

NORTHERN ARTSAKH

SAMVEL KARAPETIAN



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NORTHERN ARTSAKH

SAMVEL KARAPETIAN

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The work treats the history and historical monuments of almost entire Northern Artsakh, that constitutes the north-eastern part of Historical Armenia.

Intended for specialists in the history of the Eastern Parts of Historical Armenia, their indigenous population, immigrant tribes as well as all our compatriots wishing to increase their knowledge of the occupied part of their homeland.

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A FEW WORDS

Upon its establishment, the present-day Republic of Azerbaijan predominantly comprised the lands of Historical Armenia, namely the territories lying on the right bank of the river Kur. Moreover, motivated by certain political considerations, it even appropriated the name of Atropatene Province situated in the north of Iran.

Indeed, J. Stalin failed to implement the plan he had long premeditated, i.e. the gradual partition of Armenia between the Soviet Socialist Republics of Georgia and Azerbaijan. Nevertheless, some densely-populated Armenian territories such as Nakhichevan, Nagorno and Dashtayin Karabakh as well as Northern Artsakh were annexed to the “fraternal” Republic of Azerbaijan, while Javakhk and a number of other districts of Gugark became part of Georgia.

The Armenians of Artsakh, who had been severed from their homeland in such an illegal, unjust manner, found themselves under the dominion of Azerbaijan, becoming immediate targets for that country's extremely chauvinistic and anti-Armenian policies. Stripped of their national educational and spiritual values, they suffered persecution and harsh living conditions for many decades.

All their ties with Armenia broken, the Armenian-populated villages of Karabakh were faced with economic slump so that the region's northern inhabitants, who were completely alone and neglected on the eve of the deportation of 1988, proved absolutely powerless to struggle for their survival in their sacred native land. In the aftermath of the aforementioned forced displacement, the Armenian spirit died away in Northern Artsakh, where the Armenians had been living throughout many centuries. Along with that, a wide variety of historical monuments, forming an inseparable part of Armenia's cultural legacy, were left derelict.

The present work pursues the objective of saving from oblivion the history of hundreds of villages of Northern Artsakh and the cultural monuments once erected there, by handing it down to the coming generations. The number of these monuments is diminishing with every single passing day, in the aftermath of the acts of vandalism perpetrated at state level in the Republic of Azerbaijan. In the summer of 2006, we learnt about the destruction of St. Gabriel and St. Hakob Churches of respectively Mirzik and Voskanapat Villages of Khanlar District. This comes to suggest that a considerable part of the monuments presented in this work has either shared the same fate (so far the Azerbaijanian authorities have banned any fact-finding missions or private researchers from entering Northern Artsakh) or is in grave danger of annihilation.

The work does not include the administrative district of Shahumian, presently within the territory of the Republic of Nagorno Karabakh, but originally part of Northern Artsakh. The history of this district, that has been occupied and stripped of its Armenian population since 1992, will be treated in our next volumes together with the other districts of Nagorno Karabakh.

A HISTORICAL INTRODUCTION

The Region in Its Geographical Setting. ‘Northern Artsakh’ is a conventional name used with reference to the territory lying in the area between the watershed divisions of Sevan and Mrav and the river Kur. During the early medieval period, Northern Artsakh (it was more known under the name of *Gardman* in the Middle Ages) included some of the districts of Utik and Artsakh Provinces of Metz Hayk,¹ such as Koght, Kust-i-Parnes, Gardman, Shakashen, etc. During the late medieval period, it formed part of Gandzak (Gyanja) Khanate, being later incorporated into the territory of Russia, after which it became known under the name of *Yelizavetpol Province*. After the Soviet takeover, the region was annexed to the Republic of Azerbaijan, being divided into the following administrative units: Getabek, Dashkesan, Touz, Khanlar, Kasum-Ismaïlov (Gyoran), Ghazakh, Shamkhor and Shahumian. This last one, forming part of the present-day Republic of Nagorno Karabakh, is among the territories now occupied by Azerbaijan.

In Northern Artsakh are located the catchment basins of the rivers Asrik, Zakam, Shamkor, Artinajur (Koshkar), Gandzak, Kurak and Sevjur, which take their sources in the mountain chains of Sevan and Mrav, and merge into the Kur on the right. It also embraces the downstream reaches of the rivers Joghas, Aghstev and Tavush.

A Historical Chronology. According to the *Ashkharatsuyts*,² the region, conventionally called *Northern Artsakh*, comprised 3 districts from each of Utik and Artsakh Provinces of Metz Hayk respectively: Kust-i-Parnes, Koght, Metz Koghman, Tus-Kustak, Gardman and Shakashen.

The aforementioned territories, that formed part of Van (Ararat) Kingdom between the 8th and 7th centuries B.C., were included in the Orontid Kingdom in the 6th century.

A cuneiform inscription, found near Banants Village of Dashkesan District in the early 20th century,

proved to be the north-easternmost one among those ever discovered in the Armenian Highland.

Treating the times of Artashes I and his contemporary, king of Tzopk Zareh, Greek geographer Strabo writes that under their rule, the population of their countries was monolingual, namely they spoke only Armenian. This leads us to the conclusion that the inhabitants of the north-eastern areas of Metz Hayk, i.e. those in Utik and Artsakh, participated in the formation of the Armenian nation, becoming an inseparable part of them. Utik and Artsakh formed part of Metz Hayk under both the Artaxiads and Arshakids. Strabo, Pliny the Elder, Ptolemy, Stephen of Byzantium and others mention them in their works as integral parts of Armenia, all these and other authors stating that Armenia’s north-eastern border ran along the river Kur.

In 428 the Sasanids, who had conquered entire Transcaucasia, founded three *marzpanutiuns*,³ i.e. Armenia, Iveria (Iberia) and Caucasian Albania (Arran). By the year 451, Utik and Artsakh Provinces had joined Caucasian Albania, but that administrative change did not influence their ethnic picture.

In the late 5th century, the Armenian population of Utik and Artsakh gained provisional independence, and Sasanid King Vagharsh conferred the title of *Arranshahik*, i.e. *Shah of Arran*, on Prince Vachagan of Artsakh. The latter encouraged the revival of the Christian faith and founded numerous Armenian schools.

The 7th century marked the establishment of the principality of Aghvank⁴ centered in Partaw City: its representatives were the members of the Mihranians’ (Gardmanatsy, i.e. from Gardman) Family.

The Armenian population of Utik and Artsakh, led by the Arranshahiks and the Mihranians, put up an unequal but persistent struggle against the Arab invaders. In the 8th century, however, they had to yield up to the enemy forces, far outnumbering them, and withdraw from the plains to the foothills and high mountainous areas, which provided better conditions for defence.

¹ Armenia Maior, also called *Greater Armenia*.

² An Armenian manual on cosmology and geography with an atlas attached.

³ An administrative division in Sasanid Iran.

⁴ The Armenian version of the name of Caucasian Albania also referred to by the toponym of *Arran* in this work.

In the 9th century, the natives of Utik and Artsakh intensified their struggle against the Arab rule: in this respect, particularly remarkable were the activities of local princes Ktrij Sevordatsy and Atrnerseh the Arranshahik, who were taken captive and sent to the caliph by Arab Commander Bugha. Eventually, the main territories of Utik and Artsakh, including Gandzak and Partaw Cities, were liberated from the Arab yoke in 887, becoming part of Armenia's Bagratid Kingdom.

Under the feudal system, the Armenian principalities of Parisos and Gardman were established in the region. In the 970s Hovhannes Senecherim the Arranshahik declared the former a kingdom, which was recognized by Byzantium and Persia. It embraced almost all the foothills and mountain areas in the region, excluding only part of the plains along the Kur, which had been stripped of their Armenian population and were occupied by various nomadic tribes.

In the 11th century, the Armenian Bagratids and emirs, the representatives of the Kurdish family of the Shedadians, who had taken possession of Gandzak, partitioned the kingdom of Parisos. The latter gained rule over most of the region's plains together with Gandzak and Shamkor Cities.

Parisos and Gardman, which did not escape the Seljuk invasions of the 11th century, survived within the territory of the Armenian kingdom of the Kyurikian Bagratids till the early 12th century. Under King David the Builder, they were included in the kingdom of the Georgian Bagratids, who were struggling against the Seljuk principalities in Transcaucasia at that time. The Kyurikians' last representatives held possession of the impregnable castles of Kayen and Matznaberd as well as their adjacent districts.

In the late 12th century, Zakarian princes liberated Utik and Artsakh from the Seljuks' dominion, the Vahramians, the representatives of a branch of their family, establishing their rule in the region's north-eastern part. In the south, their principality comprised the entire mountain zone, its boundaries reaching the watershed divisions of Sevan and Mrav, while in the north, they extended up to the river Kur, including Shamkor City.

Despite that, however, the immigrant tribes would not leave the region's fertile lands, while the Armenians who had been forced to move to the mountainous areas did not dare to return to the villages once inhabited by their ancestors. It was only in the cities located in the plain areas that the number of the Armenian population increased to some extent.

Utik and Artsakh did not stand aloof from the general cultural revival marking the history of Armenia between the 11th and 13th centuries. Some cities were reconstructed, new forts, churches and

monasteries were built, and the old ones (most of them have come down to our times), repaired. During that period, the region gave birth to such prominent figures of Armenian culture and science as Hovhannes Sarkavag (John the Deacon), Mkhitar Gosh, Archimandrite Vanakan, Kirakos Gandzaketsy, Vardan Areveltsy and others. In the monastery of Dasno extending on the right bank of the river Shamkor, in 1184 Mkhitar Gosh wrote his famous *Datastanagirk*, i.e. the first ever created Code of Laws in Armenia.

The earthquake that struck the region in 1139 proved disastrous, taking away tens of thousands of lives.

In the 13th century, Transcaucasia was conquered by the Tartar-Mongols, whose invasion became the prelude to further incursions into Armenia by other nomadic tribes. As a result, between the 14th and 15th centuries, the region suffered the raids of the Jalali, Chobanian, Ak-Koyunlu (White Sheep Turkomans), Kara-Koyunlu (Black Sheep Turkomans) and other tribes, exceeding each other in their ferocity and brutality.

In the 16th century, Safavid Persia took possession of entire Eastern Armenia. The shahs, who held the Turkic and Kurdish tribes under their auspices, implemented special policies aimed at encouraging them to take up permanent residence in the occupied areas. As a result, soon those tribes reached numerical superiority over the indigenous population inhabiting the plains along the Kur. The Safavids' policy of forced conversion to Islam posed another grave danger to the local Armenians. With that regard, however, the Persian rulers failed to achieve any tangible results among the Armenians dwelling in the foothills and mountain zones.

It goes without saying that the aforementioned circumstances could not contribute to the preservation of Armenian culture at the high level it once enjoyed. Despite all that, however, the Armenians did succeed in retaining their achievements and handing them down to the coming generations.

Between the 16th and 17th centuries, most of the region's territory was included in the Persian khanate of Gandzak. In the late 16th century, the Ottoman Turks, who had been continually making some endeavours to penetrate into the region, managed to reach the Caspian Sea. In the early 17th century, Persian Shah Abbas drove away the Turks not only from Gandzak but also from all the former Persian khanates, occupied over two decades before. In other words, the Persians re-established their dominion all over Eastern Armenia, supported by the local Armenians who preferred the Persian rule to the Turkish one, taking into account the attitude the authorities of those countries showed to them.

The treaty signed between Turkey and Persia in Constantinople in 1639 was to bring peace into the region for several decades. That period marked political, cultural and, broadly speaking, national revival for the local Armenians. The representatives of certain princely families fortified their positions and started uniting their forces, fixing firmly the boundaries of their estates by the shah's decrees. One of the first Armenian princes to get the title of *Melik*⁵ from Shah Abbas in 1601 was Melik Nazar from Voskanapat, a far-sighted person of wide political experience who founded a semi-independent principality. The Melik-Arustamians established Armenian princedoms in the middle basin of the river Shamkor, with Barsum Village as their centre. The Melik-Mnatsakanians from Getashen set up their principality in the middle and upper basin of the river Kurak (Kyurak). There also existed weaker Armenian principalities whose authority extended over 1 to 3 villages: Krzen, Bada (Legharak), Hartshangist (Chovdar) and Banants. Among those very powerful and large can be mentioned Gyulistan or Talish Princedom forming part of Khamsa Principality of Artsakh.

Each of the small principalities of Northern Artsakh held possession of over 5 villages and enjoyed internal autonomy, being dependent only on Gandzak khans. During the period between the 17th century and the late '70s of the 18th century, the Armenians inhabited not only the region's foothills (that status quo was mainly preserved till 1988 to '89) but also all the mountainous areas. In other words, the principalities were well-fortified in the rear as well, thanks to the densely-populated Armenian villages.

The Great Resettlement of the 18th Century. Nadir Shah's death became the prelude to unprecedented political instability in the region. Gandzak Khanate, which was almost constantly in war against the neighbouring khanates, had become a true scourge for the local population. The heavy military expenditures made the khans to continuously increase the taxes imposed on them. The Persian officials collected taxes irregularly, often by force, sometimes just robbing the poor in the very proper sense of the word. It was especially for Gandzak Armenians that the taxes had become an intolerable burden: the Muslim rulers severely oppressed them not only because they were considered infidels (giaurs) but also because they led a sedentary mode of life, which enabled them to cultivate the soil and grow crops. In contrast to them, the Muslims (mainly the Turks) inhabiting the khanate were nomads, the only form of tax they paid, if ever, being products of animal origin.

5 A title conferred on some Armenian nobles.

In the second half of the 18th century, the khan of Gandzak himself raided his territories, putting the local Armenians in a grave predicament, the only way out of which was to stop sowing altogether, as they were forced to hand in the entire harvest they got, sometimes being merely robbed of it: "...when the khans started taxing the Armenians beyond any reason, out of their *special love* for that people, they refused to cultivate the soil under various pleas, getting convinced that they could not hide their crops from the officials' long-sighted looks... Under the khans, their (the Armenians' - S. K.) entire property belonged to them unless the Muslims decided to seize it, something considered far from unfair, for the infidels themselves were regarded as the Muslims' property..."⁶

Not only were the Armenians oppressed financially but they were also taxed in another peculiar way, being obliged to give up even their young children: "Money was collected during the bayram⁷ twice a year. As for the 21 Armenian villages, although it remains unknown to what extent they were taxed, the khan took an unreasonable amount of money from the poor peasants, mostly robbing them. The wealthy villages gave even more, the Armenians being also compelled to deliver up their little children in payment of the taxes."⁸

The trophies gained during the invasions of Georgia, Daghestan and the neighbouring khanates came to add to those seized in the region proper.

Unable to bear those severe conditions, in the 1770s the Armenian population of tens of villages, mostly from the densely-inhabited eastern and south-eastern parts of Gandzak District, resettled in Shamshadin (Shamshadil) and Borchalu. Left derelict a few decades before in the aftermath of the Lezghin incursions, these districts comprised numerous village sites which became haven for the newly-arrived Armenians of Gandzak. Part of the

6 Meves, V. Articles on Yelizavetpol District. In: "Kavkaz," 1865, No. 95, pp. 512-522, in Russian (the original reads, "...когда ханы из *особой любви* к армянам стали требовать с них *малджаг* в безпредельных размерах, то армяне, под разными предложениями начали оставлять хлебопашество, убедившись, что урожая не могут скрывать от зоркого глаза своих повелителей... При ханах армяне не могли рассчитывать на видимую собственность: все их видимое достояние было до тех пор их собственностью, пока правоверный не вздумал отнять; и это не считалось несправедливостью, потому что и сам гяур считался собственностью правоверного...").

7 A Muslim feast.

8 Collected Acts of the Caucasian Archaeological Commission (henceforward: Collected Acts...), vol. 2, Tiflis, 1868, p. 596, all volumes in Russian (the original reads, "Деньги собирались в два срока годового времени, когда бывает байрам; а с 21 Армянской деревни, хотя и не означено сколько давали, но хан брал неограниченно, а более грабежем. Касательно до скота, то брато им с богатых деревень больше; также брали в числе подати Армянских мужеского и женского пола малолетних детей...").

resettlers, coming from the cities of Shamkor and Gandzak as well as the adjacent villages, took up residence in Havlabar⁹ (later it became a quarter in Tpghis¹⁰ and numerous other villages in Kartli and Cahetia, such as Lis, Mukhran, Akhalkalak, etc.

The devastated areas of Gandzak Khanate were later inhabited by various Turkic tribes, such as the Ghajars, Zulkadars and Ayrums.

In 1890 Sargis Kamalian, a famous folk-lore specialist and one of the descendants of the resettlers of the 1770s, visited his ancestors' land, his impressions inspiring him to write his memoirs. The following is an interesting extract from his work, "...Tzatur (Kamalian's companion during the trip - S. K.) again cursed his worthless forefathers and asked me to hurry so that we would find a shelter for the night: it was absolutely impossible to stay with the Ayrums. Ridiculous as it was, we failed to find refuge in our ancestors' land. Passing through the ploughed fields and arable lands along the left bank of the river Gharamurad, we again came across some fruit-bearing trees, i.e. mulberries, cherries, quinces, pears, apples and nut-trees. Struck by lightning, almost all of them had withered, some of them standing with their branches broken by the Ayrum shepherds."¹¹

Gandzak as the Seat of Aghvank Catholicoses. Gandzak was one of the most important seats of Aghvank Catholicoses, who moved there from Partaw: "...When the Persians became powerful, the patriarchal see was transferred to Gandzak..."¹²

⁹ They built two churches, Shamkoretsots (*Of Shamkor Inhabitants*)

Sourb Astvatzatzin (*Holy Virgin*) and Gandzaketsots (*Of Gandzak Inhabitants*) St. Gevorg (Dzorabash), standing not far from each other in Havlabar, a quarter in Tbilisi, Georgia. Remarkably, as attested by Prior Astvatzatur the Archimandrite of Charek Monastery located in Getabek District, over a century after the emigration, the aged natives of Shamkor living in Havlabar still remembered various stories and legends associated with their birthplace: "In times bygone, Gardman District of Armenia used to retain a great number of prospering monasteries. Today, however, their meagre remnants comprise the only reminders of their existence that touch the travellers' hearts. It is only Charek Monastery that endured the barbarians' repeated raids and now stands preserved. The elderly Armenians dwelling in Shamkor Quarter of Tiflis recall some splendid legends connected with the sanctuary. Many years ago, a driblet of persecuted people abandoned the monastery and their villages and emigrated to Tiflis and other places, escaping the terrible plight they suffered in the foreign barbarians' hands..." ("Ararat," 1879, p. 320, in Armenian).

¹⁰ Also spelled as *Tpkhis*: an old version of the name of Georgian capital Tbilisi.

¹¹ Yeghishe Charents Art and Literature Museum. **Sargis Kamalian** Fund (henceforward: **S. Kamalian** Fund), copy-book No. 1, VI-11, pp. 32-33, in Armenian.

¹² The Chronicle of **Matthew of Edessa** (henceforward: **Matthew of Edessa**). Translated from the Original Armenian with a Commentary and Introduction by Ara Edmond Dostourian. University Press of America (Lanham. New York. London), 1993, p. 151.

When Arab War-Lord Bugha conquered Gandzak in 1088, Catholicos Stepanos had to leave the city, finding refuge in Vahanavank (Vahan Monastery), Syunik.¹³

Between 1103 and 1104, Stepanos' brother was ordained Catholicos in Gandzak.

In 1195 Catholicos Hovhannes' (1195 to 1235) ordination took place in the city: "And he was taken to ruler of Gandzak City Emir Omar so that the latter would allow him to be ordained Catholicos."¹⁴

Gandzak Vicarate.

Archimandrite Khachatur served as vicar of Gandzak in 1822.¹⁵

Bishop Harutiun (Artem) Ter-Barseghian Poghosians (born in 1796), who served between 1838 and 1841, contributed to the restoration of Sanahin Monastery (in present-day Lori Marz of the Republic of Armenia), in 1836. Leaving his post of Yelizavetpol vicar, he worked as the spiritual leader of Shaki Diocese and Jalet Monastery, Boon Aghvank (*Caspian or Caucasian Albania lying on the left bank of the river Kur*), between 1842 and 1844.¹⁶

Archimandrite Vardan Odznetsy is mentioned as vicar of Gandzak in 1845.¹⁷

Archimandrite Sargis Davtians "was appointed vicar of Yelizavetpol District by Catholicos of All Armenians Nerses, holding that post from 29 August 1849 till 1854."¹⁸

Later he also served as Father Superior of Charek Monastery, Getabek District.¹⁹

In 1856 Yelizavetpol Vicarate was in process of certain administrative, territorial and other changes.²⁰

Archimandrite Karapet Ter-Hovhannissians, mentioned in 1858,²¹ had already died by the year 1860.²²

Archimandrite Grigor Musheghians, mentioned as vicar of Gandzak in 1860,²³ 1861,²⁴ 1862,²⁵ 1863²⁶ and 1864,²⁷ was of some instrumentality in the foundation

¹³ Idem, p. 254.

¹⁴ History of Armenia by **Kirakos Gandzaketsy** (henceforward: **Kirakos Gandzaketsy**). Prepared for publication by Melik-Ohanjanian K. Yerevan, 1961, p. 181, in Armenian.

¹⁵ National Archives of Armenia, fund 53, list 1, file 3831, pp. 26-27 (all the archive documents referred to in this work are in the Armenian language except when the language of the original is specially mentioned).

¹⁶ National Archives of Armenia, fund Գ 56, list 12, file 533.

¹⁷ Caucasian Calendar for 1846, Tiflis, 1845, p. 192 (the original language of all the materials submitted is Russian).

¹⁸ Caucasian Calendar for 1851, Tiflis, 1850, p. 40; Caucasian Calendar for 1853, Tiflis, 1852, p. 543.

¹⁹ National Archives of Armenia, fund 53, list 1, file 3831, p. 38.

²⁰ Caucasian Calendar for 1857, Tiflis, 1856, p. 548.

²¹ Caucasian Calendar for 1859, Tiflis, 1858, p. 468.

²² National Archives of Armenia, fund 53, list1, file 3833, pp. 122-123.

²³ Caucasian Calendar for 1861, Tiflis, 1860, p. 32.

²⁴ Caucasian Calendar for 1862, Tiflis, 1861, p. 338.

²⁵ Caucasian Calendar for 1863, Tiflis, 1862, p. 388.

²⁶ Caucasian Calendar for 1864, Tiflis, 1863, p. 332.

²⁷ Caucasian Calendar for 1865, Tiflis, 1864, p. 37.

of a parish school (1862) in the local church of St. Hovhannes.²⁸

Archbishop Hakob Ter-Avetissians is mentioned between 1865 and 1867.²⁹

Archimandrite Grigoris Ter-Hakobians' service was rather brief, lasting from 1 till 13 May 1868:³⁰ he also held office between 1887 and 1889.

Archimandrite Grigor Ter-Stepanossian, who led Gandzak Vicarate from at least 1870³¹ till 1874, was one of those struggling against an epidemic raging in the city in 1871³² (he is also mentioned in 1872 and 1874).³³

Archimandrite Tadevos Ter-Danielians, who served as vicar in 1877,³⁴ 1878³⁵ as well as between 1880 and 1881,³⁶ was promoted to bishop in 1882.³⁷

Archimandrite Anania Hamazaspants (1883 to 1885) is mentioned as vicar of Gandzak in 1883 in connection with the consecration (23 November) of Getashen's (Khanlar District) newly-erected church.³⁸ Some sources also make reference to him in 1885.³⁹

After an interval of some years, *Archimandrite Grigoris Ter-Hakobian* (1869, 1887 to 1889) resumed the post of vicar on 9 June 1887, holding it till 14 September 1889⁴⁰ (he died on 7 June 1912).⁴¹

Bishop Grigoris Aghvaniants is mentioned between 1890 and 1891.⁴²

Archimandrite Poghos Ter-Margariants, who was appointed vicar in 1892,⁴³ is mentioned between 1893 and 1894⁴⁴ (he consigned his soul to God on 2 November 1896).

Archbishop Garegin Satunian, who served between 1894 and 1895 (later the leader of Artsakh Diocese), is known to have organized fund-raising for the accomplishment of a school in Getashen.⁴⁵

Archimandrite Hovhannes Shirakuny is known to have held the post of Gandzak vicar in 1895.⁴⁶

Archimandrite Bagrat Tavakalians held office in 1896,⁴⁷ 1897⁴⁸ and 1898.⁴⁹

Bishop Anania Hamazaspants, who had come into service in at least 1900,⁵⁰ consecrated a newly-built church in Ghazakh in 1901:

"On New Sunday (8 April), the solemn blessing of Ghazakh's newly-erected Armenian church took place, Gandzak vicar, Bishop Anania, officiating at the ceremony together with ten priests..."⁵¹

Anania Hamazaspants, who dedicated another sanctuary, i.e. Helenendorf's chapel, in 1902,⁵² also served in 1903.⁵³

Archimandrite Benik held office between 1903⁵⁴ and 1904.⁵⁵

Archimandrite Sahak Baghdasarian was appointed vicar in 1905.⁵⁶

Archimandrite Koryun Sahakiants, appointed vicar in 1905,⁵⁷ held that post in 1906⁵⁸ and 1907.⁵⁹

Archimandrite (Bishop) Levon Pserian, who was appointed vicar in 1910⁶⁰ and resigned in 1926,⁶¹ blessed the foundations of the pilgrimage site of St. Sargis, located in Koryunapat Quarter of Gandzak City, in 1914.

Population. August Haxthausen (1792 to 1866), an ethnographer and an official from Prussia who visited Gandzak in the '50s of the 19th century, writes, "Gandzak District is inhabited by the Armenians and the Tartars, the former dwelling in the mountains and the latter in the fertile plains. The Armenians are mainly engaged in farming and gardening (they grow wheat, barley, millet, maize and flax), while the Tartars' main occupation is stock-breeding: the majority of the latter

28 National Archives of Armenia, fund 461, list 1, file 33, p. 1.

29 Caucasian Calendar for 1866, Tiflis, 1865, p. 43; Caucasian Calendar for 1868, Tiflis, 1867, p. 16.

30 "Ararat," 1912, p. 757; Caucasian Calendar for 1870, Tiflis, 1869, p. 60.

31 Caucasian Calendar for 1871, Tiflis, 1870, p. 65.

32 "Ararat," 1871, p. 470; Caucasian Calendar for 1872, Tiflis, 1871, p. 74.

33 Caucasian Calendar for 1875, Tiflis, 1874, p. 63.

34 National Archives of Armenia, fund 53, list 1, file 3869, p. 56.

35 Idem, file 3870, p. 27.

36 Idem, file 3872, p. 32; file 3873, p. 27.

37 National Archives of Armenia, fund 53, list 1, file 3874, p. 32; also see Caucasian Calendar for 1883, Tiflis, 1882, p. 83.

38 "Meghu Hayastani," 1883, No. 121, 29 December, in Armenian; also see National Archives of Armenia, fund 53, list 1, file 3875, pp. 56-57; Caucasian Calendar for 1884, Tiflis, 1883, p. 79.

39 National Archives of Armenia, fund 53, list 1, file 3877, p. 29; Caucasian Calendar for 1886, Tiflis, 1885, p. 77.

40 "Ararat," 1912, pp. 757-758; Caucasian Calendar for 1888, Tiflis, 1887, p. 147; Caucasian Calendar for 1889, Tiflis, 1888, p. 195; Caucasian Calendar for 1890, Tiflis, 1889, p. 198.

41 "Ararat," 1912, pp. 757-758.

42 Caucasian Calendar for 1891, Tiflis, 1890, p. 263; Caucasian Calendar for 1892, Tiflis, 1891, p. 294.

43 "Ararat," 1896, p. 552.

44 Caucasian Calendar for 1894, Tiflis, 1893, p. 324; Caucasian Calendar for 1895, Tiflis, 1894, p. 342.

45 "Nor-Dar," 1893, No. 193, p. 3, in Armenian.

46 Caucasian Calendar for 1896, Tiflis, 1895, p. 362.

47 Caucasian Calendar for 1897, Tiflis, 1896, p. 382.

48 Caucasian Calendar for 1898, Tiflis, 1897, p. 425.

49 Caucasian Calendar for 1899, Tiflis, 1898, p. 425.

50 Caucasian Calendar for 1901, Tiflis, 1900, p. 458.

51 "Mshak," 1901, No. 87, p. 3, in Armenian; Caucasian Calendar for 1902, Tiflis, 1901, p. 458.

52 "Ararat," 1902, pp. 761, 984; Caucasian Calendar for 1903, Tiflis, 1902, p. 471.

53 National Archives of Armenia, fund 461, list 1, file 12, p. 31.

54 Caucasian Calendar for 1904, Tiflis, 1903, p. 494.

55 National Archives of Armenia, fund 461, list 1, file 12, p. 47.

56 "Ararat," 1905, p. 497.

57 Idem, p. 780; Caucasian Calendar for 1906, Tiflis, 1905, p. 293.

58 Caucasian Calendar for 1907, Tiflis, 1906, p. 304.

59 Caucasian Calendar for 1908, Tiflis, 1907, p. 303.

60 "Ararat," 1910, p. 586; also see National Archives of Armenia, fund 409, list 1, file 2644, p. 21.

61 National Archives of Armenia, fund 409, list 1, file 2644, p. 21.

is lazy but rich, whereas the former, on the contrary, are very hard-working. The Turkish villages are rather large, unlike the Armenian ones that comprise a small number of houses..."⁶²

In 1904 the province had a population of 936,629.⁶³ Over many centuries, *the Armenians* of Northern Artsakh were mainly concentrated in the mostly wooded foothills of the region, out of security considerations. Thus, at the period between the 19th century and the deportation of 1988, the aforementioned areas had over 50 Armenian villages.

The available statistical data regarding the Armenian population of Gandzak District as of the second half of the 19th century represent the following picture:

Year	Males	Females	Total
1853 ⁶⁴	6,583	6,232	12,813
1857 ⁶⁵	6,674	6,321	13,111
1863 ⁶⁶	7,313	6,798	14,111
1889 ⁶⁷	20,881	19,540	40,421
1893 ⁶⁸	15,580	14,488	30,068

On the eve of the deportation of 1988, the Armenian inhabitants of the urban and rural settlements of Northern Artsakh totaled 70,000.

The Local Turks. In the course of time, different stock-breeding nomadic tribes of Turkic origin penetrated into Northern Artsakh. Representing a human species whose livelihood is mainly provided by theft and robbery, they have been squeezing the Armenians' blood out of them in their own homeland for already many centuries. A great number of visitors who witnessed that report a wealth of facts proving the aforementioned, the ethnonym of 'Turk' being always accompanied by such nouns as 'plunder,' 'ravage,' 'murder,' 'slaughters,' etc. in their works.

Beginning with the early 19th century, the entire bitterness of the existence of the Turkish elements in the region became tangible for the Russian and German immigrants as well.

Motivated by the interests of the Russian Empire, the Tsarist authorities took large-scale actions, forcing the majority of the Turkish nomads to eventually shift to a sedentary mode of life: by the late 19th century, they had mostly achieved that goal.

We have at our disposal some records describing the everyday life and occupation of the Turkic tribes that gradually made themselves comfortable in Northern Artsakh. Thus, researcher V. Meves, a correspondent of the "Kavkaz," wrote the following in 1865, "Since the khans' times, none of the Tartar tribes has ever had its own plot of land. Since time immemorial they have lived in large pits dug in a selected place and adjusted to accommodate one or several families... Very few of them choose to live in areas suitable for farming and cattle-raising: the majority gives preference to remote, isolated areas which are excellent hiding-places for stolen animals and property. Their dwellings actually represent dens which are the assembly of not only the local gangs but also those coming from the neighbouring districts, provinces, occasionally also from Turkey and Persia. The Tartars' voluntary resettlement has the following advantage: let us suppose that a murderer is being searched for in a given tribe. None of them is anyhow linked with the place he dwells in: all he possesses is his pit which can be dug anywhere. Thus, he collects his belongings and moves to another remote area, already inhabited by other people of the same "trade" so that he will continue his activity without any difficulty... ..they wander from one mountain encampment to another under the plea of stock-breeding, while their actual aim is to find places more convenient for theft, robbery and gangsterism..."⁶⁹

Well-aware of the fact that the Turks' main occupation was theft, foreign visitors regarded their "villages" as merely dens of crime. Touching upon the felonious conduct of the inhabitants of some Turkish villages adjoining Annenfeld (a German child was cruelly tortured to death simply because the bandit wanted to steal his horse), Meves writes: "...knowing that almost no crimes were committed without the complicity of

69 Meves, V., op. cit., in: "Kavkaz," 1865, No. 42, pp. 231-232 (the original reads, "...Почти ни одно общество татарское не имело при ханах и не имеет тепер никакого надела землю. Искони татары копают для себя ями избранных ими местах, то по несколько семейств вместе, то по одиначке... Редкий избирает место для хлебопашества и скотоводства; а большая часть выбирает самые глухие места для удобнейшего сокрытия награбленного скота и другого имущества. В этих притонах собираются шайки разбойников местных и тех, которые приезжают из других губерний, уездов, а нередко и государств, -Турции и Персии. Этот произвольный переход татар с одного на другое вызвал следующее. Положим, что в обществе NN преследуется такой то убийца. -тогда он, не будучи привязан к месту ничем, кроме ямы, которую везде может вырыть, собирается со всем скарбом и переходит в другую глухую окрестность, на которой уже живет с полдюжины подобных ему, и продолжает свою работу ... под предлогом скотоводства, выкочевывают в горы, а в сущности они кочуют для того, чтобы иметь больше удобства грабить, разбойничать и воровать...").

62 Baron August von Haxthausen's Travel in Transcaucasia, i.e. in Armenia and Georgia. Vagharshapat, 1872, pp. 164-165, in Armenian.

63 "Kavkaz," 1904, No. 228, p. 3, in Russian.

64 National Archives of Armenia, fund 53, list 1, file 2743, pp. 16-18.

65 Idem, file 3830, pp. 74-76.

66 Idem, file 3843, pp. 15-16.

67 National Archives of Armenia, fund 56, list 1, file 8583, pp. 238-239.

68 National Archives of Armenia, fund 53, list 1, file 3895, pp. 77-79.

the aghas,⁷⁰ I sent for the head of the village, better to say, the den, adjoining the colony and told him that if the murderer of the child was not found, I would intercede with the regional authorities for his banishment from the region, as all the traces of the killer led to the den he lived in...”⁷¹

The aforementioned researcher who conducted a thorough investigation into the customs and mode of life typical of various Turkish tribes, comes to the following eloquent conclusion, “Due to the Muslims’ brains’ inactivity, their actions have completely fallen out of the control of consciousness...”⁷²

Another Russian investigator who lived in Gandzak for some time wrote the following in 1869: “...It is no wonder that there are so many bandits among these people. It is already a year and two months since I arrived here so that I know them like the palm of my hand. In winter they idle away their time in their dog-houses; in spring they roam about in the gardens and move to the mountains in summer. Their belongings comprise some rags and one or two bulls which serve for conveying their “luggage” from one place to another. After all the aforementioned, it is not surprising at all that these people are all gangsters: they have absolutely no desire to work, but still, they cannot starve, can they?”⁷³

The Turkish inhabitants of the region remained closely attached to nomadic life even in the subsequent decades. Thus, in the 1880s “The Muslim population of the district comprises some nomads known by the common name of *Tarakyama* (they occupy the lowlands) and the nomadic tribes of Tartars dwelling in the mountains.”⁷⁴

All the Muslim elements that had penetrated into the region were Turkish-speaking, although their faith divided them in two groups: Sunnites and Shiites. In the 1880s, the majority of the latter still clung to nomadism, while part of the former had already changed to a sedentary life, settling down in the areas on the right bank of the river Kur and establishing the village communities of Alikend, Alpout, Taghlamaj, Elengyuch, Ishkyanuy, Gharakovakh, Gharasakhkal, Mansurlu and Sangyar.⁷⁵

In the late 19th century, thousands of Turkish inhabitants of Gandzak District applied to the authorities for permission to move to the derelict villages in Western Armenia.⁷⁶ The contemporary press writes the following with that regard: “...6,000 families from Gandzak Province, having a large Turkish population, have entered a petition to the Government to emigrate to Turkey. Given the large number of those wishing to resettle, the authorities undertook some measures to find out the reasons for it. It is thought to have been incited by Turkey: having driven away the Armenians from their own territories (several tens of thousands of them now live in Caucasia), that country wants to allocate their lands and villages to the Turkish resettlers from Caucasia.”⁷⁷

According to the study of the available material on the *Turkish Ayrums*, they inhabited three areas in Historical Armenia, detached from each other: the territories adjacent to Mount Ararat and Ararat Valley, particularly Aragatzotn District (records on the Ayrums living here form a particularly great number)⁷⁸; Maku, Khoy and Salmast Districts, Persarmenia; the north-east of Historical Armenia, particularly Northern Artsakh (the present-day districts of Touz, Getabek, Dashkesan, etc.) and Karvajar District, Republic of Nagorno Karabakh.

70 A title used with reference to wealthy, influential people.

71 Meves, V., op. cit., in: “Kavkaz,” 1865, No. 36, p. 204 (the original reads, “...зная что без участия агаларов редко творятся преступления, я призвал к себе агалара из соседней с колониюю деревни (или правильное-логовища), и объявил ему, что если не будет отыскан действительный убийца дитяти, то я войду с представлением об административной высылке его из края-за то, что следы убийца от убитаго дитяти были доведены до логовища, в котором он живет”).

72 Meves, V., op. cit., in: “Kavkaz,” 1865, No. 48, p. 258 (the original reads, “Вследствие бездействия мозга, мусульманин стал безсознательн в своих действиях”).

73 Semyonov, I. People’s Daily Life in Yelizavetpol. In: “Kavkaz,” 1869, No. 131, p. 2, in Russian (the original reads, “...И удивляются еще, что из этого народа выходит много разбойников! Я здесь уже год и два месяца и изучил этот народ, как свои пальцы. Зимой сидят в своих конурах без всякаго дела, весной шатаются по садам, летом отправляются в горы на кочевку. Все имущество хозяина лачужки состоит из кучи лохмотьев и одного или двух быков, на которых он нагружает все свое достояние и перевозит его с одного места на другое. Удивительно ли после этого, что народ разбойничает? Ведь голодному же не быть, а работать не хочется”).

74 Abelov, N. A. A Study of the Economic Conditions of State Peasantry in Yelizavetpol District of Yelizavetpol Province. A reprint from *Materials for the Study of the Economic Conditions of State Peasantry in Transcaucasia*, vol. 7, Tiflis, 1887, p. 14 (the Russian original reads, “Мусульманское население уезда состоит из кочевников низменности, известных под общим именем “таракама”, и горных татар, кочевников-же, носящих название “айрум”).

75 Op. cit., p. 15.

76 The western part of Historical Armenia whose name and territorial coverage varied from period to period.

77 “Murj,” 1898, Nos. 2-3, p. 378, in Armenian.

78 The records on the Ayrums inhabiting the lands adjacent to Mount Ararat and Ararat Valley have no direct connection with their fellow tribesmen who settled down in Northern Artsakh. Despite that, however, we have included some of them in the present work, taking into account their value from the standpoint of the study of their history. Thus, according to an archive document of the 1760s, Taghi *Youzbashi* (a Turkish word meaning ‘a leader of a hundred soldiers’), the head of one of the Ayrum communities dwelling in Aragatzotn (present-day Aragatzotn Marz, Republic of Armenia), even entered into conflict with Echmiatzin residents over the irrigation of their fields (Jambr (a work on the history and estates of the Holy See of Echmiatzin, the Armenian Patriarchs, as well as the Catholicosates of Aghtamar, Caucasian Albania and Cilicia), compiled and written by Catholicos Simeon Yerevantsy

Interestingly enough, the sources attesting to the Ayrums' existence in the aforementioned places (the earliest of them date back to the mid-18th century) mention them as farmers who, therefore, had a sedentary mode of life. In contrast to them, the other tribes of Turkic origin adopted it only about a century and a half after their penetration into the lands of Armenia.

Beginning with probably the second half of the 18th century till the early 19th century, the south-western mountainous areas of the region (mainly the territory of present-day Getabek District) were also called *Ayrumlu*. Under the Russian domination, however, the territorial coverage of the toponym was rather restricted to refer to only separate village communities: "Once Ayrum was one of the new districts of Utik Province, whereas now it is the ethnonym of different communities inhabiting Gandzak Province."⁷⁹

At the initial period of the Russian rule in the region, the banishment of the Ayrums was put high on the agenda of the Russian Government. In 1810 75 Tartars and 38 Armenians, all of them citizens of Gandzak, addressed a petition to General Tormasov to annul it. Their formal request particularly stated: "Your Highness surely knows that we are continually robbed of our property, remaining absolutely devoid

nian). At the same period, some Ayrums inhabited Ohanavan Village (present-day Aragatzotn Marz, Republic of Armenia), or most probably, its neighbourhood: "...Rahim Bey, the head of the Ayrums living in Ohanavan..." (A Collection of Armenian Historical-Geographical Works, vol. 3. Compiled by **Priest Gyut Aghaniants**. Tiflis, 1894, p. 456, in Armenian). Some Ayrums also lived near Kyultapa (present-day Mokhrablur Village lying 4 kilometres south of Vagharshapat, Aragatzotn Marz, Republic of Armenia): "...several dilapidated ... and house sites in a southern direction, once inhabited by some Turkish Ayrums who mainly spent winter there, although sometimes they lived there in summer as well. ...And the village was called Kyultapa after a hill" (Jambr..., p. 195). Between 1750 and '52, reference is made to Alahverdi, the Ayrums' khan or sultan, a person of great influence among the Muslim rulers of Armenia. This is attested by the fact that "The Ayrums' khan" was ranked among the khans of Yerevan and Nakhijevan (**Melikset-Bek, L. M.** Georgian Sources about Armenia and Armenians (henceforward: **Melikset-Bek, L. M.**), vol. 3, Yerevan, 1955, p. 138, all volumes translated from the Georgian original into Armenian by Melikset-Bek, L. M.). In the same years, he was given reception at the court of the Georgian king: "...Yerevan khan's brother and the Ayrums' (Ayrumlu's) khan came to see our kings..." (idem, p. 134). Another record (1752) states the following with this connection, "An Azerbaijanian (Tartar) from Yerevan, the sultan of Ayrumlu named Alahverdi, paid a visit to King Irakli..." (idem, p. 174). Interestingly enough, Allahverdi, who had entered into alliance with the Georgians, did not manifest religious fanaticism: "In those days, they (the Georgians) were with Alahverdi, the sultan of Ayrumlu, a brave man who asked the Holy Cross for protection..." (idem, p. 175).

⁷⁹ **Epikian, H. S.** An Illustrated Encyclopedia of Toponymy, vol. 1, St. Lazarus, Venice, 1903, p. 164, in Armenian.

of any means of livelihood. We have learnt that Your Highness wishes to have the Ayrums resettled in Shamshadil. We, the signatories to this petition, assure Your Highness and swear by God and E. I. V.'s health that the Ayrums serve as a solid, defensive wall for us, protecting us against wolves, dogs... and if they move, we will certainly fall prey to these predators."⁸⁰

Gandzak inhabitants also wrote that the Ayrums produced and sold them butter, cheese, milk, fat, honey, beef, mutton and timber for house-building.⁸¹

Referring to N. Abelian's investigation into the Ayrums, Yer. Lalayan writes the following concerning their origin: "The nomadic Ayrums, tribes of Turkish origin, which mainly comprise Muslim Shiites speaking Atropatene dialect with a specific pronunciation, consider themselves resettlers from Rome, Byzantium. According to them, their ethnonym derives from the vocative 'Ay Rum! ('Ey, Urum!),' a distorted version of the name of Rome City. Absolutely akin to the other Turkish tribes, they constitute the communities of Amirvar, Aji, Birgyoz, Aykend, Dastafor, Damzhali, Gyuneydami, Zaghadarasi, Gharabulagh and Ghazakh-Yelchilakh..."⁸²

H. Vardanian, who investigated the question still further, arrives at an interesting conclusion: "In his work entitled Gandzak District, Lalayan suggests that those Turks are resettlers from Greece, their ethnonym, i.e. 'Ayrum,' being etymologized as 'Ay Huyn.'⁸³ ...The author of this article, however, came across some Ayrums having Armenian surnames such as Ghazar-oghli, Yaghub-oghli, etc. The inhabitants of the Ayrum village of Yaghubli are the descendants of a certain Hakob, an Armenian who converted to Islam, the toponym of Yaghubli deriving from his name. Similarly, the Turkish residents of Garamurad Village come from Armenian prince Gharamurad. Getting to know the Ayrums better and making detailed inquiries into their families and ancestors, one involuntarily becomes convinced that these wretched Muslims are the offspring of our invincible heroes from Gardman Gorge. Their vocabulary retains such Armenian words as 'hand,' 'havalik,' 'hakhchikh' (i.e. 'akhchik'),

⁸⁰ Collected Acts..., vol. 4, Tiflis, 1870, pp. 92, 493 (the original reads, "В. выс-у не безизвестно, что мы не однакратно лишались своего состояния и находимся без пропитания и при всем том еще известились мы, что выс-у угодно переселить Айрумцев в Шамшадиль. Мы, нижеподписавшиеся, уверяем в выс-у и клянемся Богом и здоровьем Е. И. В. что Айрумский народ служит нам, разделенным, крепкою стеною и, если они будут переселены, то нас съедят волки, собаки и чекалки...").

⁸¹ Ibid.

⁸² Works by **Lalayan, Yer.** Yerevan, 1988, p. 329, in Armenian; also see **Abelov, N. A.**, op. cit.

⁸³ The Armenian equivalent for 'Greek.'

etc.⁸⁴ ...The ethnonym of 'Ayrum' derives not from the phrase of 'Ay Huyn,' but that of 'Hay-Huyn,' which is a distortion of the name of 'Hay-Rum.' The more or less educated Ayrums share this viewpoint: an akhund maintaining the same hypothesis assured me that some ancient records referred to the Ayrums by the ethnonym of 'Hay-Rum.' A great number of Ayrums have told me that they were made to embrace Islam, due to which they called themselves Glij Musulmani, i.e. 'Muslims converted by force.' The Ayrums, who are not distinguished for the religious fanaticism typical of other Muslims, are absolutely indifferent to faith and rites: they do not even have a chapel throughout the district. Whenever I made any remarks concerning that fact, they answered me, "Can people have any sanctuaries or prayers if they were converted by the force of sword...?"⁸⁵

H. Vardanian considers the Ayrums natives of the region, some other researchers supporting that view which is substantiated by a wealth of facts. According to another hypothesis, the Ayrums emigrated from the neighbourhood of Lake Urmia during the Turko-Persian war of the 18th century.⁸⁶

Anyway, it still remains vague when those Armenians were forced into adopting Islam and why they were called *Ayrum*. The territory of Historical Armenia comprises a great number of districts whose Armenian population converted to Mohammed's faith by force, but they were not called *Ayrum* because of that. Then, what specific circumstances made part of Gardman Armenians adopt that name after their conversion?⁸⁷

All the aforementioned leads us to the following conclusion:

84 The Armenian equivalents for respectively 'field,' 'sorrel' and 'girl.'

85 **Vardanian, H.** A Few Words about the Ayrums. In: "Mshak," 1914, No. 154, pp. 2-3, in Armenian.

86 **Karakashli, K.** About the Ayrums. In: "Izvestiya Obshestva Obsledovaniya i Izucheniya Azerbajjana," No. 8, Baku, 1929, pp. 29-42, in Russian. **Kobichev, V. P.** The Ayrums: The Origin of the Ethnonym. In: "Sovetskaya Etnografiya," 1962, No. 3, p. 148, in Russian. There are absolutely no grounds for the author's presumption that the Ayrums were not only the descendants of the Muslim Armenians but also those of the Armenianized Albanians. This hypothesis is not attested by any source, for the aforementioned lands were never inhabited by the Caucasian Albanians. Another article making passing reference to the Ayrums repeats the same viewpoint without going deep into it (**Karapetian, M. M.** The Dynamics of the Settlement of the Turkic-speaking Nomadic Tribes in the East of the Armenian Plateau in the late 14th and early 19th centuries. In: The Correlation of the Social and Ethnic Factors in Modern and Traditional Culture: A Collection of Articles. Moscow, 1983, p. 214, in Russian).

87 The Soviet Armenian and Brief Armenian Encyclopedias consign the Ayrums to total oblivion, but the Soviet Azerbaijanian Encyclopedia states that they represent one of the ethnographical groups of the Azerbaijani people and inhabit Getabek, Dashkesan, Ghazakh, Karvajar, Shahumian, Khanlar and Touz Districts (Soviet Azerbaijanian Encyclopedia (henceforward: SAE), vol. 1, Baku, 1976, p. 197, (all volumes in Azerbaijanian).

1 Most presumably, the Ayrums of Gardmank are indigenous to the region: meanwhile, however, we cannot refute the hypothesis that their ancestors were emigrants from Greece, the territory of the basin of Lake Urmia, or another place.

2 The origin of the ethnonym of 'Ayrum' is closely connected with those of 'Hay' (i.e. 'Armenian') and 'Huyn' (i.e. 'Greek').

3 The Ayrums attest that the churches preserved in their villages and their neighbourhood are Greek sanctuaries built by Greek masters: some ancient, evidently, Armenian grave-yards are alleged to belong to the Greeks.

4 The Ayrums' forefathers were Christians who later forcedly converted to Islam.

5 Religious fanaticism, so typical of the newly-converted Armenian Muslims in many places, is absolutely alien to the Ayrums. None of their villages has any mosques; on the contrary, a number of Armenian churches serve as pilgrimage destination for the Ayrums as well.⁸⁸

6 The Turkic tribes that penetrated into North-Eastern Armenia shifted to a sedentary life only on the order of the Russian Government: a considerable part of them clung to nomadism even until the Soviet takeover. In contrast to them, by the mid-18th century, the Ayrums had already given up that way of life, their main occupation being farming (in Ararat Province) and bee-keeping (in Gardmank as attested by a record of 1810), which have nothing in common with nomadism.

The aforementioned clearly suggests that the Ayrums are indigenous Armenians who adopted the Greek faith, being later forced to convert to Islam. They are not distinguished for religious fanaticism, for they did not profess any permanent religion throughout their existence. As for taking the Armenian churches for Greek ones, this can be explained by the fact that they adhered to the Greek church before adopting Islam and it left an imprint upon their historical memory. They are farmers and bee-keepers, since they descend from Armenian ancestors. They go to Armenian sanctuaries on pilgrimage, for their national (Armenian) traditions are still alive in their minds.

Even taking into account all the aforementioned, we cannot find the answers to two important questions: firstly, when did that part of the Armenian nation adopt the Greek faith: under pro-Byzantine Catholicos Yezr in the 7th century, or following Armenian war-lord, prince Ivane Zakarian's example,

88 Two ruined churches named Aytsetlu Surb (the Armenian equivalent for 'A Visiting Saint'), or Pirnazar and located in the Shamkor Valley, south of the village site of Tandzut (Chanakhchi), can serve as an example of the aforementioned (**Barkhutariants, M.**

who converted at the period Georgia enjoyed great might? Secondly, when did they convert to Shiite Islam: between the 15th and 16th centuries, which is less probable, or in the 1720s, probably, between 1720 and 1750, together with a considerable part of the Armenians inhabiting Shaki, Dasan, Muskur, Shamakhi and Kapaghak Districts?

Northern Artsakh and, particularly, Gandzak was inhabited by *Russian resettlers* only after the region had become part of Russia.

In the 1840s, the Tsarist authorities started founding villages of Russian sectarians, enjoying many privileges, in places considered especially important from a strategical standpoint (mainly on some highways and the areas adjoining the mountain passes). That policy was conducted not only in the district of Yelizavetpol, that had already been established, but also in the other places under Russian control. By the late 19th century, about 10 Russian villages had been founded in the ancient Armenian village sites that lay derelict in Yelizavetpol (Gandzak) Province. They existed in the Soviet years as well: however, immediately after the deportation of the local Armenian population (1988 to 1989), the Russians were obliged to leave their villages and repatriate to their homeland.

The Germans. Unable to endure Napoleon's invasions and the heavy taxes any more, in 1817 at first 31 and then 1,400 families left the German kingdom of Vurtemberg and immigrated into the Russian Empire via Hungary and Valachia.⁸⁹ Suffering great privations, in late 1818, 455 out of the 1,400 German families reached Caucasia, 194 of them later settling in Gandzak District.⁹⁰ Their final destination was Palestine, but "...the Russian authorities made them stay in the region, where they founded 7 colonies, their number growing to 15 within a century."⁹¹

The Local Trade. With the Russians' conquest of Partaw between 913 and 914, the city "lost its significance, being relegated to an unimportant place"⁹² and yielding up its place to Gandzak, which had had a history of several decades by then.

Situated at the junction of the most important commercial routes (Tprghis-Shamkor-Gandzak; Dvin-Parisos-Gandzak; Shamakhi-Arash-Gandzak; Shaki-Arash-Gandzak and Belukan-Partaw-Gandzak), Gandzak grew into one of the most populous

trade centres in Transcaucasia. Although the following centuries marked great devastation in the city due to various invasions and earthquakes, it never lost predominance over the other towns and villages of the region.

Gandzak or "Genje was famous for its horseshoes, iron and silk,"⁹³ also boasting delicious "...pomegranate, grapes and acorn."⁹⁴

Between 1591 and 1592, Khadim Hasan Pasha, the ruler of Anatolia Elayet, held the post of vizier in Gandzak Elayet. During that period, he sustained his army, amounting to several thousands, on the profit received from silk sale; besides, "he annually sent 150 bers"⁹⁵ of silk ... to the State Treasury."⁹⁶

A large commercial centre, Gandzak, indeed, must have had a market since earliest times, but it is only some visitors of a comparatively later period that mention it: thus, in 1640 the city had "a fine market."⁹⁷

Despite the continual hostilities, Gandzak retained its high fame up till the year 1827, after which "it lost its importance as a commercial centre."⁹⁸

Most presumably, both in the Middle Ages and in the 19th century, Gandzak's "...trade... was concentrated in the Armenians' hands, the Tartars mainly dealing in fruits."⁹⁹

The market-place, located in Gandzak's Turkish quarter, on the right bank of the river, "...comprised all the Armenian and Turkish stores: one could freely state that it represented a most beautiful sight in the city..."¹⁰⁰

The local trade was entirely conducted in the aforementioned market-place so that when on 26 June 1870 the river, flowing between the Armenian and Turkish quarters, burst its banks threatening to destroy the bridge lying over it, the inhabitants of the former were faced with the grave danger of famine: "...we, the residents of Kilisakend, would starve for several days, since the local trade is entirely concentrated in Gyanja. Surprisingly enough, the local Armenians, known as a comparatively developed people of initiative, are not

89 Lalayan, Yer., Gandzak District. In: Works, pp. 329-330, in Armenian.

90 Lalayan, Yer., idem, p. 330.

91 The German Immigrants in Caucasia. In: "Taraz," 1912, No. 11, p. 192, in Armenian.

92 Arabic Sources about Armenia and the Neighbouring Countries, vol. 3. Translated from the Arabic original into Armenian by Nalbandian, H., Yerevan, 1965, p. 145, note 97.

93 Foreign Sources about Armenia and the Armenians: Turkish Sources by Evliya Chelebi (henceforward: **Evliya Chelebi**), vol.

3. Translated from the Turkish original into Armenian with a foreword and notes by Safrastian, A. Yerevan, 1967, p. 86.

94 Turkish Sources about Armenia, Armenians and Other Peoples of Transcaucasia, vol. 2. Translated from the Turkish original into Armenian with a foreword and notes by Safrastian, A. (henceforward: Turkish Sources..., vol. 2). Yerevan, 1964, p. 14.

95 An ancient unit of weight.

96 Idem, p. 148.

97 **Evliya Chelebi**, ibid.

98 **Hakobian, Hovh.** Travel Notes, vol. 1, Yerevan, 1932, p. 375, note 7, in Armenian.

99 "Kavkaz," 1859, No. 9, p. 42 (the original reads, "...Торговля, по обыкновению, сосредоточена в руках Армян. Занимаются, правда, торговлею и Татары, но преимущественно фруктами").

100 "Krunk Hayots Ashkhari," Tpkhis, 1861, p. 360, in Armenian.

engaged in commerce in their village of Kilisakend, almost all of them being employees.”¹⁰¹

In the late 19th century, some Gandzak merchants also unfolded their activity in the international arena, mainly exporting iron and silk, for which the city was renowned for hundreds of years. The following press publication comes to prove this, “Mahtesy¹⁰² Kerovbe Ter-Martirosiants, a wealthy trader from Gandzak, was to export a vast amount of insured iron, but the baggage recently suffered shipwreck in the river Volga... Well, he should remember what befell V. E. (formerly serving in the police), another merchant living in the same city, and thank his lucky stars: the latter was to convey silk chests of 10,000 rubles from Gandzak to Warsaw (his luggage was insured, too), but what reached that destination comprised merely some stones instead of silk...”¹⁰³

Silk weaving involved both the Armenian and Turkish inhabitants of Gandzak and the adjacent villages, while iron ore industry was mainly concentrated in the hands of the Armenians and the German immigrants working in Getabek’s and Karhat’s (Dashkesan) mines.

Yelizavetpol Province imported paper and metal tools, mainly exporting cereal products (8,312 poods¹⁰⁴ per year), dried fruit (5,428 poods per year), as well as textiles and leather goods into Persia.¹⁰⁵

The Armenian traders also “imported goods from Turkey, Persia, Tiflis, Baku and different Russian cities, such as Moscow and Nizhni Novgorod. The merchandise imported was sold in their villages as well as in the adjacent Armenian and Turkish ones.”¹⁰⁶

The Historical Monuments of the Region.

Throughout many years, the Azeri “researchers” did not spare efforts to prove that the Armenian monuments surviving in the territory of the Republic of Azerbaijan are of Albanian origin (meaning, indeed, Caucasian Albania). Between the 1970s and 1980s, Buniatov, Geyushev, Akhundov, Neymatova, Mamedova and other “scholars” kept publishing books and articles, attempting hard to declare Albanian what forms an inseparable part of Armenian culture: Jugha Cemetery of Nakhijevan, abounding in thousands of khachkars; the monasteries of Targmanchats (Of the Holy Translators) and Gag’s St. Sargis situated respec-

tively in Dashkesan and Ghazakh Districts of Northern Artsakh (at present within Azerbaijan’s borders) as well as the following monasteries of Nagorno Karabakh: Gandzasar and Elisha the Apostle, Martakert District; Dadivank (Dad Monastery), Karvajar District; Amaras, Martuny District, etc.

Indeed, the goal of these historical falsifications, which pursue certain political considerations is obvious to the Armenians: by ascribing the entire Christian culture, that has nothing in common with their stock-breeding nomadic forefathers, to the Albanians (*the Caucasian Albanians are referred to by the ethnonym of ‘Aghvan’ in Armenian*), their alleged ancestors, these “scholars” want to make the present-day Azeris heir to that heritage. Thus, by a single stroke of pen, hundreds of Armenian churches were reduced to ‘alban-kilisas’ (‘kilisa’ is the Turkish equivalent for ‘church’), while tens of thousands of Armenian khachkars turned into ‘khachdashes’ (the Turkish equivalent for ‘cross-stone’).

Nowadays the Azerbaijani authorities have adopted another policy. They no longer make any attempts to attribute the Armenian cultural monuments to Caucasian Albanians: instead, they are busy with annihilating the very monuments once declared Albanian. Unfortunately, we cannot verify the actual scope of this unprecedented crime, for we witness the destruction of only those monuments that are closer to the Armenian border. As for those situated farther from the frontier zones, their fate remains unknown.

It is already several years since the Armenian press started repeatedly writing about the demolition of the historical cemetery of Jugha (Julfa) situated in the Autonomous Republic of Nakhijevan, an Armenian territory now under Azerbaijan’s control. Despite the storm of protests and appeals, however, the destruction of that rare cemetery was not prevented; moreover, the year 2005 marked its final annihilation, with more than 3,000 standing cross-stones being broken to pieces and taken away in an unknown direction.

Within several years, this unique memorial that the Armenians had created in their historical homeland was levelled with the ground in broad daylight, before the very eyes of the entire civilized world. We learnt about what had been perpetrated there only thanks to the fact that the cemetery, lying on the left bank of the river Arax, was clearly seen from the Iranian side of the border.

The annihilation of Jugha Cemetery was followed by the destruction of Gag’s St. Sargis Monastery.

At present the Azeris are busy with what has been a “vocation” for them since the very first day they slipped into our historical homeland, namely destruction... As for the Armenians, they are doomed to witness the demolition of their own cultural heritage.

Meves, who travelled in Gandzak Province in 1864, attests to the Armenian origin of a wealth of monu-

101 “Kavkaz,” 1870, No. 76, p. 2 (the original reads, “...мы, живущие на Килисакенте, остались бы голодными на несколько дней, так как здесь вся торговля производится в Ганже. Удивительно, что здешние армяне, народ сравнительно подвижной и предпримчивый не переносят торговли в Килисакент, где живут они сами и почти все служащие здесь”).

102 A title used with reference to Christian believers who are known to have gone to Jerusalem on pilgrimage.

103 “Nor-Dar,” 1895, No. 114.

104 An ancient Russian unit of weight equal to 16.38 kgs.

105 “Kavkaz,” 1904, No. 228, p. 3.

106 **Mazhak.** A Letter from Gandzak. In: “Mshak,” 1873, No. 14, p. 2, in Armenian.

ments preserved there: “While walking in the mountains of the province, I often came across...the traces of some Christian villages. It was simply impossible to cover ten versts without seeing church ruins which, to tell the truth, did not boast fine architectural features. All of them were built of pebble and cement, which had consolidated the stones to such an extent that they could hardly be torn away from those ruins. They belonged to the Christian (probably, Armenian) inhabitants of the province, now considered a Muslim one. These monuments attested that the mountainous parts of the region, now reduced to an encampment, used to be a blessed place of residence for some sedentary farmers. The nomads, however, forced them into abandoning those areas... The ruins of the Christian villages proved that they had once enjoyed development, prosperity and the abundance of working hands, but that is consigned to the past now...”¹⁰⁷

Another researcher, N. Abelian, almost shares Meves’ views: “The monuments of Armenian architecture, i.e. the churches scattered in the Muslim villages, located in the upper-stream reaches of the rivers Gandzak and Shamkor, are engraved with Armenian inscriptions dating back to the 16th century. They are eloquent proof of the great number of the Armenians once inhabiting these lands: they also attest to the large-scale emigration of the local Armenians.”¹⁰⁸

A visitor writes the following concerning the state of the aforementioned monuments, “At present some of these churches lie in dilapidation and, regretful as it is, they serve as cattle-houses for the Muslim Ayrums of the neighbourhood.”¹⁰⁹

In 1889 11 monasteries and 88 churches functioned in the province.¹¹⁰

¹⁰⁷ Meves, V., op. cit., in: “Kavkaz,” 1865, No. 46, p. 249 (the original reads, “Во время поездок по горам уезда - мне часто попадались следы поселений, как видно, христианских. Нельзя проехать десяти верст, чтобы не встретить развалин церквей, правда, самой грубой архитектуры. Все эти церкви сложены из булыжного камня на каком то цементе, связывающем камни так крепко, что до сих пор с трудом можно вынуть камень из развалины. Эти развалины, - исторические памятники многочисленного христианского населения, вероятно армянского, в провинции, называемой теперь мусульманскою. Эти памятники свидетельствуют еще и о том, что нагорная сторона уезда, превращена теперь в кочевки, была когда то лучшим местом для оседлой жизни земледельцев. А теперь что? Теперь номад выжил хлебороба!... Развалины христианских деревень доказывают, что здесь был и разум, и умение, и труд, да только давно...”).

¹⁰⁸ Abelow, N. A., op. cit., p. 14 (the original reads, “Церкви армянской архитектуры, с армянскими надписями XVI века, ныне во множестве разбросанныя по мусульманским селениям, у верховьев рек Ганджа-чай и Шамхор-чай, свидетельствуют, как значительно было здесь армянское население и как велики были некогда массовыя переселения отсюда армян...”).

¹⁰⁹ Ibid. (the original reads, “Некоторые из этих церквей стоят ныне в развалинах и, печально сказать, скотными дворами для живущих вблизи айрумов-мусульман.”).

¹¹⁰ National Archives of Armenia, fund 56, list 1, file 8583, pp. 238-239.

GANDZAK (GYANJA)

Location. The city is situated on an ancient commercial road extending along the right bank of the river Kur, on both banks of the river Gandzak, at an altitude of 320 to 500 metres above sea level.

Known as *Janza*,¹ *Ganja*, *Kenja*, *Kechari*² and *Gyanja* at present, it was called *Gandzak* before 1804 as well as between 1918 and 1935, *Yelizavetpol* from 1804 till 1918, and was renamed *Kirovabad* in 1935.

Foundation. The original city of Gandzak was founded about 3 kilometres north-west of the present-day one: it was only at the beginning of the 17th century that Shah Abbas built the latter in its actual location.

The available sources trace the establishment of the city as far back as the year 844: "In 844 Mohammed ibn Khalid founded Gandzak City and inhabited it by some Arabs from Diarbekir."³

Other records mention the year 846: "...Returning thence at the king's command and expense, he built the city of Ganjak in the canton of Aršakašen."⁴

Gandzak was founded in 846.⁵

According to Ghazvini, the foundation date of the city oscillates between 853 and 854,⁶ while a Turkish source states that "the city was established by Rumi Iskender and reconstructed by Kubad Bin-Firuz."⁷

The existing sources are not unanimous in mentioning the circumstances under which Gandzak was founded; nor do they provide any comprehensive information concerning the numerous toponyms used with reference to it. Thus, according to L. Lazarev, before Gandzak's being renamed *Yelizavetpol* in 1804, it was known as *Ganja*, which, however, did not refer to the present-day city but the site of an ancient one located within 7.5 versts of it (the latter allegedly dates back to the times of Alexandre of Macedonia).⁸

In response to this viewpoint, S. Patkanian states that the oldest records on Gandzak trace back to 1088, but he does not exclude the possibility that it may have been founded at a still earlier period. In the meantime, he finds it groundless to ascribe its establishment to the times of Alexandre of Macedonia: according to him, that hypothesis based on Persian folk-lore may mean another Alexandre, i.e. the son of Ghara-Yusuf, the ruler of Tabriz, who lived in the 15th century.⁹

The "Ardzagank" correspondent maintains the view that the site of present-day Gandzak was originally occupied by another city: according to him, however, Shah Abbas did not destroy the old one replacing it by another: "...Those ruins occupy such a small area that they can hardly constitute a city site; besides, present-day Gandzak is located in a flat plain like that city site so that it was of no strategical advantage to Shah Abbas to demolish the old one and establish another in the same open plain. Thirdly, the remnants of the buildings, ramparts and castle of a city devastated and deserted in the early 17th century could not have been obliterated to an extent of being totally levelled with the ground. Moreover..., it retains the grave of Khosrov the Martyr, whose tragic death is described in the following way, 'he was taken out of the city and ...stoned to death ..., the Christians moving his remains and burying them with high honours.' However, a Christian stoned to death outside the city could not be brought back to the city and interred there; therefore, he was entombed in the place of his martyrdom that was 'out-

1 13th-century Arab geographer Yakut-al-Hamavi (1178 to 1229) writes that one of the cities of Arran Province was "...Janza generally called Ganja..." (**Yakut-al-Hamavi**, Dictionary of Geographical Names. In: Arabic Sources about Armenia and the Neighbouring Countries, vol. 3, pp. 50, 68, 104).

2 Colophons of the Armenian Manuscripts of the 17th century, vol. 1. Compiled by Hakobian, V., Hovhannissian, A. (henceforward: Colophons, 17th century, vol. 1). Yerevan, 1974, p. 448, all volumes in Armenian.

3 **Laurent J.**, L' Arménie entre Byzance et l' isiam depuis la conquête arabe, p. 177. **Markwart J.**, Ost-europäische und Ostasiatische Streifzüge, Leipzig, 1903, p. 462. **Manandian, H.** A Critical Theory of the History of the Armenian Nation, vol. 2, part 2, Yerevan, 1960, p. 297, all volumes in Armenian.

4 The History of the Caucasian Albanians by **Movsēs Dasxurançi** (henceforward: **Movsēs Dasxurançi**). Translated by C. J. F. Dowsett. London, 1961, p. 218.

5 Brief Chronicles, vol. 1. Compiled by **Hakobian, V. A.** Yerevan, 1951, p. 391, all volumes in Armenian.

6 Arabic Sources about Armenia and the Neighbouring Countries, vol. 3, p. 153, note No. 130.

7 Turkish Sources..., vol. 2, p. 14.

8 **Lazarev, L.** Ganja. In: "Kavkaz," 1846, No. 37, pp. 146-147, in Russian.

9 **Patkanov, S.** Some Remarks on the Article Entitled *Ganja*. In: "Kavkaz," 1846, No. 41, p. 164, in Russian.

side the city.' Finally, the centuries-old huge platans and the vestiges of some ancient buildings preserved in Gandzak are living proof of the fact that the city existed long before Shah Abbas' times."¹⁰

Gandzak between the 10th and 11th centuries. In the mid-9th century, Gandzak was captured by the representatives of one of the branches of Sheddadian Arabic family: "That period marked the strengthening of Gandzak Emir Padlon, who started subjugating the princes of Heret and Kakhet, also committing raids in some other places from time to time."¹¹

To put it more exactly, "between 951 and 952, the city was ruled by the Sheddadians."¹²

Under Armenian King Gagik (989 to 1020), the Armeno-Abkhazian united forces mounted a major offensive against the aforementioned emir, who would periodically invade North-Eastern Armenia: "Fortifying his positions, Gandzak Emir Patlun started imposing heavy taxes on the princes of Kakhet and Heret. In order to somehow counterattack him, Abkhazian king Bagrat sent envoys to Armenian monarch Gagik with a suggestion that they should unite against him. Launching an attack against Gandzak, they returned with victory and a lot of trophies."¹³

In c1044 "...Gandzak Emir Khelaziz was killed and the city captured."¹⁴

In 1054 Seljuk Bey Tughrul subdued the emir of Gandzak: "During his invasion of 1054, Tughrul Bey subjugated Emir Abulsuvar of Dvin and Gandzak..."¹⁵

From 1054 till 1055, Gandzak (Janza) was governed by Emir Abu-I-Asuar.¹⁶

Between 1061 and 1071, "the Huns slaughtered the inhabitants of Gandzak Plain..."¹⁷

In 1068 Gandzak Emir Patlun took possession of Tppghis City, that had been conquered by Alpaslan.¹⁸

In 1072 the same emir bought Armenian capital Ani from the aforementioned Seljuk sultan: "The purchase of Ani from Alpaslan and its delivery to Gandzak Emir Patlun's grandson Manuche."¹⁹

Having conquered the city of Urha in 1088, Arab Emir Bugha invaded Transcaucasia with a huge army, obeying Sultan Melikshah's (1072 to 1092) order. Occupying Gandzak, then belonging to the Sheddadian Patlunians, he turned it into the seat of the atabek.²⁰ "In this same year Buzan with a tremendous number of troops encamped before the city of Gandzak in Armenia. He vehemently besieged the city, having gathered together all the Persians against it. During a severe assault the Persians undermined one of the city's towers, thus demolishing it; by assaults such as this they captured Gandzak, but slaughtered only a small portion of its inhabitants, because Buzan ordered the swords sheathed and peace restored. At that time his lordship Stephen, the catholicos of the Albanians, was in the city, but through the help of God he was able to get away, for he was protected by the Armenian troops who were in Buzan's army."²¹

The first *atabek* of Gandzak was Emir Ismayil: "...Melikshah appointed his wife's brother, Emir Ismayil ibn Akut, Governor of Atropatene, *Aghvank* and Armenia, his residence being located in Gandzak City."²²

In 1092 Sultan Melikshah's successor Barkiarukh nominated his brother Governor of Gandzak. In 1099, however, the ruler of the city rose in rebellion against his brother and declared himself sultan.²³

Gandzak before the '30s of the 12th century. In 1118 Seljuk Sultan Mohammed-Tapar appointed his younger son Melik "Governor of Gandzak Armenians."²⁴

In the same year, however, Georgian King David "...launched a major attack and killed Gandzak

¹⁰ "Arzagank," 1886, No. 19, p. 278, in Armenian.

¹¹ Melikset-Bek, L. M., vol. 1, Yerevan, 1934, pp. 203-204.

¹² Arabic Sources about Armenia and Armenians, vol. 3, p. 153, note 130.

¹³ A Brief History of Georgia by historian Juansher (henceforward: Juansher). Venice, 1884, p. 110, in Armenian.

¹⁴ History by Vardan Vardapet (henceforward: Vardan Vardapet). Venice, 1862, p. 100, in Armenian.

¹⁵ Manandian, H. A Critical Theory of the History of the Armenian Nation, vol. 3, Yerevan, 1952, p. 52.

¹⁶ Foreign Sources about Armenia and the Armenians: Arabic Sources by Ibn-al-Asir (henceforward: Ibn-al-Asir), vol. 2. Translated from the original into Armenian with a foreword and notes by Ter-Ghevondian, A. Yerevan, 1981, p. 215.

¹⁷ History by Mkhitar Ayrivanetsy (henceforward: Mkhitar Ayrivanetsy). Moscow, 1861, p. 59, in Armenian.

¹⁸ Manandian, H., idem, p. 64.

¹⁹ Idem, pp. 406, 81.

²⁰ A title conferred upon governors and commanders in the Seljuk emirates.

²¹ Matthew of Edessa, p. 155; also see A Collection of Historiographical Works compiled by Priest Samuel Anetsy (henceforward: Samuel Anetsy). Vagharshapat, 1893, p. 118, in Armenian; Arabic Sources about Armenia and Armenians, vol. 3, p. 153; Manandian, H., idem, vol. 3, p. 69; Vardan Vardapet, p. 106 ("On Melikshah's order in the year 537, Emir Puzan took Gandzak from the Patlunians who were called *Shatatik*"). Chamchians, M. History of Armenia from the Creation of the World until 1784 A.D., vol. 3, Venice, 1786 (republished in Yerevan in 1984), p. 13, all volumes in Armenian ("...Gandzak, that was also called 'Kenje,' was a splendid city with the residence of Aghvank Catholicos Stepanos there. The following year [1088], the same Persian War-Lord Puzan attacked those areas, conquered some places and laid siege to Gandzak. Fighting a heavy battle, he perpetrated formidable carnage there, Catholicos Stepanos hardly having a narrow escape through the assistance of some Armenians serving in the foreigners' army"). The available sources are not unanimous in mentioning the date of Gandzak's conquest by Bugha. Thus, one of them states that in 1082 "Emir Bugha occupied Gandzak and took Patlun to the sultan as prisoner" (Chronicles by Stepanos Orbelian. Prepared for publication by Abrahamian, A. Yerevan, 1942, p. 15, in Armenian).

²² Manandian, H., idem, vol. 3, p. 70.

²³ Idem, p. 78.

²⁴ Vardan Vardapet, p. 118; also see Manandian, H., idem, vol. 3, p. 91.

Governor Melik...”,²⁵ after which the city was captured by Abulet’s son Patlun.²⁶

In 1128 Georgian King Demetre I struggled against Gandzak’s Seljuk governor.²⁷

In 1130 “...holy enlightener David the Archimandrite, Alavka’s son, died” in Gandzak.²⁸

On 17 March 1139, the city was struck by a terrible **earthquake** of a magnitude unprecedented in the Armenian Plateau. Almost all the contemporary and subsequent historians touched upon that great disaster:

“On 17 Areg (a month in the ancient Armenian calendar, equal to the period between 7 March and 9 April of the modern one) 1139, a fatal earthquake befell Gandzak City, holy archimandrites Grigor and Sargis being entombed under the ruins...”²⁹

“At that hour all the fields and mountains were suddenly shrouded in mist, the area being struck by a calamitous earthquake that destroyed the capital of Gandzak...”³⁰

“In the year 588 (1139), an earthquake reduced Gandzak City to ruins.”³¹

“...a severe earthquake in Gandzak.”³²

“...on 18 Areg, on the night between Friday and Saturday, when the feast of St. Gevorg was to be celebrated, God gave vent to His wrath and sent gale-force winds to the earth, striking it by an unprecedented earthquake that devastated the land of *Aghvank*. ... a violent quake shook the earth and its pillars up to their very foundations and “the Armenian land was severely shaken.”

“The earthquake ravaged almost the entire districts of Khachen and Parisos, capital city Gandzak being levelled with the ground and its inhabitants buried under the ruins, in the bosom of their native soil. A great many castles, churches and villages collapsed over the priors and the local residents, a huge number of people being entombed under the falling towers and buildings...”³³

“An earthquake destroyed Gandzak in the year 1139.”³⁴

A record by Ibn-al-Asir is of particularly great importance, for it provides information on the number of the victims: “That year marked a harrowing earth-

quake in Arran, Atropatene and Gandzak (Kanja, Janja), but it was the last of them that suffered particularly extensive damage, with many houses reduced to heaps of ruins. It took away thousands of lives, the number of the victims being said to have totaled two hundred and thirty thousand, including both sons of the ruler of the country, Karasunkar.”³⁵

Gandzak during the period between the Earthquake and the 13th century. Taking advantage of the devastation and turmoil reigning in the city after the aforementioned earthquake, the Georgian troops launched an invasion against it, plundered the ruined city, killing or capturing the survivors of the disaster: “...coming to Gandzak under the leadership of their commander Ivane, they took absolutely no pity in the deplorable plight of the once splendid city, that now represented a true hell with heaps of gold and human remains lying side by side, and a countless number of corpses scattered here and there. Instead, they started ransacking for gold and silver treasure there, slaughtering the rest of the inhabitants and taking them captive, thus causing the city even greater damage than the earthquake had.”³⁶

In the same year (1139), the depredated city was reconstructed by Emir Kharasngur (Karasungur), who is known to have died in 1141: “...coming from the Persian land to Arran District, he embarked upon its restoration, rebuilding its destroyed ramparts and establishing peace there...”³⁷

In 1142 a certain Khuhtughti, deputy *shahap* (‘*district head*,’ ‘*chief of nobles*’) of Gandzak, rose in rebellion against the local principality. In the aftermath of that, Seljuk War-Lord Choli occupied the city in 1143: “...in the head of a large army, he arrived in Gandzak where Khuhtughti had revolted. Holding the city under siege for a month, he conquered it, captured Khuhtughti and had his eyes pricked out, establishing his dominion there in the year 1143.”³⁸

Choli, who suddenly yielded up his spirit in 1146/1147, was succeeded by Pakhradin, who, however, was killed in 1147/1148, Emir Rovadi assuming his post and supervising the further reconstruction of the city: “The condition of Gandzak improved in the year 1148.”³⁹

The city was again ravaged in the second half of the 12th century and, particularly, in 1165/1166, when it

25 Vardan Vardapet, pp. 118-119.

26 Idem, p. 166.

27 Manandian, H., idem, vol. 3, p. 407.

28 Kirakos Gandzaketsy, p. 116.

29 Samuel Anetsy, p. 132.

30 Kirakos Gandzaketsy, p. 200; also see Vardan Vardapet, p. 124 (“In the year 588, an earthquake reduced Gandzak to ruins”).

31 Abrahamian, A. Historiographical Works by historian Hovhannes. Yerevan, 1956, p. 133, in Armenian.

32 Mkhitar Ayrivanetsy, p. 61.

33 Movsēs Dasxurançi: Appendix by Mkhitar Gosh. Yerevan, 1983, p. 352, in Armenian.

34 Brief Chronicles, vol. 1, p. 25.

35 Ibn-al-Asir, p. 250.

36 Movsēs Dasxurançi, ibid.

37 Ibid. Also see Arabic Sources about Armenia and Armenians, vol. 3, p. 153.

38 Mkhitar Gosh provides a briefer account of the events: “Holding the city under siege for a month, he eventually conquered it...” (Movsēs Dasxurançi: Appendix by Mkhitar Gosh, p. 353); also see Manandian, H., idem, vol. 3, pp. 100, 407.

39 Brief Chronicles, vol. 1, p. 25.

fell under the Georgians' rule: "...Invading many districts, the large Georgian army reached Gandzak (Kanja, Ganja), where it perpetrated widespread plunder and slaughter, some of the survivors being taken captive."⁴⁰

Gandzak gave birth to many **outstanding personalities** such as *Mkhitar Gosh* ("a renowned scholar and the son of Christian parents, he was from Gandzak City...")⁴¹, scribe *Thoros Areveltsy* ("...God's humble servant Thoros, serving as a worthless worker of philology, was from an eastern district, namely Gandzak City...")⁴², architect *Mkhitarich*, the designer of one of the towers of Ani's enclosure⁴³, and others.

Gandzak in the 13th century. The 1220s marked a heavy period of subsequent hostilities in Gandzak, something unprecedented in the city.

In Emir Kushkhara's⁴⁴ times (1220/1221), the Mongols made some attempts to conquer it, but eventually they had to confine themselves to only collecting some taxes there: "...they reached Gandzak (Kanja) City, the capital of the country of Arran: however, having heard about the large number of the local population and the fighting skills they had acquired in the course of their continual struggle against the Georgians, they did not dare to attack it. Instead, they demanded that the citizens should give them some money and clothes: that order being fulfilled, the Tartars went away."⁴⁵

In 1225/1226 Gandzak inhabitants again crushed the Georgian troops that had reached the city ramparts with the intention of a raid: "The Georgians had to engage in a heavy battle, for the frequent fighting against them had turned Gandzak inhabitants, quite large in number, into courageous warriors. For several days, the invaders struggled against the local residents who were unseen and protected behind the fortified walls. One day, however, the latter came out of the city together with their troops and a severe battle ensued outside the ramparts. Realizing that they would not be able to take the city, the Georgians abandoned it having suffered total defeat."⁴⁶

In the same year, Gandzak was captured by Sultan Jalal-ed-Din of Khorezm: "...coming to Gandzak City, he conquered it."⁴⁷

In 1229⁴⁸ Gandzak was devastated by the Mongol-Tartars: "Arriving in the city all of a sudden, the Tartars encircled it in all directions and engaged in a harsh battle with many catapults ... the gardens extending in the neighbourhood of the city. Then the enemy demolished the ramparts..., but none of them entered Gandzak, which continued defending itself heroically throughout a week. Witnessing the conquest of the city, the local inhabitants burnt down everything they had once erected to the very last article that could fall prey to fire. Seeing that, the enemy grew even more furious and launched a harrowing slaughter there, without sparing men, women and children. Nobody could escape that carnage, except for a small number of armed people who broke through the siege and fled. As for the wretches who had stayed there, they were kept alive and tortured so that they would show where they had hidden their treasure. Then the enemy killed some of them and captured the others, they themselves ransacking the ashes of the burnt dwellings to find what had been kept there. Thus, plundering and depredating the city for many days, they finally left it."⁴⁹

48 The available sources trace the destruction of Gandzak by the Mongols to the period between 1229 and 1235. See Brief Chronicles, vol. 1, pp. 29-30, note No. 30 for the discrepancies in the date of that event.

49 **Kirakos Gandzaketsy**, pp. 236-237. Below follow some records providing further information on the conquest of the city. "...a war-lord named Charmaghan led a huge army to the magnificent city of Gandzak in the year 674 (1225). Holding it in a state of siege for several days, he finally took it and started slaughtering the local inhabitants mercilessly, sparing only the young boys and women who had won his liking" (Universal History by **Vardan Areveltsy**, Yerevan, 2001, pp. 192-193, in Armenian).

"In 1229 a large Tartar horde led by Charmaghan reached the kingly city of Gandzak, conquered it and put the local people to ruthless massacre, the women and boys being taken captive" (Brief Chronicles, vol. 2. Compiled by **Hakobian, V. A.** Yerevan, 1956, p. 139).

"They crossed the Arax and advanced to Gandzak, that was strongly fortified. Fighting for three days, the Tartars captured the city, ravaged it and slaughtered a great many Muslims, for they considered Mohammed's religion unacceptable" (Georgian Chronicles (1207 to 1318). Translated from old Georgian into Armenian with an introduction and notes by Muradian, P. Yerevan, 1971, p. 71).

"...The archers came and totally devastated capital city Gandzak, putting to sword both the animals and local people, including a great number of Christians" (Colophons, 13th century, p. 183).

"In the year 1231, Gandzak City was conquered by the Tartars, a vast multitude of men, women and children being put to slaughter, with some Christians and Persians taken prisoner" (Brief Chronicles, vol. 1, p. 26).

"In the year 1231, a Tartar named Khorazm took Gandzak and slaughtered its inhabitants" (History by **Arakel Davrizhetsy** (henceforward: **Arakel Davrizhetsy**). Yerevan, 1990, p. 469, in Armenian).

"The following year [1235], they [the Mongols] advanced towards Gandzak and launched a fierce battle on the approaches to the city, damaging its ramparts. At first the local residents bravely repelled the attacks, but seeing that the fighting did not abate at all, they lost all hopes of liberation and started thinking of a way of

40 **Ibn-al-Asir**, p. 262.

41 **Kirakos Gandzaketsy**, p. 207.

42 Colophons of the Armenian Manuscripts of the 13th century (henceforward: Colophons, 13th century). Compiled by Matevosian, A. Yerevan, 1984, p. 313, in Armenian. The works by scribe Thoros also comprise a manuscript New Testament (Rome, 1262).

43 Corpus Inscriptionum Armenicarum (henceforward: Corpus...), part 1: Ani City. Compiled by **Orbeli, H. A.**, Yerevan, 1966, p. 2, all parts in Armenian ("The tower of Mkhitarich" was built in 1215).

44 **Ibn-al-Asir**, p. 310.

45 *Idem*, p. 303.

46 *Idem*, p. 317.

47 **Kirakos Gandzaketsy**, p. 224; also see **Ibn-al-Asir**, p. 322.

Over four months, Gandzak lay in complete devastation until “an order was issued to reconstruct it: its former inhabitants gradually gathered there and embarked upon its restoration from the very ramparts.”⁵⁰

Flemish traveller William Rubruck, who visited Gandzak between 1253 and 1255, writes: “...a large city named Ganje (Gandzak) and situated at the foot of some mountains. Once the capital of the country, it hindered the Georgians from penetrating into this valley...”⁵¹

Gandzak between the 14th and 15th centuries. Most presumably, the aforementioned Mongol-Tartar raid proved of such immense damage to the city that it completely disappeared from the historical records in the following two centuries.

Gandzak in the 16th century. In 1541 Gandzak was conquered by Persian Shah Tahmaz: “Shah Ismail’s son Tahmaz, who had ascended the throne in 1526, occupied Yerevan, Ganja and Shamakhi in 1541.”⁵²

In 1552 “Sultan Shahverd was appointed Governor of Gandzak by the *ghayen*.”⁵³

Between 1578 and 1579, Gandzak inhabitants suffered an epidemic and War-Lord Osman’s invasion: “In the year 266 (1578) ..., the *khontkar*’s⁵⁴ army occupied Tabriz, Yerevan and Gandzak...”⁵⁵

In 1580 Tabriz, Yerevan, Arash and the territory between Shamakhi and Alania were conquered by Sultan Murad, Gandzak sharing their fate: “In the year 1029 (1580), on Sultan Murad’s order, a huge Byzantine army penetrated into the territory of the Persian Empire, capturing Tabriz, Yerevan, Gandzak, Arash, Shamkor and reaching the Alans’ land.”⁵⁶

escaping captivity. First they buried their possessions underground and set their houses alight so that the greedy enemy would not seize their property ... Destroying some part of the ramparts from inside, they took to their heels. Upon seeing that, the Tartars burst into the city and killed all those who had stayed there, with the exception of the children and youngsters. Then they started ransacking the sites of burnt dwellings and found large trophies there. Leaving the city in ruins, they returned to their army in Mughan...” (Chamchiant, M., op. cit., vol. 3, p. 206).

50 Kirakos Gandzaketsy, p. 237.

51 Hakobian, H., idem, vol. 1, p. 12.

52 Brief Chronicles, vol. 2, p. 427.

53 Melikset-Bek, L. M., vol. 2, Yerevan, 1936, p. 111.

54 A borrowing from the Persian language meaning ‘master,’ ‘ruler,’ ‘king.’

55 Idem, p. 137; also see Arakel Davrizhetsy, pp. 458-459. As attested by another source, in 1578 Lala Pasha “...conquered Gandzak, that was also called Kenje...” and “...Osman Pasha reached the neighbourhood of Caucasia at the head of a huge army and entered Aghvank, then under the Tartars’ rule. Advancing to Shirvan, he crossed the river Kur, raided the adjacent areas and plundered the entire region, including Partaw and Gandzak...” (Chamchiant, M. op. cit., vol. 3, p. 530).

56 History of Persia by Coenobite Khachatur Jughayetsy (henceforward: Khachatur Jughayetsy). Vagharshapat, 1905, p. 101; also see Brief Chronicles, vol. 2, p. 516.

In 1585 “...Osman Pasha conquered ...Kanja with a countless army.”⁵⁷

In 1588/1589 “... Sultan Murat appointed a certain Fahratt commander of his eastern domains together with Lala ...and sent him to Ganja to punish the small number of the *Red Heads*⁵⁸ surviving, build a stronghold there and return. Arriving there with a great army, he fulfilled all the instructions he had been given ..., erected a castle in Ganja and stationed some troops there...”⁵⁹

Gandzak in the first half of the 17th century. Having conquered Tabriz in 1603⁶⁰, Shah Abbas sent Amirguna Khan to Gandzak to counterattack the Turkish troops there: “...Going to Ganja, he stayed there for two months. Convinced that the Ottomans were not powerful enough to resist him, he burnt down many a building in the city, putting some of its inhabitants to sword and capturing others. He took all the plundered belongings of the citizens to Yerevan for the benefit and enjoyment of the Persian army.”⁶¹

Portuguese clergyman Anthoine de Gouvea reports some interesting facts regarding the aforementioned events. Thus, while Yerevan was under siege, Shah Abbas sent one of his commanders, Husein Khan Ziyadoghli Kajar, to Shirvan and Karabakh for a raid. Reaching his destination, the latter “...started burning down the local villages and collecting the harvest. He also destroyed everything in the neighbourhood of Gyanja, which made the pasha stationed in the local castle engage in a battle against him... the Turkish casualties amounting to four thousand... Plundering the adjacent villages and townships and taking a lot of trophies, he presented them to the king, who was also

57 Brief Chronicles, vol. 1, p. 173.

58 Deriving from the Persian word of ‘Kezel-baš,’ the name is used with reference to the Persians.

59 Brief Chronicles, vol. 2, p. 246; Colophons, 17th century, vol. 1, p. 217. According to another record, “It was in 1589 that Pahratt Pasha captured Ganja” (Brief Chronicles, vol. 1, p. 145).

60 The available sources are not unanimous in mentioning the exact date of Gandzak’s conquest: it generally oscillates between 1603 and 1606.

61 Khachatur Jughayetsy, p. 70. Below follow some other records relating to these events, “...In 1012 (1603) the Ajems occupied Genje and Shirvan...” (Evlia Chelebi, p. 82).

“The year 1605 marked the conquest of Ganja” (Brief Chronicles, vol. 1, p. 146).

“Gandzak was captured in 1605” (Brief Chronicles, vol. 2, p. 272).

“Mohammed Pasha, the *beklarbek* of Genje, remained under siege for seven months, fighting day and night: eventually, however, those sieged lost all hopes of receiving outside aid and surrendered on condition that their lives should be spared” [Deriving from the Turkish word ‘beylerbeyi,’ the word ‘*beklarbek*’ means ‘head of beys,’ ‘commander-in-chief’] (Turkish Sources about Armenia, Armenians and Other Peoples of Transcaucasia, vol. 1. Translated from the Turkish original into Armenian by Safrastian, A. (henceforward: Turkish Sources..., vol. 1), Yerevan, 1961, p. 55; also see idem, vol. 2, p. 94.

given twelve thousand female slaves, mostly young girls.”⁶²

In 1604 “Teretaman perpetrated a formidable carnage in Genje...”⁶³

In the same year, the city is mentioned in connection with the trade of hostages: “In the city of Gandzak, the sons were sold to their fathers and the wives to their husbands, some of them costing 100 *marchils*,⁶⁴ others 50 or so.”⁶⁵

In the spring of 1606, Shah Abbas “... gathered his troops and launched an invasion against the Ottoman army units that were still stationed in Gandzak (Ganja). Upon reaching the city, they laid siege to the castle and the entire city appeared under Persian control: as the shah had ordered, his soldiers tortured and captured the local people, while their animals and pillaged property were scattered here and there. Understanding that the siege of the stronghold might last for long, the Persians decided to resort to some ruse: they had two large, powerful shells cast, intending to destroy the ramparts and thus put the Ottomans in the danger of starvation. The defenders of the castle were all by themselves, without any hope of aid from either their fellow citizens or their king... (the pasha of Ganja, Zenjilgheran Ali, had fallen in the war). Faced with the newly-cast shells which could demolish the ramparts at any moment, the Ottomans found themselves in rather a grave situation and eventually surrendered. Crushing the resistance of the castle, the shah established his domination throughout the country, appointing Aghsagh Mahmat Khan ruler there.”⁶⁶

62 Relation des grandes guerres et victoires obtenues par le roy de Perse Chah Abbas contre les empereurs de Turquie Mahomet et Achmet son fils. Par le P. Fr. **Anthoine de Gouvea**, traduit de l'originale portugais. Rouen, 1646, p. 246. Also see **Zulalian, M.** The European Scholars about Certain Issues of the History of the Armenian Nation: 13th to 18th centuries, vol. 1, Yerevan, 1990, p. 142, in Armenian.

63 Colophons, 17th century, vol. 1, p. 133.

64 The word derives from the Italian word ‘marsili’ and denotes a European silver coin.

65 Idem, p. 134.

66 **Arakel Davrizhetsy**, pp. 112-113, 478 (“...Shah Abbas attacked Ganja and took it from the Ottoman Turks). Also see Colophons, 17th century, vol. 1, p. 207 (This manuscript colophon provides only an incomplete account of the conquest of Gandzak Castle). *Op. cit.*, pp. 218-219 (“...keeping the castle of Ganja under siege for four months, he captured and plundered it mercilessly”). Touching upon the same events, scribe David Geghametsy wrote the following rhymed lines in 1610:

“Having won victory against the grand vizier,
He attacked Ganja City,
Encircled the local castle
And took it in four months.
They put the Turks of the castle to sword
And slaughtered over twenty thousand of them” (Colophons,

17th century, vol. 1, p. 367). As stated by some other records, “...took Ganja ...from the Ottomans...” (Brief Chronicles, vol. 2, p. 428), and “Ganja was captured in 1606” (Brief Chronicles, vol. 1, p. 145).

After the conquest of Gandzak, Shah Abbas embarked upon construction activity there: “...When Gyanja fell into the Persians’ power, Shah Abbas himself worked out a plan for the city, allocating a huge sum of money for its further construction (he ordered to build three mosques in Itamzade, where a green mosque is situated at present) and exempting the local inhabitants from taxes and obligations. To be remembered by the coming generations, he renamed Gandzak *Abbas Abad*, i.e. *Abbas’ Buildings*, and conferred the title of ‘Key to Shirvan’ on it so that it might have predominance over the other cities of the region.”⁶⁷

Before his departure for Persia, Shah Abbas nominated Abbas Ghuli Khan Ziatkhanov Governor of Gyanja Khanate.⁶⁸

A certain *paronter*⁶⁹ named Ohan is known to have set free many people “from Ganja City” captured in 1607.⁷⁰

In 1612 Turkey and Persia signed a peace treaty which, however, was broken four years later.⁷¹

In 1626 the Georgians launched an attack against the city and the Persians ran away without offering any resistance to them: “...in punishment for our great sins, the Georgians, whose leader was said to be called Movrav, reached Gandzak City, nowadays named Ganja, with a large cavalry. The Red Heads, however, took to their heels as soon as they heard about the enemy’s advance.”⁷²

In the same year, the Turks led by Earif Pasha “...reconquered Gandzak after a heavy battle, but they showed mercy towards the local residents.”⁷³

In 1633 “...Tamuraz reduced Gandzak to total ruins.”⁷⁴

In 1636 Gandzak was ruled by Mohammed Khan.⁷⁵

67 Caucasian Calendar for 1850, Tiflis, 1849, p. 48 (the original reads, “...Ганжа подпала под власть Шахъ-Аббаса, который сам начерталъ планъ города, выдал для устройства его огромную сумму, приказалъ построить три мечети въ Итамзаде, гдѣ теперь зеленая мечеть, и освободилъ жителей отъ податей и повинностей. Въ память будущимъ поколѣнiamъ онъ далъ городу названіе Аббасъ-Абада, т. е. постройки Аббаса, а въ преимущество предъ другими городами, назвалъ его ключемъ Ширвана”).

68 Ibid.

69 An honorary title meaning ‘mister’ or ‘master’ and used with reference to prominent, wealthy people.

70 Colophons, 17th century, vol. 1, p. 283. Paronter Ohan ransomed a number of manuscripts and donated them to St. Yeghishe Monastery.

71 **Leo**. A Collection of Works, vol. 3, Yerevan, 1969, p. 264, in Armenian.

72 Colophons of the Armenian Manuscripts of the 17th century, vol. 2. Compiled by Hakobian, V., Hovhannissian, A. (henceforward: Colophons, 17th century, vol. 2). Yerevan, 1978, p. 206.

73 A Collection of Armenian Historiographical Works, vol. 10. Compiled by **Priest Gyut Aghaniants**. Tiflis, 1912, p. 440, in Armenian.

74 Colophons, 17th century, vol. 2, p. 519.

75 Turkish Sources..., vol. 1, p. 109.

Some topographers of the mid-17th century write the following about Gandzak: "The city, once dominated by Iran's Shah Tahmas Khan, fell into Ferhad Pasha's power in 1014 (1605) and Mohammed Pasha was appointed Governor there. The Ajems' large forces, however, held the city under siege throughout six months so that the Muslim troops, desperate for outside help, had to yield up the local castle and withdraw. They, however, were not saved, for the Ajems exterminated all of them: Sultan Eyri Fatih Mohammed Khan attempted to take some action in retaliation for that, but in vain. At present Genje, that is under the Ajems' sway, represents a large city of 6,000 houses: it has a mosque, a caravanserai, public baths ... and a well-built market. It is situated in a plain rich in fields and gardens, with some mountains in the south (they are all covered with gardens). Genje, famous for its silk, ...is the centre of the principality, with 3,000 servants, a secretary, a *kalantar*, a *darugha*, a *kadi* and some judges..."⁷⁶

Genje, located in a plain four *merheles* east of Yerevan, is a city abounding in fields and gardens: it is particularly rich in fig, delicious pomegranate, grapes, acorn and other fruits. It used to be a thriving city, the remnants of some large buildings being still preserved there.⁷⁷

In the second half of the 17th century, namely "in 1663, Mertzuzha Ghuli Khan yielded up his spirit to God, being replaced by Yogherlu Khan."⁷⁸

On 4 January 1668, Gandzak was struck by another earthquake: "...the year was 1668. At dawn, on the eve of the Holy Feast of the Apparition of Our Lord, a tremendous roar shook Shamakhi, Ganja, Tiflis and Yerevan."⁷⁹

The 18th century marked as turbulent a period for Gandzak as, perhaps, all the preceding ones. In 1721 "...the Lezghins, not less than eight thousand in number, invaded Ganja City and reached Sutokulan Village. The citizens, however, put them to slaughter..., the enemy fatalities amounting to about a thousand and twenty. They did not take any pillage and ran away empty-handed and shameful."⁸⁰

A year after the conquest of Tiflis, in the autumn of 1724, Erzurum Governor Ibrahim Pasha sieged Gandzak: "At first the invasion was a success and the Turkish troops occupied the Armenian suburb without encountering any resistance. The other inhabitants of

the city, however, plucked up courage and even attacked the place they had stationed themselves in. That daring offensive proved of great importance: surrounded in all directions, the Turks abandoned their artillery and luggage and took to their heels in broad daylight. The Turkish victims totaling three thousand, the leader of their panic-stricken troops was forced to withdraw to his seat in Erzurum together with the remnants of his army."⁸¹

In the autumn of 1734, "...Ganja suffered an invasion by Nadir Shah."⁸²

In the same year, "Ugurlu Khan of Ganje" participated in a great assembly held in the plain of Mughan.⁸³

In 1735 Gandzak, "then sieged by the Persians,"⁸⁴ is mentioned in connection with the Turko-Persian wars which ended in the Persian troops' withdrawal from the city: they had been staying there over two months.

On 10 March of the same year, Russian Prince Sergei Dmitriyevich Golitsin endorsed an agreement upon which Russia was to return the pre-Caspian regions to Persia (the document was signed in a Persian army camp located in the vicinity of Gandzak).⁸⁵

As is known, "Tahmaz Ghuli took Kanja in 1736,"⁸⁶ and "Hajji Chalabi invaded the city in 1752."⁸⁷

On 13 September 1758, Panah Khan, the founder of Karabakh Khanate, "...conquered Ganja during the feast of the Holy Cross."⁸⁸

Having occupied and ravaged Tiflis in 1795, Persian Khan Agha Mohammed attacked and conquered Gandzak as well.⁸⁹

In 1796 Russian General Valerian Zubov captured the city without encountering any resistance: "...the Council of the gracious Russian empress decided to send some troops under Zupov's leadership to Gandzak. It was conquered in December 1796...,⁹⁰ with the Governor of the city, Javad Khan, recognizing Russia's power and domination."⁹¹ When Empress

81 **Mamiye-Clairac**, *Histoire de Perse depuis le commencement de ce siecle*, t. II, Paris, 1750, pp. 121-122. Also see **Zulalian, M.** idem, p. 199.

82 *Brief Chronicles*, vol. 1, p. 396.

83 *The Chronicle of Abraham of Crete*. Annotated Translation from the Critical Text by George A. Bournoutian. California, 1999, p. 74.

84 Idem, p. 47. Also see **Zulalian, M.**, idem, p. 215.

85 "Kavkaz," 1903, No. 261, p. 3.

86 **Hakhumian, Ash.** *Records from National History*. In: "Ararat," 1914, p. 373, in Armenian.

87 *Ibid.*

88 *Brief Chronicles*, vol. 1, p. 396.

89 **Mirza Yusuf Nersesov**. *A Truthful History*. Translated from the original Persian into Armenian with an introduction and notes by Kostikyan, K. P. (henceforward: **Mirza Yusuf Nersesov**). Yerevan, 2000, p. 69.

90 *A Collection of Armenian Historiographical Works (1780 to 1834)*, vols. 1-2. Compiled by **Priest Gyut Aghaniantz**. Tiflis, 1893, p. 30, in Armenian.

91 **Mirza Yusuf Nersesov**, p. 72.

76 **Evliya Chelebi**, p. 86.

77 *Turkish Sources...*, vol. 2, p. 14.

78 *Brief Chronicles*, vol. 1, p. 289.

79 *Chronicles of the 17th century* by **Hakob Karnetsy**, In: *Brief Chronicles*, vol. 1, pp. 243-244. Also see **Arakel Davrizhetsy**, pp. 522-523.

80 *A Brief History of Aghvank* by His Holiness **Yesayi Hasan Jalaliantz** Catholicos of Aghvank (henceforward: **Yesayi Hasan Jalaliantz**). Jerusalem, 1868, p. 24, in Armenian.

Yekaterina Alexeyevna died in the same year, Zubov returned to Russia and Javad Khan restored his ruling position in Gandzak: "...after Her Imperial Majesty had yielded up her soul to God and Alexandre I ascended the throne, the troops were called back, leaving the city in the hands of the forces that had first devastated it."⁹²

Taking advantage of the situation reigning in Gandzak, Ibrahim Khan of Shushi suggested that Georgian King Heracle and he should mount a joint offensive against the city: "Since the depredation of Tiflis and the subsequent carnage are the handiwork of Javad Khan of Gandzak and Melik Mejlum of Jraber, Karabakh's and Georgia's armies should attack Gandzak together and punish them."⁹³

The Georgian king accepting that proposal, the allies "sieged Gandzak Castle and captured it some time later. Melik Mejlum was killed, while Javad Khan surrendered delivering up his son and sister as hostages to Ibrahim Khan."⁹⁴

Historiographer Vardan Odznetsy reports some important data concerning the aforementioned events: "...Artsakh's Ibrahim Khan, who was in Daghestan at that time, entered into alliance with Georgian king Heracle and hired twelve thousand warriors of Caucasian *Gheks*⁹⁵ for three months (each of them was to receive a payment of seven to ten canvas *dadaks* and a litre of sheep fat). In 1796 the Ghek mercenaries launched an assault against Gandzak's Javad Khan together with eight thousand Georgians. The goal of the allied troops, now totaling twenty thousand, was to take vengeance upon the Persian ruler for the depredation of Tpkhis City.

"Javad Khan, who failed to put up a proper resistance against them and drive them away from his territories, fortified himself in the local castle. Laying siege to it, Heracle started periodically bombarding it and covering it with smoke and flames, the soldiers garrisoned in the stronghold fighting with similar furiosity. Their leader was Armenian war-lord Melik Mejlum, who was killed in one of the towers of the castle by Heracle's soldiers... Eventually, after fifty days of siege, Javad Khan yielded up the fort and concluded a peace treaty, committing himself to paying the Caucasian Gheks and returning the prisoners of war that he, Melik Mejlum and others had been keeping in Gandzak. Despite these concessions, however, most of the local inhabitants were deported to Georgia..."⁹⁶

92 A Collection of Armenian Historiographical Works (1780 to 1834), vols. 1-2, p. 30.

93 Mirza Yusuf Nersesov, p. 73.

94 Ibid.

95 The Lezghins were also known by the name of '*Ghek*.'

96 Armenian Sources about Agha Mohammed Khan's Invasions of Transcaucasia (1795 to 1797). Compiled by **Titanian, R. T.** Yerevan, 1981, p. 191, in Armenian.

Unable to resist the Russian army, in 1800 the Lezghins, led by Omar Khan, escaped to Gandzak, but the citizens met them "with swords" and slaughtered most of them.⁹⁷

The Conquest of Gandzak in 1804 and 1826. The early 19th century found Transcaucasia again reduced to a theatre of political struggle. In late 1803, the Russian troops, led by General of Infantry P. D. Tsitsianov (1754 to 1806), advanced to Gandzak via Tiflis, sieged the local castle and captured it on 3 January 1804: "The courageous Russian army, led by Tpkhis' Governor Dmitrich Tsitsianov, sieged the stronghold of Gandzak (Kenje), where foreign tyrant Javad Khan had fortified himself. After a heavy battle, on 3 January 1804, the Russians won brilliant victory, killing the aforementioned despot and his younger son, and burning down more than a thousand six hundred foreign soldiers. Seven Armenians who happened to be outside the city ramparts were shot dead by the Russians, while the rest of the local Armenian population was put to merciless carnage. Only those who had found refuge in the local church and its neighbourhood had a narrow escape."⁹⁸

Mirza Nersesov provides a detailed report of these events: "In 1803/1220 (Tsitsianov - S. K.) moved to Gandzak in the head of quite a large army unit. Hearing about the impending invasion, Javad Khan gathered all his officials and dignitaries for a consultation. Everybody, including the *akhund* and *seids*, agreed upon offering resistance [against Tsitsianov], pointing out that the Russian troops would not be able to conquer Gandzak Castle, for even Nadir Shah had failed to do so despite all his power. When the Russian troops reached the neighbourhood of Gandzak and Javad Khan saw how small their number was, he decided to engage his army in a battle. ...Some time later, however, he took to his heels, this time fortifying himself in Gandzak's citadel. Entering the city, the Russians surrounded it from all sides and blocked all the ways leading to the sieged. Soon the Persians ran out of their resources which were now limited to only cartridges. A month after the beginning of the Persian encirclement, the citizens of Gandzak found themselves in a grave situation. The Russians' commander-in-chief prepared his troops for a major offensive, and the victorious Russian army ... launched an attack during the night of the festival of Eid-ul-Fitr. The soldiers started climbing up both sides of the ramparts. At first Javad Khan bravely defended the citadel, but a bullet shot by Russian officer Lisanchev put an end to his life, and the Russians took the stronghold. ...The war-lord ordered

97 Mirza Yusuf Nersesov, pp. 81-82.

98 A Collection of Armenian Historiographical Works (1780 to 1834), vols. 1-2, p. 174.

his troops to slaughter the local population, the massacre lasting for three hours.”⁹⁹

After the conquest of Gandzak, Tsitsianov “renamed it Yelizavetpol in honour of Empress Elizabeth.”¹⁰⁰

By the Treaty of Gyulistan signed on 12 December 1814, the city became part of Gandza Khanate within the borders of Russia.

On 4 September 1826, “a day after the battle of Shamkhor, General Madatov arrived in Gandzak and established its system of governance. ...He freed the Armenian population of Kilisakend, who had fortified themselves in their quarter out of concern over their lives and property. The senior citizens and village heads introduced themselves [to Madatov], welcoming his arrival in the city.”¹⁰¹

Gandzak in the second half of the 19th century. In 1861¹⁰² and 1872,¹⁰³ Gandzak was again struck by earthquakes which, fortunately, did not cause any damage to the city. After the second one that befell it on 2 September, the local Armenians found refuge in St. Hovhannes Church.

On 19 February 1868, Gandzak became the centre of the newly-established province of Yelizavetpol.¹⁰⁴

A correspondent of the “Kavkas” who visited Gandzak (Yelizavetpol) in the late 1870s describes it in the following way, “From an architectural standpoint, it is difficult, if not impossible, to call Yelizavetpol a city: it represents a heap of rambling ruins amidst a sea of gardens. ...On the left ...a Christian cemetery, surrounded by a stone enclosure, can be seen, with some gardens in front and a chapel whose architectural features clearly suggest a European style. The city proper, which forms a continuation of the grave-yard, amazes visitors by the complete absence of streets: instead, it has some crooked, incredibly narrow, irregular and dirty lanes, with high earthen fences on both sides. Beyond these enclosures, on the left and right, can be seen some shabby diggings, punctuated with small dwellings in the style of ancient Asian architecture. ...The chaotic labyrinth of the lanes temporarily disappears, being replaced by a field or a most irregular square. On the right stands an ancient Persian castle in a semi-ruined state: at present it comprises some miserable buildings of barracks housing Yelizavetpol’s regular army detachments and the local prison. A little farther, a small Orthodox church can be seen. Left of the former stronghold rises a large, two-storey, unplashed

tered structure, i.e. Yelizavetpol’s District Court. The local market-place, Yelizavetpol’s renowned ‘Sheytan Market,’ is another sight worthy of mention... ...South of it stands Aliyev’s mosque, an edifice of quite large dimensions, with a cauldron-shaped dome and two minarets on both sides of its yard entrance. ...That square leads to the city’s only large macadam street built on former governor, Prince N. Z. Javjavadze’s initiative. A pearl among Yelizavetpol’s poor, crooked streets and the pride of the entire city, it extends along a roundabout line up to Gyanja Bridge and an ancient Armenian church in the Armenian quarter lying on the right bank of the river. ...Not far from the aforementioned mosque, the city’s only hotel Kovkas is located. Quite a large building, it is absolutely devoid of any architectural forms, bearing a close resemblance to an Oriental caravanserai rather than a hotel in a provincial city.”¹⁰⁵

¹⁰⁵ *Ix*, idem, No. 243, pp. 1-2 (the original reads, “В архитектурном отношении трудно или, вернее сказать, решительно невозможно назвать Елисаветополь городом. Это какой-то беспорядочный хаос развалин, утопающих в целом море садов. ...Слева... расположено христианское кладбище, обнесенное каменным забором, с возвышающейся на нем часовой европейской архитектуры. Впереди сады. Тотчас после кладбища начинается самый город. Въезжающего поражает отсутствие улиц. Перед ним какие-то извилистые, невероятно узкие переулки-грязные и неровные. Эти переулки обставлены с обеих сторон высокими земляными заборами. Направо и налево, за заборами, виднеются жалкие сакли чисто-аульного типа и кое-где попадаются домики допотопно-азиатской архитектуры. ...беспорядочный лабиринт переулков на время исчезает, уступая место чему-то в виде поля или площади с самыми неправильными очертаниями. Справа показывается старая персидская крепость, в настоящее время на половину разобранная. Внутри ее виднеются невзрачные казарменные постройки, в которых помещается Елисаветопольская местная кадровая команда и тюрьма. За ними православная церковь. Слево от крепости, одиноко, стоит размером в двух-этажное нештукатуренное здание-помещение Елисаветопольского окружного кладбища. Далее останавливает на себе внимание большая базарная площадь... Это знаменитый Елисаветопольский “Шайтань-базар”. ...На южной стороне площади-мусульманская Алиева учения мечеть, довольно обширных размеров, с котлообразным куполом и двумя, расположенными по обеим сторонам входа во дворе мечети, минаретами. ...От этой площади начинается, недавно возникшая на развалинах, единственная в городе шоссированная и расширенная улица, проложенная по инициативе бывшего губернатора кн. Н. З. Чавчавадзе. Улица эта тянется ломанною линиею вплоть до моста через Ганжинку и продолжается далее, до старой армянской церкви, в армянской-же части города, расположенной на правом берегу речки. Это, так-сказать, перль елисаветопольских улиц и гордость всего города. ...Недалеко от мечети, на продолжении новой улицы, по левую ее сторону, стоит почти единственная въ городе гостиница “Кавказ”-здание, правда, довольно обширное, но в высшей степени безобразное, скорее тип восточного караван-сарая, нежели гостиницы в губернском городе”).

⁹⁹ *Mirza Yusuf Nersesov*, pp. 81, 86-87. Also see *Hakhumian, Ash.*, idem, p. 373 (“The Russians took Kanja ... 1804”).

¹⁰⁰ *Mirza Yusuf Nersesov*, p. 87.

¹⁰¹ *Idem*, p. 131.

¹⁰² *Caucasian Calendar for 1863*, p. 74.

¹⁰³ “*Ararat*,” 1872, p. 371.

¹⁰⁴ *Ix*. The Principal City of the Province: Yelizavetpol. In:

The Armeno-Turkish Fights between 1905 and 1906. The nomadic and sedentary Turkish tribes inhabiting Gandzak and its neighbourhood had been long waiting for 18 November 1905, since on that day they were finally able to realize what they had always longed for: "Within several hours, hundreds of Armenian shops were plundered up to the very last thread, after which they were destroyed and set alight. Like in the other places, the local authorities were merely indifferent witnesses to what was going on. The police comprised only Turks, while Georgian Governor Takayshvili apparently held the bandits under his auspices to such an extent that he even allowed notorious gang-leader Dali Ali, a long-persecuted criminal, to enter the city. Invading Gandzak together with 300 brigands, Dali Ali joined his fellow tribesmen in perpetrating a harrowing blood-shed on 18 November. Even the local churches did not escape the pillage that was accompanied with massacres, fire and depredation. Many magnificent residences belonging to wealthy Armenians were consigned to flames, and a great number of shop-keepers fell prey to the atrocities which proved especially tragic for the Armenian ploughmen working in their gardens and fields. On the whole, the victims totaled more than a hundred."¹⁰⁶

Encouraged by the trophies they had gained, the Turkish mob restored their forces within three days with the intention of capturing the Armenian quarter of the city, that lay on the right bank of the river. On the evening of 22 November, they launched a decisive attack under Dali Ali's leadership, but after a heavy battle that lasted until sunrise, they were crushed and repelled: "At 9 o'clock some abrupt reports were heard from Baghmanlar's Turkish positions. Although they gradually increased and became continuous, our fighters answered them rapidly and decisively, and our forces managed to surround the Armenian quarter that occupied quite a spacious area. Soon a considerable number of Armenian warriors concentrated in our positions located opposite the Turkish quarter, with Commander Hamazasp and the heads of all the smaller and larger units following the unfolding of the events with beating hearts. The lives of twenty thousand Armenians were put at stake, and they had to settle the question of their survival or extermination... The Headquarters shared all that responsibility, with Rostom, Abraham and others walking from one position to another and issuing the necessary instructions. The shooting grew still intenser, the Turks now firing from all their positions stretching along the left bank of the river and our warriors answering from theirs along the right bank. Soon regular volleys of shots rang out

from both sides, the Turks accompanying them with their usual cries, "Ya, Ali!" The enemy strove hard to penetrate into the Armenian quarter so that at 10 o'clock the intensity of the fighting redoubled, the entire city roaring with volleys, sometimes accompanied by the thunder of the Russian cannons directed either against the Armenians or the Turks... on the order of the "fair," "objective" authorities, the shells fired against the Armenians were far greater in number. "At half past 10, most of the enemy forces moved to Dik-Kucha Street, whence they could possibly penetrate into the quarter. With some of our groups rushing there, the Turks retreated and positioned themselves in the nearby gardens. Two courageous peasants, Khachatur from Pib, and Nikol Tonunts from Banants, dashed into the Turkish throng without any fear and drove them away from the gardens, by slaughtering them far and wide... Finally, however, they were killed, sacrificing their lives in an unusual feat of valour..."¹⁰⁷

Suffering some other fatalities, the Armenian side won brilliant victory over the enemy.

Gandzak between 1918 and 1920. Beginning with 1914, the adherents of Pan-Turkism and Pan-Islamism unfolded active work in Transcaucasia to disseminate their ideology among the local Muslims. As for Gandzak, a certain teacher named Mirza Husein Raffizade played a particularly great role there with that regard.¹⁰⁸

Declaring Azerbaijan an independent republic on 27 May 1918, the Musavatists established their government in Gandzak under the leadership of Khan Khoyski, one of the local beys and a flagrant nationalist.¹⁰⁹ That government, which was, in fact, a puppet of the Turkish army, moved to Baku only after the Turks had occupied it in September 1918.¹¹⁰

The first Turkish army units entered Gandzak on 9 June 1918¹¹¹ under Nuri Pasha's (notorious Enver Pasha's stepbrother) leadership. The following day, the sub-units of the 5th division joined them, and the Turkish troops, consisting of two columns, came to comprise 257 officers and 5,576 soldiers.¹¹²

Immediately after having stationed themselves in the city, the Turks started applying special measures

¹⁰⁷ Idem, pp. 349-350.

¹⁰⁸ Sargissian, E. Turkey and Its Policy of Occupation. Yerevan, 1964, p. 110, in Armenian.

¹⁰⁹ Idem, p. 375.

¹¹⁰ Idem, p. 422.

¹¹¹ According to another eye-witness, "it was on 28 May 1918 that the Turks invaded the Armenian part of Gandzak City. The local fighting forces, however, moved to Getashen without offering any resistance to them" (National Archives of Armenia, fund 409, list 1, file 2644, p. 23).

¹¹² Harutiunian, A. H. The Turkish Intervention in Transcaucasia in 1918 and the Fighting for Self-Defence. Yerevan, 1984, pp. 221-222, in Armenian.

¹⁰⁶ Varandian, M. History of Hay Heghapokhakan Dashnaksutiun. Yerevan, 1992, p. 348, in Armenian.

with regard to the local Armenians. According to Ryushtu Bey, first of all the Turkish High Command issued a written warning demanding that the Armenians “should immediately collect all the arms they possessed and hand them to the Turks; otherwise, those who would be discovered as keeping arms secretly would be shot on the spot.”¹¹³

Despite the threats, however, not only did the Armenians (or at least most of them) disobey that order but also some of them dared to declare an unequal war on the enemy. As the aforementioned bey reports, “Today we have suffered 13 victims and 6 casualties, the former including an officer.”¹¹⁴

On Nuri Pasha’s order, all the Armenian quarters of Gandzak suffered heavy bombardment, but there is no information available on the number of the Armenian fatalities.¹¹⁵ As attested by some records, the Turkish military leadership spent an incredible number of cartridges to “pacify” the local Armenians.¹¹⁶

With the active participation of Noy Zhordania, the leader of the Georgian Mensheviks, on 9 January 1920, the Musavatists attacked some Russian soldiers concentrated in the stations of Shamkhor, Dalyar, Aghstafa, etc. on their way back from the front: “...In Shamkhor Station only, thousands of Russians were brutally shot in the trains, the entire railway line being covered with corpses. The Musavatists appropriated all the arms and ammunition of the echelons. That carnage, that was also perpetrated in many other stations where Russian echelons were concentrated, lasted until 12 January.”¹¹⁷

As St. Shahumian writes, “what has been perpetrated is a dreadful crime against the Russian army.”¹¹⁸

In the spring of the same year, the Turks slaughtered Russian soldiers in Gandzak City as well.¹¹⁹

Construction Activity. The history of Gandzak’s quarters dates back to the foundation of Nor Gandzak in the early 17th century. The plan of the new city clearly envisaged the allocation of separate territories to the local Armenian and Turkish quarters which were to adjoin each other.

Gandzak had the following quarters in 1804: *Kilisakyand, Jraberd, Igirmidort and Norashen.*¹²⁰

In 1858 Russian traveller G. Tkachev described Gandzak and its quarters in the following way, “The

entire city, that lies in a large plain, represents a spacious garden, if we may put it so. The river Gandzak divides it in two parts, Kilisakend and Norashen, the former being mainly inhabited by the Armenians, and the latter by the Tartars. Its crooked, narrow streets are surrounded by earthen ramparts.”¹²¹

Another record, dating back to almost the same period, states, “The city comprises three quarters named Kilisakand, Yerevantsots¹²² and Norashen.”¹²³

A traveller who visited Gandzak in the summer of 1864 provides rather a gloomy picture of its two main quarters: “...crooked streets that are hardly a sazhen [a sazhen is equal to 213.36 centimetres] wide; the remnants of some earthen ruins; earthen ramparts preserved to a height of 5 arshins [i.e. about 3.5 metres] in certain places and punctuated with canals abounding in the rotten remains of plants and animals. No dwellings are seen in the streets, for they are located behind the fortified walls. They, however, are only an apology for houses, representing cabins of earthen vaults, devoid of any stove and windows. It is damp, dark and dirty inside these huts that abound in vermin. Outside these dwelling-graves, your eye is caught by a sea of fruit-bearing trees and vines... ..the Armenian part of the city is the true image of the Tartar one with the only difference that the local Gregorian church is in a most deplorable state, whereas the mosque of the latter is in comparatively better conditions...”¹²⁴

A visitor of the late 19th century writes: “Most of the houses are built of brick, for there is no quarry in the neighbourhood. The newly-erected ones are quite

113 *Idem*, p. 222.

114 *Ibid.*

115 *Ibid.*

116 *Idem*, p. 223.

117 **Sargissian, E.**, *idem*, pp. 341-342.

118 **Shahumian, St.** *Selected Works*. Yerevan, 1948, p. 545, in Armenian.

119 For details see **Grigorian, B.** *Mirzik or Vardashen?* (An excerpt from a book of memoirs entitled *The Traces are Lost*). In: “Lragir,” 3 May 1995, in Armenian.

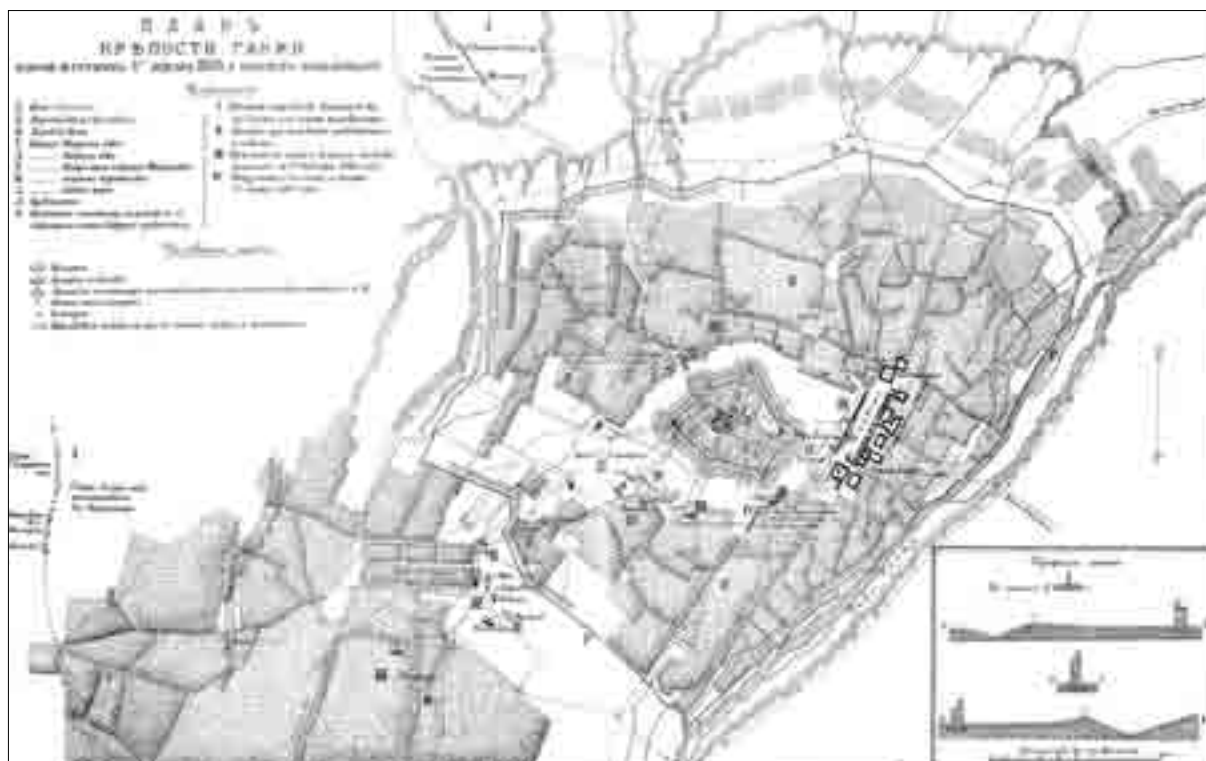
120 *Collected Acts...*, vol. 2, p. 596.

121 **Tkachev, G.** *Travel Notes*. In: “Kavkaz,” 1859, No. 9, p. 41, in Russian (the original reads, “Весь город раскинулся на огромное пространство и, если можно так сказать, представляет обширный сад. Река Ганжа, на которой расположен город, разделяет его на две части: одна носит название Килисия-кент, а другая Норашен; в первой преимущественно живут Армяне, а в последней-Татары. Город разделен кривыми и узкими улицами, обстроенными по преимуществу стенами, сложенными из глины...”).

122 ‘Of Yerevan inhabitants.’

123 **Jalalians, S.** *A Travel to Great Armenia*, part 1, Tppghis, 1842, p. 172, all parts in Armenian.

124 **Meves, V.**, *op. cit.*, in: “Kavkaz,” 1865, No. 35, pp. 198-199 (The original reads, “Кривые улицы, часто не шире сажени, формируются местами из остатков развалин каких то строений из земли, местами из земляных стен до пяти аршин вышиною, во иных местах из канав, заваленных животными и растительными разлагающимися телами; собственно по улицам домов не видно; они стоят внутри оград, да и то не дома, а чаще всего как-то конуры с земляными сводами, без печей и окон; в них смрад, сырость, нечистота и паразиты человеческого тела. За этими домами-могилами везде видна богатая зелень фруктовых деревьев и виноградных лоз... армянская часть города точная фотография с татарской части, с тою только разницею, что здесь церковь Григорианская, находящаяся в самом жалком положении, а там мечеть сносно содержанная”).



GANDZAK (GYANJA). The plan of Gandzak Castle (photo 1804)

fine, cosy and high, while the old ones, that extend in an irregular row, are low and unattractive, like the Turkish dwellings.”¹²⁵

Kilisakyand. Like some other cities in Historical Armenia such as Kars, Shushi, Shamakhi, Yerevan, Akhalkspha, etc., Gandzak also had a Turkish population apart from its Armenian inhabitants. The city was divided between these two peoples, the Armenians mainly occupying the comparatively elevated areas, and the Turks the lowlands as usual. In Nor Gandzak, the elevated territories mainly extended on the left bank of the river where the city’s oldest Armenian quarter extended. It comprised an Armenian Apostolic church dedicated to St. Hovhannes Mkrtych (St. John the Baptist) and dating back to 1633; hence comes the name of the quarter, i.e. *Kilisakyand* (‘Church Village’ as translated from Turkish).

The quarter of *Chaylu*, having a mixed Armenian and Turkish population, was established north of *Kilisakyand*, on the left bank of the river.

In the mid-19th century, the local Armenian inhabitants were obliged to attend St. Hovhannes Church for their spiritual needs. With this regard, a record of 1888 states, “...The population of Chaylu, constituting 136 houses, have been going to St. Hovhannes Church for many centuries now.”¹²⁶

125 Lalayan, Yer. Gandzak District. In: “Azgagrakan Handes,” vol. 5, Tiflis, 1899, No. 1, p. 298.

126 “Nor-Dar,” 1888, No. 158, p. 2.

Despite that, however, the parishioners of the church did not allow Chaylu Armenians to participate in the verger elections held in the same year.¹²⁷

The oldest Turkish quarter in Gandzak, *Baghmanlar*; was situated on the right bank of the river, adjoined by two small Armenian quarters, *Norashen* and *Yerevantsots*. That part of the city also comprised “an inn, a castle, a caravanserai, a market, a hospital and a tavern...”¹²⁸

The city had the following quarters in the mid-19th century, “*Yekeghetsu Kucha, Dik Kucha, Gerezmanatuni Kucha*,¹²⁹ *Sabanlar Kucha, Patre Kucha* and *Chaylu Kucha*, all of them crooked and very narrow...”¹³⁰

Norashen extended on the left bank of the river Gandzak, north-west of the famous square located in the city’s Turkish section. As stated by a record of 1890, “*Norashen*, bearing a resemblance to a separate village rather than a quarter, is completely isolated from the city, being surrounded by Turks on all four sides.”¹³¹

In the aftermath of the Armeno-Turkish fights between 1905 and 1906, “... 600 houses in *Norashen* Quarter were levelled with the ground. The local parishioners who had been relegated to refugees scattered

127 Ibid.

128 “Krunk Hayots Ashkhari,” Tpkhis, 1861, pp. 357-358.

129 The Armenian equivalents for respectively ‘Church Quarter,’ ‘Steep Quarter’ and ‘Cemetery Quarter’ (‘kucha’ is the equivalent for ‘quarter’ in everyday vulgar Armenian).

130 Ibid.

131 “Nor-Dar,” 1890, No. 116, p. 2.



GANDZAK (GYANJA). Koryunapat Quarter (photo 1910s)

here and there, most of them resettling in the Armenian quarter of Kiliskand...¹³²

Norashen had two Armenian churches, Sourb Astvatzatzin and St. Sargis, the latter also serving as a pilgrimage destination. In 1894 Senior Priest Anania Shirakuny served in the quarter.¹³³

Yevantsots, that represented a small Armenian-populated quarter, was situated on the left bank of the river Gandzak, surrounded by Turkish quarters like Norashen: “Yevantsots Quarter boasts St. Gevorg Church, the Municipal Assembly, Tsiralov’s fine, first-class hotel together with some others, the best shops in the city, etc.”¹³⁴

In consequence of the Armeno-Turkish fights between 1905 and 1906, the quarter was totally reduced to ruins.

The quarters of Norashen and Yevantsots having been annihilated as already mentioned, their Armenian inhabitants decided to establish another quarter in the neighbourhood of Kilisakyand out of security considerations. The new quarter, founded in 1907, was called *Koryunapat* in honour of Archimandrite Koryun, who had initiated and supervised its construction. Several years later, however, that clergyman was arrested on charge of adhering to Hay Heghapokhakan Dashnak-

tsutiun, and the local authorities renamed the quarter *Yekeghetsakan Avan*, i.e. *Church Township*, as translated from Armenian. With this regard, a record states, “After the Armeno-Turkish fights, the residents of different parts of Gandzak established a new township at the extremity of the Armenian section of the city and called it Koryunapat after Archimandrite Koryun. That dignitary was later convicted of affiliation to the Dashnaktsutiun Party and condemned to hard labour. Taking that fact into account, the present-day governor of Yelizavetpol found it inexpedient for the quarter to bear “the criminal’s disparaging name.” He ordered to change it to ‘Yekeghetsakan Avan’ in all the official documents, and all the local representatives of the Government were informed about it.”¹³⁵

Despite numerous measures taken on state level, the original name of the quarter was preserved, this

132 National Archives of Armenia, fund 409, list 1, file 2679, p. 8; fund 53, list 1, file 1270, p. 17.

133 Ibid.

134 Lalayan, Yer. Gandzak District, p. 297.

135 “Zakavkazye,” 1911, No. 181, p. 3, in Russian (the original reads, “После армяно-татарской резни на окраине армянской части города образовался из разного пришлога элемента новый поселок, который получил название “Корюнапат”, по имени местного архимандрита Корюна. Последний, как известно, судился за принадлежность к партии “дашнакцютюн” и сослан в каторжные работы. В настоящее время Елисаветпольский губернатор признавая неудобным, чтобы часть города носила “позорное имя преступника” сделал распоряжение именовать поселок во всех официальных бумагах “Церковным поселком”, о чем сообщил представителям всех ведомств в губернии”).



GANDZAK (GYANJA). A street in Koryunapat Quarter (photo 1910s)

being attested by a spate of records (such as the one¹³⁶ on providing the quarter with potable water in 1912 at the cost of 20,000 rubles, another¹³⁷ referring to the consecration of the newly-erected chapel of St. Sargis in 1914 as well as some others regarding the local school and different everyday problems the quarter faced) mentioning it only by the name of *Koryunapat*.

The Turkish-populated quarter of *Mollajalu* was located on the left bank of the river, north of the large Armenian quarter of Kilisakyand.

In 1912 the inhabitants of the colony of *Hay Kovalyovka*, adjoining Gandzak's second residential area, applied to Echmiatzin's Spiritual Consistory with a request to build a chapel in their settlement. They also submitted the project and estimate of the construction of the future sanctuary.¹³⁸

They entered their petition in the following year as well,¹³⁹ but it was only on 11 September 1913 that "the supreme powers granted permission to the Synod to allow the parishioners of Hay Kovalyovka Village of Gandzak Province, through Georgia's Consistory, to build an Armenian chapel there."¹⁴⁰

Below follow the available statistical data regarding the Armenian population of Gandzak quarters (per houses):

Quarters	1804 ¹⁴¹	1861 ¹⁴²	1866 ¹⁴³	1888 ¹⁴⁴	1889 ¹⁴⁵	1897 ¹⁴⁶
Chaylu					136	
Igirmidort	28					
Jraberd	15					
Kilisakyand	792	750	881			
Koryunapat						
Norashen	74	99	124		150	
Yerevantsots		53	40			31

Gandzak's main squares were "*Miji Meydan* and *Yekeghetsu*¹⁴⁷ *Door*."¹⁴⁸ The former, also known by the name of *Turki Meydan* or simply *Meydan*, was particularly remarkable for its dimensions (it was 150 sazhen (320 metres) long and 50 sazhen (107 metres) wide).¹⁴⁹

WaterWork. The entire system of Gandzak's water service was mainly based on the river of the same

136 "Horizon," 1912, No. 41, p. 3, in Armenian.

137 National Archives of Armenia, fund 409, list 1, file 2644, p. 22.

138 National Archives of Armenia, fund 56, list 1, file 11674, p. 1.

139 *Idem*, p. 2. Also see "Ararat," 1913, p. 691.

140 "Ararat," 1913, pp. 1000-1001. Also see National Archives of Armenia, fund 56, list 1, file 11674, pp. 5, 6.

141 Collected Acts..., vol. 2, p. 596.

142 National Archives of Armenia, fund 56, list 1, file 4254, p. 68.

143 National Archives of Armenia, fund 53, list 1, file 3848, p. 57.

144 "Nor-Dar," 1888, No. 158, p. 2.

145 National Archives of Armenia, fund 35, list 1, file 13, p. 78.

146 "Arzagank," 1897, No. 9, p. 3.

147 The Armenian equivalent for 'Church Door' so called due to its closeness to St. Hovhannes Church.

148 "Krunk Hayots Ashkhari," 1861, Tpkhis, pp. 357-358.

149 **Tkachev, G.**, *op. cit.*, p. 41.



GANDZAK (GYANJA). *Meydan Square (photo late 19th cent.)*

name: “Between four and five miles above the city, twelve large channels take source in the river and run to the city where they are divided into about sixty branches so that there is one flowing in almost every yard. The city also has a number of wells, some of fine, others of salty water. In the early 18th century, when the city was under the Turkish rule, an underground canal was built there in order to provide the local people with high-quality water. Its water, that was a blend of the waters of many mountain springs, reached the local castle, but the canal twice suffered destruction...”¹⁵⁰

It was “Mr. Poghos Hamasyurians who enabled the city to use its resources of underground water, for which he was awarded a gold medal by the gracious Russian emperor...”¹⁵¹

The inhabitants of Norashen Quarter received water through wells.¹⁵²

A certain Nanassian living in Gandzak arranged the conveyance of water up to the yard of St. Hovhannes Church with his own means. The baths belonging to that sanctuary functioned at the expense of that water.¹⁵³

Thanks to a similar act of charity, in 1912 water was provided for St. Grigor Lusavorich Church as well: “Gandzak vicar Levon the Archimandrite received a note from the spiritual powers to convey the blessing and gratitude of His Holiness to Gandzak inhabitant, Mr. Aghajan Ohanian, who had supplied water for the *gavit*¹⁵⁴ of the church of the Holy Enlightener through his own means.”¹⁵⁵

Public Institutions. In 1804 Prince Tsitsianov appointed a town commandant in Gandzak and established a court and some other state institutions there for

the handling of affairs of secondary importance. On 10 January 1869, the statutes of Gandzak’s Public Assembly were ratified.¹⁵⁶

In the late 19th century, the administrative buildings of the city, including the Province Governor’s Office, the Provincial Administration, the Post Office and a progymnasia, were located on the right bank of the river Gandzak.¹⁵⁷

The Local Baths. Both the Armenian and Turkish quarters of Gandzak had several baths few of which enjoyed heating facilities (two of them were owned by the Armenians). The old bath-house of the city, that belonged to St. Hovhannes Church, was located north of it: “It is already several years since a bath-house was built in the site of a deserted garden adjoining the churchyard in the north. Erected through the sanctuary’s own means, it is rented out to different private individuals...”¹⁵⁸

According to an archive document, in 1854 the church spent 2,472 rubles from its budget “for the construction of baths...”¹⁵⁹

The income yielded by the bath was used to meet the needs of the parish school of St. Hovhannes Church so that when it closed in 1892¹⁶⁰ due to its old age, the Spiritual Council of the sanctuary decided to replace it by another. The new bath-house was founded in 1894, its walls being erected up to the arches in the same year.¹⁶¹ According to an estimate of expenditures made up by Baku-based engineer Michael Hunanian, the construction required 17,734 rubles 50 kopecks.¹⁶² By 1895, however, that sum had already been spent, and another 8,282 rubles was still necessary for the completion of the project.¹⁶³ A record of 1899 states that “...Gandzak has two baths with heating facilities: one belongs to a certain Tziralian, and the other to the church of St. Hovhannes...”¹⁶⁴

Between 1899 and 1900, the newly-erected bath-house was rented out by 2,200 rubles.¹⁶⁵ From 1901 until 1904, Mahtesy Harutun Martirosian worked it by an annual payment of 2,765 rubles.¹⁶⁶ Remaining under his control until 1911,¹⁶⁷ the bath was put up to auction in November of the same year.¹⁶⁸

¹⁵⁶ *Ix*, idem, No. 245, pp. 1-2.

¹⁵⁷ *Ix*, idem, No. 243, pp. 1-2.

¹⁵⁸ “Krunck Hayots Ashkhari,” 1861, p. 359.

¹⁵⁹ National Archives of Armenia, fund 53, list 1, file 3825, p. 75.

¹⁶⁰ National Archives of Armenia, fund 56, list 18, file 245, pp. 1-2.

¹⁶¹ Idem, pp. 7, 8-9.

¹⁶² Idem, pp. 8-9.

¹⁶³ Idem, p. 6.

¹⁶⁴ “Nor-Dar,” 1899, No. 81, p. 3.

¹⁶⁵ National Archives of Armenia, fund 461, list 1, file 11, pp. 20-21.

¹⁶⁶ Idem, pp. 7-8, 20-21.

¹⁶⁷ National Archives of Armenia, fund 461, list 1, file 26, pp. 4-5.

¹⁶⁸ National Archives of Armenia, fund 458, list 1, file 122, p. 2.

¹⁵⁰ “Krunck Hayots Ashkhari,” 1861, Tpkhis, p. 361.

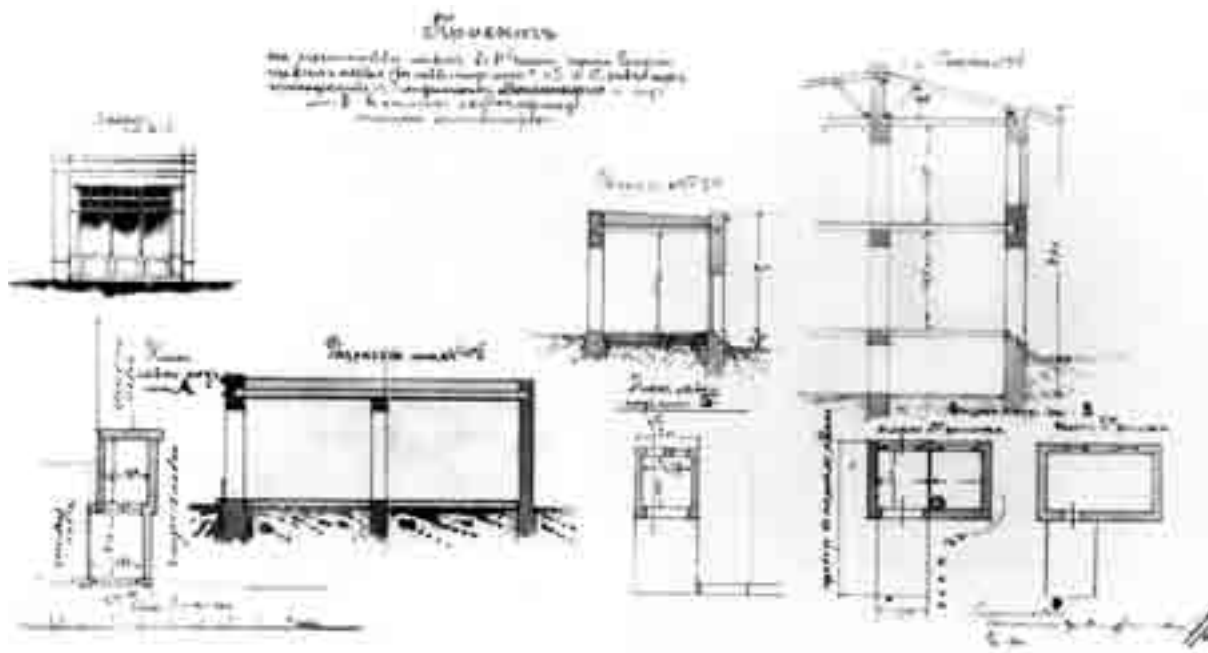
¹⁵¹ *Jalalians, S.*, idem, part 1, p. 172.

¹⁵² *Lalayan, Yer.*, Gandzak District, p. 301.

¹⁵³ “Nor-Dar,” 1902, No. 49, p. 3.

¹⁵⁴ A square (quadrangular) chamber placed in front of the church and on the same axis, destined for both civil and religious use.

¹⁵⁵ “Ararat,” 1912, p. 870.



GANDZAK (GYANJA). Projects of the booths of the caravanserai

The earliest record on the existence of a **hospital** in Gandzak dates back to the mid-19th century. That institution, which was established in the city's Turkish quarter,¹⁶⁹ was of vital importance not only from the standpoint of curing common diseases but also containing epidemics. Thus, in 1848 and 1857, a formidable epidemic of cholera broke out in the city so that "...the mothers left their children and ran to the mountains."¹⁷⁰ A similar disaster overtook Gandzak between 25 September and 10 November 1871.¹⁷¹

The enlargement of the city and the growth of its population brought forth the necessity of building another hospital there. For that purpose, in 1899 Mkrtych Afanassian¹⁷² "...donated a large building with a yard and allocated 8,000 rubles to adjust it to a hospital, another 20,000 rubles being earmarked for the treatment of the poor."¹⁷³ By the way, that building was assessed at more than 30,000 rubles.¹⁷⁴

In 1908 Gandzak's "...Armenian community decided to erect a three-floor building in a plot of land belonging to the church. Its upper storey was intended to house an **Armenian theatre**: the estimate of expenditures totaled 63,000 rubles."¹⁷⁵

169 "Krunk Hayots Ashkhari," 1861, p. 358.

170 "Nor-Dar," 1892, No. 106, p. 2.

171 "Ararat," 1871, p. 470.

172 Mkrtych Afanassian was a prominent figure between the late 19th and early 20th centuries: suffice it to say that he sponsored the construction of an Armenian school in the yard of Gandzak's St. Grigor Lusavorich Church.

173 "Nor-Dar," 1900, No. 206, p. 2. Also see "Murj," 1899, No. 6, p. 724.

174 "Mshak," 1910, No. 127. Also see "Nor-Dar," 1899, No. 112, p. 1; 1902, No. 49, p. 3.

175 "Ararat," 1908, p. 1046.

The project that had been worked out by engineer M. P. Ohanjanian was approved on 18 March 1910.¹⁷⁶ As stated by a record of 1914, "...a three-floor building is being erected now. The stands and their basements have already been completed, but the theatre hall is still under construction. So far 7,828 rubles have been spent on it, with another 55,000 still necessary. The church has allocated 25,000 rubles so that the trustees will have to borrow only 30,000, for which the Parish Assembly has decided to pawn the church bath-house with its yard, and the club with its five shops, namely the church estates located in Uchilishchni and Javjavadze Streets..."¹⁷⁷

Despite the aforementioned, however, by 1916 the work had not been completed yet.¹⁷⁸

The Domains of Echmiatzin in Gandzak. The monastery of Holy Echmiatzin had two income-yielding estates in Gandzak. One of them was a caravanserai located in the centre of the city, and the other a **vineyard** having its own waterwork and occupying 10 dessiatinas in the west of the city. The Holy See took possession of it in the early 19th century: ...after Gandzak City had been liberated from Javad Khan's dominion under Governor of Caucasia Prince Tsitsianov's leadership in 1804, it shifted into Holy Echmiatzin's control. As attested by some competent people, the necessary documents endorsing that act of donation were sent there in due time.¹⁷⁹

176 For details about that building see National Archives of Armenia, fund Պ461, list 1, file 28, pp. 1-4, 15-17; file 34, pp. 1-12.

177 National Archives of Armenia, fund Պ56, list 18, file 918, p. 6.

178 *Idem*, p. 25.

179 National Archives of Armenia, fund 56, list 6, file 775, p. 2.

Before the Armeno-Turkish fights between 1905 and 1906, the annual income the vineyard yielded to the Holy See amounted to 1,500 rubles. Since it was situated near the Turkish quarters of the city, no Armenians ever wished to work it out of security considerations. In 1910 it was rented out to two Turks by 500 rubles per year, and the new tenants started using it as a kitchen garden.¹⁸⁰

The *caravanserai* located in the city's first residential area was one of the most profitable domains of Holy Echmiatzin not only in the city but throughout the entire district of Gandzak. It comprised 59 stands, 2 basements, 2 cattle-houses, a rest-room and 3 gates. In 1804 Archbishop Hovhannes bought it from a Muslim for 25 *tumans*,¹⁸¹ the bargain being ratified by a legal bill.¹⁸²

In 1897 the caravanserai was in a state of utter dilapidation and in bad need of repairs.¹⁸³

Until the period between 1905 and 1906, some Turks held tenancy of the caravanserai. In the 1910s, it yielded an annual income of 2,500 rubles. Situated in Gandzak's Turkish quarter, it escaped destruction in the days of the Armeno-Turkish clashes.

In the late 1900s, contractor Agha Ali Mahmed Irzaoghli built two new rooms with their basements in the caravanserai having previously agreed to cover all the expenses of construction amounting to 550 rubles, if the Holy See committed itself to repairing its stands.¹⁸⁴

In 1917 the building of the caravanserai lay in decrepitude, and the estimate of expenditures necessary for its repairs was being worked out.¹⁸⁵

The available data regarding the **governors** of the city, known by the title of '*Emir*' in the Middle Ages, and '*Mayor*' between the 19th and 20th centuries, represent the following chronological picture:

Between the '40s and '50s of the 10th century, *Emir Khelaziz* (Alaziz) is mentioned.¹⁸⁶

The same source makes reference to *Emir Patlu* in 1074, when Grigor the Master's son received an order to occupy the castles of Baghik and Kapan.¹⁸⁷

In 1147 "...a certain emir named Rovad served as shahap of Gandzak City..."¹⁸⁸

Ghahraman Sergei Hovhannissians was famous for his love of antiquities: according to a record of 1880, he spent his own means on conducting excavations in a site called *Arablu Hogh* and located "within

3 versts" of Gandzak. The digging unearthed several tombs as well as some pottery and figurines.¹⁸⁹

In 1898¹⁹⁰ and 1899¹⁹¹ Gh. S. Hovhannissians worked as a deputy of the Municipal Council.

Ivan Osipovich Kognovitski was elected mayor on 12 April 1896 with 32 votes.¹⁹² One of his opponents, Lazarian, received 30 voices, but the other, Afanassian, refused to accept those given in his behalf.¹⁹³

During the same elections, Accountant of the Municipal Police Khojayan was elected Secretary of the Municipal Council, Hovhannissian and K. S. Tsiralian being elected members of the City Administration.¹⁹⁴

Kognovitski also held office in 1897,¹⁹⁵ 1898,¹⁹⁶ 1899,¹⁹⁷ 1902¹⁹⁸ and 1904.¹⁹⁹

Population. A spate of historiographical sources the earliest of which date from at least the 11th century mention Gandzak as a populous city where a great number of Armenians lived side by side with the Muslims. By the 12th century, it had grown into one of the largest cities in Transcaucasia, this being proved by the number of victims (230,000) it suffered in the aftermath of the earthquake of 1139.²⁰⁰

The Mongol conquest of Gandzak in 1231 took a heavy toll on the city, "many of the local Christians and Persians being taken captive."²⁰¹ The word 'Christians' stands for the Armenians, and the 'Persians' indicates the Turkish-speaking Shiite Muslims. Indeed, Gandzak might have been populated by some other nationalities who, probably, formed a small number.

There exist only some scanty records on the number of Gandzak's population: thus, in 1640 the city comprised 6,000 houses.²⁰² According to a report (1769) by Georgian Prince Artem Andronikov, "...the local Christians include a great number of Armenians..."²⁰³

180 Idem, p. 3.

181 A Persian monetary unit.

182 National Archives of Armenia, fund 56, list 6, file 775, p. 8.

183 National Archives of Armenia, fund P-56, list 18, file 405, pp. 1-2.

184 National Archives of Armenia, fund 56, list 6, file 775, pp. 6-7.

185 National Archives of Armenia, fund P-56, list 18, file 1143, p. 1.

186 **Vardan Vardapet**, p. 100.

187 Idem, p. 146.

188 **Movsēs Dasxurançi**: Appendix by **Mkhitar Gosh**, p. 354.

189 "Meghu Hayastani," 1880, No. 50, p. 2.

190 Caucasian Calendar for 1899, p. 180.

191 Caucasian Calendar for 1900, Tiflis, 1899, p. 190.

192 "Murj," 1896, Nos. 3-4, p. 523.

193 Ibid.

194 Ibid.

195 Caucasian Calendar for 1898, p. 171.

196 Caucasian Calendar for 1899, p. 179.

197 Caucasian Calendar for 1900, p. 190.

198 Caucasian Calendar for 1903, p. 198.

199 Caucasian Calendar for 1905, Tiflis, 1904, p. 205.

200 **Ibn-al-Asir**, p. 250.

201 Brief Chronicles, vol. 1, p. 26.

202 **Eвлиya Chelebi**, p. 86. It is generally assumed that during the last period of Shah Abbas' reign, the city had "...40,000 valorous inhabitants who were engaged in crafts..." ("Krunk Hayots Ashkhari," 1861, p. 358).

203 The 18th-century Decrees and Other Historical Documents Relating to Georgia, vol. 1 (1768 to 1774). Edited by **Tsagareli, A. A.** St. Petersburg, 1891, p. 434, in Russian (the original reads, "...в нем народа християнь многое число армянскаго, все места плодовицы, тамо правитель хан самовладельческой...").

After Gandzak had joined Russia in 1804, the city had only 1,015 houses,²⁰⁴ with its male citizens totaling 5,079.²⁰⁵

Gandzak's population underwent the following numerical changes between the 19th and 20th centuries:

Year	Houses	Inhabitants
1835 ²⁰⁶	2,515	16,200
1849 ²⁰⁷		12,996
1851 ²⁰⁸		13,000
1852 ²⁰⁹		10,938
1865 ²¹⁰	3,080	15,081
1868 ²¹¹		16,039
1874 ²¹²		18,505
1884 ²¹³		18,976
1887 ²¹⁴		20,294
1896 ²¹⁵		27,206
1897 ²¹⁶		33,090
1906 ²¹⁷		36,895
1908 ²¹⁸		46,297
1914 ²¹⁹		59,586
1916 ²²⁰		57,731
1920/21 ²²¹		42,500
1921 ²²²		43,502
1923 ²²³		38,880
1926 ²²⁴		136,000
1931 ²²⁵		76,000
1939 ²²⁶		99,000
1959 ²²⁷		136,000

204 Collected Acts..., vol. 4, p. 9.

205 Ibid.

206 **Dubrovín, N.** Transcaucasia between 1803 and 1806. St. Petersburg, 1866, p. 149, in Russian.

207 Caucasian Calendar for 1850, p. 48.

208 Caucasian Calendar for 1852, Tiflis, 1851, p. 82.

209 Caucasian Calendar for 1853, p. 117.

210 **Voronov, N. A.** Collection of Statistical Data on Caucasia, vol. 1, chapter 1, part 4, Tiflis, 1869, p. 74, in Russian.

211 Caucasian Calendar for 1870, pp. 406-407.

212 Caucasian Calendar for 1879, Tiflis, 1878, p. 328.

213 Caucasian Calendar for 1886, p. 124.

214 Yelizavetpol Province: A Statistical Survey Based on the Family Lists of Caucasia's Population (henceforward: A Statistical Survey...). Tiflis, 1888, p. 76, in Russian.

215 Caucasian Calendar for 1898, pp. 28-29.

216 Caucasian Calendar for 1905, p. 22.

217 Caucasian Calendar for 1907, p. 322.

218 Caucasian Calendar for 1910, Tiflis, 1909, p. 251.

219 Caucasian Calendar for 1915, Tiflis, 1914, p. 123.

220 Caucasian Calendar for 1917, Tiflis, 1916, pp. 190-193.

221 SAE, vol. 5, Baku, 1981, p. 397.

222 Grand Soviet Encyclopedia, vol. 1, Moscow, 1929, p. 642, all volumes in Russian.

223 Ibid.

224 SAE, vol. 5, p. 397.

225 Brief Soviet Encyclopedia, vol. 1, Moscow, 1933, p. 174, in Russian.

226 SAE, vol. 5, p. 397.

227 Ibid.

1970²²⁸ 190,200

1979²²⁹ 232,000

1980²³⁰ 237,000

Below follow the available statistical data on the number of the local *Armenian population* between the 19th and 20th centuries:

Year	Houses	Males	Females	Total
1804 ²³¹	909	1,327	967	2,294
1822 ²³²	828	2,239	1,759	3,998
1835 ²³³				5,100
1839 ²³⁴	957	2,397	2,150	4,547
1841 ²³⁵		2,412	2,164	4,576
1845 ²³⁶		2,316	2,129	4,445
1847 ²³⁷		2,334	2,116	4,450
1849 ²³⁸		2,531	2,393	4,924
1850 ²³⁹	986	2,642	2,551	5,193
1852 ²⁴⁰		2,636	2,608	5,244
1853 ²⁴¹		2,650	2,442	5,092
1854 ²⁴²		2,659	2,470	5,129
1857 ²⁴³		2,749	2,511	5,260
1858 ²⁴⁴		2,754	2,521	5,275
1860 ²⁴⁵		2,783	2,524	5,307
1861 ²⁴⁶	902			
1863 ²⁴⁷	950	2,780	2,560	5,340
1864 ²⁴⁸		2,791	2,574	5,365
1865 ²⁴⁹		2,800	2,578	5,378
1866 ²⁵⁰	1,045	3,013	2,689	5,702
1870 ²⁵¹		5,200	4,108	9,308
1872 ²⁵²		3,805	3,285	7,090
1873 ²⁵³				6,506

228 Ibid.

229 Soviet Armenian Encyclopedia, vol. 5, Yerevan, 1979, p. 462, all volumes in Armenian.

230 SAE, vol. 5, p. 397.

231 Collected Acts..., vol. 2, p. 596.

232 National Archives of Armenia, fund 332, list 1, file 866, p. 1.

233 **Dubrovín, N.**, idem, p. 149.

234 National Archives of Armenia, fund 53, list 1, file 3800, pp. 14-26.

235 Idem, file 3802, pp. 168-169.

236 Idem, file 3811, pp. 4-5.

237 Idem file 3814, pp. 95-96.

238 Idem, file 3818, pp. 95-96. According to another statistical source, the Armenians totaled 4,985 (Caucasian Calendar for 1850, p. 49).

239 National Archives of Armenia, fund 56, list 1, file 2596, pp. 107-108.

240 National Archives of Armenia, fund 53, list 1, file 3819, pp. 105-106.

241 Idem, file 2743, pp. 16-18.

242 Idem, file 3825, pp. 68-69.

243 Idem, file 3830, pp. 74-75.

244 Idem, file 3831, pp. 41-42.

245 Idem, file 3833, pp. 108-109.

246 National Archives of Armenia, fund 56, list 1, file 4254, p. 68.

247 National Archives of Armenia, fund 53, list 1, file 3843, pp. 15-16; fund 56, list 1, file 4254, p. 76.

248 National Archives of Armenia, fund 53, list 1, file 3846, pp. 23-24.

249 Idem, file 3848, p. 50.

250 Idem, file 3848, p. 57.

251 Idem, file 3857, pp. 49-50.

252 Idem, file 3872, pp. 62-63.

253 Idem, file 3862, pp. 58-59.

1874 ²⁵⁴			6,626
1875 ²⁵⁵			6,719
1876 ²⁵⁶			6,759
1877 ²⁵⁷	3,562	3,200	6,762
1878 ²⁵⁸	3,528	3,178	6,706
1881 ²⁵⁹	4,195	3,370	7,565
1882 ²⁶⁰	4,297	3,487	7,784
1883 ²⁶¹	4,247	3,403	7,650
1884 ²⁶²	4,050	3,854	7,904
1885 ²⁶³	4,038	3,818	7,856
1886 ²⁶⁴	4,837	4,077	8,914
1887 ²⁶⁵	4,338	3,987	8,325
1888 ²⁶⁶	4,408	4,064	8,472
1889 ²⁶⁷	4,516	4,166	8,682
1890 ²⁶⁸	4,614	4,294	8,908
1891 ²⁶⁹	4,751	4,456	9,207
1892 ²⁷⁰	4,925	4,482	9,407
1893 ²⁷¹	5,002	5,392	10,394
1894 ²⁷²	5,103	5,445	10,548
1897 ²⁷³	5,426	5,799	11,225
1898 ²⁷⁴	5,538	5,906	11,444
1899 ²⁷⁵	5,754	6,125	11,879
1900 ²⁷⁶	5,589	6,270	11,859
1901 ²⁷⁷	5,609	6,354	11,963
1902 ²⁷⁸	5,887	6,546	12,433
1905 ²⁷⁹	5,912	6,570	12,482
1906 ²⁸⁰	5,269	4,820	10,089
1907 ²⁸¹			10,382
1908 ²⁸²	1,649	4,736	4,304
1909 ²⁸³		6,135	6,484
			12,619

254 Idem, file 3864, pp. 39-40.

255 Idem, file 3866, pp. 44-45.

256 Idem, file 3868, pp. 57-58.

257 Idem, file 3869, pp. 54-55.

258 Idem, file 3870, pp. 22-23.

259 Idem, file 3873, pp. 27-28.

260 Idem, file 3874, p. 30.

261 Idem, file 3875, pp. 56-57.

262 Caucasian Calendar for 1886, p. 124.

263 National Archives of Armenia, fund 53, list 1, file 3877, p. 29.

264 Caucasian Calendar for 1898, pp. 28-29.

265 National Archives of Armenia, fund 53, list 1, file 3880, p. 72.

266 Idem, file 3882, p. 130.

267 Idem, file 3884, pp. 226-227.

268 Idem, file 3887, p. 149.

269 Idem, file 3889, p. 148.

270 Idem, file 3891, p. 120.

271 Idem, file 3895, pp. 77-78.

272 National Archives of Armenia, fund 53, list 1, file 3896, pp. 71-72.

273 Idem, file 3899, pp. 146-147.

274 Idem, file 3897, p. 168.

275 Idem, file 3903, pp. 125-126.

276 Idem, file 3905, pp. 89-90.

277 Idem, file 3906, pp. 96-97.

278 Idem, file 3907, pp. 22-23.

279 Idem, file 3912, pp. 265-266.

280 Idem, file 3915, p. 24.

281 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

282 National Archives of Armenia, fund 35, list 1, file 559, pp. 6-7.

283 National Archives of Armenia, fund 56, list 18, file 764, p. 116.

1910 ²⁸⁴	3,719	3,548	7,267
1912 ²⁸⁵	6,213	6,482	12,697
1916 ²⁸⁶			12,125
1957 ²⁸⁷			70,000

The statistical records for several years enable us to calculate what percentage the Armenians formed among the citizens of other nationalities:

1804	49.21 %
1835	31.48 %
1849	37.88 %
1852	47.94 %
1865	35.66 %
1874	35.80 %
1884	41.65 %
1887	41.02 %
1897	33.92 %
1906	27.34 %
1908	19.48 %
1916	21.00 %

In 1873 “Mshak” correspondent Mazhak wrote the following about Gandzak’s *Turkish inhabitants*: “The Turks, who constitute a larger number, total 1,800, but that numerical superiority does not add to their significance at all: they share the features of all Asian tribes without any difference... The only place where they get education, if any, is their mosque where a *sokhta*, a *mirza*, or a mullah gathers several children and incessantly squeaks something, meanwhile also foaming at the mouth. The pupils listen to him sitting scattered on the floor, but that lasts for only certain periods of the year. They are educated, but in what... In extremely formidable features... The representatives of their upper, noble class send their children to a royal college where they are indoctrinated with some unstable, groundless ideology, without ever trying to find anything positive and useful in it. They leave that institution having picked up a distorted language alleged to be Russian, and make use of every possible opportunity to crow about their excellent knowledge.”²⁸⁸

The Turkish inhabitants of Gandzak were occupied with blacksmithing, carpentry as well as partly sericulture and trade. They mainly dealt in fruits, but “they are even meaner in that business.”²⁸⁹

Below follow the available statistical data regarding Gandzak’s Turkish citizens:

Year	Number	Percentage
1804	2,367	50.79
1835	11,100	68.51
1849	6,590	50.70

284 National Archives of Armenia, fund 53, list 1, file 3917, pp. 55-56.

285 Idem, file 3919, pp. 61-62.

286 Caucasian Calendar for 1917, pp. 191-193.

287 “Sion,” 1957, April-May, p. 112.

288 **Mazhak**, op. cit.

289 Ibid.

1865	7,133	47.29
1884	10,320	54.38
1887	11,139	54.88
1916	35,619	61.69

Apart from its main population comprising Armenians and Turks, Gandzak also had some *Russian residents*. In 1886 they amounted to 131, their number growing to 4,261 in 1906 (11.54 %), and 4,815 in 1916 (8.34 %). It should be mentioned, however, that their increase was evidently due to immigration rather than a natural rate of growth.

Gandzak was also inhabited by some other nationalities, including 30 Gypsies in 1849 as well as 103 Georgians (77 males, 26 females), 3 Germans and 2 Jews in 1886. In 1916 the local population also included some sectarians totaling 1,276 (2.2 %).

The history of **Gandzak's parish schools** dates back to 1844, when Mesropian Spiritual School of males opened at the local church of St. Hovhannes.

The year 1859 marked the establishment of the city's first female school and another private male school.

In 1867 a male school was founded at Sourb Astvatzatzin Church of Norashen Quarter, another two schools, one for males and the other for females, opening at St. Grigor Lusavorich in 1889.

In 1906 all the aforementioned schools that had been functioning independently by then merged into unisex educational institutions.

Below follows a table representing the number of Gandzak's schools, their pupils and teachers:

Year	Schools	Teachers	Pupils
1874 ²⁹⁰	2	6	201
1875 ²⁹¹	2	10	210
1876 ²⁹²	3	16	210
1877 ²⁹³	3	16	223
1878 ²⁹⁴	3	17	
1883 ²⁹⁵	2	8	221
1894 ²⁹⁶	5	22	622
1909 ²⁹⁷	3	20	560
1911 ²⁹⁸	4	23	722

In the course of some years, the Armenian parish schools of Gandzak, that were, as a rule, attached to the churches, amounted to 10. Despite the efforts of the local Armenian clergymen, intellectuals and individual benefactors, many of them often closed and reopened.

290 National Archives of Armenia, fund 53, list 1, file 3864, pp. 49-50.

291 Idem, file 3866, pp. 97-98.

292 Idem, file 3850, p. 52.

293 Idem, file 3850, p. 130.

294 Idem, file 3850, p. 178.

295 Idem, file 3875, pp. 136-137.

296 Idem, file 3896, pp. 173-174.

297 National Archives of Armenia, fund 57, list 2, file 1849, p. 17.

298 National Archives of Armenia, fund 35, list 1, file 682, p. 57.

That was due not only to their financial predicament but also the pressure of the Tsarist authorities: thus, in 1885 as well as between 1895 and 1905, all the Armenian educational institutions in the Russian Empire closed on a Government order.

The oldest Armenian school in Gandzak, **Mesropian Spiritual School for males** could not afford regular functioning and closed three years after its foundation (1847) for lack of teachers and means of existence: "Yelizavetpol's spiritual school, tracing back to 1844, has closed this year due to the absence of a teacher of the Russian language and the instability of the sources of income providing its staff with salary."²⁹⁹

The available archive documents keep silence about the further activity of the institution in the subsequent one and a half decades: apparently, it remained closed for some time and resumed work in 1862.

The 50th anniversary of the foundation of Mesropian School was celebrated in 1912. As stated by an archive document providing information on that event, it was established in the year 1862.³⁰⁰ According to another record, the date of its foundation oscillates between 1863 and 1864,³⁰¹ but this source completely ignores the fact that it also functioned in the 1840s.

One of the most distinguished teachers of Mesropian School was *Yervand Ghazarian*, who was held in high esteem among his pupils. When he died in 1899, a funeral service was held in his memory in St. Hovhannes Church on 31 January.³⁰²

Below follows a table representing some data on the activity of the school:

Year	Further Information	Teachers	Pupils
1844 ³⁰³	Foundation	2	25
1845 ³⁰⁴			
1847 ³⁰⁵	Closed		
1862 ³⁰⁶	Reopened		
1863 ³⁰⁷		4	115
1865 ³⁰⁸			80
1866 ³⁰⁹			135
1871 ³¹⁰		7	166
1873 ³¹¹		6	134
1874 ³¹²	Functioning		

299 National Archives of Armenia, fund 53, list 1, file 3814, p. 96.

300 National Archives of Armenia, fund 461, list 1, file 33, p. 1.

301 **Khudoyan, S.** The East Armenian Schools between 1830 and 1920. Yerevan, 1987, p. 472, in Armenian.

302 "Mshak," 1899, No. 21.

303 National Archives of Armenia, fund 53, list 1, file 3814, p. 96.

304 Idem, file 3811, pp. 4-5.

305 Idem, file 3814, p. 96.

306 National Archives of Armenia, fund 461, list 1, file 33, p. 1.

307 National Archives of Armenia, fund 53, list 1, file 3843, pp. 15-16.

308 Idem, file 3848, p. 50.

309 Idem, p. 115.

310 **Khudoyan, S.**, idem, p. 472.

311 Ibid.

312 National Archives of Armenia, fund 56, list 3, file 52, p. 28.

1875 ³¹³	Archimandrite Grigor Ter-Stepanians, Priest Grigor Babakevkhians, Alexandre Hovhan nissians, Poghos Hamaspyurians, Avetis Shahsuvarians, Hovsep Tarumians	6	234
1876 ³¹⁴	Functioned as a secondary male school.	7	112
1877 ³¹⁵		7	119
1878 ³¹⁶		8	
1883 ³¹⁷		6	96
1884 ³¹⁸	Functioned as a two-year male school.		100
1885 ³¹⁹	Closed		
1886 ³²⁰	Reopened		
1888 ³²¹	Two-year		
1890 ³²²		2	67
1891 ³²³	Three-year		131
1892 ³²⁴	Two-year		135
1892 ³²⁵	Two-year		114
1894 ³²⁶	Functioning		
1896 ³²⁷	Closed		
1906 ³²⁸	Reopened		
1907-08 ³²⁹	Two-year unisex		307
1908-09 ³³⁰		10	320
1909 ³³¹	Two-year unisex	10	240
1911/12 ³³²	Five-year with five classes	11	221(98 females)
	The 50th anniversary of its foundation cele brated Natalia Ter-Zakarian, Siranush Shahsu varians, Vardanush Adibekian, Shushanik Kalantarian, Alexandre Shahsuvarian, Grigor Zakarians, Stepan Tumanians, Arshak Agha bekians, Hovhannes Arzumaniants, Sedrak Zakarians, Karapet Ghelphughian		
1912/13 ³³³	Six-year	12	
202			
1914 ³³⁴		9	190

313 *Idem*, p. 45.

314 National Archives of Armenia, fund 53, list 1, file 3850, p. 52.

315 *Idem*, p. 130.316 *Idem*, p. 178.

317 National Archives of Armenia, fund 53, list 1, file 3875, pp. 136-137.

318 **Khudoyan, S.**, *idem*, p. 472; "Nor-Dar," 1884, No. 4, p. 2.319 **Khudoyan, S.**, *idem*, p. 472.320 *Ibid.*321 *Ibid.*

322 National Archives of Armenia, fund 35, list 1, file 13, p. 19.

323 National Archives of Armenia, fund 53, list 1, file 3887, p. 179.

324 National Archives of Armenia, fund 53, list 1, file 3889, p. 148.

325 National Archives of Armenia, fund 53, list 1, file 3891, p. 120.

326 National Archives of Armenia, fund 56, list 15, file 11, pp. 3-4.

327 National Archives of Armenia, fund 53, list 1, file 3896, pp. 173-174.

328 **Khudoyan, S.**, *idem*, p. 472.329 *Ibid.*330 *Ibid.*331 **Khudoyan, S.**, *idem*, p. 473.332 National Archives of Armenia, fund 57, list 2, file 1849, p. 16;
fund 35, list 1, file 682, p. 57.

333 National Archives of Armenia, fund 56, list 15, file 571, p. 23.

Also see **Khudoyan, S.**, *idem*, p. 473.334 **Khudoyan, S.**, *idem*, p. 473.

In 1916 the Board of Trustees of St. Hovhannes Church entered into agreement with Gandzak inhabitant Gevorg Babassian Hayrumians, under which he committed himself to renting out house N 111 located in Bagratunyats Street to Mesropian Parish School. It was to be housed there for a year, from 1 September 1916 until 1 September 1917.³³⁵

The curriculum of the institution, that was more extensive than that of ordinary two-year schools, also included Hygiene and Civic Rights.

Hripsimian Female School, attached to St. Hovhannes Church, was founded in 1859 and enjoyed independence until it closed in 1896. After its reopening in 1906, it merged with Mesropian School.

Below follow the available data regarding the activity of Hripsimian School:

Year	Further Information	Teachers	Pupils
1859 ³³⁶	Founded, but later closed		
1874 ³³⁷	Reopened		
1875 ³³⁸	Maria Simeson	1	22
1876 ³³⁹		8	54
1877 ³⁴⁰		8	58
1878 ³⁴¹		8	66
1883 ³⁴²	The 9th anniversary of its foundation celebrated on 25 December (2 January 1884)		
		2	125
1884 ³⁴³	Three-year, secondary		130
1885 ³⁴⁴	Closed		
1886 ³⁴⁵	Reopened		
1888 ³⁴⁶	Two-year		195
1889 ³⁴⁷	The school housed in Priest Grigor Tumanians' dwelling		
1891 ³⁴⁸	Four-year, secondary		
1895 ³⁴⁹	Two-year		194
1896 ³⁵⁰	Closed		
1906 ³⁵¹	Reopened, having merged with the male school of the same church		

The existing sources provide only some scanty information concerning **Gandzak's private male school** which opened in 1859 and also functioned in 1874.³⁵²

335 *Ibid.*

336 National Archives of Armenia, fund 1461, list 1, file 41, pp. 10-11.

337 National Archives of Armenia, fund 56, list 3, file 52, p. 28.

338 *Ibid.*339 *Idem*, p. 45.

340 National Archives of Armenia, fund 53, list 1, file 3850, p. 52.

341 *Idem*, p. 130.342 *Idem*, p. 178.343 *Idem*, file 3875, pp. 136-137.

344 "Nor-Dar," 1884, No. 4, p. 2.

345 **Khudoyan, S.**, *idem*, p. 473.346 *Ibid.*347 *Ibid.*

348 National Archives of Armenia, fund 35, list 1, file 13, p. 19.

349 **Khudoyan, S.**, *idem*, p. 473.350 *Ibid.*351 *Ibid.*352 *Ibid.*

Founded in 1867, the male school of **Sourb Astvatzatzin Church** of Norashen Quarter functioned until the closing of Armenian schools in 1896. Its building was destroyed during the Armeno-Turkish fights between 1905 and 1906.

Below follow the available data regarding the activity of the school:

Year	Further Information	Teachers	Pupils
1867 ³⁵³	Foundation		
1871 ³⁵⁴	Single-year		30
1873 ³⁵⁵	Single-year		22
1874 ³⁵⁶	Functioning		
1875 ³⁵⁷	Institution of preschool education		
1876 ³⁵⁸		1	44
1877 ³⁵⁹		1	46
1878 ³⁶⁰	Closed in September for absence of teacher		
	1	30	
1881 ³⁶¹	Functioning		20
1890 ³⁶²	Reopened		
1892 ³⁶³			30
1895 ³⁶⁴	Single-year with three classes		
1896 ³⁶⁵	Closed on a Government order		

A bull issued by His Holiness Catholicos of All Armenians granted permission for the opening of a **male school at St. Grigor Lusavorich Church** at the beginning of the school year 1890.³⁶⁶ In the meantime, **Mariamian Female School** was established at the same sanctuary.

In 1895 Gandzak inhabitant Mkrtych Danielian Afanassiants, who realized the importance of education well, was willing to allocate "...his own means for the construction of a building for a unisex school to be located in the gavit of St. Grigor Lusavorich Church. He has also committed himself to donating ten thousand rubles to the future institution. Mkrtych Afanassiants wants the following Board of Trustees to be approved for it: Priest Simeon Ter-Khachatriants, Sargis Afanassiants, Harutiun Maliants and he himself."³⁶⁷

353 National Archives of Armenia, fund 56, list 3, file 52, p. 28.

354 **Khudoyan, S.**, idem, p. 470.

355 Ibid.

356 National Archives of Armenia, fund 56, list 3, file 52, p. 28.

357 Idem, p. 45.

358 National Archives of Armenia, fund 56, list 3, file 62, p. 46; fund 53, list 1, file 3850, p. 52.

359 National Archives of Armenia, fund 53, list 1, file 3850, p. 130.

360 Idem, p. 178.

361 **Khudoyan, S.**, idem, p. 470.

362 Ibid. Also see National Archives of Armenia, fund 461, list 1, file 5, p. 18.

363 **Khudoyan, S.**, idem, p. 470.

364 Ibid.

365 Ibid.

366 "Ardzagank," 1890, No. 3, p. 6.

367 National Archives of Armenia, fund 461, list 1, file 8, p. 2.



GANDZAK (GYANJA). *The building of Afanassian School and its construction inscription (1909)*

According to the estimate of expenditures, the amount necessary for the completion of the project totaled between 14,000 and 15,000 rubles.³⁶⁸ However, the order of the Tsarist Government to close all the Armenian schools throughout the Russian Empire in 1896 hindered Afanassiants from continuing his work. By 1896 the benefactor "...had already begun clearing the southern part of the churchyard, but left it in ruins seeing that he was unable to fulfill his promise. This year he has applied to the spiritual powers to be exempted from his pledge..."³⁶⁹

In 1898 Afanassiants intended to spend 10,000 rubles on another God-pleasing undertaking.³⁷⁰ After

368 "Nor-Dar," 1895, No. 114, p. 2.

369 National Archives of Armenia, fund 461, list 1, file 8, p. 16.

370 Idem, p. 13.

the Armenian schools had reopened, however, he again harnessed himself to the work he had left incomplete more than 10 years before. In 1909 Mkrtych and Yeghisabet Afanassian again applied to the spiritual authorities and were granted permission to resume the construction of the school.³⁷¹ The building was completed on 26 May 1910,³⁷² the solemn ceremony of its blessing being held on 6 June.³⁷³ On the whole, it had taken the benefactor 35,000 rubles to complete it,³⁷⁴ for which Catholicos Mateos addressed a bull of blessing and gratitude to the couple on 7 June.³⁷⁵

In 1913 a similar bull was addressed to Gandzak inhabitant Aghajan Ohanian for his financial assistance (1,077 rubles) in the furnishing of the institution.³⁷⁶

Below follows a table of the available data regarding the activity of the school:

Year	Further Information	Teachers	Pupils
1889/90 ³⁷⁷	Foundation (single-year)	4	
1892/93 ³⁷⁸			106
1896 ³⁷⁹	Closed		
1906 ³⁸⁰	Reopened as a unisex institution		
1909 ³⁸¹	Unisex	6	120
1911 ³⁸²	Five-year, unisex with 7 classes		
		9	356
1911/12 ³⁸³	Gevorg Tumaghian, Harutiun Yeritsian, Arusyak Ter-Astvatzatrian Shushanik Melik-Hakhijanian, Varsik Melkonian, Tigran Ohanian, Simon Ter-Khachatrian, Astvatzatur Rshtuny, Yeghisabet Ter-Makarian, Socrat Grigorian	10	
1914 ³⁸⁴		12	358

Until 1989 the entrance facade of Afanassian School bore a construction inscription which follows below:

371 *Idem*, p. 18.

372 *Idem*, p. 22.

373 "Mshak," 1910, No. 127.

374 *Ibid*.

375 National Archives of Armenia, fund 35, list 1, file 603, p. 75.

376 "Ararat," 1913, p. 8.

377 National Archives of Armenia, fund 35, list 1, file 39, p. 2. Also see "Arzagank," 1890, No. 3, p. 6.

378 **Khudoyan, S.**, *idem*, p. 471.

379 *Ibid*.

380 *Ibid*.

381 National Archives of Armenia, fund 57, list 2, file 1849, p. 17.

382 National Archives of Armenia, fund 35, list 1, file 682, p. 57.

383 National Archives of Armenia, fund 56, list 15, file 571, p. 24.

384 **Khudoyan, S.**, *idem*, p. 471.

3 lines in the Armenian original incised into a marble slab set above the entrance:

Ուսումնարանս զայս կից Ս. Լուսավորիչ եկեղեցոյ կառուցաւ արդեամբ եւ ծախիւր Աֆանասեան անուսոյ Սկրտչի եւ Եղիսաբէթի, 1909 ամի:

transl.: This school attached to St. Lusavorich Church was built through the efforts and means of the spouses Mkrtych and Yeghisabet in the year 1909.

Published for the first time.

On the eve of the closing of Armenian schools in 1896, the institution had a library of 373 books.³⁸⁵

Mariamian Female School, that was attached to St. Grigor Lusavorich Church, was founded in 1890 and had 92 pupils in 1892.³⁸⁶ It functioned until the mass closing of Armenian schools in 1896. In the same year, it had a small library of 114 books.³⁸⁷

St. Grigor Lusavorich also had a **male school** established in 1890. After Mariamian School had reopened in 1906, both institutions merged together.

The **unisex school of Koryunapat Quarter**, founded in 1908, had 70 male and 50 female pupils in 1909, its teaching staff comprising 4 people.³⁸⁸ In 1911 it represented a single-year institution of 60 boys and 42 girls who had a male and 2 female teachers.³⁸⁹

Gandzak's Armenian School of Literacy, whose primary goal was to provide adults with grammatical competence, started its activity not later than 1907. In 1909 the institution, which was sustained by Caucasia's Armenian Charity Society, had a unisex teaching staff of 3, and 118 pupils, including 56 girls.³⁹⁰

There exist only some scanty data on **Miss Varduhi Ter-Sahakian's School of Sewing and Needlework**, which was housed in the teacher's own dwelling in Golitsinskaya Street. According to an announcement, it was to start lessons on 25 September 1907.³⁹¹

As stated in a press publication, the Zhamharian brothers had a **School of Agriculture** built through their own means in a land of 200 dessiatinas in the site of Arablu. They had purchased it from the parishioners of St. Hovhannes Church by 200 rubles per dessiatina, with permission granted by the Synod in 1913.³⁹²

The Armenian pupils formed a considerable number in **Gandzak's public (non-Armenian) schools** as well: thus, in 1893 the local male gymnasium, founded in 1881, had 209 pupils, including 153 Armenians, 38 Turks and 15 Russians.³⁹³

385 National Archives of Armenia, fund 461, list 1, file 9, p. 178.

386 **Khudoyan, S.**, *idem*, pp. 471-472.

387 National Archives of Armenia, fund 461, list 1, file 9, p. 178.

388 National Archives of Armenia, fund 57, list 2, file 1849, p. 17.

389 National Archives of Armenia, fund 35, list 1, file 682, p. 57.

390 **Khudoyan, S.**, *idem*, pp. 473-474.

391 "Kovkasi Aravot," 1907, No. 9, in Armenian.

392 "Ararat," 1913, pp. 114, 1000.

393 "Nor-Dar," 1899, No. 81, p. 3; "Arzagank," 1893, No. 145, p. 2.

The Craftsmen Training College, established in 1884 by Great Prince Michael, was housed in a two-storey building standing in the vicinity of the City Park and the Governor's residence.³⁹⁴ In 1902 Priest Avetik Karapetian Shahuvariants of St. Grigor Lusavorich Church taught Religion in that institution whose pupils also included Armenians.³⁹⁵

A considerable number of Armenian girls attended the **college of St. Nune** dating from 1885.³⁹⁶

According to an archive document, **the one-year school of Gandzak Station** started working in 1911 with a teacher and 24 pupils, including 14 girls.³⁹⁷ The available sources keep silence about its future activity.

The Armenian Churches in Gandzak. Given the fact that even small villages in Armenia had their own churches, we can imagine how great their number was in Gandzak, a city with a large Armenian population which also served as a Patriarchal seat between the 9th and 12th centuries. Despite that, however, in 1989 the oldest of the churches preserved there dated back to the 17th century.

In the 19th century, when Gandzak became part of the Russian Empire, the local Armenians started repairing the city's old churches and building new ones. Before the mid-19th century, Gandzak had four Armenian churches built of stone, three of them parish ones and the other belonging to a local cemetery. An archive document of 1849³⁹⁸ mentions them by name: St. Hovhannes Church; St. Gevorg Church in Yerevantsots Quarter; Sourb Astvatzatzin Church in Norashen Quarter, and St. Sargis Church standing in the cemetery of the same quarter.

The city also had several other church-chapels considered pilgrimage destinations: among them Cholak's Sourb Astvatzatzin Church was particularly famous.

According to some archive documents tracing back to the 1870s, Gandzak had four parish churches, including St. Grigor Lusavorich. In 1885 the city boasted six churches: St. Hovhannes, St. Gevorg, St. Grigor Lusavorich, Sourb Astvatzatzin, St. Sargis of Norashen's grave-yard, and Cholak's Sourb Astvatzatzin.³⁹⁹

The Armenians had the following pilgrimage sites in Gandzak proper: Sourb Astvatzatzin and Sts. Kirakos and Yughita.⁴⁰⁰

St. Hovhannes, which is the main and oldest church in Nor Gandzak, represents a tri-nave basilica situated in Kilisakyand Quarter, on the right bank of the

river. Its semi-circular vault, lying below a gable roof, is sustained inside by three pairs of pillars. The church, whose two entrances open from its southern and western facades, has double-storied vestries in the east. In the course of time, a gavit, a vestibule and a belfry were added to it. Between the 18th and 19th centuries, burials were held both in the vestibule and in the church proper, i.e. in the southern section of the first floor of one of the vestries. Some of the inscriptions of the sanctuary were recorded and later published.⁴⁰¹

4 lines in the Armenian original engraved below a sundial on the southern wall:

*Ի ժամանակն Ովանէս | Կ(ա)թուղ(ի)Կ(ն)սի,
թվին Ռ-ՉԲ (1633) [u] շինվ(ե)ցաւ ս(ուր)բ Ովա-
նէս եկ|եղեց(իս):*

transl.: St. Hovhannes Church was built during the Patriarchate of Catholicos Hovhannes in the year 1633.

The Armenian original published in: **Barkhutariants, M.** Artsakh, p. 37; "Nor-Dar," 1899, No. 85, p. 2; **Lalayan, Yer.** Gandzak District, p. 299; Corpus..., part 5, p. 227.

Note: M. Barkhutariants is the only researcher to have deciphered the epitaph on the spot; the others only re-published it later.

5 lines in the Armenian original carved near the eastern corner of the southern facade of the church:

*Ս(ուր)բ Յովանէսի ծառայ թասալի | Իս-
րումի Աստ|ասպատեցի, | ի Ռ-ՂԲ (1643) թվին:*

transl.: Humble servant of St. Hovhannes Tasali Isum from Astapat. In the year 1643.

Published for the first time.

4 lines in the Armenian original inscribed on the facade of the vestibule entrance:

*1860 | շինեցաւ դռնս | արդեամբ Յոսէփ
Ջառլար Գրիգորե(ս)նց յիշ(ա)տ(ա)կի:*

transl.: 1860. This door was built through Hosesep Zarab Grigoriants' means in perpetuation of his memory.

The Armenian original published in: **Barkhutariants, M.**, *ibid.*

394 "Ardzagank," 1893, No. 133, p. 1.

395 National Archives of Armenia, fund 461, list 1, file 12, pp. 34-38.

396 "Nor-Dar," 1899, No. 81, p. 3.

397 National Archives of Armenia, fund 35, list 1, file 682, p. 57.

398 National Archives of Armenia, fund 53, list 1, file 3818, pp. 95-96.

399 National Archives of Armenia, fund 53, list 1, file 3877, p. 29.

400 **Barkhutariants, M.**, Artsakh, pp. 51-52.

401 The first scholar to decipher and publish the inscriptions preserved on the walls of St. Hovhannes Church, as well as the epitaphs engraved on the tombstones lying around and inside it is Bishop M. Barkhutariants, who is known to have collected fifteen inscriptions (**Barkhutariants, M.**, *ibid.*, pp. 36-38). He was followed by Priest Emmanuel Nazariants, who published three inscriptions, two of them newly-found and one republished ("Nor-Dar," 1889, No. 85, p. 2). Some time later, Lalayan republished four of these inscriptions without referring to the source he had made use of (**Lalayan, Yer.** Gandzak District. In: "Azgagrakan Handes," vol. 5, pp. 268, 299). The fifth part of the Corpus Inscriptionum Armenicarum (Yerevan, 1982) republished twelve selected inscriptions which did not add anything to the material already existing. The entire lapidary heritage of St. Hovhannes Church, that follows below, comprises twenty-two inscriptions, two of which appear in print for the first time: we found them during the investigation we conducted in the monument in 1986.



GANDZAK (GYANJA). St. Hovhannes Church

9 lines in the Armenian original engraved on a finely-cut stone set into the southern facade of the church:

Ի թուին ՌՅԺԱ (1862). շնորհիւն Ա(ստուծոյ) / եւ մահտ(ե)սի Աղաջան Խաչատուրեանս / ինով սեպհական արդեամբ շինեցի / գտանիս ս(ուր)բ Յովհաննէս եկեղեցոյս սրբատաշ քարամբ ի ներքս / եւ յարդաքս սպիտակեցուցի ի յիշատակ հոգոյ իմոյ եւ ամ(ենայն) ննջեցէլոց եւ կենդանեաց իմոց, / յամի տեառն 1862:

transl.: In the year 1862 of Our Lord by the grace of God, I, Mahtesy Aghajan Khachaturian, built the roof of St. Hovhannes Church of finely-cut stone and had its inner and outer walls white-washed in memory of all my living and dead relatives and me.

Published for the first time.

The following inscriptions cast light upon the construction of the church and the adjoining buildings:

Engraved above the western entrance of the sanctuary:

Հիմնեցաւ ի հիմանէ զաւիթ սուրբ Յովհաննէս եկեղեցոյս ի հայրապետութեան տեառն Եփրեմայ եւ առաջնորդութեան տեառն Ներսէսի սրբազան արքեպիսկոպոսի արդեամբ եւ ծախիւք մահտեսի տէր Գեորգի Տէր Յովհաննիսեան. հայցեմ առ սիրելի եղբարցո՞րք հանդիպիք ընթեռնով՝ զմէկ բերան զողորմի խնդրեցէք առ Աստուած, 1816 ամի:

transl.: The gavit of St. Hovhannes Church was founded and completed under Catholicos Yeprem and Holy Archbishop Nerses through Mahtesy Gevorg Ter-Hovhannissian's efforts and means. May I ask you, my dear brothers, to pray for the repose of my soul if you happen to read this. 1816.

The Armenian original published in: **Barkhutariants, M.**, *ibid*; **Lalayan, Yer.**, *ibid*.

Inscribed inwardly on the upper part of one of the windows opening from the northern facade of the church:

Յիշատակ է լուսամուտս Մայիլեանց Գահրամամանին ու ծնողաց նորին Աւագին եւ Եղիսաբէթին, 1839 ամի:

transl.: This window is in memory of Ghahraman Mayiliants as well as his parents Avag and Yeghisabet. 1839.

The Armenian original published in: **Barkhutariants, M.**, *ibid*.

Engraved above the second window adjoining the aforementioned one:

Յիշատակ է սուրբ աւագանս եւ լուսամուտս մահտեսի Աղաջան Խաչատուրեանի ... եւ ծնողաց եւ եղբարց, 1839 ամի:

transl.: This holy font and window are in memory of Mahtesy Aghajan Khachaturian ...as well as his parents and brothers. 1839.

The Armenian original published in: **Barkhutariants, M.**, *ibid*.

Carved on the southern part of the western entrance of the church opening into the gavit:

Ի թուին Հայոց ՌՅԺԱ (1862). շնորհիւն Աստուծոյ եւ մահտեսի Աղաջան Խաչատուրեան իմով սեպիական արդեամբ կառուցի նորաձեւ կաթողիկէս սուրբ Յովհաննէս եկեղեցոյս ի յիշատակ հոգոյ իմոյ եւ ամենայն ննջեցելոց եւ կենդանեաց իմոց: Աղաջեմ զհանդիպողոյ յիշեսցիք զմեզ յարժանատր մաղթանս ձեր, զի միջնորդութեամբ սուրբ Աստուածածնին եւ ամենայն սրբոց ջնջեսցէ Տէր զձեռագիր յանցանաց իմոց, յամի Տեառն 1862-ին, Գանձակ:

transl.: In the year 1862 of the Armenian era, by the grace of God, I, Mahtesy Aghajan Khachaturian, had the newly-fashioned dome of St. Hovhannes Church built with my own means in memory of all my living and dead relatives and me. May you who read this remember us kindly, for God granted atonement for all my sins by the grace of the Holy Virgin and all the saints. Gandzak, 1862 A.D.

The Armenian original published in: **Barkhutarians, M.**, idem, pp. 37-38; **Lalayan, Yer.**, idem, p. 299.

Incised into one of the church pillars:

Խանի:

transl.: Khani.

The Armenian original published in: **Barkhutarians, M.**, idem, p. 36.

Carved on a capital:

Լղար էրեց:

transl.: Priest Leghar.

The Armenian original published in: **Barkhutarians, M.**, idem, pp. 36-37.

Note: ‘Leghar’ is the Armenian equivalent for ‘thin,’ ‘emaciated’: apparently, first used as a nickname, it is mentioned as a proper name in the inscription.

Some archive documents provide important information concerning the construction and overhaul of St. Hovhannes Church. Particularly remarkable are those (entitled “About the reconstruction of Gandzak’s St. Hovhannes Church”) on the major repairs it periodically underwent in the early 20th century. The project of the work and estimate of expenditures were made up in 1903 by architect Oltarzhevski.⁴⁰² The submission of the documents necessary for its implementation started in 1899 and ended in 1910. The work that was delayed due to the Armeno-Turkish fights finally started in 1910 and was completed in the same year,⁴⁰³ with Hovsep Bey Melik-Beglarian, Simeon Afanassian, Michael Lazarian, Hakob Lisikian, Martiros Nabatian and Simeon Babakevkhiyan⁴⁰⁴ having supervised it all that time.

⁴⁰² National Archives of Armenia, fund 53, list 1, file 3400, p. 9.

⁴⁰³ Idem, p. 13. Also see fund 461, list 1, file 26, pp. 11-12.

⁴⁰⁴ Idem, p. 2.



GANDZAK (GYANJA). From top to bottom: The entrance of St. Hovhannes Church opening from its southern facade; the construction inscription of the church, and a window opening from its eastern facade

In 1920 St. Hovhannes Church suffered bombardment on the order of the Turkish army leadership: “A spate of shells exploded around the sanctuary, five of them eventually hitting their target: three of them damaged the dome, and the other two the walls of the monument.”⁴⁰⁵

⁴⁰⁵ **Grigorian, B.**, idem.

Some church dignitaries and other outstanding personalities who played a pivotal role in the history of the region were buried in the gavit and one of the vestries of St. Hovhannes Church. Below follow some of the epitaphs engraved on their grave-stones:

Carved on a tombstone lying in the bema of the first floor of the southern sacristy:

Տէր Յիսուս Քրիստոս, ՌՃՂԱ (1742) քվին

Այս է տապան սուրբ Ներսէսի

Եւ Աղուանից կաթողիկոսի

Եղև վախճան հանդիսի

Երկյորելեան կեանս հասի,

Ապա կոչումն տեսան լսի

Փոխեալ աստէն յերկինս դասի

Հազար երկու հարիւր ամի.

ԲԺ (12) թուի

Եւ բարադասի

Ներ սրբա անուջ յիշատակի:

transl.: The Lord Jesus Christ, in the year 1742

This is the tomb of St. Nerses

Catholicos of Aghvank.

He reached the age of 100

And consigned his soul to God

Departing to heaven

In the year 1763.

May his name be always remembered kindly.

The Armenian original published in: **Barkhutarians, M.**, idem, p. 36; Corpus..., part 5, p. 227.

Incised into another gravestone lying in the same place:

Այս է հանգիստ Իսրայէլին,

Որ է ազնիւ և գովելին,

Նման արդարոյն Աբէլին,

Եւ որդի Մելիք Հաթամին,

Ութուտասան կեանք սկալի

Աննու անանց պարզևս լի

Եւ մեզ եթող տրտմութեամբ լի

ՌՄԻԵ (1826) թուի

Եւ ԺԵ (15) մայիսի:

transl.: This is the tomb of Israel

Who is noble and praiseworthy

Like fair Abel

And is Melik Hatam's son.

Enjoying the blessings of life

For eighteen years,

He died, leaving us grief-stricken and mourning

On 15 May 1826.

The Armenian original published in: **Barkhutarians, M.**, ibid; Corpus..., part 5, pp. 227-228.

Below follow the epitaphs of some tombstones lying in the church gavit:

Այս է տապան սուրբ Եղիշէի առաջնորդ Վա... վարդապետին, քվ. ՌՄԶ (1757):

transl.: In this grave reposes leader of St. Yeghishe Archimandrite Va... 1757.

The Armenian original published in: **Barkhutarians, M.**, idem, p. 38; Corpus..., part 5, p. 228.

Այս է տապան չարաբերդցի Աթանաս վարդապետի... ՌՄԺԳ (1764):

transl.: In this grave reposes Archimandrite Atanas from Charaberd... 1764.

The Armenian original published in: **Barkhutarians, M.**, ibid; Corpus..., ibid.

Այս տապան Կորգի որդի Մելիք Մնացականին, ՌՄԻ (1771):

transl.: In this grave reposes Korg's son Melik Mnatsakan. 1771.

The Armenian original published in: **Barkhutarians, M.**, ibid; Corpus..., ibid.

Այս է շիրիմ սուրբ Երուսաղէմայ նուիրակ Թոխաթցի Ֆարաւոն վարդապետի, ՌՄԼԵ (1786):

transl.: In this grave reposes Archimandrite Faravon from Tokhat, a devotee to Holy Jerusalem. 1786.

The Armenian original published in: **Barkhutarians, M.**, ibid; Corpus..., ibid.

Այս է տապան Մռուտ անապատի առաջնորդ Յարութիւն վարդապետի, ՌՄԽԹ (1800), յունիս ԺԶ (16)-ին:

transl.: In this grave reposes leader of Mrut Cloister Archimandrite Harutiun. On 16 June 1800.

The Armenian original published in: **Barkhutarians, M.**, ibid; Corpus..., ibid.

Այս է տապան Սուրբ Ստեփաննոս Նախավկայի միաբան Ստեփաննոս վարդապետի, ՌՄՁԳ (1834):

transl.: In this grave reposes Archimandrite Stepanos from the monastic community of St. Stepanos Nakhavka. 1834.

The Armenian original published in: **Barkhutarians, M.**, ibid; Corpus..., ibid.

A grave located in front of the western entrance of the vestibule had the following epitaph:

Անմոռաց այս տապան քաջ անուանի, հանգչի աստ մարմին Մելիք-Առստամի, յազգէն Բազրատունի Հայկազեան տոհմի՝ տիրող Բարսում Գանձակու նահանգի, ծնեալ 1722 թ., վախճ. 1794 ամի:

transl.: In this unforgettable grave repose the remains of prominent brave hero Melik-Arustam

from the family of the Armenian Bagratids, who ruled in Barsum, Gandzak Province. Born in 1722, he died in the year 1794.

The Armenian original published in: "Nor-Dar," 1899, No. 85, p. 2; Lalayan, Yer., idem, p. 268; Corpus..., ibid.

Note: Priest Emmanuel Nazariants was the first scholar to publish the epitaph.

Engraved on a tombstone located in front of the western entrance of the gavit:

Այս է տապան Ասազ վարդապետին, որ է Չարապետրոմ Մեծ-Կունեից, ՌՄԽԵ (1796):

transl.: In this grave reposes Archimandrite Avag from Metz-Kune of Charapert. 1796.

The Armenian original published in: Barkhutariants, M., ibid; Corpus..., ibid.

Note: The person buried in the grave was Dali-Mahtasy, a hero of the contemporary struggle for freedom.

Carved on a tombstone lying in a grave-yard located in a garden north of the gavit:

Այս է տապան չարապետրոցի Սարգսի որդի Արզուման ուզաշուն, ՌՄԽԵ 1796 թուին:

transl.: In this grave reposes Charaberd inhabitant Sargis' son Arzuman Youzbashi. In the year 1796.

The Armenian original published in: Barkhutariants, M., ibid; Corpus..., ibid.

Note: The person buried in the grave was Tyulli-Arzuman, another hero of the contemporary struggle for freedom.

Engraved on a grave-stone lying in front of the western entrance of the vestibule:

Այս է տապան Սկրտիչ եպիսկոպոսի՝ առաջնորդին Գանձակու, ՌՄԽԹ (1800):

transl.: In this grave reposes leader of Gandzak Bishop Mkrtych. 1800.

The Armenian original published in: "Nor-Dar," 1899, No. 85, p. 2.

Note: Priest Emmanuel Nazariants is the only researcher to have published the epitaph.

Among the priests of St. Hovhannes Church, mention should be made of *Hovhannes Yengibariants*, who was already dead in 1862.⁴⁰⁶

Senior Priest Garegin Ter-Grigorian Tumanians was ordained on 15 November 1898.⁴⁰⁷ In 1908 he served his community together with Priests Grigor Babekvkhians (he died in 1908), Daniel Ter-Danielians, Mkrtych Ter-Hovsepians and Shmavon Boriants.⁴⁰⁸ Garegin Ter-Grigorian, who had four sons (Tigran, born in 1887; Arsen, born in 1891; Stepanos, born in 1893, and Grigor, born in 1895), died in December 1918.⁴⁰⁹

406 National Archives of Armenia, fund 56, list 1, file 4254, p. 48.

407 National Archives of Armenia, fund 461, list 1, file 12, pp. 28-29.

408 National Archives of Armenia, fund 53, list 1, file 817, p. 5.

409 National Archives of Armenia, fund 461, list 1, file 52, p. 2.

The Estates of St. Hovhannes Church. Arablu Hogh was located "...within the borders of Gandzak City and extended from the north-east to the south covering an area of 1,560 dessiatinas ... It had a canal providing it with water."⁴¹⁰

In 1836 part of Arablu Hogh was purchased by the Hamaspyurians from Gandzak: "Fifty years ago, the late brothers Petros, Poghos and Taghveran from Hamaspyurian Family bought half of Araplou from Melik-Mejlum's daughter-in-law, Lady Thamar, at 600 rubles..."⁴¹¹

The remaining part of the site was donated to St. Hovhannes Church: "...Some prudent, far-sighted and good-hearted citizens, including Mahtesies Hovakim Yesayants, Aghajan Isahakians as well as Jehanbek Balughians, Hovhannes-Bey Melikians and others, bought the other half for 600 rubles and put it at the disposal of the sanctuary..."⁴¹²

In 1885 some German immigrants intended to take possession of 90 dessiatinas of Arablu, then still belonging to Hamaspyurian Family.⁴¹³ There was nothing surprising about it, for in 1886 Arablu lay in total neglect, having been reduced to "...some barren land belonging to the church."⁴¹⁴

In 1898 Echmiatzin's Spiritual Department rented out 33 dessiatinas of Arablu to the Armenians of Helendorf (some 3 to 4 dessiatinas of that land were intended for the construction of a church and a school). However, "...when everything had already been prepared and the representatives of both sides went to the notary to sign the contract, the spiritual powers raised some inappropriate questions which delayed it. That state of uncertainty lasted until August 1903, when Arablu shifted into state domination together with the church property."⁴¹⁵

In 1906 Helendorf's Armenian community again applied to the spiritual leadership with the same petition which was met this time. In 1908 the trustees of St. Hovhannes Church, namely Abraham Temuriants and Sergei Azizians on one hand, and Helendorf inhabitants Alexandre Mamikonians and Grigor Yengibariants on the other, signed an agreement under which 15 dessiatinas of the church domains were allocated to Helendorf Armenians by an infinite period of time and an annual rent of 500 rubles: "...that plot extended to the arable lands of St. Hovhannes Church in the east; the royal road leading to Helendorf in the west; the farming lands of the Germans in the south, and the garden fence of Lok, a German in origin, in the north..."⁴¹⁶

410 "Meghu Hayastani," 1886, No. 4, p. 2.

411 Ibid.

412 Ibid.

413 "Meghu Hayastani," 1885, No. 94, p. 4.

414 National Archives of Armenia, fund 461, list 1, file 4, p. 12.

415 Idem, file 15, p. 1. Also see "Murj," 1898, No. 4, p. 565.

416 National Archives of Armenia, fund 461, list 1, file 15, pp. 4, 7-8, 11.

In 1907 Echmiatzin Synod decided to meet the petition of Gandzak's Parish Assembly and allocate 5 dessiatinas of Arablu for the construction of some headquarters.⁴¹⁷

In 1913 Georgia's Armenian Consistory applied to the provincial authorities for permission to sell 200 dessiatinas of Arablu for the construction of Zhamharian School of Agriculture.⁴¹⁸

Arablu also represented a famous archaeological site retaining monuments of pre-Christian period which were partly excavated in 1880.⁴¹⁹

In 1906 the territory of **Tik-Ghaj**, another estate belonging to St. Hovhannes Church, was rented out to Helendorf Armenians and the inhabitants of Koryunapat for farming and house-building.⁴²⁰

Sourb Astvatzatzin, located in Norashen Quarter, was one of the city's main parish churches before the foundation of St. Grigor Lusavorich. In comparison with the other local sanctuaries, "...it was larger ... resting on six pillars."⁴²¹

Different visitors described the monument in their travelling notes, but it is Bishop Barkhutariants who provides data of special importance: "...tracing back to the year 1713 of the Armenian era, it represents a magnificent, large and high building of stone and mortar that is 26 1/2 metres long and 16 metres wide. The northern arches of the sanctuary, which rests on six pillars and has an antechamber, are cracked from the east to the west; that is why, some exterior abutments of stone and mortar have been added to it on the same side."⁴²²

In the late 19th century, Priest Emmanuel Nazariants wrote the following about Sourb Astvatzatzin: "...Gandzak's Norashen Quarter has quite a large church called Sourb Astvatzatzin. It represents a vaulted building of six stone pillars which is devoid of a dome. Its paved floor is covered with clean grass that is commonly used in the local sanctuaries, and a capert decorates the section in front of the bema. The hall where believers generally gather is large, the part of ladies being higher than that of men. This church has an impressive stone vestibule, above which a belfry stands: the former was built through Ghazar Teosiants' means in 1889..."⁴²³

417 "Ararat," 1907, p. 11.

418 "Ararat," 1913, p. 114, 1000.

419 See the present work, p. 58.

420 National Archives of Armenia, fund 461, list 1, file 15, p. 3.

421 **Jalaliants, S.**, idem, part 1, p. 172.

422 **Barkhutariants, M.** Artsakh, pp. 46-47. Presumably, Barkhutariants relies on a trustworthy source to mention the date of the construction of the church, but neither he nor any other scholar ever made reference to it.

423 **Priest Emmanuel Nazariants.** Impressions of Gandzak. In: "Nor-Dar," 1899, No. 85, p. 2.

Between 1854 and 1859, the roof of the sanctuary was renovated.⁴²⁴

The overhaul carried out in 1868 is commemorated in an inscription carved on a shrine donated to the church:

Յիշատակ է սուրբ խաչս Մնացական Գրիգորեանց Վասակով, որ ետ Նորաշէն սուրբ Աստուածածնայ եկեղեցոյն, որ և այժմ նորոգեաց որդի նորին Գէորգ Վասակով 1868 ամի, ի սնս է ամիտիեալ բոյն Թաղէնսի առաքելոյն Ա. Թ.

*transl.: This Holy Cross perpetuates the memory of Mnatsakan Grigoriants Vasakov, who donated this shrine with the thumb of Thaddaeus the Apostle ... His son Gevorg Vasakov had the church repaired in 1868.*⁴²⁵

In the same year (1868), probably after the renovation, the sanctuary, where a certain Grigor served as priest, was plundered.⁴²⁶

On permission granted by the spiritual powers, in the mid-1890s, fund-raising was initiated for the implementation of further repairs.

As stated in a press publication of 1895, "it is already about eight months since the church of Norashen Quarter closed due to the cracks of its vault."⁴²⁷

The local inhabitants faced the necessity of replacing the decrepit building by another, but a group of specialists who conducted some studies there found it more expedient to repair it.⁴²⁸ Mahtesy Kerovbe Ter-Martirosiants, a merchant from Gandzak, made a large financial contribution of 500 rubles for that purpose.⁴²⁹

In 1907 **the estates** of Sourb Astvatzatzin Church included the sites of Daylar Yeri, Ghuru-Ghobi and Uch-Tapa.⁴³⁰

Priests. *Anania* (secular name: Smbat) *Ter-Theodorossian Shirakuny* was a graduate of the school of Khachakap's Targmanchats Monastery, Dashkesan District, where his father, Archimandrite Theodoros Shirakuny, had taught him between 1866 and 1876. Being ordained on 21 January 1889, he served Kirants Village of Dashkesan District until 21 December 1893. Later he moved to Norashen's Sourb Astvatzatzin on His Holiness Catholicos Mkrtych's order. In 1892 Anania Ter-Theodorossian held the post of Chairman of the Board of Trustees of the one-year male school attached to the same sanctuary. He also taught the Armenian language

424 National Archives of Armenia, fund 56, list 1, file 3245, p. 8; fund 53, list 1, file 3830, pp. 81-82.

425 **Barkhutariants, M.**, idem, p. 47.

426 National Archives of Armenia, fund 56, list 1, file 5085, p. 1.

427 "Nor-Dar," 1895, No. 147, p. 2.

428 Ibid.

429 "Nor-Dar," 1895, No. 116, p. 3.

430 National Archives of Armenia, fund 53, list 1, file 1270, p. 9.

in a municipal college and one of the local female schools in 1899.⁴³¹

From 1902 until 1908,⁴³² Anania Ter-Theodorossian served the local parishioners together with *Yeznik* (secular name: Mkrtich) *Harutiunian Zerkinians*. The latter served Sourb Astvatzatzin from the very day of his ordination, namely 28 April 1902.⁴³³

St. Gevorg, the parish church of Yerevantsots Quarter, represented a “simple earthen”⁴³⁴ building. The exact time of its construction is unknown, but its founders were the local Armenians who had moved from Yerevan Khanate to Gandzak in 1814. Also given the fact that an archive document mentions the monument in 1818,⁴³⁵ we can conclude that it dates from the period between 1814 and 1818.

The church, which retained a relic belonging to St. Gevorg, served as a pilgrimage site for Gandzak’s Armenian citizens.

The available sources do not provide any thorough description of St. Gevorg, but a record by Priest Emmanuel is of great interest: “Our church of St. Gevorg stands in a busy street in the centre of the city, although its rather low building can hardly be seen from the street. Truly a pilgrimage destination, it does not look like an ancient sanctuary, for it is said to have originally been a house belonging to a Persian...”⁴³⁶

For the first time, the monument underwent overhaul in 1849, when 25 rubles 10 kopecks were spent on the renovation of its dome.⁴³⁷ In 1854 the roof of the sanctuary was repaired.⁴³⁸

In 1905 the local parishioners, who were surrounded by Turks, moved to another Armenian quarter located on the right bank of the river out of security considerations. As a result, St. Gevorg was left derelict “...for ten years, gradually collapsing due to neglect.”⁴³⁹

Unable to tolerate the dilapidation and loneliness of their sanctuary any more, in 1913 the former parishioners of Yerevantsots Quarter applied to the spiritual authorities for permission to repair it⁴⁴⁰ to hold divine service there.⁴⁴¹ The work was to be carried out at the expense of St. Grigor Lusavorich, as it had been receiving the income of the community of St. Gevorg all that time. While the spiritual powers lingered over the

answer, one of the former parishioners of St. Gevorg, Nikoghayos Alexandrian-Ghukassians, started the renovation of the monument with his own means in 1914 and completed it in 1915, the expenses totaling about 1,500 rubles.⁴⁴² The overhaul was to be followed “...by the re-consecration of the ‘defiled sanctuary’ on the forthcoming feast-day of St. Gevorg.”⁴⁴³ In appreciation of that patriotic undertaking, the local spiritual authorities interceded before Gevorg Catholicos of All Armenians to address a bull of blessing⁴⁴⁴ to Nikoghayos Alexandrian, which the Supreme Pontiff did on 7 August 1917.⁴⁴⁵

Among **the local priests**, mention should be made of *Arsen Yesayan*, who was ordained in 1869 “...to serve St. Gevorg Church of Yerevantsots Quarter in Yelizavetpol City.”⁴⁴⁶

Husik (secular name: Tadevos) *Hovhannissian Verdians*, who served the sanctuary from the very day of his ordination, i.e. 15 November 1892,⁴⁴⁷ is mentioned until 1901.⁴⁴⁸ He had seven sons: Aram, Hayk, Suren, Ruben, Tiran, Paruyr and Grigor.

St. Grigor Lusavorich. In the mid-19th century, St. Hovhannes Church, that was located in Kilisakyand Quarter, proved too small to satisfy the spiritual needs of the increasing local parish. That is why, as stated in an archive document of 1854, “...The Armenian inhabitants of Yelizavetpol City wished to erect a new church, dedicated to Armenia’s Holy Enlightener, in the territory of the local ancient cemetery. They intended to do it with their own means, without spending the income of St. Hovhannes Church, or turning to fund-raising...”⁴⁴⁹



GANDZAK (GYANJA). St. Grigor Lusavorich Church before the construction of its dome

431 National Archives of Armenia, fund 461, list 1, file 12, pp. 45-48.

432 National Archives of Armenia, fund 53, list 1, file 817, p. 6.

433 National Archives of Armenia, fund 461, list 1, file 12, p. 52.

434 **Barkhutarians, M.**, Artsakh, p. 46.

435 National Archives of Armenia, fund 53, list 1, file 3833, pp. 118-119.

436 “Nor-Dar,” 1899, No. 85, p. 2.

437 National Archives of Armenia, fund 53, list 1, file 3818, pp. 95-96.

438 National Archives of Armenia, fund 56, list 1, file 3245, p. 8.

439 National Archives of Armenia, fund 57, list 2, file 1582, p. 2.

440 National Archives of Armenia, fund 56, list 4, file 613, p. 5.

441 National Archives of Armenia, fund 53, list 1, file 3458, p. 1.

Also see **Khojayants, H.** St. Gevorg Church of Gandzak. In: “Mshak,” 1915, No. 177, p. 3.

442 National Archives of Armenia, fund 57, list 2, file 1582, p. 2.

443 National Archives of Armenia, fund 53, list 1, file 3458, p. 6; fund 57, list 2, file 2018, p. 4.

444 National Archives of Armenia, fund 57, list 2, file 1582, p. 3.

445 “Ararat,” 1917, p. 675.

446 National Archives of Armenia, fund 56, list 1, file 5394, p. 10.

447 National Archives of Armenia, fund 461, list 1, file 12, p. 43.

448 National Archives of Armenia, fund 53, list 1, file 1081, pp. 2, 7.

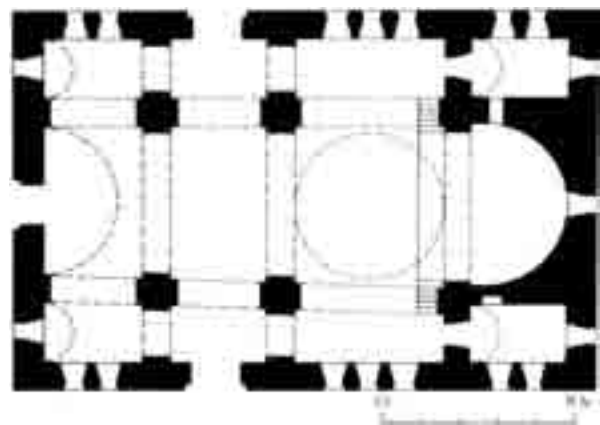
449 National Archives of Armenia, fund 56, list 1, file 3245, p. 15.



GANDZAK (GYANJA). *St. Grigor Lusavorich Church seen from the south-west and south-east. Partial views of its drum*

The church, whose foundations were laid in 1853, boasted quite large dimensions (as attested by its construction inscription which follows a little below): “The church, erected in one of the most populous Armenian quarters of the city, represents a splendid, large, high edifice, 30 1/2 metres long and 19 metres 70 centimetres wide. It rests on four pillars and has magnificent, big doors and windows. The largeness of the windows excluded, it bears a close resemblance to Jerusalem’s St. Hakob Monastery. It has three entrances opening in the south, west and north, but only one of them has a small vestibule.”⁴⁵⁰

The aforementioned inscription attests that the monument was erected within 16 years (it was accomplished in 1869 without a dome).



GANDZAK (GYANJA). *The plan of St. Grigor Lusavorich Church*

⁴⁵⁰ **Barkhutariants, M.** Artsakh, pp. 44-45.



GANDZAK (GYANJA). An interior view of St. Grigor Lusavorich Church and its drum. A partial view of its southern pediment; an inscription carved on the north-directed face of a south-eastern pillar, and a tombstone placed near the southern wall of the church

Engraved on the eastern facade:

Շնորհոք և ողորմութեամբ Աստուծոյ հիմնեցաւ սուրբ տաճարս ի 14-ն սեպտեմբերի 1853 ամի և յետ ասարտելոյն տրովք բարեպաշտ ժողովրդոց Գանձակայ ի կայսրութեան ամենայն Ռուսաց Ալեքսանդր Բ. և ի հայրապետութեան Տեառն Գեորգ Դ. օձաւ յ9 նոյեմբերի 1869 ամի, ի սրբազան Մակար արքեպիսկոպոսէ առաջնորդէ Վրաստանի և Իմերեթի և անուանեցաւ Սուրբ Լուսաւորիչ եկեղեցի յանուն սրբոյն Գրիգորի մեծի հայրապետին ազգիս: Հիմնարկեցաւ սուրբ տաճարս յանուն սրբոյն Գրիգորի Լուսաւորչին ի 1853 ամի և ասարտեցաւ 1869 ամի:

transl.: By the grace and mercy of God, this holy church was founded on 14 September 1853

and given to Gandzak's pious people, after it had been completed under Emperor of All Russians Alexandre II and His Holiness Gevorg IV. Blessed on 9 November 1869 by leader of Georgia and Imeret Archbishop Makar and named Sourb Lusavorich after St. Grigor, the Great Pontiff of our nation. This church of St. Grigor Lusavorich was founded in 1853 and accomplished in 1869.

The Armenian original published in: **Barkhutariants, M.** Artsakh, p. 45; "Nor-Dar," 1899, No. 185, p. 2; **Lalayan, Yer.** Gandzak District, pp. 300-301; "Sion," April-May 1957, p. 112.

Incised into one of the southern pillars of the church:

Շինեցաւ սինս արդեամբք Քերովք Տէր Մարտիրոսեանցի ի յիշատակ ծնողաց իւրոց 1857 ամի:

transl.: This pillar was built through Kerovb Ter-Martirosiants' means in perpetuation of his parents' memory in 1857.

The Armenian original published in: **Barkhutariants, M.**, *ibid.*

The monument was completed only thanks to the assistance of the parishioners of St. Hovhannes Church (500 rubles)⁴⁵¹, for its own community could not afford to continue the work any longer. The church, "...representing a high edifice thoroughly constructed of finely-cut stone, has been standing without a dome for several years now: instead, its roof ends in an earthen hill which gives it the appearance of a Turkish mosque. Is this fine building to be consigned to neglect this year as well?"⁴⁵²

Despite the aforementioned, however, St. Grigor Lusavorich was described as "a large, high building of finely-finished reddish stone, with a yard surrounded by bars on three sides. It is distinguished for its exterior and interior fineness and, although devoid of a dome and belfry, it is truly considered a pearl among Gandzak's churches. With its floor paved by marble, it enjoys good illumination provided by six windows, three on either side..."⁴⁵³

The project of the dome was approved in 1854, and that of the belfry in 1888⁴⁵⁴, but they were not built due to the shortage of financial means.

It was only in 1898 that the parish and Board of Trustees of St. Grigor Lusavorich embarked upon repairing that omission. At that time, however, they also faced the necessity of "a. building a gavit in front of the southern and northern entrances of the church; b. covering its floor with exported bricks; c. whitewashing its inner walls and ceiling..., and painting ... the stone pillars together with their arches, the vernetun with all its wooden structures, the 22 windows and ...the remaining iron tools. The other walls and high ceiling should be painted in white chalk..."⁴⁵⁵

The aforementioned work required an estimated 2,500 rubles,⁴⁵⁶ while the amount necessary for the erection of the dome and belfry was far larger, totaling over 33,000 rubles.⁴⁵⁷ For that purpose, "...Gandzak inhabitant Mr. Mkrtych Danielian Afanassian..." donated 5,000 rubles.⁴⁵⁸ In 1904 he received the Patriarch's blessing "...for his assistance in completing the local church of Sourb Lusavorich."⁴⁵⁹

In 1901 architect Marchenko was charged with supervising the construction of the dome,⁴⁶⁰ and in 1903 a new Board of Trustees was established to oversee that work.⁴⁶¹ Most presumably, they succeeded in accomplishing it, for the photographs of the mid-1900s show the church surmounted by a dodecahedral dome having the same number of windows and ending in a pointed broach.

In 1907 Gandzak inhabitant Anna Balughiants received a Patriarchal bull for having donated "a silver crozier" to St. Grigor Lusavorich.⁴⁶²

The problem of the waterwork of the church was settled in 1912, when local resident Aghajan Ohanian had water pipes extended up to its gavit through his own means, his charitable act earning him the Patriarch's blessing and gratitude.⁴⁶³

In 1936 the authorities closed the church,⁴⁶⁴ which reopened between 1944 and 1945,⁴⁶⁵ functioning until Gandzak Armenians' forced deportation in 1989 (it was the only functioning Armenian sanctuary in Gandzak at that time).

Within the fine enclosure of St. Grigor Lusavorich, a small grave-yard and Afanassian School were located.

Priests. *Avetik Karapetian Shahsuvariants* first attended Gandzak's District School, but he did not complete his studies there and continued them in a national spiritual school between 1867 and 1870. From 1874 till 1885, he taught Religion in the same institution, and worked as a teacher of the Armenian language in the State Municipal School between 1895 and 1902. From 1900 till 1902, Avetik Karapetian Shahsuvariants taught Religion first in a municipal college school and then in Michaelian Trade School.

This clergyman, who performed priestly duties in Sourb Lusavorich Church from the very day of his ordination on 6 May 1900, was awarded a breast cross for his good service in 1904.⁴⁶⁶

In 1908 Avetik Karapetian Shahsuvariants shared his post with *Ghazaros Yengibariants*, *Husik Verdiant*s and *Harutium Yeghiazarian Mraviant*s:⁴⁶⁷ the last of these priests mentioned had been serving the church from the day of his ordination, namely 30 May 1902.⁴⁶⁸

St. Sargis Church was located in the territory of an Armenian cemetery extending at the edge of Norashen Quarter. It represented a simple earthen building with

451 National Archives of Armenia, fund 56, list 1, file 5285, p. 1.

452 "Ardzagank," 1894, No. 4, 12 January, p. 1.

453 "Nor-Dar," 1899, No. 85, p. 2.

454 National Archives of Armenia, fund 53, list 1, file 3363, p. 35.

455 *Idem*, p. 2.

456 *Idem*, p. 10.

457 *Idem*, p. 28.

458 "Mshak," 1910, No. 127.

459 "Ararat," 1904, p. 201.

460 National Archives of Armenia, fund 53, list 1, file 3363, p. 35.

461 *Idem*, p. 40.

462 "Ararat," 1907, p. 205.

463 "Ararat," 1912, p. 870.

464 National Archives of Armenia, fund 409, list 1, file 2684, pp. 5-6, 8.

465 *Idem*, file 2692, p. 15.

466 National Archives of Armenia, fund 461, list 1, file 12, pp. 34-38.

467 National Archives of Armenia, fund 53, list 1, file 817, p. 6.

468 National Archives of Armenia, fund 461, list 1, file 12, pp. 39-40.



GANDZAK (GYANJA). *The feast of Blessing of Water celebrated on the bank of the river Gandzak (early 20th cent.)*

the date of its foundation unknown. As attested by some records of 1881, St. Sargis was regarded as a pilgrimage site.⁴⁶⁹

By 1890 the church had been reduced “...to a state of dilapidation.”⁴⁷⁰

In 1904 Priest Anania Shirakuny was appointed Father Superior in the sanctuary.⁴⁷¹

The Armeno-Turkish fights of 1905 to 1906 left St. Sargis in ruins, and it was Gandzak inhabitant Nikoghayos Ghukassiants who initiated its renovation. Its consecration took place on 4 June 1917, that providing “...Armenian believers with a chance not to forget their pilgrimage sites.”⁴⁷² Every year “on Fast Friday all the Armenian girls and women of the city took *pokhind*⁴⁷³ with them and visited it to kiss his image on the icons, light candles and pray for the realization of their wishes and dreams...”⁴⁷⁴

In the Soviet years, St. Sargis Church turned into a House of Peoples’ Friendship situated in the 9th lane of the city.

469 National Archives of Armenia, fund 56, list 6, file 66.

470 “Nor-Dar,” 1890, No. 116, p. 2.

471 “Ararat,” 1904, p. 738.

472 National Archives of Armenia, fund 57, list 2, file 2018, p. 1.

473 Also known as ‘pokhindz,’ i.e. a meal made of a special sort of flour received from fried wheat.

474 “Meghu Hayastani,” 1874, No. 19, p. 3.



GANDZAK (GYANJA). *Inscriptions found in the site of Cholak’s Sourb Astvatzatzin*

Cholak’s Sourb Astvatzatzin. The available sources mentioning ‘Cholak’ as a toponym date back to the 1720s: “...in a place called Cholak, near Ganja...”⁴⁷⁵

In 1867 a certain Hovhannes Mirumiants financed the construction of a church in a site almost 2 kilometres south of the city. After its completion, it was dedicated to Sourb Astvatzatzin (Holy Virgin).⁴⁷⁶

Below follows the construction inscription of the monument:

*Կառուցուալ այս տաճար Միածնի | յանուն
Սրբուհոյ Աստուածածնի | արդեամբ Յովհաննիս
Միրումեանցի, | յիշատակ հոգւոյ իւր կենդանի,
| ի 1 օգոստոսի 1867 ամի:*

transl.: This church of God’s Only Begotten Son, dedicated to the Holy Virgin, was built through Hovhannes Mirumiants’ means in perpetuation of his living soul on 1 August 1867.

The Armenian original published in: **Barkhutarians, M.**, idem, p. 51.

Note: During our visit to the church in 1986, we found the inscription deliberately broken to pieces.

The pilgrimage site of Cholak’s (Tsolak’s) Sourb Astvatzatzin, that consisted of a church, two rooms⁴⁷⁷

475 **Yesayi Hasan Jalalians**, p. 42.

476 “Nor-Dar,” 1899, No. 85, p. 2.

477 National Archives of Armenia, fund 461, list 1, file 19, p. 19.

and a large gavit,⁴⁷⁸ was under the guidance and spiritual leadership of the priests of St. Hovhannes and Grigor Lusavorich Churches.⁴⁷⁹

On 11 May 1907, Mkrtych Astvatzatriants was appointed priest in the sanctuary, where he served until at least 1913: "...since it is no longer possible for Priest Mkrtych to return to either Ardvin, or Meysari, Georgia's Consistory is to appoint him lifelong priest of the pilgrimage site of Cholak."⁴⁸⁰

On 8 April 1908, the sanctuary was plundered of some icons, carpets, copper articles, etc.⁴⁸¹

A list⁴⁸² of the movable property of Cholak's Sourb Astvatzatzin, drawn up in 1910, revealed that it retained a silver-bound Gospel and a *Mashtots*.⁴⁸³

Facing the inconsolable state of the pilgrimage site, in 1912 Priest Mkrtych Astvatzatriants applied to Gandzak's spiritual powers for permission to raise funds for its renovation: "...the arches as well as the eastern and western walls of the sanctuary have numerous cracks which should be removed... to collect means among the pious pilgrims for the overhaul of Sourb Astvatzatzin."⁴⁸⁴

By 1931 the church of the pilgrimage site had been reduced to a state of the uttermost dilapidation: "The monastery, surrounded by gardens belonging to Gandzak's Armenian citizens, represents a stone edifice. Its arched roof, that is built of brick, is plastered with lime and sand, but unfortunately, it is bare of tiles, which has caused a longitudinal crack there, threatening the entire monument with destruction. It is enclosed with a spacious gavit, fortified by solid stone ramparts and planted with hundreds of fruit-bearing trees. The sanctuary comprises two single-floor rooms built of brick and having earthen roofs. They have their own kitchen and are intended for the toller and pilgrims..."⁴⁸⁵

On 7 November 1935, the Spiritual Council of Gandzak Diocese charged Karapet Rostomian (Arustamian) with guarding Cholak's Sourb Astvatzatzin Church.⁴⁸⁶

A letter (10 August 1936) Senior Priest Hovsep Harutiunian addressed to Echmiatzin's Supreme Spiritual Council on behalf of the Armenian Spiritual Council of Gandzak (Kirovabad) Diocese reveals that

"...without the Diocese Council's knowledge, Comrade Kuliyeu, Chairman of the Municipal Council, ordered to demolish Cholak's pilgrimage site under the plea that it was on the verge of collapse and, therefore, was very dangerous..."⁴⁸⁷

To the aforementioned clergyman's question if it was not possible to repair the monument instead of destroying it, Kuliyeu gave the following answer, "...It should be levelled to its very foundations. I can never permit people to visit it..."⁴⁸⁸

On 14 September of the same year, the Spiritual Council of Gandzak Diocese convened an emergency session which considered the issue of the pilgrimage site that had already been reduced to ruins: "...that emergency session, attended by the members of the Spiritual Council of the diocese and several citizens, particularly dwelt upon the illegal demolition of Cholak's sanctuary..."⁴⁸⁹

Nonetheless, even after the destruction of the church, the site remained sacred among the Armenians of Gandzak and the adjacent villages. Thus, in 1945, when St. Grigor Lusavorich Church had already reopened, vast multitudes of believers kept visiting Cholak's sanctuary. With that regard, in 1945 the chairman of the Spiritual Council of the diocese addressed a letter to Catholicos of All Armenians Gevorg VI, particularly stating the following, "...That chapel once enjoyed great fame, and even today many believers from Gandzak and the district attend it, light candles there and kiss the khachkars scattered in the neighbourhood. Although Gandzak's Sourb Lusavorich Church now functions, people continue visiting Cholak on Sundays. Some speculators sell candles there, thus stripping the newly-opened church not only of its significance and income but also of its community, for almost no people attend it on Sundays. Humbly informing You about it, I think the only way out of the current situation is to solemnly convey the cross-stones of the aforementioned chapel to the churchyard..."⁴⁹⁰

Most probably, the problem was settled not through the removal of Cholak's cross-stones to St. Grigor Lusavorich, but by sending a priest to that sacred site on Sundays. This supposition is substantiated by a letter (1948) Melik-Stepanian, a representative of the Spiritual Council of Gandzak Diocese, addressed to Shahbazbekov, the person responsible for the Religious Affairs at the Council of Ministers of Soviet Azerbaijan:

"This is to inform You that a site called Cholak and located in Kirovabad used to retain a monastery that was demolished in 1930. Believers still visit it on

478 "Nor-Dar," 1899, No. 85, p. 2.

479 National Archives of Armenia, fund 56, list 1, file 8960, p. 70.

480 National Archives of Armenia, fund 461, list 1, file 19, pp. 1, 8, 19, 164.

481 Idem, p. 5.

482 Idem, pp. 19, 209-210, 213.

483 A book of rites and prayers, whose name is supposed to derive from that of St. Mesrop Mashtots, i.e. the inventor of the Armenian alphabet. Another viewpoint connects it with Armenian Catholicos Mashtots Yeghivardetsy's name (**Archbishop Maghakia Ormanian**. A Dictionary of Religious Festivals and Terms. Yerevan, 1992, p. 99, in Armenian).

484 Idem, p. 135.

485 National Archives of Armenia, fund 409, list 1, file 2666, p. 25.

486 Idem, file 2679, p. 37.

487 Idem, file 2683, p. 13.

488 Ibid.

489 Idem, file 2684, p. 8.

490 Idem, file 2692, p. 15.

Sundays and offer sacrifices there under the guidance of priests invited from Kirovabad City.”⁴⁹¹

Cholak’s church was constantly visited by vast multitudes of pilgrims during the period between its destruction and the Armenians’ deportation in 1989, and that “despite the fact that the Government had never granted them any official permission to do so...”⁴⁹²

In 1986 we found another 2 inscriptions commemorating the renovation of the former church and some donation made to it:

5 lines in the Armenian original carved on a broken stone lying near an adjacent newly-built chapel:

Յիշատակ ի նուէր ս(ուրբ) | Աստուածածնա
եկեղեցոյ | Ալեքսանդր, Մարիամ եւ | Նիկալալ
Ղուկասիանցներէից, | 1895 ամի:

transl.: This gift was donated to Sourb Astvatzatzin Church by Alexandre, Mariam and Nikalai Ghukassiants in the year 1895.

Published for the first time.

Note: Evidently, Nikoghayos Ghukassiants, who had repaired Gandzak’s St. Gevorg Church and the pilgrimage site of Norashen’s St. Sargis, did not spare means to carry out similar work in Cholak as well (National Archives of Armenia, fund 57, list 2, file 1582, p. 2). He is also known to have sponsored the renovation of a church in Murut Village of Khanlar District.

4 lines in the Armenian original engraved on a stone set in one of the inner walls of the aforementioned chapel:

Յիշատակ է | Ջաւահիր Սիրումեան Ըս-
տաւն | Եղիեանցի 11.1.1899 ամի:

transl.: In memory of Javahir Mirumian ... Yeghians. 11.1.1899.

Published for the first time.

Bishop Barkhutariants was the first investigator to write about the existence of a **pilgrimage site** bearing the names of **Sts. Kirakos and Yughita**. According to him, it was located in a garden belonging to brothers Nabatian and comprised a grave-stone divided into four parts. Its fragments bore the following epitaph:

Սուրբ Կիրակոս, սուրբ Յուղիտա, թուս,
ՆՌԻԹԾ...

transl.: St. Kirakos, St. Yughita, in the year...

The Armenian original published in: **Barkhutariants, M.**, idem, p. 52.

Note: According to the aforementioned source, the style of the epitaph and the cross reliefs of the tombstone trace it back to the 11th century.

491 Idem, file 2700, p. 7, in Russian (the original reads, “Настоящим ставлю Вас в известность о том, что на территории г. Кировабада в местности Челак имелся монастырь, который был разрушен в 1930 году. Указанное место верующий народ по воскресным дням посещает, устраивая жертвоприношения, куда приглашаются священники города Кировабада...”).

492 Idem, p. 1.

We think the year mentioned in the epitaph and represented by the Armenian letters ‘ՆՌԻԹԾ’ should have been deciphered as ‘ՌԾԻԹ’, i.e. 1680, indeed, if Barkhutariants copied it without any errors.

The Prayer-House of Gandzak Station. In 1899 the Armenian inhabitants of a quarter located in the city’s northern suburbs and adjoining the railway station of Gandzak intended to build a prayer-house for their spiritual needs.⁴⁹³ Interestingly enough, the land necessary for its construction had been willingly allocated by two Persian brothers, Mashadi Mamet-Japar Mirabov and Mamet Ali-Hyusein, both of them residents of Gandzak City.⁴⁹⁴ The Catholicos of All Armenians addressed a bull of blessing to them for their donation.

Despite the aforementioned, the building was not completed due to Gandzak’s clergymen’s imprudent policy.⁴⁹⁵

As of 1912, the prayer-house still remained incomplete.⁴⁹⁶ It had a school which is known to have functioned in 1911. The available sources keep silence about the further fate of that house of worship.

The Prayer-House of St. Sargis in Koryunapat. In 1926 one of Gandzak Diocese vicars who had occupied that post since 1910 tendered his resignation to the Catholicos of All Armenians. As he stated in that document, in 1914 he “...had personally blessed the foundations of the prayer-house of St. Sargis in Koryunapat Quarter.”⁴⁹⁷

Gandzak’s Armenian Cemeteries. In the mid-19th century, the territory of Gandzak retained 24 cemeteries,⁴⁹⁸ most of which were destroyed parallel with the city’s development and expansion. At the close of the century, Gandzak’s (indeed, we mean Nor Gandzak dating from 1606) oldest grave-yard extended around St. Hovhannes Church.

Beginning with the 1820s, some 3 to 4 new cemeteries came into being in the city, a record of 1887 stating the following with that regard, “Some 50 to 60 years ago, before the establishment of the present-day grave-yards, called Nerki and Barkhudarants, funerals were held in a cemetery located within 30 feet of the local main church of St. Hovhannes.”⁴⁹⁹

Interestingly enough, Gandzak’s Armenian cemeteries lay either on the outskirts of the city or in the neighbourhood of churches. Thus, the grave-yard of Norashen Quarter had a church/pilgrimage site dedi-

493 National Archives of Armenia, fund 56, list 6, file 421, p. 24.

494 National Archives of Armenia, fund 53, list 1, file 3444, p. 16.

495 National Archives of Armenia, fund 156, list 18, file 421, pp. 24, 32.

496 National Archives of Armenia, fund 53, list 1, file 3444, p. 4.

497 National Archives of Armenia, fund 409, list 1, file 2644, p. 22.

498 “Krunk Hayots Ashkhari,” 1861, p. 357.

499 “Nor-Dar,” 1887, No. 46, p. 1.

cated to St. Sargis. St. Hovhannes and St. Grigor Lusavorich Churches also had their own cemeteries: according to a record of 1854, that of the latter existed even before the construction of the monument.⁵⁰⁰

The Barkhudariants' grave-yard, that was the only Armenian cemetery in Gandzak in the Soviet years, once retained more than 3,000 tombstones. In the 1980s, however, most of the city's grave-yards lay in ruins.

Below follow a number of epitaphs found in the local cemetery (we have chosen those dating from comparatively earlier periods):

3 lines in the Armenian original carved on a grave-stone:

Այս է տապան Սհարի, որ է կին | Յովհաննիս
նէս Քասապրեանց, | 50 ամաց վախճան. 1802
ամի:

transl.: In this grave reposes Hovhannes Kaspariants' wife Sehar. Died at the age of 50 in 1802.

Published for the first time.

4 lines in the Armenian original incised into a tombstone:

Այս է տապան | Նազարեանց | Քասապրի
կողակից | Սարգարիտին, ՌՄԿ (1811):

transl.: In this grave reposes Kaspar Nazariants' spouse Margaret. 1811.

Published for the first time.

2 lines in the Armenian original engraved on a gravestone:

Այս է տապան Արամ բեկ | Մելիք Հախիճա-
նով, ՌՄԿԹ (1820):

transl.: In this grave reposes Avram Bey Melik-Hakhijanov. 1820.

Published for the first time.

5 lines in the Armenian original inscribed on a tombstone:

Ընդ հովանեաւ վիմիս ննջէ, | որ կոչեցաւ
աստ ի Տեառնէ | Եսայի բէգ յայր Քաջազանց, |
մաղթ զձեզ տալ ողորմի, յամի Տ(եառ)ն | Ա(ս-
տուա)ծ եւ ձեզ ողորմեցի, 1834:

transl.: Beneath this stone reposes Yesayi Bey, a valorous man who departed to God. May you pray for his soul and may the Lord have mercy upon you. 1834.

Published for the first time.

6 lines in the Armenian original carved on a grave-stone:

Այս է տապան մահտեսի Եղիսապետին, որ
է կողակից Սլր(տ)շին, քուրն Տ(է)ր Մակարի,

1849 ամի, եւ էր | որդի Յովանէսի, վաղճան է ի
ս(ուր)ք Երուսաղեմի, | որք հանդիպիք տուր |
ողորմի:

transl.: In this grave reposes Mahtesy Yeghisabet, who is Mkrtych's spouse, Father Makar's sister and Hovhannes' daughter. In the year 1849. May you pray for her soul.

Published for the first time.

5 lines in the Armenian original incised into a tombstone:

Կոթող արձանի է | դանբան մահտեսի | Վի-
րապ իշխանի | որդույ Սկրտչի | Չարկարեանց
տոհմի:

transl.: This funerary memorial is dedicated to Prince Virap Mahtesy, the son of Mkrtych from the Zarkariants' family.

Published for the first time.

Note: The epitaph dates from the late 19th century.

Archaeological Monuments. The neighbourhood of Gandzak and the entire region in general are rich in Bronze Age monuments and, particularly, burial mounds.

In the 1870s, Ghahraman Sargissian Hovhannisiants, an archaeologist who later worked as mayor of Gandzak, conducted excavations in the site of Arablu Hogh located within 3 versts of the city: "...Those graves are recognized thanks to some huge blocks of stone once scattered over the tombs. Some of them were dug out by Mr. Ghahraman Sergei Ovannissian for the purpose of finding the antiquities they were alleged to retain. Truly, that honourable person's efforts and means spent were not futile: he discovered several ancient relics which can be of great use to those interested in the study of their Armenian ancestors' lives, their faith and customs. The archaeological finds include a dagger, representations of the sun, the moon, a snake, two birds as well as three bracelets, a thin belt, an incensory and two jugs, all of them cast in an alloy of gold..."⁵⁰¹

In 1899 German archaeologist E. Resler commenced investigation into some tumuli situated in the vicinity of Gandzak: "Working near Yelizavetpol, on May 1, I unearthed 12 large, very interesting steppe tombs bearing the traces of cremation."⁵⁰²

The **castle of Gandzak** towered between the city's Turkish quarter and Norashen, "...west of the local

501 "Meghu Hayastani," 1880, No. 50, p. 2.

502 Resler, E. Archaeological Research in Transcaucasia. In: "Kavkaz," Tiflis, 1903, No. 179, p. 2, in Russian (the original reads, "В мае месяце я около г. Елисаветполя открыл 12 больших очень интересных степных курганов, частью с признаками трупосожжения, относящихся к бронзовому веку").



GANDZAK (GYANJA). Tombstones found in the local cemetery

market...”, on the left bank of the river Gandzak. “It was built between 1712 and 1724, during the thirty-year Turkish domination in the region...”⁵⁰³

Below follows another record with more details concerning the monument, “...Located between the Turkish quarter and Norashen, it occupies an area of 700 sazhen and represents an unequal quadrangle built of brick, lime and sheetrock. The castle, which used to have a tower on each of its northern and southern sides, has preserved embrasures in its corners. The proper arrangement of its different parts, the skillful construction technique and the durability of the building material used indicate that it was not erected without European architects’ participation. A moat, five

sazhens deep and equally wide, can be seen around the castle: in wartime it was generally filled with water, with a suspension bridge lying over it.”⁵⁰⁴

The stronghold, which occupied a territory of a square verst, used to be fortified by 6 towers.

One of the “Kavkaz” correspondents who travelled in Gandzak in 1869 found the monument dilapidated: “This castle represents a heap of ruins both outwardly and inwardly. All its buildings seem to have suffered a deluge which reduced them to this state of devastation.”⁵⁰⁵

⁵⁰⁴ Jalalians, S., idem, part 1, p. 172.

⁵⁰⁵ Semyonov, I. Yelizavetpol. In: “Kavkaz,” 1869, No. 131, 7 (19) November, p. 2 (the original reads, “Крепость эта как снаружи, так и внутри представляет картину разрушения. Постройки тут все какия-то допотопныя, ветхия”).

⁵⁰³ “Krunck Hayots Ashkhari,” 1861, p. 360.



GANDZAK (GYANJA). *The Persian mosque of the city (photo reprinted from: Chantre M., A travers l'Arménie russe, Paris, 1893)*

In 1903 “the only reminder of the existence of Ganja’s once formidable castle was a small earthen hill, the rest of the area being occupied by some municipal buildings and the barracks of Aslanduz Reserve Battalion.”⁵⁰⁶

The **chapel of Khosrov the Martyr** is located in the north of Gandzak, in the town site of Hin Gandzak. According to a work of 1167, entitled “A Hagiography of St. Khosrov, the Great Martyr of Eternal Glory Called Nor Nahatak⁵⁰⁷ who was tortured to death in Aghvank capital Gandzak,” Khosrov was from a village adjoining the city: “...St. Khosrov, a Christian by faith, was from a Christian family dwelling near the city of Gandzak, *Arran*.”⁵⁰⁸

Khosrov fell victim to the intrigues of a Persian girl: “...An Armenian fellow named Khosrov, a very

handsome boy who was his parents’ and everybody’s apple of eyes. His family lived in the neighbourhood of some Persians whose daughter fell in love with him and did her utmost to entice him into her trap and make him answer her love. Then another person got her pregnant, but she told her father that Khosrov had raped her. Upset about what he had heard, the Persian arrested the Armenian youth and took him to Gandzak emir, who started urging him to renounce his faith and marry the young lady, by giving him many tempting promises; otherwise, he was threatened with being sent to prison. Khosrov, however, remained firm in his answers even when his parents came. Instead of expostulating him to remain loyal to his creed, they started persuading him to repudiate his religion at least outwardly, for the sake of escaping death in the prime of life (later he might leave the country and atone for his sins somewhere else). Khosrov, however, answered that he would rather sacrifice his bodily beauty for the sake of Christ, who would bestow spiritual beauty on him. “Seeing that he clang to his religion after so many promises and threats, the Persians took him to the country, bound him with a tree and stoned him to death. Then they cut down the tree and wanted to burn it, but a priest bought it by silver and had a cross erected in its site. The local Christians buried the martyr with high honours...”⁵⁰⁹

In the late 19th century, Gandzak Armenians still recollected the following story connected with Khosrov’s martyrdom, “As an Armenian legend has it, this grave used to retain the remains of Armenian martyr Khosrov, who was tortured to death for his refusal to adopt Islam. According to a Persian legend, however, he was killed by his fellow Christians because of his conversion to the Muslims’ faith.”⁵¹⁰

Later a chapel was erected in the site of the martyr’s grave, its dome bearing “some cruciform structures of green brick.”⁵¹¹

The sanctuary, that also served as a pilgrimage site, was known by the name of *Gyog-Imam* among the Muslims of the neighbourhood.

Madam Chantre, a French researcher who visited Khosrov’s chapel in 1893, writes, “We were told that within an hour’s distance of Yelizavetpol stood a ruined Persian sanctuary called Imam-zade Mohammed Ibrahim. Eager to see it, we hired a cab and started in a north-eastern direction, following the course of the river Gandza, which we crossed for three times. ... Imam-zade, that is also called Blue Mosque due to the fact that its domes and doors are covered with blue faience, is guarded by several mullahs who permit visitors to see it without any difficulty. The monument rises in a plain abounding in ruins which are said to be

506 A. P. A Day in Yelizavetpol. In: “Kavkaz,” 1903, No. 121, p. 2 (the original reads, “На месте же когда-то грозной крепости Ганжинской остался лишь небольшой обрывок земляного вала, а вся остальная площадь занята частью городскими постройками, а частью казармами квартирующего здесь асландузского резервного батальона”):

507 The Armenian equivalent for ‘New Martyr.’

508 Ter-Mkrtychian, G. Khosrov Gandzaketsy. In: “Ararat,” 1896, p. 591.

509 Chamchiantz, M., idem, p. 436.

510 Lalayan, Yer. Gandzak District, p. 302.

511 Ibid.



GANDZAK (GYANJA). The memorial dedicated to Captain P. Kotlyarevski (1850)



GANDZAK (GYANJA). The memorials dedicated to Marshal H. Baghramian (photo reprinted from: Ghalachian, K. *Monuments of Glory*), and H. Hakobian (photo S. Darchinian)

the remnants of an old Persian city named Gezil-Astalan. The chapel, which is surrounded by its large cemetery, is not large at all, with a saint's grave in the centre. Its doors and windows bear hanging pieces of rags, while the floor is covered with some small heaps of stone and modest gifts left by believers.

"Imam-zade represents a clay building without any architectural plan and design. It stands in an isolated plain that is covered with pebble and is extremely muddy. Only some meagre remnants of the ancient city can be seen here and there.

"The cemetery surrounding it is also of some interest: it cannot be regarded neglected, for burials are still held there. The local obelisk-shaped grave-stones, most of which are decorated with reliefs and finely-carved epitaphs, are set in east-facing niches. Some of them bear allegorical reliefs: thus, a young girl's or lady's grave is recognized by scissors, a mirror, water pots, perfume bottles and other articles of female use. Another grave-stone bears the representation of an armed horseman. One of the graves is truly unmatched: instead of an obelisk, it has a memorial horse that is completely saddled up."⁵¹²

512 M. Chantre, *A travers l'Arménie russe*, Paris, 1893, pp. 6-7 (the French original reads, "On nous a dit qu'à une heure de la ville existe un sanctuaire persan en ruine, qu'on appelle imam-zaddeh Mahomet Ibrahim. Désireux de le visiter, nous louons un bon phaéton, et partons dans la direction nord-est d'Élisabethpol, en suivant le Gandja-tchaï, que l'on traverse trois fois à gué. ... L'imam-zaddeh, appelé aussi quelquefois «mosquée bleue», à cause du revêtement en faïences bleues des coupoles et des portes. La garde en est confiée à quelques mollahs, qui la laissent visiter sans difficulté. Cet édifice s'élève au milieu d'une plaine couverte de ruines, qu'on dit être les restes d'une ancienne ville persane

The oldest of the local mosques, standing in the central part of the city, on the left bank of the river Gandzak, was founded by Shah Abbas in 1607:

"Dating back to Shah Abbas I's times, it is located at the southern edge of the square and is surrounded by ramparts whose main gate has a minaret on both its sides. Its court boasts a fountain..."⁵¹³

Gandzak also had 6 Turkish mosques⁵¹⁴ tracing back to the late 19th century: Ghezel-Hajali was built in 1877; Ozan and Bala-Baghman in 1884; Shah-Sevan, Gherekhlar and Ghazakhlar in the 1880s. As a traveller pointed out, they "...were not distinguished for any architectural or archaeological merits."⁵¹⁵

Gandzak's Russian church, that was located inside the local castle, was built after the Russian conquest of the city in 1804:

appelée Gezil-Astalan, dont le vaste cimetière entoure le sanctuaire. La chapelle est très petite; au centre est le tombeau d'un saint. Des chiffons sont accrochés autour des ouvertures, portes et fenêtres, tandis que sur le sol se voient des tas de petites pierres, modestes offrandes des pieux musulmans. Imam-zaddeh est une construction en argile sans aucune architecture. Elle se dresse solitaire au milieu d'une plaine d'alluvions extrêmement caillouteuse, dernière épave de l'antique cité, dont on voit çà et là les restes. La visite du cimetière qui l'entoure ne manque pas d'intérêt. Il n'est point abandonné, car on y enterre encore. Les stèles sont généralement encastrées dans une niche tournée vers le levant. La plupart sont peintes, et portent de belles inscriptions; on y voit aussi des sujets allégoriques. La tombe d'une jeune fille ou d'une jeune femme se reconnaît aux ciseaux, miroir, aiguillères, vases à parfums et autres accessoires féminins; celle d'un guerrier, aux armes et au cheval sculptés sur son monument. Parmi ces tombes s'en distingue une, unique en son genre: la stèle manque, mais elle est remplacée par un cheval en pierre tout sellé et bridé.

513 Lalayan, *Yer.*, idem, pp. 298-299.

514 Fatullayev, *Sh. S.* *Urban Planning and Architecture of Azerbaijan between the 19th and the early 20th centuries*. Baku, 1986, p. 434, in Russian.

515 Lalayan, *Yer.*, idem, p. 299.

“The stronghold has a Russian church with a small garden. Outwardly, it resembles a sunken dwelling, for it slightly goes down into the earth, but inwardly it is neat and attractive...”⁵¹⁶

The Local Bridges. Indeed, the city used to have several meadieval bridges lying over the river Gandzak, but they were ruined in the course of time. In the mid-19th century, a visitor saw only a single “...multi-span bridge that had appeared overland, since water had dried up there.”⁵¹⁷

The overflow of the river Gandzak on 26 June 1870 caused damage to a wooden bridge connecting the city with Kilisakyand.⁵¹⁸ Before that, in late February of the same year, the foundation of a new bridge had begun, the authorities having earmarked 70,000 rubles for that purpose, including 20,000 rubles for the stone part of the structure. The bridge, that was completed by late June 1870, was remarkable for its interesting composition: ...its abutments stood within 12 sazhen of the piers, but despite that long distance, it was to have iron lattice girders and not just ordinary arches.⁵¹⁹

According to one of the “Kavkaz” correspondents, in 1880 “Ganjinka’s bridge represented a magnificent structure of iron, with stone abutments...”⁵²⁰

Gandzak also boasted several **memorials**, including those dedicated to Captain P. Kotlyarevski (1850), Marshal H. Baghramian (1983), poet H. Hakobian and others. At present all of them have been totally annihilated and replaced by others perpetuating different notorious bandits regarded as national heroes.

The memorial dedicated to P. Kotlyarevski rose not far from a chapel, at the edge of the city. It bore three metal plaques with the following lines engraved in Russian:

Капитану егерскаго грузинскаго полка
Котляревскому, герою Асландуза и Ленкорана,
раненому въ 1803 г. при взятии крепости

Ганжи подь главнымъ начальствованиемъ генерала кн. Цицианова. Сооружень въ 1850 г. бывшимъ въ деле гвардии поручикомъ графомъ Воронцовымъ.

transl.: “To Kotlyarevski, Captain of a chasseur regiment, a hero of the battles of Aslanduz and Lenkoran, who was wounded in 1803, during the conquest of Ganja Castle under the leadership of General Tsitsianov. Erected in 1850 by Guards First Lieutenant, Count Vorontsov.”

Реставрированъ въ 1894 году асландузскимъ батальономъ, при участии штаба 2-й кавк. казачьей дивизии, 1-го лабинскаго конно-казачьяго полка, при помощи Михайловскаго ремесленнаго училища.

transl.: “Restored in 1894 by the members of Aslanduz Batallion, through the assistance of Mikhailovski Crafts School as well as with the participation of the Headquarters of the 2nd Caucasian Division of Cossacks forming part of the 1st Cavalry Regiment of Labin Cossacks.”

The Russian original published in: A. P. A Day in Yelizavetpol. In: “Kavkaz,” 1903, No. 121, p. 2.

The memorial to Marshal Hovhannes Baghramian, erected in 1983, was demolished some 7 to 8 years later. The same pedestal now bears another monument dedicated to a certain Nabi, a bandit who spent all his life robbing and killing the local peasants, merchants, travellers and passers-by, in complicity with others like him. A gang-leader whose numerous crimes had turned him into a fugitive, permanently escaping the authorities to evade punishment. What can we do? Yesterday’s cattle-breeding nomads and today’s Turks, who are called Azeris, have their own understanding of morals...

516 **Semyonov, I.**, idem, p. 2 (the original reads, “В крепости есть небольшая русская церковь съ маленькимъ садикомъ; снаружи она походить на землянку, потому что углубляется немного въ землю; но внутри отличается чистотой и привлекательнымъ видомъ...”).

517 **Jalalians, S.**, idem, part 1, p. 172.

518 “Kavkaz,” 1870, No. 76, p. 2.

519 Ibid (the original reads, “...устои моста отстоять отъ быка въ 12 саженьхъ, но несмотря на такое большое расстояние, мостъ будетъ не на обыкновенныхъ сводахъ, а на железныхъ, решеточныхъ балкахъ”).

520 **Ix**, idem, pp 1-2.

DASHKESAN DISTRICT

The administrative district of Dashkesan, established in 1930, occupies an area of 1,019 square kilometres and comprises 49 residential settlements, including 44 villages. The district, known by the name of *Dastapor* until 1956, borders on Getabek, Khanlar and Shamkhor Districts of the Republic of Azerbaijan, as well as Karvajar District of the Republic of Nagorno Karabakh, and the sub-district of Vardenis within Gegharkunik *Marz* (*an administrative-territorial unit in Armenia*) of the Republic of Armenia. Between 1988 and 1989, all its settlements were stripped of their Armenian population.



AHMADLU

Location. The village is situated on the south-facing slope of a gorge lying on the left bank of the Gardman, i.e. the right tributary of the river Shamkor, 14 kilometres west of the district centre, at an altitude of 1,480 to 1,560 metres above sea level.

One of the most populous Armenian villages of Gardmank in the Middle Ages, it preserved its population until the mid-18th century. In the late 19th century, its site was inhabited by some tribes of Turkish stock-breeders.

The historical Armenian name of Ahmadlu has fallen into oblivion. The only vestiges of material culture created by its natives comprise the remnants of a large cemetery lying at the south-eastern edge of the village, on both sides of a road leading to the neighbouring village of Amervar.

ALAKHANCHALI

Location. The village is located on the left, i.e. east-facing slope of a deep gorge lying in the area of the upper course of the river Gandzak, 15.5 kilometres south of the district centre, at an altitude of 1,550 to 1,620 metres above sea level.

In the late 19th century, some Turkish stock-breeders took up permanent residence in the site of an ancient derelict Armenian village and founded a settlement there.

In 1914 it had 215 inhabitants.¹

ALMALU

Location. Almalu extends on the south-facing slope of a gorge lying on the left bank of the river Gandzak, 15 kilometres south-east of the district centre, at an altitude of 1,280 to 1,420 metres above sea level.

Sharing the fate of other Armenian villages, it was stripped of its residents in the second half of the 18th century. In the late 19th century, its site was inhabited by some tribes of Turkish stock-breeders.

In 1914 it had a population of 35.²

The village, whose historical Armenian name has sunk into oblivion, was called *Almalu*, i.e. *Khendzorut*, by the Turkish stock-breeders: ‘alma’ is the Turkish equivalent for the Armenian word ‘khendzor,’ i.e. ‘apple.’

The village has preserved absolutely no vestiges of its natives. The local Armenian cemetery, once serving as a “quarry” for the resettlers, was almost entirely destroyed in 1986. We found only a simple cross-stone (100 x 40 x 15 centimetres) set in the base of one of the



ALMALU. A *khachkar* found in the base of a house (1927) belonging to Gadim Mamedov

walls of a house built in 1927 by a certain Gadim Mamedov.

BANANTS

Location. The village is situated on the southeast-facing slope of a gorge lying on the left bank of the river Artinajur, on the ancient highway of Banants-Karhat, which also leads to the Sevan Basin, 7 kilometres north-east of the district centre, at an altitude of 1,000 to 1,100 metres above sea level.

The toponym of ‘Banants’ derives from the Armenian word ‘*bananots*,’ which means a ‘*place of work*.’

Means of Communication. Being under Banants Armenians’ permanent care, the highway, that extended through the village, and especially, its Banants-Gandzak Section, repeatedly underwent reconstruction. Before 1870, however, it was so difficult of passage that it bore a close resemblance to a path rather than a road. It was in that very same year that a local inhabitant named Hovsep Ter-Israyeliants started building and soon completed a highway stretching up to Gandzak at 3,000 rubles, his fellow villagers actively participating in its construction. They also erected a stone bridge to facilitate traffic even further.³

In 1884 village head A. Ter-Avetikian embarked upon the construction of the second road leading to Gandzak, which was of great help to those owning gardens a long way from Banants.⁴

Meeting the suggestion of the Governor of Gandzak, in 1903 the Village Assembly decided to open a cart-road to Gandzak. With 242 voices supporting the idea, the participants agreed that it should extend not from the spring of *Meketz*⁵ but from a place called *Nerkin Hand* (the Armenian equivalent for

³ “Nor-Dar,” 1887, No. 113, p. 3.

⁴ Ibid.

⁵ Most probably, the name is used in Banants dialect, but we failed to find out its meaning.

¹ Caucasian Calendar for 1915, p. 87.

² Ibid.



BANANTS. *The village in the 1920s (above) and in 1985 (left and right)*

Lower Field), where the gardens of Banants lay. Although it required harder efforts to be completed, it was sure to be of greater benefit in the future.⁶

The general condition of the roads connecting Banants with the adjacent villages did not get any better in the subsequent years. With this regard, a visitor wrote the following in 1923, "The poor state of the highways and the difficulty of communication make one cover about 10 versts either on foot or on different

animals, for there are absolutely no roads for carts or carriages. Last year head of the "Azerbaijani Oil" Serebrovski promised to provide Banants with the building material necessary for the construction of roads, if only the village gained the right to have its own railway carriage..."⁷

Archaeological Monuments. The neighbourhood of Banants is rich in a great number of tumuli, which attests that the area of the middle course of the river

⁶ "Mshak," 1903, No. 135, p. 2.

⁷ "Martakoch," 1923, No. 177 (26 September), in Armenian.



BANANTS. Archaeological finds unearthed in some tombs located in the neighbourhood of the village

Artinajur has been densely-populated since time immemorial. In 1899 German archaeologist Emil Resler, one of the first scholars to conduct investigation into the tombs of the area, wrote, "...I unearthed 14 tombs with

17 graves dating from the period between the Bronze and Iron Ages."⁸

The archaeological finds of Banants include a cuneiform inscription.⁹

A Historical Introduction. Despite Banants' centuries-old existence and the glorious past it surely boasts, the history of the village is very scantily recorded. One of the earliest sources mentioning the toponym traces back to 1625, when "...both the old and the young of Banants..."¹⁰ participated in the mending of a Gospel (1453), the main work being carried out by a certain Hovhannes Shatakhtsy.¹¹

In the late 19th century, the village was the residence of landowners Hovsep Bey Ter-Israyelians and Hovsep Ter-Hovsepians, who owned a local site called *Aghkhach (Shahdagh)*.¹²

On the whole, Banants did not suffer any damage during the **Armeno-Turkish fights of 1905 to 1906**, for the Turkish mob did not dare to attack the village openly. Some of its inhabitants, however, did not escape the ambushes set up by the enemy. Thus, on 16 March 1906, Karapet Balianis, his nephew and two sons were killed while grazing 65 head of cattle: the bandits slew the 9-year-old boy and shot the others.¹³

On 16 May of the same year, Zakar Shahmura-dians, another local resident of 34, fell victim to some Turks who had been lying in ambush for him.¹⁴

On 19 September 1906, Artem Atanassian was shot by a treacherous bullet: "On the morning of the 19th, unspeakable fuss and tumult permeated Banants: a young man walked through the village weeping bitterly, hitting his head and mourning his brother's loss. To the people's question what had happened, the dumb-founded fellow told them the following, 'My brother and I were on our way to the Armenian village of Karhat. We had already reached *Orhneli Ser*¹⁵ when all of a sudden a report was heard from among the bushes, and my brother, who was a few steps ahead of me, was knocked down. I myself had a miraculous escape from the bandits.'

8 Resler, E., op. cit., p. 2 (the original reads, "...изследовал 14 гробници и курган с 17 могилами. Все эти могилы принадлежат ко времени перехода бронзового века в железный"). Also see Hamamchian, E. The Burial Mounds of Banants Village. In: "Azgagrakan Handes," second year, part 2, Tiflis, 1897, pp. 308-315, in Armenian.

9 Ter-Avetissian, S. Karabakh's Monuments of Antiquity and the Scythian Problem. Tiflis, 1934, p. 11, in Russian.

10 Colophons, 17th century, vol. 2, p. 186.

11 A Catalogue of Armenian Manuscripts of the Matenadaran after Mashtots (henceforward: A Catalogue of Armenian Manuscripts...), vol. 2, Yerevan, 1970, manuscript No. 10669, all volumes in Armenian. Also see Barkhutariants, M. Artsakh, p. 279.

12 National Archives of Armenia, fund 93, list 1, file 388, pp. 32-33.

13 "Mshak," 1906, No. 63, p. 1.

14 See his epitaph on page 120 of this book.

15 'Ser' is the equivalent for 'Mountain Branch' in Karabakh dialect. 'Orhneli' is that for 'Blessed' in Armenian.

“The young fellows of the village immediately took up arms and hurried to the scene of the tragedy. After a two-hour search, they finally managed to find Artem Atanassian’s corpse, blood-soaked and shot in three parts. One of the most courageous young men in the village, he had just been demobilized...”¹⁶

Between 1918 and 1920, inhabitants of Banants Colonel Yegor Ter-Avetikian and Grigor Ohanian (Tatoghli) distinguished themselves at the battles against the Turkish aggressors and Musavatist bands.¹⁷

Construction Activity. In 1886 a visitor wrote that Banants was remarkable for its “...densely-located houses some of which boasted cosiness and comfort...”¹⁸

In 1898 the village was described in the following way, “It has some crooked paths which are only an apology for streets. Most of its houses consist of ordinary rooms the oldest of which were built some 33 years ago. The rest represent small, sunken cabins.”¹⁹

Banants has several quarters named after different families. Thus, the lower section of the village, beginning from the river bank and extending westward, is called Terunts after the Terians²⁰ The Ter-Mkrtchians’ and Balian’s (Kash-Avagians’) Quarters lie west of it, i.e. in the centre of the village, in the north of which the Lokians’ (Lokunts) and Kikians’ (Kikunts) houses are situated. Parallel with the development and enlargement of Banants, another two quarters were established on the right bank of the river Artinajur. One of them, called Aygestan, is more known by the name of *Dimats Tegh* (the Armenian equivalent for an ‘Opposite Place’). The other, which is named Eliants, is located in the vicinity of the ancient site of *Yeghetsy Hogh* (the Armenian equivalent for ‘Church Land’).

The centre of the village, where six principal roads intersect, represents a small square called *Poghotsk*.

Population. From at least the 4th to 3rd millennia B.C. until the deportation of 1989, Banants was one of the most populous villages in Northern Artsakh. This is attested by the abundance of large cemeteries (they date from the pre-Christian era and the Middle Ages) as well as standing and ruined churches and chapels preserved in its neighbourhood.

In contrast to this, records on the number of the local population can be found only beginning with the early 19th century. The analysis of the available data

reveals that they constantly increased during the period between the 19th century and the establishment of the Soviet rule.

The following list of families living in Banants in 1839 is of special importance to the study of their history:

“1 Maki Chopurians, his mother Sandukht, his wife Mariam as well as his son Yesayi and his daughter Nazi; Maki’s brother Hakob, his wife Anakhas and his son Hovhannes; Maki’s nephew Harutiun with his niece Yeghisabet;

2 Abraham Mosesov together with his wife Mariam and his son Petros; Abraham’s brothers Harutiun, and Hakob with his wife Mariam and his son Hovhannes;

3 Zakar Melikov, his wife Mariam, his children Stepan and Herik as well as his brother Avag;

4 Grigor Poghosov, his wife Mariam and their daughter Zani; Grigor’s brother Dadi and his wife Shoghakat;

5 Ghukas Jaladov and his wife Gyuli with their son Martiros and their daughter Vardi; Ghukas’ sister Mariam and his brother Virap with his wife Salbi;

6 Ohanes Melikov, his sister Sabed as well as his brothers Tzatur and Galust;

7 Sahak Zuliiov, his wife Mariam as well as his nephew Grigor and his niece Mariam;

8 Sargis Barseghov, his wife Yeghisabet, their son Martiros as well as their daughters Herik and Margaret;

9 Poghos Kostiov, his wife Margaret as well as their son Andreas and his wife Sabed; Poghos’ nephew Vardan, his wife Horomsim and their daughter Nazi;

10 Barber Sargis, his wife Sirun as well as their sons Maki with his wife Mariam and his son Gevorg, and Grigor with his wife Anakhas and his daughter Mariam;

11 Ovanes Ayvazov, his wife Marinos, their son Mosi as well as their daughters Herik and Sabed; Ovanes’ brother Daniel, his wife Margaret as well as their son Maki and their daughter Rehan;

12 Grigor Shahumov, his wife Margaret as well as their children Hakob, Sarah and Herik;

13 Grigor Thorosov, his wife Khanum as well as their children Makar, Nazi and Zani;

14 Gabriel Ter-Mkrtchians and his wife Gayane together with their son Rusian and his wife Sabet; Gabriel’s daughter-in-law Shoghakat, her son Gevorg, his wife Mariam and their son Ohannes; Gabriel’s brother Harutiun, his wife Herik and their son Stepan;

15 Petros Vanian, his wife Gyuli as well as their sons Avag and Khachatur; Petros’ brother Poghos, his wife Mariam as well as their daughters Magtagh and Gyuli;

16 Khachatur, his wife Guli as well as their children Karapet and Horomsim;

17 Stepan Ter-Avetissian, his wife Margaret as well as their children Grigor, Ohanes and Khatun; Stepan’s brother Harutiun, his wife Shoghi and their daughter Magtagh;

18 Nerses Chelalov, his wife Marinos as well as their daughters Nazi and Herik; Nerses’ brother Ghazar and his wife Margaret;

19 Grigor Avagian, his sons Vardan with his wife Mariam, and Sargis with his daughters Horom and Zani; Grigor’s nephew Ghukas and his wife Margaret;

20 Ohanes Petrosov, his wife Mariam and their son Arzuman; Ohanes’ nephew Maki, his wife Zani as well as his brothers Ghukas and Navasard;

16 National Archives of Armenia, fund 227, list 1, file 381, p. 5.

17 See “Hayastani Hanrapetutiun,” 1995, No. 199, p. 4 (in Armenian) for further information about G. Ohanian. “Gardmank,” 1998, No. 6 (11), in Armenian; “Krtutiun yev Gitutiun Artsakhum,” 2001, Nos. 1-2, p. 84, in Armenian.

18 “Ardzagank,” 1886, No. 20, p. 295.

19 Lalayan, Yer. Gandzak District, p. 308.

20 In Banants dialect, most of the family names had the ending of ‘unts’ instead of the customary ‘ian.’



BANANTS. Quarters and houses

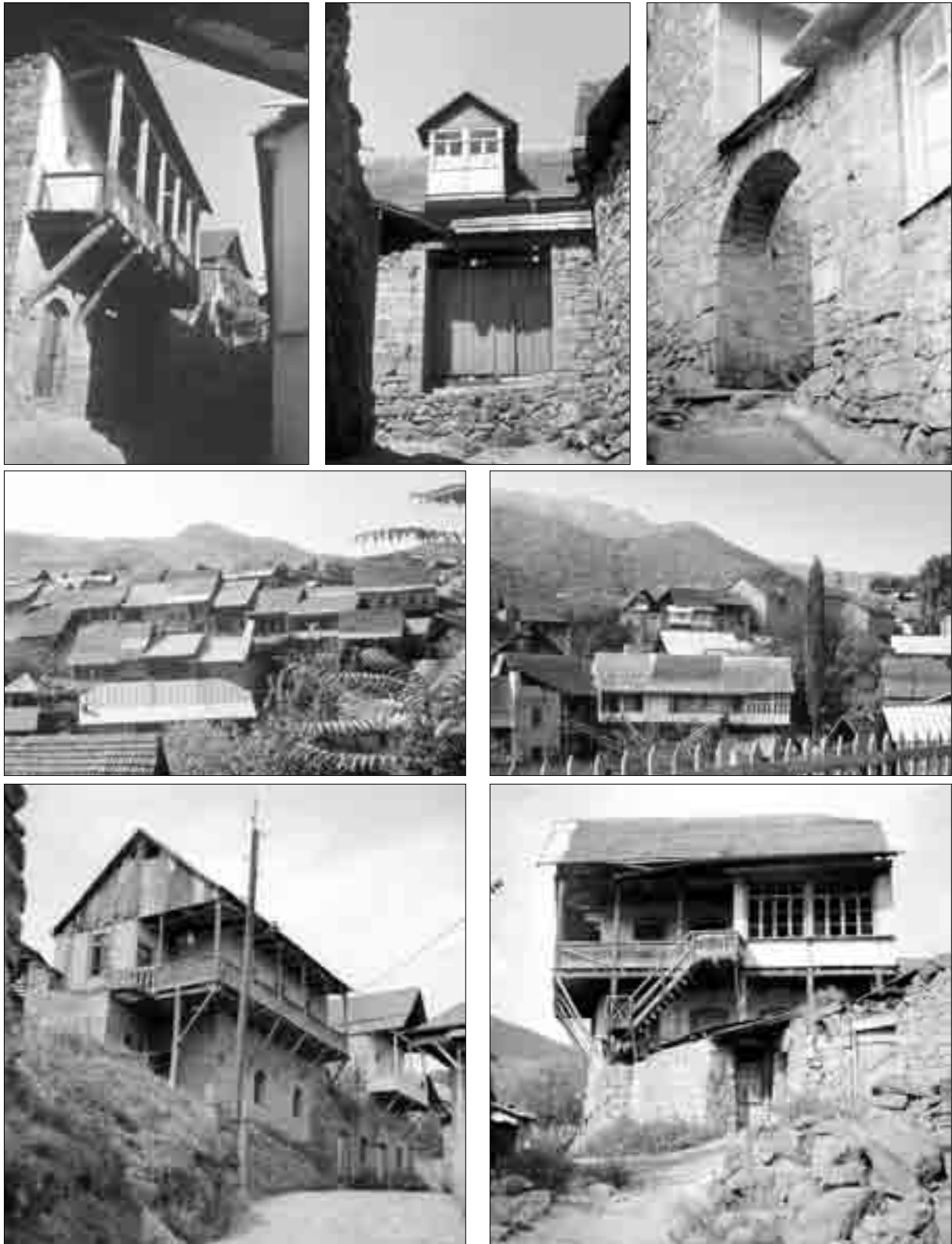
21 Arakel Ter-Ohanov, his wife Herik as well as their children David and Sabet; Arakel's nephew Yesayi, his wife Mariam as well as their children Mkrtych, Sandukht and Rehan;

22 Harutiun Shushapazian and his wife Sarah with their children Sargis, Gozal, Pari and Herik; Harutiun's brother Grigor, his wife Herik and their son Mkrtyum;

23 Ohanes Ananians with his wife Mariam and his mother Nazi;

24 Karapet Gulunts, his wife Marinos as well as his children Sargis, Shoghi and Mariam;

25 Karapet Tzapovian, his wife Horomsim as well as his brother Ohannes with his spouse Sarah and his son Poghos;



BANANTS. Houses and the Vanunts' gate. Partial views of the village quarters. Below: the house of Hamzunts Marut

26 Grigor Manishakov, his wife Khanum as well as their children Stepan, Mariam and Khatun; Grigor's brother Poghos, his wife Aziz as well as their daughters Ana and Sarah;

27 Ghuli Ter-Yeghian and his wife Khatun with their son Harutiun and their daughter Vari;

28 Ohan Hakobian, his wife Shoghakat as well as their son Grigor with his wife Khanum; Ohan's brother Ghazar and his grandchild Kyuli;

29 Harutiun Zakarian, his wife Aziz as well as their children Sargis, Barsam, Horom and Margaret; Harutiun's broth-



BANANTS. Quarters and houses

er Hanes, his wife Mariam as well as their children Mateos, Karapet and Vari;

30 Hakob Dapiov, his wife Sabet, their sons Virap and Stepan as well as their daughters Herik and Magtagh; Hakob's brother Grigor, his wife Yeghisabet as well as his children Karapet, Marinos and Vari;

31 Martiros Badalian and his wife Nazi with their children Anton, Pari and Vardi; Martiros' brother Harutiun and his wife Dada;

32 Moses Ghabuzov, his wife Shahpar, their son Harutiun as well as their daughters Sona and Ana;

33 Aghajan Nalbandov, his wife Mariam as well as their children Ohanes, Nerses, Yeghisabet and Magtagh; Aghajan's nephew Hovsep, his wife Anna as well as their sons Anton, Zaki and Vari;

34 Sargis Grigorov and his wife Yeprosine with their son Galust, their daughter-in-law Mariam and their grandchild Ohannes; Sargis' brothers Galust, and Barsegh with his wife Sabet; Sargis' nephew Avet, his wife Margaret as well as their children Poghos, Vardi and Khatun;

35 Tsakan Adeanov, his wife Mato, their children Harutiun, Rehan and Herik as well as Tsakan's brother Maki;



BANANTS. Quarters and houses

36 Aghajan Mateossian, his wife Sabed and their son Mateos with his wife Khanum; Aghajan's brother Sargis, his wife Mahalep (Mahpep) as well as his children Harutiu, Poghos and Shoghi;

37 Papa with his wife Javahir, his sons Gabriel, Grigor and Maki as well as his daughters Vari and Khanum;

38 Margar Banuchian, his wife Horom and their son Maki with his wife Mariam and his son Ohannes; Margar's brother Avag, his wife Nazi as well as their children Stepan, Grigor, Marinos, Khatun and Sandukht;

39 Ohan Ter-Khachaturian and his wife Marinos with their son Grigor, his wife Mariam and his children Sabed and Hovsep; Ohan's nephew Ghevond, his wife Gyuli and their

son Hanes with his wife Vardi; Ohan's brother Ohannes with his children Ghevond, Poghos, Mariam and Sabed;

40 Hovsep Tusiov, his wife Gyuli as well as their children Stepan, Moses and Mariam; Hovsep's brother Grigor, his wife Sandukht as well as their children Hakob, Petros and Poghos;

41 Hovsep Ter-Osepian's son Nerses, his nephew Grigor as well as his sister Zani and his brother Sargis;

42 Moses Voskanian, his sons Mnatsakan and Hovhannes, his nephew, widower Avet with his sons G... and Karapet;

43 Ghazar Arakelian and his wife Margaret; Ghazar's brother Grigor, his wife Nazi and their daughter Mariam;

44 Theodoros Hakobian, his wife Vardi, his mother Sharmagh as well as his brother Karapet with his wife Aziz and his daughter Mariam;

45 Abraham Hovakimian, his wife Mariam as well as their children Rehan and Theodoros; Abraham's brothers Martiros, and Maki with his wife Sandukht as well as his children Herik and Karapet;

46 Ghuli Hayrapetian, his brother Karapet, his wife Zari as well as his son Maki with his spouse Guli;

47 Galust Ter-Ghukasov, his wife Mariam as well as their children Mateos and Vardi; Galust's brother Ohan and his wife Horomsin;

48 Sargis Muntoyan, his wife Mariam as well as their children Ohanes, Grigor, Galust and Ana;

49 Martiros Dalakian, his wife Mariam as well as their children Hanes, Marinos, Zari and Vardi."²¹

The inhabitants of Banants were distinguished for their longevity. One of them, *Musunts Hay*,²² died at the age of 103: "Recently Musunts Mnatsakan yielded up his spirit to God, having lived on the earth for a hundred and three years: he was born in 1801..."²³

Musunts Hay was buried "...at the top of a mountain called Tati Ser, which towered near the village. His fellow villagers were convinced that the old man's soul would keep a watchful eye on his birthplace from that height, ever asking the Lord to have mercy upon it..."²⁴

The available statistical records on the number of the population of Banants between 1804 and 1917 represent the following picture:

Year	Houses	Males	Females	Total
1804 ²⁵	51	100	80	180
1839 ²⁶	49	191	191	382
1845 ²⁷		477	414	891
1847 ²⁸		485	439	916
1849 ²⁹		509	438	947
1850 ³⁰	118	519	509	1,028
1852 ³¹		529	517	1,046
1853 ³²		536	523	1,059
1854 ³³		553	527	1,080
1856 ³⁴		582	562	1,144
1857 ³⁵		589	579	1,168
1858 ³⁶		595	582	1,177

21 National Archives of Armenia, fund 53, list 1, file 3800, pp. 33-34.

22 'Hay,' i.e. the Armenian equivalent for 'Armenian,' was an honorary title used with reference to people held in great esteem in the village.

23 "Mshak," 1903, No. 162, p. 2.

24 Ibid.

25 Collected Acts..., vol. 2, p. 596.

26 National Archives of Armenia, fund 53, list 1, file 3800, pp. 33-34.

27 Idem, file 3811, pp. 4-5.

28 Idem, file 3814, pp. 96-97.

29 Idem, file 3818, pp. 96-97.

30 Idem, file 56, list 1, file 2596, p. 110.

31 Idem, file 3819, pp. 106-107.

32 Idem, file 2743, pp. 16-18.

33 Idem, file 3825, pp. 68-69.

34 Idem, file 3828, p. 112.

35 Idem, file 3830, pp. 74-75.

36 Idem, file 3831, pp. 41-42.

1860 ³⁷		599	584	1,183
1861 ³⁸	75			
1863 ³⁹		620	580	1,200
1864 ⁴⁰		635	595	1,230
1865 ⁴¹	103	640	595	1,235
1866 ⁴²	146	709	573	1,282
1872 ⁴³		964	874	1,838
1873 ⁴⁴				1,644
1874 ⁴⁵				1,560
1875 ⁴⁶				1,704
1876 ⁴⁷				1,739
1877 ⁴⁸		923	843	1,766
1878 ⁴⁹		929	836	1,765
1881 ⁵⁰		990	883	1,873
1882 ⁵¹		1,021	911	1,932
1883 ⁵²		1,003	884	1,887
1885 ⁵³		950	900	1,850
1886 ⁵⁴	174	1,135	860	1,995
1887 ⁵⁵		1,029	925	1,954
1888 ⁵⁶		1,063	951	2,014
1889 ⁵⁷		1,076	952	2,028
1890 ⁵⁸		1,104	981	2,085
1891 ⁵⁹		1,144	?	?
1892 ⁶⁰		1,198	1,131	2,329
1893 ⁶¹		1,221	1,145	2,366
1894 ⁶²		1,232	1,180	2,412
1897 ⁶³		1,326	1,279	2,605
1898 ⁶⁴		1,374	1,312	2,686
1899 ⁶⁵		1,382	1,316	2,698

37 Idem, file 3833, pp. 108-109.

38 Idem, file 3835, pp. 147-148.

39 Idem, file 3843, pp. 15-16.

40 Idem, file 3846, pp. 23-24.

41 "Nor-Dar," 1889, No. 204, p. 2. Also see National Archives of Armenia, fund 53, list 1, file 3848, pp. 49-50.

42 National Archives of Armenia, fund 53, list 1, file 3848, p. 57.

43 Idem, file 3872, pp. 62-63.

44 Idem, file 3864, pp. 39-40.

45 Caucasian Calendar for 1886, p. 124.

46 National Archives of Armenia, fund 53, list 1, file 3866 pp. 44-45.

47 Idem, file 3868, pp. 57-58.

48 National Archives of Armenia, fund 53, list 1, file 3869, pp. 54-55.

49 Idem, file 3870, pp. 22-23.

50 Idem, file 3873, pp. 27-28.

51 Idem, file 3874, p. 30.

52 Idem, file 3875, pp. 56-57.

53 Idem, file 3877, p. 29.

54 A Statistical Survey..., pp. 78-79. According to another statistical source, the village had 272 houses in the same year ("Nor-Dar," 1889, No. 204, p. 2).

55 National Archives of Armenia, fund 53, list 1, file 3880, p. 73.

56 Idem, file 3883, p. 131.

57 Idem, file 3884, pp. 226-227.

58 Idem, file 3887, p. 150.

59 Idem, file 3889, p. 149.

60 Idem, file 3891, p. 121.

61 Idem, file 3895, pp. 77-78.

62 Idem, file 3896, pp. 174-175.

63 Idem, file 3899, pp. 147-148.

64 Idem, file 3897, p. 169.

65 Idem, file 3903, p. 126-127.



BANANTS. Quarters and houses. The houses of the Vanunts and Jalladians

1900 ⁶⁶		1,390	1,333	2,723	1910 ⁷⁴	1,203	971	2,174
1901 ⁶⁷		1,436	1,365	2,801	1912 ⁷⁵	1,508	1,423	2,931
1902 ⁶⁸		1,431	1,384	2,815	1914 ⁷⁶			2,390
1905 ⁶⁹		1,448	1,392	2,840	1917 ⁷⁷	400		2,596
1906 ⁷⁰		1,516	1,412	2,928	1976 ⁷⁸			1,675
1907 ⁷¹				2,310				
1908 ⁷²	262	1,156	930	2,086				
1909 ⁷³		1,462	1,394	2,856				

With the last inhabitants deported on 27 July 1989, the Armenian spirit finally died away in the centuries-old village.⁷⁹ The former Armenians of Banants, now

⁶⁶ Idem, file 3905, p 91-92.

⁶⁷ Idem, file 3906, pp. 97-98.

⁶⁸ Idem, file 3907, pp. 23-24.

⁶⁹ Idem, file 3912, pp. 266-267.

⁷⁰ Idem, file 3915, p. 24.

⁷¹ National Archives of Armenia, fund 56, list 1, file 240, p. 2.

⁷² National Archives of Armenia, fund 35, list 1, file 559, p. 10. The village had 2,070 inhabitants in the same year (Caucasian Calendar for 1910, p. 201).

⁷³ National Archives of Armenia, fund 56, list 18, file 764, p. 117.

⁷⁴ National Archives of Armenia, fund 53, list 1, file 3917, pp. 57-58.

⁷⁵ Idem, file 3919, pp. 62-63.

⁷⁶ Caucasian Calendar for 1915, p. 98.

⁷⁷ **Avetissian, M. M.** A Reference Book on the Settlements and Population Number of Nagorno Karabakh and Zangezur (1917). In: "Banber Hayastani Arkhivneri," 1991, No. 3, p. 166, in Armenian.

⁷⁸ SAE, vol. 1, p. 541.

⁷⁹ **Danielian, A.** Banants Totally Abandoned Before My Very Eyes. In: "Gardmank," 1996, No. 3, p. 16, in Armenian.



BANANTS. Above: some of the Israyelians' houses. Below: the wooden-roof house of the Thorossians (1875)

reduced to the state of refugees, mainly resettled in the subdistricts of Vardenis (Gegharkunik Marz) and Meghri (Syunik Marz) of the Republic of Armenia.⁸⁰

Occupation. Mining. Apart from being occupied with different crafts, Banants Armenians "...used to be engaged in trade and iron processing: they obtained metal from the iron ore found in the nearby mountains and made various tools. However, the iron imported from Russia turning out cheaper, they were soon obliged to give up that business, especially taking into account the fact that the authorities had started taxing coal heavily."⁸¹

With this regard, Yerkatakarian, one of the correspondents of the "Nor-Dar" periodical, writes, "Some

fifty to sixty years ago, Banants Armenians dug the soil to a great depth and obtained round iron ores which were then crumbled into tiny pieces with a huge hammer, put into a furnace and fused together. In that manner, they extracted iron to make tools necessary for the villagers. At present the immense holes whose depth petrifies everybody are the only reminders of those days. It is already a long time since the local inhabitants quitted the processing of iron."⁸²

Banants used to have seven iron processing mills.

Coal Mining. Directly connected with mining, this craft was quitted parallel with the cessation of iron processing and the reduction of wooded areas.

Farming. In the mid-19th century, the people of Banants were in bad need of land: "Despite the fact that

80 Chalumian, M. The Deportees from Banants in Armenia. In: "Gardmank," 1996, No. 3, p. 16, in Armenian.

81 "Ardzagank," 1886, No. 20, p. 295.

82 "Nor-Dar," 1888, No. 148.



BANANTS. Quarters and houses

the number of the local inhabitants is increasing year by year, their means of existence remain absolutely the same. Although they have multiplied for several times, they are still fed on the same amount of bread as some fifty years ago. Moreover, at present everybody attempts to earn his living through farming, since they have no other means of income, whereas in those times, husbandry was concentrated in the hands of only a few families. The arable lands, however, are highly insufficient: the yearly share of the soil allocated to every house amounts to 2 to 3 *oravars*,⁸³ which yield a very scanty amount of wheat.”⁸⁴

⁸³ ‘*Oravar*,’ a unit of measure indicating the size of tilled soil, is equal to about 8/11 hectares. Deriving from the Armenian words ‘or,’ i.e. ‘day,’ and ‘var,’ i.e. ‘to plow,’ it means ‘an area of land that can be plowed within a single day.’

⁸⁴ “Nor-Dar,” 1888, No. 148.

The shortage of land was so acute that some of the local inhabitants even thought of leaving Banants and resettling somewhere else.

The Armenians of Banants used to celebrate the festival of *Vardavar*,⁸⁵ with great solemnity.⁸⁶

The parish school of Banants was one of the oldest educational institutions in Northern Artsakh that provided regular instruction. The available archive documents are not unanimous in mentioning the exact time of its foundation, the possible dates oscillating between 1871 and 1873. According to a contemporary press publication, it started working in 1873 through

⁸⁵ An ancient pagan festival, after the adoption of Christianity (301), *Vardavar* changed into the Feast of the Transfiguration of Jesus Christ.

⁸⁶ **Ter-Michaelian, S.** The Festival of *Vardavar* in Banants. In: “Arzagank,” 1884, No. 30, p. 449, in Armenian.



BANANTS. Above: capitals of some houses (the second one is in the yard of the Gojunts), 1843. Below: the hearthstone of the Yepiskopossians' house

the efforts of a certain N. Ter-Nersissiants from Gandzak.⁸⁷

By 1876 to 1877, the school had earned itself such high repute that it admitted boarding-pupils not only from the adjacent villages but also those located in the Sevan Basin.⁸⁸ Despite that, however, it remained closed throughout the year 1878 and reopened only through the mediation of Diocese Inspector H. Ter-Hovhannissian and his assistant M. Yepiskopossian, who visited Banants on 21 October of the same year, concerned about its fate.⁸⁹ With this respect, the former writes, "Taking advantage of the fact that it was

Sunday and the parishioners had some leisure, I invited them to discuss the reopening and further work of the school. Gladly accepting every suggestion we made, they unanimously decided to allocate some fines as well as the money received from the village pastures and other means, coming up to about 600 rubles per year, to that institution so that it would function without any obstacles. New trustees having been appointed, I declared it reopened, since I had taken Mr. V. Yeghiazariants with me to teach there. Classes were to be held in a two-room house which had a yard and a garden and was quite convenient for the purpose. So great was the people's enthusiasm that one of them, Mr. Ter-Michaeliants, who owned the aforementioned dwelling, agreed to take no rent for it, and one of the trustees, Mr. Hovsep Ter-Israyeliants, provided the

⁸⁷ "Nor-Dar," 1887, No. 113, p. 3.

⁸⁸ "Mshak," 1888, No. 90, p. 1.

⁸⁹ Movses Yepiskopossiants, who was from Getashen in origin, was a graduate of St. Petersburg's Jemaran of Agriculture.



BANANTS. *The teachers and pupils of the parish school*

teacher with a room to live in absolutely free of charge.”⁹⁰ The diocese inspector continues, “The easiness with which we achieved the reopening of Banants’ school can be primarily explained by the local people’s longing for education. Besides, some of them proved of great instrumentality in that affair and I find it my duty to mention their names: the village head, Priests Poghos and Andreas as well as Mr. Hovsep Ter-Israyeliants, who is a member and treasurer of the school’s Board of Trustees.”⁹¹

The new building of the institution is described in the following way, “...the school, built in the site of the ancient ruined church of *Sourb Astvatzatzin*⁹² in 1886, is located within the enclosure of the present-day church. A two-floor structure of a tiled roof, it covers an area of about 455 square *sazhens*,⁹³ including four large rooms, a yard and an enclosure...”⁹⁴

The foundations of the school were laid on 5 July 1887 on the initiative of the village head’s brother, Doctor Yagor Hovhannissiants, who dedicated it to his prematurely dead son.⁹⁵

In 1903 Banants Armenians applied to Gandzak’s spiritual powers for permission to erect a new building for the institution.⁹⁶

In the school year 1911/12, it owned a library of 750 books.⁹⁷

Below follow further details concerning the activity of the school between 1871 and 1913:

Year	Further Information	Teachers	Pupils
1871 ⁹⁸	Opening date		
1873 ⁹⁹		1	106
1874 ¹⁰⁰	Functioned as a male school.	Avetik Stepanian Ter-Avetikiants	
1875 ¹⁰¹		Priest Andreas Ter-Michaeliants	120
1876 ¹⁰²		2	90
1877 ¹⁰³		1	55
1877/78	Remained closed for a short time.		

⁹⁶ National Archives of Armenia, fund 461, list 1, file 9, p. 172.

⁹⁷ National Archives of Armenia, fund 56, list 15, file 571, p. 20.

⁹⁸ National Archives of Armenia, fund 56, list 15, file 571, p. 20. Also see “Horizon,” 1913, No. 21, p. 5. As already mentioned above, another source states the school opened in 1873 (“Mshak,” 1888, No. 90, p. 1).

⁹⁹ National Archives of Armenia, fund 53, list 1, file 3862, p. 59.

¹⁰⁰ National Archives of Armenia, fund 56, list 3, file 52, p. 28.

¹⁰¹ National Archives of Armenia, fund 56, list 3, file 52, p. 45; file 62, p. 46.

¹⁰² National Archives of Armenia, fund 53, list 1, file 3850, p. 52; fund 56, list 3, file 62, p. 46.

¹⁰³ Idem, file 3850, p. 130.

⁹⁰ “Mankavarzhakan Tert,” Tiflis, 1878-1879, p. 9, in Armenian.

⁹¹ Ibid., pp. 9-10.

⁹² ‘*Sourb Astvatzatzin*’ is how the Armenians refer to the Holy Virgin.

⁹³ A ‘*sazhen*’ is a Russian unit of length equal to 2 metres 13 centimetres.

⁹⁴ National Archives of Armenia, fund 53, list 1, part 2, file 3419, p. 3; fund 461, list 1, file 9, pp. 157, 159.

⁹⁵ “Nor-Dar,” 1887, No. 113, p. 3.

1878 ¹⁰⁴	Reopened in October 1878/79.		
1879 ¹⁰⁵		1	35
1888 ¹⁰⁶	Maki Jaghetians rendered great financial aid to the newly-built school, which had reopened on 24 January. Its Board of Trustees comprised Priest Poghos Yepiskopossians, verger Poghos Karapetian and Doctor Yagor Grigorian Hovhannissians.		
1890 ¹⁰⁷			60
1890/91 ¹⁰⁸	Classes started on 3 September. Sexton Stepanos Mkrtchian Ter-Michaelians		73
1891 ¹⁰⁹			70
1892 ¹¹⁰	One-year		70
1893 ¹¹¹	Functioned as a boys' school.		
1894 ¹¹²		1	59
1895 to 1905	Closed on a Government order		
1906 ¹¹³	Reopened on 15 September as a unisex school		
1907 ¹¹⁴		3	155 (43 girls)
1908 ¹¹⁵	The Board of Trustees included Doctor Michael Ter-Michaelians, Levon Ter-Avetikian, Hovhannes Hovhannissian, Vazgen Ter-Avetikian and Simon Nadirians. Arshak Meliksetian, Miss V. Azatian, Miss Siranuysh Ter-Sahakian		
1909 ¹¹⁶		3	155 (43 girls)
1911 ¹¹⁷		3	147 (45 girls)
1911/12 ¹¹⁸	Four-year	Yeghisabet Ter-Vardanian, Shushanik Jalladians, Michael Shahmuradians	140 (40 girls)
1913 ¹¹⁹	The Board of Trustees St. Sargissian included St. Ter-Avetikian and Hovhannes Hovhannissian		

Village Heads. Throughout its history, Banants had a great number of outstanding village heads some of whom are mentioned below:

104 Idem, file 3850, p. 178.

105 Idem, file 2922, p. 22.

106 "Nor-Dar," 1888, No. 13, p. 1; No. 87, p. 1; "Ararat," 1888, p. 129.

107 National Archives of Armenia, fund 53, list 1, file 3887, p. 150.

108 National Archives of Armenia, fund 22, list 1, file 73, pp. 8, 13.

109 National Archives of Armenia, fund 53, list 1, file 3889, p. 149.

110 Idem, file 3891, p. 121. According to another source, the institution comprised 55 pupils in the school year 1892/93 (National Archives of Armenia, fund 56, list 15, file 11, pp. 11-12).

111 National Archives of Armenia, fund 53, list 1, file 3895, pp. 125-126.

112 Idem, file 3896, pp. 34, 174-175; file 3895, p. 99.

113 National Archives of Armenia, fund 35, list 1, file 207, p. 19; file 301, p. 5; fund 56, list 15, file 571, p. 20. Another archive document mentions 1907 as the year of the school's reopening (National Archives of Armenia, fund 35, list 1, file 559, p. 15).

114 National Archives of Armenia, fund 35, list 1, file 559, p. 15.

115 Idem, file 559, file 16.

116 National Archives of Armenia, fund 57, list 2, file 1849, p. 17.

117 National Archives of Armenia, fund 35, list 1, file 682, p. 57; file 702, p. 2.

118 National Archives of Armenia, fund 56, list 15, file 571, p. 20.

Also see "Horizon," 1912, No. 114, p. 3.

119 "Horizon," 1913, No. 21, p. 5.

Stepan Hovhannissians'¹²⁰ governance (1878) marked the foundation of a stone bridge (1886) over the river Artinajur. It was completed within a year at 2,000 rubles allocated by the villagers.¹²¹

In 1884 A. T. *Avetikian* initiated the construction of the second road leading to Gandzak.¹²²

In 1903 *Hovsep Ter-Hovsepiants* held the post of village head.¹²³

In 1906 S. *Hakobians* was elected village head, an archive document stating the following with that regard, "...2 October. Today we gathered to elect a new village head and unanimously gave our voices for Sargis Hakobians, Mamikon Badalians being appointed his assistant. All the villagers were pleased with the results of the elections..."¹²⁴

In 1913 "the local inhabitants unitedly elected *Garegin Yepiskopossian* as village head and Hovhannes Seyranian as his deputy..."¹²⁵

In 1903 a **hospital** functioned in Banants.¹²⁶

The Local Houses. Before 1988 one could see several dwellings of flat earthen roofs standing side by side with double- and even three-storey stone edifices in the village. Banants was distinguished for its residential buildings which were rich in construction inscriptions, the oldest of them dating from the first half of the 19th century. These inscriptions appear in print for the first time.

9 lines in the Armenian original carved on the wooden pillar of a hipped-roof house whose last proprietress was Margaret Vazgen Avetikian:

Ստեփանի կողակից / Մարքարիտս աշխատեցի, / թվ(ին) Ռ-ՄՁ (1831): / Ես Տ(ե)ր Աւետիսեան / Խաչատուրի որդի / Ստեփանս եւ Յարութիւնս շինեցինք / այս տունս:

transl.: I, Stepan's wife Margaret, did some work in the year 1831. I, Khachatur Ter-Avetisian's son Stepan, and I, Harutiun, built this house.

Carved on the wooden capital of an old ruined house (at present set in one of the walls of a new dwelling):

1843:

Engraved on the capital of the wooden pillar of a house having a *yerdik*:¹²⁷

1875:

120 National Archives of Armenia, fund 56, list 1, file 5901, p. 48.

121 "Nor-Dar," 1887, No. 113, p. 3.

122 Ibid.

123 National Archives of Armenia, fund 53, list 1, file 2492, file 192.

124 National Archives of Armenia, fund 227, list 1, file 560, file 26.

125 "Horizon," 1913, No. 266, p. 3.

126 National Archives of Armenia, fund 53, list 1, file 2492, p. 192.

127 A 'yerdik' is an opening in the ceilings of ancient Armenian houses. Its main function is to let out smoke and illuminate the building.

4 lines in the Armenian original carved on a house whose last proprietor was Makich Hovhannes Atanessian (Bobli):

Ի վախճումն այս դ/ունս Յոհանէս / Կարապետով Անթանէսե(ա)նց, 10.11.1884:

transl.: This house is for the enjoyment of Hovhannes Karapet Antanessians, 10.11.1884.

3 lines in the Armenian original incised into a dwelling whose last proprietress was Haykuhi Hambardzum Movsissian (Musunts):

Շինեցաւ / տունս Տ(է)ր Մովսիսեանց, 1884:

transl.: This house was built by the Ter-Movsissians, 1884.

2 lines in the Armenian original engraved on a house whose last proprietress was Vardanush Virab Harutiunian (Lkanunts):

1885 ամի արդեամբ շինեցաւ այս տուներս Սկրտիչ և Կոստանդ / Գալստեան Նրկարարեանց:

transl.: In the year 1885 this house was built through the means of Mkrtich and Kostand Galstian Nerkararians.

Carved on a dwelling whose last owner was Hovhannes Gevorgian:

1887:

A single arch-shaped line in the Armenian original engraved on a house whose last proprietress was Sabet Vardazar Chalumian:

1899 այս սենեակը շինեցաւ Յակոբ Բէկնազարեանցը:

transl.: 1899. This room was built by Hakob Beknazarians.

A single arch-shaped line in the Armenian original incised into a dwelling whose last proprietor was Stepan Tigran Beknazarian:

1899 այս սենեակը շինեցաւ Գրիգոր Բէկնազարեանցը:

transl.: 1899. This room was built by Grigor Beknazarians.

4 lines in the Armenian original engraved on a dwelling whose last owner was Hambardzum Khachatur Israyelian (Donunts):

Այս սենեակներս շինեցաւ արդեամբ / Յարութիւն Տէր Իսրայէլեանցի, 1905 թ.:

transl.: These rooms were built through the means of Harutiun Ter-Israyelians, 1905.

7 lines in the Armenian original carved on a residential building:

Այս սենեակներս շինեցաւ արդեամբ իմով / Միքայէլ Բատայեանցիս, 1905 ամի, / և արդեամբ կից / Թագուհի:

transl.: I, Michael Batayants, and my wife Taguhi built these rooms through our means in the year 1905.



BANANTS. Construction inscriptions of some houses

5 lines in the Armenian original incised into a house whose last proprietor was Isak Arshak Danielian:

1910 թ. մա. 1-ին | կառուցաւ զայս տունն իմ
աշխատանքովս Հովհաննէսիւան Սէյրանեանց:
transl.: On 1 ... 1910 I built this house with my
own means. Hovhannissian Seyraniants.

5 lines in the Armenian original incised into a dwelling which housed the Village Council before 1988:

Նուէր եկեղեցական դպրոցին | Գրիգոր
Խաչատրեան Մանուշակեանից, 1910 թ.:
transl.: Donated to the church school by Grigor
Khachatrian Manushakiants, 1910.

4 lines in the Armenian original carved on a house whose last proprietor was Sasha Makich Jaghetian:

1910 թ. շինութունս սկսվեց և պատրաստ-
վեց 1911 թ., Սիմէոն | Գ. Ջաղէթեանց:
transl.: This building was founded in 1910 and
completed in 1911, Simeon G. Jaghetians.

5 lines in the Armenian original »ngravd on a house whose last owner was Avetis Grigor Ghavalian:

Այս է Մունթունց | Եփրէմի տունը, | որ առայ
1901, | շինեցի 1911 թ.:
transl.: This is Muntunts Yeprem's abode, which
I purchased in 1901 and repaired in 1911.

3 lines in the Armenian original incised into a dwelling whose last owner was Khachatur Vanik Avagian (Jojunts):

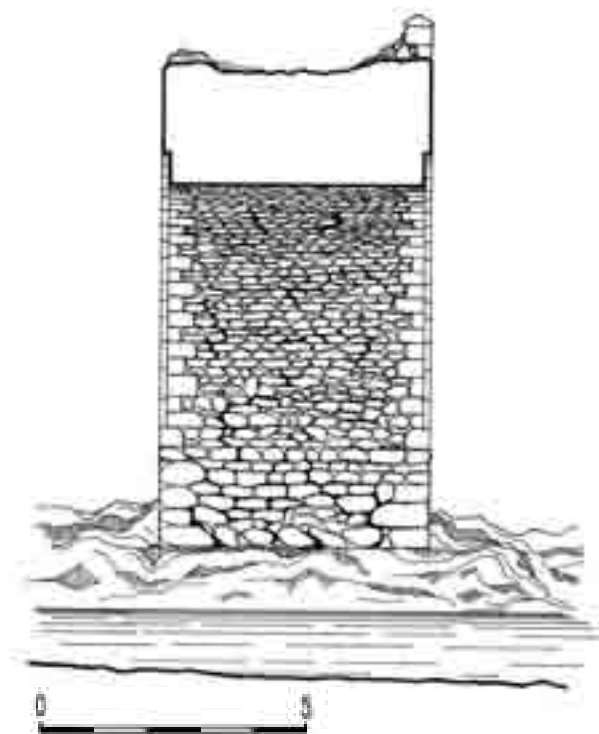
Իրան յաշխատանքով, | Շ. Սիմ(ոնեան),
1924:
transl.: With the sweat of his brow, Sh.
Simonian, 1924.

4 lines in the Armenian original engraved on a residential building whose last proprietress was Emma Mkrtich Mkrtchian (Ebruzunts):

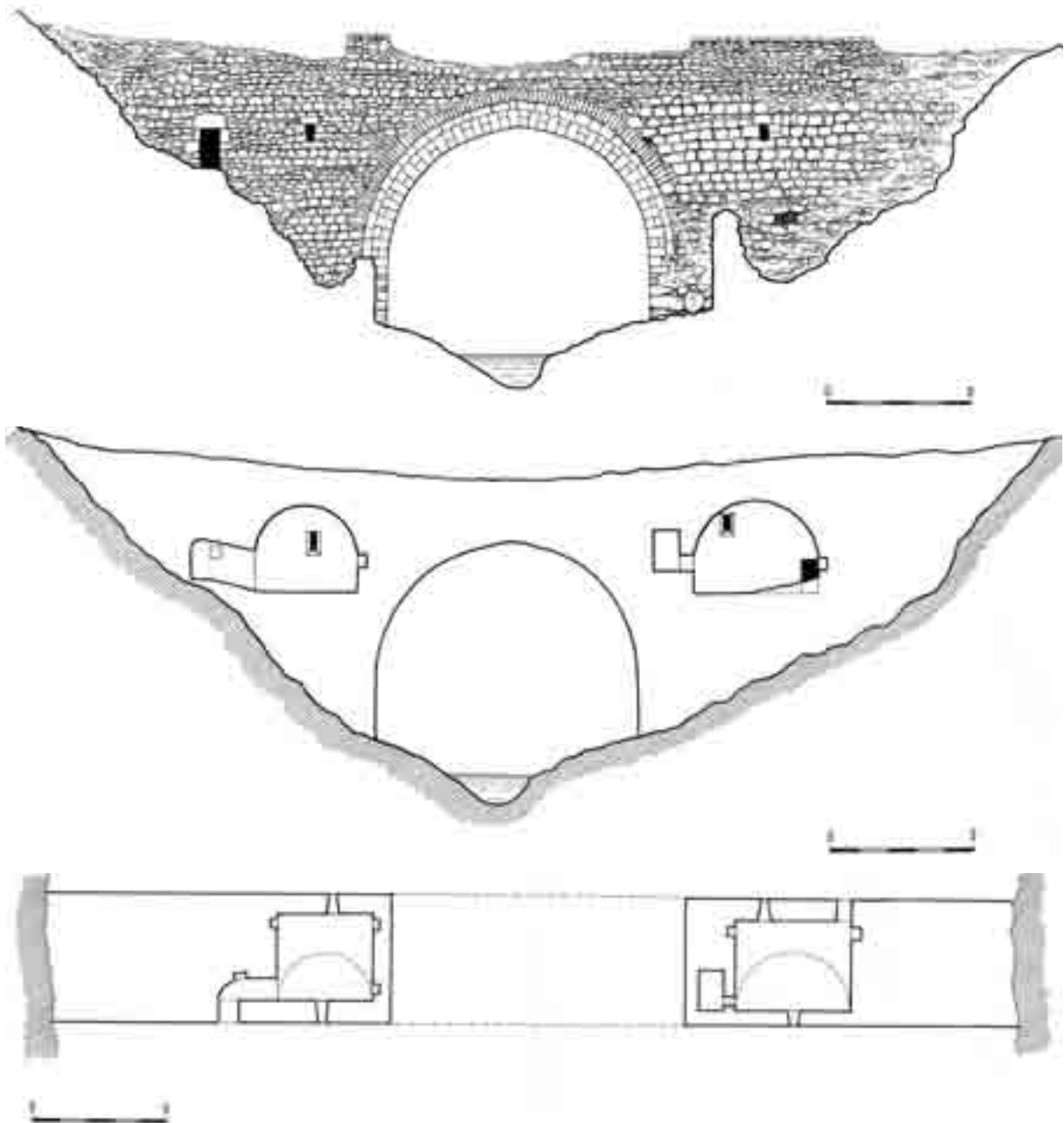
1925 թ. վերի հ(արկը) շինեց | Վարթուհի
Յովհաննիսեանը, ն(երքին) հ(արկը) Սկրտիչ
Սկրտիչեանը:
transl.: In 1925 Varduhi Hovhannissian built
the upper floor and Mkrtich Mkrtchian the lower
one.

4 lines in the Armenian original incised into a house whose last owner was Mekhak Yeprem Mkrtchian:

Այս տուն առա | 1925 թ., շինեցի 1929 |
Սեփակ Եփրէմի | Սկրտիչեանց:
transl.: I bought this house in 1925 and
repaired it in 1929. Mekhak Yeprem Mkrtchians.



BANANTS. The longitudinal and transversal sections of Metz (Hin) Bridge. Its plan



BANANTS. Metz (Hin) Bridge. Its interior facade, longitudinal section and plan

6 lines in the Armenian original carved on a dwelling whose last proprietress was Ziravard Hovakim Begian:

*Տանս ներքի հ(արկը) շինեց | Սարգիս Սեյ-
րանեանցը իր 2 | որդուս և Ավետիսը վիս. |
1928 թ., իսկ փ(ոքր) որդին Ալիք | վ(երին)
հ(արկը) շինեց 1929 թ. և կա/տարեց հոր
կամբը:*

*transl.: The lower storey of this house was
built by Sargis Seyraniants and his two sons.
Avetis died in 1928 and his younger son Alik
built the upper floor in 1929, fulfilling his
father's wish.*

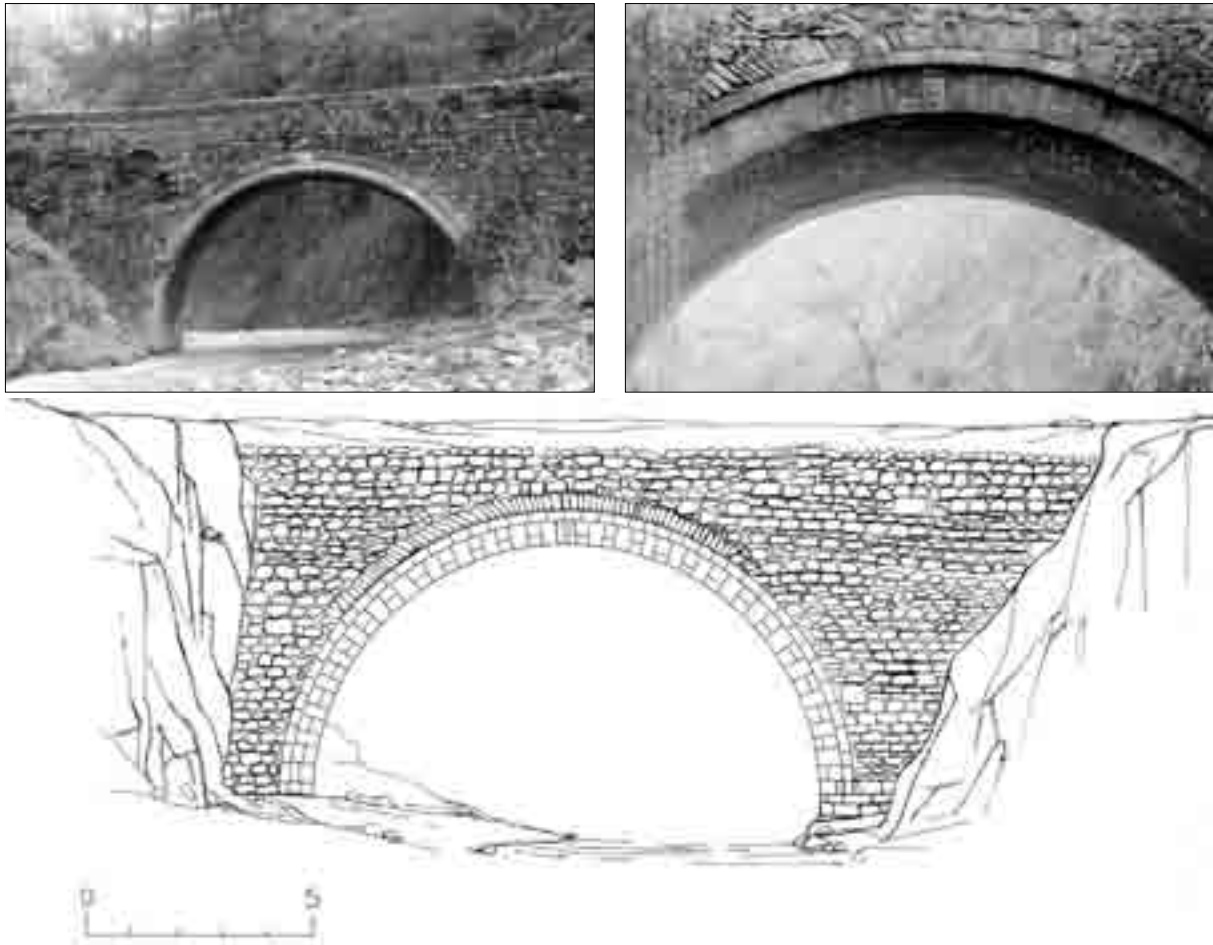
2 lines in the Armenian original incised into an abode whose last owner was Karen Arshak Movsissian (Musunts):

*Շինվեցավ տունս Արշակ | Տեր-Մովսես-
յանց, 1929 թ.:*

*transl.: This house was built by Arshak Ter-
Movsissiants, 1929.*

Engraved on a dwelling whose last proprietor was Sergi Gulyan. The inscription was covered with plaster, but the local inhabitants knew it by heart:

*Ծաղիկ հասակում տունս հիմնեցի, բայց
չվայելեցի, որդուս յիշատակ թողեցի, անցորդ-
ներ յիշեցեք, Աստուած ողորմեցեք:*



BANANTS. *Yants Bridge and its plan*

transl.: I founded my house in the prime of life, but I failed to enjoy it and handed it down to my son. May you, passers-by, remember me and pray for me.

Bridges. Metz (*the Armenian equivalent for 'Greater'*) or **Hin** (*the Armenian equivalent for 'Older,'*) **Bridge**, dating from the 17th century, extends over the river Artinajur, at the south-eastern edge of Banants. It represents a single-span structure of undressed stone and mortar, with its span 9.25 metres long, and its passage 4.90 metres wide. The corner-stones of its vault-bearing arch are finely-cut. A vaulted room can be seen on each side of the bridge: probably, they used to serve as sentry-boxes, guest-chambers, or customs houses.

Yants Bridge (18th century), which ranks the second in significance after the aforementioned bridge, lies over the river Artinajur, at the southern edge of Banants. It represents a single-span structure of a semi-circular vault, with its span 10.70 metres long, and its passage 4.90 metres wide. The capstone of its northern facade bears a relief of a horse head which, apparently, stands for a family emblem. The bridge

was repaired in the 19th century by a certain Shami Saki.

A white marble stone (60 x 40 centimetres), placed at the top of an arch in the centre of the upper, i.e. west-facing facade of the bridge, bears an inscription (5 lines in the Armenian original) commemorating the overhaul implemented in 1918:

Կամորջս այս վերանորոգեց / Սարգիս Վիրաբեան / Յակոբեանց, անմահ / յիշատակ իր / ծննդաց, 9.6.1918 թ.:

transl.: This bridge was repaired by Sargis Virabian Hakobiants in perpetual memory of his parents, 9 June 1918.

Published for the first time.

The bridge of Nerki Hand (*the Armenian equivalent for 'Lower Fields'*), a stone monument lying over the river Artinajur, was built in 1870, parallel with the completion of the road of Banants-Gandzak.¹²⁸ It was destroyed in the aftermath of an explosion during the construction of the railway of Gandzak-Karhat in 1945.

¹²⁸ "Nor-Dar," 1887, No. 113, p. 3.



BANANTS. *The left pier and measurement of Boloradzor Bridge*

Boloradzor, which dates from the 17th century, was built over the stream Bolorajur (Bolorants), at the southern edge of the village. It represented a single-span vaulted bridge of finely-cut cornerstones. Its only remnants comprise its piers built of undressed stone and mortar. Its span was originally 9.20 metres long, and its passage 2.50 metres wide (it was later enlarged into 4.50 metres).

The bridge of Bagher (*the Armenian equivalent for 'Gardens'*), representing a single-span structure of undressed stone and mortar, was built over the river Artinajur, "at the beginning of the Kurdiains' Gorge"¹²⁹ in 1886.



BANANTS. *Mazi Bridge and its plan*

¹²⁹ Ibid.

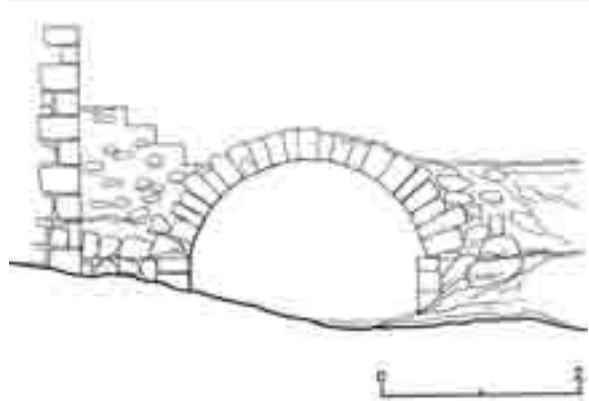


BANANTS. Yekeghetsadzor Bridge

The bridge of Yekeghetsadzor (*the Armenian equivalent for 'Church Gorge,' 'Kilisadara' in Turkish*) represents a single-span vaulted structure built over the stream Yekeghetsajur, 5.5 kilometres south of Banants in the 18th century. In 1932 it was repaired by Hovhannes Gyurjian (Gurjunts Hovhan).

Mazi (*the Armenian equivalent for 'Hair'*) **Bridge** (its span was 10.15 metres long, and its passage 3 metres wide), which lay over the river Artinajur, was built of rough stone and mortar. It was destroyed in the late 19th century, its piers being still preserved on the elevated side of a nearby narrow gorge before the deportation of the population of Northern Artsakh in 1988.

The school of Banants was adjoined by a bridge representing a single-span structure of undressed stone and mortar. It survived until 1960.



BANANTS. A bridge

Each of **the small bridges** built over the stream flowing through the centre of the village represents a structure of undressed stone and mortar, with a semi-circular vault and a span of 3 metres on average.

Banants was also rich in **mills** which were located all along the gorge and functioned at the expense of the river Artinajur. Below follows a list of some of the people and families owning them: the Ter-Avetikiants (near a mulberry wood above Yants Bridge); Gabriel Gevorgian (above Metz Bridge); the Tzapoviants (near the same bridge, on the left bank of the river Artinajur); the Aniants (on the same bank of the river) as well as the Musunts and Maki Kikian (Mkrtich Grigorian), whose mills lay above Metz Bridge. The latter later gave his to his daughter Taguhi as part of her dowry (his son-in-law was Tevos Hovhannissian).

The oldest church in Banants, **Sourb Astvatzatzin** is situated in the centre of the village, north of St. Grigor Lusavorich Church built later.



BANANTS. *Sourb Astvatzatzin and St. Grigor Lusavorich Churches*

According to Father Poghos Yepiskopossiants, in the late 19th century, the monument was in an inconceivable state: "...as a result of the deterioration of its wooden roof, the condition of the village's ancient church of Sourb Astvatzatzin is worsening day by day. Since its walls partly collapsed last month, people and even animals have been walking there freely, without any obstacles. ... The construction of the cells started in the year 1886 with the means of the sanctuary as well as through the local inhabitants' and Mr. Yagor Hovhannissiants' financial support. The latter had

made that donation in memory of his brother, *Mahtesy Avetik*, as well as his sons Alexandre, Sexton Nerses and Hovsep... The building was erected in the site of an older church to meet the villagers' spiritual needs."¹³⁰

In 1981 some repairs were implemented in the church.

Sourb Astvatzatzin represents a single-nave vaulted structure (exterior dimensions: 9.64 x 7.40 metres) built of undressed stone and mortar. Its only entrance, which opens from the western facade,

¹³⁰ National Archives of Armenia, fund 461, list 1, file 9, p. 161.

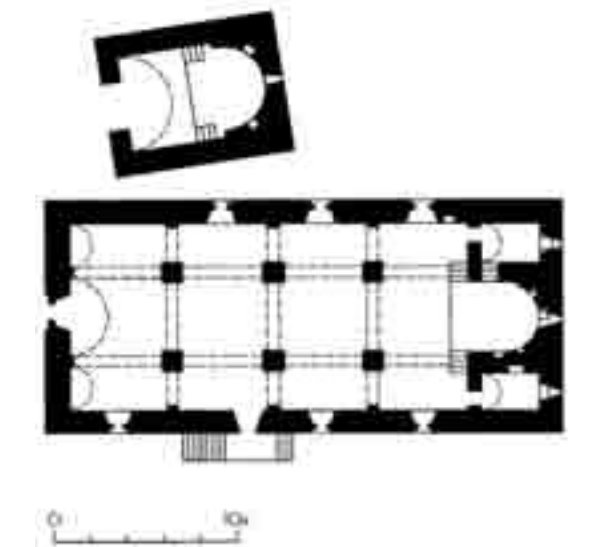


BANANTS. St. Grigor Lusavorich Church

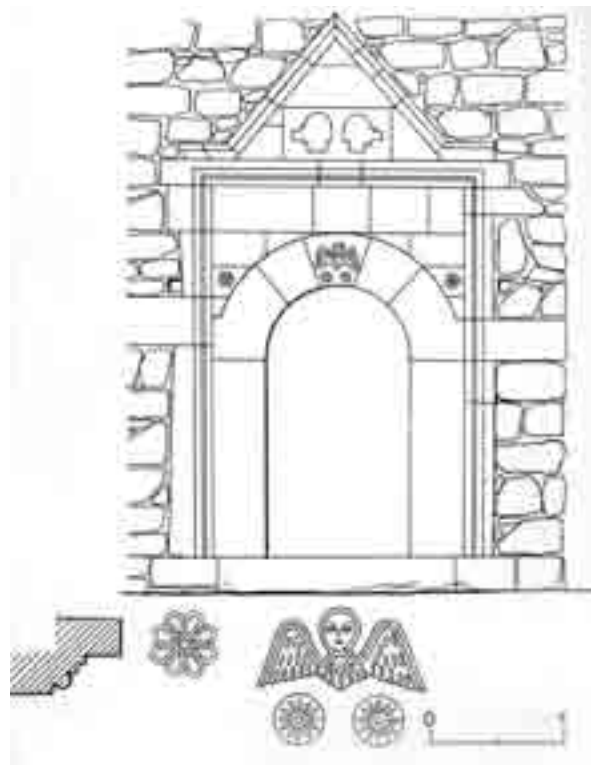
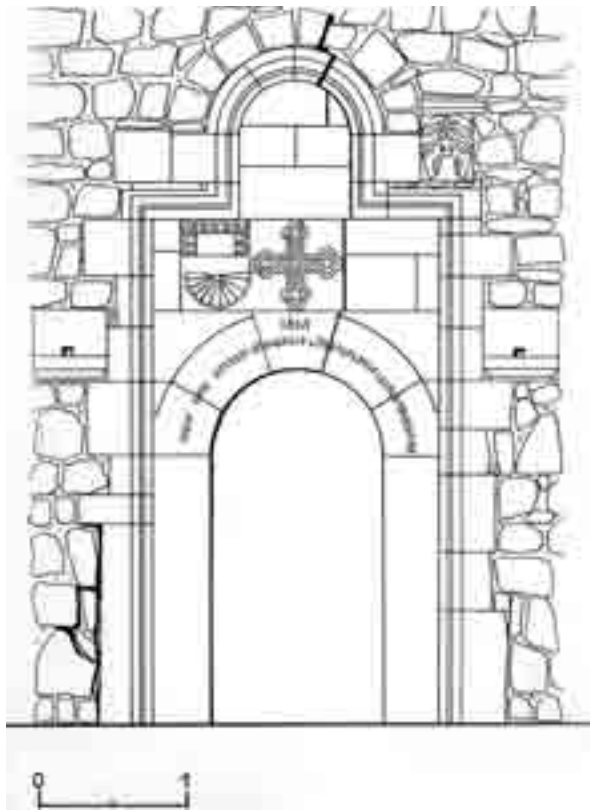
bears signs of some changes carried out during its enlargement in the 19th century. The sanctuary, where light penetrates through 2 windows widening inside, has a wide bema, but is devoid of vestries. The abundance of khachkars and tombstones (22 in number according to our estimate), set both in the exterior and interior walls of the church, make it particularly remarkable. The former, amounting to 131, lie everywhere, from the cornices to the niches and windows.

The stylistic and decorative peculiarities of these memorials, a considerable part of which is inscribed, trace them back to the 16th to 17th centuries.

Below follow the inscriptions carved on the khachkars and tombstones found inside the church:



BANANTS. The plans of Sourb Astvatzatzin and St. Grigor Lusavorich Churches



BANANTS. The bema and concha of St. Grigor Lusavorich Church. Its entrances opening from its southern and western facades

5 lines in the Armenian original engraved on and below the cornice of a cross-stone standing in front of the bema:

Ես Իգոյլեցի Եաղուրս կանգնեցի խ(ա)չս Մարյանին, թվ(ին) ՌԵ (1556):

transl.: I, Yaghub from Agulis, erected this cross in memory of Marian in the year 1556.

The Armenian original published in: Corpus..., part 5, p. 258.

A single line in the Armenian original incised into the cornice of a cross-stone lying on the northern side of the window opening from the western facade:

Ս(ուր)բ խաչս Դաւաթին, | թվ(ին) ՌԵ (1556):

transl.: This Holy Cross is in memory of Davat, in the year 1556.

The Armenian original published in: Corpus..., part 5, p. 260.

Note: This source does not decipher the inscription thoroughly. The part below the cornice is engraved with a scene of the Crucifixion.



BANANTS. *Sourb Astvatzatzin Church seen from the north-west and east. Cross-stones set in the western and eastern facades of the church*

2 lines in the Armenian original carved on another cross-stone lying on the southern side of the same window:

*Մ(ուր)ք խ(ա)չս ա(ւ)զնական Բէկի/ճանիւն,
քօվ(իւն) ՌժԸ (1569):*

*transl.: May this Holy Cross protect Bekichan,
in the year 1569.*

Published for the first time.

A cross-stone placed in front of the bema bears a 2-line inscription carved on its cornice and around some reliefs below the cornice:

Թ(վիւն) ՌԼԵ (1586), սուրք խաչս աւզնական Չիչայիւն:

transl.: In the year 1586, may this Holy Cross protect Jicha.

The Armenian original published in: Corpus..., part 5, p. 257.

Note: In this source the year is erroneously deciphered as '1556.' The name 'Jicha' may also be read as 'Jika.'

A single line in the Armenian original incised into the cornice of a cross-stone set in the window opening from the bema:

Մ(ուր)ք խ(ա)չս ա(ւ)զ(նակա)ն Ոսկան/իւն:

transl.: May this Holy Cross protect Voskan.

The Armenian original published in: Corpus..., part 5, p. 260.

Note: This source, which traces the inscription back to the 16th century, offers a different decipherment of its last part.

2 lines carved on and below the cornice of a cross-stone standing north of the window of the bema, the inscription being interrupted by reliefs representing Jesus and the four Evangelists:

*Ս(ուր)բ խաչս բարեխաւս Ղամաթ/ին: |
Կ(ազ)Վ(ոյ) Յ(ով)սանէս ծ(առայ) անարժան ո-
ղոր(Վ)իչ:*

transl.: May this Holy Cross protect Ghesmat. Sculpted by God's worthless servant Hovhannes.

The Armenian original published in: Corpus..., part 5, p. 258.

Note: This source offers a different decipherment of the second line, in which a certain Poghos is mentioned instead of Hovhannes. The inscription dates from the 16th to 17th centuries.

A single line in the Armenian original engraved on a cross-stone set above the window of the bema, on the ceiling:

ԹՎ(ին) ՌԽԹ (1600):

transl.: In the year 1600.

Published for the first time.

A single line in the Armenian original carved on the cornice of a cross-stone set below the window of the bema:

*Ս(ուր)բ խ(ա)չս բ(ա)րեխ(ա)ս Տէր Գ(ր)ի-
(գո)րին, թՎ(ին) ՌԽԹ (1600):*

transl.: May this Holy Cross protect Father Grigor, in the year 1600.

The Armenian original published in: Corpus..., part 5, p. 259.

At least 5 lines in the Armenian original incised into one of the sides of a cross-stone which stands in front of the bema, with its cornice hewn:

... | ...սեղ/ին հո/զոյն, | ՌԾԲ (1603):

transl.: ... soul, 1603.

The Armenian original published in: Corpus..., part 5, p. 258.

Note: This source erroneously divides the inscription (its beginning is weathered) in two parts, presenting them as incised into different khachkars.

2 lines in the Armenian original engraved on one of the faces, cornice and both sides of the upper cross wing of a khachkar set in a niche in the north of the bema:

*ԹՎ(ին) ՌԿ (1611), | ... ի փրկութ(ի)ն
հոզոյն Գ...:*

transl.: In the year 1611, ... for the salvation of G... 's soul.

Published for the first time.

2 lines, each engraved on the cornice and one of the sides of a cross-stone set in front of the bema:

*Ս(ուր)բ խ(ա)չս բ(ա)րեխ(ա)ս Եղիշի հո-
զոյն, | թՎ(ին) ՌԿԷ (1618):*

transl.: May this Holy Cross protect Yeghish' s soul, in the year 1618.

The Armenian original published in: Corpus..., ibid.

Note: This source omits the year of the inscription and deciphers 'Yeghish' as 'Yeugh.'

2 lines in the Armenian original incised into the cornice of a cross-stone placed on the eastern side of a niche south of the bema:

*ԹՎ(ին) ՌՀԳ (1624), ս(ուր)բ խաչս բարե-
խոս | Շահախարին:*

transl.: In the year 1624, may this Holy Cross protect Shahsvar.

The Armenian original published in: Corpus..., part 5, p. 260.

Two lines, one carved on the cornice and the other on both sides of the upper cross wing of another khachkar set beside the aforementioned one:

*Ս(ուր)բ խ(ա)չս բ(ա)րեխ(ա)ս Մահիի
հ(ո)գ(ոյ)ն, | թՎ(ին) ՌՀԳ (1624):*

transl.: May this Holy Cross protect Mahi's soul, in the year 1624.

The Armenian original published in: Corpus..., part 5, p. 259.

Note: The year of the inscription is not specified.

A single line in the Armenian original engraved on a cross-stone set in the upper part of a niche in the south of the bema:

ԹՎ(ին) ՌՀԳ (1624):

transl.: In the year 1624.

The Armenian original published in: Corpus..., part 5, p. 260.

Note: The cornice of the khachkar, which was apparently inscribed, is buried in the wall.

Two lines, one incised into the cornice and the other into both sides of the upper cross wing of a khachkar set south of the window of the bema:

*Ս(ուր)բ խ(ա)չս բարեխ(ա)ս Մարդի
հ(ո)գ(ոյ)ն | թՎ(ին) ՌՀԳ (1625):*

transl.: May this Holy Cross protect Mord's soul, in the year 1625.

The Armenian original published in: Corpus..., ibid.

Note: This source deciphers 'Mord' as 'Mabd.'

A single line in the Armenian original carved on the cornice and both sides of the upper cross wing of a khachkar set north of the window of the bema:

*Ս(ուր)բ խ(ա)չս բ(ա)րեխ(ա)ս Գի(ւ)ր(ւ)-
Վին | թՎ(ին) ՌՀԵ (1626):*

transl.: May this Holy Cross protect Gyulum, in the year 1626.

Published for the first time.

Two lines, one engraved on the cornice and the other on both sides of the upper cross wing of a khachkar set below the window of the bema:

*Ս(ուր)բ խ(ա)չս բարեխ(ա)ս Եղիսաբե-
տ(ի)ն, թՎ(ին) ՌՀԵ (1626):*

*transl.: May this Holy Cross protect Yeghisa-
bet, in the year 1626.*

The Armenian original published in: Corpus..., part 5, p. 258.

Note: According to this source, the inscription is dated 1628.

A single line in the Armenian original incised into a cross-stone lying in a niche south of the bema:

ԹՎ(ին) ՌՀԵ (1626):

transl.: In the year 1626.

Published for the first time.



BANANTS. Tombstones set in the eastern facade of Sourb Astvatzatzin Church

3 lines in the Armenian original carved on the cornice and the lower part of a cross-stone adjoining the window of the bema in the north:

Մ(ուր)բ խ(ա)ջս բարեխ(աւս) Առ(ա)ք(ե)րհն / քվ(ին) Ռ-ՀԸ (1629):

transl.: May this Holy Cross protect Arakel's soul, in the year 1629.

Published for the first time.

Engraved on both sides of the upper cross wing of a khachkar lying north of the window of the bema:

Թվ(ին) Ռ-ՉԱ (1632):

transl.: In the year 1632.

Published for the first time.

A single line in the Armenian original incised into the cornice of a cross-stone set above the window opening from the western facade:

Մ(ուր)բ խ(ա)ջս բ(ա)ր(ե)խ(աւս) Մաթեին:

transl.: May this Holy Cross protect Mate.

Published for the first time.

A single line in the Armenian original carved on the cornice of a cross-stone placed south of the window of the bema:

Մ(ուր)բ խ(ա)ջս բ(ար)եխ(աւս) Շնւորի հ(ն)գ(ոյ)ն:

transl.: May this Holy Cross protect Shnavor.

The Armenian original published in: Corpus..., part 5, p. 259.

Note: The inscription dates back to the 17th century.

3 lines, one incised into the cornice and the other two into one of the sides of a khachkar set above the window of the bema:

Մ(ուր)բ խ(ա)ջս բար(ե)խ(աւս) Ղարիպ խա-թու/նին:

transl.: May this Holy Cross protect lady Gharip.

Published for the first time.

Note: The inscription dates back to the 17th century.



BANANTS. Khachkars found inside Sourb Astvatzatzin Church

A single line in the Armenian original engraved on the cornice of a cross-stone lying on the western side of a niche south of the bema:

U(nir)p ju(w)zu p(w)nt)ju(w)u Բակլյարի:

transl.: May this Holy Cross protect Baklar.

The Armenian original published in: Corpus..., part 5, p. 260.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original incised into the cornice of a cross-stone set in the southern wall:

U(nir)p ju(w)zu Հռ(ու)մի:

transl.: This Holy Cross to Hrum.

The Armenian original published in: Corpus..., part 5, p. 259.

Note: The inscription dates back to the 17th century.

8 lines in the Armenian original engraved on a cross-stone placed on the southern side of the window opening from the western facade:

*U(nir)p | ju(w)zu p(w)nt)ju(w)u | Բ(ա)ղ-
ա|ա(uu)րի, | Հ(ու)ռ(ու)մի/սիմի:*

transl.: May this Holy Cross protect Baghtasar [and] Hurumsim.

Published for the first time.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original carved on the cornice of a cross-stone lying south of the window of the bema:

U(nir)p ju(w)zu p(w)nt)ju(w)u Շաղոսկի:

transl.: May this Holy Cross protect Shaghoski.

The Armenian original published in: Corpus..., ibid.

Note: The inscription dates back to the 17th century.

2 lines in the Armenian original engraved on the cornice of a cross-stone lying on the eastern side of a niche north of the bema:

*U(nir)p ju(w)zu բարեխ(ա)ս Թաջումի |
հ(ո)գ(ոյ):*

transl.: May this Holy Cross protect Tajum's soul.

The Armenian original published in: Corpus..., part 5, p. 260.

Note: The inscription dates back to the 17th century.



BANANTS. Khachkars set in the walls of Sourb Astvatzatzin Church

A single line in the Armenian original carved on the cornice of a cross-stone placed on the upper part of a niche in the north of the bema:

U(nnp) p̄ hu(w)zu p̄ap̄t̄huuu St̄p̄ Ut̄h̄put̄(p̄h̄n̄):
transl.: May this Holy Cross protect Father
Melikset.

The Armenian original published in: Corpus..., part 5, p. 259.
 Note: The inscription dates back to the 17th century.

A single line in the Armenian original incised into the cornice of a cross-stone placed on the upper part of the southern side of the window of the bema:

U(nnp) p̄ hu(w)zu p̄(w)ṛ(ḅ)hu(w)u Uṛp̄ḅu-
ḡh̄n̄:
transl.: May this Holy Cross protect Marian.

The Armenian original published in: Corpus..., ibid.
 Note: This source offers a slightly different decipherment of the inscription, which dates back to the 17th century.

A single line in the Armenian original engraved on the cornice of a cross-stone placed on the northern side of the window of the bema:

U(nnp) p̄ hu(w)zu p̄ap̄(ḅ)hu(w)u Uṛp̄nuh̄n̄:
transl.: May this Holy Cross protect Matos.

The Armenian original published in: Corpus..., ibid.
 Note: The inscription dates back to the 17th century.

A single line in the Armenian original incised into a cross-stone lying on the floor of a niche south of the bema:

U(nnp) p̄ hu(w)zu p̄(w)ṛt̄huuu:
transl.: May this Holy Cross protect.

The Armenian original published in: Corpus..., ibid.
 Note: The inscription dates back to the 17th century.

A single line in the Armenian original carved on a cross-stone set in the facade of the bema:

U(nnp) p̄ hu(w)zu p̄ap̄t̄huou Uṛn̄h̄ hn̄qn̄(j)ḡ:
transl.: May this Holy Cross protect Ayon's soul.



BANANTS. Khachkars set in the walls of Sourb Astvatzatzin Church

Published for the first time.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original engraved on a tombstone lying in front of the bema:

Ս(ուրբ) ք խ(ա)ջս Ս(ա)ռհն:

transl.: This Holy Cross to Sar.

Published for the first time.

Note: The inscription dates back to the 17th century.

4 lines in the Armenian original incised into another tombstone lying in front of the bema:

Ս(ուրբ) ք խ(ա)ջս ք(ա)ր(ե)խ(ա)ս | Պատղիհն:

transl.: May this Holy Cross protect Poz.

Published for the first time.

Note: The inscription dates back to the 17th century.

2 lines in the Armenian original inscribed on a fragment of a gravestone lying in the bema:

Ս(ուրբ) ք խ(ա)ջս | ք(ա)ր(ե)խ(ա)ս ...:

transl.: May this Holy Cross protect...

Published for the first time.

Note: The inscription dates back to the 17th century.

2 lines in the Armenian original carved around a cross relief on a vault-bearing arch:

Ով(ան)էսի կ/(ա)զմ(ող)իհն:

transl.: To sculptor Ovanes.

Published for the first time.

Note: The inscription dates back to the 17th century.

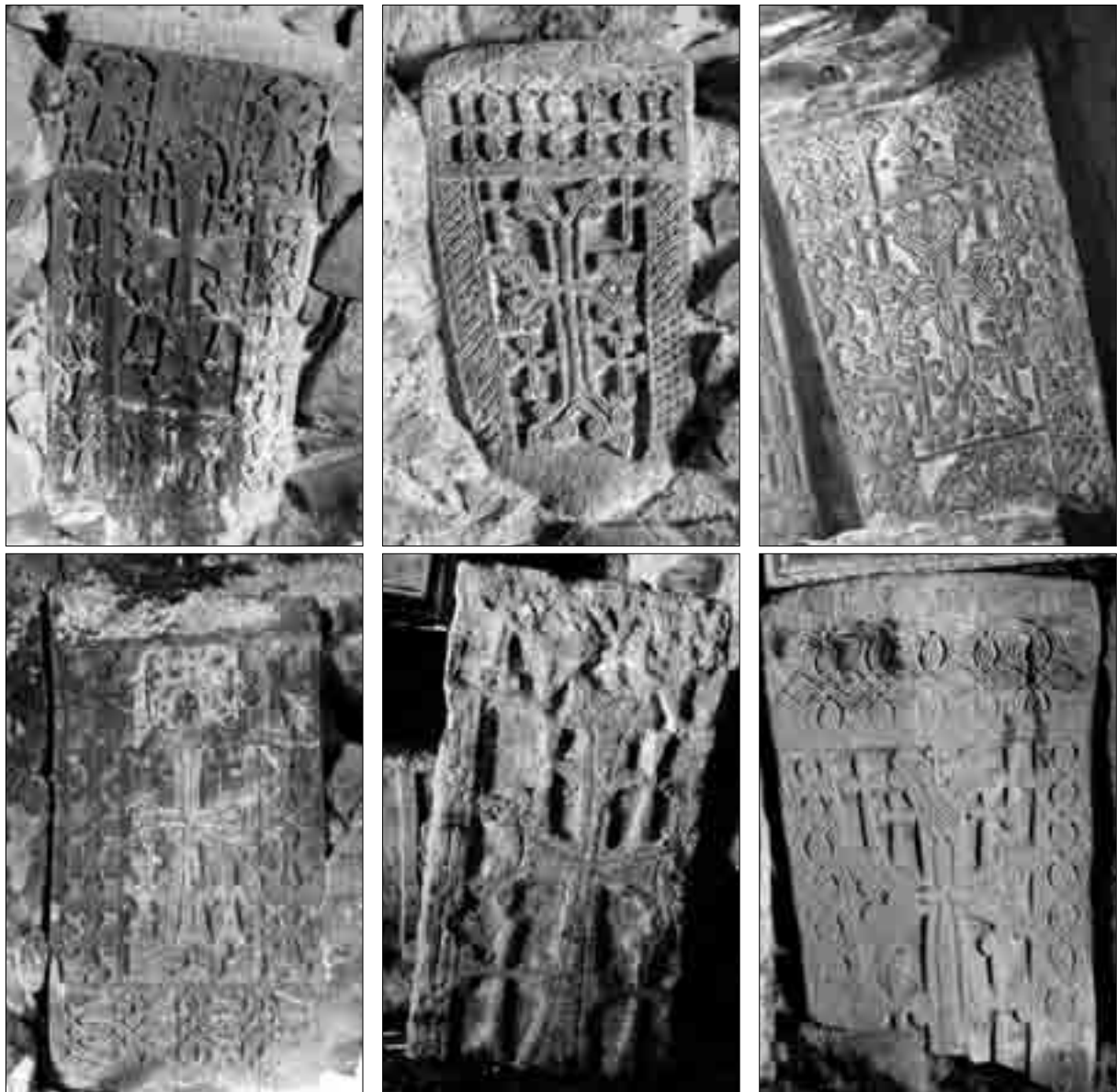
3 lines in the Armenian original engraved around a cross relief on a vault-bearing arch:

Ովանէս | Տ(է)րուհիհն:

transl.: To Ovanes Terun.

Published for the first time.

Note: The inscription dates back to the 17th century.



BANANTS. Khachkars set in the walls of Sourb Astvatzatzin Church

The western facade of the church is outwardly engraved with the following inscriptions:

2 lines in the Armenian original engraved on the cornice of a cross-stone placed at the top of the western pediment:

Ս(ուր)ք խ(ա)չս ք(արե)խ(ա)ս չամսնին, / քվ(ին) Ռ-Հ (1621):

transl.: May this Holy Cross protect Haman, in the year 1621.

The Armenian original published in: Corpus..., part 5, p. 261.

2 lines in the Armenian original incised into the cornice of a cross-stone standing at the top of the western pediment:

Ս(ուր)ք խ(ա)չս ... քվ(ին) Ռ-ՀԵ (1626):

transl.: This Holy Cross ... in the year 1626.

The Armenian original published in: Corpus..., ibid.

A single line in the Armenian original carved on the cornice of a cross-stone:

Ս(ուր)ք խ(ա)չս ք(արե)խ(ա)ս Թարսնին, քվ(ին) Ռ...:

transl.: May this Holy Cross protect Thoros, in the year...

Published for the first time.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original incised into the cornice of a cross-stone:

...ելլակ...:

Published for the first time.

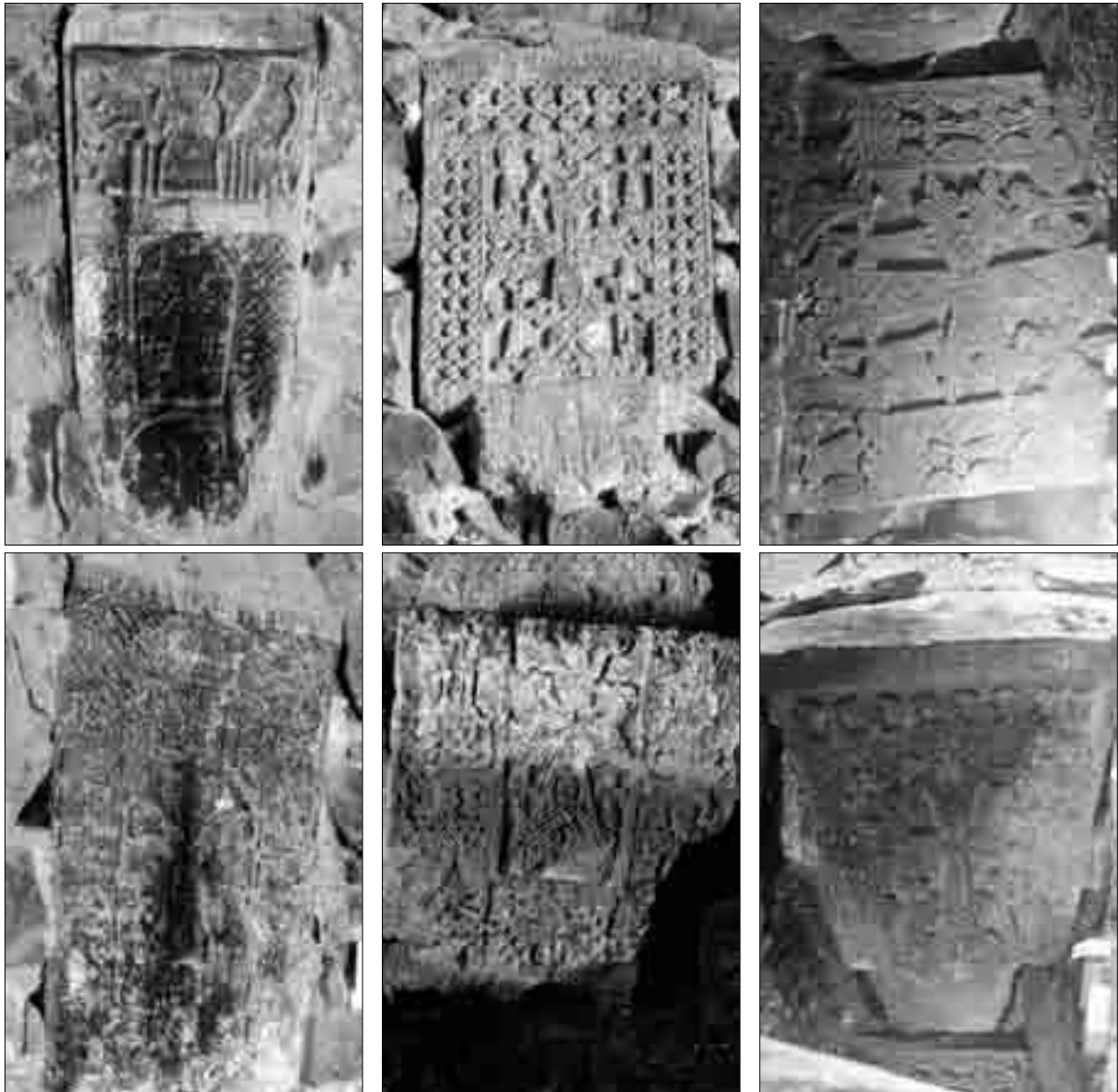
Note: The inscription dates back to the 17th century. It is beyond decipherment and, therefore, impossible to translate.

A single line in the Armenian original engraved on the cornice of a cross-stone:

Ս(ուր)ք խ(ա)չս Փարին:

transl.: This Holy Cross to Par.

Published for the first time.



BANANTS. Khachkars set in the walls of Sourb Astvatzatzin Church

Note: The inscription dates back to the 17th century.

A single line in the Armenian original carved on the cornice of a cross-stone:

U(nnp) p̄ ju(w)zu p̄(wnp)k̄(juui)u Թօրշիւն:
transl.: May this Holy Cross protect Tobchi.

Published for the first time.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original engraved on the cornice of a cross-stone:

U(nnp) p̄ ju(w)zu p̄(w)nt̄ju(wi)u Եթարիւն:
transl.: May this Holy Cross protect Yetar.

Published for the first time.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original incised into the cornice of a cross-stone. It comprises only the last two syllables of the name of the person it is dedicated to:

...ույիւն:

Published for the first time.

Note: The inscription dates back to the 17th century. It is beyond decipherment and, therefore, impossible to translate.

Below follow the inscriptions of the khachkars and gravestones set in the northern facade:

A single line in the Armenian original carved on the cornice of a cross-stone:

*U(nnp) p̄ ju(w)zu p̄(w)nt̄ju(wi)u Վանի հ(ո)-
 գ(ոյ)ն, քվ(իւն) ՌԾԳ (1603):*

*transl.: May this Holy Cross protect Van's soul,
 in the year 1603.*

Published for the first time.

2 lines in the Armenian original incised into the cornice of a cross-stone:



BANANTS. Khachkars set in the walls of Sourb Astvatzatzin Church

*Ս(ուր)բ խ(ա)ջս բ(աբ)էխ(աւ)ս Ամիրիին, /
բժ(իւն) Ռ-ՀՄ (1622):*

*transl.: May this Holy Cross protect Amir, in
the year 1622.*

The Armenian original published in: Corpus..., part 5, p. 261.

Note: This source has deciphered only two letters of the name which is erroneously restored as 'Abraham.'

A single line in the Armenian original carved on the cornice of a cross-stone:

Ս(ուր)բ խ(ա)ջս բ(աբ)էխ(աւ)ս Խ(ա)նեկիին:

transl.: May this Holy Cross protect Khanek.

The Armenian original published in: Corpus..., ibid.

Note: This source deciphers 'Khanek' as 'Khanbek.' The inscription dates back to the 17th century.

A single line in the Armenian original engraved on the cornice of a cross-stone:

*Ս(ուր)բ խ(ա)ջս բ(աբ)էխ(աւ)ս Եղիի հ(ն)-
գ(ն)յն:*

*transl.: May this Holy Cross protect Yeghi's
soul.*

The Armenian original published in: Corpus..., ibid.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original incised into the cornice of a cross-stone:

*Ս(ուր)բ խ(ա)ջս բ(աբ)էխ(աւ)ս Տ(է)ր Ակո-
բիին:*

*transl.: May this Holy Cross protect Father
Akob.*

The Armenian original published in: Corpus..., part 5, p. 262.

Note: The inscription dates back to the 17th century.



BANANTS. Partial views of the older part of the cemetery

A single line in the Armenian original carved on the cornice of a cross-stone:

... խ(ւ)չս ... պէկիւն:

transl.: ... this cross ...

The Armenian original published in: Corpus..., ibid.

Note: The inscription dates back to the 17th century. The Armenian original also contains the last two syllables of the name of the person it is dedicated to.

A single line in the Armenian original incised into the cornice of a cross-stone:

Ս(ուր)բ խ(ւ)չս ք(ար)էխ(աւ)ս Գրիգորի
հ(ո)գ(ոյ)ն:

transl.: May this Holy Cross protect Grigor's soul.

Published for the first time.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original carved on the cornice of a cross-stone:

Ս(ուր)բ խաչս Բարխուդարին:

transl.: This Holy Cross to Barkhudar.

Published for the first time.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original engraved on the cornice of a cross-stone:

Ս(ուր)բ խ(ւ)չս Ույ]հանիւն է:

transl.: This Holy Cross to Ohan.

Published for the first time.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original incised into the cornice of a cross-stone:

Ս(ուր)բ խ(ւ)չս Դաւիթ(իւն):

transl.: This Holy Cross to David.

Published for the first time.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original carved on the cornice of a cross-stone:

Ս(ուր)բ խ(ւ)չս օգ(նա)կան Ուսեփիւն:

transl.: May this Holy Cross protect Usep.

Published for the first time.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original incised into the cornice of a cross-stone:

Ս(ուր)բ խ(ւ)չս ք(ար)բէխ(աւ)ս ...րիխան...:

transl.: May this Holy Cross protect ... rikhan...

The Armenian original published in: Corpus..., part 5, p. 262.

Note: This source has deciphered the name as 'Hurikhan,' but we do not find it trustworthy. The inscription dates back to the 17th century.

2 lines in the Armenian original engraved on the cornice of a cross-stone:

U(nɪp)p ʃu(w)ʒu p(w)p(ɛ)ʃu(wɪ)u Stɛp U(u-unnɪw)ðwunn/(ɪp)h(ɪ)...

transl.: May this Holy Cross protect Father Astvatzatur...

The Armenian original published in: Corpus..., ibid.

Note: The second line of the inscription is incised into one of the sides of the khachkar.

A single line in the Armenian original carved on the cornice of a cross-stone:

U(nɪp)p ʃu(w)ʒu p(w)p(ɛ)ʃu(wɪ)u Uprhawn(ɪ)h(ɪ):

transl.: May this Holy Cross protect Arhan.

Published for the first time.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original engraved on the cornice of a cross-stone:

U(nɪp)p ʃu(w)ʒu p(w)p(ɛ)ʃu(wɪ)u Nhwán(ɪ)h(ɪ):

transl.: May this Holy Cross protect Ohan.

The Armenian original published in: Corpus..., ibid.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original incised into the cornice of a cross-stone:

... Է Մինաստի^ոն:

Published for the first time.

Note: The inscription dates back to the 17th century. It is unintelligible and, therefore, impossible to translate.

A single line in the Armenian original carved on the cornice of a cross-stone:

U(nɪp)p ʃu(w)ʒu p(w)p(ɛ)ʃu(wɪ)u Գօգջի(ն):

transl.: May this Holy Cross protect Gogji.

The Armenian original published in: Corpus..., ibid.

Note: This source erroneously deciphered the name as 'Gochi.' The inscription dates back to the 17th century.

The eastern facade of the church is outwardly engraved with the following inscriptions:

A single line in the Armenian original engraved on the cornice of a cross-stone:

U(nɪp)p ʃu(w)ʒu ... Ի թվ(ի)ն Ռ-Ե (1556):

transl.: May this Holy Cross ... in the year 1556.

Published for the first time.

2 lines in the Armenian original incised into the cornice of a cross-stone:

U(nɪp)p ʃu(w)ʒu p(w)p(ɛ)ʃu(wɪ)u Ա...տրի մ(ա)ր(ն) / Ուստիանի(ն), թվ(ի)ն Ռ-Ե (1556):

transl.: May this Holy Cross protect Av...tik's mother Ustian, in the year 1556.

The Armenian original published in: Corpus..., part 5, p. 261.

Note: This source, which has distorted the inscription (17th century) to a considerable extent, deciphered the last part as "to Mkrtich, Ustian" instead of "Av...tik's mother Ustian, in the year 1556."

2 lines in the Armenian original carved on the cornice of a cross-stone standing at the top of the eastern pediment:

U(uunnɪw)ð nqnp(ɪ)h Դուստի(ն), | Գաւիստի(ն):

transl.: May God have mercy upon Doost, Gohar.

The Armenian original published in: Corpus..., part 5, p. 260.

Note: The inscription dates back to the 16th to 17th centuries.

A single line in the Armenian original engraved on a tombstone:

Թվ(ի)ն Ռ-ՀԳ (1624) ...:

transl.: In the year 1624...

Published for the first time.

A single line in the Armenian original incised into a tombstone:

Թվ(ի)ն Ռ-ՀԳ (1624):

transl.: In the year 1624.

Published for the first time.

2 lines in the Armenian original carved on the cornice of a cross-stone:

U(nɪp)p ʃu(w)ʒu p(w)p(ɛ)ʃu(wɪ)u Ամիր աղի(ն), S(n)լվ(ա)թ(ի)ն, որ/դոցն:

transl.: May this Holy Cross protect Amir Agha, Tolvat [and his] sons.

The Armenian original published in: Corpus..., part 5, p. 261.

Note: The inscription dates from the 17th century. This source, which has considerably distorted it, deciphered it as "To Amir Tovlat."

A single line in the Armenian original engraved on the cornice of a cross-stone:

U(nɪp)p ʃu(w)ʒu p(w)p(ɛ)ʃu(wɪ)u Խ(ե)չն(ւ)-մի(ն), և մ(ա)ր(ն):

transl.: May this Holy Cross protect Khechum and my mother.

Published for the first time.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original incised into a tombstone:

U(nɪp)p ʃu(w)ʒu p(w)p(ɛ)ʃu(wɪ)u ... հ(ն)գ(ն)ն:

transl.: May this Holy Cross protect ... soul.

Published for the first time.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original carved on the cornice of a cross-stone:

U(nɪp)p ʃu(w)ʒu p(w)p(ɛ)ʃu(wɪ)u Խօստրովի(ն):

transl.: May this Holy Cross protect Khostrov.

The Armenian original published in: Corpus..., ibid.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original incised into the cornice of a cross-stone:

U(nɪp)p ʃu(w)ʒu p(w)p(ɛ)ʃu(wɪ)u Փաշի հ(ն)-գ(ն)ն:

transl.: May this Holy Cross protect Pash's soul.



BANANTS. Tombstones found in the older part of the cemetery

The Armenian original published in: Corpus..., ibid.
 Note: The inscription dates back to the 17th century.

The southern facade of the church bears the following inscriptions:

A single line in the Armenian original carved on the cornice of a cross-stone:

Ս(ուր)բ խ(ա)չս Ոսկանին, Շահում(ին):
transl.: This Holy Cross to Voskan, Shahum.
 The Armenian original published in: Corpus..., part 5, p. 262.
 Note: The inscription dates back to the 17th century.

A single line in the Armenian original engraved on the cornice of a cross-stone:

Ս(ուր)բ խ(ա)չս Պ(ա)հալը(ւ)ին:
transl.: This Holy Cross to Pahalu.
 The Armenian original published in: Corpus..., ibid.
 Note: The inscription dates back to the 17th century.

A single line in the Armenian original incised into the cornice of a cross-stone:

Ս(ուր)բ խ(ա)չս Հուրումին:
transl.: This Holy Cross to Hurum.
 The Armenian original published in: Corpus..., ibid.
 Note: The inscription dates back to the 17th century.

A single line in the Armenian original carved on the cornice of a cross-stone:

Ս(ուր)բ խ(ա)չս Գ(ու)լփաշին:
transl.: This Holy Cross to Gulpash.
 The Armenian original published in: Corpus..., ibid.
 Note: The inscription dates back to the 17th century.

A single line in the Armenian original engraved on the cornice of a cross-stone:

Ս(ուր)բ խաչս ք(ա)ր(է)խ(ա)ս Ով[ն]նանին:



BANANTS. A tombstone found in the older part of the cemetery

transl.: May this Holy Cross protect Hovnan.

The Armenian original published in: Corpus..., ibid.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original engraved on the cornice of a cross-stone:

U(nip) p̄ h̄uaz̄u p̄(w) p̄(t)̄h̄u(w)u h̄on̄n̄q̄awp̄h̄n̄:
transl.: May this Holy Cross protect Khondgar.

The Armenian original published in: Corpus..., ibid.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original carved on the cornice of a cross-stone:

*U(nip) p̄ h̄uaz̄u p̄(w) p̄(t)̄h̄u(w)u Uln̄p̄h̄n̄,
Ōh̄l̄ġ̄...:*

transl.: May this Holy Cross protect Akob...

The Armenian original published in: Corpus..., ibid.

Note: This source deciphers the inscription (17th century) in the following way, "To Akob and Shahverdi."

A single line in the Armenian original incised into the cornice of a cross-stone:

*U(nip) p̄ h̄uaz̄u p̄(w) p̄(t)̄h̄u(w)u ūh̄p̄n̄ (ūh̄u-
p̄w̄ġ̄) Uŷh̄...unu:*

transl.: May this Holy Cross protect monk (?)...

Published for the first time.

Note: The inscription dates back to the 17th century.

Estates. In the year 1845, "...Banants' Sourb Astvatzatzin Church has a house and a small mulberry wood in a quarter in Yelizavetpol."¹³¹

The former had been donated in 1839 by the late Mrs. Hripsime Harutiuniants, an inhabitant of Gandzak from Banants in origin.¹³²

Banants' new church of **Grigor Lusavorich** almost adjoined Sourb Astvatzatzin in the south: "In 1863 the pious believers of the village embarked upon the foundation of another sanctuary which was completed in 1866. A magnificent, large edifice (exterior dimensions: 27.9 x 13.3 metres), it is the pride and glory of the entire village."¹³³

Priests. Due to the populousness of Banants, beginning with at least the 17th century, two, three, sometimes even more priests served there simultaneously. This is also true of the 19th century: thus, in 1865 it had three, in 1886 two,¹³⁴ and in 1893 three spiritual shepherds.¹³⁵

The available sources have enabled us to make up the following chronological list of these clergymen:

Father Grigor died in 1600.¹³⁶

¹³¹ National Archives of Armenia, fund 53, list 1, file 3811, pp. 13-14.

¹³² Idem, file 3798, pp. 242-243.

¹³³ "Ardzagank," 1886, No. 20, p. 295.

¹³⁴ "Nor-Dar," 1889, No. 204, p. 2.

¹³⁵ National Archives of Armenia, fund 53, list 1, file 3893, pp. 193-194.

¹³⁶ His tombstone represents a khachkar set inside Sourb Astvatzatzin Church.

¹³¹ National Archives of Armenia, fund 53, list 1, file 3811, pp. 13-14.

Priests Melikset,¹³⁷ Akob and Astvatzatur served in the village in the 17th century.¹³⁸

Mkrtich Barseghian (according to his epitaph, he died in 1716) and Grigor Nadirians (he died in 1761, as attested by his epitaph) performed priestly duties in the 18th century.

Priests Mkrtich (he died in 1791), Avag and David served Banants between the 18th and 19th centuries, this being confirmed by their epitaphs.

Avetik Khachatrian Ter-Avetikiants, who was ordained in 1772 by Bishop Yeprem of Banants' *Targmanchats* Monastery, consigned his soul to God in 1822,¹³⁹ although his epitaph mentions another year (1809).

Israyel Petrossian Ter-Hovsepiants died in 1811, as attested by his epitaph.

In 1816 prior of the aforementioned monastery Bishop Gabriel promoted *Stepanos Avetikian Ter-Avetikiants* (he died in 1861)¹⁴⁰ to the fourth degree of religious service. His son, lawyer Michael (he was born in 1826 and lived in Gandzak),¹⁴¹ had three children: Michael, born in 1863, Stepan, born in 1866, and Levon, born in 1867.¹⁴²

Father Grigor died in 1841, as attested by his epitaph.

Petros Ter-Israyeliants, mentioned in 1843,¹⁴³ was ordained in 1820 and died in 1849.¹⁴⁴

Hovhannes Yepiskopossiants performed priestly duties in 1850. His family comprised his wife Anna as well as their children Poghos, Shoghakat and Marriam.¹⁴⁵

Grigor Ter-Israyelian, mentioned in 1850 among the 4 sextons of Banants,¹⁴⁶ was ordained in 1859¹⁴⁷ and yielded up his spirit to God in 1864.¹⁴⁸

Andreas Vardanian Ter-Michaeliants (he died in 1894),¹⁴⁹ mentioned in 1850 among the 4 sextons of the village,¹⁵⁰ was ordained on 5 February 1861. His

sons were Michael, born in 1865, Levon, born in 1866, and Grigor, born in 1872¹⁵¹. He taught at the local parish school in 1875¹⁵² and blessed Banants' newly-erected school building in 1888.¹⁵³

Poghos Ter-Hovhannissian Yepiskopossiants, born in 1840, was ordained on 9 March 1859. His family consisted of his wife Taguhi (she died in 1901)¹⁵⁴ as well as his 5 sons: Aram, born in 1862 (he died in 1892); Hovhannes, born in 1866; Simon, born in 1872; Artashes, born in 1879, and Garegin, born in 1881.¹⁵⁵

A Patriarchal bull issued in 1888 approved his membership of the Board of Trustees of the local school.¹⁵⁶

In compliance with another bull (1890), he gave up his post of Chairman of the Board of Trustees of Geta-shen's one-year boys' school for Mesrop Ter-Grigoriants to occupy it.¹⁵⁷ Poghos Ter-Hovhannissian is also mentioned in 1908.¹⁵⁸

Yervand (secular name: Stepanos) Mkrtchian Ter-Michaeliants, born in 1860, was a graduate of the Religious Seminary of Yerevan.¹⁵⁹ In 1892 Echmiatzin Synod granted him permission to be ordained priest in Banants Village,¹⁶⁰ which was carried out on 11 October of the same year. In 1904, when Father Yervand still served the village, he had four children: Yeranuhi, born in 1898; Stepanos, born in 1900; Armik, born in 1903, and Yervandanuysh, born in 1905.¹⁶¹

In 1910 reference is made to *Grigor Ter-Avetikiants*.¹⁶²

Ancient sites are of great importance to the study of the history of any settlement. With this regard, **Banants' cemetery**, which is unusually rich in epitaphs, is of immense significance not only to the investigation into the village's past but also from the standpoint of conducting research into the history of entire Northern Artsakh. To the great luck of Banants' inhabitants and all Armenians, in 1986 Martiros Chalumian, a local artist and builder, put down all the epitaphs found in this spacious graveyard with the utmost care and attention, thus carrying out gigantic work which, unfortunately, cannot be said about the other devastated Armenian villages of the region.

The oldest dated monuments of the cemetery trace as far back as the 15th century. Martiros Chalumian

137 He has a similar gravestone which is placed in the same church.

138 The cross-stones (17th century) erected in perpetuation of their memory were later removed and placed on the northern cornice of Sourb Astvatzatzin Church.

139 National Archives of Armenia, fund 56, list 1, file 5901, pp. 1, 48.

140 Idem, p. 1.

141 Idem, p. 67.

142 Idem, pp. 44-45.

143 National Archives of Armenia, fund 56, list 1, file 1356, p. 1.

144 National Archives of Armenia, fund 53, list 1, file 3818, pp. 96-97.

Also attested by the epitaph carved on his gravestone.

145 National Archives of Armenia, fund 56, list 1, file 2596, p. 110.

146 Ibid.

147 National Archives of Armenia, fund 53, list 1, file 3833, pp. 126-127.

148 "Mshak," 1878, No. 187, p. 2. Also attested by the epitaph carved on his gravestone.

149 National Archives of Armenia, fund 56, list 1, file 2596, p. 110.

150 National Archives of Armenia, fund 53, list 1, file 3893, pp. 193-194.

151 National Archives of Armenia, fund 56, list 3, file 52, p. 45.

152 "Nor-Dar," 1888, No. 13 (4 February), p. 1.

153 Also attested by the epitaph carved on his gravestone.

154 Also attested by the epitaph carved on her gravestone.

155 National Archives of Armenia, fund 53, list 1, file 3893, pp. 193-194.

156 "Ararat," 1888, p. 129.

157 National Archives of Armenia, fund 35, list 1, file 11, p. 6.

158 National Archives of Armenia, fund 53, list 1, file 817, p. 7.

159 Idem, file 795, p. 24.

160 "Ararat," 1892, p. 565.

161 National Archives of Armenia, fund 461, list 1, file 12, pp. 61-62.

162 National Archives of Armenia, fund 458, list 1, file 184, p. 7.



BANANTS. Tombstones and khachkars found in the older part of the cemetery

found it expedient to present the epitaphs of the 19th century not chronologically but in the alphabetical order of family names. Following the same principle, we have included them in this work¹⁶³ together with our decipherments of several other inscriptions of the 17th to 18th centuries.

9 lines in the Armenian original engraved on the narrow side of a cross-stone:

...(կանգնեց)ի զխաչս / յիշատակ / Աւ(ա)ք
որդոյն իմ պալրոն Էվիտրինա, / Թվ(ին) / ՋԻԶ
(1477):

¹⁶³ Some years ago, we published parts of this collection of epitaphs in three issues of the “Gardmank” magazine (1996, Nos. 1, 2, 3) with some editing.

transl.: ...I erected this cross in memory of my elder son, Mr. Evitrina, in the year 1477.

The Armenian original published in: **Lalayan, Yer.** Gandzak District, p. 308; Corpus..., part 5, p. 262.

Note: According to the local inhabitants, this khachkar, standing on a high pedestal and known by the name of Tsits Kar (the Armenian equivalent for ‘Prominent Stone’) was broken to pieces by an enemy shell in 1918.

7 lines in the Armenian original incised into a cradle-shaped gravestone (115 x 70 x 28 centimetres):

Թվ(ին) ՌՂԸ (1649), / եւ / Աւետիս իւ(ա)չս /
կակնց(ն)ւցի իմ հար՝ / Նաւասարդին:

transl.: In the year 1649 I, Avetis, erected this cross in memory of my father Navasard.

The Armenian original published in: “Gardmank,” 1996, No. 3, p. 15.



BANANTS. Ornamental reliefs carved on 19th-century tombstones found in the older part of the cemetery

5 lines in the Armenian original carved on a tombstone (165 x 55 centimetres):

Այս է / տապան սէլիք Օվանէսի / ...ս / ՌճԸ (1659):

transl.: In this grave reposes Melik Ovanes... 1659.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

A single line in the Armenian original engraved on a tombstone (100 x 50 x 60 centimetres):

Թվ(իւ) ՌճԻԸ(1673):

transl.: In the year 1673.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 15.

A single line in the Armenian original incised into the cornice of a finely-decorated khachkar of rosy stone (94 x 51 x 11 centimetres):

Ա(ուր)ք իս(ա)ջս ք(ար)էիս(ա)ս Աղայ...:

transl.: May this Holy Cross protect Agha...

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

Note: The inscription dates back to the 17th century.

5 lines in the Armenian original carved on a rectangular tombstone (150 x 50 centimetres):

*Այս է տապանն մէլիք Օվանէտի կողակից՝
Բէկումաղին, | ՌՃԿ (1711):*

transl.: In this grave reposes Melik Ovanes' spouse Bekumagh, 1711.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

4 lines in the Armenian original incised into a tombstone (185 x 68 centimetres):

*Այս է տապան... | ... Միրզի որդի | մէլիք Օ-
վանէ/սին, ՌՃՀԷ (1728):*

transl.: In this grave reposes ... Mirz's son Melik Ovanes, 1728.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

3 lines in the Armenian original engraved on a slab-shaped tombstone (165 x 60 x 20 centimetres):

*Այս է տապան | ուղա Սարքի/սին, քվ(ին)
ՌՃՂԳ (1744):*

transl.: In this grave reposes Usta Sargis, in the year 1744.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 15.

Note: 'Usta' is a title used with reference to old men.

5 lines in the Armenian original carved on a rectangular tombstone (165 x 55 x 25 centimetres):

*Այս է տապանն Սարքիսի | կողակից՝ | Եղի-
սայիտի/ին, քվ(ին) ՌԲԾ (1751):*

transl.: In this grave reposes Sargis' spouse Yeghisabet, in the year 1751.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 15.

Incised into a fragment of a gravestone:

ՌՄԺԳ (1765):

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

ADIKHANIANIS (DKHANONTS)

3 lines in the Armenian original carved on a tombstone (180 x 40 x 58 centimetres):

*Օհան Սհակիեան | Աղիխանեանց, վիս.
1876: | Այս քարը քաշէցին Աղիխանց Յազորի
որդիքը:*

transl.: Ohan Shikian Adikhanians, died in 1876. This tombstone was placed by Hakob Adikhants' sons.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

AGHAJANIANTS

2 lines in the Armenian original incised into a coffin-shaped tombstone of white marble (160 x 32 x 57 centimetres):

*Այս է տապանն Սարքարիտի, որ է կին՝ Սար-
գիս | Աղաջանեանցի, ծնաւ 1855 ամի, վախ.
1886 ամի:*

transl.: In this grave reposes Sargis Aghajaniants' wife Margaret. Born in the year 1855, she died in 1886.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

3 lines in the Armenian original carved on a white marble tombstone (130 x 62 x 29 centimetres):

*Այս է շիրիմ Աղաճանանց | Ապրիամի որդի
Համբարձումին, | ծնդ. 1819 ամի, վիս. 1891 ամի:*

transl.: In this grave reposes Aghajaniants Abraham's son Hambardzum. Born in 1819, he died in 1891.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

3 semi-distorted lines in the Armenian original engraved on a rosy tombstone (144 x 48 x 25 centimetres):

*Այս է տապան Աղաճանանց | Յոհանէտի
որդի ... Ավա/զիմին, վախ. ...:*

transl.: In this grave reposes Aghajaniants Hovhannes' son... Avagim [who] died ...

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

ANANIANTS

7 lines in the Armenian original incised into a tombstone (150 x 60 centimetres):

*Այս է տապան | Անանէի | կողակից | Եղի-
սարեա/ին, ՌՄԽԵ (1796), | որ է որդի | Օհանին
ՌՄԿ (1811):*

transl.: In this grave reposes Yeghisabet (1811), the spouse of Anane, who is Ohan's son, 1796.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

7 lines in the Armenian original carved on a rectangular tombstone (189 x 55 x 32 centimetres):

*Այս է տապանն Անան/եանց | Սկրտիչ/ի որդի/
Ղազար/ին, ՌՄԿ(1811):*

transl.: In this grave reposes Ananiants Mkrtich's son Ghazar, 1811.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

Engraved on a tombstone:

*Այս է շիրիմ Անանեանց | Սերոբի որդի Յա-
կորին, | վիս. 1881:*

transl.: In this grave reposes Ananiants Serob's son Hakob [who] died in 1881.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

Incised into a tombstone:

*Այս է շիրիմ Անանեանց | Սերոբի որդի
Պետրոսին, | վիս. 1881, ի քաղաքն՝ Տպիսիս:*

transl.: In this grave reposes Ananiants Serob's son Petros [who] died in Tpkhis City in 1881.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.



BANANTS. The memorial cross-stone of Tsits Kar at the eastern edge of the cemetery

ARAKELIANTS

3 lines in the Armenian original carved on a rectangular tombstone (135 x 30 x 57 centimetres):

Այս է շիրիմ Առաքելանց Յոսեփի կողակից
/ Սուրբանին, վիս. 1881 ամի:

transl.: In this grave reposes Arakelants Hovsep's spouse Sultan [who] died in the year 1881.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

ATANESSIANTS

7 lines in the Armenian original engraved on both transversal sides of a white marble tombstone (148 x 37 x 53 centimetres):

Աստ հանգչի պատանի քաջ Արտեմ Խաչատուր/եան Աթանեսեանի մարմինը, որ ծնաւ 1884 թ., / վախճանեցաւ 22 ամաց՝ 1906 թ. 19 սեպտ., կարդաց/ողն ասէ Ա(ստուա)ծ ողորմի: / (մյուս երեսին)՝ Որդի իմ դու դեռահաս ինչո՞ւ հեռացիր շուտափույտ / մեզնից ծաղիկ կեանքում հող իջար նամարդ թշնամու / կնդակից, թողեցիր սեր սրտերում բութ հոգին լինի:

*transl.: In this grave repose the remains of val-
lorous youth Artem Khachaturian, who was born
in 1884 and died at the age of 22 on 19 September
1906. May those who read this pray for him.*

The other face reads: *You, my young son, why did you forsake us so untimely? In the prime of life you were consigned to the earth by the bullet of the base enemy, leaving us grief-stricken.*

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

Note: See p. 66 for details about Artem Atanessian's murder.

AVAGIANTS

2 lines in the Armenian original engraved on a tombstone (130 x 30 x 40 centimetres):

Այս է տապան Ավագանց Բարս/եղի որդի
Թէոսի, վիս. 1885 ամի:

transl.: In this grave reposes Avagants Bar-segh's son Teos [who] died in the year 1885.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

2 lines in the Armenian original incised into a tombstone (125 x 30 x 40 centimetres):

Այս է տապան Ավագանց Թէ/ոսի կին՝ Հեղ-
նանին, վիս. 1894:

transl.: In this grave reposes Avagants Teos' wife Heghnan [who] died in 1894.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

3 lines in the Armenian original carved on a tombstone (80 x 20 x 40 centimetres):

Այս է տապան Սերգէի / Գուկասեան Աւագ-
եանց: / (մյուս երեսին)՝ 7 ամաց վիս. 8. 1. 1907 թ.:

*transl.: In this grave reposes Sergei Ghukas-
sian Avagiants. The other face reads: Died at the
age of 7 on 8. 1. 1907.*

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

BADALIANTS

3 lines in the Armenian original carved on a rectangular, yellowish tombstone (24 x 25 x 45 centimetres):

Այս է տապան Բաղալանց / Գրիգորի որդի
Յովհաննեսին, վախ. 1871 ամի:

*transl.: In this grave reposes Badalants Gri-
gor's son Hovhannes [who] died in the year 1871.*

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

4 lines in the Armenian original engraved on a rectangular grave-
stone (98 x 55 x 26 centimetres):

Այս է տապան Բաղալեանց / Խաչատուրե
որդայ / Գրիգոր, Դանել եւ Հուռում/սիմին, վիս. 2. 2. 1875:

transl.: In this grave repose Badaliants Khachatatur's son Grigor, Danel and Hurumsim [who] died on 2. 2. 1875.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

2 lines in the Armenian original incised into a rectangular tombstone (127 x 35 x 50 centimetres), each of the letters being 7 centimetres:

*Այս է տապան Բաղալեանց Գրիգորի / որդի՝
Յակոբին, վիս. 1882 ամի:*

transl.: In this grave reposes Badaliants Grigor's son Hakob [who] died in the year 1882.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

2 lines in the Armenian original carved on a tombstone of porous pumice (146 x 27 x 45 centimetres):

*Այս է տապան Բաղալեանց Գրիգորի / որդի՝
Կարապետի, վախճան. 1885 ամի:*

transl.: In this grave reposes Badalants Grigor's son Karapet [who] died in the year 1885.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

Incised into a rectangular, rosy tombstone (145 x 26 x 50 centimetres):

*Այս է շիրիմ Բաղալեանց / մահտեսի Յուսեփի
որդի՝ / Մովսեսին, վախ. 6. 11. 1888:*

transl.: In this grave reposes Mahtesy Badalants Hovsep's son Movses [who] died on 6. 11. 1888.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

2 lines in the Armenian original carved on a rectangular tombstone (140 x 21 x 46 centimetres):

*Այս է տապան Սարգսի Պետրոսեան Բաղալեանց,
24 ամաց վիս. 1888 թ.:*

transl.: In this grave reposes Sargis Petrossian Badalants [who] died at the age of 24 in 1888.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

3 lines in the Armenian original incised into a rectangular rosy tombstone (170 x 22 x 50 centimetres) that has partly decayed:

*... / ... / Շահխանումին, վիս. 1. 1. 1888:
transl.: ...to Shahkhanum [who] died on 1. 1. 1888.*

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

9 lines in the Armenian original engraved on a white marble tombstone (150 x 32 x 60 centimetres):

Այս տեղս ես թողեցի, Ասխաբադ դեղափոխվեցի / խօլերայից թառամեցի դիակս դարիբ թողեցի / Չաքար որդին եմ՝ Բաղալեանցի, յիշեցէք Ա(ստուա)ծ ողորմեցի / 7. 15. 1863 թ. ծնվեցի 5. 25. 1892 թին վախճանեցի: / (Մյուս երեսին)՝ Այս անողորմ իննասուն երկու թիւ դարի. / բերիբ ինձ համար սրդամաշ լուրն Չաքարի / գրած էր՝ եկ, ապրենք միասին մայրիկ դակն այս քարի / մի դառնալ հպաղագ այդ ունայն աշխարհի / Դացարանի խալլու Բաղալեանցի, յիշեցէք Ա(ստուա)ծ ողորմեցի:



BANANTS. The memorial cross-stone of Tsits Kar at the eastern edge of the cemetery (reconstruction)

transl.: I left my place for Ashkhabad [where] I was emaciated by cholera, my body consigned to a foreign land. I am Badalians' son Zakar. May you pray for me. I was born on 7. 15. 1863 and died on 5. 25. 1892. The other face reads: Alas, how ill-fated the year '92 was! It brought me the heart-rending news of my Zakar. It read, 'Mother, let's live together beneath this stone. Unchain yourself from the bonds of this meaningless world.' ... Badalians, may you remember in your prayers.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

8 lines in the Armenian original carved on a white marble tombstone (114 x 29 x 60 centimetres):

Այս է տապան Բադալանց Միքայելի դուստր՝ Սուրբանին, որ է կոնկակից՝ Սողոմոնի Կարապետեան / Գրիգորեանց, ծնդ. 1880 ամի, վախճան 10. 1. 1894 ամի, ծաղիկ հասակի: / (Վյուս երեսին)՝ Սայ կոյս է, որ | իր հա(յ)րը բիրաւ | այս տապանը:

transl.: In this grave reposes Badalants Michael's daughter Sultan, who is the spouse of Soghomon Karapetian Grigoriants. Born in the year 1880, she died in the prime of life on 10. 1. 1894.

The other face reads: This virgin's father buried her in this grave.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

3 lines in the Armenian original incised into a white marble tombstone (141 x 30 x 50 centimetres) whose upper part is trihedral:

Այս է տապան Բադալանց Սովսէսի որդի Կարապետին վախճանվեցավ 2. 12. 1897 ամի:

transl.: In this grave reposes Badalants Movses' son Karapet [who] died on 2. 12. 1897.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

5 lines in the Armenian original engraved on a white marble tombstone (52 x 15 x 36 centimetres):

Այս է տապան Յակոբի | Համբարձումեան / Բադալանց: / (Վյուս երեսին)՝ Ծնաւ 10. 5. 1889 ամի, / վախճան. 9. 23. 1899 ամի:

transl.: In this grave reposes Badalants Hakob Hambardzumian. The other face reads: Born on 10. 5. 1889 [he] died on 9. 23. 1899.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

Carved on a white marble tombstone (137 x 31 x 45 centimetres):

Լուսն հանգեաւ ջահիլ կեանգիս, լուսադու ճրագս աւաղ. | կանանչ-կարմիր հասակի մէջ թառամած պսակս աւաղ. | ախ իմ փափագս լի յոյսերով բոլոր նպատակս աւաղ. | չորացաւ վարդ ծաղիկս Միմէօն աղանիակս աւաղ: / (Վյուս երեսին)՝ Մնացողքս ոնց ցաւեն Միմէօնիս մահուան ախիին. | չէ որ իմ խեղջ կեանքի

ծաղը չորացել է ծաղկած վախիին. | կարդացողքդ որդրմի դար Բադալանցիս հորո բախիին. | այն կեանքումը արժանանար եղենակակ սուրբ դրախիին:

Նեղ կողին՝ Ծն. 2. 14. 1885, վխ. 2. 17. 1899:

transl.: My young life faded away in the prime of youth... Alas, I did not live to see the happy day of my wedding and my dreams did not come true. My beloved Simon died like a rose that withers away. The other face reads: How can those alive mourn over Simon's death? The tree of my poor life dried up while in bloom. May you who read this remember Badalians in your prayers. May he be welcomed in heaven in his afterlife.

One of the narrow sides of the tombstones reads: Born on 2. 14. 1885, [he] died on 2. 17. 1899.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

BAGHDASARIANTS (EVETRANANK KOTKUNK, PICHUNK)

3 lines in the Armenian original incised into a rectangular tombstone (103 x 30 centimetres):

Այս է տապան Պաղդասարանց | Վանեսի կին՝ Գուլի Զաքարեանը, / վխ. 1905:

transl.: In this grave reposes Paghdasarants Vanes' wife Guli Zakarian. [She] died in 1905.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

BARSEGHIANIS

3 lines in the Armenian original engraved on a tombstone (165 x 35 x 57 centimetres):

Այս է տապան Բարսեղանց Օվանեսի որդի Սարդիրոսին, վխ. 1880:

transl.: In this grave reposes Barseghants Ovanes' son Martiros. [He] died in 1880.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

BEKNAZARIANTS

4 lines in the Armenian original carved on a white marble tombstone (115 x 23 x 60 centimetres) whose sides bear simple, rope-shaped reliefs:

Ի տապանի աստ ամփոփի մարմին | Միքայելի Բեկնազարեանց 30 ամեայ | հասակի հանդիպեց մահն անգութ | եւ խլեաց զխի յաստի կենաց, 8. 11. 1882 ամի:

transl.: In this grave repose the remains of Michael Beknazariants [who] met with cruel death at the age of 30 and lost his life on 8. 11. 1882.

The Armenian original published in: 1996, No. 1, p. 6.

BNICHIANIS (BANUCHIANIS)

2 lines in the Armenian original engraved on a coffin-shaped tombstone:

Այս է տապան Ստեփանի Սկրտիչեան | Բնիչեանց, 35 ամայ վխ. 1898 թ.:

transl.: In this grave reposes Stepan Mkrtchian Bnichiants [who] died at the age of 35 in 1898.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

CHILINKARIANTS

3 lines in the Armenian original engraved on a tombstone (150 x 55 x 35 centimetres):

Այս է տապանն մ(ա)հտ(ե)սի Սկրտչին, / որ է որդի՝ Այվազեան / Չիլինկարեանց, վախ. 1890 ամի:

transl.: In this grave reposes Mahtesy Mkrtich, who is the son of Ayyazian Chilinkariants. Died in 1890.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original incised into a tombstone (152 x 50 x 40 centimetres):

Այս է տապանն Չիլինկարեանց / մ(ա)հտ(ե)-սի Սկրտչի կողակից՝ / Թումարին, վախ. 1899 ամի:

transl.: In this grave reposes Mahtesy Mkrtich Chilinkariants' wife Tumar [who] died in the year 1899.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

CHOPURIANTS

3 lines in the Armenian original carved on a white marble tombstone (78 x 22 x 42 centimetres):

Ի տապանն Չոփուռանց / Ալեքսանթրի որդի / Սկրտչին, վխ. 1872 ամի:

transl.: In this grave reposes Alexandre Chopuriants' son Mkrtich [who] died in the year 1872.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

12 lines in the Armenian original engraved on a white marble tombstone (78 x 22 x 42 centimetres):

Խաչհանգիստ Չոփուռեանց Եսայեան Սիքայելի, / որ գեղանի յոյժ քաղցրաբան երիտասարդ սիրելի / մանուկ տիօք ի տար աշխարհ լցեալ հասակ նազելի, / սա գայ ի տուն մխիթարել զայրի մայր իւր եղկելի / մտեալ շաւիղ այս կենաց, ըմպել բաժակ վառ սիրոյ / ընդ սիրելոյդ սրտի իւրոյ սիրահեզիկ հէք դշխոյ / խորշակ մահու անգթաբար փչէ ի սա յոյժ փութով / յանմխիթար ի սուգ թախիժ ազգ ընտանի մատնելով: / Ծնաւ ի 1870 ամի / վախճանեցաւ / 9-ն յունիսի / 1900 ամի:

transl.: In this grave reposes Michael Chopuriants Yesayan, a handsome young man, who yielded up his spirit in the prime of life. ... He enjoyed the blessings of true love with his sweetheart until the cruel, untimely death took his life away, leaving his kinsfolk in great grief and mourning. Born in the year 1870, he died on 9 June 1900.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

DALLAKIANTS

4 lines in the Armenian original engraved on a tombstone (145 x 65 x 40 centimetres):

Այս է տապանն / Յոհանի որդի՝ / Գալլաք Աւազի, 1831:

transl.: In this grave reposes Ohan's son, barber Avag, 1831.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

5 lines in the Armenian original carved on a tombstone (140 x 55 x 35 centimetres):

Այս է տապանն / Գալլաք Աւազի որդի՝ / Յովհաննիսի / 1839:

transl.: In this grave reposes barber Avag's son Hovhannes, 1839.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

7 lines in the Armenian original engraved on a tombstone (145 x 60 x 35 centimetres):

Այս է տապանն Յովհաննիսի / որդի՝ յանգեալ Տ(է)ր / Գրիգորի, / ՌՄՂ (1841) ք(վի)ն:

transl.: In this grave reposes Hovhannes' son Father Grigor [who died] in the year 1841.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

DANIELIANTS

3 lines in the Armenian original incised into a tombstone (182 x 48 centimetres):

Այս է տապանն Գանելանց / Պողոսի որդի Տատին, 1876:

transl.: In this grave reposes Danelants Poghos' son Tat, 1876.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

3 lines in the Armenian original engraved on a white marble tombstone (70 x 21 x 35 centimetres):

Այս է տապանն Գանիելեանց / Գրիգորի որդի՝ Արդէմին, 5 ամայ: / (Սյուս երեսին)՝ Վախ. 1910 ք.:

transl.: In this grave reposes Grigor Danieliants' son Artem [who died] at the age of 5. The other face reads: Died in 1910.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

DATUNTS (TATUNTS)

3 lines in the Armenian original carved on a tombstone (135 x 50 x 35 centimetres):

Այս է շիրիմ Գատունց / Յակոբի որդի՝ Ստեփանին, / 1883 ամի:

transl.: In this grave reposes Hakob Datunts' son Stepan, 1883.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

3 lines in the Armenian original incised into a tombstone (145 x 55 x 30 centimetres):

Այս է շիրիս Տատունց / Յոսէփի կողակից
Սարթաղին, վի. 1898 ամի:

transl.: In this grave reposes Tatunts Hosep's spouse Maktagh [who] died in the year 1898.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

DONUNTS (TONUNTS)

3 lines in the Armenian original engraved on a rectangular tombstone (162 x 40 x 43 centimetres):

Այս է տապան Դոնունց / Ստեփանի որդի
Դանէլին / վի. 8. 3. 1893 ամի:

transl.: In this grave reposes Stepan Donunts' son Danel [who] died on 8. 3. 1893.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

3 lines in the Armenian original carved on a tombstone (160 x 65 x 38 centimetres):

Այս է տապան Դոնունց / Սարգսի որդի Գա-
լուստին, վախճանեց 1872:

transl.: In this grave reposes Sargis Donunts' son Galust [who] died in 1872.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

GABRIELIANTS

2 lines in the Armenian original incised into a white marble tombstone (143 x 55 x 40 centimetres):

Այս տապան Գարրիէլանց Գուկասի / որդի
Աւարին, 18 ամաց վի. 10. 13. 1911 թ.:

transl.: In this grave reposes Ghukas Gabrielants' son Avag [who] died at the age of 18 on 10. 13. 1911.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

GEVORGIANTS

5 lines in the Armenian original carved on a white marble tombstone (150 x 38 x 40 centimetres) with a trihedral upper part:

Այս է տապան Մէջլումի, որ է որդի Աղէք-
սա/նորի՝ մահտեսի Գէորգեանց, վախճանե-
ցաւ 1811 ամի: / (Մյուս երեսին)՝ Աստ ես ամփո-
փի մարմին՝ Աղէքսանորի, որ է հայր Մէ/ժլումի
եւ որդի մահտեսի Գէորգի, վճիռ մահուն / եղեւ
1866 ամի:

transl.: In this grave reposes Mahtesy Alexandre Gevorgiants' son Mejlum [who] died in the year 1811. The other face reads: Here I buried the remains of Alexandre, who is Mezhlum's father and Mahtesy Gevorg's son. He died in the year 1866.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

5 lines in the Armenian original engraved on a tombstone (145 x 48 x 30 centimetres):

Այս է տապան / Սարգսի որդի / մահտեսի /
Գէորգին / վի. 1863 ամի:

transl.: In this grave reposes Sargis' son, Mahtesy Gevorg [who] died in the year 1863.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

3 lines in the Armenian original carved on a tombstone (106 x 36 x 40 centimetres):

Մահտեսի Խիկար / մահտեսի Գէորգեանց /
(մյուս երեսին) / 1830-1902:

transl.: Mahtesy Khikar. Mahtesy Gevorgiants. The other face reads: 1830 to 1902.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

3 lines in the Armenian original incised into a white marble tombstone (132 x 30 x 60 centimetres):

Այս է տապան Պողոսի / Գէորգեանց, 70 ա-
մաց հասակի / վախճան 1895 ամի, 2-ն մայիսի:

transl.: In this grave reposes Poghos Gevorgiants [who] died at the age of 70 on 2 May 1895.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

4 lines in the Armenian original carved on a white marble tombstone (138 x 32 x 55 centimetres):

Այս է տապան Մայանի, որ է կին՝ / Գէոր-
գեանց Կարաբեղի, / վախճան 11. 6. 1895 ամի:
/ (մյուս երեսին)՝ Կարդացողին խնդրեմ ասէ
Ա(ստուա)ծ ողորմի:

transl.: In this grave reposes Mayan, who is Karapet Gevorgiants' wife. [She] died on 11. 6. 1895. The other face reads: May those who read this pray for her.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

2 lines in the Armenian original engraved on a white marble tombstone (134 x 35 x 50 centimetres):

Այս է տապան Գէորգեանց Կարաբեղի /
կին՝ Սուլթանի, ծ. 1860 թ., վի. 19... թ.:

transl.: In this grave reposes Karapet Gevorgiants' wife Sultan. Born in 1860, she died in 19...

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

3 lines in the Armenian original carved on a white marble tombstone (136 x 31 x 62 centimetres):

Այս է տապան Գէորգեանց / Պողոսի կողա-
կից՝ Շողակաթին, / վախճան 1902 ամի: / (մյուս
երեսին)՝ Կարդացողին խնդրեմ ասէ Ա(ս-
տուա)ծ ողորմի:

transl.: In this grave reposes Poghos Gevorgiants' spouse Shoghakat [who] died in the year 1902. The other face reads: May those who read this pray for her.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

4 lines in the Armenian original engraved on a white marble tombstone (137 x 32 x 60 centimetres):

Այս է տապան Գէորգանց Յոհաննէսի / որ-
դի Միքաէլին, 20 ամաց վախճանեցաւ 1. 6.
1903 ամի: | (Մյուս երեսին)՝ Կարդացողն ասէ
Ա(ստուա)ծ որդւմի:

*transl.: In this grave reposes Hovhannes Ge-
vorgiants' son Michael [who] died at the age of 20
on 1. 6. 1903. The other face reads: May those
who read this pray for him.*

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

GHAVALANTS

Engraved on a rectangular tombstone (175 x 58 x 33 centime-
tres):

Այս է տապան Գալալ Սկրտչի / ...:

transl.: In this grave reposes Ghaval Mkrtych...

The Armenian original published in: "Gardmank," 1996, No.
2, p. 14.

3 lines in the Armenian original carved on a tombstone (145 x 60
x 35 centimetres):

Այս է տապան Գալալանց / Չաքարի որդի՝
Գրիգորին, ծնաւ 1861, վիւ. 1881:

*transl.: In this grave reposes Zakar Ghava-
lants' son Grigor. Born in 1861, he died in 1881.*

The Armenian original published in: "Gardmank," 1996, No.
2, p. 14.

GHULUNTS

6 lines in the Armenian original engraved on a rectangular tomb-
stone (180 x 68 x 34 centimetres):

Այս է դասպան / Բակրատին, / որ է որդի՝ Չի-
րա/վարթցի Յաթամ բէկի, / 1830:

*transl.: In this grave reposes Bakrat, who is the
son of Hatam Bey from Jirapart, 1830.*

The Armenian original published in: "Gardmank," 1996, No. 2,
p. 14.

Note: 'Jirapart' is a distorted version of the toponym of 'Jra-
berd.'

5 lines in the Armenian original incised into a tombstone of
porous pumice (150 x 54 x 35 centimetres):

Այս է դասպան Գուլունց / Արուս(իւն)ի որ-
դի՝ Եղին, / 1834:

*transl.: In this grave reposes Arutium Ghulunts'
son Yeghi, 1834.*

The Armenian original published in: "Gardmank," 1996, No. 2,
p. 14.

3 lines in the Armenian original carved on a violet tombstone
(150 x 43 x 25 centimetres):

Այս է տապան Գուլունց / Յարութիւնի որդի՝
մահա/տսի Սահակին, վիւ. 1893:

*transl.: In this grave reposes Harutium Ghu-
lunts' son, Mahtesy Sahak [who] died in 1893.*

The Armenian original published in: "Gardmank," 1996, No. 2,
p. 14.

3 lines in the Armenian original engraved on another violet
tombstone (148 x 43 x 30 centimetres):



BANANTS. A cross-stone found in the older part of the cemetery

Այս է տապան Գուլունց / Յարութիւնի որդի՝
մահ/տեսի Ս(ա)հակի կողակից՝ Սարեամին, /
1882:

*transl.: In this grave reposes Mariam, the
spouse of Harutium Ghulunts' son Mahtesy Sahak,
1882.*

The Armenian original published in: "Gardmank," 1996, No. 2,
p. 14.

3 lines in the Armenian original incised into a white marble
tombstone (57 x 14 x 38 centimetres):

Այս է տապան Գուլունց / Աւետիսի որդի
Համբար/ձումին, ծ. 1899, վիւ. 1900:

*transl.: In this grave reposes Avetis Ghulunts'
son Hambardzum. Born in 1899, he died in 1900.*

The Armenian original published in: "Gardmank," 1996, No.
2, p. 14.

2 lines in the Armenian original carved on a tombstone of porous
pumice (145 x 53 x 30 centimetres):

Այս է տապան Գուլունց / Գրիգորի որդի՝ Ե-
ղի, վիւ. 1900:

*transl.: In this grave reposes Grigor Ghulunts'
son Yeghi [who] died in 1900.*

The Armenian original published in: "Gardmank," 1996, No. 2,
p. 14.

2 lines in the Armenian original carved on a tombstone of porous
pumice (143 x 38 x 48 centimetres):

Այս է տապան Գուլունց Գրիգորի որդի /
Յովհաննէսի, վիւ. 1905 թ.:

*transl.: In this grave reposes Grigor Ghulunts'
son Hovhannes [who] died in 1905.*

The Armenian original published in: "Gardmank," 1996, No. 2,
p. 14.

6 lines in the Armenian original engraved on a white marble tombstone (142 x 31 x 58 centimetres):

Այս է տապան Ղուլունց Գրիգորի որդի /
Յարութիւնի, 66 ամաց վի. 1920 թ.: / (Մյուս ե-
րեսին)՝ Ննջիր աստ հանգիստ սիրելի հայրիկ /
թողնելով ինձ վերա՝ ձեր մեծ երախտիք, / փո-
խան երախտեացող շունեցա այլ բան / այս տա-
պան քարը առ քեզ ի նշան:

transl.: In this grave reposes Grigor Ghulunts' son Harutium [who] died at the age of 66 in 1920. The other face reads: Rest in peace, dear father. I am so very obliged to you. I could not thank you otherwise; so accept this gravestone in token of my gratitude to you.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

4 lines in the Armenian original carved on a white marble tombstone (138 x 28 x 54 centimetres):

Այս է տապան Ղուլունց Յարութիւնի կին՝
Հոռ/ումսիմի, 58 ամաց վի. 1922 թ.: / (Մյուս ե-
րեսին)՝ Որք պատահիք այս տապանի / ասէք
սմա՝ Տէրն ողորմի:

transl.: In this grave reposes Harutium Ghulunts' spouse Horumsim [who] died at the age of 58 in 1922. The other face reads: May those who come across this grave remember her in their prayers.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

3 lines in the Armenian original incised into a tombstone (70 x 20 x 40 centimetres):

Այս է տապան Ղուլունց Յար/ութիւնի որդի՝
Պողոսին, / վի. 1892 թ.:

transl.: In this grave reposes Harutium Ghulunts' son Poghos [who] died in 1892.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

3 lines in the Armenian original engraved on a tombstone of porous pumice (78 x 25 x 30 centimetres):

Այս է տապան Ղուլունց / Յարութիւնի որդի՝
Գրիգորին, ծ. 1898, վի. 1900 թ.

transl.: In this grave reposes Harutium Ghulunts' son Grigor. Born in 1898, he died in 1900.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

2 lines in the Armenian original carved on a tombstone (73 x 20 x 40 centimetres):

Այս է տապան Ղուլունց Յարութիւնի
դուստր՝ Շողին, վի. 1896:

transl.: In this grave reposes Harutium Ghulunts' daughter Shogh [who] died in 1896.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

3 lines in the Armenian original carved on a tombstone (66 x 23 x 38 centimetres):

Այս է տապան Ղուլունց Յար/ութիւնի
դուստր՝ Սըհարին, / վի. 1912 թ.:

transl.: In this grave reposes Harutium Ghulunts' daughter Sehar [who] died in 1912.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

GRIGORIANTS

4 lines in the Armenian original incised into a white marble tombstone (154 x 28 x 50 centimetres):

Այս է հանգիստ Աթանեսի Բարսեղեան, / որ
ի տոհմէն՝ Գրիգորեանց, աստէն էառ / զիր
վախճան յախտենից կենաց յուսով / աստէն
նընջէ անօջ թնով, 1816, ի 10 հոկտեմբերի:

transl.: In this grave lies Atanes Barseghian, who is from the family of the Grigorians. ...departed to God on 10 October 1816 and reposes here in sweet eternal sleep.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

4 lines in the Armenian original carved on a tombstone (140 x 65 x 35 centimetres):

Այս է տապան մահտեսի / Սարգսի որդի
Ղազարին, / մօրն՝ Եփրեմին, / 1833:

transl.: In this grave repose Mahtesy Sargis' son Ghazar and his mother Yeprem, 1833.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

9 lines in the Armenian original carved on a tombstone (143 x 60 x 40 centimetres):

1846 / Այս է տապան / մահտեսի Սարգսի
որդի՝ / Սկրտչի կողակից Եղի/սարեթի, որ է /
դուստր Գանի/էլի եւ Նազլ/խանի:

transl.: 1846. In this grave reposes Yeghisabet, who is the spouse of Mahtesy Sargis' son Mkrtich and the daughter of Daniel and Nazelkhan.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

2 lines in the Armenian original engraved on a tombstone (158 x 60 x 35 centimetres):

Այս է տապան Գրիգորի որդի / մահտեսի
Սարգսին, վիճն. 8. 10. 1857 ամի:

transl.: In this grave reposes Grigor's son, Mahtesy Sargis [who] died on 8. 10. 1857.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

3 lines in the Armenian original carved on a tombstone (155 x 50 x 35 centimetres):

Այս է տապան Գրիգորա/նց Գալուստի որդի՝
Սարգսին, վիճն. 5. 21. 1873 ամի:

transl.: In this grave reposes Galust Grigorians' son Sargis [who] died on 5. 21. 1873.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

3 lines in the Armenian original incised into a rectangular tombstone (135 x 52 x 25 centimetres):

Այս է տապան Գրիգորանց / Ավագի որդի
Սաթևոսին, / վախճանեցա՝ 1875 ամի:

transl.: In this grave reposes Avag Grigorians' son Matevos [who] died in the year 1875.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

2 lines in the Armenian original carved on a tombstone (165 x 50 x 30 centimetres):

Այս է տապան Գրիգորեանց մահտեսի
Սարգսի/որդի՝ Պարսեղին, վրձն. 3. 1. 1880 ամի:
*transl.: In this grave reposes Mahtesy Sargis
Grigoriants' son Barsegh [who] died on 3. 1. 1880.*

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

2 lines in the Armenian original incised into a tombstone of porous pumice (150 x 53 x 40 centimetres):

Այս է տապան Գրիգորեանց Սեր/տչի կողա-
կից՝ Ճաիին, վր. 1882:

*transl.: In this grave reposes Mkrtich Grigor-
iants' spouse Jav [who] died in 1882.*

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

4 lines in the Armenian original engraved on a tree sculpted of white marble:

Մահարձան Ալ/ազի Սերտչեան | Գրիգո-
րեանցն | ծն. 1854 ամի, վախ. 1882 թ.:

*transl.: This funerary memorial [stands in
memory of] Avag Mkrtchian Grigoriants. Born in
the year 1854, he died in 1882.*

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

3 lines in the Armenian original carved on a tombstone (87 x 27 x 35 centimetres):

Այս է տապան Գրիգորեանց | Գրիգորի
դուստր Շողագաթին | ծնաւ 1861 ամի, վր. 1885:

*transl.: In this grave reposes Grigorants Gri-
gor's daughter Shoghakat. Born in the year 1861,
she died in 1885.*

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

4 lines in the Armenian original carved on a white marble tombstone (48 x 22 x 36 centimetres):

Այս է տապան Գրիգորեանց Գրիգորի
դուստր՝ Նոր/ընձին, 11. 10. 1888:

*transl.: In this grave reposes Grigorants
Grigor's daughter Norendzi, 11. 10. 1888.*

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

2 lines in the Armenian original engraved on a tombstone of porous pumice (166 x 55 x 32 centimetres):

Այս է տապան Գրիգորեանց մահտեսի
Սարգսի որդի՝ Սերտչին, վր. 1889:

*transl.: In this grave reposes Mahtesy Sargis
Grigoriants' son Mkrtich [who] died in 1889.*

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

2 lines in the Armenian original incised into a white marble tombstone (63 x 28 x 22 centimetres):

Մազթաղ Իվանի Գրիգորեանց, վր. 1902 թ.:

*transl.: Magtagh Ivan Grigoriants. Died
in 1902.*

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

3 lines in the Armenian original carved on a tombstone (104 x 28 centimetres) part of which is buried under the earth:

Այս է տապան Գրիգորեանց | Գրիգորի կո-
ղակից Մաթթ/աղին, վախճանվեցավ 1904:

*transl.: In this grave reposes Grigorants Gri-
gor's spouse Maktagh [who] died in 1904.*

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

3 lines in the Armenian original engraved on a tombstone (113 x 34 centimetres) with a trihedral upper part (it is partially buried under the earth):

Այս է տապան Գրիգորեանց | Մաթեոսի որդի
Գրիգորին, | վախճանվեցավ 1904:

*transl.: In this grave reposes Grigorants
Mateos' son Grigor [who] died in 1904.*

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

2 lines in the Armenian original incised into a white marble tombstone (115 x 32 x 55 centimetres):

Այս է տապան Գրիգորեանց Հանեսի | վորդի
Իվանի, վր. 1918 թ.:

*transl.: In this grave reposes Grigorants
Hanes' son Ivan [who] died in 1918.*

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

5 lines in the Armenian original carved on a white marble tombstone (122 x 28 x 55 centimetres):

Այս է տապան Գրիգորեանց | Իվանի վորդի
Գրիգորի | վր. 1918 թ.: | (Մյուս երեսին)՝ Սոնիչ-
կա Իվանի Գրիգորեանց, վր. 1918 թ.:

*transl.: In this grave reposes Grigorants Ivan's
son Grigor [who] died in 1918. The other face
reads: Sonichka Ivan Grigoriants. Died in 1918 .*

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

GULUNTS

3 lines in the Armenian original engraved on a tombstone (170 x 55 x 35 centimetres):

Այս է տ(ա)պ(ա)ն | Գոլին, թ(վ)ն Ռ/ճԿԶ
(1717) էր:

*transl.: In this grave reposes Gol, in the year
1717.*

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

5 lines in the Armenian original carved on a tombstone (168 x 42 x 62 centimetres):

Եկի աշխարհ տեսայ ամենն ունայն է, վեր-
ջին օրս չի | իմացայ ինչ ծայն է, Գալուստ Պո-
ղոսեան Գիւլի/եանց, նոր իմացայ, որ փրկիչս՝
Սստուած միեսայն է: | (Մյուս երեսին)՝ 32 ամաց
վր. 4. 4. 1889 ամի, Սստուած հոգին | լուսաւո-
րեացի, ամէն:

*transl.: When I was born I saw that everything was
meaningless. On my last day I heard some unfamiliar*

voice and only then did I, Galust Poghossian Gyuliants, learn that my only saviour was God. The other face reads: **Died at the age of 32 on 4. 4. 1889.** May he rest in peace. Amen.

The Armenian original published in: "Gardmank," 1996, No. 1, p. 6.

9 lines in the Armenian original incised into a white marble tombstone (140 x 24 x 58 centimetres):

Էյ՝ անցաւոր, կա՛ց քեզ պատմեմ լալազին
ակս | անգութ ցաւը սրտումս թողեց իմ փա-
փազս | ծնողք իմ եւ որդիք անգին, ա՛խ Մես-
րոք՝ ամուսին | ո՛հ չըմոռանաք խնդրեմ ձեր
խեղճ Գշխտին: | (Մյուս երեսին)՝ Մնաք բարեաւ
ծանոթ-անծանոթ ես զնացի | որդիքս կաթնա-
կեր ալոց սպաստան թողեցի: | Գշխտն եմ ան-
մոռանալի, կին՝ Մեսրոք Գիլեանցի, | յիշեցէք
խնդրեմ Գշխուս, Ա(ստուա)ծ ողորմեսցի, | ծնդ.
1871 ամի հոգ. 1, վիս. 1899 ամի 25 յնվր.:

transl.: You, that are a passer-by, stop for a moment and listen to my sorrowful story. The bitter pain tore me away from my parents, my precious children and my husband Mesrop. Oh, please, do not forget your poor Dshkho! The other face reads: Adieu to everybody! I am departing from this world, consigning my sucklings to others' care. I am unforgettable Dshkho, the wife of Mesrop Giliants. Please, remember me in your prayers. Born on 1 October 1871, I died on 25 January 1899.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

3 lines in the Armenian original carved on a tombstone (145 x 35 x 50 centimetres):

Այս է տապան Գուլունց Սարգսի | զին՝
Վարթին, ծնդ. 1846, վիս. 12. 25. 1886 | քառա-
մեալ ծաղգիս անցնողը յիշէք Ա(ստուա)ծ ողոր-
մի:

transl.: In this grave reposes Gulunts Sargis' wife Vard. Born in 1846, she died on 12. 25. 1886. May you, passers-by, pray for this flower that withered away. May she rest in peace.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

4 lines in the Armenian original incised into a tombstone (150 x 60 x 30 centimetres):

Այս է տապան | Մեսրոպին, որ է | որդի՝ Պո-
ղոսին, թվ(ին) ՌՄԾ (1801):

transl.: In this grave reposes Mesrop, who is the son of Poghos, in the year 1801.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

ՀԱԿՈԲԻԱՆՏՆԵՐ

4 lines in the Armenian original incised into a tombstone (155 x 35 x 65 centimetres):

Արձան մահու ըՍտեփաննուսի եւ քա-
րե/պաշտ յոյժ գովելի, ազգ՝ Յակոբեանց | Ղա-
զարեանի, վաղձան հասեալ աստէն | տընի,
թվ(ին) ՌՄՀԶ (1827):

transl.: This funerary memorial [stands in memory of] pious believer Stepanos from the family of the Hakobiants Ghazarian. He died [and] was buried here in the year 1827.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

2 lines in the Armenian original carved on a tombstone of porous pumice (125 x 40 x 40 centimetres):

Այս է տապան Յակոբեանց Օհանի | որդի՝
Գրիգորի, վիս. 11. 8. 1868 ամի:

transl.: In this grave reposes Ohan Hakobian's son Grigor [who] died on 11. 8. 1868.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

Engraved on a tombstone of white marble (160 x 48 x 65 centimetres):

Այս է տապան Աւագ Պողոսեան Տէր Յա-
կովբեանց, ծնունդ եղաւ 1852 ամի 15-ին դեկ-
տեմ. | վախճանեալ 1883 ամի 16-ն փետրվարի:
| (Մյուս երեսին)՝ Կարթացողին խնդրեմ ասէ |
Աստուած ողորմի:

transl.: In this grave reposes Avag Poghossian Ter-Hakobiants. Born on 15 December 1852, he died on 16 February 1883. The other face reads: May those who read this remember him in their prayers.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

ՀՈՎՀԱՆՆԻՍԻԱՆՏՆԵՐ

A bilingual (Armenian and Russian) epitaph carved on a tombstone (165 x 34 x 69 centimetres) of white marble (4 lines in both languages):

Այստեղ հանգչում է կողբիսկան | ռեգիստ-
րատոր բժիշկի աւագ փերշիլ՝ | Եգոր Գրիգոր-
եան Յովհաննիսեանի աճիւնը, | ծ. 13 սեպ-
տեմբերի 1841 թ., վիս. 14 յունիսի 1906 թ.:

transl.: In this grave reposes registrar and doctor's chief assistant Yegor Grigorian Hovhannissian. Born on 13 September 1841, he died on 14 June 1906.

The other side of the gravestone bears the Russian translation of the same epitaph: Здесь покоится прахь медицинского | старшего коллежского регистратора | Егора Григорьевича Оганезова, | род. 13 сентября 1841 г., сконч. 14 июня 1906 г.:

Published in: "Gardmank," 1996, No. 2, p. 14.

Note: In 1887 Yegor Hovhannissians founded a college in Banants in memory of his prematurely dead son Alexandre ("Nardar," 1887, No. 113, p. 3). In 1888 a Patriarchal bull approved his membership of the Board of Trustees of that institution ("Ararat," 1888, p. 129).

6 lines in the Armenian original engraved on a tombstone (173 x 40 x 58 centimetres) of yellowish limestone:

Նայեցէք առ իս եւ մտաբերեցէք. ես եմ՝ Ա-
ղէքսանդր բժիշկ / Եգորեան Յոհաննէսեանցն,
որ դեռ ծաղկէի գեմնազեան ուսմամբ / ի ժամ
աւարտման նորա Տէր մեր հրաւիրեաց առ
ինքն ի փառաբանութիւն: / (Մյուս երեսին)՝ քա-
նի տեսան եկի յաշխարհ 2-ն նոյեմբերի 1865
ամի / եւ ննջիմ աստ յուսով յարութեան 12-ին
յուլիսի 1885 ամի: / Անմոռանալի ձեր ընկեր Ա-
ղէքսանդր Յոհաննէսեանցի:

*transl.: Please, look at my grave and remember
me: I am Alexandre Yegorian Hovhannissiants. I
was still a student in the gymnasium and was
about to complete my studies when the Lord called
me to heaven. The other face reads: ...came to this
world on 2 November 1865 and repose here hop-
ing for resurrection on 12 July 1885. Your unfor-
gettable friend Alexandre Hovhannissiants.*

The Armenian original published in: "Gardmank," 1996, No. 2,
p. 14.

2 lines in the Armenian original carved on a rectangular rosy
tombstone (150 x 32 x 40 centimetres):

Այս է տապան Ստեփան Գրիգորեան /
Յուաննէսեանցի կին՝ Մաքթաղին, ք(վին) 1867:
*transl.: In this grave reposes Stepan Grigorian
Hovhannissiants' wife Maktagh, in the year 1867.*

The Armenian original published in: "Gardmank," 1996, No. 2,
p. 14.

3 lines in the Armenian original engraved on a white marble
tombstone (160 x 70 x 45 centimetres):

Քաջ երիտասարդ Կոստանդին / Ստեփա-
նեան Յովհաննիսեանց / 1881-1904:

*transl.: Valorous youth Kostandin Stepanian
Hovhannissiants. 1881 to 1904.*

The Armenian original published in: "Gardmank," 1996, No. 2,
p. 14.

3 lines in the Armenian original incised into a white marble
tombstone (67 x 16 x 43 centimetres):

Այս է տապան Սերգի Յովհաննէսեան Յո-
հաննէսեանց, / 1902:

*transl.: In this grave reposes Sergi Hovhannis-
sian Hovhannissiants, 1902.*

The Armenian original published in: "Gardmank," 1996, No. 2,
p. 14.

2 lines in the Armenian original engraved on a tombstone of
porous pumice (72 x 18 x 36 centimetres):

Չաքար Վիրաբեան Յովհաննէսեանց, վիս.
1879 թ.:

*transl.: Zakar Virabian Hovhannissiants. Died
in 1879.*

The Armenian original published in: "Gardmank," 1996, No. 2,
p. 14.

3 lines in the Armenian original carved on a tombstone of porous
pumice (49 x 19 x 36 centimetres):

Միքայել Վիրաբեան Յովհաննէսեանց, /
վիս. 1884 թ.:

*transl.: Michael Virabian Hovhannissiants.
Died in 1884.*

The Armenian original published in: "Gardmank," 1996, No. 2,
p. 14.

HRAPETANTS (VARUNTS)

2 lines in the Armenian original incised into a tombstone (147 x
25 x 50 centimetres):

Այս է տապան Հրապետանց Ղիլի / որդի՝
Սկրտիչին, վախ. 12. 21. 1818 ամի:

*transl.: In this grave reposes Hrapetants Ghil's
son Mkrtich [who] died on 12. 21. 1818.*

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

JALLADIANTS

2 lines in the Armenian original engraved on a rectangular tomb-
stone (160 x 55 x 40 centimetres):

Այս է տապան Անդրեասի Ստեփանեան /
Չալլաղեանց, վիս. 1894:

*transl.: In this grave reposes Andreas Stepan-
ian Jalladiants [who] died in 1894.*

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

2 lines in the Armenian original carved on a white marble tomb-
stone (144 x 62 x 32 centimetres):

Այս է տապան Գրիգորի Յարութիւնեան /
Ճալլաղեանց, 96 ամաց վիս. 1912 թ.

*transl.: In this grave reposes Grigor Harutiun-
ian Jalladiants [who] died at the age of 96 in
1912.*

The Armenian original published in: "Gardmank," 1996, No. 3,
p. 14.

2 lines in the Armenian original incised into a white marble
tombstone (92 x 21 centimetres):

Այս է տապան Սիմոնի Սարգիսեան / Չալ-
լաղեանց, վիս. 1913 թ.:

*transl.: In this grave reposes Simon Sargissian
Jalladiants [who] died in 1913.*

The Armenian original published in: "Gardmank," 1996, No.
3, p. 14.

A single line in the Armenian original carved on a white marble
tombstone (155 x 65 x 21 centimetres):

Չալլաղեանց Գրիգորի կին՝ Թանկի, 2. 3.
1917:

transl.: Jalladants Grigor's wife Tank, 2. 3. 1917.

The Armenian original published in: "Gardmank," 1996, No. 3,
p. 14.

2 lines in the Armenian original incised into a white marble
tombstone (70 x 20 x 36 centimetres):

Սիրանուշ Հովհաննիսի / Չալլաղեան, 1 ա-
մաց վիս. 1923 թ.:

*transl.: Siranush Hovhannes Jalladian. Died in
her first year in 1923.*

The Armenian original published in: "Gardmank," 1996, No. 3,
p. 14.

KHALIPIANTS

2 lines in the Armenian original carved on a coffin-shaped marble tombstone (142 x 39 x 61 centimetres):

Այս է տապան Խալիպեանց Ստեփանի /
որդի՝ Պողոսին, վախճան 1895 թ.:

transl.: In this grave reposes Stepan Khalipants' son Poghos [who] died in 1895.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

Note: A chapel located in Banants, Khelpants Khach, is called after the family of the Khalipiants.

2 lines in the Armenian original engraved on a rectangular tombstone (110 x 42 centimetres):

Խալիպեանց կույս / Մայանի. 98 ամսայ վիս.
1901 թ.:

transl.: [In memory of] virgin Mayan Khalipiants [who] died at the age of 98 in 1901.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

2 lines in the Armenian original carved on a coffin-shaped white marble tombstone (134 x 32 x 58 centimetres):

Այս է տապան Խալիպեանց Պողոսի / կին՝
Վարթին, վախճան 1903 թ.:

transl.: In this grave reposes Poghos Khalipiants' wife Vart [who] died in 1903.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

Incised into a tombstone of yellowish limestone (67 x 39 x 27 centimetres):

Այս է տապան զանձակեցի / Յարութի մահ-
տեսի Բալաղեանի դուստր / (մյուս երեսին)՝
Հրիմսիմէին, ծննալ 3. 30. 1882, / վախճանալ
1889 ամի, սեպտեմբերի 11-ին:

transl.: In this grave reposes the daughter of Gandzak inhabitant, Mahtesy Harut Balaghian. The other face reads: To Hripsime [who was] born on 3. 30. 1882 and died on 11 September 1889.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

3 lines in the Armenian original engraved on a rectangular tombstone of limestone (140 x 30 x 60 centimetres):

Այս է հանգիստ Ստեփանի Պողոսեան, որ ի
տոհմէն մահտեսի Բասեանցէն, ծնաւ 1866, վիս.
1. 11. 1898:

transl.: In this grave reposes Stepan Poghosian, who is from the family of Mahtesy Basiants. Born in 1866, he died on 1. 11. 1898.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

KOSTUNTS

4 lines in the Armenian original incised into a tombstone (140 x 60 x 20 centimetres):

Քոստունց. / այս է տապան / Քոստունց Տէր /
Մակուչ(ի)ն, թվ(ի)ն / (Ռ)ՄԵ (1791):

transl.: Kostunts. In this grave reposes Father Makuch Kostunts, in the year 1791.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

5 lines in the Armenian original engraved on a tombstone (147 x 50 x 65 centimetres):

Այս է տապան / Քոստունց Տէր / Սկրտչի որ-
դի՝ / Պողոսին, / 1847:

transl.: In this grave reposes Priest Mkrtich Kostunts' son Poghos, 1847.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original carved on a tombstone (54 x 19 x 40 centimetres):

Այս է տապան Քոստունց Ապրհամի որդի /
(մյուս երեսին) Գրիգորին, վիս. 1814:

transl.: In this grave reposes Aprham Kostunts' son (on the other face) Grigor [who] died in 1814.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

4 lines in the Armenian original incised into a tombstone (51 x 17 x 37 centimetres):

Այս է տապան / Քոստունց Յոհաննէսի / որ-
դի՝ Սեխակին, / ծն. 1898, վիս. 1900:

transl.: In this grave reposes Hovhannes Kostunts' son Mekhak. Born in 1898, he died in 1900.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

KURJUNTS (GYURJUNTS)

3 lines in the Armenian original engraved on a tombstone (130 x 44 x 30 centimetres):

Այս է տապան Կուրճունց / Սկրտչի որդի՝ /
Կարապետին, վիս. 1891:

transl.: In this grave reposes Mkrtich Kurjunts' son Karapet [who] died in 1891.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

3 lines in the Armenian original incised into a tombstone (175 x 44 x 32 centimetres):

Այս է տապան Կուրճունց / Կարապետի կո-
ղակից՝ / Սաբետին, 1891:

transl.: In this grave reposes Karapet Kurjunts' spouse Sabet, 1891.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

2 lines in the Armenian original engraved on a white marble tombstone (160 x 60 x 40 centimetres):

Այս է տապան Կուրճունց Ապրհամի որդի /
անժողարար Գրիգորին, 45 ամսաց վիս. 189...
ամի:

transl.: In this grave reposes Aprham Kurjunts' son, ... Grigor [who] died at the age of 45 in 189...

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

MANUSHAKIANTS

2 lines in the Armenian original incised into a white marble tombstone (170 x 65 x 50 centimetres):

Այս է տապան Խաչատուրի | Մանուշակեանց, վի. 1876 թ.:

transl.: In this grave reposes Khachatur Manushakiants [who] died in 1876.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

2 lines in the Armenian original carved on a rectangular tombstone (122 x 39 x 22 centimetres):

Մանուշակեանց Հանէսի | կին՝ Մարանոսի, վի. 1887:

transl.: [In this grave reposes] Hanes Manushakiants' wife Maranos [who] died in 1887.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

2 lines in the Armenian original engraved on a rectangular tombstone (106 x 30 x 43 centimetres):

Մանուշակեանց Պողոսի | կին՝ Ազիզի, վի. 1892:

transl.: [In this grave reposes] Poghos Manushakiants' wife Aziz [who] died in 1892.

Published for the first time.

2 lines in the Armenian original incised into a tombstone (108 x 30 x 40 centimetres):

Հանէս Պողոսեան | Մանուշակեանց, վի. 1910:
transl.: Hanes Poghossian Manushakiants. Died in 1910.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

MELIK-ISRAYELIANTS

6 lines in the Armenian original carved on a tombstone of porous pumice (165 x 54 x 27 centimetres):

Այս է տապան | Մելիք-Իսրայելեանց ... | ... յերիք, վախճանեցաւ, 1870:

transl.: In this grave reposes Melik-Israyelians ... [who] died in 1870.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

5 lines in the Armenian original engraved on a tombstone of yellow limestone (150 x 47 x 63 centimetres):

Այս տապանի տակ ննջիմ յուսով | յարութեան Բրիստոսի գալստեամբ | Օհան Աւագեան Մելիք-Իսրայելեանց: | (նյու երեսին)՝ Ծնայ 1847 թ., վիսնց. 1883 թ., սպրեցի 36 տարի, | այս միջոցն Ա(ստուա)ծ ճանաչեցի, սասցէք Ա(ստուա)ծ ողորմի:

transl.: I repose in this grave hoping for resurrection upon the Advent. Ohan Avagian Melik-Israyelians. The other face reads: I was born in 1847

and died in 1883, having lived for 36 years. During this time I came to know God. May you pray for me.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

4 lines in the Armenian original carved on a tombstone of yellow limestone (47 x 20 x 40 centimetres):

Այս է տապան | Մելիք-Իսրայելեանց | (նյու երեսին)՝ Օհանի տուստր՝ | Գլխին, 1882 ամի:

transl.: In this grave reposes Melik-Israyelians. (on the other side) To Ohan's daughter Dshkho, in the year 1882.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

MELIK-MATEVOSSIANTS

4 lines in the Armenian original engraved on a white marble tombstone (143 x 68 x 32 centimetres):

Վիմիս տակ ամփոփի մարմինը կին՝ Սկրտչի | Մելիք-Մատթեոսեանցի Շողագաթի Ներսէսեանի, հանգիստ ունիւցաւ, ծնաւ 1831 ամի: | (նյու երեսին)՝ Վախճանեցաւ 1895 ամի, նոյ. 7-ն:

transl.: Beneath this [grave]stone repose the remains of Shoghakat Nersessian, the wife of Mkrtich Melik-Matevossiants. May you rest in eternal peace. Born in the year 1831. | The other face reads: She died on 7 November 1895.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

5 lines in the Armenian original engraved on a rectangular tombstone (140 x 47 x 30 centimetres):

Այս է տապան Մելիք-Մաթեոսեանց Յարութիւնի որդի | փոռնոյի Ղեւանդի, | վի. | 1882:

transl.: In this grave reposes Harutiun Melik-Matevossiants' son, ... Ghevand [who] died in 1882.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

2 lines in the Armenian original incised into a tombstone (175 x 57 x 30 centimetres):

Այս է տապան Մելիք Մաթեոսեանց | Միրզի կին՝ Վարթիւնի, վի. 1887 ամի:

transl.: In this grave reposes Mirz Melik-Matevossiants' wife Vart [who] died in the year 1887.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

2 lines in the Armenian original carved on a rectangular tombstone (113 x 30 x 35 centimetres):

Այս է տապան Մելիք-Մաթեոսեանց | Պողոսի որդի Յարութիւնի, վի. 5. 19. 1890:

transl.: In this grave reposes Poghos Melik-Matevossiants' son Harutiun [who] died on 5. 19. 1890.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

2 lines in the Armenian original engraved on a yellowish tombstone (74 x 21 x 26 centimetres):

Այս է տապան Մելիք-Մաթևոսանց / Պողոսի որդի Սկրտչին, վի. 5. 16. 1881:

transl.: In this grave reposes Poghos Melik-Matevossants' son Mkrtich [who] died on 5. 16. 1881.
The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

2 lines in the Armenian original incised into a tombstone (170 x 52 x 40 centimetres):

Այս է տապան Մելիք-Մաթևոսանց / Մաթևոսի կին՝ Խանումի, վի. 1892 ամի:

transl.: In this grave reposes Matevos Melik-Matevossants' wife Khanum [who] died in the year 1892.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

2 lines in the Armenian original engraved on a white marble tombstone (75 x 23 x 35 centimetres):

Սկրտչի Պողոսեան Մելիք-Մաթևոսանց, 10 ամաց վի. 1907:

transl.: Mkrtich Poghossian Melik-Matevossants. Died at the age of 10 in 1907.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

4 lines in the Armenian original carved on a white marble tombstone (128 x 25 x 37 centimetres):

Այս է տապան Մելիք-Մաթևոսանց / Պողոսի որդի Մամիկին: | (մյուս երեսին)՝ 26 ամաց վի. 3. 17. 1908 ամի, | կնդակամահ:

transl.: In this grave reposes Poghos Melik-Matevossants' son Mamik. The other face reads: Shot to death at the age of 26 on 3. 17. 1908.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

2 lines in the Armenian original incised into a white marble tombstone (138 x 31 x 40 centimetres):

Այս է տապան Մելիք-Մաթևոսանց Պողոսի / կին՝ Հրիսիմի, 56 ամաց վի. 1914 թ.:

transl.: In this grave reposes Poghos Melik-Matevossants' wife Hripsim [who] died at the age of 56 in 1914.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

2 lines in the Armenian original carved on a white marble tombstone (140 x 38 x 50 centimetres):

Այս է տապան Պողոսի Մաթևոսեան / Մելիք-Մաթևոսեանց, 75 ամաց վի. 1917 թ.

transl.: In this grave reposes Poghos Matevossian Melik-Matevossants [who] died at the age of 75 in 1917.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original engraved on a white marble tombstone (75 x 25 x 45 centimetres):

Մաթևոսեան Մամիկոն Արտեմի / 1918-1919: | (մյուս երեսին)՝ Մելիք-Մաթևոսեան:

transl.: Mamikon Artem Matevossian. 1918 to 1919. The other face reads: Melik-Matevossian.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

MELIK-TZATURIANTS

3 lines in the Armenian original incised into a coffin-shaped tombstone of white marble (164 x 42 x 68 centimetres):

Այս է տապան Գալուստ / Յարութիւնեան Մելիք-Ծատուրեանցի: | (մյուս երեսին)՝ 1826-1901:

transl.: In this grave reposes Galust Harutiunian Melik-Tzaturiants. The other face reads: 1826 to 1901.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

MIRZIANTS

3 lines in the Armenian original carved on a tombstone (148 x 29 x 40 centimetres):

Այս է տապան Մեռզեանց / Սարգսի տուստր՝ / Թագուհին, ի 1874 ամի:

transl.: In this grave reposes Sargis Merziant's daughter Taguhi, in the year 1874.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original carved on a tombstone (67 x 20 x 43 centimetres):

Այս է տապան Սիրզաեանց / Սկրտչի որդի՝ Արտեմին: | (մյուս երեսին)՝ Վիսն. 1. 11. 1886 ամի:

transl.: In this grave reposes Mkrtich Mirzayants' son Artem. The other face reads: [He] died on 1. 11. 1886.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

MONTUNTS

2 lines in the Armenian original incised into a rectangular violet tombstone (167 x 55 x 32 centimetres):

Այս է տապան Մոնթունց Սարգսի որդի՝ / Պետրոսին, վի. 11. 10. 1880 ամի:

transl.: In this grave reposes Sargis Montunts' son Petros [who] died on 11. 10. 1880.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original carved on a white marble tombstone (123 x 60 x 30 centimetres):

Այս է տապան Մոնթունց Անայի, որ է / դուստր՝ Սարգիս Բաղրամեանցի, ծնաւ | 1826 ամի, վախճանեցաւ 1889:

transl.: In this grave reposes Ana Montunts, who is the daughter of Sargis Baghramians. Born in the year 1826, she died in 1889.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

2 lines in the Armenian original engraved on a tombstone of yellow limestone (123 x 47 x 26 centimetres):

Այս է տապան Մոնթունց Պետրոսի / կին՝ Սարային, ծն. 1849-ին, վի. 1894:

transl.: In this grave reposes Petros Montunts' wife Sarah. Born in 1849, she died in 1894.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

MUKELIANTS (MICHAELIANTS)

7 lines in the Armenian original incised into a tombstone of yellow limestone (140 x 27 x 73 centimetres):

Այս է տապան Գանձակու նահանկի / Պանանց գուղա բնակիչ Յոհաննէ/սի որդի՝ Բէգլար Մուքէլեանց, / ողճանվեցաւ 11. 21. 1863 ամի: / (մյուս երեսին)՝ Ի տապանի աստ անփոփի մարմին Միքայէլեանց / Սարգսի, որ սպանմամբ վախճանեցաւ յոսոյս / թշնամեաց աստի բարձաւ, վիւ. 1877 ամի:

transl.: In this grave reposes Beglar Mukelians, the son of Hovhannes from Banants Village of Gandzak Province. He died on 11. 21. 1863.
The other face reads: *In this grave repose the remains of Sargis Michaeliants, who was killed by the mean enemy and departed from life in the year 1877.*

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

2 lines in the Armenian original engraved on a tombstone of porous pumice (142 x 39 x 30 centimetres):

Այս է տապան Միքայէլեանց Սարգսի կողակից՝ Խալլուին, վիւ. 9. 16. 1893 ամի:

transl.: In this grave reposes Sargis Michaeliants' spouse Khallu [who] died on 9. 16. 1893.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

4 lines in the Armenian original carved on a tombstone of porous pumice (72 x 20 x 52 centimetres):

Այս է տապան Չառի, / տատը՝ ըՍտեփան / Մուքէլեանցի, վիւ. / 4. 9. 1888:

transl.: In this grave reposes Stepan Mukelians' grandmother Zar [who] died on 4. 9. 1888.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original incised into a white marble tombstone (162 x 43 x 70 centimetres):

Այս է տապան Խաչատուր / Ղեւոնդեան Մուքէլեանցի, / 1841-1877:

transl.: In this grave reposes Khachatur Ghevondian Mukelians, 1841 to 1877.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

NADIRIANTS

4 lines in the Armenian original engraved on a tombstone (155 x 60 x 35 centimetres):

Այս է տապան / Նադիրանց / Տ(է)ր Գրիգորին, / թվ(ին) ՌՄԺ (1761):

transl.: In this grave reposes Father Grigor Nadirants, in the year 1761.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

5 lines in the Armenian original carved on a tombstone (140 x 55 x 25 centimetres):

Այս է տապան / Տ(է)ր Գրիգորի կողակից / Յեղնանին, / թվ(ին Ռ)ՄԽ(1791):

transl.: In this grave reposes Father Grigor's spouse Heghnan, in the year 1791.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original engraved on a tombstone (125 x 60 x 35 centimetres):

Այս է տապան Նադիրանց / Առուշանին, / վախ. 10. 5. 1816 ամի:

transl.: In this grave reposes Arushan Nadirants [who] departed to God on 10. 5. 1816.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original incised into a tombstone (135 x 45 x 30 centimetres):

Այս է տապան Առուշանի / կողակից Նադիրանց / Հերիքնազին, 1862:

transl.: In this grave reposes Arushan's spouse Heriknaz Nadirants, 1862.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original carved on a tombstone (127 x 47 x 40 centimetres):

Այս է տապան Սարգսի / կողակից՝ Նադիրանց / Սառային, 1866:

transl.: In this grave reposes Sargis' spouse Sarah Nadirants, 1866.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

NALBANDIANTS

2 lines in the Armenian original engraved on a rectangular tombstone (162 x 36 x 50 centimetres):

Այս է տապան Սապետի, որ է կին՝ / Պարսեղի Նալպանդեանց, վիւ. 1898 թ.:

transl.: In this grave reposes Sapet, who is Parsegh Nalbandiants' spouse. Died in 1898.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

NERKARARIANTS (NERKRARANTS)

2 lines in the Armenian original incised into a tombstone (144 x 27 x 45 centimetres):

Այս է տապան Նրկարարեանց Խաչատուրի / որդի Գալուստին, վիւ. 1870:

transl.: In this grave reposes Khachatur Nerkararians' son Galust [who] died in 1870.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

Carved on a tombstone (124 x 26 x 36 centimetres):

Այս է տապան Նրկարարեանց Վիրապի / կին՝ Հերիքին, վիւ. 1874 ամի:

transl.: In this grave reposes Virap Nerkararians' wife Herik [who] died in the year 1874.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original engraved on a tombstone (137 x 28 x 62 centimetres):

Այս է տապան Նրկարանց / Կարապետի կողակից՝ Հերիքին, / վախճ. 1881 ամի:

transl.: In this grave reposes Karapet Nerkrants' wife Herik [who] died in the year 1881.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original incised into a tombstone (54 x 18 x 37 centimetres):

Այս է տապան Նրկարարեանց / Վիրապի որդի՝ / Խաչատուրի, 1888:

transl.: In this grave reposes Virap Nerkarants' son Khachatur, 1888.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

POGHOSSIANIS

2 lines in the Armenian original incised into a tombstone of porous pumice (154 x 41 x 40 centimetres):

Այս է տապան Պողոսանց Կարապետի / որդի՝ Պողոսի կին՝ Սարքաղին, վի. 1. 21. 1895:

transl.: In this grave reposes Maktagh, who is the wife of Karapet Poghosians' son Poghos. Died on 1. 21. 1895.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

2 lines in the Armenian original carved on a tombstone of white limestone (138 x 13 x 45 centimetres):

Այս է արձան Հանեսի որթի / Սարտիրոս Պողոսեանց, 1843:

transl.: This gravestone [stands in memory of] Hanes' son Martiros Poghosians, 1843.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

SHAHMURADIANTS

3 lines in the Armenian original carved on a tombstone of yellow limestone (130 x 28 x 67 centimetres):

Այս շիրիմ Շահմուրադանց / Գրիգորի որդի՝ Կարապետին, / վախճան՝ 1890:

transl.: In this grave reposes Grigor Shahmuradians' son Karapet [who] died in 1890.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original incised into a coffin-shaped tombstone of white marble (176 x 39 x 70 centimetres):

Այս է տապան Վիրապ / Յակոբեան Շահմուրադեանցի: / (մյուս երեսին)՝ Ծնաւ 1805 ամի, վախճ. 1890 ամի:

transl.: In this grave reposes Virap Hakobian Shahmuradians. The other face reads: Born in the year 1805, he died in 1890.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

4 lines in the Armenian original carved on a tombstone of yellow limestone (55 x 40 x 15 centimetres):

Այս է տապան Շահմուրադանց Սարգիսի որդի՝ Կարապետին, / ծն. 1893, վի. 1894:

transl.: In this grave reposes Sargis Shahmuradians' son Karapet. Born in 1893, he died in 1894.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

2 lines in the Armenian original engraved on a rectangular tombstone (160 x 55 x 30 centimetres):

Այս է տապան Սինաս Գրիգորեան / Շահմուրադեանցի, վի. 1897:

transl.: In this grave reposes Minas Grigorian Shahmuradians [who] died in 1897.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

2 lines in the Armenian original incised into a white marble tombstone (140 x 45 x 60 centimetres):

Այս է տապան Շահմուրադեանց Կարապետի / կին՝ Չանին, 78 ամաց, վի. 12. 15. 1902 թ.:

transl.: In this grave reposes Karapet Shahmuradians' wife Zan [who] died at the age of 78 on 12. 15. 1902.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

8 versified lines in the Armenian original carved on a white marble tombstone (140 x 40 x 60 centimetres):

Այս տապանի տակ կը հանգչի բանանցեցի / դաշնակցական քաջ զինվոր՝ Չաքար Շահմուրադեանցը, / որը նահատակվել է Բանանցի այգիներում, 1906 թ. / մայիսի 16-ին, 34 ամեաց հասակում: / (մյուս երեսին)՝ Իմ ընկերներ, քաջ կռվեցեք / թուրքերի դէմ ամեն օր. / իմ վրէժը նրանցից առեք / մոսիներով ձեր հօր: / Թող թնդան ձեր մոսներ / մեր ձորերում, սարերում. / նրանց ահեղ զոռ ձայները / կը լսեն ես գերեզմանում:

transl.: Beneath this grave[stone] reposes Zakar Shahmuradians, a valorous Dashnak soldier from Banants, who suffered martyrdom in the gardens of Banants at the age of 34 on 16 May 1906. The other face reads: My brave friends, continue your struggle against the Turks and take vengeance for me with your powerful guns. May your arms thunder in our gorges and mountains; their formidable reports will reach me in my grave.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

SHAHUMIANTS

2 lines in the Armenian original incised into a rectangular tombstone (182 x 26 x 43 centimetres):

Գրիգոր Տէր-Յարութիւնեան, / վի. 1815, որ՝ Շահումեանց:

transl.: Grigor Ter-Harutiunian Shahumians. Died in 1815.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original engraved on a tombstone (146 x 28 x 65 centimetres):

Այս է տապան Յարութիւնեանց / Ստեփանի կին՝ Աստղիկի, ծ. 1882, / վի. 1. 2. 1908 թ. ծանիկ հասակի:

transl.: In this grave reposes Stepan Harutiunians' wife Astghik. Born in 1882, she died in the prime of life on 1. 2. 1908.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original carved on a tombstone (146 x 28 x 55 centimetres):

Այս է տապան Տէր-Յարութիւնեանց / Գրիգորի կին՝ Անային, / վի. 1892, որ՝ Շահումեանց:

transl.: In this grave reposes Grigor Ter-Harutiunians' wife Ana Shahumians. Died in 1892.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original incised into a tombstone (163 x 27 x 61 centimetres):

Գրիգոր Յակոբեան Տէր-Յարութիւնեանց, վի. 1895, / որ է՝ Շահումեանց:

transl.: Grigor Hakobian Ter-Harutiunians Shahumians. Died in 1895.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original carved on a tombstone (148 x 30 x 57 centimetres):

Այս է տապան Տ(է)ր Յարութիւնեանց Յակոբի կին՝ Սապետին, / վի. 1900 ամի, է՝ Շահումեանց:

transl.: In this grave reposes Hakob Ter-Harutiunians' wife Sapet Shahumians [who] died in 1900.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

TER-AVETIKIANTS

2 lines in the Armenian original carved on a tombstone:

Այս է տապան Տէր-Աւետիքեանց Յովհաննէսի / կին՝ Եղումի, վի. 1880 ամի:

transl.: In this grave reposes Hovhannes Ter-Avetikians' wife Yeghum [who] died in the year 1880.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

7 lines in the Armenian original incised into a tombstone:

Ստեփան Սիքայէլեան / Տէր-Աւետիքեանց, / ծանիկ, գեղեցիկ. / աստ բուսեալ սպասիմ. / յոսով Յարութեան / Քրիստոսի գալստեան, / ծ. 5. 29. 1851, վ. 8. 16. 1861:

transl.: Stepan Michaelian Ter-Avetikians. A beautiful flower growing here waiting for resurrection upon Christ's Advent, 5. 29. 1851 to 8. 16. 1861.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

16 lines in the Armenian original engraved on a tombstone:

Աստ սերմանիմ, անդ բուսանիմ յոսով / Յարութի(ք)ե(ան) Քրիստոսի գալստեամբ ս(ր)բ(ո)յ հոգւոյն / երեւմամբ. Յովհաննէս Ստեփանեան Տէր Աւետիքեանց. / ամենակալ Ա(ստու)ծ եւ Տէր Յ(իսու)ս Քրիստոս դատաւոր արդար / յորժամ գաս փառօք հօր դատել զկենդանիս եւ / զմեռեալս մի մտաներ ի դատաստան ը(նդ) ճառայի / քում Յովհաննիսիս, այլ փրկեա զիս ի յալիտենական հրոյն եւ լսելի արա ինձ զերանաւետ կոչումն / արդարոյ յերկնից արքայութեանդ եւ ողորմեա քո / արարածոյ եւ ինձ բազմամեղիս: / (մյուս երեսին)՝ Արձանս այս տուն եւ տեղի դարփին, վարպետ՝ Յովհաննէսի Ստեփանեան, սա անուանի Տ(է)ր Աւետիքեանց ազգատոհմի, ծնունդն՝ 1820 ամի, ի Բանանց գիղի, մահն՝ / 1860 ամի, յամսեանն / օգոստոսի:

transl.: ... hoping for my resurrection upon Christ's Advent. Hovhannes Stepanian Ter-Avetikians. My Almighty God Jesus Christ, You that are a fair judge, do not forget your humble servant Hovhannes when You arrive here on Doomsday to judge both the alive and the dead. Save me from the eternal fire so that I might hear the voice coming from your heavenly kingdom. Have mercy upon your sinful servant and all the creatures on the earth. The other face reads: This tombstone [lies in memory of] master blacksmith Hovhannes Stepanian from the Ter-Avetikians' family. Born in Banants Village in the year 1820, he died in August 1860.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

9 lines in the Armenian original carved on a tombstone:

Չի երագ օրհաս ինձ ժամանել ո՛հ Աստուած / յայս աշխարհէս կարճեաց գթել իմ կենաց / մնայ աչք ձեր ջերմ արտասուօք միշտ ի լաց, / ձեզ ասել խնդրեմ ընկալ զսա տէր փառաց / ինձ՝ Խաչատուրիս Ստեփանեան Տէր Աւետիքեանց, / հանդիպողա՛ցդ խնդրեմ / ասէք Աստուած / ողորմի:

transl.: My last hour came and death took my life away, leaving your eyes ever filled with bitter tears. I yielded up my soul to God for His perpetual glory. Khachatur Stepanian Ter-Avetikians. May those who come across my grave pray for the repose of my soul.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

TER-ISRAYELIANTS

4 lines in the Armenian original carved on a rectangular tombstone of white marble (128 x 30 x 47 centimetres):

Ընդ այս վիմով եղեալ մարմին / Աննայ Յարութիւնեանի, որ էր / կին՝ Պետրոս ք(ա)հ(ա)-

ն(ա)յի S(է)ր-Իսրայէլեանցի, / վախճանեալ ի 1855 ամի:

transl.: Beneath this [grave]stone repose the remains of Priest Petros Ter-Israyelians' wife Anna Harutiunian [who] died in the year 1855.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

8 lines in the Armenian original engraved on a white marble tombstone (160 x 40 x 65 centimetres):

Ընդ վիմուս գտանի մարմին աստիճանաւորի / գավառական կառավարութեան Գանձակու / Յովհաննէսի Տէր-Իսրայէլեանց որդոյ՝ Տէր-Պետրոս / քահանայի: Հանդիպողացդ խնդրեմ ասէ Ա(ստուա)ծ ողորմի (կողին). Վախճանեալ / ի 1-ն մայիսի / 1859 ամի, 29 / ամայ հասակի:

transl.: Beneath this [grave]stone repose the remains of Gandzak's District Government official Hovhannes Ter-Israyelians' son, Priest Petros. May those who come across this grave pray for the repose of his soul. On one of the sides: Died at the age of 29 on 1 May 1859.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

4 lines in the Armenian original engraved on a white marble tombstone (190 x 35 x 60 centimetres):

Այս է տապան ... Պետրոս քահանայի / ... / Տէր Պողոս... / զողո... ամեաց ի 1849:

transl.: In this grave reposes ... Priest Petros... Father Pogh... 1849.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

Note: Petros Ter-Israyelians "...was promoted to the fourth degree of religious service in 1812 and was ordained priest on 8 March 1820..." "... Priest Petros died... in the year 1849, leaving his four sons and two daughters..."

This archive document dates back to 1853.

16 lines in the Armenian original engraved on a white marble tombstone (165 x 43 x 55 centimetres):

Յայսմ տապանի ամփոփեալ հանգչի / յուսով փառացն յախտենի / մարմին գրաշար դպիր ուսուցչի / Կարապետ Տէր-Իսրայէլեանցի: / (մյուս երեսին)՝ Հրամանաւ տեսնն եկի յայս աշխարհ / քրտանց եւ ճգանց դառնաղէտ յայս վայր / այլ ոչինչ գտի ի ամա պերճարար / ճեպեմ յերկինս սրբոյն կայան: / (կողին)՝ Ծնի. / 1858, / 18-ն / հ(ո)կտ(եմբերի): / (մյուս կողին)՝ փոխեցաւ / ի տէր 1884 / 18-ն յունիսի:

transl.: In this grave repose the remains of sexton and teacher Karapet Ter-Israyelian. The other face reads: On the command of the Lord I was born into this world of toil and heavy efforts, but found nothing so I am hurrying to heaven. On one of the sides: Born on 18 October 1858. On the other side: Departed to God on 18 June 1884.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original carved on a tombstone of porous pumice (190 x 50 x 30 centimetres):

Այս է տապան S(է)ր-Իսրայէլեանց Պողոսի որդի Իսրայէլին, վիս. 1884 ամի:

transl.: In this grave reposes Poghos Ter-Israyelians' son Israel [who] died in the year 1884.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original engraved on a tombstone of porous pumice (173 x 44 x 28 centimetres):

Այս է տապան S(է)ր-Իսրայէլեանց Իսրայէլի կողակից՝ / ... վիս.

transl.: In this grave reposes Israyel Ter-Israyelians' spouse ... died in ...

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

5 lines in the Armenian original carved on a white marble tombstone (145 x 54 x 27 centimetres):

Այս վիմի տակ գտանի մարմին / Ջառի մահտեսի Յարութիւնեանի, / որ էր կին՝ Տէր Գրիգոր Տէր Իսրայէլեանի, / հանգեաւ անգաւակ, ի 1864 ամի / քսան օրովք առաջ քան զմահ Տէր Գրիգորի:

transl.: Beneath this [grave]stone repose the remains of Father Grigor Ter-Israyelian's wife, Mahtesy Zar Harutiunian. Died twenty days before Priest Grigor's death, in 1864, leaving no children.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

5 lines in the Armenian original engraved on a white marble tombstone (155 x 35 x 52 centimetres):

Նայիր կարդա ո՛վ մերձաւոր, / պատմիր յետնոց իմ սգաւոր, / եւ Տէր Գրիգոր Տէր-Իսրայէլեան / (մյուս երեսին)՝ երեսունվեց տարումս մեռա, / հինգ ամ միայն քահանայութեան:

transl.: You, people, look [at my gravestone and] read [this]. Tell my grief-stricken descendants. I, Priest Grigor Ter-Israyelian (on the other side) died at the age of thirty-six, having performed priestly duties for only five years.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

Note: Among other sources, Priest Grigor's death (1864) is also mentioned in the "Mshak" daily (1878, No. 187, p. 2).

13 lines in the Armenian original incised into a white marble tombstone (95 x 40 x 30 centimetres):

Այս է արձան / Գրիգորի անդրանիկ որդոյ՝ / Օսէի բէգի / 1870-1873: (կողին)՝ Նա մի վարդ էր, / որ բացեց, / մի արև էր, / որ ծագեց, / աւաղ վարդը շուտ / թառամեց, / պայծառ արևն էլ / յավարեց:

transl.: This gravestone [lies in memory of] Grigor's first son Osep Bey. 1870 to 1873. On one of the sides: He was like a rose that blossomed, like a sun that rose, but alas, the rose withered away untimely and the brightness of the sun waned.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

Engraved on a funerary tree of black stone:

Մի անբախտ օրհորդ՝ Շ. Տեր-Իսրայելեանց
/ 1914. 5/8, / իր եղբայրներից:

*transl.: An unlucky maiden, Sh. Ter-Israyel-
iants. 5.8.1914, from her brothers.*

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

TER-KHACHATRIANTS

3 lines in the Armenian original engraved on a tombstone (118 x 40 x 42 centimetres):

Այս է տապան Տէր / Խաչատուրեանց
Միքայէլի / որդի՝ Կարապետին, վիս. 1851:

*transl.: In this grave reposes Michael Ter-Kha-
chaturiants' son Karapet [who] died in 1851.*

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

2 lines in the Armenian original carved on a tombstone (165 x 38 x 50 centimetres):

Այս է տապան Տէր Խաչատուրեանց / Միքա-
յէլի որդի՝ Ղեւոնդին, 1861:

*transl.: In this grave reposes Michael Ter-Kha-
chaturiants' son Ghevond, 1861.*

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original engraved on a tombstone (96 x 30 x 40 centimetres):

Այս է տապան Տէր Խաչատուրեանց Ղեւոն-
դի որդի / Պողոսին, վիս. 1861:

*transl.: In this grave reposes Ghevond Ter-
Khachaturiants' son Poghos [who] died in 1861.*

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original carved on a tombstone of white limestone (70 x 31 x 20 centimetres):

Այս է տապան Տէր Խաչատուրեանց Յարու-
թիւնի դուստր՝ Մարիային, վիս. 188...:

*transl.: In this grave reposes Harutium Ter-
Khachaturiants' daughter Maria [who] died in
188...*

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

2 lines in the Armenian original engraved on a tombstone of porous pumice (148 x 37 x 40 centimetres):

Սուլթան Յովհաննէսեան Տէր-Խաչատուր-
եանց, վիս. 1892:

*transl.: Sultan Hovhannissian Ter-Khacha-
turiants. Died in 1892.*

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

2 lines in the Armenian original incised into a marble tombstone (115 x 30 x 50 centimetres):

Այս է տապան Համբարձումի Սարգսեան /
Տէր-Խաչատուրեանց, վիս. 1900 թ.:

*transl.: In this grave reposes Hambardzum Sar-
gissian Ter-Khachaturiants [who] died in 1900.*

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original carved on a tombstone of white limestone (72 x 17 centimetres):

Այս է տապան Տէր-Խաչատուրեանց Մաթե-
ոսի որդի՝ Աւետիսին /...:

*transl.: In this grave reposes Matevos Ter-Kha-
chaturiants' son Avetis...*

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.
Note: The last line is buried under the earth.

3 lines in the Armenian original engraved on a white marble tombstone (56 x 20 x 30 centimetres):

Այս է տապան Յոսէփի Մամիկոնեան Տէր
Խաչատուրեանց, վիս. 1912 թ.:

*transl.: In this grave reposes Hosep Mamikon-
ian Ter-Khachaturiants [who] died in 1912.*

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original carved on a tombstone of white limestone (145 x 43 x 65 centimetres):

Այս է տապան Յովհաննէսի Յարութիւնեան
Տէր-Խաչատուրեանց, / ծ. 1890, վիս. 1913 թ.:

*transl.: In this grave reposes Hovhannes Haru-
tiunian Ter-Khachaturiants. Born in 1890, he died
in 1913.*

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original engraved on a white marble tombstone (130 x 32 x 60 centimetres):

Այս է տապան Յարութիւնի Յովսէփեան
Տէր- Խաչատուրեանց, / 1838-1915:

*transl.: In this grave reposes Harutium Hovsep-
ian Ter-Khachaturiants, 1838 to 1915.*

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

2 lines in the Armenian original incised into a white marble tombstone (94 x 30 x 40 centimetres):

Այս է տապան Թագուհի Մամիկոնեան Տէր
/ Խաչատուրեանց, վիս. 1915 թ.:

*transl.: In this grave reposes Taguhi Mamikon-
ian Ter-Khachaturiants [who] died in 1915.*

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

TER-HOVSEPIANTS

6 lines in the Armenian original engraved on a tombstone (145 x 50 x 20 centimetres):

Այս է տապան / Տ(է)ր-Հօսէփ/անց Պետրոսի
որդի՝ / Տէր Իսրայէլ(ին), ՌՄԿ (1811):

*transl.: In this grave reposes Petros Ter-Hov-
sepiants' son, Priest Israel, 1811.*

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

4 lines in the Armenian original carved on a white marble tombstone (170 x 70 x 45 centimetres):

Վաղարաշտան մահտեսի Ավետիք / մահտե-
սի Ներսէսեան / Տէր-Յովսէփեանց: / (մյուս ե-
րեսին)՝ 1850-5. 1. 1856:

*transl.: Mahtesy Avetik Nersessian Ter-Hovsep-
iants, who died an untimely death. The other face reads:
1850 to 5. 1. 1856.*

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original engraved on a white marble tombstone (150 x 60 x 50 centimetres):

Ամփոփի աստ մարմին / Յարութիւնի Տէր-
Յովսէփանց, / 1835-1881:

transl.: In this grave repose the remains of Harutiun Ter-Hovsepiants, 1835 to 1881.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

4 lines in the Armenian original incised into a white marble tombstone (70 x 22 x 35 centimetres):

Յայսմ տապանի գտանի / մարմին որդոյ՝
Յովսէփի / մահտեսի Պետրոսեանցի / քնքուշ
Արմաղին, 1882:

transl.: In this grave repose the remains of Mahtesy Hosep Petrossiants' son, affectionate Ar-mad, 1882.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

2 lines in the Armenian original engraved on a white marble tombstone (110 x 50 x 25 centimetres):

Այս է շիրիմ Տէր Յովսէփանց Յոհաննէսի / որ-
դի՝ Սիքաւէլին, վր. 1888 ամի:

transl.: In this grave reposes Hovhannes Ter-Hovsepiants' son Michael [who] died in 1888.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

2 lines in the Armenian original carved on a tombstone (140 x 70 x 40 centimetres):

Այս է տապան Տէր Յովսէփանց / Սարգիս
կին՝ Սարթաղին, վր. 1891:

transl.: In this grave reposes Sargis Ter-Hovsepiants' wife Maktagh [who] died in 1891.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

2 lines in the Armenian original engraved on a rectangular tombstone (160 x 45 x 38 centimetres):

Այս է տապան Յովսէփի Գրիգորեան / Տէր
Յովսէփանց, վր. 1900 ք.:

transl.: In this grave reposes Hovsep Grigorian Ter-Hovsepiants [who] died in 1900.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

TER-MICHAELIANTS

Carved on a tombstone:

Անդրեաս քահանայ / Տէր-Սիքաւէլեանց: /
(մյուս երեսին)՝ 1829-1894:

transl.: Priest Andreas Ter-Michaeliants. The other face reads: 1829 to 1894.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

Engraved on a tombstone:

Տիկին Սուլթան / Տէր-Սիքաւէլեանց: / (մյուս
երեսին)՝ 1836-1901:

transl.: Lady Sultan Ter-Michaeliants. The other face reads: 1836 to 1901.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

4 lines in the Armenian original carved on a white marble tombstone (97 x 24 x 50 centimetres):

Մահարձան Երուանդանոյշի / Տէր-
Երուանդեան Տէր-Սիքայ / (մյուս երեսին)
էլեանց, ծնաւ 4. 12. 1894 ամի, / վախճանեցաւ
7. 8. 1901 ամի:

transl.: This funerary memorial [stands in memory of] Yeruandanuysh Ter-Yervandian Ter-Micha (on the other face) eliants. Born on 4. 12. 1894, she died on 7. 8. 1901.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

TER-MKRTCHIANTS

3 lines in the Armenian original engraved on a khachkar lying as a tombstone (175 x 65 x 30 centimetres):

Այս է տապան Պարսէղի որդի Տ(է)ր
Սկրտչի / ՌՃԿԵ (1716):

transl.: In this grave reposes Parsegh's son, Father Mkrtich, 1716.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original incised into a white marble tombstone (115 x 48 x 29 centimetres):

Այս է տապան Տէր Սկրտչեանց / Յարութու-
նի որդի՝ Թաթէվոսին: / (Մյուս երեսին)՝ 18 ւ-
մաց վր. 1883 ամի:

transl.: In this grave reposes Harutiun Ter-Mkrtchians' son Tatevos. The other face reads: Died at the age of 18 in the year 1883.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

5 lines in the Armenian original engraved on a tombstone (47 x 15 x 43 centimetres):

Ամի 1889, / այս է տապան / Ս(ա)հակ Խա-
չատուրեան Տէր-Սկրտչեանց որդի՝ Թեւանի:
transl.: 1889. In this grave reposes Sahak Kha-chaturian Ter-Mkrtchians' son Tevan.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original engraved on a tombstone (132 x 30 x 55 centimetres):

Այս է շիրիմ Տէր Սկրտչեանց / Յարութիւնի
որդի Խաչատուրին / վախճանեցաւ 1891 ամի:

transl.: In this grave reposes Harutiun Ter-Mkrtchians' son Khachatur [who] died in the year 1891.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

TER-SAHAKIANTS

3 lines in the Armenian original carved on a white marble tombstone (175 x 45 x 75 centimetres):

Այս է տապան Յոհաննէսի Մովսէսեան Տէր-Սահակեանց, վախճանեցաւ 19 ապրիլի 1896 ամի: | (Վյուս երեսին)՝ Կարդացողն ասէ Ա(ստուած) ռդրմի:

transl.: In this grave reposes Hovhannes Movsissian Ter-Sahakians [who] died on 19 April 1896. The other face reads: May those who read this remember him in their prayers.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

5 lines in the Armenian original engraved on a white marble tombstone (150 x 40 x 65 centimetres):

Սարգիս, որդին եմ՝ Յարութիւն Սահակեանցի, | դառդիս դարման չի ճարեցի, | ծլած ծախ-
զած քառամեցի, | յիշէցէք Ստուած ռդրմես-
ցի, | ծն. 1814 ամի, վի. 1901:

transl.: I am Sargis, the son of Harutiun Sahakians. I did not find any remedy for my pain and faded away in the prime of life. May you pray for me. Born in the year 1814, I died in 1901.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

Note: The other face of the tombstone bears reliefs of a goniometre, a pair of dividers and a carpenter with a plane in his hand.

2 lines in the Armenian original carved on a white marble tombstone (67 x 22 x 41 centimetres):

Աշխէն Աւետիքեան Սա|հակեան, ծն. 5. 6.
1894, վի. 7. 21. 1894:

transl.: Ashkhen Avetikian Sahakian. Born on 5. 6. 1894, she died on 7. 21. 1894.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

TER-YEPISKOPOSIANTS

7 lines in the Armenian original engraved on a white marble tombstone (184 x 37 x 65 centimetres):

Այս տապանի տակ կը հանգչի Տէր-Պողոս քահանայ | Եպիսկոպոսեանցի կին՝ Թագուհի Տէր-Պետրոսեան Եպիսկոպոսեանցը, մայր՝ անդրանիկ համալսարանականի | Բանանցոյ՝ Արամի, ծ. 1840 թ., վախճան. 1901 թ.: | (Վյուս երեսին)՝ Միտելի զասկունք իմ, ձեր փոխա-
դարձ սերն ու միաբանութիւնը կը լինի յաւիտեանական երանելի յուշարձան ինձ | համար, ուստի միշտ սիրեցէք միմեանց:

transl.: Beneath this grave[stone] reposes Priest Poghos Yepiskopossiants' wife Taguhi Ter-Petrosian Yepiskopossiants, the mother of Banants' first university graduate Aram. Born in 1840, she died in 1901. The other face reads: My dear children, your mutual love and unity will comfort my soul forever; so please, always love each other.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

5 lines in the Armenian original engraved on a white marble tombstone (172 x 50 x 65 centimetres):

Այս տապանի տակ կը հանգչի Բանանցի առաջի համալսարանական Խարկովի ֆակուլտետի ուսանող ու այնուհետեւ քննիչ ու հաշտարար դատարարի օգնական | (Վյուս երեսին)՝ Արամ Տէր-Պողոսեան Եպիսկոպոսեանցը, | ծնվել է 1862 ամի, վախճանվել 1892 ամի:

transl.: Beneath this grave[stone] reposes Banants' first university graduate, Kharkov University alumnus, investigator and assistant of justice of peace (on the other side) Aram Ter-Poghossian Yepiskopossiants. Born in the year 1862, he died in 1892.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original incised into a tombstone (140 x 30 x 60 centimetres):

Այս է տապան Արտաշէս | Տէր-Պողոսեան Եպիսկոպոսեանցի, | ծնվել է 1879 թ., վախ. 1894-ին:

transl.: In this grave reposes Artashes Ter-Poghossian Yepiskopossiants. Born in 1879, he died in 1894.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

THOROSSIANTS

6 lines in the Armenian original engraved on a tombstone (170 x 57 x 40 centimetres):

Այս է տապան | Թօրոսանց | Տ(է)ր Աւարի | որդի Օհան|էսին, | Ռ-ՄԿԳ (1814):

transl.: In this grave reposes Father Avag Thorossants' son Ohanes, 1814.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

2 lines in the Armenian original incised into a tombstone (160 x 53 x 40 centimetres):

Այս է տապան Թորոսանց Ունանի | կողակից՝ Ճավահիրին, վախ. 1819:

transl.: In this grave reposes Unan Thorossants' spouse Javahir [who] died in 1819.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

3 lines in the Armenian original engraved on a rectangular tombstone (53 x 17 x 42 centimetres):

Այս է տապան Թորոսանց | Ունանի որդի Մարդիրոսին, վի. 1890:

transl.: In this grave reposes Unan Thorossants' son Martiros [who] died in 1890.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

3 lines in the Armenian original engraved on a tombstone (48 x 18 x 38 centimetres):

Այս է տապան Թորոսանց Ունանի դուստր՝ | Սապետին, վի. 1892:

transl.: In this grave reposes Unan Thorosants' daughter Sapet [who] died in 1892.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

4 lines in the Armenian original incised into a tombstone (45 x 20 x 42 centimetres):

Այս է տապան / Թորոսանց Ունանի / դուստր՝ Խաթունին / վախ. 1892 ամի:

transl.: In this grave reposes Unan Thorosants' daughter Khatun [who] died in the year 1892.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

4 lines in the Armenian original engraved on a tombstone (44 x 19 x 35 centimetres):

Այս է տապան / Թորոսանց Ունանի / դուստր՝ Սանդուխտին / վխ. 1894:

transl.: In this grave reposes Unan Thorosants' daughter Sandukht [who] died in 1894.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

TZAPOVIANTS

17 lines in the Armenian original carved on a rectangular tombstone (180 x 60 x 50 centimetres):

Պարտէզ ծաղկեալ / ի մեջ երկրի / մարմին քոյոյ Կարապետի, հռչակեցար ու մահտեսի / եւ երաժիշտ գեր գովելի, / ուրսուն ամաց ժամանակի / բնակի յարդ յաշխարհի / քրիստոսադիր աստիճանի / արժանացար նորին շնորհի / եղերորդ Տ(է)ր Գրիգորի / սեռ բարեպաշտ մեծ Ծ(ա)յ(ո)վի / կնքեցար յայս դամբարանս / Տ(է)ր Ա(ստուա)ծ մեր քեզ ողորմի, / ՌՄՂԵ (1846) թույն / մարտի ԻԴ (24) օրն / վիրասպ կիրակի:

transl.: May flowers decorate your grave, Karapet, a famous mahtesy and praiseworthy musician. You lived on this earth for eighty years... one of the descendants of pious believer Tzapov. May God have mercy upon you, Sunday, 24 March 1846.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

6 lines in the Armenian original engraved on a tombstone (140 x 57 x 20 centimetres):

Այս է տապան / Ծապովեանց / մահտեսի Կար(ա)յետի կողակից՝ / Հռիփսիմէին / 185...:

transl.: In this grave reposes Mahtesy Karapet Tzapovians' spouse Hripsime, 185...

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

4 lines in the Armenian original carved on a tombstone (110 x 55 x 30 centimetres):

Այս է տապան Ծապովեանց / Յովհաննէտի կողակից՝ / Սասայից, / 1854:

transl.: In this grave reposes Hovhannes Tzapovians' spouse Sarah, 1854.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

VAHANIANIS

5 lines in the Armenian original carved on a tombstone (155 x 60 x 30 centimetres):

Այս է դապան / Վահանանց Արաքելի որթի / Տէր Հ...ին ք(հ)ւ / ՌՄԾ (1801):

transl.: In this grave reposes Vahanants Arakel's son, Father H... in the year 1801.

The Armenian original published in: "Gardmank," 1996, No. 2, p. 14.

VANUNTS (VANIANTS)

2 lines in the Armenian original incised into a tombstone (165 x 30 x 70 centimetres):

Այս է տապան Խաչատուրի / որդի՝ Գրիգորին, վխ. 1884 ամի:

transl.: In this grave reposes Khachatur's son Grigor [who] died in the year 1884.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original carved on a tombstone (60 x 15 x 35 centimetres):

Այս է տապան Վանու/նց Ավագիմի դուստր՝ / Շուշանիկին, 1887:

transl.: In this grave reposes Avagim Vanunts' daughter Shushanik, 1887.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original engraved on a white marble tombstone (140 x 38 x 65 centimetres):

Այս է տապան Վանեանց / Պողոսի որդի՝ Սողոմոնին: / (մյուս երեսին)՝ Ծ. 18. 4. 1848, վխ. 15. 1. 1886 թ.:

transl.: In this grave reposes Poghos Vaniants' son Soghomon. The other face reads: Born on 18. 4. 1848, he died on 15. 1. 1886.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original carved on a tombstone (135 x 40 x 58 centimetres):

Այս է տապան Վանեանց Սողոմոնի / կին՝ Եղիսապէղին: / (մյուս երեսին)՝ 13. 5. 1858 - 26. 6. 1886:

transl.: In this grave reposes Soghomon Vaniants' wife Yeghisabet. The other face reads: 13. 5. 1858 to 26. 6. 1886.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

VARDAPETIANIS

3 lines in the Armenian original carved on a tombstone (165 x 45 x 42 centimetres):

Այսու տապան ամփոփեալ դնի մարմին /
Վարդանի, որդի եմ՝ Սկրտչի / Վարդապետ-
եանց, վիսն. 1872 ամի:

transl.: In this grave lie interred the remains of Vardan, who is the son of Mkrtich Vardapetians. Died in the year 1872.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

4 lines in the Armenian original engraved on a tombstone of white limestone (95 x 35 x 40 centimetres):

Այս է տապանն Չանի, որ է դուստր / Եփրե-
մի Վարդապետեանց: / (մյուս երեսին)՝ Ծնաւ 2-
ն յունարի 1884 / եւ վախճ, 18-ն փետրվարի
1887:

transl.: In this grave reposes Zan, who is the daughter of Yeprem Vardapetians. The other face reads: She was born on 2 January 1884 and died on 18 February 1887.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original incised into a tombstone of porous pumice (125 x 38 x 55 centimetres):

Այս է շիրիմ Վարդապետանց / Նաւասարդի
կին՝ Վարդին, / վախ. 1886 ամի:

transl.: In this grave reposes Navasard Vardapetians' wife Vard [who] died in 1886.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

2 lines in the Armenian original engraved on a tombstone of porous pumice (170 x 30 x 50 centimetres):

Այս է տապան Վարդապետանց Նաւա-
սարդի 2-րդ կին՝ Վարթին, վիս. 5. 2. 1905 թ.:

transl.: In this grave reposes Navasard Vardapetians' second wife Vard [who] died on 5. 2. 1905.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

VARDAZARIANTS

6 lines in the Armenian original incised into a tombstone (153 x 38 x 36 centimetres):

Այս է տապան Մատթէոս Յարութիւնեան
Վարդապարեանցի, ծ. 1831, վիս. 1. 10. 1901: /
(մյուս երեսին)՝ Այստեղ կհանգչի... / որը թողած
վայելիք կեանք / մնաց միշտ հեզ, համեստ, բա-
րի / անուն թողեց առաքինի:

transl.: In this grave reposes Mateos Harutiunian Vardazarians. Born in 1831, he died on 1. 10. 1901. The other face reads: In this grave reposes... who ignored the blessings of life and remained ever humble and modest, earning himself the reputation of a righteous man.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

Below follow some epitaphs pertaining to unknown families:

4 lines in the Armenian original carved on a tombstone (170 x 40 x 55 centimetres):

Այս է տապան Տ(է)ր Աւետիսին, թվ(ին) /
ՌՄԾԸ (1809):

transl.: In this grave reposes Father Avetis, in the year 1809.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

8 lines in the Armenian original engraved on a tombstone (180 x 58 x 40 centimetres):

Այս է տապան / Տէր Պօղոսի դուստր՝ Չա-
նազանի / որդի՝ Ստեփանն/ան, որ իմ մայր /
Չանազանն՝ աջոկողմիս է թ(ա)ղե(ա)լ, / ՌՄԿ
(1811):

transl.: In this grave reposes Stepan, the son of Priest Poghos' daughter Zanazan, my mother Zanazan being buried on my right side. 1811.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

Incised into a tombstone (120 x 50 centimetres):

Այս է տապան / Կափռէլ, Վա / ... որդի Ս]...:

transl.: In this grave reposes Kaprel...

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

6 lines in the Armenian original engraved on a tombstone (150 x 56 centimetres):

Այս է տապան / Թէլին... / ...Տէր / Դաւիթին /
կողակից / ՌՄԿԳ (1814):

transl.: In this grave reposes Tel... Father David ... 1814.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

3 lines in the Armenian original carved on a tombstone of porous pumice (154 x 39 x 42 centimetres):

Այս է տապան Փրփե/ցի Երիցանց Ան/աք-
լին, վիս. 2. 14. 1894:

transl.: In this grave reposes Pib inhabitant Arakel Yeritsants [who] died on 2. 14. 1894.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

Incised into a red tombstone (160 x 59 x 28 centimetres):

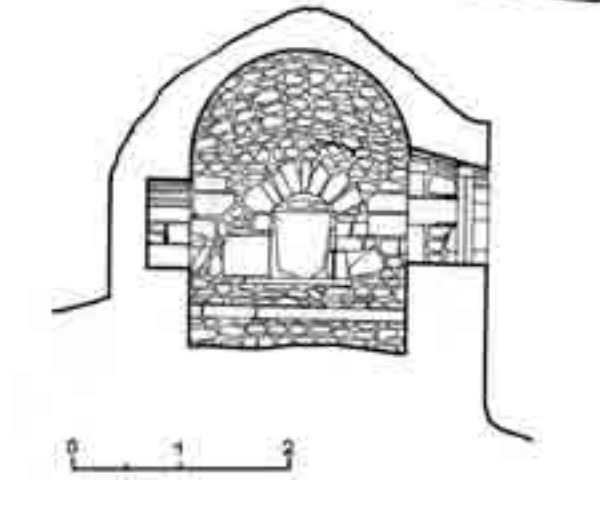
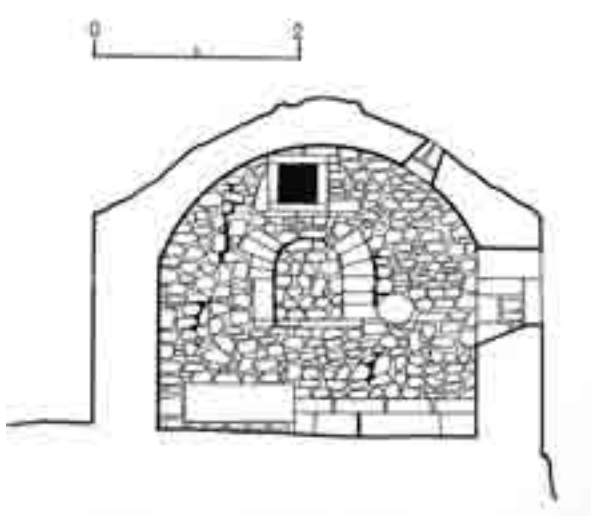
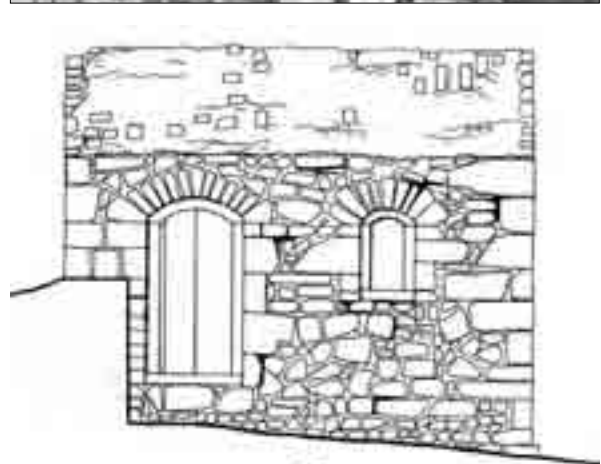
... / ... Կարապետի որդի՝ Գրիգորին, վիս.
1891:

transl.: ...To Karapet's son Grigor [who] died in 1891.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 14.

The chapel of *Khelants Khach*,¹⁶⁴ a vaulted building of undressed stone and mortar dating from the 18th century, is located in the centre of the village. Its walls bear some khachkars and fragments of other cross-stones, one of which is remarkable for a relief representing the Crucifixion (1556).

¹⁶⁴ 'Khelants' is the name of the Khalapiants' family, distorted in the village dialect. 'Khach' is the Armenian equivalent for 'Cross', so 'Khelants Khach' means 'the Khalapiants' Chapel.'

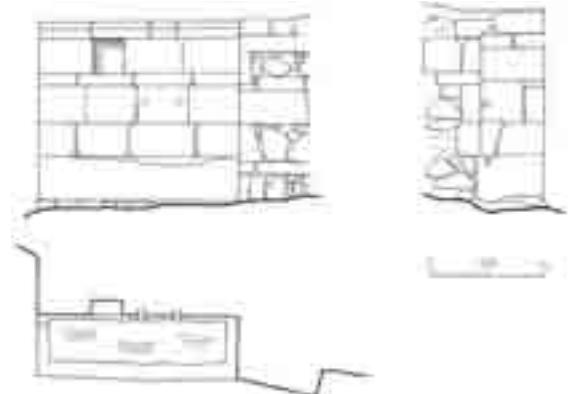


BANANTS. The chapel of Tzer Pap

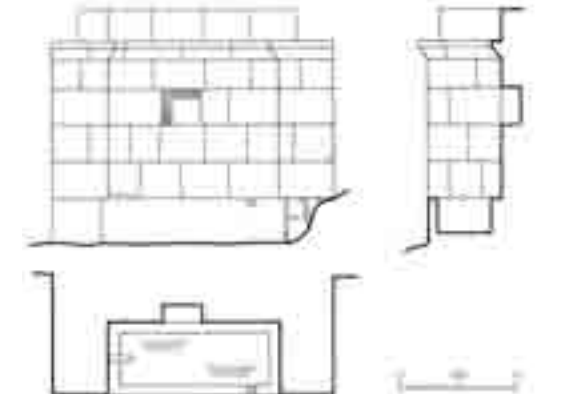
BANANTS. The chapel of Khelpants Khach



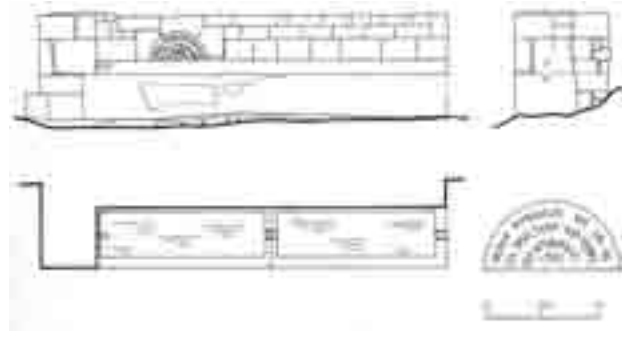
BANANTS. *The spring of Yants*



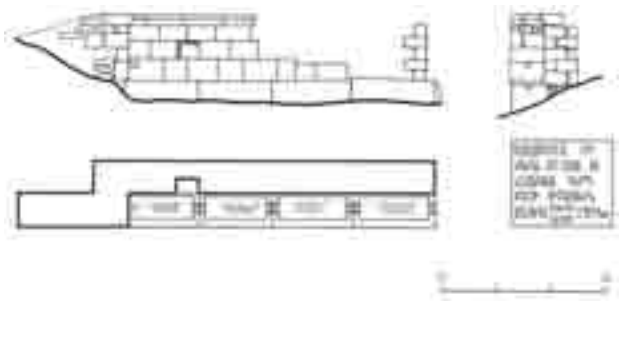
BANANTS. *Bnichants Spring*



BANANTS. *The spring of Shinutagh, 1903*



BANANTS. *The spring of Khach, 1904*





BANANTS. A cemetery of cross-stones known as ‘Yeghetsy Hogher’



BANANTS. Stone specimens of water pipes

Tzer Pap (the Armenian equivalent for ‘Old Granddad’), another chapel situated in the centre of the village, shares the composition peculiarities of the aforementioned sanctuary.

The ancient site of *Yeghetsy Hogher* (the Armenian equivalent for ‘Church Lands’) extends at the end of the quarter of *Dimats Tegn*,¹⁶⁵ on the right bank of the river Artinajur. Its remnants comprise a ruined church and a cemetery tracing back to the early Middle Ages. The latter abounds in cross-stones adorned with old-styled simple reliefs but devoid of any inscriptions: about twenty of them stood intact before 1989.

¹⁶⁵ See its Armenian equivalent on page 67.

Banants is famous for its **memorial springs** chiefly based on the local waterwork, although originally there were some others whose water was conveyed from other places through clay pipes.

The main springs running in the centre of the village were as follows: *Poghotsk*, *Yants*, *Kikunts* (Cheghalunts) as well as *Bnichants* (the Banuchiants’) and *Ghurukh* (the former was built by goldsmith Maki Kikunts).

Shinutagh and *Khach*, two stone springs with taps, flowed in the vicinity of the village, their water reaching them through clay pipes.

Most of the aforementioned springs were either built or repaired between the 19th and 20th centuries. The construction inscriptions of the last two of them



BANANTS. Targmanchats Cloister seen from the southeast, south and south-west

were preserved until the Armenians' deportation of 1988 to 1989.

Shinutagh Spring:

*Յոհանէս Միրզաեանցս եւ կին Սեհրին շինիլ
ղվինք այս աղբիւրը մեր արդունքովը, 1903:*

*transl.: I, Hovhannes Mirzayants, and my wife
Sehri had this spring built with our own
means, 1903.*

Published for the first time.

Khach Spring:

5 lines in the Armenian original incised into a marble slab:

*Վաղարթառամ Միքայէլ 29 ամաց Յովհան-
նիսեան Գեորգեանցի յիշատակին աղբիւրս
շինեց հայրը, 1904 թ.:*

*transl.: The father built this spring in memory
of Michael Hovhannissian Gevorgiants, who died
an untimely death at the age of 29, 1904.*

Published for the first time.

Targmanchats Cloister, which is surrounded by picturesque, wooded mountains, is situated on the slope of a gorge lying on the right bank of the stream Bolorajur (Bolorants), a kilometre south of Banants.

The monastic complex, whose foundation is traditionally dated back to the 5th century,¹⁶⁶ consists of a

single-nave vaulted church, a gavit of the same composition standing west of it and a small vestibule leading to the latter and adjoining it in the west. A double-storey belfry, built of finely-dressed stone, abuts on the gavit in the south and leads to the main entrance of the church. North of the church can be seen a hall that served as a vestry.

Five metres east of the church, some monks' dwellings stand side by side in an eastwest-facing direction. They represent six vaulted rooms each of which has an entrance and a window opening from the western facade. In the south-eastern corner of these abodes, a vaulted refectory stretches from the north to the south. In the south, it is adjoined by another similar building which is, probably, a kitchen.

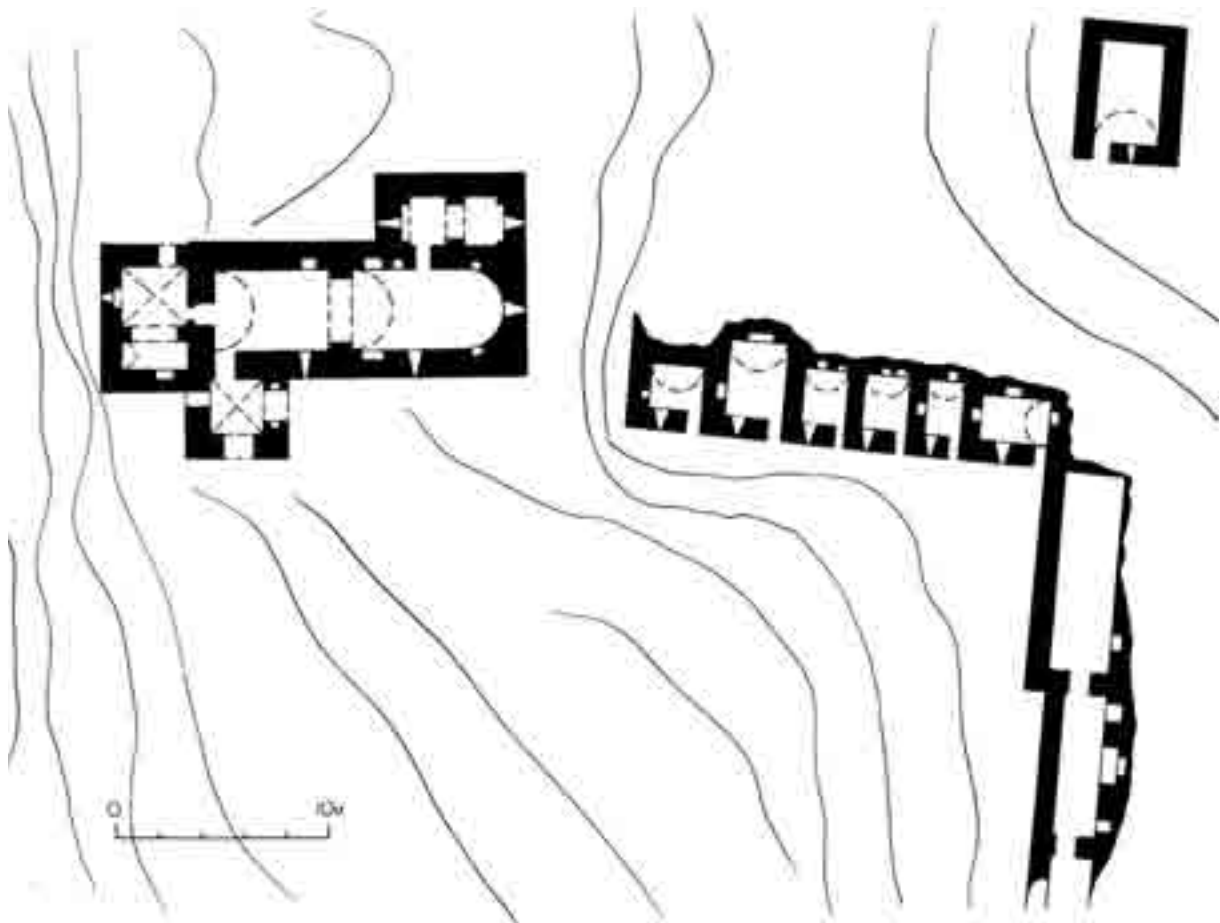
In the north-east of the cloister, a vaulted barn is located.

The neighbourhood of the sanctuary retains several other ruined structures.

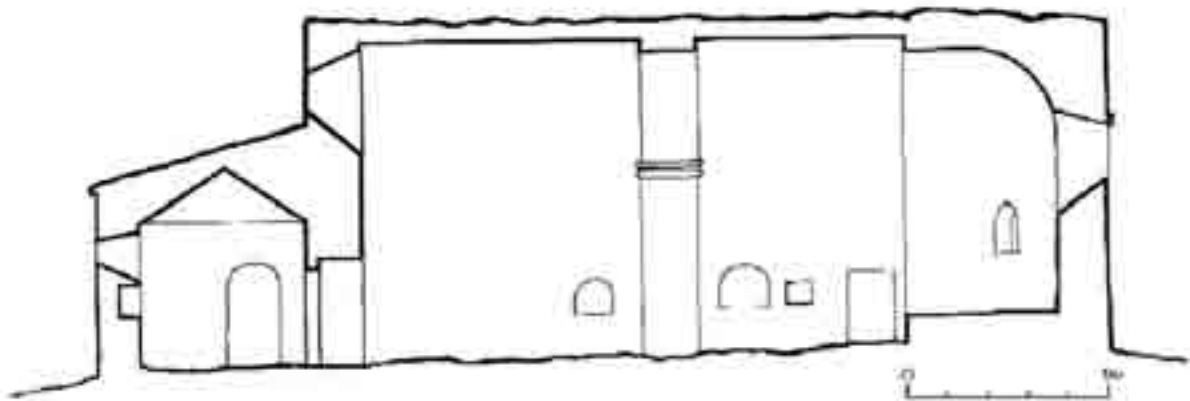
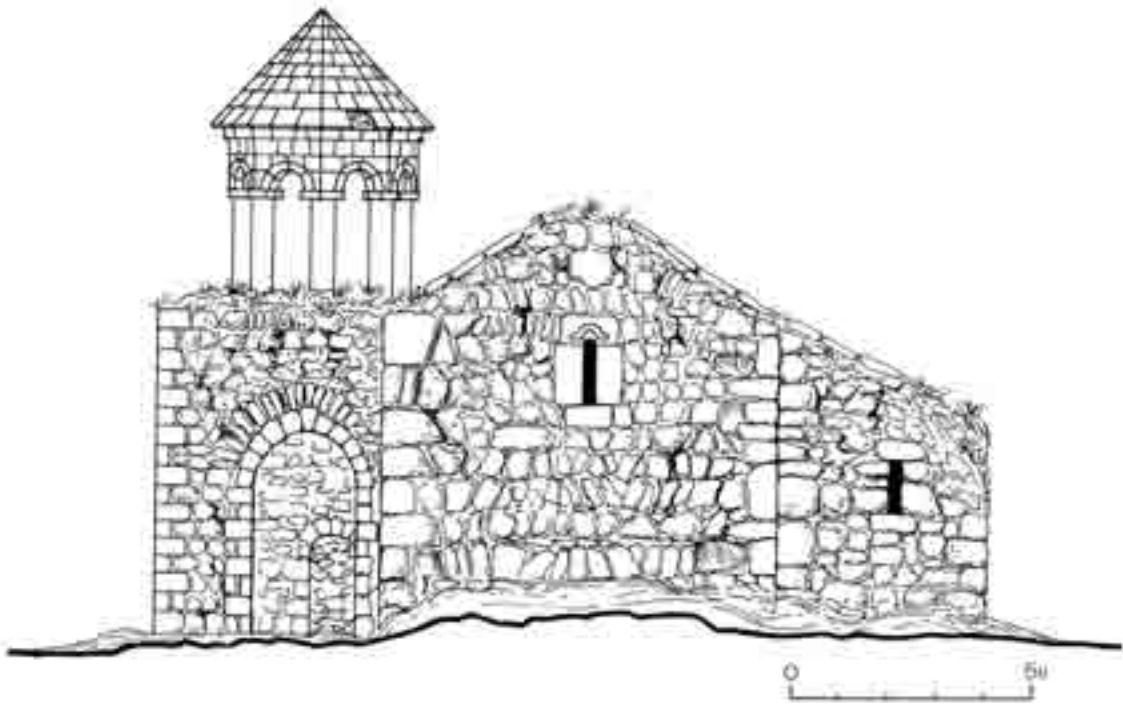
The monks' habitations share the construction and stylistic peculiarities of the church and gavit, which suggests that they date from the same year (1630). The barn and refectory were erected under Archimandrite Stepanos in the 1830s: "Prior Stepanos the Archimandrite founded a long refectory, a barn and several cells for the members of the monastic community..."¹⁶⁷

¹⁶⁶ "Nor-Dar," 1892, No. 170, p. 3.

¹⁶⁷ Ibid.



BANANTS. *The belfry of Targmanchats Cloister seen from the east. The frame of a window opening from the eastern facade of the church, and the plan of the cloister*



BANANTS. An interior view of the church of Targmanchats Cloister, its eastern facade and northerly section together with measurements



BANANTS. The western entrance of the church of Targmanchats Cloister and inscriptions engraved on the walls of the belfry

BANANTS. The monastic cells and hatsatun (a building where bread is baked and kept) of Targmanchats Cloister



BANANTS. Cross-stones found inside the church of Targmanchats Cloister

In 1845 the first of the rooms was repaired at 15 rubles.¹⁶⁸

As stated by an archive document of 1847, the cloister "...has six rooms located within its ramparts"¹⁶⁹ (evidently, the monks' abodes are meant).

Doomed to continual neglect and deterioration for a long time, the buildings of the monastic complex eventually appeared on the verge of final collapse in the 1880s: "...at present the cloister is in utter dilapidation, with its cells, cattle-shed, storehouse and annexe partly lying in cracks and ruins. The nearby barns merely represent a disorderly heap..."¹⁷⁰

¹⁶⁸ National Archives of Armenia, fund 53, list 1, file 3811, p. 22.

¹⁶⁹ National Archives of Armenia, fund 53, list 1, file 3814, pp. 108-109.

¹⁷⁰ "Mshak," 1888, No. 75, p. 2.

Priors. Bishop Yeprem is mentioned in 1772.¹⁷¹

The cloister prospered under *Bishop Gabriel Harutiunian Teriants*, who ordained many clergymen from the nearby and remote villages as parish priests.

The epitaph of his tombstone, which used to lie near the belfry, reads:

Այս է տապան Տէրունց Յարութիւնի որդի
Գարրիէլ եպիսկոպոսին, 60 ամ վանահայր էր
սա անապատիս, 96 ամեայ էր, որ փոխեցաւ
սա Քրիստոս՝ 2. 13. 1831. ՌՄՁ:

transl.: In this grave reposes Harutium Terunts' son, Bishop Gabriel. He served as prior of this cloister for 60 years. He was 96 years old when he departed to Christ on 2. 13. 1831.

¹⁷¹ National Archives of Armenia, fund 56, list 1, file 5901, p. 1.

The Armenian original published in: **Barkhutiariants, M.** Artsakh, p. 285.

Note: Indeed, Bishop Gabriel held the post of Father Superior for a long time, but not for 60 years, as alleged in this epitaph. According to it, he must have assumed service in 1771, but a record of 1772 makes reference to Bishop Yeprem as Prior of the cloister.

“The monastery and its estates thrived...” under *Archimandrite Stepanos Baliants* in the 1830s.¹⁷²

Coenobite Grigor Ter-Hovhannissiants served as Father Superior in 1839.¹⁷³

In 1849 Archimandrite Hovhannes was succeeded by Archimandrite Sargis.¹⁷⁴

Targmanchats Cloister enjoyed bloom and prosperity under *Archimandrite Sargis Azariants Tpkhisetsy*, a strange clergyman who lived a life of an ascetic: “Throughout the 30 years of his service in Banants Cloister, never did he go to the village lest he might come across a woman there. When pilgrims visited the sanctuary, he consigned himself to the privacy of a dark cave now called *Jgnavori Khoots*¹⁷⁵ and stayed there for many days until the believers left.”¹⁷⁶

The prior, whose eremitical mode of life had earned him the name of Kyandagirmaz (i.e. ‘One who does not go to the village’), served in Targmanchats Cloister until the 1870s. Father Superior Sargis, who is mentioned in an archive document of 1864,¹⁷⁷ spent the last years of his life in Karhan Monastery located near Mirzik. There he consigned his soul to God in 1877 at the age of 96.¹⁷⁸

For more than a decade, the cloister did not have a prior, “...sexton Martiros Ghalechians from Gandzak living there all by himself and protecting it...”¹⁷⁹ all that time.

Archimandrite Gevorg Ter-Hovhannessiants took up the post of prior in 1892: “Realizing the inconsolable state of their cloister, last September the inhabitants of Banants invited the Reverend Gevorg Ter-Hovhannessiants, an archimandrite from Sevan Monastery, to serve as its Father Superior. It was absolutely devoid of interior ornamentation...”¹⁸⁰

172 “Nor-Dar,” 1892, No. 170, p. 3.

173 National Archives of Armenia, fund 53, list 1, file 457, p. 8.

174 National Archives of Armenia, fund 53, list 1, file 3818, p. 99.

175 The Armenian equivalent for ‘Hermit’s Cell.’

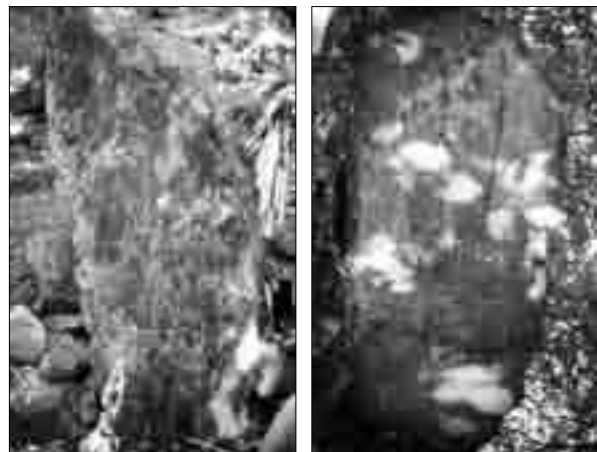
176 “Mshak,” 1888, No. 75, p. 2. Another record states, “For a long time, the spiritual leader of the monastery was Archimandrite Sargis Tpkhisetsy, who was known by the name of ‘Kyandagirmaz’ among the people of neighbourhood. That misanthropic clergyman could never be seen in the villages, for he avoided meeting women” (“Ardzagank,” 1886, No. 20, p. 295).

177 National Archives of Armenia, fund 53, list1, file 3843, p. 7.

178 See his epitaph on page 427 of this book.

179 “Nor-Dar,” 1890, No. 123, p. 3.

180 “Nor-Dar,” 1892, No. 170, p. 3.



BANANTS. Above: a fragment found in the sanctuary of Dzernavor. Below: cross-stones preserved in the ancient site of Mandur

In 1874 a boys’ school functioned in Targmanchats Cloister.¹⁸¹

Estates. In the 1830s, the sanctuary had “...between 80 and 90 oravars of arable land tilled by its own 8 pairs of oxen. It also possessed a garden, a large thick wood as well as cows, mules and a great number of bees.”¹⁸²

In 1840 the monastic estates comprised an orchard and 20 oravars of land.¹⁸³ In 1856 “The dominions of the cloister include *Hovi Gorge, Khachi Hogh* and the stream Voskatel Arakyal in the east; *Khurji Hogh and Karmir Kar*¹⁸⁴ located above the old monastery in the west; the main road leading to Naltokan and Sorekategher in the south as well as *Hotatz Spring* and a chapel below *Teghvana Kar* in the north.”¹⁸⁵

Note: Hovi Gorge, Khachi Hogh, Khurji Hogh and Teghvana Kar were plots of land belonging to the village.

181 National Archives of Armenia, fund 56, list 3, file 52, p. 28.

182 “Nor-Dar,” 1892, No. 170, p. 3.

183 National Archives of Armenia, fund 53, list1, file 3798, p. 63.

184 ‘Karmir Kar’ is the Armenian equivalent for ‘Red Stone.’ ‘Hotatz’ is that for ‘Rotten.’

185 Idem, file 3828, pp. 112, 114-117, 118-121.



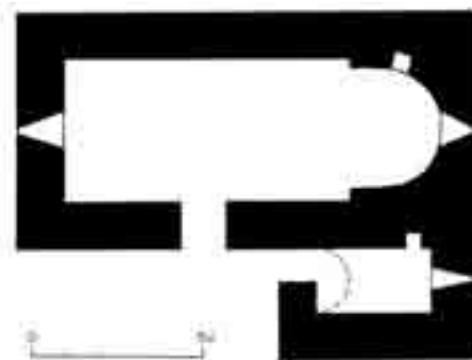
BANANTS. Cross-stones from the ancient site of Khendzori Aghbyur (1087, 10th to 11th cents., 16th cent.)



BANANTS. Cross-stones from the site of Sheni Hand (10th to 11th cents.)



BANANTS. Cross-stones from the ancient sites of Mknatami Khach (16th cent.), Khendzori Aghbyur (16th to 17th cents.) and Aknidzor (1101)



BANANTS. A settlement site of the late Bronze Age and a semi-ruined church in the site of Yekeghetsadzor

In 1886 the monastic estates were limited to a vineyard and some arable lands.¹⁸⁶

Ancient Sites Adjacent to Banants. Three kilometres north-west of the village could be found two khachkars. One of them was dated 1087 and set above **Khendzori Aghbyur** (the Armenian equivalent for 'Spring of Apple'). The other traced back to 1584 and was broken in two. In 1986 M. Chalumian moved the latter to Sourb Astvatzatzin Church of the village.

¹⁸⁶ National Archives of Armenia, fund 56, list 18, file 138, pp. 100-101.

Below follow the inscriptions carved on these cross-stones:

ԹՎ(ԻՆ) ՇԼԶ (1087):

transl.: In the year 1087.

The Armenian original published in: "Gardmank," 1996, No. 3, p. 11.

ԹՎ(ԻՆ) | ՌԼԳ (1584):

transl.: In the year 1584.

Published for the first time.

The sanctuary of Dzernavor (Tzernver) is located 0.7 kilometre south of Targmanchats Cloister, 1.5 kilometres south of Banants. Its remnants comprise the ruins of a chapel, including some finely-dressed stones one of which bears the Armenian letters ‘Up.,’ i.e. ‘St.’

Mandur is another ancient site situated on the east-facing slope of a gorge lying on the left bank of the stream Bolorajur, opposite the aforementioned cloister. Its remains comprise the ruins of a chapel and some cross-stones dating from the 9th to 11th centuries (they are bare of inscriptions).

The ancient site of **Aghkhachi Gah**,¹⁸⁷ called after a mountain summit (1,473 metres) of the same name, is located 2.5 kilometres north-west of Banants. A solitary cross-stone comprised all that had survived out of the sanctuary before 1988.

Before 1988, two khachkars were preserved in the sacred site of **Nahatak** (the Armenian equivalent for ‘Martyr’) located below Khendzori Aghbyur.

Plati Ser, called after a mountain peak (1,381 metres) of the same name, is situated 3 kilometres north-west of Banants. Before 1988 two cross-stones could be seen there.

Yekeghetsadzor extends in an area between forest and alpine zones, 6.5 kilometres south-west of Banants. It includes a church, a bridge, some tombs, a cemetery of cross-stones as well as the site of a once inhabited locality dating from the Bronze Age, and a village site tracing back to the early Middle Ages.

The church (exterior dimensions: 10.00 x 5.20 metres, or 7.66 metres, including the vestry), which is built of undressed stone and mortar, has an entrance opening from its southern facade. It is in a semi-ruined state, with its walls preserved to a height of 2 metres. The aforementioned vestry, whose entrance opens in the west, adjoins the sanctuary in the south.

A small cemetery, lying in the north-west of this church, retains several cross-stones whose stylistic peculiarities trace them back to the 10th to 11th centuries (they are bare of inscriptions).

The Memorial Dedicated to the Victims of World War II. Banants participated in World War II with 1,200 of its inhabitants, 600 of whom sacrificed their lives on the battle-field. In perpetuation of their memory, in 1969 a monument, designed by architects Rafayel Israyelian and Ara Harutiunian, was erected on a nearby elevation called ‘*Dimats Tegh*.’¹⁸⁸ It consisted of a finely-cut pillar and a pedestal, the former engraved with 5th-century Armenian historiographer Yeghishe’s well-known words, “Death not realized is death indeed, but death realized is immortality.” The latter bore an eagle with its wings outstretched as a

symbol of valour and love for freedom. However, on 26 July 1969, i.e. two days before its solemn opening, the memorial fell prey to a criminal plot schemed by Suleymanov, First Secretary of Dashkesan District’s Committee of Azerbaijan’s Communist Party. A record states the following with this regard, “The entire village, imbued with the feeling of having somehow fulfilled its sacred duty towards its killed sons, was looking forward to the opening of the memorial with the uttermost excitement. The monument, covered with a piece of white cloth, was to open in two days, many guests having been invited from Yerevan, Moscow, Baku and other places. Alas, very soon Banants Armenians were to wish the dawn of the following day had not broken over their village. Hardly had the sinister darkness lifted from the village when unspeakable tumult permeated through the village and some ill news spread everywhere, shocking the local inhabitants like a bolt from the blue, ‘The monument has been destroyed!’

“Within several minutes, Dimats Tegh was overcrowded by a vast multitude of sleepy, panic-stricken people, and what should they see! Only the pillar of the memorial stood before their eyes, whereas the eagle had disappeared, its broken fragments lying near the pedestal...

“...Soon Banants Armenians learnt what had really happened. On the order of Suleymanov, First Secretary of Dashkesan District’s Committee of Azerbaijan’s Communist Party, at 4 o’clock at night, the lights were turned off in the entire district. Taking advantage of the darkness, a group of villains stealthily slipped into the village, accompanied by a number of policemen, including the chief of police, the chairman of the local collective farm and the secretary of a party organization training and educating future Communists, Suleymanov himself heading the operation. ...Hardly feeling his way in the darkness, their chauffeur somehow managed to put the rope they had brought with them around the eagle’s neck and removed it by a crane. Suddenly, however, the rope cut off and the stone bird fell down: the bandits had not reckoned with the fact that the eagle weighed more than eight tons. Anyway, they somehow took it away.”¹⁸⁹

¹⁸⁹ **Grigorian, R.** The Captured Eagle. In: “Khorhrdayin Hayastan,” 27 October 1989, in Armenian. Iskenderov, Chairman of the Presidium of the Supreme Council of the Azerbaijani SSR who pretended to be concerned about that formidable crime, declared to Banants Armenians that its perpetrators had been dismissed from work. He also added, “As for the monument, ... the Central Committee of Azerbaijan’s Communist Party has adopted a decision banning the erection of memorial eagles in the territory of the republic.” The issue being thus considered settled, the authorities of the country wilfully built a museum near the monument through state means. Instead of the eagle, some flags were placed on the pedestal, and a helmet on top of the column. One of the reasons for the destruction of the memorial is said to be the likeness between the eagle’s and prominent Armenian war-lord Andranik’s eyes.

¹⁸⁷ ‘Aghkhach’ is the Armenian equivalent for ‘White Cross,’ and ‘Gah’ is that for ‘Throne.’

¹⁸⁸ See its English equivalent on page 67.



Residents of Banants. Above, left: Stepan Ter-Avetikian; right: Vazgen Ter-Avetikian (sitting above) and Stepan Ter-Avetikian with Lusik Vazgen Ter-Avetikian in his arms. Below, sitting: Poghos Poghossian (Kachal), Atanes Tnisants, Maki Ohanian (Sayunts); standing: Sargis Badalian (Muradants), Hovhannes Anton Seyranian (Bor-bor) and Stepan Ton Tonian (his father moved to Banants from Tonashen Village of Jraberd). Photo 1908



Residents of Banants. Above, left: Grigor Ohanian (Tatoghli); right: a warrior (1918). Below: the fighters of Colonel Yegor Ter-Avetikian



CHANAKHCHI (HAMASRABAK). *The church of the village and its plan*

Outstanding Personalities from Banants in Origin. *Melik Melikian* (born in 1868, he died in Baku in 1918) was a famous revolutionary known by the pseudonym of ‘*Dedushka*,’ i.e. the Russian equivalent for ‘*Grand-father*.’ A bust, set up in the north-eastern part of Banants, keeps his memory alive in his fellow villagers’ hearts.

*Stepan Ter-Avetikiant*s (1868 to 1937), who was also known by the name of *Banantsetsy*, i.e. ‘*an inhabitant of Banants*,’ was a publicist, writer (his works were mainly based on village themes) and a public figure. Graduating from Tiflis’ Teachers Training Institute in 1889, he worked as a teacher and an inspector in Pyatigorsk as well as Karabakh, Gandzak and Tiflis Uyezds of Yelizavetpol Province. Stepan Ter-Avetikiant, whom the peasantry of Yelizavetpol Province elected as deputy of the Second State Duma in 1907,¹⁹⁰ also collaborated with a great number of newspapers as a correspondent.¹⁹¹

¹⁹⁰ Soviet Armenian Encyclopedia, vol. 11, Yerevan, 1985, p. 663.

¹⁹¹ St. Ter-Avetikiant is the author of a number of works in Armenian, including “*Kap Brnogh*” (“Luma,” 1896, part 2, pp. 229-248); “*Mer Ter*” (“Luma,” 1897, part 1, pp. 97-132); “*Hayr Surb*” (“Luma,” 1897, part 2, pp. 187-221); “*Zpogh*” (“Luma,” 1898, part 1, pp. 160-190), etc.



CHANAKHCHI (HAMASRABAK). *The church of the village and its plan*

Arshak Tonian (1888 to 1942), a graduate of Echmiatzin Gevorgian *Jemaran*¹⁹² (1906) and Halle University (1914), was a pedagogue, a mathematician and a lexicographer. From 1909 until 1910, he taught Mathematics in the diocese school of Shushi (at present a city in the Republic of Nagorno Karabakh). In 1914 to 1921, he worked in Tiflis’ Nersissian and Hovnanian Schools, continuing his activity in Yerevan State University between 1921 and 1937.¹⁹³

In the mid-19th century, *therapist Mekhak Ter-Michaelian*, *engineer Levon Ter-Michaelian*, *lawyer Hovhannes Israyelian* and others were distinguished in Banants.

CHANAKHCHI (HAMASRABAK)

Location. The village is situated on both banks of the river Gandzak, 13 kilometres south-east of the district centre, at an altitude of 1,370 to 1,470 metres above sea level.

A Historical Introduction. The earliest of the available records on the village mentions it in 1617 in connection with a manuscript created by David of Shatakh: “In St. Stepanos Church of Hamasrabak Vil-

¹⁹² *Jemaran* is an institution of higher education.

¹⁹³ Soviet Armenian Encyclopedia, vol. 12, Yerevan, 1986, p. 59.

lage, which lies in the gorge of Gyanja in Gandzak District.”¹⁹⁴

Further reference to the village is found in a bull issued by Catholicos Pilippos (1632 to 1655): “...The churches and priests of Mirzik, Voskanapat, ...Tsentzahal, Getamij and *Hamasrabak*...”¹⁹⁵

The location of Hamasrabak (“...in the gorge of Gyanja...”) and the sequence of the villages enumerated give us grounds to conclude that present-day Chanakhchi, which abounds in medieval monuments, is identical to the historical village of Hamasrabak.

Population. By the early 1890s, Hamasrabak had already been re-inhabited by the Turks: “...the Turkish villages of Tzakarashen, Koshka, Tsentzahal, Hamasrabak and Mertsna...”¹⁹⁶

The local people totaled 240¹⁹⁷ in 1908, and 405 in 1914.¹⁹⁸

As attested by the colophon of the aforementioned manuscript, Hamasrabak had a **parish church** dedicated to **St. Stepanos**. Most presumably, it used to be situated in the centre of the village, but its location can hardly be traced, for it has been totally annihilated.

Two chapels stand not far from each other at the flat top of a lofty, steep mountain rising in the south of the village. One of them (exterior dimensions: 6.80 x 4.20 metres), preserved under the canopy of a huge oak-tree, dates back to the period between the 16th and 17th centuries. It represents a single-nave vaulted structure, with its entrance in the west, and its only window opening in the east, i.e. into the rectangular bema. The sanctuary is built of undressed stone and mortar. Its walls and entrance tympanum are absolutely bare of any inscriptions.

The only remnants of the other chapel comprise its walls, which are preserved to a height of 2 metres, their surviving parts being bare of any inscriptions. It represented a uni-nave vaulted structure, with its entrance in the west, and its only window opening in the east, i.e. into the horseshoe-shaped bema. The sanctuary, whose construction peculiarities trace it back to the 12th to 13th centuries, was built of undressed blocks of stone and mortar.

COBALT

The village whose name derives from the adjacent mines of cobalt is located on the slope of a gorge lying on the right bank of the river Artinajur, opposite Nerkin Karhat, 2 kilometres east of the district centre.

In the late 1880s, Siemens German Company strove hard to gain possession of the aforementioned mines.

However, there was another person claiming to their exploitation so that the parties had to apply to a law-court. The case was settled in behalf of merchant N. Ter-Nersissians, an inhabitant of Gandzak and the custodian of Khachakap’s Sourb Targmanchats Monastery. With that regard, he wrote the following in a letter (1890) addressed to Catholicos of All Armenians Makar I, “...I have found some precious cobalt mines in Gandzak District. Although the representative of the Siemens brothers applied every possible foul means, including bribery and various plots, in order to seize them from me, I did manage to win the case by the grace of the Holy Translators and thanks to Your Holiness’ prayers. Having been finally approved as the proprietor of these mines, I have been granted permission to build a mill there and export cobalt...”¹⁹⁹

DARDERE

This Turkish village lies 8 kilometres south-east of the district centre, between 1,580 and 1,750 metres of altitude above sea level.

It was established in the early 20th century, when some stock-breeding tribes changed to a sedentary mode of life in the territory of a derelict Armenian village.

The local inhabitants amounted to 292 in 1908,²⁰⁰ and 227 in 1914.²⁰¹

DASHKESAN

The village extends 28 kilometres south-west of Gandzak, at an altitude of 1,550 to 1,700 metres above sea level.

The administrative centre of the district of the same name, it was established in the Soviet years and was granted municipal status in 1948.

Before the 1970s, Dashkesan was mostly inhabited by the Armenians, but later the number of the Turks gradually increased there. It was totally stripped of its Armenian population during the forced deportation of 1988 to 1989.

DASTAPOR

Location. The village is situated on the south-facing slope of a gorge lying on the left bank of the Dastapor, i.e. the left tributary of the river Gandzak, 12 kilometres south-west of the district centre, at an altitude of 1,250 to 1,330 metres above sea level.

A Historical Introduction. As attested by two manuscripts created by a clergyman named Sargis, it was called Dastapyur in the second half of the 17th

¹⁹⁴ Colophons, 17th century, vol. 1, p. 613.

¹⁹⁵ **Barkhutarians, M.**, Artsakh, p. 48.

¹⁹⁶ Ibid. (note).

¹⁹⁷ Caucasian Calendar for 1910, p. 410.

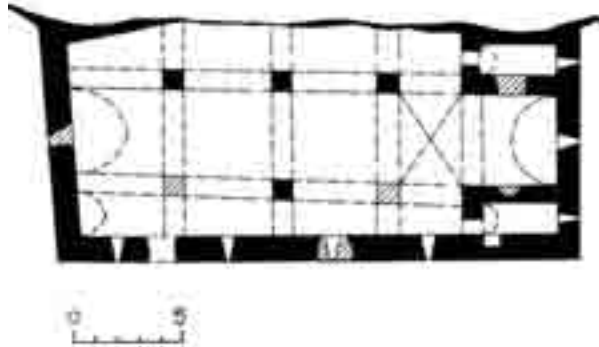
¹⁹⁸ Caucasian Calendar for 1915, p. 204.

¹⁹⁹ National Archives of Armenia, fund 56, list 18, file 31, p. 94.

²⁰⁰ Caucasian Calendar for 1910, p. 237.

²⁰¹ Caucasian Calendar for 1915, p. 122.





DASTAPOR. *The village seen from the south; the village site of Hin Dastapor; partial views of the village and its cemetery; the church preserved in the village site from the south-west, south-east and east; a partial view of the southern facade of the church; its interior, plan and some khachkars*

century. One of them is a Gospel written between 1671 and 1673 for a certain Yearamish,²⁰² and the other a *Mashtots* dating from 1673 to 1674.²⁰³

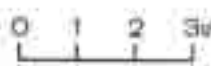
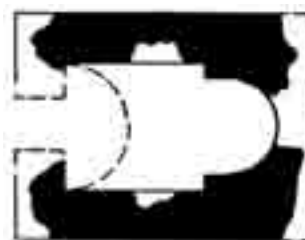
Dastapor retains a 17th-century spacious **church** whose large dimensions indicate that it used to serve a

village with a population between at least 2,000 and 3,000. The existence of another smaller church and several cemeteries extending not far from each other (they predominantly comprise undressed tombstones) attests that it was truly a populous village.

Population. Stripped of its Armenian inhabitants in the mid-18th century, Dastapor remained deserted for about a century. In the second half of the 19th century, its site provided an encampment for a small number of

202 A Catalogue of Armenian Manuscripts..., vol. 2, manuscript No. 6476, p. 385. Also see **Barkhutariants, M.**, *idem*, p. 264.

203 A Catalogue of Armenian Manuscripts..., vol. 2, manuscript No. 3576.



DASTAPOR. *The other church of the village seen from the west and south. Its plan*

cattle-breeding Turks. The available statistical data on their number represent the following picture:

Year	Houses	Males	Females	Total
1886 ²⁰⁴	223	720	651	1,371
1908 ²⁰⁵				1,557
1914 ²⁰⁶				457

²⁰⁴ A Statistical Survey..., pp. 80-81.

²⁰⁵ Caucasian Calendar for 1910, p. 248.

²⁰⁶ Caucasian Calendar for 1915, p. 116.

Archaeological Monuments. In 1899 German archaeologist E. Resler conducted research into a great number of tumuli found in the territory of Dastapor: he revealed that they dated back to the period between the Bronze and Iron Ages.²⁰⁷

Historical Monuments. The historical village site of Dastapor extends on the southeast-facing slope of a small gorge lying about half a kilometre south-west of the present-day village of the same name. It abounds in vestiges of various buildings heaped into hills in this grave reposes and there. Mention should be made of three cemeteries, which comprise densely-lying graves, with the surviving tombstones representing undressed blocks. The village site also retains two churches located opposite each other, i.e. on both sides of the small gorge.

The main church of this “pair” represents a large, three-nave, vaulted structure (exterior dimensions: 24.25 x 10.90 metres) extending east-westward. It is entirely built of undressed stone and mortar, except for its most important junctions where the stones are finely-cut. The northern wall of the sanctuary, whose entrance opens in the south, outwardly clings to a bare rock. The building, whose interior is thoroughly plastered, is distinguished for its rectangular bema, adjoined by sacristies on both sides. The vault-bearing arches rest on three pairs of pillars, two of those in the southern row having been deliberately destroyed. Light

²⁰⁷ Resler, E., op. cit., p. 2.

penetrates into the monument through eight windows widening inside: three of them open from the eastern facade, one from the western (it later closed), and four from the southern one. The architectural forms of the church are marked by certain disproportion: its western wall has a slanting position, and the aisles are not of equal width.

Below follow the inscriptions preserved on some cross-stones set in the interior walls of the church:

2 lines in the Armenian original incised into the lower part of a finely-decorated khachkar (1.14 x 60 x 20 centimetres) set in the entrance facade of the northern vestry and serving as a tympanum:

*Մուրք խաչս աւզնական | Մովսէս աղին,
թվին Ռ. (1551):*

*transl.: May this Holy Cross help Movses Agha,
in the year 1551.*

Published for the first time.

Note: See the explanation of the word 'Agha' on page 15.

Engraved on another cross-stone (70 x 45 x 10 centimetres) set in the window of the southern vestry and serving as a tympanum:

Թվ(ին) Ռ-ՀԵ (1626):

transl.: In the year 1626.

Published for the first time.

Carved on a cross-stone (70 x 44 x 13 centimetres) set in the window of the bema:

Թվ Ռ-ՀԷ (1628):

transl.: In the year 1628.

Published for the first time.

A simple cross-stone (38 x 38 x 11 centimetres) with undressed sides lies near the church: it is bare of any inscriptions.

The other church is located on the opposite, i.e. right, side of the gorge, about 200 metres south-east of the aforementioned one. It represents a semi-ruined vaulted building with a semi-circular bema in the east. The sanctuary, which can also be considered a chapel due to its dimensions (5.0 x 3.47 metres), is built of undressed stone and mortar, with its entrance opening in the west. At present its western wall lies in ruins.

A cemetery, comprising a number of undressed tombstones, extends on a nearby hill.

GARDMAN (GERTMANIK, AMERVAR)

Location. The village is situated on the east-facing slope of a gorge lying on the left bank of the Gardman, i.e. the right tributary of the river Shamkor, 13 kilometres west of the district centre, at an altitude of 1,370 to 1,520 metres above sea level.

A Historical Introduction. The township, that was the administrative centre of the district of the same name in the Middle Ages, was stripped of its Armenian population in the mid-18th century. In the late 19th century, some cattle-breeding Turkish tribes settled

down in its site: "Gardman, the centre of a district which bore its name, was also the seat of the local princes. At present the site of the ruined village, which is called Gertmanik, is inhabited by some Turks."²⁰⁸

As attested by some sources, "...The Bagratid kings put that small district under the sway of Gardman princes who were to pass it from generation to generation by inheritance. The latter's graves and the ruins of their family stronghold lie in the south-east of the domains of Charek Monastery, near the Turkish village of Amirvar."²⁰⁹

Population. As already mentioned above, in the late 19th century, some stock-breeding Turkish tribes took up residence in the territory of the present-day village. The available statistical data on their number represent the following picture:

Year	Houses	Males	Females	Total
1886 ²¹⁰	104	449	314	763
1908 ²¹¹				780
1914 ²¹²				1,137

Historical Monuments. In the late 19th century, Gardman retained a semi-ruined church²¹³ with some graves lying around it and seven cross-stones standing near each other. They were engraved with inscriptions which, unfortunately, had been distorted to complete unintelligibility,²¹⁴ with the exception of a single one that follows below:

*Կանգնեցաւ խաչս Քրիստոսի, թվ. Ռ-ՄՂԱ
(1842):*

*transl.: This cross of Christ was erected in the
year 1842.*

The Armenian original published in: **Barkhutariants, M.** Artsakh, p. 302; **Lalayan, Yer.** Gandzak District, p. 312.

Note: Yer. Lalayan included Barkhutariants' decipherment of the inscription in his work without any changes.

We think there is some error in the decipherment of the year, for the village had already been stripped of its Armenian inhabitants by the mid-18th century.

By the 1960s, "almost nothing has survived" out of the aforementioned monuments.²¹⁵

A chapel, named Serblton and serving as a pilgrimage site, used to be located a little south of Gardman. Once it was surrounded by "A spacious cemetery that comprises many graves with fine tombstones."²¹⁶

A cross-stone (3.5 metres high) found in this graveyard bore the following inscription:

²⁰⁸ **Barkhutariants, M.**, idem, pp. 301-302.

²⁰⁹ "Mshak," 1902, No. 199, p. 1.

²¹⁰ A Statistical Survey..., pp. 80-81.

²¹¹ Caucasian Calendar for 1910, p. 182.

²¹² Caucasian Calendar for 1915, p. 88.

²¹³ **Barkhutariants, M.**, idem, p. 302.

²¹⁴ Ibid.

²¹⁵ Corpus Inscriptionum Armenicarum, part 5 (henceforward: Corpus..., part 5). Compiled by **Barkhudarian, S.** Yerevan, 1982, p. 270.

²¹⁶ **Barkhutariants, M.**, idem, p. 302.

Այս է տապալան սուրբ Մրապիհունի, թոռնն մեծին Սաւորիհն, մեծին Սաւորի թվ. ՉՉ (1331):

transl.: In this grave reposes St. Strapion, the grandson of the Great Samor [and] the Great Sat, in the year 1331.

The Armenian original published in: **Barkhutarants, M.**, *ibid*; **Lalayan, Yer.**, *ibid*; Corpus..., part 5, p. 270.

The earliest record of **Gardman Monastery** dates back to the late 5th century and refers to "...a certain Akit coming from Gardman Monastery."²¹⁷ It is also mentioned under Catholicoses Hovhannes (557 to 574) and Yezer (630 to 641) ("...Yovhanik, bishop of Gardman...",²¹⁸ "...Stepanos, bishop of Gardman ...").²¹⁹

Gardman Monastery served as a bishop residence, four of its spiritual leaders being later ordained as Aghvank Catholicoses: "Lord Nersē s..."²²⁰ (689 to 706); "Lord T'ēodoros..."²²¹ (784 to 788); "Lord Gagik..."²²² (947 to 958), and "Lord Petros... from the bishopric of Gardman"²²³ (971 to 987).

The historiographical sources of the following centuries keep silence about the monument, probably, due to its destruction.

Gardman Castle. The earliest records of the monument date back to the 6th century, when "...Vardan the Brave..." a representative of Mihranian Family, "who built the fortress of Gardman in three years."²²⁴

Prince Jvanshir (637 to 683) "...founded a house of God in his native canton of Gardman-berd, richly ornamenting it for the pleasure and glory of Christ the Lord."²²⁵

In the mid-9th century, Arab War-Lord Bugha "...invaded the district of Gardman and laid siege to the stronghold. He finally conquered it and captured prince of Gardman Ktrij."²²⁶

In the mid-10th century, "...Sahak, who was called Sewaday, a brave and capable man, subjected the cantons of Gardman and K'ustip'afnay to his rule and

imposed his suzerainty upon the robberchiefs of Joroyget..."²²⁷

At the end of the same century, King Gagik I made the stronghold and the entire district part of the kingdom of the Armenian Bagratids: "...in the year 989, ...he took the fort and district... together with Parisos..."²²⁸

In the early 13th century, princes Zakarian liberated "...the impregnable castle of Gardman..."²²⁹ from the Seljuk-Turks' dominion and put it under Prince Vahram's rule.²³⁰ Unfortunately, however, the Mongol invasions made him escape without any resistance, leaving the monument to the whims of fate: "...Vahram, who was in Gardman at that time, stealthily ran away under the cloak of night and saved his skin."²³¹ The subsequent sources do not make any mention of the monument.

GETAMIJ (GYADAMISH)

Location. The village is situated on a cape-shaped peninsula lying between the rivers Gandzak and Zivlan, 14 kilometres south-east of the district centre, at an altitude of 1,300 to 1,320 metres above sea level.

A Historical Introduction. The earliest written source to make reference to Getamij is one of Catholicos Pilippos' (1632 to 1655) bulls which mentions it among some other Armenian-inhabited villages of Gandzak District.²³²

It was stripped of its Armenian population in the second half of the 18th century and lay deserted until the late 19th century, when several families of Turkish stock-breeders settled down there.

Historical Monuments. As stated by a visitor in the early 1890s, "...it has... a church of medium size without any pillars. The site of the devastated village is now inhabited by some Turks."²³³

Almost a hundred years later, in 1986, we found the aforementioned Armenian church totally reduced to ruins. Its only surviving part was its northern wall, that formed part of the enclosure of a Turkish garden. The fragments of some khachkars and tombstones could be seen in the vicinity of the monument.

In 1986 we found the **cemetery** of Getamij, lying at the south-western edge of the village, totally destroyed, with all its remarkable gravestones having fallen prey

²¹⁷ History of the Armenian Nation by **Ghazar Parpetsy**. Yerevan, 1982 (henceforward: **Ghazar Parpetsy**), p. 468, in Armenian.

²¹⁸ **Movsēs Daxuranĉi**, p. 72.

²¹⁹ *Op. cit.*, p. 229. Also see **Melikset-Bek, L. M.**, vol. 1, p. 45.

²²⁰ **Movsēs Daxuranĉi**, p. 229.

²²¹ *Op. cit.*, p. 230; **Kirakos Gandzaketsy**, p. 198.

²²² **Movsēs Daxuranĉi**, p. 231. Also see **Kirakos Gandzaketsy**, p. 198.

²²³ **Movsēs Daxuranĉi**, *ibid*. Also see **Kirakos Gandzaketsy**, p. 199.

²²⁴ **Movsēs Daxuranĉi**, p. 108.

²²⁵ *Op. cit.*, p. 119.

²²⁶ History of the Armenian Nation by Catholicos **Hovhannes Draskhanakerttsy** (henceforward: **Hovhannes Draskhanakerttsy**). Yerevan, 1996, p. 127, in Armenian. According to some Arabic sources, the castle was conquered by war-lord Zirak sent by Bugha (**Ibn-al-Asir**, p. 159).

²²⁷ **Movsēs Daxuranĉi**, p. 226.

²²⁸ Universal History by **Stepanos Taronetsy the Asoghik**. St. Petersburg, 1885, pp. 255-256, in Armenian. During that period, the mountainous part of Gardmank, where the castle of the same name towered, was known by the name of 'Parisos' deriving from a local kingdom.

²²⁹ **Kirakos Gandzaketsy**, p. 163.

²³⁰ *Op. cit.*, p. 153.

²³¹ *Op. cit.*, p. 243.

²³² **Barkhutarants, M.**, *idem*, p. 48.

²³³ *Idem*, p. 275.



GETAMIJ (GYADAMISH). The remnants of a church, and set-in-wall tombstones (16th to 17th cents.). A cemetery and the only inscribed gravestone found there (1712)

to those searching for treasure there. We saw only a single epitaph, dating back to the last period of the history of this once Armenian-populated village.

2 lines in the Armenian original carved on a rectangular gravestone having a cross relief on one of its faces:

Այս է դասյ(ա)ն / Ղազարին, ՌՃԿԱ (1712):
transl.: In this grave reposes Ghazar, 1712.

Published for the first time.

GETISHEN

Location. The village is situated on the southeast-facing slope of a gorge lying on the left bank of the Getishinaget (Kheyrachay), i.e. the left tributary of the river Artinajur, 12 kilometres north of the district centre, at an altitude of 1,130 to 1,220 metres above sea level.

Construction Activity. It was established in the Soviet years and was within the jurisdiction of the Village Council of Hartshangist (Chovdar) located within a kilometre. It consists of two quarters, *Verin* (i.e. 'Upper') and *Nerkin* (i.e. 'Lower') stretching at a distance of 200 metres from each other. The gardens of the village extend along the right bank of the river Getishinaget, over which, at the eastern edge of the Lower Quarter, a 5-metre-high waterfall can be seen.

Population. In 1971 Getishen comprised 64 families of purely Armenian origin whose number had been reduced to about 20 by the deportation of 1988.

In the late 19th century, **the pilgrimage site of Vosketel**,²³⁴ situated on the right bank of the river Geti-

²³⁴ 'Vosketel' is the Armenian equivalent for 'Golden-haired': presumably, hence derives the name of the pilgrimage site.



GETISHEN. The village seen from the side of Hartshangist (Chovdar). A khachkar from the pilgrimage site of Vosketel



GETISHEN. A khachkar from the village site of Ghermeragha Karmir Yeghtsy (10th to 11th cents.)

shen, represented “A small chapel of a wooden roof. No records concerning it are available: people remember a legend according to which a golden-haired virgin once suffered martyrdom in this grave reposes.”²³⁵

²³⁵ Idem, p. 293.

In 1980 only some vestiges reminded of the existence of the sanctuary: instead, a small cross-stone dating from the 9th to 10th centuries could be found there.

The village site of Bakhshik is located 2 kilometres north of Getishen, at an average altitude of 1,400 metres above sea level.

After the village had been totally destroyed, its inhabitants moved to Hartshangist.²³⁶

Amidst its ruins, a church of large dimensions could be distinguished: "...the building, whose roof is dilapidated now, rests on six pillars, its length amounting to 20 metres 2 centimetres."²³⁷

An archive document of 1885 mentions this sanctuary by the name of Sourb Astvatzatzin.²³⁸

The village site of **Gharamurat's (Ghermeragha) Karmir Yeghtsy** (i.e. 'Red Church' in Karabakh dialect) is located right of the highway of Hartshangist-Pib, on the elevated slope of a gorge lying on the right bank of the river Getishinaget, 3.5 kilometres south-west of Getishen.

It retains a demolished church amidst whose ruins can be found an old-styled cross-stone (100 x 80 centimetres) dating from the 10th to 11th centuries.

The site also comprises a cemetery where the following epitaph was preserved:

3 lines in the Armenian original engraved on a cradle-shaped gravestone (145 x 60 x 28 centimetres):

*Այս է դասւյ(ւ)ն Արշամին ...թար | Թամսագ,
որ է որդի Ղարամուրատէցի մահախելի Օվս-
(ն)էսին, Ռ-ՄԺԱ (1762) թվ(ին):*

transl.: In this grave reposes Arsham ... Tamaz, who is the son of Mahtesy Ovanes from Gharamurat. 1762.

Published for the first time.

The village site of **Karatak** (the Turks called it Dashalti, literally translating its name from Armenian) is situated on the south-facing slope of a gorge lying on the left bank of the river Hartshangist, 3 kilometres south-west of Getishen.

Two manuscript "Collections" created by Priest Sargis in Getishen mention Karatak in the first half of the 18th century. One of them, written for Mkhitar Aghjaghaletsy, dates back to 1717²³⁹, the other, copied for Arakel Dandzuttsy, to 1721.²⁴⁰

In the 18th century, Karatak belonged to the Melik-Arustamians, who were from Barsum Village of Shamkhor District. In the late 19th century, they shared power over the village with Matevos Virabians, Karapet Tayirians, Harutiun Avagians and Petros Jiljanians.²⁴¹

236 "Ardzagank," 1886, No. 20, p. 295.

237 **Barkhutarians, M.**, idem, p. 294.

238 National Archives of Armenia, fund 53, list 1, file 3877, p. 29.

239 A Catalogue of Armenian Manuscripts..., vol. 1, Yerevan, 1965, manuscript No. 1574, p. 586.

240 A Catalogue of Armenian Manuscripts..., vol. 2, manuscript No. 7008, p. 440.

241 National Archives of Armenia, fund 93, list 1, file 388, pp. 33-35.

GEYEKHLI

This small Turkish village lies on a mountain slope on the left bank of the river Gandzak, 12 kilometres south-east of the district centre.

In the late 19th century, some stock-breeding Turkish tribes settled down in what was the site of a deserted Armenian village, and eventually founded the present-day village there.

In 1914 it had a population of 352.²⁴²

GHABAGHTAPA (KABAGHTAPA, DAMZHALI)

Location. The village, which is surrounded by alpine meadows, is situated 16 kilometres south-west of the district centre of Dashkesan, at an altitude of 1,580 to 1,670 metres above sea level.

A Historical Introduction. This ancient village, whose historical Armenian name has sunk into oblivion, was populated with the Armenians beginning with at least the early Middle Ages. The Turkish stock-breeders called it Damzhali and Ghabaghtapa, which is translated into Armenian as '*Ddum Blur*': 'ghabagh' is the Turkish equivalent for 'pumpkin,' and 'tapa' is that for 'hill.'

The village lived a period of prosperity in the 17th century, when the local church was erected. Representing a magnificent edifice remarkable for its dimensions, it stood intact until 1988.

Population. One of the most populous Armenian villages in the district, it was stripped of its population in the mid-17th century and was inhabited by some Turkish stock-breeders several decades later. The available statistical data on the number of the local people represent the following picture:

Year	Houses	Males	Females	Total
1886 ²⁴³	89	361	265	636
1907 ²⁴⁴				631
1914 ²⁴⁵				510
1976 ²⁴⁶				509

The aforementioned **church**, situated on the roadside, in the centre of the village, represents a three-nave, vaulted basilica (exterior dimensions: 21.75 x 13.30 metres) of rectangular plan. Its vault, lying below a gable roof, is inwardly supported by vault-bearing arches resting on two pairs of pillars and pilasters. The central nave ends in a semi-circular bema in the east, and the two aisles terminate into rectangular vestries. Each of the eastern, western and southern facades of

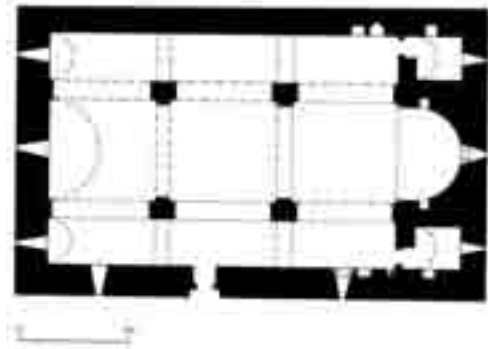
242 Caucasian Calendar for 1915, p. 143.

243 A Statistical Survey..., pp. 78-79.

244 Caucasian Calendar for 1910, p. 264.

245 Caucasian Calendar for 1915, p. 116.

246 SAE, vol. 2, Baku, 1978, p. 539.



GHABAGHTAPA. *Partial views of the local church and its plan*

the sanctuary has three narrow windows widening inside and illuminating the entire building. Its bema, sacristies as well as the northern and southern walls have some small, rectangular niches. Both christening basins, typical of the Armenian religious buildings of the 16th to 17th centuries, lie in the north of the church. The monument, whose entrance opens in the south, is built of roughly-hewn stones and mortar, but its pylons, false arches as well as the entrance tympanum and cornerstones are finely-cut. By the time we visited it in

1986, many parts of its interior had been destroyed, the handiwork of those searching for treasure there.

Two of the church pillars used to bear some brief inscriptions, but by 1986 they had disappeared.

Carved on one of the aforementioned pillars:

Եւ՝ Խոսրովս, քվ(ին) ՌՃԽԱ (1692):

transl.: I, Khosrov, in the year 1692.

The Armenian original published in: **Barkhutarians, M.** Artsakh, p. 302; **Lalayan, Yer.** Gandzak District, p. 312.



Incised into the other pillar:

Ի ք(վիւ) Ռ-ճԾԵ (1706):

transl.: In the year 1706.

The Armenian original published in: Barkhutiariants, M., *ibid*: Lalayan, Yer., *ibid*.

In the late 19th century, the church building housed a Muslim school (medrese).²⁴⁷

GHARAKULLAR (BALLUCHA)

The village, whose historical name has sunk into oblivion, extends on the south-facing slope of a gorge lying in the area of the upper course of the tributary Dastapor, 11 kilometres south of the district centre, at an altitude of 1,600 to 1,700 metres above sea level.

Stripped of its Armenian population in the second half of the 18th century, it remained desolate until the late 1880s,²⁴⁸ serving as a summer encampment for some stock-breeders. Later they settled down in the village site and started “diligently” annihilating all the monuments of culture once created by its Armenian natives.

A map of 1904 mentions the settlement as a village called Ballucha. In the Soviet years, it was renamed Gharakullar.

GHARATAGHLAR

The village, whose historical name has not been preserved, is situated in the area between the river Gandzak and its left tributary Dastapor, 12 kilometres south of the district centre.

In the early 20th century, the site of the derelict Armenian village was inhabited by some stock-breeding Turkish tribes that had shifted to a sedentary life.

In 1914 the local people amounted to 205.²⁴⁹

GHAZAKHLI

This village, situated 13 kilometres south-west of the district centre, adjoins the historical village of Gardman in the north.

Present-day Ghazakhli was established in the early 20th century by some Turkish stock-breeders who had changed to a sedentary mode of life in the site of an ancient deserted Armenian village. In the 1980s, the remnants of some buildings, once erected by the natives, could still be found in its territory.

In 1914 the local population totaled 200.²⁵⁰

GHAZAKHYOLCHULAR

This Turkish village is located on the southwest-facing slope of a gorge lying on the right bank of the

river Artinajur, 7 kilometres south of the district centre, at an altitude of 1,610 to 1,700 metres above sea level.

It was founded in the site of an ancient derelict Armenian village in the late 19th century.

The available statistical data relating to the local inhabitants represent the following picture:

Year	Houses	Males	Females	Total
1886 ²⁵¹	27	72	60	132
1914 ²⁵²				345

GHOTYUL

Location. The village lies 12 kilometres north-west of the district centre, at an altitude of 1,540 to 1,570 metres above sea level.

A Historical Introduction. In the late 19th century, Verin and Nerkin Ghotyul belonged to landowners Matevos Virabiants, Karapet Tayirians, Harutiun Avagians, Petros Jiljanians and the representatives of the Melik-Arustamians' family.²⁵³

The village site of Sevretsik, once known as a centre of manuscript writing, is situated in an elevated plain lying on the right bank of the river Shamkor, 2.5 kilometres south-west of the village.

It is first mentioned in a manuscript of 1660 as the place where it was created: “...The Holy Gospel was copied ... in Savuretsik Village of Gyanja, ... in the year 1660 of the Armenian era, under Aghvank Catholicos Petros, Father Superior of Charek Monastery Archimandrite Sargis and spiritual leader of Gyanja Archimandrite Khachatur. ...I am humble scribe Sargis, who does not deserve the title of priest.”²⁵⁴

In the late 19th century, the village site still preserved “...the ruins of a large church where only the vault of the bema and two small vestries remained standing.”²⁵⁵

Fortunately, some of the **lapidary inscriptions** of the sanctuary were deciphered in due time.

Engraved on a khachkar placed in the south of the window of the bema:

ԹՎ. ՋԻԲ (1473). Ես Համքու կառնկնեցի զհաչս որդոյ իմոյ Պապի:

transl.: In the year 1473 I, Hamza, erected this cross [in memory of] my son Pap.

The Armenian original published in: Barkhutiariants, M. Artsakh, p. 299; Lalayan, Yer. Gandzak District, p. 312; Corpus..., part 5, p. 256.

Incised into another khachkar placed in the south of the window of the bema:

²⁵¹ A Statistical Survey..., pp. 80-81.

²⁵² Caucasian Calendar for 1915, p. 131.

²⁵³ National Archives of Armenia, fund 93, list 1, file 388, pp. 33-35.

²⁵⁴ Yerevan Repository of Manuscripts after M. Mashtots: A Collection of Patriarchal Documents (henceforward: Patriarchal Documents), folder 1, document 79, in Armenian.

²⁵⁵ Barkhutiariants, M., *idem*, p. 299.

²⁴⁷ "Ardzagank," 1888, No. 6, p. 72.

²⁴⁸ Barkhutiariants, M. Artsakh, p. 276.

²⁴⁹ Caucasian Calendar for 1915, p. 136.

²⁵⁰ Caucasian Calendar for 1915, p. 131.



GHOTYUL. A general view of the village (photo by courtesy of Colonel Zhora Barsamian)

Ես Համզա կանգ[նեցի] զխաչս որդոյ իմոյ
Էվատին:

transl.: *I, Hamza, erected this cross [in memory of] my son Evat.*

The Armenian original published in: **Barkhutarians, M.**, *ibid*; Corpus..., *ibid*.

A cemetery, abounding in finely-adorned khachkars and tombstones with reliefs of everyday life, used to lie on the left slope of a nearby gorge.

Carved on a “decorated cross memorial”:

Ս(ուր)բ խաչս Թումանին, Պեկաջին, ԹՎ. Պ
(1351):

transl.: *This Holy Cross to Tuman, Pekach, in the year 1351.*

The Armenian original published in: **Barkhutarians, M.**, *ibid*; Corpus..., *ibid*.

Incised into a khachkar (1.10 x 95 centimetres):

Ս(ուր)բ խաչս բարեխաւս Գիչնին, կանկ-
նն...:

transl.: *May this Holy Cross protect...*

The Armenian original published in: **Barkhutarians, M.**, *idem*, pp. 299-300; Corpus..., *ibid*.

Note: The pedestal of the cross-stone bears “a relief representing a plough with a ploughman, his brother and some young shepherds surrounded by oxen and buffaloes. A maiden with a bowl on her head is depicted bringing the peasants’ midday meal.”

Engraved on a cross-stone:

Սուրբ խաչս Հունիփսիմի, Մարտիրոսին:

transl.: *The Holy Cross to Huripsim [and] Martiros.*

The Armenian original published in: **Barkhutarians, M.**, *idem*, p. 300; Corpus..., part 5, p. 257.

A single line in the Armenian original inscribed on a khachkar:

Ս(ուր)բ խ(աչ)ս բ(ա)ր(է)խ(ա)ս... Ռ-Ս
(1552):

transl.: *May this Holy Cross protect... 1552.*

The Armenian original published in: Corpus..., part 5, p. 255.

5 lines in the Armenian original carved on the western, narrow side of a gravestone:

Ս(ուր)բ խ(աչ)ս բ[արե]խաւս Ներ[սես]ին |
հ(ո)գո(յ)ն, Ռ-Ղ (1641):

transl.: *May this Holy Cross protect Nerses’ soul. 1641.*

The Armenian original published in: Corpus..., part 5, p. 256.

Note: The southern face of the tombstone bears some reliefs with scenes of everyday life.

Engraved on a cross-stone:

Ս(ուր)բ [խա]չս բարեխաւս:

transl.: *May this Holy Cross protect.*

The Armenian original published in: Corpus..., *ibid*.

5 semi-distorted lines in the Armenian original incised into a khachkar:

Եւ Բէկի Խաթուն / կա(ն)կ(ն)եց(ի) զխ[աչա] Սկ(րախ), Ս(ար)գ(իս):

transl.: I, Beki Khatun, erected this cross [in memory of] Mkrtych [and] Sargis.

The Armenian original published in: Corpus..., *ibid.*

A single semi-distorted line in the Armenian original inscribed on the cornice of a cross-stone lying near the ruined church:

[Սք խաչա] բար[եխախ] Շ(ա)հ(ն)՝ճի:

transl.: May this Holy Cross protect Shahum.

The Armenian original published in: Corpus..., *ibid.*

5 lines in the Armenian original incised into the eastern face of a small, cradle-shaped tombstone:

Ս(նր)ք խ(ա)չա [բ]ար(ե)խ(ա)ս Շ(ա)հն-ճի:

transl.: May this Holy Cross protect Shahum.

The Armenian original published in: Corpus..., *ibid.*

Engraved on a gravestone:

Եւ Եղո՛ւ կանգնեցի խաչա Նստարի:

transl.: I, Yeghom, erected this cross [in memory of] Natar.

The Armenian original published in: **Barkhutariants, M.**, *ibid.*; Corpus..., part 5, p. 257.

Note: Another tombstone, lying near the aforementioned one, bears a relief representing "...a plough with some tools, a woman laying the table, some dancers with wine jugs in their hands as well as a man playing the saz [a 'saz' is an Oriental string musical instrument] and another beating the drum. It also depicts a prince, with a hawk in his right hand and a wine glass in the left. Near him a wash basin, wine jug and an alive ram can be seen. The eastern side of the gravestone is engraved with a huge eagle raising a lamb" (**Barkhutariants, M.**, *ibid.*).

HARNAKAR (GALIN-GAYA)

This Turkish settlement is located between the villages of Tapan and Hatstap, 18 kilometres south-west of the district centre, at an altitude of 1,650 to 1,690 metres above sea level.

The elderly inhabitants of the adjacent villages that were Armenian-populated until the deportation of 1989 remembered the original name of present-day Galin-Gaya, i.e. *Harsnakar*. Unfortunately, however, we failed to find any written sources attesting to it.

Harsnakar was stripped of its Armenian population in the mid-18th century.

HARTSHANGIST (CHOVDAR)

Location. The village is situated 11 kilometres north of the district centre, at an altitude of 1,380 to 1,500 metres above sea level.

Its neighbourhood abounds in quarries providing stone for the adjacent villages and even Getabek, where it was used for the purpose of building furnaces.²⁵⁶

Archaeological Monuments. The territory of present-day Chovdar has been inhabited since time immemorial, which is attested by different archaeological finds discovered in the village and its vicinity. They include various clay vessels, bronze weapons, ornaments, etc., dating back to the period between the Bronze and Iron Ages and having their counterparts in the monuments of the late Bronze Age found in Armenia.²⁵⁷ Similar items were also unearthed in the cists D. M. Sharifov excavated in Chovdar in 1926.²⁵⁸

The Origin of the Toponym. The historical name of the village, i.e. Hartshangist, is repeatedly mentioned in the colophons of a number of manuscripts. It is also used parallel with its new name of Chovdar in the records of the late 19th century.

Touching upon the origin of the toponym, the correspondent of the "Arzagank" periodical, who had, probably, previously spoken to the elderly inhabitants of the village on the subject, wrote the following, "It should be borne in mind that the local people resettled in this grave reposes from the village of Baghshik located within an hour's distance of Chovdar... It is not clear whether 'Hartshangist' ('Hartsankis') is the name of their previous village or not. Presumably, present-day Chovdar had been a populated village named Hartsankis long before Baghshik inhabitants moved there. We are inclined to adhere to this presumption..."²⁵⁹

According to a viewpoint, 'Hartshangist,' literally meaning 'Fathers' Graves' in the Armenian language²⁶⁰, derives from a cemetery lying at the top of a mountain south-west of the village: "A lot of pagan and Christian graves are preserved on the mountain: perhaps, it is due to the existence of this cemetery that the village is called *Harts-Hangist*."²⁶¹

As for the foreign word of 'Chovdar,' it literally means 'animal dealer.'

Hartshangist as a Scriptorium. Below follow excerpts from several 17th-century Gospels created in the adjacent monastery of Matznaberd and mentioning the toponym *Hartshankis*: "...I again beg you ... to remember those who provided us with haven and gave us our piece of daily bread which we failed to find any-

257 **Sadikhzade, Sh. G.** About the Archaeological Finds Accidentally Unearthed in the Vicinity of Chovdar Village. In: "Izvestiya Akademii Nauk Azerbajanskoy SSR," a series of social sciences, 1963, No. 6, pp. 13-25, in Russian.

258 **Sharifov, D. M.** Excavations near Chovdar Village of Touz District. In: "Proceedings of the Azerbaijanian Committee of Preservation of Ancient Historical and Natural Monuments," part 4, copy-book 2, Baku, 1929, pp. 247-248, in Russian.

259 "Arzagank," 1886, No. 20, p. 296.

260 'Harts' means 'of fathers' in Grabar, i.e. the classical Armenian language, and 'hangist' is the Armenian equivalent for 'repose, eternal rest.'

261 **Barkhutariants, M.**, *idem*, p. 292.

256 **Lalayan, Yer.** Gandzak District, p. 309.



HARTSHANGIST (CHOVDAR). Partial views of the village

where, wandering from Gandzasar to Hartshankis. Arriving at the village, we were given a cordial welcome. May God bestow all His grace upon the young and the old of this village and may their souls reach the kingdom of heaven"²⁶² (from an undated Gospel).

"...in Malaznaberd, Hartsankis Village of Gyanja, under Supreme Pontiff of Aghvank His Holiness Petros, ... Archimandrite Khachatur and Persian King Shah Abbas Junior, in the year 1666 of the Armenian era..."²⁶³ (from a Gospel created in 1666).

This Holy Gospel was created by the Lord's humble servant Hovhannes in the holy monastery of Malaznaberd located in Hartsanki Village of Gandzak under

*Supreme Pontiff of Aghvank His Holiness Petros and Persian Shah Suleyman. It was completed in bitter times when the base enemy constantly persecuted the Christian nation and increased taxes day after day...*²⁶⁴ (from another Gospel dating back to 1669)

Another Gospel created in 1683 and intended for a certain Nazar (copied and bound by Priest Hovhannes, illustrated by Priest Barsegh and Deacon Ghazar) mentions the village by the name of *Hertsankis*.²⁶⁵

The data relating to the **population** of Hartshangist between 1804 and 1914 reveal that they mainly grew amounting to 1614, the greatest number ever recorded,

²⁶² "Ardzagank," 1886, No. 20, p. 296.

²⁶³ Ibid.

²⁶⁴ Ibid.

²⁶⁵ A Catalogue of Armenian Manuscripts..., vol. 1, manuscript No. 3994.

in 1910. The reduction sometimes observed in their number was due to epidemics and resettlement: thus, from November 1899 until April 1900, 34 children fell victim to smallpox.²⁶⁶

Below follows a list of the people living in Hartshangist in 1839:

“1 Widower Maki Sahakian as well as his sons Martiros, and Harutiun with his wife Horom;

2 Ghukas Hakobov, his wife Sultan as well as their children Arzuman, Hakob, Khallu and Vardi;

3 Maki Nazarov, his wife Herik as well as their daughters Khatayi and Tamam; Maki’s brothers Martiros, and Margar with his wife Voski;

4 Harutiun Nersesov, his wife Pari, their sons Nerses, Movses with his daughter Nazi, and Stepan with his wife Herik;

5 Aghajan Ohanov, his wife Margaret, their sons Ohannes and Karapet as well as their daughters Horomsim and Tangi; Aghajan’s brothers 1. Abraham with his wife Voski as well as his daughters Khatun, Pari and Javahir; 2. Hovsep with his spouse Aziz, his daughter Sharmagh as well as his sons Petros and Astvatzatur;

6 Malkhas Malkhasov, his wife Mariam, their son Grigor as well as their daughters Pari and Sabet; Malkhas’ brother Anton, his wife Herik as well as their children Mankasar and Nazlu;

7 Vardan Malkhasov, his wife Sandukht, their sons Gevorg and Sahak as well as their daughters Khatayi and Pari;

8 Arakel Shervanov, his wife Horomsim as well as their sons Yesayi and Arustam; Arakel’s brother Maki, his wife Herik and their son Harutiun;

9 Sargis Nazarov, his wife Anna, their sons Mesrop with his wife Pari, his children Maki and Salbi as well as Arakel with his wife Horomsim, his son Hakob and his daughter Voski;

10 Harutiun Yeghiazarian, his wife Aziz, their sons 1. Movses with his wife Herik as well as his children Sargis and Nazi; 2. Mateos with his wife Sultan as well as their children Ghazar, Khanum, Yasaman and Dovlat; 3. Hovhannes with his spouse Horomsim, his daughter Margaret, his daughter-in-law Mariam, her son Ohanes as well as her daughters Pari, Nakhshun, Khatun and Sharmagh;

11 Allahverdi Harutiunov, his mother Zani, his wife Khallu as well as their children Grigor, Harutiun, Annman and Sirunna;

12 Sahak Vardanov with his wife Sarah and his daughter Margaret;

13 Badal Grigorov, his wife Mariam as well as their son Sargis and their daughter Ghumash;

14 Babajan Grigorian, his wife Herik, their sons Grigor, and Stepan with his wife Herik and his daughter Zada; Babajan’s brothers 1. Hakob with his wife Sarah as well as his children Anton, Hovhannes, Margaret and Vardi; 2.

Vardan with his wife Sarah, his daughter Anna as well as his sons Maki, Mateos and Baghdasar;

15 Gabriel Ter-Khachaturov, his wife Magtagh, his daughter Mariam as well as his sons Hakob and Avag;

16 Abgar Grigorov, his wife Mariam as well as their sons Simeon, Grigor and Nerses;

17 Michael Harutiunian, his wife Herik as well as their children Ghazar, Harutiun and Vardi; Michael’s brother Mesrop, his wife Sabet, their son Arzuman as well as their daughters Sultan and Anna;

18 Stepan Davidov, his wife Javahir, their sons David and Sargis as well as their daughters Shahgul, Margaret and Pari;

19 Abraham Ghazarov, his wife Horomsim, their daughter Annman as well as their sons Karapet and Movses;

20 Khachatur Kirakosov, his mother Murvat, his wife Sanam, their son Sargis as well as their daughters Sabet, Mariam and Zada; Khachatur’s brother Soghomon, his wife Zani, their daughter Khatun as well as their sons Sargis and Grigor;

21 Harutiun Voskanov, his wife Anna, their sons Mkhitar, Voskan and Michael as well as their daughters Sandukht and Nakhshun; Harutiun’s brothers 1. Martiros with his wife Guli, his son Vardazar as well as his daughters Javahir, Sultan and Herik; 2. Allahverdi with his wife Zarneshan as well as his sons Grigor, Sargis and Maki;

22 Arakel Abrahamian, his wife Sabet, their sons Ghevond and Sargis as well as their daughters Tellu and Tamam;

23 Sahak Ter-Avagian, his mother Mariam, his wife Khatayi, their daughter Sona as well as their sons Avag, Mkrtich, Poghos and Petros;

24 Vardanan Lalirov, his wife Margaret, their son Harutiun as well as their daughters Gyuli and Sirunna.”²⁶⁷

The available statistical records on the number of the population of Hartshangist during the aforementioned period are as follows:

Year	Houses	Males	Females	Total
1804 ²⁶⁸	9	25	21	46
1839 ²⁶⁹	24	102	100	202
1845 ²⁷⁰		173	155	328
1847 ²⁷¹		175	180	355
1849 ²⁷²		186	160	346
1850 ²⁷³	32	192	189	381
1852 ²⁷⁴		199	194	393
1861 ²⁷⁵	35			

267 National Archives of Armenia, fund 53, list 1, file 3800, p. 27.

268 Collected Acts..., vol. 2, p. 596.

269 National Archives of Armenia, fund 53, list 1, file 3800, p. 27.

270 Idem, file 3811, pp. 4-5.

271 Idem, file 3814, pp. 97-98.

272 Idem, file 3818, pp. 96-97.

273 National Archives of Armenia, fund 56, list 1, file 2596, p. 110.

274 National Archives of Armenia, fund 53, list 1, file 3819, pp. 106-107.

275 Idem, file 3835, pp. 148-149.

266 “Mshak,” 1900, No. 77, p. 2.

1862 ²⁷⁶	35				1905 ³⁰⁵	536	434	970
1866 ²⁷⁷	62	297	226	523	1906 ³⁰⁶	592	475	1,067
1869 ²⁷⁸	63				1907 ³⁰⁷			1,356
1870 ²⁷⁹		312	236	548	1908 ³⁰⁸	170	905	622
1872 ²⁸⁰		385	254	639	1909 ³⁰⁹		620	482
1873 ²⁸¹				573	1910 ³¹⁰		959	655
1875 ²⁸²				545	1912 ³¹¹		631	485
1876 ²⁸³				563	1914 ³¹²			1,227
1877 ²⁸⁴		358	223	581	1917 ³¹³	99		1,227
1878 ²⁸⁵		361	229	590				
1881 ²⁸⁶		393	266	659				
1882 ²⁸⁷		398	274	672				
1883 ²⁸⁸		416	283	699				
1885 ²⁸⁹	90	250	225	475				
1886 ²⁹⁰	98	472	383	855				
1887 ²⁹¹		284	265	549				
1888 ²⁹²		302	276	578				
1889 ²⁹³		224	303	527				
1890 ²⁹⁴		236	319	555				
1891 ²⁹⁵		246	326	572				
1892 ²⁹⁶		366	332	698				
1893 ²⁹⁷		381	338	719				
1894 ²⁹⁸		395	352	747				
1897 ²⁹⁹		454	386	840				
1898 ³⁰⁰		470	395	865				
1899 ³⁰¹		476	401	877				
1900 ³⁰²		509	421	930				
1901 ³⁰³		519	425	944				
1902 ³⁰⁴		532	435	967				

276 National Archives of Armenia, fund 56, list 1, file 4254, p. 28.

277 Idem, file 3848, p. 57.

278 National Archives of Armenia, fund 56, list 1, file 4254, p. 142.

279 National Archives of Armenia, fund 53, list 1, file 3857, pp. 49-50.

280 Idem, file 3872, pp. 62-63.

281 Idem, file 3862, pp. 59-60.

282 Idem, file 3866, pp. 45-46.

283 Idem, file 3868, pp. 57-58.

284 Idem, file 3869, pp. 55-56.

285 Idem, file 3870, pp. 23-24.

286 Idem, file 3879, pp. 27-28.

287 Idem, file 3874, p. 30.

288 Idem, file 3875, pp. 56-57.

289 Idem, file 3877, p. 30. Also see "Arzagank," 1885, No. 4, p. 51.

290 A Statistical Survey..., pp. 78-79. According to another source, the village had 60 houses in the same year ("Arzagank," 1886, No. 20, p. 295).

291 National Archives of Armenia, fund 53, list 1, file 3880, p. 74.

292 Idem, file 3882, p. 131.

293 Idem, file 3884, pp. 228-229.

294 Idem, file 3887, p. 150.

295 Idem, file 3889, p. 149.

296 Idem, file 3891, p. 121.

297 Idem, file 3895, pp. 78-79.

298 Idem, file 3896, pp. 174-175.

299 Idem, file 3899, pp. 147-148.

300 Idem, file 3897, p. 169.

301 National Archives of Armenia, fund 53, list 1, file 3903, pp. 128-129.

302 Idem, file 3905, pp. 94-95.

303 Idem, file 3906, pp. 100-101.

304 Idem, file 3907, pp. 23-24.

Hartshangist participated in World War II with 380 of its inhabitants, 178 of whom sacrificed their lives on the battle-field.

One of them, First Lieutenant Ghazaros Avetis Avagian (1918 to 1945) was awarded the honorary title of *Hero of the Soviet Union* after his death.

Their grateful fellow villagers built a memorial and a museum to perpetuate their memory.

St. Hovhannes Church. Before the construction of its present-day church (it stood intact in the days of the deportation of 1989), Hartshangist had another dedicated to St. Hakob (mentioned in the archive documents of 1849,³¹⁴ 1852³¹⁵ and 1861³¹⁶).

In 1869 a new church was built in the site of St. Hakob and consecrated after St. Hovhannes: "...St. Hovhannes Church, which rests on four pillars, has a gavit and a belfry in the south."³¹⁷

In the 19th century, the sanctuary retained a parchment manuscript (Tarson City, Cilicia, 1221) thanks to which it enjoyed great fame.³¹⁸

St. Hovhannes Church had the following inscriptions:

5 lines in the Armenian original engraved on the tympanum:

*Արդեսար Չովդասայ | Ժողովրդոց Ս(ուր)բ
Յոհաննես | եկեղեցիս շինվեցաւ ի 1869 ամի, |
եկայք առ իս ամենայն աշխատեալք | և ճան-
րաբեռնեալք և ես հանգուցից զձեզ:*

305 Idem, file 3912, pp. 226-267.

306 Idem, file 3915, p. 24.

307 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

308 National Archives of Armenia, fund 35, list 1, file 559, p. 12.

Another statistical source of 1908 mentions 1,095 inhabitants for that year (Caucasian Calendar for 1910, p. 416).

309 National Archives of Armenia, fund 56, list 18, file 764, p. 117.

Another statistical source mentions 1,519 residents (Caucasian Calendar for 1910, p. 207).

310 National Archives of Armenia, fund 53, list 1, file 3917, pp. 60-61.

311 Idem, file 3919, pp. 62-63.

312 Caucasian Calendar for 1915, p. 207.

313 **Avetissian, M. M.**, idem, p. 166.

314 National Archives of Armenia, fund 53, list 1, file 3818, pp. 96-97.

315 Idem, file 3819, p. 106.

316 Idem, file 3835, pp. 148-149.

317 **Barkhutarants, M.** Artsakh, p. 292.

318 "Arzagank," 1886, No. 20, pp. 295-296. Also see **Barkhutarants, M.**, idem, pp. 292-293.



HARTSHANGIST (CHOVDAR). St. Hovhannes Church

transl.: This church of St. Hovhannes was built through the means of Chovdar inhabitants in the year 1869. Come unto me, all ye that labour and are heavy laden, and I will give you rest.

The Armenian original published in: "Arzagank," 1886, No. 20, p. 295.

Note: The first publisher of this inscription made certain additions and misread some parts, deciphering the year as '1863.' The earliest record mentioning the church by the name of St. Hovhannes dates from 1862, which probably marks the year its foundations were blessed.

Carved on a cross-stone set in one of the church walls:

ԹՎ(ԻՆ) Ռ-Հ (1621):

transl.: In the year 1621.

The Armenian original published in: Corpus..., part 5, p. 264.

Carved on another cross-stone set in one of the church walls:

ԹՎ(ԻՆ) Ռ-Ծ (1651):

transl.: In the year 1651.

The Armenian original published in: Corpus..., ibid.

St. Hovhannes functioned until 1928, its building being used as a storehouse in the Soviet years.³¹⁹

The church built of ashlar and mortar represents a three-nave basilica of rectangular plan (exterior dimensions: 17.70 x 11.75 metres). In the east, it has a semi-circular bema adjoined by rectangular vestries. The vault of the prayer hall, resting on two pairs of pillars and pilasters, lies below a gable roof.

³¹⁹ National Archives of Armenia, fund 409, list 1, file 2658, p. 12.

The entrance of the church opens into the first floor of a double-story belfry adjoining its southern facade.

Priests. For about 20 years beginning with 1849, Hartshangist did not have its own priest. It was only in 1869 that *Ghazar Ter-Mkhitariants* was ordained to serve the local population.³²⁰

Vardan Voskanian Yeremiants was ordained in 1898. He had six children: Mariam, born in 1882; Astvatzatur, born in 1883; Arsen, born in 1885; Herik, born in 1889; Arshak, born in 1895, and Khachatur, born in 1898.³²¹

The elderly people of the village remember that the last person to be baptized by Usepants (from Hovsep's family) priest was a certain Gagik Makich Vanian, that event taking place in 1932.

One of the most important historical monuments preserved in the neighbourhood of Hartshangist is the castle of **Matznaberd** ('Meleznaberd,' 'Sourb Malaznaberd') towering at the top of a mountain surrounded by deep precipices, south-east of the village: "Three lofty, wooded mountains, each having a fort at its summit, rise on the road to Gandzak, within three versts of the village."³²²

The vulnerable parts of the mountain where the stronghold towered were fortified by pyramidal ramparts built of rough stone and mortar. By the late 19th century, however, they had already reached a state of partial destruction.³²³

Some historical sources mention the castle as the seat of Aghsartan Kyurikian.³²⁴

After the fall of the Kyurikian Kingdom, Kyurike I's son David (1113 to 1145) settled down in Matznaberd in about 1113 and founded Kyurikian Principality there. The Kyurikians of Matznaberd, who retained power until the late 13th century, also held control over the adjacent forts and districts: "The Bagratids' descendants, who reigned in Georgia, Matznaberd and Nor Berd, also established their dominion in many districts and built a great number of strongholds..."³²⁵

For some time, Matznaberd was under the sway of the Kyurikians of Nor Berd: "Prince David of Nor Berd married his daughter to young Aghsartan by deception and thus took possession of Matznaberd. Later, however, he called his daughter back."³²⁶

The castle was subjected to the incursions of Gandzak's Seljuks in the first half of the 12th century and appeared under the Mongol rule in the mid-13th

century. The king of Matznaberd, who died in 1170, was buried in the Kyurikians' family vault in Haghpats (a monastery in present-day Lori Marz of the Republic of Armenia): "In 1170 the Kyurikian King of Matznaberd yielded up his spirit to God and his remains were interred in Haghpats amidst those of his ancestors."³²⁷

In 1886 "The only surviving vestiges of the castle comprise the ruins of its ramparts and some dwellings..."³²⁸

In the 1880s, the remnants of the stronghold included three 12th-century cross-stones: "...One can see some circular fortified walls rising at an inch over the ground in a plain lying at the foot of a mountain. The excavations conducted in these ramparts unearthed three white inscribed khachkars."³²⁹

Below follow the inscriptions incised into these cross-stones:

8 lines in the Armenian original carved on the lower part of a finely-decorated cross-stone:

ԹՎ(Ի)Ն ՌԳ (1154). անուամբն Ա(ստուծոյ) Ես Մարգարիտ, դուստր՝ Ուխտիկայ, կանկ- (ն)եցի զս(ուր)ք նշանս, ի փրկութի(ւ)ն հոգոյն՝ Վարդըմբերին և Վարդաւորին, Մխիթարայ և Կանանին, որք յաղաթս յիշէք եւ զԱստուծ, որ գործող էր իսաչիս:

transl.: In the year 1154. By the name of God, I, daughter of Ukhtik Margaret, erected this Holy Sign for the salvation of the souls of Vardember and Vardavor, Mkhitari and Kanan. May you pray for them and may you remember Atom, who sculpted this cross.

The Armenian original published in: "Nor-Dar," 1886, No. 120, p. 1; **Barkhutariants, M.** Artsakh, p. 292; **Lalayan, Yer.** Gandzak District, pp. 309-310; Corpus..., part 5, pp. 264-265.

Note: It was one of the correspondents of the "Nor-Dar" periodical who found the cross-stone and first published its inscription. Several years later, Barkhutariants saw the same khachkar in St. Hovhannes Church of Hartshangist Village and wrote the following, "The sanctuary retains a small, white, ancient cross-stone brought from Meleznaberd. It fascinates visitors with its delicate motifs."

Yer. Lalayan included Barkhutariants' decipherment in his work without any changes. Later the khachkar disappeared from the church so that S. Barkhudarian did not find it in the same place during his visit to the monument in the early 1960s. A meritorious specialist in lapidary inscriptions, he deciphered the lines carved on the cross-stone from its photo kept in the History Museum of the Republic of Armenia.

Թիվն ՌԵԳ (1195) էր. ես Թարին կանգնեցի զսուրք նշանս ի բարեխաւսութիւն հար իմոյ՝ Հայրապետին եւ եղբար իմոյ՝ Սերոբին, որք երկրպագանէք յաղաթս յիշեցէք և Աստուած զձեզ յիշեցէ, ամէն:

320 National Archives of Armenia, fund 56, list 1, file 5394, p. 10.

Also see file 4254, p. 142.

321 National Archives of Armenia, fund Պ461, list 1, file 12, pp. 70-71.

322 "Nor-Dar," 1886, No. 120, p. 1.

323 **Barkhutariants, M.**, idem, p. 293.

324 **Kirakos Gandzaketsy**, p. 153; Corpus..., part 5, p. 265.

325 **Mkhitari Ayriyanetsy**, p. 153.

326 **Kirakos Gandzaketsy**, p. 153.

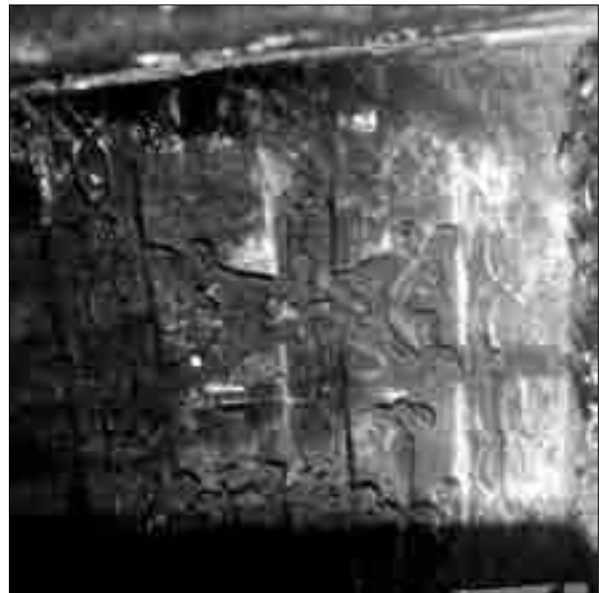
327 Brief Chronicles, vol. 2, p. 502.

328 "Arzagank," 1886, No. 21, p. 307.

329 "Nor-Dar," 1886, No. 120, p. 1.



HARTSHANGIST (CHOVDAR). The church of Matznaberd Monastery seen from the south-west, southeast and west. An inscription commemorating the repairs carried out in the church, and khachkars set in its western facade



HARTSHANGIST (CHOVDAR). Eastward and westward views of the interior of the church of Matznaberd Monastery. Cross-stones found inside the church

transl.: In the year 1195, I, Tarin, erected this Holy Sign in memory of my father Hayrapet and my brother Serob. May you pray for them and may God be graceful towards you. Amen.

The Armenian original published in: "Nor-Dar," 1886, No. 120, p. 1.

Թի(վն) հա(յոց) Ո... որդի սուրբ ուխտիս Եիժադանգ վարդապետ նա հանեի ու ատէի Մխիթար կանգնեցաք զսուրբս տարան վարդապետին բարեխաւսութիւն եղբարին մերոյ:

transl.: In the year ... of the Armenian era, ... Archimandrite... in memory of our brother.

The Armenian original published in: "Nor-Dar," 1886, No. 120, p. 1.

Note: The decipherment contains many errors which make it impossible to translate it.

One of the **summer residences of Javat Khan of Gandzak** was situated near Matznaberd: "At the summit of another lofty mountain west of the castle towers the palace of Javat Khan of Gandzak, once serving him as a summer house."³³⁰

Matznaberd Monastery, one of Gardmank's most famous medieval sanctuaries called after the adjacent fort, is situated at the top of a mountain rising high in the area, 2.2 kilometres south-east of Hartshangist, at an altitude of 1,648 metres above sea level. It comprises a church known by the names of *St. Vardanants Zoravarats* ('Of St. Vardan the War-Lord')³³¹ and St. Sargis (mentioned in an inscription commemorating the repairs of 1891).

³³⁰ "Ardzagank," 1886, No. 21, p. 307.

³³¹ "Nor-Dar," 1892, No. 126, p. 2.

The major overhaul implemented in Matznaberd in 1891 changed it beyond recognition. With this regard, a record handed down by a visitor who saw it before its restoration is of immense significance: "...there is a small stone church with its roof destroyed. At Easter and other festivals, believers come in this grave reposes on pilgrimage."³³²

Bishop Makar, who visited the monument early in the 1890s, writes, "...A small church, resting on two iron vaults, stands in the site of the former monastery."³³³

The semi-ruined church, which survived in that state until 1891, had been repaired earlier in 1631, this being attested by an inscription which was, fortunately, deciphered before the reconstruction of the monastery:

Carved on the tympanum (125 x 58 centimetres) representing an ink-coloured sandstone:

Կաման Աստուծոյ եւ Մելիք Ի... նորոգեցի սուրբ մենաստ... յիշատակ հոգոց իմոց և կողակիցն Հիրխանին և որդիքն իմ Իսախանին, Աղաճանին, Ամիրճանին և ծնողացն իմ Արիստակէս քահանային և մայրն իմ Պարոն Գիւղինին, ի ժամանակս Շահսէֆին ...ուր... Դուլիխանին կաթողիկոս Գանձաքա Տէր Գրիգորին, թվ. ՌՁ... (1630-ական):

transl.: By the will of God, I, Melik I... repaired this holy monastery in memory of my spouse Hurkhan, my sons Isakhan, Aghajan, Amirjan, my parents, Priest Aristakes and my mother mister Gughin in the days of Shahsef and Gandzak Catholicos Grigor, in the 1630s.

The Armenian original published in: "Arzagank," 1886, No. 21, p. 307.

Note: Aghvank Catholicos Grigor held Patriarchal throne in Gandzak between 1634 and 1653. Evidently, the inscription suffered still greater damage during the renovation of 1891: its initial line and some marginal letters are buried under the stones of the entrance arch of the church. Despite that, however, we succeeded in deciphering it further in 1886.

Another inscription engraved above the tympanum of the western facade provides information on the overhaul carried out in 1891.

8 lines in the Armenian original incised into a rectangular piece of marble:

Հնադարեան ուխտատեղիս յանուն Ս(ուր)բ Սարգսի, որ է Սյզնաբերդ / հիմնովին նորոգեց զանձակեցի / Սողոմոն Յար(ուր)ինեան) Նալչազարեանցն / ծախսիւք իրովք, ի յիշատակ / իւր կնոջն Բալախանումի, որդւոյն Լեւոնի եւ համայն ննջեցելոց իւրոց, ի 1891, Ռ-ՅԽ ամի:

332 "Arzagank," 1886, No. 21, p. 307.

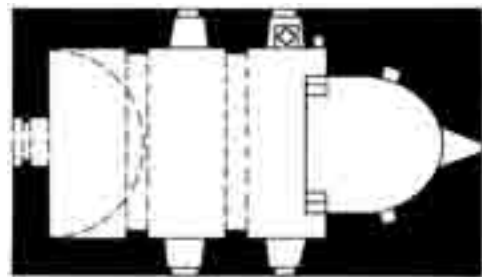
333 **Barkhutariants, M.**, idem, p. 293.

transl.: This ancient pilgrimage site of St. Sargis also known as Meleznaberd was thoroughly repaired by Soghomon Harutiunian Nalchakarants from Gandzak in memory of his wife Bala-khanum, his son Levon and all his dead relatives. 1891.

The Armenian original published in: **Barkhutariants, M.** Artsakh, p. 293.

The church was to be consecrated as soon as its restoration was completed in 1892: "Mr. Soghomon Nalchakarants from Gandzak has sponsored the reconstruction of the pilgrimage site of Matznaberd known by the name of St. Vardanants Zoravarats and located near Chovdar. The spiritual authorities are now expected to grant permission to consecrate the finely-rebuilt sanctuary during the feast of the Assumption of the Holy Virgin celebrated on 16 August. The church authorities of Gandzak have already applied to the appropriate bodies for that purpose."³³⁴

St. Sargis represents a single-nave basilica (exterior dimensions: 12.07 x 6.75 metres), with its vault lying below a gable roof and supported by false arches rest-



HARTSHANGIST (CHOVDAR). *The plan of the church of Matznaberd Monastery*

ing on the two pairs of pilasters of the longitudinal walls of the prayer hall. Its only entrance that is enframed in an arch opens in the west. Light penetrates into the sanctuary through four rectangular windows (their upper parts are shaped like a vault) opening from its northern (later closed) and southern walls, and two narrower ones, each opening from its eastern and western walls (the latter has a circular opening). The monument is built of rough stone and mortar, but its cornerstones, borderstones, pilasters and false arches are finely-cut. The northern wall retains a font.

The western pediment of the church bears a small, four-pillar belfry entirely built of finely-dressed stone and ending in a broach.

334 "Nor-Dar," 1892, No. 126, p. 2.



HARTSHANGIST (CHOVDAR). A khachkar and tombstone from the ancient site of Ghermeragha Yeghtsy



HARTSHANGIST (CHOVDAR). The mountain of Matznaberd (photo by courtesy of R. Abgarian), and a cross-stone (1154) found in Matznaberd (History Museum of Armenia)

Both the outer and inner walls of the sanctuary bear inscribed cross-stones:

2 lines in the Armenian original carved on a khachkar (42 x 35 centimetres) lying in one of the niches of the bema:

ԹՎ(ԻՆ)՝ ՌՂ (1555):

transl.: In the year 1555.

The Armenian original published in: Corpus..., part 5, p. 265.

Incised into a cross-stone:

ՌՂ (1641):

transl.: 1641.

The Armenian original published in: Corpus..., ibid.

2 lines in the Armenian original inscribed below the cornice of a khachkar lying in the font:

Թ(ՎԻՆ)՝ ՌՃԽԷ (1698):

transl.: In the year 1698.

The Armenian original published in: Corpus..., ibid.

A single line in the Armenian original engraved on the cornice of a cross-stone (35 x 25 centimetres) lying at one of the corners of the bema:

Ըղպաթին:

transl.: To Eghpat.

The Armenian original published in: Corpus..., ibid.

Note: It was previously deciphered as "To Shepat."

Incised into a khachkar (70 x 40 centimetres) set in the western facade of the church:

Ս(ՈՐ)Ք Խ(Ա)ՆՍ | ՔԱՐԷԽԱՍՍ | ՍԱՎԱՐԻ | ԽՈՂՅՆ՝ ՔՎ(ԻՆ) Ռ...:

transl.: May this Holy Cross protect Salvar's soul, in the year..

The Armenian original published in: Corpus..., ibid.

The village site of Shatakh lies on the left bank of the stream Shatakh (Danayer), between the villages of Hartshangist and Khachakap, 2.6 kilometres south of the former, at an altitude of 1,360 to 1,400 metres above sea level.

A Historical Introduction. One of the historical villages of the region, it was Armenian-populated from at least the early Middle Ages. The local families included that of the Praziants who later moved from Shatakh to Khachakap.

This village site retains a cross-stone bearing an exact year (981).

The earliest record mentioning the village dates from 1621: "...In Sourb Astvatzatzin Church situated in the village of Shatakh, Gyanja..."³³⁵

In the course of time, the local monuments, particularly, the cross-stones fell prey to merciless plunder perpetrated by the inhabitants of the nearby villages and, especially, Khachakap.

Below follow the inscriptions of several khachkars scattered here and there:

4 lines in the Armenian original carved on one of the faces of a cross-stone:

Հէթնութ | կանգ(ն)եալց զխաչս. | ՆԼ (981):

transl.: Hetum erected this cross. 981.

The Armenian original published in: Corpus..., part 5, p. 254.

Note: The khachkar was found in a site called Nahataki Dzor (the Armenian equivalent for 'Martyr's Gorge') in 1965.

4 lines in the Armenian original engraved on the lower part of a cross-stone:

Ես Դավաթբաւ(ն)րս կ(ա)նկ(ն)եցի զխ(ա)չս
իմն եւ | ծնողաց իմ Իսպատիարիս, Էլմիս, |
ՋՀԵ (1526):

transl.: I, Davlatavor, erected this cross [in memory of] my parents Elm, Ispatiar and in my memory. 1526.

The Armenian original published in: Corpus..., part 5, p. 255.

Note: The khachkar was moved from the ruins of Shatakh and placed onto the edge of the road leading from Khachakap to Targmanchats Monastery.

8 lines in the Armenian original incised into the western face of a big, cradle-shaped tombstone whose southern side bears a scene of everyday life:

Թվ(ին) ՌԷ (1558) | եւ՝ Սարք/իս, կաման |
Ա(սանուն)յ ... | ...կանկնեցի | զխաչս
բարեխաչս որդ(յ)ն իմնյ:

transl.: In the year 1558, by the will of God, I, Sargis... erected this cross in memory of my son.

The Armenian original published in: Corpus..., ibid.

Note: The gravestone was moved from Shatakh and put over a grave in Khachakap Cemetery.

Inscribed on a cross-stone:

Թվ[ին] ՌԼԸ (1589):

transl.: In the year 1589.

The Armenian original published in: Corpus..., ibid.

Note: It is one of those eight khachkars that were moved from Shatakh to be used as troughs in a place called Gomer in Khachakap Village.

Shatakh as a Scriptorium. The 17th century proved particularly prolific for Shatakh, where Priests David and Hovhannes, Sexton Nazar and other scribes created, bound and repaired a number of manuscripts.

On the order of the prior of Khoranashat, in 1627 Priest Hovhannes Shatakhtsy repaired a Gospel (1476) "...in the newly-consecrated church of Sourb Astvatzatzin..."³³⁶ Unfortunately, the source does not mention the village name.

In 1634 Priest Hovhannes copied another manuscript "...in my village of Shatakh lying in Gyanja Gorge, Gandzak District. Completed in Sourb Katoghike Church under Paronter Mkrtich..."³³⁷

In 1636 "...on honourable Melik Simavon's order, sinful priest Hovhannes" wrote a manuscript in Shatakh Village of Gyanja ..."³³⁸

In 1637 the same priest wrote another manuscript "in the newly-consecrated church of Sourb Astvatzatzin located in Gyanja Gorge, near Shatakh Village of Gandzak District..."³³⁹

In 1644 Priest David copied a manuscript Gospel "...in Sourb Astvatzatzin Church situated in Shatakh Village of Gandzak District..."³⁴⁰

In 1661 Sexton Nazar copied a Gospel on the order of village head of Shatakh Khachatur.³⁴¹

Meeting Melik Hakhnazar's request, in 1687 scribe Barsegh made certain additions to the manuscript copied by Hovhannes Shatakhtsy in 1636.³⁴²

The scribes of some other manuscripts copied in Banants (1625)³⁴³ and Shakarbek (1633)³⁴⁴ were from Shatakh in origin.

As is apparent from the aforementioned records, **the village church**, whose year of construction is unknown, was repeatedly mentioned by the name of Sourb Astvatzatzin in the 17th century.

A memorial spring, tracing back to the 20th century, used to be located near a bridge on the left bank of the stream Shatakh, south-west of the village site.

336 Op. cit., p. 255.

337 Colophons, 17th century, vol. 2, p. 560.

338 Op. cit., p. 654.

339 Op. cit., p. 710.

340 Colophons of the Armenian Manuscripts of the 17th century, vol. 3. Compiled by Hakobian, V. Yerevan, 1984 (henceforward: Colophons, 17th century, vol. 3), pp. 150-151.

341 A Catalogue of Armenian Manuscripts..., vol. 2, manuscript No. 5072, p. 28.

342 A Catalogue of Armenian Manuscripts..., vol. 1, manuscript No. 713; Colophons, 17th century, vol. 2, p. 654.

343 Idem, p. 186.

344 Idem, p. 531. Also see "Ardzagank," 1886, No. 12, p. 162.

335 Colophons, 17th century, vol. 2, p. 1.

It used to bear the following bilingual (Armenian and Russian) inscription:

1941-1945 | պատերազմում զոհված Ս. Հարություն / Ասկարյանի հիշատակին. | իր որդիներին:

transl.: 1941 to 1945. In memory of S. Harutiun Apkarian, a victim of the war. From his sons.

Published for the first time.

HATSTAP (ASTAF)

Location. The village is situated on the southwest-facing slope of a gorge lying on the right bank of the right tributary of the river Shamkor, 20 kilometres south-west of the district centre, at an altitude of 1,500 to 1,680 metres above sea level.

A Historical Introduction. The available sources keep silence about the history of Hatstap, but the monuments preserved there attest that it was stripped of its Armenian population in the mid-18th century. In the Soviet years, the site of the village was inhabited by some Turkish stock-breeders.

The cemetery of Hatstap extends on a bare hillside



HATSTAP. A cemetery

at the south-western edge of the village. Distinguished for its densely-lying graves, it retains several low, rectangular tombstones with double-stepped edges, and more than a 100 undressed stone slabs placed in an eastwest-facing position. The surviving gravestones, dating from the 14th to 18th centuries are devoid of any reliefs and epitaphs, with the exception of a single one.

The village site of Adishen (Atishen) is situated on the west-facing slope of a wooded mountain rising on the right bank of the river Shamkor, oppo-

site Parisos Monastery, 2 kilometres west of Hatstap.

Its remnants comprise a church and a cemetery.³⁴⁵

KARHAT (NERKIN)

Location. The village is situated on the southeast-facing slope of a gorge lying on the left bank of the river Artinajur, a kilometre east of the district centre, at an altitude of 1,280 to 1,380 metres above sea level.

It retains some burial mounds dating back to the period between the Bronze and Iron Ages, as attested by the results of excavations conducted there.³⁴⁶

A Historical Introduction. Karhat boasts a remarkable history. The monuments of material culture preserved in its territory prove that it has existed since at least the Middle Ages, although the earliest sources mentioning it date from the 17th century, when it became a scriptorium. Below follows a list of the surviving manuscripts once created there:

1 A Gospel "...completed in Karhat Village of Gyanja under Shah Abbas Junior in the year 1655."³⁴⁷

2 A Collection of Motets (1656) copied and illustrated by Priest Grigor "...in St. Hakob and Sourb Astvatzatzin Churches of Karahat Village of Gandzak..."³⁴⁸ for a certain Sandukht.

3 A Gospel of 1659 copied by Priest Grigor "...in Sourb Astvatzatzin Church of Karahat Village of Gyanja..."³⁴⁹

4 A Prayer-Book, including a calendar of religious festivals copied in 1665 by scribe Grigor.³⁵⁰

5 A Gospel of 1675 copied and illustrated by Priest Grigor for Archimandrite Ignatios.³⁵¹

6 A Gospel of 1676 copied and illustrated by Priests Barsegh and Grigor respectively for a clergyman named Movses.³⁵²

A record of 1691 makes mention of "...Hakob, the head of Karhat Village..."³⁵³

The Economy of the Village and the Main Occupation of Its Inhabitants. The name of Karhat indicates what the local people's chief business was: it is composed of the word 'kar,' i.e. the Armenian equivalent for 'stone,' and the root 'hat' of the verb 'hatel,' i.e. the Armenian equivalent for 'to quarry.' They prac-

³⁴⁵ Barkhutiariants, M., idem, pp. 303, 305.

³⁴⁶ Resler, E., op. cit., p. 2.

³⁴⁷ "Meghu Hayastani," 1885, No. 74, p. 3; Colophons, 17th century, vol. 3, p. 663. In 1884 researcher Haykunyan saw the parchment in Gandzasar Monastery.

³⁴⁸ Colophons, 17th century, vol. 3, p. 697; A Catalogue of Armenian Manuscripts..., vol. 2, manuscript No. 10044, p. 1036.

³⁴⁹ Colophons, 17th century, vol. 3, p. 852.

³⁵⁰ A Catalogue of Armenian Manuscripts..., vol. 2, manuscript No. 9448, p. 931.

³⁵¹ Idem, manuscript No. 8965, p. 845.

³⁵² Idem, manuscript No. 5636, p. 153.

³⁵³ "Ararat," 1900, p. 320.



NERKIN KARHAT. *The village seen from the south*

tised that craft from time immemorial: “The local residents who were once known as miners used to extract iron ore and obtain iron, but they were soon obliged to give it up, for the iron imported from Russia proved far cheaper.”³⁵⁴

In the second half of the 19th century, the inhabitants of Karhat stopped processing iron altogether.

The number of those engaged in husbandry was reduced due to the appropriation of most of the village lands by Siemens German Company: “The local people once possessed large lots of land which, however, shifted into the possession of Siemens Company. Its cobalt mines are located quite near the village...”³⁵⁵

By the late 1880s, Karhat Armenians had reached such a grave financial and economic predicament that they thought of leaving their place of residence: “The position of the village is highly unfavourable so that its inhabitants, who are now on the verge of abject poverty, have serious intentions to resettle somewhere else.”³⁵⁶

Shortly thereafter, between 1894 and 1895, more than half of the local Armenians abandoned their homes and founded another village of the same name in the area of the upper course of the river Artinajur, 4 kilometres south-west of their previous place of living.

It was called Verin (i.e. ‘Upper’) Karhat to be differentiated from the other village of Karhat, which was later renamed Nerkin (i.e. ‘Lower’) Karhat.

Population. Karhat Armenians were natives of the village.

Below follows a list of the families living there in 1839:³⁵⁷

1 Maki Harutiunian, his wife Horom, their son Allahverdi and their daughter Tamar; Maki’s brother Khachatur, his wife Anna as well as their sons Hovhannes, and Gevorg with his wife Khatun and his daughter Javahir;

2 Sargis Nersissian, his wife Yetar, their sons 1. Ghukas with his wife Shoghi and his son Cherkez; 2. Babi with his wife Aziz, and 3. Harutiun with his wife Shoghi; Sargis’ brother Barsegh, his wife Aziz as well as their sons Khachatur and Beglar;

3 Babajan Nersissian, his sons 1. Arzuman with his wife Sirunna and his son Ohannes, and 2. Minas with his wife Mariam;

4 Michael Ter-Antonian, his wife Khampervan as well as their son Simeon with his wife Herik and his daughter Shahgul;

5 Mkrtych Virapian, his wife Margaret, their daughter Vardi and their son Babi with his wife Sandukht; Mkrtych’s brother Yesayi, his wife Margaret, their sons Ghuli and Hakob as well as their daughters Shoghi and Herik;

6 Vardan Mkhitarian, his sons 1. Sargis with his wife Pari and his son Mkhitar, and 2. Ohannes with his wife Anakhas, his son Harutiun and his daughter Gyuli; Vardan’s brother

³⁵⁴ “Nor-Dar,” 1890, No. 122, p. 3.

³⁵⁵ Ibid.

³⁵⁶ Ibid.

³⁵⁷ **Barkhutiariants, M.** Artsakh, p. 286.

Khalat, C his wife Samed as well as their son Mkhitar with his wife Nigar, his son Karapet and his daughter Zari;

7 Hovhannes Ter-Harutiunian, his wife Margaret, their sons 1. Grigor with his wife Mariam, his son Karapet and his daughter Samed; 2. Stepan with his wife Mariam as well as his children Vardazar, Khatun and Khallu, and 3. widower Gevorg with his son Mnatsakan;

8 Hakob Grigorian, his wife Pari, their sons Grigor, Mkrich with his wife Sandukht, and Melik with his daughter Shahalam;

9 Barsegh Stepanian, his mother Zada, his brother Grigor and his sister Mariam;

10 Sargis Simeonian, his wife Vari and their son Virap with his spouse Voski; Sargis' sister Herik as well as his brother Ohan with his wife Herik, his son Beglar and his daughter Khatun;

11 Gaspar Michaelian, his mother Mariam, his wife Pari as well as his daughters Herik and Tangi;

12 Tsakan Astvaturian with his mother Parunna and his sister Herik.³⁵⁸

The available statistical data relating to the period between the 19th and 20th centuries show that Karhat's inhabitants continually increased until 1894 to 1895, when more than half of them left their village and founded Verin Karhat.

In the course of some years, the village suffered losses due to various lethal infectious diseases: thus, between November 1899 and April 1900, 61 children fell victim to smallpox.³⁵⁹

The aforementioned statistical data are as follows:

Year	Houses	Males	Females	Total
1839 ³⁶⁰	12	63	60	123
1845 ³⁶¹		99	114	213
1847 ³⁶²		91	80	171
1849 ³⁶³		91	95	186
1852 ³⁶⁴		96	92	188
1861 ³⁶⁵	18			
1866 ³⁶⁶	40	190	145	335
1871 ³⁶⁷	47			
1872 ³⁶⁸		434	221	655
1873 ³⁶⁹				551
1874 ³⁷⁰				961
1875 ³⁷¹				575

358 National Archives of Armenia, fund 53, list 1, file 3800, p. 29.

359 "Mshak," 1900, No. 77, p. 2.

360 Ibid.

361 National Archives of Armenia, fund 53, list 1, file 3811, pp. 4-5.

362 Idem, file 3814, pp. 96-97.

363 Idem, file 3818, pp. 96-97.

364 Idem, file 3819, pp. 106-107.

365 National Archives of Armenia, fund 53, list 1, file 3835, pp. 148-149.

366 Idem, file 3848, p. 57.

367 Idem, file 5835, p. 1.

368 Idem, file 3872, pp. 62-63.

369 Idem, file 3864, pp. 39-40. Another source of the same year mentions 540 inhabitants (ibid., file 3862, pp. 58-59).

370 Caucasian Calendar for 1886, p. 125.

371 National Archives of Armenia, fund 53, list 1, file 3866, pp. 44-45.

1876 ³⁷²				599
1877 ³⁷³		413	211	624
1878 ³⁷⁴		420	213	633
1881 ³⁷⁵		432	223	655
1882 ³⁷⁶		443	225	668
1883 ³⁷⁷		459	244	703
1885 ³⁷⁸	55	402	354	756
1886 ³⁷⁹	80	435	361	796
1887 ³⁸⁰		447	353	800
1888 ³⁸¹		448	354	802
1889 ³⁸²		463	366	829
1890 ³⁸³	100	479	378	857
1891 ³⁸⁴		486	393	879
1892 ³⁸⁵		491	398	889
1893 ³⁸⁶		488	416	904
1894 ³⁸⁷		494	420	914

The statistical sources regarding the period between 1897 and 1914 do not separate the populations of Verin and Nerkin Karhat:

1897 ³⁸⁸		529	448	977
1898 ³⁸⁹		541	461	1,002
1899 ³⁹⁰		548	463	1,011
1900 ³⁹¹		563	482	1,045
1901 ³⁹²		568	491	1,059
1902 ³⁹³		572	490	1,062
1905 ³⁹⁴		575	494	1,069
1906 ³⁹⁵		622	521	1,143
1907 ³⁹⁶				1,119
1908 ³⁹⁷	130	614	580	1,094
1910 ³⁹⁸		643	518	1,161
1912 ³⁹⁹				1,113
1914 ⁴⁰⁰				1,001

372 Idem, file 3868, pp. 57-58.

373 Idem, file 3869, pp. 54-55.

374 Idem, file 3870, pp. 22-23.

375 Idem, file 3873, pp. 27-28.

376 Idem, file 3874, p. 30.

377 Idem, file 3875, pp. 56-57.

378 Idem, file 3877, pp. 22-23. Also see "Ardzagank," 1885, No. 21, p. 300.

379 A Statistical Survey..., pp. 84-85.

380 National Archives of Armenia, fund 53, list 1, file 3880, p. 73.

381 Idem, file 3882, p. 131.

382 Idem, file 3884, pp. 27-28, 227-228.

383 Idem, file 3887, p. 150. Also see "Nor-Dar," 1890, No. 122, p. 3.

384 National Archives of Armenia, fund 53, list 1, file 3889, p. 149.

385 Idem, file 3891, p. 121.

386 Idem, file 3895 pp. 78-79.

387 Idem, file 3896, pp. 73-74, 174-175.

388 Idem, file 3899, pp. 147-148.

389 Idem, file 3897, p. 169.

390 Idem, file 3903, pp. 127-128.

391 Idem, file 3905, pp. 92-93.

392 Idem, file 3906, pp. 98-99.

393 National Archives of Armenia, fund 53, list 1, file 3907, pp. 23-24.

394 Idem, file 3912, pp. 266-267.

395 Idem, file 3915, p. 24.

396 Caucasian Calendar for 1910, p. 237.

397 National Archives of Armenia, fund 35, list 1, file 559, p. 10.

398 National Archives of Armenia, fund 53, list 1, file 3917, pp. 58-59.

399 Idem, file 3919, pp. 62-63.

400 Caucasian Calendar for 1915, p. 116.



NERKIN KARHAT. A cemetery and khachkars (9th to 13th cents.)

In the following years, however, the inhabitants of Nerkin Karhat are presented separately:

1907 ⁴⁰¹				428
1908 ⁴⁰²	48	229	171	400
1910 ⁴⁰³		252	201	451
1914 ⁴⁰⁴				340

Immediately after the Tsarist Government had granted permission to Armenian educational institutions to resume their activity in 1905, the Armenians of Karhat convened a meeting (27 September) which decided to found a **one-year school** without losing time.⁴⁰⁵ Gandzak inhabitant Mrs. Yeghisabet N. Ham-

bardzumian Malkhassiants committed herself to sponsoring its construction in memory of her late husband Stepanos Malkhassiants.⁴⁰⁶

St. Stepanossian Unisex School opened in 1908,⁴⁰⁷ its pupils amounting to 54 that year.⁴⁰⁸ In 1909 the institution, whose staff comprised a single teacher, had 70 schoolchildren, including 4 girls.⁴⁰⁹ In 1911 they totaled 82, including 6 girls, with the school personnel consisting of 2 teachers.⁴¹⁰

Although St. Stepanossian School had its own building and budget, in 1913 it closed for absence of teachers.⁴¹¹

401 Caucasian Calendar for 1910, p. 237.

402 National Archives of Armenia, fund 35, list 1, file 559, p. 10.

403 National Archives of Armenia, fund 53, list 1, file 3917, pp. 58-59.

404 Caucasian Calendar for 1915, p. 116.

405 National Archives of Armenia, fund 35, list 1, file 140, p. 1.

406 Idem, file 433, p. 2.

407 Idem, file 559, p. 15.

408 Idem, file 433, p. 10.

409 National Archives of Armenia, fund 57, list 2, file 1849, p. 18.

410 National Archives of Armenia, fund 35, list 1, file 682, p. 57.

411 "Mshak," 1913, No. 145, pp. 3-4.



NERKIN KARHAT. A cross-stone, 1292



According to some manuscript colophons, Karhat had **two churches**: St. Hakob, mentioned in 1656, and Sourb Astvatzatzin, mentioned in 1656 and 1659. A great number of archive documents dating from the period before 1878 (1849,⁴¹² 1852,⁴¹³ 1861,⁴¹⁴ 1872,⁴¹⁵ 1878⁴¹⁶) attest that the village had a wooden church (indeed, its wooden roof is meant) called St. Stepanos. From 1882 onwards (1882,⁴¹⁷ 1885⁴¹⁸), the same sanctuary is referred to as a stone monument dedicated to the Holy Virgin. This suggests that between 1878 and 1882, the local church of St. Stepanos was reconstructed (perhaps, thoroughly) and reconsecrated.

In 1903 the roof of the church was in bad need of repairs: “Nerkin Karhat and its Sourb Astvatzatzin Church are absolutely devoid of any support. The latter does not have any benefactors to meet its economic and other needs. It is now on the verge of utter collapse so that we should certainly prevent its final destruction by tiling its roof. The sanctuary should have its own patrons and trustees to sponsor its renovation. Taking into account the aforementioned, we are applying to

You for permission to spend three hundred rubles from the church budget to carry out the necessary work...”⁴¹⁹

According to an estimate, the overhaul expenses amounted to 1,473 rubles, but the local people had managed to procure only 262 rubles through donations.⁴²⁰

As attested by an archive document of 1911, the spiritual powers did not meet Karhat inhabitants’ request, and the condition of the sanctuary did not improve at all.⁴²¹

Sourb Astvatzatzin Church was totally demolished in 1927.

Priests. *Anton Verdian Papikiants*, who was appointed priest in the village in 1871, served the local population until 1908.⁴²²

A cemetery, extending in the centre of the village, retains several inscribed cross-stones dating from the 9th to 11th centuries and imparting great historic value to it.

Below follow the epitaphs found in this graveyard:

17 extremely weathered lines in the Armenian original carved between the cross wings of a khachkar:

412 National Archives of Armenia, fund 53, list 1, file 3818, pp. 96-97.

413 Idem, file 3819, p. 106.

414 Idem, file 3835, pp. 148-149.

415 Idem, file 3872, pp. 30-31.

416 Idem, file 3870, pp. 22-23.

417 Idem, file 3874, p. 30.

418 Idem, file 3877, p. 29.

419 Idem, file 3368, pp. 17-18.

420 Idem, p. 16.

421 National Archives of Armenia, fund 53, list 1, file 1273, p. 11.

422 Idem, file 5835, p. 1; file 817, p. 7.



NERKIN KARHAT. Partial views of the castle of Ghala and its plan

ԹՎ(ԻՆ) ՅՀԹ (930), | | Ի բար/էխասս/ու-
թի(ւն)| ... | հոգ/ոց:

transl.: In the year 930, ... in memory of ... souls.

Published for the first time.

4 semi-distorted lines in the Armenian original engraved on the lower part of a cross-stone:

Ես Եղիեայ էրեց... | ...կանգնեցի սուրբ | ... |
...զիս յիշեասց[իք] ...:

*transl.: I, Priest Yeghia ...erected this holy ...
May you remember me...*

Published for the first time.

A **khachkar** called **Gyozal Kar** used to be located at the beginning of the village: “Within several steps of Karhat, we came across a cross-stone standing under the canopy of some four to five trees, almost on the brink of the gorge, as far as I remember. We found out that people commonly referred to it as *Gyozal Kar*.”⁴²³

Later the inhabitants of Karhat moved that valuable cross-stone to the centre of the village, where it stood until the deportation of 1989.

8 lines in the Armenian original incised into the lower part of Gyozal Kar:

*ԹՎԽԱ | ՉԽԱ (1292), | ԵՄ ՉԽԱՄԻԼԻ ՆԻ ՄԱՍԻՍԻ-
ՆՈ ԿԱՆՈՒՆԵՂԱՄ զՈՒՐՔ ԱՂԱՆՈ Ի ՔԱՐԵԽԱՄ-
ԱՄԻՔԻ(ԼՆ)...*

*transl.: In the year 1292, Matios and I, Zatik,
erected this Holy Sign in memory of...*

Published for the first time.

The fort of Ghala represents a small medieval building towering at the top of an almost impregnable rock, hardly a kilometre south of the village.

The monument, whose entrance opens in the west, has a semi-circular tower in the north-west. The surviving remnants of its ramparts are built of undressed stone and mortar. Evidently, the stronghold, soaring at an inaccessible height, communicated with the outer world through a hanging ladder. The vestiges of some walls and earthen buildings can be seen in its vicinity.

KHACHAKAP (GHUSHCHI)

Location. The village is situated on the south-facing slope of a gorge lying in the valley of one of the left tributaries of the river Artinajur, 4 kilometres north of the district centre, at an altitude of 1,090 to 1,230 metres above sea level.

The Origin of the Toponym. There exist a number of versions etymologizing the name of the village. Thus, a record states, “...The neighbourhood of the village abounds in stones bearing ancient cross reliefs: hence the name of *Khachakap*⁴²⁴ derives.”⁴²⁵

According to another source, “...these cross-stones were erected by St. Mesrop after he had uprooted the last traces of paganism in Gardman on local prince Khurs’ permission. The village was called Khachakap, or Khachapak in commemoration of that event.”⁴²⁶

The Persians and later the Turks called the village *Ghushchi*,⁴²⁷ that name being etymologized in the following way: “During one of Shah Abbas’ incursions into the region, a local inhabitant named Grigor attempted to catch a hawk and present it to him. Unfortunately, however, he fell down from a rock and smashed himself up to death. Learning about that, the shah decided to give the village to Grigor’s father as a gift, but the man refused to accept it, asking him to liberate the whole village community from the yoke of invaders so that they would pray for his dead son’s soul. The shah met his request and named the village *Ghushchi*.”⁴²⁸

Archaeological Monuments. The territory of Khachakap has been inhabited since time immemorial, which is attested by the results of the excavations’ Archaeological Society held in 1903: “On the third of last May, he came across an inscribed stone within a verst of Khachakap Village. Seemingly, it bears a cuneiform inscription which, however, can not be easily declared a piece of written speech, for it does not have regular lines. The stone, which resembles a reference-book, should be brought to Tiflis and delivered over to the Archaeological Society.

“During the excavations near the village of Khachakap, Schultz unearthed an ancient cemetery comprising huge blocks of stone, apparently, once moved there from a distance of 15 to 20 versts. Each of them is two arshins long and weighs between 40 and 50 poods. The grave-yard, which extends from the south-west to the north-east, retains some agate beads and bronze articles, including daggers, bracelets, spears, knives, head brooches, etc. So far, however, specialists have not established what purposes they were once used for. Two small holes, seen along a bronze knife, make it particularly remarkable...”⁴²⁹

Construction Activity. A visitor who saw Khachakap in the 1890s reports the following about it, “Most of the dwellings are sunken, the others representing single- or double-storied houses.”⁴³⁰

The available statistical data on the local **population** show a continuous increase in their number between the early 19th century and the 1910s. In the course of some years, however, certain changes could be observed due to resettlement or lethal infectious diseases. Thus, in 1884 about 30 families abandoned their native village because of the shortage of arable lands

423 “Nor-Dar,” 1890, No. 122, p. 3. Note: ‘Gyozal Kar’ is the Armenian equivalent for ‘Beautiful Stone.’

424 ‘*Khach*’ is the Armenian equivalent for ‘Cross.’

425 “Nor-Dar,” 1886, No. 65, p. 1.

426 **Lalayan, Yer.** Gandzak District, p. 313.

427 ‘*Ghush*’ is the Armenian equivalent for ‘Hawk.’

428 Ibid.

429 Ibid.

430 “Mshak,” 1903, No. 117, 3 June, p. 1.



KHACHAKAP. *Partial views of the village; the older part of the local cemetery, and a khachkar (10th to 11th cents.)*

and founded a new village called Armavir⁴³¹ not far from Getashen Village of Khanlar District. Between

November 1899 and April 1900, smallpox took away the lives of 29 children.⁴³²

⁴³¹ See the present work, p. 396.

⁴³² "Mshak," 1900, No. 77, p. 2.

According to the inhabitants of Khachakap, the local family of the Prazians was from Shatakh Village of Dashkesan District.

Below follows a list of the local residents found in an archive document of 1839:

“1 Gevorg Shahdinarov, his wife Aziz, their son Karapet, his wife Zani, as well as their children Khachatur, Harutiun and Horom; Gevorg’s brothers Mnatsakan and Vardan, the former’s wife Zani, their children Sargis, Harutiun and Horom; the latter’s wife Herik, their daughter Javahir, as well as their sons Hovsep, Haron, Shapakayn, Maki and Baghdasar;

2 Ghukas Harutiunian, his mother Khatun, his wife Anna, their sons Mateos, Arakel, Sargis, Grigor and Movses with his wife Marinos; Ghukas’ brothers Hovhannes and Karapet, the former’s wife Gyuli, their children Arzuman, Salbi and Parunna; the latter’s wife Anna, their son Khachatur, as well as their daughters Mariam and Nazani;

3. Harutiun Grigorian, his mother Vari, his wife Sirunna, their children Sona, Grigor and Martiros; Harutiun’s brother Hakob, his wife Tangi and their daughter Zada;

4 Verdi Harutiunian, his wife Antaram, their children Arustam, Karapet, Mariam and Sirunna;

5 Mkhitar Gabrielian, his mother Anna, his wife Margaret, their daughter Javahir, their sons Hovhannes, Nerses and Harutiun with his wife Mariam; Mkhitar’s brother Vardan, his wife Mariam and their daughter Marmar;

6 Aghabab Harutiunian, his mother Mariam, his wife Anna, their children Arzuman, Sahak and Sirunna; Aghabab’s sisters Tellu, Margaret and Herik, as well as his brothers Hayrapet and Galust with his wife Heriknaz;

7 Yeremia Hovsepian, his wife Mariam, their sons Vardan, Mkhitar, Grigor, Voskan with his daughter Pari, as well as Aram with his wife Tamar and his daughter Horom; Yeremia’s brothers Sargis and Hakob with his wife Herik, as well as his daughters Guli and Mariam;

8 Avag Mnatsakanian, his brother Harutiun, their sisters Mariam and Sirunna, as well as their mother Javahir;

9 Maki Soghomonian, his wife Tellu, their sons Karapet, Grigor, Soghomon with his wife Sabet and his daughter Javahir, as well as Martiros with his wife Sandukht and their children Ghazar, Verdi, Horom and Herik;

10 Sargis Ananian, his wife Sandukht, their sons Theodoros, Papi, Badal, Arzuman and Harutiun; Sargis’ brother Ohannes and his wife Sharmagh;

11 Badal Stepanian, his wife Tellu, their children Karapet and Khatun; Badal’s mother Margaret, as well as his brothers David, Mkrtych, Ohannes and Harutiun;

12 Karapet Ohannissian, his wife Vardi, as well as their children Ohannes, Grigor, Harutiun, Anakhas, Sirunna and Mariam; Karapet’s brother Badal and his wife Sirunna;

13 Barsegh Avagian, his mother Mariam, his wife Anna, their son Bozi and their daughter Horom; Barsegh’s brothers Harutiun, Arzuman and Grigor with his wife Gyuli;

14 Tzatur Harutiunian, his wife Aziz, their daughters Herik and Horom; Tzatur’s mother Sandukht, his brother Gabriel, his wife Herik, as well as their children Badal, Harutiun and Gyuli;

15 Petros Badalian, his wife Parunna, as well as their children Vardi, Sargis and Harutiun; Petros’ brothers Andreas, Hayrapet, Harutiun and Poghos with his wife

Mariam and his son Harutiun; Petros’ nephews 1. Grigor with his wife Aziz, his son Tzatur and his daughter Mariam, and 2. Ohannes with his wife Sarah, as well as his sons Hovakim, Arustam, Yengibar and Petros;

16 Mkrtych Ghazarian, his wife Sabed and their son Ghazar; Mkrtych’s mother Margaret, as well as his brothers Harutiun and Khachatur;

17 Movses Sargissian, his wife Pari, as well as their sons Beglar and Arustam; Movses’ mother Herik, as well as his brothers Mirza, Ohannes, Tzatur and Grigor;

18 Sargis Petrossian, his wife Magtagh, as well as their children Badal, Anakhanum and Horomsim; Sargis’ brother Hakob, his wife Sandukht and their son Beglar;

19 Khachatur Ohanian and his wife Mariam.”⁴³³

The available statistical data on the number of Khachakap’s population between 1804 and 1917 represent the following picture:

Year	Houses	Males	Females	Total
1804 ⁴³⁴	8	30	23	53
1839 ⁴³⁵	19	114	90	204
1845 ⁴³⁶		258	254	512
1847 ⁴³⁷		215	205	420
1849 ⁴³⁸		215	210	425
1852 ⁴³⁹		239	217	456
1861 ⁴⁴⁰	40			
1866 ⁴⁴¹	54	419	343	762
1870 ⁴⁴²		459	378	837
1872 ⁴⁴³		550	485	1,035
1873 ⁴⁴⁴				957
1874 ⁴⁴⁵				961
1875 ⁴⁴⁶				968
1876 ⁴⁴⁷				985
1877 ⁴⁴⁸		517	468	985
1878 ⁴⁴⁹		536	469	1,005
1881 ⁴⁵⁰		551	479	1,030
1882 ⁴⁵¹		570	482	1,052
1883 ⁴⁵²		583	475	1,058
1885 ⁴⁵³	73	585	523	1,108

433 National Archives of Armenia, fund 53, list 1, file 3800, pp. 27-28.

434 Collected Acts..., vol. 2, p. 596.

435 National Archives of Armenia, fund 53, list 1, file 3800, p. 28.

436 National Archives of Armenia, fund 53, list 1, file 3811, pp. 4-5.

437 Idem, file 3814, pp. 96-97.

438 Idem, file 3818, pp. 96-97.

439 Idem, file 3819, pp. 106-107.

440 Idem, file 3835, pp. 148-149.

441 Idem, file 3848, p. 57.

442 Idem, file 3857, pp. 49-50.

443 Idem, file 3872, pp. 62-63.

444 Idem, file 3864, pp. 39-40.

445 Caucasian Calendar for 1886, p. 125.

446 National Archives of Armenia, fund 53, list 1, file 3866, pp. 44-45.

447 Idem, file 3868, pp. 57-58.

448 Idem, file 3869, pp. 54-55.

449 Idem, file 3870, pp. 22-23.

450 Idem, file 3873, pp. 27-28.

451 Idem, file 3874, p. 30.

452 Idem, file 3875, pp. 56-57.

453 Idem, file 3877, p. 30. Also see “Arzagank,” 1885, No. 4, p. 51.

1886 ⁴⁵⁴	114	676	637	1,313
1887 ⁴⁵⁵		638	562	1,200
1888 ⁴⁵⁶		653	586	1,239
1889 ⁴⁵⁷		663	589	1,252
1890 ⁴⁵⁸		677	607	1,284
1891 ⁴⁵⁹		699	631	1,330
1892 ⁴⁶⁰		696	634	1,331
1893 ⁴⁶¹		725	644	1,369
1894 ⁴⁶²		744	654	1,398
1897 ⁴⁶³		817	729	1,546
1898 ⁴⁶⁴		832	747	1,579
1899 ⁴⁶⁵		838	751	1,589
1900 ⁴⁶⁶		857	773	1,630
1901 ⁴⁶⁷		881	791	1,672
1902 ⁴⁶⁸		891	811	1,702
1905 ⁴⁶⁹		894	814	1,708
1906 ⁴⁷⁰		964	865	1,829
1907 ⁴⁷¹				1,514
1908 ⁴⁷²	206	760	740	1,500
1909 ⁴⁷³		909	832	1,741
1910 ⁴⁷⁴		383	376	759
1912 ⁴⁷⁵		923	341	1,264
1914 ⁴⁷⁶				661
1917 ⁴⁷⁷	119			1,013

The Armeno-Turkish Fights between 1905 and 1906. The Turkish mob, attacking the neighbouring Armenian villages, did not spare Khachakap either. On 14 September 1905, “The Turks attempted to drive away the cattle belonging to the local inhabitants, but some guards from Chovdar freed the animals from

454 A Statistical Survey..., pp. 82-83. In some other sources the number of the village population oscillates between 100 (“Nor-Dar,” 1886, No. 65, p. 1) and 78 houses (“Arzagank,” 1886, No. 21, p. 310).

455 National Archives of Armenia, fund 53, list 1, file 3880, p. 73.

456 Idem, file 3882, p. 131.

457 Idem, file 3884, pp. 227-228.

458 Idem, file 3887, p. 150.

459 Idem, file 3889, p. 149.

460 Idem, file 3891, p. 121.

461 Idem, file 3895, pp. 78-79.

462 Idem, file 3896, pp. 174-175.

463 Idem, file 3899, pp. 147-148.

464 Idem, file 3897, p. 169.

465 Idem, file 3903, pp. 126-127.

466 Idem, file 3905, pp. 92-93.

467 Idem, file 3906, pp. 98-99.

468 Idem, file 3907, pp. 23-24.

469 Idem, file 312, pp. 23-24.

470 Idem, file 3915, p. 24.

471 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

472 National Archives of Armenia, fund 35, list 1, file 559, p. 10.

Another statistical source of 1908 mentions 1,660 inhabitants for this year (Caucasian Calendar for 1910, p. 303).

473 National Archives of Armenia, fund 56, list 18, file 764, p. 117.

474 National Archives of Armenia, fund 53, list 1, file 3917, pp. 58-59.

475 Idem, file 3919, pp. 62-63.

476 Caucasian Calendar for 1915, p.149.

477 Avetissian, M. M., idem, p. 166.



KHACHAKAP. Sourb Astvatzatzin Church

their hands in a place called *Saruyal* and returned them to their owners.”⁴⁷⁸

Khachakap participated in World War II with 397 of its residents, 197 of whom sacrificed their lives on the battle-field. Their grateful fellow villagers built a memorial and a museum in the settlement in perpetuation of their memory.

Lieutenant Colonel Grigor Karapet Baghian (1914 to 1965) was awarded the honorary title of *Hero of the Soviet Union* for his valour and great commanding skills. Later he was promoted to *Major-General*.⁴⁷⁹

Since the school of Targmanchats Monastery, founded in 1872, was located quite near Khachakap, it

478 “Arshaluys,” 1905, No. 17, 20 September.

479 For further information on G. Baghian, see Ghalachian, K. *Memorials of Glory: An Album*. Yerevan, 1986, pp. 31-32, in Armenian.



KHACHAKAP. The chapel of Khach Ketsy and its construction inscription (1913). Cross-stones from the sacred site of Tzaghkots (11th cent.), and a broken khachkar found in the village (16th to 17th cents.)

was only comparatively later that the inhabitants of the village felt the necessity of opening their own **parish school**.

In 1876 they had a **female school**.⁴⁸⁰

The parochial school of the village, which had reopened in 1906,⁴⁸¹ had a teacher and 63 pupils in 1914.⁴⁸²

Khachakap also had a **Russian public school**, which functioned from 1903 until 1904.

Sourb Astvatzatzin Church, founded in 1650, was located in the centre of the village (the earliest archive documents mentioning it date from 1847).⁴⁸³ It represented a “magnificent” edifice (exterior dimensions: 18.9 x 12.28 metres) of finely-dressed stone “resting on four splendid pillars.”⁴⁸⁴

The monument, which was preserved intact as of 1988, used to have inscriptions commemorating its foundation and repairs.

Carved on the facade of the church:

Արդեամբ և ծախսիւք Խաչակապաց ժողովրդոց շինեցաւ 1650 ամի, նորոգեցաւ 1864 ամի:

Եկայք առ իս ամենայն աշխատեալք և ծանրաբեռնեալք և ես հանգուցից զձեզ:

transl.: Built in the year 1650 through the means and efforts of the people of Khachakap, repaired in the year 1864.

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

The Armenian original published in: “Nor-Dar,” 1886, No. 65, p. 1; **Barkhutariants, M.**, Artsakh, p. 288.

Found in the belfry:

Արդեամբ շինեցաւ զանգալատունն 1864 ամի Վերտի Հարութիւնեան Տնուգեանց:

transl.: This belfry was built through the means of Verti Harutiunian Truziants in the year 1864.

The Armenian original published in: **Barkhutariants, M.**, *ibid.*

480 “Meghu Hayastani,” 1876, No. 40, p. 3.

481 National Archives of Armenia, fund 35, list 1, file 214, p. 1.

482 **Khudoyan, S.**, *idem*, p. 479.

483 National Archives of Armenia, fund 53, list1, file 3818, pp. 96-97.

484 “Ardzagank,” 1886, No. 21, p. 310. Also see “Nor-Dar,” 1886, No. 65, p. 1; **Barkhutariants, M.** Artsakh, p. 308; **Lalayan, Yer.** Gandzak District, p. 313.



KHACHAKAP. Cross-stones from the ancient site of Okhtnaghber

Parallel with the construction of the belfry in 1864, some repairs were carried out in the church. Further overhaul was implemented in 1880, the following inscription attesting to it:

4 lines in the Armenian original engraved near the northern corner of the western facade of the church:

1880 ամի, Հ. Ռ-ՅԻԹ / Ս(ուր)բ եկեղեցոյս սե-
ղանի և ժողովրդի տեղի սալա(յա)տակը շինել
սվեց փիբեցի Աբունց Յակոբի աղջիկ Թա-
մամը. յիշատակ հոգւոյ իւրոց:

*transl.: In the year 1880. The bema and hall of
this holy church were paved through the means of
Tamam, the daughter of Abunts Hakob from Pib.
In memory of their souls.*

Published for the first time.

In the late 19th century, Sourb Astvatzatzin was again in need of renovation: “The Reverend Father Tavakalians, who had come to our village on an

informal visit, noticed that the church roof was in a state of dilapidation, water constantly leaking through its ceiling. He started collecting money and raised 300 rubles for the overhaul scheduled for the summer.”⁴⁸⁵

The sanctuary closed in 1928.⁴⁸⁶

Below follows a chronological list of the **clergy-
men who served in Khachakap:**

Movses Yepiskopossiants performed priestly duties between the 1840s and 1860s.⁴⁸⁷

Anton Grigorian Malkhassiants, mentioned in 1858, served simultaneously the communities of Kirants and Karhat Villages.⁴⁸⁸

Before coming to Khachnakap, *Grigor Ter-Hovhannissian Ter-Avetikiants* (1904 to 1910), who was ordained in 1884, was the spiritual shepherd of the

485 “Nor-Dar,” 1896, No. 118, p. 3.

486 National Archives of Armenia, fund 409, list 1, file 2658, p. 12.

487 National Archives of Armenia, fund 56, list 6, file 31, pp. 56-58.

488 National Archives of Armenia, fund 53, list1, file 3831, pp. 39-40.

Armenian refugees living in Veliaminov Region on the shore of the Black Sea.⁴⁸⁹ From 1908 until 1910, Priest *Hovhannes Ter-Yeghiazariants* joined him in his work.⁴⁹⁰

Hovhannes Davtian Ter-Yeghiazariants, mentioned between 1898 and 1919,⁴⁹¹ was ordained priest in 1898. From 1903 till 1904, he taught Religion and Armenian in Khachakap's Russian public school. During the period between 1898 and 1919, he "...dedicated himself to the education of the younger generation and soon initiated the purchase of a building for Khachakap's parish school..."⁴⁹²

The Village Cemeteries. A small cemetery, extending around Sourb Astvatzatzin Church, retains several tombstones tracing back to the 19th century. Most presumably, beneath one of them reposes a person of great significance in the social life of the village, whose foundation is ascribed to him.

10 lines in the Armenian original carved on a white marble gravestone:

Այս է տապան Խաչա/կապ գիւղի հիմնա/նիր Տէր Աբրահամ / Շահնազարեանցի / եւ որդոյ նորա / Մելիք-Մովսէսի: / (Մյուս երեսին) Տէր Աբր(ա)համը / վի. 1758 թ., Մելիք Մովսէսը / վի. 1790 թ.:

transl.: In this grave repose Father Abraham Shahnazariants, the founder of Khachakap Village, and his son Melik Movses. The other face reads: Father Abraham died in 1758 [and] Melik Movses passed away in 1790.

Published for the first time.

Another epitaph found in the cemetery reads:

Այս է տապան մելիք Պաբին, թվ. ՌՄԼԷ (1788):

transl.: In this grave reposes Melik Pab, in the year 1788.

The Armenian original published in: **Lalayan, Yer.** Gandzak District, p. 313.

Another grave-yard, extending on a hillside at the eastern edge of the village, retains several khachkars dating from the 9th to 11th centuries. One of them (100 x 40 x 13 centimetres) bears two cross reliefs carved below each other. Standing at the foot of the hill can be seen another cross-stone (110 x 73 x 11 centimetres)

which is distinguished for its simplicity. Only some letters have survived out of the inscription once engraved on its upper part.⁴⁹³

A **pilgrimage site**, called **Tzaghkots** and located at the southern extremity of Khachakap, has preserved two 11th-century cross-stones. One of them is engraved with a semi-distorted inscription:

3 lines in the Armenian original carved on the lower part of the khachkar:

Ի թուականիս ՇԵ (1056), | ի յաշ...

transl.: In the year 1056...

The Armenian original published in: "Gardmank," 1996, No. 3, pp. 10-11.

An ornate cross-stone fragment, lying in the yard of a house in the centre of the village, bears the following inscription:

2 lines in the Armenian original incised into the cornice of the khachkar (43 x 52 x 15 centimetres):

...կանգնեցի ս(ուր)բ խ(ա)շս ք(ա)ր(ե)խ(ա)ս
հոգոյն Առաքելին:

transl.: ...erected this Holy Cross in protection of Arakel's soul.

Published for the first time.

Note: The inscription dates from the period between the 16th and 17th centuries.

Another **pilgrimage site** called **Khach Ketsi**⁴⁹⁴ is located at the southern edge of Khachakap: "At the end of the village stands a chapel built of undressed stone. That sanctuary, where the remains of a certain saint repose in eternal peace, is called Khach Ketsi: young men and ladies cast lots over the saint's grave to learn their destiny..."⁴⁹⁵

According to an inscription carved on the western facade of the chapel, it was reconstructed in 1913:

Ռիստատեղիս շինեացի | արդեամբ և ծախ-
իւր խաչակապցի | բարեպաշտ Գրիգոր Յա-
րութիւնեան | Սկրտչեանցի, 1913 թ.:

transl.: This pilgrimage site was re-built through the means of pious believer Grigor Harutiunian Mkrtchians from Khachakap, 1913.

Published for the first time.

The pilgrimage site of **Tziranavor**, situated in the centre of the village, used to represent a stone structure of a wooden roof.

489 National Archives of Armenia, fund 461, list 1, file 12, pp. 65-66. Also see fund 53, list 1, file 817, p. 7.

490 National Archives of Armenia, fund 458, list 1, file 184, p. 7. Also see fund 53, list 1, file 817, p. 7.

491 National Archives of Armenia, fund 56, list 5, file 250, p. 94. Also see fund 56, list 6, file 1174, p. 11.

492 National Archives of Armenia, fund 461, list 1, file 12, pp. 65-66.

493 **Karapetian, S.** The 8th-11th-century Khachkars of Gardmank. In: "Gardmank," 1996, No. 3, pp. 10-11, in Armenian.

494 'Khach Ketsi' is the Armenian equivalent for 'Cast a Cross,' the name, evidently, deriving from the aforementioned custom.

495 **Barkhutariants, M.**, idem, p. 288.



KHACHAKAP. Targmanchats Monastery in 1911 and in the 1980s

Okhtnaghber.⁴⁹⁶ Seven old-styled west-facing cross-stones stand in the site of this sanctuary, 2 kilometres

⁴⁹⁶ 'Okhtnaghber' is the Armenian equivalent for 'Seven Brothers.'

north-west of Khachakap. The khachkars, dating from the 9th to 11th centuries, are bare of any inscriptions.

The bridge of Kchaghbyur, preserved in the south-east of the village as of the early 20th century, repre-



KHACHAKAP. Partial views of Targmanchats Monastery

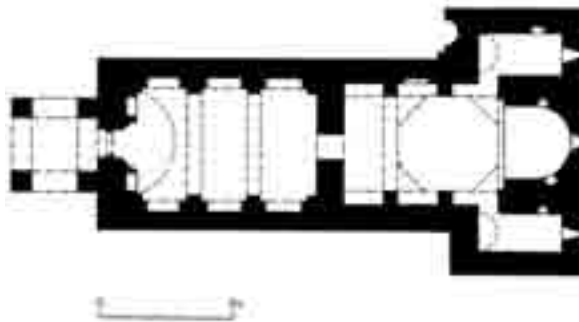
sented a single-span, vaulted structure. It was built of undressed stone and mortar, except for the cornerstones of its vault-bearing arch, which were finely-cut. Its span amounted to 3.95 metres, and the passage-way,

originally 4.05 metres wide, was later extended by another 3 metres.

The Monuments in the Neighbourhood of Khachakap. An area between 4 and 5 kilometres north of



KHACHAKAP. *Partial views of Targmanchats Monastery*



KHACHAKAP. *The plan of Targmanchats Monastery*

the village retains a specimen of the early period of the art of cross-stones. It represents a block of undressed stone (2.01 x 1.05 x 0.25 to 0.35 metres) bearing three identical cross reliefs.⁴⁹⁷

Targmanchats Monastery is located on the south-facing slope of a mountain rising between two small gorges, 1.5 kilometres north of the village, at an altitude of 1,315 metres above sea level.

⁴⁹⁷ The old-styled motifs of the khachkar trace it back to the 8th century (The Medieval Steles of Armenia: Khachkars of the 9th to 13th centuries. Compiled by **Shahinian, A.** Yerevan, 1984, p. 22, in Armenian). However, their comparison with other dated monuments of the area reveals that the reliefs and decorative patterns adorning the khachkars of Central Armenia between the 8th and 9th centuries were used in the khachkars of Gardmank, a remote district of Historical Armenia, only in the 10th to 11th centuries.

Its foundation is traditionally connected with the activity of St. Mesrop Mashtots, who preached Christianity in Artsakh in the 5th century; hence comes its name, i.e. *Targmanchats*, which means ‘Of the Holy Translators.’⁴⁹⁸

One of the most famous and prolific spiritual and cultural centres in North-Eastern Armenia, the monastery repeatedly suffered destruction, which left traces in its stonework. With this regard, a record states, “...In Timur’s times, this sanctuary was so heavily dilapidated that its walls were almost levelled with the ground...”⁴⁹⁹

Seeing the evident marks of frequent renovation in the monument, a visitor wrote the following in 1885, “...throughout many centuries, the monastery was periodically destroyed and repaired so that its once virgin antiquity gradually withered away. Its bema, however, seems to have preserved its original position. Early in the 11th century⁵⁰⁰ (1029), the choir and hall were repaired, becoming narrower and smaller in dimensions.”⁵⁰¹

The only church of the monastery was dedicated to Sts. Sahak and Mesrop.⁵⁰²

⁴⁹⁸ **Alishan, Gh.** Political Georgraphy. Venice, 1853.

⁴⁹⁹ “Ardzagank,” 1886, No. 21, p. 308.

⁵⁰⁰ The original of this extract reads “10th century,” a mistake which we have corrected.

⁵⁰¹ “Ardzagank,” 1885, No. 4, p. 55.

⁵⁰² National Archives of Armenia, fund 56, list14, file 205, pp. 231-232.



KHACHAKAP. *The eastern facade of the church of Targmanchats Monastery*

Between 1872 and 1890, an amount of 9,116 rubles was collected for the overhaul of the monastery. In fact, it needed 9,880 rubles, with another 15,000 rubles still necessary for the accomplishment of the work.⁵⁰³ In 1888 the spiritual authorities called upon the local people to contribute to that work of the utmost importance.⁵⁰⁴

Despite the aforementioned, however, in the 1880s the prospering sanctuary aroused admiration, a visitor writing the following with that regard, “Leaving behind some luxuriant fields abounding in harvest, together with a number of magnificent forests and arable lands, a traveller approaches a gorge presently called Arjadzor. On the opposite side, on a slope right at the beginning of the canyon rises the fine edifice of Sourb Targmanchats Monastery, surrounded by well-built dwellings, gardens, meadows and a newly-growing wood. ... Thanks to different donations and the strenuous efforts of its benefactor (Armenian merchant and exporter Nerses Ter-Nersissiants - S. K.), at present the cloister has two antechambers, a dwelling of four rooms, and a basement built of mortar. That abode is adjoined by the prior's large, fine room: you can hardly find one like that in the residences of the bishops of Holy Echmiatzin. ... The church represents a finely-decorated building with inner and outer courts, and a cattle-pen located in the latter. Now the construction of a garden is underway within the large enclosure of the

monument. There is a magnificent spring with a fine basin in the upper part of that garden...”⁵⁰⁵

About ten years later, another visitor wrote, “The monastery, fortified by a mighty enclosure, comprises a garden, a hive, eight cells, some bridges and a splendid spring. With its newly-built bridges, as well as its finely-repaired gavit, enclosure and cells, it is truly the most superb sanctuary I have ever seen. We owe all this revival and magnificence to Nerses Bey Abrahamian Ter-Nersissiants from Gandzak.”⁵⁰⁶

Unfortunately, with its benefactor's death in 1896, the monastery started gradually losing its significance. Concerned about that situation, Echmiatzin assigned “...provisional leader of Georgia's Armenian diocese Bishop Yeprem to charge vicar of Gandzak Diocese Levon the Archimandrite with establishing regular control over Targmanchats Monastery.”⁵⁰⁷

Before his death, in 1888 N. Ter-Nersissiants addressed a letter to the Catholicos, expressing concern about the future state of the monastery. He particularly wrote, “...What especially worries me is who is going to take care of the expensive property, utensils, library, newly-erected buildings, etc. belonging to the sanctuary. I am afraid lest all our efforts and hard work should prove futile once Prior Theodoros Shirakuny, who is an old sick man, passes away. Is all this to fall prey to robbery and appropriation, which is, unfortunately, the

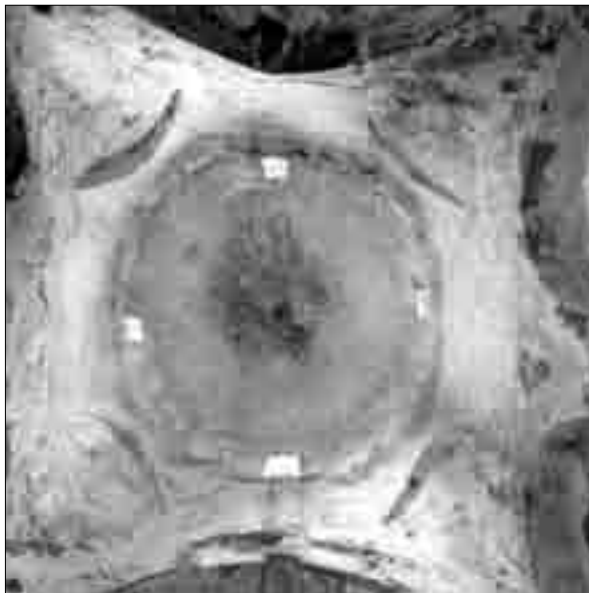
503 Idem, list 6, file 31, p. 97.

504 “Nor-Dar,” 1888, No. 109.

505 “Ardzagank,” 1885, No. 4, p. 55.

506 **Barkhutariants, M.**, idem, p. 291.

507 “Ararat,” 1913, p. 106.



KHACHAKAP. Eastward and westward views of the interior of the church of Targmanchats Monastery. Its drum and an eastward view of the interior of the gavit

case in many Armenian churches and monasteries, a crying shame for the entire Armenian nation...?"⁵⁰⁸

Regretfully, N. Ter-Nersissiants' fears and forebodings were to come true, and that not after the Prior's death, but right in his lifetime.

After N. Ter-Nersissiants' death, in 1898 the Father Superior of the cloister applied to Georgia and Imeret's Armenian Consistory for permission to raise means to implement renovation and purchase some church utensils.⁵⁰⁹ Most probably, his petition was not met.

In 1917 the church roof was in bad need of repairs, the amount necessary for the fulfillment of the work coming up to 13, 472 rubles. However, selling the

unnecessary woodwork and iron articles of the sanctuary by auction, its trustees managed to raise only 277 rubles by 1919.⁵¹⁰ Thus, the monument was actually in rather a poor state of preservation on the eve of the Soviet takeover.

Throughout the subsequent 70 years, it was consigned to total oblivion.

In the 1980s, when we visited it for several times, we found its cemetery totally reduced to ruins, its enclosure being in almost the same condition. No traces of the annexes and the once functioning monastic school could be seen anywhere. Although standing, St. Sahak-Mesrop Church, its gavit and belfry were in

508 National Archives of Armenia, fund 56, list 18, file 31, p. 56.

509 National Archives of Armenia, fund 56, list 1, file 9450, pp. 1-2.

510 National Archives of Armenia, fund 56, list 6, file 1174, p. 11, list 5, file 250, p. 94.



KHACHAKAP. A tombstone (1879) from the cemetery of Targmanchats Monastery. A fallen fragment of the spire of the church, and the year of the construction of the bridge of the monastery

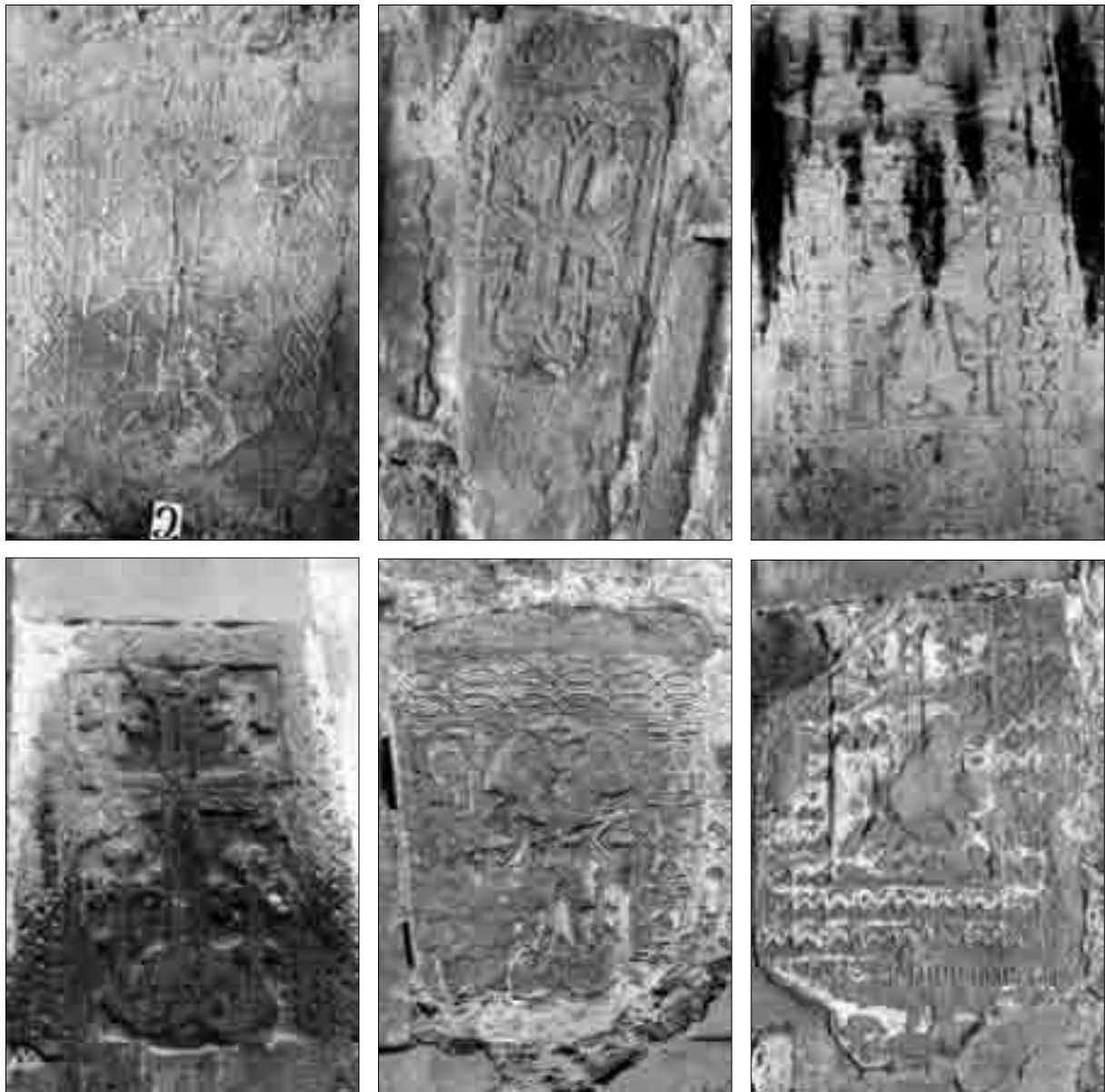
a state of utter collapse. The same could be said of a vaulted underground building which had probably served as the basement of some structure.

Originally, **St. Sahak-Mesrop Church** represented a single-nave, vaulted basilica of rectangular plan, with a semi-circular bema in the east and two vestries jutting out of its main structure. One of the most essential composition peculiarities of the monument consists in the existence of an open apse in the exterior west-facing wall of its northern sacristy. Its counterparts can be found in a number of early medieval religious monuments in Odzun (in Lori Marz of the Republic of Armenia), Yereruyk, Talin, Artik (Shirak Marz of the Republic of Armenia), etc. Interestingly enough, the section adjoining the aforementioned open bema has preserved its original stonework, despite the fact that the monastery often underwent

overhaul. The existence of this open bema and its comparison with other similar structures suggest that Targmanchats Monastery dates back to the early Middle Ages.

The walls of St. Sahak-Mesrop Church, which repeatedly underwent repairs, bear stones dated 989, undoubtedly, in commemoration of some renovation carried out there.

The monument was entirely built of finely-cut stones, this being attested by the remnants of an older church which were widely used in its eastern facade during further repairs. During the overhaul implemented between the 17th and 18th centuries, a great number of cross-stones, dating from the 10th to 17th centuries and, probably, removed from the monastery's medieval cemetery, were used in the masonry of the building. At the same time, a dome was added to it.



KHACHAKAP. Cross-stones set in the walls of the church and gavit of Targmachats Monastery

The church, whose entrance is in the west, is illuminated through three small, narrow windows opening into the eastern facade, and four others set in the drum. Its walls bear some inscribed stones and khachkars:

Incised into a finely-dressed stone lying in the southern wall of the church:

ՆԼԸ (989):

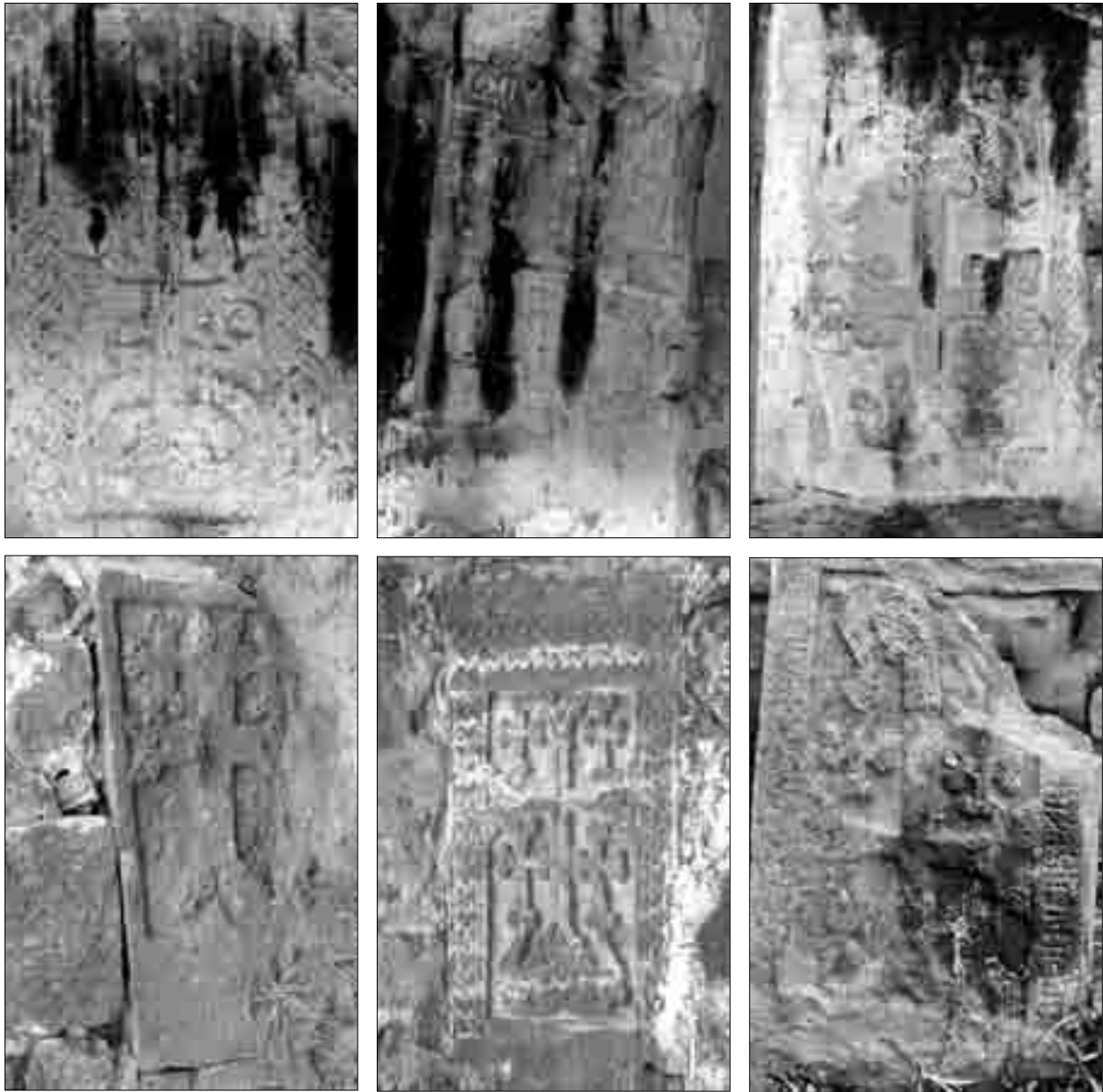
transl.: 989.

The Armenian original published in: "Ardzagank," 1886, No. 21, p. 308; **Lalayan, Yer.** Gandzak District, p. 340; Corpus..., part 5, p. 252.

Note: S. Barkhudarian found another two stones dated 989 on the northern and southern walls of the gavit (Corpus..., *ibid*).

Carved on the entrance facade of the church:

Ի կաթողիկոսութեան ամենայն Հայոց Գեորգայ Դ-դի, յառաջնորդութեան Գաբրիէլ արքեպիսկոպոսի Այվազեան և Արիստակէս եպիսկոպոսի Սեդրակեան և ի վանահայրութեան Թէոդորոս վարդապետի Շիրակունոյ, ձեռնառութեամբ բարեպաշտ զաւակաց Հայաստանեայց Ս. եկեղեցոյ, նորոգեալ բարեզարդեցաւ սուրբ մենաստանս, որ կառուցեալ է ի Է. դարու և մնայր աւերակ: Բացաւ աստ վանական դպրոց, նորոգ կառուցան դպրոցական, տնտեսական շինութիւնք, կամուրջ, սայլուղիք և այլն, նորոգեցան լայնացան պարիսպք նորա, ճոխացան կարասիք և պիտոյք դպրոցին հանդերձ մատենադարանի ի հոգևոր մխիթարութիւն Հայազնեայց 1872-1885 ամի:



KHACHAKAP. Cross-stones set in the walls of the church and gavit of Targmanchats Monastery

transl.: This holy cloister, that dates from the 7th century and was in a ruined state, was repaired through the assistance of the pious sons of the Armenian Church in the days of Catholicos of All Armenians Gevorg IV, Archbishop Gabriel Ayyazian, Bishop Aristakes Sedrakian and Father Superior Theodoros Shirakuny. A monastic school opened here, a bridge, cart-roads and annexes were built and the ramparts enlarged. The school and repository acquired new utensils and stationery for the spiritual comfort of the Armenian nation. 1872 to 1885.

The Armenian original published in: "Ardzagank," 1886, No. 21, p. 309.

Engraved on a stone placed in front of the bema like a reading-stand:

Մինս այս կանգնեցաւ ի վանս Թարգմանչաց ի յիշատակ նորոգութեան և բարեգարդութեան սրբոյ տաճարիս և հոգևոր դպրոցի նորին ի 1875 և 1880 ամի նպաստիւք Կովկասեան Հայազն բարեմիտ և կրօնասէր ժողովրդականաց ի հայրապետութեան Գեորգայ Գ-րի և առաջնորդութեան Գաբրիէլ արքեպիսկոպոսի Այվազեան:

transl.: This pillar was erected in Targmanchats Monastery in commemoration of the repairs carried out in the holy church and its spiritual school in the years 1875 and 1880 through the donations made by Caucasia's pious Armenian believers in the days of Catholicos Gevorg IV and Father Superior Gabriel Ayyazian the Archbishop.



KHACHAKAP. Cross-stones set in the walls of the church and gavit of Targmachats Monastery

The Armenian original published in: "Ardzagank," 1886, No. 21, p. 309.

4 semi-distorted lines in the Armenian original inscribed around the cross wings and on the lower part of a khachkar set in the western pylon of the gavit:

ՈԼԵ (1186). | Տ(տ)ր Առաքել առ[աջնորդ], | Ս(ուր)բ ուխտիս կանգ[նեցի] զխաչս:

transl.: 1186. I, leader of this holy monastery Father Arakel, erected this Cross.

The Armenian original published in: Corpus..., ibid.

2 lines in the Armenian original carved on a cross-stone set in the western wall of the northern vestry:

Ս(ուր)բ Ալոյր:

transl.: Saint Akob.

The Armenian original published in: Corpus..., ibid.

Note: The inscription dates back to the 12th century.

A single line in the Armenian original engraved on a khachkar lying in the western cornice of the drum:

ԹՎ(իւ) ՊՀԲ (1423):

transl.: In the year 1423.

The Armenian original published in: Corpus..., part 5, p. 253.

A single line in the Armenian original incised into a cross-stone (70 x 52 centimetres) forming part of the false arch of the southern wall of the gavit:

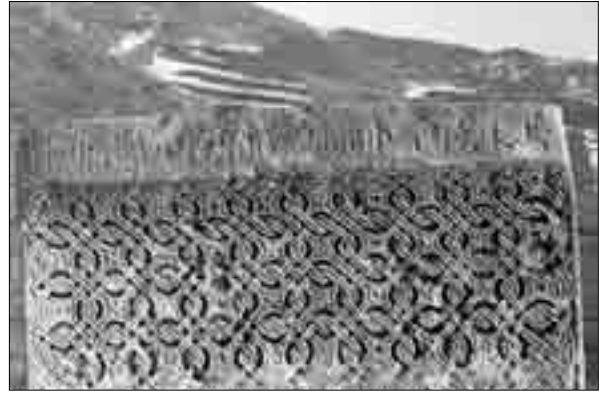
ԹՎ Ռ. (1551):

transl.: 1551.

The Armenian original published in: Corpus..., ibid.

2 lines in the Armenian original carved on both sides of the upper cross wing of a khachkar set outwardly near the eastern window:

ԹՎ(իւ) Ռ-Ե (1556):



KHACHAKAP. A cross-stone (1608) from Targmanchats Monastery (in the days of the deportation, it was moved to Bagratashen Village of Tavush Marz of the Republic of Armenia through the efforts of local inhabitant Isaac Baghian)

transl.: In the year 1556.

The Armenian original published in: Corpus..., ibid.

2 lines in the Armenian original engraved around the cross wings of a khachkar lying in the upper part of the window of the southern vestry:

ԹՎ (ԻՆ) ՌԻԵ (1576):

transl.: In the year 1576.

The Armenian original published in: Corpus..., ibid.

Incised into a cross-stone set in the northern wall of the gavit:

ՌԼԷ (1588):

transl.: 1588.

The Armenian original published in: Corpus..., ibid.

2 lines in the Armenian original carved around the cross wings of a khachkar set in the upper part of the eastern window of the southern vestry:

ԹՎ (ԻՆ) ՌԻԵ (1596):

transl.: In the year 1596.

The Armenian original published in: Corpus..., ibid.

Engraved on a cross-stone (38 x 34 x 10 centimetres) lying in the bema:

ԹՎ (ԻՆ) ՌԾԷ (1608):

transl.: In the year 1608.

Published for the first time.

Note: The upper part of the cross-stone is broken.

A single line in the Armenian original inscribed on the cornice of a cross-stone (56 x 43 centimetres) set in the eastern wall of the drum:

*Ս(ուր)բ խ(աչ)ս բարեխ(աւ)ս Վ(ա)րդ(ա)-
նիւ:*

transl.: May this Holy Cross protect Vardan.

The Armenian original published in: Corpus..., part 5, p. 254.

A single incomplete line in the Armenian original incised into the lower part of another cross-stone (80 x 53 centimetres) set in the eastern wall of the drum:

Ի փրկութիւն հոգ ամուսն իմն...:

*transl.: For the salvation of my husband's
soul...*

The Armenian original published in: Corpus..., ibid.

Note: The upper part of the cross-stone is broken.

A single line in the Armenian original inscribed on a cross-stone lying at the top of the drum:

Ս(ուր)ք խ(աչ)ս բարեխ(աւ)ս Ակոբի:
transl.: May this Holy Cross protect Akob.
 The Armenian original published in: Corpus..., ibid.

A single line in the Armenian original engraved on the cornice of a cross-stone (65 x 28 centimetres) set in the southern wall of the drum:

Թո(ւ)թակ:
transl.: Tutak.

The Armenian original published in: Corpus..., ibid.

Carved on a cross-stone lying in the lower part of the drum:
Ս(ուր)ք խ(աչ)ս բարեխ(աւ)ս Գահ(ա)րի:
transl.: May this Holy Cross protect Gohar.
 The Armenian original published in: Corpus..., ibid.

Incised into a cross-stone (60 x 47 centimetres) forming part of the southern false arch of the drum:

Խ(ա)չս յիշատ(ա)կ Յարայմիշի:
transl.: This Cross [stands] in memory of Haraymish.

Published for the first time.

Inscribed on another cross-stone lying in the lower part of the drum:

Ս(ուր)ք խ(աչ)ս բարեխ(աւ)ս Մրանսի (°):
transl.: May this Holy Cross protect Mrans (?).
 Published for the first time.

Engraved on a cross-stone set outwardly in the west of the drum:

Ապրհա(մի)ն աւ(զնակաւ)...
transl.: To protect Aprham...
 Published for the first time.

The gavit, built in 1800, adjoins St. Sahak-Mesrop Church in the west. It represents a rectangular, vaulted structure of gable roof, built of undressed stone and mortar. Its interior walls bear about ten khachkars and gravestones some of which are inscribed.

Carved above the entrance of the gavit:

Գահիթս այս կառուցուի ի վանահայրութեան Սամուէլ եպիսկոպոսի, 1800 ամի:
transl.: This gavit was built under Prior Samuel the Bishop in the year 1800.

The Armenian original published in: "Ardzagank," 1886, No. 21, p. 308; **Barkhutarants, M.** Artsakh, p. 289; **Lalayan, Yer.** Gandzak District, p. 340.

Engraved near the western corner of the northern wall of the gavit:

Շինեցաւ թիւ / հայոց ՌՄԽԹ (1800):
transl.: Built in the year 1800 of the Armenian era.

Published for the first time.

Inscribed on a rectangular stone lying on the roof:

Հիմնարկուիւն այս 450 առաջին նորոգուի 1029 վերջին վերանորոգումն 1875-1880:

transl.: Founded in 450, repaired for the first time in 1029 [and] between 1875 and 1880 for the last.

Published for the first time.

Incised into a cross-stone (100 x 62 centimetres) forming part of the false arch of the southern wall:

Ես ...եպ(իսկոպո)ս կա(ն)կնեցի զխ(ա)չս / եղբ(ո)րորդոյն իմոյ Ալեքսանոս արեղին:
transl.: I, Bishop... erected this cross [in memory of] my nephew, celibate priest Alexanos.

The Armenian original published in: Corpus..., part 5, p. 254.

Carved on a cross-stone (58 x 40 centimetres) set inwardly in the interior southern wall:

Յ(ա)րայայետնութեան(ն) Տ(է)ր Ռհանիսի
...ամս թողին ու փախան:
transl.: Under Father Ohanis ...abandoned and ran away.

Published for the first time.

The belfry, adjoining the western facade of the gavit, dates back to 1856. It represents a double-storey structure entirely built of finely-cut stone and mortar. For the last time, major overhaul was implemented there in 1890 at 550 rubles donated by Karapet Poghosian Lalayants.⁵¹¹

Below follow the inscriptions found in the belfry:

3 lines in the Armenian original engraved on the western facade:

Չանգակատունս կառոյց / Գանձակեցի Պողոս / Ամիրխանեանցն, ի 1856 ամի:
transl.: This belfry was built by Poghos Amir-khanians from Gandzak in the year 1856.

The Armenian original published in: **Barkhutarants, M.**, ibid; **Lalayan, Yer.**, idem, p. 341.

7 lines in the Armenian original incised into the northern wall:

*...որ կա(ն)ուցուի ի անուն ս(ուր)ք առա-
 բերոց ետու յիշատակ ինձ / Մանուէլն, Գրի-
 գորն եւ / Սիմոն, դստերն՝ Մակրա/ղն, Բալա-
 խան, Սիմ ... եան Խոն/մարն հարսն իմ
 Մարիամ, 1876 ամի:*

transl.: ...built in the name of the Holy Apostles in memory of Manuel, Grigor and Simon, [his] daughters Maktagh, Balakhan, ... Khumar, my daughter-in-law Mariam, 1876.

Published for the first time.

4 lines in the Armenian original carved on the capitals of two eastern pillars:

*Եկայք պատուէցուք տաճարս շինեալ յա-
 նուն / սրբոց Թարգմանչացն մերոց Սահակայ*

⁵¹¹ "Nor-Dar," 1890, No. 13, p. 2. Also see National Archives of Armenia, fund 56, list 1, file 31, p. 94.

ել / Մեսրոբայ, քանզի ի սմա ծագեաց մեզ (450) / լոյս ի Հսեաստան աշխարհի, ի 1029 փրկչ(ա-կա)ն ամի:

transl.: Come and honour this church built in the name of our Holy Translators Sahak and Mesrop, for they spread enlightenment (450) through the Armenian land in the year 1029 A.D.

The Armenian original published in: **Lalayan, Yer.**, idem, p. 340.

Note: According to Lalayan, this inscription is engraved in the gavit.

Annexes. From time immemorial Targmanchats Monastery had a number of buildings inside its enclosure intended for the monks and pilgrims. As stated in a record, in 1847 “The ramparts are adjoined by a large dwelling and three small rooms, where the members of the monastic community live.”⁵¹²

In 1902 the Prior received 220 rubles⁵¹³ raised for the repairs of the monastic rooms. Despite that, however, a report made up in 1910 revealed that the condition of the rooms was becoming still more deplorable: “...I found the roofs of the bakery and kitchen in bad need of overhaul, the other parts of the monastery sharing that miserable state. At present it is highly important to establish strict control over the entire monument to save it from final collapse.”⁵¹⁴

Below follows a list of the most famous **Fathers Superior** of the monastery:

Bishop Israel is mentioned in 1764.⁵¹⁵

Archimandrite Yeprem died in 1781 and was buried in the gavit of the monastery.

2 lines in the Armenian original engraved on his tombstone that is decorated with a verge:

Այս է տապան Եփրեմ / վարդապետ(ին),
քվ(ին)ն ՌՄԼ (1781):

transl.: In this grave reposes Archimandrite Yeprem, in the year 1781.

Published for the first time.

Note: M. Barkhutariants mentions Archimandrite Yeprem’s tombstone among some others lying in the gavit, but he makes no reference to the epitaph (**Barkhutariants, M.**, idem, p. 289).

Bishop Samuel, mentioned in 1800, was buried in the gavit built in his days, but we failed to find his gravestone.

According to his epitaph, *Archimandrite Grigor Ter-Hovhannissiants*, who was still a coenobite in

1839, served as prior from 1830 till 1852.⁵¹⁶ That period marked certain outrages perpetrated against the property of the monastery.

Grigor Ter-Hovhannissiants’ tombstone, which lies in the south of the church broken in two, bears an epitaph of 6 lines in the Armenian original:

Այս է շիրիմ Գանձակեցի Գրիգոր վարդապետին Տ(է)ր Յօհաննէսեան / Շահինքեանց, որ վարեաց զվանահայրութիւն վանից / Սրբոց Թարգմանչանց ի 1830 ամէ, վախճանեցաւ ի 1852 ամի: / Յաւուրս սորա կառուցաւ վանքական մէկ սենեակ: / Սորա եղբոր որդի Գանել ք(ա)հ(անա) Տ(է)ր Մարտիրոսեանս ետու արձանագր(ել), / ՌՅԻԸ՝ 1879 ամի:

transl.: In this grave reposes Archimandrite Grigor Ter-Hovhannissian Shahinbekiants from Gandzak, who served as Father Superior of Sourb Targmanchats Monastery from the year 1830 [and] died in 1852. In his days, a cell was built in the monastery. I, his nephew, Priest Danel Ter-Martirossian, had [this epitaph] inscribed in the year 1879.

Published for the first time.

Two archimandrites are mentioned as priors of the sanctuary in 1860.⁵¹⁷

In 1867 the spiritual powers removed *Archimandrite Theodoros Shirakuny* from his post of the spiritual leader of Vanevank, located in Nor Bayazet⁵¹⁸ (present-day Gegharkunik Marz in the Republic of Armenia), and appointed him Father Superior of Targmanchats Monastery, meeting the petition Khachakap inhabitants had twice addressed to them. Under Theodoros Shirakuny, the cloister gained even greater fame and significance. The year 1872 marked the opening of a school, the foundation of a college and the beginning of large-scale renovation there. The prior taught at the aforementioned school, wrote some works and translated others. In the meantime, he also focused his efforts on the preservation of the estates belonging to the monastery. In appreciation of all his endeavours, in 1898 the Catholicos issued a bull stating, “The diocese consistory is to appoint Archimandrite Theodoros Shirakuny lifelong prior of Khachakap’s Targmanchats Monastery.”⁵¹⁹

516 National Archives of Armenia, fund 53, list 1, file 457, p. 8.

517 National Archives of Armenia, fund 53, list 1, file 3833, pp. 112-113.

518 National Archives of Armenia, fund 56, list 6, file 31, pp. 56-58.

Also see “Ararat,” 1884, pp. 420-421.

519 Idem, file 775, p. 10.

512 National Archives of Armenia, fund 53, list 1, file 3814, pp. 108-109.

513 National Archives of Armenia, fund 56, list 18, file 435, p. 37.

514 National Archives of Armenia, fund 56, list 6, file 775, p. 11.

515 **Barkhutariants, M.**, idem, p. VI.

In 1910 Theodoros Shirakuny, who had reached rather an advanced age, still performed the duties of Father Superior. A contemporary, however, wrote the following with that regard, "How can Prior Theodoros Shirakuny look after such a monastery now that he himself needs care and attention? It is not surprising that he has brought the cloister to such a lamentable state."⁵²⁰

Priest Hovhannes Ter-Yeghiazariants is mentioned between 1917 and 1919 as provisional Father Superior of Targmachats Monastery and parish priest of Khachakap Village. At that time, the church roof was in need of overhaul, and he himself made up the estimate of expenditures of that work.⁵²¹

The Movable Property Belonging to the Monastery. In compliance with the will of Patriarch of Constantinople Archbishop Melkisedek Muradian, who died in 1904, his vestment was sent to Targmachats Monastery.⁵²²

On 7 February 1924, spiritual leader of Gandzak Armenians Bishop Levon entered a protest to Echmiatzin's Spiritual Council, particularly stating the following, "Without consulting anybody, the Executive Committee of Khachakap Village moved the copper pans, carpets, clock and boards belonging to Sourb Targmachats Monastery to the village, and sold them at 75 million rubles by February 1923."⁵²³

The earliest archive documents, containing information on the boundaries, economic state and income of the large **domains** of the cloister, date back to the 19th century.

Between 1840 and 1860, Priest Movses Yepiskopossiants illegally allocated some of the monastic estates to certain relatives of his.⁵²⁴

The forest belonging to the monastery was so mercilessly exploited that it "... resembles a pasture rather than a wood: the trees having been ruthlessly chopped down, it now comprises merely some bushes."⁵²⁵

The neglected state of the monastic domains aroused the peasants' and spiritual powers' righteous indignation.

Together with Nerses Ter-Nersissiants, who had been appointed guardian of the sanctuary in 1872, Prior Theodoros Shirakuny made great endeavours for the preservation of the monastic estates. They succeeded in

maintaining "a territory of 183 dessiatinas, including some arable lands, a hayfield and a forest."⁵²⁶ They also took some actions for the restoration of the aforementioned wood.⁵²⁷ In 1880 the income received from the pastures, garden and arable lands of the monastery amounted to 451 rubles.⁵²⁸

In 1886 the cloister had some arable lands, a kitchen garden and 5 rooms.⁵²⁹

Despite all the measures taken, the monastic domains again suffered losses so that in 1890 they were confined to 10 dessiatinas.⁵³⁰

In 1901 the real estate of the sanctuary comprised a garden, 5 rooms and some arable lands.⁵³¹

According to a reference-book of 1910, the estates of Targmachats Monastery covered 92 dessiatinas, including 30 dessiatinas of arable land, another 30 dessiatinas of pastures and 32 dessiatinas of forest, all of them lying in total neglect.⁵³²

Targmachats Monastery used to be a famous scriptorium where a **manuscript repository** was founded in 1877.⁵³³ As attested by Sargis Jalaliants, "Once it retained a great number of important manuscripts..."⁵³⁴

The repository was enriched thanks to the activity of the monastic school. With this regard, special mention should be made of Prior Theodoros Shirakuny, who wrote works on Armenian musical instruments, the poetry of Grigor Narekatsy (951 to 1003),⁵³⁵ etc.

According to a reference-book of 1890, the monastery had a "rich repository" with a manuscript Gospel dating from the 6th century.⁵³⁶ Another document (1910) reports that it was handed over to Holy Echmiatzin through Gandzak Vicarate.⁵³⁷

The repository of Targmachats Monastery retained "...an illustrated manuscript Gospel which can be considered a precious gift for any repository thanks to both its old age and superb images. The date of its creation is unknown, but one of the lower lines of its ninth illustrated page contains the following sentence, 'The Holy Gospel was illustrated in the year 1233. May our Lord Jesus Christ have mercy upon us.' In 1312 prince of Syunik Grigor Orbelian had it written in memory of his late wife Aspa and donated it to Khadar (Khatra)

520 Idem, file 775, pp. 10, 13.

521 Idem, file 1174, list 5, file 250, p. 94.

522 "Ararat," 1904, p. 739.

523 Documents on the History of the Armenian Church (1921 to 1938). Yerevan, 1994, p. 46, in Armenian.

524 National Archives of Armenia, fund 56, list 6, file 31, pp. 56-58.

525 "Ardzagank", 1885, No. 4, p. 55.

526 Ibid.

527 "Ardzagank," 1885, No. 21, p. 308.

528 National Archives of Armenia, fund 56, list 6, file 31, p. 98.

529 National Archives of Armenia, fund 56, list 18, file 138, pp. 100-101.

530 National Archives of Armenia, fund 56, list 6, file 31, pp. 56-58.

531 Idem, list 14, file 205, pp. 231-232.

532 Idem, list 6, file 775, p. 11.

533 Idem, p. 9.

534 **Jalaliants, S.**, idem, part 1, pp. 168-169.

535 A prominent Armenian poet, musician and philosopher.

536 National Archives of Armenia, fund 56, list 6, file 31, p. 100.

537 National Archives of Armenia, fund 56, list 6, file 775, p. 9.

Monastery (in Martakert District of the Republic of Nagorno Karabakh).⁵³⁸

Among the miniatures the Gospel is illustrated with “that of the Holy Virgin can be distinguished. Dating back to an ancient period, it represents the Holy Mother of God in quite a different manner which I have never seen anywhere before. St. Mary is depicted with her breast in her child’s mouth, which can hardly be discerned.”⁵³⁹

Mentioning the illustrations of this Gospel, Bishop Makar writes, “The images, pictures, flowers, ornaments, bird-patterned capital letters and all the details in general are superb and unsurpassed in their colours and magnificent gilding. The delicacy of the motifs attracts visitors like a powerful magnet, something quite rare in the ancient manuscripts.”⁵⁴⁰

The other manuscripts kept in the repository included: A Gospel written in 1324 by scribe Vardan;⁵⁴¹

Another Gospel written in 1652 by Priest Grigor Byurakantsy for Christian believer Sarkhosh Vardenistsy;⁵⁴²

An Echo of Narek. Written between 1870 and 1872 by Archimandrite Theodoros Shirakuny;⁵⁴³

Vahan Mamikonian’s Activity. Written in verse (1873) by Archimandrite Theodoros Shirakuny;⁵⁴⁴

Musical Instruments, vol. 1. Written in 1874 by Archimandrite Theodoros Shirakuny;⁵⁴⁵

Musical Instruments, vol. 2. Written in 1876 by Archimandrite Theodoros Shirakuny;⁵⁴⁶

Musical Instruments, vol. 3. Written in 1876 by Archimandrite Theodoros Shirakuny;⁵⁴⁷

A New Armenian Lyre. Written in 1876 by Archimandrite Theodoros Shirakuny;⁵⁴⁸

The Christian Doctrines. Written in 1876 by Archimandrite Theodoros Shirakuny;⁵⁴⁹

The Armenian Guitar. Written between 1877 and 1878 by Archimandrite Theodoros Shirakuny;⁵⁵⁰

A New Armenian Lyre. Written in 1891 by Archimandrite Theodoros Shirakuny.⁵⁵¹

538 “Ardzagank,” 1886, No. 21, p. 309. Also see **Yeganian, O. S.**

The Armenian Manuscripts of Targmanchats Monastery, in Armenian. In: “Echmiatzin,” 1971, No. 5, p. 57. **Matevossian, A.**

The Gospel of Targmanchats Monastery, in Armenian. In: “Echmiatzin,” 1992, Nos. 9-11, pp. 102; 1993, Nos. 1-3, p. 105.

539 “Ardzagank,” 1885, No. 4, p. 55.

540 **Barkhutariants, M.**, idem, p. 308.

541 A Catalogue of Armenian Manuscripts..., vol. 1, No. 2837.

542 “Echmiatzin,” 1971, No. 5, p. 57.

543 A Catalogue of Armenian Manuscripts..., vol. 1, No. 2847.

544 Idem, No. 3094.

545 Idem, No. 3346.

546 Idem, No. 3150.

547 Idem, No. 3549.

548 Idem, No. 3550.

549 Idem, No. 2938.

550 Idem, No. 2737.

551 Idem, No. 2740.

Indeed, Theodoros Shirakuny was of immense significance in Targmanchats Monastery, which is also attested by the following record, “The Very Reverend Father Theodoros is one of those exceptional clergymen who adore the classical Armenian language. He has concentrated his love, work and attention on the magnificent works by Narekatsy, whose poems, although in prose, are distinguished for great splendour. Having rendered the prayer-book of Narek into a poem in the old Armenian language, Father Theodoros is now translating it into modern Armenian.”⁵⁵²

Regretfully, very few of the manuscripts once kept in the repository have come down to us, a considerable number of books being lost under Prior Movses Yepiskopossiants (1840 to 1860).⁵⁵³

Touching upon the indifference and careless attitude many monks showed towards the scriptorium-repository and stressing their rather limited mentality, S. Jalalians writes, “...Due to the laziness of the members of monastic community, the manuscripts were doomed to uttermost neglect, as a result of which they were damaged. Later the monks buried the books under the ground, thus displaying great respect to them, according to their rustic mode of thinking.”⁵⁵⁴

In 1895 the scriptorium contained more than a 1,000 books of which only 391 had survived by 1902.⁵⁵⁵ By 1910 the repository had ceased working altogether: “The place of the former repository being insecure, all the books belonging to Sourb Targmanchats Monastery have been gathered in a disorderly heap in a big bookcase standing in the left vestry of the cloister.”⁵⁵⁶

The repository remained consigned to that deplorable state for about twenty years. Eventually, on 12 January 1911, Echmiatzin Synod decided that “...the vicar of Gandzak should send its manuscripts to the Holy See, allocate the books appropriate for a village school to the Armenian school of Banants Village and hand the others to the libraries of the parish schools of Gandzak’s St. Hovhannes and Sourb Lusavorich Churches.”⁵⁵⁷

Even before the foundation of its **school**, Targmanchats Monastery played an important educational role for the adjacent villages. Actually, “...over many centuries, it was the only institution of enlightenment throughout the nearby villages.”⁵⁵⁸

Founded in 1872,⁵⁵⁹ the monastic school functioned until the Tsarist order of closing all the

552 “Ardzagank,” 1885, No. 4, p. 56.

553 National Archives of Armenia, fund 56, list 6, file 31, pp. 56-58.

554 **Jalalians, S.**, idem, part 1, pp. 168-169.

555 National Archives of Armenia, fund 56, list 6, file 775, pp. 9-10.

556 Idem, p. 11.

557 “Ararat,” 1911, p. 92.

558 “Ardzagank,” 1885, No. 4, p. 56.

559 “Meghu Hayastani,” 1875, No. 11, p. 2.

Armenian schools throughout the Russian Empire in 1885. As attested by a record, “In the same year, that institution taught Religion and Conduct of Divine Service to those poor adults who could not afford to attend Echmiatzin Jemaran or any diocese school.”⁵⁶⁰

From the very beginning of the school’s activity, its only teacher was Prior Theodoros Shirakuny, who taught Classical and Modern Armenian, as well as Conduct of Public Worship, Arithmetics and Russian there.⁵⁶¹

Gandzak inhabitant N. Ter-Nersissiants, who held the school under his custody, was of immense instrumentality in its preservation.⁵⁶²

In the 1870s, the activity of the institution represented the following picture:

Year	Further Information	Teachers	Pupils
1873 ⁵⁶³			20
1874 ⁵⁶⁴	Parish school for males	1	
1875 ⁵⁶⁵		1	40
1876 ⁵⁶⁶		1	40
1878 ⁵⁶⁷		1	30

The facade of the school building was engraved with the following inscription:

*Հոգևոր դպրոցս բացաւ ի վանահայրու-
թեան Թէոդորոս վարդապետի Շիրակունոյ, ի
1872 ամի:*

*transl.: This spiritual school opened under
Father Superior Theodoros Shirakuny in the year
1872.*

The Armenian original published in: “Ardzagank,” 1886, No. 21, p. 309.

The educational level of the institution was rather low, which was proved during the diocese inspector’s visit to the monastery and his examination of some pupils: “When we arrived there, the prior was absent: we were told he had gone to Gandzak to raise some money. We saw only two boarding pupils who told us that their school had about thirty pupils coming from Khachakap Village (a local priest whom we had taken there with us confirmed it). As I wanted to get some idea about the educational level of the institution, I found it expedient to examine the aforementioned

boarders. They were between 14 and 15 years old and had been studying there for already three years, as far as I remember. The examination - it was not difficult at all - revealed that the pupils had only satisfactory knowledge of the Armenian language. They were even worse at writing (we dictated them a few sentences) and had rather poor command of Arithmetics so that they proved unable to solve the simplest problems up to forty...”⁵⁶⁸

Catholicos of All Armenians Makar Teghuttsy I and school custodian N. Ter-Nersissiants intended to open a central monastic school in the monastery.⁵⁶⁹

“They make every possible endeavour to establish a two year monastic school which is planned to have a crafts department for adults, indeed, if the founders can afford to constantly sustain it. For that purpose, the condition of the monastic dominions should be improved so that they will yield permanent income, thus sparing the sanctuary the trouble of pinning all its hopes on fund-raising and unstable sources of income.”⁵⁷⁰

Besides, it was decided to “convey iron water-pipes from Tzaghkadzor, situated within 200 sazhen, to the plain adjoining the monastery of Harants Takht (the pipeline could not stretch via the sandy soil in any other way) and build a big reservoir there. It was also found necessary to extend a cart-road from Banants Village, located within 8 to 9 versts, up to the monastery. That would finally secure the future existence of the cloister, its two-year school, workshop and monastic community without any donations which were not always easy to receive...”⁵⁷¹

However, the curtailment of the income received from the monastic estates and some other factors hindered the foundation of the aforementioned school.

Once a **cemetery** lay within the enclosure of the monastery, in the south of its yard. It was mostly ruined in the Soviet years, the surviving tombstones being removed and broken to pieces. Several others, which were mentioned by some topographers in the late 19th century, could not be found in their original places in 1980.

Below follow a number of epitaphs found in this grave-yard:

Inscribed on a tombstone set in the eastern facade of the church:
*ԹՎ. ՌԽԹ (1600), ԵՍ Սարուխանա կազմել
ստի սուրբ խաչս հար իմոյ Սարգսիմ հոգուն:
transl.: In the year 1600, I, Sarukhan, had this
Holy Cross sculpted [in memory of] the soul of my
father Sargis.*

560 National Archives of Armenia, fund 56, list 6, file 775, p. 9.

561 “Ardzagank,” 1885, No. 4, p. 56.

562 “Murj,” 1896, Nos. 10-11, p. 1433.

563 National Archives of Armenia, fund 53, list 1, file 3862, p. 68.

564 National Archives of Armenia, fund 56, list 3, file 52, p. 28.

565 Idem, file 52, p. 45.

566 National Archives of Armenia, fund 53, list 1, file 3850, p. 52;

fund 56, list 3, file 62, p. 46. Another source reports 20 pupils for

the same year (“Meghu Hayastani,” 1876, No. 40, p. 3).

567 National Archives of Armenia, fund 53, list 1, file 3850, p. 178.

568 “Mankavarzhakan Tert,” 1878-1879, pp. 10-11.

569 “Ardzagank,” 1885, No. 4, p. 56.

570 National Archives of Armenia, fund 56, list 18, file 31, p. 97.

571 Idem, p. 98.

The Armenian original published in: "Ardzagank," 1886, No. 21, p. 309.

Note: The tombstone was distinguished for the abundance of reliefs carved on it: "...one of its faces bears crosses, the other some images, including a table-cloth with a variety of dishes and fruits on it. Somebody is playing the saz, another person giving him a bunch of flowers, his hand on his chest in token of respect. Opposite him, someone is filling his glass with wine, while another man kneeling below is turning a barbecue spit over the fire" ("Ardzagank," 1886, No. 21, p. 309).

Carved on a gravestone set in the western facade of the church:

Յիշատակ է Կարապետ Տէր Նե(ր)սէսեանցի, որ վախճանեցաւ, ի ծաղկեալ հասակի, ի վսնս արքոց Թարգմանչաց, ի 21 օգոստոսի 1879 ամի և թաղեցաւ ի գերեզմանատան Գանձակայ, ի 23 նոյն ամսոյ:

transl.: In memory of Karapet Ter-Nersesians, who died in the prime of life in Sourb Targmanchats Monastery on 21 August 1879 and was buried in the cemetery of Gandzak on the 23rd of the same month.

A little below:

Կանգնեցաւ այս մահարձան Կարապետի Տ. Ներսէսեան, Գանձակեցի պերճ իշխան, սստէն էառ զվախճան:

transl.: This funerary stone was erected [in memory of] Karapet T. Nersessian, a handsome prince from Gandzak who found repose in this grave.

On the eastern facade:

Զմահարձանս այս կանգնեաց ի 1879 ամի Ներսէս Տ. Ներսէսեանցն յանձնողանալի յիշատակ երբորն իրոյ Կարապետի, զոր խլեաց ի կրծից նորա յանկարծակի մահն, հանդիպողը հայցեցէք նմա զհանգիստ և զխաղաղութիւն:

transl.: This funerary stone was erected in the year 1879 by Nerses T. Nersessians in perpetual memory of his brother Karapet, whose life was taken away by untimely death. May those who come across it pray for the repose and peace of his soul.

A little below:

Ծաղկեալ յիրն ի հասակ,
թառամեցաւ զէտ բուսակ,
զայս արձանս խաչափակ,
եթող յետոյ յիշատակ:
transl.: He faded away in the prime of life. May this gravestone, decorated with crosses, perpetuate his memory.

The Armenian original published in: "Ardzagank," 1886, No. 21, p. 309.

4 lines in the Armenian original engraved on the western marble face of a memorial cross located in the north-east of the church:

Աստ ամփոփին կմախք նախնեաց, | հանգուցելոց ընդ հովանեաւ | մենաստանիս Սուրբ Թարգմանչաց, | ի 450-1800 ամս:

transl.: Here, in this monastery of Sourb Targmanchats, repose the remains of our forefathers. 450 to 1800.

4 lines in the Armenian original incised into the eastern face of the same cross:

Կանգնի այս մահարձան | ի պատիւ ոսկերաց, | որք սստ երևեցան ի վերանորոգման, | 1872-1883 ամս:

transl.: This funerary memorial [stands] in honour of the remains that were unearthed here during the repairs, 1872 to 1883.

The Armenian original published in: "Ardzagank," 1886, No. 21, pp. 308-309; Lalayan, Yer. Gandzak District, p. 341.

3 lines in the Armenian original carved on the cornice and around the rosette of immortality of a cross-stone (155 x 65 x 20 centimetres) standing on an elevation in the south-west of the monastery, outside its enclosure:

Ս(ուր)բ խ(աչ)ս բարէխ(աւ)ս է Յովանիսի հ(ո)գ(ոյ)ն ամէն, | թվ(ին) Ռ-ԾԷ (1608):

transl.: May this Holy Cross protect Hovani's soul. Amen, in the year 1608.

The Armenian original published in: Corpus..., part 5, p. 253.

Note: In the days of the deportation of Northern Artsakh in 1989, Isaac Tigran Baghian, an inhabitant of Khachakap, moved the cross-stone to his new place of residence, i.e. Bagratashen Village of Tavush Marz, Republic of Armenia, with great care and difficulty. With his son Sergei helping him, he placed it in the yard of his house (for further details, see "Gardmank," 1996, No. 1, p. 8).

4 semi-distorted lines in the Armenian original incised into the pedestal of a cross-stone (80 x 47 x 37 centimetres):

Կանկ... ...երե զտ(ա)ն(ու)տ(է)ր Սի(մ)էննի սս... | (աւ)րինել մի խնդրէք(°)... | վ(ա)սն Ա(ստուծոյ) սիրոյն ...է:

transl.: ...village head Simeon... for the sake of God's love...

Published for the first time.

In 1881 famous benefactor A. Tayirians built a **bridge** on the cart-road leading to Khachakap, east of the monastery. It represented a single-span vaulted structure engraved with the following construction inscription:

Շինեցաւ կամորջս, երկու վերստ ճանապարհն սուրբ վանուցս ծախիք երևանցի Աղէքսանդր Սկրաչեան Թայիրեանցի, 1880-1883:

transl.: This bridge [and] two-verst road [leading to the] holy monastery were built under the patronage of Alexandre Mkrtchian Tayirians from Yerevan, 1880 to 1883.

“Without consulting Mr. Tayirians, the pious prior asked the Lord to forgive him for his debts and sins through the following lines from a poem by Nerses Shnorhali (the Gracious) engraved on the pedestal of the inscribed stone.”

Պարզևիչ բարեաց պարզևեա իմնց պատ-
րեացս թողութիւն:

transl.: *You, that bestow all blessings upon man,
please, forgive me my vain illusions.*

The Armenian original published in: “Arzagank,” 1886, No. 21, p. 309.

Note: The exact date of the construction of the bridge (1881) is engraved on a finely-cut stone set in one of its walls. In 1988 it was still preserved in its original position.

A **memorial spring**, built on the road-side near Targmachats Monastery, bore the following inscription:

Հիշատակ Մելիքյան Տիգրանից հորը՝ Մե-
լիքյան Սողոմոնի:

transl.: *From Tigran Melikian to his father So-
ghomon Melikian.*

Published for the first time.

KHACHBULAGH

Location. The village is situated on the south-facing slope of a gorge lying on the left bank of the river Artinajur, 9 kilometres south-west of the district centre, at an altitude of 1,710 to 1,790 metres above sea level.

The Origin of the Toponym. ‘Khachbulagh,’ which is translated from Turkish into Armenian as ‘Khachaghbyur’ (*‘bulagh’ is the Turkish equivalent for the Armenian word ‘aghbyur,’ i.e. ‘spring’*), is used with reference to a local spring whose name has spread to the entire village: “A fast-flowing spring located a little below the church has a cruciform basin; hence comes its name of Khachbulagh (*‘Khach’ is the Armenian equivalent for ‘Cross’*).”⁵⁷²

The archaeological monuments preserved both in the territory and neighbourhood of Khachbulagh attest that it has been inhabited since time immemorial.

Working in a site called Hamamgyuzi in 1959, the archaeological expedition of the Soviet Socialist Republic of Azerbaijan, headed by I. Narimanov and G. Ismayilov, unearthed three burial mounds covered with soil and stones. One of them was absolutely empty, while the other two contained a silver button, 4 bronze volutes, 16 grey-blackish clay vessels, some cornelian beads and a metal spearhead, all these findings dating back to the middle of the second millennium B.C.⁵⁷³

⁵⁷² **Barkhutariants, M.**, idem, p. 287.

⁵⁷³ **Narimanov, I., Ismayilov, G.** Archaeological Excavations in Khachbulagh in 1959 (in Azerbaijanian). In: “Izvestiya Akademii Nauk Azerbajjanskoy SSR.” A serial of social sciences, 1961, No. 3, pp. 19-30.

It is interesting to note that similar articles and clay containers were also discovered in a number of other Bronze Age monuments found in the territory of Armenia.

The ceramic objects remarkable for their white ornaments have their parallels in the archaeological finds of Ljashen (in Gegharkunik Marz of the Republic of Armenia) dating from the 16th to 14th centuries B.C.⁵⁷⁴

A Historical Introduction. The earliest records containing reference to Khachbulagh trace back to the late 17th century. Thus, in 1691 mention is made of “... Usta Papum from *Khachpulagh...*”⁵⁷⁵ and “...sexton Khachum from *Khachpulagh...*”⁵⁷⁶

Stripped of its Armenian population between the ‘50s and ‘60s of the 18th century, the village remained derelict until the ‘70s to ‘80s of the following century, when it was inhabited by a small number of stock-breeding Muslim tribes. By the early 1890s, it had already turned into a Turkish settlement: “At present the village is populated by the adherents of Islam. It has a market where Muslim nomads buy and sell some essentials before leaving for their summer encampment.”⁵⁷⁷

A list (1839) of the population of Pib Village mentions a certain David Khachbulaghian, whose family name, undoubtedly, derives from that of his birthplace. This suggests that the inhabitants of Pib also included some of the natives of Khachbulagh.⁵⁷⁸

In the late 19th century, a visitor described **the local church** in the following way, “The devastated village site retains a remarkable church dated 1710. It is built of finely-cut stones and rests on 4 pillars. A little far from the sanctuary extends a grave-yard.”⁵⁷⁹

In 1927 Badam Grigorian, an inhabitant of Brajur (born in 1914), saw the monument still standing, with part of its vaulted roof destroyed. According to him, it was located on a mountain slope on the left bank of the river Artinajur and bore a weathered inscription on its entrance arch.

Badam Grigorian also speaks of an ornate cross-stone set in one of the walls of Khachbulagh Spring.

KIRANTS (SHARUKKAR, SEYIDKEND)

Location. The village, which is surrounded by bare hills, is situated on the south-west-facing slope of a gorge lying on the left bank of the Vochkharajur, i.e. the

⁵⁷⁴ **Mnatsakanian, A.** About the Two-Coloured Ceramics of Ljashen. In: “Izvestiya,” 1957, No. 5, p. 109, in Russian.

⁵⁷⁵ “Ararat,” 1900, p. 320.

⁵⁷⁶ Ibid.

⁵⁷⁷ **Barkhutariants, M.**, idem, p. 287.

⁵⁷⁸ See the present work, p. 208.

⁵⁷⁹ Ibid.



KIRANTS. A general view of the village from the road leading to Kaghni Khach Monastery

left tributary of the river Artinajur, 3 kilometres north-west of the district centre, at an altitude of 1,230 to 1,380 metres above sea level.

The Turks referred to Kirants by the name of Seyid-kend.

A Historical Introduction. Written records regarding Kirants can be found only in some press publications, archive documents and a number of topographical works of the late 19th century. Despite this fact, however, the historical monuments preserved both in the village and its neighbourhood show that it has been inhabited since time immemorial,⁵⁸⁰ also attesting that it was populated by the Armenians beginning with at least the early Middle Ages.

In the late 19th century, the village belonged to Turkish landowners Vali Bey, Mahmed Agha Abul-Bey oghli and Soyun Agha Novruz-Agha oghli.⁵⁸¹

580 **Resler, E.**, op. cit., p. 2. Working in the neighbourhood of Kirants in 1899, E. Resler unearthed and excavated several burial mounds dating back to the period between the Bronze and Iron Ages.

581 National Archives of Armenia, fund 93, list 1, file 388, pp. 37-38.

Population. Kirants inhabitants are considered to be natives of the village,⁵⁸² although some of them are known to have resettled there from Ghabaghtapa.⁵⁸³

The available statistical data relating to the local population between 1804 and 1917 reveal an increase in their number, which reached a maximum of 723 in 1908.

Although in the course of some years, resettlement and various lethal infectious diseases caused reduction in the number of Kirants Armenians, their growing rate was always remarkably high. Thus, between November 1899 and April 1900, 24 children fell victim to a raging epidemic of smallpox; in the meantime, however, the village population showed increase.⁵⁸⁴

Below follows a list (1839) of Kirants' inhabitants which is of great significance to the study of the history of local families:

"1 Hakob Manucharian, his wife Anayi, their sons Khachatur, Poghos as well as their daughters Khallu and

582 **Barkhutariants, M.**, idem, p. 287.

583 **Lalayan, Yer.**, Gandzak District, p. 314.

584 "Mshak," 1900, No. 77, p. 2.

	Year	Houses	Males	Females	Total
Javahir; Hakob's nephews 1. Yesayi with his wife Herik as well as his sons Maki and Beglar; 2. Sahak with his sister Margaret; Hakob's brother Hovhannes, his wife Vari, their sons Mesrop and Petros with his wife Herik and his son Maki;	1804 ⁵⁸⁶	8	26	21	47
	1839 ⁵⁸⁷	12	81	71	152
	1845 ⁵⁸⁸		134	94	228
	1847 ⁵⁸⁹		104	97	201
2 Zakaria Manucharian, his wife Mariam, their daughter Salbi as well as their sons Vardan and Aghajan;	1849 ⁵⁹⁰		112	94	225
	1852 ⁵⁹¹		126	115	241
3 Hovhannes Margarov, his wife Khatayi, their daughter Salbi, their sons Harutiun, Poghos, Martiros with his wife Khatayi, and Sargis with his wife Sandukht, his son Avet and his daughter Margaret;	1861 ⁵⁹²	29			
	1866 ⁵⁹³	24	156	124	280
	1872 ⁵⁹⁴		237	125	362
	1873 ⁵⁹⁵				304
4 Galust Margarov, his wife Horom, their daughter Margaret as well as their sons Simeon and Grigor with his wife Pari and his son Khachatur;	1875 ⁵⁹⁶				311
	1876 ⁵⁹⁷				326
	1877 ⁵⁹⁸		219	110	329
5 Kochar Gabrielian, his mother Gayane, his wife Herik, their daughter Tangi as well as their sons Grigor and Khachatur; Kochar's nephew Verdi, his wife Mariam, their daughter Samed as well as their sons Melik and Ohannes;	1878 ⁵⁹⁹		225	118	343
	1881 ⁶⁰⁰		238	127	365
	1882 ⁶⁰¹		240	134	374
	1883 ⁶⁰²		241	132	373
	1885 ⁶⁰³		181	172	353
6 Tanes Movsissian, his wife Tamam, their daughter Vari, their sons 1. Aghajan with his wife Horom, his daughter Khatun as well as his sons Melkum and Mkrtych; 2. Hovsep with his wife Tamam and his daughter Taguhi; Tanes' brother Ohan, his wife Nazlukhan as well as their sons Mnatsakan and Papi with his wife Taguhi;	1886 ⁶⁰⁴	35	237	199	436
	1887 ⁶⁰⁵		204	201	405
	1888 ⁶⁰⁶		216	203	419
	1889 ⁶⁰⁷		216	210	426
	1890 ⁶⁰⁸		218	214	432
	1891 ⁶⁰⁹		224	224	448
7 Ghazar Ter-Zakarian, his daughters Herik and Zani, his sons Galust, Grigor, Mateos and Yesayi with his wife Voski; Ghazar's brother Ohanes, his wife Nazi, their daughter Anakhas as well as their sons Hakob, Mkrtych and Vardazar;	1892 ⁶¹⁰		227	219	446
	1893 ⁶¹¹		230	224	454
	1894 ⁶¹²		237	229	466
	1897 ⁶¹³		255	267	522

586 Collected Acts..., vol. 2, p. 596.

587 National Archives of Armenia, fund 53, list 1, file 3800, p. 29.

588 Idem, file 3811, pp. 4-5.

589 Idem, file 3814, pp. 96-97.

590 Idem, file 3818, pp. 96-97.

591 Idem, file 3819, pp. 106-107.

592 Idem, file 3835, pp. 148-149.

593 Idem, file 3848, pp. 57.

594 Idem, file 3872, pp. 62-63.

595 Idem, file 3864, pp. 39-40.

596 Idem, file 3866, pp. 44-45.

597 Idem, file 3868, pp. 57-58.

598 Idem, file 3869 pp. 54-55.

599 Idem, file 3870, pp. 22-23.

600 Idem, file 3873, pp. 27-28.

601 Idem, file 3874, p. 30.

602 Idem, file 3875, pp. 56-57.

603 Idem, file 3877, p. 30.

604 A Statistical Survey..., pp. 84-85. According to another source, the village had a population of 28 houses in the same year ("Ardzagank," 1886, No. 21, p. 310).

605 National Archives of Armenia, fund 53, list. 1, file 3880, p. 73.

606 Idem, file 3882.

607 Idem, file 3884, pp. 227-228.

608 Idem, file 3887, p. 150.

609 Idem, file 3889, p. 149.

610 Idem, file 3891, p. 121.

611 Idem, file 3895, pp. 78-79.

612 Idem, file 3896, pp. 174-175.

613 Idem, file 3899, pp. 147-148.

8 Yesayi Ter-Zakarian, his wife Herik as well as their sons Avet, Tzatur and Navasard; Yesayi's brothers 1. Avag with his wife Sirunna and his son Grigor; 2. Vardan with his wife Margaret as well as his sons Sargis and Harutiun; Yesayi's nephews Mnatsakan, Hovhannes and Harutiun with their mother Horom;

9 Karapet Ter-Zakarian, his wife Khatayi, their daughter Pari, their sons Mkrtych, Mnatsakan and Grigor with his wife Paronna;

10 Karapet Sarukhanian, his wife Mariam, their daughter Tangi as well as their sons Ghuli, Voskan and Vardan; Karapet's brothers 1. Adam with his wife Samed, his son Mkrtych as well as his daughters Annman, Taguhi and Magtagh; 2. Sarukhan with his wife Margaret, his son Hovhannes as well as his daughters Vardi and Sirunna;

11 Ohannes Harutiunian, his wife Gyuli as well as their son Sahak and their daughter Aziz; Ohannes' brother Virap and his wife Mariam;

12 Onan Ter-Martirosian, his daughter Salbi, his sons Martiros and Sargis with his wife Aziz as well as his son Gevorg and his daughter Tellu."⁵⁸⁵

Below follow the available statistical data on the number of Kirants' population between 1804 and 1917:

585 National Archives of Armenia, fund 53, list 1, file 3800, p. 29.

1898 ⁶¹⁴	266	276	542
1899 ⁶¹⁵	269	281	550
1900 ⁶¹⁶	277	293	570
1901 ⁶¹⁷	287	305	592
1902 ⁶¹⁸	298	314	612
1905 ⁶¹⁹	303	315	618
1906 ⁶²⁰	323	330	653
1907 ⁶²¹			710
1908 ⁶²²	93	356	367
1909 ⁶²³		362	361
1910 ⁶²⁴		369	361
1912 ⁶²⁵		372	364
1914 ⁶²⁶			665
1917 ⁶²⁷	45		277

Kirants participated in **World War II** with 197 of its inhabitants, 93 of whom did not return from the battle-field.

The exact date of foundation of the **village church**, mentioned in archive documents of 1847,⁶²⁸ 1852,⁶²⁹ 1861,⁶³⁰ 1878,⁶³¹ 1882⁶³² and 1885,⁶³³ remains unknown. It is named St. Sargis in 1861, and Sourb Astvatzatzin from 1885 onwards: most probably, it was reconstructed and reconsecrated between the '60s and '80s of the 19th century.

The sanctuary, which used to represent a stone building of a wooden roof, was destroyed in the 1930s, its stones, including some inscribed fragments, being used in the construction of a local warehouse.

Carved on a cross-stone fragment (80 x 29 centimetres):

ԹՎ(ԻՆ) ՌԻ (1571):

transl.: In the year 1571.

Published for the first time.

614 Idem, file 3897, p. 169.

615 Idem, file 3903, pp. 127-128.

616 Idem, file 3905, pp. 92-93.

617 Idem, file 3906, pp. 98-99.

618 Idem, file 3907, pp. 23-24.

619 Idem, file 3912, pp. 266-267.

620 Idem, file 3915, p. 24.

621 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

622 National Archives of Armenia, fund 35, list 1, file 559, p. 10.

According to another statistical source of 1908, Kirants had a population of 775 that year (Caucasian Calendar for 1910, p. 363).

623 National Archives of Armenia, fund 56, list 18, file 764, p. 117.

624 National Archives of Armenia, fund 53, list 1, file 3917, pp. 58-59.

625 Idem, file 3919, pp. 62-63.

626 Caucasian Calendar for 1915, p. 180.

627 **Avetissian, M. M.**, idem, p. 166. These figures seem highly improbable and cannot be considered trustworthy.

628 National Archives of Armenia, fund 53, list 1, file 3818, pp. 96-97.

629 Idem, file 3819, p. 106.

630 Idem, file 3835, pp. 148-149.

631 Idem, file 3870, pp. 22-23.

632 Idem, file 3874, p. 30.

633 Idem, file 3877, p. 29.

Note: According to the local inhabitants, the stone was removed from Kaghni Khach Monastery.

4 lines in the Armenian original incised into a tombstone fragment (51 x 30 x 25 centimetres):

...հանգչի Յոռ... / ...հնգետասանն նո... / ...սոյն զայս աղեր... / ...յիշեալ լիջիք յիշ...:

transl.: ...repose...

Published for the first time.

Note: The inscription is absolutely unintelligible and, therefore, impossible to translate.

A cemetery extends in the yard of the once standing church, in the centre of the village. Although the highway traversing it has partly ruined it, it still retains some tombstones the oldest of which trace back to the early 19th century.

5 lines in the Armenian original engraved on a gravestone (186 x 63 x 40 centimetres):

*Այս է տապան / Մանիչարանց / Պողոսի կո-
ն/ակից Շահգիւ/լին, քվ(ին) ՌՄԿ (1811):*

transl.: In this grave reposes Poghos Manicharants' spouse Shahgyul, in the year 1811.

Published for the first time.

5 lines in the Armenian original carved on a tombstone (140 x 62 x 27 centimetres):

*Այս է տապան / Մարգարանց Հո/նանի
կողակից / Չանեչանի, քվ(ին) / ՌՄԿԱ (1812):*

transl.: In this grave reposes Honan Margarants' spouse Chanechan, in the year 1812.

Published for the first time.

6 lines in the Armenian original incised into a gravestone (170 x 70 x 50 centimetres):

*Այս է տապան / Մանիչարանց / Արութիւնի /
կողակից Պարոննանին, քվ(ին) / ՌՄԿԹ (1820):*

transl.: In this grave reposes Arutium Manicharants' wife Paronna, in the year 1820.

Published for the first time.

4 lines in the Armenian original inscribed on a tombstone (170 x 92 centimetres):

*Այս է տապան Տ(է)ր Մարդիրոսի որդի /
Ունանին 1846 / ի տապանս Անախատուն, / որ
է կին՝ Ունանին:*

transl.: In this grave reposes Priest Martiros' son Unan, 1846. In this grave [lies] Anaxhatun, who is Unan's spouse.

Published for the first time.

The monastery of Kaghni Khach ('Standing Cross' in the Karabakh dialect) is situated in a small gorge a kilometre south-west of Kirants.



KIRANTS. *Partial views of the village cemetery; a tombstone, khachkar and inscribed fragments from this grave-yard*

An archive document of 1853 provides the first comparatively detailed description of the sanctuary: "...this cloister, surrounded by the graves of the members of monastic community, i.e. bishops, archimandrites, priors, etc., is located within about half a verst of Kirants Village. It consists of a church having a stone gavit at present semi-destroyed, as well as five small and large cells and dwellings once housing the monks, but now lying in ruins. ...A little far from the monastery, a chapel rises over the graves of three holy martyrs, now consigned to

oblivion. Their inscribed tombstones attract pilgrims from various places: they kiss the stones in token of love for those saints..."⁶³⁴

Another record states, "Two small stone chapels stand within several steps of each other in a forest located at a distance of two versts from the village. A big khachkar can be seen near one of these sanctuaries, which are famous pilgrimage sites. According to some people, they retain the remains of a boy and his sister,

⁶³⁴ National Archives of Armenia, fund 53, list 1, file 2742, p. 14.



KIRANTS. *The grave-yard of the village church and its tombstones*

but we failed to find out who they had been. On an adjacent plateau north of these monuments stands another stone chapel, which is considered a monastery among the local people. It functioned until 1838. ...Some semi-ruined cells and annexes can be seen west and south of this sanctuary.”⁶³⁵

It is traditionally assumed that one of Gardman’s prominent princes reposes in the monastery of Kaghni

Khach: “...the holy remains of an honourable person are said to rest in eternal peace below the bema. People believe it is the grave of prince of Gardman District Khurs, who once owned a large number of mines.”⁶³⁶

In 1986 a chapel built of undressed stone and mortar was preserved amidst the ruins of the monastery, with its walls dilapidated and its roof totally destroyed. It represented a single-nave structure of

⁶³⁵ "Ardzagank," 1886, No. 21, p. 310.

⁶³⁶ **Barkhutariants, M.** Artsakh, p. 288.



KIRANTS. *The church and cemetery of Kaghni Khach Monastery. A khachkar*



KIRANTS. *The plan of Kaghni Khach Monastery*

rectangular plan (exterior dimensions: 7.90 x 4.92 metres), with a semi-circular bema in the east and an entrance opening in the south. Inside the chapel stood a simple cross-stone (210 x 82 x 8 centimetres) dating

from the 12th to 13th centuries. It was bare of any inscriptions.

Once the functioning monastery had a Father Superior and a community, which lived there until 1834 or 1838. With this connection, a record states, "This document has been signed by some people of advanced age who reliably attest that within 70 years from 1834 onwards (namely, between 1764 and 1834 - S. K.), the following priors and monks dwelled in the cloister: Bishop Simeon Odznetsy as well as Archimandrites Yeprem Khachabaktsy, Kostand Shamkoretsy and Karapet Melik-Babayan. The last of these people mentioned passed away in 1834 and was buried in the monastery by ...Archimandrite Sargis Davtians."⁶³⁷

⁶³⁷ National Archives of Armenia, fund 53, list 1, file 2742, p. 14.



KIRANTS. A cross-stone from Kaghni Khach Monastery

The Monastic Estates. The aforementioned archive document (1853) contains valuable information on the domains of Kaghni Khach Monastery, particularly stating the following, "...as attested by some honourable inhabitants of Kirants ... and others from the villages adjoining Yelizavetpol, the estates of the sanctuary bordered on a site called Bazkakar in the east. Its community lived on the income yielded by its arable lands, woods, etc. They also received a certain amount of money from those involved in lime business..."⁶³⁸

The earliest record bearing reference to the **lapidary inscriptions** of the monastery dates back to 1853: "The walls of some buildings, at present totally dilapidated due to their old age, are engraved with inscriptions, presumably, containing information on two standing cross-stones."⁶³⁹

Unfortunately, however, the author of the aforementioned lines confined himself to only copying the years inscribed on the aforementioned khachkars.

Carved on a cross-stone:

ՇԼԸ (1089):

transl.: 1089.

Published for the first time.

Note: See the unpublished inscription in: National Archives of Armenia, fund 53, list 1, file 2742, p. 14.

⁶³⁸ Ibid.

⁶³⁹ Ibid.

Incised into another khachkar:

Սուրբ Խաչս տերունական սարուն Հասանին, հատուն՝ Պողոսաբարին, եղբարն՝ Ղազանին, որդոյն՝ Արթունին, Պապածանին, կենակցին՝ Ազիզին, Խաստրաին, Կիլիսանմին, տէր Թոմայ. թվ. ՋԻ (1471):

transl.: The Holy Cross to Mr. Hasan, his father Polghadar, his brother Ghazan, his sons Altun, Papachan, his spouse Aziz, Khosrov, Kyulkhanum, Father Toma. In the year 1471.

The Armenian original published in: "Ardzagank," 1886, No. 21, p. 310.

Note: Another researcher copied only the year of the inscription in 1853 (National Archives of Armenia, fund 53, list 1, file 2742, p. 14).

Some other cross-stones are preserved on Katnasar rising in the north-east of the village.

KYOLLU (GULLAR)

The village extends on the east-facing slope of a gorge lying on the left bank of the river Gandzak, 15 kilometres south-east of the district centre.

Most presumably, present-day Kyollu is identical to the village of Gullar, where Priests Sargis and Grigor



KYOLLU (GULLAR). The remnants of a blown-up chapel

respectively copied and illustrated a manuscript Gospel for a certain Tarchi in 1667.⁶⁴⁰

In the late 19th century, the site of the village, which had been lying derelict since the 1770s, provided an encampment for a small number of Turkish stock-breeders.

In 1914 the local population amounted to 95.⁶⁴¹

In 1986 the remnants of a chapel, blown up in 1983, were preserved about a kilometre north of the village.

⁶⁴⁰ A Catalogue of Armenian Manuscripts..., vol. 2, manuscript No. 6771, p. 390.

⁶⁴¹ Caucasian Calendar for 1915, p. 139.



PIB (ZAGLIK). A general view of the village from the south-west

MOOSHAVAKH

The village is located on the south-facing slope of a gorge lying on the left bank of the Dastapor, i.e. the left tributary of the river Gandzak, 9.5 kilometres south-east of the district centre, at an altitude of 1,580 to 1,640 metres above sea level.

It was stripped of its Armenian population in the second half of the 18th century and lay deserted until the late 19th century, when some stock-breeding Turkish tribes founded the present-day settlement in its site.

It had 340 inhabitants in 1908,⁶⁴² and 362 in 1914.⁶⁴³

PIB (ZAGLIK)

Location. The village extends on the west-facing slopes of a gorge lying near the watershed division between the right and left tributaries of the rivers Shamkor and Artinajur respectively, 7 kilometres north-west of the district centre, at an altitude of 1,360 to 1,620 metres above sea level.

A Historical Introduction. The archaeological and medieval monuments preserved in Pib and its neighbourhood attest that it has been populated since time

immemorial. According to some researchers, its Armenian inhabitants were natives of the area.⁶⁴⁴

The present-day village was founded by the former residents of Hin (Older) Pib, who had left their place of living because of its unfavourable climate.

The Origin of the Toponym. As legend has it, the name of Pib derives from that of Virgin Pepronya, who suffered martyrdom in the village and was buried in the local church.

Foreigners, especially the Turks, called the village Zaglik, the name deriving from the nearby alum mines: ‘zag’ is the Turkish equivalent for ‘alum.’

The Armeno-Turkish Fights between 1905 and 1906. One of the most populous villages in Northern Artsakh, Pib boasted proud and valorous inhabitants who always succeeded in putting up proper resistance against the Turks. On 6 September 1905, “...seven Turkish bandits on horseback drove away the Armenians’ cattle from a place called Tyureki.⁶⁴⁵ The proper owners of the animals, however, managed to kill two of them and free their stock, with four of the brigands

⁶⁴⁴ Barkhutarants, M., idem, p. 296.

⁶⁴⁵ The Turks referred to the historical village site of Aghyusashen (Aghvesashen), located near Pib, by the names of ‘Tyureki’ or ‘Tyulkikyand’ (“Mshak,” 1883, No. 128, p. 1).

⁶⁴² Caucasian Calendar for 1910, p. 328.

⁶⁴³ Caucasian Calendar for 1915, p. 162.



escaping to the forest, where they were surrounded by some local people. The Armenians of Zaglik, including several armed women, also captured the Turks' horses, seven in number."⁶⁴⁶

The favourable geographical position of the village, the adjacent alum mines, providing constant employment, as well as the abundance of springs, woods and arable lands played a significant role in the increase and development of the local **population**.

Below follows a list of Pib Armenians made up in 1839: "1 Sargis Ter-Ohannissian, his sons Aghajan, Arakel with his wife Horom, Ohanes with his wife Vardi, and Khachatur with his wife Nakhshun;

⁶⁴⁶ "Arshaluys," 1905, No. 9, p. 1. Another issue of this newspaper reports the following about that incident, "On the 6th of September, 9 Turkish horsemen from Seghnakh's Ildir Village attacked the shepherds of Zaglik. During the fighting, two of the former were killed and two others injured, while the rest of them took to their heels" ("Arshaluys," 1905, No. 17, p. 1). Another source states, "Pib has a summer encampment called Aghvesashen where the village cattle is generally kept. One day some armed Turks invaded it and drove away a herd of 70 horses. Upon hearing that news, a group of armed young men rushed from the village to block the enemy's way. Not only did they manage to set free the animals but they also seized 7 horses and 2 guns from the Turks. The fighting left two Armenian and several Turkish casualties" (A-Do, *The Armeno-Turkish Fights in Caucasia*. Yerevan, 1907, p. 337, in Armenian).

2 Hakob Antonian, his wife Sandukht, their sons 1. Martiros with his wife Herik as well as his children Khachatur, Beglar and Vardi; 2. Poghos with his wife Javahir as well as his daughters Aziz and Nazlukhan; 3. Petros with his wife Khatun and his son Grigor; 4. Anton with his wife Anna; Hakob's brother Arakel, his wife Anakhas as well as their children Harutiun, Hovhannes, Voski, ... and Shoghakat;

3 Arakel Mirumian, his wife Antaram, their sons Martiros, Sargis with his wife Zari, and Karapet with his wife Margaret; Arakel's brother Mateos, his wife Aziz and their son Hovsep;

4 Khachatur Vardanian, his mother Tamam and his son Simon; Khachatur's brother Poghos and his wife Tamam;

5 Babajan Allahverdov, his mother Aziz, his wife Sona as well as their children Karapet and Javahir; Babajan's brother Avetis, his wife Sandukht and their daughter Vardi;

6 David Ter-Khachaturian, his mother Heriknaz, his wife Zanazan, their sons Hovhannes and Stepan as well as their daughters Sandukht and Taguhi; David's nephews Martiros and Harutiun as well as his sister-in-law Herik;

7 Virap Harutiunian, his wife Parunna and their son Vardan;

8 Khachatur Khojayan, his wife Yetar, their sons 1. Sargis with his wife Anna as well as his daughters Vardi and Yeghisabet; 2. Hovhannes with his wife Herik and his son Voskan; 3. Galust with his wife Aziz; Khachatur's nephews Mkrtich, Ghazar and Karapet;

9 Hovhannes Abrahamov, his wife Horomsim, their son Karapet, his wife Shahgul and his son Harutiun;



PIB (ZAGLIK). Partial views of the village

10 Babakyokhva Martirosov, his wife Mariam, their sons Aghabeg with his wife Margaret, and Mnatsakan with his wife Mariam and his daughter Vardi;

11 Stepan Melikov, his mother Yeghisabet, his wife Hripsime as well as their children Arakel and Khatun; Stepan's niece Hripsime as well as his nephews Poghos with his wife Anayi, and Sargis with his wife Mariam;

12 Poghos Badalov, his wife Sandukht, their sons Harutiun, Arakel and Gabriel with his wife Shoghakat; Poghos' brother Sargis, his wife Anayi, their children Nazi, Guli, Mariam, Vanes and Hovhanes with his wife Margaret;

13 Harutiun Melikov, his wife Shoghakat, their sons Sargis and Movses, their daughters Zani and Mariam; Harutiun's sister Annman, his nephew Margar with his wife Voski as well as his daughters Javahir and Yeghisabet;

14 Hovakim Petrosov, his sons 1. Petros with his wife Varvar and his son Gabriel; 2. Poghos with his wife Margaret as well as his children Michael, Mariam, Yeghisabet, Herik and Tamam;

15 Mkrtych Manuelian, his wife Sona, their sons 1. Petros with his wife Javahir and his daughter Zani, and 2. Hovhannes with his wife Tangi; Mkrtych's sisters Tamam and Mariam;

16 Stepan Baliov, his mother Khannan, his wife Mariam as well as his daughters Vardi, Voski, Aziz and Yeghisabet; Stepan's brother Sargis, his wife Aziz and their son Avag;

17 Petros Apoyev, his wife Aziz as well as their sons Karapet and Martiros with his wife Javahir; Petros' brothers 1. Simon with his wife Margaret and his daughter Javahir; 2. Hakob with his wife Herik as well as his daughters Vardi and Tamam;

18 Thomas Kostandov, his wife Hripsime, their daughter Gozal, their sons Grigor, Arakel, Melikset and Harutiun with his wife Tamam;

19 Mkhitar Tavakalov, his wife Vardi, their sons 1. Vardan with his wife Margaret and his daughter Javahir; 2. Harutiun with his wife Tamam and his son Hovhannes; 3. Gabriel with his wife Mariam and his son Michael...;

20 Vardan Gorgiov, his wife Margaret, their sons 1. Mkrtych; 2. Harutiun with his wife Sultan as well as his children Grigor, Petros and Yeghisabet; 3. Hovhannes with his wife Anayi;

21 Arakel Tavakalov, his wife Anna as well as their sons Mirza and Harutiun;

22 Khachatur Chobanov, his wife Zarneshan, their sons Stepan, Movses as well as their daughters Sona and Shoghakat; Khachatur's brothers 1. Petros with his wife Margaret and his son Vardanan, 2. Grigor with his wife Vardi and his daughter Taguhi; Khachatur's uncles 1. Sargis; 2. Simeon with his daughter Guli; 3. Mnatsakan, his wife Margaret as well as his sons Simeon and Martiros with his wife Aziz;

23 Avet Mirzayov, his wife Mariam, their sons Harutiun, Khachatur, Mirza with his wife Hripsime, and Hovhannes with his daughters Yeghisabet and Nazlukhan;

24 Tzatur Mnatsakanov, his wife Anayi, their sons 1. Simon; 2. Sahak with his wife Tamam as well as his daughters Hripsime and Mariam; 3. Stepan with his daughters Anna and Voski; Tzatur's nephews 1. Gabriel with his wife Hripsime as well as his children Hovhannes, Voski and Yeghisabet; 2. Michael with his wife Anakhas as well as his daughters Vardi, Tamam and Nazi; 3. Martiros with his wife Hripsime;

25 Grigor Dashiov, his wife Vardi, their sons Mnatsakan, Harutiun with his daughter Javahir, and Sargis



PIB (ZAGLIK). Partial views of the village

with his wife Javahir and his daughter Herik; Grigor's nephews 1. Vardan with his wife Voski as well as his children David, Petros and Pari; 2. Avag with his wife Zanazan as well as his sons Adam and Harutiun; 3. Arakel with his wife Yeghisabet as well as his daughters Aziz and Margaret; 4. Poghos with his wife Margaret as well as his children Petros and Yeghisabet;

26 Mnatsakan Khojaye, his mother Hripsime, his wife Anna, their daughters Javahir, Herik and Sirunna, their sons Karapet, Ohannes and Virap with his wife Sandukht; Mnatsakan's cousin Avag, his wife Khanum, their children Arakel and Mariam; Mnatsakan's brother Sargis and his wife Marinos;

27 Barsam Ghusumov, his son Petros with his wife Varvar and his son Harutiun; Barsam's sister Mariam, his brother Khachatur with his wife Margaret, their son Arzuman, his wife Huri and their daughter Anayi; Arzuman's sister Khatun, his daughter-in-law Khatun and his grandson Sargis;

28 Arzuman Konjorov, his wife Sandukht, their children Nerses, Poghos and Aziz; Arzuman's brother Grigor, his wife Javahir as well as his daughters Khatun and Gyuli; Arzuman's cousin Ghazar, his wife Yetar, their sons Mirza, Petros and Yeghia, their daughters Taran and Tangi as well as Arzuman's nephews Voskan, Shoghakat and Zarneshan;

29 Voskan Ter-Ghazarov, his mother Javahir, his wife Javahir as well as his daughters Gyuli and Pari; Voskan's brothers Avag and Barsegh;

30 Khachatur Makikeokhavian, his wife Margaret, their sons Ghazar, Arakel and Voskan with his wife Zani and his daughter Herik; Khachatur's brother Petros as well as his children Khachatur and Aziz;

31 Vardan Kostandov, his wife Margaret, their son Voskan with his wife Zari and his daughter Herik; Vardan's brother Petros, his sons Khachatur and Arakel as well as his daughter Aziz;

32 Arakel Muradov, his mother Horomsim, his wife Sandukht as well as their children Galust, Hovhannes, Anayi, Voski and Mariam;

33 Gevorg Ghazarov, his mother Yeghisabet, his wife Zarneshan as well as his brothers Yesayi and Margar with his wife Khatun; Gevorg's sisters Herik, Tamam and Sandukht;

34 Arustam Chilinkarov, his mother Herik, his wife Aziz, their sons Arakel, Martiros with his daughters Mariam and Hripsime, and Harutiun with his spouse Sirunna and his daughter-in-law Hripsime; Arustam's brothers 1. Hovakim with his wife Sona as well as his children Avetis, Hakob, Vardi and Margaret; 2. Sargis with his wife Heriknaz and his son Hovhannes;

35 Tzatur Ter-Grigorov, his wife Zani as well as their children Sahak and Shoghakat; Tzatur's brothers 1. Thomas with his wife Herik as well as his children Simon and Aziz, the former's wife Taguhi and his daughter Yeghisabet; 2. Mnatsakan with his wife Mariam as well as his children Harutiun, Yeghisabet and Tangi; 3. Martiros with his wife Khanum as well as his sons Khachatur and Abraham;

36 Arakel Balbabov, his wife Aziz as well as his sons Mkrtich and Grigor; Arakel's nephews 1. Petros with his spouse Yeghisabet as well as his children Harutiun, Margar and Mariam; 2. Aghajan with his wife Tamam as well as his children Hakob, Yeghisabet, Anayi, Vardi and Margaret;

37 Grigor Manvelov, his mother Herik, his wife Shoghakat, their daughter Sandukht as well as their sons

Vardan and Harutiun; Grigor's brothers Aghajan and Poghos with his wife Mariam;

38 Harutiun Apov, his mother Margaret, his wife Vardi as well as his children Petros, Gozal and Mariam; Harutiun's brothers 1. Virap with his wife Vardi as well as his children Yesayi and Gabriel; 2. Galust with his wife Mariam and his daughter Shoghakat; Harutiun's sisters Voski and Nakhshun, his nephew Abraham with his wife Tamam, and his brother Aslan with his wife Margaret;

39 Grigor Gorgiov, his wife Mariam, his sons 1. Petros with his wife Sirunna as well as his children Zakaria, Aghajan and Nanakir; 2. Anton with his wife Aziz, their children Voskan and Sandukht as well as their grandson Vardan;

40 Mkrtich Ghazarov, his wife Voski as well as his sons Sargis and Vardan; Mkrtich's brothers Harutiun and Karapet with his wife Voski;

41 Khachatur Tzuzanov, his wife Sandukht as well as his sons 1. Avetis with his wife Gyuli, his sons Aghajan, Mnatsakan, and Arakel with his wife Mariam; 2. Poghos with his wife Malak and his son Harutiun;

42 Harutiun Azarian, his wife Khatun and their son Arakel; Harutiun's brother Avag, his wife Aziz and their daughter Tamam; Harutiun's nephews 1. Hovsep with his wife Sandukht and his son Navasard; 2. Movses with his mother Mariam, his wife Nazi and his daughter-in-law Mariam;

43 Galust Jumov, his mother Mariam, his wife Aziz, his brothers Ghazar with his wife Mariam, and Poghos with his spouse Nazlukhan;

44 David Khachbulaghian, his wife Hripsime, their sons Hovhannes and Grigor with his wife Sanam as well as his children Vardan, Harutiun, Mariam and Herik;

45 Hovhannes Dalakov, his wife Hripsime as well as his children Aghajan, Khachatur, Pari, Heriknaz and Vardi;

46 Virap Azriov, his sons 1. Mkrtich; 2. Arushan with his wife Yeghisabet as well as his children Grigor and Mariam; 3. Stepan with his spouse Voski and his daughter Margaret; 4. Harutiun with his wife Tangi;

47 Vardan Azariov, his wife Herik, their sons 1. Arzuman with his wife Aziz as well as his children Grigor, Stepan, Sargis and Hripsime; 2. Mirza with his wife Zarneshan; 3. Martiros with his spouse Margaret;

48 Movses Gulumov, his mother Zani, his wife Pari as well as his son Vardan and his daughter Parunna; Movses' brothers 1. Arakel with his wife Sirunna, their son Hakob with his wife Margaret, her mother Herik and their daughter Mariam; 2. Poghos with his son Grigor; Movses' uncle Khachatur;

49 Simeon Antonov, his wife Heghinan, their son Stepan, his spouse Mariam, his sons Nikoghos, Khachatur and Karapet as well as his daughter-in-law Voski with her son Mkhitar and her daughters Zani and Margaret;

50 Aghajan Melikov, his wife Khanum as well as his children Hakob, Yeghisabet, Sanam, Zani and Tamam; Aghajan's brother Aslan, his wife Zani as well as their children Tzatur, Khachatur, Zarneshan and Aziz."⁶⁴⁷

Below follow the available statistical data on Pib's population between 1804 and 1917:

Year	Houses	Males	Females	Total
1804 ⁶⁴⁸	40	100	57	157
1839 ⁶⁴⁹	50	286	259	545
1845 ⁶⁵⁰		703	598	1,301
1847 ⁶⁵¹		625	517	1,142
1849 ⁶⁵²		539	621	1,160
1850 ⁶⁵³	126	551	620	1,171
1852 ⁶⁵⁴		559	631	1,190
1853 ⁶⁵⁵		571	633	1,204
1854 ⁶⁵⁶		602	650	1,252
1857 ⁶⁵⁷		573	649	1,222
1858 ⁶⁵⁸		585	659	1,244
1859 ⁶⁵⁹	90			
1860 ⁶⁶⁰		594	661	1,255
1861 ⁶⁶¹	135			
1863 ⁶⁶²		680	665	1,345
1864 ⁶⁶³		703	680	1,383
1865 ⁶⁶⁴		705	685	1,390
1866 ⁶⁶⁵	155	979	750	1,729
1872 ⁶⁶⁶		1,365	1,055	2,420
1873 ⁶⁶⁷				2,210
1874 ⁶⁶⁸				2,187
1875 ⁶⁶⁹				2,252
1876 ⁶⁷⁰				2,282
1877 ⁶⁷¹		1,308	1,001	2,309
1878 ⁶⁷²	201	1,328	1,012	2,340
1881 ⁶⁷³		1,306	1,031	2,337
1882 ⁶⁷⁴		1,326	1,034	2,360
1883 ⁶⁷⁵		1,366	1,071	2,437

648 Collected Acts..., vol. 2, p. 596.

649 National Archives of Armenia, fund 53, list 1, file 3800, pp. 32-33.

650 Idem, file 3811, pp. 4-5.

651 Idem, file 3814, pp. 97-98.

652 Idem, file 3818, pp. 97-98.

653 National Archives of Armenia, fund 56, list 1, file 2596, p. 111.

654 National Archives of Armenia, fund 53, list 1, file 3819, pp. 106-107.

655 National Archives of Armenia, fund 53, list 1, file 2743, pp. 17-18.

656 Idem, file 3825, pp. 69-70.

657 Idem, file 3830, pp. 75-76.

658 Idem, file 3831, pp. 42-43.

659 **Tkachev, G.**, op. cit., p. 43.

660 National Archives of Armenia, fund 53, list 1, file 3833, pp. 109-110.

661 Idem, file 3835, pp. 148-149.

662 Idem, file 3843, pp. 15-16.

663 Idem, file 3846, pp. 23-24.

664 Idem, file 3848, p. 50.

665 Idem, file 3848, p. 57.

666 Idem, file 3872, pp. 62-63.

667 Idem, file 3864, pp. 39-40.

668 Caucasian Calendar for 1856, Tiflis, 1855, p. 124.

669 National Archives of Armenia, fund 53, list 1, file 3866, pp. 44-45.

670 Idem, file 3868, pp. 57-58.

671 Idem, file 3869, pp. 54-55.

672 Idem, file 3870, pp. 22-23. Also see "Meghu Hayastani," 1878,

No. 46, p. 4.

673 National Archives of Armenia, fund 53, list 1, file 3873, pp. 27-28.

674 Idem, file 3874, p. 30.

675 Idem, file 3875, pp. 56-57.

647 National Archives of Armenia, fund 53, list 1, file 3800, pp. 32-33.

1885 ⁶⁷⁶	377	1,366	1,183	2,549
1886 ⁶⁷⁷	205			
1887 ⁶⁷⁸		1,504	1,282	2,786
1888 ⁶⁷⁹		1,559	1,322	2,881
1889 ⁶⁸⁰		1,574	1,335	2,909
1890 ⁶⁸¹		1,594	1,355	2,949
1891 ⁶⁸²	400	1,641	1,407	3,048
1892 ⁶⁸³		1,638	1,404	3,042
1893 ⁶⁸⁴		1,704	1,442	3,146
1894 ⁶⁸⁵		1,732	1,464	3,196
1897 ⁶⁸⁶		1,819	1,563	3,382
1898 ⁶⁸⁷		1,862	1,605	3,467
1899 ⁶⁸⁸		1,867	1,609	3,476
1900 ⁶⁸⁹		1,872	1,659	3,531
1901 ⁶⁹⁰		1,939	1,710	3,649
1902 ⁶⁹¹		1,946	1,738	3,684
1905 ⁶⁹²		1,958	1,755	3,713
1906 ⁶⁹³		2,096	1,855	3,951
1907 ⁶⁹⁴				3,713
1908 ⁶⁹⁵	768	2,200	1,800	4,000
1909 ⁶⁹⁶		2,061	1,803	3,864
1910 ⁶⁹⁷		2,347	1,920	4,267
1912 ⁶⁹⁸		2,083	1,824	3,907
1914 ⁶⁹⁹				5,838
1915 ⁷⁰⁰	800			
1917 ⁷⁰¹	627			5,838

As the table reveals, on the whole, the local population constantly increased, although in the course of some years, certain reduction was observed in their number due to various infectious lethal diseases. Thus, between the autumn of 1880 and the spring of 1881, 120 people fell prey to some unknown disease.⁷⁰² The smallpox epidemic, raging

676 *Idem*, file 3877, p. 30. Also see "Arzagank," 1885, No. 4, p. 51.

677 "Arzagank," 1886, No. 23, p. 329.

678 National Archives of Armenia, fund 53, list 1, file 3880, p. 73.

679 *Idem*, file 3882, p. 132.

680 *Idem*, file 3884, pp. 227-228.

681 *Idem*, file 3887, p. 151.

682 *Idem*, file 3889, p. 150. Also see "Mshak," 1891, No. 18, p. 2.

683 *Idem*, file 3891, p. 122.

684 *Idem*, file 3895, pp. 78-79.

685 *Idem*, file 3896, pp. 175-176.

686 National Archives of Armenia, fund 53, list 1, file 3899, pp. 148-149.

687 *Idem*, file 3897, p. 170.

688 *Idem*, file 3903, pp. 128-128.

689 *Idem*, file 3905, pp. 93-94.

690 *Idem*, file 3906, pp. 98-99.

691 *Idem*, file 3907, pp. 24-25.

692 *Idem*, file 3912, pp. 267-268.

693 *Idem*, file 3915, p. 24.

694 *Idem*, file 240, p. 2.

695 National Archives of Armenia, fund 35, list 1, file 559, p. 12.

Another source of 1908 reports 3,992 inhabitants for that year (Caucasian Calendar for 1910, p. 254).

696 National Archives of Armenia, fund 56, list 18, file 764, p. 118.

697 National Archives of Armenia, fund 53, list 1, file 3917, pp. 59-60.

698 *Idem*, file 3919, pp. 63-64.

699 Caucasian Calendar for 1915, p. 124.

700 National Archives of Armenia, fund 56, list 6, file 1062, p. 4.

701 **Avetissian, M. M.**, *idem*, p. 166.

702 "Meghu Hayastani," 1881, No. 44, p. 3.



PIB (ZAGLIK). The seal of the local parish school. St. Stepanos Church seen from the south and north-west

in the village from November 1899 till April 1900, proved still more disastrous, taking away the lives of 375 children.⁷⁰³

In 1891 Pib inhabitants planned to found a pharmacy and have a local doctor to resist such calamities.⁷⁰⁴

The Economy of the Village. Apart from farming, stock-breeding and bee-keeping, Pib Armenians also exploited the alum mines located in the lofty mountains towering in the south of the village, an occupation they had had since time immemorial.

According to G. Tkachev, in the 1850s, Pib Armenians exploited 10,000 *poods* of alum per year, this being also attested by the local inhabitants. The

703 "Mshak," 1900, No. 77, p. 2.

704 "Mshak," 1891, No. 18, p. 2.

same rate of work was also typical of the period between 1805 and 1864.⁷⁰⁵

In 1865 an ore processing mill was built at the south-western edge of the village. The mines were exploited under contract for about 3,000 rubles per year⁷⁰⁶ (in 1873 contractor Mirzoyan assumed that work).⁷⁰⁷

From 1887 until 1888, the Government stopped the exploitation of mines due to some disagreement over certain estates.⁷⁰⁸ As a result, the inhabitants of Pib suffered heavy financial losses: “It was thanks to mining that this Armenian-populated village gradually grew into the largest settlement throughout Gandzak...”⁷⁰⁹

The residents of Pib and the Melik-Arustomians, landowners from Barsum, had some conflict over certain lands. The discrepancy aggravated to such an extent that it finally led to a clash (27 July 1892) during which three villagers were wounded.⁷¹⁰

Pib was one of the first villages in Northern Artsakh to open a school. The available archive documents are not unanimous in mentioning the date of its foundation: thus, according to one of them, in 1866 it had 88 pupils.⁷¹¹ Another states that in 1915 the institution boasted 43-year-long existence, which suggests that it had opened in 1872.⁷¹²

According to a reference-book of 1878, in 1875 “...it is already three years since its Gevorgian School started functioning...”⁷¹³

As alleged in a record, “The village school was established on 15 April 1876, when Mr. Alexandre Araratians commenced delivering lectures there at my invitation...”⁷¹⁴

Two inscriptions carved on the walls of the institution attest that it was founded in 1877⁷¹⁵ (fortunately, Priest Hovhannes Khojayants put them down in 1904):

Engraved on the south-eastern wall of the school:

*Շինեցաւ Փրքի Ս. Գէորգեան դպրոցս ար-
ղեամբ և ծախսիք Չարեքայ անապատի վանա-
հայր Ա(ստուա)ծատուր Տ(է)ր Յարութիւնեան
վարդապետի Սղնախեցու և Փրքի հասարա-
կութեան 1877:*

*transl.: Pib's St. Gevorgian School was built in
1877 through the efforts and means of the local*

705 “Meghu Hayastani,” 1873, No. 29, p. 3.

706 Ibid.

707 Ibid.

708 “Mshak,” 1890, No. 144, p. 2.

709 Ibid.

710 “Nor-Dar,” 1892, No. 129, p. 3.

711 “Meghu Hayastani,” 1878, No. 25, p. 3.

712 National Archives of Armenia, fund 56, list 18, file 1062, p. 1.

713 “Meghu Hayastani,” *ibid.*

714 “Meghu Hayastani,” 1879, No. 46, p. 3.

715 National Archives of Armenia, fund 56, list 15, file 571, p. 20.

*inhabitants and the financial assistance of Prior
of Charek Cloister Archimandrite Astvatzatur Ter-
Harutiunian from Seghnakh.*

Reference: National Archives of Armenia, fund Պ461, list 1, file 9, p. 187.

Incised into one of the school walls:

*Շինեցաւ դպրոցս ի ժամանակի տեսուչ
Սոփէս Եպիսկոպոսեանի և ուսուցիչ Աղէք-
սանըր Արարատեանի, 1877:*

*transl.: This school was built in the days of
inspector Movses Yepiskopossian and teacher
Alexandre Araratian in 1877.*

Reference: National Archives of Armenia, *ibid.*

The period between 1876 and 1878 marked true bloom and prosperity for the school. Alexandre Araratians, a graduate of Tiflis' Nersissian School who taught there at that time, enjoyed respect and popularity both among the pupils and villagers. Diocese Inspector H. Ter-Hovhannissian, who visited all the schools within that bishopric, was particularly pleased with the educational level of Pib's school-children.⁷¹⁶

The institution was established in 1877 through the income received from the estates of Charek Monastery⁷¹⁷ (its pupils had their lessons in a private house before that).⁷¹⁸ Its building, which was completed in 1878, consisted of four rooms.⁷¹⁹

The school, known by the name of St. Gevorgian between 1877 and 1878, remained closed from 1879 till 1880: “When teacher Alexandre Araratians refused to continue working in Pib Village, the school closed and did not function for two years, since Diocese Inspector Mr. Barkhudariants did not condescend to approve the candidacy of the teacher the local inhabitants had put forward. This year, however, the people themselves have appointed a teacher there, realizing that they should not have relied on that official.”⁷²⁰

Beginning with 1883, the spiritual authorities ordered that Charek Monastery allocate an annual allowance of 100 rubles to Pib's school.⁷²¹

Sharing the fate of the other Armenian educational institutions in the Russian Empire, it closed on the order of the Tsarist authorities in 1885.

In 1888 Catholicos Makar I issued a bull approving the candidacy of Vahan Grigorian, Priest Petros Sargisian and verger Michael Gulumians as the trustees of Pib's parish school.⁷²²

716 “Mankavarzhakan Tert,” Tiflis, 1878-1879, pp. 12-13.

717 National Archives of Armenia, fund 35, list 1, file 364, p. 34.

718 “Meghu Hayastani,” 1883, No. 18, p. 4.

719 National Archives of Armenia, fund 35, list 1, file 364, p. 11.

720 “Meghu Hayastani,” 1881, No. 120, p. 2.

721 National Archives of Armenia, fund 35, list 1, file 500, p. 2.

722 “Ararat,” 1888, p. 129.

In 1896 classes were again interrupted there on the order of the Tsarist authorities and resumed only in 1906 (the school is mentioned as having a library at that time).⁷²³

Comparing the number of the local population with that of the pupils, we reveal that the majority of children of school age did not attend classes. With some other reasons put aside, they were unable to receive education due to their involvement in agricultural work. The pupils' number varied from season to season: "In winter they amount to about 120, but beginning with May, their number is gradually reduced to 20."⁷²⁴

In the school year of 1915/1916, Echmiatzin Synod allocated an allowance of 100 rubles to the institution from the General Fund of Parish Schools.⁷²⁵

Below follows a chronology of the activity of Pib's parish school:

Year	Teachers	Pupils	Further Information
1866 ⁷²⁶		88	
1876 ⁷²⁷	1	30	Functioned as a male school.
1877 ⁷²⁸	1	95	St. Gevorgian
1878 ⁷²⁹	1	93	St. Gevorgian
1882 ⁷³⁰	2	65	
1883 ⁷³¹			Functioning
1878 ⁷³²			Reopened
1890 ⁷³³		54	
1890 ⁷³⁴		58	
1891 ⁷³⁵		60	
1892 ⁷³⁶		52	
1893 ⁷³⁷			Functioning
1894 ⁷³⁸	1	58	
1906 ⁷³⁹		87(28 girls)	Reopened on 15 September as a one-year school of 4 classes.

723 National Archives of Armenia, fund 35, list 1, file 364, pp. 2, 16.

724 "Meghu Hayastani," 1878, No. 25, p. 3.

725 "Ararat," 1916, p. 13.

726 National Archives of Armenia, fund 53, list 1, file 3848, p. 115.

727 National Archives of Armenia, fund 53, list 1, file 3850, p. 52; fund 56, list 3, file 62, p. 46.

728 National Archives of Armenia, fund 53, list 1, file 3850, p. 130.

729 National Archives of Armenia, fund 53, list 1, file 3850, p. 178.

730 **Khudoyan, S.**, idem, p. 482.

731 National Archives of Armenia, fund 53, list 1, file 500, p. 2.

732 **Khudoyan, S.**, idem, p. 482.

733 Ibid.

734 National Archives of Armenia, fund 53, list 1, file 3887, p. 151.

735 National Archives of Armenia, fund 53, list 1, file 3889, p. 150.

736 National Archives of Armenia, fund 53, list 1, file 3891, p. 122; fund 56, list 15, file 11, pp. 12-13.

737 National Archives of Armenia, fund 53, list 1, file 3895, pp. 126-127.

738 National Archives of Armenia, fund 53, list 1, file 3895, p. 99; file 3896, pp. 34, 175-176.

739 National Archives of Armenia, fund 35, list 1, file 207, p. 19.

Another archive document mentions 1907 as the year of the school's reopening (National Archives of Armenia, fund 56, list 15, file 571, p. 20).

1907 ⁷⁴⁰			Functioned as a one-year male school.
1909 ⁷⁴¹	2	98 (37 girls)	Unisex
1910 ⁷⁴²			Functioned as a unisex school.
1911 ⁷⁴³	2	107 (47 girls)	
1911/12 ⁷⁴⁴		90 (14 girls)	Galust Mamikonian, Yermonia Yeghian Functioned as a four-year school.
1912 ⁷⁴⁵			Functioning
1914 ⁷⁴⁶	2	75	
1915 ⁷⁴⁷			Functioning. The building was in need of repairs.

Pib's Russian public school, that opened on 1 September 1899, represented a one-year institution of 3 classes. It had 120 pupils, including 96 boys and 24 girls.⁷⁴⁸

The Local Sanctuaries. Nor Pib had three churches, the oldest of which was known by the name of Sourb Astvatzatzin: "The village's ancient church, which has a wooden roof..."⁷⁴⁹

The sanctuary, mentioned in archive documents in 1790,⁷⁵⁰ 1815,⁷⁵¹ 1823,⁷⁵² 1860⁷⁵³ and 1885,⁷⁵⁴ had the following inscriptions:

Incised into a wooden pillar:

Իշխանութեան մէլիք Հախնազարի, պապեր ի Քրիստոս յիշեցէք, Հրապետն, որդիք՝ Պալին, Սարգիս, հանգուցեալ որդին Տէր Ղազար, մայրն իր Նարկիզն, թվ. ՌՃԼԶ (1687):

transl.: During the reign of Melik Hakhnazar. ...may you pray for Hrapet, his sons Pal, Sargis, the late Father Ghazar [as well as] his mother Narkiz, in the year 1687.

The Armenian original published in: **Barkhutiariants, M.**, Artsakh, p. 298.

Carved on one of the walls of the church:

Սուրբ Աստուածածին բարեխօս Տէր Ըստեփաննոսին, թվ. ՌՃԺԹ (1670):

740 National Archives of Armenia, fund 35, list 1, file 285, p. 2.

741 National Archives of Armenia, fund 57, list 2, file 1849, p. 17.

742 National Archives of Armenia, fund 35, list 1, file 605, p. 4.

743 National Archives of Armenia, fund 35, list 1, file 682, p. 57.

744 National Archives of Armenia, fund 56, list 15, file 571, p. 20.

745 National Archives of Armenia, fund 35, list 1, file 718, p. 2.

746 **Khudoyan, S.**, idem, p. 482.

747 National Archives of Armenia, fund 56, list 6, file 1062, p. 1.

748 National Archives of Armenia, fund 461, list 1, file 9, p. 146.

749 **Barkhutiariants, M.** Artsakh, p. 298.

750 National Archives of Armenia, fund 53, list 1, file 3833, pp. 131-132.

751 National Archives of Armenia, fund 53, list 1, file 3833, pp. 132-133.

752 National Archives of Armenia, fund 53, list 1, file 3833, pp. 130-131.

753 National Archives of Armenia, fund 53, list 1, file 3834, pp. 22-23.

754 National Archives of Armenia, fund 53, list 1, file 3877, p. 29.



PIB (ZAGLIK). St. Stepanos Church

PIB (ZAGLIK). The churches of Sts. Stepanos and Hovhannes. An inscription commemorating the repairs carried out in the latter

transl.: May the Holy Virgin protect Father Stepanos, in the year 1670.

The Armenian original published in: **Barkhutiariants, M.**, *ibid.*

St. Stepanos Church represented "...a magnificent stone edifice resting on six splendid pillars. It was built in 1849 through the local people's support and Tpkhis inhabitant Mr. Stepan Mirimaniants' financial assistance. An inscription carved on a small marble slab set in the western wall of the sanctuary perpetuates his memory."⁷⁵⁵

Another record mainly focuses on the architectural features of the monument: "...built of mortar and resting on six pillars, it is 22 metres long and 12 metres

wide. A dome surmounts the choir, and a belfry rises on top of the roof, at the western edge of the church. It also has a stone cross-carrier..."⁷⁵⁶

The aforementioned small belfry was built through the sanctuary's own means in 1847 ("...eighteen rubles for the construction of the church dome").⁷⁵⁷

St. Stepanos finally closed in 1928.⁷⁵⁸

The following inscription was found in the sanctuary:

1849. ՌՄՂԸ թվին:

transl.: In the year 1849.

The Armenian original published in: **Barkhutiariants, M.**, *idem*, p. 296.

⁷⁵⁶ **Barkhutiariants, M.**, *idem*, p. 296.

⁷⁵⁷ National Archives of Armenia, fund 53, list 1, file 3814, p. 105.

⁷⁵⁸ National Archives of Armenia, fund 409, list 1, file 2658, p. 12.

⁷⁵⁵ "Ardzagank," 1886, No. 23, p. 329.



PIB (ZAGLIK). Springs flowing in the neighbourhood of the village, and the church of St. Pepronya

Undoubtedly, the year 1849 mentioned above marks the completion of the church.

In 1862 “170 rubles were spent on the paving of the floor of the sanctuary and the overhaul of its roof.”⁷⁵⁹

St. Stepanos represents a domed hall of rectangular plan built of undressed stone and mortar, except for its dome and most important junctions, which bear finely-finished stones.

The church used to retain four manuscript Gospels.⁷⁶⁰

All the available information on **St. Hovhannes Church** comprises the year of its renovation, i.e. 1912, found in the following inscription:

⁷⁵⁹ National Archives of Armenia, fund 53, list 1, file 3836, pp. 40-41.

⁷⁶⁰ “Arzagank,” 1886, No. 23, pp. 329-330. Also see **Barkhutarians, M.**, *idem*, pp. 296-298.

*Ս(ուր)ք Յովհաննէս եկեղեցիս | նորոգեցաւ
արդեամբ Փիփ | գիւղի հասարակութեան հան-
գա/նակութեամբ եւ ջանքերով Եղիսապետ
Պօղոսեանցի եւ Ազիզ | Բաղդեանցի, 1912
սեպտ. 8:*

transl.: This church of St. Hovhannes was repaired through the means of the inhabitants of Pib Village assisted by Yeghisabet Poghossiants and Aziz Baghdians. 8 September 1912.

Published for the first time.

The Priests of the Village. Pib always had between two and three clergymen serving their flock simultaneously.

In 1832 *Petros Ter-Vardanian* was ordained priest.⁷⁶¹

Father Galust Mamikonian, who served in the village from the very day of his ordination (6 March

⁷⁶¹ National Archives of Armenia, fund 53, list 1, file 3833, pp. 131-132.

1823), was of immense instrumentality in the construction of St. Stepanos Church. In 1851 “His Holiness Nerses V awarded him a gilded cross in token of gratitude for the strenuous efforts he had made during the establishment of the church of Pib Village. In 1860 Galust Mamikonian still worked for the satisfaction of the local people’s spiritual needs.”⁷⁶²

Galust Ter-Khachatrian Shahnazariants, who joined Father Galust in 1834, continued performing his duties until 1860.⁷⁶³

In 1878 Pib had three priests.⁷⁶⁴

After some brief illness, *Hovhannes Mamikonians* died at the age of 45 on 21 October 1892.⁷⁶⁵

In 1897 *Hovhannes Voskanian Khojayants* was ordained (he had two children: Hayk, born in 1892, and Haykanoush, born in 1896).⁷⁶⁶ In 1908 he served the village together with *Movses Mamikonians*,⁷⁶⁷ performing priestly duties until at least 1922.⁷⁶⁸

The village site of Hin Pib is situated on the south-facing slope of a gorge lying on the right bank of the Pib (Zaglik), i.e. the right tributary of the river Shamkor, within 0.8 kilometre of its right bank, 5 kilometres north-west of Nor Pib, at an altitude of 1,000 to 1,050 metres above sea level.

In 1886 a visitor wrote the following about a church standing in the village site, that had turned into a winter encampment, “...it has a well-built, large stone church whose walls are 3.5 arshins wide.”⁷⁶⁹

According to an archive document of 1885, the sanctuary was dedicated to Holy Virgin Pepronia.⁷⁷⁰

It was distinguished for its large dimensions which, indeed, speaks of the existence of a once prospering populous village in that area. With this regard, a record states, “...the church, resting on two arches, stands intact. Two openings, serving as secret closets, can be seen on the right and left of its main bema. This magnificent sanctuary is 26 metres 35 centimetres long and 12 metres 70 centimetres wide, the thickness of its walls amounting to 2 metres 40 centimetres.”⁷⁷¹

St Pepronia had the following inscriptions:

Carved on the entrance tympanum:

Կամսան Աստուծոյ մէք Փիփեցոց ժողովորդս միարբան շինեցաք զեկեղեցիս, ի հայրապետութեան տեսնն Պետրոսի, ձեռամբ

762 National Archives of Armenia, fund 53, list 1, file 3833, pp. 130-131.

763 Ibid.

764 “Meghu Hayastani,” 1878, No. 46, p. 4.

765 “Nor-Dar,” 1892, No. 171, p. 2.

766 National Archives of Armenia, fund 461, list 1, file 12, pp. 68-69.

767 National Archives of Armenia, fund 53, list 1, file 817, p. 7.

768 National Archives of Armenia, fund 57, list 3, file 375, p. 3.

769 “Ardzagank,” 1886, No. 23, p. 330.

770 National Archives of Armenia, fund 53, list 1, file 3877, p. 29.

771 **Barkhutariants, M.**, idem, p. 300.

Սարգիս վարդապետին, յիշխանութեան Մուրթուա Ղուլի խանին. յիշեցէք ի Քրիստոս տանուտէր Վարդանէսն և կողակից Սարեան:

transl.: By the will of God, we, the inhabitants of Pib, built this church with united efforts in the days of Catholicos Petros and Murtuza Ghuli Khan, with Archimandrite Sargis supporting us. May you pray for village head Vardanes and his spouse Maria.

The Armenian original published in: “Ardzagank,” 1886, No. 23, p. 330; **Barkhutariants, M.**, idem, p. 301; **Lalayan, Yer.** Gandzak District, p. 311.

Note: The “Ardzagank” refers to ‘Pib’ as ‘Pab’ in its decipherment of the inscription.

The inscription dates back to the days of Aghvank Catholicos Petros (1653 to 1675).

Engraved on the font:

Յիշեցէք ի Քրիստոս Ծատուրն և կողակիցն իւր Սարեան, թվ. ՌՃԺԹ (1670):

transl.: May you remember Tzatur and his spouse Maria in your prayers, in the year 1670.

The Armenian original published in: “Ardzagank,” 1886, No. 23, p. 330; **Barkhutariants, M.**, idem, p. 300; **Lalayan, Yer.**, idem, p. 311.

Incised into the wall right of the altar:

Յիշեցէք ի Քրիստոս քահանայք եկեղեցոյ Տէր Ոսկանն, Տէր Եղիիմ: Յիշեցէք ի Քրիստոս Միխիթարն:

transl.: May you pray for priests of this church Fathers Voskan [and] Yeghi. May you pray for Mkhitar.

The Armenian original published in: “Ardzagank,” 1886, No. 23, p. 330.

Inscribed on the entrance of the northern vestry:

Յիշեցէք ի Քրիստոս Գարկիին և Ծատուրն ...Առաքեալն և որդին իւր Յովհան:

transl.: May you pray for Gorki and Tzatur ... Arakeal and his son Hovhan.

The Armenian original published in: **Barkhutariants, M.**, idem, pp. 300-301.

The chapel of Barsam Jgnavor (Barsam the Hermit) used to be located in the south of St. Pepronia Church. It retained three tombstones bare of any epitaphs.

One of them was adjoined by a khachkar reading:

Ես Մաղագայ եպիսկոպոս կանգնեցի զհաչս հար ... եղբարն իմոյ տէր Պար... մարի եպիսկոպոսին, թվ. ՋՁ (1457):

transl.: I, Bishop Maghagia, erected this cross [in memory of my] father ... my brother Father Par... Bishop ..., in the year 1457.

The Armenian original published in: “Ardzagank,” 1886, No. 23, p. 330; **Barkhutariants, M.**, idem, p. 301; **Lalayan, Yer.**, idem, p. 311.

Note: The “Ardzagank” deciphers the epitaph in the following way, “...erected this cross in memory of my father Priest Parsam in the year 1457.”

The chapel of Maghtum Zade. Not far from a cemetery, “in a picturesque plain lying on the right, i.e. river-directed slope of a gorge, a grave-yard and a ruined chapel”⁷⁷² were located.

The latter was adjoined by two cross-stones one of which bore the following inscription:

Սուրբ խաչս քարեխաւս Խամբկի, ՆՀԳ.
(1024):

transl.: May this Holy Cross protect Khambik, 1024.

The Armenian original published in: **Barkhutarians, M.**, idem, p. 313; Corpus..., part 5, p. 257.

Note: M. Barkhutarians does not consider it right to regard the last three letters of the Armenian original of the inscription, i.e. ‘ՆՀԳ.’ as representing a year. Rather, he is inclined to think that they stand for the Armenian equivalent of the word ‘soul.’

The pilgrimage site of Karahat Khach is situated on Mount Shibasar rising in the south of Pib: “...has a wooden roof and retains the remains of a saint whose name is unknown.”⁷⁷³

Another pilgrimage site, known by the name of **Ruskan Nahatak** (the Armenian equivalent for ‘**Ruskan the Martyr**’) and located at the top of a mountain north-west of Pib, used to retain a big cross-stone.⁷⁷⁴

The Fort of Kerstavank rises on a west-facing, slanting mountain branch, on the right bank of the river Shamkor, a little below the pilgrimage site of Ruskan Nahatak, in an isolated area surrounded by deep gorges on both sides.

In the late 19th century, a visitor wrote the following about Kerstavank, “The monument is fortified by an enclosure which is partially destroyed. Its only remnants comprise the lower part of the ramparts and the vestiges of some stone buildings.”⁷⁷⁵

SHAHUMIAN

Location. Shahumian extends in the gorge of one of the right tributaries of the river Shamkor, 10 kilometres west of the district centre.

A Historical Introduction. In 1922 some 50 to 60 families from Pib founded the present-day settlement in the site of an ancient derelict Armenian village.

In the 1970s, it shifted into the jurisdiction of the Village Council of Amervar.

Population. In the 1960s, Shahumian’s Armenian population comprised 160 houses. However, with the

Turks’ penetration into the village in the 1970s, they started gradually leaving their place of residence. On the eve of the deportation of Northern Artsakh (1988), the number of the local Armenian families was limited to 18.

The village school, which opened in 1922, originally worked on a four-year basis, shifting to a seven-year course of instruction between 932 and 933. From 1946 till 1947, it functioned as a secondary educational institution.

The school continued its activity until 1988, different classes having their lessons together there.

The cemetery of Shahumian, extending over a hill called *Verin* (i.e. ‘Upper’) *Ghelashen*, comprises nearly 80 to 90 densely-lying medieval tombstones of undressed limestone.

The site of Okht Է Yeghtsy⁷⁷⁶ represents seven churches “built” into a rock called *Ughti Kar* (the Armenian equivalent for ‘*Camel Stone*’) and located 2.5 kilometres north-west of the village, 3.5 kilometres south-east of Charek Castle.

In the late ‘20s of the 13th century, Aghvank Catholicos Hovhannes (1195 to 1235) found haven in some caverns in the vicinity of Charek Castle to escape enemy persecution. Some records state the following with this regard, “...in a cave near a fort called Charek...”⁷⁷⁷

“...He moved the Patriarchal Throne to the neighbourhood of Charek...”⁷⁷⁸

Most probably, it was during that period that a number of rock-cut and semi-rock-cut chapels and churches were erected there: “...seven caves, surrounded by thick forests, can be seen in a rock whose open parts are hidden behind a wall of mortar. Two of them represent churches with their altar stones still preserved. A road extending in front of the rock leads to these caves...”⁷⁷⁹

SHAHVELEDLI

Location. The village is situated on the west-facing slope of a gorge lying 2 kilometres north of the historical village of Dastapor, 9 kilometres south-east of the district centre, at an altitude of 1,640 to 1,720 metres above sea level.

Shahveledli preserved its Armenian population until the ‘70s of the 18th century.

The present-day Turkish village was founded by some stock-breeding tribes which had changed to a sedentary mode of life in the late 19th century.

It had 382 inhabitants in 1908,⁷⁸⁰ and 396 in 1914.⁷⁸¹

772 Ibid.

773 Idem, p. 299.

774 Idem, p. 300.

775 **Barkhutarians, M.**, idem, p. 304.

776 The Armenian equivalent for ‘Seven Churches.’

777 **Kirakos Gandzaketsy**, p. 178.

778 Idem, p. 182.

779 **Barkhutarians, M.**, idem, p. 301.

780 Caucasian Calendar for 1910, p. 421.

781 Caucasian Calendar for 1915, p. 209.

TAPAN

Location. The village lies 17 kilometres south-west of the district centre, at an altitude of 1,490 to 1,580 metres above sea level.

A Historical Introduction. No records relating to Tapan have been preserved, but presumably, it was stripped of its Armenian population in the mid-18th century.

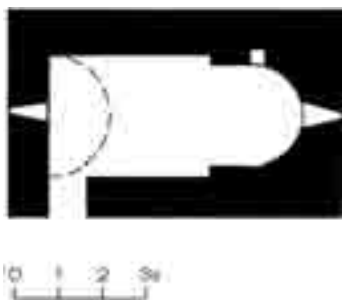
The present-day Turkish settlement was established in the early 20th century, when some cattle-breeding tribes settled down in the site of the ancient Armenian village.

The cemetery of this once Armenian-populated village used to be located at its southern edge, where at present an “Azerbaijani” grave-yard extends.

Most of its tombstones were later smashed and appropriated by the newly-arrived herdsmen.

In 1986 a church was preserved standing in a forest in a site called *Pirin-Geleja* and situated between the villages of Tapan and Hatstap.

It represented a single-nave, vaulted structure (exterior dimensions: 7.50 x 4.78 metres) mainly built of undressed stone and mortar. Most of the cornerstones of the monument, whose entrance adjoined the western corner of its southern wall, were dressed and even finely-cut. Light penetrated there through two small, narrow windows widening inside, each of them



TAPAN. The plan of the village church

opening from the eastern and western facades. The church was devoid of any ornamentation, the stones preserved on its outer walls being bare of any inscriptions. We, however, cannot claim that it never had any, for its entrance tympanum, which has been intentionally destroyed, might have been engraved with some. The western facade of the sanctuary was preserved without any damages, but its eastern wall was outwardly buried in the earth.

In 1986 the sanctuary lay in terrible dilapidation, with many of the facing stones of its northern and southern facades having fallen down. The trees as well as the moss growing in its walls and on the roof in their turn seemed to “contribute” to its final collapse. The monument also bore signs of deliberate demolition left by those searching for treasure there.



TSENTZAHAL. A general view of the village. The school built with the stones of the demolished church of the village

TSENTZAHAL (ZINZAGHAL)

Location. The village is situated on the south-facing slope of a gorge lying on the left bank of the river Gandzak, 14 kilometres south-east of the district centre, at an altitude of 1,400 to 1,480 metres above sea level.

It is first mentioned in one of Catholicos Pilippos' bulls among a number of other Armenian-inhabited villages.⁷⁸²

The village was stripped of its Armenian population in the second half of the 18th century. Its site served as an encampment for some Turkish stock-breeders in the late 19th century.

In 1914 Tsentsahal had 655 inhabitants.⁷⁸³

⁷⁸² Barkhutiariants, M., idem, p. 48.

⁷⁸³ Caucasian Calendar for 1915, p 131.



VERIN KARHAT. *The village seen from the southeast*

In the early 1890s, a visitor wrote, "...It has...a large church built of stone and mortar, with its roof lying in ruins."⁷⁸⁴

By 1986 the sanctuary had been replaced by a school founded over its remnants. The walls of that institution bear some finely-dressed stones, which suggests that at least the cornerstones of the church were finely-finished.

The village used to have a spacious **grave-yard** which has been totally annihilated.

VERIN KARHAT

Location. The village extends on the slightly slanting and mostly south-facing slope of a gorge lying on the left bank of the river Artinajur, 4 kilometres south of the district centre, at an altitude of 1,480 to 1,640 metres above sea level.

A Historical Introduction. The area retains several simple cross-stones which are typical of the period between the 10th and 11th centuries. This suggests that beginning with at least the Middle Ages, an Armenian-inhabited village existed in the territory of what is present-day Verin Karhat. Supposedly, it was stripped of its residents in the second half of the 18th century and was re-populated between 1894 and 1895, when some

Armenian families from Nerkin Karhat founded a new village there and named it Verin Karhat.

Population. As we have already mentioned, the number of the populations of Nerkin and Verin Karhat Villages is generally presented as merged together. It is only in the following years that the available statistical sources separate the residents of Verin Karhat from those of Nerkin Karhat:

Year	Houses	Males	Females	Total
1907 ⁷⁸⁵				691
1908 ⁷⁸⁶	82	385	309	694
1910 ⁷⁸⁷		391	317	708
1914 ⁷⁸⁸				661

The village school began functioning in 1908 as a unisex educational institution of 70 pupils, including only 4 girls.

In the school year 1911/12, it started working on a three-year basis, having 3 classes with 2 teachers (Aram Papiants, Ishkhan Hayriants) and 29 pupils, including 3 girls.⁷⁸⁹

The newly-arrived Armenian inhabitants of Verin Karhat embarked upon the construction of a **church** without any delay. It was erected at the edge of a group

⁷⁸⁵ Caucasian Calendar for 1910, p. 237.

⁷⁸⁶ National Archives of Armenia, fund 35, list 1, file 559, p. 10.

⁷⁸⁷ National Archives of Armenia, fund 53, list 1, file 3917, pp. 58-59.

⁷⁸⁸ Caucasian Calendar for 1915, p. 116.

⁷⁸⁹ National Archives of Armenia, fund 56, list 15, file 571, p. 21.

⁷⁸⁴ Barkhutariants, M., idem, p. 275.



VERIN KARHAT. Partial views of the cemetery lying at the south-eastern edge of the village

of hills extending like a cape at the eastern extremity of the village, on the brink of a gorge lying on the left bank of the river Artinajur.

The sanctuary was dedicated to the Holy Translators, an archive document of 1903 stating the following with this connection, “It is already eight to nine years since half of our people resettled in the village site of Verin Karhat, where at present a village extends with a newly-built church named Sourb Targmanchats...”⁷⁹⁰

In 1914 the spiritual authorities met the villagers’ request to contribute to the renovation of the church roof, which was to be tiled at 300 rubles.⁷⁹¹

In the 1920s, however, the monument was totally demolished.

In 1898 *Anton Barseghian Ter-Antonians* was ordained priest in Verin Karhat.⁷⁹²

A large **cemetery**, surrounded by a stone enclosure, extends at the south-eastern edge of the village. Its graves date back to the late 19th and mainly the early 20th centuries.

A smaller cemetery, tracing back to the same period, lies around the once standing church.

A. Papiants, one of the teachers of the local school, is buried in the aforementioned spacious grave-yard. His tombstone bears the following epitaph:

⁷⁹⁰ National Archives of Armenia, fund 53, list 1, file 3368, p. 18.

⁷⁹¹ National Archives of Armenia, fund 53, list 1, file 3460, pp. 1-3.

⁷⁹² National Archives of Armenia, fund Պ1461, list 1, file 12, pp. 67-68.



VERIN KARHAT. A bridge extending over the river Artinajur

3 lines in the Armenian original carved on the northern face of the gravestone:

*Այստեղ ե հանգչում մարմինը Վ. Քարհատի
/ ուսուցիչ Արամ Տեր Անտոնի Պապյանի / ծն.
1886 թ., վախճ. 1918 թ.:*

*transl.: In this grave reposes one of Verin
Karhat teachers, Priest Anton's son Aram Papian.
Born in 1886, he died in 1918.*

Published for the first time.

Note: The spelling used in the epitaph suggests that the tombstone was erected much later than 1918, in the Soviet years.

A bridge lying over the river Artinajur is located at the eastern edge of the village. A double-centered, single-span structure with an arched vault, it is entirely built of undressed stone and mortar, except for the finely-cut cornerstones of the arch. The construction inscription of the monument (indeed, if it had one) has not been preserved. The building peculiarities of the bridge trace it back to the second half of the 19th century.

GETABEK DISTRICT

The administrative district of Getabek, established in 1930, occupies an area of 1,225 square kilometres and comprises 112 residential settlements, including 111 villages. It borders on Touz, Shamkhor and Dashkesan Districts of the Republic of Azerbaijan as well as Tavush Marz and the subdistricts of Karmir and Vardenis within Gegharkunik Marz of the Republic of Armenia. With the total devastation of the Armenian village of Ghazakh-Getabak in 1918, the entire district was stripped of its inhabitants.



AGHAMALI (GHAZANCHI)

The village, formerly known by the name of Ghazanchi, is situated on the east-facing slope of a gorge lying in the north-east of Mount Shakarbek, in the area of the source of the river Legharak (Badajur),¹ 14.5 kilometres north-west of the district centre, between 1,550 and 1,660 metres of altitude above sea level.

Its historical name has fallen into oblivion. Stripped of its Armenian population in the 1770s, it was devastated and reduced to a summer encampment for some cattle-breeding Turkish tribes.

In the second half of the 19th century, the village was the seat of famous landowner Zulghadarov, who "...spent winters in an estate named Khennalu and moved to the elevated settlement of Ghazanchi in summers."²

In 1890 Allahyar Bey Zulghadarov lived there:

"I had been told that the Zulghadarovs did not welcome those interested in their domains. I, however, did not intend to anyhow harm their family; moreover, I even planned to pay a visit to Allahyar Bey in the mountain encampment of Ghazanchi..."³

In 1976 the local population amounted to 1,824.⁴

ALI-ISMAIILI

The village is located on the southeast-facing slope of a gorge, 14.5 kilometres south-west of the district centre, at an altitude of 1,440 to 1,510 metres above sea level.

Stripped of its Armenian population in the 1770s, it provided a place of encampment for several houses of Turkish Ayrums in the early 20th century.

The stock-breeding newcomers completely removed all the remnants of the local Armenian monuments.

¹ It was known by the name of 'Mrejur' in the area of its upper course.

² S. Kamalian Fund, copy-book No. 1, VI-11, p. 11. A record states the following about the estates belonging to the Zulghadarovs, "From the top of Khachyal you could enjoy a fascinating view of Mount Yanegh Paya dominating the entire environment. You could also take great delight in watching the opposite gorges and mountains: the peaks of Tyulkelu and Kyaran with the ravine of Hayvalu; Ghalaboyin with the gorge of Ahmadi Band below it as well as Yelludagh and Isakhan with the nearby ravines of Aghdara, Kujur Shamlugh and Metz Shamlugh. All these gorges and peaks form part of a mountain chain extending on the left bank of the river Zakam (I shall enlarge upon them while descending the gorge). On the right bank of the same river, at the foot of Mount Valijan, opposite Aghdara stands the monastery of Mkrtych. Another cloister, called 'Kilisa Darasi,' can be found in a village re-inhabited by Turks and located in the gorge of Gharanlekh adjoining Choban Seghnakh. All the aforementioned ravines, rivers, mountains and villages belong to Zulghadarov..." (idem, pp. 10-11).

³ Op. cit., p. 17.

⁴ SAE, vol. 1, p. 97.

AMIRASLANLI

The village, tracing back to the Soviet years, extends on the right bank of the river Shakarbek, 8 kilometres west of the district centre, between 1,470 and 1,670 metres of altitude above sea level.

It was established in the site of an Armenian village abandoned in the 1770s.

ARABACHI

Arabachi is situated 21 kilometres west of the district centre, at an altitude of 1,360 to 1,420 metres above sea level.

It was established in the late 19th century in the site of an Armenian village devastated and laid derelict in the 1770s. The local Turkish Ayrums amounted to 189 in 1914,⁵ and 509 in 1976.⁶

West of the village, a semi-ruined church is preserved. It represents a uni-nave vaulted structure built of undressed stone and mortar.

AREGHDAM

This village, dating from the late 19th century, extends on the east-facing slope of a gorge lying 3 kilometres north of the district centre, between 1,450 and 1,580 metres of altitude above sea level.

It was established in the site of a deserted Armenian village (its historical name is consigned to oblivion) which had been stripped of its Armenian residents in the 1770s, becoming a summer encampment for some stock-breeding Turkish tribes.

In 1914 Areghdam had 513 inhabitants,⁷ whose number had grown to 1,780 by 1976.⁸

ARIGHERAN



ARIGHERAN. The area of the upper course of the river Zakam near the village (photo by courtesy of A. Ghulian)

The village is situated on the west-facing slope of a gorge lying on the right bank of the river Zakam, 17

⁵ Caucasian Calendar for 1915, p. 89.

⁶ SAE, vol. 1, p. 378.

⁷ Caucasian Calendar for 1915, p. 91.

⁸ SAE, vol. 1, p. 392.

kilometres south-west of the district centre, between 1,400 and 1,520 metres of altitude above sea level.

It was founded in the late 19th century in the site of an Armenian village abandoned since the 1770s.

The Turkish Ayrums inhabiting the settlement amounted to 168 in 1908,⁹ 230 in 1914,¹⁰ and 1,861 in 1976.¹¹

ARISU

Arisu extends on the south-facing slope of a gorge lying on the left bank of the left tributary of the river Shamkor, 11 kilometres south-west of the district centre, at an altitude of 1,420 to 1,500 metres above sea level.



ARISU. The village seen from the castle of Parisos

It represents a settlement of Turkish Ayrums established in the early 20th century in the site of an Armenian village abandoned since the 1770s.

ATAKHAL

The settlement is situated on the left bank of the river Zakam, 16 kilometres west of the district centre, between 1,170 and 2,080 metres of altitude above sea level.

In the early 20th century, several families of Turkish Ayrums arrived at the site of a derelict Armenian village which had been stripped of its population in the 1770s.

In 1908 Atakhal had 234 inhabitants,¹² whose number had dropped to 146 by 1914.¹³

The newly-arrived stock-breeders totally obliterated all the vestiges of the local Armenian monuments.

AYITALA

The village is located on the east-facing slope of a

gorge lying at the southern foot of Mount Ghezelghaya (1,719.9 metres), in the area of the source of the Aytali Jur, i.e. the left tributary of the river Shamkor, 3 kilometres south of the district centre, between 1,490 and 1,600 metres of altitude above sea level.

In the khans' times, it belonged to Charek Monastery and served as a winter encampment ("...a place called Aytala and comprising winter dwellings since earliest times...").¹⁴

The present-day settlement was founded in the late 19th century in the site of an Armenian village devastated and stripped of its inhabitants since the 1770s.

BEYDEMIRLI

The village is situated on the west-facing slope of a gorge lying 32 kilometres north-west of the district centre, between 1,600 and 1,680 metres of altitude above sea level.

It traces back to the Soviet years.

CHALBURUN

The village, which has an east-facing position, extends along the right bank of one of the left tributaries of the river Parisos for more than 2 kilometres and is situated 9 kilometres south-west of the district centre, between 1,380 and 1,460 metres of altitude above sea level.

Founded in the early 20th century, it had 640 Turkish inhabitants in 1914,¹⁵ and 1,385 in 1986.¹⁶

The remnants of some ancient buildings preserved in the neighbourhood of the settlement attest that once an Armenian village existed in its site.

CHALDASH (CHALDAGH)

The village, which has an east-facing position, is located 11 kilometres south-west of the district centre, at an altitude of 1,460 to 1,550 metres above sea level.

After it had been stripped of its Armenian population in the 18th century, it served as a summer encampment for some cattle-breeders who took up permanent residence there in the early 20th century. In the 1890s, the ruins of a church and a cemetery were preserved in the area.¹⁷

The available data regarding the number of the local Turkish population represent the following picture: 220 inhabitants in 1908;¹⁸ 193 in 1914,¹⁹ and 888 in 1986.²⁰

14 National Archives of Armenia, fund 53, list 1, file 2634, p. 1.

15 Caucasian Calendar for 1915, p. 204.

16 SAE, vol. 10, Baku, 1987, p. 302.

17 **Barkhutiariants, M.** Artsakh, p. 308.

18 Caucasian Calendar for 1910, p. 410.

19 Caucasian Calendar for 1915, p. 204.

20 SAE, vol. 10, p. 302.

9 Caucasian Calendar for 1910, p. 188.

10 Caucasian Calendar for 1915, p. 91.

11 SAE, vol. 1, p. 392.

12 Caucasian Calendar for 1910, p. 189.

13 Caucasian Calendar for 1915, p. 92.



CHAREK CASTLE. *The stronghold seen from the valley of the river Shamkor*

CHAREK CASTLE

Location. The stronghold towers on a rock that forms the end of a mountain branch extending like a cape at the confluence of the rivers Shamkor (Charek) and Getabak, at an altitude of 1,110 metres above sea level, and at an absolute altitude of 100 metres above the river bank.

A Historical Introduction. As attested by a record, in the year 1206 of the Armenian era (655), the princes Zakarian “...took the royal residence of Kars as well as Getabak and Charek...”²¹ The castle was liberated by Ivane Zakarian:

“And Ivane, a great war-lord famous for his courage, re-conquered Charek and put it under the sway of his relative Vahram’s son Zakaria...”²²

21 **Vardan Vardapet**, p. 138. Also see **Hovhannissian, H. M.** *The Castles of Armenia*. Venice, 1970, pp. 509-510, in Armenian.
22 **Vardan Vardapet**, p. 140.

A record of 1224 mentions “...Ayrarat Province and Khachen up to Charek” as “belonging to Ivane the Atabak...”²³

In the 13th century, Charek fell into the Mongols’ dominion:

“...Charek, Getabak and Vardanashat... went to Ghatagha Noyin.”²⁴

While writing about these events, Gandzaketsy mentions “...Charek and Getabak...”²⁵ among the other strongholds conquered by the Mongols.

The subsequent sources keep silence about the stronghold, which comes to suggest that with the Mongol conquest, it lost its strategic significance.

23 Colophons, 13th century, p. 140.

24 **Vardan Vardapet**, p. 144.

25 **Kirakos Gandzaketsy**, p. 243.



CHAREK CASTLE. *Partial views of the fortified walls of the citadel*

Charek Castle in Topographical Works. In the late 19th century, several topographers visited the castle, but they confined themselves to very brief descriptions of the monument, some of them making only passing reference to it. Below follows one of them:

“On a wooded rock located on the bank of the fast-flowing river Shamkhor, on the road leading from the monastery to Gandzak, within about two versts of this monument towers a castle. It is entirely built of red burnt brick and has high towers and solid ramparts. It

is named Shamkhor Castle after the river, but the Turks call it Mamur Kalasi...”²⁶

The river flowing below the castle “...used to bear a stone bridge, whose arch has been replaced by some wood terrifying those walking on it. It is in a state of the utmost dilapidation and on the verge of collapse: no matter how slowly you walk on it, the entire bridge

²⁶ **Smbat M.** Antiquities in the Neighbourhood of Getabek. In: “Nor-Dar,” 1893, No. 36, p. 2, in Armenian.



CHAREK CASTLE. *Partial views of the fortified walls of the citadel*



CHAREK CASTLE. *The right pier of the bridge of the stronghold*

shakes under your feet. I wonder what an unfortunate wretch is predestined to get drowned in the deep river after this ramshackle heap of wood collapses...²⁷

CHAREK MONASTERY

Location. The monument is situated on the left bank of the river Shamkor, about 3.5 kilometres south-west of the confluence of this river and its left tributary Getabak (up the course of the former), within the same distance of Charek Castle, 7 kilometres south-east of the district centre, at an altitude of 1,070 metres above sea level.²⁸

²⁷ Ibid.

²⁸ S. Kamalian provides an interesting description of the path leading from Getabek to Charek Cloister: "...it was raining at 6

o'clock, when I started for the monastery of Charek following a path that extended along the left bank of the river (it flowed fast below the gorge) and was, probably, fit for only a donkey or a mule. In many parts of that so-called "road," you were frightened to death. My attention was caught by a waterfall resembling a magnificent fountain, its water cascading from the top of the mountain. In two places, it went below the rock but was further seen erupting right from inside it like a shower... Riding the horse carefully through dangerous blocks of stone, we reached the trough of a spring belonging to the cloister and called 'Siptak Jur.' Everything located below this place, including both forests and mountains, formed part of the monastic dominions. By the time we reached there we had seen only impregnable rocks and mountains belonging to the owner of the mine. The forest of the monastery was distinguished for its unusual thickness. Having already crossed the river, we were now on its right bank, passing through thickly-arrayed hazels and various other fruit trees towards an alley so shaded that bright sunlight could not penetrate it. We silently continued our way on the bumpy road where horse tracks could be seen. We could hear some voices above the wood, and my horse, which had grown even more impatient than me, was eager to reach those talking... These people, who turned out to be coal miners on mules and donkeys, were surprised to see a man wearing a priest's skullcap... After I had left them behind me, they asked Tzatur who I was, and my ingenious companion told them that I was the Very Reverend's friend and was going to see him. Upon hearing this, all of them came and deeply bowed before me... One of them, a man on donkey, came forward and said that he served in the monastery and had gone to do some shopping for the prior. The place where we dismounted the horses was the pass of a mountain chain called 'Ghali Oos.' We descended it in a south-easterly direction towards the river Shamkor and then turned south up the riverside, our destination being the cloister. To the north of where we were standing, on the left bank of the river soared high Mamrot Ghala, its brick walls shining with tints of red" (S. Kamalian Fund, copy-book No. 1, VI-11, pp. 21-22).



CHAREK MONASTERY seen from the south-west (1980)

A Historical Introduction. The main buildings of the monastic complex, i.e. its church, gavit, belfry, chapel, enclosure, monks' dwellings as well as some annexes, were built in the 17th century. The sanctuary, that used to be a scriptorium and an educational centre, often underwent destruction and reconstruction, the activity of its conscientious and sometimes imprudent priors marking both ups and downs for it. After the Soviet takeover, Charek was reduced to a dwelling for a cattle-breeding Turkish family, while its large estates were confiscated and appropriated by the state.

According to Arakel Davrizhetsy, **the foundation of Charek Monastery** is attributed to Bishop David, a graduate of Tatev's Metz Anapat ('Great Cloister'):

"And Bishop David, descending from the princely family of the Gharamanians of Shamkor Gorge, came to the Great Cloister, but later returned to Shamkor Gorge, where he built a sanctuary called Monastery of the river Charek. It functions in accordance with firmly-established rules and has a large community of brethren. After Bishop David consigned his soul to God, his remains found eternal repose here..."²⁹

A bull issued by Catholicos Karapet (1726 to 1729) in connection with rendering financial assistance to Charek Monastery (it had been plundered by the Caucasian mountaineers) hints that it was founded even earlier: "...Ganja's great, holy monastery of

Charek, famous all over the region as a pearl among the local sanctuaries, was erected in the first kings' times, under the Holy Pontiffs of blessed memory... and has a large community of monks leading an ascetic life and atoning for their sins. ... This unsurpassed sanctuary, possessing divine power and enjoying great fame, retains many relics and crosses..."³⁰

Another bull issued by the same Catholicos in 1727 states, "...the renowned monastery of Charek, situated in the gorge of Shamkor in Gandzak, Aghvank, was built by princes Mamrut's and Gharaman's sons and grandchildren..."³¹

This is also attested by a bull Patriarch of Jerusalem Grigor the Archimandrite issued in 1730: "...the main monastery of the region, ... Charek situated in... This bull of blessing was written in the holy city of Jerusalem on 29 March 1730..."³²

Charek Monastery received similar Patriarchal bulls from the predecessors of Catholicos Karapet as well, namely Catholicoses Pilippos (1632 to 1655); Hakob (1655 to 1680); Yeghiazar (1681 to 1691); Nahapet (1691 to 1705), and Alexandre (1706 to 1714).³³

The name of the monastery derives from Charek Castle located 3 kilometres north of it (the available bibliographical records particularly mention the latter

30 National Archives of Armenia, fund 332, list 1, file 778.

31 "Arzagank," 1886, No. 23, pp. 330-331.

32 National Archives of Armenia, fund 332, list 1, file 786.

33 National Archives of Armenia, fund 332, list 1, file 778.

29 Arakel Davrizhetsy, p. 218.



The gavit of CHAREK MONASTERY (1980)



in connection with the events of the early 13th century). The same is also true of the river Shamkor: in the Middle Ages, the areas of its upper and middle courses were more known by the name of Charek (a historical record of a Lezghin invasion (1579) states that the enemy reached "...the river Charek...").³⁴

The name of 'charek' is etymologized as 'a quarter'.³⁵

Research on Charek Monastery. Despite its solitude and isolation from inhabited areas, Charek always attracted topographers and investigators. The works some of them published after having conducted investigation into the monument mostly deal with its history, buildings and lapidary inscriptions. There also exist a number of archive documents, unpublished so far, which contain a wealth of information mainly regarding its estates and economic affairs.

The first scholar to publish a brief historico-philological work on Charek Cloister is S. Jalalians,³⁶ who provides a description of the monastic complex together with the decipherments of six inscriptions.

Russian researcher G. Tkachev, who visited the monastery in 1858, reports some valuable information

regarding its architectural features: "...the church, covered with grass and already showing signs of impending deterioration, is 20 sazhen long and 7 sazhen wide (42.67 x 14.93 metres). It is built of simple stone, except for its front, which is finely-cut. The monument is surrounded by different structures... Until 1855, several clergymen lived there, but it was abandoned shortly after its plunder and has been standing derelict ever since."³⁷

In 1872 Father Superior of Targmanchats Monastery Archimandrite Theodoros Shirakuny published an article devoted to 10 of the inscriptions of the cloister.³⁸

Kajikian is the author of a larger work on the monastery, which is the result of investigation conducted right on the spot.³⁹ Unlike his predecessors and even

³⁴ Arakel Davrizhetsy, p. 459; Brief Chronicles, vol. 2, p. 242.

³⁵ Land Deeds and Other Economic Documents compiled by Har. Abrahamian. Part 1, Yerevan, 1941, p. 182, note 20, in Armenian. Also see Avagian, S. A. Word Analysis of Lapidary Inscriptions. Yerevan, 1978, p. 30, in Armenian ("...the one-fourth part of a whole...").

³⁶ Jalalians, S., idem, part 1, pp. 163-166.

³⁷ Tkachev, G., op. cit., p. 43 (the original reads, "...он зарос травой и уже обнаруживает некоторые признаки разрушения; церковь имеет 20 саж. в длину и 7 в ширину; передняя часть сделана из тесаного камня, а другая из простаго. Кругом много различного вида и величины построек, назначенных, повидимому, для кел; все это обнесено высокою каменною оградю. По словам нашего проводника, монастырь построен в XVI ст. епископом Давидом. До 1855 года в нем жили несколько духовных лиц; но после разграбления разбойнической шайкою, он оставлен и находится в настоящее время в запустении...").

³⁸ Archimandrite Theodoros Shirakuny. Charek Monastery. In: "Ararat," 1872, pp. 269-271, in Armenian.

³⁹ Kajikian. Travelling Notes (a series of articles). In: "Ardzagank," 1886, No. 23, pp. 330-331; N 24, pp. 339-340, in Armenian.



CHAREK MONASTERY. *The belfry of the monastery seen from the south-west; its dome of pillars; a weathered relief representing an angel playing the pipe, and the construction inscription of the belfry engraved on its western facade (1980)*

successors, he is distinguished for his professional treatment of a number of issues. He analyzes certain published and unpublished sources, providing skilled and exhaustive decipherments of the inscriptions.

Folklorist S. Kamalian, who visited Charek Monastery in the summer of 1890, wrote a work, unpublished so far, on its architectural peculiarities and economic condition, also providing the



CHAREK MONASTERY. Reliefs of angels decorating both sides of the window opening from the southern facade of the belfry. *Khachkars (1980)*

decipherments of six inscriptions.⁴⁰

The monastery and its inscriptions were studied by Mesrop Smbatians as well,⁴¹ but his brief work provides only some slim information on the monument; moreover, his decipherments of four inscriptions abound in errors and distortions.

Bishop Makar, a prolific investigator of high merit, is another scholar to have conducted studies in Charek Monastery. He deciphered five inscriptions which, however, contain mistakes and contractions.⁴²

Perhaps, Yervand Lalayan is the only researcher to have published newly-found data relating to the cloister after Th. Shirakuny and Kajikian. Apart from the

decipherments of six inscriptions, his large work reports the exterior dimensions of many buildings forming part of the monastic complex, together with a detailed description of each of them.⁴³ For the first time in the history of Charek, he published a photograph representing a general view of the monastic complex.

In 1913 M. Ter-Movsissian published some material on the cloister, apparently, without having visited it previously.⁴⁴ It, however, did not add anything new to the data already existing: surprising as it is, his article

40 **S. Kamalian** Fund, copy-book No. 1, VI-11, pp. 21-24.

41 "Nor-Dar," 1893, No. 35, p. 3.

42 **Barkhutarians, M.** Artsakh, pp. 313-314.

43 **Lalayan, Yer.** Gandzak District. In: "Azgagrakan Handes," Tiflis, 1899, No. 1, pp. 336-339. The same information is also found in a separate book (Gandzak District. Tiflis, 1899, pp. 128-131, in Armenian). Republished in Yerevan in 1988, pp. 312-314 (**Lalayan, Yer.** Works, vol. 2).

44 **Bishop Mesrop Ter-Movsissian.** Armenian Inscriptions. In: "Azgagrakan Handes," Tiflis, 1913, No. 2, pp. 74-75, in Armenian.

entitled *Armenian Inscriptions* does not include a single inscription (several decades later, Ter-Movsissian re-published this material in a separate work).⁴⁵

H. Voskian's brief history of the monastery (he did not visit it either)⁴⁶ includes an important part of the material relating to it found in some periodicals.

In the Soviet years, Charek Monastery was consigned to total oblivion and was never mentioned in print until the year 1982, when an extensive work on the lapidary inscriptions of Karabakh was published, part of it devoted to Charek.⁴⁷ Regretfully, however, that large-scale work did not provide the scientific world with any new information on the cloister (the scientific expeditions organized between 1960 and '64 simply ignored the epigraphs of the monument). Moreover, it did not make even a passing reference to Kajikian's, Kamalian's and M. Smbatians' decipherments, while those by Th. Shirakuny had been re-published without any reference to their source.

The Monastic Complex of Charek. In 1862 Prior Sargis spent 120 rubles for the repairs of the monastic complex.⁴⁸ In 1879 Father Superior Astvatzatur called upon the former Armenian inhabitants of Shamkor, then already dwelling in Tiflis, to carry out the next overhaul: "...The prior would like to ask the residents of Tiflis' Shamkor Quarter to extend a helping hand to Charek Monastery of their homeland, since its neighbourhood retains their forefathers' remains."⁴⁹

The cloister continually suffered armed robbery, two acts of which were reported in 1893 and 1895, with the Father Superior having a narrow escape from death.⁵⁰

Until 1989, the main buildings of the monastery sheltered some Turkish stock-breeders, with its rooms reduced to cattle-sheds (although in a state of total disrepair, they were mostly preserved standing).



CHAREK MONASTERY. *The monastic enclosure and annexes*

On the whole, Charek was in a good state of preservation before the Soviet takeover.

Sourb Astvatzatzin Church represents a tri-nave basilica (exterior dimensions: 17.28 x 9.72 metres) dating back to the early 17th century (its walls bear donation inscriptions of 1617 and 1621). The vault, lying below a gable roof, is inwardly supported by two pairs of quadrangular pillars. In the east, i.e. to the left and right of the main apse, two vestries are located. The entrance of the church, which is built of undressed and roughly-finished stone and mortar, opens into the gavit adjoining the monument in the west.

The gavit, dating from 1684 and entirely built of yellow-greyish finely-finished stone, abuts on Sourb Astvatzatzin Church in the west and shares its compositional features. In the south, its facade is shaped like a portico with a three-arch opening. The northern nave of the building (exterior dimensions: 8.0 x 6.48 metres) is sustained by a pair of columns. The main door of the gavit opens into the portico, while the second one, closed for a long time, used to open from near the northern corner of its western facade. The tympanum of the southern entrance bears a construction inscription tracing back to 1684.

The belfry, erected in 1659, is located several metres north of the gavit and represents a square (6.12 x 6.12 metres), its only entrance opening from the western facade. It represents a building of undressed stone, brick and mortar, with a broach and eight circu-

45 **Archbishop Mesrop Ter-Movsissian.** *The Churches and Monastic Buildings of Three Great Armenian Monasteries: Tatev, Haghartzin and Dadivank.* Jerusalem, 1938, pp. 91-92, in Armenian.

46 **Voskian, H.** *The Monasteries of Artsakh.* Vienna, 1953, pp. 166-176, in Armenian.

47 *Corpus...*, part 5, pp. 267-268.

48 National Archives of Armenia, fund 53, list 1, file 3836, pp. 43-44.

49 "Ararat," 1879, p. 320. The following record (1890) reports interesting details relating to the economic condition of the monastery, "West of the belfry stand between 12 and 15 cells which are thoroughly preserved and serve as vestries for the Father Superior. Opposite them are 85 beehives as well as some ruined rooms, remnants of pipes and walls built of mortar. Several rooms standing intact in the south of the monastery serve as storehouses. Particularly remarkable is a long, arched building whose entrance opens from a large hall and which is, apparently, the refectory of the cloister. It has a vaulted ceiling of stone. ...The cloister, which enjoys all blessings, provides appropriate conditions for bee-keeping and animal husbandry" (**S. Kamalian** Fund, copy-book No. 1, VI-11, pp. 22, 24).

50 National Archives of Armenia, fund 53, list 1, file 160, pp. 1, 3, 4, 5, 9, 14. Also see "Ardzagank," 1895, No. 105, p. 3. The plunder of 1893 was organized by Mamet Hasan Allahverdi oghli.



CHAREK MONASTERY. Harants Chapel (17th cent.) seen from the west

lar solid pillars on the second floor. The finely-finished stones placed above the entrance are engraved with a construction inscription above which three khachkars can be seen. The left and right sides of the window of the southern facade are decorated with bas-reliefs representing angels playing the pipe.

The refectory of the monastic complex represented a vaulted structure (exterior dimensions: 25.0 x 8.64 metres) of undressed stone and mortar, adjoined by the kitchen of the monastery. It was illuminated through some small narrow windows. By the late 19th century, its stone tables, extending in two rows, had been totally ruined.

The monastery of Charek also comprises about thirty vaulted rooms intended for the monks - a considerable part of them was built, or renovated in the second half of the 19th century - and a mill located within a solid enclosure. Its arched gateway, opening in the south, is engraved with a construction inscription of 1717. In 1847 "Within the fortified walls are eight rooms which are the monks' habitations and contain their belongings. Besides, the monastery also has a mill and a *jrating*."⁵¹

A chapel named **Harants** is situated at the top of a low hill rising north-west of the main buildings of the complex. It represents a small, vaulted structure of finely-finished stone tracing back to 1667. A khachkar, once

standing in front of its entrance but at present displaced, is engraved with a memorial inscription of 1740.

Mention should also be made of some **graves** lying below the eastern wall of Sourb Astvatzatzin Church as well as around and inside the aforementioned chapel.

Adjacent Monuments. In the territory between Charek Monastery and the castle of the same name (on the left bank of the river Shamkor) are preserved the ruins of a medieval village site and a cemetery of cross-stones. As of 1981, it also retained a church, thoroughly built of finely-finished stone: despite its state of deterioration, it was still preserved standing.

Some other historical monuments could be found on the right bank of the river Shamkor: "On two lofty, wooded hills rising quite far from each other above the monastery, on the other bank of the river, two semi-ruined chapels are located, with vestiges of many cells and dwellings near one of them. Here and there some cross-stones can be seen, all of them bare of any inscriptions. On the slope of a lofty mountain towering near the cloister, a semi-destroyed church is preserved, with some graves nearby: apparently, it was intended as a summer residence for the monks..."⁵²

Charek Monastery was one of the most famous and prolific **scriptoria** in Northern Artsakh, but unfortunately, very few of the manuscripts copied, or repaired there have come down to us.

51 National Archives of Armenia, fund 53, list 1, file 3814, pp. 107-108.

52 "Nor-Dar," 1893, No. 35, p. 3.

In 1641 a certain Sargis, one of the monks of the monastery, repaired a Gospel of 1496 there: "...The Holy Gospel was mended by monk Sargis, a learner gaining knowledge from the Holy Gospel, under the spiritual leadership of Bishop David in the holy monastery of Charek."⁵³

In 1655 a certain Mekhitar, probably, a member of the monastic community, repaired another manuscript: "Mended by wretched sinner Mekhitar in Sourb Astvatzatzin Church of Charek's holy monastery in the year 1104 (1655) of our era. May you remember me."⁵⁴

In the same year, Priest Avetis completed a manuscript he had started in Papajan Village of Verin Zakam District:

"This manuscript was accomplished... in the renowned monastery... of Charek..."⁵⁵

Another manuscript, dating back to 1659, was created "...in Shamkor's Charek Monastery having a monastic community of 70, under the leadership of Father Sargis the Senior Teacher and Archbishop David, the spiritual shepherd of Gardman District."⁵⁶

In 1665 scribe and illustrator Grigor created a manuscript for Father Superior Sargis the Archimandrite.⁵⁷

The priors and monks of Charek Monastery who also created manuscripts outside the walls of their sanctuary did not spare efforts to enrich their repository. Thus, in 1637 they purchased a manuscript:

"In the year 1637, we, Fathers Hakob, Barsegh and Archimandrite Aristakes, sold this book to Charek Monastery, represented by David the Paronter as well as Fathers Anton, Khachatur and others..."⁵⁸

In the late 19th century, Aguletsots ('Of Agulis inhabitants') Church of Shushi retained a Gospel which had been created on the order of "Archimandrite Nerses of the holy monastery of Charek, Gandzak."⁵⁹

While in Jerusalem, in 1704 Father Superior of Charek Nerses created a *Gavazanagirk* (a chronological list of church dignitaries with an account of their lives and activities) whose colophon states, "May you pray for Archimandrite Nerses of Charek Monastery... who initiated this to his enjoyment in St. Hakob the Apostle's Monastery located in the holy city of Jerusalem in the year 1704."⁶⁰

53 Colophons, 17th century, vol. 3, p. 47. Also see **Barkhutarians, M.** Artsakh, p. 144; **Topjian, H.** A Catalogue compiled by Archimandrite Khachik Dadian (henceforward: **Topjian, H.**) Part 2, Vagharshapat, 1900, p. 45, all parts in Armenian.

54 Colophons, 17th century, vol. 3, p. 663.

55 Op. cit., p. 691.

56 Op. cit., p. 876.

57 A Catalogue of Armenian Manuscripts..., vol. 1, manuscript N 986, p. 452.

58 **Archimandrite Nerses Akinian.** Armenian Catholicos Movses Tatevatsy III and the Period of His Patriarchate. Vienna, 1936, p. 161, in Armenian. Colophons, 17th century, vol. 2, p. 702.

59 **Topjian, H.**, part 2, p. 45.

60 Op. cit., part 1, Vagharshapat, 1898, p. 52.

In 1715 scribe Hovhannes created a *Collection* in Charek.⁶¹

In 1818 Archimandrite Baghdasar Jalalians took a manuscript from Charek Monastery to Gandzasar (at present kept in the Matenadaran under N 4411).⁶²

The Epigraphy of Charek Monastery. Below follows a list of the inscriptions of the cloister deciphered and published by different researchers: two in the church; five, one of them a cryptogram, in the gavit; one in each of the belfry, the gateway and Harants Chapel; five engraved on khachkars, and two on tombstones, with a total of seventeen, six of which were later republished by K. Kostanians.⁶³ The 5th part of the *Corpus Inscriptionum Armenicarum*⁶⁴ republished eleven of them without any addition to the decipherments already existing; moreover, it did not even offer a thorough analysis either for those published before, or the ones waiting for print.

Regretful as it is, when we visited Charek in 1980, our skills of copying lapidary inscriptions were far from satisfactory. Fortunately, the photographs we took then enabled us to prepare the copies of the following inscriptions:

"...engraved in the form of a cross" near a yerdik-shaped window:

Սուրբ խաչս բարեխաւս Մանուէլի, թվ(ին) ՌԿԶ (1617):

transl.: May this Holy Cross protect Manuel. In the year 1617.

The Armenian original published in: "Ararat," 1872, p. 270; *Corpus...*, part 5, p. 268.

Engraved "...in a circular form..." on an anchor-shaped stone lying on the part of the roof covering the bema:

Սուրբ խաչս բարեխաւս է Դաւիթ եպիսկոպոսին հարն եւ ննջեցելոց, թվ(ին) ՌՀ(1621):

transl.: This Holy Cross is in memory of Bishop David ... and his dead relatives. 1621.

The Armenian original published in: "Ararat," 1872, p. 270; *Corpus...*, *ibid.*

5 lines in the Armenian original incised into the finely-cut face of a rectangular grave-stone decorated with a relief of verge:

Այս է տապան | Տ(է)ր Ս(ա)հակ վարդապետին, որ փոխեց(աւ) առ Լէր(խաւո)ս, թվին ՌՃԻԳ(1674) ամ:

61 A Catalogue of Armenian Manuscripts..., vol. 2, manuscript N 8678, p. 792.

62 **Yeghian, O. S.** The Collection of Gandzasar's Armenian Manuscripts. In: "Echmiatzin," 1971, No. 4, pp. 61-62, in Armenian.

63 **Kostanians, K.** A Chronological Catalogue of Armenian Lapidary Inscriptions. St. Petersburg, 1913, pp. 183, 187, 190, 196, 205, in Armenian (the author made use of Jalalians' and Lalayants' works).

64 *Corpus...*, part 5, pp. 267-268.



CHAREK MONASTERY. A traced copy of the construction inscription of the belfry (1659)

transl.: In this grave reposes Archimandrite Sahak, who departed to Christ in the year 1674. Published for the first time.

7 lines in the Armenian original carved on three finely-dressed stones set above the belfry entrance opening from the western facade:

Կամօրն Ա(ստուծոյ) շինեցաւ զանկալատունս յանուն ս(ուր)բ Հ(րե)շտ(ակապե)յտացն [Միքայէլի եւ Գաբրիէլի, ի] | հ(ա)յր(ա)յ(ե)տութեանն Պետր(ո)սի [սրբազան կաթողիկոսի ի տ]անս Աղուանից, յառաջնորդութեանս ս(ուր)բ ուխտիս եւ [անապատիս Չարեբայ] Սարգիս վ(ա)րդ(ա)յ(ե)տի, ձեռնտոլութեամբ եւ աղօթիւր Հ (70) միաբանիցս կատարումն] եղեւ ս(ուր)բ իս(ո)ր(ա)նիս, ի փառս Ա(ստուծոյ): Ար[դ] | եւ Քրիստոսի ծառա Ս(ա)րգ(ի)ս վ(ա)րդ(ա)յետ[ս եւ աղօթատր եղբարք]ս շին(ե)ց(ա)ք զս(ուր)բ կ(ա)թ(ո)ղ(ի)կէս ի փրկ[ութի(ւն)] | [հոգ(ո)]ց մեր(ո)ց եւ ամ(ե)նայն հ(ա)ւ(ա)տ(ա)ցելո[ց, որք ընթեռ]նութ յիշեցէք զմեզ ի Քրիստոս, թվ(ի)[ն] | ՌՃ եւ Ը (1659):

transl.: By the grace of God, this belfry, dedicated to Holy Archangels Michael and Gabriel, was erected in the days of Aghvank Catholicos Petros, Sargis the Archimandrite, Father Superior of Charek's holy monastery, its holy apse being completed through the support and prayers of 70 monks for the eternal glory of our Lord. The local brethren and I, Christ's humble servant Sargis the Archimandrite, had the holy dome built for the

salvation of all believers' and our souls. May you who read this pray for the repose of our souls. 1659.

The Armenian original published in: "Ardzagank," 1886, No. 23, pp. 330-331; **Jalalians, S.**, idem, part 1, pp. 164-165; "Nor-Dar," 1893, No. 35, p. 3; **Barkhutarians, M.** Artsakh, p. 314; **Lalayan, Yer.** Gandzak District, p. 338.

Reference: **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 23.

Note: These sources published the inscription with some major and minor errors and distortions.

Incised inwardly into the "eastern" wall of Harants Chapel:

Ի թուականիս Հայոց ՌՃԺԶ (1667) ամի տեսան Պետրոսի կաթողիկոսին, եւ Քրիստոսի ծառա Սարգիս վարդապետս կանգնեցի սուրբ խաչս ի լուսաորութիւն հոգոյ իմոյ եւ ծնողացն իմ՝ տէր Յոհաննէսին եւ Եղիասաբէթին եւ միաբանցս, որք աստ են հանգուցեալ եւ ամենայն ողորմածաց մերոց ողորմեսցի ասացէք, Աստուած մեր լուսաորեսցէ հոգով եւ մարմնով աստ օրն դատաստանի մաէն, որք ընթեռնութ յիշեցէք ի Քրիստոս՝ Պաղտասարն եւ Մելքոն, կազմող սուրբ խաչս:

transl.: In the days of Catholicos Petros, in the year 1667 of the Armenian era, I, Christ's humble servant Sargis the Archimandrite, erected this Holy Cross for the salvation of the souls of my parents, Father Hovhannes and Yeghisabet [as well as] for the salvation of my soul, and in memory of the monks who died here. May you pray for the repose of their souls and may God be merciful to them on the Doomsday. May you who read this



CHAREK MONASTERY. The gravestone of Sahak the Archimandrite (1674)



CHAREK MONASTERY. An inscription carved on the tympanum of the gavit

remember Melkon and Paghtasar, the sculptors of this Holy Cross.

The Armenian original published in: "Ardzagank," 1886, No. 23, p. 331; **Jalalians, S.**, idem, part 1, p. 166; **Barkhutarians, M.**, ibid; **Lalayan, Yer.**, idem, pp. 338-339; Corpus..., part 5, p. 268.

Note: Kajikian's ("Ardzagank") decipherment is the most exhaustive among all these sources.

Engraved on a gravestone "lying opposite the main apse of the church, outside it: probably, once a chapel stood over it by some ancient custom, but now it was reduced to ruins and buried in the earth. Removing the gravestone, we saw a pair of others, only one of which bore an epitaph":

Այս է հանգիստ Գաւիթ եպիսկոպոսի, որ փոխեցաւ առ Քրիստոս, ի թվին ՌՂԳ (1643):

transl.: In this grave reposes Bishop David, who departed to Christ in the year 1643.

The Armenian original published in: **Jalalians, S.**, ibid; "Ararat," 1872, p. 270; "Ardzagank," 1886, No. 23, p. 330; "Bazmavep," 1891, p. 39; "Nor-Dar," 1893, No. 35, p. 3; **Kostanians, K.**, idem, p. 183; **Lalayan, Yer.**, idem, p. 339; **Akinian, N.** Movses G..., p. 92; Corpus..., ibid.

Reference: **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 23.

Note: Kamalian, who found this gravestone broken in two in 1890, writes, "In the east of the monastery lies its founder's grave, with its small tombstone broken in two fragments."

Incised into the entrance tympanum of the gavit:

Շնորհոք Աստուծոյն ամենակալի կառուցաւ ի անուան Ամենափրկչի վերնատունս տեղի հոգոյ ճշմարտի, եկեղեցիս սուրբ եւ զաւիթ գովելի ի հայրապետութեան... շինեցաւ սա ձեռամբ տեսուն Ներսէսի հանդերձ Հ (70) եղբարքք ամէն ի փրկութիւն հոգոց մերոց, որք ընթեռնուք, յիշեցէք ի Քրիստոս, ամէն, թվին ՌՂԳ (1684):

transl.: By the grace of Almighty God, this gallery, holy church and fine gavit were built in the days of Catholicos... by Father Nerses and 70 brethren for the salvation of our souls. May you who read this pray for us. Amen. In the year 1684.

The Armenian original published in: **Jalalians, S.**, idem, part 1,

p. 165; "Ararat," 1872, p. 271; "Ardzagank," 1886, No. 23, p. 330; "Nor-Dar," 1893, No. 35, p. 3; **Barkhutarians, M.**, idem, p. 313; **Lalayan, Yer.**, idem, p. 337; Corpus..., part 5, p. 267.

Reference: **S. Kamalian** Fund, copy-book No. 1, VI-11, pp. 22-23.

Note: "The name is not incised into the stone."

4 lines in the Armenian original engraved on the lower part of a cross-stone set a little below the western pediment of the gavit:

Սուրբ խաչս բարեխաւս Տէր Մովսէսին, Ներսէսին, Յովսէփանին եւ Պարխուտարին, որք բազում սիրով ետուն շինել զգաւիթ սուրբ եկեղեցոյս, թվին ՌՂԳ (1684):

transl.: May this Holy Cross protect Fathers Movses, Nerses, Hovsepan and Parkhutar, who had the gavit of this holy church built with great devotion in the year 1684.

The Armenian original published in: **Jalalians, S.**, ibid; "Ararat," 1872, p. 271; **Barkhutarians, M.**, idem, p. 314; **Lalayan, Yer.**, idem, pp. 337-338; Corpus..., ibid.

Incised above the tympanum of the southern entrance of the gavit:

Տէր, հասի զնեղութիւնս Տէր Մովսէսի, Ներսէսի, Օսէփանին եւ Պարխուտարի, ձեզ պահէ անփորձ աշխարհի:

transl.: My Lord, deliver Fathers Movses, Nerses, Osepan and Parkhutar from predicaments and save them from evil.

The Armenian original published in: "Ararat," 1872, p. 371; Corpus..., part 5, p. 268.

Note: The aforementioned 4 people are the builders of the gavit; therefore, the inscription may be traced back to 1684.

Engraved below a cross relief above the tympanum of a small door opening near the north-western corner of the gavit:

Ով քառաթեւ սուրբ Փրկչին եւ զհնարան անմահ զառին, աւոր փառապոր արքային, թվին ՌՂԳ (1684):

transl.: To the four-winged Saviour and the abattoir of the immortal lamb, ...the glorious king. In the year 1684.

The Armenian original published in: "Ararat," 1872, p. 271.

A cryptogram engraved on the western facade of the gavit:

Ես Ներսէս:

transl.: I Nerses.

The Armenian original published in: “Ararat,” 1872, p. 271.

Note: Presumably, the person alluded to is the Nerses mentioned in the construction inscription (1684) of the gavit; therefore, the inscription may be traced back to the end of the 17th century.

Incised “into one of the three small cross-stones encircling the southern window of the belfry”:

Ար. Խաչս բարեխօս Սարգսին:

transl.: May this Holy Cross protect Sargis.

Reference: **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 23.

Note: Probably, the person alluded to is Archimandrite Sargis, who died in 1671; therefore, the inscription may be traced back to the 17th century.

Engraved on the gate opening in the south of the monastic enclosure:

Ի թուին ՌճԿԳ. (1717). Ես Սկրտիչ վարդապետս շինեցի պարիսպս, որ եղև խարջ :ԻԸ: (28) թուման, Օվանէս վարդապետն տուաւ Ժ (10) թուման, շինեցաւ իշխանութեամբ տրա:

transl.: I, Archimandrite Mkrtych, had these ramparts built at 28 tumans in the year 1717, under Archimandrite Ovanes, who donated 10 tumans.

The Armenian original published in: **Jalalians, S.**, idem, part 1, pp. 165-166; **Barkhutiariants, M.**, ibid; “Arzagank,” 1886, No. 26, p. 331; **Lalayan, Yer.**, idem, p. 338; Corpus..., ibid.

“...carved on a small khachkar”:

Ար Խաչս Վարդանիին է:

transl.: This Holy Cross stands for Vardan.

Reference: **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 23.

Engraved on another cross-stone:

Մինասին վրդպետ:

transl.: To Archimandrite Minas.

Reference: **S. Kamalian** Fund, ibid.

“Incised into a khachkar outwardly set in the southern wall”:

Սուրբ (Խաչս) բարեխասու Պետրոս բեկին, Մակասարին:

transl.: May this Holy Cross protect Petrus Bey and Makasar.

The Armenian original published in: “Ararat,” 1872, p. 270; Corpus..., ibid.

3 lines in the Armenian original engraved on the cornice and lower part of a displaced cross-stone lying in front of the entrance of Harants Chapel:

[Ս(ուր)բ Խ(ա)չս բ(արե)խ(ա)ս ... | որ է մայր Ս(ա)րգ(ի)ս վ(ա)րդ(ա)պ(ե)տին, փոխ(ե)ց(աւ) ի Ք(րիստոս)ս, ՌճԶԹ(1740):

transl.: This Holy Cross is in memory of ... Archimandrite Sargis' mother, who consigned her soul to Christ in 1740.

Published for the first time.



Carved on a tombstone lying in the gavit:

Այս է հանգիստ Չարեքու անապատի Սկրտիչ վարդապետին, թվ. Ռ(Ճ)ՂԵ (1746):

transl.: In this grave reposes Archimandrite Mkrtych of Charek Monastery. In the year 1(7)46.

The Armenian original published in: **Barkhutiariants, M.**, idem, p. 277; Corpus..., part 5, p. 250.

Note: The copy of the inscription misses the second part of the year indicating the hundred: we think it should have been deciphered as ‘1746.’

Incised into a gravestone lying near the southern door of the church:

Այս է տապան Դաիթ վարդապետին, որ փոխեցաւ առ Քրիստոս, ի թվին ՌՄՀԵ (1826):

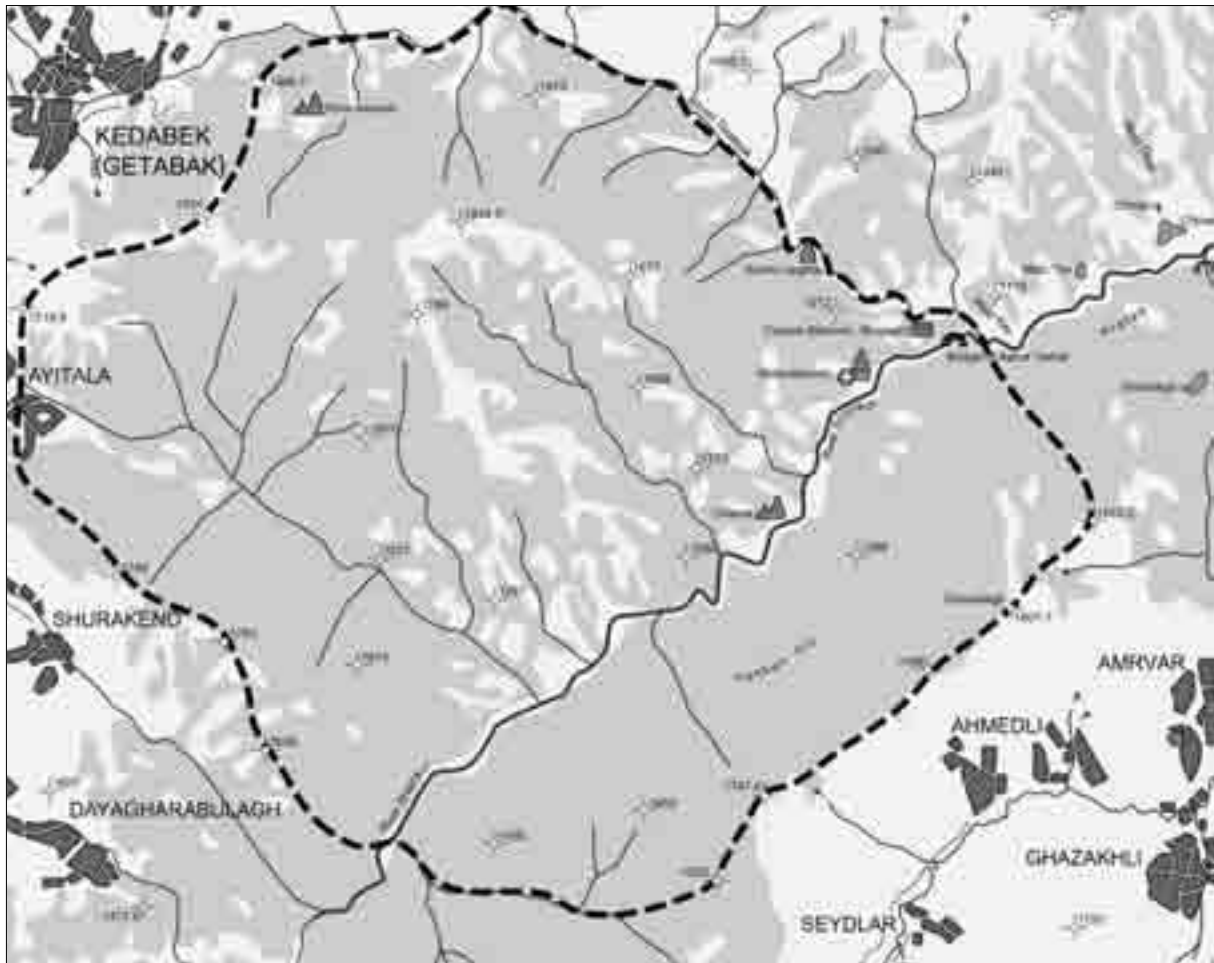
transl.: In this grave reposes Archimandrite David, who departed to Christ in the year 1826.

The Armenian original published in: “Ararat,” 1872, pp. 270-271; “Nor-Dar,” 1893, No. 35, p. 3; Corpus..., part 5, p. 268.

Note: Smbatians decipher the year as ‘1828.’

Charek Monastery used to possess large **estates**, including hayfields, pastures and mainly forests.

The stock-breeding Turkish tribes which had shifted to a sedentary life in the neighbourhood of the monastic dominions in the late 19th century often trespassed on these lands. In addition, in the late 1860s, the cloister entered into a conflict against the authorities, which eventually led to legal proceedings. After



CHAREK MONASTERY. The boundaries of the monastic estates before the late '10s of the 20th cent.

some delay, the case was settled in behalf of the former.

A number of archive documents clearly set the boundaries of the monastic estates covering 3,000 dessiatinas. Thus, one of them (1857) states, "...its domains, consisting of woods, fields, meadows and pastures, extend up to the tributary Getabak merging into the river Shamkor in the east, and the tributary Aykyand, flowing at the foot of Ghlij Dagh, in the west. In the north, their boundaries stretch from Chaparlu Bulagh⁶⁵ and reach the site of Aytala, where some ancient winter dwellings are located. These territories have comprised the indisputable dominions of the monastery since the times of the khans of Yelisavetpol..."⁶⁶

Information regarding the boundaries of the monastic estates and cattle-sheds can also be found in an archive document of 1869: "By signing this document, I, Father Superior of Charek Monastery Archimandrite Sargis Davtians, rent out the four

winter residences belonging to Charek Monastery, namely the sites of Mkoshants, Sablugh, Kyukyurt and Nerki, to you, Mirza Mirzaxhan from Zaglik, by three years. The boundaries of these lands are marked by the river Getabek in the east; Chaparlu Bulagh and the mountain rising above it (it serves as a hayfield) in the west, and Ghlij Dagh in the south..."⁶⁷

An archive document of 1877 reveals that the dispute over the determination of the boundaries between the monastic and court lands had aggravated:

"So far the spiritual powers and royal treasury have not come to an agreement concerning the domains of Charek Monastery and its large forest that is of great value."⁶⁸

The complicated situation only played into the hands of the adjacent Turks who had started illegally felling trees in a section of the aforementioned wood called Dyuz-Yurt.⁶⁹

⁶⁵ 'Bulagh' is the Turkish equivalent for 'spring.'

⁶⁶ National Archives of Armenia, fund 53, list 1, file 2634, p. 1.

⁶⁷ Idem, file 2882, p. 17.

⁶⁸ Idem, file 2882, p. 38.

⁶⁹ "Meghu Hayastani," 1879, No. 37, p. 3.

In 1888 the monastic dominions comprised 5 winter residences that were as follows: Ojakhverdi, Kulkurt, Verin Sabghul, Nerkin Sabghul and Mokoshanots-Kizilkala.⁷⁰

In 1890 S. Kamalian wrote the following about the estates of the cloister, "...the issue of the wood, that was raised in 1875, is about to be settled. The monastery, which holds possession of it, has its own forest-guard, two servants and nothing else."⁷¹

As already mentioned above, the dispute over the monastic dominions eventually brought the parties before court. The final hearing of the case was scheduled for 1 July 1891, "the majority of the witnesses who were Turks giving testimony in behalf of the sanctuary."⁷²

An archive document of 1893 states the following about the domains of Charek Monastery, "Its forests and pastures occupy an area of three thousand dessiatinas, their boundaries running as follows: Klijdagh-Tapansu in the east and south (the latter merges into the river Shamkor); Karmir-Kap and Sazmazu up to Ghlij and down to Palchekhli Bulagh in the west; Satani Ser, the peak of Chakhmakhakar and Chabarlu Bulagh, that flows into the tributary Gatabek, in the north..."⁷³

According to a press publication of 1894, "Late in October, the Provincial Court heard the case of the estates of Charek Monastery and settled it in behalf of the sanctuary..."⁷⁴

The dispute, that had started in the late 1860s, was finally settled only in 1902: "...Charek Monastery holds complete possession of the ancient province of Gardman donated by the local feudal lords, i.e. the princes of Gardman, in eternal ownership since the Middle Ages. The Turkish witnesses swore that the story of that donation had been handed down to them from generation to generation. The case was not an easy one: it took the judicial bodies, from the Provincial Court of Gandzak to the Senate, about 20 years (1883 to 1902) to arrive at a certain conclusion respecting it. It was repeatedly heard and investigated, ... the land surveyors continually studying and measuring the monastic estates. In the long run, in April of this year, the Senate finally approved the domains of Charek as pertaining to that ancient monastery..."⁷⁵

In the same year, the cloister suffered an armed robbery during which Prior Astvatzatur the Archimandrite was killed.⁷⁶ That clergyman "...had

been selflessly serving the monastery for twenty years, from the very first day of his ordination. As reported by some trustworthy sources, it was thanks to his consistent, enthusiastic efforts that the Supreme Court of Petersburg settled the case in behalf of the monastery. Now the estates Charek has obtained surpass many of our monastic domains by their largeness, fertility and thickness of wooded lands."⁷⁷

In the same year (1902), Echmiatzin Synod ordered to prepare a map "...of the estates of Charek Monastery."⁷⁸

In 1910 the lands of the cloister occupied an area of 2,732 square dessiatinas.⁷⁹

According to a register of the monastic domains of Gandzak Diocese, made up on 4 July 1910, the boundaries of Charek Monastery were as follows, "...In the east, the lands, covering about four versts, stretch up to Mount Gharadagh. Climbing its top together with my companion and some forest guards who were leading us, I saw a borderstone a land surveyor had placed there. In the west, they cover an area of about ten versts, and comprise the site of Jajili, Lake Tonghuz, the tributaries Aykend and Aytali as well as the mountain ridge of Sajin and Mount Aytal, which bears a border stone. In the north, the dominions include Chapar Bulagh, a high hill, the mountain ridge of Chakhmakh, Zakar Bulagh (the border stone is placed here), the site of Tsagia Yeri, the tributary Getabek and Mamrot Ghali (another borderstone lies below it), the entire area amounting to some six to seven versts in length. In the south, the domains of the cloister include the site of Gharadara, the gorge of Telegraph, Mounts Ghezelghaya and Kyukyurt as well as the tributary Tapan near the river Shamkor (here the borderstone lies), these forming an area of seven versts..."⁸⁰

Despite the steps taken by Levon Ter-Avetikian, Manager General of the monastic estates, illegal felling, particularly for Getabek's copper mills, was still spread in these lands in 1913.⁸¹

Until 1918, the monastery regularly received the income yielded by its domains and mainly sent it to the Holy See. In the Soviet years, its derelict buildings sheltered some Turkish cattle-breeders who lived there until 1989 (perhaps, they still occupy it at present).

Priors. The first Father Superior of the cloister was its founder, *Bishop David* (1610s to 1643), who held

70 National Archives of Armenia, fund 53, list 1, file 2882, p. 37.

71 S. Kamalian Fund, copy-book No. 1, VI-11, p. 21.

72 "Nor-Dar," 1891, No. 116, p. 3.

73 National Archives of Armenia, fund 53, list 1, file 3892, p. 40.

74 "Mshak," 1894, No. 144, p. 2.

75 "Mshak," 1902, No. 199, p. 1.

76 "Ararat," 1902, pp. 1024-1025.

77 "Luma," 1902, No. 4, p. 256.

78 "Ararat," 1902, p. 761.

79 "Ararat," 1910, p. 57.

80 National Archives of Armenia, fund 56, list 6, file 775, p. 16.

81 "Mshak," 1913, No. 126, p. 3.

office for about 30 years (mentioned in 1637, 1641 and 1643).⁸² The Very Reverend David is buried below the eastern wall of the church.

Under *Archimandrite Sargis* (1643 to 1671), mentioned in 1659, 1660, 1665, 1667 and 1671 (the last year marks his death),⁸³ the belfry of the monastic complex was built and manuscript writing flourished there. A manuscript created in Sevretsik Village mentions him in the following way, "...under Archimandrite Sargis of blessed memory, Prior of Charek Monastery who does not differ from his predecessors..."⁸⁴ Archimandrite Sargis is buried in Harants Chapel.

The available information regarding Father Superior *Sahak the Archimandrite* (1671(?) to 1674) comprises the date of his death.⁸⁵ His remains are interred in the aforementioned chapel.

In the days of *Archimandrite Nerses* (1675 to 1700s), mentioned in 1684 and 1704,⁸⁶ the gavit of the monastery was built. His remains repose in the same chapel.

Through *Archimandrite Mkrtych's* (1710s to 1746) efforts, in 1717 the monastery was fortified by an enclosure. In 1730 Catholicos Karapet and Patriarch of Jerusalem Grigor respectively granted permit and issued a bull allowing fund-raising for the implementation of a major overhaul in the sanctuary, that had been plundered and dilapidated in the aftermath of a Lezghin invasion.⁸⁷

Archimandrite Mkrtych is buried in the gavit of Karhan Monastery situated near Mirzik Village of Khanlar District (see his epitaph on page 427 of the present work).

Between 1817 and 1819, *Archimandrite David Jalalians* (at least 1817 to 1826) studied "...reading, writing and interpretation of the Old and New Testaments..."⁸⁸ in Charek Monastery. His teacher Sargis Davtians later succeeded him in the post of Father Superior. He died in 1826⁸⁹ and was buried below the southern wall of the church.

Archimandrite Sargis Davtians (1826(?) to 1867), still a celibate priest in 1839,⁹⁰ is mentioned in 1844, when some Turks plundered the monastery.⁹¹ In 1862 the prior (according to his CV, he was born in 1790)⁹² carried out some repairs in the sanctuary at 120 rubles.⁹³ Reference is also made to Sargis Davtians in 1858, 1864⁹⁴ and 1869, the last year, probably, marking his death.⁹⁵

Archimandrite Grigoris Ter-Hakobians (1867 to 1869), born in Samaghar Village of Echmiatzin District in 1842, "...was appointed Prior of Charek Monastery by a Synod decision of 1 July 1867..."⁹⁶ As attested by an archive document, in 1867 he sank into debts, but it is not clear whether the Father Superior himself or the monastery was in a financial predicament.⁹⁷ Grigoris Ter-Hakobians, who is also mentioned in 1869, died in 1912.⁹⁸

Archimandrite Yeprem Yenikolopian served until 1875, but "...it was impossible to find any trustworthy details concerning his activity..."⁹⁹

Almost the entire period of the priory of *Archimandrite Astvatzatur Ter-Harutiunians* (17 May 1875 to 21 August 1902), born in in 1850 Seghnakh City of Kakhet, Eastern Georgia having a large Armenian population,¹⁰⁰ marked a heavy struggle for the restitution of the monastic estates that had been arrogated by the state (between 1887 and 1888, he was dismissed from office for a short time). As already mentioned above, some Turkish bandits killed him in the very year (1902) the court finally settled the case, delayed for so many years, in behalf of the monastery¹⁰¹ (the Turks of the neighbourhood called him *Red Sultan, or Hero of the gorges of Shamkor*).¹⁰²

90 National Archives of Armenia, fund 53, list 1, file 457, .

91 National Archives of Armenia, fund 56, list 1, file 1687, p. 1.

92 National Archives of Armenia, fund 53, list 1, file 3831, pp. 37-38.

93 Idem, file 3836, pp. 43-44.

94 Idem, file 3843, p.7.

95 Idem, file 2882, p.17.

96 "Ararat," 1912, p. 757.

97 National Archives of Armenia, fund 53, list 1, file 8882, p. 18; file 2860, p. 8.

98 "Ararat," 1912, p. 757.

99 National Archives of Armenia, fund 56, list 6, file 775, p. 18; fund 53, list 1, file 2882, p. 38.

100 "Ararat," 1902, p. 1024; "Mshak," 1902, No. 199, p. 1.

101 "Mshak," 1902, No. 187, p. 2.

102 "Meghu Hayastani," 1879, No. 37, p. 3. Once Archimandrite Astvatzatur heard that some Turks had illegally cut down trees in a forest located in one of the monastic estates called 'Dyuz-Yurt' and situated in the neighbourhood of Getabek. Accompanied by two people from Pib, he immediately went there to draw up a report of the incident on the spot. Noticing a Turk waiting in ambush for them with a gun in his hand, he made for him without a minute's hesitation, while the horror-stricken bandit proved unable to shoot at him.

82 **Topjian, H.**, part 2, p. 46; **Archimandrite Nerses Akinian**, op. cit., p. 161; Colophons, 17th century, vol. 3, p. 47; **Arakel Davri-zhetsy**, p. 218.

83 Colophons, 17th century, vol. 3, p. 876. Patriarchal Documents, folder 1, document 79; A Catalogue of Armenian Manuscripts..., vol. 1, manuscript No. 986. The date carved on his gravestone is found only in Kajikian's notes ("Ardzagank," 1886, No. 23, p. 330).

84 Patriarchal Documents, folder 1, document 79.

85 "Ardzagank," 1886, No. 23, p. 330.

86 **Topjian, H.**, part 1, Vagharshapat, 1898, p. 52; "Ardzagank," 1886, No. 23, p. 330.

87 National Archives of Armenia, fund 332, list 1, file 778. Also see "Ardzagank," ibid.

88 National Archives of Armenia, fund 53, list 1, file 3831, p. 38.

89 See his epitaph among the lapidary inscriptions of Charek Monastery.

Astvatatur Ter-Harutiunians kept the monastic buildings under constant care, always drawing attention to the problems of the cloister and settling them through fund-raising and petitions.¹⁰³ In 1877 Catholicos Gevorg IV gave him a breast cross in gratitude for his selfless devotion to his duties,¹⁰⁴ a bull of 1898 awarding him a chasuble embroidered with flowers.¹⁰⁵ Another bull of 1899 entitled Archimandrite Astvatatur to continue serving in the same sanctuary.¹⁰⁶ He was buried in the court of the monastery, but until 1911 his grave was bare of any tombstone due to his successors' imprudence and carelessness.¹⁰⁷

Archimandrite Anton Vardazarian (5 October 1887 to 24 October 1888) held office for a brief period of time: "On 5 October, the Synod decided to appoint Archimandrite Anton Vardazarian, then supervisor of a farm belonging to the Holy See, Father Superior of Charek Monastery."¹⁰⁸

A year later, however, "on 24 October ... Archimandrite Anton Vardazarian was dismissed from his post at his own request..."¹⁰⁹

The Catholicos accepted his resignation, for he was absolutely unprepared to pursue the case of the monastic domains in contrast to his predecessor, Archimandrite Astvatatur, who was well-aware of all its details: "...during the survey of the monastic dominions, the authorities entered into a conflict against the sanctuary, and now it needs a person of wide experience in that affair. Archimandrite Anton, however, is unable to continue the legal proceedings without advice and instructions so that the religious powers have released him from his office of Father Superior, replacing him by Archimandrite Astvatatur Ter-Harutiunian, who is well-acquainted with the case and has perfect knowledge of the boundaries of the monastic estates. Besides, what is even more important, he is familiar with the inhabitants of the adjacent villages who hold him in

high esteem. Given all these facts, firstly, Archimandrite Astvatatur Ter-Harutiunian should receive a list of all the property and belongings of Charek Monastery from Archimandrite Anton in the presence of a representative of Yelizavetpol's Armenian spiritual powers, and resume office to protect the rights and interests of the sanctuary with the uttermost devotion, enthusiasm and responsibility... Secondly, the leader of Karabakh Diocese should appoint Archimandrite Anton Father Superior in one of the monasteries of the diocese..."¹¹⁰
Archimandrite Vahan Gevorgian (1902), who was appointed Prior in December 1902, manifested extreme carelessness during his short term of office. He condescended to arrive at the monastery only in February 1903, and even after that, he spent more time in Getabek than in Charek.¹¹¹

In 1906 Echmiatzin Synod ordered the Armenian Consistory of Georgia and Imeret to sue Archimandrite Vahan "for having illegally sold timber from the monastic forest."¹¹²

Parish priest of Pib *Hovhannes Voskanian Khojanyants* (1903) was appointed provisional guardian of Charek Monastery on 8 July 1903.¹¹³

Given the long distance separating Charek from Pib, as well as the latter's populousness and Hovhannes Khojayan's overburdened work, Gandzak's spiritual powers applied to Georgia and Imeret's Diocese Consistory with a petition to provisionally appoint *Prior Theodoros Shirakuny* (1903) of Khachakap's Targmanchats Monastery Father Superior of Charek.¹¹⁴

In compliance with a decision adopted by Echmiatzin Synod, in 1906 Archimandrite Anton, the former rural dean of Aparan (Aparan District, Yerevan Province), was appointed Prior of Charek Monastery.¹¹⁵

Presumably, when German archaeologist L. Haupt visited the monastery, he met this prior there (he does not mention him by name):

"The cloister, which stood abandoned like the others, had a solitary dweller, a monk who had some command of the German language and showed us to the large but derelict monastic structures and its underground basement serving as a refuge in case of escapes. Then we walked to the wild, neglected garden of the sanctuary where he treated us to tea, bread, butter and

103 "Ararat," 1879, p. 320.

104 "Ararat," 1902, p. 1024.

105 "Ararat," 1898, p. 283.

106 "Ararat," 1899, p. 268.

107 National Archives of Armenia, fund 56, list 1, file 11365, p. 1. Of great interest are the details of S. Kamalian's meeting with Prior Astvatatur:

It was already getting dark when I reached the cloister. Having some rest on an ottoman in a garden opposite it for several minutes, I was called inside to see the father superior. His fears and suspicions concerning me soon dissipating, he showed me a kind hospitality by treating me to tea, vodka, wine and various dishes. We spent most of the night talking, and I learnt that divine service was held in the cloister only on Sundays when pilgrims visited it. It had two cows, and when I asked who tended and milked them, the prior answered, 'They are consigned to God's care. They go to the pasture and return all by themselves' (S. Kamalian Fund, copy-book No. 1, VI-11, p. 21).

108 "Ararat," 1887, p. 509.

109 "Ararat," 1888, p. 721; National Archives of Armenia, fund 53, list 1, file 3882, p. 37.

110 National Archives of Armenia, fund 156, list 18, file 160, p. 3.

The list of the movable property of the monastery contains more than a hundred items, but unfortunately, unlike other similar documents, it does not mention when and by whom each of them was donated (idem, pp. 32-33).

111 "Ararat," 1902, p. 1018; "Mshak," 1903, No. 55, p. 2; "Ararat," 1903, p. 161; "Mshak," 1903, No. 124, pp. 1-2.

112 "Ararat," 1906, p. 802.

113 National Archives of Armenia, fund 1461, list 1, file 12, p. 69; fund 53, list 1, file 1104, p. 18.

114 National Archives of Armenia, fund 53, list 1, file 1104, pp. 18-19.

115 "Ararat," 1906, p. 794; "Ararat," 1907, p. 8, 10.

lime honey that he himself had made under a lime-tree: after our exposure to the midday heat, the tea seemed especially delicious to us. Bee-keeping was that clergyman's main occupation: in prolific years he received some 50 to 60 poods of honey, that amount dropping to only 10 to 15 poods in years of poor harvest."¹¹⁶

A certain *Ter-Avetikov* (1910) is mentioned as Father Superior of the cloister in 1910.¹¹⁷ His days marked a period of total neglect for the monastery.¹¹⁸

Charek Monastery as a Place of Exile. The isolated position of the sanctuary turned it into a suitable place of repentance where Gandzak's spiritual powers generally sent clergymen found guilty of various wrongdoings. Thus, in 1871 "One of the priests of Gandzak, Stepanos Yeghians, who had been defrocked due to debauchery and a corrupted mode of life, was sent to Charek to atone for his sins."¹¹⁹

Another clergyman, "Priest Khachatur Ter-Yeghiazarians of Kusapat Village of Karabakh Diocese was sent (22 January) into a long-term exile in Charek Monastery in punishment for the heavy crimes he had committed."¹²⁰

CHAY-RASULLU

This Turkish settlement is situated on the west-facing slope of a gorge lying on the right bank of the river Akhenji, 32 kilometres north-west of the district centre, between 1,390 and 1,480 metres of altitude above sea level.

It was founded in the site of an ancient abandoned Armenian village in the Soviet years.

In 1986 it had a population of 818.¹²¹

CHOBANKEND

The village is located on the east-facing slope of a gorge lying on the left bank of one of the right tributaries of the river Zakam, 2 kilometres south-west of the historical village site of Papajan, 19.5 kilometres west of the district centre, between 1,290 and 1,350 metres of altitude above sea level.

The present-day Turkish settlement, dating back to the Soviet years, was established in the site of an ancient village that had been stripped of its Armenian population in the 18th century. The remnants of some old buildings and a ruined mill can still be seen respectively in the village centre and at its eastern edge.

In 1986 the local population amounted to 1,013.¹²²

¹¹⁶ **Lehmann-Haupt C. F.** *Armenia in the Past and Today*. Berlin, 1910, p. 133, in German.

¹¹⁷ National Archives of Armenia, fund 56, list 5, file 250, p. 1.

¹¹⁸ "Hovit," 1913, No. 37, p. 590, in Armenian.

¹¹⁹ "Ararat," 1871, p. 316.

¹²⁰ "Ararat," 1888, p. 129.

¹²¹ SAE, vol. 10, p. 301.

¹²² *Idem*, p. 370.

DAGHERMANDAGH

The village extends on the east-facing slope of a gorge lying 10 kilometres west of the district centre, between 1,450 and 1,520 metres of altitude above sea level.

In the late 19th century, the site of an ancient abandoned Armenian village was inhabited by some stock-breeding Turkish tribes which later changed to a sedentary life.

In 1908 the local people amounted to 55,¹²³ this number growing to 205 by 1914.¹²⁴

DARYURT

The village is situated on the northwest-facing slope of a gorge lying 14 kilometres south-west of the district centre, between 1,440 and 1,510 metres of altitude above sea level.

In the late 19th century, the site of a once Armenian-populated village sheltered some Turkish herdsmen who later shifted to a sedentary life.

The settlement had 139 residents in 1908,¹²⁵ and 188 in 1914.¹²⁶

DAYA-GHARABULAGH (BALA-GHARABULAGH)

Location. The village lies 6 kilometres south of the district centre, at an altitude of 1,430 to 1,550 metres above sea level.

Population. Stripped of its Armenian inhabitants in the '70s of the 18th century, the abandoned village later served as a summer encampment for some stock-breeding Turkish tribes which eventually settled down there in the late 1880s.

Daya-Gharabulagh had 840 residents in 1914,¹²⁷ and 1,031 in 1977.¹²⁸

The neighbourhood of the village, whose historical Armenian name has sunk into oblivion, abounds in a wide variety of centuries-old Armenian monuments.

A village site called Jokhtak Kamurj (the Armenian equivalent for **A Couple of Bridges**) is situated at the confluence of the rivers Parisos and Shamkor, 3 kilometres south-east of Daya-Gharabulagh.

The historical name of the village, that was stripped of its Armenian population in the second half of the 18th century, remains obscure. In the late 19th century, it was known by the names of Jokhtak Kamurj among the nearby Armenians, and Ghosha-Kyopri, or Bayramli (also Ali-Bayramli) among the Turks.

¹²³ *Caucasian Calendar* for 1910, p. 234.

¹²⁴ *Caucasian Calendar* for 1915, p. 115.

¹²⁵ *Caucasian Calendar* for 1910, p. 237.

¹²⁶ *Caucasian Calendar* for 1915, p. 116.

¹²⁷ *Caucasian Calendar* for 1915, p. 117.

¹²⁸ SAE, vol. 3, Baku, 1979, p. 394.

The foundation of a new settlement in this place was due to the supply of timber, obtained in the Shamkor valley, for Getabak's copper-smelting mills. A saw mill and some warehouses that were built there at the very beginning became the basis of the future Turkish settlement of Bayramali established there to meet the growing needs of the people working there. It was mainly populated by the members of the cattle-breeding tribe of Bayramli who generally spent winters in several areas on the right bank of the river Kur (north-east of Ashaghi-Ayipli Village of present-day Touz District) and moved to the area of the upper course of the river Shamkor together with their large cattle for summers. In 1886 "seven Armenians who had recently converted to Islam arrived at Bayramli, got married there and took up residence in the village."¹²⁹

In 1883 railway communication was established between Getabek and the newly-founded settlement which retained large reserves of wood and coal.¹³⁰ Later, however, parallel with the exhaustion of copper ore in the mines, Bayramli lost its significance and was gradually stripped of its inhabitants. At present it serves as a summer encampment for some cattle-breeders.

In the late 19th century, a church was preserved on the slope of a gorge lying on the right bank of the river, in an area adjoining the village site of Jokhtak Kamurj (Bayramli). The earliest record bearing reference to it dates from 1890:

"...to the left of the confluence of the two branches of the river Shamkor, near the wood reserves of the copper mine lies a gorge surrounded by lofty mountains on both sides. It leads to Ghosha Kyopri, where a monastery stands. That branch of the river is called Ghashkha-Chay..."¹³¹

Another visitor who travelled in the area almost during the same period writes, "On an elevation on the right bank of the stream, east of the railway terminus stands a church with its roof toppled."¹³²

As the Armenian name of the village site itself suggests, it used to have two bridges:

"...It is called Bayram-Ali, or Ghosha-Kyopri [Jukht Kamurj, i.e. 'A Couple of Bridges'], the toponym, probably, deriving from two local bridges, one of them still standing, but the other destroyed, with only a part of it preserved..."¹³³

The other bridge was located in the village site of Chanakhchi, rather far from Jokhtak Kamurj; therefore, the latter might have had another bridge demolished later.

The village site of **Tandzut (Dandzut, Chanakhchi)** lies on the left bank of the river Shamkor, 4.5 kilometres south of Jokhtak Kamurj.

The toponym of 'Dandzut' is mentioned in the colophon of a manuscript Collection (1721) copied by scribe Sargis in Karatak Village on Arakel Dandzuttsy's order.¹³⁴

In the late 19th century, the site of the village which had been stripped of its Armenian population in the '70s of the 18th century, retained a church and a single-span vaulted bridge. The latter still stood intact in the 1980s.

The church was distinguished for its awesome dimensions:

"...This bridge is adjoined by quite a large church resting on six pillars. One of its walls has collapsed together with most part of its roof, but the font and the rest of the monument are preserved."¹³⁵

M. Barkhutariants, who travelled in Tandzut in the same years, provides more details about it:

"The village site and its cemetery are quite large, to say nothing of the local church (it is 27 metres long and 15 metres 60 centimetres wide), whose magnificence enchants visitors. Resting on six columns, it has a bema, two vestries, two fine niches as well as two entrances opening in the south and north. At present its main apse, the arch of the left choir and some part of its north-western corner lie in dilapidation. The church is bare of inscriptions."¹³⁶

Another site named **Pirnazar** comprised "...two ruined churches situated above Tandzut ..." ¹³⁷

DIKDASH

The village is situated on the west-facing slope of a gorge lying on the right bank of the river Zakam, 14 kilometres north-west of the district centre, at an altitude of 1,070 to 1,100 metres above sea level.

In the late 19th century, the abandoned Armenian village was inhabited by some cattle-breeding Turks.

In 1907 Dikdash had a population of 35,¹³⁸ whose number had grown to 239 by 1914.¹³⁹

DYUZ-RASULLU

The village lies in the valley of the right tributary of the river Akhenji, 31 kilometres north-west of the district centre, between 1,450 and 1,560 metres of altitude above sea level.

It was established in the Soviet years in the site of an abandoned Armenian village.

¹²⁹ "Mshak," 1886, No. 89, p. 2.

¹³⁰ "Mshak," 1891, No. 60, p. 2.

¹³¹ S. Kamalian Fund, copy-book No. 1, VI-11, p. 24.

¹³² Barkhutariants, M. Artsakh, p. 306.

¹³³ Smbat M., op. cit., p. 3.

¹³⁴ A Catalogue of Armenian Manuscripts..., vol. 2, p. 440.

¹³⁵ Smbat M., ibid.

¹³⁶ Barkhutariants, M. Artsakh, p. 305.

¹³⁷ Ibid.

¹³⁸ Caucasian Calendar for 1910, p. 379.

¹³⁹ Caucasian Calendar for 1914, p. 188.

DYUZ-YURT

The village is located 4 kilometres south-west of the district centre, between 1,550 and 1,600 metres of altitude above sea level.

In 1978 the local people amounted to 1,100.¹⁴⁰

A site named **Ghuzi-Yurt** was situated within 7 versts of Getabek. "...Its territory is to be populated by some Russian immigrants..."¹⁴¹

EMIR

This Turkish settlement extends on the southwest-facing slope of a mountain rising 12 kilometres west of the district centre, in an area among the historical villages of Metz (Greater) Gharamurat, Karkar and Heriknaz, at an altitude of 1,480 to 1,580 metres above sea level.

It was founded in the Soviet years in the site of an Armenian village abandoned in the 1770s (its historical name is consigned to oblivion).

EYRIVANK

The village is situated in a deep gorge lying on both banks of the river Inekboghyan, 19 kilometres south-west of the district centre, between 1,290 and 1,410 metres of altitude above sea level.



EYRIVANK. A general view of the village and its semi-ruined church (photo by courtesy of R. Abgarian)

¹⁴⁰ SAE, vol. 3, p. 554.

¹⁴¹ "Mshak," 1901, No. 90, p. 2.

It represents a Turkish settlement tracing back to the early 20th century and established in the site of an Armenian village devastated and stripped of its inhabitants in the 1770s. The name of Eyrvank derives from a nearby medieval monastery and is etymologized as 'A Leaning Monastery' ('vank' is the Armenian equivalent for 'monastery,' and 'eyri' is the Turkish equivalent for 'leaning').

Until 1988 a semi-ruined church, built of undressed stone and mortar, was preserved at the southern extremity of the village. It represented a uni-nave vaulted structure.

The historical names of the village and church have fallen into oblivion.

GETABEK (GETABAK)

Location. Getabek is situated "in a plain lying at the edge of the wide gorge of Charek,"¹⁴² 48 kilometres south-west of Gandzak, within 35 kilometres of Shamkhor in the same direction, between 1,380 and 1,500 metres of altitude above sea level.

The centre of the district of the same name, it has had the status of township since 1935¹⁴³ and comprises the once Armenian-populated villages of Hin Getabak in the west, and Hayi Getabak (also known as 'Ghazakh,' 'Ghazakhli' and 'Ghazakhashen') in the north.

The Origin of the Toponym. Presumably, the name of Getabek (originally, 'Getabak') derives from the confluence of the rivers Shamkor and Parisos:

"Two of the tributaries of the river Shamkor, one flowing through Ghalakend, and the other from the other side of the mountain, merge together below. Probably, this explains the origin of the name of 'Getabak':¹⁴⁴ the two tributaries coming from different sides give the area lying between them the appearance of a yard..."¹⁴⁵

A Historical Introduction. The township dates back to the depth of many millennia, the tombs archaeologists V. Belk and A. Ivanovski unearthed in its territory (they date from the Bronze and early Iron Ages) proving this.

The available Armenian sources first mention 'Getabak' in the 7th century as the name of a castle. Escaping the persecution of Catholicos Yezr I Parazhnakerttsy (630 to 641), Archimandrite Hovhan Mayravantsy, the guardian of St. Grigor Church of Dvin and an adherent of Chalcedonism, first found refuge in

¹⁴² Jalalians, S., idem, part 2, Tpphis, 1858, p. 360.

¹⁴³ SAE, vol. 6, Baku, 1982, p. 76.

¹⁴⁴ 'Get' is the Armenian equivalent for 'river,' and 'bak' is that for 'yard.'

¹⁴⁵ "Ardzagank," 1888, No. 7, p. 86.

Mayravank Cloister of Solak (the present-day village of Solak in Kotayk Marz of the Republic of Armenia). Later, however, "...he settled down in a remote place in the neighbourhood of Getabak Castle, where he spent his further life in prayers."¹⁴⁶

Isolated from the outer world in Getabak, the sage "wrote three works which, however, remained anonymous, for their author was afraid lest people should accept them. One of them was entitled *Khrat Varuts*, the other *Hamatarmatar*, and the third one *Noyemak*."¹⁴⁷

The castle of Getabak is also mentioned in connection with the events of the 13th century, when the Armeno-Georgian forces, led by Ivane and Zakare Zakarian, liberated the districts of North Armenia, including Getabak (1206), from the Seljuk-Turks: "...in the year 655, they took the royal residence of Kars, after which they reconquered Charek and Getabak..."¹⁴⁸

Several decades later, the Mongol-Tartars invaded Transcaucasia and occupied the stronghold: "...started dividing up the most important places of the districts conquered, and the castle went to a noble prince named Noyin. They started for their domains and immediately established their sway there... Ghatagha Noyin left for Charek, Getabak and Vardanashat."¹⁴⁹

According to another source, the Mongols also "...attacked Gardman and some other forts, then under Vahram's rule... one of their commanders-in-chief, named Ghatagha Noyin, sieging Charek and Getabak."¹⁵⁰

The sources of the subsequent period mention Getabak as a scriptorium: "...in ownership of the church, by worthless, sinful and humble Hovhannes, in Sourb Astvatzatzin and Sourb Herdzan of Gatapag Village, Shamkor, under Catholicos of Aghvank His Holiness Petros, whose seat was in Gandzasar, in the year 1659 of the calendar of Habet's family."¹⁵¹ (An extract from the colophon of a manuscript *Aysmavurk* (a book of the feast-days of different saints and martyrs also containing their hagiography) copied by scribe Hovhannes in the local church of Sourb Astvatzatzin in 1659).

The Armenians of Getabak took part in the struggle for the throne of the Supreme Pontiff that broke out immediately after Petros Catholicos's death. In 1691 Bishop David, Archimandrite Azaria as well as a cer-

tain Tamraz and Khachatur signed "A Document of Agreement" in favour of Catholicos Yeremia together with the representatives of the other classes of the society, including "...Bishop David from Ketapak..., ...Archimandrite Azaria from Getabak Monastery..., Getabak inhabitant Grigor's son Tamraz..., ...Khachatur from Getabak..."¹⁵²

In 1702 Persian Shah Husein I put Getabak Village, together with its population, farming lands and pastures, into the possession of Hovhannes Bey, an Armenian in origin, in gratitude for some service he had rendered to him. He also ordered the Governor of Gandzak to avoid ever trespassing on the newly-bestowed lands and annoying the bey "either by pen or through action." As for the local peasants, they were obliged to regard Hovhannes as their master and obey all his decisions.¹⁵³

The available written sources do not contain any reference to Getabak until its devastation in the 1770s.

The Revival of the Village. In 1861¹⁵⁴ about twenty Armenian families from Kot, Ghalacha and Voskepar Villages of Ghazakh District¹⁵⁵ took up residence in the site of the abandoned Armenian village. Later the newly-established settlement of Hayi (Nor) Getabek (Getabak) was more frequently referred to as 'Ghazakh-Getabek,' or simply 'Ghazakh' ('Ghazakhli').

Population. The existing statistical records concerning Getabak's Armenian inhabitants trace back to the period following the aforementioned resettlement.

In 1901/1902 their number plummeted down due to the fact that some of them moved from the village. Getabak used to be famous for its copper mines, but by the late 19th century the resources of the copper ore had been exhausted, as a result of which many mines had stopped working. The majority of Getabak Armenians being miners by trade, that brought them close to unemployment so that they started addressing petitions to the authorities for permission to move elsewhere. They viewed the ancient site of Mokoshanots, located within the estates of Charek Monastery, 3 kilometres of

146 Kirakos Gandzaketsy, p. 55.

147 Universal History by Stepanos Taronetsy the Asoghik, p. 87;

Ormanian, M. History of a Nation, vol. 1, Echmiatzin, 2001, pp. 801, 811-813, all volumes in Armenian.

148 Vardan Vardapet, p. 138.

149 Op. cit., p. 146; Injijian, Gh. A Historical Research into Ancient Armenia. Venice, 1822, pp. 339-340, in Armenian.

150 Kirakos Gandzaketsy, pp. 242-243.

151 Colophons, 17th century, vol. 3, p. 876. The manuscript is kept in the Matenadaran (No 4559).

152 "Ararat," 1900, p. 320.

153 Tbilisi's Collection of Persian Firmans, vol. 2. Compiled by Todua, M. A. and Shams, I. K. Tbilisi, 1989, pp. 34-35, all volumes in Russian.

154 National Archives of Armenia, fund 56, list 6, file 889, p. 1. According to an archive document of 1912, the village was founded 51 years ago, namely in 1861. M. Barkhutariants traces its establishment back to 1863, stating that "first they settled down ... on the east-facing slope of a mountain in the east of Hin Getabak, but later moved to Nor Getabak on a Government order" (Barkhutariants, M. Artsakh, p. 313). It is, however, absolutely wrong to trace the village back to 1863, since the earliest available sources mentioning it as an Armenian-inhabited locality date from 1861.

155 "Nor-Dar," 1889, No. 174, p. 3.

their village, as a desirable place of resettlement.¹⁵⁶

The statistical data regarding some years (1874, 1914) are slightly exaggerated, since they are based on the results of a population census carried out by the Government. In fact, they reflect the number of the entire population of the city and not only that of the Armenians.

Below follows a table indicating the changes the number of Getabak inhabitants underwent between 1861 and 1914:

Year	Houses	Males	Females	Total
1861 ¹⁵⁷	18			
1866 ¹⁵⁸	18	96	58	154
1870 ¹⁵⁹		106	64	170
1872 ¹⁶⁰		147	109	256
1873 ¹⁶¹				197
1874 ¹⁶²				653
1875 ¹⁶³				208
1876 ¹⁶⁴				225
1877 ¹⁶⁵		135	101	236
1878 ¹⁶⁶	20-25	137	99	236
1881 ¹⁶⁷		148	107	255
1882 ¹⁶⁸		151	110	261
1883 ¹⁶⁹		147	105	252
1885 ¹⁷⁰	23	150	125	275
1886 ¹⁷¹	44	178	149	327
1887 ¹⁷²		172	150	322
1888 ¹⁷³		183	159	342
1889 ¹⁷⁴	23	188	169	357

156 National Archives of Armenia, fund 56, list 6, file 889, p. 1.

According to a document of 1912, the village lands had grown barren in the previous 13 years. A record of the late 19th century states the following with this regard, "The village is constantly shrouded in smoke coming from the copper mine, and this inflicts formidable damage upon the local fields, for the ears of the nearby grain plants are burnt and those of the distant places are hindered from regular growth. This is the reason why the villagers who cannot find enough work in the mine have applied to the authorities with a request to be moved somewhere else" (**Lalayan, Yer.** Gandzak District, p. 328).

157 National Archives of Armenia, fund 53, list 1, file 3835, pp. 148-149.

158 Idem, file 3848, p. 57.

159 Idem, file 3857, pp. 49-50.

160 Idem, file 3872, pp. 62-63.

161 Idem, file 3864, pp. 40-41.

162 Caucasian Calendar for 1886, p. 125.

163 National Archives of Armenia, fund 53, list 1, file 3866, pp. 44-45.

164 Idem, file 3868, pp. 57-58.

165 Idem, file 3869, pp. 54-55.

166 Idem, file 3870, p. 22-23; "Mshak," 1878, No. 145, p. 2.

167 Idem, file 3873, pp. 27-28.

168 Idem, file 3874, p. 30.

169 Idem, file 3875, pp. 56-57.

170 Idem, file 3877, p. 30.

171 A Statistical Survey..., pp. 82-83, 88-89. The Turkish population of

Getabak comprised 124 houses with 878 inhabitants, although another source reports only 23 houses ("Arzagank," 1888, No. 7, p. 86).

172 National Archives of Armenia, fund 53, list 1, file 3880, p. 74.

173 Idem, file 3882, p. 132.

1890 ¹⁷⁵	33	197	184	381
1891 ¹⁷⁶		215	202	417
1892 ¹⁷⁷		230	214	444
1893 ¹⁷⁸	30	243	225	468
1894 ¹⁷⁹		262	252	514
1897 ¹⁸⁰		309	297	606
1898 ¹⁸¹		325	315	640
1899 ¹⁸²	33	329	318	647
1900 ¹⁸³		337	339	676
1901 ¹⁸⁴		359	347	706
1902 ¹⁸⁵		248	228	476
1905 ¹⁸⁶		250	230	480
1906 ¹⁸⁷		165	163	328
1907 ¹⁸⁸				327
1908 ¹⁸⁹	35	300	250	550
1909 ¹⁹⁰		265	241	505
1910 ¹⁹¹		70	60	130
1912 ¹⁹²	74	280	243	523
1914 ¹⁹³				669

The environment in Getabak was highly polluted and dangerous for the local residents. A traveller who visited it in 1890 writes the following with this regard, "The mine was still far in the distance, but we could already feel the intolerable smoke so that when we entered the village we were almost suffocated to death. Woe betide the local people! Perhaps, it was due to that smoke and poor water that they seemed sick to me. The gardeners were mostly Turkish, but the outstanding inhabitants and shop-keepers were Armenians two of whom regularly received the "Nor-Dar" magazine."¹⁹⁴

In 1849 the brothers Mekhov, Greeks in origin, commenced "large-scale exploitation" of Getabak's **copper mines**. Their company extracted and processed up to 10,000 poods (a pood is equal to 16,380 kgs, i.e.

174 National Archives of Armenia, fund 53, list 1, file 3884, pp. 227-228; "Nor-Dar," 1889, No. 201, p. 2.

175 "Nor-Dar," 1890, No. 148, p. 3; National Archives of Armenia, fund 53, list 1, file 3887, p. 151.

176 National Archives of Armenia, fund 53, list 1, file 3889, p. 150.

177 Idem, file 3891, p. 122.

178 Idem, file 3895, pp. 78-79; "Nor-Dar," 1893, No. 35, p. 3.

179 Idem, file 3896, pp. 175-176.

180 Idem, file 3899, pp. 148-149.

181 Idem, file 3897, p. 170.

182 National Archives of Armenia, fund 56, list 4, file 649, p. 1; fund 53, list 1, file 3903, pp. 127-128.

183 National Archives of Armenia, fund 53, list 1, file 3905, pp. 93-94.

184 Idem, file 3906, pp. 99-100.

185 Idem, file 3907, pp. 24-25.

186 Idem, file 3912, pp. 267-268.

187 Idem, file 3915, p. 24.

188 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

189 National Archives of Armenia, fund 35, list 1, file 559, p. 12.

190 National Archives of Armenia, fund 56, list 18, file 764, p. 118.

191 National Archives of Armenia, fund 53, list 1, file 3917, pp. 59-60.

192 Idem, file 3919, pp. 63-64; fund 56, list 4, file 649, p. 4.

193 Caucasian Calendar for 1915, p. 131.

194 **S. Kamalian** Fund, copy-book No. 1, VI-11, pp. 20-21.



GETABEK. A general view (reprinted from: Lehmann-Haupt, C. F. *Armenien Einst und Jetzt*, Berlin, 1910)

163, 800 kgs) of copper ore per annum. Later, however, they severed their partnership due to some discrepancy. In 1864 the company, that had enough means for further activity, sold its rights to brothers Carl, Walter and Werner Siemens.¹⁹⁵

According to a source, the mine had been previously exploited by the Armenians, and it was they who sold it to the aforementioned Germans:

“Twenty-five years ago, Getabek’s copper mill belonged to some Armenians from Gandzak who exploited the mine through some antediluvian system, employing a pair of huge bellows, perhaps, handed down to them by their forefathers. Their organization of the work absolutely lacking any principles, they received but some meagre income...”¹⁹⁶

A contemporary of Siemens Company left a record of great interest regarding its activity:

“A large copper mine belonging to Siemens & Comp. is located in a place named Getabek in Gandzak Province. It has numerous cutting-edge crucibles and

kilns, working by coal, wood and oil. It also owns many buildings intended for the miners and workers, its staff including specialists of all spheres, such as doctors, architects, etc. Siemens & Comp. has its own college, drug-store, telegraph-station, iron mill as well as a carpenter’s workshop and a railway station both within the territory of the mill in Ghalakend and Bayram-Ali, where the store-houses of coal and wood are situated. Raw or black oil is received from Baku via the railway station of Dalyar, near which the company has an oil depository and a separate mill whence oil is taken first to the Armenian-populated village of Chardakhlu, located within 15 versts, and then to the mine on carts (there is another telegraph station on that route). We learnt that the miners’ and other workers’ salary totaled 25,000 to 30,000 rubles, excluding various other expenses which did not constitute a small sum.”¹⁹⁷

Between 1864 and 1914, the company extracted

195 **Karapetian, S.** The Mining District of Dashkesan as the only Economic Bulwark of the Territorial Integrity of Artsakh-Gardman. In: “Gardmank,” November-December 1996, No. 3, p. 12, in Russian.

196 “Nor-Dar,” 1889, No. 174, p. 3. The interest of the company in this famous mine was due to the growing demand for copper in Germany, where it was used in machinery construction and war industry. It acquired wooded territories in the valleys of the rivers Zakam and Shamkor, and built a copper-smelting mill in Getabek (it functioned between 1865 and 1914). In 1883 the Germans founded another similar mill near the castle of Parisos, in the village of Ghalakend (it closed in 1906), and established a narrow-wheel railway connecting Getabak with Ghalakend and Bayram-Ali. In 1894 they put into operation an oil pipeline of two pumping stations extending at a distance of 45 kilometres between Dalyar and Getabak.

197 “...The railroad of Getabek, extending within 31 versts, connects the copper mills of Getabak and Ghalakend with each other, and both of them with the forest of Shamkhor. It was built in 1883 for the purpose of supplying wood and coal for the aforementioned mills. It stretches through highly mountainous areas which comes to prove that mountains and railways can coexist without any problem...” (“Mshak,” 1891, No. 60, p. 2). The miners comprised representatives of different nationalities, including Armenian artisans and ploughmen who were in rather grave financial conditions, especially, when “Manager of the mine Mr. Bernulu was succeeded by Wilhelm Richard Bolton. The latter started reducing their salary, imposing various taxes on them. This is the reason why the Armenians, who had very small plots of land and mainly lived on the payment received from the mine, could hardly eke out a bare existence” (“Nor-Dar,” 1889, No. 201, p. 2). Also see “Arzagank,” 1888, No. 7, p. 86 & **Lalayan, Yer.** Gandzak District, pp. 279-281 for further information about the copper mines belonging to Siemens Company.



GETABEK. A house in the German quarter

more than a million 700,000 tons of copper ore and smelted about 58,000 tons of copper of it.¹⁹⁸

On the eve of World War I, Getabak was gradually exhausted of its copper resources, which compelled Siemens & Comp. to shift to the extraction of sulphur ore. It sold 100,000 poods of raw material to Nobel Oil Company of Baku per year.¹⁹⁹

Among the mine managers of distinction, Bernuli (he held office until 1875),²⁰⁰ Wilhelm Richardovich Bolton (1875 to 1900)²⁰¹ and Gustav Kelle (he assumed office in 1900)²⁰² can be mentioned.

In the first years of Azerbaijan's Sovietization, Getabak's copper mine retained its status of one of the largest centres of sulphur extraction in Transcaucasia.²⁰³ Later it was included in Dashkesan's Mining and Industrial District, established on the basis of the administrative districts of Shahumian, Khanlar, Dashkesan and Getabek.²⁰⁴ As a result of the extension of production, Hayi (Nor) Getabak ceased existing as a separate

village and became part of the present-day district centre of Getabak together with Hin Getabak, that had been reduced to ruins still earlier.

Getabak had an **Armenian parish school**, which opened in 1894 and functioned as a one-year institution with a teacher and 30 male pupils.²⁰⁵ It closed on a Government order in 1896.²⁰⁶ The year of its re-opening is unknown, but it is reported as working in 1909.²⁰⁷

The Armeno-Turkish Fights between 1905 and 1906. Hayi Getabak was one of those Armenian-populated villages of Gandzak District that was totally plundered, ruined and burnt down by the Turkish mob of the adjacent settlements. The atrocities broke out on 17 November 1905, when some of the inhabitants of Parakend set alight 60 carts of grass belonging to Abbas Hajiyev, a wood-keeper from Getabak, to have a plea for attacking the local Armenians. Several days later, the priest of the Russian village of Frezevka told Al. Shepillo, a newly-appointed police officer then in Slavyanka, that the Turks were planning to mount an offensive against Getabak. On 22 November, the Turkish residents of Sogutlu, Miskinli and other villages encircled Ghazakh-Getabak and the local market: "...all the Armenians had closed their shops, the people having gathered near the Armenian church and waiting horrified for the enemy to attack. Meanwhile, the latter, who had divided up into large groups totaling 500 people, had fortified themselves in the market."²⁰⁸

The young inhabitants of Getabek, however, did not yield up to the huge Turkish throng and got into positions, putting up self-defence: "A group of young fellows who were small in number but did not lack courage fortified themselves amidst the stones of a cemetery lying between the market and the village. They succeeded in defending both places all day long despite the fact that the Turkish mob was gradually increasing, making the fighting still more and more difficult. Seeing that it was becoming impossible to repel the enemy from both places simultaneously, the young men returned to the village, that allowing the former to burst into the market in an insatiable longing for pillage."²⁰⁹

Finally, the avaricious throng that was growing larger with every passing hour managed to break the resistance of the Armenians who had appeared under siege but could not expect any outside help. Some of them had a narrow escape by somehow reaching Chardakhlu on

198 **Karapetian, S.**, idem, in: "Gardmank," No. 3, p. 12. Between 1864 and 1917, about a hundred million poods of copper ore was extracted and nearly three million poods of copper smelted.

199 Ibid.

200 "Nor-Dar," 1889, No. 201, p. 2.

201 "Mshak," 1900, No. 26, p. 3.

202 Ibid.

203 **Apresov, S.** The Prospects of Copper Industry in Getabek District. In: "Ekonomicheski Vestnik Azerbayjana," Baku, 1926, No. 10, p. 11, in Russian.

204 **Karapetian, S.**, idem, in: "Gardmank," 1996, No. 2, August-October, p. 15.

205 National Archives of Armenia, fund 53, list 1, file 3896, pp. 34, 175-176.

206 **Khudoyan, S.**, idem, p. 474.

207 National Archives of Armenia, fund 35, list 1, file 482, p. 1.

208 "Nor-Dar," 1889, No. 174, p. 3.

209 **A-Do**, idem, pp. 349-350.

foot, but many others lost their lives in the fighting.

According to some information provided by police officer Al. I. Shepillo,²¹⁰ about 50 Armenians, including men, women and children, were burnt to death in their houses.²¹¹ The local Armenian church of St. Gevorg was plundered and devastated.²¹²

The Turkish bandits chased the survivors of that carnage even on their way to Chardakhlu. Horrified at the atrocities they had committed, the inhabitants of Slavyanka showed a treacherous attitude to the Armenian refugees running away on foot and refused to give them carts.²¹³

The tragedy that befell Getabek had been plotted and perpetrated by acting police officer Aliyev and a certain Mahmed, the head of Misikinli Village.²¹⁴

A. Oherny, a German mill owner, prepared quite a detailed report on the massacres of Getabak which was later published by archaeologist Lehmann Haupt. Although remarkable for rather a simplified approach and interpretation of some episodes (thus, murderer Aliyev is represented as a humane, peace-keeping official), it is, nonetheless, an important source for the study of those events.²¹⁵

Some time later, seeing that the authorities did not

take any steps to punish the organizers and perpetrators of the aforementioned slaughter, the Armenians of

break of the conflict, he was to be replaced by an extremely inactive person who was completely unfamiliar with the area and had no command of the Tartar language: fortunately, however, Aliyev stayed in Getabek. The report goes as follows, 'On 18 November (according to the old calendar) 1906, the Tartar and Armenian inhabitants of Yelizavetpol entered into a heavy fighting, which extremely upset the people living here, for everybody realized that only a most insignificant incident would be enough to spark off blind national fanaticism in this district as well, since it had a mixed Armenian and Tartar population. According to a trustworthy source, the outbreak of the Armeno-Tartar massacres in Yelizavetpol was due to some rumours that spread in the city on the morning of 18 November, alleging that a great number of Tartar corpses had been found in its neighbourhood and below a bridge (this information has not been verified so far). Shortly afterwards, a Turkish throng burst into the Armenian shops and started killing the Armenian merchants by revolvers and daggers (the Tartars' shops were closed, since it was the Muslims' day off). After the stores had been burnt down, plunder and murders gradually assumed larger scale both among the Armenians and the Tartars. Unfortunately, the local servicemen, who were small in number, did not intervene at once, which facilitated the influx of still more Tartars into the city. Thus, the ravage was not prevented in due time so that most of the city was reduced to ruins within several days. The news of these events spread here and there at lightning speed. On the evening of 18 November, the Kurds living in the neighbourhood of Dallyar plundered the Armenian shops of the settlement, those in the colony of Annenfeld sharing that fate the following evening. Their owners either ran away or hid themselves somewhere, like the Armenians working for the German immigrants. The Tartar bandits enjoyed such an overwhelming majority and behaved so aggressively that neither the police officer with his policemen nor the German resettlers dared to intervene... The day following the fruitless Armeno-Tartar peace talks held on 20 November (Sunday) under Alayar-Bey Tsulgadarov's chairmanship, most of the workers and employees who had come to Getabek to earn their living left the village, the last of them returning after the following midday. Despite that, however, the village still had a number of Armenian families which lived on the stable income they received in the local mill, their houses and property being, naturally, located there. At 5:10 on 22 November, it had begun getting dark, but the mill continued working. Suddenly some shots were heard in its direction from the market and the yard of the Armenian church.

The Office of the Mill Administration rapidly closed. Suleyman Bey and Police Officer Aliyev, who were on their way to the market, came back, for they seemed to be the targets of the fire that kept intensifying. It had broken out after some cries for help had been heard from the market: as it turned out, some Tartars had attempted to seize an Armenian's gun there. The Armenians who had hidden themselves in the yard of the ancient Armenian church (they included many *humbis*, i.e. members of the Armenian Committee who had come from Turkey and were armed with modern guns) immediately opened fire in the direction of the market, whence their shots were incessantly answered.

Ten of the night guards and security workers of the mill who had gathered near a local memorial, instantaneously opened fire in the direction of the church, without having received any orders to do so (they thought the firing was aimed at themselves). They had already fired a minimum of thirty shots by the time the officials present managed to somehow put them to order. Meanwhile, the market still suffered incessant firing, the bullets continually whistling past the House of Administration and the gardens of the employees' dwellings, sometimes hitting their rafters. It was highly dangerous to leave houses at that time:

210 Al. Shepillo is the author of two important documents: a report written for Governor General of Gandzak on 7 December 1905 and published in the 22 January 1906 issue of the "Mshak" newspaper, and a letter addressed to the editorial staff of the "Tifliski Listok" and printed in its 28 May 1906 issue (later its translation into Armenian was republished in the 30 May 1906 number of the "Mshak." In 1910 Kajberuny republished both documents in his series of articles entitled *The Destruction of Bada Village* (in: "Ararat," June 1910, pp. 528-532; July, pp. 651-654, in Armenian). Al. Shepillo, who had been appointed Police Officer before the outbreak of the massacres, on 14 November, arrived in Getabak three days later. However, the intrigues plotted by acting police officer Aliyev hindered him from entering upon office immediately. Although he attempted to keep the situation under control, he proved unable to anyhow influence the further developments. Another account of the plunder and devastation perpetrated in Getabak is provided by engineer Adolf Ern, then Manager of the local copper-smelting mill and an eye-witness to all those events ("Mshak," 1906, No. 59, 3 February, p. 2; N 69, 17 March, p. 3).

211 "Ararat," June 1910, p. 531.

212 National Archives of Armenia, fund 53, list 1, file 3764, p. 278.

213 A-Do, op. cit., p. 354.

214 "Ararat," June 1910, p. 531.

215 Below follows a translation of that report (translated from the German original into Armenian by Ash. Hayruny and published for the first time in: Karapetian, S. Northern Artsakh. Yerevan, 2004, in Armenian): "One day von Bolton took me to Alayar-Bey Tsulgadarov (later he [the bey] earned himself high repute for his, unfortunately, futile efforts to put an end to the atrocities committed in Getabek in 1906 due to the enmity between the Tartars and Armenians). A report that Mr. A. Oherny, the Manager of the local mill, sent to me from Getabek provides very important information about these formidable events. It should be pointed out that police officer Museib Aliyev, a Tartar whose name is frequently mentioned in that document, was a very active and daring person: within a short time, his strictness and objectivity earned him confidence among the Tartars, Russians and Armenians. At the out

Bada, Chardakhlu and Ghazakh-Getabak decided to take vengeance upon those Turkish brigands who had

particularly distinguished themselves for their brutality. On 1 January 1906, they laid siege to the village of

court investigator Lipski, who had come out of a hotel and was on his way to the market, was shot dead (the following morning his corpse was found behind a ruined store). In the meantime, some 220 mounted Tartars (according to some information, 180 of them were from Ayipli, and 40 from Hilihanli) gathered in the market and repelled the Armenians who were shooting and casting shells from inside their houses (the explosion caused by the latter was clearly distinguished from the reports). With the people's vexation gradually growing, at 7:30 the first flames of fire appeared in the market. The Armenians plundered and burnt down a store belonging to a Persian named Alapker. The next victim of fire was merchant Avetis Ohanesov's booth set alight with the Armenians' own hands, the other Armenian shops sharing that fate together with a number of Tartar ones. During that night of horror (22 to 23 November), gun-shots and explosion were incessantly heard from the market-place, intertwined with loud cries and shouts. The Tartars searched the local houses and workers' dwellings, killing all those Armenians who had not managed to run away. I was well-familiar with the victims who included merchants, craftsmen, silversmiths, farriers, carpenters and their family members. All the corpses, totaling 35, were thrown into a smelting chamber and consigned to flames: it was only some weeks later that their remains were found and buried. Old watch-maker Alexandre Belakhians' dead body, with his neck severed, was found the following morning on the way leading to the city's Russian church. The Tartars' corpses (their victims must have amounted to about 33) were immediately moved away: the following morning, only a single dead Kurd lay in the centre of the market. At sunrise (23 November), some groups of Tartars came from the adjacent villages and started plundering first the abandoned Armenian houses and then the employees' dwellings. The mills having stopped working the previous evening, the Persian miners had fled to Gerger, Miskinli and Karamurad Villages, while the Greeks and Turks had moved to the foundry whence they accommodated themselves in a workshop. Escaping the Tartar bandits, the superintendents and workers, living near the borehole cavity and in the ore shop, entered the pit-face, leaving their dwellings in the hands of the Tartar robbers. After Avetis Papiyev, the guardian of the dynamite basement, had been killed early in the morning, the enemy began plundering the Armenian houses located near Werner's old bore. The Turks and Tartars living there ran away and their belongings were stolen. Upon receiving that news, Police Officer Aliyev rushed to the pit-face with several of his security workers, chased away the bandits and charged 12 armed people from the neighbouring village of Arokhdam with guarding the place. Actively supported by Mamed and Rahim, the oldest inhabitants of Miskinli and Karamurad, Aliyev worked without sparing efforts to forbid plunder: he even ordered to shoot many of the bandits, constantly exposing himself to danger. On the second day of the carnage, some messengers were sent to Yelizavetpol for military aid. Given the current dangerous situation, after midday all the officials moved to the House of Administration and House N 2 together with their families, their dwellings being put under guard. The Armenians who had stayed in the mill hoping to be protected by these high-ranking people moved to the aforementioned two houses and adjacent buildings. We attempted to force them into leaving for Ghazakhli, but in vain: they thought they would be safer with us. On the morning of 24 November, large multitudes of mounted Tartars arrived in Getabek and encircled the mill. The workers' panic grew to the utmost, for nobody knew what the Tartars had planned to do. Accompanied by his bodyguards, the police officer rushed to the ore workshop behind which a mountain towered. After a long meeting convened on its slope, the Tartars left for Ghazakhli and started chasing its former

inhabitants, now relegated to fugitives. They also began plundering the village, continuing their "work" even more unceremoniously near the pit-face, in Getabek's market and the workers' dwellings, the loot being carried away on carts. The robbers took away even the doors and windows of the buildings, partly broken by axe. It was almost at the risk of his life that Police Officer Aliyev managed to somehow restrict the scale of pillage and keep the bandits away from the mill (prior to that, he had mercilessly shot dead the thieves who had stolen some oil resources). The Armenian buildings still standing in the market were totally burnt down after the aforementioned pillage (the hotel belonging to the mill escaped both fire and plunder). The workers were in bad need of bread, for most of the bakeries had been plundered and did not function. The bread they baked in their dwellings was not sufficient so that they had to order bread from Slavyanka. The situation of the Armenians who had found shelter in our houses aggravated still further and further, for the Tartars kept demanding that we should deliver them up.

Although we always firmly declared that the Armenians who had found protection with us were immune from any persecution and we were obliged to guarantee their safety even at the cost of our lives, the Tartars seemed unwilling to put up with it and finally informed us that they could no longer be responsible for our security unless we delivered up "those captives." The Armenians were now in a critical situation, facing still more and more serious problems. In the meantime, the workers of the mill had begun worrying for their safety. Consulting the police officer, we came to the conclusion that the only salvation of our so-called "hostages" was to move them to an Armenian territory as soon as possible. Aliyev expressed readiness to organize it under his own protection. Such a settlement of the problem seemed particularly expedient given the information received from Tiflis, Yelizavetpol and other places about the strike of the railway, post-offices and telegraph-stations, which thwarted all our hopes of getting immediate military aid. In order to realize what we had planned to, we had to get the Tartars' consent so that we invited the most influential of them to an evening talk together with the local mullah. We conveyed the request of all the workers of the mill, namely to allow the Armenians to leave the settlement freely, to them. It was only after lengthy talks held in the presence of the police officer that the Tartars agreed not to hinder the realization of that plan. Despite that, however, I found it expedient to visit the Armenians late in the evening and suggest that the men run away at night, for the transportation of the women and children would be, certainly, less dangerous. My proposal being rejected, the Armenians decided to start together the following morning under police control. At sunrise (25 November, Friday), three carts were prepared for some 40 to 45 Armenians, including women and children, who left the village at 7:30 with Police Officer Aliyev, 8 security guards and the heads of two Tartar villages (I accompanied them up to the road). However, hardly had the carts reached the vicinity of the Russian church when the carts became targets of some treacherous bullets fired from an ambush. Totally horrified, those sitting on them jumped down to save their lives by running away. The first victim of that trap was carter Grigor (for several times, he had taken me to Anet's meadow and other adjacent places), who fell down, with his skull crumbled to pieces. Police Officer Aliyev fought the murderers like a hero, shooting a bandit with his own hands. An Armenian, a travelling salesman working for Zinger Company who sought protection with Aliyev, was killed right in his arms. Security worker Hambarzum Tumanov, carpenter Petros Khachaturov and his old fellow craftsman Sargis Shahazarov were shot during their attempt to flee. The same fate befell Khachaturov Adamov, a boiler-man who died in the yard of a local

Sogutlu which was known as a den of criminals where the Turks had concentrated all their loot.²¹⁶

The subsequent years marked revival and reconstruction in Getabak: the local school reopened, the church was renovated and life resumed its former course.

In 1908 the village was governed by Aghabek Aghasariants.²¹⁷

In 1915 196 fugitives who had had a narrow escape

hospital. A woman fell victim to blind nationalism in front of the closed gates of the House of Administration. Many young boys ran away to a gorge lying below the road, trying to hide themselves below the bridge of the workshop: they, however, were found and cruelly killed. Old carpenter Amirov's 16-year-old daughter, who had found shelter below the bridge, was found and kidnaped. Her father managed to run away, but he was said to have been killed on the road leading to Barsum. Carpenters Melik Shah-nazarov, Alexandre Altumov and Amirhan had a narrow escape from that carnage: after three days of unspeakable torture, they found haven in Chardakhli. With bitter weeping, Police Officer Aliyev gathered the surviving women and children, about 30 in number, and took them to the hospital of the mill, where Dr. Rozen and his sister committed themselves to providing them with food (the hospital also gave refuge to several wounded Tartars).

It was only on 26 November (Saturday) that the pillage stopped and the workers' dwellings were taken under guard. After midday on 29 November (Tuesday), some cavalry units reached Getabek, the entire population of the village meeting them near the Russian church. The disciplined, well-dressed cavalry troops made such an encouraging impression on these wretched people that many of the men stood weeping. The mill gradually resumed work, but the neighbouring villages, particularly Slavyanka, still suffered invasions of mounted Tartar hordes fighting under the red flag. Soon some troubling letters were received from Tiflis, where the situation was aggravating with every single passing day. That city had not escaped the bloody Armeno-Tartar fights which were expected to bring the country to the brink of total bankruptcy, revolt and wide-spread strikes. On 6 December 1906, the railway workers went on a general strike (permission for the use of the railway was granted by the Strike Office of the Russian Social-Democratic Workers' Party). It was only in the last days of the previous year that some passenger trains were allowed to resume work. Peace was not immediately restored in Getabek, this being proved by the regrettable fact that at New Year's night the Armenian side organized an armed attack against the neighbouring village of Sogutli located within 4 versts of Getabek. It was repelled only through the intervention of the cavalry troops which had accidentally stopped there for the night. Despite that, however, the Tartars suffered 30 fatalities, including 17 women and small children: besides, almost all their cattle had been driven away. The Armenians who somehow reached Sogutli via the Dukhobors' village of Novo-Gorelovka had suffered about 17 losses. Since Getabek and the adjacent Russian villages, including Slavyanka and Novo-Gorelovka, were situated in the area between the districts of Yelizavetpol and Nor Bayazetshen, the Armenians were expected to attack the Tartar villages located on their way. On the other hand, the Armenian village of Chardakhli hindered the Tartars living in the plain from reaching the mountain pastures; that is why, we feared lest that should lead to another outbreak of fighting between the two enemy peoples, its prevention being possible only through the mediation of sufficient armed forces" (Lehmann-Haupt, C. F., op. cit., pp. 150-154).

216 A-Do, idem, p. 354. See p. 288 of the present work for further information about the destruction of the criminal den of Sogutlu by the revengeful Armenians.

217 National Archives of Armenia, fund 53, list 1, file 1274, p. 10.

of the Genocide of the Armenians perpetrated in the Ottoman Empire found refuge in Getabak and were accommodated in about 25 houses.²¹⁸

St. Gevorg Church. The Armenian resettlers of Nor Getabak did not have to build a church in their newly-founded village, for they found even two churches there:

"Indeed, the Armenians who formed an awesome number together with the temporary dwellers of the settlement had spiritual needs: so many people could not do without a church and a priest. Fortunately, the village had two ancient churches: a small one located in the cemetery (the present-day church) and a larger one far in the east. The latter being in need of overhaul, they chose the former and had it consecrated under the leadership of the local spiritual powers, an itinerant priest from a remote village being appointed to serve them."²¹⁹

The sanctuary, which functioned as a parish church in 1861, is mentioned as an unnamed stone building in the archive documents of 1861, 1877 and 1878.²²⁰ In 1885 it was referred to as "Ketabak's parish church of St. Gevorg."²²¹ That "...centuries-old small church was located near the copper mill, a little far from the village..."²²²

In 1890 the roof of the monument, whose exact date of foundation remains vague, was in need of renovation.²²³

W. Bolton, the manager of the local mine, "...tiled the church roof through his own means and plastered its exterior and interior, spending at least 400 rubles... Early this year (i.e. 1900), he donated 50 rubles to the Armenian church for its further repairs and all possible needs."²²⁴

In the days of the November fighting in 1905, the Turks plundered and ruined the sanctuary. Given its inconsolable state, in 1908 the inhabitants of Hayi Getabak applied to Gandzak's spiritual authorities for permission to carry out its overhaul, spending 300 rubles out of its budget.²²⁵

Generally speaking, the managers of the local mines inflicted great damage on Getabak's Armenian antiquities. They regarded them as something unnecessary and neglected, often destroying centuries-old mo-

218 National Archives of Armenia, fund 56, list 6, file 1058, pp. 1,5. 219 "Nor-Dar," 1889, No. 174, p. 3.

220 National Archives of Armenia, fund 53, list 1, file 3835, pp. 148-149; file 3870, pp. 22-23.

221 Idem, file 3877, p. 29.

222 "Mshak," 1878, No. 145, p. 2.

223 "Nor-Dar," 1890, No. 148, p. 3.

224 "Mshak," 1900, No. 26, p. 3. W. Bolton "...spent about 3,000 rubles and built a small but splendid Russian church. He held office for 25 years and passed away on 29 January 1900, being succeeded by his son-in-law Gustav Kelle.

225 National Archives of Armenia, fund 53, list 1, file 1274, p. 14.

numents to use their stones in the construction of various buildings:

"...The ancient church, which is situated within the territory of the mill, is surrounded by large cemeteries where burials take place even today so that the old and new grave-yards form a single whole. In the south, it extends in a square where the market-place is located. Recently the manager of the mill caused heavy damage to a considerable part of the cemetery while constructing some buildings. A curious visitor can get convinced of this by seeing the cross-stones set in the corners of these buildings (they might have been engraved with epitaphs)..."²²⁶

Priests. At first the spiritual shepherd of Pib served the community of Getabak, but in 1869 *Movses Ter-Galstian Mamikonians* was ordained there.²²⁷

Between 1890 and 1903, *Shmavon Boriantis* is mentioned.²²⁸

In December 1907, Gandzak's spiritual powers charged *Mesrop Stepanossiants* with performing priestly duties in Getabak's St. Gevorg Church. Upon assuming that post, he immediately unfolded large-scale activity to improve its insoluble state, an archive document of 1908 stating the following with that regard, "...arriving at the village and seeing the miserable condition of our church, he started making every possible endeavour to reconstruct and improve it. He also submitted protests to the Consistory and Government against the trespasses the Turks and the manager of the mill had made on the church estates..., for which we are so very obliged to him."²²⁹

On 24 July 1917, the Synod granted permission for *Hamazasp Khachatrian* to be ordained priest in Getabak.²³⁰

A cemetery, extending in the south of Getabak, was of great historic value, the oldest of the local graves dating from at least the Middle Ages.

It was levelled with the ground between 1960 and 1970 and the TV Station of Getabek District was built in its site.

Sourb Astvatzatzin Church, that stood in the terri-

tory of Hin Getabak, was first mentioned in the colophon of a *Haysmavurk* copied there in 1659.²³¹ Without having seen it, S. Jalalians describes it as a "magnificent church resting on finely-built pillars."²³²

In fact, however, it represented a simple, small chapel²³³ ("1885. Sourb Astvatzatzin Church in an ancient village site...")²³⁴

In the early 20th century, Gustav Kelle had the monument demolished to use its stones in the construction of some buildings.²³⁵

The oldest available record on **Getabak's St. Sargis Monastery** provides only a slim description of it:

"A forest in the vicinity of Getabek retains a small monastery known by the name of St. Sargis. Its neighbourhood has preserved the remnants of many houses."²³⁶

Without consulting the proper bodies, in 1883 the



GETABEK. St. Sargis Monastery in the early 20th cent. (reprinted from: Lehmann-Haupt, C. F. *Armenien Einst und Jetzt*, Berlin, 1910)

aforementioned manager of the mines, W. Bolton, conducted some overhaul in the sanctuary and appropriated its building, turning it into a site of pastime:

"A finely-built, cruciform, domed monastery can be seen standing in a small meadow, within an hour or two of the present-day copper mine, south of it. ...it has a large, fine entrance and a small wooden balcony, with its walls plastered and dome painted. The motive behind all this renovation becomes clear when you see the interior of the monument: it is plastered and paint-

226 "Nor-Dar," 1889, No. 145, p. 3. Another visitor reports almost the same, "In the north of the buildings of Getabak's copper mine stands an insignificant, small, vaulted Armenian chapel, with a large cemetery adjoining it, a fact proving that once it was populated by more Armenians than nowadays. Not far from the chapel, the ruins of a church can be found. It is not surprising at all that there are absolutely no vestiges of the dwellings of the people who handed down such a spacious grave-yard and so many sanctuaries. Probably, they were totally demolished due to the construction of the copper mills..." ("Ardzagank," 1888, No. 7, p. 86).

227 National Archives of Armenia, fund 56, list 1, file 5394, p. 10.

228 S. Kamalian Fund, copy-book No. 1, VI-11, p. 21; National Archives of Armenia, fund 53, list 1, file 1104, p. 17.

229 National Archives of Armenia, fund 53, list 1, file 1274, p. 14.

230 "Ararat," 1917, p. 605.

231 Colophons, 17th century, vol. 3, p. 876.

232 Jalalians, S., idem, part 2, p. 360.

233 "Ardzagank," 1888, No. 7, p. 86.

234 National Archives of Armenia, fund 53, list 1, file 3877, p. 29.

235 Barkhutarians, M. Artsakh, p. 312; Lalayan, Yer. Gandzak District, p. 328.

236 Smbat M., idem, p. 3.



GETABEK. St. Sargis Monastery seen from the west in 1980 and 1982 (during its destruction). The monastery from the north, and partial views of its interior

ed like the exterior, but its altar, that was completely destroyed during the overhaul, has been replaced by a large, wooden table, covered with a clean cloth and surrounded with seats ...This major change is the handiwork of the German manager of the local copper mine: we saw him, accompanied by several ladies and young girls, arriving there in his own carriage after dinner. They started playing music and dancing inside the monastery... Let us complete the description of the monastery by adding that a wooden kitchen is annexed

to its south-eastern corner. Common people refer to it as 'The Director's Monastery,' totally indifferent to that shameless conduct... Foolish people! Perhaps, they might have learnt the true name of the sanctuary and its old age, had not its walls, probably bearing some inscriptions, been buried under plaster. These pivotal changes were made some 10 years ago..."²³⁷

Another visitor who saw the monastery almost dur-

²³⁷ "Arzagank," 1893, No. 124, p. 2.

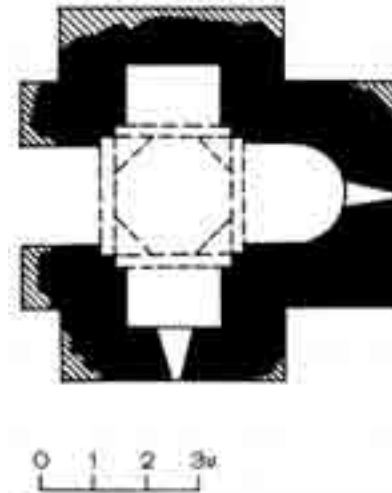
ing the same period writes, “St. Sargis represents a small chapel and a pilgrimage site located in a fine, elevated plain on the right of the gorge, in the east of Hin Getabak. It has a wooden hall and is surrounded by a forest. Once this monastery provided shelter for Archimandrite Hovhan Mayragometsy the Sage.”²³⁸

In the late 1900s, German archaeologist L. Haupt made passing reference to the monastery:

“Getabek was permanently shrouded in thick smoke and vapour coming out of the furnaces that made breathing almost impossible. In its neighbourhood, however, you could find a place where you could enjoy pure mountain air, i.e. Anet’s Meadow, which was surrounded by woods and mountains and adjoined by an ancient Armenian chapel. Until recently, this meadow used to retain a huge oak held sacred among the nearby Armenians. When we reached Getabek, however, we found that big tree, once occupying an area of 4.26 metres, already lying on the ground. As we were later told, it had collapsed after having stood dried up and bare of foliage for three years. In front of it lay a stone completely blackened after so many candles had been lit on it. Evidently, it used to serve as a pagan altar which was later engraved with a cross and turned into a Christian sanctuary. As for the chapel, it was built in the neighbourhood of the aforementioned holy tree so that heathen people would come and worship it. This Christian sanctuary, however, never became an object of pious veneration like the pagan tree.”²³⁹

Sharing S. Jalaliants’ and M. Barkhutariants’ viewpoints, H. Voskian identifies the monument with Khertin Monastery,²⁴⁰ which is supposed to have provided refuge for Hovhan Mayravanetsy in the 7th century.²⁴¹

Travelling in the territory of Northern Artsakh in 1980, we came across a corroded cruciform, domed church standing in a small plain surrounded by wooded mountains and located on the slope of a gorge lying on the right bank of the tributary Getabak, a kilometre south-east of the district centre of Getabek. Comparing it with the monument described by M. Smbatiants, M. Barkhutariants and “Ardzagank” correspondent Nuto, we come to the conclusion that they are identical. The church represents a uni-apse, domed structure cruciform both inwardly and outwardly, with its inner walls plastered. Its dome-bearing square is connected with the concha through pendentives, a technique applied in Armenian architecture since the 7th century. All the



GETABEK. The plan of St. Sargis Monastery

facades of the monument, built of undressed stone and mortar, have narrow, extended windows. It is bare of inscriptions.

When we visited St. Sargis Church for the second and, unfortunately, last time in 1982, we found its octahedral tambour partly demolished.²⁴²

The archaeological monuments found in the neighbourhood of Getabek include a cyclopean castle which is described by Haupt:

“A huge hill, at present covered with a dark forest and overgrown with shrubs, is surrounded by a cyclopean enclosure, sevenfold fortified and built of such immense blocks of stone that it is impossible to understand - just as is often the case with prehistoric structures - how a single block, if not hundreds of them, was raised and placed beside, or above, others. A road, strengthened by ramparts from two sides, extends north-southward through the entire structure. Besides, a secret, partly underground passage stretches from the east to the centre of the castle, the part where the hill grows steeper. It was impossible to find even the main entrance to that fortification: the horses were almost lost in the grass that reached their saddles; nor was it easy to advance in the territory within the enclosure. That structure, standing in the wild thicket, made an awesome and almost formidable impression on us.

“On our way back, my companion showed me a number of tombs dating from the Bronze and early Iron Ages. He himself had unearthed them together with some bronze belts decorated with animal reliefs and hunting scenes. Virkhov later made them objects of study in a special academic work.”²⁴³

238 Barkhutariants, M., *idem*, p. 313.

239 Lehmann-Haupt C. F., *op. cit.*, pp. 130-131.

240 Jalaliants, S., *idem*, part 2, p. 360; Voskian, H. The Monasteries of Artsakh. In: “Handes Amsorea,” July to September 1952, p. 424, in Armenian.

241 Jalaliants, S., *ibid*; Voskian, H., *ibid*; Barkhutariants, M., *ibid*; Lalayan, Yer., *idem*, pp. 347-348.

242 “Gardmank,” 1996, No. 1, p. 8.

243 Lehmann-Haupt C. F., *op. cit.*, pp. 133-134.

GHARABULAGH

The village is situated on the east-facing slope of a gorge lying on the left bank of the river Inekboghyan, 14 kilometres north of the district centre, between 1,240 and 1,290 metres of altitude above sea level.

The vestiges of some ancient buildings preserved in its territory attest that it was Armenian-inhabited until the 1770s.

The present-day settlement, dating from the Soviet years, is populated by Turks leading a sedentary mode of life.

GHARADAGH

The village is located on the left side of the highway of Getabek-Shamkhor, on the southeast-facing slope of a gorge lying at an altitude of 1,540 to 1,660 metres above sea level, 5 kilometres north of the district centre.

Stripped of its Armenian inhabitants in the 1770s, it served as a summer encampment for some cattle-breeding Turkish tribes until the late 19th century. In the early 20th century, they changed to a sedentary life and founded the present-day settlement.

In 1914 the local population amounted to 40.²⁴⁴

GHARAMAMEDLI

The village extends on the right bank of the river Inekboghyan, 2 kilometres north of the historical Armenian village of Metz Gharamurat once enjoying a large population, 14 kilometres north-west of the district centre, at an altitude of 1,240 to 1,310 metres above sea level.

Stripped of its Armenian population in the 1770s, it served as a summer encampment for some tribes of Turkish herdsmen until the late 19th century. After having shifted to a sedentary life in the early 20th century, they founded the present-day settlement.

It had 148 inhabitants in 1914,²⁴⁵ and 770 in 1977.²⁴⁶

GHARAVULTOMBA

The settlement lies 10 kilometres south-west of the district centre, at an altitude of 1,480 to 1,530 metres above sea level.

It was founded in the site of an ancient abandoned Armenian village in the Soviet years.

GHAREKEND

The village is located on the south-facing slope of a mountain rising 4.5 kilometres west of the district centre, between 1,590 and 1,640 metres of altitude above sea level.

It was founded in the site of an ancient derelict Armenian village in the Soviet years.

GHOSHABULAGH (KORKH)

Location. The village is situated on the left bank of the river Legharak (Bada), 22 kilometres north of the district centre, between 1,220 and 1,350 metres of altitude above sea level.

A Historical Introduction. Folklorist S. Kamalian is the only topographer to have visited the site of this ancient village, which was stripped of its inhabitants in the 1770s (some of them resettled in Shulaver, i.e. the present-day township of Shahumian in Marneul District of the Republic of Georgia); that is why, we are presenting his most valuable records on Korkh without any abridgement: “Walking above the *Azizants’ dwelling sites* and some demolished houses, we headed south-east through mountain slopes, pastures and a gorge and reached the village site of *Korkh* comprising some 8 to 10 Turkish families with their cattle (its former inhabitants lived in *Shulaver*). *Korkh*, that is located in a steep southeast-facing area, lies opposite *Okuz Dara* or *Mount Yokizlu*. It has a large, magnificent cemetery with fine grave-stones whose epitaphs, however, are distorted. Over a 100 years, the local tombstones, decorated with superb reliefs, have been serving as “trays” of salt for landowner Zulghadarov, who is in the habit of driving his cattle to this grave-yard and feeding them here. The following is what I managed to make out in the surviving epitaphs...”²⁴⁷

Carved on a cross-stone (“most of its epitaph is distorted”):

Կողակցին իմնյ պարոնն Մա... թվ. ՌԻԳ. (1574):

transl.: To my spouse, Mr. Ma... in the year 1574.

Reference: S. Kamalian Fund, copy-book No. 1, VI-11, p. 14.

Incised into a tombstone “similarly decorated with reliefs, its epitaph distorted”:

ԹՎ ՌԼ (1581):

transl.: The year 1581.

Reference: Ibid.

Engraved on another “...ornamented...” gravestone:

Այս... բարեխօս Երքոմին թվ. ՌԼ (1581):

transl.: This...protect Yerkom in the year 1581.

Reference: Ibid.

“These lines are read on an ornate” tombstone:

Ես Մելիք Ճալալս իմ կողակցից Խամփարս կ(ա)նկնեցինք ս(ուր)ք խաչս բարեխօս որդուն մերոյ Թամուր խանին, թվ. ՌԼԲ (1583):

²⁴⁴ Caucasian Calendar for 1915, p. 134.

²⁴⁵ Idem, p. 135.

²⁴⁶ SAE, vol. 3, p. 63.

²⁴⁷ S. Kamalian Fund, copy-book No. 1, VI-11, pp. 13-14.

transl.: My spouse Khampar and I, Melik Jalal, erected this Holy Cross in memory of our son, Tamur Khan, in the year 1583.

Reference: Ibid.

Carved on “a horse-shaped tombstone bearing a relief representing a saddled horse with a man and some women”:

Ես Մելիք Ճալալս կամովն Ա(ստուծոյ) կ(ա)նկնեցի ս(ուր)ք խաչս բարեխօս որդին իմ Ամի....:

transl.: By the will of God, I, Melik Jalal, erected this Holy Cross in memory of my son Ami....

Reference: Ibid.

“On one of the sides of the road leading to the village, two splendid cross-stones stood on a firm pedestal. They had hardly escaped collapse firstly because they rose high and cattle could not reach them, and secondly, because they were unsurpassed specimens of the sculpture of the past century. Scratching the moss off the first one with the tip of the knife, I read the following on it”:

Ա(ուր)ք խաչս բարեխօս է տէր Յակոբին, Բեկում աղին, տէր Յակոբս ղնել ս(ուր)ք խաչս, կանգնեցինք թվ. ՌՉԳ (1634):

transl.: This Holy Cross [stands] in memory of Father Hakob [and] Bekum Agha. I, Father Hakob, erected this Holy Cross in the year 1634.

Reference: S. Kamalian Fund, copy-book No. 1, VI-11, pp. 13-14.

Engraved on the other cross-stone:

Ա(ուր)ք խաչս բարեխաւս պարոն տէր Յովանի պ... իւր հայր Գաւիթ քահանայն ծնողացն Շիրազին, տէր Յ(ա)կ(ն)բին, Սիրգաւ եղեայ կազմողին թվ. ՌՉԳ (1634):

transl.: May this Holy Cross protect Father Hovan ... his father, Priest David, his parents Shiraz, Father Hakob, Mirza [and] sculptor Yeghia. In the year 1634.

Reference: S. Kamalian Fund, copy-book No. 1, VI-11, p. 14.

Note: “The white stone of these 3-arshin-high khachkars was brought from Gharaul Tapa. They are adjoined by a heap of stones, probably, the remnants of the cemetery chapel.”

These epitaphs and a legend handed down from generation to generation among the local people led Kamalian to the following conclusion, “This much about the cemetery. Thus, Jalal was a famous prince in *Korkh*. Common people called him Agh Melik, obviously, due to the whiteness of his face skin. As legend has it, Jalal was a prominent wealthy person: according to the inhabitants of *Legharak*, he owned seven ploughs, his draft animals being of seven distinct colours. The villagers ascribed this fact to Hormat’s family: probably, this was the name of Melik Jalal’s family. His cattle, which generally grazed on the slopes of Mount *Palttu* (*Kaghnut*), was said to be so great in number that he found it senseless to drive them back to

the village every day. Instead, he built a clay pipeline (the local people showed me the underground pipes), through which the milk yielded by the animals reached his house, where it was churned and *matzoon* [sour clotted milk] was prepared. I attempted to make some inquiries about Agh Melik, but all that was known about him from the aforementioned legend was restricted to his tragic death.

“Once Agh Melik was having a talk with *Keohna Ghalaum* (he was either a sultan or khan: those telling me the legend were not sure about his rank) near Mount *Memertlu*. At that time, a Persian ambassador, who had arrived from Persia, came to introduce himself to the latter, but he mistakenly took Agh Melik for him and bowed before him. When the sultan (or khan) asked him why he had done so, he apologized for his mistake and said that anyone unacquainted with him could not remain indifferent to the magnificent appearance of the melik and, indeed, would not bow before the khan, leaving him aside. He also added that *Keohna Ghalaum* had better not receive guests in the melik’s presence in the future. A short time later, the treacherous, envious sultan poisoned Melik Jalal. Nobody knew where his remains were interred. According to the common people, the person talking to him on that day was sultan Allahyar, Mamarzabek’s father and the head of the *Zulghadarovs*’ family. Mamarzabek was the grandfather of Allahyar Bey, whose father was Mamad.”²⁴⁸

In the late 19th century, some cattle-breeding Turkish tribes shifted to a sedentary life in the village site of *Korkh*, serving them as a summer encampment, and founded the present-day settlement there.

In 1977 it had a population of 1,636.²⁴⁹

The village of Azizank (Zada), situated 3 kilometres north-east of *Korkh*, was stripped of its Armenian inhabitants in the 1770s (some of them moved to *Shulaver*, as attested by S. Kamalian): “Mounting the horses, we moved eastward from the mountain pasture of *Ojagh Ghuli* and arrived at the devastated village site of *Azizants*. Totally lying in ruins, it had some yards and a cemetery extending on the left of a road leading to a mine. The latter retained some cross-stones with their reliefs fragmented and epitaphs distorted. One of them, representing a magnificent white stone, had been broken to pieces by some savages.”²⁵⁰

Carved on “...a huge cross-stone that has fallen off its pedestal”:

Պարոն Սիրգաւ կանգնեցի բարեխօս իմ հ(ո)րն մ Վօրս, թվ. ՌԻԱ (1572):

²⁴⁸ Op. cit., pp. 14-15.

²⁴⁹ SAE, vol. 3, p. 221.

²⁵⁰ S. Kamalian Fund, copy-book No. 1, VI-11, p. 12.

transl.: I, Mr. Mirza, erected [this cross] in memory of my father and mother, in the year 1572.

Reference: S. Kamalian Fund, copy-book No. 1, VI-11, p. 12.

“...in the centre of the grave-yard, two sculptures of horsemen ... can be seen: the riders have been either scraped away or ruined by the barbarians. One of the cross-stones reads”:

ԹՎ. ՌԼ(1581). ս(ուր)ք խաչս բարեխ(ո)ւ է
մօրն իմն խաչն ինն:

transl.: In the year 1581. May this Holy Cross protect my mother Khan.

Reference: S. Kamalian Fund, copy-book No. 1, VI-11, p. 12.

Kamalian goes on saying, “The Turks also refer to *Azizants* Village by the names of *Azizlu*, or *Zada*, but the Armenians call it *Azazandz*. The local people refer to Kalantar’s family, now dwelling in Shulaver, by the name of *Ezank*, or *Ezants*: is it not a version of the word of *Azizank*? The inhabitants of Shulaver shorten *Azizamia* for *Zamia* in their curses. Probably, the ancestors of Kalantar’s family emigrated from *Azizants* or *Azizlu* Village, or perhaps, they had a prominent relative named *Aziz*, for they were commonly referred to as fair-haired *Aziz*’s family...”²⁵¹

GHURUDERE

The settlement is situated on the southeast-facing slope of a gorge lying on the left bank of the river Gharamurat, 8.5 kilometres south-west of the district centre, between 1,400 and 1,510 metres of altitude above sea level.

It was established in the Soviet years in the site of an Armenian village left derelict in the 1770s.

GORELSK

The settlement is located on the southeast-facing slope of a gorge lying 7.5 kilometres north of the district centre, at an altitude of 1,570 to 1,640 metres above sea level.

It was founded in the Soviet years in the site of an ancient abandoned village.

GREMU BAZAR

The location of this village remains obscure: it must have been situated either in the west of today’s Getabek District or in the south of Touz District. In the aforementioned part of Getabek lies a village named *Kerimli* which we are inclined to identify with the historical village of Grem.

²⁵¹ Op. cit., p. 13.

In the 17th century, Priest Grigor copied a manuscript “Gospel” in Gremu Bazar on a certain Paronter’s order.²⁵²

Sharing the fate of the other purely Armenian villages of the district, it was stripped of its indigenous Armenian population in the 1770s.

GYARGYAR (KARKAR)

Location. The village lies at the confluence of the rivers Shakarbek and Gharamurat, 7 kilometres west of the district centre, at an altitude of 1,470 to 1,560 metres above sea level.

A Historical Introduction. Its historical name is preserved in the colophon of a *Mashtots* copied by Priest Avetis in Serserut Village of Shamkhor District in 1656 (“Senior Priest of Karkar Village Hakob...”)²⁵³

Stripped of its Armenian population in the second half of the 18th century, the derelict village served as a summer encampment for some stock-breeding tribes for about a century. Later they shifted to a sedentary mode of life and took up a permanent residence there between the ‘70s and ‘80s of the 19th century.

In 1908 Gyargyar had a Turkish population of 355²⁵⁴ and 378 in 1914.²⁵⁵

In the 1890s, Gyargyar retained “...a semi-ruined church and a cemetery”²⁵⁶ erected by its indigenous Armenian inhabitants.

GYODAKDERE

The village is situated on the right bank of a stream of the same name, 8 kilometres north-west of the district centre, between 1,500 and 1,580 metres of altitude above sea level. It borders on the historical village of Shakarbek in the south.

Stripped of its Armenian inhabitants in the 1770s, it was later re-populated by some Turks who totally obliterated all the traces of material culture the indigenous Armenians had once created.

The present-day settlement was established in the Soviet years.

HAJIALEKPERLI

This Turkish settlement, which is within the jurisdiction of the Village Council of Gargar (Karkar), is located west of the district centre.

²⁵² A Catalogue of Armenian Manuscripts..., vol. 2, manuscript N 7299, p. 502.

²⁵³ Colophons, 17th century, vol. 3, p. 741.

²⁵⁴ Caucasian Calendar for 1910, p. 224.

²⁵⁵ Caucasian Calendar for 1915, p. 109.

²⁵⁶ Barkhutariants, M., Artsakh, p. 308.

It was founded in the early 20th century in the site of an ancient abandoned Armenian village.

In 1914 the local people amounted to 143.²⁵⁷

HAJILAR

The village, whose historical name has sunk into oblivion, is situated on the west-facing slope of a gorge lying 2 kilometres east of the historical village of Metz Gharamurat, 13 kilometres west of the district centre, between 1,290 and 1,400 metres of altitude above sea level.

Stripped of its Armenian population in the 1770s, it served as a summer encampment for some stock-breeding Turkish tribes until the late 19th century, when they shifted to a sedentary life and founded the present-day Turkish settlement.

In 1986 it had a population of 576.²⁵⁸

HERIKNAZ

The village extends on the south-facing slope of a gorge lying in the area of the source of the right tributary of the river Gharamurat, 12 kilometres north-west of the district centre, between 1,570 and 1,660 metres of altitude above sea level.

Stripped of its Armenian inhabitants in the 1770s, in the early 20th century, it was re-populated by some Turkish herdsmen leading a sedentary life.

In 1914 the local population totaled 173.²⁵⁹

HEYDARLI

Heydarli lies at the southern foot of Mount Ghozgharali, in the area of the source of the right tributary of the river Shakarbek, 9 kilometres north-west of the district centre, at an altitude of 1,710 to 1,780 metres above sea level.

It represents a Turkish village established in the Soviet years in the site of an abandoned Armenian village.

INEKBOGHAN (KOVAKHEGHD)

Location. The village is situated on the right bank of the river Inekboghyan, 16 kilometres east of the district centre, between 1,230 and 1,360 metres of altitude above sea level.

A Historical Introduction. 'Inekboghyan' derives from the literal translation of the village's historical name of 'Kovakheghd' into Turkish: 'kov' is the Armenian equivalent for the Turkish word 'inek,' and 'kheghdel' is that for 'boghyan.' One of the participants of a meeting convened by Catholicos Anania Mokatsy

(946 to 968) in Khachen was "Father Petros, a monk from Kovakheghd."²⁶⁰

The remnants of a great number of ancient buildings preserved throughout the village attest that it enjoyed prosperity in the Middle Ages.

Stripped of its Armenian population in the 1770s, the derelict village served as a summer encampment for some cattle-breeding tribes for several decades. The present-day Turkish settlement was founded in the late 19th century.

The available data regarding the number of Inekboghyan's population represent the following picture: 199 inhabitants in 1908;²⁶¹ 144 in 1914,²⁶² and 1,444 in 1979.²⁶³

JAFARLI

The village, whose historical name has fallen into oblivion, extends 14 kilometres south-west of the district centre, at an altitude of 1,380 to 1,440 metres above sea level.

In the early 20th century, some cattle-breeding tribes shifted to a sedentary life and established the settlement of Jafarli in the site of a once Armenian village which had been stripped of its Armenian inhabitants in the 1770s.

In 1914 it had 302 residents.²⁶⁴

KESAMAN

The settlement is located 14 kilometres north-west of the district centre, between 1,220 and 1,300 metres of altitude above sea level.

It was founded in the site of an ancient abandoned Armenian village by some Turkish herdsmen who had shifted to a sedentary life in the late 19th century.

In 1914 the local population amounted to 204.²⁶⁵

KHARKHAR (ALEXEYEVKA)

Location. The village lies at the right edge of the highway of Shamkhor-Getabek, 12 kilometres north of the district centre, between 1,450 and 1,550 metres of altitude above sea level.

A Historical Introduction. The remnants of some ancient buildings preserved in its centre attest that an Armenian village existed here even before the arrival of the Russian resettlers in the late 19th century. With its Armenian name forgotten after its devastation in the 1770s, the Russians renamed it Alexeyevka.

257 Caucasian Calendar for 1915, p. 106.

258 SAE, vol. 10, p. 155.

259 Caucasian Calendar for 1915, p. 213.

260 The Rebellion of Aghvank by His Holiness Anania Catholicos of Armenians. In: "Ararat," 1897, p. 134, in Armenian.

261 Caucasian Calendar for 1910, p. 261.

262 Caucasian Calendar for 1915, p. 128.

263 SAE, vol. 4, Baku, 1980, p. 452.

264 Caucasian Calendar for 1915, p. 119.

265 Caucasian Calendar for 1915, p. 150.

Population. The Russian immigrants totaled 199 in 1908,²⁶⁶ and 421 in 1914.²⁶⁷ In 1905 the village also had 5 Armenian houses.²⁶⁸

In the Soviet years, it was re-populated by Turks and renamed Kharkhar.

In 1986 the local people amounted to 1,187.²⁶⁹

KILSYALI

This small Turkish village extends on the left bank of the river Akhenji, 33 kilometres north-west of the district centre.

It was established in the Soviet years in the site of an ancient derelict Armenian village. The toponym derives from a local Armenian church: 'kilisa' is the Turkish equivalent for 'church.'

KOMINTERN (MOLLALI)

Location. The village is situated 8 kilometres north-east of the district centre, at an altitude of 1,480 to 1,580 metres above sea level.

Khunisavank stood in the south of the village. A traveller who visited it in the early 1890s writes the following about it, "This small monastery is situated on the left bank of the tributary Getabak, in the east of Nor Getabak, in the neighbourhood of the Turkish village of Mollalu. It represents a fine domed building which, however, stands derelict at present."²⁷⁰

KUMLU

This Turkish village, which almost adjoins the district centre in the north-east, is situated on the left bank of the Getabak, i.e. the left tributary of the river Shamkor, between 1,390 and 1,460 metres of altitude above sea level.

It was established in the site of an ancient abandoned Armenian village in the late 19th century.

The available data regarding the number of its inhabitants represent the following picture: 441 people in 1908;²⁷¹ 589 in 1914,²⁷² and 1,022 in 1977.²⁷³

KUMLU ASHAGHI (LOWER)

The settlement extends on the south-facing slope of a small gorge lying opposite Kumlu, 2 kilometres north-east of the district centre, at an altitude of 1,320 to 1,370 metres above sea level.

It was founded in the Soviet years.

²⁶⁶ Caucasian Calendar for 1910, p. 178.

²⁶⁷ Idem, p. 86.

²⁶⁸ A-Do, op. cit., p. 378.

²⁶⁹ SAE, vol. 10, p. 59.

²⁷⁰ Barkhutarians, M., idem, p. 314.

²⁷¹ Caucasian Calendar for 1910, p. 230.

²⁷² Caucasian Calendar for 1915, p. 113.

²⁷³ SAE, vol. 3, p. 272.

KYOLAMAN

This small Turkish village lies in the area between the historical villages of Metz Gharamurat and Heriknaz, within 2 kilometres of each of them, and 12.5 kilometres north-west of the district centre.

It was established in the early 20th century in the site of an ancient derelict Armenian village.

In 1914 the local population totaled 197.²⁷⁴

LESHKAR

Leshkar is located 2 kilometres south-east of the historical Armenian village of Pokr (Smaller) Gharamurat, 11 kilometres south-west of the district centre, between 1,340 and 1,400 metres of altitude above sea level.

The remnants of some unknown buildings scattered in its centre attest that its site used to be occupied by an Armenian village dating from at least the Middle Ages. With its total devastation in the 1770s, its historical name fell into oblivion.

At the end of the 19th century, the abandoned village became a place of permanent residence for some stock-breeding Turkish tribes.

The local people amounted to 267 in 1908,²⁷⁵ and 308 in 1914.²⁷⁶

MAARIF

The settlement is situated on the right side of the highway of Getabek-Shamkhor, 8 kilometres north of the district centre, at an altitude of 1,510 to 1,550 metres above sea level.

It dates back to the early 20th century.

METZ GHARAMURAT

Location. The village extends on the east-facing slope of a gorge lying on the left bank of the river Metz Gharamurat, 15 kilometres west of the district centre, between 1,200 and 1,270 metres of altitude above sea level.

A Historical Introduction. The remnants of a Bronze Age castle preserved in its neighbourhood attest that it has been inhabited since time immemorial.

A village of a remarkable history, Metz Gharamurat gradually grew to the status of village town and particularly prospered between the 16th and 17th centuries, when the monastery of Harants and the convent of Koosanats (17th century) were erected there (it also had two churches standing in its centre).

During the reign of Georgian King Heracle II, in the late 18th century, the Armenian inhabitants of Gandzak District were deported to Shulaver, i.e. the present-day

²⁷⁴ Caucasian Calendar for 1915, p. 150.

²⁷⁵ Caucasian Calendar for 1910, p. 310.

²⁷⁶ Caucasian Calendar for 1915, p. 152.



METZ GHARAMURAT. *The village from the north (seen from the side of Harants Monastery)*

township of Shahumian in Marneul District of the Republic of Georgia. As alleged by a source, however, about 25 families from Gyulambar and Gharamurat escaped that forced resettlement and established a village named Aygedzor (Ghulali) in Shamshadin District.²⁷⁷ Interestingly enough, more than a century after the complete devastation of the village, in 1890, a visitor wrote, "...truly, Gharamurat used to be a town and not just an ordinary village..."²⁷⁸

²⁷⁷ **Gaspar H.** The Traditions of a Village. In: "Nor-Dar," 1889, No. 50.

²⁷⁸ **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 28. Below follows an interesting account of the feelings and impressions of S. Kamalian and his companion Tzatur, who visited Metz Gharamurat in 1890, "...the monastery was located on the left bank of the river, quite near it. While dismounting the horse, I noticed Tzatur hurriedly approaching it and kissing its wall fervently. Instead of blessing his forefathers, however, he started cursing them for having abandoned that heavenly land with its sweet water and magnificent sanctuary and huddled up on the slope of this or that mountain. 'Why should this monastery be forsaken and left without anybody to take care of it? Why should it shelter buffaloes and cows and be filled with dirty dung? Why should the inhabitants of Legharak, I mean the grandchildren of Gharamurat, lose it in this way? Can't we do anything about this, my dear teacher?' Yes, Tzatur was really greatly upset and grief-stricken: he either swore and cursed his ancestors who had abandoned the monastery and their land or reproached the local Ayrum inhabitants who did not differ from animals and were absolutely unaware how to treat a house of God which should not be filled with dirt. I asked Tzatur some questions concerning the neighbourhood of Gharamurat. The village was located at the foot of a mountain which was called Tebelkhi. To the right of it rose another wooded mountain named Hasan Ali, behind which towered Mount Haza-Daya, with the peak of Gevog-urd west of it. A

The stock-breeding tribes that later arrived at Metz Gharamurat "inherited" large territories once belonging to the indigenous Armenians: "...Turning westwards, we went past an elevation to a valley through which ran the fast-flowing stream Inag-Boghan. These areas, that comprised large plains and abundant rivers once belonging to Gharamurad Armenians, lay barren in the hands of the Ayrum barbarians."²⁷⁹

Population. When Metz Gharamurat was stripped of its inhabitants in the 1770s, part of them resettled in Shulaver and founded the quarter of Gharamuratetsots (i.e. 'Of Gharamurat Inhabitants'), as already mentioned above.

Until the second half of the 19th century, the site of the abandoned Armenian village served as a summer encampment for the Ayrum cattle-breeders, who later shifted to a sedentary life and founded a settlement there.

According to H. Vardanian, "The Turkish residents of Gharamurad Village are Armenian Prince Gharamurad's descendants."²⁸⁰

mountain rising east of the forest of Hasan Ali was called Darvand. Some tributaries, flowing from a gorge lying between Hasan Ali and Darvand, merged with others, running from a ravine extending between Hasan Ali and Tebelkhi, and formed the river Gharamurad, whose last tributary was called Areghsan" (idem, p. 28).

²⁷⁹ Op. cit., p. 33.

²⁸⁰ **Vardanian, H.**, op. cit., p. 2. Presumably, the author means the Ghara Murat mentioned in the undated colophon of a Haysmavurk of 1610.



METZ GHARAMURAT. A carpet with an Armenian piece of writing (1914) found in the house of a local Turkish inhabitant

In 1886 the local community and the adjacent Ayrum-inhabited villages had 326 houses with 2,176 residents, including 1,296 males and 880 females.²⁸¹ In contrast to this, in 1908 Metz ('Beyuk' in Turkish) Gharamurat alone had 205 inhabitants,²⁸² whose number had grown to 395 by 1914.²⁸³

Sourb Amenaprkich (Metz) Church. As a populous village, Metz Gharamurat had several churches which aroused admiration among visitors:

"...I had already heard about the largeness and magnificence of Gharamurad's church from the elderly people of Shulaver, but still, I could not hide my admiration when I saw it. It represented a splendid edifice whose construction had apparently cost quite large sums of money. Its interior was more impressive than the exterior: outwardly, it seemed a low building, for part of its finely-finished walls was buried under the soil. Its door, built in accordance with the cautionary measures that period of enemy invasions dictated, was comparatively smaller, but once you entered the huge church opened up before your eyes with 6 massive columns entirely decorated with finely-carved crosses. Those durable, solid pilasters had been supporting the high arches of the sanctuary for 3 to 4 sinister centuries."²⁸⁴ Then the same traveller adds with bitter pain and sorrow, "From early spring till autumn, the present-day Ayrum inhabitants of Gharamurad drive their cattle into the church after dinner when it becomes especially hot. This is the reason why I found its interior filled with intolerable dirt and a sea of dung so that I could hardly reach the altar. The font was completely wet, and the lower parts of the inner walls were so damp that you could think you were in a bath-house, with water constantly dripping from them. The monument was totally stripped of all its interior decoration

281 A Statistical Survey..., pp. 76-77.

282 Caucasian Calendar for 1910, p. 204.

283 Caucasian Calendar for 1915, p. 99.

284 S. Kamalian Fund, copy-book No. 1, VI-11, p. 29.



METZ GHARAMURAT. The remnants of Sourb Amenaprkich Church (1980), and a cross-stone set inside its north-eastern vestry

and only a long, hewn altar-stone could still be seen there, together with some finely-decorated khachkars in the left vestry, and some others, 3 *arshins* long, lying vertically, or horizontally in a wall inside the bema. Many of them were bare of any inscriptions... In the south, the church was adjoined by a smaller one having a font, an altar and a bema... The remnants of some walls indicated that these monuments used to be fortified by ramparts. The roof of the larger church was thoroughly preserved despite a thick layer of soil accumulated there: several stones had been displaced from the part covering the bema, as a result of which that section of the interior was exposed to rain."²⁸⁵

285 S. Kamalian writes the following regarding the fact that the church was reduced to a cattle house, "Several Ayrum inhabitants

Bishop Barkhutarians, another visitor who had the opportunity of admiring the architectural peculiarities of the church, describes it as an "...extremely spacious and splendid..." building "...resting upon six pillars and having an altar stone..."²⁸⁶

The manuscripts created in Metz Gharamurat attest that it had a church even before 1634; this gives us grounds to suppose that the aforementioned monument was built in the site of another, which might have been lying in ruins in 1634.

The topographers who visited Sourb Amenaprkich succeeded in deciphering the following inscriptions:

Carved on the facade of the bema:

Շինեցաւ ս(ուր)ք տաճարս ձեռամբ անար-
ժան ջուղայեցի ուստա Մուսէսին որդի Ես-
կարին, զաւակ՝ Սողոմոնին հր(ա)մ(ա)ն(ա)յ
Փիլիպոս կ(ա)թ(ու)ղիկոսին եկի շինեցի
սուր(ք) եկեղեցիս Ղարամուրադին հայոց
թվին ՌՁԳ (1634) ին, ով որ կարդաք ողորմի
Մուսէի յիշեցէք ի Տ(է)ր Ա(ստու)ծ, ձեզ յիշէ
ամէն:

*transl.: The holy church was built by Sogho-
mon's son Yetkar's son Muses, a worthless usta
from Jugha. On the order of Catholicos Pilippos,
I came and built Gharamurad's holy church in the
year 1634 of the Armenian era. May those who
read this pray for Mose's soul and may God have
mercy upon you. Amen.*

Reference: **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 30.

The Armenian original published in: **Barkhutarians, M.** Artsakh, p. 309; **Lalayan, Yer.** Gandzak District, p. 326; Corpus..., part 5, p. 273.

of the village were gathered there. When I started reproving them for having filled the church with dirt and dung, an elderly woman came forward and said the following, 'Indeed, my agha, this is a house of God: it does not matter that it was built by the Armenians, does it? You know that poor, God-fearing people would never have the face to drive their cattle into the church. The first person to do so was the owner of this large house who possessed a great fortune and had many children. The word reached the police officer, who was an Armenian, and he came to see in what conditions the sanctuary was. Our people were convinced that he would give that wealthy man a good dressing down for the wrong he had committed, but he decided to consign him to the punishment of the church. In the course of years, all his family members were exterminated, while his property was left derelict after his death.'

"The old woman turned out to have told me the truth, for when I approached the vast hall of the house of the aforementioned rich Ayrum, I saw the once magnificent residence buried in animal droppings up to its highest corner. In fact, it was in a state even more deplorable than the interior of the church. The Ayruns present, however, did not want to admit that they had their own share of guilt in the defilement of the sanctuary. For several times they even attempted to interrupt the ingenious woman to hinder her from praising the divine power of the Armenian church, but she did not pay any attention to them. Moreover, she strongly advised me to visit the fine monastery by all means..." (idem, pp. 30-31).

²⁸⁶ **Barkhutarians, M.** Artsakh, pp. 308-309.

Note: According to Kamalian, "the inscription is adjoined by its cryptogram dating back to 1634 A.D."

Carved "on the facade of the left vestry" according to Barkhutarians, although Kamalian writes the following regarding it, "One of the walls of the bema was engraved with a long piece of writing whose upper lines were impossible to read due to the darkness and long distance separating us from it. What I did manage to discern is the following":

Թվին ՌՁԳ էր (1635) ... և եկեղեցի
Սարիկն և հայր Վելիճանն և որդին Ղարա
մուրադն, Ղուկասն և դուստրն իր Գուլադեան,
Չաքարի հայրն՝ Վելիջան, կողակիցն իր՝
Գուլդանէն, որդին իր՝ Աջամն, Հ(ա)խ-
ն(ա)զ(ա)րն, Ովանէսն յիշեցէք և Ա(ստու)ծ
ողորմի ատէք:

*transl.: In the year 1635... and a church Sarik,
her father Velijan and his son Gharamurad, Ghu-
kas, his daughter Gulaghe, Zakar's father Velijan,
his spouse Guldane, his son Ajam, Hakhnazar and
Ovanes. May you pray for the repose of their
souls.*

Reference: **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 29.

The Armenian original published in: **Barkhutarians, M.**, ibid; **Lalayan, Yer.**, idem, p. 326; Corpus..., ibid.

Incised into the same wall, a little below the aforementioned one:

Ս(ուր)ք սեղանի քարն յիշատակ է ըն-ստի-
մին, իր եղբայր՝ Էվազին, Պարոնին, իրենց
մայր՝ Խաթունին, թվ. ՌՁԳ (1635):

*transl.: The holy altar stone lies in memory of
Rstim, his mother Khatun as well as his brothers
Evaz and Paron. 1635.*

Reference: **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 29.

The Armenian original published in: **Barkhutarians, M.**, idem, p. 309; **Lalayan, Yer.**, ibid; Corpus..., ibid.

Carved on the wall right of the altar:

Շինեցի ս(ուր)ք տաճարս յիշատակ Ղուկա-
սին:

*transl.: The holy church was built in memory of
Ghukas.*

Reference: **S. Kamalian** Fund, ibid.

Engraved on a khachkar placed inside the church:

Միրզա կազմող:

transl.: Sculptured by Mirza.

Reference: **S. Kamalian** Fund, ibid.

Engraved on a cross-stone outwardly set in the window of the southern wall:

Ս(ուր)ք խաչս բարեխօս աղային ... Հա-
նէսին, Շահադին:

*transl.: May this Holy Cross protect Agha ...
Hanes, Shahzad.*

Reference: **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 30.

2 lines in the Armenian original carved on and below the cornice of a khachkar set in the bema:

*U(nip) p̄ ju(w)zu p̄wp(t̄huuu) Խաթունի, /
բվ(իւ) ՌԿԷ (1618):*

*transl.: May this Holy Cross protect Khatun.
1618.*

The Armenian original published in: Corpus..., part 5, p. 272.

Sourb Amenaprkich Church had a **scriptorium-repository** which retained both manuscripts copied on the spot and donated ones. In 1610 David Geghametsy and Priest Hovasap copied a manuscript there on a certain Aghabab's order:

"Written by worthless priest Hovasap and sinful, imprudent scribe David, who is allegedly a bishop, in Gharamurat Village of Zakam in the year 1610 of the Armenian era..."²⁸⁷

The manuscript also mentions Senior Priests Sargis and Stepanos:

"May you pray for Priest Sargis, senior priest of Gharamurat Village who initiated the creation of this manuscript but later consigned his soul to God, the work being completed by his son, Senior Priest Stepanos, who served in this village. May you also pray for the other priests..."²⁸⁸

Village head Arustam and some local inhabitants ransomed a manuscript and donated it to the church:

"We, hakhsakh of Zakam Alughuli, head of Metz Gharamurat Village Rustum as well as Vostan, Ghara Murat, Ghazar, Navasard, Amirpek and Aun's son Amirpek went ..., saved it from the hands of the brutal enemy and brought it with us. We, the people of Gharamurat, raised 8 tumans and saved it, donating it to Sourb Amenaprkich..."²⁸⁹

In 1682 Priest Ghukas created another manuscript entitled Mashtots Dzerats.²⁹⁰

The Smaller Church. "Behind the church, some 20 to 25 steps northward can be seen the finely-finished walls and dilapidated roof of another church whose door opens in the west..."²⁹¹

Presumably, the sanctuary meant is Sourb Khoran (Holy Apse) Church, built by a certain Mr. Aghabab and twice mentioned in a Haysmavurk of 1610.²⁹² A versified colophon by David Geghametsy speaks about the construction of the church in a description of the period marking the Armenians' deportation (1605), Shah Abbas' victories against the Turks and the famine of 1606:

"The khans of many places
Embarked upon construction
And built many churches
Meeting the people's decision.
One of them was Aghabab,
Who built a cut-in-rock church
With an apse and two mills.
When the Turks left the area
They abandoned Chatakh
And arrived at Metz Gharamurat,
Leaving Nerkin Shen forsaken."²⁹³

Judging from this record, the monument was established between 1605 and 1610.

The colophon (1610) written by Aghabab mentions the church as a newly-erected and already consecrated building:

"This book, written in the newly-blessed church of Gharamurat Village, perpetuates Aghabab Agha's memory. Neither the locals nor the foreigners should dare to sell, steal, or appropriate this holy script."²⁹⁴

Sourb Khoran Church had the following inscription incised "...into the tympanum":

*Շնորհիւ Ա(սանուծոյ), եւ Օհանէս վ(ա)ր-
դ(ա)ւ(ե)սու, որդի սպ(ա)շխ(ա)րոյ շինեցի
զեկեղեցիս, արդեամբ և տուիր ամ(ենայն)
քրիստոնէից յիշատակ ինձ և ծնողացն իմոց և
ամ(ենայն) աշխատողաց, ի սայրապետու-
թեան անսպասիս Թագոտիոյն և Կայինային,
ի ՌԿԷ (1701) թվ.:*

*transl.: By the grace of God, I, Archimandrite
Ohanes, the son of a sinner atoning for the
wrong he has committed, had this church built
through the means and efforts of many
Christians in perpetuation of my parents' and my
souls as well as in memory of all the workers,
under Mothers Superior Taguhi and Kayina in
the year 1701.*

Reference: **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 30.

The Armenian original published in: **Barkhutarants, M.** Artsakh, p. 309; **Lalayan, Yer.** Gandzak District, pp. 326-327; Corpus..., part 5, p. 273.

Note: Many inscriptions, including this one, often use the Armenian equivalent for the word 'to build' in the sense of 'to repair.'

Koosanats Convent, "which was adjoined by a grave-yard and the remnants of some cells," was located "in a plain lying on the right bank of the tributary, east" of the village.

It was founded with the active participation and under the auspices of Catholicos of All Armenians Pilippos:

287 Colophons, 17th century, vol. 1, p. 363.

288 Ibid.

289 Colophons, 17th century, vol. 1, p. 364.

290 A Catalogue of Armenian Manuscripts..., vol. 2, p. 200, manuscript No. 5868.

291 **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 30. Barkhutarants provides us with a similar description of the monument, stating, "The ceiling of the smaller church has collapsed" (idem, pp. 308-309).

292 **Karapetian, S.** The Historical Monuments of Northern Artsakh. In: "Lragir," 4 March 1995, p. 6; **Voskian, H.** The Monasteries of Artsakh. In: "Handes Amsorea," July to September 1952, p. 426.

293 Colophons, 17th century, vol. 1, pp. 367-368.

294 Idem, p. 363.



METZ GHARAMURAT. *Harants Monastery seen from the north-east, east and north; a partial view of the southern facade of the church; the church seen from the north-east, and an eastward view of its interior*

“Ever-blessed Supreme Pontiff Pilippos donated this Haysmavurk to Gharamurat’s Koosanats Sourb Astvatzatzin in the year 1636 of the Armenian era, stating that whoever removed it be cursed by the Holy Pontiffs. Thus, the Holy Catholicos laid the foundations of the nunnery..., had it decorated and appointed Virgin Hripsime Mother Superior there...”²⁹⁵

The convent had a rich library established on the basis of numerous gifts, including a *Sharaknots* (a collection of Armenian motets) donated in 1636. Its colophon read, “This Sharaknots was donated to Gharamurat’s nunnery in the days of Prioress Hripsime and her righteous nuns in 1636.”²⁹⁶

²⁹⁵ Colophons, 17th century, vol. 2, p. 656. The manuscript is kept in the Matenadaran (N 1503).

²⁹⁶ Op. cit., p. 669.

The sanctuary also retained a manuscript created in Sultanetsik Village of Verin Zakam in 1671:

“Receiving this Gospel, I donated it to Gharamurat’s Sourb Astvatzatzin Church of Koosanats Convent.”²⁹⁷

“...A long stone pillar lying on the ground bore a cross relief and a brief inscription”:

Մուրթ Մարգիւ:

transl.: Saint Sargis.

The Armenian original published in: **Barkhutariants, M.**, *ibid*; **Lalayan, Yer.**, *idem*, p. 327; *Corpus...*, *ibid*.

²⁹⁷ **Barkhutariants, M.**, *idem*, pp. 281-282. In the 19th century, this Gospel was kept in St. Grigor Lusavorich Church of Banants. Later it was moved to Yerevan.



METZ GHARAMURAT. *The belfry of Harants Monastery (the last two photos by courtesy of H. Zakarian)*

The monastic complex of Harants is situated on a hill rising between two small gorges, about a kilometre north-east of Metz Gharamurat.

Kamalian, who visited the monument in 1890, writes, "...A fine dome built of white finely-finished stone could be seen at the foot of Mount Dagirman: the Ayrums called that building a monastery. Indeed, the agreeable dome could attract anybody wandering amidst the ruins of that wild area so that I rode my horse in the direction of Mount Dagirmi, on the way to

which I came across some graves and ruined dwellings, certainly, once inhabited by the people who later moved to Shulaver. On the left bank of a clear stream flowing from the gorge was seen the edge of a forest which gradually grew denser, the wild trees being replaced by fruit-bearing ones with pomegranates, quinces, pears, apples, hazelnuts, walnuts, etc. Going deeper into the gorge, we saw smoke swirling up near some dilapidated walls that were the remnants of some large ancient ramparts. Right of them, a marshy lake



METZ GHARAMURAT. Cross-stones preserved in the walls of the church of Harants Monastery and its neighbourhood (photos Nos. 1, 3, 9 by courtesy of H. Zakarian)



Harants Monastery. The inscribed parts of the khachkars dedicated to Vardan and Gizal

could be seen in what was the site of the former creamery. The church represented a spacious building of finely-finished stone, with its roof undamaged and two entrances opening in the west and north. The area abounded in khachkars, but they were bare of inscriptions: the inscribed ones seemed to have been deliberately broken by the savages. In the north of the church stood a magnificent belfry built of white and reddish ashlar: it was its dome that we had seen in the distance. We were told that its cross had been standing until recently, but the same Ayrum savages had displaced it together with its conical pedestal and thrown it somewhere in the vicinity. The high-rising dome of the belfry as well as a stone cross that was higher than life-size and stood amidst four finely-erected pillars in its lower floor still aroused admiration and attracted pious believers. I had never seen a cross so superb in any Armenian sanctuary: it represented a single piece of surprisingly well-dressed white stone rising at a height of two feet on a nicely-carved pedestal... You had to dip your feet into the dirty dung left by the cattle of the Ayrum barbarians in order to approach that unsurpassed work of art..."²⁹⁸

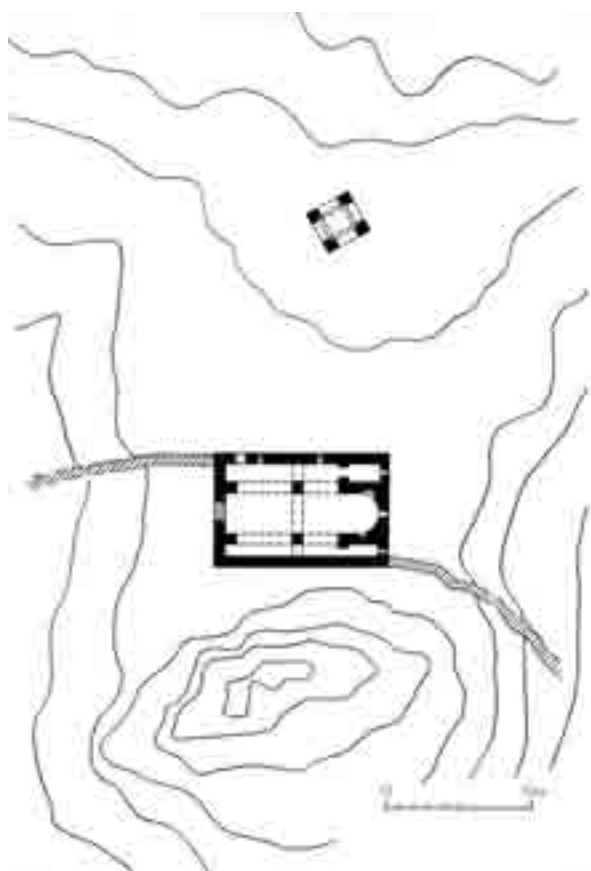
Another interesting description²⁹⁹ of the monument is provided by Barkhutariants:

"Built of finely-finished stone, the standing monument (it is 15 metres 5 centimetres long and 9 metres 60 centimetres wide) rests upon two pillars. ...In its north-eastern corner, it has a double-storey belfry entirely built of finely-finished stone. The covering slabs of both the monastery roof and belfry have collapsed. The latter retains a life-size stone cross rising on a stepped pedestal on its first floor: it bears a striking resemblance to the wooden cross on which Christ was crucified."³⁰⁰

²⁹⁸ S. Kamalian Fund, copy-book No. 1, VI-11, p. 31.

²⁹⁹ M. Barkhutariants identifies Harants Monastery with the cloister of Khamshi situated in the district of Miapor (nowadays the basin of the river Getik) adjacent to Zakam District. This identification, however, is absolutely groundless.

³⁰⁰ Barkhutariants, M., idem, pp. 309-310.



METZ GHARAMURAT. The plan of Harants Monastery

The church of the monastic complex represents a tri-nave basilica with two entrances opening in the west and north, its vault lying below a gable roof and inwardly supported by a pair of square pillars and pilasters. A rectangular vestry is located on both sides of the semi-circular apse. All the vault-bearing arches are pointed. The sanctuary, whose windows open from its eastern (3), northern (2) and western (1) facades, is built of undressed and roughly-hewn stone and mortar. Its pillars, pilasters, vault-bearing arches and cornerstones are finely-finished. The walls bear some khachkars part of which is inscribed.

About 20 metres north of the church stands its double-floor *belfry* entirely built of finely-finished stone. Its first floor (exterior dimensions: 4.0 x 4.0 metres) comprises four solid columns connected with each other through sagittate arches. The second one represents a rotunda with its broach supported by 8 cylindrical pillars.

The monastery also had some annexes intended for habitation and additional accommodation. They were erected through Prior Yeghia the Hermit's efforts in the mid-17th century ("...He had many buildings added to the monastery").³⁰¹

Within the enclosure of the cloister, a large cemetery of khachkars used to be located. By our first visit (1980) to the monument, however, they had already been levelled with the ground. A Turkish inhabitant of Gharamurat had ploughed the territory of the monastery, breaking and displacing all the khachkars and tombstones as something unnecessary and arranging them on the new enclosure of his land.

Harants Monastery as a Scriptorium. The colophon of a Gospel created in 1659 states, "...The Gospel ... was completed by sinful Grigor, a priest in name only, on 20 March 1659 of the Armenian era... Mahtesy Yeghia the Hermit, who ... went to Gharamurat's holy monastery, stayed there for a time and ... went on pilgrimage to the holy city of Jerusalem on Prior Terun's order... Returning to his first sanctuary, ... he had a great number of buildings added to the monastery. Some time later ... on Father Superior Terun's order and by all the brothers' consent, he came to us with a request to have his sacred wish fulfilled. And I completed the Holy Gospel, gilded and illustrated it with various colours. ...May you please pray for Father Terun and the monks of the holy monastery, Bishop Grigor, Priest Karapet, Father Yeghia and others..."³⁰²

The colophon of another Gospel copied by Priest Avetis Kamalety in 1679 states, "The Holy Gospel was finely-written by sinful priest Avetis from Kamalu Village of Tavush in Harants Monastery of Gharamurat, Verin Zakam in sorrowful times, in the year 1679 of the Armenian era..."³⁰³

In 1682 Priest Ghukas copied a *Mashtots Dzerats* in the cloister.³⁰⁴

Below follow the inscriptions found in the sanctuary:

A single line in the Armenian original carved between the wings of the cross of a khachkar set in the eastern wall of the church:

ԹՎ(ա)Կ(աւն) Ռ-Հ (1621):

transl.: The year 1621.

Published for the first time.

A single line engraved on the cornice of a cross-stone, broken in two and lying inside the monument. The year is in embossed characters on both sides of the upper wing of the main cross:

Ս(ուր)բ խաչս բարեխ(ա)ս Վարդանին, |
բվ(իւ) Ռ-Հ (1621):

transl.: May this Holy Cross protect Vardan. 1621.

Published for the first time.

A single line engraved on the cornice of a cross-stone, with the year of the inscription in embossed characters on both sides of the upper wing of the main cross:

Ս(ուր)բ խաչս բարեխա(ւ)ս Գիգալ[ի]ն, |
բվ(իւ) Ռ-Հ Գ. (1624):

transl.: May this Holy Cross protect Gizal. 1624.

Published for the first time.

Note: When we saw the cross-stone for the first time on 8 April 1980, it was broken in two, but when we visited the monument for the second time on 25 June 1980, its upper half had been broken into three fragments.

"Incised among the cross reliefs" of a winged cross:

ԹՎ(իւ) Ռ-ՉԹ (1640):

transl.: In the year 1640.

Reference: **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 31.

The Armenian original published in: **Barkhutarians, M.** Artsakh, p. 310.

Note: According to Barkhutarians, "Another stone located near the cross was engraved with a long inscription, but some Muslims had broken it in two pieces. We failed to find the other half to bring them together and copy it." He deciphered the year of the inscription as '1639,' but Kamalian thinks it is '1636.'

In 1960 the cross-stone, standing on the first floor of the belfry of Harants Monastery, was moved to Holy Echmiatzin and placed in the yard of the Patriarchate.

A single distorted line in the Armenian original carved on the facade-bearing stone of the church entrance:

Սուրբ խաչս Սար...

transl.: This Holy Cross stands in memory of Mar...

The Armenian original published in: **Barkhutarians, M.**, idem, p. 310; *Corpus...*, part 5, p. 274.

Note: The name can be deciphered as 'Margar,' 'Marian,' etc.

Engraved near the aforementioned one:

Սուրբ խաչս Ամիրխանին:

transl.: This Holy Cross to Amir Khan.

The Armenian original published in: **Barkhutarians, M.**, ibid; *Corpus...*, ibid.

A single line in the Armenian original carved on the cornice of a cross-stone set in the northern part of the western wall of the church:

Ս(ուր)բ խ(ա)չս բ(ա)ր(ե)խ(ա)ս Վար[աւ]ե-
տին

transl.: May this Holy Cross protect Karapet...

301 Colophons, 17th century, vol. 3, pp. 851-852.

302 Op. cit.

303 **Barkhutarians, M.**, idem, pp. 281-282. The manuscript is kept in the Matenadaran (N 6708). **Voskian, H.**, idem, p. 427.

304 A Catalogue of Armenian Manuscripts..., vol. 2, p. 200, manuscript N 5868.



Engraved on the cornice and near the recessed cross of a khachkar set in the western wall of the church:

U(nir)p [huzu] Ushirhin | ... | ...

transl.: This Holy Cross [stands in memory of] Amir...

The Armenian original published in: Corpus..., part 5, p. 272.

Carved in embossed characters near the recessed cross of a khachkar set in the window of the bema:

...այ կազմող:

transl.: Sculptured by...

The Armenian original published in: Corpus..., part 5, p. 273.



METZ GHARAMURAT. The winged cross-stone of the belfry of Harants Monastery (now in Holy Echmiatzin)

The Armenian original published in: Corpus..., part 5, p. 272.
Note: The ending of the inscription is damaged.

Incised into the cornice of a cross-stone lying in the niche of the vestry:

...Գրի[գոր]...

transl.:...Grigor...

The Armenian original published in: Corpus..., part 5, p. 273.

Gharamurat Armenians in Other Places of Residence. As already mentioned above, in the late 1770s, part of the inhabitants of Gharamurat resettled in Shulaver, where they established a quarter after their abandoned village, i.e. Gharamuratetsots. In the late 19th century, eight families of Gharamurat Armenians were particularly famous there: the Ter-Vardanians ('Vrtanank' in the local dialect), Ghardashians ('Gherdashank'), Tzanians ('Tzanunk'), Zakarians ('Zanunk,' Arzumanians), Mkhitarians ('Ptrosank'), Balasanians ('Belsanank'), Kamalians ('Kmalank') and Aghbalians ('Gyorkhnank-Mushtunk').³⁰⁵

Some of the epitaphs of the first generation of these immigrants mention the birthplace of the person buried. Below follows one of them (1798) preserved in the cemetery of Metz Shulaver:

Այս է տապան Ղարաձոր/այդեցի Քասի որդի / S(t)ր Խաչատուր լուսայիորին, / կարթագողբ դուք ողորմիք, / Ա(ստուա)ծ զձեզ ողորմի, / թվ(ին) ՌՄԽԷ (1798):

*transl.: In this grave reposes Father Khachatur of blessed memory, the son of Gharamurat inhabitant Kas. May you who read this pray for his soul and may God have mercy upon you. In the year 1798.*³⁰⁶

Gharamurat Armenians occasionally worked in the adjacent and remote villages. With this regard, an inscription commemorating the overhaul implemented in Masruts Monastery, dating from the 9th to 10th centuries and located at the eastern edge of Dzoragyugh (formerly Shoghaga) Village of Gegharkunik Marz (Republic of Armenia), in 1611 is of special interest:

5 lines in the Armenian original engraved on the eastern wall of the monastery:

Յիշեցէք ի Քս. Ղար/ամուրաւտեցի Փան/ուն, որ վասն հողոյն / եւ իր ծնողացն / եկեղեցուս նորոգելուն (նպաստեց):

³⁰⁵ Aslanian, S., Karapetian, S. Shulaver. Yerevan, 2002, p. 25.

³⁰⁶ Idem, p. 43.



METZ SHULAVER (GEORGIA). A tombstone (1798) dedicated to an Armenian from Metz Gharamurat buried in the village cemetery

*transl.: May you pray for Gharamurat inhabitant Panos, who contributed to the repairs of the church in perpetuation of his parents' and his memory.*³⁰⁷

MORUKHLU

The village is situated on the west-facing slope of a gorge lying on the right bank of the river Legharak, 18 kilometres north of the district centre (“...the villages of Samanlu and Merekhlu, that lay on the edge of the slope, on the right bank of the river”).³⁰⁸

By 1890 the village, which had been stripped of its Armenian population in the 1770s, had become a place of permanent residence for some stock-breeders of Turkish origin.

MUSAYAL

The village lies 6 kilometres south-west of the district centre, between 1,580 and 1,670 metres of altitude above sea level.

The site of the Armenian village (its historical name is consigned to oblivion), stripped of its population in the 1770s, was later inhabited by some Turkish stock-breeders who shifted to a sedentary life and founded the present-day settlement in the late 19th century.

In 1914 the local people amounted to 585.³⁰⁹

NOVO-GORELOVKA (ERENETSIK, ARTAP, ARTAPA)

Location. The village extends in the area of the source of the Artapa, the right tributary of the river Jagir, 11.5 kilometres north-east of the district centre, at an altitude of 1,590 to 1,660 metres above sea level.

A Historical Introduction. Before the 17th century, it was known by the name of Erenetsik.³¹⁰

Its second historical name, ‘Artap,’ is mentioned in 1691 in connection with the struggle between Aghvank Catholicoses Simon and Yeremia. Head of the village Tahir and the local priests swore an oath of loyalty to the latter, signing a “Document of Agreement” together with other representatives of the religious and secular powers (“My priests and I, village head of Artap Tahi, give our consent to this”).³¹¹

The village preserved its Armenian **population** until the ‘70s of the 18th century. In the 1840s, it sheltered some Russian Dukhobors who founded the settlement of Novo-Goreloye (Novo-Gorelovka) there. Part of them, about 19 families, moved to the newly-established region of Kars in the ‘80s of the 19th century.³¹²

The available scanty statistical data regarding the number of the local inhabitants represent the following picture:

Year	Houses	Males	Females	Total
1886 ³¹³	61	236	238	474
1894 ³¹⁴	50			
1908 ³¹⁵				520
1914 ³¹⁶				743

In the 1980s, the village had a mixed population of Russians and Azerbaijanis, who amounted to 404 in 1983.³¹⁷

During our visit to Novo-Goreloye in 1980, we saw the meagre remnants of its Armenian **cemetery**, whose tombstones represented undressed blocks of stone.

NOVO-IVANOVKA (AGHKILISA)

Location. The village is situated 22 kilometres west of the district centre, at an altitude of 1,320 to 1,460 metres above sea level.

The Origin of the Toponym. The historical name of Novo-Ivanovka has fallen into oblivion. Before the arrival of the Russian resettlers, some cattle-breeders called it Aghkilisa, i.e. the Turkish equivalent for ‘White Church’ deriving from a large church standing there.

Population. Stripped of its Armenian inhabitants in the 1770s, the village remained absolutely derelict for about seven decades. It was only in 1853 that some Russian sectarians from Tambov and Saratov Provinces of the Russian Empire and Jiban Village of Shamakhi District settled down there.³¹⁸

310 Lalayan, Yer. Gandzak District, pp. 356-357.

311 “Ararat,” 1900, p. 320.

312 Abelov, N. A., op. cit., p. 21.

313 A Statistical Survey..., pp. 86-87; Lalayan, Yer., idem, p. 357.

314 “Ardzagank,” 1894, No. 104, p. 2.

315 Caucasian Calendar for 1910, p. 335.

316 Caucasian Calendar for 1915, p. 163.

317 SAE, vol. 7, Baku, 1983, p. 281.

318 Lalayan, Yer., idem, p. 358.

307 Corpus Inscriptionum Armenicarum, part 4. Compiled by Bar-khudarian, S. Yerevan, 1973 (henceforward: Corpus..., part 4), p. 250.

308 S. Kamalian Fund, copy-book No. 1, VI-11, p. 17.

309 Caucasian Calendar for 1915, p. 162.

The available scanty statistical data regarding the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ³¹⁹	144	542	404	946
1914 ³²⁰				1,697
1983 ³²¹				1,631

The neighbourhood of the village retains different cyclopean structures.

NOVO-SARATOVKA (PENTEKHLU)

Location. The village lies in the basin of the upper course of the river Zakam, on the left bank of its left tributary Mamajan, 20 kilometres west of the district centre, between 1,200 and 1,280 metres of altitude above sea level.

Population. Most presumably, it was stripped of its Armenian residents in the 1770s.

In the 1840s, the site of the abandoned village (its historical name has sunk into oblivion) provided shelter for some Russian sectarians banished from Saratov Province. In 1844 they settled in Prince Orbelian's domains in Lori (Tiflis Province), but in 1850 they moved to what is present-day Novo-Saratovka, then known by the name of Pentekhlu (Kaghnut) among the nearby Armenians and Turks.³²² Supposedly, this name derives from the word 'kaghni,' i.e. the Armenian equivalent for 'oak,' as the area retained an oak wood ('kaghnut' is the Armenian equivalent for 'oak wood'):

"...First we headed westward from the bank of the river Inagboghan, left behind a hill and found ourselves on the bank of the river Mamajan. On its left side, the Malakans' village of Pendekhlu extended east-westward. The Russians refer to it as 'Saratovka,' but the Armenians and Turks call it 'Pendekhlu,' the name probably deriving from an oak wood a little above it. Formerly, it was inhabited by the Armenians who moved away like the inhabitants of Gharamurat, unable to bear the violence perpetrated against them..."³²³

In the '80s of the 19th century, about 58 families of Russian sectarians moved to the newly-established region of Kars.³²⁴

The available scanty statistical data indicate that the village population almost doubled in number between the late 19th and early 20th centuries:

Year	Houses	Males	Females	Total
1886 ³²⁵	177	591	508	1,099
1908 ³²⁶				1,805

319 A Statistical Survey..., pp. 84-85.

320 Caucasian Calendar for 1915, p. 166.

321 SAE, vol. 7, p. 282.

322 Lalayan, Yer., idem, p. 358.

323 S. Kamalian Fund, copy-book No. 1, VI-11, p. 33; Lalayan, Yer., idem.

324 Abelov, N. A., op. cit., p. 21.

325 A Statistical Survey..., pp. 86-87.

326 Caucasian Calendar for 1910, p. 336.

1914 ³²⁷	2,026
1983 ³²⁸	2,115

Before World War II, Novo-Saratovka was a purely Russian village, but afterwards it was gradually inhabited by some stock-breeding tribes of Turkish origin. Immediately after the Armenians' deportation between 1988 and '89, almost all the local residents, who had been living there for over a century and a half, were forced to leave their homes.

The cultural heritage of the indigenous people of Novo-Saratovka includes **a church and a cemetery.** Below follows a record by S. Kamalian, who is the first topographer to have seen the historical monuments of the village: "...attested by some grave-yards and church walls seen in the village and a little far from it. In the north extends its large cemetery surrounded by kitchen gardens: the newcomers being Christians, it has been left intact. Apart from khachkars and tombstones, it also comprises some quadrangular memorials, between 3 and 5 arshins high. Almost all of them bear cross reliefs, but they are bare of any year or epitaphs; perhaps, they have been scraped away. All the memorials are erected of stone which must have been conveyed from afar, for there is no quarry in the neighbourhood of the village.

"The local Armenian church is preserved in a semi-ruined state in the yard of a Malakan's house, at the end of a street below the cemetery. The vaults and roof of the bema are undamaged, but some stones are missing from the altar. The Malakans assured us that some Armenians from Bashkend had displaced them to use them in their newly-built church."³²⁹

As reported by M. Barkhutiariants, "...the surviving monuments include a cemetery with tombstones and a stone that is quite long (3 metres). It also has a semi-destroyed church which is 18 metres long and 11 metres wide."³³⁰

An unknown source traces the church back to 1535.³³¹ A cross-stone found nearby is known to have been erected in 1558.³³²

Archaeological Monuments. The neighbourhood of Novo-Saratovka retains a cave named *Kyoroghli* and a cyclopean structure dating from the Iron Age.

Melikzada (Melikzata), a village site of a remarkable history whose original name remains obscure, is situated in the territory between Novo-Saratovka and Artzvashen.

327 Caucasian Calendar for 1915, p. 166.

328 SAE, vol. 7, p. 283.

329 S. Kamalian Fund, copy-book No. 1, VI-11, pp. 33-34. In 1890

Kamalian spent a night in the house of an Armenian inhabitant of Novo-Saratovka: "For the night I stayed with a shopkeeper who was an Armenian from Gandzak. He showed me a kind hospitality" (idem, p. 34).

330 Barkhutiariants, M., Artsakh, p. 310.

331 SAE, ibid.

332 Lalayan, Yer., Gandzak District, p. 358.



NOVO-SARATOVKA. Cross-stones from the cemetery of the village site of Melikzata (photos by courtesy of H. Zakarian)

Arakel Davrizhetsy is the first historiographer to mention Melikzada (Melikzata) in the early 17th century, when "...Bishop Melikset from Melikzata Village of Verin Zakam..."³³³ left for Persia to take up permanent residence in Isfahan together with some other people escaping the Ottoman oppression.

In 1652 Priest Hakob copied a manuscript Gospel in the village. Later M. Barkhutariants saw it in Banants' St. Grigor Lusavorich Church and published its colophon:

"...The copying of this Holy Gospel was initiated on 1 March 1652 of the Armenian era and completed on 15 April... It was written by worthless priest and unskilled scribe Hakob by the grace of Sourb Astvatzatzin, Sourb Nahatak and St. Thomas in Melikzata Village of Zakam District."³³⁴

The first people to receive that Gospel were Priest Kirakos and Melik Ovanes.

The village is also mentioned in the colophon of a Gospel (1669) kept in the church of Ghulali (Aygedzor):

"My son Gabriel and I, Ovan from Melikzada, ransomed this holy Gospel from the enemy with our honestly-earned means..."³³⁵

The village was stripped of its Armenian population in the '70s of the 18th century, its inhabitants moving to Metz Shulaver:

"The territory of Pendekhlu and its neighbourhood were once occupied by the large, prospering village of Melikzata, whose residents immigrated into Shulaver in the late 18th century."³³⁶

In the late 19th century, "...The village of Melikzata, which forms part of royal possessions, belongs to the Malakans..."³³⁷

The village site retained "...a spacious cemetery and two semi-ruined churches, one larger and the other smaller."³³⁸ These sanctuaries are, indeed, Sourb Astvatzatzin (recorded as early as 1652) and St. Thomas referred to in the aforementioned colophon.

The village site of Sultanetsik (Sultane) is supposedly located on the road leading from Nor Saratovka to Artzvashen (Bash Gyugh).³³⁹ It retains the ruins of a cemetery and a small church, probable called Sourb Astvatzatzin.

The village used to be one of the most famous scriptoria in Zakam District, with a great number of manuscripts copied and illustrated there.

It is first mentioned in the colophon of a Gospel copied in 1647 by scribe Mkhitar, who was a lay person:

"The Holy Gospel was written in divine inspiration from the Holy Spirit ... in Sourb Astvatzatzin Church of Sultanetsy Village, Zakam District..."³⁴⁰

In 1671 scribe Mkhitar copied another two manuscripts "... at the request of kind-hearted Eve and her husband Voskan in Sourb Astvatzatzin of Sultanetsik Village, Verin Zakam, under Patriarch of Holy Gandzasar His Holiness Petros and Persian Shah Suleyman, ...this year marking widespread deaths in Verin Zakam District, where seven people died in the same family in a single day..."³⁴¹

The spouses donated the manuscript to Sourb Astvatzatzin Church of Gharamurat's Koosanats Convent, but in 1729 it shifted into Melik Sargis' possession. In the 19th century, it was kept in Banants' St. Grigor Lusavorich Church, where Barkhutariants saw it and copied its colophon (at present kept in M. Mash-tots Matenadaran, Yerevan, Republic of Armenia).³⁴²

333 Arakel Davrizhetsy, p. 63.

334 Barkhutariants, M. Artsakh, p. 282. Republished without any changes in: Colophons, 17th century, vol. 3, p. 276.

335 "Nor-Dar," 1888, No. 95, p. 3.

336 S. Kamalian Fund, copy-book No. 1, VI-11, pp. 33-34.

337 Op. cit.

338 Barkhutariants, M., idem, p. 311.

339 Idem, p. 310.

340 Colophons, 17th century, vol. 3, p. 247.

341 A Catalogue of Armenian Manuscripts..., vol. 2, manuscript No. 6759.

342 Barkhutariants, M., idem, pp. 281-282.

The other manuscript mentioned was created in 1678 for Bishop Tadevos.³⁴³

In 1709 scribes Sargis and Vardan copied another manuscript in Sultanetsik for a certain Sargis.³⁴⁴

An incomplete manuscript (Tpkhis, 1837), entitled *Grigor Loru-Melikian: Bank Voskiakank*, is of great importance to the history of the village. Its scribe continued it in Sultanetsik in 1844,³⁴⁵ which comes to attest that in the mid-19th century, it was still a prospering village. It remains obscure when exactly and for what reasons it was destroyed and left derelict.

NOVO-SPASOVKA (KHAVUNIS, KHUNIS)

Location. The village is situated in the area of the source of the Khunis, the left tributary of the river Shamkor, 9 kilometres north-east of the district centre, between 1,510 and 1,570 metres of altitude above sea level.

A Historical Introduction. The only record to mention its name is the colophon of a Sharaknots copied in 1655: "...The copying of this Sharaknots commenced in my native village of Papajan in Verin Zakam District. At present I am a fugitive living in Khavunis Village, which has a finely-built church named Jukhtak. This Sharaknots was completed there ... by most sinful and worthless scribe Avetis called a priest in name only."³⁴⁶

The name and location of this church are also mentioned in the sources of the late 19th century: "Jokhtak Church actually consists of two churches standing side by side on a wooded slope in the north-east of Nor Getabak (none of them bears any inscriptions). They are adjoined by a village site and a cemetery where no epitaphs can be found."³⁴⁷

Population. About half a century after the village had been stripped of its Armenian inhabitants ('70s of the 18th century), it was re-populated by some Russian Dukhobors who founded the settlement of Novo-Spaskoye (Novo-Spasovka) in its site (interesting as it is, it was occasionally mentioned by the name of *Khunis*).³⁴⁸

The available scanty statistical data regarding the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ³⁴⁹	31	108	114	222
1894 ³⁵⁰	30			
1908 ³⁵¹				232
1914 ³⁵²				598

In the late 1880s, 39 families left Novo-Spaskoye for the newly-established region of Kars.³⁵³

East of Jukhtak Church, not far from the village extends an ancient site called **Tandzut**, where the ruins of a village site, a cemetery and a church known by the name of St. Stepanos are preserved. The sanctuary was demolished by the Russian sectarians of Slavyanka between the '80s and '90s of the 19th century: "...The inhabitants of the adjacent village of Slavyanka have displaced its stones and carried them away so that now only the circular part of its main apse is preserved."³⁵⁴

The following inscription was carved "on a cross-stone set in the wall separating the southern vestry and main apse...":

Եկեղեցիս սուրբ Ստեփանն. եւ Մովսէս...:

transl.: This church of St. Stepan. I, Movseses...

The Armenian original published in: **Barkhutariants, M.** Artsakh, p. 315.

ORJONIKIDZE (MREJUR)

Location. The village extends on the east-facing slope of a gorge lying on the left bank of the river Legharak, 17 kilometres north-west of the district centre, between 1,430 and 1,550 metres of altitude above sea level.

A Historical Introduction. It was stripped of its population in the 1770s, when the local residents moved to Metz Shulaver. The cemetery of this Georgian township retains the gravestone of one of them with the following epitaph:

5 lines in the Armenian original incised into a rectangular tombstone (137 x 24 x 58 centimetres):

*Այս է տապան Մրաճրէցի Եղեազար քօխի, /
որ է որդի Վարդան[ան]ի եւ թ(ո)նն Արուրի
եղպայր Սարուրէկի կամ Աղարէս, որ մայրն /
Հուռումսիսի եւ հայր սա Օհանէս քօխի /
ընթ(ե)րցօղքդ Ա(սոռու)ծ որդրմի սսէք, ՌՄԼԸ
(1789) թվ(ին):*

transl.: In this grave reposes Yeghiazar or Aghares Kokha from Mrajur. He is Vardan[an]'s son and Arut's brother Sarubek's grandson, Hurumsim's son and Ohanes Kokha's father.

343 A Catalogue of Armenian Manuscripts..., vol. 1, manuscript No. 968.

344 A Catalogue of Armenian Manuscripts..., vol. 2, manuscript No. 3813.

345 A Catalogue of Armenian Manuscripts..., vol. 2, manuscript No. 7501.

346 Colophons, 17th century, vol. 3, p. 691.

347 **Barkhutariants, M.**, idem, p. 315.

348 An official statistical source of 1886 mentions both the old and new names of the village, although the former is slightly distorted into 'Khunush' (A Statistical Survey..., p. 86).

349 Idem, pp. 86-87.

350 "Arzagank," 1894, No. 104, p. 2.

351 Caucasian Calendar for 1910, p. 336.

352 Caucasian Calendar for 1915, p. 166.

353 **Abelov, N. A.**, op. cit., p. 21.

354 **Barkhutariants, M.**, idem, p. 315.



METZ SHULAVER (GEORGIA). A tombstone dedicated to an Armenian from Mrejur

May those who read this pray fôr their souls. 1789.

Published for the first time.

The site of the deserted village served as a summer encampment for some cattle-breeders until its revival in the 1880s.

In 1983 it had a population of 951.³⁵⁵

Historical Monuments. In 1890 Mrejur still retained a semi-ruined church and a cemetery of some inscribed memorials. Below follows a description of this church and its neighbourhood:

“...I lept over the wall and entered the church, hardly escaping plunging my shoes into dung, for it was thoroughly filled with animal droppings. It had preserved only part of its walls, with its door replaced by some stones. ...The font was displaced... some cross-stones bearing inscriptions beyond decipherment were set in the wall right of the altar. Two others lay on the window tympanum of the left vestry, but I did not see anything incised into them. The roofs of the sacristies were preserved intact. Some heaps of ashlar and unhewn stones could be seen both inside and around the church.

“The cemetery extending above did not have any epitaphs and only some flat stones could be seen there.

“Another grave-yard located below did not retain anything remarkable either. It mostly comprised some old, unhewn blocks of stone, some of them bearing large and small cross reliefs engraved by an unskilled hand.

“Mrejur lies in an easterly position, with the local yards occupying quite a large area and serving as hay-fields.

“There is a spring a little above the church. Mrejur is situated in the east of Evokyuz Dagh, in the west of

which can be seen Korkh, the residence of Agh Melik.”³⁵⁶

Below follow the inscriptions found in the village church:

Carved “...on a cross-stone set in the tympanum of the window inside the bema”:

Թվ. ՌԻԶ (1577):

transl.: In the year 1577.

Reference: **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 18.

“Incised into a small khachkar set in the western wall,” namely in the western facade of the church:

Մարիանին, քվ. ՌԾ (1601):

transl.: To Marian. 1601.

Reference: **S. Kamalian** Fund, *ibid.*

Carved on a khachkar (“Written intricately on 5 small cross-stones set above the right sacristy”):

Մարգարտին, Էյվազին.

transl.: To Margaret, Eyvaz.

Reference: **S. Kamalian** Fund, *ibid.*

Incised into a cross-stone “below the window behind the altar”:

Իշխան էս կանգնեցի ... սբ. խաչս քարեխօս է Մարգարտի հոգին:

transl.: Ishkhan ... had this Holy Cross erected ... in memory of Sargis' soul.

Reference: **S. Kamalian** Fund, *ibid.*

Engraved on one of the small khachkars “...placed horizontally on both sides of the window of the bema and bare of any year”:

Մարիանին:

transl.: To Marian.

Reference: **S. Kamalian** Fund, *ibid.*

Carved on one of the cross-stones set “above the wall left of the altar”:

Գրիգոր քինյ և կողակցին Եղիաբեթին:

transl.: To Priest Grigor and his spouse Yeghisabet.

Reference: **S. Kamalian** Fund, *ibid.*

Incised into a cross-stone “placed sideways”:

Սբ խաչս որդի Մելքումին:

transl.: This Holy Cross son Melkum.

Reference: **S. Kamalian** Fund, *ibid.*

PARAKEND

The village is located 11 kilometres south-west of the district centre, between 1,420 and 1,480 metres of altitude above sea level.

Stripped of its Armenian inhabitants in the 1770s, it served as a summer encampment for some tribes of Turkish cattle-breeders until the early 20th century,

³⁵⁵ SAE, vol. 7, p. 384.

³⁵⁶ **S. Kamalian** Fund, copy-book No. 1, VI-11, pp. 18-19.



GHALAKEND (PARISOS). *The mountain of the castle seen from the side of the city site of Parisos. The valley of the river Shamkor, and the city site seen from the aforementioned mountain*

when they shifted to a sedentary life and founded a Turkish village in its site.

The local people amounted to 197 in 1914,³⁵⁷ and 1,329 in 1983.³⁵⁸

PARISOS (GHALAKEND)

Location. The village is situated on the bank of the Parisos, the left tributary of the river Shamkor, 11 kilometres south-west of the district centre.

A Historical Introduction. Parisos used to be the centre of a kingdom of the same name. In the early 10th century, Sahak Sevada united Gardman and Dzoraget Districts of Utik Province with his patrimony, i.e. the

district of Parnes (Parisos) and established the principality of Parisos. In the middle of the same century, his son Senacherim declared himself king and received a crown with a royal cape from the Byzantine Empire, which encouraged such actions since they led to a split in the Armenian statehood. The Bagratids of Ani had to reconcile themselves to the existence of the newly-founded kingdom for a while. That, however, lasted till the period between the late 10th and early 11th centuries, when Gagik Shahshah (Shah of the Shahs) entered into alliance with Emir of Gandzak Patlun and launched a struggle against Parisos. After Senacherim's death (1003), his throne shifted to his son Philipe, who fell victim to an inimical plot in the mid-11th century. His assassination marked the fall of the kingdom, whose territory later became part of the principality of Khachen.

³⁵⁷ Caucasian Calendar for 1915, p. 171.

³⁵⁸ SAE, vol. 7, p. 460.



GHALAKEND (PARISOS). A uni-nave church amidst the ruins of the left quarter of the city site (seen from the south-east and south). Partial views of its pilasters and false arches

The present-day village was founded over the ruins of the historical city site of Parisos, whose remnants were still preserved in the late 19th century: “Some densely-located yards and the vestiges of many buildings of stone and mortar can still be seen...”³⁵⁹

Parisos was stripped of its population in the 18th century and lay derelict until the late 1880s, when its territory became a summer encampment for some cattle-breeders.³⁶⁰ Later they settled down there and founded a village called *Ghalakend*, which sounds as ‘*Berdagyugh*,’ i.e. ‘*Village of Castle*,’ in Armenian.

³⁵⁹ **Barkhutariants, M.**, idem, p. 307.

³⁶⁰ “Ardzagank,” 1888, No. 7, p. 86 (“Opposite the castle extend fine pastures and meadows where nomadic Turks put up their tents in summers, enjoying this beauty...”).

Most presumably, present-day Ghalakend is identical to the village of Berdatak mentioned in “Shamkor District” in 1671 as the place where Priest Hovhannes wrote a Gospel for his parents Evaz and Pay.³⁶¹

Churches. The topographers who visited the city site in the late 19th century are not unanimous in mentioning the number of the local churches. Thus, Kajikian writes, “Ghalakend retains the ruins of six Armenian churches, some of which were demolished by the Turks for their stones to be used in the construction of various buildings...”³⁶²

³⁶¹ A Catalogue of Armenian Manuscripts..., vol. 2, manuscript No. 6645, p. 364.

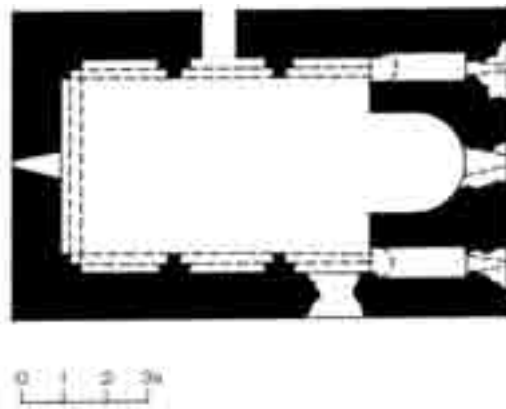
³⁶² “Ardzagank,” 1888, No. 7, p. 86.



GHALAKEND (PARISOS). *A uni-nave church amidst the ruins of the left quarter of the city site (seen from the north and west). Its interior south-western corner; an eastward view of the interior of the monument, and a built-in-wall capital*

Barkhutarians found 11 churches there: “This ruined city site is quite large. To give an idea how populous it used to be, suffice it to mention that it retains eleven churches, three of them located on the right bank of the river (one of them standing and the other two semi-ruined), and the remaining eight ones on the left (two of them standing and six ruined). As attested by some eye-witnesses, it is not a long time since they were demolished: their foundations can still be clearly seen...”³⁶³

The main church of the city, built on the left bank of the river, was destroyed in the 1880s: “...they pulled it down several years ago and used its stones in the construction of some shops.”³⁶⁴



GHALAKEND (PARISOS). *The plan of the uni-nave church*

³⁶³ Barkhutarians, M., *ibid.*

³⁶⁴ *Op. cit.*



GHALAKEND (PARISOS). A uni-nave church on the right bank of the river Parisos (seen from the south-west, south, north-west and east). Cross reliefs carved on the main walls of the church

The base of the church (exterior dimensions: 15 x 11.5 metres) and its “semi-circular apse” could still be seen in 1890.³⁶⁵

St. Hovhannes Church (exterior dimensions: 8.27 x 5.05 metres) was situated on the slope of a gorge lying on the right bank of the tributary Parisos, in the east of the city site. It comprised some monastic cells, an enclosure and a cemetery.³⁶⁶

Below follow the inscriptions found in the sanctuary:

Engraved on a cross-stone set in the western facade:

ԹՎ. ՇԾԵ (1106). ԽՆ ՎԼՈՒՄԻՆ...]:

transl.: In the year 1106 I, Vardan...

The Armenian original published in: **Barkhutariants, M.** Artsakh, p. 308; Corpus..., part 5, p. 271.

³⁶⁵ Op. cit.

³⁶⁶ **Barkhutariants, M.**, idem, p. 308.

Carved on another cross-stone placed near the entrance:

ԹՎ. ՋԻ (1471):

transl.: In the year 1471.

The Armenian original published in: **Barkhutariants, M.**, ibid; Corpus..., ibid.

A little west (below) of *St. Hovhannes Church* stands a small chapel built of undressed stone and known by the names of *Jgnavor* (the Armenian equivalent for ‘Hermit’) and *Jgnavori Gerezman* (the Armenian equivalent for ‘Hermit’s Grave’) among the Armenians of the neighbourhood.³⁶⁷ It retains a grave-stone without an epitaph.

In the late 19th century, 2 inscribed cross-stones, located west of the main church of the city, were removed and placed below the railway line.

³⁶⁷ Ibid.

The inscriptions engraved on them are as follows:

ԹՎԻՆ ՉԻ (1271). յանուն Աստուծոյ եւ Հայրապետ ... ւա... եղբայր Փա... կանգնեցար զխաչս յիշատակ հար մերոյ Խորենայ, մար մերոյ Շաղակկոյ ու եղբար մերոյ Խայոմթենշայ. ով զայս գիրս կարդայ...:

transl.: In the year 1271, in the name of God ... brother Pa... I, Hayrapet, erected this cross in memory of our father Khoren, our mother Shaghakko and our brother Khayomtensha. May those who read this...

The Armenian original published in: **Barkhutariants, M.** Artsakh, p. 307; Corpus..., *ibid.*

Incised into the other khachkar (dimensions: 2.75 x 1.22 metres):

ԹՎ. ՋԼ (1481). յանուն Աստուծոյ եւ Սասնայ կանգնեցի զխաչս ի տէրութեան ժամանակի իմոյ յիշատակ ինձ և ծնողաց իմոց և անուսնոյն իմոյ Սիրունիկայ և որդոյ իմ Սարգիսայ և դստերն իմոյ Սամախաթունայ, Նփաղհաճայ, եղբարն Սիրունիկայ. կանգնեցաւ խաչս բարեխաւսութեան հոգոց մերոց: Ով կարդայ այս. Դաիթս յիշեցէ առ Աստուած. ջրհեց...:

transl.: In the year 1481 in the name of God, I, Sasna, erected this cross during my reign in memory of my parents, my spouse Sirunik, my son Sargis, my daughter Mamakhatur, Nepaghaja, Sirunik's brother, and me. May it protect our souls. May those who read this remember David in their prayers...

The Armenian original published in: **Barkhutariants, M.**, *ibid.*; Corpus..., *ibid.*

During our visit to the site of Parisos in 1982, we saw only two churches there, but they do not correspond to the ones described in the available topographical works; that is the reason why we have included them in the present research work.

The first of the churches, located on an elevation on the right bank of the tributary Parisos, represents a dilapidated but still standing uni-nave, vaulted monument. It is mainly built of undressed stone and mortar, with its cornerstones roughly-finished. The only entrance of the sanctuary opens from its southern facade. Its northern wall bears some old-styled cross reliefs.

The second, larger church (exterior dimensions: 11.82 x 7.40 metres) is situated in Ghalakend Village, on the left bank of the tributary Parisos. It represents a uni-nave vaulted structure mainly built of undressed and roughly-finished stone, with a vestry on both sides of its semi-circular bema. The cornerstones, upper parts of the walls as well as the two pairs of pilasters and false arches, extending along

the inner walls, are finely-finished. The building, whose entrance opens from its northern facade, is illuminated through 4 windows, 3 of them opening from the east and 1 from the west. The ornate capitals of the pilasters stand out for their decoration. The architectural peculiarities of the church place it among the religious monuments of the 9th to 10th centuries.

The Castle of Parisos, that dominates the environment, towers on a lofty, rocky hill rising on the left bank of the river, in the north of the city site. The hill, which is surrounded by solid rocks in the south, imparts natural impregnability to the monument, which is otherwise also strengthened by ramparts of many towers and even double rows of fortified walls in the north and west. These ramparts, which are preserved to a height of 8 to 9 metres and are 2.5 metres thick, are built of undressed, or roughly-finished stone and mortar. The castle, whose entrance opens in the west, has more than ten semi-circular towers. The area enclosed within the ramparts retains a semi-ruined chapel and the remnants of a great number of buildings of different dimensions. In the north, the ramparts are adjoined by 2 vaulted rooms connected with each other by a common entrance. One of them used to serve as a water reservoir. As legend has it, water reached the stronghold through an underground canal: "...At the top, the castle has a reservoir whose water is received via a subterranean canal extending from afar..."³⁶⁸

Built between the 9th and 10th centuries, the castle of Parisos used to be one of the main strongholds of the kingdom of the same name and served as a citadel for its capital bearing the same name.

Several researchers who visited the monument in the late 19th century provide interesting records with its description. Thus, S. Kamalian, who saw it in the summer of 1890, writes: "...The village abuts on the eastern side of a limestone hill which retains the solid ramparts of a castle at its top (they have some holes and crevices). I ascended the hillside in a north-easterly direction, where limestone was extracted and loaded onto huge carts. Mounting the horses near a bridge extending in the north, we continued our way on a crooked road that bent in many places. From the foot of the hill the castle seemed impossible to reach, but 25 minutes later, we were walking around its ramparts happily and studying the stones heaped there. The hill was surrounded by a green pasture, with white layers of lime seen from below the soil and grass. The ramparts were outwardly covered with some bushes, several big oak-trees growing in their northern part. In the south,

³⁶⁸ **Smbat M.**, *op. cit.*, p. 3.



GHALAKEND (PARISOS). *The castle seen from the north, and partial views of its fortified walls*

the hill, which was as lofty as a mountain, was adjoined by a long, deep gorge with a stream taking its source in a remote peak called Satani Khach [the Armenian equivalent for 'Cross of the Devil']. The entrance of the castle, that opened in the west, was at the edge of the gorge: those entering it first of all cast a glance over the right side, where the river babbled. A large territory below the ramparts, between the northern part of the castle and its entrance, was paved with stone. ...the fortified walls, that were quite high, had some deep, cylindrical inner crevices, four vershoks in diameter. The stronghold had greatly subsided, with its interior and vicinity reduced to ruins, although the western and northern parts of its ramparts were still preserved. It is

said to have had its own water system and reservoir in periods of might and prosperity. The latter exists even today, but the water has changed its course, apparently, upset about something. Two mills functioned at the expense of a large spring welling out from below a small hill in the north of the castle... It took source within some 2 to 3 versts of the castle, but we were assured that if straw was poured into its water from a certain part of the stronghold, it surfaced some time later. The meagre vestiges of an ancient chapel were preserved in the centre of the castle, where traces of candles ... could be seen. Mounting the horses near the bridge, we left behind the newly-blossomed millet fields, crossed the mountain chain rising on the left and



GHALAKEND (PARISOS). *The plan of the castle*

descended the gorge where the tributary Shakar Bey flowed.”³⁶⁹

The monastery of Parisos is situated in a wooded tableland 1.5 kilometres west of the village site of Tandezut, 6 kilometres south-east of the city site of



GHALAKEND (PARISOS). *The ruins of the chapel of the castle and its water reservoir*

Parisos: “The local inhabitants still remember the name of the mountain on which it stands, i.e. Kapank, or Darband, as the Turks call it. They also recall the

³⁶⁹ S. Kamalian Fund, copy-book No. 1, VI-11, pp. 24-26.

names of various sites in the neighbourhood, such as Tandzut and the river Gardman...³⁷⁰

The earliest records mentioning the monastery date from the 10th century. It was known as a bishop residence, three of the spiritual leaders of Parisos Monastery later serving as Catholicoses of Aghvank. "...from the priorate of the monastery of P'arisos..."³⁷¹ were David IV (923 to 929), David VI (965 to 971) and Movses II (987 to 993). The participants of a church meeting Catholicos of All Armenians Anania Mokatsy (946 to 968) convened in Khachen included Monk David from the monastery of Parisos.³⁷²

It preserved its status of a bishop residence in the subsequent centuries as well: thus, in 1691 mention is made of "...the leader of Shamkor, Bishop Barsegh of Parisos..."³⁷³ In 1764 Archbishop Hovhannes served as Father Superior of the monastery,³⁷⁴ which had a church called "St. Stepanos..."³⁷⁵ as attested by an archive document of 1889.

Parisos Monastery used to be a famous scriptorium, among the manuscripts copied there a Gospel of 1657 being particularly remarkable: "...it was called *Karmir Avetaran* and written by Sexton Harutiun in Kartman District under Catholicos of Gandzasar Petros, in 1657. Bound by Archimandrite Hakob in Parisus Monastery."³⁷⁶

By the late 19th century, the monastery, once enjoying the fame of a spiritual centre, had been reduced to an extremely inconsolable state. As attested by a visitor, "Taking advantage of its dereliction, the Turks have relegated it to a sheep-cote filled with dust and dirty water so that it is absolutely impossible to enter it."³⁷⁷

The monastic complex of Parisos used to comprise 3 churches, 2 gavits and a chapel built almost in a row and extending in an east-westerly direction: "...The second and third churches have vaulted *gavits* of three pillars in the south... The middle one is larger than the others, but all of them represent old buildings, with their entrances in the south. The eastern church has a small gavit, adjoined by a belfry built of finely-finished pumice, like all the arches and cornerstones of all the

churches and halls (their other parts are built of undressed stone). The second and third churches are 25 metres long and 11 metres 70 centimetres wide. These sanctuaries are thoroughly preserved, unlike the monastic cells all of which are ruined. Many graves lie both inside and outside the ramparts, but we failed to find any epitaphs. A reservoir and the traces of some clay pipes can be seen near the monastery: they were once used to convey the water of a spring, running in the west, to the monastery."³⁷⁸

The facade-bearing stone of the entrance of the western church is engraved with an inscription decorated with a cross relief:

"Carved on a stone placed above the door of the third church":

:ՆԽԳ: (994) *Unutu tptg:*

transl.: 994 Priest Muses.

The Armenian original published in: **Smbat M.** Antiquities in the Neighbourhood of Getabek. In: "Nor-Dar," 1893, No. 36, p. 3; **Barkhutariants, M.** Artsakh, p. 306; **Lalayan, Yer.** Gandzak District, p. 340; Corpus..., part 5, p. 271.

Note: The first two researchers failed to write down the year of the inscription. Smbatians mentions another inscribed cross-stone whose epigraph, however, was impossible to decipher: "...another khachkar bears something incised, but it is beyond reading, for smoke and ashes have blackened it..."

POKR GHARAMURAT

Location. The village is situated on the south-facing slope of a gorge lying on the right bank of the river Gharamurat, 12 kilometres west of the district centre, at an altitude of 1,300 to 1,380 metres above sea level.

A Historical Introduction. The medieval written sources keep silence about it, but the colophon of a *Haysmavurk* of 1610 makes reference to Metz Gharamurat, a fact attesting to the existence of a smaller village of the same name (it was called Metz Gharamurat to be differentiated from the other village).³⁷⁹

An investigator who visited the village in 1890 describes it in the following way, "Continuing our way along the right bank of the river, we hurriedly made for the monastery we had seen in the distance: it was situated on the flat slope of a rocky mountain. At first the village was called *Ghara Bulagh*, but some people claim it should be named *Gharamurad*, alleging that this is *Pokr Gharamurad*, the one located on the other side of the mountain being *Metz Gharamurad*. Above this village, which is inhabited by Ayrums, a church of semi-ruined walls can be seen, with part of its roof covering the bema remaining intact. Apparently, it is not a long time since the rest of it was demolished, for its interior is filled with the stones of the roof, walls and pillars, overgrown

370 **Lazariants, S.** Parisos Monastery and the Armenian Kingdom of Parisos. In: "Meghu Hayastani," 1859, No. 13, p. 99, in Armenian.

371 **Movsēs Dasxuranĉi**, p. 231; **Kirakos Gandzaketsy**, p. 199

372 The Rebellion of Aghvank by **His Holiness Anania Catholicos of Armenians**, p. 134.

373 **Topjian, H.**, part 2, p. 18.

374 **Barkhutariants, M.**, idem, p. V.

375 National Archives of Armenia, fund 53, list 1, file 3884, p. 227.

376 "Echmiatzin," 1970, No. 1, p. 46. Gh. Pirghalemian published another colophon of the same contents which does not mention Parisos and marks of omission are put instead. It is, however, evident that the colophons are identical. Republished in: Colophons, 17th century, vol. 3, p. 780.

377 **Smbat M.**, op. cit., p. 3.

378 **Barkhutariants, M.**, idem, p. 306.

379 Colophons, 17th century, vol. 1, p. 367.



POKR GHARAMURAT. *The village church seen from the south, south-east and east. The southern entrance of the monument and its entrance tympanum*

with rust, burdock and nettle. Entering the church over the lower part of a wall and reaching the vestries, I noticed some empty hives in the left one. The entrance to the other was buried under soil and stones. There are no inscriptions: all of them have been scraped away. ...The church is surrounded by numerous graves and cross-stones: probably, they used to bear inscriptions which are lost beyond

380 **S. Kamalian** Fund, copy-book No. 1, VI-11, pp. 26-27. Below follows an interesting description of the road leading from Pokr to Metz Gharamurat, "Opposite the church, in a south-easterly direction extends a gorge adjoined by numerous encampments and mountain huts. The most important of them is Mount Karut called 'Genlegeldagh' among the local Turks. Following some footprints seen near the aforementioned church, we started descending and approached a narrow channel formed by the water of a fast-flowing spring running from below a mountain rising in

the south of the sanctuary. Its water seemed to push its way through some black stones; hence derives the name of the village, i.e. 'Gharabulagh' ['Gharabulagh' is the Turkish equivalent for 'Black Spring']. A little below this spring stands a functioning mill: we proceeded on an ancient, bumpy road stretching above it. Passing through a thick forest, we found ourselves in the valley of a stream, on the left bank of which about 20 houses of Ayrums lived. The residence of a wealthy Ayrum standing on the roadside had been built with the finely-dressed stones of the church. Both above and below the sites of the former yards can be seen cemeteries which retain magnificent gravestones: none of them has escaped the brutal hands of the savages. Almost all of them are broken, scattered here and there and covered with animal droppings so that it is highly difficult to make out anything in the epitaphs carved on them. These yards and graves once belonged to the rich inhabitants of Gharamurat who emigrated to Shulaver located near the river Khram in the days of horror and terror. The former prospering houses that amounted to several hundreds have now been replaced by several sunken dwellings of Ayrums where



POKR GHARAMURAT. An eastward view of the interior of the church, and the inscribed frame of a window opening from its eastern facade



POKR GHARAMURAT. The plan of the church

retrieve, for the Ayrums are in the habit of feeding their cattle and sheep on salt poured right on these stones. Everywhere you can see some yard sites.”³⁸⁰

Another researcher who visited the village reports, “...It is an Armenian village presently inhabited by Turks, but retaining a semi-ruined church and a cemetery.”³⁸¹

Population. The village was totally abandoned in the ‘70s of the 18th century, when “...its inhabitants

pressed dung is burnt. Although the area is remarkable for fertile soil and tasty water, there are only ruins everywhere, their sight rending my heart. I could never imagine that the former homeland of the residents of Gharamurad, now sheltered in Shulaver, was so magnificent. With my heart imbued with sadness and plunged in thoughts, I was riding my horse in the direction of the monastery standing in the middle of a picturesque valley...” (idem, p. 27).

381 **Barkhutariants, M.**, Artsakh, p. 308.

moved to Shulaver under last Georgian King Heraclius.³⁸²

Over about a century, the site of the derelict village served as a summer encampment for some nomadic Turkish stock-breeders who eventually changed to a sedentary life in the 1880s and founded a settlement there.

It had 246 inhabitants in 1908,³⁸³ and 447 in 1914.³⁸⁴

On an elevation at the north-western extremity of Pokr Gharamurat can be seen the semi-destroyed building of a church (exterior dimensions: 20.45 x 13.95 metres) built of undressed and roughly-finished stone and mortar. A uni-nave, vaulted basilica with architectural peculiarities typical of the 16th to 17th centuries, it has a vestry on both sides of the bema. All the walls of the church have survived to a height of 1 to 1.5 metres, with the exception of the eastern one, which is completely intact. On this side are preserved three narrow, oblong windows that widen inside, with a two-line inscription carved on the lower part of the finely-finished frame of the central one. The only entrance of the sanctuary opens in the south, with those of the vestries opening into the prayer-hall. A finely-cut 3-metre-long

382 Op. cit.

383 Caucasian Calendar for 1910, p. 276.

384 Caucasian Calendar for 1915, p. 142.



POKR GHARAMURAT. *Inscribed cross-stones amidst the ruins of the church*

octahedral obelisk serves as a facade-bearing stone for the church: one of its facets bears a cross relief and an inscription, which were probably added during the construction of the church.

The church is surrounded by a ruined cemetery retaining some cross-stones and sculptured fragments.

Below follow four inscriptions found in this graveyard:

3 lines in the Armenian original carved on an obelisk, a record stating the following about it, "Incised into one of the ends of a hewn quadrilateral tympanum (about 4 arshins long and an arshin thick) set above the door, which is very difficult to pass through due to the soil and stones accumulated there":

Ս(ուր)բ խ(ա)չս ք(ա)րէխ(աւ)ս | Եղիայիւն, | Ակոբիւն եւ Մայրխ(ա)թ(ու)նիւն:

transl.: May this Holy Cross protect Yeghia, Akob and Mayrkhatun.

Published for the first time.

Reference: **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 26.

Note: 'Yeghia' may also be deciphered as 'Yeghisa.'

"Engraved on one of the two cross-stones set on the tympanum of a window behind the altar":

ԹՎ. ՌԻԷ (1578):

transl.: In the year 1578.

Reference: **S. Kamalian** Fund, *ibid.*

Note: By the time we visited the church in 1984, the stone had been displaced.

Incised into a cross-stone inside the church:

Ս(ուր)բ խ(ա)չս քարէխ(աւ)ս տ(է)ր Ս(ի)մէ(ն)իւն: ԹՎ(իւն): Ռ-[ԼԱ] (1582):

transl.: May this Holy Cross protect Father Simeon. 1582.

Published for the first time.

Note: The ten and unit of the year are weathered and hardly discernible.

2 lines in the Armenian original carved in the lower part of the frame of a window opening from the bema, i.e. the eastern facade of the church:

Ս(ուր)բ խ(ա)չս Մխ(ի)թարի, որդի Սգ...[ի]ն եւ որդ(ո)ցս: Ամէն:

transl.: May this Holy Cross protect Mkhitar, ... son. Amen.

Published for the first time.

Note: Certain letters are broken to pieces.

A single line in the Armenian original incised into a khachkar lying below the northern wall of the church:

Ս(ուր)բ խ(ա)չս ք(ա)րէխ(աւ)ս Ղ(ա)զ(ա)-րիւն:

transl.: May this Holy Cross protect Ghazar.

Published for the first time.

Note: The name is weathered.



POLADLU. Partial views of the village church

POLADLU

Location. The village extends in the area between Metz and Pokr Gharamurat, 15 kilometres west of the district centre, at an altitude of 1,270 to 1,300 metres above sea level.

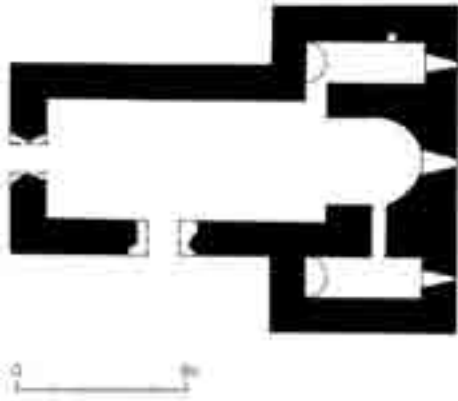
The present-day Turkish village, dating back to the early 20th century, was founded in the site of an ancient abandoned Armenian village.

In 1983 it had a population of 226.³⁸⁵

³⁸⁵ SAE, vol. 7, p. 571.

A semi-ruined church whose architectural peculiarities trace it back to the period between the 16th and 17th centuries is preserved at the eastern edge of the village. It is built of undressed and roughly-finished stone and mortar, with part of its cornerstones finely-cut. The monument represents a uni-nave basilica, with vaulted vestries of rectangular plan adjoining its semi-circular bema in the north and south. Although jutting out of the main area of the prayer-hall, they were built parallel with the construction of the church, whose exterior dimensions are 13.20 x 5.65 metres, its eastern

wall amounting to 9.65 metres together with the sacristies. The southern one is connected with the church through a long, narrow entrance opening into the bema, the entrance of the northern one opening directly into the prayer-hall. The church, which has two entrances opening in the south and west, is illuminated through three narrow windows widening inside and opening



POLADLU. The plan of the church

from the eastern facade. Its walls are preserved to a height of 1.5 to 2 metres, but the roof and vault are totally ruined. The facing stones of the vestries and the cornerstones of the entrances have fallen. The masonry of the walls bears some stone fragments adorned with cross reliefs.

The church is surrounded by **an ancient cemetery** comprising some roughly-finished grave-stones, part of them buried under the soil. Many of them are decorated with old-styled, simple cross reliefs.



POLADLU. An octahedral obelisk

Before 1982 an octahedral obelisk was preserved in **another grave-yard** extending at the north-western extremity of the village. Presumably, one of its finely-finished facets was engraved with some simple crosses. By 1984, however, the memorial, dating from the 5th to 6th centuries, had been displaced and moved to a museum in Baku, as attested by the local residents.



RUSTAM-ALIYEV. The village seen from the castle of Parisos

RUSTAM-ALIYEV (GHARABULAGH)

Location. The village is situated on the south-facing slope of a gorge lying 9 kilometres south-west of the district centre, between 1,360 and 1,470 metres of altitude above sea level.

A Historical Introduction. Stripped of its Armenian population in the '70s of the 18th century, a hundred years later, it was inhabited by some Turkish herdsmen who had been using its territory as a summer encampment for already several decades.

With the development of copper industry in the late 19th century, a number of craftsmen, including some Armenians, settled down in the village: "...Crossing the river flowing in front of me, I entered the village which was inhabited by craftspeople, such as coppersmiths, blacksmiths, tailors, hatters and farriers. An Armenian artisan told me that I could climb the top of the castle..."³⁸⁶

In the Soviet years, the village was renamed Rustam-Aliyev.³⁸⁷

The available data regarding the number of the **local Turkish population** represent the following picture:

Year	Houses	Males	Females	Total
1886 ³⁸⁸	67	223	160	383
1908 ³⁸⁹				443
1914 ³⁹⁰				923

Ancient Monuments. In the 1890s, the ruins of a medieval Armenian church and a cemetery were preserved in the territory of the village.³⁹¹

SABAT-KECHMAZ

Location. The village extends on the southeast-facing slope of a gorge lying between 1,380 and 1,460 metres of altitude above sea level, 2 kilometres north-

386 S. Kamalian Fund, copy-book No. 1, VI-11, p. 24.

387 Rustam Aliyev, notorious for his hatred for the Armenians, was First Secretary of the District Committee of Shamkhor. He was shot to death by a revengeful Armenian.

388 A Statistical Survey..., pp. 84-85.

389 Caucasian Calendar for 1910, p. 271.

390 Caucasian Calendar for 1915, p. 133.

391 Barkhutariants, M., idem, p. 308.

west of Parisos Castle and 10 kilometres south-west of the district centre.

Stripped of its Armenian population in the 18th century, in the late 19th century, it was inhabited by some cattle-breeders who had been using its territory as a summer encampment for already several decades.

The available data regarding the number of the local population represent the following picture: 130 inhabitants in 1908,³⁹² 280 in 1914,³⁹³ and 547 in 1983.³⁹⁴

Ancient Monuments. In the 1890s, the remains of a church and cemetery were preserved in the territory of the village.³⁹⁵

SAMANLU (SAMANLEGH)

Location. The village is situated on the west-facing slope of a gorge lying on the right bank of the river Legharak, 21 kilometres north of the district centre, between 1,320 and 1,400 metres of altitude above sea level (“...the villages of Samanlu and Merekhlu, that were located on the slope of a gorge extending on the right bank of the river”).³⁹⁶

Stripped of its Armenian population in the 1770s, by 1890 it had already been inhabited by some Turkish cattle-breeders who led a sedentary mode of life.

In 1983 the local inhabitants totaled 814.³⁹⁷

SARIKYOYNAK

Location. This Turkish village lies in the area between the historical villages of Karkar and Metz Gharamurat, 8 kilometres south-west of the district centre, between 1,440 and 1,490 metres of altitude above sea level.

It was founded in the early 20th century in the site of an ancient abandoned Armenian village.

In 1914 it had a population of 177.³⁹⁸

SHEKERBEY (SHAKARBEK)

Location. The village is situated at the southern foot of a mountain (2,281 metres) of the same name, 9 kilometres north-west of the district centre. A stream, taking its source on the southern slope of the mountain and flowing through the village, bears the same name.³⁹⁹

A Historical Introduction. The earliest available record mentioning the toponym of Shakarbek dates back to 1633, when Priest Hovhannes, a famous scribe from Shatakh,⁴⁰⁰ created a Gospel in the village: “This splendid copy of the Holy Gospel was written by ... sinful priest Hovhannes from Shatakh Village of Ganja... in Shakarbek Village of Verin Zakam District in rather harsh and difficult times, when Shah Abbas reigned, under Bishop Barsegh the Paronter, His Holiness Movses Catholicos of the Holy See of Echmiatzin, who brought enlightenment to the Armenian land and consigned his soul to Christ this year, as well as Supreme Pontiff of Aghvank Hovhannes, who was treacherously captured by the Persians and taken to the shah (God knows what happened to him) in 1633 of the Armenian era.”⁴⁰¹

Population. Sharing the fate of the adjacent villages, Shakarbek was stripped of its Armenian population in the ‘70s of the 18th century. For about a hundred years, it remained derelict and served as a summer encampment for some cattle-breeding tribes. In the 1870s, it was inhabited by Turkish stock-breeders who started leading a sedentary mode of life there.

The available data regarding the local residents are as follows: 179 in 1908,⁴⁰² 355 in 1914,⁴⁰³ and 830 in 1987.⁴⁰⁴

Historical Monuments. Some cross-stones and the remnants of a village site, a church and a cemetery are preserved in the village and its neighbourhood. Its territory also retains the vestiges of some old walls.

SHURAKEND (AYKEND)

Location. This Turkish village extends on the southeast-facing slope of a gorge lying in the area of the source of the Aykend, the small, left tributary of the river Shamkor, 5 kilometres south of the district centre, between 1,540 and 1,650 metres of altitude above sea level.

It was founded in the late 19th century in the site of an ancient Armenian village abandoned about a hundred years before (it used to form part of the estates of Charek Monastery).

In 1908 the village had 73 Turkish inhabitants⁴⁰⁵ whose number had grown to 410 by 1914.⁴⁰⁶

392 Caucasian Calendar for 1910, p. 354.

393 Caucasian Calendar for 1915, p. 176.

394 SAE, vol. 8, Baku, 1985, p. 368.

395 **Barkhutarians, M.**, *ibid.*

396 **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 17.

397 SAE, vol. 8, p. 277.

398 Caucasian Calendar for 1915, p. 179.

399 A record of 1890 reads, “Mounting the horses near the bridge, we left behind some newly-blossomed fields of millet and turned left, descending towards the gorge of the stream of Shakar Bey through the pass of a mountain chain rising on the left. This tributary flows from the southern part of the lofty mountain of Shakar Bey, which has large slopes. Near its source can be seen the village of Gargar...” (**S. Kamalian** Fund, copy-book No. 1, VI-11, p. 25).

400 A historical village and scriptorium now reduced to a village site lying between Khachakap and Hartshangist Villages of Dashkesan District.

401 Colophons, 17th century, vol. 2, p. 531. Also see “Arzagank,” 1886, No. 12, p. 162; **Barkhutarians, M.**, *idem*, pp. 333-334.

402 Caucasian Calendar for 1910, p. 419.

403 Caucasian Calendar for 1915, p. 209.

404 SAE, vol. 10, p. 498.

405 Caucasian Calendar for 1910, p. 176.

406 Caucasian Calendar for 1915, p. 85.

SHURAKEND

Location. Another Turkish village of the same name, it is situated on both banks of the Papajan, the large left tributary of the river Zakam, 19 kilometres west of the district centre, at an altitude of 1,300 to 1,360 metres above sea level.

It was established in the Soviet years.

A semi-ruined church and a cemetery are preserved 3 kilometres south-west of the village.

SLAVYANKA (VARDANAPAT)

Location. The village lies on the highway of Geta-bek-Shamkhor, 10.5 kilometres north of the district centre, between 1,460 and 1,540 metres of altitude above sea level.

A Historical Introduction. As legend has it, it used to be called Vardanapat, the Turks referring to it by the name of Yengija-Bazar.

The village, whose historical name is consigned to oblivion, was abandoned between the 1770s and '80s. In 1789 its former inhabitants took up residence on the left bank of the river Khram and founded the village of Daghet, which has preserved its Armenian population until today.

Between 1837 and 1838, 40 Armenian families attempted to resettle in Slavyanka, but they proved unable to adapt themselves to the new surroundings and returned to Daghet in 1844.⁴⁰⁷ A researcher writes the following about the ethnic make-up of the village, "Before the arrival of the Russian sectarians, it was inhabited by the Armenians (the latter had two churches standing there even today) who later scattered here and there due to the raids and persecution of the nearby Turkish bandits. A group of Armenians from Daghet tried to move there, but the same reason forced them into leaving it again. The Russian sectarians, however, proved more successful in suppressing these bandits..."⁴⁰⁸

S. Kamalian, who visited Slavyanka in 1890, writes the following in connection with the same historical events, "As we were told, after the flock of that church had abandoned the village, it had been re-inhabited by some nomadic Turks or Ayurums. When the former inhabitants attempted to return, the newcomers opposed that and the sides entered into an armed conflict, the Turks suffering three victims during the fight. The intimidated Armenians moved away to the bank of the Khram, where they established the village of Daghet. Some time later, certain Dukhobors took possession of their large lands and took up living there."⁴⁰⁹

Population. In the 1840s, the site of the ancient Armenian village was inhabited by Russian Dukhobors.

The available scanty statistical data regarding the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1874 ⁴¹⁰				1,383
1886 ⁴¹¹	201	759	753	1,512
1888 ⁴¹²	130			
1894 ⁴¹³	200			
1914 ⁴¹⁴				1,473

A traveller who visited the village in 1864 does not hide his admiration for the local residents: "...The locals are quite sociable, industrious, wealthy and neat... They live in cosy houses built of wood, namely in the style of the Russian cabin. ...They are the best people I have ever come across here."⁴¹⁵

Despite this, however, "...drunkenness seems to have strong roots among them."⁴¹⁶

In the late 1960s, the Azerbaijanis usurped Slavyanka "peacefully."⁴¹⁷

Construction Activity. In the late 19th century, the village was described as having "...regular long and wide streets..."⁴¹⁸ an architectural peculiarity which has been preserved intact until the present.

In 1888 a **two-year male public school** was established in Slavyanka.⁴¹⁹

Economic Activity. The Russian Dukhobors were good farmers and workers, a visitor writing the following about their farming methods, "While I was in the field, something ordinary attracted my attention: two Dukhobors were working a plough with six oxen yoked to it. One of them was a ploughman, while the other was simply walking beside the animals, shaking a long whip of no handle in the air, whistling and making some noise: in this way, the plough was tilling the soil. If it belonged to an Armenian, Georgian or Turk, we

410 Caucasian Calendar for 1886, p. 124.

411 A Statistical Survey..., pp. 86-87. Apart from the Russian Dukhobors, in 1886 the village also comprised 7 Armenian houses with 19 inhabitants; a single Georgian house with 4 residents; a Polish house of a solitary dweller, and a single house inhabited by a Tartar from Kazan.

412 "Ardzagank," 1888, No. 7, p. 86.

413 "Ardzagank," 1894, No. 104, p. 2.

414 Caucasian Calendar for 1915, p. 181.

415 Meves, V. Articles on Yelizavetpol District. In: "Kavkaz," 1865, No. 35, p. 199 (the original reads, "...жители опрятны, чисты, добронравны, зажиточны и трудолюбивы... Дома у них уютны, построены из дерева по образцу малороссийских хат... Это лучший здесь народ").

416 "Ardzagank," 1888, No. 7, p. 86.

417 Yepiskopossov, G. L. On the History of the Present-Day Administrative-Territorial Division of the Transcaucasian Republics and the Ongoing Deviations from the National Policy by the Communist Party of the Soviet Union in the Soviet Socialist Republic of Azerbaijan. In: White Book: Documents and Materials. Book 1, vol. 2, Yerevan, 1989, p. 794, in Russian.

418 Lalayan, Yer., idem, p. 356.

419 Op. cit.

407 Lalayan, Yer. Gandzak District, p. 356.

408 "Ardzagank," 1888, No. 7, pp. 86-87.

409 S. Kamalian Fund, copy-book No. 1, VI-11, pp. 19-20.

would indeed find five people instead of two, and that sitting lazily on the ox and hitting it from above.”⁴²⁰

Like the Armenians, the Russian Dukhobors suffered constant exploitation and robbery on the part of the Turks who had managed to secure certain high ranks for themselves. A traveller who visited the village in 1890 became witness to an occurrence manifesting this:

“I had just stopped at an Armenian shop when a group of horsemen turned up and the word spread that the police officer had arrived. The entire village was permeated with fuss and turmoil. Hardly had a quarter of an hour passed when some commissars started going house after house together with the local messengers: they were collecting food for both the police officer and his commissars. That robbery was the handiwork of Aslanbek Rustambekov, the police officer of Zagam District: we were assured that they committed the same in every single village.”⁴²¹

The Armenian Monuments of Slavyanka. In 1890 the remains of a church, cemetery and some house sites once built by the natives were preserved at the north-western extremity of the village. A record states the following with this regard, “...Outside the Dukhobors’ settlement, I caught sight of some ruins which turned out to comprise ancient trampled grave-stones of almost undressed stone as well as a roughly-built structure and two standing cross-stones, their crosses lacking in good taste. In the centre of the cemetery stood a church whose roof and left vestry were still preserved. Its western part, however, lay in ruins, the inner columns destroyed together with the right sacristy... The wall near the left vestry bore a cross of red stone, an arshin in diameter. Westwards, above the church could be seen some yards and house sites. The Dukhobors’ village of Slavyanka is located on the right bank of the river.”⁴²²

The following inscription, published for the first time, was preserved in the aforementioned church:

Carved “on a cross-stone set below the window of the bema”:

*Մբ. խաչս բարեխօսու է Պաճիւն և Պողոսս
կազմեցիւ սբ. խաչս, թվ. ՌԿԸ (1613) թ.:*

transl.: May this Holy Cross protect Paj and Poghos, who sculpted this holy cross in the year 1613.

Reference: S. Kamalian Fund, copy-book No. 1, VI-11, p. 19.

SOGUTLU

Location. The village is situated in a southeast-facing plain lying at an altitude of 1,390 to 1,450 metres above sea level, 4 kilometres north-east of the district centre.

Translated into Armenian, the toponym of Sogutlu sounds as ‘Uroot,’ i.e. the Armenian equivalent for ‘Willow Wood.’

Population. Stripped of its Armenian residents in the 1770s, the village lay devastated and uninhabited for about a 100 years. Later it was re-populated by some cattle-breeding Turkish tribes which took up permanent residence there.

In 1908 it had 570 inhabitants⁴²³ whose number had grown to 1,252 by 1914.⁴²⁴

The Armeno-Turkish Fights between 1905 and 1906. The Turkish inhabitants of Sogutlu took a particularly active part in the extermination of the Armenian population of Ghazakh-Getabek located near the copper fields of Getabek. It was in Sogutlu that the bandits accumulated all the trophy they had gained after the fall of this village.

The local brigands, however, did not enjoy their “victory” for a long time, for on 1 January 1906, a group of valorous Armenians sieged Sogutlu to take vengeance for the innocent victims of the slaughters perpetrated during the Armeno-Turkish fights: “...During the night of 31 December, our group stationed itself in the neighbourhood of Syogyutlu and occupied important positions there, with some aid groups setting up ambush in the nearby gorges. At sunrise, with the first hours of the new year (1 January 1906) roared the leader’s trumpet, followed by the cries of hundreds of people. The main detachment and aid groups advanced towards the enemy and encircled Syogyutlu. The Turks opened fire from their positions, but they proved powerless against the heavy volleys of our warriors. The leader of the detachment rushed forward, followed by his revengeful volunteers who had gathered from different grief-stricken Armenian villages: Beglar from Ghazakh; Makich from Banants; Hambardzum (Tavakalian) from Pib; Petros from Akhalkalak as well as butcher Grigor and Karapet Melkonian, both of them from Van... Vardan, who had come from Moosh, instantaneously joined them with tens of courageous fighters... Within an hour, we took possession of all the enemy positions. Leaving their houses to the mercy of fate, the Turks took to their heels, with our warriors chasing them.

“...The latter destroyed and burnt down the village, putting its inhabitants to merciless slaughter, but sparing the women and children. In three hours’ time, the large village of Syogyutlu was consigned to history...”⁴²⁵

Present-day Sogutlu used to be a populous village until the late Middle Ages. This is attested by a large **Armenian cemetery** extending a kilometre north-west of the village and retaining some inscribed tombstones.

420 S. Kamalian Fund, copy-book No. 1, VI-11, p. 20.

421 Op. cit.

422 Op. cit., p. 19.

423 Caucasian Calendar for 1910, p. 366.

424 Caucasian Calendar for 1915, p. 180.

425 Varandian, M., op. cit., pp. 352-353. Also see “Mshak,” 1906, No. 24.

SONALAR

The village extends 35 kilometres north-west of the district centre.

Stripped of its Armenian population between the 1770s and '80s, the derelict village served as a summer encampment for some Turkish cattle-breeders for about a century. In the late 19th century, they shifted to a sedentary life and founded the present-day village.

In 1914 the local population amounted to 233.⁴²⁶

YAGHUBLI

The village lies on the south-facing slope of a gorge, 7.5 kilometres north-west of the district centre, between 1,670 and 1,700 metres of altitude above sea level.

In the pre-Soviet years, it formed part of Yelizavetpol's 5th police district and was within the jurisdiction of Metz Gharamurat.⁴²⁷

The toponym of Yaghubli derives from the family name of Yaghub oghli, i.e. Hakob's son (Hakobian): "...The entire village of Yaghubli is inhabited by the descendants of a Muslimized Armenian called Hakob; hence comes its name."⁴²⁸

YENIKEND

The village, adjoining the district centre of Getabek in the south-west, is situated on the left bank of the river Getabak, at an altitude of 1,500 to 1,570 metres above sea level.

It was founded in the Soviet years.

YENIKEND (PAPAJAN)

Location. This is the second village bearing the name of Yenikend in Getabek District. It is situated on the left bank of the stream Papajan or Babajan (presently Bajanka), 19 kilometres west of the district centre, at an altitude of 1,250 to 1,350 metres above sea level.

The Village as a Scriptorium. The earliest records of Papajan date from the period between the 1650s and 1660s, when a wide variety of manuscripts were created in the local church one after another. Their great number (indeed, we mean those preserved) truly ranks it among the most prolific scriptoria in Verin (Upper) Zakam District.

In 1655 Priest Avetis from Papajan started copying a Sharaknots which he completed in Jukhtak Monastery of Khavunis ("...The copying of this *Sharaknots* was initiated in my native village of Papajan, Verin Zakam. Now reduced to a fugitive, I completed it in the splendid church of Jukhtak in Khavunis Village...").⁴²⁹

Presumably, several years later, Priest Avetis returned to his birthplace, for he is known to have copied and illustrated the next three manuscripts in Papajan. In 1659 a certain Hakhum from Pasaker ordered Avetis to copy a Red Gospel and illustrate it with miniatures for his son Priest Barsegh:

"This divine Red Gospel of Christ was created in Papajan Village of Verin Zakam District in times of peace, in 1659 of the Armenian era, under the auspices of Gharamurat's cloister..."⁴³⁰

Priest Avetis copied and illustrated another Gospel in 1661⁴³¹ and a Sharaknots in 1668.⁴³²

It should be noted, however, that the name of Papajan is not associated with this clergyman only. Another scribe working there was Priest Hovhannes, who created a manuscript there in 1662.⁴³³

Population. The village was stripped of its inhabitants in the 1770s. In the late 19th century, its site retained a church and cemetery.⁴³⁴

In the Soviet years, a Turkish village named Yenikend was established in the south of Papajan. Its residents destroyed the church of this historical Armenian village and a chapel located not far from it. Moreover, they continually used the tombstones and khachkars of the village cemetery as building material.

During our visit to Papajan in 1982, we found only the remnants of these monuments.

The aforementioned church (exterior dimensions: 20.40 x 12.10 metres) was built of undressed stone and mortar. It represented a uni-nave, probably, vaulted



YENIKEND (PAPAJAN). The plan of the church

426 Caucasian Calendar for 1915, p. 184.

427 Idem, p. 163.

428 Vardanian, H., op. cit., p. 2.

429 Colophons, 17th century, vol. 3, p. 691.

430 Barkhutariants, M., Artsakh, pp. 388-389; Colophons, 17th century, vol. 3, pp. 867-868; A Catalogue of Armenian Manuscripts..., vol. 1, manuscript No. 3542.

431 A Catalogue of Armenian Manuscripts..., vol. 2, p. 587, manuscript No. 7687.

432 Idem, pp. 769-770, manuscript N 8549.

433 A Catalogue of Armenian Manuscripts..., vol. 1, manuscript N 337.

434 Barkhutariants, M., idem, p. 312.



YENIKEND (PAPAJAN). *The ruins of the church and the chapel*

basilica, with two vestries in the east. In 1982, however, it was only its north-eastern sacristy that was preserved to some extent. Some of the finely-cut cornerstones of the entrance could be seen on the southern

facade of the church. The other parts of the monument were buried in the earth.

A little below the church could be seen the main walls of the chapel.



YENIKEND (PAPAJAN). Partial views of the village cemetery and several preserved tombstones

On a hillside in the south-west extended the large cemetery of the village. It retained some displaced and broken gravestones engraved with epitaphs as well as cross reliefs and scenes from everyday life.

Below follow the epitaphs we found in the cemetery:

Only 2 lines of the Armenian original were preserved on a tombstone decorated with scenes of everyday life and broken into three fragments (we failed to find the middle one):

*Ես Վ(ար)դ ... կի ս(ուր)բ խա(չ)ս որ...
 եղբ(ար) իմոյ... / Ռ.Լ.Չ (1587):*

transl.: I, Vard ... this Holy Cross ... my brother... 1587.

Published for the first time.

5 lines in the Armenian original carved on a fragmented tombstone:

Ա(ստուա)ծ | ող[որսի] | Միր[զա]ճա|[ն]իս:
transl.: May God have mercy upon Mirzajan.

Published for the first time.

Note: The epitaph dates from the 16th to 17th centuries.



YENIKEND (PAPAJAN). *Fragment of an inscribed tombstone, and a gravestone adorned with crosses (1506)*

3 lines in the Armenian original engraved by an unskilled hand below a simple cross relief:

[Ա]ղ[աճա[նիս] (°) | ՉԾԵ (1506) ք(վիս):
transl.: To Aghajan in the year 1506.

Published for the first time.

Note: We are not certain about the decipherment of the name.

ZAHMETKEND

The village, whose historical name has sunk into oblivion, is situated on the left bank of the river Jagir (Jker), 13 kilometres north of the district centre, between 1,400 and 1,450 metres of altitude above sea level.

It was established in the early 20th century in the site of an Armenian village devastated and abandoned in the 1770s.

In 1979 the purely Turkish village had 867 inhabitants.⁴³⁵

ZAMANLI

The village lies on the left bank of the river Akhenji, 33 kilometres north-west of the district centre, between 1,430 and 1,550 metres of altitude above sea level.

Stripped of its Armenian inhabitants in the 1770s, it was re-populated by some stock-breeding Turkish tribes that had changed to a sedentary life in the early 20th century.

VILLAGES OF UNKNOWN LOCATION

FREZEVKA

This was a Russian village adjacent to Slavyanka.

In 1908 it had 804 inhabitants⁴³⁶ whose number had grown to 808 by 1914.⁴³⁷

LUTSOVKA

Lutsovka represented another Russian village located close to Slavyanka.

On 3 September 1905, the Tartar gangs attacked it for plunder:

“With all their property and belongings seized and destroyed, the local inhabitants abandoned their houses for the neighbouring village of Slavyanka.”⁴³⁸

SARDARI TALA

This was an Armenian village located in the area of the upper course of the river Zakam, in “Zakam District.” The available sources mention it in 1703. Priest Aristakes is known to have copied a manuscript *Haysmavurk* there on the order of Mahtesy Yesayi, Village Head Voskan and *Aghsakhkal* Melkum.⁴³⁹

The village was left derelict in the 1770s.

⁴³⁵ SAE, vol. 4, p. 330.

⁴³⁶ Caucasian Calendar for 1910, p. 390.

⁴³⁷ Caucasian Calendar for 1915, p. 194.

⁴³⁸ “Arshaluys,” 9 September 1905, No. 9, in Armenian.

⁴³⁹ A Catalogue of Armenian Manuscripts..., vol. 2, manuscript N 9088.

GHAZAKH DISTRICT

Ghazakh District of the Soviet Socialist Republic of Azerbaijan, established on 8 August 1930, occupies an area of 2,202 square kilometres, and comprises 2 cities, a township and 72 villages. Since 4 December 1959, it has also included the administrative district of Aghstafa set up in 1939.

The district borders on Touz District of the Republic of Azerbaijan, Tavush Marz of the Republic of Armenia as well as Marneul, Gardaban, Sagarejo, Seghnakh and Dedoplis-Tzegharo Districts of the Republic of Georgia.



ABASBEYLI

The village is situated on the left bank of the river Voskepar (Joghas), 14 kilometres west of the district centre, at an altitude of 560 to 580 metres above sea level.

In the late 19th century, some stock-breeding tribes which had just changed to a sedentary life founded the present-day Turkish settlement in the site of a derelict Armenian village.

The available statistical data on the number of the local population represent the following picture: 23 houses with 115 inhabitants¹ in 1886, and 127 residents in 1914.²

THE CASTLE OF GAVAZAN (GAVARZIN)

Location. The stronghold towers at the summit of a lofty mountain, within 1.5 kilometres of the left bank of the river Voskepar, a kilometre north-west of Abasbeyli, 15 kilometres west of the district centre.



GAVAZAN (GAVARZIN). The mountain seen from the north

A Historical Introduction. The earliest record on the monument, also known by the names of *Gavarzin*, *Gevarzin*, *Kavazin* and *Kozin*, dates back to the '60s of the 11th century, when Georgian King Bagrat IV (1072 to 1072) attacked Tpkhis, then under the dominion of Gandzak Emir Patlun. The latter was taken captive by

Ivane Orbelian's troops and was set free only after he had returned "...Tpkhis, Gag and Kozin..."³ to the Georgian king.

In 1123 Georgian King David the Builder (1073 to 1125) "...reconquered the Armenian forts of Dmanis, Gag, Terunakan and Kavazin..."⁴ from the Seljuks.

In the '30s of the 13th century, the Mongol-Tartars, led by Molar Nuin, also occupied "...the impregnable castle of Kavazin..."⁵

In 1436 Gavazan provided haven for some Christians escaping the enemy invasions: "...When we reached Aghstev, we were attacked by Mongol Jaghat's horsemen, who robbed us to the very last shreds of clothing, stripping us even of our shoes and leaving us almost stark naked in that severe cold. Then we got to the stronghold of Gavazan, where we were given some garments to hide our naked bodies."⁶

Topographical Records. The earliest description of the monument dates back to the first half of the 19th



GAVAZAN (GAVARZIN). Reprinted from: Alishan, Gh. *History of the Armenians*. Venice, 1901, p. 389 (in Armenian).

century. A visitor who saw it writes, "The castle, which is built of a single block of rock, towers high in the plain of Gag. It has a water basin and quite a number of dwelling rooms, which served as haven at different periods. This is rather an impregnable fortification, its

³ Juansher, p. 114.

⁴ Melikset-Bek, L. M., vol. 1, p. 218.

⁵ Vardan Vardapet, p. 145.

⁶ Colophons, 15th century, vol. 1, p. 461.

¹ A Statistical Survey..., pp. 144-145.

² Caucasian Calendar for 1915, p. 82.

only accessible section being strengthened by ramparts.⁷

Another visitor describes Gavazan in the following manner, “On the left bank of the stream Voskepar (Joghaz) towers a simple, lofty, greyish rock, which is both amazing and formidable. In times bygone, some fortified walls were built at its eastern foot, with rooms and cells inside. It is only one of them that has a well to provide the entire castle with water that is kept in two stone reservoirs. You can ascend the top of the rock only if you overcome an extremely dangerous, narrow, utterly steep and dreadful path in the north. Its surface, which is almost entirely plain, is about two *kals*⁸ long... This is what is known as the famous stronghold of Gavazrin. In the west of the rock can be seen a large crevice behind which a cave of rather great dimensions is said to be located, but at present there is no road leading to it. Time and again, eagles find some rotten shreds of carpets in these caves and throw them down.”⁹



GAVAZAN (GAVARZIN). *Partial views of the ramparts. A vaulted structure on the northern slope of the mountain of the castle*

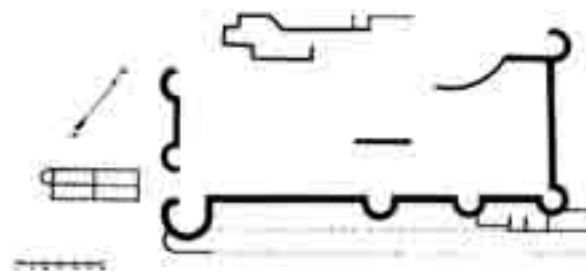
Gavazan’s Defense System. The castle, rising high on the north-eastern slanting slope of a rocky mountain peak (400 metres), has a dominating position over the area, where at present the ruins of its citadel and a fortress town are preserved.

⁷ Jalaliants, S., *idem*, part 1, p. 156.

⁸ ‘Kal,’ i.e. the Armenian equivalent for ‘threshing-floor,’ is an ancient unit of area equal to about 50 square metres.

⁹ Barkhutariants, M. *Artsakh*, p. 395.

Between 1960 and 1961, the territory was investigated by a group of researchers from the Institute of Archaeology of the Academy of Sciences of the Republic of Armenia.¹⁰



GAVAZAN (GAVARZIN). *The plan of the citadel*

The citadel (exterior dimensions: 140 x 40 metres) was built of yellow limestone. With its entrance opening



in the west, it used to be fortified by 7 semi-circular towers, which have survived to a height of 4 to 7 metres.

The fortress town, which used to be surrounded by ramparts, extended 400 metres north of the citadel. Its

¹⁰ Barseghian, L., Khachatrian, Zh. About Two Castles of Medieval Armenia. In: “Bulletin of the Academy of Sciences of the Armenian SSR,” 1962, No. 7, pp. 74-76, in Armenian. Also see Archimandrite Michael Hovhannissian. *The Castles of Armenia*. Venice, 1970, pp. 493-494, in Armenian.

fortified walls were built of yellow limestone and rough blocks of rock.

AGHKYOYNAK

At present the village lies within the borders of Ghazakh City.

The available statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹¹	76	283	211	494
1908 ¹²				834
1976 ¹³				2,625

AGHSTAF A

Location. The village, located 8 kilometres north-east of the district centre, at an altitude of 325 to 340 metres above sea level, was established in the site of a station of the same name belonging to Tbilisi-Baku Railway.

In 1909 some Russian resettlers who were mainly Baptists and adherents of the sect of New Israel carried on its construction in the vicinity of Aghstafa Station.

In 1934 the village turned into a township and preserved that status until 16 March 1941, when it grew into a town.¹⁴

Population. Until 1909, the newly-founded settlement had 50 houses with 150 inhabitants,¹⁵ more than half of whom were Turks (they amounted to 84 in 1908).¹⁶

In 1976 Aghstafa had a population of 9,000.¹⁷

ALI-BAYRAMLI (ASLANBEKLI)

The village is situated 23 kilometres north-west of the district centre, at an altitude of 360 to 400 metres above sea level.

It had 1,355 inhabitants in 1908,¹⁸ 1,325¹⁹ in 1914, and 2,950 in 1979.²⁰

The historical monuments preserved in the territory of the village include a tomb (1904), a mosque (1909) and some dwellings built in the vicinity of the latter in the 19th century.²¹

ALPOUT

The village extends on the left bank of the river Voskepar, 12.5 kilometres west of the district centre, at an altitude of 640 to 680 metres above sea level.

The available scanty statistical data on the number of the local population represent the following picture: 39 houses with 184 inhabitants in 1886,²² and 168 residents in 1914.²³

ASHAGHI-ASKIPARA (AKSIPARA)

The village is located in the area between the rivers Voskepar and Baghanis, on the left bank of the former, 24 kilometres west of the district centre, between 700 and 760 metres of altitude above sea level.

The available scanty statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ²⁴	126	397	259	656
1908 ²⁵				933
1914 ²⁶				1,057
1976 ²⁷				1,023

ASHAGHI-SALAH LI

The village lies 13.5 kilometres north of the district centre, at an average altitude of 300 metres above sea level.

The available scanty statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ²⁸	366	1147	848	1,995
1908 ²⁹				2,669
1914 ³⁰				2,798
1976 ³¹				1,066

AZIZBEYLI (HYUSEINBEKLI)

The village is situated 3 kilometres north of the district centre, at an average altitude of 330 metres above sea level.

It had 139 inhabitants in 1907,³² and 109 in 1914.³³

11 A Statistical Survey..., pp. 144-145 (these figures are not trustworthy at all).

12 Caucasian Calendar for 1910, p. 173.

13 SAE, vol. 1, p. 110.

14 The Azerbaijanian SSR: Administrative-Territorial Division. Baku, 1979, p. 9, in Russian.

15 "Tifliski Listok," 1909, No. 271, p. 2.

16 Caucasian Calendar for 1910, p. 176.

17 SAE, vol. 1, p. 111.

18 Caucasian Calendar for 1910, p. 188.

19 Caucasian Calendar for 1915, p. 91.

20 SAE, vol. 4, p. 187.

21 Fatullayev, Sh. S., idem, p. 433.

22 A Statistical Survey..., pp. 145-146.

23 Caucasian Calendar for 1915, p. 87.

24 A Statistical Survey..., pp. 144-145.

25 Caucasian Calendar for 1910, p. 176.

26 Caucasian Calendar for 1915, p. 85.

27 SAE, vol. 1, p. 508.

28 A Statistical Survey..., pp. 150-151.

29 Caucasian Calendar for 1910, p. 357.

30 Caucasian Calendar for 1915, p. 177.

31 SAE, vol. 1, p. 509.

32 Caucasian Calendar for 1910, p. 231

33 Caucasian Calendar for 1915, p. 113. The results of the statistical survey conducted in 1886 (55 houses with 354 inhabitants) are exaggerated and untrustworthy (A Statistical Survey..., pp. 144-145).

BAGHANIS-AYRUM

Baghanis-Ayrum extends 24 kilometres west of the district centre, at an altitude of 760 to 820 metres above sea level.

It represents a Turkish village established in the late 19th century.

In 1908 it had a population of 141.³⁴

BALA-JAFARLI

The village, dating back to the Soviet years, lies on the right bank of the water reservoir of the river Aghstev, 11.5 kilometres south-west of the district centre.

BARKHUDARLI

The village is located right of Ijevan-Ghazakh Highway, 15.5 kilometres south-west of the district centre.

It was founded in the late 19th century by some stock-breeding Turkish tribes that had changed to a sedentary life.

The available scanty statistical data on the number of the local population in the pre-Soviet years represent the following picture:

Year	Houses	Males	Females	Total
1886 ³⁵	14	38	31	69
1908 ³⁶				103
1914 ³⁷				122

CHAYLI-KOMUNA

The village, tracing back to the Soviet years, is situated 6 kilometres west of the district centre.

CHAYLI-KOSALAR

A Turkish village established in the second half of the 19th century, it lies 6 kilometres north of the district centre, at an altitude of 380 to 420 metres above sea level.

The available scanty statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ³⁸	134	495	276	771
1914 ³⁹				747
1986 ⁴⁰				5,492

34 Caucasian Calendar for 1910, p. 194.

35 A Statistical Survey..., pp. 150-151.

36 Caucasian Calendar for 1910, p. 199.

37 Caucasian Calendar for 1915, p. 97.

38 A Statistical Survey..., pp. 152-153.

39 Caucasian Calendar for 1915, p. 204.

40 SAE, vol. 10, p. 301.

DAGH-KYASAMAN

Dagh-Kyasaman extends within a kilometre of the right bank of the river Aghstev, east of Ghazakh City, at an altitude of 360 to 400 metres above sea level.

Before the foundation of Ghazakh City (1880), it was the administrative centre of the district.

It used to be a densely-populated village, but the available statistical sources report only some scanty data on the number of its population:

Year	Houses	Males	Females	Total
1886 ⁴¹	219	840	588	1,428
1908 ⁴²				2,150
1914 ⁴³				2,850
1977 ⁴⁴				5,245

The village is famous for its mosque built in 1895.⁴⁵ It is the earliest monument of Turkish culture throughout the district of Ghazakh.

DASH-SALAHLI

One of the most populous villages in the district, Dash-Salahli is situated at the eastern foot of Mount Gag, 10 kilometres north-west of the district centre, at an altitude of 400 to 440 metres above sea level.

The available statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ⁴⁶	287	891	564	1,455
1907 ⁴⁷				1,340
1914 ⁴⁸				3,239
1977 ⁴⁹				6,174

Archaeological Monuments. In 1958 the Archaeological Expedition of the History Institute of Ghazakh District, working under the supervision of M. Huseinov, unearthed the ruins of a site dating from the Mousterien Era in a cave located in the vicinity of the village, on the western slope of Mount Avey, along the frontier of the Republic of Armenia.⁵⁰ The archaeological finds mainly included stone tools such as hand cutters, scrapers, blades, etc. made of flint, basalt, heliotrope and fieldstone.

41 A Statistical Survey..., pp. 146-147.

42 Caucasian Calendar for 1910, p. 234.

43 Caucasian Calendar for 1915 p. 115.

44 SAE, vol. 3, p. 298.

45 **Fatullayev, Sh. S.**, idem, p. 433.

46 A Statistical Survey..., pp. 146-147.

47 Caucasian Calendar for 1910, p. 238.

48 Caucasian Calendar for 1915, p. 117.

49 SAE, vol. 3, p. 348.

50 **Huseinov, M.** The Musterien Site in the Cave of Dash-Salahli. In: "Izvestiya Akademii Nauk Azerbajjanskoy SSR," 1959, No. 6, pp. 17-33, in Russian.



DASH-SALAHLI. Specimens of archaeological finds unearthed on Mount Avey

THE CASTLE OF GAG

Location. The stronghold, that dates from the 10th century, towers at the top of Mount Gag, within hardly a kilometre of the frontier of the Republic of Armenia, 2 kilometres west of Dash-Salahli Village.

A Historical Introduction. Most presumably, both the castle and the district got their names from that of Bagratid King Gagik I (989 to 1020): "...the district and the famous fort of Gag were built by King Gagik..."⁵¹

One of the earliest records on the monument traces back to the beginning of the 11th century, when king of Lori David *Anhoghin*⁵² suppressed certain centrifugal forces. With this regard, a quotation states, "...David the Landless suspected Marzpan Demetr, a prince residing in the castle of Gag, of having repudiated his forefathers' religion and converted to the Georgian faith, for now he followed only the rites of the Georgian church... And David, the young handsome king, succeeded in expelling him from Gag thanks to his exceptional prudence..."⁵³

51 Vardan Vardapet, p. 145.

52 David the Landless, whose date of birth is unknown, took up reins of power in about 996 and died in 1048.

53 Universal History by Stepanos Taronetsy the Asoghik, p. 257.

In 1001 Gagik I the Shahnshah took possession of the estates of David the Landless, who had risen in rebellion against the king. The former "...arrived in *Aghstev District*⁵⁴ ... via the fort of Gag."⁵⁵

In the '60s of the 11th century, the Georgians and Abkhazians' King Bagrat IV liberated Gag from the dominion of Emir Patlun.⁵⁶

In 1123 Georgian King David the Builder "...conquered ... the strongholds of Gag and Terunakan."⁵⁷

In 1162 the news of the occupation of Dvin (in Ayrarat Province of Metz Hayk) by Georgian King Giorgi III (1156 to 1184) "...reached Persian Atabek Yeltkuz, the sultan, who was in *Khorasan*⁵⁸ (Khvarasan), and the caliph, i.e. the ruler of Great Babylon and the Arabs' (Saracens') false lawmaker, who was in Iragh.⁵⁹ ...all of them assembled in Ran, whence they headed towards Armenia (Somkhit). Their united forces conquered Gag Fort and devastated its neighbourhood."⁶⁰ Learning that the Georgians were preparing a counterattack, "...Yeltkuz ordered that the sultan's troops, who were stationed in Gag, should abandon it. However, hardly had they crossed the river Yekeghyats when the Georgians caught and slaughtered them."⁶¹

In the first years of the reign of Georgian Queen Tamara (1184 to 1213), "...prince of Gag Hovhan (Ivane), who was Vardan's son..." was among the feudal lords who had stirred up an insurrection with the objective of enforcing some restriction on the royal power.⁶² After the suppression of the revolt in 1191, Queen Tamara bestowed "Gag, together with the gorge of Kurdvajar and a great number of tax-paying cities, castles and townships," on Bluz (Younger) Zakare (1176 to 1205), a representative of the Vahramian Branch of the Zakarians' Family. Now his newly-granted dominions "...extended up to Gandzak."⁶³

The construction inscription of Haghpat's Khatunashen Sourb Astvatzatzin Church (in Lori Marz of the Republic of Armenia), dating back to the early 13th century, mentions Bluz Zakare as the ruler of Gag: "...Zakaria, who held possession of Gag and Tavush, Gardman and Terunakan and other districts..."⁶⁴

54 In Gugark Province of Metz Hayk.

55 Idem, p. 280.

56 Juansher, p. 114; Melikset-Bek, L. M., vol. 1, p. 208.

57 Samuel Anetsy, p. 125. Also see Vardan Vardapet, p. 119; Mkhitar Ayrivanetsy, p. 62; Brief Chronicles, vol. 1, p. 25; Melikset-Bek, L. M., vol. 1, p. 218; vol. 3, Yerevan, 1955, p. 42. Abrahamian, A. The Historiographical Works by Hovhannes the Sage. Yerevan, 1956, p. 134, in Armenian.

58 In North-Eastern Persia.

59 In West Persia.

60 Melikset-Bek, L. M., vol. 2, p. 9; vol. 3, p. 44.

61 Ibid.

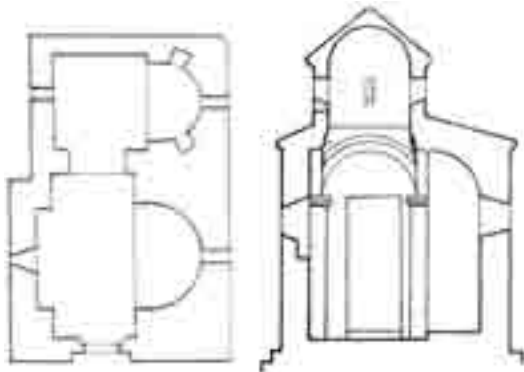
62 Melikset-Bek, L. M., vol. 2, p. 13.

63 Ibid.

64 Ghafadarian, K. Haghpat. Yerevan, 1963, p. 220, in Armenian (the Armenian original of this part of the inscription reads, «...Չարսրիա, որ էր տէր Գագս և Տաւշո, Գարմանան և Տէրունականին և այլոց գաւառաց...»).



MOUNT GAG seen from the south-west; St. Sargis Monastery from the north-east and east; western view of a semi-ruined chapel located at the north-eastern edge of the monastery



GAG. The plan of St. Sargis Monastery (measurement by D. Akhundov)

Bluz Zakare was succeeded by his son Vahram Gagetsy (1205 to 1250/52), under whose dominion the fort became the seat of the Vahramians and one of the most famous centres in North-East Armenia.⁶⁵

“...Prince of Gag Vahram...” particularly distinguished himself at the battle of Kotman (1221) fought between the Mongols and the Armeno-Georgian united forces.⁶⁶

After the victorious battle of Garni (1225) and the plunder of Dvin City, Khorezm’s Shah Jalal-ad-Din

(1220 to 1231) “...spread ruin and devastation throughout Dvin, Ani and Gag, reaching even Gandzak and Shamkor. In a word, he conquered almost the whole country of Somkhit, most of the occupied territories once belonging to Vahram Gagetsy, a prudent man who had distinguished himself in many fights.”⁶⁷

In 1231 the Mongols defeated Jalal-ad-Din’s troops at the battle of Amid, which enabled Vahram Gagetsy to restore the territorial integrity of his estates.

After the conquest of Shamkor in the ‘30s of the 13th century, the Mongol-Tatars, led by commander Molar Nuin, occupied Vahram Gagetsy’s castles and districts without encountering any resistance.⁶⁸ Some time later, that nobleman succeeded in restoring his dominions, including the fort of Gag: “Then he came and reconquered the stronghold and district, bequeathed to him by his forefathers. He also re-captured his castles in Tavush, Katzaret, Terunakan, Yergevank and Matznaberd, this last one belonging to Askhartan Kyurikiants. Vahram also strengthened his positions in Nor Berd, then under Prince Vasak’s rule,

⁶⁵ For further information on Vahramian princes, see **Shahnazarian, A.** The Principality of the Vahramians. Yerevan, 1990, in Armenian.

⁶⁶ **Grigor Aknertsy.** History of the Tartars (hereinafter: **Grigor Aknertsy**). Jerusalem, 1974, pp. 20-21, in Armenian.

⁶⁷ Georgian Chronicles, p. 62. Also see **Melikset-Bek, L. M.**, vol. 2, p. 52; vol. 3, p. 49. A record states the following in connection with the aforementioned events, “Arriving in Atropatene with an army of 140,000, Jalal-ad-Din started destroying Hayk and, particularly, Gag, without sparing even little children...”

⁶⁸ **Vardan Vardapet**, p. 144; **Kirakos Gandzaketsy**, p. 243.



GAG. Stone inscriptions from St. Sargis Monastery (the last one deliberately scraped off)

as well as in the impregnable fortress of Kavazin and famous Gag...⁶⁹

Archimandrite Vanakan Tavushetsy, who had been taken captive by the Mongols and was threatened with being sold, was set free only after the inhabitants of Gag Fort had paid ransom for him.⁷⁰

In 1242 mention is made of Gag prince Vahram and his son Aghbugha, who assisted the Mongols in conquering South Armenia together with many Armenian and Georgian nobles. After the conquest of Karin in Bardzr Hayk Province of Metz Hayk, they paid ransom for numerous Christians, purchased some Armenian manuscripts and donated them to the religious institutions of North Armenia.⁷¹

⁶⁹ Vardan Vardapet, p. 145; Kirakos Gandzaketsy, p. 163.

Another record states, "Vahram also reconquered a great number of districts and fortifications that were under Persian rule, including the castles of Gag, Gardman, Karherdz, Yergevank, Tavush, Katzaret and Terunakan. Shamkor, which had appeared in a tight corner, was later occupied by his son Vahram, who was Saghpuh's father and Vahram, Zakare and Ivane's grandfather."

⁷⁰ Kirakos Gandzaketsy, p. 252.

⁷¹ Idem, p. 280.

In 1243 Vahram Gagetsy's son Aghbugha participated in the battle of Chemankatuk against the forces of the sultan of Ikonion: "Prince of Gag Aghbugha, Vahram the Great's son and Bluz Zakare's grandson, fought bravely against the sultan's troops..."⁷²

From the second half of the 13th century onwards, the available historical sources do not contain any information on the castle.

Topographical Records. A visitor of the late 19th century describes the monument in the following way, "Since time immemorial the summit of Mount Gag has been encircled by some ramparts within which an impregnable stronghold soars aloft. Unfortunately, this solid fortification, which is quite powerful, is devoid of waterwork. In compensation for that, some stone basins have been built into its walls, that are mostly full of rainwater. The castle has more than 20 caves which may have served as barracks, for several of them have preserved their chimneys."⁷³

⁷² Grigor Aknertsy, pp. 28-29.

⁷³ Barkhutariants, M., idem, p. 396. For further information on the castle of Gag, see Hovhannessian, H. M., idem, pp. 487-492.



GAG. Partial views of a medieval cemetery preserved at the south-western foot of Mount Gag

transl.: Under Georgian King Giorgi...

The Armenian original published in: "Ardzagank," 1886, No. 12, p. 162.

Engraved on the entrance facade of the larger chapel and obliterated by 1986:

*Ջսորբս յիշատակ և հայրենիք յազգէ յազգ,
յորդիցէ յորդիք մինչև յաիտեան գանձ մեզ
անկողոպտելի. և սկիզբն արարի նորոգման
եկեղեցոյս, որ խախտեալ էր ի բազում ժամա-
նակաց, և զարդարիցի զայս և շինեցի իմ հաւա-
տարմութեամբ որ ոչ ում աւզնութիւն, ես (առ
իս) չկեր և կանգնեցի զփառաւոր նշան ոսկե-
աւծ բազմացոցի ի գլուխ գումբէին ի բարե-
խաւսութիւն ինձ և ծնողաց իմոց և զաւակաց և
զորդեցի զժամն յերկրորդի մի շաբաթն արն և
կիրակէն մատուցանի ծնողաց իմոց և յետ մա-
հուան իմո ինձ հանապազ, և ով որ խափանէ
նզովեալ եղիցի յԱստուծոյ և մասնակից Յու-
դայի ամէն:*

*transl.: This sanctuary [which stands] in per-
petual memory of all our nation, should be treas-
ured forever by the coming generations. And I ini-
tiated the repairs of this church that had been in a
dilapidated state for a long time and decorated it,
building it through my faithfulness, without any-
body's support. All by myself, I erected a magnifi-
cent gilded cross on top of its dome in memory of*

*my parents, children and me. ...On Saturday and
Sunday divine service should be held in commem-
oration of my parents and me after I consign my
soul to God. May those who hinder this be cursed
by the Lord and share Judas' fate. Amen.*

The Armenian original published in: **Jalalians, S.** Journey to Greater Armenia, part 1. Tphhis, 1842, p. 158; "Ardzagank," 1886, No. 12, pp. 161-162.

Misreading: Jalalians' decipherment of the end of the inscription reads as follows, "...May those who hinder this and remove the cross be cursed by the Lord and share Judas' fate."

Note: Presumably, the inscription dates from the 13th to 14th centuries.

Carved on the left of the entrance of the smaller chapel and obliterated by 1986:

*Ի թուին ՉՉԱ (1332), ես Ջվանշէր շինեցի
զխորանս և կանգնեցի զխաչս բարե..., ով խա-
փանէ իմ մեղացս տէր է և դատի յԱստուծոյ:*

*transl.: In the year 1332, I, Jvansher, built the
bema and erected a cross in memory of..., may
those who ruin it atone for my own sins and stand
before the Divine Judgement.*

The Armenian original published in: "Ardzagank," 1886, No. 12, p. 162.

Incised into the north-eastern facade of the gavit and obliterated by 1986:

*Կամաւն Ա(ստուծոյ) ես Խաչերե/սս
Գր(ի)զ(որ) Յակոբս կանկ/նեցաք զխաչս ի*

բա/րեխաւս մեզ եւ ծն/նդաց մերոց, որք եր/կիրպազէք յ(ա)ղ(ա)թս յ/իշեցէք, ի թուին ՉՉԷ (1338):

transl.: By the Lord's will, Grigor, Hakob and I, Khacheres, erected this Holy Cross in memory of our parents' and our souls. May believers remember us in their prayers. In the year 1338.

The Armenian original published in: "Arzagank," 1886, No. 12, p. 162.

Note: This publication of the inscription contains some minor errors.

Only two lines of a large Armenian inscription are preserved on a fragment fixed in one of the church walls:

...զխաչս ... ինձ / ... (ծննդ)աց իմոց, որք եր-կիրպազանէք...:

transl.: ...this cross... my parents ...me. May believers...

Published for the first time.

Note: Most of the first line has been deliberately scraped away.

7 lines in the Armenian original (part of the last one in Georgian) carved on the entrance tympanum of the church:

Կառուցաւ Ս(ուր)ք Սարգիս եկեղեցիս ի հի-մանէ / աշխատութեամբ եւ արդեամբբ Ղազա-խու / գաւառի Կօթի գիղացի Արզուման Խա-չատուրեան Տէր Սահակեանցի, ի յիշատակի իւր ծննդաց եւ որդւոց իւրոց, / 1838 ... / ...:

transl.: This church of St. Sargis was built from its very foundations through the efforts and means of Arzumán Khachaturian Ter-Sahakians from Kot Village of Ghazakh District in memory of his parents and sons, 1838 ...

The Armenian original published in: "Arzagank," 1886, No. 12, p. 161.

Note: This publication of the inscription contains only its initial 5 lines.

By 1986 most of the inscription had been deliberately scraped off, with only some parts discernible.

Preserved in a cave in one of the crevices of Mount Gag:

...ի թուիս հայոց ՌԾԷ (1208), յիշխանութեան...:

transl.: ...under... in the year 1208 of the Armenian era...

The Armenian original published in: "Arzagank," 1886, No. 12, p. 162.

Note: "This huge mountain has numerous caves once forming part of a large castle which used to provide shelter for troops, or vast multitudes. Inside the two of them, the rocks are engraved with inscriptions which we were unable to read due to their old age. Besides, some bigoted Turkish stock-breeders generally spending winters there had damaged them out of spite. The only surviving part is the first line, which reads..." ("Arzagank," *ibid*).

The fact of the deliberate obliteration of the inscriptions of St. Sargis Monastery was established in 1886, a record stating the following with this connection, "There are some other inscriptions carved near and on

the right of the aforementioned one. However, it is next to impossible to read them either due to their old age or distortion by the enemy..."⁸²

The chapel of Sourb Kiraki (Holy Sunday) used to adjoin St. Sargis Monastery.

DEMIRCHILYAR

Demirchilyar lies on the right bank of the river Kur, 26 kilometres north-west of the district centre, between 250 and 280 metres of altitude above sea level.

It represents a Turkish village founded in the Soviet years.

DEMIRCHILYAR

Another Turkish village of the same name, it is situated on the right bank of the river Voskepar, 8 kilometres west of the district centre, at an altitude of 370 to 410 metres above sea level.

It was established in the site of an ancient Armenian village in the late 19th century.

The available scanty statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ⁸³	85	283	157	440
1908 ⁸⁴				493
1914 ⁸⁵				495
1977 ⁸⁶				1,111

DYUZGHESHLAGH (DYUZKHALFALU)

The village is located within 2 kilometres of the left bank of the river Aghstev, 8 kilometres north of the district centre, at an altitude of 320 to 330 metres above sea level.

It was founded in the late 19th century by some stock-breeding Turkish tribes which had already changed to a sedentary life.

The number of the local population was reliably entered into statistical registers only after they had shifted to a sedentary life. Thus, both in 1908⁸⁷ and in 1914, 225 inhabitants were registered in the newly-founded village.⁸⁸ In contrast to that, during their nomadic life, the same people were counted for many times, as a result of which their number was highly exaggerated: for instance, in 1886 62 houses were recorded with 390 inhabitants, including 220 males and 170 females.⁸⁹

⁸² "Arzagank," 1886, No. 12, p. 162.

⁸³ A Statistical Survey..., pp. 146-147.

⁸⁴ Caucasian Calendar for 1910, p. 239.

⁸⁵ Caucasian Calendar for 1915, p. 117.

⁸⁶ SAE, vol. 3, p. 406.

⁸⁷ Caucasian Calendar for 1910, p. 250.

⁸⁸ Caucasian Calendar for 1915, p. 123.

⁸⁹ A Statistical Survey..., pp. 146-147.

EYNALI

This village, founded in the Soviet years, extends 12 kilometres east of the district centre.

FARAHLI

Farahli represents a Turkish village situated 18 kilometres west of the district centre, at an altitude of 760 to 850 metres above sea level.

It was founded by some tribes of Turkish stock-breeders who had changed to a sedentary life in the site of an ancient Armenian village in the early 20th century.

According to an inaccurate statistical survey of the local people (their number is highly exaggerated), in 1886 the village had 40 families with 287 inhabitants.⁹⁰

In 1914 it had a sedentary population of 182.⁹¹

GHARAHASANLI

The village is located 6 kilometres north-east of the district centre, at an altitude of 320 to 330 metres above sea level.

The available statistical data on the number of the local population represent the following picture: 42 houses with 247 inhabitants (130 males, 117 females)⁹² in 1886, and 286 residents in 1914.⁹³

GHARAPAPAKH

The village, which adjoins Ghazakh City in the north-east, is situated on the right bank of the river Aghstev. It was founded during the period between the late 19th and early 20th centuries.

By 1864 Gharapapakh inhabitants had not changed to a sedentary life yet.⁹⁴

The available scanty statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ⁹⁵	44	147	135	282
1907 ⁹⁶				299
1914 ⁹⁷				309

GHAZAKH

Location. The city, dating from 1880, was founded in a fertile plain lying on the right bank of the river Aghstev, at an altitude of 350 to 390 metres above sea level.

Foundation. Before the establishment of Ghazakh, the administrative centre of the district was the village of Dagh-Kyasaman.

On 11 December 1880, the Caucasian vice-roy issued a decree under which 356 dessiatinas and 490 square sazhen of royal land were to be allocated for the construction of the future city, whose plan had already been approved.⁹⁸ By 1883 the settlement had been granted municipal status.⁹⁹

During the initial period of the existence of Ghazakh, the contemporary press was incredulous about the prospects of its development: "It is only a few years since this town was founded, but the number of the fine houses and shops is increasing here day by day. However, one can hardly think there is any future for it, since the terrible summer heat and unhealthy water can one day reduce it to the state of the township of Tartar in Jvanshir¹⁰⁰ District."¹⁰¹

Waterwork. In 1897 the Government planned to introduce water supply system into Ghazakh to keep its inhabitants from moving to Dilijan, that was located in the same district.¹⁰² It took the local people 23,000 rubles to implement the aforementioned project, for the pipeline extended within a distance of 11 versts of the city.¹⁰³

Construction Activity. In 1905 a visitor wrote, "At present Ghazakh is divided into 26 quarters, which consist of 276 subquarters, 156 of them still under construction. Most of the local single-storied, stone buildings represent the municipal style of architecture. The city has a mosque and two churches, one Orthodox and the other Armenian-Gregorian. It also boasts a marketplace located in the centre and surrounded by shopping malls..."¹⁰⁴

In 1905 District Head Arnold, a person of German origin who was a fervent advocate of the city's progress and enlightenment, "... sold some unoccupied territories to enrich it."¹⁰⁵

Ghazakh Armenians, who had been absorbed in their daily problems before the outbreak of the **Armeno-Turkish fights between 1905 and 1906**, were severely punished for having completely neglected the organization of their self-defence. The Turks set

98 "Kavkaz," Tiflis, 1905, No. 24, p. 3.

99 "Nor-Dar," 1886, No. 208. According to another source, Ghazakh was granted municipal status in 1909 (The Azerbaijanian SSR: Administrative-Territorial Division, p. 9).

100 In Yelizavetpol Province of the Caucasian Vice-royalty.

101 "Ardzagank," 1886, No. 12, p. 162.

102 "Nor-Dar," 1887, No. 53, p. 1.

103 "Kavkaz," Tiflis, 1905, No. 24, p. 3.

104 Ibid. (the original reads, "Въ настоящее время Казахъ разбить на 26 кварталовъ, въ которыхъ состоитъ 276 участковъ, изъ незастроенныхъ осталось всего 156. Большинство построекъ въ Казахе каменные, одноэтажные, городского типа. Имеются православная и армяно-григорианския церкви и магометанская мечеть. Посреди города расположена базарная площадь, окруженная торговыми рядами лавокъ").

105 National Archives of Armenia, fund 53, list 1, file 1254, p. 1.

90 A Statistical Survey..., pp. 148-149.

91 Caucasian Calendar for 1915, p. 193.

92 A Statistical Survey..., pp. 146-147.

93 Caucasian Calendar for 1915, p. 134.

94 Meves, V., idem, in: "Kavkaz," 1865, No. 85, p. 420.

95 A Statistical Survey..., pp. 144-145.

96 Caucasian Calendar for 1910, p. 276.

97 Caucasian Calendar for 1915, p. 136.



GHAZAKH. *Archaeological finds unearthed on the hill of Saritapa*

alight the Jaghetians', Melik-Israyelian's, Gulumian's, Khachatryan's and others' houses, plundering and destroying the local church and school. The Armenian citizens, who had lost everything they once possessed, could hardly have a narrow escape from extermination by running away to Tiflis and the nearby Armenian-populated villages.¹⁰⁶

Archaeological Monuments. Between 1956 and 1957, the Caucasian Archaeological Expedition (headed by I. Narimanov) of the Academy of Sciences of the Republic of Azerbaijan conducted excavations in an ancient site located at the western extremity of Ghazakh City, in the territory of a brick mill, in the vicinity of a hill called Saritapa. The study of the archaeological finds revealed that the site dated back to the beginning of the I millennium B.C.¹⁰⁷

Population. From the very day of its foundation, Ghazakh was populated by the Armenians.

As a postal station, it attracted tradesmen as a most convenient place of work. In 1885 the majority of the local merchants were Armenians, which is confirmed by the following record, "The population mainly consists of Armenian and foreign salesmen who have come

here from different places..."¹⁰⁸ The newly-arrived settlers comprised both citizens and villagers: "Most of the inhabitants who are resettlers from Shushi and the nearby villages are occupied with trade and various crafts."¹⁰⁹

The available statistical records on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1890 ¹¹⁰	50	120	110	230
1895 ¹¹¹		248	114	362
1897 ¹¹²	60			
1900 ¹¹³		300	150	450
1902 ¹¹⁴		190	151	341
1917 ¹¹⁵	60			320

In 1905 Ghazakh had 3,380 residents, the majority of them being Turks who had numerical superiority over the local Armenians and the small number of Russians.¹¹⁶

Before the foundation of a church, a **prayer-house** was built in Ghazakh, its construction lasting from 1885 until 1887.¹¹⁷ By 1886 some parts of the sanctuary, which is also referred to as a church in certain press publications, had already been completed. With this regard, a quotation states, "Through the strenuous efforts of local priest Abgarios Ter-Harutiunian, the walls of Ghazakh's church have already been erected. Now at least another 300 to 500 rubles are necessary for the accomplishment of its roof."¹¹⁸

In 1890 Baku inhabitants Elizabeth Sargissiants and her brother, forest-guard Grigor Youzbashiants, embarked upon the overhaul of the prayer-house, which was consecrated on 29 October of the same year.¹¹⁹

The sanctuary served the citizens of Ghazakh until the construction of a church in 1901.¹²⁰

In 1907 the parishioners of the city made a unanimous decision to "...reconstruct our old prayer-house and put it at the school's disposal."¹²¹

St. Vardan Church. In 1885 the Armenians of Ghazakh, who had been anxious about having their own church since the early 1880s, initiated fund-raising for that purpose: "...the people who are desperate for a

108 "Nor-Dar," 1885, No. 58, p. 1.

109 "Ardzagank," 1897, No. 35, p. 3.

110 **Barkhutariants, M.**, idem, p. 60.

111 "Ardzagank," 1895, No. 19, p. 3.

112 "Ardzagank," 1897, No. 35, p. 3.

113 National Archives of Armenia, fund 53, list 1, file 3905, p. 28.

114 National Archives of Armenia, fund 53, list 1, file 3907, pp. 27-28.

115 **Avetissian, M. M.**, idem, p. 167.

116 "Kavkaz," Tiflis, 1905, No. 24, p. 3.

117 "Nor-Dar," 1887, No. 192, p. 3; No. 210, p. 2.

118 "Nor-Dar," 1886, No. 208.

119 "Ardzagank," 1890, No. 174, p. 2.

120 National Archives of Armenia, fund 53, list 1, file 1254, p. 6.

121 Idem, p. 14.

106 **A-Do**, idem, p. 360.

107 **Narimanov, I.** Archaeological Excavations in the Settlement Site of the Hill of Saritapa (1956 to 1957). In: "Izvestya Akademii Nauk Azerbajinskoy SSR," 1959, No. 3, pp. 31-43, in Russian.



GHAZAKH. St. Vardan Church (photo by courtesy of S. Darchinian)

church have already embarked upon collecting money...¹²² Soon, however, turned up a person who was willing to sponsor the construction of the sanctuary: "...Gandzak inhabitant Maki Ghazariants has applied to the leader of Tiflis Diocese for permission to build a church in Ghazakh with his own means. The construction expenses will amount to a minimum of 5,000 rubles. Both the priest and his flock are happy they will soon have a magnificent church."¹²³

The foundations of the monument being blessed on 17 June 1889,¹²⁴ Maki (Mkrtich) Jaghetiants embarked upon work. On 22 July 1890, however, he consigned his soul to God,¹²⁵ handing down its completion to his son Alexandre. In the following several years (1890,¹²⁶ 1891,¹²⁷ 1895), the implementation of the project proceeded without any obstacles: "...At present a church is under construction with Mr. Jaghetiants' means..."¹²⁸

The sanctuary was accomplished in 1901.

"During the feast of New Sunday celebrated on 8 April" 1901, "the solemn consecration of Ghazakh's newly-built Armenian church was held, with Bishop Anania, the vicar of Gandzak Diocese, officiating at the ceremony with ten priests..."¹²⁹ On the same day, a lavish dinner party was given in honour of some 200 guests, and Alexandre Jaghetiants addressed them with the following remarkable speech, "My late father, who laid the foundations of St. Vardan Church, was destined to see its walls erected only to a height of 1.5 arshins. He failed to see it completed in his lifetime and yielded up his spirit to God, charging me with its accomplishment. To tell the truth, I myself was in rather a grave financial predicament at that time, but I carried

on the work, believing in the Lord's support. As you can see in the printed estimate of expenditures, I have spent 18, 500 rubles on this sacred building, which I am dedicating to my parents' memory. My only request to you is to keep a small corner near my parents' graves for my own remains."¹³⁰

A short time later, the Catholicos addressed a bull of blessing and gratitude "...to Mr. Alexandre M. Jaghetiants for the construction of Ghazakh's church..."¹³¹ Another bull entitled his descendants to be buried in the church gavit.¹³²

During the Armeno-Turkish fights of 1905 to 1906, St. Vardan Church was again plundered.

Different documents and letters written between 1907 and 1912 reveal that Ghazakh inhabitants wished to repair the church enclosure at an estimated 181 rubles. It was to be rebuilt of oak and have two gates fortified by iron wire. For the completion of that project, a Board of Trustees was approved with Guerasim Baghamiants, Ivan Jaghetiants and Matthew Baghdasariants as its members.¹³³ Finally, in 1912 the spiritual powers granted permission for the beginning of the work.

In February 1918, Ghazakh Armenians abandoned the city for reasons of security and found haven in Karvansara (the present-day city of Ijevan in Tavush Marz of the Republic of Armenia). St. Vardan Church, which had been left derelict, was plundered by some Turkish bandits. With this regard, parish priest Zakaria Apressiants writes the following, "...in March the word spread that certain dark, bigoted Turkish elements had robbed and desecrated the Armenian and Orthodox churches of the city. Unwilling to believe that news which I regarded absolutely groundless, I started making inquiries which came to confirm what we had heard... The church had truly been pillaged: the brigands had first broken its windows and then committed various actions defiling the sanctuary. In the meantime, the authorities of Ghazakh did not bother themselves to take any measures against that, evidently finding it beyond the confines of their duties and responsibility..."¹³⁴

122 "Nor-Dar," 1885, No. 58, p. 1.

123 "Nor-Dar," 1887, No. 46, p. 3.

124 "Mshak," 1889, No. 74, p. 3; "Ardzagank," 1890, No. 23, p. 8.

125 "Ardzagank," 1890, No. 23, p. 8.

126 "Ardzagank," 1890, No. 40, p. 4.

127 "Mshak," 1891, No. 51, p. 3.

128 "Ardzagank," 1895, No. 19, p. 3.

129 "Mshak," 1901, No. 87, p. 3.

130 "Taraz," 1901, No. 19, p. 220.

131 "Ararat," 1901, p. 264. Also see National Archives of Armenia, fund 56, list 18, file 421, p. 4.

132 "Ararat," 1901, p. 478. Al. Jaghetiants, who died in Karvansara on 26 August 1916, was buried in the gavit of St. Vardan Church. The following quotation provides an account of his burial ceremony, "The late Jaghetiants' funeral was also attended by some Turkish landowners and clergymen who expressed their gratitude to him for his great contribution to the accomplishment of the city's mosque." **Kharatian, H.** Mkrtich and Alexandre Jaghetiants as the Builders of Ghazakh's St. Vardan Church. In: "Echmiatzin," 1994, Nos. 6-7, p. 96, in Armenian.

133 National Archives of Armenia, fund 53, list 1, file 1254, pp. 13, 15-18, 21.

134 The Armenian Massacres in the Provinces of Baku and Yeliza-

Priests. *Zakaria Apressiants*, who was ordained on 2 April 1896, served the local community until 1918¹³⁵ (Ghazakh had not had its own priest formerly). A graduate of Tiflis' Nersissian School, he had worked as a teacher for four years,¹³⁶ before occupying the post of spiritual shepherd.

In 1884 the issue of founding an **Orthodox church** in Ghazakh was put under consideration.¹³⁷ By 1905 that sanctuary had already been accomplished.¹³⁸

In 1899 a **Turkish mosque** was built in the city and dedicated to a certain Israfil Agha.¹³⁹

The Local Armenian Institutions of Education.

In 1873 Ghazakh had a functioning **male school** (its foundation date is unknown) with a teacher and 57 pupils.¹⁴⁰ No information is available on its activity between 1873 and 1895.¹⁴¹

In 1895 the city had another functioning male school which might be the one founded by Alexandre Jaghetiants.¹⁴²

Ghazakh also had a **female school**, mentioned only in 1873, when it had a female teacher and 7 pupils.¹⁴³

The available records on the activity of Ghazakh's **unisex school** represent the following picture:

Year	More Info	Teachers	Males	Females	Total
1894 ¹⁴⁴		2	17	8	25
1907/08 ¹⁴⁵	Single-class		16	15	31
1908/09 ¹⁴⁶		2	33	25	58
1911/12 ¹⁴⁷	Functioned on a four-year basis	1	17	12	29
1914 ¹⁴⁸					37

vetpol (1918 to 1920). A Collection of Documents. Yerevan, 2003, p. 69 (the Russian original reads, "...уже в марте месяце стали до нас доходить слухи о том, что армянская и православная церковь подверглись разграблению и кошунственному отношению со стороны фанатично настроенных масс. Считая эти слухи лишенными правдоподобности, я стал наводить более точные справки, коими вполне подтвердилось все то, что до этого говорилось... разграбили церковь, предварительно выломав окна и совершив кошунственные действия, а казахская администрация в это время никаких мер не принимала, считая это, очевидно, вне круга своих обязанностей...").

135 National Archives of Armenia, fund 53, list 1, file 1079, p. 3. Also see The Armenian Massacres in the Provinces of Baku and Yelizavetpol (1918 to 1920), p. 69.

136 "Ardzagank," 1897, No. 35, p. 3.

137 "Nor-Dar," 1888, No. 52, p. 2.

138 "Kavkaz," Tiflis, 1905, No. 24, p. 3.

139 **Fatullayev, Sh. S.**, idem, p. 433.

140 **Khudoyan, S.**, idem, p. 492.

141 "Ardzagank," 1895, No. 19, p. 3.

142 "Mshak," 1916, No. 216. Benefactor Jaghetiants also donated some money for the further activity of the school.

143 **Khudoyan, S.**, ibid.

144 National Archives of Armenia, fund 53, list 1, file 3896, p. 34; file 3895, p. 99.

145 National Archives of Armenia, fund 35, list 1, file 372, p. 1. Also see **Khudoyan, S.**, idem, p. 492.

146 National Archives of Armenia, fund 57, list 2, file 1849, p. 18. Also see fund 35, list 1, file 434, p. 1.

147 National Archives of Armenia, fund 35, list 1, file 682, p. 58. **Khudoyan, S.**, idem, p. 492.

148 **Khudoyan, S.**, idem, p. 492.

The institution was plundered during the Armeno-Turkish fights of 1905 to 1906. In 1907 the local inhabitants applied to the spiritual powers for support "...to repair the building of the parish school and provide it with new desks as well as all the necessary equipment."¹⁴⁹

GHAZAKHBEYLI

The village, founded in the early 19th century, is situated 9 kilometres north-west of the district centre, at an average altitude of 340 metres above sea level.

In 1886 the nomadic community of Ghazakhbeyli comprised 60 families with 277 people.¹⁵⁰ The local inhabitants amounted to 166 in 1908,¹⁵¹ and 175 in 1914.¹⁵²

GHERAGH-KYASAMAN

Gheragh-Kyasaman lies on the right bank of the river Kur, 16 kilometres north-east of the district centre, at an altitude of 200 to 205 metres above sea level.

At present it is divided in two parts which originally constituted distinct villages, i.e. Verin (*Upper*) and Nerkin (*Lower*) Gheragh-Kyasaman.

The available statistical data on the number of the inhabitants of Verin Gheragh-Kyasaman represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹⁵³	342	1,166	848	2,014
1908 ¹⁵⁴				1,833
1914 ¹⁵⁵				2,488

The population of Nerkin Gheragh-Kyasaman formed the following number:

Year	Houses	Males	Females	Total
1886 ¹⁵⁶	253	753	538	1,291
1908 ¹⁵⁷				1,537
1914 ¹⁵⁸				1,546

In 1977 the residents of both parts of the village together amounted to 1,306.¹⁵⁹

GHEREKHILI

The village, established in the early 20th century, extends 13 kilometres east of the district centre.

In 1914 it had a population of 81.¹⁶⁰

149 National Archives of Armenia, fund 53, list 1, file 1254, p. 13.

150 A Statistical Survey..., pp. 150-151.

151 Caucasian Calendar for 1910, p. 266.

152 Caucasian Calendar for 1915, p. 131.

153 A Statistical Survey..., pp. 148-149.

154 Caucasian Calendar for 1910, p. 298.

155 Caucasian Calendar for 1915, p. 146.

156 A Statistical Survey..., pp. 148-149.

157 Caucasian Calendar for 1910, p. 298.

158 Caucasian Calendar for 1915, p. 146.

159 SAE, vol. 3, p. 164.

160 Caucasian Calendar for 1915, p. 142.

GHEZEL-HAJILI

The village is situated on the right bank of the river Voskepar, 16 kilometres west of the district centre, between 590 and 640 metres of altitude above sea level.

In the late 19th century, the newly-founded settlement consisted of several winter encampments belonging to some Turkish landowners.¹⁶¹

The available scanty statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹⁶²	56	161	125	286
1907 ¹⁶³				390
1914 ¹⁶⁴				402

GHUSHCHI-AYRUM

The village is located 22 kilometres west of the district centre, at an altitude of 820 to 900 metres above sea level.

The Ayrums, representing a tribe of Turkish stock-breeders, changed to a sedentary life in the site of a derelict ancient Armenian village in the late 19th century. As of 1864, however, the nomadic community of Ghushchi-Ayrum, that comprised 176 families, lived scattered not only throughout the district but in the neighbouring country as well. The following record gives us an eloquent picture about the location of the houses of the members of this tribe, "Four families within twenty versts, three houses situated still farther, i.e. within fifteen versts, another family within thirty versts and twelve more houses within ten versts. Besides, three families of this tribe live in Karabakh and two in Persia. Thus, house by house should be registered to finally achieve their true number, i.e. 176 families..."¹⁶⁵

The available statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹⁶⁶	59	221	105	326
1908 ¹⁶⁷				444
1914 ¹⁶⁸				462

¹⁶¹ National Archives of Armenia, fund 93, list 1, file 388, pp. 18-19, 25-26, 28-30, 39-40.

¹⁶² A Statistical Survey..., pp. 82-83.

¹⁶³ Caucasian Calendar for 1910, p. 287.

¹⁶⁴ Caucasian Calendar for 1915, p. 141.

¹⁶⁵ Meves, V., idem, in: "Kavkaz," 1865, No. 85, p. 420 (the Russian original reads, "Верст за 20 отсюда живут 4 дыма, дальше верст 15 живут 3 дыма; дальше, верст 30 в сторону, живет 1 дым; дальше, верстах в 10, живут 12 дымов; в Карабахе 3 дыма, в Персии 2 дыма. И так продолжает высчитывать всех поименно, пока не составитя 176 дымов...").

¹⁶⁶ A Statistical Survey..., pp. 148-149.

¹⁶⁷ Caucasian Calendar for 1910, p. 303.

¹⁶⁸ Caucasian Calendar for 1915, p. 149.

GYOYJALI

Gyoyjali extends on the left bank of the river Hakhum, 11 kilometres south-east of the district centre, at an altitude of 430 to 480 metres above sea level.

The available statistical data on the number of the population of this Turkish village represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹⁶⁹	304	847	613	1,460
1908 ¹⁷⁰				985
1914 ¹⁷¹				2,985
1981 ¹⁷²				1,795

JAFARLI

The village is situated on the left bank of the river Aghstev (presently turned into a water reservoir), 12 kilometres south-west of the district centre, at an altitude of 480 to 510 metres above sea level.

The available scanty statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹⁷³	48	134	83	217
1908 ¹⁷⁴				332
1914 ¹⁷⁵				302
1986 ¹⁷⁶				1,579

JANALI

The village extends 3.5 kilometres north-west of the district centre, at an altitude of 380 to 390 metres above sea level.

The available scanty statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹⁷⁷	38	146	112	258
1908 ¹⁷⁸				102
1914 ¹⁷⁹				103

KAYMAGHLI

Kaymaghli lies 24 kilometres north-west of the district centre, at an altitude of 400 to 480 metres above sea level.

It was founded by some stock-breeding Turkish tribes which had changed to a sedentary life in the second half of the 19th century.

The available statistical data on the number of the local population represent the following picture:

¹⁶⁹ A Statistical Survey..., pp. 144-145 (these figures are not trustworthy at all).

¹⁷⁰ Caucasian Calendar for 1910, p. 221.

¹⁷¹ Caucasian Calendar for 1915, p. 109.

¹⁷² SAE, vol. 6, p. 111.

¹⁷³ A Statistical Survey..., pp. 152-153.

¹⁷⁴ Caucasian Calendar for 1910, p. 242.

¹⁷⁵ Caucasian Calendar for 1915, p. 119.

¹⁷⁶ SAE, vol. 10, p. 431.

¹⁷⁷ A Statistical Survey..., pp. 144-145.

¹⁷⁸ Caucasian Calendar for 1910, p. 241.

¹⁷⁹ Caucasian Calendar for 1915, p. 118.

Year	Houses	Males	Females	Total
1886 ¹⁸⁰	108	389	279	668
1914 ¹⁸¹				1,472
1977 ¹⁸²				1,990

KECHASKER

This Turkish village extends 14 kilometres south-east of the district centre.

It was established in the late 19th century by some cattle-breeding tribes which had already changed to a sedentary life.

The available scanty statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹⁸³	101	433	289	722
1908 ¹⁸⁴				785
1914 ¹⁸⁵				1,032

KELKHALAFLI

Kelkhalafli is situated within hardly a kilometre of the left bank of the river Aghstev, 14 kilometres north-east of the district centre, at an average altitude of 240 metres above sea level.

In 1914 it had 216 inhabitants.¹⁸⁶

KEMERLI

Kemerli represents a Turkish village lying on both banks of the river Koghbopor, 26 kilometres north-west of the district centre, at an altitude of 440 to 550 metres above sea level.

It was established in the site of a derelict ancient Armenian village in the second half of the 19th century. In the early 20th century, it was divided in two parts named Verin (Upper) and Nerkin (Lower) Kemerli, which later united and formed a village extending at a distance of about 5 kilometres.

The available scanty statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹⁸⁷	193	597	423	1,020
1914 ¹⁸⁸				1,557
1980 ¹⁸⁹				2,603

KHEYRIMLI

The village, which almost adjoins Kirants Village of Tavush Marz, Republic of Armenia, in the east, is

situated 22 kilometres south-west of the district centre, at an altitude of 660 to 700 metres above sea level.

Originally a small village established in the early 20th century, it was enlarged by the Azerbaijani authorities in the Soviet years. They were guided by purely political considerations, their action being motivated by the strategic importance of Ijevan-Noyemberian Highway of the Republic of Armenia.

Kheyrimli had 75 inhabitants in 1886,¹⁹⁰ and 78 in 1914.¹⁹¹

KHILKHINA (KHULKHINA)

The village extends 10 kilometres north-east of the district centre, between 300 and 305 metres of altitude above sea level.

In 1914 it had a population of 311.¹⁹²

KOLAIR (KOLAGIR)

Kolair is located 9 kilometres north of the district centre, at an altitude of 310 to 320 metres above sea level.

The available statistical data on the number of the local Turkish inhabitants represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹⁹³	33	116	73	189
1907 ¹⁹⁴				298
1914 ¹⁹⁵				321

KOSALAR

The village is situated 5 kilometres north of the district centre, at an average altitude of 320 metres above sea level.

It was established in the late 19th century by some cattle-breeding tribes which had changed to a sedentary life.

The available scanty statistical data on the number of the local people represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹⁹⁶	125	514	380	894
1907 ¹⁹⁷				460
1914 ¹⁹⁸				467
1980 ¹⁹⁹				2,782

180 A Statistical Survey..., pp. 144-145.

181 Caucasian Calendar for 1915, p. 131.

182 SAE, vol. 3, p. 6.

183 A Statistical Survey..., pp. 150-151.

184 Caucasian Calendar for 1910, p. 297.

185 Caucasian Calendar for 1915, p. 146.

186 Caucasian Calendar for 1915, p. 139.

187 A Statistical Survey..., pp. 146-147.

188 Caucasian Calendar for 1915, p. 150.

189 SAE, vol. 5, p. 338.

190 A Statistical Survey..., pp. 144-145.

191 Caucasian Calendar for 1915, p. 197.

192 Caucasian Calendar for 1915, p. 197.

193 A Statistical Survey..., pp. 146-147.

194 Caucasian Calendar for 1910, p. 283.

195 Caucasian Calendar for 1915, p. 139.

196 A Statistical Survey..., pp. 152-153 (these figures are, evidently, exaggerated).

197 Caucasian Calendar for 1910, p. 283.

198 Caucasian Calendar for 1915, p. 140.

199 SAE, vol. 5, p. 526.

KYOHNAGHESHLAGH

This Turkish village, dating back to the early 20th century, lies 12 kilometres south-east of the district centre.

It was founded in the site of an ancient Armenian village by some stock-breeding tribes which had shifted to a sedentary life.

The local inhabitants amounted to 335 in 1907,²⁰⁰ and 338 in 1914.²⁰¹

MARXOVKA

The village, that was founded in the Soviet years, extends 9 kilometres north-east of the district centre.

In 1981 it had a population of 1,517.²⁰²

MAZAMLI

Mazamli represents a Turkish village located on the left bank of the river Voskepar, 20 kilometres west of the district centre, at an altitude of 650 to 700 metres above sea level.

It was established in the site of a derelict Armenian village in the late 19th century.

The available statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ²⁰³	25	62	47	109
1908 ²⁰⁴				243
1914 ²⁰⁵				245

MOLLAJAFARLI

This village, tracing back to the early 20th century, extends 9 kilometres north-east of the district centre.

MUSAKEY (KHANUKHLAR METZ)

The village lies on the right bank of the river Aghstev, 5 kilometres south-west of the district centre, at an altitude of 400 to 420 metres above sea level.

An 18th-century watchtower, called Ditavan, is preserved in its territory.

In 1908²⁰⁶ and 1914, the local people totaled 258.²⁰⁷

OMARAGHALI

This Turkish village, founded in the early 20th century, is situated on the right bank of the river Kur, 25 kilometres north-west of the district centre.

In 1907 it had a population of 58.²⁰⁸

ORTA-SALAHLI

The village is located 11 kilometres north of the district centre, at an altitude of 300 to 320 metres above sea level.

In 1983 it had 1,123 inhabitants.²⁰⁹

Some tombs, dating back to the pre-Christian era, have been discovered in the vicinity of the village.

PIRILI

The village lies within 2 kilometres of the right bank of the river Kur, 13 kilometres north of the district centre, at an average altitude of 300 metres above sea level.

The available scanty statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ²¹⁰	104	343	290	633
1908 ²¹¹				1,152
1914 ²¹²				783

POYLU

Poylu represents a Turkish village extending on the right bank of the river Aghstev, within hardly a kilometre of the confluence of the rivers Aghstev and Kur, 10 kilometres north-east of the district centre, at an altitude of 210 to 220 metres above sea level.

It was established in the site of a derelict ancient Armenian village in the late 19th century.

The available scanty statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ²¹³	149	508	388	896
1908 ²¹⁴				1,133
1914 ²¹⁵				1,236
1983 ²¹⁶				2,527

Some tombs, tracing back to the late 19th century, have been preserved in the village territory.

SHEKHLI-1

The village is situated on the right bank of the river Kur, 28 kilometres north-west of the district centre, at an altitude of 275 to 290 metres above sea level.

The available scanty statistical data on the number of the local population represent the following picture:

200 Caucasian Calendar for 1910, p. 283.

201 Caucasian Calendar for 1915, p. 139.

202 SAE, vol. 6, p. 373.

203 A Statistical Survey..., pp. 144-145.

204 Caucasian Calendar for 1910, p. 312.

205 Caucasian Calendar for 1915, p. 153.

206 Caucasian Calendar for 1910, p. 204.

207 Caucasian Calendar for 1915, p. 99.

208 Caucasian Calendar for 1910, p. 340.

209 SAE, vol. 7, p. 377.

210 A Statistical Survey..., pp. 150-151.

211 Caucasian Calendar for 1910, p. 347.

212 Caucasian Calendar for 1915, p. 172.

213 A Statistical Survey..., pp. 150-151.

214 Caucasian Calendar for 1910, p. 348.

215 Caucasian Calendar for 1915, p. 173.

216 SAE, vol. 7, p. 569.

Year	Houses	Males	Females	Total
1886 ²¹⁷	325	1176	881	2,057
1908 ²¹⁸				2,400
1914 ²¹⁹				2,570
1977 ²²⁰				2,209

Three 19th-century tombs have been preserved in the village.

SHEKHLI-2

This Turkish village is located on the right bank of the river Kur, 33 kilometres north-west of the district centre, at an altitude of 270 to 300 metres above sea level.

It was founded in the second half of the 19th century.

The available scanty statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ²²¹	318	1126	778	1,904
1908 ²²²				1,867
1914 ²²³				2,034
1979 ²²⁴				3,027

The village retains a tomb dating back to the late 19th century.

SOFULU

Sofulu represents a Turkish village extending on the left bank of the river Aghstev, 16 kilometres south-west of the district centre, at an altitude of 420 to 460 metres above sea level.

It was founded by some stock-breeders who had changed to a sedentary life in the late 19th century.

The available statistical data on the number of the local population represent the following picture: 17 houses with 103 inhabitants²²⁵ in 1886, and 128 residents²²⁶ in 1914.

TATLI

The village lies on the left bank of the river Hakhum, 10 kilometres south-west of the district centre, at an altitude of 500 to 540 metres above sea level.

It was set up by some stock-breeders who had changed to a sedentary life in the late 19th century. In 1886 they were referred to as 'Tats,' in 1914 as 'Tatars,' and later as 'Azerbaijanians.'

The available scanty statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ²²⁷	229	806	518	1,324
1914 ²²⁸				940

URKMAZLI

Urkmazli is another Turkish village situated on the left bank of the river Voskanapat, 9 kilometres west of the district centre, at an altitude of 470 to 490 metres above sea level.

It was established in the site of an ancient derelict Armenian village in the late 19th century.

The available statistical data on the number of the local population represent the following picture: 45 families with 260 residents in 1886,²²⁹ 300²³⁰ inhabitants in 1908, and 266 in 1914.²³¹

YARADULU

The village, that adjoins the frontier of the Republic of Armenia and Tatli Village, is located on the left bank of the river Hakhum, 9.5 kilometres south-east of the district centre.

It had 151²³² inhabitants in 1908, and 120 in 1914.²³³

YUKHARI-ASKIPARA (HIN, VERIN VOSKEPAR)

The village, forming part of Tavush Marz of the Republic of Armenia at present, extends on the left bank of the river Voskepar, 28 kilometres west of the district centre, at an altitude of 780 to 850 metres above sea level.

The site of the ancient Armenian village provided shelter for some stock-breeding Turkish tribes in the late 19th century.

It was only during the Liberation Struggle of Artsakh that it got rid of the alien elements.

The available scanty statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ²³⁴	33	114	88	202
1914 ²³⁵				320
1980 ²³⁶				593

Three medieval bridges, the ruins of a castle, a monastery complex (12th to 13th centuries) as well as a watchtower (17th century) and a secret underground

217 A Statistical Survey..., pp. 152-153.

218 Caucasian Calendar for 1910, p. 423.

219 Caucasian Calendar for 1915, p. 211.

220 SAE, vol. 2, p. 186.

221 A Statistical Survey..., pp. 152-153.

222 Caucasian Calendar for 1910, p. 423.

223 Caucasian Calendar for 1915, p. 211.

224 SAE, vol. 4, p. 413.

225 A Statistical Survey..., pp. 152-153.

226 Caucasian Calendar for 1915, p. 182.

227 A Statistical Survey..., pp. 150-151.

228 Caucasian Calendar for 1915, p. 187.

229 A Statistical Survey..., pp. 146-147 (these figures are, evidently, exaggerated).

230 Caucasian Calendar for 1910, p. 387.

231 Caucasian Calendar for 1915, p. 192.

232 Caucasian Calendar for 1910, p. 430.

233 Caucasian Calendar for 1915, p. 214.

234 A Statistical Survey..., pp. 144-145.

235 Caucasian Calendar for 1915, p. 85.

236 SAE, vol. 5, p. 187.

passage (14th century) are preserved in the village territory.

YUKHARI-SALAHLI

The village, dating from the late 19th century, is situated within hardly half a kilometre of the right bank of the river Kur, 19 kilometres north-west of the district centre, at an altitude of 230 to 240 metres above sea level.

The available statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ²³⁷	345	1186	925	2,111
1908 ²³⁸				3,030
1914 ²³⁹				3,529
1980 ²⁴⁰				2,419

YENIGYUN

The village, founded in the Soviet years, lies 8 kilometres north-east of the district centre.

In 1980 it had a population of 1,106.²⁴¹

YENIKEND

The village, established in the Soviet years, extends 13 kilometres north-east of the district centre, at an average altitude of 310 metres above sea level.

In 1980 the local inhabitants totaled 1, 859.²⁴²

ZELIMKHAN

The village, tracing back to the Soviet years, is situated 13 kilometres north-east of the district centre, at an altitude of 300 to 310 metres above sea level.

²³⁷ A Statistical Survey..., pp. 150-151.

²³⁸ Caucasian Calendar for 1910, p. 357.

²³⁹ Caucasian Calendar for 1915, p. 177.

²⁴⁰ SAE, vol. 5, p. 187.

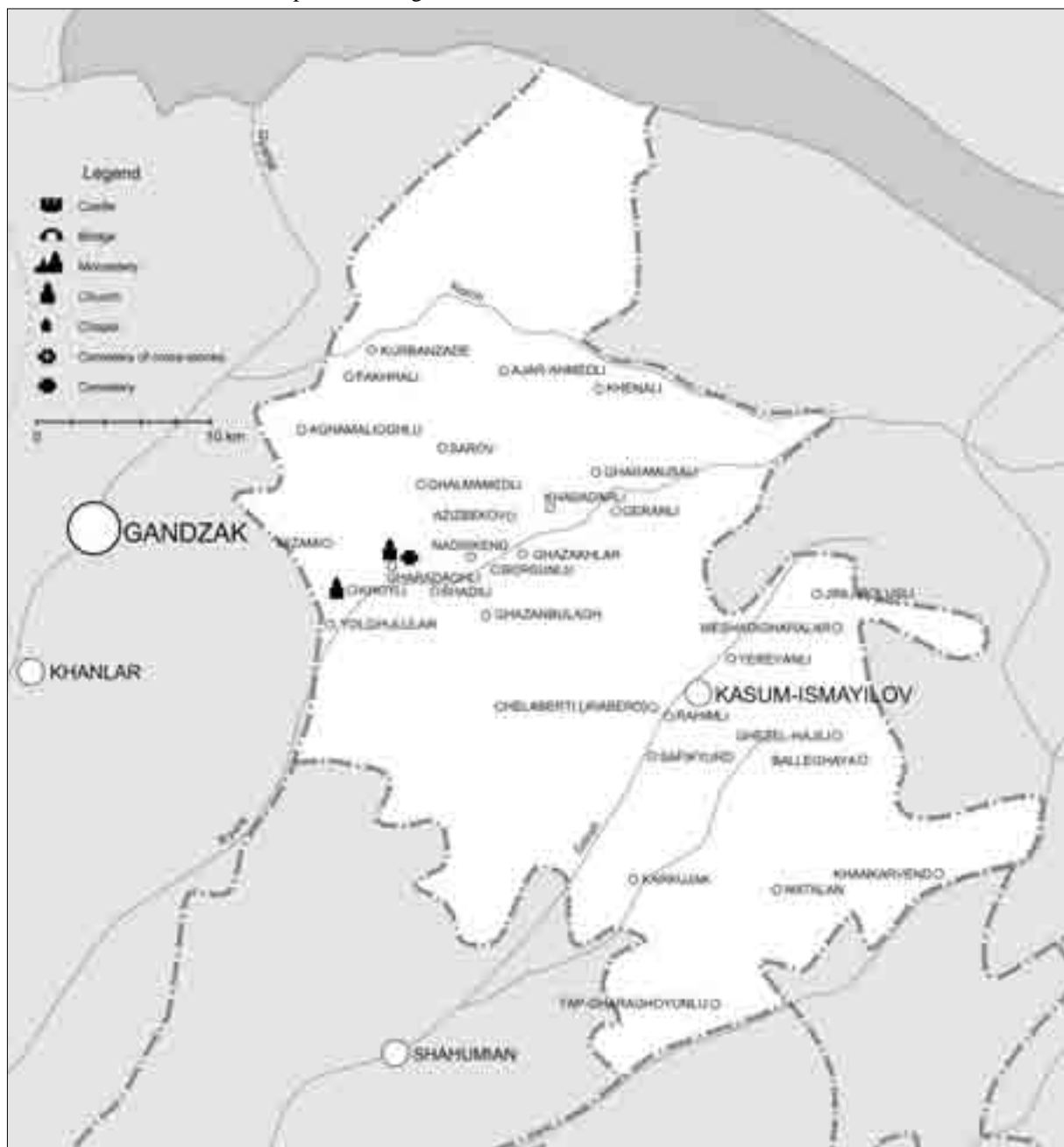
²⁴¹ SAE, vol. 5, p. 118.

²⁴² Idem, p. 118.

KASUM-ISMAILOV DISTRICT

The administrative district of Kasum-Ismayilov (Gyoran), established in 1930, occupies an area of 1, 231 square kilometres and consists of 67 residential settlements, including 64 villages, 2 townships and a city.

It borders on Khanlar, Yevlakh and Tartar Districts of the Republic of Azerbaijan as well as Martakert and Shahumian Districts of the Republic of Nagorno Karabakh.



AGHAMALIOGHLU (SAFIKYURD)

Location. The village is situated 5 kilometres north-west of the railway station of Dalmamedli, 25 kilometres north-west of the district centre, at an altitude of 215 to 225 metres above sea level.

It was called Abdullahbeykurdu before 1925.¹

Population. During a population census carried out in 1886, the same members of the stock-breeding nomadic tribe inhabiting Aghamalioghlu were registered in different places, as a result of which their true number was highly exaggerated.

This is substantiated by the results of the statistical surveys carried out in 1886 and 1914, when more than a double reduction was observed in that number:

Year	Houses	Males	Females	Total
1886 ²	277	817	706	1,523
1908 ³				1,640
1914 ⁴				750
1976 ⁵				1,757

AHMEDABAD

The village, dating back to the Soviet years, lies 16 kilometres north-west of the district centre, at an altitude of 165 to 170 metres above sea level.

ALPOUT

Location. The village is situated in a plain 26 kilometres north-west of the district centre, at an altitude of 197 to 202 metres above sea level.

It was founded in the site of a winter encampment in the early 20th century.

Population. Alpout had 165 inhabitants in 1908,⁶ and 235 in 1914.⁷

AZAR-AHMEDLI

Location. The village is situated 8 kilometres north-east of the township of Dalmamedli, 19 kilometres north-west of the district centre, between 160 and 170 metres of altitude above sea level.

Population. One of the earliest records on the Turkish tribe of Azar-Ahmedli dates back to 1804.⁸

During a population census carried out in 1886, the same members of the tribe were registered in different places, as a result of which their number was highly exaggerated.

In contrast to that, in 1914, when the tribe had already shifted to a sedentary life by turning its former winter encampment into a village, the population census yielded a much smaller but trustworthy number:

Year	Houses	Males	Females	Total
1886 ⁹	94	231	179	410
1908 ¹⁰				1,078
1914 ¹¹				199
1986 ¹²				803

AZAT (ARANI-AZAT)

Location. The village lies in a plain extending at an altitude of 255 to 262 metres above sea level, right of the railway of Gandzak-Yevlakh, 13 kilometres east of Gandzak, 25 kilometres north-west of the district centre, and 27 kilometres north-east of Azat (Suluk) Village of Khanlar District.

A Historical Introduction. Between 1948 and 1949, the inhabitants of Azat who had large arable lands in Arani-Azat were forced into cultivating cotton; otherwise, the Azerbaijani authorities threatened them with the confiscation of their farming territories. Soon about 20 local families took up permanent residence in Arani-Azat.

In the early 1970s, the Armenians of Arani-Azat started gradually abandoning the village, where they had lived and worked for about a quarter of a century. They scattered in different places, mostly returning to Azat and leaving everything in Arani-Azat to the Turks.

Stripped of the possibility of getting education at national schools, the children of Arani-Azat attended a 7-year Russian school in the neighbouring village of Aran-Mikhailovka.

AZIZBEKOV (DALMAMEDLI)

Location. This Turkish village lies in a plain 16 kilometres north-west of the district centre, at an altitude of 180 to 190 metres above sea level.

It was established in the mid-19th century.

Below follow the available statistical data regarding its population:

Year	Houses	Males	Females	Total
1886 ¹³	11	32	29	61
1908 ¹⁴				327
1914 ¹⁵				264
1978 ¹⁶				464

1 SAE, vol. 1, p. 98.

2 A Statistical Survey..., pp. 86-87.

3 Caucasian Calendar for 1910, p. 361.

4 Caucasian Calendar for 1915, p. 179.

5 SAE, vol. 1, p. 98.

6 Caucasian Calendar for 1910, p. 180.

7 Caucasian Calendar for 1915, p. 87.

8 Collected Acts..., vol. 2, p. 596.

9 A Statistical Survey..., pp. 76-77.

10 Caucasian Calendar for 1910, p. 175. Evidently, this number is exaggerated.

11 Caucasian Calendar for 1915, p. 84.

12 SAE, vol. 10, p. 127.

13 A Statistical Survey..., pp. 146-147.

14 Caucasian Calendar for 1910, p. 235.

15 Caucasian Calendar for 1915, p. 116.

16 SAE, vol. 4, p. 147.

BAKHCHAKYURD

Location. This Turkish village is situated 27 kilometres north-west of the district centre, at an altitude of 215 to 223 metres above sea level.

It was founded in the Soviet years.

BALLEGHAYA

Location. The village extends 9 kilometres south-east of the district centre.

It was founded by some nomadic Turkish tribes which had changed to a sedentary life in the early 20th century.

It had 87 inhabitants in 1908¹⁷ and 146 in 1914.¹⁸

BORSUNLU

Location. This densely-populated village is situated 12 kilometres north-west of the district centre, between 185 and 220 metres of altitude above sea level.

Population. It was founded by some Turkish stock-breeders who had shifted to a sedentary life in the late 19th century.

During a population census carried out in 1886, the same members of the aforementioned nomadic tribe were registered in different places, as a result of which their number was highly exaggerated.

Year	Houses	Males	Females	Total
1886 ¹⁹	196	514	448	962
1914 ²⁰				474
1976 ²¹				2,260

The village retains a tomb tracing back to the early 20th century.²²

CHELABERTI

Location. The settlement is situated 6 kilometres south-west of the district centre, at an altitude of 230 to 250 metres above sea level.

Established in the Soviet years by several Armenian families from Getashen, it later turned into a purely Turkish village.

In 1987 Chelaberti had 1,210 inhabitants.²³

DALMAMEDLI

Location. The village is situated 18 kilometres east of Gandzak, 21 kilometres north-west of the district centre, at an altitude of 220 to 250 metres above sea level.

Presently a railway station, it was granted the status of township in 1958.²⁴

The available data on the local **population** represent the following picture: 57 houses with 295 inhabitants (163 males and 132 females) in 1886,²⁵ and 143 residents in 1914.²⁶

EYVAZALILAR

Location. The settlement, founded in the early 20th century, lies 8 kilometres east of the district centre, at an average altitude of 100 metres above sea level.

It had 110 inhabitants in 1914.²⁷

FAKHRALI

Location. The village extends 6 kilometres north of the township of Dalmamedli, 25 kilometres north-west of the district centre, at an altitude of 190 to 198 metres above sea level.

A record of 1804 mentions Fakhrali as the encampment of a stock-breeding Turkish tribe.²⁸

The analysis of the available statistical data on the local **population** reveals that a researcher can trust only the figures registered after the aforementioned herdsmen had changed to a sedentary life:

Year	Houses	Males	Females	Total
1886 ²⁹	106	300	248	548
1914 ³⁰				218
1985 ³¹				1,787

GAMANLI

Location. Gamanli lies within hardly a kilometre of the left bank of the river Kurak, 12 kilometres north of the district centre, at an altitude of 85 to 90 metres above sea level.

It represents a Turkish village established in the late 19th century.

The available statistical data on the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ³²	33	123	73	196
1908 ³³				102
1914 ³⁴				103

GHARADAGHLU (KHANKEND)

Location. The village is situated on the left bank of the river Kurak, in a slightly slanting and north-east-facing plain lying in the area of its lower course, 21

17 Caucasian Calendar for 1910, p. 197.

18 Caucasian Calendar for 1915, p. 96.

19 A Statistical Survey..., pp. 78-79.

20 Caucasian Calendar for 1915, p. 101.

21 SAE, vol. 2, p. 254.

22 Fatullayev, Sh. S., idem, p. 433.

23 SAE, vol. 10, p. 302.

24 SAE, vol. 3, p. 398.

25 A Statistical Survey..., pp. 78-79.

26 Caucasian Calendar for 1915, p. 115.

27 Caucasian Calendar for 1915, p. 212.

28 Collected Acts..., vol. 2, p. 596.

29 A Statistical Survey..., pp. 86-87.

30 Caucasian Calendar for 1915, p. 193.

31 SAE, vol. 9, Baku, 1986, p. 540.

32 A Statistical Survey..., pp. 82-83. For reasons already specified, this number cannot be considered reliable.

33 Caucasian Calendar for 1910, p. 218.

34 Caucasian Calendar for 1915, p. 107.

kilometres north-west of the district centre, between 330 and 360 metres of altitude above sea level.

The Origin of the Toponym. Until the 1880s, it was mentioned by the name of Gharadaghlu, but the sources of the subsequent periods refer to it as Khankend. The former derives from Gharadagh, i.e. the birthplace of part of the local inhabitants: "Some of them resettled here from Gharadagh, Persia; hence the name of the present-day village."³⁵

Population. Below follows a list (1839) of the inhabitants of Gharadaghlu which is of great value from the standpoint of the history of local families:

1 Harutiun Melikjanov, his wife Anayi as well as his sons Hayrapet and Ghazar;

2 Hakob Sargisov, his wife Nabat as well as their sons Yeghiazar and Hovsep;

3 Arustam Gabrielov, his wife Mariam, their daughter Yeghisabet as well as their sons Gevorg and Harutiun;

4 Verdi Kavovanov, his wife Yetar, his daughter Yeghisabet as well as his sons Petros and Gevorg;

5 Hovhannes Abrahamov, his wife Horomsim as well as his sons Vardan and Harutiun; Hovhannes' brother Mkrtich, his wife Sanam and their son Abraham;

6 Poghos Tumayov, his wife Zanazan, his daughter Dastakul as well as his sons Hayrapet, Galust, Tsakan, Sargis and Harutiun;

7 Ghazar Ohanesov, his mother Horom and his wife Sona;

8 Verdi Tatarov and his wife Shoghi;

9 Mkrtum Khachaturov, his wife Sarah and their son Hovhannes;

10 Arakel Harutiunov, his mother Yetar and his sister Herik;

11 Arzuman Hovsepov and his mother Rehan;

12 Stepan Ghukassov, his wife Mariam as well as their sons Hovakim, Harutiun, Galust, Margar and Hambardzum;

13 Movses Bodalov, his wife Vari as well as their children Shoghi and Hayrapet;

14 Pala Tekanov, his wife Mariam and his son Hovhannes;

15 Gevorg Allahverdov, his wife Horomsim, their sons Aghajan, Astvatzatur and Harutiun as well as their daughters Yeghisabet and Gyuli;

16 Khachatur Tevanov, his wife Ahar and his mother Rehan;

17 Vardazar Martirosov and his wife Hori;

18 Simon Sargisov, his wife Yeghisabet as well as his sons Harutiun and Khachatur;

19 Adam Tanghriverdian, his wife Mariam and their son Astvatzatur; Adam's sister Tamam, his brother Habul and his wife Vardi;

20 Hayrapet Harutiunian, his wife Zanazan as well as their sons Allahverdi, Sargis and Grigor;

21 Harutiun Ohanesov, his wife Horom as well as their daughters Sayi and Anayi;

22 Hovhannes Tuniov, his daughter-in-law, widow Anayi as well as his daughters Sabed and Zanazan;

23 Harutiun Ghukassov, his mother Horom and his wife Sabed;

24 Grigor Niazov, his wife Shahkhanum as well as their sons Poghos and Sargis; Grigor's brother Sahak, his wife

Sanam, their daughter Pari as well as their sons Harutiun, Hovhannes and Hovsep;

25 Ohanjan Khachaturov, his wife Javi as well as their daughters Mariam, Herik and Sandukht;

26 Galust Melkumov, his wife Mariam, their sons Kochari and Nerses as well as their daughters Vardi and Heriknaz;

27 Harutiun Danelov, his wife Sona, their son Sargis as well as their daughters Mariam, Sarah and Heghnan;

28 Grigor Harutiunov and his mother Rehan;

29 Ohannes Martirosov, his wife Katan, their daughter Javahir as well as their sons Hovsep, Movses and Harutiun;

30 Mkrtum and Grigor Ghazarian with their mother Tellu;

31 Martiros Harutiunov, his mother Horom, his wife Shoghi and their son Astvatzatur;

32 Pilippos Yepremian, his wife Nazlu and their daughter Sazlu."³⁶

The available statistical data on the number of Gharadaghlu's population between the 19th century and 1917 represent the following picture:

Year	Houses	Males	Females	Total
1839 ³⁷	32	81	62	143
1845 ³⁸		109	91	200
1847 ³⁹		102	74	186
1849 ⁴⁰		70	63	133
1852 ⁴¹		80	64	144
1861 ⁴²	20			
1866 ⁴³	29	118	103	221
1872 ⁴⁴		170	146	316
1873 ⁴⁵				263
1875 ⁴⁶				277
1876 ⁴⁷				234
1877 ⁴⁸		157	140	297
1878 ⁴⁹		161	136	297
1881 ⁵⁰		172	147	319
1882 ⁵¹		177	151	328
1883 ⁵²		181	152	333
1885 ⁵³		152	134	286
1886 ⁵⁴	86	189	174	363
1887 ⁵⁵		167	144	311

36 National Archives of Armenia, fund 53, list 1, file 3800, p. 26.

37 Ibid.

38 Idem, file 3811, pp. 5-6.

39 Idem, file 3814, pp. 97-98.

40 Idem, file 3818, pp. 95-96.

41 Idem, file 3819, pp. 105-106.

42 Idem, file 3835, pp. 147-148.

43 Idem, file 3848, p. 57.

44 Idem, file 3872, pp. 62-63.

45 Idem, file 3864, pp. 39-40.

46 Idem, file 3866, pp. 44-45.

47 Idem, file 3868, pp. 57-58.

48 Idem, file 3869, pp. 54-55.

49 Idem, file 3870, pp. 22-23.

50 Idem, file 3873, pp. 27-28.

51 Idem, file 3874, p. 30.

52 Idem, file 3875, pp. 56-57.

53 Idem, file 3877, p. 29.

54 A Statistical Survey..., pp. 86-87. According to another source, the village had 40 houses in the same year ("Ardzagank," 1886, No. 19, p. 279).

55 National Archives of Armenia, fund 53, list 1, file 3880, p. 72.

35 "Ardzagank," 1886, No. 19, pp. 279-280; **Lalayan, Yer.** Gandzak District, p. 307.

1888 ⁵⁶	174	148	322	
1889 ⁵⁷	175	152	327	
1890 ⁵⁸	183	158	341	
1891 ⁵⁹	174	166	340	
1892 ⁶⁰	178	164	342	
1893 ⁶¹	176	165	341	
1894 ⁶²	193	172	365	
1897 ⁶³	189	182	371	
1898 ⁶⁴	197	183	380	
1899 ⁶⁵	208	189	397	
1900 ⁶⁶	207	189	396	
1901 ⁶⁷	209	185	394	
1902 ⁶⁸	217	191	408	
1905 ⁶⁹	220	205	425	
1906 ⁷⁰	258	225	483	
1907 ⁷¹			470	
1908 ⁷²	69	244	229	473
1909 ⁷³		246	239	485
1910 ⁷⁴		246	238	484
1912 ⁷⁵		245	238	483
1913 ⁷⁶	70			
1914 ⁷⁷				180
1917 ⁷⁸	80			495

As is apparent from this table, the village population constantly grew during the aforementioned period.

In 1977 Gharadaghlu had 1,231 inhabitants, most of whom were Turks.⁷⁹

The village was stripped of its Armenian residents in the aftermath of the forced deportation of 1988.

The Armeno-Turkish Fights between 1905 and 1906. In the autumn of 1905, the Turkish mob mounted an attack against Gharadaghlu, that was surrounded

by Turkish villages, totally isolated from the region's Armenian-inhabited villages. On 17 November, two Armenians were killed in a nearby mill. Three days later, the local people somehow broke through the enemy encirclement and found refuge in Getashen Village of Khanlar District, their derelict houses being immediately plundered and burnt down by the Turks.⁸⁰ After a three-month stay in the aforementioned village, Gharadaghlu Armenians moved to Gandzak.⁸¹

Suppressing their fears, between 1906 and 1907, the former residents of Gharadaghlu went to their ruined village to farm the land, the local church, the only roofed building throughout the village, serving them as a night shelter.⁸²

After peace had been restored in the region, the inhabitants of Gharadaghlu returned to their birthplace and started reviving it. That was evident in 1913, when "...the villagers were likely to overcome their financial predicament and improve their conditions within a short time..."⁸³

Numerous archive documents (1847, 1849, 1852)⁸⁴ mention the local church of **St. Gevorg** as an earthen building of wooden roof, but the exact date of its foundation is unknown. Beginning with 1861, it is spoken about as a stone structure bearing the same name.⁸⁵

Fortunately, the construction inscription of the sanctuary was copied and published in due time. It reveals that the stone church replaced the older one in 1855:

1855 ամի 20 մարտի ի սէր սիրելի հայրենեաց, որոնց սիօնի փոքունց և մեծաց. այս տաճար փոքրիկ ի հիմանց անտի, բարեպաշտ կամօք աստ կառուցանի, սեպհական արդեսամբք մեծի իշխանի աղա Ռուստամի որդոյ Դանիէլի, յանուն սրբոյն Գեորգայ մեծի, շքեղ հանդիսի սստէն օծանի:

transl.: On 20 March 1855, in memory of my dear compatriots... I laid the foundations of this small church by the Lord's good will, with the means of Daniel, the son of great Prince, Agha Rustam [and] had it dedicated to St. Gevorg at a solemn ceremony.

The Armenian original published in: "Ardzagank," 1886, No. 19, p. 280.

Note: M. Barkhutarians refers to the same source in his republication of the inscription (idem, p. 53).

The church, inside which its builder's remains were interred,⁸⁶ served as a repository for St. Gevorg's and

56 Idem, file 3882, p. 130.

57 Idem, file 3884, pp. 226-227.

58 Idem, file 3887, p. 149.

59 Idem, file 3889, p. 148.

60 Idem, file 3891, p. 120.

61 Idem, file 3895, pp. 77-78.

62 Idem, file 3896, pp. 71-72.

63 Idem, file 3899, pp. 146-147.

64 Idem, file 3897, p. 168.

65 Idem, file 3903, pp. 125-126.

66 Idem, file 3905, pp. 90-91.

67 Idem, file 3906, pp. 96-97.

68 Idem, file 3907, pp. 22-23.

69 Idem, file 3912, pp. 265-266.

70 Idem, file 3915, p. 24.

71 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

72 National Archives of Armenia, fund 35, list 1, file 559, p. 11.

According to another source of 1908, Gharadaghlu had 149 residents that year (Caucasian Calendar for 1910, p. 273).

73 National Archives of Armenia, fund 56, list 18, file 764, p. 116.

74 National Archives of Armenia, fund 53, list 1, file 3917, pp. 56-57.

75 Idem, file 3919, pp. 61-62.

76 "Horizon," 1913, No. 177, p. 4.

77 Caucasian Calendar for 1915, p. 195. This number seems far from trustworthy.

78 Avetissian, M. M., idem, p. 166.

79 SAE, vol. 3, p. 57.

80 A-Do, idem, p. 332.

81 "Mshak," 1906, No. 64, 24 March, p. 2.

82 A-Do, ibid.

83 "Horizon," 1913, No. 177, p. 4.

84 National Archives of Armenia, fund 53, list 1, file 3814, pp. 97-98; file 3818, pp. 95-96; file 3819, p. 105.

85 Idem, file 3835, pp. 147-148; file 33874, p. 30.

86 "Ardzagank," ibid.

St. Minas' relics: "...in 1871 the former proprietors of the mill, i.e. Tiflis inhabitants Nikoghayos and Hripsime Hakhverdians, took them out of their wooden shrines and placed them in some silver closets..."⁸⁷

In November 1905, the Turkish mob plundered and dilapidated St. Gevorg Church and the chapel of the pilgrimage site of *Sourb Nahatak* (the Armenian equivalent for 'Holy Martyr'), situated on the left bank of the river Kurak, 200 metres south of the village.⁸⁸

In 1911 the Religious Department of Gandzak decided to donate some books to St. Gevorg Church, that had suffered heavy damage.⁸⁹

The Local Priests. In 1869 "clergyman Sargis Ter-Arakelians, an inhabitant of Gharadaghlu" was ordained "to serve St. Gevorg Church of the Armenian village of Gharadaghlu."⁹⁰

He held his post until at least 1910, also performing priestly duties for the community of Khoylar Village.⁹¹

One of the earliest records on the **parochial school** of Gharadaghlu dates back to 1874.⁹²

According to a press publication of 1887, it remained closed without any immediate prospects of future reopening:

"The villagers have built a small, two-room school at their own expense in the south of the church. Unfortunately, however, at present one of its rooms serves as a barn for a certain gentleman from Gandzak. The other, where Armenian children were to learn their mother tongue, shelters some Persian *Jvars*. These people do not pay any rent for their stay in the building; moreover, they constantly damage it by making a fire right in the middle of the room and thus blackening both its walls and ceiling. When the issue of the reopening of Armenian schools became a subject of wide discussion everywhere, Khankend Armenians stated, "We are going to open our school, too." So far, however, they have not taken any actions for that purpose..."⁹³

In 1913 the inhabitants of Gharadaghlu embarked upon the construction of a state Russian school.⁹⁴

The aforementioned **mill**, which enjoyed widespread fame, constantly attracted the attention of different topographers. Thus, a record states, "The village is adjoined by a magnificent mill belonging to a certain Mr. Hakhverdians from Tpkhis. It consists of many large buildings and is furnished with European equipment, thanks to which it yields 500 poods of flour per day."⁹⁵

A press publication of 1899 mentions a certain N. Pridonians & Company from Tiflis as the proprietor of the mill.⁹⁶

As already stated above, some Turkish bandits killed two Armenians in this mill in 1905: "On 17 November, two Armenians were murdered in Fridonov's mill located within half a verst of Gharadaghlu. One of the victims was its manager."⁹⁷

GHARAMUSALI

Location. The village is situated 14 kilometres north of the district centre, at an altitude of 100 to 110 metres above sea level.

It was founded in the late 19th century by the Turkish tribe of Gharamusali, which had changed to a sedentary life.

Population. Due to their nomadic mode of life, the same members of the tribe were registered in different places, as a result of which their number was highly exaggerated. With this connection, a researcher wrote the following in 1865, "For example, let us take Gharamusanli Village: according to some documents, it comprises 50 families, but actually they amount to only 26..."⁹⁸

The same is true of the population census carried out in 1886, when 129 houses with 540 inhabitants (303 males and 237 females) were recorded in the village.⁹⁹ In contrast to that, the statistical data regarding the years 1908¹⁰⁰ and 1914,¹⁰¹ i.e. 246 and 292 residents respectively, are far more trustworthy.

GHARAPIRIMLI

Location. This Turkish village extends on the right bank of the river Kurak, 11 kilometres north of the district centre, at an altitude of 105 to 115 metres above sea level.

In the late 19th century, it belonged to landowners Nazar Melik-Shahnazarian and Lazar Emmanuelian Lazarians from Voskanapat Village of Khanlar District.¹⁰²

The available statistical data on the number of the local **population** represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹⁰³	18	59	52	111
1908 ¹⁰⁴				84
1914 ¹⁰⁵				45

⁹⁶ "Nor-Dar," 1899, No. 85, p. 2.

⁹⁷ A-Do, idem, p. 332.

⁹⁸ Meves, V., op. cit., in: "Kavkaz," 1865, No. 88, p. 440 (the original reads, "Да вот, хотя бы деревня Карамусанлы. В этой деревне по камеральному описанию записано 50 дымов, а в натуре их только 26...").

⁹⁹ A Statistical Survey..., pp. 82-83.

¹⁰⁰ Caucasian Calendar for 1910, p. 276.

¹⁰¹ Caucasian Calendar for 1915, p. 135.

¹⁰² National Archives of Armenia, fund 93, list 1, file 388, pp. 8-9.

¹⁰³ A Statistical Survey..., pp. 78-79. Apparently, this number is exaggerated.

¹⁰⁴ Caucasian Calendar for 1910, p. 276.

¹⁰⁵ Caucasian Calendar for 1915, p. 136.

⁸⁷ Priest Emmanuel Nazarian. Impressions of Gandzak. In: "Nor-Dar," 1899, No. 85, p. 2.

⁸⁸ National Archives of Armenia, fund 53, list 1, file 3764, p. 278.

⁸⁹ "Ararat," 1911, p. 522.

⁹⁰ National Archives of Armenia, fund 56, list 1, file 5394, p. 10.

⁹¹ National Archives of Armenia, fund 56, list 3, file 52, p. 28.

⁹² National Archives of Armenia, fund 458, list 1, file 184, p. 7.

⁹³ "Nor-Dar," 1886, No. 6.

⁹⁴ "Horizon," 1913, No. 71, p. 3; ibid., N 79, p. 3.

⁹⁵ "Arzagank," 1886, No. 19, p. 280.

GHARASULEYMANLI

A Turkish village founded in the Soviet years, it adjoins the district centre in the south-west.

GHARASUNCHU

The village is situated 18 kilometres north-west of the district centre, at an altitude of 140 to 143 metres above sea level.

It was founded by some stock-breeding Turkish tribes which had shifted to a sedentary life in the early 20th century.

In 1914 Gharasunchu had 119 inhabitants.¹⁰⁶

GHASUMBEYLI

Location. The village extends 13 kilometres south-east of the district centre.

It was founded by some cattle-breeding Turkish tribes which had changed to a sedentary life in the late 19th century.

The available statistical data on the number of the local **population** represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹⁰⁷	17	75	47	122
1908 ¹⁰⁸				257
1914 ¹⁰⁹				35

GHAZAKHLAR (MOLLA-ISMAIILI)

Location. The village is situated 11 kilometres north-west of the district centre, at an altitude of 170 to 175 metres above sea level.

At the close of the 19th century, Molla-Ismaiili belonged to Turkish landowners Melik Mahmed Bey and Mustafa Bey Shafibekov together with the villages of Shaf, Arapli, Nashmir, Gyoranli and Iydali-Ghurugh.¹¹⁰

During the period between the late 19th and early 20th centuries, the number of the local **population** was reliably entered in the statistical registers only after they had shifted to a sedentary life. Thus, in 1908 the village had 185 inhabitants¹¹¹ whose number had dropped to 139 by 1914.¹¹²

In contrast to the aforementioned, during their nomadic life, the same inhabitants of the village were oft-registered in different places, as a result of which their number was highly exaggerated. Thus, in 1886 65 houses were recorded with 379 inhabitants.¹¹³

106 Caucasian Calendar for 1915, p. 136.

107 A Statistical Survey..., pp. 80-81. Evidently, this number is exaggerated.

108 Caucasian Calendar for 1910, p. 279. Evidently, this number is exaggerated.

109 Caucasian Calendar for 1915, p. 137.

110 National Archives of Armenia, fund 93, list 1, file 388, pp. 15-16.

111 Caucasian Calendar for 1910, p. 324.

112 A Statistical Survey..., pp. 78-79.

113 Caucasian Calendar for 1915, p. 160.

GHAZANBULAGH

Location. The present-day township of Ghazanbulagh lies 12 kilometres west of the district centre (Hin, i.e. Older Ghazanbulagh is situated 5 kilometres south-west).

A Historical Introduction. The estate of Ghazanbulagh, which occupied an area of 2,000 dessiatinas, belonged to the Melik-Hovsepians until the region joined Russia.¹¹⁴

In the late 19th century, the site of these dominions served for the foundation of a Turkish village of the same name which was granted the status of township in 1949.¹¹⁵

Population. By 1864 the nomadic community of the village had not changed to a sedentary life yet, and lived scattered even in the neighbouring provinces.¹¹⁶ The available statistical data on their number represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹¹⁷	118	258	298	556
1907 ¹¹⁸				62
1976 ¹¹⁹				600

GHAZANCHI

Location. The village is situated 9 kilometres north-west of the district centre, at an altitude of 135 to 145 metres above sea level.

In the late 19th century, Ghazanchi and Gharapirli belonged to landowners Nazar Melik-Shahnazarian and Lazar Emmanuelian Lazariants from Voskanapat.¹²⁰

GHEREKHLI (MISKINLI)

Location. Gherekhli extends on the left bank of the river Kurak, 12 kilometres north-west of the district centre, at an altitude of 107 to 112 metres above sea level.

It was founded in the early 20th century by the Miskinli tribe of Turkish stock-breeders who had changed to a sedentary life.

In 1914 it had a community of 63 inhabitants.¹²¹

GHEZEL HAJILI

Location. One of the most densely-populated Turkish villages in the region, Ghezal Hajili lies 6 kilometres south-east of the district centre.

114 Lalayan, Yer. Gandzak District, p. 251.

115 SAE, vol. 2, p. 559.

116 Meves, V., op. cit., in: "Kavkaz," 1865, No. 85, p. 420.

117 A Statistical Survey..., pp. 88-89. For reasons already specified, this number cannot be considered reliable.

118 Caucasian Calendar for 1910, p. 265.

119 SAE, vol. 2, p. 559.

120 National Archives of Armenia, fund 93, list 1, file 388, pp. 8-9.

121 Caucasian Calendar for 1915, p. 159.

It was inhabited by the members of the Miskinli tribe who totaled 174 in 1908,¹²² 1,210 in 1914,¹²³ and 4,993 in 1977.¹²⁴

In the late 19th century, a mosque was built in the village.¹²⁵

GHUSHCHULAR

The village, whose foundation traces back to the Soviet years, is situated 22.5 kilometres north-west of the district centre, at an average altitude of 210 metres above sea level.

GYORANLI

Location. The village is situated on the right bank of the river Kurak, 11 kilometres north-west of the district centre, at an altitude of 148 to 152 metres above sea level.

In the late 19th century, Gyoranli belonged to Turkish landowners Melik Mahmed Bey and Mustafa Bey Shafibekov together with the villages of Shaf, Arapli, Nashmir, Iydali-Ghurugh and Mollah-Ismayili.¹²⁶

The available data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹²⁷	91	209	156	365
1906 ¹²⁸				45
1914 ¹²⁹				219

GYOYNIYAN

Location. The village, dating back to the Soviet years, lies 19 kilometres north-west of the district centre, at an altitude of 158 to 165 metres above sea level.

GYULMAMEDLI (MISKINLI)

Location. This Turkish village extends on the left bank of the river Kurak, 11.5 kilometres north-west of the district centre, at an altitude of 118 to 122 metres above sea level.

It was founded in the early 20th century.

In 1914 it had a population of 63.¹³⁰

HAJALILI

Location. Hajalili is situated 15 kilometres south-west of the district centre.

It was established by some stock-breeding tribes which had changed to a sedentary life in the late 19th century.

The village had a population of 208 in 1914.¹³¹

JINLI-BOLUSLU

The village is located 6 kilometres north-east of the district centre, at an average altitude of 100 metres above sea level.

It was founded by the Jinli cattle-breeding tribe, which had shifted to a sedentary life.

Population. The available statistical data regarding the number of the local inhabitants represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹³²	206	582	412	994
1908 ¹³³				668
1914 ¹³⁴				868
1986 ¹³⁵				981

JINLI-ZEYNALI (ZEYNAL-JINLU)

The village, founded by some cattle-breeders in the early 20th century, is situated 3 kilometres east of the district centre.

KARKUJAK

Location. The village extends in the valley of one of the right branches of the river Sevjur, 14 kilometres south-west of the district centre.

It was founded in the early 20th century by some Turkish herdsmen who had changed to a sedentary life.

Karkujak had 195 inhabitants in 1914,¹³⁶ and 526 in 1977.¹³⁷

KASUM-ISMAILOV (GYORANBOY-AHMEDLI)

Location. The city of Kasum-Ismayilov, which is the centre of the district of the same name, is situated 30 kilometres west of Yevlakh and 37 kilometres south-east of Gandzak.

It had the status of township between 1958 and 1966.

The available data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹³⁸	335	968	625	1,593
1908 ¹³⁹				1,940
1914 ¹⁴⁰				907

¹²² Caucasian Calendar for 1910, p. 287. Apparently, this number is exaggerated.

¹²³ Caucasian Calendar for 1915, p. 141.

¹²⁴ SAE, vol. 3, p. 161. According to the highly exaggerated statistical data of 1886, the village had 23 houses with 150 inhabitants (A Statistical Survey..., pp. 78-79).

¹²⁵ Fatullayev, Sh. S., idem, p. 433.

¹²⁶ National Archives of Armenia, fund 93, list 1, file 388, pp. 15-16.

¹²⁷ A Statistical Survey..., pp. 78-79. For reasons already specified, this number cannot be considered reliable.

¹²⁸ Caucasian Calendar for 1910, p. 223.

¹²⁹ Caucasian Calendar for 1915, p. 109.

¹³⁰ Idem, p. 159.

¹³¹ Caucasian Calendar for 1915, p. 106.

¹³² A Statistical Survey..., pp. 80-81.

¹³³ Caucasian Calendar for 1910, p. 244.

¹³⁴ Caucasian Calendar for 1915, p. 120.

¹³⁵ SAE, vol. 10, p. 439.

¹³⁶ Caucasian Calendar for 1915, p. 136.

¹³⁷ SAE, vol. 3, p. 70.

¹³⁸ A Statistical Survey..., pp. 78-79. For reasons already specified, this number cannot be considered reliable.

¹³⁹ Caucasian Calendar for 1910, p. 223.

¹⁴⁰ Caucasian Calendar for 1915, p. 109.

KHANKARVEND

Location. Khankarvend lies 16 kilometres south-east of the district centre.

In the late 19th century, it belonged to four Turkish landowners.¹⁴¹

The present-day village was founded in the late 19th century by some Turkish tribes which had changed to a sedentary mode of life.

The available statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹⁴²	284	947	692	1,639
1908 ¹⁴³				2,180
1914 ¹⁴⁴				1,200
1986 ¹⁴⁵				4,733

KHASADARLI

Location. The village extends 13 kilometres north-west of the district centre, between 140 and 145 metres of altitude above sea level.

It was established in the early 20th century by some Turkish stock-breeders.

Khasadarli had a population of 44 in 1914.¹⁴⁶

KHINALI

Location. The village, founded in the early 20th century, is situated 15 kilometres north-west of the district centre, at an altitude of 120 to 125 metres above sea level.

In 1986 the local inhabitants totaled 634.¹⁴⁷

KHOYLI (KHOYLAR, JARKYALAR)

Location. The village, nowadays officially called Khoyli, extends in a slightly slanting plain lying on the left bank of the river Kurak, a kilometre south-west of Gharadaghlu, 22 kilometres west of the district centre, at an altitude of 375 to 410 metres above sea level.

The Origin of the Toponym. It is also known by the name of *Jarkyalar* deriving from a site of the same name where it was established. *Khoylar*, another name used with reference to it, comes from Khoy, i.e. the birthplace of the Armenian resettlers who were to become the founders of this village.¹⁴⁸

Foundation. In 1844 "...14 families of Khoyli inhabitants took up residence in Jarkalar, situated near the village of Gharadaghlu..."¹⁴⁹

The available statistical data on the number of the local population between 1844 and 1981 represent the following picture:

Year	Houses	Males	Females	Total
1844 ¹⁵⁰	14	37	33	70
1845 ¹⁵¹		53	51	104
1847 ¹⁵²		62	53	115
1849 ¹⁵³		51	43	94
1852 ¹⁵⁴		55	48	103
1861 ¹⁵⁵	10			
1866 ¹⁵⁶	11	44	43	87
1872 ¹⁵⁷		90	75	165
1873 ¹⁵⁸				164
1875 ¹⁵⁹				165
1876 ¹⁶⁰				162
1877 ¹⁶¹		90	83	173
1878 ¹⁶²		86	78	164
1881 ¹⁶³		85	68	153
1882 ¹⁶⁴		85	65	150
1883 ¹⁶⁵		86	66	152
1885 ¹⁶⁶		80	67	147
1886 ¹⁶⁷	40	89	83	172
1887 ¹⁶⁸		64	62	126
1888 ¹⁶⁹		59	57	116
1889 ¹⁷⁰		58	57	115
1890 ¹⁷¹		62	56	118
1891 ¹⁷²		61	60	121
1892 ¹⁷³		60	56	116
1893 ¹⁷⁴		66	62	128
1894 ¹⁷⁵		69	72	141
1897 ¹⁷⁶		65	63	128

¹⁵⁰ National Archives of Armenia, fund 53, list 1, file 3809, p. 31.

¹⁵¹ National Archives of Armenia, fund 53, list 1, file 3811, pp. 5-6.

¹⁵² Idem, file 3814, pp. 97-98.

¹⁵³ Idem, file 3818, pp. 95-96.

¹⁵⁴ Idem, file 3819, pp. 105-106.

¹⁵⁵ Idem, file 3835, pp. 147-148.

¹⁵⁶ Idem, file 3848, p. 57.

¹⁵⁷ Idem, file 3872, pp. 62-63.

¹⁵⁸ Idem, file 3864, pp. 39-40.

¹⁵⁹ Idem, file 3866, pp. 44-45.

¹⁶⁰ Idem, file. 3868, pp. 57-58.

¹⁶¹ Idem, file 3869, pp. 54-55.

¹⁶² Idem, file 3870, pp. 22-23.

¹⁶³ Idem, file 3873, pp. 27-28.

¹⁶⁴ Idem, file 3874, p. 30.

¹⁶⁵ National Archives of Armenia, fund 53, list 1, file 3875, pp. 56-57.

¹⁶⁶ Idem, file 3877, p. 29.

¹⁶⁷ A Statistical Survey..., pp. 86-87. Another source mentions 20 houses for the same year ("Arzagank," 1886, No. 19, p. 280).

¹⁶⁸ Idem, file 3880, p. 72.

¹⁶⁹ Idem, file 3882, p. 130.

¹⁷⁰ Idem, file 3884, pp. 226-227.

¹⁷¹ Idem, file 3887, p. 149.

¹⁷² Idem, file 3889, p. 148.

¹⁷³ Idem, file 3891, p. 120.

¹⁷⁴ Idem, file 3895, pp. 77-78.

¹⁷⁵ Idem, file 3896, pp. 71-72.

¹⁷⁶ Idem, file 3899, pp. 146-147.

¹⁴¹ National Archives of Armenia, fund 93, list 1, file 388, pp. 62-63.

¹⁴² A Statistical Survey..., pp. 150-151.

¹⁴³ Caucasian Calendar for 1910, p. 393.

¹⁴⁴ Caucasian Calendar for 1915, p. 195.

¹⁴⁵ SAE, vol. 10, p. 47.

¹⁴⁶ Caucasian Calendar for 1915, p. 196.

¹⁴⁷ SAE, vol. 10, p. 89.

¹⁴⁸ Lalayan, Yer. Gandzak District, p. 307.

¹⁴⁹ National Archives of Armenia, fund 53, list 1, file 3809, p. 31.

According to another source, Khoy Armenians settled there in 1828 (Lalayan, Yer., ibid.).

1898 ¹⁷⁷	66	66	132
1899 ¹⁷⁸	71	69	140
1900 ¹⁷⁹	76	71	147
1901 ¹⁸⁰	74	73	147
1902 ¹⁸¹	80	76	156
1905 ¹⁸²	85	80	165
1906 ¹⁸³	110	90	200
1907 ¹⁸⁴			191
1908 ¹⁸⁵	36	108	88
1909 ¹⁸⁶		111	91
1910 ¹⁸⁷		114	94
1912 ¹⁸⁸		123	99
1917 ¹⁸⁹	40		273
1981 ¹⁹⁰	6		

The Armeno-Turkish Fights between 1905 and 1906. In the autumn of 1905, the inhabitants of Khoyli moved first to the neighbouring village of Gharadaghlu and then Getashen out of security considerations. In November of the same year, the Turkish mob set the village alight (its reconstruction was still underway in 1913).¹⁹¹

Sourb Astvatzatzin Church. Khoyli remained devoid of a church until the early 1850s so that the necessary religious ceremonies were either performed in the church of Gharadaghlu, or a clergyman was invited from the neighbouring villages.

According to an archive document of 1861,¹⁹² Khoyli had a church called Sourb Astvatzatzin; hence we can conclude that it was built in the second half of the 1850s.

In 1886 the issue of the overhaul of that “simple, dark and dilapidated” monument was put forward.¹⁹³ Oral discussion was soon followed by the beginning of its renovation, “...the local people themselves assuming all the burden of the work.”¹⁹⁴

In the days of the Armeno-Turkish fights between 1905 and 1906, the Turkish bandits plundered and destroyed Sourb Astvatzatzin Church.¹⁹⁵ After peace

had been restored, the inhabitants of Khoyli returned to their homes and repaired the monument.

In 1911 Sourb Astvatzatzin received some church books from the Religious Department of Gandzak.¹⁹⁶

In 1914 the newly-repaired sanctuary was consecrated by Diocese Leader Levon the Bishop.¹⁹⁷

In 1935 the church started serving as an office. By the early 1980s, its building had been reduced to a semi-ruined state.

In 1910 Priest *Sargis Ter-Arakelians* from Gharadaghlu served in Khoyli.¹⁹⁸

KURBANZADE

Location. The village is situated 8 kilometres north of the township of Dalmamedli, and 26 kilometres north-west of the district centre.

Established in the Soviet years, it was within the jurisdiction of the Village Council of Fakhrali.

A village site called **Kermezi-Ghazakhlar** extends on the right bank of the Korcha, i.e. the right branch of the river Gandzak, a kilometre north of Kurbanzade.

In the late 19th century, it belonged to Abdullah Bey Allahverdi Bey oghli Safikyurdski.¹⁹⁹

Between the late 19th and early 20th centuries, the inhabitants of Kermezi-Ghazakhlar were reliably registered in statistical sources only after they had shifted to a sedentary life: thus, in 1914 they amounted to 66.²⁰⁰

In contrast to that, during their nomadic life, the same people were registered in different places, as a result of which their true number was highly exaggerated. Thus, in 1886 53 houses were recorded with 216 inhabitants.²⁰¹

Kermezi-Ghazakhlar was stripped of its population in the Soviet years.

KYALAK

Location. Kyalak is situated 16 kilometres north-west of the district centre, at an altitude of 140 to 145 metres above sea level.

In the late 19th century, some stock-breeding tribes took up permanent residence in the village, which belonged to numerous Turkish landowners.²⁰²

In 1908 it had a community of 130.²⁰³

KYURAKCHAY

Location. Kyurakchay, that represents a township adjoining one of the stations of Baku-Gandzak

177 Idem, file 3897, p. 168.

178 Idem, file 3903, pp. 125-126.

179 Idem, file 3905, pp. 90-91.

180 Idem, file 3906, pp. 96-97.

181 Idem, file 3907, pp. 22-23.

182 Idem, file 3912, pp. 265-266.

183 Idem, file 3915, p. 24.

184 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

185 National Archives of Armenia, fund 35, list 1, file 559, p. 11.

186 National Archives of Armenia, fund 56, list 18, file 764, p. 116.

187 National Archives of Armenia, fund 53, list 1, file 3917, pp. 56-57.

188 Idem, file 3919, pp. 61-62.

189 **Avetissian, M. M.**, idem, p. 166.

190 Attested by the villagers themselves.

191 “Horizon,” 1913, No. 177, p. 4.

192 National Archives of Armenia, fund 53, list 1, file 3835, pp. 147-148.

193 “Ardzagank,” 1886, No. 19, p. 280.

194 Ibid.

195 National Archives of Armenia, fund 53, list 1, file 3764, p. 278.

196 “Ararat,” 1911, p. 522.

197 National Archives of Armenia, fund 409, list 1, file 2644, p. 22.

198 National Archives of Armenia, fund 458, list 1, file 184, p. 7.

199 National Archives of Armenia, fund 93, list 1, file 388, pp. 32-33.

200 Caucasian Calendar for 1915, p. 148.

201 A Statistical Survey..., pp. 76-77.

202 National Archives of Armenia, fund 93, list 1, file 388, pp. 40-41.

203 Caucasian Calendar for 1910, p. 306.

Railroad, is situated 9 kilometres north-west of the district centre.

In the early 20th century, a Turkish village was founded in its site.

In 1906 it had 24 inhabitants.²⁰⁴

MESHADIGHARALAR (JINLU)

The village, extending 6 kilometres east of the district centre, was founded in the early 20th century by the Jinlu tribe of Turkish cattle-breeders who had changed to a sedentary life.

MIKHAYLOVKA

Location. The village, at present inhabited by Turks, is situated 12 kilometres east of Gandzak City, 26 kilometres north-west of the district centre, at an average altitude of 240 metres above sea level.

It was founded in the late 19th century by some Russian resettlers who had established another village of the same name near Azat (Suluk) Village of Khanlar District.

MUZUDULAR

Location. The village, founded in the Soviet years, lies 18 kilometres north-west of the district centre, between 200 and 220 metres of altitude above sea level.

In 1982 its inhabitants amounted to 900.²⁰⁵

NADIRKEND

Nadirkend is located on the right bank of the river Kurak, 14 kilometres north-west of the district centre, at an altitude of 210 to 230 metres above sea level.

It represents a Turkish village dating back to the Soviet years.

NIZAMI (MOLLA-AVAZLI)

Location. The village lies on the left bank of the river Kurak, 6 kilometres south-west of the township of Dalmamedli, 24 kilometres north-west of the district centre, between 320 and 350 metres of altitude above sea level.

It was founded in the late 19th century by some stock-breeding Turkish tribes which had shifted to a sedentary life.

The local community comprised 327 people in 1908,²⁰⁶ and 159 in 1914.²⁰⁷

RAHIMLI

The village extends 4 kilometres south-west of the district centre.

It was founded in the early 20th century by some herdsmen, and had a population of 795 in 1983.²⁰⁸

Several tombs, tracing back to the period between the 18th and 19th centuries, are preserved in its territory.

SAFIKYURD

Location. The village is situated in the valley of one of the branches of the river Sevjur, 7 kilometres south of the district centre.

In the late 19th century, Safikyurd, that comprised several encampments of stock-breeding Turkish tribes, belonged to some Turkish landowners.²⁰⁹

Population. During the period between the late 19th and early 20th centuries, the members of the cattle-breeding tribe of Safikyurd were reliably registered in statistical sources only after they had changed to a sedentary mode of life. Thus, in 1908 570,²¹⁰ and in 1914 498 inhabitants were recorded.²¹¹ In contrast to that, during their nomadic life, the same people were counted in different places, as a result of which their true number was highly exaggerated: for instance, in 1886 Safikyurd allegedly had 176 houses with 1,101 dwellers.²¹²

In the early 20th century, a tomb was built in the village.²¹³

SAMEDABAD (KARKUJAK)

Location. The village extends 7 kilometres east of the township of Dalmamedli, 14 kilometres north-west of the district centre, at an altitude of 170 to 180 metres above sea level.

In the early 20th century, it was populated by some stock-breeding Turkish tribes, and had a community of 80 in 1914.²¹⁴

SAROV

Location. The village lies on the left bank of the river Kurak, half a kilometre south of the railway line, 22 kilometres west of the district centre, at an altitude of 240 to 250 metres above sea level.

Two stories are generally associated with the **foundation** of Sarov. According to one of them, it was established in the second half of the 18th century by the last representatives of Krzen Armenians, most of whom had been captured and taken to Daghestan.²¹⁵ The other holds that it was founded by some resettlers from a vil-

204 Caucasian Calendar for 1910, p. 305.

205 SAE, vol. 7, p. 86.

206 Caucasian Calendar for 1910, p. 324. Apparently, this number is exaggerated.

207 Caucasian Calendar for 1915, p. 159. According to the highly exaggerated statistical data of 1886, the village had 42 houses with 256 inhabitants (A Statistical Survey..., pp. 88-89).

208 SAE, vol. 8, p. 11.

209 National Archives of Armenia, fund 93, list 1, file 388, pp. 26-28.

210 Caucasian Calendar for 1910, p. 361.

211 Caucasian Calendar for 1915, p. 179.

212 A Statistical Survey..., pp. 86-87.

213 **Fatullayev, Sh. S.**, *ibid.*

214 Caucasian Calendar for 1915, p. 136.

215 "Nor-Dar," 1886, No. 119, p. 2.

lage of the same name located in Partav (Uti-Arandznak) District of Utik Province of Metz Hayk.²¹⁶ In any case, Sarov Armenians can be considered natives of the village, for neither Krzen nor Maralian (Begum) Sarov was situated very far from the village.

A Historical Introduction. In the late 19th century, Sarov belonged to the Kamsarakans' family of landowners.²¹⁷

The local Turks enjoying triple numerical superiority over the Armenians in 1886, the latter decided to leave the village, then belonging to Manas Bey Kamsarakan, and resettle in some royal dominions.²¹⁸

Population. In 1839 Sarov comprised 13 families which are presented below:

1 Ohan Bhaturov, his wife Sarah, their son Arzuman as well as their daughters Mariam, Shoghi and Herik;

2 Grigor Poghosov and his wife Yeghisabet;

3 Michael Sahakov, his wife Khanum, as well as their son Simon and their daughter Gyulli;

4 Papa Grigorov, his wife Yetar, their sons Hayrapet, Papan, Sargis, Hovhannes, as well as their daughters Mariam and Zanazan, their daughter-in-law Rehan and their grandson Grigor;

5 Widow Mariam Satelmishian, her daughter-in-law, widow Margaret with her son Avetik, as well as Mariam's daughters Martha, Sanam, Anayi, Yetar and Kozal;

6 Sahak Allahghuliov and his son Kochari with his wife Dastagiyul and his daughter Margaret; Sahak's nephew Hayrapet and his niece Heriknaz;

7 Kalantar Potiov, his wife Nanakhas, their children Alexan and Sirun, their daughter-in-law Heriknaz as well as their grandchildren Khachatur, Gozal and Papas;

8 Hovhannes Ghazarian, his wife Sanam and his sister Nanum;

9 Alamkhan Arakelian, his wife Nanaghez as well as their sons Harutiun, Khachatur and Ohan;

10 Khurshut Khachaturov with his wife Antaram;

11 Khachatur Zinavorov, his wife Mariam as well as their daughters Herik and Horomsim;

12 Khachatur Hakobov, his wife Mariam as well as their sons Madat and Sahak; Khachatur's brothers 1. Adam with his wife Mariam as well as his son Harutiun and his daughter Horomsim; and 2. Hovhannes with his wife Yeghisabet as well as his children Ghevond and Gayane;

13 Ghuli Abrahamian, his wife Anayi, their son Abraham as well as their daughters Sandukht and Gozal.²¹⁹

The following statistical data represent the number of Sarov's population between the 19th and 20th centuries:

Year	Houses	Males	Females	Total
1839 ²²⁰	13	34	42	76
1845 ²²¹		42	45	87
1847 ²²²		34	35	69

²¹⁶ **Barkhutariants, M.** Artsakh, pp. 53-54; **Lalayan, Yer.** Gandzak District, p. 307.

²¹⁷ **Lalayan, Yer.**, *ibid.*

²¹⁸ "Ardzagank," 1886, No. 19, p. 279.

²¹⁹ National Archives of Armenia, fund 53, list 1, file 3800, p. 307.

²²⁰ *Idem*, p. 26.

²²¹ *Idem*, file 3811, pp. 5-6.

²²² *Idem*, file 3814, pp. 97-98.

1849 ²²³		37	34	71
1852 ²²⁴		41	41	82
1861 ²²⁵	10			
1866 ²²⁶	13	39	41	80
1870 ²²⁷		49	53	102
1872 ²²⁸		72	58	130
1873 ²²⁹				114
1875 ²³⁰				118
1877 ²³¹		64	60	124
1878 ²³²		68	59	127
1881 ²³³		74	56	130
1882 ²³⁴		75	56	131
1883 ²³⁵		75	59	134
1885 ²³⁶		64	60	124
1886 ²³⁷	35	83	72	155
1887 ²³⁸		78	64	142
1888 ²³⁹		80	69	149
1889 ²⁴⁰		80	71	151
1890 ²⁴¹		82	74	156
1891 ²⁴²	31	86	77	163
1892 ²⁴³		85	75	160
1893 ²⁴⁴		87	77	164
1894 ²⁴⁵		87	77	164
1897 ²⁴⁶		87	80	167
1898 ²⁴⁷		90	81	171
1899 ²⁴⁸		96	87	183
1900 ²⁴⁹		92	91	183
1901 ²⁵⁰		92	95	187
1902 ²⁵¹		92	95	187

²²³ *Idem*, file 3818, pp. 95-96.

²²⁴ *Idem*, file 3819, pp. 105-106.

²²⁵ *Idem*, file 3835, pp. 147-148.

²²⁶ *Idem*, file 3848, p. 57.

²²⁷ *Idem*, file 3857, pp. 49-50.

²²⁸ *Idem*, file 3872, pp. 62-63.

²²⁹ *Idem*, file 3862, pp. 58-59.

²³⁰ *Idem*, file 3866, pp. 44-45.

²³¹ *Idem*, file 3869, pp. 54-55.

²³² *Idem*, file 3870, pp. 22-23.

²³³ *Idem*, file 3873, pp. 27-28.

²³⁴ *Idem*, file 3874, p. 30.

²³⁵ *Idem*, file 3875, pp. 56-57.

²³⁶ *Idem*, file 3877, p. 29.

²³⁷ A Statistical Survey..., pp. 86-87. Another source mentions 20 houses ("Ardzagank," 1886, No. 19, p. 279). Sarov also had a Turkish population of 62 houses in the same year.

²³⁸ National Archives of Armenia, fund 53, list 1, file 3880, p. 72.

²³⁹ *Idem*, file 3882, p. 130.

²⁴⁰ *Idem*, file 3884, pp. 226-227.

²⁴¹ *Idem*, file 3887, p. 149.

²⁴² *Idem*, file 3889, p. 148; **Barkhutariants, M.**, *idem*, p. 54.

²⁴³ *Idem*, file 3891, p. 120.

²⁴⁴ *Idem*, file 3895, pp. 77-78.

²⁴⁵ *Idem*, file 3896, pp. 71-72.

²⁴⁶ *Idem*, file 3899, pp. 146-147.

²⁴⁷ *Idem*, file 3897, p. 168.

²⁴⁸ *Idem*, file 3903, pp. 125-126.

²⁴⁹ *Idem*, file 3905, pp. 90-91.

²⁵⁰ *Idem*, file 3906, pp. 96-97.

²⁵¹ *Idem*, file 3907.

1905 ²⁵²	95	95	190
1906 ²⁵³	44	52	96
1907 ²⁵⁴			86
1909 ²⁵⁵	108	104	212
1912 ²⁵⁶	119	115	234
1914 ²⁵⁷			53
1917 ²⁵⁸	30		210

This table indicates that Sarov was a small village, with its population hardly amounting to a maximum of 234 (1912) during the aforementioned period.

By the mid-1980s, the village had been stripped of its Armenian inhabitants.

The Armeno-Turkish Fights between 1905 and 1906. The occupation and destruction of Sarov, an isolated village having a small Armenian population, did not pose any difficulty for the Turkish mob: "Early in October, Mamikon Madatian, a man of 40, was shot in his yard without any reason. Immediately afterwards, all the local inhabitants moved to Gharadaghlu and Gandzak, the derelict village being first plundered and then set ablaze by the Turkish bandits."²⁵⁹

For several years, Sarov Armenians, who had scattered in different places, did not dare to return to their homes. According to some archive documents, their abandoned village represented merely a heap of ruins between 1905 and 1910.²⁶⁰ In 1910, however, when the tumult of the Armeno-Turkish fights had abated, they returned and started reconstructing the village.

Sarov's **Sourb Astvatzatzin Church**, which used to represent an earthen building of wooden roof, was destroyed in 1905.

SAROV (TURK SAROV)

Location. The village extends 4 kilometres north-east of the township of Dalmamedli, and 21 kilometres north-west of the district centre.

It was often called Turk Sarov to be differentiated from an Armenian village of the same name located 5 kilometres south-west.

In the late 19th century, it belonged to some Turkish landowners.²⁶¹

Population. The available statistical data reveal that in the course of time, the number of Sarov's population continually diminished instead of increasing. The reason is evident: in the early 20th century, the local Turkish stock-breeders gradually shifted to a sedentary life, which made it possible to get a more

reliable statistical picture of them, something impossible during their nomadic life.

Year	Houses	Males	Females	Total
1886 ²⁶²	98	253	199	452
1908 ²⁶³				360
1914 ²⁶⁴				177
1983 ²⁶⁵				720

SHADILI

Location. The village, founded in the late 19th century, lies on both banks of the river Kurak, 5 kilometres south of the township of Dalmamedli, 18 kilometres north-west of the district centre, between 280 and 300 metres of altitude above sea level.

The available statistical data on the number of the local **population** represent the following picture:

Year	Houses	Males	Females	Total
1886 ²⁶⁶	70	150	126	276
1908 ²⁶⁷				354
1914 ²⁶⁸				180

TAP

The village is located on the left bank of the river Inja, 20 kilometres south of the district centre.

It was mainly in the Soviet years that some cattle-breeding Turks settled down in Tap.

TAP-GHARAGHOYUNLU²⁶⁹

Location. The village, adjoining the village of Tap, extends not far from the left bank of the river Inja, 19 kilometres south of the district centre.

In the early 20th century, the site of an ancient, derelict Armenian village provided a new place of dwelling for some Turkish herdsman who had shifted to a sedentary life.

The available statistical data on the number of the local **population** reveal that in 1886 the same members of the nomadic tribe were registered for many times in different places:

²⁶² A Statistical Survey..., pp. 86-87.

²⁶³ Caucasian Calendar for 1910, p. 360.

²⁶⁴ Caucasian Calendar for 1915, p. 179.

²⁶⁵ SAE, vol. 8, p. 303.

²⁵⁴ National Archives of Armenia, fund 56, list 1, file 240, p. 2.

According to another statistical source of the same year, the village had 118 inhabitants (Caucasian Calendar for 1910, p. 360).

²⁵⁵ National Archives of Armenia, fund 56, list 18, file 764, p. 116.

²⁵⁶ National Archives of Armenia, fund 53, list 1, file 3919, pp. 61-62.

²⁵⁷ Caucasian Calendar for 1915, p. 179.

²⁵⁸ **Avetissian, M. M.**, idem, p. 166.

²⁶⁶ A Statistical Survey..., pp. 88-89.

²⁶⁷ Caucasian Calendar for 1910, p. 419.

²⁶⁸ Caucasian Calendar for 1915, p. 209.

²⁶⁹ The toponym is composed of the word 'tap,' i.e. the Armenian equivalent for 'ground,' 'land,' and the name of the tribe of 'Gharaghoyin,' i.e. 'Black Sheep.'

²⁵² Idem, file 3912, pp. 265-266.

²⁵³ Idem, file 3915, p. 24.

²⁵⁹ **A-Do**, idem, p. 331.

²⁶⁰ National Archives of Armenia, fund 35, list 1, file. 559, p. 11; fund 53, list 1, file 3917, pp. 56-57.

²⁶¹ National Archives of Armenia, fund 93, list 1, file 388, pp. 54-55.

Year	House	Males	Females	Total
1886 ²⁷⁰	118	315	291	606
1908 ²⁷¹				980
1914 ²⁷²				390
1985 ²⁷³				1,771

YEGARCHI-GHAZAKHLAR

Location. The village is situated 8 kilometres north of Dalmamedli, 22 kilometres north-west of the district centre, at an altitude of 160 to 170 metres above sea level.

In the Soviet years, it was within the jurisdiction of the Village Council of Dalmamedli.

The present-day village was founded in the late 19th century by some Turkish stock-breeders who had shifted to a sedentary life on a Government order.

The available statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ²⁷⁴	82	221	197	418
1907 ²⁷⁵				370
1986 ²⁷⁶				158

The ruins of a village site called *Murghuzular* are preserved 3 kilometres north-east of Yegarchi-Ghazakhlar.

YELPAK (YOLPAKH)

Location. The village lies 18 kilometres north-west of the district centre, between 180 and 190 metres of altitude above sea level.

Founded in the late 19th century, it was one of the small Turkish villages in the district.

The existing statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ²⁷⁷	13	25	20	45
1908 ²⁷⁸				51
1914 ²⁷⁹				47

YEREVANLI (KARAKOYUNLI)

This village, established in the early 20th century, extends 4 kilometres north-east of the district centre, at an altitude of 110 to 120 metres above sea level.

In 1914 it had a population of 66.²⁸⁰

YOLGHULULAR

Location. The village is located on the left bank of the river Kurak, 23 kilometres west of the district centre, between 410 and 460 metres of altitude above sea level.

It was founded in the late 19th century by some cattle-breeding Turkish tribes which had shifted to a sedentary life.

The local inhabitants amounted to 192 in 1908,²⁸¹ and 243 in 1914.²⁸²

²⁷⁰ A Statistical Survey..., pp. 86-87.

²⁷¹ Caucasian Calendar for 1910, p. 375.

²⁷² Caucasian Calendar for 1915, p. 186.

²⁷³ SAE, vol. 9, p. 147.

²⁷⁴ A Statistical Survey..., pp. 76-77.

²⁷⁵ Caucasian Calendar for 1910, p. 250.

²⁷⁶ Caucasian Calendar for 1915, p. 123.

²⁷⁷ A Statistical Survey..., pp. 78-79.

²⁷⁸ Caucasian Calendar for 1910, p. 264.

²⁷⁹ Caucasian Calendar for 1915, p. 130.

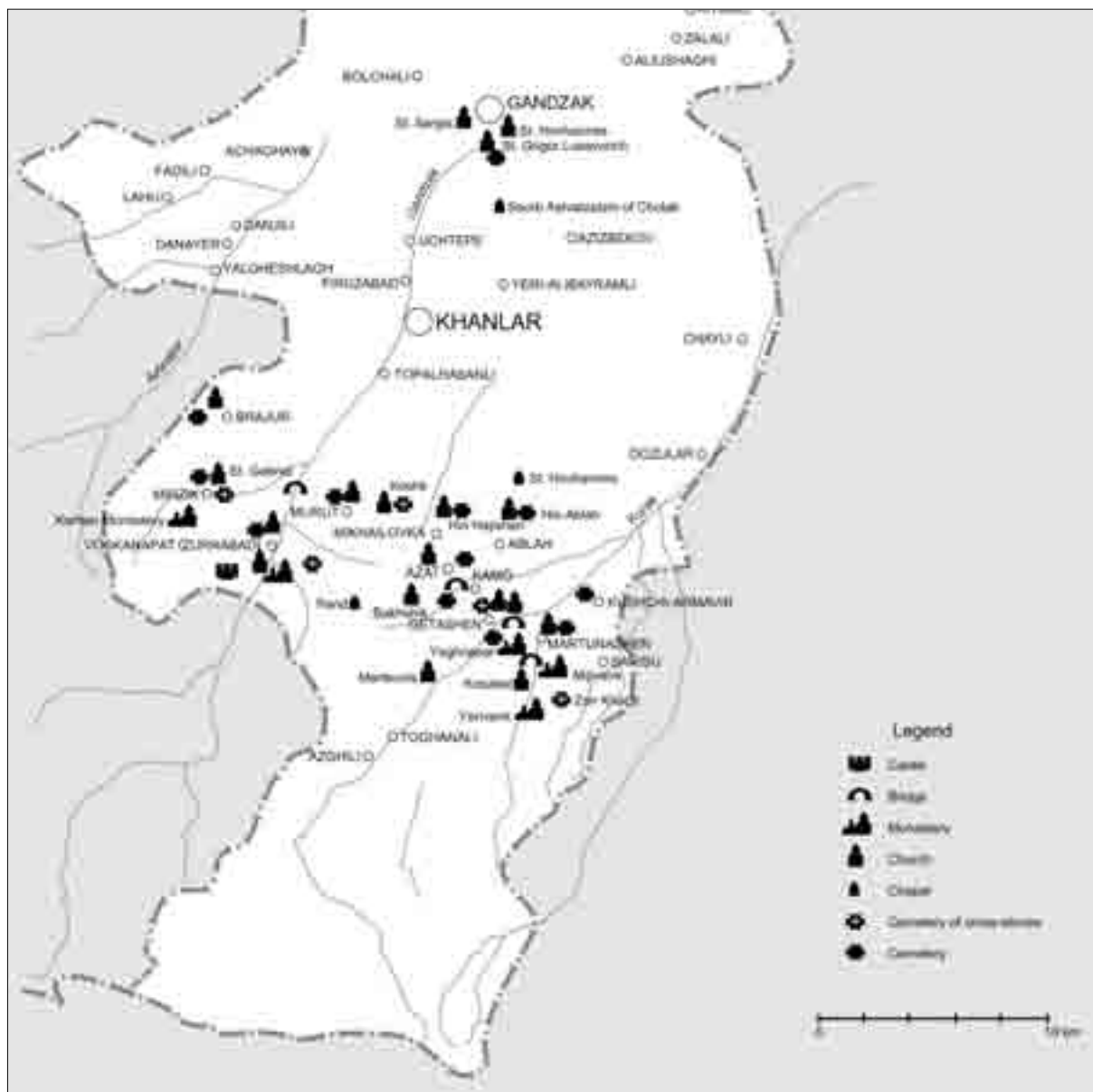
²⁸⁰ Caucasian Calendar for 1915, p. 135.

²⁸¹ Caucasian Calendar for 1910, p. 251.

²⁸² Caucasian Calendar for 1915, p. 123.

KHANLAR DISTRICT

The administrative district of Khanlar, known by the name of Narimanov until 1938, was established in 1930. It occupies an area of 2,393 square kilometres and comprises 86 residential settlements, including 82 villages. The centre of the district is the former German colony of Helendorf, which was renamed Khanlar on 19 July 1938. It borders on Dedoplist-Tzegharo District of the Republic of Georgia, Shahumian and Karvajar Districts of the Republic of Nagorno Karabakh, as well as Dashkesan, Yevlakh, Touz, Kakh and Shamkhor Districts of the Republic of Azerbaijan. Between 1988 and 1991, all the settlements of Khanlar District were stripped of their Armenian population.



ABLAH

Location. The village is situated 10 kilometres south-east of the district centre, between 1,000 and 1,050 metres of altitude above sea level.

The village site of Hin (Older) Ablah extends on the south-facing slope of a gorge lying 1.5 kilometres north-east of the present-day village: "...it is surrounded by bare mountains on three sides. In times bygone, a huge block of rock stretching all along the southern part of the village used to serve as a solid fortification for the local inhabitants, protecting them from the attacks of the neighbouring barbarians. The eastern part of the village is covered with a fine forest and gardens with all kinds of fruit-bearing trees: Ablah is especially famous for its pears..."¹

In the early 20th century, the residents of Ablah abandoned their ancient village and took up residence in a plateau extending a little south-westward, where they founded a new village of the same name.

Hin Ablah, now relegated to a village site, was also known among the local people by the name of Ginedzor. We, however, are not convinced that 'Ginedzor' and 'Kinevanuts Dzor,' mentioned in the colophon of a manuscript Gospel once kept in the local church,² are identical.²

Population. The following list of Ablah Armenians drawn up in 1839 is of great value to the study of the history of their families:

"1 Abraham Baghdasarian, his wife Shoghi, their daughter Herik as well as their sons Yeghiazar and Sargis; Abraham's brother Vardan and his spouse Altum;

2 Sargis Papian, his sister Sona and his mother Anna;

3 Simeon Khachumian, his wife Mariam, their daughter Shoghi as well as their sons Avag and Mkrtych;

4 Khachatur Harutiunian, his wife Antaram, his mother Khatun as well as his brothers Hovsep, and Mnatsakan with his wife Heriknaz;

5 Widow Khanum, her daughter Sona as well as her sons Avetis and Grigor;

6 Vani Harutiunian, his wife Mariam as well as his brothers Grigor, and Hovakim with his spouse Antaram;

7 Grigor Harutiunian, his wife Anna as well as their sons Daniel, Aaron and Simeon;

8 Hovhannes Harutiunian, his wife Margaret, their children Sargis and Varti as well as Hovhannes' brother Petros;

9 Sarukhan Ghukassian, his wife Shoghi as well as their sons Thomas, Ghazar and Harutiun;

10 Avag Grigorian, his mother Nazlukhan, his brother Hovsep and their sister Sona."³

The available statistical records on the population of Ablah between 1804 and 1917 represent the following picture:

Year	Houses	Males	Females	Total
1804 ⁴	16	32	26	58
1839 ⁵	10	28	21	49
1845 ⁶		62	41	103
1847 ⁷		65	42	107
1849 ⁸		65	47	112
1852 ⁹		71	55	126
1861 ¹⁰	12			
1866 ¹¹	12	52	44	96
1872 ¹²		69	60	129
1873 ¹³				78
1875 ¹⁴				81
1876 ¹⁵				83
1877 ¹⁶		46	41	87
1878 ¹⁷		48	40	88
1881 ¹⁸		70	64	134
1882 ¹⁹		69	69	138
1883 ²⁰		68	68	136
1885 ²¹		62	47	109
1886 ²²	34	111	85	196
1887 ²³		77	47	124
1888 ²⁴		82	48	130
1889 ²⁵		83	50	133
1890 ²⁶		86	48	132
1891 ²⁷		91	54	145
1892 ²⁸		99	56	155
1893 ²⁹		104	58	162

3 National Archives of Armenia, fund 53, list 1, file 3800, pp. 29-30.

4 Collected Acts..., vol. 2, p. 596.

5 National Archives of Armenia, fund 53, list 1, file 3800, pp. 29-30.

6 Idem, file 3811, pp. 4-5.

7 Idem, file 3814, pp. 95-96.

8 Idem, file 3818, pp. 95-96.

9 Idem, file 3819, pp. 105-106.

10 Idem, file 3835, pp. 147-148.

11 Idem, file 3848, p. 57.

12 Idem, file 3872, pp. 62-63.

13 Idem, file 3862, pp. 58-59.

14 Idem, file 3872, pp. 44-45.

15 Idem, file 3868, pp. 57-58.

16 Idem, file 3869, pp. 54-55.

17 Idem, file 3870, pp. 22-23.

18 Idem, file 3873, pp. 27-28.

19 Idem, file 3874, p. 30.

20 Idem, file 3875, pp. 56-57.

21 Idem, file 3877, p. 29.

22 A Statistical Survey..., pp. 86-87. According to another source, the village had a population of 24 houses ("Ardzagank," 1886, No. 20, p. 293).

23 National Archives of Armenia, fund 53, list 1, file 3880, p. 72.

24 Idem, file 3882, p. 130.

25 Idem, file 3884, pp. 226-227.

26 Idem, file 3887, p. 149.

27 Idem, file 3889, p. 148.

28 Idem, file 3891, p. 120.

29 Idem, file 3895, pp. 77-78.

1 "Nor-Dar," 1886, No. 144, p. 2.

2 That part of the colophon reads, "In the year 842, I, Vahap, erected this church and purgatory, and had a canal stretched from the gorge of Kinevanuts... The villagers promised to hold divine service in my memory three hours a year: may God bless those who will do so. Besides, I built a bridge, paved a road and had a heifer as well as some sheep, rams and lambs slaughtered for nine hundred people. My estate in Buskhan was arid; that is why, I arranged for water to be conveyed there once a week for the sake of my property ("Ardzagank," 1886, No. 20, p. 293).

1894 ³⁰		105	56	161
1897 ³¹		119	74	193
1898 ³²		124	76	200
1899 ³³		131	82	213
1900 ³⁴		133	86	219
1901 ³⁵		137	84	221
1902 ³⁶		142	85	227
1905 ³⁷		149	92	241
1906 ³⁸		149	88	237
1907 ³⁹				257
1908 ⁴⁰	27	157	158	312
1909 ⁴¹		159	158	317
1910 ⁴²		166	160	326
1912 ⁴³	43	174	175	349
1914 ⁴⁴				371
1917 ⁴⁵	60			324

These statistical data reveal that the inhabitants of Ablah mostly increased during the aforementioned period. In the course of some years, however, certain reduction could be observed in their number due to resettlement. In 1886 the contemporary press wrote the following with regard to that fact, “Several decades ago, this village boasted greater prosperity than it does today: in the aftermath of an incessant resettlement mainly in Gandzak, the number of the local people has dropped to 25 houses now...”⁴⁶

Most of Ablah Armenians were natives of the village, and only a small part of them had moved there from some other places, including Haterk, a village in present-day Martakert District of the Republic of Nagorno Karabakh.⁴⁷

At first the Turkish elements who penetrated into Ablah in the early 1980s comprised merely several families. In the summer of 1989, however, it was rapidly inhabited with Turks, in the aftermath of which, it was stripped of its Armenian inhabitants in several months' time.

30 Idem, file 3896, pp. 71-72.

31 Idem, file 3899, pp. 146-147.

32 Idem, file 3897, p. 168.

33 Idem, file 3903 pp. 126-127.

34 Idem, file 3905 pp. 90-91.

35 Idem, file 3906 pp. 96-97.

36 Idem, file 3907, pp. 22-23.

37 Idem, file 3912, pp. 265-266.

38 Idem, file 3915, p. 24.

39 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

40 National Archives of Armenia, fund 35, list 1, file 559, p. 8.

41 National Archives of Armenia, fund 56, list 18, file 764, p. 116.

42 National Archives of Armenia, fund 53, list 1, file 3917, pp. 56-57.

43 Idem, file 3919, pp. 61-62. Also see “Horizon,” 1912, No. 107, p. 3.

44 Caucasian Calendar for 1915, p. 82.

45 **Avetissian, M. M.**, idem, p. 166.

46 “Nor-Dar,” 1886, No. 144, p. 2.

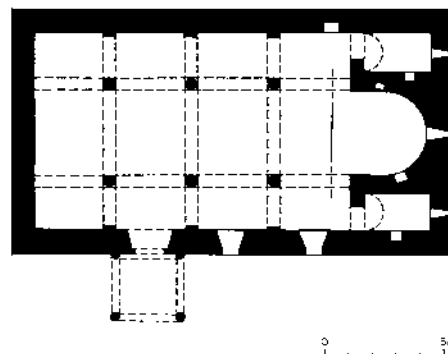
47 **Barkhutiariants, M.** Artsakh, p. 267. Also see **Lalayan, Yer.** Gandzak District, p. 317.

The year of the opening of **the school** of Ablah oscillates between 1906⁴⁸ and 1907.⁴⁹ One of the available sources even speaks of its reopening, which gives us grounds to suppose that the village had a functioning parish school before the closing of Armenian schools by the Tsarist authorities in 1895.

In 1912 the institution, that had 43 pupils, both girls and boys, closed due to the shortage of financial means.⁵⁰

The church of St. Minas was erected in the site of an older, dilapidated one in the 17th century.

It represents a tri-nave basilica (exterior dimensions: 18.85 x 10.30 metres) built of hewn and finely-cut stone as well as mortar. Its vault, lying below a gable roof, is supported by semi-circular arches resting on three pairs of pillars. A sacristy of rectangular plan can be seen on both sides of the bema, and the font lies in its traditional place, namely in the northern wall. The building, which abuts on a slanting mountain slope with its western and northern facades, is illuminated through 5 windows opening from the eastern (3) and southern (2) facades.



ABLAH. The plan of St. Minas Church

The entrance of the sanctuary, opening from its southern facade, was repaired in the late 19th century and a double-storey belfry was added to it.

The tympanum of the older church, that had been displaced during the overhaul of the entrance of St. Minas in 1892, was still preserved in 1987: it was set in the stonework of the main wall adjoining the church entrance, at the western edge of the belfry.

Between 8 and 9 lines in the Armenian original incised into the aforementioned tympanum:

ԹՎ(ԻՆ) Ռ-ՃԶԱ (1732), յիշատակ է Պետրոսին, Յակոբին, Մրգի(ն) տրո(ւ)ք Տ(է)ր Պող/օսին, որ էինք | որդիք Աւետիսի, | ի սագգէն՝ Հսւսլանանց, որ էր ժամանակն Վալին Ահմատին,

48 National Archives of Armenia, fund 35, list 1, file 301, p. 5.

49 National Archives of Armenia, fund 35, list 1, file 261, p. 1.

50 “Horizon,” 1912, No. 107, p. 3.



ABLAH. St. Minas Church seen from the west and east. Cross-stones standing near its western facade, and the belfry of the church adjoining it in the south

*որ գոչի Թահմազ, որ թար/աւորեցաւ ի երգրիւն
Բարսից, բազում գաւառս աւերեաց:*

transl.: In the year 1732, in memory of Petros, Hakob, Merza, worthless Father Poghos, who were the sons of Avetis from the Hasaniants' family under Vali Ahmat who was called Tahmaz and who reigned in the land of the Persians, devastating a great many districts.

The Armenian original published in: "Ardzagank," 1886, No. 20, p. 293; **Barkhutariants, M.** Artsakh, p. 267; **Lalayan, Yer.** Gandzak District, p. 317; *Corpus...*, part 5, p. 232.

Note: The initial 2 to 3 lines, that were deliberately scraped away, have been restored in accordance with the previous decipherments.

The walls of St. Minas Church are abundantly engraved with brief donation inscriptions dating back

to the period between the 17th and 18th centuries. Below follow some of them:

5 lines in the Armenian original carved on the west-directed face of the finely-finished cornerstones lying in the north of the bema:

*Ս(ուր)բ խ(ա)ջս | բար(ե)խաւս | Տ(է)ր Ղա-
զ(ա)ր|իւն, հ(ո)գ(ու)ն, | թվ(իւն) Ռ-ՃԻԵ (1676):*

transl.: May this Holy Cross protect Father Ghazar's soul, in the year 1676.

Published for the first time.

9 lines in the Armenian original engraved on one of the sides of a khachkar carved of a small white-coloured stone and set in the upper part of the eastern facade of the church:

*Ս(ուր)բ խ(ա)ջ(ս) | բար(ե)խ(ա)ւս | Հ(այ)-
ր(ա)պ(ե)տ|իւն եւ Եսս(իւն)...|...|հոգ(ոյն), թվ(իւն)
Ռ-ՃԼ (1681):*



ABLAH. The belfry of St. Minas Church and construction inscriptions near the southern wall of the latter

transl.: May this Holy Cross protect Hayrapet and Yesayi.... soul, in the year 1681.

The Armenian original published in: Corpus..., ibid.

5 lines in the Armenian original incised into the west-directed face of the finely-finished cornerstones lying in the north of the bema:

Ս(ուր)ք խ(ա)չ(ս) բար(ե)խօս / Տ(է)ր Օհանէսիմ / իր կ(ո)ղակից Հ(ո)սմիմ / Օւարիմ, Մարքարիս(իմ):

transl.: May this Holy Cross protect Father Ohanes, his spouse Hrom, Ovak, Markarit.

Published for the first time.

8 lines in the Armenian original carved on the west-directed face of the finely-finished cornerstones lying in the north of the bema:

Ս(ուր)ք խ(ա)չս / ք(ա)րեխօս / Պ(ա)լիմ, հո-

զ(ո)ւմ, / իր կ(ո)ղակից Խ(ա)նումի(մ):

transl.: May this Holy Cross protect Pal's soul [and] his spouse Khanum.

Published for the first time.

5 lines in the Armenian original inscribed on the west-directed face of the finely-finished cornerstones lying in the north of the bema:

Ս(ուր)ք խ(ա)չս բար(ե)խօս / Դ(ա)ւթիմ, Եղի(սար)էթիմ, Ղազարիմ / հ(ո)զ(ո)ւմ:

transl.: May this Holy Cross protect the souls of David, Yeghisabet [and] Ghazar.

Published for the first time.

4 lines in the Armenian original incised into the west-directed face of the finely-finished cornerstones lying in the south of the bema:



ABLAH. Westward and north-eastward views of the interior of St. Minas Church. Capitals

Ս(ուր)ք խաչ(ս) բար(ե)խ/ու | Աղազարին...:

transl.: May this Holy Cross protect Aghazar...

Published for the first time.

6 lines in the Armenian original engraved on the west-directed face of the finely-finished cornerstones lying in the south of the bema:

Ս(ուր)ք խաչս | բարեխ(ո)ս | Խաթ/ուն/ին հո/

զ(ո)յն:
transl.: May this Holy Cross protect Khatun's

soul.
Published for the first time.

2 lines in the Armenian original carved on the west-directed face of the finely-finished cornerstones lying in the south of the bema:

Ս(ուր)ք խ(ա)չս | բ(ա)րեխ(ո)ս | Մարեանին:

transl.: May this Holy Cross protect Marean.

Published for the first time.

4 lines in the Armenian original incised into the west-directed face of the finely-finished cornerstones lying in the south of the bema:

Ս(ուր)ք խաչս | բարեխաւս Առ/ըստակես/ին

հոզոյն:
transl.: May this Holy Cross protect

Arestakes' soul.
Published for the first time.

6 lines in the Armenian original inscribed on a finely-cut fallen stone in commemoration of the overhaul of the entrance:

Շինեցաւ դռոնս | արդեսմբք եւ ծախիւր

Սիրայէլի | Սարգսեան Ղազանչեանց | Աբլա-

հեցոյ, ի յիշատակ | իւր, յամին 1892 ամի:
transl.: This door was repaired in the year 1892

through the means and efforts of Michael

Sargissian Ghazanchiants from Ablah in [perpe-

tuity of] his memory.



ABLAH. Stone inscriptions preserved on the walls of St. Minas Church. Khachkars standing near its western wall

Published for the first time.

4 lines in the Armenian original engraved on a finely-finished stone set in the eastern facade of the belfry:

10.1.1896 ամի այս եկեղեցո | կաթ(ո)ղուկէն
 յ(ի)շատակ | շինեցի Միքայէլի իմ | հայր
 Ս(ա)րգիս Ա. Ղազ(ա)նչ(եանց):



ABLAH. The tombstone of Father Petros Adibekiants, and a khachkar set in the northern wall of St. Minas Church

transl.: On 10.1.1896 I, Michael, built the dome of this church in memory of my father Sargis A. Ghazanchiants.

Published for the first time.

St. Minas functioned until 1928, when it closed on a Government order.⁵¹

The cemetery of Ablah extends on a slanting mountain slope a little above the church. In the 1960s, it retained three inscribed cross-stones:

Carved on the cornice and around the cross wings of a khachkar:

Խա(չ)ս փ(ր)կոթի(ւն) Թիլնա խ(ա)թունա, / թվ(իւ) ՌԽԵ (1596):

⁵¹ National Archives of Armenia, fund 409, list 1, file 2658, p. 12.

transl.: May this cross save Tilna Khatun, in the year 1596.

The Armenian original published in: Corpus..., part 5, p. 232.

6 lines in the Armenian original incised around the cross wings of another khachkar:

Թալասուն, / Խ(ա)նո(ւ)մ(ն) / հոգ(ու)ն:

transl.: To the souls of Talas and Khanum.

The Armenian original published in: Corpus..., ibid.

9 lines in the Armenian original engraved on the cornice, the southern side and around the cross wings of a fallen khachkar lying together with its pedestal:

Ես Սարգիս էրէց կանգնեցի ս(ուր)ք խ(ա)չ(ս) / քա(ր)էխ(ա)ս է Գիլինգոյլի հոգուն: Խանու- / մի(ն), Գալսէկի(ն), քաղաքի(ն) / մեռաւ:

transl.: I, Priest Sargis, erected this Holy Cross in memory of Gilingoyl's soul. To Khanum, Dalpek...

The Armenian original published in: Corpus..., ibid.

Priests. As stated in a press publication of 1891, it was already 10 years since Ablah was left without a spiritual shepherd,⁵² evidently, due to parish priest Petros' death in 1879. In 1987 we saw his inscribed tombstone lying below the outer southern wall of St. Minas Church. Father Petros Adibekiants (born in 1783), who was ordained in 1814, first served in Erkej (in present-day Shahumian District of the Republic of Nagorno Karabakh) and then moved to Ablah. He also performed priestly duties for the parishes of the adjacent villages of Suluk and Hajishen.⁵³

4 lines in the Armenian original carved on a rectangular tombstone decorated with a verge:

Այս է տապան սրբակրօն ձերունի / Տէր Պետ- / րոս քահանայի / Աղիբէկեանց, վախճանեալ / 1879 ամի, Ա(ստու)ծ հոգին լուսաւորէ, ամէն:

transl.: In this grave reposes old righteous priest Petros Adibekiants [who] died in the year 1879. May his soul rest in peace. Amen.

Published for the first time.

Note: The priest died at the age of 96.

Nerses Ter-Baraghamiants,⁵⁴ one of the pupils of Archimandrite Theodoros Shirakuny, studied in Khachakap's Targmanchats Monastery from 1885 until 1888. He was ordained in Tpkhis in 1897 by Archbishop Gevorg Surenians and served the community of Ablah between 1897 and 1910. Nerses Ter-Baraghamiants had 5 children: Sona, born in 1891; Mkrtich, born in 1894; Sargis, born in 1896; Karapet, born in 1898, and Shushanik, born in 1903.⁵⁵

⁵² "Nor-Dar," 1891, No. 113, p. 2.

⁵³ National Archives of Armenia, fund 53, list 1, file 3833, pp. 124-125.

⁵⁴ National Archives of Armenia, fund 458, list 1, file 184, p. 7. Also see fund 53, list 1, file 817, p. 6.

⁵⁵ National Archives of Armenia, fund 461, list 1, file 12, p. 56.

ACHAGHAYA

This Turkish village extends on the left bank of the Getishinaget ('Kheyrachay' in Turkish), 11 kilometres north-west of the district centre, at an altitude of 620 to 660 metres above sea level.

It was founded in the late 19th century and had a population of 125 in 1908.⁵⁶

AGHASIBEKLI (NERKIN AND VERIN)

The villages of Verin and Nerkin Aghasibekli are situated respectively 25 and 27 kilometres north of the district centre, at an altitude of 205 to 210, and 194 to 196 metres above sea level.

In the second half of the 19th century, the stock-breeding Turkish tribe of Aghasibeklu was scattered in different winter encampments lying within several kilometres of each other.

The available statistical data relating to the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ⁵⁷	65	230	146	376
1908 ⁵⁸				1850
1914 ⁵⁹				345

AGHEKHUSH

Location. The village is situated on the south-facing slope of a gorge lying on the left bank of the Getishinaget, i.e. the left tributary of the river Artinajur, 15 kilometres north-west of the district centre, between 820 and 950 metres of altitude above sea level.

It represents a Turkish settlement founded in the early 20th century.

In 1908 it had a population of 145.⁶⁰

A pilgrimage site called **Ptkesaberk or Ptki Sourb Gevorg** ('*St. Gevorg of the top*': '*ptuk*' is the equivalent for '*top*' in *Karabakh dialect*) is located at the top of a mountain (1,403 metres) of the same name ('Pirinyal' in Turkish), 2 kilometres north-west of the village. It used to comprise a chapel, but in the late 19th century, only a cross-stone could be seen in its site: "...a khachkar standing at the pointed peak of a mountain and serving as a pilgrimage site. In times bygone, a chapel was situated there, but later it was demolished."⁶¹

ALABASHLI

One of the stations of the railway line of Gandzak-Aghstafa, it is situated 15 kilometres north-west of Gandzak,

within 23 kilometres of the district centre in the same direction, at an average altitude of 270 metres above sea level.

In 1864 some cattle-breeding Turkish tribes known by the common name of 'Alabashli' used the territory of the present-day village as a winter encampment.⁶²

The available statistical data regarding the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1804 ⁶³	29	50	41	91
1887 ⁶⁴	101	437	315	752
1907 ⁶⁵				898
1914 ⁶⁶				850

ALI-BAYRAMLI

This Turkish village, dating from the Soviet years, is situated 28 kilometres north-east of the district centre, between 184 and 187 metres of altitude above sea level.

At present it is within the jurisdiction of the Village Council of Lyak.

ALI-BAYRAMLI (AHMEDBEKLI)

The village extends in an entirely flat plain lying at an altitude of 230 to 245 metres above sea level, 22 kilometres north-east of the district centre.

The available statistical records relating to the number of the local population represent the following picture: 53 houses with 341 inhabitants (198 males, 143 females) in 1886,⁶⁷ and 497 in 1914.⁶⁸

ALIMADATLI

The village is located on the right bank of the river Artinajur (not constantly-flowing in this area), 20 kilometres north of the district centre, between 285 and 295 metres of altitude above sea level.

It represents a Turkish village founded in the Soviet years.

ALINJALI

This Turkish village, dating back to the late 19th century, is situated 20 kilometres north of the district centre, at an altitude of 255 to 268 metres above sea level.

The available statistical data regarding the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ⁶⁹	14	45	56	101
1908 ⁷⁰				130
1914 ⁷¹				147

62 Meves, V., op. cit., in: "Kavkaz," 1865, No. 48, p. 258.

63 Collected Acts..., vol. 2, p. 596.

64 A Statistical Survey..., pp. 76-77.

65 Caucasian Calendar for 1910, p. 177.

66 Caucasian Calendar for 1915, p. 85.

67 A Statistical Survey..., pp. 84-85.

68 Caucasian Calendar for 1915, p. 93.

69 A Statistical Survey..., pp. 80-81.

70 Caucasian Calendar for 1910, p. 179.

71 Caucasian Calendar for 1915, p. 87.

56 Caucasian Calendar for 1910, p. 219.

57 A Statistical Survey..., pp. 84-85. During the statistical survey, the same nomads were registered in different places, as a result of which the figures achieved were exaggerated.

58 Caucasian Calendar for 1910, p. 172. This figure is not trustworthy at all.

59 Caucasian Calendar for 1915, n. 83.

60 Caucasian Calendar for 1910, n. 174.

61 Barkhutarants, M., Artsakh, p. 294.

ALIUSHAGHI

This Turkish village is situated 18 kilometres north-east of the district centre, between 275 and 290 metres of altitude above sea level.

It was established in the late 19th century.
In 1908 the local people amounted to 256.⁷²

ASHEGHLI (HATIS)

Location. The present-day Turkish village of Asheghli is situated 6 kilometres south of the district centre, between 830 and 970 metres of altitude above sea level.

A Historical Introduction. Its identification with the historical village of Hatis is based on one of Catholicos Pilippos' bulls (17th century) mentioning it among a number of other adjacent villages: "...Geta-shen, Suluk, Baghshik, Mertsunis, Hajishen, Koshk, **Hatis**, Eirloda, Mirzik, Voskanapat..."⁷³

In 1804 Hadis is mentioned among the villages of Dulus, Suluk, Hajikend and Koshk.

Hatis remained a purely Armenian village until the early 19th century: in 1804 it had 6 houses with 12 men and 10 women inhabitants.⁷⁴

The village, which was called Garyaghdi before 1931, was later renamed Voroshilovka and, finally, in 1958 Asheghli.

In 1976 it had a population of 537.⁷⁵

AZAT (SULUK)

Location. Present-day Azat, which represents the historical village of Suluk, lies 10.5 kilometres south-east of the district centre, between 1,170 and 1,220 metres of altitude above sea level.

The Origin of the Toponym. It is traditionally assumed that the village got its name after it had been exempted from taxes.⁷⁶ "...while Timur's army was passing through the village, his soldiers broke into the local church and plundered it. Shortly thereafter, his neck became lop-sided and his face turned backward. Making inquiries about the reason for his miserable state and learning that he had been punished for what his troops had perpetrated in the sanctuary, Timur ordered to return the pillage. Immediately afterwards, his neck regained its original position, and he exempted both the church and the entire village from taxes. Thanks to that incident, the village was also spared further attacks; that is why, it was renamed Azat."⁷⁷

A Historical Introduction. The available written sources do not report the date of the foundation of the village, but the monuments preserved in its territory trace back to the pre-Christian era.

In the 17th century, Suluk was mentioned in a bull issued by Catholicos Pilippos (1632 to 1655).⁷⁸

Population. In the late 19th century, the village comprised "...15 families of native Armenians as well as 20 others that had resettled there from Khoy, 7 from Bozluhk, and 8 from Bakhshi..."⁷⁹

The following list of 12 families (with a total of 64 people) dwelling in Suluk in 1839 is of great importance to the study of their history:

"1 Mahtesy Verdi Petrossian, his wife Gyubahar as well as their sons Harutiun, and Avetis with his wife Mariam;

2 Harutiun Hovhannissian, his wife Herik as well as his brothers Martiros, Musi and Gabriel;

3 Mnatsakan Petrossian, his wife Taguhi as well as their sons Petros, Vardan, and Poghos with his wife Anakhanum and his son Avetis;

4 Hovhannes Petrossian, his wife Nana, their son Gaspar and their daughter Amarnan;

5 Sahak Grigorian, his wife Roghi as well as their children Harutiun and Mehri; Sahak's brother Gevorg and his wife Gyuli;

6 Sargis Petrossian, his wife Tangi and their daughter Heriknaz;

7 Yesayi Ohanissian, his wife Mariam, their son Harutiun and their daughter Gyuli; Yesayi's brother Ovakim, his wife Hripsime and their daughter Heriknaz;

8 Avetis Ter-Yeghiazarian, his wife Gyuli, their son Soghomon as well as Avetis' brother Ghazar, his sister Sanam and his mother Mariam;

9 Vardan Navasardian with his wife Sona; his brother Minas, his wife Hripsime, their daughter Sanam as well as their sons Vardan, Shahgeldi and Ghuli;

10 Daniel Sahakian, his wife Khanperi as well as their sons Khudi, Avag and Astvatzatur;

11 Sargis Petrossian, his wife Sirun as well as their sons Sargis and Martiros;

12 Mesrop Ohanessian, his wife Nana as well as their sons Gaspar and Khachatur."⁸⁰

The available statistical records on the number of the local population between the early 19th and late 20th centuries represent the following picture:

Year	Houses	Males	Females	Total
1804 ⁸¹	14	26	14	40
1839 ⁸²	12	38	24	62
1845 ⁸³		60	57	117
1847 ⁸⁴		63	59	112
1849 ⁸⁵		75	61	136

⁷⁸ **Barkhutarians, M.**, *ibid.*

⁷⁹ *Idem*, p. 269.

⁸⁰ National Archives of Armenia, fund 53, list 1, file 3800, p. 30.

⁸¹ Collected Acts..., vol. 2, p. 596.

⁸² National Archives of Armenia, fund 53, list 1, file 3800, p. 30.

⁸³ *Idem*, file 3811, pp. 4-5.

⁸⁴ *Idem*, file 3814, pp. 95-96.

⁸⁵ *Idem*, file 3818, pp. 95-96.

⁷² Caucasian Calendar for 1910, p. 179.

⁷³ **Barkhutarians, M.**, *idem*, p. 48.

⁷⁴ Collected Acts..., vol. 2, p. 596.

⁷⁵ SAE, vol. 1, p. 514.

⁷⁶ 'Azat' is the Armenian equivalent for 'free.'

⁷⁷ **Lalayan, Yer.**, *idem*, p. 317. Also see **Ghanelanian, A.** Legends. Yerevan, 1969, p. 175, in Armenian.

1852 ⁸⁶		84	77	161
1861 ⁸⁷	13			
1866 ⁸⁸	23	112	74	186
1872 ⁸⁹		109	91	200
1873 ⁹⁰				149
1876 ⁹¹				164
1877 ⁹²		95	76	171
1878 ⁹³		97	79	176
1881 ⁹⁴		114	94	208
1882 ⁹⁵		117	100	217
1883 ⁹⁶		119	101	220
1885 ⁹⁷		165	145	310
1886 ⁹⁸	52	189	164	353
1887 ⁹⁹		170	152	322
1888 ¹⁰⁰		175	160	335
1889 ¹⁰¹		179	170	349
1890 ¹⁰²		186	178	364
1891 ¹⁰³	50	192	181	373
1892 ¹⁰⁴		197	188	385
1893 ¹⁰⁵		205	200	405
1894 ¹⁰⁶		208	205	413
1897 ¹⁰⁷		228	229	455
1898 ¹⁰⁸		236	237	473
1899 ¹⁰⁹		241	244	485
1900 ¹¹⁰		252	266	518
1901 ¹¹¹		263	273	536
1902 ¹¹²		256	273	529
1905 ¹¹³		260	275	535
1906 ¹¹⁴		277	302	579

86 Idem, file 3819, pp. 105-106.

87 Idem, file 3835, pp. 147-148.

88 Idem, file 3848, p. 57.

89 Idem, file 3872, pp. 62-63.

90 Idem, file 3862, pp. 39-40.

91 Idem, file 3868, pp. 57-58.

92 Idem, file 3869, pp. 54-55.

93 Idem, file 3870, pp. 22-23.

94 National Archives of Armenia, fund 53, list 1, file 3873, pp. 27-28.

95 Idem, file 3874, p. 30.

96 Idem, file 3875, pp. 56-57.

97 Idem, file 3877, p. 29.

98 A Statistical Survey..., pp. 86-87. Another source reports 24 houses ("Ardzagank," 1886, No. 20, p. 294).

99 National Archives of Armenia, fund 53, list 1, file 3880, p. 72.

100 Idem, file 3882, p. 130.

101 Idem, file 3884, pp. 226-227.

102 Idem, file 3887, p. 149.

103 Idem, file 3889, p. 148. Also see **Barkhutarants, M.**, Artsakh, p. 270.

104 National Archives of Armenia, fund 53, list 1, file 3869, p. 120.

105 Idem, file 3895, pp. 77-78.

106 Idem, file 3896, pp. 173-174.

107 Idem, file 3899, pp. 146-147.

108 Idem, file 3897, p. 168.

109 Idem, file 3903, pp. 126-127.

110 Idem, file 3905, pp. 91-92.

111 Idem, file 3906, pp. 97-98.

112 Idem, file 3907, pp. 22-23.

113 Idem, file 3912, pp. 265-266.

114 Idem, file 3915, p. 24.



AZAT. *The village seen from the south-east and west*

1907 ¹¹⁵				503
1908 ¹¹⁶	37	135	120	255
1909 ¹¹⁷		271	251	522
1910 ¹¹⁸		150	135	285
1912 ¹¹⁹		283	261	544
1914 ¹²⁰				690
1917 ¹²¹	110			718
1968 ¹²²				500
1976 ¹²³				511
1989 ¹²⁴				154

The table reveals that on the whole, the population of Suluk manifested constant growth during the aforementioned period.

Azat was to go through a great tragedy **in the year 1920**: "...a gang of troops the authorities of the province had sent there disarmed and robbed the local Armenians who were then deported from their homes

115 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

116 National Archives of Armenia, fund 35, list 1, file 559, p. 9.

Another statistical source of 1908 mentions 550 inhabitants for that year (Caucasian Calendar for 1910, p. 175).

117 National Archives of Armenia, fund 56, list 18, file 764, p. 116.

118 National Archives of Armenia, fund 53, list 1, file 3917, pp. 57-58.

119 Idem, file 3919, pp. 61-62.

120 Caucasian Calendar for 1915, p. 84.

121 **Avetissian, M. M.**, idem, p. 166.

122 Soviet Armenian Encyclopedia, vol. 1, Yerevan, 1974, p. 95.

123 SAE, vol. 1, p. 131.

124 This number is confirmed by Hovhannes Badalian, who is from Azat.

under the plea of being taken to Gandzak. Most of them, however, were slaughtered on the road between the summer residences of Hajkend and the German township of Helenendorf. The survivors, about 500 in number, somehow reached Helenendorf, where they were given a most cordial welcome, being provided with shelter and food for three days.”¹²⁵

In 1926 leader of Gandzak Diocese Bishop Levon wrote the following about that harrowing calamity, “March 1920 marked the fall of the Armenian village of Suluk. That was, evidently, the handiwork of the Azeri troops and a mob, who were allegedly ‘punishing the local people for having given shelter to a madman named Ghazar.’ Some of them were killed in the village, whereas others were either put to sword, or wounded while escaping to the city...”¹²⁶

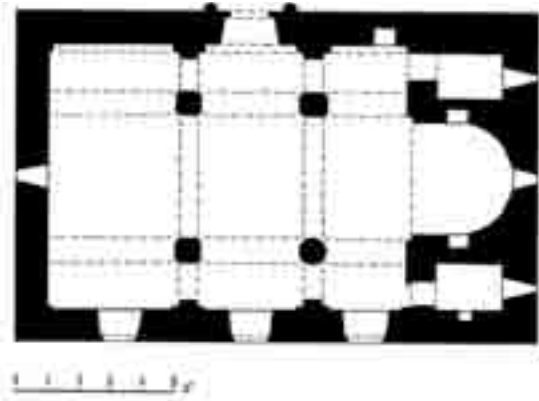
The Foundation of Nor Azat Village. On permission of the provincial authorities, in 1910 the inhabitants of Azat founded a new village of the same name at the foot of the same mountain branch, a little north-east of their former place of living.¹²⁷ By 1926 it had grown into a prospering village: “It is only 16 years since older Suluk was abandoned due to its unfavourable position and a new Suluk was founded in a plain. It is the first Armenian village to have well-measured, regular houses and streets that are between 7 and 8 sazhen wide. They are planted with trees such as apples, pears, nuts, lindens, etc. and have channels flowing along them. Every house has its own garden with fruit trees, and its kitchen garden where Jerusalem artichoke, beans, cabbage, radish and other vegetables are grown. All this represents a huge but modest garden that attracts and fascinates you. The dwellings are mostly tiled and double-storied...”¹²⁸

The inhabitants of Nor Azat were forced into leaving their native village between 27 and 28 February 1990. The last remaining Armenian family was Benik Melkumian’s, which abandoned the village, then already under Azeri control, on 3 March and resettled in Getashen.

According to a record of 1886, several years earlier, a room had been built near the village church for the purpose of having lessons there.¹²⁹

St. Hovhannes Church (also mentioned by the name of St. Hakob)¹³⁰ stands on a hill in the territory of the historical village site of Suluk, hardly a kilometre south-west of present-day Azat. Erected in the place of

an older church and partly with its stones, it represents a uni-nave basilica (exterior dimensions: 16.80 x 10.40 metres^α dating from the 17th century.



AZAT. The plan of St. Hovhannes (Sourb Astvatzatzin) Church

During our first visit to the monument in 1980, we failed to find its construction inscription which had, fortunately, been copied and published in due time:

St. Hovhannes (Sourb Astvatzatzin) Church:

Շնորհոք Ամենակալին եւ Մէլքէմ զամասս շինեցի եկեղեցիս յիշատակ ինձ և նախնեացս իմոց պարոն Աղային, Մէլիք Եսկեարին, Մէլիք Աղասպէկին, Ղամար-Սուլթանին և իւր ծնողին՝ Մէլիք Պաղուն, Աւար Խաթունին, կողակցին՝ Սավոյինային և եղբորն՝ Պասոս պէկին, Աղասի պէկին. թվ. Ռ...:

transl.: By the grace of Almighty God, I, Melkem, built this church in my memory and [in memory of] my ancestors, Mr. Agha, Melik Etkar, Melik Aghapek, Ghamar-Sultan, his parent, Melik Paghi, Avar Khatun, his (?) spouse Savoyina and brother Pato Bey, Aghasi Bey. In the year 1...

The Armenian original published in: **Barkhutarians, M.** Artsakh, p. 270.

Note: The people mentioned in the inscription help trace it back to the 16th to 17th centuries.

In 1890 a double-storey belfry was erected in front of the northern entrance of the church, the following inscription commemorating that event (neither the belfry nor the inscription has been preserved):

Սուրբ Աստուածածին եկեղեցւոյ զանգալատունս շինեցի արդեամբ Մակի Պետրոսեան Աւալեանցի ի յիշատակ հանգուցեալ որդոյ իւրոյ Խաչատուրի 1890 յամի մայիսի 10 օրն:

transl.: I built the belfry of Sourb Astvatzatzin Church with the means of Maki Petrossian Avalians in memory of his late son Khachatur on 10 May 1890.

125 The Armenian Massacres in the Provinces of Baku and Yelizavetpol (1918 to 1920), p. 460.

126 National Archives of Armenia, fund 409, list 1, file 2644, p. 22.

127 “Tifliski Listok,” 1912, No. 119, p. 3.

128 “Martakoch,” No. 180, 10 August 1926.

129 “Ardzagank,” 1886, No. 20, p. 294.

130 Among them can be mentioned a document of 1861 (National Archives of Armenia, fund 53, list 1, file 3835, pp. 147-148).



AZAT. St. Hovhannes (Sourb Astvatzatzin) Church seen from the south-west, north-west, south and west. Its entrance opening from its northern facade. Inscriptions

The Armenian original published in: **Barkhutariants, M.**, idem, p. 269.

A 7-line inscription engraved on a finely-finished stone set in the northern facade of the sanctuary attests that its entrance was repaired in 1897:

*Շինեցաւ դուռս / եկեղեցոյ Սրբոյն / Յակօվ-
բայ Արլահեկցի Գալստի Սողոմօնեան Խա-
չումեանց, ի յիշատակ իւր եւ ծնողաց, 9.6.1897
ամի:*



AZAT. Westward and eastward views of the interior of St. Hovhannes Church; its southern sacristy; the capital of its south-eastern pillar; the frame of the window opening from the western facade, and a khachkar set in the entrance of the vestry

transl.: The door of St. Hakob Church was repaired by Galust Soghomonian Khachumians from Ablah in memory of his parents and his soul. 9.6.1897.

Published for the first time.

Priests. In 1869 “Karapet Ter-Hakobian Ter-Sargis-

sians from Karabakh” was ordained “priest of St. Hovhannes Church of the Armenian village of Suluk to help his father, Priest Hakob, who was in rather an advanced age.”¹³¹

¹³¹ National Archives of Armenia, fund 56, list 1, file 5394, p. 10.



AZAT. A khachkar (1174) preserved amidst the ruins of the monastery of Priest Yermoghia; fragment of another cross-stone (12th to 13th cents.)

Karapet Ter-Sargissiants, mentioned between 1908 and 1910, served the neighbouring village of Baghshik as well.¹³²

The monastery of Priest Yermoghia (**Suluk Monastery**) is situated on the left, i.e. south-facing, side of Suluk Gorge, 2 kilometres west of Azat.

During our visit (1987), it represented a heap of ruins with several displaced and broken cross-stones. One of them (50 x 44 x 11 centimetres) bore a 2-line inscription carved on both sides of its lower cross wing:

ԹՎ(ԻՆ) ՈԻԳ. (1174) Է(Ն):
transl.: *In the year 1174.*

The Armenian original published in: **Barkhutariants, M.**, idem, p. 270.

In 1891 the sanctuary was described in the following way, "...it is built of undressed stone. Although its roof has fallen its four walls remain standing."¹³³

The monastery also preserved its tympanum with the following important inscription:

ԹԻՆ ՉԻԸ (1279), ԵՍ ՄԺԻՔԱՐ ՈՒ ՏԻՐԱԾԷՐ
ՀԻՆԵՂԱՔ ՉԵԼԵՂԵՂԻՍ Ի ԽԱՅՐԱՍՅԵՄՈՒՔԵԱՆ ՏԵՐ
ՐՍՏԵՎԻԱՆՆՈՍԻ ԱՂՈՒԱՆԻՅ ԿՔՐՈՂԻԿՆՍԻ:
transl.: *In the year 1279, we, Mkhitar and Tiratzer, built this church under Aghvank Catholicos Stepanos.*

The Armenian original published in: **Barkhutariants, M.**, ibid; **Lalayan, Yer.** Gandzak District, p. 317; *Corpus...*, part 5, p. 247.

The sanctuary and its neighbourhood retain the following inscriptions:

¹³² National Archives of Armenia, fund 458, list 1, file 184, p. 7.

Also see fund 53, list 1, file 817, p. 6.

¹³³ **Barkhutariants, M.**, ibid.

Engraved "a little above the door" of the monastery:

Ապաղայ Ելչ Խանին ու Խարայնախին
Ասաս լեղով շինեցի զեկեղեցիս:
transl.: *To Apagha Yelch Khan and Kharaynakh ... built this church.*

The Armenian original published in: **Barkhutariants, M.**, ibid; **Lalayan, Yer.**, idem, p. 318.

"The chapel retained a grave whose tombstone was broken. Putting the fragments together, we read the following":

Այս է հանգիստ Սայի որդի Հասանայ փե-
սայիս:
transl.: *In this grave reposes my son-in-law (?) Hasan, the son of Sa.*

The Armenian original published in: **Barkhutariants, M.**, ibid.

Carved on a gravestone lying outside the monastery:

Այս է հանգիստ Միսայելայ Սասնի որդի,
որք կարդէք, յաղաթս յիշեցէք թվ. Չ (1251):
transl.: *In this grave reposes Sasun's son Misael. May you who read this pray for him. In the year 1251.*

The Armenian original published in: **Barkhutariants, M.**, ibid.

Incised into another tombstone lying in the north of the chapel:

Այս է հանգիստ Ջևանայ որդի Հասանայ Ի
թվ. ՉԿԳ. (1314):
transl.: *In this grave reposes Hasan's son Jevan. In the year 1314.*

The Armenian original published in: **Barkhutariants, M.**, ibid.

Engraved on a big cross-stone found in a cemetery extending in the yard of the monastery:

Կաման Աստուծոյ կանգնեցաւ սուրբ
նշանս Ի բարեխաւսութիւն Մասլուկին և ծնո-
ղաց իրոց և եղբարց իրոց Սրթուշին, Խալօշին,
Շահնէլիք խաթունին, թվ. ՊԳԶ (1447):



AZAT. The chapel of St. Pandalion seen from the south-west and north-east

transl.: By the will of God, this Holy Sign was erected in memory of Masluk, his parents and brothers, Sertush, Khoja, Shahmelik Khatun. In the year 1447.

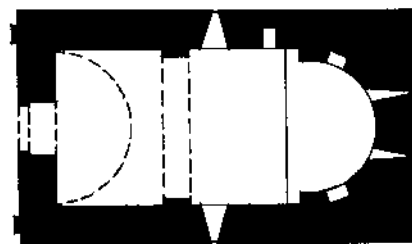
The Armenian original published in: **Barkhutariants, M.**, *ibid.*

Not far from the monastery of Priest Yermoghia, the vestiges of a medieval village site are preserved. Barkhutariants identifies it with Henguzak mentioned in the colophon of a manuscript kept in the church of Ghalaka Village: "...in the church retaining Doctor Pandalion's relic, Anuz Havaytun Henguzak Village in the year 1564 of the Armenian era..."¹³⁴

The chapel of St. Pandalion (Pand, Pandavank) towers at the top of Mount Pand, at an altitude of 2,108 metres, 5.5 kilometres south-west of Azat. It was a famous site of pilgrimage for the Armenians of both the adjacent and remote villages. Below follow some records attesting this: "From June till the end of August, groups of pilgrims visit a sanctuary known by the name of St. Pantaleon. It is located on a lofty mountain rising thirty-five miles south of the city. In 1857 Father Sargis Ter-Azariants built a fine church there with his own means."¹³⁵

"...the chapel of Pantaleon is generally visited by large multitudes of pilgrims, especially during the feast of the Assumption of the Holy Virgin. That day a great number of believers from Gandzak City and the nearby places gather there, all the income received being allocated to Getashen's Armenian spiritual school."¹³⁶

The chapel of St. Pandalion (exterior dimensions: 7.36 x 4.36 metres) represents a uni-nave vaulted monument entirely built of finely-cut stone. Its masonry suggests that no older building originally stood in its site. The following inscription, 8 lines in the Armenian



AZAT. The plan of the chapel of St. Pandalion

original, can be read above the tympanum of its only entrance opening from the western facade:

Ս(ուր)ք Պանտալէոնի մատուռս շինեցաւ 1856 թ. | Գանձակեցի Սարգիս քա(հա)ն(ա)յ Տէր-Ազարեանի ծախքով ի յիշատակ իւր որդի Սկրտչի, | նորոգեցաւ 1896 թ. Մամիկոն Յովհաննէսեան | Տէր-Սարգսեան Տէր-Ազարեանցի հոգացողութեան | եւ իւր ժողովրդի օժանդակութեամբ, | ի հայրապետութեան Տ. Տ. Սկրտչի Ա „Հայրիկ“, սրբ/ազնագոյն կաթողիկոսի Ամենայն Հայոց:

transl.: This chapel of St. Pantaleon was built in 1856 with the means of Priest Sargis Ter-Azarian from Gandzak in memory of his son Mkrtych. Repaired in 1896 through the efforts of Mamikon Hovhannessian Ter-Sargissian and the assistance of his people under Catholicos of All Armenians His Holiness Mkrtych I (Hayrik).

Published for the first time.

AZGHILI

This Turkish village is situated on the steep slope of a gorge lying on the left bank of the river Kurak, 20 kilometres south of the district centre, between 1,430 and 1,550 metres of altitude above sea level.

It dates from the early 20th century.

¹³⁴ **Barkhutariants, M.**, *idem*, p. 271 (see this colophon in: **Barkhutariants, M.** *Caucasian Albania and Its Neighbours*. Tiflis, 1893, p. 208).

¹³⁵ "Krunk Hayots Ashkhari," Tiflis, 1861, p. 365.

¹³⁶ "Ardzagank," 1886, No. 20, p. 294.

It had 126 inhabitants in 1908,¹³⁷ and 142 in 1914.¹³⁸

BOLCHALU

The village is situated 5 kilometres west of Gandzak City, 12 kilometres north-west of the district centre, between 450 and 520 metres of altitude above sea level.

It was stripped of its Armenian population between the 17th and 18th centuries and later belonged to Turkish landowners Mahmed Agha Abul-Bey oghli, Soyun Agha Novruz Agha oghli and Vali Bey.¹³⁹

Archaeological Monuments. In 1899 E. Resler excavated 5 tombs in the neighbourhood of the hill of Pasha-Tapa rising on the bank of the river Artinajur. The archaeological finds trace them back to the period between the Bronze and Iron Ages.¹⁴⁰

Population. The cattle-breeding Turkish tribe of Bolchalu lived scattered in several winter encampments in the valley of the Getishinaget and in the plains lying on the right bank of the Kur. The available statistical data regarding their number are as follows:

Year	Houses	Males	Females	Total
1886 ¹⁴¹	149	656	500	1,156
1914 ¹⁴²				2,650
1977 ¹⁴³				2,075

BRAJUR (GHARAKESHISH)

Location. Brajur lies 3 kilometres north of Mirzik, 9 kilometres south-west of the district centre, between 980 and 1,040 metres of altitude above sea level.

The toponym of 'Brajur' "...may be etymologized as '*dug up water*,'¹⁴⁴ for the local people had to dig up the soil to convey water flowing in two distinct places to their village."¹⁴⁵

Construction Activity. In 1890 "most of the local houses represent uncomfortable sunken dwellings of earthen roofs..."¹⁴⁶ Almost eight years later, another visitor wrote, "The village comprises more or less regular streets, with most of its houses built in the recent fashion, although the barns and cattle-sheds are located near them."¹⁴⁷

Population. Bishop Barkhutariants writes that the inhabitants of Brajur were "natives of the village,"¹⁴⁸

but other scholars claim that it also comprised some Armenian resettlers from Persia.¹⁴⁹

The village of Brajur "...originally consisted of merely five Armenian houses. Under Karabakh and Yerevan Khans Ibrahim and Mahmad, several Armenian families left these provinces, unable to endure the Persian tyranny any further. They reached here and joined the natives, setting up a small village..."¹⁵⁰

The "Ardzagank" correspondent wrote the following with this regard, "During the Persian war, several families from Yerevan and others from Erkej Village of Karabakh took up residence here..."¹⁵¹

Below follows a list (1839) of Brajur inhabitants that is of great importance to the study of their history:

"1 Karapet Arakelian, his mother Mariam, his wife Javahir, their daughter Begzata as well as their sons Babajan and Avetis;

2 Hakob Hovhannissian, his wife Mariam and their daughter Sultan;

3 Vardan Khachaturian, his daughter Mariam as well as his sons Sargis and Avag;

4 Mnatsakan Sargissian, his wife Nazani, their son Harutiun and their daughter Magtagh;

5 Hakob Matevossian, his wife Vardi, his daughter, lady Mina, as well as his sons Poghos and Khachatur;

6 Karapet Harutiunian, his wife Mariam and their son Mkrtych; Karapet's brother Mnatsakan, his wife Rehan, their son Simeon as well as their daughters Mariam, Hori and Herik;

7 Petros Melkumian, his wife Tangi and their son Kostand; Petros' brothers Navasard, Baghdasar, Hovhannes and their mother Khatayi;

8 Barkhudar Tzaturian, his wife Herik and their daughter Magtagh; Barkhudar's brother Sukias and his wife Horosim;

9 Margar Grigorov, his wife Heriknaz and their son Ghahraman; Margar's brother Hakob as well as his sisters Anna and Yeghisabet;

10 Hovhannes Harutiunian and his mother Varvar;

11 Sahak Antonian and his spouse Margaret;

12 Bakhtiar Ghazarian, his brother Stepan and their mother Gayane;

13 Ghuli Allahverdian, his wife Taguhi, their daughter Siranna as well as their sons Mkrtych and Hovhannes;

14 Ohannes Sargissian, his wife Mariam, their daughter Taguhi as well as their sons Sargis and Martiros; Ohannes' brother Stepan, his wife Zari, their son Harutiun and their daughter Sabet;

15 Harutiun Melkumian, his wife Sara, their daughter Herik as well as their sons Ohannes and Gabriel with his wife Herik."¹⁵²

Chronologically arranged, the available statistical data relating to the local population represent the following picture:

137 Caucasian Calendar for 1910, p. 175.

138 Caucasian Calendar for 1915, p. 84.

139 National Archives of Armenia, fund 93, list 1, file 388, pp. 37-38.

140 Resler, E., op. cit., in: "Kavkaz," Tiflis, 1903, No. 179, p. 2.

141 A Statistical Survey..., pp. 78-79.

142 Caucasian Calendar for 1915, p. 101.

143 SAE, vol. 2, p. 241.

144 'Brel' is the Armenian equivalent for 'dig.'

145 "Ardzagank," 1886, No. 20, p. 295.

146 "Nor-Dar," 1890, No. 119, p. 2.

147 Lalayan, Yer., idem, p. 315.

148 Barkhutariants, M., idem, p. 278.

149 Lalayan, Yer., ibid.

150 "Nor-Dar," 1890, No. 70, p. 3.

151 "Ardzagank," 1886, No. 20, p. 295.

152 National Archives of Armenia, fund 53, list 1, file 3800, p. 26.

Year	Houses	Males	Females	Total	1900 ¹⁸²	248	206	454	
1804 ¹⁵³	7	15	10	25	1901 ¹⁸³	256	210	466	
1839 ¹⁵⁴	15	41	35	76	1902 ¹⁸⁴	263	214	477	
1845 ¹⁵⁵		63	54	117	1905 ¹⁸⁵	266	220	486	
1847 ¹⁵⁶		54	60	114	1906 ¹⁸⁶	284	231	515	
1849 ¹⁵⁷		76	63	139	1907 ¹⁸⁷			457	
1852 ¹⁵⁸		85	76	161	1908 ¹⁸⁸	33	255	200	455
1861 ¹⁵⁹	16				1909 ¹⁸⁹		262	210	472
1866 ¹⁶⁰	21	96	79	175	1910 ¹⁹⁰		269	221	490
1872 ¹⁶¹		179	126	305	1912 ¹⁹¹		271	223	494
1873 ¹⁶²				236	1914 ¹⁹²				412
1876 ¹⁶³				254	1917 ¹⁹³	56			387
1877 ¹⁶⁴		159	102	261	1924 ¹⁹⁴	82			
1878 ¹⁶⁵		164	118	282					
1881 ¹⁶⁶		184	128	312					
1882 ¹⁶⁷		191	137	328					
1883 ¹⁶⁸		195	141	336					
1885 ¹⁶⁹		145	125	270					
1886 ¹⁷⁰	35	190	163	353					
1887 ¹⁷¹		165	145	310					
1888 ¹⁷²		176	150	326					
1889 ¹⁷³		182	152	334					
1890 ¹⁷⁴		185	165	350					
1891 ¹⁷⁵	33	191	171	362					
1892 ¹⁷⁶		195	169	364					
1893 ¹⁷⁷		199	175	374					
1894 ¹⁷⁸		208	178	386					
1897 ¹⁷⁹		229	191	420					
1898 ¹⁸⁰		233	194	427					
1899 ¹⁸¹		241	201	441					

153 Collected Acts..., vol. 2, p. 596.

154 National Archives of Armenia, fund 53, list 1, file 3800, p. 26.

155 Idem, file 3811, pp. 4-5.

156 Idem, file 3814, pp. 96-97.

157 Idem, file 3818, pp. 96-97.

158 Idem, file 3819, pp. 105-106.

159 Idem, file 3835, pp. 147-148.

160 Idem, file 3848, p. 57.

161 Idem, file 3872, pp. 62-63.

162 Idem, file 3864, pp. 39-40.

163 Idem, file 3868, pp. 57-58.

164 Idem, file 3869, pp. 54-55.

165 Idem, file 3870, pp. 22-23.

166 Idem, file 3873, pp. 27-28.

167 Idem, file 3874, p. 30.

168 Idem, file 3875, pp. 56-57.

169 National Archives of Armenia, fund 53, list 1, file 3877, p. 29.

170 A Statistical Survey..., pp. 84-85. Another source mentions 24 houses ("Ardzagank," 1886, No. 20, p. 295).

171 National Archives of Armenia, fund 53, list 1, file 3880, p. 73.

172 Idem, file 3882, p. 131.

173 Idem, file 3884, pp. 226-227.

174 Idem, file 3887, p. 150.

175 Idem, file 3889, p. 149. Also see **Barkhutarants, M.**, idem, p. 278.

176 National Archives of Armenia, fund 53, list 1, file 3891, p. 121.

177 Idem, file 3915, p. 24.

178 Idem, file 3896, pp. 72-73.

179 Idem, file 3899, pp. 147-148.

180 Idem, file 3897, p. 169.

181 Idem, file 3903, pp. 126-127.

The table indicates that on the whole, the population of Brajur increased throughout the 19th and early 20th centuries. In the course of some years, however, their number plummeted down due to resettlement, political instability (as between 1905 and 1906) and World War I.

Occupation. Brajur Armenians "are industrious to such an extent that they even spend sleepless nights thinking about tomorrow's work. The local people are mainly occupied with farming, cattle-breeding and partly carting..."¹⁹⁵ They could also be considered miners, for "There are fields of flint and white stone in the south of the village: the latter resembles the stones of the quarry of Hin Gharabulagh which are sold in Baku."¹⁹⁶

Carpet weaving was another craft developed in Brajur: "The women and girls of this village are equally diligent... they are engaged in a praiseworthy craft, namely they weave valuable carpets, multicoloured kaperts¹⁹⁷ and other minor items which can compete even with the handiwork of Persian masters with their fineness."¹⁹⁸

Schools. There are no available data about any school functioning in Brajur before the state order of closing the Armenian schools in 1896. However, its existence even before that year is beyond doubt, for a

182 Idem, file 3905, pp. 91-92.

183 Idem, file 3906, pp. 97-98.

184 Idem, file 3907, pp. 23-24.

185 Idem, file 3912, pp. 266-267.

186 National Archives of Armenia, fund 35, list 1, file 559, p. 9. Also see file 3915, p. 24.

187 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

188 National Archives of Armenia, fund 53, list 1, file 3895, pp. 77-78. Also see fund 35, list 1, file 559, p. 9.

189 National Archives of Armenia, fund 56, list 18, file 764, p. 117.

190 National Archives of Armenia, fund 53, list 1, file 3917, pp. 57-58.

191 Idem, file 3919, pp. 62-63.

192 Caucasian Calendar for 1915, p. 135.

193 **Avetissian, M. M.**, idem, p. 166.

194 National Archives of Armenia, fund 409, list 1, file 2635, p. 49.

195 "Nor-Dar," 1890, No. 70, p. 3.

196 **Barkhutarants, M.**, *ibid.*

197 A napless carpet.

198 "Nor-Dar," *ibid.*



BRAJUR. Above, from left to right: a general view of the village; St. Gabriel Church seen from the west. Below: a photo representing the participants of a wedding (early 20th cent.)

number of archive documents speak about the reopening of the village school in 1906.¹⁹⁹ Interestingly enough, it resumed activity as a parish school for males without the spiritual powers' awareness.²⁰⁰ By 1909 it had turned into a unisex institution with 21 boys and 12 girls.²⁰¹

In the Soviet years, Brajur also had a functioning eight-year school.

St. Gabriel Church standing in the centre of the village represents a uni-nave vaulted building of undressed stone and mortar, with a four-pillar belfry

above its eastern pediment. One of its facades is engraved with the following inscription:

Յիշատակ է Սուրբ Գաբրիէլ եկեղեցի Բաբայան, որ է որդի Տէր Ակոբին:

transl.: St. Gabriel Church stands in memory of Babajan, who is the son of Father Akob.

Published in: "Nor-Dar," 1890, No. 70, p. 3.

Note: Brajur inhabitant Badam Grigorian deciphers the inscription in the following way, "The church was built in 1700 by Hakob's son Babajan in memory of his sons Hakobjan, Ohanjan as well as his grandchildren, great grandchildren and his daughter-in-law Varvara (**Grigorian, B.** Brajur. In: "Gardmank," 1996, No. 1, p. 3, in Armenian).

The founder of the church, Babajan, was said "...to possess a large fortune so that Javad Khan, whose residence was in Gandzak then, always demanded that he should give him some money. One day the khan asked,

¹⁹⁹ National Archives of Armenia, fund 35, list 1, file 216, p. 1. Also see fund 35, list 1, file 559, p. 15.

²⁰⁰ National Archives of Armenia, fund 35, list 1, file 301, p. 5.

²⁰¹ National Archives of Armenia, fund 57, list 2, file 1849, p. 17. Also see **Khudoyan, S.**, *idem*, p. 470.

‘Babajan, why do I run out of money very often, while you never seem to be short of it?’ Babajan answered, ‘My dear khan, yours is what Babajan gave you, while mine is what God gave me.’ People have not forgotten his words which sound as a saying in our villages until now.”²⁰²

Although St. Gabriel Church closed on a Government order in 1928,²⁰³ it was preserved standing until the deportation of the local Armenians in 1989.

Between 1905 and 1923, priest of Mirzik *Martiros Yepiskopossiants* served in the village.²⁰⁴

CHAYLU

This Turkish village extends on the left bank of the river Kurak, 16 kilometres east of the district centre, between 490 and 520 metres of altitude above sea level.

It was established in the Soviet years, and had a population of 715 in 1986.²⁰⁵

CHOBAN-ABDALI

Location. Choban-Abdali lies in a plain extending at an altitude of 240 to 250 metres above sea level, 10 kilometres north-east of Gandzak, within 21 kilometres of the district centre.

In the late 19th century, it comprised several winter encampments of Turkish cattle-breeders and belonged to some Turkish landowners.²⁰⁶

The scanty statistical data relating to the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1804 ²⁰⁷	12	23	19	42
1886 ²⁰⁸	49	167	133	300
1907 ²⁰⁹				411
1986 ²¹⁰				1,421

CHRAGHIDZOR (JRAGIDZOR)

The village is located 14 kilometres south of the district centre, between 1,340 and 1,440 metres of altitude above sea level.

In the Soviet years, the site of the ancient, derelict Armenian village was re-populated by some Armenians who mainly practised mining.

DAMZHALI

This small, insignificant Turkish village is situated on the right bank of the river Artinajur, 9 kilometres

north-west of the district centre, between 620 and 640 metres of altitude above sea level.

It had a population of 4 houses (15 males, 22 females) in 1886,²¹¹ and 85 inhabitants in 1908.²¹²

DANAYER

The settlement extends on the right bank of the river Artinajur, 13 kilometres north-west of the district centre, at an altitude of 910 to 970 metres above sea level.

It was founded in the site of an abandoned Armenian village in the late 19th century.

The local Turkish population comprised 10 houses (61 males, 69 females) in 1886,²¹³ and amounted to 115 in 1908.²¹⁴

DOZULAR (BIRGYOZ)

Location. The settlement is situated on the left bank of the river Kurak, 10 kilometres north-east of Getashen, 14 kilometres south-east of the district centre, between 670 and 690 metres of altitude above sea level.

Population. While conducting investigation in the area in 1864, Meves once had a talk with some Turks and found out that the nomadic community of Birgyoz was scattered in various places so that actually it could not be considered as a village. Below follows the record of that conversation: “What do you mean by saying that villages are something rare here? Statistical surveys are conducted as per villages, are they not?”

(My interlocutor smiled).

“Why are you smiling?” I asked.

“Never mind it.”

Right at that moment, a Tartar approached the Turk and started talking to him in the Tartar language. When he left, I asked the Turkish nomad, “Where is he from?”

“From Birgyoz.”

“Is the village of Birgyoz far from here?”

“There is no such a village.”

“Why, but you have just told me that Tartar is from Birgyoz.”

Totally taken aback, my interlocutor answered hastily, “He is registered in Birgyoz.”

“His being registered in Birgyoz shows that such a village does exist. Why are you trying to convince me of the contrary? I did not expect you to be so reticent.”

202 “Nor-Dar,” 1890, No. 70, p. 3.

203 National Archives of Armenia, fund 409, list 1, file 2658, p. 12.

204 National Archives of Armenia, fund 57Պ, list 3, file 259, p. 4.

205 SAE, vol. 10, p. 301.

206 National Archives of Armenia, fund 93, list 1, file 388, pp. 31-32, 43-44.

207 Collected Acts..., vol. 2, p. 596.

208 A Statistical Survey..., pp. 84-85.

209 Caucasian Calendar for 1910, p. 415.

210 SAE, vol. 10, p. 369.

211 A Statistical Survey..., pp. 78-79.

212 Caucasian Calendar for 1910, p. 235. As alleged by this statistical source, the local inhabitants were Armenians, but this is not confirmed in any other records.

213 A Statistical Survey..., pp. 78-79.

214 Caucasian Calendar for 1910, p. 235. The local residents are alleged to be Armenians, but this is not confirmed in any other source.

Highly embarrassed, the Turk attempted to prove the rightfulness of what he had said, evidently forgetting that he had at first planned to avoid discussing certain issues with me.

“Well, who told you that all the villages fixed on paper do really exist? Their names are written down simply out of formal considerations, but in fact, a number of villages such as Birgyoz, Ghushchi, Ashagha-Ayipli, Yukhari Ayipli and many others are merely names and nothing else. Their inhabitants live scattered in various sites, districts and provinces as well as partly in Persia...”²¹⁵

The available statistical data relating to the number of the population of this Turkish “village” represent the following picture:

Year	Houses	Males	Females	Total
1886 ²¹⁶	67	208	195	403
1908 ²¹⁷				156
1914 ²¹⁸				178

FIZULI (SUNNILAR)

The village lies 24 kilometres north-east of the district centre, between 220 and 225 metres of altitude above sea level.

The available statistical data relating to the number of the local population are as follows: 56 houses with 297 inhabitants (163 males, 134 females)²¹⁹ in 1886, and 233 residents in 1914.²²⁰

215 Meves, V., op. cit., p. 420 (the original reads, “—Как деревня вещь редкая? ведь камеральное описание и составлено по деревням. Мой собеседник улыбнулся. —Чего вы улыбаетесь? —Так, ничего... В то время, когда мой спутник сказал “так, ничего”, подошел какой-то татарин и начал говорить что-то по татарски. Когда татарин окончил разговор и ушел, я спросил NN откуда этот татарин. —Из Биргеца. —А далеко-ли деревня Биргец? —Деревня Биргеца нет! —А как же вы говорите, что этот татарин из Биргеца? Тут совершенно смешался мой NN и в торопях сказал. —Он записан в д. Биргец. —Если записан в д. Биргец, то значит; есть такая деревня; зачем же вы уверяете меня, что такой деревня нет? Я не ожидал от вас такой... такой... неоткровенности... NN смешался и, видимо, желая доказать свою правоту, забыв о своем плане обходить некоторые вопросы, сказал. —Да разве существуют все те деревни, которые значатся по бумагам? Название деревень значится по бумагам потому, что форма этого требует; но в натуре многих деревень не существует, как, например следующие деревни. Биргец, Куши, Ашага-Айплы, Юхари-Айплы и множество других. Жители показанные в этих деревнях, живут в разных участках, в разных уездах, в разных губерниях, а частью и за границую, в Персии...”).

216 A Statistical Survey..., pp. 80-81.

217 Caucasian Calendar for 1910, p. 205.

218 Caucasian Calendar for 1915, p. 99.

219 A Statistical Survey..., pp. 80-81.

220 Caucasian Calendar for 1915, p. 184.

GETASHEN

Location. The village, that is 2.5 kilometres long and only 500 to 600 metres wide, is situated in a deep gorge mainly lying on the left bank of the river Kurak, 13 kilometres south-east of the district centre. Most of its quarters extend on the slopes of some ravines on the left riverside, between 950 and 1,050 metres of altitude above sea level.

A Historical Introduction. Only very few of the villages of Northern Artsakh (Pib, Banants, Legharak, Khachakap, Voskanapat) can match Getashen, a village of glorious history.

The surviving monuments of material culture trace it as far back as the early Middle Ages. Some archaeological finds, including pottery and Bronze articles, can be attributed to the pre-Christian period.

Getashen and its neighbourhood retain a wealth of mills, churches, bridges, wine presses, village sites, cemeteries abounding in khachkars and grave-stones, as well as dwellings and public buildings that constitute a rich, unique cultural heritage of immense value. Erected in the course of many centuries, they have come down to our days in a standing or semi-ruined state.

The available scanty records on Getashen date back to the 17th century. Thus, in 1626 the toponym was used in an account of the atrocities committed by the Georgian troops: “And the base Georgians attacked Getashen’s Armenians...”²²¹

It may also be found in a bull issued by Catholicos Pilippos (1632 to 1655).²²²

In 1691 reference is made to “...head of Getashen Kamal Bey...”²²³

This person, who is mentioned by the title of *Melik* in an inscription of 1673, headed the construction of the local church of Sourb Nahatak (Avag Sourb Nshan Church) in 1677.

In 1766 mention is made of “Melik Yusif..., whose residence is in Getashen at present...”²²⁴

A year later, Georgian King Heracle incited Shahverdi Khan of Gandzak to invade Getashen, but the latter was faced with a heavy counterattack: “...day had not broken yet when he unexpectedly mounted an offensive against Melik Yusuf of Getashen for the purpose of slaughtering his army, capturing his people and plundering the village. Unaware of the danger, Melik Yusuf’s people lay asleep in complete carelessness, but the Lord came to their rescue. The melik’s valorous son Beklar plucked up courage, took his sword and rushed outward all by himself to repel the attacking troops until

221 Colophons, 17th century, vol. 2, p. 206.

222 *Barkhutariants, M.*, idem, p. 48.

223 “Ararat,” 1900, p. 320.

224 A Collection of Armenian Historiographical Works, vol. 3, p. 573.



GETASHEN. *The village seen from the road leading to Yeghnasar Monastery*

his fellow warriors came to his aid, his father fighting the enemy in the village in the meantime. Eventually gathering all their troops, they hindered the advance of that foul Shahverdi and killed most of his soldiers.”

Chasing the escaping khan and “...murdering the enemy right and left...,” Melik Hovsep “...reached Ganja and returned with all his troops safe and sound. Over many days, he kept all the roads to the city blocked so that nobody entered or left it...”²²⁵

Finally, Shahverdi Khan had to ask King Heracle to “intercede” with the melik for lifting the siege of Gandzak.

Getashen Armenians were famous for their bravery and patriotism. In the late 19th century, one of their fellow villagers was characterized in the following way, “...among those courageous fighters was Hanes Sapariants, who had not practised any crafts all his lifetime, his only occupation being the slaughter of the enemies...”²²⁶

Construction Activity. Parallel with the development of the village, the number of the local buildings gradually increased so that by 1886 another 12 houses had been built on the right bank of the river as well.²²⁷

²²⁵ A Collection of Armenian Historiographical Works, vol. 3, p. 773.

²²⁶ “Nor-Dar,” 1893, No. 108, p. 3.

²²⁷ “Ardzagank,” 1886, No. 19, p. 280. Also see **Sargissian, M.** Getashen. In: “Kultur-Lusavorakan Ashkhatank,” 1988, No. 2, pp. 13-20, in Armenian.

The Domains of Getashen. A populous village serving as a seat for meliks, Getashen possessed large estates from times immemorial. In the early 19th century, the authorities provided the newly-arrived settlers with 8,228 dessiatinas 2,191 sazhen for farming, and 3,611 dessiatinas 479 sazhen for winter residence, in a site called Geran: “It borders on the river Geran, the road of Oghri as well as the lands of Borsunlu and the plain of Geran. Since then it has been called Geran-Chelaberd...”²²⁸

Later, however, the village failed to expand its dominions; moreover, against the local people’s will, a plot of 200 dessiatinas was stripped of it and allocated to Secret State Counselor Chelyayev.²²⁹ As a result, in the early 20th century, Getashen Armenians already felt the acute shortage of arable land.

During the fierce Armeno-Turkish fights of 1905 as well as between 1918 and 1920, the remote domains of the village were consigned to neglect, for the local inhabitants did not dare to cultivate the soil with the Turks in the neighbourhood: “Getashen has 2,100 dessiatinas of arable land near the station of Gyoran... The fighting, however, has made it absolutely impossible to till it.”²³⁰

²²⁸ “Mshak,” 1913, No. 72, p. 3.

²²⁹ Ibid.

²³⁰ **A-Do**, idem, p. 333.



GETASHEN. General views of the village

In the 19th century, some small villages were set up in the vicinity of the cattle-houses belonging to Getashen but located outside the village. These villages, lying within a short distance of each other, were as follows: Murtunis (Mertsunis), situated 1.5 kilometres west of Getashen; Chilkin, located on the left bank of the river Kurak, 6 kilometres north-east of Getashen; Jragidzor (Chraghidzor), extending 2.5 kilometres south-west of Getashen, and Gyoran north-east of Getashen. In the Middle Ages, some of them represented prospering villages which were later abandoned and re-populated by Getashen Armenians only in the 19th century. During population censuses, the inhabitants of these satellite villages were registered together with those of Getashen.

The Armeno-Turkish Fights between 1905 and 1906. Thanks to its populousness and comparatively favourable position for defence, Getashen did not suffer enemy attacks either in the days of the Armeno-Turkish fights of 1905 to 1906 or during the joint offensives launched by the Ottoman and Musavatist troops between 1918 and 1920. The local inhabitants who had united and taken up arms to defend their

native village did not engage in serious fighting against the Turks, since the latter did not dare to attack the village, being well-aware of the skills and valour the warriors of Getashen boasted. The village, however, lost many people outside its territory: thus, on 13 September 1905, 5 Armenians returning home from their fields in Gyoran were slaughtered by the Turks who appropriated the harvest of millet they had gathered.²³¹

In retaliation for the unprecedented crimes the Turkish bandits had committed in the adjacent villages, in late 1905, an armed detachment from Getashen destroyed some of their dens: "At half past six on the morning of 15 December, Chaylilar was heavily encircled from three sides. The local forces, that were not small in number, proved unable to repel the fire coming from three directions simultaneously and ran away through the open field after a persistent resistance of several hours. The Armenians who burst into the village ravaged and burnt it down. They had not finished their act of retribution yet when a large mob reached

²³¹ "Arshaluys," 1905, No. 17, p. 1.



GETASHEN. *Partial views of the central quarters of the village*

there from the plain, and the fighting resumed with even greater ferocity, lasting for many hours. Finally, the Turks were warded off, but the heavy battle had cost the Armenians the lives of Ivan Balasanian, Ghukas Petrossian from Karabakh, and Bakhshi, the insurgent son of the rebellious land of Khachen. Besides, they had also suffered 6 casualties, the Turkish losses exceeding 20.”²³²

Getashen Armenians also visited retribution on some other nearby villages housing Turkish gangsters: “After Chaylilar, the same Armenians attacked and devastated Dardara, Saresu, Dozilar as well as Abas-Dara and Panahlar. The last two of these villages mentioned had been abandoned even before the onslaught.”²³³

²³² A-Do, *idem*, p. 334.

²³³ *Ibid.*

As already mentioned, Getashen mainly escaped the scourge of the Armeno-Turkish fights that ravaged throughout Caucasia. That meant that the calculations of the Tsarist authorities had not come true at all. Seeing that the Turks were of no use with that regard, they stripped away their disguise of “saving peacemakers” and launched an offensive against the village on 24 March 1906. First the Russians demanded that Getashen Armenians deliver up their arms and then fired 20 gun volleys against the village, “...demolishing several magnificent houses...”²³⁴

The contemporary press responded to that act by the following interrogation, “...what is Getashen to blame for? Its only crime is that it did not let the Turks touch it. Besides, located on a crossroad of nomads’

²³⁴ “Mshak,” No. 68, 29 March 1906.



GETASHEN. Partial views of the central quarters of the village. The last photo represents the houses of the Tzaturants

continual resettlement, it might pose danger to the Turks if it remained armed...”²³⁵

In 1918 Getashen was delivered up “...to the Turkish authorities. The local people were very displeased with the Turkish powers, for the establishment of Turkish forces in their village finally reduced them to bankruptcy. Every day the enemy soldiers robbed them of two bulls, took as much bread as they wished and did not spare even forage which was considered something of highest necessity to the villager and cost a high price.”²³⁶

²³⁵ Ibid.

²³⁶ The Armenian Massacres in the Provinces of Baku and Yelizavetpol (1918 to 1920), p. 130 (the original reads, “...турецким властям. Жители этого села были недовольны турецкой властью, потому что во время пребывания турецких сил в этом селе окончательно они их разорили. брали

Population. None of the available sources attests to what the correspondent of the “Nor-Dar” alleges about the establishment of Getashen: “At first this village, founded in 1748, comprised only 25 houses. In 1802 30 families from the principality of Jraberd took up living here and mixed with the local inhabitants, in their turn contributing to the prosperity of the village...”²³⁷

The existing sources are not unanimous in mentioning the exact year of this resettlement which oscillates among 1802,²³⁸ 1804²³⁹ and 1805 to 1806.²⁴⁰ Nor do

от них в день по два быка, хлеба, сколько хотели, не щадили даже корм, который в настоящее время ценится очень дорого для крестьянина и является первой необходимостью”).

²³⁷ “Nor-Dar,” 1893, No. 108, p. 3.

²³⁸ Ibid.

²³⁹ “Arzagank,” 1886, No. 19, p. 280. Also see “Mshak,” 1890, No. 76, p. 2.

²⁴⁰ “Mshak,” 1913, No. 72, p. 3.



GETASHEN. Houses(19th cent.)

GETASHEN. The house of Khachatur Gabrielian

they report the true number of the Armenians who moved from the neighbouring district of Jraberd to Getashen: it ranges from 30²⁴¹ and 80²⁴² to 300.²⁴³

The epitaphs preserved in the local cemetery reveal that the resettlers were mostly from Metzshen, Akana, Maghavuz and Khotorashen Villages of the aforementioned district.

In 1886 Getashen comprised 300 families, including 80 of Jraberd Armenians.²⁴⁴

Below follows a list of 145 families living in Getashen in 1839:

241 "Nor-Dar," 1893, No. 108, p. 3.

242 "Ardzagank," 1886, No. 19, p. 280. Also see "Mshak," 1913, No. 72, p. 3.

243 "Mshak," 1890, No. 76, p. 2.

244 "Ardzagank," 1886, No. 19, p. 280.

"1 Poghos Ter-Ohanian, his sons Shirin with his wife Rehan, and Petros with his wife Nazel;

2 Nerses Ter-Israyelian, his wife Rehan as well as his sons Yeprem and Poghos;

3 Moses Ter-Sahakian, his wife Rehan as well as their son Sahak and his wife Javahir;

4 Sayi Zakarian, his wife Anna and their son Ghahraman;

5 Verdi Zakarian with his spouse Anna;

6 Grigor Hakobian with his wife Anna;

7 Ghahraman Melkumian, his wife Aziz and their son Arzuman;

8 Sandri Melkumian, his wife Mariam as well as their sons Nerses, Arzuman and Hakob;

9 Yesayi Melkumian, his wife Heriknaz, their sons Daniel with his wife Antaram, and Gabriel with his wife Javahir;

10 Poghos Harutiunian, his wife Sona and their daughter Margaret;

11 Papi Pekov, his wife Shali and their son Hovhannes; Papi's brother Hayrum and his wife Anna;



GETASHEN. Houses. The last photo represents the house of Michael the Youzbashi

12 Mayil Grigorian, his wife Yeghisabet and their son Harutiun;

13 Mirza Paytalian, his wife Mariam as well as their sons Harutiun and Nerses;

14 Avag Ghazarian, his wife Margaret, their daughter Mina as well as their sons Grigor and Ghazar;

15 Sargis Aghajanian, his wife Anna and their daughter Mariam; Sargis' brother Stepan with his wife Rehan;

16 Avag Ohanissian, his wife Horomsim as well as their son Daniel with his wife Javi;

17 Asriel Hakobian, his wife Yetar as well as their son Soghomon and their daughter Mariam;

18 Petros Sevia, his wife Anna as well as their sons Sargis and Hambardzum;

19 Beki Harutiunian, his wife Sirunna and their son Hakob; Beki's brothers 1. Yesayi with his wife Anna, and 2. Ohannes with his wife Bekzata and his daughter Mariam;

20 Poghos Sargissian, his wife Khatayi and their daughter Rehan;

21 Grigor Papassian, his wife Yeghisabet and their daughter Herik;

22 Hovhannes Hovsepian, his wife Sevgyl and their son Avetis;

23 Verdi Misayelian, his wife Sevgyl as well as their son Arushan and their daughter Yasaman;

24 Babajan Atayan, his wife Sirunna, their sons Hakob and Misayel as well as their daughter-in-law Khatun;

25 Sarukhan Poghossian with his wife Anakhanum;

26 Petros Mkhitarian, his wife Antaram, their son Arustam with his wife Mariam as well as his sons Nerses, Karapet and Hovhannes;

27 Israyel Misayelian, his wife Yetar as well as their sons Beglar and Grigor; Israyel's brother Petros, his wife Begzada and their son Harutiun;

28 Petros Hakobian, his wife Varti as well as their sons Nerses, Aghabek, Ohanes, Misayel and Hakob;

29 Petros Simonian, his wife Mariam as well as their daughter Javahir and their son Simeon;



GETASHEN. *The house of Melik-Mnatsakanian*

- 30 Simeon Hakobian with his wife Vardi;
- 31 Soghomon Baghdasarian, his wife Javahir as well as their son Sargis and their daughter Yeghisabet;
- 32 Widow Antaram, her daughter Gozal as well as her sons Beglar and Abraham;
- 33 Martiros Balassian, his wife Anna as well as their daughters Anakhanum and Herik;
- 34 Arzuman Grigorian, his wife Khatayi as well as their sons Karapet and Sargis;
- 35 Arustam Apressian, his wife Tari, his brother Ohannes, his spouse Anayi as well as his sons Sargis, Grigor and Daniel;
- 36 Daniel Hakobian, his wife Javi, their son Grigor with his wife Paji as well as his sons Nerses, Khachatur and Beglar; Daniel's brother Arustam with his wife Taguhi;
- 37 Gogi Ghazarian, his wife Javi as well as their sons Khosrov and Grigor;
- 38 Hovhannes Galustov, his wife Javi as well as their sons Daniel and Sargis;

- 39 Sargis Hakobian, his wife Mariam as well as their sons Avag and Arustam;
- 40 Hovhannes Sargissian, his wife Mariam as well as their son Hakob and his spouse Herik;
- 41 Gabriel Hovhannissian, his wife Khatayi as well as their sons Ohan, Yeghiazar and Arushan;
- 42 Daniel Vardanian, his wife Aznan, their sons Sargis and Minas as well as their daughter-in-law Nazlo;
- 43 Grigor Sargissian, his wife Horomsim as well as their daughters Rehan and Anna;
- 44 Grigor Galustian, his wife Anna and their son Ghazar;
- 45 Salah Sadeghian, his wife Margaret and their daughter Marian; Salah's brother Petru with his wife Khanum;
- 46 Usup Sargissian, his wife Rehan and their son Sargis;
- 47 Widow Javi with her sons Hovhannes and Grigor;
- 48 Petros Matikian, his wife Hustiane and their son Allahverdi;
- 49 Widow Shakhi with her sons Poghos and Hovhannes;
- 50 Widow Nazi with her sons Abraham, Stepan and Hakob;



GETASHEN. *The house of Dulunts (Dulian) Grigor*

51 Abraham Hakobian with his wife Hori and their daughter Rehan;

52 Petros Hakobian, his wife Bagzata and their daughter Khanum;

53 Hovhannes Gasparian, his wife Mariam as well as their son Karapet and their daughter Rehan;

54 Widow Khatun, her daughter Sona as well as her sons Murat and Hovhannes;

55 Hovsep Apressian with his spouse Javahir;

56 Sargis Danielian, his wife Nazlu as well as his brother Ghazar with his wife Herik and his son Misayel;

57 Baghdasar Ghukassian, his wife Aziz, their son Hovhannes and Baghdasar's brother Yedgar;

58 Verdi Sevanian, his wife Javahir as well as their son Arzuman and his spouse Nazlu;

59 Widow Huri, her daughter Gurjhan as well as her sons Simeon and Beglar;

60 Harutiun Denielian with his wife Anayi;

61 Ohan Danielian, his wife Zata, their daughters Malak

and Nazlu, their sons Avan and Sargis as well as their daughter-in-law Nakar;

62 Ayrum Papian and his spouse Malak with their sons Javat and Khechatur; Ayrum's brothers Avag, Simeon, Petros and Martiros together with their daughters-in-law Sona and Anna;

63 Ayrum Adamian, his wife Margaret and his brother Grigor;

64 Hovakim Adamian, his wife Peki and their daughter Shamam;

65 Petros Poghossian, his wife Hori and their daughter Nakhshun; Petros' brother Grigor, his spouse Sirunna and their son Simeon;

66 Grigor Ter-Hakobian, his wife Gyuli as well as their son Petros and his wife Zata;

67 Petros Avagian, his wife Sirun and their daughter Rehan;

68 Israyel Galustian, his wife Anna, his brother Harutiun as well as his sons Gevorg and Ghazar;



GETASHEN. *The house of Priest Mesrop Ter-Grigoriants (1889)*

69 Abraham Ter-Hovhannissian, his wife Rehan as well as their sons Israyel and Hovhannes;

70 Avag Ohannissian, his wife Mariam as well as their sons Hovhannes and Sargis;

71 Hovhannes Vanian, his wife Mariam, their son Vardan and their daughter Antaram;

72 Sargis Danielian, his wife Mariam as well as their sons Javat and Daniel;

73 Petros Markossian, his wife Mariam as well as their sons Arustam and Aghajan;

74 Atay Hakobian, his wife Anna, their son Aghajan and their daughter Khanum;

75 Petros Israyelian, his wife Nazlukhan as well as his brothers Harutiun and Avetis;

76 Soghomon Kolayan and his wife Taguhi together with their sons Misayel and Grigor; Soghomon's brother Hovhannes and his spouse Khatayi;

77 Batal Arustamian, his wife Nazlukhan as well as his brothers Payi and Hovhannes;

78 Khachatur Danielian, his wife Yeghisabed and their daughter Anna;

79 Hakob Seiranian with his wife Hori;

80 Petros Israyelian, his wife Nazlu and their son Seiran;

81 Mkhitar Baghdasarian with his spouse Vari;

82 Widower Movses Seiranian, his brother Avetis with his spouse Yeghisabet;

83 Widower Hakob Mirzayan with his sons Petros and Ohan;

84 Gabriel Avtandilian, his wife Huri as well as their sons Maki and Arushan with his wife Herik;

85 Arustam Papayan, his wife Khatayi and their son Ghahraman;

86 Arustam Allahverdian, his wife Magtagh and their son Sargis;

87 Thomas Hakobian with his spouse Khatayi;

88 Harutiun Petrossian with his wife Khatun;

89 Michael Sargissian with his wife Javahir;

90 Zohrap Danielian, his wife Vari as well as their sons Grigor and Avetik;



GETASHEN. The house of Priest Mesrop Ter-Grigoriants, 1889 (photos by courtesy of A. Ghulian)

91. Sargis Danielian with his wife Herik;
 92 Ghaybali Khachaturian, his wife Mariam as well as his brothers Sargis and Petros;
 93 Sargis Petrossian, his wife Shahzat as well as their sons Harutiun, Vardan and Antanes;
 94 Badal Arushanian with his wife Heriknaz;
 95 Martiros Khachaturian with his wife Javahir;
 96 Avag Hakobian, his wife Mehri as well as their sons Hakob and Hovhannes;
 97 Hovhannes Poghossian, his wife Gyuli, their son Allahverdi and their daughter Bekzada;
 98 Hovhannes Poghossian, his mother Gyuli, his spouse Magtagh and their son Hovhannes;
 99 Arustam Poghossian, his mother Antaram, his wife Sirunna as well as his brother Ayrum, his spouse Sehar and his son Arushan;
 100 Mnatsakan Petrossian, his mother Anna, his wife Anna as well as his brother Khachatur with his spouse Shahzada and his son Grigor;

- 101 Kochari Poghossian, his mother Hripsim, his wife Sultan and their daughter Herik;
 102 Abraham Poghossian with his mother Hori, his wife Anna and his daughter Herik;
 103 Astvatzatur Karapetian with his spouse Herik and his son Harutiun;
 104 Avag Mkrtumian with his mother Margaret and his wife Sirunna;
 105 Grigor Sahakian with his wife Horomsim;
 106 Musayel Harutiunian, his wife Mariam as well as their daughters Javahir and Shahkhanum;
 107 Petros Hovhannissian, his wife Herik as well as their sons Karapet and Sargis with his spouse Nakhshun;
 108 Daniel Nazarian, his wife Heriknaz, their sons Khachatur, Karapet with his wife Nazlukhan, and Martiros with his wife Nazgyul, his son Gevorg and his daughter Marun;
 109 Khachatur Hakobian, his wife Herik as well as their sons Sahak and Petros;



GETASHEN. A house (late 19th cent.)

110 Poghos Ter-Hakobian, his wife Herik as well as their daughters Khanum, Yetar and Shazlu;

111 Harutiun Apressian, his wife Mariam as well as their sons Gabriel, Papa and Yeghi;

112 Israyel Hovhannissian, his mother Nazlu, his wife Yetar and their son Misayel;

113 Hovhannes Mirzayan, his wife Khatun, his brother Abraham, his spouse Yetar, his daughter Khatayi as well as his sons Sargis, Misayel and Arustam;

114 Hovhannes Ter-Petrossian, his wife Anna as well as their son Harutiun with his wife Sirunna;

115 Mosi Sargissian and his wife Javahir with their sons Gabriel and Kochari;

116 Hovhannes Poghossian, his wife Tukhi as well as their sons Javat and Sahak;

117 Movses Grigorian, his wife Gyuljehan as well as their sons Mirza and Arustam;

118 Hovakim Hakobian, his wife Mariam as well as his brother Gevorg with his spouse Khatun, his son Khachatur

and his daughter Herik;

119 Gabriel Mkhitarian, his wife Herik as well as their sons Hakob, Hambardzum, and Sargis with his wife Mariam;

120 Martiros Petrossian and his wife Anna with their sons Harutiun and Hovhannes;

121 Allahverdi Harutiunian, his wife Gyurjehan as well as their daughters Herik and Nazlu;

122 Martiros Harutiunian, his wife Sirun as well as their sons Avag and Yeprem;

123 Petros Papayan, his wife Javahir with their son Sahak and his wife Pari;

124 Hovhannes Adamian, his wife Zani and their son Petros with his wife Horomsim;

125 Hakob Petrossian, his wife Sehar, their son Sargis with his wife Heriknaz and his daughter Sirunna;

126 Widower Petros Arushanian and his brother Petros with his wife Sara;

127 Widower Gabriel Hakobian as well as his son Mirza with his wife Magtagh;



GETASHEN. Houses (early 20th cent.)

128 Mkrtum Soghomonian, his wife Javahir, their sons Gyurji, and Ghuli with his wife Gyuli, his sons Musayel, Israyel as well as his daughters Khatayi and Horom;

129 Musayel Harutiunian, his wife Begzada as well as their sons Beglar, Petros and Avag;

130 Widow Shakhi, her daughter Sehnaz as well as her sons Yeghiazar and Sargis;

131. Widow Gayane Grigorian, her son Arustam as well as her daughters Tazagyul and Herik;

132 Grigor Yesayan, his wife Mariam and their daughter Sirun; Grigor's brother Ohan, his wife Herik and their son Andreas;

133 Widow Hripsime Gevorgian, her sons Harutiun, and Papa with his wife Sirunna;

134 Widow Rehan with her daughters Vardi and Shahkhanum;

135 Gabriel Harutiunian, his wife Mariam as well as their son Sahak and their daughter Shahkhanum;

136 Sayi Abrahamian, his wife Aghakhan and their son Hovhannes;

137 Hakob Balasian, his wife Hyuri as well as their sons Zakaria and Israyel;

138 Mkrtum Hovhanian, his wife Tellu as well as their son Mirza and their daughter Javahir;

139 Mnatsakan Ghukassian, his wife Khanum and their daughter Taguhi;

140 Petros Apressian with his wife Sona;

141 Gabriel Hovhannissian, his wife Anna and his brother Israyel with his spouse Vardi;

142 Ohanjan Stepanian, his wife Herik and their daughter Taguhi;

143 Sargis Hakobian, his wife Rehan as well as their daughters Herik and Sehnaz;

144 Khachatur Petrossian with his wife Tellu;

145 Hovakim Hakobian, his wife Nazlu as well as their sons Ohan and Khachatur.²⁴⁵

As already mentioned above, Getashen was one of the most populous villages in Artsakh: the study of a wealth of archive documents containing the results of population censuses carried out between the 19th and 20th centuries reveals that it was second to only Pib (Zaglik) Village by the number of its inhabitants. The available statistical data relating to the local people represent the following picture:

Year	Houses	Males	Females	Total
1839 ²⁴⁶	145	342	261	603
1845 ²⁴⁷		592	552	1,144
1847 ²⁴⁸		479	404	883
1849 ²⁴⁹		566	481	997
1850 ²⁵⁰	150	568	562	1,130
1852 ²⁵¹		594	575	1,169
1853 ²⁵²		614	584	1,198
1854 ²⁵³		608	582	1,190
1857 ²⁵⁴		615	601	1,216
1858 ²⁵⁵		621	611	1,232
1860 ²⁵⁶		627	615	1,242
1861 ²⁵⁷	146			
1862 ²⁵⁸	162			
1863 ²⁵⁹		665	634	1,299
1864 ²⁶⁰		670	652	1,322
1865 ²⁶¹		675	650	1,325

245 National Archives of Armenia, fund 53, list 1, file 3800, pp. 30-31.

246 Ibid.

247 Idem, file 3811, pp. 4-5. According to another archive document (idem, file 3809, p. 31), Getashen had 100 houses with 1,012 inhabitants, including 510 males and 502 females.

248 Idem, file 3814, pp. 95-96.

249 Idem, file 3818, pp. 95-96.

250 National Archives of Armenia, fund 56, list 1, file 2596, p. 109.

251 National Archives of Armenia, fund 53, list 1, file 3819, pp. 105-106.

252 Idem, file 2743, pp. 16-17.

253 Idem, file 3825, pp. 68-69.

254 Idem, file 3830, pp. 74-75.

255 Idem, file 3831, pp. 41-42.

256 Idem, file 3833, pp. 108-109.

257 Idem, file 3835, pp. 147-148.

258 "Mshak," 1913, No. 72, p. 3.

259 National Archives of Armenia, fund 53, list 1, file 3843, pp. 15-16.

260 Idem, file 3846, pp. 23-24.

261 Idem, file 3862, pp. 58-59.

1866 ²⁶²	183	763	532	1,295	1906 ²⁹⁰	1,840	1,511	3,351
1872 ²⁶³		938	832	1,770	1907 ²⁹¹			3,464
1873 ²⁶⁴	240			1,621	1908 ²⁹²	550	1,903	1,589
1874 ²⁶⁵				1,934	1909 ²⁹³		1,278	1,112
1875 ²⁶⁶				1,700	1910 ²⁹⁴		2,000	1,675
1876 ²⁶⁷				1,709	1911 ²⁹⁵	650		3,551
1877 ²⁶⁸		930	810	1,740	1912 ²⁹⁶		1,305	1,143
1878 ²⁶⁹		922	804	1,726	1914 ²⁹⁷			5,080
1881 ²⁷⁰		961	846	1,807	1917 ²⁹⁸	700		5,361
1882 ²⁷¹		970	858	1,828	1986 ²⁹⁹			3,568
1883 ²⁷²		972	848	1,820				
1885 ²⁷³		793	662	1,455				
1886 ²⁷⁴	300							
1887 ²⁷⁵		779	677	1,456				
1888 ²⁷⁶		831	721	1,552				
1889 ²⁷⁷		864	736	1,600				
1890 ²⁷⁸		887	767	1,654				
1891 ²⁷⁹	434	920	782	1,702				
1892 ²⁸⁰	460	926	774	1,700				
1893 ²⁸¹		953	781	1,734				
1894 ²⁸²	c500985		794	1,779				
1897 ²⁸³	450	1,037	827	1,864				
1898 ²⁸⁴		1,087	850	1,937				
1899 ²⁸⁵		1,092	861	1,953				
1900 ²⁸⁶		1,136	861	1,997				
1901 ²⁸⁷		1,172	949	2,121				
1902 ²⁸⁸		1,164	931	2,095				
1905 ²⁸⁹		1,174	950	2,124				

262 *Idem*, file 3848, p. 57.

263 National Archives of Armenia, fund 53, file 3872, pp. 62-63.

264 *Idem*, file 3864, pp. 39-40. Also see "Mshak," 1913, No. 72, p. 3.

265 Caucasian Calendar for 1886, p. 125.

266 National Archives of Armenia, fund 53, list 1, file 3866, pp. 44-45.

267 *Idem*, file 3868, pp. 57-58.

268 *Idem*, file 3869, pp. 54-55.

269 *Idem*, file 3870, pp. 22-23.

270 *Idem*, file 3873, pp. 27-28.

271 *Idem*, file 3874, p. 30.

272 *Idem*, file 3875, pp. 56-57.

273 *Idem*, file 3877, p. 29.

274 "Arzagank," 1886, No. 19, p. 280. Another statistical source reports 446 houses with 2,558 inhabitants (A Statistical Survey..., pp. 86-87).

275 National Archives of Armenia, fund 53, list 1, file 3880, p. 72.

276 *Idem*, file 3882, p. 130.

277 *Idem*, file 3884, pp. 226-227.

278 *Idem*, file 3887, p. 1489.

279 *Idem*, file 3889, p. 148. Also see **Barkhutariants, M.**, *idem*, p. 259.

280 National Archives of Armenia, fund 53, list 1, file 3891, p. 120.

Also see "Nor-Dar," 1892, No. 140, p. 3.

281 National Archives of Armenia, fund 53, list 1, file 3895, pp. 77-78.

282 *Idem*, file 3896, p. 173. Also see "Murj," 1894, Nos. 7-8, p. 1154.

283 National Archives of Armenia, fund 53, list 1, file 3342, p. 3.

Also see file 3899, pp. 146-147.

284 *Idem*, file 3897, p. 168.

285 *Idem*, file 3903, pp. 126-127.

286 *Idem*, file 3905, pp. 90-91.

287 *Idem*, file 3906, pp. 96-97.

288 *Idem*, file 3907, pp. 22-23.

289 National Archives of Armenia, fund 53, list 1, file 3912, pp. 265-266.

1906 ²⁹⁰	1,840	1,511	3,351
1907 ²⁹¹			3,464
1908 ²⁹²	550	1,903	1,589
1909 ²⁹³		1,278	1,112
1910 ²⁹⁴		2,000	1,675
1911 ²⁹⁵	650		3,551
1912 ²⁹⁶		1,305	1,143
1914 ²⁹⁷			5,080
1917 ²⁹⁸	700		5,361
1986 ²⁹⁹			3,568

As the table indicates, the population of Getashen, a millennia-old purely Armenian village, continually increased until the '10s of the 20th century. In the course of some years, however, certain reduction could be observed in their number due to small-scale resettlement and diseases, especially, among infants. In times of turmoil and political instability, the number of the local people increased instead of decreasing, for Getashen was considered a safe haven for the Armenians of other villages (it so happened, for instance, during the Armeno-Turkish fights between 1905 and 1906: *see* the table).

The Armenian spirit faded away in the village "when the last inhabitant abandoned it on 7 May 1991."³⁰⁰

The Local Families. The elderly residents of Getashen remember that the Melik-Mnatsakaniants, who lived in the central part of the village, came from Gyulistan, a village in present-day Shahumian District of the Republic of Nagorno Karabakh. The Chilingarians were from Begum-Sarov, the Israyelians from Jraberd, and the Gyurjians, who dwelled in the vicinity of a cemetery in the old quarter of the village, from Ani City of Shirak District (Ayrarat Province, Metz Hayk). Moving first to Tseghna, then to Verin and Nerkin Aza Villages of Goghtan District, and later to Mokhratagh Village of Jraberd, they finally settled down in Getashen.

Between 1905 and 1906, the Paravians' ('Pravants' in the local dialect) family of armourers was famous in the village.

Crafts and Economic Life. Farming, gardening, cattle-breeding and bee-keeping were the main occupations of the Armenians of Getashen.

In 1864 the villagers applied to the authorities with a request to send some experienced farmers from the

290 *Idem*, file 3915, p. 24.

291 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

292 National Archives of Armenia, fund 35, list 1, file 559, p. 8. The village had 3,138 inhabitants, as attested by another source (Caucasian Calendar for 1910, p. 409).

293 National Archives of Armenia, fund 56, list 18, file 764, p. 116.

294 National Archives of Armenia, fund 53, list 1, file 3917, pp. 56-57.

295 "Mshak," 1913, No. 72, p. 3.

296 National Archives of Armenia, fund 53, list 1, file 3919, pp. 61-62.

297 Caucasian Calendar for 1915, p. 204.

298 **Avetissian, M. M.**, *idem*, p. 166.

299 SAE, vol. 10, p. 300.

300 "Urbat," 1991, No. 18.



GETASHEN. The buildings of the local eight-year and secondary schools

German colony of Helenendorf to convey their skills to them. The petition was met, and two specialists, Friedrich Ziezer and Friedrich Rietenbach, arrived at the village, the local residents assuming all their expenses during the period of teaching.³⁰¹

In the pre-Soviet years, Getashen had 18 functioning mills, 5 creameries, 4 smithies, 3 leather dressing mills and 6 shoe-making workshops.³⁰²

By 1883 the shops functioning in the village had totaled 35: "It comprises between 30 and 35 shops belonging to retailers, carpenters, tinmen, dyers, tailors, curriers, drapers, shoemakers and silversmiths..."³⁰³

Bishop Barkhutariants, who visited Getashen in the late 19th century, writes, "It is a township of prospering crafts such as carpentry, tailoring, saddlery, masonry, weaving, cart-making and blacksmith's work."³⁰⁴

Educational Institutions. The village boasted a year-long history in the educational domain as well: "...Getashen's school dates back to the '50s, but it was only in 1865 that its activity was officially approved."³⁰⁵

The first parish school of the village, providing a one-year course of instruction for males, opened in 1862.³⁰⁶

In 1878 its building was in need of renovation³⁰⁷

which was carried out through Gandzak vicar Satunian's efforts.³⁰⁸

In the school year 1911/12, the institution had a small library of 350 books.³⁰⁹

The local female school started work in 1906.³¹⁰

Below follow some data relating to the parish schools of Getashen dug out of various archive documents and arranged in chronological order:

Year	Further Information	Teachers	Pupils
1864 ³¹¹	A parish school opened for males		
1865 ³¹²		1	33
1866 ³¹³		1	47
1869 ³¹⁴	The school was in a financial plight. Its trustee was Ghahraman Musayeliants.		
1870 ³¹⁵		1	30
1872 ³¹⁶		1	50
1873 ³¹⁷		1	25
1874 ³¹⁸		1	62
1875 ³¹⁹	Priest Simeon Atibekiants		61

308 "Nor-Dar," 1895, No. 7.

309 National Archives of Armenia, fund 56, list 15, file 571, p. 21.

310 National Archives of Armenia, fund 35, list 1, file 301, p. 5.

311 National Archives of Armenia, fund 56, list 3, file 52, p. 28. According to another archive document, the school opened in 1863
¥National Archives of Armenia, fund 56, list 15, file 571, p. 21.

312 National Archives of Armenia, fund 53, list 1, file 3848, p. 50.

313 Idem, file 3848, p. 115.

314 National Archives of Armenia, fund 56, list 1, file 4850, pp. 16,25.

315 Idem, file 3857, pp. 49-50.

316 Idem, file 3872, pp. 30-32.

317 Idem, file 3862, pp. 59-68.

318 Idem, file 3864, pp. 55-56.

319 National Archives of Armenia, fund 56, list 3, file 52, p. 45. Also see National Archives of Armenia, fund 53, list 1, file 3866, pp. 48-49.

301 "Kavkaz," 1865, No. 70, p. 349.

302 **Balasanian, G.** *The Centuries-Old Traveller*. Yerevan, 1986, p. 7, in Armenian.

303 "Meghu Hayastani," 1883, No. 52, p. 2.

304 **Barkhutariants, M.**, idem, pp. 258-259.

305 "Nor-Dar," 1893, No. 193, p. 3.

306 "Mankavarzhakan Tert," 1878-79, pp. 15-16. According to another source, the school opened in 1864 (National Archives of Armenia, fund 56, list 3, file 52, p. 28).

307 "Mankavarzhakan Tert," p. 16.

1876 ³²⁰		1	60
1877 ³²¹		1	26
1878 ³²²	M. Baghdasariants		31
1882 ³²³		1	45
1884 ³²⁴	Functioned on a one-year basis		
1885 ³²⁵	Closed on a Government order		
1888 ³²⁶	Reopened		
1889 ³²⁷	Functioned on a one-year basis		
1891 ³²⁸	Functioning		
1892 ³²⁹		1	38
1893 ³³⁰	Providing a one-year course for males		
1894 ³³¹	Harutium Mirimaniants		40
1896 ³³²	Closed on a Government order		
1906 ³³³	Reopened without the state and religious powers' knowledge		
1908 ³³⁴	Officially declared opened as a one-year school for males		128
1909 ³³⁵	One-year, in a financial plight		
1909 ³³⁶		2	126
1910 ³³⁷		2	109
			(87 boys, 22 girls)
1911 ³³⁸		2	96
			(70 boys, 26 girls)
1911/12 ³³⁹	Providing a three-year course for males	1	50
	Kamal Petrossian		
1914 ³⁴⁰		2	140
1919 ³⁴¹	Attacked by Turkish bandits		

The local **Russian public school**, located on the right bank of the river Kurak, had been moved from the Turkish village of Gyoran and started work in 1886.³⁴²

320 National Archives of Armenia, fund 53, list 3, file 62, p. 46.

321 Idem, file 3850, p. 130.

322 Idem, file 3850, p. 178. Also see "Mankavarzhakan Tert," 1878 to 1879, p. 16.

323 **Khudoyan, S.**, idem, pp. 474-475.

324 Ibid.

325 Ibid.

326 Ibid.

327 National Archives of Armenia, fund 35, list 1, file 11, p. 1.

328 **Khudoyan, S.**, ibid.

329 National Archives of Armenia, fund 53, list 1, file 3891, pp. 120-122. Another source reports 28 pupils for the school year 1892/93 (National Archives of Armenia, fund 56, list 15, file 11, pp. 11-12).

330 National Archives of Armenia, fund 53, list 1, file 3895, pp. 124-125.

331 Idem, file 3896, pp. 173-174.

332 National Archives of Armenia, fund 35, list 1, file 562, p. 2.

333 National Archives of Armenia, fund 35, list 1, file 301, p. 5.

334 National Archives of Armenia, fund 35, list 1, file 559, p. 15.

335 National Archives of Armenia, fund 35, list 1, file 562, p. 2.

336 National Archives of Armenia, fund 57, list 2, file 1849, p. 17.

337 National Archives of Armenia, fund 53, list 1, file 3917, pp. 55-60.

338 National Archives of Armenia, fund 35, list 1, file 682, p. 57.

339 National Archives of Armenia, fund 56, list 15, file 571, p. 21.

Also see **Khudoyan, S.**, ibid.

340 **Khudoyan, S.**, ibid.

341 National Archives of Armenia, fund 35, list 1, file 736, p. 1.

342 **Mirimaniants, H.** The Village of Getashen. In: "Murj," 1894, Nos. 7-8, p. 1162, in Armenian.

In the early 1890s, it had over 50 pupils.³⁴³ In 1892 it had 5 classes and functioned on a two-year basis.³⁴⁴

In the Soviet years, the building of the institution underwent some reconstruction after which it housed a 10-year Armenian secondary school until 1991.

Village Heads and Elders. In earlier times, the post of village head shifted from generation to generation, but in the 19th century, people generally elected that official.

A visitor who happened to be present at the elections of village elders in the 1890s provides a detailed account of that process, particularly stating the following, "On the evening preceding the election, an errand-man passed from roof to roof, chose a so-called central one, ascended it and cried out the following after having coughed for several times, 'Tomorrow all of you are to come and elect a village head and judges. Right?' The following day, a man appeared in the centre of the village, with the local police officer waiting in a nearby balcony. The peasants had decided to depose the head of their village, but why? The answer was evident: a prudent person of some erudition, he had been strict towards them and had fined most of them for keeping the gavits and streets unclean and setting their animals free at night. An extremely exacting man, he had not spared even his aged father, who was the former head of the village and enjoyed great respect. The local people kept complaining that he did not govern them well and had even punished his father. As for the judges, they should be replaced, for all of them were bribe takers.

"To the police chief's question whom they wanted to see in the post of village head, about 300 people raised a great turmoil: some of them were shouting Hambo's name, others Tyuni's or Javad's so that there was not even an apology for unanimity in their decision. Losing patience, the aforementioned official ordered the supporters of Hambo to stand on the left and those of Sako, one of the former heads of the village, on the right. The crowd was more inclined to join those on Hambo's side, but those defending Sako's candidacy drove right even the supporters of Hambo. Without counting the people standing on both sides and merely trusting his eyes, the police chief declared that the elections had been won by the man who had gathered more followers. Thus, they had elected Sako, a simpleton who had absolutely no knowledge of governing, only because the days of his office had been peaceful, namely the villagers had been absolutely free in their actions. Thus, now it is clear how the crowd prepared a pitfall for themselves..."³⁴⁵

343 Ibid.

344 "Nor-Dar," 1892, No. 140, p. 3.

345 **Mirimaniants, H.**, idem, pp. 1155-1156.



GETASHEN. Avag Sourb Nshan (Nahatak) Church (1677)

Indeed, the village community did “prepare a pitfall for themselves,” for the aforementioned exigent village head was a person highly concerned with the problems of Getashen and its further improvement. Thus, the amount the fined inhabitants paid him was used for the construction of a fine vaulted bridge of vital importance lying over the river Kurak, that flew through the centre of the village.³⁴⁶

In 1913 Getashen Armenians held the funeral of village head Arustam Yepiskopossian, whose governance had proved quite prolific, marking the construction of roads, bridges as well as new buildings for the local parish and public schools.³⁴⁷

The oldest of the three churches preserved in the centre of the village is **Avag Sourb Nshan (Sourb Nahatak, i.e. ‘Holy Martyr’)**, also mentioned by the name of *Karmir Nahatak*, i.e. the Armenian equivalent for ‘Red Martyr.’ It represents a small, uni-nave, vaulted building (exterior dimensions: 7.95 x 5.50 metres) of gable roof. It is built of undressed stone and mortar, but the cornerstones of its only entrance opening from the western facade are finely-finished. Below follow the inscriptions of the sanctuary:

11 lines in the Armenian original carved on the tympanum of the church:

ԹՎ(ԻՆ) ՌՃԻԶ (1677) | Կամսան ա(մ)ենա-
կալ(ի)ն | Ա(ստուծոյ), շինեցաւ ս(ուր)բ Ն(ա)-
հ(ա)տ|ալս ձեռամբ Սի... | Ե... սին եւ որդո(ւ)ն՝ |
Քամալ Պէկ(ի)ն, օգն(ա)կ(ա)ն|ուր(եամ)բ

346 “Nor-Dar,” 1887, No. 127, p. 3.

347 “Mshak,” 1913, No. 123, p. 2.



GETASHEN. The tympanum of Avag Sourb Nshan (Nahatak) Church; an eastward view of the interior of the monument; a cross relief carved on its western facade, and a donation inscription engraved on the niche of the northern wall

գէղոս, | ք(ա)զ(ա)ւորութի(ւ)ն պ(ա)րսից` |
շ(ա)հ Սուլէ(յ)ման(ի)ն, հ(ա)յր(ա)պ(ե)տ/ու-
թի(ւ)ն տ(եառ)ն Ս(ի)մէն(ի)ն. | յ(ի)շ(ա)տ(ա)կ`
Փարին:

transl.: In the year 1677 by the will of Almighty God, Sourb Nahatak was built in memory of Par by Si... and ... Kamal Bey with the support of the villagers under Persian Shah Suleyman [and] Supreme Pontiff Simeon.

Note: The first scholar to publish the inscription was Kajikian ("Ardzagank," 1886, No. 19, p. 281), who was followed by M. Barkhutarians (Artsakh, p. 259) and Yer. Lalayan (Gandzak District, pp. 318-319), the last of these decipherments being somewhat more comprehensive. S. Barkhudarian republished it without further decipherment and verification (Corpus..., vol. 5, p. 237). During our visit to the monument in 1989, we scraped away the plaster covering the inscription, which made it possible to get a comparatively thorough decipherment.

All the publications of the inscription contain some errors and omissions.

7 short lines in the Armenian original incised into a tombstone (80 x 33 x 27 centimetres) placed in the centre of the bema as an altar stone:

Այս | է հա/նգի/ստ | Մա/րե/անա:

transl.: In this grave reposes Marean.

Note: The style of writing is typical of the 11th to 12th centuries.

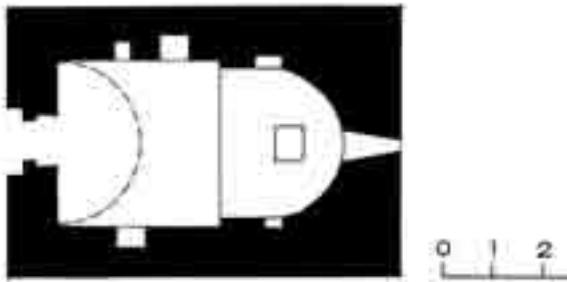
2 lines in the Armenian original engraved on the facade of the niche retaining the font (in the northern wall):

Ս(ուր)ք խ(ա)չս բարէխօս | Թանկրդուիւն:

transl.: May this Holy Cross protect Tankerghul.

Note: The style of writing is typical of the 17th century.

"A gilded silver shrine retaining part of Yeghishe the Apostle's arm is engraved with the following inscription":



GETASHEN. 19th-century tombstones in the yard of Avag Sourb Nshan Church. Its plan

Այս է աջ սրբոյն Եղիշէի առաքելոյն. աշխատողքս՝ որ Աստուծոյ Իգնատիոս եպիսկոպոս, որ երբեք սուրբ նշխարս ի Կաֆայու յիշատակ տրս, տէր Ոսկան եպիսկոպոս: Կամաւն Աստուծոյ Կարապետ եպիսկոպոս ետոյ նորոգեցի, Աստուած ողորմի ասացէք: Կամաւն Աստուծոյ Մուրադս որդի Նիազի շինեցի սուրբ աջս, Աստուած ողորմի ասացէք. առաջնորդութեան Ոսկան եպիսկոպոսին, թվն ՌԿԷ (1618) էր:

transl.: This is the right hand of St. Yeghishe the Apostle. Bishop Ignatios brought this holy relic from Kafa ... Bishop Voskan. By the will of God, I, Bishop Karapet, repaired it. May you pray for the repose of my soul. By the will of God, I, son of Niaz Murad, made this holy shrine under Bishop

Voskan in 1618. May you pray for the repose of my soul.

The Armenian original published in: **Lalayan, Yer.** Gandzak District, p. 318.

The only remnants of a **cemetery** once extending around the church comprise several tombstones, including a 19th-century one set in the base of a nearby public building. It is engraved with an extremely weathered inscription mentioning the name of Haterk (a village in Martakert District of the Republic of Nagorno Karabakh): probably, the deceased person was from that village.

Getashen’s parish church of **Sourb Astvatzatzin** stands on the south-facing skirts of a nearby gorge, in the centre of the village’s old quarter. The exact date of its foundation is unknown, but its composition and building peculiarities suggest that an older church stood in its site as early as the 17th century. In the ‘30s of the 19th century, the latter was in an emergency condition: “...a large church located here has totally fallen apart...”³⁴⁸

In 1883 the new church was completed, its consecration being held on 23 November: “...on the 23rd of the previous month, vicar of Gandzak Archimandrite Anania visited the village, blessed the altar stone of the church, conducted divine service there and returned to Gandzak.”³⁴⁹

Several years later, the newly-erected church was described in the following manner, “...Sourb Astvatzatzin represents a splendid edifice resting on six pillars and entirely built of finely-finished madder stone... inside, it has a spring boasting tasty water. The monument, which seems to have been repaired, is bare of any inscriptions...”³⁵⁰

A short time later, another visitor wrote, “...it has recently undergone renovation, during which the workers destroyed its spring running from the northern wall into a quadrangular basin built in its centre.”³⁵¹

In 1903 the sanctuary was in bad need of overhaul: “The village church is on the verge of collapse, but it is absolutely neglected. Rainwater pours right over the priest, and still, there is nobody to attend to the problem...”³⁵²

In the same year, Getashen Armenians embarked on the repairs of the monument: “...the issue of the renovation of our church was discussed and an architect worked out a project for it through the same rural dean’s efforts...”³⁵³

348 **Jalaliants, S.**, idem, part 1, p. 172.

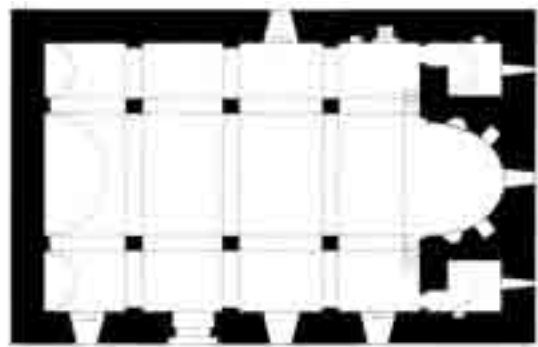
349 “Meghu Hayastani,” 1883, No. 121.

350 **Barkhutariants, M.**, idem, p. 258.

351 **Lalayan, Yer.**, idem, p. 110.

352 “Nor-Dar,” 1903, No. 51, p. 2.

353 “Nor-Dar,” 1903, No. 91, p. 2.



GETASHEN. *Sourb Astvatzatzin Church seen from the south-west, south-east and east; the upper part of its entrance; a sundial, and the plan of the monument*

Sourb Astvatzatzin Church represents a tri-nave vaulted structure (exterior dimensions: 22.05 x 14.20 metres), with a double-storey vestry on both sides of the bema. Its only entrance opens from the southern facade. Some window frames set outwardly in its eastern facade obviously belonged to the older church.

The walls of the sanctuary bear several khachkars and tombstones some of which are inscribed:

5 lines in the Armenian original carved on one of the faces of a tombstone (116 x 44 centimetres) set in the west-facing corner in the south of the bema:

*Ս(ուր)բ իս(ա)շս բարեխաւս Ազիզ Պեկին,
 մ[ա] օրն՝ Անթ(ա)ռանին, | հօրն՝ Անդրե/սախին,
 կող(ա)կց(ի)ն՝ Պէկիսուրթ/անին եւ իւր որդոցն,
 որ :Բ: (2) | ք(ու)մ(ա)ն եր(ե)տ եկեղ(ե)ցոյս, |
 քվ(ին) Ռ-Ծ (1651):*

transl.: May this Holy Cross protect Aziz Bey,



GETASHEN. Eastward and westward views of the interior of Sourb Astvatzatzin Church. Tombstones set in the walls of the church

his mother Antaram, his father Andreas [as well as] his spouse Pekisultan and his sons, who donated two tumans to the church in the year 1651.

One of the faces of a gravestone (143 x 67 centimetres) set below the font is engraved with a year and scenes of everyday life:

ԹՎԻՆՆՆՆ (1643):

transl.: In the year 1643.

Incised into a capital-shaped stone lying in the bema:

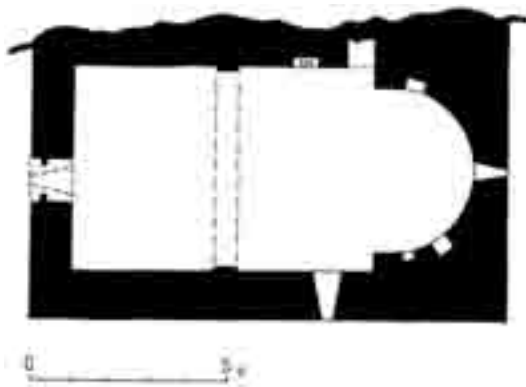
Արրիլի 20-ին այս սուրբ տաճարիս նուվիրեցի յիշատակ իմոյ՝ Մանիշեցի Սիմօն Մահեստեանց:

transl.: On the 20th of April, I made some donation to this holy church in [perpetuity of] my memory. Simon Mahtesiants from Manish.

Note: ‘Manish’ is Manashid Village in Shahumian District.



GETASHEN. Koosanats Sourb Tiramayr Church (18th cent.) seen from the south-west and south-east. Eastward and westward views of the interior of the monument



GETASHEN. The plan of Koosanats Sourb Tiramayr Church

Carved around a cross relief decorating the outer part of the southern wall of the church:

...կողակ(ի)ց... ՌՄԿԳ (1814):
transl.: ...spouse... 1814.

A sundial is preserved near the eastern corner of the southern facade of the sanctuary.

Koosanats Anapat (Virgins' Cloister) Church, also mentioned by the name of Koosanots Sourb Tiramayr ('Holy Mother of God of the Virgins') in an archive document of 1885,³⁵⁴ is situated west of the aforementioned sanctuaries. In the late 19th century, some semi-ruined monastic rooms could be seen in its neighbourhood.

³⁵⁴ National Archives of Armenia, fund 53, list 1, file 3877, p. 29.



GETASHEN. A khachkar and inscription set in the western facade of Koosanats Sourb Tiramayr Church

Koosanats Anapat represents a uni-nave vaulted building (exterior dimensions: 12.14 x 7.80 metres) of undressed stone and mortar, with only its cornerstones finely-cut. It has a semi-circular bema and a gable roof, but it is devoid of vestries. The only entrance of the sanctuary opens from its western facade.

It has preserved the following inscriptions:

4 lines in the Armenian original carved on the tympanum (125 x 51 centimetres) of the church:

*Այս է Սէլիք Թամազի որդի | Սարուխանի
եխապար՝ Եսպ(ր)ին, Բ(ա)պաճին, | Ապավի որ-
դի Սէլիք Օսէփին: | Վէլուց՝ պէտէզ, Սարքիսին՝
պէտէզ:*

transl.: To Melik Tamaz's son [and] Sarukhan's brother Yavr, Kapaj, Apav's son Melik Osep...

The Armenian original published in: **Barkhutarants, M.** Artsakh, pp. 264-265; **Lalayan, Yer.** Gandzak District, p. 319; Corpus..., part 5, p. 237.

Note: In 1767 Melik Osep drove away the troops of Shahverdi Khan from Getashen and chased them up to Gandzak.

6 lines in the Armenian original incised into the finely-finished southern pilaster of the church:

Թվի(ն) ՌՃՂԸ (1749), | Ես Արսուլէցի | Գիրիկորի որդի | Պողոսին սա(յ)ր | Եփրեմի քն(յ)ր՝ | Թազուհին:

transl.: In the year 1749, I, Taguhi, Agulis inhabitant Girikor's son Poghos' mother and Yeprem's sister.

The Armenian original published in: "Ardzagank," 1886, No. 19, p. 281 (the year is missing).

Three ornate khachkars, two of them broken, are set in the western facade of the church. One of them bears the following 2-line inscription carved on and below its cornice:

Խ(ա)չս Խաթն(ւ)նին եւ իւր ննջեց(ելոց), | Քվ(ին) ՌԼԷ (1588):

transl.: This Cross [dedicated] to Khatun and her dead relatives. In the year 1588.

The Issue of the Construction of the Fourth Church.

In the late 19th century, Getashen represented a populous village in the prime of prosperity. That is the reason why on 15 February 1897, about 250 Armenian families from the lower quarter addressed a petition to the spiritual authorities for permission to build another parish church in their village. That document, signed by 250 people, particularly stated, "The church of our village, where at present divine service is conducted, is located on the slope of a nearby mountain so that only the inhabitants of its neighbourhood are able to attend it. The residents of more than 150 houses situated in the lower quarter, that extends in a large plain, find it difficult to climb the steep slope of the mountain every day. It is especially unbearable for the aged so that many of them fail to attend divine service altogether. In times bygone, our village had a small number of population and the existing sanctuary was able to satisfy their spiritual needs. At present, however, it has four times as many inhabitants as formerly: apart from the foreigners dwelling here temporarily, it comprises 450 families, and the church is too small to serve such a great number of parishioners...

"The lower quarter of our village has a small church which retains the holy sign of cross made of wood. It is generally visited by a huge multitude of pilgrims from Gandzak, Tpkhis and many districts so that in summer there is not even room for many people to stand there. No service is held in that small sanctuary. It is a long

time since we decided to reconstruct it into a magnificent church, since there is some unoccupied space in its vicinity. At present the village community wishes to fulfill that plan with the spiritual authorities' kind permit."³⁵⁵

On 1 May 1897, Gandzak's spiritual powers gave the following answer to Georgia and Imeret's Armenian Consistory, "...first of all, there is no need for the construction of a second church in Getashen, for the existing one is quite large and stands in a convenient place. Besides, some of the local inhabitants have already moved to Gyoran and Chilkin Quarters located within respectively 12 and 35 versts, so that when believers gather even some free space remains there. Moreover, most of the villagers are hardly able to eke out a bare existence. In addition, the site they have selected for the future sanctuary is at present occupied by the chapel of Avag Sourb Nshan together with two small rooms for pilgrims. It represents a low, hill-shaped plain which cannot fit the purpose at all."³⁵⁶ On 30 May, Getashen Armenians' petition was finally rejected.

Priests. *Sargis Ter-Sahakian Arkeriants* served Sourb Astvatzatzin Church of Getashen from the day of his ordination (3 September 1896) till at least 1910.³⁵⁷

Ghevond Nersissian Ter-Israyelians was ordained on 2 May 1897 and performed priestly duties until at least 1922.³⁵⁸

Between 1908 and 1910, Fathers Sargis and Ghevond served the local community together with *Mesrop Ter-Grigoriants*.³⁵⁹

Avag Sourb Nshan Church was famous for the sacred relics it retained: they were known to possess divine power and that made it a renowned pilgrimage site.

At first all these relics were kept with the local inhabitants: thus, in 1839 Youzbashi Movses Arakelian kept a silver cross called *Avag Sourb Nshan* in his house; Khachatur Harutiunian had a Red Gospel, and Grigor Sahakian a White Gospel. Another local resident possessed a gilded silver shrine representing St. Elisha the Apostle's right hand.³⁶⁰

On the order of the spiritual powers, by 1869 all these relics had been collected and handed over to Avag Sourb Nshan Church.³⁶¹ They included a cross called Avag Sourb Nshan; a Red (Sultan's) Gospel; St. Elisha the Apostle's right hand; another Gospel called

Kensaber (i.e. Vivifying), and some relics of three martyred children.

In c1890 Bishop Barkhutariants saw the following relics in the sanctuary:

- 1 A Gospel (1661);
- 2 A parchment Gospel (1223);
- 3 A paper Gospel (1356);
- 4 Another paper Gospel (1673);
- 5 Part of the Holy Cross fitted into a silver cross;
- 6 Part of the Holy Apostle's arm fitted into a gilded silver cross;

7 Some relic belonging to an unknown saint fitted into a cross adorned with precious stones.³⁶²

These relics were kept in the sanctuary until the 1920s: "Between 1927 and '28, the leaders of the local collective farm took the Gospel and other relics to Baku and handed them to a museum, being given a radio set and other devices necessary for the village in exchange for them. Several years later, president of the Village Council Abgar saw them in Baku's Armenian church. There is no further information on our Gospel."³⁶³

Getashen boasted hundreds of **residential buildings** most of which were multi-storied, with wooden balconies and tiled roofs. Particularly distinguished were those belonging to the Melik-Mnatsakanians, Youzbashi Michael, Khachatur Gabrielian and Priest Mesrop Ter-Grigoriants. This last one was located in the east of Sourb Astvatzatzin Church and had the following construction inscription:

1889 ամի շինեցինք | այս տունս, ես Տէր |
Մեսրոպ Տէր Յոհաննէս/եան Տէր Գրիգորեան
եւ կողակիցն իմ՝ Շախսանում | Խոջայանն,
յիշատակ որդոց մերոց:

transl.: In the year 1889, I, Father Mesrop Ter-Hovhannessian Ter-Grigorian, and my spouse Shakhanum Khojayan built this house in memory of our sons.

Both in the 19th century and the 1980s, "Ter-Grigoriants' fine four-storey house and the former residence of the Melik-Mnatsakanians stand out of the other local buildings."³⁶⁴

Some archive documents provide interesting information regarding the circumstances of the construction of Priest Mesrop's house. In 1911, when he had already completed it, his fellow villagers applied to the spiritual powers to prevent his further building activity. As they stated, "...Priest Mesrop Ter-Grigoriants has occupied quite a large area at the expense of which he

355 National Archives of Armenia, fund 53, list 1, file 3342, p. 3.

356 *Idem*, pp. 2, 6.

357 National Archives of Armenia, fund 461, list 1, file 12, p. 54.

358 *Idem*, p. 55. Also see fund 57, list 3, file 375, p. 3.

359 National Archives of Armenia, fund 458, list 1, file 184, p. 7.

Also see fund 53, list 1, file 817, p. 6.

360 National Archives of Armenia, fund 53, list 1, file 44, p. 1.

361 National Archives of Armenia, fund 56, list 1, file 4850, p. 16.

362 **Barkhutariants, M.**, *idem*, pp. 259-264.

363 **Karapetian, B.** A Hundred-Year-Long Dialogue. Yerevan, 1990, p. 20, in Armenian.

364 **Lalayan, Yer.**, *ibid.*



GETASHEN. The bridge of Garegin (Garin)

GETASHEN. Partial views of the older part of the cemetery

intends to extend his dwelling.”³⁶⁵ They also wrote that the aforementioned land belonged to the church and the priest was not entitled to appropriate it. In answer to that protest, Father Mesrop declared that he had built his house in his ancestral estate and not in the church domains.³⁶⁶

Although there are no available sources to cast light on the further course of events, the priest, apparently, reached his aim, his magnificent residence standing as an eloquent proof of it.

The most important street of Getashen extended along the river bank.³⁶⁷ In general, all the main roads of the village were paved.

³⁶⁵ National Archives of Armenia, fund 53, list 1 file 3436, p. 4.

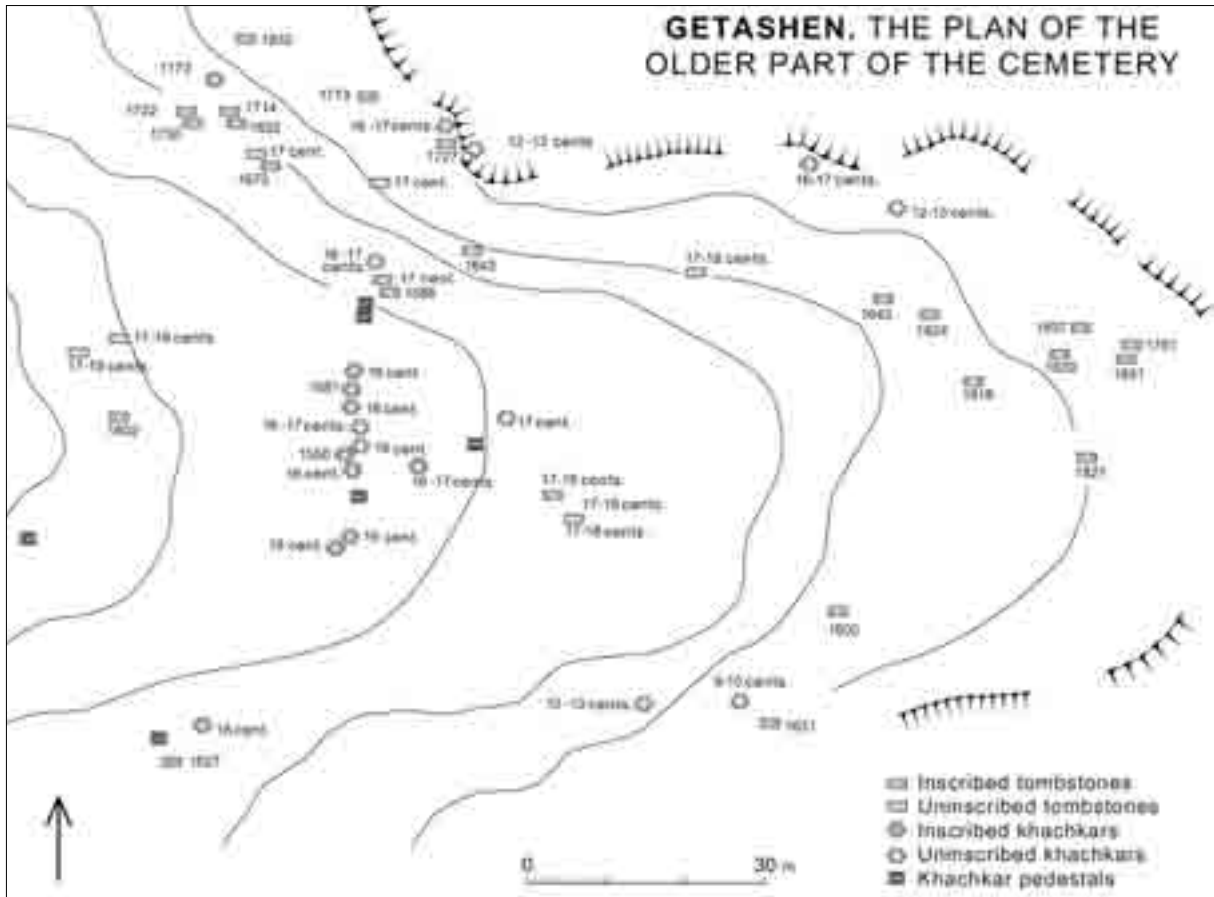
³⁶⁶ Ibid.

³⁶⁷ For further details on the architecture of the local houses, see **Sargissian, M.**, *idem*, pp. 13-20.

Three 19th-century **bridges** are preserved over the river Kurak. The upper bridge, called Teri, or Terunts (etymologized as ‘Terteri,’ i.e. ‘of the Priest’), was built of wood at the expense of the fines paid by law-breaking villagers. The middle one, named Gari or Garini (i.e. ‘of Garegin’), was erected by Dulunts Garegin’s father Zori in the early 1880s. The lower one was known as ‘Melik-Mnatsakanian’s Bridge.’ Both of these monuments represented single-span stone structures.

Getashen’s large **cemetery**, where the earliest graves trace as far back as the 8th to 9th centuries, is of immense historical significance. The study of the surviving khachkars and tombstones of later periods proves that the Armenian-populated village of Getashen existed for at least 1,200 years.

The cemetery extends at the north-western extremity of the village, in a large plain slanting eastward and



surrounded by rocks on both sides. The area dominates its neighbourhood, enjoying a position higher than the local quarters.

The eastern part of the cemetery mostly comprises the earliest graves, the oldest dated memorial representing a cross-stone of 1173. The local khachkars and tombstones many of which are engraved with epitaphs are of great artistic value.

In the 1980s, we collected about 30 epitaphs carved as early as the 12th to 18th centuries. Those tracing back to the 19th to 20th centuries form a huge number; that is why, we are presenting only the most important of them:

4 lines in the Armenian original engraved on the lower part of a finely-adorned khachkar (120 x 74 x 16 centimetres) lying backwards and partly buried in the earth:

Թիւն ՌԻԲ (1173) էր: Ես Սիրանուն եւ Սիւհ-թար կանգնեցաք զիսաչս ի բարէխ/աւստթի(ւն) Տ(է)ր Պետրոսի: Եւ զի/ս յիշեցէք.....:

transl.: The year was 1173. We, Siranun and Mkhitar, erected this cross in memory of Father Petros. May you remember...

7 lines in the Armenian original incised into the cornice and lower part of a finely-decorated khachkar (210 x 80 x 25 centimetres) standing in its original place and bearing a relief of a horseman on its lower part:

Ես Էտգայր ... աղէս / :Խ: (40) մարդով առի զՂարապաղն / կամ(աւն) ա(ստուծոյ): /

(Թ)վ(ին) ՋԳԹ (1550) / էս Ազարիէն իր :Բ: (2) / էղբարովն ողորմի / սուսցէք:

transl.: I, Etagayr ... Agha... by the will of God, I took Gharapagh with 40 people. In the year 1550. May you pray for Azaria and his two brothers.

3 lines in the Armenian original carved on the cornice and on both sides of the lower cross wing of an ornate khachkar (210 x 73 x 22 centimetres) standing in its original place and bearing three human reliefs on its lower part:

Ղազարս կա(ն)կ(նե)ցի ի(ս)չէրս (ա)մէն, թվ(ին) Ռ/Լ (1581):

transl.: I, Ghazar, erected these crosses. Amen. In the year 1581.

The Armenian original published in: Corpus..., part 5, p. 235 (this source has published only the year of the epitaph).

3 lines in the Armenian original engraved on the ornamented northern face of a tombstone (127 x 64 x 30 centimetres) whose southern face bears a weathered cross:

Ս(ուր)բ իսաչս բարէխա(ւ)ս Սէ:իքճանին, Էնալին, / թվ(ին) Ռ/ԼԷ (1588):

transl.: May this Holy Cross protect Melikjan [and] Enal. In the year 1588.

A single epitaph engraved on the cornices of two khachkars (156 x 68 x 25 centimetres; 148 x 70 x 28 centimetres) standing on a common base:





GETASHEN. Khachkars (No 1 -1173; Nos. 2, 3 - 16th cent.; No 4 - 17th cent.)

Ես Էտկար աղէս կանկ(ն)եցուցի /
 Խաչս իշա(տա)կ հաւրն իմ՝ Խոնին / և
 մաւրն իմոյ՝ Քուլլին: Ես մեղաւոր /
 Ազարեայ:

*transl.: I, Etkar Agha, erected this cross in
 memory of my father Khon and my mother Kul. I,
 sinful Azaria.*

Note: The epitaph dates back to the 16th century.



GETASHEN. Tombstones (16th to 17th cents.)

A single line in the Armenian original incised into the cornice of a finely-adorned khachkar (175 x 83 centimetres) lying backwards on the ground:

Խ(ա)չս Թափուկնին:

transl.: This Cross [dedicated] to Tapuk.

Note: The epitaph dates back to the 16th century.

2 lines in the Armenian original carved on the cornice of an ornate khachkar (208 x 70 x 25 centimetres) lying sideways:

*Խ(ա)չ(ս) փրկութի(ւն) | հոգոյն Տ(է)ր Աղա-
զարին:*

transl.: May this Cross save Father Aghazar's soul.

Note: The epitaph dates back to the 16th century.



GETASHEN. A khachkar (1581) and its traced copy

A single line in the Armenian original inscribed on the cornice of an ornamented khachkar (165 x 67 x 23 centimetres) standing in its original place and bearing a relief of a hunting scene on its lower part:

Խ(ա)չս Նազարին:

transl.: This Cross [dedicated] to Nazar.

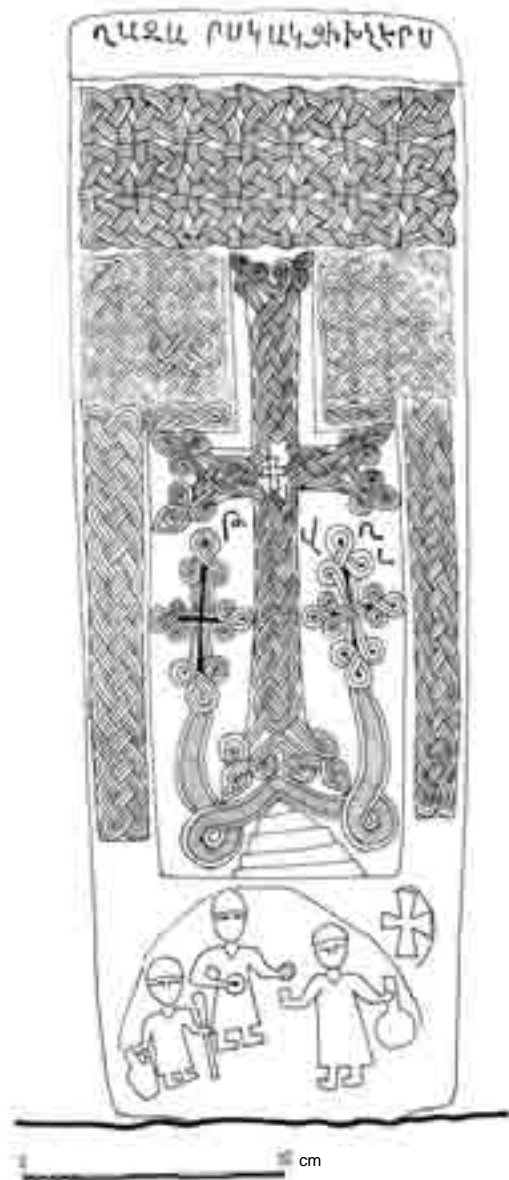
Note: The epitaph dates back to the 16th century.

7 short lines in the Armenian original incised into a khachkar:

*Ես Պապյայճան / աղայ: Ե/ս կանգ/նեցոյց/ի
:Գ: խ(ա)չս / իշա/(տակ)...*

transl.: I, Papajan Agha, erected ...this cross in memory of...

Note: We saw this ornate khachkar (16th to 17th centuries) and copied its epitaph in 1985. In 1989, however, we failed to find it in the cemetery: supposedly, it had been moved somewhere else or was simply lost.



Carved on a tombstone (147 x 45 x 20 centimetres) whose northern face bears crosses and the southern one reliefs with an epitaph of 5 lines in the Armenian original:

*Թ(վ)ին ՌԾԱ (1602), / ես Ճեն/եմշե /
զ(ան)կ(նե)ցի ս(ո)րբ խ(ա)չս բար(ե)խօս /
որորն իմ՝ Աղային:*

transl.: In the year 1602, I, Jenemshe, erected this Holy Cross in memory of my son Agha.

A single line in the Armenian original engraved on the upper edge of the northern face of a tombstone (137 x 44 x 27 centimetres) both of whose faces bear cross reliefs:

*Այս է հ(ան)գի(ս)տ Մկր(ր)տ(ի)՝ բէկին,
կ(ա)նգ(նեցի) ս(ո)րբ խ(ա)չ(ս), թվ(ին) ՌԾԱ
(1602):*

transl.: In this grave reposes Mkrtych Bey. This Holy Cross was erected in the year 1602.



GETASHEN. A khachkar (16th cent.) and its traced copy

Incised into the edge of the ornamented southern face of a tombstone (133 x 57 x 20 centimetres) whose northern face is absolutely bare of reliefs:

Խ(ա)չս բարիխ(աւս) Գրիգորիս, թվ(իւն) Ռ-Չ (1627): | Գղում, | Էհդիպար:

transl.: May this Cross protect Grigoris. In the year 1627. Golum, Ehdipar.

Note: The small and capital letters ‘Գ’ of the Armenian word ‘Գրիգորիս’ (‘Grigoris’) are carved in mirror reflection.

2 lines in the Armenian original carved on the northern face of a grave-stone (131 x 20 x 56 centimetres) both of whose faces are adorned with cross reliefs:

Ս(ուր)բ խ(ա)չս Տուրսունին, Եղիին, Ծաբրին, | թվ(իւն) Ռ-Չ (1631):

transl.: This Holy Cross [dedicated] to Tursun, Yeghi [and] Tzabr in the year 1631.

A single line in the Armenian original engraved on a tombstone (130 x 24 x 58 centimetres) both of whose faces are decorated with reliefs. The year is carved on its western narrow side:

Այս է հ(ա)նգ(ի)ստ Էրէվանեցի Գ(ա)լուստի որդի Պետր(ո)սին, | թվ(իւն) Ռ-ՂԲ (1643):

transl.: In this grave reposes Petros, the son of Galust from Erevan. In the year 1643.

Incised into a gravestone whose northern face bears some reliefs and the southern one is adorned with five crosses carved below an arcade. The year is in embossed letters:

Ռ-ՂԲ (1643):

3 lines, in embossed characters, in the Armenian original carved on the southern face of a gravestone (125 x 28 x 61 centimetres) whose northern face has some cross reliefs carved below four arches:



GETASHEN. Khachkars (16th cent.)

Ս(ո)րբ խաչս բարեխոս Հախնազարին, կո-
ղայկիցն՝ Նանեն, որդի՝ Եավրին, Յարութ(ի-
ն)ին: | Իշեցէք անարժան Յուհան կազմող, |
թվ(ին) ՌՃ(1651):

*transl.: May this Holy Cross protect Hakhna-
zar, his spouse Nane, [their] sons Yavr [and] Ha-
rutium. May you remember worthless sculptor O-
han. In the year 1651.*

3 lines in the Armenian original inscribed on the southern face of
a tombstone (170 x 32 x 79 centimetres):

Թվ(ին) ՌՃԻԲ (1673): | Այս է հանգիստս
Յեակարին, ս(ուր)բ խաչս բարիխոսս հոգուն
փ[ո]րկութի(ւն), յիշատակ Մէլիք Քամ(ա)լ(ին),
| Աղասի Բէկ:

*transl.: In the year 1673. In this grave reposes
Yetkar. May this Holy Cross protect [and] save his
soul. In memory of Melik Kamal [and] Aghasi Bey.*

The Armenian original published in: Corpus..., part 5, p. 236 (the
decipherment is incomplete).

Note: The letters of the epitaph are embossed, except for the first
line. The last one is engraved in mirror reflection.

A single-line embossed epitaph incised into the northern face of
a tombstone (72 x 22 x 50 centimetres) whose southern face bears
three human reliefs (one of the figures is holding a saz in his hand)
and the northern one three crosses below an arcade:

Այս է հանգիստ Բարունանին, դուստր՝
Մէլիք Քամալին:

*transl.: In this grave reposes Baruna, the
daughter of Melik Kamal.*

Note: Some letters are carved in mirror reflection. The epitaph
dates back to the 17th century.



GETASHEN. Khachkars (the right one is dated 1550)

2 lines in the Armenian original inscribed on the cornice of an ornate khachkar (95 x 55 x 30 centimetres):

Խ(ա)չս փրկական | Մէվիլիկին հոգուն:
transl.: May this Cross save Sevlik's soul.

Note: The epitaph dates back to the 17th century.

A single line in the Armenian original engraved on the cornice of a finely-adorned khachkar (138 x 76 x 25 centimetres):

*Ա(սոռուա)ծ յիշէ: (Բա)ր(ե)լիս(ա)ւ: Յի-
շողն:*

transl.: May God remember. Protect. Those remembering.

Note: The epitaph dates back to the 17th century.

A single-line epitaph carved on the edge of the ornate southern face of a tombstone (146 x 53 x 26 centimetres) whose northern face is bare of reliefs:

*Ս(ուր)բ խ(ա)չս բ(ա)րէխ(ա)ւս Ռ(ու)ստ(ա)-
մ(ի)ն:*

transl.: May this Holy Cross protect Rustam.

Note: The epitaph dates back to the 17th century.

A single line in the Armenian original inscribed on the upper narrow part of a tombstone (110 x 45 x 21 centimetres) whose southern face is bare of reliefs and the northern one is adorned with four crosses below an arcade:

Այս է հանգիստ Ուլուբէ(կ)ին:

transl.: In this grave reposes Ulubek.

Note: The epitaph dates back to the 17th century.

A single line in the Armenian original carved on the flat northern face of a gravestone (143 x 55 x 25 centimetres) whose southern face is decorated with cross reliefs:

Ս(ուր)բ խ(ա)չս հ(ո)գու փրկութեան:

transl.: This Holy Cross [stands] for the salvation of the soul.

Note: The epitaph dates from the 17th to 18th centuries.

2 lines in the Armenian original incised into the northern face of a flat tombstone (163 x 77 x 28 centimetres):

Այս է հանգիստ Ովանէսին, կող(ա)կցին՝
Մարեան(ին), | որդի՝ Արութին. կակող՝ տապա-
նիս, թվ(ին) ՌՃԿԸ (1713):

*transl.: In this grave repose Ovanes, his spouse
Marean [and] his son Arut. ... in the year 1713.*

2 lines in the Armenian original engraved along the edge of the southern face of a gravestone (130 x 23 x 57 centimetres) whose northern face bears four cross reliefs carved below an arcade:

Յարութ(ի)նս կանկ(նե)ցի ս(ուր)ք խաչս
բարեխոս Եարին, որդի Հախնազարին: |
Թվ(ին) ՌՃԿԳ (1714):

*transl.: I, Harutian, erected this Holy Cross in
memory of Hakhnazar's son Yavr. In the year
1714.*

3 lines in the Armenian original incised into a simple stone slab (177 x 45 x 24 centimetres) buried in the earth:

Այս տապան | Վարդ(ա)զ(ա)րին, | թվին
ՌՃՀԱ (1722):

*transl.: In this grave repose Vardazar. In the
year 1722.*

Only the year is eligible in a weathered epitaph engraved on a rectangular stone slab mostly buried in the earth:

ՌՃՀԶ (1727):

An embossed epitaph, its ending weathered, carved on a smooth rectangular stone slab (167 x 64 centimetres) decorated with a band of woven ornaments:

Այս է հանգիստ(ա) | Յակոբի որդի
Ավանէս(ին), թվին ՌՃՀԹ (1730), | յիշ...:

*transl.: In this grave repose Hakob's son
Avanes. In the year 1730...*

3 lines in the Armenian original inscribed on the southern face of a tombstone (174 x 59 x 20 centimetres):

Այս է տապան Միօզէցի Պետրոսի, | սա է
որդի Կատավնէսանց | Սարգիսին, թվ(ին)
ՌՄԺ (1761):

*transl.: In this grave repose Petros from
Meghoz, who is the son of Sargis Katavnessians.
In the year 1761.*

Note: 'Meghoz,' also referred to as 'Meghuz,' is Maghavuz Village located in Martakert District of Nagorno Karabakh.

Carved on a tombstone (141 x 39 x 20 centimetres):

Այս է տապան Միօզէցի | Քոչին Սալակի
որդի | տիք(ա)ցու[ն] Պետրոս(ին), թվ(ին)
ՌՄԿԷ (1818):

*transl.: In this grave repose Sexton Petros,
the son of ... Sahak from Meghuz. In the year
1818.*

Incised into a gravestone (161 x 56 centimetres):

Այս է տապան | Չարաբերթ/ցէ Ականցէ |
Սէրան Քոխանց Անանի | որդի Իսրաէլին,
թվ(ին) ՌՄԿԷ (1818):

*transl.: In this grave repose Israel, the son of
Seran Kokhians Anan from Akana Village of
Charabert. In the year 1818.*

Inscribed on a tombstone (193 x 63 centimetres):

Այս է տապան | Մեծ Շէնէցի | Պապոն(ւ)մի
որդի | Տանիէլին, | թվ(ին) ՌՄՀ (1821):

*transl.: In this grave repose Taniel, the son of
Papum from Metz Shen. In the year 1821.*

Engraved on a gravestone (123 x 44 centimetres):

Այս է տապան | Խաչ(ա)տուրի | կողակից |
Սէրուն, | թվ(ին) ՌՄՀԱ (1822):

*transl.: In this grave repose Khachatur's
spouse Serun. In the year 1822.*

Carved on a tombstone (115 x 37 centimetres):

Այս է տապան Չանթաղէ | բրուս Ավետիսի
որդի | Աթայի, թվ(ին) ՌՄՀԳ (1824):

*transl.: In this grave repose Atayil, the son of
potter Avetis from Chantagh. In the year 1824.*

Note: The deceased person was from Janyatagh (Jankatagh) Village of Jraberd District.

Inscribed on a gravestone:

Այս է տապան | Մոզոզէցի | Խաչատուրին, |
որ է որդի Պողոսի Յակոբին, | թվ(ին) ՌՄՀԳ
(1825):

*transl.: In this grave repose Khachatur from
Moghoz, who is the son of Poghuts Hakob. In the
year 1825.*

Carved on a tombstone (193 x 50 centimetres):

Այս է տապան | Պողոսի որդի | Միօզէցի |
Սարգիսին, | թվ(ին) ՌՄՀԷ (1828):

*transl.: In this grave repose Sargis from
Meghoz, who is the son of Poghos. In the year 1828.*

Engraved on a gravestone (164 x 65 centimetres):

Այս է տապան | Եօխտուրի թոռ | Չրքիթէցի |
Բալապար(ի) որդի | Արութուն(ին), թվ(ին) | 1837:

*transl.: In this grave repose Arutun, the grand-
son of Yokhtur and the son of Balapar from
Cherpert. In the year 1837.*

Note: 'Cherpert' is a distorted version of 'Charaberd,' which is equal to 'Jraberd.'

Incised into a tombstone (210 x 74 x 35 centimetres):

Այս է տապան Չալավանց Արբեսի | որդի
Առուստամին, Չարաբերթու | Ականցի, որք
հանդիպիք դուք զողորմի, | Զ(րիստո)ս եւ ձեզ
ողորմեսցի: Առող եղբայրն Յոհ(ան)ն(է)ս կոչի,
| թողելով իւր կողակից Անթ(ա)ն(ա)մն գսկից
սրտի, | 1839 թվի:



GETASHEN. Partial views of the Jegharants' Cemetery, and the tombstone (1829) of Priest Israel

GETASHEN. Yeghnasar Monastery seen from the south-west, north-east and south-east

transl.: In this grave reposes Jalaviants Abres' son Arustam from Akan Village of Charaberd. May you who come across it pray for his soul and may Christ have mercy upon you. ... brother Hovhannes... leaving his spouse Antaram grief-stricken in the year 1839.

A single line in the Armenian original carved on the cornice of a khachkar (110 x 48 x 15 centimetres) leaning on one of the walls of Ziravard (Ziro) Hayrumian's house located in the centre of the village:

Ս(ուր)ք խ(ա)ջս Սադոն(ւ)նիւն:

transl.: This Holy Cross [dedicated] to Sadun.

Note: The epitaph dates back to the 17th century.

The cemetery of the Jaghariants extends on a small hill rising near the Jaghariants' houses, in a quar-

ter on the right bank of the river. The study of the local tombstones reveals that funerals were held there throughout the 19th and early 20th centuries.

3 lines in the Armenian original of an epitaph carved on one of the faces of a tombstone adorned with a verge:

Այս է տապան.... | ս(ր)բակրօն տ(է)ր Իսրայէլին, որ է որդի | տ(է)ր Օհանէսի, թվ(իւ) ՌՄՀԸ (1829):

transl.: In this grave reposes righteous priest Israel, who is the son of Father Ohanes. In the year 1829.

The **monastic complex of Yeghnasar** is situated on the slightly slanting and north-facing slope of a mountain towering on the skirts of a forest about 1.5 kilometres south of Getashen. It comprises a church, a



GETASHEN. *The church of Yeghnasar Monastery seen from the south-west and south-east. Partial views of its western facade*

gate and some monastic rooms, all of them dating back to the period between the 17th and 18th centuries and preserved standing until the deportation of Artsakh Armenians. Several fragments of medieval khachkars and others set in the church walls attest that originally some older sanctuaries used to be located in the site of these buildings. Unfortunately, the available ancient and medieval sources keep silence about the monastery of Yeghnasar; that is why, its history is very scantily recorded. It is known that in the 18th century, it had a monastic community and a scriptorium, despite the unfavourable political situation marking that period. In 1744 a 15th-century manuscript was repaired there, its colophon stating the following with that regard, “Mended with unspeakable difficulty in bitter and harsh times... in the monastery of Yeghnasar,

where I lived together with the members of its community...”³⁶⁸

Comparatively greater in number are the archive documents of the 19th century which reveal the name of the only church of the monastery and other details relating to it. The sanctuary functioned until the early 19th century.³⁶⁹

An archive document of 1841 states the following about the estates of Yeghnasar, “The finely-built monastery of Yeghnasar dedicated to Sourb Astvatzatzin now stands derelict. It has some land of a hundred and ten oravars costing two hundreds rubles. It also used to possess an orchard that has turned barren.”³⁷⁰

³⁶⁸ **Mkhitar Anetsy.** *A Book of Universal History.* Yerevan, 1983, p. 50, in Armenian.

³⁶⁹ **Lalayan, Yer.,** *idem,* p. 138.

³⁷⁰ National Archives of Armenia, fund 53, list 1 file 3798, pp. 64-65.

Another archive document of 1853 reads, “Once this monastery ranked among the richest and most splendid sanctuaries of the region, boasting a great number of monks whose graves lie nearby. Its ramparts and other buildings are either semi-ruined or in a state of complete dilapidation, but the church has been thoroughly preserved. As attested by the inhabitants of the neighbourhood who put their signatures to this document, the monastery possessed some pastures, woods and arable lands extending within the following boundaries: the river of Gharabulagh Village in the east; Spitak Jur in the west; the site of Ghonja in the south, and a stone called Oshep in the north...”³⁷¹

In 1886 the sanctuary possessed a wood and some arable lands.³⁷²

In the early 20th century, it was in a state of utter neglect: “This monastery, standing derelict since the beginning of this century, has been reduced to a pigsty.”³⁷³

A register of Gandzak’s monastic estates drawn up in 1910 reads, “At present this miserable monastery, that is sometimes visited by pilgrims, does not have a single income-yielding domain. The authorities launched legal proceedings against it and appropriated its forest covering about 800 dessiatinas. Now it has three old, dilapidated rooms.”³⁷⁴



GETASHEN. *The plan of Yeghnasar Monastery*

Comparing the state of Yeghnasar Monastery between the late 19th century and 1988, we come to the conclusion that it underwent almost no changes. In certain parts, however, it suffered destruction, evidently, caused by those searching for treasure there.

The available archive documents and scientific works suggest several names for the church of the



GETASHEN. *A partial view of the monastic dwellings; the construction inscription of one of the rooms (1712), and part of the cornice of the southern facade of the church of Yeghnasar Monastery*

monastic complex: Sourb Astvatzatzin, St. Sargis³⁷⁵ and St. Elisha the Apostle.³⁷⁶ It represents a tri-nave basilica (exterior dimensions: 12.30 x 10.20 metres) of gable roof, its semi-circular vaults supported by vault-bearing arches resting on a pair of pillars. The monument, whose only entrance opens from the west, is entirely built of finely-cut stone and mortar, six windows providing it with illumination.

Exactly 10 metres south of the church, five vaulted rooms (exterior dimensions: 30.40 x 5.70 metres) extend east-westward together with two corridors.

371 Idem, file 2742, p. 19.

372 National Archives of Armenia, fund 56, list 18, file 138, pp. 100-101.

373 Lalayan, Yer., idem, p. 138.

374 National Archives of Armenia, fund 56, list 6, file 775, p. 25.

375 National Archives of Armenia, fund 56 list 6, file 775, p. 25.

376 Barkhutariants, M., idem, p. 265.



GETASHEN. Fragments of a khachkar set in the southern facade of the church of Yeghnasar Monastery (12th cent.). Reconstruction

According to an inscription incised into the facade of one of them, they date back to 1712³⁷⁷ and are built of undressed stone and mortar.

West of the church, the semi-destroyed gate of the monastic complex is preserved. The southern wall of the sanctuary bears the fragments of a khachkar broken in two. Its stylistic and artistic peculiarities trace it back to the period between the 11th and 12th centuries.

A single line in the Armenian original of an inscription carved below the capital of the western pilaster of the church:

ՋՁԸ (1539):

The Armenian original published in: Corpus..., part 5, p. 237.

8 lines in the Armenian original engraved on the northern side of the church entrance:

Ի (20) հոպելեա/ն[է] ազ[ատար]/արի Գ (3) թու[ա]/համ(ա)րս սէկ .../տասին ի տարէ/կ վեր տա[ր] (1584). Ես ան/արժան Տ(է)ր Ղազար գի-րեց(ի):

transl.: ... 1584. I, worthless priest Ghazar, wrote.

The Armenian original published in: **Barkhutiariants, M.** Artsakh, p. 265; **Lalayan, Yer.** Gandzak District, p. 345; Corpus..., part 5, p. 238.

³⁷⁷ Corpus..., part 5, p. 238. This part of the Corpus Inscriptionum Armenicarum contains five inscriptions which we found unchanged during our visit to the monument in 1989. They are deciphered absolutely correctly so that we did not find it expedient to republish them (idem, pp. 237-238).

Misreading: Lalayan deciphers the year as '1311.'

Note: According to the fifth part of Corpus Inscriptionum Armenicarum, the composition of the building and the style of the inscription are characteristic of the 16th century. The encoded year can be deciphered in the following manner: 1000+13+20+551=1584.

5 lines in the Armenian original inscribed on the southern side of the church entrance:

Թվ(ին) ՌՃԼԵ (1686). Ես ան/արժան] / Ովանէս եր/էց:

transl.: In the year 1686. I, worthless priest Ovanes.

The Armenian original published in: **Barkhutiariants, M.**, ibid; **Lalayan, Yer.**, ibid; Corpus..., ibid.

Note: Lalayan offers an incomplete decipherment, with the name read as 'Movses.'

4 lines and a single encoded one in the Armenian original carved above the entrance of one of the rooms of the monastery:

Մեւ(ե)ակ կերտե(ա)լ հրաշազան, վերնա-յարկօք Եւ զանազան. սակս Տ(ի)ր(ա)մոր / սրբազ(ա)ն Եւ զՂազարի Ա(ստու)ծարան, / թվ(ին) ՌՃԿԱ (1712):

transl.: This splendid room was built with an upper storey in the year 1712, ...decorated with representations of the Holy Virgin and Ghazar the Theologian.

The encoded part reads:

Տ(է)ր Ղազար ծառայ Ա(ստուծո)յ:

transl.: God's servant Father Ghazar.

The Armenian original published in: **Lalayan, Yer.**, idem, p. 346 (the decipherment is incomplete); Corpus..., ibid.

A cryptogram incised into the facade-bearing stone of one of the rooms of the monastery:

Տ(է)ր Սկրտիչ ծառայ Ա(ստուծո)յ:

transl.: God's servant Father Mkrtich.

The Armenian original published in: Corpus..., ibid.

A village site called Murtunis, or Mertsunis (the toponym is first recorded in one of Catholicos Pilippos' (1632 to 1655) bulls³⁷⁸ is located 2.5 kilometres west of Getashen. It preserves a standing church with the following inscriptions:

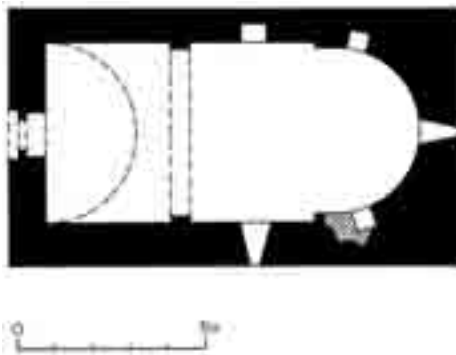
13 lines in the Armenian original carved on the tympanum (170 x 74 centimetres) of the church:

Թվ(ին) ՉԼԳ (1285) / կաման Ա(ստուծո)յ Եւ հրամանաւ ս(ուր)բ / հայրապետին Տ(է)ր քՍտեփ/անի, եպիսկոպոսութե(ան) Տ(է)ր Գրի-գորի Եւ իշխանութե(ան) Սոմաճին, Եւ Յով/անէս ...անէս երեց շինեց/ար զ(ուր)բ եկեղեցիս ի բարեխաւսութի(ւն) հոգոյ Եւ տուար... / ... / ... / ... / յեկեղեցիս սվի զատիկ ար ժամ ինձ առնեն / ով ... խափանէ զիմ մեղացն տ(է)ր է:

³⁷⁸ **Barkhutiariants, M.**, idem, p. 48.



GETASHEN. The church of the village site of Mertsunis seen from the south-west and west. Eastward and westward views of the interior of the monument



GETASHEN. The plan of the church of the village site of Mertsunis

transl.: In the days of Bishop Grigor and Prince Somaj, in the year 1285 by the will of God and on the order of Holy Pontiff Stepan, I, Hovhanes ... priest had this holy church built for the repose of... May those who hinder it atone for my sins.

The Armenian original published in: **Barkhutariants, M.**, idem, p. 267; Corpus..., part 5, pp. 245-246.

Note: M. Barkhutariants' decipherment is incomplete.

3 lines in the Armenian original engraved on a khachkar fragment (40 x 48 centimetres) set in the eastern facade of the church:

... (որք երկիր(պագէք), թի...

transl.: ...those who worship...

Note: The epitaph dates back to the 13th century.

5 lines in the Armenian original incised into a stone set in the southern facade of the church:

Ես ... / զատիկ ի յիմ / հալալ ընչից միարա / նեցա ս(ուր)ք եկեղեցիս եւ / տվին ի տարոջ :Ա: (1) ար /...

transl.: I ... joined the community of this holy church with my honestly-earned means...

The Armenian original published in: Corpus..., part 5, p. 246.

Note: The epitaph dates back to the 13th century.

3 lines in the Armenian original engraved on the cornice and lower part of a khachkar set in the western facade of the church:

Ս(ուր)ք խ(ա)չս բար(եխ)ա(ւ)ս Մխիթ(ա)-ր(ի)ն եւ կողա(կց)ին / եւ Յուհանէտին մորն / Յորսցիսանին, թվին Ռ-ՁԸ (1639):

transl.: May this Holy Cross protect Mkhitar, his spouse and Hovhannes' mother Huratskhan. In the year 1639.

The Armenian original published in: Corpus..., ibid.



GETASHEN. The tympanum №1285 α of the older church of the village site of Mertsunis. Cross-stones set in the walls of the church (13th to 17th cents.)

GHADILI

Ghadili extends 3 kilometres south of the right bank of the river Kur, 32 kilometres north of the district centre, at an average altitude of 160 metres above sea level.

In the early 20th century, some cattle-breeding tribes, living in several winter encampments lying within 2 to 3 kilometres of each other, united and founded the present-day village.

The available data relating to the number of the local inhabitants represent the following picture:

Year	Houses	Males	Females	Total
1886 ³⁷⁹	37	139	91	230
1908 ³⁸⁰				182
1914 ³⁸¹				137

³⁷⁹ A Statistical Survey..., pp. 76-77.

³⁸⁰ Caucasian Calendar for 1910, p. 265.

³⁸¹ Caucasian Calendar for 1915, p. 131.

GHARABAGHLAR

The village is located near the left bank of the river Gandzak, 22 kilometres north of the district centre, between 230 and 240 metres of altitude above sea level.

The available data regarding the number of the local population are as follows: 61 houses with 370 inhabitants (226 males, 144 females) in 1886;³⁸² 325 residents in 1907,³⁸³ and 502 in 1914.³⁸⁴

GHARAYERI

The village is situated 23 kilometres north of the district centre, at an altitude of 248 to 258 metres above sea level.

It was founded in the Soviet years and was granted the status of township in 1960.³⁸⁵

GHEREKHLI

The village lies 15 kilometres north of the district centre, at an altitude of 240 to 250 metres above sea level.

In the Soviet years, it was under the jurisdiction of the Village Council of Kovlarsarli.

In 1886 the community of Gherekhli comprised 214 families with 1,087 inhabitants, including 655 males and 432 females.³⁸⁶ In 1907 it had a population of 1,315.³⁸⁷

GHEZELJA

The village extends on the left bank of the river Artinajur, 10 kilometres north-west of the district centre, at an altitude of 620 to 700 metres above sea level.

It was founded in the late 19th century by some stock-breeding Turkish tribes which had shifted to a sedentary life.

The available data regarding the local population are as follows: 12 houses with 115 inhabitants (64 males, 51 females)³⁸⁸ in 1886, and 754 people in 1977.³⁸⁹

The Turkish cemetery of the village retains a tomb dating from the early 20th century as well as some gravestones engraved with epitaphs in Arabic Turkish and tracing back to the late 19th century.

GHUSHKARA

The village is located 15 kilometres north of the district centre, at an altitude of 375 to 390 metres above sea level.

In 1977 it had a population of 454.³⁹⁰



GHEZELJA. A Turkish tomb and gravestones (early 20th cent.)

382 A Statistical Survey..., pp. 84-85.

383 Caucasian Calendar for 1910, p. 271.

384 Caucasian Calendar for 1915, p. 133.

385 SAE, vol. 3, p. 61.

386 A Statistical Survey..., pp. 82-83.

387 Caucasian Calendar for 1910, p. 289.

388 A Statistical Survey..., pp. 78-79.

389 SAE, vol. 3, p. 162.

390 SAE, vol. 3, p. 289.

HAJALI

Location. The village is situated in a plain 16 kilometres north-east of Gandzak City, within 28 kilometres of the district centre in the same direction, between 190 and 200 metres of altitude above sea level.

Population. As late as 1864, the local Turks still led a nomadic life. With this respect, a traveller reports some interesting details concerning his trip to the “village” of Hajali: “...will it take us long to reach the Tartar village?”

They answered my question in surprise, “It’s a long time since we entered Hajali Village.”

Can you imagine how very amazed I was to be assured by my guides that I was in a Tartar village, while what I saw was a bare steppe...

“Well, but what about the Tartars’ dwellings, their household buildings, fields, workshops...?”

...pointing to some diggings we were passing by, they said, “Here are the dwellings we spend winters in. In summers we live in pens; that’s why, we don’t see any houses or other buildings now...”³⁹¹

Several statistical sources provide the following data relating to the population of Hajali:

Year	Houses	Males	Females	Total
1886 ³⁹²	45	161	132	293
1907 ³⁹³				338
1914 ³⁹⁴				240

In the Soviet years, the village was under the jurisdiction of the Village Council of Lyak.

HAJISHEN (HAJIKEND)

Location. The village is situated on the road leading to Lake Alharak, amidst deep forests 8 kilometres south of the district centre, at an altitude of 1,210 to 1,290 metres above sea level.

A Historical Introduction. A semi-ruined church and a cemetery of khachkars attest that it dates as far back as the Middle Ages. The first written source to mention ‘Hajishin’ is one of Catholicos Pilippos’ (1638 to 1655) bulls.³⁹⁵

As described by some visitors, it “lies amidst a wood on the brink of a gorge and enjoys beautiful scenery...”³⁹⁶

“...the position of the area, the healthy air and water turn Hajishen into a true summer resort.”³⁹⁷

391 Meves, V., op. cit., in: “Kavkaz,” 1865, No. 42, p. 231 (the original reads, “...скоро ли мы доедем до татарской деревни. Они, изумляясь моему вопросу, отвечали. “Да мы уже давно в деревне Гаджали”. Можно себе представить, каково было мое удивление, когда мои вожатые среди голой степи уверяли меня, что я в татарской деревне!... -Где же дома, в которых живут татары? Где же их хозяйственные обзаведения? Где же те сады, фабрики, сенокосы ... они указали на яму, к которой мы подъезжали -говоря. вот наши зимние дома, а летом мы живем на кочевках, и оттого-то теперь нельзя видеть ни домов, ни хозяйственных наших заведений, ни сенокосов”).

392 A Statistical Survey..., pp. 84-85.

393 Caucasian Calendar for 1910, p. 216.

394 Caucasian Calendar for 1915, p. 106.

395 Barkhutariants, M., idem, p. 48.

396 “Nor-Dar,” 1890, No. 125, p. 3.

397 “Ardzagank,” 1886, No. 19, p. 280.



HAJISHEN (HAJIKEND). Partial views of the village (early 20th cent.)

Taking into account the aforementioned geographical advantages of the area, in 1870 the local authorities, headed by Governor of Gandzak Butalov, decided to found a summer resort there for the officials and dignitaries of Gandzak.³⁹⁸ To carry out that plan, the local people were offered residence in the historical village site of Bakhshik: “Several years ago, this place was inhabited by the Armenians who scattered to various villages, leaving behind their houses as well as a ruined church and a cemetery lying around it.”³⁹⁹

Construction Activity. The elevated part of the village turned into a summer resort and was named Verin Tagh. It was built with “...royal residences, its inhabitants comprising high-ranking officials such as the Governor and Deputy-Governor...,”⁴⁰⁰ whereas common Armenians who did not boast high position were not entitled to take up residence there.⁴⁰¹ As for the village of Hajishen, it extended in Nerkin, i.e. ‘Lower’ Tagh, which still preserved its Armenian population.

398 “Nor-Dar,” 1885, No. 131, p. 2.

399 “Ardzagank,” 1886, No. 19, p. 280. In 1889 the author of another article wrote the following with this regard, “...Hajikyand used to be an Armenian-populated village which is attested by a semi-ruined Armenian church and a great number of ancient graves preserved there. In the course of time, however, the local people abandoned it and founded another village named Bakhshik within some 2 to 3 versts of it...” (“Nor-Dar,” 1889, No. 144, p. 3).

400 “Nor-Dar,” 1885, No. 131, p. 2.

401 “Nor-Dar,” 1890, No. 125, p. 3.

In 1886 brothers Atayan from Gandzak pursued legal proceedings to take possession of the territory of the summer resort.⁴⁰²

By the late 19th century, Verin Hajikend had grown into a small town with a court, post office and telegraph-station functioning there in summers.⁴⁰³ It also had some hotels, that of A. Mirzoyants adding to their number in 1895.⁴⁰⁴

The available statistical data reveal that in the 19th century, Hajishen had a small number of **Armenian population:**

Year	Houses	Males	Females	Total
1804 ⁴⁰⁵	10	20	20	40
1845 ⁴⁰⁶		30	30	60
1847 ⁴⁰⁷		34	32	66
1849 ⁴⁰⁸		51	56	107
1852 ⁴⁰⁹		69	61	130
1861 ⁴¹⁰	10			
1866 ⁴¹¹	18	111	76	187

Despite that, however, it remained a purely Armenian village comprising between 25 and 30 Armenian houses until 1870.⁴¹²

After 1870, the Upper Quarter, officially named Hajikend from its very foundation, was inhabited by people of different nationalities. Particularly great in number were the Russians who occupied a separate quarter. In 1885 they built a church and started preparing for its consecration to be held in July of the same year.⁴¹³

Beginning with the late 19th century, some stock-breeding Turkish nomads could be seen in the vicinity of the village in the summer months: "A forest lying in the neighbourhood of Hajikend, particularly the site of Daghdan located on the road leading to Suluk Village, abound in hundreds of tents occupied by the Turkish Alachukhs."⁴¹⁴ According to a statistical register made up between 28 and 29 June 1892, the Turkish herdsmen totaled 631.⁴¹⁵

As attested by the same source, the population of Hajishen-Hajikend represented the following picture: 585 Armenians; 478 Russians; 7 Armenian Catholics; 631 Shia Muslims; 99 Lutherans; 56 Jews; 51 Roman

Catholics; 9 sectarians and 6 foreigners, with a total of 1,924 inhabitants (1,104 males, 820 females).⁴¹⁶

During the Soviet period, Hajishen-Hajikend, which was predominantly populated by the Armenians and Russians until 1949, preserved its fame of summer resort. Despite the fact that later some Azerbaijanian families moved there from Soviet Armenia, the local Armenian residents, constituting about 60 houses, enjoyed majority among the representatives of other nationalities until 1988. Before the deportation, both the Lower and Upper Quarters still had some Armenian population.

One of the earliest archive documents to make mention of Hajishen's **parish church of St. Hovhannes** dates back to 1861.⁴¹⁷

In 1883 Yelizavetpol inhabitant Hakob Hovakimian Paronians applied to the spiritual authorities for permission to repair the semi-destroyed church of the village: "...to allow me to renovate the old dilapidated church of St. Hovhannes, which is a famous pilgrimage site, through my own means. I also intend to enclose its territory that covers fifteen sazhen in the north; twenty-six sazhen in the east, reaching the Royal Repository of Manuscripts; eleven and a half sazhen in the west, stretching up to a road, and ten sazhen in the south, extending to an old Armenian cemetery."⁴¹⁸

Unfortunately, however, in the spring of the same year "...resident of Yelisavetpol Hakob Hovakimian Paronians, who planned to repair the semi-ruined church of Hajishen Village, has had an accident with his cart and died all of a sudden..."⁴¹⁹

In 1884 Vicar of Yelisavetpol Diocese Anania Hamazaspiants the Archimandrite applied to Georgia and Imeret's Consistory, emphasizing the inconsolable state of St. Hovhannes Church: "...although it is greatly destroyed, its walls and pillars are still preserved and the same is true of its arches that have survived to the height of their capitals. Only the ceiling has collapsed, with its stones heaped inside the sanctuary. ...in the south of the church lie some Armenian graves, part of them covered with soil and others preserved in their original places. Some other graves located in the west of the church are buried under the earth..."⁴²⁰

In the same year (1884), Gandzak inhabitant Sargis Hovhannissian Atayants committed himself to repairing the church in July, but "being very busy, he had to postpone it ... and did not pursue its fulfillment even later."⁴²¹

In the late 1880s, the Armenians of Hajishen, who totaled about a hundred families in summer-time, made

402 "Ardzagank," 1886, No. 19, p. 280.

403 **Barkhutariants, M.**, idem, pp. 271-272.

404 "Nor-Dar," 1895, No. 118, p. 3.

405 Collected Acts..., vol. 2, p. 596.

406 National Archives of Armenia, fund 53, list 1, file 3811, pp. 5-6.

407 Idem, file 3814, pp. 95-96.

408 Idem, file 3818, pp. 95-96.

409 Idem, file 3819, pp. 105-106.

410 Idem, file 3835, pp. 147-148.

411 Idem, file 3848, p. 57.

412 "Nor-Dar," 1885, No. 191, p. 2.

413 Ibid.

414 "Nor-Dar," 1895, No. 131, p. 2.

415 "Nor-Dar," 1892, No. 119, p. 2.

416 Ibid.

417 National Archives of Armenia, fund 53, list 1, file 3835, pp. 147-148.

418 National Archives of Armenia, fund 56, list 12, file 402, p. 8.

419 Idem, p. 11.

420 Idem, p. 12.

421 Idem, p. 23.

every possible endeavour to renovate the ruined church, which enjoyed a wonderful position and “boasted a history of over a century, as attested by an inscription carved on its finely-cut stones...”⁴²²

They initiated fund-raising and collected “an amount which would certainly suffice to complete the renovation of the sanctuary together with the contribution the adjacent churches had pledged themselves to make...”⁴²³

Simeon Stepanian Arzumaniants, who was from Gandzak but lived in Baku, intended to carry out the overhaul of St. Hovhannes Church with his own financial means.⁴²⁴ In contrast to Tiflis’ Consistory, however, in 1892 the governor of Yelizavetpol rejected his petition, “...expressing willingness to allocate a site in Hajishen Village if Arzumaniants wished to cover all the expenses of the construction of a new church. Therefore, Tpkhis’ Armenian Consistory was assigned to order Yelizavetpol’s spiritual powers to see to it that Hajishen’s demolished church and the graves surrounding it were preserved as sacred sites. In case the Armenians spending summers there wished to have a church for their spiritual needs, they could apply for a site and erect a new one.”⁴²⁵ In his letter addressed to the Government, the governor also stated that “...Hajishen’s dilapidated church was planned to be replaced by an Orthodox one, but its grave-yard was to be thoroughly preserved...”⁴²⁶

According to engineer I. Vardanov’s estimate, the amount necessary for the construction of a new church totaled 10,000 rubles.⁴²⁷

Unfortunately, St. Hovhannes Church remained in the aforementioned state of utter dilapidation. Moreover, Priests Simeon Ter-Khachaturiants and Anania Shirakuny found the sanctuary and the local graves destroyed in October 1892: “...visiting the summer resort of Hajishen, we found the local church totally demolished by some Turks who were Persian subjects: Hasan Husein oghli, Akhmet Husein oghli, Tazakh Akhmet oghli, Hanep Mamat Ali oghli and Narzhap Mamat oghli. To our question who had told them to destroy it, they answered that Yelizavetpol’s architect Marchenko had ordered them to do so, appointing Dimitri Zamet from Gandzak, a follower of the Greek faith, to supervise their work. Marchenko had also paid them for the complete destruction of the church. The workers who were to build an enclosure around the site of the ruined church and the graves opposed the afore-

mentioned supervisor’s involvement in the work. In the vicinity of the dilapidated church were uncovered another three cemeteries which were levelled with the ground, the remains of the deceased being scattered here and there...”⁴²⁸

Fund-raising for the purpose of renovating the monument was also held in 1894.⁴²⁹

KAMO (BAGHSHIK, BAKHSHIK, HAJISHEN)

Location. The village lies at the north-eastern foot of Mount Pand, 11 kilometres south-east of the district centre, at an altitude of 1,170 to 1,230 metres above sea level.

A Historical Introduction. The medieval monuments preserved in its territory attest that it dates back to times immemorial.

The site of the present-day village, originally occupied by the historical village of Baghshik, lay derelict until the early 1870s, when some Armenians moved there from Hajishen (Hajikend) Village, that was gradually becoming a summer resort. Apart from *Baghshik*, the resettlers also used the name of *Hajishen* to refer to their new place of residence: “...some circumstances made them take up living near a small gorge lying in the vicinity of Suluk, within about four versts of their older village. The former inhabitants of Hajikend founded the village of Baghshik...”⁴³⁰

Some of the lands Baghshik possessed were located quite far from the village (for instance, it owned 320 dessiatinas of farming land in the site of Gyoran)⁴³¹ so that the local people usually failed to till them under complicated political circumstances.

In 1926 the residents of Baghshik moved to a lower area where they founded the present-day village of Kamo: at first called Rikovka, it was renamed Tukhachevsk in 1930 and later Belyukherovka.⁴³² On 16 April 1939, the village was officially renamed Kamo.⁴³³

Between 1870 and 1917, **the local population** grew almost twice as large as they were:

Year	Houses	Males	Females	Total
1872 ⁴³⁴		107	92	199
1873 ⁴³⁵				157

428 National Archives of Armenia, fund 56, list 12, file 402.

429 “Kavkaz,” 1894, No. 206.

430 “Nor-Dar,” 1885, No. 131, p. 2. The “Ardzagank” correspondent writes the following with this respect, “...it used to be a populous village, as attested by its grave-yard. Later, however, it was abandoned and lay derelict for a long time. Its present-day residents, who comprise 24 houses, resettled here several years ago from the village of Hajishen...Manas Bey Melik-Hovsepian now claims possession of the village lands” (“Ardzagank,” 1886, No. 20, p. 294).

431 **A-Do**, idem, p. 333.

432 As attested by local inhabitant Hrant Petrossian born in 1926.

433 The Azerbaijanian SSR: Administrative-Territorial Division, p. 212.

434 National Archives of Armenia, fund 53, list 1, file 3872, pp. 62-63.

435 Idem, file 3862, pp. 58-59.

422 “Mshak,” 1890, No. 85, p. 1.

423 “Nor-Dar,” 1887, No. 138, p. 1.

424 “Nor-Dar,” 1892, No. 113, p. 2.

425 National Archives of Armenia, fund 56, list 12, file 402. Also see “Ararat,” 1892, pp. 556-557.

426 National Archives of Armenia, fund 56, list 12, file 402.

427 “Tifliski Listok,” 1896, No. 90, p. 2.



KAMO (BAGSHIK). *The village seen from the south-east, south and south-west*

1875 ⁴³⁶			168	1894 ⁴⁵²	143	104	247
1876 ⁴³⁷			174	1897 ⁴⁵³	160	124	284
1877 ⁴³⁸	98	82	180	1898 ⁴⁵⁴	166	131	297
1878 ⁴³⁹	99	84	183	1899 ⁴⁵⁵	171	137	308
1881 ⁴⁴⁰	108	91	199	1900 ⁴⁵⁶	177	142	319
1882 ⁴⁴¹	104	97	201	1901 ⁴⁵⁷	180	144	324
1883 ⁴⁴²	106	96	202	1902 ⁴⁵⁸	181	144	325
1885 ⁴⁴³	115	78	193	1905 ⁴⁵⁹	183	145	328
1886 ⁴⁴⁴	38	141	123	1906 ⁴⁶⁰	197	158	355
1887 ⁴⁴⁵	112	82	194	1907 ⁴⁶¹			303
1888 ⁴⁴⁶	119	88	207	1908 ⁴⁶²	32	128	242
1889 ⁴⁴⁷	118	90	208	1909 ⁴⁶³		164	393
1890 ⁴⁴⁸	122	93	225	1910 ⁴⁶⁴		125	276
1891 ⁴⁴⁹	127	93	220	1912 ⁴⁶⁵	243	181	424
1892 ⁴⁵⁰	140	101	241	1914 ⁴⁶⁶			410
1893 ⁴⁵¹	142	101	243	1917 ⁴⁶⁷	170		1,423

436 Idem, file 3866, pp. 44-45.

437 Idem, file 3868, pp. 57-58.

438 Idem, file 3869, pp. 54-55.

439 Idem, file 3870, pp. 22-23.

440 Idem, file 3873, pp. 27-28.

441 Idem, file 3874, p. 30.

442 Idem, file 3875, pp. 56-57.

443 Idem, file 3877, p. 29.

444 A Statistical Survey..., pp. 86-87. Another source reports 24 houses ("Ardzagank," 1886, No. 20, p. 294).

445 National Archives of Armenia, fund 53, list 1, file 3880, p. 72.

446 Idem, file 3882, p. 130.

447 Idem, file 3884, pp. 226-227.

448 Idem, file 3887, p. 149.

449 Idem, file 3889, p. 148.

450 Idem, file 3891, p. 120.

451 Idem, file 3895, pp. 77-78.

452 Idem, file 3896, pp. 72-73.

453 Idem, file 3899, pp. 146-147.

454 Idem, file 3897, p. 168.

455 National Archives of Armenia, fund 53, list 1, file 3903, pp. 126-127.

456 Idem, file 3905, pp. 90-91.

457 Idem, file 3906, pp. 96-97.

458 Idem, file 3907, pp. 22-23.

459 Idem, file 3912, pp. 265-266.

460 Idem, file 3915, p. 24.

461 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

462 National Archives of Armenia, fund 35, list 1, file 559, p. 9.

463 National Archives of Armenia, fund 56, list 18, file 764, p. 116.

464 National Archives of Armenia, fund 53, list 1, file 3917, pp. 56-57.

465 Idem, file 3919, pp. 61-62.

466 Caucasian Calendar for 1915, p. 84.

467 **Avetissian, M. M.**, idem, p. 166. These numbers seem exaggerated and untrustworthy.





KAMO (BAGHSHIK). Partial views of Sourb Amenaprkich Church, and khachkars set in its walls

The Last Days of Kamo Armenians. On 8 March 1990, the last remaining inhabitants of the village comprised 12 Armenians who addressed a letter to the Assembly of the People's Deputies of the USSR, des-

cribing their critical situation. On the same day (8 March), 20 lorries of Azeris broke into Azat and Kamo Villages under the leadership of Russian soldiers commanded by Colonel General Shatalin. They drove away





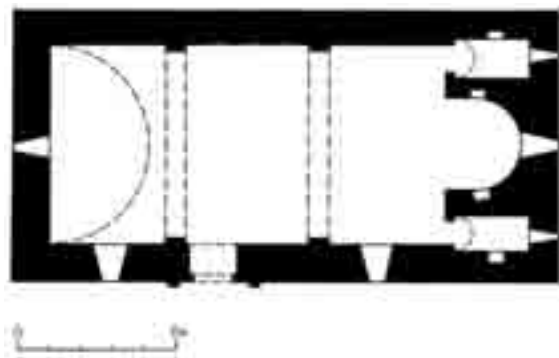
KAMO (BAGSHIK). *Khachkars set in the walls of Sourb Amenaprkich Church*

KAMO (BAGSHIK). *A partial view of the older part of the cemetery, and a tombstone (1856)*

the last residents of both villages and took possession of them,⁴⁶⁸ the deportees finding refuge in Getashen, where they stayed until its fall in May 1991.⁴⁶⁹

Before that displacement, the village site of Baghshik retained a semi-ruined church that evidently dated back to the 17th century. Its walls bore some older fragments and khachkars attesting that the village once had an earlier church.

That sanctuary, mentioned by the name of Sourb Amenaprkich in an archive document of 1885,⁴⁷⁰ represented a uni-nave vaulted structure (exterior dimensions: 17.40 x 8.65 metres) of gable roof, with its only



KAMO (BAGSHIK). *The plan of Sourb Amenaprkich Church*

468 "Hayk," 1990, No. 6, p. 1, in Armenian.

469 Karapetian, S. Truth at least for History. In: "Orer," 1997, No. 16, pp. 2-3, in Armenian.

470 National Archives of Armenia, fund 53, list 1, file 3877, p. 29.

entrance opening from its southern facade. The vault, now lying in ruins, used to be supported by arches resting on two pairs of pilasters. The sanctuary had six windows, three of them opening from the east, two from the south and one from the west. The entrance and the eastern window of the southern facade were reconstructed in the late 19th century. The entire monument was built of undressed stone and mortar, except for the cornerstones that were finely-cut. Its walls bore more than ten ornate khachkars and several tombstones dating from the 12th to 17th centuries. Some of them were engraved with inscriptions which are presented below:

2 lines in the Armenian original carved on the cornice and both sides of the upper cross wing of a khachkar (100 x 60 x 18 centimetres):

*Խ(ւ)չս փրկութիւնն հոգո(ւ)ն Թրվէտիսին,
թվ(ին) ՌԲ (1553):*
*transl.: This Cross [stands] for the salvation of
Trvet's soul. In the year 1553.*

2 lines in the Armenian original engraved on both sides of the upper cross wing of a khachkar (129 x 65 x 23 centimetres) set outside the western facade of the church:

Թվ(ին) ՌԳ (1554):
transl.: In the year 1554.

2 lines in the Armenian original incised into the cornice of a khachkar (82 x 52 x 16 centimetres) set in the church entrance:

*Ս(ուր)բ Խ(ւ)չս Էտգար(ին), Եղես/սայե-
տ(ին), թվ(ին) ՌՀԹ (1630):*
*transl.: This Holy Cross [dedicated] to Edgar,
Yeghisabet. In the year 1630.*

A single line in the Armenian original inscribed on the cornice of a khachkar (124 x 68 centimetres) set in the northern wall of the church:

Խ(ւ)չս Շահ(ին^o)...:
transl.: This Cross [dedicated] to Shah (?)...

2 lines in the Armenian original engraved on the cornice of a khachkar (97 x 57 x 16 centimetres) lying amidst ruins inside the church:

*Ս(ուր)բ | Խ(ւ)չս | Սար/եսն/ին, Ամ/իրին, |
Գ-ն(ւ)լ/ուսին, | Աղս/այե/ին:*
*transl.: This Holy Cross [dedicated] to Marean,
Amir, Gulum, Aghabek.*

A single line in the Armenian original carved on the cornice of a khachkar (91 x 51 x 14 centimetres):

Խ(ւ)չս Ոհանին:
transl.: This Cross [dedicated] to Ohan.

2 lines in the Armenian original inscribed on both sides of the lower cross wing of a khachkar set in the eastern corner of the southern wall of the church:

Խ(ւ)չս փրկ/ու(թիւն) հոգ(ոյ)...:
*transl.: This Cross [stands] for the salvation of
the soul...*

2 lines in the Armenian original carved on the lower part of a khachkar (97 centimetres long) set in the eastern corner of the southern wall of the church:

Խ(ւ)չս հոգն / ...ին:
*transl.: This Cross [is dedicated] to the soul
of...*

4 lines in the Armenian original engraved on both sides of the cross wings of a khachkar (118 x 52 x 16 centimetres) set below the eastern window of the church, in the bema:

Խ(ւ)չս Մխիթար/ին | հոգ(ոյ)...:
*transl.: This Cross [is dedicated] to Mkhitar's
soul...*

A single line in the Armenian original incised into the cornice of a khachkar (84 x 53 centimetres) placed inwardly below the western wall of the church:

Ս(ուր)բ Խ(ւ)չս Հոգն/ին բ(ա)րեխ(աւս է):
transl.: May this Holy Cross protect Horum.

2 semi-distorted lines in the Armenian original carved on the cornice of a khachkar (96 x 63 centimetres) set inwardly in the northern wall of the church:

Խ(ւ)չս փրկ(ութիւն)... /...եսային:
*transl.: This Cross [stands] for the salvation
of...*

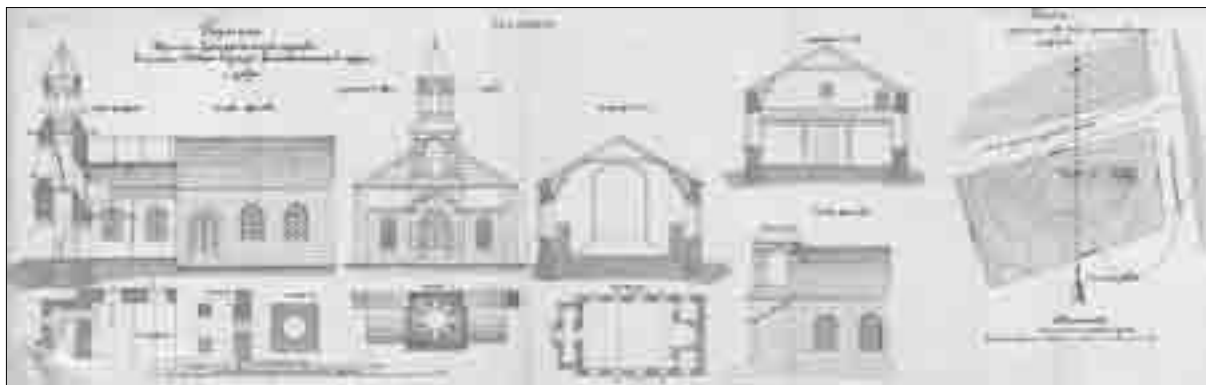
The cemetery of Baghshik extends on a slanting mountain slope and occupies a large area. It retains a considerable number of undressed stone slabs as well as several finely-finished grave-stones dating back to the 19th century. One of them is engraved with the following epitaph:

*Այս է տապան լուսհոգի Գանջու
նահանգի Հաջիգեղի բնակիչ Միրզի որդի
Յոհանէսին, վախճան է, որ է Ճաղարանց,
1856 ամի 7 իսկ(ո) ամսի:*
*transl.: In this grave reposes Hovhannes of
blessed memory, the son of Mirza Jaghariants
from Hajigegh of Ganja Province. Died on the 7th
of ... 1856.*

KHACHAKAP-ARMAVIR (KUSHCHI-ARMAVIR)

Location. The village lies in a plain adjoining the right bank of the river Kurak, 14 kilometres south-east of the district centre, between 940 and 1,060 metres of altitude above sea level.

Foundation. It was established in 1884 by 30 Armenian families which had left Khachakap (Ghushchi, Kushchi) because of the shortage of arable lands. The site they had chosen for further residence was occupied by "...Tiflis-based Mr. Pavli Khan's estate named 'Gharabulagh.' It forms part of Gandzak Diocese and extends within a distance of 70 to 75 versts of Khachakap. The soil of the area as well as its healthy air and water made the resettlers buy that terri-



KHACHAKAP-ARMAVIR
(**KUSHCHI-ARMAVIR**). *The project of a church to be built in the village (1896)*

tory for about 30 thousand rubles and build their homes there...⁴⁷¹

Within several years, the Armenians paid back the debt they had borrowed to pay for their newly-founded village; moreover, they carried out large-scale construction in the newly-founded village so that visitors and the inhabitants of the neighbourhood could not hide their surprise at it: "These people, comprising 25 families mostly from Khachakap, moved to this village belonging to the late Mr. Melik-Beglariants due to the lack of land in their former place of living. It is already ten years since these peasants, who were almost in abject poverty, purchased a land of three thousand dessiatinas for thirty thousand rubles, but within this short period of time, they paid back their debt at the expense of the income yielded by their forest. Apart from possessing fields and mountain encampments, they also hold control over a group of Turkish houses. The inhabitants of Getashen and Gharabulagh, who constitute 500 houses, with their fields adjoining these large lands, are now greatly puzzled and perplexed. A handful of people managed to buy these lands and pay back their debt, something they had not been able to do! Moreover, they were busy building fine-looking houses with tiled roofs, something rare in the quarter of Igirmidort. ...Today they even think of erecting a church and have selected a very convenient site in the village for that purpose... The village, which originally did not have a name of its own, is now called Armavir, which sounds alien to the Armenians who are accustomed to referring to it by the Turkish name of Ghushchi... ...our villagers have conveyed the water of a fine spring from a remote place, spending quite a large amount of money on it."⁴⁷²

The available sources have preserved only scanty statistical reports relating to the **population** of the purely Armenian-inhabited village of Kushchi-Armavir. Despite this, however, the existing data reveal that

its residents continuously increased between the 1890s and 1910s:

Year	Houses	Males	Females	Total
1896 ⁴⁷³	25			
1907 ⁴⁷⁴				261
1908 ⁴⁷⁵	28	169	127	296
1914 ⁴⁷⁶				353
1917 ⁴⁷⁷	40			243

After the deportation of 1989, most of the Armenians of Kushchi-Armavir resettled in the sub-district of Vardenis located in Gegharkunik Marz of the Republic of Armenia.

A Patriarchal bull issued on 20 December 1913 permitted the opening of a **parish school** in Nor Armavir Village.⁴⁷⁸

By 1896 the plan and estimate of expenses of the construction of the future **church** had been finally worked out. Its trustees stated that "...besides the



KHACHAKAP-ARMAVIR
(**KUSHCHI-ARMAVIR**). *The village seen from the south*

471 "Nor-Dar," 1892, No. 52, p. 2.

472 "Nor-Dar," 1896, No. 139, p. 3.

473 Ibid.

474 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

475 National Archives of Armenia, fund 35, list 1, file 559, p. 8.

According to another statistical source of 1908, Kushchi-Armavir had 204 residents (Caucasian Calendar for 1910, p. 186).

476 Caucasian Calendar for 1915, p. 90.

477 **Avetissian, M. M.**, *ibid.*

478 "Ararat," 1914, p. 6.

amount necessary for the purchase of stone and lime, we also need three thousand rubles which we can hardly raise...⁴⁷⁹

The expenses of the entire work totaled 3,096 rubles 4 kopecks.⁴⁸⁰

Indeed, it would take a long time to complete the sanctuary, but the delay of work was not due to any building problems. Being a newly-founded village, Nor Armavir had not been officially registered and given status yet so that first of all, the local people had to obtain permission for the erection of the monument: "...let the residents of that village know that the construction of the church cannot be allowed, for the appropriate bodies of power have not officially approved the establishment of Norashen-Khachakap Village."⁴⁸¹

Permit for the foundation of the church was granted only after 1903.⁴⁸²

In 1914 leader of Gandzak Diocese Bishop Levon blessed the newly-erected sanctuary,⁴⁸³ which closed on the order of the Soviet authorities in 1928.⁴⁸⁴

KHANLAR (HELENENDORF)

Location. Khanlar is situated on the right bank of the river Gandzak, 9 kilometres south of Gandzak City, between 650 and 700 metres of altitude above sea level.

Foundation. The site of present-day Khanlar City used to be occupied by a settlement whose date of foundation remains obscure. In 1804 it provided a place of living for some stock-breeding Turks comprising 25 houses with 104 inhabitants.⁴⁸⁵ The authorities planned to allocate the site of Khanakhlar to the Armenians for the establishment of a village,⁴⁸⁶ but it was delivered to some German resettlers who laid the foundations of the future colony there between 1817 and 1819: "...it was named after Duchess of Mecklenburg and Schwering Helen Pavlovna."⁴⁸⁷

The available sources are not unanimous in mentioning the exact year of the establishment of the settlement, but probably, it dates back to 1819.⁴⁸⁸

The Armenians of Gandzak showed a most benevolent attitude towards the German resettlers. With that regard, Governor of Georgia Major General Khaven wrote the following in a letter (3 February 1819) addressed to Caucasian Vice-Roy A. P. Yermolov, "...the Armenians of Yelizavetpol gave a friendly welcome to the immigrants from Vurtemberg. Some of them even provide these people with food absolutely free of charge, rendering some other services to them. With this letter, I express my gratitude to Yelisavetpol's Armenian population for their praiseworthy attitude."⁴⁸⁹

Construction Activity. From the very day of its foundation, Helenendorf had a well-worked out plan. According to a traveller who visited the colony in 1886, it represented a fine-looking settlement "...with regular streets, houses and gardens."⁴⁹⁰

In the late 1890s, the village was described in the following manner, "Regular, wide, straight and old streets that are about a verst long, both their sides planted with aspens, poplars and pine-trees imparting particular attractiveness to the colony. Almost in the centre rises a church built of finely-cut red stone, in the Gothic style. It is adjoined by a two-year state unisex school on one side, and a fine, two-floor house with a small garden on the other... The houses range from single- to three-storey ones, with large yards and small kitchen gardens in front of them."⁴⁹¹

Population. The Germans. The 1,440 families, which left Vurtemberg in 1817 and resettled in Helenendorf, comprised both adventurers and people who had left their homeland out of certain religious motives.⁴⁹²

In the course of time, the colony was inhabited by Armenians and people of other nationalities so that in 1898 it consisted of 1,806 Germans as well as 30 Armenian, 10 Turkish and 5 Russian houses.⁴⁹³

Year	Houses	Males	Females	Total
1894 ⁴⁹⁴	200			
1898 ⁴⁹⁵				1,806
1908 ⁴⁹⁶				2,234

479 National Archives of Armenia, fund 53, list 1, file 3340, p. 7.

480 Idem, p. 29.

481 National Archives of Armenia, fund 56, list 1, file 9524, p. 11.

482 Idem, p. 9.

483 National Archives of Armenia, fund 409, list 1, file 2644, p. 22.

484 National Archives of Armenia, fund 409, list 1, file 2658, p. 12.

485 Collected Acts..., vol. 2, p. 596.

486 "Nor-Dar," 1891, No. 167, p. 3.

487 "Meghu Hayastani," 1874, No. 19, p. 3.

488 A record states the following with this connection, "On 12 May, the German inhabitants of Helendorf held a solemn celebration of the 75th anniversary of the foundation of their colony dating from 1819..." ("Nor-Dar," 1894, No. 84, p. 1). Another source reads, "...The small German colony of Helendorf, established in 1825, is famous for the diligence of its inhabitants..." ("Nor-Dar," 1890, No. 119, p. 2).

489 National Archives of Armenia, fund 57, list 2, file 4, p. 1 (the Russian original reads, "...Елисаветпольские армяне приняв Виттембергских колонистов дружелюбным образом, некоторые из них снабжают сих новых поселенцев без получения платы съестными припасами и оказывают другие возможные пособия. Я за удовольствие себе поставляю объявить Елисаветпольскому Армянскому обществу ...сию бумагу мою благодарность за таковой похвальный поступок...").

490 "Arzagank," 1886, No. 19, p. 280.

491 Lalayan, Yer., idem, p. 354.

492 A Collection of Materials for the Description of the Tribes and Localities of Caucasia (hereinafter: A Collection...). Part 29, Tiflis, 1901, p. 1, in Russian.

493 Idem, p. 10.

494 "Arzagank," 1894, No. 58, p. 2.

495 A Collection..., p. 10.

496 Caucasian Calendar for 1910, p. 251.

The Armenians. The early Armenian resettlers arrived in Helenendorf in the 1860s. As stated in an archive document of 1902, "...more than thirty-five people from Gandzak City, the adjacent and remote villages as well as some other places took up residence here..."⁴⁹⁷

In 1891 "Helenendorf had a permanent Armenian population of 30 houses, whose number increased tenfold in summer, for the village was a beloved summer resort among the wealthy inhabitants of Gandzak..."⁴⁹⁸

In 1898 Echmiatzin's spiritual powers agreed to rent out 33 dessiatinas⁴⁹⁹ of the site of Arablu, belonging to Gandzak's St. Hovhannes Church, to Helenendorf Armenians for a place of living, but the transaction was delayed and finally annulled.⁵⁰⁰

In 1906 the Armenians of Helendorf again applied to the spiritual authorities who met their petition and allocated them a plot of 15 dessiatinas for an annual rent of 500 rubles.⁵⁰¹

The available statistical data relating to the number of the Armenians of Helendorf Colony between the late 19th and early 20th centuries represent the following picture:

Year	Houses	Males	Females	Total
1893 ⁵⁰²	60			
1897 ⁵⁰³	65			
1906 ⁵⁰⁴		219	140	359
1907 ⁵⁰⁵				255
1910 ⁵⁰⁶		71	38	109
1925 ⁵⁰⁷	90			

Schools. The exact year of the opening of Helenendorf's **Armenian school** remains vague. In September 1890, the local Armenians, who were highly concerned about the education of their younger generation, invited Ghazakh inhabitant Ghukas Ter-Davtians, a graduate of Tiflis' Nersissian School, to work there as a teacher.⁵⁰⁸

In 1894 the institution, which had functioned the previous year⁵⁰⁹ as well, had a teacher and 30 pupils.⁵¹⁰

497 National Archives of Armenia, fund 56, list 6, file 437, p. 42.

498 "Nor-Dar," 1891, No. 167, p. 3.

499 "Murj," 1898, No. 4, p. 565.

500 National Archives of Armenia, fund 461, list 1, file 15, p. 1. In another source we find that the Armenians of Helendorf gave up the idea of settling down in Arablu due to some unfavourable conditions (National Archives of Armenia, fund 56, list 18, file 337, p. 15).

501 National Archives of Armenia, fund 461, list 1, file 15, pp. 4, 7-8, 11.

502 "Nor-Dar," 1893, No. 39, p. 1.

503 National Archives of Armenia, fund 461, list 1, file 10, p. 1.

504 National Archives of Armenia, fund 53, list 1, file 3915, p. 24.

505 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

506 National Archives of Armenia, fund 53, list 1, file 3917, pp. 55-56.

507 National Archives of Armenia, fund 409, list 1, file 2635, p. 8.

508 National Archives of Armenia, fund 461, list 1, file 5, p. 61.

509 "Ardzagank," 1894, No. 58, p. 2.

510 National Archives of Armenia, fund 53, list 1, file 3896, p. 34.

In 1886 Helenendorf had two **German schools**,⁵¹¹ one for males and the other for females. In 1890 these institutions had 250 pupils together.⁵¹²

The issue of building an **Armenian church** in Helenendorf was discussed as early as 1891,⁵¹³ but that intention was not carried out for the simple reason that the entire territory of the colony belonged to the state: "...the lands of the German colony being considered state property, they had been given to the resettlers only for provisional use. There was no unoccupied space, and the Germans were not entitled to sell either their lands or any part of their settlement..."⁵¹⁴

In 1893 a rented room served the Armenians as a prayer-house,⁵¹⁵ but it was in an inconsolable state: "Instead of a church, the Armenians have only a prayer-house placed in a dirty shop..."⁵¹⁶

In 1899 "...the Armenian inhabitants of Helendorf attended Sourb Astvatzatzin Church of the city's Norashen Quarter for their spiritual needs. As for divine service, it was held in a temporary prayer-house located in the colony."⁵¹⁷

In 1902 the spiritual powers met the petition of Helendorf's Armenian community and a Patriarchal bull permitted them to have the altar-stone of their prayer-house blessed.⁵¹⁸

Priests. Devoid of a spiritual shepherd from 1895 until at least 1898, the Armenians of the colony had appeared in a state of utter desperation: "...absolutely stripped of the encouraging influence of the service of our holy church, we are surrounded by Germans. Witnessing the indifference our spiritual leaders have displayed in the recent three years towards our efforts to have a priest of our own, they are doing their utmost to attract the weakest of us into the bosom of their Protestant church..."⁵¹⁹

In 1898 Sexton *Ghazaros Ter-Hovsepian Yengibariants'* candidacy was put forward for priesthood, but his ordination was delayed. In the meantime, the Armenian community of Helendorf appointed Prior Theodoros Shirakuny of Khachakap's Sourb Targmanchats Monastery as their provisional spiritual shepherd, but the Very Reverend failed to perform his duties due to the distance separating the colony from that village.⁵²⁰

A year later, parish priest of Khachakap *Grigor Ter-Hovhannissian* was appointed to serve Helendorf's Armenian community.⁵²¹

511 "Ardzagank," 1886, No. 19, p. 280.

512 "Ardzagank," 1894, No. 58, p. 2.

513 "Nor-Dar," 1891, No. 167, p. 3.

514 National Archives of Armenia, fund 461, list 18, file 435, p. 23.

515 "Nor-Dar," 1893, No. 49, p. 1. Also see **Lalayan, Yer.**, idem, p. 354.

516 "Ardzagank," 1894, No. 58, p. 2.

517 National Archives of Armenia, fund 461, list 1, file 10, p. 18.

518 National Archives of Armenia, fund 461, list 18, file 435, p. 72.

Also see "Ararat," 1902, p. 984.

519 National Archives of Armenia, fund 461, list 1, file 10, p. 20.

520 Ibid.

521 Idem, p. 23.

Finally, in 1900 the spiritual authorities met the local Armenians' petition and ordained Ghazaros Ter-Hovsepian Yengibariants, who served there until at least 1905. In 1904 Father Ghazaros received a gilded silver breast cross and Catholicos Mkrich's bull for his noble service and devotion.⁵²²

Helenendorf's **German church** represented a monument of finely-cut red stone.⁵²³ A traveller who visited the colony in 1886 writes, "...In the centre of the village towers a magnificent church of finely-finished stone. It has a beautiful dome and a belfry..."⁵²⁴

Some sources have preserved the year of its construction: "...they have a strongly-built stone church dating from 1854 A.D."⁵²⁵

The Colony in the Soviet Years. In 1931 Helenendorf had a population of 4,305. Ten years later, however, it was stripped of its German residents who were exiled to Kazakhstan. In 1970 the former German colony, whose name had changed into Khanlar,⁵²⁶ represented a city mostly inhabited by Turks who amounted to 12,700.⁵²⁷

With the deportation of the Armenian inhabitants of Khanlar between 1988 and 1989, it turned into a purely Turkish settlement.

Archaeological Monuments. The neighbourhood of present-day Khanlar abounds in tumuli dating as far back as the Bronze Age. In 1899 German archaeologist E. Resler excavated and studied part of them: "I started my excavations with the interesting burial mounds preserved near the colony of Helenendorf. In 1899 I unearthed 29 barrows on the right bank of the river Gandzak: as attested by the archaeological finds, they trace back to the Bronze Age. The work was a great success. The burial mounds, that represented monuments of coarse sand and pebble having different dimensions, contained between 1 and 3 graves, filled with sand and stone (very few of them were covered with slabs). The skeletons lay backwards, or sideways, huddled up or in a sitting position. In one of the graves, the deceased person lay his face downward, with a jug on both sides of his waist bones. The majority of the graves had a north-west-southeast-facing position. The study of the skulls revealed that the dead were of Aryan origin. Almost all the graves contained various sacrificed animals as well as a great amount of pottery

which were supposed to satisfy the deceased people's needs in their after-life."⁵²⁸

The archaeological finds included ornate bronze necklaces with remnants of chains, needles, enameled buttons, stone spearheads and various other articles. In the autumn and winter of the same year, Resler excavated another 18 tumuli.⁵²⁹

A **village site** called **Aghasibeklu** is located on an old road leading from Gandzak to Banants, 4.5 kilometres west of the district centre.

KIYASLI

The village is located 20 kilometres north-west of the district centre, at an average altitude of 240 metres above sea level.

It was founded in the late 19th century by some Turkish herdsmen who had changed to a sedentary life.

The available data on the number of the local population represent the following picture: 15 houses with 71 inhabitants in 1886,⁵³⁰ 115 residents in 1908,⁵³¹ and 46 in 1914.⁵³²

KOLAYIR

The village lies 20 kilometres north-east of the district centre, between 260 and 270 metres of altitude above sea level.

It had 22 houses with 87 inhabitants (47 males, 40 females) in 1886,⁵³³ and 163 residents in 1908.⁵³⁴

522 Idem, file 12, p. 53.

523 "Nor-Dar," 1890, No. 119, p. 2.

524 "Ardzagank," 1886, No. 19, p. 280.

525 National Archives of Armenia, fund 56, list 6, file 437, p. 42.

Also see **Lalayan, Yer.** Gandzak District, p. 146. According to another source, the church was built in 1859 (**Fatullayev, Sh. S.,** idem, p. 439).

526 Grand Soviet Encyclopedia, vol. 24, Moscow, 1932, pp. 497-498.

527 Soviet Armenioan Encyclopedia, vol. 5, Yerevan, 1979, p. 13.

528 **Resler, E.,** op. cit., in: "Kavkaz," 1903, No. 173, p. 2 (the Russian original reads, "...Сперва я начал раскопку интересных курганов близ колонии Еленендорф. В 1899 году я открыл на правом берегу реки Гянджи 29 курганов, заключавших в себе могилы, которые по находкам должны быть отнесены к т. н. бронзовому веку. Раскопки увенчались прекрасным результатом. Курганы различных размеров, возведенные большей частью из жесткого глинистаго песка и речных камней, содержали обыкновенно от 1 до 3 грунтовых могильных ям. Редко могила была крыта плитами, наполнены же оне были песком и камнями. Костяки лежали или на спине, или на боку в согнутом положении, или же наконец в сидячем положении. В одном случае покойник лежал на животе, лицом к земле а кистями прикасаясь к двум сосудам, стоявшим по обеим сторонами в области плеч. Преобладающее направление могил и костяков было с. з. - ю. в. Черепа покойников дали возможность вывести заключение о культурном народе арийскаго происхождения. Почти в каждой могиле были найдены также остатки разнообразных жертвенных животных, наполнявших часть многочисленных сосудов, помещенных около мертвецов для их продовольствия на пути в загробную жизнь...").

529 **Resler, E.,** op. cit., in: "Kavkaz," 1903, No. 179, p. 2.

530 A Statistical Survey..., pp. 86-87.

531 Caucasian Calendar for 1910, p. 291.

532 Caucasian Calendar for 1915, p. 143.

533 A Statistical Survey..., pp. 80-81.

534 Caucasian Calendar for 1910, p. 283.

KOSHK

Location. The village is situated 4 kilometres south of the district centre, at an altitude of 990 to 1,060 metres above sea level.

A Historical Introduction. It is mentioned in one of Catholicos Pilippos' (1632 to 1655) bulls among numerous other Armenian villages of Gandzak Province.⁵³⁵

Population. In the early 19th century, Koshk represented a purely Armenian village: in 1804 it had 7 houses with 17 inhabitants, including 10 males and 7 females.⁵³⁶

It remains unknown when exactly Koshk was stripped of its Armenian residents: it must have occurred not later than 1839, as from that year onwards, it is not mentioned in any of the existing numerous statistical registers. Most probably, it was invaded and devastated during the Persian incursion of 1826, as it was located close to Gandzak City.

For many decades following its depredation, the village remained uninhabited, as attested by a visitor who saw it in 1885, "Not far from the site of the chapel lie the ruins of a village which must have had a princely summer residence. At present it is called Koshk among the people of the neighbourhood."⁵³⁷

The remains of the aforementioned **chapel** can be found on the edge of the ancient road of Murut-Hajishen extending through a thick forest, hardly a kilometre south of Koshk. They include the inscribed tympanum of a medieval church together with the fragments of several ornate khachkars.⁵³⁸ Unfortunately, this place, known by the name of *Koshki Matur*, i.e. 'Chapel of Koshk,' was frequented by those searching for hidden treasure there.

The first researcher who visited it writes, "We saw the stone remnants of an Armenian chapel, together with some big and small khachkars, in a thick forest on the left of a path, on the road leading from Murut to Getashen. Nobody could tell us what the name of the chapel was, for it was a long time since it was destroyed. A fragment broken off the facade of its entrance was engraved with the following..."⁵³⁹

Bishop Barkhutariants, who visited the site some 5 to 6 years later, writes, "There is a ruined chapel named Keoshk in a thicket, on the road between the villages of Hajikyand and Mrut. It retains an inscribed fragment of stone..."⁵⁴⁰

6 lines in the Armenian original carved on the aforementioned fragment of tympanum:

Ի թիւն Հայոց ՉԹ (1260) | կաման Ա(ստու-
ծոյ) եւ ողորմութեանք Ք(րիստոս)ի ամենակա-
լին... | շինեցի զեկեղեցիս առաջնորդութեամբ
Տ(է)ր Ովանիսի, | սարոնութեամբ Բագրայ-
դին:

transl.: In the year 1260 of the Armenian era by the will of God and grace of Almighty Christ... I built this church in the days of Father Ovanis and Mr. Bagrayd.

The Armenian original published in: "Arzagank," 1886, No. 20, p. 294 (the decipherment of the year is wrong). **Barkhutariants, M.** Artsakh, p. 272 (the year is deciphered as '1457').

Note: The year '1260' was deciphered by S. Barkhudarian, who also read the name of the builder ("...I, Sargis...") and the continuation of the inscription (Corpus..., part 5, p. 230).

A single line in the Armenian original incised into the upper edge of the tympanum:

Հաստատեցի գյայտն(ութեան)...

transl.: ...revelation...

The Armenian original published in: Corpus..., *ibid.*

10 lines in the Armenian original inscribed on the left edge of the tympanum:

Ա(ստուա)ծ ողորմեայ) | Մխիթարա, որ |
աւզնեց | եկեղեցոյս ու |... որ աւզնեացն շատ.
Ակորո... տ(է)ր:

transl.: May God have mercy upon Mkhitar, who helped the church...

The Armenian original published in: Corpus..., *ibid.*

9 lines in the Armenian original engraved on the right edge of the tympanum:

Ա(ստուա)ծ ողորմե(ա)յ | Մխիթարչի, | որ
աւզնե(ա)ց | զեկեղեցոյս |...|...|...|...:

transl.: May God have mercy upon Mkhitarich, who helped the church...

The Armenian original published in: Corpus..., *ibid.*

5 lines in the Armenian original carved on the lower part of a khachkar lying in the south-west of the village site:

Թիւ ՈԼԳ (1184), եւ Պաղոս եւ Սահակ
կանգնեցաք զհասչս | ի բարեխաւսութիւն հար-
եղրար մերո Բարսղի վարդապետի եւ հար մե-
ր(ո) Ակորա, որք երկրպագէք իշեցէք ի Ք(րիս-
տոս), աղաչեմք):

transl.: In the year 1184 Sahak and I, Poghos, erected this cross in memory of our uncle, Archimandrite Barsegh, and our father Akob. May you pray for the repose of their souls.

The Armenian original published in: Corpus..., part 5, p. 229.

34 lines in the Armenian original carved on the southern narrow side of an ornate khachkar lying near a spring called *Khachi Jur* ('Water of the Cross'), 15 metres east of the church (the marginal letters are distorted):

(Բ) դառն եւ ի ն(եղ) ժամանակի(ն) | (յո)րում
խոնկ(ք) | բազմաց դի(մեր) ի վրաց քրիստոնէ-

535 **Barkhutariants, M.**, *idem*, p. 48.

536 *Collected Acts...*, vol. 2, p. 596.

537 "Arzagank," 1886, No. 20, p. 294.

538 We visited this ancient site in 1980 and 1887.

539 "Arzagank," 1886, No. 20, p. 294.

540 **Barkhutariants, M.**, *idem*, p. 272.

ից, ազն(ակ/ան) եւ ոչ ոստեր (աւազն)ակա-
նութեամբ / (Այ) եւ թագաւորին վրաց (Լաշա)
այ եւ ի... / ...Պարսից / ...Հայոց տ(եան)ն Յով-
հանէ/ս ... յառաջնորդութեամբ ս(ուր)ք ուխ-
տ(իս) / ... / ... / ... / ... / ...կան(զնեց)ի զ(ուր)ք
Գրիգորս ի բարեխ(ա)ւտութի(ւն) հար / իմոյ
Գրիգոր / եւ մար իմոյ / ... / (որք) զերկրպա/զէր
զմեզ ... / ...յաղարթ(ս) / (յի)շեսջիք:

*transl.: In harsh and bitter times, when turmoil
reigned in Christian Georgia and no aid reached
there... by the support of God and Georgian King
Lasha... Father Hovhannes... erected this cross,
dedicated to St. Grigor, in memory of my mother
and my father Grigor... May you pray for the
repose of our souls.*

The Armenian original published in: Corpus..., part 5, pp. 230-231.

KOVLARSARLI

The village lies 23 kilometres north of the district centre, at an altitude of 240 to 250 metres above sea level.

In the late 19th century, it belonged to eight Turkish landowners.⁵⁴¹

The available scanty statistical data relating to the number of the local population between the 19th and 20th centuries represent the following picture:

Year	Houses	Males	Females	Total
1886 ⁵⁴²	163	671	542	1,213
1908 ⁵⁴³				1,150
1914 ⁵⁴⁴				1,095
1977 ⁵⁴⁵				914

In the Soviet years, Kovlarsarli was under the jurisdiction of the Village Council of Gherekhli.

KYURAK-BASAN

The village, whose exact location remains unknown, is allegedly situated east of Gandzak City. An archive document of 1839 mentions it as an Armenian-inhabited village having a church (Sourb Astvatzatzin) and a priest (Ohan Ter-Arakelians).⁵⁴⁶

LAHIJ

This small Turkish village extends on the south-facing slope of a gorge lying on the left bank of the river Getishinaget, 13 kilometres north-west of the district centre, at an altitude of 750 to 800 metres above sea level.

It was founded in the Soviet years and had a population of 357 in 1981.⁵⁴⁷

LYAK

Location. The village lies within 2 kilometres of the left bank of the river Gandzak, 16 kilometres north-west of Gandzak City, within 27 kilometres of the district centre in the same direction, at an altitude of 190 to 200 metres above sea level.

Before the 1870s, its site served as a winter encampment for some cattle-breeders who gradually shifted to a sedentary life and founded a settlement there.

The available statistical data regarding the number of the local **population** between the 19th and 20th centuries represent the following picture:

Year	Houses	Males	Females	Total
1804 ⁵⁴⁸	30	54	50	104
1886 ⁵⁴⁹	61	198	155	453
1908 ⁵⁵⁰				340
1914 ⁵⁵¹				208
1981 ⁵⁵²				633

A **village site** called **Gharasakhkal** used to be located on the right bank of the river Kur, 13 kilometres north of Lyak. At present it lies buried under the water reservoir of Mingechaur.

Below the village were found some large ruins which were considered to be the remnants of an Armenian city site, as attested by the local Turks.

In the late 19th century, Gharasakhkal Yeri belonged to Turkish bey Beyuk-Bey Aghasi.⁵⁵³

It comprised 118 families (369 males, 313 females) in 1886,⁵⁵⁴ and 767 inhabitants in 1914.⁵⁵⁵

MARTUNASHEN (GHARABULAGH)

Location. The village, whose historical name has not been preserved, extends on the west-facing slope of a gorge lying on the right bank of one of the right tributaries of the river Kurak, 15 kilometres south-east of the district centre, at an altitude of 1,010 to 1,140 metres above sea level.

A Historical Introduction. The construction inscription of a church (1675) standing in the centre of the village mentions it by the name of Gharabulagh, which is also found in an archive document of 1750, "Head of Gharabulagh Village Nikoghayos."⁵⁵⁶

It is traditionally assumed that "...this village used to comprise 500 houses, but its inhabitants emigrated to Georgia to escape Persian tyranny. Many people from other villages of the district joined them: the ruins of

548 Collected Acts..., vol. 2, p. 596.

549 A Statistical Survey..., pp. 86-87.

550 Caucasian Calendar for 1910, p. 311.

551 Caucasian Calendar for 1915, p. 153.

552 SAE, vol. 6, p. 211.

553 National Archives of Armenia, fund 93, list 1, file 388, pp. 38-39.

554 A Statistical Survey..., pp. 82-83.

555 Caucasian Calendar for 1915, p. 136.

556 "Ararat," 1914, p. 741.

541 National Archives of Armenia, fund 93, list 1, file 388, pp. 11-12.

542 A Statistical Survey..., pp. 82-83.

543 Caucasian Calendar for 1910, p. 292.

544 Caucasian Calendar for 1915, p. 143.

545 SAE, vol. 3, p. 191.

546 National Archives of Armenia, fund 53, list 1, p. 10.

547 SAE, vol. 6, p. 172.



MARTUNASHEN. *The village seen from the side of Yeghnasar Monastery (from the west)*

their houses can still be seen here and there. In the '20s of the 19th century, when stability was restored in the region, most of them, including four families from our village, returned to their homes from the Georgian village of Bolnis. Sev Saki, a 95-year-old man who survived that repatriation, remembers that upon their return, they found their native village devastated by the Turks, and its main church turned into a cattle-house filled with dirt...⁵⁵⁷

In the late 19th century, Gharabulagh was under the jurisdiction of Luarsab and Pavel Melik-Beglarian together with Manashid, Buzlukh and Sarisu.⁵⁵⁸

Construction Activity. A visitor who saw the village in the late 19th century writes, "Thanks to its posi-

tion, the village is quite clean... On the whole, its houses represent ordinary dwellings, but they also comprise some fine two-floor residences."⁵⁵⁹

The available statistical data indicate that the **local population** continually increased between the 19th and 20th centuries:

Year	Houses	Males	Females	Total
1832 ⁵⁶⁰		30	19	49
1841 ⁵⁶¹	4	6	7	13
1851 ⁵⁶²	4	30	37	67
1876 ⁵⁶³				174

⁵⁵⁹ Lalayan, Yer., idem, p. 333.

⁵⁶⁰ National Archives of Armenia, fund 93, list 1, file 50, p. 394.

⁵⁶¹ National Archives of Armenia, fund 56, list 1, file 350, p. 47.

⁵⁶² National Archives of Armenia, fund 56, list 1, file 2596, p. 93.

⁵⁶³ National Archives of Armenia, fund 56, list 1, file 6775, pp. 115-116.

⁵⁵⁷ "Nor-Dar," 1894, No. 73, p. 3.

⁵⁵⁸ National Archives of Armenia, fund 93, list 1, file 388, pp. 61-62.



MARTUNASHEN. *The village seen from the west and south*

1886 ⁵⁶⁴	41	155	148	303
1889 ⁵⁶⁵		161	146	307
1894 ⁵⁶⁶	40			
1901 ⁵⁶⁷		226	212	438
1908 ⁵⁶⁸				583
1914 ⁵⁶⁹				685
1917 ⁵⁷⁰	80	387	269	656
1918 ⁵⁷¹	80	387	269	656

⁵⁶⁴ A Statistical Survey..., pp. 88-89.

⁵⁶⁵ National Archives of Armenia, fund 56, list 1, file 8583, pp. 46-47.

⁵⁶⁶ "Nor-Dar," 1894, No. 73, p. 3.

⁵⁶⁷ National Archives of Armenia, fund 56, list 14, file 205, pp. 241-242.

⁵⁶⁸ Caucasian Calendar for 1910, p. 271.

⁵⁶⁹ Caucasian Calendar for 1915, p. 133.

⁵⁷⁰ **Avetissian, M. M.**, *idem*, p. 166.

⁵⁷¹ National Archives of Armenia, fund 150, list 1, file 59, p. 4.

Sourb Astvatzatzin Church, which is situated in the centre of the village, represents a tri-nave basilica built of dressed stone and mortar, with its entrance opening from its western facade. Its vault-bearing arches, that lie below a gable roof, rest on three pairs of pillars and pilasters. A vestry of rectangular plan can be seen on each side of the semi-circular eastern bema. The font is in its traditional place, i.e. in the northern wall. The sanctuary is illuminated through 10 windows, 4 of them opening from the south, 3 from the east, 2 from the north, and 1 from the west. Its cornerstones and most important junctions are finely-dressed stone.

Sourb Astvatzatzin Church boasts a rich lapidary heritage.



MARTUNASHEN. A local quarter adjoining Sourb Astvatzatzin Church; this monument seen from the south-west and south; details of its western facade

10 lines in the Armenian original carved on a finely-cut rectangular stone placed a little above the tympanum of the western facade:

*Շնորհօք ամենակալին. մե(ն)ք Ղարապու-
լախի ժող(ո)վուրդս, մեծ | եւ փոքր շինեցինք
ս(ուր)ք եկեղեցիս յիշ(ա)տ(ա)կ հոգոց մե|րոց եւ
ամ(ենայն) ննջեցելոց, ի հ(այ)ր(ա)պ(ե)տու-
թե(ա)ն S(եառ)ն Պետրոսի, ի | թագաւորու-
թե(ա)ն Պարսից Շահ Սի(ւ)լէմանի, (ի) խսան|ու-
թե(ա)ն. երկրիս եւ Ե(ն)դուրլու խսանին եւ պա-
ր(ո)նութե(ան) | զեղիս Ֆարգալի պէկին, Տա-
րուղէն Մուրսուզա դուլին, տանուտէր՝ S(է)ր*

*Միսէօն, S(է)ր Ակոր, S(է)ր Ազարիէն, S(է)ր
Դ(ա)ւ(ի)թ, | գր(ա)գ(ի)ր Ազարիս, Շահն(ա)-
զ(ա)ր, Սարուխ(ա)ն, Աւան, որ ջերմնաւնդ սի-
րով աշխ(ա)տ(ե)ցին. ես մեղ(աւո)ր Դ(ա)ւ(ի)թ
էր(ե)ցս գրեցի | թվ(ին) ՌՃԻԵ (1676), որ
կ(ա)րդաք մէկ բերան ող(ո)րմի ասէք, ամէն:*

*transl.: By the grace of Almighty God, we, the
elderly and young inhabitants of Gharapulakh,
erected this holy church in memory of our relatives
and our souls in the days of His Holiness Petros,
Persian Shah Suleman, Yoghurlu Khan, village*



MARTUNASHEN. Cross reliefs carved on the western facade of Sourb Astvatzatzin Church; inscriptions engraved on the windows opening from its southern facade; a capital, and cross-stones (17th cent.) set in the niche of the font

head Farzali Bey Tarughen Murtuza Ghuli, as well as heads of quarters Fathers Simeon, Akob, Azaria, David, clerk Azaria, Shahnazar, Sarukhan and Avan, who worked with great devotion. I, sinful priest David, wrote this in the year 1676. May you who read this pray for my soul. Amen.

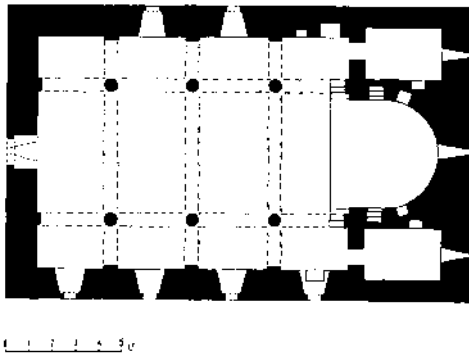
References: Matenadaran: Patriarchal Documents, folder 1, archive document 3; S. Kamalian Fund, list 2, part VI, file 44, pp. 34-35.

The Armenian original published in: "Nor-Dar," 1894, No. 73, p. 3; Barkhutiariants, M. Artsakh, p. 253; Lalayan, Yer. Gandzak District, p. 333; Corpus.... part 5, p. 241.

Note: The first person to decipher the inscription is S. Kamalian.

The original text of the inscription, written on a sheet of blue paper (21.5 x 15 centimetres) is preserved in the Matenadaran. We found the following essential differences between the manuscript and inscription: instead of 'Farzali Bey Tarughen Murtuza Ghuli,' the manuscript reads, 'Gamzali Bey, ... Murtuz Agha.' Instead of 'Sarukhan, Avan,' it reads, 'Avan's son Sarukhan.' There are also some minor differences.

The Armenian abbreviation of 'qnqp' is deciphered as a proper name in Corpus Inscriptionum Armenicarum (part 5, p. 241), while the manuscript has preserved the whole word which is the Armenian equivalent for 'clerk.'



MARTUNASHEN. A cross-stone set in the western facade of Sourb Astvatzatzin Church. The plan of the church

11 lines in the Armenian original engraved on the right of the same facade-bearing stone:

Ես խօճա Անտոնս սակաւ օգնական եղէ / ս(ուր)բ եկեղեց/ոյս վարձուն. յիշ(ա)տ(ա)կ ինձ / եւ կ(ո)ղ(ա)կցին | Մարիանին | եւ որոցն / Գասարին, | Մեթում(ին):

transl.: I, Khoja Anton, made some [financial] contribution to the construction of this holy church in memory of my spouse Marian, my sons Gaspar, Melkum and [in perpetuity of] my memo-ry.

Reference: S. Kamalian Fund, list 2, part VI, file 44, p. 35; the Armenian original published in: Barkhutariants, M., *ibid*; Corpus..., part 5, p. 242.

Note: The first person to decipher the inscription is S. Kamalian.

3 lines in the Armenian original carved below a cross relief, on the left of the aforementioned facade-bearing stone:

Ս(ուր)բ խ(ա)չս բարեխօս / Շահն(ա)զ(ա)-րին:

transl.: May this Holy Cross protect Shahnazar.

Reference: S. Kamalian Fund, *ibid*; the Armenian original published in: Barkhutariants, M. Artsakh, p. 253; Corpus..., *ibid*.

Note: The first person to decipher the inscription is S. Kamalian.

4 lines in the Armenian original carved on a khachkar set above the facade-bearing stone, on its left side:

Ս(ուր)բ / խ(ա)չս / բա(ր)խ(ա)ս / Ազարին:

transl.: May this Holy Cross protect Azar.

The Armenian original published in: Corpus..., part 5, p. 241.

7 lines in the Armenian original carved on a khachkar set above the facade-bearing stone, on its right side:

Ս(ուր)բ / խ(ա)չս / բար(է)խ(ա)ս / Գրիգ(ր)ին:

transl.: May this Holy Cross protect Grigor.

The Armenian original published in: Corpus..., part 5, p. 242.

Engraved on a khachkar set above the aforementioned ones:

Սուրբ խ(ա)չս բարեխ(ա)ս Շատախիցի Տեր Դավթ(ին):

transl.: May this Holy Cross protect Father David from Shatakh.

The Armenian original published in: Corpus..., part 5, p. 242.

Note: For information on Shatakh, at present reduced to a village site, see p. 166 of the present work. Priest David is known to have created a number of manuscripts.

Inscribed above a narrow window opening from the western facade:

Ղազ(ա)ր յիշէք:

transl.: May you remember Ghazar.

The Armenian original published in: Corpus..., part 5, p. 243.

Below follow some inscriptions commemorating the renovation Sourb Astvatzatzin Church underwent in 1892:

5 lines in the Armenian original carved on the tympanum of the western facade of the church:

Ընդլայնումն / դրանս յ(ի)շ(ա)ղ(ա)կ է Գան-ձ(ա)կեցի / տիկին Եղիսապետի ամուսնոյ / Մարտիրոսի Ստեփանեացի. | 1892 ամի:

transl.: This door was enlarged in memory of Martiros Stepaniants, the husband of Mrs. Yeghisabet from Gandzak. 1892.

Published for the first time.

6 lines in the Armenian original incised below the cornice of the western facade of the church:

Շրջապատ կարնիզ ս(ուր)բ տաճալիս շինեցաւ արդեամբբ պօ/տպօլիովնիկ Թենուրազ բեկի / որդի Աղէքսանդր բեկին / Մելիք-Բեկլարեանց, | 1892 ամի:

transl.: The cornice of this holy church was built through the means of Lieutenant Colonel Te-

muraz Bey's son Alexandre Bey Melik-Beklariants in the year 1892.

Published for the first time.

2 lines in the Armenian original engraved on a stone surmounting the window of the southern facade of the church:

Լուսամուտս յիշատակ է Եախշի / Սարգիստանն Գաիթեանց, 1892 ամի:

transl.: This window is in memory of Yakhshi Sargissian Davidiants. 1892.

Published for the first time.

2 lines in the Armenian original inscribed on a stone surmounting the other window of the same facade of the church:

Այս լուսամուտս յիշատակ է Եղիսապետի / Ծատրեանն, որ ետ շ(ի)ն(ե)լ որդի / սորա Գրիգոր Ծատրեանց, 1892 ամի:

transl.: This window is in memory of Yeghisapet Tzaturian. Built by her son Grigor Tzaturian in the year 1892.

Published for the first time.

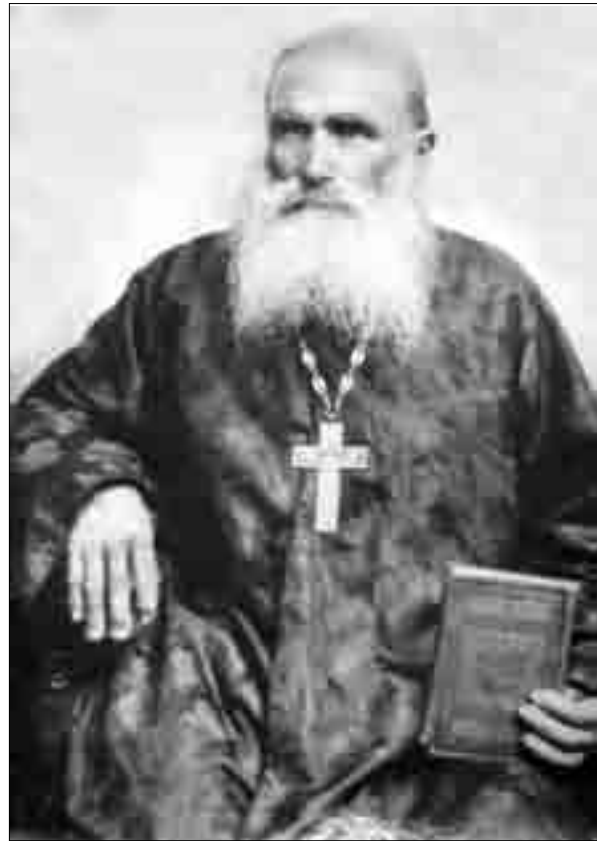
The sanctuary was under repairs in 1899 as well, but the work remained incomplete due to the shortage of means.⁵⁷²

In 1917 the villagers again embarked on its overhaul at an estimated 1,270 rubles.⁵⁷³

The authorities closed the church in 1928.⁵⁷⁴

Priests. *Simeon Ter-Sargissian Ter-Baraghamiants*, born in 1785, received education with Priest Yeghia Ter-Manvelian. He started serving Gharabulagh immediately after his ordination in Sourb Astvatzatzin Church of Gharachinar Village (in Shahumian District of the present-day Republic of Nagorno Karabakh) in 1818⁵⁷⁵ (in 1857 he was the only parish priest in the village).⁵⁷⁶ Simeon Ter-Sargissian Ter-Baraghamiants had 4 sons: Daniel, born in 1832; Movses, born in 1835; Serob, born in 1838, and Yeprem, born in 1842. His elder son Daniel succeeded him in 1858 and served the local community for more than half a century. In 1910, when the biographies of the clergymen of Gandzak District were made up, 81-year-old Father Daniel was still considered fit for priesthood. He had two sons: Levon, born in 1859, and Theodoros, born in 1875.⁵⁷⁷

Priest Daniel "...is a qualified carpenter and cooper, but he shows particularly distinctive skills in wood-working. It should be mentioned that he is a self-made craftsman: the Reverend Father spends all day long practising that craft, the trays he has made arousing the admiration of many sculptors. The works he has creat-



Priest Daniel Ter-Simeonian Ter-Baraghamiants

ed have even been given to the Catholicos and many bishops..."⁵⁷⁸

Another record states, "At first when the Reverend Father Daniel was ordained, this village comprised merely some 7 to 8 houses. The priest, who had much leisure, started learning several crafts and now he makes fine cross-carriers, barrels and beautiful wooden trays of walnut. He has given some of them as gifts to Catholicoses Gevorg and Makar as well as a number of other prominent people..."⁵⁷⁹

Historical Monuments. *The chapel of St. Kirakos* stood in the older part of Martunashen's cemetery: "...a small chapel traditionally assumed to be St. Kirakos' hermitage. It serves as a pilgrimage site for the local inhabitants..."⁵⁸⁰

A village site called **Brkishen (Dulus)** and retaining the ruins of a church and a cemetery is located half a kilometre south-west of the village: "To the west of the village stands a small church bare of inscriptions. It is surrounded by the remnants of some earthen buildings which are believed to have been once inhabited by 50 houses of potters..."⁵⁸¹

572 National Archives of Armenia, fund 56 list 6, file 373, p. 53.

573 National Archives of Armenia, fund 56, list 4, file 811, p. 1.

574 National Archives of Armenia, fund 409, list 1, file 2658, p. 12.

575 National Archives of Armenia, fund Պ56, list 12, file 531, files 532, 533.

576 National Archives of Armenia, fund Պ56, list 18, file 542.

577 National Archives of Armenia, fund Պ57, list 3, file 48, pp. 12-13.

578 "Meghu Hayastani," 1881, No. 34, p. 2.

579 "Nor-Dar," 1894, No. 73, p. 3.

580 Ibid.

581 Ibid.



MARTUNASHEN. *The village site of Brtishen (Dulus) and the local church*

In 1804 Dulus represented a prospering village with a population of 12 houses, including 25 males and 20 females.⁵⁸²

⁵⁸² Collected Acts..., vol. 2, p. 596.

The church of Brtishen represents a uni-nave vaulted building of undressed stone and mortar, with the cornerstones of its entrance finely-finished.



MARTUNASHEN. The cemetery of the village site of Brtishen (Dulus) and tombstones

The part of the sanctuary adjoining its bema is in a comparatively better state of preservation, but the rest of the monument has survived to a height of 2 metres. The only entrance of the church, which has a vestry in the south of the bema, opens from its northern facade. Its composition and building peculiarities trace it back to the period between the 17th and 18th centuries.

In 1989 we found two 18th-century stone slabs in a cemetery extending in the north of the semi-ruined church. They were engraved with the following epitaphs:

4 lines in the Armenian original carved on a grave-stone (160 x 55 x 33 centimetres):

Այս է տապան / Սարքսի որդի / Վարթանին,
/ թվին ՌՃՀԸ (1729):

transl.: In this grave reposes Sargis' son Vardan. In the year 1729.

Published for the first time.

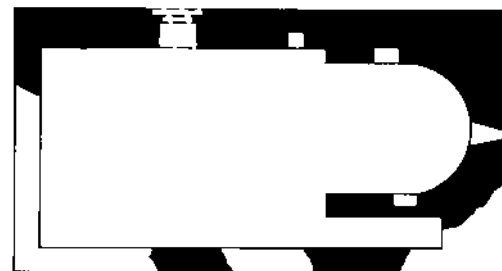
7 lines in the Armenian original incised into a tombstone (119 x 40 x 28 centimetres):

Այս է տապան / Ղազարի որթի / Գալուստին,
/ ՌՃՁԷ (1738):

transl.: In this grave reposes Ghazar's son Galust. 1738.

Published for the first time.

Koosanats Anapat. In 1894 G. Ashotian, a correspondent of the “Nor-Dar” periodical, wrote the following about a monument located 3.5 kilometres south-west of Martunashen, “...The village is adjoined



MARTUNASHEN. The plan of the church of the village site of Brtishen (Dulus)

by a church known by the name of Koosanats Anapat among the local people. The sanctuary, which has preserved two semi-destroyed monastic cells, is bare of any inscriptions.”⁵⁸³

The cloister, whose building peculiarities are typical of the 16th to 17th centuries, is built of undressed stone and mortar.

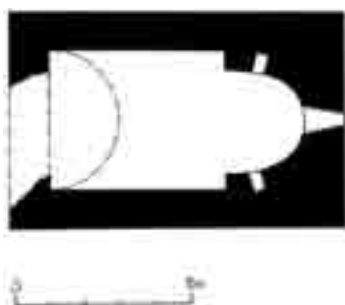
By 1980 the aforementioned cells had been totally demolished, the only remnants of the church comprising the parts adjoining its bema and northern facade.

An ancient site named **Kosakal** and retaining a semi-ruined church is situated in a wooded area almost

⁵⁸³ “Nor-Dar,” 1894, No. 73, p. 3.



MARTUNASHEN. *The church of Kosakal and a cross-stone*



MARTUNASHEN. *The plan of the church of Kosakal*

opposite the village site of Miji Vank, 2 kilometres south of Martunashen. The church represents a un nave vaulted structure of undressed stone and mortar. Its western facade, whence its only entrance once opened, is totally destroyed. The composition and

building peculiarities of the monument trace it back to the period between the 16th and 17th centuries.

The neighbourhood of the sanctuary has preserved some remnants of the village site as well as the ruins of other buildings, probably, once inhabited by monks.

Some sources mention two lapidary inscriptions found in Kosakal, but during our visit there in 1989 we found only one of them:

2 semi-distorted lines in the Armenian original carved on the lower part of a khachkar (72 x 57 x 28 centimetres) lying inside the church:

*ԹՎ(Ի)Ն ՈԼԹ (1190) Է(Ն) | Ա(սոռու)ծ ռըրը-
 սի Սարգիս;
 transl.: The year was 1190. May God have
 mercy upon Sargis.*

The Armenian original published in: Corpus..., part 5, p. 239.



MARTUNASHEN. *Miji Vank seen from the south; an interior view of the northern wall of the local church; its western facade, and a westward view of its interior*

The other, missing epitaph was inscribed on a tombstone placed in the local grave-yard:

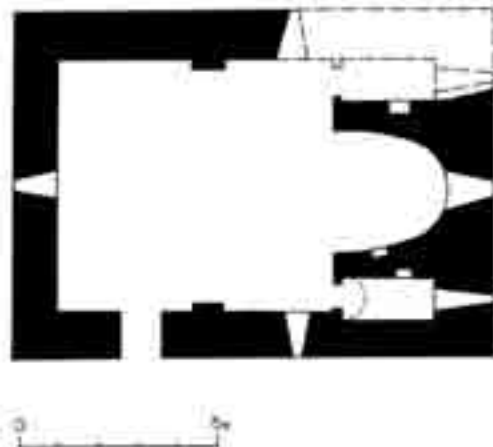
Ամփերին, Մելիցքու, Բուրխա. թվին Ռ- (1551):

transl.: To Amper...in the year 1551.

The Armenian original published in: **Barkhutarians, M.** Artsakh, p. 256; Corpus..., part 5, p. 243.

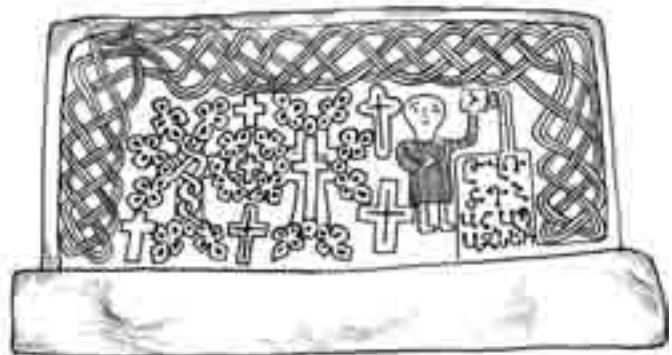
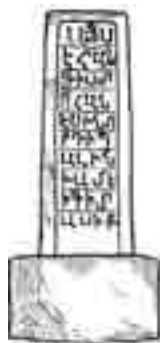
The **village site** of **Mijin Vank** is located on the right side of a gorge lying in the east of Kosakal, 4 kilometres south of Martunashen. It retains a semi-ruined church representing a structure of semi-dressed and undressed stone. It used to have a semi-circular vault lying below a gable roof and resting on a pair of pilasters: at present the vault is totally destroyed. The part of the north-eastern corner of the sanctuary fell apart and collapsed into the gorge. The monument, whose only entrance opens from its southern facade, is illuminated through 6 windows widening inside: 3 of them open from the eastern, and the rest from the other facades, one from each.

The composition and building peculiarities of the church trace it back to the 16th to 17th centuries.



MARTUNASHEN. *The plan of the church of Miji Vank*

The sanctuary and a cemetery extending in its yard have preserved a number of displaced khachkars and tombstones, part of them broken to pieces and engraved with inscriptions:





MARTUNASHEN. Khachkars and tombstones preserved in the church of Miji Vank and the cemetery extending around it

3 lines in the Armenian original carved on the lower part of a khachkar fragment (58 x 65 x 15 centimetres) lying inside the church:

Ամիր Ասաթ | կենցկ(նե)ցի իս(ա)ջս | զիս (յ)ի-

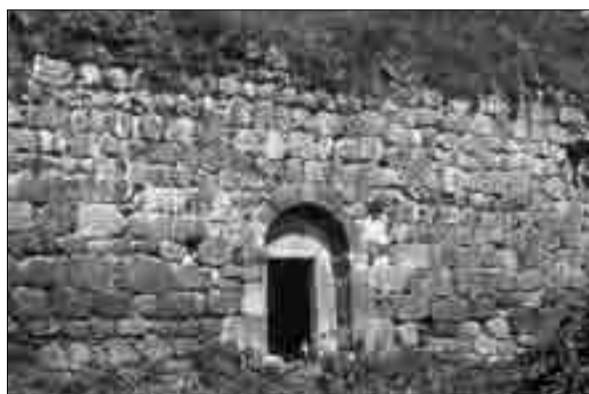
շող Ա(uannu)ծ(ոյ) ա(ւր)հ(նւաժ) է:

transl.: Amir Asat erected this cross. May God
bless those who will remember me.

Published for the first time.



MARTUNASHEN. Zori Khach



MARTUNASHEN. The church of Yeri Vank

4 lines in the Armenian original incised into a khachkar set in the lower part of the southern pilaster of the church:

Խաչս / Վարդուկայ որդիին Ա(ստու)ծ(ոյ):

transl.: This Cross [dedicated] to Varduk's son...

Published for the first time.

Inscribed on a khachkar fragment outwardly set in the northern wall of the church:

ԹՎ(ԻՆ) ՌՂ. (1555):

transl.: In the year 1555.

The Armenian original published in: Corpus..., part 5, p. 239.

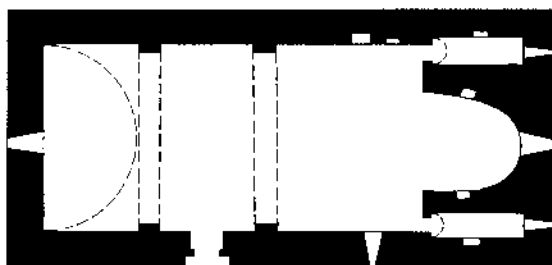
Note: We failed to find this fragment in 1989.

2 lines in the Armenian original engraved on a khachkar (120 x 49 x 15 centimetres):

Թուրայմիշին, իւր կող(ա)յկ(ի)ց Շիրինին:

transl.: To Turaymish [and] his spouse Shirin.

The Armenian original published in: Corpus..., ibid.



MARTUNASHEN. The plan of the church of Yeri Vank



MARTUNASHEN. The entrance of the church of Yeri Vank opening from its southern facade; a khachkar (1271) set in its north-western pilaster; eastward and westward views of the interior of the church

A single line in the Armenian original engraved on a khachkar fragment lying near the aforementioned ones:

Այս [է]... [Մխ]իթարին:
transl.: This... to Mkhitar.

The Armenian original published in: Corpus..., part 5, p. 240.

3 embossed lines in the Armenian original carved on the lower part of an ornate khachkar set above the tympanum of the church:

Ես Միմէօն անարժ(ա)ն էր(է)ցս կանգնեցի /
 զս(ուր)ք իս(ա)չս եւ ս(ա)կաւ աշխ(ա)տ(ե)ցի (ի)
 վ(ե)ր(ա) ս(ուր)ք եկեղեցոյս, (որք) երկիրսա-
 զանէք եւ զիս յիշ(ե)ց(է)ք:

transl.: I, worthless priest Simeon, erected this Holy Cross and carried out some work in this church. May you pray for me.

Reference: S. Kamalian Fund, list 2, part VI, file 44, p. 35.

The Armenian original published in: **Barkhutarants, M.** Artsakh, p. 253; Corpus..., ibid.

Note: The first person to decipher the inscription is S. Kamalian.

4 lines in the Armenian original inscribed on the lower part of a khachkar fragment (45 x 60 x 13 centimetres) lying in the south of the church:

Այս եայ իսաչ(ս) | հոգն(ւ)ն | Հայեաթիւն:
transl.: May this cross [protect] Hayat's soul.

The Armenian original published in: Corpus..., ibid.

Incised into a khachkar (152 x 62 x 20 centimetres) placed in the local grave-yard:

Փրկու(թ)ի(ւն) հոգ(ու)ն Փարիւն, թվ(իւն) ՌԷ
 (1558):

transl.: For the salvation of Par's soul. In the year 1558.



MARTUNASHEN. Intact and fragmented cross-stones found in Yeri Vank

Published for the first time.

10 lines in the Armenian original carved on one of the sides of a khachkar fragment (43 x 33 x 15 centimetres) lying inside the church:

Յանուն Ա(ստուծոյ). | ՈԻԱ (1172)
 ք/ուական/ուրեանս | հայոց. Ե/ս Գիրք
 կա/նգնեցի զ/սուրբ Յով/անէս ի
 ք/(արե)խաւս...:

transl.: In the name of God, in the year 1172 of the Armenian era I, Giorg, erected [this cross dedicated to] St. Hovhannes for the salvation...

Published for the first time.

14 lines in the Armenian original engraved on the western side and southern face of a displaced tombstone (64 x 49 x 9 centimetres) lying inside the church:

ԹՎ(ԻՆ) ՌԾԳ (1604). Շ/ահ Այ/ազն երկ./
այս / է հան/զիստ / Ոհան/էտին ռ/րդի Պ/ալին /
խաւէ / իզիտ / աւիք(°):

transl.: In the year 1604, Shah Apaz... In this grave reposes Ohanes' son Pal...

Published for the first time.

Incised into a tombstone (170 x 62 x 26 centimetres) found in the cemetery extending in the south of the church:

ԹՎ(ԻՆ) ՌԽԷ (1598). | ես Աղէս(°), | Խաչե-
սիր, | Վարդան, | ծնող իմ՝ | Սարգ(ար)իդ | ռդր-
մի | աւի:

*transl.: In the year 1598, I, Agha (?), Khache-
sir, Vardan, may you pray for my parent
Margaret.*

The Armenian original published in: Corpus..., *ibid* (the year is missing).

6 lines in the Armenian original carved on a grave-stone lying in the churchyard:

...կա(ն)կ(ն)եց(աք).../ զխաչս եղբա(ւր) մեր /
Պալին, կ(ն)դ(ա)կց(ի)ն իւր.../ իսպիտին իւրոն
Տէր | Ազարին հ(ն)զ[նյն].../ թվ(ին) ՌԾԸ:
(1609):

*transl.: ...erected this cross [dedicated] to our
brother Pal, his spouse... Father Azar's soul... in
the year 1609.*

The Armenian original published in: Corpus..., *ibid*.

4 lines in the Armenian original engraved on one of the sides of a fragmented cradle-shaped tombstone (152 x 62 x 20 centimetres):

Ես Տեր / զ...ի...ս իս(ա)չս / կ(ա)նզնեցի իմ / ...

transl.: I, Father... erected this cross...

Published for the first time.

An ancient site, known by the name of **Zori Khach** and retaining two ornate 13th-century khachkars, extends 4.2 kilometres south of Martunashen. The cross-stones, that stand side by side, are bare of inscriptions.

The village site of Yeri Vank, which is surrounded with magnificent forests, is located 5 kilometres south of Martunashen. It has preserved a ruined medieval cemetery and a standing church representing a uni-nave vaulted building extending east-westward, with its only entrance opening from its southern facade. Its vault, lying below a gable roof, is inwardly supported by two pairs of arches. It has 3

extremely narrow windows which impart darkness to the interior of the sanctuary. The font is preserved in its traditional place, i.e. in the northern wall. The walls of the monument bear many fragments of medieval khachkars some of which are inscribed.

The composition and building peculiarities of the church of Yeri Vank suggest that it was built between the 16th and 17th centuries.

5 lines in the Armenian original carved on the lower part of a khachkar (130 x 76 x 43 centimetres) placed upside down in the church and serving as a pilaster:

ԹՎ(ԻՆ) ՉԻ (1271). | ես Աւսար ռդի Մա-
նասի կա/ն(զն)եցի զխաչս / ինձ եւ եղբար
իմոյ...:

*transl.: In the year 1271, I, Otar's son Manas
erected this cross in memory of my brother and
me...*

The Armenian original published in: **Barkhutarants, M.** Artsakh, p. 254; Corpus..., part 5, p. 243.

Misreading: The Corpus Inscriptionum Armenicarum deciphers the name of 'Avtar' as 'Tavtar.'

4 lines in the Armenian original incised into a khachkar fragment (45 x 51 x 11 centimetres) lying in the bema:

Կանզնեցի զխաչս ի բարեխա(ւս)նթ(ին)
հար իմո, ռք կարդէք, յիշեցէք / ընդ նմին եւ
զարարող իսաչիս Սեւ/...

*transl.: I erected this cross in memory of my
father. May you who read this remember him and
the sculptor of this cross...*

Published for the first time.

3 lines in the Armenian original inscribed on a khachkar (68 x 40 x 26 centimetres) set in the south of the bema in a horizontal position:

Սուս քահան(ա)յ Ազար/իային, յիշող Ա(ս-
տու)ծ(ոյ) ա(ւր)հ(նուած) է, | ամենկին:

*transl.: To worthless priest Azaria. May God
bless those who will remember him.*

Published for the first time.

Engraved on a tombstone lying in the south of the church:

Այս է տապան Գրիգոր եպիսկոպոսի Գան-
ձակեցոյ:

*transl.: In this grave reposes Bishop Grigor
from Gandzak.*

The Armenian original published in: "Nor-Dar," 1894, No. 73, p. 3; **Barkhutarants, M.**, *idem*, p. 255; **Lalayan, Yer.** Gandzak District, p. 334; Corpus..., *ibid*.

Note: Lalayan's decipherment reads, "In this grave reposes Bishop of Gandzak St. Grigor" («Այս է հանգիստ տար Գրիգորայ Գանձակայ եպիսկոպոսին»).

Martunashen participated in the **Great Patriotic War** with 165 of its inhabitants, 103 of whom fell on the battle-field. One of them, *Vaghinak Simon Zakarian*, was awarded the title of Hero of the Soviet Union. In 1970 their fellow villagers built a memorial perpetuating their memory.

Martunashen was stripped of its Armenian population on 2 May 1991.⁵⁸⁴

MIKHAILOVKA

Location. The village is situated in a tableland lying in the area between the left tributaries of the river Kurak, 10 kilometres south-east of the district centre, between 1,180 and 1,200 metres of altitude above sea level.

It was founded "...in 1870 in territories detached from the farming lands of Hajikend, Suluk and Sapi-Kyurd..." and allocated to some Russian resettlers. In 1885 it comprised 22 houses.⁵⁸⁵



Mikhailovka. The village seen from the south-east

Construction Activity. In the late 1890s, Mikhailovka was distinguished for its comfortable houses, its main street being planted with trees on both sides.⁵⁸⁶

The available data on the number of **the local population** are as follows: 28 houses with 131 inhabitants (70 males, 61 females)⁵⁸⁷ in 1886; 28 houses with 131 people in the late 1890s;⁵⁸⁸ 192 residents in 1908,⁵⁸⁹ and 345 in 1914.⁵⁹⁰

Beginning with the 1950s, some Turks took up residence in the village. By 1989 they had formed about 15 families.

During the deportation of 1990, the Russian Malakans of Mikhailovka abandoned their place of living together with the Armenian residents of the adjacent villages.

584 On 1 May 1991, the residents of Martunashen held the funeral of 5 young Armenians killed on 28 April. The following day when most of the villagers were in the local cemetery to pay tribute to their memory, Martunashen was invaded by the Turks and troops of the Soviet army. The aforementioned people ran away to Getashen right from the grave-yard and were deported together with their compatriots of that village several days later.

585 "Nor-Dar," 1890, No. 125, p. 3. Also see **Lalayan, Yer.**, *idem*, p. 359.

586 **Lalayan, Yer.**, *ibid.*

587 A Statistical Survey..., pp. 86-87.

588 **Lalayan, Yer.**, *ibid.*

589 Caucasian Calendar for 1910, p. 322.

590 Caucasian Calendar for 1915, p. 159.

MIRZIK

Location. The village, which is surrounded by wooded mountains in the south and east, is situated in a table-land lying between the left tributaries of the river Gandzak, 12 kilometres south-west of the district centre, at an altitude of 1,000 to 1,160 metres above sea level.

A Historical Introduction. Thanks to the favourable geographical position and climatic conditions of the village, its territory has been inhabited since time immemorial. While working there, archaeologist F. Schultz, a member of Tiflis' Archaeological Society who conducted excavations in the territory of Gandzak in the late 19th and early 20th centuries, unearthed a tomb with some articles tracing back to the Middle Bronze and Early Iron Ages: "...Schultz unclosed nine skeletons arranged one on top of the other in a northerly direction, with some ironware in the upper row and bronze articles in the lower one. Apparently, the graves had been well-built before the interment of the bodies. The earliest and last burials are chronologically separated by a time-span of 8 to 10 centuries, the Bronze Age merging into the Iron Age. Schultz also unearthed some rings, bracelets, arrows, daggers and beads in the tomb..."⁵⁹¹

The historical monuments preserved in the village and its vicinity trace it back to the Middle Ages.

Originally called Vardashen, the settlement was renamed Mirzik under the Persian dominion. Allegedly, it was the name of a Persian tax collector who agreed to exempt the village from taxes provided that it should be called after him. The inhabitants of Vardashen agreed and renamed it Mirza, which later changed into Mirzik.⁵⁹²

Indeed, this story does not sound a trustworthy one, but in the 17th century, the village was known by the name of Mirzik, as mentioned in a bull issued by Catholicos Pilippos.⁵⁹³

Construction Activity. In the 19th century, Mirzik aroused admiration among visitors and researchers: "...the village, that offers a fascinating view, boasts sweet-water springs. The only drawback is that it does not have regular streets, and the barns and cattle-houses are situated rather near the houses."⁵⁹⁴

Bishop Barkhutariants describes Mirzik as a village extending on an east-facing mountain slope and offering a fine view. It enjoyed an abundance of fruit trees as well as pure air and water, which he writes were the main reasons for the local residents' noted longevity.⁵⁹⁵

591 "Mshak," 1903, No. 117, p. 1.

592 **Grigorian, B.** Mirzik or Vardashen? (An excerpt from a book of memoirs entitled *The Traces are Lost*). In: "Gardmank," 1996, No. 2, pp. 12-13.

593 **Barkhutariants, M.**, *idem*, p. 48.

594 **Lalayan, Yer.**, *idem*, pp. 316-317.

595 **Barkhutariants, M.**, *idem*, p. 276.



Mirzik. Partial views of the village, and a derelict house

Population. The following list of the families living in Mirzik in 1839 is of great value to the study of their history:

- “1 Gabriel Grigorian with his wife Sabet;
- 2 Abraham Sevia, his wife Mariam, their daughter Khatayi, their sons Beglar, Ohanes, and Shahverdi with his wife Herik; Abraham’s nephew Avetis, his wife Annman as well as their sons Poghos and Soghomon;
- 3 Gabriel Grigorian, his wife Mariam as well as their sons Hakob, Avetik, Ohanes and Sahak;
- 4 Mkrtych Tamrazian, his wife Aziz, their daughters Mashak, Vardi and Javahir as well as their sons Hovakim, Karapet, Poghos, Khachatur and Grigor;
- 5 Hovsep Ter-Mkrtychian, his son Petros with his wife Gyuli, his son Hovhannes and his daughter Herik; Hovsep’s nephews Simon, and Harutiun with his wife Sirunna, his son Vardazar as well as his daughters Yeghisabet, Horomsim, Mariam and Tangi;

6 Movses Harutiunian, his wife Horomsim, their sons Vardan, Ghazar, Anton as well as their daughters Yeghisabet, Mariam and Herik;

7 Avetis Sargissian, his wife Tangi, their sons Khachatur and Harutiun as well as their daughters Mariam and Yeghisabet; Avetis’ mother Shahnaz, his brothers 1. Bazum with his wife Sirunna and his son Sargis, and 2. Hovsep with his wife Zani and his son Martiros;

8 Hakob Abrahamian and his wife Taguhi with their sons Mkrtych and Karapet; Hakob’s mother Mariam as well as his brothers Hovhannes, and Harutiun with his wife Taguhi;

9 Arustam Mkrtychian, his wife Horomsim, their daughters Yeghisabet and Magtagh, their sons David, Hovsep and Vardazar as well as their daughter-in-law Khanum with her daughter Tellu and her sons Harutiun and Ghazar;

10 Yeghia Khachaturian, his wife Sarah, their daughter Magtagh as well as their sons Harutiun, Ohanes and Grigor;

11 Khachatur Arakelian, his wife Tangi, their son Harutiun as well as their daughters Nakhshun and Shoghakat;

12 Vardan Ohanian with his wife Hori;

13 Allahverdi Babajanian and his wife Yeghisabet with their son Ohanes and their daughter Magtagh;

14 Khudaverdi Gharibian with his mother Rehan;

15 Gabriel Aghabegian, his mother Mariam, his brother Harutiun as well as his sisters Heriknaz and Sandukht;

16 Vardan Hakobian, his wife Sarah, their sons Ohanes, Hakob as well as their daughters Mariam and Herik;

17 Petros Grigorian, his wife Aziz, his brothers Ohanes, Sargis, and Khachatur with his wife Murvat;

18 Sabar Harutiunian, his wife Horomsim, their daughter Shoghakat, their sons Harutiun, Soghomon, Hovhannes and Khachatur as well as their daughter-in-law Mariam with her sons Avag and Bedkhehem;

19 David Yeghian, his mother Mariam, his wife Mariam, their daughter Magtagh as well as their sons Sahak and Harutiun;

20 Harutiun Hovsepian, his wife Yeghisabet and their daughter Magtagh; Harutiun’s mother Yeghisabet, his sister Anayi as well as his brothers Grigor, and Hovhannes with his wife Herik and his daughter Nakhshun;

21 Hovakim Harutiunian, his mother Yeghisabet as well as his sisters Javahir and Mariam.”⁵⁹⁶

Below follow the available statistical data on the number of Mirzik’s population:

Year	Houses	Males	Females	Total
1804 ⁵⁹⁷	13	28	17	45
1839 ⁵⁹⁸	21	74	63	137
1845 ⁵⁹⁹		120	81	201
1847 ⁶⁰⁰		134	76	210
1849 ⁶⁰¹		143	59	202
1852 ⁶⁰²		168	162	330
1861 ⁶⁰³	27			

⁵⁹⁶ National Archives of Armenia, fund 53, list 1, file 3800, p. 27.

⁵⁹⁷ Collected Acts..., vol. 2, p. 596.

⁵⁹⁸ National Archives of Armenia, fund 53, list 1, file 3800, p. 27.

⁵⁹⁹ Idem, file 3811, p. 4-5.

⁶⁰⁰ Idem, file 3814, pp. 96-97.

⁶⁰¹ Idem, file 3818, pp. 96-97.

⁶⁰² Idem, file 3819, pp. 105-106.

⁶⁰³ Idem, file 3835, pp. 147-148.

1866 ⁶⁰⁴	38	193	186	379	1909 ⁶³⁴	462	414	876
1872 ⁶⁰⁵		180	107	287	1910 ⁶³⁵	433	318	751
1873 ⁶⁰⁶				225	1912 ⁶³⁶	474	419	893
1875 ⁶⁰⁷				240	1914 ⁶³⁷			623
1876 ⁶⁰⁸				265	1917 ⁶³⁸	75		416
1877 ⁶⁰⁹		161	103	264	1924 ⁶³⁹	157		
1878 ⁶¹⁰		165	102	267	1925 ⁶⁴⁰			895
1881 ⁶¹¹		189	116	305	1981 ⁶⁴¹			846
1882 ⁶¹²		206	132	338				
1883 ⁶¹³		198	104	302				
1885 ⁶¹⁴		250	220	470				
1886 ⁶¹⁵	71	339	264	603				
1887 ⁶¹⁶		272	241	513				
1888 ⁶¹⁷	70	286	252	538				
1889 ⁶¹⁸		295	261	556				
1890 ⁶¹⁹		305	270	575				
1891 ⁶²⁰		320	273	593				
1892 ⁶²¹		349	310	659				
1893 ⁶²²		355	314	669				
1894 ⁶²³		368	329	697				
1897 ⁶²⁴		424	388	812				
1898 ⁶²⁵		428	397	825				
1899 ⁶²⁶		434	401	835				
1900 ⁶²⁷		441	400	841				
1901 ⁶²⁸		458	411	869				
1902 ⁶²⁹		465	418	883				
1905 ⁶³⁰		466	423	889				
1906 ⁶³¹		498	455	953				
1907 ⁶³²				697				
1908 ⁶³³	60	402	301	703				

604 Idem, file 3848, p. 57.

605 Idem, file 3872, pp. 62-63.

606 Idem, file 3864.

607 Idem, file 3866, pp. 44-45.

608 Idem, file 3868, pp. 57-58.

609 Idem, file 3869, pp. 54-55.

610 Idem, file 3870, pp. 22-23.

611 Idem, file 3873, pp. 27-28.

612 Idem, file 3874, p. 30.

613 Idem, file 3875, pp. 56-57.

614 Idem, file 3874, p. 29.

615 A Statistical Survey..., pp. 84-85. Another source mentions 44 houses ("Ardzagank," 1886, No. 20, p. 295).

616 National Archives of Armenia, fund 53, list 1, file 3880, p. 73.

617 Idem, file 3882, p. 131. Also see "Nor-Dar," 1888, No. 202, p. 2.

618 National Archives of Armenia, fund 53, list 1, file 3884, pp. 226-227.

619 Idem, file 3887, p. 150.

620 Idem, file 3889, p. 149.

621 Idem, file 3891, p. 121.

622 Idem, file 3895, pp. 77-78.

623 Idem, file 3896, pp. 174-175.

624 Idem, file 3899, pp. 147-148.

625 Idem, file 3897, p. 169.

626 Idem, file 3903, pp. 126-127.

627 Idem, file 3905, pp. 91-92.

628 Idem, file 3906, pp. 97-98.

629 Idem, file 3907, pp. 23-24.

630 Idem, file 3912, pp. 266-267.

631 Idem, file 3915, p. 24.

632 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

The table shows that the local inhabitants continually increased, amounting to 953 in 1906. In the course of some years, however (1866 to 1873, 1906 to 1907, 1912 to 1914), certain reduction could be observed in their number, particularly due to resettlement.

Occupation. The Armenians of Mirzik were mainly farmers and cattle-breeders. In addition, the magnificent forests extending in the neighbourhood of their village enabled them to cut down trees and sell timber.⁶⁴²

There exists no trustworthy information on the foundation of **the Armenian school** of the village attached to St. Gabriel Church. According to some archive documents, it reopened in 1906:⁶⁴³ this suggests that it had functioned previously and had closed on the order of the Tsarist authorities in 1895.

Beginning with 12 December 1906, the institution functioned as a one-year parish school with a regular course of instruction.⁶⁴⁴

In 1907 it was known as a unisex institution.⁶⁴⁵ On 29 May of the same year, it closed for a short time due to the shortage of means.⁶⁴⁶ In 1908 the financial plight again put it on the verge of closing,⁶⁴⁷ for its Board of Trustees had failed to pay its only teacher for many months.⁶⁴⁸ Despite that, however, the school endured the hardships and continued functioning in 1909, when it had a teacher and 25 pupils, including 4 girls.⁶⁴⁹

633 National Archives of Armenia, fund 35, list 1, file 559, p. 9.

Another statistical source reports 610 inhabitants (Caucasian Calendar for 1910, p. 322).

634 National Archives of Armenia, fund 56, list 18, file 764, p. 117.

635 National Archives of Armenia, fund 53, list 1, file 3917, pp. 57-58.

636 Idem, file 3919, pp. 62-63.

637 Caucasian Calendar for 1915, p. 158.

638 **Avetissian, M. M.**, idem, p. 166.

639 National Archives of Armenia, fund 409, list 1, file 2635, p. 49.

640 As attested by the register of the Village Council.

641 SAE, vol. 6, p. 593.

642 "Nor-Dar," 1888, No. 202, p. 2.

643 National Archives of Armenia, fund 35, list 1, file 301, p. 5.

644 Idem, file 224, p. 7.

645 Idem, file 559, p. 15; file 323, p. 2.

646 Idem, file 296, p. 3.

647 Idem, file 402, p. 1; file 505, p. 1.

648 Idem, file 505, p. 1.

649 National Archives of Armenia, fund 57, list 2, file 1849, p. 17.



Mirzik. St. Gabriel Church seen from the south-west and south-east. Its belfry

The financial predicament of Mirzik's Armenian school was due to the existence of a **public school** in the village. Between 1910 and 1919, Priest Martiros Yepiskopossiants, who served in Mirzik and Brajur, worked as a teacher in that institution whose date of foundation is unknown.⁶⁵⁰

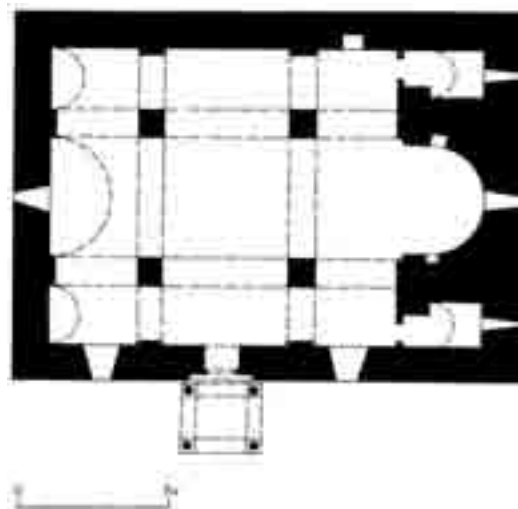
St. Gabriel Church, located in the centre of the village, was built in 1674, as attested by its construction inscription:

Արդեամբք եւ ծախսիւք Միրզու հասարակութեան կառուցաւ ս(ուր)ք Գարրիէլ եկեղեցիս ք(վի)ն 1674, ի հաշուէ եկեղեցոյ նորոգեցաւ 1910:

transl.: This church of St. Gabriel was built through the efforts and donations of Mirzik inhabitants in the year 1674. Repaired in 1910 with its own means.

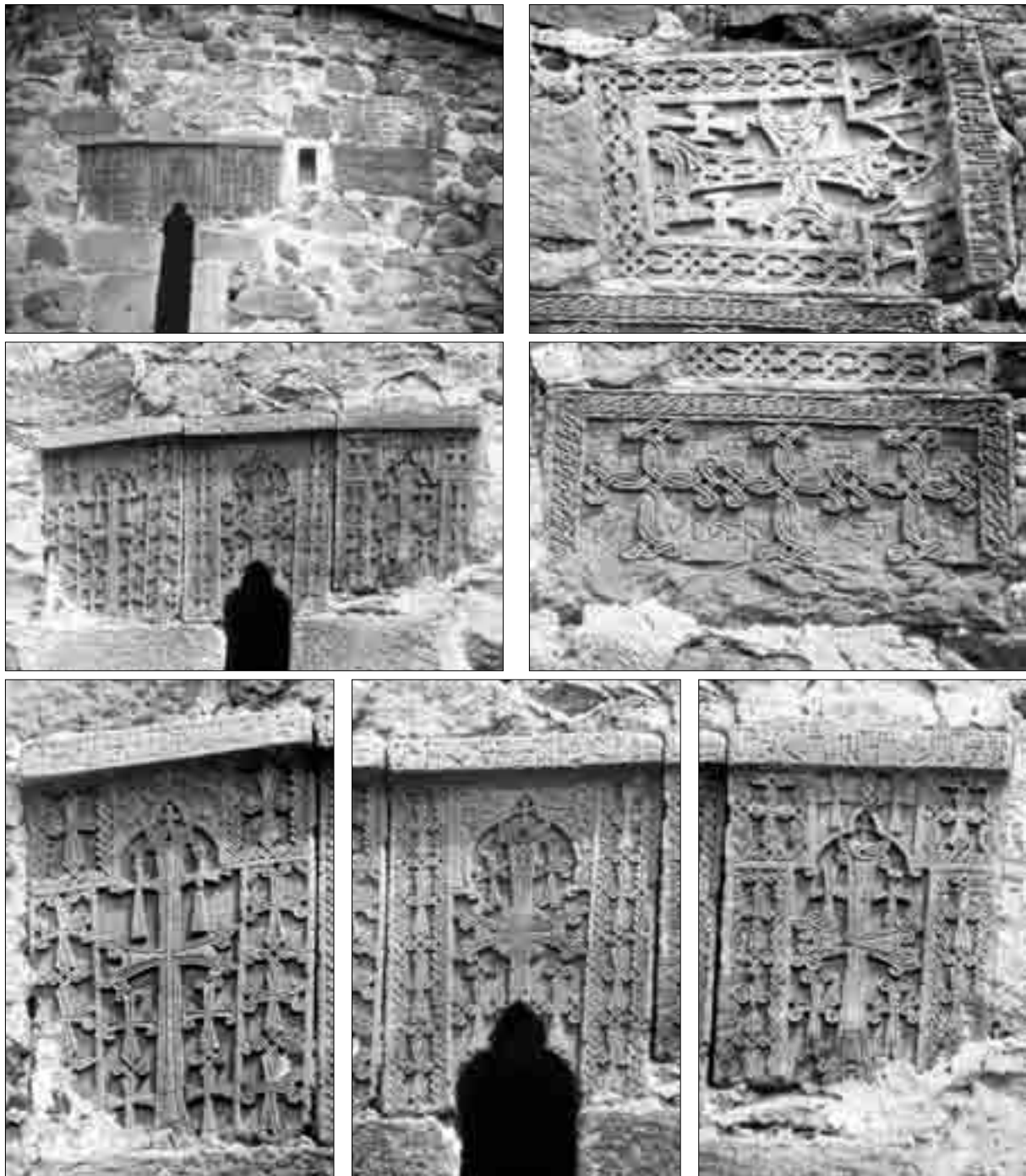
The Armenian original published in: "Arzagank," 1886, No. 20, p. 295; **Barkhutariants, M.** Artsakh, p. 276; **Lalayan, Yer.** Gandzak District, p. 316.

Note: The decipherments made by these sources are incomplete.



Mirzik. The plan of St. Gabriel Church

⁶⁵⁰ National Archives of Armenia, fund 57, list 3, file 375, p. 1; fund 53, list 1, file 817, p. 7.



Mirzik. Khachkars and a tombstone set in the western facade of St. Gabriel Church

During the repairs of 1863, the inner walls of the sanctuary were plastered, the amount necessary for the completion of the work being received from its own budget.⁶⁵¹

Yer. Lalayan, who saw St. Gabriel in the late 19th century, describes it as a small, damp building.⁶⁵² According to another visitor, however, it represented a

magnificent monument resting on four splendid pillars.⁶⁵³

Bishop Barkhutariants provides the following brief description of the sanctuary, "...built of stone and mortar and resting on four pillars. It has an ancient khachkar... and a small belfry, its length amounting to 16 metres 95 centimetres, and its width to 12 metres 10 centimetres..."⁶⁵⁴

651 National Archives of Armenia, fund 53, list 1, file 3843, p. 40.

652 Lalayan, Yer., idem, p. 298.

653 "Ardzagank," 1886, No. 20, p. 295.

654 Barkhutariants, M., idem, p. 276.



Mirzik. Partial views of Karhan Monastery

St. Gabriel Church represents a tri-nave vaulted basilica, with a font in the northern wall and a vestry on each side of the bema. Its only entrance, that is shaped like an arch, opens from its southern facade. The sanctuary, that is built of dressed stone and mortar, is illuminated through 6 windows widening inside. All its cornerstones are finely-cut.

In the early 1880s, a double-storey belfry of finely-finished stone was erected near the church entrance. It is supported by four pillars on the first floor, and has a six-pillar rotunda ending in a spire on the second.

The church walls are engraved with the following inscriptions:

5 lines in the Armenian original incised into a khachkar set in the bema of the southern vestry:

*Կանգնեցի Սարուխանս սուրբ խաչս / Ոսկի
հ(ո)գ(ու)ն, / Եղիայ / Կ(ա)զմ(ո)ղ խ(ա)չ(ի)ս, /
թ(վ)իւն ՌՃԶ (1627):*

transl.: I, Sarukhan, erected this Holy Cross in memory of Voski's soul. Sculptor of this cross Yeghia. In the year 1627.

The Armenian original published in: **Barkhutiariants, M.** Artsakh, p. 276 (the part reading, "Sculptor of this cross Yeghia" is missing).

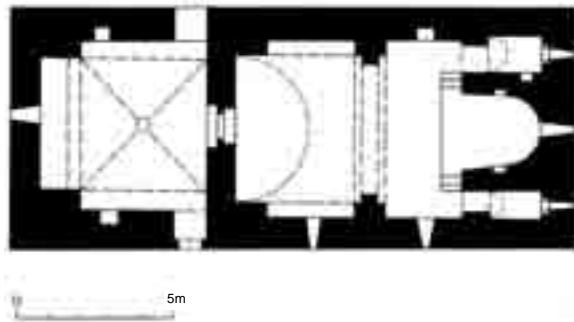
Note: The khachkar used to be located in the village cemetery. The year of the epitaph is engraved on both sides of the upper cross wing.

Carved on a south-facing ornate khachkar placed on the right of the entrance:

ԹՎ(ԻՆ) ՌԾ... (1600-ական թթ.):

transl.: In the 1600s.

Published for the first time.



Mirzik. Partial views of Karhan Monastery. Its plan

Carved on a finely-adorned south-facing khachkar placed on the left of the entrance:

ԹՎ(ԻՆ) ՌԾԵ (1606 թ.):
transl.: In the year 1606.
 Published for the first time.

Engraved on a khachkar set in the western facade of the church:

Ս(ՈՐ)Ք Խ(Ա)ՆԱ ԵՔԱՐ ՓԱՂԻՆ:
transl.: This Holy Cross [dedicated] to Yetar Pasha.
 Published for the first time.

Inscribed on another khachkar adjoining the aforementioned one:

Ս(ՈՐ)Ք Խ(Ա)Ն(Ա) ՔԱՐԵԽ(Ա)ՆԱ ԱՐԽՈՉԻՆ Է,
Ք(Վ)ԻՆ Ռ-ՀՁ (1627):
transl.: May this Holy Cross protect Arkhosh.
In the year 1627.
 Published for the first time.

Incised into a khachkar set in the western facade of the church, near the aforementioned ones:

Ս(ՈՐ)Ք Խ(Ա)ՆԱ Ք(ԱՐԵԽԱՆԱ) ՄԱՐԿՈՍԻՆ,
ՄԱՐԵԱՆԻՆ:
transl.: May this Holy Cross protect Markos, Marean.
 Published for the first time.

Carved on a khachkar inwardly set in the eastern wall of the church:

Թ(Վ)ԻՆ ՌԾԲ (1603):
transl.: In the year 1603.
 Published for the first time.



Inscribed on a khachkar set in the font:

ԹՎ(ԻՆ) Ռ-ՃՁ (1657):
transl.: In the year 1657.
 Published for the first time.

Carved on a khachkar inwardly set in the southern wall of the church:

Թ(Վ)ԻՆ Ռ-ՉԲ (1633):
transl.: In the year 1633.
 Published for the first time.

Engraved on a khachkar set in the northern wall of the church:

Այս է հուճգհսւ...:
transl.: In this grave reposes...
 Published for the first time.

Although the authorities of Soviet Azerbaijan closed the church in 1928,⁶⁵⁵ it was preserved standing until the deportation of Artsakh Armenians.

Martiros Yeghiazarian Yepiskopossiants, who studied in Pib's St. Gevorgian School between 1871 and 1879, was ordained on 21 January 1897 and served the community of St. Gabriel Church until at least 1905.⁶⁵⁶

Ancient Sites. The remnants of the **chapels of Sourb Astvatzatzin and Ovasap** are preserved in the south of Mirzik. In their neighbourhood extend several village sites, one of which is called **Khachi Pos**, i.e. the

⁶⁵⁵ National Archives of Armenia, fund 409, list 1, file 2658, p. 12.

⁶⁵⁶ National Archives of Armenia, fund 461, list 1, file 12, p. 59.

Armenian equivalent for ‘Pit of Cross,’ the name deriving from a cross-stone lying in an opening in the ground. In 1970 an inhabitant of Voskanapat placed it over a spring he himself had built on the road leading to the village. Khachi Pos lies on the slope of a high, wooded hill named *Metz Bloor* (i.e. the Armenian equivalent for ‘Big Hill’), a kilometre south-east of Mirzik. Recently, while having water pipes extended through the hill slope, the villagers unearthed a secret underground passage leading from the hilltop to a nearby canal.

The ruins of another village site named **Tumani** are scattered in an elevated wooded area, south-west of Mirzik.

Shinategh, located about 2 kilometres south-west of Mirzik, retained a standing church until the aforementioned deportation.

The remains of **Tamblut** are preserved on a wooded elevation in the north of the village.

Enapat, extending in a picturesque place 2 kilometres south of Mirzik, is surrounded by a small gorge in the north-east, and some forests on three sides.

This village site boasts **the monastery of Karhan (Karkhan)** also known as **Astvatamor Vank**, i.e. the Armenian equivalent for **Monastery of the Holy Virgin**: “This church is called *Mirzik Cloister* due to its closeness to the village, and ‘Karkhan⁶⁵⁷ Monastery’ after a copper mine located nearby...”⁶⁵⁸

The monastery, that was founded between the 16th and 17th centuries, used to have a large community. It functioned until the 1870s and possessed some estates of which it was stripped after the mid-19th century.

The following document made up in 1853 is of great value to the study of the history of the sanctuary: “In times bygone, this cloister boasted high fame and magnificence, with a great number of monks and priors, including Bishops Yeghiazar and Sargis as well as Archimandrites Hovsep, Mkrtych and Poghos. Now they repose in the gavit of the church, together with some other people. At present the monastic buildings, its ramparts and monks’ dwellings are in a state of dilapidation. Only a stone church and a chapel are preserved there, the latter serving as a pilgrimage site. This monastery rises on a lofty mountain called Novan, with a rock named Tzil Kertz, or Jgnavori Kertz, i.e. the Armenian equivalent for ‘Hermit’s Rock,’ in the west. It lies between two gorges... with two streams running on the left and right of the cloister, at a distance of about two versts of each other. Descending eastward for about three versts, they merge together...”⁶⁵⁹

The Monastic Estates. The area between the aforementioned two tributaries comprised “fine land of several oravars”⁶⁶⁰ once belonging to Karhan Monastery.

In 1886 the monastic domains included a wood and some arable land.⁶⁶¹

The monastic complex of Karhan consists of a church, a small gavit adjoining it in the west, and some monks’ rooms, all of them representing structures of undressed stone and mortar. It used to be fortified by an enclosure which was in a semi-ruined state in the late 19th century.

The church represents a uni-nave vaulted hall where the vault-bearing arch is supported by a pair of pilasters. Its only entrance opens from the gavit adjoining its western facade. In the east, it has a semi-circular bema, with a sacristy of rectangular plan on each of its sides. The sanctuary is illuminated by 5 small windows widening inside, 3 of them opening from the eastern facade, and 2 from the southern one.

The khachkars set in the church walls are engraved with the following inscriptions:

Carved on a khachkar placed on the left of the bema:

ԹՎ(ԻՆ) ՌԽԸ (1599):

transl.: In the year 1599.

Published for the first time.

Incised into a khachkar set in the facade of the bema:

ԹՎ(ԻՆ) ՌԿԴ (1615):

transl.: In the year 1615.

The Armenian original published in: **Barkhutariants, M.** Artsakh, p. 276; **Lalayan, Yer.** Gandzak District, p. 345 (the year is deciphered as ‘1616’).

Inscribed on a khachkar set in a niche in the north of the bema:

ԹՎ(ԻՆ) ՌՀԹ (1630):

transl.: In the year 1630.

Published for the first time.

Engraved on a khachkar placed on the left of the entrance:

... [ւ...], ԹՎ(ԻՆ) ՌԾԲ (1653):

transl.: ... in the year 1653.

Published for the first time.

Incised into a khachkar set in the southern window of the church:

...(ւ)...իս հսկիսն Խոսրովի...:

transl.: ...reposes Khosrov...

Published for the first time.

The gavit represents a building of almost square plan, with two entrances opening from its southern and northern walls standing close to the church. Its roof, resting on intersecting arches, has a small, circular *yerdik* in the centre.

657 A dialectal word meaning ‘quarry.’

658 “Ardzagank,” 1886, No. 20, p. 295.

659 National Archives of Armenia, fund 53, list 1, file 2742, p. 16.

660 **Barkhutariants, M.**, idem, p. 277.

661 National Archives of Armenia, fund 56, list 18, file 138, pp. 100-101.

During our visits to Karhan Monastery in 1980 and 1985, the gavit, where some of the priors of the monastery reposed, had an entirely earthen floor.

Below follow several epitaphs Bishop Barkhutar-ians copied there in the late 19th century:

Այս է հանգիստ Չարեքու անապատի Սկրտիչ վարդապետին, թվ. Ռ-ՂԵ (1646):

transl.: In this grave reposes Archimandrite Mkrtych of Charek Cloister. In the year 1646.

The Armenian original published in: **Barkhutar-ians, M.**, idem, p. 277; Corpus..., part 5, p. 250.

Note: The year of the epitaph does not seem trustworthy to us: it should have been deciphered as '1746.'

Հանգիստ հողապատեան տեառն Եղիազարու յաւէտ հանգիստ է անվշտակիր նշխար սորին, որ աստ կան. հոգին գոյով միջնորդ առ տէր ժտական վասն իր որդեկացս, որ ենք տատանման փորձանաց գաղտնի, որ օժտել փութան զմիաբանութիւն հոգևորական, փրկել ի փորձանաց այժմ և յապագայն հանգեցաւ սուրբ հայրն մեր թուին Հայկազնոյ Ռ-ՃԿԲ (1713):

transl.: ... in this grave repose the remains of Father Yeghiazar. ... May his soul protect his sons before the Lord... The Right Reverend passed away in the year 1713 of the Armenian era.

The Armenian original published in: **Barkhutar-ians, M.**, ibid; Corpus..., part 5, p. 250.

Այս է տապան տանս սպասարդ Մահտեսի վերաճայնի, Նաւասարդ աղա անուանի, եղբայր Թամրազ Քալանթարու Չակամ Մեծ Սահակ ի Ղարամուրատ գեղջէ, կոչի Արամի, մահն դիպէ վաթսուն :Բ: (2) ամի. Ռ-ՃԳ: (1741) թուի և չամդրեա մարմին է :ՂԳ: (93) ամի:

transl.: In this grave reposes servant of the House of God, ...famous Mahtesy Navasard Agha, the brother of Tamraz Kalantar from Gharamurat Village of Zakam District... Death took away his life at the age of sixty-two in the year 1741...

The Armenian original published in: **Barkhutar-ians, M.**, ibid.

Inscribed on a gravestone placed in the east of the monastery:

Այս է տապան Սարգիս վարդապետի Ազարեանց Տփխիսեցոյ Քեանդակիրնագ մականունանեալ, որ յայտնապէս անբաստութեամբ վարեանց զկարգ կրօնաւորութեան ի զանազան վանորայս Գանձակայ գաւառի աւելի քան 70 տարի և վախճանեցաւ ի հասակի 96 ամաց, ի Սիրզիկ գեղջ, 1877 ամի:

transl.: In this grave reposes Archimandrite Sargis Azariants, also called Kyandakirmaz,⁶⁶² from Tpkhis. With stainless behaviour, he served

⁶⁶² 'One who does not enter the village.'

as the shepherd of various monasteries of Gandzak District for more than 70 years and died at the age of 96 in Mirzik Village in 1877.

The Armenian original published in: **Barkhutar-ians, M.**, ibid.

Putting together the available data, we can make up the following chronological list of the priors of Karhan Monastery:

Bishop Yeghiazar (died in 1713);⁶⁶³

Archimandrite Hovsep;

Bishop Sargis (mentioned between 1770 and 1773);⁶⁶⁴

Archimandrite Mkrtych;

Archimandrite Poghos;

An unknown friar (mentioned in 1857);⁶⁶⁵

An unknown archimandrite (mentioned in 1862).⁶⁶⁶

Priest Martiros Yepiskopossians, who was ordained in 1897,⁶⁶⁷ served Mirzik and Brajuz between 1905 and 1923.

MURUT

Location. The village is situated in a picturesque place, on the northern wooded slope of Mount Pand, 4 kilometres north-east of Voskanapat, 8 kilometres south of the district centre, between 1,190 and 1,310 metres of altitude above sea level.

The Origin of the Toponym. The village name is believed to derive from a chapel once situated in the site of the local church of Sourb Astvatzatzin and retaining a khachkar which was, supposedly, blessed with chrism ('Chrism' is the English equivalent for the Armenian word 'meron.') by Mesrop Mashtots: "The father of Armenian translators, Mesrop Mashtots, blessed a cross with holy chrism: it is now set in the facade of the bema."⁶⁶⁸

As legend has it, "A century ago, one of Gandzasar Catholicoses came to the site of what is the present-day village to spend the summer in the mountains. He blessed some holy chrism there, and that event made such a deep impression on the pious inhabitants of the neighbourhood that they named the place *Myuronot*" ('Blessed with chrism' in Armenian.)⁶⁶⁹

The toponym is also etymologized as the slightly changed version of *Morut* ('Mori' is the Armenian equivalent for 'wild strawberry'), i.e. 'wood of straw-

⁶⁶³ **Topjian, H.**, part 2, p. 21.

⁶⁶⁴ As attested by his epitaph.

⁶⁶⁵ National Archives of Armenia, fund 53, list 1, file 3830, p. 78.

⁶⁶⁶ Idem, file 3836, p. 56.

⁶⁶⁷ National Archives of Armenia, fund 57, list 3, file 259, p. 4; fund 458, list 1, file 184, p. 7.

⁶⁶⁸ **Jalalians, S.**, idem, part 1, p. 170.

⁶⁶⁹ "Nor-Dar," 1892, No. 136, pp. 2-3.

berries,' allegedly due to the abundance of that currant in the neighbourhood.⁶⁷⁰

Construction Activity. As described by a visitor who saw the village in the 1890s, the gorge lying in front of it "...is shrouded in beautiful gardens. Murut has finely-looking houses, most of them boasting European furniture. The inhabitants of Gandzak generally spend summers here: indeed, but for its dampness, the village could serve as a wonderful summer residence."⁶⁷¹

Water Supply. In 1914 the local residents attempted to bring water to their village from a site called Pandajur and located within a verst and a half. The expenses of that project, however, amounted to an estimated 2,000 rubles which they could not afford to cover so that they had to give up that idea.⁶⁷²

Population. The available topographical sources are not unanimous in mentioning the origin of the people inhabiting Murut: they are either considered "native inhabitants,"⁶⁷³ or resettlers: "...it is an old village comprising emigrants from various places who gathered here at the beginning of this century."⁶⁷⁴

Below follows a list of the families living in Murut in 1839:

- 1 Hovhannes Yeghiazarian, his wife Kali, their sons Arustam, Andreas, Avetis and their daughter-in-law Anna;
- 2 Barsegh Gabrielian, his wife Mariam, their sons Muchael, Grigor and Tatevos; Barsegh's brother Daniel and his wife Salbi;
- 3 Sahak Panossian, his wife Herik and their son Panos;
- 4 Petros Hovhannessian, his wife Javahir as well as their sons Panos, Aghajan and Hovhannes;
- 5 Tovmas Hovhannessian, his wife Mariam and their daughter Shamam.⁶⁷⁵

The existing statistical records indicate that from 1804 onwards, the local inhabitants continually increased, reaching a maximum of 441 in 1912.

Below follow the available statistical data on the number of the village population in the 19th to 20th centuries:

Year	Houses	Males	Females	Total
1804 ⁶⁷⁶	5	8	7	15
1839 ⁶⁷⁷	5	16	9	25
1845 ⁶⁷⁸		32	23	55
1847 ⁶⁷⁹		36	32	68
1849 ⁶⁸⁰		30	29	59

670 "Ardzagank," 1886, No. 20, p. 294; "Nor-Dar," *ibid.*

671 Lalayan, Yer., *idem*, p. 316.

672 "Mshak," 1914, No. 168, p. 3.

673 Barkhutariants, M., *idem*, p. 272.

674 "Nor-Dar," 1892, No. 136, pp. 2-3.

675 National Archives of Armenia, fund 53, list 1, file 3800, p. 31.

676 Collected Acts..., vol. 2, p. 596.

677 National Archives of Armenia, fund 53, list 1, file 3800, p. 31.

678 *Idem*, file 3811, pp. 5-6.

679 *Idem*, file 3814, pp. 97-98.

680 *Idem*, file 3818, pp. 96-97.

1852 ⁶⁸¹		33	30	63
1861 ⁶⁸²	6			
1866 ⁶⁸³	12	44	26	70
1872 ⁶⁸⁴		74	57	131
1873 ⁶⁸⁵				103
1875 ⁶⁸⁶				105
1876 ⁶⁸⁷				109
1877 ⁶⁸⁸		62	55	117
1878 ⁶⁸⁹		65	56	121
1881 ⁶⁹⁰		76	61	137
1882 ⁶⁹¹		83	67	150
1883 ⁶⁹²		78	58	136
1886 ⁶⁹³	34	131	107	238
1887 ⁶⁹⁴		114	111	225
1888 ⁶⁹⁵		124	114	238
1889 ⁶⁹⁶		131	123	254
1890 ⁶⁹⁷		141	124	265
1891 ⁶⁹⁸		135	131	266
1892 ⁶⁹⁹		132	135	267
1893 ⁷⁰⁰		143	140	283
1894 ⁷⁰¹		148	148	296
1897 ⁷⁰²		173	169	342
1898 ⁷⁰³		179	177	356
1899 ⁷⁰⁴		189	185	374
1900 ⁷⁰⁵		198	194	392
1901 ⁷⁰⁶		201	197	398
1902 ⁷⁰⁷		207	199	406
1905 ⁷⁰⁸		210	200	410
1906 ⁷⁰⁹		175	144	319

681 *Idem*, file 3819, pp. 105-106.

682 *Idem*, file 3835, pp. 147-148.

683 *Idem*, file 3848, p. 57.

684 *Idem*, file 3872, pp. 62-63.

685 *Idem*, file 3864, pp. 39-40. Also see file 3862, pp. 58-59.

686 *Idem*, file 3866, pp. 44-45.

687 *Idem*, file 3868, pp. 57-58.

688 *Idem*, file 3868, pp. 54-55.

689 *Idem*, file 3870, pp. 22-23.

690 National Archives of Armenia, fund 53, list 1, file 3873, pp. 27-28.

691 *Idem*, file 3874, p. 30.

692 *Idem*, file 3875, pp. 56-57.

693 A Statistical Survey..., pp. 84-85. Another source reports only 18 houses for this year ("Ardzagank," 1886, No. 20, p. 294).

694 National Archives of Armenia, fund 53, list 1, file 3880, p. 73.

695 *Idem*, file 3882 p. 130.

696 *Idem*, file 3884, pp. 226-227. According to another statistical source, the village had 195 inhabitants, including 100 males and 95 females (*idem*, file 3877, p. 29).

697 National Archives of Armenia, fund 53, list 1, file 3887, p. 149.

698 *Idem*, file 3889, p. 148.

699 *Idem*, file 3891, p. 120.

700 *Idem*, file 3895, pp. 77-78.

701 *Idem*, file 3896, pp. 173-174.

702 *Idem*, file 3899, pp. 146-147.

703 *Idem*, file 3897, p. 168.

704 *Idem*, file 3903, pp. 126-127.

705 *Idem*, file 3905, pp. 91-92.

706 *Idem*, file 3906, pp. 97-98.

707 *Idem*, file 3907, pp. 22-23.

708 *Idem*, file 3912, pp. 265-266.

709 *Idem*, file 3915, p. 24.



MURUT. Houses (photos by courtesy of H. Badalian)

1907 ⁷¹⁰				317
1908 ⁷¹¹	33	161	145	306
1909 ⁷¹²		213	207	420
1910 ⁷¹³		182	159	341
1912 ⁷¹⁴		223	218	441
1914 ⁷¹⁵	31			340
1917 ⁷¹⁶	34			215
1940 ⁷¹⁷				500
1983 ⁷¹⁸				133

Murut participated in the **Great Patriotic War** with 122 of its inhabitants, 67 of whom lost their lives on the battlefield.

Sourb Astvatzatzin Cloister (later **Sourb Astvatzatzin Church**) of Myuronut, which was one of the most famous sanctuaries throughout Gandzak District, used to stand at the south-western extremity of the village. Between 1877 and 1881, it was thoroughly reconstructed into a parish church.

710 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

711 National Archives of Armenia, fund 35, list 1, file 559, p. 9.

Another statistical source reports 392 inhabitants (Caucasian Calendar for 1910, p. 327).

712 National Archives of Armenia, fund 156, list 18, file 764, p. 116.

713 National Archives of Armenia, fund 53, list 1, file 3917, pp. 57-58.

714 Idem, file 3919, pp. 61-62.

715 Caucasian Calendar for 1915, p. 161. Also see "Mshak," 1914, No. 168, p. 3.

716 **Avetissian, M. M.**, idem, p. 166.

717 As attested by Kirakos Khachaturian from Voskanapat.

718 Ditto.

The available scientific literature does not contain any significant records on the foundation of the sanctuary. Nor is there any valuable information regarding the other buildings of the monastic complex and a church allegedly located nearby and preserved until 1877.

In 1800 Prior of "Mrut Cloister" Archimandrite Harutiun died and was buried in the yard of Gandzak's St. Hovhannes Church.

One of the earliest sources mentions Myuronut Monastery in connection with its plunder committed in 1838: "...on the night of 23 June, some bandits broke into the pilgrimage site of Myurnot rising at the top of a mountain and having two friars: all its vessels were stolen."⁷¹⁹

In the aftermath of that burglary, the sanctuary suffered grave financial losses: "...Myurnot Cloister has been robbed of different items and articles totaling 1,109 rubles in silver coins."⁷²⁰

In 1839 Friar Hovhannes Hovhannissiants served as Father Superior of the sanctuary.⁷²¹

An archive document of 1847 states that "the church had a room and two winter encampments."⁷²²

In 1853 **the lands of Sourb Astvatzatzin Cloister** were included within the following boundaries, "...a

719 National Archives of Armenia, fund 56, list 1, file 436, p. 1.

720 Idem, p. 3.

721 National Archives of Armenia, fund 53, list 1, file 457, p. 8.

722 Idem, file 3814, pp. 109-110.



MURUT. Sourb Astvatzatzin Church with its construction inscription and gate (the last photo by courtesy of H. Badalian)

road called Yotn-Shahar in the east; the Saru-Su tributary in the west; Saru-Yal Road in the south, and the river Yelisavetpol in the north...⁷²³

In the same year, it comprised a single clergyman who served as Father Superior there.⁷²⁴

According to some archive documents (1849,⁷²⁵ 1852,⁷²⁶ 1861⁷²⁷ and 1862),⁷²⁸ the sanctuary had a stone church which is mentioned by the name of Sourb Astvatzatzin in 1861.

Mahtesy Kerovbe Ter-Martirosiants built a parish church in the site of Myuronut Cloister with his own means: "Our small, poor village could not afford to erect a church so that Mahtesy Kerovbe Ter-Martirosiants, a merchant from Gandzak, ...had a finely-finished stone church built there at the cost of about ten thousand rubles. That gentleman, however, does not confine himself to only that: almost every year he makes some donation to the sanctuary. Recently he has given it a pair of big bells."⁷²⁹

The construction of the church took four years. It was completed in 1881 and was solemnly consecrated in the same year: "It is already four years since hon-



MURUT. A spring called Nahatak

ourable citizen of Gandzak Mahtesy Kerovbe Ter-Martirosiants embarked upon the construction of Morut's Sourb Astvatzatzin Church with his own means. Working with great devotion, he spent several thousand rubles on the House of God in times of famine when everything was incredibly expensive. The sanctuary, built of finely-dressed stone, was blessed in a great ceremony held on the feast-day of the Holy Cross (Sunday).⁷³⁰

Until 1988 the church preserved its construction inscription, which is of great value to the study of its history:

723 Idem, file 2742, p. 6.

724 Idem, file 2743, pp. 20-21.

725 Idem, file 3818, pp. 96-97.

726 Idem, file 3819, p. 105.

727 Idem, file 3835, pp. 147-148.

728 Idem, file 3836, p. 58.

729 "Nor-Dar," 1896, No. 120, p. 1.

730 "Meghu Hayastani," 1881, No. 258, p. 3.



MURUT. A cemetery extending in the west of Sourb Astvatzatzin Church. Tombstones

5 lines in the Armenian original carved on two blocks of stone placed above the church entrance:

*Ես Գանձակ քաղաքացի մահ(տես)ի Քերոբ
Տ(է)ր-Մարտիրոսեան | կառուցի իմով արդե-
տամբ Ս(ուրբ) Ա(ստուա)ծածին եկեղեցի Մու-
րուտ գեղջ, ի յիշատակ պապին իմոյ Տ(է)ր
Մարտիրոս ւաւք | քահանայի և ծնողաց իմոց՝
Սկրտումի և Հռ(ի)փսիմի և կանանց | իմոց՝
Խանումի և Սհարի յամի Տ(ես)ռն 1881 ամի:*

*transl.: I, citizen of Gandzak Mahtesy Kerob
Ter-Martirosian, built Sourb Astvatzatzin Church
of Murut Village with my own means in the year
1881 in memory of my grandfather, Senior Priest
Martiros, my parents Mkrtum and Hripsime as
well as my wives Khanum and Sehar.*

The Armenian original published in: "Ardzagank," 1886, No. 20, p. 294; **Barkhutariants, M.** Artsakh, p. 272.

The following Biblical citation is engraved below the construction inscription:

*Եկայք առ իս ամենայն աշխատեալք և
ծանրաբեռնեալք և ես հանգուցից զձեզ:*

*transl.: Come unto me, all ye that labour and
are heavy laden, and I will give you rest.*

The Armenian original published in: "Ardzagank," *ibid*; **Barkhutariants, M.**, *ibid*.

The site of the former cloister retained its fame of pilgrimage place even after the construction of the church.

In summers the number of people living in Murut greatly increased, as it served as a summer resort for large multitudes of Gandzak citizens. Taking into account that fact in March 1900, the inhabitants of the village decided to add a belfry to the church and fortify its yard with ramparts: "...consulting each other, we came to the conclusion that it was necessary to build a belfry in front of our church. In summertime, a great number of people come here from Gandzak, and on Sundays and feast-days it turns out too small to accommodate all of them: many of them are not even able to stand inside it. Besides, we find it most important to enclose the church within ramparts, for the northern road extending near it is gradually coming to ruins and may endanger the monument in the very near future."⁷³¹

A year later, on 11 June 1901, the residents of Murut changed their plans: "...instead of building a belfry, we had better extend the western wall of the church by several arshins. Once we have done so, it will become large enough to provide room for both the local people and pilgrims. Later we can erect a belfry above the newly-added part of the church if it proves necessary (the present means of the sanctuary will hardly suffice to cover these expenses)."⁷³²

By 1907 the aforementioned reconstruction had already been completed, but its project and estimate of

⁷³¹ National Archives of Armenia, fund 53, list 1, file 3406, p. 3.

⁷³² *Idem*, p. 12.

expenditures had not been approved previously: "...the belfry of the church was founded and erected without any plan, and no architect supervised the work."⁷³³

Between 1905 and 1910, *Priest Grigor Ter-Sargissians* served the village community.⁷³⁴

A small cemetery, lying in the west of the church, retains 19th-century tombstones, one of which bears the following epitaph:

2 lines in the Armenian original carved on the southern face of an ornate gravestone whose upper part is trihedral, and the eastern side bears a relief:

Աբուլեցունց յորջորջի բնակեր գանձակեցի / անցաւորացոյ խնդրէ զողորմի, վախճ. 7. 10. 1873:

transl.: An inhabitant of Gandzak named Aguletsy. May passers-by pray for his soul. 7. 10. 1873.

Published for the first time.

NADEL

The village is located in a plain lying on the left bank of the river Artinajur, 10 kilometres north-west of the district centre, at an altitude of 340 to 350 metres above sea level.

It was founded in the Soviet years.

PADILI

This Turkish village is situated on the left bank of the river Getishenaget, 12 kilometres north-west of the district centre, between 490 and 550 metres of altitude above sea level.

It was founded in the late 19th century and had a population of 261 in 1908.⁷³⁵

PANAHLAR

Panahlar extends on the left bank of the river Kurak, 15 kilometres east of the district centre, at an altitude of 550 to 600 metres above sea level.

It represents a small insignificant Turkish village established in the Soviet years.

SAFARALIYEV (NABI-AGHALI)

The village lies 22 kilometres north-east of the district centre, at an altitude of 230 to 260 metres above sea level.

The available data relating to the number of the local population are as follows: 98 houses with 553 inhabitants (302 males, 251 females)⁷³⁶ in 1886; 1,050 inhabitants in 1907,⁷³⁷ and 721 in 1914.⁷³⁸

⁷³³ Idem, p. 19.

⁷³⁴ National Archives of Armenia, fund 53, list 1, file 817, p. 7; fund 458, list 1, file 184, p. 7; fund 461, list 1, file 12, p. 58.

⁷³⁵ Caucasian Calendar for 1910, p. 389.

⁷³⁶ A Statistical Survey..., pp. 80-81.

⁷³⁷ Caucasian Calendar for 1910, p. 329. This number is, evidently, exaggerated and, therefore, unreliable.

⁷³⁸ Caucasian Calendar for 1915, p. 162.

SARIGHAMISH

The village is located in a plain lying at an altitude of 208 to 215 metres above sea level, 27 kilometres north of the district centre.

In 1886 the local Turkish community, that had shifted to a sedentary life, consisted of 34 families with 164 inhabitants, including 96 males and 68 females.⁷³⁹ In 1914 the village had a population of 191.⁷⁴⁰

SARISU

Sarisu extends on the southeast-facing slope of a gorge lying on the left bank of one of the tributaries of the river Kurak, in the area among the villages of Martunashen, Manashid and Buzlukh, 17 kilometres south-east of the district centre, between 1,280 and 1,400 metres of altitude above sea level.

It represents a small Turkish village founded in the late 19th century.

The available data relating to the number of the local population are as follows: 23 houses with 203 inhabitants (123 males, 80 females) in 1886,⁷⁴¹ and 250 residents in 1914.⁷⁴²

Like Topalhasanli, Sarisu represented a den of murderers; that is why, in 1906 and 1991, it was levelled with the ground in fair retaliation for the crimes its inhabitants had committed.

SARKYAR

This Turkish village is situated in a plain lying at an altitude of 250 to 275 metres above sea level, 20 kilometres north of the district centre.

The available statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ⁷⁴³	76	222	194	416
1908 ⁷⁴⁴				792
1914 ⁷⁴⁵				692
1983 ⁷⁴⁶				3,065

TATLI

This Turkish village, dating from the late 19th century, is located 19 kilometres north-east of the district centre, between 265 and 280 metres of altitude above sea level.

It had 94 inhabitants (21 houses) in 1886,⁷⁴⁷ 839 in 1908,⁷⁴⁸ and 43 in 1914.⁷⁴⁹

⁷³⁹ A Statistical Survey..., pp. 80-81.

⁷⁴⁰ Caucasian Calendar for 1915, p. 179.

⁷⁴¹ A Statistical Survey..., pp. 88-89.

⁷⁴² Caucasian Calendar for 1915, p. 179.

⁷⁴³ A Statistical Survey..., pp. 80-81.

⁷⁴⁴ Caucasian Calendar for 1910, p. 360.

⁷⁴⁵ Caucasian Calendar for 1915, p. 179.

⁷⁴⁶ SAE, vol. 8, p. 393.

⁷⁴⁷ A Statistical Survey..., pp. 86-87.

⁷⁴⁸ Caucasian Calendar for 1910, p. 376.

⁷⁴⁹ Caucasian Calendar for 1915, p. 187.

TOGHANALI

The village is situated on the left bank of the river Kurak, 17 kilometres south of the district centre, at an altitude of 1,200 to 1,300 metres above sea level.

It was established in the Soviet years and had 878 inhabitants in 1985.⁷⁵⁰

Two kilometres south-east of Toghaneli, amidst some wooded mountains can be seen **Lake Alharak** ('Gyogyol' in Turkish) lying at an altitude of 1,553 metres above sea level. Its formation is traditionally connected with an earthquake that struck the area in 1139: "During the quake, Mount Alharak collapsed into the gorge and blocked the way of a stream flowing through it. A small lake that was formed there afterwards has been preserved until now, with fine fish swarming there."⁷⁵¹

According to the results of a geological investigation conducted in the area in 1908, the lake had a depth of 76 metres.⁷⁵²

TOPALHASANLI

Location. The settlement, dating back to the late 1880s, extends on the left bank of the river Gandzak, 4 kilometres south-west of the district centre, at an altitude of 700 to 790 metres above sea level.

A Historical Introduction. Situated on the highway connecting the Armenian villages of Brajur, Mirzik, Voskanapat, and partly Murut with Gandzak City, Topalhasanli had a position of pivotal importance: "Some ten years ago, a den of bandits called Topal-Hasanlu was established immediately in the vicinity of Helenendorf, within ten versts of Gandzak City. The gangsters, whose activity is highly doubtful, hold the inhabitants of the neighbourhood in constant horror... Topal-Hasanlu is a true scourge for them: the only motto of that haunt of various criminal elements is 'theft and murder,' for they are unable to do any other work..."⁷⁵³

The main occupation of the people dwelling in Topal-Hasanli was to lie in ambush for passers-by and travellers for the purpose of robbing and killing them. What is even more noteworthy, they did the same in peaceful times as well: "...Topalhasanlu represents a den of bandits lying near the highway, within about three versts of Helenendorf. Even in peaceful times, it holds the adjacent Armenian villages as well as the German inhabitants of the colony and Gandzak Armenians in constant terror, always providing a con-

siderable number of prisoners for the jails and Sakhalin."⁷⁵⁴

The Armeno-Turkish fights of 1905 to 1906 gave the Turkish residents of Topalhasanli "Village" a brilliant opportunity to manifest all their professional skills. The number of their victims increased with every single passing day: carters and travellers were killed on the roads; lumbermen were murdered in the woods, and shepherds in the mountains. They stole whatever fell into their hands: "...The people the Turks of Topalhasanlu have murdered since the foundation of their village far outnumber its present-day inhabitants. Baghmanlar and Topal-Hasanlu are like two vicious sisters..."⁷⁵⁵

The Turkish inhabitants of Topalhasanli took an active part in the plunder and destruction of the Armenian shops of Gandzak's market on 18 November 1905.⁷⁵⁶ "Encouraged by their success," they also invaded the Armenian-populated villages in the vicinity of the city.

Sooner or later, all forces of evil and vile are held to accountability: 22 December of 1905 marked a doomsday for the inhabitants of Topalhasanli who had been perpetrating various crimes for a decade and a half. With their patience exhausted, the Armenians of the neighbourhood taught a good lesson to them: "...That village gave birth to countless ordinary thieves, highwaymen and even gangs of criminals. ...Thinking that it was time they should get even with all that to restore peace in the region, the Armenians launched fighting on 22 December. ...after stubborn, but futile resistance, the brigands took to their heels, leaving about 20 corpses in the streets. In a gorge called Agh-Kyorpi, the Armenians also crushed some Turks from the city who were hurrying to rescue their compatriots in Topalhasanli. Having previously blocked the passage of the ravine, they made the Turks run away and scatter here and there..."⁷⁵⁷

Below follows a record with interesting details relating to the aforementioned events: "22 December 1905. At sunrise a group of 160 warriors led by a courageous teacher⁷⁵⁸ walked towards Topal-Hasanlu, encircled it in three directions and started showering it with volleys. Although the Turks answered them from their positions, the number of those attacking and group leader Martiros' trumpet had already terrified them. The enemy fired without any order and discipline so that they were not able to cause any injury to the

750 SAE, vol. 9, p. 301.

751 **Kirakos Gandzaketsy**, p. 117. Cf. *idem*, p. 200.

752 **Hofman, E.** A Geological Study of Mount Kyapaz. In: "Izvestiya Kavkazskovo Muzeiya," vol. 9, part 2, Tiflis, 1915, pp. 125-129, in Russian.

753 "Mshak," 1900, No. 92, p. 1.

754 "Mshak," 1906, No. 15, p. 1.

755 "Mshak," 1906, No. 78, p. 2.

756 **Varandian, M.**, *idem*, p. 350.

757 **A-Do**, *idem*, pp. 338-339.

758 That valorous teacher was fidiyi Martiros from Yonjalu Village of Bulanekh District of Western Armenia, who had joined the ranks of Hay Heghapokhakan Dashnaksutun since 1891.

Armenians. After having shot several volleys, they broke into the village and put the escaping Turkish mob (foreseeing that attack, the enemy had arranged for the evacuation of the women and children) to a merciless slaughter. The entire village represented a scene of unspeakable horror... Unwilling to confine himself to killing the Turks, at the first moments of the breakthrough, Hambo slipped into the remote corners of the village with one of his friends and burnt down a house with a pile of grass. With the fire quickly spreading, everybody ran away, except for an aged woman whom the Armenians spared and set free so that she would tell everybody about what had happened... Topal-Hasanlu was reduced to a heap of ruins. The Armenians, who had not suffered a single victim, took about a thousand sheep, 160 head of cattle, 30 horses and mules as well as some house property mostly robbed from Gandzak Armenians...⁷⁵⁹

Several months later, the authorities started discussing the issue of returning the Turkish refugees, but naturally, the Armenian and German inhabitants of the neighbourhood did not wish it at all: "You are aware that the Turkish village of Topalhasanlu has been destroyed and its inhabitants scattered in various places (most of them have resettled in Gandzak's Baghmanlar Quarter). Now the question is whether or not the former residents of Topal-Hasanlu should be permitted to come back to their village. Among those opposing that are the inhabitants of the German colony, as they were constantly attacked and plundered by them. The local administrative bodies are to consider the issue."⁷⁶⁰

Despite the Armenians' and Germans' disapproval, the former inhabitants of Topalhasanli were granted permission to return and resettle in their village. On 1 January 1914, they totaled 430.⁷⁶¹

With the passing decades, the region underwent drastic changes: thus, in 1941 the Germans were banished, and in 1988 the Armenians deported so that the entire area shifted into Turkish possession. As for Topalhasanli, the number of the bandits living there grew from generation to generation, amounting to 1,406 in 1985. As alleged by the Soviet Azerbaijanian Encyclopedia, in the same year, the village had a library, a secondary school, a house of culture and a medical aid post. Its inhabitants grew corn, fruits and grapes.⁷⁶²

What abominable history in the early 20th century and what a "bright" mode of life at the end of the same century! It took many nations of the world long cen-

turies to attain a high level of civilization, whereas the Azeri Turks acquired it within only several decades. May they be "glorified and highly honoured" for that great achievement!

TULALLAR

This Turkish village is located on the south-facing slope of a wooded mountain rising at an altitude of 1,530 to 1,700 metres above sea level, 17 kilometres south-west of the district centre.

It was founded in the site of an ancient derelict Armenian village in the early 20th century. It had 207 inhabitants in 1914,⁷⁶³ and 240 in 1985.⁷⁶⁴

The local Turks still remember the name of one of the right tributaries of the river Gandzak flowing in the south of the village: *Mariam River (Meiramchay)*.

UCHTEPE

The village, dating from the Soviet years, is located 5 kilometres north of the district centre, at an altitude of 560 to 580 metres above sea level.

VOSKANAPAT (ZURNABAD)

Location. The village, which is surrounded by thickly-wooded mountains, lies on the slanting south-east-facing slope of a mountain, on the left bank of the river Gandzak (Voskanapat), 17 kilometres south of Gandzak City, at an altitude of 870 to 950 metres above sea level. It is about 1.4 kilometre long and hardly 200 metres wide along the left bank of the river. The local buildings, that are situated in the immediate vicinity of the riverside, extend up the slope at about 80 metres. The most elevated quarter of the village is the one adjoining the parish church of St. Hakob and located at its southern extremity.

Archaeological Monuments. The territory of present-day Voskanapat has been inhabited since time immemorial. The excavations conducted in a tomb unearthed some articles of the Middle Bronze Age which have their parallels in Vanadzor (in Lori Marz of the Republic of Armenia) and Treghk (also known as 'Trialet' and situated in Tzaghka District of the Republic of Georgia).⁷⁶⁵ This is also attested by the results of archaeological investigation carried out by other researchers.⁷⁶⁶

A Historical Introduction. The earliest record mentioning Voskanapat is an inscription of 1314 carved on a boundary cross which is preserved in Tzaghkots Monastery standing in the gorge of Shamkor.⁷⁶⁷

759 Varandian, M., idem, p. 351.

760 "Mshak," No. 57, 15 March 1906, p. 1.

761 Caucasian Calendar for 1915, p. 189. The fact that in 1908 the village had 825 inhabitants is not trustworthy at all (Caucasian Calendar for 1910, p. 381).

762 SAE, vol. 9, p. 314.

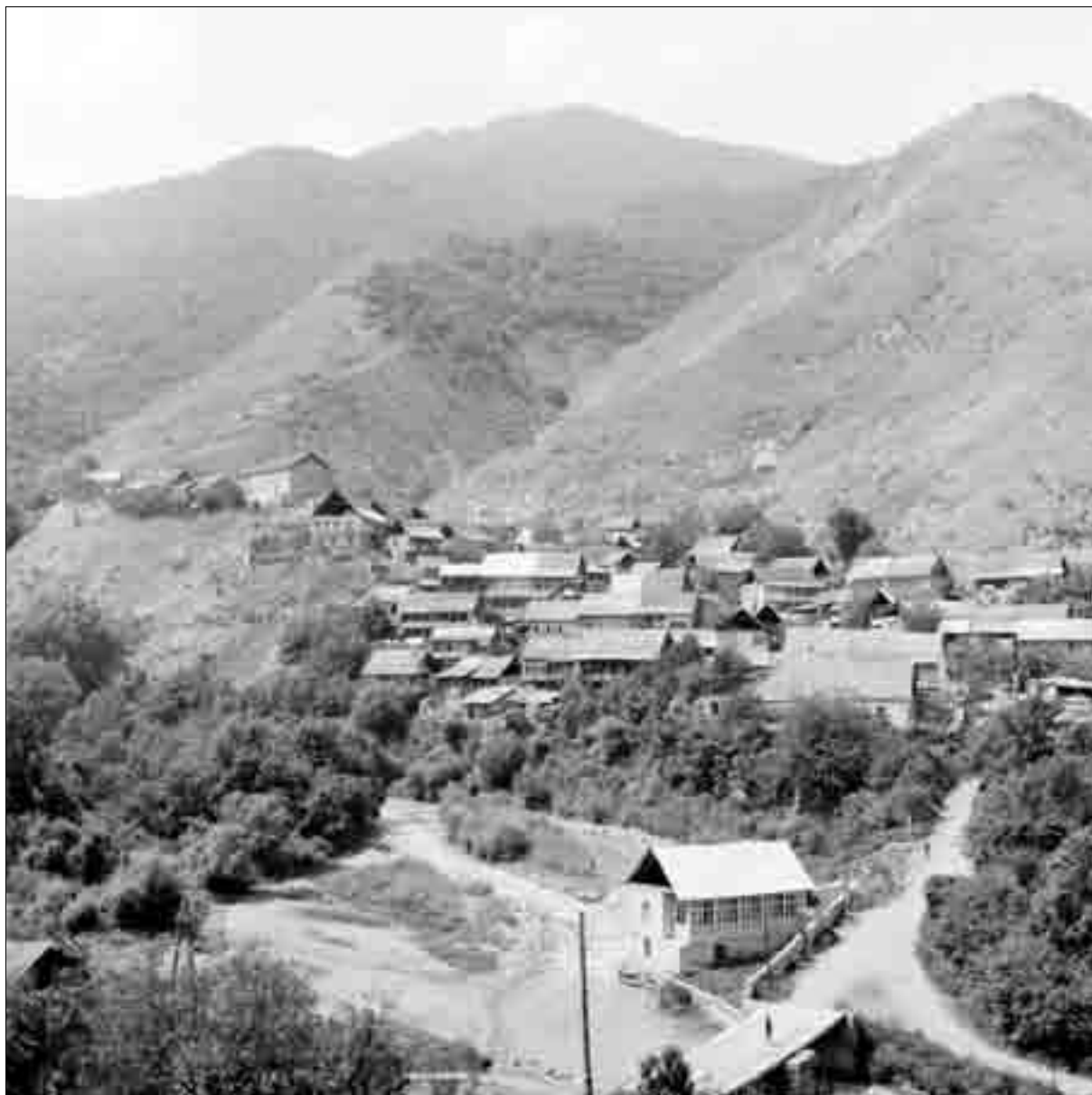
763 Caucasian Calendar for 1915, p. 190.

764 SAE, vol. 9, p. 389.

765 Lang D. M. The peoples of the Hills. London, 1971, p. 92.

766 Narimanov, I. Archaeological Research in the Valley of the River Gandzak. Baku, 1958, in Azerbaijanian.

767 See the inscription in the part devoted to Garnaker Village on p. 491.



VOSKANAPAT (ZURNABAD). *The village seen from the north-east (photo by courtesy of A. Ghulian)*

Kajikian provides the following **etymology for the toponym**, "...It is generally assumed that this cloister⁷⁶⁸ was built by a certain Melik Voskan and called after him, i.e. Voskan Anapat. Its name spread to the village which became known as Voskanapat. We do not know, however, who Voskan was and when he founded the aforementioned sanctuary..."⁷⁶⁹

There was no melik named Voskan in the melikdom of Voskanapat established in 1601. Besides, the earliest available records on the meliks of Voskanapat date from the 17th century; therefore, the toponym which traces back to a period much earlier than the 17th cen-

ture cannot have derived from Melik Voskan's name, even if there did exist such a historical personality.

As for the aforementioned convent, whose construction is ascribed to the "imaginary" melik, it dates from the 17th century and was built after the village had become a residence for meliks, i.e. after 1601.

This sanctuary, which was dedicated to the Holy Virgin, is mentioned by different names: Voski Cloister, Voskanapat Cloister and Sourb Voskiants. The last of them gives us grounds to suppose that the church of the cloister was erected over the remains of an unknown saint ('Sourb Voskiants' is the Armenian equivalent for 'Sacred Bones'). There are, however, no existing materials to maintain this hypothesis; nor can we substantiate that the convent was built in the site of an older church.

⁷⁶⁸ 'Cloister' is the English equivalent for the Armenian word 'anapat.'

⁷⁶⁹ "Ardzagank," 1886, No. 20, p. 294.



VOSKANAPAT (ZURNABAD). *The village seen from the north-east*



VOSKANAPAT (ZURNABAD). Partial views of the village

The toponym of ‘Voskanapat,’ which was distorted into ‘Seknapat’⁷⁷⁰ in the local dialect, dates from at least the 14th century (1314). The Persians referred to the village by the name of Zurnabad, which was later declared its official name by the Azeri authorities.

Construction Activity. A visitor who saw Voskanapat in the 1890s described it in the following manner, “The small gorge is shrouded in gardens. The village streets are dirty and irregular. On the whole, its houses are not badly-built and even include some fine two-floor residences...”⁷⁷¹

Almost no construction activity was unfolded in the village throughout the Soviet years: no new buildings were erected or quarters founded so that it thoroughly

preserved the architectural features it had before the Soviet takeover.

The Melikdom of Voskanapat. By the late 16th century, the Ottoman incursions had put Voskanapat in severe living conditions and the representatives of the local principality expected aid from the Persian shah in their struggle against the Turkish invaders: “The Armenian, Georgian and Muslim inhabitants of Transcaucasia continually addressed petitions to Shah Abbas, urging him to launch a counter-attack as soon as possible. The rulers of many villages and districts as well as the people under their control kept abandoning their places of living for the Persian capital of Isfahan, where they complained of the Ottoman oppression bitterly.”⁷⁷²

⁷⁷⁰ Jalalians, S., idem, part 1, p. 169.

⁷⁷¹ Lalayan, Yer., idem, p. 314.

⁷⁷² Leo. Works, vol. 3, part 1. Yerevan, 1969, p. 232.



VOSKANAPAT (ZURNABAD). *Partial views of the village (photos above by courtesy of H. Zakarian; photos below by courtesy of G. Khachaturian)*

Those who had left for Isfahan included “...Saru-khan Bey and his brother Nazar from Voskanapat Village...”⁷⁷³

Several years later (1601), Shah Abbas conferred the title of Melik on Nazar, who “...was renamed Shahnazar, i.e. ‘Shah’s Eye,’ for he was one of the favourites of the Persian sovereign.”⁷⁷⁴

Melik Shahnazar founded the princely family of the Shahnazariants, who enjoyed their rights and title until the region joined Russia (later they preserved their noble title and certain land ownership rights). The Melik-Shahnazariants held possession of Mirzik, Brajur, Murut, Voskanapat, that served as their seat,⁷⁷⁵ as well as the Turkish villages of Ghazanchi and Ghara-pirimli located in what is present-day Kasum-Ismayilov District.⁷⁷⁶

The epitaphs preserved in Voskanapat’s cemetery⁷⁷⁷ helped Yer. Lalayan to arrange the meliks in the following order, “According to the epitaphs, Melik Shahnazar was succeeded by Meliks Hovsep I; Yavri (died in 1720); Yusup II (died in 1730); Gabriel (died in 1780), and Yusup III (died in 1826), who had two

sons, Beklar Bey and Yavri Bey, as well as a brother, Kochar Bey, who died in 1740...”⁷⁷⁸

This list, unfortunately, contains certain errors. Thus, the signatories to a letter the meliks of Karabakh addressed to Governor General of Caucasia Pavel Sergei Potyomkin (1743 to 1796) in 1783 included “...Melik Gabriel of Voskanapat...”⁷⁷⁹ Therefore, he could not have died in 1780.

Besides, Kochar Bey passed away in 1840 and not 1740 (probably, a misprint which was not corrected even in the second edition of Lalayan’s work), which is attested by an archive document of 1839 mentioning Kochar Bey among the “alive” inhabitants of Voskanapat.

An archive document of 1630 mentions Melik Hovsep I “...from Zurnabat (Voskanapat),”⁷⁸⁰ who put his signature to a document ratifying the inviolability of Gandzasar’s monastic estates.

Another archive document of 1691, which bears a seal dated 1690, makes reference to “Ghalapek from Voskanapat ...”⁷⁸¹

There are no other records on Ghalapek, but presumably, he held the title of Melik, for he represented the melikdom of Voskanapat.

⁷⁷³ Arakel Davrizhetsy, p. 63.

⁷⁷⁴ Lalayan, Yer., idem, p. 266.

⁷⁷⁵ Ibid.

⁷⁷⁶ National Archives of Armenia, fund 93, list 1, file 388, pp. 8-9.

⁷⁷⁷ Regretfully, we failed to conduct proper investigation into this ancient site before the deportation of 1988.

⁷⁷⁸ Lalayan, Yer., ibid.

⁷⁷⁹ The Armeno-Russian Relations in the 18th century, vol. 4. Yerevan, 1990, p. 222, in Russian.

⁷⁸⁰ “Ararat,” August 1914, p. 736.

⁷⁸¹ “Ararat,” June 1900, p. 320.



VOSKANAPAT (ZURNABAD). A road leading to St. Hakob Church through the village (photos by courtesy of A. Ghulian)

For many decades, the local people recalled an episode from Melik Hovsep III's life, which was recorded and published in due time.⁷⁸²

In 1855 "...a Cossacks' sotnia and an artillery detachment of three battalions from Mingrelian Regiment were stationed in Zurnabad, near Yelisavetpol, under the command of Major General Chaplits. They were to keep control over the Muslim-inhabited regions..."⁷⁸³

In the 1880s, it was planned to change the barracks into a hospital in case the troops pulled back: "The large Russian barracks of Zurnabat are located on the left bank of the river Gandzak, in the area between Murut and Voskanapat. Chief Doctor Remert intends to turn them into a mental asylum for all Caucasia once the troops withdraw from the place."⁷⁸⁴

There exist a vast amount of data relating to the number of **Voskanapat's population** between the 19th and 20th centuries. Unfortunately, earlier records have

not come down to us, but the large dimensions of the parish church of St. Hakob (25.60 x 11.20 metres)⁷⁸⁵ built in the 17th century suggest that the village boasted at least 2,000 to 3,000 inhabitants at that time: otherwise, there would be no need to erect such a large sanctuary.

The situation drastically changed in the 18th century: between 1712 and the early 1720s, the entire region of Gardmank continually suffered the Lezghins' raids, their hordes penetrating "...into the gorge of Voskanapat as well..."⁷⁸⁶

In 1722 Georgian King Vakhtang's army devastated the districts belonging to Gandzak's Javad Khan, allegedly, for the purpose of punishing him. As attested by an eye-witness, the Georgians even surpassed the Lezghins in the atrocities they committed against the Armenian villages of the area: "...the base Georgians, who proved even more merciless than the Caucasian invaders, penetrated into every single gorge and mountain in Zakam, Shamkor, Ganjapasan, Voskanapat, the valley of the river Kurak and Partaw up to Gulistan Village and the river Derdu."⁷⁸⁷

In 1724 Gandzak suffered the invasions of the Ottoman Turks, followed by the wars unleashed as a re-

782 **Mamikonians, A.** A Historical Event. In: "Arzagank," 1888, No. 5, pp. 59-60. Yer. Lalayan included this material in his work entitled *Gandzak District* without any reference to its source.

783 **Muravyeva, N. N.** The Transcaucasian War of 1855, vol. 1, part 1. St. Petersburg, 1877, p. 26 (the Russian original reads, "...Для наблюдения за мусульманскими провинциями, поставлен был в Зурнабаде, что близ Елисаветполя, под командою ген. майора Чаплица отряд, состоявший из трех баталионов Мингрельского полка с артилерия и сотнея казаков...").

784 "Arzagank," 1886, No. 20, p. 294.

785 Churches of such huge dimensions are very rare in Artsakh. The largeness of the sanctuary speaks of the populousness of the village.

786 **Yesayi Hasan Jalalians,** p. 24.

787 *Idem,* p. 42.

sult of the separatist claims of the khan of Gandzak. The Armenians' emigration from their homeland that began "thanks" to Georgian King Heracle's "efforts,"⁷⁸⁸ the epidemic of plague that broke out at the close of the century, and the unprecedented famine following it came to add to the previous calamities and actually devastated Voskanapat as well as the entire region.

In 1805 Gandzak Khanate, that had almost been stripped of its Armenian population, joined Russia. The following two decades proved as tumultuous as the previous ones: suffice it to mention the incursion of the Persian army under Abbas Mirza's leadership in 1826. It was only after the late 1820s that the Armenians of Voskanapat who had scattered here and there again gathered in their village. In 1839 it comprised merely 22 families with 170 residents⁷⁸⁹ whose names are preserved in an archive document:

"1 Nobleman Yavribe Melik-Shahnazariants,⁷⁹⁰ his wife Sultan, their daughter Sehar as well as their sons Aghabeg and Hovsep; Aznvakan's brother Beglar,⁷⁹¹ his wife Khanum, their daughter Taguhi as well as their sons Ohanes and Shamir;

2 Kochar's son Aznvakan Melik-Shahnazariants,⁷⁹² his wife Pari, their sons 1. Adam; 2. Nariman with his wife Herik, his son Mejlum and his daughter Begum, and 3. Arustam with his daughters Ghamar and Sultan;

3 Arakel Melkumian, his wife Sandukht, their sons Arushan, Harutiun, Mkrtych, Hovsep as well as their daughters Khanum, Nazi, Anakhas and Mariam;

4 Michael Ghazarian, his wife Khanum, their sons Poghos, Karapet, Ghazar as well as their daughters Yeghsom and Herik;

5 Sargis Hovsepian, his wife Herik and their son Petros; Sargis' brother Aslan and his wife Aziz with their daughters Mariam and Herik;

6 Hakob Simonian, his wife Hori and their daughter Mariam;

7 Arakel Navasardian, his wife Margaret, their sons 1. Kochari, his wife Nakhshun, their daughter Javahir as well as their sons Sargis, Yesayi, Hakob and Ghazi, 2. Avag, his wife Pari, their son Abraham as well as their daughters Mariam and Khanum;

8 Hovhannes Poghossian, his wife Heghine, their sons 1. Arustam, his wife Pashakh and their daughter Sanam, 2. Ghahraman, his wife Herik and his daughter Anayi;

9 Apres Arjunts, his wife Vardi, their daughter Ajabnan as well as Apres' sister Anayi and his mother Khatayi;

10 Aghajan Ohannissian, his wife Taguhi, their daughter Sehar, their sons Sahak, Ohanes, Harutiun, Hakob and Grigor; Aghajan's brothers Tunibob and Stepan;

11 Murat from Khoi,⁷⁹³ his wife Ghumash, their sons 1. Thomas with his wife Herik, and 2. Sargis with his daughters Sabet and Mariam;

12 Israpil Stepanian, his wife Anayi and their daughter Javahir; Israpil's sister Khatayi and his mother Tamam;

13 Sahak Movsessian, his wife Mariam as well as their sons Gevorg, Ohanes and Harutiun with his wife Herik;

14 Saghatel Davtian, his wife Mariam, their son Hovsep and their daughter Tazagul;

15 Baba Avetian and his wife Sara together with their sons Avetis, Sargis and Hovhannes;

16 Shahsvar Mosessian, his wife Sirunna, their sons Mnatsakan, and Sargis with his wife Mariam;

17 Ballu Vanian and his wife Khatayi with their sons Hakob and Hovhannes;

18 Khachatur Hovhannissian, his wife Shahum, their son Hakob as well as their daughters Sabed, Nazi, Herik and Mariam; Khachatur's brothers Mkrtyum, Gevorg with his wife Anayi, and Harutiun with his wife Taguhi, his son Hovhannes as well as his daughters Sandukht and Mariam;

19 Arzuman Khachaturian, his wife Javahir, their sons Melkum and Hakob as well as their daughters Hori and Taguhi; Arzuman's brothers 1. Sargis with his wife Sabed, 2. Ghahraman with his wife Mariam as well as his sons Poghos and Petros; Arzuman's cousins Movses and Harutiun Vardanian;

20 Harutiun Mkrtyumian, his wife Jorap and his son Mnatsakan; Harutiun's brother Poghos and his wife Taguhi with their daughters Mariam and Javahir;

21 Hovhannes Hayrapetian, his wife Sabed, their daughter Sanam as well as their sons Arustam, Poghos, Petros and Sargis;

22 Widower Bayram Poghossian, his sons Harutiun and Karapet as well as his daughters Taguhi, Tellu, Gayane and Mehri."⁷⁹⁴

The available statistical data on the number of Voskanapat's population represent the following picture:

Year	Houses	Males	Females	Total
1839 ⁷⁹⁵	22	90	80	170
1845 ⁷⁹⁶		153	137	290
1847 ⁷⁹⁷		149	135	284
1852 ⁷⁹⁸		153	142	295
1861 ⁷⁹⁹	34			
1866 ⁸⁰⁰	38	194	128	322
1870 ⁸⁰¹		219	140	359
1873 ⁸⁰²				430

788 See *The Bloodless Slaughter of Gardman Armenians in Lis* (in: "Gardmank," No. 3, p. 16) and *The Armenian Refugees of Gardmank in Georgia* (in: "Gardmank," No. 1, p. 7) for details about the resettlement of Voskanapat Armenians in the village of Lis located near Tiflis.

789 National Archives of Armenia, fund 53, list 1, file 3800, p. 29.

This archive document contains some errors in the number of the male and female members of the local families. The former total 91, and the latter 100, which is not correct. In fact, the village had 90 male and 80 female inhabitants.

790-792 Noblemen Yavribe, Beklar and Kochari Bey (he died in 1840) were Melik Hovsep III's sons (he died in 1826).

793 A district of Historical Armenia, at present forming part of North-western Iran.

794 National Archives of Armenia, fund 53, list 1, file 3800, p. 29.

795 *Idem*, file 3800, p. 29.

796 *Idem*, file 3811, pp. 4-5.

797 *Idem*, file 3814, pp. 96-97.

798 *Idem*, file 3819, pp. 105-106.

799 *Idem*, file 3835, pp. 147-148.

800 *Idem*, file 3848, p. 57.

801 *Idem*, file 3857, pp. 49-50.

802 *Idem*, file 3864, pp. 39-40.

1874 ⁸⁰³			490
1885 ⁸⁰⁴		270	510
1886 ⁸⁰⁵	114	398	727
1887 ⁸⁰⁶		277	529
1888 ⁸⁰⁷		290	550
1889 ⁸⁰⁸		297	564
1890 ⁸⁰⁹		314	585
1891 ⁸¹⁰	89	321	596
1892 ⁸¹¹		334	628
1893 ⁸¹²	23	343	637
1894 ⁸¹³		349	658
1897 ⁸¹⁴		340	653
1898 ⁸¹⁵		341	659
1899 ⁸¹⁶		347	668
1900 ⁸¹⁷		349	670
1901 ⁸¹⁸		350	674
1902 ⁸¹⁹		360	692
1905 ⁸²⁰		364	704
1906 ⁸²¹		375	717
1907 ⁸²²			965
1908 ⁸²³	99	564	985
1909 ⁸²⁴		438	823
1910 ⁸²⁵		596	1,047
1912 ⁸²⁶		452	850
1914 ⁸²⁷			1,215
1917 ⁸²⁸	102		1,215
1924 ⁸²⁹	226		
1940 ⁸³⁰			1,500
1979 ⁸³¹			751
1983 ⁸³²			570

803 Caucasian Calendar for 1886, p. 125.

804 National Archives of Armenia, fund 53, list 1, file 3877, p. 29.

805 A Statistical Survey...., pp. 84-85.

806 National Archives of Armenia, fund 53, list 1, file 3880, p. 73.

807 National Archives of Armenia, fund 53, list 1, file 3882, p. 130.

808 Idem, file 3884, pp. 226-227.

809 Idem, file 3887, p. 149.

810 Idem, file 3889, p. 148. **Barkhutariants, M.**, idem, p. 273.

811 National Archives of Armenia, fund 53, list 1, file 3891, p. 120.

812 Idem, file 3895, pp. 77-78. In March 1893, smallpox took away the lives of 15 children ("Ardzagank," 1893, No. 50, p. 2).

813 National Archives of Armenia, fund 53, list 1, file 3896, pp. 173-174.

814 Idem, file 3899, pp. 146-147.

815 Idem, file 3897, p. 169.

816 Idem, file 3903, pp. 126-127.

817 Idem, file 3905, pp. 91-92.

818 Idem, file 3906, pp. 97-98.

819 Idem, file 3907, pp. 23-24.

820 Idem, file 3912, pp. 266-267.

821 Idem, file 3915, p. 24.

822 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

823 National Archives of Armenia, fund 35, list 1, file 559, p. 9.

According to another statistical source, Voskanapat had 827 inhabitants (Caucasian Calendar for 1910, p. 259).

824 National Archives of Armenia, fund 56, list 18, file 764, p. 117.

825 National Archives of Armenia, fund 53, list 1, file 3917, pp. 57-58.

826 Idem, file 3919, pp. 62-63.

827 Caucasian Calendar for 1915, p. 127.

828 **Avetissian, M. M.**, *ibid.*

829 National Archives of Armenia, fund 409, list 1, file 2635, pp. 8, 49.

830 As attested by Kirakos Khachaturian from Voskanapat.

831 SAE, vol. 4, p. 348.

832 As attested by Kirakos Khachaturian from Voskanapat.

The table indicates that the local inhabitants continually grew throughout the 19th and early 20th centuries. Like the other villages of the region, Voskanapat sometimes suffered losses due to various lethal infectious diseases: thus, in 1893 smallpox took away 15 lives.⁸³³

Although the village grew even more populous in the first decades of Soviet rule, as a result of the emigration that started later and acquired larger scale particularly in the 1970s, the number of the local residents was gradually reduced. In March 1989, Voskanapat saw the deportation of its last remaining 500 Armenian inhabitants and was left absolutely derelict.

The village participated in the **Great Patriotic War** with 309 of its inhabitants, 154 of whom did not return from the battle-field.

The year of the foundation of the local **Armenian parish school** remains unknown. The institution, providing a one-year course of instruction for males in 1884,⁸³⁴ remained closed on the order of the authorities throughout 1885 (for the second time it closed in 1896). The existing archive documents mention it only in 1891 as a one-year male school of 60 pupils.⁸³⁵

In 1897, when the activity of Armenian national schools was banned throughout the Russian Empire, a **public Russian school** opened in Voskanapat. The pupils of that "...two-year public school"⁸³⁶ totaled a 100.⁸³⁷

In 1940/1941, Voskanapat's seven-year school shifted to a ten-year basis. The institution, that had 46 pupils in 1988, functioned until the deportation of 1989.

St. Hakob Church, standing on an elevation at the southern extremity of the village, represents a magnificent edifice, but the scholars describing it are not lavish with their words. Thus, S. Jalalians confines himself to stating, "...it has a vaulted church."⁸³⁸

Kajikian writes, "...the church, erected more than two hundred years ago, is built of dressed stone and has a big, gable roof. It is bare of any inscriptions."⁸³⁹

According to M. Barkhutariants, "...St. Hakob Church is a superb monument resting on four pillars..."⁸⁴⁰

In 1847 "...there was a capital of a hundred rubles raised the previous year for the purpose of buying tiles. This year the community has again collected money for tiles and the repairs of the church in general."⁸⁴¹

833 "Ardzagank," 1893, No. 50, p. 2.

834 **Khudoyan, S.**, idem, p. 480. The author mistakenly took Voskanapat and Zurnabad for two different villages.

835 Idem, p. 477; "Nor-Dar," 1891, No. 47, p. 2.

836 **Lalayan, Yer.**, idem, p. 315.

837 "Mshak," 1901, No. 84, p. 3.

838 **Jalalians, S.**, idem, part 1, p. 169.

839 **Kajikian**, idem, p. 294.

840 **Barkhutariants, M.**, idem, p. 273 (by "pillars," the author means 'pilasters').

841 National Archives of Armenia, fund 53, list 1, file 3814, pp. 101-102.



VOSKANAPAT (ZURNABAD). Partial views of St. Hakob Church (photos below by courtesy of A. Ghulian)

During the overhaul of 1916, "...the foundations of the southern, northern and eastern walls were renovated..." together with the tiled roof of the monument at the expense of 765 rubles.⁸⁴² The wooden floor of the sanctuary is the handiwork of the Russians who used it as a barn during the Russo-Persian war of 1826 to 1828.⁸⁴³

The topographers of the 19th century keep silence about the construction inscriptions of the church walls. We suppose it had none, for its tympanum, i.e. the part where such inscriptions are generally carved, does not bear anything.

St. Hakob represents a uni-nave vaulted basilica (exterior dimensions: 25.60 x 11.20 metres) typical of Artsakh's architectural school, but at the same time, standing out of its other specimens. In all other structures of the same composition, the vault, lying below a gable roof, is supported by arches resting on one to three pairs of pilasters. In contrast to that, in this church

the vault-bearing arches rest on four pairs of pilasters,⁸⁴⁴ thanks to which, the prayer hall is quite spacious. Like all the other monuments of the same period, the sanctuary has quite thick walls (135 centimetres), with the bay of the vault-bearing arches totalling 6.5 metres. Along the inner northern and southern walls extend the false arches. The font is in its traditional place, i.e. in the northern wall. The church is thoroughly built of undressed stone and mortar, with the exception of its cornerstones which are finely-finished. Its walls, particularly its western facade, bear about twenty khachkars dating from the 12th to 16th centuries.

The aforementioned peculiarities of the church and its comparison with other similar monuments of Gandzak Province trace it back to the second half of the 17th century.

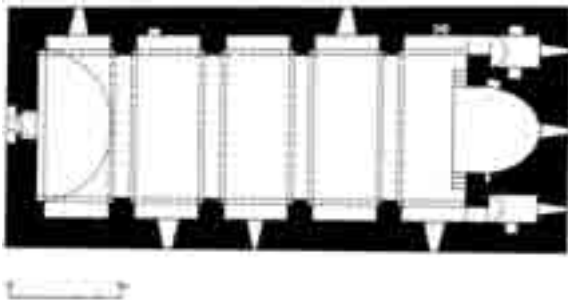
⁸⁴⁴ Another similar monument having vault-bearing arches that rest on four pairs of pilasters is St. Stepanos Church of Khandzk in Askeran District of the Republic of Nagorno Karabakh, but it is smaller in dimensions. See our table of the plans of religious buildings in: **Donabedian, Patrick, Mutafian, Claude.** Artsakh: History of Karabakh. Paris, 1991, p. 152, in French.

⁸⁴² National Archives of Armenia, fund 56, list 6, file 1107, p. 2.

⁸⁴³ **Kajikian**, *ibid.*



VOSKANAPAT (ZURNABAD). Khachkars set in the western facade of St. Hakob Church



VOSKANAPAT (ZURNABAD). The plan of St. Hakob Church

St. Hakob Church closed in 1928.⁸⁴⁵

Its walls have preserved the following inscriptions:

Carved on a capital in the north of the font:

*Ես Ովանէս, Գրիգորի կամարս բերի Գուրմ-
կան, դվիմ իմ մեր (մոր) Ուռումի (Հրիփսիմէի)
հոգին համար:*

*transl.: Grigor [and] I, Ovanes, brought this
arch ... donated it in memory of my mother Urum
(Hripsime).*

The Armenian original published in: **Barkhutariants, M.** Artsakh, p. 273.

Incised into one of the khachkars outwardly set in the western facade of the church:

⁸⁴⁵ National Archives of Armenia, fund 409, list 1, file 2658, p. 12.

*Թվ(իմ) | ՈԳ (1155). | Ս(ուր)ք խաչս արգնա-
կան | Տ(է)ր Ովանիսին:*

*transl.: In the year 1155. May this Holy Cross
protect Father Ovanes.*

The Armenian original published in: **Barkhutariants, M.**, *ibid.*

Priests. In 1869 “Michael (formerly: Mkrtich) Ter-Hovhannessian Ter-Avagiants from Voskanapat was ordained to serve the churches of the Armenian villages of Murut and Voskanapat and help his aged father, Priest Hovhannes.”⁸⁴⁶

Father Michael occupied his post until 1905, when he was killed by some Turks.⁸⁴⁷

Between 1908 and 1910, *Grigor Ter-Sargissiants* performed priestly duties in Voskanapat and Murut Villages.⁸⁴⁸

On 28 August 1924, Voskanapat’s last priest *Hovhannes Aghassiants* resigned his post.⁸⁴⁹

The convent of Koosanats Sourb Astvatzatzin is located in a gorge lying at the southern extremity of the village, on the left bank of the river Voskanapat. There exist no trustworthy sources on the exact time of its foundation, but most presumably, it was built before 1684, as it is mentioned in the colophon of a manu-

⁸⁴⁶ National Archives of Armenia, fund 56, list 1, file 5394, p. 10.

⁸⁴⁷ “Mshak,” No. 15, 22 January 1906, p. 1.

⁸⁴⁸ National Archives of Armenia, fund 458Պ, list 1, file 184, p. 7.

⁸⁴⁹ National Archives of Armenia, fund 409, list 1, file 2658, p. 12.



VOSKANAPAT (ZURNABAD). *Khachkars set in the walls of St. Hakob Church*

script created that year: "...I, Sargis' son Pati the Khoja, ransomed the Holy Gospel from the mean enemy and donated it to Voskanapat's Sourb Astvatzatzin Cloister of Virgins..."⁸⁵⁰

The composition and building peculiarities of the church of the convent trace it back to the 17th century. It is highly probable that it started receiving gifts, including the aforementioned Gospel, immediately after its completion.

The monument represents a uni-nave, vaulted structure (exterior dimensions: 12.25 x 6.55 metres) of gable roof, its only entrance opening from the south. It is built of undressed stone and mortar, with its walls plastered both inside and outside. The sanctuary used to have some monastic rooms in its western part, "...but

heavy rains reduced them to ruins so that their sites now represent heaps of pebble."⁸⁵¹

An archive document of 1885 mentions the cloister by the name of Sourb Voskiants.⁸⁵²

The church bears the traces of some repairs. The following epitaph attests that an elderly man named Harutiun carried out some overhaul there in 1821.⁸⁵³

Carved on a tombstone lying below the southern wall of the monument:

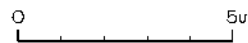
Այս է տապան Յարութիւն պապին , որ վերստին նորոգեաց սուրբ եկեղեցիս, թվ. ՌՄՀ (1821):

⁸⁵¹ Barkhutariants, M., *idem*, p. 275.

⁸⁵² National Archives of Armenia, fund 53, list 1, file 3877, p. 29.

⁸⁵³ Barkhutariants, M., *ibid*.

⁸⁵⁰ Kajikian, *ibid*.



VOSKANAPAT (ZURNABAD). Koosanats Sourb Astvatzatzin Convent seen from the east and south-east. The entrance of the convent opening from the south. Its plan

transl.: In this grave reposes grandfather Harutiun, who repaired this holy church again in 1821.

The Armenian original published in: **Barkhutarians, M.** Artsakh, p. 275.

The church of St. Sargis (Sourb Vardanants), presumably, dating back to the 17th century, stands on the right bank of the river Voskanapat, opposite Koosanats Sourb Astvatzatzin. It represents a uni-nave, vaulted structure (exterior dimensions: 10.50 x 6.30 metres) built of undressed stone and mortar, with some ruined cells and an enclosure preserved nearby. Its semi-circular vault, lying below a gable roof, is supported by arches resting on two pairs of pilasters.

An archive document of 1885, that mentions St. Hakob Church and the cloister of Koosanats Sourb

Astvatzatzin, also makes reference to Sourb Vardanants Church.⁸⁵⁴ Given the fact that St. Sargis was the third more or less famous sanctuary in Voskanapat and its neighbourhood after the aforementioned ones, we presume ‘Sourb Vardanants’ is its second name.

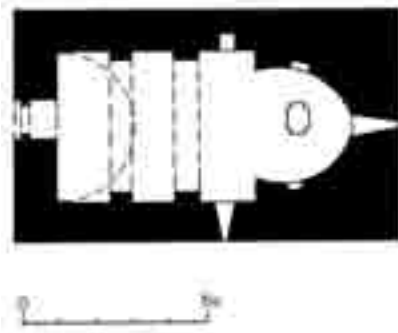
Interestingly enough, two different manuscripts dated 1626 and 1634 mention the same clergyman, “...Priest Vardan of Voski Cloister...”⁸⁵⁵ and “...Priest Vardan of Voskanapat.”⁸⁵⁶

Presumably, Sourb Vardanants Church was either built by that person or dedicated to him.

⁸⁵⁴ Ibid.

⁸⁵⁵ Colophons, 17th century, vol. 2, p. 206.

⁸⁵⁶ Idem, p. 543.



VOSKANAPAT (ZURNABAD). *The church of St. Sargis (Sourb Vardanants) seen from the west; its plan, and partial views of the cemetery extending around it*

Engraved on the lower part of a khachkar standing in the bema of St. Sargis Church:

Սուրբ խաչս ազնւակաւ...:

transl.: May this Holy Cross protect...

The Armenian original published in: **Barkhutariants, M.**, *ibid.*

A thick wood extending east of Voskanapat in the direction of Mount Pand retains an ancient site called **Sirun Khach**, i.e. the Armenian equivalent for ‘**Beautiful Cross**’: probably, the name derives from one or several cross-stones located there.⁸⁵⁷

A **small fort**, dating from the 10th to 12th centuries, is preserved on the left bank of the river Gandzak, in the south-west of Voskanapat. The only topographer to have visited it is Bishop Barkhutariants (Yer. Lalayan used the information he reports without referring to the source): “A small stronghold built of stone and mortar rises on the left bank of the river Voskanapat, about a mile above a village of the same name. It is almost square in shape and has a gate. Small as it is, it represents a fine monument enjoying a favourable position and solid ramparts with four towers. It might have had another row of fortified walls extending a little below its main ramparts and comprising a dwelling together with a building of stone and mortar.”⁸⁵⁸

⁸⁵⁷ “Nor-Dar,” 1891, No. 47, p. 2.

⁸⁵⁸ **Barkhutariants, M.**, *idem*, pp. 303-304.

YALGHESHLAGH

The village lies on the right bank of the river Artinajur, 10 kilometres north-west of the district centre, at an altitude of 700 to 740 metres above sea level.

It was established in the site of an abandoned Armenian village in the late 19th century. It comprised 9 houses (37 males, 34 females) in 1886,⁸⁵⁹ and 123 inhabitants in 1914.⁸⁶⁰

YENI-ALIBAYRAMLI

This Turkish village extends 3.5 kilometres east of the district centre, between 600 and 620 metres of altitude above sea level.

It was founded in the Soviet years and had 1,252 inhabitants in 1980.⁸⁶¹

ZAZALI

The village is situated 19 kilometres north-east of the district centre, at an altitude of 250 to 258 metres above sea level.

The available statistical data relating to the number of the members of the Zazalu tribe of Turkish nomads represent the following picture:

⁸⁵⁹ A Statistical Survey..., pp. 78-79.

⁸⁶⁰ Caucasian Calendar for 1915, p. 161.

⁸⁶¹ SAE, vol. 5, p. 110.

Year	Houses	Males	Females	Total
1804 ⁸⁶²	12	23	19	42
1908 ⁸⁶³				200
1914 ⁸⁶⁴				101
1979 ⁸⁶⁵				420

Zazali was adjoined by the estate of merchant Nikoghayos Arafelian.⁸⁶⁶

ZIYADLI

The village extends in a plain lying 22 kilometres north of the district centre, at an altitude of 245 to 270 metres above sea level.

The available statistical data regarding the number of the members of the Ziyadli tribe of Turkish herdsmen represent the following picture:

Year	Houses	Males	Females	Total
1804 ⁸⁶⁷	6	15	17	32
1886 ⁸⁶⁸	109	334	267	601
1907 ⁸⁶⁹				948
1914 ⁸⁷⁰				780
1979 ⁸⁷¹				1,490

⁸⁶² Collected Acts..., vol. 2, p. 596.

⁸⁶³ Caucasian Calendar for 1910, p. 254.

⁸⁶⁴ Caucasian Calendar for 1915, p. 125.

⁸⁶⁵ SAE, vol. 4, p. 420.

⁸⁶⁶ "Tifliski Listok," 1906, No. 229, p. 3.

⁸⁶⁷ Collected Acts..., vol. 2, p. 596.

⁸⁶⁸ A Statistical Survey..., pp. 80-81.

⁸⁶⁹ Caucasian Calendar for 1910, p. 258.

⁸⁷⁰ Caucasian Calendar for 1915, p. 127.

⁸⁷¹ SAE, vol. 4, p. 331.

ABASLI

Location. The village lies 12 kilometres southeast of the district centre, at an altitude of 420 to 470 metres above sea level.

In the Soviet years, it was within the jurisdiction of the Village Council of Seyfali.

In 1976 Abasli had a Turkish population of 2,294.¹

AHMEDLI

Location. Ahmedli extends 11 kilometres south-west of the district centre, at an altitude of 1,140 to 1,180 metres above sea level.

It represents a small Turkish village founded in some territories seized from Chardakhlu in the Soviet years.

ASHAGHI² SEYFALI

Location. The village is situated 12 kilometres southeast of the district centre, at an altitude of 440 to 490 metres above sea level.

Population. Its historical name has sunk into oblivion like those of the other adjacent villages. It was presumably stripped of its Armenian population by the late 17th century.

For a long time, the village site served as a winter encampment for some nomadic Turkish tribes. It was only in the late 19th century that these cattle-breeders shifted to a sedentary mode of life and founded the present-day Turkish settlement of Ashaghi Seyfali.

Below follow the available statistical data regarding the local population:

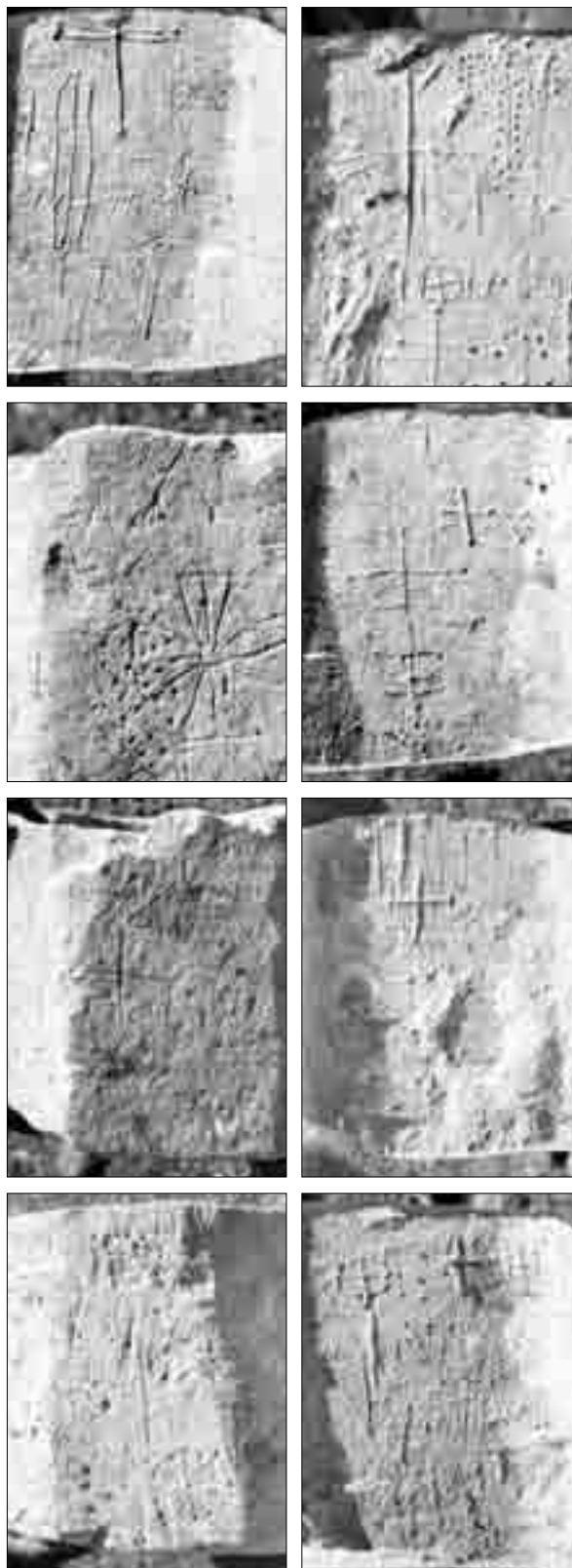
Year	Houses	Males	Females	Total
1886 ³	250	1,005	648	1,653
1914 ⁴				1,550
1976 ⁵				1,915

The remnants of a tower known by the name of *Ditvan* (18th century) are preserved in the vicinity of the village.

ATABEK

Location. The village is situated 19 kilometres south-west of the district centre, at an altitude of 1,330 to 1,450 metres above sea level.

A Historical Introduction. By 1890 Atabek had already been stripped of its Armenian population. S. Kamalian, who is the only topographer to have visited it, writes, "South of the station, the dim shapes of Mount Gharamoghli and the fields of *Chardakhlu* could be seen. The former is adjoined by the mountain



ATABEK. The eight facets of a tube-shaped finely-dressed stone

chain of *Atabek* with a village site and the walls of a demolished church."⁶

¹ SAE, vol. 1, p. 13.

² 'Ashaghi' is the Turkish equivalent for 'Lower.'

³ A Statistical Survey..., pp. 86-87 (for reasons already specified, the number of the village population is exaggerated).

⁴ Caucasian Calendar for 1915, p. 180.

⁵ SAE, vol. 1, p. 509.

⁶ S. Kamalian Fund, copy-book No. 1, VI-11, pp. 1-2.

Population. In the early Soviet years, the site of the abandoned Armenian village provided a place of living for some Armenians from the adjacent villages, this marking revival and prosperity for it. In 1976 the local Armenians, who had a small number of Azerbaijani neighbours, amounted to 470.⁷ Ten years later, however, a double reduction could be observed in the former's number.

Atabek was totally stripped of its Armenian population during the deportation of 1988 to 1989.

In 1986 the village had an **eight-year school** of 40 pupils, including only eight Armenians.⁸

The **historical monuments** preserved in the village include a tube-shaped, finely-cut stone, with only one of its ends open (it was unearthed during road-building). Cylindrical inside and octahedral outside, it contains some encoded pieces of writing on all its facets. This finding, whose original function still remains obscure, was kept in the local sawmill before 1988.

In the mid-1980s, the ruins of an old mill could be seen in a small gorge lying half a kilometre north-east of the village.

BADA (BADENK, BDADZOR, LEGHARAK)

Location. The village, mentioned by the historical name of Legharak in some bibliographical sources, is situated on the north-facing slope of a mountain rising at an altitude of 1,130 to 1,260 metres above sea level, 21 kilometres west of the district centre.

A Historical Introduction. In 1620 Priest Hakob copied a manuscript Gospel there and wrote the following in its colophon, "...dedicated to St. Hovhannes as well as Holy Archimandrites Vanakan and Grigor in Khoranashat's Sourb Astvatzatzin Church located in the gorge of Zakam, in Legharak Village."⁹

Hin Bada used to be situated "at the foot of a lofty hill of a pointed top" rising on the left bank of one of the tributaries of the river Zakam. As the foregoing source continues, "...it is permanently inhabited by some families from Bada whose main occupation is sericulture and animal husbandry so that the village bears a close resemblance to a nomads' encampment."¹⁰

In the mid-1880s, Hin Bada had a population of some 20 to 25 houses.¹¹

Nor (*the Armenian equivalent for New*) **Bada** was founded "in a wide plain of moderate altitude called Legharak."¹²

The available sources are not unanimous in mentioning the circumstances under which it was established. Thus, according to a press publication of 1893, "...the village was founded in the year 1866 by the former inhabitants of Nerkin Legharak which was situated near Zakam Station..."¹³

A record of 1898 states the following, "About half a century ago, this village was situated a little north of its present-day location, where now its gardens extend. It was the terrible heat that made its residents move to a place of a greater altitude."¹⁴

Stating that "Nor (Metz) Bada was founded in Legharak about two centuries ago," Kajberuny continues, "In the course of time, the inhabitants of the old village of the gorge increased so that their small village could not accommodate them any longer. Naturally, they were to move to their present-day place of residence which enjoys a favourable geographical position, a great altitude, an abundance of springs and other blessings."¹⁵

Construction Activity. By 1893 Bada had already grown into a rich, populous village, the following record attesting this, "Bada (Baden), a thriving village of more than 300 houses, is rich in gardens. Although the construction of its church is still underway, a young clergyman has already started performing priestly duties there. The village, which enjoys pure air and water, is adjoined by a forest and an iron mine, the only problem facing the local residents being the necessity of a school..."¹⁶

Before the outbreak of the Armeno-Turkish fights early in the 20th century, "...the single- and double-storey neat houses, accurately erected side by side, stood as eloquent proof of Bada's prosperity. Like the dwellings of the Russian immigrants, most of these buildings were covered with either straw or grass so that they could easily be set alight. The village also had barns, cattle-sheds, granaries, cellars, etc. ..." ¹⁷

Population. Sharing the fate of the other villages of the region, Bada was stripped of its Armenian population in the 1770s. In the early 19th century, the desolate village was revived thanks to some Armenian resettlers "...from Jraber, Pambak and Gharamurat Villages..."¹⁸

Below follows a list (1862) of Bada's 91 housefathers which is of great value for the study of the history of the local families:

¹ Ghevond Shushanov;

² Sahak Martirosov;

³ Stepan Astvatzaturov;

⁴ David Hadamov;

¹³ "Nor-Dar," 1889, No. 117, p. 2.

¹⁴ Lalayan, Yer. Gandzak District, p. 322.

¹⁵ Kajberuny, idem, pp. 228-229.

¹⁶ "Arzagank," 1893, No. 44, p. 2.

¹⁷ Kajberuny, idem, p. 231.

¹⁸ Barkhutariants, M. Artsakh, p. 321. Also see Lalayan, Yer, idem, p. 322.

⁷ SAE, vol. 1, p. 457.

⁸ Karapetian, S. Abandoned Armenian Settlements in Azerbaijan (1988 to 1991). In: "Hayreniki Dzayn," 9 February 1993, p. 4, in Armenian.

⁹ Colophons, 17th century, vol. 1, pp. 725-726.

¹⁰ "These encampments that are very fit for cattle-breeding are called Bina" (Kajberuny. The Destruction of Bada Village. In: "Ararat," 1910, p. 227).

¹¹ Abelov, N. A., idem, p. 13.

¹² Kajberuny, idem, p. 227.



BADA (LEGHARAK). *The village seen from the west*

- | | | |
|-----------------------------|----------------------------|------------------------------------|
| 5 Hovhannes Danelov; | 34 Khachatur Sargisov; | 63 Stepan Hovsepov; |
| 6 Khachatur Sargisov; | 35 Tzatur Harutiunov; | 64 Hovsep Apresov; |
| 7 Harutiun Papeov; | 36 Hakob Harutiunov; | 65 Harutiun Apresov; |
| Grigor Papov; | 37 Avag Danelov; | 66 Maki Hovhannesov; |
| 9 Hadam Grigorov; | 38 Khachatur Avagov; | 67 Martiros Martirosov; |
| 10 Harutiun Grigorov; | 39 Sahak Sargisov; | 68 Margar Harutiunov; |
| 11 Sargis Grigorov; | 40 Harutiun Astvatzaturov; | 69 Hovhannes Margarov; |
| 12 Stepan Avagov; | 41 Hakob Ghukasov; | 70 Aghajan Margarov; |
| 13 Movses Stepanov; | 42 Vardan Voskanov; | 71 Hakob Avetov; |
| 14 Hakob Stepanov; | 43 Martiros Harutiunov; | 72 Voskan Hovsepov; |
| 15 Aghajan Kartishov; | 44 Daniel Margarov; | 73 Grigor Ter-Vardanov; |
| 16 Hovhannes Dadolov; | 45 Arzuman Harutiunov; | 74 Hovhannes Ter-Vardanov; |
| 17 Poghos Galustov; | 46 Karapet Grigorov; | 75 Gabriel Ter-Vardanov; |
| 18 Arzuman Ter-Mkrtichov; | 47 Vardazar Galustov; | 76 Harutiun Aghasiov; |
| 19 Arushan Hovhannessov; | 48 Abraham Hovhannesov; | 77 Vardazar Nikoghayosov; |
| 20 Poghos Gabrielov; | 49 Avag Sargisov; | 78 Hakob Unanov; |
| 21 Khachatur Asriov; | 50 Papi Sargisov; | 79 Karapet Ghukasov; |
| 22 Simon Mkrtichov; | 51 Ghazar Avetov; | 80 Harutiun Ghukasov; |
| 23 Poghos Arakelov; | 52 Herapet Mkhitarov; | 81 Petros Khachaturov; |
| 24 Arakel Sahakov; | 53 Barsegh Avetov; | 82 Atay Khachaturov; |
| 25 Patir Sargisov; | 54 Hovhannes Harutiunov; | 83 Grigor Khachaturov; |
| 26 Arakel Harutiunov; | 55 Astvatzatur Yeghizarov; | 84 Sargis Grigorov; |
| 27 Hovhannes Astvatzaturov; | 56 Mkrtich Khachaturov; | 85 Grigor Avalov; |
| 28 Martiros Grigorov; | 57 Papi Khachaturov; | 86 Akoy Avalov; |
| 29 Hovhannes Ghukassov; | 58 Poghos Kartishov; | 87 Hovhannes Harutiunov; |
| 30 Hovhannes Grigorov; | 59 Sargis Ghukasov; | 88 Galust Mejlumov; |
| 31 Hakob Avagian; | 60 Hovhannes Stepanov; | 89 Khachatur Avagian; |
| 32 Grigor Avagian; | 61 Grigor Hunanov; | 90 Sargis Sahakov; |
| 33 Poghos Arzumanov; | 62 Harutiun Sargisov; | 91 Harutiun Azriov.” ¹⁹ |

The available statistical evidence regarding the population of Bada dates from the '40s of the 19th century. In the course of some years, certain reduction could be observed in their number due to resettlement,

various epidemics and the Armeno-Turkish fights:

¹⁹ National Archives of Armenia, fund 53, list 1, file 3841, pp. 196-197.

Year	Houses	Males	Females	Total				
1840 ²⁰	34	102	92	194	1901 ⁴⁸	1,087	760	1,847
1841 ²¹		160	117	277	1902 ⁴⁹	1,017	785	1,802
1842 ²²		150	170	320	1905 ⁵⁰	300	1,388	2,713
1844 ²³		165	123	288	1906 ⁵¹	827	698	1,525
1849 ²⁴		306	259	565	1907 ⁵²			1,524
1851 ²⁵	90	303	255	558	1908 ⁵³			1,965
1853 ²⁶		340	256	596	1910 ⁵⁴	1,980	1,420	3,400
1857 ²⁷		315	248	563	1914 ⁵⁵			2,111
1862 ²⁸	90				1917 ⁵⁶	400		2,518
1866 ²⁹	90				1976 ⁵⁷			1,526
1874 ³⁰				1,242	1988 ⁵⁸			1,200
1879 ³¹		647	510	1,157				
1882 ³²		472	408	880				
1883 ³³		508	438	946				
1885 ³⁴		605	499	1,104				
1886 ³⁵	270	634	439	1,073				
1887 ³⁶		705	623	1,328				
1888 ³⁷		721	641	1,362				
1889 ³⁸		743	668	1,411				
1890 ³⁹		765	692	1,457				
1891 ⁴⁰		748	735	1,483				
1992 ⁴¹		713	739	1,452				
1893 ⁴²		740	749	1,489				
1895 ⁴³	245	735	713	1,448				
1897 ⁴⁴		908	764	1,672				
1898 ⁴⁵		959	731	1,690				
1899 ⁴⁶		1,009	771	1,780				
1900 ⁴⁷		1,032	722	1,754				

20 Ibid.

21 Idem, file 3800, p. 7.

22 Idem, file 3802, pp. 57-58.

23 Idem, file 3805, pp. 84-85.

24 Idem, file 3809, pp. 73-74.

25 Idem, file 3818, pp. 75-76.

26 National Archives of Armenia, fund 56, list 1, file 2596, p. 52.

27 National Archives of Armenia, fund 53, list 1, file 2743, pp. 102-103.

28 Idem, file 3830, p. 292.

29 Idem, file 3848, p. 86.

30 Caucasian Calendar for 1886, p. 124.

31 National Archives of Armenia, fund 53, list 1, file 3870, p. 90.

32 Idem, file 3874, pp. 129-130.

33 Idem, file 3875, p. 3.

34 Idem, file 3877, p. 8.

35 Idem, file 3879, p. 126. Also see "Arzagank," 1888, No. 7, p. 87. Another source reports 247 houses with 1,720 inhabitants, including 985 males and 735 females. Also see A Statistical Survey..., pp. 76-77; Caucasian Calendar for 1894, p. 155.

36 National Archives of Armenia, fund 53, list 1, file 3880, p. 31.

37 Idem, file 3882, p. 135.

38 Idem, file 3884, p. 12. Another source reports 180 houses ("Nor-Dar," 1889, No. 117, p. 2).

39 National Archives of Armenia, fund 53, list 1, file 3887, p. 154.

40 Idem, file 3889, p. 153.

41 Idem, file 3891, p. 125.

42 Idem, file 3895, pp. 13-14.

43 **Barkhutariants, M.**, idem, p. 321.

44 National Archives of Armenia, fund 53, list 1, file 3899, pp. 151-152.

45 Idem, file 3897, p. 174.

46 Idem, file 3903, p. 22.

47 Idem, file 3905, p. 14.

The Economic Life of the Village. The Armenians of Bada were mainly occupied with farming, viticulture, bee-keeping, animal husbandry and silkworm breeding.

Touching upon the financial condition of the local people, a visitor wrote the following in 1890, "The arable lands and winter cattle-sheds belonging to Bada lie east of the village, towards Dashbulagh (the local inhabitants generally camp in the mountain dwellings belonging to Dabagh and Ayvaz). It does not have any storehouses, for its residents hardly have anything to store in. On the whole, the Armenians of Legharak face rather harsh living conditions: the poor arable lands do not yield rich crops so that they mainly grow wheat and barley. Each family owns only a small plot of land, on which they grow fruits and distil vodka from them, thus somehow making both ends meet until the end of the year. The farming lands belonging to the state, the poor peasants receive scanty income from them and eke out a miserable existence. Some of them even think of leaving their place of residence in search of fertile soil.

"Some 30 to 40 years ago, however, the shortage of farming lands was not so acute: the local inhabitants generally lived in the mountain encampments now appropriated by the Zulghadarovs.⁵⁹ Through bribery and false promises, the cunning bey made the elderly people of Bada yield up vast territories, including mountains, fields, springs, rivers and villages, to him.

48 National Archives of Armenia, fund 56, lists 1-2, file 205, pp. 145-146.

49 National Archives of Armenia, fund 53, list 1, file 3907, pp. 28-29.

50 **Kajberuny**, idem, pp. 231-232.

51 National Archives of Armenia, fund 53, list 1, file 3915, p. 75.

52 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

53 Caucasian Calendar for 1910, p. 194. According to another source, the village had 350 houses with 3,405 inhabitants, including 1,980 males and 1,425 females (National Archives of Armenia, fund 35, list 1, file 559, p. 12).

54 National Archives of Armenia, fund 53, list 1, file 3917, pp. 60-61.

55 Caucasian Calendar for 1915, p. 95.

56 **Avetissian, M. M.**, idem, p. 167.

57 SAE, vol. 1, p. 535.

58 Attested by the Village Council.

59 A record of 1890 states the following about the Zulghadarovs, "The Zulghadarovs, the eldest of whom is Allahyar Bey, are four brothers having large families. Mamad Bey, Mamarza Bey and Sultan Allahyar are respectively their father, grandfather and great grandfather" (**S. Kamalian** Fund, copy-book No. 1, VI-11, p. 5).

'If you support me,' the guileful bey told them, 'I shall allocate some lands to you.' ... In fact, these elderly Armenians deprived their descendants of their piece of daily bread, delivering over the fertile fields and rich meadows to the mean enemy and bequeathing only some bare mountains to them."⁶⁰

Continuing his description of the economic life of Bada, the visitor writes, "The village has some wealthy inhabitants with an income of 2,000 to 3,000 rubles. I saw four smithies, the same number of dye-houses and three hawker's shops there, but I failed to see others dealing in spirits. On the whole, Bada is a poor village, where no trade is conducted. Some of the local people are workers and farmers; others practise weaving and make woollen shawls, stocks, leather belts, etc."⁶¹

In the early 20th century, Bada had "...a butcher's and five hawker's shops as well as eight draperies..."⁶²

The Armeno-Turkish Fights between 1905 and 1906. Believing in the hollow promises of Allahyar Bey Zulghadarov, an influential landowner from the neighbouring village of Keshishkyand, and convinced that he would support and protect them in case it proved necessary, the Armenians of Bada did absolutely nothing to put up a proper resistance against the inimical intrusion. With this regard, a record states, "Unfortunately, Bada turned out unable to repel the enemy attacks: the local inhabitants did not have any influential leader to unite them against the Turkish mob and control their actions... Despite that, however, realizing the tensivity of the atmosphere, some young men who had personally experienced the horror of the February and August massacres perpetrated in Baku organized the self-defence of the village, following Chardakhlu Armenians' example. Allahyar Bey Zulghadarov, however, lulled them into a false sense of security, saying, 'Bada is my own village so that I will never yield it up. I feel closely attached to its inhabitants and will never let anyone touch them...'"⁶³

The insouciance of Bada Armenians was not broken even by the ill news of the Armenians' slaughter committed at Zakam Station on 18 November, several eyewitnesses hardly having a narrow escape from certain death.

On 19 November some reports were heard in the neighbourhood of Bada and the people living in the mountain encampments returned to the village with all their property and cattle: "...at that moment the village represented a scene that beggared any description. ...Unspeakable turmoil, intertwined with the weeping, mourning, cries, shouts and voices of thousands of people, had permeated through the entire village. The peas-

ants were at a loss: they did not know what they were to do and where they were to go... It goes without saying that nobody thought of self-defence."⁶⁴

The situation grew even worse due to the fact that "The inhabitants of Bada were absolutely deprived of any chances of getting arms and ammunition, for it was surrounded by numerous Turkish villages... The Turks of the neighbourhood were on their guard so that Bada would not be able to receive arms from the outer world."⁶⁵

Sieged from all possible sides, through 20 to 23 November, Bada made desperate attempts to receive aid from the other Armenian villages, but in vain. Attacking it on 23 November, the Turks broke the poor resistance of the Armenians on the evening of the same day and intruded into the village: "...First they set alight the buildings... that sinister moment marking the notorious end of the existence of Bada: the history of a rich village was consigned to the past, its inhabitants' blood covering the earth and their mourning permeating through the air. The local people were incessantly shot dead... some of them running away in the direction of the gardens without a second thought."⁶⁶

The carnage, plunder and destruction continued for three days, the Turks also attacking and slaughtering ruthlessly the fugitives who had found shelter in the nearby caves and gorges. The third day (25 November) "...found the village totally stripped of its residents and left to the mercy of the Turkish mob, that had arrogated the fortune accumulated by the Armenians and were now busy carrying it away, without fearing any possible counterattack on the part of the Armenians and local bodies of government. Certainly, the new owners of the property the inhabitants of the once prospering village had left took their time over selecting their loot and differentiating between the light and heavy articles, including the wooden parts of the buildings, logs, doors, boards, etc. That unhurried pillage lasted for three months..."⁶⁷

These tragic events left "...the village totally levelled with the ground: even the walls of the buildings had not survived to be reconstructed into dwellings. The surviving Armenians faced the utmost necessity of rebuilding their village from its very foundations..."⁶⁸

The massacres committed by the Turkish bandits took away the lives of 116 people, including Arakel Avagiants', Saribek Nikoghossiants' and Grigor Sar-

60 S. Kamalian Fund, copy-book No. 1, VI-11, pp. 3-5.

61 Idem, pp. 3-4.

62 Kajberuny, idem, p. 233.

63 Idem, p. 333.

64 Idem, p. 422. Before that attack, many of the local people hid their belongings in the village cemetery, as a result of which it was later ransacked by the Turks for the treasures it allegedly retained (idem, p. 1170).

65 Idem, p. 335.

66 Idem, pp. 655-656.

67 Idem, p. 731.

68 "Mshak," No. 80, 16 April 1906, p. 1.



BADA (LEGHARAK). The old school house of the village, and fragments of the local church (destroyed in the Soviet years) set in the walls of the new one

gissiants' families, that were exterminated up to their very last members.⁶⁹

Those inhabitants of Bada who had had a miraculous escape from the carnage (277 houses with 1,664 inhabitants) found haven in Gandzak City and at the station of the same name, as well as in the Armenian villages of Pib, Banants, Khachakap, Barsum, Garnaker, Chardakhlu and Jagir.⁷⁰

Part of them resettled in Tala, Khachtarak, Khavaradzor, Karvansara and Verin (Upper) Aghdam Villages of Ghazakh District.⁷¹

In January 1906, several hundred Armenians took up living in Sololak and Havlabar Quarters of Tiflis.

The Relief Administered to Bada Armenians. According to a press publication of 28 December 1905, the people who had found refuge in Karvansara "are in bad need of medical and financial aid."⁷²

⁶⁹ Kajberuny, idem, p. 732. Another source reports 118 victims (A-Do, idem, p. 349).

⁷⁰ Kajberuny, idem, pp. 859-860.

⁷¹ National Archives of Armenia, fund 53, list 1, file 3764, p. 212.

⁷² "Mshak," 1906, No. 1, p. 1.

Learning about the tragic state of Bada from local priest Mesrop Ter-Stepanosiants, Catholicos of All Armenians Mkrtych Khrimian (1892 to 1907), who was in Tiflis early in December 1905, ordered that clothes, bed articles and other essentials should be urgently sent to the wretched fugitives. In its turn, the Central Relief Committee of Tiflis allocated them 5,000 rubles to buy flour.⁷³

Obeying a Government order from 10 till 25 April 1906, conciliator Ivan Petrov made up a list of the losses the village and each of its families had suffered in the presence and with the participation of 150 local Armenian and Turkish inhabitants. According to their calculations, the compensation for the damage inflicted amounted to *two million two thousand three hundred rubles*.⁷⁴

The Reconstruction of the Village. The Armenians of Bada returned in 1906 and immediately em-

⁷³ Kajberuny, idem, p. 734.

⁷⁴ Idem, pp. 1169-1170. According to Kajberuny, the amount the Tsarist authorities were to pay "can only partly compensate for the formidable damage inflicted upon the wretched village of Bada in the days of its destruction" (idem, p. 232).

barked upon the reconstruction of their village, that represented merely a heap of ruins (the local church of Sourb Astvatzatzin had not been spared demolition either). With this regard, an archive document states the following, "...going through unspeakable torture in 1905, our people, who had been reduced to miserable wretches, returned to their village on a Government order. It is already four years since they started repairing their houses with the sweat of their brow, without receiving any financial assistance."⁷⁵

The Local School. A populous village as it was, Bada did not have a school until the early 20th century: "Although comprising a large population, it does not have a school, for its residents feel absolutely no interest in gaining literacy; nor do they send their children anywhere else to get education. In general, they are rather rude and uncouth, just like their stones and gorges. None of the local priests has ever attempted to gather several children together to teach them reading and writing."⁷⁶

Early in the 20th century, Bada had a **one-year public school** functioning through the means of the local people.⁷⁷ Priest Grigor Ter-Hovakimian Ter-Harutuniants is known to have taught Religion and Armenian there during the period between 24 October 1902 and 20 May 1915.⁷⁸

In the Soviet years, the village had a **secondary school**.

The earliest available record on **the local church**, the exact date of whose foundation remains unknown, mentions it in 1844 as a wooden building.⁷⁹

On 20 September 1862, the sanctuary was plundered.⁸⁰

According to a press publication of the late 19th century, Bada "...has two churches dating from 1867 and 1883..."⁸¹

Touching upon the first of them, a visitor writes, "The older church represents a simple structure, with darkness and humidity reigning inside. Its extremely narrow entrance opens in the west. Eight pillars stand in the middle of the hall, the pilasters being greater in number. ... We were told a manuscript Gospel was kept there, but somebody had taken it away to heal a sick person so that we failed to see it and determine how old it was. Outside, Priest Abraham's grave was preserved

(he had died in 1858) near the entrance, his tombstone ornamented with some reliefs."⁸²

In the late 1870s, the Armenians of Bada "...invited a Greek master to erect a fine stone church in their village. However, taking advantage of the local people's ignorance, the latter bungled the job mercilessly (he had been paid 8,000 rubles for it), the building collapsing in several years' time."⁸³

In 1890 S. Kamalian wrote the following about this church, "The newly-built church, that lies on the verge of the gorge in a state of utter dilapidation, seems to be cursing the sly Greek master's greediness and Legharak inhabitants' recklessness. It is already seven years since its roof collapsed, fortunately, without causing any injury to the local residents."⁸⁴

Some time later, presumably, in the late 1890s, "...the Armenians of Bada were obliged to reconstruct the old church of the village for divine service to be held there."⁸⁵

In the days of the November massacres of 1905, "The Tartar gangs broke the cross-carrier of the church, destroying its altar and font in search of the treasure allegedly buried there. They also robbed it of its curtain, bells, doors, windows, large fans, censers, various vessels and even the manuscripts kept there."⁸⁶

The loot of the bandits also included a manuscript created in 1711 by Priest Hovhannes.

In 1906 Priest Mesrop Ter-Stepanossiants obtained some church utensils through donations made in Baku. They comprised "a gonfalon (donated by Hakob Mangasarian); a thurible (Piradians); a gilded silver chalice (Ludwig Sargissian); a large icon of the Holy Virgin (Mrs. Mayilian); another large icon of St. Gregory the Enlightener (Mkrtich Kalantarian and his brother) as well as three stoles and the same number of chasubles gifted by the Armenian church of Baku..."⁸⁷

Despite all the aforementioned, however, Sourb Astvatzatzin still remained in emergency condition. It was only in September 1911 that "...we, the Armenians of Bada, decided to carry out major overhaul in the church... taking into account the fact that it can no longer serve the local community safely. It being absolutely impossible to close the church altogether and leave its flock without spiritual comfort, we are now busy conveying the necessary building material.

75 National Archives of Armenia, fund 53, list 1, file 3446.

76 **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 4. Also see "Ardzagank," 1893, No. 44, p. 2; **Lalayan, Yer.** Gandzak District, p. 322. The statement that Bada "...had an Armenian school functioning since the 1880s" is absolutely groundless (Dictionary of Toponymy of Armenia and Adjacent Territories, vol. 1, Yerevan, 1986, p. 539).

77 **Kajberuny**, idem, p. 233.

78 National Archives of Armenia, fund 461, list 1, file 12, pp. 80-81.

79 National Archives of Armenia, fund 53, list 1, file 3809, p. 73.

80 National Archives of Armenia, fund 56, list 1, file 4350, p. 1.

81 "Nor-Dar," 1889, No. 117, p. 2.

82 **S. Kamalian Fund**, copy-book No. 1, VI-11, p. 4.

83 "Ardzagank," 1888, No. 7, p. 87. The earliest record, mentioning this church by the name of *Sourb Astvatzatzin*, dates from 1882 (National Archives of Armenia, fund 53, list 1, file 3874, pp. 129-130).

84 **S. Kamalian** Fund, ibid. In 1888 divine service was still held in the church that had been reduced to a semi-ruined state ("Ardzagank," 1888, No. 7, p. 87).

85 **Kajberuny**, idem, p. 230.

86 Ibid.

87 Ibid.

We have also entered into agreement with some masters who have already embarked upon preliminary work. Accordingly, they are to erect new walls of sixty cubic sazhen, a sazhen costing 18 rubles. Besides, they are to repair the pillars of the church together with the vaults of the bema and vestries. Its wooden roof is to be tiled, all the expenses coming up to an estimated 2,500 to 3,000 rubles...”⁸⁸

In order to realize the aforementioned, the Armenians of Bada applied to the spiritual powers for permission to start fund-raising.⁸⁹ Their petition remaining unanswered, in June 1912 they turned to Catholicos of All Armenians Gevorg V (1911 to 1930): “...At present our community is making strenuous efforts to start the renovation of our church. It is, however, beyond our means to erect the magnificent edifice of the future church, for we are in a grave financial predicament. We are planning to procure the necessary building material, but we still need an estimated three thousand rubles to complete the work. In order to somehow get that money, we have to apply to different benefactors, but there are no influential people in our midst who could find them and achieve the desirable result. After a long consultation, our community decided to apply to Your Holiness’ paternal support, humbly asking You to order a charity society or the Relief Committee to allocate some of the funds earmarked for the poor to us to bring the reconstruction of Bada’s church to an end.”⁹⁰

This petition sharing the fate of the previous one, on 26 August 1913, local parish priests Mesrop and Grigor were again obliged to apply to Gandzak’s spiritual authorities with the following warning, “...Bada’s Sourb Astvatzatzin Church, originally built of wood, is now in a state of dilapidation: the wood rotting away due to its old age, it has become extremely dangerous to hold divine service there. Consequently, we are humbly asking You to either take some measures to prevent its final collapse or close it altogether.”⁹¹

Unfortunately, however, the spiritual powers did not take any drastic steps to save the church so that soon the desperate inhabitants of Bada showed a tendency to repudiate the Armenian Apostolic Church. Even in the face of such grave danger, the church authorities did not change their indifferent attitude to the fate of the monument and refused to close it: “Even taking into consideration the emergency condition of the sanctuary, the spiritual powers find it hardly expedient to follow these priests’ advice and close it, given the facts that this summer the local inhabitants displayed some striving to renounce their forefathers’

faith, and there is no other Armenian church in the neighbourhood.”⁹²

It was only in 1914 that Bishop Yeprem, the leader of the dioceses of Georgia and Imeret, granted permission for fund-raising through the support of vicar of Gandzak Levon the Archimandrite.⁹³

The available sources do not provide any further information regarding the reconstruction of Sourb Astvatzatzin Church, which finally closed in 1928.⁹⁴

It used to have a 7-line construction inscription, which we found on one of the walls of the newly-built school of the village in 1985.

Ի 1883 ամի | շինեցաւ ս(ոյր)ք Աստվածածին եկեղեցիս ի ժողովրդէնէ Բադէր գեղոյ: | Գրեց տիրացու Վարդիլան տ(է)ր Աբրահամ-ե(ւ)նց:

transl.: This church of Sourb Astvatzatzin was built in the year 1883 by the inhabitants of Bada Village. Written by Sexton Vardan Ter-Abrahamians.

The Armenian original published in: **Karapetian, S.** The Historical Monuments of Northern Artsakh. In: “Lragir,” 25 March 1995, p. 6.

Some archive documents mention **local parish priests Abraham Ter-Harutiunians** in 1851,⁹⁵ and **Mkrtich Ter-Abrahamians** in 1862.⁹⁶

Mesrop (*secular name: Mkrtich*) **Movsissian Ter-Stepanossians**, who was ordained on 4 April 1890, served the village until at least 1923.⁹⁷ He also worked as guardian of the monastery of Huskan Nahatak.⁹⁸

In July 1906, the Armenians of Bada applied to the spiritual authorities “...with a request to release Mesrop Stepanossians from performing priestly duties in the village, for its surviving inhabitants, who are in a grave financial plight, can not afford to sustain three parish priests. Besides, unable to endure the unspeakable privations caused by the Armeno-Turkish fights of 1905, some of them have scattered in various cities and villages.”⁹⁹

An archive document written in December of the same year mentions only one priest, namely Grigor Ter-Abrahamians, which suggests that the church powers met the aforementioned petition. As for Mesrop Stepanossians, he was to serve in Tatlu (present-day

⁹² Ibid.

⁹³ “Mshak,” 1914, No. 159, p. 3. Also see “Ararat,” 1912, p. 395.

⁹⁴ National Archives of Armenia, fund 409, list 1, file 2658, p. 12.

⁹⁵ National Archives of Armenia, fund 56, list 1, file 2596, p. 52.

⁹⁶ National Archives of Armenia, fund 53, list 1, file 3841, p. 197.

⁹⁷ National Archives of Armenia, fund 461, list 1, file 56, p. 2; idem, file 12, pp. 79-80. A source of 1912 mentions Priest Mesrop in connection with the donation of a napless carpet to Echmiatzin Monastery (“Ararat,” 1912, p. 871).

⁹⁸ National Archives of Armenia, fund 56, list 6, file 775, p. 28;

National Archives of Armenia, fund 461, list 1, file 12, pp. 79-80.

⁹⁹ National Archives of Armenia, fund 53, list 1, file 813.

⁸⁸ National Archives of Armenia, fund 53, list 1, file 3446; fund 35, list 1, file 705, p. 62.

⁸⁹ National Archives of Armenia, fund 53, list 1, file 3446.

⁹⁰ Ibid.

⁹¹ Ibid.



BADA (LEGHARAK). A horse-shaped tombstone found in the village cemetery; the chapel of Tekhkut; cross-stones from the ancient site of Mandura Khach



BADA (LEGHARAK). A capital (5th to 6th cents.)

Paravakar) Village of Shamshadin District,¹⁰⁰ but he refused to assume that work under the excuse that "...it will be impossible for me to reach Tatlu safely, for it is surrounded by Turkish villages, the local beys and population being my bitter enemies..."¹⁰¹

Grigor Ter-Hovakimian Ter-Harutiuniants (he had 9 children)¹⁰² served in Bada together with Mesrop Ter-Stepanossiants from 1897 until at least 1905. He also taught Religion and Armenian at the local public school.

In the early 20th century, *Grigor Ter-Abrahamiants* performed priestly duties in Bada together with

*Mesrop Ter-Stepanossiants and Nerses Ter-Abrahamiants.*¹⁰³ His fellow villagers admired his patriotism and devotion to his nation: "...Our parish priest Grigor Ter-Abrahamiants proved of great instrumentality in the days of the Armeno-Turkish fights of November 1905 and, especially, during the defence of Bada. Had we been lucky enough to have several other fighting people like him, our village would not have been levelled with the ground. It was his sermons that made us prepare for self-defence a few months before the outbreak of fighting... Unfortunately, however, Priest Grigor's endeavours proved futile, for there was nobody to help him and struggle side by side

¹⁰⁰ Ibid.

¹⁰¹ Ibid.

¹⁰² National Archives of Armenia, fund 461, list 1, file 12, pp. 80-81.

¹⁰³ National Archives of Armenia, fund 53, list 1, file 3764, p. 308.

with him. After our village had been ruined, some of the wretched peasants desperately sought refuge among the enemy. It was only thanks to his pretended kindness and flattery towards the Turks that Priest Grigor succeeded in liberating about 800 people and sending them to Shamshadin. He himself returned to his native village to take care of the other members of his flock who had been led astray. ...The welfare of his own self being absolutely unimportant for him, he set free another 62 of his compatriots held captive in different places...¹⁰⁴

In 1906 Grigor Ter-Abrahamians joined the Armenians of Bada "...returning to their ruined houses and selflessly served his parish all on his own."¹⁰⁵ In 1908 he was mentioned as still holding his post.¹⁰⁶

Before the outbreak of the Armeno-Turkish fights, *Nerses Ter-Abrahamians* served in Bada together with two other clergymen. After the destruction of the village, he found refuge in Shamshadin's Norashen Village and was appointed spiritual shepherd there.¹⁰⁷

The large cemeteries preserved in the territory of Bada are eloquent proof of its populousness.

An ancient cemetery which lies on a concave hill at the north-eastern extremity of the village retains some stone slabs, but it is particularly remarkable for a quadri-hedral capital broken in two fragments, both its faces bearing old-styled equal-wing crosses enclosed within trees of life and edged by leaf patterns.

Another graveyard, located in the centre of the village, was known by the name of *Gyulabi Hangstaran*, i.e. the Armenian equivalent for 'Gyulab's Cemetery.' S. Kamalian describes it in the following way, "As soon as you enter Legharak, the cemetery immediately catches your eye. Open from all sides, it serves as a pasture for the pigs and calves of the local people; well, this is a commonplace in Armenian villages."¹⁰⁸

This graveyard retains one horse-shaped and many rectangular tombstones (all of them are sculptured) which reveal that the earliest funerals were held there in the 15th century. The oldest inscribed gravestone (by 1980 it had already been removed) was erected in 1571, a record stating the following about it, "Regretfully, its epitaph is distorted beyond decipherment, but its face bears a relief of a standing woman, her uncovered hair plaited in a single braid hanging down her back. She is dressed in a long, buttoned up chemise under a short upper garment, her feet covered with... She is also wearing some jewellery, including earrings and bracelets, her left hand lying folded on her

breast and the right one stretched towards a silver pitcher."¹⁰⁹

Below follow some epitaphs found in the cemetery:

Carved on a cross-stone (177 x 71 centimetres):

Սուրբ խաչս Գիւլաբին և իւր կողակցին Պալին, կանգնեցի սուրբ խաչս. եւ Բաղդասարս և Սիրգէս կանգնեցին սուրբ խաչս թվ. ՌԿԸ (1613):

transl.: This Holy Cross was erected in memory of Gyulab and his spouse Pal. Mirza and I, Baghdasar, sculpted this Holy Cross in the year 1613.

The Armenian original published in: **Kajberuny**. The Destruction of Bada Village, p. 231.

Note: S. Kamalian was the first to decipher this epitaph in 1890 (**S. Kamalian** Fund, copy-book No. 1, VI-11, p. 5).

Sculptor Mirza is also the creator of another finely-decorated cross-stone (1628) standing in the ancient cemetery of Tzovak Village, in Gegharkunik Marz of the Republic of Armenia (**Barkhudarian, S.** Medieval Armenian Masons and Architects. Yerevan, 1963, pp. 175, 195, in Armenian). As for Baghdasar, an inscription (1658) engraved on a cross-stone located in Aghkilisa Village (the present-day village of Azat in the sub-district of Vardenis, Gegharkunik Marz, Republic of Armenia) mentions a sculptor of the same name (*idem*, pp. 178, 196).

Incised into the rear of a khachkar (177 x 106 centimetres):

Շնորհոք ամ(են)այ/զօրին Ա(ստուծոյ), եւ Նազլուխանս եւ որդիք/ս իմ Սէլիք Դոնմազ եւ պ(ա)ր(ո)ն Դորխանազ, | որդիք [պարոն] [Հ]ախանազ/արին, որդի պ(ա)ր(ո)ն Իփաքին, կա(ն)կ(ե)ցի ս(ուր)բ խ(ա)չս | յ(ի)շ(ա)տ(ա)կ որդի իմոյ տ(ե)ր | Սերապիոնին:

transl.: By the grace of Almighty God, I, Nazlukhan, and my sons, Melik Donmaz and Mr. Ghorkhmaz, the sons of Mr. Ipak's son Hakhnazar, erected this Holy Cross in memory of my son, Priest Serapion.

A single line inscribed on the cornice of the same khachkar and another line carved in embossed characters in its middle part:

Ս(ուր)բ խ(ա)չս ք(ա)ր(ե)խ(ա)ս Արապիոն ք(ա)հ(ա)նայ/ին եւ կ(ո)ղ(ա)կցի Խանափարին:

transl.: May this Holy Cross protect Priest Serapion and his spouse Khanpar.

Another 5 lines embossed below the horizontal wings of the main cross:

Թվին | Հա(յ)ոց | ՌՃԻԹ (1680) | էր:

transl.: In the year 1680 of the Armenian era.

The Armenian original published in: **Kajberuny**, *ibid*; **Karapetian, S.** The Historical Monuments of Northern Artsakh. In: "Lragir," 21 March 1995, p. 6.

Note: S. Kamalian was the first to decipher this epitaph in 1890 (**S. Kamalian** Fund, copy-book No. 1, VI-11, pp. 5-6).

The cross-stone stood intact until 1988.

¹⁰⁴ *Ibid*.

¹⁰⁵ National Archives of Armenia, fund 53, list 1, file 813.

¹⁰⁶ *Idem*, file 817, p. 7.

¹⁰⁷ *Idem*, file 813.

¹⁰⁸ **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 5.

¹⁰⁹ **Kajberuny**, *idem*, p. 231; **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 5.



BADA (LEGHARAK). A khachkar (1680)

Misreading: According to Kajberuny, whose decipherment contains some errors, the epitaph dates back to 1671.

A semi-distorted epitaph preserved on both sides of a horse-shaped tombstone bearing a cross relief and sculptures of human beings:

*Ի ներքոյ տապանիս եւ հ(ա)նգ(ն)ւց(եա)լ...
զրեցի այս տապան:*

transl.: Beneath this grave[stone]...

Published for the first time.

Note: The epitaph dates back to the 19th century.

Carved on a gravestone perpetuating the memory of Petros Tzeratians, one of the organizers of the village's self-defence:

*Աստ հանգչի ներքո քարի մարմին քաջ
զին/որի Պետրոսի Ծերաստեանցի. ժամանակ /
հան-թրքական ընդհարումի զոհուվեց 24-ամաց /
երիտասարդ հասակի 1905 ամի նոյեմբերի, /
հանդիպողացոյ խնդրէ ասէլ Ա(ստուա)ծ ողորմի:*

*transl.: Beneath this [grave]stone repose the
remains of valorous warrior Petros Tzeratians.
He sacrificed his young life at the age of 24 dur-
ing the Armeno-Turkish fights in November 1905.
May you who come across it pray for his soul.*

The Armenian original published in: **Karapetian, S.**, *ibid.*

Note: Petros Tzeratians was killed when "The Turkish mob ... went down the gorge of Khazni and attacked some 700 to 800 men and women of different ages, huddled up together in a cavern called Toz Perpenjan. Crossing the river, the Turks opened fire at the fugitives from its left bank. In response to that harrowing slaughter, Petros Tzeratians, who had positioned himself on an impregnable rock named Kap, on the right bank of the river, started shooting at



BADA (LEGHARAK). A 10-line inscription carved on the back of a khachkar (1680)

those blood-thirsty bandits and killed 36 of them. Soon, however, he ran out of cartridge and fell victim to an enemy bullet (**Kajberuny**, *idem*, p. 658).

The Village Springs. Before 1890 the inhabitants of Bada got their drinking water from four springs running in the nearby gorge (they had troughs).¹¹⁰ Later the village acquired its own springs: "Arushan's Spring is rather shallow, in contrast to the other, called *Musi* or *Miji*, which is distinguished for its tasty, abundant water. Built by Tzerat, it has a wooden trough, its sheets of water being three inches thick..."¹¹¹

Veri or Shahbazi Spring, which enjoyed great fame, ran near the local parish church. It was built by Arshak Tzeratian in the early 1890s: "The water of *Veri Spring* or *Shahbazi*, which has a trough, flows through a pipe, its sheets being three inches thick. The late Arshak Tzeratians, a resident of Bada, had it extended up to the church at his own expense so that the local people might be able to use it..."¹¹²

In January 1894, Poghos Tzeratians had the following lines engraved on the spring:

*Այս է աղբիւր յորդ և մշտաբուղխ,
որ է քաղցրիկ յոյժ սառնորակ,*

¹¹⁰ **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 4.

¹¹¹ **Kajberuny**, *idem*, p. 229.

¹¹² *Ibid.*

նուիրում եմ իմ հայ եղբայր
 Բաղա զհողիս քրտնավաստակ,
 որ ես Պօղոս Ծերաստեանց
 անուամբ Արշակ Ծերաստեանցի,
 նորա և իմ սեպհականից
 այս յիշատակը կանգնեցի.
 հանգուցելոյն ձեր մաղթանքում
 ընթերցողացոյ յիշել խնդրեմ,
 արժան լինել անանց կյանքում
 նոյնպէս և Չեզ, ձեր անցելոց
 6. 1. 1894 ամի:

transl.: May this ever-streaming, abundant spring, with its sweet, cool water, perpetuate the memory of Arshak Tzeratians and my hard-working Armenian brothers from Bada Village. May you pray for the repose of their souls and may your dead relatives rest in peace. 6. 1. 1894.

The Armenian original published in: **Kajberuny**, idem, p. 229.

Ancient Sites. The neighbourhood of Bada retained some ancient village sites and cemeteries: “*Tonirs*,¹¹³ clay vessels and pipes, extending at varying depths and in different directions, as well as the remnants of a pottery and smithy were unearthed there during digging.”¹¹⁴

Tekhkut Chapel, situated on the slope of a hill rising a kilometre south-west of Bada, represents a small rectangular building which underwent major overhaul in 1969.

An inscription, preserved on one of the interior walls of the sanctuary, attests that originally a church used to be located in its site:

Ի ք(վիւն). Հա[յոց... յան]ուն Ա(սունոն)յ եւ
 Վ.../ նորոգեցի զեկեղ[եցի]/ս. որք կարդէք
 յաղաւթ[u] յիշեցէք:

transl.: In the year ... of the Armenian era, I, V..., repaired this church. May you who read this remember me in your prayers.

The Armenian original published in: **Karapetian, S.** The Historical Monuments of Northern Artsakh. In: “Lragir,” 1995, N 37, p. 6.

Note: The inscription dates from the period between the 16th and 17th centuries.

Mandura Khach, a sacred site located at the top of a hill rising 1.5 kilometres north-west of the village, retains 4 roughly-dressed cross-stones of simple composition, typical of the period between the 9th and 10th centuries.

The site of **Nover Aghbyur** (*‘Novera Kol’* in the local dialect), located 2 kilometres southeast of the village, in a site of the same name which is rich in white clay,¹¹⁵ comprises a cemetery of stone slabs.

The ruins of a castle called **Aghjkaberd** (*‘Ghezghala’* in Turkish) are preserved at the top of a lofty rock, within some 4 to 5 kilometres of the aforementioned sanctuary. According to a record, “it represents a small stronghold of brick walls soaring high at the top of a rock, its territory retaining the remnants of some stone buildings. One can also see a rotten water reservoir which, apparently, used to receive water through clay pipes extending from a place called *Tsamak Dzor* and situated near the fine forest of *Andzegahor* and the mountain encampment of *Kyamasar*.”¹¹⁶

The ruins of a **village site and grave-yard** are preserved in the vicinity of the Turkish village of Tatarli located some 3 to 4 kilometres north-west of Bada.

An extensive plain lying west of the village (in the direction of Kamandar) “...retains some ancient **chapels** and **cemeteries**. Distinguished for an ancient thick oak-tree of rich foliage, the site serves as a pilgrimage destination for the inhabitants of Bada.”¹¹⁷

In 1890 a visitor saw another **ancient site** in the gorge leading to Kamandar, west of the village: “We were told the following story connected with a huge abyss called *Khazni Dzor* that lay between us, ‘Three sisters who were gathering Cornelian cherries there suddenly caught sight of several silver coins. Finding out that the place abounded in them, they took some of them to their village, where they told everyone about their discovery. Ascending the gorge in search of silver, the peasants found the place it had been hidden in, i.e. some walls of plaster and cement where the treasure had been lying for so many years! The villagers equally shared the coins, but those who had managed to gather more ran away. ...However, some malignant people who had failed to get their share of the fortune informed the local Turkish police officer about it. Searching the place, the latter found 5 *gervankas*”¹¹⁸ of silver.”¹¹⁹

BARSUM (BARSUMASHEN)

Location. The village extends on the south-facing slope of a gorge lying on the left bank of the river Shamkor, 20 kilometres south of the district centre, at an altitude of 770 to 850 metres above sea level.

A Historical Introduction. As legend has it, Barsum was founded by 35 Armenian families from Ani (Shirak District, Ayrarat Province, Metz Hayk): “Originally, this village, also known by the name of Pastun,¹²⁰ had a population of 35 houses, i.e. the for-

¹¹⁶ Idem, p. 228.

¹¹⁷ Ibid.

¹¹⁸ An ancient unit of weight equal to 400 grammes.

¹¹⁹ S. **Kamalian** Fund, copy-book No. 1, VI-11, p. 7.

¹²⁰ “Nor-Dar,” 1893, No. 47, p. 3. Also see **Barkhutarians, M.**, idem, p. 318.

¹¹³ An underground oven used in bread baking in Armenian villages.

¹¹⁴ Idem, p. 230.

¹¹⁵ Idem, p. 229.



BARSUM. *The village seen from the southeast*

mer inhabitants of Ani who had moved there under the leadership of Melik-Arustam the Bagratid...¹²¹

The Melikdom of Barsum. In the early 17th century, Barsum enjoyed the status of a princely residence: it was the seat of the Melik-Arustamians, who also held power over Karatak, Verin (Upper) and Nerkin (Lower) Ghotyul, Matznaberd and other adjacent villages (they had been granted the title of Melik by Shah Abbas). The most prominent representative of this noble family was Melik Arustam (1722 to 1794), a distinguished public figure and politician in Transcaucasia¹²² (a manuscript dating back to the 18th century is known to have been created especially for him).¹²³ In 1794 he fell victim to a treacherous plot in Gandzak and was buried near the southern wall of the gavit of the local church of St. Hovhannes.¹²⁴

After Melik Arustam's death, in the early 19th century, part of Barsum residents emigrated to Tiflis, where they founded the quarter of Havlabar. Some time later, however, the prince's descendants returned to their native village and resettled in their family estates. At the close of the century, the Melik-Arustamians held sway over Karatak, Anchikopor as well as Verin and Nerkin Ghotyul.¹²⁵

121 "Nor-Dar," 1893, No. 47, p. 3.

122 See **Barkhutariants, M.** Artsakh, pp. 319-320 for detailed information about the Melik-Arustamians.

123 A Catalogue of Armenian Manuscripts..., vol. 2, manuscript No. 9153, p. 882.

124 Below follows the translation of his versified epitaph, "In this grave repose the remains of valorous Melik Arustam of ever-living memory from the family of the Armenian Bagratids, who ruled in Barsum, Gandzak Province. Born in 1722, he died in the year 1794" (**Barkhutariants, M.**, idem, pp. 320-321; **Lalayan, Yer.** Gandzak District, p. 268; Corpus..., part 5, p. 228).

125 National Archives of Armenia, fund 93, list 1, file 388, pp. 33-34.

Means of Communication. In 1884 on Priest Yeprem Melik-Arustamians' initiative and through the financial assistance of local police officer Javad Bey Melik-Shahnazariants, "...the roads leading to the nearby mountains..." were renovated "...at 1,500 rubles..."¹²⁶

Population. An archive document dating back to 1839 has preserved a list of 28 families dwelling in Barsum:

1 Avag Galustian, his wife Aziz, their son Avet and their daughter Magtagh; Avag's brother Sargis, his wife Zani, their sons David and Grigor, the latter's wife Ghumash as well as their children Sarah and Margar;

2 Harutiun Tzaturian, his wife Sirunna, their son Aghajan with his wife Gyulvard and his daughter Gayine, Aghajan's daughter-in-law Varvara, his sons Mkrtych and Karapet with his wife Taguhi;

3 Babajan Tzaturian with his spouse Mariam;

4 Minas Galustian, his wife Khatayi as well as their son Movses and their daughter Zari;

5 Apres Melikov, his wife Mariam, their sons Avag and Grigor with his wife Khanum;

6 Gabriel Ohanov, his wife Horomsim, their sons Minas and Yeremia with his wife Horomsim and his daughter Mariam;

7 Gabriel Sargissian, his wife Khatun as well as their sons Khachatur with his wife Tellu, and Grigor with his wife Taguhi;

8 Hayrapet Ananian, his mother Yeghisabet, his wife Anakir and their son Avetis;

9 Harutiun Kirakossian, his wife Yeghisabet as well as their sons Hovhannes and Sargis with his wife Anna;

10 Khachatur Ohannesov, his mother Gyulpara, his wife Sandukht as well as their sons Grigor and Hovhannes; Khachatur's brother Harutiun, his wife Yeghisabet and their son Margar;

126 "Nor-Dar," 1893, No. 47, p. 3; 1884, No. 121, p. 2.

11 Hovhannes Mkrtchian, his wife Khatun, their sons Grigor with his wife Rehan, and Arakel with his spouse Vardi as well as his children Ghahraman and Taguhi;	1847 ¹³¹	156	125	281
	1849 ¹³²		230	191
	1850 ¹³³	48	230	229
12 Khachatur Tzaturian, his mother Mariam, his wife Nazlukhan as well as their daughters Horomsim and Azizkhanum; Khachatur's brothers Petros with his wife Sabet and his son Ohanes, and David with his spouse Magtagh and his daughter Voski;	1852 ¹³⁴		236	217
	1853 ¹³⁵		238	221
	1854 ¹³⁶		250	230
	1858 ¹³⁷		262	245
	1860 ¹³⁸		268	247
13 Maki Mkrtchian, his wife Ghumash as well as their children Vardi and Vardan; Maki's brother Babi, his wife Mariam, their son Khechatur and their daughter Shoghakat;	1861 ¹³⁹	47		
	1863 ¹⁴⁰		350	322
	1864 ¹⁴¹		385	331
14 Hayrapet Aghabekov, his sons Hovsep with his wife Rehan and his daughter Tellu, and Hovakim with his wife Mariam as well as his children Khachatur and Shoghakat;	1865 ¹⁴²		375	340
	1866 ¹⁴³	86	458	391
15 Martiros Harutiunian, his wife Mariam, their son Hovakim, his wife Javahir as well as their daughters Aziz and Manushak;	1872 ¹⁴⁴		629	420
	1874 ¹⁴⁵			1,049
	1875 ¹⁴⁶			956
	1876 ¹⁴⁷			1,000
16 Arakel Shahnazarian, his wife Nazlukhan and their son Maghakia;	1877 ¹⁴⁸		627	409
17 Nerses Martirosov, his mother Khanum, his wife Antaram as well as their son Galust and their daughter Gyullu;	1878 ¹⁴⁹		616	400
	1880 ¹⁵⁰		629	420
	1881 ¹⁵¹		640	433
18 Hovhannes Aghabekov, his mother Varduhi, his wife Mariam as well as their son Baba and their daughter Horom;	1882 ¹⁵²		652	460
19 Harutiun Hakobian, his wife Shahgul as well as their son Avetik and their daughter Zari;	1883 ¹⁵³		666	482
	1885 ¹⁵⁴		510	380
20 Harutiun Aghamalov, his wife Nazlukhan, their sons Avetik with his wife Margaret, and Hovhannes with his spouse Pari and his son Andreas;	1886 ¹⁵⁵	155	617	556
	1887 ¹⁵⁶		565	424
	1888 ¹⁵⁷		580	438
21 Harutiun Cherkezov, his wife Shamam and their son Ohan; Harutiun's brother Babi, his wife Sarah and their daughter Mariam;	1889 ¹⁵⁸		585	446
	1890 ¹⁵⁹		596	464
22 Arakel Voskanov, his mother Khatun, his wife Shoghakat as well as his son Avetis and his daughter Khanum;				
23 Sargis Adamian, his mother Shamam, his wife Anna as well as their children Yesa and Tamam; Sargis' brother Galust and his wife Herik;				
24 Khachatur Nazarian, his wife Shoghakat as well as their son Hovakim and their daughter Aziz;				
25 Harutiun Gharagozian, his wife Mariam, their daughter Aziz as well as their son Sahak with his spouse Varduhi;				
26 Ohannes Gabrielov, his wife Sabet, their sons Khachatur with his wife Aziz, and Mkrtich with his spouse Magtagh and his daughter Nazlukhan;				
27 Babi Sargissian, his wife Vari and their daughter Sabet; Babi's brother Aza and his wife Sabet;				
28 Ghahraman Tayirian, his wife Mariam and their son Karapet; Ghahraman's brother Stepan, his spouse Shamam as well as their sons Mnatsakan and Vardazar." ¹²⁷				

The available statistical data regarding the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1804 ¹²⁸	29	65	66	131
1839 ¹²⁹	28	90	90	180
1845 ¹³⁰		247	230	477

127 National Archives of Armenia, fund 53, list 1, file 3800, p. 28.
128 Collected Acts..., vol. 2, p. 596.
129 National Archives of Armenia, *ibid.*
130 *Idem*, file 3811, pp. 4-5.

131 *Idem*, file 3814, pp. 97-98.
132 *Idem*, file 3818, pp. 96-97.
133 National Archives of Armenia, fund 56, list 1, file 2596, p. 110.
134 National Archives of Armenia, fund 53, list 1, file 3819, pp. 106-107.
135 *Idem*, file 2743, p. 18.
136 *Idem*, file 3825, pp. 69-70.
137 *Idem*, file 3831, pp. 42-43.
138 *Idem*, file 3833, pp. 109-110.
139 *Idem*, file 3835, pp. 148-149.
140 *Idem*, file 3843, pp. 15-16.
141 *Idem*, file 3846, pp. 23-24.
142 *Idem*, file 3848, p. 50.
143 *Idem*, file 3848, p. 57.
144 *Idem*, file 3872, pp. 63-64.
145 *Idem*, file 3864, pp. 41-42.
146 *Idem*, file 3866, pp. 45-46.
147 *Idem*, file 3868, pp. 57-58.
148 *Idem*, file 3869, pp. 55-56.
149 *Idem*, file 3870, pp. 23-24.
150 *Idem*, file 3872, pp. 31-32.
151 *Idem*, file 3873, pp. 27-28.
152 *Idem*, file 3874, p. 30.
153 *Idem*, file 3875, pp. 56-57.
154 *Idem*, file 3877, p. 30.
155 A Statistical Survey..., pp. 76-77. Another source reports 120 houses ("Ardzagank," 1886, No. 21, p. 307).
156 National Archives of Armenia, fund 53, list 1, file 3880, p. 74.
157 *Idem*, file 3882, p. 132.
158 *Idem*, file 3884, pp. 228-229.
159 *Idem*, file 3887, p. 151.

1891 ¹⁶⁰		614	472	1,086
1892 ¹⁶¹		653	502	1,155
1893 ¹⁶²		650	504	1,154
1894 ¹⁶³		672	551	1,223
1897 ¹⁶⁴		735	608	1,343
1898 ¹⁶⁵		755	616	1,371
1899 ¹⁶⁶		759	619	1,378
1900 ¹⁶⁷		768	628	1,396
1901 ¹⁶⁸		779	644	1,423
1902 ¹⁶⁹		789	661	1,450
1905 ¹⁷⁰		794	667	1,461
1906 ¹⁷¹		831	725	1,556
1907 ¹⁷²				1,708
1908 ¹⁷³	238	925	900	1,825
1909 ¹⁷⁴		828	682	1,510
1910 ¹⁷⁵		971	944	1,915
1912 ¹⁷⁶		842	685	1,527
1914 ¹⁷⁷				2,000
1917 ¹⁷⁸	185			2,258
1976 ¹⁷⁹				777
1985 ¹⁸⁰	40			134

As is apparent from this table, the population of Barsum showed constant growth beginning with 1914. In the course of some years, certain reduction could be observed in their number due to resettlement and various infectious diseases. Their number drastically plummeted down in the 1920s, when some of them moved to a plain on the left bank of the river Shamkor and established a new village named Barsum-Sar there.

Forced to abandon their native village during the deportation of 1988, the inhabitants of Barsum took up residence in Karmir District (i.e. present-day Gegharkunik Marz of the Republic of Armenia).

¹⁶⁰ Idem, file 3889, p. 150.

¹⁶¹ Idem, file 3891, p. 122.

¹⁶² Idem, file 3895, pp. 78-79.

¹⁶³ Idem, file 3896, pp. 175-176.

¹⁶⁴ Idem, file 3899, pp. 148-149.

¹⁶⁵ Idem, file 3897, p. 170.

¹⁶⁶ Idem, file 3903, pp. 128-129.

¹⁶⁷ Idem, file 3905, pp. 94-95.

¹⁶⁸ Idem, file 3906, pp. 100-101.

¹⁶⁹ Idem, file 3907, pp. 24-25.

¹⁷⁰ Idem, file 3912, pp. 267-268.

¹⁷¹ Idem, file 3915, p. 24.

¹⁷² National Archives of Armenia, fund 56, list 1, file 240, p. 2.

¹⁷³ National Archives of Armenia, fund 35, list 1, file 559, p. 12.

Also see Caucasian Calendar for 1910, p. 199.

¹⁷⁴ National Archives of Armenia, fund 56, list 18, file 764, p. 118.

¹⁷⁵ National Archives of Armenia, fund 53, list 1, file 3917, pp. 60-61.

¹⁷⁶ Idem, file 3919, pp. 63-64.

¹⁷⁷ Caucasian Calendar for 1915, p. 96.

¹⁷⁸ Avetissian, M. M., idem, p. 166.

¹⁷⁹ SAE, vol. 2, p. 35.

¹⁸⁰ Karapetian, S., idem, p. 4.

Construction Activity. In 1878 Barsum comprised about 120 houses, all of them built after the style of glkhatun¹⁸¹ with the exception of a single one: "...I found the classroom absolutely unfit for lessons, mainly for lack of illumination: light penetrated there from the yerdik. ...All the local buildings were constructed in the same fashion, except for one whose owner refused to rent it out to the school..."¹⁸²

According to a visitor of the late 19th century, "The village, which is devoid of regular streets, is divided in two parts: its inhabitants generally spend winter in the first one which lies in the gorge, the terrible summer heat typical of that area making them move to the second, extending at the top of a mountain rising on the left, at a distance of four versts. The local houses abut on each other so that sometimes the roof of one of them serves as a yard for the other. The village barns and cattle-sheds are located in its second part."¹⁸³

Occupation. The Armenians of Barsum were mainly engaged in farming, gardening, stock-breeding and sericulture.

The Armeno-Turkish Fights between 1905 and 1906. In late November 1905, the Turks "...laid siege to Barsum, but the village succeeded in repelling them thanks to its impregnable position. Unable to take any lessons from that defeat, the enemy mounted another offensive against the village on 5 December and drove away the local cattle grazing in a field. On their way back, however, the Turks encountered a group of armed fellows coming from Chardaklu: not only did these young men manage to set free the herd but they also chased the Turks up to the village of Malaklu, where they opened fire against them."¹⁸⁴

In 1866 Barsum had a functioning **parish school of males** comprising a teacher and 27 pupils.¹⁸⁵ Probably, that institution soon closed, for another source traces back the establishment of the village school to 1878, when it had a teacher and 28 pupils¹⁸⁶ "...having their classes in an old, damp house..."¹⁸⁷

According to a diocese inspector who visited the newly-founded school in the same year, its building represented a simple glkhatun.¹⁸⁸

The institution closed in the summer of 1878 due to the acute shortage of financial means. In order to some-

¹⁸¹ A type of ancient, hipped-roof dwelling in the mountainous regions of Armenia. It represents 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.

¹⁸² "Mankavarzhakan Tert," 1878 to 1879, p. 15.

¹⁸³ Lalayan, Yer., idem, p. 323.

¹⁸⁴ A-Do, idem, p. 341.

¹⁸⁵ National Archives of Armenia, fund 53, list 1, file 3848, p. 115.

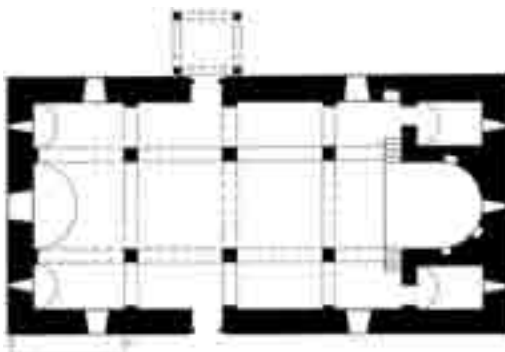
¹⁸⁶ Idem, file 3850, p. 178.

¹⁸⁷ "Meghu Hayastani," 1878, No. 25, p. 3.

¹⁸⁸ "Mankavarzhakan Tert," 1878 to 1879, pp. 14-15.



BARSUM.. St. Grigor Lusavorich Church seen from the north-east and southeast; its double-floor belfry adjoining its northern entrance, and a partial view of its western facade



BARSUM.. The plan of St. Grigor Lusavorich Church

how keep it functioning, the Armenians of Barsum attempted to receive an allowance from Garnaker's Tzaghkots Monastery, but in vain.¹⁸⁹

Churches. A great number of sources dating from the period anterior to 1886 (1849,¹⁹⁰ 1852,¹⁹¹ 1862,¹⁹² 1877,¹⁹³ 1882¹⁹⁴ and 1886¹⁹⁵) make reference to a wooden church (indeed, its wooden roof is meant) standing in Barsum and known by the names of Sourb Astvatzatzin (1860)¹⁹⁶ and St. Gevorg (1861).¹⁹⁷

The Church of St. Grigor Lusavorich. In 1887 Priest Yeprem Melik-Arustomiants embarked upon the

189 "Meghu Hayastani," 1878, No. 25, p. 3.

190 National Archives of Armenia, fund 53, list 1, file 3818, pp. 96-97.

191 Idem, file 3819, p. 106.

192 Idem, file 3836, p. 58.

193 Idem, file 3869, pp. 55-56.

194 Idem, file 3874, p. 30.

195 "Arzagank," 1886, No. 21, p. 307.

196 National Archives of Armenia, fund 53, list 1, file 3834, pp. 22-23.

197 Idem, file 3835, pp. 148-149.

construction of a new, stone church which, however, remained incomplete for lack of means. A press publication of 1893 states the following with this regard, "...The village has a wooden church which is on the verge of collapse. ...The priest has undertaken the foundation of a magnificent edifice of finely-dressed stone which has not been accomplished yet, despite the fact that an estimated 3,000 rubles have already been spent on it..."¹⁹⁸

According to a five-line inscription carved on the facade-bearing stone of the northern entrance of the church, its construction lasted for 8 years. In 1895 it was consecrated after St. Grigor Lusavorich:

Արդեանք եւ ծախիւք | Բարսումայ հասարակութե(ա)ն | կառուցաւ Ս(ուրբ) Գ(րիգոր) Լուսավորիչ | հոյսկապ տաճարս, | հիւ. 1887 թ., ւարս 1895 թ.:

transl.: This superb church of St. Grigor Lusavorich was built through the means and efforts of Barsum inhabitants. Founded in 1887, it was completed in 1895.

The Armenian original published in: **Karapetian, S.** The Historical Monuments of Northern Artsakh, p. 6.

Although this inscription attests that the church was completed in 1895, a press publication of 1902 reveals that its construction was still underway: "The church, however, still needs to be plastered and paved; besides, it is bare of any decoration, icons as well as any necessary utensils and articles in general..."¹⁹⁹ By the year 1902, 8,000 rubles had already been spent on the erection of the building, the local inhabitants finding it hard to repay their debt of 2,000 rubles.²⁰⁰

On 21 April 1911, the residents of Barsum applied to Gandzak's spiritual powers for permission "...to brick the floor of St. Grigor Lusavorich Church and whitewash its walls through their own means."²⁰¹ On 9 May, their petition was met on provision that the expenses should not exceed 260 rubles 50 kopecks.²⁰²

St. Grigor Lusavorich represents a tri-nave basilica (exterior dimensions: 22 x 11.35 metres) of rectangular plan, with a semi-circular eastern apse adjoined by sacristies. The vault of the prayer hall, resting on three pairs of pillars and pilasters, lies below a gable roof. The church has a double-storey belfry which abuts on it in the north. It is sustained by four pillars on the first

floor and six others on the second. The entire monument is built of rough stone and mortar, except for its columns, pilasters, vault-bearing arches and cornerstones which are finely-cut. It has two entrances, northern and southern, the former opening into the first floor of the belfry. The font is preserved in its traditional place, adjoined by some finely-decorated khachkars and tombstones with reliefs of scenes from everyday life.

Below follow two inscriptions found in the church:

Engraved on a cross-stone lying in the font:

[Սուրբ խաչ]ս որդն(յ)ն իմնյ Աղային:

transl.: This Holy Cross [stands] for my son Agha.

Published for the first time.

A semi-distorted inscription incised into another cross-stone lying in the same place:

...խաչերս...

transl.: ...crosses...

Published for the first time.

A manuscript Gospel dating back to 1579²⁰³ was kept in the church of St. Grigor Lusavorich, which functioned until 1927.²⁰⁴

Priests. In 1849 the spiritual authorities approved Father Barsegh's appointment as the spiritual shepherd of Barsum.²⁰⁵

In 1861 priests of Pib *Petros Ter-Vardaniants, Sahak Ter-Kirakossiants and Poghos Mamikonians* served the local community.²⁰⁶

Among the parish priests of the village, special mention should be made of Yeprem Grigorian Melik-Arustamiants, who was ordained in St. Grigor Lusavorich Church of Gandzak by Bishop Thaddaeus Ter-Danielian on 11 September 1882 and held his post until at least 1911.²⁰⁷ On 12 April 1885, "...he proved of immense instrumentality in protecting the rights of the churches and monasteries of Gandzak Diocese and preserving their estates at a time when lands were being measured and set within newly-fixed boundaries throughout Yelizavetpol District."²⁰⁸

In September 1885, Yeprem Grigorian raised a sum of 152 rubles in the villages of Gandzak Diocese for the renovation of Tpkhis Patriarchate.²⁰⁹

Between 1884 and 1890, he served as rural dean of the villages of Gandzak Diocese "...with the uttermost devotion and faithfulness." Yeprem Grigorian, to whom the inhabitants of Barsum owed the construction

198 "Nor-Dar," 1893, No. 47, p. 3. A record of 1895 states the following with this regard, "Our present-day church is in an absolutely inconsolable state... Several kind-hearted people embarked upon the construction of a new one and erected part of its walls, but unfortunately, they failed to complete it due to the lack of means..." ("Nor-Dar," 1895, No. 216, p. 3).

199 "Mshak," 1902, No. 130, p. 3.

200 Ibid.

201 National Archives of Armenia, fund 53, list 1, file 1268, p. 30.

202 Idem, p. 32.

203 **Barkhutariants, M.**, idem, p. 318.

204 National Archives of Armenia, fund 409, list 1, file 2658, p. 12.

205 National Archives of Armenia, fund 53, list 1, file 3818, pp. 96-97.

206 Idem, file 3835, pp. 148-149.

207 Idem, file 817, p. 7, file 1268, p. 30.

208 National Archives of Armenia, fund 461, list 1, file 12, pp. 77-78.

209 Ibid.

of a bridge over the river Shamkor as well as the foundation of St. Grigor Lusavorich Church and the overhaul of some roads, was awarded a small, gilded breast cross by Catholicos of All Armenians Mkrtich Khrimian for his selfless service and enthusiastic work.²¹⁰

Historical Monuments. Barsum and its neighbourhood used to abound in different monuments, a considerable part of which was annihilated in the Soviet years. Fortunately, however, local inhabitant Nikolai Ghazarian had them recorded in due time, thus saving them at least on paper.

The facade-bearing stone of a semi-ruined tri-nave basilica, preserved in a cemetery lying south of the village, used to bear the following inscription:

ԹՎ(ԻՆ) Ռ-ՃԵ (1656) էր:

transl.: The year was 1656.

The Armenian original published in: **Barkhutiariants, M.** Artsakh, p. 318; **Lalayan, Yer.** Gandzak District, p. 323; **Karapetian, S.** The Historical Monuments of Northern Artsakh, p. 6.

A stone church of a wooden roof used to stand in Barsum's lower quarter. It was destroyed in 1938 and replaced by a school.

A grave-yard and a semi-demolished church are located north of the village.

Amidst the gardens extending east of the village, "can be seen **a medium-size monastery** ... of a wooden roof whose name remains unknown."²¹¹

By the 1980s this monument had been reduced to ruins.

The main walls of **St. Hripsime**, that was, probably, a convent, are preserved in Akubants (i.e. Hakob's) Garden situated on the left bank of the river Shamkor, east of Barsum. A record dating back to the late 19th century states the following concerning it, "At present the wooden ceiling of the monument, entirely built of stones and mortar, lies in dilapidation: it is the convent of St. Hripsime mentioned by Mkhitar Gosh."²¹²

Ksaper Church, which used to stand in the Galstians' lot lying in the centre of the village, was surrounded by a medieval cemetery of memorials and finely-adorned cross-stones. One of them was moved to Yerevan by N. Ghazarian and is now kept at the State History Museum of Armenia. The church was demolished in 1938.

Another church called **Geti Gholi Khach** used to be located at the top of a small hill north-east of Barsum. It represented a single-nave structure, with its

only entrance opening in the north. The facade of its bema bore some fine cross-stones. The monument was ruined in 1940.

A pilgrimage destination, known by the name of **Manduri Khach**, is situated in a site of the same name, west of the village.

The **chapel of St. Minas**, standing at the highest top of a mountain branch called Pladzor, 2.5 kilometres east of Barsum, represents a stone structure of a wooden roof, with its only entrance opening in the west. The sanctuary, retaining "...hermit Minas' remains, is a pilgrimage site for thousands of believers."²¹³

Another pilgrimage site named *Chobanants Khach* can be seen on the road connecting Barsum and Barsum-Sar.

A church known as **Trran Yeghtsy** (i.e. 'a church soaring aloft') used to be located in the south of the village. In the late 19th century, "its only remnants comprise four walls..."²¹⁴ In the 1980s, only some meagre vestiges reminded one of the existence of the sanctuary whose stones had been used in the construction of St. Grigor Lusavorich Church.

Vanki Dzori Ananun Vank (i.e. 'Unknown Monastery of the Monastery Gorge'), which used to stand 5 kilometres north-west of Barsum, comprised a church, a gavit and several cells. It was levelled with the ground in 1982, its stones being used in the construction of some annexes.

An ancient site called *Tekruk* (the name of *Tigranakert distorted in the local dialect*) lies on the right bank of the river Shamkor, a kilometre south of Barsum. It retains the remnants of a church, cemetery and a village site. It is mentioned in the 7th century in connection with a battle between Persian King Khosrov and Byzantine Emperor Heraclius: "Then the Persian army reached Nisibis at great speed. The emperor Heraclius was informed that Khosrov had come to Nisibis; he took his troops and captives, returned by the difficult terrain of Media, and reached P'aytakaran. Khosrov was informed that Heraclius had retreated and had reached P'aytakaran, and was intending to pass into Iberia via A'luank'. He commanded his general Shahr Varaz to block his way. He rapidly came to Ararat, crossed into Gardman to oppose him, and camped opposite him at the other Tigranakert. Shahen with 30,000 troops arrived and camped behind Heraclius in the town of Tigranakert"²¹⁵

In the days of Catholicos Yeghia I Arjishetsy (703 to 717), Partaw City hosted a church assembly whose main goal was to consolidate the spiritual union of

210 Idem, pp. 74-76.

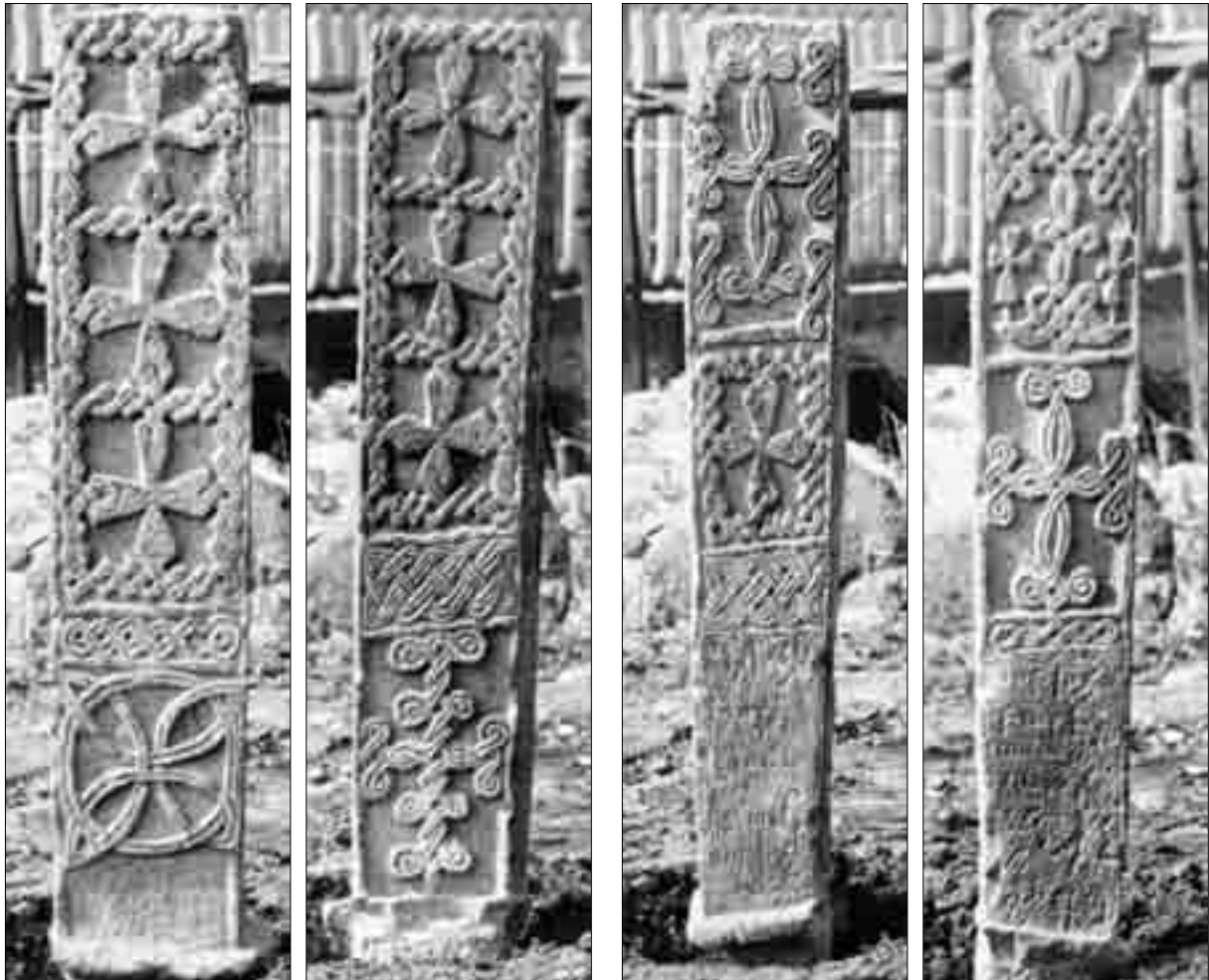
211 **Barkhutiariants, M.**, *ibid*; **Lalayan, Yer.**, *idem*, p. 323; **Voskian, H.** The Monasteries of Artsakh. In: "Handes Amsorea," July to September 1952, p. 416.

212 **Barkhutiariants, M.**, *ibid*.

213 **Jalaliants, S.**, *idem*, part 1, p. 162.

214 **Barkhutiariants, M.**, *ibid*.

215 The Armenian History attributed to **Sebeos**. Translated by R. W. Thomson. Liverpool University Press, 1999, pp. 81-82.



BARSUM.. A cross obelisk of the 16th century (photos by courtesy of N. Ghazarian)

Armenia and Aghvank. The participants of that meeting also included Aghvank Catholicos Simeon (706 to 707) and "... Petros, monk of Tgrakert..."²¹⁶

Barsum's cemetery used to retain a **quadri-hedral memorial cross** which was moved to one of Yerevan museums (we failed to find out which one) in the 1970s through N. Ghazarian's endeavours. It bore two inscriptions (their Armenian originals comprised 5 and 6 lines respectively) carved on the lower parts of both its sides:

U(nrp) p̄ hu(w)z̄u | p̄wrt̄/huawu | Թամր/ազիհն:
transl.: May this Holy Cross protect Tamraz.

*U(nrp) p̄ hu(w)z̄u | p̄wrt̄/huawu Աճ/ուր̄ huaw-
 ն/ումիհն, Գ/...:*
transl.: May this Holy Cross protect lady Achub, G..

Kangneal Khach (the Armenian equivalent for 'A Standing Cross'), a chapel serving as a pilgrimage site, was located at the top of a lofty mountain towering in the vicinity of Barsum. Near its eastern

wall, "...two stones lie on each other, the one above being engraved with three cross reliefs; hence its name of 'Kangneal Khach.' The sanctuary is visited by both the Turkish and the Armenian believers."²¹⁷

A **khachkar** called **Kosot Khach** (*the Armenian equivalent for 'A Worthless Cross-Stone'*) could be found in the site of Kerkeran Dzor.

The territory of Barsum is also rich in village sites which are as follows:

Hin Barsum. Not far from present-day Barsum, on the right bank of the river Shamkor lay "...the ruins of a village of the same name once inhabited by Shamkor Armenians who later resettled in Tiflis' Havlabar Quarter. It comprises a church named after St. Hovhannes."²¹⁸

The remnants of **Pokr** (*i.e. Smaller, also Kechi, Kochir*) Barsum, which extended on the brink of Kerkeran Dzor, north of the village, comprise some dwelling sites and a small grave-yard.

²¹⁶ Movsēs Dasxurançi, p. 194.

²¹⁷ "Ardzagank," 1886, No. 21, p. 307.

²¹⁸ Ibid.



The valley of the Shamkor as seen from the site of Khachi Yal

A **cavern** that can shelter between 40 and 50 people can be found in **Gheltegh** (**'Berdategh'**) situated in a gorge of the same name, west of Barsum.

A **cemetery**, preserved on the brink of Bajants Tagh Gorge, on the right bank of the river Shamkor, is the only reminder of the existence of Lalaka Village Site.

The **village site** of **Irkishetsik** retains a grave-yard and some dwelling sites.

Nerkin Ghotul, situated east of Barsum, on the right bank of the river Shamkor, consists of the ruins of a church, a cemetery and some house sites.²¹⁹

The Local Bridge. In 1884 encouraged by the financial assistance of police officer Javad Bey Melik-Shahnazariants, Priest Yeprem Melik-Arustamiants embarked upon the construction of a bridge over the river Shamkor.²²⁰ By 1893 it had already been completed, being known as "a solid bridge."²²¹

Apart from the aforementioned, the territory of Barsum also retains some Bronze Age castles, tombs and other archaeological monuments.

Outstanding Personalities from Barsum in Origin. *Yeprem Khan* (*Yeprem Davtian*) was one of the active members of the haydook²²² groups fighting in

Western Armenia in the late 1880s. His participation in Sargis Kukunian's campaign²²³ (1890) "earned" him banishment to Siberia in 1892 (four years later, he fled to Iran). In 1899 Yeprem Khan worked as a teacher in Gharadagh's Aghaghan Village. He was one of the organizers and leaders of the Iranian Revolution between 1905 and 1911. After the conquest of Teheran on 10 July 1909, he was appointed head of the country's Provisional Government. For the services he had rendered to the Iranian state, Yeprem Khan was awarded the title of Sardar, i.e. Supreme Commander.²²⁴

He lost his life at the battle of Surjie on 6 May 1912 and was buried in the yard of Teheran's Haykazian (nowadays Davtian) School.

Barsum was also the birthplace of **Martiros Arshak Shahnazarian** (born in 1960), one of the participants of Artsakh's Liberation Struggle who sacrificed his life on the battle-field on 5 April 1991.²²⁵

219 **Barkhutariants, M.**, *idem*, p. 319.

220 "Nor-Dar," 1884, No. 121, p. 2.

221 "Nor-Dar," 1893, No. 47, p. 3.

222 The Armenian combatants who struggled against the Turkish tyranny in Western Armenia were known by the names of 'haydook,' and 'fidayi.'

223 On 22 September 1890, an armed detachment of one hundred warriors led by S. Kukunian attempted to penetrate into Western Armenia via the region of Kars. They, however, suffered defeat and 25 of them, including Kukunian, were arrested by the Russian authorities. Kukunian was released from prison in 1905 and returned to Caucasia in 1906. He again harnessed himself to the struggle for the liberation of Western Armenia, for which the Tsarist authorities again arrested him and sent to prison in Orion Region. S. Kukunian died in 1914 (Soviet Armenian Encyclopedia, vol. 6, Yerevan, 1980, p. 10).

224 Soviet Armenian Encyclopedia, vol. 3, p. 646.

225 "Azatamart," 12 April 1991, p. 15.



The valley of the Shamkor seen south of Garnaker (Barumshen) Village

BARSUM-SAR

(NOR, SARI BARSUM, BARSUMASAR)

Location. The village is situated in an elevated plain lying on the left bank of the river Shamkor, 22 kilometres south of the district centre.

A Historical Introduction. It was established in the first years of the Soviet rule, when most of the inhabitants of Barsum moved to a plain on the left bank of the river Shamkor and took up residence there.

The territory of the village does not retain any historical monuments.

Population. In 1985 Barsum had a population of 127 houses, including 338 Armenian inhabitants. After the deportation of 1988, the local people resettled in Karmir District.²²⁶

BARUM (NOR, SARI BARUM)

Location. The village lies 23 kilometres south of the district centre, at an altitude of 1,330 to 1,420 metres above sea level.

A Historical Introduction. After the Sovietization of Azerbaijan, in 1923 the majority of the inhabitants of Garnaker moved to an elevated plain lying on the left bank of the river Shamkor, some 3 to 4 kilometres west of their village. They founded a new village which was called *Sari* or *Nor Barum* to be differentiated from the one already existing.

²²⁶ As attested by the Village Council.

Population. According to one of the residents of Barum, Pavel Khojayan, in 1978 the village had 130 Armenian houses. By 1985, however, their number had dropped to 88, including 204 inhabitants, as attested by the Village Council.

In 1988 Barum was totally stripped of its population, the local Armenians, who had been relegated to the status of deportee, resettling in Karmir District of the Republic of Armenia.

Historical Monuments. The village is not distinguished for any remarkable monuments.

Three cross-stones are preserved in a **pilgrimage site** called *Kaghni Khach* and situated on the road connecting Barum and Garnaker, north-west of the latter.²²⁷

Above this sanctuary, on the right side of the same road lies a village site named **Tziranavor**. It comprises the remnants of a church and a cemetery.²²⁸

CHAPARLI

The village extends 7 kilometres north-east of the district centre, at an altitude of 280 to 295 metres above sea level.

It was established in the Soviet years and had 1,193 inhabitants in 1986.²²⁹

²²⁷ Barkhutiariants, M., *idem*, p. 317.

²²⁸ *Ibid.*

²²⁹ SAE, vol. 10, p. 305.



BARSUM-SAR. A general view of the village



GARNAKER (BARUMSHEN). A path leading to the village from the west

CHARDAKHLU

Location. The village is situated in the middle of the highway of Shamkor-Getabek, 15 kilometres south-west of the district centre, at an altitude of 1,240 to 1,360 metres above sea level.

A Historical Introduction. Chardakhlu and its neighbourhood abound in a wide variety of monuments, including the remnants of some cyclopean and funerary structures. The territory of the village is also rich in metalware and clay ceramics dating from different periods. These archaeological findings, that were unearthed as a result of precipitation and the rotting of the soil stratum, are silent proof of the fact that the territory of Chardakhlu has been inhabited since time immemorial.²³⁰ These artefacts were studied by a number of scholars, including V. Belk, academicians Nikolski, Ivanovski and others.

The territory of the village also abounds in specimens of material culture tracing back to the Christian era, but they have come down to us in a deplorable state of preservation.

Migration. Living in a village devoid of woodland and impregnable mountains, the inhabitants of Chardakhlu often failed to put up a proper resistance against the enemy in case of necessity so that they were sometimes obliged to abandon their houses in search of a better place of residence. Thus, the continual Lezghin, Georgian and Turkish raids of the 18th century put them into harrowing living conditions, which eventually led to the total devastation of the village.

In the mid-17th century, 200 families from Kanaker Village of Yerevan District moved to Tiflis and resettled “in the part of Havlabar which is occupied by some barracks at present.”²³¹ Some time later, however, the Government suggested that they should move somewhere else in Tiflis, but the Armenians chose to take up living in Chardakhlu Village of Gandzak Khanate,

thinking that they might face further resettlement if they stayed in Georgia: “...Chardakhlu was founded in 1794, i.e. a year before Hasan Khan’s invasion. Its present-day residents, who are emigrants from Tiflis, once lived in a site presently occupied by the barracks of Pokrovski in Havlabar. They cultivated soil in Kukia and the colony at present populated by German immigrants. Finding that place quite appropriate for the construction of barracks, the Russian authorities, who wanted to have such military installations in Tiflis, offered them free permanent residence in Kukia and the colony. These “clever” fellows (they constituted about 200 houses), however, found that suggestion unacceptable and left Tiflis, moving to Chardakhlu...”²³²

The only reminders of the existence of the former village the newcomers found in its site comprised “a ruined church and an ancient cemetery.”²³³

It is not certain whether the Armenians of Kanaker met any natives in Chardakhlu or not: they themselves might be from this village in origin, but there are no records to substantiate this presumption. Anyway, “hardly had a year passed when blood-thirsty Hasan Khan invaded its territory at a time when the local inhabitants were occupied with agricultural work. Horrified at his raids, they left everything at the mercy of destiny and fled away, finding refuge first in the gorge of Barsum and then in Garnaker, where they stayed for three years. Armenia eventually falling into Russian dominion, in 1826 50 out of these 200 families returned to the newly-built village of Chardakhlu, which was also later populated by some people from Yerevan, Gyunash and other places.”²³⁴

230 **Martrossian, G.** My Heart is in Your Mountains, Chardakhlu.

In: “Dashnaksutiun,” 1991, No. 18, p. 2.

231 “Meghu Hayastani,” 1884, No. 99, p. 2.

232 **Gasparian, Hovh.** Chardakhlu and Its History. In: “Nor-Dar,” 1889, No. 197, p. 3, in Armenian. The cemetery of Metz Shulaver retains a rectangular tombstone (154 x 63 x 25 centimetres) covering the remains of an Armenian from Chardakhlu. The following is a translation of the epitaph carved on it, “In this grave reposes Father Avak, the son of Arusdam from Chardakhlu. 1801.”

233 **Gasparian, Hovh.,** *ibid.*

234 *Ibid.*



CHARDAKHLU. *Partial views of the village*

According to another record, “The village of Chardakhlu was established between 1822 and 1823...”²³⁵

Without referring to any sources, Lalayan definitely states that “some of the inhabitants of Chardakhlu are resettlers from Persia and Karabakh. The others are the former Armenian residents of Havlabar, who took up residence in the village in 1823...”²³⁶

All the aforementioned gives us grounds to suppose that the last influx of resettlers arrived in Chardakhlu in the mid-1820s.

The Origin of the Toponym. Even today the Armenians of Chardakhlu remember how the name of their village is etymologized: “According to some people, the toponym comes from the word ‘chardakh,’ or the Persian word of ‘chhardagh.’ Probably, it derives from the existence of four mountains²³⁷ in the village:

Chakher-yoli, Gharadagh, Gharam-oghli and Bardzr Khach²³⁸ (Khacheal).”²³⁹

Construction Activity. Chardakhlu is divided into three quarters which are situated at an altitude of 1,280 to 1,350 metres above sea level, each of them more than 3 kilometres long and a kilometre wide. The oldest of them are *Gyunash* and *Khachi Sar*²⁴⁰ extending respectively on the left and right banks of a tributary flowing in a south-northerly direction. Norashen lies north-eastward, around the highway leading to Shamkor.

The oldest of the local houses, that predominantly represent double-storey stone structures, date back to the 1880s, the village mainly having single-floor earthen dwellings before that. A traveller who visited it in 1864 describes it in the following way, “Like the other villages, Chardakhlu mostly consists of huts housing both people and animals in winter... ...about the construction activity typical of Chardakhlu, considered

²³⁵ “Nor-Dar,” 1896, No. 77, p. 2.

²³⁶ Lalayan, *Yer*, idem, p. 327.

²³⁷ ‘Char’ (‘chahar’) is the Persian equivalent for ‘four,’ and ‘dagh’ is that for ‘mountain’ in Turkish.

²³⁸ The Armenian equivalent for ‘High Cross.’

²³⁹ Gasparian, *Hovh.*, *ibid.*

²⁴⁰ The Armenian equivalent for ‘Mount of Cross.’

one of the best Armenian villages: it represents a group of rambling diggings amidst some earthen cabins or others built of clay and stone.”²⁴¹

Water Supply. Originally, Chardakhlu did not know any shortage of water, but with its further enlargement, the local people faced the necessity of conveying the water of the nearby springs to their village. Despite its financial predicament, in 1900 “the poor quarter of the village has spent about 1,500 rubles for the establishment of its waterwork...”²⁴²

The study of a variety of sources containing information on Chardakhlu’s **population** reveals that it was a purely Armenian village whose inhabitants grew particularly numerous between 1840 and the 1910s. In the course of some years, certain reduction could be observed in their number due to epidemics and migration: thus, in 1878 “...about one hundred children fell prey to smallpox within a month and a half.”²⁴³

The available statistical data on the number of the local population are as follows:

Year	Houses	Males	Females	Total
1840 ²⁴⁴	40	158	136	294
1841 ²⁴⁵		162	152	314
1842 ²⁴⁶		160	140	300
1844 ²⁴⁷		206	184	390
1849 ²⁴⁸		246	203	449
1851 ²⁴⁹	65	240	183	423
1853 ²⁵⁰		315	281	596
1866 ²⁵¹	90			
1872 ²⁵²		548	330	878
1877 ²⁵³		522	326	848
1878 ²⁵⁴	120	502	306	808
1880 ²⁵⁵		548	330	878
1881 ²⁵⁶		565	343	908
1882 ²⁵⁷		589	360	949
1883 ²⁵⁸		608	377	985
1884 ²⁵⁹	120			

241 **Meves, V.**, op. cit., in: “Kavkaz,” 1865, No. 44, p. 239 (the original reads, “Деревня Чардахлы состоит также большею частью из землянок, которых хозяева живут зимою вместе с своим скотом... ..объ устройстве Чардахлы-лучшей изъ армянскихъ деревень. Чардахлы - это безпорядочная куча норъ, перемешанныхъ съ саклями, сложенными изъ земли, или глины и камней”).

242 “Mshak,” 1900, No. 132, p. 4.

243 “Mshak,” 1878, No. 169, p. 2.

244 National Archives of Armenia, fund 53, list 1, file 3800, p. 7.

245 Idem, file 3802, pp. 57-58.

246 Idem, file 3805, pp. 84-85.

247 Idem, file 3809, pp. 73-74.

248 Idem, file 3818, pp. 75-76.

249 National Archives of Armenia, fund 56, list 1, file 2596, p. 53.

250 National Archives of Armenia, fund 53, list 1, file 2743, pp. 102-103.

251 Idem, file 3848, p. 86.

252 Idem, file 3872, pp. 63-64.

253 Idem, file 3869, pp. 55-56.

254 Idem, file 3870, pp. 23-24. “Mshak,” 1878, No. 169, p. 2.

255 National Archives of Armenia, fund 53, list 1, file 3872, pp. 31-32.

256 Idem, file 3873, pp. 27-28.

257 Idem, file 3874, p. 30.

258 Idem, file 3875, pp. 56-57.

259 “Meghu Hayastani,” 1884, No. 99, p. 2.

1885 ²⁶⁰	118	602	403	1,005
1886 ²⁶¹	202	753	561	1,314
1887 ²⁶²		685	469	1,154
1888 ²⁶³		713	487	1,200
1889 ²⁶⁴	204	742	501	1,243
1890 ²⁶⁵		760	520	1,280
1891 ²⁶⁶		757	528	1,285
1892 ²⁶⁷		779	357	1,136
1893 ²⁶⁸		821	381	1,202
1894 ²⁶⁹		838	405	1,243
1897 ²⁷⁰		921	501	1,422
1898 ²⁷¹		946	526	1,472
1899 ²⁷²		941	521	1,462
1900 ²⁷³		982	538	1,520
1901 ²⁷⁴		1,008	569	1,577
1902 ²⁷⁵		1,025	600	1,625
1905 ²⁷⁶		1,033	608	1,641
1906 ²⁷⁷		1,056	934	1,990
1907 ²⁷⁸				1,101
1908 ²⁷⁹	200	1,299	1,111	2,410
1909 ²⁸⁰		1,135	742	1,877
1910 ²⁸¹		1,355	1,162	2,517
1912 ²⁸²		1,139	752	1,891
1914 ²⁸³				2,400
1917 ²⁸⁴	331			1,841
1976 ²⁸⁵				1,526
1985 ²⁸⁶	663			2,527

The Armeno-Turkish Fights between 1905 and 1906. On 30 November, the Turks mounted a major offensive against Chardakhlu, but the local people

260 National Archives of Armenia, fund 53, list 1, file 3877, p. 30.

261 A Statistical Survey..., pp. 88-89. Another source reports 118 houses (“Ardzagank,” 1888, No. 7, p. 87).

262 National Archives of Armenia, fund 53, list 1, file 3880, p. 74.

263 Idem, file 3882, p. 131.

264 Idem, file 3884, pp. 227-228. Also see “Nor-Dar,” 1889, No. 197, p. 3.

265 National Archives of Armenia, fund 53, list 1, file 3887, p. 150.

266 Idem, file 3889, p. 149. Another source reports 200 houses with 1,320 inhabitants, including 770 males and 550 females (**Barkhutarians, M.**, idem, p. 321).

267 National Archives of Armenia, fund 53, list 1, file 3891, p. 121.

268 Idem, file 3895, pp. 78-79.

269 Idem, file 3896, pp. 174-175.

270 Idem, file 3899, pp. 147-148.

271 Idem, file 3897, p. 170.

272 Idem, file 3903, pp. 127-128.

273 Idem, file 3905, pp. 93-94.

274 Idem, file 3906, pp. 99-100.

275 Idem, file 3907, pp. 24-25.

276 Idem, file 3912, pp. 267-268.

277 Idem, file 3915, p. 24.

278 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

279 National Archives of Armenia, fund 35, list 1, file 559, p. 11.

According to another statistical source of 1908, the village had 2,400 residents (Caucasian Calendar for 1910, p. 411).

280 National Archives of Armenia, fund 56, list 18, file 764, p. 118.

281 National Archives of Armenia, fund 53, list 1, file 3917, pp. 59-60.

282 Idem, file 3919, pp. 63-64.

283 Caucasian Calendar for 1915, p. 205.

284 National Archives of Armenia, fund 150, list 1, file 59, p. 5.

285 SAE, vol. 1, p. 535.

286 As attested by the Village Council.

managed to repel it: "...between 25 and 30 November, the Turkish mob incessantly attacked Chardakhlu. Although each time their onslaughts were successfully warded off, they resumed fighting with still larger forces. ...On 30 November, the sides were engaged in a decisive fighting, during which the Turkish bandits suffered great losses. The Armenians had a single victim whose loss was a great blow to them: it was Shahen from Chardakhlu."²⁸⁷

Having repelled the enemy from their village, the inhabitants of Chardakhlu went to rescue Barsum, whence they drove away the brigands with united forces on 5 December.²⁸⁸

The last Turkish assault against Chardakhlu was launched on 18 January 1906. The enemy occupied positions at the top of a hill called *Sangyar-Tapa*, 5 kilometres north-east of the village. Noticing them in due time, the Armenians attacked them bravely from both sides and parried them with a small number of forces. The shooting raged until 5 o'clock in the evening, the Turks eventually running away, leaving 6 horses to the Armenians and gathering the corpses of their fellow bandits instead of pillage. Unfortunately, the Armenians suffered a victim and two casualties during this fighting.²⁸⁹

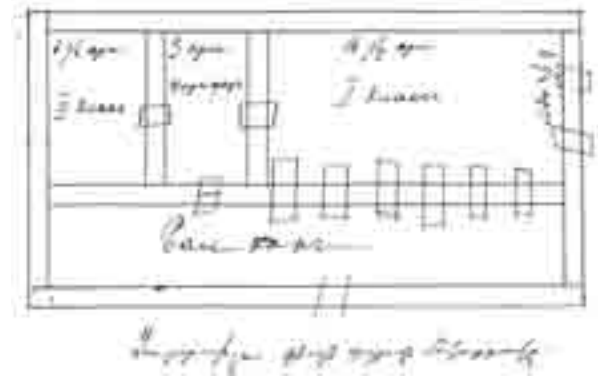
As courageous patriots, the Armenians of Chardakhlu manifested their valour and devotion to their homeland in the days of **World War II** as well. Marshals Hovhannes Baghramian and Hamazasp Babajanian, both natives of this village, made an immense contribution to the victory won against the Nazi invaders. Mention should also be made of General-Major Gurgen Manassian, Alexandre Martirossian, Guards Colonel Smbat Danielian, H. Babajanian's elder brother, Lieutenant Colonel Gurgen Babajanian, and others, who were commanders of different regiments and divisions. On the whole, Chardakhlu participated in the war with 1,500 of its inhabitants, 350 of whom did not return from the battle-field.²⁹⁰ The village is also known to have reared 20 colonels and lieutenant colonels, 35 majors, 28 captains...

In perpetuation of the memory of their compatriots who had sacrificed their lives on the front, the grateful Armenians of Chardakhlu erected a memorial in the centre of the village and founded a Museum of Military Glory in the site of Hovhannes Baghramian's paternal house.

Schools. Through the efforts of Assistant Diocese Inspector M. Yepiskopossian, in March 1878 a one-

year parish school of males opened in Chardakhlu.²⁹¹ The number of its pupils varied from season to season due to their involvement in agricultural work.²⁹²

Beginning with 1884, different books were periodically donated to this institution mentioned by the name of St. Sahakian.²⁹³



CHARDAKHLU. The plan of the parish school

According to a visitor, in 1886 "this village has a spiritual parish school housed in a simple building, but the local people plan to erect another in the churchyard."²⁹⁴

The new building of the school was completed with the villagers' own means (1,500 rubles) in 1888: "...representing a fine edifice like the local church, it was accomplished in 1888..."²⁹⁵ Despite the aforementioned, however, by 1889 the new school had not been thoroughly built yet.

On 8 April 1890, Musayel Shahgedaniants, an 80-year-old Armenian from Chardakhlu, died in Baku. In perpetuation of his memory, his son Mkrtich expressed willingness to build a new school in his native village and provide it with stable means of existence on condition that it should bear their family name, i.e. Shahgedanian.²⁹⁶ apparently, however, his intention was not carried out.

In 1896 Chardakhlu had "...a newly-built school located in the churchyard."²⁹⁷

Below follows a chronology of the activity of the parish school of Chardakhlu on the basis of the available data concerning it:

287 A-Do, idem, p. 353.

288 Idem, p. 341.

289 "Mshak," No. 52, 9 March 1906, p. 1.

290 Ghalachian, K. Memorials of Glory, p. 12. Also see *Chardakhlu in Raphael Manassian's Memoirs*, in Armenian. In: "Gardmank," 1996, No. 2, p. 3.

291 National Archives of Armenia, fund 53, list 1, file 3850, p. 178.

Also see "Meghu Hayastani," 1878, No. 25, p. 3; "Mankavarzhakan Tert," 1878 to 1879, p. 14; Gasparian, Hovh., ibid; Khudoyan, S., idem, p. 481.

292 "Meghu Hayastani," 1878, No. 25, p. 3.

293 "Arzagank," 1884, No. 9, p. 124.

294 "Arzagank," 1888, No. 7, p. 87.

295 Gasparian, Hovh., ibid.

296 "Arzagank," 1890, No. 8, p. 4.

297 "Nor-Dar," 1896, No. 77, p. 2.

Year	Further Information	Teachers	Pupils
1878 ²⁹⁸	Foundation	Stepanos Ter-Michaelian from Banants	32
1881 ²⁹⁹ 1884 ³⁰⁰		Stepanos Ter-Michaelian	60
1885/86	Closed on a Government order		
1886 ³⁰¹	Its Board of Trustees included Tanan Margarian and Priest Makar Ter-Stepanossians.		
1888 ³⁰²			41
1890 ³⁰³			32
1891 ³⁰⁴			47
1892 ³⁰⁵			41
1892/93 ³⁰⁶	One-year		55
1894 ³⁰⁷		1	55
1895 ³⁰⁸	Gevorg Ter-Stepanossian Manassians taught Religion there.		
1896 ³⁰⁹	Closed		
1913 ³¹⁰	Granted permission to reopen		

On 1 September 1899, a **Russian public school** opened in Chardakhlu.³¹¹ It functioned on a two-year basis and comprised 5 classes. The teaching staff of the institution, which had 101 pupils, including a girl, in 1901,³¹² consisted of Hovhannes Sargissian Aghayants, Mikhail Feodorovich Lapik and Gevorg Ter-Stepanosian Manassians.³¹³

In fact, this institution represented a Russian school before the establishment of the Soviet rule, for the Armenian language was not taught there: "Most of the young men of the village were stripped of the chance of getting education, since the local five-year school could admit only 120 pupils who were to pay a tuition fee for attending it. The instruction was conducted in Russian, with the exception of the lessons of Religion."³¹⁴

298 National Archives of Armenia, fund 53, list 1, file 3850, p. 178. "Meghu Hayastani," 1878, No. 25, p. 3.

299 **Khudoyan, S.**, *ibid.*

300 "Ardzagank," 1884, No. 9, p. 124.

301 "Ararat," 1886, p. 469.

302 **Khudoyan, S.**, *ibid.*

303 National Archives of Armenia, fund 53, list 1, file 3887, p. 150.

304 *Idem*, file 3889, p. 149.

305 *Idem*, file 3891, p. 121.

306 National Archives of Armenia, fund 56, list 15, file 11, pp. 10-11.

307 National Archives of Armenia, fund 53, list 1, file 3896, p. 34; file 3895, p. 99.

308 National Archives of Armenia, fund 461, list 1, file 12, pp. 72-74.

309 **Khudoyan, S.**, *ibid.*

310 "Ararat," 1913, p. 302.

311 National Archives of Armenia, fund 461, list 1, file 9, pp. 147-149.

312 *Ibid.*

313 *Ibid.* Also see file 12, pp. 72-74.

314 **Manassian, R.** *Instruction and Educational Work in the School of Chardakhlu Village of Shamkhor District.* Baku, 1964, p. 4, in Armenian.

Before his death in 1934, Chardakhlu inhabitant Jahan Margarian donated his library of 2,000 books to this school.³¹⁵

In 1936 the secondary school of Chardakhlu had its first graduates. It had 697 pupils in the school year of 1967/68 and 230 in 1984/85.

Below follows a table representing the number of the school graduates between 1936 and 1985:

School Year	Graduates
1935/36	28
1936/37	18
1937/38	20
1938/39	12
1939/40	21
1940/41	12
1941/42	22
1942/43	20
1943/44	11
1944/45	10
1945/46	9
1946/47	13
1947/48	10
1948/49	11
1949/50	14
1950/51	14
1951/52	10
1952/53	13
1953/54	27
1954/55	44
1955/56	40
1956/57	53
1957/58	14
1958/59	23
1959/60	12
1960/61	16
1962/63	11
1963/64	21
1964/65	21
1965/66	38
1966/67	19
1967/68	34
1968/69	37
1969/70	26
1970/71	40
1971/72	43
1972/73	41
1973/74	40
1974/75	36
1975/76	54
1976/77	60
1977/78	51
1978/79	62
1979/80	55

315 **Martirosian, G.**, *idem*, p. 2.



CHARDAKHLU. *Sourb Astvatzatzin Church seen from the north, southeast and east. The entrance of the church opening from its southern facade, and its construction inscription*

1980/81	56
1981/82	35
1982/83	37
1983/84	51
1984/85	37

In 1985 Chardakhlu also had **an eight-year school** of 157 pupils.³¹⁶

Sourb Astvatzatzin Church. In 1844 the village had a stone church³¹⁷ which was, probably, reduced to a dilapidated state in the course of the subsequent decades. In the early 1870s, the local inhabitants embarked upon the foundation of a new, larger one. They carried on its construction with their own means

between 1871 and 1872, the building being completed in 1872 and dedicated to Sourb Astvatzatzin:³¹⁸ “The village has a magnificent church erected in 1872...”³¹⁹

This is also attested by the construction inscription of the monument, which follows below:

6 lines in the Armenian original carved above the church entrance:

*Շինեցաւ ս(ուր)բ եկեղեցիս ծախիւք եւ | ար-
դեամբք Չարդախլու | գեղջ բարեպաշտ ժո-
ղովրդոց եւ ք(ա)հ(ա)ն(ա)յից, | ի 1872 ամի:*

transl.: This holy church was built through the means and efforts of the pious inhabitants and priests of Chardakhlu Village in the year 1872.

Published for the first time.

³¹⁶ As attested by the headmaster of this institution in 1985.

³¹⁷ National Archives of Armenia, fund 53, list 1, file 3809, p. 73.

³¹⁸ “Nor-Dar,” 1896, No. 77, p. 2.

³¹⁹ **Barkhutarants, M.**, *idem*, p. 321.



CHARDAKHLU. *Khachkars and a tombstone from the cemetery extending around Sourb Astvatzatzin Church*



CHARDAKHLU. *A khachkar from the pilgrimage site of Khachi Ser*

Some years later, a press publication stated, "...they have two parish priests and a splendid stone church built in 1871 at an estimated 4,500 rubles..."³²⁰

Taking into consideration the populousness of Chardakhlu, in 1890 Mkrtych Shahgedaniants, mentioned above, intended to build another church there in memory of his father, but it was not carried out.³²¹

The early 20th century found Sourb Astvatzatzin in a state of total disrepair. Taking into account this fact, on 20 July 1903, the villagers unanimously decided to apply to Gandzak's spiritual authorities: "...taking into consideration our grave financial predicament and the decrepit state of our church, we have made up our minds to turn to the Supreme Church Powers through Gandzak's spiritual authorities to be allocated 2,000 rubles out of the general church budget for the tiling of its roof and the construction of a vestibule... The former is highly endangered, as its tiles have broken, exposing it to rain and snow... It is also necessary to plas-

ter the interior of the church... all this work will cost an estimated 2,000 rubles, 1,243 rubles 36 kopecks of which are meant for the urgent repairs of the roof..."³²²

An archive document of 1913 reveals that the renovation of Sourb Astvatzatzin Church was delayed, as a result of which its state aggravated even further.³²³

In 1914 "...the church roof is in bad need of overhaul; otherwise, it may suddenly collapse causing damage to the neighbourhood..."³²⁴

Eventually, Echmiatzin Synod met the petition of Chardakhlu Armenians, ordering that "...Gandzak's spiritual powers allow the parishioners to spend 1,550 rubles out of the church budget for the repairs of the monument..."³²⁵

The Soviet Government closed the church in 1928.³²⁶ In 1988 it still stood intact and served as a storehouse.

320 "Nor-Dar," 1889, No. 197, p. 3.

321 "Ardzagank," 1890, No. 8, p. 4.

322 National Archives of Armenia, fund 53, list 1, file 1246.

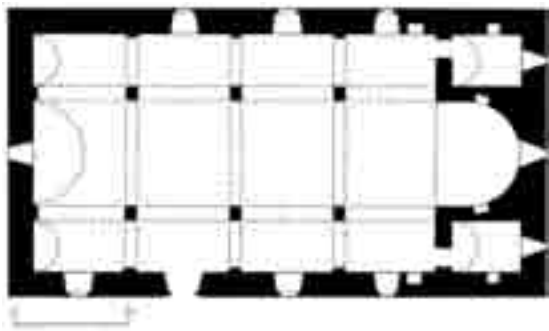
323 Idem, p. 31.

324 Idem, file 3457, pp. 1-4.

325 Ibid. Also see "Ararat," 1914, p. 880.

326 National Archives of Armenia, fund 409, list 1, file 2658, p. 12.

An Architectural Description. Sourb Astvatzatzin Church (exterior dimensions: 23.65 x 12.75 metres) represents a tri-nave basilica of rectangular plan, with its only entrance opening from its southern facade. The vault, lying below a gable roof, is inwardly supported by vault-bearing arches resting on three pairs of pillars and pilasters. The central nave ends in a semi-circular



CHARDAKHLU. *The plan of Sourb Astvatzatzin Church*

apse and the aisles in rectangular sacristies in the east. Each of the eastern, western and southern facades of the monument has three narrow windows widening inside and providing it with illumination together with another opening from the western facade. The font is in its traditional place. The church, whose roof is tiled, is built of undressed stone and mortar, but its columns, pilasters, false arches as well as the entrance tympanum and cornerstones are finely-cut.

Priests. *Gevorg Ter-Stepanossian Manassiants*, a graduate of Tiflis' Nersissian School (ordained on 12 February 1894), is mentioned between 1894 and 1908. He taught Religion at the parish school of Chardakhlu in 1895 and at the local two-year public school beginning with 1899.³²⁷ In 1908 *Gevorg Ter-Stepanossian* performed priestly duties together with *Makar Ter-Stepanossiants*.³²⁸

A pilgrimage site called **Khachi Ser** was located at the top of Mount Khachi Ser (1,566.2 metres) rising a kilometre and a half southeast of Chardakhlu. It comprised "...a long stone called Bardzr Khach or St. Gevorg and engraved with a cross and other reliefs. It does not bear any epitaph, except for a year, i.e. 1629..."³²⁹

Outstanding Personalities from Chardakhlu in Origin. The village boasts the high reputation of being a cradle of Armenian military glory: it is the birthplace of *Marshals Hovhannes Baghramian* and *Hamazasp Babajanian*, *Senior Adviser of the Russian Empire and*

Major-General of Medical Service Jahan Khachatur Margarian as well as many other distinguished army commanders.

Jahan (Ivan) Margarian (born on 5 May 1844, he died in 1934) received primary education at the parish school of his native village, after which he continued his studies in the Aristocratic Gymnasium of Tiflis and the Imperial Academy of Medicine and Surgery of St. Petersburg, Russia. He participated in a great number of battles particularly during the Russo-Turkish war of 1877 to 1878 and was awarded the highest medals for his valour and heroism. During his service, Margarian did not forget his birthplace and made a great contribution to its welfare and prosperity. After he had saved Nikolai II's wife from certain death,³³⁰ the emperor fulfilled his request in token of gratitude: "...Remembering that the Turks of Shamkhor had illegally appropriated about a thousand hectares of orchards belonging to his native village, that Armenian from Chardakhlu asked the king to return those lands to his compatriots. On the tsar's order, they were restituted to their proper owners and were afterwards referred to as 'Jahan Bey's Lands.'"³³¹

In the years of famine, Jahan Margarian rendered aid to his fellow villagers through his own means: he allocated them corn, agricultural machinery and means to exterminate vermin.³³²

CHAYLI

This Turkish village lies on the left bank of the river Shamkor, 11 kilometres southeast of the district centre, at an altitude of 490 to 520 metres above sea level.

It was founded in the site of an ancient abandoned Armenian village in the early 20th century.

DALLYAR

Location. The village, which adjoins the railway line of Gandzak-Aghstafa on the left, is situated 4 kilometres north of the district centre, at an altitude of 320 to 350 metres above sea level.

Its establishment was due to the existence of a nearby railway station.

³³⁰ Chardakhlu in Raphael Manassian's Memoirs, p. 3.

³³¹ Another record states the following with this regard, "King Nikolai II's wife Shura was seriously ill and the doctors of Moscow were very pessimistic about her recovery. After an elderly serviceman had told the king about Jahanbek Margarian, he was invited to the court and stayed there for three months, eventually curing the queen and saving her life" (Chardakhlu in Raphael Manassian's Memoirs. In: "Gardmank," No. 2, 1996, p. 3).

³³² **Nahatakian, R.** The Forefather of Glorious Marshals. In: "Hay Ashkhar," No. 5 (23), 1992. Jahan Margarian founded a children's hospital in Kojor, a summer resort situated near Tiflis.

³²⁷ National Archives of Armenia, fund 461, list 1, file 12, pp. 72-74.

³²⁸ Idem, file 817, p. 7.

³²⁹ **Gasparian, Hovh.,** *ibid.*

DALLYAR-JEIR

Location. The village extends 6 kilometres north of the district centre, at an altitude of 280 to 300 metres above sea level.

A Historical Introduction. Until the late 19th century, the site, which belonged to landowner Musakhan Shamkhorski at that time,³³³ served as a winter encampment for some stock-breeding Turkish tribes. In the course of time, the present-day purely Turkish village came into being there.

The available statistical data concerning the number of the local **population** represent the following picture:

Year	Houses	Males	Females	Total
1804 ³³⁴	43	74	85	159
1886 ³³⁵	329	1,123	790	1,913
1914 ³³⁶				2,008

DALLYAR-JERDAKHAN
(HAJJIALEKPERLI)

Location. The village is situated 9 kilometres north-east of the district centre, at an altitude of 220 to 240 metres above sea level.

It was established in the late 19th century by some stock-breeding tribes which had shifted to a sedentary mode of life.

DASHBULAGH

Location. The village, which dates back to the Soviet years, is situated on the highway of Bada-Char-dakhlu, 18 kilometres south-west of the district centre, at an altitude of 1,200 to 1,260 metres above sea level.

A pilgrimage site called **Huskan Nahatak** (*the Armenian equivalent for Huskan the Martyr*) is located in the territory between the villages of Bada and Char-dakhlu (“...between Yelizavetpol Vicariate and Shamshadin Diocese”),³³⁷ half a kilometre east of Dashbulagh, at an altitude of 1,200 metres above sea level.

Foundation. An unknown hermit is said to repose in this sanctuary which is also known by the names of Voskan Nahatak³³⁸ and Voskiants³³⁹ Monastery: “A small, cell-shaped structure standing in the south of the chapel (St. Gevorg Church - S.K.) retains the remains of an unknown saint named Voskan Nahatak. It is a pilgrimage destination even for the Turks who call it Balajekh.”³⁴⁰

333 National Archives of Armenia, fund 93, list 1, file 388, pp. 13-14.

334 Collected Acts..., vol. 2, p. 596.

335 A Statistical Survey..., pp. 78-79.

336 Caucasian Calendar for 1915, p. 115.

337 National Archives of Armenia, fund 53, list 1, file 3877, p. 29.

338 Idem, file 3437, p. 15.

339 “Ardzagank,” 1893, No. 44, p. 2.

340 **Kajikian**, idem, p. 87. Also see “Mshak,” 1883, No. 74, p. 1 (“The martyr’s grave, which is located in the bema, is covered with a large stone occupying almost the entire territory of that section. It does not bear any epitaph...”). **Barkhutariants, M.**, idem, p. 321 (“...the pilgrimage site of Voskan Nahatak also known by the name of *Bulanlugh*).

According to a cross-stone preserved in the monastery, this church was built in 1590 (see the present work, p. 481). Although it is engraved with an inscription dating back to a later period (probably, the second half of the 19th century), we think its author had some trustworthy archive documents at his disposal (unfortunately, they have not come down to us) to maintain that. Besides, it is also attested by the building and composition peculiarities of the church.

A Historical Introduction. H. Manassiants, who visited the monastery of Huskan Nahatak in 1883 and became witness to its inconsolable state, regretfully writes the following, “...it consists of a small adjoining chapel and a church that has almost been reduced to a cow-house. In winters the latter serves as a cattle-pen for the nearby Turks and some pilgrims coming from remote places who use it as a night shelter for their herds. The altar is totally dilapidated, for the monastery is absolutely neglected by those who should attend to its problems.”³⁴¹

Between 1884 and 1885, Bada inhabitant Karapet Sapariants “...restored the semi-ruined church through strenuous efforts.”³⁴²

As stated in a press publication of 1888, the guardian of the monastery “...has embarked upon the construction of new rooms and the cleaning of the neighbourhood of the church.”³⁴³

In 1890 another visitor wrote the following, “On both sides of the entrance, two rooms of magnificent windows have been built for pilgrims. A small door, seen on the left of the church door, leads into a mortuary chapel where the martyr’s remains lie in eternal repose. His grave is almost entirely covered with remnants of censers and candles. The bema has a narrow window in the west. ...The yards of several ruined dwellings are preserved in the east and north of the church, which has some old graves bare of any epitaphs in the west.”³⁴⁴

Exposed to continual deterioration and neglect for rather a long time, the monastic buildings appeared in a deplorable state by 1893: “...The church used to have four rooms, but only two of them are preserved, and that on the verge of collapse. ...A year ago, an elderly man served as a toller and guardian there but, unfortunately, he consigned his soul to God, leaving the sanctuary absolutely derelict.”³⁴⁵

In November 1905, St. Gevorg was plundered and ruined by the Turks.³⁴⁶

341 “Mshak,” 1883, No. 74, p. 1.

342 **Gasparian, Hovh.**, *ibid*; also see **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 15.

343 “Ardzagank,” 1888, No. 7, p. 87.

344 **S. Kamalian** Fund, copy-book No. 1, VI-11, pp. 15-16.

345 “Nor-Dar,” 1893, No. 133, p. 2.

346 National Archives of Armenia, fund 53, list 1, file 3764, p. 278.



DASHBULAGH. *The monastery of Huskan Nahatak seen from the north-east, south-west and east. The entrances to the mortuary chapel and church*

In 1907 Prior Mesrop Ter-Stepanosiants made up a journal of the income of the monastery for the purpose of implementing some overhaul there.³⁴⁷

During our visit to Huskan Nahatak in 1985, the church was on the brink of collapse, with some remnants of the monks' cells still preserved there. Most presumably, they had first served for the Father Superior, but were later reduced to pilgrim dwellings.

An Architectural Description. The main building of Huskan Nahatak Monastery, St. Gevorg Church³⁴⁸ (exterior dimensions: 14 x 7.95 metres), represents a uni-nave vaulted structure. Its walls are remarkable for their thickness (123 centimetres), which is characteristic of other religious monuments of the late Middle Ages found in the region. The vault of the prayer hall rests on a pair of pilasters and lies below a gable roof. The walls of the bema and the entire church in general have niches. The monument (it is devoid of vestries), whose only entrance opens in the south, is illuminated through windows opening from its four facades. St.

Gevorg Church bears the evident signs of reconstruction periodically carried out there. With its interior plastered, it is mainly built of undressed stone and mortar, except for its cornerstones which are finely-cut. A great number of khachkars and tombstones (including some fragments) set in the exterior walls of the church make it particularly remarkable. Their stylistic and decorative peculiarities trace them back to the period between the 16th and 17th centuries.

A vaulted funerary chapel (exterior dimensions: 4.55 x 3.27 metres) of a pent-roof and rectangular plan adjoins the western corner of the southern wall of the church. All its walls are built of rough stone, except for the eastern one, which is finely-cut.

The entrance of the chapel, opening from the eastern facade (a great number of other similar buildings have entrances on all sides, except the eastern one), represents a rare specimen of splendid ornamentation: it bears finely-adorned cross-stones, with their decoration typical of the period between the 16th and 17th centuries.

This chapel shares the building peculiarities of St. Gevorg Church; therefore, it dates back to the same period.

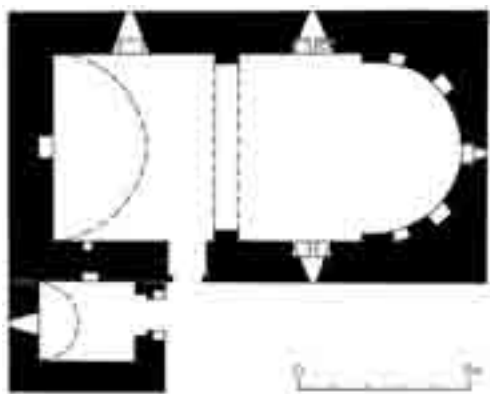
³⁴⁷ National Archives of Armenia, fund 461, list 1, file 56, p. 3.

³⁴⁸ "Nor-Dar," 1893, No. 133, p. 2.



DASHBULAGH. Khachkars set in the northern facade of the church of Huskan Nahatak Monastery

West of the church extends a large cemetery of densely-located graves, the surviving stone slabs being bare of any epitaphs and reliefs.



DASHBULAGH. The plan of Huskan Nahatak Monastery

Priors. Under *Archimandrite Gabriel*, mentioned in 1843, Huskan Nahatak was in a lamentable state of poverty.³⁴⁹

Between 1891 and 1923, *Priest Mesrop Stepanossiants* served as Father Superior and guardian of the sanctuary. In 1923 he wrote, "It is exactly thirty-two years since I (Priest Mesrop Stepanossiants - S. K.) was

appointed prior and supervisor of the monastery of St. Huskan the Martyr..."³⁵⁰

In 1902 some repairs were carried out in the sanctuary (see the inscription commemorating it on page 481).

On 18 April 1924, Priest Mesrop Stepanossiants applied to Gandzak's Spiritual Consistory with a petition to re-appoint him guardian of the monastery so that he would improve its decrepit condition. He particularly wrote that in his days of office, "...the church powers entitled me to repair the monastery, surround the entire complex and saints' graves with a solid enclosure and build springs with the donations of pious pilgrims. All possible predicaments and obstacles proving unable to discourage me, I purged it of the Turks who had got accustomed to defiling it like many other sanctuaries for many years. I achieved all this through the support and on the strict orders of my secular authorities so that even the enemy's grave threats and insolent words could not frighten me. Moreover, my enthusiasm only grew, helping me secure the welfare of the monastery. ...In the recent sinister years, however, with Father Grigor having assumed charge of it as a rural dean, ...the sanctuary has again been doomed to total neglect. The Turks of Irmashlu have returned to its fertile arable lands and meadows, ...hastening to

³⁴⁹ National Archives of Armenia, fund 56, list 1, file 1459, p. 1.

³⁵⁰ National Archives of Armenia, fund 461, list 1, file 56, p. 2; fund 56, list 6, file 775, p. 28.



DASHBULAGH. A khachkar (17th cent.) set in the eastern corner of the southern facade of the church of Huskan Nahatak Monastery

accommodate themselves around this pilgrimage site, whose condition is aggravating day by day, for it is subjected to continual profanation.”³⁵¹

Apparently, the spiritual powers met Mesrop Ter-Stepanossiants’ request, for a record dating from 19 July of the same year mentions him as Father Superior of the pilgrimage site of Huskan Nahatak.³⁵²

The available data on the boundaries of **the monastic dominions** as well as their economical condition and the income they yielded trace back to the late 19th century. In 1888 “...quite a number of pilgrims visit the monastery, all the profit received being allocated to Nersissian School”³⁵³ of Tiflis.

In 1910 Huskan Nahatak lost a considerable part of its real estate due to neglect: “This monastery does not possess anything, except for a ruined room. It used to have some lands, but the state took possession of them, since there was absolutely nobody to attend to them...”³⁵⁴

The inscriptions of Huskan Nahatak Monastery were first published by Kajikian and S. Kamalian, but during our visit there in 1985, we found only one of them engraved on a cross-stone. We also copied another four inscriptions which follow below:

351 National Archives of Armenia, fund 461, list 1, file 56, p. 2.

352 Idem, p. 3.

353 **Kajikian**, idem, p. 87.

354 National Archives of Armenia, fund 56, list 6, file 775, p. 28.

Carved on the cornice of one of the three khachkars set in the northern facade of the church:

*Ս(ուր)ք խ(ա)չս բարեխաւս Սաղակիայ(ին),
քվ(ին) ՌԽԱ (1592):*

*transl.: May this Holy Cross protect Maghakia.
In the year 1592.*

Incised into the lower part of the same cross-stone:

*1590-ին եղեւ շինու(թ)ի(ւ)ն ս(ուր)ք եկե(ղե-
ցոյս):*

*transl.: This holy church was built in the year
1590.*

The Armenian original published in: **Kajikian**. Travelling Notes. In: “Arzagank,” 1888, No. 7, p. 87.

Reference: **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 16.

Note: Kajikian’s decipherment is incomplete. The stylistic features of the second inscription trace it back to a later period.

Engraved on a tombstone set in the southern facade of the church:

*Ես Պեկիխանս, որդին իմ Որոյ խանս,
կանգնեցի սուրք խաչս բարեխոս ի դունն
Տարս(աի)ճին:*

*transl.: I, Peki Khan, erected this Holy Cross
together with my son Voro Khan in memory of...*

The Armenian original published in: **Kajikian**, *ibid*.

Note: The gravestone bore beautiful reliefs, “...including a horseman with a hawk in his hand and another person standing in front of the animal with a wine glass and a hazrashesha (?) in his hand. Close to them, sitting at a table are two people: one of them is portrayed filling his glass with wine, while the other is playing the saz, with spits of meat being barbecued over a nearby fire. One of the sides of the tombstone bears the following words...” (*ibid*).

2 lines in the Armenian original inscribed on the cornice of a cross-stone set in the northern facade of the church:

*Ս(ուր)ք խ(ա)չ(ս) ք(ա)ր(է)խ(ա)ւս Ա.../
քվ(ին) ՌԿԲ (1613):*

*transl.: May this Holy Cross protect... in the
year 1613.*

The Armenian original published in: **Karapetian, S.** The Monasteries of Gardmank: Huskan Nahatak. In: “Gardmank,” 1997, No. 3, p. 9.

2 lines in the Armenian original carved on the southern facade of the church:

1882. Մկրտիչ | Մարինեանց:

transl.: 1882. Mkrtich Marinians.

The Armenian original published in: **Karapetian, S.**, *ibid*.

Engraved on a fragment lying inside the church:

1886. Գեորգ | Բոզիանց, | շոխարոցի:

transl.: 1886. Gevorg Bozians from Sholavor.

The Armenian original published in: **Karapetian, S.**, *ibid*.

8 brief lines in the Armenian original incised into a stone lying in front of the bema:

*Յիշատակ է | վերանորոգութիւն ս(ուր)ք
ուխտ(ատ)եղոցս | վանահայր Սե/սրոպ ք(ա)-
հ(ա)ն(ա)յի | Ստեփաննու(եան)ց | 1902 ի ամի:*

transl.: In commemoration of the overhaul of this holy monastery [in the days of] Priest Mesrop Stepanossiants the Prior. 1902.

The Armenian original published in: **Karapetian, S.**, *ibid.*

DASHBULAGH

Another village of the same name, it is located 8 kilometres north of the district centre, at an altitude of 240 to 260 metres above sea level.

Dashbulagh represents a purely Turkish settlement established in the Soviet years.

DYUHARLI

Location. This Turkish village is situated in a vast steppe lying on the right bank of the river Zakam, 18 kilometres north-west of the district centre, at an altitude of 340 to 370 metres above sea level.

A Historical Introduction. It dates back to the second half of the 19th century and belonged to nine Turkish landowners between 1894 and 1895.³⁵⁵

Population. Dyuharli, which did not have a sedentary population until the early 1870s, served as a winter encampment for some nomads.

The available statistical data regarding the local inhabitants represent the following picture:

Year	Houses	Males	Females	Total
1874 ³⁵⁶				1,354
1886 ³⁵⁷	252	869	634	1,503
1914 ³⁵⁸				1,925

DZEGAM (ZAKAM)

Location. The village extends 14 kilometres north-west of the district centre.

In 1901 the local Armenian inhabitants, who comprised between 20 and 25 houses,³⁵⁹ applied to the church authorities with a petition to appoint Mesrop Ter-Stepanossiants, serving in Bada, itinerant priest for their community, which had been devoid of a spiritual shepherd by then.³⁶⁰

The archaeological finds unearthed in the territory of Dzegam include some coins dating back to the times of Safavid Shah Tahmas I (1524 to 1576) and Shah Abbas I (1587 to 1629).³⁶¹

DZEGAM-JERDAKHAN (YUKHARI AYIPLI)

Location. The village lies 18 kilometres north-west of the district centre, at an altitude of 255 to 260 metres above sea level.

A Historical Introduction. In 1890 a visitor wrote the following about it, "...we made for **Hin Zagam** located at the foot of **Gharaul Tapa**.³⁶² The village, whose inhabitants comprise Armenian and Turkish craftsmen, has some semi-ruined, dilapidated caravanserais as well as a number of houses and gardens boasting a glorious history. Now only several stands function here."³⁶³

In the late 19th century, Dzegam-Jerdakhan belonged to six Turkish landowners.³⁶⁴

Population. V. Meves mentions the present-day village as the dwelling place of a cattle-breeding nomadic Turkish tribe in 1864.³⁶⁵

The available statistical data regarding the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ³⁶⁶	474	1,583	1,298	2,881
1914 ³⁶⁷				2,180
1979 ³⁶⁸				4,698

Archaeological Monuments. The territory of Dzegam-Jerdakhan has been inhabited since time immemorial. S. Kamalian, who visited it in 1890, writes, "...to the north-west of the station can be seen Gharaul Tapa. During the excavations conducted here, some pitchers, bracelets, coral jewellery, horn-shaped glasses and other articles were unearthed. The buildings of the station are of finely-cut stone, which is extracted from the aforementioned hill. It bears the remnants of the walls of an old structure which is believed to have been a stable belonging to Kyor Ogli."³⁶⁹

One of the first investigators to conduct research into the area was S. Ter-Avetissian, who supervised some preliminary excavations there in 1914: "During the construction of a canal for the Russian immigrants who had settled down in the vicinity of Zakam Station, some antiquities, dating from the period of paganism, were discovered at a depth of two to three arshins. Following the instructions of the Caucasian Museum, Smbat Ter-Avetissian, one of the members of the Caucasian Branch of the Imperial Archaeological Society (Moscow), left for Zakam. Studying the findings, he carried out preliminary digging at the foot of Gharaul-Dagh, rising within about three versts of the station. ...He disclosed some Stone Age articles and tombs of the pre-Christian period (about two hundred

355 National Archives of Armenia, fund 93, list 1, file 388, pp. 3-4.

356 Caucasian Calendar for 1886, p. 142.

357 A Statistical Survey..., pp. 80-81.

358 Caucasian Calendar for 1915, p. 123.

359 National Archives of Armenia, fund 53, list 1, file 720.

360 *Ibid.*

361 **Rajabli, A. M.** Coinage in the Safavid State. In: "Proceedings of the Museum of the History of Azerbaijan," vol. 4, Baku, 1963, in Russian.

362 The equivalent for 'Hill of Guards' in the Turkish language.

363 **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 2.

364 National Archives of Armenia, fund 93, list 1, file 388, pp. 9-10.

365 **Meves, V.**, *op. cit.*, in: "Kavkaz," 1865, No. 85, p. 420. See p.

346 of the present work for more information about this village.

366 A Statistical Survey..., pp. 88-89.

367 Caucasian Calendar for 1915, p. 213.

368 SAE, vol. 4, p. 314.

369 **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 2.

steps south of these findings) comprising several big and small burial urns (no metalware was found there). Three hundred steps south of the latter were unearthed several heathen cists of stone containing bronze items (similar structures are typical of many localities in Caucasia). All the aforementioned comes to suggest that this small territory has been inhabited since time immemorial when man had no idea about metals. ...All the findings have been handed to the Caucasian Museum and Smbat Ter-Avetissian has been assigned to start larger-scale excavations in August.”³⁷⁰

ENGELSKEND (IRMASHLI)

Location. This Turkish village is situated 11 kilometres west of the district centre, at an altitude of 490 to 530 metres above sea level.

A Historical Introduction. It was established in the late 19th century by some stock-breeders who had shifted to a sedentary life. Originally, it represented a cluster of several small villages located within some distance of each other, but known by the same name. Between 1894 and 1895, they belonged to nineteen Turkish landowners and Tiflis citizen Grigor Sargissian Atabekiants.³⁷¹

Population. The available statistical data regarding the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ³⁷²	117	376	261	637
1914 ³⁷³				679
1978 ³⁷⁴				2,401

FIZULI

The village, dating from the Soviet years, extends on the right bank of the river Shamkor, 10 kilometres east of the district centre, at an altitude of 330 to 340 metres above sea level.

GARNAKER (BARUM, BARUMSHEN)

Location. Garnaker is situated on the south-facing slope of a gorge lying on the left bank of the river Shamkor, 23 kilometres south of the district centre.

In the mid-19th century, it was described as “a village founded on the bank of the river Shamkor. It enjoys a favourable position, abounds in gardens and does not know any shortage of water...”³⁷⁵

A Historical Introduction. The earliest records of Garnaker mention it in the mid-15th century in connection with Sourb Astvatzatzin Church of Tzaghkots Monastery built on an elevation on the left bank of the river Shamkor, about 0.7 kilometre south of the village.

In 1691 reference is made to “head of Garnaker Village Sedkh” with regard to the struggle of superiority between Aghvank Catholicoses Simeon and Yeremia: together with many other spiritual and secular dignitaries of the region, he recognized the authority of the former by putting his signature to a “Document of Unity.”³⁷⁶

Means of Communication. The roads leading to Garnaker did not boast good conditions, a record tracing back to the first quarter of the 19th century attesting this: “...the bumpy roads of this village are extremely difficult of passage, the nearby deep, harrowing abysses frightening passers-by to death. The local residents, however, should thank their lucky stars for the impregnable position of their village, since it saves them the trouble of incursions by various barbarians.”³⁷⁷

In 1884 the road connecting Garnaker with the adjacent villages was renovated.³⁷⁸

Population. An archive document of 1839 has preserved a list of 15 families dwelling in Garnaker which is of special value for the study of their history:

“1 Petros Khojian, his wife Mariam and their son Mkrtich;

2 Hovhannes Sahakian, his wife Shoghakat, their sons Poghos and Hovakim as well as their daughters Hori, Shahgul and Taguhi; Hovhannes’ brother, widower Stepan, his son Karapet as well as his daughters Voski and Herik;

3 Hayrapet Ter-Yeghiazarian, his mother Rehan, his wife Mariam, his sons Sahak and Hovhannes as well as his daughters Hori, Khanum, Herik and Margaret; Hayrapet’s brothers 1. Babi with his spouse Gozal, and 2. Grigor with his wife Ghumash;

4 Sargis Matevosov, his brother Harutiun with his spouse Annayi, their daughter Nazi as well as their sons Mkrtich and Poghos;

5 Gevorg Ohanesov, his wife Sarah, their daughter Margaret, their daughter-in-law Khatayi as well as their sons Makar and Simeon;

6 Aghajan Khachaturian, his wife Anna, their sons Avag and Khachatur as well as their daughters Aziz and Anakhas; Aghajan’s brother Ghazar, his wife Margaret as well as their children Stepan and Mariam;

7 Anton Khachaturian, his wife Mariam as well as their sons Tuni and Hovsep;

8 Mkrtum Sargissian, his mother Khanum, his wife Mariam, their sons Harutiun and Karapet as well as their daughters Hori and Yeghisabet;

9 Hovhannes Arzumanian with his mother Mariam;

³⁷⁰ **Gitak.** The Antiquities of Zageam. In: “Mshak,” 1914, No. 123, p. 4, in Armenian. Also see *A Report on the Caucasian Museum for 1914*. Tiflis, 1917, pp. 21, 23, in Russian.

³⁷¹ National Archives of Armenia, fund 93, list 1, file 388, pp. 6-7, 9.

³⁷² A Statistical Survey..., pp. 80-81.

³⁷³ Caucasian Calendar for 1915, p. 129.

³⁷⁴ SAE, vol. 4, p. 67.

³⁷⁵ **Jalaliants, S.,** idem, part 1, p. 162.

³⁷⁶ “Ararat,” 1900, p. 320.

³⁷⁷ **Jalaliants, S.,** ibid.

³⁷⁸ “Nor-Dar,” 1884, No. 121, p. 2.

10 Hovhannes Minassian, his mother Mariam, his daughter Vardi as well as his sons Avag and Hakob;

11 Harutiun Avagian, his wife Nazlukhan as well as their sons Sahak and Mkrtich; Harutiun's brother Zakaria, his spouse Gozal and their daughter Khatayi;

12 Papi Hovsepian, his mother Margaret, his wife Aziz and his brother Mkrtich with his spouse Nubar;

13 Grigor Maghakian with his wife Hori;

14 Vardan Harutiunian, his wife Zani, their daughter Mariam as well as their sons Ghazar and Grigor;

15 Hovhannes Voskanian, his wife Vardi, their sons Harutiun, and Khachatur with his spouse Anna.³⁷⁹

The available statistical data concerning the number of Garnaker's population represent the following picture:

Year	Houses	Males	Females	Total
1804 ³⁸⁰	9	19	17	36
1839 ³⁸¹	15	47	47	94
1845 ³⁸²		129	115	244
1847 ³⁸³		124	127	251
1849 ³⁸⁴		186	160	346
1852 ³⁸⁵		157	150	307
1861 ³⁸⁶	25			
1866 ³⁸⁷	43	253	141	394
1872 ³⁸⁸		338	295	633
1874 ³⁸⁹				502
1875 ³⁹⁰				511
1876 ³⁹¹				513
1877 ³⁹²		321	279	600
1878 ³⁹³		312	283	595
1880 ³⁹⁴		338	295	633
1881 ³⁹⁵		341	292	633
1882 ³⁹⁶		358	299	657
1883 ³⁹⁷		371	312	683
1885 ³⁹⁸	90	546	464	1,010
1886 ³⁹⁹	84	380	360	740

379 National Archives of Armenia, fund 53, list 1, file 3800, p. 28.

380 Collected Acts..., vol. 2, p. 596.

381 National Archives of Armenia, *ibid*.

382 *Idem*, file 3811, pp. 5-6.

383 *Idem*, file 3814, pp. 97-98.

384 *Idem*, file 3818, pp. 97-98.

385 *Idem*, file 3819, pp. 106-107.

386 *Idem*, file 3835, pp. 148-149. Also see National Archives of Armenia, fund 56, list 1, file 4254, p. 11.

387 National Archives of Armenia, fund 53, list 1, file 3848, p. 57.

388 *Idem*, file 3872, pp. 62-63. Another statistical source reports 476 inhabitants (*idem*, file 3859, pp. 161-162).

389 *Idem*, file 3864, pp. 41-42.

390 *Idem*, file 3866, pp. 45-46.

391 *Idem*, file 3868, pp. 57-58.

392 *Idem*, file 3869, pp. 54-55.

393 *Idem*, file 3870, pp. 23-24.

394 *Idem*, file 3872, pp. 30-31.

395 *Idem*, file 3873, pp. 27-28.

396 *Idem*, file 3874, p. 30.

397 *Idem*, file 3875, pp. 56-57.

398 *Idem*, file 3877, p. 30. Also see "Ardzagank," 1885, No. 4, p. 51.

399 A Statistical Survey..., pp. 76-77. Another source reports 56 houses ("Ardzagank," 1886, No. 21, p. 308).

1887 ⁴⁰⁰	573	498	1,071	
1888 ⁴⁰¹	573	496	1,069	
1889 ⁴⁰²	576	508	1,084	
1890 ⁴⁰³	588	508	1,096	
1891 ⁴⁰⁴	618	533	1,151	
1892 ⁴⁰⁵	628	545	1,173	
1893 ⁴⁰⁶	649	554	1,203	
1894 ⁴⁰⁷	669	571	1,240	
1897 ⁴⁰⁸	715	598	1,313	
1898 ⁴⁰⁹	730	607	1,337	
1899 ⁴¹⁰	735	609	1,344	
1900 ⁴¹¹	752	627	1,379	
1901 ⁴¹²	752	631	1,383	
1902 ⁴¹³	760	634	1,394	
1905 ⁴¹⁴	766	638	1,404	
1906 ⁴¹⁵	706	597	1,303	
1907 ⁴¹⁶			800	
1908 ⁴¹⁷	135	562	513	1,075
1909 ⁴¹⁸		752	631	1,383
1910 ⁴¹⁹		439	361	800
1912 ⁴²⁰		767	651	1,418
1914 ⁴²¹				1,500
1917 ⁴²²	102			1,500
1985 ⁴²³	9			14

As is apparent from the statistical evidence presented above, the local population continually increased during the period between the 19th century and the establishment of the Soviet regime.

The Armenians of Garnaker were mainly occupied with gardening and farming.

Some data we have dug out of different sources enable us to compile a chronology of the activity of Garnaker's parish school:

400 National Archives of Armenia, fund 53, list 1, file 3880, p. 74.

401 *Idem*, file 3882, p. 131.

402 *Idem*, file 3884, pp. 228-229.

403 *Idem*, file 3887, p. 150.

404 *Idem*, file 3889, p. 149.

405 *Idem*, file 3891, p. 121.

406 *Idem*, file 3895, pp. 78-79.

407 *Idem*, file 3896, pp. 174-175.

408 *Idem*, file 3899, pp. 147-148.

409 *Idem*, file 3897, p. 169.

410 *Idem*, file 3903, pp. 128-129.

411 *Idem*, file 3905, pp. 93-94.

412 *Idem*, file 3906, pp. 99-100.

413 *Idem*, file 3907, pp. 23-24.

414 *Idem*, file 3912, pp. 266-267.

415 *Idem*, file 3915, p. 75.

416 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

417 National Archives of Armenia, fund 35, list 1, file 559, p. 12.

Also see Caucasian Calendar for 1910, p. 199.

418 National Archives of Armenia, fund 56, list 18, file 764, p. 117.

419 National Archives of Armenia, fund 53, list 1, file 3917, pp. 59-60.

420 *Idem*, file 3919, pp. 62-63.

421 Caucasian Calendar for 1915, p. 96.

422 **Avetissian, M. M.**, *idem*, p. 166.

423 **Karapetian, S.** Abandoned Armenian Settlements in Azerbaijan (1988 to 1991). In: "Hayreniki Dzayn," 9 February 1993, p. 4.

Year	More Information	Teachers	Pupils
1905 ⁴²⁴	Opened on 5 October as a one-year school.		
1906 ⁴²⁵	Karapet Ter-Hovsepiyan Balayants' candidacy for teacher was put forward.		
1907/08 ⁴²⁶	Unisex	50 (3 females)	
1908/09 ⁴²⁷	1	62 (11 females)	
1911/12 ⁴²⁸	Comprised a single class. Functioned as a one-year school.		
1913/14 ⁴²⁹	Closed		
1914/15 ⁴³⁰	Reopened		
1915-16 ⁴³¹	Functioned at an allowance of a 100 rubles received from the School Budget of the Diocese.		
1919 ⁴³²	Closed		

The village church, mentioned in some archive documents of 1849,⁴³³ 1852,⁴³⁴ 1858,⁴³⁵ 1861,⁴³⁶ 1862,⁴³⁷ 1878⁴³⁸ and 1885⁴³⁹ (by the names of St. Hakob in 1861 and Sourb Astvatzatzin in 1858, 1885 and afterwards) traces back to 1838. This year is engraved on a cornerstone placed right of its entrance.⁴⁴⁰

The church, whose entrance opens in the south, is entirely built of undressed stone and mortar, except for its cornerstones and the most important sections which are finely-cut. Its walls bear some cross-stones and sculptured fragments. The architectural peculiarities of the church, which functioned until 1928,⁴⁴¹ trace it back to the 19th century.

424 National Archives of Armenia, fund 35, list 1, file 146, p. 1. According to another source, the school opened on 15 September 1906 (idem, file 207, p. 19).

425 Idem, file 226, p. 1.

426 Idem, file 262, p. 1. Also see file 427, p. 2; **Khudoyan, S.**, idem, p. 474.

427 National Archives of Armenia, fund 35, list 1, file 495, p. 1. Also see fund 57, list 2, file 1849, p. 17; **Khudoyan, S.**, ibid.

428 **Khudoyan, S.**, ibid.

429 National Archives of Armenia, fund 56, list 6, file 1062, p. 1.

430 Ibid. Also see National Archives of Armenia, fund 56, list 18, file 1062, pp. 1, 4, 6. Vicar of Gandzak Diocese Levon the Archimandrite interceded before the Synod of Echmiatzin for permission to cut down some trees in a wood belonging to Charek Monastery free of charge. His request, however, was rejected due to the opposition of L. Ter-Avetikian, Manager General of the estates of the Holy See.

431 "Ararat," 1916, p. 13. Also see **Khudoyan, S.**, ibid.

432 National Archives of Armenia, fund 56, list 4, file 927, p. 33. Also see file 811, p. 1. The local inhabitants wanted to allocate the income of Tzaghkots Monastery to the school.

433 **Barkhutariants, M.**, idem, p. 315.

434 National Archives of Armenia, fund 53, list 1, file 3818, pp. 97-98.

435 Idem, file 3819, p. 106.

436 Idem, file 3831, pp. 25-26.

437 Idem, file 3835, pp. 148-149.

438 Idem, file 3836, p. 58.

439 Idem, file 3870, pp. 23-24.

440 Idem, file 3877, p. 29.

441 National Archives of Armenia, fund 409, list 1, file 2658, p. 12.

Priests. *Simon Ter-Yeghiazariants*, born in 1791 (he had 5 sons: Harutiun, born in 1817; Hovsep born in 1825; Martiros born in 1828; Poghos born in 1836, and Petros born in 1839),⁴⁴² served Garnaker between 1832 and 1861:⁴⁴³ "...having learnt reading and conduct of divine service in Tzaghkots Monastery..."⁴⁴⁴ he was ordained by Archbishop Baghdasar on 27 March 1832. In 1861 "...Priest Simeon Ter-Yeghiazariants, who had reached rather an advanced age, still lived in Garnaker, being, indeed, in bad need of a helper..."⁴⁴⁵

Simon Ter-Yeghiazariants also performed priestly duties in Jagir.

In 1908 *Karapet Ter-Hovsepiyan Balayants* served the local community.⁴⁴⁶

Tzaghkots Cloister. Location. The most famous monument in Garnaker (also called Garnaker Monastery), it is situated on the left bank of the river Shamkor, 0.7 kilometre south of the village.

A Historical Introduction. The earliest record of this cloister dates back to 1467, when a certain Azaria illustrated a manuscript Gospel there and wrote the following in its colophon, "Enriched with illustrations in Sourb Astvatzatzin of Tzaghkots [situated] in Garnaker, Gandzak District, in the days of Catholicos Hovhannes and Archbishop Tzeruny..."⁴⁴⁷ The colophon of another manuscript (1634) entitled *Meknutiun Saghmosats* ('*Interpretation of Some Psalms*') and copied in Tseghna Village of Goghtan District (Vaspurakan Province, Metz Hayk) mentions the monument by the name of Garnaker Monastery: "...Garnik Garnetsy from Garnaker Monastery..."⁴⁴⁸

When Sultan Murad invaded Armenia with an army of 700,000 in 1635 and conquered the castle of Yerevan, Bishop Hovhannes of Hovhannavank (in present-day Aragatzotn Marz of the Republic of Armenia) and his pupils found refuge in Garnaker: "...After Muslims' leader Murad had captured the castle of Yerevan, all the local residents scattered here and there. The same fate befell Bishop Hovhannes of Hovhannavank, who moved to Aghvank together with his pupils and found haven in Garnaker Monastery..."⁴⁴⁹

442 National Archives of Armenia, fund 53, list 1, file 3831, pp. 25-26. Also see file 3835, pp. 148-149.

443 Idem, file 3831, pp. 25-26. Also see file 3833, pp. 134-135; fund 56, list 1, file 4254, p. 11.

444 National Archives of Armenia, fund 53, list 1, file 3831, pp. 25-26. Also see file 3833, pp. 134-135.

445 National Archives of Armenia, fund 56, list 1, file 4254, p. 11.

446 National Archives of Armenia, fund 53, list 1, file 817, p. 7.

447 Colophons, 15th century, vol. 2, p. 244. The colophon of another manuscript created in Tzaghkots Monastery in 1468 and illustrated by the same person repeats this passage (Colophons, 15th century, vol. 2, p. 272).

448 Colophons, 17th century, vol. 2, p. 548.

449 Historiography by **Zacharia Sarkavag**, vol. 2, Vagharshapat, 1870, p. 47, in Armenian.

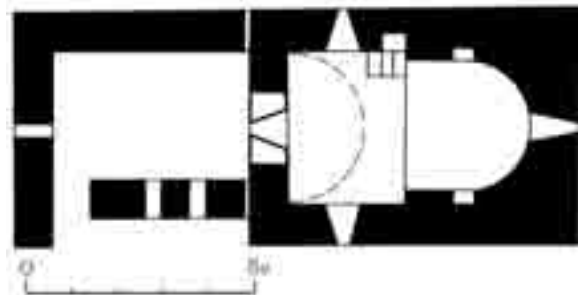


GARNAKER (BARUMSHEN). *The village seen from the south-west*

A press publication of 1886 describes the monument as follows, "...it represents a vaulted stone church of small dimensions with a small gavit retaining two unknown graves held in profound reverence by the local people. According to them, originally this sanctuary was a convent, its name of Tzaghkots deriving from that of Mother Superior Tzaghik."⁴⁵⁰

An Architectural Description. Tzaghkots Cloister, which consists of Sourb Astvatzatzin Church and a gavit, used to have "...a large dwelling and four small monastic cells" within its enclosure.⁴⁵¹

The church (exterior dimensions: 9.25 x 6.4 metres), built of undressed stone and mortar, represents a uni-nave vaulted basilica. It is illuminated through



GARNAKER (BARUMSHEN). *The plan of Tzaghkots Cloister*

450 "Ardzagank," 1886, No. 21, p. 308.

451 National Archives of Armenia, fund 53, list 1, file 3814, pp. 107-108.

four narrow windows widening inside, each of them opening from one of the four facades of the monument. Its only entrance connects it with a gavit of rectangular plan which adjoins it in the west.

This gavit replaced an older one in the last quarter of the 19th century, its foundation being initiated by Priest Hovsep Baliants: "The monastery used to have a wooden gavit, but Priest Hovsep urged the inhabitants of Garnaker to destroy it. At present a new one, designed to have stone walls and a wooden roof, is under construction. It comprises two graves which the local residents believe retain the remains of some hermits. Their tombstones, representing crude slabs, are bare of any epitaphs."⁴⁵²

In the 1980s, the gavit, whose walls were preserved to a height of 1.5 metres, was in a semi-ruined state. Its only entrance opened from its southern facade which retained the remnants of two windows.

In 1919 the cloister was in a state of decrepitude.⁴⁵³

In 1840 **the dominions of Tzaghkots Cloister** were described as follows, "...it has a garden of 250 rubles which yields 40 rubles per annum, and a mulberry wood of 40 rubles, providing an income of 10 rubles."⁴⁵⁴

452 **Barkhutariants, M.**, *idem*, p. 316. By the time Yer. Lalayan visited the monastery the gavit had already been completed (**Lalayan, Yer**, *idem*, p. 343).

453 National Archives of Armenia, fund 56, list 4, file 927, p. 32.

454 National Archives of Armenia, fund 53, list 1, file 3798, pp. 63-64.



GARNAKER (BARUMSHEN). *Soub Astvatzatzin Church seen from the west; a window opening from the western facade of the church, and its only entrance opening from its southern facade*

In 1847 the cloister had a vineyard, a mulberry wood, a large house and four small cells.⁴⁵⁵ A vineyard, four small rooms and a large dwelling adjoined its enclosure in 1852.⁴⁵⁶ A garden and three wooden rooms abutted on its enclosure between 1860 and 1862.⁴⁵⁷

In 1886 the estates of Tzaghkots Cloister comprised some arable land, a vineyard and three rooms.⁴⁵⁸ In 1910 it held possession of some vineyards and mulberry woods covering three dessiatinas.⁴⁵⁹

Lapidary Inscriptions. The walls of Soub Astvatzatzin Church bear some cross-stones (they date from the 15th to 17th centuries) which are inscribed:

Carved on a khachkar set in the southern window of the church. Half of it being buried in the stonework of the wall, the inscription is only partly intelligible, with the part containing the year broken:

[ԹՎԻՆ] Ջ..(աննվազն՝ 1451 թ.)...[հա]րն իմ
Թումիկի[ն, մայր]ն իմոյ ճաննի...

transl.: In the year ... [at least 1451] to my father Tumik [and] my mother Janp...

The Armenian original published in: **Karapetian, S.** The Historical Monuments of Northern Artsakh. In: "Lragir," 1995, p. 6.

455 Idem, file 3814, pp. 107-108.

456 Idem, file 3819, pp. 116-117.

457 Idem, file 3834, pp. 24-25; file 3836, pp. 44-45.

458 National Archives of Armenia, fund 56, list 18, file 138.

459 National Archives of Armenia, fund 56, list 6, file 775, p. 27.

A single line in the Armenian original:

ՋԻԵ (1476):

The Armenian original published in: **Lalayan, Yer.** Gandzak District, p. 343; Corpus..., part 5, p. 269.

6 lines in the Armenian original incised into a cross-stone inwardly set in the upper part of the window of the northern facade:

ԹՎ(ԻՆ) | ՋԼԹ (1490). ԽԱՅՍ ՓԻՐԿՈՒՅԻՆ
հո/ոյ Ամիր/խասանի:

transl.: In the year 1490. This Holy Cross [stands] for the salvation of Amirhasan's soul.

The Armenian original published in: **Karapetian, S.,** *ibid.*

Engraved on a cross-stone set in the niche of the font:

ԹՎ(ԻՆ) ՌԺԱ (1562):

transl.: In the year 1562.

The Armenian original published in: **Karapetian, S.,** *ibid.*

Inscribed on a khachkar inwardly set in the northern wall of the church:

Սուրբ Խաչ տէր պարոն Գաբրիելին
քաւարան. թՎ ՌՃԼԸ (1689):

transl.: This Holy Cross [stands in memory of] Mr. Gabriel... in the year 1689.

The Armenian original published in: **Barkhutarians, M.** Artsakh, p. 316; **Lalayan, Yer.,** *ibid.*; Corpus..., *ibid.*

3 lines in the Armenian original carved on the lower part of a cross-stone set near the window of the northern facade:

...Ներսէս երեց/ կա(ն)գնեցի զխաչս /
ծնողսց իմոց:



GARNAKER (BARUMSHEN). *The remnants of a double-span bridge over the river Shamkor*



GARNAKER (BARUMSHEN). *Tzaghkots Cloister seen from the south and south-west*

transl.: ...I, Priest Nerses, erected this Cross for my parents.

The Armenian original published in: **Karapetian, S.**, *ibid.*

Note: The inscription dates back to the period between the 16th and 17th centuries.

2 lines in the Armenian original incised into a cross-stone set in the northern niche of the bema:

Նազր(ա)ն:

transl.: Nazran.

The Armenian original published in: **Karapetian, S.**, *ibid.*

4 lines in the Armenian original engraved on a tombstone lying in the yard, near the northern wall of the church:

Այս է տապանն Կ(ա)րն(ա)գ(ե)ոցի | Աղաճա-
նանց Ոսկանին, | որք հանդիպիք սուրք | ողոր-
մի, 1859 ամի:

transl.: In this grave reposes Voskan Aghajants from Garnaker. May you who come across it pray for him. In the year 1859.

The Armenian original published in: **Karapetian, S.**, *ibid.*

The school of Tzaghkots Cloister played an important educational role in Garnaker before the establishment of a parish school there. This institution, where “scholar Hovhannes Maghakiants the Archimandrite”⁴⁶⁰ is known to have worked, taught its pupils

“...Armenian, church songs and conduct of divine service.”⁴⁶¹

The available information regarding the **priors of Tzaghkots Cloister** is as follows:

Archimandrite Hovhannes Maghakiants, mentioned between the early 1820s and 1839, taught the Armenian language in the school of Tzaghkots Cloister.⁴⁶² In 1839 he shared his post with *Coenobite Movses Maghakiants*.⁴⁶³

In 1860 reference is made to *Archimandrite Harutiun*.⁴⁶⁴ Another archimandrite served as Father Superior in 1853⁴⁶⁵ and 1862.⁴⁶⁶

In 1864 the spiritual leader of the cloister was *Archimandrite Harutiun Mamikonians*.⁴⁶⁷

An archimandrite, whose name remains unknown, performed the duties of Prior in 1878.⁴⁶⁸

Archimandrite Hovhannes Baraghamians, who was appointed Father Superior in 1882, held that post for over 28 years.⁴⁶⁹ He still headed the monastic com-

⁴⁶¹ National Archives of Armenia, fund 56, list 1, file 4254, p. 11.

⁴⁶² National Archives of Armenia, fund 53, list 1, file 3831, pp. 39-40.

⁴⁶³ *Idem*, file 457, p. 8.

⁴⁶⁴ *Idem*, file 3834, pp. 24-25; file 3833, pp. 112-113.

⁴⁶⁵ *Idem*, file 2743, pp. 20-21.

⁴⁶⁶ *Idem*, file 3836, p. 56.

⁴⁶⁷ *Idem*, file 3843, p. 7.

⁴⁶⁸ *Idem*, file 3870, p. 26.

⁴⁶⁹ National Archives of Armenia, fund 56, list 6, file 775, p. 27, list 5, file 320, p. 1.

⁴⁶⁰ National Archives of Armenia, fund 53, list 1, file 3831, p. 40; file 3833, pp. 134-135.



GARNAKER (BARUMSHEN). Tzaghkots Cloister seen from the west. Khachkars (14th cent.) set around a window opening from the northern wall of the church. A tombstone (1859)

munity in 1910, despite the fact that he was over 106: “...The spiritual leader of the cloister is Archimandrite Hovhannes Baraghamian, who has seen 106 springs... Rather advanced in years, he is absolutely unable, both physically and mentally, to govern the monastery so that it is high time he should be released from his duties.”⁴⁷⁰

Hreshதாகետատს (*of the Holy Archangels*) **Monastery** is situated on the left bank of the river Shamkor, 150 metres south of Tzaghkots Cloister.

The only building of this monastery to have come down to us is a church. Its construction inscription, which was fortunately copied and published in the late 19th century, reveals that it was founded in 1816 by Archimandrite Hovhannes and Mahtesy Hovhannes:

Carved on the northern wall of the gavit:

Շնորհիւ Աստուծոյ շինեցաւ սուրբ Սիքայէլ և Գարրիէլս ձեռամբ Յովհաննէս վարդապետի եւ մահտեսի Յովհաննէսի հանդերձ միաբան եղբարք. թվ(ին) ՌՄԿԵ (1816):

transl.: By the grace of God, Archimandrite Hovhannes and Mahtesy Hovhannes built this church of Sts. Michael and Gabriel together with the brethren of the community in the year 1816.

The Armenian original published in: **Jalalians**, S. Journey to Great Armenia, part 1, Tpkhis, 1842, p. 163; “Ardzagank,” 1886, No. 21, p. 308; **Barkhutarians**, M. Artsakh, p. 316.

Note: Jalalians deciphers the year as ‘1616.’

Archimandrite Hovhannes’ remains were interred in the gavit of the monastery, with the following epitaph engraved on his gravestone:

Այս է հանգիստ ճգնաւոր Յոհաննէս վարդապետի, շինող վանիս, Սաղաքի որդի. թվ ՌՄՀԷ (1828):

transl.: In this grave reposes hermit Hovhannes the Archimandrite, the founder of this monastery [and] the son of Maghak. 1828.

The Armenian original published in: **Barkhutarians**, M., idem, pp. 316-317.

Some topographers who visited Hreshதாகետատს Monastery at the close of the 19th century describe it as

⁴⁷⁰ Idem, file 775, pp. 27-28.



GARNAKER (BARUMSHEN). *Hreshtakapetats Monastery with Tzaghkots Cloister in the background. The church of Hreshtakapetats Monastery seen from the north-west*

GARNAKER (BARUMSHEN). *The church of Hreshtakapetats Monastery seen from the south-west and west*

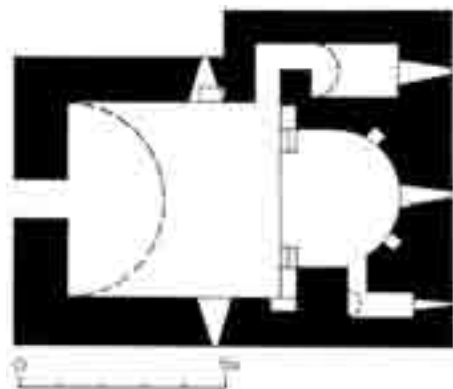
a semi-ruined, derelict complex devoid of any lands (all that it possessed comprised a garden) and consigned to the care of a solitary priest.⁴⁷¹

The monument was in the same state in the first decades of the 20th century: thus, a register of the dominions of Gandzak monasteries, made up on 28 June 1910, states the following, "...a vineyard and mulberry wood occupying an area of about three dessiatinas and hardly yielding forty buckets of wine a year. The post of Prior is held by Archimandrite Hovhannes Baraghamian, who has seen 106 springs, ...being appointed in 1882."⁴⁷²

An Architectural Description. At the end of the 19th century, Hreshtakapetats Monastery still preserved its church, the adjoining gavit and monks' dwellings: "The cloister also has a gavit of stone and mortar which retains some graves. ...It possesses a garden and nine old cells with narrow windows and low doors..."⁴⁷³

By the time we visited the monastery in 1984, only its church had been preserved, and that on the verge of final collapse.

This church (exterior dimensions: 10.7 x 8 metres), built of undressed stone and mortar, represents a unis nave vaulted basilica, with two vaulted sacristies of rectangular plan in the east. Its main peculiarity con-



GARNAKER (BARUMSHEN). *The plan of the church of Hreshtakapetats Monastery*

471 Barkhutariants, M., idem, pp. 316-317; Lalayan, Yer, ibid.

472 National Archives of Armenia, fund 56, list 6, file 775, p. 27.

473 Barkhutariants, M., idem, pp. 316, 317.



GARNAKER (BARUMSHEN). Khachkars in the walls and in the yard of the church of Hreshதாகետատ Monastery



GARNAKER (BARUMSHEN). A border cross (1314) found in the yard of the church of Hreshதாகետատ Monastery

sists in the dimensions of its northern vestry, which juts out of the main structure of the church. Its only entrance opens from the western facade. The church is plastered inside, its walls, mainly those of the bema, bearing the traces of some frescoes. The stonework of the building also includes small, finely-adorned khachkars one of which is fitted into a frame for the southern window. This cross-stone, whose only remnants comprise its girdle, was engraved with the following inscription:

Թ(ւ)ի(ն) Ռ-Ը(1559):
transl.: In the year 1559.

In the Soviet years, the bell of the church was taken to Barum (Sari Barum) to be used in the local school. On 20 January 1980, however, some unidentified thieves stole it.

This bell was engraved with an inscription which was fortunately copied in due time by Barum inhabitant Pavel Khojayan:

Չանգակս շամխորեցի Իշխան(ե)անց Յոհաննջանի որդի ... ի դուռն Ծաղկոցա Հրեշտակատայապետաց ... յիշ(ա)յն(ա)կ է 1815:

transl.: The son of Ohanjan Ishkhaniants from Shamkhor...this bell ...Hreshதாகետատ of Tzaghkots ...in memory 1815.

Published for the first time.

Sourb Astvatzatzin Church of Tzaghkots retains a finely-decorated **border cross** of exceptional value and significance. Originally, Hreshதாகետատ Monastery was home to it, but in 1984 we moved it for the sake of preserving it, since the sanctuary was on the verge of collapse. This border cross bore the following inscription, three lines in the Armenian original:

Յքոռ զեա ի Տաւուշ ձորոյ մինչեւ Ոսկանապատ, | թուին ՉԿԳ (1314)... տ(եառ)ն Ս(ա)րգիս:
transl.: From the river Kur to Voskanapat via Tavush Gorge. In the year 1314... father Sargis.

The Armenian original published in: **Karapetian, S.** A Border Cross from Gardmank. In: ‘Azatamart,’ N 43, 1994, p. 13, in Armenian.

Note: By fixing the aforementioned toponyms on a map, we get a vast territory whose borders were marked by the historical village of Voskanapat (present-day Zurnabad Village in Khanlar District of Northern Artsakh) in the east; the river Tavush in the west; the river Kur in the north, and the watershed of Mrav and Sevan in the south. As for Sargis, mentioned as the proprietor of these lands, we failed to find any reference to him in other sources so that his identity remains obscure.

Harants Cemetery, located west of Hreshtakapetats Monastery, retains "...many graves with the remains of some hermits, archimandrites and monks."⁴⁷⁴

Amidst the rocks towering on the right bank of the river Shamkor, east of Hreshtakapetats Monastery can be seen a cavern called *Harants Jgnaran* (*the Armenian equivalent for 'Fathers' Hermitage*). In the late 19th century, this cave "...where some hermits are said to have spent their lives in total asceticism" boasted "...three magnificent cross-stones."⁴⁷⁵ They, however, had been removed by the time we visited Harants Jgnaran in 1984.

Other Monuments Preserved in the Neighbourhood of Garnaker. A church used to be situated on the brink of a gorge, at the north-western extremity of the village, in a site called Tsits Kar. According to Barsum inhabitant Nikolai Ghazarian, it represented a structure of white sandstone and had a gable roof built of wood. The facade-bearing stone of its entrance was engraved with the following construction inscription:

ԹՎ(ԻՆ) ՈՂԳ. (1244):

transl.: In the year 1244.

Note: The inscription is taken from N. Ghazarian's unpublished work.

The church was demolished in 1934 and replaced by a school.

A **pilgrimage destination** called *Nahatak* (*the Armenian equivalent for 'Martyr'*) is located on the right bank of the river Shamkor, in the north-east of Garnaker. In the late 19th century, it comprised "...a chapel of a wooden roof which retains the remains of an unknown martyr."⁴⁷⁶ By 1984, however, only some meagre vestiges had survived as silent reminders of the once standing sanctuary.

Another pilgrimage site named **Tratz Khach** (*the Armenian equivalent for 'A Soaring Cross'*) is situated on a watershed between two gorges called *Spitak Aru* (*the Armenian equivalent for 'White Canal'*) and *Tsamak Aru* (*the Armenian equivalent for 'Dried Canal'*).

The ruins of a **chapel** and a **cemetery** of cross-stones are preserved at the north-eastern extremity of the **village site of Hndzadzori Pkategher** situated on

the right bank of the Hndzadzor, i.e. the tributary of the river Shamkor.

The territory of another village site, called **Bov Dzori Pkategher** and located north of Garnaker, served for the establishment of some farms in the Soviet years.

The cavern of Dzor Prak was one of the fortifications of Garnaker Village. It could accommodate between 10 and 15 people in case of necessity.

GHARAGHOJALI

Gharaghojali lies on the left bank of the river Shamkor, 13 kilometres south of the district centre, at an altitude of 530 to 570 metres above sea level.

It was established by some Turkish cattle-breeders who shifted to a sedentary life in the site of an ancient abandoned Armenian village in the early 20th century.

GHARAJAMIRLI

This large Turkish village is situated 17 kilometres east of the district centre, at an altitude of 210 to 225 metres above sea level.

It was established in the second half of the 19th century by some cattle-breeding tribes which had shifted to a sedentary life.

The available statistical data regarding the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ⁴⁷⁷	197	1,018	781	1,799
1914 ⁴⁷⁸				2,151
1977 ⁴⁷⁹				4,331

GHARANUY (GHARAGHOYUNLU)

The village extends 11 kilometres north-east of the district centre, at an altitude of 200 to 210 metres above sea level.

It was founded at the beginning of the 20th century by some Turkish stock-breeders who had changed to a sedentary mode of life.

GHASUMALILAR

This village, dating back to the Soviet years, is situated in the middle of the highway of Shamkor-Chardakhlu, 7.5 kilometres south-west of the district centre, at an altitude of 1,130 to 1,140 metres above sea level.

GYOYMAMEDLI

Location. This Turkish village lies on the left side of the highway of Chardakhlu-Shamkhor, 8 kilometres south-west of the district centre, at an altitude of 1,090 to 1,150 metres above sea level.

474 Idem, p. 317.

475 Ibid.

476 Ibid.

477 A Statistical Survey..., pp. 82-83.

478 Caucasian Calendar for 1915, p. 134.

479 SAE, vol. 3, p. 69.

It dates from the Soviet years and was established in the territories seized from Chardakhlu out of certain political considerations.

GYULAMBAR
(GYULAMBIR, GLAMBAR, GYULAMBYUR,
KYULAMBYUR)

Location. The village is situated on the right bank of the river Shamkor, 17 kilometres south of the district centre, at an altitude of 1,090 to 1,150 metres above sea level.

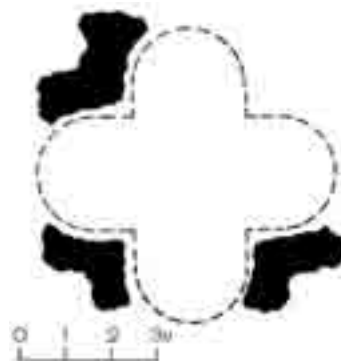
A Historical Introduction. The available sources do not provide any information concerning the foundation and medieval history of the village, but the monuments preserved in the area attest that it dates back to at least the 12th century. Beginning with the 18th century, the archive documents and topographical works mention it by the name of Gyulambar (its historical name has probably sunk into oblivion).

In the '60s of the 18th century, Georgian King Heraclde, who had deported the Armenian inhabitants of many Northern Artsakh villages to Tiflis, attempted to do the same with the residents of Gyulambar. They, however, managed to escape forced resettlement and took up residence in Tavush (Shamshadin) District, where they founded the village of Aygedzor (Ghulali): "...to evade obeying the king's order, they applied to Ali-Sultan, the ruler of Shamshadin District, and swore subjection to him, provided that they should be permitted to establish a village in the site of the present-day one."⁴⁸⁰

In 1804, when the issue of the belonging of Nukzar's *Sourb Amenaprkich* (*the Armenian equivalent for 'Holy Saviour'*) Monastery became a subject of debate, Archbishop Hovhannes received a letter stating the following, "The residents of both Barsum and Garnaker attest that Gyulambir belongs to Amenaprkich. This was common knowledge even among our ancestors so that it has become customary to refer to it as the village of the monastery."⁴⁸¹

A record of 1842 states that Gyulambar "...extends on the bank of the river Shamkor and enjoys a favourable position, the area abounding in magnificent gardens. ...It used to comprise thirty families which left the village, moving to a mountainous area."⁴⁸²

According to a source of the late 19th century, Gyulambar, that lay completely derelict, revived only thanks to several Armenian families from Nukzar.⁴⁸³



GYULAMBAR (GYULAMBYUR). *The remnants of the church of Karmir (Dasno) Monastery. Its plan*

In 1886 the village, having merely 7 houses (its inhabitants were mainly occupied with farming), belonged to the Tsiraliants, a rich, Tiflis-based family.⁴⁸⁴ Gyulambar, that had 325 residents in 1917⁴⁸⁵ and 15 to 20 (12 to 15 houses) in 1986,⁴⁸⁶ was stripped of its Armenian population in 1988.

The village used to have "...a simple" **parish church** "...of a wooden roof..." where sometimes a priest from Barsum held divine service.⁴⁸⁷ The sanctuary was demolished in the Soviet years.

Karmir Monastery. The ruins of Dasno (Horomashen) Monastery (commonly known by the name of 'Karmir Vank,' i.e. 'Red Monastery'), that is distinguished for its remarkable history, are preserved at the north-western extremity of the village, on the right bank of the river Shamkor. Representing a structure of cruciform composition (Getabak's St. Sargis Church can be considered its parallel with this regard), it occupies a special place among the religious monuments in the region.

A Historical Introduction. As legend has it, the monastery was founded "...by some Armenian clergymen who had fled from Greece in the year 751."⁴⁸⁸

484 "Ardzagank," 1886, No. 21, p. 307.

485 **Avetissian, M. M.**, *idem*, p. 166.

486 **Karapetian, S.** *The Historical Monuments of Northern Artsakh.* In: "Lragir," 4 March 1995, p. 6. **Karapetian, B., Karapetian, S.** *The Mysteries of Gandzak (Kirovabad) and Northern Artsakh.* Moscow, 1998, p. 307, in Russian.

487 "Ardzagank," 1886, No. 21, p. 307.

488 **Jalalians, S.**, *ibid.*

480 **Gaspar, H.** *Village Legends.* In: "Nor-Dar," 1889, No. 50, in Armenian.

481 National Archives of Armenia, fund 332, list 1, file 596, p. 1.

482 **Jalalians, S.**, *idem*, part 1, p. 162. According to Lalayan, they moved to Jagir and other villages (Gandzak District, p. 324).

483 **Lalayan, Yer**, *idem*, p. 325; **Barkhutarians, M.**, *idem*, p. 296.

It is mentioned in 1184 as the place where Mkhitar Gosh wrote his famous Code of Laws: "It was completed in a monastery named Dasno, ... in a province called after its capital Gandzak, in the land of Arran,⁴⁸⁹ through Father Hovsep and monk Poghos' support."⁴⁹⁰

In 1804 the sanctuary was dependent on Nukzar's Sourb Amenaprkich Monastery (the sources of the preceding period do not contain any reference to it): "...Karmir... belongs to the great monastery of Amenaprkich and its village of Gyulambir, all the food and various articles received from other villages being gathered there and then taken to the latter."⁴⁹¹

The following lines quoted from an archive document (28 September 1853) come to prove the aforementioned, "...another pilgrimage site, called Karmir Yekeghetsy⁴⁹² and possessing great divine power, is located a verst and a half from the river Shamkor: it is subject to this monastery..."⁴⁹³

Although the monastery ceased functioning in the '40s of the 19th century, its buildings stood intact for a few decades.

In 1886 the state of the monument was described as follows: "...on the right bank of the river, one can see a chapel called Karmir Yekeghetsy, which represents a vaulted structure of stone: it is adjoined by a gavit retaining three unknown graves. Its outer niches, southern and northern, used to be engraved with some inscriptions which have been deliberately annihilated so that only the initial letters of the lines can be discerned."⁴⁹⁴

At the close of the 19th century, the monastery represented the following picture, "The sanctuary, soaring high on the road on the right bank of the river Shamkor, represents a small, cruciform structure entirely built of finely-cut red stone; hence its name of Karmir Vank."⁴⁹⁵

The monument, which bears a close resemblance to a monastery rather than a church, has a fine, pointed dome and a small, dark sacristy in the southern corner of its main apse. It consists of a grave-yard, an enclosure of stone and mortar, some cells intended for the monks, and a gavit retaining many graves which are bare of any epitaphs (all these buildings are in a state of dilapidation). The part below the cornice of the exterior northern wall of the monastery used to bear a long Armenian inscrip-

tion, enumerating the entire real estate it was in possession of. Several years ago, however, a dishonest Armenian broke the inscribed stones and fraudulently arrogated the dominions of the sanctuary."⁴⁹⁶

Karmir Vank was levelled with the ground in the 1930s, its stones serving as building material for a cattle-shed situated about 100 metres north of it. By 1980 only some remnants of its main walls had survived suggesting that the monument had been either a tri-nave or a quadri-nave structure, most presumably, dating back to the period between the 6th and 7th centuries.

The vestiges of the piers of a multi-span medieval **bridge**, built of cobblestone and mortar, are preserved over the river Shamkor, west of the village.⁴⁹⁷

HAJJIALILAR

Location. The village lies 13 kilometres south-west of the district centre, at an altitude of 1,180 to 1,200 metres above sea level.

At the beginning of the 20th century, it served as a summer encampment for the village community of Dzegam-Jerdakhan (Yukhari Ayipli).

JAGIR

Location. Jagir is situated 16 kilometres south-west of the district centre, at an altitude of 1,300 to 1,420 metres above sea level.

A Historical Introduction. The village, whose date of foundation is unknown, retains some monuments (such as a Bronze Age castle, etc.) attesting that man has inhabited it since time immemorial.

Apostasy. The unspeakable persecution and the clergymen's indifference to the village in general, intertwined with the absence of a school and a priest, eventually aroused some tendency of apostasy among the local inhabitants. Jagir's desperate Armenians voluntarily applied to the Georgian Exarch with a petition to be converted to the Georgian Orthodox faith. On 22 July 1913 Gandzak's vicar informed Catholicos of All Armenians Gevorg V about that painful fact.⁴⁹⁸

Population. In the early 19th century, "...between 20 and 25 families resettled here from Gyulambar Village..."⁴⁹⁹

The following list (1839), including the names of the members of 14 local families (56 people on the whole) is of great importance from the standpoint of the study of their history:

489 Caucasian Albania, mainly referred to in this work by the Armenian version of its name, i.e. Aghvank.

490 Code of Laws by **Mkhitar Gosh**. Prepared for publication by Thorossian, Kh. Yerevan, 1975, p. 25, in Armenian. Also see *Colophons of the Armenian Manuscripts of the 5th to 12th centuries*, pp. 242-243.

491 National Archives of Armenia, fund 53, list 1, file 596, p. 1.

492 The Armenian equivalent for 'Red Church.'

493 National Archives of Armenia, fund 53, list 1, file 2742, p. 17.

494 "Ardzagank," 1886, No. 21, p. 307.

495 As we have already mentioned above, 'karmir' is the Armenian equivalent for 'red.'

496 **Barkhutariants, M.**, idem, pp. 295-296.

497 **Karapetian, S.** A New Year in the Shamkor Gorge (Travelling Notes). In: "Gardmank," 1996, No. 3, p. 13, in Armenian.

498 National Archives of Armenia, fund 1 57, list 2, file 2139, pp. 2-3.

499 "Ardzagank," 1886, No. 21, p. 308. Also see **Jalalians, S.**, ibid.

“1 Sargis Grigorian, his wife Guli and their adopted son Arzuman with his spouse Sandukht and his daughter Pari;	1882 ⁵¹⁵	336	285	621
2 Anania Sahakian, his mother Vardi, his brother Grigor and their cousin Ghambar;	1883 ⁵¹⁶	352	303	655
3 Gabriel Sargissian, his wife Yeghisabet, as well as their children Ghevond and Mariam;	1885 ⁵¹⁷	73	351	395
4 Arakel Petrossian, his wife Anayi, as well as their sons Poghos and Harutiun;	1886 ⁵¹⁸	75		
5 Kirakos Sargissian, his spouse Javahir, as well as their son Stepan and their daughter Manushak;	1887 ⁵¹⁹		387	402
6 Hovakim Danielian, his wife Gozal and their son Gevorg;	1888 ⁵²⁰		386	402
7 Ghukas Khachaturian, his mother Hyurzada, his spouse Mariam and his brother Mnatsakan with his wife Ghumash;	1889 ⁵²¹		326	426
8 Mateos Baghiov, his wife Yeghsun and his nephew Hayrapet;	1890 ⁵²²		336	431
9 Tzatur Ohanian, his wife Aziz and their son Ohan with his spouse Horom and his daughter Mariam;	1891 ⁵²³		349	444
10 Grigor Kirakossian, his wife Khatun and his nephew Harutiun;	1892 ⁵²⁴		362	462
11 Harutiun Braziants, his wife Shahgyul, as well as his brother Papi with his spouse Sabet;	1893 ⁵²⁵		369	477
12 Abraham Khachaturian, his wife Anna and their son David;	1894 ⁵²⁶		388	495
13 Avet Tzaturian, his wife Vari and their son Hovsep; Avet’s brother Grigor with his spouse Margaret and his son Gevorg;	1897 ⁵²⁷		388	544
14 Virap Mkrтчian with his step children Mirza and Anman.” ⁵⁰⁰	1898 ⁵²⁸		401	529
	1899 ⁵²⁹		408	534
	1900 ⁵³⁰		423	452
	1901 ⁵³¹		417	471
	1902 ⁵³²		425	484
	1905 ⁵³³		432	487
	1906 ⁵³⁴		489	532
	1907 ⁵³⁵			1,021
	1908 ⁵³⁶	160	740	657
	1909 ⁵³⁷		463	491
	1910 ⁵³⁸		765	676
	1912 ⁵³⁹		468	496
	1914 ⁵⁴⁰			1,600
	1917 ⁵⁴¹	140		1,360
	1977 ⁵⁴²			989
	1985 ⁵⁴³			786

The available statistical data regarding the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1845 ⁵⁰¹		142	122	264
1847 ⁵⁰²		146	109	255
1849 ⁵⁰³		152	141	293
1852 ⁵⁰⁴		101	90	191
1861 ⁵⁰⁵	28			
1866 ⁵⁰⁶	68	284	223	507
1872 ⁵⁰⁷		321	274	595
1874 ⁵⁰⁸				477
1875 ⁵⁰⁹				495
1876 ⁵¹⁰				511
1877 ⁵¹¹		324	264	588
1878 ⁵¹²		322	268	590
1880 ⁵¹³		321	274	595
1881 ⁵¹⁴		332	279	611

500 National Archives of Armenia, fund 53, list 1, file 3800, p. 28.

501 Idem, file 3811, pp. 5-6.

502 Idem, file 3814, pp. 97-98.

503 Idem, file 3818, pp. 97-98.

504 Idem, file 3819, pp. 106-107.

505 Idem, file 3835, pp. 148-149. Also see fund 56, list 1, file 4254, p. 11.

506 National Archives of Armenia, fund 53, list 1, file 3848, p. 57.

507 Idem, file 3872, pp. 62-63. Another statistical source reports 435 inhabitants (idem, file 3859, pp. 161-162).

508 Idem, file 3864, pp. 41-42.

509 Idem, file 3866, pp. 45-46.

510 Idem, file 3868, pp. 57-58.

511 Idem, file 3869, pp. 54-55.

512 Idem, file 3870, pp. 22-23.

513 Idem, file 3872, pp. 30-31.

514 Idem, file 3873, pp. 27-28.

In 1988 the local Armenians, amounting to 700, were forced to leave Jagir and resettle in Shishkaya Village of Vardenis District in Gegharkunik Marz of the Republic of Armenia.

515 Idem, file 3874, p. 30.

516 Idem, file 3875, pp. 56-57.

517 Idem, file 3877, p. 30. Also see “Arzagank,” 1885, No. 4, p. 51.

518 A Statistical Survey..., pp. 76-77. Also see “Arzagank,” 1886, No. 21, p. 308.

519 National Archives of Armenia, fund 53, list 1, file 3880, p. 74.

520 Idem, file 3882, p. 131.

521 Idem, file 3884, pp. 228-229.

522 Idem, file 3887, p. 150.

523 Idem, file 3889, p. 149.

524 Idem, file 3891, p. 121.

525 Idem, file 3895, pp. 78-79.

526 Idem, file 3896, pp. 174-175.

527 Idem, file 3899, pp. 147-148.

528 Idem, file 3897, p. 169.

529 Idem, file 3903, pp. 128-129.

530 Idem, file 3905, pp. 93-94.

531 Idem, file 3906, pp. 99-100.

532 Idem, file 3907, pp. 23-24.

533 Idem, file 3912, pp. 266-267.

534 Idem, file 3915, p. 24.

535 National Archives of Armenia, fund 56, list 1, file 240, p. 2.

536 National Archives of Armenia, fund 35, list 1, file 559, p. 11.

Also see Caucasian Calendar for 1911, Tiflis, 1910, p. 240.

537 National Archives of Armenia, fund 56, list 18, file 764, p. 117.

538 National Archives of Armenia, fund 53, list1, file 3917, pp. 59-60.

539 National Archives of Armenia, fund 53, list1, file 3919, pp. 62-63.

540 Caucasian Calendar for 1915, p. 118.

541 **Avetissian, M. M.**, idem, p. 167.

542 **Karapetian, S.** Abandoned Armenian Settlements in Azerbaijan.

In: “Hayreniki Dzayn,” No. 3, 9 February 1993, p. 4.

543 As attested by the Village Council.



JAGIR. A general view of the village

The Armeno-Turkish Fights between 1905 and 1906. Panic-stricken at the news of the devastation of Bada and the impending Turkish attack, on 27 November 1905 the local people abandoned the village, finding shelter in Barsum and Garnaker.⁵⁴⁴

In 1985 Jagir had a functioning **8-year school** of 120 pupils.

The stylistic and architectural peculiarities of the local church of **Sourb Astvatzatzin** rank it among the monuments of the period between the 17th and 18th centuries. In the 19th century the sanctuary (by our second visit to it in 1985, its vault had totally collapsed) was reconstructed, its windows opening in the southern facade being widened.

The earliest archive documents bearing reference to the church, originally called St. Gevorg⁵⁴⁵ and then Sourb Astvatzatzin (from 1885 onwards),⁵⁴⁶ date back to the 1840s.⁵⁴⁷

The sanctuary (exterior dimensions: 21.5 x 11.6 metres) represents a basilica of a wooden roof, with a vaulted rectangular vestry on both sides of the apse. Each of the eastern and southern facades has three windows widening inside which provide the monument with illumination together with another opening in the western facade. The building, which has two entrances, southern and western, is built of undressed stone and mortar, its walls bearing about thirty finely-decorated cross-stones engraved with inscriptions.

544 **Kajberuny**, idem, p. 733.

545 National Archives of Armenia, fund 53, list 1, file 3818, pp. 97-98; file 3819, p. 106; file 3836, p. 58.

546 Idem, file 3835, pp. 148-149.

547 Idem, file 3877, p. 29.

*Ես Միմառնս կանկնեցի | զխաչս եղբարն
իմ Ոսէփիմ, | հայր իմ Ռհանէսիմ, մայր իմ(ն)յ |
Նազխատունիմ, թվ(իմ) ՉԻԳ. (1275):*

*transl.: I, Simon, erected this cross in memory
of my brother Usep, my father Ohanes [and] my
mother Nazkhatun in the year 1275.*

The Armenian original published in: **Karapetian, S.** The Historical Monuments of Northern Artsakh. In: "Lragir," 1995, N 38, March 22, p. 6.

Incised into both sides of the lower wing of the main cross of a khachkar set in the western facade and serving as a cornerstone right of the entrance:

Թվ(իմ) ՋՄ (1452):

transl.: In the year 1452.

The Armenian original published in: "Ardzagan," 1886, No. 21, p. 308; **Karapetian, S.**, ibid.

Carved on a cross-stone set in the window of the southern vestry:

... կան(զ)նե[ցի խաչս] թվ(իմ) :ՌԹ: (1560):

transl.: ...erected this cross in the year 1560.

The Armenian original published in: **Karapetian, S.**, ibid.

Inscribed on the cornice of another cross-stone adjoining the aforementioned one:

*Ս(ուր)բ խ(ա)չս ք(արեխաւ)ս Խաչիկիմ:
Թ(վ): ՌԿԸ (1619):*

*transl.: May this Holy Cross protect Khachik.
In the year 1619.*

The Armenian original published in: **Karapetian, S.**, ibid.

2 lines in the Armenian original engraved on the upper part of a cross-stone set in the window of the northern vestry:

*Ս(ուր)բ խաչս Շահնազարիմ, | թվ(իմ) ՌՀԵ
(1626):*

*transl.: This Holy Cross [dedicated] to Shahna-
zar. In the year 1626.*

The Armenian original published in: **Karapetian, S.**, ibid.



JAGIR. Sourb Astvatzatzin Church seen from the west; an inscription (1655) found in the bema and commemorating the construction of the altar; a window opening from the bema, and a khachkar (1452) set in the western facade of the church



JAGIR. The plan of Sourb Astvatzatzin Church

2 lines in the Armenian original carved on the upper part of a khachkar placed in the southern niche of the bema:

[Խա]չս Փարիխանին է, | թվ(ին) Ռ-ՀԵ (1626):

transl.: This Cross [dedicated] to Parikhan. In the year 1626.

The Armenian original published in: Karapetian, S. ibid.

Incised into a khachkar placed in the northern niche of the bema:

Թվ(ին) Ռ-ՀԵ (1626):

transl.: In the year 1626.

The Armenian original published in: Karapetian, S., ibid.

Inscribed on a cross-stone lying in the niche of the northern vestry:

...դիսի հ(ն)գ(ն)յն, | թվ(ին) Ռ-ՀԵ (1626):

transl.: ...soul. In the year 1626.

Published for the first time.

Carved on another cross-stone lying in the niche of the northern vestry:

...ինին, թվ(ին) Ռ-ՀԵ (1626):

transl.: ...in the year 1626.

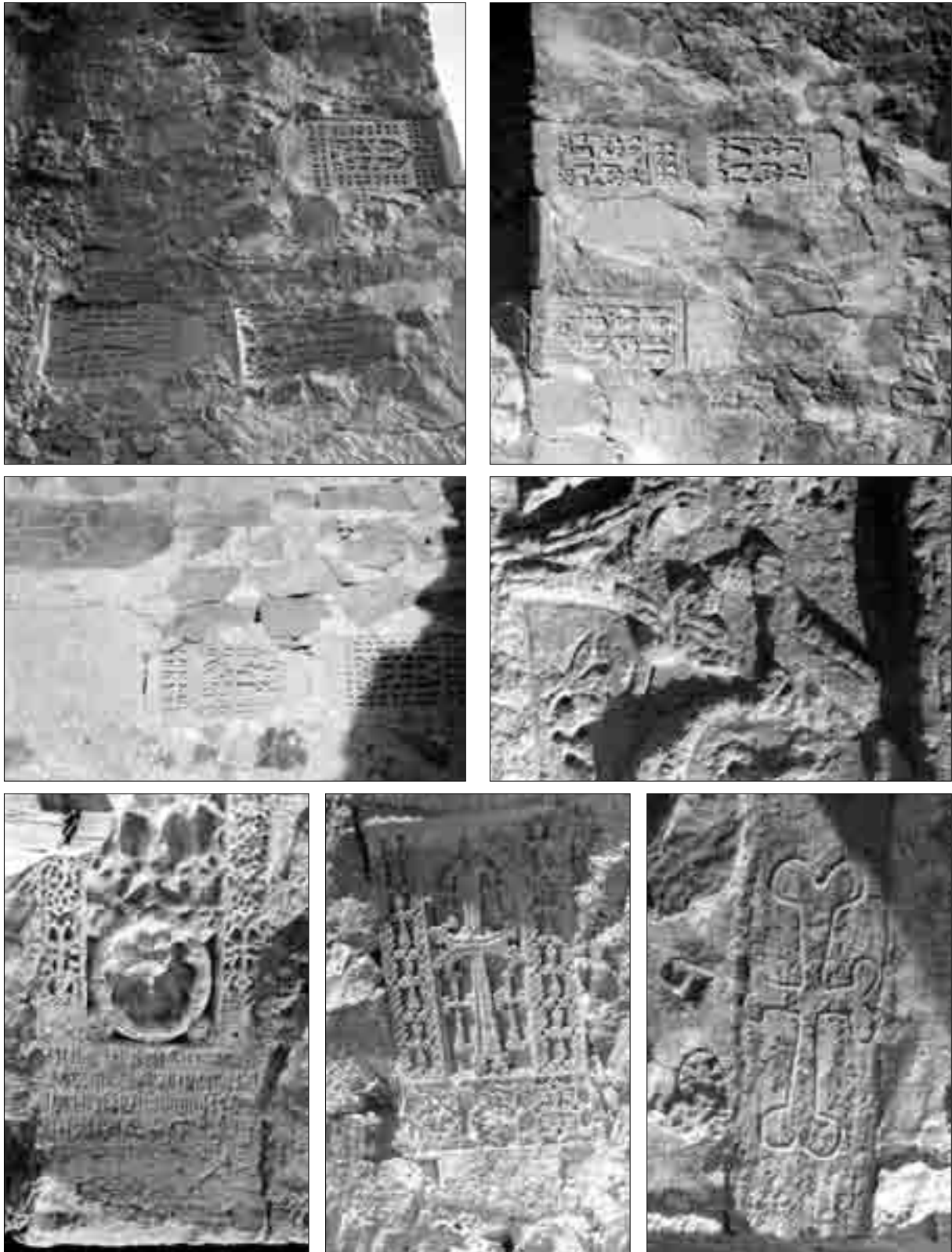
Published for the first time.

2 lines in the Armenian original engraved on a khachkar set in the window of the bema:

Ս(ուր)բ Խ(ա)չս ս(ա)ր(ն)ն..., | թվ(ին) Ռ-ՀԵ (1627):

transl.: May this Holy Cross [protect] Mr. ... in the year 1627.

The Armenian original published in: Karapetian, S., ibid.



JAGIR. Khachkars set in the walls of Sourb Astvatzatzin Church

2 incomplete lines in the Armenian original incised into the cornice of a cross-stone set in the window of the northern vestry:

U(nip)p̄ hu(w)zu, | p̄q(hn) Ω-ՉԴ (1635):
transl.: This Holy Cross, in the year 1635.

Published for the first time.

A partly distorted inscription engraved on the cornice of a cross-stone lying in the south of the bema:

U(nip)p̄ hu(w)zu ...qանին, | p̄q(hn) Ω-ՉԴ (1635):
transl.: This Holy Cross ..., in the year 1635.

Published for the first time.

6 lines in the Armenian original carved on a finely-cut corner-stone lying in the north of the bema:

U(nɪp)p ubɛnawɛnu jh2/wɪnɪwɪ ɛ ʁwɪqɪp / p(w)-h(w)ɛ(w)jɪhɛ, nɪp ɪwɪ/wɪnɪwɪqɪtɪp jh2t/gɛtɪp jw-ηopu, / pɪ(hɛ) ɒ-ՃԳ (1655):

transl.: This holy altar is in memory of Priest Ghazar. May you pray for him at the divine service. In the year 1655.

The Armenian original published in: **Karapetian, S.**, *ibid.*

Note: This inscription attests to the existence of the church in 1655.

3 semi-distorted lines in the Armenian original carved on the upper part and near the projection of a cross-stone lying in the font:

[խաչա] Փարհն ... / Բիմիմի, թվ(իմ): ԲՃԳ (1655):
transl.: This Cross [stands] for Par ... Rim. In the year 1655.

Published for the first time.

Incised into one of the faces of a cross-stone lying in the southern niche of the bema:

U(nɪp)p ʃu(w)zɪ ɪp(n)ɪ(n)ɪp(hɪ) ... / p(ɪ)h)u ԲՄԹ (1760):

transl.: May this Holy Cross save ... in the year 1760.

Published for the first time.

A single semi-distorted line in the Armenian original inscribed on the cornice of a cross-stone set in the eastern wall of the northern vestry, near the window:

[U(nɪp)p ʃu(w)zɪ pɪw(rɛ)ʃu(wɪ) [ɛ] ... Պաղ[իմ]:
transl.: May this Holy Cross protect ... Pagh.

Published for the first time.

Note: The inscription dates back to the 17th century.

Engraved on the cornice of a khachkar lying in the southern niche of the bema:

Խաչա Ասիմ Ե...:

transl.: This Cross [stands] for Asel ...

Published for the first time.

Note: The inscription dates back to the 17th century.

Carved on a khachkar set in the south of the bema:

U(nɪp)p ʃu(w)zɪ:

transl.: This Holy Cross.

Published for the first time.

Note: The inscription dates back to the 17th century.

Incised into a cross-stone lying in the northern niche of the southern sacristy:

[Սուրբ] ʃu(w)zɪ(p) p(w)ɪtʃu(wɪ)u Նէրսէ(տ)իմ:
transl.: May this Holy Cross protect Nerses.

Published for the first time.

Note: The inscription dates back to the 17th century.

Carved on a cross-stone set in the window of the southern sacristy:

U(nɪp)p ʃu(w)zɪ Գիւքանիմ:

transl.: This Holy Cross [stands] for Gyukan.

Published for the first time.

Note: The inscription dates back to the 17th century.

Inscribed on another cross-stone lying opposite the aforementioned one:

U(nɪp)p ʃu(w)zɪ Խ(ե)նմիմի Է:

transl.: This Holy Cross [stands] for Khechum.

Published for the first time.

Note: The inscription dates back to the 17th century.

A single, partly distorted line in the Armenian original engraved on the cornice of a cross-stone lying in the southern niche of the southern sacristy:

U(nɪp)p ʃu(w)zɪ S... Գիմ, Մա[ր]եան[իմ]:

transl.: This Holy Cross [stands] for... [and] Marean.

Published for the first time.

Note: The inscription dates back to the 17th century.

A single line in the Armenian original carved on the cornice of a khachkar inwardly set in the eastern wall of the bema, near the window:

U(nɪp)p ʃu(w)zɪ Բ(ե)շք(w)ն(իմ), U(w)n(ե)-կ(ի)մ Է:

transl.: This Holy Cross [stands] for Beshkan [and] Sarek.

Published for the first time.

Note: The inscription dates back to the 17th century.

Engraved on a cross-stone lying in the western wall of the vestry, south of the bema:

[Սուրբ ʃu(w)zɪ] pɪw(rɛ)ʃu(wɪ)u Է Խաթունիմ:

transl.: May this Holy Cross protect Khatun.

Published for the first time.

Note: The inscription dates back to the 17th century.

Carved on a khachkar set in the window of the bema:

[Սուրբ ʃu(w)zɪ Գ-աւ...[ի]մ, Ծ...:

transl.: This Holy Cross [stands] for...

Published for the first time.

Note: The inscription dates back to the 17th century.

Inscribed on a khachkar placed near the window of the bema:

U(nɪp)p ʃu(w)zɪ Խ(w)ն(մ)միմ Ե Չ(w)ʃu(w)նիմ:

transl.: This Holy Cross [stands] for Khanum and Zalkhan.

Published for the first time.

Note: The inscription dates back to the 17th century.

Engraved on another cross-stone adjoining the aforementioned one:

U(nɪp)p ʃu(w)zɪ p(w)ɪtʃu(wɪ)u Ավանէտի(մ):

transl.: May this Holy Cross protect Avanes.

Published for the first time.

Note: The inscription dates back to the 17th century.

The Soviet authorities closed Sourb Astvatzatzin Church in 1928.⁵⁴⁸

Among **the local priests**, mention is made of *Simon Ter-Yeghiazariants*, who served Jagir between 1832 and 1861, also working as the spiritual shepherd of Garnaker Village.⁵⁴⁹

⁵⁴⁸ National Archives of Armenia, fund 409, list 1, file 2658, p. 12.

⁵⁴⁹ Idem, file 3833, pp. 134-135; file 3835, pp. 148-149.



JAGIR. An obelisk found in the older part of the village cemetery

In 1908 *Hovhannes Ter-Yeghiazariants* performed priestly duties for the local parish.⁵⁵⁰

Jagir's **old and new cemeteries** that have merged into one another extend at the northern end of the village. The part of the earliest burials retains an inscribed memorial (220 x 48 x 35 centimetres) dating back to 1593. Its west-directed face bears some simple cross reliefs, with the following epitaphs incised into its east- and north-directed facets respectively:

*Ես սյ(ա)րոն Ղոր/խմազս, Բշի/սյաթս
կ(ա)նկ(նե)ց/ի... Խ(ա)չս հա(ւ)րն եւ մորն
մ(ե)րոյ:*

*transl.: Beshipat and I, Mr. Ghorkhmaz, erected...
this cross in memory of our father and mother.*

*Ս(որ)ք Խ(ա)չս ք/(ա)րէխաւս / Սիրգայ
սղին, / թվ(ին) Ռ-ԽԲ (1593):*

*transl.: May this Holy Cross protect Mirza
Agha. In the year 1593.*

The Armenian original published in: **Karapetian, S.** The Historical Monuments of Northern Artsakh, p. 6.

Jagir has a functioning **spring** built in 1900 and engraved with the following inscription:

*Հիշատակ: (Կ)արաթէ եւ որդի Գրիգոր
Բաղիեանց, / 1900 ամի:*

*transl.: In memory of Karapet and his son
Grigor Baghiant. 1900.*

The Armenian original published in: **Karapetian, S.**, *ibid.*

The territory of the village also retains some pilgrimage sites.

⁵⁵⁰ National Archives of Armenia, fund 53, list 1, file 817, p. 7.



JAGIR. Specimens of applied art

JELHAN

We failed to find out the exact location of this village, but a small number of archive documents mention it together with the villages of Bada, Krzen and Chardakhlu; therefore, Jelhan, that was stripped of its Armenian population in the second half of the 19th century, must be, or must have been, situated somewhere in their neighbourhood.

The available scanty statistical data concerning the number of its residents are as follows:

Year	Houses	Males	Females	Total
1841 ⁵⁵¹	35	21		56
1853 ⁵⁵²	16	13		29

KAMANDAR

Location. The village lies 25 kilometres west of the district centre, at an altitude of 1,200 to 1,320 metres above sea level.

A Historical Introduction. The monuments surviving in the territory of Kamandar, whose historical name has sunk into oblivion, trace it back to at least the Middle Ages.

Most presumably, it shared the fate of the other villages of the region and was stripped of its population in the 1770s, the local people moving to

Shulaver: “Apparently, *Kamandar*, part of whose inhabitants now live in *Shulaver*, used to be a large settlement: present-day Legharak (Bada) residents use its name to refer to several village sites together with a grave-yard.”⁵⁵³

An inscribed tombstone preserved in a cemetery in Metz Shulaver perpetuates the memory of one of Kamandar Armenians who found refuge there:

10 lines in the Armenian original engraved on a rectangular gravestone (147 x 73 x 25 centimetres):

*Այս է տապան Գրիգորի, որ է որդի Յարու-
թին, / մայրն սորա Սամաի եւ / եղպայր Ըստե-
փանի կամ / Յակօթի, սա է կեղծէն / Քաման-
դարի, թվ(ի)ն ՌՄԽԷ (1798) / հրնթերցողը որ
հան/տպի մէկ պէրան Ա(ստուա)ծ ողորմի սաի,
Ա(ստուա)ծ ծնողս/ց ողորմի:*

transl.: In this grave reposes Grigor, the son of Harutian and Sama and the brother of Stepan or Hakob from Kamandar Village. In the year 1798. May you who read this pray for his parents and his soul.

Published for the first time.

The village site of Kamandar revived in the early 20th century thanks to 30 families from Bada.⁵⁵⁴

551 National Archives of Armenia, fund 53, list 1, file 3802.

552 Idem, file 2743, pp. 102-103.

553 S. Kamalian Fund, copy-book No. 1, VI-11, p. 8.

554 National Archives of Armenia, fund 57, list 2, file 2139, pp. 2-3.

The Village Lands. According to a visitor who travelled in Kamandar between 1906 and 1907, it "...was surrounded by vast arable lands, so-called Archimandrite Lands, once belonging to Khoranashat Monastery but at present under state control. Extending up to the royal forest of Kalkar in one direction, they merge into a large plain in the other: the latter retains some ancient cemeteries and chapels amidst which a thick, centuries-old oak-tree of rich foliage stands as a pilgrimage destination for Bada inhabitants."⁵⁵⁵

Apostasy. The unspeakable persecution and the clergymen's indifference to the village in general, intertwined with a number of other factors, eventually aroused some tendency of apostasy among Kamandar's population. The desperate Armenians voluntarily applied to the Georgian Exarch with a petition to be converted to the Georgian Orthodox faith. On 22 July 1913 Gandzak's vicar informed Catholicos of All Armenians Gevorg V about that painful fact, particularly stating that "...the reasons that had forced them into resorting to that step included the shortage of lands, the social pressure, heavy taxation, as well as the absence of a school and a church."⁵⁵⁶

In 1986 the village had a population of 40 houses, including more than 100 inhabitants.⁵⁵⁷

Kamandar was stripped of its residents in the aftermath of the deportation between 1988 and 1989.

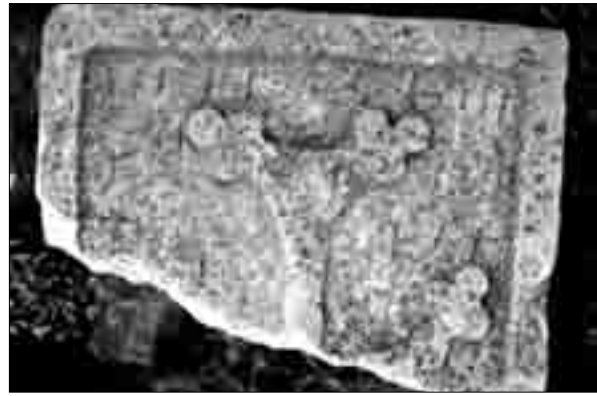
Three medieval **cemeteries**, preserved in the village, are of great importance from the standpoint of the study of its history. The surviving cross-stones trace its existence to at least the period between the 9th and 11th centuries.

The oldest of the grave-yards, which is located in the *southeast* of Kamandar, retains some densely-lying graves with undressed vertical rock slabs bare of any epitaphs. Their west-directed faces bear reliefs of simple, old-styled crosses typical of the aforementioned period.

⁵⁵⁵ **Kajberuny**, idem, p. 228. A record of 1890 states the following about this sacred site, "South of Keshish oghli, Khachyal was located. Riding our horses in that direction, ... we saw a huge oak-tree with splendid branches, its trunk exceeding seven arshins. Nobody dared cut a single branch off that holy tree; that is why, some immense branches that resembled logs were rotting underneath, torn off by the storm. The tree, which was a place of pilgrimage for the inhabitants of Legharak, was surrounded by some old graves, remains of fires as well as countless legs and feathers of sacrificed roosters squeezed into its tough bark and clefts. In a slightly elevated area west of it, its sister was said to be buried: allegedly, both of them suffered martyrdom in earlier times. "The remains of a chapel were still preserved in that place. Leaving the tremendous oak-tree behind, we descended towards the rock of Aghaj Ghala where lay a Turkish encampment overlooking the gorge. Opposite Aghaj Ghala rose Mount Choban Seghnakh, at the northern skirts of which could be found a chapel..." (S. Kamalian Fund, copy-book No. 1, VI-11, p. 10).

⁵⁵⁶ National Archives of Armenia, fund 57, list 2, file 2139, pp. 2-3.

⁵⁵⁷ As attested by the Village Council.



KAMANDAR. Fragment of a khachkar (12th cent.), and a khachkar (1672)

Another large cemetery, extending in the *east* of the village, comprises a number of finely-decorated cross-stones dating back to the period between the 10th and 17th centuries. Some of them are engraved with epitaphs which are presented below:

A single line in the Armenian original carved on the lower part of a cross-stone standing at the western end of the cemetery (its western face bears a cross relief):

ԹՎ(ԻՆ) ՆԽԳ. (994):

transl.: In the year 994.

The Armenian original published in: **Karapetian, S.** The Historical Monuments of Northern Artsakh, p. 6.

3 semi-distorted lines in the Armenian original incised into the cornice and near the upper cross wing of a khachkar standing in the central part of the cemetery:

[Խ]ա(Ն)ս քա(ր)է(խ)ա(ւ)ս ...|[Կ]ոդակցիւն
Փ(ա)րիզ...ի ... Վ...| [Ք]վ Ռ-ՃԻԱ (1672):

transl.: May this Cross protect ...Paris' spouse ...1672.

The Armenian original published in: **Karapetian, S.**, *ibid.*

Preserved on the upper fragment of a cross-stone:

Սուրբ Գրիգորի վասն...

transl.: St. Grigores...

The Armenian original published in: **Karapetian, S.**, *ibid.*

The third, i.e. *northern* cemetery of the village is situated on a mountain slope.

The neighbourhood of Kamandar is rich in a great variety of **monuments and ancient sites** dating back to different periods. The only topographer to have visited them is philologist S. Kamalian, whose unpublished manuscript contains their descriptions together with the decipherings of all the inscriptions he found there. The work he carried out is of immense significance not only for the history of Kamandar but also for that of the entire region. Below follow his records of the village:

1 On the road leading from Bada to Kamandar, "...on the other side..." of Shamkor Gorge, "...the lair of *Ojagh Ghuli* is situated, with a canal flowing above it in the gorge: the latter is under Legharak inhabitants' control.

"On an elevation in the area between *Ojagh Ghuli* and *Kendivan*, another village site at present uninhabited, a semi-ruined chapel called *Santruk* can be seen, animals being often sacrificed there.

"A thicket a little above it retains some graves, yard sites and a lying cross-stone, 2.5 arshins long and 2 arshins wide, with its year distorted. The territory above the thicket contains a spate of big and small khachkars, both lying and standing, which are not dated.

"A cart-road leads from *Santruk* to *Kendivan*: the latter, which comprises some ruined house sites and a cemetery of old blocks of stone, is inhabited by several families from Legharak who are not able to convey farming tools, as well as carts and bunches of grass from one village to another. A ghobi (?) extends in the direction of the gorge, right kran (?) of *Boz Aghbyur*: it retains a grave-yard..."⁵⁵⁸

One of the cross-stones preserved in the aforementioned cemetery was engraved with the following inscription:

Սբ խաչս բարեխօս է Ամիրայի և կողակցին Փարին... թվ Ռճ (1651):

transl.: May this Holy Cross protect Amira and his spouse Par... in the year 1651.

Reference: **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 8.

2 "The main village site in the neighbourhood of *Kamandar* is *Kendivan*, with a spring at its beginning: its population once inhabited both slopes of the gorge. ...It also has a thoroughly reconstructed church of a wooden roof and a small door, with all its cross-stones gathered together."⁵⁵⁹

Some of the aforementioned khachkars bore inscriptions which are presented below:

Սուրբ խաչս բարեխօս է Սարգիս, Գաստան, Ղազարվանի կողակցին:

transl.: May this Holy Cross protect Sargis, Dastan [and] Ghazarvan's spouse.

Reference: **S. Kamalian** Fund, *ibid.*

Սուրբ խաչս բարեխօս է Թամարին, Չատայ Բաճին, Շահնազարին, թվ(ին) ՌճԱ (1652):

transl.: May this Holy Cross protect Tamar, Zata Bajji [and] Shahnazar. In the year 1652.

Reference: **S. Kamalian** Fund, *ibid.*

Սուրբ խաչս բարեխօս է Յակոբ(ին), Մաթոս(ին), ...սին կողակցին Թեզային, թվ(ին) ՌճԱ (1652):

transl.: May this Holy Cross protect Hakob, Matos and ...spouse Teza. In the year 1652.

Reference: **S. Kamalian** Fund, *ibid.*

3 "...north-west..." of the village site of *Kendivan*, "...a road leads to the top of a hill along which some graves, lying in moss, can be seen. According to Legharak inhabitants, this site, called *Keshish Oghli Hangstaran*, belongs to Kamandar. I copied all the epitaphs I found there one by one..."⁵⁶⁰

"...It is so called due to the fact that two priests, a man and his son, are buried here."⁵⁶¹

Below follow the epitaphs of the grave-yard:

Engraved on a tombstone:

Այս է տապան Աւային, թվ. ՌճԳ (1654) ին:

transl.: In this grave reposes Aval. In the year 1654.

Reference: **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 10.

Carved on a tombstone:

Այս է տապան դարամուրատի Իսկանդարի որդ... ռխային, որ փոխեցաւ կեանս վերին, թվ. ՌՄԻ (1771):

transl.: In this grave reposes... of Iskandar from Gharamurat. He departed to heaven in the year 1771.

Reference: **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 9.

559 *Idem*, pp. 8, 9.

560 *Idem*, p. 9.

561 *Idem*, p. 10.

Incised into a tombstone:

Այս է տապան... իմ ... խին, որ է Թո... Շահ-
պազին, փոխեցաւ թվին Ռ-ՄԺԳ (1664):

*transl.: In this grave reposes... my ... Shahpaz
[who] died in the year 1664.*

Reference: S. Kamalian Fund, ibid.

Inscribed on a tombstone:

Այս է տապան Մարիամին, որ է դուստր
Սարգսին, թվ. Ռ-ՃԻ (1671):

*transl.: In this grave reposes Mariam, who is
the daughter of Sargis. In the year 1671.*

Reference: S. Kamalian Fund, ibid.

Engraved on a tombstone:

Այս է տապան դարամուրատեցի Գուկա-
րանց լուսահոգի տէր Սարգսին, որ է որդի տէր
Ռիհանին, Ռ-ՄԺԷ (1768) թվին:

*transl.: In this grave reposes Father Sargis
Dulkariants of blessed memory from Gharamurat.
He is the son of Father Uhan. In the year 1768.*

Reference: S. Kamalian Fund, ibid.

Carved on a tombstone:

Ղարամուրատեցի լուսահոգի ...թոս տէր
Ղազարի որ ... Ռ-ՄԺԷ (1768):

*transl.: ...Priest Ghazar of blessed memory
from Gharamurat... 1768.*

Reference: S. Kamalian Fund, ibid.

Incised into a tombstone:

Այս է տապան կորխիցի մելիք Հախնազարի
դուստր Խալվին. Հա(յոց) Ռ-ՄԺԷ (1768):

*transl.: In this grave reposes Khalva, the
daughter of Melik Hakhnazar from Korkh. 1768 of
the Armenian era.*

Reference: S. Kamalian Fund, ibid.

Inscribed on a tombstone:

Այս է տապան դարամուրատեցի Կիրակոսին,
որ փոխեցաւ ի կեանս վերին, Ռ-ՄԻ (1771) թվին:

*transl.: In this grave reposes Kirakos from Gha-
ramurat, who departed to heaven in the year 1771.*

Reference: S. Kamalian Fund, ibid.

Incised into a gravestone bearing a relief of sun rays:

Այս է տապան Ավաի կողակից Նազուխան:
*transl.: In this grave reposes Aval's spouse Naz-
lukhan.*

Reference: S. Kamalian Fund, ibid.

Engraved on a tombstone bearing a relief of a club with one of
its ends bended:

Յիշատակ է այս տապանս Աւաի որդի Պա-
պասին, եղբարք էին, որ Ած. փոխեցաւ, ով որ
կարդա ողորմի ասի, թվ. Ռ-ՃԿԳ (1714):

*transl.: In this grave reposes Aval's son Papas...
May those who read this pray for his soul. In the
year 1714.*

Reference: S. Kamalian Fund, copy-book No. 1, VI-11, p. 10.

Incised into a tombstone "crashed to pieces...":

Թվ. Ռ-ՄԻ (1771):

transl.: In the year 1771.

Reference: S. Kamalian Fund, copy-book No. 1, VI-11, p. 9.

Engraved on a gravestone representing "a small stone":

Սր. խաչ տապան Չոհրասյին:

transl.: In this... grave [reposes] Zohrap.

Reference: S. Kamalian Fund, ibid.

Inscribed on another tombstone representing "a small stone":

Մեհրաբինըն է:

transl.: To Mehrab.

Reference: S. Kamalian Fund, ibid.

A gorge lying about 2 kilometres north-east of Ka-
mandar retains a spring called *Pekhakats*
(*Jahjaghbyur*). It is decorated by a finely-carved cross-
stone bearing an incomplete inscription:

Incised left of the lower wing of the main cross:

ՊԲ (1353) ք(լի)ս ... իրաց | ելարար:

transl.: In the year 1353...

Published for the first time.

KASUM-ISMAILOV (GHARA-ARKH)

The village is situated 21 kilometres east of the dis-
trict centre, at an altitude of 208 to 210 metres above
sea level.

It was founded in the late 19th century by some Tur-
kish cattle-breeders who had changed to a sedentary life.

In 1977 it had 1,282 residents.⁵⁶²

KOLKHOZKEND

Location. The village, dating from the Soviet
years, is situated in a plain lying within 2 kilometres of
the right bank of the river Zakam, 14 kilometres north-
west of the district centre, at an altitude of 270 to 280
metres above sea level.

A village site called **Chugunlu** is located 3 kilome-
tres north-west of Kolkhozkend. In the late 19th centu-
ry, it belonged to eight Turkish landowners.⁵⁶³

Below follow the available statistical data regard-
ing the number of the local population:

Year	Houses	Males	Females	Total
1886 ⁵⁶⁴	99	232	149	381
1914 ⁵⁶⁵				521

⁵⁶² SAE, vol. 3, p. 80.

⁵⁶³ National Archives of Armenia, fund 93, list 1, file 388, pp. 13-14.

⁵⁶⁴ A Statistical Survey..., pp. 78-79.

⁵⁶⁵ Caucasian Calendar for 1915, p. 208.

KOMSOMOL

The village, which bears the name of the Young Communists' Union ('Komsomol' is a Russian abbreviation for 'Коммунистический Союз Молодежи'), is situated 18 kilometres east of the district centre, at an altitude of 255 to 260 metres above sea level.

It was founded in the Soviet years.

KOSALAR (MESHADIHUSEINLI)

Location. The village is situated 8 kilometres north-east of the district centre, at an altitude of 260 to 270 metres above sea level.

It was founded in the early 20th century by some Turkish herdsmen who were members of the tribe of Kechili.

KYONYULLYU

This village, founded in the Soviet years, extends 19 kilometres southeast of the district centre, at an altitude of 270 to 290 metres above sea level.

LEGHAN

The village, whose exact location is unknown, is mentioned in the available bibliographical sources by the names of Leghan and Gheghan.⁵⁶⁶

The first record containing a reference to it is the colophon of a manuscript copied in Haghpat Monastery (in present-day Lori Marz of the Republic of Armenia) in 1441 ("...Leghan's *Sourb Nshan*⁵⁶⁷ ...").⁵⁶⁸

The village is mentioned as a scriptorium between the 15th and 16th centuries. Two manuscripts, dating back to that period, have come down to us:

1 *A Gospel* (15th century) copied by Coenobite Stepanos for a certain hermit named Sahak: "...in Leghan's *Sourb Astvatzatzin* (Gandzak District) under Bishop Stepanos, Catholicos Hovhannes, Khan Jahanshah and Georgian King Gorki."⁵⁶⁹

2 *A Book of Fables* copied by scribe Yesayi in 1650: "...in Gheghan's *Sourb Astvatzatzin* (where Celibate Priest Hovhannes served), Shamkur⁵⁷⁰ District..."⁵⁷¹

⁵⁶⁶ The name of *Gheghan* may be a misprint of the word *Leghan*.

⁵⁶⁷ 'Sourb Nshan' is how the Armenians refer to the Holy Cross.

⁵⁶⁸ Colophons, 15th century, vol. 1, p. 514.

⁵⁶⁹ Colophons, 15th century, vol. 2, p. 246. **Voskian, H.** The Monasteries of Artsakh. In: "Handes Amsorea," August to October 1951, p. 342. Taking into account the period of time during which the people mentioned in the colophon lived (Georgian King Georgi VIII - 1446 to 1466; Jahanshah - 1437 to 1467, and Catholicos of Aghvank Hovhannes - 1441 to 1470), L. Khachikian traces the manuscript back to the year 1466 (Colophons, 15th century, vol. 2, p. 245).

⁵⁷⁰ Another version of the name of Shamkor.

⁵⁷¹ Colophons, 17th century, vol. 3, p. 409.

LENINABAD

This Turkish village lies 10 kilometres east of the district centre, at an altitude of 180 to 190 metres above sea level.

It dates back to the Soviet years.

LENINKEND (GEORGIEVSK, GEORGSFELD, LENINFELD)

Location. The village is situated on the right bank of the river Shamkor, 10 kilometres southeast of the district centre, at an altitude of 410 to 430 metres above sea level.

A Historical Introduction. It was founded in 1887: in 1912 the 25th anniversary of its establishment was celebrated with great solemnity.⁵⁷²

Renamed Leninkend in 1942,⁵⁷³ the village was granted the status of township in 1962.⁵⁷⁴

Construction Activity. In 1912 a visitor wrote the following in connection with the 25th anniversary of the foundation of Leninkend, "...its houses with their roofs, yards and even verandas give it the appearance of a purely German village. In many of them you can even see an accordion, the carpets, a necessary part of furnishing, being the only reminder that you are in an Asian village. ...The colonists are members of the Lutheran church: they have their own church statutes, and divine service is held in accordance with the ritual they have brought with them from their homeland..."⁵⁷⁵

Population. A colony established by some German immigrants, Leninfeld represented a German settlement until 1941. After its founders had been banished, it was re-populated by some Azerbaijanians from different parts of the Republic of Azerbaijan.

After the deportation of several Armenian families inhabiting Leninkend until 1988, the former German colony turned into a purely Turkish village.

Below follow the available statistical data regarding the number of the local population:

Year	Houses	Males	Females	Total
1908 ⁵⁷⁶				757
1912 ⁵⁷⁷				750
1914 ⁵⁷⁸				151

Archaeological Monuments. In 1899 E. Resler unearthed and excavated 9 tombs in the area, the archaeological finds dating from the period between the Bronze and Iron Ages.⁵⁷⁹

⁵⁷² "Taraz," 1912, No. 11, p. 192.

⁵⁷³ The Azerbaijanian SSR: Administrative-Territorial Division, p. 211.

⁵⁷⁴ SAE, vol. 6, p. 194.

⁵⁷⁵ "Taraz," 1912, No. 11, p. 192.

⁵⁷⁶ Caucasian Calendar for 1910, p. 223.

⁵⁷⁷ Ibid.

⁵⁷⁸ Caucasian Calendar for 1915, p. 109.

⁵⁷⁹ **Resler, E.**, op. cit., in: "Kavkaz," p. 2.

LYAZGILYAR

In the Soviet years, the village was within the jurisdiction of the Village Council of Plankend (Kechili).

MAHMUDLU (TAKNALI)

Location. The village is situated on the right bank of the river Shamkor, 12 kilometres north-east of the district centre, at an altitude of 250 to 275 metres above sea level.

A Historical Introduction. Taknali, having a sedentary population of Shiah Muslims in the 17th century, belonged to landowner Musakhan Shamkhorski together with the villages of Dallyar, Okhchulu and Jeyranchyol in the late 19th century.⁵⁸⁰

The available statistical data regarding the local population represent the following picture:

Year	Houses	Males	Females	Total
1804 ⁵⁸¹	22	48	54	102
1886 ⁵⁸²	101	481	294	775
1981 ⁵⁸³				2,232

The historical monuments preserved in Mahmudlu include a 17th-century mosque and the remnants of a medieval bridge. The latter formerly lay over the river Shamkor, in the vicinity of the village.

MAMEDALILAR (GHAPANLI)

Location. This once Armenian-inhabited village lies 17 kilometres north-east of the district centre, at an altitude of 200 to 210 metres above sea level.

A Historical Introduction. Visiting it in the early 1890s, Barkhutariants described it in the following way, "...The largeness of the village site, whose length amounts to about a mile, suggests that it used to be a village town, densely planted with aspens, nut- and other aged trees. Its ancient dwellings are built of brick blocks, each of them 40 centimetres long and 9 centimetres thick. The digging carried out there has unearthed some ancient jugs, pitchers, other clay vessels, fragments of brick, as well as silver and copper coins. It remains vague what the present-day Turkish inhabitants of this originally Armenian village have done with the stones of the local churches and cemeteries..."⁵⁸⁴

Population. In 1804 Mamedalilar comprised 16 Armenian houses with 55 inhabitants (29 males and 26 females), and 11 Turkish ones with 39 residents (20 males and 19 females).⁵⁸⁵ It was stripped of the former after some Turks had taken up residence there. With

this connection, a visitor of the late 19th century writes, "...several local families moved to Gandzak about a hundred years ago."⁵⁸⁶

The statistical registers have preserved the following data regarding the village population:

Year	Houses	Males	Females	Total
1886 ⁵⁸⁷	103	524	352	876
1914 ⁵⁸⁸				1,035

MARTUNY (NOVO-TRUTSKOYE, GOLITSINO)

Location. The village, whose historical name has sunk into oblivion, extends 20 kilometres south-west of the district centre, at an altitude of 1,490 to 1,560 metres above sea level.

A Historical Introduction. Undoubtedly, it was stripped of its Armenian inhabitants in the 1770s.

About half a century after the total devastation of the village, some Russian Dukhobors settled down in its site and founded the settlement of Novo-Troitskoye there. In the late 1880s, however, the Russian residents, comprising 22 houses, left the village for the newly-established Kars Marz.⁵⁸⁹

In August 1899 on the initiative of Caucasian Vice-roy Golitsin, 36 families of Orthodox Russians from Chernigov Region resettled in Novo-Troitskoye and renamed it Golitsino in honour of the aforementioned high-ranking official.⁵⁹⁰

The only settlement of Orthodox Russians throughout Yelizavetpol Province, Golitsino enjoyed great support on the part of the Tsarist Government. Each of the local families was allocated 3 dessiatinas of garden-plot and 35 dessiatinas of arable land, the poor ones also receiving a one-time living allowance of a 100 rubles.⁵⁹¹

The available statistical data regarding the local population between the late 19th and early 20th centuries represent the following picture:

Year	Houses	Males	Females	Total
1886 ⁵⁹²	36	101	113	214
1894 ⁵⁹³	40			
1901 ⁵⁹⁴				416
1907 ⁵⁹⁵				261

⁵⁸⁶ Barkhutariants, M., *ibid.*

⁵⁸⁷ A Statistical Survey..., pp. 82-83.

⁵⁸⁸ Caucasian Calendar for 1915, p. 133.

⁵⁸⁹ Abelov, N. A., *idem*, p. 21.

⁵⁹⁰ Jasha, II. The Russian Village in Yelizavetpol Province. In: "Kavkaz," 1900, No. 285, p. 3, in Russian.

⁵⁹¹ *Ibid.*

⁵⁹² A Statistical Survey..., pp. 86-87 (including an Armenian house with 3 inhabitants).

⁵⁹³ "Arzagank," 1894, No. 104, p. 2.

⁵⁹⁴ Dictionary of Toponymy of Armenia and Adjacent Territories, vol. 3, Yerevan, 1991, p. 742.

⁵⁹⁵ Caucasian Calendar for 1910, p. 227.

⁵⁸⁰ National Archives of Armenia, fund 93, list 1, file 388, pp. 13-14.

⁵⁸¹ Collected Acts..., vol. 2, p. 596.

⁵⁸² A Statistical Survey..., pp. 82-83.

⁵⁸³ SAE, vol. 6, p. 396.

⁵⁸⁴ Barkhutariants, M., *idem*, p. 54.

⁵⁸⁵ Collected Acts..., vol. 2, p. 596.



MARTUNY seen from the south; partial views of the village

1908⁵⁹⁶

286

1914⁵⁹⁷

743

The Orthodox Russians abandoned Golitsino in 1918 and resettled in North Caucasia. In the first years of the Soviet rule, some Armenians from Ghazakhshen (Ghazakh-Getabek), Pib, Barsum, Barum, Jagir and Chardakhlu took up residence in the village and renamed it first Ghazakhshen and later (in 1926) Martuny in memory of Alexandre Miasnikian.⁵⁹⁸ During that period, it was within the jurisdiction of the Village Councils of Jagir and Spitakashen.

During our visit to Martuny in 1985, it had 312 Armenian inhabitants and a **school** attended by a small number of pupils.

The local Armenians were obliged to leave their houses during the deportation of 1988. They found refuge in the sub-district of Karmir in Gegharkunik Marz of the Republic of Armenia.

⁵⁹⁶ Idem, p. 336.

⁵⁹⁷ Caucasian Calendar for 1915, p. 166.

⁵⁹⁸ Dictionary of Toponymy of Armenia and Adjacent Territories, vol. 3, p. 742.

In September 1900, King Nikolai II allocated 5,000 rubles to the village for the purpose of building a **church** and a **school** there, another 3,000 rubles being provided by the Ministry of the Interior Affairs.⁵⁹⁹ By 1901 the plan and estimate of expenditures of the construction of the future church had already been worked out. "On 22 April the Caucasian vice-roy, Prince Golitsin, accompanied by the Governor of Gandzak and other dignitaries, arrived at the village of Russian immigrants, Golitsina, where he himself laid the foundations of the future church, donating one thousand rubles for that purpose..."⁶⁰⁰

The construction of the school started in 1901 and was completed in 1911.

The historical monuments preserved in Martuny include a **cemetery** lying in the ancient site of Balucha, about 6 kilometres north-west of the village. It also retains another **grave-yard** and a **village site** called **Gyunash-Arevashen Pkategher** and situated a kilometre north-west of it.

⁵⁹⁹ **Jasha, II.**, idem, p. 3.

⁶⁰⁰ "Mshak," 1901, No. 90, p. 2.



MARTUNY. *The local Russian church seen from the north-west and south-west; the 2nd floor of its belfry, and the school house erected in 1911*

MEHRALI

The village, which dates back to the Soviet years, is situated on the right bank of the river Shamkor, 13

kilometres south of the district centre, at an altitude of 530 to 580 metres above sea level.

MISKINLI

The village extends on the left bank of the river Shamkor, 8 kilometres east of the district centre, at an altitude of 325 to 335 metres above sea level.

The present-day Turkish village was established in the early 20th century by some stock-breeders who had shifted to a sedentary life.

MUKHTARIYAT

The village is located on the left bank of the river Shamkor, 7 kilometres east of the district centre, at an altitude of 335 to 360 metres above sea level.

The present-day Turkish village was founded at the beginning of the 20th century.

NIZAMI

This village, founded in the Soviet years, is situated 13 kilometres east of the district centre, at an altitude of 300 to 315 metres above sea level.

NUKZAR

(NEWSGER, NEWKZAR, NUNGUZAR)

Location. Nukzar is situated in an elevated plain lying on the right bank of the river Shamkor, 17 kilometres southeast of the district centre, at an altitude of 1,340 to 1,410 metres above sea level.

Population. The local Armenians were the former inhabitants of Kanaker, Jatgheran (nowadays Geghshen Village in Aragatzotn Marz of the Republic of Armenia) and Jerviz Villages of Yerevan Khanate who took up residence in this village at the beginning of the 19th century.⁶⁰¹

The analysis of the available statistical data regarding the local population (they date back to the '40s of the 19th century) reveal that on the whole, their number continually grew in the period between the 19th century and the establishment of the Soviet rule:

Year	Houses	Males	Females	Total
1845 ⁶⁰²		70	75	145
1847 ⁶⁰³		72	73	145
1849 ⁶⁰⁴		103	99	202
1850 ⁶⁰⁵	36	106	107	213
1852 ⁶⁰⁶		114	111	225
1861 ⁶⁰⁷	28			
1866 ⁶⁰⁸	37	173	117	290

601 **Barkhutariants, M.**, *idem*, p. 294; **Lalayan, Yer**, *idem*, pp. 324-325.

602 National Archives of Armenia, fund 53, list 1, file 3811, pp. 5-6.

603 *Idem*, file 3814, pp. 97-98.

604 *Idem*, file 3818, pp. 97-98.

605 National Archives of Armenia, fund 56, list 1, file 2596, p. 111.

606 *Idem*, file 3819, pp. 106-107.

607 *Idem*, file 3835, pp. 148-149.

608 *Idem*, file 3848, p. 57.

1870 ⁶⁰⁹	183	125	308	1908 ⁶⁴⁰	121	501	431	932
1872 ⁶¹⁰	253	150	403	1909 ⁶⁴¹		443	462	905
1874 ⁶¹¹			365	1910 ⁶⁴²		536	461	997
1875 ⁶¹²			373	1912 ⁶⁴³		966	487	1,453
1876 ⁶¹³			385	1914 ⁶⁴⁴				1,000
1877 ⁶¹⁴	256	142	398	1917 ⁶⁴⁵	102			1,007
1878 ⁶¹⁵	249	143	392	1982 ⁶⁴⁶				608
1880 ⁶¹⁶	253	150	403					
1881 ⁶¹⁷	253	159	412					
1882 ⁶¹⁸	261	161	422					
1883 ⁶¹⁹	268	166	434					
1885 ⁶²⁰	60	235	430					
1886 ⁶²¹	76	301	562					
1887 ⁶²²		254	576					
1888 ⁶²³		270	598					
1889 ⁶²⁴		288	631					
1890 ⁶²⁵		297	646					
1891 ⁶²⁶		313	673					
1892 ⁶²⁷		314	682					
1893 ⁶²⁸		324	703					
1894 ⁶²⁹		332	721					
1895 ⁶³⁰	70	360	683					
1897 ⁶³¹		370	790					
1898 ⁶³²		383	814					
1899 ⁶³³		386	821					
1900 ⁶³⁴		394	835					
1901 ⁶³⁵		409	859					
1902 ⁶³⁶		418	882					
1905 ⁶³⁷		425	888					
1906 ⁶³⁸		458	963					
1907 ⁶³⁹			865					

609 Idem, file 3857, pp. 49-50.

610 Idem, file 3872, pp. 62-63. Another statistical source reports 534 inhabitants (idem, file 3859, pp. 161-162).

611 Idem, file 3864, pp. 41-42.

612 Idem, file 3866, pp. 45-46.

613 Idem, file 3868, pp. 57-58.

614 Idem, file 3869, pp. 54-55.

615 Idem, file 3870, pp. 23-24.

616 Idem, file 3872, pp. 30-31.

617 Idem, file 3873, pp. 27-28.

618 Idem, file 3874, p. 30.

619 Idem, file 3875, pp. 56-57.

620 Idem, file 3877, p. 30. Also see "Ardzagank," 1885, No. 4, p. 51.

621 A Statistical Survey..., pp. 76-77. Another source reports 60 houses ("Ardzagank," 1886, No. 21, p. 308).

622 National Archives of Armenia, fund 53, list 1, file 3880, p. 74.

623 Idem, file 3882, p. 132.

624 Idem, file 3884, pp. 228-229.

625 Idem, file 3887, p. 151.

626 Idem, file 3889, p. 150.

627 Idem, file 3891, p. 122.

628 Idem, file 3895, pp. 78-79.

629 Idem, file 3896, pp. 175-176.

630 **Barkhutarians, M.**, *ibid.*

631 National Archives of Armenia, fund 53, list 1, file 3899, pp. 148-149.

632 Idem, file 3897, p. 170.

633 Idem, file 3903, pp. 128-129.

634 Idem, file 3905, pp. 94-95.

635 Idem, file 3906, pp. 100-101.

636 Idem, file 3907, pp. 24-25.

637 Idem, file 3912, pp. 267-268.

638 Idem, file 3915, p. 24.

639 Idem, file 240, p. 2.

Unfortunately, information concerning the number of Nukzar's population in the Soviet years is rather scanty, but the data of 1982 indicate that on the eve of the deportation (between 1988 and 1989, the local residents were obliged to leave their native village) their number had dropped to 31 houses.⁶⁴⁷

The Armeno-Turkish Fights between 1905 and 1906. Surrounded by Turkish villages in three directions, Nukzar did not escape the enemy attacks. Gr. Vardaniants writes the following in connection with the events of 1906, "At 10 o'clock on 5 January, a Turkish mob amounting to several thousand mounted an offensive against the village. About 40 armed Armenians who were defending Nukzar succeeded in repelling the enemy, who resumed the onslaught with even greater ferocity and larger forces at 5 o'clock on the morning of 8 January. Through the support of 8 armed men from the neighbouring settlement of Chovdar, the Armenians again won the battle that had lasted for 9 hours and 40 minutes. The fighting caused six Armenian fatalities, with another three getting wounded, while the Turks suffered 60 casualties."⁶⁴⁸

The first record of Nukzar's **parochial school** dates back to 1866, when it had a teacher and 34 pupils.⁶⁴⁹

640 National Archives of Armenia, fund 35, list 1, file 559, p. 12.

According to another statistical source of 1908, the local inhabitants amounted to 932 (Caucasian Calendar for 1910, p. 337).

641 National Archives of Armenia, fund 56, list 18, file 764, p. 118.

642 National Archives of Armenia, fund 53, list 1, file 3917, pp. 60-61.

643 Idem, file 3919, pp. 63-64.

644 Caucasian Calendar for 1915, p. 167.

645 **Avetissian, M. M.**, *idem*, p. 166.

646 SAE, vol. 7, p. 311.

647 **Khobjekian, V.** Artsakh during the Hours of Ordeal. Yerevan, 1991, p. 114, in Armenian.

648 "Mshak," 1906, No. 28, p. 1. Also see **A-Do**, *idem*, pp. 341-342. Another record states the following regarding the second Turkish offensive, "About three thousand bandits, led by Dali Ali, again attacked Nugzar with the aim of plundering it and slaughtering the local people. They engaged in a fierce battle that lasted from 5 until 11 o'clock in the morning. Despite the Turks' numerical superiority and various tricks they played, they failed to break into the village, for the Armenians were resisting them persistently and fervently. They only managed to set alight several barns and some piles of grass, but they suffered great losses and were repelled. It was a humiliating and disgraceful withdrawal: the vans they had brought with them to carry their trophies left the village with nothing but the corpses of their victims. Nugzar lost six courageous volunteers" (**Varandian, M.**, *idem*, p. 353).

649 National Archives of Armenia, fund 53, list 1, file 3848, p. 115.



NUKZAR. St. Gevorg Church seen from the south-west and west

Most probably, it functioned till 1895, when the Tsarist Government banned the activity of all Armenian educational institutions. It was only on 13 October 1908 that Nukzar Armenians held a meeting deciding to open a school attached to the local church and set up a Board of Trustees for it.⁶⁵⁰

St. Gevorg Church. The archive documents dating back to the period before 1885 (1849,⁶⁵¹ 1852,⁶⁵² 1861,⁶⁵³ 1862⁶⁵⁴ and 1878⁶⁵⁵) mention a church called

Sourb Astvatzatzin in Nukzar, whereas after 1885 it is referred to as St. Gevorg;⁶⁵⁶ this comes to suggest that the sanctuary was reconsecrated between 1849 and 1885.

Most presumably, St. Gevorg Church (18,2 x 9,05 metres), which “was erected by the former inhabitants of the village”,⁶⁵⁷ dates back to the 17th century. It represents a uni-nave vaulted structure of undressed stone and mortar: it is only the cornerstones of its walls, as well as the frames of the entrance (it opens in the west) and the windows that are finely-cut. In the north, the apse is adjoined by a vestry of rectangular plan.

Closed on a Government order in 1928,⁶⁵⁸ it was later used as a storehouse.

Priests. In 1861 *Andreas Ter-Michaeliants*⁶⁵⁹ and in 1908 *Mkrtich Ter-Ghevondiants* served in Nukzar.⁶⁶⁰

Not far from the aforementioned sanctuary, a **medieval cemetery** extended, with a semi-ruined chapel of rough stone and mortar. According to a record, “...it had a wooden roof, the part of the altar facing the believers being adorned with ancient stone crosses.”⁶⁶¹

The only remnants of the grave-yard comprise a tombstone bearing the following epitaph:

*Այս է հանգիստ Գրիգորոյ, թվիս ՉԽԷ
(1298):*

transl.: In this grave reposes Grigor. In the year 1298.

The Armenian original published in: **Barkhutiariants, M.** Artsakh, p. 294; Corpus..., part 5, p. 265.

The ruins of a large village site are preserved on the wooded slope of a gorge lying in the valley of the river Shamkor, about 4 to 5 kilometres south-west of Nukzar. At the south-western extremity of that site, retaining some simple lonely cross-stones (they are bare of any inscriptions) scattered here and there, the monastery of **Sourb Amenaprkich** is located. There are no available bibliographical records concerning the sanctuary, whose exact date of foundation is unknown.⁶⁶² Its inscriptions published previously come to suggest that it served as a bishop residence in the 17th century.

A record, dating back to 28 September 1853, reveals that the sanctuary, which was in an insoluble state, did not function any more: “...the ruined monastery called Sourb Amenaprkich is situated near the villages of Hartshangist, Nunguzar and Gulambar, Yelizavetpol District. ...The period when it was an important sanctuary with a large monastic community,

650 **Barkhutiariants, M.**, idem, p. 294.

651 National Archives of Armenia, fund 35, list 1, file 145, p. 1.

652 National Archives of Armenia, fund 53, list 1, file 3818, pp. 97-98.

653 Idem, file 3819, p. 106.

654 Idem, file 3835, pp. 148-149.

655 Idem, file 3836, p. 58.

656 Idem, file 3870, pp. 23-24.

657 Idem, file 3877, p. 29.

658 National Archives of Armenia, fund 409, list 1, file 2658, p. 12.

659 National Archives of Armenia, fund 53, list 1, file 3835, pp. 148-149.

660 Idem, file 817, p. 7.

661 **Barkhutiariants, M.**, ibid.

662 The contemporary topographical sources trace it back to the 12th century (Dictionary of Toponymy of Armenia and Adjacent Territories, vol. 4, Yerevan, 1998, p. 36).



NUKZAR. *Sourb Amenaprkich Monastery seen from the north-east, south-west and north-west; the entrance of the gavit opening from its northern facade*

bishops and priors, is consigned to history now. It is only the church that has been preserved standing, whereas the other buildings, including the dwellings and its enclosure, are either semi-destroyed or in a state of utter dilapidation.”⁶⁶³

The records left by some topographers who saw the monastery in the late 19th century come to prove the aforementioned: “The church represents a small but magnificent stone building with its roof destroyed. Adjoined by a small, vaulted gavit, it has three vestries on its right and left... The sanctuary, once fortified by stone ramparts, used to have a creamery in the east and some monastic dwellings in the west: at present their ruins are the only reminders of their existence.”⁶⁶⁴

The monastic complex of Sourb Amenaprkich consisted of a church, an adjoining gavit, some monastic cells, as well as an enclosure and a number of annexes. It also included a cemetery lying at the slope of a nearby hill, whence several cross-stones were moved and set into the walls of the church and gavit.

The church represents a uni-nave vaulted building, having vestries of rectangular plan in the east (the northern one is destroyed), which jut out of its main structure. Their construction coincided with that of the church, which is also characteristic of the other monuments of the region. The ruined vault, lying below a gable roof, used to be supported by vault-bearing arches resting on two pairs of pilasters.

The church had three windows in the east, as well as two entrances, opening in the north and the west, the latter connecting the church with the gavit. Apart

⁶⁶³ National Archives of Armenia, fund 53, list 1, file 2742, p. 17.
⁶⁶⁴ “Ardzagank,” 1886, No. 21, p. 307.



NUKZAR. A window opening from the western facade of the gavit of Sourb Amenaprkich Monastery; the entrance of the gavit opening from its northern facade; khachkars set in the western facade of the gavit, and its entrance tympanum

from the entrance leading into the church, the vaulted gavit (like that of the church, its vault used to be supported by vault-bearing arches resting on two pairs of pilasters), built later, also has another in its northern facade. The building is illuminated through two windows, opening in the south and west. The entire monument is built of rough stone and mortar, with the exception of its cornerstones which are finely-cut.

In 1984 the other buildings, forming part of Sourb Amenaprkich Monastery, lay in total devastation.

In the early 19th century, the **estates of Sourb Amenaprkich** comprised Karmir Vank of Gyulambar Village and several adjacent villages.⁶⁶⁵

In 1840 “Amenaprkich Monastery, that had been stripped of its monastic community, had a ruined creamery and fifty oravars of non-arable land...”⁶⁶⁶

A register of 1853 states, “...the dominions of Amenaprkich and Karmir Monasteries, that hold possession of many nearby villages, include a road called Elchi in the east (it borders on the sanctuary from the side of Baghshek Village); the river Shamkor in the west; the site of Papi Gomer in the south, and Nunguzar Village in the north...”⁶⁶⁷

The sanctuary, which had a forest and some arable land between 1860 and 1862,⁶⁶⁸ preserved the same estates in 1886.⁶⁶⁹

665 National Archives of Armenia, fund 53, list 1, file 596, p. 1.

666 Idem, file 3798, pp. 64-65.

667 National Archives of Armenia, fund 53, list 1, file 2742, p. 17.

668 Idem, file 3834, p. 25-26, file 3836, pp. 45-46.

669 National Archives of Armenia, fund 56Պ, list 18, file 138.



NUKZAR. Partial views of the pilasters of the church of Sourb Amenaprkich Monastery, and a khachkar set in the northern facade of the gavit

A register of Gandzak's monastic dominions made up in 1910 states, "This ancient monastery, at present serving as a pilgrimage site under the guardianship of the nearby parish priests, is absolutely devoid of any industrial estates and seems derelict and forsaken to a passer-by."⁶⁷⁰

During our visit to the sanctuary in 1984, we found only a single surviving **inscription**, the other two having, fortunately, been published in due time.

A single line in the Armenian original carved on the cornice of a cross-stone set in the northern facade of the gavit, east of its entrance:

Ս(ուր)բ խաչս բ(ա)ր(ե)խաւս յուստայ
Աղապարի հոգն(ւ)ն:

⁶⁷⁰ National Archives of Armenia, fund 56, list 6, file 775, p. 26.

transl.: May this Holy Cross protect Usta Aghazar's soul.

Published for the first time.

Inscribed on the plaster inside the gavit:

Շնորհօքն Բրիստոսի և Կամսան Ա(ստու-
ծո)յ. եւ Դաւիթ եպիսկոպոս նորոգեցի զեկեղե-
ցիս այս յիշատակ ինձ և ծնողաց, Բաղդասար
բիւն... քվ(ին) ՌՃԻԸ (1679):

transl.: By the grace of Christ and will of God, I, Bishop David, repaired this church in memory of my parents, Baghdasar and me... in the year 1679.

The Armenian original published in: "Arzagank," 1886, No. 21, p. 307; **Barkhutarants, M.** Artsakh, p. 295 (incomplete); **Lalayan, Yer.** Gandzak District, p. 346; Corpus..., part 5, p. 265.

Misreading: The "Arzagank" correspondent deciphers the year in the same manner, i.e. '1680.'

Note: Bishop David, mentioned in the inscription, was one of the signatories to a document called “An Agreement” (1681): “I, Christ’s humble servant, Bishop David of Amenaprkich Monastery, acceded to it in 1681” (“Ararat,” 1900, p. 319).

Engraved on a big cross-stone placed in front of the church altar:

Ի հայրապետութեան Աղուանից տ(եան)ն տ(եան)ն Տրդատայ Ս(ուր)ք կաթողիկոսի, քազատորութեան պարսից Շահաբազին, եւ Մեղապարտ... որդիս իմ Մաղաքիա եպիսկոպոսն... նորոգեցաք ս(ուր)ք Ամենափրկիչս:

transl.: In the days of Catholicos of Aghvank His Holiness Trdat and Persian Shah Abbas, I, sinful... my son, Bishop Maghakia... repaired Sourb Amenaprkich.

The Armenian original published in: “Ardzagank,” *ibid*; **Lalayan, Yer.**, *ibid*; Corpus..., part 5, p. 266.

Misreading: The “Ardzagank” periodical offers the following decipherment of the inscription, «Ի հայրապետութեան Աղուանից Տեանն Տէր Մինաս կաթողիկոսի, քազատորութեան պարսից Շահբասին, եւ մեղապարտ Աբրահամ եպիսկոպոս և եղբարքս իմ Ներսէսն կոսմատր եղաք...» (*transl.*: “In the days of Aghvank Catholicos Minas and Persian King Shahbas, I, sinful bishop Abraham, and my brother Nerses were ordained...”).

Tzitzer Spring. In a gorge lying half a kilometre north-east of Amenaprkich Monastery, a rock towers “with its lower part shaped like a cave.”⁶⁷¹ Water drops from some stalactite stones hanging above into a natural stone basin, forming a spring commonly known among the locals by the name of Tzitzer: “The stone whence the water drops contains some lime, due to which its ends are identified with human nipples; hence the name of the spring, i.e. *Tzitzer*.⁶⁷² That rare shape of the stone has imparted sanctity to the spring, making it a pilgrimage destination.”⁶⁷³

Some three to four simple cross-stones are preserved in the vicinity of the spring.

The village also had another “church called **Sourb Astvatzatzin** in a village site named **Akherji**,”⁶⁷⁴ but its location is unknown.

The historical monuments preserved in Nukzar also include **Ghezghala**, a medieval fort situated 7 kilometres east of the village.

ORJONIKIDZE

The village is located 15 kilometres south of the district centre, at an altitude of 1,400 to 1,410 metres above sea level.

It was established by some Armenian resettlers from Garnaker in 1921. In the 1980s, it had 78 Arme-

nian inhabitants who were deported between 1988 and 1989.

PLANKEND (KECHILI)

Location. The settlement is situated 9 kilometres northeast of the district centre, at an altitude of 220 to 300 metres above sea level.

A Historical Introduction. The present-day village, which originally represented several winter encampments lying within some distance of each other, used to shelter the cattle-breeding Turkish tribe of Kechili. It was only in the late 19th century that it shifted to a sedentary life in the settlement of Kechili, belonging to landowners Hasan Bey and Rustam Bey Shamkhorski at that period.⁶⁷⁵

In the Soviet years, the two villages of the same name, situated within 3 kilometres of each other, were united and renamed Plankend (it was within the jurisdiction of the Village Council of Lyazgilyar).

Population. The available statistical data regarding the number of the stock-breeding nomadic community of Kechili (later a village) represent the following picture:

Year	Houses	Males	Females	Total
1804 ⁶⁷⁶	45	82	79	161
1886 ⁶⁷⁷	222	569	382	951
1914 ⁶⁷⁸				1,545
1982 ⁶⁷⁹				1,698

A village site called **Ghurulukh** was located on the right bank of the river Kur, 6 kilometres north of Plankend.

Below follow the available statistical data regarding the stock-breeding Turkish nomads who shifted to a sedentary life and founded the aforementioned village only in the late 19th century:

Year	Houses	Males	Females	Total
1886 ⁶⁸⁰	54	124	101	225
1914 ⁶⁸¹				308

The village was stripped of its population in the Soviet years.

PRAVDA (ALABASHLI)

The village is located 17 kilometres east of the district centre, at an altitude of 240 to 255 metres above sea level.

By 1864 the cattle-breeding Turkish tribes inhabiting Alabashli had not changed to a sedentary life yet⁶⁸² so that the so-called village actually existed only in winter.

675 National Archives of Armenia, fund 93, list 1, file 388, p. 13.

676 Collected Acts..., vol. 2, p. 596.

677 A Statistical Survey..., pp. 82-83.

678 Caucasian Calendar for 1915, p. 140.

679 SAE, vol. 7, p. 553.

680 A Statistical Survey..., pp. 82-83.

681 Caucasian Calendar for 1915, p. 148.

682 **Meves, V.**, *op. cit.*, in: “Kavkaz,” 1865, No. 48, p. 258.

671 **Barkhutiariants, M.**, *idem*, p. 295.

672 The equivalent for ‘Breasts’ in vulgar Armenian.

673 “Ardzagank,” 1886, No. 21, p. 307. Also see **Karapetian, S. A.**

New Year in the Shamkor Gorge (Travelling Notes). In: “Gardmank,” 1996, No. 3, p. 13.

674 National Archives of Armenia, fund 53, list 6, file 3877, p. 29.

In 1886 Alabashli, that was within the jurisdiction of the Village Councils of the adjacent settlements of Kadili and Myulkadarli, had a stock-raising Turkish community of 101 houses, including 437 males and 315 females.⁶⁸³

SABIRKEND

This purely Turkish village is situated on the right side of the railway of Aghstafa-Gandzak, 12 kilometres north-west of the district centre, at an altitude of 335 to 360 metres above sea level.

It was established in the Soviet years and had 2,992 residents in 1983.⁶⁸⁴

SALER

The village lies 18 kilometres south of the district centre, at an altitude of 1,450 to 1,480 metres above sea level.

It was founded in 1918 by 50 Armenian families from Barsum.

Saler had 94 Armenian inhabitants in 1983⁶⁸⁵ and 70 houses in the late 1980s, when it also had an eight-year school of a small number of pupils.

The village was stripped of its residents during the deportation of 1988 to 1989.

SAMED VURGHUN (TAKNALI)

Location. The village extends on the right bank of the river Shamkor, 18 kilometres northeast of the district centre, at an altitude of 150 to 170 metres above sea level.

It was founded by some stock-breeding Turkish tribes which had shifted to a sedentary life in the late 19th century.

A village site called Tars-Dallyar is located on the right bank of the river Kur, 2 kilometres north-east of Samed Vurghun.

It was established by some tribes of Turkish herdsmen who had changed to a sedentary life in the late 19th century.

The available statistical data regarding the number of the local **population** represent the following picture:

Year	Houses	Males	Females	Total
1886 ⁶⁸⁶	65	140	98	238
1914 ⁶⁸⁷				287

Tars-Dallyar was stripped of its inhabitants in the Soviet years.

SERSERUT

The village, whose exact location remains unknown, is mentioned in 1656, when Priest Avetis copied a manuscript *Mashlots* there (“...in a village called Serserut, Shamkor District...”).⁶⁸⁸

683 A Statistical Survey..., pp. 76-77.

684 SAE, vol. 8, p. 244.

685 Idem, p. 271.

686 A Statistical Survey..., pp. 78-79.

687 Caucasian Calendar for 1915, p. 186.

688 Colophons, 17th century, vol. 3, p. 740.

SHAMKHOR TOWN SITE

Location. The ruins of this fortress town, boasting a remarkable history, lie on the left bank of the river Shamkor, about 10 to 12 kilometres east of Shamkhor City.

The foundation of Shamkor is traditionally ascribed to Aghvank Catholicos Viro (595 to 629), who allegedly “...built five cities bearing Shata’s name...”⁶⁸⁹

A Historical Chronology. One of the most famous fortified towns in medieval Armenia and Transcaucasia, Shamkor was also a prospering centre of commerce. Its name was often used to refer to the entire region (“In the district of Shamkur,” “In the district of Shamkor,” etc.).⁶⁹⁰

7th to 9th centuries. In the mid-7th century, Shamkor was occupied by the Arabs. At the end of the following century, it was reduced to ruins by the tribes of *Sewardik*⁶⁹¹ from Utik: “He [i.e. Salman ibn Rabia al-Bahili] sent a mounted detachment to Shamkhor (Shamkur) and conquered it. It was an ancient city which enjoyed prosperity until its total devastation by the so-called Sewardik (Siyavardiyya), a people who had united their forces and strengthened themselves after Arab Governor Yazid ibn Maziad’s departure from Armenia.”⁶⁹²

An Arab historiographer writes the following in connection with the aforementioned events, “Shamkor, which is an ancient fortress town in Aghvank, is situated within eleven *parsakhs*⁶⁹³ of Gandzak (this distance can be covered in a single day). A thriving, populous city, it was annihilated by the Sanavardia (they manifested their occupation plans after Yezid ibn Usayid had left Armenia), led by War-Lord Salman ibn Rabia, who had also captured Partaw. Later, however, ... Mutasim’s mavla (?) Bugha, who had been appointed Governor General of Armenia, Shumshat and Azerbaijan in the year 240 of the Hijrah calendar (2 June 854 to 21 May 855), suppressed them and reconstructed the town, renaming it Al-Mutavakilia.”⁶⁹⁴ He also inhabited its territory with 300 Khazar families from Darband: “...arriving in Darband in spring, he moved three hundred of the local Khazar families to Shamkor...”⁶⁹⁵

689 Kirakos Gandzaketsy, p. 195. Also see Injijian, Gh. History of Ancient Armenia, p. 532, in Armenian.

690 Colophons, 17th century, vol. 3, pp. 409, 740, 876, etc.

691 The ethnonym, meaning ‘Black Sons,’ was used with reference to a brand of Hungarian tribesmen who had settled in the valleys of the rivers Tavush and Dzegam.

692 Ibn-al-Asir, pp. 56, 370 (note 51).

693 A unit of length equal to three miles.

694 Arabic Sources on Armenia and the Adjacent Countries. Compiled by Nalbandian, H. Yerevan, 1965, p. 85. Yezid ibn Usayid was the Arab Governor of Armenia under Caliph Al-Mansur (754 to 775) (idem, p. 182, note 249).

695 Juansher, p. 106.

Under Aghvank Catholicos Michael (707 to 744), the monastery of Shamkor Castle hosted a church meeting: "...assembling all in the monastery of Berd in Šamkor he and the council unanimously cursed the house of Varazoy."⁶⁹⁶

In the 890s, to put it more exactly, before the great earthquake of Dvin, Bagratid King Smbat I (890 to 914) extended the territories of his realm up to Toos (nowadays Tavush) and Shamkor in the north-east and turned the latter into a frontier fortification: "Thus, he expanded his state... whose borders reached the river Kur and the city of Tpkhis in the south; Hunarakert City, Utik District as well as Toos and Shamkor."⁶⁹⁷

11th to 13th centuries. In the 11th century, Shamkor fell under the sway of the Seljuk Turks, who devastated it.

The participants of a church meeting held in the fort of Tavush in 1139 included "...Bishop Stepanos of Goghtan District and Shamkor City..."⁶⁹⁸

In 1194 (or 1195 according to some Georgian sources), Atropatene's *Atabek* Abu-Beker (1191 to 1210), who had invaded Shirvan, launched hostilities against the Georgian troops, led by Queen Tamara's husband, David Soslan, in the neighbourhood of Shamkor. That decisive fighting ended in the former's crushing defeat so that he hardly had a narrow escape from capture.

Dwelling upon the battle of Shamkor in his *Chronology*, Priest Hovhannes writes, "In the year 1194, the troops of Tamara smashed the Turks in the vicinity of Shamkor."⁶⁹⁹

Early in the 13th century, the Armeno-Georgian united forces, led by the Zakarians, liberated Shamkor, which shifted into the reign of Blu Zachare's son Vahram: "...conquering a great number of impregnable forts and districts, then under Persian rule, they also attacked and took Shamkor. Vahram, Aghbugh's father and Vahram, Zakare and Ivane's grandfather, established his domination there."⁷⁰⁰

According to Vardan Areveltsy, Shamkor was liberated between 1214 and 1219: "In the year 663... Ivane the Great, distinguished for his valour, captured Charek and the territories in its neighbourhood. He also liberated Shamkor through the support of his relative Zakaria's son Vahram..."⁷⁰¹

The fact that Shamkor belonged to the Vahramians is also attested by some Georgian sources: "Shamkor (Shankor) was under the sway of Vahram (Varam) Gagetsy, a prudent man who had earned himself high repute at many battles..."⁷⁰²

Apparently, during the same period, i.e. between 1214 and 1219, Shamkor was the seat of the archbishop of the diocese of the same name: "...under the leadership and with the support of Archbishop Hovhannes Tuetsy, the spiritual guardian of Shamkor, Gardman, Yergevank, Terunakan, Tavush as well as other forts and territories under Prince Vahram's dominion."⁷⁰³

The Mongol-Tartars' raids reached Shamkor City in 1220. Penetrating into Aghvank via Derbend, they also invaded Georgia and reached Tiflis, spreading devastation on their way: "...Advancing rapidly towards the city of Tpkhis, they returned to Aghvank and approached Shamkor City."⁷⁰⁴

In 1225 one of the commanders of War-Lord Charmaghan, Molar Nuin, who had taken the forts belonging to the Vahramians, laid siege to Shamkor: "One of his senior commanders named Molar Nuin sent a small number of troops, amounting to about a hundred, to the gates of Shamkor, where they stationed themselves, hindering free movement in the city."⁷⁰⁵

With Vahram Gagetsy rejecting the local inhabitants' request to support them (realizing that it would be simply impossible to resist the large enemy forces, he even forbade his son Aghbugha to do so), the Mongol-Tartars conquered and destroyed the city easily: "When Molar, the foreign invaders' commander-in-chief, eventually joined them (by that time their number had greatly increased), they mounted an offensive against Shamkor. Its ramparts being built of wood and straw, they easily climbed over them and burst into the city, burning down its fortified walls at night. The following day, Molar Nuin ordered his troops to fill the immense pit that had appeared in the site of the ramparts with soil. Thus, the barbarians took possession of the city and put all its inhabitants to sword, setting the local buildings alight and appropriating what they found there."⁷⁰⁶

The available sources keep silence about Shamkor until the 15th century, when it fell under the domina-

⁶⁹⁶ Movsēs Daxuranċi, p. 204.

⁶⁹⁷ Hovhannes Draskhanakerttsy, p. 164. Also see Chamchiantz, M., op. cit., vol. 2, Venice, 1785 (republished in Yerevan in 1984), p. 715.

⁶⁹⁸ Movsēs Daxuranċi: Appendix by Mkhitar Gosh, p. 351.

⁶⁹⁹ Brief Chronicles, vol. 1, p. 25. Also see Abrahamian, A. G., *Historiography* by Sage Hovhannes. Yerevan, 1956, p. 134, in Armenian. The battle of Shamkor is also traced back to 1203, although this is not substantiated by any facts (Veydenbaum, E. *A Guide to Caucasia*. Tiflis, 1888, p. 376, in Russian).

⁷⁰⁰ Kirakos Gandzaketsy, p. 163.

⁷⁰¹ Vardan Vardapet, pp. 142-143.

⁷⁰² Melikset-Bek, L. M., vol. 2, p. 52. Blu Zakare's son Vahram was also called 'Gagetsy' (i.e. 'from Gag') or 'Gageli' (in Georgian) due to the fact that his residence was in the castle of Gag.

⁷⁰³ Kirakos Gandzaketsy, p. 153.

⁷⁰⁴ Idem, p. 202.

⁷⁰⁵ Idem, pp. 241-242.

⁷⁰⁶ Idem, pp. 242-243. Vardan Areveltsy, who traces the conquest of Shamkor back to 1225, writes the following about it, "...Shamkor was the first of the districts belonging to Great Prince Vahram that was taken by Molar Noyin through various tricks in the year 674" (Vardan Vardapet, p. 146).

tion of the Turkoman tribes of Ak-Koyunlu⁷⁰⁷ and Kara-Koyunlu.⁷⁰⁸

Between the 16th and 17th centuries, it formed part of the Kizilbashi state.

In 1606 Persian Shah Abbas conquered Shamkor and "...perpetrated large-scale massacres there..."⁷⁰⁹

The 18th century marked a heavy struggle between the Armenian meliks of Karabakh (Khamsa) and the local Persian rulers (it also involved the Georgian court and Caucasian mountaineers). In the aftermath of this, Shamkor shifted back and forth between different forces, periodically undergoing devastation and reconstruction, the local inhabitants being either slaughtered or taken captive.

In 1721 8,000 Lezghins, led by Surkhey Khan and Ali-Sultan, attacked Gandzak, but suffered defeat there and decided to invade Shamkor. After Gandzak's Khan Oghurlu had turned to Georgian King Vakhtang for aid, the latter's army units occupied Shamkor and advanced towards Gandzak, where they robbed the local population and captured many of them, taking advantage of the favourable opportunity.⁷¹⁰

The second half of the 18th century and, especially, the days of King Heracle II marked an even greater influx of Shamkor Armenians into Georgia in general and Tiflis in particular. Constituting a large number in the Georgian capital, they had their own quarter called *Shamkoretsets* (i.e. 'Of Shamkor Inhabitants'), and their church named Sourb Astvatzatzin, or Karmir Avetaran (i.e. the Armenian equivalent for 'Red Gospel').⁷¹¹

In retaliation for the atrocities that had marked the domination of Oghurlu Khan, in 1762 the inhabitants of Gandzak decided to slaughter the members of his family. His son Shahverdi Khan, however, escaped that fate and found refuge in Shamkor.⁷¹²

The unbearable tyranny of Karabakh's Ibrahim Khan forced 500 Armenian families from Gyulistan to move to Gandzak Khanate and resettle in Shamkor in 1788.⁷¹³

19th century. In 1804 Shamkor shifted into Russian domination, which was ratified by a Russo-Persian Treaty signed in Gyulistan on 12 October 1813.

Breaking this agreement, in 1826 Persian Prince Abbas Mirza invaded Karabakh with an army of 60,000, sieged Shushi and occupied Yelizavetpol. A Persian army unit of 10,000, led by distinguished Persian War-Lord Amir Khan and Abbas Mirza's son Mahmed Mirza, moved to Tiflis via Ghazakh, but their advance was halted in the neighbourhood of Shamkor by a Russian detachment of 2,000, led by Armenian General V. G. Madatov. On 3 (15) September, the belligerents fought a decisive battle and the Russians won a brilliant victory, which paved the way for the liberation of Yelizavetpol several days later.⁷¹⁴

Military Historian V. Potto describes this battle in the following way, "The battle of Shamkor, which was not heavy at all, did not last long, for a decisive attack put an end to it at once. The Persians offered such a weak resistance that it took the Russians only 27 fatalities to crush their forces, fivefold as strong as they themselves were. The enemy suffered really great losses: they confessed that the victims caused by that fatal battle exceeded 2,000, including the Guards Unit of the shah, that had been totally exterminated by the Russian cavalry. The entire territory, extending from Shamkor to Yelizavetpol for more than 30 versts was covered by their corpses. This is also attested by Paskevich (he happened to pass through the battle-field eight days after the fighting), who is beyond any suspicions of bias in favour of Madatov; nor could he be inclined to overestimate the significance of the victory won at Shamkor."⁷¹⁵

The aforementioned Armenian general himself confessed that the battle of Shamkor marked the happiest moments in his life.⁷¹⁶ During the fight, the Russian forces included some detachments of Armenian volun-

707 Composed of the Turkish words of 'agh,' i.e. 'white,' and 'koyun,' i.e. 'sheep,' the ethnonym means 'White Sheep.'

708 'Black Sheep' in Turkish.

709 **Chamchians, M.**, op. cit., vol. 3, p. 555.

710 **Lalayan, Yer**, idem, p. 216. Also see **Raffi**. The Melikdoms of Khamsa: A Collection of Works, vol. 10, Yerevan, 1959, pp. 177, 179, in Armenian.

711 P. M. Muradian published the lapidary inscriptions of the church in his monograph entitled *The Armenian Epigraphy of Georgia: Tbilisi* (Yerevan, 1988, pp. 92-96, in Russian).

712 **Lalayan, Yer**, idem, pp. 228-229.

713 **Raffi**, idem, p. 251.

714 History of the Armenian Nation, vol. 5, Yerevan, 1974, pp. 141-142; **Parsamian, V. A.** Historiographical Works. Yerevan, 1985, p. 111, in Armenian; **Lalayan, Yer**, idem, p. 219; **Raffi**, idem, pp. 331, 352-355.

715 **Potto, V.** The Caucasian War..., vol. 3, part 1, St. Petersburg, 1886, p. 145 (the Russian original reads, "Шамхорская битва длилась не долго и была не сложна. Она окончилась одним стремительным ударом. Сопrotивление неприятеля было такъ слабо, что блистательная победа, разгромъ въ пять разъ сильнейшаго врага,-стоили русскомъ войскамъ всего 27 человекъ, выбывшихъ изъ строя, въ то время, какъ потери неприятеля были громадны. По сознанию самихъ персиянь, они потеряли въ этотъ фатальный для нихъ день свыше двухъ тысячъ человекъ одними убитыми. Шахская гвардия, участвовавшая въ деле, более не существовала,- она почти вся легла подъ ударами русской конницы. Пространство отъ Шамхора до Елизаветполя, на протяжении тридцати слишкомъ верстъ устлано было неприятельскими трупами. Объ этомъ свидетельствовали между прочимъ и самъ Паскевичъ, проезжавший, спустя восемь дней, черезъ поле битвы, - а Паскевича никакъ нельзя заподозрить въ пристрастии къ Мадатову или въ желаніи преувеличить значение шамхорской победы).

716 Op. cit., p. 146.

teers led by Galust Manucharian, Asri Bahaterian and others.⁷¹⁷

The battle of Shamkor was to prove of immense importance in the course of the second Russo-Persian war. It marked the beginning of a series of victories won by the former, who conquered the khanates of Yerevan and Nakhijevan. Under the treaty of Turkmenchay from that time onwards, the border between the two states was to run along the river Arax.

By the '90s of the 19th century, Shamkor had already been reduced to ruins.

Shamkor in 1918. In January 1918 in connivance with the representatives of some Western states and, particularly, Tiflis' American Consul Adam Smith, the Georgian Menshevik leaders of the Transcaucasian Commissariat, i.e. N. Ramishvili, Yev. Gegechkori and A. Chkhenkeli, committed a massacre of the Russian soldiers returning home from the Caucasian Front of World War I. Disarming them under the plea of allocating their weapons to the national army units, the commander of the armoured train sent to Shamkor, i.e. Abkhazava, the National Muslim Committee and the so-called Wild Division (its leaders included Aslan Bey Safikyurdski, Prince Maghalov, Khududan Bey Khasmamedov and others) slaughtered more than 1,000 of them, appropriating over 12 cannons, 15,000 guns and 70 machine-guns.⁷¹⁸

The present-day city of Shamkor, which comprises the former village of Annino, dates from the first years of the Soviet rule. It is situated on the motorway of Tiflis-Yevlakh, about 10 to 12 kilometres west of the town site. Having served as the centre of the district of the same name since 1930, it was granted municipal status in 1944.⁷¹⁹

Information regarding the number of the local **population** in the 19th century can be found mainly in some Russian sources. However, it is hardly exhaustive to give a clear picture of their ethnic make-up. Thus, the city had 600 families in 1809,⁷²⁰ and 581 residents in the early 1850s.⁷²¹ At the turn of the century, its ruins comprised merely several Muslim houses.⁷²²

717 Soviet Armenian Encyclopedia, vol. 8, pp. 443-444.

718 As attested by the 7th volume of the *History of the Armenian Nation* published by the Academy of Sciences of the Republic of Armenia (vol. 7, Yerevan, 1967, pp. 23-24, in Armenian), the slaughter of the Russian soldiers was perpetrated between 7 and 20 January 1918. According to the Soviet Armenian Encyclopedia (vol. 8, p. 443), it was committed on 9 to 12 January. For more details about that carnage, see *The Great Socialist October Revolution and the Victory of the Soviet Authorities in Armenia. A Collection of Documents and Materials*. Yerevan, 1960, pp. 167-168, 170-173; **Melikian, H. S.** The October Revolution and the Caucasian Army. Yerevan, 1970, pp. 551-555, in Armenian.

719 Dictionary of Toponymy of Armenia and Adjacent Territories, vol. 4, p. 71.

720 Collected Acts..., vol. 4, p. 491.

721 Caucasian Calendar for 1852, p. 93.

722 **Barkhutariants, M.**, idem, p. 56.

Shamkor, that comprised 20,000 inhabitants in 1976,⁷²³ had an Armenian population of over 2,000 before the deportation of 1988.⁷²⁴ They had a secondary school and a district newspaper. Most of the former residents of Shamkor took up living in the Republic of Armenia.

A **monastery**, referred to as a scriptorium in the sources of the 17th century, used to be situated either in Shamkor or its vicinity. It may be identical to *Berdi Vank* (i.e. *Monastery of the Fort*) mentioned by **Movsēs Dasxurançi**.

In 1635 Sargis the Philologist copied the Epistles of Apostle Paul "...in the holy monastery of Shamkor."⁷²⁵

In 1651 Priest Grigor penned and illustrated a manuscript *Prayer-Book*, writing the following in its colophon, "...I handed it to blessed senior teacher St. Sargis, the guardian of Shamkor Monastery...1651."⁷²⁶

A topographer who visited **the castle of Shamkor** describes it in the following manner, "...The present-day ruins indicate that the city was, indeed, a large one, less than half a mile wide and about a mile long together with its suburb. You can still see some gold, silver and copper coins, other copper articles, pitchers, vessels as well as iron and clay tools amidst its remnants. Nowadays, however, everything lies in complete dilapidation, with the exception of a semi-ruined fort which is 130 metres long and 70 metres 50 centimetres wide (its walls are 2 metres 45 centimetres thick). It has two gates opening in the south and north as well as thick ramparts and many towers built of burnt brick, undressed pebble and mortar. The stronghold is surrounded by the ruins of the city in the south, north and west, with the stream Shamkor flowing below its fortified walls in the east. Apart from its main ramparts, the castle also had some extra ones built of unburnt brick and mortar: as a continuation of the southern ramparts, they extended along its western part and eventually joined the northern ones."⁷²⁷

The castle used to have four vantage-points "...built of stone and mortar. The first and highest of them, located north of the second one, was destroyed in 1844. The latter was situated at the edge of a plain lying on the left bank of the stream Shamkor. The other two, which have been preserved standing, are placed at the foot of Mount Aghdan."⁷²⁸

In 1845 a high **column**⁷²⁹ towered in the vicinity of Shamkor: "Enduring all kinds of attacks and invasions

723 Soviet Armenian Encyclopedia, vol. 8, p. 443.

724 **Karapetian, S.** Abandoned Armenian Settlements in Azerbaijan (1988 to 1991). In: "Hayreniki Dzayn," No. 3, 9 February 1993, p. 4.

725 Colophons, 17th century, vol. 2, p. 611.

726 Idem, p. 450.

727 **Barkhutariants, M.**, idem, pp. 55-56.

728 Idem, p. 56.

729 Caucasian Calendar for 1846, p. 50.

that marked the history of the country throughout many centuries, this immense column was preserved intact amidst the ruins and remnants of the once large city. ...There exist different legends with regard to its construction, but there are some grounds to presume that it formerly served as an observatory (it was only in the recent years that some mullahs turned it into a minaret). The column, rising over a quadrangular pedestal, was unique for its unusual durability and daring height. Some winding stairs that were wide enough for two people to climb them side by side led to a hall, jutting out over the column and surrounding it at a height of about two hundred feet, its delicacy making it a rare specimen of architectural art. The year of the erection of this superb monument is far in the depth of centuries: even today the ruins of Shamkor retain some ancient coins with a representation of Alexandre the Great. ...it collapsed in the '40s..."⁷³⁰

The following record provides some valuable information concerning the aforementioned column, the famous castle of Shamkor and other historical monuments standing in the city or its neighbourhood: "It represents a devastated Armenian city site lying on the bank of the river Shamkor. In the 12th century, it was under the sway of Prince Vahram. Later it was ruined by the Tartars whose leader was called Molar. Afterwards the city was reconstructed by the meliks of Karabakh, but at present it lies in ruins. In a plain lying in the east of the site towers a small, but durable castle of brick whose neighbourhood boasts fertile soil and sweet water abounding in trout. ...This column, which is 108 *kanguns*⁷³¹ high, bears resemblance to a mosque. Presumably, it was erected by the Armenians in honour of the Tartars: this is attested by some Armenian letters

730 **Potto, V.**, op. cit., p. 141 (the Russian original reads, "При всех переворотах, колебавших эту страну в течение многих веков, одинъ этотъ гигантский столбъ противустоялъ разрушению и сохранялся невредимо среди груды камней и развалинъ некогда окружавшаго его большого города. Темныя преданія различно повествуютъ о сооружении этого столба; но есть основание думать, что онъ въ былое время служилъ астрономической обсерваторіею, и что только уже въ позднейшіе годы муллы обратили его въ минареть. Уставленная на четырехъ-угольномъ пьедесталѣ, колонна эта была замечательна смелостью полета въ вышину и необыкновенною прочностію. Винтовая лестница внутри, достаточно широкая для двухъ человекъ, идущихъ рядома, вела на галерею, окружавшую колонну на высоте около двухсотъ футовъ отъ земли, и могла считаться образцомъ архитектуры по своей изящности и легкости. Время основанія этого замечательнаго сооружения теряется въ глубине вековъ, и нужно сказать, что еще и теперь въ развалинахъ Шамхора находятъ древнія монеты съ изображеніемъ Александра Великаго. ...Въ сороковыхъ годахъ онъ упалъ..."). Also see **Veydenbaum, E.**, idem, p. 375.

731 A unit of length measured by the part between a human elbow and the middle finger.

distorted beyond decipherment. It may have served as an observatory, for its height allows view of a very large territory."⁷³²

Some **bridges**, dating from at least the early Middle Ages, lay over the river Shamkor flowing in the vicinity of the city. All of them were built as multi-span structures so that they might be able to endure the wide current of the river. In the mid-19th century, "...the ruins of a multi-span bridge built of white stone lie over the river..."⁷³³

During the same period, another stone bridge was erected over the river Shamkor with the means of Gandzak inhabitant Altunians and through the assistance of the local people (3,000 carts were used for the conveyance of the building material necessary for it).⁷³⁴

SHAMKHOR (ANNENFELD, MORUL)

Location. The town, situated on both banks of the river Jagir, dates back to the Soviet years and comprises the German colony of Annenfeld and the Turkish village of Morul.

ANNENFELD (ANNINO)

Location. The settlement extends on the right bank of the river Jagir, at an altitude of 400 to 500 metres above sea level.

A Historical Introduction. Between 1817 and 1818, the Government allocated some lands lying on the left bank of the river Shamkor (the site of the present-day village of Yenihayad) to 67 families of German immigrants who were to become the founders of a colony "...named after Great Princess Ann Pavlovna, the queen of the Netherlands..."⁷³⁵

Soon, however, many of the resettlers fell victim to the unfavourable climatic conditions of the area characterized by "...a severe climate and fertile soil, if only there was sufficient irrigation water..."⁷³⁶

Hardly a decade after its establishment, in 1826, Annenfeld was reduced to ruins by the troops of Persian Prince Abbas-Mirza. Although the Government rendered some financial aid to the local inhabitants after the termination of the Russo-Persian war,⁷³⁷ the rigorous climate made "them scatter in different vil-

732 **Jalaliants, S.**, idem, part 1, pp. 170-171.

733 Idem, p. 171.

734 Collected Acts..., vol. 11, Tiflis, 1888, p. 817 (the Russian original reads, "Строит Елисаветопольский житель милиции шт.-ротм. Алтунов, на собственный счет, с нарядом от жителей 3000 ароб для перевозки материалов").

735 **Lalayan, Yer**, idem, p. 330.

736 **Meves, V.**, op. cit., in: "Kavkaz," 1865, No. 35, p. 197 (the original reads, "...с убийственным климатом и плодороднейшей почвою, если бывает достаточно воды для поливки полей").

737 **Lalayan, Yer**, idem, p. 331. The author repeats the record by the "Nor-Dar" periodical (1890, N 119, p. 2) with almost no changes.

lages: by 1831 360 people had died, whereas the number of the newly-born amounted to only 94. The former residents of Annenfeld, however, were soon obliged to return, failing to find unoccupied territories anywhere.”⁷³⁸

Eventually, in 1873 the authorities moved these people “...to a place of healthy climate situated eight versts northward. They were given 1,500 logs and 6,000 rubles for the construction of new dwellings.”⁷³⁹ That marked the establishment of Nor Annenfeld constituting half of the eastern part of the present-day city of Shamkor. In 1938 it was renamed Shamkor.⁷⁴⁰

Construction Activity. In 1864 a visitor described Annenfeld in the following way, “...approaching the colony, I was fascinated by its finely-cultivated fields, the golden wheat swaying in the wind, the wonderful, green meadows as well as the orchards and vineyards, that lay in silent manifestation of the uttermost care and great skills thanks to which they had come into being: in a word, it was an oasis in an uninhabited desert...”⁷⁴¹

According to the same visitor, in the 1890s Annenfeld was distinguished for its well-thought-out plan: “The straight, regular streets, planted with tall trees, and the finely-built houses with their large yards imparted a perfect appearance to the village... There is not anything worthy of mention regarding this colony, which is almost identical to Helenendorf... Unlike the latter, however, it does not enjoy an advanced stage of development, for it is farther from the centre.”⁷⁴²

Population. The scanty statistical data regarding the number of the local inhabitants represent the following picture:

Year	Houses	Males	Females	Total
1886 ⁷⁴³	116			492
1914 ⁷⁴⁴				942

In 1903 Annenfeld had an Armenian population of about 25 houses,⁷⁴⁵ whose number oscillated between 25 and 30 in the days of the Armeno-Turkish fights of

1905 to 1906.⁷⁴⁶ They had over 30 large and small shops all of which were plundered and destroyed by the Turkish residents of Morul.⁷⁴⁷

The Armenians of Annenfeld “...being devoid of spiritual comfort for a long time, ...on 23 April 1900 ... a **prayer house** opened there...”⁷⁴⁸

The local **German church** was erected in 1909.⁷⁴⁹

The archaeological monuments preserved in the neighbourhood of Annenfeld include some tumuli which were studied by Yer. Lalayan in the late 19th century.⁷⁵⁰

MORUL

Location. Originally a village on the left bank of the river Shamkor, at present Morul forms part of the city of Shamkor together with the German colony of Annenfeld lying on the opposite bank of the river.

A Historical Introduction. In 1864 Morul, that did not have a sedentary population yet, served as a winter encampment for a stock-breeding Turkish tribe. V. Meves, who visited it in the summer of the same year, writes, “Before dusk I reached a group of diggings that comprised the village of Morul. They were absolutely akin to the ones already described, with the local inhabitants in the cattle-houses at that time...”⁷⁵¹

In the late 19th century, the territory of the village belonged to a great number of Turkish landowners.⁷⁵²

Population. According to a population census held in 1886, the local community consisted of 282 houses with 1,792 people, including 1,023 males and 769 females.⁷⁵³

In 1914 the village had 1,848 inhabitants.⁷⁵⁴

SHEIDLAR

The village is situated 9 kilometres south-west of the district centre, at an altitude of 1,160 to 1,200 metres above sea level.

It was established in a plot of land seized from Chardakhlu Village in the Soviet years.

738 Lalayan, Yer, *ibid.* (note 1).

739 *Ibid.*

740 The Azerbaijanian SSR: Administrative-Territorial Division, p. 211.

741 Meves, V., *op. cit.*, in: “Kavkaz,” 1865, No. 43, p. 235 (the original reads, “...Подъезжая к колонии, я был обрадован видом прекрасно обработанных полей, зыблущихся волною золотистых хлебов, превосходною зеленью лугов, живописными пейзажами отлично обработанных садов фруктовых и виноградных. Словом, это-что то в роде оазиса в безлюдной пустыне...”).

742 *Idem*, p. 355.

743 A Statistical Survey..., pp. 76-77. The majority of the local population were Germans who constituted 97 houses with 201 male and 236 female inhabitants. The available records on the number of the representatives of other nationalities are as follows: 16 Armenian houses with 23 male and 20 female inhabitants; a single Russian house with 3 males and 4 females; a single Georgian house with 2 males and a female, and a Persian house with 2 males.

744 Caucasian Calendar for 1915, p. 89.

745 “Nor-Dar,” 1903, No. 14, p. 2.

746 A-Do, *idem*, pp. 340-341.

747 *Ibid.*

748 “Nor-Dar,” 1903, No. 14, p. 2.

749 Fatullayev, Sh. S., *idem*, p. 440.

750 Lalayan, Yer, *idem*, p. 355.

751 Meves, V., *op. cit.*, in: “Kavkaz,” 1865, No. 43, p. 235 (the original reads, “До заката солнца я дотащился до группы ям, из которых составила деревня Морул; но как жители все были на кочевках, а все ямы ничем не отличались от прежде описанных...”).

752 National Archives of Armenia, fund 93, list 1, file 388, pp. 35-36.

753 A Statistical Survey..., pp. 84-85.

754 Caucasian Calendar for 1915, p. 160.

SHISHTEPE

One of the most populous villages in the district, Shishtepe is located 8 kilometres west of the district centre, at an altitude of 440 to 550 metres above sea level.

It was founded in the early 20th century and had a Turkish population of 3,649 in 1986.⁷⁵⁵

SPITAKSHEN (TSIRALOVKA)

The village lies 13 kilometres south of the district centre, at an altitude of 1,280 to 1,350 metres above sea level.

It was founded in 1918 by some Armenian resettlers from Jagir.

TALISH

This Turkish village, dating from the early 20th century, extends 22 kilometres north-east of the district centre, at an altitude of 180 to 190 metres above sea level.

In 1907 the local population amounted to 98.⁷⁵⁶

TATARLI

Location. This Turkish village lies on the right bank of the river Zakam, 24 kilometres west of the district centre, at an altitude of 550 to 620 metres above sea level.

A Historical Introduction. It was founded in the late 19th century by some stock-breeders who had shifted to a sedentary life. During that period, it belonged to four Turkish landowners.⁷⁵⁷

The available statistical data regarding the local **population** represent the following picture:

Year	Houses	Males	Females	Total
1886 ⁷⁵⁸	83	320	255	575
1908 ⁷⁵⁹				815
1914 ⁷⁶⁰				679

At the top of a mountain rising opposite the village, i.e. on the left bank of the river Zakam are preserved the ruins of a chapel called **Yari Khach** (*the Armenian equivalent for 'A Healing Cross'*). In 1890 a visitor wrote the following about it, "...I continued my way westward via the Turkish village of Ayiplu, with the mountains of Memertlu towering on my right. A path that was extremely difficult of access led to the summit of a mountain, where the yard of a chapel could be seen with some stones around it. Everyone complaining of any pain and disease turned to it and was healed; that is why, it had been given the widespread name of Yari Khach. The believers visiting the sanctuary also included some Turkish pilgrims."⁷⁶¹

⁷⁵⁵ SAE, vol. 10, p. 549.

⁷⁵⁶ Caucasian Calendar for 1910, p. 373.

⁷⁵⁷ National Archives of Armenia, fund 93, list 1, file 388, p. 7.

⁷⁵⁸ A Statistical Survey..., pp. 82-83.

⁷⁵⁹ Caucasian Calendar for 1910, p. 376.

⁷⁶⁰ Caucasian Calendar for 1915, p. 187.

⁷⁶¹ S. Kamalian Fund, copy-book No. 1, VI-11, p. 2.

TAZAKEND

Tazakend extends on the right bank of the river Shamkor, 11 kilometres east of the district centre, at an altitude of 290 to 320 metres above sea level.

Until the beginning of the 20th century, the railway station of Shamkor was located in its site.

In 1908 this Turkish village had 334 inhabitants.⁷⁶²

TIK-KHULUF (KHULUF)

This small, insignificant Turkish village lies within a kilometre of the left bank of the river Kur, 16 kilometres north-east of the district centre, at an altitude of 175 metres above sea level.

It was founded in the early 20th century.

YENIABAD (BITTILI)

Location. The village lies on the right bank of the river Shamkor, 14 kilometres north-east of the district centre, at an altitude of 200 to 215 metres above sea level.

It was founded in the late 19th century by some stock-breeding Turkish tribes which had changed to a sedentary life.

The village was officially renamed Yeniabad in 1954.⁷⁶³

In 1908 it had a population of 64.⁷⁶⁴

YENIHAYAD (HIN ANNENFELD)

The village extends in a plain lying on the left bank of the river Shamkor, 8 kilometres southeast of the district centre, at an altitude of 210 to 230 metres above sea level.

YERRORD INTERNATSIONAL

The village lies 5 kilometres east of the district centre, at an altitude of 320 to 330 metres above sea level.

It was established in the Soviet years.

YUKHARI (VERIN) KYONYULLYU

The village, which dates back to the Soviet years, is situated 19 kilometres southeast of the district centre, at an altitude of 360 to 370 metres above sea level.

YUKHARI SEYFALI

The village is situated on the right bank of the river Shamkor, 11 kilometres southeast of the district centre, at an altitude of 460 to 570 metres above sea level.

It was established in the late 19th century (at that time it belonged to landowner Ashraf Khan Ziatkhanov)⁷⁶⁵ by some cattle-breeding tribes which had changed to a sedentary life.

⁷⁶² Caucasian Calendar for 1910, p. 372.

⁷⁶³ The Azerbaijanian SSR: Administrative-Territorial Division, p. 211.

⁷⁶⁴ Caucasian Calendar for 1910, p. 205.

⁷⁶⁵ National Archives of Armenia, fund 93, list 1, file 388, pp. 22-23.

TOUZ DISTRICT

The district, which occupies an area of 1,903 square kilometres, was established in 1930 and has a 100 residential settlements, including 98 villages. It borders on Ghazakh, Shamkhor and Getabek Districts of the Republic of Azerbaijan, Tavush Marz of the Republic of Armenia, and Tziteli-Tzegharo District of the Republic of Georgia. It mostly covers the basin of the river Zakam and the plains extending on the right bank of the river Kur.



The territory of the present-day district of Touz is mainly identical to the historical district of Nerkin (Lower) Zakam, and partly Verin (Upper) Zakam. Written sources mention the district in 1548,¹ in 1639 (“...by the grace of Khoranashat’s Sourb Astvatzatzin, in the district of **Zagam**...”),² and in 1706 (“In the year 1706, Mirza Ghasum left for **Zakam** to expel the army. I, Melik Kemal, came to arrange the work on the feast-day of the Holy Virgin”).³

The description of the area where the Armeno-Georgian army was defeated by the Mongols in the early 13th century mentions the toponym of ‘Sagim,’ which is identified to Zakam. With this regard, a record reads, “...the troops moved on, stationing themselves in a place now called Sagim, on the bank of the river Berduj...”⁴

Interestingly enough, the available written sources make frequent references only to the name of Verin Zakam,⁵ while the lower part of the district, which is actually Nerkin Zakam, is simply mentioned by the name of Zakam.

Extending in vast plains that provided no natural means of defense, the Armenian-inhabited district was gradually stripped of its residents. The last remaining Armenians left it in the 1770s and resettled in Shulaver.

The cemetery of Metz Shulaver retains the tombstone of Sargis, the prince of Zakam whose epitaph follows below:

5 lines in the Armenian original carved on a rectangular tombstone (154 x 62 x 30 centimetres):

Այս է տասպան լուսահորի մէլիք Սարքսի տ(եան)ն Ձ/ազամու, որ է որդի մէլիք Հախնազարի եւ հայր էր սա / մէլիք Աղաճանի, որ է թ(ո)ն մէլիք Ավալի, սա է եղ/պայր լ(ու)սայիորքի Վանայկան արքեպիսկոպ(ո)սի ՌՄԾԵ (1806) / թվ(հ)ն սա փոխեցաւ կ(ե)անս վերին փեղով(ա)րի ԺԵ(15), Ա(ստուս)ծ ող(ո)ր(մի):

transl.: In this grave reposes the ruler of Zagam, Melik Sargis of blessed memory who is the son of Melik Hakhnazar, the father of Melik Aghajan, the grandson of Melik Aval and the brother of Archbishop Vanakan of blessed memory. He departed to heaven on 15 February of the year 1806. May God have mercy upon him.

Published for the first time.

1 The Persian Documents of the Matenadaran: Decrees (15th to 16th cents.). Translated from the original Persian into Armenian by **Papazian, H.** Yerevan, 1959, pp. 59, 90.

2 Colophons, 17th century, vol. 2, p. 785.

3 Brief Chronicles, vol. 1, p. 289.

4 **Melikset-Bek, L. M.**, vol. 2, p. 51.

5 Records on Verin Zakam District are mainly found in the 17th century in connection with certain events that took place in the following villages: Gharamurat (1610, 1679), Shakarbek (1633), Sultanetsik (1647, 1671), Melikzata (1652), Papajan and Khavunis (1655).



AGHAJ-GHALA. The remnants of a medieval castle

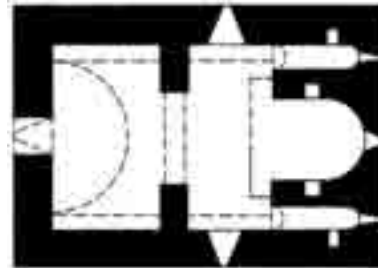
Note: Melik Sargis is the forefather of the princely family of the Sargissians. They enjoyed their title and rights until the region joined Russia. Afterwards they preserved their noble title and some land ownership rights (the family tree of the Melik Sargissians was compiled by Sargis Kamalian). See **Aslanian, S., Karapetian, S.** Shulaver. Yerevan, 2002, p. 233, in Armenian.

By the late 19th century, most of the district had been inhabited by some stock-breeding Turkish tribes. The only village to preserve its Armenian population was Krzen, which was left absolutely derelict in the aftermath of the forced deportation of 1988 to 1989.

ABASKULLAR

This small Turkish village is located 34.5 kilometres south of the district centre, at an altitude of 1,550 to 1,600 metres above sea level.

It was founded in the Soviet years.



AGHAJ-GHALA. *Shahpekar Monastery*

ABDAL

Another small Turkish village, it is situated on the right bank of the river Zakam, 22 kilometres south-east of the district centre, at an altitude of 700 to 750 metres above sea level. It was established after the 1950s.

AGHAJ-GHALA

Location. The village extends on the right bank of the river Zakam, 21 kilometres south-east of the district centre, at an altitude of 1,290 to 1,340 metres above sea level.



AGHAJ-GHALA. *Partial views of Shahpekar Monastery*

The medieval castle of **Aghaj-Ghala** (translated from Turkish as ‘Wooden Castle’), also known by the name of *Shahpekar*, is one of the most remarkable local monuments. Its ruins are preserved at the top of a lofty, rocky mountain towering on the right bank of the river Yekeghetsajur (Kilisasuyu), in the west of Aghaj-Ghala.

The steep sides of the rock secure the natural impregnability of the castle in the south, west and east. Its northern and eastern sections were once fortified by mighty ramparts, whose ruins have survived to a height of 2.5 to 3 metres.

A large mediaeval village site and a cemetery are preserved in the vicinity of the castle, in the east of which a ruined chapel is located. With this respect a record states, “Opposite Aghaj-Ghala, towers Mount

Choban-Seghnakh, with a chapel at its northern foot...”⁶

Shahpekar (Aghaj-Ghala) Monastery stands in an elevated plain in a village site located about 6 kilometres south-west of Aghaj-Ghala. The monastic complex, which has been preserved in a semi-ruined state, consists of a church and a destroyed graveyard extending around it.⁷

The church (exterior dimensions: 9.3 x 7 metres) represents a uni-nave vaulted basilica built of undressed and roughly-finished stone and mortar, with its cornerstones mostly finely-dressed. Its gable roof is

⁶ S. Kamalian Fund, copy-book No. 1, VI-11, p. 10.

⁷ Barkhutariants, M. Artsakh, p. 58; Voskian, H. The Monasteries of Artsakh. In: “Handes Amsorea,” August to October 1951, p. 34.



AGHAJ-GHALA. A medieval cemetery known by the name of St. Ghazar

inwardly supported by a vault-bearing arch resting on a pair of pilasters. On the right and left of the main apse are located two vaulted, double-storey vestries, each of them having a semi-circular apse. The walls of the main apse and vestries have small niches. Light penetrates into the building through the windows opening into the 4 facades and widening inside. The entrance to the church opens in the west. Both its outer and inner walls bear some fragments decorated with crosses, and simple, old-styled cross-stones bare of any inscriptions.

The architectural peculiarities of the church trace it back to the 10th to 11th centuries.

During our visit to the monument in the 1980s, we found the middle parts of its walls and some sections of the windows (particularly, the southern ones) lying in ruins.

A cemetery, extending at the top of a mountain rising north-west of Aghaj-Ghala, comprises only three surviving gravestones. This ancient site is known by the name of St. Ghazar.

AGHBASHLAR

The village is situated on the right bank of the river Zakam, 39 kilometres south of the district centre, at an altitude of 1,040 to 1,160 metres above sea level.

The only person to have investigated the neighbourhood of Aghbashlar is S. Kamalian, who travelled in the region in 1890. Below follows his record on the local monuments, "Leaving Pendekhlu early in the morning, I went north-east and descended the gorge, where several streams merged together, forming the river Zakam. Keeping along the left bank of the river for an hour, I reached a simple, wooden bridge, within 30 steps of which, i.e. on the right bank of the river, on the upper section of the road, the resonant waters of Atti-Bulagh ran. It falls from a crack at a height of 2 arshins so that you can drink its water even on horse-back; hence comes its name. Tzatur told me that some silver coins had been found from below a cross-stone lying by the source of the spring. I tried to find it, but in vain. I thought it must be something simple and ordinary, but how great was my amazement when I found out what I had been told about was a natural block of stone. Its southern side bore a large cross with the following inscription,⁸ 'May this Holy Cross protect kind-hearted David, who built Jasat's Bridge in the year 1607 in perpetuation of his soul.' After I had read it, I looked around and caught sight of a part of the bridge pier on the right bank of the river.

"Keeping downwards from Atti-Bulagh, we saw Mharli Gorge on the left side of the river. Then we came across several dwellers at the beginning of the gorge, below which lay the ravine of Chanaghchi. There was another bridge on our way, with its middle part demolished. Due to its dilapidated state, the road, once under construction, had been left incomplete. As my companion told me, that gorge was not difficult to traverse any more, while formerly it was absolutely difficult of access, especially during the periods the river overflowed its banks. Now carts were used for transportation purposes and there was a guard-house, called Keorpi Gyoz, opposite the bridge, on the right bank of the river. Below, on the left lay the gorges of Shamlut and Agh-Dara."⁹

⁸ The Armenian original of the inscription reads, «Մ(ուր)բ իսախս բարեխոս է բարեմիտ Դաւթին, որ շինեաց Չասատի կամու(ր)ճն յիշատակ հոգոյ իրոյ. բլ(իւ) ՌՃԶ (1607)»:

⁹ S. Kamalian Fund, copy-book No. 1, VI-11, pp. 34-35.

AGHBULAGH

Aghbulagh extends on the left bank of the stream Asrik, 3 kilometres south-east of the famous monastery of Khoranashat, 16.5 kilometres south of the district centre, at an altitude of 840 to 880 metres above sea level.

It represents a Turkish village founded in the Soviet years in the site of the former Armenian-inhabited village that had been stripped of its population in the 18th century.

The ruins of an old mill are preserved in the centre of the village.

AGHDAM

This Turkish village, founded in the early 20th century, is located on the left bank of the river Akhenji, 10 kilometres south-west of the district centre.

In 1908 it had 185 Turkish inhabitants who had just changed to a sedentary life.¹⁰

AGHDERE

The village, whose historical name has sunk into oblivion, is situated on the left bank of the river Zakam, 29 kilometres south of the district centre, at an altitude of 850 to 900 metres above sea level.

In the second half of the 19th century, it belonged to a certain Turkish landowner named Zulghadarov.¹¹

As attested by a visitor of the late 19th century, "The monastery of St. Mkrtych is located on the right bank of the river Zakam, at the foot of Mount Valijan, opposite Aghdere."¹²

AHMEDABAD

The village lies on the left bank of the river Zakam, 20 kilometres south of the district centre, at an altitude of 740 to 780 metres above sea level.

Undoubtedly, the village, whose historical name has sunk into oblivion, remained Armenian-inhabited until the 1770s. In the late 19th century, when it belonged to Turkish landowner Zulghadarov,¹³ some cattle-breeding Turkish tribes settled down there.

As stated in a record of 1890, "...To the north of Yelli Dagħ extends the gorge of Ahmadi-Bad, opposite which, i.e. on the right bank of the river, the pier of an ancient bridge can be seen. The neighbourhood of the river abounds in all kinds of fruit-bearing trees, as if attesting to the large number of people once dwelling in these gorges and mountains."¹⁴

The ruins of a mill can be found at the north-eastern extremity of the village, on the right branch of the river Zakam.

¹⁰ Caucasian Calendar for 1910, p. 173.

¹¹ S. Kamalian Fund, copy-book No. 1, VI-11, p. 11.

¹² Ibid.

¹³ Ibid.

¹⁴ Idem, p. 35.

ALAKYOL

The village, that lies in a plain 16 kilometres south-east of the district centre, at an altitude of 435 to 460 metres above sea level, was established in the Soviet years.

In 1976 it had a population of 2,300.¹⁵

ALIBEYLI

The village is located 12 kilometres south-west of the district centre, between 630 and 680 metres of altitude above sea level.

In the late 19th century, the site of the once Armenian-populated village was inhabited by some Turkish stock-breeders.

The available statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹⁶	81	220	170	490
1908 ¹⁷				558
1914 ¹⁸				597

ALIMARDANLI

The village lies 7 kilometres north-east of the district centre, at an altitude of 350 to 360 metres above sea level.

Until the late 19th century, the territory of the village served as a winter encampment for some Turkish cattle-breeders who later changed to a sedentary mode of life and took up permanent living there.

The available statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹⁹	34	119	81	200
1908 ²⁰				616
1914 ²¹				645
1979 ²²				2273

ALMALITALA

The village is located on the south-facing slope of a gorge lying on the right bank of the tributary Chanakhchi, on the right bank of the river Zakam, 37 kilometres south of the district centre, at an altitude of 1,100 to 1,160 metres above sea level.

It was founded by some cattle-breeding tribes which had changed to a sedentary way of life in the site of the derelict village in the early 20th century.

¹⁵ SAE, vol. 1, p. 212.

¹⁶ A Statistical Survey..., pp. 148-149.

¹⁷ Caucasian Calendar for 1910, p. 178.

¹⁸ Caucasian Calendar for 1915, p. 86.

¹⁹ A Statistical Survey..., pp. 150-151.

²⁰ Caucasian Calendar for 1910, p. 179.

²¹ Idem, p. 87.

²² SAE, vol. 4, p. 181.

ARAN (ARANDUR)

Aran extends about 17 kilometres south-east of the district centre.

Sharing the fate of the other Armenian-inhabited villages of the region, it was stripped of its population in the 1770s.

In the Soviet years, the village was under the jurisdiction of Yankhli Village Council.

The toponym of Arandur is mentioned in an epitaph found in the cemetery of Metz (Greater) Shulaver, where the Armenians of Aran found shelter after they had abandoned their native village.

11 lines in the Armenian original, followed by 2 lines in Georgian, carved on a rectangular tombstone (167 x 67 x 20 centimetres) whose upper part is arched:

Այս է տապան / Աննայի՛ կողակից է
Սարգսի, / սա է հարսն ուստա Կարապետի, /
որ է կեղծարք / Արանդրէցի, որ / որ տացէ Ա(ս-
տուա)ծ / ողորմի Ք(ս)սին... / եան ողորմեացի /
թվ(ի)ն ՌՄԾԶ (1807)-ի:

The Georgian part reads: Սարգիսուսա | մեռլէ (write in Georgian) (transl.: ‘Sargis’ spouse’).

transl.: In this grave reposes Sargis’ spouse Anna, who is the daughter-in-law of Usta Karapet from Arandur Village. May those who... pray for her. In the year 1807.

The Armenian original published in: **Aslanian, S., Karapetian, S.**, idem, p. 45.

ASHAGHI (NERKIN) AYIPLI

Location. The village, adjoining the Tbilisi-Baku railroad, is situated in the area of the lower course of the river Zakam, 19 kilometres south-east of the district centre, at an altitude of 350 to 410 metres above sea level.

A Historical Introduction. In the late 19th century, it belonged to 16 Turkish landowners.²³

Population. In 1864 Ashaghi Ayipli served as a winter encampment for a stock-breeding Turkish tribe.²⁴ In 1874 the village comprised between 4 and 5 winter encampments scattered within 3 to 5 kilometres of each other in a large steppe. In the same year, it had a population of 1,685 Shiah Muslims who had just assumed a sedentary life.²⁵

The available statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ²⁶	349	1,189	922	2,111
1908 ²⁷				2,490
1976 ²⁸				5,944

²³ National Archives of Armenia, fund 93, list 1, file 388, pp. 4-5.

²⁴ **Meves, V.**, idem, in: “Kavkaz,” 1865, No. 85, p. 420. See the part devoted to Birgoyoz Village of Khanlar District on p. 346.

²⁵ Caucasian Calendar for 1886, p. 142.

²⁶ A Statistical Survey..., pp. 76-77.

²⁷ Caucasian Calendar for 1910, p. 192.

²⁸ SAE, vol. 1, p. 507.

Economic Life. Apart from cattle-breeding, the local inhabitants also cultivated thorn-bush, which was not always profitable. With this regard, a contemporary wrote the following in 1890, “The steppes are sometimes in bad need of water. Almost always Ayiplu dries up even before the river Zakam reaches it. These areas are rich in thorn-bush roots. A Turk is known to have gathered 3,000 poods of it in a site belonging to the Railway Department. A pood costing 6 kopecks, he was obliged to pay 2,700 rubles for the place he had been keeping his harvest in. Unable to pay that sum, the Turk took to his heels, and the Railway Department had to sell the thorn-bush by auction, its profit amounting to only 100 rubles...”²⁹

ASHAGHI-GHUSHCHU

This Turkish village lies on the right side of the Touz-Gandzak railway, 6 kilometres south-east of the district centre, at an altitude of 440 to 490 metres above sea level.

Until the late 19th century, its site served as a winter encampment for some stock-breeding tribes which changed to a sedentary life there, yielding up to the demands of the Tsarist Government.

In 1976 the village had 5,316 inhabitants.³⁰

ASHAGHI-MYULKYULYU

Another Turkish village founded in the early 20th century, it is located 7 kilometres north of the district centre, at an average altitude of 350 metres above sea level.

In 1976 it had a population of 1,259.³¹

ASHAGHI-OKSYUZLYU

The village extends 3 kilometres south-west of the district centre, between 480 and 520 metres of altitude above sea level.

In the late 19th century, some cattle-breeding tribes that lived scattered in a number of winter and summer encampments were forced to yield up to the Government’s demand and unite in the site of the present-day village, thus becoming its founders.

The available statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ³²	169	861	484	1,345
1908 ³³				1,399
1914 ³⁴				1,464
1976 ³⁵				4,323

²⁹ **S. Kamalian** Fund, copy-book No. 1, VI-11, pp. 2-3.

³⁰ SAE, vol. 1, p. 508.

³¹ Ibid.

³² A Statistical Survey..., pp. 148-149.

³³ Caucasian Calendar for 1910, p. 339.

³⁴ Caucasian Calendar for 1915, p. 168.

³⁵ SAE, vol. 1, p. 509.

ASHRALAR

Ashralar represents a small village lying on the left bank of the river Zakam, 28 kilometres south of the district centre, at an altitude of 830 to 900 metres above sea level.

It was established in the site of a once Armenian-inhabited village in the Soviet years.

ASRIK-JERDAKHAN

The village is situated on the left bank of the river Asrik, 2.5 kilometres north-east of the famous monastery of Khoranashat (in present-day Tavush Marz of the Republic of Armenia), 14 kilometres south of the district centre, at an altitude of 740 to 810 metres above sea level.

The village having been stripped of its Armenian population in the 1770s, its site became a new place of living for some stock-breeding Turkish tribes which changed to a sedentary life there in the early 20th century.

In 1979 it had 1,722 inhabitants.³⁶

AZAPLI

The village extends in a plain lying on the left bank of the river Asrik, 8 kilometres south-east of the district centre, at an altitude of 550 to 600 metres above sea level.

By the second half of the 19th century, some cattle-breeders of Turkish origin had already taken up residence in the site of the village that had been stripped of its Armenian population in the 1770s.

The available statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ³⁷	92	395	322	717
1908 ³⁸				512
1914 ³⁹				529
1976 ⁴⁰				976

BAKKALI

The village, dating back to the Soviet years, is located on the southeast-facing slope of the eastern branch of Mount Bakkali (1,733 metres), that towers in the area between the rivers Asrik and Zakam, 22 kilometres south of the district centre.

BAYRAMLI

The village is situated on the right bank of the river Asrik, 10 kilometres south-east of the district centre, between 590 and 660 metres of altitude above sea level.

It was founded in the late 19th century by the stock-breeding Turkish tribe of Bayramli. During the same period, it belonged to the Sultanovs' family of Turkish landowners.⁴¹

In the mid-19th century, the Bayramli lived a nomadic life, which made it rather difficult to carry out a trustworthy population census among them. That is the reason why the official number of the local inhabitants was highly exaggerated:

Year	Houses	Males	Females	Total
1886 ⁴²	214	606	464	1,070
1908 ⁴³				1,831
1914 ⁴⁴				923

BEYUK-GHESHLAGH

Beyuk-Gheshlagh represents a Turkish village extending on the left bank of the river Asrik, 31 kilometres south of the district centre, at an altitude of 1,430 to 1,600 metres above sea level.

It was established in the site of a derelict Armenian village in the Soviet years, with the objective of turning the Armenian village of Artzvashen into an enclave.

In 1976 it had 2,800 inhabitants.⁴⁵

BOZALGHANLI

The village, adjoining the district centre of Touz in the east, is located at an altitude of 410 to 420 metres above sea level.

The stock-breeding tribe of Bozalghanli lived a nomadic life in the 1860s, which made it rather difficult to carry out a trustworthy population census among them and compile the lists of tax payers. With this regard, a contemporary writes the following, "Well, let us suppose that Bozalghanli Village, having 152 houses, should be taxed. It extends up to our district and Shirak, its houses being located within long versts of each other. It is utterly difficult to establish the occupation of the local inhabitants: they are said to be stock-breeders, which obliges them to change their places of living constantly, so that the tax collectors find it almost impossible to trace them in due time..."⁴⁶

In the late 19th century, Bozalghanli belonged to landowner Yusup Bey Khanbudaghov.⁴⁷

41 National Archives of Armenia, fund 93, list 1, file 388, pp. 14-15.

42 A Statistical Survey..., pp. 78-79.

43 Caucasian Calendar for 1910, p. 196.

44 Caucasian Calendar for 1915, p. 95.

45 SAE, vol. 2, p. 288.

46 Meves, V., idem, p. 440 (the original reads, "Положим, что из деревни Бозаганлы, имеющей 152 дыма, следует собирать подать. Эта деревня раскинута и в нашем уезде и в Ширакском приставстве, а дым от дыма отстоит на десятки верст; сказать наверно, чем занимаются жители этой деревни очень трудно; почти все они, как говорят, скотоводы, а как скотоводы не живут на месте долго ни летом, ни зимою, то во время взноса податей их очень трудно отыскать сборщику").

47 National Archives of Armenia, fund 93, list 1, file 388, pp. 30-31.

36 SAE, vol. 4, p. 235.

37 A Statistical Survey..., pp. 146-147.

38 Caucasian Calendar for 1910, p. 175.

39 Caucasian Calendar for 1915, p. 84.

40 SAE, vol. 1, p. 133.

The available statistical data on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ⁴⁸	264	1,071	544	1,615
1914 ⁴⁹				2,396
1976 ⁵⁰				6,050

CHATAKH

Chatakh is situated on the left bank of the river Asrik, 30 kilometres south of the district centre, at an altitude of 1,350 to 1,450 metres above sea level.

A versified colophon by Bishop David Geghametsy mentions it as an Armenian-inhabited village. According to it, during the period between Shah Abbas I's triumphant struggle against the Turks and the famine of 1606, the inhabitants of Chatakh abandoned their birth-place and resettled in the present-day village of Metz Gharamurat in Getabek District. With this respect, a record states, "...When the Turks were finally defeated, they left Chatakh Village for Metz Gharamurat, Nerkin Shen remaining devastated and derelict..."⁵¹

CHESHMALI

Cheshmali represents a Turkish village lying in the basin of the river Asrik, 34 kilometres south of the district centre, between 1,480 and 1,550 metres of altitude above sea level.

It was established in the site of an Armenian village in the early 20th century.

CHOBAN SEGHNAKH

The village is located 27 kilometres south-east of the district centre, at an altitude of 1,300 to 1,390 metres above sea level.

In the late 19th century, the derelict Armenian village site, that belonged to Turkish landowner Zulghadarov, was inhabited by some Turkish stock-breeders who named it Choban Seghnakh.⁵²

A visitor of the late 19th century mentions a monastery situated in the vicinity of the village: "A monastery called Kilisa Darasi can be seen in a village that lies in the gorge of Gharanlekh, south of Choban-Seghnakh. It is presently populated by Turks."⁵³

DONDARLI

Dondarli is situated on the west-facing slope of a gorge lying on the right bank of the stream Yekeghetsajur, 31 kilometres south-east of the district centre, at an altitude of 1,450 to 1,520 metres above sea level.

It represents a small Turkish village dating back to the Soviet years.

It was established in the site of an Armenian village that had been stripped of its population in the late 18th century.

DONDAR-GHUSHCHU

The village, that was established in the Soviet years, extends on both banks of the stream Yekeghetsajur, 4 kilometres south of the district centre, at an altitude of 460 to 490 metres above sea level.

In 1977 it had a population of 1,921.⁵⁴

DYUZ-GHEREKHLI

The village, tracing back to the Soviet years, is situated 16.5 kilometres south-east of the district centre, between 360 and 380 metres of altitude above sea level.

DYUZ-JERDAKHAN

This village, founded in the Soviet years, is located in a large plain 3 kilometres north of the district centre, at an altitude of 380 to 410 metres above sea level.

GAZKULU

Gazkulu extends on the right bank of the river Akhenji, 2.5 kilometres south of the district centre.

It represents a small, insignificant village established in the Soviet years.

GHALABOYUN

The village lies 26 kilometres south of the district centre, at an altitude of 1,510 to 1,530 metres above sea level.

In the late 19th century, "...Ghalaboyin and the gorge of Ahmadi Band, located below the village..." belonged to Turkish landowner Zulghadarov.⁵⁵

The present-day Turkish village was founded in the site of a derelict Armenian village.

Its name (*'ghala' is the Turkish equivalent for 'castle,' and 'boyun' is that for 'neck'*), given by some sedentary stock-breeders, indicates that a medieval stronghold used to be situated nearby.

GHARABAGHLILAR

The village is situated on the northwest-facing wooded slope of a mountain rising within about a kilometre of the right bank of the river Zakam, 29 kilometres south of the district centre, at an altitude of 1,000 to 1,070 metres above sea level.

It was established in the site of an abandoned Armenian village in the early 20th century.

In 1914 it had a population of 502.⁵⁶

48 A Statistical Survey..., pp. 144-145.

49 Caucasian Calendar for 1915, p. 100.

50 SAE, vol. 2, p. 218.

51 Colophons, 17th century, vol. 1, p. 368.

52 S. Kamalian Fund, copy-book No. 1, VI-11, p. 11.

53 Ibid.

54 SAE, vol. 3, p. 507.

55 S. Kamalian Fund, ibid.

56 Caucasian Calendar for 1915, p. 133.

GHRADASH

The village is located in the basin of the river Akhenji, 34 kilometres south-west of the district centre, between 1,440 and 1,480 metres of altitude above sea level.

It was founded in the site of a derelict Armenian village in the Soviet years.

In 1977 the local inhabitants amounted to 310.⁵⁷

GHARIBLI

This Turkish village extends 33 kilometres south of the district centre, at an altitude of 910 to 950 metres above sea level.

It was founded in the site of a derelict ancient Armenian village in the Soviet years.

A dilapidated mill is preserved on the southern edge of Gharibli.

GHERAN

The village, dating from the Soviet years, is situated on the watershed of the mountain branch, 21 kilometres south of the district centre, at an altitude of 1,400 to 1,420 metres above sea level.

In 1980 it had a Turkish population of 636.⁵⁸

GHOSHA

Ghosha represents a Turkish village located in a wooded area 24 kilometres south of the district centre, at an altitude of 1,380 to 1,420 metres above sea level.

It was established in the site of a deserted ancient Armenian village in the Soviet years.

GHOZDERE

Ghozdere extends on the right bank of the river Zakam, opposite Yankhli (the historical city of Khaghkhagh), 18 kilometres south-east of the district centre, at an altitude of 650 to 670 metres above sea level.

It represents a small village founded in the Soviet years.

GYUVANDIK

Gyuvandik is situated in the area of the source of the river Asrik, 36 kilometres south of the district centre, between 1,720 and 1,780 metres of altitude above sea level.

The foundation of this Turkish village traces back to the Soviet years. It was established in the site of an abandoned Armenian village that had been stripped of its population in the late 18th century.

HAJIHASANLI

This Turkish village lies on a wooded mountain slope, 19 kilometres south of the district centre, at an altitude of 1,200 to 1,250 metres above sea level.

It was founded in the site of a derelict ancient Armenian village in the Soviet years.

HAJILAR

Hajilar is situated on the left bank of the river Asrik, about a kilometre north of the historical village of Chatakh, 29 kilometres south of the district centre, at an altitude of 1,340 to 1,410 metres above sea level.

The establishment of this Turkish village traces back to the Soviet years. It was founded in the site of an Armenian village that had been stripped of its population in the 1770s.

Hajilar retains the surviving parts of the walls of some old buildings, and the ruins of a mill preserved on its southern edge.

HASANLI

Hasanli lies 35 kilometres south of the district centre, at an altitude of 1,560 to 1,600 metres above sea level.

It is one of those Turkish villages that were founded in the Soviet years out of certain political considerations, namely in order to turn the Armenian village of Artzvashen into an enclave.

HATAMLAR

Hatamlar represents a Turkish village extending on the left bank of the river Zakam, 30 kilometres south of the district centre, between 860 and 890 metres of altitude above sea level.

It was founded in the site of an Armenian village that had been stripped of its inhabitants in the 1770s.

The ruins of an old mill are preserved on the southern skirts of the village.

HATINJAN

This Turkish village is situated on a wooded mountain slope on the right bank of the river Asrik, 24.5 kilometres south of the district centre, at an altitude of 1,490 to 1,510 metres above sea level.

It was established in the site of a deserted Armenian village in the Soviet years.

IBRAHIM-HAJILI

Ibrahim-Hajili lies 15 kilometres south-east of the district centre, at an altitude of 490 to 520 metres above sea level.

It represents a Turkish village dating back to the late 19th century. It was established in the site of an Armenian village that had been stripped of its population in the late Middle Ages.

In 1979 it had a population of 2,515.⁵⁹

⁵⁷ SAE, vol. 2, p. 218.

⁵⁸ SAE, vol. 5, p. 392.

⁵⁹ SAE, vol. 4, p. 362.

ISAKEND (ISAKHAN)

The village extends on the left bank of the river Zakam, 27 kilometres south of the district centre, between 1,820 and 1,850 metres of altitude above sea level.

It was founded in the site of an ancient abandoned Armenian village in the Soviet years.

Some records of the late 19th century mention it by the name of *Isakhan*. During the same period, it belonged to Turkish landowner Zulghadarov.⁶⁰

JIRDEK

The village is situated on the right bank of the river Asrik, opposite Chatakh, 30 kilometres south of the district centre, at an altitude of 1,420 to 1,500 metres above sea level.

Remaining derelict during the period between the 1770s and the Soviet takeover, it was later inhabited by some Turkish stock-breeders.

KEJAVEND

This small Turkish village, comprising only several houses, lies 21.5 kilometres south-east of the district centre, at an altitude of 1,250 to 1,270 metres above sea level.

It was established in the site of a derelict Armenian village in the Soviet years.

KHATINLI

Khatinli is situated in a plain 6 kilometres north-east of the district centre, at an altitude of 360 to 365 metres above sea level.

It represents a Turkish village founded in the late 19th century.

It had 1,510 inhabitants in 1908,⁶¹ and 1,691 in 1914.⁶²

KHENNAGHERAN

This small Turkish village, founded in the Soviet years, extends on an east-facing mountain slope, 22 kilometres south of the district centre, at an altitude of 1,350 to 1,400 metres above sea level.

It was established in the site of an Armenian village that had been stripped of its population in the late 18th century.

KOCHDERE

Another small Turkish village dating from the Soviet years, it is located on the right bank of the river Zakam, 26 kilometres south of the district centre, at an altitude of 810 to 850 metres above sea level.

KOVLAR (KOVLAR-SARLI)

Kovlar represents a Turkish village situated on the right side of the Touz-Gandzak Railway, 11 kilometres south-east of the district centre, at an altitude of 410 to 430 metres above sea level.

It was established by some stock-breeding tribes which had changed to a sedentary life in the late 19th century.

In 1906 the local inhabitants amounted to 79.⁶³

KRZEN

Location. Krzen is situated not far from the confluence of the rivers Kur and Tavush, within a kilometre of the former, 16 kilometres north-east of the district centre, at an altitude of 170 to 185 metres above sea level.

A Historical Introduction. In the course of time, the village changed its location for several times, the sites preserved in its neighbourhood being the living proof of this. Originally, Krzen lay on the right bank of the river Kur, i.e. a kilometre east of its present-day position. Until 1883, it was situated "... in a damp area exactly by the riverside...";⁶⁴ but later its inhabitants founded a new village "in an elevated locality within four versts of the former one."⁶⁵

The new village of Krzen was established after the tragic events of 1905 to 1906, in the early 20th century. It was surrounded by numerous Turkish settlements, being "...the only Armenian village in the plain."⁶⁶

In 1998 the ancient Armenian village of Krzen, then populated by Turks, was renamed *Gyunashli*.

The Origin and Dialect of Krzen Armenians. It is commonly presumed that in the remote past, Krzen had over 700 houses⁶⁷ inhabited by resettlers from Ani City

⁶³ Caucasian Calendar for 1910, p. 292.

⁶⁴ "Nor-Dar," 1886, No. 119, p. 2.

⁶⁵ Ibid.

⁶⁶ S. Kamalian Fund, list 2, part VI, file 62, p. 11. Also see "Arzagank," 1893, No. 44, p. 2.

⁶⁷ This information is confirmed by different records some of which are presented below, "Formerly the village had 700 Armenian houses, whose number has dropped to 30 at present..." ("Nor-Dar," 1886, No. 119, p. 2). "Krzen used to comprise 700 families, but today only 30 of them live there. The reason for this is the intolerable summer heat, due to which the annual death rate in the village exceeds the birth rate" (**Barkhutariants, M.** Artsakh, p. 59). "During my visit, the village, once having a population of 700 houses, comprised merely 30 ones, surrounded by 30,000 Turks. According to the locals, who live isolated from the other Armenian villages, their coexistence with their Turkish neighbours became impossible after the Russians had taken possession of these territories and banned the use of arms among common people. Most of the desperate inhabitants of Krzen scattered in all directions, in the aftermath of which, the number of its population plummeted down. However, it is not only the pressure exerted by the Turks that made the Armenians forsake their homes. One of the chief reasons for that was the unhealthy air, the existence of poisonous mosquitoes and the intolerable climate, typical of the areas on the bank of the Kur, where the dreadful heat was unbearable even in the forests..." (S. Kamalian Fund, list 2, part 6, file 62, pp. 11-12; "Mshak," 1879, No. 35, p. 2).

⁶⁰ S. Kamalian Fund, copy-book No. 1, VI-11, p. 11.

⁶¹ Caucasian Calendar for 1910, p. 395.

⁶² Caucasian Calendar for 1915, p. 196.

of Shirak District, Ararat Province, Metz Hayk: "According to the villagers, their forefathers came there from Ani. At first they comprised 700 houses, but in the course of time, some of them proved unable to bear the local climate, as a result of which their number was gradually reduced to 18 families..."⁶⁸

According to another viewpoint, Krzen inhabitants' ancestors moved there from Goghtan, a district that shifted back and forth between Syunik and Vaspurakan Provinces of Metz Hayk: "There exists a close similarity between the dialects of Krzen and Agulis, which comes to suggest that the former inhabitants of the village resettled there from Goghtan District in Shah Abbas' times."⁶⁹

This presumption is also shared by another source: "...the local people, who are resettlers from Agulis, do not speak the district's vernacular; moreover, their women wear Turkish national costumes..."⁷⁰

The continual Lezghin invasions of the 19th century reduced the rich and prosperous village to a poor settlement with a small number of population. During a church festival held between 1797 and 1871, it was unexpectedly attacked by a gang led by a certain Bulghadar. That raid took a heavy toll on Krzen: the general massacre and plunder were accompanied by the capture and displacement of its inhabitants. Most of the deportees either scattered in different places in Armenia and Georgia, or settled down in the territory of Gandzak,⁷¹ where they founded Sarov (Gandzak District) and Khandak (Aresh District) Villages.⁷²

In the 1840s, Gh. Alishan⁷³ suggested that Krzen Armenians were the descendants of the Udi people and spoke the Udi language, although they adhered to the Armenian church and also spoke Armenian. This viewpoint was later shared by Al. Yeritsian,⁷⁴ M. Barkhutarants⁷⁵ and Kajberuny.⁷⁶

The Armenian press of the late 19th century issued numerous publications on the strange dialect of the village's inhabitants, pointing out its resemblance to the Agulis vernacular.⁷⁷

As attested by some other sources, Krzen Armenians' main language was Turkish: "Even their everyday communication is in Turkish so that the Armenian language will soon fall into oblivion there..."⁷⁸

Sargis Kamalian is another researcher to have touched upon the question of Krzen Armenians' vernacular. He thought that they were purely Armenian-speaking: "Now let me dwell upon the dialect of Krzen inhabitants. The epitaphs in both the old and new cemeteries of the village are Armenian-lettered. Those alive speak that language in their own particular manner: their pronunciation is rather rough, but it excludes anything reminding of the Udi language. Krzen Armenians speak very fast so that their speech is almost impossible to understand for a person unaccustomed to it. While talking to them you get the same impression the dialects of Agulis, Zeytun, or Sasun Armenians make on you. Despite this, however, all of these vernaculars represent the Armenian language, do they not? I do not know if the ancestors of the present-day generation spoke the Udi language some hundreds of years ago, but the contemporary villagers' speech absolutely does not admit of that. Now I shall adduce some examples from Krzen dialect and the Udi language to show their discrepancies, but before doing so, I would like to apologize for the mistakes I will possibly make while pronouncing words in the Udi language: it is 36 years since I worked as a teacher in the township of Nizh."⁷⁹

After some research conducted in Krzen, D. Karbelashvili and V. Ghukasov arrived at the conclusion (in May 1934) that the local dialect actually bore no resemblance to the Udi language. Rather, it represented a peculiar combination of Turkish with the vernaculars of Khoy, Karabakh and Agulis.⁸⁰

As hypothesized by linguist R. Baghramian in 1958, contemporary Krzen vernacular has been preserved in a stage of development that was typical of the "L" and "U" branches of Armenian dialects during the period they became independent of their mother dialect. This may be explained by the fact that it was separated from its sister dialects, being further used in another locality."⁸¹

68 "Mshak," 1879, No. 35, p. 2.

69 "Nor-Dar," 1886, No. 119, p. 2.

70 "Arzagank," 1893, No. 44, p. 2.

71 **Karbelashvili, D. P.** Krzen and Its Inhabitants. In: "Proceedings of the Azerbaijani Branch of the Academy of Sciences of the USSR," 1937, No. 2, p. 42.

72 "Nor-Dar," 1886, No. 119, p. 2.

73 **Alishan, Gh.**, idem.

74 **Yeritsov, A. D.** The Economic Life of State Peasantry in Ghazakh District of Yelizavetpol Province. Tiflis, 1886, p. 44, in Russian.

75 **Barkhutarants, M.**, idem, p. 59.

76 **Kajberuny.** The Destruction of Krzen Village. In: "Ararat," 1911, p. 954 (see the author's series of articles consisting of four parts in: "Ararat," October, November & December 1911, and January 1912).

77 "Nor-Dar," 1886, No. 119, p. 2. Also see "Arzagank," 1893, No. 44, p. 2.

78 "Mshak," 1879, No. 35, p. 2. According to another statistical source, the village had 27 houses with 160 inhabitants, including 90 males and 70 females (A Statistical Survey..., pp. 144-145).

79 **S. Kamalian** Fund, list 2, part VI, file 62, pp. 13-14. The continuation of the Armenian original of the quotation contains the aforementioned examples, which show the evident differences between both vernaculars (see the Armenian original of the present work, p. 287).

80 **Karbelashvili, D. P.**, idem, p. 42.

81 **Baghramian, R.** About the Studies of Krzen Dialect. In: "Bulletin of the Academy of Sciences of the Armenian SSR," 1958, No. 6, p. 75, in Armenian. Also see idem, The Dialect of Krzen. Yerevan, 1961, in Armenian.

Population. The earliest reliable statistical data on the number of Krzen's population trace back to 1840. They reveal that it plummeted down in the aftermath of the Armeno-Turkish fights and the grave financial predicament following them.

The available statistical data on the number of the local inhabitants represent the following picture:

Year	Houses	Males	Females	Total
1804 ⁸²	25	57	55	112
1840 ⁸³	31	78	76	154
1841 ⁸⁴		95	100	195
1842 ⁸⁵		162	174	336
1844 ⁸⁶		198	179	377
1849 ⁸⁷		86	90	176
1853 ⁸⁸		37	26	63
1857 ⁸⁹		65	68	133
1862 ⁹⁰	20			
1866 ⁹¹	22			
1879 ⁹²	18	67	76	143
1882 ⁹³		115	70	185
1883 ⁹⁴		117	76	193
1885 ⁹⁵		127	79	206
1886 ⁹⁶		131	85	216
1887 ⁹⁷		137	88	225
1888 ⁹⁸		140	90	230
1889 ⁹⁹		143	90	233
1890 ¹⁰⁰		143	88	231
1891 ¹⁰¹		144	94	238
1892 ¹⁰²		142	87	226
1893 ¹⁰³		144	89	233
1894 ¹⁰⁴		144	94	238
1897 ¹⁰⁵		98	93	191
1898 ¹⁰⁶		124	111	235

82 Collected Acts..., vol. 2, p. 597.

83 National Archives of Armenia, fund 53, list 1, file 3800, p. 7.

84 Idem, file 3802, pp. 57-58.

85 Idem, file 3805, pp. 84-85.

86 Idem, file 3809, pp. 73-74.

87 Idem, file 3818, pp. 75-76.

88 Idem, file 2743, pp. 102-103.

89 Idem, file 3830, p. 292.

90 Idem, file 3841, p. 193.

91 Idem, file 3848, p. 86.

92 Idem, file 3870, p. 90. Also see "Mshak," 1879, No. 35, p. 2.

93 Idem, file 3874, pp. 129-130.

94 Idem, file 3875, p. 3.

95 Idem, file 3877, p. 8.

96 Idem, file 3879, p. 127.

97 Idem, file 3880, p. 31.

98 Idem, file 3882, p. 136.

99 Idem, file 3884, p. 12.

100 Idem, file 3887, p. 155. Another statistical source reports that in the same year, the village had 30 houses with 170 inhabitants, including

90 males and 80 females (**Barkhutariants, M.**, idem, p. 59).

101 Idem, file 3889, p. 154.

102 Idem, file 3891, p. 126.

103 Idem, file 3895, pp. 13-14.

104 Idem, file 3896, pp. 179-180.

105 Idem, file 3899, pp. 152-153.

106 Idem, file 3897, p. 174.

1899 ¹⁰⁷	228	114	342	
1900 ¹⁰⁸	226	113	339	
1901 ¹⁰⁹	266	114	380	
1902 ¹¹⁰	265	114	379	
1908 ¹¹¹	30	138	110	248
1914 ¹¹²				111
1934 ¹¹³	35	78	75	153
1961 ¹¹⁴	50			
1988 ¹¹⁵	60			

Below follows a "list of the parishioners living in Krzen Village of Ghazakh District in 1862: Abraham Sarukhaniants, Aslan Polatian Levonians, Movses Gregorian Sahakians, Margar Ghazarian Sahakians, Machan Antonian, Gevorg Abazians, David Harutiunian Hovhannissians, Margar Hovhannissians, Stepan Gevorgian Aghaniants, Vanakan Aghaniants, Khachatur Harutiunian Tarkhaniants, Sargis Movsissian Tarkhaniants, Sahak Harutiunian Akonians, Harutiun Abazians, Ghazar Babian Melikians, Alexan Mayilian Melikians, Alexan Ayubians, Hovhannes Mkrtchian, Ayvaz Hakobian Sahakians, Hovhannes Vardanian, Priest Hovakim Rumbarians from Tovuz Village of Ghazakh District."¹¹⁶

Despite the continual changes in the number of its population, Krzen remained purely Armenian-inhabited until the 1960s.¹¹⁷ It was during that period that the Azerbaijanization of the village began: thus, in 1961 30 Azerbaijani families lived there side by side with the Armenians.¹¹⁸

By the forced deportation of 1988, the number of the Azerbaijanis had doubled, amounting to 60 houses.¹¹⁹

In the days of the aforementioned displacement, part of Krzen inhabitants moved to Shamshadin, Ararat (a family in each of Lusarat and Pokr Vedi Villages) and Masis (40 to 45 families in Sis) Districts of the Republic of Armenia. Some of them left for Russia and took up residence in Sochi-Adler (10 to 15 families), Moscow (4 families), Saratov (8 to 9 families), Sverdlovsk (3 families), Omsk (about 10 families) and other large cities.

107 Idem, file 3903, p. 22.

108 Idem, file 3905, p. 14.

109 National Archives of Armenia, fund 56, lists 1-2, 205, pp. 145-146.

110 Idem, file 3907, pp. 28-29.

111 National Archives of Armenia, fund 35, list 1, file 559, p. 61.

Also see Caucasian Calendar for 1910, p. 289.

112 Caucasian Calendar for 1915, p. 142.

113 **Karbelashvili, D. P.**, idem, p. 41.

114 **Baghrmian, R.** The Dialect of Krzen. Yerevan, 1961, p. 5, in Armenian.

115 **Karapetian, S.** Abandoned Armenian Settlements in Azerbaijan. In: "Hayreniki Dzayn," No. 2, 19 January 1993.

116 National Archives of Armenia, fund 53, list 1, file 3841, p. 193.

117 **Karapetian, S.**, ibid

118 **Baghrmian, R.**, ibid.

119 **Karapetian, S.**, ibid. Also see **Melian, B.** The Village of Krzen. In: "Aygabats," 1991, No. 47, p. 4.

Occupation. Throughout many centuries, not only did Krzen Armenians secure their existence in their land but they also carved out financial prosperity and welfare. Occupied with viticulture, silkworm breeding and silk weaving from time immemorial, they exported their products to different countries. By the 17th century, the village of Krzen had already grown into a famous commercial centre, the epitaphs of the local cemetery being the eloquent proof of this: “The remains of some merchants from Tabriz, Aleppo, Karin and other cities are interred here.”¹²⁰

Krzen inhabitants were distinguished for their bravery, which is attested by the following record, “The villagers, who are famous for their valour throughout the villages of Turkish Tarakamas, spend days and nights walking in their territories, with arms in their hands... The local women are by no means inferior to the men in their heroism. They often take part in their husbands’ fights against the tribe of Tarakamas when its members come to steal fruits as well as sheep, horses and other domestic animals from the Armenians.”¹²¹

The Armeno-Turkish Fights between 1905 and 1906. Krzen, that actually represented a small, isolated village, proved unable to repel the Turkish attacks at the decisive moments of the grave calamity that had befallen it. Some contemporaries confirm that in the ‘90s of the 19th century, the local population enjoyed financial prosperity, which “...stirred up their Turkish neighbours’ ... and, particularly, Bozal Ghanlu inhabitants’ envy. Soon the turmoil reigning in Gandzak and the siege of the adjacent railway station by the Turkish mob gave the latter a golden opportunity to appease their greediness.”¹²²

Two days after the siege (18 November 1905) of the Zakam-Aghstafa Section of Gandzak-Tiflis Railroad, a 50-member armed detachment appeared in the territory of Krzen, where they killed a shepherd and stole 500 head of cattle.¹²³ Panic and tumult permeated through the entire village, which was subjected to another act of aggression the following day: a new group of Turks robbed the village of its horses and property, also threatening its inhabitants with slaughter and the destruction of their houses. Devoid of any means of self-defence, the local people were forced to escape to the neighbouring village of **Mansurlu** on 23 November. The Armenians having always been on friendly terms with its Turkish population, the latter showed them kind hospitality. Soon, however, a vast multitude of armed Turks came and required that the



KRZEN. The house of the local eight-year school

Armenians be returned to their native village. The residents of Mansurlu had to meet their compatriots’ demand for fear of a conflict. The Armenians who were compelled to go back to Krzen stayed there for a single night:

“...on 27 November¹²⁴ Krzen represented an unspeakably dreadful scene: the village was flooded by people of every age and sex, coming from Bozghanlu, Karakhanlu, Jelovdarlu, Samadbaylu and other adjacent villages... Wandering in the village without any difficulty, that crowd entered any house they liked and took whatever they desired to, laughing at the Armenians ... who stood nearby, bearing all that humiliation in silence.”¹²⁵

Later the Armenians of Krzen were divided in two groups and driven away to different Turkish villages, where they stayed until 28 December: 120 people found themselves in Bozalghanlu and 108 in Karakhanlu, their displacement being followed by the plunder of Krzen. Throughout 18 days, the “...Turkish caravans kept carrying oil, cheese, house property, thousands of agricultural tools together with a vast amount

¹²⁰ **Barkhutiariants, M.**, *idem*, p. 59.

¹²¹ “Nor-Dar,” 1886, No. 119, p. 2.

¹²² **Kajberuny**, *idem*, p. 955.

¹²³ *Idem*, p. 956; “Mshak,” 1906, No. 45, p. 2. According to **A-Do**, the number of the stolen animals amounted to 300 (see his work entitled *The Armeno-Turkish Fights in Caucasia*, p. 363).

¹²⁴ The printed sources describing the events of Krzen are not unanimous in mentioning the exact day of the plunder of the village.

Thus, the “Mshak” writes, “That happened between 23 and 24 November” (1906, p. 2). **Kajberuny** thinks it was perpetrated on 27 November (**Kajberuny**, *The Destruction of Krzen Village*. In: “Ararat,” 1911, pp. 958, 959; “Mshak,” 1906, No. 65, p. 3).

¹²⁵ **Kajberuny**, *idem*, p. 958.

of wheat, barley, grass and hay, loaded onto hundreds of carts, as well as some wooden and stone parts of dwellings, etc. to their villages. Thus, within several days, the prosperous, rich village was reduced to a devastated, uninhabited area where only the heaps of ruins and neglected gardens reminded of the buildings once standing there."¹²⁶ Only a single house remained intact in the village, for famous bandit Tanghriverdi's son had settled there.¹²⁷

In 1906 120 captive Armenians from Krzen, who had been set free through the aid of a Russian detachment in late December, were sent to Tiflis. In February another 24 people were released and taken there, all the deportees settling down in the Armenian quarter of Havlabar. With the active participation of Tiflis Armenians and their leader, Archbishop Garegin Satunian, a Relief Committee was established to render aid to the refugees.

General-Major Levitsky, who arrived in Ghazakh District with a special detachment on 24 January 1906, assured the Armenians that the turmoil had come to an end. In March and April, part of Krzen inhabitants left Tiflis for the railway station of Touz,¹²⁸ their destination being the villages of Shamshadin.

On a Government order on 24 April, the representatives of both peoples set up a commission which was to calculate the extent of the damage Krzen had suffered. The Turks suggested that the work should be conducted on the spot so that the Armenians who had agreed to it were obliged to spend the night in Mansurlu. The following day (25 April), 8 out of the 23 Armenian members of the aforementioned commission were taken to Bozalghanlu under the plea of continuing the work there. On their way to that village, however, 4 of them were killed, while those surviving returned to Touz Station together with the rest of their compatriots.¹²⁹ Some time later, most of Krzen inhabitants settled down in a plain a little far from their former place of residence, between 2 and 3 kilometres south of the right bank of the river Kur, where they founded the village of Nor (New) Krzen. Some of them, however, stayed in Tiflis and different villages of Shamshadin.

The inhabitants of the newly-established village could hardly eke out a bare existence; some of them even died of starvation. In order to somehow alleviate their situation, the session of the Council of the Armenian Charity of Caucasia, convened on 18 February 1912, decided to buy a 100 poods of wheat and deliver it to them.¹³⁰ Accordingly, each of the 200

residents of the village, comprising 30 houses, would be given half a pood, which was not sufficient at all.¹³¹ On 19 February, the leader of Georgia's Armenian Diocese sent a new portion of wheat, costing 75,253 rubles 64 kopecks, to the famine-stricken Armenians.¹³²

Before the deportation of 1988 to 1989, an **eight-year Armenian school** functioned in Krzen.

The village used to have two **churches**, one of which was dedicated to St. Hovhannes,¹³³ and the other to the Holy Virgin, as attested by some archive documents.

The exact location of **Sourb Astvatzatzin Church** (mentioned by this name in 1841 and 1882)¹³⁴ is unknown, but presumably, it used to be situated in the older village site of Krzen. By the late 19th century, it had already been reduced to ruins: "...Krzen is adjoined by a large ancient village site and a cemetery rich in finely-carved gravestones. The former retains the ruins of a once magnificent church built of mortar and decorated with reliefs typical of Armenian architecture. The monument is said to have been demolished some 20 to 30 years before by famous gang leader Tanghervert: he had the finely-cut stones of the sanctuary loaded onto carts and carried to his village of Bozal Ghanlu, located near Krzen, for the construction of his house. People say all its walls were covered with inscriptions commemorating the heroic deeds of Krzen Armenians' ancestors, i.e. the village princes, who struggled against the Lezghins and set free their captives, caught in different districts of Artsakh. These inscriptions also reveal that part of the village inhabitants were natives of Ani City, which they had abandoned to escape the Persians' persecutions."¹³⁵

Although **St. Hovhannes Church** stood intact, it did not have its own parish priest so that divine service was usually held by some itinerant priests from different villages of Shamshadin District. In November 1905, the sanctuary was totally annihilated:

"The church was leveled with the ground on the initiative and under the guidance of a certain Turkish merchant named Hajji Amirkhan. That man, who was known as a serious and influential person, took possession of its property together with its books and bells."¹³⁶ The destruction of the monument is also certified by some archive documents.¹³⁷

126 Idem, p. 959.

127 "Mshak," 1906, No. 65, p. 3. This information is also reported by Kajberuny (idem, p. 959).

128 National Archives of Armenia, fund 53, list 1, file 3764, p. 206.

129 **Kajberuny**, idem, in: "Ayrarat," 1912, pp. 60-61.

130 "Horizon," 1912, No. 36, p. 3.

131 "Horizon," 1912, No. 38, p. 3.

132 "Ararat," 1912, p. 197.

133 The name of the church has come down to us only thanks to M. Barkhutarians (see his work entitled *Artsakh*, p. 59). It is not mentioned in any other sources.

134 National Archives of Armenia, fund 53, list 1, file 3798, p. 95, file 3874, pp. 129-130.

135 Ibid.

136 "Mshak," 1906, No. 65, p. 3.

137 National Archives of Armenia, fund 35, list 1, file 559, p. 61; fund 53, list 1, file 3874, pp. 129-130.



KRZEN. *Partial views of the village cemetery*

The Local Cemetery. After the devastation of Hin (Older) Krzen, mass tree-planting was carried out throughout its territory so that no vestiges of the local buildings were preserved. It was only the village's ancient cemetery that remained intact: burials took place in its north-eastern section until the last deportation of Krzen Armenians in 1988.

There existing no available bibliographical records on Krzen, the epitaphs preserved in the aforementioned grave-yard are of great value and significance from the standpoint of conducting thorough investigation into the history of the village.

Between 1985 and 1986, the cemetery still retained 2 17th-century khachkars and more than 50 tombstones trimmed with delicate reliefs, most of them inscribed and dated. The rest of the gravestones date from the 19th to 20th centuries.

In 1985 we copied forty 17th-century epitaphs in the cemetery. All of them, with the exception of a single one, were first published in 1989.¹³⁸

3 lines in the Armenian original engraved on the northern face of a tombstone fragment (112 x 30 centimetres):

...Մամխատ/թունու կամօ(ք)ն յԱ(ստուծո)յ
կ(ա)նզն(ե)ցի ս(ուր)բ ի(ա)շս բարեխօս Անի/ը-
ճան(ին), թվ(ին) Ռ-Կ (1611):

138 **Karapetian, S.** The Armenian Historical and Architectural Monuments in Touz District of the Azerbaijani SSR. In: "Echmiatzin," 1989, part 1, pp. 51-55, in Armenian.

transl.: ...By the will of God, I, Mamkhatun, erected this Holy Cross in memory of Amirchan in the year 1611.

A single line in the Armenian original engraved on the northern face of a tombstone (120 x 53 x 27 centimetres):

Ս(ուր)բ իսաշս բարեխօս(ս) է Սիրանին.
թվ(ին) Ռ-ԿԷ (1618):

transl.: May this Holy Cross protect Miran. In the year 1618.

Engraved on the northern face and western side of a tombstone (119 x 44 x 23 centimetres):

Ս(ուր)բ իսաշս բարեխօս(ս) է ...սաթին,
...թվ(ին) Ռ-ԿԷ (1618). | (Խ)աշայտի(ր) | կազ-
մ(ն)դ:

transl.: May this Holy Cross protect ...sat. In the year 1618. Sculpted by Khachatur.

Note: Sculptor Khachatur is a "newcomer" among the Armenian masons. Krzen Cemetery retains 7 inscribed tombstones bearing his name and dated 1618, 1620 (two), 1651 and 1652.

5 lines in the Armenian original engraved on the eastern side of a tombstone (112 x 55 to 67 x 26 centimetres):

Թվ(ին) Ռ-ԿԹ (1620) | է(ր). | Նարկիզ(ին) |
(ի)աշս բարեխօս(ս). | Խաշատուրս. | կազմող:
transl.: The year was 1620. May this Holy Cross protect Narkiz. Sculpted by Khachatur.

5 lines in the Armenian original carved on one of the sides of a tombstone (120 x 52 to 60 x 27 centimetres):





ԹՎ(ԻՆ) ՌԿԹ (1620)... | էցեմկու(°)... | ս(ուր)ք
 խաչս բարեխ(աւս) | (Խաչ)ատուր... | կազմողս:
*transl.: In the year 1620. ... may this Holy
 Cross protect sculptor Khachatur.*

5 lines in the Armenian original incised into one of the sides of
 a gravestone (89 x 38 to 50 x 20 centimetres):

Ս(ուր)ք խաչս բարեխ(աւս) է | Առաքել(ին),
 քիս | ՌՉԳ (1624):
*transl.: May this Holy Cross protect Arakel. In
 the year 1624.*

4 lines in the Armenian original engraved on one of the sides of
 a gravestone (115 x 38 to 55 x 26 centimetres):

Ս(ուր)ք խաչս բարեխ(աւս) է (Չ)խիկ/կին,
 քիս | ՌՉԳ (1625):
*transl.: May this Holy Cross protect Zisik. In
 the year 1625.*

Preserved on one of the sides of a gravestone (124 x 63 to 70 x
 29 centimetres):

...|նին ք(վ)ին ՌՉԳ (1625):
transl.: ...in the year 1625.

A single line in the Armenian original carved on a gravestone
 (132 x 63 to 70 x 27 centimetres):

Ս(ուր)ք խ(ա)չս բարեխաւս է Սէլիքին:
 Թ(վ)ին ՌՉԵ (1638):
*transl.: May this Holy Cross protect Melik. In
 the year 1638.*

2 lines in the Armenian original incised into a gravestone (72 x
 38 to 50 x 15 centimetres):

Ս(ուր)ք խ(ա)չս բարեխաւս է |... ք(վ)ին ՌՉԱ
 (1642):
*transl.: May this Holy Cross protect ...in the
 year 1642.*

Engraved on the northern face as well as on the eastern and west-
 ern sides of a tombstone (101 x 46 x 23 centimetres):

Ս(ուր)ք խաչ(ս)ս (բար)էխաւ(ւ) է | Յնիս/նին
 սին, Ոսպէտ. ք(վ)ին ՌՉԳ (1644):
*transl.: May this Holy Cross protect Hovhannes
 [and] Vospet. In the year 1644.*

9 lines in the Armenian original engraved on a rectangular tomb-
 stone (137 x 40 x 23 centimetres):

ԹՎ(ԻՆ) | ՌՉԳ (1644) | Ին. Ռ-ն/նին(°) | կ(ն)-
 ղ(ա)կ(ի)ց | Էքին, | Յուս:
transl.: In the year 1644. to... wife ...

2 lines in the Armenian original engraved on a tombstone (111 x
 62 x 23 centimetres):

Ս(ուր)ք խաչ(ս)ս բարեխաւ(ւ)ս է Յնիս/նին. |
 ք(վ)ին ՌՉԼ (1649):
*transl.: May this Holy Cross protect Hovhan-
 nes. In the year 1649.*

3 lines in the Armenian original incised into the northern face of
 a tombstone (103 x 62 to 74 x 25 centimetres):

ԹՎ(ԻՆ) ՌՉԼ (1649). | ս(ուր)ք խաչս բարե-
 խաւս է Գոհար/ին, Հրայկէտին:
*transl.: In the year 1649. May this Holy Cross
 protect Gohar [and] Heraypet.*

Engraved on both faces as well as on the eastern side of a tomb-
 stone (113 x 62 to 70 x 22 centimetres):

ԹՎ(ԻՆ) ՌՉԼ (1649). | ս(ուր)ք խաչ(ս)ս բա-
 (ր)էխաւ(ւ)ս է Ղասումին, Փարուն..., | Հէղինին,
 Իր... | Այճունին, | ...այլէտին, | Չախանիչը:
*transl.: In the year 1649. May this Holy Cross
 protect Ghasum, ...Helen...Ayjun ...*

3 lines in the Armenian original engraved in embossed letters on
 and below the cornice of a cross-stone (155 x 40 to 60 x 24 centime-
 tres):

...Հուումին | ս(ուր)ք խաչ(ս)ս բա(ր)էխաւ(ւ)ս
 է Յուսէփ, ք(վ)ին ՌՉԹ (1650). կ(ա)զմ(ն) Ռ-
 նան:
*transl.: ...to Hurum. May this Holy Cross pro-
 tect Hovsep. In the year 1650. Sculpted by Unan.*

Note: Krzen Cemetery retains 4 inscribed tombstones that are
 the handiwork of sculptor Unan. Three of them are dated 1650, 1652
 and 1653.

A single line in the Armenian original carved on a tombstone (63
 x 27 x 25 to 35 centimetres):

Թ(վ)ին ՌՉ (1651):
transl.: In the year 1651.

6 lines in the Armenian original incised into a tombstone (142 to
 154 x 52 x 14 centimetres):

Կազ(մ)ն (Խա)չ(ա)յ/տն(ւ)ք ք(վ)ին ՌՉ
 (1651): | Այս է հանգ/իստ ...|...քանին:
*transl.: Sculpted by Khachatur in the year
 1651. In this grave reposes...*

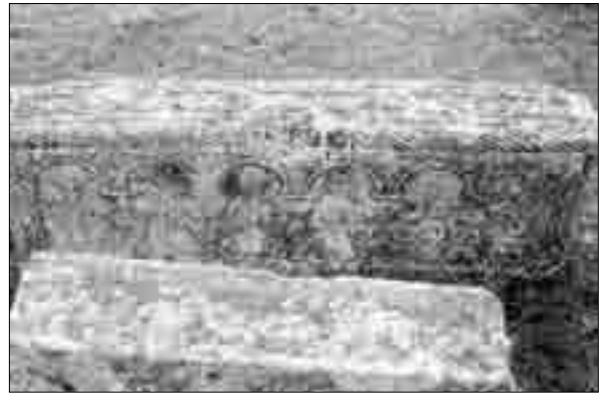
3 lines in the Armenian original carved on the northern face of a
 tombstone (94 x 38 x 20 centimetres):

ԹՎ(ԻՆ) ՌՉԱ (1652). | ս(ուր)ք խաչ(ս)ս (բա)-
 ր(է)խաւ(ւ)ս է Թառա/նին:
*transl.: In the year 1652. May this Holy Cross
 protect Taran.*

3 lines in the Armenian original incised into the southern face of
 a tombstone (96 x 58 x 22 centimetres):

ԹՎ(ԻՆ) ՌՉԱ (1652). | ս(ուր)ք խաչ(ս)ս (բա)-
 ր(է)խաւ(ւ)ս է Ղազարին կողա/կցին Հումիճա-
 նին: Կ(ա)զմ(ն) Ռնան:
*transl.: In the year 1652. May this Holy Cross
 protect Ghazar [and] his wife Humichan.
 Sculpted by Unan.*

Carved on the southern face as well as on the eastern and west-
 ern sides of a tombstone (149 x 70 x 27 centimetres):



KRZEN. Tombstones

Ս(ուր)բ խա(չ)ս բարէ/խա(ւ)ս է Ճիւա/նշաշի.
/ Ծատուր. Թ(վի)ն Ռ-ՃԱ (1652). Կազմող Խաչա-
սու(ր):

transl.: *May this Holy Cross protect Jvansha [and]
Tzatur. In the year 1652. Sculpted by Khachatur.*

3 lines in the Armenian original engraved on one of the sides and
northern face of a tombstone (128 x 65 x 20 centimetres):

Ս(ուր)բ խա(չ)ս բա/(ր)էխա(ւ)ս է. / (Կ)ազմող
Խաչասու(ր):

transl.: *May this Holy Cross protect. Sculpted
by Khachatur.*

2 lines in the Armenian original incised into the eastern side of a tombstone (119 x 40 to 50 x 31 centimetres):

Կազմող Խաչատուր(ը). ս(ուր)ք խաչս
բարեխ/աւս է Սմբատին:

transl.: Sculpted by Khachatur. May this Holy Cross protect Smbat.

A single line in the Armenian original engraved on the northern face of a tombstone:

Կազմող Խաչատուր(ը):

transl.: Sculptor Khachatur.

5 lines in the Armenian original carved on the northern face of a tombstone (136 x 62 to 75 x 28 centimetres):

Թվին ՌՃԲ (1653). | ս(ուր)ք խ(ա)չս
բ(ա)ր(է)խ(ա)ս է Թամամին՝ կողակցին
Անտոնին. | կազմ(ո)ղ Ունան:

transl.: In the year 1653. May this Holy Cross protect Anton's wife Tamam. Sculpted by Unan.

Preserved on the western side and both faces of a fragmented tombstone (140 x 80 to 103 x 28 centimetres):

...կողակցից Բիբիկ...: Կազմող Ունան:

transl.: ...wife Bibik... Sculpted by Unan.

10 lines in the Armenian original incised into one of the sides of a rectangular tombstone (159 x 45 centimetres):

Թվ(ին) ՌՃԺ (1661). | ես Սարգիս կազմել
սովի տա/պան... | կողակցին իմոյ Խաթունին:

transl.: In the year 1661, I, Sargis, erected this grave[stone] ...in memory of my wife Khatun.

3 lines in the Armenian original carved on a tombstone (127 x 56 to 72 x 33 centimetres):

Թվին ՌՃԲԱ (1672). | ս(ուր)ք խա(չ)ս բարե-
խա(ւ)ս է Հալապ/էցի խաւճայ Ադուլքարիմին:

transl.: In the year 1672. May this Holy Cross protect Khoja Avdulkarim from Aleppo.

The Armenian original published in: **Karbelashvili, D. P.**, idem, p. 42.

Misreading: The publisher deciphers the end of the epitaph as "...Khoja David and Margaret from Aleppo."

3 lines in the Armenian original incised into one of the sides of a tombstone (86 x 32 x 20 centimetres):

Ս(ուր)ք խաչս բ/ա(րէ)խ(աւս) է Թաճումին:

transl.: May this Holy Cross protect Tachum.

Note: The epitaph dates back to the 17th century.

2 lines in the Armenian original incised into one of the sides of a tombstone (86 x 38 x 18 centimetres):

Ս(ուր)ք խա(չ)ս բա(ր)էխա(ւ)ս է:

transl.: May this Holy Cross protect.

Note: The epitaph dates back to the 17th century.

4 lines in the Armenian original carved on one of the sides of a tombstone (138 x 50 x 23 centimetres):

Ս(ուր)ք խա(չ)ս (ք)արեխա(ւ)ս | Վանա-
կ/անին:

transl.: May this Holy Cross protect Vanakan.

Note: The epitaph dates back to the 17th century.

10 lines in the Armenian original incised into one of the sides of a tombstone (107 x 58 x 18 centimetres), which has a crack in its middle part and some ornamental reliefs on its southern face:

Ս(ուր)ք խ/աչս բ/ար(է)խա(ւ)ս է Իշիպէկի հո/ն
գուն |...|...|...|...:

transl.: May this Holy Cross protect Ichipek's soul...

Note: The epitaph dates back to the 17th century.

3 lines in the Armenian original (the last one distorted) incised into one of the sides of a tombstone (149 x 45 to 65 x 26 centimetres):

Ս(ուր)ք (խ)աչս բա(րէ)խա(ւ)ս է Սամ/...:

transl.: May this Holy Cross protect...

Note: The epitaph dates back to the 17th century.

7 lines in the Armenian original carved on one of the sides of a tombstone (147 x 53 to 68 x 24 centimetres):

Ս(ուր)ք (խ)աչս | (ք)արեխա(ւ)ս է {u} | Սու(լ)-
բ/ան Բարին, | որ Սէլ(ի)ք էր Թասու/ջին ձորին:

transl.: May this Holy Cross protect Sultan Bab, who was the Melik of the gorge of Tasuch.

Note: We failed to find out the identity of Melik Sultan Bab ('Bab' is the Persian equivalent for 'father'). M. Barkhutariants saw the tombstone of a certain Melik Jhankir in Krzen Cemetery, which gave him grounds to presume that the village used to be a princely residence (**Barkhutariants, M.** Artsakh. Baku, 1895, p. 59).

Also see **Barkhutariants, M.** History of Caucasian Albania, vol. 2, Tiflis, 1907, p. 57 (in Armenian). We failed to find that grave-stone in the cemetery. Nor did we succeed in locating the so-called "gorge of Tasuch."

3 lines in the Armenian original carved on one of the sides of a tombstone (85 x 42 x 22 centimetres):

Ս(ուր)ք խա(չ)ս բա(ր)էխա(ւ)ս է | Խանա-
կ/ա(ն)ին...:

transl.: May this Holy Cross protect Khanapa...

Note: The epitaph dates back to the 17th century.

Incised into the western side of a tombstone (135 x 41 x 21 centimetres):

Ամիր:

transl.: Amir.

Note: The epitaph dates back to the 17th century.

2 lines in the Armenian original carved on both faces of a tombstone (94 x 42 x 23 centimetres):

Ս(ուր)ք խ(ա)չս բ/ա(րէ)խ(աւ)ս է Վանիկին,
| կազմող Յունան:

transl.: May this Holy Cross protect Vanik. Sculpted by Hunan.

Note: The epitaph dates back to the 17th century.

2 lines in the Armenian original incised into a tombstone (73 x 45 x 19 to 22 centimetres):

Ս(ուր)ք խ(ա)չս բարեխա(ւ)ս է Պէկն(ւ)մ(ին). |
Յո(հ)ան, Թորիկ:





KRZEN. Tombstones and a khachkar

*transl.: May this Holy Cross protect Pekum.
Hovhan, Totik.*

Note: The epitaph dates back to the 17th century.

Incised into a tombstone (146 x 74 to 88 x 32 centimetres), broken in two parts. The second fragment lies with its face downwards, which makes the epitaph incomplete.

*Ս(ուր)բ խա(չ)ս (բար)էխա(ւ)ս է Սուարիհն
կո(ղակցիւն)....:*

transl.: May this Holy Cross protect ...wife Suar.

Note: The epitaph dates back to the 17th century.

5 lines in the Armenian original carved (partly in embossed letters) on a rectangular tombstone:

Այս է տապան Մարգարեանց Գարթի | եւ
Սանդուխտի որդի Վարդազար(ին) | կողակից
Չանազան. թիվն | Ռ-ՄՁԸ | 12.3.1839:

transl.: In this grave reposes Vardazar, the spouse of Zanazan and the offspring of David Margariants and Sandukht. 12 March 1839.

Incised into a rectangular tombstone:

Այս է տապան Վանականեանց Յակոբի կո-
ղակից Մարեամին, որ է դուստր Խասիբէկի,
Ա(ստուա)ծ ողորմի ատէք. 1847:

*transl.: In this grave reposes Hakob Vanakan-
iants' wife Mariam, who is Khasibek's daughter.
May you pray for her. 1847.*

5 lines in the Armenian original incised into a rectangular tomb-
stone:

Այս է տապան Վանականեանց | Լեւանի
որդոյ ներկարար Յարութիւնին, Ա(ստուա)ծ
ողորմի | կողակից Աննային. 1848. | Յովհան-
նեան:

*transl.: In this grave reposes Levon Vanakan-
iants' son, dier Harutiun. May God have mercy
upon his wife Anna. 1848. Hovhanian.*

5 lines in the Armenian original engraved on a rectangular tomb-
stone:

Այս է արձան կրգեցեցի Ծատուրեանց | Ան-
տոնի որդի Յարութիւնին, 50 ամաց | վախ.
10.1.1896 ամի, այս արձանս կանգնեցին իր
կին Հերիքն եւ որդիքն Խա[չ]ա[յ]տուրն,
Սարքիսն, ...սսին, Ա(ստուա)ծ ողորմի...:

*transl.: This is the gravestone of Harutiun, the
son of Anton Tzaturiants from Krzen. Died at the
age of 50 on 10 January 1896. Erected by his wife
Herik, his sons Khachatur, Sargis... May God
have mercy...*

6 lines in the Armenian original carved on a rectangular tomb-
stone:

Այս է տապան Մովսես գիւղացի | Խանու-
մայ Սիմոնեան Բաղալեանց, | որ վախճանե-
ցաւ ի գիւղն Կոզէն, որ | էր գոքանչ Մարգար
Թարխանեանցի, դուստր սորա ... | ...:

*transl.: In this grave reposes Khanum Simonian
Badaliants from Movses Village, who died in
Krzen Village. She was Sargis Tarkhantiants'
mother-in-law. Her daughter...*



KRZEN. The sacred site of Zatik Tzar

A holy tree called **Zatik Tzar**¹³⁹ and representing a giant lignum vitae, stands not far from the village cemetery.

The territory of Krzen retains the remnants of a grave-yard as well as the remains of a village site and an annihilated church.¹⁴⁰

The ruins of **Hoghaberd** ('Topragh Ghala' in Turkish) are preserved on a hill rising on the right bank of the river Kur, a kilometre north-east of the village: "The top of the hill represents an area of fine surface where different pitchers, old rifles as well as copper articles and earthenware were discovered. About forty years ago, six jugs, full of Arabic and Persian coins, were unearthed there."¹⁴¹

KYAZIMLI

This small Turkish village, founded in the Soviet years, is located on the right bank of the river Asrik, 31 kilometres south of the district centre, at an altitude of 1,370 to 1,410 metres above sea level.

KYOHNAGHALA

The village extends in a plain 16 kilometres south-east of the district centre, between 470 and 490 metres of altitude above sea level.

A record left by a visitor of the late 19th century states, "Below Memertlu lies the ancient village site of Kyohna Ghala, now inhabited by Turks. In the course of the excavations, some large jugs, weighing up to 150 batmans,¹⁴² were dug out of its territory. Balasan, an inhabitant of Baden, told me that his uncle's house retained three inscribed nalbakis found in Kyohna Ghala."¹⁴³

139 'Zatik' is the Armenian equivalent for both 'Christmas' and 'Easter,' which suggests that the sacred tree ('tzar' is the Armenian equivalent for 'tree') may be somehow connected with either of these feasts.

140 **Barkhutariants, M.**, idem, p. 59.

141 Idem, p. 60.

142 'Batman' is an ancient unit of weight. 'Nalbaki' is a dialectal word denoting a household article.

143 **S. Kamalian** Fund, copy-book No. 1, VI-11, p. 3.

KYOKHANABI

This small Turkish village is situated on an east-facing mountain slope, 1.2 kilometres north-east of the monastery of Khoranashat, 13.5 kilometres south of the district centre, at an altitude of 900 to 940 metres above sea level.

It was established in the Soviet years.

Until 1988, the surviving parts of a ruined church were preserved in the territory of the village.

LAZILAR

This Turkish village lies on a lofty mountain slope, 38 kilometres south of the district centre, at an altitude of 1,700 to 1,770 metres above sea level.

It was founded in the site of an Armenian village that had been stripped of its population in the '70s of the 18th century.

MESHADILAR (TOMAKHLI)

Meshadilar extends on the left bank of the river Zakam, at the north-facing foot of a mountain, 17 kilometres south-east of the district centre, at an altitude of 560 to 620 metres above sea level.

The village, whose historical name has sunk into oblivion, was known by the name of Tomakhli in the second half of the 19th century.

It represents a Turkish settlement established in the site of a deserted Armenian village. Between 1894 and 1895, it belonged to the Kyamranbekovs' family of Turkish landowners.¹⁴⁴

The available statistical records on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹⁴⁵	65	227	219	446
1914 ¹⁴⁶				515

MOLLA-AYRUM

Molla-Ayrum is situated on the divide between the rivers Zakam and Asrik, 18 kilometres south of the district centre, at an altitude of 1,000 to 1,050 metres above sea level.

It is a small Turkish village established in the Soviet years.

MUNJUKHLU

The village extends on an east-facing wooded mountain slope, on the left bank of the river Akhenji, 22 kilometres south of the district centre, at an altitude of 1,430 to 1,510 metres above sea level.

It represents a small Turkish settlement dating from the Soviet years.

MYULKYULYU

This Turkish village lies 11 kilometres south-west of the district centre, within about 1.5 to 2 kilometres of the frontier of the Republic of Armenia, between 590 and 650 metres of altitude above sea level.

It was founded in the site of a derelict Armenian village in the second half of the 19th century.

The available statistical records on the number of the local population represent the following picture:

Year	Houses	Males	Females	Total
1886 ¹⁴⁷	58	269	162	431
1914 ¹⁴⁸				410

NAMKHOSH

The village extends on the right bank of the river Zakam, 28 kilometres south of the district centre, at an altitude of 1,330 to 1,410 metres above sea level.

Having been stripped of its Armenian population in the 1770s, it was inhabited by Turks in the Soviet years.

NASIBLI

Nasibli is located in the area of the source of the river Akhenji, 34 kilometres south-west of the district centre, between 1,590 and 1,630 metres of altitude above sea level.

It represents a small village founded in the Soviet years.

OSGYAN (VOSKYAN)

The village is situated on the left bank of the river Zakam, 31 kilometres south of the district centre, at an altitude of 1,010 to 1,040 metres above sea level.

The historical name of this once Armenian-inhabited village has survived in a slightly distorted form. In the Soviet years, some Turkish stock-breeders settled down in its site.

PALEKLI

The present-day Turkish village of Palekli, founded in the Soviet years, lies on the left bank of the river Asrik, 27 kilometres south of the district centre, at an altitude of 1,230 to 1,350 metres above sea level.

It occupies the site of an Armenian village which was stripped of its population in the '70s of the 18th century. Unfortunately, its historical name has sunk into oblivion.

SAFARLI

This is another Turkish settlement founded in the Soviet years.

It extends in the basin of the river Akhenji, 32 kilometres south-west of the district centre, at an altitude of 1,520 to 1,550 metres above sea level.

¹⁴⁴ National Archives of Armenia, fund 93, list 1, file 388, pp. 2-3.

¹⁴⁵ A Statistical Survey..., pp. 82-83.

¹⁴⁶ Caucasian Calendar for 1915, p. 189.

¹⁴⁷ A Statistical Survey..., pp. 1150-1151.

¹⁴⁸ Caucasian Calendar for 1915, p. 162.

SARITALA

This Turkish village is situated on the east-facing slope of a gorge lying on the left bank of the stream Yekeghetsajur, i.e. the right tributary of the river Zakam, 30 kilometres south-east of the district centre, at an altitude of 1,430 to 1,500 metres above sea level.

It was founded in the site of a derelict Armenian village in the late 19th century.

SHAMLUGH (SHMEGH)

The village is located 1.5 kilometres south-west of the historical village of Chatakh, 31 kilometres south of the district centre, between 1,460 and 1,540 metres of altitude above sea level.

Forced to abandon their birthplace in the 1770s, nineteen families of Shamlugh Armenians¹⁴⁹ resettled in Shulaver. They gave one of the local quarters the name of their native village, i.e. 'Shmegh,' which has been preserved until today.

SHAMLUGH BALA (SMALLER SHAMLUGH)

Smaller Shamlugh lies on the left bank of the river Zakam, in the valley of the tributary of the same name, 33 kilometres south of the district centre, at an altitude of 1,060 to 1,100 metres above sea level.

In the late 19th century, the village, mentioned by the name of Kujur Shamlugh, belonged to Turkish landowner Zulghadarov.¹⁵⁰

In the Soviet years, the site of the devastated Armenian village was inhabited by some Turks.

SHAMLUGH BEYUK (GREATER SHAMLUGH)

Greater Shamlugh extends on the left bank of the river Zakam, 31 kilometres south of the district centre, at an altitude of 1,070 to 1,180 metres above sea level.

In the late 19th century, the village site belonged to Turkish landowner Zulghadarov.¹⁵¹

The foundation of the present-day Turkish settlement dates back to the Soviet years. It occupies the site of an Armenian village that was stripped of its population in the 1770s.

SHEKHEYBAT

Shekheybat is situated on the divide between the rivers Akhenji and Asrik, 27.5 kilometres south of the district centre, at an altitude of 1,600 to 1,700 metres above sea level.

One of the oldest villages in the district, it was stripped of its native Armenian population in the 1770s and was inhabited by Turks in the Soviet years.

SOFULAR

The village is located in an elevated, wooded area between the rivers Asrik and Zakam, 23 kilometres south of the district centre, at an average altitude of 1,380 metres above sea level.

It represents a Turkish settlement established in the early 20th century.

In 1914 it had a population of 128.¹⁵²

TOUZ CITY

The city is situated on Ghazakh-Gandzak Highway and the railroad of the same name extending parallel with it, 24 kilometres south-east of Ghazakh, at an altitude of 430 to 455 metres above sea level.

The present-day administrative centre of the district of the same name, Touz used to be a railway station before 1935. Later it turned into a township and preserved that status until 1947, when it grew into a city.

VAYITLI

A Turkish village founded in the early 20th century, it lies on the right bank of the river Akhenji, 6.5 kilometres south-west of the district centre, at an altitude of 190 to 530 metres above sea level.

In 1976 the local inhabitants amounted to 815.¹⁵³

YANKHLI (KHAGHKHAGH, KHILKHINA)

Location. Yankhli, i.e. the historical city of Khaghkhagh, is located on the left bank of the river Zakam, 17 kilometres south-east of the district centre, at an altitude of 600 to 650 metres above sea level.

A Historical Introduction. One of the oldest villages in the region, it used to serve as a winter residence for the Armenian Arshakids (66 to 428), the following quotations attesting to it: "Then he and his brother... made their way to Armenia. Anak presented himself to King Khosrov at the winter quarters in Khalkhal..."¹⁵⁴

"...opposite the city of Khaghkhagh, which is the winter residence of Aghvank kings located near the border with Georgia..."¹⁵⁵

"...Khalkhal was in the land of the Albanians."¹⁵⁶

149 Aslanian, S., Karapetian, S., idem, pp. 27-28.

150 S. Kamalian Fund, copy-book No. 1, VI-11, p. 11.

151 S. Kamalian Fund, ibid.

152 Caucasian Calendar for 1915, p. 181.

153 SAE, vol. 2, p. 424.

154 The Conversion of Armenia to Christianity. A Retelling of Agathangelos' History. By Valerie Goekjian Zahirsky. New York, 2001, p. 7.

155 History of the Armenian Nation by Ghazar Parpetsy. Tpphis, 1904, p. 65.

156 Elishé. History of Vardan and the Armenian War. Translation and Commentary by Robert W. Thomson. London, 1982, p. 127.



YANKHLI (KHAGHKHAGH). A mosque and tombs

Records with references to Khaghkhagh can also be found in some Georgian sources, one of which states, “And he crossed the border of Armenia (Somkhit), his destination being the city of Khaghkhagh (Khilkhala), that served as a winter residence for the Armenian kings.”¹⁵⁷

In 450 the Armenian troops, led by Commander Vardan Mamikonian, won victory over the Persians in a battle fought near Khaghkhagh.¹⁵⁸

Interestingly enough, ‘Khilkhina,’ which is a slightly distorted version of the village’s historical name, survived until the 20th century.

In the late 19th century, the village belonged to Turkish landowners Allahyar-Bey, Mehrali-Bey and Adil-Bey Zulghadarov.¹⁵⁹

The local population amounted to 4,458 in 1914,¹⁶⁰ and 66 in 1981.¹⁶¹

In 1890 Sargis Kamalian wrote the following about the village’s **monuments of antiquity**, “...You could see vestiges of different monuments throughout the territory beginning with the northern foot of Mount Tulklu. At present this area, known by the name of

Shehar (‘town’) both among the local Armenians and Turks, belongs to the Zulghadarovs. Among the ancient monuments, a mosque and a bridge can be distinguished. The latter, built by Mama Mirza, has 3 huge arches and some broad-surfaced pillars... There are doors on either side of its middle pier. The bridge, however, is in a dilapidated state and does not function; that is why, the dwellings are located far below it...The Zulghadarovs have magnificent residences surrounded by platans and poplars. This village is called **Khennalu** or **Khelkhana**.”¹⁶²

The aforementioned bridge was built of brick, except for its main parts where finely-dressed basalt was used. During our visit to the village in 1980, only its piers were preserved on both banks of the river Zakam.

Bishop Makar, who visited Yankhli in the early 1890s, confirms that once a village existed there: “...The deep valley is surrounded by Mounts Enkuzut (Ghozlu) in the east, and Mamrut (Mamertlu) in the south, as if lying within a natural enclosure along both banks of the river. It abounds in vestiges of different monuments of late antiquity, such as heaps of stones, broken fragments of old, rough vessels, remnants of

157 Melikset-Bek, L. M., vol. 1, p. 163.

158 Ghazar Parpetsy, p. 66. Also see Chamchians, M., vol. 2, p. 57.

159 National Archives of Armenia, fund 93, list 1, file 388, pp. 9-10.

160 Caucasian Calendar for 1915, p. 197.

161 SAE, vol. 5, p. 187.

162 S. Kamalian Fund, copy-book No. 1, VI-11, p. 35. An anonymous article entitled *Studies of the History of Azerbaijan* contains a photo of the standing bridge (“Izvestiya Akademii Nauk Azerbaidzhanskoj SSR,” 1946, No. 5, p. 95).



YANKHLI (KHAGHKHAGH). *The remnants of a bridge*

lime and brick walls as well as huge barrels found in some underground ditches. The bricks are thicker, longer and wider than usual, i.e. 31 square centimetres. Some earthenware tubes used to provide the former village with spring water from time immemorial. This is proved by the ruins of the long, rough pipeline, once extending in the west of its present-day site and destroyed by Zulkatarov Hamit Bey. Regretfully, the traces of the church have disappeared altogether.”¹⁶³

A brick mosque, built in the late 19th century, is preserved in Yankhli. The ruins of a 17th-century Muslim tomb can still be seen at the western extremity of the village.

YEGHUNBULAGH

This Turkish village is situated 29 kilometres south-east of the district centre, at an altitude of 1,350 to 1,420 metres above sea level.

Founded in the Soviet years, it occupies the site of an Armenian village that was left derelict in the late 18th century.

YUKHARI-OKSYUZLYU

One of the most populous villages in the district, Yukhari-Oksyuzlyu extends on the south-facing slope of a gorge lying on the left bank of the river Tavush, 7 kilometres south-west of the district centre, at an altitude of 580 to 660 metres above sea level.

In 1980 it had a population of 4,097.¹⁶⁴

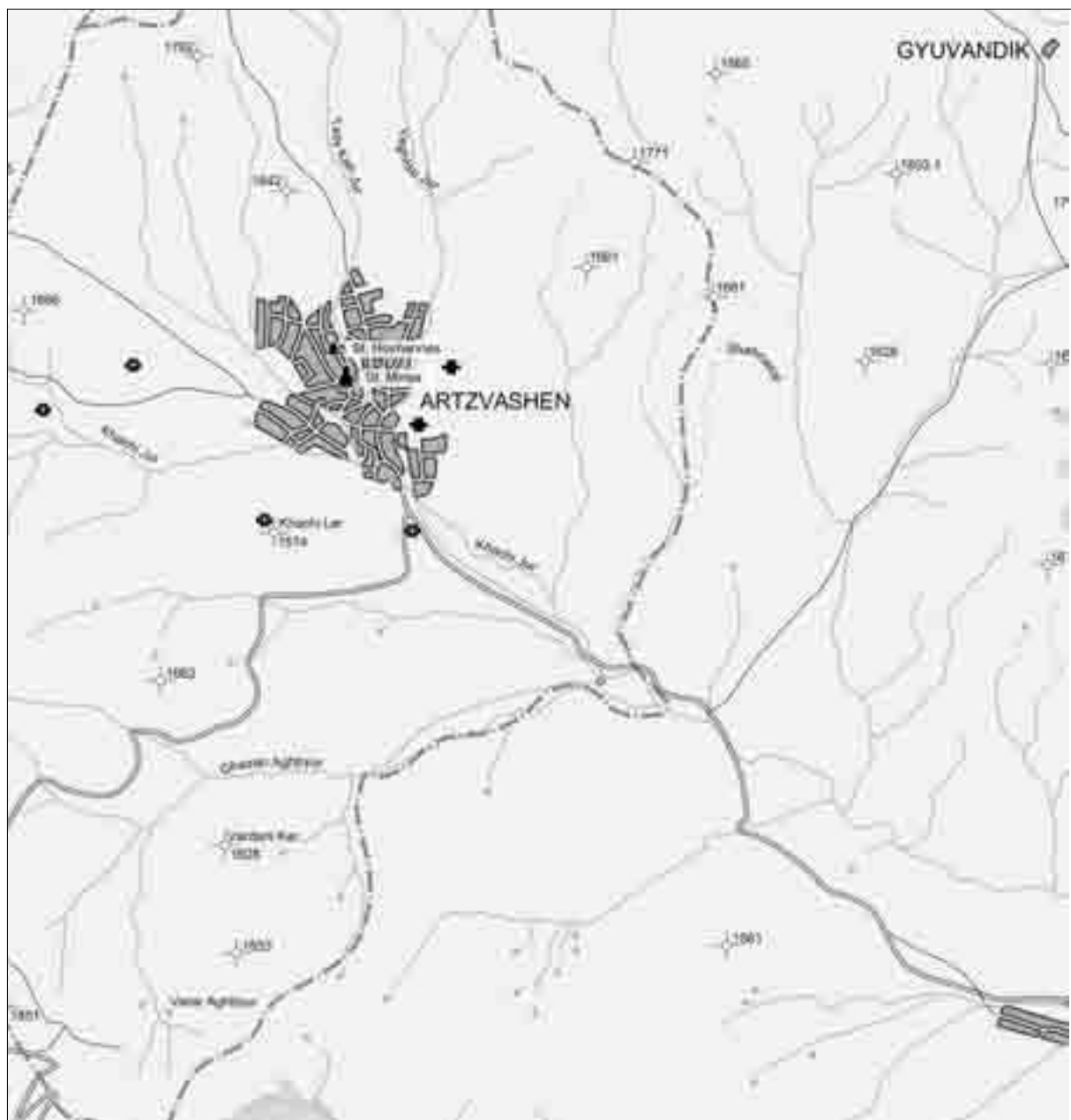
A mosque, dating from the 19th century, has been preserved in the village.

¹⁶³ Barkhutariants, M., *idem*, p. 57.

¹⁶⁴ SAE, vol. 5, p. 187.

ARTZVASHEN

In the Soviet years, Artzvashen formed an administrative part of Karmir (Krasnoselsk) District of Soviet Armenia, but in fact, it represented an enclave within the Republic of Azerbaijan, bordering on its Touz and Getabek Districts.



Location. Artzvashen is situated 15 kilometres north-east of the former district centre of Karmir (Krasnoselsk), at an altitude of 1,460 to 1,510 metres above sea level.

Originally called Bashgyugh, Bashkyand and Hin Bashkyand to be differentiated from Nor Bashgyugh located in the same district, the village was renamed Artzvashen on 25 January 1978.¹

Foundation. The ancestors of Artzvashen Armenians were natives of Jraberd District of Artsakh Province of Metz Hayk, who left their birthplace in the late 18th century, moving first to Choratan Village of Shamshadin District (the present-day sub-district of Shamshadin, Tavush Marz, Republic of Armenia), and then (in the mid-19th century) to the Armenian village site of Parakert (Paragyugh, Parakyand), where they founded Artzvashen (Bashgyugh).² The existing sources are not unanimous in mentioning the exact date of their resettlement but, apparently, it took place between 1845 and 1859. Some records state the following with that regard, “The village was founded in 1845.”³ “The village was established in 1852 by some resettlers from Nerkin Choratan...”⁴ “Some 39 families from Choratan... founded Artzvashen in 1854...”⁵ “The village dates back to 1859.”⁶

Artzvashen Armenians recall the following legend connected with the establishment of their village: “...The residents of Artzvashen and the Turks inhabiting the nearby plain entered into a conflict, the latter demanding that the former leave the territory serving them as a pasture. The Armenians, however, refused to do so declaring that they were in their native land and had nowhere else to go to. The problem was finally settled through wrestling and a bullfight: the Armenian side won both of them thanks to wrestler Arzuman Dallakian and a bull named Tzaghik that belonged to a certain Sahak’s family. Thus, the territorial dispute was resolved in favour of the Armenians.”⁷

In the late 19th century, Artzvashen belonged to the Melik-Kalantarians’ family of landowners.⁸

Construction Activity. The centre of the village, where stood a House of Culture, was surrounded by Nerkin (Lower) or Kachal⁹ Quarter.

Shushaniants’ Quarter was located in the neighbourhood of the local secondary school, above which Haram extended.

Tsits Kar lay in the north of the village, and Verin (Upper) Quarter adjoined the Saribekiants’ Quarter.

Another two quarters, one of them named Chinastagh (Chinastan), and the other ironically called Palkh-Kyand, came into being due to the development and enlargement of Artzvashen.

Water Supply. In 1945 Artzvashen inhabitants arranged the conveyance of the water of Varar (the Armenian equivalent for ‘abundant’) Aghbyur to their village.¹⁰ With the expansion of the village, Gyagunts Aghbyur joined it to meet the local people’s needs. They also received water from the springs of Chamchi, Sevjur, Shinataki, Tsits Kar, Ghazan and Sar.

In 1968 a water reservoir was built in Artzvashen for the irrigation of the village lands that covered 500 hectares. As the construction proceeded, a number of nearby tombs were left buried under it.

The Armeno-Turkish Fights between 1905 and 1906. An enclave encircled by Turkish villages, Artzvashen could not escape the Turkish assaults so that it had to resort to self-defence under Michael Astvatzatrian’s leadership.¹¹ Assisted by Parish Priest Vahan Ter-Ghukassian¹² and Sahak Ghukassian (commonly known as Nadirants Sahak (i.e. Sahak from the Nadirants family) and Ofitser Sahak (i.e. Officer Sahak)), an officer of the Tsarist army, he “collected gold and silver jewellery from the local people and obtained fire-arms from Baku and Tiflis at their expense. The blacksmiths cast cannons from the alloy of samovars and different copper articles. Their shells did not explode and injure the enemy, but their formi-

10 **Arakelian (Madunts), A.** A Troublesome Spring in “Smaller Artsakh.” In: “Avangard,” 21 May 1992, p. 2, in Armenian.

11 Public figure Michael Astvatzatrian (1878 to 1939), a graduate of Tiflis’ Nersissian School and an accredited representative of Hay Heghapokhakan Dashnaktsutiun in the district of Ghazakh-Shamshadin, published a spate of articles in the contemporary press (“*Horizon*,” “*Mshak*,” “*Khariskh*,” “*Vtak*,” etc.) under the pen-name of Hayk or Hayk Ayunts. A student of folk-lore, he also taught the Armenian language and literature in his native village, in Nersissian School, Akhaltskha as well as Dilijan and Yerevan. Michael Astvatzatrian fell victim to Stalin’s repressions on 26 November 1937 (**Ayunts, L.** Michael Astvatzatrian: A Patriot and a Defender of His Homeland. Yerevan, 2000, in Armenian).

12 Priest Vahan (1872 to 1921), a graduate of Echmiatzin’s Gevorian Jemaran, was held in high esteem throughout the district. Treacherously arrested in Nor-Saratovka Village of Getabek District, by Rostam Aliyev, First Secretary of Shamkhor’s District Committee, he was executed without trial. A memorial erected near the castle of Parisos and a village in Getabek District “commemorate” the “feat” of the former gang leader, who was killed by a revengeful Armenian (“Hayreniki Dzayn,” 10 October 1990, No. 41, p. 4). Father Vahan was buried in Artzvashen’s cemetery, a village in Karmir District of the Republic of Armenia perpetuating his name.

1 The Administrative-Territorial Division of the Armenian SSR (as of 1 August 1988). Yerevan, 1988, pp. 74, 89, in Armenian.

2 **Petrosian, A.** The Problems of a Neglected District. In: “Azatamart,” September 1991, No. 29, p. 12, in Armenian. Also see **Hovhannissian, H.** The Aerie beyond the Mountains. In: “Hayreniki Dzayn,” 12 October 1990, No. 41, pp. 3-4, in Armenian.

3 Soviet Armenian Encyclopedia, vol. 2, p. 297.

4 “Nor-Dar,” 1888, No. 105, p. 3.

5 **Petrosian, A.** Artzvashen: Its Past and Present. In: “Azatamart,” 1992, No. 1, p. 12, in Armenian.

6 Dictionary of Toponymy of Armenia and Adjacent Territories, vol. 1, p. 453.

7 **Petrosian, A.**, idem.

8 “Nor-Dar,” 1888, No. 105, p. 3.

9 The Armenian equivalent for ‘bald.’ The quarter was so called due to the small number of gardens it comprised.

dable thunder created unspeakable panic among them.”¹³

The first attack against Artzvashen (on the whole, the enemy mounted 13 offensives against the village) was launched by the Turkish inhabitants of Ghazakh, Gandzak and Bayazed on 19 January (6 January according to the old calendar) 1906. The contemporary press wrote the following with that regard, “Bashkyand shared the fate of the other Armenian villages of Shamshadin and did not escape clashes which ended in the victory of the local residents thanks to the heroic self-defence put up by a number of prudent, valorous young fellows who were members of the Dashnaktsutjun. During the first assault, launched on 6 January, the Turks, between 4,000 and 5,000 in number, were repelled, suffering great losses.”¹⁴

Despite that, however, the situation was truly critical, “Bashkend and Chambarak being doomed to most certain annihilation, if only the neighbouring principalities did not immediately come to their rescue.”¹⁵

Artzvashen Armenians turned to haydook leader Sevkaretsy Sako¹⁶ for help, but he refused under the excuse that their situation was equally harrowing. He also added that “...if Bashkend fails to defend itself, it will be sacrificed for the sake of the salvation of the other Armenian villages.”¹⁷

13 **Petrosian, R.** Artzvashen. In: “Yerekoyan Yerevan,” 13 November 1989, in Armenian.

14 “Hayrenik,” 10 May 1906; “Haraj,” 24 January 1906. M. Astvatzatrian’s memoirs provide most valuable information concerning these events: “On 19 January 1906, a Turkish mob, led by Mullah Seid, was seen in the distance, some of them on carts and the others on horseback... They were absolutely calm, firmly believing that they would not encounter any resistance. Their conviction grew even stronger when they saw the lifeless village and several wandering animals. Their volleys remaining unanswered, the Turks came closer... Meanwhile, the warriors of Bashkend were impatiently waiting for Hayk’s signal: he had ordered them to save the bullets and open fire only when the enemy had approached their positions within some 50 to 60 steps... The intensity grew with every single passing minute among the Armenian fighters. ...Taken aback by the very first volleys, ...the Turks withdrew, leaving a great number of casualties behind. The unusual thunder of the Armenians’ cannon horrified the enemy into a panic-stricken escape. Overcoming their shock, they resumed the offensive, and the fighting lasted for two days. The enemies who had suffered total defeat placed their victims’ corpses onto carts and left the impregnable settlement of Bashkend: that was the first attack against the village” (**Ayunts, L.**, *idem*, p. 34).

15 “Haraj,” 22 January 1906.

16 Sevkaretsy Sako (Sargis Tzovanian), born in 1870, took an active part in the Armenian liberation struggle. In 1890 he went to Western Armenia and fought in Moosh, Sasun, Van, Erzurum and other places as a member of the local haydook groups. In 1899 he was sentenced to a term of 101 years. In 1900 the Turkish authorities condemned him to death, but he was sent to Russia through the mediation of the Russian authorities. In 1908 Sevkaretsy Sako was to leave for Iran to take part in the Iranian revolution, but he fell prey to cholera (Soviet Armenian Encyclopedia, vol. 10, Yerevan, 1984, p. 329).

17 **Ayunts, L.**, *idem*, p. 37.

It was only the Armenians of Verin Chambarak who extended a helping hand to their compatriots in Artzvashen by sending an armed detachment there on the eve of the second Turkish attack.¹⁸

Thanks to a well-organized self-defence, Artzvashen Armenians saved their village from devastation; moreover, they rendered help to a number of Armenian villages in Shamshadin, and also mounted attacks against some neighbouring Turkish villages, their actions mitigating the Turks’ furiosity.

Artzvashen between 1918 and 1920. The Red Army failing to conquer Artzvashen in 1920, it was only after some negotiations that the Soviet powers took over the village, the only settlement throughout Northern Artsakh to have formed part of the Soviet Republic of Armenia.

Artzvashen between 1920 and 1930. Artzvashen was included within the territory of Soviet Armenia until the 1930s: a map of the republic, published by the Central Statistical Department of Armenia in 1927 (cartographer: A. Minassian; editor: Z. Korkotian) shows it linked with Dilijan District like a peninsula.¹⁹

On 18 February 1929, the Soviet leadership made a decision concerning some border changes the three Transcaucasian republics were to undergo. Under the plea of settling certain frontier disputes and introducing verification into the territories of the aforementioned countries, it was decided to include the lands of Shinikh-Ayrum, covering 11,659 dessiatinas and lying between Karmir District and Artzvashen, in Ghazakh District of the Republic of Azerbaijan. That, however, meant the secession of Artzvashen from Armenia, although the same resolution stated that “...the Armenian village of Bashkend and the territories allocated to it remain part of the Soviet Socialist Republic of Armenia. Since the aforementioned border changes will inevitably result in the inclusion of Artzvashen into Ghazakh District, it has been decided to cede an area, comprising the southern pastures of Shinikh-Ayrum, to Bashkend Village to territorially link it with Dilijan District of Soviet Armenia.”²⁰

A map of 1934 shows Artzvashen as still part of Soviet Armenia, but the first volume of the Grand Soviet Encyclopedia (Moscow, 1949, in Russian) men-

18 Isolated from the other Armenian villages like Artzvashen, Verin and Nerkin Chambarak suffered numerous attacks by the Turkish mob, Ayunts-Astvatzatrian taking an active part in the organization of their self-defence as well. In the last days of January, an armed detachment reached Artzvashen from Chardakhlu, but the fighting had already ceased by then.

19 **Vardanian, S.** A Mystery: No, Usurped Lands. In: “Khorhrdayin Hayastan,” 18 October 1989, p. 3, in Armenian; “Azatamart,” September 1991, No. 29, p. 12; **Grigorian, R.** The Annexation of the Armenian Border Territories by Soviet Azerbaijan between the 1920s and ‘30s. In: “Areresum,” 1996, No. 16, p. 7.

20 **Vardanian, S.**, *ibid.*



ARTZVASHEN. A general view of the village (photo 1992)

tions it as an enclave. This comes to suggest that the aforementioned resolution, if ever put into effect, was valid for only a short time, and the village was surreptitiously annexed to Soviet Azerbaijan between 1934 and 1949.²¹

On 31 May 1945, Saribek Soghomon Chilingarian (born on 18 May 1925), a native of Artzvashen, was awarded the title of Hero of the Soviet Union for his participation in an operation during which a five-member group had conquered a castle in the vicinity of Berlin in April of the same year: it was he who had hoisted the Red Flag over the occupied stronghold.²²

The year **1992** marked the beginning of another heavy struggle for survival in Artzvashen. The local inhabitants realized that “If anything happens, our situation will be even worse than that of entire Artsakh. They will regret it, but it will be too late: this fight is to be extremely different from the previous one... Absolute indifference reigns everywhere so that you cannot trace even an apology for a state structure to rest upon.”²³

21 Some of the local microtoponyms reflect the territorial disputes existing between the Armenians and Azeris: ‘Hoghachapi Aghbyur’ (i.e. ‘Surveyor’s Spring’), ‘Metz and Pokr Vijasarer’ (i.e. ‘Greater and Smaller Mountains of Discord,’ also known by the Russian name of ‘Sporny,’ i.e. ‘Disputed’), etc. Afterwards the latter founded Mtu-Dara Village in the village’s summer pastures.

22 Soviet Armenian Encyclopaedia, vol. 9, Yerevan, 1983, p. 24.

23 “Azatamart,” No. 1, 1991, p. 12.

Artzvashen was surrounded by the members of the Azerbaijani OMON (Russian: Отряд милиции особого назначения; Otryad Militsii Osobogo Naznacheniya, “Special Purpose Detachment of Militiya”) armed with the latest military equipment. On the main road leading to the village was established a military outpost with the goal of banning the penetration of any arms and ammunition there. Although the village was being defended by police and the warriors of Yerkrpah,²⁴ the forces were incredibly unequal. On 4 August 1992, Artzvashen, a village boasting a glorious history of self-defence, was completely devastated and stripped of its inhabitants.

The available statistical data regarding the local **population** represent the following picture:

Year	Houses	Males	Females	Total
1873 ²⁵				1,015
1882 ²⁶		549	416	965
1883 ²⁷		573	430	1,003
1885 ²⁸		592	441	1,033
1886 ²⁹	114	791	639	1,430

24 The name, literally meaning ‘Country Guard,’ is used with reference to some volunteer detachments that took an active part in the Liberation Struggle of Artsakh.

25 Dictionary of Toponymy of Armenia and Adjacent Territories, vol. 1, p. 453.

26 National Archives of Armenia, fund 53, list 1, file 3874, p. 130.

27 National Archives of Armenia, fund 53, list 1, file 3875, p. 3.

28 National Archives of Armenia, fund 53, list 1, file 3877, p. 8.

29 A Statistical Survey..., pp. 144-145.

1887 ³⁰		675	486	1,161
1888 ³¹	120			
1890 ³²	115	804	639	1,443
1897 ³³				1,847
1908 ³⁴				2,687
1909 ³⁵		1,679	1,260	2,939
1914 ³⁶				3,079
1926 ³⁷				2,909
1939 ³⁸				4,280
1959 ³⁹				4,112
1970 ⁴⁰				3,368
1979 ⁴¹				2,771
1990 ⁴²				2,750

As indicated by the table, the residents of Artzvashen continually increased. In the course of some years, however, certain reduction could be observed in their number due to fighting and resettlement (a considerable part of the inhabitants of Vahan Village and the township of Karmir (in Gegharkunik Marz of the Republic of Armenia) come from Artzvashen). In 1923 some of Artzvashen Armenians abandoned the village under the leadership of Michael Astvatzatrian (Hayk Ayunts) and founded Nor Bashgyugh (the present-day village of Getik in the sub-district of Karmir, Gegharkunik Marz, Republic of Armenia) on the south-western slope of Mount Merghuz, on the bank of the river Getik.

The highly unfavourable socio-economic conditions of Artzvashen gave rise to large-scale emigration into different cities in Armenia (Yerevan, Nor Hajn, Kanaker, Abovian, Charentsavan, Vanadzor, etc.) and the Russian Federation. As a result, by 1990 "the number of the local houses has dropped from 850 to 600, with some 50 to 60 of them standing semi-deserted. The number of the village's population, once totaling 5,000, has plummeted down to 2,750..., the majority of them aged people. It is growing smaller and smaller with every single passing day."⁴³

The Local Families. Artzvashen's elderly inhabitants remembered that the family of the Madunts living in Nerkin (Kachal) Quarter was from Van, Western Armenia, in origin.

30 National Archives of Armenia, fund 53, list 1, file 3880, p. 31.

31 "Nor-Dar," 1888, No. 105, p. 3.

32 **Barkhutarians, M.** Artsakh, p. 311.

33 Dictionary of Toponymy of Armenia and Adjacent Territories, *ibid.*

34 Caucasian Calendar for 1910, p. 200.

35 National Archives of Armenia, fund 156, list 18, file 764, p. 121.

36 Caucasian Calendar for 1915, p. 97.

37 Dictionary of Toponymy of Armenia and Adjacent Territories, *ibid.*

38 *Ibid.*

39 *Ibid.*

40 *Ibid.*

41 *Ibid.*

42 **Hovhannissian, H.**, *idem*, in: "Hayreniki Dzayn," 10 October 1990, p. 4.

43 *Ibid.*

Below follows a list of the other outstanding families of the village: the Ghazarians,⁴⁴ Thorossians, Tukharians, Stepanians, Saribekians, Ayunts, Kherzarians, Gyagunts (Kirakossians), Tzaturians, Ghalechians, Ghulunts, Iskandarians, Yeritsians, Terterians, Khechovians, Ghaahermanians, Tizunts, Damerchians, Balunts, Brutians, Shushanians, Avalians, etc.

The Village School. Beginning with 1907, some attempts were made to provide Artzvashen's population with education. Between 1915 and 1917, Archimandrite Yeghishe and a married couple (a certain Hovsep and his wife Sofia) carried out that work, the former teaching Religion and Russian, and the latter the Armenian language there. Later Hovsep and Sofia's pupils, Herik Dallakian, Rafael Sardarian and others, founded their own small private schools in the village.

In 1918/1919, a one-year secondary school of males functioned in Artzvashen.⁴⁵

In 1921 a state school opened there,⁴⁶ its building having been erected by Zemstvo Russian Company. In the autumn of 1922, M. Astvatzatrian was appointed headmaster there. The institution had a children's theatre which is known to have staged a number of literary works, including a short story entitled Gikor by prominent Armenian writer Hovhannes Tumanian.⁴⁷

Later another two schools opened in Artzvashen, the pupils of those three institutions totaling 1,500 together. In the subsequent decades, however, their number was reduced due to mass emigration so that only a single school functioned in the village on the eve of its fall.

The territory of Artzvashen abounds in various ancient **historical and cultural monuments**, including Bronze Age tombs (they were destroyed during the construction of a local pond), medieval churches, cemeteries, sanctuaries, cross-stones, etc.

St. Minas Church, standing in the centre of the village and dating back to 1872, represents a structure of rectangular plan with two eastern vestries. A visitor who saw it in 1888 describes it in the following way, "...the church which represents a high building of tiled roof is distinguished for its splendid ornamentation."⁴⁸

In the '30s of the 20th century, the sanctuary turned into a warehouse of agricultural products; moreover,

44 The local dialect has distorted most of the family names which have the ending of 'ants' instead of the customary 'ian,' that is more common for Armenian surnames: thus, 'Ghazarians' was pronounced as 'Ghzarants,' 'Thorossians' as 'Thorosants,' etc.

45 **Khudoyan, S.** The East Armenian Schools between 1830 and 1920, p. 485.

46 See Ashot Petrossian's unpublished article (we are extending our gratitude to him for willingly putting it at our disposal).

47 **Ayunts, L.**, *idem*, pp. 59-60.

48 "Nor-Dar," 1888, No. 105, p. 3.

under the plea of “repairs,” the oaken logs of its roof were removed and replaced by ordinary boards. The interior of the former church underwent some changes,⁴⁹ being adjusted to a hall for funeral feasts.⁵⁰

The monument was planned to go through some renovation in 1991.

St. Minas Church had the following inscriptions:

Carved above the southern entrance of the church:

*Անուն սրբոյն Մինասայ շինեցաւ եկեղեցիս
արդեամբ ժողովրդոց Բաշքեանդի. 1872 ամի
մայիս 5-ին:*

*transl.: This church, dedicated to St. Minas,
was built through the means of Bashkyand people
on 5 May 1872.*

The Armenian original published in: **Barkhutiariants, M.**, Artsakh, p. 311; **Petrossian, A.** Artzvashen: Its Past and Present History. In: “Azatamart,” No. 1, 1992, p. 12.

Incised into “a square stone” (apparently, a cross-stone) lying in the southern sacristy:

*Յանուն Աստուծոյ, եւ Դաւիթ կանգնեցի
զխաչս այս ի բարեխօսութեանդ տէր իմոյ
որդ(ի) Անտիկին, թուին ՉԼԷ (1288):*

*transl.: In the name of the Lord, I, David, erect-
ed this cross in memory of my son Antik in the year
1288.*

The Armenian original published in: “Nor-Dar,” 1888, No. 105, p. 3.

Note: The aforementioned decipherment of the inscription contains a misprint. As is known, the letters of the Armenian alphabet also stand for numerals: thus, the beginning of the year in the Armenian original is deciphered as ‘Չ’ (6) which should have been read as ‘Չ’ (900, i.e. 1488) or ‘Ռ’ (1000, i.e. 1588), the last version being more probable.

A single line in the Armenian original engraved on the cornice of a cross-stone lying below the southern wall of the church and decorated with two recessed crosses:

[Սուրբ] խաչս ք(ա)ր(է)խաւս Ակորին ...:
transl.: May this Holy Cross protect Akob...

Published for the first time.

Note: The inscription dates back to the 17th century.

St. Hovhannes, “the church of the former inhabitants of the village,”⁵¹ was built in 1607 and repaired in 1857. It represented a small, uni-nave vaulted structure of undressed and roughly-finished stone. The sanctuary ceased functioning in the ‘80s of the 19th century.⁵²

49 **Arakelian (Madunts) A.**, *ibid.*

50 “Azatamart,” September 1991, No. 29, p. 12. In the days of self-defence in November 1991, the baptism of more than 60 Artzvashen Armenians, both young and aged, was held in St. Minas Church, with Priest Tirayr Sahratian officiating at the ceremony. Its main goal was to strengthen the local people’s devotion to the Armenian Church (**Petrossian, A.** A Baptism Ceremony in Artzvashen. In: “Yerkir,” 19 November 1991, p. 6, in Armenian).

51 **Barkhutiariants, M.**, *ibid.*

52 “Nor-Dar,” 1888, No. 105, p. 3.



ARTZVASHEN. St. Minas Church, 1872 (photos 1980)

Some overhaul was planned to be implemented in the monument in 1991, as “...the section of its base adjoining the gorge has fallen apart threatening the entire monument with collapse into this ravine.”⁵³

The walls of St. Hovhannes Church bear a number of finely-adorned khachkars and tombstones dating back to the 17th century. Some of them are engraved with inscriptions most of which are distorted so that only certain years are intelligible:

Carved on a cross-stone set in the western wall of the church, south of its entrance:

ԹՎ: ՌԾՁ: (1607):

transl.: In the year 1607.

The Armenian original published in: **Barkhutiariants, M.**, *ibid.*

Note: According to this source, the year mentioned in the inscription marks the foundation of the monument.

53 **Petrossian, A.**, *ibid.*



ARTZVASHEN. St. Hovhannes Church, 1607 (photos 1980)

Incised into the cornice of a khachkar:

Սուրբ խաչս բարեխօս Ս(ա)հակի կին Եղիսաբէթին:

transl.: May this Holy Cross protect Sahak's wife Yeghisabet.

The Armenian original published in: "Nor-Dar," 1888, No. 105, p. 3; **Barkhutariants, M.**, *ibid.*

Inscribed on another cross-stone:

Ես Թմանս կանգնեցի սուրբ խաչս բարեխօս որդոյ իմոյ Նաւասարդին. ք(ւ)ին Ռ (1551), որք ընթեռնուք յաղաքս յիշեցէք:

transl.: I, Tman, erected this Holy Cross in memory of my son Navasard in the year 1551. May you who read this pray for him.

The Armenian original published in: "Nor-Dar," *ibid.*

Engraved on a khachkar fragment set north of the church entrance:

...Սիմոն, տէր Մխիթար, զանէ հանգուցեալ ի տէր: Թվ(ին): Ռ-ԾԷ: (1609):

transl.: ...Simon, Father Mkhitar who departed to God in the year 1609.

The Armenian original published in: **Barkhutariants, M.**, *ibid.*

Note: The decipherment of the inscription does not seem trustworthy enough. A photograph of this cross-stone shows the left part of its cornice broken, and the right one retaining some characters which enable us to decipher the word 'Simon.' The embossed letters of the year (never published before) are preserved near the upper wing of the recessed cross the fragment of whose lower part has not survived.

St. Hovhannes Church had a large grave-yard retaining an epitaph dated 1194.⁵⁴

Artzvashen's cemetery, occupying a spacious area, extends at the eastern extremity of the village. A special part of it, called Patatz Tun, is allocated to the graves of eight heroes who sacrificed their lives during the fights of 1906: David, Nerses and Saribek Saribekian, Israel Balian, Arakel Arakelian, Vardevan Demirchian, Isayi Danielian and Mukhi Nazarian.

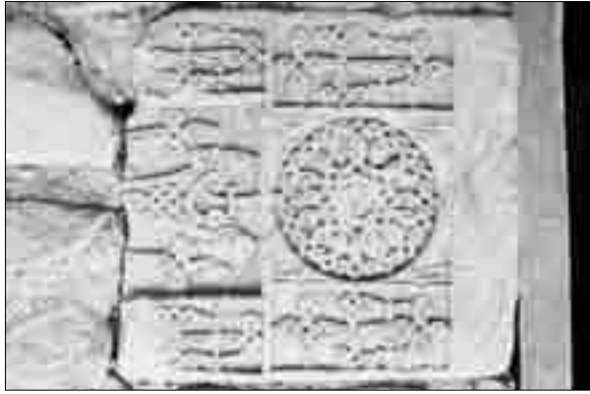
Below follow the epitaphs of five of them:

7 lines in the Armenian original carved on a tombstone:

Ես եմ ի ներքո տապանիս ուստա Վարդան, անդրանիկ որդի Հովհաննեսի Սարքիսեան. / աշխատասեր, բարեվաստակ դարբին զովական. / իմ տարեկան պատարաքս խնդրեմ աներ անխափան. / կռուի դաշտումը եղա նահատակ, / թողեցի անունս ազգիս հիշատակ. / ես փոխվեցա առ Ա(ստուա)ծ, դուք բարով մնաք: 1906 թ. հունվարի 17:

transl.: Beneath this grave[stone] lie my remains. I am Usta Vardan, the first son of Hovhannes Sargissian and an industrious blacksmith of high merit. I fell on the battle-ground, with my name recorded in the history of my nation. May you hold a memorial service for my soul every year. I left this world; may you enjoy its blessings. 17 January 1906.

⁵⁴ **Barkhutariants, M.**, *ibid.*; "Azatamart," January 1992, No. 1, p. 12.



ARTZVASHEN. Khachkars set in the walls of St. Hovhannes Church, and another standing near its wall, 1607 (photos 1980)

The Armenian original published in: **Ayunts, L.** Michael Astvatzatrian: A Patriot and a Defender of His Homeland. Yerevan, 2000, p. 39, in Armenian.

3 lines in the Armenian original engraved on a gravestone:

*Ես Ներսեսն եմ քաջ, որդին Սարիբեգանց
Սարիբեգի. | հասակս էր 19 տարի, պատերազ-
մի դաշտի վերսա | կռուեցի ազգի համար, զոհ-
վեցի 1906:*

*transl.: I am valorous Nerses, the son of
Saribek Saribekiants who fought for his nation on
the battle-field [and] lost his life at the age of 19
in 1906.*

Published for the first time.

6 lines in the Armenian original inscribed on a tombstone:

*Մահարձանս հարգեցեք, Մուխայիլն եմ
Նազարյան, | տանուտեր ի Բաշքենդի, գյուղի
միջի քաջ իշխան. | թշնամի թուրքերը
հարձակվեցին մեզ վրա, ձեռքս առա հրացան,
| մահիս գնդակ ինձ հասավ: Ինձ պես ժիր
սուրհանդակ գյուղի մասին | թողեցի լինի ինձ
այն հիշատակ: | Յիշեցեք Մուխայիլիս միշտ
1906 ամի:*

*transl.: May you respect my memorial. I am
Mukhail Nazarian, a courageous prince and the
head of Bashkend Village. When the Turkish ene-
mies attacked us, I took up my gun [against them,*

*but] a lethal bullet shot me dead... my memory liv-
ing. May you always remember Mukhail. 1906.*

Published for the first time.

5 lines in the Armenian original incised into a gravestone:

*Ես Սարիբեգն եմ որդի | Սարիբեգանց
Միսննի մեծ իշխանի | Բաշքենդ գիւղի, ի 1906
թիվ թշնամիքը | հարձակվեցին գյուղի վրա,
հայր եւ որդի | կռվանք քաջաբար:*

*transl.: I am Saribek, the son of Simon
Saribekiants, the great prince of Bashkend
Village. In the year 1906 the enemy attacked [our]
village [and] Father and I fought [against them]
bravely.*

Published for the first time.

5 lines in the Armenian original carved on a tombstone:

*Աստ հանգչի մարմին Դավթի, որդի | Սարի-
բեգեանց Սարիբեգի. | մահս մոտեցավ. թշնա-
մին այստեղ. | ամբողջ օր կռուեցի ազգի հա-
մար, | զոհուեցի 1906:*

*transl.: In this grave reposes David, the son of
Saribek Saribekiants. Death came... fought here
for my people all day long. I was killed in 1906.*

Published for the first time.

The neighbourhood of Artzvashen retains the fol-
lowing monuments:



ARTZVASHEN. Khachkars from the cemeteries located in the vicinity of the village (photos 1980)

The **village site of Paragyugh (Parakend)**, located 1 to 1.5 kilometres east of Artzvashen, comprises a church and a cemetery.

Another church and a grave-yard can be seen in the **village site of Shmegh**, situated in an area of the same

name, west of the village.

A **village site**, located on the road leading to the Turkish village of Kilsali (Yekeghetsashen), northwest of Artzvashen, has preserved a ruined church and a cemetery.

Tsits Kar, lying north of the village, included "... two big basalt fragments, resembling broken dragon stones ...in the vicinity of a spring taking its source from under a rock. Apart from cross reliefs, one of them is also engraved with an inscription."⁵⁵

A plain named **Khachi Dyuz** extends on the second road leading to the district centre of Karmir, a kilometre west of the village. It retains some old-styled, simple cross-stones.

A **khachkar** stands on the cross-road between Nor-Saratovka and Karmir. Removed from the site of Jukhtak Kar⁵⁶ when it was buried under a water reservoir, it is a pilgrimage destination for the Muslim inhabitants of the adjacent villages.

Below follow some inscriptions found in the vicinity of Artzvaschen. They were published without any reference to the location of the stones bearing them. Unable to make any verification ourselves, we are presenting them without any changes:

Carved on a khachkar:

Ես Գորգի երեցս արարի զխաչս սուրբ Նշանիս:

transl.: I, Priest Gorgi, created this Holy Sign.
The Armenian original published in: "Nor-Dar," 1888, No. 105, p. 3.

Inscribed on another khachkar:

Թ. ՌՀԳ. (1225). Վրթանիսի է. աղաչեմ յաղաթս յիշեցէք:

transl.: 1225. For Vrtanis. May you pray for him.
The Armenian original published in: "Nor-Dar," ibid.

Engraved on a cross-stone:

Ողորմի յիշեցէք՝ Պապին և Նասասարդին. Թ. ՌՀ (1621) ... Ով որ կարդայ ողորմի սսի՝ Գարանին, հայր Մելիք-բեկին, մայր Խաթունին, եղբարք՝ Հայրապետին և Մելիքսէք քահանային. Թ. ՌՀԳ. (1624):

transl.: May you remember Pap and Navasard. In the year 1621 ... May those who read this pray for Garan, her father Melik-Bek, her mother Khatun [as well as] her brothers Hayrapet and Priest Melikset. In the year 1624.

The Armenian original published in: "Nor-Dar," ibid.

⁵⁵ Hovhannissian, H., ibid.

⁵⁶ The Armenian equivalent for 'a pair of stones.' The name derives from two big, flat stones lying on each other, one of them having a small hole reminding of a horse hoof. They were removed together with the aforementioned khachkar.

MEMOIRS ON NORTHERN ARTSAKH

Northern Artsakh, a region remarkable for its diverse centuries-old culture, now lies stripped of its native inhabitants and sunk into oblivion. All of them, now, unfortunately, reduced to the state of deportees, miss their birthplace terribly and constantly dream about it. The same is true of me. About 25 years ago, I stepped into this region for the first time and covered hundreds of kilometres there during the period between 1980 and 1989. I visited a great number of villages and ancient sites, these days leaving an indelible imprint in my mind so that now I am missing everything I once saw in Northern Artsakh.

I measured, photographed and mapped all the sites and places of living I managed to visit. I also took copies of all the lapidary inscriptions I saw and put down numerous testimonies and stories connected with Northern Artsakh. The large-scale field-work I conducted there as well as the investigation carried out in different libraries and archives throughout thirty years yielded a wide variety of materials which became the basis of the present book.

Now that I have finally achieved the goal I pursued for many, many years by having published this work, my reader will, probably, be interested to know what memories of Northern Artsakh have enriched my inner world. A well-travelled man always has much to tell about. The same is true of me, but I shall confine myself to recollecting only some of my impressions so that my reader will not get bored. All these reminiscences seem remote and vague dreams to me now...

A New Year in the Gorge of Shamkor

...It was a cold sleepless night. I could not get a wink of sleep, but it was not due to the weather; rather, it was the depressive impressions of the experiences of the previous days that haunted me. I could not forget the grief-stricken look in the eyes of an old man from Getishen. The moment I saw him he was sitting with his head stooped in front of the ruins of his ancestors' house he himself had burnt down: it was still smoking. A group of petrified people with emaciated faces stood around him silently. Suddenly I heard one of them say, "We won't leave it to the Turks." These words, uttered almost in a murmur, and that touching scene could not be blurred out in my memory, so that I involuntarily thought that it was not 30 December 1982 and I was not in Getishen Village of Dashkesan District. Instead, I had the impression that the year was 1915 and I was in Western Armenia...

An Armenian village, where life was dying

away with its last inhabitants. A group of aged grannies and grand-dads. The man's burning of his house was the "last tribute" he paid to his nation and native land, that symbolizing his farewell to his homeland and the end of its history. In a word, his action was a kind of suicide...

Thoughts, meditations, visions of falling Armenian villages and abandoned monasteries, intertwined with the shuddering cold that permeated through my bones time and again.

The clear, star-lit sky promised favourable weather for the following day. Even the smallest cloud worried and troubled me, for I would be able to continue my field-work only as long as the region was not covered with snow. I did not know why I was so anxious about weather: was I eager to see another forsaken sanctuary or dying Armenian village?

The 31st of December, the 7th day of my trip, turned out bright and sunny. I was busy measuring and photographing Amenaprkich (Holy Saviour) Monastery, but my thoughts incessantly travelled

around Getishen's last inhabitants and the Armenian's ancestral house set ablaze with his own hands.

This monastery is located in an isolated, remote area, far from inhabited localities. It is surrounded by thick forests, then absolutely naked of foliage and looking almost transparent. In the northwest, the monastery overlooked a magnificent scene, i.e. the large, deep valley of the river Shamkor.

Arranging my belongings in my rucksack, I started descending a small path extending from the monastery. Hardly had I covered 150 metres when I noticed a spring on my right: it ran, or better to say, dripped from below a huge rock into a natural stone basin, from which water poured out and flowed down the gorge. Common people called that spring Tzitzer (the equivalent for 'breasts' in vulgar Armenian) for the simple reason that the rock, hanging over the basin, ended in stone balls of different shape and size whence the water dripped.

Near the basin I saw several khachkars bare of any inscriptions, as if suggesting that the spring was a sacred one.

Filling my flask with water, I continued my way. The path descended endlessly and wound in the forest. When I had already covered between 4 and 5 kilometres, it grew wider and turned into a road at the upper end of Glambar (Gyulambar) Village, lying in a gorge on the right bank of the Shamkor.

I entered the village, which seemed uninhabited, although I could see houses and fenced gardens on both sides of the crooked, bumpy road. At last I reached the village centre...

I saw an old man standing right in my way and staring at me with apparent curiosity. Learning who I was and where I was from, he almost ordered me to go to his house with him. We got acquainted: the man's name was Grigor Dayi (the Persian equivalent for 'uncle') and his family consisted of his wife and himself.

I told Grigor Dayi some details about the way I had covered. When he suddenly learnt that I had a bottle of Tzitzer's water with me, he grew very enthusiastic and immediately asked his old wife to fetch a cup. With his hands trembling, he filled it with water without spilling a single drop, gazed at it for long and finally drank it. He drank a little more water, whispering some words as if talking to himself. Then he decanted the rest into a corked

bottle to keep it as something precious and blessed. My impression was that Grigor Dayi was overwhelmed by memories of past decades and the moments he himself drank that water right from the spring. Evidently, it was already many, many years since he last saw that sacred spring and, perhaps, in the depths of his heart he had already bidden farewell to its precious water, which was of such great significance to him. And now all of a sudden, somebody had brought Tzitzer's water to his house, a fact that made Grigor Dayi grow fond of me at once.

Their house, which bore a close resemblance to a hut, was guarded by their faithful dog, that was always surrounded by its two newly-born pups.

"I'll give them to my grandchildren and they'll be very happy," the old woman said with a smiling face, when she noticed me watching them.

Dusk had already settled over the region. The three of us saw in the New Year, sitting at a "holiday table" decorated with apples and dried fruits. I, however, failed to find out when 1982 came to an end and when the Earth entered upon the year 1983: it was a long time since Grigor Dayi's watch stopped...

They said they had children and grandchildren in Armenia and added that they would certainly come to see their parents the following day.

On 1 January I started wandering in the vicinity of the village and saw the ruins of a multi-span medieval bridge on the river Shamkor as well as those of an early medieval cruciform church located in the north of the village and other vestiges of Armenian culture.

In the evening I returned to Grigor Dayi's, but hardly had I entered when I heard some noise and fuss inside. I thought their children had come to celebrate the New Year with their old parents...

I entered and whom should I see but three Turks who were devouring something like hungry wolves. Having gorged themselves on bread and food that would be sufficient for Grigor Dayi's family for about a week, they went out to the yard. One of them seized the pups and took them away. Meanwhile, the old spouses were standing outside, silent as Zechariah. Chattering incessantly like magpies, sometimes shouting and giggling, the Turks got on a motorcycle standing in front of the house and disappeared.

The old couple looked so very depressed that I

did not dare to say anything for a long time. All of a sudden Grigor Dayi, who seemed to have guessed the question reflected in my eyes, said, "If we don't give whatever they want willingly, they'll steal or take it by force."

At supper Grigor Dayi's wife said the following as if to justify her sons before me, "Well, how could they lock their doors on 1 January and come here? They must have had many guests today. But tomorrow they'll come by all means."

Early on the morning of 2 January, I crossed the Shamkor to go to Jagir and returned when it had already grown dark.

The aged parents did not utter a single word. They had spent all day long looking forward to their children's arrival from Armenia. I could find no words of comfort...

The morning of 3 January. It had been snowing since night. Grigor Dayi saw me to the end of the village.

Besides them, there was another Armenian "family" in Glambar: it comprised Arshak Dayi, who was even older and sicker than Grigor Dayi and his wife and lived all by himself. At different hours I saw him leaning on the wall of his house, his eyes directed at his neglected garden, which had turned into a wilderness.

Acquaintance with Shahen Meghrian

In 1984 I left for Shahumian District of Northern Artsakh with unusual luggage: besides my inseparable rucksack, I had somehow crammed 12 sheets of thick cardboard firmly fastened together (each of them was 1.2 metres x 1.0 metre) into the Yerevan-Shahumian bus. Each of them was intended for a village in the district, with the photos of its historical monuments accompanied by annotations. I was going to hand those stands to the History and Geology Museum located in the district centre of Shahumian: I had got acquainted with its curator Mamikon Petrossian the previous year and was of a very high opinion about him for his conscientious attitude to the work he was doing.

The route which I had covered for so many times was very long and by the time I reached my destination the museum had already closed. Deciding to embark upon my work the following



In the gorge of Kherkhapor with Shahen Meghrian and people from Shahumian

day, I went to a local hotel whose receptionist was well-acquainted with me.

I spent the early morning hours in Shahumian's ancient cemetery, then returned to my temporary dwelling, took my present and went to the museum. I believed I had prepared a pleasant surprise for its very respected curator, for the stands I had taken with me were of higher quality, larger and greater in number than those he possessed. However, I was astonished to see Mr. Petrossian grow anxious at the sight of the photos. Having looked through all of them, he said to me, "Indeed, they are great, but we cannot show them in this museum."

The curator was plunged into deep thoughts, but in a little while he said, "Well, we shall not have any difficulty if Mirzoyev gives permission."

Watching the photos for some more time, he said, this time with greater determination, "Let's take all these stands and go to Comrade Mirzoyev right away. We shall show them to him and, perhaps, he will allow their exhibition."

A little puzzled at such an unexpected course of events, I took my stands and went to the House of the District Centre with Mr. Petrossian. Hardly had we waited for several minutes when the secretary asked us in. I had heard about First Secretary of Shahumian District Mirzoyev, but I had had no opportunity to get acquainted with him by then.

Two men were sitting at a writing-table in the far end of a large room. Upon our entry, the one who was older and stouter than the other (he turned out to be Mirzoyev) came to meet us with vivacity, shook hands with us and we started talking about the stands right on the spot, without

even sitting down. I arranged the sheets of pasteboard devoted to 12 villages along the wall, this making the other person sitting at Mirzoyev's writing-table rise from his seat instantaneously and approach the one representing the monuments of Gyulistan Village. He also watched the others with great interest and joined us in the discussion of the exhibition, encouraging that idea with such high praise and deep enthusiasm that Mirzoyev had no other choice but to welcome our initiative.

Thus, we were granted permission to display the photos. The officials did not even pay attention to the fact that the annotations were not in the Azerbaijani language.

Learning that I had not seen Zinavori Khach (Zinavor's Cross) located in the gorge of Kherkapor, the stranger almost ordered me, "Wait for me at 10 o'clock tomorrow morning. We'll go to see it and then have a great feast..."

Leaving the House of the District Centre in a triumphant mood, Mamikon Petrossian and I made for the museum.

"Comrade Petrossian, who was that brave patriot whose mediation proved so decisive?"

"He was Shahen Meghrian."

I can never Forget You, Honourable Mother and Son from Buzlukh!

In 1980 I went on another research trip to Northern Artsakh, which proved the longest among all the previous ones, lasting for 51 days. My starting point being Ijevan City of Tavush Marz, I went to Touz District via the villages of Shamshadin, worked in Getabek, Shamkhor, Dashkesan, Khanlar, Shahumian ... and, eventually, reached the southern villages of Hadrut District.

It was the 21st day of my trip. I was on my way to Buzlukh, where I planned to visit the local church and other important sights. I had already been to Martunashen and Manashid, my next destination being Verishen.

The road leading from Manashid to Buzlukh endlessly ascended up to the last several hundred metres. At a certain point it started descending

into a small gorge to the left of which, i.e. on the south lay the village of Buzlukh.

The road began descending in a section within some 300 to 400 metres of the village. It was there that I came across a boy of about 10, sitting on a stone at the edge of the road and guarding some domestic animals grazing a little farther. In response to my greeting, the child immediately rose to his feet and started asking me questions one after another very politely, without waiting for answer.

"Who are you? Are you coming to our village? Where are you coming from? Are you from Armenia? Let's go to our place."

While I was wondering which question to answer first, the boy went on, "I see you've covered a long way. Please, let's go to our place. You'll have some rest and continue your way."

If the person inviting me to his house had been an adult, I would have accepted his invitation without even thinking, but I flatly refused thinking that the child had no right to lead an unasked guest to their house.

"No, thank you," I said. "I've to finish my work in the village in all haste so that I'll manage to get to Verishen and Nerkishen today."

"Well, but you've to rest down somewhere, don't you? Please, let's go to our place."

While the child was persuading me not to turn down his invitation, we reached Buzlukh.

"Here's our house. Please, come in."

With these words he shouted through the open gate, "Mummy, we've a guest from Armenia."

His mother, a young woman who seemed to be rejoicing at her son's praiseworthy deed, welcomed me even more cordially and asked me in.

There was nobody else in the house and while I was telling the boy about the aim of my visit, the woman put omelette, bread, cheese and matzoon (sour, clotted milk) on the table. We sat at the table and I started eating (the food was delicious). I noticed that the boy was not hungry and partook of the meal out of courtesy.

"Help yourself to everything," said his mother, standing beside her son, who was sitting opposite me. Meanwhile, she was caressing the boy's head, her whole essence breathing gratitude.

About half an hour later, I thanked that family deeply and bade them farewell, having got another very good lesson of patriotism and humanity at the school of life. I saw the boy running towards

the place of our meeting, where their animals were grazing.

My honourable, precious Armenians of Buzlukh! Where are you now that you have been stripped of your native hearths?

Honourable Grand-Dad Badam from Brajur

Since the deportation of Northern Artsakh (1988), I have met many of the former denizens of the region in the Republic of Armenia. The bitter pain of the loss of their native land and hearths, intertwined with the neutral, almost alien and anti-national position of the Armenian officials, has only deepened their infinite sorrow and despair.

Uprooted from their birthplace as they are, these people retain the most praiseworthy qualities of the region's ethnic population. Invigorated by the power of their native land to which they were so firmly attached, they often shed blood for their survival there. Finding themselves in the Republic of Armenia as refugees, they appeared in an utter spiritual void, absolutely neglected and fruitlessly seeking empathy in a country which had lost all national values under the Soviet regime. The dreadful fate that befell the Armenian deportees from Azat and Kamo Villages of Khanlar District will for ever remain as an indelible brand of crying shame for the Government of the Republic of Armenia. The Azerbaijani lorries "unloaded" these people right on the Armenian frontier, where they were exposed to the open air throughout more than a month. There was absolutely no difference between the attitude shown by the authorities of their homeland and that of their Azerbaijani counterparts.

Badam Grigorian is one of our compatriots who lived through the formidable ordeal of deportation together with many of his fellow villagers. Compelled to abandon his native Brajur at the age of 75, he resettled in Tashir District of Lori Marz, but he generally spends winters in Yerevan City. Grand-dad Badam has handed down a rich legacy of recollections of his native land and its denizens to the coming generations.

In 2004 Badam Grigorian (born in 1914), this

precious man enriched with his nation's centuries-old life experience and wisdom, entered upon the 90th year of his life and I cordially congratulate him on this anniversary.

The Savages of Rustam Aliyev

When my friend Walter, architect Armen Zarian's younger son, and I first went to Rustam-Aliyev Village of Getabek District in late March 1982, I did not know that it bore the name of a "monster" killed by a revengeful Armenian in 1921. Within about half an hour spent there, we came to realize that there was absolutely no difference between the local inhabitants and the killed "monster."

We got off at the last stop of a small bus that had taken us from the district centre to Rustam-Aliyev. We had planned to visit the fort of Parisos towering at the top of a nearby mountain and spend the night in its vicinity. We caught sight of it as soon as we reached the village. We had about three hours at our disposal to buy some bread and sugar and reach the monument before it grew dark.

The small bus having stopped in front of the village's tea-house, that also served as a shop, we immediately attracted the attention of many people gathered there. Finding it expedient to do our shopping right there, we approached the so-called 'chaykhana' (the Turkish equivalent for 'tea-house'), greeted several sullen people in flat caps at the entrance and went in without getting any answer. We were immediately followed by more than 10 Turks, all of them in flat caps, who were whispering something while keeping watchful eyes on us. Almost twice as many as them were sitting inside having tea. We greeted them, too and came up to a window-shaped counter opening into the wall. The tradesman was already standing in his place as if watching us attentively. I saluted him and asked in Turkish, "Have you got bread?"

I immediately repeated my question in Russian to emphasize my limited knowledge of Turkish. While I was wondering what else I could ask him, all of a sudden the small wooden door of the counter banged right in my face so violently that I was all covered with dust and plaster. That brutal attitude was accompanied by the sneer and contemptuous smiles of those sitting and standing in

the tea-house. We silently left it, having already reconciled ourselves to the thought that we were to spend some of the coming days without bread. I decided to at least fill my flask with the water of an abundant spring running within about 15 to 20 metres of the shop. By the time we reached it, however (it took us just a few seconds), all those wearing caps had already gathered at the entrance of the tea-house. My opening of the flask and the cutting off of the water occurred almost simultaneously. Everything was as clear as day. In order to escape further trouble, we took our rucksacks and left the village in the direction of the fort under roars of wild cackle.

The slope of the mountain on the summit of which soared the fort was covered with snow from the side of the village. Walter and I pitched our tent in an isolated place that could remain unnoticed by its inhabitants. We had tea without sugar and left the fort at sunrise, taking the same way that had led us there. We were waiting for a bus when a group of Turks appeared in front of us. Having learnt where we were from, one of them said, "You know there are several churches in the vicinity of our village, but all of them were built by the Greeks."

Then he added the following, looking directly into my eyes, "In ancient times, this village was populated by the Greeks so that all the local churches are Greek."

Realizing that the Turk was merely attempting to engage me in conversation and, perhaps, argument, for I was certainly expected to contradict him, I said, "Perhaps, they are Greek churches, but the scholars of Baku allege they are Albanian. I don't know which of you to believe..."

At last the bus came and my talk with the Turk about the "Greek" and "Albanian" churches was interrupted at a most favourable moment...

Strangely Enough, I was Encouraged by a Person who had Destroyed a Church

For the first time I visited Garnaker Village of Shamkor District in 1980, during an expedition which lasted for 51 days. Almost 25 years have passed since then, but the pleasant experiences I



Garnaker inhabitant Haykaz Aghajanian with his spouse

had there have not been blurred out in my mind.

Throughout many centuries, Garnaker served as a safe haven for the Armenians of the Shamkor Valley and even remote areas. In 1980, however, it had only 9 inhabitants, all of them advanced in years. It was only through some paths that the village, where every single stone, tree, house, spring and church bore traces of high antiquity, communicated with the outer world.

During my visit, Garnaker represented a rich, magnificent grove of honey-sweet cherries and mulberries. I was looking for Haykaz Aghajanian, a winner of the Medal of Labour Hero. Passing through some paths separating the ancient dwellings that hardly showed any signs of life I was looking for their inhabitants...

At last I got to a house with a small yard that nestled on the Shamkor's slope overlooking the gorge, in the east of the village church. Haykaz Aghajanian, a man of about 80 who was known by the name of Hero all over the district, lived there with his wife.

That night the elderly couple hosted me under their roof. At twilight I sat on a wooden bench in the yard listening to grand-dad Haykaz's stories



A hospitable woman from Ghotyul

about Garnaker and its inhabitants, my eyes enjoying the magnificent scenery surpassing the very paradise in all respects. When we touched upon Dasnovank or Karmir Eghtsy (i.e. Red Church) located near the neighbouring village of Gyulambur, the old man said, “We destroyed that church as young communists. You can hardly find its site now. What has survived of it for you to see it?”

In his youth that honourable man had been a puppet under the influence of certain dark forces and blinded by his fanaticism, he had ruined one of our holy monasteries, where Mkhitar Gosh is known to have written his famous *Datastanagirk* (a code containing norms and laws settling problems in certain spheres of jurisdiction).

In the morning, when I was bidding farewell to grand-dad Haykaz, he said to me, “Collect all these materials and publish a book if you can so that our children will learn our history.”

I was rather taken aback at Haykaz Dayi’s words, which became a kind of commandment for me. I followed that sacred advice and dug out information for about 25 years... We have already

published the book *Northern Artsakh* “so that our children will learn our history...”

An Argument over our Dwelling in Ghotyul

This happened in Ghotyul Village of Dashkesan District in 1985, when I was travelling with my friends Vahram and Vano. It took us all day long to cover the deep valley of the river Shamkor, after which we found ourselves in a plain and entered Ghotyul. The village, hardly comprising between 25 and 30 houses, was so small that we immediately appeared in its centre, where we instantaneously became the focus of attention of several peasants standing there. Hardly had they exchanged a few sentences with us when they offered several dwellings for us, the invitations exceeding one another in their sincerity and cordiality. We involuntarily found ourselves in a predicament, for we did not want to hurt any of those exceptionally hospitable villagers. While we stood puzzled, two of the men even started arguing over that matter. A few minutes later, we made for the warm hearth of the villager who had won the argument. In the morning I photographed our kind hostess on her way to the spring and we set out, thanking those people.

A Slide Show in the Open Air in Banants

In 1986 I left for Banants, accompanied by my friend Martiros Chalumian, who was a native of that village. I had taken a slide projection apparatus and the colour slides of the historical monuments photographed in Banants and its vicinity during my previous trips.

We stopped at the Chalumians’ ancestral house and decided to hold a slide show as soon as it grew dark. At the appointed time, my friend, several hundred Banants inhabitants of all ages and I gathered in the centre of the village, known by the name of Poghotsk. The whitened wall of a two-storey shop located at its southern end serving us as a screen, I fixed the slide projection apparatus onto a tripod standing almost in the centre of the



Martiros Chalumian in his birthplace Banants

place and started the show after a short speech of introduction.

My audience was devouring the explanations accompanying every monument, but their delight grew to the uttermost when the turn came for the scenery and historical monuments of Banants.

That slide display, accompanied by the sincere, enthusiastic cries of those present, the interesting, valuable additions the inhabitants of Banants made to my explanations right on the spot was something truly extraordinary, especially if we take into account the unusual place we had chosen for it. I always remember that event with the enthusiasm those people were so filled with.

Imprisoned in Kosh for the Endeavours to Defend Banants

Even a most nonchalant person is imbued with patriotism and aesthetic satisfaction at the sight of the majestic scenery characteristic of Banants. The inhabitants of this village bear the innate praiseworthy qualities of the creative Armenian identity moulded throughout many centuries.

In 1988, when Banants was overtaken by the dreadful calamity that had befallen entire Northern Artsakh, one of the local inhabitants, Martiros Chalumian, decided to procure arms for the defence of his birthplace. They had only several hunting rifles at their disposal and that hindered them from putting up resistance against the enemy.

Having obtained some grenades and bullets, Martiros and two of his friends, each of them carrying a rucksack full of ammunition, passed

through the mountain range of Sevan. They were to reach their destination, i.e. Banants, via numerous Turkish-populated villages, but some Turks caught sight of them in the territory of Getabek District and took them into police custody. Indeed, they were caught red-handed, but Martiros succeeded in convincing the Turks that his friends had been hired as porters and did not even know what the backpacks contained. In that way he saved his friends, but he himself was taken to Gandzak (Kirovabad). The Azerbaijani court sentenced him to 3 years of incarceration in Gandzak prison, where he was exposed to unspeakable torture for about a year. Indeed, it is not hard to imagine what he would suffer further, but for Igor Muradian's efforts from Yerevan and the mediation of a Russian employee of the prison. By the time Martiros moved to Armenia, both his birthplace Banants and numerous other Armenian-inhabited villages of Northern Artsakh had been totally devastated. Martiros' family (he has three children) and friends consoled themselves by the thought that no danger threatened to his life any more. Strangely enough, the Armenian officials, who were well-aware of the "crime" the Turks had charged Martiros with, did not take any measures to release him. Moreover, he was taken to prison in Kosh (in present-day Aragatzotn Marz of the Republic of Armenia), where he was to serve the remaining 2 years of his term. It goes without saying that any Turk accused of the same "crime" would not only escape jail term but would also be proclaimed national hero...

After having been set free, Martiros told us, his heart deeply insulted, that his fellow prisoners in Kosh were either murderers (one of them had killed his wife out of jealousy, the other his relative) or thieves and drug addicts, whereas he had been convicted for his endeavours to defend his native village.

"I was far more depressed among the Armenian criminals in Kosh prison than in Kirovabad," Martiros said sadly after he had been released.

At present Martiros and his family live in Nor Verishen Village of Karvajar District, Republic of Nagorno Karabakh, that has been liberated by the Armenian army. They live in a house he himself has built, the name of Banants decorating its facade.

Everyone eager to enjoy the view of a carefully cultivated garden together with a yard representing a true museum of khachkars (cross-stones) found in the vicinity should certainly visit BANANTS, i.e. Martiros' house in Nor Verishen.

Munificent on the Verge of Grave

The beginning of November 1989. I was in Getashen together with my brother and three friends of ours (one of them was from this village and the other from Azat). Day by day the grave political situation was growing still worse and worse and we felt we were losing our native land with every single passing day.

At dusk, when I had put down the epitaphs of the local cemetery and photographed its tombstones, we returned to our temporary dwelling, a two-storey house adjoined by another and known by the name of Tzaturants, i.e. 'Of Tzatur's family' (both of them had once belonged to four brothers). The one we lived in had been abandoned comparatively later, with some plates and dishes still preserved there. Our landlady, who lived all by herself in a small house opposite, was one of my friends' grandmother.

When the granny met us at twilight, she looked even more anxious than usual and said, "Guys, the Turks have reached Ablah and Armavir. No Armenians have survived in these villages. My dear sons, don't even think of going there. You can only go as far as Azat and Martunashen. Please, don't try to travel beyond these villages."

The sinister news of the fall of another two Armenian villages heavily depressed me: I felt I

had my own share of guilt for that. For a second I remembered St. Minas Church in the village site of Hin Ablah (I had been there in 1980 and 1986) as well as the chapel of St. Hovhannes located nearby. I had to abandon my secret hope of visiting the latter at least this time...

The Armenian-inhabited villages of Northern Artsakh were now being consigned to history before the very eyes of the people who were trying to save the vestiges of their nation's centuries-old existence in that land at least on paper.

Day by day still more and more inhabitants of the region, left to the mercy of fate, were stripped of their native land and hearths, the fall of their villages signifying the collapse of the north-eastern ramparts of Armenia. I noticed that the peasants of Getashen, famous for their extreme generosity and hospitality, had become particularly lavish to their guests, their munificence falling beyond all reasonable boundaries. Never before had the villagers slain so many domestic animals and treated everybody to their meat. That inexplicable generosity was of terribly ill omen: yes, the people who had a gloomy foreboding of the fall of Getashen, a village of centuries-old history, had become munificent just like a person in agony whose brain is suddenly resuscitated at the very last seconds of his mundane life...

I photographed and recorded the rich legacy of that dying village amidst that munificence until 16 November. Hardly had 4 months passed when Getashen became witness to the fall of its "children," i.e. the villages of Azat and Kamo, and "yielded up its spirit" a year and a month later, dying a death of an old forsaken man having no close people around...

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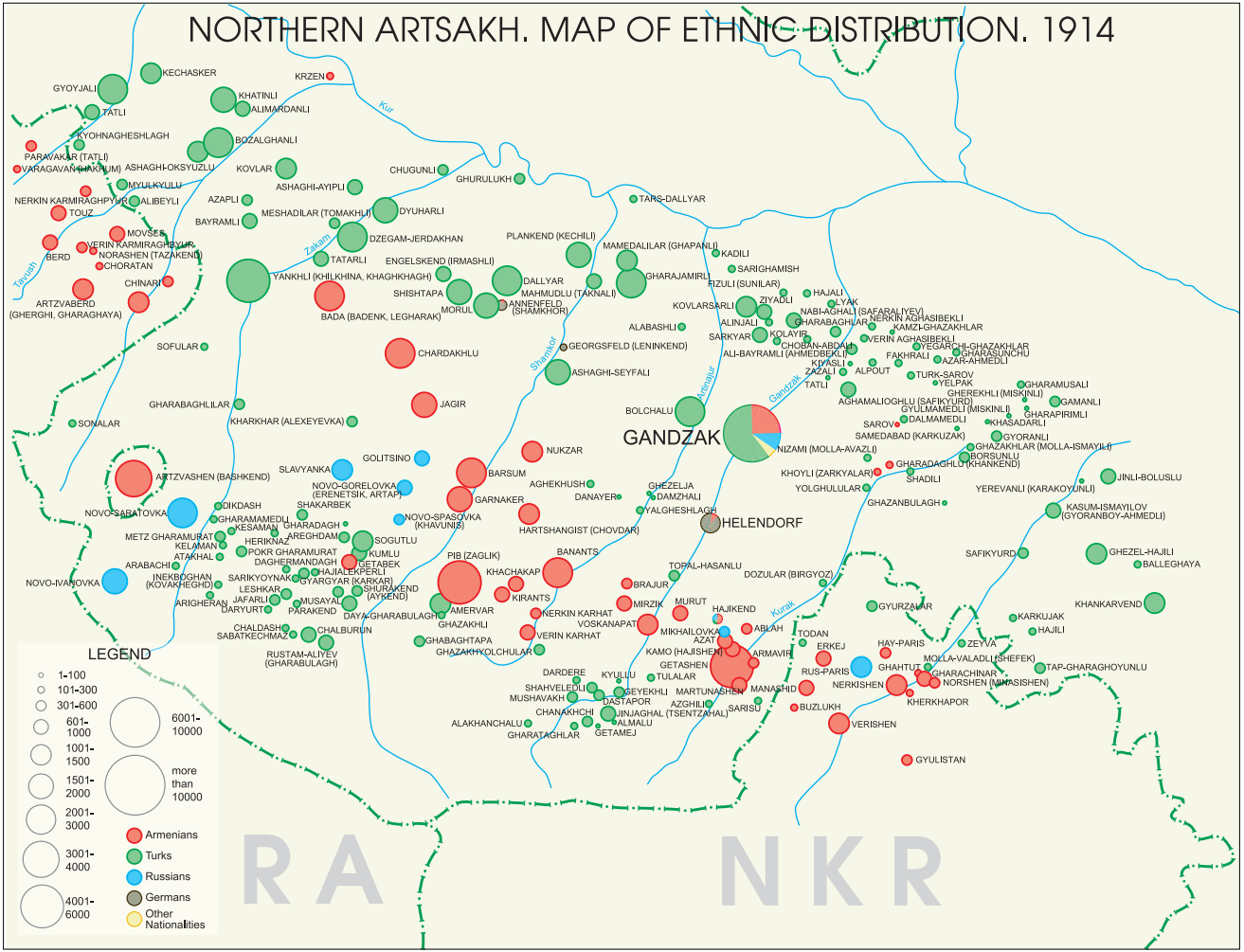
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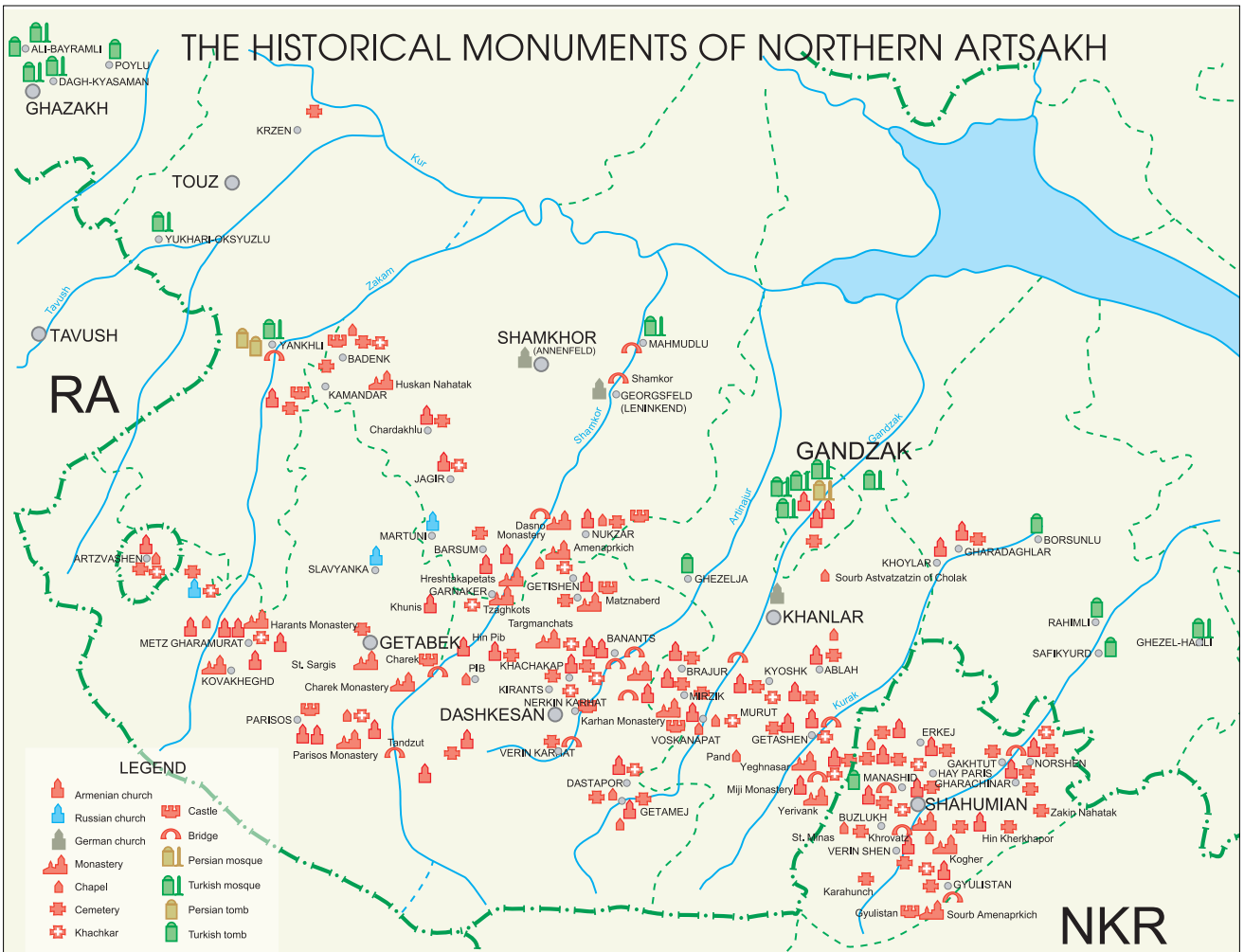
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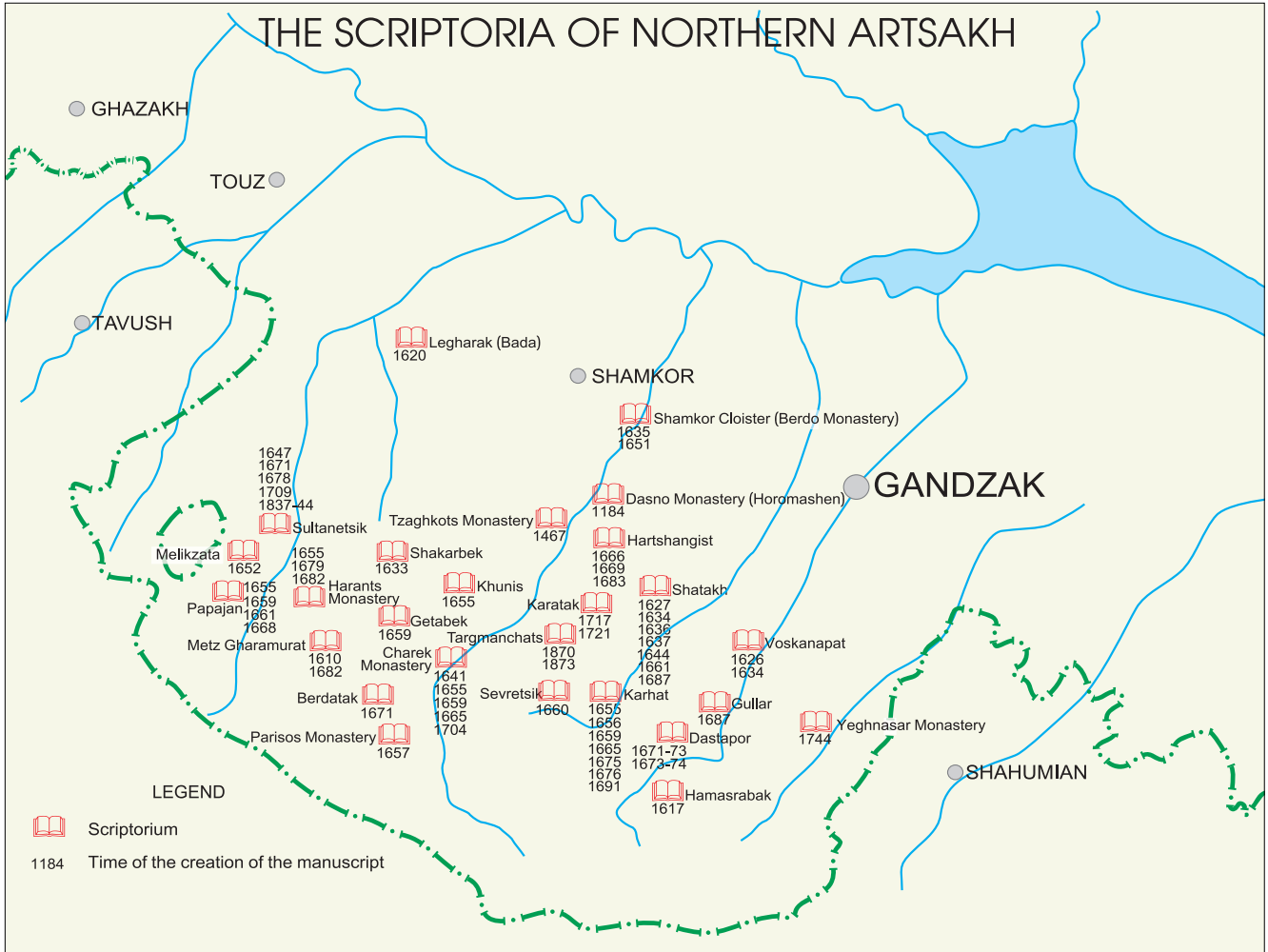
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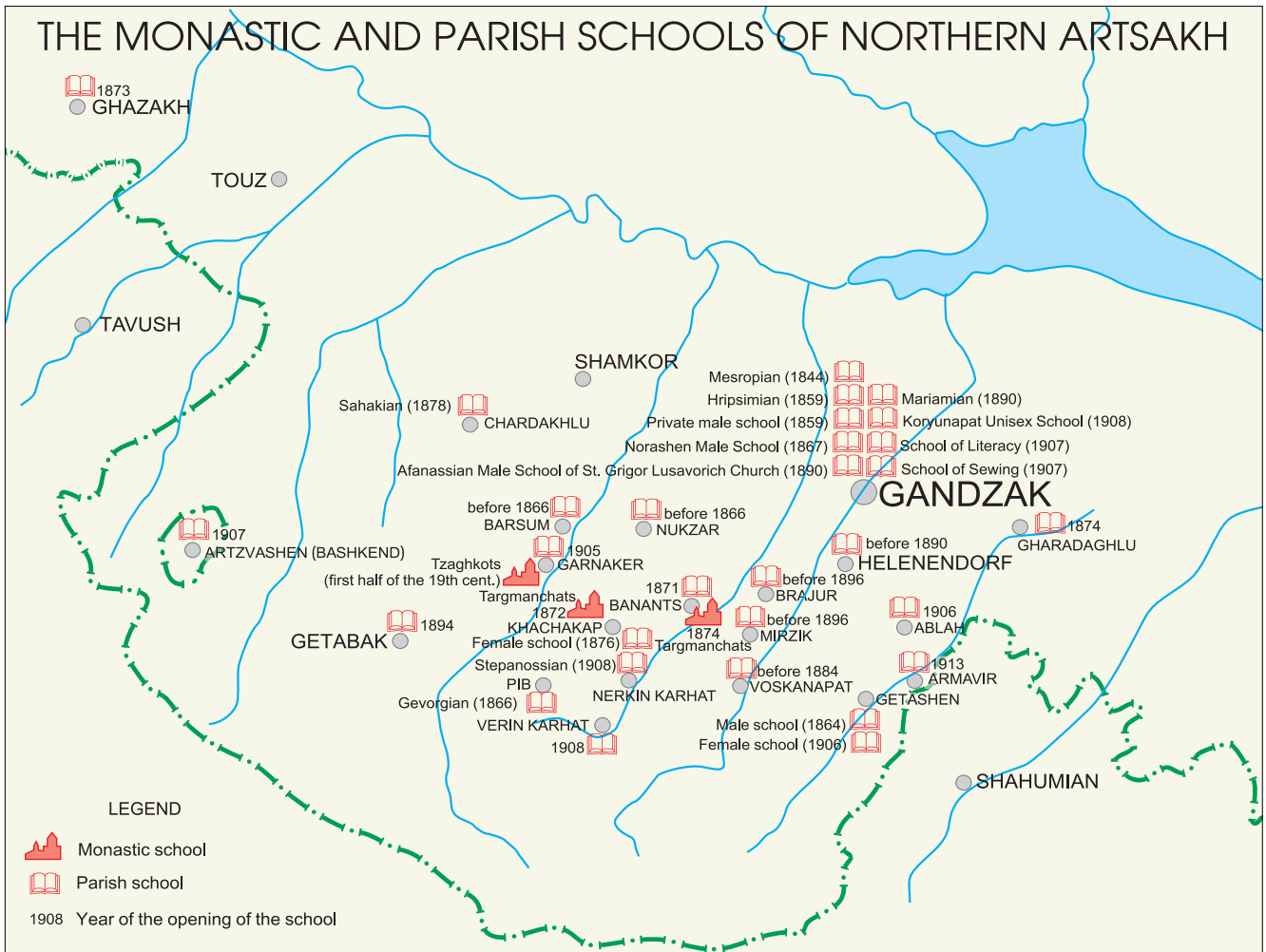
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THE MONASTIC AND PARISH SCHOOLS OF NORTHERN ARTSAKH





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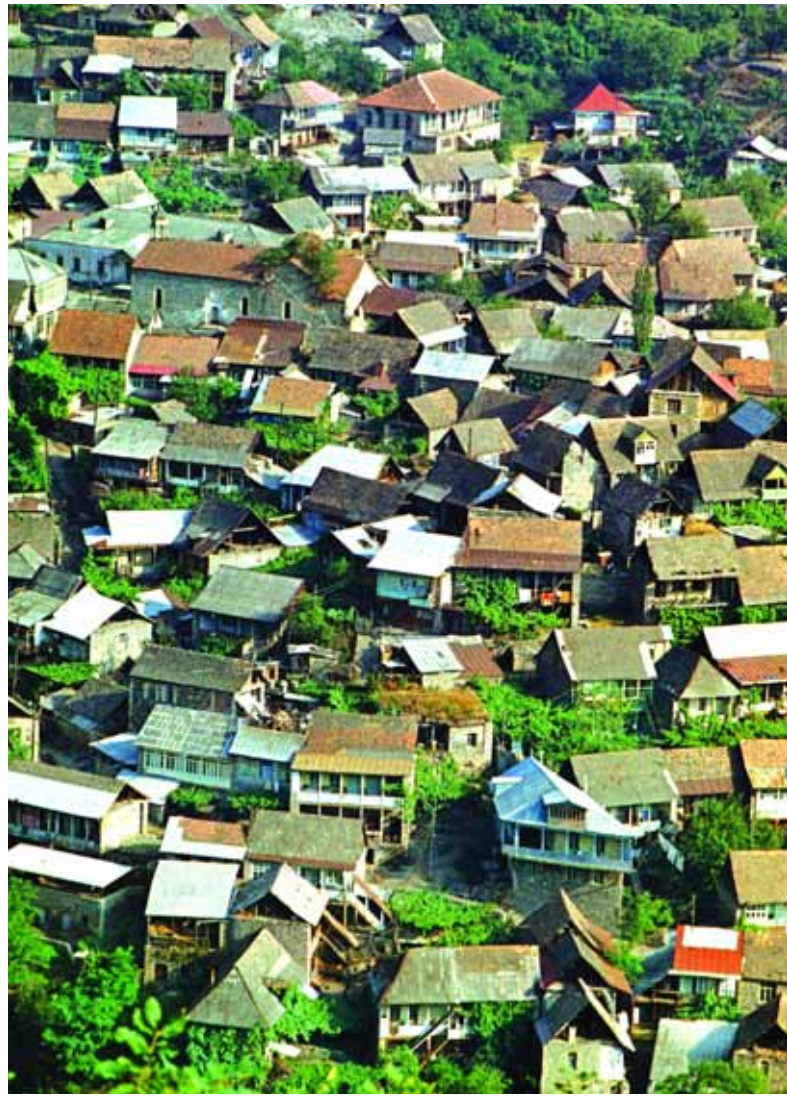


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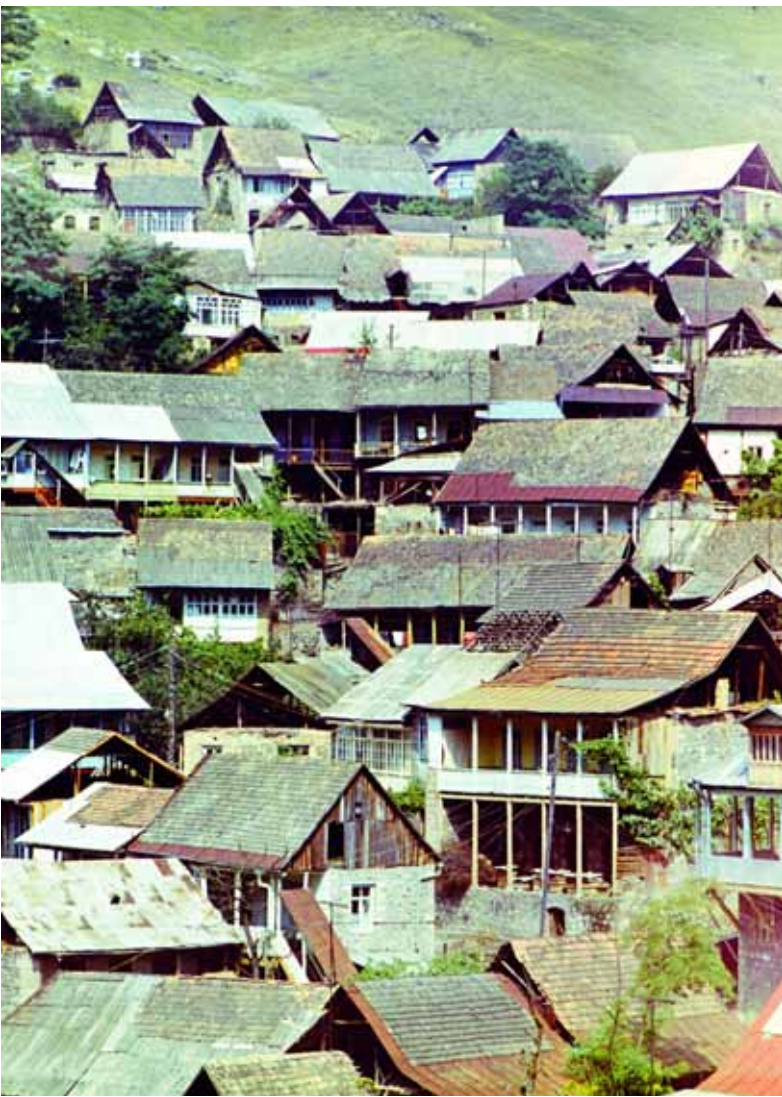
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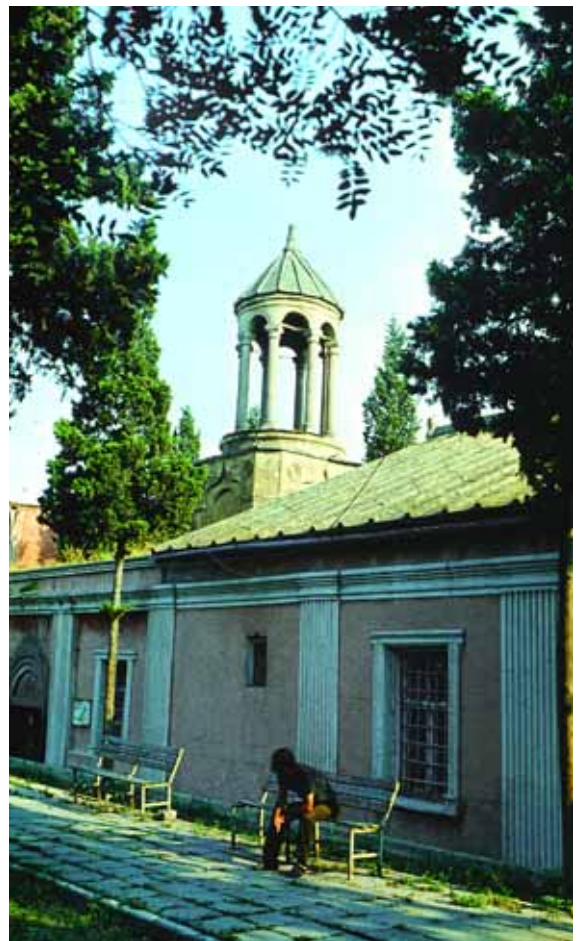


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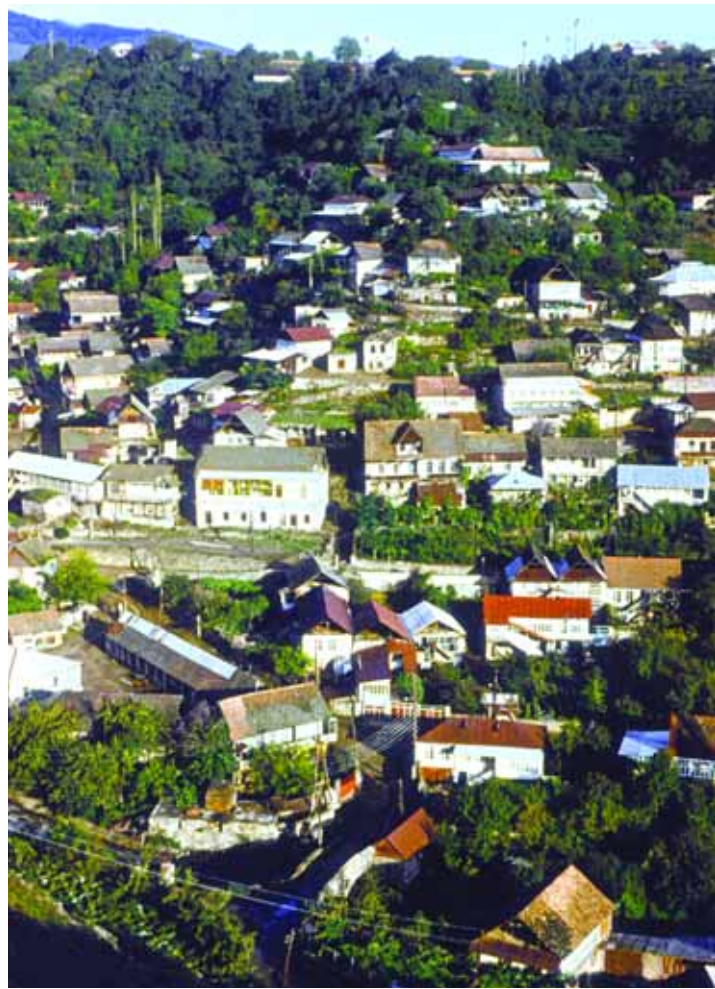
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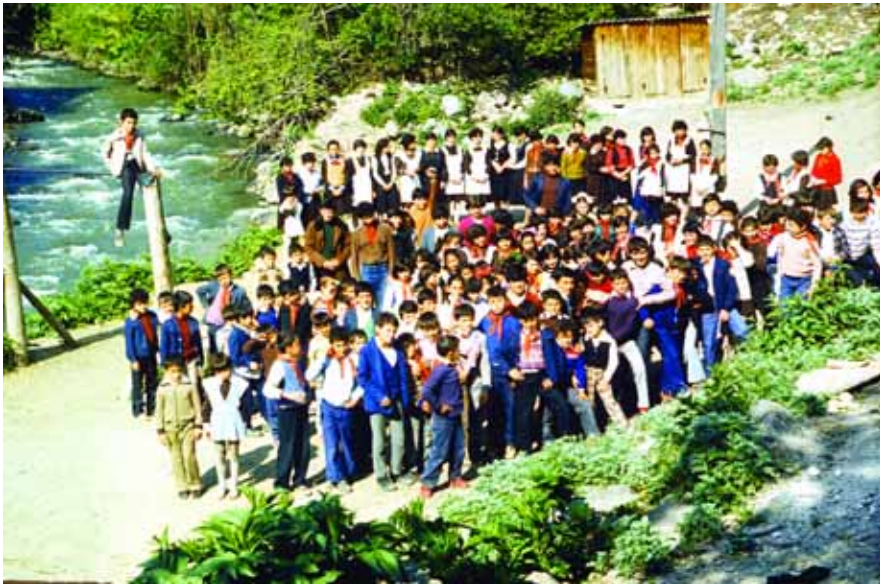
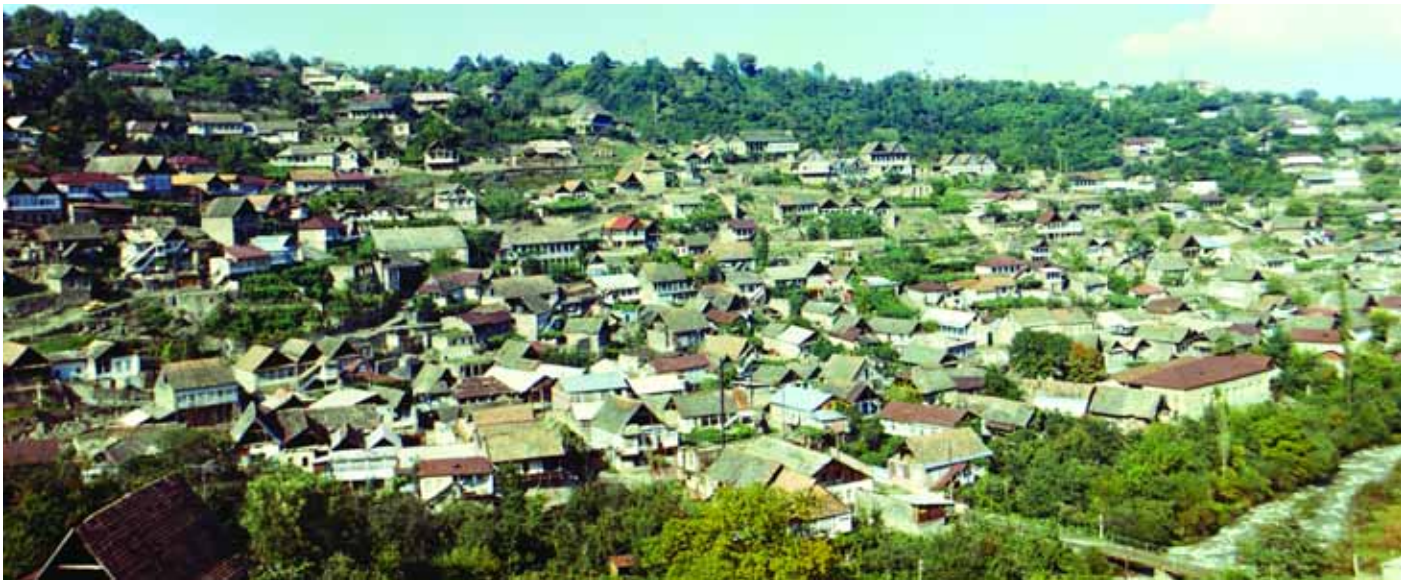


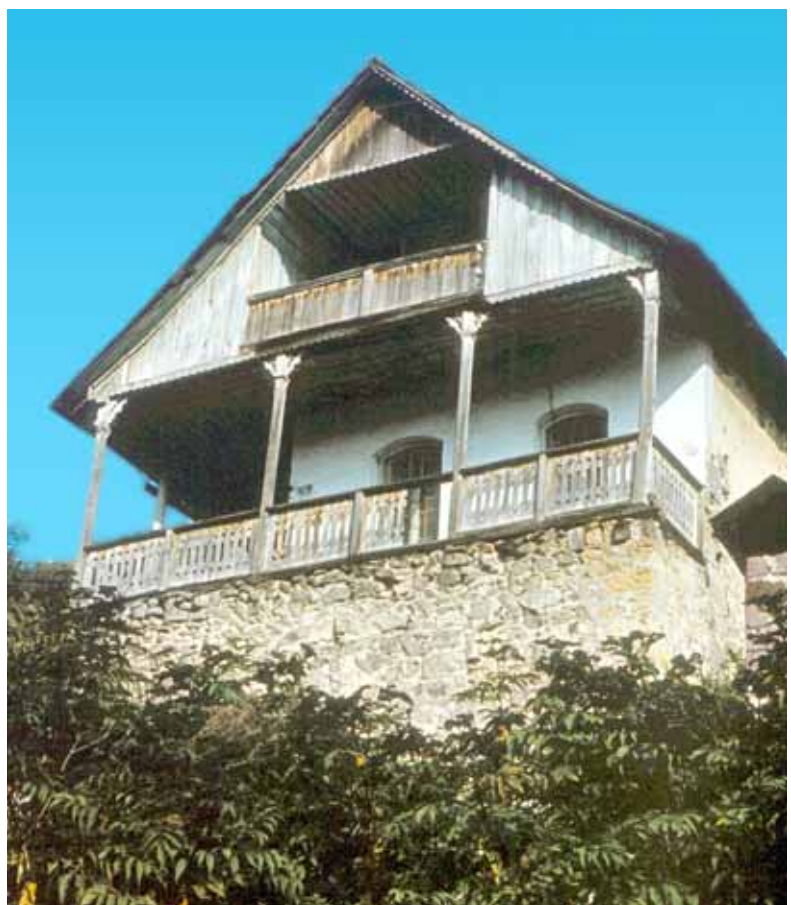


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NORTHERN ARTSAKH

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