

ately we have not seen this church in person; and Y. Lalayantz, who did see it, does not give any details in his report. In the region of Lorri also we have ancient remains of churches of the same type such as the ruins of the basilicas of Brtatsor and Khozhorny. Especially interesting is the one-aisled basilica (fig. 15) of the ancient site called Dzopk or Adzop. And lastly there is the ruined church in the town of Gogh p in Ghazakh near the region of Lorri. Although no excavations have as yet been made to reveal the plan and the details of the church, the sculptures brought to light by chance show clearly that we have here an outstanding example of Mesopotamian-Hellenistic influence (fig. 55), as will be seen later.

The existence of so many basilicas in the VIth century, and probably also in previous centuries, shows the antiquity and the predominance of the basilican style in Armenia. According to Toramanian it was the most ancient, reaching back to the pagan period; according to Strzygowski it was the official style of church architecture during the IVth, Vth and VIth centuries. While we must recognize the predominance of the basilican type until the end of the VIth century, we cannot say that this was the only prevailing style in Armenia. Unfortunately the churches mentioned in the list of the Keerk Tughtotz are not all known to us but there are in that list churches, exhibiting high artistic perfection, which do not belong to the basilican style. Let us point out first of all that Etchmiadzin was most probably domed in the end of the Vth century, although the dome was wooden. The churches of Avan near Kanakerr and of Aramooynk in Godaik, both mentioned in this list, are of the general type of St. Hripsimè, differing in some respects from one another. The church of Hripsimè itself is not far removed from this period, having been built in the year 618. Besides these churches there are others of same type which in our opinion are older than Hripsimè, such as the church of Adi-

yaman on the western flank of Mt. Aracadz, probably a work of the Gamsaragans; the Holy Cross Church of Mtskhet which according to the recent studies of Tchubnashvilli was built in the VIth century. To these may be added the ruins of the Monastery of the Holy Translators on the way to Ashagan, the church of Gharakilissè of Zankezoor near Coriss, the church of Gourcan in Lorri near Tsorakiugh.

We have, then, a large number of churches, differing in type from the basilica, which display high artistic perfection and therefore presuppose a period of development extending over centuries. Moreover, as we shall show later, the domed edifice was very common in Armenia in the Vth century. Let us add here that the church of Ardzap is an octagonal building, that is of the type of Hripsimè, judging from the oral information given to us by the late Bishop Kiud. As for the church of Oort (now called Ilanchalan), if it cannot be identified with the ancient domed chapel in the valley, it must have been located on the site of the ruins above the village. We have information concerning the churches of Tad avan, of ancient Bagaran, and of the Mansion of Artavazdes. Thus, the list of the Keerk Tughtotz includes churches of at least two different types, both perfected.

IV

In establishing through documentary evidence that Budghavank existed in the year 606, we have set only the latest date of its founding. We have the right to suppose that it was built earlier, since it is mentioned along with monasteries of an earlier date than the year 606. Fortunately the building itself furnishes the probable clue for determining the time of its erection. When describing the church we saw that there was a sculpture representing a horseman fighting a lion above which was written: «ՄԱՆՈՒԵՂ ԱՄՍՏՈՒՆԵԱՅ ՏԷՐ» (Manuel, Lord of the Amadounis). The study of Armenian architecture shows that it was not uncommon for founders of churches

16. Keerk Tughtotz, p. 151.