

ON THE COMMON PROGRAM FOR THE ARCHITECTURE OF TRANSCAUCASIA AND ITS NEIGHBORS (C.300-1600)

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Doctor of Sciences in Architecture

The Southern Caucasus is consisting part of world civilization beginning from prehistoric times towards ancient, antique periods, throughout the medieval times and later. The land was a crossroad between Europe and the East and played a significant role in many fields of world cultural traditions, including architecture on which we will focus.

The present study covers the following subjects: building types and functional analysis, architectural composition and aesthetical attitudes, building parts and their details, building technique, documentation and presentation of historical monuments. The article also deals with architecture in the context of art, including town planning, secular and ecclesiastic architecture, memorial architecture and minor forms, utilitarian elements, architectural details, décor and ornamentation, styles and means of expression.

Architecture is a consisting part of plastic arts, characterized by stereo metric criterion of material tradition. Its study is essential to understand the culture and art of the region. Important is the analysis of planning and design experience of the corresponding settlements, fortifications and environments which are conducting the historical buildings in their planar, volumetric and spatial understandings, building technique details, aesthetical values etc.

The Geographic and historical limits of the study are described by the corresponding maps of Armenia, Georgia and historical Albania. The time line determines by the Late Antique, Early Christian and medieval period (from c.300-1600), the main period extending from 301 A.D. into 1453 A.D., i.e. the proclamation of Christianity as a state religion in Armenia till the fall of Byzantine Empire. As a matter of formation period, included the Christian monuments prior to Constantine also: beginning from 50-150 A.D. and on to the fourth century.¹ To describe the cultural reactions of post Byzantine period in the study actually are involved the years 1453 A.D. until 1600.² Indeed there are certain periodization diversities existing

¹ See RICHARD KRAUTHEIMER, *Early Christian and Byzantine Architecture*, Penguin books, Copyright 1965, pp. 1-44.

² See PAOLO CUNEO, *Architettura Armena*, tomo I, De Luca Editore, Roma, 1988 pp. 15 – 51.

between world culture and the Southern Caucasus. The periodization of medieval Armenian architecture involves a time line from IV-XIX cc., where: IV-VII cc. include the early medieval phase, the VIII c. regarded as idle period, IX-XI and XII-XIV cc. are in role of high medieval period divided into 2 phases. Due to mention that within the mentioned period included the architecture of Armenian kingdom of Cilicia (1085-1375) also. However the High medieval period in Armenia followed by Late medieval times conducting XV-XIX cc.³ Regarding the Georgian Architecture, the periodization defined as following: the old period of the IV-VII cc. , the architecture of the VIII-IX cc., as well as X-XI cc., XII-XIII cc., XIII-XV cc., XVI-XVIII cc.⁴ The Caucasian Albania renown by Lakit and Kum churches from VI c.⁵.

Goal of the course is the presentation of medieval Christian architecture from South Caucasus. Actually the Christian architecture beside its national identity, preferably presented by regions which hands to characterize the architecture more concise, either as teaching programs or academic activity.

Objectives of the architectural part of the section include the following aspects:

- 1/ Determination of historical development periods of the area in terms of art and architecture, as well as main centers of the area and town planning background.
- 2/ Determination and systematization of the architectural typology from the area and its main monuments.
- 3/ Methodical documentation of the indicated monuments.
- 4/ Analysis and description of compositional features.
- 5/ Description of building technique.
- 6/ Classification of the details.
- 7/ Stylistic issues and architectural relevancies in world architecture context.

Methodology of the course is the quantitative and qualitative research method in a comparative analysis context. Actually the section of architecture is in historical sequence of the focused monuments which are presented in three periods. Every period described from general into special i.e. from landscape to town planning and

³ As general Comp. JEAN MICHEL THIERRY & PATRICK DONABEDIAN, *Les Arts Armeniens*, edition Mazenod, Paris, 1987. Specially look: PAOLO CUNEO, op. cit., pp.23-57; O. KH. KHALPAKHCHYAN, "Architecture of Armenia", *Vseobshaya Istoria arkhitektury v 12 tomakh* (General History of Architecture in 12 volumes), vol. 3, Leningrad – Moscow, 1966, pp. 197-299 (in Russian) and V. M. HAROUTUNYAN, textbook "History of Armenian Architecture", Erevan, 1992 (in Armenian).

⁴ Comp. NODAR DJANBERIDZE, *Architectural monuments of Georgia*, Aurora Art Publishers, Leningrad, 1973. G.N.CHUBINASHVILI, "Architecture of Georgia", *General History of Architecture*, vol. 3, Leningrad – Moscow, 1966, pp. 300-374 (in Russian).

⁵ See M. A. HUSEYNOV, L.S. BRETANITSKI, A.V.SALAMZADE, *Architecture of Azerbaijan*, General History of Architecture , vol.8, Leningrad – Moscow, 1969, pp.365-425 (in Russian).

fortification. The town planning analyzed according to planar layout including the citadel, the walled city and the down-town center, as well as the suburbs. The included monuments are characterized according to typological, compositional and building details. The studied building types are mainly ecclesiastic; that is because the ecclesiastic monuments are more glorious and survived better. There are some secular architecture instances included too. Compositional analyses of the focused monuments are due to: means of harmony (hierarchy, datum and axis), properties (silhouette, plasticity, texture, chiaroscuro and color), regularities (scale, ratio, proportion, repetitions and articulations), style and image etc. The Architectural details are in two indications: decorative and constructive. Most important details are the openings, ornamentation, moldings, hammer beams and cornices, bearing elements, technical details, seismic undertakings etc. The style and other qualitative categories interpret the architectural relevancies. The documentation of individual monuments include the planar, frontal, profiling projections, building system volumetric solutions, interior and exterior spatial arrangements etc.

Observe of existing literature and used references of the course are in terms medieval architecture books including the region⁶.

Milestones of the Syllabus and description of the Course

1. **Introduction.** Architecture is a subtitle included in the general understanding of art and culture. The subtitles covered are as following: the historical periods and geographical divisions of Caucasus and its capitals; the religious history and its connections with neighboring countries and the world, short overview of development periods of archeology and Architecture in Albania, Armenia, Georgia; observe of existing literature of the field.
2. **IV-VII cc. Early Medieval Arts and Architecture.** The chapter divided into 3 parts including the followings:
 - 2.1. “Architecture in context” which in turn includes the following paragraphs, presented according to below mentioned topics:
 - 2.1.1. Development of Christian architecture in Caucasus within the context of the Late Antique architecture from the Roman Empire. Whereas the main buildings which

⁶ Main references used for this study are indicated at the endnotes of this passage. Other special literature accompanied within the corresponding chapters of the course. Comp. Armen Kazaryan, *Church architecture of the 7th century in transcaucasian countries. formation and development of the tradition*, vol. I, Moscow 2012, pp.40-79 (in Russian); see also *ibid.*, *Architecture of South Caucasian countries IV-XIV cc.*, Moscow, 2013 (Master degree methodical in Russian)

affected the formation of the Christian church are: the domus-ecclesia; the martyrium, the baptistery, the Catacomb, the acolea and certain famous roman buildings (the Pantheon in Rome, Basilica of Maxentius, Minerva Medica, The basilica of St. Clement etc.).

2.1.2. The monuments and settlements in charge and the morphology of the church types:

- The city planning instances: Dvin, Vagharshapat, Tbilisi, Mtskheta, Kapalak, Partav and other.
- Development phases of early medieval period and the golden age from VI c.
- Traditional domestic architecture and its relation to church layout.
- Ecclesiastic monuments.
 - o Mono nave basilica (Shirvanjugh, Tanahat, Dvin, Garni, Dzveli Shuamta).
 - o Three nave basilica (Kasakh, Eghvard, Ashtarak, Ereruyk, Dvin, Bolnisi Zion, Urbnisi, Zegani, Nekresi)
 - o Domed basilica (Tekor, Odzun , Mren, Bagaran, Gayane, Talin Cathedral, Tsromi, Ikalto).
 - o Domed halls (Ptghni, Zovuni, Aruch, Tsromi).
 - o Centric churches
 - Having 4 central columns (Ejmiadzin, Bagaran, Tsromi)
 - Central square plan without columns (Mastara, Cathedral of Artik)
 - Having angular trumps (Avan, Hripsime, Thargmanchats, Jvari, Ninotsminda, Ateni)
 - Central cruciform exedra and encircling hall (Zvarthnots, S.Sion of Garni, Bana, Lakit)
 - Multi-apsidal (Irind, Zoravar of Eghvard).
 - Minor cruciform (Karmravor, Lmbat etc., Samtsevisi, Dzveli Gavazi)
- Secular architecture
 - o Catholicos Palaces (Dvin, Aruch, Zvartnots, Avan, Aramous).

2.1.3. Building techniques which include the following parts: the building material, wall

structure and wall arcading, columns and its relation to antique orders, stylobate or crepidoma, vaulting, impost-cornice-roof, arches-sub cupola joints-drum-sphere-calotte, framing of the openings.

2.1.4. Emergence and function of Christian imagery, aesthetic attitudes and correlations with architecture of East and West Christianity, including monuments from Rome, Ravenna, Byzantium, Middle East etc...

2.2. “Visual Arts” including, monumental painting, reliefs and steles/crosses, manuscript illumination, portable objects. Hereby in the third section is memorial architecture of Caucasus, such as:

- 2.2.1. Ornamented steles: Berdadzor, Koghb, Talin, Ujan, Harij.
- 2.2.2. Stepping crosses: Oshakan, Ughti akunk, Avan, Jervege, Odzun.
- 2.2.3. Winged Crosses: Dvin, Ohanavank, Koghb.
- 2.2.4. Memorial of Odzun
- 2.2.5. Burial chambers: Aghts, Aghuti, Khor Virap, criptoriums at Oshakan, Hripsime, Gayane, Zovuni etc.

3. VIII – X (IX) cc. Period of transition.

3.1.2.3. Byzantine iconoclasm and Arab domination and art/architecture in the Caucasus.

The periodization adapted for the present course is more suitable for the arts than the architecture. Comparing with the periodization of Byzantium and Caucasus, VIII c. is not a prosperous time, although there are few construction activities but they did not create an era. Any case there are some instances of wall paintings added as an accomplishment to the interior of the monuments which were passed from former period. Such monuments are the churches of Lmbat, Zvartnots, Mren, Bagavan, Ptghni.

The situation of the culture in Georgia was different. Despite of the political situation, in Georgia there were many new instances constructed. That so the period described as a revival and innovational in behalf the following monuments: the cathedral of Samshvilde, the church of Tserkoli village, the double domed basilica of Gurjaani, the church of Vachnadziani in Kveli Tsminda monastery, Nedzvi, Armazi, and others⁷. The same revival and innovation beside Georgia developed gradually in Armenia and Byzantium beginning from the midst of IX c.

4. First phase of High medieval era: IX-XI cc.

As much it was found that there was a transition period in Art including VIII-X cc., however, from the viewpoint of architectural monuments, it is preferable to

⁷ See G.N. CHUBINASHVILI , *General History of Architecture* , vol.3, pp.328-336.

consider the transition period beginning from VIII c. to first half of IX c. Actually it is reasonable to consider the period extending from second half of IX c. into XI c. as the first phase of high medieval era.⁸ Even it is important to invite the attention that the time is a parallel to Middle Byzantine period dated 864-1204.⁹

The era of IX-XI cc. called as ***Royalty period*** of the Bagratuni, Artsruni, Kars and other smaller Kingdoms in Armenia. The town planning is in behalf of celebrated Capital of High medieval Armenia: Ani, as well as the regenerated cities and castles of the time (e.g. Kars, Loriberd, Van, Manazkert, the castles of Amberd, Maghazberd, Tigniz etc.). The capital in Georgia centered at Mtskheta. It is true for the period the revival of ecclesiastic tradition, Georgian-Armenian connections in art and architecture, diversification and pluralism of functions, forms and styles.

4.1 The recall of ancient church types from early medieval golden age of the VI-VII c. (retro) is true either for Byzantium, Armenia and Georgia. Such monuments from the region of Caucasus are the following types¹⁰:

A/ Basilical (Byurakan St Hovhannes, Otkhta Ecclesia)

B/ Domed hall type churches (Shirakavan, Argina, St. Prkich church in Sanahin monastery, St. Nshan of Haghpasht monastery, St. Grigor church of Kecharis monastery, St. Astvadszadzin of Bjni village, St. Grigor church of Marmashen, Vahramashen church of amberd Kumurdo)

C/ Centric churches (Holy Cross of Aghtamar, St. Astvadszadzin of Varagavank, Arakelots church in Ani, Gndevank, St. Apostle cathedral of Kars, St. Savior church in Ani, the Shaferd church in Ani, St. Sargis church of Khtzkonk monastery, Abu Ghamrents church in Ani, Taos-Kari, Sinatle, Nikortsinda, Oltu)

D/ Domed basilica type churches (the cathedral of Ani, the church of Badikyan village, St. Paul & Peter church in Tatev monastery, St. Astvadszadzin church of Kechav, St Harutyun of Hizan, monastery, Mokvi, Pitsunda, Likhie, Oshk, the Bagrat church at Kutaisi, the cathedral of Sveti-Tskhoveli and Samtavro of Mtskheta, Ishkhan, Martveli, Samtavisi, Pitareti, Betanea etc.).

4.2. Diversification and pluralism of functions, forms and styles, is apparent either in ecclesiastic and civil buildings. Thus, are established the characteristic features of future regional schools in Architecture. Beside above mentioned churches are certain civil buildings of which survived the following instances in Armenia:

⁸ Comp. the matter with O.Kh. KHALPAKHCHYAN and G.N. CHUBINASHVILI, *General History of Architecture*, vol.3, pp. 223-245; 336-357.

⁹ See R. KRAUTHEIMER, *op. cit.*, pp. 237-290.

¹⁰ *Ibid.*

- The palaces in Aghtamar island and in the citadel of Ani.
- The communal buildings such as the baths of Ani, Loriberd, Amberd.
- Engineering structures such as the bridges on Akhurian river of Ani, Loriberd and Amberd.
- Some memorial buildings as: the burial chamber of Gregory of Narek at Narekavank monastery, Tsakhatskar two story burial room and chapel, Moving column of Tatev monastery etc.

4.3. The Georgian-Armenian connections in Architecture are in behalf compositional similarities of building types (Kvela Tsminda and Shirakavan) systems of cruciform domed church types in both countries (Alujalu, Abu Ghamrents, St Savior of Ani and Kiaglis Altı, Katskhi, Bochorma of Kakheti), circular churches in Bana and Gagkashen etc.¹¹

4.4. Decorative elements and ornamentation.

5. Second phase of High Medieval era: XII-XV cc.

This period in Byzantine architecture described as Late medieval period.¹² But in the case of Caucasus, it is a cultural reaction period and witnessed the Mongol invasion. The Georgian academic references divide the period to XII-XIII cc. and XIII-XV cc.¹³ Meanwhile in Armenian references the period presented as: XII-XIV cc. either as Zakarian period of Central Armenia and Armenian Kingdom of Cilicia (1085-1375).¹⁴ Main characteristics of the period are described as: new development in church architecture and monastic centers, defusing of Secular and ecclesiastic architectures, formation of regional schools in Architecture, continuation of Georgian and Armenian architecture in interaction with other cultures.

5.1 New development in church architecture and monastic centers are in behalf the second time flourish of the Ani capital and its subterranean part, as well as the Georgian planning issues in Kutaissi, Tbilisi and Varzia and others. Very important monuments from the period are in behalf of churches from Ani including St Grigor of Tigran Honents, Bakhtaghek, Horom church of Holy mother of Lord, the Georgian church in Ani, the Pitareti, Daba, Metekhi, Tigva, Saorbisi, Ikorta, Timotesubani, Kintsivisi, Kvatakhachevi, betoria and other churches at Georgia. Meanwhile from XII-XIV cc. are notable the cathedral and

¹¹ See A. YAKOBSON, "Connections and relevancies of Armenian and Georgian Medieval Architecture", *The Journal of Soviet Archeology*, Moscow, 1970, No 4, pp. 41-53 (in Russian).

¹² See R. KRAUTHEIMER, op. cit., pp. 293-309.

¹³ See G.N. CHUBINASHVILI, *General History of Architecture*, vol.3, pp. 358-365 and 366-370.

¹⁴ See O.Kh. KHALPAKHCHYAN, *General History of Architecture*, vol.3, pp. 245-284.

St. Savvi church of Sapara monastery, as well as the cathedral of Zarzma, some instances of chalcedonic churches from Armenia included at Akhtala, Khujap, Hnevank and Kobayr monasteries.

Very becoming is the development of monastic complexes of the XII-XIII and XIV cc., such as: Georgian Gelati, Sapara, Kvatakhevi, Varzia, Safara, as well as Armenian monastic complexes as: Sanahin, Haghpata, Geghard, Saghmosavank, Haghardzin, Noravank, Hovhannavank, Harijavank, Makaravank, Kecharis, Aghjots vank, Hovhanavank, Tegheri vank, Harijavank, Khorakert, Mshkavank, Arakelots vank in Tavoush region, Goshavank, Spitakavor, Haratesi vank, Tatev, Gandzasar, Dadivank, Gtchavank, Khatravank, Bri Egtsi, Varagavank, St Karapet and Holy Apostles monasteries and others from Mush territory, Horomos and Bagnayr nearby the city of Ani etc.¹⁵

The Cilician Kingdom tradition has rich planning and castle building examples such as the city of Sis, Ayas, Korikos, Anazarba and many others on the shores of Mediterranean. There are a great number of castles as part of East Romanesque and Crusader tradition having world indication, as Odzaberd, Vahkaberd, Selevkia, Kapan, Gukglak, Lambron, Mud, Tumlu, Hromkla etc.¹⁶ Survived ecclesiastic monuments are rare, although there are quite enough monastic scriptoriums mentioned in manuscripts and annals, such as: Skevra, Grner, Drazark, Mashkevor, Akner, Vahka etc. Mentioned monasteries and others are famous by great number of miniature illumination tradition survived.

Secular architecture from the period is deposited by certain monuments from Georgia and Armenia which are possible to classify in the following building types:

A/ Palaces (Paron and Sargis palaces from Ani, “Tsikhe Darbazi” from Geguti, Rusudan palace at Gudarekhi, Varzia etc.)

B/ Communal and industrial buildings of different types.

C/ Caravanserais (Selim, Mountain-pass, Atharbekyan village, Inner Thalín, Karavansaerais at the vicinity of Tmogvi and Akalkalaki,)

D/ Bridges (the bridges of Ani, the bridge of Sanahin, Besleti bridge, Adjaris-Tskali, Chigura etc.)

5.2 Diffusion of Secular and ecclesiastic architectures.

¹⁵ O.KH. KHALPAKHCHYAN, *Architectural Ensembles of Armenia*, Moscow, 1980, pp. 160-467 (in English and Russian).

¹⁶ See V. LANGLOIS, *Voyages dans la Cilicie*, Paris, 1861 ; H. HELLENKEMPER, *Gurgen der Kreuzritterzeit Kleinarmenien*, Bonn, 1976; Robert Edwards, *The Fortification of Armenian Cilicia*, Washington D.C., 1987.

It is fact that the enlargement of monastic complexes was not only in behalf of ecclesiastic monuments, but it was in behalf of secular buildings also. As much the secular and communal buildings survived rarely from different settlements, but they are quite enough from monastic complexes. Actually due to notice that all the indicated buildings are built in stone and mark the fact of transition from wooden structures into stone built instances. This could be considered as popular source of the ecclesiastic buildings from the examined period. Such buildings are the followings: different types of *gavits* or pre-courts adjacent to the churches, parsonages, book depositories, refectories, springs, monastic academies.¹⁷

As a result of glorious activities in Architecture the new creative achievements are characteristic for the period, such as the open altars (Zorats (Heavenly host) church at Syunik region) and specially the multistory and multifunctional tower type buildings (St. Minas of Kaputan, St. Astvatzatzin church of Noravank and Yeghvard etc.).

Above mentioned active construction of the period was an epistemological base for a new progress; regional schools of architecture are formulated, especially in provinces conducting strong principalities such as Ani, Vaspurakan, Syunik, Karabagh, the Georgian provinces from eastern, western and central parts of the country etc.

5.3. The art of *Khachkars* (Cross carved memorial stones)

Symbolism of forms, layout structure, indication of the *khachkars* and parallels from world culture. The genesis and types of *khachkars* as: a/ cruciform examples, b/ Rectangular steles from Haghat, Sanahin, Goshavank, Noravank, Hovhannavank, Horormos, c/ framed stele type from Haghat, Saghmosavank, Gandzasar.

5.4. Continuation of Georgian and Armenian architecture, their interaction with other cultures is very characteristic for the period which enriched the architecture and arts. Such correlations are mainly with Byzantine, Arabic, Iranian, Seljuk, Romanesque, Crusaders and gothic cultures.

6. The period of post XIV c. until XVII c.

This period was a barren for Caucasus as whole. Although there were some construction activities, but they did not create any epoch. Actually in XIV c. the region suffered of Mongol invasions then in XVI c. from the continuous wars between Iran and Turkey. Only from the beginnings of XVII c. noticed some notable activities

¹⁷ For the buildings see O. KH. KHALPAKHCHYAN, *Civil architecture of Armenia*, Moscow, 1971 (in Russian).

of construction at the region, such as prince palaces and some church reconstructions. Because of mentioned hard political conditions, the Armenian history witnessed a colonial extension in XV-XVI cc. Many Armenian minorities in different cities of the world have formed, having appropriate colonial tradition in architecture and arts. Due to mention the Armenian construction activities held in: Jerusalem, Constantinople, Izmir, Aleppo and Damascus, Alexandria and Cairo, New Julfa, Madras and Calcutta, Crimea, Transylvania, Astrakhan, St. Petersburg etc.¹⁸

7. It is important to mention in brief, that the **Late medieval time in Caucasus** is the continuation of XVI, XVII untill the first decades of XIX c. The period of XIX c. called **New Era** as usual. The architectural instances are neo classical and of eclecticism trend. The end of XIX and beginning of XX c. is a transition toward Soviet architecture as a component of Modern Architecture. Considering Georgia, in this period it was divided into 3 kingdoms and 4 principalities. Palaces, castles as well as churches are built, such as: the castle of Gremi, the belfry of Ninotsminda, Akhali Shuamta, Palaces of Alvani, Zegani, Kartli, the monastery of Ananuri etc.

As an epilogue, we would like to mention that the medieval architecture of South Caucasus studied by different scholars. Currently certain universities and research centers are dealing with the problem to rationalize the educational programs. The subject, geographical limits are obvious. But the chronological aspects and periodization problems are not identical. The goal of the study as much being rational, the objectives have disputable potential. The convincing is that the focused goal has been solved for Christian architecture as whole and for European region, meanwhile for Caucasus it has political loyalty and seems unsolvable. That is why the differentiated method of the corresponding cultures is preferable, more so, as there are controversial publications from the region.¹⁹

¹⁸ See "Armenian minorities XIV-XVII cc.", *History of Armenian people*, vol. 4, Erevan, 1972, pp. 296-432; 593-607 (in Armenian).

¹⁹ See G. N. CHUBINASHVILI, *Study on Armenian Architecture*, Tbilisi 1967, 200 pages and 211 illustrations (in Russian). Comp. B. N. ARAKELYAN, V. M. HAROUTUNYAN, S. KH. MNATSAKANYAN, *Concerning some questions of the history of Armenian Architecture* (concerning the book G.N. Chubinashvili : *Study on Armenian Architecture*), Erevan, 1969, 135 pages; See also: D. AKHUNDOV, *Ancient and Early medieval architecture of Azerbaidjan*, Baku, 1986.

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Դավիթ Քերթմենջյան

Ճարտարապետության դոկտոր

Թեման բազմիցս շոշափվել է մի շարք հեղինակների կողմից: Ներկայիս ուրոշ համալսարաններ եւ գիտահետազոտության կենտրոններ հարցին անդրադառնում են ուսումնական ծրագրերի կրճատման կապակցությամբ: Փորձ է կատարվում համատեղել տարածքի ճարտարապետությունը՝ որպես վաղ քրիստոնեական մշակույթի բաղկացուցիչ մասը: Առարկան տարածքի միջնադարյան մշակույթն ու արվեստն է, այդ թվում նաեւ՝ ճարտարապետությունը: Տարածքի աշխարհագրական սահմաններն ընդգրկում են Հայաստանը, Վրաստանը, Ադվանքը եւ հարակից տարածքները, նկատի ունենալով Թուրքիան (որպես պատմական Բյուզանդիայի կայսրության մաս) եւ Քրիստոնեական արեւելքի երկրների որոշ հուշարձանները: Ծրագրում ընդգրկվել է նույնպես ուշ անտիկ եւ վաղ քրիստոնեական Հռոմը, որպես քրիստոնեական շենքերի տիպաբանության հիմնական ակունք: Ուսումնասիրության պատմական սահմանները բխում են բյուզանդական եւ եվրոպական մշակութաբանության եւ արվեստագիտության դրվածքից եւ թվագրական խնդիրներով չեն համապատասխանում Անդրկովկասի ճարտարապետության պարբերացմանը: Բարձրացվող հարցի նպատակը մշակույթի, արվեստների եւ ճարտարապետության մեթոդական հարցերի ռացիոնալացումը լինելով հանդերձ, այն իր գիտական խնդիրներով բազմաթիվ վիճահարույց ծալքեր ունի: Համոզիչն այն է, որ հետապնդվող նպատակը քրիստոնեական մշակույթի եւ եվրոպական տարածքների համար լուծված է: Անդրկովկասի դեպքում մշակույթի եւ արվեստի հարցերը քաղաքականացված են եւ այսու թվում են անլուծելի: Ուսումնասիրության մեթոդիկան տարածքի մշակութային ժառանգության պատմագիտական ենթատեքստով համեմատական վերլուծությունն է, որ ունի փաստագրավերլուծական եւ մեկնաբանական բնույթ, ինչպես նաեւ հարցերի քանակական եւ որակական մեթոդների խառը կիրառություն: Այնուամենայնիվ, ակնարկվող ծրագիրը մշակելով հանդերձ՝ հակված ենք տարածքի ճարտարապետության դասավանդումը դիտել առանձնացված եւ ոչ թե կոմպլեքսային սկզբունքով, մանավանդ որ տարածքի ճարտարապետության մասին կան հակադրվող տեսակետներ ունեցող հրատարակություններ: