

Now to come to the south-east regions of Mt. Aracadz. At Ashdarag we have a basilica, and on the opposite bank of the river, a sepulchral stele. In the village of Yeghvard, at the foot of Mount Ara, we have three basilicas of various sizes, and the remains of two sepulchral steles of the same type; one of them with a sculpture of the Holy Virgin (fig. 34) in whose name the statue has been dedicated as a shrine. Mention has already been made of Garpi.

In the Aparan region, at the village of Apn, are two small basilicas; the sculptured lintels of the south doors and the fragment of a capital recall the sculpture of Kassakh (fig. 20 and 21). The sepulchral stele is in poor condition. At the last mentioned place, Kassakh, the source of the river of the same name, there are two ancient basilicas, one large, the other small. Although no steles have been found here, one of the capitals of the smaller basilica, which we took to the Etchmiadzin Museum, was decorated with figure sculpture. Finally, on the left bank of Kassakh, at Dzarrayishen village, in the cemetery near the smaller basilica, we found another stele.. (Fig 19).

Before we leave the land of Ararat, we wish to mention another memorial. Here, at Godayk, near Kanakerr is a stele of the same type near the smaller basilica. It is Avan, also noted for its temple of the Hripsimè type, but built about twenty years earlier.

And now, outside the region of Mt. Ararat, to the north, not far from Leninagan, there are ancient steles at Tarpand village, one of which has been brought to the museum of Erivan. Whether or not there are remains of basilicas, we are unable to say. We have received the photographs from Toramanian, but we have not been there ourselves. These pictures are interesting from an ethnological standpoint, possibly dating back to the pagan period (Fig. 35, and 36). There are also other steles, but in a completely marred

condition. Passing northward along the banks of Tzoraged, we come to the famous monument of Otsoun. A few miles farther north, behind Lalouvar, are the remains of the tiny basilica of Prtatzor, with a very magnificent and valuable stele of the Sasanian period, still standing. Near by is also Khozhorni with its ruined basilica and stele. In the village of Igahad of Lorri County are also the remains of a basilica, now completely ruined, and which had already been remodeled in the past. A sepulchral stele has been built into the right wall of its apse; the surface which remains visible shows the Virgin, holding Jesus in her arms, her right hand uplifted, with the palm turned outward, as in Coptic art. Finally, to the right of Tzoraged, south of the railway station of Akhdala, are the ancient ruins of the town of Goghq. Though no excavations have yet been made here, whereby the outline of the buried church and its architectural style might be determined, the sculptures accidentally brought to light indicate Hellenistic influence. Here, too there is a stele, unfortunately in a badly damaged condition. We shall speak of the others later.

Here then is the list of the sepulchral steles known to us with the remains of near-by basilican buildings. But we believe that there must be a far greater number in Armenia; wherever there are basilicas, or their remains, it will be possible to find remnants of similar monuments, if destructive time and human vandalism have not completely obliterated them. The figure and ornamental sculpture of these steles open up a new chapter of Armenian art, showing what were the artistic trends during the fourth century when Christianity became the state religion of Armenia, and, also, in the succeeding fifth and sixth centuries. But let us pass to a closer and more detailed study; we shall not pursue this chronologically, for that is impossible, but according to the sites, pointing out each time specific characteristics of the stele, leaving to the end the general considerations.