



RESEARCH ON ARMENIAN ARCHITECTURE

THE HISTORICAL MONUMENTS OF KESAB DISTRICT

RAFFI KORTOSHIAN

ՀԱՅԿԱԿԱՆ ՃԱՐՏԱՐԱԴԵՏՈՒԹՅՈՒՆՆ ԴԻՄԻՏՆԱՍԻՐՈՂ ՀԻՄՆԱԴՐԱՄ



Author **Raffi Kortoshian**
Scientific editor of the Armenian text **Emma Abrahamian**
Measurement and photographs by **Raffi Kortoshian**
Measurements prepared for publication by **Ashot Hakobian**
Translated into English by **Gayane Movsissian**
Field-work carried out with the help of **Liana Hovhannissian-Kortoshian**
Computer designers **Liana Hovhannissian-Kortoshian,**
Armen Gevorgian

Kortoshian Raffi

The Historical Monuments of Kesab District / R. Kortoshian.- Yer.: RAA Foundation, 2016 - 60 p:

The booklet **presents** the historical heritage of Kesab District, Latakia Governorate, Syria, on the basis of the results of field-work conducted in 2006, 2008 and 2010. Our studies are also supported by the available records regarding the history, architectural features and lapidary inscriptions of the local monuments.

Intended for the general reader, Kesab Armenians interested in the history of their native district, as well as for specialists in the history and culture of Diasporan Armenian settlements.

Dedicated to all those who selflessly organised the safe retreat of Kesab Armenians during the events of March 2014, saved them from extermination and heroically protected their right to return to their birthplace.

The district of Kesab, which occupies an area of about 90 sq. km within Latakia Province, is situated at the north-western extremity of the Syrian Arab Republic.¹ It borders on the Turkish village of Muselek to the north-west; the Mediterranean Sea to the north-west and west; Mounts Cassius (Jebel-Agra) and Barlaam (Parlum) to the north; the Turkish village of Bezeku to the north-east; the Turkish-inhabited district centre of Ortu to the east; the valley of the Leghejyor to the south (the borderline runs along a gorge extending to Faga-Hasan), and the Turkoman villages of Faga-Hasan, Hyurmetli and Petrusie to the south-west.

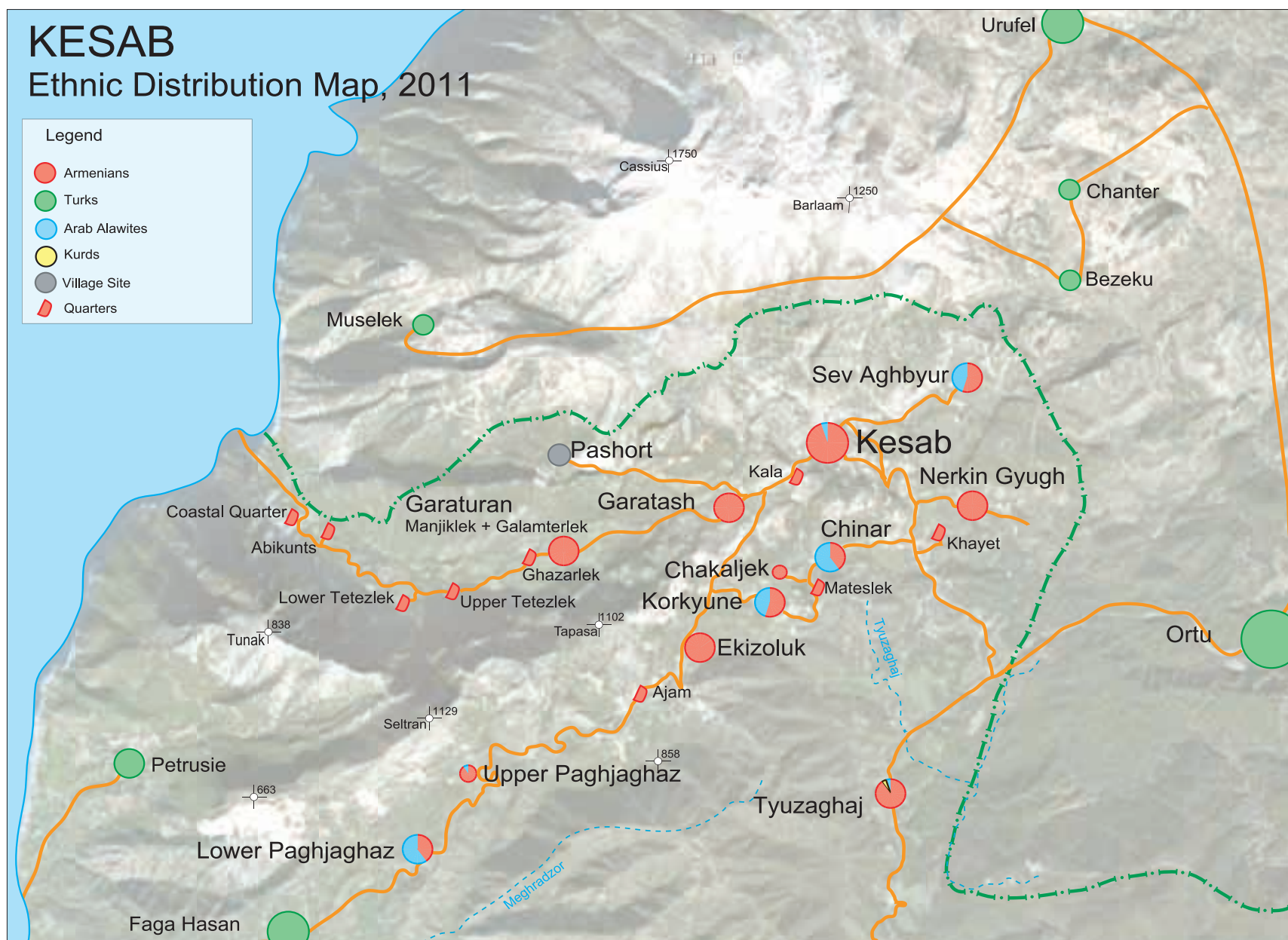
¹ Չոլաքեանի Յ., Քեսապ [H. Cholakian, Kesab], vol. 3 (Aleppo, 2004), 61.

The southern, south-western and south-eastern parts of Kesab are mostly covered with fir woods, while in the north, north-west and north-east of the district, mainly oak and laurel trees grow.

The highest peak in Kesab is Mount Cassius (1,750 metres). Other mountains include Barlaam (1,250 metres),² Seltran (1,129 metres)³ and Tunak (838 metres). The district does not have perennial rivers or streams (among tributaries, the Meghradzor and Tyuzaghaj can be mentioned), but all its villages have fountains flowing continuously throughout the year, that of Chinar being the most abundant of all.

² Ibid., vol. 1 (Aleppo, 1995), 45.

³ Ibid., vol. 3, 68.





Mount Cassius from the south; Mount Tunak from the north-east; Mounts Tunak and Seltran from the south-west

The district, the capital of which is the township of the same name, consists of 11 Armenian-inhabited villages: Garaturan, Garatash, Sev Aghbyur, Nerkin Gyugh, Chinar, Chakaljek, Korkyune, Ekizoluk, Tyuzaghaj, Veri (Upper) Paghjaghaz and Vari (Lower) Paghjaghaz.

Apart from Apostolics, the local Armenians also comprise followers of the Evangelical, Catholic and Latin⁴ Churches (officially recognised in 1853, 1857 and 1890 respectively).⁵

⁴ In 1946 the adherents of the Latin Church merged into the Catholic community (Cholakian, 1995, 389).
⁵ Ibid., 51.

Kesab remained purely Armenian-inhabited until the mid-19th century.⁶ The Armenian population of the district considerably diminished after the Adana massacres of 1909, the Genocide of 1915 and the repatriation of 1947. In the 1960s, taking advantage of the state legislation of Syria, some Arab Alawites who had been working for the influential Armenians of Kesab for almost a century assumed possession of their estates and took up residence there.

The available statistical records regarding the permanent population of the district represent the following picture according to house numbers:

⁶ G. Wood, "Kessab - The Church on the Mountain," *The Missionary Herald*, vol. LXIV (August 1868), 241.

Year	Armenians	Alawites	Kurds
1906 ⁷	1318		
1911 ⁸	1182		
1920 ⁹	625		
1955 ¹⁰	275		
2006 ¹¹	328	89	2
2011	almost repeating the data for 2006		

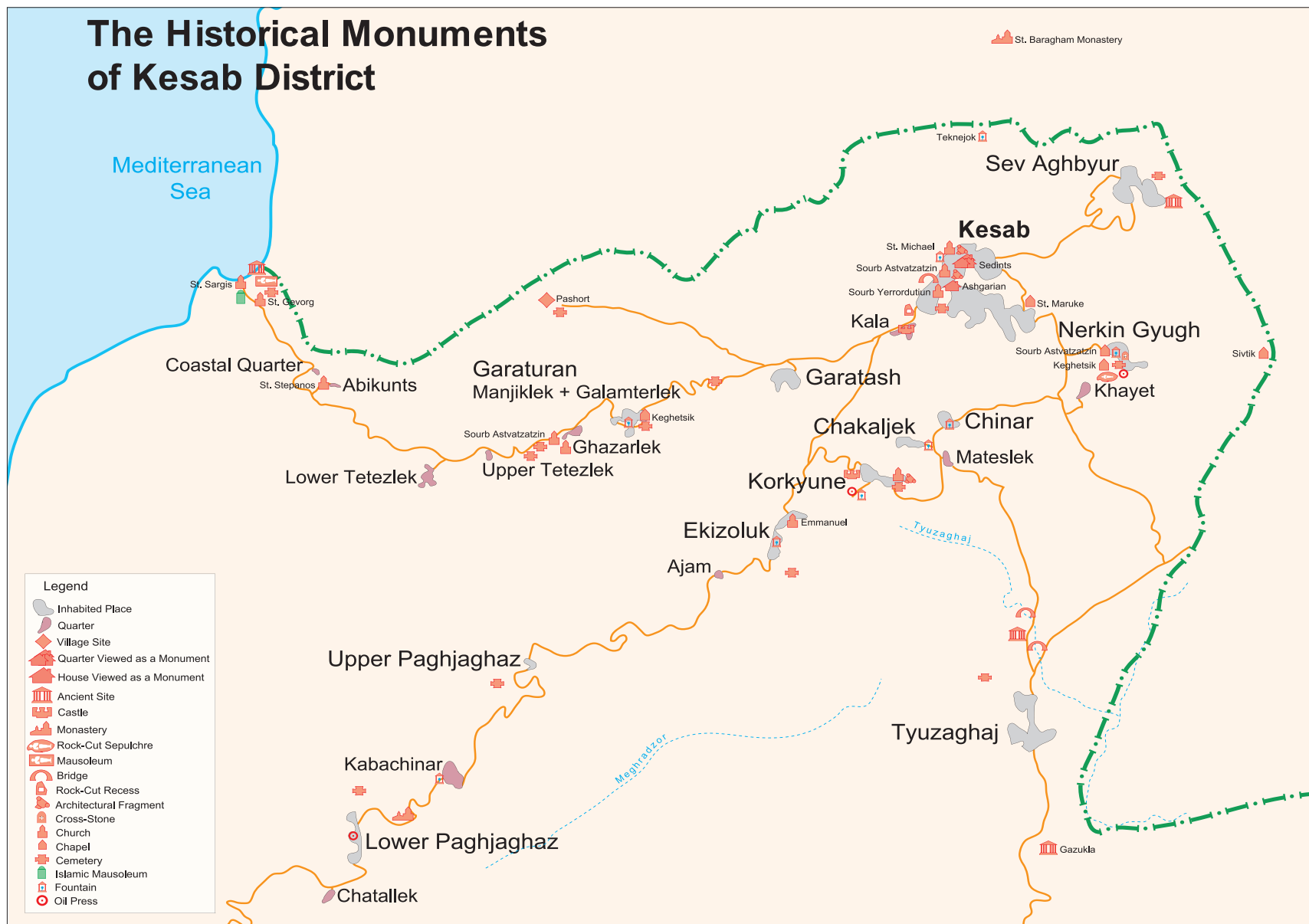
⁷ «Արեւելեան մամուլ» [*Arevelian Mamul*], no. 50 (1906), 1228-1231.

⁸ R. Kortoshian, "The Population of Kesab between 1906 and 2006," *Vardzk*, no. 4 (2014), 59. Retrieved from: <http://www.raa-am.com/varzsk-4/Vardzk-4E.pdf>

⁹ Ibid., 62.

¹⁰ Ibid., 62-63.

¹¹ Ibid., 63.



The earliest monuments of the district, which trace back to the Roman Era, are preserved in Korkyune and Nerkin Gyugh Villages, in the coastal quarter of Garaturan, as well as in the neighbourhood of Kesab Township and Tyuzaghaj Village. These places also retain monuments of the Byzantine Period.

Most presumably, the first Armenians arrived in Kesab between the 14th and 15th centuries: Nerkin

Gyugh Village, which preserves a cross-stone of the 15th to 16th centuries, is traditionally considered as their first place of living in the district.

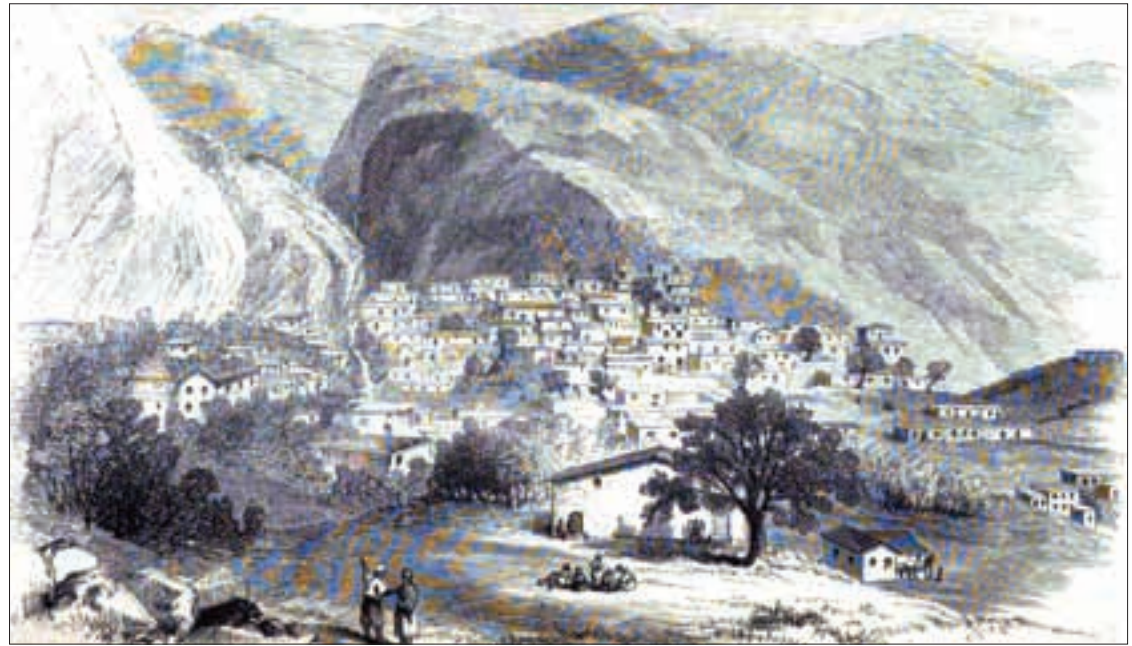
The Armenian heritage of Kesab also includes the chapel of St. Maruke (16th to 18th centuries) at the south-eastern extremity of Kesab Township; Sourb Astvatzatzin (Holy Virgin) Church in its central quarter and St. Gevorg Church (18th century) in the coastal quarter of Garaturan.

Most of the preserved lapidary inscriptions of Kesab District date from the period between the 19th and 20th centuries. St. Gevorg Church of the coastal quarter of Garaturan and Sourb Astvatzatzin Church of the central quarter of Kesab Township retain the oldest Armenian inscriptions in the district tracing back to 1770 and 1809 respectively.

KESAB TOWNSHIP

The township of Kesab is identified with the historical city of Kazampel (Kasapella), which is mentioned as part of the Dukedom of Antioch during the Crusader period.¹² It should be noted, however, that its neighbourhood retains monuments of much earlier times: special mention should be made of a capital kept in the yard of Sourb Astvatzatzin (Holy Virgin) Church. Also noteworthy is a rock-cut recess—probably used for funerary purposes—located on the right side of a road leading to the quarter of Kala, at the south-western extremity of the township. Besides, a spate of architectural fragments and archaeological finds are preserved in St. Michael Church.

Until the mid-20th century, Kesab had 3 main quarters (central, western and eastern) which extended southward in the course of time. Later another quarter, Kala, was established in the south-west of the township.



The township from the south in 1860 (photo by the Rev. G. W. Wood) and from the north-west in 2006; a rock-cut recess dating from the Roman Era; a cupboard containing architectural fragments and a funerary memorial of the Roman Era, both in St. Michael Church; a capital of the 2nd to 4th centuries in the yard of Sourb Astvatzatzin (Holy Virgin) Church



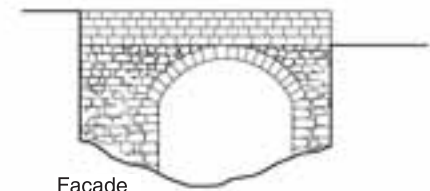
¹² Cholakian, 1995, 225-226.



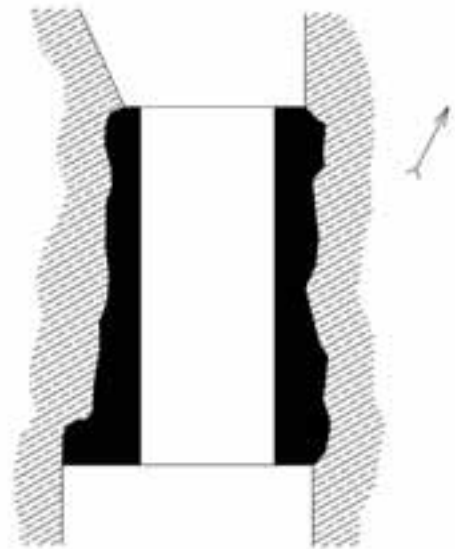
The central quarter of Kesab mostly preserves old houses dating from the late 19th and early 20th centuries (in 1987, 1992 and 2002, Land and Culture Organisation carried out renovation in some of them).

The only *bridge* (early 20th century) of the township, which is a single-span structure, is situated in the street of the old market. Its arch and railings are finely-dressed, while the other sections are built of roughly-hewn stone.

An *arched fountain* (now dried up) is preserved in the vicinity of St. Michael Church.

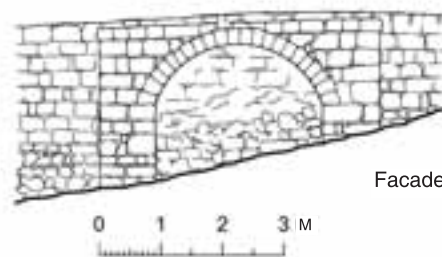


Facade



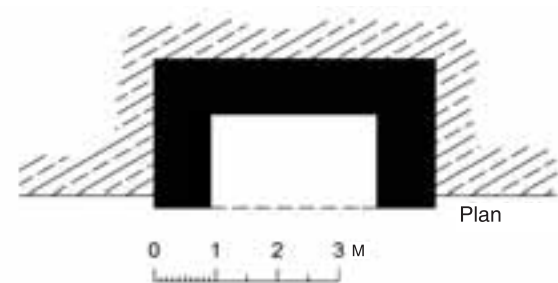
0 1 2 3 4 5 M

Plan



Facade

0 1 2 3 M



Plan

0 1 2 3 M

Two of the renovated houses of the central quarter of the township; a fountain in the vicinity of St. Michael Church with its measurement; the measurement of a bridge located in the market street

St. Baragham (Barlaam) Monastery

The monastery (early 6th century) which is named after Baragham the *Hermit* (local Armenians call it Barlum or Parlum)¹³ stands at the top of Mount Barlaam, 2.3 km north-east of Kesab (N 35° 56' 52.45", E 35° 59' 35.49").

In the 10th century, it underwent reconstruction (it had been destroyed by an earthquake) and functioned until the 13th century.¹⁴

At present only the walls of the main church of the monastery are preserved to a height of 2 metres in the sanctuary section and 1.5 metres in the other parts.

The monastic church represents a tri-nave basilica with two western pilasters and two entrances opening from the south and west. Three pairs of pillars divide the prayer hall into 12 sections. There is an open sacristy on either side of the sanctuary, the eastern wall of which has a window. Each of the vestries has a recess in its eastern wall. The church was originally built of the local finely-dressed stones of average dimensions (probably, small undressed stones were used during subsequent acts of renovation).

The annexes of the monastery are in a ruined state.

Prior to the establishment of a new borderline between Syria and Turkey in 1939, the local Armenians celebrated *Vardavar* (an ancient pagan festival which changed into the feast of the Transfiguration of Jesus Christ after the adoption of Christianity in Armenia in 301) in the monastery of St. Baragham.¹⁵

There is an arched, entirely finely-dressed fountain named Teknejok on the road leading from Kesab to St. Baragham Monastery (at present it is on the borderline between Turkey and Syria). As of the mid-20th century, it was in an emergency condition.

Castle

Kala Quarter of Kesab retains a castle (N 35° 55' 21.53", E 35° 58' 54.24") the ramparts of which were built of the local undressed stone and mortar, judging from their remnants.

¹³ «Ујһо՛ւ» [*Sion*], no. 10 (1866), 151.

¹⁴ **Colum Hourihane** (ed.-in-chief), *The Grove Encyclopedia of Medieval Art and Architecture*, vol. 1 (New York, 2012), 113.

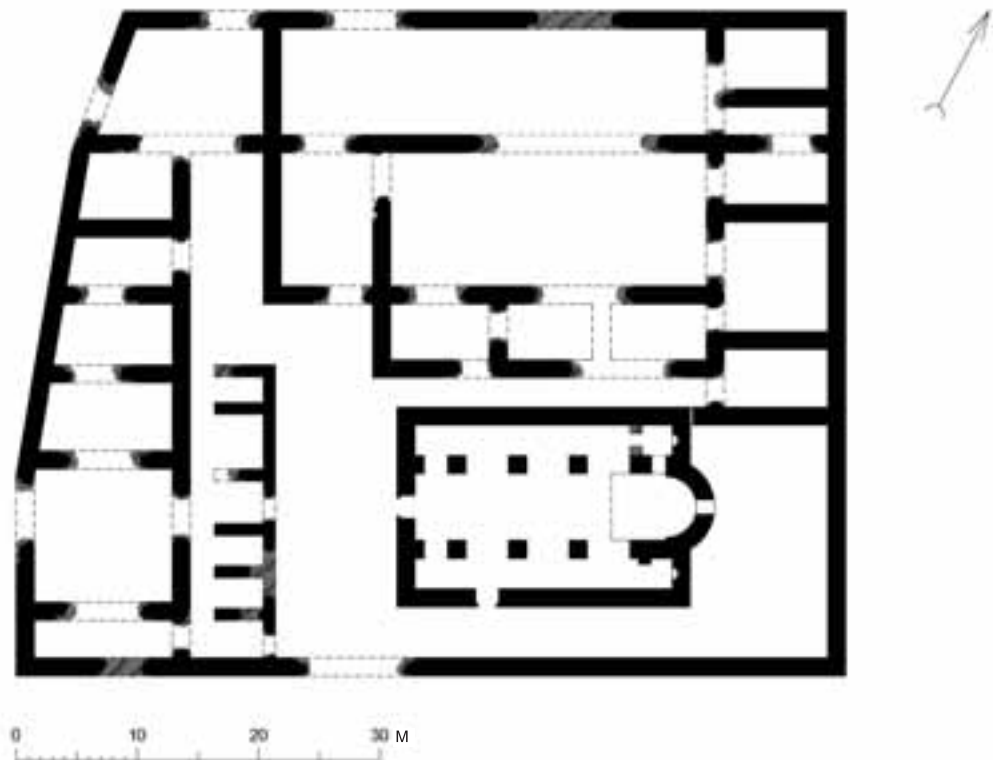
¹⁵ In 1939 the sanjak of Alexandretta became part of Turkey and a new borderline was established between this country and Syria. As a result of this, the monastery appeared in the territory of Turkey and ceased serving as a pilgrimage site (**Cholakian**, 1995, 233).



Facade



Plan



The monastic church from the south; its eastern and western sections; the plan of the monastery worked out by Ashot Hakobian on the basis of a satellite photo from Google Earth 2012; a measurement of Teknejok Fountain

According to a visitor, as of 1866, the village of Beit-Hambush, located 30 km south-east of Kesab in a straight line, had a similar fortress with an Armenian construction inscription of 1348.¹⁶ This gives us grounds to trace the castle in Kala back to the 14th century.

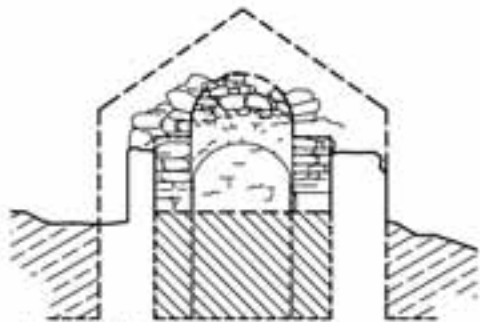
St. Maruke Chapel

The semi-ruined chapel of St. Maruke (N 35° 55' 31.55", E 35° 59' 37.43") is situated in a site called Samas, 800 metres south-east of the central quarter of Kesab.

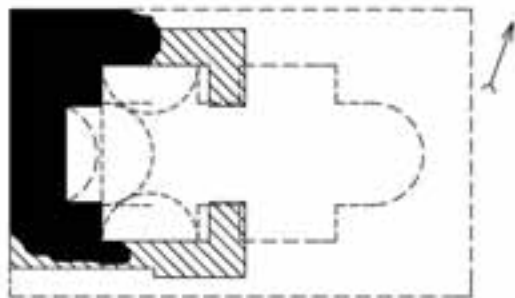
A uni-nave structure with an entrance in the east, it presumably dates from the period between the 16th and 18th centuries.

The present-day remnants of the chapel comprise its western wall as well as the western angular sections of its northern and southern walls, which are half covered with earth. It probably had a gable roof and a semi-cylindrical vault consolidated by an arch resting on the central pilasters of the monument. The chapel is built of the local undressed stone and mortar. Its western wall inwardly retains some traces of plaster. Recently a low wall has been added to the eastern part of the surviving section of the chapel.

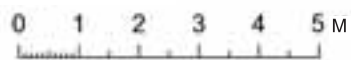
¹⁶ «Արիօն» [*Sion*], no. 5 (1866), 99-100.



A section of the chapel to the west



The plan of the chapel



The castle remnants inwardly and outwardly; St. Maruke Chapel from the south-east and its western surviving part

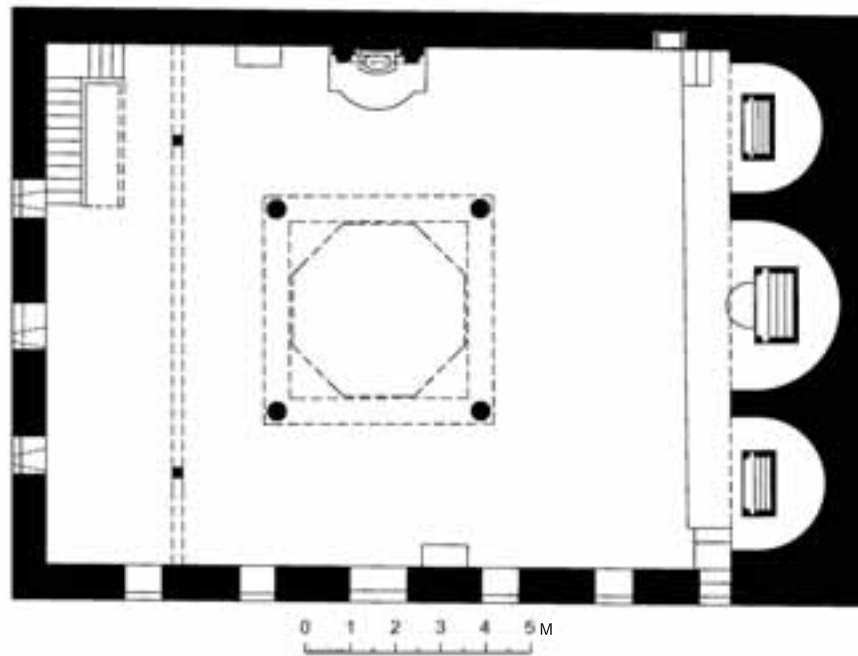
Sourb Astvatzatzin (Holy Virgin) Church

This church (N 35° 55' 44.47", E 35° 59' 08.61"), which stands in the central quarter of Kesab, probably dates back to the 18th century. It represents a rectangular building of three apses and two entrances opening from the south and west. The prayer hall of the church is illuminated by 7 windows, 3 of which open from the western facade and 4 from the southern one. Originally, it had a level roof of earth.

In 1809 and 1880, Sourb Astvatzatzin Church underwent renovation. Its western and eastern belfries were added in 1903 and in the 1970s respectively. In the 1950s the church was surmounted by a dome, and in the 1970s, its roof of reinforced concrete was built.¹⁷

In the late 20th century, Sourb Astvatzatzin Church underwent thorough overhaul, during which its outer facades were revetted.

The church walls and its yard abound in inscriptions most of which commemorate construction activities.



Sourb Astvatzatzin (Holy Virgin) Church from the south-east and its plan

1. A single line in Arabic and six in embossed Armenian letters engraved on a stone slab set above the church font:

۱۲۲۴

Կամօք և ողորմութեամբ ա(ստու)ծոյ նոր/նզեցաւ ժամս մեկ(°) ս(ուր)բ յեկե(ղե)ցիս Ս(ուր)բ | յԱ(ստուա)ծածին ի քվականիս հայոց ի | ՌՄԾԸ (1809)-ին ի հայրապետ(ւ)թե(ա)ն տ(եառ)ն | Կիրակոս կաթողիկոսին և առաջ-ն(որդ)ն(ւ)թե(ա)ն | Սիքա(յ)էլ վա(ր)դ(ա)պե-տին, որ պատճառ եղ(ա)ւ:

1224 (1809). By the will and grace of God, this holy church of Sourb Astvatzatzin was renovated in the year 1258 (1809) of the Armenian calendar, in the days of Catholicos Kirakos and Archimandrite Michael, the spiritual leader who initiated it.

Published in: Գարտաշեան Ա., Նիւթեր Սուրիոյ հայ գաղութին պատմութեան համար [A. Gartashian, "Materials for the History of the Armenian Settlement of Syria"], «Գեղարդ» սուրիահայ տարեգիրք [Geghard Yearbook of Syrian Armenians], book 3 (Aleppo, 1985), 280; Չոլաքեան Յ., Քեսապի շրջան [H. Cholakian, "Kesab District"], «Հասկ» տարեգիրք [Hask Yearbook], no. 6 (Lebanon, 1995), 319.

Note: The Arabic inscription and the first four lines of the Armenian one are published for the first time.

Gartashian's and Cholakian's publications of the inscription are incomplete and contain errors.

2. Five lines carved on a marble slab inwardly set above the principal door of the church:

Այս է լուսատրչա/կան ողորպիառ հայոց Ս(ուր)բ եկեղեցի, նորնզեցաւ յամի տ(եա)ռն | 1880 ի Քէսապ:

¹⁷ Cholakian, 1995, 262.

This holy Armenian Orthodox Gregorian church of Kesab was renovated in the year 1880 A.D.

Published in: Gartashian, 280; Cholakian, "Kesab District," 319; *ibid.*, Kesab, vol. 1, 259.

3. Engraved on one of the walls of the western belfry of the church:

Շինեցաւ այս զանգակատունս քին Բրիստոսի 1903, հոկտ. 20:

This bell tower was built on 20 October 1903 A.D.

Published in: Gartashian, 280; Cholakian, 1995, 259.

Note: We have not seen this inscription.

4. Seven lines in Armenian and two in English engraved on a marble slab set on the southern facade of the church, west of its main door:

Այս է տապան ծառային Յ(ի)ս(ուս)ի Զ(րի)ս(տոս)ի | տէր Ստեփանին [Գապագ]եան, | ծն(եալ) 1825 | եւ ձեռնադրեալ [ք]ա-հ(ա)ն(այ) ...ուրս | 1866 ... | եւ փոխեցաւ ի Բրիստոս | 1905, փետ(րուար) 20: | Rev(erend) Stepan | die in Feb(ruary) 20, 1905.

In this grave reposes Jesus Christ's servant, Father Stepan Gapagian, born in 1825 and ordai-



ned priest ...1866 ...departed this life on 20 February 1905.

Published in: **Gartashian**, 280; **Cholakian**, 1995, 259.

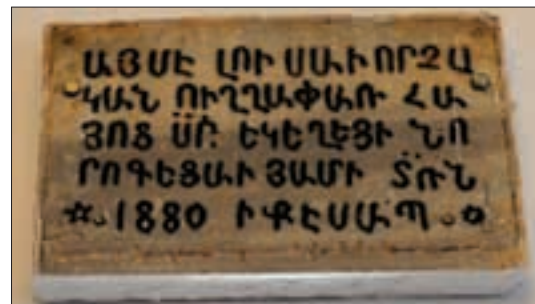
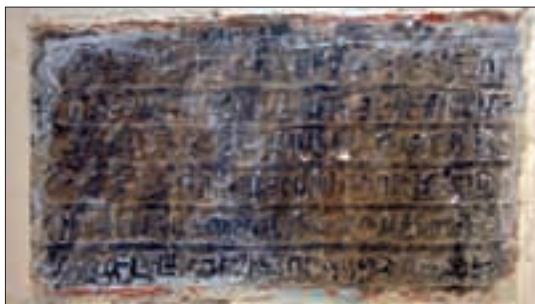
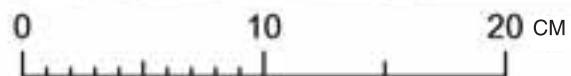
Note: The English inscription as well as the fourth and fifth lines of the Armenian one are published for the first time.

5. Four lines carved on a cross kept in the church:

1933 | հուլիս | 23: | Հիշատակ Իսկնտէրունարնակ քէսասցի տիկնանց միութեան ի Ս(ուրբ) Ա(ստուած(ա)ծն(ա)յ եկեղեցոյս հ(ա)յ(ն)ց Քէսասյու:

23 July 1933. To Kesab's Armenian church of Sourb Astvatzatzin from the Union of Women from Kesab living in Iskenterun.

Published for the first time.



An inner view of the eastern section of the church; a tracing of inscription 1; inscriptions 2, 4 and 5

6. Eight lines engraved on a marble slab set close to the newly-built font of the church, on its northern wall:

Կառուցու մկրտարանս | արդեամբ | տէր եւ տիկ(ին) | Մանասէ Պապեանի՝ | ի յիշատակ ծնողաց իւրոց՝ | Սարգիսի եւ Եսթերի, | 1991: | Ճարտ(արապետ) Գեորգ Երամեան:

This baptistery was constructed with the means of Mr. and Mrs. Manase Papian in memory of their parents Sargis and Yester. 1991. Architect: Gevorg Yeramian.

Published for the first time.

7. Five lines incised on a marble slab set above the entrance of a hall adjoining the church:

Քարապատեցաւ դահլիճն արդեամբ | Արապեան եղբարց՝ | ի յիշատակ մօր իրեանց՝ | Ռոզա Քորթոսեան Արապեանի, | յամի տեսն 1992:

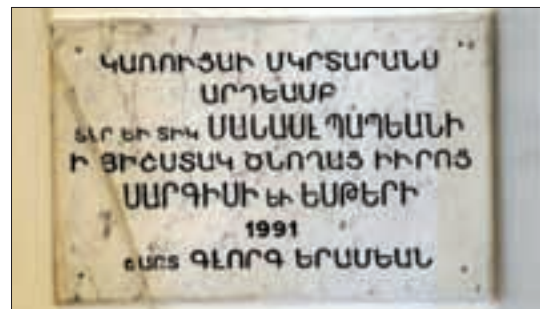


This hall was revetted in 1992 A.D. with the means of the brothers Arapian in memory of their mother Roza Kortmossian Arapian.

Published for the first time.

8. Thirteen lines engraved on a marble slab fixed in the church yard:

Նորոգեցաւ եւ քարապատեցաւ եկեղեցիս | եւ շրջափակս արդեամբ հայ ժողովրդեան | եւ ազնիւ բարերարաց յամի տեսն 1996: | Տիար Պարգեւ Պիլպիլեան՝ | բարերար զանգակատան, | տիար Երջանիկ Կարպուշեան՝ | բարերար եկեղեցոյս հարապային ճակատի, | տիար Արամ Չիրիքեան՝ | բարերար եկեղեցոյս արեւմտեան ճակատի, | տեարք Արսիլար եւ Կարայիս Թրթռեան՝ | բարերարք արեւելեան զմբէթի, | տիար Մեպոս Եագուպեան՝ | բարերար շրջափակի սալաշատակումի:



This church and its yard were repaired and revetted in 1996 A.D. with donations made by the Armenian people and [the following] noble benefactors: Mr. Pargev Pyulpyulian, patron of the belfry; Mr. Yerjanik Karpushian, patron of the southern facade of the church; Mr. Aram Chyurikian, patron of the western facade of the church; Misters Arpiar and Karpis Terterian, patrons of the eastern dome; Mr. Sepuh Yagupian, patron of the yard flagging.

Published for the first time.

9. Five lines carved on a marble slab set inside the church: Նստարանները զետեղուեցան | Յակոբ Գազազեանի | յիշատակին | զաւակներուն կողմէ, | 2006:

The pews were placed in memory of Hakob Gazazian by his children. 2006.

Published for the first time.

10. A single line in Arabic and six in Armenian carved on the pedestal of a cross-stone standing in the church yard:

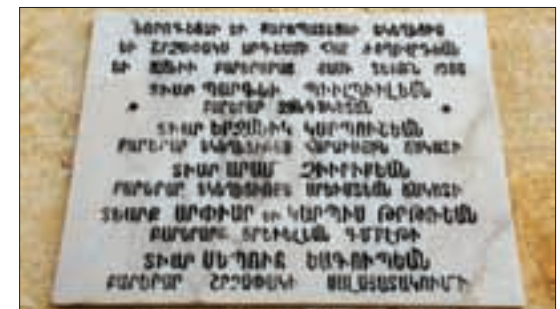
نصب الخلود للذكرى شهيداء الأرمن.

Վկայարան հայկական ցեղասպանութեան: | Յիշատակ արդարոց օրհնութեամբ եղիցի: | Կառուցու խաչքարս արդեամբ | Էպլիղատեան գերդաստանի | ի յիշատակ ննջեցելոց իրեանց, | 2009:

A memorial of the Genocide of Armenians. May the memory of the just be blessed. This khachkar was created with the Eplighatians' means in memory of the dead members of their family. 2009.

Published for the first time.

Note: The Arabic inscription and the first sentence of the Armenian one have the same contents.



A cross-stone standing in the yard of Sourb Astvatzatzin (Holy Virgin) Church; the bust of Catholicos of All Armenians Garegin I of Kesab; the newly-constructed font of the church; inscriptions 6, 7, 8 and 9

Sourb Yerrordutiun (Holy Trinity) Church

The Armenian Evangelical church of Sourb Yerrordutiun (N 35° 55' 36.96", E 35° 59' 07.91") is situated in the western quarter of Kesab.

Originally, the township had an Armenian Evangelical church of 1860¹⁸ which was burnt away in 1909. In the same year, the local stone dressers and masons began the construction of a new church¹⁹ under the supervision of master Jerji from Urfa. Its walls were laid with white marble extracted from the quarry²⁰ of Pashort Village, but its pillars and roofing remained unfinished due to the deportation of 1914.

The church was completed only between 1968 and 1970, its columns and roof being built of reinforced concrete instead of stone.²¹

Sourb Yerrordutiun Church represents a tri-nave structure with an outwardly accentuated apse in the west. Its sanctuary has two western windows and a northern door opening outward. It is partitioned from the prayer hall through a wall (in the course of time, a new bema was constructed in front of it). Five pairs of pillars divide the hall into 18 sections. Light is let in through both windows of the eastern facade and 7 others opening from each of the northern and southern ones. The church has two entrances in the east. A number of newly-built partitions divide the eastern section of the hall into several rooms.

The church walls and its yard retain a number of inscriptions.

1. Three lines in Armenian and two in English carved in painted characters on a marble slab set on the southern gate of the church yard:

ՀԱՅ ԱՒԵՏԱՐԱՆԱԿԱՆ | ՍՈՒՐԲ ԵՐՐՈՐԴՈՒՅԻՆ
թիւն | Եկեղեցի:

Armenian Evangelical | Holy Trinity Church.

Published for the first time.

Note: Both inscriptions have the same contents.

2. Two lines engraved on the western facade of the church:

Ս(ՈՒՐԲ) ԵՐՐՈՐԴՈՒՅԻՆ, | 1909:

Holy Trinity, 1909.

Published for the first time.



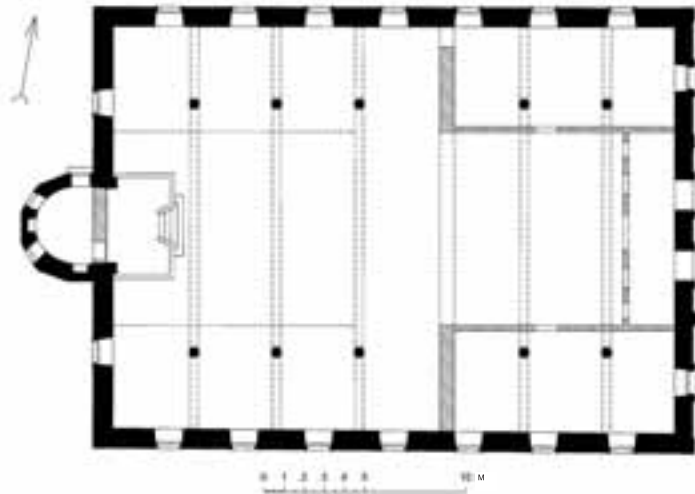
The church from the east; a westward view of its interior; inscriptions 1 and 4

18 The construction of the church lasted from 1859 until the spring of 1860. Its walls were laid with the local stones and covered with plaster (Wood, 243-244).

19 Before the completion of the new church, a male school located in the vicinity of the older one served for the conduct of public worship (Cholakian, 1995, 478).

20 Ibid., 234.

21 Ibid., 263-264.



Sourb Yerrordutium (Holy Trinity) Church from the south-west and its plan

3. Four lines engraved in embossed characters above both doors of the church:

*Ես եմ | ճանաչում ու ճշմարտությունը ու կենսըրը,
| ան որ | ինձի կուգայ, երբեք դուրս պիտի չհաննամ:*

I am the way, and the truth, and the life; no one comes to the Father but through Me (John 14:6).

Published for the first time.

4. Seven lines carved on a metal slab set inside the church:

*Հայ աւետարանական Սուրբ Երրորդութիւն
եկեղեցի: | Շինութիւնը սկսուած 1909-1914, |
վեր(ապատվելի) Տիգրան Գունտագճեանի
հովուական շրջանին: Ամբողջացուած 1968-
1970, | համայն քէսապցիներու եւ բարեկամնե-*

րու նուիրատուութեամբ, | տէրոջ փառքին եւ աւետարանի քարոզութեան համար: | 1 յուլիս, 1970, Քէսապ:

Armenian Evangelical Sourb Yerrordutium (Holy Trinity) Church. Its construction was initiated [and carried on] in the days of the Reverend Tigran Guntagjian, from 1909 until 1914. It was accomplished between 1968 and 1970 through donations made by all the inhabitants of Kesab and their friends for the glory of the Lord and preaching of the Gospel. Kesab, 1 July 1970.

Published for the first time.

5. Six lines engraved on a marble slab set south of the church bema:

Աստուծոյ փառքին համար | եկեղեցիիս բեմը վերակարուցուեցաւ | Սկրտիչեան ընտանիքին կողմէ | վաղամեռ Ժօզէֆ Ծորճ | Սկրտիչեանի յիշատակին, | օգոստոս 25, 1991:

For God's glory, the bema of this church was reconstructed by the Mkrtychians' family in memory of Joseph George Mkrtychian, who died an untimely death. 25 August 1991.

Published for the first time.



Both entrances of Sourb Yerrordutian (Holy Trinity) Church with the inscriptions set above them; its newly-built bema with its construction inscription; some remnants of the older church

St. Michael Church

St. Michael Church (N 35° 55' 49.75", E 35° 59' 12.82") is situated in the eastern quarter of Kesab.

It was built in 1925 with stones brought from the quarry of Pashort Village (the chief mason was master Nazar Ustagarian). The construction expenses were covered by the Custody of the Holy Land.²²

In 1946, together with the other glebes and property belonging to the Latin Church, St. Michael shifted into the possession of the Armenian Catholic Patriarchate, and the Catholics²³ started holding religious service there.²⁴

St. Michael Church represents a uni-nave vaulted basilica of a gable roof. In the north, it has a pentahedral apse accentuated outwardly. An entrance opening from the eastern facet of the apse leads to the only, eastern, vestry (rectangular in plan) of the church via its belfry. The hall is illuminated through two windows opening from each of the eastern and western facades of the church. Each of the north-eastern and north-western facets of the apse has an additional window.

The only entrance to the church opens from its southern facade, which is finely-dressed in contrast to the others which are built of roughly-hewn stones.

The only entrance to the church opens from its southern facade, which is finely-dressed in contrast to the others which are built of roughly-hewn stones.

1. Two lines in Armenian and one in Arabic carved on a marble slab set above the southern door of the church:

*Մ(արք) Միքայէլ Եկեղեցի | Կառնցուած
1925: | كنيسة الملاك ميخائيل شيبت عام 1925*

St. Michael Church built in 1925.

Published for the first time.

Note: The Arabic inscription has the same contents.

2. A single line in Latin engraved on a marble slab placed on the western part of the southern facade of the church:

A. D. MCMXXV.

1925 A.D.

Published for the first time.

3. Eight lines in Italian carved on a rock west of the church yard:

*Il Cassio | il Getsemani ed il Tabor | incidono
| nelle loro sacre roccie | il nome | di P. Ferdinando
Diotallevi | Custode di Terra Santa | MCMXXV.*

²² According to the former sexton of the church, 82-year-old Avetis Babujian, whom we met in 2010.

²³ The old Catholic church of Kesab was built between 1860 and 1861 in the centre of the eastern quarter of the township. After having suffered fire and destruction in 1909, it was renovated in 1910 (Cholakian, 1995, 233, 265). At present it serves as a hall (information retrieved from: www.armeniancatholic.org).

²⁴ Cholakian, 1995, 322.



St. Michael Church from the south-east and north, together with the adjacent buildings

Father Ferdinando Diotallevi, the leader of the Custody of the Holy Land, has engraved his name on the sacred rocks of Mounts Cassius, Gethseman and Tabor. 1925.

Published in: Cholakian, 1995, 479.

4. Five lines in Latin engraved on a rock west of the church yard:

*Novam ecclesiam | sumptibus Custodiae T(erra)
S(anta) aedificatam | revmus P. Aurelius Marotta Cus-
tos, | solemniter auspicatus pitu | die 20 Maii 1926.*

The new church was constructed with the means of the Custody of the Holy Land. Its leader Aurelius Marotta's solemn journey to the Orient began on 20 May 1926.

Published in: **Cholakian**, 1995, 479.

5. Nine lines in Armenian and four in Arabic engraved on a rock west of the church yard:

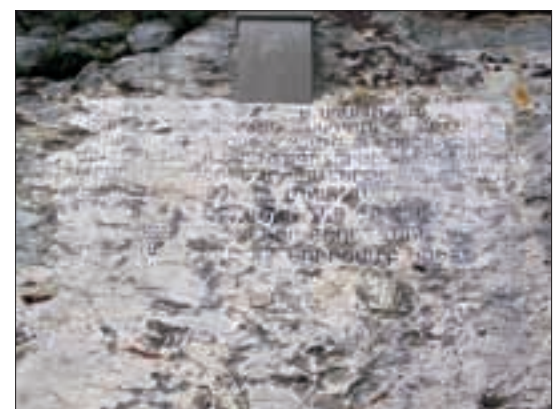
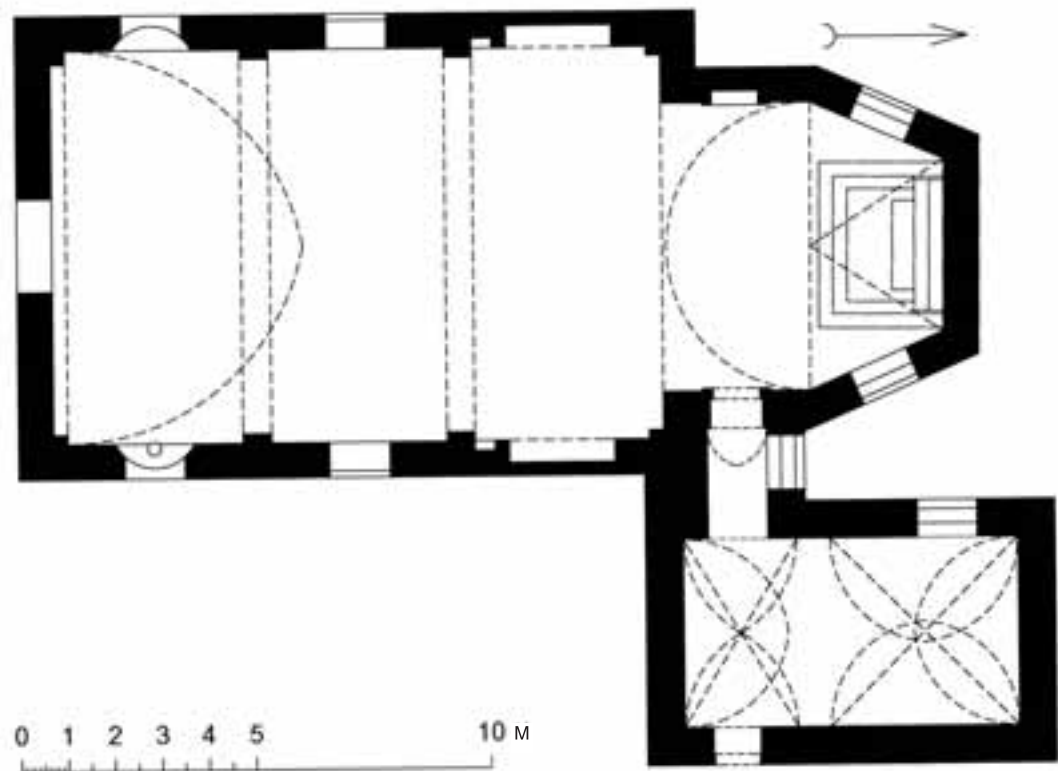
Գրիգոր Պետրոս ԺԵ Աղաճանեան, | մեծ
հայրապետին ծննդեան 100 ամեակին: | Առյա-
ւէտ մեր երախտագիտութիւնն սիրանուէր | հայ-
րապետին, որուն միջամտութեամբ Քեսապ | իր
շրջակայքով 1939-ին մնաց մաս հիւրընկալ |
Սուրիոյ, եւ շրջանին հայ ժողովուրդը | փրկուե-
ցաւ աղէտաբեր տեղահանութենէն: | Յիշատակ
նորա օրհնութեամբ եղիցի: 6-8-1995:

تخليدا وعرفانا بالجميل الذي حافظ على تراب الوطن
في كسب وقراها عام ١٩٣٩ صاحب ... | كاثوليكوس ...
كريكور بدروس الخامس عشر اغاجانيان | ١٩٩٥-١٨٩٥.

In commemoration of the 100th birth anniversary of the Great Patriarch, Grigor Petros Aghajanian XV. We are ever grateful to the devoted Patriarch, thanks to whose intercession, Kesab and its vicinity remained as part of hospitable Syria in 1939 and the Armenians of the district were saved from a disastrous deportation. May his memory be blessed. 6.8.1995.

Published for the first time.

Note: The Arabic inscription has almost the same contents.



The church plan; a northward view of its interior and its inscriptions

Cemetery

Formerly, the graveyard of Kesab extended around Sourb Astvatzatzin Church.²⁵ In the mid-19th century, when Catholic and Evangelical communities were established in the township, it became an apple of discord among the three local congregations. The issue was finally settled only when a hill rising in the south of Khod, 50 metres south of the Evangelical church of the township, was allocated to them for a public cemetery (N 35° 55' 33.46", E 35° 59' 07.86").²⁶ The oldest of its gravestones perpetuates the memory of P. Powers, a missionary of the Evangelical Church who died in 1872.²⁷

Below follow several epitaphs from the cemetery:

1. Six lines in Turkish in the Armenian script engraved on the face of a rectangular tombstone:

Սողոմոնեան | Մինասըն ... | դում...զիս...: |
[Տ]ող(մ)[ն] 1886, | վէ.ֆաթը 1889, | [օգ]ոս(տոս) 28:
Soghomonian Minas... Born in 1886, dead
since 28 August 1889.

Published for the first time.



2. Twelve lines in Turkish in the Armenian script engraved on the face of a memorial slab:

Մուղտրսիկեան | Պողոսըն օղլու | Ղազարի
րիս, 1858, | մարտ 20-տէ սողտի: | Կավըր
տաղընտա, | դարին ալթընտա, | 1893, յունվար
1-(տէ), | Տամըր մաղարա|տա վէ.ֆաթ էթ|տի: 80
կիւնտէն | սօկրա պուրն[տու] | ...ին օլուն:

²⁵ In 1880, when the church was being expanded, the remains reposing in the cemetery were collected together and interred in front of its western door (Cholakian, 1995, 266).

²⁶ Ibid.

²⁷ Gartashian, 284.



Mughtesikian Poghos' son Ghazarios, born on 20 March 1858. He was buried alive under snow in the cave of Tamle on Mount Gaver on 1 January 1893, his body being found [only] 80 days later.

Published for the first time.

Note: Mount Gaver (Gavr), which has been renamed Nur, rises north of Kesab District, in present-day Osmaniye District of Adana Province, Turkey.



3. Four lines in Turkish in the Armenian script carved on the face of a burial slab:

Քիթապիեան Գէորգըն(°) | օղլու Պետրոս
1846 թա|րիխինտէ սողտու, 1895, | հոկ(տեմբեր)
8 վէ.ֆաթ էթտի:

Gevorg (?) Kitapian's son Petros, born in 1846, dead since 8 October 1895.

Published in: Gartashian, 285; Cholakian, 1995, 267.

4. Four lines in Turkish in the Armenian script incised on a slab set on what represents finely-dressed stones arranged in the form of a tombstone:

Աբէլեան ըՍտեփանըն [օ]ղի[ու] Մա...: |
1867, փետր(ուար) 21 | տողմուշարը, 1897,
մար(տ) 21 | վէֆաթ էթմիշարը:

*Stepan Abelian's son Ma... Born on 21
February 1867, dead since 21 March 1897.*

Published for the first time.

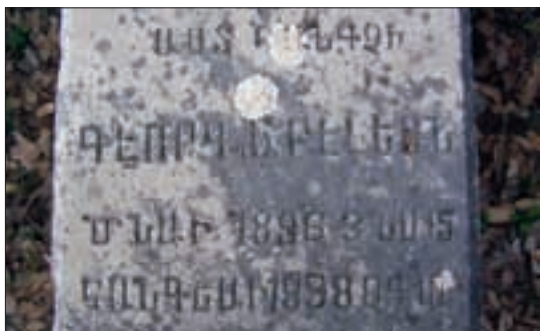


5. Four lines engraved on the face of a rectangular gravestone standing on a single-step pedestal:

Աստ հանգչի | Գէորգ Աբէլեան, | ծնաւ 1896,
յ(մ)ն(ի)ս 15, | հանգեաւ 1898, օգ(ոստոս) 10:

*In this grave reposes Gevorg Abelian, born on
15 June 1896, dead since 10 August 1898.*

Published in: **Gartashian**, 285.



6. Six lines engraved on the face of a rectangular tombstone standing on a three-stepped pedestal:

Հանգչի աստ | սոգ(տոր) Գէորգ Չիւրի-
կեան, | ծնեալ | 1840-ին ի Քէսապ, | հանգեալ |
1906, ապրիլ 13:

*In this grave reposes Doctor Gevorg Chyur-
yukian, born in Kesab in 1840, dead since 13 April
1906.*

Published in: **Gartashian**, 285; **Cholakian**, 1995, 268.



7. Four lines engraved on a rectangular gravestone:

Ճօզէֆ Աշգարեան, | ծնաւ 1900, օգ(ն)ս(տոս)
15, | հանգեաւ ի տէր | 1909, յ(մ)ն(ի)ս 20:

*Joseph Ashgarian, born on 15 August 1900,
dead since 20 June 1909.*

Published in: **Gartashian**, 286; **Cholakian**, 1995, 268.



8. Seven lines carved on the face of a rectangular tombstone standing on a single-step pedestal:

Աստ հանգչի / Եսրեր Տ. / Գունտագճեան, / ծնաւ 1880-ին / ի Մարաշ, / հանգեաւ ի տէր / 1913-ին ի Քեսապ:

In this grave reposes Yester T. Guntagjian, who was born in Marash in 1880 and died in Kesab in 1913.

Published in: **Gartashian**, 286; **Cholakian**, 1995, 268.



10. Five lines engraved on a slab set on what represents undressed stones arranged in the form of a tombstone:

Աստ հան(գ)չի / Նշան Շէխուկեան, / ծնաւ 1893, / հանգեաւ / 1923, ս(ա)յ(ի)ս 15:

In this grave reposes Nshan Shekhukian, born in 1893, dead since 15 May 1923.

Published in: **Gartashian**, 286; **Cholakian**, 1995, 269.



12. Seven lines in Armenian and one in Arabic engraved on a marble slab placed above the cemetery gate:

مقبرة الطوائف الارمنية كسب.

Գիւղիս գերեզմանատան շրջապատի / շինութիւնը կատարուեցաւ քեսապցի / ժողովրդեան նախաձեռնութեամբ, / նախաձեռնութեամբ / տիար Ճոյ Այնթապլեանի «Էտիսըն Մ. Ն»: / Քեսապ, 24 ապրիլ, 1964: / Եր(ե)մեան:

Transl. from Arabic: *Cemetery of the Armenian communities of Kesab.*

Transl. from Armenian: *The construction of the walls of the village cemetery was carried out on the initiative of Mr. Joe Aintaplian's "Edison M. N" through donations made by the people of Kesab. Kesab, 24 April 1964. Yeremian.*

Published for the first time.



9. Eight lines carved on a rectangular tombstone:

Աստ հանգչի / Ռեբեկա Ս. Գ. Հէքիմեան, ծնեալ 1886-ին ի Սեվերեկ եւ հանգեաւ / 1913 փետր(ուար) 1-ին ի Քեսապ: / Արթուն կեցէք, զի չէք գիտեր, թէ որդի մարդոյ որ ժամուն պիտի գայ:

In this grave reposes Rebecca S. G. Hekimian, who was born in Severeck in 1886 and died in Kesab on 1 February 1913. "Therefore keep watch, because you do not know on what day your Lord will come [Matthew 24:42]."

Published in: **Gartashian**, 286; **Cholakian**, 1995, 268.



11. Three lines carved on the face of a burial slab:

Աստ հանգչի / Պօղոս Գաթապեան, / ծնաւ 1862, հանգեաւ 1923:

In this grave reposes Poghos Gatapian, born in 1862, dead since 1923.

Published for the first time.



13. Four lines carved on a marble slab set on a memorial of the Great Genocide of Armenians:

Յուշարձան / քեսապցի անշիրիմ նահատակներու յիշատակին / ապրիլեան Եղեռնի յիսնամեակին առթիվ: / Քեսապ, 24 ապրիլ, 1964: / Երեմեան:

A memorial dedicated to the martyrs from Kesab who remain unburied. In commemoration of the 50th anniversary of the April Genocide. Kesab, 24 April 1964. Yeremian.

Published in: **Cholakian**, 1995, 266.



SEV AGHBYUR

The village is situated about 1.5 km east of Kesab Township. In the early 20th century, it had three main quarters: southern (at the western base of Mount Santik), northern and central.

The name of *Sev Aghbyur*, which is translated from Armenian as *Black Fountain*, derives from a shallow fountain located in the southern quarter of the village.

Sev Aghbyur does not boast any remarkable historical monuments. Perhaps, mention can be made of an ancient site on Mount Santik which can hardly be discerned.²⁸

Cemetery

A graveyard (N 35° 56' 10.20", E 36° 00' 20.62") which does not go back to the remote past extends on a hill north-east of the central quarter of Sev Aghbyur, within 300 metres of the Turkish-Syrian border. No funerals have taken place there for more than half a century now (the local people have been holding burials in the cemetery of Kesab Township). As of 2010, the graveyard retained about 10 burial hills enclosed within undressed stones.

²⁸ Cholakian, 1995, 321-322.



The village from the south-west; its central and southern quarters (with Mount Santik in the background); burial hills preserved in the local cemetery

GARATURAN

The village which consists of more than 10 quarters is situated in a slanting valley south-west of Kesab Township. This valley, which stretches from the east westward, has a width of about 600 metres and a length of 6 km, the highest point at its eastern extremity having an altitude of 750 metres above sea level. In the north and south, it is edged with lofty mountains, and in the west, by the Mediterranean Sea. In the east, a ravine of a width of 150 metres connects it with the valley of Garatash.

Most presumably, the toponym of *Garaturan*, which sounds as *K'e're'terun*²⁹ in the local vernacular, derives from the Latin word *corridori* (*corridoio* in Italian) meaning *a corridor* and reflecting the geographical position of the village.

Ancient Site in the Coastal Quarter

An ancient site (N 35° 55' 41.70", E 35° 55' 03.04") called *Metz Khandak* (*Great Ditch*) by local Armenians is preserved on the left side of a coastal gully.

It comprises some architectural fragments of the Roman Era as well as remnants of old ramparts that can be seen on the seashore. A number of archaeological finds unearthed in the site in the course of agricultural activities date from the Roman and Byzantine times as well as from the Crusader period.³⁰

Around 100 metres up the seashore, where the present-day cemetery of Garaturan extends, there are several mausoleums stretching from the north southward. One of them is built of undressed stones and mortar and has a pointed roof, its interior retaining some remnants of plaster.

²⁹ Ibid., 277.

³⁰ «Արեւիկեան մամուլ» [*Arvelian Mamul*], no. 50 (1906), 1231. Also see **Cholakian**, 1995, 284-286.



The western part of the valley of Garaturan; Manjikle and Galanterlek Quarters from the south-east; a mausoleum in the cemetery of the coastal quarter; an architectural fragment from an ancient coastal site; the same site from the south-west

St. Sargis Church

This medieval church (N 35° 55' 38.82", E 35° 55' 00.78") used to stand on a rock towering at the southern extremity of the aforementioned coastal site.

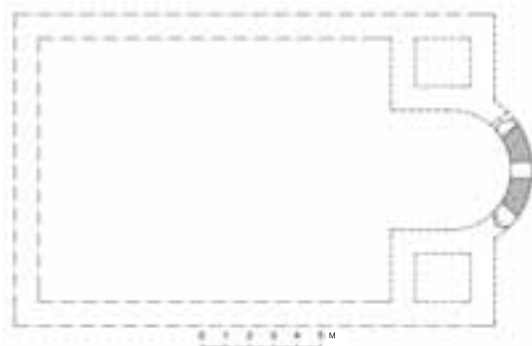
In 1896, during the construction of an Ottoman guard house over part of the ruined church, the local peasants unclosed a marble slab engraved with an inscription, not Armenian, and snakes embracing a cross.³¹

Later another piece of marble, a metre long and equally wide, was found in the ruined sanctuary of the church: it was adorned with a cross, a human skull and a snake.³²

In 1986 a storm toppled down the only surviving part of St. Sargis Church, the central section of its sanctuary, which was still preserved to a height of 8 metres.³³

During our visit to Garaturan in 2010, no vestiges of the church could any longer be found and an old border watch-house was located in part of its site.

St. Sargis Church was built of the local undressed stone and mortar. According to the available archive photographs, its sanctuary was circular in plan both outwardly and inwardly, with 3 windows opening from its eastern wall.



St. Gevorg Church

St. Gevorg Church, which probably dates back to the 18th century, is situated in the vicinity of the coastal cemetery. At present it is semi-ruined, its surviving parts comprising the angular sections of its sanctuary and western wall, as well as the western side of what is either a window or a door opening from the western part of its southern wall.

The church represents a uni-nave structure which probably had a semi-cylindrical vault. It is built of the local undressed stone and mortar.

St. Gevorg Church retains an inscription of 1770 which has apparently been removed from its original place of location.

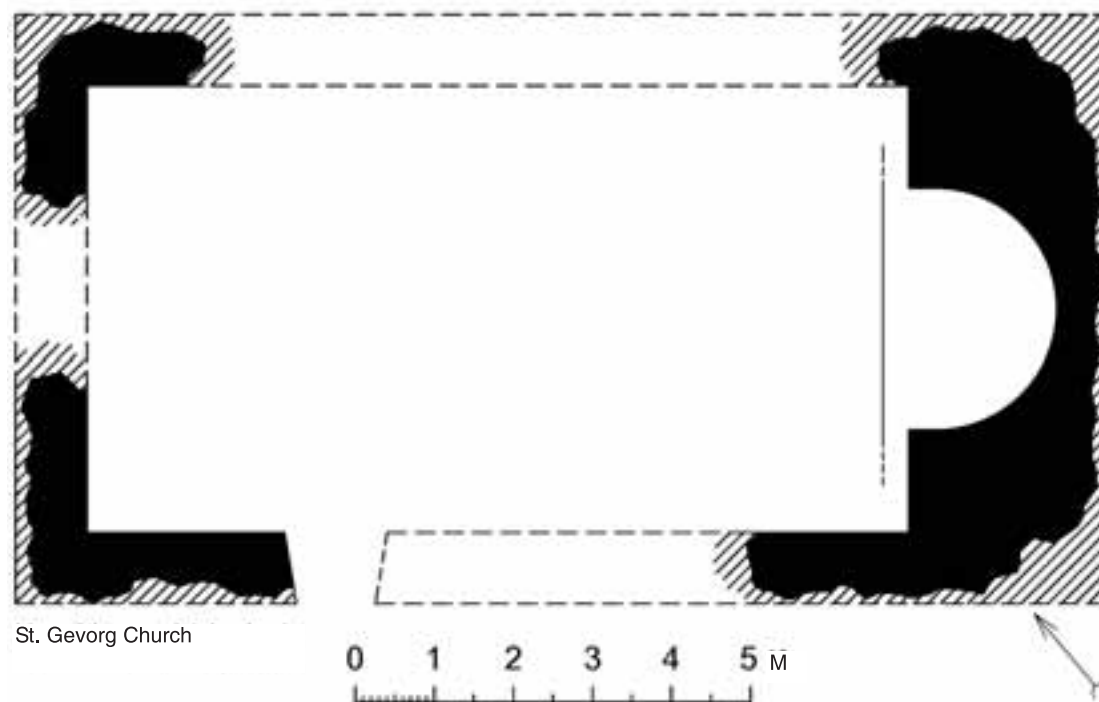
Four lines engraved on a stone:

... [Կ]սմնովն(°) զեկե(դե)ց(ի)ս(°) ... | սնուն
սրբոյն Գէորգայ, | յ(ի)չ(ս)տ(ս)կ հոգոյ Վ(ս)հ-
(սեւ)ի | Աւետիքիս ՌՄԺԹ (1770)-իս:

...by the will (?) ...this church (?) ...of St. Gevorg
in memory of Mahtesi Avetik's soul. 1219 (1770).

Published in: **Cholakian**, 1995, 287.

Note: Cholakian's publication of the inscription is incomplete.



St. Gevorg Church

³¹ **Cholakian**, 1995, 285.

³² «Արեւելեան մամուլ» [*Arevelian Mamul*], no. 50 (1906), 1231.

³³ **Cholakian**, 1995, 285.

The plan of St. Sargis Church; its sanctuary (preserved until 1986) from the south-east; the watch-house built over the church ruins; the plan of St. Gevorg Church



The sanctuary of St. Gevorg Church; an inscribed stone of 1770 and a tracing of its inscription

Islamic Mausoleum

An Islamic mausoleum (N 35° 55' 36.62", E 35° 54' 59.76") which presumably traces back to the 18th century is situated 100 metres south of the seaside, 60 metres south of a border-guarding unit.

This funerary monument, which is built of the local undressed stone and mortar, represents a rectangular structure stretching from the north westward and from the south eastward. It consists of two chambers, each of which is surmounted by a dome. The only entrance to the mausoleum opens from the southern wall of its eastern room, which leads into the western one.

Cemetery of the Coastal Quarter

A graveyard (N 35° 55' 37.88", E 35° 55' 02.98") lying in the vicinity of St. Gevorg Church preserves about 10 inscribed tombstones and numerous burial hills enclosed within undressed stones.

1. Five lines carved on a slab set on the western side of a rectangular tombstone standing on a single-step pedestal:

*Աստ հանգչի | Յակոբ Հաննի/եան, ծնաւ
1925, | օգո(u)տ(ու) 20, մեռաւ | յունիս 30, 1926:*

In this grave reposes Hakob Hanniyan, born on 20 August 1925, dead since 30 June 1926.

Published in: **Cholakian**, 1995, 322.



The Islamic mausoleum from the south-west



2. Six lines carved on a slab set on the western side of a rectangular tombstone standing on a single-step pedestal:

*Աստ հանգչի | Ծերո(ւ)ն Պապուճ/եան, ծնաւ
մարտ | 13, 1927, մեռաւ 5 | յուն(իս), 1934 օթօի
| առկածով:*

In this grave reposes Tzerun Papujian, who was born on 13 March 1927 and fell victim to a car accident on 5 June 1934.

Published for the first time.



3. Four lines engraved on a slab set on the face of a rectangular tombstone:

*Աստ հանգչի | Աւետիս Գայիշեան` |
«Աշգարիկ», | 1895-1937:*

In this grave reposes Avetis Gayishian, Ashgarik. 1895 to 1937.

Published in: **Cholakian**, 1995, 322.



4. Five lines engraved on a slab set on the face of a rectangular tombstone:

*Աստ հանգչի | Սերոբ Գ. Կարմիրեան, ծնաւ
| 1933, մարտ 16, | մեռաւ 19[37, օգ.] | [7]:*

In this grave reposes Serob G. Karmirian, born on 16 March 1933, dead since 7 August 1937.

Published in: **Cholakian**, 1995, 322.



5. Four lines engraved on the face of a tombstone:
 Աստ հանգչի | Սօֆիա Պա..., | ծն(աւ) 1860,
 յունիս 4, | մեռ(աւ) 1948, մարտ) 1:
*In this grave reposes Sofia Pa..., born on 4
 June 1860, dead since 1 March 1948.*
 Published for the first time.



7. Four lines engraved on the face of a rectangular tombstone standing on a single-step pedestal:
 Աստ հանգչի | Գէորգ Պապուճեան, | ծն(աւ)
 1890, մարտ) 1, | մեռ(աւ) 1952, յու. 6:
*In this grave reposes Gevorg Papujian, born
 on 1 March 1890, dead since 6 J. 1952.*
 Note: Judging from the Armenian original, G. Papujian
 died either in January or in June.
 Published for the first time.



8. Five lines carved on a slab set on the western side of a tombstone:
 Աստ հանգչի | Գէորգ Պապուճեան, | ծն(եաւ)
 1892 Գ(ա)լ(ա)տ(ու)ր(ա)ն, | հ(ա)նգ(եաւ) 27 դեկ-
 տ(եմբեր), 1967: | Մէկզմէկ սիրէցէք:
*In this grave reposes Gevorg Papujian, born in
 Galaturan in 1892, dead since 27 December 1967.*
 Love each other.
 Published in: Cholakian, 1995, 322.



9. Five lines carved on a slab set on the face of a rectangular tombstone:
 Աստ հանգչի | Խաթուն | Աբօ(յ)եան, | 1880-
 1970, | Գարատուրան:
*In this grave reposes Khatun Aboyan.
 Garaturan, 1880 to 1970.*
 Published for the first time.



6. Eight lines engraved on the face of a rectangular tombstone:
 Աստ | հանգչի | Աբրահամ | Աբոյեան, | ծնաւ
 1906, | մարտ 6-ին, | մեռաւ 1950, | փետ(րուս)ր
 22-ին:
*In this grave reposes Abraham Aboyan, born
 on 6 March 1906, dead since 22 February 1950.*
 Published in: Cholakian, 1995, 322.



10. Five lines carved on a slab set on the face of a rectangular tombstone:
 Աստ հանգչի | Ծորճ | Պապուճեան, | ծն(եաւ)
 1938, հ(ա)նգ(եաւ) 1976, | Գարատուրան:
*In this grave reposes George Papujian, who
 was born in 1938 and died in Garaturan in 1976.*
 Published for the first time.



11. Five lines carved on a slab set on the face of a rectangular tombstone:

Աստ Կսենյոյի / Սերոր / Ա. Արո(յ)եանի, / 1887-1982, / Գարատորան:

In this grave reposes Serob A. Aboyan. Garaturan, 1887 to 1982.

Published for the first time.



St. Stepanos Church

St. Stepanos Church (N 35° 55' 06.79", E 35° 55' 29.49"), which was built in 1908, stands in the vicinity of some houses belonging to the Abikunts. It represents a uni-nave rectangular structure, with its only entrance opening from the west. The prayer hall is illuminated through 2 windows opening from each of its northern



St. Stepanos Church from the north-west and an eastward view of its interior

and southern walls. The small apse, which is semi-circular in plan, is within the rectangular volume of the building outwardly. The church has a level roof resting on a pair of wooden pillars which rise in the centre of the hall. The monument is built of the local undressed stone

and mortar (in 1987 it was renovated by Land and Culture Organisation).

Below follow three inscriptions commemorating the construction of St. Stepanos Church (1908), the addition of its font (1915) and its overhaul of 1987.



1. Two lines carved on a marble slab set above the western entrance of the church:

ՌՅԾԷ / 1908:

1357 (1908).

Published in: **Cholakian**, 1995, 313.

2. Engraved on the marble font of the church:

1915, *փ(ետրուար) 21*:

21 February 1915.

Published in: **Cholakian**, 1995, 313.

3. Three lines carved on a marble slab set on the western facade of the church:

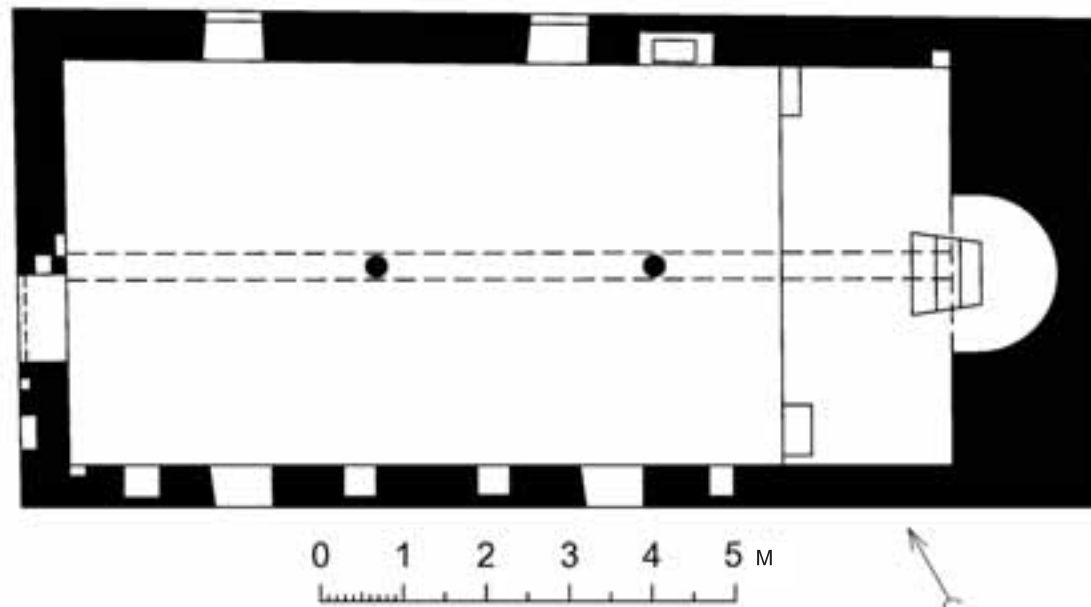
Ս(ուրբ) Ստեփանոս եկեղեցի հայոց / նորոգեցաւ յամի տեառն 1987, / արդեամբ հայ ժողովրդեան:

The Armenian church of St. Stepanos was renovated through donations made by Armenians in 1987 A.D.

Published in: **Cholakian**, 1995, 313.



The western facade of St. Stepanos Church; its font and plan



Sourb Astvatzatzin (Holy Virgin) Church

The church of Sourb Astvatzatzin, dating back to 1890, used to be situated in the vicinity of Ghazarlek Quarter of Garaturan. After its total destruction in the aftermath of a landslide in 1942, a new church was built 50 metres south of its site in 1961 (its belfry was added in 1991).³⁴

This church being too unremarkable, in 2008 the members of the local community pulled it down and built another (N 35° 54' 52.29", E 35° 56' 56.97") in 2009.

Below follow 3 inscriptions commemorating the construction activities relating to Sourb Astvatzatzin Church.

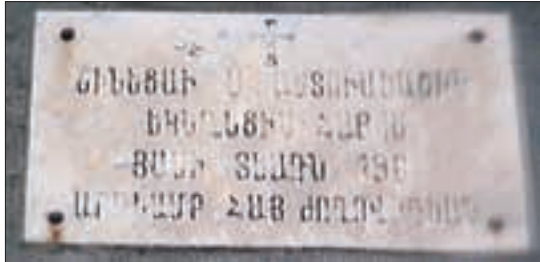
³⁴ **Cholakian**, 1995, 312.

1. Four lines carved on a marble slab set above the northern entrance to the church of 1961:

Շինեցաւ Ս(ուրբ) Աստուածածին / եկեղեցիս հայոց / յամի տեան 1961, / արդեամբ հայ ժողովրդեան:

The Armenian church of Sourb Astvatzatzin was built in 1961 A.D. with means raised by the Armenian people.

Published in: **Cholakian**, 1995, 312.



2. Seven lines engraved on a marble slab set above the entrance to the belfry of the church of 1961:

Նուիրեցաւ զանգակս / եկեղեցոյս արդ(ե)ամբ / տէր եւ տիկ(ին) Միսաք Մանճիկեան, / ի յիշատակ հորն իրեանց՝ / Նօֆեր եւ հորեղբորն՝ / Ստեփան Մանճիկեանների: / 26 օգոստոս, 1991:

The church bell was donated by Mr. and Mrs. Misak Manjikian in memory of their father Nofer and their uncle Stepan Manjikian. 26 August 1991.

Published in: **Cholakian**, 1995, 312.



3. Eleven lines engraved on a marble slab set east of the entrance to the church of 2009:

Ի հայրապետութեան / տ(էր) տ(էր) Արամ Ա կաթողիկոսին / Մեծի Տանն Կիլիկիոյ, / յառաջնորդութեան / տ(էր) Շահան սրբազան) եպի(սկոպոս) Սարգիսեանի / կառուցաւ սուրբ եկեղեցիս / յանուն Ս(ուրբ) Աստուածածնին, / արդեամբ բարեպաշտ զաւակաց / Բերիոյ հայոց թեմիս, / ի թուին հայոց ՌՆԾԸ / 2009:

In the days of His Holiness Aram I, Catholicos of the Great House of Cilicia, in the times of Primate Shahan Sargissian, the Right Reverend Bishop, this holy church of Sourb Astvatzatzin was constructed in the year 1458 (2009) of the Armenian calendar through the means of the pious flock of the Armenian diocese of Beria.

Published for the first time.



The former building of Sourb Astvatzatzin (Holy Virgin) Church from the south-east (photo 2006); its new building from the same direction (photo 2010); the inscription of the belfry of the former church; the new church house from the south-east with its construction inscription

Evangelical Church

The Evangelical church (N 35° 54' 51.39", E 35° 56' 57.43") of Garaturan, which dates back to 1908, is situated 10 metres south of Sourb Astvatzatzin Church, in the neighbourhood of Ghazarlek Quarter.

It comprises a rectangular hall with a similarly-shaped bema in the east. Light is let in through 4 windows opening from each of its northern and southern walls. There are 2 other windows in the western facade of the church, from which its only entrance opens. Originally, the monument had a gable roof of wood,³⁵ which was later replaced by a concrete one. Its left and right belfries were built in 1961 and 1992 respectively.

In 1985 the church underwent thorough overhaul, during which the western section of its hall was divided into several rooms through partitions.

The western facade of the church retains three construction inscriptions.

1. Two lines carved on a marble slab set above the church entrance:

1908, | Գալատուրան:
Galaturan, 1908.

Published for the first time.



2. Five lines carved on a marble slab placed south of the church entrance:

Հիմնուած 1908-ին, | նորոգուած 1985-ին, | ի
յիշատակ հանգուցեալ | տիկին Լուսինե | Պա-
պիկեանին:

Founded in 1908 and renovated in 1985 in
memory of the late Mrs. Lutfie Papikian.

Published for the first time.



An outer view of the western facade of the Evangelical church and its bema inwardly

³⁵ Ibid., 315.



3. Nine lines carved on a marble slab set north of the church entrance:

Կառուցուեցան զանգակատուներս. / ձախին՝ բնիկ գալատուրանցի / Վարդան Լ. Սաղտրճեանի / յիշատակին, 1961-ին, / աջին՝ աստուծոյ պատուական ծառային՝ / վեր(ապատվելի) Բիւզանդ Զ. Գալֆայանի / յիշատակին, 1992-ին: / Լման յատկացումները կատարուեցան / հաւատացեալ բարեկամներու նուէրներով:

The left belfry was built in 1961 in memory of Vardan L. Saghtejian, a native of Galaturan, and the right one in 1992 in memory of the Reverend Byuzand H. Galfayan, a devoted servant of the Lord. All expenses were covered through donations made by faithful friends.

Published for the first time.

Fountain

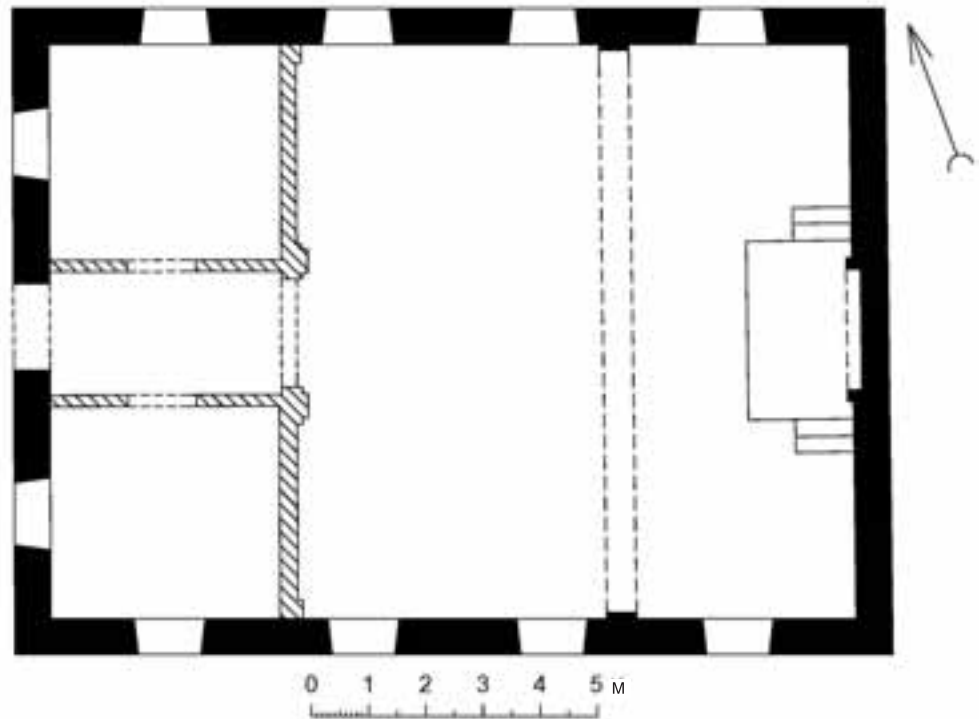
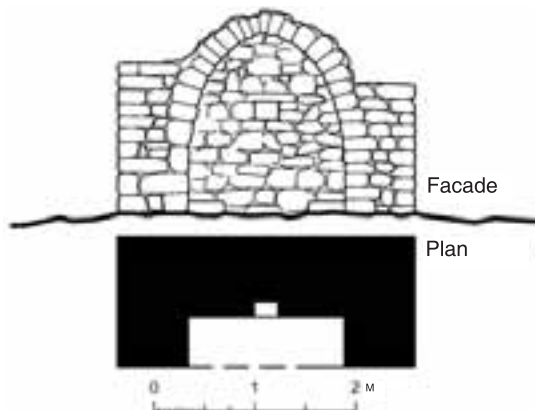
Manjiklek Quarter of Garaturan retains a fountain (N 35° 54' 54.71", E 35° 57' 15.95") built of the local undressed stone. The inscription that follows below commemorates the repairs it underwent in 1905.

Engraved on a marble slab set on the fountain facade:

Նորոգեցաւ աղբիւրս ի թի վրկչի 1905, ի սեպ. ամսեան երիս:

This fountain was renovated on 3 September 1905 A.D.

Published in: **Cholakian**, 1995, 305.



The construction inscription of the belfry of the Evangelical church; the same church from the south-east; its plan and a measurement of the fountain of Manjiklek Quarter

Keghetsik Chapel

This chapel (N 35° 54' 57.55", E 35° 57' 20.31"), which presumably traces back to the early 17th century, is situated in the neighbourhood of Garaturan's Galamterlek Quarter. In 1860 the Gregorian community of the village repaired the monument, but in 1866 a certain Hovhannes Ghalanter, an adherent of the Catholic faith living near it, destroyed it.³⁶ As of 2010, only the foundations of the chapel were preserved, with some vestiges of its apse in the east. It was built of the local undressed stone and mortar.



In 1979 a new chapel of concrete, semi-circular in plan, was constructed in the site of the bema section of the former oratory. The inscription that follows below commemorates this event.

Six lines carved on a marble slab set on the western facade of the newly-built chapel:

Կարրուցուեցաւ զմատուրս / Կեղեցիկի, / ի յիշատակ հանգուցեալ / Գարրիէլ Գալենտերեանի / եւ ընկերներուն: / Կարրուցուեցաւ 1979:

Keghetsik Chapel was built in 1979 in memory of the late Gabriel Galenterian and his friends.

Published for the first time.



The inscription of the newly-built chapel in Galamterlek Quarter; the same quarter from the north-east (with the grove of Keghetsik Chapel in the centre); the southern part of the sanctuary of the old chapel together with its foundations; the new chapel from the south-west

³⁶ «Արիւն» [Sion], no. 10 (1866), 152.



The chapel used to be adjoined by a small cemetery from which only a tombstone of 1885 has reached our days.

Four lines in Turkish in the Armenian script carved on a marble slab set on the face of the tombstone:

Մանճիկեան Օհանէսէսըն օղլու Կարապետըն / տօղիշը 1879, մարտ 4, վէ/ֆաթը 1885, փ(ետ)րվ(ա)ր 4:

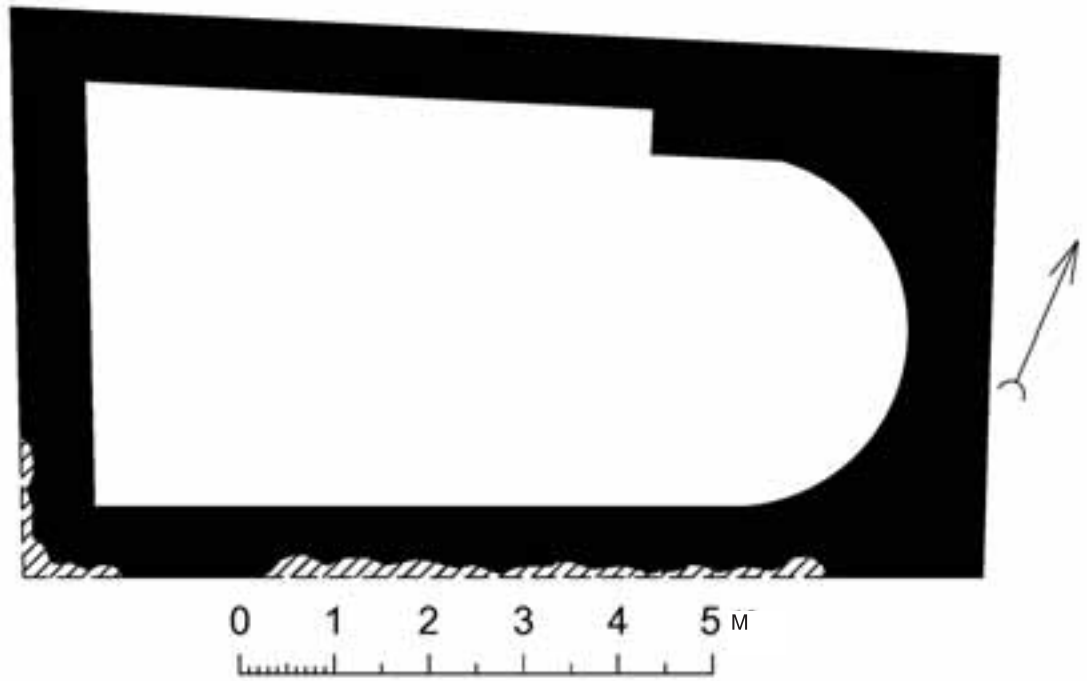
Ohanes Manjikian's son Karapet, born on 4 March 1879, dead since 4 February 1885.

Published in: **Cholakian**, 1995, 324.



Apart from the aforementioned sites and monuments, Garaturan also has two graveyards (N 35° 54' 46.31", E 35° 56' 37.02"; N 35° 54' 48.72", E 35° 56' 43.81") located in the area between Upper Tetezlek and Ghazarlek Quarters. Another cemetery (N 35° 55' 06.41", E 35° 57' 45.98"), preserved above Galamterlek Quarter,³⁷ retains a spate of inscribed tombstones.

³⁷ Gartashian, 288-290.



The northern part of the sanctuary of Keghetsik Chapel; its plan; the only tombstone surviving in the adjacent cemetery and its epitaph

GARATASH

Garatash (translated from Turkish as *Black Stone*) is situated about 1.5 km west of Kesab Township.

It became a place of permanent residence after Garaturan's landfall of 1942, when several families, survivors of that disaster, took up living there.³⁸

Pashort Village Site

The village site of Pashort, which has a remarkably high geographical position (hence derives its name, which means *An Elevated Place*, as translated from Turkish) is preserved 2.5 km north-west of Garatash.

The village was founded in the early 19th century. After 1939 the local peasants lost part of their fields as the new borderline between Syria and Turkey ran just within 100 metres of the houses. In 1947 all the inhabitants of Pashort repatriated into Armenia.³⁹

At present the village site (N 35° 55' 38.17", E 35° 56' 52.91") comprises the ruins of several houses and a cemetery (N 35° 55' 30.26", E 35° 57' 01.06") extending to the south-east. As of 1995, the latter lay almost completely devastated—the handiwork of the Turkish border guards—with only 3 tombstones surviving.⁴⁰ During our visit to Pashort in 2010, we saw its graveyard in a condition that was even worse: the Turkish border guards had dug up the graves, and only a single broken memorial slab could still be found there.

Five lines carved on the face of this memorial slab:

Աստ հանգչի | Վարդուհի | Մոլսէտան, |
ծնաւ 1842, | մեռաւ 1912:

In this grave reposes Varduhi Movsessian, born in 1842, dead since 1912.

Published in: **Cholakian**, 1995, 330.



A view of Garatash Village; Pashort Village Site from the south; an inscribed tombstone broken by Turkish border guards and a grave that has been dug up

³⁸ **Cholakian**, 1995, 309-310.

³⁹ *Ibid.*, 327, 329.

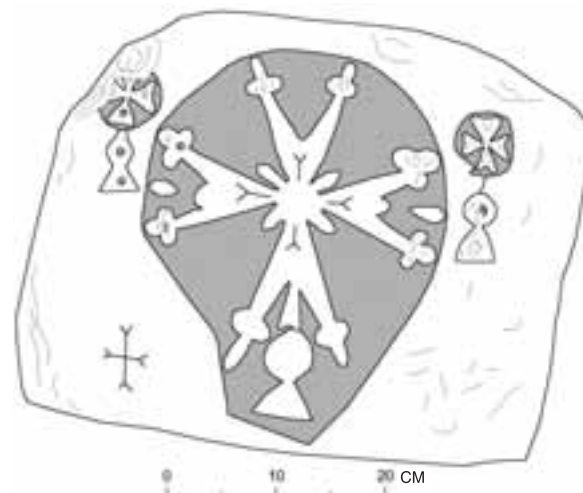
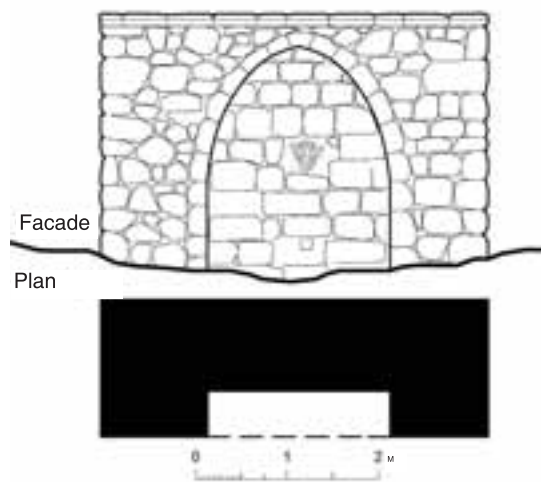
⁴⁰ *Ibid.*, 330.

NERKIN GYUGH

Nerkin Gyugh, which is also called *Eskyuren* (translated from Turkish as *Old Cradle*), is situated about 2 km south-east of Kesab Township.

It has two quarters, the central one and Khayet, which is located south-west of it.

Nerkin Gyugh preserves the oldest Armenian monument throughout Kesab, a cross-stone of the 15th to 16th centuries: this has given rise to a general assumption that the first Armenian resettlers of the district took up living in this very village. Until the '70s of the 20th century, the cross-stone was set on the facade of a local fountain (N 35° 55' 13.23", E 36° 00' 08.84"), beneath its arch. Later, when this structure tumbled down, it was placed right above the pipe from which the water flowed.



Nerkin Gyugh Village as seen from the south-west; its old fountain from the north-west; its measurement; the present-day fountain from the west (with the cross-stone above the pipe); the same cross-stone and its tracing

Rock-Cut Sepulchre

In 2008 a rock-cut sepulchre was unclosed in the Kilaghpians' yard in Nerkin Gyugh Village. It stretches from the east westward, its entrance opening from the east. The body used to lie on a rectangular pedestal standing at a height of 10 cm above the floor, near the southern wall of the sepulchre. Lately the local Catholic community has consecrated the sepulchre as a chapel (the human remains uncovered here have been re-buried).

Two rock-cut oil press stones, probably dating from the ancient period, can be seen in the vicinity of the sepulchre.

Cemetery

A graveyard (N 35° 55' 12.55", E 36° 00' 07.72") extending around Keghetsik Chapel (as of 2010, only an architectural fragment survived from the chapel) retains around 10 inscribed tombstones, the oldest of which traces back to 1891. Below follow several of the epitaphs of the cemetery:

1. Six lines carved on the face of a memorial slab:

*Այս է տապալան Մէրճան(եան) | Մարգիսին,
որ ծնաւ 1841 | եւ մեռաւ 1891, յ(մ)նվ(ար) 11:*



The rock-cut sepulchre from the south-east and a westward view of its interior; the cemetery with the remnants of Keghetsik Chapel under the tree in the centre; an architectural fragment from the same chapel and two rock-cut oil press stones of the ancient period

Յարութիւն Մերճանեան, որ / ծնաւ 1879 եւ մեռաւ 1911, | յ(ու)նվ(ար) 17:

In this grave reposes Sargis Merjanian, who was born in 1841 and passed away on 11 January 1891.

Harutiun Merjanian, who was born in 1879 and died on 17 January 1911.

Four lines carved on a slab erected at the western edge of the memorial stone:

*Մերջենյան | Մարի | Մովսէսի, | 1928-1945:
Mari Movses Merjenian, 1928 to 1945.*

Published for the first time.

2. Four lines engraved on a marble slab set on the western edge of a rectangular tombstone:

Աստ հանգչի | Նսում Քիլաղպեան, | 1892-1981, | Քէսապ, Էսքիւրան:

In this grave reposes Naum Kilaghgian. 1892 to 1981, Eskyuran, Kesab.

Published for the first time.

3. Four lines engraved on a marble slab set on the western edge of a rectangular tombstone:

Աստ հանգչի | Լուիզ Քիլաղպեան, | 1901-1986, | Էսկիւրան:

In this grave reposes Luiz Kilaghgian. 1901 to 1986, Eskyuran.

Published for the first time.

4. Three lines engraved on a marble slab set on the western edge of a rectangular tombstone:

Աստ հանգչի | Խաչիկ Ն. Քիլաղպեան, | 1925-2000:

In this grave reposes Khachik N. Kilaghgian. 1925 to 2000.

Published for the first time.

Sourb Astvatzatzin (Holy Virgin) Chapel

The chapel of Sourb Astvatzatzin (N 35° 55' 12.48", E 36° 00' 08.62"), which is situated in the neighbourhood of the cemetery of Nerkin Gyugh Village, was built in 1959 according to its construction inscription.

Two lines in Arabic and three in Armenian carved on a marble slab set above the chapel entrance:

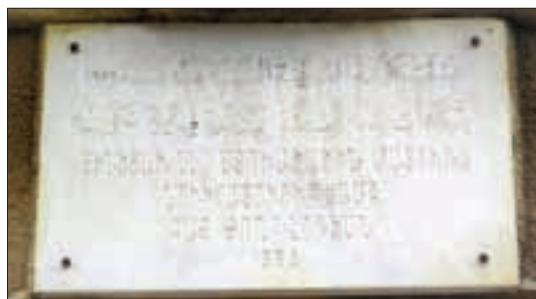
*انشئت كنيسة السيدة السيدة هذه سنة ١٩٥٩ | بتبرعات
ابناء الطائفة الارمنية في قرية اسكوران.*

*Շինեցաւ Ս(ուրբ) Աստուածածին մատուռս
| նուիրատուութեամբ | հայ ժողովրդեան, | 1959:*

This chapel of Sourb Astvatzatzin was built through contributions made by the Armenian people. 1959.

Published for the first time.

Note: The Arabic inscription has the same contents.



The oldest burial slab of the cemetery; Sourb Astvatzatzin (Holy Virgin) Chapel from the north-west and its construction inscription; Sivtik Chapel from the west and two newly-sculpted cross-stones, the first of which is in the cemetery and the second near the eastern entrance to the village

Sivtik Chapel

This monument (N 35° 55' 15.32", E 36° 00' 57.57") stands in the immediate vicinity of the Turkish-Syrian borderline, a km east of Nerkin

Gyugh Village. It was built in the 2000s a little far from the site of an older domed chapel that had been exploded by the Turkish frontier guards in the late 20th century.⁴¹

⁴¹ Cholakian, 1995, 342-343.

TYUZAGHAJ

Tyuzaghaj is situated about 4.5 km south-east of Kesab Township. The toponym, which is translated from Turkish as *Straight Tree*, derives from a wood of upright fir trees lying in the east of the village.

Tyuzaghaj was established in the mid-19th century, when several Armenian families from Korkyune, Chakaljek and Chinar resettled in its territory and took possession of vast plots of former woodland where trees had been cut down for industrial purposes.⁴²

The *village cemetery*, which dates back to the times of this resettlement, saw burials until the mid-20th century (since then the dead of Tyuzaghaj have found repose in the graveyard of Kesab Township). As of 2010, some burial hills, enclosed within undressed stones, were still preserved in its site densely covered with vegetation.

Judging from the archaeological finds unearthed in the territory of Tyuzaghaj, it was probably densely populated during the period between the Roman Era and the Middle Ages. Most of the historical heritage of the village has not come down to our days.

In the course of some agricultural work carried out in the vicinity of the large bridge of Tyuzaghaj, clay vessels, architectural pieces and bridge foundations have been unclosed.

The *small bridge of Tyuzaghaj* used to be adjoined by an old one, which was preserved until the '80s of the 20th century. The archaeological finds of this area include mosaic pieces and a ring with a stone the level surface of which is embellished with a relief of high perfection.

Among the historical sites of Tyuzaghaj, mention can be made of Khanji located near a fountain of the same name. Pottery pieces, a coin from the times of Armenian king Tigran the Great and others from the Roman and Byzantine Periods have been unearthed in the plain of Gazukla, which is within the village territories.⁴³

CHINAR

Chinar lies about 1.5 km south of Kesab Township. The toponym, which is translated from Turkish as *Platan*, derives from a huge plane rising near a local fountain. The village does not boast any historical monuments, but it is home to the most abundant fountain throughout the district of Kesab.



Tyuzaghaj from the north-west; Chinar from the south-west; the facade of the village fountain from the south and an inner view of the canal

⁴² Ibid., 375.

⁴³ Ibid., 374-375.

CHAKALJEK

Chakaljek (translated from Turkish as *A Place Teeming with Jackals*), which was established in the mid-19th century, is situated about 1.7 km south-west of Kesab Township. It has two quarters: the central one and Mateslek, which is situated south-east of it.

In 1969 a fountain was built in the village.

Six lines carved on a marble slab set on the fountain facade:

*Շինեցաւ արբիրս ջրոյ գովութեան / ջանիք
եւ ծախիք որդւոցն մեծին / Թրթռեան գերդաս-
տանին վեհագունի՝ / ի լոյս յիշատակ լուսա-
բնակ / հարցն իրեանց, հասնեանն օգոստոսի /
ի թուին Քրիստոսի 1969:*

This cool-water fountain was constructed in August 1969 A.D. through the efforts and means of the sons of the Terterians' great and noble family in perpetual memory of their forefathers.

Published in: **Cholakian**, 1995, 349.



The village from the south-east; the local fountain from the south-west and east; its construction inscription on its facade

KORKYUNE

Korkyune is located about 2 km south-west of Kesab Township. It is first mentioned by the name of *Corconai*,⁴⁴ very similar to *Kurkunu*, the dialectal version of the toponym, in a note of award issued by Duke Renald of Antioch in 1186.⁴⁵ It should be noted, however, that the village territory retains earlier archaeological finds, including a capital of the 2nd to 4th centuries which is kept in the yard of the local Evangelical church. Besides, it also preserves mosaic fragments, clay vessels, coins of the ancient and medieval periods as well as others attributed to Cilician Armenia unclosed in the course of agricultural work.⁴⁶

The *castle of Korkyune* (N 35° 54' 37.88", E 35° 58' 33.53") used to tower on a hill west of the village. Judging from the remnants of its semi-ruined ramparts, they were built of the local undressed stone and mortar.⁴⁷ During our visit to Korkyune in 2010, we found the castle as totally levelled to the ground without a single vestige left (Syriatel Mobile Operator had built a cellular base station in its site).

St. Stepanos Chapel and Cemetery

The remnants of the Apostolic chapel of St. Stepanos (N 35° 54' 33.14", E 35° 58' 48.80") are situated 150 metres south-west of the Evangelical church of Korkyune.

It was preserved standing until the early 19th century and was forsaken in the middle of the same century, when the local inhabitants converted to the Evangelical faith.

The sanctuary section of the chapel was preserved until the late 19th century.⁴⁸ In the course of time, its last vestiges were devoured by the roots of a huge oak tree growing in its immediate vicinity and held sacred amidst the local people.

The cemetery of Korkyune, which extends around St. Stepanos Chapel, retains about fifty inscribed tombstones. We have selected 25 of them, which are presented in chronological order.

1. Three lines engraved on the face of a burial slab:

Տիւնի / Արտիւսան, / 19-րդ դար:
Tyuni Abelian, 19th century.

Published for the first time.

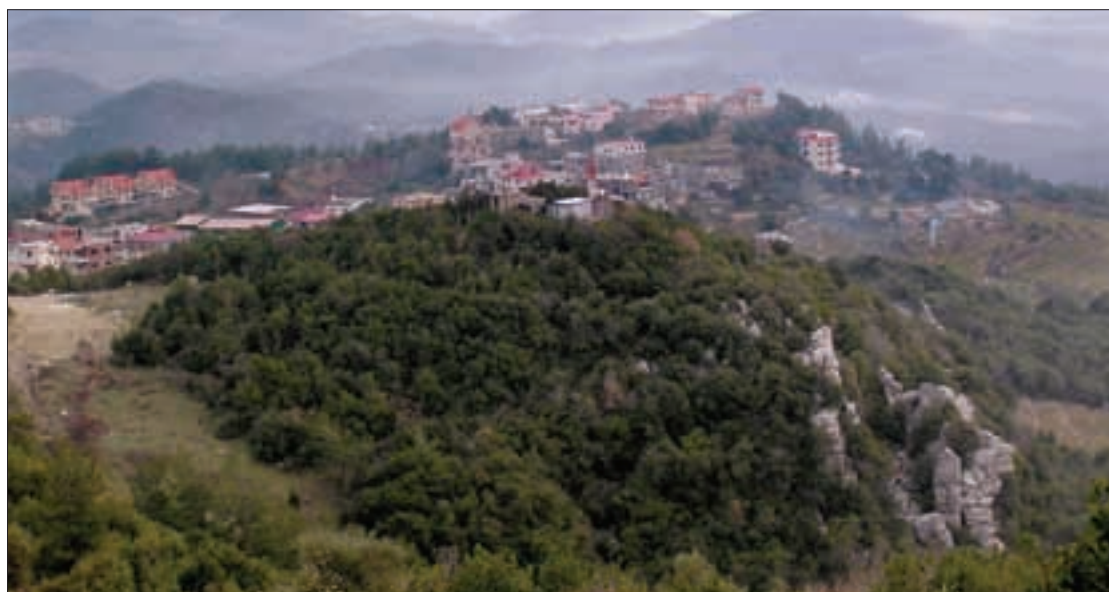
⁴⁴ Աղիշան Ղ., Միստուսն [Gh. Alishan, Sisvan] (Venice, 1885), 424.

⁴⁵ Cholakian, 1995, 354.

⁴⁶ Ibid., 352.

⁴⁷ Ibid.

⁴⁸ Ibid., 352-353, 359.



The village from the south-west; the castle hill from the west; a capital (2nd to 4th centuries) in the yard of the Evangelical church; a partial view of the cemetery extending around St. Stepanos Chapel



The site of St. Stepanos Chapel with an oak-tree growing where once its sanctuary stood; some chapel stones intertwined with the tree

2. Nineteen lines carved on the face and double-stepped pedestal of a rectangular tombstone:

Արցախէն Կիլիկեայ: | Վասն Քրիստոսի, | վասն հայրենեաց | հոս հանգչի | Ճորճ Ազատ Նօֆէր Աբէլեան, | 5 հոկտ(եմբեր), 1945, 18 հոկտ(եմբեր), 2008: | Անձնուէր պայքարող հայր, արմատներուն կանչը զինքը փոխադրեց | Ամերիկայէն Քէօքքօնայ, | հովանիին տակ իր նախահայրերուն 18-րդ դարէն, | Աբէլ, Կարապետ, Յակոբ՝ | մահացած Քէօքքօնայ, Տիւնի՝ | ննջեցեալ Քէօքքօնայ, | Փանոս՝ | Եղեռնի զոհ, սպաննուած Ծարր-Շրդուր 1915-ին, | Յակոբ՝ | ննջեցեալ Քէօքքօնայ 1915, | Նօֆէր՝ | ննջեցեալ Ամերիկա 1995:

From Artsakh to Cilicia. For the sake of Christ [and] for the sake of homeland. In this grave reposes George Azat Nofer Abelian (5 October 1945 to 18 October 2008). Harkening to his forefathers' appeal, the Armenian, ever struggling selflessly, moved from America to Kyorkona to be under the protection of his ancestors [who lived here] as early as the 18th century: Abel, Karapet [and] Hakob, who died in Kyorkona; Tyuni, reposing in Kyorkona; Panos, a Genocide victim killed in Jeser-Sheghur in 1915; Hakob, who died in Kyorkona in 1915; Nofer, who died in America in 1995.

Published for the first time.

3. Five lines carved on the face of a rectangular grave-stone:

Սողոմոն Աբէլեան, ծնաւ | 1862, սեպտ(եմբեր) 15, | մեռաւ | 1915, յ(ու)նվ(ա)յր 3:
Soghomon Abelian, born on 15 September 1862, dead since 3 January 1915.

Published in: Gartashian, 290; Cholakian, 1995, 362.



4. Ten lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի | Խաչեր Մ. | Չելեպեան, | 1892-1930: | «Երանի հեզե/րուն, վասն/զի անոնք | պիտի ժառան/քեն երկիրը»: | Մատթ(եոս) 5:5:

In this grave reposes Khacher M. Chelepian (1892 to 1930). "Blessed are the meek, for they will inherit the earth" (Matthew 5:5).

Published for the first time.

5. Four lines carved on the face of a rectangular tombstone standing on a single-step pedestal:

Աստ հանգչի | Եսթեր | Չելեպեան, | 1893-1939:

In this grave reposes Yester Chelepian. 1893 to 1939.

Published for the first time.



6. Four lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի | Մանուշակ | Մ. Աբելեան, | ծն(եալ) 1931, հ(ա)ն(գեալ) 1939:

In this grave reposes Manushak M. Abelian, born in 1931, dead since 1939.

Published for the first time.



7. Five lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի | Լուսին | Ն. Պետիրեան, | 1934-1944, | Բեօքքինէ:

In this grave reposes Lusyn N. Petirian. Kyorkine, 1934 to 1944.

Published for the first time.



8. Ten lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի | Աննա Խ. | Չելեպեան, | 1928-1945: | «Երանի անոնց, | որ սրտով մաքուր են, | վասնզի անոնք պիտի | տեսնեն զաստու(ա)ծ»:

| Մատթ(եոս) 5:8:
In this grave reposes Anna Kh. Chelepian (1928 to 1945). "Blessed are the pure in heart, for they will see God" (Matthew 5:8).

Published in: Cholakian, 1995, 362.



9. Four lines carved on the face of a rectangular tombstone:

Աստ հանգչի | Նուրիճա Մ. Խտրրեան, | ծն(եալ) 1894, հ(ա)ն(գեալ) 1946: | «Հոն կայ հանգիստ»:

In this grave reposes Nuridza S. Kheterian, born in 1894, dead since 1946. "...you will find rest for your souls" (Matthew 11:29).

Published in: Gartashian, 290; Cholakian, 1995, 362.



10. Eight lines carved on the face of a rectangular tombstone:

Աստ հանգչի | Չարուհի Ս. | Աբելեան, | ծն(եալ) 1883, հ(ա)ն(գեալ) 1957: | Ինձի համար | ապրիլը Բրիստոս է, եւ մեռնիլը՝ օգուտ:

In this grave reposes Zaruhi S. Abelian, born in 1883, dead since 1957. I live [only] for Christ's sake, and my death is useful.

Published for the first time.



11. Five lines carved on a marble slab set on the face of a rectangular tombstone:

Աստ հանգչի | Յովսէփ Զալ | Թրթրեան, | 1849-1957, | Բեսապ:

In this grave reposes Hovsep Kal Terterian. Kesab, 1849 to 1957.

Published for the first time.



12. Four lines carved on a marble slab set on the face of a rectangular tombstone:

Աստ հանգչի | Նշան Աբելյան, | ծն(եալ) 1885, հ(ա)ն(գեալ) 1958, | Քէօրքիւնէ:

In this grave reposes Nshan Abelian: born in 1885, he died in Kyorkyune in 1958.

Published for the first time.



13. Eight lines carved on the face of a rectangular tombstone:

Աստ հանգչի | Յովսէփ | Գագոսեան, | ծն(եալ) 1887, հ(ա)ն(գեալ) 1966, փ(ե)տ(րուա)ր 11: | Արդարներուն | յիշատակը | օրհնեալ կրղլայ:

In this grave reposes Hovsep Gagussian, born in 1887, dead since 11 February 1966. The memory of the just will [always] be blessed.

Published for the first time.



14. Nine lines carved on the face of a rectangular tombstone:

Աստ հանգչի | Սամուէլ | Աբելյան, | 1881-1960: | Մանուշակ | Աբելյան | Ջէլէպեան, | 1899-1980: | Քէօրքիւնէ:

In this grave repose Samuel Abelian (1881 to 1960) [and] Manushak Abelian Jelepian (1899 to 1980). Kyorkyune.

Published for the first time.



15. Five lines carved on a marble slab set on the face of a rectangular tombstone:

Աստ հանգչի | Մինաս | Չէլէպեան, | ծն(եալ) 1892, հ(ա)ն(գեալ) 1960, | Քէօրքմնա:

In this grave reposes Minas Chelepian: born in 1892, he died in Kyorkyuna in 1960.

Published for the first time.



16. Five lines carved on a marble slab set on the face of a rectangular tombstone:

Աստ հանգչի | Փանոս | Թրթրեան, | 1884-1963, | Քէսապ:

In this grave reposes Panos Terterian. Kesab, 1884 to 1963.

Published for the first time.



17. Five lines carved on a marble slab set on the face of a rectangular tombstone:

Աստ հանգչի | Ղուկաս | Մատթոսեան, | ծն(եալ) 1881, հ(ա)ն(գեալ) 1967, | Քորքիւնա:

In this grave reposes Ghukas Mattossian: born in 1881, he died in Korkyuna in 1967.

Published for the first time.



20. Four lines carved on a marble slab set on the face of a rectangular tombstone:

Աստ հանգչի / Յակոբ Գ. Գերպապեան / Հագիսո, / 1878-1973, յուն(իս) 5:

In this grave reposes Hakob G. Gerpapian (Hakimo). 1878 to 5 June 1973.

Published for the first time.



21. Four lines carved on a marble slab set on the face of a rectangular tombstone:

Աստ հանգչի / Աննա Աբելեան, / ծն(եալ) 1883, հ(ա)ն(գեալ) 1974, / Քէօրքիւնէ:

In this grave reposes Anna Abelian: born in 1883, she died in Kyorkyune in 1974.

Published for the first time.

23. Five lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի / Գարուն / Չէլեպեան, / ծն(եալ) 1897, հ(ա)ն(գեալ) 1976, / Քորքունա:

In this grave reposes Garun Chelebian: born in 1897, he died in Korkuna in 1976.

Published for the first time.



18. Five lines carved on a marble slab set on the western side of a rectangular tombstone:

Աստ հանգչի / Կիրակոս Պետրեան, / ծնաւ 1880, / հանգեալ 1969, / Քէսապ, Քէօրքիւնէ:

In this grave reposes Kirakos Peterian: born in 1880, he died in Kyorkene (Kesab) in 1969.

Published for the first time.



19. Five lines carved on a marble slab set on the face of a rectangular tombstone:

Աստ հանգչի / Սարա Ս. Աբելեան, / ծն(ալ) 1907, մ(ա)հ(ացալ) 1972: / Սէրը բնալ չիյնար:

In this grave reposes Sara S. Abelian, born in 1907, dead since 1972. Love is everlasting.

Published for the first time.



22. Three lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի / Ֆարիտա Գերպապեան, / 1900-1975, յուն(իս) 22:

In this grave reposes Farita Gerpapian. 1900 to 22 June 1975.

Published for the first time.



24. Five lines carved on a marble slab set on the face of a rectangular tombstone:

Աստ հանգչի / Նշան / Դերդերեան, / 1888-1977, / Քորքունա:

In this grave reposes Nshan Derderian. Korkuna, 1888 to 1977.

Published for the first time.



25. Five lines carved on a marble slab set on the face of a rectangular tombstone:

Աստ հանգչի / Մարի / Մատթոսեան, / ծն(եալ) 1884, հ(ա)ն(գեալ) 1979, / Քորքիւնա:

In this grave reposes Mari Mattossian: born in 1884, she died in Korkyuna in 1979.

Published for the first time.



Evangelical Church

The Evangelical church (N 35° 54' 37.57", E 35° 58' 51.20") of Korkyune, which dates back to 1898, stands at the north-eastern extremity of the village. It has a rectangular hall with a similarly shaped bema in the east. The church is illuminated through 4 windows opening from each of its northern and southern facades. Both its entrances are in the west.

Originally, the church had a level earthen roof⁴⁹ which was later replaced by a concrete one. It is built of the local undressed stone and mortar.

The belfry of the church, standing at the eastern edge of its southern facade, retains a bell dating from the early 20th century.

In 1989 the church underwent complete overhaul, during which its outer facades were plastered, and its ramparts and western facade were re-vetted with roughly-hewn stones. It retains 3 inscriptions one of which commemorates its construction in 1898, and the other two its renovation in 1989.

1. Seven lines in Turkish in the Armenian script carved on a marble slab set above the church entrance, on its western facade:

«Ժաանէն ի պատէք ի սանէ քէսնիյէ օլունա-
ճագտրըր». / Մատթ(էոսի) 21:13: / Քէօրքիւնէ ին-
ճիլի / էրնէնիւան քիլիտսի: / Յ(ու)նվ(ար) 8,
(18)98 ինչա, յ(ու)լ(ի)ս 21, (18)99 քախսիս / օ-
լունմուշտրըր, 1908:

"My house shall be called the house of prayer..." [Matthew 21:13]. Armenian Evangelical church of Korkyune built on 8 January 1898 and allocated on 21 July 1899. Inscribed in 1908.

Published in: **Cholakian**, 1995, 360.

Note: The last line is published for the first time.



The church from the west and an eastward view of its interior

⁴⁹ Cholakian, 1995, 360.

2. Three lines engraved on a marble slab set south of the church gate:

Քարեգարդուած / Սկրտիչ Արեւեանի յիշատակին / 1989-ին:

Renovated in memory of Mkrtych Abelian in 1989.

Published for the first time.



3. Three lines engraved on a marble slab set north of the church gate:

Քարեգարդուած / Խաչիկ Արեւեանի յիշատակին / 1989-ին:

Renovated in memory of Khachik Abelian in 1989.

Published in: **Cholakian**, 1995, 361.

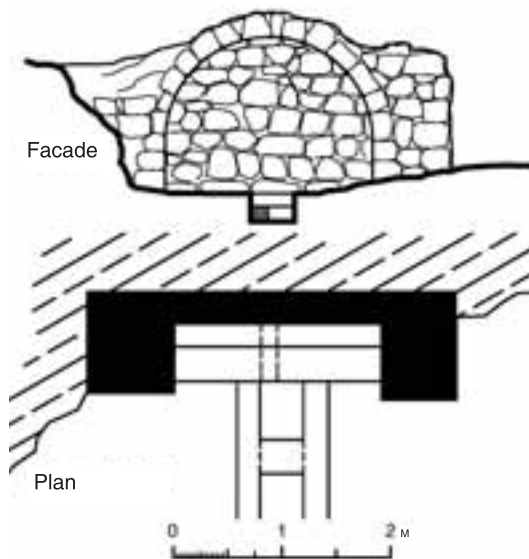
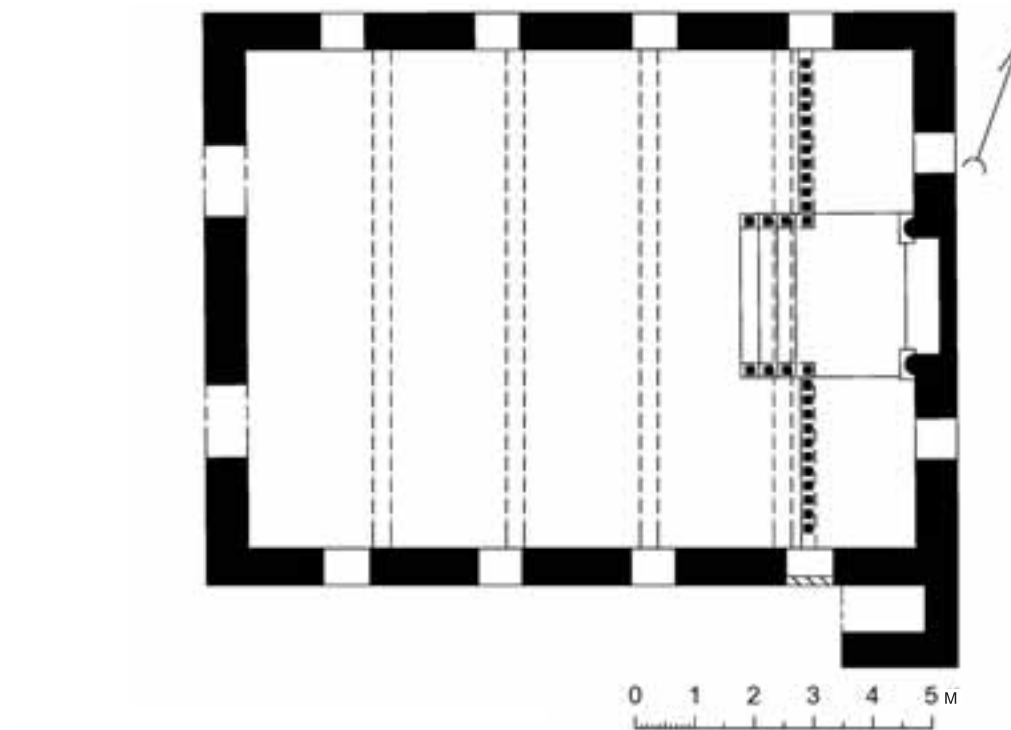


Fountain

There is a fountain (N 35° 54' 32.24", E 35° 58' 36.20") 250 metres south-west of Korkyune. It was built in the site of an older one which had been destroyed in the 1940s.⁵⁰

Oil Press

The aforementioned fountain is adjoined by an oil press (N 35° 54' 32.35", E 35° 58' 35.82").



An oil press; the church plan; its bell and the fountain with its plan

⁵⁰ Ibid., 356.

EKIZOLUK

Ekizoluk (translated from Turkish as *Two Springs*) is situated about 2.7 km south-west of Kesab Township.

Until the mid-20th century, it had just a single quarter, but later Upper and Ajam Quarters were established in its south-west.

Emmanuel Church

The church (N 35° 54' 24.60", E 35° 58' 10.71") stands at the south-eastern extremity of the lower quarter of Ekizoluk. Its construction was undertaken in 1911 in the site of an older church dating from 1882. The roofing of the monument remained unfinished due to the outbreak of WWI and was eventually completed only in 1956.⁵¹

Emmanuel Church, which is built of the local roughly-hewn stone and mortar, comprises a rectangular hall, with a similarly shaped bema in the west. Three pairs of pillars divide the hall into twelve sections. Light is let in through 4 windows opening from each of the northern and southern facades, as well as 2 others opening from each of the eastern and western facades. Both entrances of the church are in the east. Its belfry, which forms an integral part of its general rectangular volume, stands close to its eastern facade.

Between 1908 and 1913, a priest's house⁵² was constructed north of the church. In 1966 it underwent some repairs and turned into a library.

1. Seven lines in Turkish in the Armenian script carved on a block of stone which is not preserved *in situ*:

«Խաանէն ճէմիի ազվամա իպատէք խաանէ տիր», | Իշա 56:7: | Էքիզօլուք | ինճիի էրմէ-նի/եան փրօթս/բան քիիսասը, | 1882:

"Mine house shall be called an house of prayer for all people [Isaiah 56:7]." Armenian Evangelical Protestant church of Ekizoluk. 1882.

Published in: Cholakian, 1995, 369.



The village from the north-east and its church from the south-west

⁵¹ Ibid., 369.

⁵² Ibid.



2. Three lines incised on the eastern facade of the church:
Ա(ստուա)ծ սէր է: | Էմմանուէլ, 1911:
God is love. Emmanuel, 1911.
 Published in: **Cholakian**, 1995, 370.

3. Six lines carved on a marble slab set on the southern facade of the former priest's house now serving as a library:
Գրադարանս կարուցուեցաւ | օժանդակութեամբ տիկինն Նուարդ | Յ. Նաճարեանի՝ ի յիշատակ | իր ամուսնոյն՝ զհոյիս բարերար | սյ(ա)ր(ո)ն Յակոբ Նաճարեանի, | յուլիս 30, 1966:
This library was built on 30 July 1966 through the support of Mrs. Nvard H. Najarian in memory of her husband, Mr. Hakob Najarian, the benefactor of this village.
 Published in: **Cholakian**, 1995, 372-373.

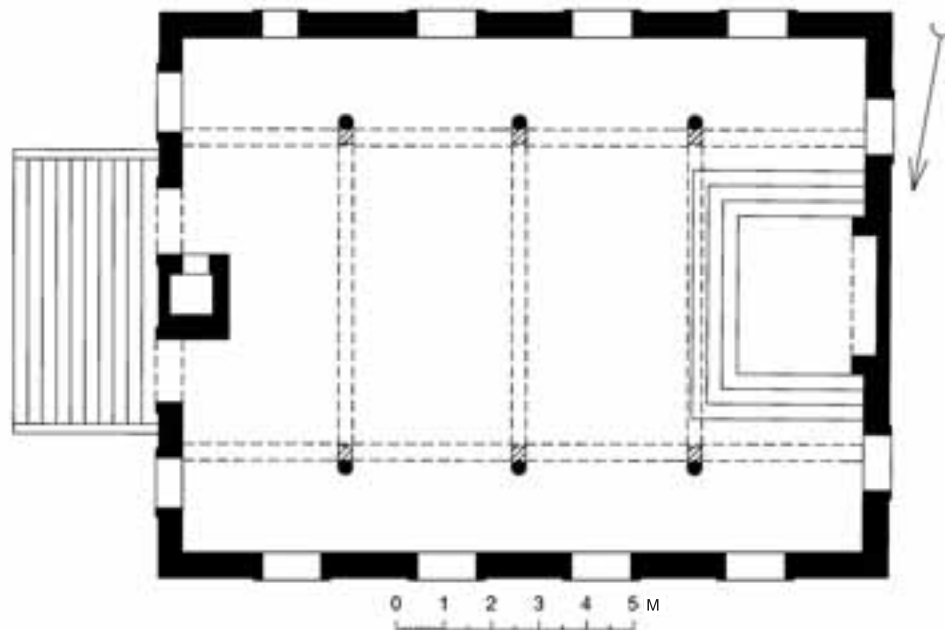


Cemetery

The graveyard (N 35° 54' 11.02", E 35° 58' 17.40") of Ekizoluk extends on a hill named Zirato, south-east of the village. It retains a spate of inscribed tombstones and burial hills enclosed within undressed stones.

1. Carved on a tombstone:
Ապաշ օղլու Փանոսըն կէլինի Ծաղիր 1860, փետր. 21 տէ սօղոտու, 1889, փետր. վէ.ֆաքր:
Apash's son Panos' daughter-in-law Tzaghir, born on 21 February 1860, dead since February 1889.
 Published in: **Gartashian**, 290-291; **Cholakian**, 1995, 370.
 Note: We have not seen this epitaph.

2. Seven lines engraved on the face of a rectangular tombstone standing on a single-step pedestal:
Աստ հանգչի | Փանոս Աշրգեան, | ծնեալ 1853 մայիս 10-ին, | հանգեալ 1937 դեկտեմբեր 23-ին: | Այս շիրիսը կանգնեց իր | դուստրը՝ տիկինն Բերսաբէ | Նաճարեան:



A westward view of the church interior and its plan

In this grave reposes Panos Ashegian, born on 10 May 1853, dead since 23 December 1937. This tombstone was placed by his daughter, Mrs. Bersabe Najarian.
 Published in: **Gartashian**, 290-291.
 Note: The last three lines are published for the first time.

3. Five lines carved on a marble slab set on the face of a rectangular tombstone standing on a single-step pedestal:
Աստ հանգչի | Յակոբ | Մակարեան, | 1872-1952, | Էրիզօլուգ:

In this grave reposes Hakob Makarian. Ekizolug, 1872 to 1952.
 Published for the first time.

4. Five lines engraved on the face of a rectangular tombstone standing on a single-step pedestal:
Աստ հանգչի | Եղիա Նաճարեան, ծնեալ 1861, | հանգեալ 1958, | յուլիս 10:
In this grave reposes Yeghia Najarian, born in 1861, dead since 10 July 1958.
 Published for the first time.



5. Six lines carved on a marble slab set on the face of a rectangular tombstone standing on a single-step pedestal:

Աստ հան(զջի) | Յ. Ա. Թութիքեան, | ծննալ 1904, | հանգեալ 1963, | սէպ(տեմբեր) 16, | Էրիզօլուգ:

In this grave reposes H. A. Tutikian, who was born in 1904 and died in Ekizoluk on 16 September 1963.

Published for the first time.

6. Seven lines carved on a marble slab set on the face of a rectangular tombstone standing on a single-step pedestal:

Աստ հան(զջի) | Չարուհի | Թութիքեան, | ծննալ 1868, | հանգեալ 1969, | մարտ 11, | Էրիզօլուգ:

In this grave reposes Zaruhi Tutikian, who was born in 1868 and died in Ekizoluk on 11 March 1969.

Published for the first time.

7. Five lines carved on a marble slab set on the face of a rectangular tombstone standing on a single-step pedestal:

Աստ հանգջի | Բիբէ | Մակարեան, | 1875-1969, | Էրիզօլուգ:

In this grave reposes Bibe Makarian. Ekizoluk, 1875 to 1969.

Published for the first time.

8. Twenty-nine lines in Armenian, Arabic and French engraved on the face of a rectangular tombstone standing on a single-step pedestal:

Վիոլէթ Գաթարիան | Մանիսաճեան-Շընէյտըր | դուստրը Հայկազուն Պարսամ Մանիսաճեանի | եւ Մարկրիթ Շընէյտըրի: | Ծնած Պաալ 05 յունիս, 1911, մեռած 03 ապրիլ, 1971: | Կողակիցը բժիշկ Ռոպերտ Ճեպեճեանի, | մայրը Էրիք, Վանիք եւ Տանիլայ-ի: | Մասնագէտ



Ֆրանսերէն գրականութեան, անգլերէն լեզուի, | վկայեալ դայեակ Անգլիայէն: | Սիրուեցալ բոլորէն, | յիշատակը վառ պահենք:

Violet Katarina Manisajian-Schneiter, the daughter of Haykazun Parsam Manisajian and Margrit Schneiter. She was born in Baal on 5 June 1911 and died on 3 April 1971. She was the spouse



of Doctor Robert Jepejian; the mother of Eric, Vanik and Tanila; a specialist in French literature and the English language [and] a certificated nurse from England. Everybody loved her. May her memory be ever living.

Published for the first time.

Note: We are presenting only the Armenian epitaph as those in Arabic and French have the same contents.

9. Five lines carved on a slab set on the face of a rectangular tombstone standing on a single-step pedestal:

Աստ հանգչի | Պողոս Պօեմուշաքեան, | 1883-1973, | Էքիզոլուկ:

In this grave reposes Poghos Poemushakian. Ekizolug, 1883 to 1973.

Published for the first time.

10. Five lines engraved on the face of a rectangular tombstone:

Աստ հանգչի | Կարապետ | Հանէշեան, | ծնեալ Պաղճաղազ, | 1890-1973:

In this grave reposes Karapet Haneshian born in Paghjaghaz. 1890 to 1973.

Published for the first time.

11. Five lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի | Ֆերիտէ | Սաղաքընեան, | 1894-1973, | Էքիզոլուկ:

In this grave reposes Ferite Saghtejian. Ekizoluk, 1894 to 1973.

Published for the first time.

12. Five lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի | Լեւոն | Սաղաքընեան, | 1884-1975, | Էքիզոլուկ:

In this grave reposes Levon Saghtejian. Ekizoluk, 1884 to 1975.

Published for the first time.

13. Six lines engraved on the face of a rectangular tombstone standing on a single-step pedestal:

Աստ հան(գչի) | Միսազ | Նաճարեան, | ծն(եալ) 1888, | հան(գեալ) 1975, | յուլ(իս) 23:

In this grave reposes Misak Najarian, born in 1888, dead since 23 July 1975.

Published for the first time.

Fountain

A fountain (N 35° 54' 17.18", E 35° 58' 06.01"), probably dating back to the early 20th century, is situated in the centre of the upper quarter of Ekizoluk. Originally built of the local undressed stone, in the 1990s it was revetted with finely-dressed ones.

Formerly, the fountain water came from two adjacent springs (hence the village name, *Ekizoluk*, which is translated as *Two Springs*, as mentioned above). At present, however, it receives water only from the southern spring, which is perennial and more abundant as compared to the northern one. The latter almost dries up in summer-time, while in winters its water generally outflows from the southern wall of the fountain.

Oil Press

There is an oil press 10 metres east (N 35° 54' 24.78", E 35° 58' 11.19") of Emmanuel Church.



VERI (UPPER) PAGHJAGHAZ

Upper Paghjaghaz (as translated from Turkish, the toponym probably means *Entrance to a Garden*) is situated about 5.5 km south-west of Kesab Township.

The village which dates back to the first half of the 19th century does not boast any historical monuments. Perhaps, mention can be made of a chapel called *Keghetsik* once located west of the village, in the east of a local cemetery. Its foundations could still be seen until the late 20th century,⁵³ but during our visit to Upper Paghjaghaz in 2010, no vestiges of the chapel survived any longer.

Cemetery

The cemetery (N 35° 53' 34.63", E 35° 56' 25.26") of Upper Paghjaghaz, located west of the village, retains about 20 inscribed tombstones, the oldest of which dates from 1950. Below follow 10 of the epitaphs of the graveyard in chronological order.

1. Five lines carved on a marble slab set on the face of a rectangular tombstone:



Աստ հանգչի | Պետրոս | Գարայան, |
1892, 24-7-1950, | հ(ա)ն(գեալ) Պաղճաղազ:

In this grave reposes Petros Garayan. 1892 to 24.7.1950, Paghjaghaz.

Published for the first time.

2. Five lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի | Յակոբ | Սարամազեան, |
1882-1952, | Պաղճաղազ:

In this grave reposes Hakob Saramazian. 1882 to 1952, Paghjaghaz.

Published for the first time.

3. Five lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի | Եղիշէ | Սարմազեան, | 2-3-
1885, 17-10-1959, | Պաղճաղազ:

In this grave reposes Yeghishe Sarmazian. 2.3.1885 to 17.10.1959, Paghjaghaz.

Published for the first time.



The village from the north-east and its cemetery

4. Five lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի | Մարի | Սարամազեան, |
1906-1962, | Քէսապ:

In this grave reposes Mari Saramazian. 1906 to 1962, Kesab.

Published for the first time.

5. Four lines carved on the face of a rectangular tombstone:

Աստ հանգչի | Մագրուհի | Գարակէօզեան,
| 1891-1964:

In this grave reposes Magruhi Garakyozyan. 1891 to 1964.

Published for the first time.

6. Six lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի | Աննա | Սարամազեան, |
1878-1972 | Պաղճաղազ:

In this grave reposes Anna Saramazian. 1878 to 1972, Paghjaghaz.

Published for the first time.

53 Cholakian, 1995, 382.

7. Five lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի | Սօտ | Գարա(յ)եան, | 1934,
4-5-1974, | հ(ա)ն(զեա) Պաղճաղազ:

In this grave reposes Sose Garayan. 1934 to
4.5.1974, Paghjaghaz.

Published for the first time.



8. Five lines carved on a slab set on the face of a rectangular tombstone standing on a single-step pedestal:

Աստ հանգչի | Խարուն | Սարմազեան, | 3-5-
1897, 7-2-1979, | Պաղճաղազ:

In this grave reposes Khatun Sarmazian.
3.5.1897 to 7.2.1979, Paghjaghaz.

Published for the first time.



9. Five lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի | Մինաս | Սարմազեան, |
1900-1979, | Բէսապ:

In this grave reposes Minas Sarmazian. 1900
to 1979, Kesab.

Published for the first time.

10. Four lines carved on the face of a rectangular tombstone:

Աստ հանգչի | Յովհաննէս | Չափարեան, |
1895-1982:

In this grave reposes Hovhannes Chaparian.
1895 to 1982.

Published for the first time.



VARI (LOWER) PAGHJAGHAZ

Lower Paghjaghaz is situated about 7.5 km south-west of Kesab Township. It was established in the early 19th century, when several Armenian families resettled in its territory and took possession of some vast plots of former woodland where trees had been cut down for industrial purposes. Some of these Armenians started working as lumbermen for the local influential, wealthy Turks.⁵⁴

Lower Paghjaghaz has 3 main quarters: Kabachinar, Chatallek and the central one.

Monastery of the Holy Virgin's Transfiguration

The monastery (N 35° 52' 55.92", E 35° 55' 58.34") is located about 300 metres south-west of Kabachinar Quarter of Lower Paghjaghaz.

After embracing the Latin faith between 1902 and 1903,⁵⁵ the villagers started constructing a monastery under the auspices of the Custody of the Holy Land. In 1946, among other estates belonging to the Latin Church, the monastic church shifted into the possession of the Armenian Catholic Patriarchate.

The monastery of the Holy Virgin's Transfiguration consists of a church, a school and some adjoining buildings. The church represents a uni-nave basilica of a gable roof and a level ceiling of wood. There is a rectangular apse in the east of the church hall. It is illuminated through 3 windows opening from each of its northern and southern facades. The only entrance to the church is from the west. A door opening from the southern wall of the apse leads to the buildings adjoining the monastery.

Fountain

Kabachinar Quarter of Lower Paghjaghaz retains a fountain (N 35° 53' 05.75", E 35° 56' 08.76") in the neighbourhood of which, some water pipes of clay were unearthed during agricultural activities.⁵⁶

Petros Aramian's Collection

While accompanying us during our field work in Lower Paghjaghaz, P. Aramian, an inhabitant of its central quarter, showed us his collection of agricultural tools, objects of everyday use and various archaeological finds unclosed in the territory of the village. Among them, particularly noteworthy were some fossilised gastropoda remnants and a rock-cut oil press stone probably dating from the ancient period.

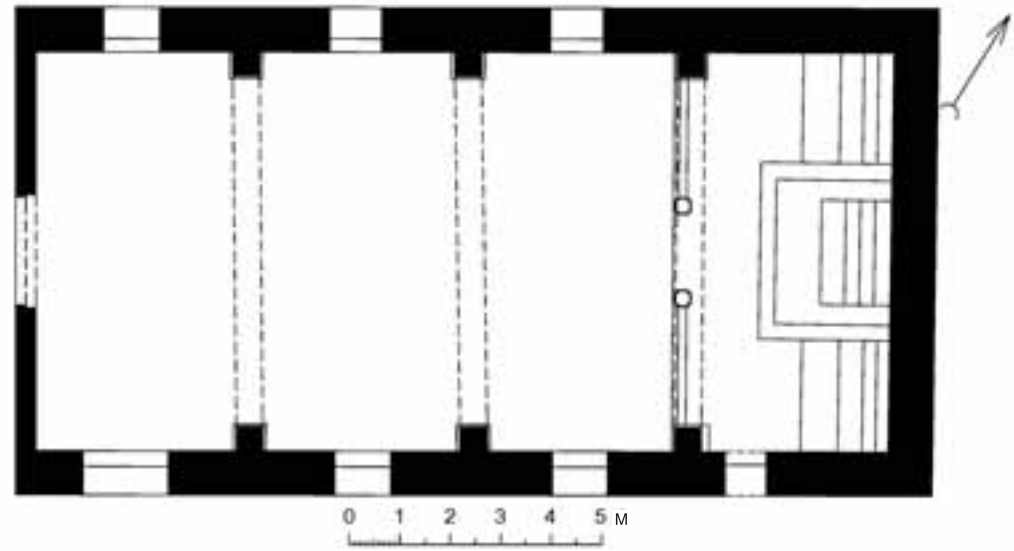
⁵⁴ Cholakian, 1995, 384.

⁵⁵ «Արեւելեան մամուլ» [*Areveilian Mamul*], no. 50 (1906), 1231.

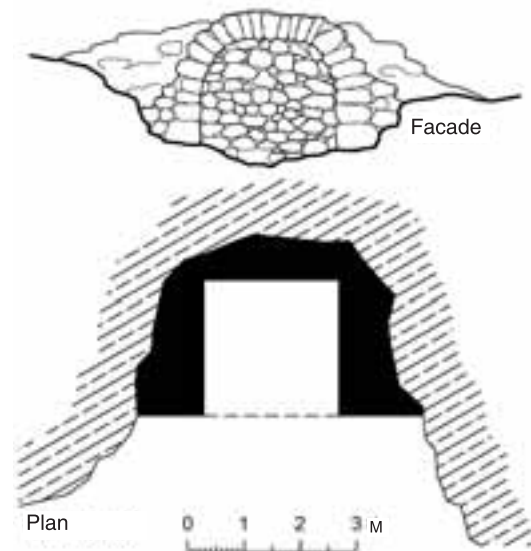
⁵⁶ Cholakian, 1995, 385.



The three quarters of the village from the north-east and its church from the south



An eastward view of the church interior; its western facade; an inscribed slab on the monastic gate and another in the bema section of the church; the key to the church and its plan



The fountain and its measurement; farming tools (pitchforks, a threshing-board, a sickle and a thimble); a millstone; an oil press stone and fossilised gastropoda remnants from Petros Aramian's collection

Cemetery

The graveyard (N 35° 53' 01.42", E 35° 55' 44.17") of Lower Paghjaghaz is situated around 400 metres north-west of the monastery of the Holy Virgin's Transfiguration. As of 2010, it retained some burial hills enclosed within undressed stones, and more than 20 inscribed tombstones the oldest of which traces back to 1930.

1. Eight lines carved on a slab set on the face of a rectangular tombstone standing on a single-step pedestal:

Աստ հանգչին / տէր եւ տիկին / Արամեան-
ներ՝ / Մարտիրոս, | 1894-1930, | Ովսաննա, |
1904-1956: | Պաղճաղաս:

In this grave repose Mr. and Mrs. Aramian: Martiros, 1894 to 1930, and Ovsanna, 1904 to 1956. Paghjaghaz.

Published for the first time.



2. Five lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի / Վօզել / Յակոբեան, | 1886-
1949, | Պաղճաղաս:



The entrance to the graveyard and burial hills enclosed within undressed stones

In this grave repose Josev Hakobian. 1886 to 1949, Paghjaghaz.

Published for the first time.

3. Four lines in English and Armenian carved on the face of a rectangular tombstone:

Here rests in peace | James Hansorian, | 1890-1953. | Ճէմս Հանսորեան [James Hansorian].

Published for the first time.

4. Five lines carved on a slab set on the face of a rectangular tombstone standing on a single-step pedestal:

Աստ հանգչի / Պօղոս / Պէճիւքեան, | 1867-
1959, | Պաղճաղաս:

In this grave repose Poghos Pejyukian. 1867 to 1959, Paghjaghaz.

Published for the first time.

5. Five lines carved on a slab set on the face of a rectangular tombstone standing on a single-step pedestal:

Աստ հանգչի / Ովսաննա / Պէճիւքեան, |
1890-1964, | Պաղճաղաս:

In this grave repose Ovsanna Pejyukian. 1890 to 1964, Paghjaghaz.

Published for the first time.

6. Five lines carved on a slab set on the western side of a rectangular tombstone:

Աստ հանգչի / Յովսէփ / Գարակէօզեան, |
1909-1965, | Պաղճաղաս:

In this grave repose Hovsep Garakyozyan. 1909 to 1965, Paghjaghaz.

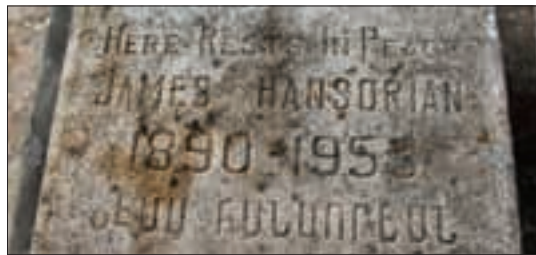
Published for the first time.

7. Five lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի / Լուսեա / Գարակէօզեան, |
1909-1986, | Պաղճաղաս:

In this grave repose Lucia Garakyozyan. 1909 to 1986, Paghjaghaz.

Published for the first time.



8. Three lines in Armenian and two in Arabic carved on the face of a rectangular tombstone:

Աստ հանգչի | Ռեբեկա Հոնսորեան, | 1929-1988:

In this grave reposes Rebecca Honsorian. 1929 to 1988.

المرحومة / ربيكا هونسوريان.

Published for the first time.

Note: The Arabic inscription has the same contents.

9. Five lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի | Ծօգէֆ | Աղպաղեան, | 1909-1989, | Պաղճաղաս:

In this grave reposes Joseph Aghpaghian. 1909 to 1989, Paghjaghas.

Published for the first time.

10. Five lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի | Մովսէս | Գարակէօզեան, | 1930-1992, | Պաղճաղաս:

In this grave reposes Movses Garakozian. 1930 to 1992, Paghjaghas.

Published for the first time.

11. Five lines carved on a slab set on the face of a rectangular tombstone standing on a single-step pedestal:

Աստ հանգչի | Կիլէնա | Պէճիւքեան, | 1927-1993, | Պաղճաղաս:

In this grave reposes Kyulena Pejyukian. 1927 to 1993, Paghjaghas.

Published for the first time.

12. Five lines carved on a slab set on the face of a rectangular tombstone standing on a single-step pedestal:

Աստ հանգչի | Ծօգէֆ | Պէճիւքեան, | 1927-1994, | Պաղճաղաս:

In this grave reposes Joseph Pejyukian. 1927 to 1994, Paghjaghas.

Published for the first time.

13. Five lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի | Անիդա | Յակոբեան, | 1929-1994, | Պաղճաղաս:

In this grave reposes Anida Hakobian. 1929 to 1994, Paghjaghas.

Published for the first time.

14. Three lines in Armenian and two in Arabic engraved in painted characters on two metallic slabs set on the face of a rectangular tombstone:

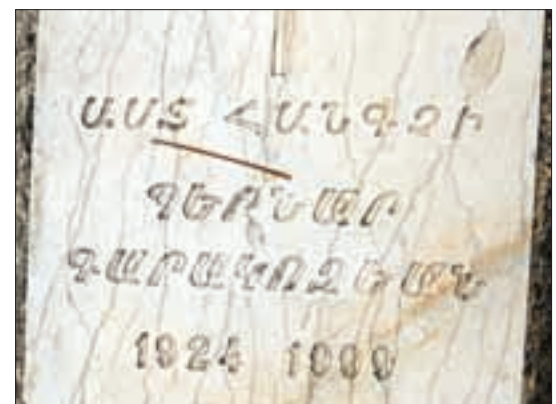
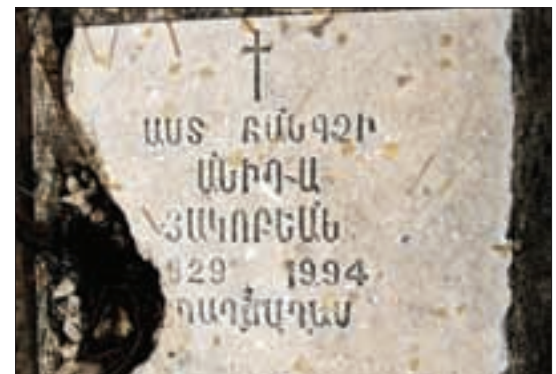
Հանգուցեալ | Մարի Հանսորեան, | 1901-1998:

The late Mari Hansorian. 1901 to 1998.

المرحومة ماري هانسوريان | ١٩٠١-١٩٩٨.

Published for the first time.

Note: The Arabic inscription has the same contents.



15. Four lines carved on a slab set on the face of a rectangular tombstone:

Աստ հանգչի | Պերնար | Գարակոզեան, | 1924-1999:

In this grave reposes Pernar Garakozian. 1924 to 1999.

Published for the first time.

Late in March 2014, the Armenian district of Kesab was occupied by Syria's Armed Opposition (Al-Nusra Front, Harakat Sham al-Islam, Ansar al-Sham), the local population having a narrow escape

from slaughter and finding refuge in the nearby city of Latakia. The Opposition forces declared that the property of Kesab Armenians as well as their churches and cemeteries would be left intact.

However, when the state forces of Syria liberated the district together with the local Armenian volunteers, they found the Armenian houses plundered, the churches burnt away and the cemeteries defiled.



Kesab's Armenian Apostolic church of Sourb Astvatzatzin (Holy Virgin) before the occupation of the township by the members of Syria's Armed Opposition; the same church after the liberation of the township as plundered and burnt away, with its crosses scraped off



Kesab's Armenian Evangelical church of Sourb Yerrordutiun (Holy Trinity) before the occupation of the township by the members of Syria's Armed Opposition; the same church after the liberation of the township as plundered and burnt away, with its crosses overthrown and inscriptions broken to pieces



Kesab's Armenian Catholic church of St. Michael before the occupation of the township by the members of Syria's Armed Opposition; the same church after the liberation of the township with its sanctuary defiled, icons destroyed and bell broken to pieces; a grave in the church yard dug open



The Armenian cemetery of Kesab before the occupation of the township by the members of Syria's Armed Opposition; the cemetery after the liberation of the township with its epitaphs broken to pieces; the Armenian Evangelical Cultural Centre of Kesab before and after its burning



We extend our special gratitude to our dear friends from Kesab who proved of great instrumentality in the preparation of this booklet:

Zohrab Sahakian (Ekizoluk)
Karo Manjikian (Kesab)
Harutiun Lentian (Garatash)
Petros Aramian & Paul Pojikian (Lower Paghjaghaz)
Vardan Ashekian & Karapet Sahakian (Ekizoluk)
Sevak Peturian (Tyuzaghaj).

We are also thankful to Father **Myuron Avetissian**, the priest of Sourb Astvatzatzin (Holy Virgin) Church of Kesab, and the Reverend **Sevak Trashian**, the former pastor of Sourb Yerrordutiun (Holy Trinity) Church of the township.



RESEARCH ON ARMENIAN ARCHITECTURE

In 1970 Dr. of Architecture Armen Hakhnazarian started research into the Armenian monuments of Historical Armenia and Cilicia. Expanding his activities, in 1982 he founded Research on Armenian Architecture (RAA) NGO in Aachen, Germany, for the purpose of studying and documenting Armenian historical monuments located in every corner of the world.

In 1996 the organisation was officially established in Los Angeles, CA, USA, and in 1998 in Yerevan, Republic of Armenia. In 2000 the NGO was re-registered in accordance with the legislation of the country, and in 2010 it changed into a foundation under the same name.

Throughout the 44 years of its activities (1970 to 2016), the members of the RAA have made over 250 research trips to various parts of Historical Armenia and centuries-old Diasporan Armenian settlements.

The RAA database contains about 450,000 digitised images, including several thousand measure-

ments, graphical drawings, maps, cartographic materials, etc.

Another special database of the RAA contains ample information regarding Armenian villages, towns, cities, etc., this enabling researchers to pen the history of any place in Armenia Maior and Armenia Minor.

Since 1997 the RAA has been publishing research works, booklets, illustrated albums, maps, calendars, etc., more than 60 in total number. Almost all of them are available at www.raa-am.com (besides Armenian, some publications are also available in Russian and English).

The foundation also has a dynamic site (www.armenianarchitecture.am) which provides search capability on any Armenian historical monument throughout the world according to various criteria.

Since 2006 the RAA has produced a number of documentaries which are accessible on RAA Armenia Channel on Youtube.

<http://www.armenianarchitecture.am>

<http://www.raa-am.com>



RAA Armenia

✉ raayer@sci.am

☎ (37410) 52 15 25

Field-work carried out
with the financial contribution
of Harutiun Kortoshian,
a former member of the
National Representative Assembly
of the Armenian Diocese
of Beir (Aleppo)

The publication of this book
is supported by

 CALOUSTE GULBENKIAN
FOUNDATION

60
YEARS

Original Armenian text
prepared with the
support of the
Ministry of Culture
of the
Republic of Armenia

Published in Byurakn Publishing-House
Yerevan
RAA Foundation
2016