

without means of illumination were unsuccessful. The cross in the circle described above was photographed from the estampage (squeeze) of Ashkharbeg. The sculptures on the jambs and the arch over the entrance of the sepulchral chapel representing a row of animals and a cross of equal arms at the center, also bear evidence to the antiquity of the building.<sup>13</sup> We consider it a work of the IVth century. According to Moses of Khorene, Aghtz was a summer resort and a cemetery for Armenian kings. The church is probably also of the same date. Here again we have remains of sepulchral quadrangular steles with figure sculpture, which was characteristic of the period of the basilicas, as we shall see later.

At Arouj also there was a basilica, older than the large rectangular church built by Gregory Mamigonian in the year 668. We have brought to the museum of Etchmiadzin one of the capitals of this church which in shape and ornamentation resemble those of the churches of Kassakh and Digor.<sup>14</sup>

If we add to the list of churches already mentioned the basilicas of the central regions of the province of Ararat known to us, we obtain a vast number of monuments.

At Vagharshabad, besides the five famous churches and the remains of an ancient basilica adjoining the church of Zuvartnotz, brought to light by the excavations of Khachig Vartabed, there was probably another basilica; for, a little to the west of the monastery church of St. Gaianè, were found sculptured remains of a basilica and also a sepulchral stele, which have been brought to the Etchmiadzin Museum. (It is however possible that those remains belonged to a chapel built by the Catholicos Ezra before the present church.) There are

13. See our article "Daroni S. Ghazari gam Arrakelotz Vankin Tourru" ("The Door of St. Lazarus of Daron or of the Monastery of the Apostles"), in "Zuvartnotz Year-Book" (Palooians's), 1937, p. 148.

14. Strzygowski, Die Baukunst, picts. 439, 440, 441.

also remains of basilicas at Ashdarag, Ghuzultamir (now called Kineved), Akarag, Piuragan, Apna (on the eastern slopes of Mt. Aracadz in the region of Abaran), in Kassakh (Bash Abaran), in Dzarrayishen (now Molla Ghassum), opposite and to the left of Kassakh, perhaps also in Samatarvesh, the church of which, although renovated in its upper parts, has however stones and sculptures in its walls (fig. 13), characteristic of the same period, with circular engaged columns worthy of attention. On the southern slopes of Mt. Aracadz, at Avan, there was another basilica; we reproduce here one of its capitals (Fig. 14). There was also a basilica in the other Avan, a little to the south of Kanakerr and east of Erivan. On the above mentioned capital there is the following inscription:

Քս ամ աւրհնեա  
ալ ևս յաւիտեա  
նս յիշէ քս ստէ  
փանոս ի քս թաղ  
աւորութեան

(O Christ God, thou art blessed forever.

Christ, remember Stephen in Thy Kingdom)

This inscription by its simplicity and its wording recalls the inscription of the Catholicos Gomidas on the wall of the eastern apse of the church of St. Hripsimè. This inscription is another relic of Armenian paleography.

There were similar churches in other parts of Armenia. In the province of Siunik there was Dzidzernavank, the largest basilica in our land, with arches resting on six piers and corresponding pilasters,<sup>15</sup> while the churches of Digor, Kassakh, and Yegh-vart have only three piers each. Unfortun-

15. Perhaps there were only five semi-columns and five buttresses. The church of St. Gregory in Dvin which came to light by the excavations of Khachig Vartabed was a church of the same style, form and size. The ancient church was rebuilt in the time of Simpad Bagradouni and the Catholicos Abraham. Cf. Sebeos, cap. XVIII. For the remains of the basic structure cf. Strzygowski, Die Armenische Baukunst, p. 164. pict. 192.