

An aerial photograph of a city, likely Yerevan, Armenia, with a semi-transparent historical map overlaid. The map shows the city's layout in blue lines, with some areas shaded in light blue. The title text is centered over the city. The map overlay is partially cut off by a vertical black line on the right side of the image.

**THE STATE OF ARMENIAN
HISTORICAL MONUMENTS
IN AZERBAIJAN AND ARTSAKH**

**JUGHRA
(JULFAI)
CEMETERY**

**ANNIHILATION
FINISHED IN
2005**

THE STATE OF ARMENIAN HISTORICAL MONUMENTS
IN THE REPUBLIC OF AZERBAIJAN

**MINISTRY OF FOREIGN AFFAIRS OF THE REPUBLIC OF ARMENIA
RESEARCH ON ARMENIAN ARCHITECTURE (RAA) FOUNDATION**

**THIS CURRENT RESEARCH HAS BEEN CARRIED OUT BY THE
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THE STATE OF ARMENIAN HISTORICAL MONUMENTS IN THE REPUBLIC OF AZERBAIJAN

INTRODUCTION

The Armenian Highland, which has been inhabited by Armenians since time immemorial, and which used to be home to the kingdoms of Metz Hayk (Armenia Major) and Pokr Hayk (Armenia Minor), abounds in a wide variety of centuries-old historical monuments created by its natives.

The present-day Republic of Armenia covers over 10 %—about 14 % together with the Republic of Artsakh (Nagorno-Karabakh)—of the vast territory of the Armenian Highland or Historical Armenia, the rest of which is divided among the adjacent countries. Due to this fact, most of the Armenian historical monuments are situated outside the borders of the Republic of Armenia.

In the past decades, the neighbors of Armenia have shown different approaches to the issue of the preservation of Armenian historical heritage within their territories. Some of them, such as Turkey and Azerbaijan, have continuously and systematically annihilated most of the Armenian architectural monuments. If Turkey has recently revised that policy to some extent in favor of preservation and some renovations, the position of intolerance towards Armenia in the Republic of Azerbaijan still continues.

The only exception is Iran, which has paid special attention to the Armenian heritage in its territory.

The year 1918 marked the foundation of the Republic of Azerbaijan, which came into being as a result of a diplomatic victory won by, and through the strenuous efforts of, its “godfather,” i.e. Turkey. A large part of the newly-established state comprised the territory of Historical Armenia, the rest of it extending within the borders of the historical land of Caucasian Albania boasting an abundance of Armenian cultural monuments. In 1920 the Bolsheviks ratified the existence of this state, the authorities of which showed a biased—if not hostile—attitude towards the Armenian historical monuments which had thus appeared within their rule from the very first years of their coming to power.

Due to this fact, the cultural heritage preserved on the territory of Azerbaijan falls in two different groups: a) ancient monuments of material culture created by the natives of the region and certain Caucasian Albanian tribes which were known as bearers of Armenian civilization (since the 1960s all these monuments have been declared as Albanian ones); b) monuments erected by different Turkic and Kurdish tribes which penetrated into the region in the times of Arab invasions (but mostly in the late Middle Ages), as well as by some Persian lords, part of the natives forced into Muslimization, and Caucasian Tatars. These monuments, which show but meager variety and are incomparably smaller in number (they comprise khans’ palaces, mosques

and funerary monuments such as mausoleums and tombstones), have been labeled as “Azerbaijani” since 1935. From the very foundation of Azerbaijan, the attitude of its authorities towards the study and preservation of the monuments of these two groups was marked with flagrant discrimination. Thus, between the 1920s and 1940s, when the entire USSR was pervaded with anti-religious (i.e. atheistic) ideology, no mosques were pulled down in Azerbaijan—on the contrary, new ones were built, whereas in the mean-time, tens of medieval churches and monasteries were destroyed without any vestiges left.

During the 1950s to 1960s, when the Soviet authorities had already terminated their struggle against religious monuments, the mass destruction of medieval Christian Armenian monuments (churches, chapels, convents and cemeteries of cross-stones) still went on in Azerbaijan under state auspices.

In fact, the implementation of the state policy of annihilation against the Armenian monuments located on the territory of Azerbaijan did not cease and was not even abated after the 1960s, when all of a sudden, Azerbaijani historians and architects unanimously declared that all Armenian monuments built prior to the 19th century are “Albanian.” They based their allegation on the former existence of certain Albanian tribes which adhered to the Armenian Apostolic Church from the 4th century onwards, but disappeared from the history of mankind after the 10th century and are not mentioned in any of the subsequent sources.

It should be mentioned that the unprecedented and widespread destruction of the Armenian monuments labelled as “Albanian” ones started after Azerbaijan declared independence (1991), and as attested by the available information, nowadays it has not abated at all...

As for the Armenian historical monuments damaged during the war of Nagorno-Karabakh, it is noteworthy that apart from the monuments demolished even where they remained under Azerbaijani control for a short time, there are many others which suffered damage or destruction despite their being situated very far from the zone of military operations.

Since the armistice of May 1994, the destruction of the Armenian monuments (particularly, religious and funerary ones) of Azerbaijan has been ongoing at state level, the armed forces of the country being directly involved in these barbaric acts.

The culmination of Azerbaijani vandalism was the destruction of the 15th to 17th century cross-stones in Jugha Cemetery (in Nakhijevan), which had started in 1998 and was completed in 2005. In this unprecedented act bulldozers were utilized as well. This unique medieval Christian monuments’ site has been turned into a military shooting-ground.

To summarize, it should be underlined that the policy of demolition of Armenian culture in Azerbaijan has inflicted formidable and irretrievable losses not only on the native peoples living within its borders, but also on world civilization.

THE STATE OF ARMENIAN HISTORICAL
MONUMENTS IN THE DISTRICTS
ANNEXED TO SOVIET AZERBAIJAN
PRIOR TO THE NAGORNO-
KARABAKH CONFLICT (1920-1988)

TZAR VILLAGE, KARVAJAR DISTRICT (under the control of the Armenian forces since 1993),
REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



A school which was erected in the 1950s through the destruction of a large medieval cemetery of cross-stones and two churches of the same period (St. Sargis and Mother Church) situated in the village centre (photos by Samvel Karapetian, 1993)

The Azerbaijanis' approach to the education of their generations is rather strange: to give them knowledge in a building which is a symbol of vandalism.

This school is a flagrant manifestation of the cultural genocide perpetrated against Armenian historical heritage.













VANK VILLAGE, KARVAJAR DISTRICT (under the control of the Armenian forces since 1993),
REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



The site of Getamijo Monastery (1301), which used to stand at the termination of a mountain branch extending like a cape in the area between the rivers Trtu and Tzar (it was leveled with the ground in the early 1950s); fragments of the monastery used as building material for the school of Cheragh Village located nearby and for the houses of the Azerbaijani village of *Vank* (i.e. the Armenian equivalent for *Monastery*) founded near its site (photos by S. Karapetian, 1993)



CHERAGH VILLAGE, KARVAJAR DISTRICT (under the control of the Armenian forces since 1993), REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)

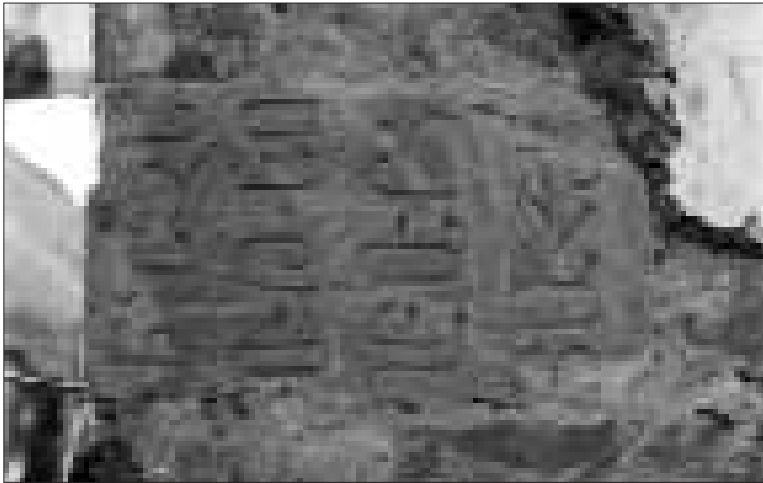


Part of the fragments of Getamijo Monastery (1301), which were taken to the adjacent village of Cheragh and used in the construction of a school house there in the 1950s

The inscribed twenty-two stone fragments of the monastery enabled us to partly restore its construction inscription (1301) originally engraved on the southern wall of its main church (photos by S. Karapetian, 1993).







JUGHA (JULFA) CEMETERY, AUTONOMOUS REPUBLIC OF NAKHIJEVAN



The medieval Armenian cemetery of Jugha is situated on the left bank of the river Arax, in the city of Jugha, which had a population of 50,000 before their deportation by Shah Abbas in 1604. According to French traveler Rhodes, it had over 10,000 cross-stones in 1643, whereas in 1989 more than 3,000 of them were preserved there. The city site and its cemetery were annexed to Azerbaijan in 1920 together with the Armenian region of Nakhijevan.

Between the 1970s and 1980s, hundreds of cross-stones of the spacious cemetery were broken to pieces with metallic wedges and transported to other places to be used as building material.





BRIDGE OF LALAZAR, KASHATAGH DISTRICT (under the control of the Armenian forces since 1993), REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



A double-span bridge built over the river Vorotan in 1867 with Simeon Lalazariants's means (in 1900 it was repaired by its founder's son, Hovhannes Lalazariants); the Armenian-language construction inscription of the bridge which has been deliberately scraped off

It is ironical to use the bridge by desecrating its builder's memory.



SOURB ASTVATZATZIN (HOLY VIRGIN) MONASTERY,
MEYSARY VILLAGE, SHAMAKHY DISTRICT



Sourb Astvatzatzin (Holy Virgin) Monastery, 1680 (the old photo is a reprint from the “Taraz” journal); the ruins of the monastery after its explosion in 1978 (photo by S. Karapetian, 1984)



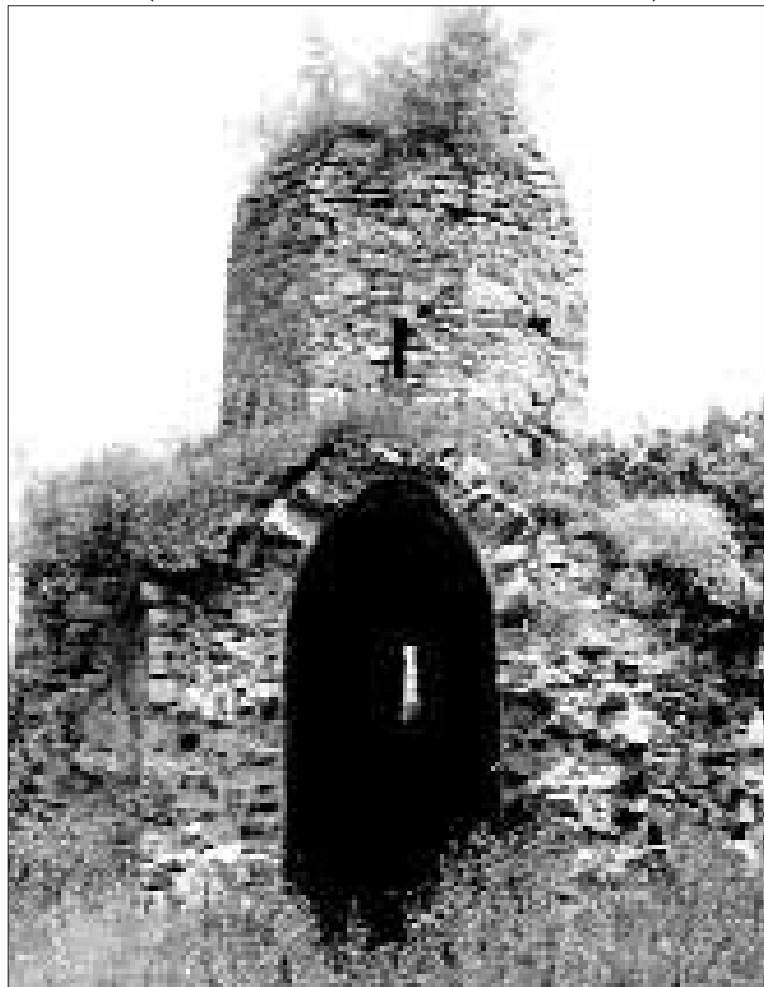
GETABAK TOWN, GETABAK DISTRICT, NORTHERN ARTSAKH (PRESENT-DAY GYANJA DISTRICT)



The domed cruciform church of St. Sargis Monastery (9th to 11th centuries) from the north-west and west (photos by S. Karapetian, 1980)

On page 21: the church during its destruction in December 1982 (photos by S. Karapetian).

At present it is totally annihilated (probably, its destruction was completed in the 1980s).





KHERKHAPOR VILLAGE, SHAHUMIAN DISTRICT (annexed by Azerbaijan since 1992),
REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



The church of the ancient site of Mandur (architect
Yeremia Yeghakertsy), 1252

(photos by S. Karapetian, 1982 & 1984)

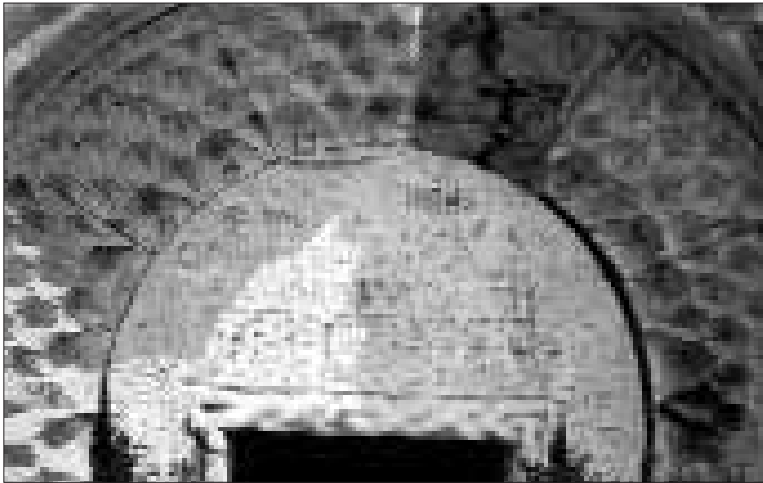
THE STATE OF ARMENIAN HISTORICAL MONUMENTS
DURING THE NAGORNO-KARABAKH CONFLICT
(1988-1994)

HOGHER VILLAGE, HADRUT DISTRICT (under the control of the Armenian forces since 1991),
REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



The church of Kavak Monastery; its entrance; its construction inscription of 1742 (now lost) and the emblem of the Armenian Meliks of Dizak, representing a double-headed eagle, in 1982 and after the liberation, in 2009 as already deliberately scraped off (photos by S. Karapetian, 1982 & 2009)





DADIVANK VILLAGE, KARVAJAR DISTRICT (under the control of the Armenian forces since 1993), REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



Cross-stones dating from 1195 and 1248 in front of the entrance to the south-eastern church of Sourb Astvatzatzin (*Holy Virgin*) Monastery (photo 1987); cross-stones dated 1195 and 1248 in front of the entrance to the south-eastern church of Sourb Astvatzatzin (*Holy Virgin*) Monastery (photo 1987); the church without the cross-stones which disappeared before the district went under Karabakhi control (photo 1993)

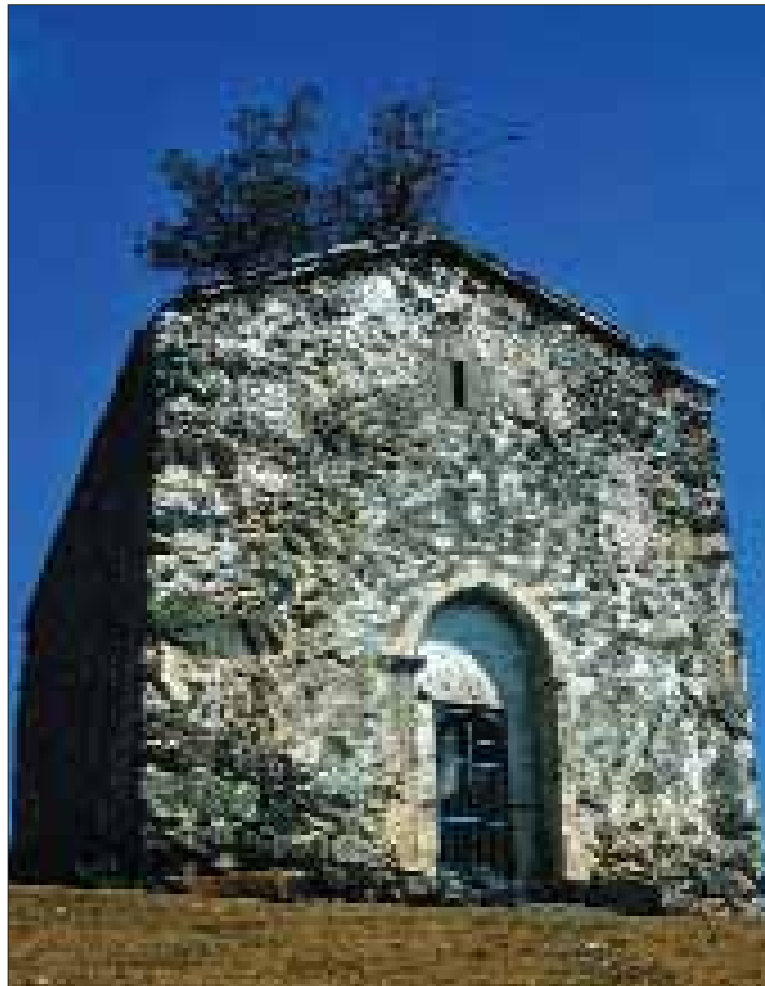


METZSHEN VILLAGE, SHOUSHI DISTRICT (under the control of the Armenian forces since 1992),
REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



The main church (1668) of Parin Pizh Monastery from the south-west and north-west

On page 29: the construction inscription of the church (photos by S. Karapetian, 1989); the church from the south-west and its ruined entrance after the liberation of the village which took place on 17 May 1992 (photo by S. Karapetian, 1994)





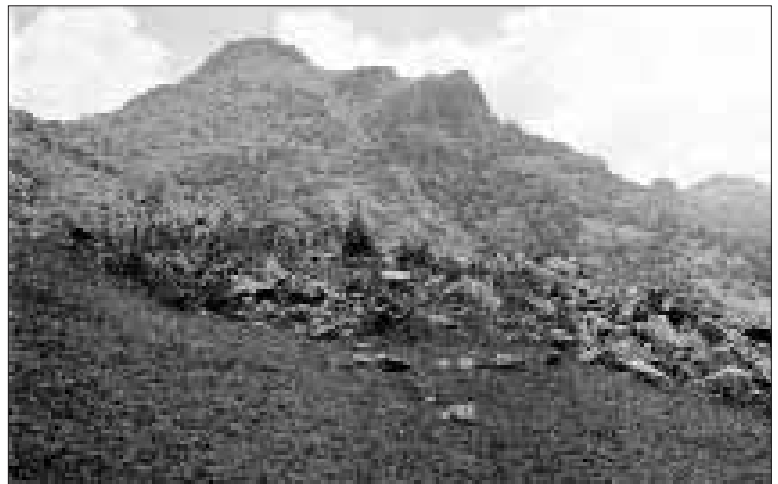
METZSHEN VILLAGE, SHOUSHI DISTRICT (under the control of the Armenian forces since 1992),
REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



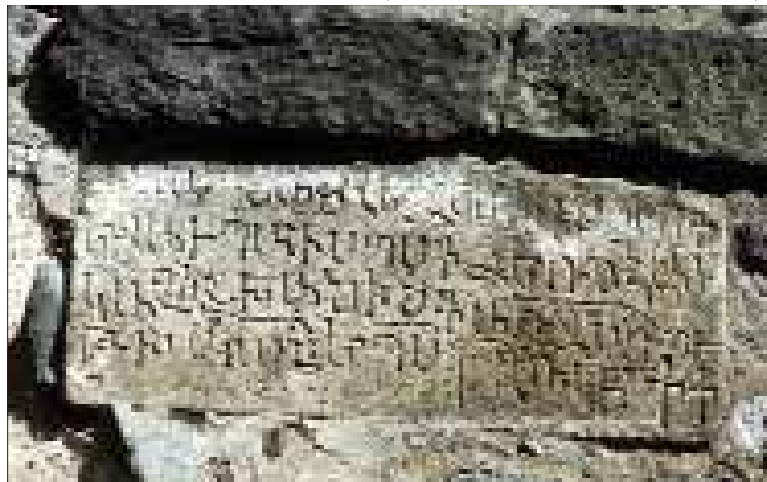
St. Hripsime Chapel (19th century) of Parin Pizh Monastery from the north-east, south-west and north-west (photos by S. Karapetian, 1989)

On page 31: the same chapel already totally annihilated as of 1994: it was destroyed during 1992 when the village was under Azerbaijani occupation (photos by S. Karapetian)





TZITZERNAVANK, KASHATAGH DISTRICT (under the control of the Armenian forces since 1993),
REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



The construction inscription (1613) of the gate opening from the monastic enclosure (old photos by H. Zakarian, 1985)

On page 33: the same gate, with the stone bearing its construction inscription having disappeared, after the district went under Karabakhi control (photo by S. Karapetian, 1996)





ARAKEL VILLAGE, HADRUT DISTRICT (under the control of the Armenian forces since 1991),
REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



Sourb Astvatzatzin (*Holy Virgin*) Church (19th century) before the occupation of the village by Azerbaijanis (reprint from: **Mkrtchian, Sh.** The Historical and Architectural Monuments of Nagorno-Karabakh. Yerevan, 1988, in Russian) and after it had gone under Karabakhi control, in 2009, as already exploded: this happened in the days of occupation, i.e. in 1992 (photos by S. Karapetian, 2009)





YERITS MANKANTS MONASTERY, MARTAKERT DISTRICT, (under the control of the Armenian forces since 1993), REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



The monastic church (17th century) from the southwest with its dome surmounted by a cross (photo by S. Karapetian, 1986); the monument from the northeast; a general view of the monastery; the monument after the liberation of the district with the cross overthrown and some of its parts damaged: this took place between 1992 and 1993, when it was held under Azerbaijani occupation (photos by S. Karapetian, 2004)

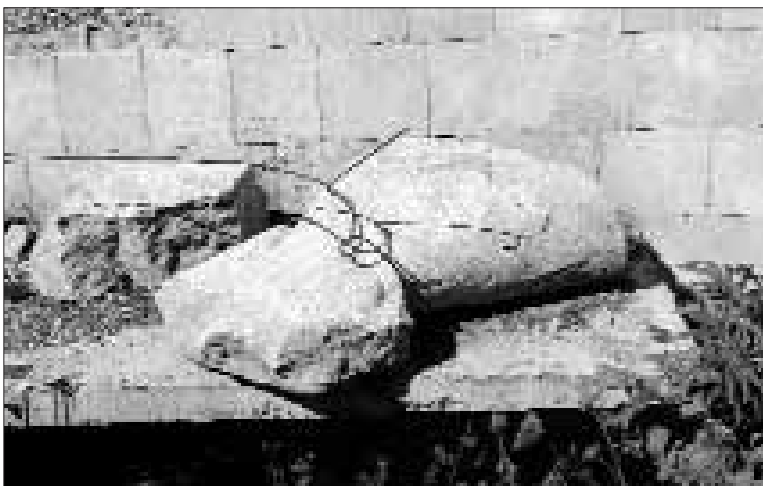


GHAZANCHETSOTS SOURB AMENAPRKICH (HOLY SAVIOUR) CHURCH, SHOUSHI CITY (under the control of the Armenian forces since 1992), REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



The last of the statues of pipe-playing angels once standing at each of the four corners of the roof of the first floor of the belfry of Ghazanchetsots Sourb Amenaprkich (19th century) Church: it was preserved *in situ* until 1989, but as was revealed after the liberation of the city (9 May 1992), while holding it under occupation, the Azerbaijanis had broken the statue to pieces by pulling it down with metallic ropes (photos by S. Karapetian, 1993); a scene from the re-sculpture of the statue (photo by Manvel Sargissian)





MONUMENTS PERPETUATING THE MEMORY OF THE ARMENIAN WARRIORS KILLED DURING WORLD WAR II



Monuments to the Armenian victims of World War II in Karaglookh, Myulkudara and Khetzaberd Villages, Hadrut District (photos by S. Karapetian, 2009), as well as in Haterk, Martakert District (photo by S. Karapetian, 2011) and Hinshen (Shoushi District) Villages (photos by S. Karapetian, 1986 & 1994): destroyed or bombarded by Azerbaijanis during the occupation of these places (1991 to 1992) even where it lasted for a short period







THE STATE OF ARMENIAN HISTORICAL MONUMENTS
IN THE ARMENIAN DISTRICTS WHICH REMAIN
ANNEXED BY AZERBAIJAN

JUGHA (JULFA) CEMETERY, AUTONOMOUS REPUBLIC OF NAKHIJEVAN





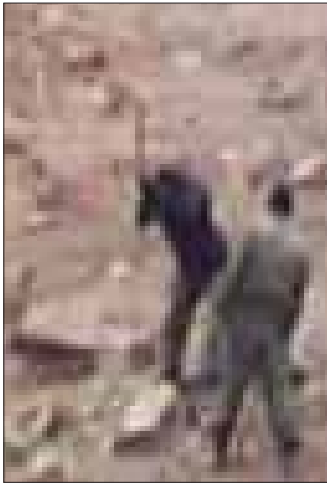
Jugha Cemetery proved a ready “quarry” of finely-finished stone for the authorities of Nakhijevan who started its destruction in the Soviet years (at the same time, the Azerbaijani scholars published books attributing its cross-stones to the Christian ancestors of their nation, i.e. the Caucasian Albanians). The final stage of the premeditated annihilation of the cemetery started in 1998 and came to an end through the involvement of the Azerbaijani armed forces in December 2005.



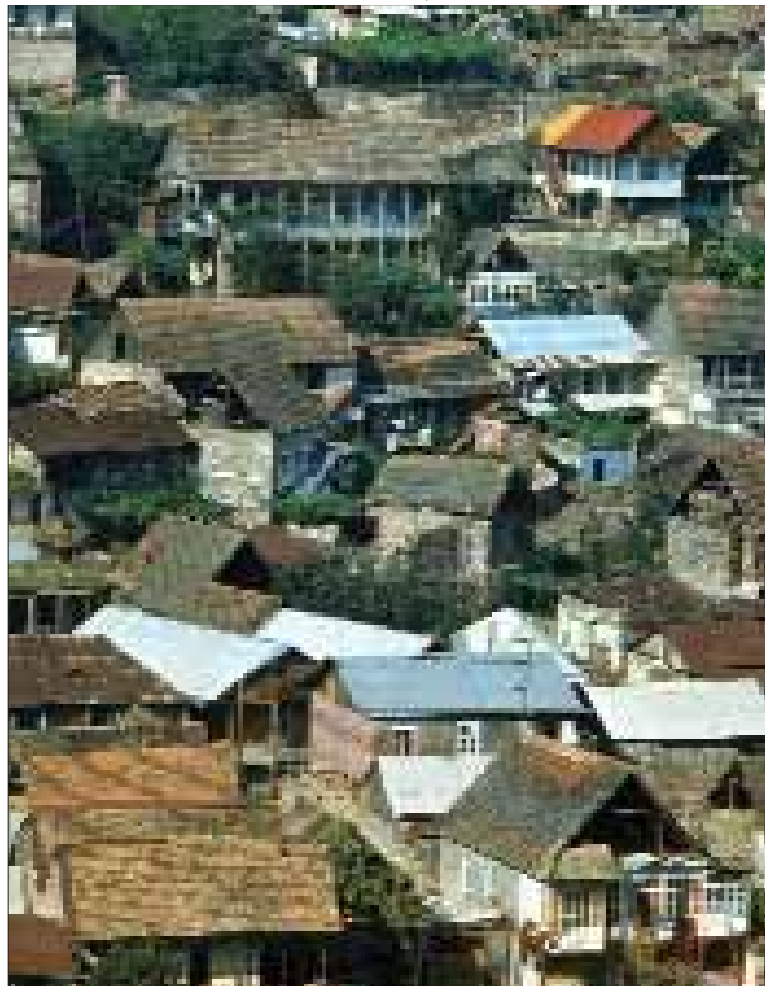








GETASHEN VILLAGE (annexed by Azerbaijan since 1991),
SHAHUMIAN DISTRICT, NORTHERN ARTSAKH (PRESENT-DAY GYANJA DISTRICT)



The central quarter of the village, which used to abound in superb specimens of folk architecture dating from the 19th century (photos by S. Karapetian, 1989)

On page 51: the same quarter after its destruction and burning in the days of its occupation, i.e. early in May 1991, when its native inhabitants were reduced to deportees (photo by F. Berlemont, 2007)

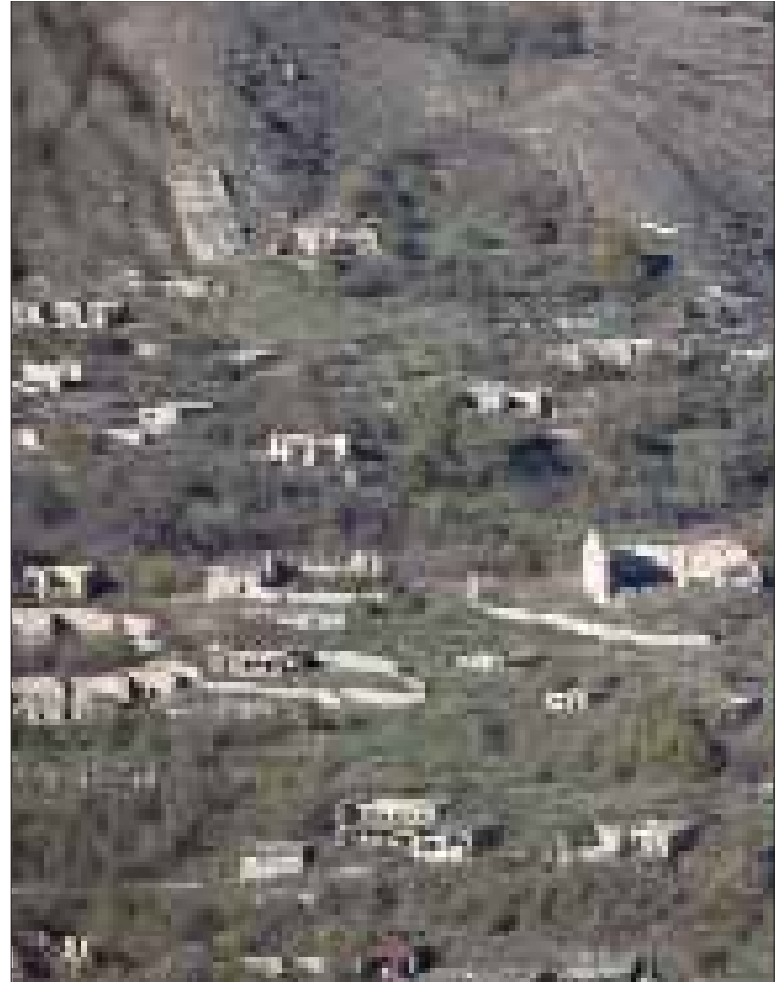


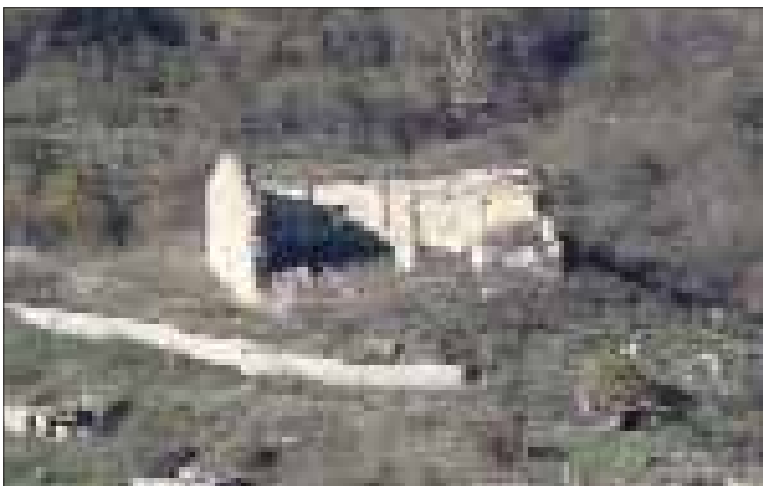
GYULISTAN VILLAGE, SHAHUMIAN DISTRICT (annexed by Azerbaijan since 1992),
REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



Sourb Astvatzatzin (*Holy Virgin*) Church (17th century) in the centre of the purely Armenian-inhabited village (photo by A. Ghulian, 1986); the church after its explosion in the days of the occupation of the village, when it was entirely burnt away, its native inhabitants being deported from their birthplace

On page 53: the monument from the north-west; a westward view of its interior (photo by S. Karapetian, 1989); the blown up church from the south (photos by Vahe Gabrielian, 2007)





SOURB KARAPET (HOLY PRECURSOR) MONASTERY, ABRAKUNIS VILLAGE,
AUTONOMOUS REPUBLIC OF NAKHIJEVAN



Sourb Karapet (*Holy Precursor*) Monastery (1381), situated at the western extremity of the village (it underwent restoration between 1648 and 1649), as seen from the north-west, south (photo by Artak Vardanian, 1980s) and north-east until the early 1990s

On page 55: the monument as marked on the map (scale: 1:50.000, 1976) of the Soviet Military Headquarters; its site after its total destruction from space (Google Earth, 2011) and in Stephen Sim's photos (2005)





SOURB ASTVATZATZIN (HOLY VIRGIN) CHURCH, ALIAPAT VILLAGE,
AUTONOMOUS REPUBLIC OF NAKHIJEVAN



Sourb Astvatzatzin (*Holy Virgin*) Church (17th century) from the west and south (photos by Hovhannes Badalian, 1980s)

On page 57: the church as marked on the map (1976, scale: 1:10.000) of the Soviet Military Headquarters, and its site from space after its total demolition (Google Earth, 2005)





ST. GEVORG CHURCH, NAKHIJEVAN CITY, AUTONOMOUS REPUBLIC OF NAKHIJEVAN



St. Gevorg Church (1869 to 1872) from the south-east, south-west and north-west

On page 59: the church as marked on the map (1976, scale: 1:10.000) of the Soviet Military Headquarters, and its site from space after its total annihilation (Google Earth, 2005)



ST. HOVHANNES CHURCH, GANDZAK (GYANJA) CITY,
NORTHERN ARTSAKH (PRESENT-DAY GYANJA DISTRICT)

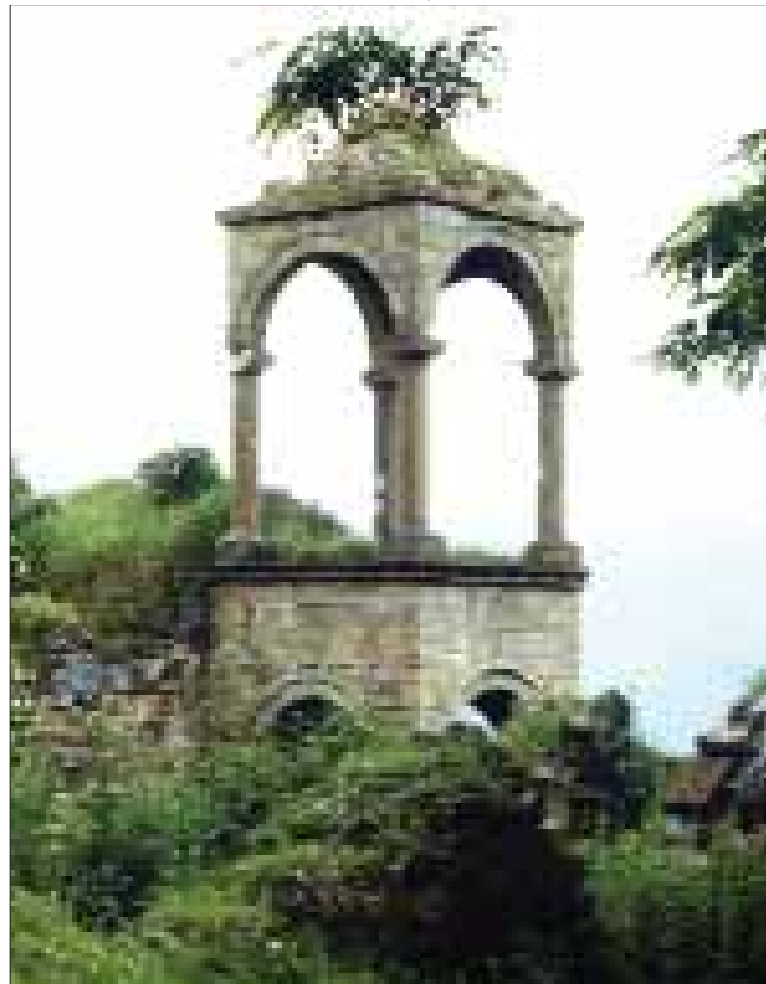


St. Hovhannes Church (1633), now turned into a hall of chamber music, from the south; its interior (photos by F. Berlemont, 2007); the inscriptions of the church which have been deliberately scraped away: one of them, dated 1633, commemorates the construction of the monument, the other a donation (1643) made by a certain Tasal from Astapat, and the third one the making of the church door (1860) with Hovsep Grigoriant's means (old photos by S. Karapetian, 1985 & the recent ones by F. Berlemont, 2007)





TARGMANCHATS (TRANSLATORS') MONASTERY, KHACHAKAP VILLAGE,
DASHKESAN DISTRICT, NORTHERN ARTSAKH (PRESENT-DAY GYANJA DISTRICT)



Targmanchats (*Translators'*) Monastery (5th century), situated a km north-west of the village, as seen from the north; its belfry (19th century) from the north-west

On page 63: the belfry from the south-west (photos by H. Zakarian & R. Abgarian, 1980s); the monastery from space: its belfry is not reflected on snow, which suggests that it has been destroyed (Google Earth, 2008)



CEMETERY IN VOSKANAPAT VILLAGE, KHANLAR DISTRICT,
NORTHERN ARTSAKH (PRESENT-DAY GYANJA DISTRICT)



A cemetery, dating from at least the early Middle Ages, in the centuries-old village which remained purely Armenian-inhabited until 1989; the cemetery in total disorder and filled with trash after the deportation of the native population of the village, when it was re-inhabited by Azeris (photos by F. Berlemont, 2007)





MERTSUNIS VILLAGE SITE, GETASHEN VILLAGE (occupied since 1991), SHAHUMIAN DISTRICT, REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



The church (17th century) of the village site of Mertsunis from the south-west (photo by S. Karapetian, 1989); the church from the same direction and from the south-east (photos by F. Berlemont, 2007)

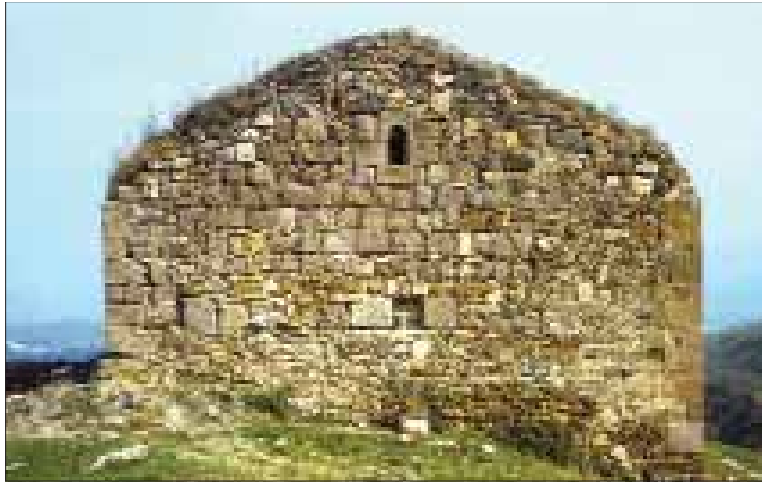
On page 67: the interior of the church (photo by F. Berlemont, 2007)

The comparison of the photos of 1989 and 2007 shows that a cross-stone (1639) once set in the western pediment of the church is missing. It has suffered some more damage, too.





ST. HOVHANNES CHURCH, AZAT VILLAGE (occupied since 1990),
SHAHUMIAN DISTRICT, REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



St. Hovhannes Church (17th century) of Azat Village (it remained purely Armenian-populated until 1990) from the west and south-west (photos by S. Karapetian, 1989); the monument from the south-west after its explosion (photo by F. Berlemont, 2007)

On page 69: partial views of the church before its explosion (photos by S. Karapetian, 1989) and afterwards (photos by F. Berlemont, 2007)



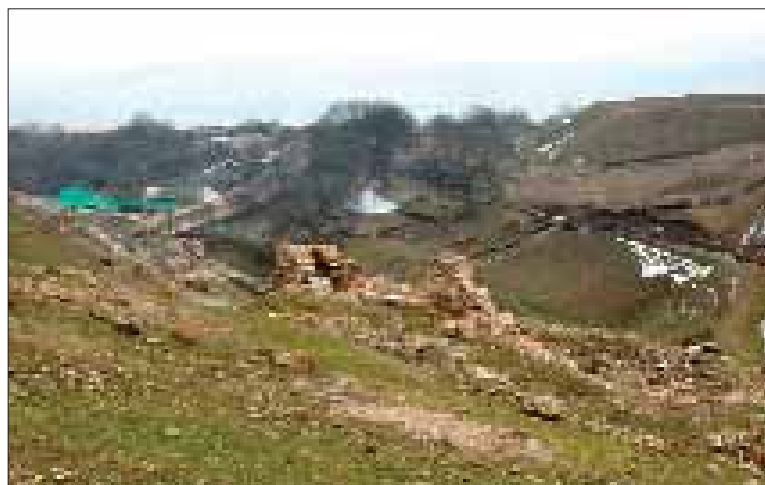


SOURB HARUTIUN (HOLY RESURRECTION) CHURCH, KAMO VILLAGE, (occupied since 1990), SHAHUMIAN DISTRICT, REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



Sourb Harutiun (*Holy Resurrection*) Church (17th century) of Kamo Village (it remained purely Armenian-inhabited until 1990) from the south-west and north-west (photos by S. Karapetian, 1989); the monument from the north-west after its almost total destruction (photo by F. Berlemont, 2007)

On page 71: the church from the south-east in 1989 (photos by S. Karapetian) and 2007 (photo by F. Berlemont); its interior towards the east and its remnants





SOURB ASTVATZATZIN (HOLY VIRGIN) CHURCH, BAKU, REPUBLIC OF AZERBAIJAN

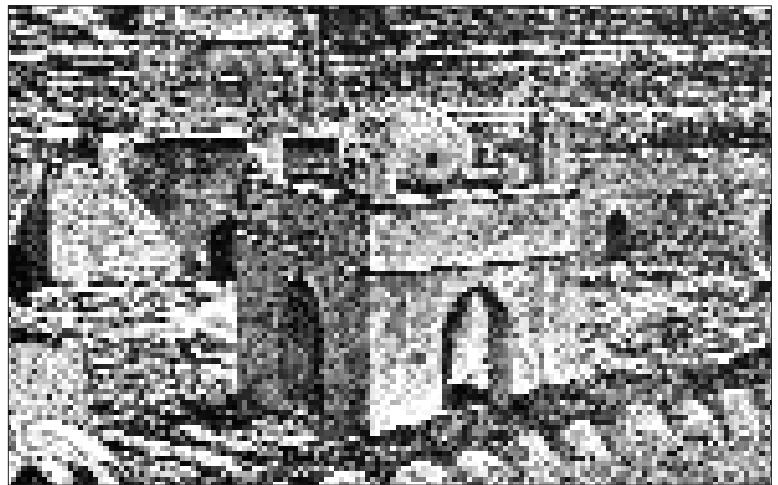
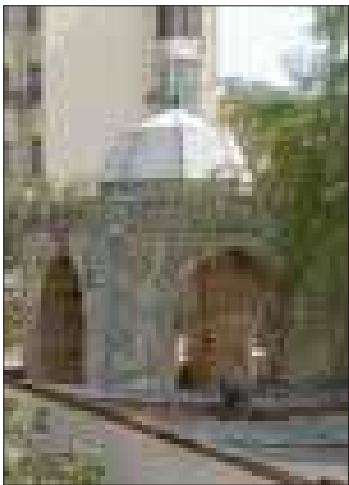


Sourb Astvatzatzin (*Holy Virgin*) Church (18th century) from the west, south-west and again from the west (photos 1980s)

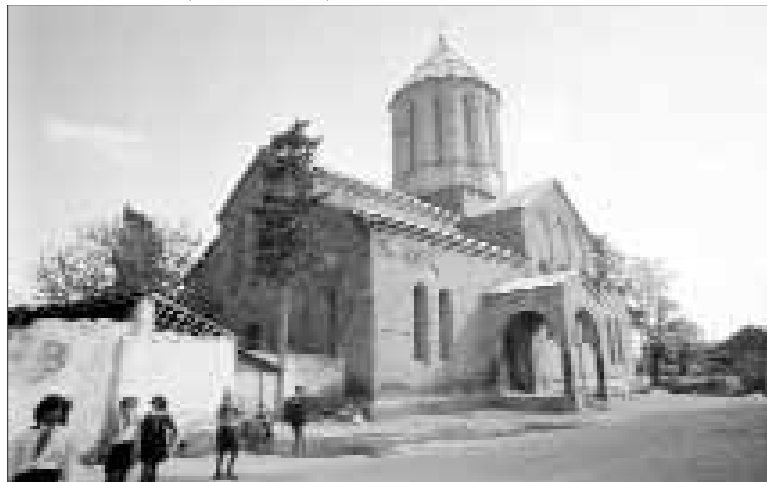
On page 73: the church site from space (Google Earth, 2009)

The church was totally annihilated together with the second and third floors of its belfry, whose first floor was spared to be “cut out” into a house of fire worship after one located on Absheron Peninsula





ST. GRIGOR LUSAVORICH (GREGORY THE ENLIGHTENER) CHURCH,
GANDZAK (GYANJA) CITY, NORTHERN ARTSAKH (PRESENT-DAY GYANJA DISTRICT)



The church of St. Gregory the Enlightener (19th century) in the right-bank quarter of Gandzak City, which remained purely Armenian-inhabited with a population of 30,000 until 1989; the pupils of the local Armenian school (photos by H. Badalian & S. Karapetian, 1985)

Photos on page 75: the church with its dome cross already overthrown; its destroyed portal and the church yard filled with trash (photos by F. Berlemont, 2007)





ARMENIAN CEMETERY IN BAKU, REPUBLIC OF AZERBAIJAN

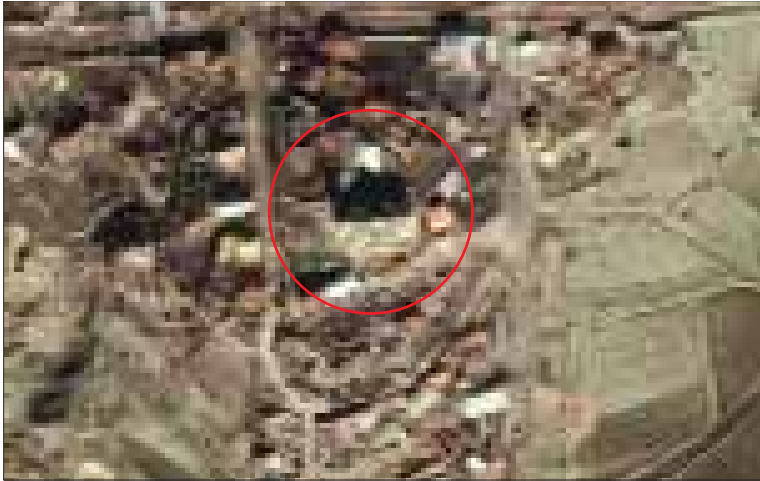


Partial views of the Armenian cemetery (18th century to 1990) of the city (photos 1986)

On page 77: the cemetery in process of destruction (photo September 2007)



SOURB ASTVATZATZIN (HOLY VIRGIN) CHURCH, MATRASA VILLAGE, SHAMAKHY DISTRICT



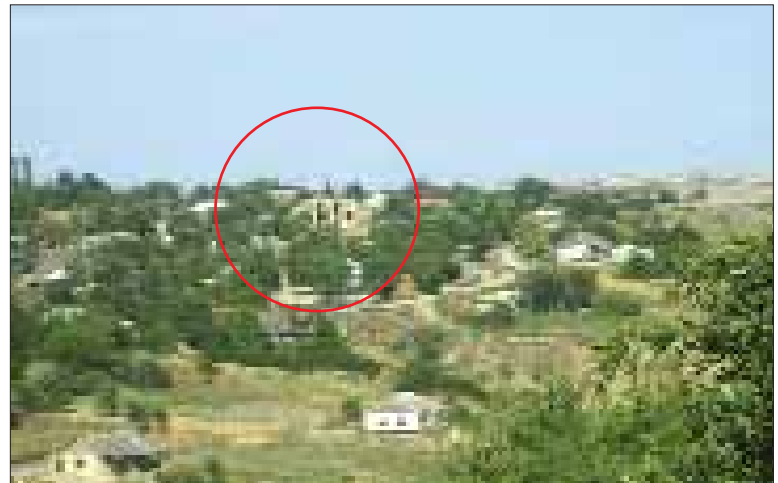
The site of Sourb Astvatzatzin (*Holy Virgin*) Church (1864) of Matrasa Village (it remained purely Armenian-inhabited until 1989) from space (Google Earth, 2007); the church from the west (photo by S. Karapetian, 1984); the church with its belfry in process of destruction (photo by courtesy of Sergei Gheraghian, 2010)



SOURB ASTVATZATZIN (HOLY VIRGIN) CHURCH, GHALAKA VILLAGE, ISMAYILLI DISTRICT



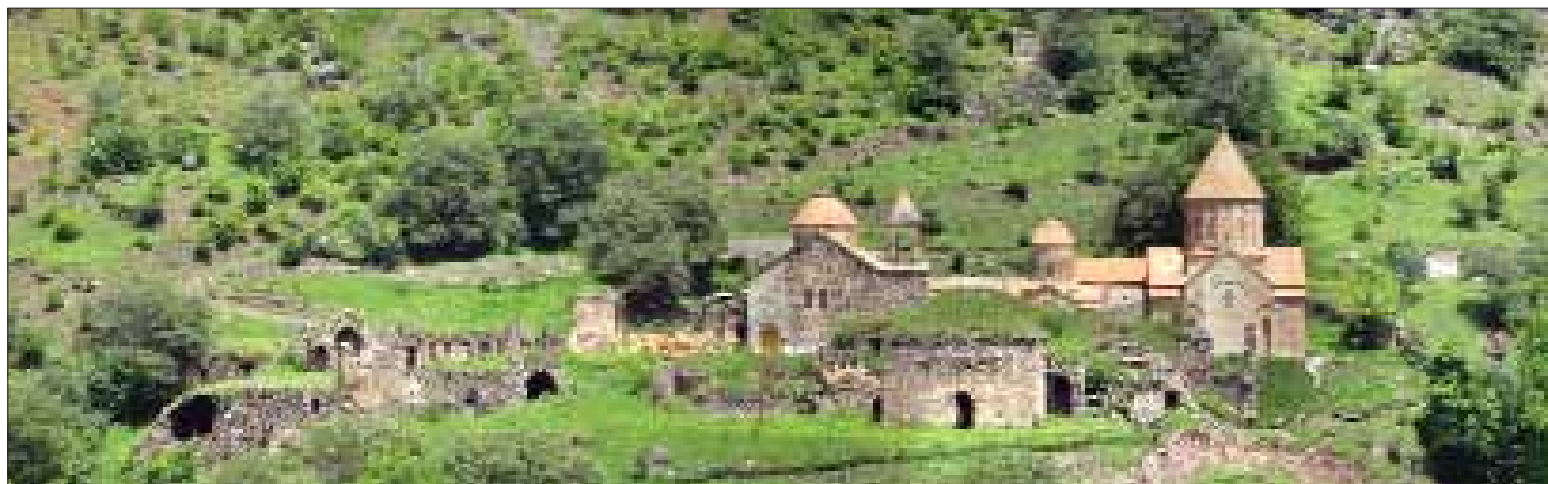
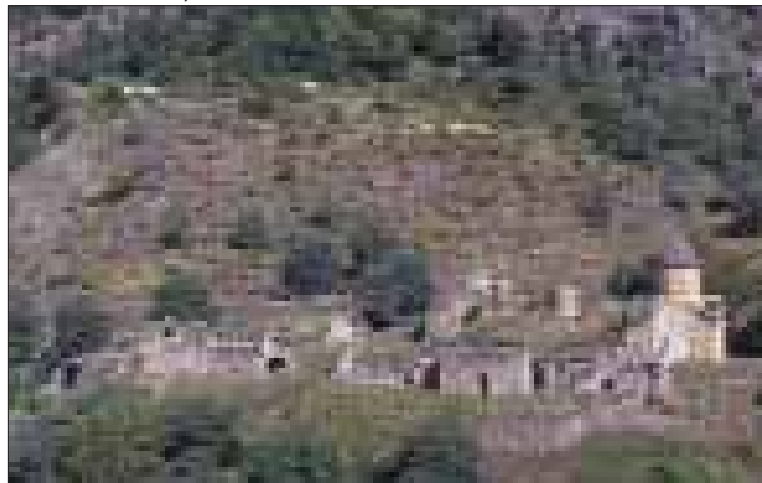
Sourb Astvatzatzin (Holy Virgin) Church (1902 to 1907) of Ghalaka Village (it remained purely Armenian-inhabited until 1989) from the south-east; the church from the south-west with a general view of the village (photos by S. Karapetian, 1984); the church remnants from the same direction after its explosion (photo by courtesy of Arevik Tamrazian, 2003)



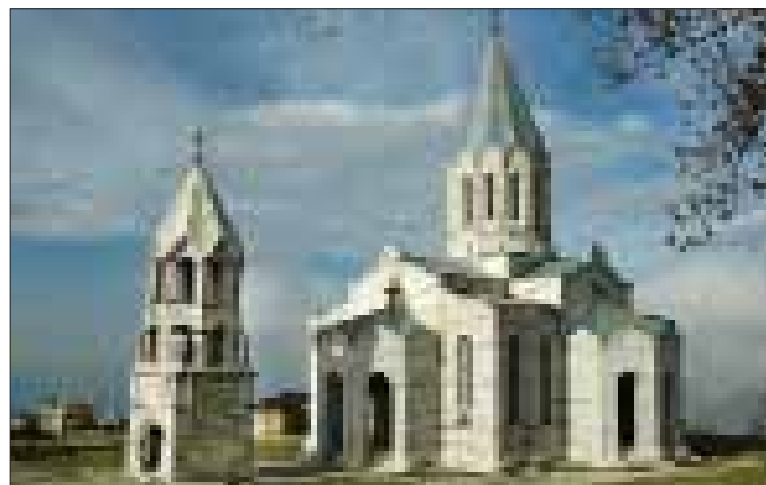
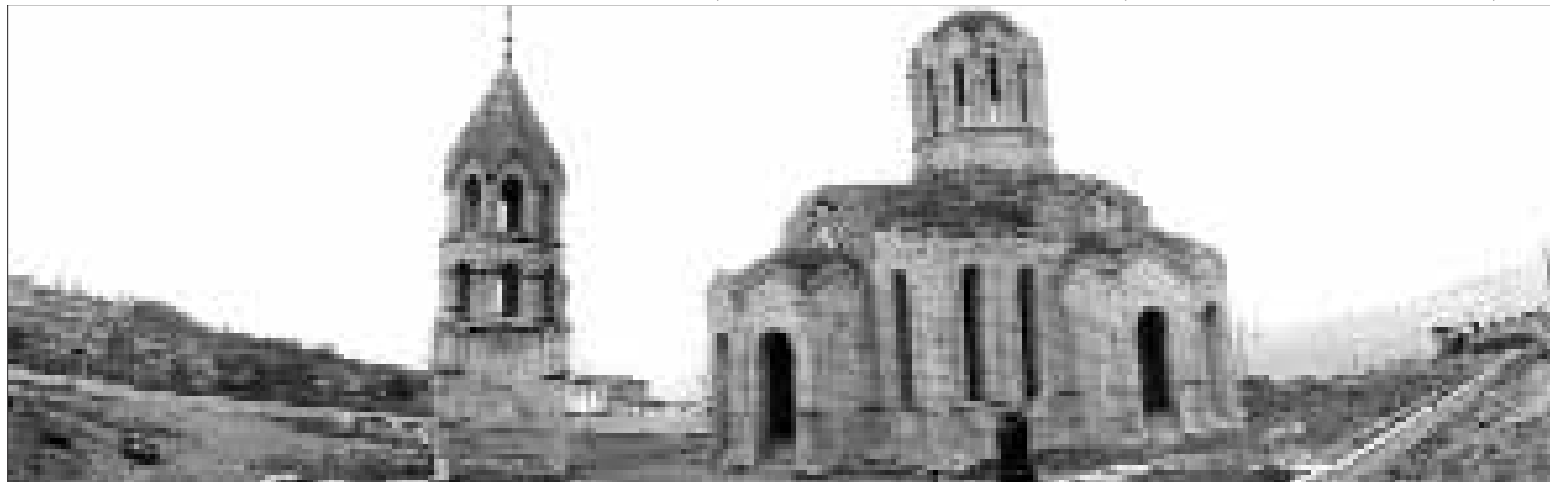
MONUMENTS FORMING PART OF THE
TREASURY OF CIVILISATION
WHICH OWE THEIR EXISTENCE
TO THEIR BEING UNDER KARABAKHI CARE

DADIVANK MONASTERY, KARVAJAR DISTRICT (under the control of the Armenian forces since 1993), REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)

General view of Dadivank (1st century A.D.), founded in the grave site of St. Dad (one of the 70 disciples of Thaddeus the Apostle who suffered martyrdom in Armenia for preaching Christianity), from the south (photo by S. Karapetian, 1993); the monastery (its main church dates from 1214) in process of restoration ongoing since 1997 (photo by Gagik Sargissian, 2009)

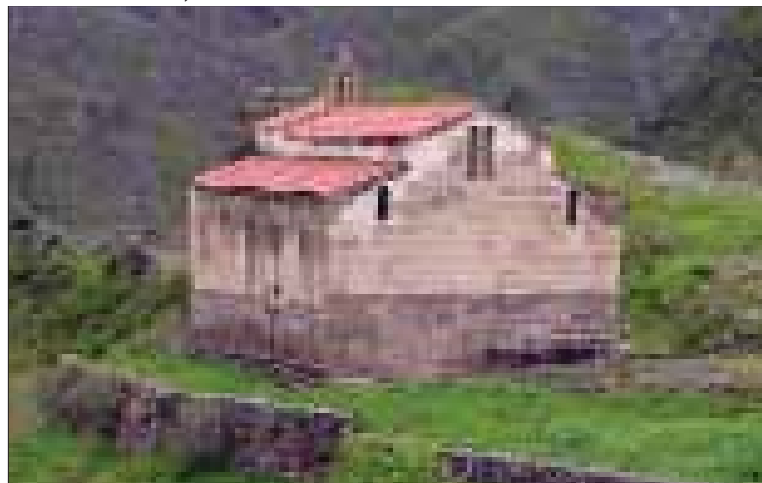


HAZANCHETSOTS SOURB AMENAPRKICH (HOLY SAVIOUR) CHURCH, SHOUSHI CITY (under the control of the Armenian forces since 1992), REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



Ghazanchetsots Sourb Amenaprkich (*Holy Saviour*) Church (19th century) from the south-west (photo by Sargis Darchinian, 1976); the church from the south-west after the completion of its restoration (photo by S. Karapetian, 2007)

TZITZERNAVANK MONASTERY, KASHATAGH DISTRICT (under the control of the Armenian forces since 1993), REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



The monastery (6th to 7th centuries), erected in the site of a pre-Christian temple, from the north-west (photo by S. Karapetian, 1998); the monastic church from the same direction after the completion of its restoration (photo 2010); general view of the monastic complex (photo by Hrair-Baze Khacherian, 2007)

On page 84: the interior of the monastic church before and after its restoration

On page 85: the annexes of Tzitzernavank before (photos by H. Sanasarian, 1984; S. Karapetian, 1998) and after restoration (photos 2010)



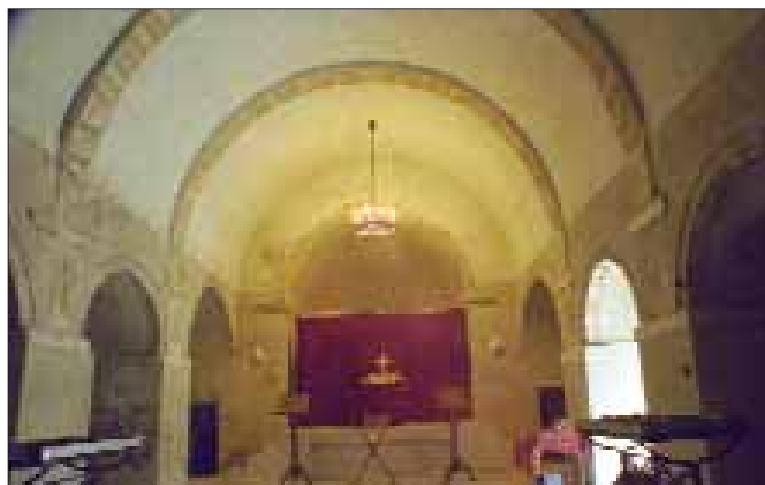




SOURB ASTVATZATZIN (HOLY VIRGIN) CHURCH, BADARA VILLAGE, ASKERAN DISTRICT (under the control of the Armenian forces since 1991), REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



Sourb Astvatzatzin (*Holy Virgin*) Church (17th century) in a semi-ruined state (photo by S. Karapetian, 1978) and after its restoration (photos by S. Karapetian, 1999)



KISMAGHINLU MOSQUE, SHOUSHI CITY, SHOUSHI DISTRICT (under the control of the Armenian forces since 1992), REPUBLIC OF ARTSAKH (NAGORNO-KARABAKH)



Kismaghinlu Mosque (1883 to 1884) restored after the liberation of Shoushi, in the late 1990s

The inscription commemorating its repairs carried out between 1894 and 1895 says: ***“He who believes in the Lord and perpetuity renovates the prayer-houses of God.”*** The entire material of this book shows that the authorities of Azerbaijan have never followed even the commandments of the Muslims’ holy book, the Koran...

THE STATE OF ARMENIAN HISTORICAL MONUMENTS
IN THE REPUBLIC OF AZERBAIJAN