



Ministry of Culture and Tourism  
Of Azerbaijan Republic

**AZIZ ALAKBARLI**



**THE MONUMENTS  
OF WESTERN  
AZERBAIJAN**

**Aziz Alakbarli**



AZƏRBAYCAN RESPUBLİKASI  
MƏDƏNİYYƏT VƏ TURİZM NAZİRLİYİ

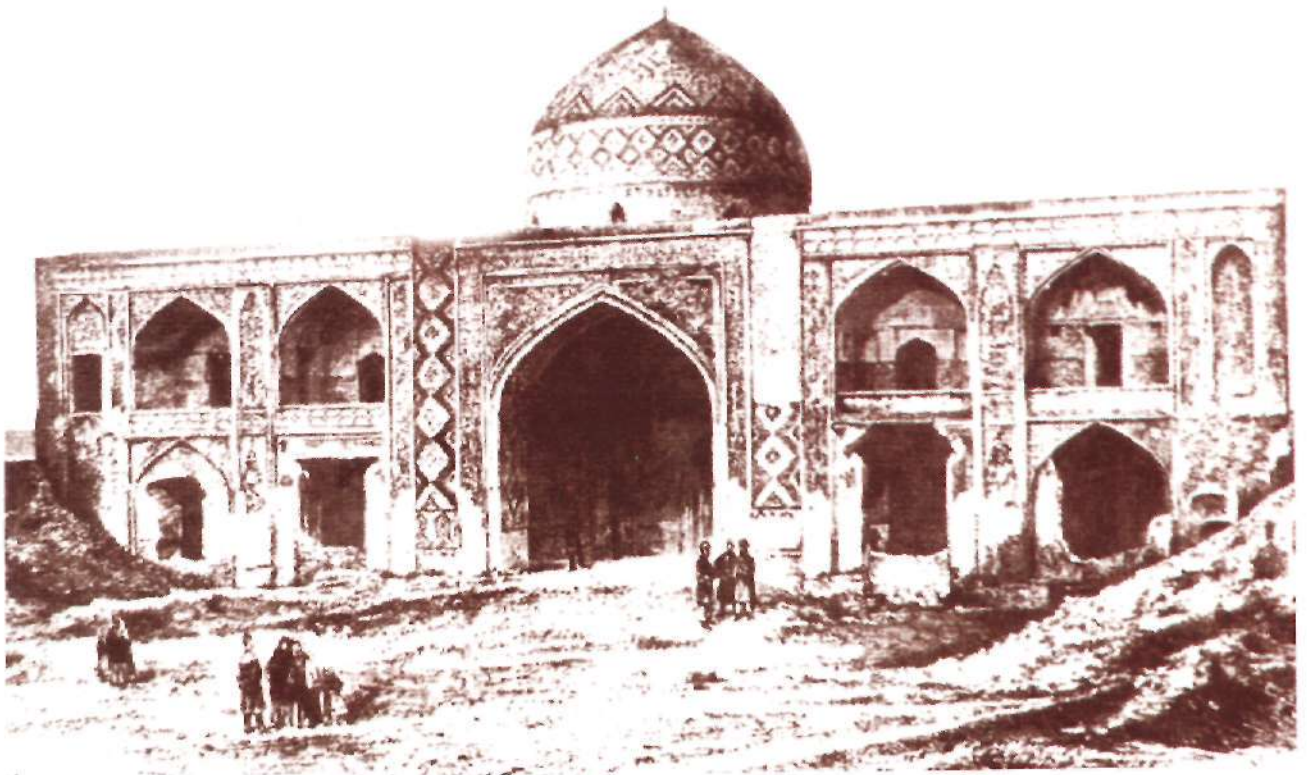
**The Monuments of Western Azerbaijan**



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# THE MONUMENTS OF WESTERN AZERBAIJAN



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Material-cultural examples belonging to the Azerbaijani people who lived in  
Western Azerbaijan the ancient Turkish-Oghuz heart land have been collected and brief  
information on every monument in book has been given along with one or more views.

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*During the last two centuries as a result of ethnic cleaning and massacres, a policy purposefully practiced against the Azerbaijani community in the Caucasus, our nation has suffered torment, tragedy, deprivation and troubles. The result of that periodic inhuman policy is that Azerbaijanis have been systematically driven from our native historical-ethnic lands where our nation has lived for thousands of years. This land is now called – Armenia - and thousands of Azerbaijani historical and cultural monuments and settlements were ruined or destroyed.*

**HAYDAR ALIYEV**  
*President of the Republic of Azerbaijan*  
*Baku, December 18, 1997*

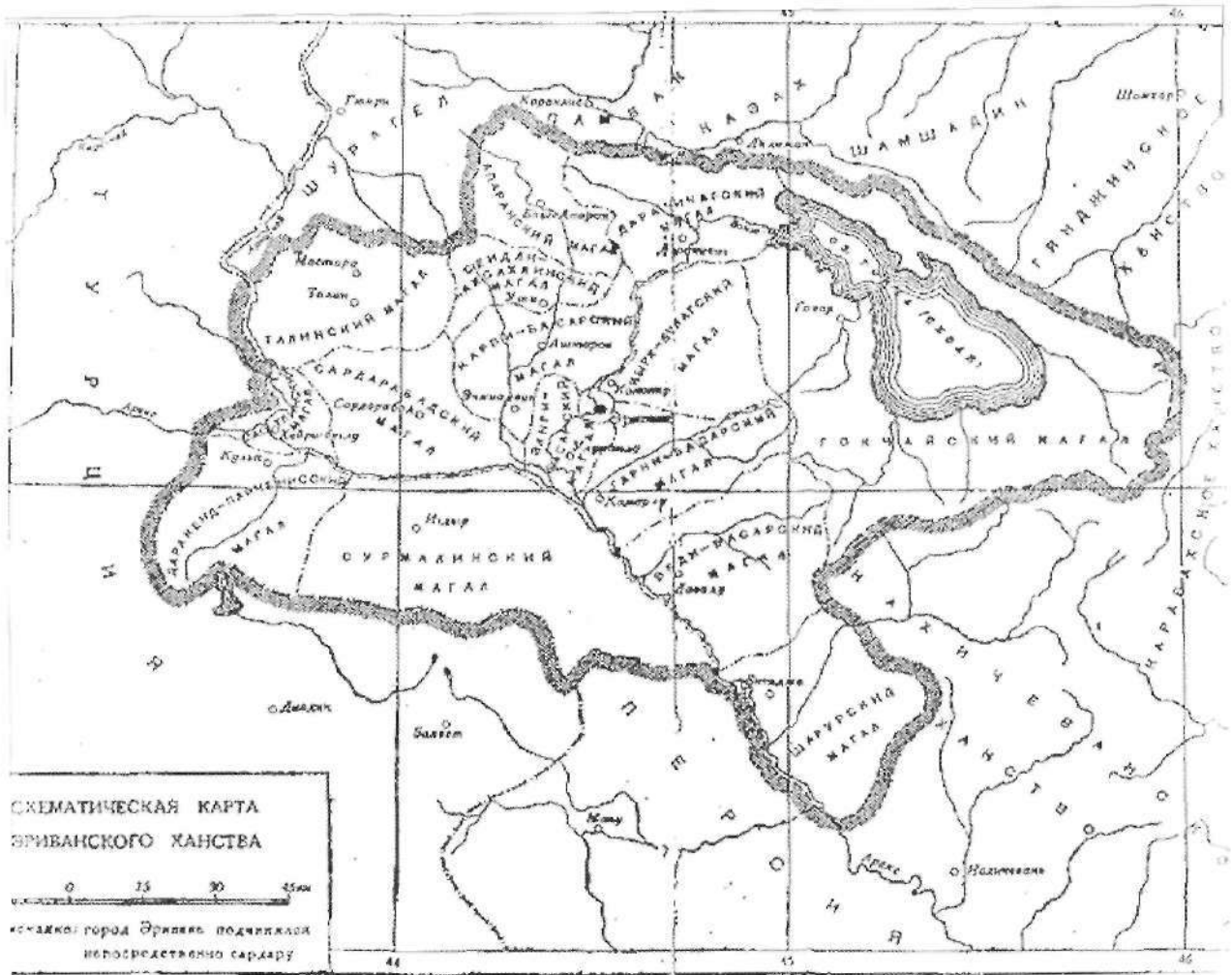
*The chauvinist Armenian nationalist "massacre policy" put into practice regularly for hundreds of years has and still has the aim of driving Azerbaijanis from their native lands, physically annihilating and abusing them and creating the myth of a "greater Armenian state" in these areas.*

*In different historic periods, that policy was sustained by military, ideological and cultural means with the encouragement of a circle of "great states". The propagation of false scientific information and the distortion of history and the use of disinformation were used by the Armenians to concentrate world opinion to the myth of the Armenian point of view.*

**ILHAM ALIYEV**  
*President of the Republic of Azerbaijan*  
*Baku, December 29, 2005.*



The map the Ancient Turkish-Oghuz land – Western Azerbaijan  
(present day the Republic of Armenian )



The Schematic map of Iravan khanate

## MONUMENTS IMMORTALIZING OUR HISTORY, OUR HISTORY LIVING IN MONUMENTS

The territory of the Western Azerbaijan (present Armenia) is one of the most ancient one according to its history, the most strategic – according to its geographical-political situation and the richest areas according to its nature.

Connecting of the north and south of Azerbaijan, located on the important caravan way of all Caucasus with the Near East, at present, having same borders with Georgia in the north, with the Republic of Azerbaijan from the east and southeast, with Turkey from the west and with Iran from the south, covering of 29,8 thousand km<sup>2</sup> of territory and known as "the Republic of Armenia" in the modern world, nevertheless, this is the Turkish-Oghuz hearth and historically Azerbaijani land up to the last inch.

This is affirmed by lots of underground and above ground material-cultural examples – ancient dwelling points, necropolises, barrows, remnants of castles, palaces and fortresses, caravan-sarays, bridges, on-grave boxes, cross-stones, monuments of horses and rams, temples, churches, mosques, sacred places and holy places.

Though the number of material-cultural examples of our people had been destroyed during military marches, wars, especially, moving to these places and considering it as if their historical hearths Armenians, who smashed a lot of them, and a part of it was appropriated by Armenians, nevertheless, it wasn't always possible for strangers to strike out or to change the memory having been engraved to stones. The similarity of **Soyugbulag** and **Garakilsa on-rock pictures** with the pictures in Gobustan and Altai, the identity of the language and alphabet of **Nuvadi-Gargadashi writings** with the inscriptions of Orkhon-Yenisei, the names of ancient castles, palaces and temples becoming eternal in different historical sources don't keep a space for the suspicion that these territories belonged to Turkish-Oghuz tribes – were the mother hearths of them since the most ancient times.

We often meet the facts connected with the ancient Turkish history of the territory of the Western Azerbaijan in cuneiform writings of ancient Assur and Urartu. So, the Urartian tsar **Argishti I** passed the Araz River in 782 BC and entered the territory of the present Armenia, which was called as the **Country of Az** in the sources, occupied a wide territory up to the Goycha Lake. He built **Irpuni/Erebuni** (in reality, **Er-bu-ni** in the meaning of the **country of fighters**) castle on the height named Ganlitapa in the place of present Iravan city and **Argishtihinili//Argishtikhinli (Argishti-han-eli)** castle. Openly is dealt all about it in the Urartu inscriptions.

But some Az tribes moving towards the north because of the marches of Urartian tsars **Argishtin II (Ar-guz-tun)**, his son **Sardur II (As-ar-tur)**, his son **Russa I (Ar-us)** to the territory of the present Southern Caucasus, returned back later with a mighty march. Those tribes, entering the history as **Gamars**, smashing the troops of Russa I in the year of 715 made them leave the Southern Caucasus. Nevertheless, following Gamars and entering the Southern Caucasus, **Sak Turks** didn't allow Gamar Turks to be the supremacies here, especially in the ter-



ritory of the Western Azerbaijan. They pressed Gamars to the south of the Araz River and established their state structure in the territory of the Southern Caucasus. Named as **Ashkenaz** in Bible, as **Ashkhanas** in Arman sources, the head of this state - **Sak//Skif//Iskit//Ishguz//Inner Oghuz** was the ruler named as **Azkan**.

Replacing of each other of the Turkish tribes in the Southern Caucasus sounds the same way with the kin pedigree of Armans, which was written by an Arman historian of the 5th century Moissey Khorenli: **Nuh-Yafas-Gamar-Tur-Turgam-Azkan**.

The appearing of the name of Armaniya as a country name comes across namely with this period – the downfall of Urartu state and returning of Gamar-Sak tribes to its territories. The hegemony was already in the hands of Gamar-Sak tribes in a great part of Urartu, especially in its northern lands. Those tribes played an important role in establishing of the Arman state in those territories. Though Gamar-Sak tribes formed the majority in establishing of Armaniya, the superiority remained in the hands of local Urartu (the Bian hearth) Turkish, especially in **Arlar//Arar (Gargar)** tribes. When paying attention to the name of the state - Armaniya - that was nothing but the local expression of the name **Urartu (Ararat)** in the meaning of **Arlar**.

At last, connected with the march of Alexander of Macedonia to the East in the second half of the 4th century BC the Sak's kingdom faced a downfall. A sharp division happened between the north and the south of this great Turkish state. There established some Turkish states (Atropatena, Albany, Sissakan, Sakassena etc.) in the north and south. Armaniya run under the occupation of Greece and joined to the structure of Seleveks' state. Beginning since that time up to the year of 202 BC Turkish origin **Oruz//Oghuz** dynasty (from their Sak's tribe) was in the power, but since 202 BC - Midian by origin **Artashes'** dynasty (from Gamar tribe) came to the power. **Artash** from Artashes dynasty replaced **Artabas**, the last ruler of Oruz dynasty.

Using the weakening of Seleveks' state, Artash declared the independence of Armaniya-Turkish state in the year of 183 BC. Beginning since 165, he broadened the limits of the country towards the present Armenia, married with the daughter of the tsar of Albany, built **Artashad** town on the bank of the Araz River and moved the capital of the country to this city. The base of the Great Armaniya began this way. Artash was replaced by his son **Artabash** and he, in his turn, by his brother **Tigran II**.

Especially, Tigran II strengthened Armaniya - in the work he relied upon the strength of neighboring Turkish states. For example, when he put rout the forces of Rome near Artashad city, the main help of Tigran II was the troops of Atropatena. When the senate of Rome sent **Lukull** against Tigran II, not only Atripatensians, also Madays, Albans and other Turkish tribes living along the Araz River came to help the Arman military leader. But after the defeat of Tigran II by the Rome's army in 166 BC, the downfall of the Great Armaniya began. This event forced Armaniya to fasten of moving from its southern lands towards the Araz River. Its southern lands gradually joined to the structure of other Turkish state – Midia.

Plutarkh's note that "Romanians reached the Araz River separating Midia from Armaniya" affirms that at the end of the 1st century BC Armaniya had already been pressed to the left bank of the Araz River - to the territory of the present Western Azerbaijan and Midia reached the Araz River.

In the year of 51 of our era Sak tribes again replaced Artash dynasty from Gamar tribes and the founder of Arshaks' dynasty of Armaniya **I Turadat** (in Armenian **Tiridat//Trdat**) sat on the throne. His son **Sanaturk** replaced him and in his turn, his son **Valarsak** followed him. Arsaks' dynasty was in the power in Armaniya up to the end of the 4th century.

As it's seen, different Turkish tribes lived in the Western Azerbaijan since the most ancient times up to the 4th century of our era. The power belonged only to them and naturally, it must be acknowledged all material-cultural examples referring to those periods belonged to our Azer-Turkish fore-fathers and their material-spiritual rights must be returned to us.

As the religious belief of the population living in the territory of the Western Azerbaijan - Azer-Turkish tribes was fire worshipping up to the 4th century of our era, similar styles spread widely in religious temples here.

Looking through the monuments since the most ancient times up to Christianity as a special period, **the remnants of Goshundash buildings** in the territory of Garakilsa district in Zangazur area referring to the 2nd millennium BC, **Teyshebaini** castle raised on the height called Girmizitapa near Iravan city, having built in the 8th century BC, **Erebuni** castle on the Ganlitapa height in the place of present Iravan and **Teysheba** castle near Kolagiran village of Garanlig district in Goycha area, one can find the traces of fire worshipping in them. **Gargashli inscriptions** in Nuvadi village of Meghri district in Zangazur area referring to the millenniums BC, **Garni** castle in Garnibassar area having been built in the 3rd-2nd centuries and the palace inside that castle, which was built by Turadat I, the ruler of Arman in the 1st century of our era and entered the history under the name of **Takhti-Turadat**, i.e. Turadat's throne, are also from this line occupying a special place.

At the beginning of the 4th century, more exactly, in the year of 301 the ruler **Turadat III** from the Arshaks' dynasty declared Christianity an official religious of Armaniya. Infact, the acception of Christianity came forth from the historical necessity. For, Arshaks' dynasty being in the power in Parfia was a relative dynasty to Arshaks in Armaniya. When Sassanis dethroned Arshaks in Parfia and came to the power, the ruler of Arshaks of Armaniya **Khosrov I** (217-238) refused to recognize the power of Sassanis. From this time on there began continuous wars between Turkish Arshaks and Persian Sassanis. In these wars Arshaks of Armaniya put their hopes to the help of their relatives - Arshaks of Albany. But Persians' attacks didn't stop running. Being violent fire worshippers, Persians masterly used the fire worshipping belief of the population of Armaniya. In such a complicated moment, Christianity came forth as a resistance factor against Sassani invaders. Accepting Christianity as an official state religion the rulers of Armaniya carried out wars against Sassanis in two directions - ethnic (Turkish-Persian) and religious (Christianity-fire worshipping). They could manage to give

those wars of national character. Since then the resistance of Armaniya against Sassanis became stronger.

Beginning by the destroying of former temples in the country during the spreading of Christianity, **Grigori Enlightener** (he was ethnically Turkman Anak's son), as the first step, surrounded the famous fire worshipping temple, located in the capital of the country Vagharshabad, by a stone wall and shortly after it, built the first Christian temple (in the year of 303) in the territory of the Western Azerbaijan. The base of Uchkilsa (Echmiadzin) church, which is the religious center of the world Armenians at present, was namely put this way.

It was followed by a speed, pell-mell and savagely smashing of fire worshipping temples in the country and building of Christian temples in their places or Christianizing of former temples.

Spreading of Christianity in the territory of Armaniya very rapidly, its obtaining of large scope during short of time, building of a striking number of religious temples here make some investigators to get surprised, in fact, there is nothing for surprising. The matter is that as the result of enmity policy of Sassanis carried out against Armaniya, the bases of fire worshipping collapsed. Taking into consideration that the population of Armaniya consisted of different Turkish tribes, Grigori Enlightener masterly combined their former beliefs with Christianity, in other words, he introduced the existing essence (divine service) in a new shape (Christianity). Being of Turkish origin, Grigori Enlightener carried out this job with great will and belief. The people, seeing their former belief in the new religious, accepted it with great pleasure.

For all these features, the ruler of Albany Urnayr also declared Christianity the official state religion in the Caucasus Albany. This was an important step to bring together two relative and allied states in the Southern Caucasus - Armaniya and Albany and to fight against the Sassanis' invaders together.

Thus, during the 4th-7th centuries, when Christianity existed as the state religion in the territory of the Western Azerbaijan, there had been built a number of Christian temples – pray houses and churches in the area. As Christianity was borrowed from Byzantine, the Byzantine style played an especial role in the building of Christian temples. At the same time, as Grigorian belief was created on Turkish-divine service, the old belief symbols, brands and signs found their wide reflections on Grigorian-Alban temples.

**Uchkilksa** in Karbabassar area, **Dvin** in Garnibassar area, **Sivang** in Goycha area, **Tatev** in Zangazur area, **Uzunlar** in Talin area, **Asselishad//Khorvirab** in Vedibassar area, **Avan**, **Putgni** in Girkhbulag area, **Piragan**, **Girmizivang**, **Gargavang** in Ashtarak district and tens of other temples are matchless Christian-Turkish monuments. Unfortunately, it can be said that our scholars didn't investigate these monuments.

The invading of Armaniya by Arabs caused not only social-political changes, but spiritual life of the country as well. Arabs, who carried out the policy of mass Islamizing of the country, taking into consideration that a part of the population of Armaniya and Albany (especially **Khazars** who spread along all the country at the beginning of the 7th cent) was non-Christian, declared them god-

less and sometimes joining Christian Arman-Turks to them began Islamizing the Turkish population by force without exception.

Drawing Christian Armans, whom Arabs had given religious inviolability, to their sides, Arabs managed to separate the Turkish community of the population. Arman Turks, who accepted Islam, were already called as Muslims, the name of Arman referred only to Christian Armans. As Islam got stronger and stronger, obtained mass character in the country, the number of Christian Armans began abating, which was limited by the level of a church community. The flow of Turkish-Saljuc tribes to the area made the next blow to Christianity in Armaniya. It was not accidental that, Arman-Christian chair, which was founded by Grigori Enlightener in the year of 301, acting in Uchkilsa church until 452 and in Dvin city since 452, having lost its props here moved to Ani city in the 10th century. It acted in Ani until 1113, on the banks of Farhad River in 1113-1294, in Asia Minor – Sis city during 1294-1441 continued its activities and became the subject of Armenizing.

Remaining as small communities in different churches, Arman-Turkish religious figures were already isolated from the society, completely devoting themselves to the religious services. This made them to appear as a separate social class. Only Christian Turks living in Arsak (Garabagh) and Siyunik (Daralayaz and Zanzazur) continued preserving their Christian beliefs for some centuries more.

An Iranian Armenian named as Grigor Makulu bought a part of Vagharshabad village and the territories of some surrounding it villages from Emir Rustam, the representative of the Padishah of Aghgoyunly kingdom Yagoub for 525 dinars in 1431. The religious chair was brought to the Caucasus – to Vagharshabad from Sis in 1441. Existing as Arman-Turkish Christian church up to the 10th century, this chair returned as Hay-Armenian church in 1441. The same Grigor Makulu bought the remaining parts of the lands of Vagharshabad (Uchkilsa) village from Said bey in 1443 for 8040 dinars and the same year he was elected the catholicos of all Hays of the world and carried his duties until 1461. It became a tradition of buying the surrounding Turkish lands and villages and joining their territories to the structure of the monastery.

Thus, not having any serious props in the Southern Caucasus until 1431, coming to these territories as tradesmen or for seasonal works from the Nar East, Hay-Armenians made their first steps to strengthen in these lands. It comes across with the completing of Islamizing of Christian Turks – Armans living in the territory of Armaniya, when the majority of Christian temples became ownerless and collapsed, only some Arman clergymen carried out their ascetical duties in some churches. Christianity was in decline even in the Mountainous Garabagh and Zanzazur areas, where it existed among the local Turkish population longer. In such a decisive historical period the bringing of the Christian chair to the Southern Caucasus, first of all, prevented completely annihilation of Christianity in this region, from the other side, set the base of adopting of Turkish-Christian culture, which had had centuries of age, by strangers. This period comes across with Armenizing of rare Arman and Alban Turks' (mainly, religious figures), who preserved their Christianity.

At the beginning Hay-Armenian clergymen appeared in the territory one by one, but Ravangulu Khan was the first among the local khans and beys who before all felt the danger of their coming and rose his voice of protest against it. Appointed the head of the beys of Iravan and Chukhur-Sakat areas by Shah Ismayil, Ravangulu Khan wrote to him a letter in 1519: "According to my observations during the recent years a part of the population from Beynannahreyn (from the country between two rivers – A.A.) - Armenians come to the shores of the Van Lake, and from there in fives, in tens and so forth move to Gaf and from there to our lands. In spite of the agreement, they are not busy as toilers, small trading, masons and carpenters, but they began fussing by changing their places and pretensions to sedentary life in the lands under my subordination. The catholicos of all world Armenians Grigori II sitting in Uchkilsa village exposed our office to danger with his activities not peculiar for religious figure and subversive deeds. The catholicos places two-three Armenian families in the suburbs of Turkish villages for the expenses of Armenian religious center, builds small churches for them and so, he creates an imagination that this tribe had been in Gaf since ancient times. All these can establish great difficulties for our generations in future. At present, there is not any village or hearth in the spoken territory, where the lights of three strange families don't burn. Hayk girls and brides, connected with the moral of disgrace, try to be stitched to bold Turkish fellows, to want to get married to Oghuz boys, in other words, to share our properties and goods," he warned the shah. "I am afraid of mixed marriages, oh my shah!" At the end of his letter Ravangulu Khan asked the shah for the authority of extracting "totally fifteen hundred of strangers" out of the homeland as seasonal workers.

As it's seen, in the letter is spoken about the 15 thousand strangers - Hay-Armenians having come to the area and about their nasty deeds in Turkish lands in Iravan Valley. When the Russian Empire occupied the territory of the Western Azerbaijan at the beginning of the 19th century, in the first census carried out there in 1829-1832, it came forth that during Shah Ismayil's period the chauvinist deeds of Armenians were partly barred. In fact, a Russian official I. Shopen who carried out the census in 1829-1832 divides Armenians into two groups - "local" (up to the Russian occupation) and "newcomer" (after the Russian occupation). He writes that "local" Armenians are those who had been moved from Assuria and gives the exact statistics of those "local" Armenians: 20.073 persons in 3.498 families in Iravan province, 2.690 persons in 530 families in Nakhchivan province, 2.388 persons in 400 families in Ordubad district. Totally, 25.151 persons in 4.428 families.

Thus, forming a slight part of the general population of the area (in that statistics the total number of the population is 164.450 persons in 31.201 families), toiling in daily works, partly being busy with trading Armenians didn't have any ethnical position in the territory of the Western Azerbaijan.

That's why, presenting of the monuments existing in the territory of the Western Azerbaijan until the 15th-16th centuries to the world community as Armenian-hay monuments don't have any scientific foundation. This is even out of elementary logics.

But the situation was drastically changed after the occupation of Iravan and

Nakhchivan khanates by Russians and Turkmanchay agreement of 1828. In order to establish an Armenian-Christian buffer state against Iran and Turkey in this territory, Russia brought to these lands a number of Armenians from Iran in 1828-1829, and from Turkey in 1830. That process became more intensive during later years. Together with bringing of Armenians to the area, the process of pressing of the Turkish-Azerbaijani population out of the lands came forth and very often, it was carried out on the state level.

Grouping of the placing of Armenians according to the decades in the Southern Caucasus, in his work "A New Danger to the Russian Affairs in the Southern Caucasus", which was published in 1911, N. Shavrov concludes his counting this way. "More than one million of total 1.300.000 Armenians living in the Southern Caucasus at the beginning of the 20th century were not the local population of this region. They have been moved here by us (Russians - A. A.)."

Armenians' declaring themselves the owners of historical Turkish-Christian monuments in the Southern Caucasus, including of the Western Azerbaijan, gained a wide scope namely in the 19th century. Not satisfying with this, Armenians smashed those Turkish monuments, which they could not Armenize, tried to lose Turkish traces. Namely because of this, in Iravan city, which was mentioned as the city of mosques and towers in historical sources during the Middle Ages, only one mosque remains nowadays, but Armenians present it as a Persian mosque to the world community. There are not any traces of the famous **Iravan Fortress**, which made several Russian generals to draw back in shame, which bravely stood up against the incessant attacks of Russians during 25 years! The grandiose **Sardar Palace** and its **Mirror Hall**, which put all European tourists in wonder, are a tale already. I. Shopen noted 12 mosques in Iravan city in 1832: 1) The Tower mosque, 2) Shah Abbas mosque, 3) Zal Khan mosque, 4) Novruzali bey mosque, 5) Sartib Khan mosque, 6) Husseynali Khan mosque, 7) Haji Imamverdi mosque, 8) Haji Jafar mosque and the ruins of four more mosques. Now there are neither those mosques, not a single local Turkish-Azerbaijani person in that Turkish city named as Iravan, in that ancient Turkish area named as the Western Azerbaijan. Massacres carried out by Armenians and Russians against the Western Azerbaijan Turks in 1905, 1918-1920, 1948-1953 and 1988 put this area completely under the alien Armenians' occupation.

But no occupation, can wipe out the previous ethnicity of the occupied territories, signs of the ethnicity which had lived in those areas for thousands of years. Material cultural examples collected in this book decisively prove that the Western Azerbaijan territories (present part of the Armenian Republic) were from ancient times the mother lands of the Turkish-Oghuz tribes.

But much to our regret, we mention that we could only introduce our readers to some of the historical monuments in the Western Azerbaijan. As the area is under occupation it was impossible to get pictures of many of the monuments, accordingly they are not represented in this book. We will try to fill this emptiness in our next publishing of this book. Let us live and see!

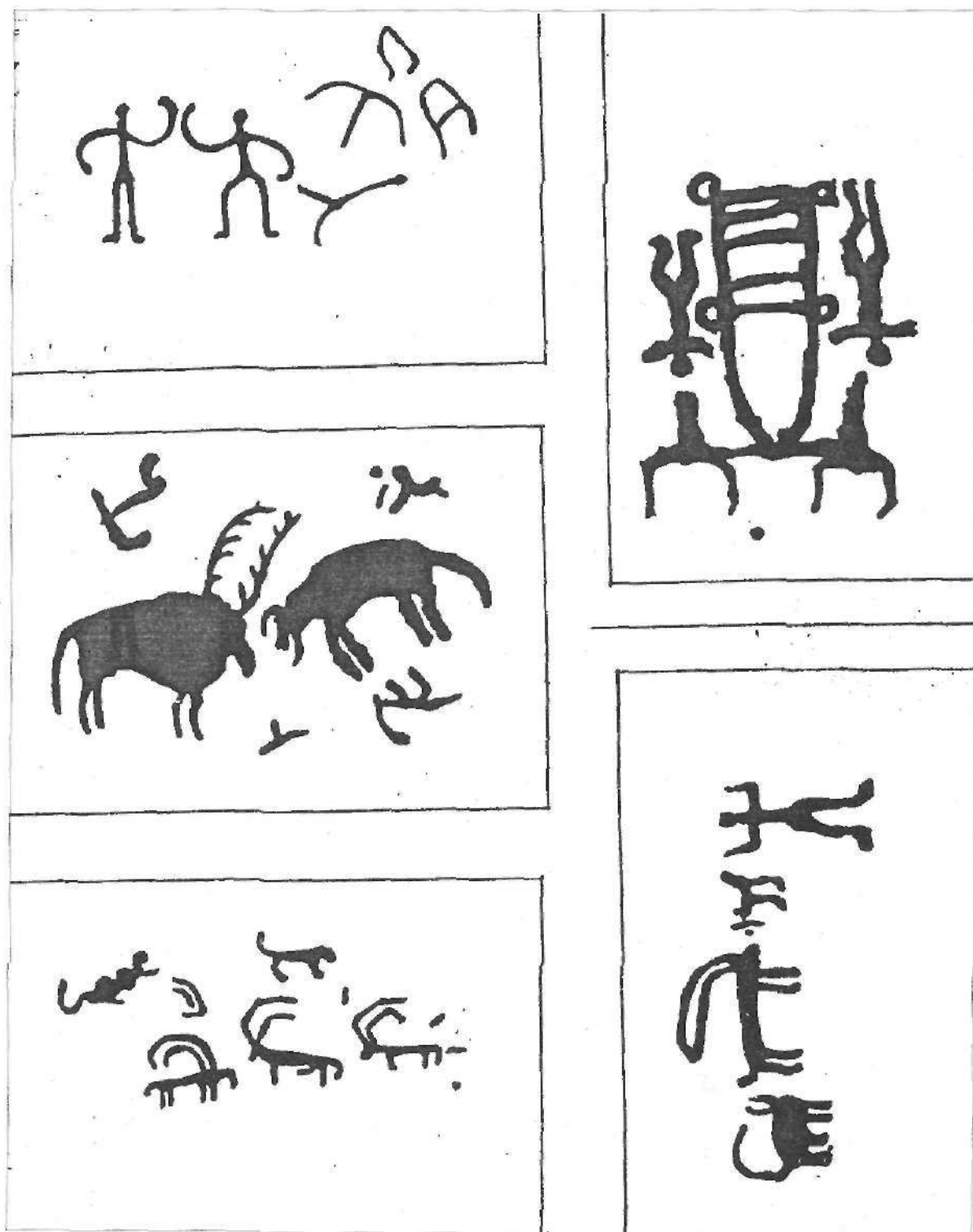
## GARAKILSA ON-ROCK PICTURES

On-rock pictures in the territory of Garakilsa (since 02.03.1940 – Sissian) district.

These pictures are divided into two groups. The first refers to the 5th-4th millenniums BC and the second – to the 3rd-2nd millenniums BC. The animal world of that period (deer, ibex, horse, tiger, dog, wolf, bear etc.), hunting goods of primitive men and others found their reflections in those pictures.

As whole Zangazur area, the territory of Garakilsa was the mother hearth of Turkish-Oghuz tribes since ancient times and the first mass flow of Armenians to these territories began at the beginning of the 19th century after the occupation of the region by Russia.

*LITERATURE: Сисиан (справочник-путеводитель), Ереван, 1987, стр.111-112; Ә.Әлөкбәрі. Qədim Türk-Oğuz yurdu – “Ermənistan”, B., 1994, səh.77-82.*



On-rock pictures referring to ancient Turks in Garakilsa district  
(the 5th-2nd millenniums BC)



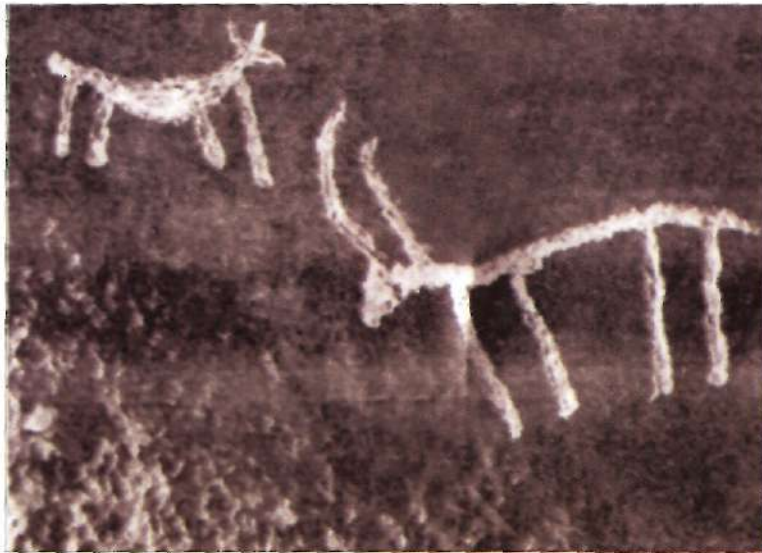
## SOYUGBULAG ON-ROCK PICTURES

On-rock pictures referring to the millenniums BC in Armudlu and Gachaggirilan valleys near Soyugbulag (since 19.04.1991 – Pagakhbyur) village in Vorontsovka (since 03.03.1935 – Kalinino) district in Loru area.

Striking similarity and in some cases the sameness with on-rock pictures having been found on the banks of the Khatin River in the Mountainous Altai with the Soyugbulag on-rock pictures affirm that the territory of the Western Azerbaijan was the dwelling place since ancient times and it was the mother hearth of Turkish-Oghuz tribes.

Only Azerbaijani Turks had lived in Soyugbulag and surrounding it villages until 1988. The first Armenians moved to these villages after the massacre of the Western Azerbaijan Turks.

*LITERATURE: Əhməd Oğuz. Soyugbulaq "Qobustan", "Odlar yurdu" qəz., iyul 1988-ci il; Əhməd Oğuz. Qədim Oğuz yurdu, "Vətən səsi" qəz., 5 sentyabr, 1990-cı il; Ə.Ələkbərli. Qədim Türk-Oğuz yurdu – "Ermənistan", B., 1994, səh.73-76; M.Bəkirlı. Kəndim – "kədərım", B., 2003.*



Ancient Turkish on-rock pictures in Soyugbulag village (Referring to the millenniums BC)

## GOSHUNDASH MONUMENTS

Remnants of megalith (consisting of big stones) buildings referring to the 2nd millennium BC, 3 km aloof from Garakilsa (since 02.03.1940 – Sissian) town in the territory of Garakilsa district of Zangazur area.

Formed as a vertical line, and taking its name from here as Goshundash (Troop-stone), these stones are the memories of Neolith period. There was very likely placed a tomb in the center of the stone line and surrounding it walls were placed in the open air.

Historically the territories, where Goshundash monuments are located, were the mother hearths of Turkish-Oghuz tribes. The first mass moving of Armenians began since the beginning of the 19th century after the occupation of the region by Russia.

Armenians translated the name of the monument (**Goshundash**) interlinear and called it as **Zorakarer**.

*LITERATURE: Архитектурные памятники Армении. М., 1974, стр.5; Сисиан (справочник-путеводитель), Ереван, 1987, стр.112-113; Ә.Әләкбәрли. Qədim Türk-Oğuz yurdu – “Ermənistan“, В., 1994, səh.77-82.*



A distance view of Goshundash stones in ancient Turkish hearth Garakilsa (the 2nd millennium BC)



A close view of Goshundash stones.

### TEYSHEBAINI CASTLE

An ancient Turkish city-fortress having built on the honor of Teysheba, a war god, on **Girmizitapa** hill near Iravan city on the bank of the Zangi River by Urartian tsars in the middle of the 8th century BC.

This big city, where the residence of Urartian vicegerent was located, consisted of an inner castle named as **Naringala** surrounded by firm castle walls and the parts of the city to the south and to the west of the inner castle. A palace complex with 150 rooms formed the main part of Naringala.

The common length of the castle walls was 700 m, the area - approximately 30-40 ha, and the palace inside the castle covered 1,5 ha of territory.

Teyshebaini city and Naringala were destroyed during the collisions between Gamar and Sak Turks approximately in 585.

During the 8th-6th centuries BC Gargar, Gamar, Sak, Gogar and other Turkish tribes lived in Iravan valley. Iravan city was an ancient Turkish one and the center of Iravan Khanate until the occupation of the territory by Russia in 1827.

*LITERATURE: Б.Б.Пиотровский. Урарту. (Древнейшее государство Закавказья), Л., 1939, стр 33-34; В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, М., 1951, стр.33; В.М.Арутюнян, М.М.Асратян, А.А.Меликян. Ереван, М., 1968, стр.11-12; Г.О.Асратян. Ереван и его окрестности, Л., 1973, стр.1; ASE, IX с., В., 1986, сәһ.188; Y.Yusifov. Qədim Şərq tarixi, В., 1993, сәһ.275-276.*



**A distance view of an ancient Turkish castle Teyshebaini  
in Girmizitapa height (the 8th century BC)**



**The remnants of Teyshebaini castle walls**

## EREBUNI CASTLE

A Turkish castle-city having built on Ganlitapa height in the territory of Iravan city, to the southeast of it by the Urartian tsar Aragishti I in 782 BC. It existed until the 4th century BC.

In a cuneiform board consisting of 13 lines, which was found from there, is written that the castle had been built by Menun's son, the ruler of Biyan (Urartu) country and Tushbi city Aragishti and was named as Erebuni. Though the square on the top of Ganlitapa is only two ha, in fact, the castle covers approximately 50 ha of territory.

Noted as Irpuni in the sources, the original name of the castle in Turkish was Erbiuni, which consists of **Er-bi (Fighters' tribe)** and **-uni (country in Urartian language)** components meaning as the **country of fighters' tribe**. It's supposed that the initial name of Iravan city was the castle name Erebuni.

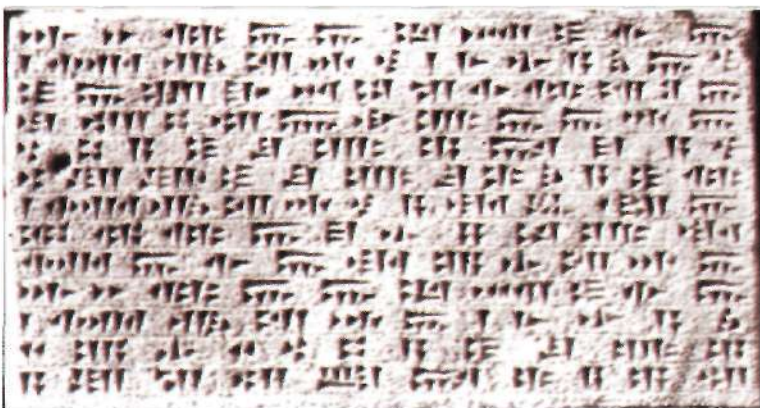
*LITERATURE: В.М.Арутюнян, М.М.Асратян, А.А.Меликян. Ереван, М., 1968, стр.12-14; Г.О.Асратян. Ереван и его окрестности, Л., 1973, стр.1; Y.Yusifov. Qədim Şərq tarixi, B., 1993, səh.276; Ə.Ələkbərli. Qədim Türk-Oğuz yurdu – "Ermənistan", B., 1994, səh.49.*



A view of the ruins of the ancient Turkish castle Erebuni (the 8th century BC).



The ruins of Erebuni castle walls.



A stone inscription about the building of Erebuni castle (the 8th century BC).



### KOLAGIRAN//TEYSHEBA CASTLE

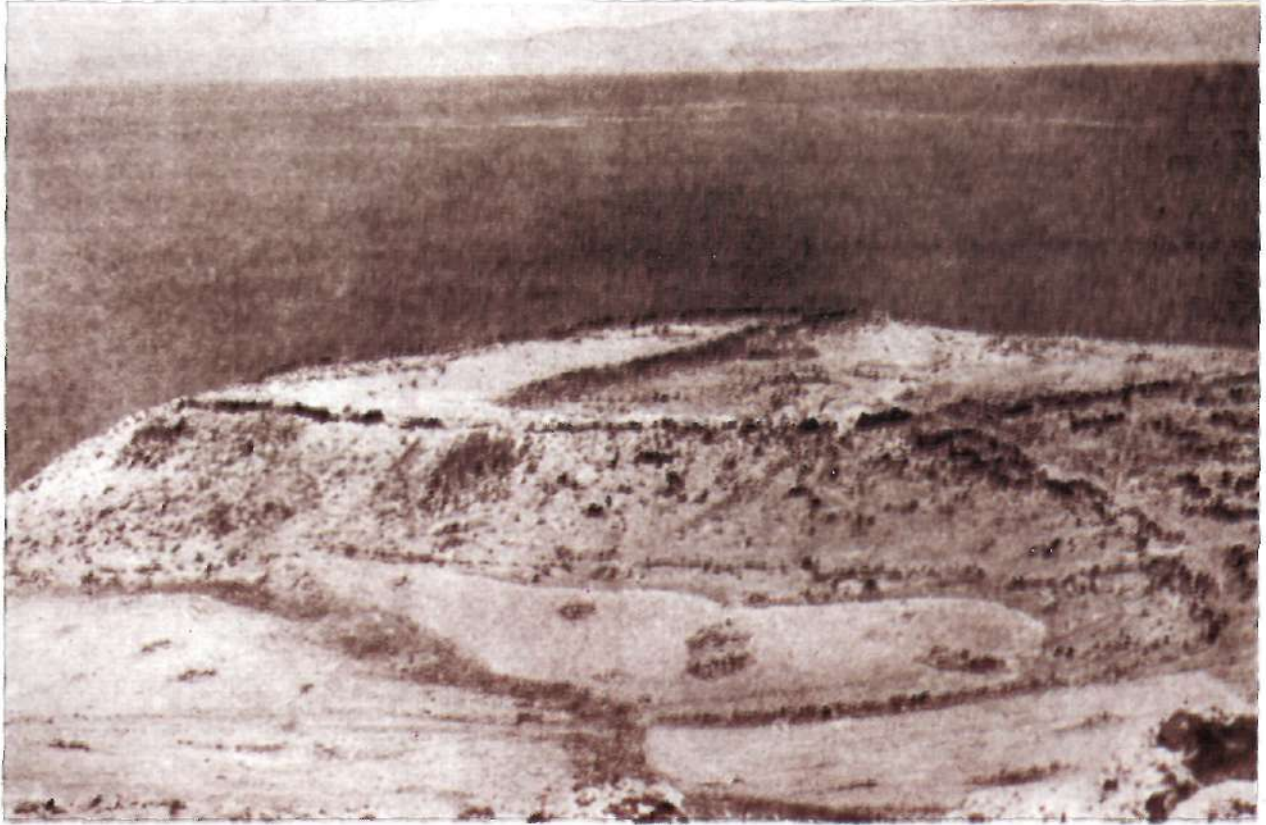
An ancient Turkish castle referring to the second half of the 8th century BC in the suburbs of Kolagiran (since 03.01.1935 Tsovinar) village in Garanlig (Martuni since 09.09.1930) district of Goycha area.

It is one of the two ancient castles (the other one is in Kavar district of Goycha area) having been built by Urartian tsar Sardur's son Russa on the hill in the shore of the Goycha Lake. In the place of the ruins of the castle there was found cuneiform writings on the rock. In those writings are said that Russa took captives 23 small province rulers during a year and had built a castle to the honor of god Teysheba.

The remnants of walls and corner towers having built of big rock stones remain at present too. A number of clay dishes, decoration things, made of a stone, bone and metal, were also found from the ruins of the castle-city.

Historically, Turkish-Oghuz tribes lived in Kolagiran village. The first Armenians (151 persons in 23 families) had been moved here from Turkey in 1830.

*LITERATURE: И.Шопен. Исторический памятник состояния армянской области к эпоху ее присоединения к Российской империи, С-П., 1852, стр.595-598; Б.Б.Пиотровский. Урарту. (Древнейшее государство Закавказья), Л., 1939, стр. 22,47; Ә.Әләкбәрлі. Qədim Türk-Oğuz yurdu – "Ermənistan", B., 1994, səh.44-47.*



A distance view of the  
ancient Turkish Kolagiran castle  
(the 8th century BC)

## NUVADI-GARGADASHI INSCRIPTIONS

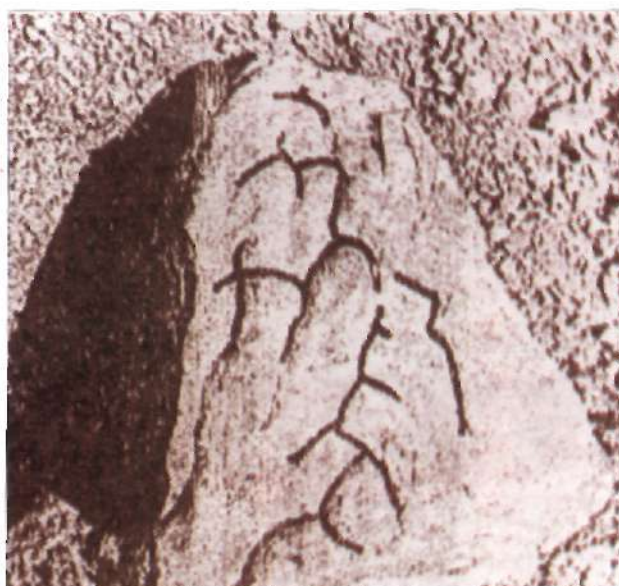
Stone inscriptions in the Gargadashi Mountain of Nuvadi village of Meghri district in Zangazur area. Referring to the most ancient inhabitants of the Caucasus – to **Gargar (Azer) Turks**, these monuments are the memories of the first millennium BC.

These inscriptions, which had been found by a dweller of Nuvadi village, teacher-poet-investigator Hamza Vali in 1985, consist of several stones. The length of the biggest stone is 1 m, width - 70 cm, the smallest – length 40 cm, width 32 cm. The width of the writings, engraved on firm basalt stones, is 2-3 mm, the depth – 3-4 mm.

The writings in the inscriptions are the same with the writings of Orkhon-Yenisey, but according to its composition this is very old than the Orkhon-Yenisey ones, i.e. their ancestor. The writings connect with each other in Nuvadi inscriptions, but Orkhon-Yenisey ones – never.


Only Azerbaijani Turks lived in the village until 1991. On August 8 of the same year, Armenians occupied the village.

*LITERATURE: И.Шопен. Исторический памятник состояния армянской области к эпоху ее присоединения к Российской империи, С-П., 1852, стр.623-626; Ә.Әләкбәрлі. Qədim Türk-Oğuz yurdu – “Ermənistan”, B., 1994, səh.44-47; Həmzə Vəli. Nüvədi kitabələri, B., 1998.*




Nuvadi-Gargadashi  
Turkish inscriptions  
in Meghri district  
(the 1st millennium BC)

An inscription, which was read by Hamza Vali, a scholar.

The first line: the picture of the writing: 

Its transcription: On uch ok erinj ay es, ay erinj es Ar Odsan okun.

Its translation: Say, friend, is it thirteen? Said, yes, my friend Ar Odsan repented.

The second line: the picture of the writing: 

Its transcription: En Ar Az. Ekuch bak erinj Ar Az el.

Its translation: You are the highest, Ar Az. Ar Bey was proud of the Az hearth.

## GARNI CASTLE

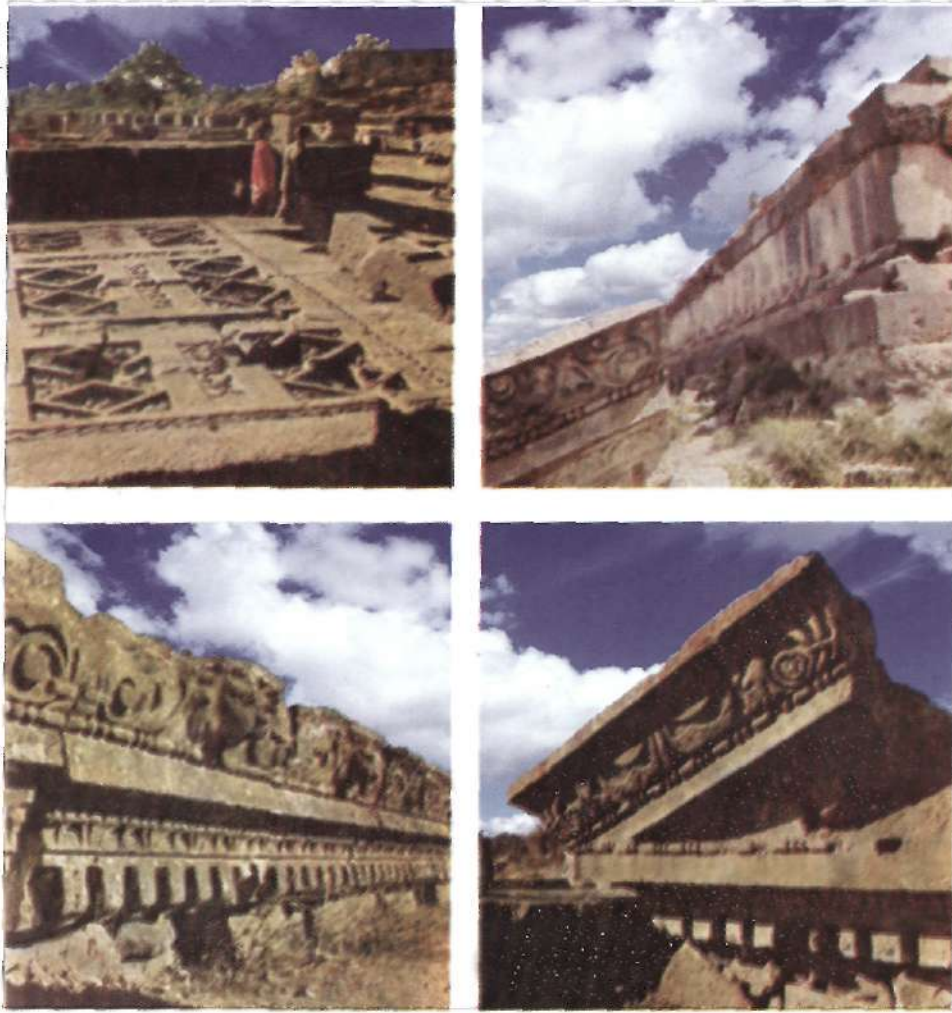
An ancient Turkish castle in the territory of Bash Garni (since 03.01.1935 – Garni) village of Ellar (Abovian since 12.10.1961) district on the feet of the Gog (Aghmangan) Mountain on the right bank of the Garni River in the mountainous part of Garnibassar area.

According to a legend, the castle, carrying the name of **Gar-gar//Her-her** Turkish tribe, was built by Goggam two millenniums BC, borrowed his name, and its later name it took from Goggam's grandchild Garnik (Gar-gars).

In some sources, it's supposed that the castle had been built in the 3rd-2nd centuries BC. Having 314 m of length, the castle walls covered the northern part of the castle and the half of its eastern side. There were 10 towers in the northern walls being 10-12 m aloof of each other, 4 towers in the eastern walls being aloof of each other for 25 m.

Since ancient times Turkish-Oghuz tribes lived in Bash Garni village, where the castle located. The village was smashed down during the occupation by Russians in 1827. The first Armenians had been moved to the village from Iran in 1828-1829.

*LITERATURE: И.Шопен. Исторический памятник состояния армянской области к эпоху ее присоединения к Российской империи, С-Пб., 1852, стр.509-510; А.Берже. Кавказ в археологическом отношении, Тифлис, 1875, стр.50; М.Хоренский. История Армении, М., 1893, стр.22,132; Н.Г.Буниатов, Ю.С.Яралов. Архитектура Армении, М., 1950, стр.23-28; В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, М., 1951, стр.34; М.Н.Токарский. Архитектура Армении IV-XIV вв., Ереван, 1961, стр.22-37; Г.О.Асратян. Ереван и его окрестности, Л., 1973, стр.4; Архитектурные памятники Армении, М., 1974, стр.5; Ə.Ələkbərli. Qərbi Azərbaycan, II c., Zəngibasar, Gərnibasar və Qırxbulaq məhəlləri, B., 2002, səh.546-549.*



The remnants  
of Garni castle  
referring to ancient Gargar Turks  
(the 3rd-2nd centuries BC)

## GARNI TEMPLE

An ancient Turkic palace-temple in the territory of Bash Garni (since 03.01.1935 Garni) district of Ellar (since 12.10.1961 – Abovian) district on the feet of the Gog Mountain in the mountainous part of Garnibassar area.

A sublime palace-temple in the style of Byzantine architecture, which was built of four-cornered plated stones in the Garni castle by Tiridat I, the tsar of Armaniya in the 1st century of our era. He wrote his name on this mysterious art example in Greece. This idolatry temple entering the history with the name of "Takhti-Tiridat" ("**Tiridat's Throne**") had been a summer residents of Arman-Arsag rulers for many centuries, was restored by Hulaku Khan on his own expense in the 13th century. The temple was destroyed because of the earthquake in the 17th century and was again restored in 1969-1974.

Turkish-Oghuz tribes lived in Bash Garni village, where the castle was located, since ancient times. The village was smashed down during the occupation of the region by Russians in 1827. The first Armenians appeared in the village in 1828-1829, having moved from Iran.

*LITERATURE: И.Шопен. Исторический памятник состояния армянской области к эпоху ее присоединения к Российской империи, С.-п., 1852, 509-510; А.Берже. Кавказ в археологическом отношении, Тифлис, 1875, стр.50; М.Хоренский. История Армении, М., 1893, стр.22,132; Н.Г.Буняттов, Ю.С.Яралов. Архитектура Армении, М., 1950, стр.23-28; В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, М., 1951, стр.34; М.Н. Токарский. Архитектура Армении IV-XIV вв., Ереван, 1961, стр.22-37; Г.О.Асратян. Ереван и его окрестности, Л., 1973, стр.4; Архитектурные памятники Армении, М., 1974, стр.5; Ə.Ələkbərli. Qərbi Azərbaycan, II c., Zəngibasar, Gərnibasar və Qırxbulaq məhəlləri, B., 2002, səh.546--549.*



The ruins of Garni temple referring to ancient Gargar Turks (the 1st century)



Garni temple after the restoration



## YERARUYK TEMPLE

An ancient Turkish temple in the territory of the Aghin region, on the left bank of the Arpachay River in the Shorayel area.

All the side walls of the temple are safe, but the ceiling, partition of the three-cornered basilicas and other buildings are ruined.

Some researchers think that the temple is associated with the early years of Christianity and was built during the 4<sup>th</sup> or 5<sup>th</sup> centuries.

The Temple resembles the middle period Alban basilicas; especially in its similarity with the 5th and 6th century Gum basilicas of the Gakh region.

Historically the territory where the temple is located is the mother land of the Turkish tribes and the name of the area **Shorayel // Shirak-el** was taken from the name of ancient Turkish inhabitants the **shirak // sirak / chirag**.

The first mass flow of Armenians to the place where the temple is situated started at the beginning of the 19<sup>th</sup> century after the Russian occupation.

*LITERATURE: В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, Москва, 1951, стр.35-36, 78-80; Ә.Әләкбәрлі. Qədim Türk-Oğuz yurdu – "Ermənistan", В., 1994, səh.25-28.*



*General view of the Yereruyk Templ.*



*Interior of the Yereruyk Temple*

## TANAAT TEMPLE

An Alban Turkish temple in the height between Arafsa (since 03.07.1968 – Arevis) and Tazakand (since 03.07.1968 – Tasik) villages of the Sisian district in the Zangazur area.

This early Christian temple of the 4<sup>th</sup> or 5<sup>th</sup> centuries is all but destroyed. The temple was built from red stone and is known by the local people as the “Red Church”.

The work of some researchers claims that the temple was used by fire-worshippers before the spread of Christianity. The 13<sup>th</sup> century author Stephan Orbeliana who wrote the “The History of Siyuni”, said that the temple was built in 491.

The Tanaat Temple was the second confessional centre, the first being the Tatev cloister in Siyuni.

In 1975, during the restoration of the temple, an inscription was found which said that the temple belonged to Char I Arguztu of Urartu (I Argishti).

Near the temple there are stone crosses, cemeteries, castle remnants and other buildings.

The place where the temple is situated was since ancient times the mother land of the Turkish-Oghuz tribes and the first mass flow of Armenians into these places started at the beginning of the 19<sup>th</sup> century after the Russian occupation.

*LITERATURE: Сисуан (справочник-путеводитель), Ереван, 1987, стр.113-114; В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, Москва, 1951, стр.38; Ә.Әләкбәрі. Qədim Türk-Oğuz yurdu – "Ermənistan", B., 1994, səh.77-82.*



*Tanaat temple*

### SHIRVANJIG TEMPLE

A Turkish Christian temple on the west side of the Alagoz Mountain, in the village Shirvanjig in the Shorayel area.

Except for a one-cornered basilica ceiling belonging to the 5<sup>th</sup> century, the temple has remained in its primary state. The size of out ward walls is 22.4 m X 8.2 m.

The first mass flow of Armenians into the area where the temple is situated started at the beginning of the 19<sup>th</sup> century after the Russian occupation.

*LITERATURE: В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, Москва, 1951, стр.38, 86; Ә.Әләкбәрлі. Qədim Türk-Oğuz yurdu – "Ermənistan", В., 1994, səh.109-112.*



**General view of the Shirvanjig Temple**

## KASAKH TEMPLE

An ancient Turkish temple on the macadam road of Iravan-Gumru, in Bash Abaran (ancient Kasakh) the centre of the Abaran district in the Abaran area.

According to the signs (historical, archaeological, architectural) the ancient temple in Western Azerbaijan territory Kasakh belongs to the 5<sup>th</sup> century. Because of its basilica it is considered by many specialists as built during idolatrous times.

The temple in the form of three basilicas was restored by the Armenian Guard Committee of architectural monuments and some Armenian and Christian elements were added to it.

Either the name of **Abaran** where the monument is located or the former name **Kasakh** is derived from Turk ethnic names and it is true these territories were from ancient times the native lands of Turkish tribes.

The first entry of Armenians into the Abaran village, about 56 families, was in 1829-1830, those Armenians came from Turkey.

*LITERATURE: И.Шопен. Исторический памятник состояния армянской области к эпоху ее присоединения к Российской империи, С.Пб., 1852, стр.587-590; Памятники армянского зодчества, М., 1951, стр.35; Ә.Әләкбәрлі. Qədim Türk-Oğuz yurdu – "Ermənistan", B., 1994, səh.20-24.*



General view of Kasakh temple



### SHAGAKAT TEMPLE

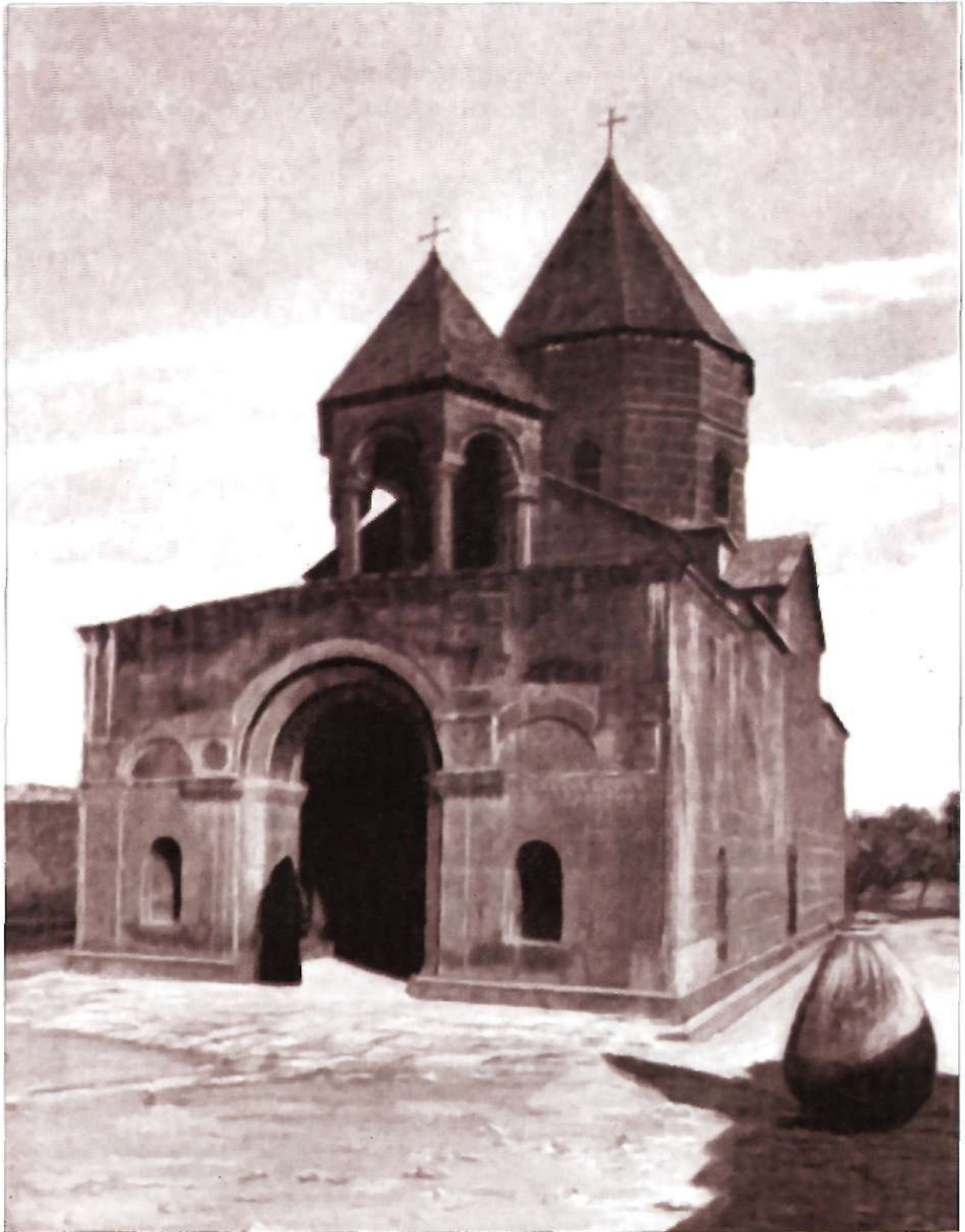
An Arman-Turkish Christian temple between Uchkilsa and Saint Ripsime temples to the northeast of Uchkilsa temple in the territory of Uchkilsa (since 12.03.1945 – Echmiadzin) district.

Running to Armaniya, the virgin Ripsime together with her girl friends and nurse Gayana hid themselves in a wine storehouse in Vagharshabad. They were found and killed by Turadat, the tsar of Armaniya. After it, by the initiative of Grigori Enlightener, one of the first three praying places having built in Armaniya was elevated near that storehouse. That praying place was replaced by a stone church in the year of 483, then, it was not than once restored and new buildings had been added to it.

The name of the temple – Shagakat (**Shag//Sag+ak//agh+at**, i.e. **Agh Sags – White Sags**) completely proves its belonging to the Sak Turks, which settled in Armaniya since ancient times and forming the base of Arman-Turkish people.

Historically, Turkish-Oghuz tribes lived in the villages surrounding the temple. The first coming of Armenians to these places comes across with the middle of the 15th century.

*LITERATURE: И.Шопен. Исторический памятник состояния армянской области к эпоху ее присоединения к Российской империи, С.-п., 1852, стр. 293-306, 667-682; А.Берже. Кавказ в археологическом отношении, Тифлис, 1875, стр. 171; Х.Ф.Б.Линч. Армения (Путевые очерки и этюды), т 1, Тифлис, 1910, стр.297-407; Н.Г.Буниатов, Ю.С.Яралов. Архитектура Армении, М., 1950, стр. 128-129; Ә.Әләкбәрли. Qədim Türk-Oğuz yurdu – “Ermənistan“, В., 1994, səh.162-166.*



General view of Shagakat Arman-Turkish  
Christian temple (the 5th century)

## URUD CASTLE

A Turkish castle in the suburbs of Urud (since 03.07.1968 – Vorotan) village in Garakilsa (since 01.03.1940 – Sissian) of Zangazur area.

Located on the high, abyss top of the rock, the castle was surrounded by the deep valley of the Bazarchay River from three sides and by a wall from one side. According to the information of the local people, there was a secret way from the top of the castle to the river. There could be seen the remnants of a dwelling place with a km of length approximately half of a km aloof the feet of the castle-rock.

The name of Urud castle was mentioned in the sources, when speaking about the events of the year of 450. The castle was conquered by Saljugs in 1104, by Emir Teymour in 1386 and by Gara Youssif in 1407.

Armenians changed the name of Urud into **Vorotan** in 03.07.1968 and the name of Urud castle – into **Vorotanberd**.

Only Azerbaijani Turks lived in Urud village until 1988. the first Armenians moved to this village after the massacre of the western Azerbaijani Turks in 1988.

*LITERATURE: Сиссиан (справочник-путеводитель), Ереван, 1987, стр.115-116; Ә.Әләкбәрли. Qədim Tүrk-Oğuz yurdu – "Ermənistan", B., 1994, səh.77-82; M.Urud. Urud, B., 2002, səh.27.*



*An ancient Turkish castle Urud (the 5th century)*



*A distance view of Urud castle and the castle field*

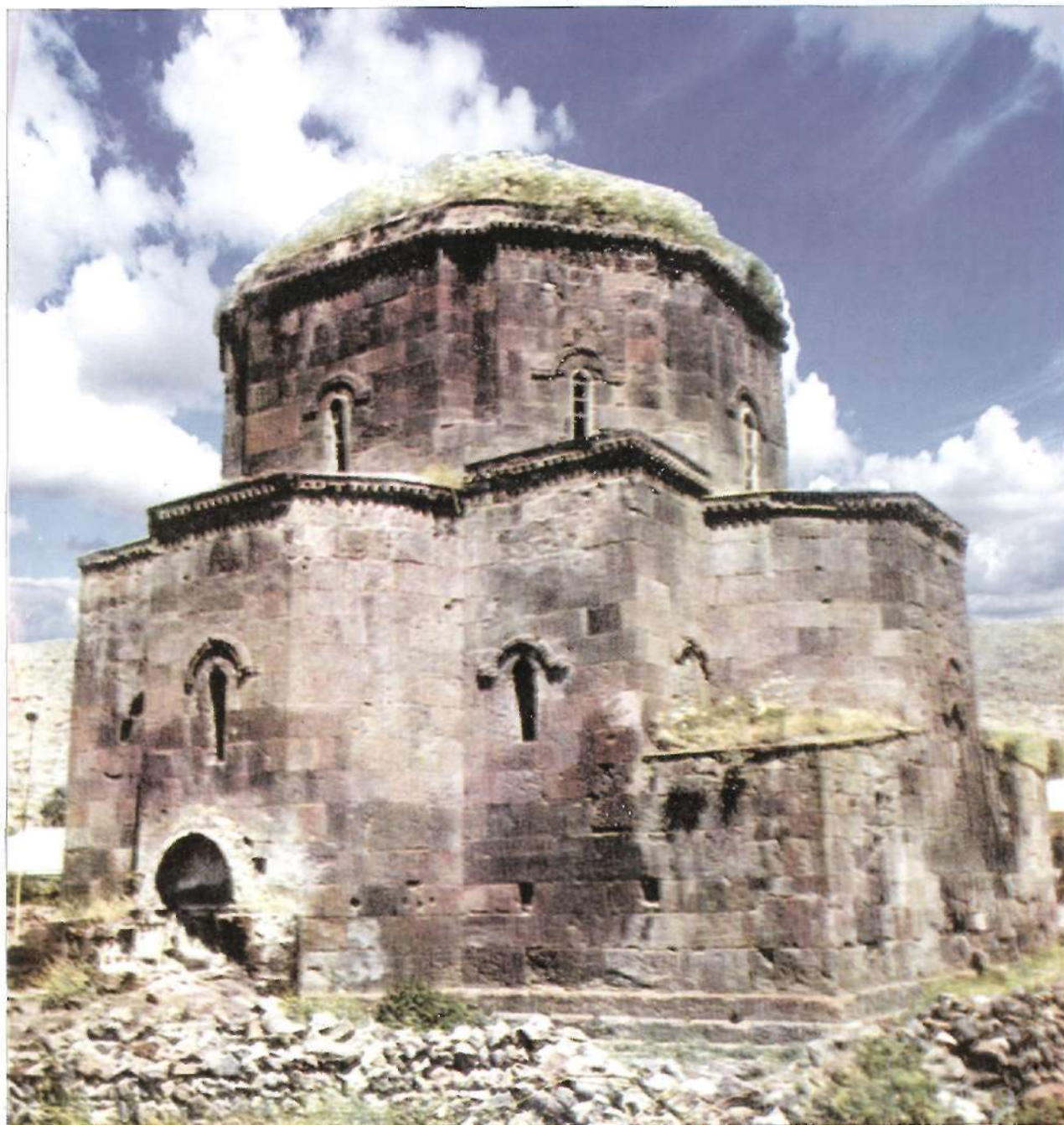
## MASDARA TEMPLE

An ancient Arman-Turkish temple referring to the 5th-7th centuries on the bank of the Masara River in Masdara (since 21.01.1965 – Dalarik) village.

Built in the form of a temple with cupola, the temple borrowed its name from Masdara village, a geographical name of **Masdara** arose from the words mas and dara in the meaning of valley of **Mases** or **Mas'** valley. Mas tribe was one of the branches of Sak Turks, who lived in the Caucasus, including the territories of the Western Azerbaijan since ancient times and it preserved its name in geographical names as Massaget, Masalli, Massazir, Mashtagha, Massis, Meskhet and Khachmaz up to present days.

Since ancient times Turkish-Oghuz tribes lived in Masdara village, the first Armenians appeared in this village at the beginning of the 18th century.

*LITERATURE: И.Шопен. Исторический памятник состояния армянской области к эпоху ее присоединения к Российской империи, С-П.,1852, стр.286; Сборник сведений о Кавказе (Списки населенных мест Кавказского края по сведениям 1873 года), Эриванская губерния, 5 т., Тифлис, 1879, №259; Н.Г.Бунятов, Ю.С.Яралов. Архитектура Армении, М., 1950, стр.52; В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, М., 1951, стр.43; Архитектурные памятники Армении, М., 1974, стр.7; Ә.Әләкбәрли. Qədim Türk-Oğuz yurdu – "Ermənistan", B., 1994, səh.158-161.*



General view of an ancient Arman-Turkish temple Masdara (the 5th-7th centuries)

## MAGASBERD CASTLE

An ancient Turkish castle on the right bank of Arpachay River which is the left branch of Araz River in the district of Duzkand in the Shorayel area.

Magasberd Castle is protected on three sides by a deep valley and impassable walls. Before the walls of the castle were double the outside wall was comparatively low, but the inside wall was higher. There was a ditch between two walls. Later the outside wall was destroyed but the inside wall remained. From historic sources it is thought that the castle belonged to the sixth century.

The territory where the castle is located is the mother land of the Turk-Oghuz tribes. There is only a 200 year history of the flow of Armenians who came into these territories.

As seen from the name of the castle ("mag" – s and "as" – s are ancient Turkish tribes, but the meaning of "berd" in the ancient Turkish language is "castle") it belongs to the Azer-Turk nation and it is one of the ancient material-cultural specimens of our nation in the Western Azerbaijani area.

*LITERATURE: В.М.Арутюнян, С.А.Яралов. Памятники армянского зодчества, М., 1951, стр.51; Ә.Әләкбәрли. Qədim Turk-Oğuz yurdu – "Ermənistan", В., 1994, səh.99-103.*



A distance view of Magasberd Castle



### ASELISHAD//KHORVIRAB TEMPLE

An ancient Turkish castle-temple on the rock in the place of the ruins of ancient Artashad city on the bank of the Araz River in the lowland part of Vedibassar area.

When Grigori Enlightener wanted to spread Christianity in Armaniya **Turadat** (in Armenian **Tiridat//Trdat**) (286-343), the tsar, kept him in the well-prison for 13 years here.

The city was completely smashed down during the period of the Sasanian ruler Shapur II (309-379), in the place, where Grigori was thrown into the well, was built a temple in the 6th century and this place became a pilgrimage for surrounding people. During later centuries, new buildings were added to the temple.

Artashad city, where the temple was located, had been built by Artash, the Turkish ruler of Armaniya, in the middle of the 2nd century BC and historically, ancient Turkish-Oghuz tribes lived here. The initial name of the temple – **Aselishad** (**As-eli-shad** – Hearth joyful As) also affirms that Turkish-Oghuz tribes lived there. The first Armenians (6 persons in 1 family) came here in 1928-1829 having moved from Iran.

*LITERATURE: И.Шопен. Исторический памятник состояния армянской области к эпоху ее присоединения к Российской империи, С-п., 1852, стр.271-273, 555-556, 685; А.Берже. Кавказ в археологическом отношении, Тифлис, 1875, стр.159; Сборник сведений о Кавказе (Списки населенных мест Кавказского края по сведениям 1873 года), Эриванская губерния, 5 т., Тифлис, 1879, №185; Н.Г.Бунятов, Ю.С.Яралов. Архитектура Армении, М., 1950, стр. 126-127; М.Каланкатукла. Албанија тарихи, В., 1993, səh.21-22; С.А. Мамедов. Азербайджан по источникам XV – первой половины XVIII вв., Б., 1993, стр.42; Ə.Ələkbərli. Qərbi Azərbaycan, I c., Vedibasarmahali, В., 2000, səh. 458-460.*



A distance view of an ancient Turkish temple Khorvirab (the 6th century)



A close view  
of Khorvirab temple.

## AVAN TEMPLE

An ancient Arman-turkish temple on the way from Iravan to Bash Garni, in Avan village of Ellar (Abovian since –) district in Girkhbulag area. It was built in 529-598.

At present, it is in the half-ruined condition.

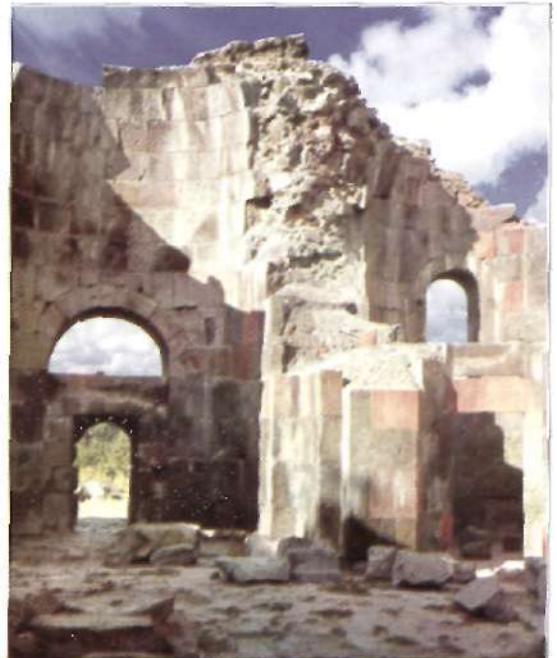
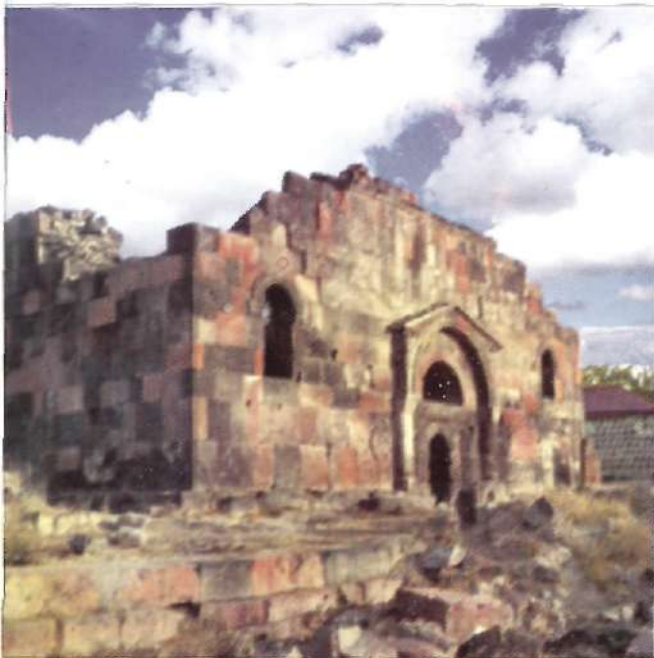
The temple was again restored in 1939-1941 and a number of Armenian elements were added to it.

Being the mother hearth of Turkish-Oghuz tribes since ancient times, the first Armenians (174 persons in 38 families) appeared in Avan village in 1828-1829 having moved from Iran.

*LITERATURE: И.Шопен. Исторический памятник состояния армянской области к эпоху ее присоединения к Российской империи, С-П., 1852, стр.35; Н.Г.Буниатов, Ю.С. Яралов. Архитектура Армении, М., 1950, стр.53; В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, М., 1951, стр.39; Г.О. Асратян. Ереван и его окрестности, Л., 1973, стр. 5; Ә.Әләкбәрлі. Qərbi Azərbaycan, II c., B., 2002, səh.541-543.*



Different views of an ancient Arman-Turkish temple Avan  
(the 6th century)



## UZUNLAR TEMPLE

An ancient Turkish-Oghuz temple referring to the end of the 6th and to the beginning of the 7th centuries in Uzunlar (since 30.09.1968 – Odzun) village of Allahverdi (Tumanian – since 19.09.1969) district.

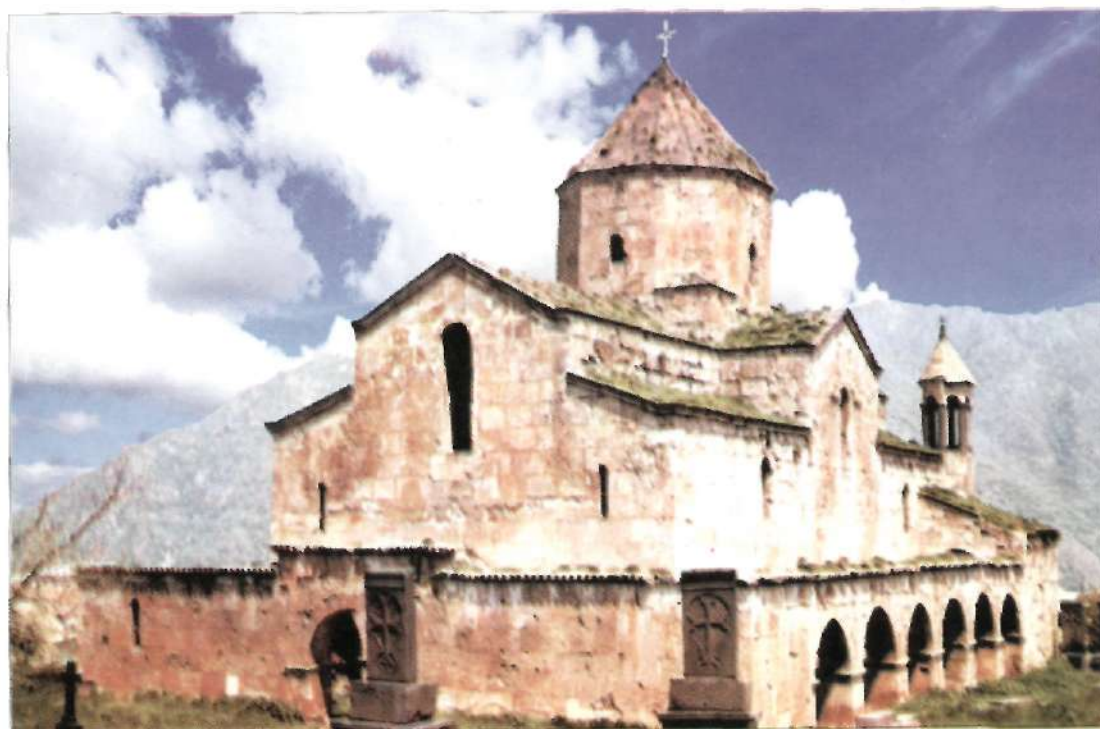
Built in the style of cupola-basilics, the temple borrowed its name from **Uzunlar** village, and that word in its turn was created of the words **uzun** having come from the name of Uz Turkish tribe and plural suffix **-lar**.

Uzunlar village had been the mother hearth of ancient Turkish-Oghuz tribes, the first Armenians moved to this village at the beginning of the 19th century.

*LITERATURE: А.Берже. Кавказ в археологическом отношении, Тифлис, 1875, стр.54-55; Н.Г.Буниатов, Ю.С.Яралов. Архитектура Армении, М., 1950, стр.40; В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, М., 1951, стр.40; Н.М.Токарский. Архитектура Армении IV-XIV вв., Ереван, 1961, стр.100; Архитектурные памятники Армении, М., 1974, стр.5-6; Ə.Ələkbərli. Qədim Türk-Oğuz yurdu – “Ermənistan”, B., 1994, səh.29-33.*



General view of an ancient Turkish temple Uzunlar  
(the 6th-7th centuries)



## YAGHAVERD TEMPLE

An ancient Arman-Turkish temple referring to the 6th-7th centuries in the territory of Gaghavevd (in Armenian pronunciation **Yeghvard**) village of Ashtarak district.

Built in the style of three-cornered basilics, only 1.5-2 m of height of remnants of this temple are preserving in our days.

Yaghaverd village was the mother hearth of Turkish-Oghuz tribes since ancient times. The first appearing of Armenians in this village comes across of the 18th century.

*LITERATURE: В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, М., 1951, стр.37; Ә.Әләкбәрли. Qədim Türk-Oğuz yurdu – "Ermənistan", В., 1994, səh.113-116.*



The ruins of an ancient Turkish temple Yaghaverdi  
(the 6th-7th centuries)



## PUTGNI TEMPLE

An ancient Arman-Turkish temple referring to the end of the 6th and to the beginning of the 7th centuries in Putgni village of Ellar (since 12.10.1961 – Abovian) district in Girkhbulag area.

Having got 13.7 m of width, 29.9 m of length this fore-cornered temple is one of the brightest examples of ancient Arman-Turkish culture. Unfortunately, Armenians, not having any traces in the Southern Caucasus, including the Western Azerbaijan in the 6th-7th centuries, continue considering this monument as if of their own, as the do with our other monuments. Although, even the name of the monument openly shows that it belonged to Turks – to their **Gun//Hun** branch.

The first coming of Armenians to Putgni village comes across with the 18th century.

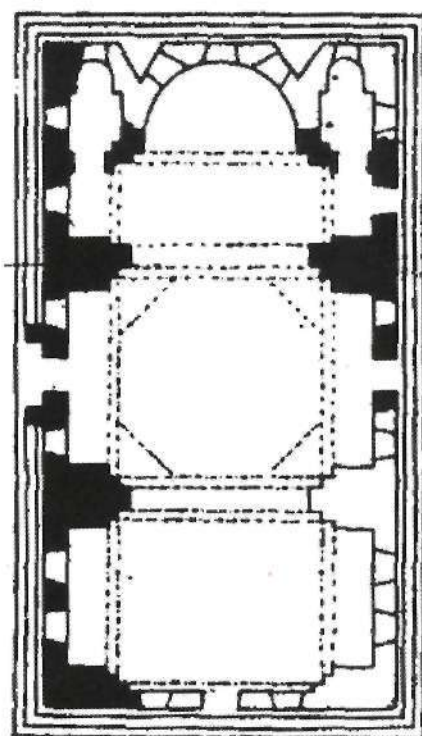
*LITERATURE: Н.Г.Буниатов, Ю.С.Ярлов. Архитектура Армении, М., 1950, стр.43-45; В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, М., 1951, стр.38-39; Н.М.Токарский. Архитектура Армении IV-XIV вв., Ереван, 1961, стр.105-107; Г.О.Асратян. Ереван и его окрестности, Л., 1973, стр.4; Ə.Ələkbərli. Qərbi Azərbaycan, II cild, Zəngibasar, Gərnibasar və Qırxbulaq mahal-ları, B., 2002, səh.631-632.*



General view of the ruins of Putgni Turkish temple  
(the 6th-7th centuries)



A look of the ruins of Putgni temple



The plan of Putgni temple

## UCHKILSA//ECHMIADZIN TEMPLE

An Arman-Turkish temple in Uchkilsa (ancient Vagharshabad) town being the center of Uchkilsa (since 12.03.1945 – Echmiadzin) district.

When Grigori Enlightener began spreading Christianity in Armaniya at the beginning of the 4th century, he began smashing the temples having existed before him and fenced the biggest and the most authoritative sanctuary of fire worshippers in Varghashabad and shortly after it (in 303), he rose a Christian temple here.

Since the 5th century the temple was repeatedly restored, its initial look had changed in an unrecognizable degree, new and new buildings had been added to it. It especially ran great changes during the 17th century.

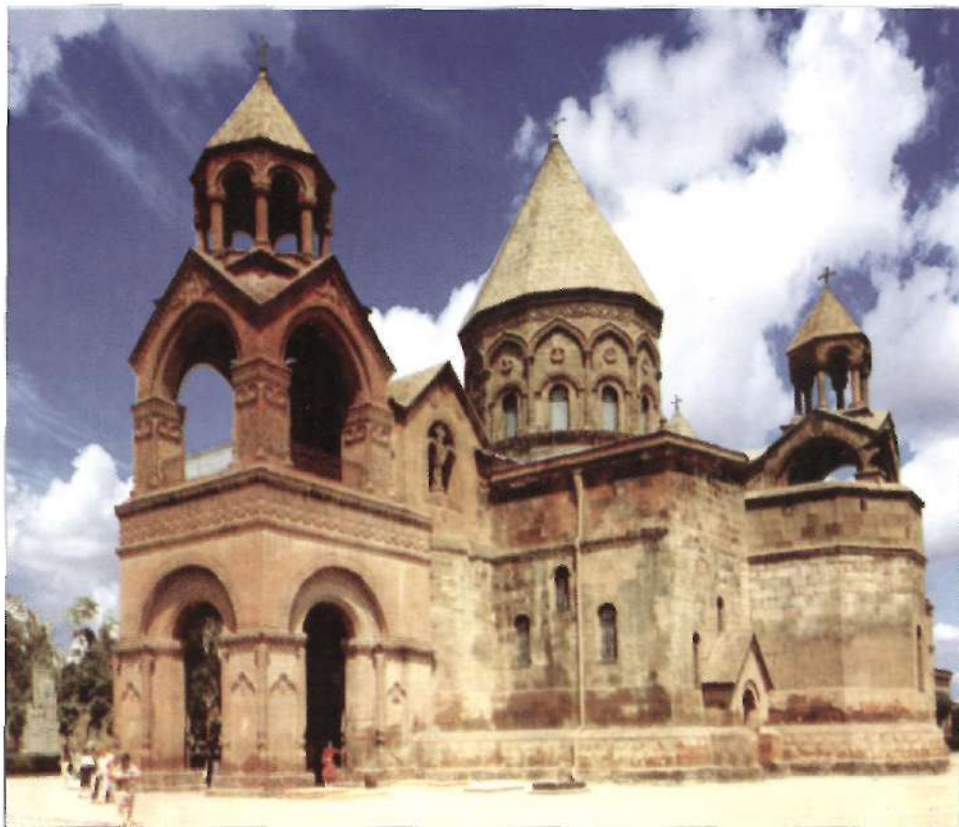
Having got the Turkish name (Uchkilsa, Uchmiadzin in Turkish means three churches), being built by the Arman-Turkish ruler Tiridat and serving Christian Arman-Turks for many centuries affirm that this temple is the example of the Turkish culture.

As Islam was accepted in the territory since the 7th century, tis temple continued its existence as a religious community center for those minorities who preserved their Christianity and became a religious center of Armenians having moved from Iran and Turkey since 1443.

*LITERATURE: И.Шопен. Исторический памятник состояния армянской области к эпоху ее присоединения к Российской империи, С.-п., 1852, стр.292-306, 667; А.Берже. Кавказ в археологическом отношении, Тифлис, 1875, стр. 171; В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, М., 1951, стр.36-37; Г.О.Асратян. Ереван и его окрестности, Л., 1973, стр. 4; М.Каланкатку. Albaniya tarixi, В., 1993, səh.21-23; J.Şardən. Səyahətnamə, В., 1994, səh.22; Ə.Ələkbərli. Qədim Türk-Oğuz yurdu – “Ermənistan“, В., 1994, səh.162-166.*



Different views of an Arman-Turkish Christian temple  
Uchkilsa//Echmiadzin (the 7th century)



### SAINT RIPSIME TEMPLE

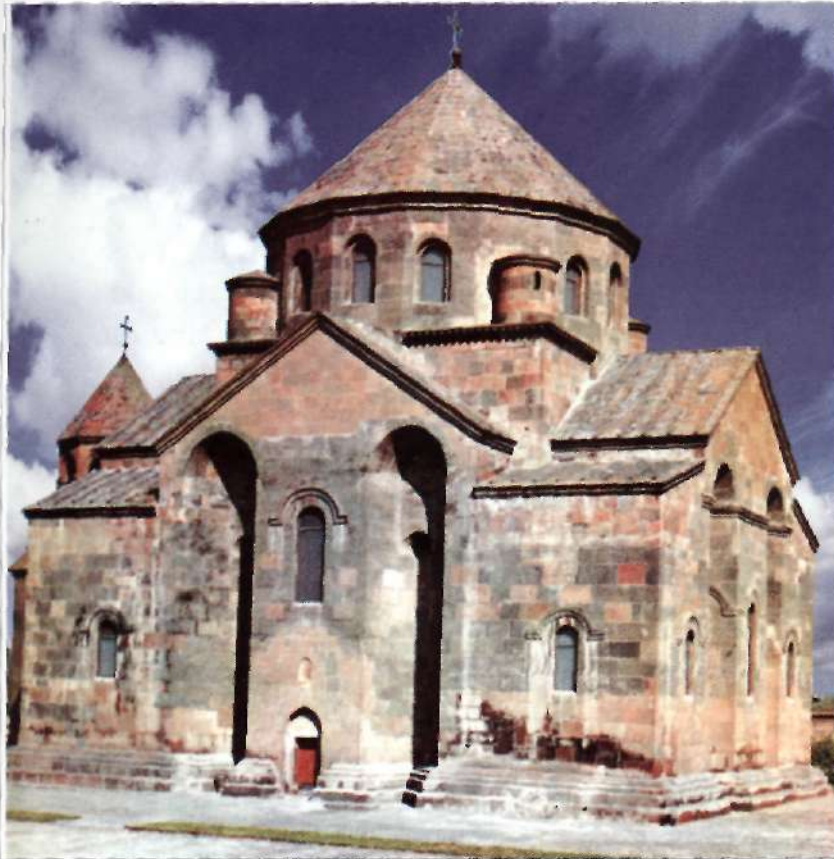
An Arman-Turkish temple approximately 1 km to the east of Uchkilsa temple in the territory of Uchkilsa (since 12.03.1945 – Echmiadzin) district.

Having run to Armaniya from Rome with her girl friends and finding a shelter in Vagharshabad town, a virgin Ripsime ran the rage of the tsar Turadat (in Armenian **Tiridat//Trdat**) and became the martyr. Grigori Enlightener rose a small praying temple in the place of Ripsime's death at the beginning of the 4th century and the Catholicos Gamata (in Armenian Komitas – A. A.) (612-621) built a sublime temple in its place in the year of 618.

New buildings had been raised in the temple complex during later centuries. The temple was cardinaly restored in 1653 and a number of Armenian elements were added to it.

Historically Turkish-Oghuz tribes lived in the surrounding villages of the temple. The first coming of Armenians to these places comes across with the middle of the 15th century.

*LITERATURE: И.Шопен. Исторический памятник состояния армянской области к эпоху ее присоединения к Российской империи, С-п., 1852, стр.682; Х.Ф.Б.Линч. Армения (Путевые очерки и этюды), т 1, Тифлис, 1910, стр.297-410; Н.Г.Буниатов, Ю.С.Яралов. Архитектура Армении, М., 1950, стр.54-55; В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, М., 1951, стр. 40-41; Архитектурные памятники Армении, М., 1974, стр.6; М.Каğankatayh. Albaniya tarixi, В., 1993, səh.21-23; Ə.Ələkbərli. Qədim Türk-Oğuz yurdu – “Ermənistan“, В., 1994, səh.162-166.*



Different views  
of the Saint Ripsime  
Arman-Turkish  
Christian temple  
(the 7th century)



## GAYANA TEMPLE

An Arman-Turkish Christian temple approximately 0.5 km to the south of Uchklsa temple in the territory of Uchkilsa (since 12.03.1945 – Echmiadzin) district.

Virgin Ripsime's nurse (perhaps, "nurse-mother") Gayana, running from Rome to Armaniya together with her girl friends at the end of the 3rd century, was killed by the tsar Turadat. At the beginning of the 4th century, Grigori Enlightener built a praying house in the place, where she had been killed. In the period of Azra's patriarchy (628-640) there was built a temple in the place of that praying house in the year of 630. The temple was restored again in 1652 and a number of Armenian elements were added to it.

Historically, Turkish-Oghuz tribes lived in the villages surrounding the temple. The first coming of Armenians to these places comes across with the middle of the 15th century.

*LITERATURE: И.Шопен. Исторический памятник состояния армянской области к эпоху ее присоединения к Российской империи, С-п., 1852, стр.682; А.Берже. Кавказ в археологическом отношении, Тифлис, 1875, стр.171; Х.Ф.Б. Линч. Армения (Путевые очерки и этюды), т 1, Тифлис, 1910, стр. 297-407; В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, М., 1951, стр.41-42; Н.М.Токарский. Архитектура Армении IV-XIV вв., Ереван, 1961, стр. 101; Г.О.Асратян. Ереван и его окрестности, Л., 1973, стр.5; М.Каланкатуклу. Albaniya tarixi, В., 1993, səh.21-23; Ə.Ələkbərli. Qədim Türk-Oğuz yurdu – "Ermənistan", В., 1994, səh.162-166.*



Different views of Gayana Arman-Turkish Christian temple  
(the 7th century)





## DVIN PALACE AND TEMPLE

The remnants of an ancient palace and temple, having been found in the ruins of Dvin village in Gamarli (since 04.09.1945 – Artashat) district.

Sources indicate that the temple (22 m x 43 m) was located in Dvin town, which had been built by Khosrov II, the tsar of Arman, in the year of 350. Persians destroyed it in 572, then, Turkish origin Sembat Bagrat (608-615) began building it again, which was later completed by catholicos Gamata (612-615).

The temple was completely smashed during the earthquake in 893 and during the attacks of Mongol-Tatars, the same fate met Dvin town.

The dwellers of Dvin were fire worshippers since ancient times and Armaniya accepted Christianity in the 4th century. Arman dukes gathered in Dvin in 450 and refused from Christianity returning to their previous religion - fire worshipping.

Only Azeri Turks lived in Dvin village, where the remnants of the Dvin palace and temple had been found, until 1828. The first Armenians (132 persons in 36 families) came to the village in 1828 having moved from Khoy and Salmas cities, Iran.

*LITERATURE: И.Шопен. Исторический памятник состояния армянской области к эпоху ее присоединения к Российской империи, С-п., 1852, стр. 273-276; Сборник сведений о Кавказе (Списки населенных мест Кавказского края по сведениям 1873 года), Эриванская губерния, 5 т., Тифлис, 1879, №123; М.Хоренский. История Армении, М., 1893, стр. 148; В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, М., 1951, стр.39-40, 46; Ә.Әләкбәрли, "Qərbi Azərbaycan", I cild, B., 2000, səh.458-460; Ә.Әләкбәрли, "Qərbi Azərbaycan", II cild, Zəngibasar, Gərnibasar və Qırxbulaq məhəlləri, B., 2002, səh.425-428.*



**The remnants of Dvin temple and palace, an ancient  
Arman-Turkish monument (the 7th century)**

## HEYDARBAY TEMPLE

An ancient Turkish temple in the territory of the Heydarbay village (since 01.06.1940 – Sverdlov) of the Jalaloghlu district in the Loru area.

The temple which was built in the 6th century in basilica style was restored in the 19th century.

Armenians consider this temple their own, but this is impossible, because the Heydarbay village, the Jalaloghlu district and all the Loru area were from ancient times the mother land of the Turkish-Oghuz tribes and the first mass flow of Armenians to these territories started at the beginning of the 19<sup>th</sup> century after the Russian occupation.

*LITERATURE: Ə.Ələkbərli. Qədim Türk-Oğuz yurdu – "Ermənistan", B., 1994, səh.178-180.*



Heydarbay temple

## OKHCHU CASTLE

An ancient Turkish castle on the high hill Novruzyurd, at the junction of the rivers Okhchu and Gighi, in the Gafan district of the Zangazur area, Armenian sources call it "**Bagaberd**".

The castle belongs historically to the 6<sup>th</sup> - 7<sup>th</sup> centuries and is considered one of the five Babek castles in Zangazur.

Two sides of the castle are surrounded by a precipitous valley and the other two sides are surrounded by double wall.

The castle is situated in an important place between the Khustub and Gazbel mountain peaks. It was supposed that the castle had 26-27 towers, but only 17 towers remain.

On the other bank of Okhchu River in front of Okhchu castle there are remnants of other castles it is supposed that Okhchu castle was watchman's castle.

Okhchu castle the centre of Siyuni area for many years was destroyed in 1170 by Saljug Turks, it was later restored.

The territory where the castle located was the mother land of the Turkish-Oghuz tribes and the first mass flow of Armenians started at the beginning of the 19<sup>th</sup> century after the Russian occupation.

*LITERATURE: Ə.Ələkbərli. Qədim Türk-Oğuz yurdu – "Ermənistan", Bakı, 1994, səh.83-88; Musa Urud, Zəngəzur, B., 2005, səh.93.*



Different views of Okhchu castle



### SISAVANG TEMPLE

An Alban-Turkish Christian temple in the Garakilsa settlement (since 02.03.1940 – Sisisan) of the Garakilsa district in the Zangazur area.

The temple is located on the slope of the hill was built from basalt and it differs very little from the Ripsime temple which in Uchkilsa.

The temple built by Kokhazad who was the Alban king of Siyuni in the 6th - 7th centuries was restored completely in 1959-1961 and changed much by Armenians.

The Sisavang Temple's cupola is eight sided, the areas under the cupola are square in form.

Garakilsa territory was also the mother land of the Turkish-Oghuz tribes and without doubt the first Armenians were moved from Turkey to the Garakilsa settlement in 1890.

*LITERATURE: Erməni sovet ensiklopediyası (ermənicə), Yerevan, 1984, X c., səh.400; Сусиан (справочник-путеводитель), Ереван, 1987, стр.114; Ə.Ələkbərli. Qədim Türk-Oğuz yurdu – "Ermənistan", B., 1994, səh. 77-82.*



Sisavang temple



## GIRMIZIVANG TEMPLE

An Arman-Turkish temple of the 7th century in the territory of Ashtarak district.

This temple with 6 m x 7.5 m measures is considered the most ancient building with tile roof cover in the territory of the Western Azerbaijan. The name of the temple came forth from that red tile. Armenians translated the temple's Azerbaijani name word for word and named it as **Karmravor** (**karmir** – in Armenian means – **red**).

When the temple restored in 1950, a number of Armenian elements were added to it.

The territories where the temple is located had been the mother hearths of Turkish-Oghuz tribes since ancient times, the first Armenians appeared here since the 18th century.

*LITERATURE: Н.Г.Буниатов, Ю.С.Яралов. Архитектура Армении, М., 1950, стр.48; В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, М., 1951, стр.42-43; Г.О.Асратян. Ереван и его окрестности, Л., 1973, стр.5; Ә.Әләкбәрли. Qədim Türk-Oğuz yurdu – "Ermənistan", В., 1994, səh.113-123.*



General view  
of Girmizivang  
Arman-Turkish temple  
(the 7th century)



The entrance door  
of Girmizivang  
temple

## GARGAVANG

An ancient Arman-Turkish Christian temple 3 km aloof of Yaghaverd (in Armenian pronunciation – Yeghvard) village in the territory of Ashtarak district.

It was built by Turkish origin Grigor Mamikonean, an Arabian vicegerent in Armaniya during 662-681. Eight cornered, many-faced temple's inside is 8.5 m.

The temple restored in 1948, when a number of Armenian elements were added to it.

Though located in the territory of the Western Azerbaijan since ancient times and leaving their traces in a number of geographical names (Garni, Karbi etc.) – **Gargar Turks**, whose name carried the temple, nevertheless, Armenians who came to these territories during later centuries, declared the castle of their own, even Armenizing its name as **Zoravar**.

Being the mother hearths of Turkish-Oghuz tribes since ancient times to these territories, including Yaghaverd village, Armenians first appearing to these territories comes across with the 18th century.

*LITERATURE: Н.Г.Буниатов, Ю.С.Яралов. Архитектура Армении, М., 1950, стр.60-62; В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, М., 1951, стр.45-46; Г.О. Асратян. Ереван и его окрестности, Л., 1973, стр.5; Ə.Ələkbərli. Qədim Türk-Oğuz yurdu – “Ermənistan“, B., 1994, səh.113-116.*



Different views of Gargavang Turkish temple (the 7th century)



## TALIN TEMPLE

An ancient Arman-Turkish Christian temple on the plate of the Alagoz Mountain in the center of Talin district – Talin village.

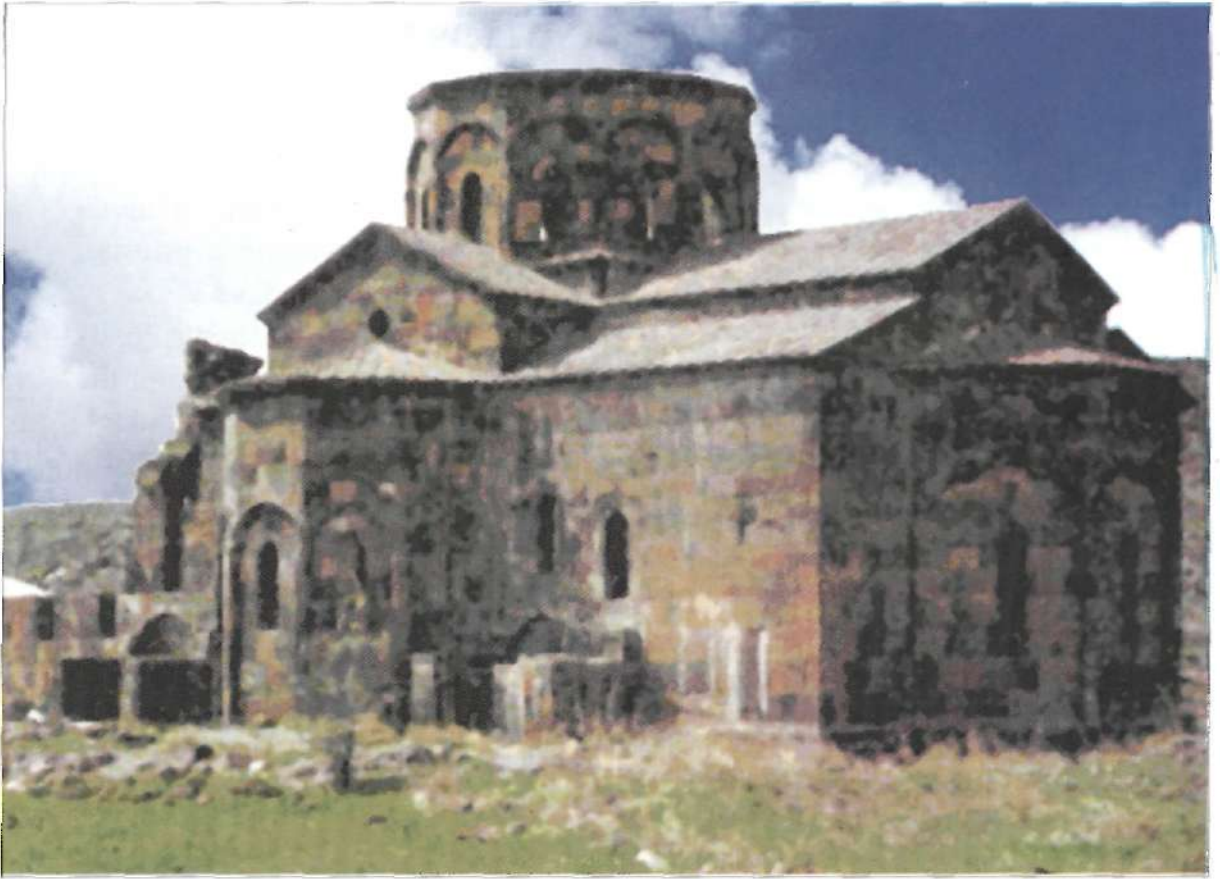
In the writing on one of the columns of 35 m x 18 m measured temple the mentioning of Turkish origin Sembat's (977-989) name from the Bagratid dynasty gave a birth to an idea that it was the monument of the 10th century. But, in fact, the temple was built in the 7th century.

During the earthquake in 1840, the temple ran demolitions. Its cupola completely smashed down.

Talin village was the mother hearth of Turkish-Oghuz tribes since ancient times, only Azerbaijani Turks lived there until 1828. The first Armenians (166 persons in 29 families) appeared in the village in 1830, having moved from Turkey.

When Armenians restored the temple in 1947, they added a number of Armenian elements to it.

*LITERATURE: И.Шопен. Исторический памятник состояния армянской области к эпоху ее присоединения к Российской империи, С.-п., 1852, стр.286, 575-578; Сборник сведений о Кавказе (Списки населенных мест Кавказского края по сведениям 1873 года), Эриванская губерния, 5 т., Тифлис, 1879, №266; Х.Ф.Б. Линч. Армения (Путевые очерки и этюды), т 1, Тифлис, 1910, стр.416-418; Н.Г. Буниатов, Ю.С.Яралов. Архитектура Армении, М., 1950, стр.40-43; В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, М., 1951, стр.45; Н.М.Токарский. Архитектура Армении IV-XIV вв., Ереван, 1961, стр. 101-104; Ә.Әләкбәрли. Qədim Tүrk-Oğuz yurdu – "Ermənistan", B., 1994, səh.158-161.*



The ruins  
of Talin Turkish temple  
(the 7th century)



## GAMSARAKAN TEMPLE

An ancient Arman-Turkish fire worshippers' temple in Yukhari Talin village of Talin district in the territory of Talin area.

The monument's being of fire worshipping was reflected in its name as well (Gam is the name given to fire worshipping priests). **Gamsarakan - fire worshipping temple of As fighters.**

The date of the building of the temple was openly shown in its inscriptions<sup>^</sup> the last quarter of the 7th century. The temple entered the sources as **Gamsarakan temple** because of the name of its founder - Duke Nerses Gamsarakan. As the temple was the second one in Talin village being smaller than the first one, it was given the name of **Small Talin temple** as well.

When Armenians restored the temple in 1947-1948, they added a number of Armenian elements to it.

Only Azerbaijani Turks lived in Talin village until 1828, which had been the mother hearth of Turkish-Oghuz tribes since ancient times. The first Armenians (166 persons in 29 families) came to the village in 1830, having moved from Turkey.

*LITERATURE: И.Шопен. Исторический памятник состояния армянской области к эпоху ее присоединения к Российской империи, С-п., 1852, стр.575-578; Сборник сведений о Кавказе (Списки населенных мест Кавказского края по сведениям 1873 года), Эриванская губерния, 5 т., Тифлис, 1879, №266; В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, М., 1951, стр.42; Ә.Әлөкбәрли. Qədim Türk-Oğuz yurdu – "Ermənistən", B., 1994, səh.158-161.*



The view of Gamsarakan  
Turkish temple  
before the restoration  
(the 7th century)



## TEMPLE OF THE SKY ANGELS

An ancient Arman-Turkish temple near Uchkilsa town in the 18-th kmof Iravan-Uchkilsa way in the territory of Uchkilsa (since 12.03.1945 – Echmiadzin) district.

It was built by catholicos Nerses (641-661) in the second half of the 7th century, but was smashed down during the mighty earthquake in the 10th century and was found by archaeologists during 1901-1907. A palace was brought to light near the remnants of the temple, which was built at the same time with it.

On a stone column of 2.7 m of height, having been found here, the example of cuneiform writing in 47 lines belonging to the Urartian tsar Russa (740-714 BC), gives a base that this temple was elevated on the place of some more ancient temple.

At present Armenians introduce this temple to the world under the name of **Zvartnos**, but, in fact, this temple is the example of the ancient Turkish culture. The first coming of Armenians to the dwelling places surrounding the temple comes across with the 16th-17th centuries, and their mass coming – to the beginning of the 19th century.

*LITERATURE: Б.Б.Пиатровский. Урарту. (Древнейшее государство Закавказья), Л., 1939, стр.33; Н.Г.Буниатов, Ю.С.Яралов. Архитектура Армении, М., 1950, стр.56-59; В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, М., 1951, стр.43-45; Г.О.Асратян. Ереван и его окрестности, Л., 1973, стр.5; Ә.Әләкбәрлі. Qədim Türk-Oğuz yurdu – “Ermənistan“, В., 1994, səh.162-166.*



The ruins of the Sky Angels Turkish temple (the 7th century).



An approximate restore project of the Sky Angels temple.

## TALISH TEMPLE

An ancient Arman-Turkish temple in Talish (since 11.11.1970 – Aruch) village in Ashtarak district.

It was built in the period of Turkish origin Grigor Mamikonean, the vicegerent of Arabs in Armaniya, in the second half of the 7th century. It is one of the first monuments in the style of the hall with cupola. Recently archaeologists found a palace near the temple, which was built in the same time with the temple.

Armenians restored the sublime temple with 34.6 m x 16.9 m measures in 1946-1948, adding a number of Armenian elements to it.

Talish village, where Talish temple is located, was the mother hearth of Turkish-Oghuz tribes since ancient times until the middle of the 19th century. In 40s-50s of the 19th century the whole population of the village were forcibly moved away and Armenians (370 persons in 43 families) having moved from Iran and Turkey were placed there.

*LITERATURE: И.Шопен. Исторический памятник состояния армянской области к эпоху ее присоединения к Российской империи, С-п., 1852, стр.587-590; Н.Г.Буниятов, Ю.С.Яралов. Архитектура Армении, М., 1950, стр.46-47; В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, М., 1951, стр.45; Н.М.Токарский, Архитектура Армении IV-XIV вв., Ереван, 1961, стр.61-63, 107-108; Архитектурные памятники Армении, М., 1974, стр.7; Ә.Әләкбәрлі. Qədim Türk-Oğuz yurdu – “Ermənistan“, В., 1994, səh.116.*



General views of the ruins of Talish Turkish temple (the 7th century)



## AGHUDI MONUMENT

An on-grave monument in Aghudi (since 19.04.1991 Aguti) village of Garakilsa (since 02.03.1940 – Sissian) district in Zangazur area.

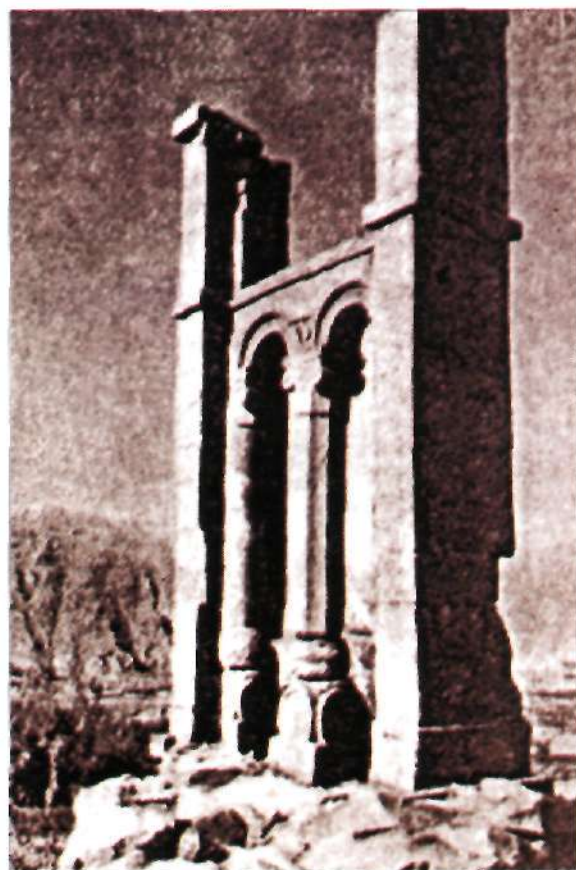
The height of this monument, which was built in the 7th century, is 9 m.

Aghudi village was the mother hearth of Turkish-Oghuz tribes since ancient times, only Azerbaijani Turks lived in the village until 1988. the first Armenians moved to the village after the massacre of the Western Azerbaijani Turks in 1988.

*LITERATURE: Н.Г.Буницатов, Ю.С.Яралов. Архитектура Армении, М., 1950, стр.63-64; В.М.Арутюнян, С.А.Сафарян. Памятники армянского зодчества, М., 1951, стр.48; Сиссиан (справочник-путеводитель), Ереван, 1987, стр.114-115; Ә.Әләкбәрли. Qədim Tүrk-Oğuz yurdu – “Ermənistan“, В., 1994, səh.77-82.*



The look of Aghudi monument after the restoration.



The look of on-grave monument in an ancient Turkish village Aghudi before the restoration (the 7th century).

### AYSASSI TEMPLE

An Arman-Turkish temple in Aysassi (since 19.04.1991 – Arates) village of Keshishkand (since 06.12.1957 – Yeghegnadzor) district in daralayaz area.

Elevated on a high hill in the 7th-8th centuries, the temple restored in 1270, passed to the subordination of Amaghu temple and became the summer residence of Siyuni Metropolitan.

Accompanied with some Armenian historians and archaeologists, the delegation from France carried out investigations in the monument during 1955-1960. Then they engraved cross signs on the monument and smashed the cupola down in the part of the temple, which first saw the rays of the sun.

Only Azerbaijani Turks lived in the village until 1988. After the massacre of Azerbaijanis the same year, Armenians appropriated the village.

*LITERATURE: А.Берже. Кавказ в археологическом отношении, Тифлис, 1875, стр.138-139; Сборник сведений о Кавказе (Списки населенных мест Кавказского края по сведениям 1873 года), Эриванская губерния, 5 т., Тифлис, 1879, №767; О.Егуазарян. Памятники культуры Азизбековского района, Ереван, 1955, стр.63-66; Ә.Әләкбәрли. Qədim Türk-Oğuz yurdu – “Ermənistan“, B., 1994, səh.133-137; K.Dərələyəzli, Dərələyəz od içində, B., 2001, səh.113-114; Həsən Mirzəyev. Qərbi Azərbaycanın Dərələyəz mahalı, Bakı, 2004, səh.135-139.*



General view of the ruins of Aysassi  
Alban-Turkish temple (the 7th-8th centuries)



## HER-HER//GOSHAVANG TEMPLE

An ancient Alban-Turkish Christian temple in 1 km to the north-east of Her-Her village of Pashali (since 19.04.1991 – Vayk) district in Daralayaz area.

Consisting of double (gosha) temples and that's why, reaching us under the name of Goshavang, the temple was built in the 8th-9th centuries. A number of buildings were added to it during the later centuries.

There were a number of on-grave ram stones in an ancient cemetery near Her-Her village with horse, man, woman, saz, sheep, buffalo and some wild animals' pictures on them.

Only Azerbaijani Turks lived in the village until 1880s. Armenians having moved from Iran and Turkey (492 persons in 54 families) were placed in the village in 1880s.

*LITERATURE: И.Шопен. Исторический памятник состояния армянской области к эпоху ее присоединения к Российской империи, С-п.,1852, стр.334; Сборник сведений о Кавказе (Списки населенных мест Кавказского края по сведениям 1873 года), Эриванская губерния, 5 т., Тифлис, 1879, №745; О.Егуизарян. Памятники культуры Азизбековского района, Ереван, 1955, стр.101-106; Ә.Әләкбәр-ли. Qədim Türk-Oğuz yurdu – “Ermənistan“, В., 1994, səh.133-137; К.Дәрәләйәзли. Дәрәләйәз од ичində, В., 2001, səh.110; Həsən Mirzəyev. Qərbi Azərbaycanın Dərәләyәz mahalı, Bakı, 2004, səh.257.*



General view of Her-Her//Goshavang Alban-Turkish temple  
(the 8th-9th centuries)

CONTINUATION