

ՎԱՐԴԶԻ



ՀԱՅԿԱԿԱՆ ՃԱՐՏԱՐԱԴԵՏՈՒԹՅՈՒՆՆ ՈՒՍՈՒՄՆԱՍԻՐՈՂ ՀԻՄՆԱԴՐԱՍ
RESEARCH ON ARMENIAN ARCHITECTURE

VARDZK

№9

2013



Samvel Ayvazian & Gagik Sargissian
THE EXCAVATIONS OF HOREKAVANK



p. 1

Samvel Karapetian
**GENOCIDE MEMORIALS IN
WESTERN ARMENIA**



p. 12

Samvel Karapetian
THE INSCRIPTIONS OF BAGNAYR MONASTERY



p. 16

Sahak Vardanian
**THE ARMENIAN MONUMENTS IN
WESTERN UKRAINE**



p. 42



N 9

2013

ԳԼԽԱՎՈՐ ԽՄԲԱԳԻՐ
ՍԱՄԿԵԼ ԿԱՐԱՊԵՏՅԱՆ

Editor-in-chief
SAMVEL KARAPETIAN

ԽՄԲԱԳՐԱԿԱԶՄ
ԷՄՄԱ ԱԲՐԱԽԱՄՅԱՆ

ԽՄԲԱԳԻՐ Editor
EMMA ABRAHAMIAN

ՀԱՍՄԻԿ ՀՈՎՀԱՆՆԻՍՅԱՆ

ԽՄԲԱԳԻՐ-ՍՐԲԱԳՐԻԳ

Proof-reader (Armenian text)
HASMİK HOVHANNISSIAN

ԳԱՅԱՆԵ ՄՈՎՍԻՍՅԱՆ

ԹՄՐԳՄԱՆԻԳ Translator
GAYANE MOVSISSIAN

ԱՐՄԵՆ ԳԵՎՈՐԳՅԱՆ

ՀԱՍՏԱԿԱՐԳԳՄՅԻՆ ՓԵՎԱԿՈՐՈՂ

Designer
ARMEN GEVORGIAN
LIANA HOVHANNISIAN-
KORTOSHIAN

ԼՐԱՏՎԱԿԱՆ ԳՈՐԾՈՒՆԵՈՒԹՅՈՒՆ ԻՐԱՎԱՍԱՅՆՈՒ
ՀԱՅԿԱԿԱՆ ՃԱՐՏԱՐԱՊԵՏՈՒԹՅՈՒՆ
ՈՒՍՈՒՄՆԱՍԻՐՈՂ ՀԻՄՆԱԴՐԱՄ
RESEARCH ON ARMENIAN
ARCHITECTURE FOUNDATION
Engaged in informational Activity

ԿԿԱՅԱԿԱՆ N 03U089223

ՏՐԿԱԾ 13.10.2010

Certificate No. 03U089223
Given 13.10.2010

ՀԱՄԱՐԻ ԹՈՂԱՐԿՄԱՆ ՊԱՏԱՍԽԱՆԱՏՈՒ
ՍԱՄԿԵԼ ԿԱՐԱՊԵՏՅԱՆ

Responsible for this issue
SAMVEL KARAPETIAN

ԵՐԵՎԱՆ, ԲԱԴՐԱՄՅԱՆ 24/4
24/4 Baghramian Ave., Yerevan, RA

<http://www.armenianarchitecture.am>
<http://www.raa.am>

f RAA Armenia

✉ raayer@sci.am

☎ 010 52 15 25

© ՀԱՅԿԱԿԱՆ ՃԱՐՏԱՐԱՊԵՏՈՒԹՅՈՒՆ
ՈՒՍՈՒՄՆԱՍԻՐՈՂ ՀԻՄՆԱԴՐԱՄ
© Research on Armenian Architecture

THE EXCAVATIONS OF HOREKAVANK

by Samvel Ayvazian & Gagik Sargissian

Between 22 July and 12 August 2012, excavations and cleaning work were carried out in the monastic complex of Horekavank at the request of the Department of Tourism and Preservation of Historical Environment at the Government of the Republic of Mountainous Karabakh. The expedition, which included architect Samvel Ayvazian, was headed by archaeologist Gagik Sargissian. In order to measure the church in detail and work out a restoration project for it, we cleared the complex and the adjacent buildings of the richly-overgrown vegetation and removed the ruins of the church vault, which had partly tumbled down recently.

A Historical Introduction. Horekavank is situated on the north-facing side of a wooded mountain slope, about 5 km south-west of Talish Village, Martakert District (Metzkoghbank District of the historical Armenian province of Artsakh), present-day Republic of Artsakh. There are no trustworthy records regarding its foundation. The available sources contain references to the village of Ureka (or Urekan) once existing in the neighbourhood of the monastery: thus, Movsēs Daxurançi mentions "...a certain Step'annos, the pious priest of the village of Urekan..."¹ Presumably, Horekavank (literally translated as Horek Monastery), which is the second name of the monument (the first one was Glkho), derives from the name of this village, which used to be located in one of the fields of the present-day village of Talish.²

Urekan, the existence of which dates back to the Early Middle Ages, is mentioned in a story about the discovery of the relics of Eliseus the Apostle, the disciple of Thaddeus the Apostle, who had suffered martyrdom while preaching Christianity.³ According to it, his bones were found by a group of people, including the aforementioned Priest Stepannos from the village of Urekan.⁴

This story contains an indirect reference to a sacred site once existing in Urekan, and that might be the present-day monastic complex of Glkho or Horekavank. Unfortunately, the excavations have unclosed no traces of any early medieval building. The sanctuary of the church of Horekavank is traced back to the 5th century.⁵

Horekavank is mostly mentioned by Daxurançi in connection with the discovery of a relic of the Holy Cross.⁶ While disseminating enlightenment in Caucasian Albania, Mesrop Mashtots, the inventor of the Armenian alphabet, had a piece of the Holy Cross with him, but for fear of persecution, he buried it in the township of Gis in the historical district of Utik. Later, in the 7th century, a hermit whose name was Israel learnt its location in a vision and persuaded the bishops of Caucasian Albania to find it. After its discovery, he transferred it to Glkho Monastery, which suggests that it already existed as early as the 7th century.

The oldest preserved buildings of Horekavank trace back to the 13th century.⁷ According to the dated construction inscriptions of its church and narthex, preserved on their entrance tympanums, they were built in 1279 and 1284 respectively. As for the belfry adjoining the narthex in the west, judging from its composition and building technique, it traces back to the Late Middle Ages. The Armenian letter Ռ, engraved on the northern pylon of the belfry, suggests that it was erected in 1551.

In the 17th century, the meliks (princes) Beglarian, the rulers of Gyulistan, took up residence in the neighbourhood of Horekavank and constructed a huge fortified palace, comprising a wide variety of rooms and structures, about 60 metres below its central complex, to the north-west (some of its semi-ruined buildings are still preserved).

The Beglarians' family graveyard extends east of Horekavank. Most presumably, they also carried out some renovation activities in the monastic buildings, their traces being still visible on the church and narthex.

The central complex of Horekavank consists of a uninaive basilica, a narthex abutting on it in the west and a

1 Movsēs Daxurançi, *The History of the Caucasian Albanians* (London, 1961), 6.

2 Գիվան հայ վիմագրության [A Corpus of Armenian Inscriptions], vol. 5 (Yerevan, 1982), 101.

3 Daxurançi, *ibid.*

4 This priest seized his skull and hurried away to his village, whence it was later transferred "...to the holy monastery of Nersmihir which is now called Երվշտիկ..." (Daxurançi, *ibid.*). Later the monastery of Jervshitik was also named after Eliseus the Apostle (Daxurançi, *ibid.*)

5 Սյրոյշյան Շ., Լեռնային Ղարաբաղի պատմաճարտարապետական հուշարձանները [Sh. Mkrтчian, *The Historical and Architectural Monuments of Nagorno Karabakh*] (Yerevan, 1985), 73.

6 Daxurançi, 130-134.

7 Corpus, *ibid.*



Horekavank as seen from the north-west and north-east (photos by S. Ayvazian, 2012)

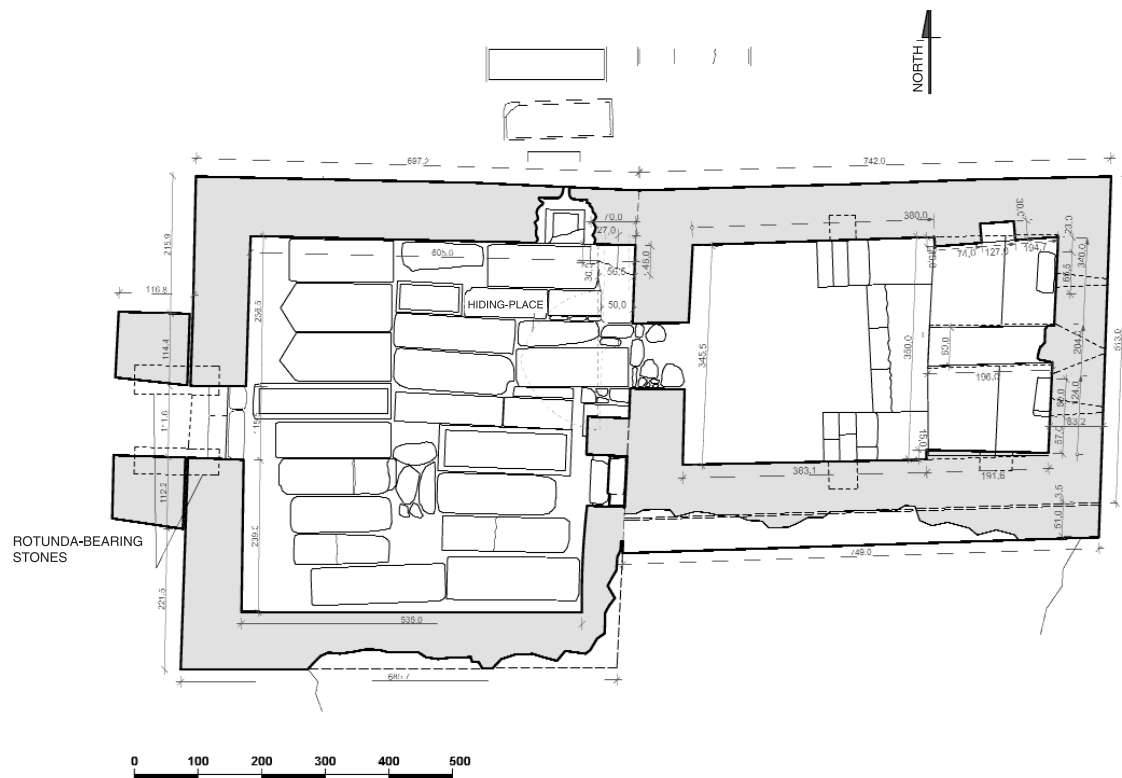
belfry rising in front of the western entrance of the narthex. In their vicinity, namely in the west as well as on lofty mountain slopes in the south and on some lower ones in the north, building traces are preserved (their outlines can only partly be discerned): they were considerably damaged due to the enlargement of the cemetery of Talish that came into being around the complex (it still exists nowadays). Opposite the western facade of the central complex, within about 20 metres, a vaulted guest house of four rooms stands in a semi-ruined condition: it dates back to the early 19th century.

The neighbourhood of Horekavank used to be densely populated. The ruins of Urek (Urekan) Village, which traces back to the High Middle Ages, are located on both sides of a forest way leading from Talish to the village site of Yeghaker, about 100 to 150 metres west of the complex. In this part, particularly on the ground and along the road, the traces and walls of numerous buildings can be seen together with pottery pieces.

A cemetery older than that of the Beglarians used to be situated in the small area in front of the western facade of the complex. Its eastern and northern extremities have slid downwards, while the southern section is partly covered with earth that has slipped from the slope.

Horekavank did not have fortified walls.

As reported in the construction inscription carved on its entrance tympanum, **the church of the monastery** was built by Father Hovhannes in 1276, in the days of



The plan of Horekavank (measurement by S. Ayvazian, 2012)



The interior of the church (1279) of Horekavank towards the east (photo by S. Ayvazian, 2012)

Catholicos Stepanos. It represents a uni-nave basilica which is rectangular outwardly, with a widely-opening rectangular apse and a double-centred vault which is unusually high. The width of the sanctuary is smaller than that of the hall by only 15 to 20 cm. The one-metre-high bema is covered with earth, with its front wall apparently erected later. Two lateral stone steps lead from the hall to the bema. We were amazed at the height of the western and eastern windows of the church and at that of the niches in the northern and southern walls of the bema: their unusual loftiness makes them totally inaccessible for one standing on the present-day bema. Below the recess of the northern wall of the bema, there is another with a finely-dressed front part: undoubtedly, it traces back to the period between the 18th and 19th centuries. We were even more puzzled at coming across another detail in the inner composition of the church: the eastern wall of the bema retains the traces of two contiguous vaults below each of which an east-looking window opens. It is beyond doubt that the

sanctuary and bema that have reached our days have undergone changes so that we do not deal with their primary structure. The church, which is built with split stones and mortar, is inwardly plastered.

Eight years after the construction of the church, the aforementioned ecclesiastical figures also constructed its **narthex** (1284), this event being commemorated in an inscription engraved on its tympanum. Abutting on the western facade of the church, it is a structure of an almost square plan, erected with the same building technique. It has four intersecting arches without a *yerdik* (an opening in the ceilings of Armenian buildings for illumination and smoke removal). Unlike all other similar monuments, the square in the centre of the intersecting arches is not surmounted by a rotunda, and instead, it is covered with a ceiling of a spherical surface. The criss-cross arches rest not on pilasters but on built-in-wall capitals that jut out of the upper contours of the walls. The arches are not laid with whole large blocks of finely-dressed stone, as is the case in other similar buildings, but are built with the stone used in the entire monument, being accentuated in the smooth ceiling surface by 5- to 10-cm lofty cornices that are made only with plaster in some parts. Given all this, the impression is that the intersecting arches of the narthex do not have a constructive function (namely, the creation of a *yerdik* and the bearing of a rotunda) and are only decorative elements.

The narthex floor is entirely covered with clergymen's tombstones, which shows that it also served as a funerary structure.



The interior of the narthex (1284) of Horekavank towards the north and its construction inscription (photos by S. Ayvazian, 2012)



The belfry of Horekavank (photos by S. Ayvazian, 2012)

The belfry, which was constructed later, differs from both the church and narthex in its building technique as well as in the colour and dimensions of its stones. Likewise, the renovated parts of the church and narthex differ from their original sections. Presumably, the construction of the bell tower and the repairs of the church and narthex were carried out simultaneously, in the times of the meliks Beglarian, between the 18th and 19th centuries, and not in 1551, as might be supposed. This is also attested by the tiling unclosed from beneath

the earth covering of the roofs of the church and narthex, which is typical of the times specified.

The belfry was built as abutting on the narthex facade without junctures. It is a narrow, slender and tall building alien to the entire monastic complex due to its composition, colour and structure. It used to be surmounted by a four-pillar rotunda which has not reached our days. Erected right in front of the narthex entrance, it touches its wall in its upper section and a juncture is found only in a small upper part. Because of its vertical stretch and unsteady foundations, the belfry has slanted, thus going far from the narthex facade and creating a wide crack which puts it in an emergency state.

Excavations. The condition of the monastic complex was not enviable before we started the excavations: it was shrouded in big trees and bushes which made it almost entirely invisible from all directions. Only its western facade was more or less open although the bushes growing at the southern extremity of the open square (35 to 40 sq. metres) in front of it were thoroughly covered with hanging rags and handkerchiefs of different colours, size and forms left by pilgrims, this creating rather a disagreeable scene. Besides, the area also teemed with the stinking remains of sacrificed animals and birds. The rosehip trees growing close to the northern facade of the complex did not allow us to even approach the wall and photograph the two big cross-stones set in it. There was only a narrow path around the church by which we could go round the complex and peer at certain facade sections through the trees. The roots of two big trees rising near the southern facade of the church and narthex had grown into their foundations, while their branches lay right on their roofs. Considerably huge trees had also grown on the earth-covered roofs of the narthex and church: most presumably, the decomposing influence of their roots hastened the collapse of the church vault.

We started clearing activities by cutting down all the bushes and small trees in front of the western and northern facades of the complex. The huge trees rising close to the southern facade were cut down only partly so that their branches should not fall on the monastic buildings. We avoided uprooting them as their roots had grown into the wall and any such action might bring about some collapse. We also carefully cut down the trees and bushes growing on the roof, trying to do so from below, as much as possible. The stumps were treated with herbicide which impedes the further growth of vegetation.

From among the heaps of ruins accumulated close to the northern facades of the church and narthex, we selected the stones that might be used as building material and gathered them together at one of the corners of



The collapsed part of the church of Horekavank (photo by S. Ayvazian, 2012)

the square. As for the earth, it was poured into its northern section, thanks to which, it was widened and smoothed. In this part we unclosed four hitherto unknown tombstones, three of which were inscribed:

Այս է տապան մարմնոյ | տ(է)ր Մովսէս եպ(իս)-
կ(ոպո)սին, ՌՃԽԱ (1692) թվին:

Transl.: In this grave reposes Bishop Movses. In the year 1141 (1692).



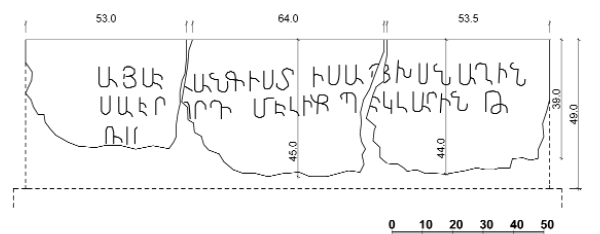
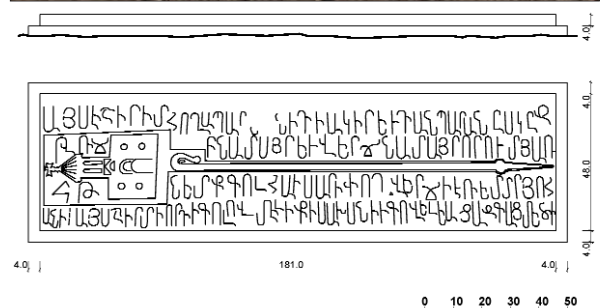
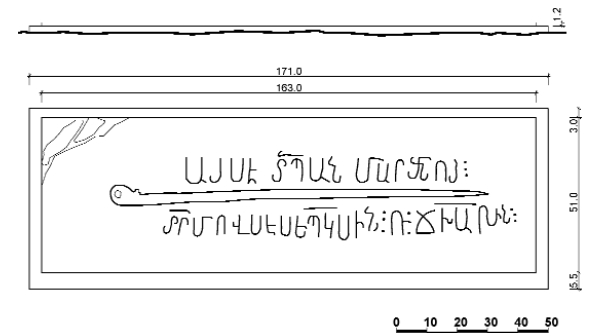
Inscribed tombstones unclosed during the excavations (photo by S. Ayvazian, 2012)

Այս է շիրիմ հողապատեան, դիակիր եւ դանապարան, ըսկզբնամայր եւ վերճնամայր, որում յառնենք գոլ հասասար ի փող վերճի էռ, եւ՝ տ(է)ր Յոհաննի, ի այս շիրմի որդի գոլով մէլիք Իսախանի, ի գովելեաց ազգաց մեծի, | թվ(ին) ՌՃ/ՀԹ (1730):

Transl.: In this grave reposes... Father Ohan...the son of Melik Isakhan... in the year 1179 (1730).

Այս է հանգիստ Իսայխան աղին, | սա էր որդի մէլիք Պէկլարին, թվ(ին) | ՌՄ...:

Transl.: In this grave reposes Agha Isaykhan, the son of Melik Peklar. In the year 12...

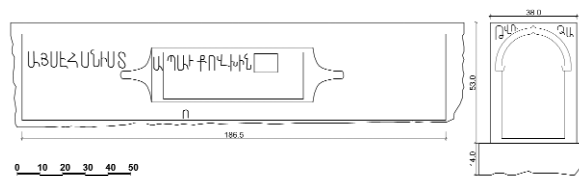


After the trees close to the southern facade had been removed, the nearby area was partly smoothed and some cross-stones were unearthed there. We re-erected a large, sculptured and inscribed tombstone that had slipped down the slope. Its inscription reads:

Այս է հան(գ)իստ Ասլառ քովիսին, քվ(ին) ՌՉԱ (1632):

Transl.: *In this grave reposes Village Head Apov. In the year 1081 (1632).*

The monastic complex contains a memorial wall of three cross-stones the central of which lay facedown: we re-erected it, too although it was entirely decom-



posed because of the friable, poor-quality sandstone of which it was made. Only the contours of its once big cross could slightly be discerned. The first, larger



The cross-stones of the memorial wall (photos by S. Ayvazian, 2012)

khachkar of the memorial wall, which was displaced, leant against the western facade of the narthex, but we did not move it due to some technical difficulties and temporarily replaced it with another cross-stone lying nearby, on the ground.

While clearing the western facade of the narthex, we unearthed a cross-stone of the 17th century. We also



found another khachkar in the territory of the cemetery and placed it beside the previous one.

We carried out a probe of the narthex and church roofs in three different sections in order to find out the



Cross-stones close to the western facade of the narthex

structure and building material of their earlier roofs. In all of them we unclosed decrepit rows of semi-circular tiles of a later period, each of them placed into the preceding one, right on the slabs and mortar covering the roof.

As far as the tiling of the monument is concerned, special mention should be made of the lowermost tile, which has a projection of about 2 cm in its lower sec-



tion: it enters right the mortar, thus enabling the tile to more solidly cling to the roof. We did not come across tiles of an earlier period which resemble table-shaped pans although we found their fragments amidst the ruins and can state with full conviction that they are the vestiges of the original, 13th-century roofs of the monastic buildings.

The northern half of the church vault had almost entirely collapsed around a year before the start of the excavations, and the stones, heaps of soil and tiles hanging above threatened to tumble down at any moment. The church floor and bema were entirely covered with ruins. Inside it, we first of all removed these

ruins and the stones hanging above: putting aside the stones that might be used as building material, we poured the earth into the extremity of the western square, thus considerably expanding it. This enabled us to unclosethe interior of the church in the state preceding the collapse: we photographed and measured it in detail, after which we started excavations in the bema.



First of all, we began work in the section of the ruined vaulted vestry in the northern half of the bema, the surface of which contained backfill of tamped soil comprising pebble, building stones, tile fragments, few pottery pieces, remnants of plaster of thick mortar and fragments of articles of everyday use: in a word, the bema teemed with debris among which we also found a small inscribed stone fragment.

In the middle part of the backfill, we unclosed tiny pieces of candlesticks of iron, brass and melchior together with items of recent periods. This attests that formerly some digging was carried out in the bema section. Almost beneath its surface, we unclosed a partition which divides the bema in two equal parts, itself



rising through the juncture of the vaults visible on the eastern wall. Only some small vacant space remains between this partition and the facade of the newly-erected bema. At a depth of about 0.4 metres, we unearched the upper part of a khachkar lying facedown. After the rectangular room had been entirely unclosed, we

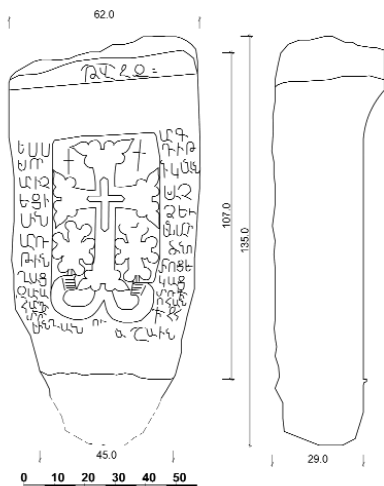


The altar apse after the excavations

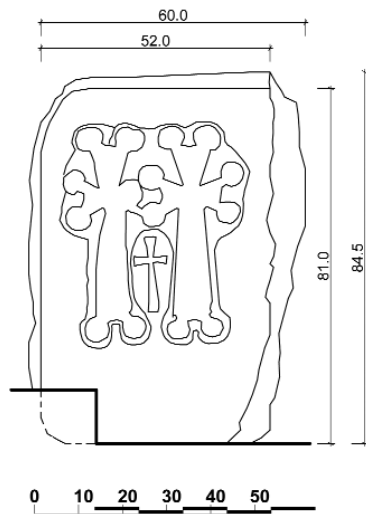
carefully re-erected it in its former place, below the eastern window (as discerned on the plaster of mortar on the wall), by means of a rope and a hoisting mechanism of wood. This ornamented inscribed cross-stone of grey limestone, which is in a good state of preservation, is dated back to 1457:

Transl.: *In the year 906 (1457), I, Tarich's son Sargis, erected this cross[-stone] in memory of my spouse Mart, my parents, children and me in the days of Catholicos Vohanis and Ghan Jhansha.*

ԹՎ(ին) ՋՋ (1457), | Էս՝ Սարգիս, որդի Թարիչին, կանկն/եցի զխաչս ինձ Է | ամուսին Սարթին Է ծնողաց իմոց Է | զառակաց, ի | հա(յ)րապետու(թ)ի(ւն) | տ(է)ր Ռհանիսիւն, դանու(թ)ի(ւն) Ջիւանշահն:



We also conducted excavations in the area in the south and unclosed another rectangular chamber which exactly resembles the aforementioned one with the only difference that in this second one, the cross-stone placed close to the eastern wall was found intact in situ.



It dates from almost the same period, namely 14th to 15th centuries, and resembles not a freestanding khachkar, but a relief of two crosses carved on the front of the tetrahedral altar. It remains obscure why 15th-century cross-stones were placed in chapel-vestries of the 13th century and what they came to replace: it is only evident that the cross-stones serving as holy altars and the plaster fastening them to the wall are the results of subsequent acts of renovation carried out there.

After some clearing work in these two newly-unclosed chambers, we found out that they were prayer

rooms or, to put it in other words, chapel-vestries. Their walls are plastered with mortar. Plaster also covers the floors of these rooms which rest right on the soil. In each of them, at the eastern extremity of the floor, opposite the cross-stone serving as a holy altar, the bema of the prayer hall may be discerned as accentuated with a plaster layer of 3 to 5 cm. The floor plaster also indicates the threshold of the entrance. The chapel-sacristies are open and do not have proper entrances as such. Their entryways are just formed through the open space between the partition and the rear walls of the steps adjoining the northern and southern walls and ascending towards the original bema.

After a detailed study of the walls, vaults and plaster junctures of the chapel-vestries, we may state with firm conviction that they were built parallel with the church, according to the same project, constituting an integral part of its original image. The older bema of the church, which is 220 cm higher than the hall floor, used to rest on a smooth covering resting on their vaulted roofs. Access to it was possible through ascending two lateral steps of stone. The unusual slenderness of the church as well as the surprising height of the windows and niches of its sanctuary are due to this elevated position of the bema.

The double-floor structure of the church sanctuary is something rare in Armenian architecture: it is found in Sourb Astvatzatzin (Holy Virgin) and St. Gevorg Churches in Ayrc Village, Gegharkunik Region, Republic of Armenia.

After its destruction, the original bema of the church of Horekavank was not restored to its primary state. It might have been ruined in the aftermath of some invasion in the 16th century: the blackened parts on the floors and plaster of the main sections of the walls in the chapel-vestries and the thin layer of ashes indirectly speak about this. Presumably, the vaults of the chapel-sacristies were reduced to decrepitude and then to ruins as a result of the plunder committed in the monastery and the fire it suffered. The demolished prayer halls were filled with debris and smoothed as probably it was either impossible or inexpedient to restore them. As for the bema, it sank into its present-day state. It is not improbable that the ornate set-in-wall cross-stone of the northern prayer hall, which was quite tall protruding from the floor of the newly-built bema, was deliberately removed and placed on the soil in a lying position.

In order to work out a restoration project for the monastic complex of Horekavank, we opened three exploring shafts (1 x 2 m) beneath the outer walls of the church, narthex and belfry to find out the condition and depth of their foundations. All these pits unearthed cist graves and burials mostly with child remains, right in the earth, just beneath the walls. Below the eastern



The sacristies of Sourb Astvatzatzin (Holy Virgin) and St. Gevorg Churches of Ayrik Village, both of which are beneath the church sanctuaries

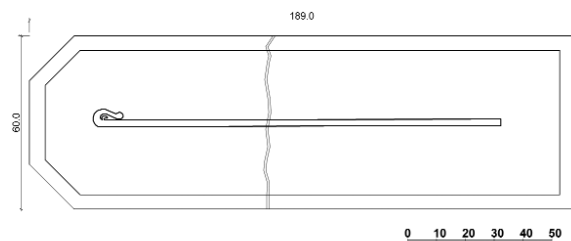
facade of the church, at a depth of 0.5 to 0.8 metres, we unclosed smooth level burial slabs comprising a cemetery of the 13th century.

We unearthed an inscribed tombstone in the southwestern part of the narthex:

Այս է հանգիստ տէր Դաւիթիմ, որ եւ | հանգաւ,
թվ. ՌՃԵ (1606)-ին:

Transl.: *In this grave reposes Father David, who died in the year 1055 (1606).*

A dated cross-stone was unearthed from beneath the southern wall of the church:



Թվ. ՋԿԳ (1514):

Transl.: *In the year 963 (1514).*

During the renovation of the roofs of the church and narthex, in the 17th to 18th centuries, a number of stone slabs, part of them inscribed and many others be-



To summarise, let us point to the main results of the excavations and clearing activities carried out in Horekavank:

1. The complex overgrown with vegetation was cleared of it, becoming visible for pilgrims, visitors and tourists.

2. The interior of the monastic church and its outer facades were cleaned of the earth layer and ruins, the nearby squares being expanded and smoothed.

3. We found out the structure and building material of the roofs of the complex buildings.

4. The structure and solidity of the foundations of the monastic buildings were clarified.

5. Eight inscribed funerary memorials, including three khachkars and five tombstones, were unclosed.

6. The existence of an old cemetery was revealed and the depth of its location ascertained.

7. We cleared up everything connected with the heretofore strange composition details of the church



Cross-stones unearthed from beneath the tiled roofs of the narthex and church

aring cross reliefs of an earlier period, were placed below the tiling. The excavations unclosed similar slabs with crosses that had been displaced and were in ruins.

and clarified the original appearance of its interior sections.

GENOCIDE MEMORIALS IN WESTERN ARMENIA

by Samvel Karapetian

After the genocide of Armenians perpetrated stage by stage in Western Armenia, Cilicia and the Armenian settlements of Anatolia between 1894 and 1921, numerous large and small monuments were built in the Republic of Armenia and different other countries to perpetuate the memory of the innocent victims.

It is interesting to note that the first genocide memorials were erected in the very places where massacres had been committed (indeed, we mean the pogroms preceding the Great Genocide as after 1915, Armenians were almost totally exterminated and there was nobody to build such monuments).

The exact number of Armenian genocide memorials in general and those in Western Armenia in particular remains obscure and at present there exist only few surviving specimens.

During our recent trips to Western Armenia, we saw three memorials dedicated to the Armenians killed in the days of the Hamidian massacres. They are preserved in the cemeteries of Hendstan (Hayots Dzor District) and Varents (Rshtunik (Gyavash) District) Villages as well as in the graveyard of Divabuyn Monastery (Rshtunik District).

The memorial in the cemetery adjoining the ruined church of Hendstan is dedicated to 105 victims who fell prey to a mass pogrom and were buried together in the same place. It represents a stone of irregular contours resembling a rectangle which is broken in the upper left corner. One of its faces bears the following six-line inscription engraved around a simple cross relief:

*Յուճ(հ)ս, | նահատակելալք ճԵ (105) անձ|հնք
սսսս անվիտիեայ կ|ան:*

Transl.: *The 105 martyrs who were tortured to death in June are interred here.*

We had to ransack the available written records in order to find out when and under what circumstances Hendstan had suffered 105 victims. Our studies showed that the village was subjected to the joint invasion of Kurdish Hamidies and Turks in June 1896. The brave Armenian peasants put up fierce resistance, but unfortunately, they proved so naive that they believed the enemy's pledges of security and surrendered in the long run.

The contemporary press writes the following about this invasion:



The slab-like memorial dedicated to the 105 inhabitants of Hendstan who were slaughtered in their native village in June 1896



The cross-stone perpetuating the memory of the inhabitants of Varents who were slaughtered in their native village between 1894 and 1896 (the memorial is in the cemetery adjoining the local church)

...They resisted for 2 or 3 days, remaining invincible, repelling the Kurdish assaults and causing considerable losses to them. Seeing that it was impossible to conquer the village by force, the mean Hamidie decided to deceive the Armenians by promising them safety if they yielded up to them. The naive Armenians of Hendstan were so gullible that they surrendered. The Hamidie entered the village and slaughtered 64 people.¹

According to another source, the village suffered 95 victims, 146 people being slaughtered and kidnapped.²

As for the discrepancy regarding the number of victims as recorded in the aforementioned inscription and

press publications, we think that the former is more trustworthy.

The memorial preserved in Varents (at present a village site on the southern shore of Lake Van) is a cross-stone (dimensions: 1.45 x 1.65 metres) dedicated to a group of local inhabitants (Martiros, Ghazar, Avetis, Vardan, Ghazar, Margar, Sargis and Varder) who fell victim to the Hamidian massacres of 1897. An inscription carved on its face and rear in 17 and 4 lines respectively reads:

Մարտիրոս, Ղազարի հոգին, | Ավետիս, | Վարդան, | Ղազար, | Մարգար, | Սարգիս, | Վարդեր: | 1896-ին (ն)այս {ն}տակ(ե)ցին 1897-ին | խա(երի)ն էրին... | դա...| օրն Ե (5) Ե...: | Տ(ե)ր ա(ստուա)ծ |

1 «Արարատ» [Ararat], 1896, 583.

2 «Հնչակ» [Hnchak], no. 16, 1896, 123.



Partial views of the cemetery of Varents Village

Յ(իւմ)ս Զ(րիստո)ս: | Յ(ի)շ(ա)ղ(ա)կ է Բանիի(°)
արդարո՞ղ | մարդը մաղթանօք և բար(ե)խո[u] | Ա(ս-
տուս)ծած(ն)այ տ(է)ր Յ(իւմ)ս ա(ստուս)ծ...: |
1895-ին աշնան | և զարնան 1896 նահատական:
1894 թվ(ին) Ռ-ՅԻԶ (1897) | և խաւերուս օծուծ:

Transl.: *Martiros, Ghazar's soul, Avetis, Vardan, Ghazar, Margar, Sargis, Varder. They suffered martyrdom in 1896, 1897... ..Lord Jesus Christ. In memory of ...the Holy Virgin... Lord Jesus the God... the Holy Virgin, Lord Jesus the God... They were tortured to death in the autumn of 1895 and in the spring of 1896. In 1894, 1346 (1897) and blessing of Armenians.*

Another cross-stone (dimensions: 85 x 57 cm) preserved in the cemetery of the monastery of Divabuyn perpetuates the memory of a group of martyrs with the following inscription:

Թվ(ին) Ռ-ՅԻԶ (1895), Յարու(ս)թ(իւ)ն նահա-
տակվաց է, Մարօ, Խումար, տ(է)ր ա(ստուս)ծ |
Յ(իւմ)ս Զ(րիստո)ս:

Transl.: *In the year 1344 (1895), Harutium suffered martyrdom. Maro [and] Khumar. Lord Jesus Christ.*

To summarise, we would like to underline the importance of the memorials preserved in Western Armenia as “documents” of history contributing to the study of different acts of genocide.³



A cross-stone dedicated to the martyrs of 1895 in the cemetery of the monastery of Divabuyn

³ This article was first presented at the international conference *The Armenian Genocide: Challenges on the Eve of Its Centenary* held on 23 March 2013.

THE INSCRIPTIONS OF BAGNAYR MONASTERY

by Samvel Karapetian

Bagnayr was one of the most renowned monastic complexes in medieval Armenia ranking among such major spiritual and cultural centres close to Ani as Horomos, Shirakavan and Argina. It was founded by Prince Vahram's son Smbat the Master in 1010.¹

The monastery was adjoined by a village which was known by the same name and traced back to at least the Middle Ages. As of the 19th century, it had already been stripped of its Armenian population: thus, in the 1840s it is mentioned as inhabited by Turks² and in 1878 reference is made to the Kurdish village of Gozluja.³ Immediately after the Russo-Turkish war of 1878 to 1879, the village, which had probably been uninhabited for some time, provided home for a number of Armenian deportees. Until 1881 they managed to build some houses in the village,⁴ but unfortunately, they were unjustly forced into abandoning it by the Russian authorities who even exerted violence against them.⁵ The contemporary press writes the following about this:

The inhabitants of Bagnayr Village, located at the foot of Alaj, have been ordered to forsake their centuries-old fields, their homeland. Instead, they have been allocated a waterless, rocky plot of land on one of the sides of Mount Alaj which is totally unfit for husbandry and even for pastures. As for Bagnayr, it is to be allocated to Kurdish nomads. In order to somehow keep their cattle, the Armenian refugees get into contact with the nearby Kurdish inhabitants and reach an agreement to graze their livestock for some pay in the pastures that have been seized from the Armenians and allotted to the Kurds.

Learning about this, the authorities of Ghars forbade the latter to give the pastures to the former: the Armenians protested against this, without even thinking that the order might have come from the reigning powers and supposing that the Kurds wanted a larger amount of payment. Soon, however, they realised that they had been mistaken... The refugees sold their animals and abandoned their newly-built houses emigrating to Turkey.⁶

Already populated by Kurds and renamed into Ghozluja in official documents, the village had 460 inhabitants in 1908⁷ and 552⁸ in 1914.

In 2010 it had 16 houses of Kurdish shaffis descending from the villages of Yerevan Province, as they themselves said.

The renowned monastery of Bagnayr stands on an elevation at the western extremity of this village, on both sides of a tributary taking source in the east-facing slopes of Mount Arjo (Arij) and flowing in the direction of Ani through Bagnayr. The complex, the construction of which lasted from the 11th until the 13th centuries, consists of two clusters of monuments situated within a small distance of each other.

The first group, which is located on the right bank of the tributary, comprises the central buildings of the complex: a large and two small domed churches, a chapel, a narthex and a portico.

The monuments on the left bank of the confluent consist of a church, a chapel and a cemetery.

Almost all the buildings of the monastic complex of Bagnayr used to have numerous lapidary inscriptions. The first scholar to embark on copying and deciphering them as early as the 1840s was Father Nerses Sargissian. He, however, published his materials only about two decades later,⁹ having been preceded by such scholars as S. Jalalians, for instance. Sargissian's publications were followed by those of K. Srapian, N. Emin, Gh. Alishan, M. Gevorgiants and K. Basmajian, but his decipherments, which are greater in number, have proved more complete and authentic (our comparative study of the few preserved inscriptions of the monastery comes to substantiate this). With this respect, it is hard to overestimate N. Sargissian's meritorious

1 Details regarding the year of the construction of the monastery as well as information concerning its different buildings and the biography of its founder can be found in the all-embracing Armenian-language research («Անի-Շիրակի պատմության էջեր» [Pages from the History of Ani and Shirak]) of Karen Matevossian (Yerevan, 2010), a scholar in Yerevan Research Institute of Manuscripts after M. Mashtots.

2 Մարգարտան Ն., Տեղագրությունը ի Փոքր և ի Մեծ Հայս [N. Sargissian, Topography of Armenia Minor and Armenia Maior] (Venice, 1864), 176.

3 Մրասյան Ա., Սի տեղեկագիր Կարսի մարզի վերաբերյալ [K. Srapian, "A Bulletin on Kars Region"], «Բանբեր Հայաստանի արխիվների» [Herald of the Armenian Archives], no. 2 (1970), 111.

4 The quarter adjoining the monastery still retains some houses of the *hazarashen* composition built by Armenians between 1879 and 1881. Since 1881 they have been inhabited by Kurds.

5 The deportation of the Armenians of Bagnayr was just part of the Russian plan of stripping the newly-occupied region of Kars of its native population and inhabiting it by various foreign nations. Later a number of other Armenian-inhabited villages of the region shared the same fate.

6 «Աղյու Հայաստանի» [Meghu Hayastani], no. 82, 10 May 1881, 2.

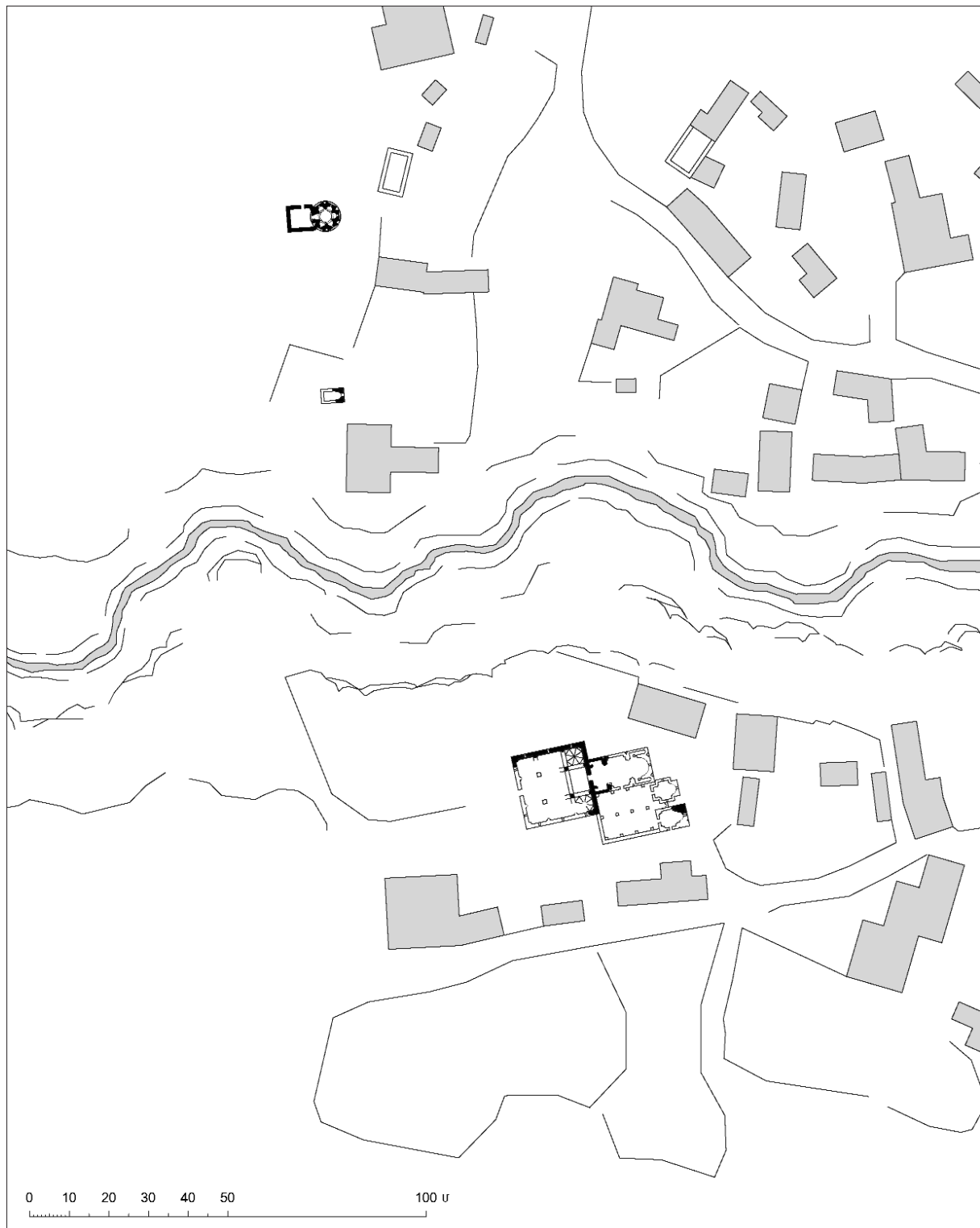
7 Кавказский календарь на 1910 г. [Caucasian Calendar for 1910] (Tiflis, 1909), 293.

8 Кавказский календарь на 1915 г. [Caucasian Calendar for 1915] (Tiflis, 1914), 144.

9 Sargissian, 176-189.



A general view of Bagnayr Monastery from the east (photo by Yermakov, late 19th century), north-east and south-west (photos by T. Toramanian, 1912)



The general plan of the monastic complex of Bagnayr and one of the quarters of the present-day Kurdish village of Ghozluja adjoining it (by architect A. Hakobian, 2012)

work especially in our days, when the entire monastic complex is mostly ruined without any vestiges left.

Between 2000 and 2010, the members of RAA Foundation made several research trips (2000, 2005, 2007, 2008 & 2010) to Bagnayr Monastery and studied the lapidary inscriptions still preserved on the walls of its semi-ruined buildings.

It remains obscure to what particular building (or buildings) part of these records belonged, but nonetheless, they are of great importance as primary historical sources.¹⁰

¹⁰ As for N. Sargissian's mention of the monastic "belfry" abounding in lapidary records, it simply refers to the narthex of Bagnayr.



A general view of Bagnayr Monastery from the north-east and north (photos by S. Karapetian, 2010, 2008)

Sourb Astvatzatzin (Holy Virgin) Mother Church

1. Outwardly carved on the eastern wall of the mother church (annihilated):

Ի ՆՂԱ (1042) քի(ին), ի հայրապետութեան տ(եան)ն Պետրոսի հայոց կաթողիկոսի եւ ի թագաւորութեանն Գագկա շահանշահի որդւո Աշոտոյ կամ եղեւ իմ՝ Գրիգորո ծաղկանս եւ իմ որդեացս, որ

տուի զիմ գանձագին կողպականին, որ Վասլին, Փրնդկին ընդդէմ է ի Բզնայրին վանս ի ս(ուր)բ Ա(ստուա)ծածինն ի ձեռն առաջնորդի հար Ստեփաննոսի վասն Վասլին արեւշատութեան եւ իւր որդեացն եւ իմ՝ Գրիգորո մեղաց թողութեան եւ ոգւո փրկութե(ան) եւ որդեաց իմոց եւ հայր Ստեփաննոս եւ միաբան եղբարքս կամաւ յանձն առին, որ ամե-



A general view of Bagnayr Monastery from the east (photo by G. Arakelian, 2010)

նայն ամի զՊատղոսի եւ զՊետրոսի տաւնին ատուրն պատարագն յամէն եկեղեցիսդ իմ եղբարն Մուկաթի արասցեն եւ յետ վախճանի իմն ինձ մատուցեն, արդ հայր որ լինի եւ զիմ ժամտ խափանէ, առաջի ա(ստուծոյ) իմ մեղացս պարտական լիցի, արդ եթէ որ ի մեծաց կամ ի փոքունց յիմոց կամ յատարաց եւ զայս հողս սուրբ ուխտես յապշտակեն այլևայլութեանն պատճառաւ, նզովեալ լիցի:

Transl.: *In the year 491 (1042), in the days of Catholicos of Armenians, His Holiness Petros and King Gagik the Shahenshah, Ashot's son, my sons and I, Grigor Tzaghik, had a desire to allocate my shops, purchased with my own means, which are opposite Vasil's market, to Sourb Astvatzatzin [Church] of Bagnayr Monastery, through Prior Stepanos, for Vasil's and his sons' longevity, for the atonement of my (Grigor's) sins and for the salvation of my sons' souls. And Father Stepanos and the brethren pledged themselves to conduct an annual divine service in all churches on the feast day of [Sts.] Peter and Paul in memory of my brother Mukatli and in my own after I consign my soul to God. And if any prior impedes the liturgy in my memory, may he atone for my sins before the Lord. And if anybody, either young or old, from the midst of my kinsfolk or aliens, robs the holy monastery of this plot of land..., may they be cursed.*

Published in: **Sargissian**, 178-179; **Ջալալեանց Մ.**, Ծանապարհորդութիւն ի Մեծն Հայաստան [S. **Jalalians**, A Journey to Greater Armenia, vol. 2 (Tprghis, 1858), 36; **Աիշան Գ.**, Շիրակ

[**Gh. Alishan**, Shirak] (Venice, 1881), 114; **Армянские надписи в Карсе, Ани и в окрестностях последнего**, перевод **Н. Эмина** [N. **Emin**, Armenian Inscriptions in Kars, Ani and in the Neighbourhood of the Latter] (Moscow, 1881), 54; **Մեղիսեղեկ ք. Գեորգեանց Շիրակացոյ** Համառոտ տեղագրութիւն հնութեանց մեծին Շիրակայ եւ մայրաքաղաքին Անույ [Priest **Melkisedek Gevorgiants Shirakatsy**, Concise Topography of the Antiquities of Greater Shirak and the Capital, Ani] (Alexandrople, 1903), 101; **Բասմաջեան Կ.**, Հայերէն արձանագրութիւնք Անույ, Բագնայրի եւ Մարմաշինու [K. **Basmajian**, The Armenian Inscriptions of Ani, Bagnayr and Marmashen] (Paris, 1931), 137-138.

Note: Apart from some other mistakes, Gevorgiants reads *Mukatli* as *Sukatli*.

2. Carved on one of the outer walls of the sacristy (annihilated):

Ողորմութեամբն ա(ստուծոյ) եւ ի հայրապետութեան տ(եան)ն Պետրոսի եւ ի քազատրութեան Գազկայ շահնշահի որդոյ Աշոտոյ. ես՝ Թադէոս, ետու զիմ...:

Transl.: *By the grace of God, in the days of Catholicos Petros and King Gagik the Shahenshah, Ashot's son, I, Tadevos, gave my...*

Published in: **Jalalians**, 36; **Sargissian**, 179; **Alishan**, 114; **Emin**, 54; **Gevorgiants**, 101; **Basmajian**, 139.

Note: We are presenting Gevorgiants' decipherment, which is more complete.

3. Four lines outwardly engraved on the upper section of the northern part of the first chapel (annihilated):

Ես՝ Մեղա տիկնաց տիկին, դուստր մեծին Վասակա, զուգակից Վահրամա իշխանաց իշխանի որդոյ Աշոտոյ իշխանաց իշխանի, տասանորդեցի



Sourb Yerrordutiun (Holy Trinity) Church of Bagnayr Monastery from the south (photos by S. Karapetian, 2005)

զվաստակս գեղջն իմոյ զաղտաի ընծայելով ի ս(ուր)ք ուխտս Բագնայրիս վասն յիշատակի զարականին Զ(րիստոս)ի հարն իմոյ Վասակա փոխեցելոյ յաշխարհես, եթէ որ ի մեծամեծաց կամ ի փոքունց կամիցի խափանիչ լինել, որոշեալ լիցի ի փառացն ա(ստուծո)յ եւ ընդ մեղաց մերոց համարս տացէ յաւորն դատաստանի:

Transl.: *I, Lady of Ladies Seda, the daughter of Vasak the Great, the spouse of Prince of Princes Vahram, who is Prince of Princes Ashot's son, gave the tenth of the income [received] from my village of Gaghtai to the holy monastery of Bagnayr in memory of my father Vasak, a fighter for Christ's sake who departed this world. If anybody from the midst of those reigning or those under reign impedes this, may they be deprived of God's grace and may they atone for our sins on Judgement Day.*

Published in: **Jalalians**, 36; **Sargissian**, 188; **Emin**, 66; **Basmajian**, 136.

4. Engraved in 13 lines on the southern wall, right of the door (annihilated):

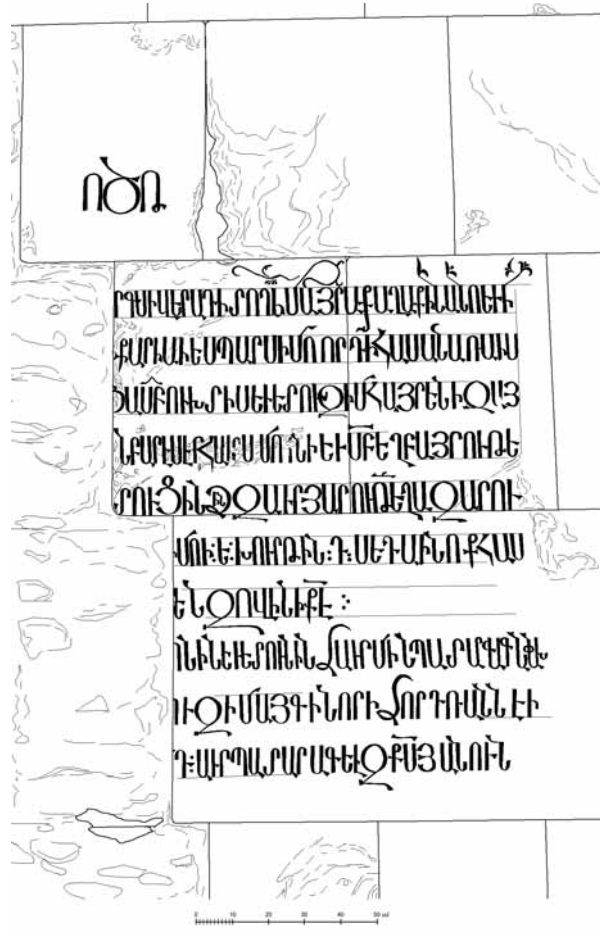
ՈՃԸ (1209), | ի յամս ա(ստուա)ծապատիտ (եառ)ն Սարգսի որդոյ Ապիրատին եւ՝ Խաչ/երեսս, որդի Աբրահամու Լաւռեցի, ետու զիմ զանձազին եւթն կող/պակն ի Շարիվեցի վերեն եւ մին ի ներքեն մզբթին ընդդէմ եւ երեք տուն | ի ներքսեն ի Ս(ուր)ք Ա(ստուա)ծածինս ի ձեռն հար Սիմեոնի եւ ս(ուր)ք եղբայրութեանս եւ | զայզին որ Սարմետ

եւ սոքա փոխարէն հատուցին ինձ Ի (20) ար ժամ, Ը (8) ինձ, | Ե (5) Աբրահամու, Գ (3) Դինարկանն, Բ (2) Հրանուշին, Բ (2) արքայութեան ու հաս:

Ես՝ Մամխաթունս, դուստր Խաչերեսին, ետու զիմ կողպակն, որ ի Փողոցկտերն է ի բազըզնոցին, ի վերայ Սագոնին եւ յապրանքն, ջաղաց գրաւակլան, զի գան... յոսկի կազմեցի յիմ զարդիքս եւ ետու Սուրք Աստուածածինիս եղբայրութեան, որք փոխարէն ետուն ինձ ամէն ամի Ա ար պատարկագ ինձ, որ հաստատ պահեն արհնինս յա(ստուծո)յ եւ որ զընծայս մեր յափշտակէ յուխտիցս անէծք զՅուդային եւ զԿայենին...:

Transl.: *In the year 658 (1209), in the days of God-honoured Father Sargis, Apirat's son, I, Khacheres, the son of Abraham from Lori, gave my seven booths, purchased with my own means, that are above Sharivets, and another below it, opposite a mosque, together with three houses below and a vineyard in Marmet to Sourb Astvatzatzin, through Father Simeon and the holy brethren. In return, they promised 20 hours of an annual divine service: 5 for Abraham, 3 for Dinarkan, 2 for Hranush, 8 for me and 2 for Arkayutiun and Has...*

I, Khacheres' daughter Mamkhatun, gave my booth that is in the part of the cloth shops in Poghotsker, above Sagon, and the goods, a mill... and gave them to the brethren of Sourb Astvatzatzin, who promised to remember me every year in a one-hour divine service. May those who observe this be blessed by God and may



The surviving part of an inscription of 1210 (no. 5) inwardly carved on the southern wall of Sourb Astvatzatzin (Holy Virgin) Church, right of its entrance (photo by S. Karapetian, 2005)

those who take away our gift from the monastery be cursed like Judas and Cain...

Published in: Sargissian, 179-180; Alishan, 117; Emin, 54; Basmajian, 143-145.

Note: Basmajian presents the last 6 lines of the inscription as comprising another lapidary record (pp. 144-145). The parts italicised in the Armenian original are found only in his decipherment.

5. Inwardly engraved right of the southern entrance, west of the narthex, in 13 lines (at present half-annihilated):

ՈՃԹ (1210), | ի յամս ա(ստուա)ծարեալ եւ մեծարգո տ(եառ)ն Սարգսի վերադիտողի մայրաքաղաքին Անո եւ ի | պետական իշխանութեան շահրնշահ Ջաքարիայի, ես՝ Պարսիմո, որդի Հասանառախս, | մեծանուն զեաղջն Աշականո միաբանեցա ս(ուր)ք ուխտիս եւ ետու զիմ հայրենի զայ/զին զՎարդենց նորքն ի Ս(ուր)ք յԱ(ստուա)ծածինս ի ձեռն բարիսէր եւ ս(ուր)ք եղբայրութեան | յիշատակ հոգո իմո, եւ սոքա փոխարէն հատուցին ինձ զարյարութեան Ղազարու | բոլոր զեկեղեցիքս պատարագել զԶ(րիստո)ս Ե (5), Պարսիմոի Ե (5), Խուրքին Դ (4), Սեղային, որ հաս/տատուն պահեն արինին յա(ստուոժո)յ եւ որք խափանեն, նգովին ի Զ(րիստո)սէ:

Ես՝ Մրուան, միաբանեցա սրբոցս հետ իմ պարունին եւ ետուն ինձ ար մին պատարագ անխափան, | Ռայքիկ գրիչ:

Ես՝ Սեղոբս, որդի Ռատին Էրեւանեցի, ետու զիմ այգին, որ ի Չորդանն է ի | ս(ուր)ք ուխտս եւ պարտին սպասաւորք սորա ի տարին Դ (4) ար պատարագել զԶ(րիստո)ս յանուն | Սեղոբին:

Transl.: In 659 (1210), in the days of God-honoured, venerable Father Sargis, the spiritual shepherd of the capital of Ani, during the reign of Zakaria the Shahenshah, I, Parsimo, the son of Hasan, who is the governor of the renowned village of Oshakan, reached



an agreement with the holy monastery and gave my orchard, the newly-planted garden of Vard, to Sourb Astvatzatzin, through the pious holy brethren in memory of my soul. And in return for this, they pledged themselves to conduct divine services in all churches on the day of Lazarus' resurrection: 5 hours for Parsimo, 5 for Khurt and 4 for Seda. May those who observe this be blessed by God and may those who do not be cursed by Christ.

I, Mrvan, reached an agreement with the holy [brethren] together with my master and was promised an hour of a divine service to be conducted unfailingly. Scribe Raybik.

I, Serob, the son of Ratin from Erevan, gave my orchard, which is in Dzordran, to this holy monastery, in return for which, the brethren serving here pledged themselves to hold a divine service in memory of Serob 4 days a year.

Published in: **Jalalians**, 33-34; **Sargissian**, 180; **Alishan**, 117; **Emin**, 55; **Gevorgiants**, 98-99; **Basmajian**, 145-148.

Note: For the differences found in the decipherments offered by Gevorgiants, Jalalians and Basmajian, see *Vardzk*, no. 9 [in Armenian] (2013), 22.

The word pieces preserved on the surviving fragment are shown in a plain type in the Armenian original.

6. Inwardly carved on the northern wall, right of the northern window, in 12 lines (annihilated):

ՈԿԻԲ (1215), | ի յամս ա(ստուա)ծապատիւ հոգեւոր տ(եառ)ն Գրիգորոյ որդոյ Ապուղլամբի ես՝ Յոհանէս քահանայ, որդի Կոստանդի Հոռմեանց, գնեցի զԳայլառճի ի կէսն ի տ(է)ր Գրիգորոյ որդոյ Ապուղլամբի եւ ետու ի Ս(ուր)բ Ա(ստուա)ծածինս, եւ | սպասաւորք ս(ուր)բ ուխտիս փոխարէն ինձ հատուցին յամէն ամի Խ (40) ար պատարագ. Ի (20) ինձ՝ Յոհանիսի, Ի (20) Սիւվարդին, Բ (2) Կոստանդի, Բ (2) Տիրամարն, Բ (2) Խոյցաղեղին, Բ (2) Միխէլա, Գ (3) Խաչերեսին, Բ (2) Կատաին, Ա (1) Տալիթիա տիկնոջն | կրկնոյ զատկին ի ժամն կատարիչք զրոյս արհնեսցին յա(ստուծո)յ, եւ | եթէ որ զյիշատակս մեր իստիանէ կամ յաւագաց, կամ յառաջնորդաց, մարդն այն նզովի յա(ստուծո)յ եւ ամենայն սրբոց եւ մեր | մեղացս պարտական եղիցի առաջի ա(ստուծո)յ:



Transl.: In 664 (1215), in the days of God-honoured Father Grigor, Apughamer's son, I, Priest Hovhannes, the son of Kostand Hormiants, purchased half of Gaylarij from Father Grigor's son Apughamer and gave it to Sourb Astvatzatzin. In return for that, the brethren of the holy monastery committed themselves to serving 40 days of a divine service annually: 20 days for Sisvard; 2 for Kostand; 2 for Tiramayr; 2 for Khotsadegh; 2 for Mikhela; 3 for Khacheres; 2 for Kata, one for lady Talitia and 20 for me, Hovhannes. May those who observe this be blessed by God on New Sunday. And if anybody from the midst of elders or leaders neglects our memory, may they be cursed by God and all saints and may they atone for our sins before the Lord.

Published in: **Jalalians**, 38-39; **Sargissian**, 183-184; **Alishan**, 121; **Emin**, 60; **Basmajian**, 149-151.

Note: For the differences found in the decipherments offered by Gh. Alishan, Jalalians and Basmajian, see *Vardzk*, no. 9 [in Armenian], 23.

The word pieces preserved on the surviving fragments are shown in a plain type in the Armenian original.

7. Inwardly carved on the western wall, right of the entrance, in 4 lines (annihilated):

Ես՝ Խաչոտս, ծառա Ք(րիստոս)ի, ետու ի Ս(ուր)բ յԱ(ստուա)ծածինս զիմ զգա/նձագին զտունն մատ ի յԱպուղլամբենց Ս(ուր)բ Գրիգոր եւ սկի արծ/աթի, եւ սքա փոխարէն հատուցին ինձ Բ (2) ար պատարագ | ամենայն ամի անխափան կատարիչք զրոյս արհնին յաստուծոյ, ամէն:

Transl.: I, Christ's servant Khachot, gave a house located near Apughamrents Sourb Grigor [Church] and bought with my own means to Sourb Astvatzatzin together with a silver chalice. In return for that, I was promised 2 days of a divine service every year. May those who observe this unfailingly be blessed by God. Amen.

Published in: **Sargissian**, 180-181; **Jalalians**, 37; **Alishan**, 120; **Emin**, 56; **Gevorgiants**, 102; **Basmajian**, 152-153.

Note: Sargissian and Alishan, who took his decipherment, present this inscription and the following one as merged together although their contents are quite different. Gevorgiants and Basmajian present them as separate lapidary records. Instead of «Խաչատուր» (*Khachatur*), Sargissian, Alishan and Basmajian, who himself read the inscription, have «Խաչոտ» (*Khachot*). Basmajian's decipherment lacks the end of the inscription reading: «արհիւն յաստուծոյ, ամէն» (...*blessed by God. Amen*).

8. Carved below the preceding one in 4 lines (annihilated):

Ի հայրապետութեան հոգեւոր տ(եառ)ն Գրիգորի եւ յաստուծոյ որոյքեան հայր Սիմեոնի եւ Պատրիարքայ երեց, ետու զիմ այգին ի Ծաղկոցն, որ յԱշնակ հնծանովն գեղին դեհս եւ եղբարքս ետուն ի տարին Ժ (10) ար պատարագ, Դ (4) ար ինձ, Դ (4) իմ հարն՝ Ղազարայ, Բ (2) ամուսնոյն իմոյ՝ Տիրանցին, կատարիչքն | արհնեալ եղիցին յաստուծոյ և ներհակքն պարտական եղիցին ի մեղացն:

Transl.: *In the days of Catholicos Grigor, during the priorate of Father Simeon, I, Priest Poghos, gave [the church] my orchard in Tzaghkots ...and the brethren promised to hold divine services 10 days a year: 4 days for my father Ghazar, 2 for my spouse Tirants and 4 for me. May those who observe this be blessed by God and may those who hinder this atone for our sins.*

Published in: **Sargissian**, 180-181; **Jalalians**, 37; **Alishan**, 120; **Gevorgiants**, 102; **Basmajian**, 153-154.

Note: The following parts of the inscription are missing in Sargissian's decipherment, which was later taken by Alishan: «Ի հայրապետութեան» (*In the days of Catholicos...*), «ետու զիմ այգին ի» (...*gave [the church] my orchard...*), «պատարագ :Դ: (4) ար ինձ» (...*4 [days of a divine service] for me...*) «արհնեալ եղիցին յաստուծոյ և ներհակքն պարտական եղիցին ի մեղացն» (...*be blessed by God and may those who hinder this atone for our sins*). We have completed these parts according to the decipherment of Priest Gevorgiants.

Narthex

9. Inwardly carved on the western wall in 3 lines¹¹ (annihilated):

ՈՇ (1201), | եւ՝ Մխիթար որդի Գրայիւն, ետու ի ս(ուր)ք ուխտս Բագնայր զիմ աշխատանաց ... կատարեն ի ս(ուր)ք Առաքելոց զուկակին եւ Համսիսարն եւ այլ եղբարքս, փոխարէն | հատուցին ի տարին Բ (2) ար պատարագ ինձ՝ Մխիթարս եւ մին ար ամուսնոյն իմոյ ..., կատարիչք գրոյս արհնեացին յ(աստուծոյ):

Transl.: *In 650 (1201) I, Deval's son Mkhitar, gave the holy monastery of Bagnayr my property... with my own efforts... in return for which, Hamsisar and the other brethren promised 2 divine services a year: one for my spouse and another for me... May God bless those who will observe this.*

Published in: **Sargissian**, 180; **Jalalians**, 37; **Alishan**, 120; **Emin**, 55-56; **Gevorgiants**, 101-102; **Basmajian**, 141-142.

11 According to Gevorgiants, it was inwardly engraved left of the door of the belfry [namely, narthex] of the mother church of Sourb Astvatzatzin.

Note: For the differences found in the decipherments of Priest Gevorgiants, Sargissian and the subsequent scholars, see *Vardzk*, no. 9 [in Armenian], 23.

10. Inwardly carved on the southern wall in 6 lines (annihilated):

Կամաւն ա(ստուծոյ) եւ՝ Սիմեոն երեց, եւ որդի իմ Թաթուլ միարա/նեցաք Բագնայր Ս(ուր)ք | Ա(ստու)ծածնիս եւ տվար ն(ո)ւ/եր յամ...:

Transl.: *By the grace of God, my son Tatul and I, Priest Simeon, reached an agreement with Sourb Astvatzatzin of Bagnayr and donated...*

Published in: **Jalalians**, 43; **Sargissian**, 181; **Srapian**, "A Bulletin," 112; **Alishan**, 120; **Basmajian**, 182.

Note: For the differences found in the decipherments offered by these sources, see *Vardzk*, no. 9 [in Armenian], 23.

11. Inwardly carved on the southern wall in 7 lines (annihilated):

ՈՇԵ (1206), | կամաւ բարերարին ա(ստուծոյ) եւ՝ Գիշուկս, որդի Գրիգորոյ, միարանեցա ս(ուր)ք ուխտիս եւ ընձացի Բ (2) արս ի Ս(ուր)ք Ա(ստու)ծածնիս, եւ սքա հայր Սիմեոն վարդապետս եւ այլ միարանքս փոխարէն հատուցին ինձ ի տարին Գ (3) ար պատարագ Ա (1) ինձ, Ա (1) իմ ծնողացն, Ա (1) իմ եղբարցն, որ հաստատուն պահեն արհնիս յ(աստուծոյ): | Ա (1) արս ի Տափիս, Ա (1) ի Մաննիստիս:

Transl.: *In 655 (1206), by the grace of the merciful Lord, I, Grigor's son Gishuk, reached an agreement with the holy monastery and donated two fields to Sourb Astvatzatzin, in return for which, Archimandrite Simeon and the other brethren pledged themselves to serve liturgies 3 days a year: one day for my parents, one for my brothers and another for me. May they be blessed by God if they observe this. One of the fields is in a plain and the other in Mannekhut.*

Published in: **Sargissian**, 181; **Jalalians**, 43; Museum of Art and Literature, G. Srvandzian Fund, section 1, file 17, p. 14; **Srapian**, "A Bulletin," 112; **Alishan**, 120; **Emin**, 56; **Basmajian**, 142-143.

Note: Jalalians' and Srapian's decipherments contain evident inaccuracies.

12. Engraved below the inscription of 1206 (annihilated):

Չ..., Շահեր Կիրակոս միարանեցայ ի սուրք Աստուածածնիս Բզների, ետու զիմ զանձագին հողերն գեղատինէ ափնակից ներքի դեհն լսննգնային կղերն գայ:

Transl.: *In 700 (1251)... I, Shaher Kirakos, reached an agreement with Sourb Astvatzatzin of Bzner [Bagnayr] and gave it my plots of land purchased with my own means...*

Published in: **Jalalians**, 43; **Sargissian**, 188; Museum of Art and Literature, G. Srvandzian Fund, section 1, file 17, p. 14; **Srapian**, "A Bulletin," 112; **Emin**, 66; **Basmajian**, 189-190.

Note: For the differences found in the decipherments of Sargissian, Srapian and Basmajian, see *Vardzk*, no. 9 [in Armenian], 24.

13. Inwardly carved on the southern wall in 7 lines (annihilated):

ՈՂԱ (1242), | շնորհիւն Զ(րիստոս)ի եւ՝ Մարգիս, որդի Խաչոտի, միարանեցայ | ս(ուր)ք ուխ-

տիս, ետու ձիթահնաց աղցաղի քար և յաճէն ամի / Ե (5) լիար ձէթ, իսկ հայր Աբրահամ և այլ միաբանքս փոխարէն հաստուցին ինձ ի տարին Բ (2) ար պատարագ կատարիչքն / արինեսցին և որ հակառակ կան, մեղաց մերոց պարտակլան լիցին:

Transl.: *In 691 (1242), by the grace of Christ, I, Khachot's son Sargis, reached an agreement with the holy monastery and gave it a creamery millstone together with 5 litres of oil every year. In return for that, Father Abraham and the other brethren promised to hold a divine service in my memory 2 days a year. May those who observe this be blessed by God and may those who impede this atone for our sins.*

Published in: **Sargissian**, 186; **Jalalians**, 44; **Emin**, 64; **Basmajian**, 166-167.

Note: Sargissian's decipherment lacks the final part of the inscription reading: «մեղաց մերոց պարտակլան լիցին» (...atone for our sins). The year is found only in Basmajian's decipherment.

14. Inwardly carved on the southern wall (left of the window) in 5 lines (annihilated):

ՈԿ (1211), | ի յամս ա(ստուա)ծապատիտ տ(եան)ն Սարգսի որդոյ Ապիրատին եւ ի | յառաջնորդութեան հայր Սիմեոնի, ես՝ Արտաշիր, Աշականոյ | յայիս, ետու զիմ զանձագին այգին, որ Աշոտոնց կոչի ի Ս(ուր)բ Ա(ստուա)ծա/ծինս, եւ պարտին սպասարոք տրա ի տարին Ը (8) ար պատարագ, Գ (3) Արտաշիրին, Բ (2) Աբասս, Բ (2) Սիսն, Ա (1) Գնտուտին:

Transl.: *In 660 (1211), in the days of God-honoured Father Sargis, Apirat's son, during the priorate of Father Simeon, I, Artashir, the head of Oshakan, gave my garden, bought with my own means and called Ashotonts, to Sourb Astvatzatzin, in return for which, its brethren are obliged to hold divine services 8 days a year: 3 days for Artashir, 2 for Abas, 2 for Sis and 1 for Gentut.*

Published in: **Sargissian**, 181; **Jalalians**, 44; **Alishan**, 120; **Emin**, 56-57; **Gevorgiants**, 109; **Basmajian**, 148.

Note: For the differences found in the decipherments of Sargissian, Gevorgiants and Basmajian, see *Vardzk*, no. 9 [in Armenian], 24.

15. Carved below the preceding one in 4 lines (annihilated):

Կամաւ բարերարին ա(ստուծո)յ, ես՝ Վարդառոյծս, եւ Արշակ | եւ Խորէն միաբանեցաք ի ս(ուր)բ ուխտս Բագնայրս, ի ձեռն հար Սիմեոնի տվաք զՎարդենաց նորքն ի Ս(ուր)բ Ա(ստուա)ծ/ածինս եւ խոստացան սպասարոք տրա ի տարին ԺԲ (12) ար պատարագ, Դ (4) Վարդատոյձին, Դ (4) Աշակա, Դ (4) Խորէնս, | որ իսարանեն, մեր մեղացս պարտակլան է առաջի ա(ստուծո)յ:

Transl.: *By the grace of the merciful Lord, Arshak, Khoren and I, Vardaruytz, reached an agreement with the holy monastery of Bagnayr and gave Father Simeon a newly-planted orchard named Vardenats for Sourb Astvatzatzin. Its brethren pledged themselves to*

hold divine services 12 days a year: 4 days for Vardaruytz, 4 for Arshak and 4 for Khoren. May those who impede this atone for our sins before God.

Published in: **Sargissian**, 181; **Jalalians**, 44; **Alishan**, 120; **Emin**, 57; **Gevorgiants**, 110; **Basmajian**, 149.

Note: We are presenting Sargissian's decipherment.

16. Inwardly carved on the southern wall in 3 lines (annihilated):

Ես՝ Բախտիարս, միաբանեցա Ս(ուր)բ Ա(ստուա)ծա/ծնիս եւ ետու զիմ զանձագին զայգին ի Բագլրանի, որ կոչի Տափկենց, եւ սպասարոքս հաստուցին ինձ Դ (4) ար պատարագ անխափան:

...Ա(ստուա)ծա/ծնիս զնեցի զՇահկանն զհողն, որ յԱգրկին եւ ետու ի ս(ուր)բ ուխտս յիշատակ հոգո ինն, ի յԱռիճք զսեփական այգին, որ ի բազում ժամանակաց առարացեալ էր վերստին հանդերձ միաբանարս վերստին ի ս(ուր)բ ուխտս:

Transl.: *I, Bakhtiar, reached an agreement with Sourb Astvatzatzin and gave the orchard named Tapkents that I had purchased with my own means to Bagran, in return for which, its brethren promised to hold liturgies for 4 days unfaillingly.*

...For [the church of] Astvatzatzin, I purchased Shahik's land that is in the country and gave it to the holy monastery in memory of my soul. [I also gave it] my own orchard in Arijk, alienated a long time before. Again to the holy monastery with the brethren...

Published in: **Sargissian**, 181-182; **Jalalians**, 45; **Alishan**, 120; **Emin**, 57; **Gevorgiants**, 110; **Basmajian**, 183.

17. Carved below the preceding one in 2 lines (annihilated):

Ես՝ Սարգիս, ետու զիմ այգին, որ ի Մարմետ ի վերա Երասխա, ի ս(ուր)բ ուխտս յանուն իմ սպասարագի Թ(րիստո)ս Գ (3) ար:

Transl.: *I, Sargis, gave my orchard on the Yeraskh in Marmet to the holy monastery for a divine service to be held in my memory 3 days [a year].*

Published in: **Sargissian**, 182; **Jalalians**, 45; **Alishan**, 120; **Emin**, 57; **Gevorgiants**, 110; **Basmajian**, 185.

18. Engraved below the preceding one in 2 lines (annihilated):

Ես՝ Սարկավագս, ետու զիմ ձիթահնաց կէտակն, որ ի Կարուց դրանն, յանուն իմ սպասարագի Թ(րիստո)ս Գ (3) ար:

Transl.: *I, Sarkavag, gave half ...of my creamery that is near the gate of Kars: 3 days [a year] a divine service is to be held in my memory.*

Published in: **Sargissian**, 182; **Jalalians**, 45; **Alishan**, 120; **Emin**, 57; **Gevorgiants**, 110; **Basmajian**, 185.

19. Engraved below the preceding one in a single line (annihilated):

Ես՝ Գոհարիկս, ետու զիմ տներն ի Ս(ուր)բ Ա(ստուա)ծա/ծինս յանուն իմ ս(ա)տ(ա)ր(ա)զի Թ(րիստո)ս Բ (2) ար:

Transl.: *I, Goharik, gave my houses to Sourb Astvatzatzin for a divine service to be held in my memory 2 days [a year].*

Published in: **Sargissian**, 182; **Jalaliants**, 45; **Alishan**, 120; **Emin**, 58; **Gevorgiants**, 110; **Basmajian**, 185-186.

Note: For the differences found in the decipherments offered by these sources, see *Vardzk*, no. 9 [in Armenian], 24.

20. Engraved below the preceding one in a single line (annihilated):

Ես՝ Թորոսոնց Մխիթար, ետու զիմ տունն եւ տունն ինձ Բ (2) ար պատարաւ:

Transl.: *I, Torosonts Mkhitar, gave my house and was promised 2 days of a divine service.*

Published in: **Sargissian**, 182; **Jalaliants**, 45; **Alishan**, 121; **Emin**, 58; **Gevorgiants**, 110; **Basmajian**, 186.

21. Engraved below the preceding one in 2 lines (annihilated):

Ես՝ Յոհաննէս, Թադէնուի որդիս, ետու զիմ ջաղացն, որ ի Գլիճորին զձախ աղացն, հատուցին ինձ պատարաւ Ե (5):

Transl.: *I, Tadevos' son Hovhannes, gave my mill in Glidzor... and was promised 5 days of a divine service.*

Published in: **Sargissian**, 182; **Jalaliants**, 45; **Alishan**, 121; **Emin**, 58; **Gevorgiants**, 110; **Basmajian**, 186.

Note: For the differences found in the decipherments offered by these sources, see *Vardzk*, no. 9 [in Armenian], 25.

22. Engraved below the preceding one in 3 lines (annihilated):

Ես՝ Յոհաննէս, որդի Առաքելին, ետու զիմ կէտակն ջաղացն ի Գլիճորին, որ կոչի Հատարհնիկ, յսնուն իմ պատարաւ Բ (2):

Transl.: *I, Arakel's son Hovhannes, gave half... of my mill in Glidzor that is called Hatorhnik in return for a divine service to be held in my memory 2 days [a year].*

Published in: **Sargissian**, 182; **Jalaliants**, 45; **Alishan**, 121; **Emin**, 58; **Gevorgiants**, 110-111; **Basmajian**, 186-187.

23. Engraved below the preceding one in a single line (annihilated):

Ես՝ Արիւծս, ետու զիմ տունն ի ս(ուր)ք ուխտս, որ ընդդէմ Քահանենց եկեղեցոյն պատարաւ ինձ Բ (1):

Transl.: *I, Aryutz, gave my house to the holy monastery that is opposite Kahanents Church. [In return] I was promised a divine service to be conducted in my memory a day [a year].*

Published in: **Sargissian**, 182; **Jalaliants**, 45; **Alishan**, 121; **Emin**, 58; **Gevorgiants**, 111; **Basmajian**, 187.

24. Engraved below the preceding one in a single line (annihilated):

Ես՝ Վարդաշահս աշնակեցի, ետու զիմ հայրենի այգին ի ս(ուր)ք ուխտս, հատուց ինձ Բ (2) պատարաւ:

Transl.: *I, Vardashah from Ashnak, gave my paternal orchard to the holy monastery, in return for which, I was promised 2 liturgies.*

Published in: **Sargissian**, 182; **Jalaliants**, 45; **Alishan**, 121; **Emin**, 58; **Gevorgiants**, 111; **Basmajian**, 187.

Note: For the differences found in the decipherments offered by Gevorgiants and Jalaliants, see *Vardzk*, no. 9 [in Armenian], 25.

25. Engraved below the preceding one in 2 lines (annihilated):

Ես՝ Աւետիս, եւ Հազարդեղս տուար զՈւղտանատին կէտն ի ս(ուր)ք ուխտս առնեն | ժամ ի տարին Բ (2) ար Ը (1) Աւետիցն, Ը (1) Հազարդեղին, այգին ի Թամիր:

Transl.: *I, Hazardegh, and I, Avetis, gave half of Ughtanat and an orchard in Tamir to the holy monastery. Two days of a divine service annually: one for Avetis and another for Hazardegh.*

Published in: **Sargissian**, 182; **Alishan**, 121; **Emin**, 58; **Gevorgiants**, 111; **Basmajian**, 187-188.

Note: For the differences found in the decipherments offered by these sources, see *Vardzk*, no. 9 [in Armenian], 25.

26. Engraved below the preceding one in 3 lines (annihilated):

Ես՝ Պետրոս, որդի Պատրոսոյ, ետու զիմ հայրենի այգին ի յԱշականն մասս ի Վարդեանց, ի Ս(ուր)ք | յԱ(ստու)ծածինս ի յառաջնորդութեան հայր ..., հատուցին ի տարին Զ (6) ար պատար/աւ Ը (1) ինձ, Ը (1) Աստրաստանս, Ը (1) իմ հարն, Ը (1) Հարկետրին, Ը (1) Քոյրկանն, Ը (1) Յայսմկանն:

Transl.: *I, Poghos' son Petros, gave my paternal orchard near the church of Vardiants Sourb Astvatatzin in Oshakan, during the priorate of Father... in return for which, I was promised 6 days of an annual divine service, a day for each of Asurastan, my father, Harkevor, Kuyrkan, Aysemkan and me.*

Published in: **Sargissian**, 183; **Jalaliants**, 45; **Alishan**, 121; **Emin**, 59; **Gevorgiants**, 111; **Basmajian**, 188.

Note: For the differences found in the decipherments offered by these sources, see *Vardzk*, no. 9 [in Armenian], 25.

27. Inwardly carved on the northern wall (*on the northern wall of the belfry [narthex]*) in 9 lines (preserved):

Ուր (1215), | կամաս հոգոյն սրբոյ, ես՝ տ(ե)ր Գրիգոր, վերայդիտող մայրաքաղաքին Այնոյ, հաստատեցար ի մեր սեփական ուխտս ս(ուր)ք եղբայրութեամբս հանդերձ, եթէ որ ի միաբանացս փոխի ի Բ(րիստո)ս, պատարաւ մատուցեն հաւրն ԴԽ, իրիցոյն եւ արեղին ԳԽ, աշխարհական արեղին ԲԽ եւ ամենայն եղբայր ար մի պատարաւ եւ որ չկարէ Ժ (10) կանոն աղաթք արասցէ, եթէ որ յայս կարգերոցս պակասեցուցէ խղճի ի մեղաց | պարտական է առաջի ա(ստու)ծոյ, տ(ե)ր ա(ստու)ծողորմեա Սարգարէին, ամէն:

Transl.: *In 664 (1215), by the grace of the Holy Spirit, I, Father Grigor, the spiritual shepherd of the capital city of Ani, and the holy brethren of our monastery decided the following: if any of our monkery departs this world, divine services should be held [as follows]: 4 forty days' prayers for the father superior, 3 for celibate priests and 2 for common monks. Each of the brethren should serve a liturgy, and if any of them is unable, they should read 10 canonical prayers. If anybody reduces the number of these prayers, may they*

atone before God. Lord, may You have mercy upon Margare. Amen.

Published in: **Sargissian**, 183; **Jalalians**, 37-38; **Alishan**, 118; **Emin**, 59.

Note: For the differences found in the decipherments offered by these sources, see *Vardzk*, no. 9 [in Armenian], 25.

28. Inwardly carved on the northern wall in 5 lines as the continuation of the preceding one (preserved):

Ես՝ Խաչեղբայր, որդի Ա(ստուա)ծատրո, եւ ամուսին իմ Սիսմամ շինեցաք | զգերեզմանաց մին եկեղեցին եւ տուաք զմեր տաճարն եւ զՍալրատրքն եւ ի ներքեւն տուն ի Ս(ուր)ք Ա(ստուա)ծածինս, եւ հայր Սիմեոն եւ | այլ եղբարքս փոխարէն հատուցին յամէն ամի 2 (6) ար ժամ, Գ (3) ար | Խաչեղբարն, Գ (3) Սիսմամին, կատարիչք զրիս արհնեսցին յա(ստուծո)յ:

Transl.: *My spouse Sismam and I, Astvatzatur's son Khachyeghbayr, built a church in the cemetery and gave Sourb Astvatzatzin [Church] our mansion together with a lofty tower and an abode located below. In return for that, Father Simeon and the other brethren pledged themselves to conduct divine services 6 days a year: 3 for Khachyeghbayr and 3 for Sismam. May those who observe this be blessed by God.*

Published in: **Jalalians**, 38; **Sargissian**, 183; **Emin**, 59; **Basmajian**, 163-164.

29. Inwardly carved on the northern wall of the narthex in 6 lines as the continuation of the preceding one (preserved):

Անուամբն ա(ստուծո)յ բնակիչք ս(ուր)ք ուխտիս ա(է)ր Քրիստափոր եւ Գամաղիէլ վարդապետս ամենայն միաբանաքս զայս կտակ անջնջելի հաստատեցաք, եթէ որ ի միաբանացս փոխի առ Ք(րիստո)ս, զինչ որ անդարձ առնէ եւ իւր հոգոյն տես(ղ) մի որ իշխեսցէ խափանել ոչ պատրոն, ոչ հայր, ոչ միաբան, ապա էթէ լու(ծանեն)ն յերից ս(ուր)ք ժողովոյն, նզովեալ եղիցին հոգւով եւ մարմնով. զՅովսէփ | զրիչ ա(է)ր յիշեա:

Transl.: *In the name of God, the inhabitants of this holy monastery, Father Christapor and Archimandrite Gamaghiel, as well as all the brethren firmly confirmed the following as a covenant: if any of the monks yields up his spirit to Christ, we should make up a will and appoint an executor for it and nobody should dare break it: neither the patron, nor the father superior and monks. And if they do not observe the laws of the holy assembly, may they be cursed by the [holy] fathers of the three [holy] synods, spiritually and corporally. May you remember scribe Hovsep in your prayers.*

Published in: **Jalalians**, 38; **Sargissian**, 183; **Alishan**, 118; **Emin**, 60; **Basmajian**, 165-166.

30. Four lines inwardly carved on the northern wall, below preceding one, as its continuation (partly annihilated):

(Կամ)ան ա(ստուծո)յ եւ Խաչտուր, էտու զՄուլոբին հողն, որ Թեղեմեաց | (այգ)ոյն ի հեա է, ի

Քզնայր, ի Ս(ուր)ք Ա(ստուա)ծածինս, եւ հայր Արախամ եւ | (եղբ)արքս փոխարէն հատուցին Բ (2) ար ժամ, Ա (1) ինձ, Ա (1) տիկնոջն, | (որ հաս)տատուն պահ(են) արհնին յա(ստուծո)յ:

Transl.: *By the grace of God, I, Khachtur, gave the plot of Muluk that is behind the orchard of Teghenyats, to Sourb Astvatzatzin of Bagnayr. In return for that, Father Abraham and the brethren pledged themselves to hold liturgies 2 days [a year], one for each of my spouse and me. May those who observe this pledge firmly be blessed by God.*

Published in: **Jalalians**, 38; **Sargissian**, 186; **Emin**, 64; **Basmajian**, 167-168.

31. Carved beneath the southern mural arch of the eastern wall (On the eastern wall left of the church entrance, inside the belfry [narthex]) in 8 lines (preserved):

Ի թու(ի)ն | ՈՉԲ (1233), | շնորհիւն Ք(րիստո)սի ի տէրութեան տեղոյս Գրիգորի մագիստրոսի որդոյ Ապուղամրի եւ յառաջնորդութե(ան)ս հար Սիմեոնի, եւ՝ Սարգիս, Ծմակին ասագերեց, որդի Գրիգոր քահանայի, էտու զիմ զանձագին հայրէնիք այգին զՇիջանկի զՆերքի դեհն իւր ծաղկոցովն, իւր չորեսին արհնէր/ովն ի ս(ուր)ք մայրս լուսոյ, եւ սոքա փոխարէնս հատուցին յամենայն ամի ոթ ար յանուն իմ պատար/ագել զՔ(րիստո)ս եւ այլ էտու զՔարգզեմա սներն, զի ուր ինձ վախճան լինի գիշերապաշտան եւ մատաղ առնեն | կատարիչքն եւ հաստատուն պահողքն արհնեսցին ի Ք(րիստո)սէ ա(ստուծո)յ:

Transl.: *In the year 682 (1233), by the grace of Christ, during the governorship of Grigor the Master, Apughamer's son, and in the days of Prior Simeon, I, Sargis, archpriest of Tzmac and the son of Priest Grigor, gave my orchard, bought with my own means, the lower portion of the land of Shijank together with a flower garden and everything adjacent from four sides to the Holy Mother of Light [namely, Sourb Astvatzatzin Church]. In return for this, they pledged themselves to hold 8 divine services a year. And I also gave it the houses in Kargzema so that wherever I died, vespers should be held for the destitute and in my memory. May those who observe this pledge unfailingly be blessed by Christ the Lord.*

Published in: **Jalalians**, 41-42; **Sargissian**, 185; **Emin**, 62; **Basmajian**, 157-158.

32. Carved beneath the southern mural arch of the eastern wall in 4 lines as the continuation of the preceding one (preserved):

Ես՝ Հասան կողբցի, որդի Մխիթարա ըռախին, թոռն Համէլին, սպաւինեցայ ի Սուրք Ա(ստուա)ծածինս եւ յայլ սուրբքս եւ վասն փրկութեան հոգոց մերոց էտու զմեր զանձագին հայրէնիքս կինն զկէս դան/կն ի ս(ուր)ք յուխտս եւ լերամբքն, եւ սոքա փոխարէնս հատուցին ի տարին տասն պատարագ,



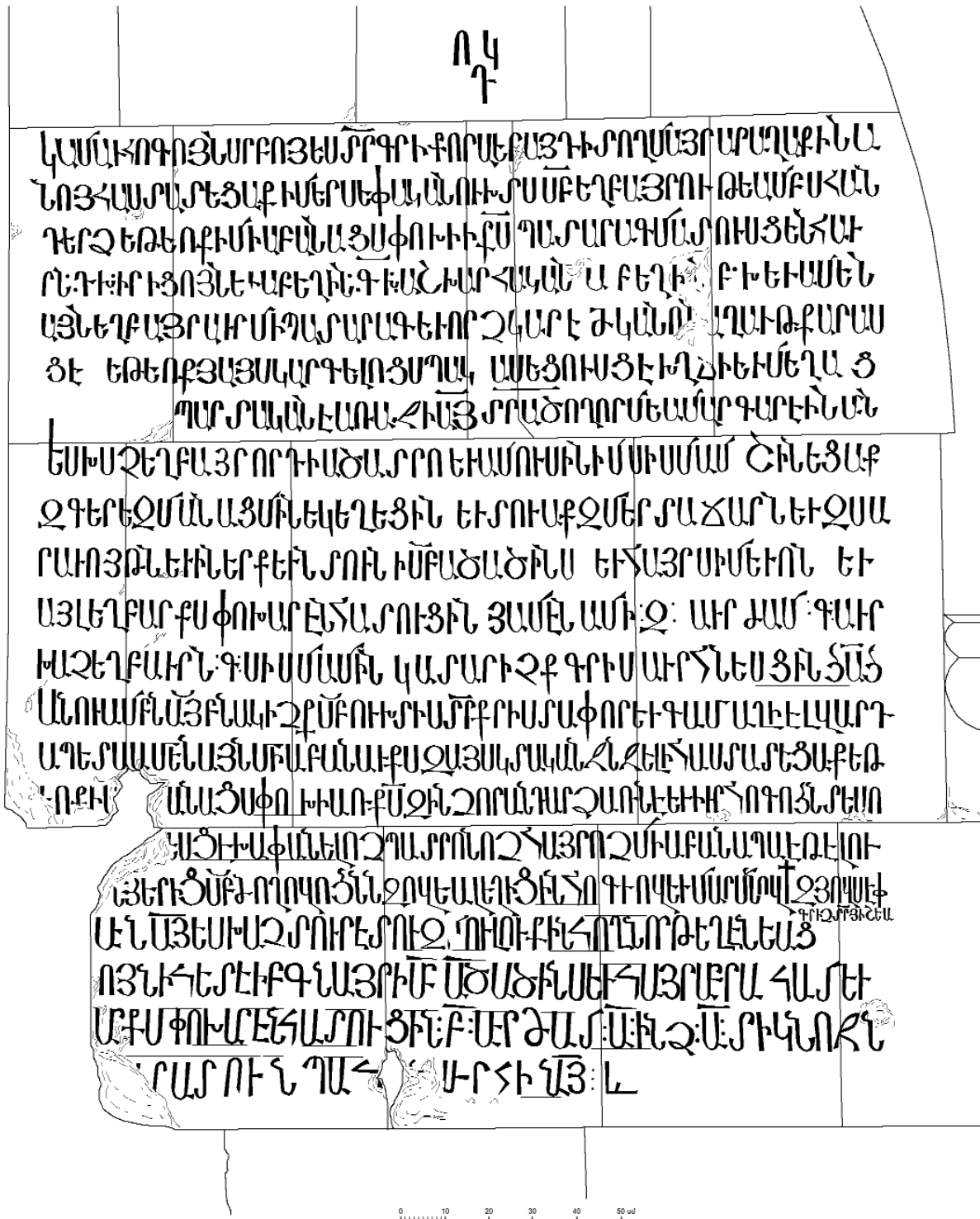
Lapidary records inwardly preserved on the northern wall of the narthex (nos. 27-30)

զոք արն չա՛մէլի՛ իմ եղբարն եւ զերկուսն Կատաին, կատարիչք գրիս արինին յա(սսուծո)յ եւ ամենայն սրբոց, ամէն:

Transl.: I, Hasan from Koghb, the son of Village Head Mkhitar and the grandson of Hamel, pinned all my hopes on the Holy Virgin and other saints and gave my plot of land, bought with my own means, at half a

dank, to the holy monastery... In return, they promised me ten liturgies a year: eight for my brother Hamel and two for Kata. May those who observe this pledge be blessed by God and all saints. Amen.

Published in: **Jalalians**, 42; **Sargissian**, 185; **Emin**, 62; **Basmajian**, 188-189.



A tracing of the inscriptions inwardly preserved on the northern wall of the narthex (nos. 27-30)

33. Carved beneath the southern mural arch of the eastern wall in 7 lines as the continuation of the preceding one (preserved):
 ՈՉԲ (1233), | կամաւք մարդասիրին ա(ստուծոյ) Ես՝ Վարդան, որդի Մխիթարա, թռռն Աւետեացն Չէչկանց, եւ զիւզակից իմ Փառճանճս միաբանեցաք ս(ուր)ք մար լուսոյ, ետու զիմ զանճագին կուղպակն | ի Փողոցկտերն, որ ի Թորոտանց կուղպակին վերա է, եւ զայն տունն, որ Սեպթենց հմնակից է եւ

ի | վերայն կուղպակն եմ շինած, եւ սոքա հայր Սիմէոն եւ միաբանքս փոխարէնս հատուցին մեզ յամենայն ամի տաւնել երկու ար պատարագ, գութն Վահրամս, երեքն Փառանցին, զմինն Մամբանին, արդ եթէ ոք յառաջնորդաց տեղոյս գգրեալս խափանէ կամ ծախէ, մեր մեղացն պատասխան տացեն յատենին Զ(րիստոս)ի:



Inscriptions (nos. 31-35) preserved beneath the southern mural arch of the eastern wall of the narthex (photo by S. Karapetian, 2005)

Transl.: *In 682 (1233), by the grace of the merciful Lord, my spouse Pardzandz and I, Varham, the son of Mkhitar and the grandson of Chechkants Avetiants, reached an agreement with the Holy Mother of Light [namely Sourb Astvatzatzin Church] and gave it my booth, bought with my own means in Poghotsker, above the store belonging to Toros' kin, as well as a house neighbouring that of Sevktents, above which the shop is built. In return for this, they, Father Simeon and the monks, promised to conduct divine services every*

year: 8 for Vahram, 3 for Parants and one for Mamkan. If any of the priors of this place does not observe this or sells [the donations], may they atone for our sins before Christ.

Published in: **Jalalians**, 42; **Sargissian**, 184; **Alishan**, 121-122; **Emin**, 61; **Basmajian**, 158-159.

Note: For the differences found in the decipherments offered by these sources, see *Vardzk*, no. 9 [in Armenian], 28.

34. Carved beneath the southern mural arch of the eastern wall in 5 lines as the continuation of the preceding one (preserved):



A tracing of the inscriptions (nos. 31-35) preserved beneath the southern mural arch of the eastern wall of the narthex

Կամարն Զ(րիստոս)ի այս մեր զիր է սուրբ ուխտիս հար Սիմէոնի եւ միաբան սպասատրաց սրբոցս. զեթոզ որ Խաչէրեսն՝ Վարդին որդին, ի Զ(րիստոս)ս փոխեցաւ եւ զիր զանձով շինած տներն ի զաղտ դրանն խեչ երեստ | ի ս(ուր)ք մայրս լուսոյ, ապա դառն ժամանակի հանդիպեցաք սովո եւ սրո եւ զերութեան, ծախեցաք եւ ի սրբոցս ի պէ/տս անցուցաք եւ փոխարէնս հատուցաք յամենայն ամի երեք ար պատարագ, զերկուսն Խաչէրեսն եւ զմէկն | ամուսն իւրոյ՝ Սլքերոյն, եթէ որ

զգրեալս մեր անփոյթ անէ եւ խափանէ, յերից ս(ուր)ք ժողովոյն նզովեալ եղիցին, ամէն:

Transl.: By the grace of Christ, this is our piece of writing agreed upon with Father Superior Simeon and the holy monkery. Thus, when Khacheres, Vard's son, yielded up his spirit to Christ, he bequeathed his houses, built with his own means close to the secret gate, to the Holy Mother of Light [namely Sourb Astvatzatzin Church]. Then bitter times of famine, slaughters and captivity befell us and we sold all of them for the needs



Inscriptions (nos. 36-40) preserved beneath the southern mural arch of the eastern wall of the narthex (photo by S. Karapetian, 2005)

of the holy men. In return, they promised 3 days of a divine liturgy annually: 2 for Khacheres and 1 for his spouse Mlker. If anybody ignores this record and impedes its fulfillment, may they be cursed by the three holy synods. Amen.

Published in: **Jalalians**, 42-43; **Sargissian**, 184; **Alishan**, 121-118; **Emin**, 61; **Gevorgiants**, 107-108; **Basmajian**, 160-161.

35. Carved beneath the southern mural arch of the eastern wall in 4 lines as the continuation of the preceding one (preserved):

Ողորմութեամբն ա(ստուծոյ) ես՝ Աւագտիկին,
դուստր Գորգկանն, միաբանեցա ս(ուր)ք ուխտիս եւ
զին զհայրենի կէս ակն / ձիթահանքն, որ ի յիմ ի
ծնողացն ի պսակի ներքեւ ինձ բաժինք էր հասել,
եսու ի Ս(ուր)ք Ա(ստուա)ծածինս, եւ հայր Սիմեոն
միաբանաւքս փոխարէնս հատուցին մեզ յամե-
նայն ամի հինգ ար պատարագ, զերեք արն Աւագ-
տիկնա եւ զմինն Գորգկանն եւ զմէկն Թաճերոյն,
եթէ որ զյիշատակս մեր խաւիսնէ, մեր մեղացն հա-
մարս տացեն առաջի Ք(րիստոս)ի: Մանասէ գրիչ:

Transl.: By the grace of God, I, lady Avag, Gorgik's daughter, reached an agreement with the holy monas-

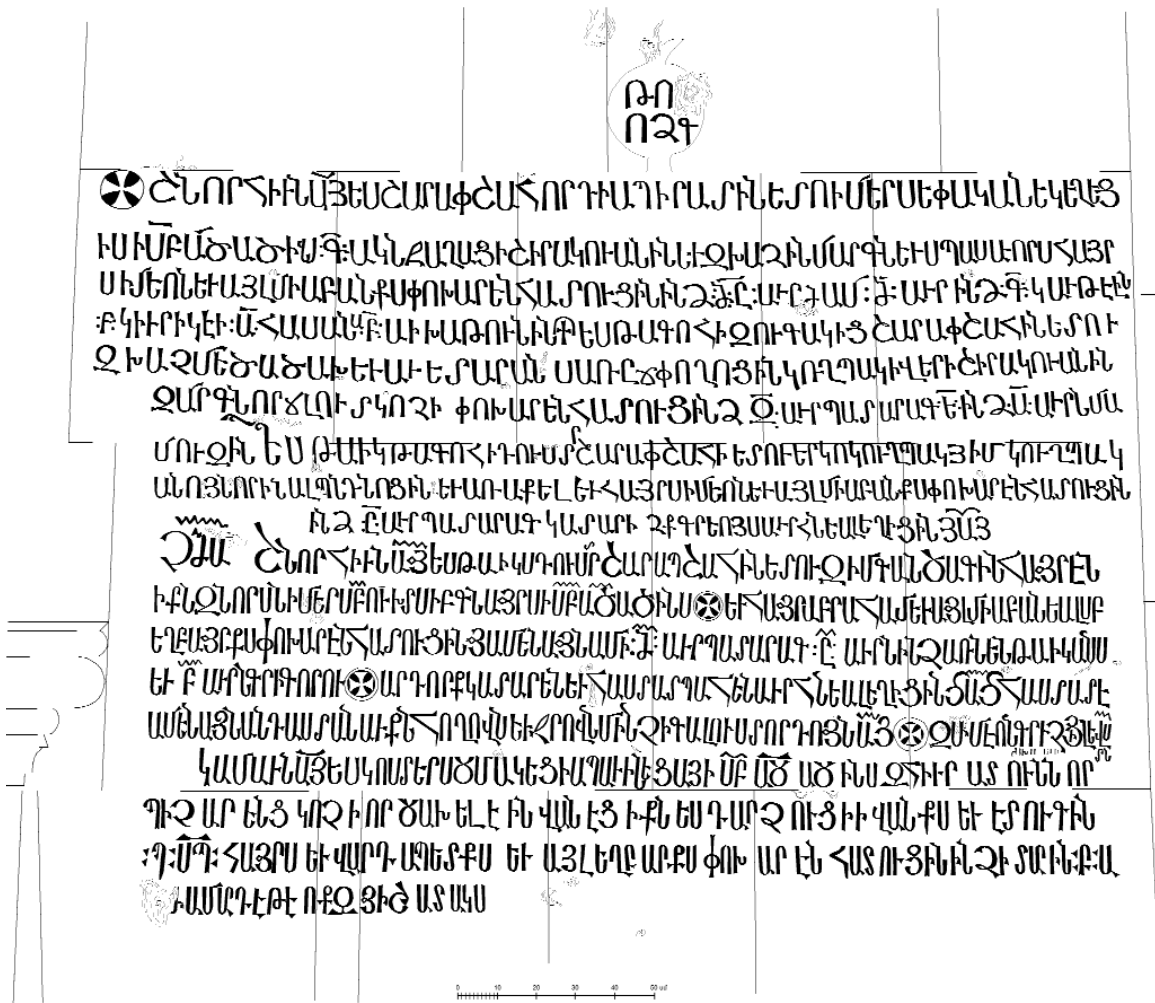
tery and gave half ...of my paternal creamery, forming my dowry upon my marriage, to Sourb Astvatzatzin Church. In return, Prior Simeon and the monks promised to celebrate five masses a year in our memory: three for lady Avag, one for Gorgik and another for Tajer. If anybody neglects our memory, may they atone for our own sins before Christ. Scribe Manase.

Published in: **Jalalians**, 43; **Sargissian**, 185; **Emin**, 61-62; **Basmajian**, 164-165.

36. Carved beneath the northern built-in-wall arch of the eastern wall in 6 lines (preserved):

Թռ(ւիմ) / ՈՉԳ (1234), | շնորհիւն ա(ստուծոյ) ես՝
Շարափշահ, որդի Ապիրատին, ետու մեր սեփա-
կան եկեղեցիս ի Ս(ուր)ք Ա(ստուա)ծածինս Գ (3)
ակն ջաղաց ի Շիրակուանին եւ զԽաչին մարզն, եւ
սպասատր(ք)ս հայր | Սիմեոն եւ այլ միաբանքս
փոխարեն հատուցին ինձ ԺԸ (18) ար ժամ, Ժ (10)
ար ինձ, Գ (3) Կարթլին, | Բ (2) Կիրիկէի, Ա (1)
Հասանա, Բ (2) Ախաթունին:

Transl.: In the year 683 (1234), by the grace of God, I, Sharapshah, Apirat's son, gave our church of Sourb



A tracing of the inscriptions (nos. 36-40) preserved beneath the southern mural arch of the eastern wall of the narthex

Astvatatzin 3 ... of creameries in Shirakvan together with the meadow of Khach [Cross], in return for which, Prior Simeon and the other brethren pledged themselves to conduct 18 divine liturgies [a year]: 3 for Kotel, 2 for Kyurike, 1 for Hasan, 2 for Aykhatun and 10 for me.

Published in: Jalalians, 39-40; Sargissian, 185-186; Emin, 63; Basmajian, 161-162.

Note: Jalalians' decipherment contains a lot of mistakes. Certain minor omissions are also found in that offered by Sargissian.

37. Carved beneath the northern mural arch of the eastern wall of the narthex in 4 lines as the continuation of the preceding one (preserved):

Ես՝ Թազն(ւ)հի, զուզակից Շարափշահին, Ետու / զխաչ մեծածախս եւ աւետարան, Սառըճ փողոցին կուղպակի վեր, ի Շիրակուանին | զմարզն, որ Ճլուտ կոչի, փոխարեն հաստուց ինձ Զ (6) ար պատարագ, Ե (5) ինձ, Ա (1) արն Մա|մուզին:

Transl.: I, Sharapshah's spouse Taguhi, gave [the church] a precious cross together with a Gospel and a meadow called Jlut in Shirakvan, above a booth in Sarej Street. In return, I was promised 6 days of divine liturgies: one for Mamuz and five for me.

Published in: Jalalians, 39-40; Sargissian, 186; Emin, 63; Basmajian, 162-163.

38. Carved beneath the northern mural arch of the eastern wall of the narthex in 3 lines as the continuation of the preceding one (preserved):

Ես՝ Թաիկ թազն(ւ)հի, դուստր Շարափշահի, Ետու(ւ) երկո(ւ) կուղպակ յիմ կուղպակ|սանյն, որ ի Նալպնդնցին և Առաքել, և հայր Սիմեոն և այլ միարանքս փոխարեն հաստուցին | ինձ Ը (8) ար պատարագ, կատարիչք զրեոյս արհնեալ եղիցին յա(ստուծո)յ:

Transl.: I, Sharapshah's daughter Taik Taguhi, gave [the church] two of my booths that are in Nalpendnots. And Arakel, Prior Simeon and the other monks pledged themselves to conduct divine services 8 days [a year]. May those who observe this pledge be blessed by God.

Published in: Jalalians, 39-40; Sargissian, 186; Emin, 63; Basmajian, 163.

39. Carved beneath the northern mural arch of the eastern wall of the narthex in 6 lines as the continuation of the preceding one (preserved):

ՉԺԱ (1262), շնորհիւն ա(ստուծոյ) եւ՝ Թաիկս, դուստր Շարապշահին, ետու զիմ գանձագին հայրէն/իքն զՆորսն ի մեր ս(ուր)ք ուխտս ի Բզնայրս ի Ս(ուր)ք Ա(ստուա)ծածինս, եւ հայր Աբրահամ եւ այլ միաբանեալ ս(ուր)ք / եղբայրքս փոխարէն հատուցին յամենայն ամի Ժ (10) ար պատարագ, Ը (8) արն ինձ առնեն Թաիկանս / եւ Բ (2) արն Գրիգորու, արդ որք կատարեն եւ հաստատ պահեն, արհնեալ եղիցին յա(ստուծոյ), հաստատե / ամենայն անդաստանաւքն հողովն եւ ջրովն մինչ ի գալուստ որդոյն ա(ստուծոյ), զՍիմէոն գրիչ յիշե վ(ա)ս(ն) / տ(եառ)ն:

Transl.: *In 711 (1262), by the grace of God, I, Sharapshah's daughter Taik, gave my plot of land in Nors, bought with my own means, to our holy monastery, Sourb Astvatzatzin of Bagnayr, and Father Abraham and the other brethren promised 10 liturgy days every year: 2 for Grigor and 8 for me, Taik. May those who observe this pledge be blessed by God. May it be kept intact together with all the fields and waters until the Advent of the Son of God. May you remember scribe Simeon.*

Published in: **Jalalians**, 40; **Sargissian**, 187; **Emin**, 65; **Basmajian**, 169-170.

Note: For the differences found in the decipherments offered by these sources, see *Vardzk*, no. 9 [in Armenian], 31.

40. Carved beneath the northern mural arch of the eastern wall of the narthex in 4 lines as the continuation of the preceding one (preserved):

Կամաւն ա(ստուծոյ) եւ՝ Կոստերս ծմակեցի, ապաիկեցայ ի Ս(ուր)ք Ա(ստուա)ծածինս զհիւրատունն, որ / Պիչարենց կոչի, որ ծախել էին վանեցիքն, եւ դարձուցի ի վանքս եւ էտու զին / Պ (800) սպ(իտակ), հայրս եւ վարդապետքս եւ այլ եղբայրքս փոխարէն հատուցին ինձ ի տարին Բ (2) ա/ր ժամ, արդ էթէ որ զյիշատակս:

Transl.: *By the grace of God, I, Koster from Tzmak, pinned my hopes on Sourb Astvatzatzin [Church] and gave a guest house called Picharents to it. I bought it from some people from Van at 800..., in return for which, the father superior, archimandrites and other brethren pledged themselves to conduct liturgies in my memory 2 days a year. If anybody... memory...*

Published in: **Jalalians**, 41; **Sargissian**, 187; **Emin**, 65; **Basmajian**, 176-177.

Note: Sargissian is right to state that the engraver left the inscription incomplete. The decipherments offered by these sources contain certain misread parts.

41. Engraved on the capital of the northern pilaster adjoining the eastern wall and on the lower part of the mural arch in 12 lines (preserved):

ՉԺԱ (1262), | կամաւն ա(ստուծոյ) եւ՝ Ապուղամ, որդի Մաքիստրոսի, բոռն Վարհամ իշխանին, վասն ի Բ(րիստո)ս յոյսոյն ետու զիմ գա/ն-

ձագին հայրենիքն / զԿաղդոց կէսն իր / հողովն ու ջրովն ի Ս(ուր)ք / Ա(ստուա)ծածայրս ի մեր ս(ուր)ք ուխտս, որ մատ ի Քրիստոս զփոխարէնն ի յիմ մայրն վճարէ ի Մամբան, | հաստատ է մինչ ի Քրիստոս, զՍիմէոն գրիչս իշ(եցէք):

Transl.: *In 711 (1262), by the grace of God, I, Magistros' son and Prince Varham's grandchild Apughamer, pinned my hopes on Christ and gave half of my patrimonial estate, bought with my own means, Kaghghuts, with its lands and waters, to Sourb Astvatzamayr [Church] of our holy monastery... May it be kept intact until [the advent of] Christ. May you remember scribe Simeon.*

Published in: **Jalalians**, 40; **Sargissian**, 188; **Emin**, 66; **Basmajian**, 170-171.

Note: For the differences found in the decipherments offered by Sargissian and Jalalians, see *Vardzk*, no. 9 [in Armenian], 33.

42. Engraved on the capital of the southern pilaster adjoining the eastern wall and on the lower part of the mural arch (*On the eastern pillar left of the arch*) in 13 lines (preserved):

ՉԺԶ (1267), | կամաւն ա(ստուծոյ) եւ՝ Ապուղամ, որդի Մաքիստրոսի, որ գնեցի զկէս Կաղդոցն ի Տիգր/անանց եւ ետու ի Ս(ուր)ք / Ա(ստուա)ծածինս ի մեր ս(ուր)ք / ուխտս, որ զփոխարէնն մատ ի Քրիստոս ի Վարհամ իշխանն ի յիմ եղբայրն վճարէ, հաստատ է մինչ ի գալուստ որդոյն ա(ստուծոյ) բոլոր ամէն գեղն, Սիմէոն / գրիչ:

Transl.: *In 716 (1267), by the grace of God, I, Magistros' son Apughamer, bought half of Kaghghuts from Tigran's kinsfolk and gave it to Sourb Astvatzatzin [Church] of our holy monastery. ...May it be kept intact until the Advent of the Son of God in all villages. Scribe Simeon.*

Published in: **Jalalians**, 41; **Sargissian**, 186; **Emin**, 64; **Basmajian**, 168-169.

Note: For the differences found in the decipherments offered by Sargissian, Jalalians and Basmajian, see *Vardzk*, no. 9 [in Armenian], 33.

43. Carved on the west-looking face of the lower part of the arch forming the underdome square which rests on the north-eastern column. Originally comprising 17 lines, almost 8 of which are preserved now, the initial and final ones being damaged:

ՉԻ (1271), | [շնորհիւն աստուծոյ] եւ՝ Ալէքս վաճառական, որդի Ղազարու, միաբանեց/այ սուրբ Աստուածածնիս, ետու / Վերի խյաչ զփո[ղոցի] / կողպակ մի սկի մի արծ/աթի, եւ հայր Աբրահամ Գ(ե)որդ վարդապետ/ս եւ այլ միաբանքս փոխարէն հատուցին ի տարին ԺԲ (12) պատարագ, Ա (1) Ղազարու, Ա (1) Խոցատեղին, Ա (1) / [Սիւտիցն], Ա (1) Թամամի, [Ա (1) Թագերոցն, Ա (1) Վարդէ տիկնայ, Ա (1) Էրրիանոսի, Գ (3) Խոցատեղին, Ա (1) Մամբան, Ա (1) Համասի որդոյն, որ զփոխարէն հատուցին կատարիչք արհնին յաստուծոյ]:

Transl.: *In 720 (1271), by the grace of God, I, merchant Alek, Ghazar's son, reached an agreement with*



Lapidary inscriptions of 1262 & 1267 preserved on the west-looking faces of the built-in-wall capitals close to the eastern wall of the narthex and on the lower parts of the arches resting on them (nos. 41-42)



A lapidary inscription (no. 43) preserved on the west-looking face of the lower part of the arch forming the underdome square which rests on the north-eastern pillar of the narthex (photo by S. Karapetian, 2005)

Sourb Astvatzatzin and gave it a booth in Veri Khach Street together with a silver chalice. In return, Father Abraham, Archimandrite Gevorg and the other brethren pledged themselves to conduct 12 liturgies a year: 1 for each of Ghazar, Khotsategh, Sietits, Tamam, Tagerots, lady Varde, Ebrianos, Mamat and Hamas' son and 3 for Khotsatigh. May those who observe this pledge be blessed by God.

Published in: **Jalalians**, 40-41; **Basmajian**, 179-180.

Note: For the differences found in the decipherments offered by Jalalians and Basmajian, see *Vardzk*, no. 9 [in Armenian], 33-34. We have completed the missing parts according to Jalalians' and Basmajian' decipherments.

44. Inwardly carved on the southern wall in 5 lines (annihilated):
 ՈՂԱ (1242), կամաւ անեղին ա(ստուծոյ) ես՝ Մանգաւփազս, որդի Խամարտաւլին մշեցի, միայլ-բանեցա Ս(ուր)ք Ա(ստուա)ծածնիս եւ ետու ընծայ ճ (100) դահեկան, հայրս՝ | Մուս, վ(ար)դ(ա)-ւ(ետ)քս եւ այլ միայրանքս փոխարէն հատուցին ինձ ի տարին ի տալնի ս(ուր)ք Սարգսի Բ (2) ար պատարագել յանուն իմ զԲ(րիստո)ս, դասի գրիչ:

Transl.: *In 691 (1242), by the grace of imperishable God, I, Mangtavag, the son of Khamartol from Moosh, reached an agreement with Sourb Astvatzatzin and donated 100 dahekans to it. In return, Father Superior Mus, the archimandrites and other brethren promised to hold liturgies in my memory 2 days a year, on the feast day of St. Sargis...*

Published in: **Jalalians**, 44; **Sargissian**, 186; Museum of Art and Literature, G. Srvandztian Fund, section 1, file 17, p. 14; **Srapian**, “A Bulletin,” 112; **Emin**, 63; **Basmajian**, 180-181.

Note: For the differences found in the decipherments offered by Basmajian, Srapian and Sargissians, see *Vardzk*, no. 9 [in Armenian], 34.

45. Inwardly carved on the northern wall in 13 lines (annihilated):
 ՉԺԱ (1262), | ի վերադիտողութեան մայրաքաղաքիս Անու տէր Սարգսի տ(եան)ն տեղոյս | շնորհին ա(ստուծոյ) ես՝ Գարեգոյն երեց, որդի Մանգիկ իրիցու, եւ ամուսին իմ՝ | Սարեամ, միաբանեցաք ի Ս(ուր)ք Ա(ստուա)ծածնիս եւ ետու զիմ գանձագին գեղն զՆորիսդրոյրիկ իւր ամենայն անդաստանաւոր, որ բնական լեալ է, մի տաւնական մակաղաք, մի | աւետարան ոսկետուփ իմ գանձով գնած, վասն

յերկար կենդանութեան պատրոնաց / իմնց եւ յիշատակ ծնողաց՝ Մանկանն եւ Թաճերոյն, եւ հայր Աբրահամ եւ Յուսէփ փակակալ եւ այլ ս(ուր)ք եղբայրքս փոխարէն հատուցին ի տանի քառասնիցն Չ (6) / ար պատարագ յամենայն ամի Բ (2) Գարեգոյնին, Բ (2) Մարեմա, Ա (1) Մանկկանն, Ա (1) Թաճերուն, արդ էթէ որ զմեր պատարագն խափանէ կամ զմեր ատարանն կամ զտանականն ի Ս(ուր)ք Ա(ստուա)ծածնէս ի մեր գերեզմանէս հանէ, յերից ս(ուր)ք ժողովոցն նգովեալ եղիցի հոգով եւ մարմնով, եւ որք հաստատ / պահեն, արհնեալ եղիցին յա(ստուծո)յ, ամէն: զՄիմէն գրիչ յիշեցէք աղաչեմ: Յայս զարխս Ա (1) ար Մանկկանն, Ա (1) ար Թաճերուն:

Transl.: In 711 (1262), during the episcopate of Father Sargis, the spiritual shepherd of the capital of Ani, by the grace of God, my spouse Mariam and I, clergyman Gareguyn, the son of clergyman Mangik, reached an agreement with Sourb Astvatzatzin and gave it my village of Noraghbuyrik, bought with my own means, together with all its fields, a festive parchment and a Gospel in a box of gold purchased with my own means for the longevity of my patrons and in memory of my parents Mangik and Tajer. And Prior Abraham, sacristan Hovsep and the other holy brethren promised 6 annual liturgies during the feast of the Forty [Martyrs]: 2 for Gareguyn, 2 for Mariam and one for each of Mangik and Tajer. If anybody impedes our liturgies or takes away our Gospel or festive parchment from our graves, from Sourb Astvatzatzin, may they be cursed both spiritually and corporally by the three holy synods. And may those who observe them be blessed by God. Amen. Please, remember scribe Simeon. ...one day for Mangik and another for Tajer.

Published in: **Jalalians**, 39; **Sargissian**, 187; **Emin**, 64-65; **Basmajian**, 171-173.

Note: For the differences found in the decipherments offered by Basmajian and Jalalians, see *Vardzk*, no. 9 [in Armenian], 34.

46. A single line engraved on the capital of one of the two pilasters of the western entrance (annihilated):

...սացրայս / զնէհա...կէն:

Published in: **Basmajian**, 191.

Note: The inscription is too unintelligible to be translated.

47. A single line engraved on the capital of one of the two pilasters of the western entrance:

...րորդոյ / ասիաթանն:

Published in: **Basmajian**, 192.

Note: The inscription is too incomprehensible to be translated.

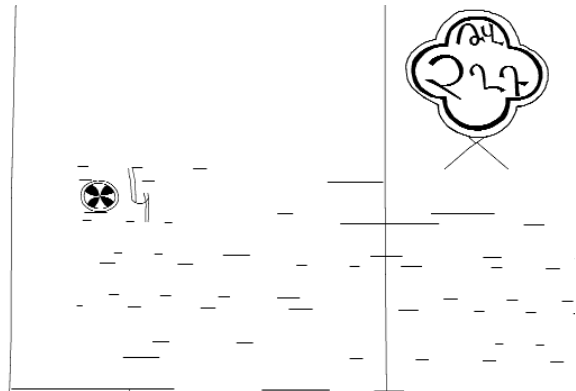
48. Inside the narthex:

ԹՎ(ԻՆ) ՉՂԴ (1345), Կ...

Transl.: In the year 794 (1345)...

Published for the first time.

Note: The inscription is incompletely engraved.

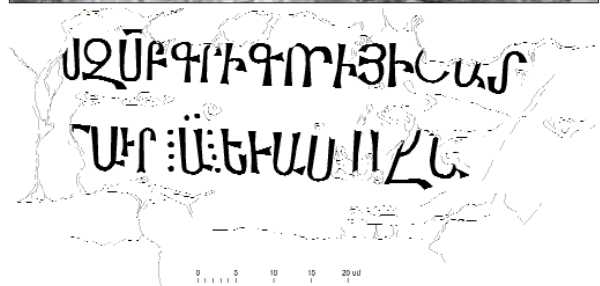


St. Grigor Church

49. Above the entrance of St. Grigor Church (On the door of the second chapel dedicated to St. Grigor):

ՇՂԴ (1145) թվ, ես՝ Ազիզս, մեղուցեալ աղախին Զ(րիստոս)ի, աւ(ր)հնեցի գեկեղեցիս զՍ(ուր)ք Գրիգոր ի յիշատակ որդոս իմո՝ Գրիգորոս, ի ձեռն հար... և մար, Ա (1) եւ առաջնորդ սուրբ ուխտիս...:

Transl.: In 594 (1145) I, Aziz, a sinful maid of Christ, blessed the church of St. Grigor in memory of my son Grigor... father... and mother... and prior of the holy monastery...



Published in: **Jalalians**, 34; **Sargissian**, 188; **Emin**, 66; **Basmajian**, 140.

Note: A fragment of this inscription is preserved in the wall of a house in the quarter adjoining the monastery (it has been used as building material).

The word pieces preserved on the surviving fragment are shown in a plain type in the Armenian original.

50. Beneath the preceding one:

Ի ՈՒ (1152) քվ...:

Transl.: *In 601 (1152)...*

Published in: **Sargissian**, 188; **Basmajian**, 140-141.

51. Outwardly carved in 13 lines above the southern entrance of St. Grigor Church (annihilated):

ՈՂԸ (1229), | տիկնութեան Խաթուն՝ (կողակից) բարիպաշտ իշխանին Խաթունին, ետու | զիմ բաժին հայրենիքն ի Մոզուաց, որ է ի հնգիկէ մինն ա/զատեալ եւ բաժանեալ սահմանաւքն այլ եւ այլ ի | հրեշտակարանակ ս(ուր)ք ուխտս ի Բագնայրս յաղագս յիշատակողաց մերոց եւ անդրանկին մերո Սասնաին, որ կիսարեա փոխեց/աւ եւ սուգ մեծ երող ծնողաց իւրոց, յորոյ յիշատակ շինեցի | զՍուրբ Սիոն ի վերայ տապանատանս, սպասուորք Ս(ուր)ք Ա(ստուա)ծածնիս՝ ա(ստուա)ծատըր | հայր Սիմեոն եւ այլ ս(ուր)ք եղբարքս, յանձն առին յամէն ամի Խ (40) ար պատար/ագել զԲ(րիստո)ս, Ի (20) ար Խաթունին, Ժ (10) Խաթունին, Ժ (10) Սասնաին անխափան մինչեւ ի | ծագումն որդոյն ա(ստուծո)յ, եթէ ի մեծաց կամ ի փոքունց զմեր ընձայրս հանէ ի ս(ուր)ք | ուխտէս, եթէ կամ առաջնորդ զմեր ժամն խափանէ, մեղաց մերոց պարտական լիցի առաջի ա(ստուծո)յ, կատարիչք գրիս արհնին յա(ստուծո)յ:

Transl.: *In 678 (1229), in the days of lady Khatun, the spouse of pious prince Khoras, I gave my share of paternal estates in Moks ...to the abode of angels, the holy monastery of Bagnayr, in memory of those remembering us and our first-born Sasin, who lived only six months, leaving his parents in grief. To perpetuate his memory, I built Sourb Sion [Holy Zion] above the funerary chapel. The brethren serving in Sourb Astvatzatzin, pious Father Simeon and the others pledged themselves to hold divine services 40 days a year: 20 days for Khatun, 10 for Khoras and 10 for Sasin. May this be observed unflinchingly until the Advent of the Son of God. If anybody from the midst of the old or the young deprives the holy monastery of our gifts or if any prior impedes the conduct of our liturgies, may they atone for our own sins before the Lord. May those who observe this pledge be blessed by God.*

Published in: **Sargissian**, 179; **Jalalians**, 34; **Alishan**, 116-117; **Gevorgiants**, 99; **Basmajian**, 155-156.

Note: We are presenting a more complete version of the inscription on the basis of the decipherments offered by Sargissian and Priest Gevorgiants. As for dating, none of the publishers succeeded

in deciphering the year exactly: Sargissian and Alishan, who made use of his version, have «ՈՂԸ» (1299) or «ՈՂԲ» (1223), while Jalalians and Priest Gevorgiants have «ԹՎԻՆ ԿՂԸ» (*In the year 1029*). Basmajian offers «ՈՂԸ», the trustworthiness of which was substantiated by K. Matevossian (Pages from the History of Ani and Shirak, 80).

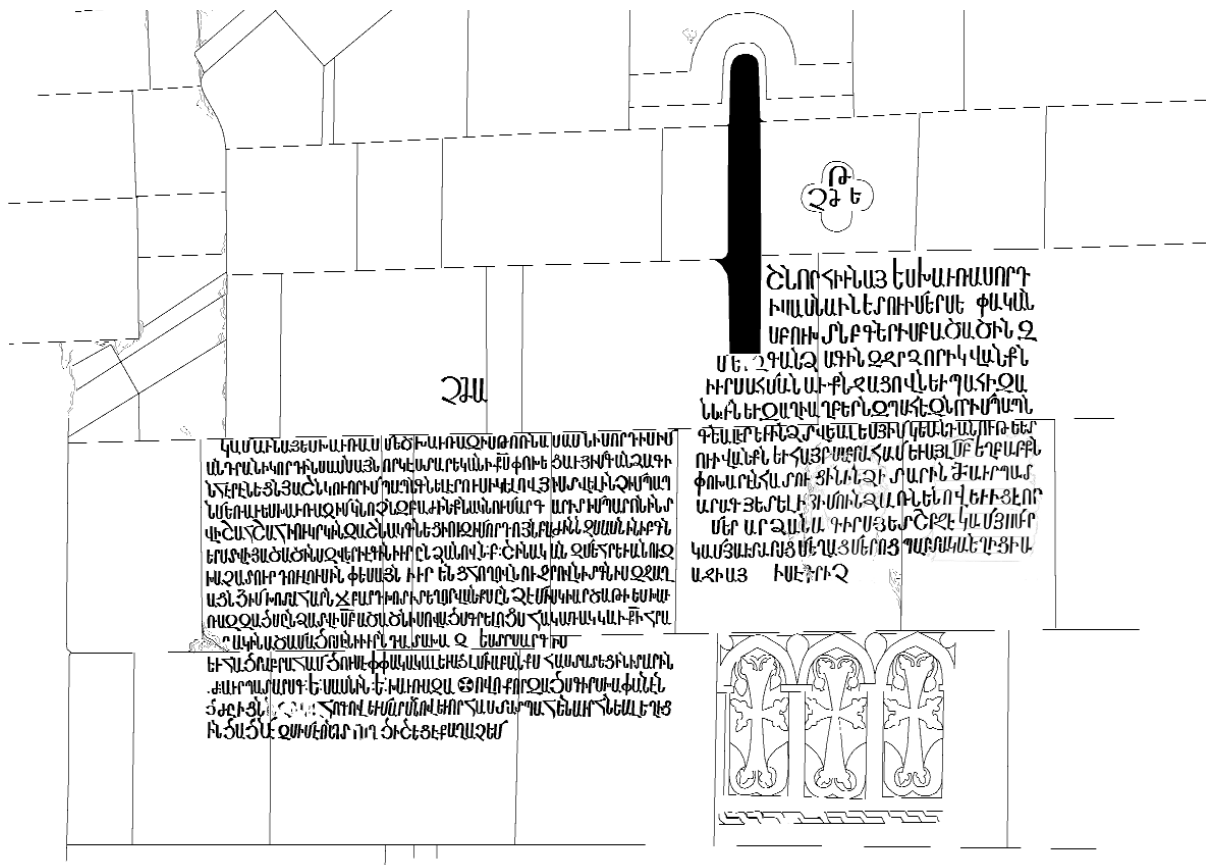
52. Engraved in 15 lines on three rows of stones above the western entrance of St. Grigor, the southern church of the monastery (*Above the door of the new chapel*). At present annihilated (the tracing according to A. Vruyr's photograph):

ՉԺԱ (1262) կաման ա(ստուծո)յ ես՝ Խաթուագ, մեծ Խաթուագիս թոռն, Ասասնիս որդիս, իմ | անդրանիկ որդին Սասնայն, որ կէս տարեկան ի Բ(րիստո)ս փոխեցաւ յիմ գանձագի/ն հերէնեցն յԱշնկու, որ իմ պապն զմեկ էր ու սիկելով յիս տվել, ինչ իմ պապն մեռաւ, ես՝ Խաթուագ, իմ կնոջն զբաժինքն՝ ակն ու մարգարիտ, իմ պարունին տ/վի Շահնշահի ու կրկին զԱշնակ զնեցի ու զիմ որդոյն բաժինն զՍասնին ի Բզն/երս տվի յԱ(ստուա)ծածնիս զվերի էգին՝ իւր ընձանովն, Բ (2) շինական զՄեհրեան ու զԽաչատուր Դուլոսին փեսայն իւրեցց հողովն ու ջրովն ի Տգնիս զջաղ/ացն յիմ խոտաւարն Ծ (100) բարդ խոտի տեղ, որ վանքս ընձէ, մի սկի արծաթի ես՝ Խաթուագ, զայս ընձա տվի Ս(ուր)ք Ա(ստուա)ծածնիս, ով այս գրելոցս հակառակ կա, ի Բրիստոս հրա/պարակին ա(ստուա)ծամայրս լինի իւրն դատախազ:

Ես՝ տ(ե)ր Սարգիս, | եւ հայր Աբրահամ Յուսէփ փակակալ եւ այլ միաբանքս հաստատեցին ի տարին | Ժ (10) ար պատարագ. Ե (5) Սասնին, Ե (5) Խաթուագ, ով որ զայս գիրս խափանէն, | ՅԺԸ (318) իցն [նգովեալ] լիցի հողով եւ մարմնով եւ որ հաստատ պահեն, արհնեալ եղից/ին յա(ստուծո)յ, ամէն, զՍիմեոն [պտոռոյ] յիշեցէք, աղաչեն:

Transl.: *711 (1262). By the grace of God, I, Khoraz, the son of Sasin and the grandson of Khoraz, Senior, [in memory of] my first-born Sasin, who died while six months old, gave my patrimonial estate in Ashnak, bought by my grandfather and passed to me via a deed of purchase after my grandfather's death, together with my wife's dowry consisting of precious stones and pearls, to my patron Shahenshah and again purchased Ashnak as well as the part belonging to my son Sasin and gave it to [Sourb] Astvatzatzin of Bgner [Bagnayr] together with the upper vineyard, a wine press, 2 peasants, Mehrevan and Khachatur, Dulus' son-in-law, with their lands and water in Tgnis, a mill... a meadow yielding 100 stacks of hay that the monastery can mow... a silver chalice. I, Khoraz, donated all this to Sourb Astvatzatzin Church. May those who oppose this be judged by the Holy Mother of God.*

I, Father Sargis, together with Prior Abraham, sacristan Hovsep and the other brethren established 10 annual liturgy days: five for Sasin and five for Khoraz.



Inscriptions dated 1262 & 1266 outwardly carved on the western wall of St. Grigor Church (photo by A. Vruyr, 1900) and their tracing according to the same photograph (nos. 52-53)

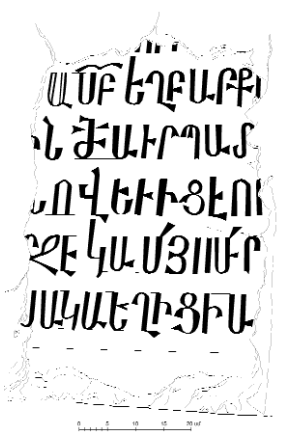
May those who impede the conduct of these services be cursed spiritually and corporally by the 318 fathers and may those who observe them be blessed by God. Amen. Please, remember ...Simeon.

Published in: Jalalians, 35; Sargissian, 188-189; Emin, 67; Basmajian, 174-176.

53. Fifteen lines engraved south of a window, above the western entrance of the southern church of the monastery, St. Grigor, and on three rows of the lower stonework of the same facade (On a cross-stone formerly set above the entrance). At present annihilated (the tracing according to A. Vruyr's photograph):

Թ(վին) | ՉԺԵ (1266), | շնորհիւն ա(ստուծոյ) ես՝ Խաւռաս, որդի Սասնահին, ետու ի մեր սեփական | ս(ուր)ք ուխտն Բզներ, ի Ս(ուր)ք Ա(ստուա)ծածին զլմեր զգանձագին զՋրձորիկ վանքն՝ | իւր սահմանաւքն ջա(ղա)ցովն եւ պահիզալնաւքն եւ զաղի աղբերն զպահեզն, որ իմ պապն | զնեալ էր եւ ինձ տվեալ, եւ յիմ կենդանութեան ետու ի վանքն, եւ հայր Արրահամ եւ այլ ս(ուր)ք եղբարքն փոխարէն հատուցին ինձ ի տարին Ժ (10) աւր պատարագ յետ ելից ինձ ինձ առնեն ով եւ իցէ, որ մեր արձանագիրս յետ շրջէ կամ այլոց յատարաց մեղաց մերոց պարտական եղիցի առաջի ա(ստուծոյ)։ Ի(սրա)ւէլ գրիչ։

Transl.: In 715 (1266), by the grace of God, I, Sasin's son Khoras, gave Sourb Astvatzatzin of our holy monastery of Bgner the monastery of Jerdzorik, bought with our own means, together with a mill, kitchen gardens of melons and watermelons and a salty spring that my grandfather had purchased and given to me. In my



life-time, I gave them to the monastery, in return for which, Father Abraham and the other holy brethren promised 10 liturgy days a year... If anybody from the midst of aliens turns this lapidary record back, may they atone for our own sins before God. Scribe Israel.

Published in: Jalalians, 35; Sargissian, 189; Emin, 67-68; Basmajian, 177-178.

For the differences found in the decipherments offered by Jalalians, Sargissian and Basmajian, see Vardzk, no. 9 [in Armenian], 37.

The word pieces preserved on the surviving fragment are shown in a plain type in the Armenian original.

54. Engraved in 2 lines on one of the entrance pilasters of St. Grigor Church:

Ես՝ ծառայ Բ(րիստոս)ի Գրիգորս, որ | ... հաստատուն:

Transl.: I, Christ's servant Grigor... firmly...

Published in: Basmajian, 191.

55. A single line outwardly carved on an arch above the southern entrance of the church:

Տէր ողորմեա Յովանիսի:

Transl.: God, may You have mercy upon Hovhannes.

Published in: Basmajian, 191.

Sourb Yerrordutiun (Holy Trinity) Church

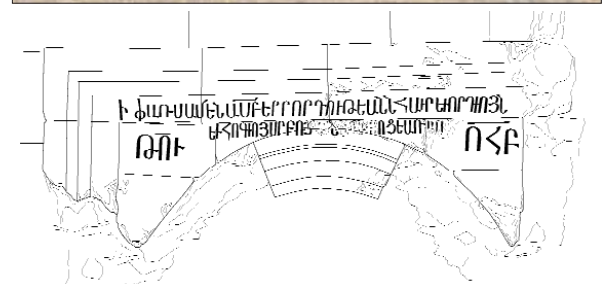
56. Engraved in 3 lines above the western entrance of the circular church of Sourb Yerrordutiun (Holy Trinity), which stands isolated at the northern extremity of the monastic complex (...carved as follows on the entrance which has a tympanum...):

Ի փառս ամենաս(ուր)ք Երրորդութե(ան) հաւր եւ որդոյ | եւ հոգոյն սրբոյ շինեցեալ, | թու(ին) ՈՂԲ (1223):

Transl.: Built in the year 672 (1223) to the glory of the Holiest Trinity of the Father and Son and the Holy Spirit.

Published in: Sargissian, 189; Jalalians, 46; Museum of Art and Literature, G. Srvandzian Fund, section 1, file 17, p. 14; Srapian, "A Bulletin," 112; Basmajian, 154.

Note: For the differences found in the decipherments offered by these sources, see Vardzk, no. 9 [in Armenian], 37.



Monuments in the Neighbourhood of Bagnayr Monastery

57. Carved on a cross-stone of big dimensions located outside the monastic complex:

ԹՎԽ ՈՂԵ (1226):

Transl.: *In the year 675 (1226).*

Published in: **Basmajian**, 155.



58. Engraved on another big cross-stone outside the monastic complex:

Ով ս(ուր)ք նշան տ(ե)րունական երկրպագեց(ե)ս, լեր պահապան ատուր վերջին մեծի ծագման, | թիս ՉԺԸ (1269):

Transl.: *You, the Lord's Holy Sign, may You protect us on the Last Day [of Judgement]. 718 (1269).*

Published in: **Basmajian**, 178-179.



59. Carved in 12 lines on the rear of a big cross-stone without a pedestal situated outside the monastery grounds:

Շնորհիւն Բ(րիստոս)ի ես՝ | Մուտս քահանա, | կազմեցի ս(ուր)ք նշան/ս, կանկնեցի սա բարեխ/ատս առ Բ(րիստոս)ս ինձ և ծնող/աց իմոց, ով երկրպագողք | ս(ուր)ք նշանիս զՄուտս և զծնողսն իմ և զեղ/բայրս ըստ հոգո և ըստ մ/արմնո յիշեցէք ի Բ(րիստոս)ս, | ա(ստուա)ծ զձեզ յիշեցէ:

Transl.: *By the grace of Christ, I, Priest Muses, sculpted this holy cross[-stone] and erected it in memory of my parents and me. May you, worshippers of this holy sign, pray for Muses, my parents and brother, and may God have mercy upon you.*

Published in: **Basmajian**, 190-191.

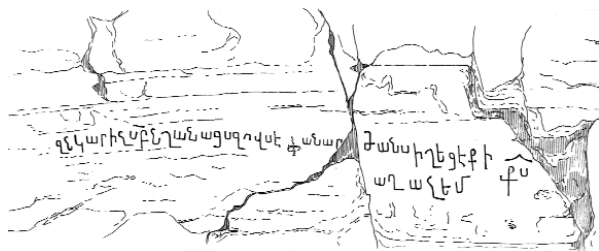


60. A rock towering on the left side of a gorge, near the source of a tributary, around a km west of Bagnayr Monastery, still retains an inscription which has been deliberately partly damaged and scraped off. Basmajian is the only scholar to have seen it on the spot:

ՉԿԶ (1317), զՅովսէփ յիշեցէք ի տ(ե)ր:

Զնկարիչ ս(ուր)ք նշանացս զ(Յ)ովսէփ անարժանս, յիշեցէք ի Բ(րիստոս)ս, | աղաչեմ:

Վայ է ինձ, իսար եղեայ և կոր/եայ, | տ(ե)ր, որ ի մէջ լերին:



Transl.: *766 (1317). May you pray for Hovsep. Please, remember me, worthless Hovsep, the painter of these holy signs, in your prayers.*

Woe betide me as I was deceived and lost. The Lord...

Published in: **Basmajian**, 181-182.

THE ARMENIAN MONUMENTS IN WESTERN UKRAINE

by Sahak Vardanian

The historical provinces of Galicia, Podolia, Volhynia and Bukovina are situated in the west of Ukraine and encompass the present-day regions of Lviv, Ivano-Frankovsk, Ternopil, Khmelnytsky, Volhynia and Chernivtsi.

The first Armenian immigrants came to West Ukraine in the late 12th century, in the days of the principality of Galicia and Volhynia, and were united within powerful communities in the mid-14th century, when it shifted into the reign of the Polish Kingdom. The Armenians' mass immigration to Ukraine was due to the fall of the Armenian capital of Ani in 1045 and the Armenian kingdom of Cilicia in 1375. In the late 15th century, after the Ottoman conquest of Crimea, Besarabia, Valachia and Moldova, part of the Armenian immigrants were forced into returning to the hospitable Polish Kingdom.

Under the Magdeburg Rights, a set of German town laws introduced into Polish cities in the mid-14th century, the Armenians were granted broad autonomy. They had their own courts in Lviv, Kamenets, Yazlovets and a number of other major places and elected either twelve or six judges who applied the code of Polish Armenians written on the basis of the renowned *Datastanagirk (Book of Law)* by Mkhitar Gosh and officially approved by Sigismund I in 1519.¹

The Armenians enjoyed a high social position in this region thanks to the advanced level of civilisation they boasted. Their knowledge of Oriental languages and close ties with the Armenian diaspora of the Eastern countries (Turkey, Iran, India, Egypt, etc.) earned them the exceptional monopoly of conducting trade with them. They imported Oriental cloths, silk, spices, sweets, precious stones and jewellery which were in especially great demand amidst Polish noblemen. Thanks to the same factors, they also rendered diplomatic services to the Polish court.

The Armenians were also skilled craftsmen: masons, leather-dressers, carpet weavers, potters, armourers, metal-workers, tailors, jewellers, etc. They proved of immense instrumentality in the introduction and development of these crafts and had different trade unions.

When founding new towns, the Polish kings and princes generally invited Armenians to take up living

there and granted them with various duty and tax privileges, also entitling them to build houses, churches and other public buildings. They lived in their own quarters in the heart of which, they had their own church, school and clergymen's residence. As for their graveyards, they extended far at the remotest portions of their quarters.

It is interesting to note that after his research in the field of Armenian Studies, Ukrainian Armenologist Ivan Linnichenko came to the conclusion that the most renowned centres of the region, such as Lviv, Lutsk and Kamenets-Podolski, owe their wealth and major significance to the Armenians.²

The Armenians were also largely involved in the defence of Ukraine: they built ramparts in Kamenets, Zhvanets and Yazlovets and provided the Polish army with troops, arms and ammunition: thus, several thousand Armenians fought in the army of King Yan Sobeski III, who defeated the Ottoman army in the vicinity of Vienna in 1683, earning himself the honour of being regarded the saviour of Europe.³

The strength of the Polish Armenian community gradually increased during the 17th and 18th centuries, the large and small Armenian settlements amounting to about 60. In Galicia the centre of the Armenians was Lviv, where the Armenian bishop resided; in Podolia they were centred in Kamenets, where they had their own independent town council and *voit* (town council head) like the Poles and Rusini. Among other major Armenian settlements, mention should be made of Lutsk, Vladimir-Volynski, Galich, Yazlovets, Sniatyn, Zamostia, Tismenitsa, Khotin, Bar, Berezhani, Podhaytsi, Zolochev, Yaroslav, Buchach, Zhvanets, Stanislav, Horodenka, Lisets, Obertin, Studenitsa, Kubachivtsi, Chernovtsi, Brodi, Satanov, Rashkov, Balta, Kuti and Mogilev-Podolsk.⁴

From the mid-17th century onwards, the Armenians of the region had to face certain grave problems, one of the greatest of which was their forced conversion to Catholicism. In 1627 Catholicos of All Armenians Melkiset arrived in Lviv from Echmiatzin and conse-

1 Гаюк И., Армянская церковь как уникальный феномен христианского мира [I. Gayuk, The Armenian Church as a Unique Phenomenon of the Christian World] (Lviv, 2005), 162.

2 Լիննիչենկո Ի., Լեհաստանի եւ Արևմտեան-Հարավային Ռուսիայի հայերը [I. Linnichenko, The Armenians of Poland and South-Western Russia] (Moscow, 1894), 3.

3 http://pl.wikipedia.org/wiki/Ormianie_w_Polsce

4 S. Baracz, Rys dziejow Ormianskich [An Outline of Armenian History] (Ternopil, 1869), 72-180.

THE DISTRIBUTION OF ARMENIAN SETTLEMENTS IN WESTERN UKRAINE



crated young clergyman Nikolai Torosevich as bishop of Lviv. The local Armenian community, however, did not recognise his authority so that he had to turn to the Polish authorities and the Pope of Rome to preserve his position. Eventually, he was persuaded to adopt the Catholic faith in 1630.⁵ The struggle against conversion to Catholicism continued until the late 17th century, but in the long run, the Armenians yielded up to the unbearable economic and political pressure.

In the aftermath of the Ottoman occupation of South Podolia from 1672 until 1699, the Armenians of Kamenets, Yazlovets, Zhvanets and a number of other cities were forced to leave their places of living. After the liberation of the region, only part of them returned to find their churches and houses semi-ruined.⁶

In the late 18th century, the Polish-Lithuanian United State of Rzeczpospolita (1569 to 1795) was partitioned among the Russian, Prussian and Austrian Empires, and the newly-established powers abolished the Armenian courts and bodies of autonomy. In the early 19th century, the Armenian Catholic Church was stripped of its independence throughout the Russian Empire, being put into the jurisdiction of the local Catholic episcopate.

The growth of the significance of Jewish tradesmen from the 18th century onwards resulted in the economic slack of the Armenian community: being entitled to take up residence in towns, the former gradually ousted the Armenians from the sphere of commerce through base rivalry.⁷

Under these circumstances, the Armenians who had already forgotten their mother tongue were gradually assimilated into the Polish society. As of the early 19th century, part of the Armenian settlements had already ceased existing.

The Armenian settlements once again enjoyed revival after the establishment of the Second Republic of Poland in 1918, an event during which the last Armenian Catholic archbishop of Lviv, Juseph Theophil Theodorovich (1864 to 1938), a major public and political figure, an Honorary Citizen of Lviv and Berezhani and a deputy of the Austro-Hungarian (and later Polish) Sejm, proved of particularly great contribution. When he died, 4 December 1938 was declared as a day of national mourning in Poland. Among other remarkable events, Theodorovich's days were also marked by the renovation and expansion of the cathedral of Lviv, the foundation of an Armenian museum in that city, the abolition of Latin elements in the church ritual, the publication of a Polish magazine entitled *Messenger of St. Grigor*, etc.

World War II, the fascist occupation and subsequent annexation of Galicia and Podolia to Soviet Ukraine

5 Արակել Դավրիժեցի, Պատմություն [Arakel Davrizhetsy, History] (Yerevan, 1988), 285-306.

6 Григорян В., История армянских колоний Украины и Польши (армяне в Подолии) [B. Grigorian, History of the Armenian Settlements of Ukraine and Poland (Armenians in Podolia)] (Yerevan, 1980), 89-91.

7 Ibid., 168.

proved disastrous to the Polish-speaking Catholic Armenians who were accustomed to a prosperous life. Being absolutely alien to the newly-established totalitarian regime, they were banished to Poland together with the Poles. Dionisios Kaetanovich, the last head of the Armenian Catholic episcopate of Lviv who had not been ordained bishop due to the war, was arrested by the Soviet special purpose forces on 27 November 1945 on a charge of having supported the Armenian Legion established by General Drastamat Kanayan⁸ and died in a camp-reformatory in Komi Autonomous Soviet Socialist Republic on 18 November 1954.⁹

The entire property of the Armenians, including their churches, was nationalised: part of them were reduced to various warehouses as well as sports and cultural establishments, while those of Kamenets-Podolski, Mogilev-Podolsk, Tismenitsa and a number of other places were levelled to the ground.

The vestiges of the once powerful Armenian settlements of West Ukraine are just several tens of buildings, forsaken cemeteries and a large number of museum items. The overwhelming majority of the Armenians' descendants now living in Poland consider themselves Poles of Armenian origin who, however, have almost completely lost their national identity due to mixed marriages.

The glorious existence of these settlements that lasted for over eight centuries and their deplorable end are convincing proof of the truth that sooner or later Armenians are condemned to assimilation and extinction outside their homeland.

After Ukraine declared independence, the Armenian monuments in the regions and towns of the country appeared in different conditions.

In May 2012 we conducted some research in thirteen, once largely Armenian-populated places in Western Ukraine, our studies being mainly focused on the surviving Armenian historico-architectural monuments and complexes. The region preserves fourteen standing Armenian churches but only the cathedral of Lviv and partly the church of Chernovtsi have been returned to the Ukrainian diocese of the Armenian Apostolic Church. The churches of Ivano-Frankovsk, Kamenets-Podolski and Kuti have passed to the Ukrainian Orthodox Church; that of Yazlovets and Sourb Khach of Lviv are within the jurisdiction of the Ukrainian Greek Catholic Church, while those in Lisets and Zhvanets belong to the Polish Catholic Church. As for the Armenian churches in Berezhani, Horodenka, Sniatyn and Lutsk, they are half dilapidated and consigned to the mercy of fate.

⁸ Дашкевич Я., Вірмени в Україні: дорогами тисячоліть [Yar. Dashkevich, Armenians in Ukraine: Along the Ways of Millennia] (Lviv, 2012), 1072-1074.

⁹ Gayuk, 206.

1. LUTSK (LUTSAK, LUKEORIA)

Lutsk is the capital of the region of Volhynia and at present has a population of about 200,000.

The earliest Armenian immigrants took up living here in the 13th century. It was the residence of the Armenian Apostolic bishop before the movement of the Armenian Apostolic episcopate to Lviv in 1367.

The Armenian quarter, which lay in the west of the old city, comprised about 800 houses¹⁰ in the 14th century, but as of the early 19th century, their community no longer existed due to their gradual assimilation.¹¹

The Armenian church of St. Stepanos (address: no. 12 Galishka Gulyichevna Street; geographical coordinates: N 50°44.20.21''; E 025°18.54.48''; altitude above sea level: 180 metres), which is situated in the old Armenian quarter of the city, was built in 1427. In the 1560s it was thoroughly renovated on the initiative of a certain Armenian clergyman named Varchik.¹²

St. Stepanos functioned as an Armenian Apostolic church until the mid-17th century, but later it turned into an Armenian Catholic one. In 1820 it closed and started serving as an arms depot. In 1845 its building was burnt away.

In 1954 the Soviet authorities turned the semi-ruined church into a double-floor residential house.¹³

St. Stepanos used to represent a uni-nave basilica of a gable roof (exterior dimensions: ca. 22 x 11 metres; height: 14 metres; wall thickness: 1.5 metres) and had three apses dedicated to St. Stepanos, the Holy Virgin and St. Gaetano.¹⁴ The eastern part of its rectangular hall retained an apse of the same forms, with a sacristy on either of its sides. Their entrances opened from the sanctuary,¹⁵ the eastern wall of which inwardly had some slight curvature and was outwardly accentuated through a rectangular structure. The church entrance opened from the centre of its southern facade.

While turning into a residential building, the monument acquired new openings, balconies and partitions. Its main apse is clearly visible even today, although that portion now houses bath-rooms.

The other monuments once belonging to the Armenian community of Lutsk, including the clergyman's residence adjoining the church, the hospital and cemetery, are not preserved.

¹⁰ Հայ տիրույթի հանրագիտարան [Encyclopedia of the Armenian Diaspora] (Yerevan, 2003), 278.

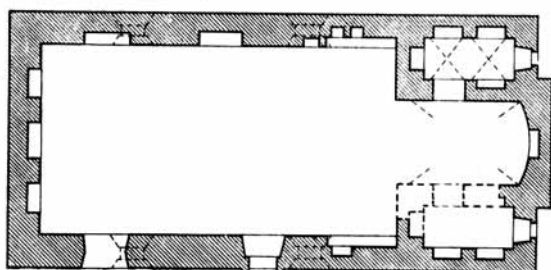
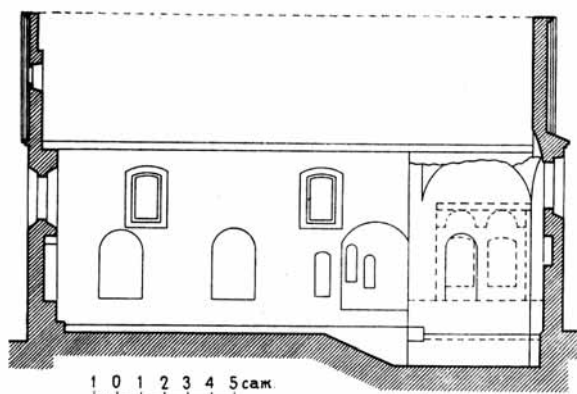
¹¹ Baracz, 154.

¹² Колосок Б., К истории армянского строительства в Луцке [B. Kolosok, "On the History of Armenian Construction Activities in Lutsk"], "Архитектурное наследие" [Architectural Heritage], no. 32 (1984), 122-124.

¹³ Троневиц П., Хилько М., Сайчук Б., Втрачені християнські храми Луцька [P. Tronevich, M. Khilko, B. Saychuk, Lost Christian Churches of Lutsk] (Lutsk, 2001), 62-64.

¹⁴ Baracz, 153.

¹⁵ Kolosok, "On the History of Armenian Construction," 123.



LUTSK. St. Stepanos Church from the south-west in the early 20th century and in 2012 as reduced to a residential building; a section of the church to the north and its plan

2. LVIV (LVOV, LEMBERG, LEOPOLIS)

Lviv, which is the capital of the West Ukrainian region of the same name, has a population of about 750,000 and is the centre of the local Armenian community.

The first Armenians of the city who were among its founders took up living here in the mid-13th century, in the days of its establishment by Prince Daniel Galitski. The Armenians living in the territory of Lviv are first mentioned in 1183 with reference to the Armenian wooden church of St. Anna situated in a site called Podzamche.¹⁶

In 1349 Lviv was occupied by King of Poland Kazimir III the Great. In 1356 the city was granted the Magdeburg Rights, under which the local Armenians received total autonomy with a right to have their own court (this continued until 1787).

In 1367 the Armenian Apostolic episcopate was moved from Lutsk to Lviv, where it functioned until 1946.

In the early 15th century, Lviv had about 300 Armenian families which constituted around 1/4 of the local population. In their period of prosperity, namely in the early 17th century, they amounted to over 1,000.¹⁷

In 1616 one of the earliest Armenian printing houses was established in Lviv: it published Armenian-language and Armenian-script books as well as others in Armenian *Ghepchagh*, the main vernacular of the Armenian immigrants from Crimea.¹⁸

In the 17th century, Lviv had an Armenian school for 80 pupils. From 1665 until 1784, a higher Armenian Catholic spiritual papal school functioned in the city. Between 1863 and 1914, it had a boarding school for Armenian orphans.¹⁹

In 1792 Mons Pius Armenian Commercial Bank was established in Lviv with a capital of 40,000 in gold coins.²⁰

Beginning with the late 18th century, the Armenian community of the city gradually became smaller and smaller, eventually disappearing from history in the '40s of the 20th century.

From 1934 and 1939, Lviv had a functioning Armenian museum,²¹ part of the exhibits of which are now on display in the city's Museum of Religion History.

16 Cz. Lechicki, *Kosciol Ormianski w Polsce* [The Armenian Church in Poland] (Lviv, 1928), 33.

17 Baracz, 117.

18 Dashkevich, 279-303.

19 Encyclopedia of the Armenian Diaspora, 283.

20 Lechicki, 113.

21 J. Smirnow, *Muzeum Ormianskie we Lwowie* ["The Armenian Museum in Lviv"], *Kurier Galicyjski*, 30 April to 13 May 2010, 20-21.

Three Armenian churches (Of the Holy Virgin's Assumption, St. Hakob and St. Anna²²) and a monastery (Sourb Khach) are mentioned in Lviv in the 16th century (at present only the first two of them are preserved standing).

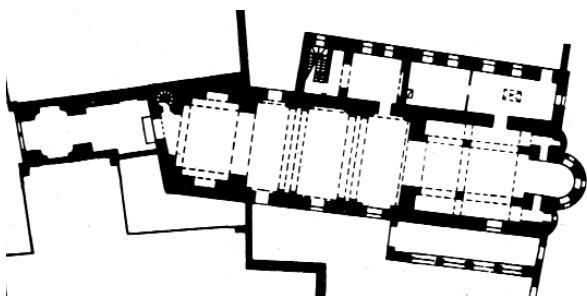
The mother church of the Holy Virgin's Assumption is situated at no. 7-13 Armenian (Virmenska) Street (geographical coordinates: N 49°50.36.14''; E 024°01.50.41''; altitude above sea level: 288 metres).

The oldest part of the monument, its eastern portion, was built between 1363 and 1370 with the means of Hakob Kafayetsy and Panos Hachatetsy, the sons of Crimean Armenian merchants Shahinshah and Abraham respectively. The architect was a certain Doringem (Dorchi) from Genoa, Italy, who had been invited from Crimea.²³ In the course of centuries, the church was repeatedly reconstructed and expanded.

In the 16th century, porticoes were added north and south of the monument.

In the 17th century, the first Armenian Catholic bishop of Lviv, Nikolai Torosevich, added the central uni-nave portion of the church, built in the Baroque style, in the west (architect: Voytsek Kielar). Besides, he also completely changed its interior decoration to make it look like a Catholic church.

In 1712 the monument was seriously damaged by a fire, after which it underwent thorough renovation



LIV. The plan of the church of the Assumption of the Holy Virgin

between 1723 and 1731.²⁴

For the last time, the mother church of Lviv underwent major repairs and was expanded to the west by the Armenian Catholic archbishop of the city, Juseph Theodorovich, in the early 20th century. At his request, architect Francis Monchinsky built the third, central-domed, portion of the church in a modern style. He also constructed its main portal in its western part (it overlooked Krakovian Street).

The removal of the layer of plaster from the walls and pylons of the eastern part of the church revealed

²² Baracz, 104-152.

²³ Lechicki, 34.

²⁴ Ibid., 98.



LIV. The church of the Assumption of the Holy Virgin from the south (a watercolour painting by S. Bisazh, 1937) and south-east (2012)

cross reliefs and murals dating back to the period when it functioned as an Armenian Apostolic one.

In the '30s of the 20th century, the monument was adorned with paintings by Jan Henryk de Rosen and mosaics by Joseph Mehoffer.²⁵

In the Soviet years, it closed and turned into a storehouse of paintings.

In 2000 it was returned to the Armenian Apostolic Church, after which it was repaired and consecrated by Catholicos Garegin II on 18 May 2003.

Since 1998 the mother church of Lviv has been included in the UNESCO World Heritage List (№ 865).

²⁵ J. Wolanska, Katedra Ormianska we Lwowie, w latach 1902-1938 [The Armenian Cathedral of Lviv between 1902 and 1938] (Warsaw, 2010), 529-535.



LVIV. Partial views of the interior of the church of the Assumption of the Holy Virgin and a relief depicting Catholicos Stepanos Salmastetsy V (1545 to 1567)

The monument consists of an old eastern church and two halls, the central uni-nave one and another in the west which is domed. It is adjoined by a portico in the south and a sacristy-treasury in the north.

The old church represents a tri-nave cruciform domed basilica of two pillars built in the style of medieval Armenian architecture (exterior dimensions: 15 x 12.5 metres). Its central nave is wider and higher as compared to the aisles. In the east, all the three of them end in apses that are semi-circular both inwardly and outwardly. At the point of the intersection of the transept and central nave, the dome rises with a dodecahedral tambour and a pyramidal spire.

The central uni-nave hall, which adjoins the old church in the west, is a rectangular vaulted structure of

a gable roof. Its wooden caisson vault is partly covered with gilded ornamental patterns.

The western domed hall, which abuts on the central uni-nave one in the west, is a rectangular building the four corner pilasters of which bear its pseudo-dome with stepped pendentives.

The southern portico is crowned by four longitudinal and two transversal arches. Its floor is covered with a great number of inscribed tombstones.

The Northern Sacristy-Treasury. The single-floor portico, which was later outwardly walled up, at present partly serves as a residence for Armenian clergymen. In the west, it is adjoined by a double-floor building.

Interior Ornamentation. Inwardly, the church is partly adorned with mosaics and frescoes, most of the



LVIV. The belfry-tower of the church of the Assumption of the Holy Virgin from the north

latter being masterpieces of modern art. The dome is embellished with an unusual mosaic of God the Father, Jesus Christ and the Holy Spirit made with the glass of Murano. The majority of Biblical characters are depicted with the faces of cultural and ecclesiastical figures who were prominent in Lviv in the early 20th century.²⁶ The main apse is adorned with a mural depicting the Mysterious Supper, in which Judas is represented as a faceless shadow, apparently with the aim of not hurting anybody.

The church retains a statue of Catholicos of All Armenians Stepanos V Salmastetsy and the marble bust of one of the Armenian Catholic bishops of Lviv, Isahak Isahakovich.

Other Buildings. The architectural complex of the church also comprises a belfry tower, an episcopal residence, Mons Pius Armenian Commercial Bank and the monastic building of Armenian Benedictine Women.

The belfry tower was built in 1571 by architect Pyotr Krasovski at the request of Armenian merchant Andreas from Kafa.²⁷ It is a three-floor building of a

square plan, its first storey having a vaulted gate which connects the eastern yard of the church with the Armenian Street. The second floor contains a rectangular room and on the third, four semi-circular small towers jut out of the general volume of the building: they end in small rotundas placed on four sides of the central rotunda.

The churchyard retains an abundance of tombstones with Armenian- and Latin-script epitaphs: part of them were brought here from the Armenian cemetery of the city, which was destroyed in the late 18th century.

In the south some arched ramparts separate the



LVIV. Sourb Khach (Holy Cross) Monastery from the west

complex of the church from the Armenian Street, one of the oldest places in Lviv which retains a number of old Armenian buildings of stone having 3 or 4 floors and large basements with nice portals and balconies. Their walls still preserve boards with the names of the Armenian families that once built them: the Emynovich, Tumanovich, Muratovich, Nikolayevich, etc.

The Armenian monastery of Sourb Khach (Holy Cross) is situated at no. 9 Zamartinovskaya Street (geographical coordinates: N 49°50.57.13''; E 024°01.34.29''; altitude above sea level: 270 metres).

Originally, it represented a wooden church built in 1611, but in the 1630s it was replaced by a stone one with the means of Armenian merchant Sahak Agobsovich.²⁸

In the late 18th century, the monastery was confiscated by the Austrian authorities, who used it as a military hospital, barracks and later also as a prison. In the Soviet years, it housed a firemen training college which has been replaced by Lviv's Police Academy.

In 2004 the church underwent renovation and started serving the Greek Catholic clergy.

²⁶ Ibid., 194-198.

²⁷ Baracz, 115.

²⁸ Lechicki, 63.



LVIV. A partial view of the cemetery of Lichakovsk and the funerary memorial of Joseph Torosevich, the founder of the local Armenian boarding-school

The monastic church represents a uni-nave basilica built in the Baroque style. It has an outwardly accentuated rectangular apse and two vestries. In the west, a bell tower of three arches is situated.

Armenian Funerary Memorials and Tombstones in Lviv's Lichakovski Central Cemetery. This graveyard (geographical coordinates: N 49°50.00.42''; E 024°03.10.89''; altitude above sea level: 314 metres), which has given repose to people of different nationalities, is especially remarkable for numerous splendid tombs and chapels dedicated to the following Armenian families: the Torosevich, Mikuli, Vartanovich, Abragamovich, Bogdanovich, Marmarosh, Theodorovich, etc. Particularly noteworthy are the mortuary memorials of the following Armenian bishops of Lviv: Samuel Stephanovich, Grigor Shimonovich, Grigor Romashkan, Isahak Isahakovich and Juseph Theodorovich. A memorial placed at the entrance to the cemetery perpetuates Doctor Joseph Torosevich, the founder of the Armenian boarding school: the prominent Maecenas is sculpted together with two alumni. A little above can be seen the tombstone of his brother, outstanding doctor and pharmacist Theodore Torosevich, who discovered the healing power of the mineral waters of Truskavets.



LVIV. The funerary memorials of Armenian bishops Samuel Stephanovich (died in 1858) and Grigor Shimonovich (died in 1875)

3. BEREZHANI (BERZHEZHANI)

Berezhani is the capital of the district of the same name in the region of Ternopil and has a population of about 20,000.

The Armenians who took up living in this city in the second half of the 17th century enjoyed broad autonomy and had their own *voit* and court.²⁹

Between the 18th and 19th centuries, the local Armenians had a functioning pawn shop which had been founded by Anton Ayvazovich, Anna Kamenchanka, Gunik Bogosevich, Bogdan Stephanovich and others.³⁰ Its income was spent on the sustenance of their church and spiritual shepherd.

In 1724 the Armenian school of the city was headed by Priest Yan Ohanovich.³¹

In the early 18th century, Berezhani had an Armenian population of about 200 families.³² Between 1890 and 1897, in the days of spiritual shepherd Juseph Theodorovich, its Armenian inhabitants comprised around 240 souls.³³

The Armenian Catholic church of the Holy Virgin's Immaculate Conception, which stands in the Armenian Street (geographical coordinates: N 49°26.41.42''; E 024°56.12.74''; altitude above sea level: 283 metres), was built in the site of a wooden one in 1764 on the initiative of Armenian clergyman Deodat Horbaz.³⁴ On 11 September 1791, it was blessed by Lviv's Armenian Catholic bishop Jacob Tumanovich.³⁵

After the partition of Rzeczpospolita in the late 18th century, Berezhani shifted into the possession of the Austrian Empire, as a result of which, the Armenian autonomy was abolished. The Armenian community gradually grew smaller and their church was confiscated, being used first as a granary, then as a Polish Catholic church and later as an arms depot.

In 1828 the Armenian community members succeeded in returning their church: on 10 September of the same year, the newly-renovated monument was again consecrated by Lviv's Armenian Catholic bishop Samuel Stephanovich.³⁶ It functioned until 1945, its last spiritual shepherd, Kazimir Romashkan, being arrested on a charge of anti-Soviet activity.³⁷

29 Չրիգորյան Վ., Ալմարկ Բերեժանիի հայ զաղութի պատմության [V. Grigorian, "An Outline of the History of the Armenian Community of Berezhani"], «Լրագրի հասարակական գիտությունների» [Messenger of Social Sciences], no. 7 (1974), 79-81.

30 Grigorian, 152.

31 Baracz, 78.

32 Dashkevich, 231.

33 Grigorian, "An Outline," 84.

34 Baracz, 78.

35 Ibid., 79.

36 Ibid., 80.

37 Смирнов Ю., Из истории бережанских армян и их святыни [You. Smirnov, "From the History of Berezhani Armenians and Their Sanctuaries"], "Галицкие ворота" [Galitskiye Vorota], nos. 7-9 (91-93) (2002), 26.



BEREZHANI. The Armenian Catholic church of the Immaculate Conception of the Holy Virgin and its belfry from the north-east (a watercolour painting by S. Bisazh, 1937 p.) and south-east (2012)

In the Soviet years, the church was again reduced to a storehouse, while in the early 1990s, it passed into the jurisdiction of the Ukrainian Orthodox Church of the Patriarchate of Moscow for a short time. In those years, its interior underwent certain changes, with numerous reliefs being ruined (their vestiges are still preserved).

At present the church does not function. Its roof is in an emergency condition and in bad need of renovation.

The church represents a uni-nave basilica with an outwardly rectangular apse which juts out of its main volume in the west. The entrance opens from the eastern facade, which is adorned by four decorative pilasters and horizontal cornices. The apse has vestries on either of its sides: the southern of them used to be connected with the castle of Berezhani via a secret tunnel which is partly ruined at present. A balcony built at the eastern end of the church rests on a double-pillar vestibule of three arches. An Armenian clergyman's tombstone which probably appeared here in the Soviet years serves as a sill for the balcony window. The beautiful frescoes and reliefs of the church, which are partly preserved, are in grave danger because of the rainwater that seeps through the roof. The rotunda is preserved in the centre of the roof.



BEREZHANI. The Armenian Catholic church of the Immaculate Conception of the Holy Virgin from the north-west; partial views of its interior and reliefs of saints (2012)

The church grounds are enclosed within stone ramparts, in the eastern part of which, its belfry stands. In the south, the Armenian school house is located, with the Armenian clergyman's residence in the north: unlike the church and school, it is in quite a good state of preservation and serves as the administrative building of Berezhani's Historico-Architectural Reserve.

4. IVANO-FRANKOVSK (STANISLAV, STANISLAVOV)

Ivano-Frankovsk, which is the capital of the region of the same name, has a population of about 225,000 souls. It was founded in 1662 by Polish magnate Angei





BEREZHANI. The Armenian school in the 1930s and 2012; the belfry in the eastern part of the church ramparts (2012)

Pototski, who himself invited the Armenians to take up living there and granted them with broad autonomy.³⁸

As of 1665, they already had a wooden church the first Armenian priest of which was Grigor Balasano-vich.³⁹

The early 18th century marked a period of prosperity for the Armenian community of Ivano-Frankovsk.

In 1743 the construction of a new church of brick began there.⁴⁰

The members of the local Armenian community amounted to 396 in 1782; 514 in 1808 and 699 in 1900.⁴¹

The Armenian Catholic church of the Immaculate Conception of the Holy Virgin, which stands in the heart of the city (address: no. 6 Armenian Street; geographical coordinates: N 48°55.21.55''; E 024°42.42.82''; altitude above sea level: 257 metres), was built between 1743 and 1763, later repeatedly undergoing renovation.

In 1868 it was largely damaged by a conflagration that spread throughout the city. As a result of the repairs of 1870, the two towers of the church became lower and their pyramidal spires acquired the shape of bells.

During World War I, the monument suffered bombardment, but between 1919 and 1930, it was again renovated and functioned until 1946.⁴²

After the establishment of the Soviet regime, the Armenians were obliged to leave the city (they mostly moved to Gdansk).

The derelict Armenian church, which had first turned into a studio, housed the Museum of Atheism and Religion in 1971.⁴³ Since 1992 it has belonged to the Ukrainian Orthodox Autocephalous Church. As for the adjoining priest's residence and the Armenian school, they now serve as a spiritual seminary.

The Armenian Catholic church of the Immaculate Conception of the Holy Virgin represents a tri-nave domed basilica built in the Baroque style. Its pseudo-dome rises at the point of the intersection of the central nave (it is considerably higher than the aisles) and transept. The main apse, which is rectangular, is sur-

³⁸ Baracz, 167.

³⁹ Cz. Chowaniec, *Ormiane w Stanislawowie w XVII-XVIII wieku* [Armenians in Stanislavov between the 17th and 18th centuries] (Stanislavov, 1928), 6.

⁴⁰ Ibid.

⁴¹ Сиреджук П., *Расселение и численность армян в Галицком прикарпатье в XVII-XIX вв.* [P. Sirejuk, "The Settling and Number of Armenians in the Galician Carpathians between the 17th and 19th centuries"], «*Историко-филологический журнал*» [Historico-Philological Journal], no. 1 (1984), 136.

⁴² [http://uk.wikipedia.org/wiki/Вірменська_церква_\(Івано-Франківськ\)](http://uk.wikipedia.org/wiki/Вірменська_церква_(Івано-Франківськ)).

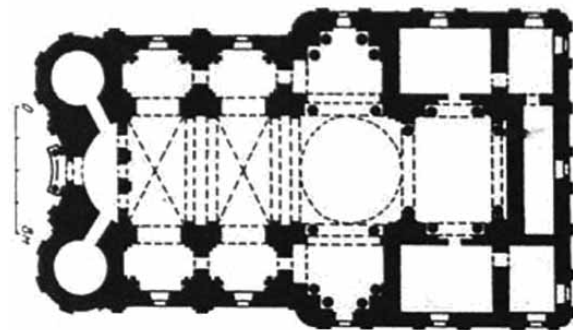
⁴³ Ibid.



IVANO-FRANKOVSK. The Armenian Catholic church of the Immaculate Conception of the Holy Virgin from the north-west (a watercolour painting by S. Bisazh, 1937) and partial views of the monument (photos 2012)

rounded by five vestries on three sides (they are inwardly separated from each other through the height of the aisles).

At the corners of the western facade, two belfry towers of a circular plan rise, the portal and vestibule being situated in the area between them.



IVANO-FRANKOVSK. A sculpture of St. Mary placed at the top of the western pediment of the Armenian Catholic church of the Immaculate Conception of the Holy Virgin; the plan of the church (photo 2012)

The frescoes by outstanding Polish artist Yan Soletsky impart special majesty to the church. The eastern wall of its main apse bears its former altar-stone embellished with a cross relief which is enriched with plant ornaments in an Armenian style.

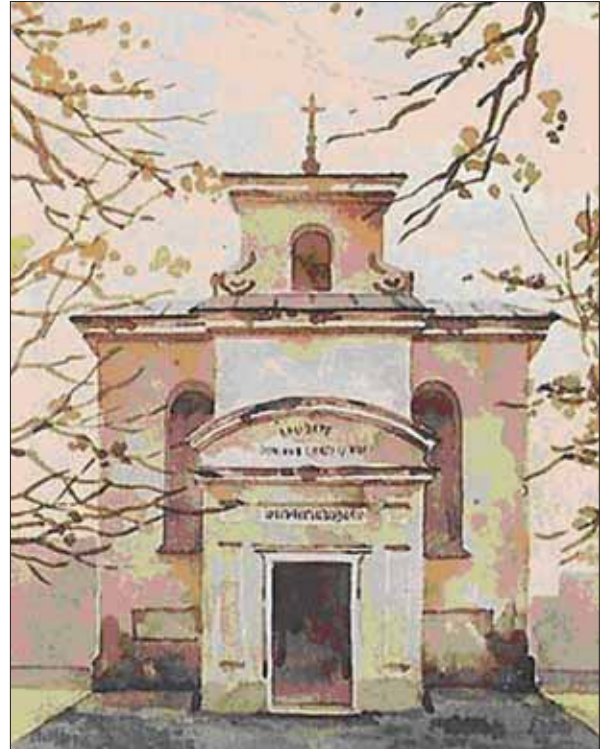
Outwardly, the church is covered with sky-blue plaster; hence its name, Skyblue Church, given by common people.

The monument used to be adjoined by an Armenian graveyard which is not preserved.

5. LISETS (LISIETS)

The village town of Lisets, which is situated within about 10 km of Ivano-Frankovsk, at present has a population of around 2,800 souls.

The Armenians immigrated here from Moldova and Besarabia in the second half of the 17th century.



LISETS. The chapel of St. Gregory the Enlightener non-existent at present (a watercolour painting by S. Bisazh, 1937)

In 1729 an Armenian bank was established in the town with a capital of 3,681 in Polish gold coins that mainly belonged to the Bogdanovich.⁴⁴

In 1782 the village town had 268 Armenian inhabitants who amounted to 198 in 1840 and only 44 in 1922.⁴⁵

The Armenian Catholic church of the Immaculate Conception of the Holy Virgin, which is situated in Taras Shevchenko Street (geographical coordinates: N 48°52.06.26''; E 024°36.31.75''; altitude above sea level: 294 metres), was originally built of wood in 1728. In 1779 and 1830 it was burnt, but later it underwent reconstruction.⁴⁶

The present-day brick church dates back to 1853.

In the Soviet years, its building was used as a store-house of salt and then as a cinema.

The church had six apses, two of which were dedicated to the Holy Virgin and the others to Jesus Christ, Sts. Grigor, Anna and Gaetano.⁴⁷

After the declaration of Ukraine's independence, the monument underwent reconstruction for the last time and changed into a Polish Catholic church.

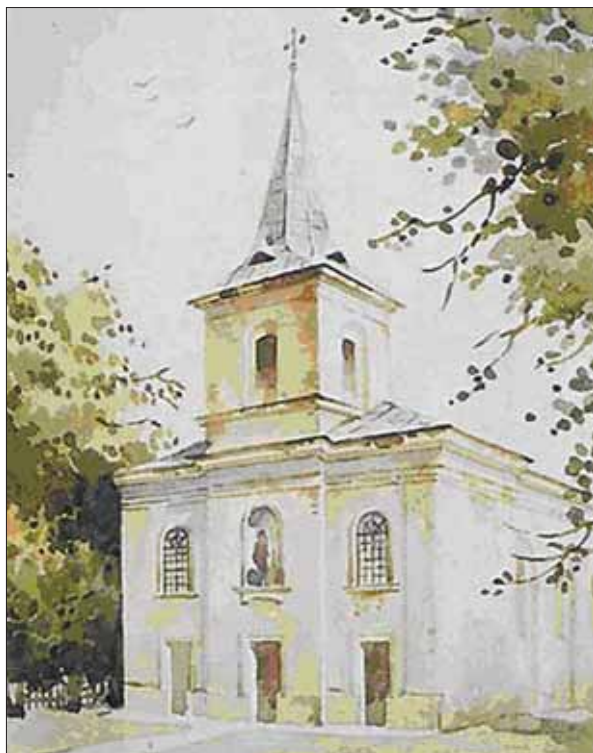
It represents a uni-nave basilica stretching from the north southwards. In the south, its semi-circular apse juts out of the main volume of the building. In the north, it has

44 Baracz, 156.

45 Sirejuk, "The Settling and Number of Armenians," 136.

46 Baracz, 154.

47 Ibid., 155.



LISETS. The Armenian Catholic church of the Immaculate Conception of the Holy Virgin from the north-west (a watercolour painting by S. Bisazh, 1937); the monument in 2012



a double-floor vestibule of a rectangular plan which is wider than the main church proper. The central part is surmounted by a double-floor belfry tower which has an octahedral spire. A niche above the entrance bears a statue of the Holy Virgin. In the Soviet years, the doors and windows on the right and left sides of the same facade were walled up with brickwork, while the second storey of the vestibule was expanded into an amphitheatre. The main apse of the church, which is adjoined by a low rectangular vestry in the west, bears a duplicate of a miracle-working icon of the Holy Virgin depicted with Armenian features.

North-west of the church, a single-floor priest's dwelling is preserved (at present it houses a music school).

A chapel dedicated to St. Gregory the Enlightener used to be situated north-west of the church.

6. TISMENITSA (TISMIENITSA)

The capital of the district of the same name in Ivano-Frankovsk Region, Tismenitsa has a population of about 10,000.

The Armenians took up living in this city in the 16th century. In 1782 it had 315 Armenian inhabitants who amounted to 135 in 1922,⁴⁸ had a school and enjoyed autonomy.

The Armenian Catholic church of St. Gaetano, which used to be situated in the heart of the city, has not come down to our days (at present the City Hall stands in its site).

The church was originally built of wood in 1684, under the supervision of clergyman Hakob Varde-resevich.⁴⁹ In 1759 the construction of a stone church began, it being consecrated on 20 August 1791 by Yan Tumanovich, the Armenian Catholic bishop of Lviv.⁵⁰

The church which was built in the Baroque style represented a uni-nave basilica with a rectangular apse accentuated outwardly. Both sides of its main facade



TISMENITSA. The Armenian Catholic church of St. Gaetano (a watercolour painting by S. Bisazh, 1937)

48 Sirejuk, "The Settling and Number of Armenians," 136.

49 Baracz, 172.

50 Ibid., 174.



YAZLOVETS. Sourb Astvatzatzin (Holy Virgin) Church from the south-west (2012)

were surmounted by belfry towers of a square plan and tetrahedral pyramidal spires.

Until 2011 **the Armenian chapel** built by a certain Ohanovich in 1828 was still preserved standing, but it underwent certain changes due to its emergency condition.

Other Buildings. An Armenian clergyman's dwelling and two Armenian houses of wood are preserved in the centre of Tisemenitsa. They are in a bad emergency state and will surely collapse in the coming years if they are not repaired.

7. YAZLOVETS (YAZLOVKA)

The village of Yazlovets, Buchachi District, Ternopil Region (at present with about 600 inhabitants), was established by some Crimean Armenian immigrants in 1250. Its founders also built a high defensive tower of a square plan (5 x 5 metres) surrounded by wooden ramparts and a ditch.⁵¹

In the 16th century, Yazlovets, which had 1,235 inhabitants, ranked third among the most significant places in Podolia. In 1672 the local Armenian community

comprised 128 families which enjoyed broad autonomy and had their own court, *voit* and trade unions.⁵²

In 1665 the local priest, Astvatzatur Nersesovich, founded an Armenian school with more than 60 pupils who were offered instruction in Armenian and Latin.⁵³

In 1676 the city shifted into Ottoman possession and started gradually suffering degradation. Most of its Armenian inhabitants left their places of living and their school closed.

Yazlovets regained its Armenian community after it had been restored within Rzeczpospolita, in the early 18th century, but the Armenians no longer enjoyed their former autonomy and wealth so that as of the early 19th century, their settlement had ceased existing.⁵⁴

The Armenian church of Sourb Astvatzatzin (Holy Virgin) is situated in the Armenian Street in the old Armenian quarter of Yazlovets (geographical coordinates: N 48°57.40.50''; E 025°26.38.43''; altitude above sea level: 282 metres).

51 Підставка Р., Рибчинський О., Язловець: історія, архітектура, туризм [R. Pidstavka, O. Ribchinski, Yazlovets: History, Architecture, Tourism] (Ternopil, 2011), 4.

52 Գրիգորյան Վ., Յազովկեց քաղաքի հայ գաղթօջախը (համառոտ պատմություն) [V. Grigorian, "The Armenian Settlement of Yazlovets City" (a brief history)], «ՊԲՀ» [Historico-Philological Journal], no. 3 (1973), 52.

53 Ibid., 64.

54 Ibid., 70.



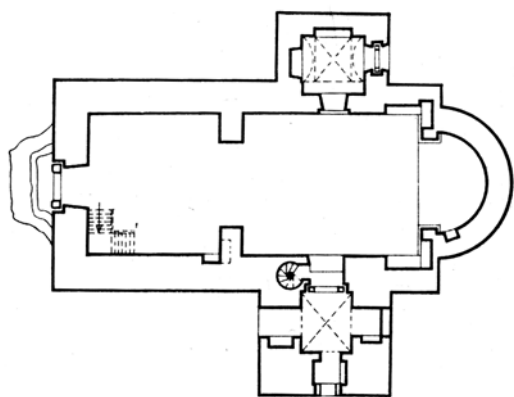
YAZLOVETS. Sourb Astvatzatzin (Holy Virgin) Church from the west (2012)



YAZLOVETS. The belfry of Sourb Astvatzatzin (Holy Virgin) Church from the south (2012)

It dates back to 1551 and functioned until the early 19th century. After the local Armenian community ceased existing, in 1809 it passed to the Ukrainian Greek Catholic Church.⁵⁵ In the Soviet years, the monument was reduced to a storehouse, while at present it functions as St. Nikolai Church belonging to Greek Catholics.

Sourb Astvatzatzin Church represents a uni-nave vaulted basilica with a semi-circular apse which juts



YAZLOVETS. The plan of Sourb Astvatzatzin (Holy Virgin) Church by H. Khalpakhchian

55 Baracz, 92.

out of the main volume of the building in the east. Its western portal is adorned with beautiful reliefs above which its construction inscription is engraved in Armenian. Another Armenian inscription is preserved on the upper section of its southern entrance.

In the north, the church is adjoined by a low vestry of a rectangular plan, and in the south, by a four-floor belfry tower of a square plan which dates back to the mid-17th century (height of walls: about 20 metres). The overhead covering of its first storey is built of stone but those of the others are of wood. The roof bears a central and four lateral rotundas.

Some **Armenian wells** built not far from the church in 1613 function even nowadays. The northern and southern ones are open, with their walls laid with roughly-hewn stones (they cover an area of 12.14 and 17.15 sq. metres respectively⁵⁶). The central well, which is in the east, represents a vaulted structure built into a steep slope and covering an area of about 5.35 sq. metres. Five steps in the west and a wooden door comprise its entrance. The eastern wall of the well

56 Халпахчян О., Сооружения армян в Язловце [О. Khalpakhchian, "Armenian Buildings in Yazlovets"], "Архитектурное наследие" [Architectural Heritage], no. 34 (1986), 167.



YAZLOVETS. The interior of Sourb Astvatzatzin (Holy Virgin) Church towards the east (2012)

retains its construction inscription adorned with a beautiful bas relief.

Sourb Avetman (Of the Holy Annunciation) Chapel and an Armenian cemetery are preserved on the roadside in the north of the village. As for other Armenian buildings, both public and residential, including the clergyman's dwelling, school, bath-house, etc., they were destroyed as early as the days of World War I.

8. HORODENKA (GORODENKA)

Horodenka, which is the capital of the district of the same name in Ivano-Frankovsk Region, has a population of 12,400 souls.

The first Armenian immigrants came here from Moldova and Valachia in the 1670s. In 1782 the local Armenian community comprised 410 members whose number was only 43 as of 1900.⁵⁷ Between 1856 and 1916, the city belonged to the noble family of the Romashkan, who were of Armenian origin.⁵⁸ At present only a single Armenian family lives in Horodenka: they moved here from Georgia in the 1990s.

The Armenian Catholic church of the Immaculate Conception of the Holy Virgin, which is situated in the heart of the city (geographical coordinates: N 48°40.04.44''; E 025°30.20.96''; altitude above sea level: 272 metres), traces back to 1706, being the old-



YAZLOVETS. The construction inscription of an Armenian well of 1613 (2012)

est preserved Armenian building in Horodenka. It had three apses dedicated to the Holy Virgin, Sts. Gregory the Enlightener and Gaetano.⁵⁹

In 1931 the church underwent thorough renovation on the initiative of the local spiritual shepherd, Adam Roshko Bogdanovich.⁶⁰

The monument represents a uni-nave basilica stretching from the north southwards: its three apses and vestibule, which jut out of its general volume on four sides, give it a cruciform plan. Its two northern corners are strengthened by means of four abutments. The apses are outwardly pentahedral. The main apse, which is in the south, is larger in dimensions, while the western and eastern ones are smaller and lower than the main church building. They communicate with the church through arched entrances opened in the eastern and western walls. The vestibule, which is in the north, has two floors, its inner stairway leading to the second storey, which has a door to an outer balcony. Inside the church, part of its mural patterns are preserved together with a wooden frame on the central wall of the main apse. The eastern apse retains a pyx.

At present the church is in a bad state of disrepair: its roof, the rotunda of which is not preserved, is in need of overhaul.

The keys to the church are kept with Father Moroz, a servant of the Ukrainian Orthodox Church of the Pat-

57 Sirejuk, "The Settling and Number of Armenians," 136.

58 <http://pl.wikipedia.org/wiki/Romaszkanowie>

59 Baracz, 84.

60 <http://fundacjaormianska.pl/cmentarze/horodenka/>



HORODENKA. The Armenian Catholic church of the Immaculate Conception of the Holy Virgin from the north-west (a watercolour painting by S. Bisazh, 1937), north and south (2012)



HORODENKA. Partial views of the interior of the Armenian Catholic church of the Immaculate Conception of the Holy Virgin (2012)

riarchate of Kiev: he is taking actions to renovate the monument.

The Armenian clergyman's dwelling has not come down to our days.

9. SNIATYN

The capital of the district of the same name in Ivano-Frankovsk Region, Sniatyn has a population of about 10,000 souls.

The Armenians took up living here in 1628 at the invitation of King Sigizmund III, who granted them with broad autonomy and exempted them from taxes for a period of 15 years.⁶¹

In 1782 the city had 396 Armenian inhabitants who amounted to 505 in 1808 and about 420 in 1922.⁶² In 1945 around 400 Armenians were forced into moving to Poland.

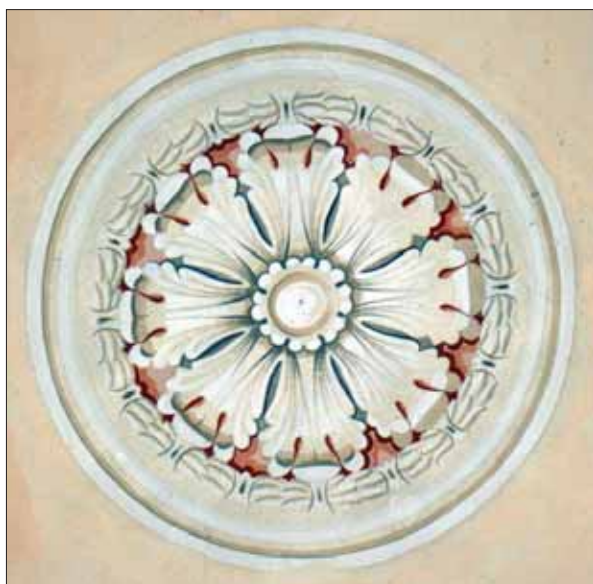
The Armenian Catholic church of the Assumption of the Holy Virgin is situated at no. 74 Kosniatyn Street (geographical coordinates: N 48°26.47.19''; E 025°33.35.14''; altitude above sea level: 269 metres).

The present-day brick monument was built between 1801 and 1805 in the site of a wooden church that had functioned since 1632. It had three apses dedicated to the Holy Virgin, Sts. Grigor and Gaetano.⁶³

⁶¹ Baracz, 165.

⁶² Sirejuk, "The Settling and Number of Armenians," 136.

⁶³ Baracz, 165-166.



SNIATYN. The Armenian Catholic church of the Assumption of the Holy Virgin from the north-east (a watercolour painting by S. Bisazh, 1937), north and south; its interior towards its sanctuary and a partial view of the mural decoration of its vault (2012)

The church which had greatly suffered during World War I, underwent thorough renovation in 1924 on the initiative of local clergyman Gaetan Amirovich.⁶⁴ As of 1946, it was closed, but since 1954 it has

been used as a basketball and volley-ball hall for a local agrarian college, with sports ladders and a basketball basket installed in the section of its main apse.

The monument represents a uni-nave vaulted basilica stretching from the north southwards. In the south, it has an outwardly accentuated semi-circular apse. In the east,

⁶⁴ <http://fundacjaormianska.pl/cmentarze/sniatyn/>

it has a low vestry, a corridor in the west connecting it with the main college building. There is a balcony on the second floor of the vestibule. The eastern and western walls of the monument are strengthened by one and three abutments respectively.

At present it is in an emergency condition and is not used, its roof being in danger of collapse if repairs are not carried out there.

10. KUTI

The village town of Kuti is located in Kosov District of Ivano-Frankovsk Region and has a population of about 4,300.

The local Armenian community was established in the early 18th century, when some Armenian-speaking Armenian immigrants arrived here from Moldova (they enjoyed autonomy).

In 1787 Kuti had 396 Armenian inhabitants who amounted to 1,169 in 1827.⁶⁵ Until World War II, it ranked among the largely Armenian-populated places in Poland. It is the birthplace of Grigor Romashkan (1879 to 1881), one of the Armenian Catholic bishops of Lviv.

The last Armenian spiritual shepherd in the settlement of Kuti was Samuel Manukevich, who is also mentioned as a mayor and a deputy of the Polish Sejm.⁶⁶

In 1946 the Armenians were banished from Kuti.

The present-day Armenian community of the village comprises only several families, but despite this, every year a great number of Armenians arrive here from Poland and Romania to participate in the annual pilgrimage held on 13 June.

The Armenian Catholic church of the Immaculate Conception of the Holy Virgin (St. Anton) originally represented a wooden building (geographical coordinates: N 48°15.41.20''; E 025°10.43.97''; altitude above sea level: 339 metres) which was erected as early as 1715 under the supervision of Grigor Vardanovich, the first Armenian Catholic shepherd of the place.

In 1779 the monument was burnt during a fire.⁶⁷

In 1786 the local Armenian spiritual shepherd, Yan Stephanovich, built a brick church which was consecrated on 14 August 1791 by the Armenian Catholic bishop of Lviv, Yan Tumanovich.⁶⁸ Its main apse was dedicated to the Holy Virgin and the others to Sts. Anton, Gaetano, Grigor and the Holy Trinity.⁶⁹



KUTI. The Armenian Catholic church of the Immaculate Conception of the Holy Virgin (St. Anton) from the north-west (a watercolour painting by S. Bisazh, 1937 & a photo by S. Vardanian, 2012) and north (2012)

In the Soviet years, the church was reduced to a warehouse. At present it is within the jurisdiction of the Ukrainian Orthodox Church of the Patriarchate of Kiev.

The monument represents a uni-nave vaulted basilica built in the Baroque style with an outwardly accentuated rectangular apse. In its north-eastern facade part, in front of its entrance, it has a small vestibule which is lower than the main church building. There is a sacristy in the south.

Benefactor Pyotr Romashkan is buried in this church.

West of the monument, its three-arch belfry is situated: as a result of the reconstruction carried out in the 1990s, it has a square plan.

⁶⁵ Baracz, 102.

⁶⁶ T. Isakowicz-Zaleski, *Słownika biograficznym księży ormiańskich i pochodzenia ormiańskiego w Polsce w latach 1750-2000* [A Biographical Dictionary of Armenian Priests in Poland (1750 to 2000)] (Cracow, 2001), 15.

⁶⁷ Baracz, 100.

⁶⁸ Ibid., 101-102.

⁶⁹ Ibid., 102.



KUTI. The Armenian Catholic church of the Immaculate Conception of the Holy Virgin (St. Anton) from the north-east and its interior towards its sanctuary (2012)

Numerous Armenian tombstones are preserved in the old cemetery of the village.

11. CHERNOVTSI (CHERNIVTSI, CHERNAUTI)

Chernovtsi is the capital of the region of the same name and has a population of about 256,000 souls.

The Armenians took up living here in the early 15th century. In the late 19th century, it had around 600 Armenian inhabitants, but as of the beginning of the 20th century, they comprised only 50 families.⁷⁰

The Armenian Catholic church of Sts. Peter & Paul is situated at the juncture of the Armenian Street and the alley of the same name (geographical coordinates: N 48°17.19.62''; E 025°56.20.34''; altitude above sea level: 244 metres). It was built in the Armenian quarter of the city between 1869 and 1875⁷¹ and was blessed by the Armenian Catholic bishop of Lviv, Grigor Romashkan, in 1879. The architect of the church was outstanding Czech specialist Joseph Glavka, who is also the author of the project of the residence of Bukovina's Orthodox metropolitans in the city of Chernovtsi (it is included in the UNESCO World Heritage List: no. 1330).

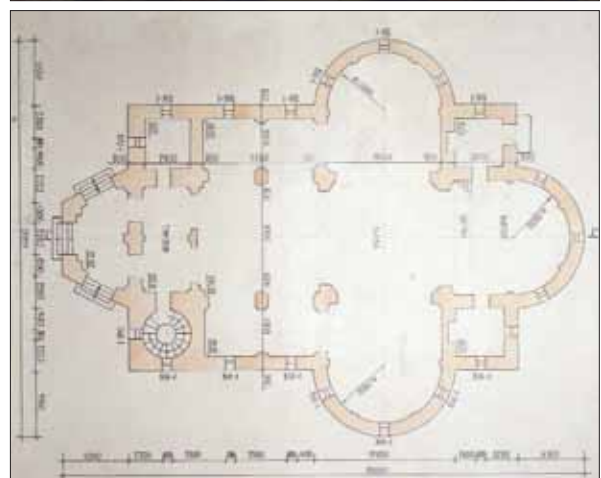
The Armenian church functioned until the 1940s, after which it was reduced to a storehouse. In the late 1980s, it changed into a hall of organ music, this instrument being placed in its main apse. At present the left apse of the church belongs to the Ukrainian diocese of the Armenian Apostolic Church so that in fact, it now functions both as a hall of organ music and as an Armenian Apostolic church (St. Grigor Lusavorich).

The church building represents a wonderful combination of Armenian, Gothic and Byzantine architectural styles. It is a tri-nave and tri-apsidal cruciform domed basilica the axis of which has the following direction: north-east-south-west. The central nave is considerably higher than the aisles. Thanks to the transept which ends in outwardly accentuated apses, the church has a cruciform plan. On both sides of its portal, two four-floor belfry towers of octahedral spires rise. On either side of the main apse, there is a low vestry, each of the roofs of which bears two flying buttresses (such constructions are also found on the roofs of the aisles). Outwardly, the dome tambour is adorned with multi-row cornices, columns and mural arches. Its spire is conical.

The frescoes of the church, which have undergone renovation, are in a wonderful state of preservation: special mention should be made of the murals of Christ's twelve apostles on the tambour walls, that of Jesus in the centre of the dome and the four Evangelists on the pendentives.

⁷⁰ Encyclopedia of the Armenian Diaspora, 593.

⁷¹ [http://uk.wikipedia.org/wiki/Вірменська_церква_\(Чернівці\)](http://uk.wikipedia.org/wiki/Вірменська_церква_(Чернівці))



The upper section of the church entrance bears its construction inscription in Armenian and Latin. In front of its portal, the statues of Apostles Peter and Paul are placed.

The church grounds are enclosed within a wall north of which, the Armenian clergyman's former residence is situated (it is now used for different purposes).

12. ZHVANETS (ZVANIETS)

The village town of Zhvanets is situated in Kamenets-Podolski District, Khmel'nitski Region, and has about 1,500 inhabitants.

Its Armenian settlement was founded in 1670 by Armenian immigrants from Moldova and Valachia, but the Turkish invasion of 1672 made them move away. In 1699, when Zhvanets shifted back into the possession of Rzeczpospolita, it had an Armenian population of

CHERNIVTSI. The Armenian Catholic church of Sts. Peter & Paul from the north-east (a watercolour painting by S. Bisazh, 1937) and east (2012); partial views of its tambour and interior (2012); its plan



ZHVANETS. The Armenian Catholic church of the Immaculate Conception of the Holy Virgin from the south and west; the emblem of the local Armenian settlement and a bas relief of a lion (2012)

100 families. The Armenians were again forced into leaving the town, this time for Kamenets-Podolski, in the aftermath of another Turkish incursion that took place in 1768. In the late 18th century, when Zhvanets became part of the Russian Empire, it had only 28 Armenian inhabitants.⁷² Minas Bezsheshkian, who arrived in the town in 1820, reports that no Armenians lived there any longer.⁷³

⁷² Dashkevich, 231.

⁷³ Բժշկեանց Մ., Ճանապարհորդութիւն ի Լեհաստան [M. Bezsheshkians, A Journey to Poland] (Venice, 1830), 132.

The Armenian Catholic church of the Immaculate Conception of the Holy Virgin (geographical coordinates: N 48°33.01.32''; E 026°29.10.57''; altitude above sea level: 155 metres) was built in the early 18th century under the supervision of local clergyman Grigor Hankevich (he was later buried here).⁷⁴

The monument which had been largely damaged in the aftermath of the Turkish invasion of 1768 underwent total reconstruction in 1791 and was consecrated by the Armenian Catholic bishop of Lviv, Yan Tumanovich.⁷⁵

The church had six apses dedicated to the Holy Virgin, Sts. Grigor, Gaetano, Anton, Thaddeus and Bartholomew.⁷⁶

In the early 19th century, the monument shifted into the jurisdiction of the Polish Catholic Church.⁷⁷ In the Soviet years, its building and the adjacent ramparts together turned into a service centre for agricultural cars. After Ukraine's independence, it was returned to Polish Catholics.

⁷⁴ Baracz, 179.

⁷⁵ Ibid.

⁷⁶ Ibid.

⁷⁷ Grigorian, 144.



KAMENETS-PODOLSKI. A general view of the Armenian quarter from the south-west (2012)

The church represents a uni-nave vaulted basilica built in the Baroque style. Its main semi-circular apse juts out of its general volume in the east. Similarly, its rectangular apses are accentuated in the north and south. In the south, the main apse is adjoined by a small sacristy which has its own separate entrance. The western facade of the church is embellished with decorative pilasters. The emblem of the local Armenian community, a lamb holding a cross-adorned flag, is preserved above the portal.

The entrance hall, which is situated west of the church, is slightly wider than the monument itself. At its right and left corners, two quadrangular bell towers rise.

The church grounds, which also comprise some annexes, are surrounded by ramparts of a width of 1 to 1.5 metres and a general length of 300 metres. The height of the walls preserved in the west oscillates between 1.5 and 2 metres. There are two gates, one of which is arched and intended for pedestrians, and the other for cars. The southern and western ramparts are considerably better preserved (to a height of about 4 to 5 metres), while the northern one has become part of the service centre of agricultural cars built in the mid-20th century. These walls retain numerous loopholes which get narrower outwardly.

South of the church, a single-floor semi-ruined building of a rectangular plan can be seen: probably, it used to be the local clergyman's house.

The Armenian cemetery that used to extend close to the church is not preserved. In the Soviet years, its tombstones were used for the construction of the buildings of the aforementioned service centre. At present

these structures are gradually tumbling down revealing stones with Armenian-lettered inscriptions (some of them were used during the renovation of the ramparts).

13. KAMENETS-PODOLSKI (KAMENETS, KAMIANETS)

Kamenets-Podolski is the capital of the district of the same name in Khmel'nitski Region and has a population of about 103,000.

According to a number of sources, it was founded by some Armenians who took up living here in 1062 at the invitation of Prince Fyodor Dmitriyevich.⁷⁸

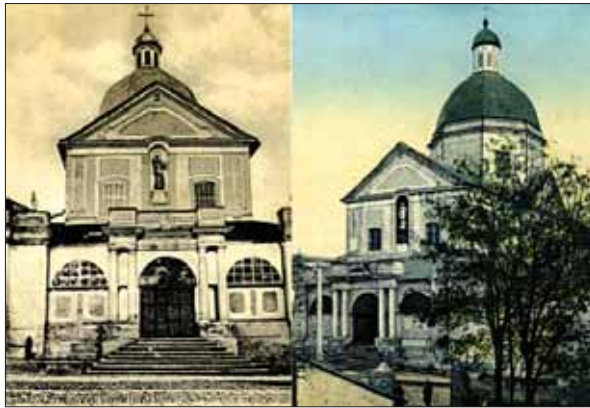
By the mid-13th century, the Armenian settlement of Kamenets-Podolski had already been completely organised and had its own church. In the mid-14th century, during the period of Polish reign, it enjoyed broad autonomy with its separate court, town council and *voit*. The number of the local Armenians increased after the immigration of their compatriots from Crimea and Valachia who played a great role in the construction activities unfolded in the city as well as in its development and defence. In the mid-16th century, the Armenians of Kamenets-Podolski comprised about 900 houses.⁷⁹

The city is reported to have had seven Armenian churches and monasteries: Of the Assumption of the Holy Virgin, St. Nikoghayos, Of the Annunciation to the Holy Virgin, Sourb Khach (Holy Cross), St. Grigor Lusavorich, St. Gevorg and St. Stepanos.⁸⁰

⁷⁸ Gayuk, 158.

⁷⁹ Baracz, 94.

⁸⁰ Жарких М., Храмы Поділля [M. Zharkikh, The Churches of Podilia] (Kiev, 2007), 27.



KAMENETS-PODOLSKI. St. Nicholas Church in the 1930s; its arched gate from the west and its belfry-tower from the north (2012)

In 1672, when the Ottoman Turks took Kamenets-Podolski, the local Armenians were forced to leave it. Part of their churches were destroyed⁸¹ while others were turned into mosques. After the city had been returned to Rzeczpospolita in 1699, a small number of Armenians returned there: although they gained back their former rights and privileges, the Armenian community never restored its strength of the past days. In the late 18th century, the city became part of the Russian Empire, the Armenian autonomy being abolished in 1790. The local Armenian flock shifted into the jurisdiction of the Armenian Catholic Episcopate of Mogilev-Podolski established in 1810.⁸² As of 1863, only 63 Armenians lived in Kamenets-Podolski.⁸³

In the 1940s, the Armenian community, the members of which had long been mostly estranged from each other, ceased existing altogether as the remaining Armenians moved to Poland.

The Armenian quarter of Kamenets-Podolski, which retains old Armenian buildings, is preserved in the south of the old city. Its centre is the square of the Armenian Market, where the Armenian Street begins.

The Armenian church of St. Nikoghayos (Nicholas) was exploded in the 1930s, its ruins being still preserved in the Armenian Street (geographical coordinates: N 48°40.20.40''; E 026°34.24.64''; altitude above sea level: 190 metres).

It was built in 1495 as an Armenian Apostolic church, but in 1666 it changed into an Armenian Catholic one. The monument suffered partial destruction in the years of the Turkish occupation of Kamenets-Podolski (1672 to 1699), but after its liberation, the Armenians completely rebuilt it from 1756 until 1767. In 1771 it was blessed by Lviv's Armenian Catholic bishop, Yan Tumanovich.⁸⁴ After the death of the last Armenian shepherd of the church, Raphael Uzunian, in 1863 a Polish clergyman conducted divine service there according to the Catholic ritual.⁸⁵

The church of St. Nikoghayos used to represent a uni-nave basilica with an outwardly accentuated semi-circular apse and a transept. Its octagonal dome was remarkable for its height amounting to about 30 metres. From three sides, except the eastern one, it was surrounded by a portico which was lower than the

81 Шкурко С., Армянские архитектурные памятники в городе Каменец-Подольске [S. Shkurko, "Armenian Architectural Monuments in Kamenets-Podolski City"], «ГІР-Հ» [Historico-Philological Journal], no. 2 (1968), 235.

82 Gayuk, 210.

83 Encyclopedia of the Armenian Diaspora, 593.

84 Задорожнюк А., Петров М., Вірменський храм св. Миколи XV-XVIII ст. у Кам'янці-Подільському [A. Zadorozhnyuk, M. Petrov, The Armenian Church of St. Nicholas (15th to 18th centuries) in Kamenets-Podolski] (Kamenets-Podolski, 2009), 21.

85 Grigorian, 98.



KAMENETS-PODOLSKI. The church of the Annunciation to the Holy Virgin from the north-west; an Armenian bishop's house and a cross-stone of 1554 set in the southern wall of the church (2012)

church building proper. A recess above its entrance, opening from its western facade, retained a gilded statue of the Holy Mother of God.

At present the surviving vestiges of the church comprise its foundations, certain stone fragments and the arcade of its western portico.

The monument grounds belong to the newly-established Armenian community of Kamenets-Podolski, the head of which is Arthur Gasparian. In 2005 the Armenians placed a cross-stone commemorating the Great Genocide of 1915 in the yard of the church.⁸⁶ Metallic gratings decorated with crosses were installed inside the arches of the western portico.

The architectural complex of St. Nikoghayos Church comprises a belfry tower, a bishop's residence and commercial storehouses which are enclosed within walls of a height of 4 to 5 metres and a thickness of a metre.

The five-floor belfry tower of St. Nikoghayos, which was built in 1565, resembles the bell tower of the Armenian cathedral of Lviv. In 1633 the chapel of St. Stepanos started functioning on its first floor.⁸⁷

The belfry-chapel, which underwent repairs in the 1980s, has been within the jurisdiction of the Ukrainian Orthodox Church of the Patriarchate of

Kiev under the name of St. Stepan since the early 1990s.

The belfry has a square plan (11 x 11 metres), the height of its stone walls reaching about 23 metres. The walls of the vaulted chapel on its first floor retain frescoes depicting Old Jerusalem, the martyrdom of Stephen the Proto-Deacon and other Biblical scenes. The entrance to the second storey opens from its outer facade, access to which is possible via the exterior steps of wood. The overhead coverings between the other floors are of wood, an inner staircase leading to the roof of the belfry. Its upper floor retains four small semi-circular towers with loopholes which offer a beautiful view of the old Armenian quarter.

North of St. Nikoghayos Church, the Armenian bishops' residence is preserved: it was built in 1577 with the means of Armenian merchant Andreas from Kafa and later served as Armenian Tradesmen's House. The northern portal of this double-floor building is arched and covered with beautiful reliefs. At present it houses the Archaeological Museum of Kamenets-Podolski.

In the south-east of this architectural complex, large Armenian commercial warehouses of the 16th century are preserved: they were used by the Armenian merchants to store the goods imported from the East.

The church of the Annunciation to the Holy Virgin, which is situated south-east of St. Nikoghayos

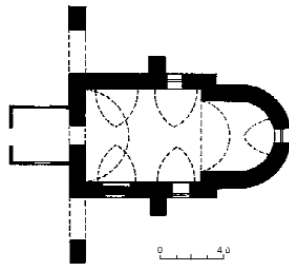
⁸⁶ Zadorozhnyuk, Petrov, 49.

⁸⁷ Grigorian, 82.

(geographical coordinates: N 48°40.18.67''; E 026°34.28.95''; altitude above sea level: 188 metres), is the oldest Armenian stone church in Kamenets-Podolski built in 1398 by Sinan, the son of a certain Kotlubey, who was a merchant from Kafa.⁸⁸ Until 1495 it was known by the name of St. Nikoghayos. The monument which had suffered major damage in the aftermath of the Ottoman occupation of the city was rebuilt in the early 18th century by Armenian merchant Bogdan Latinovich.⁸⁹ The local Armenian community gradually growing smaller, after the death of the last Armenian spiritual shepherd of the church, Daniel Levitski, in 1811 it passed into the jurisdiction of the Ukrainian Greek Catholic Church, and in 1840 into that of the Ukrainian Orthodox Church.⁹⁰

In the Soviet years, the church building housed the regional archives. Since 1990 it has been functioning as a Ukrainian Orthodox church dedicated to St. Nikolai within the jurisdiction of the Patriarchate of Moscow.

The monument represents a uni-nave vaulted rectangular basilica with an outwardly accentuated semi-circular apse in the east (exterior dimensions: 12.5 x 8 metres; height: 12 metres). Each of its northern and southern walls bears an abutment and a flying buttress which were built during the period between the late 19th and early 20th centuries, parallel with the construction of its belfry tower, wooden vestibule and ramparts. The southern wall of the church retains a cross-stone of 1554 with an Armenian inscription.



Catholicos of All Armenians Melkiset, who died in Kamenets-Podolski in 1627, is buried in this church.⁹¹

The interior of the monument is adorned with numerous icons among which special mention should be made of a duplicate of an old icon of the Holy Virgin depicted with Armenian features.

The church used to be adjoined by an old Armenian cemetery which has not come down to our days.

Some Armenian ramparts are still preserved standing near the main entrance to the old city in its western portion (geographical coordinates: N 48°40.25.79''; E 026°34.07. 34''; altitude above sea level: 166 metres). It was erected in 1583 by the members of the local Armenian community. The oldest preserved stone ram-



KAMENETS-PODOLSKI. The Armenian ramparts from the west and the Armenian well from the east (2012)

parts in Kamenets-Podolski, they are multangular in plan and open in the east, having a total length of about 100 metres. Their height in their western section is around 10 metres and their thickness between 1 and 1.5 metres. This shows that the Armenian community played an important role in the defence of the city.

An Armenian well (Virmenska Krinitsa) of 1638 is preserved in Polish Market (Polski Rinok) Square, in the heart of the old city (geographical coordinates: N 48°40.31.58''; E 026°34.20.31''; altitude above sea level: 197 metres).

It is a square structure (5 x 5 metres) with a depth of about 30 metres. Its overground building, which was destroyed during World War II, underwent complete reconstruction in 1956: it is octahedral, with a height of about 14 metres.⁹²

Kamenets-Podolski also preserves some other, about twenty, residential and public buildings once erected by its Armenian inhabitants: among them especially noteworthy are the stone houses of the Levonovich, Balasanovich and Aslanovich built in the neighbourhood of Armenian Market Square between the 16th and 17th centuries.⁹³

88 Ibid., 73.

89 Ibid., 77.

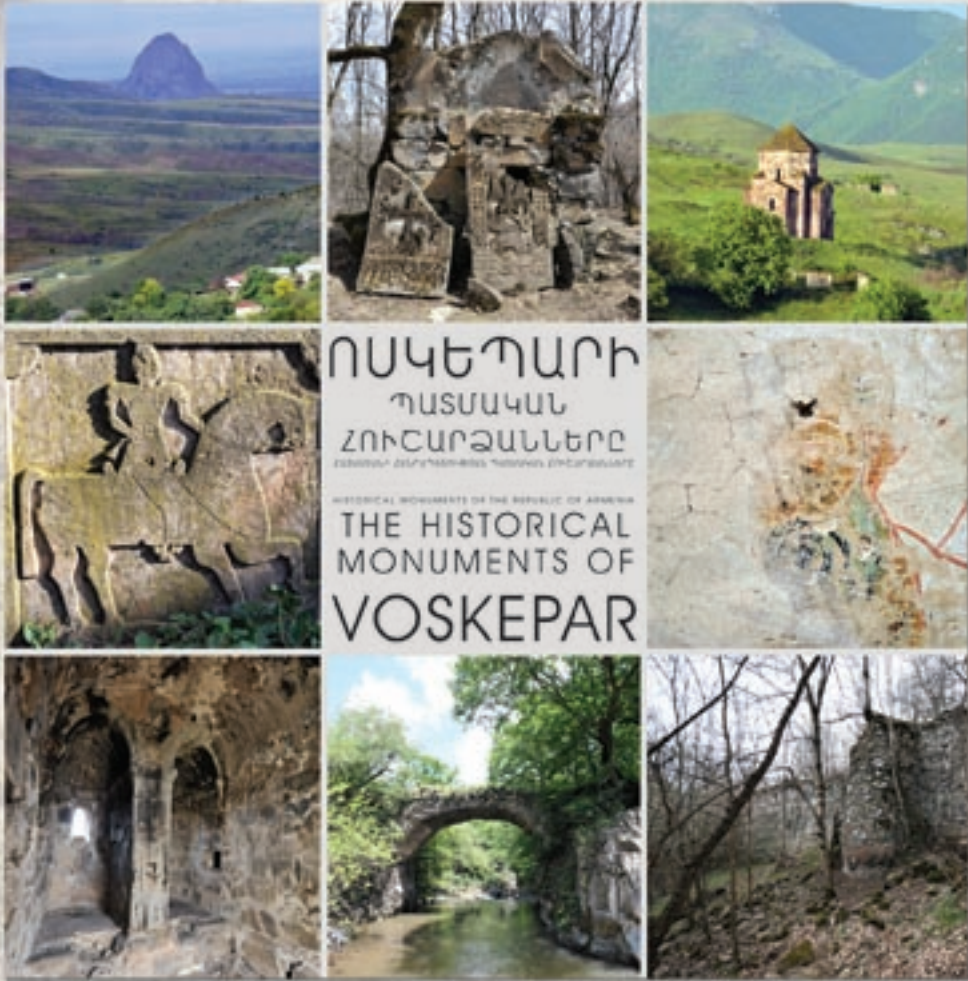
90 Ibid.

91 Ibid., 76.

92 Shkurko, "Armenian Architectural Monuments," 238.

93 Ibid., 239.

RAA NEW PUBLICATIONS



ՈՍԿԵՊԱՐԻ
ՊԱՏՄԱԿԱՆ
ՀՈՒՇԱՐՁԱՆՆԵՐԸ
ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ԿՐԹԱՅԻՆ ԵՐԿՐԱՑՈՒՄԸ
HISTORICAL MONUMENTS OF THE REPUBLIC OF ARMENIA
THE HISTORICAL
MONUMENTS OF
VOSKEPAR



ՋԻԼԻԶԱՅԻ
ՊԱՏՄԱԿԱՆ
ՀՈՒՇԱՐՁԱՆՆԵՐԸ
ՀԱՅԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ԿՐԹԱՅԻՆ ԵՐԿՐԱՑՈՒՄԸ
HISTORICAL MONUMENTS OF THE REPUBLIC OF ARMENIA
THE HISTORICAL
MONUMENTS OF
JILIZA

Works Prepared & Published within SOS Culture Programme



SPONSOR
MINISTRY OF CULTURE
OF THE REPUBLIC OF
ARMENIA



RESEARCH ON
ARMENIAN
ARCHITECTURE

YEREVAN
2013