



# **KHODORCHUR: LOST PARADISE**

**MEMORIES OF A LAND AND ITS PEOPLE**

**Fr. Harutium Hulunian  
and Fr. Madtéos Hajian**

*Translated by Vatche Ghazarian  
Edited by Aram Arkun and Victoria Rowe  
Foreword by Hovann H. Simonian*

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**Fr. Harutiun Hulunian  
and Fr. Madtéos Hajian**

Translated from the Armenian  
by Vatche Ghazarian

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New Material by  
Vartan Gianighian, Hagop Hachikian and Bert Vaux

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This book is dedicated to the memory of Archbishop Mesrob Habozian,  
the General Abbot of Mekhitarist Congregation of Vienna, whose  
encouragement made the original Armenian publication possible.



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*Front cover image is of Matilda, daughter of Vartan of the Uzunians of Sunints, attired for a Khodorchur dance group preformance. Tiflis circa 1925.*

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Gina Ann Hablanian  
Managing Editor



# TRANSLATION NOTES

*Khodorchur: Lost Paradise, Memories of a Land and its People* describes the geography, customs, culture, and history of a cluster of Armenian villages south of the Pontus Mountains. The current Turkish name for this highland area is Sirakonaklar (row of mansions); the closest major cities to it are Rize and Trabzon on the Black Sea, and Ispir and Erzurum inland. On a clear day, one can see both the Black Sea and Mount Ararat from atop Kachkar, the highest peak located in the region.

Based on decades of data gathered by two native sons of the region, both clergymen, the book chronicles Khodorchur and its people in the 19th and early 20th centuries. The tragic history of the population ends with the genocide of the Armenians during World War I.

To date, this book is the most extensive coverage of Khodorchur in existence. As this area is generally not well known or documented, the current translation is a valuable addition to the knowledge base of Armenian populations in Eastern Anatolia. This edition takes on further significance with recent studies of the Muslim descendants of Armenians of Hamshen, who lived immediately north of Khodorchur and spoke a closely related dialect.

This English edition is a direct translation of the Armenian original. It also includes a new explanatory foreword, new maps and photographs, an updated analysis of the dialect, as well as a chapter on recent travel to the area.

In addition, the text provides updated and relevant information via annotated footnotes. To aid readers, certain contemporary Turkish place names are inserted after their original Armenian ones, where appropriate; and a brief index concludes the enhancements. With the exception of three chapters, the transliteration used is a simplified version of the system developed by the Library of Congress for Western Armenian, omitting certain diacritical marks. Chapters 44 and 45 use the standard Library of Congress system for Western Armenian, while Chapter 46 uses the International Phonetic Alphabet in the text along

with the Eastern Armenian version of the Library of Congress system for its bibliography. Names and toponyms with previously extant versions or transliterations in English have been used when suitable instead of their transliterated Library of Congress equivalents for this volume.

Note that the original title of the Armenian book, published in Vienna in 1964 by the Mekhitarist (Mechitarist) Press, reads in English translation, “Memorial Album of Khodorchur,” a *hushamadean*. The English edition includes “Lost Paradise” -- *paradise* was a term often used by the survivors to describe their mountainous homeland with its hills, valleys, streams, and joyful people.

G. A. H



*Distribution of the Armenian Population in Turkish Armenia, Kurdistan, and Transcaucasia, according to Cuinet, Selenoy and Seydlitz. Created by A. Supan; printed in Gotha: Justus Perthes. 1896.*



*Detail of above. Khodorchur with its nearly 100% Armenian population is shown within the white oval area.*

# FOREWORD

The various ethnographic maps of Asia Minor and the Caucasus produced during the latter decades of the nineteenth century all displayed the same configuration. Imagining the region as a circle whose center would be the point where the borders of Iraq, Iran and Turkey meet, with a radius extending some six hundred kilometers, starting from the point on the circle where the modern city of Malatya is located and covering the region in a clockwise movement, one would see the following pattern in the distribution of the Armenian population. Darker or stronger tones in the colors attributed to Armenians on these maps attested to a higher percentage of Armenians – slightly less than a majority according to some of the maps, a clear majority according to others – in the regions around Mush and Lake Van, in the historic Armenian provinces of Duruperan and Vasburagan. These colors became gradually lighter, thus showing a lower percentage of Armenians in the large region running from north of the basin of Lake Van up to the Russian border and even beyond that border, including districts such as Khnus, Bayazit, Alashkert, Karin (Erzerum), Sber (İspir), Papert (Bayburt) or Tortum, as well as the northern (Ardahan, Digor) and western (Olti) parts of the Russian province of Kars. It was only from the southern and eastern districts of Kars on, and extending into the Russian provinces of Yerevan and Tiflis, that the colors representing Armenians recovered a stronger tone, reflecting the Armenian majority in these regions.

The presence of this belt of land with a relatively low percentage of Armenians was primarily a consequence of the large-scale Armenian migration out of this region and into territories newly conquered by Russia following the Russo-Turkish War in 1828-29. A concomitant explanation is the Islamicization process that had affected the region in preceding centuries, in particular the districts located to the north and east of Erzerum, i.e., the Armenian historical province of Dayk and the neighboring canton of Sber. Yet, within this belt marked by light tones, ethnographic maps showed one district where the color attributed to Armenians retained its vigor. That was the district of Gisgim (Kiskim), located to the northwest of the province of Erzerum, immediately to the south of the Pontic Alps, which separate the Armenian Plateau from the

Black Sea region. Much like the rest of Dayk to which it belonged, the territory of the Gisgim district was largely devoid of Armenians as a consequence of forcible Islamicization. Yet, some thirty to forty percent of the population of the district was composed of Armenians, most of whom inhabited the valley of Khodorchur and the smaller neighboring valley of Mokhrigud, in the westernmost part of Gisgim.

At the end of the nineteenth century, Khodorchur thus stood as a small, yet precious relic of the large Armenian population once inhabiting the broader region. It was surrounded by districts in which the Armenian population had been starkly reduced as a consequence of outmigration, by other districts that had seen their Armenian population dwindle or disappear altogether as a result of conversion to Islam, and by a third category of territories that had been affected by both migration and conversion. The small valleys of Khodorchur and Mokhrigud constituted the last remnants of the historic Armenian province of Dayk, home in medieval times to such prestigious dynasties as the Mamigonian and the Pakraduni.

What could explain the survival of Khodorchur? How did Khodorchur Armenians avoid Islamicization? Why didn't they move to the Russian Empire after the Russo-Turkish War of 1828-29? One could pertinently surmise that the persistence of Khodorchur Armenians in the Christian faith was linked to their belonging to the Catholic Church. For, aside from being virtually the last Christians of the region, the inhabitants of Khodorchur had one more peculiarity, as all of them, unlike the majority of Armenians who belonged to the Armenian Apostolic Church, were Catholics. It was probably by becoming Catholic during the seventeenth century, and thus acquiring the status of *Frengi* (or *Fi-rengi*, i.e. Frank) with the concomitant protection it implied under the wing of Catholic powers such as France, that the Armenians of Khodorchur and those of a few villages of Gisgim and Tortum had avoided forced conversion to Islam.

Why Khodorchur inhabitants chose to remain in their homeland rather than migrate to Russia after the 1828-29 Russo-Turkish War is probably a more difficult question to answer. Again the Catholicism of the population could be invoked as an explanatory factor, as perhaps Catholic Armenians had no desire to find themselves under the rule of Orthodox Russia. That argument, however, does not hold, as many Armenian Catholic villagers from the region of Karin (Erzerum) moved to Russia. Perhaps the answer to that question could be found in the strong community spirit and solidarity existing in Khodorchur, and the fear of seeing the community dislocated and solidarity lost, were the homeland to be abandoned.

It is indeed through their high level of community spirit and the accom-

panying solidarity that Khodorchur inhabitants were the most remarkable. The pride and admiration of the authors of the *Hushamadean* with regards to these qualities of their compatriots are displayed in the somewhat idealized sentence at the beginning of the section on social relations and societal life: “The words *mine* and *yours* seemed to have not existed in Khodorchur. Everybody lived as good neighbor and in fraternal harmony.” The renown of Khodorchur Armenians extended well beyond the frontiers of their native region. In a conference given in March 1879 at the Association of Artisans of Tiflis, Krikor Ardzruni, the famous editor of the newspaper *Mshak*, described Khodorchur as a “small republic” and lauded its affluence and social spirit. Similarly, Khodorchur inhabitants had not gone unnoticed to Frenchman Vital Cuinet, author of a monumental multi-volume work on Asiatic Turkey, who underlined and praised their amenity and simplicity of manners.

The affluence possessed by Khodorchur Armenians, as mentioned by Ardzruni, was all the more remarkable given the original poverty of the region. The district, with a soil rocky in some areas and composed of marshes in others, lacked sizable expanses of arable land, so that local agricultural production satisfied only half of the population’s food consumption. Khodorchur inhabitants compensated for the lack of fertility of their homeland through labor migration; they sent most of their men to Erzerum, Trebizond, Istanbul and, from the middle of the nineteenth century on, to Russia. With the money earned abroad, Khodorchur Armenians built beautiful mansions, which inspired the modern name of the area, Sirakonak, or Sirakonaklar (i.e., “row of mansions”). This prosperity also benefitted the port of Rize and the rural districts neighboring Khodorchur, from Hemshin to Ispir and Tortum, for which the Armenian-Catholic enclave constituted a market for their agricultural production. Many men from neighboring districts also came to Khodorchur to work as farm and construction laborers. To this day, almost a century after their disappearance, Khodorchur Armenians remain an object of admiration in the eyes of their Muslim neighbors.

Aside from farm workers, the wealth acquired by the men of Khodorchur in Russia unfortunately attracted another category of Laz or Turks from neighboring districts, namely bandits, who targeted the population of Khodorchur in the second half of the nineteenth century. One such individual was Dursun Toyloghli (Tüylüoğlu in modern Turkish orthography) from Bash Hemshin, who terrorized Khodorchur from the late 1870s on. Not satisfied with occasional plunder and violence, he decided in 1886 to make his status permanent by having the population acknowledge him as their bey and pay him the corresponding feudal dues. Khodorchur was saved from this scourge only thanks



to the courage and sharpshooting of one of its sons, Kerovpé Vosgian, a young man from Khodorchur working as a baker in Tiflis. Kerovpé, having heard of Toyloghli's exactions, decided to return to his homeland to rid it of the bandit's presence. Confronting the criminal and his band alone, Kerovpé managed to kill Toyloghli and several of his accomplices before being fatally wounded by the shots he received in return. In 1890, much havoc was caused following an attack by Laz robbers, who came from the other side of the Barkhar (now Barhal) mountains. After two decades of relative calm, a new wave of attacks took place in 1911-12, in which bandits from Hemshin – hence, converted Armenians – played a prominent role.

As for thousands of Armenian communities throughout the Ottoman Empire, World War I and the ensuing genocide sounded the death knell for Khodorchur and its inhabitants. In the summer of 1914, warning came to Khodorchur Armenians from one of their trusted Muslim friends, Abdullah Efendi from Hemshin. Abdullah Efendi warned Khodorchur inhabitants of impending government plans to harm Armenians and urged them to leave for Russia. Unfortunately, his advice was not heeded. The sheer horror which befell Khodorchur Armenians is described in detail in the *Hushamadean* and does not need to be repeated in this preface. Suffice it to say that the quasi-totality of the population of Khodorchur was killed during the Genocide, with barely a few dozen individuals managing to survive. The property of Khodorchur Armenians deported in 1915 went to neighboring Muslims, some of whom resettled in Khodorchur. Indeed, developments in Hemshin during World War I confirmed trends set in earlier decades, with the deportation of Khodorchur Armenians providing a renewed opportunity for a number of Muslim neighbors – Turks, Laz or converted Armenians – to attack and rob their Armenian neighbors and take over their property.

The final page of Armenian Khodorchur history took place in the early months of 1916, when Khodorchur was occupied by Russian troops, encouraging a few survivors, as well as Khodorchur Armenian expatriates to return home. In January 1918, in the aftermath of the withdrawal of the Russian army, these few survivors and returnees found themselves attacked by Muslim mobs. Taking refuge in the medieval fortress of Mokhrigud, Khodorchur Armenians offered a four-month long courageous and stubborn resistance, in spite of being numerically overwhelmed and outgunned, thus writing with that act of heroism the final page of their history.

While many youth from Khodorchur headed east to Russia in search of work, a few of their compatriots went westwards, to Venice or Vienna, to enroll in the seminaries of the Armenian Catholic Mekhitarist congregation, join-

ing the Mekhitarist congregation after graduation and ordination. The Vienna branch of the Mekhitarist congregation attracted Khodorchur students more than the Venice branch, making the Vienna Mekhitarist monastery a focal point for clerics from Khodorchur. A number of Khodorchur natives who became members of the Mekhitarist congregation, such as Fathers Hagovpos Dashian and Hamazasb Vosgian, distinguished themselves by the brilliant scholarship they produced. Another Khodorchur son, Monsignor Mesrob Habozian, became Abbot General of the Vienna branch of the Mekhitarist congregation and reached the rank of archbishop.

One characteristic of the survivors of the Armenian Genocide during their decades in exile was the publication of books about their towns or regions of origin. By doing so, they intended to preserve the memory of the latter from complete forgetfulness, which would inevitably reign after the last survivors who remembered life in the homeland had passed away. Authors of these volumes and the compatriotic associations which often supported them hoped that the memory of their villages of origin would not die if they were inscribed in the pages of the books which they hence aptly titled *hushamadean* (memorial in Armenian) books.

With a few exceptions, such as Arshag Alboyadjian, the authors of memorial books were often amateur scholars, something which was reflected in the works they produced. In the case of Khodorchur, however, the presence of clerics from Khodorchur origin in Vienna meant that there was an available pool of accomplished, professional scholars who could produce a *hushamadean* volume on Khodorchur of high standard when the time would come. And indeed, this is what happened; Father Harutiun Hulunian undertook the completion of the memorial volume on Khodorchur, using in part material prepared by another Mekhitarist Father, Madtéos Hadjian, who was martyred in 1915, and by other Mekhitarist fathers who were natives of Khodorchur.

It is primarily the translation of this memorial book on Khodorchur, published in Vienna in 1964, which is being presented in this volume. This translation is itself the brainchild of the love and dedication of a sister and brother, Gina and Marsbed Hablanian, for the lost homeland of their parents. It was an honor and a pleasure for me to be invited by them to author this preface.

Hovann Simonian  
Lausanne, 2012



# PREFACE

This publication is comprised of the writings on Khodorchur of two fathers of the Mekhitarist Order—Rev. Fr. Harutiuñ Hulunian and Rev. Fr. Madtéos Hajian—who were natives of the region.

Fr. Hulunian focused on the topography, customs, and history of the region when he began writing in 1908. The reverend father had been granted an opportunity to revisit his birthplace in 1913. At that time he was able to traverse the mountains and valleys and examine the churches and shrines of Khodorchur from a new perspective. He communicated with local inhabitants, and saw and heard many interesting and unique sights and stories. He then corrected, expanded, and enriched the first draft of his work, which he had brought with him. Perhaps in order to be understood clearly by the inhabitants, he wrote in a simple style and language. Therefore, his style, which we have chosen to preserve here, relies on present-tense storytelling and description.

He took his work on the region with him, always refining it, both when he went to Gherla [today in Romania] for a new assignment, and then later when he came to Vienna. The genocidal events of 1915 compelled him to add a new, sad chapter on Khodorchur's deportation. In order to gather additional information on those bloody and heartbreaking events, he engaged in frequent correspondence with compatriots who resided in Russia, particularly those who had witnessed and survived the deportation. Based on these accounts he added two more chapters; The Inhabitants of Khodorchur in the Spring of 1915, and Khodorchur's Clans. In the latter, he listed the first and last names of the members of each family (husband, wife, and children, with their ages in 1918, and whether or not they had been deported). As an addendum, he inserted a few poems written by Khodorchur natives, most of which relate to the "Medz Yeghern" [literally, the Great Crime, a term which refers to the Armenian Genocide]. He also prepared the Expanded Dictionary of Khodorchur's Dialect, using Fr. Hajian's dictionary and writings as sources.

Before Fr. Hulunian began writing his work on Khodorchur, Fr. Madtéos Hajian, who had been dispatched to his birthplace in 1899, and where he remained for a number of years, had published a number of works on the district. These works are: *Yerker, aragner, hanelugner, terahawadutiwnner Khodorchroy* [Songs, Fables, Riddles, and Superstitions of Khodorchur] (Tiflis, 1904); *Hin*

*awantagan hekeatner Khodorchroy* [Ancient Traditional Tales of Khodorchur] (Vienna, 1907), and *Dagharan hokewor Khodorchroy zhoghovrt. chermerantagan yerkeru* [The Religious Songbook of Khodorchur's Popular Spiritual Songs] (Vienna, 1908). He also prepared *Hamarod keraganutiwn yew parakirk Khodorchuri kawaraparpari* [A Brief Grammar and Dictionary of Khodorchur's Dialect], which Rev. Fr. Hagopos Dashian intended to publish, along with supplements and a study. However, Fr. Hajian was deported and martyred before this work could be published, and Fr. Dashian was unable to complete this work due to ill health. Therefore, in order to make this work available, we have included it here.

The photos of places reproduced in this book were taken by Fr. Dashian in 1912. The photographs of individuals were gathered subsequently by Fr. Hulunian and others interested in the project.

In the course of printing this book, we chose to abridge Fr. Hulunian's text, leaving out the list of clans, the new poems, and the expanded dictionary. We have introduced a few additions, and altered the language and style slightly. As for Fr. Hajian's abridged dictionary, we have introduced some additional words gathered from various sources.

The printing of this book was almost completed when we received from Rev. Fr. Krikor Gergerian a copy of the document entitled "Report on the Region of Khodorchur, prepared by the Dayk Union's Committee on the Search for Refugees." The original is deposited in the Armenian General Benevolent Union's Nubarian Library in Paris. We have added Fr. Gergerian's report as an addendum and we wish to extend our gratitude to him, and to the librarian, A.[rmenag] Salmasian [sic—Salmaslian], who kindly compared the copy with the original text. We feel compelled to mention that the lists of deportees compiled by Fr. Hulunian deviated in some instances from the report, due to differences in the accounts of correspondents and witnesses.

It was the ardent wish of the deceased fathers to see this work published during their lifetimes. Many Khodorchur natives wished the same. Circumstances, however, were not favorable. May this memorial to Khodorchur, the cradle and final resting place of our ancestors, located between seven mountains, forge the will of the Khodorchur people to lead the new generation toward a bright future... This is the bequest of the martyred people.

Fr. Hamazasb Vosgian  
Vienna, 1964

# TRANSLITERATION GUIDE

| <i>Vernacular</i>         | <i>Romanization</i>      | <i>Vernacular</i>         | <i>Romanization</i>      |
|---------------------------|--------------------------|---------------------------|--------------------------|
| <i>Upper case letters</i> |                          | <i>Lower case letters</i> |                          |
| Ա                         | A                        | ա                         | a                        |
| Բ                         | B [P] (see Note 1)       | բ                         | b [p] (see Note 1)       |
| Գ                         | G [K] (see Note 1)       | գ                         | g [k] (see Note 1)       |
| Դ                         | D [T] (see Note 1)       | դ                         | d [t] (see Note 1)       |
| Ե                         | E                        | ե                         | e                        |
| Զ                         | { Y (see Note 2)         | զ                         | { y (see Note 2)         |
| Ը                         | Z                        | զ                         | z                        |
| Թ                         | Է                        | ե                         | ē                        |
| Լ                         | Ը                        | ը                         | ě                        |
| Թ                         | T'                       | թ                         | t'                       |
| Ճ                         | Zh (see Note 3)          | ճ                         | zh (see Note 3)          |
| Ի                         | I                        | ի                         | i                        |
| Լ                         | L                        | լ                         | l                        |
| Խ                         | Kh                       | խ                         | kh                       |
| Մ                         | Ts [Dz] (see Notes 1, 3) | մ                         | ts [dz] (see Notes 1, 3) |
| Կ                         | K [G] (see Note 1)       | կ                         | k [g] (see Note 1)       |
| Հ                         | H                        | հ                         | h                        |
| Ջ                         | Dz [Ts] (see Notes 1, 3) | ձ                         | dz [ts] (see Notes 1, 3) |
| Ղ                         | Gh (see Note 3)          | ղ                         | gh (see Note 3)          |
| Ճ                         | Ch [J] (see Note 1)      | ճ                         | ch [j] (see Note 1)      |
| Մ                         | M                        | մ                         | m                        |
| Թ                         | { Y                      | յ                         | { y                      |
|                           | { H (see Note 4)         | հ                         | { h (see Note 4)         |
| Ն                         | N                        | ն                         | n                        |
| Շ                         | Sh (see Note 3)          | շ                         | sh (see Note 3)          |
| Ո                         | O                        | ո                         | o                        |
| Չ                         | Ch'                      | չ                         | ch'                      |
| Պ                         | P [B] (see Note 1)       | պ                         | p [b] (see Note 1)       |
| Ջ                         | J [Ch] (see Note 1)      | յ                         | j [ch] (see Note 1)      |

|    |                    |    |                    |
|----|--------------------|----|--------------------|
| Ռ  | R̄                 | ռ  | ṙ                  |
| Ս  | S                  | ս  | s                  |
| Վ  | V                  | վ  | v                  |
| Տ  | T [D] (see Note 1) | տ  | t [d] (see Note 1) |
| Ր  | R                  | ր  | r                  |
| Ց  | Ts'                | ց  | ts'                |
| Խ  | W                  | ւ  | w                  |
| Ու | U                  | ու | u                  |
| Փ  | P'                 | փ  | p'                 |
| Ք  | K'                 | ք  | k'                 |
| Էւ | Ew (see Note 5)    | և  | ew (see Note 5)    |
| Էվ | Ev (see Note 6)    | ևվ | ev (see Note 6)    |
| Օ  | Ō                  | օ  | ō                  |
| Ֆ  | F                  | ֆ  | f                  |

## Notes

1. The table is based on the phonetic values of Classical and East Armenian. The variant phonetic values of West Armenian are included in brackets but are intended solely for use in preparing references from West Armenian forms of name when this may be desirable.
2. This value is used only when the letter is in initial position of a name and followed by a vowel, in Classical orthography.
3. The soft sign (prime) is placed between the two letters representing two different sounds when the combination might otherwise be read as a digraph (e.g., Ռժնունի *D'znun*).
4. This value is used only when the letter is in initial position of a word or of a stem in a compound, in Classical orthography.
5. Romanization for letters in Classical orthography, sometimes appears as *l*.
6. Romanization for letters in Reformed orthography, sometimes appears as *l*.

## Modifications

The Western Armenian variants were used in the standard Library of Congress table presented above. The primary modifications to this system introduced in this volume include removing the diacritical marks for the transliterations of the following Armenian letters: Ռ Չ Ռ Փ Ք Օ; substitution of *É* for *Ē*; substitution of *Vo* for *Ո* when at the start of a word or syllable; addition of a secondary transliteration to *Ի* of 'u'; and addition of a secondary transliteration to *Ու* of 'v'.



Part I

TOPOGRAPHY  
AND  
CUSTOMS



*Founded amid seven mountains,  
You have given names to seven villages,  
and adorned seven churches with love.  
Your water is sweet, your air is clean, homeland!*

S. H. Kheralian

## **Chapter 1**

# THE GEOGRAPHICAL LOCATION AND BOUNDARIES OF KHODORCHUR

The name Khodorchur<sup>1</sup> or Khodrchur—also Khodurchur, Khodochur, Khodaychuy, Khodachur, Khoděchuy, and Khotrchur—is etymologized by some authors as originating from the combination of the words *khod* (grass) and *chur* (water), perhaps because of the abundance of grass and water<sup>2</sup> found in the region when people first settled there. Later, due to development, the lush grassy meadows all but disappeared and despite the abundance of water, grass in the area was rather scanty, while the land was steep, mountainous and rocky. This has caused some to suggest that the toponym may be made up of the words *khodor* (unruly) and *chur* (water) derived from the meandering course of the river Khodorchur, or, as local inhabitants call it, the Medz [“Great”] River, which flows to the Jorokh [Tr., Çoruh], and is made up of the three quite expansive branches of the Medz Ti, Karhovid, and Aghpna, as well as by numer-

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1. Editor: Renamed Otçay, in Turkish, after the annihilation of its Armenian population; its present name is Sirakonaklar.

2. Fr. S[ukias]. Éprigian, *Badgerazart pnashkharhig pararan* [Illustrated Topographical Dictionary], vol. 2, Venice [1907], p. 197 [ed.: *pnashkharhig* literally means indigenous].



ous brooks flowing into it from various directions.<sup>3</sup>

The first reference to the name Khodorchur is not very old, it appears in a colophon on the cover of a *Mashdots*<sup>4</sup> written in 1586, where we can read: "... Lord Bishop Ovanés, abbot of the monastery of Khodyark, Krikor of Khodachur."<sup>5</sup>

In his topographic work on Upper Armenia (possibly written in 1653), Hagop Garnetsi (a married priest) says: "The entire population of the land [Sber<sup>6</sup>], which extends to the village Khodevchur, is Armenian."<sup>7</sup>

Furthermore, in a colophon found in a Bible, we read: "In the year 1666, I, Ghazar Vartabed,<sup>8</sup> came to Khoduchur on the sixteenth of November ... to the landowning lords of Khoduchur."<sup>9</sup> Perhaps the poet Dér Hagovpos Ghazarian was a descendant of Ghazar Vartabed's extended family, for he wrote: "During the course of the year 1734, the chanter of my song is from Khodrchur, from the valley of Khantakugh; my poem is recited with regret."<sup>10</sup> A note credited to Yeghia Musheghants reads: "A most humble servant of Yeghia Asduadzadurian, from the Radents clan, from the Kasbar family, a native of Khodachur... a descendant of generations from Khodrchur, from the district of Khodorchur."<sup>11</sup>

In 1748, in reference to the mission of Garin [this is the Armenian name

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3. Fr. G[hugas]. Injijian, *Nor Hayasdan* [New Armenia], Venice, 1806, p. 133; *Pogh poch* [Bud], Marzuan, 1912, p. 148; Éprigian, op. cit., p. 197.

4. Ed.: A ritual text, name attributed to the 9th century clergyman Vartabed Mashdots (Mashtots), later Catholicos, who assembled, enhanced and documented church rituals. Conybeare, F. C. *Rituale Armenorum*, Clarendon Press, Oxford 1905, pp. ix-xxiv.

5. Manuscript no. 1041 of the Madenataran [The Mesrob Mashdots Institute of Ancient Manuscripts] in Yerevan

6. Ed.: Turkish, İspir.

7. Hagop Yerets Garnetsi, *Deghakir Verin Hayots*, Vagharshabad, 1903, p. 16.

8. Ed.: *Vartabed* is an Armenian term for a celibate priest who is a teacher or a scholar.

9. Fr. P[arsegh]. Sarkisian, *Mayr tsutsag hay[erén]*. *Tserakrats madenataranin Mkhitarants'in i Venedik'*, [General Catalogue of Armenian Manuscripts of the Library of the Mekhitarists in Venice], vol. 2, Venice, 1914, p. 708. Socrates' *Ecclesiastical History* was copied in Khodorchur in 1693, and printed in Vagharshabad, 1897, p. III.

10. Fr. H[agovpos]. Dashian, *Tsutsag hay[erén]*. *tserakrats Mkhitarian madenataranin i Vienna*, [Catalogue of Armenian Manuscripts of the Mekhitarist Library in Vienna], vol. 1, *Mayr tsutsag hayeren tserakrats*, [Vienna, 1895], p. 821.

11. Fr. H[amazasb]. Vosgian, *Tsutsag hay[erén]*. *tserakrats Mkhitarian madenataranin i Vienna*, vol. 2, *Mayr tsutsag hayeren tserakrats* [Vienna, 1963], pp. 567-568.



*Khodorchur's mountains (Serovpé Pachaměyan of Garmirk).*

*Clerical Crown, inscribed to the memory of Dér Ovsép of Khodorchur, dated 1766. Museum and Library of the Vienna Mekhitarist Monastery, Vienna, Austria. Photo by Father Narek Dadourian, 2012.*



for Erzerum, or, in modern Turkish, Erzurum], the Apostolic Prelate of Constantinople wrote: “Many villages are subject to [İspir] city; of these Khodorchur is the most notable of all.”<sup>12</sup>

Additionally, at the museum of the Mekhitarist Fathers of Vienna there is a silver-plated clerical crown bearing the inscription: “In memory of Dér Ovsep of Khodorchur, the son of the orthodox [here meaning Catholic] church of Gumushhane [Tr., Gümüşhane], of the year 1766.”

Khodorchur is situated in the northeastern part of Dayk,<sup>13</sup> extending from

12. G[eorg]. Hofmann, *Il vicariato apostolico di Constantinopoli*, 1453-1830, Roma, 1935: the report of Fr. Bona, Apostolic Primate, pp. 128-129 (See a valuable review on this book in *Hantés Amsoreay* 1936, p. 106, by Fr. V[ahan]. Inklizian).

13. Ed.: Dayk is one of the traditional provinces or “realms” of Greater Armenia. It formed part of the Armeno-Iberian marchlands in medieval times, and today includes territory in the Turkish provinces of Artvin and Erzerum. See *The Epic Histories Attributed to P'awstos Buzand (Buzandaran Patmut'iwuk')*, Translation and commentary by Nina G. Garsoïan, Cambridge, Mass.: Department of Near Eastern Languages

the Jorokh's southeast bank to the Barkhar [today, Barhal] mountain chain, three days on foot from the southeastern shores of the Black Sea. Its boundaries are, from the southeast, Mount Hargevor, Pertakrag, Itsatsor, Karé Gamurch [lit. "Stone Bridge", today, Karakamış], and Vorchnhagh; from the southwest, Jorokh's basin and the mountain chain of Hunud [or Hunut; today Çamlıkaya], whose summit is known as Shékérdagh [Şeker Dağ]; from the northwest, Mount Medz and the Barkhar mountain chain, with Kachkar [Cross-stone, today, Kaçkar] comprising its culmination; from the northeast Garmir Valley, Mount Medz and Mount Koch. The long mountain chain of Koch extends to the famous fortress of the Mother of God, Karé Gamurch, and Jorokh.

A substantial distance upward from Vorchnhagh, on the side of the Jorokh, the Tsor Tur of Mokhurgud [Tr., Mohurgut; Karakale] is located along with numerous four- to five mile-long mountain passes, the most famous and dangerous being the Garmir Pass, which opens onto beautiful fertile orchards. Up the valley of the Jorokh, at the end of Garmir Pass, lies a summer quarter known as Poshkh. Above Poshkh, and an hour away, Lojud Farm is located in a little valley within the Jorokh's region. The main road that leads to Vorchnhagh passes by this farm and the ruins of bygone prosperous orchards are still visible there. These orchards belonged to the Dindinian, Bedanian, and Hajian clans. Further up from Lujud, about an hour away, the area is checkered with ruined farms and is known as Sabntsor, Salmtsor, or Sarmntsor, whose water flows into the Jorokh. Another hour away, and up the Jorokh canyon, there are many ruined orchards belonging to the Kamar neighborhood of the village of Sunints. Further up, an hour away from these orchards, lies the Tsor Tur of Khodorchur, some 900 meters above sea level. It boasts a large and rocky panorama. The region of modern-day Khodorchur begins at this point.<sup>14</sup> It is here that the

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and Civilizations, Harvard University, 1989, pp. 493-4.

14. Ed.: Khodorchur was in the late Ottoman era a *nahiye* or canton, basically a group of small villages. Confusingly, in Armenian these villages are sometimes also referred to as quarters (of one large village or of the canton). In this text Khodorchur's subdivisions have been referred to as villages. Village subdivisions are referred to as neighborhoods, and summer residences (which may double as resorts) are referred to as summer quarters. In 1881 local Armenians reported to the British that 5,600 Armenians lived in Khodorchur (Great Britain, Public Record Office, Kew, London, Foreign Office (henceforth FO) 195/1376 Major William Everett., Vice Consul, Erzerum, no. 27 P, to Major Trotter, H.R.M. Consul for Kurdistan, December 21, 1881, Appendix B f. 5). In 1887, a British diplomat gave a strikingly lower figure of 2915 Catholics in the Gisgim (Kiskim) *kaza*, in which was subsumed the canton of Khodorchur

thunderous, fearsome currents of the Medz River pour into the Jorokh and the river divides the valley into two. The name Tsor Tur is given to the entire area and incorporates many divisions. For example, Michin Marmant, which belongs equally to all the villages of Khodorchur, is the area where the Medz River mixes with the Jorokh; Kortu is where the Turkish government had established at one time a military station.

Passing in front of Kortu, we arrive at the old bridge of Jorokh and the ruined farms of Pshadink and Vosgevan where Jorokh's normally broad shores narrow. Framed by huge rocks, the river flows fiercely under the bridge. Vosgevan's bridge is the only link connecting Garmirk with Khodorchur. Here, the road splits into two. The first split crosses the bridge and leads to Garmirk and its adjacent villages by way of Zrnchan's sloping, mountainous road. The second split circumvents the bridge and leads to the Salgab Farm, which delineates the border between Khodorchur and Hunud.

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(FO195/1584 George Pollard Devey, Acting Consul for Kurdistan, Erzerum, no. 7, to W. A. White, Constantinople, May 20, 1887, Attachment: Report on the Condition of the Erzeroum Vilayet during the year 1886: Table V: Population of Erzeroum Vilayet). Cuinet, relying on Ottoman sources, gave a figure of 3,488 inhabitants in seven villages of Khodorchur (Vital Cuinet, *La Turquie d'Asie: Géographie administrative, statistique, descriptive et raisonnée de chaque province de l'Asie-mineure*, vol. 1, Paris: Ernest Leroux, Éditeur, 1892, p. 206). In 1900, a British consul gave the figure of 1,000 families for the canton (FO195/2082 Harry H. Lamb, Consul, Erzeroum, no. 16, to W. E. de Bunsen, Interm Chargé d'Affaires, Constantinople, October 2, 1900 Inclosure: Report on the condition of the Vilayet of Erzeroum during the Quarter ended 30th September 1900, f. 77). This same figure of 1,000 houses was also given by an Armenian source in 1913 (L. Mrayon, "Ėntatsig geankĕ: Kawarner: Grtagan dkhur vijag," *Harach* (Erzerum) January 10, 1913, vol. 5 no. 3, p. 2), while A. To. [Hovhannĕs Dĕr Mardirosian], *Vani, Pitlisi, ew Ėrzerumi vilayĕtnerĕ*, Yerevan: Dbaran Guldura, 1912 (p. 12), says that there were 850 Armenian homes there in 1909. The Armenian Patriarchate of Constantinople gives a figure of 6,293 Armenians for 1914 (Bibliothèque Nubar (Paris) APC/BNu, DOR 3/3 f. 31 cited in Raymond H. Kĕvorkian and Paul B. Paboudjian, *Les Armĕniens dans l'Empire Ottoman à la Veille du Gĕnocide*, Paris : Editions d'art et d'histoire, 1992 p. 447). The 1914 Ottoman census gives 5285 Armenian Catholics and 23 foreigners as living in the larger kaza or region of Keskim (Kiskim), to which Khodorchur nahiye belonged, along with 912 members of the Armenian Church, 37 Greeks, and 36,122 Muslims (Republic of Turkey, Birinci Dunya Harbi Koleksiyonu (BDH) of ATASE, File no. 265, Dossier 1094, Index No. 2-10, to DH, in Ahmet Tetik, ed, *Arşiv Belgeleriyle Ermeni Faaliyetleri, 1914-1918: Cilt I (1914-1915) / Armenian Activities in the Archive Documents, 1914-1918: Volume I (1914-1915)*, Ankara: T. C. Genelkurmay ATASE ve Genelkurmay Denetleme Başkanlığı, 2005, pp. 629, 687).

Here the road splits away from the Jorokh and heads for Hunud—a village populated by Turks—Tsor Tur, and Tsor and, skirting the village, turns right toward Sghgatsor and Tsakud before proceeding up Tsakud Hill to Masrud where Bord Spring is located. The spring waters cure stomach disorders. Located next to the spring, near the Leghan woods, whose numerous cedar trees provided Khodorchur with fuel and construction materials, is Leghanuogh. From Leghan the road crawls upward toward Azuin, passes behind Azuin, and reaches the Kper Farm of Khantatsor and the adjacent Vartanants Chapel. The same road, if crossed, leads first over the woodsy, later barren and rocky hill of Surp Khach, and finally under the rocks of Msurk, to Pnavgants. Meanwhile, a road crossing over Kper leads to Dzovuni and then, via the rocky road of the Surp Khach mountain chain, reaches Govnots or Govnotsi Klukh [lit. Govnots' Peak], which overlaps Hunud's border and becomes the main pass leading to Rize.

From Govnots Klukh, Medz Ti Mountain stands tall among the mountain chains. Hamshén<sup>15</sup> lies behind Medz Ti Mountain. After crossing Medz Ti Mountain, through a series of beautiful lush valleys, mountains, and deep canyons, one reaches the region of Kachkar and Garmir Valley, the passage way to Khewag [Tr., Hevek, today Yaylalar]. Garmir Valley leads to Jermgin Dzayr [lit. White Edge], Medz Mountain, Grinchk, Kochin Mountain, and Sokhhovid. Kochin Mountain and its hills make up the border between Khodorchur and the Khewag-Hukumet villages. From the tip of Mgnkhor on the western side of this mountain, the foothill of Madanants rocks, and Jghig Mountain, one enters the farms Otsud and Shmpadiuod, which belong to Grman. Crossing Grman's deep canyon from Shmpadiuod, a traveler arrives at the tip of Hankruan and Takwor Canyon. From there, the Bantrdan mountain chain of Mokhurgud stretches out and is followed by the mountain chain of the Fortress of Mother of God, Pertakrag, Itsatsor, and Karé Gamurch.

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15. Ed.: On Hamshén or Hemshin, as well as some references to Khodorchur, see Hovann H. Simonian, ed., *The Armenians of Hemshin: History, Society and Identity in the Highlands of Northeast Turkey*, London and New York: Routledge, 2007.

## Chapter 2

# THE FORTRESS OF DZRARACHUR

Across from Khodorchur's Tsor Tur, on the right bank of the Jorokh, lies the small valley of Dzarachur. Here remain the ruins of buildings of a once prosperous valley; of these ruins the fortress is of particular interest. The fortress was built on the right shore of the Jorokh, across from the point where the thunderous river of Khodorchur mixes with the Jorokh.<sup>1</sup> Fr. Madtéos Hajian visited the fortress of Dzarachur in 1908 and published an account of his trip in *Hantés Amsoreay* ([23:1 January] 1909, p[p]. 24[-27]). The following excerpt recounts his journey:

“On September 23 (1908), I left for the Jorokh at dawn. The sky was a little cloudy. There were five of us with two mules. ... We arrived in Tsor Tur from our village within two and a half hours, crossing the rivulet and descending to the right side of the bank of the Jorokh. Before entering the water, two of our party undressed to cross the river, while the other three traversed it with difficulty on the backs of the mules. Once across, we faced thick woods. This place is known as Dzarachur and only ruins remain. However, we saw an intact wine press made of plaster there. ... Lojud is located further down on the right-

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1. The Jorokh is silent and people offer the following explanation: “Once, our Lord Christ came to the bank of the Jorokh on a mule and rested. Suddenly, the mule disappeared among the tamarisks. The long search ended with no result. Distressed with Jorokh's noise on the one hand and the unpleasant odor of the tamarisks on the other, he turned and cursed—Khodorchur people have turned the curse into fable—“May the mule bear no more offspring; may the odor of the tamarisk stop; and may the Jorokh (Jorokh) turn silent” (Fr. Madtéos Hajian, *Yerker, aragner, hanelugner, terahawadutiwnner Khodorchroy* [Songs, Fables, Riddles, and Superstitions of Khodorchur], Tiflis, 1904, p. 177).



hand side. ... Leaving the mules<sup>2</sup> behind on grassy land we continued our journey upward until we neared the cave which was our destination. We had some familiarity with the cave from past trips but this time we wanted to examine it more thoroughly. Rocks were scattered everywhere. We went up through a hole in a rock. There was only one entrance at the front of the cave, and it was challenging and dangerous. ... Once we approached the wall of the gate, we were safe. In the past scattered walls made of plaster had pointed to the place on the road, but they had all been destroyed and turned into dust. We climbed about 140 meters along sheer rock and a vast pass. The almost 300 meter-wide, sheer rock wall extended 50 meters above the Jorokh, and another 300 meters directly up from the cave. The height of the destroyed wall, which was built with plaster, measured two cubits. We were able to comfortably climb to the top of the wall from both sides. The interior revealed a fascinating scene: it looked to be the ruins of an ancient palace.

The mouth of the cave overlooks the Jorokh facing the rivulet of Khodorchur. It is clearly visible from places as far as five hours away. We walked straight on a flat surface full of light. It was very smooth, free from any protrusions or pores, as if it had been cut by a knife. Using a rope, we measured the width and height of the triangular mouth of the cave—10.5 by 1.75 meters,<sup>3</sup> respectively, including the wall. We proceeded for about 24.5 meters. The cave divides at this spot like a rampart. The lower part is made of natural stone 70 centimeters high. The upper part is a wall mixed with plaster extending to the ceiling. Small windows remain on both sides, one of which is carved through the natural rock. It has a door in the middle framed by two columns made of solid white stone and extending from floor to the ceiling, one of these columns is curved. We lit two candles and entered. Because of the partition, there was little natural light. Here, too, the place—a pile of rubble—is spacious. We spotted a very dark hole located in the middle of a wall. We crouched down and entered through it, one after another. Although the mouth was filled with rubble, the interior was spacious. ... The floor of the cave was dusty, and without our being aware of it we headed down a slope. The place measured about 2.1 meters wide, 1 meter high.

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2. In 1907, His Grace Av[edis]. Arpiarian (later Patriarch and Catholicos), while crossing the Jorokh on a mule through its shallow places—for there was no bridge—lost his balance and fell into the vortex of the rapid river. Fortunately, his companions rescued him from drowning.

3. Ed.: Measurements in this book were originally presented as arm's lengths or given in *arşın*, a Turkish measure of length of 68 cm, but have been converted to meters for the convenience of the reader.

The ceiling and the two sides had crystallized and drooped like a sponge, ready to fall on us. We threw stones and they broke into white shiny pieces. We each picked up a piece. Due to the darkness, the surface was black. We returned to the middle cave and measured our way back into the world of light.

The length of the narrow cave is 17.2 meters. The middle cave is 9.8 meters long, 3.6 meters high and 7 meters wide. Only the walls remained—a mixture of stone and plaster—of destroyed rooms. We went into the large cave. The entire floor was covered with plaster. There were two intact underground storerooms carved in the rock near the upper façade and next to the rampart. We entered these by hanging ropes. The spaces were 2.1 meters deep and 3.5 meters wide. The interiors are rounded sheer rock, varnished with plaster, with the mouths turned upward. One is slightly smaller with the narrow mouth intact. One obviously was for water; the other for bread. The mouth of the larger one was covered slightly. The ceiling was composed of the same natural rock. Visible on both sides were five chambers, each with collapsed walls made of stone and plaster. There was a hall in the midst of these rooms. On the right-hand side of the entrance, we found burned stones indicating that people had cooked food there. The cornerstones had fallen. There was an entrance on the left-hand side, about 3.5 meters above the mouth, some 1.5 meters wide and 2.1 meters high, two or three steps above the ground. We went in and walked around without obstacle, until we reached a slope, directly opposite the entryway, where we exited. Here, too, there was a small wall made of stone and plaster with light on both sides. We measured the length at 9.2 meters. This was obviously used to monitor enemies and to engage in battle equipped with arrows.

The entire cave was dry. There was no way to receive water. It only got humid when it rained and was wet. The thickness of the wall of the gate was about 1 meter. From inside, there was an entrance along the wall to go down and there were double walls covered with soil and stone. The entrance to the cave was from beneath. The wall must have covered half of the larger mouth. The rest served as a window. According to tradition, there had been a passage that had gone all the way down to the river so that the inhabitants could obtain water without being seen. The two sides of the wall were quite full and require a good deal of excavation. Perhaps one may find artifacts in this cave. The average height of the cave, near the mouth, measured 10.5 meters; the width likewise. It proceeded like a regular arch, with the height and width declining slightly until the height became 7 meters near the rampart.

... We exited the wall... and went further down before entering a narrow place in the rock. Two guard posts are located by the road and carved into the rock. Only one person at a time can fit into them. They are sheltered so as to





*Dzrachur's rock castle.*

be invisible from below. ... We climbed down safely and found a piece of wood in the canyon, which had clearly fallen from the cave. However, we had not found a single piece of wood inside the cave, but only shards of earthenware. This cave must have been once a significant fortress. Perhaps a native prince lived there with his fighters. No date was obvious. It may even be possible that it was used during pagan times. On a piece of paper we wrote: "On September 23, 1908, we, Fr. Madtéos Hajian, Serovpé Kebabjian, Boghos Sahagian, Hampartsum Sahagian, and Hovhannés Kévorkian, came and visited this cave." We then folded it and placed it in a safe place for remembrance.

Below the cave, on top of the nearby hill, there was evidence of the remains of high walls and arches next to a big millstone. Dzrachur is below this hill. In former times there must have been similar recorded accounts for this was the gate to Sber and Vorchnagh..."

So ends Fr. Hajian's account. In the summer of the following year, Fr. Tovmas Gédigian, Fr. Atanas Ghazarian, Fr. Vahan Kchurian, Garabed Dindinian, Hovsép Mamulian, Pakradion Chakhalian, and Garolos Chakhalian visited this fortress. In 1913, people from Garmirk unearthed either a new cave or new chambers carved in the rocks.

## Chapter 3

# FROM TSOR TUR TO JIJABAGH

### 1. *Over Medz River or the Passes*

Let's return to Tsor Tur through the once tended orchards, proceeding toward Khodorchur, along Michin Marmant and the banks of Medz Rivers, and, finally, criss-crossing the right and left banks of Jijabagh River. Marmant proper, a prolific land, is situated on the left bank of the river. On the right bank, Srinogh, Turshapli, Iritsants Averk, Vahnay or Vahanay Canyon, and Marmant succeed one another. There are also numerous fields, vineyards, and the ruins of collapsed buildings, which belong to the village of Vahnay. Dantsgrort is next to Vahnay Canyon, while the vineyards of Terkhshud and its valley lay a little further along. The ruined farmland of Gadzkrants or Gadzgronts of the people of Khantatsor begins at the canyon at the bank of Medz River and continues up the mountain. Local people spoke of a small chapel there and pointed out its destroyed walls.

Across from Gadzkrants, atop a rock, there is a huge stone structure, and to the right of the river, some half an hour up, is Burisi, the most spacious and prosperous of all areas, belonging to the people of Gakhmukhud.

Lojgén—comprised of Awedeats, Minasents, and Michin Tagh's estates—was the next stop. Leghanu Canyon, which later takes the name Vahnay Canyon, stretches, with its sweet water, between Burisi and Lojgén. Nearby, at a distance of half an hour up the mountain, the areas are named Tsutula, Tsargants, and situated up the canyon about fifteen minutes away, Tsargants of the Janigians of Gisag.<sup>1</sup>

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1. *Hantés Amsoreay*, 1909, p. 27.

The area of Khodorchur's Tsor Tur, beginning from Karé Gamurch up to Lojgén, was prosperous as of 1850, thanks to the industry of the people of Khodorchur. The climate is warm and temperate, and the sweet-tasting and aromatic fruits are abundant. The meadows and fields are full of grass and grains. People had channeled thirty water stations at various intervals along the Medz River, and water was distributed throughout the week, so that nobody suffered from water shortage.

The way of life of the farmers of Khodorchur in the past was so prosperous and abundant in this paradisiacal place that at harvest time, the inhabitants threw celebrations that lasted days. On such occasions, people slaughtered as many as fifty oxen, cows, calves, and hundreds of small livestock to prepare vast quantities of meat dishes. This abundance and prosperity provoked envy among the leaders of the nearby nomadic tribes. Bandit chieftains fought amongst themselves to seize these bounties, before destroying the bridge located by Lojud and Garmirk. Consequently, traversing through this area became very difficult for the people of Khodorchur. The bandits attacked and destroyed the summer quarters. The Khodorchurians tried to prevent these attacks and destructive raids, but they failed because their pleas were ignored by the government.

The temperate climate, among other things, changed after the enemies razed and burnt the sweet-scented woods. The grape vines, once heavy with sweet clusters, offered only sour grapes.

These setbacks did not cause despair among the people of Khodorchur. Through hard and relentless work, they satisfactorily restored the economy until they became self-sufficient again.

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From Tsor Tur to Lojgén, there are neither roads nor bridges along or over the river; therefore, muleteers have to cross the sinuous river—indeed *khodorchur* or deviant water—through thirty-six fording points in order to reach the Sorints Bridge. The areas lying on the sides of the river are called *gabans* (passes). Referring to these passes, Fr. Ghewont Injijian writes: “The rivulet crossing through the canyon is narrow. Rocky and high mountains rise up as walls covering the sky from travelers. In order to find passages through the rocks, one needs to intermittently cross to the other side of the rivulet. This area is called Khodorchur, referred to by the common as Khodrchrur, because of the way

these waters flow and diverge.”<sup>2</sup>

For muleteers traveling on foot, there are extremely dangerous narrow and long paths on both sides of the canyon, starting about ten minutes before reaching the bottom. These paths are known as the road of the Tsors [canyons, or valleys].

Across from Lojgén, and a little below from the Sorints Bridge, the small brook of Khav Canyon, coming down the elevations of Yerevnavoghn, mixes with the Medz River.

Lojgén is followed by the first and biggest bridge of Khodorchur: the Sorints Bridge. Here, the Medz River passes through two huge towering rocks, joined by a 20 meters long, 10 meters high, and 2.5 to 3 meters wide wooden bridge. The bridge has railings and is covered. It was built, possibly in 1850, with very durable beams.

Jijiga or Jijigen—the property of the ancient Libarian clan—extends rightward from the head of the bridge and up the mountain. It is followed by Aghin Canyon, where passengers traveling to Erzerum bid adieu to their loved ones.<sup>3</sup> Érgén road, on which the spring of Yoltnugi Ghuy is located,<sup>4</sup> starts here. The elevation located on this road, known as Kagadz Khach [Destroyed Chapel], signifies the beginning of the area of Jijabagh. There was a chapel here once and after it was destroyed by bandits, the chapel of All Savior was erected instead on the back of Jijabagh. The water of Khacheru Tsor [Canyon of Chapels] mixes into the left bank of Medz River between Kagadz Khach and Gzints Bridge.

From Tsor Tur to Jijabagh it is about two and a half hours on foot.

## 2. By way of Pdzagen-Tmlgén

In the spring, when the snow melts and the bridgeless flooding rivers become impassable, Pdzagen road remains the only way to travel from Tsor Tur to Khodorchur. It winds upward by Tsor Tur and enters the region of Pdzagen before splitting into two. The first road to the right bears the name Damalk, which leads to the foothills of St. Hagop of Areki in Damalk some two hours away. The second road turns left and one arrives within half an hour at the

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2. Fr. Ghewont Injijian, *Nor Hayasdan*, p. 133; *Pazmavéb*, 1876, p. 123.

3. Hajian, *op. cit.*, 42.

4. According to popular belief, people who applied the water of this spring on a wart and went home, without looking back, were cured of it.

Medz and Pokr Pov canyons whose waters pour into Medz River. Next comes Ěnguzgén or Unguzgén, which in 1915 was still thriving and being cultivated by the people of Gisag and Jijabagh. Damalk, on the other hand, belongs to the people of Sunints. In Ěnguzgén, which had pignut forests, the road splits into two. The Arek road leads to the village that shares its name, Khor summer quarters, and the chapel of St. James of Nisibis above Damalk. The other road turns left and leads to Tmlgén or Paruin Chayt, Garmir Gazh, made up of red soil and stones, to the Khav Canyon, with the fields of Zadigén or Zadigian and Gabrshud extending to its right. We move from Khav Canyon to Dzedzadz Kar Dzayr, then onto Aghin Canyon, and through Ěrgén road to Jijabagh.

## Chapter 4

# JIJABAGH

The district of Khodorchur is made of three major clusters of villages that are two to four hours away from each other. The first and largest cluster is Khodorchur proper, divided into nine villages: Jijabagh, Grman, Gisag, Michin Tagh,<sup>1</sup> Khantatsor, Sunints, Gaghmghud, Vahnay, and Keghud. The second cluster includes Mokhurgud (both upper and lower), Korkants, and Areki. The third is the village Garmirk with its newly-built solid houses on the extensive elevation on the right bank of the Jorokh River.

A traveler on foot or by mule coming from Erzerum, Tortum, or Jorokh should cross the Gzints Bridge through Érgén and enter Jijabagh, Khodorchur's first village, which is 1300 meters above sea level. It is a convenient location, because all passengers and merchandise pass through it. People there can communicate with travelers and see and purchase the best of their wares. It is also unlucky in that it can be, and has been, the first target and victim of the hungry and predatory Turks of Hunud.

Jijabagh [Tr. rendition, Cücebağ] is located at the end of two deep long canyons and is subject to flooding by torrential rivers. There is the Khantatsor River, also referred to as Michin Tagh River, Gisag, or Jijabagh, depending on the village it passes through. This river stems from the springs situated at the elevations of Kper-St. Khach. It gradually turns into a torrent and mixes with the Medz River near Gzents Bridge. The Grman River, which stems from the springs of Mount Koch and Hankruan, flows into the Medz River as well. The Medz River is made up of water from the rivers of Aghpini or Sokhhovid, Karahovid, Medz Ti, Khantatsor, and Grman. Kiepert<sup>2</sup> refers to the Medz River's

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1. Ed.: *Michin* means middle; *Tagh* can mean village, hamlet or neighborhood.

2. Ed.: Heinrich Kiepert, German geographer (1818-1899), authority on Asia Minor.



*The village of Jijabagh.*

bed as Khodorchur's valley.

Jijabagh is surrounded by high mountains. The first and main mountain is Yeranavogh, Yerevnogh, or Yerevnavoghn. It is 3150 meters above sea level. To describe its height, people used the proverb: "One of my eyes is in the ground, the other in Yeranavogh."<sup>3</sup> Given its height, Kiepert named it Mount Khodorchur in his map. A very popular place of pilgrimage, the chapel of St. Kévork is built atop the mountain. The sanctuary was surrounded in the past by huge juniper trees.<sup>4</sup> Yerevnavogh has amazing scenery in every direction,<sup>5</sup> but lacks water. Thus pilgrims to St. Kévork had to transport water with them, piled on mules, in goatskin containers.

The second mountain, Azuin, is 2150 meters high and covered in trees. It too is endowed with very beautiful scenery and has a chapel, Holy Heavenly Cross, where pilgrims pray and offer sacrifices. The residents of Gisag and Michin Tagh have summer quarters on it. The people of Gisag are entrusted with maintaining the chapel.

After crossing the Gzents Bridge,<sup>6</sup> which is 4 meters above the water sur-

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3. Hajian, *op. cit.*, p. 101.

4. Injijian, *op. cit.*, p. 134.

5. *Pazmavéb*, 1875, p. 226.

6. During the 1877-1888 religious persecutions, Kehya Vosgianian (Vosgian) of Khantatsor was taken away to Arsis or Erzerum by way of this bridge. He bid adieu to



face, 2.3 meters wide, and 10.5 meters long, and has endured destructive floods, we enter Michin Trui, also called Timahar. Its houses, stables, and barns were swept away during the disastrous floods of 1894 and 1903. Thence we arrive in Jijabagh, which is divided by three rivers into nine large and small neighborhoods: Gzents, Khojigants, Murtadants, Melikants, Aneghints, Khizigants, Fenda, Balja, and Kayintsets.

After crossing first the Gzints Bridge and then the double-paneled Timahar Bridge on Bidzi River, we enter Jijabagh's first and oldest neighborhood, Gzints. It is named after the wealthy Guzigian family, also known as Guziants, Gziants, Gzents, or Gzints, as well as Sunents or Sunints, Kayintsets or Kayintsits. The Gzents Inn is located at some distance from the sanctuary of All Savior, which is also known as the Sanctuary of Khochigants.

Next to Gzents, is the Khochigants neighborhood, where the old school of Jijabagh was housed. The old school building later became a house after the new school was built in 1865 at the same time as the cathedral. This neighborhood took its name from the Khojigian clan of priests, of whom five are remembered: Fr. Hovhannés Khojigian; Fr. Pilibbos, a Venice Mekhitarist father (1763-1795), Priest Markar, Priest Krikor,<sup>7</sup> and another Priest Krikor, who was deported. There is yet another priest, Hagop Yeritsants, mentioned as being from Jijabagh.

The Murtadants neighborhood was burnt to ashes in 1894, but was rebuilt with multistory buildings. The Melik(i)ants neighborhood was a center of activity when Melkon Agha Chulhagian was the tax collector for the government. Sdepan Vartabed Zakarian, known as Késh-Kdag (Bad Coif), was from this neighborhood. There were two mills at the bottom of the neighborhood, powered by water from the Medz River.

The Aneghin or Aneghints neighborhood was the eagle nest of two Garabed Vartabeds, both from the Chakhalian clan, one of them the father superior, the other the village headman. The chapel of St. Anatolia, which was referred to also as the Mother of God of Lourdes, was built in the Chakalians'

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the fatherland by singing:

... They led me through Gzints bridge.  
I looked up, the mountains wept,  
I said good-bye to the canyons,  
I looked up to the Holy Cross,  
[I said] good-bye high mountains.  
(Hajian, *op. cit.*, pp. 51-53.)  
7. Hofmann, *op. cit.*, p. 295.



garden. The enclosed Fenda cemetery is at the foot of Aneghin neighborhood and the Chakalian residence.

The Holy Savior, the main church of the village, was near the public road descending from the right ridge of the cemetery. This church was demolished in 1910 under the supervision of Sdepan Vartabed Zakarian, and the walls of the new church were already in place by 1913. It was planned to be 20.4 meters long, 13.6 meters wide, and 10.2 meters high, and to have seven altars. The walls were constructed of hand-polished stones. It was expected to be consecrated in the name of the Holy Trinity. In the spring of 1915, the top was covered, but the people were deprived of enjoying the fruits of their sweat and donations when they were forced from their homes due to deportation. The church courtyard encompassed the two-story school as well as a shady garden serving as a playground for the children. The road stretching on the northern side of the unfinished church—for it needed many things for completion, including furniture—and along the fields of Daprger, led to the Baljay neighborhood through a bridge made of three beams over Medz River.

This neighborhood was named after the Baljian clan. The founder of the neighborhood is considered to be Kasbar Démurjian of Grman who established a blacksmith's shop there. To the right of Baljay, above the fields, the popular chapel of St. Gregory the Illuminator is situated.

The Kheral<sup>8</sup> River passes by the left-hand side of Balja and its bridge, made of two boards, led to the Kayintsits, Kargints or Kargents neighborhood. It included a stone chapel built through the donations of Simeon Agha Mananian and dedicated to his memory.<sup>9</sup> Priest Hovsép Késhishian (born in 1845 and ordained in 1863 in Erzerum), Fr. Kévork Pirazian (a Vienna Mekhitarist, b. 1861, d. 1884), Harutiwn Vartabed Pirazian (b. 1857, ordained in 1882 in Erzerum), and Fr. Hovsép Markarian or Chérkézian (a Vienna Mekhitarist, b. 1881, ordained in 1910, and perished in 1922 in Istanbul) were from this neighborhood.

The Khzigants neighborhood, whose founder is considered to be Asduadzadur Baljian, is beyond the valley and the rivulet, and is famous for its mul-

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8. Ed.: Kheral in the Khodorchur dialect is the same word as the Armenian Khelar meaning crazy.

9. Ed.: Additional information on the churches and priests of Khodorchur is to be found in State Central Archive of History of the Republic of Armenia, Record Group 478, Series 1, File 101 *Hagop Kévorkyani busherē Hodorchuri masin* [Hagop Kévorkyan's Memoirs about Hodorchur], May 12, 1920, Tiflis.

berry. Folk singer Hagop Molian was born in this neighborhood.<sup>10</sup>

The road leads thence, within two minutes, to Fenda or Finda neighborhood, which is named after the Fendian clan.

A road covered with shrubs, and stretching to the left of Kayintsits, leads through the foothills of Arek to Khazer or Khazer Valley, which included the properties and summer resorts of the Chakhalian, Mnianian, and other families. The stone chapel of St. Kévork was located in the Chakhalian's property.

A second road, stemming from the edge of Gzents Bridge, led to Khazer. This and the aforementioned road met in Khazer and led to the sanctuary of St. Kévork in Yerevnavogh, which belonged to the people of Jijabagh and it was therefore their duty to maintain it.

In 1915, Jijabagh consisted of 141 houses with 987 inhabitants.

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10. Hofmann, *op. cit.*, p. 295.



## Chapter 5

# GRMAN

The Grman River—a torrential rivulet, insignificant with regard to the quantity of its water, but awful and destructive by nature—courses through the neighborhoods of Balja and Kayintsits.<sup>1</sup> A stony unpaved road stretches along the riverbank to Khodorchur’s second village, Grman [Tr. rendition, Kırman], which extends on the slope of a barren and rocky mountain, some 1400 meters above sea level. It has romantic scenery, but is also plagued by suffocating heat, which causes many health problems.

Grman<sup>2</sup> is divided into two large and four small neighborhoods:

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1. The river flooded in 1894 because of heavy rainfall and its waves swept away a loving mother trying to cross it in haste. She was Agheksantr Vartabed Madigian’s mother.

2. F. Porchanian has a poem entitled “Koverk” [Song of Praise] on Grman:  
How would I describe the beauty of that deep canyon,  
An enclosure decorated with walnut trees and mulberries.  
The green mountains of the pretty valleys with their high summits  
Are adorned like a new bride with their green leaves.  
Sweet-tasting and bubbling clear springs  
Flow toward the obscure deep abysses.  
There, fruit trees, willows, reefs, and foliage  
Open their blades in the morning, sweet and gay.  
Poplars and cedar trees abound everywhere,  
Where birds compose songs with thousands of trills.  
Red poppies, fresh flowers release their scents,  
Toward the light, along with roses.  
And I sing with my lyre, sing like this:  
“Prince Grman, you have lion-like sons,

Khoshorants neighborhood; the Khojigants, Démurjants, Tomasents, and Melikants neighborhoods, and Kasbarants neighborhood.

Khosharants, Khosharints, or Khosharents neighborhood is located on the right bank of River Gndatsor. At the bottom of the neighborhood, and on a small hilltop, stands a main church dedicated to St. James of Nisibis. An inscription testifies: "This church was built in 1676." It was renovated almost one hundred years later, as indicated by an inscription left on its side wall: "In memory of Arakel Agha of Erzerum, who is an apprentice of Khoja Natsulah, [and who] contributed 150 *marchils*<sup>3</sup> for the repair of this church. May Christ the Lord grant him life – 1785." The church is 10.5 meters long, 8.5 meters wide, and 3.4 meters high. It is believed that the patriarch of the Serovpian clan, Kolos Grandpa, initiated the construction of this church next to the cemetery. Gndatsor, wide and deep, descends from the left-hand side of the neighborhood. Two bridges cross over the river, one is named Khosharents Bridge.

A canyon separates Khosharents from Khojigants neighborhood and the Démurjants or Démurchants neighborhood. During 1893-1895, the main church of Holy Trinity was erected, with its three altars named after the Holy Trinity, the Holy Family, and St. Gregory the Illuminator. The majority of the construction expenses were provided by Grman, while other villages made smaller contributions. Further down from the church, on the riverbank, the gardens of Bochken and Jichga were located, and the school sat on a plateau. The many houses built near the school comprised the Tomasents neighborhood. Next is the Melikants neighborhood, named after the wealthy and priestly Melikian family, home to Hagop Vartabed Melikian. Located above this small neighborhood are the dry lands, Anchrtik, which in olden times were the cemeteries of the Apostolic Armenians, referred to as Bololig.

The Kasbarants neighborhood begins at the left of Melikants Canyon. It was named after Kasbar Démurjian. Most of its houses are built on the mountain slope. It has gardens full of trees and orchards where mulberries dominate. The people of Grman prepared "Grman" brandy, from the fruits of these mulberry trees, much sought after by all the neighboring villages and the Hamshén. To irrigate the orchards, the people channeled water from the river Aruag, a rivulet that extended to Khoshorants. The spot where Aruag separates from the river is called Arui, meaning source. Bab spring, with its cold water, is located

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You have a son, the great genius, the glory of Armenians,  
Who is called Fr. H. Dashian, the great man of letters...

(*Poghpoeh*, Marzuan, 1912, p. 244)

3. Ed.: European silver coins.



*The village of Grman (Kasbarants Quarter).*

beyond the river.

The Kasbarants or Melikants heights are close to the Kasbarants neighborhood. The Marashin swamps are located there as well, along with two huge rocks—the Big Citadel and the Little Citadel—which allow travelers to cross through to the Laduints or Sunents mountain chain.

Notable men born in Grman include: Hagop Vartabed Melikian (b. 1846, ordained in 1872, Erzerum); Atanas Vartabed Ghazarian (b. 1882, ordained in 1909, Beirut); Hagopos Vartabed Dashian<sup>4</sup> (b. 1866, ordained in 1889, died in Vienna in 1933); Vahan Vartabed Madigian (b. 1868, ordained 1891, died 1915, Erzerum); Brother Tovmas Madigian (b. 1866, d. 1887, Istanbul); Fr. Tovmas Gédigian (b. 1876, ordained 1900, d. 1915, Erzerum); Fr. Agheksantr Madigian (b. 1886, ordained 1910, d. 1930, Vienna). Also recalled from Grman are the priests Hagop Melikian, Serovpé Melikian, Hagop Mahdesian (poet), and Hovsép Dér Hagopian or Nersésian.

In 1915, Grman had ninety houses with approximately 630 inhabit-

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4. Father Dashian, although born in the village Ardzati of Erzerum, during migration, considered himself to be from Khodorchur (see *Hay pnagchutiwně Sev Dzovén minchew Garin* [The Armenian Population from the Black Sea to Erzerum], Vienna, 1921, 9).





*The Démurjian and Porchanian-Gédigian families of Grman. Adults seated left to right: Sari Seroupe Madigian, Maruz Madigian (born Yanoghian), Varvar Démurjian, Kasbar Démurjian (Démurji Bab), Yughiday Démurjian, Élbis Démurjian (born Apozian), Kevork Démurjian. Standing left to right: Peprun Démurjian (born Dashian), Harutiun Démurjian, Maruz Porchanian (born Démurjian), Makruhi Ghazarian (born Démurjian), Vartan Ghazarian, Srpun Porchanian (born Babian), Hovhannes Démurjian. Children: Penig Budujian, a Madigian boy, a Budujian girl, Sarkis Porchanian, Isguhi Madigian.*

ants. The main clans were the Kasbarians, the Mghdesians or Mahdesians,<sup>5</sup> the Pijians, and the Radians. The latter clan was very wealthy, both with estates and cash. Yeghia Musheghiants-Asduadzadurian, who was born in 1690, belonged to this clan. Yeghia's father, Asduadzadur, was a merchant who took him to Erzerum to be educated. Yeghia was smart and his successes filled his father, who died in 1705, with joy. In Erzerum, Yeghia made the acquaintance of Jesuit fathers and collaborated with them. He traversed the famous cities and countries of Asia and Europe on assignment, and to also expand his intellectual horizons.

5. Although the name Mahdesian is derived from the word *mghdesi* (one who visited Jerusalem as pilgrim), the clan was referred to primarily as Mahdesian because some of its members foretold their own deaths [Ed. *mah* means death in Armenian, and *des*, seeing]. The poet Fr. Hagop Mahdesian belonged to this family (Hajian, *op. cit.*, pp. 24, 26, 45, 53, 80, 82, etc.)

He recorded the events he witnessed during his travels and produced some other writings as well. Fr. Vosgian wrote a book on him: *Yeghia Asduadzadurian Musheghian and His Literary Productions*, Vienna, 1927.

One of the thirty-five chapels of Khodorchur, dedicated to St. George, is located near Grman. Two chapels are built atop a cone-shaped hill. One is very old and built of stone (4.76 meters long, 3.4 meters wide, and 2.04 meters high). The other was built in 1900, because the former was small and unable to house all attendees. Excerpts of an inscription remain on two panels of the door: “Arakel’s father Parant, paternal uncle Hayrabad ... and chorister [*diratsu* candidate for the priesthood]... year 1694.” Ancient and traditional juniper trees surround the chapels and are considered to be sacred and have healing powers. Pilgrims place cut branches on their houses to keep diseases away.<sup>6</sup>

The surroundings of Grman included two of its farms—Otsud, with Madunk flatlands next to it, and Shmpartusd<sup>7</sup>—and some springs, such as Latsig, Kazogh, Barvi Pugi, and canyons, such as Gotsg, Grman, Jraklu, Pokod,<sup>8</sup> Shmpartusd, and Kos forest, from which nearby villages obtained their firewood.

Hankruan or Hangrmar, where the chapel of the Holy Assumption Mother of God is located, is the well-known farm of Grman with its awe-inspiring view. To its south lies the inward curved slope of Tsiapag, which is followed by Khashud, Oghdunk, and Herger—a summer quarter belonging to Mokhurgud, further down, whose eastern mountainside incorporates Urargants, the summer quarter of Upper Mokhurgud. Of this a local poet wrote: “The wind of Urargants does not blow from our side, so that it would lift me up and drop me near my dear ones.”<sup>9</sup> A road branching from Herger leads to Mushuday Dzmag.<sup>10</sup>

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6. Injjian, *op. cit.*, 134.

7. Or Shmpartunts (see *Poghpooh*, 1911, p. 148).

8. Sew Pler, which is claimed to contain iron and coal mines, is located little further from Pokodu Canyon.

9. Hajian, *op. cit.*, 33.

10. “Dzmag” literally means a locality with very little sun and plenty of undergrowth. Its antonyms are *areki* or *marmant*, which are indicative of sunny and fertile lands.





*On the road to Gisag: farmhouse and storage shed. Photo by Vartan Gianighian. 2010.*

## Chapter 6

# GISAG

When returning from Grman by way of Baljay, one reaches the Jmpla Bridge at the base of the chapel of St. Gregory the Illuminator. A few steps down the road, after leaving a slope to the right, the traveler arrives at Arinogh, located at the top of Finda. From there, and along the rivulet, the road leads to the village of Gisag or Kisag, which, according to tradition, is named after Commander Kisag.<sup>1</sup> Gisag is 1350 meters above sea level and has two- or three-story stone buildings, which are covered with long, narrow wooden boards. Three irrigation canals, placed some distance apart, branch from the river and pass through Gisag. They serve to irrigate fields or extinguish fires when they occur.

The headquarters of Khodorchur's headman stands to the right of the road leading from Srinogh to Gisag, on an elevation.<sup>2</sup> The ruins of the ancient citadel of Prince Libarian, or Libaydents,<sup>3</sup> are situated fifteen minutes away from the headquarters. The walls of the citadel are in ruins, but the foundation is strong and firm. It once contained a chapel dedicated to St. Gregory the Illuminator. The water of a spring from the Khul or Khokhol forest across from Gisag was piped into the citadel by underground clay ducts.

In 1914, Madtéos Vartabed Hajian wrote the following description of his visit to Gusag's citadel in a letter to Hagovpos Vartabed Dashian:

"Three years ago, I personally went and examined Gisag's citadel. It has well-preserved traces of antiquity. The citadel at one time would have been large,

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1. *Hantés Amsoreay*, 1909, p. 27.

2. From 1899 through 1914, Khodorchur's headmen were: Bedros Effendi Putsekhian, Garabed Agha Ēmishian, and Melkon Shabanian.

3. Neighboring races feared Prince Libarid; therefore, one day, as he was out on his balcony, they wounded him in the head and he died. The Sahagians are his descendants (*Hantés Amsoreay*, 1909, p. 27).



*The Janigian clan of Gisag. L. to r.: Vartan, Shushan, Nubar, Raphael (father), Dina (mother), Yervant (Raphael's son), Aram (Yervant's son), and Laura (Yervant's wife) in Cortina d'Ampezzo, Italy.*

but it has been reduced in size over the centuries. What is left of it is small, the size of a room, barely 1 meter high, with round walls. The side facing Sunents is 2 meters high. The width is more than 1 meter. Made of stone and lime, it is very hard, and has been fortified with the big flat stones of the river, similar to Dzirarachur's [citadel]. It is said that water was brought here through clay ducts from a spring located across in the Khul forest. In recent years, conduits were unearthed in the fields known as Énti Ékin beneath the citadel.<sup>4</sup>

Gisag's first neighborhood is Libarints, Libardents, or Libaydints, adjacent to the aforementioned citadel. The place inherited its name from Prince Libarid whose grave is located there.<sup>5</sup> The house of the father superior Harutiwn Vartabed Turshian or the rectory of Khodorchur is also there. According to

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4. Letter to Fr. Dashian (Archive of the Mekhitarists of Vienna).

5. *Hantés Amsoreay*, 1908, p. 27.

the testimony of priest Hovsép Kosian,<sup>6</sup> the cathedral of St. Gregory the Illuminator (11.56 meters long, 10.2 meters wide, and 6.8 meters high) was built around 1770-1780 overlooking the rectory. However, as the population increased, the main church was no longer large enough to serve their needs. Therefore, through the efforts of Fr. Turshian, and the donations of the people, a spacious white granite church was built between 1896 and 1898 to replace the old one. The new church has three altars in a row. Behind them are the vestry, treasury, and men's confessional. The women's confessional is in the upper room. A two-story school for boys was built, and improved, through the efforts of Fr. Turshian, by the church. The barren and rocky Khach Canyon forms a downward slope in front of the church.

The second neighborhood, Horkurants,<sup>7</sup> is situated between the Meghu and Gisag canyons, quite far from the rectory. This neighborhood includes the cemetery, the smithy of the Janigian brothers,<sup>8</sup> and the store of the Émishian brothers.

The old village of Gisag comprises the third neighborhood. For various reasons, this neighborhood was gradually deserted by the local people, who relocated to Khantatsor and other villages. Mulberry trees, cornel-berries and Gisag's two mills are located there. A path leads from the mills to the chapel of St. Archangel—a sanctuary originally built of wood and then rebuilt with stone—which lies at the bottom of rocks, protected by shady trees.

An initially narrow, but gradually expanding, high mountain range extends from Jijabagh's main church to the remote Govnots Klukh. It is situated between the canyons of Khantatsor and Medz River. A good portion of the mountain range is covered with oak trees. Situated on these elevations are the Koroghlu Tamp, which rises unto Andnoghñ or Andoni Vogh, followed by Khantatsor's Arewints Vogh, Jogner Klukh, and Govants Klukh.

Across from Gisag, Michin Tagh, and Khantatsor, from the riverbank to

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6. Hofmann, *op. cit.*, p. 296.

7. In a corner of this quarter there was a mysterious ancient cemetery known as Jnez Cemetery. In 1889, a corner of the cemetery was dug up in order to erect a new building. At this time, a monolithic tombstone was discovered, with a clear Armenian inscription, reading: "Prince Libarid" (*Hantés Amsoreay*, 1909, p. 27).

8. The Janigian (Gianighian, Italian transliteration) smithy was renowned in Khodorchur for its axes, hatchets, and sickles. Khodorchur mourned the unfortunate deaths of the blacksmith Krikor Janigian and his son, Harutian, who perished under an avalanche while hunting (see Fr. H[amazasb]. Vosgian, *Hayreni husherés* [From My Memoirs of the Fatherland], Beirut, p. 56).





*Arisdages Janigian of Gisag with his wife and daughter in Tehran, Iran.*



*Village of Gisag.*

Azuin Mountain, lies a forest, which is named after the three locales, and belongs to them. The portion belonging to Gisag is known as Gisag Forest. A segment of this is named Khokhol or Khul Forest because of its density and darkness. There were wine cellars dug into the forest ground in olden times. Now there are mills there, and Aghperag, the cold spring runs through them. The forest contains a place known as Tarpnots from ancient times.

A pleasant road leads from Khul Forest toward Leghan, Gisag's summer quarters, Azuin, and the Turkish village of Hunud, where a few Armenian families lived and had a church and a school of their own.

Gisag's *zhoghovrtabed* [chief pastor] was Harutiwn Vartabed Turshian (born in 1869 and ordained in 1894). He was also the father superior of Khodorchur, Mokhurgud, and Garmirk after Fr. Garabed Chakhalian [dismissed in 1896]. Gisag had the following priests: Hovsép Kosian, Hovhannés Kosian, another Hovsép Kosian,<sup>9</sup> and Serovpé Didmarian, who was known as Patspor Dérder [open-belly priest].

In 1915, Gisag had sixty-two houses with 434 inhabitants.

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9. Hofmann, *op. cit.*, p. 296.



*The village of Michin Tagh.*

## Chapter 7

# MICHIN TAGH

We leave Gisag for Michin Tagh. The road is comfortable. Cornel trees spread their shadow upon us. We arrive at the ruined stable of Goghosun, then Yakhadager, and Goghosun Larer, to find ourselves at the source of Gisag brook. The road to Michin Tagh splits into two here, depending on the summer and winter seasons: in summer, it follows along the brook before harvest time; and in winter, through the fields of Boloz, after the harvest. Both roads lead to Khach Canyon. At the beginning of the fields of Boloz, and to their right, stands the chapel of St. David, surrounded with juniper trees. At the end of Khach Canyon, which joins the canyon of Michin Tagh, the locale is known as Tsoruk where, in 1886, the brave Kerovpé Vosgian or Vosgian killed the brigand Toyloghli [Tr. Tüylüoğlu] Dursun before being shot himself by Dursun's comrades. The stone chapel dedicated to St. Peter and St. Paul is located above the fields of Boloz. It was the main church of Michin Tagh before 1864, and the cemetery of the quarter was located at the front. The pretty stone sanctuary of St. George was once the village's main church. It was built 250 years ago and was renovated by a resident of Michin Tagh named Kyashar on the eve of the conversion of Khodorchur's Apostolic Armenians to Catholicism. It is situated above Khach Canyon and at the juncture of the two canyons that form Khach Canyon.

Michin Tagh is 1400 meters above sea level. Its houses begin at the right edge of Khach Canyon. Certain ethnographers, such as a reporter of the periodical *Nor tar*, who was a native of Khodorchur,<sup>1</sup> and Fr. S. Éprigian,<sup>2</sup> while mentioning Khodorchur's seven villages, have overlooked Michin Tagh, taking it for a neighborhood belonging to Khantatsor. Others,

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1. *Nor tar*, 1890, no. 73.

2. Éprigian, Fr. S., *Pnashkharhig Pararan* [Topographical Dictionary], Venice, 1903, p. 200.



*Hovsép Unanian of  
Michin Tagh, and his  
wife, Tatiana Areknaz  
in Watertown, MA.*



such as Fr. Injjian<sup>3</sup> and Agheksantr Yerétsian,<sup>4</sup> mention or recognize it as Toloshenk or Toloshents Trner. The Apostolic vicar of Erzerum also considered Michin Tagh to be part

of Khantatsor in his report of 1824 when listing the names of the priests.<sup>5</sup>

Michin Tagh is divided into four neighborhoods: Awedants, Melikants, Toloshunk or Toloshints Trner, or Michin Tagh proper,<sup>6</sup> and Shargants. The cluster of houses located around Khazharants Bridge can be considered a fifth neighborhood. The 16.32 meter long, 13.6 meter wide, and 8.84 meter high main church of Immaculate Conception was erected in the center of Michin Tagh in 1864. The two-story school is not far from the church. Gardens, vegetable beds, mulberry orchards, and Michin Tagh's river are situated at the bottom of the village. The river changes its name to Gisag River when running through the village of Gisag.

Madtéos Vartabed Hajian (born in 1867, ordained in 1891, and martyred in 1915), Fr. Manuéł Mashurian (born in 1866, ordained in 1891, and died in 1932), Brother Benedictos Tiatian (born in 1867, died in 1891), all three belonging to the Mekhitarist Congregation of Vienna, as well as the widowed priest Hovhannés Tiatian, priest Sdepanos Melikian,<sup>7</sup> priest Hovhannés Awedian,<sup>8</sup> and priest Boghos Awedian, were all born in Michin Tagh.<sup>9</sup>

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3. Injjian, *op. cit.*, p. 134.

4. *Ports*, 1879, no. 1, p. 193.

5. Hofmann, *op. cit.*, p. 296.

6. At one time, Michin Tagh was known as Toloshents Trner and Lower Khantatsor, but in 1847 it was already referred to as Michin Tagh (Hajian, *op. cit.*, 15).

7. Hofmann, *op. cit.*, p. 296.

8. *Vijagatsuyts Temin Garnoy* [Report on the Diocese of Garin], 1892.

9. *Nor tar*, 1894, No. 1.



*Bakers from Michin Tagh and other villages stationed in Russia. Front row left to right: Asadur Hajian; Hovhannés Mgrdich Chakhalian; Hovhannés Chakhalian; Dikran Tipukhian; Hovagim Sahagian; Kasbar Tipukhian; Boghos Boghosian; Kévork Kévorkian; Melkon Ikibabalian. Middle row left to right: Kalusd Kévorkian; Vartan Gablanian; Bedros Muradian; Ardashes Kévorkian; Sarkis Melikian; Bedros Hajian; Seroupe Chakhalian; Hovhannés Murad Chakhalian. Back row left to right: Seroupe Gonjgushian; Kévork Sabonjian; Melkon Tiatian; Hovsép Kévorkian; Krikor Chakhalian; Keroupe Sahagian.*

Garabed Chakhalian<sup>10</sup> and his son, bearing the same name, were priests who served in Michin Tagh.

Khazharants Bridge extends over the river to the southwest of Michin Tagh. Thereafter, the road leads to the forest of Michin Tagh and the summer quarters and chapel of Azuin. Located at the bottom of the chapel are Gaylits, Pulut, Dasheghusd, and Chur Canyon, with dense woods of common larch and an unnamed cold spring, which supplies the residents of Michin Tagh with

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10. Archives of the Vienna Mekhitarist Brotherhood, letter of Kévork Vartabed Khalafatian, Arapgir, to Fr. Seroupe Melikian, Grman, Khodorchur, 1861, and letter of Fr. Harutiwn Arakelian, Asbahan [Isfahan], to Fr. Seroupe Melikian, Grman, Khodorchur, May 30, 1865.



*Views of Michin Tagh and vicinity. Courtesy of Melik Baghdasaryan and Armen Gevorgyan.*

their drinking and cooking water. There are two mills, one at the bottom of the forest, and another to the west of the village. A road stretching next to the village leads to Goger mountainside and continues to the chapel of the Holy Virgin of Deliverance and the summer quarters of Govnots.

In 1915, Michin Tagh had ninety houses with 690 inhabitants.



*Michin Tagh. Courtesy of Melik Baghdasaryan and Armen Gevorgyan.*

## Chapter 8

# KHANTATSOR

Khantatsor<sup>1</sup> or Khntatsor [Tr. rendition, Hantaçor] is the largest, most populous, and in terms of climate, the healthiest village of Khodorchur. It is divided into Lower and Upper Khantatsors; the latter is also known as Vernakegh (Upper Village). It is 1600 meters above sea level and has three- to five-story

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1. It appears that Khantatsor was previously known as Khantakiwgh (see Fr. H. Dashian, *Mayr Tsutsag...*, p. 821).

Vahan Vartabed Kchurian has an unpublished song dedicated to Khantatsor:

Cool, cool waters run down  
The Mountains of Khantatsor.  
Roses and violets smell  
Sweet, sweet from the prairies.  
Oh, marvelous Khantatsor,  
Oh, pretty, pretty Khantatsor,  
You are my one and only,  
You are my one and only...  
A thousand headwaters and brooks  
Provide you with clear water.  
You have clean air, good looks,  
Unrivalled location, Khantatsor!  
Gardens of Eden  
Surround you.  
Your palaces are glorious,  
You are a priceless paradise, Khantatsor!  
Your native inhabitants are descended  
From the valiant race of Hayg.  
All of your sons have been  
Brave, all of them, Khantatsor!





*Left to r.: Sarkis Habozian of Khantatsor, his wife seated in front; Boghos Habozian, his wife and grandson in front of him, his son-in-law standing in the middle. Photographed in Armenia.*

modern houses, built with stone, along with gardens full of trees and dense woodlands. Khantatsor is divided into eight large and small neighborhoods: Khosharants, Iritsants, Inner Aylints, Kishmishin, Upper Aylints, Goghosun, Panosun, and Glakhints.

All of these neighborhoods are spread along the right and left riverbanks, either near to or away from the water. Internally, Khantatsor is very narrow and long, for it is situated in the middle of a narrow canyon. From one edge to the other it takes almost an hour on foot. Its internal and external parts, whether close or far, are accessible by three roads.

A road departing from the western side of Michin Tagh leads from under very narrow and dangerous rocks and passes to the torrential Arewints Canyon or Perisdan,<sup>2</sup> to the right of which were located the Khasharants mill, barns, and stables. The first neighborhood, Khoshorants, spreads on the left-hand side of the Grand Canyon and atop a hill, several minutes away from the canyon, surrounded by shady trees and vegetable beds. Thereafter, the road continues to Iritsants neighborhood, which has beautiful gardens and, in particular, attractive and multi-storied buildings. Due to carelessness, the neighborhood was burnt to ashes sometime between 1890 and 1895, but its resilient population rebuilt it soon after with better and more modern structures.

Hamazasb Vartabed Chamanian (a member of the Mekhitarist Congregation of Vienna, born in 1845, ordained in 1867, and died in 1911),<sup>3</sup> Fr. Serovpé Chamanian (died on February 20, 1835), Fr. Hovhannés Aylían, and Fr. Bedros Yeritsants<sup>4</sup> were from this neighborhood.

Located next to Iritsants is Inner Aylints, which includes the sanctuary of the Holy Mother of God. This chapel has a cluster of oak trees in the back. An abundantly flowing spring, that bears the same name, Khshrud, as the wood, lies to the east of the chapel. Although the stream can run two mills in the spring, it nearly dries out in summer.

Lizuatsor extends on the western extremity of this neighborhood. Quite far from Lizuatsor, is the newly built two-story school of Khantatsor, one floor reserved for boys, the other for girls.<sup>5</sup> The old and new churches are located further down. The old one, named Holy Mother of God of Aylints,<sup>6</sup> is 13.6

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2. It was believed that spirits (*peris*) lived there. People tried to avoid passing through in darkness, and each traveler made the sign of the cross to protect against tribulations.

3. Fr. H. Chamanian has contributed significantly to the Mekhitarist Congregation, particularly through his missionary work and by sending potential seminarians to Vienna. He was the spiritual father of the school of Franciscan brothers in Trebizond for many years.

4. There are references to the priest Yeremia Yeritsants (in Ardzeti), priest Hagop Yeritsants (in Jijabagh), and priest Bedros Yeritsants (in Khantatsor) (see Il vicar. apost., pp. 294-296, and Fr. H. Kosian, *Partsr Hayk*, vol. I, p. 418). In the years 1888-1890, a Fr. Boghos Gabrashian is mentioned in the list of the priests of Khodorchur and Mokhurgud.

5. In 1906, upon Boghos Vosgian's initiative, a room was reserved in the school as a public reading hall, where newspapers and books were provided to readers. Similar reading halls were established later in other villages, after Khantatsor's pattern.

6. The Holy Mother of God church is one of the oldest churches of Khodorchur



*People from Khantatsor: front row, left to right: Kalusd Ghaplanian, Mikayel Vartigian, Boghos Loshigian, Mikayel Tatmanian, Bedros Tatmanian, Hovhannés Tatmanian. Middle row, left to right: Sdepan Vagian, Kévork Tirakian, Hovhannés Réhanian, Melkon Tatmanian, Bedros Gilanian, Kasbar Tatmanian, Harutun Jushigian, Alexan Chacharian, Bedros Janigian. Third row, left to right: Hampartsum Tirakian, Keropé Habozian, Kalusd Vosganian, Hovhannés Gazhian, Keropé Loshigian, Hagop Kalunian, Krikor Sabonjian, Hampartsum Dér Ghazarian, Hagop Tatmanian, Hovhannés Tatmanian (settled in Tehran, Iran), Hampartsum Ghaplanian, Bedros Tatmanian. Photo taken in Russia.*





*Pilibbos Durlarian of Khantatsor with his wife, Siranush, and their daughters, photographed in Watertown, MA. Family relocated to Montebello, CA.*

meters long, 7.48 meters wide, and 5.44 meters high, and has three altars in a row, dedicated to the Mother of God, St. Gregory the Illuminator, and St. Sahag Bartev. On the eastern side of this oft-visited sanctuary, is the new church, built with polished stones and dedicated to the Holy Trinity. It is 20.4 meters long, 14.96 meters wide, and 7.48 meters high, and contains five altars: Holy Trinity, with a large and pretty statue of the Holy Mother of God placed on its ark; Flagellation of Jesus; St. Peter and St. Paul; Holy Seven Wounds or Grieving Mother; Holy Virgin Mary, shown embracing baby Jesus. These two churches, like the other churches of Khodorchur, have their own estates, bequeathed by clans or individuals.<sup>7</sup>

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and was initially named after St. George. It has very old pictures and curtains, some of which bear inscriptions.

7. Bedros of Kishmish neighborhood and Boghos of Goghosun neighborhood bequeathed their entire estates to the church of the village. In 1724, they asked for the following curse to be written on the cover of the church's leather-bound and gold-plated Bible: "We, two brothers, Bedros and Boghos, write here that we are donating the property mentioned above to the church. Cursed be, in the name of the Mother of God, whoever abuses or appropriates this property. May Cain's horns grow on him, and may he die without progeny." The boundaries of the property were decided as follows: "From the brook running at the bottom of the church to the upper brook, except that the field at the bottom of the church does not belong to the church. The field is the boundary. The length of the upper brook extends unto the mountainside and continues down to the lower brook." It was stipulated that those using the church estate will have to give the church a stack of candles, or 24 kurush [Turkish currency], or host once a



The cemetery, where the remains of the hero Kerovpé Vosg(an)ian<sup>8</sup> rest, extends to the front of the church. The poet Harutiwn Kheralian's<sup>9</sup> house is located outside the cemetery's walls

The wandering poet, Fr. Hagop Tatmanian, Prangisgos Vartabed Nanian (born in 1887, ordained in 1910), and Mesrob Vartabed Tatmanian (born in 1889, ordained in 1910) were born in Inner Aylints. The latter two individuals perished during the deportations.

After exiting the cemetery's enclosure, we head towards the Kismish neighborhood, which is situated on an elevation and has beautiful scenery and houses. Above it, the stone chapel of the Holy Virgin of Deliverance was built in recent years. It was financed by the A. A. Matosian brothers. Further up is the wood of Kishmish, overlooking the iron bridge of Panos. The only mill of Kishmish is located nearby.

Located a few steps beyond Kishmish is the Ékésdna Canyon or the Canyon of St. Garabed. The stone chapel of St. John the Forerunner, financed by Harutiwn Ghaplanian, and surrounded by trees, overlooks the canyon. There are no houses and nobody lives on the stretch of land extending from the bottom of the canyon to Upper Aylints. Aylints' forest begins behind the houses, up the mountain, followed by Pakedunts, Anabad Spring, and Nanin-Jor [swamp].

A narrow plank allows us to cross the river from Aylints to Goghosun neighborhood. Goghosun forms a peninsula, for it has the Aylints Canyon to its left and the Voghanedew Canyon to its right. The peninsula gradually narrows to end below the church, above the Panosun neighborhood, where the two canyons meet to form the Khantatsor Canyon. Goghosun has pleasant scenery with its three-story white houses, shady trees and lush fields. Vegetable beds and wheat fields stretch before Goghosun, while the Shindu Forest, full of poplars and sweet-scented fir trees, stretches out behind Goghosun and is also known as Goghosun Forest. Located in the forest, and before the Aylints Canyon, is the

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year a service in the memory of a deceased person.

8. Kerovpé's marble tomb bears the following inscription:

This is the grave of Kerovpé Vosganian  
In the year one thousand eight hundred six.  
Rest, rest, O unshakeable valiant one,  
I dedicate this to you in eternal memory."

9. Harutiwn Kheralian and his father Serovpé were wandering poets. Their writings were published in H. Hajian's book, *Yerker, aragner ... Khodorchroy*, and as separate booklets—*Dagharan hokewor* [Spiritual Songbook], Vienna, 1893, and *Dagharan zhoghovrtagan yerlots* [Songbook of Folk Songs], Vienna, 1889.

spring of Changaghpiwr, with Chmchgik to its southeast, followed by Turkents mountainside. Built atop the slope is the chapel of St. James of Nisibis in memory of the Duduzian brothers and realized through their financial support.

From St. James's chapel, we descend directly to Voghanedew, and the area known as Voghan Threshing-floor, which borders Panosun neighborhood. On the way, we first encounter the chapel of St. Hovsép, surrounded by shady trees and built with the contributions of A. and M. Vosg(an)ians in their own memory. In the canyon of Voghanedew, and at a short distance from the chapel, is the spring of St. Hovsép, blessed with sweet cold water. The spring powers the mill and irrigates the nearby fields. Panosun's thick forest lies at the bottom of the spring,<sup>10</sup> overlooking the romantic and beautiful Panosun neighborhood, which is named after the Panosian clan. Two canyons isolate this neighborhood of luxurious, white, three-story houses. To its left, and to the right of Aylints Canyon, Panosun Spring provides the population with abundant cold water for their daily needs.

Priest Hagop Panosian (born in 1671), headman Vosgan Panosian (born in 1748), priest Vosgan Vosg(an)ian (1780–1880), who was also a poet, priest Andon Vosg(an)ian, whom Turkish robbers seriously wounded in 1878,<sup>11</sup> priest Serovpé Vosg(an)ian, who died in 1909, Fr. Hovsép Vosg(an)ian, a Capuchin clergyman who died in Erzerum in 1898, and Fr. Hamazasb Vosgian (born in 1895 and ordained in 1919) were all born here, as was the hero Kerovpé.<sup>12</sup>

A mill hangs over Panosun Bridge. Down the slope of Panosun, and slightly above the meeting point of the two canyons, are two new iron bridges. Although these twin bridges were built by the people of Glakhin, one is known as Glakhints Bridge and the other as Kishmish Bridge. The first bridge leads to Khantatsor's last and smallest, but nonetheless lovely, neighborhood, Glakhints. Like that of Panosun, its scenery is captivating. Situated before the tall trees of Glakhints forest, it is surrounded by green pastures and vegetable beds that extend in three directions. It is not as high as Panosun; only 50 meters above the right bank of the river. It has gardens full of trees, lush fields, and dust-free clean and healthy air. The forest and environs are full of lime and clay. Its two springs, scarce in water, provide only for drinking and daily household use. For irriga-

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10. In 1890, an excavation unearthed a large cask with the following inscription, according to Movsés Vosg(an)ian, an eyewitness: "priest Ohan's cask," dated 1650.

11. *Ports*, 1879, I, p. 194.

12. In the Armenian manuscripts of the Mekhitarist Fathers of Venice and Vienna a clergyman named Ghazar, a certain Ghazar Vartabed, priest Ghazar, and priest Hagop Ghazarian are mentioned. We shall discuss them later.

tion, and to run the mill, the inhabitants must use the water of the rivulet.

Glakhints is famous for its cuckoos, and for people who sing non-stop. Therefore, the Khodorchurians say: “You are acting like a Glakhents cuckoo today.” They also say: “The Glakhents cuckoo sounds pretty from dawn to evening.”

Glakhents is a quiet corner, located away from the common thoroughfare, and separated from other settlements. It has a virgin forest in the background, which cuckoos favor. People are not allowed to cut the trees there in order to prevent avalanches. Two attractive parks located in the forest, named Totorén Poseyn and Kaloosdig respectively, belong to Glakhints.

Archbishop Mesrob Habozian, the Abbot of the Mekhitarist Congregation of Vienna, was born in Glakhints.

In 1915, Khantatsor contained 220 houses with 1540 inhabitants.

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The mountain range stretching between Michin Tagh and Khantatsor is known as Mount Shargants. Khantatsor’s Kruagazh is an extension of this mountain, stretching unto the elevation of Khoshar and beyond to the right, Khochgrud or Khochlgud (2000 meters above sea level), Dzmgén hill, and Karklu summit. Beneath and atop the heights of Lizuatsor are Janig, Jagad, Anlitin, and Smpadin. Situated further up, and across from Karklu summit, are Lizuatsor summit and Goger mountainside, with a spring of the same name. From Goger mountainside upward, one finds mounts Voghmasarik and Éarosh, and a little below these, the fields of Arzn, Arekin, Keghdants, and Goloashn. The summit of Madnkam is not too far from Keghdants and leads downward to the upper edge of Upper Aylints Canyon. From this triangular area one goes up to Bab forest, Aghdunk, the collapsed precipice of Bedros, and the meadows of Ul, where goats and sheep are kept at night. Chakhulints is located on the right bank of Aylints Canyon. A little higher up and across is the spring of Kobap. Here, Aylints Canyon takes on a new name splitting in two directions: Zanel Canyon, whose summit is the continuation of Madnkam mountain range, and Jogan Canyon. The once thriving, now ruined Dantsogh farm of Upper Aylints is situated at the beginning of the latter. Further up, located in succession are Archnkaragder, Jogan Spring, and the elevations of Jogan Canyon: Taragder, Garmir Spring, Jogan summit, and, further up, Galits, the Kor fields, and Kobap Spring. The 2500 meters high Holy Cross Farm, which belongs to a number of neighborhoods in Khantatsor, has marvelous scenery and a stone chapel, Holy Cross, which is built by Serovpé Kheralian’s contributions and in

his memory. A mineral spring gushes out from below the chapel, and a road passes by leading to the mountainside of Holy Cross.

There, on the mountainside, the road branches in three directions. One descends to the summer quarters of Hunud and continues upward to Pnagats; another takes the traveler to the summit of Makrogh and Govnots, to descend from there to Hunud pasture and Pnagats, and continues toward Shékérdagh, Chichéli<sup>13</sup> pasture, and Rize. The rivulet known both as Jermag Chur and Hunud River runs at the base of Pnagats and combines the gushing waters of Dzovag—a small lake at the western slope of Shékérdagh—and a few anonymous springs proceeding there or coming down from the northern mountains of Pnagats. The mountain range of Holy Cross continues thereafter from Govnots summit to Mount Mokhrud, but before reaching that point, we pass by the ruined summer quarter of Michin Mountain. Msurk, similarly in ruins now, is located further up.

The third road leads from the mountainside of Holy Cross to Saint Vartanants sanctuary of Kper. Walking up the canyons, one arrives at Dzovernin, where a few lakes, full of fish, are located within a short distance of each other. Shaftaghin and Ghazar Forest follow.

When we descend Voghanedew Canyon and move a little upward to go to Saints Vartanants of Kper, we find the canyon divided into two. The first, to the right, is Aruag Canyon, which stems from Galkhints Farm and is overlooked by Iritsants or Irits Farm.<sup>14</sup> Both farms use the waters of Akragan Spring. The second is Khorojgants Canyon, which joins Aruatsor to form Voghanedew Canyon. The latter shapes the canyon of Khantatsor by joining Aylints Canyon. After climbing up the Khorojgants Canyon, we find the Urud Canyon and Urud Spring,<sup>15</sup> followed by Kobap, Gat Spring, Shaghkmtsor, and Chughd Farm (belonging to inner Aylints), which receives additional water from Yeznuan Spring through iron pipes.

Then we arrive at the ruined farm of Kper in Iritsants and enter Lndin Canyon and the forest of Dasheghunts, to continue to Kper Mountain (3150

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13. Ed.: Yayla or pasture in Rize is at the southwestern corner of historical Hamshen.

14. In this area, a few inhabitants of Khantatsor lost their lives in deep snow. On February 11, 1894, on the Feast of St. Sarkis, rather than pilgrimaging to the St. Sarkis chapel of Sunints, they were engaged in opening the road to Iritsants Farm, which was covered with a 1 meter tall snowbank (*Nor tar*, 1893, No. 43).

15. The temperature of the water is 0.4 degrees according to M. Hajian (a letter dated August 28, 1908).

meters high) and the pilgrimage site of Vartanants Zoravarats.

After entering the back canyon and traveling up the path, we arrive at Gabudgogh. Located to its left is Yeznuan, with an identically named spring in the side canyon whose water is directed toward Chughd Farm. The spring of Yedewi Canyon and Marn Karer [the stones of the ruined cellars] are located to the right of Yeznuan. The road up the canyon leads to Pagdik Farm of Glakhints and continues up to Anger, Archmad Forest, Koshmad, and its spring. The road descends southwardly toward Leghan Forest until Tarnotsan Forest, which ends at Kurch Farm in Michin Tagh. Tarnotsan Canyon starts at this ruined farm and is surrounded by Kobap Spring, Sarkhacher Forest, Shaghkmart Farm,<sup>16</sup> Lokhlokhan Spring, Jeknekan Spring, Dizadan Forest, Yruan, and Khul Forest. Further down the same canyon, we find Khazhar Farm of Khantatsor, with Aghpiwr Tur to its right and Jinigé and Jknavor to the right of that. Located further down is Gogh Farm<sup>17</sup> (1700 meters). A few minutes further down, the canyons of Tarnotsan and Leghan join to form Vahnay Canyon. Jobrgants Farm of the people of Gisag is located to the left of the canyon with its Bord or Bordenchur Spring. Ducts carry the water of Gichadan Spring to Jobrgants, where a chapel dedicated to the Holy Apostles Peter and Paul was built. Tsargants, the farm belonging to both the peoples of Khantatsor and Gisag, is located to the right of Vahnay Canyon, while the once thriving and now ruined Gadzerants Farm of Khantatsor is located in the upper part of Leghan Canyon. There is yet another farm above Vahnay Canyon, Inner Khazhar, belonging to Khantatsor. It leads to Tamishin Canyon. The passes of Khazhar are situated in the middle of this canyon—these are huge, extremely dangerous and formidable cliffs that cause dizziness to anyone who looks down. On the hills of Tamishin Canyon, and to its right, is located Haysnisd or Harsnisd Farm of the people of Gisag, which is endowed with beautiful scenery. To the left are the summits of Mrin and Aznuin, the latter rising up to the edge of Pagdik. The chapel of Yergnayin Khach [Heavenly Cross] is located atop Aznuin, overlooking the farms, containing the stone or wooden houses of the people of Gisag. These are surrounded by plateaus and centuries-old cedars, the oldest of which (5 fathom, 7.5 meters) collapsed in 1910 due to a terrible storm. Chri Canyon, which leads downward

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16. There is a very steep rock in Saghkmart Forest. Singing birds, particularly the zarosh [bustard], are almost always present atop the rock, which is known as Zaroshkar [Rock of Zarosh].

17. One of the wooden walls of the wooden buildings of this farm has the following inscription: "Built by Ghazar in 1121." (1121 refers to the Armenian calendar year.)

from these farms to Galints, Jagad, Moshints, Yakhik, Vantsrpos Spring, and Gashagorusd, stretches to the left of these farms.

Although the butter, cheese, yogurt, and cream of the dairy farmers of Khodorchur are generally delicious, the products prepared with the milk of animals fed with the mountainous grass and flowers of Azuin<sup>18</sup> are particularly memorable.

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18. Further down from the houses of this summer resort, is a spring known as Poraghpiwr. It is said that the spring can heal leprosy.



## Chapter 9

# SUNINTS

From Gzints Bridge to Keghud Bridge, there are fifteen bridges extending over the Medz River. Only five of them are considered permanent. Jmpla Bridge is one of these and, although it is attached to huge rocks, it has been swept away many times by the flooding river. It is 5 meters long, 2 meters high, and 2 meters wide, and is made of four or five wooden panels nailed to each other. Across the bridge, and up Medz River, we arrive at Lower Khachgén and the dry canyon of Khachgin, where genies dwell. For this reason, the people of Khodorchur cross themselves and try to pass over the bridge as fast as they can. This is the southeastern border of Sunints.

Sunints,<sup>1</sup> the sixth village of Khodorchur, is 1,400 meters above sea level and clings to the left bank of Medz River within a deep canyon. When we arrive at Khachgay Summit,<sup>2</sup> the picturesque panorama of Sunints opens up before our eyes. The three-storied white stone houses, all surrounded by gardens full of trees, have balconies, and generally attract the viewer's attention. One can see fields of wheat and barley, flowering meadows, and orchards with delicious fruits.<sup>3</sup> The scenery of intermittently woodsy and rocky mountain chains is attractive. Sunints is located in the middle of the nine villages of Khodorchur. It is surrounded by other villages and divided into five large or small neighborhoods: Khachgay, Ladvints, Mlkints, Kamarints, and Gogher(u).

Khachgay neighborhood, which is across Ladvintsu Ghoran and Areku

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1. See the image of the village of Sunints in *Keghuni*, 1905, p. 57.

2. Located a few steps forward from Khachgay Summit are Gghzi (Island) and the fields and meadows of Gghzi. It is called island, because in olden times the Medz River was divided into two, surrounding the meadows and giving the landscape the shape of an island.

3. Koch, *op. cit.*, II, pp. 85-89.



Klukh, is composed of only six to eight houses. It cannot expand because of the rocks and the river. The ancient church of Holy Mother of God<sup>4</sup> (11.56 meters long, 8.16 meters wide, 4.76 meters high) stands almost 200 meters above the houses. It has three altars in a row dedicated to the Assumption of the Holy Virgin, St. Gregory the Illuminator, and St. Stephen the Protomartyr. The church was later converted into a pilgrimage chapel. The spring next to the church is considered miraculous and known as the spring of the Mother of God.

After crossing Ladvints Canyon, which threatens the existence of nearby neighborhoods in the spring due to the melting snow or heavy rain, but which is dry during summer, we enter the neighborhood of Ladvints. The cemetery, located at the beginning of the neighborhood, and to the left of the canyon, has been full for a long time now, and is overlooked by the chapel of St. Anthony of Padua (5.44 meters long, 4.76 meters wide, 3.4 meters high).

Bedros Vartabed Burnazian, the Apostolic Prelate of the Catholics of Erzerum, was born here. In 1824 he prepared a detailed report on the diocese of Erzerum for the Holy See, listing the priests of the diocese and, therefore, of Khodorchur. These included: Hovsép Yanoghian, Awedik Yanoghian,<sup>5</sup> Harutiwn Yanoghian (celibate priest, born in 1837, ordained in 1864, and died in 1915), and Father Mgrdich Yanoghian, a Venice Mekhitarist (b. 1832, ordained 1859, d. 1899).

Mlkints Canyon is situated to the west of Ladvints.<sup>6</sup> Mlkints or Melikants neighborhood<sup>7</sup> lies to the right of the canyon. Father Andon Bedanian, a Venice Mekhitarist (b. 1851, o. 1874), who has many articles in *Pazmavéb* on Khodorchur (see 1875, pp. 225 and 333; 1876, p. 192), was a native of this area, which

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4. Priest Awedik Yanoghian is buried in the middle of the nave of this church, under a stone marker.

5. Hofmann, *op. cit.*, pp. 294-295.

6. Ladvints is the mispronunciation of the Ladifian (clan). On August 9, 1908, a fire turned this neighborhood into ashes, causing damage of almost 10,000 yellow gold coins. Fortunately, new buildings were erected soon after by raising money for the purpose.

7. This neighborhood is named after the Melikian clan. The two Melikian brothers had one daughter each. Shaban and Durmish. The Muslim servants of their houses fell in love with the daughters, converted to Christianity, and married them. Shaban founded the famous Shabanian clan, which migrated to Erzerum in 1872. The descendants of Durmish remained in Sunints and were known as Durmishian. Sunints was also the birthplace of the Pisiwilians who later became known as Ayboghianian, because one of their forefathers killed a bear by pushing his coat into the mouth of the attacking bear.



*The village of Sunints.*

is near Gawhank,<sup>8</sup> the clay mine of Sunints.

Kamarints neighborhood is two minutes away from Mlkints, and includes the big bridge of Sunints over the Medz River. The house of the Kamarian priestly family is located in the western extremity of Kamarints and is known as Iritsunk or Iritsants house.<sup>9</sup>

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8. Because this mine was shallow and contained little clay, the people of Sunints did not allow residents of other villages to benefit from it, although it was sought after for its good quality.

9. The Kamarian clan produced eight priests. The names of three of them remain unknown. The known priests are: Hovhannés, Tovmas, Harutiwn, Garabed (1824), who was persecuted and exiled because of his Catholic faith, and Harutiwn (d. 1896). The clan was named Kamarian after the Turkish word *kemer*, which denoted the shiny metal belt of the girl who was brought from Hamshén's Yeghovid village as a bride.



*Seated: Annig Kéoroghlian (born Putsekhian) and Bedros Kéoroghlian of Sunints. Standing: Siranush Putsekhian (born Tiatian), Andon Putsekhian, and their daughter, Veronika Putsekhian.*

A path, with occasional steps, stretches up the mountain next to gardens full of trees, and leads from Kamarints to the Gogher neighborhood<sup>10</sup> to the summit of Sunints.

Gogher has a chapel dedicated to Saint Sarkis,<sup>11</sup> the largest chapel of Khodorchur. It also has juniper trees. Sdepan Lachinian, a celibate priest, was born in this neighborhood in 1870 and ordained as a priest in 1903 in Zmmar [Bzommar, Lebanon]. Father Harutiun V. Hulunian [one of the authors of this book], a Vienna Mekhitarist, was also from Gogher. Reference is made also to priest Hovhannés Aylian.

Built at the bottom of Gogher is the second and new church of Sunints (17 meters long, 11.56 meters wide and 7.48 meters high). An inscription on the marble pediment of the front door reads: "This is the church of the Life-giving Resurrection, 1876." It has four altars dedicated respectively to the Life-giving Resurrection, Saint Gregory the Illuminator, Saint John the Divine, and the Holy Virgin of Immaculate Conception. The latter was also used as a repository for the manger of Jesus—with the statuettes of the Holy Family, the shepherds,

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10. Gogher has marvelous scenery and clean, healthy air. Because it was far from the common road, it was protected from theft and the annoyances of *poshas* (Armenian gypsies) and beggars. It receives its potable water from a rivulet branching off of Medz River. Gogher also has a spring known as Goloshtsa Spring.

11. This chapel was burnt down a few times. A large crowd of pilgrims visit the chapel on the Feast of Saint Sarkis, braving the cold and sleety, snowy weather.

and the animals—bequeathed by Serovpé Hulunian.<sup>12</sup>

Four huge monolithic columns were erected in the church to hold the roof up. Reminiscent of other churches of Khodorchur, this also lacks seats. However, every faithful individual has his or her special place, marked by a small cushion or rug. The two-story school (8.84 meters long, 6.8 meters wide and 6.8 meters high) stands to the south of the church. The new cemetery begins from the square situated in front of the church and the school.

Compared to other neighborhoods, Gogher has very pretty gardens full of delicious fruits; such as the gardens of Kobap, Upper and Lower Pshger,<sup>13</sup> and Gorter. Gogher or Pshger valley descends to the left of the neighborhood.

In 1915, Sunints had 150 houses with 1260 inhabitants.

\* \* \*

Sunints has hills, pretty landscape, and memorable locations. One can reach Tsutahal by way of four roads. One leads from the chapel of Saint Sarkis to the summit of Yeznints and the long rock chain of Shéban.<sup>14</sup> To the west of these rocks, lies the area known as Balan with its huge and inaccessible rocks. Koshpoghodn, where twenty-seven people from Sunints took shelter during the deportations, is situated to the right of the Balan rocks. Balan is the starting point of Medz or Kyal Canyon<sup>15</sup> and the Kayl thicket. Situated about half an hour away is the Mut [dark] Canyon, which branches off from the Bghints [copper] Canyon, where another group, twenty-two people from Sunints hid during deportation, before being discovered and deported, along with the aforementioned group of twenty-seven people who were also caught around the same time. The Baboshan Rocks are quite far from Mut Canyon with Tsutahal above them.

The road stretching to the west of Shéban Rocks diverts leftward from Yeznints mountainside and crosses Khacheresits to go up the summit of Balan,

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12. See Father H. Kosian, *Partsr Hayk* [Upper Armenia], vol. 1, p. 488.

13. A few large tombstones are scattered under the cornelian trees of the meadows of Lower Pshger. It is said that this place was once the cemetery of the “Bololigs” [Apostolic Armenians]. Extensive flooding in 1903 and 1907 eroded and drove down a portion of the cemetery to the edge of Pshger canyon, revealing new graves, bones, and a sword—perhaps the sword of a prince or a general.

14. These were related to the Shebanian clan that migrated to Erzerum (Father H. Kosian, *Partsr Hayk* [Upper Armenia], vol. 1, pp. 476-489).

15. This place swarms with wolves that often attack flocks of sheep.





*The Hulunian clan of Sunints (Fr. Harutium Hulunian, with Alexan Hulunian seated next to him).*

that is, to Jishkyar Tur [Door].<sup>16</sup> Gabudkar Dzayr is located some hundred steps from Jishkyar Tur. Along the road stretching from the eastern bottom of these rocks, and near its end, there is a large cavity in a rock, 3 to 5 meters above the road, known as Meghranots [Apiary] or Archu Kor. The road next to it climbs up to Jrnigin Ridge and then, from below Yoshtenants Thicket, leftward to Badaruts Ridge. The spring, whose water is not cold, runs to the south of the latter. From there we arrive at the once populated Gojakrkits,<sup>17</sup> which was abandoned due to unlucky circumstances. Only a few ruins are left there now. It is called Éradz Kmer.<sup>18</sup> Gendorogunk is situated further up. A rocky place known as Khran Rock or Khranutors stretches out at the base of Éradz Komer, while the aforementioned Tsutahal<sup>19</sup> with its beautiful landscape is farther up.

This area was obviously wooded and cultivated in olden times as there are stumps and ruins of courtyards, which are referred to as Khul Khlgnr, a name derived from the word “khulag” [small hut].

The place is overlooked by Chokhchakhan Karer [rocks]. The abundant water of Chukhd [a pair of] Springs runs over the Chokhchakhan Karer in a rapid flow. Located to the right of the fall is Pakod Tamp, followed by Okhd Aghpru Pagdik.<sup>20</sup>

There is yet another Chukhd Springs to the east of this place, before one reaches Mount Jghigner (2500 meters high), which is the pinnacle of all elevations of Sunints and has a marvelous view. The scenery of Areknu Klukh also is breathtaking. Huge wedge-shaped rocks rise up to the sky there. The place is reached by way of the Courtyards of Seven Springs.

After crossing Sunints' Medz Bridge, the traveler passes by Marentrui Canyon,<sup>21</sup> the edge of Shoghner Canyon, the edge of Lgghin Rock, the cave

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16. It is named thus because of the very narrow passage between the rocks of Shéban and Balan.

17. Gojakrkits is a compound name, made of the words ‘goj’ and ‘kork.’ ‘Kork’ means a barn or a cellar constructed of thick logs, whereas ‘goj’ or ‘gorj’ refers to protrusions on the façade of the barn. People would cut green branches from the oak trees during summer, pile them up on these protrusions to dry, and feed them to the sheep in winter.

18. This place abounds with tall sturdy oak and silver fir trees, ruins of buildings, walled yards and fields, known as Tapchun Fields. It is clear that the area was once inhabited and cultivated.

19. The mountain chain of Tsutahal resembles a fork.

20. Ruins and meadows of the place indicate that it was once inhabited. There is a story that seven brothers hid seven pots of gold here, guarded by seven tigers.

21. The cellars found around Sunints and other villages indicate that there were

of Kyalukop, Khntsorud, Bghntsatsor, and finally the very narrow pass of Pertuts. A beast of burden can barely cross this pass, which is very dangerous. The slightest misstep can lead to a fall into the river. Across from a rock, named after Pertuts, on the left bank of the river, Bghntsatsor joins the pass and is followed by Mut Canyon. By walking along the river bank, we arrive in Jabilints Bridge and the meadows beyond.

The summit of Govnots, or Gognots, with its gorgeous scenery, is an extension of Khantatsor's Holy Cross mountain chain, which begins at Jorokh. The summit is divided into four branches. The steep canyon of Govnots stems from a southeastern spot and its namesake Kheral [crazy] River<sup>22</sup> flows into Medz River near Jabilints. Nanants Forest begins at the right side of the canyon, and a green plateau stretches upward on the left side, below a small forest, which overlooks the summer quarter of Govnots or Gognots (2150 meters high). The quarter has two chapels: the newest is a stone-built chapel dedicated to the Resurrection of Jesus, while the older one, made of wood, is named after Saint Minas ("the Rooster's Saint")<sup>23</sup> and Saint George. Located far below the area, and to the left of the canyon, is the small Hawgants summer quarter of Gaghmkhud.

Gruagazh<sup>24</sup> (1800 meters high) is very close to Jabilints and houses the pretty chapel of the Holy Virgin the Redeemer (6.8 meters long, 4.76 meters

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plenty of grapes and advanced winemaking in the past. Over time, however, for various reasons, including climatic change, grapes became scarce and their quality deteriorated. Therefore, people stopped making wine here. In recent years, the people of Khodorchur got their grapes and wine from Vorchnhagh, Arsis, and Tortum. The grapes grown in Khodorchur are sour. The road referred to as Amer is only used during summer. It begins above Marentrui and leads to Krmad, Krmad Canyon, and Krmad Rocks. Located to the right of the road are Lower and Upper Kayjud, and located to the left are Aghpejor, Dzigrud, and Gawhank [Clay Mine], whose clay is not of a high quality. Situated further up are Boloz Forest and Aslanants Forest. The latter is also known as Mghdesi and its spring is called Mghdesi Spring. The collective name of this area is Dzmag.

22. This river is called so because it overflows in rainy seasons and causes great damage.

23. Saint Minas is called the "Rooster's Saint," because pilgrims sacrifice roosters in honor of the saint.

24. This is not the same Gruagazh of Khantatsor and constitutes the borderline between Sunints and Gaghmkhud. It is a mountain chain that stretches unto Pertatsor Rock and Bghints Canyon (it appears that there was once copper there, and, perhaps, there still is).

wide, and 3.4 meters high). Priest Bedros Abazian financed its construction in 1889 in memory of his wife, Varvaré, and son, Garolos.<sup>25</sup> There is also a small pavilion in front of the chapel, built to shelter pilgrims from rain and heat, and to serve as a dining place. Kalusd Agha Pasharadian provided hundreds of yellow gold coins in 1890-1894 to build one of the roads, suitable for those on foot or travelling by cart, leading to the sanctuary.

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25. Priest Hagop Mahdesian of Grmants attributed Priest Bedros' escape from death to the miraculous protection of Holy Virgin the Redeemer, in a poem he wrote in 1892:

Holy Mother of God, the gate of heavens,  
Virgin Mary the rescuer,  
You gave birth to the opener of the gate of heavens,  
Virgin Mary the rescuer.  
Abazian built your chapel,  
He shares names with Gepayian,  
He bears a name unique to him,  
Virgin Mary the rescuer.  
You performed a marvelous miracle,  
And protected from tribulations,  
From the swords of the ghastly Laz robbers,  
Virgin Mary the rescuer.  
Be intercessor for this sinful person,  
To the minor work of this Mahdesian,  
To this most humble priest Hagop,  
Holy Virgin Mary the rescuer.  
(Hajian, *op. cit.*, p. 80).





## Chapter 10

# GAGHMKHUD

After crossing the Govnots Bridge, which spans Govnots River, and walking for ten minutes, we reach the rock of Surp Khach [Holy Cross], the tip of which provides a flat platform to the chapel of Surp Khach (6.8 meters long, 4.76 meters wide, and 3.4 meters high), surrounded with centuries-old juniper trees. After crossing the bridge of Surp Khach, two roads stretch before us in the area known as Khachanelik,<sup>1</sup> one leads to Keghud and the other to Gaghmkhud [Tr., renamed İncili]. The latter is the seventh village of Khodorchur. It is about 1750 meters above sea level. It lies at the bottom of a mountain full of trees and has very beautiful scenery. Cultivated fields extend before Gaghmkhud, and below them flows the Medz River, which obtains the name Gaghmkhud there. It has a very healthy climate.

Gaghmkhud is a single village<sup>2</sup> which branches into small sections, each named after a clan, such as Godorents Trui, Khoshorants Trui, Abazents Trui, Azhiments Trui. Its old church (11.56 meters long, 6.8 meters wide, and 6.8 meters high), named after Saint John, was demolished in 1894 to build the new church named after the Apostles Peter and Paul. It was officially anointed by Bishop Garabed Kchurian. The church is located to the south, at the bottom of the forest, where the boys' school is also located. Gaghmkhud Forest is located to the west of the village, and the cold spring of Hasutém is on the hills of the forest. The residents use the water of the spring of Saint John for their daily needs and irrigation. The houses are mostly stone-built, made up of two

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1. The name Khachanelik is derived from the complex word *khach hanelik* [crossing].

2. This village must have been so named because of the forest above, which consists mostly of poplar trees [Gaghamakhi, in Armenian]. The residents spare the trees by getting wood for fuel or construction from remote Leghan or secretly from the Kéosay Forest of Grman, even though taking wood from the latter is strictly prohibited.

to three floors.

Priest Bedros Abazian (b. 1847, ordained in Erzerum, and died in 1915), Father Hovsép Karakashian or Azhimian (b. 1862, o. 1886, d. 1915), Father Boghos Karakashian (b. 1879, o. 1904, d. 1915), Father Bedros (Venice Mekhitarist, b. 1774, d. 1805), priest Andon (around 1808-1810),<sup>3</sup> and priest Bedros (b. 1810)<sup>4</sup> belonged to the Abazian clan and were born in this village.

Also remembered from Gaghmkhud are: Priest Bedros Gulian, priest Melkon Taniélian,<sup>5</sup> priest Boghos Gulian,<sup>6</sup> Father Parsegh Chodoyan (from the monastery of Zmmar, 1842-1922), Father Madatia Chodoyan (born in 1842, ordained in 1866), and Father Vahan Boyajian (b. 1827, d. 1856). The latter two belonged to the Mekhitarist Congregation of Venice.

In 1915, Gaghmkhud had 107 houses with 749 inhabitants.

The canyon of Saint John descends from the left side of Gaghmkhud to the point where the cemetery of the quarter begins, and a road leads from there to the mysterious forest of Saint John. An old wooden chapel dedicated to Saint John (2.72 meters long, wide, and high) is located there. Father Injijian writes: "Gaghmkhud has, besides its church, a stone church on top of the mountain, and in the forest of Saint John. In ancient times, it served as a temple to worship idols, so the residents say, and up to today sacrificial implements, cauldron, and fang are kept there."<sup>7</sup> The spring of Saint John is next to the said church.<sup>8</sup>

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3. Hofmann, *op. cit.*, pp. 240, 245.

4. Father Bedros Boghosian, the vicar of the Armenian Catholic Diocese of Erzerum, wrote to priest Hagop Melikian, the superior of Grman: "To our Reverend Father Hagop, our vicar and meritorious superior of Khodorchur, Garmirk, and Mokhrigud, greetings in Christ... Let your dress and headgear be in accordance with the new attire, which the newly-ordained priest Bedros Abazian will show you. Appear before the pasha in this new outfit. We have written to the priests in Constantinople to see what their response will be with regard to this new style. For the time being, this is all that we would like to announce. Behold the newly-ordained priest Bedros Abazian to whom authority was given by the primate of Trebizond, and we also granted him the same... August 11, 1832, Erzerum..." (Archive of the Mekhitarist Congregation in Vienna).

5. Hofmann, *op. cit.*, p. 296.

6. "... Pretending to be a rabbi, people listened to and believed in priest Boghos, who walked around without uniform and like a mad man" (A colophon of a missal printed in Venice in 1686, p. 297).

7. Injijian, *op. cit.*, 134. Saint Hovhannés [John] has always been a wooden chapel. The cauldrons and fangs found there do not belong to the pagan era.

8. Vosgan Kehya Vosg(an)ian has a poem on this spring entitled "Saint John":



*The Gododian clan of Gaghmkhud.*

The mills of the village are located around this area, where the famous large clay mine of Khodorchur is also situated.

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I, too, long to come to your house,  
To fall on my knees before you and cry,  
You, too, were able to grant me my wish;  
You are sweet, your name is sweet, Hovhannés...  
I, unworthy Oskan, seek your compassion;  
I came to your door weeping; give me my wish!  
God's grace had descended upon you  
You are sweet, your name is sweet, Hovhannés.  
(See the entire poem in Hajian, *op. cit.*, p. 28.)



## *Chapter 11*

# VAHNAY

Beyond the cemetery of Gaghmkhud, the road takes us to Vahnay village, which is 1800 meters above sea level and has a forest and a mountain, both bearing the same name. The mountain is an extension of the mountain chain of Govnots. The village of Vahnay also has a small forest known as Tsutsulay Forest.

According to tradition, Vahnay ,or Vahné, was the summer resort of Vahan Mamigonian. It has a wonderfully picturesque landscape. Its stone-built main church is dedicated to Saint John the Divine (11.56 meters long, 6.8 meters wide and 6.12 meters high) and is located next to the cemetery and school.<sup>1</sup>

Vahnay receives its water from Medz Ti or Vahnay River. It is a small settlement and in 1915 contained thirty-three houses with 231 inhabitants.

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1. In 1850, there is mention of a priest named Harutiwn Arakelian from Vahnay Quarter who did missionary work in Khewag, Isfahan, and New Julfa, and is buried in the Armenian Catholic church of New Julfa. In an undated list of the priests of Khodorchur and Mokhurgud, archpriest Mgrdich Sanosian is mentioned as being the parish priest of Vahnay. This priest is not the same as priest Mgrdich Hovhannésian, who was an opponent of priest Garabed Chakhalian and whom Chakhalian's supporters mocked as follows:

What was your name—Priest Mgrdich,  
He turned out to be a troublemaker.  
Received bribes, became a hero  
Darkened Khodorchur...

Father Boghos Karakashian served in Vahnay. His grandson, Khosrov, entered the seminary of Erzerum to replace his father as priest, but was deported in 1915.





*People from Keghud photographed in Tehran, Iran. Seated, l. to r.: Koharig Putsekhian and Gadariné Putsekhian, with two children, Nazenig and Serovpé Putsekhian. Standing, l. to r.: Alexan Putsekhian, Kerovpé Putsekhian, Cecilia Putsekhian, Hovhannés Putsekhian, and Takuhi Mandalian.*

## Chapter 12

# KEGHUD

A road to the left of Vahnay descends toward the ravine of Medz Ti. After crossing the Vahnay Bridge, we enter the pretty village of Keghud, which is 1800 meters above sea level. It is as if Keghud is situated between two swords: the joint rivers of Aghpini and Karhovid—renamed Keghud at Keghud—run on the left side and front, while on the right side Medz Ti or Vahnay River runs along the pretty gardens. The two rivers—Keghud and Vahnay—join to form Medz River.

Keghud has gardens full of fruit trees and vegetable beds fit for a cold climate. The air is light and healthy, and the wind and dust are minimal. The main church, Holy Mother of God (19.04 meters long, 11.56 meters wide, and 4.76 meters high), rises on the western section of the village. Located next to it is the cemetery, with the chapel of Saint Sdepanos situated at the bottom of the cemetery. The boys school was a fairly new construction. The girls were deprived of education.

This village is not divided into neighborhoods.<sup>1</sup> The following clergymen are mentioned to be from Keghud: Father Amprosios Krisdian or Potian (also known as Sharozants; born in 1879 and ordained in 1903), Father Awedis Zinagrian (born in 1881 and ordained in 1905), priest Pilibbos Zinagrian (Father Awedis' father), priest Hovhannés Sanosian, priest Vartan Kchurian,<sup>2</sup> and priest

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1. There is a spring in the middle of Keghud whose water collects in a small reservoir, which is known as Kob. People refer to locations by saying “Kobén nas” [this side of the reservoir] and “Kobén nén” [that side of the reservoir]. The reservoir is basically a thick hollowed out tree trunk. Because the spring's water comes down to the reservoir from an elevation, the residents obtain their drinking water at the elevation, while the animals drink from the hollowed out troughs.

2. Compare with Hofmann, *op. cit.*, p. 296.



*Seated, l. to r.:  
Koharig Putsekhian,  
Gadariné  
Putsekhian,  
Hovhannés  
Putsekhian.  
Standing, l. to r.: An-  
zhel Sululigian, Dr.  
Siranush Putsekhian-  
Mejelian, and Berj  
Mejelian, photo-  
graphed in Tehran,  
Iran.*



*Serovpé Mashurian of Keghud with his family, Los Angeles, CA.*

Hovsép Shadigian (Nor tar, 1894, no. 1).

After Kerovpé Chakhalian was deposed, the government installed Bedros Effendi Putsekhian as headman and government official. Putsekhian was an upright person born in Keghud.<sup>3</sup>

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3. In a written document dated July 7, 1960 from Tehran, Hovhannés Putsekhian provides the following information: "The Chakhalian clan managed Khodorchur

In 1915, Keghud had fifty-five households with 385 residents.

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Located to the north of Keghud is Baljay Gort, which is the summer quarter of the neighborhood bearing the same name. Further up are the twelve houses of the pretty hamlet of Tsutsulay with seventy residents. Korkants Vogh is situated atop the elevation of Tsutsulay.

The Keghud Bridge crosses the river east of Keghud. Timahar, which is to

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and its environs for a long time.

Reverend Garabed Chakhalian was the high priest and his son, Kerovpé, was the county manager appointed by the government. He received a stipend for being a governmental official. One day, a decree was sent to Khodorchur, by the deputy governor of Arsis, demanding forty-two gold coins from the wealthy people and merchants to help pay for the bridge to be built over Jorokh. When Fr. Garabed received the decree, he called the elders of the villages to a meeting in order to arrange collection of the [required] forty-two gold coins from the villages. Before the assembly, a few priests convened in a secret meeting and decided to send a petition to the governor of Erzerum requesting the removal of headman Kerovpé from his position on the grounds that he was inept and allowed his father to manage everything. They agreed to ask for the assignment of Boghos Putsekhian as headman in Kerovpé's place. However, one of the participants told Fr. Garabed about the secret meeting. Therefore, when the assembly was called, Fr. Garabed wanted to discuss the secret meeting, but the elders of the villages wanted only to discuss the collection of the forty-two gold coins. Boghos Putsekhian, a villager from Keghud, and Bedros Lazian arrived after everything was concluded and decided. Father Garabed found an excuse to bring up the secret meeting. After he'd returned the greetings of the latecomers, he added sarcastically: "Behold! Boghos Agha does not attend the meeting, but later spreads rumors." Boghos Putsekhian replied that representatives of the villages were present and whatever they had decided was acceptable to them. There and then, Fr. Mgrdich Sanosian, the representative of Keghud, said that today's meeting was gathered to arrange the collection of the forty-two gold coins as ordered by the decree from Arsis. He then read it aloud. After reading the decree, Boghos announced that there was no need for a meeting to collect forty-two gold coins, because the document clearly stated that the money was to be requested from the wealthy people and landowners of Khodorchur, not from all the villagers. Therefore, he said, those who own a lot of properties, and the wealthy of Khodorchur, have to pay the money. The first amongst these is the reverend Priest Garabed as well as Boghos' own father, Serovpé Putsekhian. "Therefore," [he concluded,] "let the Reverend pay twenty-five gold coins out of forty-two, and I will pay the remaining seventeen gold coins on my father's behalf."

*Hovhannés Shadigian with his wife  
and children.*



the south of Porod Canyon, is located to the left of the bridge. The huge rock of Bolozkar rises up toward the sky atop Timahar. The cold and clear water of Babaghpiwr<sup>4</sup> originates at the bottom of Bolozkar. Travelers stop to drink here and then continue their trip. Located to the left are the forests of Kosa, Keghud Kash [cattle road], and Keghud Gazh [mountainside], where Awedis V. Zinagrian built the stone sanctuary of the Holy Mother of God of Lourdes in 1900.

Gaghnud, whose hazelnuts supply the entire village, is located beneath the cattle road. At the base of Gaghnud, the light water of Bjbjan Spring gushes out. The walnut groves of Andon Agha and Khachanelik are located further down from the spring.

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4. Hajian, *op. cit.*, p. 163.

## Chapter 13

# SUMMER HOMES

### *Kaprunts, Babanunts, and Environs*

The hay gathered from the fields of Khodorchur's villages, and stored in barns as food for animals for the long winter season, is not sufficient for their needs. Therefore, when the weather becomes warmer, after the cows and the smaller animals finish grazing and consuming the soft spring grass, all animals are taken to the summer quarters and the farms, where houses and stables are built. In these summer places, people use the milk of the animals to prepare cheese, dry cream, and other provisions for winter consumption. Widows or older women and unmarried girls usually attend to the animals. They are referred to as *kumpad* in the local dialect. Present with them are older men who attend to various contingencies.

At the beginning of spring, when the snow starts to melt around the summer places and green shoots cover the barren land, families whose grass is nearly gone take their cows to graze until the collective herd is formed. When the set date arrives, the collective herd is moved to the summer quarters and the cows are divided into two groups—referred to as *padal*—and two shepherds are assigned to each group. The shepherds lead the animals to the meadows in opposite directions every day. After the grass of a lower summer area is consumed, they move onto a higher one.

We move from across Keghud to Potod Canyon, and from there, to the meadows of Khazhar and Salorud. Thence, crossing the bridge of Kaprunts and proceeding forward, we arrive at Lower Kaprunts, which is the summer quarters of Michin Tagh and has fifteen to twenty houses and an equal number of stables and barns. Located next to it is the summer quarter of Aneghins or Aneghin, which belongs to Jijabagh. Then comes the mountainside of Kaprin or Korkntsogh (Korkants or Kévorkants Vogh), which housed the chapel of Saint George—renamed the chapel of the Heart of Jesus after its

renovation in 1890.

The summer quarter of Upper Kaprunts, as indicated by its name, is situated above Lower Kaprunts and has thirty-five houses and stables. The alpine pastures of Samlor extend from Lower Kaprunts on. Karhovid,<sup>1</sup> the steep canyon of Karhovid, and Karhovid River are situated to the right of this area. The bridge of Babanunts is laid on the Babanunts River at the upper edge of Samlor. Karhovid, too, has a bridge of the same name, which leads, first, to the area known as Kentork, and then to the summer resort of Melikants, which includes eight to ten houses, and belongs to Michin Tagh. Located further up, on a highland, is Babanunts, the summer quarters of Sunints, encompassing forty to fifty houses. This has a small chapel dedicated to Saint Stephen the Protomartyr. The summer quarter of Murtadants—which belongs to the residents of Jijabagh—is located northeast of Babanunts. These three summer places are made up of stone-built and wooden houses and “aghduns.”<sup>2</sup> The people of these areas obtain water from nearby rivers and springs and experience no water shortage. The chapel of Saint Stephen serves all three summer places for prayers.

Since some of the summer sites are discussed elsewhere, we skip them here.

## ***Kachkar and Garmrhovid***

Proceeding in the direction of the cattle road of Babanunts, we arrive at the Babanunts river and, after crossing it, find ourselves, first, at the tall rocks of Gadzerats or Gadzkanats,<sup>3</sup> and then at Medz Jor, Évaj, Karklukh, and Zafra-napos.<sup>4</sup> The Dzovag or Kheral Lake, where one can fish for delicious trout, is

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1. The name is made up of the words “kar” [rock] and “hovid” [valley], perhaps in reference to the abundance of grass and rocks. Compare with Koch, *op. cit.*, vol. 2, p. 90. To the left of Salmor is situated Aydglukh and Kazud.

2. In ancient times, each family spread the salt for grazing cows and sheep on stone slabs; hence, the locale and the word aghdun [salt house].

3. These rocks are a natural clock for the shepherds of Aghpn. After noon, when the shadow of the rocks touches the left bank of the river, it signals to the shepherds that night is on its way. They then take the cows back to the stables for the night.

4. Hunters come here to hunt birds and deer. The people bring oxen, mules, and any to-be-fattened cattle, because the plain abounds with grass. It was in this area that a mule was eaten by wolves, whereupon Murad Chakhalian wrote a long poem, saying:

Attend carefully to our mule,  
The wolves came to take the mule away;

located at Zafranpos. Saffron<sup>5</sup> (*safran* in Turkish), house leek, snowdrop, poppies, and other mountain flowers grow in Zafranapos.

Northwest from Zafranapos, Kachkar or Khachkar, the rocky mountain, rises up to the sky. It is the highest point—3800 meters above sea level—of not only all surrounding mountains, but also of the Pontic or Barkhar mountain chain.

The Pontic or historic Barkhar mountain chain has numerous wedge- or comb-shaped clusters of rocks, of which only one was known—Varshampeg or Kachkardagh.<sup>6</sup> Dr. Karl Koch, a German scholar, was the person who combined these names and considered them as one peak while he was conducting archaeological research there in 1843-1844. Years later, in 1931, three Viennese mountaineers—Ludwig Krenck, Josef Böhmer, and Ludwig Sperlich—climbed the Pontic mountain chain and its twenty-five large and small summits. They climbed the summit of Varshampeg [Tr., Verşembek or Verçenik] with great difficulty, using special mountaineering ropes and shoes with crampons, but because a thick fog was covering the distant summits, they failed to discern a clear direction. After waiting for three hours, they descended to another peak to plot a route. Before reaching Varshampeg, they came upon a mountain pass and noticed at a distance a massive isolated elevation. They proceeded toward that mass. While on the road, the fog disappeared and they climbed a few high mountaintops between 3300 to 3590 meters. Because they were unable to check the names of these peaks from local shepherds, they either gave them names after Austrian mountains, or names they created on the spot, such as Hochgolling (3530 meters high) and Filmberg (3490 meters high). In a hidden, yet large

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Alas, they took my mule away from me  
Mischief befell upon that black mule  
The wolves came and jumped on its rear...

(Hajian, *op. cit.*, p. 9)

5. The people of Khodorchur mix saffron, along with other spices, in their *raki* (distilled alcoholic beverage).

6. Koch mistakenly uses the name Khatschkhor instead of Kachkar, which literally means The Rock of the Brave Ones. The name “Khachkar” [stone cross] also is acceptable, because there was a chapel once atop the rock (Koch, *op. cit.*, vol. 2, pp. 24, 90-93). Koch estimates the height of Kachkar to be 9000 feet; that is, 2730 meters, whereas L. Krenck suggests 3800 meters (*Der Naturfreund*, 1932, no. 1-2, pp. 2-9 and no. 5-6, p. 85; compare with *Oesterreichische Alpenzeitung*, 1933, no. 5, p. 150 and 1934, no. 5, p. 127. H. Kiepert (*Karte von Kleinasien*, 2nd edition, Berlin, 1913) is misled by Koch, who equated Varshampeg to Kachkar. Later, after 1915, the Turks used the names Kachkar Gavur [Tr., Infidel] Dağ and Khodorchur Otçay.





*Kachkar.*



cavity on the latter, they found the first frozen lake in the area.

They also reached the lake of Medz Ti (Papos Göl) and then the lake of Zafranapos or Kheral, before stopping at Kachkar, which had been renamed by the Turks as Gavur Dağ. They set their tent there, on the green ground, to rest from the fatigue they experienced during their eight-day climbing expedition. In the afternoon, energized by food, they left their backpacks in the tent and began to climb the huge rock. Before reaching the middle of it, which looked like a heavenly elevation dwarfing the surrounding peaks, they saw a terrible abyss in front of them. The path simply stopped. They were forced to climb back down, but they still tried to spot a route that would enable them to taste the victory of climbing the summit. The following day, early on a bright morning, they tried to climb Kachkar's summit from its southwestern side. By 7:00 a.m. they had already reached one of the northern saddles and spotted a frozen white lake in a deep cavity between them and the summit. Ready to face all odds, they descended toward the lake and from there succeeded in climbing up the rock and reaching the summit easily. Kachkar was conquered. An enchanting view opened before them. They could see the mountains Elbrus, Kazbek, and Ararat; the Black Sea, which was three days distant, and the city of Trebizond [Tr., Trabzon]. They spent three hours at the summit. Krenck drew the outline of the Pontic mountain chain and its secondary branches, which subsequent travelers used as a guide. Then, they climbed back down to the frozen lake and prepared to climb up the second peak. This challenging attempt caused them much fatigue. After a three-and-a-half hour long struggle, they were victorious and erected a stone man on the summit. They also fastened a face towel to a stick and hung it as a flag to the amazement of Turkish shepherds who watched them curiously. While climbing back down the summit, they saw, from a distance of 20 meters, a huge eagle, with five other eagles following her, flying out of its nest. They flew fearlessly above the peak of the rock. The mountaineers named the rock, which had no name, Eagle's Rock. The next day, while resting and enjoying the victories of the past day, a group of men approached them and invited them to a village situated an hour and a half away. When they learned that there was an English speaker in the village, they agreed and went down to the village—the summer quarter of Hnab (2500 meters high). Midway, they were greeted in English by a neatly-dressed young man. They were taken to the most presentable house,<sup>7</sup> or hut, of the village, and treated with pleasant

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7. This was a long and narrow hut, comprising of walls made of unhewn stones, which were piled on top of each other without cement and wood. One could watch the events unfolding outside through the holes of the four walls. The roof was covered

hospitality. The villagers showed them all that they thought worthy of showing. The mountaineers in turn showed them their binoculars and interesting tools, and photographed them. After a day-long intermission, the mountaineers continued to climb the peaks, and then went down to the Black Sea and returned home to Vienna, where they delivered lectures and showed pictures in the halls of Urania and the Mekhitarist Congregation. They were met with praise and applause.<sup>8</sup>

It is obvious from these descriptions that Varshampeg and Khachkar are not the same, but are some 60-70 kilometers apart. Again, the first, according to Koch, is 2730 meters high, while the second is 3800 meters high, according to Krenck (3700 meters according to Kiepert). We must add that Krenck never referred to Varshampeg as Kachkar. He simply referred to it as Gavur Dağ, which is the peak of Khodorchur, near Khewag, known to Armenians as Kachkar or Khachkar.

Koch writes: "Like all Eastern mountains, Kachkar has many legends. People living in the Pontic mountain chain claim that Kachkar is second only to Ağrı Dağ (Ararat) in height. There are walls or traces of an ancient church adjacent to a square courtyard on the top. Both Christians and Muslims consider this mountain and, in particular, this section of the peak, to be sacred. When in hardship, residents climb these peaks to ceremoniously perform their vows. They leave money behind on a large rock and depart. Although a large sum of money must have been accumulated there throughout centuries, nobody dares to appropriate or steal it, because, according to popular belief, the hand of the appropriator will be paralyzed."<sup>9</sup>

It is also said that two people from Sunints managed to climb the peak of the rock and found a loop of the sort used to tie boats fastened to the rock there. According to another legend, a native of Khodorchur reached the peak of the rock, but when climbing back down fell and died. Nobody afterwards dared to climb it.

There are two abundantly flowing springs on the northern base of Kachkar; one turns later into the Kachkar River, and the other into the Khewag River. Located around these springs are Mount Pover and Berjedank, while the mountain table of Garmirhovid or Garmovid—once a thriving farm—is situated to the southeast of Kachkar at a distance. Quite far from Garmovid, one finds the numerous unnamed springs of Mokhrigud. They run into each other and

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with wooden boards.

8. *Der Naturfreund*, 1932, No. 1-2, pp. 3-8.

9. Koch, *op. cit.*, vol. 2, p. 93.

into the Karhovid River. Further away are Timahar, Pagdank, and the ruins of Kurdish meadows known as Krtin Khgher [Kurt Huts], followed by Gogants Poghots, Khotsalap, and Salap, which leads to the elevation of Kper. Situated at the base is Babanunts, which is separated from Kper by the Babanunts Forest. The large cave of Kealu Kop or Chrpoghots, the meadows of Medz Vogh and Avasogh, and Bargdots—a resting place for animals—are located in the Kper region. Kper has two springs—Jglezi and Shad Aghpiwr.

One can reach the summer quarters of Murtadants, Kayintsets, and Alergants through the woods of Babanunts. Alergants includes the stone chapel of Saint George<sup>10</sup> and the Kayintsets Forest. The road continues from there to yet another summer quarter in Jijabagh—Khojigants, which rests on a plateau and has picturesque scenery and a forest.

## ***Aghpni***

From Khochigants we reach Sunints' pretty and lush summer residences of Aghpni [Tr., Ahpini, today Ocaklı]<sup>11</sup> or Aghpnents, by way of Tarer and the path stretching through the meadows of Ovidn. Aghpni has cold springs, fruit-bearing trees,<sup>12</sup> multi-story stone buildings, a small cemetery, and a chapel dedicated to the Holy Mother of God, which was built in 1855 by Aleksan Agha Shabanian.<sup>13</sup> To the left runs Aghpni's Kheral rivulet, which is a branch of the Medz River. To the left of the bridges of Timahar and Salorud—both laid over the River Medz—are Jلود, the Jلود Marshes, and Shnaghprap, which are overlooked by Tserk, Sarghints, and Pokr Havgants. Kobap is situated at the eastern edge of Aghpni, extending unto Marentuin—across from Ovidn—and the canyon and the elevation known as Kodichin-Gazh.

Aghpni is a two-hour walking distance from Sunints.

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10. This chapel was initially wooden and dedicated to Saint James of Nisibis.

11. *Pogh poch* (Marzuan) 1911, pp. 94 and 148. See also *Pazmavêb*, 1876, p. 194.

12. Because of the cold weather, the fruits—particularly the pears—did not ripen. They were collected and pickled with vinegar. The residents referred to these as *choy tradz dants* [pear kept in water].

13. Shabanian built a store in Erzerum and allocated the rental income for the annual expenses and needs of the chapel. If there was any money left over, it was distributed to the poor.

## ***Toward Mount Medz and Mount Koch***

Kazer,<sup>14</sup> Petosh, Kazer Canyon, Totoré or Totoray Canyon,<sup>15</sup> Perter,<sup>16</sup> Pert-er Spring, Otsud, Otsud Canyon, and Palenik<sup>17</sup> are all situated near Aghpni and the river of the same name. At the end of Otsud Canyon, the bridge of Khamer is laid over Aghpni River. The meadows of Lower and Upper Khamer lie beyond the bridge, and along the right side of Aghpni's cattle road. The abundant water of Aklorud Canyon runs down from the northern side of these meadows. Aklorud Canyon changes its name to Madanants Canyon at the point where the Madanants Rocks are located. After crossing the canyon, we enter Aklorud's lower slope and continue up to reach Aklorud's upper area.<sup>18</sup> This leads us to Arnovid (Arean Hovid [Valley of Blood]) and Arnovid Canyon. The cold spring of Vjagdar<sup>19</sup> gushes out from a rock on the elevations of this area at about the thickness of a thumb. The area of Arnovid is quite vast and leads to the mountain plain of Aslanapos.<sup>20</sup> Further up, in the area known as Mgnkhor, the cold spring of Mgnkhor is located.

The road splits into two beyond Aslanapos. The first route leads to Mount Kochin (Grinchk), the other to the peak of Mount Medz. To climb to the saddle of Mount Kochin, one must cross Mount Medz on the mountain chain's side.

A plateau extends from Aslanapos to the base of Mount Koch. It takes about an hour to reach from there to the saddle, and another hour and a half to climb from the saddle to the snow-covered peak. This is one of the secondary summits comprising the continuation of Barkhar mountain range and marking

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14. *Kaz* means tamarisk, a thorny plant whose tender young leaves are sought after by cows.

15. There is a clay mine here.

16. Perhaps there was a castle or a group of castles here.

17. Otsud and Palenik are overlooked by the long cattle road of Khojigants. The area extending from there unto Sokhhovid is called Mruanusd and Kshanlod.

18. There are tall and huge rocks here.

19. One can find ice and snow here in all seasons.

20. Tradition states that the entire northern region of Khodorchur, to the borders of neighboring lands, was covered in thick woods. Wild animals (tigers, lions, wolves), often came out of the woods and caused great harm to the inhabitants. The desperate unarmed inhabitants set fire to the woods to rid themselves of the animals (*Pazmavéb*, 1875, p. 229). The place was known as Aslanapos perhaps because it was a den and ditch for lions [*aslan* means lion in Turkish and *pos* means ditch in Armenian].

the borderline between Khodorchur and the Turkish villages of Khewag [Tr. rendition Hevek], Hungarmek [Tr. rendition Hungameg, now Yüncüler] and Itsatsor.

There are panoramic views from four plateaus from the tip of Mount Koch to Khodorchur and the areas surrounding Khewag and Kachkar. Of these, by proceeding through the western mountain range of Mount Koch, we reach the peak of Mount Medz in about an hour. Without diverging left or right, and proceeding straight ahead over the mountainside, we reach numerous small springs gushing out of the mountainside. Collectively, they form a marshland referred to as Juglarants Jorner. Proceeding further, we enter Madurk [chapels] and its ruined barns, which testify to the existence of a once thriving farm. Behind Madurk, a huge mountain, Jermgin Dzayr<sup>21</sup> (3000 meters high), rises to the sky. A large, unnamed lake rests at the western base of the mountain. Further down, westward, is the lush plateau of Sokhovid or Sokhhovid with its Jermag Spring. Avelgud, a farm belonging to Kojigats and Kayintsits, lies in a plateau at the eastern base of Jermgin Dzayr. The farm leads to Sokhhovid Canyon and River,<sup>22</sup> which comprises one of the main branches of Aghpni River.

## ***Mount Kper and Madanants Rocks***

After crossing the sturdy wooden bridge of Aghpini River, we enter Timahar. Kisdapor, where a man named Krisdapor was buried in ancient times, is next to Shnaghprap. Ulger and Ulger Spring are next to the latter and before Garner and Garner Spring. Timahar begins at the right-hand side of Shnaghprap and is followed by Khzarnots or Sgharnots<sup>23</sup>—the sowing place where people shape the wood they had cut in the forests—Medz and Pokr Angh, and the abundant spring of Angher. Medz Vorog continues to the left of the spring.

Lower Tsokhints and Upper Tsokhints, together with Tsokhints Spring, are located above Khzarnots. The water of the brook stemming from Aklorud River is used to irrigate nearby plantations and runs at the base of Tsokhints Spring. Aghpni Forest begins above the spring and branches into three woods: Keosa, Medz, and Apetusd.

Through the middle of Medz and Apetus Woods, one can go up to Mari pond, Mari spring, and Mari mountainside. There, a road leads to Pert [castle]

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21. It is called so because of the white soil and stones.

22. Hajian, *op. cit.*, p. 11.

23. This place provides all the wooden materials and logs needed for construction in Aghpn.

Rocks and Jermag [White] Spring, and another leads to Gosdnud and Gosdnud Spring (overlooking Atorusd), and Mount Kper and Kper mountainside, where one can arrive from Gosdnud within a half an hour through a winding road.

The verdant Kper mountainside opens onto marvelous scenery. Turning left, one can arrive first at Jermag Spring<sup>24</sup> and Pert Rocks, and then at Larer, which, despite their high position, were once cultivated. One can descend from there to the tip of Keosa Forest to find on the mountainside the vast silver fir tree known as Miadzar. Touching this tree is prohibited. A path stretching from the tree leads to Madanants Canyon, which is followed by the huge steep rocks, known as Madanants, because they resemble human fingers.<sup>25</sup>

Moziger<sup>26</sup> is located to the left of the canyon, above the cow's enclosure, while Madanants Saddle—a plateau—which serves as a midday pasture for cows, rises to the right of Madanants Canyon. Situated to the west of Moziger is Madanants Spring, and half an hour away from there is Msurk, where the ruins of huts, known as Pag, appear within a winding succession of ruins. There was a small farm there once.

## ***Up and down the canyon of Medz Mountain or Medz Ti***

The area known as Medz Mountain, or Medz Ti Canyon, is a long and extensive valley. It is surrounded on both sides by grassy plateaus and high mountains and lush meadows, decorated like a rug with colorful flowers. It also has ponds, which are either full of rainwater or completely dry. One can find an ever-flowing cold spring here and a clear rivulet twisted like a snake there. Quiet, pretty farms inhabited by happy, innocent people are scattered throughout the area. This is the simple picture of the valley, whose crown is the dashing and foamy river Medz Ler or Medz Ti, which runs through green fields and alongside farms, while forcefully meeting rocks and banks.

Proceeding from Vahnay hamlet, and up the right bank of Medz Ler River,

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24. It has very cold water and the shepherds of Aghpni, in particular, use it, because it is close by. The springs of Khodorchur have frequently been praised by poets for their cold, clear, thirst-quenching, qualities (Hajian, *op. cit.*, pp. 21, 29, 63, 94, 96).

25. Hajian, *op. cit.*, p. 72.

26. The name is a testimony to the dangerousness of the place. Once upon a time, a bear (or a wolf) ate a two-year old calf. There are other similar toponyms in use, such as Vochkhrger [Lamb Eater], Ulger [Kid Eater], Hortgul [Calf Swallower].

sometimes walking near the river and sometimes crossing the heights of mountains, we arrive at the limits of Hamshén, the Barkhar mountain chain. From the left bank of the river, again by walking along the bank and crossing mountaintops, we descend to Keghud. It takes forty minutes from Vahnay to Chaytir and Dmdmbots<sup>27</sup>—a *yayla* or summer quarter of Vahnay.

The dry Khorants Canyon is situated in the middle of these two. It takes about an hour to travel from this canyon to the Lashud and Khlez *yaylas* of Tsutsulay. Lashud's Dzaghgnots [flower bed] is famous for its multicolored, sweet-scented flowers. The small mountain chain of Khorer is located on the elevations of Lashud and Dzaghgnots, while Gakhmkhud's Dajermad *yayla*, also known as Karklukh, is located atop a rock, next to Khlez. Churiman Canyon is twenty minutes away from Dajermad, and it takes an hour to arrive from the outskirts of Churiman to Churiman Mountain. This extensive tableland belongs to the people of Gisag.

The mountain pasture area shared by Churiman and Hnay is known as Kaghdovid, or Kaghdhovid, and includes Goger (Gognots), Vochkhrger, Karakov, and Medz Tamp. From the endpoint of Churiman Canyon to the Khgher huts or Hnay *yayla*<sup>28</sup>—2200 meters above sea level and to the right of Medz Ti Canyon—takes an hour. The river splits into two near Khgher and forms a triangular island known as Vdag or Damat.<sup>29</sup> Beyond this point, the canyon changes direction and extends northwest to Ager and Dzovag (3250 meters high), where one of the sources of Medz Ti River originates.

To the left of Medz Ti Canyon, and down the canyon and the river, we find Mount Tovid or Trovid/Palovid, Palhovid Mountain (also known as Sari Sorag) and Palovid Canyon, Korkovid and Korkhovid Mountain and Korkhovid Can-

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27. Hajian, *op. cit.*, p. 74.

28. Four to five poor “Laz” families from Chinchova [Tr. Çinçiva, now Şenyuva] of Hamshén rented this summer resort from Khodorchurians for many years. However, during the reign of Sultan Hamid, twenty or twenty-five other Laz families settled in the area and they refused to pay rent. The Khodorchurians sued them and won the case, but the dispute lingered on. (Harach, 1912, no. 70). [Ed.: See also State Central Archive of History of the Republic of Armenia, Record Group 478, Series 1, File 101 *Hagop Kévorkyan's husherê Hodorchuri masin* [Hagop Kévorkyan's Memoirs about Hodorchur], May 12, 1920, Tiflis, Chapter 5. For examples of Ottoman government documents on this longstanding dispute, see <http://bolum2.hpage.com>, a website edited by Faik Okan Atakcan, and accessed on 05/06/2012.]

29. People danced and played games here for several days during the Feast of the Assumption of the Holy Virgin.



yon, Pshover and its mountain and canyon. There is a flat area atop the summit of Mount Korkhovid, referred to as Korkhovid's Tur, which includes the Apeggha Spring. Located further down the same canyon is the Vartabed Spring.

Down the canyon, and along the river from Hnay *Yayla*,<sup>30</sup> within forty-five minutes we arrive at a plain full of flowers—Dzagghod and Dzagghod Spring. On the height of Mount Pshhovid, there is a substantial pond, where travelers enjoy the shade of Kheral Dzov or Medz Dzov. The same valley contains a wonderful place known as Salrerud.

It takes an hour from Dzagghod to Terpos (twenty-five households) and Margeghants or Margeghints (sixty households) summer quarters. These belong to the community of Gaghmkhud and are separated by Parkhin Canyon, whose elevations are known as the upper, middle, and lower saddles of Parkhin. This is comparatively the highest area, and serves as a meadow and resting place for the cattle and sheep of Babanunts; hence, the name Parkhnin, which is derived from “parakh” [fold]. Located a little below the summit are seven springs known as Yotn Aghpiwrner. Above Margeghints Kob Tur or Archu Kop there is another abundant spring nearby. It takes two hours from that spring to Khter Mountain. The Mandalian clan financed a memorial here in the chapel of Khter's Holy Cross or St. Minas. Further up is the source of Khter Spring. There is a huge rock in the same area known as Boloz Kur.

From Kopin Tur we reach Jلود Spring and Jلود, part of which is marshy and covered with algae [*lor*], for this reason it is also called Lorud. One has to walk about an hour and a half to reach Khter, Huseker and Huseker's peak from Jلود. The springs of Adzhoviv and Govhoviv are located in Huseker, whose heights are an extension of Kaprunts mountainside.

Huseker Canyon ends across from Dmdmots, where the bridge Govgamurch is laid over the river to cross to Tsutsulay. Situated a little below Jلود, and a few steps from the river bank, are Gagosan Spring and Harenik, which is an orchard belonging to Keghud. Further down and along the river are a row of eight to ten mills belonging to Keghud. Across from Chayter Farm, we turn left to head toward Medz Ti and up the river.

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30. Also called Heynakrag or Herenakrag.

## Chapter 14

# MOKHRGUD OR MOKHURGUD

### *Mokhr gud or Mokhur gud*

Strictly speaking, Mokhr gud, like Garmirk, is not considered to be an integral part of Khodorchur. But since the two areas share the same religious authority and father superior with Khodorchur, and because marriages among the people of these three communities take place, we include Garmirk and Mokhr gud as part of Khodorchur.

The southern mountain range, Yerewanogh or Yerewnayoghn, extending from Tsiapag to Herger, separates Mokhr gud from Khodorchur. Khrdalats mountain range stands between the mountain ranges of Herger and Asduadzamor Pert [Castle of the Mother of God].

There are two roads leading from Khodorchur to Mokhr gud: the Grman-Tsiapag road and Érgén road over Arek. Starting at Tsiapag's mountainside, and through the Édi forest, we descend to Takwor Canyon<sup>1</sup> (3150 meters high), which begins at Khngi Dzar, or Lus Khach Spring, to the left of Sew Chur and Bab Tur. Located on the western side of Khrdalats are Gazh Vogh and the Khrdalots summer quarters, whose summit is known as Mount Mokhr gud. The chapel of St. James of Nisibis stands on Gazh Vogh, near St. James Spring.

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1. It has soft and glittering stones, which are believed to contain gold and platinum. The arches of the altars, baptistery, and the thresholds of the main entrance of a church are built with these stones. Because of the lack of roads adequate for carts, the stones are transported with "valank," which is a stretcher, made of two long and thick bars. The stones—known as *khaskar*—are so soft that one can cut them with a saw; nevertheless, they are very durable.



*The village of Mokhurgud.*

The chapel is built with stone.

## ***Upper Mokhrgud***

The road winding upward, like a snake, from Khrdalants mountainside leads to Késhkhud Canyon. Upper Mokhrgud, or Moghraguyd Farm,<sup>2</sup> with its monotonous scenery, yet clean air, spreads out to the left and right rocky strands of the canyon and over the sun-burnt rocks. One-story stone buildings are scattered along the left and right banks of Késhkhud Canyon, making up the Nor [new] neighborhood. It appears that the water of this canyon contains minerals and is used as medicine. Hence, the name of the canyon: Tegh [medicine] Canyon.

The Nor neighborhood is followed by Hasnents neighborhood and its Michin Trui, which houses the ancient awe-inspiring church of Holy Mother of God (12.24 meters long, 10.2 meters wide, and 4.76 meters high). The school is built next to it. The long narrow Mahali Trui neighborhood is located below Nor neighborhood, and stretches up to the canyon edge of the forest. Medz Canyon begins at Pajonts Trui, near the church. Next to these, but before Khach Canyon, lies the cemetery. The chapel-sanctuary of St. Steven the Protomartyr is built on the edge of Khach Canyon.

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2. The name Mokhrgud or Mokhraguyd [pile of ashes] befits the reality. According to tradition, at the time of Vartan Mamigonian [c. fifth century], the Persians burnt this village to ashes. Later, it was burnt and plundered by the Turks and Laz.

*Hagop Dér Boghosian of  
Mokhurgud, Tehran, Iran.*



The forest of pignuts begins at the edge of this canyon and stretches to the height of the northeastern mountain chain, the crown of which is a huge and monolithic rock known as the citadel of the Holy Mother of God.<sup>3</sup> This is an inaccessible, and now abandoned, citadel. It is a cuneiform monolithic rock, which has space for a building or a house at the top. It is situated on a height naturally inaccessible from all four directions. The poet could have said: "The holy place of the Holy Mother of God rises to the sky."<sup>4</sup> The citadel, or the rock, has descending stairs carved on its southeastern side, but it is still very dangerous. There, the rock is 12-15 meters from the ground, whereas the western section is several meters high. Should someone drop a stone from there, it will take a minute before one hears a dull echo. It has numerous vertical cracks and also spots that have been carefully crafted. Nature and art have joined together through the centuries to turn it into an inaccessible citadel. It now lies abandoned and in ruins. Only a few low and barely noticeable walls are left of it. The bones of human skeletons, along with soil and stones, sometimes fall from underneath the ruins.

A more recent stone chapel is built on the 70-90 square meters wide surface of the rock, dedicated to the Holy Mother of God. The rock, along with the chapel, is referred to as Holy Mother of God, or the citadel of Holy Mother of God (2250 meters above sea level). The chapel was built in 1880, not too far from the eastern edge of the rock, with sturdy walls. The image at the altar depicts the Holy Mother of God embracing baby Jesus. The inscription underneath reads: "In memory of Madigian Sarkis, son of Melkon, 1880." A wooden chapel existed here prior to 1880, but was abandoned.

The German traveler Koch found the place in ruins in 1843. We shall discuss his writings on the citadel of the Holy Mother of God and the mountain chain later.

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3. Hajian, *op. cit.*, p. 94.

4. Ibid.

Located near the chapel was a *Sarbin* [a room built with thick wooden panels to store food and clothing], where strangers<sup>5</sup> came on pilgrimage and lit candles. There are two holes to the left of this construction, with a spring gushing out from underneath one of them. To drink the water, one has to climb down steps carved in the rock. Miracles are associated with this spring. A sick Turkish boy, for example, was cured by this water.

The people of Khodorchur attributed the fulfillment of their pleas to their prayers and offerings. A poet from Khodorchur refers to his entreaty to the Holy Mother of God during a pilgrimage as follows:

How should I tell of your maternal compassion for us?  
You showed your incomparable power when my parents came to you.  
Profound spiritual pain lodged in their hearts,  
But they found the cure in you, Virgin Mary.  
When my parents came to your door to make their vow,  
And to weep, since they were left without children,  
They came to beg you to fulfill a certain hope,  
You opened your never-ending treasury, and gave your gift, Mary.<sup>6</sup>

The same poet writes about the spring:  
Immortal water comes from your stony source.  
Make me, Sabunjian, worthy to drink your water, Mary!<sup>7</sup>

The citadel of Mother of God must have been one of the ancient citadels of Dayk. For Hmayeag Mamigonian and his brother, Vartan, fought against the Persians and were martyred<sup>8</sup> in Vorchnagh Village, on the right bank of the river, at the foothill of the citadel.

From the aforementioned chapel of St. Stephen the Protomartyr one can go upward to the Bantran summer quarters. Mount Chalkha is situated on the elevations of Bantran, and the road leads from there to Vartevanots, where the cold, sweet-tasting Salor Spring is located. The mountain chain bearing the same name extends to the springs of Ésani Khpnov and joins the Tsiapag mountain chain through the mountainsides known as Krdin Khgher and Sew

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5. The people of Khodorchur used the Armenian word “aylazki” [stranger] to refer to Turks and Islamicized people. They did not willingly use the words “Dajig” [Muslim] or “Turk.”

6. Hajian, *op. cit.*, p. 93.

7. *Ibid.*, p. 94.

8. Ghazar Parbetsi, *History of the Armenians*, XLI.



*L. to r.: Hovhannés Kéoroghlian, Garabed Garabedian (Kévorkian), and Hagop Yesayan of Mokhurgud.*

Ashkharh [Dark World].

Upper Mokhurgud also has the following summer quarters: Narabaghénk, Kashoghints, Logharard, Takwor Canyon, Khacher, Graghints, and Urod-gants.

In 1915, the priests of Upper and Lower Mokhurgud were: Sdepanos Vartabed Apozyan or Aprahamian (b. 1847, d. 1871), Priest Bedros Réhanian (b. 1839, ordained in 1864), and Boghos Vartabed Kéoroghlian (b. 1872, ordained in 1902). In the diocesan statistics of Erzerum Boghos Vartabed Kitabsězian (seventy years old) and Priest Hovhannés Gamburian (forty-eight years old) are listed. In a 1824 report, Bedros Vartabed Burnazian lists the following priests: Priest Awedik Dér Awedikian (old aged), his son, priest Hovhannés (forty-four years old), priest Sdepan Réhanian (forty years old), and priest Hagop Jutigian (seventy years old).<sup>9</sup>

Mokhurgud was also the birthplace of Bedros Dér Boghosian, the executioner of Jemal [Cemal] Pasha (Tiflis, 1922),<sup>10</sup> as well as Sdepan Dzaghigian,

9. Hofmann, *op. cit.*, p. 297.

10. Ed.: Khodorchur residents in Tbilisi (Tiflis) appeared to blame Ahmed Jemal Pasha, one of the most powerful rulers of the Ottoman Empire during World War I, directly for the deaths of many of their compatriots. Jemal visited Tbilisi in the



who will be discussed later.

In 1834, Upper and Lower Mokhurgud housed 200 Turkish, Armenian, and Greek households with a population between 1000 to 2000 people.<sup>11</sup> In 1915, there were 250 households with 1750 residents.

## **Korkants**

A little below Upper Mokhurgud, on an elevation, is the small village of Korkants, or Akrag. It has a church dedicated to the Holy Mother of God (6.8 meters long, 4.76 meters wide, and 4.08 meters high), but lacks a school. Therefore, the local boys attend the school of Upper Mokhurgud, and the officiating priest comes from there as well. In 1915, Korkants contained twenty-five households with 130 residents.

## **Lower Mokh(u)rgud**

Quite below the Korkants elevation, and deep inside Késhkhud Canyon, is Lower Mokhrgud. It has cool gardens, lush mountain fields and forests, a cathedral named after the Apostles Peter and Paul (10.2 meters long, 8.16 meters wide, and 6.12 meters high), a school for boys, and two sanctuaries dedicated to St. Teotoros and St. George. The latter, which is also known as St. Gorusd, is adjacent to the stone-fenced cemetery.

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post-war period and was assassinated on July 21, 1922. Several Khodorchur Armenians were reported to be involved in the assassination. See Azuin [pseudonym], “Jemal Pashayi sbanutiwně [The Killing of Jemal Pasha],” *Nayiri* (Beirut), January 2, 16, 23, 30, February 6, 13, 20, 27, March 6, 1966. Also, on the assassination, see Tareh Haygazian, “Jemal Pashayi sbanutiwně,” *Hayrenik amsakir* 27:3 March 1949, pp. 8-9; Jacques Derogy, *Resistance and Revenge: The Armenian Assassination of the Turkish Leaders Responsible for the 1915 Massacres and Deportations*, transl. A. M. Berrett, New Brunswick (US) and London (UK): Transaction Publishers, 1990, pp. 171-173). For Turkish and other theories of the assassination, see Nevzat Artuç, *Çemal Paşa: Askeri ve Siyasi Hayatı [Jemal Pasha: Military and Political Life]*, Ankara: Türk Tarih Kurumu, 2008, pp., 385-92. Recently, Jemal’s grandson, Hasan Çemal, wrote a book (1915: *Ermeni Soykırımı [1915: Armenian Genocide]*, Istanbul: Everest Yayınları, 2012) about the evolution of his understanding of the Armenian Genocide and his grandfather, and discusses meeting the grandson of the other Khodorchur Armenian, Ardashes Gevorgyan, directly implicated in the assassination.

11. Koch, *op. cit.*, p. 81.



## Areki Village

Areki Village, although quite far from Khodorchur, is related to it in every way, and is mentioned here because of its proximity to Mokhrigud. Érgén road is the easiest and shortest route to Areki, but it can be reached also by way of Pdzagen through Tsor Tur, after passing by the Ėnguzgén and Khor summer resorts of Jijabagh. In the middle of the road from Khor to Areki is the chapel of St. James. It was originally built out of wood. In 1885-1890, Kasbar Agha Ghazarosian<sup>12</sup> of Areki contributed 1,200 gold coins to rebuild it in stone after demolishing the wooden structure. The cooling water of a remote spring is brought to the chapel through stone ducts for use by pilgrims.

The village Areki or Arektém<sup>13</sup> is about fifteen minutes away from the chapel of St. James.<sup>14</sup> The village has an enviable position and marvelous scenery, with gardens full of trees. Its small church is dedicated to the Holy Mother of God (8.84 meters long, 7.48 meters wide, and 6.12 meters high).

The village includes a school and a cemetery, which is fenced in by a stone wall. Deprived of communication with the outside world, it is the least developed village of Khodorchur.

“Areki is a laid back corner,  
Where juniper trees burn from intense heat,  
The precious grapes, peaches, and apricots  
Are very valuable to all.  
Water and rain are scarce,  
They know nothing of sea or lake,  
But the air and sky are bright and clear;  
That’s all it had, nothing else.  
They don’t have mulberries, sour cherries, or cherries,  
And this hurts the population;  
If you stay only two days there  
You find many things lacking.”

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12. Kerovpé, one of Kasbar Agha’s sons, moved to the United States, traded in lumber, and died. His great wealth awaits heirs in an American bank.

13. Injijian, *op. cit.*, 134.

14. Despite the harsh winter season, numerous pilgrims visit the chapel on the occasion of the Feast of St. James of Nisibis. A vocal mass is usually offered after four or five masses.

The shortage of water, in particular, is evident, but this lack is bearable thanks to the cold water of a spring the villagers wisely use to irrigate the gardens whose plums, walnuts, peaches, quinces, and grapes—particularly the sweet and musk-scented grapes of Vazod (vineyard)—are valuable. The village had apiaries, fine honey and plenty of meats, because the hard working people of Areki valued animal breeding.

Areki had a fearless parish priest, Vartan Vartabed Ghazarian (b. 1846, ordained in 1872), whom thieves feared. He was also a brave and skilled hunter.

In 1915, Areki had twenty-five households with 125 residents. Located nearby are Dantsor Pos (Pear Canyon), Kop plain and mountainside, Khor, Irits farm, Vazud,<sup>16</sup> Damalk<sup>17</sup> summer areas, Tsitel Garak farm, Mochud with its cold spring, and Lus-Khachagpiwr.

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16. The name Vazud, which means forest of grape vines, is derived from the word *vaz*, which means vine leaf. Similarly, Hunud means forest of cornel trees, Gaghmkhud means forest of poplar trees, Dantsud means forest of pear trees.

17. Damalk contained trees with trunks up to four to five times a man's width in girth.

## Chapter 15

# GARMIRK VILLAGE

Garmirk is one of the largest villages around Khodorchur. It is located on the western edge of the extensive plateau, on the right hand side of Jorokh, across from Khodorchur Canyon and River. It is surrounded by lush meadows and plantation fields. To its south and west there are remote dense forests.

Modern Garmirk is not an ancient village. There is a vegetable garden to the north of Jorokh, in a non-fertile area, which was the original location of Garmirk. It is named so probably because of the red soil there. According to the tradition of the people of Garmirk, a group of Armenians migrated from Ani and its neighboring villages to Dayk, after Ani's destruction, and settled about three kilometers north of modern Garmirk in the Old Village. However, because of frequent raids by neighboring tribes, as well as the inhospitable climate and poor soil, they relocated to modern Garmirk.<sup>1</sup> The old village included a chapel dedicated to St. Sarkis.

New Garmirk has a wonderful position and healthy climate, but the water is not abundant. There are two springs located on the remote edges of the quarter.

A fire on August 26, 1897 bankrupted the people of Garmirk. The fire, combined with strong wind, burnt almost all of the village to ashes within an hour. Very little was saved, because the people capable of intervening were at work in the fields at the time, and water was in short supply.

The people of Garmirk, left without homes and properties, sent the sad news of the fire to their compatriots in Russia.<sup>2</sup> The compatriots raised the necessary funds for reconstruction within a short period. Hard-working people

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1. Koch, *op. cit.*, vol. 2, p. 57.

2. The men of Khodorchur and Garmirk used to go to Russia to work as bakers to earn money. They would return after two to five years, spend some time with their families, and then return to Russia.



*The village of Garmirk.*

rebuilt Garmirk and turned it into a more attractive place, with stone-built and multi-level houses, than it had originally been.

Before the merciless fire, the village had a pretty wooden church dedicated to St. Joseph Father of God. In 1890, the church was demolished to build a bigger and glorious church (18.36 meters long, 11.56 meters wide, and 8.16 meters high). Seven years later, that church was burnt to ashes, but a new similar one was rebuilt. Likewise, instead of the old, burnt school, the people built a new two-story school for both boys and girls.

The following is a list of chapel-sanctuaries built in and around Garmirk:

1. Holy Mother of God of Lourdes—built with the contributions of the Choroduyan clan.<sup>3</sup>

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3. This clan maintains a tradition that they are descendants of Chortuanél Mamigonian—who migrated from Daron—and that Choroduyan is derived from Chortuanélian.

2. St. Elizabeth—some believe it was built in ancient times,<sup>4</sup> while others believe, based on a tradition, that people migrating from Ani built it.
3. Mother of the Lord, Holy Virgin Mary—built by the contributions of, and in memory of, the Jinoyan clan.
4. St. Sarkis Zoravar—built by the contributions of, and in memory of, the Khachigian clan.
5. St. Gregory the Illuminator—established by the contributions of, and in memory of, Hovsép Uzunian. Located nearby are Aykesdan, Aykesdënuogh, Zanchan, Ghor Forest, and Sew Fields.
6. St. John the Divine—built by the contributions of, and in memory of, the Arazian clan.
7. St. Kévork [George] Zoravar—in or around Garmirk.
8. St. Gregory the Illuminator—to the southwest of Garmirk in Dzerstants.
9. Holy Mother of God—used initially as a church and later as a chapel-sanctuary in Garmirk.
10. Holy Virgin of Deliverance —same as above.

Garmirk had four celibate clergymen: Hovsép Vartabed Ayvadian (b. 1846, ordained 1873); Garabed Vartabed Vartabedian (b. 1862, ordained 1889); Hagop Vartabed Hovsépian (b. 1869, ordained 1889); and Hovsép Vartabed Nersésian (b. 1869, ordained 1889 with the aforementioned).

Remembered from Garmirk are the following priests: Nigoghayos Movsésian, a Venetian Mekhitarist who died in Akhaltskha in 1839; Fr. Yeze-giél Pilibbosian of Garmirk (b. 1802, ordained in 1823, d. in Kharasubazar in 1834) and Fr. Serovpé Avdalian (passed away twelve days after his ordination), both Venice Mekhitarists; Fr. Hagop Dér Hagopian; Fr. Mikayél [?]; Fr. Alexan Hovsépian (in 1892); and Fr. Boghos Sanosian (in 1892).

From Garmirk are Dr. Bedros Avdalian, who studied medicine at universities in Paris and Moscow, and contributed to the work of the Exploratory Group of the Compatriotic Union of Dayk, and his brother Hagop, who also studied in Paris.

In 1915, Garmirk had 170 households with 1190 inhabitants.<sup>5</sup>

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4. The locals thought it was built by Jinivizes. “Jin” or “Jniviz” [Genies]. Perhaps meaning brave, devil or monster, or whatever “Jniviz” meant in ancient times. Could it also be related to the Genoese?

5. Ed.: A. To. (*op. cit.*, pp. 198-199), based on information from the prelacy of the Armenian Church in Garin or Erzerum, reported that Garmirk, also called Garm-

Located to the east of Garmirk is Khachhanelik. A road leads from there, and through the extensive plain of Gujgud, to Dzrarachur, Gudrashén, Nikhaz, Vorchnhagh, and Arsis, all to the northeast. A second road from the same point leads to Ambarek, Éradz Forest, and Badran Forest, which includes a centuries-old Blessed Tree. The sources of Dzrarachur rivulet are located here.

Another road takes the traveler from Gujgud to Sew Arekin, which was a summer resort once. A rivulet stems from there and joins Vserk River.

A road to the southeast of Garmirk connects to Ghandel, Chaghtsnin, Vserin, Dzedgants, Dantsud, Dzaghgots, Norshén, and Erzerum.

Hort-Gul, Talud, Kayl-Posig, Vorchnhagh, Sarin Voghn, and Gaghebruj are still summer resorts belonging to Garmirk. In the area known as Hangarek, near Vorchnhagh, the inhabitants of Garmirk possess a summer resort with almost 30 households, and a chapel dedicated to the Holy Mother of God. It also includes orchards and wine presses. During harvest time, the grapes are pressed in special ceremonies, and the wine is transported to Garmirk. The orchards are full of mulberries, peaches, pears, apples, and quinces. The brandy distilled from mulberries is renowned.<sup>6</sup> The rice fields also are luxuriant.

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rag, was composed of 150 homes in 1909.

6. Fr. H. Dér Markarian, "Yerpemni Khodorchurě [Khodorchur of Olden Times]," *Arakadz*, 1920, pp. 646 and 682.

## *Addendum*

# NORSHÉN

Norshén, or Norashén, is a village near Tortum populated primarily by Armenians. Since it was associated with Khodorchur, by way of frequent marriages, it is worthwhile to mention it here. It is hoped that one day a comprehensive topography and history of it will be published.

The village was deprived of trees, but it once had a forest. It is now surrounded by green mountains. Two- or three-story stone houses replaced the original one-story buildings. The church, Holy Mother of God, was built in the early nineteenth century with the financial and moral support, of the population. An old chapel was a favorite sanctuary. The cemetery was far away from the church. The school had a lot of students, and coercive disciplinary methods were practiced there. French *frères* (“brothers,” or clerics) planned to open a school there, but failed.

The stables, or folds, were either adjacent to houses, or isolated from them. People bred cows, oxen, buffalos, horses, mules, goats, and sheep. Norshén’s meat and cheese, and particularly its butter, were famous. The fish of Malhovid Canyon—*alabalèkh* [Tr. *alabalık*] or *alabalukh* [salmon trout] was also renowned. The water was plentiful. Fruits and vegetables were brought from neighboring villages, and the fields produced barley, wheat, and common rye. The vast fields fully satisfied the needs for animal food.

Norshén had 170-200 households of Catholic Armenians. Some Greeks also lived there. The Armenians worked in the village, or traveled to Russia to earn their living. They lived content with their conditions until the day of deportation, when the elders were assembled by the Turks and ordered to leave the next day. The villagers departed from their homes in tears, carrying only a fraction of their possessions. They joined a caravan composed of people from Erzerum and Khodorchur. They drank the cup of suffering to its last drop. They were driven to Ilijé [Tr., *İlica*], Erzerum, Erzincan, Malatia [Tr., *Malatya*], Kharpert [Elazığ], Raqqa [today in Syria], and Urfa. Fortunately, some of them (Polin Bedrosian and others) survived, and the Compatriotic Union of Dayk



relocated them to Russia. The Bedrosians, Chiloyans, Madoyans, and other families, resettled in Iran. Bedros Vartabed Harutiwnian of Norshén died in Zmmar in the early 1960s.

## *Chapter 16*

# PROF. KARL KOCH AND FATHER INJIJIAN ON KHODORCHUR

Karl Koch, a German professor, made an expeditionary trip to the Pontic mountain range and Turkish [Western] Armenia in 1843. He published his impressions of the trip in two volumes.

He mentions Garmirk briefly. He recalls that he and his companions arrived at the village Garmirk of the “Fréngs” fatigued. He was served home-made liquor and was housed in a barn. The residents told him that they had resettled there, from a barren area of Jorokh, some twenty years earlier. After resting for half a day, and spending the night, Koch traveled to Itsatsor, and from there, to Khewag.

The following is a summary of the most pertinent sections of his work:

“A huge and prominent mountain range made of calcareous elements and meadows extends between the canyons of Itsatsor and Khodorchur. These two canyons are close to one another at their inception and depart gradually. Khodorchur River, besides the numerous canyons and gorges, is abundantly fed by this prominent mountain range. Huge cuneiform rocks, pertinent to limy Jurassic mountains, protrude out of the heights of this mountain range, forming a succession of ridges attached to each other and facing west. Pious ancestors built a church atop the peak of the most enormous rock. Unfortunately, it lies in ruins now. People in olden times must have been more devout to have dared to climb such an elevation to offer their prayers to the Most High.

“The village Mokhrgud is located in one of the canyons of the prominent calcareous mountain range mentioned above. If I am not mistaken, it is divided into three parts, one of which extends above the springs of the rivulet running down the canyon, on a tableland surrounded by numerous meadows. The

Turkish guide advised us beforehand to stay with a wealthy family, presuming that people professing my same faith would do everything to receive us with good hospitality as fellow “Fréngs.” However, as often happens, I was deceived, and this time the Turk also was disappointed. My Armenian host immediately spread his most attractive rugs, and instructed the neighbors to bring eggs, honey, milk, and bread to prepare the table. But all of this lasted only until the departure of Durakh Ali. As soon as he left, we discovered, instead of hospitality, only empty promises. We managed to obtain a poor breakfast with great difficulty...

“The large village of Mokhurgud contains 200 houses, with 1000 to 1200 Turkish, Armenian, and a few Greek inhabitants. The houses are made of wood and are, in general, very pretty. They are built on the mountainside. The lower part, or ground level, is built into the earth. The front is on street level, and the back is set directly into the mountain.

“On August 9, at noon, we departed Mokhurgud to climb the Pontic mountain range for a second time and to descend to the seashore. The flat westward road led us to an elevation; thence, we descended into a canyon and reached one of Khodorchur’s lesser rivulets. Near to the springs of the rivulet, atop a large hill, was the first segment of the village, which was comprised of seven neighborhoods... It was comical, the way in which the inhabitants of this large and prosperous Armenian village exerted every effort to quickly dismiss the guests. In the first neighborhood, with smooth-tongued politeness, they argued that the grains were not good on this hill, but that down below, by the riverbank, everything was abundant. Still, I saw more wheat than barley fields. There were also fruits, such as pear trees, plum trees, and numerous nursery gardens. Vegetation continued like before...

“As soon as we reached the second cluster of houses; that is, where the abovementioned rivulet mixed with Medz River, the headman of the village apologized with excessive politeness, saying that he regretted that our arrival had not been announced beforehand. He advised us to continue our trip at once as the weather of the canyon was damp and unhealthy. But we decided to stay, despite all the dangers mentioned to us. We settled in an “ayvan” [the upper floor of a house with open façade, covered with only bars and lattices]. It was only after a long wait, around evening, that we received a piece of dry bread, yogurt, and a few eggs. The next day not even that much was offered to us and we were about to depart hungry, when, finally, after waiting for hours, we received bread and yogurt. We continued our trip heading north up the canyon and the river. Despite being at the noticeable height of 5000 feet above the sea, almost all kinds of grains, fruit-bearing trees, and even corn and mulberry,

were well cultivated and fruitful.

“The canyon has the shape of a tub, comprised of only gardens and fields. These were equivalent to our gardens and fields, but the grass and verdure of the fields were much superior to ours... The wheat fields extended along the river, forming a kind of plateau. Comparing their appearance with the fields of Trebizond and Istanbul, these were much better. Wheat and barley were regularly planted in the spring. The numerous vegetable gardens were cultivated with a similar attention and diligence. Particularly outstanding were the abundant kidney beans, broad beans, and unusually large cabbages. Of the fruit trees, I was most impressed by the pear trees with their shiny silver leaves (their astringent fruits were not yet ripe unfortunately) and the mulberry trees with rose-red fruits.

“We had reached early on the cluster of upper houses, branded as real heavens by the residents of the lower quarters. We were inclined to take a break for a few days to rest from the troubles we encountered up to now and to examine the interesting flowers of the village, situated close to the mountain peak. We found a very ill reception in the village, and submitting to the wish of the dishonest parish priest, we left without receiving even a piece of bread. During our two-day trip, we barely managed to obtain the necessary piece of bread, yogurt, eggs, and hardened cheese.

“Thanks to the shrewdness of the Laz scientist Ibrahim Effendi, they were forced to slaughter a ram for us. This Effendi was a good for nothing, but his ability to write and read proved to be beneficial to us. He was sociable. He loved wine, women, and song, and excelled in romantic machinations. He had already made some secret audacious passes. Once, when he was engaged in writing from morning to evening, the parish priest asked about the content of his writing, he replied: “I have orders from the Pasha of Trebizond to accurately register everything, including how the people treat the “Fréngs” recommended by him.”

“The Armenian fled and spread this news throughout the village. After this, they began to treat us better and immediately slaughtered the ram mentioned above.

“The grand village of Khodorchur consists of seven different villages, and has almost 400 houses with more than 2000 residents. It takes three hours to traverse it from top to bottom.

“Hermann gives the names of eight villages in his partial translation of the Armenian geography that Injijian, an Armenian clergyman who died in 1833, published in 1806. Alas, this Armenian geography, as all Armenian writings, despite the facts they present, are unreliable, because, just like a merchant or

an ordinary man, this scholar had the same deceitful character as his people. Legends and all kinds of funny tales already play a major role in his work, and he piles them on in order to show that his knowledge is unmatched.

“The etymologies the Armenians offer are all unacceptable, because they push their opinions forward in a manner unmatched by any other nation. The details Injijian gives on Khodorchur, and particularly on Pertakrag, are based on names that are unreliable. According to Injijian, Khodorchur, which he calls Khodorchur or Khodrchur, meaning meandering rivulet (Schlangenbach) in German, but it was translated for me at the spot as Khodachur (Choda-Dschur). Besides, when comparing the aforementioned geography with my own observations, the description of the canyon does not agree with mine at all...

“In the north-westerly neighboring area, Kachkar (which in Armenian means main rock or rock of the braves), the highest mountain of the Pontic mountain range, rises like a giant in the background. We shall discuss this later. It takes a day from here to Jemil, which is behind Kachkar, and three days to Atina at the seashore. The shortest road to Pertakrag takes ten to twelve hours. Another ten to twelve hours are needed to reach Dawosgerd beyond Jorokh. Ishkhan, with its well-known church, is situated midway between Pertakrag and Dawosgerd.

“We continued our trip on August 12. To cross the mountain range straight was impossible, because Kachkar, rising high in the snow-covered area, presented an impassable obstacle. This mountain, which has great significance for the Pontic mountain range and whose white summit I had noticed when I was still south of Jorokh and had heard many things about it while in Jemil, is a gigantic mass. Many mountain ranges extend on its south and north borders, and many rivers and rivulets originate there. From the south, beside the waters of Ajara, flow two important rivers: Khodorchur River and the waters of Balkhar, and many rivulets running directly to the Black Sea. Most of these originate from this huge mountain and join each other to form the Furtuna.

“Kachkar, like all other eastern mountains, has many legends and myths. People declare that the height of this mountain is second only to Ararat (Agri Dag [Tr., Ağrı Dağı]). At the top are the walls and remains of an ancient church with an adjacent courtyard. Both Christians and Muslims consider this mountain and locale to be sacred, and climb it as a pilgrimage when in hardship. They make their vows with great ceremony. They leave money on a large stone before they depart. Although a significant amount must have been accumulated through the ages, nobody dares to steal it, because according to common belief and perception, a hand stretched to steal it will shrink.

“It is not surprising that the road leading to the nearby village of Khewag,

which otherwise should require no more than five hours, takes much longer because it is covered with ice and rocks. Although the village of Khewag, which separates the rivers Khodorchur and Khewag, is situated on the other side of the mountain range. The range forms such a dome-like formidable peak, that passing through becomes extremely difficult, if not impossible. For this reason, we proceeded up to the sources of the springs from Khodorchur River, and to reach the base of Kachkar we took a northwardly direction for a half an hour and then westerly direction for an hour and a half, before finally being able to cross through after proceeding eastward from the point where the aforementioned rivers are separated and the pass has the shape of a concave saddle. The more we climbed, the colder it was, and the entire neighborhood presented a wintery view. Vegetation was very poor, but soon after, mountain plants appeared anew. Although the inhabitants of Khodorchur and Khewag have exerted much effort to keep this road in as passable a condition as possible, circumstances have been insurmountable, and have caused endless challenges. Beginning with the last cluster of houses, the gray limestone is immediately replaced with granite (syenite), which forms at times sky-scraping cuneiform rocks and terrible piles of ruins. The first snow came down very early, adding yet another hurdle. However, it was not too deep in the cavities of the canyons, so we were easily able to cross.

“The August sun softened the upper layer of the snow and caused us to become stranded in places where the snow was thick. We proceeded with our mules slowly and with great difficulty. Horses are not meant for such trips and cannot endure them; therefore, mules—particularly, small, fast, and durable mules—are chosen for mountain travels. Consequently, mules are more expensive than horses. At last, we reached the saddle-shaped peak to see only mountains covered with snow and ice in every direction. They were rising to the sky with conic tips. Although the place we were at was not yet included in the snowy areas, I found it to be a few feet higher than the elevations of Jamil. It is 9000 feet above the level of the Black Sea. Alas, Kachkar, with its white peak rising to the sky, was completely covered with clouds, so I could not enjoy its sublime and majestic appearance...”<sup>1</sup>

A topography of Khewag follows the above description, but it does not interest us.

We feel we need to make the following comments on Koch’s observations:

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1. Koch, *op. cit.*, vol. 2, pp. 79-93.

The people of Khodorchur are known to be friendly and hospitable. However, the fact that they were unfriendly and tight-fisted toward Koch is perhaps because they feared that offering good hospitality to the Muslims accompanying him would result in their staying longer in Khodorchur, which would pose a danger to local Armenian women and girls.

As vulnerable as Father Injijian's etymologies may be, nobody is allowed to deny his erudition and truthfulness.

The following are Father Injijian's lines on Khodorchur:

"Khodrchur is a territory in the district of Pertakrag, located at a distance of five days from Erzerum, and ten hours from the town of Pertakrag, which is situated to the northeast of Khodrchur. The entire territory of Khodrchur lies west of Jorokh River, which has a wooden bridge above it. Because of the water, this territory is divided into three sections, which join at the edge of the territory in Jijabagh to form a rivulet, which runs for four hours in a southeasterly direction to mix in Jorokh. The rivulet running in the canyon is narrow. Rocky and high mountains stand tall here and there as rising ramparts, limiting the traveler's view of the sky. To find passages through these rocks, one has to frequently cross from one side of the rivulet to the other. Because of the way these waters run and go astray, it was named Khodor chur [water gone astray], called Khodrchur in common usage. The coldness of its weather is reminiscent of the district of Erzerum, but in the canyons it is warmer than Erzerum's weather. The land is mountainous and rocky. It also has numerous canyons and mountains topped with soil, where numerous springs are found with tasty sweetwater, as well as lush meadows for animals, and forests with a variety of trees.

Only Armenians are found in Khodrchur—no Ottomans [Turks], no Kurds, and no Laz—except in springtime, when the Laz pass by on their way to Erzerum. However, the inhabitants must pay an annual tribute of 200 or 300 kurush to the Laz derebey [valley lord] who controls the area. Khodrchur has plenty of walnut and mulberry trees. In the valleys, which are warmer, there are also grapes, but not so good. Near Jorokh River, however, the grapes are good and the area stretching unto Sber is dotted with vineyards. Other types of fruits are scanty. The entire produce of Khodrchur suffices for only six months; for the remaining six months people must bring produce from Sber, and many residents migrate in winter to work.

This territory has seven or eight Armenian villages next to each other. Some refer to them as quarters: a. Jijabagh; b. Grman, which is considered to be the same as Jijabagh in the documents of the judges for taxation purposes and other transactions, because Jijabagh is its main village; c. Gisag; d. Toloshenk or Toloshents Trner [Michin Tagh]; e. Khantatsor; f. Siwneats or Sunints; g.



Gaghmkhud; h. Keghud. Each of these villages has a stone church, except for Gaghmkhud, which has, besides its own church, a stone church on top of the mountain, in the forest of Saint John. In ancient times, it served as a temple to worship idols, the residents say, and today sacrificial implements, and cauldrons are kept there. Similar pagan gear also exists in the chapel named after St. George, which is located in Khodrchur, surrounded by huge juniper trees, which were planted in ancient times. There is also a small Armenian village known as Arektem [Areki].”<sup>2</sup>

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2. Injijian, *op. cit.*, pp. 133-134.



## *Chapter 17*

# WEDDING FESTIVITIES

### *Preparing for an Engagement*

Parents in Khodorchur had to observe many rites and traditions before they could marry off their adult son or daughter.

Although many years could lapse from the day of their betrothal, the bride and the groom would often not see each other until the moment they stood before the holy altar. The parents of the groom-to-be often negotiated the marriage contract with the parents of the bride-to-be without their son being present, but usually with his knowledge and consent. The parents of the young man began early on to prepare for the engagement and to select their future daughter-in-law.

Because young men traveled to foreign lands to earn their living as soon as they turned fifteen or sixteen, they lacked the opportunity to know the girls of their paternal land or to speak to them in order to choose a life's companion. Years later, when the young men were able to return to their homeland, and, if the parents had not found a suitable girl, the parents began to introduce their son to the girls of their neighborhood or village. They would advise their son to choose a girl who could fulfill their household needs. They would make inquiries about the girl's temperament, her physical and spiritual gifts, and her positive and negative qualities. They would also ask if the girl's parents were willing to offer their daughter in marriage.

If the inquiries were positive, the parents, or a close relative of the young man, would visit the girl's parents and ask for her hand. The parents of the girl, though willing, would not agree immediately. Repeated visits would ensue, and the parents of the girl would study the character, and the financial situation of the young man. During these visits, the bride would leave the room, until the conversation came to a halt. She would only return with drinks, pastries, and sweets for the guests after receiving a sign from her parents to do so.

In addition to this most common practice, occasionally the parents of the

young man would send their son's rosary, or some such object, to the girl's house for exchange. For the sake of formality, the girl's parents would sometimes decline the object, and only indicate their approval, through proper means, later.

## ***Engagement***

The guests invited by a wealthy young man would first drink tea at his house, and then head to the girl's house accompanied by music and baskets full of bounties to bless the ring. They would place the golden ring in a tray next to an Ottoman gold coin. The priest would bless the ring, put it on the girl's finger, and keep the coin for himself. The girl would receive numerous gifts, including a silk veil. A banquet would follow, and people would toast each other and exchange good wishes. The girl's family showed hospitality to the groom in an evening banquet.

The engagement party of poor people was simpler. After initial preparations, the young man and his parents, or a relative, would go to the girl's house to place on the table the traditional *katah* pastry with a golden ring in its center. The engagement would become official if the girl, or her parents, took the ring. The priest's blessing would take place either the same day, or during the wedding, together with the blessing of the wedding clothes.<sup>1</sup>

A few days after the engagement, female relatives of the groom would visit the bride at her house. They brought baskets full of honey, pancakes, specially treated wheat for soup making, *katah*, stockings, silk handkerchiefs, and similar items, in accordance with the wealth of the family.

The woman representing the groom would deliver the most splendid and richest basket, which also contained a gorgeous bodice—embroidered in the center with gold and silver ornaments and with gold coins lined in a row—placed in a prominent way in the centre of the basket. The family of the bride would receive the ladies warmly and respectfully, and offer them food and sweets.

Before taking their leave, the guests would wish to see the bride, saying: "We have a flower here we want to see; show it to us." The parents would reply: "Why not?" They would invite their daughter to come in. She would come in and greet everybody by kneeling and embracing them around their waists. The guests would address her with kind words and give her whatever they had in

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1. The bride is not allowed to see the groom and his relatives or speak to them from the betrothal day until the wedding evening.

their baskets. At this moment, as if coincidentally, the groom would appear with a friend, to double the joyful atmosphere and the hospitality.

A week or more later, the bride and her parents and relatives would visit the groom, who would spare nothing in order to show generous hospitality. After these visitations, the groom would send henna [a red dye] to the bride, signaling preparations for the wedding.

The duration between the engagement and wedding depended on the circumstances and the need for preparation.

## ***Wedding Celebration***

The groom had to care for the bride's dress and undertake all wedding expenses, particularly when the bride belonged to a poor family. He had to order silk or cotton handkerchiefs, and wool and cotton garters and stockings. He had to think about meat—an ox, a cow, or sheep. The dairy products—cream, cheese, and butter—had to be plentiful. Drinks were stored in bottles and barrels. The richer the bride's dowry, the merrier the celebration was.

Immediate preparations for the wedding would begin after the two families set the wedding date.

A few days before the wedding, the groom would send “foxes”<sup>2</sup> to the house of the bride, where they are waited for impatiently. The visitors would be greeted and invited in. The hosting family would try to create a joyous atmosphere, offering them tea, omelets, meat baked with onion and potatoes, hasty-pudding, *katah*, honey-comb, candies, and fruits. Certain food items could be omitted, but not the omelet.<sup>3</sup> On the way back, each “fox” would carry a stocking and a handkerchief hanging from his belt. The handkerchief of the brother of the groom had to be silk. Also, a rooster had to be given to a household member or a relative of the groom. The “foxes,” adorned and happy, would leave the hosts and then pass through the streets singing. As they crossed the streets, people would pour water on them, thus providing them with yet another reason for amusement and cheer. At the groom's house, they would describe what they had seen before going home.

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2. The word here denotes five-to seven-year-old boys who are related to the groom and sent to the house of the bride in clean outfits to signal the nearness of the wedding.

3. The omelet was prepared with eggs and butter, the hasty-pudding was made of the cream of raw milk and flour, and served with honey. *Katah* is kneaded with flour, butter, and egg, and filled with honey-comb.

On the wedding day, all invited unmarried or to-be-married girls and, particularly, all the bridesmaids would apply henna to their hands. The residents of the village would receive wedding invitations. The youths would dress up and carry arms. All available rooms would be turned into dining halls. The guests would eat and drink in the groom's house. After lunch, the groomsmen would set off with great preparation, the rest remaining at the groom's house to help him dress, arrange the bridal chamber, and greet the bride. The groomsmen—some on horses or mules, others on foot—would proceed to the bride's house on the heels of a band playing drums, reed-pipes, bag-pipes, and *kamancha*. They would take with them a horse, or mule, prepared for the bride and adorned with soft pillows and rugs. The father-in-law would stand alone amongst the groomsmen in his festive dress, leading the procession on a mule. Half way, two groomsmen would hurry ahead on their mules to inform the family of the bride that the others are approaching. These are called *ghlavuz* [ed.: in Turkish, *kılavuz* means guide]. As they arrive at the bride's house, they sing:

"I am a *ghlavuz*, I am a *ghlavuz*; I seek a stocking; I want barley for my horse; I want wine for me."

They would be welcomed, of course, and issued with what they asked for, whereupon they would rejoin their group. The armed youths would fire their guns and sing until they reached the bride's house. There, in front of the house, the bride's father, or a close relative, would greet them and lead them to the reception rooms where the tables were laid with food and drinks. The women of the quarter would be in the process of dressing the bride. A variety of rites needed to be performed and by the time the bride was dressed, everybody would be sweating, because the bride would take off the dress several times, pretending she did not want to marry.

Before all this, the bride's dresses would be taken to the priest to be blessed in the presence of the invitees. The important dresses and underwear of the bride included: an embroidered shirt, a rope, a red sweater made from felt, an apron, a girdle, a scarf, a veil, a cap, a bodice, a white cotton cloth used to wrap the head and hang in the back to the waist triangularly, a decorative textile in the form of a stole for the newlywed, shoes or boots, attractive colorful garters, a necklace, and bracelets.

Before the dressing took place, the bride would hide in a corner at home or at a neighbor's house so that people had to search for her. Once found, she would refuse to let the women dress her, because if she allowed them to do so without resistance, she would be considered indecent. The women would dress her with persuasive words, jokes, and songs.

After the bride was dressed, the father-in-law would cover her face with a

colorful veil, provided he had already “paid” a yellow gold coin to those who dressed the bride and attended to her makeup. Then, he would grasp the bride from her girdle and charge out. There, the armed youths and a handful of young relatives accompanying the bride would begin to fire their weapons and play instruments, filling the quarter with their noise. While stepping outside the bride’s house, the father-in-law would scatter coins and candies to the left and right, as much as his financial situation allowed, to keep the spectators busy collecting the goodies and to ease the bride’s passage through the road. After proceeding on foot for a while, the father-in-law would climb his horse, and the bride would mount the horse brought specifically for her.

The bride’s party consisted of her sister, a household member, or an aged relative, most often the godmother, who would accompany the bride for a week or two at the groom’s house in order to teach the bride the essentials; a group of young relatives who stayed with the bride until she was delivered to the groom’s nuptial chamber; the groom’s parents, or an aged female relative, who takes with her the bride’s clothes and a basket full of drinks and food to keep the grooms-men busy and happy on the way.

The armed groomsmen and relatives of the bride would take turns in firing the arms all the way from the bride’s house to the church and, thereafter, to the dance hall, walking on the left and right side of the bride.

Meanwhile, in the groom’s house, after the groom’s party left, some of the remaining people would be preparing the wedding house and the dance hall. In the event a suitable dance hall was not available, the dancing would take place on the threshing-floor.

At the back of the wedding house, a special “throne” would be prepared for the bride, groom, bridesmaid, best man, the parents of both parties, and important invitees. Lamps would be fastened to the walls or hung from the ceiling, and the center of the room reserved for the musicians. In olden times, when people did not use oil lamps, the only source of light was the fireplace, where they lit *makhr* [beech or larch wood].

Others would engage in the cleaning of the dishes and utensils. A handful of people of importance would spend their time dressing the groom. If the groom’s dress and ring were not blessed during the engagement, they would be presented to the priest to bless them. Those dressing the groom would use special songs and expressions pertinent to each piece of cloth. The groom’s godmother or paternal uncle would attend the dressing ceremony and the latter would be appointed as best man. After the dressing was complete, the groom and his followers headed to the church accompanied by songs and music.

The groom’s cortege included: his mother (his father would have gone to



summon the bride); the best man or the cross holder; and six to eight groom's maids—either married women or unmarried girls.

The groom would reach the church shortly before the bride. When she arrived, the rite of matrimony would be performed. The best man would receive the cross on which the bride and groom had pronounced their words of loyalty for life-long partnership. A commotion would break out in the church.

By nightfall, the *atoragal*<sup>4</sup> would distribute candles to all but the bride, the groom, the best man, and the bridesmaids. The handful of relatives accompanying the bride would present the candles to the groom's maids. The attendees would light the candles and form a procession immediately after the conclusion of the wedding. They would exit the church singing "Newly Created" or "The Sun of Justice," with both sets of parents leading the procession, followed by the bride and groom, the best man, close relatives, the handful of relatives of the bride, the invitees, and the people at large.<sup>5</sup> The father-in-law would distribute money again in front of the church door where the religious songs ended and the musical instruments began to play.

Firing the guns and singing would continue until the procession made its way through candlelit winding streets to the wedding house or the dance hall, which were illuminated with lamps.

The bride and groom, together with their entourage, would be ushered to their thrones or places, which they could claim only after the groom, or the best man, compensated the preparers, who remained seated on the chairs demanding recompense. By this time, the musicians, who had already occupied their places, would invite the dancers to dance with their music. The dances included: the "Circle Dance," "Gudrashén," "Heavy Dance," "Whirling Dance," "Back and Forth," etc. The songs included: "Red Valley," "You are tall like a plane tree," "Pretty girl, which family do you belong to?" and "What's your name, girl?"

The participants would elect a lead dancer who would signal the beginning of the dances with a white handkerchief and keep everyone dancing. The dances

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4. The *atoragal* [similar to a sexton] was a trusted resident of a village entrusted with the caretaking of the church—lighting, cleaning, the treasury, the collection of donations, and handing a candle to someone whose feast was being celebrated in a given day at the church.

5. This order differed from one village to another (M. Hajian, *Hin awantagan hékeatner Khodorchroy* [Old Traditional Tales of Khodorchur], Vienna, 1907, p. 10). The tradition of distributing money and candies also differed from one village to another.

would be interrupted now and then to offer food and drinks. Sometimes, food and drinks would be served even when the dancers were still busy dancing. Sometimes the lead dancer, or any other dancer, would approach the bride and groom with a glassful of drink to toast, saying “*Tarna Takuhi* [Become Queen], *Tarna Takawor* [Become King]” and drinking to the last drop. In response, either the bride or the groom—whoever was offered the toast—would stand up and remain standing until the toaster emptied the glass and allowed her or him to sit, saying: “He/she is the lamb of God.” Dances and songs would continue until dawn, as if fatigue was unknown to the dancers and merry-makers.<sup>6</sup>

The wedding celebrations would last two or three days sometimes, without interruption. The saying, “They celebrated the wedding for seven days and nights,” is well known.

At the conclusion of the dances, the bride and groom would be taken home. Before the door, and in front of the bride, a lamb or a chicken would be slaughtered. The handful of relatives of the bride would ask for a plateful of wheat to have the bride scatter the grains in all directions, symbolizing the productivity and plentifulness that she would bring with her. Immediately after entering the house, the bride would bow before the father-in-law and kiss his hand, while the mother-in-law would spread her arms around her waist and kiss her. Afterwards, everybody would hug and kiss, saying “Welcome!” A light dinner or a lunch suitable for the hour would follow.

Before the handful of relatives of the bride delivered her to the nuptial chamber, they would request a *gosh*<sup>7</sup> full of wine, *kebab*, or omelet made of fifteen eggs. Sometimes they would become very demanding and instigate an argument, whereby a saying goes as “The *magar* [bride’s relative] intends to harm.” Thus the first part or day of a wedding would end.

In former times, a number of villages practiced the following tradition: After the wedding ritual, people first went to the groom’s house and a handful of relatives of the bride danced in front of his house and shouted: “Mother of the king [groom], mother of the king, good morning, good morning! Come out, I am handing out presents.” The groom’s mother came out with a tray full of food on her head and danced with them. Afterwards, the attendees were offered food. Before all of these, however, a chicken or a lamb was slaughtered before the feet of the bride and groom and cut into portions.<sup>8</sup> Likewise, while heading

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6. M. Hajian, *Aragner Khodorchroy*, p. 115.

7. A kind of pear-shaped hollowed pumpkin used to store drinks in.

8. Father Hajian wrote: “Wedding rites: After dressing the bride, the father-in-law would come, compensate the dressers, hold the bride’s hand, and take her out. He



*Young men's clothing (Movsés Vosgian of Khantatsor).*



*Young men's clothing (Malkhas Pasharadian of Sunints).*

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would frequently distribute a handful of coins in the midst of the crowd. This [tradition] was practiced more in olden times. The bride and groom would be taken to the church. After the matrimonial sacrament, the best man would lead the way out of the church, followed by the groom, then the bride holding the groom's belt, and finally the bridesmaids and groomsmen. Then the crowd would leave the church, with the seven or eight relatives of the bride leading their way. The bridesmaid and the groomsmen would scatter *katah* and candies by the church door, and the kids would gather them. When approaching the [groom's] house, the bride's relatives would stop and demand a sacrifice in their honor. A ram would be slaughtered before them and the slayer would receive a *Mejidiye* as gift. After they reach the groom's house, the groom's mother would step out, kiss her son's forehead, then greet the bride and bridesmaid, give a tray full of wheat to the bride who scattered them in all four directions—east, west, north, and

from the church to the groom's house, or the dancing hall, the members of the procession were given wine and *liquor* in bottles and pear-like hallowed pumpkins, as they passed by the houses of known families.<sup>9</sup>

The day after the wedding, the groom went with his best man to thank the prominent clans who had accepted their invitation and participated in the wedding. The bride stayed home, where household members and close relatives briefly lifted her veil to abruptly put it back down every time an outsider came in. The veil would be taken off on the eighth day.

During these eight days, the groom's close relatives, friends, and neighbors came to see the bride, bringing with them a basket full of gifts for the bride and groom. The real ceremony of visitation and *shachu*<sup>10</sup> took place on the third day after the wedding.<sup>11</sup> The groom, the bridesmaid, and the best man would sit at a table along with the veiled bride, the magars, and other audience members. All would sing at once: "Open the veil, open the veil, let the bride's father-in-law come and open the veil." Indeed, the father-in-law would come and put on the table his gift to the bride—a bracelet, a necklace, or an ornament—while the audience sings "White face."

The bride was allowed to speak at home with the groom, the sister-in-law, and younger people, but communication with other household members was through an intermediary.

## ***The Bride Returns Home***

Several weeks after the busy days of the wedding, the bride's parents would

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south. The relatives of the bride would perform a small dance and shout: "Mother of the king, good morning, good morning! Come out, I am giving gifts, I am giving gifts." The groom's mother would come out with a round table on her head and a tray in the middle full of linen and scarves to join the dancers and dance with them for a while. Then, after enjoying the food, the audience would come to the dancing floor, offer seats to the bride and groom, and begin to dance to [the music of] bagpipes and *keman-cha* until dawn" (*Hin awantagan hékeatner Khodorchroy* [Ancient Traditional Tales of Khodorchur], p. 60, an. 2).

9. Ibid., pp. 35 and 60.

10. The ceremony of *shachu* included the placing of a round table in the middle of the room and having the audience praise each other with songs and throw a *Mejidiye* on it as a contribution to the expenses of the bride's parents.

11. *Pazmavéb*, 1876, p. 197. This, however, was not a general practice in all the villages.

ask her father-in-law or mother-in-law, either in person or through a relative, to allow her to return to their house for a few days or a week because they miss her. Their wish would be granted and on the arranged day, armed youths would come with mules to take her back to her parents' house. The joy in the maternal house would be indescribable. Close relatives, family friends, and especially the friends of the bride would crowd the house. They would all have things to talk about for days. The bride would try to find time to visit and thank people who had honored her by attending the wedding. She would pay these visits accompanied by her mother or her bridesmaid.

On the appointed day, the father- or mother-in-law would reclaim their daughter-in-law. Banquets would follow. The bride would return home ceremoniously and solemnly to rejoin her husband. She would make the trips back and forth on a mule.

After quite a while, the bride's parents would visit the groom with many presents.<sup>12</sup>

## ***The Outfit and Ornaments of the Women of Khodorchur***

The women of Khodorchur covered their legs with *zangaban* [ornamented leggings] made of wool or cotton. For footwear, the former brides and engaged girls wore yellow *jizmé* [Tr., çizme, boots] on Sundays and holidays. Later, they began to wear shoes or overshoes—galoshes. Aged or elderly women wore *chsdig* [light, flat footwear, with a semi-covered top] or *posdal* [leather footwear] on holidays. During regular days, while at work, they wore sandals known as *drekh* in Armenian and *çarikh* in Turkish [ed.: in modern Turkish *çarık*].

They fastened the upper part of the leggings to the ribbons of the edges of white, or colored, cotton underwear extending from the waist to the knees called *tumbani*. They also used elastic garters.

They covered their bodies with a long shirt embroidered at the edges (see No. 5 in the photograph of female dresses and ornaments) and put a thin *entari* decorated with flowers on top. On special days, they wore over the *entari* what is called *Kharpert*—made of silk and decorated with pretty patterns.<sup>13</sup> The

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12. The wedding rites and customs of the Catholic Armenians of Erzerum were somewhat similar to the customs of Khodorchur because most Catholics in Erzerum had migrated from Khodorchur (see Father H. Kosian, *Partsr Hayk* [Upper Armenia], vol. 1, pp. 368-374).

13. Father M. Hajian, *Yerker, aragner... Khodorchroy*, p. 47. Compare the image

apron was decorated with golden threads and braided, but on feast or official days, they wore silk aprons, whereas on regular days they wore a simple woolen apron. They fastened a silver-plated metal girdle<sup>14</sup> decorated with gold on top of the apron, and covered the chest with a bodice of the same color as the apron, referred to as *gidzalag* or *grdzgal*. Ornaments made with golden threads on all four edges encircled an isograph or an eagle-like ornament in the middle.

Newlywed brides or engaged girls did not wear bodices; rather, they put on what is called *guydz gojag* or simply *guydzk* or *gurdzk* [chest]—a piece of cloth braided with beads and gold-threaded ribbons, which was open from top down and closed or clasped with bells (see No. 3).

They wore on top of the *entari*, or *gaba* [cloak], a velvet or woolen overcoat braided with golden decorations and ribbons, which the locals called *glargop*, extending from the neck to the waist. On the head, they tied a white cotton *gozpant* [kerchief] (see No. 2) studded with stars and stretching from the middle of the crown to the neck or the back. The portion extending to the neck was plain, while the portion stretching from the neck or the two shoulders to the middle of the back was triangular, embroidered with flowers, stars, and colorful ribbons, and enriched with silver coins. The *gozpant* of old women extended to the shoulders only and was plain. They wore on top of the *gozpant*, a cap,<sup>15</sup> covering the entire head, which was a simple cotton headdress (see No. 1) decorated with gold, silver, and copper coins lined on the front and ornamented with beads. The first or lower row of the coins, sometimes extending to the middle of the second row, could be made of gold coins entirely, received as gift from the husband, father-in-law, mother-in-law, or the parents, depending on the wealth of the individual. Otherwise, the second and third rows were comprised of silver coins, while the fourth to sixth rows were made of copper coins and beads. They tied a hidden white cloth extending from the last row of the coins to the neck. A flowery white cotton or silk circle—*kesayi*—with yellow or golden lines at the edge covered the entire head and neck, leaving only half of the forehead and only parts of the cheeks, eyes, nose, and lips visible. A newlywed bride wore the

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of female dress depicted there to images published in *Keghuni*, 1905, p. 57 and *Asdghig*, 1911, No. 1. The latter on page 10 has photos of armed young Khodorchurians, and a view of Grman village on page 9.

14. If the girdle was made of metal, inscribed on it was the name of the bride and the year and day of her wedding. The girdle could also be made of silk, in which case people braided on it the expression: “For good enjoyment A. A.”

15. The use of a cap was discontinued in recent years [i.e. during the years immediately preceding the Armenian Genocide. Ed.].

wedding veil above the *kesayi*. On top of this, they fastened a *toplin*, which was made of beads and coins, as well as the *dzampert*, which was a decorative piece for the hair, braided into eight to ten separate braids. *Saraghunj* or *Sharaghunj* was an ornament reserved for newlywed brides (No. 8). This delicate piece, embroidered by skilled fingers, extended from under the gozpand, or the waist, to the lower edge of the dress with delicately embroidered bells, silver and copper spangles. The ornaments hung on women included *bukhagh* (No. 6), *jdnots* (No. 9), *top* (No. 10), *gostegh* (No. 11), and *hmayil* (No. 12). Their wrists were decorated with bracelets known as *amuja*n (No. 7). The wearing of earrings was not customary, because the ears were covered with other ornaments and earrings would not be visible.





*The dresses of the women and girls of Khodorchur (Gédigian clan, photographed in Erzurum).*



*Female dresses and ornaments.*



## Chapter 18

# FUNERAL TRADITIONS

The Khodorchurians demonstrated a great deal of concern over their relatives and neighbors, and prayed for their health whenever they learned of an illness. At the sad and intermittent sound of the church bell,<sup>1</sup> they would realize that someone had died. They would immediately begin praying for the soul of the deceased and rush to offer their condolences. The parish priest of the village would already be with the deceased, giving him or her the last rite. He would announce the patient's death to the other parish priests. He would request that they offer a mass for the deceased's soul and attend the funeral.

The dead would not be kept at home, or at the church, for long. A coffin would be made, the grave prepared, and a special bread known as *Peddi hats* [pickaxe bread] was baked.

The people of the village would perform everything related to the burial free of charge. The wake, held at the house of the deceased, would pass quietly and peacefully, after an intense period of weeping and wailing. The weeping and wailing would also take place when the deceased was taken to the cemetery.

The following is the order of the funeral procession: A boy wearing a black shirt and carrying the cross, with two wax-candles in holders at his side, led the procession. Two people followed carrying the lid of the coffin. Then the acolytes and clergymen came, singing "Ashkharh amenayn" [All the world (everyone)]<sup>2</sup> and other spiritual songs.

The relatives and close friends of the deceased come next carrying the open coffin. They are surrounded by weeping and mourning family members, relatives, and friends. The crowd follows the procession in silence or talking softly about the deceased.

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1. Up until 1885-1890, people in Khodorchur were accustomed to using a rattle, particularly during the Great Week.

2. Ed.: Hymn from Nerses Shnorhali.

When they arrive at the church, the coffin is placed in the middle of the nave and high mass is performed. The officiating priest reads the Gospel and then delivers a sermon, praising the good qualities of the deceased. He then asks the audience to pray for the liberation of the deceased's soul from purgatory.

After the mass, the funeral rite takes place, and the attendees form a procession to the cemetery. They cry over the newly-dug grave once the coffin is placed in it and covered with soil. Afterwards, either in the cemetery, or at the house of the deceased, the attendees are offered the *peddi* or dead person's meal—*tanabur* [yogurt soup with barley], meat (either beef or lamb), cheese, bread, and *raki*.

A few days after the funeral, the rich would offer *hokehats* [meal for the 'soul'], or *zham*, to the entire population of the village, or to those willing to partake. This costly undertaking requires a lot of effort. The evening before the barley soup is prepared, the women and girls of the area form groups and slowly add water to dried curds, while singing traditional songs and talking about the deceased. The men slaughter a cow or two and cut the meat into pieces. Preparing the bread is most cumbersome and requires more manpower because hundreds of loafs need to be baked in a hearth. This is the task of elderly women, often referred to as *maro*. They prepare it with compassion and pile the sweet-smelling loaves of bread on top of each other for the next day's distribution. The young also have a duty to perform—they dig elongated ditches, quite apart from each other, and fill them with wood to cook the meat and the soup.

The following day—usually a Sunday or a holiday—the *hokehats* [funeral meal] takes place.

In the middle of the night, people place the cauldrons—*khalig*—filled with barley and liquified yogurt on the improvised outdoor cooking areas. They set the fires under the cauldrons in order to have everything cooked and ready before mass the next morning.

On Sunday morning, at the sound of the bell, the faithful rush to the church to offer mass for the soul of the deceased. This is followed by a requiem mass in the cemetery. Then people sit to eat and drink. Whether priest or acolyte, rich or poor, everybody receives his or her share, and people put portions aside to take to the needy, who present an insignificant number in Khodorchur. Very infrequently, the *zham* takes place in the courtyard of the deceased's house or the threshing floor of the neighborhood. This can happen during autumn when people are exempt from laboring in the fields. Partakers bring the plates—

*karkhan*—and utensils necessary for the meal from their own houses.<sup>3</sup>

Apart from the custom of offering *zham*, there is an ancient tradition whereby on certain major holidays money or food is gathered from the residents of a village to offer a meal to the public. In Grman, for example, the Démurjians, Porchanians, Madigians, Melkians, Markarians, and Dashian-Kanaghopians—all having stemmed from the Radents clan—took turns offering the public food (fresh soft cheese and bread) on the morning of the first day of Easter. This was called *zhamabadiv* [seasonal offering]. The Kanaghopians of the Khosharants clan offered beans and bread, and a treat made of walnut and turnip leaves at the church entrance on the evening of Easter or the vigil.

In Sunints, on the day of the feast of St. Sarkis, the people of Gogherts slaughtered a lamb or a sheep and offered the pilgrims a soup made of barley and meat. In other villages, on the second or third day of Easter, and after the mass, *chlbur abur* was offered—a thick soup made of cracked wheat, onion, and preserved meat.

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3. Father M. Hajian, *Yerker, aragner...*, pp. 106 and 153.



## *Chapter 19*

# PILGRIMAGES

The Khodorchurians had the good habit of undertaking pilgrimages. There were private and collective pilgrimages. The first took place when a family made a pledge to the saint of a given chapel for surviving a dangerous incident or for the good health of an ill member. This type of pilgrimage happened frequently and usually entailed visiting one of the following chapels: St. George, St. Sarkis, St. John the Baptist, Sts. Peter and Paul, the Holy Mother of God, and Holy Cross. Each family on pilgrimage asked the priest to offer a mass, then they prayed, and after resting and partaking of a light repast, they returned home.

Collective pilgrimages were infrequent and involved trips to faraway places—the Holy Mother of God of Mokhurgud, St. George of Grman, St. James of Areki, Holy Cross of Azvin, the Holy Virgin of Deliverance of Gaghmkhud. Pilgrimages of this nature usually took place either in honor of a given saint on the day of his or her feast, or to present a request, in which case they were reckoned to be beseeching pilgrimages. People began to discuss the pilgrimage weeks ahead. They prepared needed items and decided on who would participate. On the assigned day, early in the morning, some—particularly wealthy women and the aged—set out on horses and mules. Pilgrims on foot set out much earlier. The supplies and provisions were mostly carried by travelers on horses. Of the priests, only the very young or fit traveled on foot, because it was very difficult to travel while fasting. Almost always, horses or mules were provided to the clergy. They took with them everything needed for performing the mass because nothing was kept in the chapels for fear of robbers. In certain chapels, even the crosses were placed in a wall and covered with cement and stones, which then had to be removed when the Divine Liturgy was performed. The youths who carried arms to protect the pilgrims from attack sometimes wished to fire the arms and rejoice in their sound and echo. Mostly, however, they exercised caution and took pleasure in firing and competing for aiming at targets only after the pledge was made.





*The sanctuary of Liberating Holy Mother of God and the image of the altar.*

The pilgrims asked their priests to offer the Eucharist as soon as they arrived. They performed, first, the low mass, then the divine service—not always—and finally the high mass.

Some of the attendees engaged in food preparation prior to the mass. They slaughtered the sacrificial animals—lamb, kid, sheep, rooster. Sometimes these had already been slaughtered at home, cooked, and brought to the shrine, in which case people just heated them or ate them cold. The *kebob*—the small pieces of meat on a skewer—was marinated with spices at home beforehand. Then, the pilgrims would start a fire by the shrine to cook the meat. They, along with the priests, sat comfortably on the grass. Broth, grilled and cold meats, preserved meats, butter, cheese, eggs, curd cheese, bread, *katah*, *halvah*, and other pastry and fruits were served. Glasses were filled with wine, syrup, and liquor. People ate and drank as much as they wished, but they knew the limit.

Comedians told entertaining jokes, poets recited pleasing poems, singers sang with their beautiful voices elevating the mood, particularly when the musical instruments—*kemancha*, *davul*, and *zurna*—accompanied them. People could hardly sit still. The feet of dancers moved, while waving kerchiefs in their hands. Moderate and restrained dances followed because they knew they were

pilgrims, not attendees of a wedding.

The sun did not stay in the sky for them. Thus, the pilgrims had to leave in time so that those waiting at home for them would not worry.<sup>1</sup>

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1. The names of the individual shrines are listed within village chapters.



## *Chapter 20*

# SEASONAL TRADITIONS

## *1. Winter and Spring*

### **1. Christmas**

Christmas was one of the main holidays of the winter. People prepared for it in Khodorchur, and other places, from the time of the Thousand Greetings. That is, from November 30 to December 24, after the evening prayers in the church.<sup>1</sup> The faithful fervently said, "Greetings unto you, Mary!", forty times every evening and attached a blessing of a thought to every ten greetings. In this way, they would say a thousand greetings until Christmas Eve.

Closer to Christmas was the period of week-long fasting, which people observed readily and faithfully. Teachers and priests handed out, to smart and able students, the lections to be read on Christmas Eve in the church. They reserved the oration of the prophecies to students endowed with beautiful or, at least, pleasant voices. The singer of the prophecy of Daniel was selected in the church by a system of bidding. Parents, or the close relatives, who donated the most money secured for their child, or nominee, the privilege of reading from the pulpit the "Lection from the prophet Daniel."

Three "angels" sang the song of the three children, holding a lit candle and a scroll or a book, depending on the traditions of a village. This was followed by high mass. Those who had been fasting since the previous midnight received holy communion from the priest. After the mass, each clan returned home congratulating and wishing well to passers-by.

At nightfall, the village carolers took a small bell and went from house to house ringing it to celebrate Christmas and receive gifts.

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1. Christmas was presented in certain churches with a cave, a manger, and figurines.

They sang:

Today is the feast of Christmas, good tidings!  
Of our Lord and of Manifestation, good tidings!  
*Melkon, Kasbar, and Paghdasar*, good tidings! ...

This song was performed by the carolers either entirely, or in part, depending on a family's status and financial ability. The reputation of the household—whether it was stingy or generous—also determined the length of the song.

The singers altered the words of the song, if they found that the master or the mistress of the house was not inclined to give:

Dear mother, don't be deaf, good tidings!  
Go, help, do not sleep, good tidings!  
Donate a gold coin, good tidings!  
We shall always bless you unceasingly, good tidings!<sup>2</sup>

If there was a chance of receiving a great deal, in the case of a wealthy household, they would add the following lines:

May your chests be filled with bread, good tidings!  
May your sheep come in flocks, good tidings!  
May your casks be filled with wine, good tidings!  
May your billy-goats come in flocks, good tidings!  
May your roosters call loud, good tidings!  
May your distant family members arrive safely, good tidings!  
May your jug and cup cross and re-cross, good tidings!  
May God bless your lads, good tidings!  
May they live a hundred, a thousand years, good tidings!  
Incense tree, palm tree, good tidings!

Knowing the custom of the carolers with regard to wandering and singing, families always prepared money or food to give, reckoning it as compensation for their year-round service to the church.

On Christmas day, men and women, boys and girls, wore their best clothes to church. Then, they returned home to dine before the beginning of congratulatory visits. Presents were taken or given. Knowing that they would have visitors, every household laid out a table full of drinks, pastries, and appetizers. People did not rest the entire week—particularly the first three days—because visitors dropped in from morning till evening.

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2. See Father M. Hajian, *Yerker, aragner...*, p. 54.

## 2. New Year or Gaghant [The First Day of the New Year]

This was observed as the day of boys. Early in the morning, holding a *chapug* [a specially made hand basket], or with a bag made of fabric hanging from their waists, boys would go from house to house to wish a “Happy New Year.” They would receive money from the master of the house and food from his wife. Sometimes they were also given toys. They would return home happy. Parents would advise their children to be good and diligent that day, because, as they would say, the children would maintain the same level of goodness and diligence they demonstrated on that particular day for the rest of the year.

## 3. The Feast of the Manifestation of Our Lord Jesus Christ

The celebration of the Blessing of Water was performed solemnly. A needle could barely fit in the church on this day because everyone was curious to know who the Baptist would be. The officiating priest would enter with the choir and approach the baptismal font, which had been placed in the middle of the nave. The priest would submerge the cross in the font and ask: “Who wants to be a baptizer and lift the cross out of the water?” The bidding would begin. The highest payer would become the baptizer. He would receive the honor of being the first to lift the cross from the water, kissing it, and then letting others kiss it. The high mass, which is almost always reserved to the same family, would begin after the baptismal ceremony.

There were feasts in Khodorchur when masses were reserved to certain clans mostly by way of inheritance. Every year, during said feast, the mass would be offered for the members of their family, or in accordance with their intention. The priest would have this marked down, and he would act accordingly to receive his share of the *badaraktsu* [offering or alms]. During the high mass, the Curate or the Steward would distribute candles to attendees bearing the names Mgrdich, Hovhannés, Garabed, Garbis, and Onnig, and candles would be lit in front of them in candlesticks. These men were obliged to pay for the candles and demonstrate generosity in order to have their names held in esteem. This tradition was not limited to the feast of Manifestation. The Curate would place candles before every man whose name was associated with a given feast—in particular, before every prominent man—and hand him candles and collect the fee. This was a form of income for the church.

The same day, the priests would engage in blessing the houses, beginning with the family that sponsored the mass and had extended a lunch invitation to them.

#### 4. Days of *Paregentan* [Mardi Gras]

There were no significant celebrations from the feast of Manifestation until *Arachaworats Paregentan* [Start of Mardi Gras]. The fast of St. Sarkis was strictly observed and people visited the shrines dedicated to St. Sarkis, despite the cold and the stormy weather, to pray and offer sacrifices. The festivities of Mardi Gras followed from that point on—people ate, drank, made jokes, staged plays,<sup>3</sup> sang, and, particularly, danced. Families extended mutual invitations to have tea, talk, tell jokes, and have a good time by recalling the good old days. During such social, or family, gatherings, people would suddenly hear the sound of music and a group of wedding guests would knock on the door or rush in if the door was open. Nobody would get upset, particularly if they were waiting. The comical lads of the neighborhood would stage a fake wedding and pretend to be bride and groom. They would dress a handsome boy of delicate facial features as a girl and cover his face with a veil. Another boy, with pronounced male features, would dress as a groom. A third boy would be best man, while the others would assume the role of close relatives. Then they would visit various houses. No matter where they went, they would sing and ask if anybody recognized the bride. The bride would kiss the hand of the master of the house and greet his wife by hugging her. This would often be accompanied by exaggerated clumsiness to provoke laughter.

The “bride” would be careful not to let anybody pull her veil down and recognize “her.” Often, the audience would fail to recognize the “bride,” but the identity would get revealed in one way or another. The “bride” and “groom,” and their friends, would receive treats—sometimes also money—before leaving to visit another house.

The boys—more precisely the students—had yet another tradition during Mardi Gras. On the day of the Feast of Vartanants, they would prepare a meal on their own and sit down to dine collectively as if they were the children of a single family. During the eating and drinking, there would be no discrimination between rich and poor. Some boys would bring meat from home; others butter, flour, bread, cheese, and so on. Everybody would bring something. The parents would spare nothing that day; they would give whatever their sons asked for. In return, they would receive promises for behaving well, studying hard, and not

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3. During Mardi Gras, and other appropriate occasions, people staged plays and shows in the villages of Khodorchur (see *Harach*, 1910, nos. 25 and 42, and 1911, no. 5).



being picky about food at home. The rich would bring more and the poor less, but that would make no difference. They would decide where to prepare the meal and where to eat. On sunny days, they would choose an open field, even if it was full of snow. They would brush the snow aside and make a fire. This could be difficult as they had to overcome the damp of the ground and clear the smoke. On snowy or stormy days, they would select a corner of the threshing floor as their kitchen.

Once the pots and plates were prepared, the boys would argue over who would cook the meal and what would be cooked. Some of them would have a little knowledge of cooking, having seen their grandmothers or mothers cook. These would be the cooks. Others would cut and clean the ingredients, while others would serve the food. The matter would be settled quickly, and the kinds and quantities of the foods decided. Affection would resolve all matters that day and arguments were good-natured.

Families, of course, would show interest and people would come to check on the boys and make sure everything was shared communally that day. The cooked foods would be served and the boys would eat, talk and sing. Well-cooked or not, they would make peace with the result and return home happy and with full stomachs. At the door, they would shout: "We have never had such delicious food before." "Well done!" would reply the grandfather, who had done the same in the past and would add in his mind: "Blessed were those days!"

During Mardi Gras, every family with a male householder would set a table piled with drinks and foods. The male residents of a neighborhood would form groups and visit various houses with a bagpipe and *kemancha* to celebrate the Mardi Gras. They would eat, make toasts—also recalling those who were physically absent but present in spirit—mentioning the activities taking place during these cheerful days of Mardi Gras, while the absentees—bakers working in various parts of Russia—"long for sleep, long for their home."

At this time, the young would dance on the threshing floors. Girls and brides who loved to dance would wear holiday dresses and head for the threshing floors, pretending to be a member of the audience, but waiting impatiently for an invitation to take part in the dances. The invitation would not take long to come for young boys, girls, and brides to dance. Even the adults and the aged would join them, if they were able to move and were disposed to do so.

The last Sunday of Mardi Gras was the last day of merrymaking, partying, and dancing. People ate mainly meat. They danced the *Polor Bar* [Circle Dance] and *Gudrashén*. They also sang "Come on, dance lively, come on, dance lively, it's the Monday of Great Lent." All parties and dances ended by Sunday

at midnight. The Great Lent started the following day; therefore, people ate meat before midnight, because they would not be allowed to touch it again until Easter.

The dishes prepared with meat were: *yahni*, *köfte*, *ghavurma* [Tr., *kavurma*], *dzhvzhig* or *dzhdzhig*, fried or boiled meats, *pacha* [Tr., *paça*], *dolma* [grape or cabbage leaves stuffed with meat], *tas kebab*, *tava kebab*, *shish kebab*, *herisa* and various vegetables cooked with meat. Add to these soups prepared with meat broth—*tirit* or *tirtay*. They also consumed milk and eggs because they had to abstain from these as well. Dairy foods included: butter, yogurt, *madznkam*, *vandzad*, *ser*, *per*, *tan*, *tankhash*, *tanabur*, *gatnabur*, *tal*, *tolol banir*, *kol banir*, *dgi banir*, *taghadz banir*, *hodadz banir*, *jivil banir*, *lol banir*, *chortan*, *banredabag*, etc.<sup>4</sup>

At midnight, the women acting as observers would put away these foods. The leftovers would be given to animals or thrown away. The following morning, the children would be told: “An old and great man came through the hearth, took the meats and the dairy, and fled, but Easter will bring them back.” The children would believe this. They would then take an onion and insert seven feathers in it. This was called *aghatsk* or *gakhots* (the people of Erzerum call it *akhaloj* or *akhloj*). At the end of each week the children would pull out a feather to mark the time until Easter.

## 5. The Feast of Dearmentarach or Dérndes [Candlemass Day]

This feast of light sometimes coincided with Mardi Gras. After the Morning Prayer, the vicar or the clergyman distributed candles to the faithful without charge. Those who wished to receive more than one had to pay. Once the priest finished the sanctification, during the mass, the candles, along with the candelabras of the church—intentionally kept unlit to that point—were lit. The church floated in lights. The blessing of the candles took place after the mass, and many returned home with lit candles if the weather permitted them to do so. They kept the candles burning at home for some time. Some even fastened the candles to the horn of an animal in the stables to later bring them back home and keep the unburned portions for lighting at home, or for prayer should someone become ill. On the feast day, people prepared small loaves and pastry to throw

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4. Among the favorite dishes were: *Papay*, *tankhash*, *pokhintkhash*, *khawidz*, *tsuadzegh*, *banredabag*, *geashkunt* or *jashkunt*, *jmur*, *titray*, *tanabur*, and *maléz* (Father M. Hajian, *Hin awantagan hékeatner Khodorchroy* [Ancient Traditional Folktales of Khodorchur], p. 27).

to the birds.<sup>5</sup> Ravens were the main beneficiaries, along with sparrows. Thus the poor birds got full, at least once—and celebrated their Mardi Gras—during the cold and snow-covered days of winter.

## 6. Lent

During Lent, people ate vegetables and legumes prepared in olive oil, which had been imported from remote places in goatskins. The foods of Lent were many: *pokhintkhash*, *papah*, *dolma* made of peas and broad beans, boiled beans or broad beans, *chache panchar*, *vazapanchar*, *katah*, *pilit*. The latter was made otherwise with milk or fat and butter, referred to differently as *khawidz*, *hasutah*, *tsvadzegh*, etc. The soups of Lent included: *maléz*, *pokhntamaléz*, *gor-god abur* [barley soup] *khzrod abur* [soup], *hon abur* [cornel soup], *enguzabur* [walnut soup], etc.

During Lent, people sold many kinds of big and small fish from Jorokh, or other rivers, which were then boiled or fried with olive oil. The *kéortsug*, treated with salt, was a favorite. Many kinds of olives were sold in goatskins. These were preserved in either olive oil or salty water. Finding fresh fruit around this time was difficult; therefore, *khoshab* and its like, made of dried fruits, were brought to the table along with pickled beet and cabbage, referred to as *turshu*.

The altars of the churches were covered with curtains on the Saturday before the last Sunday of *Pun Paregentan* and were uncovered only on Sunday during the mass. On the morning of the next Wednesday, people attended a mass, then the priest placed ashes on the heads of the faithful, saying: “Remember, O man, you were dust, and to dust you shall turn.”

The Feast of Tidings was celebrated with great ceremony. On *Dzaghgazart* [Palm Sunday], the lads held a branch of willow in one hand and carried a *chapug* [special basket] with another, and visited one house after another to celebrate Palm Sunday, saying “Dzardzatar.” They received dried fruits and eggs. The eggs were kept until Easter for the egg fight.

Holy Week passed with people participating in the rituals at the church and fulfilling their religious obligations. The Khodorchurians were

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5. In Grman village, after the mass of Saturday evening of Holy Week, cooked broad beans were distributed to the faithful at the church door for consumption on the spot. This tradition in Khodorchur was a precious relic maintained from ancient Armenian pagan times (Father A. Madigian, *Groni dzakumn yew titsapanutiwn ész hamemadagan gronakidutean* [The Origin of Religion and Mythology According to Comparative Religious Teaching], Vienna, 1920, p. 230.

fervent and observant.

On the morning of Holy Thursday a mass was performed, along with the rite of the Pediluvium and the vigil at midnight. Many faithful—the women in particular—knelt during the readings from the Gospel and told Jesus of their concerns. After the prayers, people heard the *latskaroz* [special sermon] and went home to sleep or work. On Friday evening, the rite of burial took place. On the evening of Holy Saturday, the bell invited the people to the Eve of Easter—*Khtum*. Similar to Christmas Eve, lections were read. The lection from Book of Daniel was again selected through the bidding process. The angels accompanying the reader of the Book of Daniel preceded him in their albs—each acolyte had his own alb sewn at home or borrowed from the church and reserved for him—and chanted: “Nothing is needed,” etc.

In the years before deportation, the acolytes in certain villages wore a long white alb, wrapped a blue ribbon around their waist, fastened a crown studded with stars to their hair, and added wings to their arms, turning into attractive angels.

During the Pediluvium, boys came wearing different shirts; later, following the lead of Kalusd Agha Pasharadian—who had donated twelve uniform and unicolor shirts after the twelve apostles—other quarters also preferred uniformity and harmony.

The students did not like the Sundays of Lent because their religious knowledge was tested in the church after evening prayers in front of the congregation. The test would serve as review of their religious studies. The boys would stand in the nave facing each other and take turns in asking and answering questions from the textbook. Those who failed to answer had to kneel in shame until the ringing of the bell. Since the priest had experienced this, and knew how stressful this examination could be, he often eliminated the kneeling, but advised the students to be more attentive.

## **7. Easter – Resurrection of the Lord**

The austere days of Lent are left behind. The long hours of worship of the Holy Week have ended. It is Easter. It is the feast of the Resurrection of victorious Jesus. People can again eat meat and dairy.

On the morning of the same day, people head to the church in festive clothes to attend the mass. Some bring a portion of that day’s food—particularly lamb—and ask the priest to bless it. In the courtyard of the church the egg fight begins. The person whose egg is broken has to give the egg to the person who broke it. The eggs are often decorated beautifully and colored.

## 8. Spring Events

It appears that Easter brings the spring with it. The cold days of winter flee, defeated from the sun. The fields and meadows become adorned with vegetation and colorful flowers. The springs and rivulets burble. The trees begin to bloom, sport leaves, and put on a flowery display.

It is time to work. Humans and animals have rested throughout the winter. The oxen are brought out of the barn to, first, have a fight with each other, and then, head to the fields to plough. Behold, it is the gigantic sower that stands in the beams of the sunset with a deep apron full of golden wheat, and sows, like stars and like waves, for the sake of the table at home, the hungry poor, and the Lord's wafer. The harrow levels the earth and buries the wheat. The effusing spring water explodes the seeds under the ground. The fields become green under the spring moon. The rain drizzles on the plants like a light and the wheat sprouts with a new energy. They wake up slowly. The winds pass, the seas pass, and the floating waves of wheat open and close brilliantly. The field floats with emeralds. Once in a while people hear the call of the field-guard (*khoruji* [ed.: modern Tr. *korucu*]): "Hey, hey! Nobody should pass through the fields."<sup>6</sup>

People sow or plant wheat, barley, common rye, oats, Egyptian corn, white beans, broad beans, cabbage, turnip, potatoes, radish, zucchini, cucumbers, peas, melon, watermelon, tomatoes, cress, tal-palm, beets, onion, and garlic.<sup>7</sup> The animals have their own share of these—hay, leaves, and rinds—but they also feed on field clover planted specifically for them, and on various kinds of naturally grown grass or herbs, and fungi.<sup>8</sup> There are also herbs consumed by people as well—*awelug* [spinach-dock], *kinelgot* [skirret], *yeghij* [blind nettle], *ttrgich* [wood sorrel], *zhakh* [ground nut], *terkhash* [parboiled parsnip], *sibegh* [spinach], *pidzegh*,<sup>9</sup> *jiwan*,<sup>10</sup> *gojghéz* [arum], *gotsug* [parsnip],

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6. Taniél Varuzhan, *Hatsin yerķē* [The Song of the Bread], Constantinople, 1921, pp. 17-37.

7. People have successfully grown rice and millet near Jorokh. They prepared cracked barley and common barley from pearl barley, and cracked wheat or bulghur from wheat.

8. These are known as *apet* [amagou], *poskh* [sedge], *kaz* [tamarisk], *kholorts* [orchid], *gakawakhod* [wild thyme], *tsarkhod* [fox-tail], *jłzdrug* [burdock], *mazgab* [maiden-hair], *babug* [chamomile], etc.

9. Unidentified edible vegetable.

10. Unidentified edible vegetable, presented in the glossary as a fleshy plant whose leaves are cooked and fried with fat. The wild of this plant has red flowers and is known as Turki jivan [Turk's jivan].

and *sints* [shepherd's clock].

The following flowers are seen in the gardens, the fields, or the mountains: eternal flower, golden-marguerite, saffron, house leek, tulip, henbane, spring snow-flake, grey tulip, henna, lily, rose, wind flower, wild poppy, monk's flower or *ghoboloz*.<sup>11</sup> The following were grown or sought after as medicine: mugwort, mint, mallow, waybread, and marsh mallow (used for cheese and to strengthen the hair).

The following trees were planted or attended to in gardens, woods, and mountains: azorole, fig, sour cherry, medlar, cherry, apple, pear (Hamshén pear, *ashéngeni* [autumn] pear, *karngeni* [spring] pear, *khöz* [pig] or *kar* [stone] pear—bitter pear, *meghrig* [honey] pear—delicious pear), plum (*tamon*), apricot, cornelian cherry, mulberry,<sup>12</sup> quince, walnut (*gagal*),<sup>13</sup> oak,<sup>14</sup> vine,<sup>15</sup> Lombardy poplar, poplar, cedar, pine, elm, larch, ash, willow, silver fir, oleaster, Norway maple, horn beech, tamarisk, nettle, eastern thorn, false pepper,<sup>16</sup> blackberry, and log wood.

The following birds perch on trees and sing with pleasant or unpleasant sounds: lark, magpie, crow, eagle, vulture, *yarosh*,<sup>17</sup> hoopoe, swallow, bunting, partridge, cuckoo, puffin, *janakrav*,<sup>18</sup> *jghart*,<sup>19</sup> sparrow, owl, and wood pecker.

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11. The monk's flower is a flower stem without any flower, resembling the house leek or the shepherd's clock.

12. The big, white or black mulberry was called *ishtut* [donkey mulberry], while the wild sour mulberry (usually red) was referred to as *char* [evil] or *khash* mulberry.

13. The walnut tree, called also *gagli*, was divided into groups: *popol gagal* [large walnut], *grgid gagal* [hard walnut], *pukh gagal* [thin walnut], *chunuz* or *pudug gagal* [hollow walnut, eaten by warms].

14. People prepared ink from the unhealthy fruit of *khözgaghin* [pignut].

15. The vine [*vortadung* or *vaz*, *vazi*, or *vazeni*], was of many kinds: *akui zhur* (unripe or sour grape), *aghúésaki*, *aydzbdug*, *zelembur*, *khortgul*, *gasol*, *godzidz* (with thick berries), *bavligig* (with small berries), *chachkhal*, *babzhur* (with big berries), *dn-degh* (black, round grapes with big berries). The parts of the cluster of the grapes were referred to as *jud* (the whole cluster), *jir* (one branch of the cluster), *bdug* (one berry of a cluster), *kchelk* (the skeleton of a cluster without berries). See Father M. Hajian, *Hin awantagan hékeatner Khodorchroy* [Ancient Traditional Folktales of Khodorchur], p. 31.

16. The branches and, in particular, the fruit of this tree were used in dying stockings and aprons after drying them and turning into powder.

17. Unidentified bird.

18. Unidentified kind of raven.

19. Unidentified bird.

In the stables, roosters and chicken were kept, and occasionally, ducks and geese.

The predatory animals of the woods and mountains included: bears, foxes, weasels, wolves, and stone marten. Some of these would dare to come down to the villages in winter. The rats caused much harm to the people. The hunters went after deer, stags, boars, *yarosh*, and partridges.

The rivers and swamps contained a few species of fish and frogs. In the fields, one could see lizards, scorpions, and snakes. Of the insects, there were plenty of botflies, lady beetles, and bees. The latter were kept in beehives for their sweet honey. If the bees fled in a swarm, the inhabitants tried to stop them on a tree by banging rocks together. They would then carefully collect them and put them back.

The domestic animals<sup>20</sup> of Khodorchur included cows, oxen, mules, donkeys, horses, goats, he-goats, sheep, rams, hens, etc.<sup>21</sup> The dogs guarded the houses and the sheep, while the cats protected the provisions in the cellars against mice.

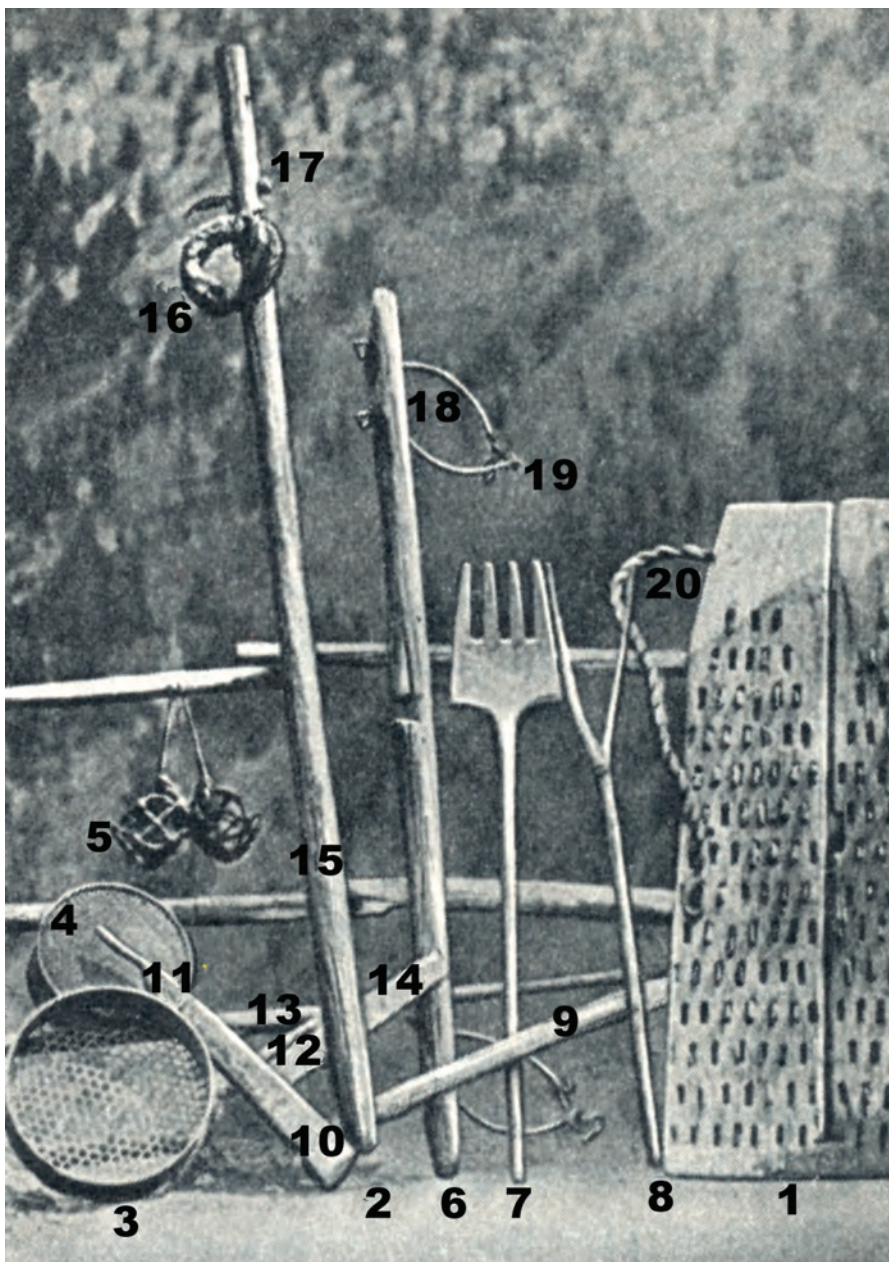
During the winter, domestic animals were prisoners in the stables. They subsisted on the grass and hay thrown into the manger and other warm food placed in a tub. The neat women cleaned the stables daily and collected the milk of dairy animals. They used the milk to drink and to make pudding, yogurt, and so on. When the spring approached, the animals began to feel uncomfortable in the stables; they bellowed and stamped, as if begging to be released. The oxen were brought out to plough the fields. The cows, sheep, and goats were taken to the grassy meadows to graze in separate groups. The shepherds put their food in a goatskin every morning, fastened it to their waist, or threw it on their shoulder, and led the herds to different places to graze. When the grass of the pastures of the village or the quarter dwindled, and a heat wave arrived, the dairy animals were taken in groups to the summer houses and farms, higher

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20. The domestic animals were often given proper names—the oxen were called Aslan, Nshan, etc., the cows Aynali, Turinch, Nazlo, or Nazig, the sheep Meghush, Prtlig. The livestock was kept clean. If the weather was hot, the sheep were taken to a rivulet where two women stood across each other and submerged the sheep in the water to wash them. The wool of the sheep was sheared to be spun and used for knitting stockings and gloves. An epidemic striking the oxen caused much damage in 1891 (*Nor tar*, 1891, No. 164).

21. People called a two-year-old calf *mozi* and a three-year-old calf that gave birth for the first time *yerinch*. A two-year-old kid was called *korid*, while a three-year-old kid that gave birth for the first time was named *chapich*. A two-year-old lamb was called *tukhli* (Father M. Hajian, *Hin awantagan hékeatner Khodorchroy*..., p. 53).





*Plowing and sowing tools.*

up, to remote pastures. Armed youths accompanied the shepherds and by their gunshots invited the residents of the summer houses to come and meet them. After the oxen and mule accomplished their agricultural work, they were taken to the fields in the mountains and left there unattended to graze and fatten. When they were needed, someone would go and bring them back to the village. However, people did not leave them unattended for the entire duration; rather, they visited them sporadically.

The oxen were tasked in many ways. They were used for plowing and sowing, thrashing, and, more rarely, for carrying burdens or moving stones when building a church. In contrast to the number of cows, each family owned only one to two oxen; therefore, they took turns to plough and sow.

The following are the tools associated with plowing and sowing:

1. *Gam*—A panel of two meters or more in length and one meter wide, made of one or two pieces of wood, resting on pebbles or sharp iron pieces. People put it over the sheaves spread on the threshing floor. They fasten the flail with a lather thong to the middle of the yoke and put the two edges of the yoke around the necks of two oxen. At least one person sits on the flail and governs the oxen with a stick. The flail cuts the stems with its sharp stones, chops them, turns them into chaff, and separates the grain.

2. *Aror* or *haror*—The familiar plough to plough the field.

3. *Dzandzmagh*—The sieve that allows the wheat or the barley down its holes and keeps the hay in.

4. *Karmagh*—The sieve that lets the wheat pass through the holes and keeps the stones in.

5. *Tnchnots*—A kind of basket made of the branches of willow, which is hung under the chin of the oxen to prevent them from eating while threshing.

6. *Ludz* [yoke]—This is the familiar tool placed on the neck of the oxen during plowing, sowing, and threshing, to make them move concomitantly and to restrain them.

7. *Horseli* or *huseli*—A tool with four long prongs and a long handle, like a fork, to winnow the hay in order to separate the wheat or barley from it.

8. *Yeghan*—A two-pronged tool to mix the hay of the threshing floor and spread it.

9. *Maj*—The part of the plough held while plowing.

10. *Aradan* [ploughshare]—The part of the plough that digs into the earth when plowing.

11. *Khop* [coultter]—The sharp iron edging the aradan to help it cut into the earth.

12. *Tur* [frame]—The part that connects the ploughshare to the plough

beam and steadies it.

13. *Tur aghpar* [frame brother]—Plays the same role as the *tur*.

14. *Gakaw*—The part of the plough that holds the *tur* steady from above.

15. *Hamtsogh* [ploughbeam]—The 3- to 4-meter long main beam of the plough.

16. *Gandriw*—The wooden ring that joins the yoke to the plough or the threshing board.

17. *Kordziwor*—The part that holds the wooden ring (*gandriw*) steady.

18. *Sami(k)*—Two wooden or iron bars inserted into the holes on the sides of the yoke and coming down the sides of the neck of the ox. Once they are tied near the lower jaw, they circle the neck of the ox.

19. *Samodék*—The strap or the rope used to tie the lower edges of the *sami* to each other.

20. *Pog* [thong]—A long rolled piece of leather whose one edge is tied to the yoke and the other to the threshing board to pull it.

*Dapan* [harrow]—A tool to level the plowed ground.

*Mogosh*—A concave container to hold the waste of the oxen during threshing.<sup>22</sup>

Plowing the field and sowing were not enough. One had to care for them and irrigate the field during hot and warm days in order to achieve the expected result.<sup>23</sup> Despite the abundance of springs and rivulets in Khodorchur, the waters of none of these sources was reserved to a specific clan. There were springs that always ran in the villages and whose waters were limited to drinking and home use; people were not allowed to use them for other purposes. There were also rivers and springs connected through brooks and streams to the fields for irrigation. Some streams were channeled from surprisingly long brooks. People did not spare efforts to build and maintain the brooks and streams, knowing that water was essential for cultivation. Khodorchur had little soil for cultivation; therefore, people had to use it in every possible way and benefit from it.

Like the plowing and sowing, irrigation also required taking turns. The distribution of water was divided according to days with regard to specific lots. Each family knew which of the streams they had use of on a given day for a given lot belonging to them, and they tried to take their full share of it. Sometimes, selfish people would try to appropriate others' share. This, naturally, would lead

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22. Compare with Father M. Hajian, *Hin awantagan hékeatner Khodorchroy...*, p. 73.

23. In 1909, a disastrous downpour, combined with hail, caused much damage to roads, brooks, houses, stables, fields, and plains (*Harach*, Erzerum, 1909, no. 21).



*Harutiun Avdalian plowing with his daughter.*

to unpleasant incidents. It is safe to say that Khodorchur had countless rivulets. The strip from around Aghpn to Jijabagh alone counted almost one hundred inlets from the Medz River and its branches.

During the cold days of winter, fuel was quickly consumed; therefore, in summer, people had to stockpile wood for the following winter. They usually did this after they finished plowing and sowing. Men, women, and grown up children went to the woods to carry wood home on their backs. Since most Khodorchurians were well-to-do people, they often hired Turks and Kurds to cut the dried trees and branches in specifically designated places, cut them into small logs, carry them, and pile them in a designated area. Intense avalanches sometimes made their work easier by driving trees and bushes down the mountains and forests. When the snow melted, people tried to benefit from the trees and rocks that had fallen down.

## ***II. Summer***

**1. Harvest.** In summer, the golden field resembles the flames of a fire. The wheat is aflame without burning. It is time to harvest the gold of the field with the silver sickle. People roll up their sleeves and sharpen the sickles. The farmers

harvest diligently. Sometimes they bring the jug to their mouths to drink the bubbling water that the daughter-in-law brought from the spring. They thank her by saying *tsert madagh* [may your hand stay young], and continue their work. The spikes fall one row after another. When the darkness rolls down the mountains, the harvesters enter the light of their houses. Their sweaty chests cool thanks to the gentle winds.

**2. Threshing-floor.** Constructing roads in Khodorchur was never an easy task. People piled the crop on their back and carried it up to the threshing-floor. They hitched a pair of oxen, or many pairs of oxen to the thresher and the peasant put them into movement, facing the sun with tomorrow's hopes. Turn, my thresher, turn, round and round, and briskly thresh the piles of crops. By evening, the winds leave the caves to winnow the threshed crops on the threshing-floors from one corner to another. Brides and young girls hold the forks to cut the heaps of un-winnowed grain open and shout victorious songs, rural songs. They separate the chaff and the grain—the chaff for the oxen and the grain for the people. The grains, however, have to enter the mill first and come out as white flour.<sup>24</sup> Thereafter, the grain is taken to the hearth before the life-giving bread goes to the mouth.

**3. Provisions.** The work in the fields<sup>25</sup> did not last long, because the fields were few and small in Khodorchur. The grass in the fields would be mowed once before the villagers began threshing, and they would mow it for a second time after threshing in order to carry it down to the stables. Grass was also collected from the woods and the valleys, while in the autumn, the branches of bushes and scrubs were cut and dried, along with the leaves of trees collected from the ground, to be stored for the animals. People took care of the food for animals in this way. Caring for people, however, required money.

Most of this work, inside and outside of the fields, was accomplished by women, because most men were in Russia earning money. They stayed in touch with their loved ones and sent money home in order to purchase things or hire seasonal laborers from neighboring Muslim villages to work during the summer harvest.

**4. In the summer houses.** While people were at work harvesting and threshing in the villages, animals and people were busy accomplishing other tasks in the summer houses.

Stretched on the hillside, the shepherd would play his flute, while the cows

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24. Taniél Varuzhan, *Hatsin yerķē* [The Song of Bread], pp. 37-77.

25. Children played the games of *chalig* [a game played with cudgels], *keri* [captive], and *bars u pesa* [bride and groom] in the fields and on the threshing floors.



grazed in the vast valley. In the evening, near the village, the pool would murmur under the willow and the spring would fill it with its crystal song. The herd of fatigued and sated cows would head toward the pool through the marshy path. They would stretch their necks together and insert their nostrils in the diamond of the water to drink the pure wave. Then, they would waddle off and sleep in the peaceful barnyard.<sup>26</sup>

Here comes the graceful girl, holding the jug to milk the cow for snow-white milk. People heat it up and drink it. They prepare yogurt from it and gather it in a kugha to make butter and fat. They hang the butter churn from the ceiling with two thick strong ropes and churn it for long hours until the butter is separated from the skimmed milk. As soon as they spot a sign of clotting, they fill warm or lukewarm water in the churn and sing, “Khnotsi, tmbotsi, heltann kezi, garakn indzi” [O churn, o choice yogurt; the skimmed milk is yours, the butter is mine]. They add salt to the butter, then they cook the skimmed milk until it is thick, and pour it in large bags to drain the watery part out. They make balls from the thickened residue and put them on a wooden panel next to one another to let them harden and dry. The result is the *chortan*, which is used later for the preparation of soups. If they add salt to it, they use it to make *vandzad* or *vadznad* [cottage cheese]. The water drained from the skimmed milk—called *shrad*—is given to the animals, which in return for this caring gesture, give their milk more abundantly.

**5. Vartavar.** During the sabbatical rest of Vartavar, in particular the day before, many left their villages to head toward the summer houses to celebrate this major holiday in the valleys or on the mountains. On the way, they would sing and fire guns. Those already living in the summerhouses would greet them warmly and offer them food. On Saturday evening, most people would attend the church service and the youngsters, thereafter, would begin to sprinkle water on each other. The young girls and brides would dye their hands with henna. Sometimes, to bring joy to their small boys and girls, the parents would dye the hands, or only the nails, of their children at night while they were asleep.

It is the morning of Vartavar. Not a single cloud in the sky. The sun has gilded the mountains and valleys, and the people head to the house of God in groups to witness the Divine Liturgy. Then they scatter in the threshing floors and the lawns. While the groups of girls draw lots to choose their husbands, the fiery young men sprinkle water on them. The girls run laughing to the right and left. They try to pass their chosen one in order to get wet by him. Lunch is ready. Here is the *kebab* and *dzhvzhig* [lung and liver cooked with sautéed onion], the

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26. Taniél Varuzhan, *Hatsin yerķē* [The Song of Bread], pp. 51, 73-75.

*pilaf* and *khawidz* [hasty-pudding], and numerous dairy products. Beverages are brought from the villages or nearby places. After eating and drinking, the celebrants go up to the threshing floors. The dances and games are reminiscent of those of other holidays and wedding festivities. The mouths open and close in song. The hands move to play *kemancha* and *davul-zurna* [drum and pipe]. The bagpipe is ever present. The feet move as if fatigue is unfamiliar to them, although the sun has pulled back its golden beams from the mountains and left long ago, and the candles of the stars are lit.

Mixed dances—men and women together—were prohibited; nevertheless, sometimes exceptions were allowed or the traditions were challenged.

After the feast of Vartavar, people finish cutting the grass of the lower summer quarters or farms, and complete the threshing if possible. The more fortunate villages that possess summer houses and farms in higher elevations, take their animals there. For example, they take them to Tsitel, the mountain of butter. When the autumn winds begin to blow and the leaves of the trees turn color, it is time to bid farewell to the mountains and valleys and come down to the villages.

**6. The Feast of Assumption.** This was the favorite feast among all feasts dedicated to the Mother of God and was celebrated in a most ceremonious fashion. It was referred to mostly as simply *Asduadzadzin*—Mother of God. Many made the pilgrimage to Mokhurgud, Aylints, and other shrines; especially to the chapel of the Holy Mother of Deliverance. They prayed, sang, and offered sacrifices. Then they dined and danced. That day, after the mass, the grapes were blessed in all churches and each attendee received a cluster (*jut*) of grapes. The fasting of the grapes, which was observed strictly, ended. Later, people brought plenty of grapes from nearby places to eat or make wine. As stated before, the upper locations, in particular, had grapes once upon a time, but due to change of weather, in recent years, they did not ripen enough and were sour—*azokh* or *zhur*.

### **III. Autumn**

**1. Preparation for winter.** Compared to the size of its population, Khodorchur did not have sufficient lands for the production of produce for people and animals. People knew that in the winter, because of the cold and snow, any contact with Hamshén, Papert, Erzerum, and Russia to receive goods was very difficult. Therefore, they tried their best to gather whatever they could during autumn. They collected the fallen leaves from trees, strung them on thin branches (*sharots*), and hung them from the *ayvan* [the upper floor of a house,



with an open façade and only covered with metal rods]. They collected the grapes—the lower areas from their vineyards and the upper areas by purchasing—and hung them on the wall of the granary [*sarbin*] or from the roof. They would bring them to the table on holidays to cheer the kids who sometimes were tempted to secretly pull the kernels from the clusters and lie, saying the sparrows must have eaten them.

From nearby Muslim villages and towns, people brought wheat, barley, and flour to sell. Residents purchased them in sacks and emptied them in the granaries [*sarbin*]. They turned the wheat into cracked wheat [*bulghur*]. The barley was kept as food for pack-animals and chickens. It was also dried and ground. The ground barley was boiled in water to turn it into a paste to eat with yogurt, butter, or milk (*pokhint*). People dried fruits—apple, pear, and plum—and prepared *khoshab* [dried fruits cooked with water and sugar]. The green beans [*godosh*] were left to stay twined around the *khashar* [the stick placed in the garden for climbers] to ripen and dry in the sun, then they collected the kernels to make food. If the Egyptian corn was fresh, people ate it, and did not use it for bread. The neighboring Lazis, however, prepared bread from it and sometimes offered it to the Khodorchurians. Finding fresh meat in winter was very difficult. One had to have preserved meat known around Khodorchur as *khavurma* [modern Tr., *kavurma*]. Oxen fattened on the grassy fields of neighboring villages and sterile cows were brought to Khodorchur for sale. Each clan bought them as dictated by the number and needs of its members. The men brought the animal to-be-slaughtered to a threshing floor or another appropriate place, tied the legs, and then passed the tail through the rear legs and pulled it hard. The poor animal fell down. They cut the throat with a knife; the blood gushed out abundantly. They removed the skin and let the meat cool before cutting it into pieces. Then they put the pieces in a *khalgin* [cauldron] and cooked it. The cooking was the job of the women, including the cleansing of the entrails and other parts, and the preparation of *pacha* [a soup prepared by cooking the entrails and legs of the cows] and so on. The cooked meat was filled in casks and topped with a layer of the animal's fat, which was used for food preparation. If kept well, the *ghavurma* could stay unspoiled for a long time. In winter, it was brought out to be eaten sometimes cold, sometimes as part of other dishes, and sometimes heated as a meal on its own.

As in the spring and summer, the Khodorchurians were concerned about wood as fuel in autumn, because winter approached with its cold weather, sometimes reaching 30 to 40 degrees below zero. According to the tales of the aged, Khodorchur had many forests in ancient times, but was deprived of most of them for a variety of reasons. Sometimes people were forced to go all the way

to the faraway woods of Leghan to bring wood. People also gathered and piled up *makhr* or *makhir* [beech or larch wood] in a corner of their houses, because it was needed for the hearth and the *soba* [space heater]. There was no charcoal in Khodorchur and it was not imported from anywhere. People imported kerosene in tin containers [teneké] for lighting. They brought very attractive modern lanterns from Russia and placed them in a corner or hung them from the ceiling. There were also mobile or handheld lanterns, which could be moved around. The poor used *mashalay*<sup>27</sup> at times.

**2. Visitation.** Khodorchur's autumn was familiar with cold weather. By the beginning of October, old man winter already shook his beard atop the mountains and soon the snowflakes came down from the sky to cover the fields and houses in a white blanket. The days became shorter and the nights longer. Relatives and neighbors visited each other to spend a part of the night together. They rehashed old memories, criticized the present, and looked to the future with hope. They often discussed the lifestyle of their missing loved ones in foreign lands. They read letters sent by them and thought about the reply and the news to be relayed. They also narrated folktales.<sup>28</sup> A *moro* [grandma] in particular, gathered the children around her and narrated for them the stories of the spirits and the heroes. The children listened with gaping mouths for hours without boredom, but sometimes some of them fell asleep. When the storyteller said: "The rumbling of the old man is coming; look out to see who's coming," or "Three apples fell from the sky—one for me, two for you," it signaled the end of the tale. The children grabbed the storyteller's legs and begged: "Another one." "One more." The grandma would say no and promise to tell them a longer story next time.

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27. "Mashalay was basically a tall wooden stand supported by three legs with an earthen plate (a broken disk made of clay) into which people added small amounts of chopped beech or larch wood and lit for lighting. These are used even nowadays in certain places, particularly during wedding dances at night." (Father M. Hajian, *Hin awantagan hékeatner Khodorchroy* [Ancient Traditional Tales of Khodorchur], Vienna, 1907, p. 3. See a book review on this work in *Hantés amsoreay*, 1907, p. 256.

28. "Some twenty-five to thirty years ago, in the old simple houses of my village, twenty to twenty-five people gathered around the hearth during the long winter nights to swiftly weave a mitten or a stocking under the light of the *mashala*. At that time, an old person, or a *moro*, brought up tales and narrated them" (Father M. Hajian, op. cit., p. 4). Father Hajian saved some of these tales from oblivion by publishing them in a book titled *Hin awantagan hékeatner Khodorchroy* [Ancient Traditional Tales of Khodorchur], Vienna, 1907, 88 pages. Some of these were translated into French by Frederic Maclair in his work, *Contes et légendes de l'Arménie*, Paris, 1911.

The hours would pass by in conversation, in winnowing and in knitting stockings. Guests would be offered tea and pastry—*katah* in particular—or pickles—beet or turnip, and pear or medlar compote. The visit would end with mutual wishes for a good night. The guests would leave holding *feners* [Tr., lanterns] or pieces of lit beech wood if it was too dark; otherwise the whiteness of the snow or the moon—the lantern of night lit by God and making its round in the blue sky—gave them the light they needed.



## Chapter 21

# DWELLINGS AND THEIR INHABITANTS

### 1. A House and Its Divisions

The living conditions and houses of the Khodorchurians were very simple and primitive until the 1850s. Because the produce of the region was insufficient, the men traveled to Erzerum or Trebizond, and after saving a small amount within a few months, returned home and were satisfied. Later, they learned the road to Russia and spread into Russian cities. There they found an advanced society they could benefit from, because their chosen professions of baker and pastry-maker was profitable. They had to endure, however, long separation from their homes, as the nature of their work meant that they had to remain in Russia. Thus, money began to pour into Khodorchur where it was used prudently. People demolished the old ground floor or one-floor houses and built four- to five-story houses. Rooms made of simple wooden roofs were reinforced with stone walls whitened with plaster from inside and outside. Old mattresses were thrown away and new beds, mattresses, and fine furniture were brought from Russia. Clay plates disappeared from tables to be replaced by porcelain dishes with silver spoons, forks, and knives next to them, leaving no room for eating with fingers or dipping in pieces of bread. As mentioned earlier, modern lamps and chandeliers lit by oil and carbide came to replace the old *mashalay* [see footnote above]. The *manghal* [brazier] was removed and metal heaters became the preferred means of heating due to their cleanliness and pleasant warmth. Sandals and boots were replaced with long-nosed or flat shoes and galoshes. Indeed “Though called a village, it traded like a city.”

In the past, instead of cellars, the old houses had stables underneath, stinking up the whole house, which was located between the stable and the *ayvan*

[the upper floor of a house with open façade and surrounded with only bars or lattice], where people kept hay in one corner and fuel in the other. Later, the modern houses were arranged according to European models. The cellar was now underground and wine and various foods were stored there. The door to the cellar was from within the house. The cellar could be reached by stone stairs. The ground floor sat on top of the cellar; people entered there through a door opening from the courtyard. First, there was the hallway with rooms to the right and a pantry to the left designated for daily provisions. From a step up the hallway, one could reach the fireplace. A hearth was located in the center of the fireplace, quite apart from the walls, to let people sit or sleep around it in wintertime. To prevent the spreading of the smoke from the hearth into the house, there was a chimney, which began as a square and turned into a triangle as it narrowed gradually. It had an opening at the upper end to release the smoke. A wooden lid closed the opening to keep the heat inside. A small room next to the hearth served as a dining room and, in the evenings, as a place for gathering. People usually ignored the hearth because there were more pleasant and warmer living rooms. However, these hearths were always reckoned to be a necessity for baking bread. On the ground floor, a corner was designated for footwear, while another corner served as storage with various compartments. A place of honor was given to *chramanots*—the area where the water fetched from a river or the springs was placed in jugs and pitchers for drinking and other needs. A *tarak*—a shelf—was fastened to the wall above the jugs to hold the clay disks known as *kaghra*, the plates, and utensils.

To climb from the ground floor to the first, there was an *aydivan*—a staircase—made of wood with a door at its end which was locked at night. This door was called *kapank*. The bedrooms occupied the best parts of the first floor, while the *sarbin* occupied the back end. The *sarbin* was a room built with thick wooden boards to serve as storage for food, clothes, and other items. The other floors also had similar divisions and sometimes a bathroom, which was usually built outside the house. The top floor comprised the *ayvan*,<sup>1</sup> where people stored food and clothes and dried the laundry in winter. In summer, this was sometimes used as a bedroom. Many houses had balconies on their second and third floors. There were closets—called *dolab*—built in the walls and nooks, again built in the walls, to hide weapons and books from those who were sent by the government to collect them and punish their owners. Sometimes, people

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1. Compare with Parsatan Dér Movsésian, *Hay kiughagan duně* [The Armenian Arcadian House], Vienna, 1894, p. 84, Chart C. The entire book and Charts E. and F. represent vessels and tools. Compare with *Hantés amsoreay*, 1893, p. 353.



*The house of Boghos and Krikor Vosgiants. 1. Hovsép Vosgian; 2. Mikayél Janigian; 3. Hovagim Sd. Panosian; 4. Anna Gilanian (born Vosgian), with Krisdiné Vosgian in her lap; 5. Kayiané Vosgian (born Émishian); 6. Krikor Vosgian; 7. Sdepan Krikor Vosgian; 8. Kalusd Vosgian; 9. Andon H. Vosgian; 10. Hovagim Panosian; 11. Heghiné Vosgian; 12. Isguhi Vosgian; 13. Roza(lia) Vosgian; 14. Vartan Vosgian; 15. Gadariné Vosgian (born Yeghigian); 16. Matush Vosgian (born Jénian); 17. Srpui Janigian; 18. Sdepan Sabunjian; 19. Kalusd Mandalian of Vahnay; 20. Vartan Panosian.*

hid the weapons and books in wells, or underground.

The roofs of the houses were covered with thin wooden boards known as *gawar*, and stones were placed over them to protect them from the winds.

During winter, people periodically brushed the snow off the roofs to lighten them and prevent their collapse. These roofs posed the greatest danger to a house, because they immediately caught fire, whereas the walls were not hazardous, because they were built of stone. The cellars and first floors of houses had small windows with metal bars for protection against thieves.



Every house had a hearth to bake bread, cook food, and keep the house warm. It was built in a safe place. First, a rough clay skeleton—*gavrar*—was built and left aside to dry thoroughly. Afterwards, cracks were filled, as they appeared, and the rough sides were smoothed. Next, the final place for the hearth was dug inside the house and the skeleton moved and placed there very carefully. A span, or two, was left all around the hearth to fill it with cobblestones to protect it from humidity. It was never raised above the ground so that the rims—often decorated with ornaments and symbols—would not get broken. After the hearth was placed, an underground clay duct was built to connect the hearth with a hole for airing purposes. Depending on the situation, the hole was covered with a cloth or left open. Finally, the hearth was left to dry.

Once the dough for the bread was kneaded and brought, and the fire was ready, the baker knelt before the hearth, centered the fire—*torokh*—and cleaned the dust or the soot from the walls with a scraper—*paydich*. Then he flattened the ball-shaped kneaded dough, placed it on a round object—*patat*—and stuck it to the wall of the hearth, repeating the process for the rest of the dough. The scent of the wheat bread would fill the space and the children would run to eat some of the newly-baked bread. The baker carefully checked to see if the bread was baked well before he or she pulled it out to place another one. Sometimes the dough would fall to the bottom of the hearth. The baker would remain calm and let it bake there until she was able to pull it out later. People referred to that fallen dough as *gud katsadz*.<sup>2</sup> Sometimes the dough would stick to the wall. In such cases, the baked bread would be removed from the wall with a scraper or a poker. The last batch of loaves were kept in longer close to the dwindling fire, and by getting burnt a little, turned into *tuntiychor* or *paktsimad* for tea.

A two-legged trivet, called *akhachergat*, was made of two thin bars, and was fastened in the middle with a flat-headed nail to make it open and close like scissors. It was used when cooking the meal on the hearth.

As the fire of the hearth diminished, people spread the ashes out and placed over the hearth a four-legged table—*sgamli* or *skamli*—which was slightly larger than the hearth in surface, covered it with a carpet, and sat around it, warming their feet in the hearth, and talking. They also ate and worked there, and slept by the hearth at night.

Each house also had its *kurak*—a fireplace made of stone to heat water and cook food. Above it, there was a shelf for the *pov*—a large pot to cook food; the *yeghhal*—a small vessel to melt butter; the *tanjara* [modern Tr., *tencere*]—a

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2. These were perhaps crushed to be used as feed for chicken- Ed.

large pot to heat water and food—often kept in the cellar; a number of vessels called *gtogh*—to carry water or milk; the *dzap*—a flat clay pot to cook pilaf and hasty pudding; the *tava*—a copper pan with an iron handle ending with wood, used to prepare omelet and *hasuta* [a mixture of butter, honey, and flour]; various earthen pots [*gjuj*] and trays [*sini*]. The utensils [*ktalnots*] and clay plates [*kargha*] had their special place on the shelf. Further down, there was the *sakun* or the space for water pots, where one can see various water containers named *gumgum*, *parch*, *amluk*, *ibrekh*, *jug* or *jugal* (copper water containers), and *gosh* (made of hallowed pumpkins). The *chrgich*, the rod to hang water pots on both ends to bring water from springs or rivers, was usually hung on a wall or leaned against it.

The following items and many more were kept in the cellars: *khnotsi* (churn), *tanjara* [large pot], *khalgin* (a large cauldron), *vkhdig* (a small tub), *lagan* (a small tub used for washing oneself and shaving), *dart* (a large- and medium-sized tub used for laundry and bathing), *pulut* (a clay cask), *kaskhanē* (a tub to knead flour and prepare bread), *kugha* (vessels made of the bark of beech wood to contain butter and cheese), *martsuich* (a vessel for making yogurt), *skhdorkush* (a vessel to press garlic and walnut), *agish* (hook), and *shampur* (ramrod).<sup>3</sup>

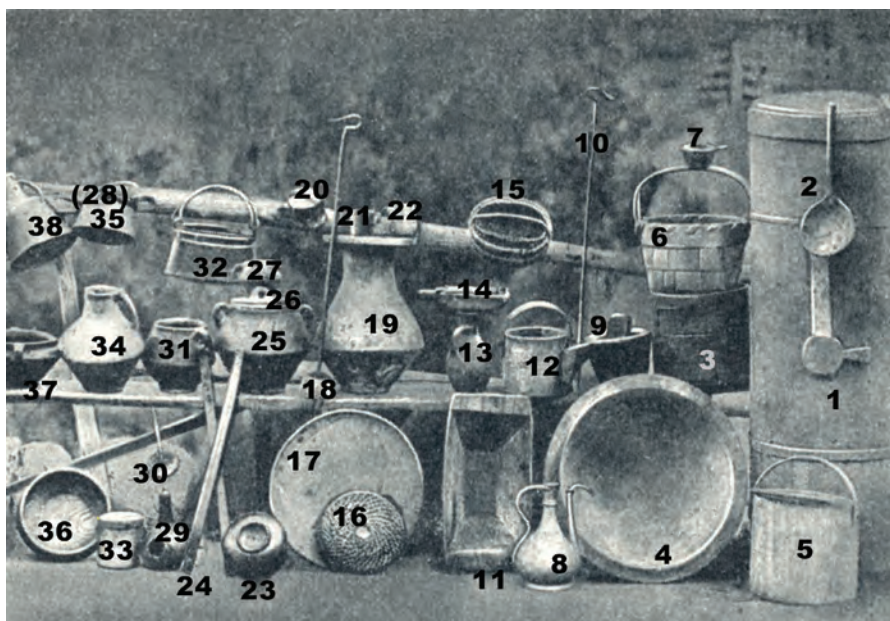
Here are the kitchen items:

1. *Khnotsi*—a barrel-like tool to make butter.
2. *Sherep*—ladle.
3. *Martsuich*—a container made of tree bark; also referred to as *kugha*.
4. *Kaskhan*—a deep tub made of one piece of wood.
5. *Zhogh(o)vich*—a *kugha* made of tree bark.
6. *Chapug*—a sewn basket.
7. *Kashgul* or *chashgul*—a water container made of tree pith and hung at the side of a traveler.
8. *Gumgum*—a copper water container to fill with water and drink water from.
9. *Skhdorkush*—a container made of one piece of hard wood to crush garlic, walnut, etc. in.
10. *Shampur*—ramrod.
11. *Dart*—a tub to bathe children and wash clothes.

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3. Compare with Father M. Hajian, *Hin awantagan hékeatner Khodorchroy* [Old Traditional Tales of Khodorchur], pp. 17, 27, 32, 36, 53, 58, 74, etc.

12. *Tserntskughay*—a portable *kugha*.
13. *Parch*—a clay jug.
14. *Aghtir*—wooden container for salt.
15. *Gaghart*—a basket made of willow.
16. *Patat*—a tool to stick the dough to the wall of the hearth.
17. *Depur*—a concave tray made of one piece of wood.
18. *Agish*—a tool to scratch the walls of the hearth.
19. *Pulut*—clay barrel holding 5-30 liters of liquid.
20. *Tumb*—a wooden lid; also the lid of *khnotsi*.
21. *Uskuray*—a copper cup with handle.
22. *Moshobay*—a tin cup with handle.
23. *Kurig*—a traveler's food container.
24. *Khachergat*—a cross-like iron place atop the hearth to cook food.
25. *Pov*—a large clay pot with two handles to cook food.
26. *Khup*—a lid with handle.
27. *Yeghhal*—a small container to melt butter.
28. *Jugal*—a small copper vessel with one handle.
29. *Oshmay*—a container made of pumpkin to transfer food from one plate to another.
30. *Kerots*—a hand-like iron tool to scrape the doughy walls of *kaskhan*.

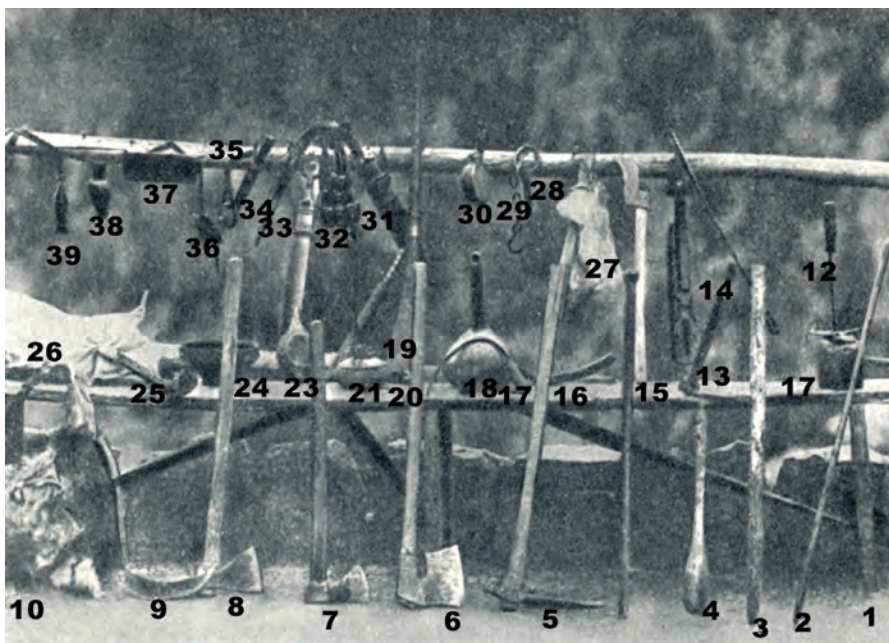


*Household artifacts.*

31. *Gjuj*—a clay vessel with two handles for cooking food.
32. *Gtogh*—a copper vessel with handle, used as a milking pail or for carrying water.
33. *Vghdig*—a wooden container where people put *ghavurma*, cheese, *vandzat*, etc., for use during travel. The larger vessel was known as *shadinag*.
34. *Guzh*—a large pitcher.
35. *Jug*—a small gtogh. The smallest was called *jugal*.
36. *Khan*—a deep plate made of one piece of wood to beat *chortan*.
37. *Dzap*—a clay container to cook *khavidz*.
38. *Ibrekh*—a copper water container with one handle.
39. *Khzhuzh*—a small *gjuj*.
40. *Kughay*—a container for yogurt made of one piece of tree bark.
41. *Tavay* [T., *tava*]—frying pan.
42. *Gyalbari*—a sieve-like tool to remove the baked bread from the wall of the hearth.
43. *Kdlnots*—a box hung from the wall to contain the spoons.
44. *Shadinag*—a clay cask holding 30-50 liters of liquid.

The following are gardening or other tools:

1. *Kawazan*—cane.
2. *Gobal*—thick, rough cane.
3. *Tag*—a tool made of wood with a flat edge to cudgel the laundry.
4. *Pir*—a thin stick used as support to the hand.
5. *Pedad*—mattock.
6. *Lazgatsin*—a carpenter's ax.
7. *Najakh*—a small ax.
8. *Gatsin*—ax.
9. *Mankagh*—sickle.
10. *Hortueni*—a calf's skin for home use.
11. *Tidag*—a tool to brace the auger with when grooving the wood.
12. *Kaghhnich*—a small mattock used for tilling.
13. *Urak*—a tool to shave the wood and put nails in it [adze].
14. *Keamanchay* or *Kemanché*—lyre.
15. *Pijukh*—a tool to cut tree branches.
16. *Gugulidz*—incurved adze to groove the wood.
17. *Vargakh*—a hook with a wooden handle to unlock the hayloft padlock.
18. *Kinugosh*—wine bottle made of pumpkin.



*Gardening and other tools.*

19. *Tfank*—old gun.
20. *Khantsaraman*—a case to carry old guns.
21. *Khantsar*—the flint and tinder for making fire.
22. *Khanchal* or *khanchar*—a dagger with case.
23. *Matara*—a container for gunpowder to be hung from the waist.
24. *Kaghray*—clay plate for food.
25. *Naw*—the pipe of the goatskin, along with the two reeds.
26. *Dig*—a musical instrument made of the skin of a kid or a lamb; bagpipe.
27. *Tawajokh*—a shepherd's sack.
28. *Toridz*—a. An annular bolt to tie an animal in the field; b. A hole in a log to pull it with a rope.
29. *Akhk*—a chain-like lock.
30. A variety of *matara*.
31. *Ghama*—silver-plated dagger with case.
32. *Jutgungosh*—a fancy, decorated *matara*, which women prepare for their grooms-to-be.
33. *Dabanchay*—silver pistol with one shot.
34. *Tanag*—knife; a small dagger with case.

- 35. *Yeghaman*—equipment for weapon.
- 36. *Khantsaraman*—a leather version of the case in number 20.
- 37. *Fishénglukh*—a bandoleer, cartridge carrier of former times.
- 38. *Chakhu tanag*—razor.
- 39. *Chraman*—a leather container for drinking water hung by the waist.

## ***Family Life***

Family life in Khodorchur was patriarchal. The father was the head of the house. His wife was the aide and, during his absence, the deputy. If there were many married brothers living in one household, they were all expected to be obedient to the parents. Daily life was communal. Earnings were shared by all, and, naturally, enjoyment also was communal. All worked for one and one worked for all.

They lived under one roof and received their nourishment from one table. If the family had numerous members, three separate tables were prepared: one for the father, the sons, and the grandsons; the second for the mother, the daughters-in-law, and the granddaughters; and the third for the younger children. All prayed in one voice and ate the same food without discrimination. Exceptions were made for the sick, the aged and the infants.

Daily chores were divided. The men worked mostly outside the house, while women worked inside. One person took care of the animals, another was in charge of clothes, a third prepared food. Baking bread in the hearth was reserved to the mother-in-law or the eldest daughter-in-law. Unmarried girls were trained in these skills through helping their elders.

In the evening, everybody rested at home. The house was full of life when all were gathered together. The children, in particular, played and made a lot of noise. However, everybody stopped making noise when the father, the head of the household, entered. The daughters-in-law competed with one another to kiss his hand, take his hat, and change his shoes. Nobody sat before he sat. They discussed the events of the day, beginning, of course, with matters related to the house. Then they enjoyed dinner. If guests were expected, they waited. Sometimes, they visited others.

Many families practiced the charming tradition of gathering in front of a holy image to pray and sing spiritual songs before or after dinner. They pronounced the Profession of Faith with devotion and chanted the songs, such as *Nayeats sirov* [He looked lovingly] or *Aghachem kez Asduadzadzin, Tu yes dajar anegh Panin* [I entreat you Mother of God, You are the temple of the ever-existing Word]. They also sang the songs of the liberation movement and women's



songs. The latter were performed when a mother put her lovely infant to sleep. The children went to bed early, fatigued from playing and running around. Later, all the members of the household went to bed, after wishing a good night to the master of the house and receiving his blessing.

The mother of the master and her daughters-in-law were very meticulous with regard to cleanliness. The house and the front lot had to be swept daily, and sometimes the yard was also sprinkled with water. The children had to be washed frequently with soap and water. Babies were bathed daily until they were a year and a half old. The beds and blankets were placed on shelves, and the sheets were washed frequently.

The men did not have much work in the homeland. When a teenage boy turned fourteen or so, he was taken to Russia to study or, more often, to train as a baker. After spending a few years working in Russia, a young man would return home to marry and then go back to Russia to earn a living. When his sons began to work, the father stayed home in order to manage the household. When the head of the house died, his sons continued to live in the same house, if they were in harmony, and the house was large enough for them; otherwise, brothers would leave to establish their own households.

The paternal inheritance was divided by lot or through arbitrators. Sons who branched off from the family home, sometimes maintained their family name, but sometimes they created a new family name, based on their father's first name or on another name.

## ***Barn, Stable, Hayloft, and Sheepfold***

After the Khodorchurians had lived in Russia, they began to house the animals and store their food away from the houses for safety purposes. There were fears that if dry grass or hay was in the house it could catch fire. From a health perspective, it was more hygienic to keep the smells and polluted air outside the house.

The following description is how the stables and barns were divided:

The lowermost part of the construction was made of stone and comprised the kom or kum, reserved for cows, oxen, horses, mules, and donkeys. To keep the animals warm at night during winter, and to ease the cleaning, people placed logs on the ground across the stable and fastened wooden panels (*gundekhhk*) on them. They made the windows very narrow and closed them with rags when cold, leaving only small holes for light.

The *kork*, or *parakh* [sheepfold], was built above the stable. It comprised two sections: the urjit built with logs and full of light. Goats and sheep spent



the day there and were fed there. The second section was made of stone and kept dark. It was where the animals would spend the night. Grass, hay, and other edible items were stored either in a special section on the same floor or on the floor above. This section had a *gorj* [protrusion] covered from above, where people placed branches with dry leaves and similar items as food for animals. This basically stood as a balcony for the *kork*. The hay, reduced to small pieces, was stored in the *marak* [hayloft], which was also used as storage for grass and small animals.

A house made of more than one story contained a lower *kork* and an upper *kork*, as well as a lower *gorj* and an upper *gorj*. Sometimes a middle *kork* was in between, if the house was a three-story one. A *kork* could be made of stone or beams entirely. The corner of the two faces was known as *khask*, while the thin wood comprising the floor was designated as *noch*. The leveled *noch* was covered with mortar. Each individual beam or rod comprising the walls of the building was referred to as *jinag*.

The threshing floors could be completely open or covered in part with a *gal-kork*. The base of a portion of the *gal-kork* was in the ground, while the other part was based on columns. A *gal-kork* protected people from the sun and rain, enabling them to thrash even when it rained, and to gather the crop under it.



## Chapter 22

# SUPERSTITIONS

Although the Khodorchurians were pious people tightly bound to their faith, they had their superstitions just like the people of other Armenian towns and villages.

1. They believed in fairies. They believed that the spirits of certain deceased people, whether righteous or sinful, wandered the face of the earth. These spirits would appear to people and make good or bad revelations. The times and places they could appear were particular. Spirits hid in canyons and watermills, and could leave their hideouts at night.<sup>1</sup> They could catch a passerby and speak to him or her about mysterious things in mysterious voices. Their major habitats were: the Arewints Canyon of Khantatsor; the Jichga of Grman; the Héyn farm or the marshes of Khachin fields, where the snow never settles on the circular marshy section, perhaps because of the presence of mineral waters; the Khachgay Canyon; the Khachhanelik of Gaghmkhud; the Khachhanelik of Garmirk; and the cemeteries. Those who pass by cemeteries at night, or when it is dark, usually cross themselves and try to pass by quickly, as they do with the other aforementioned places.

2. People planted juniper trees by shrines. The ancients seem to have done this as well. These trees were the protectors of the chapels and reckoned to be sacred. Nobody dared to put a hand on them or cut a branch from them with any sort of tool because it was believed that the hand of anyone who did so would wither.

3. A person who caught a fever had to go to faraway Burisin, near Jorokh, and tie an article of his or her clothing to the Chor Tteni [Dried Mulberry Tree]

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1. "In the villages of Van and Khodorchur, there was an ancient superstition that devils flee as soon as the dawn rises, and all wolves and harmful animals return to their dens" (Father A. Madigian, *Groni dzakumě yew titsapanutiwně...* [The Origin of Religion and Mythology...], Vienna, 1920, p. 260.

in order to be cured or to prevent illness.

4. When a pre-verbal infant became sick, the mother took the infant and a pair of candles and rushed to a shrine. She lit the candles there, prayed, and then, after exiting the chapel, circled the surrounding or nearby juniper trees three times, or passed the child through the hole of a trunk, if a tree had one, to cure him.

5. A person with a wart on his hand had to wash it with the water of the spring on Ėrgén Road to be cured.

6. On Easter morning, children woke up, and thoroughly beat the *agh-hatsk*<sup>2</sup> hanging from the ceiling with the last feather. Then they dumped it in the river to prevent the return of the Great Lent.

7. A person stitching [i.e. clothes] on somebody had to place a piece of wood in the person's mouth to prevent the transmission of that person's luck to the stitcher.

8. If someone jumped over a person, they had to jump back over that same person; otherwise, the person could not grow taller.

9. To prevent a mishap or misfortune, people placed a hand basket made in a special fashion atop the head of a woman in labor.

10. When a person was terribly frightened, people immediately dug into the ground expecting to find coal, they would then crush it, and have the frightened person drink it.

11. When the sky thundered—especially in early spring—people picked a stone up from the ground and carried it on their back, saying: “My back is stronger than the stone; my back is stronger than the stone.” They believed that by doing so they would not have back pain. In the absence of stones, they leant their back to a wall and uttered the same words.

12. Should a breastfeeding mother drink tea, the child's bellybutton will be filled with water.

13. When an animal was lost in the meadow or elsewhere, or was in the open at night, people did *kaylagarb*; that is, they said a powerful prayer to tie the mouth of the wolf to prevent it from eating the animal.<sup>3</sup>

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2. *Aghhatsk* is an onion with seven feathers inserted in it by the children and hanging from the ceiling. It is also known as *akhholoj* or *akhloj*. A feather is pulled out every week to know the exact date of Easter.

3. A prayer to tie a wolf's mouth:

Kyalož, Kyalmaloz

With eight fingers, two thumbs,

With the sweet compassion of the Mother of God,

14. When a child was hit by the evil eye, people took the child to the cemetery and placed him or her on a grave to be able to stand.

15. The clothes of a newborn infant were not hung out for three months after the birth so that fairies would not take them away.

16. During the week of Saint Sarkis, girls and boys abstained from water and, at night, the recipient of water from a girl or a boy became the fiancé of the giver of water.

17. People counted the cuckoo's calls and said that they would live as many years as the calls.<sup>4</sup>

18. When they spotted a falling star, it meant somebody died.

19. When somebody's palm was scratchy or an eye twitched, it was a sign that the person would receive a letter.

There were yet other superstitions penned in Father M. Hajian's book, *Yerker, aragner, terahawadutiwnner Khodorchroy* [Songs, Fables, and Superstitions of Khodorchur], Tiflis, 1903, pp. 127-131. See also a review on Hajian's book in *Hantés Amsoreay*, 1904, p. 353.

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With the hair of the horse of Saint Sarkis,

I close the mouth of the wolf,

May it no longer open on my property.

*Hajian, Yerker, aragner... Khodorchroy* [Songs, Fables of Khodorchur], p. 60.

4. Compare with Father A. Madigian, *op. cit.*, pp. 222-223.



## *Chapter 23*

# POPULAR REMEDIES

Because of Khodorchur's healthy climate and people's healthy lifestyle, there were few diseases there. When necessary, and if possible, the ill were taken to Russia or Erzerum for treatment. Doctors were rarely summoned to Khodorchur.

The following is a list of the medicines and remedies people applied to treat illnesses and alleviate pain:

**Burns:** People applied mud on the burnt area of the body.

**Toothache:** They kept liquor or wine in the mouth for a while to sink into the root of the tooth, if the pain was at the root.

**Blood:** To stop it, people crushed a spider web or clover and sprinkled or spread it over the cut. To suck the blood, they used leeches.

**Throat pain:** People tried to treat throat pain by gently rubbing a heated wooden spoon against the skin a few times.

**Headache:** People cut raw potatoes into slices, sprinkled salt on them, and tied them with a piece of cloth to the forehead of the patient.

**Drunkenness:** People washed the head of an intoxicated person with warm water and tried in many ways to make him or her vomit alcohol up.

**Jaundice:** People made a person suffering from jaundice swallow either parasitic insects wrapped in dough or crushed amber.

**Tuberculosis:** People offered the flesh of a young dog to a patient suffering from tuberculosis to eat and the blood of the same to drink.

**Poison:** Yogurt and cold milk were used to discharge poison.

**Cough:** People made a coughing person eat honey or drink hot milk.

**Flu:** A person suffering from flu had to inhale the smoke of a burning blue cloth placed under the nose, or had to bathe his or her feet in mustard.

**Voice:** People drank egg to recover their voice.



**Hair:** To make the hair grow long, people ate boiled cartilage, washed their hair with the lukewarm water of marshmallow, or stood under the rain in May.

**Backache:** Patients with backache were asked to lay face down and a young boy tread on the back, or the back was rubbed with a substance that warms the body.

**Bone:** For bone fractures, people applied the skin of a newly slaughtered kid on the broken or fractured bone. They did the same when someone's bones were dislocated, but after trying to pop them back in place first.

**Boils:** Boils were burst open by applying oil on them or, when they were ripe, pressure was applied, either with fingers or a needle, in order to burst them open and release the pus.

**Dog bite:** The remedy was a bunch of hair from the same dog, which was pulled out of the skin and placed on the spot where the person was bitten.

**Cold:** The patient's feet were held over the steam of hot water while also making him drink tea at the same time; then he or she was put to bed and covered tightly.

**Cut or wound:** A spider web or tobacco was applied to a cut or wound. Wounds were also treated by sprinkling powdered sugar on them.

**Fear:** A frightened person was forced to drink wine heated with a piece of burning coal thrown in.

**Stomach worms:** To expel the worms out of children's stomachs, small seeds were crushed and offered with honey.

There are several other remedies mentioned in the glossary.

## Chapter 24

# PROVERBS AND RIDDLES

A good portion of the proverbs of Khodorchur are published in *Hantés Amsoreay* (1887, pp. 175 and 197) and in Father M. Hajian's book, *Yerker, aragner, hanelugner, terahawadutiwnner Khodorchroy* [Songs, Fables, Riddles, Superstitions of Khodorchur] (page 99). The following is a selection of them:

God looks at the mountain and adds snow.  
They made the crow village headman; he turned the village into ashes.  
You have the needle, but your friend has the big needle.  
The world is a staircase: one climbs up, one climbs down.  
I have sifted my flour and hung the sieve on the wall.  
For the hungry, bread is *katah*.  
The world belongs to the hard worker.  
Grazed without shepherd; asleep without herd.  
No matter what the bear says, the cub says pear.  
Excess property does not gouge the eye.  
You are not leper, don't scratch yourself.  
Everything [strikes] my forehead; this one [strikes] my neck.  
I am making a stocking for one of my feet.  
The river goes, the sand remains.  
The village can cut a beam if one is standing.  
Let the bad day be mine, the bad bride at your door.  
The wife of the blacksmith lacks a sickle.  
You search your own saddlebag.  
Either earning and working, or leaving and departing the fatherland.  
The ox will not fight with anybody until it gets a horn.  
By the time an ox becomes as big as a camel, the camel becomes as big as a mountain.  
A rolling sheep does not pay attention to rock and mountain.  
If you and I are both masters, who will grind our mill?

How would a donkey know how to eat a date?  
 Somebody made room for the foot, [now] he wants to make room for  
 the heel too.  
 In rainy days, there are too many people giving water to the hen.  
 The decay of the tooth does not make the stomach full.  
 By the time the calf turns into an ox, the owner turns into a pig.  
 A good horse increases the barley, the bad horse the whip.  
 It's better to lose your eye than your reputation.  
 The lid rolled and found the pot.  
 May you turn deaf, Oh ear, turn deaf; the more you stay, the more  
 you learn.  
 People do not add oil to the fire.  
 The handle of the ax is a tree.  
 The hens [retreat] to their cages, the humans to their homes.  
 The chicken watches God when drinking water.  
 Stepped down the horse, sat on the donkey.  
 The child's frame is his crib.  
 The worm eats within the wood so that nobody would know.  
 The mouse is in agony, the cat is smiling.  
 Man is angel to man, man is devil to man.  
 Neither turn your son-in-law into son, nor let the river drive your proper  
 ties to your homeland.  
 A destroyed city is named Booming.  
 He, who does not own a milking cow, spends his days in the dark.  
 The adze cannot shave its tail.  
 The property of him who does not eat is lawful for him who eats.  
 I am not idle; there is no remedy; make me succeed and correct my error.  
 Takes to the riverbank and brings back thirsty.  
 Mountain and canyon comprise the belly of a priest.  
 During Vartavar, they wrapped the boy in cotton; they said the boy feels  
 the cold more.  
 Give to the parent, to give the son; if you give to the son, he does not  
 give to the parent.  
 Boil roasted barley; pull the thick stick.  
 One *raki* is gold; two are silver; three are copper and cast iron.  
 The blind do not care if the candle is expensive.  
 The snake, even though it is a snake, does not spoil the water.

Here are some riddles:

I am here, but my keys are in Trebizond (mind).  
It comes like an agha, sits like a pasha, and leaves like a beggar (snow).  
Four brothers under one hat (chair).  
Small garden bed surrounded by thorns (eye).  
Small altar filled with chips (mouth).  
The red ox entered the barn; the tail remained in my palm (cherry).  
Beads without holes, God composed them, we destroyed them (grapes).  
Climbed the mount happily, brought the black goats down (razor).  
I have a big goat whose horn is like a manger; it goes and gives the juniper  
its red fruits and comes back to sleep in other people's smoky window  
(bee).  
Small, small scissors; the world is its reward (money).  
I opened it and read it, but was unable to close it (walnut).  
I dropped it in a precipitous place in the canyon, it turned into twelve  
girth rope (pumpkin).  
It freezes in summer and melts in winter (breath).  
The bottom is leaf, the top is leaf, and the middle is sand (stuffed  
vegetable).  
The meat is skewer; the kebob is shish [kebob] (ring).  
It came through the door and hit the wall (a wrap made of grass and  
bark to wash dishes).  
A field the size of a span, with a thousand trees grown in (head).  
It walks without feet, it speaks without tongue (watch).  
A small boy; when I put him down, he stops crying, when I pick him up,  
he cries (violin).  
Small ouch (thorn).  
I have a grandfather wearing ten coats, yet he feels cold, he feels cold  
(onion).  
It's a bird with a tail like a pan (magpie).<sup>1</sup>

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1. See also Fr. M. Hajian's *Yerker, aragner*,..., pp. 122-126, and p. 134, "Customary Curses of Old Women."





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04 July 2012

*Panoramic earth view of Khodorchur and environs. The Jorokb River valley is to the lower right. Khodorchur extends centrally to the white-capped Kachkar Mountains, part of the Pontic range. The Black Sea is in the background.*





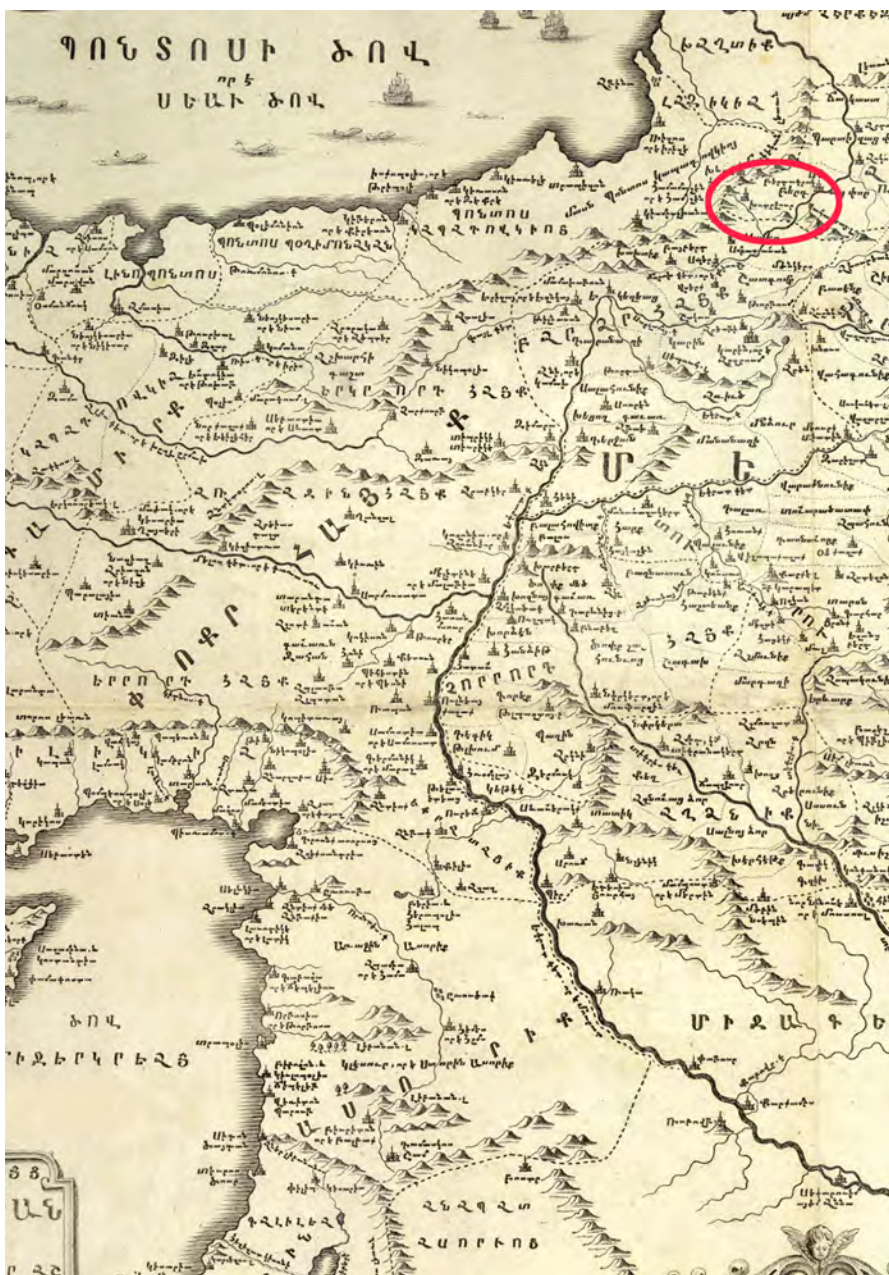
PLATE 2

Khodorchur identified. From the Map of the Vilayet of Erzurum (after B. H. Harutyunyan), Armenia, A Historical Atlas by Robert H. Hewsen 2001. Courtesy of R. H. Hewsen.





*Topography and location of Khodorchur and Environs.  
Courtesy of Hagop Hachikian, 2012.*



*The name Khodorchur appears on the top right. From Map of Old and New Armenia, engraved by Ignatius Khachaturian. Published in Venice in 1751. Courtesy of Rouben Galichian.*



*Clerical Crown, inscribed to the memory of Dér Ovsep of Khodorchur, dated 1766. Museum and Library of the Vienna Mekhitarist Monastery, Vienna, Austria. Photo by Father Narek Dadourian, 2012.*

*Khodorchur woman's costume, 19th century. Painted by F. Grigorian, State Historical Museum of Armenia. Photo by Publishing-house "Hayastan," Yerevan, 1965.*



## Old Tiflis Bakeries and some of their Khodorchur Owners



*The white rectangle, to the right of the above photo of the old Tiflis Railway station (built 1870/1872), marks the location, during later Tsarist times and somewhat beyond, of the building that contained the Bakery and Confectionary of the Uzuniyans of Sunintz and partners -- last owned by Vartan Uzunian until the communist expropriation in the late 1920s.*

*Other **Khodorchur** establishments during this time: The corner building on Gogol Street at one time contained a bakery and warehouse. Across the street from it stood a much larger building (torn down in 1985). It housed a bakery and confectionary, and contained an accounting office and two warehouses. The distribution of flour in*



*Tiflis was also a Khodorchur enterprise – part of Anton Uzunian's business.*

*Most of the daily bread of the people of Tiflis was supplied by bakers with Khodorchur ancestry.*

*Courtesy of Karen Uzunian, son of Yervand, grandson of Vartan Uzunian.*



*Project initiated by Sargis Darchinian, author of a book on Old Tiflis.*



*Location: Nekrasov Street, in old city of Tbilisi, Georgia, August 2012.*

*Early one morning around 1980, Sargis Darchinian set out to chisel out the*



*plaster covering a sign of a bakery once owned by the Sapondjiantz of Khantatsor village of Khodorchur. He was soon joined by a group of Armenians from a nearby tailor's shop. The sign in Russian, etched in stone with Florentine mosaic inlay, reads: **Bakery: Sapondjiantz 1885.** It was in the family until 1935.*

*Courtesy of Karen Uzunian, Melkon Sapondjiantz, and Sargis Darchinian, 2012.*



*Khodorchur's most distinguished native son Archbishop Mesrob Habozian with his niece Haiganoush Habozian, in Yerevan; the Archbishop as a young seminarian; and at the Yerevan Genocide Memorial Monument with Haiganoush's husband Rafael Vardapetyan and their sons, Ashot and Hratch.*

*Towards the end of his life, the Archbishop had the opportunity to visit Yerevan twice, once in 1971 and again in 1973. During his first visit, many natives of Khodorchur arrived from the different republics of former USSR to pay their respects and celebrate his birthday. Information and photographs courtesy of Ashot Vardapetyan.*

**Part II**

# HISTORY





## Chapter 25

# OF KHODORCHUR'S PAST

Khodorchur is part of Dayk province and was the property of the Mamigonians once upon a time. It is known that Hmayeag Mamigonian—brother of Garmir Vartan—fought bravely “in the village of Vorchnhagh, in the province of Dayk” and was martyred for his holy faith and fatherland near Khodorchur.

According to tradition, the village of Gisag was named after General Kisag, as Vahnay and Vahnay Canyon were named after Vahan Mamigonian, and the village of Sunints was named after a prince from Siwnik who settled there. Although these are traditions or suppositions based on names, one cannot deny that certain rulers built their castles in the area, such as the castles of Dzrachur and Holy Mother of God. These castles could have also been built by immigrants from Ani, Mush, and Van.<sup>1</sup>

According to a local tradition, a number of families, such as the Gisatimians, Melikians, and Pakaradians, moved to Khodorchur from Ani in 1239.

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1. Ed.: Khodorchur shared the fate of the Armenian plateau in coming under the rule of various occupiers. It came under Persian domination during the first division of Armenia between the Byzantines and the Persians, and later under Arab rule. The Georgian branch of the Pakradunis ruled over it, and the Seljuk Turks came into the region in the eleventh century. The atabegs of Samtskhe or Akhaltsikhe/Akhaltskha, Christians who only converted to Islam by the early seventeenth century, controlled the area for a long period. Then the Ottoman Empire gained control of Khodorchur, as part of Akhaltsikhe, during the Ottoman-Persian wars, and it remained part of the Ottoman Empire until the establishment of the Republic of Turkey. See Fr. H[agovpos]. *Dashian, Dayk, tratsik ew Khodorchur* [Dayk, Neighbors and Khodorchur], Vienna: Mkhitarian Dbaran (Press), 1973, pp. 61-2.

Later, they were joined by immigrants from Mush and Van<sup>2</sup> and Hamshén,<sup>3</sup> as their family names indicate.

Again, according to tradition, Father Hagop, son of Fr. Ghazar Tatmanian, traveled to Rome, accepted Catholicism there, and returned in 1660 to his homeland to convert a considerable number of fellow Armenians to the Catholic faith. Apparently, he was assisted by the European Jesuit missionaries. Yeghia Asduadzadurian Musheghiants mentions that after adopting the Catholic faith before Father Pietro Ricardo, Hagop took the holy sacraments.<sup>4</sup> Hagovpos Puzayian, an apprentice of Abbot Mekhitar, because of persecutions, “escaped to the orchard of the Lord in Erzerum, Kurdistan, Pasen, and Khodorchur” dressed like a layman.<sup>5</sup>

The Apostolic Prelate of Constantinople, Gerolimo Bona, reported in 1748 to the Holy See: “Sber city is part of Erzerum and Trebizond. There are very few Catholic Armenians there. They are without a priest. Many villages fall under this city, Khodorchur being the most noteworthy. There are Catholic Armenians in all of these villages, with one or two Armenian priests.”<sup>6</sup>

Very Reverend Father Bedros Burnazian, the head of the Armenian Catholic mission in Erzerum, responding to the survey of Coressi, the Apostolic Prelate of Constantinople, wrote: “Khodorchur is five days away from Erzerum and contains the following nine villages: Garmirk, Jijabagh, Grman, Sunints, Keghud, Gaghmkhud, Khantatsor, Mokhrigud, Gisag. Each of these has a church of its own and its own priests, and the rites of the Catholic faith are performed unobstructed.”<sup>7</sup>

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2. K. A. wrote: “The people, by tradition, say that after the fall of Ani, seven Armenian families fled to this area and took shelter in inaccessible places. Indeed, the village is located in a rocky place in one of the canyons of Barkhar mountain. They also say that three Armenian families from Mus and Van took refuge here during the 15th and 16th centuries” (“Khodorchur,” *Nor tar*, 1890, No. 73). [Ed.: See variants in State Central Archive of History of the Republic of Armenia, Record Group 478, Series 1, File 101 *Hagop Kévorkyani husherē Hodorchuri masin* [Hagop Kévorkyan’s Memoirs about Hodorchur], May 12, 1920, Tiflis, Chapter 1; T. Kévorkyan, “Khodorchur,” *Panper Yerevani Hamalsarani* 3 (15), 1971, p. 204. The latter cites a tradition in which a Pakraduni princess named Diruhi led the immigrants from Ani.]

3. Hajian, *Yerker, aragner...*, p. 52.

4. Father H. Vosgian, *Yeghia Asduadzadurian Musheghiants*, p. 9.

5. Letter from Bedros Vartabed Balkeghian, dated April 22, 1722, Archive of the Mekhitarists of Vienna.

6. G. Hofmann, *op. cit.*, pp. 128-129.

7. *Ibid.*, p. 292.

Father Burnazian also listed the names of the priests with a brief description of each:

Father Markar Khojigian, married, 60 years old, of good conduct.  
Father Krikor Khojigian, married, 40 years old, of good conduct;  
currently in Crimea to beg because of poverty.

In Grman Village:

Father Hovsép Dér Hagopian, married, 36 years old, of good  
conduct.

Father Hagop Melikian, married, 38 years old, of good conduct.

In Sunints Village:

Father Hovsép Yanoghian, married, 50 years old, of superb  
conduct.

Father Garabed Kamarian, married, 30 years old, of good conduct.

In Gaghmkhud Village:

Father Melkon Taniélian, married, 50 years old, of good conduct.

Father Bedros Gulian, widower, 40 years old, of good conduct.

In Keghud Village:

Father Hovhannés Sanosian, married, 40 years old, of good  
conduct.

Father Vartan Kchurian, married, 35 years old, of good conduct.

In Gisag Village:

Father Hovsép Kosian, married, 70 years old, of good conduct.

Father Hovhannés Kosian, married, 35 years old, of good conduct.

Father Hovsép Kosian, (engaged only), of good conduct.

In the village of Michin Tagh:

Father Sdepanos Melikian, widower, of good conduct.

Father Hovhannés Tawitian, widower, 50 years old, of good  
conduct.

In Khantatsor Village:

Father Serovpé Chamanian, widower, currently in Crimea to bring  
back his son.

Father Bedros Yeritsants, widower, 50 years old, of good conduct.  
Father Hovhannés Aylian, married, 40 years old, of good conduct.

In Mokhurgud Village:

Father Hovhannés Awedikian, son of the above, married, almost 40 years old, of superb conduct, currently in Gumushkhane.  
Father Sdepanos Réhanian, married, almost 40 years old, of good conduct.  
Father Hagop Jutigian, married, 70 years old, of good conduct.

In Garmirk Village:

Father Nigoghayos Movsésian, a Mekhitarist clergyman, almost 30 years old, of good conduct.  
Father Hovhannés Dér Hagopian, widower, almost 50 years old, of good conduct.  
Father Mikayél (no family name), married, almost 38 years old, of good conduct.  
Father Sahag Burisian, married, almost 40 years old, of good conduct.

In Norshén Village of Tortum:

Father Simon Dér Hovhannisian, widower, almost 50 years old, of good conduct.

The Armenian Catholics were not spared religious persecution. According to the handwritten history maintained in the archives of the Mekhitarists of Vienna, the following were subjected to the persecution initiated in 1827:

Very Reverend Father Bedros Burnazian of Sunints  
Father Hovhannés Sanosian of Keghud  
Father Boghos Abajian possibly of Keghud  
Father Melkon Taniélian of Gaghmkhud  
Father Bedros Gulian of Gaghmkhud  
Father Awedik Awedikian of Mokhurgud  
Father Hovhannés Kosian of Gisag  
Father Bedros Yeritsian of Khantatsor  
Father Hovhannés Tiatian of Michin Quarter  
Father Hovhannés Aylian of Khantatsor  
Father Krikor Khojigian of Jijabagh  
Father Hagop Melikian of Grman

Father Garabed Kamarian of Sunints  
Father Hovsép Yanoghian of Sunints  
Father Sdepanos Réhanian of Mokhurgud

“But some of Khodorchur’s priests were saved by fleeing, while others were not deported because of fragile health and old age...

“All of these were driven from Erzerum city to Tarsus in Cilicia. They wanted to depart from there to go to Lebanon, but when they took the boat at night, half of them were drowned in the sea. The others, frightened by the accident, camouflaged themselves and returned to their homeland, while others lost their lives due to the bitter weather.”<sup>8</sup>

Vosgan *kehya* [headman] Vosganian (see his poem), Father Serovpé Melikian, Father Boghos Pajian, and Father Boghos Gulian also must be added to the aforementioned list of priests.

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8. Archive of the Mekhitarist Congregation of Vienna, year 1827.





## Chapter 26

# THE RELIGIOUS AND LAY LEADERS OF KHODORCHUR

Fortunately, the persecution was short lived and the surviving priests of Khodorchur returned to their homeland where they ardently worked with other priests.<sup>1</sup> Catholic Armenians were granted the status of a unique community.

An independent hierarchy was established under the supremacy of Monsignor [Andon] Nurijanian [or Nurijian], and an ethnarchy or a patriarchate was created under Very Reverend Father Harutiwn Chukhajian's prelature.<sup>2</sup> The

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1. Before and after the persecutions, missionaries from Khodorchur visited many cities and villages in Armenia to spread Catholicism. Thus, Father Hovsép preached in Gumushkhane and received a clerical crown from the grateful faithful as a gift. Father Serovpé Melikian preached in Arapgir and thereafter returned to his homeland with Monsignor Hasunian's permission (Archive of the Mekhitarist Congregation of Vienna, Letter of Hasunian to Father Nersés Melikian, dated May 6, 1861). Priest Harutiwn Arakelian went to Isfahan and Julfa. The people there liked him very much (Ibid., letters of Arakelian dated August 23, 1865, March 18, 1866, and June 12, 1866).

2. Ed.: After a period of government persecution of Armenian Catholics during the Greek independence movement against the Ottoman Empire, European pressure led to the creation of an officially recognized Ottoman Armenian Catholic community or *millet* from 1830 to 1831. A dual hierarchy was established, with Archbishop-Primate Nurijian in charge of religious functions, and a second cleric, a patriarch in charge of civil affairs for the Ottoman Armenian Catholics. According to Mgr. Hovhannes J. Tcholakian, the second hierarch was Fr. Hagopos Chukurian, who was succeeded in 1834 by the abovementioned Fr. Chukhajian (Hovhannes J. Tcholakian, *L'Église arménienne catholique en Turquie*, Istanbul, 1998, pp. 20-39. See also Charles A. Frazee, *Catholics and Sultans: The Church and the Ottoman Empire, 1453-1923*, London, New

hierarchy appointed prelates or vicars in major cities, and subordinate parishes in minor cities and villages. Khodorchur was attached to Erzerum. Before these arrangements, Father Andon Abazian of Khodorchur, who supervised 63 priests, was already mentioned as vicar general of the Diocese of Erzerum in 1808.<sup>3</sup>

He was succeeded by Very Reverend Father Sdepanos Giwrjian of Satlel and then by Father Bedros Burnazian of Khodorchur (born, possibly, in 1768 and ordained in Rome between 1790 and 1792). His prelature was short lived.<sup>4</sup> Very Reverend Father Hovhannés Dilvian was appointed primate, but when he realized that a part of the congregation wanted to have the previous primate back, he resigned and left for Constantinople. Burnazian resumed the prelature in 1823.<sup>5</sup> However, during the persecutions of 1827, when he arrived in Smyrna (Izmir) by way of Erzerum and Constantinople, he died because of the anguish he suffered on the road.<sup>6</sup>

The prelate's seat remained vacant for three years. In 1830, Very Reverend Father Boghos Boghosian was installed as vicar general. He died in 1847 from cholera morbus.<sup>7</sup> The office of the prelate or vicar was entrusted briefly to Very Reverend Father Dimotéos Melkisetegian and then to Very Reverend Father Hovsép Haji Tawitian, who became bishop of Erzerum and died shortly after in 1854. Bishop Hovhannés Silvian was elected as successor. Khodorchur had already been under him since 1836 and had encountered problems related to the office of parish priest. News of his appointment filled the people of Erzerum and Khodorchur with joy. Indeed, he proved to be a valorous and attentive pastor. The bandits of Khodorchur feared his name because governmental authorities readily granted his requests.<sup>8</sup>

Silvian died on May 15, 1865, and was succeeded by Bishop Sdepanos Melkisetegian, who had been his aide and who had attended to his flock's pros-

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York, New Rochelle, Melbourne, Sydney: Cambridge University Press, 1983, pp. 256-261 for less detailed information in English.)

3. Father Bedros I (born possibly in 1810) and his son, Father Bedros II (born in 1847) members of the Abazian clan.

4. H. Kosyan, *Partsr Hayk* [Upper Armenia], vol. I, p. 418.

5. *Il vicariato...*, p. 299.

6. Archive of the Mekhitarist Congregation of Vienna, *History of the Persecutions of Catholic Armenians*.

7. Kosyan, *op. cit.*, pp. 419-420).

8. Archive of the Mekhitarist Congregation of Vienna, letter of Very Reverend Father H. Arakelian to Father M. Melikian of Grman, dated November 11, 1866.

perity and religious education for 23 productive, and uninterrupted, years. The people of Khodorchur were sincerely touched when they learned of his resignation in 1889 due to physical exhaustion and visual impairment. He died in 1894.

Very Reverend Father Garabed Kucharian was elected as a successor. During his office, issues related to the parish and the headmanship of the village arose in the years 1890 through 1896. He sided with Father Garabed Chakhalian. In 1895, he visited Khodorchur and consecrated a number of churches. He stayed in office until 1908, when he resigned and moved in with his brothers. In 1915, he was deported from Erzerum to Erzinjan and then to Sivas, where he died.

Very Reverend Father Hovsép Melkisetegian temporarily assumed the prelature of the Diocese of Erzerum and was ordained bishop in 1911, but in 1915 he was deported to Malatya. From there he moved to Istanbul in 1919 and died there on January 23, 1920.

The following is a list of the supervisors and prelates of the Diocese of Erzerum:

Father Andon Abazian of Khodorchur, 1808-1810.

Very Reverend Father Sdepan Giwrjian of Satlel, 1810-1817.

Very Reverend Father Bedros Burnazian of Khodorchur, 1817-1820.

Very Reverend Father Hovhannés Silvian of Pznunik (Van), 1820-1823.

Very Reverend Father Bedros Burnazian for a second term, 1823-1827.

Very Reverend Father Bedros Boghosian of Kiwille, 1830-1847.

Very Reverend Father Dimotéos Melkisetegian of Erzerum, 1847-1852.

Bishop Hovsép Haji Tawitian of Erzerum, 1852-1854.

Bishop Hovhannés Silvian, 1855-1865.

Bishop Sdepanos Melkisetegian of Erzerum, 1865-1889.

Bishop Garabed Kchurian of Erzerum, 1890-1908.

Bishop Hovsép Melkisetegian of Erzerum, 1911-1920.<sup>9</sup>

The prelates of Erzerum had their vicars in Khodorchur. These were known as “superiors.”

Very Reverend Father Bedros Boghosian, prelate, in a circular dated August 11, 1832, installed Father Hagop Melikian of Grman as Superior [*medzavor*] or

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9. See a detailed account of the prelate-bishops of Erzerum in H. Kosian, *Partsr Hayk*, vol. I, Vienna, 1925, pp. 420-459.



*Bishop Garabed  
Kuchurian.*

Archpriest [*avakeréts*] of Khodorchur, Mokhurgud, and Garmirk, saying:

“He is a prudent priest of good conduct. Although he considers himself inadequate, and although he pleaded with us a thousand times to this effect, he does not have the right to decline to undertake this heavy burden. He cannot but engage in this position with full obedience and brave spirit... Therefore, we invest in him the authority to work in Khodorchur, Mokhrgud, and Garmirk. He will advise, exhort, caution, chastise, prohibit, banish from the church, anathematize, and physically beat those who do not obey and do not refrain from habitual disorder against the divine commandments, the commandments of the church, the rules established by the prelate, in the public interest, and for public peace. And if disobeyers persist in bad behavior and refuse to be corrected, we command that they be delivered with the consent of the entire congregation to the corporeal judge (as our eminent supervisors command us

and order us). ... Your Superior, Father Hagop Melikian, will take with him one or two priests, at his discretion, and two laymen, he and the public deem appropriate, along with proper laymen from Mokhrigud and Garmirk, to go to Khosdatsa Beg and deliver our letter to him and announce to him that we need to see the governor of Kars, taking to him a copy of the royal edict and the letter of the Sarasger [Tr. Serasker, military title] Pasha addressed to him. The Beg can read it, should he decide to do so. Upon your return from Kars, visit Garmirk and Mokhrigud, either on your way to visit us or by going [to these places] from there to announce to them everything, and later, when time allows, the Superior should come to us in person, or notify us in writing about the success of matters and anything else that we should know.”<sup>10</sup>

Very Reverend Father Boghosian attached a letter, bearing the same date, to this circular, addressed to the Superior, saying:

“With the authority of Superior, you are under the obligation to protect everybody, for I have given you full authority to prohibit and allow, judge and punish, inside and outside the court. Nobody is allowed to oppose you, be it clergy or layman. Choose whichever clergyman or layman you want at your discretion as advisor and aide, and they are not allowed to disobey you, should you call upon them as advisors. The same applies to laymen, who are not allowed to disobey, should you call upon them. I, in particular, announce with regard to these two suspended neophytes who now return from Salmasd after a disorderly ordination, that you should revoke their certificates, along with the signatures and seals that they received there, and I shall send all of these to our sublime president, together with a report covering all the circumstances, to see what his decision will be in regards to them. I notified them that they are suspended from all priestly duties, from administering any sacrament at the church, and any last rite for the deceased. They shall stay put at the church and read, just like clerks, the entreaties, and say the prayers that befit the priests covertly in their minds, or simply follow those who say them. Concerning other unconcealed readings, when they are alone, they have to perform perfectly, and in a fashion befitting a clerk, in order to pay their debt, because they undertook to accept the [ecclesiastical] order, though by theft and deceit, and they should not read the New Testament in the church at all, nor should they wear the mantle. I advised them to continue their studies, particularly the study of morality, until

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10. Archive of the Mekhitarist Congregation of Vienna, August 11, 1832.

we see what happens.

Likewise, with regard to the two aforementioned persons who were ordained in Salmasd, caution them to complete their studies and stay in line. [This applies] in particular to one of them, who was ordained without due time and special certificate of the Archbishop (only with Father Yeprem's paper), and we hear that currently he wants to remain independent...

We hear that there are now seven choir boys who are studying in the hope of becoming priests and whose certificates you have requested from the Archbishop based on testimonies of priests and laymen, and I have with me now your letter of recommendation, but currently you no longer need priests; those that are there are enough... Let your garb and headpiece be in accord with the current uniform, which the newly-ordained Father Abazian will show you, and present yourself to the Pasha in that same dress. Concerning other priests, we wrote to Constantinople to see what their answer would be with regard the outfit..."<sup>11</sup>

The nomination of Father Hagop as superior and archpriest upset Father Hovhannés Sanosian of Keghud and his sympathizers, as it appears from the letter Father Bedros Kosian wrote to Father Hagop the Superior.<sup>12</sup> Therefore, while Father Hagop was away from Khodorchur to have the Pasha of Kars approve his nomination as superior, the supporters of Father Hovhannés declared him Superior and Archpriest of Khodorchur. Father Hagop learned of this sad news, but was not shocked at all because he had seen signs of their dissatisfaction in Khodorchur. He considered it would be best to go to Erzerum instead of returning to his hometown.

In 1836, after Reverend Father Hovhannés Silvian was appointed prelate of Artvin and Trebizond and, at the same time, supervisor and inspector to the diocese of Erzerum, he deposed Father Hovhannés Sanosian with a circular dated October 26, 1836, and reinstated Father Hagop Melikian as Superior:

And with the same general authority of ours, we have reduced Father Hovhannés Sanosian from the position of archpriest and vicar to the status of a simple priest, and appointed you, Father Hagop Melikian, in his stead, archpriest and secondary vicar with the same authority of our predecessor, Very Reverend Father Bedros, Prelate of Erzerum, on behalf of whom we received from the mighty governor of the region, Ahmed Pasha, a court

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11. Archive of the Mekhitarist Congregation, Vienna, August 11, 1832.

12. Archive of the Mekhitarist Congregation, Vienna, October 27, 1833.

permit issued to Devlet Bey at your local chancery of certificates. We also wrote a special letter to the same bey. When it arrives there to the archpriest, he has to visit him with suitable companions, taking with him our letter, to show the permit of the pasha and return.

At the end of our letter, we advise you, the entire community, old and young, priests and laymen, and order you with our authority, to obey and submit to this archpriest, our secondary vicar, as he does so to the aforementioned prelate of Erzerum...<sup>13</sup>

Along with this circular of Supervisor-Inspector Silvian, Prelate Bedros sent a circular to Khodorchur, informing the priests and the community that he was re-appointed as their prelate, but he was “notifying all the reverend priests to change the name of the prelate during the Mass, and mention his name (Very Reverend Hohannés) instead of ours, and although the Very Reverend Father does not mind whether his name is mentioned or not, we felt obliged to bring this to your attention and find you in no fault in this regard...”<sup>14</sup>

Archpriest Melikian occupied the position of superior until 1838-1840 and then resigned because the Sanosians were hampering his work through their opposition.

Father Garabed A. Chakhalian, a man of great merit and accomplishments, assumed all three positions as archpriest, superior, and headman [of Khodorchur canton]. Thanks to his relentless dedication, the church and the community in Khodorchur prospered. The neighboring Turk and Lazi marauders reduced their raids because Father Garabed enjoyed the trust of the authorities; he could prevent the attacks. His death, naturally, brought much grief to the Khodorchurians and his funeral was quite ceremonious.

Monsignor Silvian, considering the request of congregation members, appointed Father Serovpé Melikian as archpriest and superior. He was an experienced and peaceful priest. However, shortly after his appointment, he wanted to become rector of Tunaj and resigned from his office and went to Erzerum. Father Bedros Kitabsézian was appointed temporary superior. According to the testimony of Father Harutiwn Arakelian, Father Bedros “was very prudent and kind person.”<sup>15</sup> In 1867, Bishop Melkisetegian appointed Garabed

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13. Archive of the Mekhitarist Congregation, Vienna, October 26, 1836.

14. Ibid.

15. Archive of the Mekhitarist Congregation, Vienna, August 23, 1865.



Chakhalian II, son of deceased Father Garabed Chakhalian I, superior to the three communities of Khodorchur, based upon the intercession of two influential clans: the Kchurian and Shabanian.

Father Garabed had mostly a very productive office, was very much liked by everybody, the robbers feared him, and the Sultan bestowed a medal upon him. Unfortunately, however, he changed his course after 1889. Because of the forgiveness he demonstrated toward the oppressive deeds of his son, Kerovpé,<sup>16</sup> the people began to hate him and he became a victim of their wrath. He was deposed from office.

The office was transferred in 1896 to Reverend Father Harutiwn Turshian, a young and selfless clergyman, who proved to be a brave shepherd of impeccable record until the deportation of 1915. He emptied the bitter cup with his flock as a martyr and a lover of Christ.

The following have been the Archpriest-Superiors of Khodorchur:

1. Father Hagop Melikian, 1832-1834.
2. Father Hovhannés Sanosian, 1834-1836.
3. Father Hagop Melikian, for a second term, 1836-1840.
4. Father Garabed Chakhalian I, 1840-1861.
5. Father Serovpé Melikian, 1861-1864.
6. Reverend Father Bedros Kitabsězian, 1864-1867.
7. Father Garabed Chakhalian II, 1867-1896.
8. Reverend Father Harutiwn Turshian, 1896-1915.

During the office of these vicars and superiors and before them too, there have been some sad episodes of ordinations to the priesthood (ordination to priesthood by a non-bishop, ordination by the Chaldean Bishop of remote Salmasd, denial of ordination,<sup>17</sup>) and desires to assume ecclesiastical positions,

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16. *Nor tar*, 1892, no. 26; 1893, nos. 51, 66, 81, 109, 131; 1894, no. 41. [Ed.: See also FO195/1846. R[obert]. W. Graves, Erzerum, no. 58, to Right Honorable Sir Philip W. Currie, [Constantinople], August 30, 1894 ff. 230-1 and R. W. Graves, Erzerum, no. 103, to Right Honorable Sir Philip W. Currie, [Constantinople], December 20, 1894, f. 431.]

17. Compare with aforementioned sources and see H. Méhérian's letter of April 21, 1775 as well as letters by Monsignor Nurijian and Very Reverend Father Bedros Boghosian, Prelate of Erzerum (October 26, 1836), Bedros Diratsu [chorister, candidate for the priesthood] Kosian (October 27, 1833), Reverend Father Hovhannés Silvian (October 26, 1836 and July 7, 1838), etc.



*Boghos and Bedros Putsekhian.*

which stirred both those who gave the orders and those who were obedient subjects.

The course Father Garabed Chakhalian II took during the last years of his priesthood and, particularly, the oppression his son exerted as headman split the congregation into supporters and opposers. The supporters comprised 450 households and were referred to as Deortbuchugh (T. *dört buçuk*, or four and a half), while the opposers comprised 350 clans and were known as *uchbuchugh* (Tr. uç buçuk or three and a half).

Father Garabed was asked to remove his son from the headman's position, saying: "We do not want two judges from one family." But he refused to do so. Consequently, as mentioned earlier, both father and son were forced to resign.<sup>18</sup>

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18. *Nor tar*, 1894, No. 41. [Ed.: See also State Central Archive of History of the Republic of Armenia, Record Group 478, Series 1, File 101 *Hagop Kévorkyan's husherë Hodorchuri masin* [Hagop Kévorkyan's Memoirs about Hodorchur], May 12, 1920,

*Bedros  
Putsekhian's  
daughter,  
Hripsimé, and her  
brother,  
Hovsép.*



In the past, the priest who was superior also served as the headman. The first lay headman was Kerovpé Chakhalian who, unfortunately, instead of seeking the prosperity of the people, pursued his own interests and, therefore, was deposed. He was succeeded by Bedros Effendi Putsekhian (1896-1900) who conducted his office with prudence and impartiality. He tried to win the sympathy of the supporters of Chakhalian, but when he realized that a movement against him was being fermented, he preferred to submit his resignation to the government and move to Russia. He died in Tiflis in 1912. His compatriots buried him in that foreign land, and since he had dearly wished to establish a school in Khodorchur, they raised a fund to that effect during a preparatory meeting.<sup>19</sup>

The government appointed Garabed Agha Émishian his successor (1900-1908), dashing the hopes of Kerovpé Chakhalian for a renewed term. An assassination was attempted against Émishian, but, fortunately, he was not harmed and governed the community for eight years impartially, yet with upset from the Chakhlians. In the end, appalled by the accusations spread against him, he resigned from his position.

The government then appointed Melkon Shabanian as headman. Shabanian's ancestors had migrated to Erzerum from Khodorchur around 1827-1828.

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Tiflis, Chapters 9, 10.]

19. *Harach*, 1912, No. 83.



*Garabed Ēmishian, headman.*

He lacked the skills and experience of his predecessors. His office coincided with a period in which, due to the declaration of the Ottoman Constitution, a new movement was on its way—the struggle against everything old. The young, enlightened with the education they received in Russia, and having found some freedom, began to struggle against traditions and antiquated customs. They introduced changes in schools, brought new teachers from “enlightened” places, and praised conscription with “enlightened” ideas. The newspaper *Harach* of Erzerum published derogatory articles about the superior, the headman, and parish councils.<sup>20</sup> *Piwzantion* [a Constantinople Armenian newspaper] soon responded to these with an article penned by a non-partisan writer.<sup>21</sup> Thanks to the efforts of the headman, the rift did not deepen between the supporters of the old and new. The clergy and the liberal-minded tried to reach a consensus, but then the deportation came to choke everything in blood.

The following were the headmen of Khodorchur:

Father Hagop Melikian, 1832-1834.

Father Hovhannés Sanosian, 1834-1836.

Father Hagop Melikian, for a second term, 1836-1840.

Father Garabed Chakhalian I, 1840-1861.

Father Serovpé Melikian, 1861-1864.

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20. *Harach*, 1910, nos. 10, 11, 12.

21. *Piwzantion*, 1910, no. 4119.

Reverend Father Bedros Kitabsčzian, 1864-1867.

Father Garabed Chakhalian II, 1867-1891.

Kerovpé Chakhalian, 1891-1896.

Bedros Putsekhian, 1896-1998.

Garabed Ėmishian, 1898-1910.

Melkon Shabanian, 1910-1914.<sup>22</sup>

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22. Ed.: Khodorchur enjoyed a certain degree of internal autonomy, and until 1914 had no non-Armenian Ottoman officials. Its inhabitants would meet at a special place near Jijabagh village's Fendi quarter called *zhoghovayd* for general assemblies and to decide important issues, including the selection or deposition of officials, though the superior played a decisive role in most issues. Each village had its muhtar or headman who together with the priest and notables of that village formed a council to make local decisions (T. Kévorkyan, "Khodorchur," *Panper Yerevani Hamalsarani* 3 (15), 1971, pp. 208-9).

## Chapter 27

# MIGRATION AND LIFE IN FOREIGN LANDS

The Khodorchurians loved their charming birthplace, but they were forced to depart from it to live under foreign stars for a number of reasons:

1. The growth of the population and, therefore, the increase in the number of buildings and houses.
2. The floods caused by three destructive rivers and the erosion of arable land, in particular plains and fields, which resulted in the reduction of provisions and food supplies.
3. The mountainous and rocky terrain which increased the severity of the aforementioned phenomenon.
4. The raids and plunders of neighboring marauding groups, which threatened the lives of the Armenians and the safety of their property.

Between 1828 and 1878, people permanently settled in foreign lands.<sup>1</sup> These years were branded as the years of *Koch* or *Kaght* [migration]. However, the emigrants were not too many. The partial migration or moves of one clan or another have been very infrequent and occurred only due to temporary circumstances.

The following are the emigrants from the seven villages of Khodorchur:

To Erzerum: The Awedian, Tatarian, Tovmasian, Lachinian, Khosharian, Gédigian, Godian, Hamparian, Hulunian, Gharibian, Ghawazian, Jiwanian, Melkisetian, Melikian, Shabanian, Uzunian, Chakhalian, Chodoyan, Dindinian, Paklarian, Kamarian, Kchurian, and Kosian clans.

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1. In 1821, Archbishop Andon buried a Khodorchurian lady, Almas, in Kharasubazar (*Hantés Amsoreay*, 1911, p. 462).

To Ardzēti: The Dashian clan.

To Kars: The Guzian, Mnianian, and Burnazian clans.

To Karakhach: The Ladifian, Jnian, and Sofian clans.

To Trebizond: The Gabrashian, Gédigian, Mandalian, Mahoyian, and Kamarian clans.

To Akhaltskha: The Kehyan clan.

To support their families and themselves, the men of Khodorchur wandered for years in foreign lands and experienced the pain of separation from their loved ones. They went to Erzerum, Trebizond, and, in particular, to the faraway cities of Russia.<sup>2</sup>

They almost always earned money as they were renowned as bakers and pastry makers, and bread is a basic necessity for people.

Traveling to Russia was not easy because the roads were closed. Therefore, crossing to Russia always caused tears to those who remained in the homeland, because of the fears over whether the men would arrive at their destination alive, or whether soldiers would catch them or robbers rob them.

There was a time when even a bird could not cross the borders because the guards patrolled the border attentively. All traffic came to a halt.<sup>3</sup> After a long wait, however, eleven Khodorchurians hired Turkish boatmen to take them to their homeland from Russia. They departed from Batumi to Turkish waters. When they entered Turkey, they thought the challenging part was over. However, the Turkish boatmen argued that because the roads were narrow, and they had to cross narrow passes, the travelers must cross certain sections one person at a time in order to not attract attention. The Khodorchurians trusted

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2. *Nor tar*, 1892, No. 26. It is related that once upon a time 1,000 Khodorchurians lived in Tiflis. They established a union of bakers there (G. Kamarian was one of the presidents of the union). They also established a Youth Society in the homeland (1909-1910). Compare with Father Y. Boghosian, *Badmutiwn hay mshagutayin ėngerutyunneru* [History of Armenian Cultural Societies], Vienna, 1963, Vol. 2, p. 205.

3. Ed.: See FO194/2082 Harry H. Lamb, Consul, Erzeroum, no. 16, to W. E. de Bunsen, Interim Charge d'Affaires, Constantinople, October 2, 1900, Inclosure: Report on the condition of the Vilayet of Erzeroum during the Quarter ended 30th September 1900, ff. 76-78; T. Kevorkyan, "Khodorchur," *Panper Yerevani Hamalsarani* 3 (15), 1971, p. 212; State Central Archive of History of the Republic of Armenia, Record Group 478, Series 1, File 101 *Hagop Kevorkyani hushere Hodorchur masin* [Hagop Kevorkyan's Memoirs about Hodorchur], May 12, 1920, Tiflis, Chapter 10. According to the latter two sources, the Russian-Ottoman border was closed in 1899. It was reopened after the 1908 Young Turk revolution.





*Hovsep Kamarian of  
Sunints, deceased in the  
United States.*

them. A few Turks took one of them away and came back to take the other. Ten Armenians were taken away in a similar fashion. When they came to take the last one, he noticed bloodstains on their garments and realized that his companions had been killed. He predicted his approaching death, so he turned to his executioners and said: "I know you killed my friends because they did not give money, or did not have it, but although I do not have money on me, I have it in Trebizond. Don't touch me. I will give you a promissory note and on your way back to Batumi you can cash it in Trebizond."

The Turks agreed. The cunning Khodorchurian wrote down what had happened in Armenian letters. The Turks took the so-called promissory note and killed him. Then they went to Trebizond where their murderous action was revealed and they were punished.

Almost a year later, another group of Khodorchurians—eight people—tried to return from Russia to their homeland by way of land. They hired two well-armed Turkish guides and reached the Russo-Turkish border. They entered Turkey and the Turkish border guards greeted their subject Khodorchurians warmly. Later, however, when they approached Khutel Dere, the border guards began to shoot at the Khodorchurians and their guides. The Turkish guides

were the first casualties. The Khodorchurians tried to escape, but they failed. Five of them were killed and only three managed to reach their homes.

On a different occasion, twenty-nine Khodorchurians tried to return from Russia, but twenty-seven of them were shot to death by Turkish border guards, and only two young men succeeded in making it back to their families.<sup>4</sup>

Another group of Khodorchurians wanted to cross from Turkey to Russia. They reached the Russo-Turkish border after walking by night over mountains and through roads never crossed before and hiding and sleeping during the day. Near the border, they intentionally wandered around in order to be seen by Turkish border guards. The Turkish soldiers questioned them as to who they were and where they were going. They answered they were from Khodorchur and wished to enter Turkey. The provoked guards delivered them to the Russians, which was what the Khodorchurians wanted. They entered Russia thanks to their enemies and arrived at their destinations alive and well.

The following Khodorchurians became rich in Russia by baking bread, making pastry, or engaging in the trade of flour.

From Jijabagh: The Atanians, Étmékjians, and Schanians.

From Grman: The Gédigians, Mahdesians, and Madigians.

From Gisag: The Muradians and Dandajinians.

From Michin Tagh: The Apozians, Kévorkians, Tipukhians, Ikibabulians, Gablanians, Hajians, and, in particular, the Mashurians.

From Khantatsor: The Tatmanians, Kheralians, Gazhians, Gilanians, Habozians, Jnians, Matosians, Vosgians, Panosians, Sabunjians, and Vartigians.

From Sunints: The Aylians, Pasharadians, Yanoghians, Hulunians, Burkhajians, Dindinians, and Kamarians.

From Gaghmkhud: The Amirazians, Karakashians, and Gododians.

From Vahnay: The Kaylians, Mandalians, and Dér Hovhannésians.

From Keghud: The Tatosians, Lazians, Mashurians, Putsekhians, and Paklarians.

From Mokhurgud: The Kévorkians, Dzaghigians, Chamichians, and Kéoroghlians.

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4. Letter by Hovsép Hunanian [Unanian], written in the United States, May 11, 1963.

From Garmirk: The Avdalians, Pachajians, and Papazians.  
The Émishians, Janigians, Hagopians, Késhishians, Chakhalians, and  
some others also were wealthy.



## Chapter 28

# LACK OF SAFETY AND BRIGAND ATTACKS

As long as Silvan was alive, and had influence in the government, Khodorchur was protected from the oppression of neighboring Turkish aghas and mountain begs. After his death, however, attacks, plundering, thefts, and even murders went unpunished. The people protested to the authorities and asked to be allowed to hire Turkish or Lazi guards to maintain security in the land. Their request was granted and they were allowed to hire three armed Lazis, whom they paid well so that they would perform their duties diligently.<sup>1</sup> The Lazis, however, were unruly and failed in their duties. Extortion continued, although less frequently.

The following are some incidents of bandit attacks:

1. One night, in 1861, the Turks of Hunud raided Jijabagh, abducted a bride, took her to a remote place, and raped her. The incident was related by Reverend Father Harutiwn Arakelian, who added: “Mishaps such as this happen frequently.”<sup>2</sup>

2. During the years 1870-1875, Melkon (not Serovpé, compare with *Pazmavéb*, 1875, p. 337) Janigian went to Vorchnhagh to bring home wine. On the way back, Tuyoghli [Tüylüoğlu], the chief brigand and his followers, tried to steal his mules and the wine, but Melkon bravely resisted and wounded some of the robbers with his bullets. He, too, was wounded severely. The thieves fled. Melkon recovered to die many years later in the village of Paghach at the age of ninety-one during the deportations.

3. In 1878, the Khodorchurians wrote to Bishop Melkisetegian:

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1. *Ports*, 1879, I, p. 193.

2. Archive of the Mekhitarist Congregation of Vienna. Letter to Father Melikian in Arappir, Nov. 17, 1861. Compare with others on May 1872, no. 1244.

“Your Eminence. Sadly, for the last two years, we haven’t had anything to report to you other than news of murders and robberies... One Sunday, during the day, they surrounded the church where the entire community was gathered. They forced the priest from the altar and stripped the congregation and the church of everything they possessed. They piled the booty on the priests’ backs and forced them to carry it to the top of the mountain. Not a month and not even a week passes that rapes, thefts, and murders bring bitterness to our district. Recently, they burned the church of Mokhrigud, but all of this was only an introduction to the misery we were destined to experience. Because we have absolutely no protection of dignity, property, or life, we were forced to hire Muslims (Lazis) from neighboring villages, despite our extreme poverty, and the horrible expenses of the past few years, to protect us. We are forced to provide them with all their needs and food in addition to the high wages they demand. Nevertheless, they failed to protect us from the great misfortune that befell us.

On August 29 (1878), thirty Muslim armed men appeared from the direction of Jijabagh village. Our guards tried to stop them, but failed. Some were felled by the bullets of these barbarians, while others tried to save themselves. Some thirty other armed Muslims attacked us from the direction of Leghan. Bullets rained like hail on our village. A pregnant woman was hit by a bullet and killed; others were wounded. This cruel band plundered the entire village of Khantatsor and then set the village on fire. They ignored the tearful entreaties of children, women, and the entire community. More than 150 buildings with provisions and furniture were burnt. The raiders departed, singing barbaric songs and expressing joy. We were left without clothes and provisions. We cannot even receive provisions from the outside because these cruel people have blocked all roads. Anyone who dares to try to cross these roads is killed. You can imagine the terrible state we are in; all our possessions have been destroyed and we are unable to import anything, due to the situation.

The leaders of these evildoers were: Khashit and Hiusein [Tr., Hüseyin], the sons of Sherif Agha of Hunud, the Toyloghlis [Tüylüoğlu], and the onbashi [corporal] of Karadere with his followers...

In the name of Christ and humanity, we beg [your] help. If we do not receive help immediately, we are lost. The peaceful community of 800 families in the Khodorchur district will cease to exist...

[signed by] The Community of Khodorchur”<sup>3</sup>

Bishop Melkisetegian presented this letter to the government and the French ambassador; as a result the Khodorchurians were allowed to possess weapons. Before this arrangement, on a Sunday in 1878, Sherif Beg of Hunud raided Michin Tagh and opened fire on the congregation as they exited the church. He set the village on fire and forty houses were burned. Fortunately, Sherif Beg was caught and delivered to justice.

The granting of permission to carry arms<sup>4</sup> frightened the brigands a little and the Armenian people breathed freely for a brief period.

4. Years later, at the beginning of 1886,<sup>5</sup> Toyloghli [Tüylüoğlu] Dursun, the leader of the brigands, came to Khodorchur, and attempted to abduct the Very Reverend Father Yanoghian, in order to demand a ransom. When armed Khodorchurian youths fired at him from their shelter in the Libaridian Castle, and wounded one of his companions, Dursun released the clergyman and left. But he did not forget the incident. In the autumn of 1886, he went to Mokhurgud with a well-armed band, and sent news to Khodorchur demanding the preparation of a large sum for him. Awedis and Harutiwn Sabunjian and Kerovpé Vosgian made preparations to resist him. The first two fled and the brave and fearless Kerovpé was left alone with his gun. He fought against Toyloghli and his eighteen mountain brigands. He was a good shooter, so he aimed at the band leader who “collapsed like a tree.” Then he fled from the infuriated followers who chased him. While fleeing, Kerovpé used every opportune

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3. *Ports*, 1879, I, p. 194. As reported, these brigands also robbed and wounded Father Andon (Vosgian) of Khantatsor.

4. *Nor tar*, 1890, No. 73. [Ed.: On Sherif Beg, Tüylüoğlu and other bandits, see also State Central Archive of History of the Republic of Armenia, Record Group 478, Series 1, File 101 *Hagop Kévorkyan's busherë Hodorchuri masin* [Hagop Kévorkyan's Memoirs about Hodorchur], May 12, 1920, Tiflis; and the historical novella in *Valder Aramyan, Khodorchurtsiner*, Yerevan: *Sovedagan krogh*, 1987.]

5. Ed.: It seems that the incidents had recommenced even earlier. See, for example, France, Ministère des affaires étrangères. Quai d'Orsay. Archives diplomatiques. Correspondance Politique Consulaire Turquie, Erzeroum, Volume 6: Turquie. Erzeroum. Correspondance politique du Vice Consulat 1880-1885, A. Castagne, Vice Consul, Erzerum, no. 54, to Jules Ferry, Président du Conseil, Ministre des Affaires Étrangères, May 8, 1884, f. 259 and FO195/1450 Lieut. Col. William Everett, Erzerum, no. 46, to the Rt. Hon. The Earl of Dufferin, Constantinople, October 26, 1884, f. 278 and attachment.





*An Armed Khodorchurian, Tatéos Kévorkian.*

moment to fire at them, but his gun exploded suddenly. He began to run faster, but it was useless, because the bullets of the enemy reached him. He continued to run despite his wounds, until he fell, exhausted and drained of blood. The enemy reached him and fired so many bullets into him that when people removed the bullets from his body before burying him, a handkerchief was filled with them. The compatriots took the hero's body home. They admired his bravery, grieved for his loss, and buried their liberator with a resplendent funeral.

Father Madtéos Hajian (Kawaratsi) praised his valor in a poem, "The Death of Kerovpé Vosgianian," while Fransua [François] Porchanian turned the heroic incident into a play, which was staged in Kiev.<sup>6</sup>

Later, Abdullah [Ed.: Abdullah Effendi Mamushoghlu/Memişoğlu], a friend of Toyloghli, became the most sincere and trustworthy friend of the Khodorchurians. He accompanied the travelers to Russia and helped them to return home. He also moved their merchandise and money from Russia to Khodorchur intact. He helped the Khodorchurians during the deportation by his advice and deeds.

5. We read in *Nor tar* the following:

"A Letter from Turkey. Khodorchur village (Erzerum Province), April 23. The Lazis around us do all kinds of evil deeds. On 10 o'clock in the morning of April 23; the inhabitants (Catholic Armenians) of the village were gathered in the church where the sacred Mass was taking place. Suddenly, twenty Lazi brigands surrounded the church. They were armed with various weapons, included Pertan guns, and began to fire at the church door and windows. The people were terrified, the Mass was interrupted, and none of the unarmed people was able to exit. Meanwhile, a few of the Lazis tightened the circle around the church and installed guards by the exit. Others rushed in and began to steal. They snatched gold and silver ornaments from women's heads; they grabbed precious items from the men and the church. They wounded four people seriously—Father Bedros Abazian, two men, and a woman. They threatened to kill them all unless they immediately handed over 300 Ottoman Liras. They took the 300 Liras and left the church, leaving some of their companions by the church entrance. They then began to break into the houses and took whatever precious items they found... By chance, two inhabitants were not at church that morning and they fired their guns at the

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6. See below, as well as Father H. Vosgian, *Husherés* [From My Memoirs], p. 50.

brigands. The brigands thought that help had arrived from outside and left the village...”<sup>7, 8</sup>

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7. *Nor tar*, 1890, No. 67. Another “Letter from Turkey,” written from Khodorchur on May 5, 1890, relates: “In the village Khodorchur of Sbir District of Erzerum province, in the morning of Red Sunday on April 22, while the people of Gaghmkhud were attending the Mass at the church, seven brigands came and surrounded the door of the church. Two of them guarded the door, while five entered the church. The people were confused. They [the brigands] stole watches and money from the men. They stole the coins [decorating] their heads and whatever gold they had from the women. Then they caught the priest (Father Bedros), who was not officiating but was present, and began to beat him, forcing him to hand over the church treasury. The other priest, a celibate clergyman who was officiating the Mass, drank the sacred blood, threw his chasuble aside, and with his other priestly garbs and the chalice in hand, grabbed the head-dress of a woman, and ran out through the guards... In addition to looting the church, the brigands locked the church door and broke into the houses...” (*Nor tar*, 1890, no. 73). Compare with other hardship described in *Harach*, Erzerum, 1912, no. 27, p. 136. [Ed.: See also France, Ministère des affaires étrangères. Quai d’Orsay. Archives diplomatiques. Correspondance Politique Consulaire Turquie, Erzeroum, Volume 7: Turquie. Erzeroum 1886-1895. G. Vigoureux, Vice Consul, Erzerum, no. XI, to Monsieur Ribot, Député, Ministre des Affaires Etrangères de la République Française, Paris, May 17, 1890, f. 199-200 ; FO195/1688 Clifford Lloyd, Erzerum, no. 45, to William White, Ambassador Constantinople, May 14, 1890, ff. 187-188 ; Clifford Lloyd, Erzerum, no. 50, to William White, Constantinople, May 29, 1890, f. 206; and Clifford Lloyd, Erzerum, no. 72, to William White, Constantinople, August 22, 1890, f. 326.]

8. Ed.: An attack by a large band of Laz was narrowly averted in 1895 during the Hamidian massacres according to an Italian source (Document no. 101 L’ambasciatore a Costantinopoli, Pansa, al Ministro Degli Esteri, Blanc, R[apport]. 2368/996, Terapia, 26 ottobre 1895 (per. il 2 novembre), Annesso IV Il Console a Erzerum, Monaco, All’incaricato d’Affari a Constantinopoli, Bollati, R. 125, Erzerum 18 ottobre 1895, in Lorenzo Mechi, ed., *Documenti Diplomatici Italiani Sull’Armenia. Seconda Serie: 1891-1916. Volume 3 (1o Settembre – 31 Dicembre 1895)*, Firenze: Commissione per la pubblicazione dei documenti italiani sull’Armenia, 2000 [seconda serie diretta da Marta Petricioli]). One Armenian source notes that government troops protected Khodorchur in 1895 (State Central Archive of History of the Republic of Armenia, Record Group 478, Series 1, File 101 *Hagop Kévorkyani busherē Hodorchuri masin* [Hagop Kévorkyan’s Memoirs about Hodorchur], May 12, 1920, Tiflis, Chapter 10), while another claims a “Laz” and a Hemshin came with armed men to help the Armenians (*Valder Aramyan, Khodorchurtsiner*, Yerevan: *Sovedagan krogh*, 1987, p. 80). Bandit attacks continued in the Young Turk period prior to the Genocide (see, for example, articles in *Harach*, December 10, 15, 20, 1911; and March 10, May 31, and December 4, 1912).

## Chapter 29

# SOCIETY AND SOCIAL RELATIONS

The Khodorchurians were reputed as pious and devout Catholic Armenians.<sup>1</sup> The churches were always visited and the holy sacraments were attended frequently. The priests were respected and Lent and fasting were observed strictly.

The words “mine” and “yours” seem to not have existed in Khodorchur. Everybody lived as a good neighbor and in fraternal harmony. The issues of the office of superior and headman did not muddy the clear waters; rather, simply disturbed them temporarily. There, the wealthy helped the poor with advice, money, food, and clothing. In fact, one could count the truly poor on the fingers of a hand. The poor strived to compensate by working hard and

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1. Father Éprigian writes: “The inhabitants of the villages of Khodorchur are differentiated from one another by a few peculiar characteristics. The people of Sunints and Jijabagh are usually considered neat; the residents of Khantatsor and Gisag interest driven; those who live in Grman are big and short of speaking the truth; the people of Gaghmkhud and Keghud are boastful and like parties, etc. It is strange and interesting to know that while all surrounding districts are populated either completely by Muslims or partly by Muslims and partly by Armenians, this place has remained purely Armenian and Catholic, wherefore neighboring residents designated it as Little Rome because of its one faith and one language” (*Pnashkharig pararan* [Topographical Dictionary], vol. 2, p. 200). Father Éprigian adds: “The Khodorchurians are in general benign and religious, attentive to every single debt they have... A certain priest named Hagop preached orthodoxy here... He eliminated certain prejudicial and ill traditions [influenced by] the first preaching celibate priests of Mekhitar the Great. Up until then, the girls and newly-wed women could not enter the church, and they sacrificed or offered the first born of all animals in front of the church” (Ibid., p. 200).

owing as little as possible. If a hard working person became jobless for whatever reason, or a patient was stuck to the bed with no one at home to care for him or her, a neighbor, or the stranger, rushed to help. It was never seen or heard that a Khodorchurian was ignored during hardship or forced to go to unfamiliar places to beg for food. A Khodorchurian would have preferred to die hungry at home—this never happened fortunately—than to beg from the residents. If necessary, the residents themselves begged on behalf of the needy by asking for donations of necessities. If a needy person had no relatives, a well-to-do clan took him or her into their house, and treated him or her like a family member, who, in turn, contributed to the well-being of the family with his or her sweat and good will. The concept of renting a house or becoming a tenant was unfamiliar in Khodorchur. When a poor native wanted to have a small shelter, or when someone's house was too old and on the verge of collapse, the compatriots hastened to help, by either paying the wages of Turkish workers or providing their food, or by procuring stone and other construction materials. In this way, the poor would someday become rich and extend help to others. The doors of the houses were open, because everybody was provided for and nobody craved the possessions of others. When the doors were closed, it meant people were afraid of the raids of brigands.

People helped each other through labor or by providing oxen and horses for the planting in the spring as well as for harvesting and threshing—nobody would think of asking for payment. They would send the oxen and cows for months to the mountains without shepherds, and nobody would steal them, although the wolves and bears would tear them apart every so often. Theft was a disgraceful act and nobody wanted to appropriate the belongings of others.

The Khodorchurians were workers and helpers. They built bridges and roads, renovated or built churches and schools as brothers. They took turns using the waters of the rivulets, and when the waters subsided because of heat or destruction, they fetched water from elsewhere or were satisfied with less. They always tried to quickly resolve any arguments when they occurred.

When the government's tax collectors came to collect taxes, the people rushed to satisfy them. At the same time, they tried to explain to these government officials the problems caused by the brigands who disturbed their peaceful life. They were also concerned about matters of traveling to and from Russia.

The Khodorchurians helped build or renovate buildings belonging to the public or the church in Erzerum, Artvin, Trebizond, Batumi, and Varzahan,

and supported needy priests.<sup>2</sup>

Father Injijian writes: “Many scattered here and there during the winter to serve.”<sup>3</sup> This, perhaps, relates to the Khodorchurians of olden times, because in modern times, the Khodorchurians never acted as servants in their homeland or abroad. They worked as bakers in Russia, either as owners or employees. In the homeland, they seldom hired non-Armenian male or female servants—particularly female servants. Family members strived to do their best by dividing the chores of home and the stable among themselves.

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2. *Harach*, 1910, no. 91, p. 8.

3. *Nor Hayasdan*, p. 134.





## Chapter 30

# LITERATURE IN KHODORCHUR

Despite its isolated position and other unfavorable circumstances, Khodorchur was not barren soil for men of letters. As early as in 1738, the priest Hagovpos Dér Ghazarian produced a book of poems, copied by him most likely, and a number of odes. Although these odes cannot match the carols of Naghash and Frig, they are not worthless; particularly if we consider that the poet was young. At the end of his “Ode to Vanity,” he writes: “The poet is from Khodrchur... writing this at age twenty.”<sup>1</sup>

Perhaps this is the priest who, in 1756, donated a Bible, owned by the monk Ghazar in 1672, to the monastery of St. Lazar.<sup>2</sup> The monk Ghazar is the same as the Very Reverend Father Ghazar, who wrote: “In 1666, on the sixteenth of November, I came to Khoduchur and built a room to reside in. May God [have mercy] on Khoduchur’s landlords, notables, and all other brethren. May God make their one, thousand fold.”<sup>3</sup> It appears that this room was built in the Gogh farm of Khantatsor, because an inscription on the wooden wall of a building built partly with wood and partly with stone says: “Built in 1672 by Ghazar.”<sup>4</sup>

Poet Hagop is from “Khantakugh valley of Khodrchur,” which most likely is Khantatsor. Therefore, it is safe to conclude that he belonged to the family

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1. Fr. H. Dashian, *Mayr Tsutsag Hay[erén] Tserakrats*, Vienna Mekhitarist Library, vol. 1, p. 821.

2. Fr. P. Sarkisian, *Mayr Tsutsag Hay[erén] Tserakrats*, Venice Mekhitarist Library, vol. 1, pp. 134-135.

3. *Ibid.*, p. 708.

4. Fr. H. Dashian, *Mayr Tsutsag Hay[erén] Tserakrats*, Vienna Mekhitarist Library, vol. 1, p. 821.

of Hagop Ghazar and was named Der Ghazarian after him. Poet Hagop is the author of “Song of the Holy Mother of God,” “Song on the Vanity of This World,” etc.<sup>5</sup>

Yeghia Asduadzadurian Musheghian was a contemporary of Dér Hagop or Hagovpos, but from a different village. He wrote an extensive autobiography about things he witnessed and heard. He was born in Grman village on January 17, 1749, and educated in Erzerum. He traveled to various countries, and wrote about his encounters. He discussed religious matters and arguments extensively. From a linguistic point, Yeghia’s work refined the dialect of Upper Armenia with certain grammatical rules and styles derived from Classical Armenian.

This brief account on Yeghia’s life and writings suffice here, for Father H. Vosgian has published a book on him.<sup>6</sup>

Following the death of Der Hagovpos, there is a long period in which we know nothing of any poets and writers from Khodorchur. Our knowledge of the names of poets belonging to later periods is due to Fr. Madtéos Hajian, who wrote: “Having had the opportunity, we personally gathered from the mouths of the people, or from acquaintances, to compile songs and fables of the region, along with annotations. The songs, predominantly sad and rarely joyful, reflect the history, traditions, and behavior of the people.”<sup>7</sup>

1. Priest Hagop Tatmanian (1810-1870) of Khantatsor had two known odes, one on wine, written in 1835, and the other about a letter from Hasankale, penned in 1865. Since Fr. Hajian’s aforementioned publication is available to a few readers only, we chose to present here some select poems, beginning with Tatmanian’s two odes:

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5. Ibid.

6. Fr. H. Vosgian, *Yeghia Asduadzadurian Musheghian yew ir kragan ardatrutiwnnerë* [Yeghia Asduadzadurian Musheghian and His Literary Productions], Vienna, 1927. Compare with Fr. H. Vosgian, *Mayr Tsutsag Hay[erén] Tserakrats*, Vienna Mekhitarist Library, vol. 2, 1963, p. 567.

7. Kawartsi, Fr. M. H[ajian]., *Yerker, aragner, hanelugner, terahawadutiwnner Khodrchroy* [Songs, Fables, Riddles, Superstitions of Khodorchur], Tiflis, 1904, p. 3.

## ***On Wine***

Come, grape vine, let me converse with you,  
I am amazed by your nature, your nature.  
You sweeten the mouth; you are rose to the eyes,  
I envy your nature, your nature.

When the sun of May shines in summer,  
Your buds open green leaves,  
All viewers want to greet you,  
I envy your nature, your nature.

How do you separate from the vine without regret?  
You share sweet fruit from your beautiful branch,  
How do you not take fright of the smashing pond?  
I am amazed by your nature, your nature.

You climb down the tree, so your name should no longer be given,  
You are making the trip of gift, so no longer one should come after you,  
One should cry before and not weep after,  
I no longer like your nature, your nature.

They prepared room for you, an abysm, a barrel,  
Neither the big mule came, nor the night guard,  
Sdepan came to you riding his red mule,  
I no longer like your nature, your nature.

Once you are filled in the barrel, you turn into mutineer,  
You make the sane insane; there is no cure,  
To spare each other from God's goodness,  
I no longer like your nature, your nature.

I do not believe you, even if you speak the truth,  
Those who embrace you lose their hats,  
You turn dry eyes into brooks of tears,  
People come to woe, your nature, your nature.

Do you ever regret what you did to the world?  
Many are the kings you deposed from their thrones,

Many are the good parents whose hearts you hurt,  
People come to woe, your nature, your nature.  
I cannot exclude, it occurred to me again,  
That you turned noble boys to porters,  
I am building a tall house without a foundation underneath,  
I always damn your nature, your nature.

Tell me, what did you want of those poor boys?  
You even made the one *okka*<sup>8</sup> of butter disappear from its wooden plate,  
You did not leave any pouch sound in her bosom,  
I always damn your nature, your nature.

Your name should not be mentioned except with the cup,  
The one that our philanthropist Savior sanctified,  
The one that is transformed inside the chalice,  
It does not befriend your nature, your nature.

Do not say that what Hagop says is useless,  
The ones you destroyed are numerous; what have you built?  
Whatever you have done, all of them are crooked, crooked,  
I always curse your nature, your nature.<sup>9</sup>

## ***Letter from Hasankale***

The hurricane is not blowing from this side  
To lift me and drop me by you, the beloved;  
My heart is filled like a sea day by day,  
To pour down my eyes, beloved.

I have many friends, but you are unique,  
I have lost [you], and do not have the means to find,  
Resurrected like a nightingale for the sake of the rose,  
[You are] vitality in a destroyed garden, come, beloved!

You know well how much I love you,

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8. An *okka* is equal to 1.282 kg, or 45.221 oz.

9. Hajian, *op. cit.*, pp. 48-50.

Cold water gushes from the immortal spring,  
 You are the scent of paradisiacal mounts, scented flowers,  
 Come with the waters of the spring, beloved!  
 Hagop, son of the priest, is growing old,  
 I beg of the singers to also remember her,  
 Dear Hovhannés is longing for her,  
 Stay happy you all, my beloved!<sup>10</sup>

2. Father Vosgan Kéhya [headman] Vosganian (or Vosgian)<sup>11</sup> was also from Khantatsor and lived a long life. He was probably born in 1780.<sup>12</sup> Because of his Catholic faith, he was persecuted and banished for a time from his homeland in 1827. Nevertheless, he remained firm in his beliefs and endured grief and suffering readily. In 1839, he was captured by the Turks because of the betrayal of an informer, as he relates in a poem. His eyesight gradually weakened during his last years and he even lost it completely. Father Hajian has published four odes written by him. They reflect his life and emotions. We reproduce two of them here.<sup>13</sup>

### ***(Song) Performed during Dance***

Gadar! You knew your roots,  
 Why did you take me to the mountains?  
 You winnowed white wool  
 And gilded stockings for me.  
 You hung your golden earrings,

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10. Ibid., p. 33.

11. In a manuscript, there are several odes written by a poet named Vosgan in 1741-1742. Is he the grandfather of Vosgan Kéhya? This manuscript was in the possession of the Vosgian clan of Khantatsor. A member of the clan, Boghos, donated it in 1908 to the Mekhitarist Library in Vienna (Father H. Vosgian, *Tsutsag hayerén tserakrats Mkhitarian madenataranin* i Vienna [Index of Armenian Manuscripts of the Mekhitarist Library in Vienna], vol. 2, pp. 11-17.

12. Father H. Dashian, *Mayr tsutsag hayerén tserakrats Viennayi Mkhitarian madenatarani* [Main Index of the Armenian Manuscripts of the Vienna Mekhitarist Library], p. 821.

13. See the other two poems in Father M. Hajian, *Yerker, aragner...*, pp. 28 and 58.

Iniquitous! Fear your God!  
You pulled my name in vain,  
You were not a true love to me.  
My beloved has a tall body,  
My tears are abundant,  
May one of your hands break,  
Why did you come to me?  
The water of Bab Spring is cold,  
Seated I weep: Where is my Gadar?  
Nobody said: "Vosgan is crying."<sup>14</sup>

### ***Tivit***<sup>15</sup>

Why are you inked, *tivit*?  
Did your master miss you?  
I have no light, I cannot write,  
Leave me, *tivit*!

I used to carry you with me,  
I used to write in Turkish and Armenian,  
I used to sharpen my pencil when it turned dull,  
Leave me, *tivit*!

You stayed with me for sixty years,  
Suddenly you departed from me,  
Why did you forget me?  
Why did you hide from me, *tivit*?

Your name was inkstand,  
You were my aide,  
You were sun and moon to me  
You hid from me, *tivit*!

I do not forget your services,  
I did not want to depart from you,

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14. Hajian, *Yerker, aragner...*, p. 62.

15. Tivit means inkstand with pen-holder.

I never thought of losing my sight,  
You hid from me, *tivit*!

Voskan was a famous scribe,  
You departed and turned alien,  
I wish God would give me eyesight  
To use you, *tivit*!

I cannot see bread on the table,  
The world is darkened for me,  
Though I lost my eyesight,  
You stay well, pretty *tivit*!

When my *tivit* disappeared,  
The ungraceful found an arena;  
I need white linen;  
Farewell, pretty *tivit*!<sup>16</sup>

3. Melkon Ghrimian (1810-1890) was also from Khantatsor. We have from him two poems: *Hrazheshd hayreneats* [Farewell to the Homeland], and *Namag Tiflizen* [Letter from Tiflis], which is reproduced here.

### ***Letter from Tiflis***

What is your name, girl? – Takun,  
I wish to die for your sweet soul,  
Do not go out, the sun is hot;  
Hurry night, come, hurry!

“Only my name is not Takun,  
Why would you die in vain for my soul?  
Everybody now laughs at you,  
You are mountain beast in full, mountain beast.

I do not have a bad reputation to fear,  
To hang my feet down the hearth,

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16. Hajian, *op.cit.*, pp. 41-42.



To enter home and lock the door,  
Get out, get out like a dog!

Alas to your clan and family,  
I say, stay where you are,  
I touch your garden,  
You say, my heart burns, my heart burns.”

Why did not you let me know fast?  
Melkon lost his sanity;  
What happened to my object of love?  
She thinks I am mindless, mindless.<sup>17</sup>

4. Harutiwn Chakhalian of Michin Tagh has two poems: *Zghchumn meghats vrah* [Regret for Sins] and *Harsaneats dagh* [Wedding Song]. Here is the latter.

### ***Wedding Song***

I shall do pilgrimage, graceful love,  
I shall bring back two sacrifices for you,  
Cinnamon and cloves, Persian rugs and clear water,  
In addition, I shall bring grilled partridge to you;  
You are beautiful, you are beautiful; you have no blemishes;  
I lost my head, I became insane.

The Chakhalian is charmed by your cypress stature,  
Your face is like the sun, it melts the snows,  
A golden girdle befits your waist,  
The mountain flowers should admire you  
You are beautiful, you are beautiful; you have no blemishes;  
I lost my head, I became insane.<sup>18</sup>

5. Garabed Keababjian (1821-1860) of Khantatsor has a small poem titled *Geghdz martun vrah* [On the Fake Man].

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17. Hajian, *op. cit.*, pp. 25-26. For “Farewell to Homeland” see *Ibid.*, p. 42.

18. *Ibid.*, p. 15. The piece titled Regret for Sins is on page 32.

## ***On the Fake Man***

When God created the heavens  
He lined the stars which cannot be counted,  
If you inquire about their height,  
They cannot be counted [even] with seven pencils.  
Had I been a freckle on your face,  
I would not have longed for you,  
You are a lamb from outside and a wolf from inside,  
There is no count to those you have torn apart.

Garabed's heart is plaster,  
Bring cinnamon and cloves,  
I should go hug the holy cross,  
Countless are those who were redeemed.<sup>19</sup>

6. Melkon Mashurian (1830-1890) of Michin Tagh has two poems: *Ki-wghin méch hrteh* [Fire in the Village] and *Mi hawi vray* [On a Chicken].<sup>20</sup>

7. Kerovpé Lachinian (1835-1889) of Sunints is the author of a descriptive poem in which he relates how he went to Vienna for treatment and visited the mother convent of the Mekhitarists.<sup>21</sup>

8. Minstrel Sarkis Madigian (1830-1886) of Grman is said to have written many poems and composed tunes for them. Hajian included only two writings from him: *Yergrasharzh Garnoy* [Erzerum's Earthquake] and *Drdunch* [Grumble].<sup>22</sup>

9. Krikor Sabunjian (1830-1890) was born in Khantatsor but lived in Gharakhach. He wrote the poems *Zarmank* [Astonishment], *Dagh ar S. Asdu-adzadzin* [Carol to the Holy Mother of God], and *Grungi vray* [On a Crane].<sup>23</sup> Here is the latter.

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19. Ibid., p. 20.

20. Ibid., pp. 7-71.

21. Ibid., pp. 4-9.

22. Ibid., pp. 88-89.

23. Ibid., pp. 94-98.

## ***On the Crane***

You are the best among the birds of the sky, crane!  
You spread the fame of your songs in many places,  
Wait! I will tell you the pain of my heart,  
I remained away from my homeland, away.  
I was young; suddenly, I departed it,  
I forgot the roads of my homeland,  
Now I learned that you are going there,  
I remained away from my homeland, away.

Behold, I am giving you a written letter,  
Do not forget to take it to my country I love;  
I have written in it many greetings for my beloved,  
I remained away from my homeland, away.

My homeland is called the land of Khodorchur,  
Rest there a little when you arrive,  
They will see you and welcome you in the land,  
I remained away from my homeland, away.

Take my greetings to the standing trees,  
To the bubbly springs right and left,  
To the tall mountains of Khntatsor,  
I remained away from my homeland, away.

Those square-shaped holy places  
Intercede for me before the Lord,  
My love inflames for them,  
I remained away from my homeland, away.

You are a fast mover, O crane bird!  
People hear your call in many places,  
Give your greetings to adults and children,  
I remained away from my homeland, away.

Sabonjian related his affliction,  
Go, be hosted in the fields of Aylints,  
After you complete your obligations,

Depart my homeland and go far away.<sup>24</sup>

10. Harutiwn Sabunjian (1850-1902) of Michin Tagh has two poems: *Hrazheshd hayreneats* [Farewell to Homeland] and *Bantkhdutiwn* [Peregrination].<sup>25</sup>

11. Melkon Boyajian (1845-1898) of Gaghmkhud has written the poem *Kankadē* [The Complaint].<sup>26</sup>

12. Sdepan Keababjian (1840-1894) of Khantatsor has the following moving piece.

### ***Letter to a Friend***

They say the month of May is the sweetest,  
We were gone that day, my dear,  
But it was useless; everybody received flowers,  
We remained without flowers, my dear.

The mountains full of flowers shine with the scents,  
Those who have joy enjoy it,  
People wounded like us admire them,  
We are standing sad and cheerless, my dear.

We have no success; nobody is close to us,  
We do not have anyone else close like you to our soul,  
If you want to share my pain,  
Come with the sweet waters, my dear.

We, too, desired the pretty spring,  
The boys are now returning from the homeland,  
They are adding pain to my pains,  
You are my only comfort, my dear.  
The nightingale has achieved its wish by now,

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24. Ibid., pp. 96-97.

25. Ibid., pp. 17 and 34.

26. Ibid., p. 81.

It has seen its beloved rose,  
It has heard the sounds of numerous birds,  
We remained without roses and praise, my dear.

If, troubled, you will rise and come  
To weep on the state of your uncle,  
To give sigh and pain to the roads you cross,  
It is better if you stayed calm, my sweet dear.

I am Sdepan; I have nobody else like you,  
You are my *giwman* amongst my friends,  
I died like a nightingale for the love of your rose,  
We fell in a faraway land, my sweet dear.<sup>27</sup>

13. Father Serovpé Vosgian or Vosgianian (1829-1909) was the grandson of the aforementioned Father Vosgan and the son of Father Andon and the sibling of Hovsép, Melkon, and Kerovpé. The latter sacrificed himself to free his homeland from bandits. Father Serovpé was born in Khantatsor and went on to live a long life. He wrote a work titled *Hamarod gensakrutiwn H[ayr] Hovsépay Kapuchin gronavori Vosgiants* [A Brief Biography of Father Hovsép Vosgian the Capuchin Clergyman], published in Vienna in 1899. This is the brief story of his son, Mgrdich (b. 1865), who joined the Capuchin Brotherhood and adopted the name Hovsép. Father Hovsép was a chaste and energetic person who went to Erzerum for a mission and died there in 1897. The unconsolated father wrote the following poem.

## ***Lamentation***

I left Garin [Erzerum] as traveler,  
Tears pouring from my eyes like a copious spring,  
My accompanying relatives are following me,  
I said farewell, I, the traveler.

I separated from my relatives with sadness,  
My tears pouring down my eyes,

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27. Ibid., pp. 84-85.

Good bye – I heard from my Monpère [French for my Father],  
They speak sweet, O traveling father.

Stand up, Monpère; let's go to your homeland,  
Your family and relatives await you,  
Everybody desires your graceful demeanor,  
Good bye, Monpère, I am the traveler.

When I walked out the door, I looked back,  
I recalled again my French Monpère,  
I delivered him to the all blessed compassionate holy Mother,  
Good bye, Monpère, I am the traveler.

I wept, I grieved, my heart said alas!  
The fog enveloped the lowland suddenly,  
Haji Agha came with his horse to set me on the road,  
I said, "Return in goodness," I am the traveler.

Take my loving greetings to our relatives,  
To all of our dear friends,  
I am very grateful to the kind friends,  
Say, "Stay well," I am the traveler.

I arrived in the homeland on March 25,  
Gabriel was giving a good tiding to the holy Virgin,  
My Monpère is not with me, my Monpère is in Garin[Erzerum],  
Weep, relatives! I do not have good news.

O, my Jesus... O Lord,  
Forgive my lamentations and tears,  
Give comfort to the relatives,  
[Make ] the grave of my Monpère Temple of Angels.

God granted us a son,  
Included him in the ranks of the Franciscans,  
He accomplished the desired wish,  
Installed him as priest in Buja monastery.

God granted us a bee,  
Took him and kept him in Buja monastery,  
Blessed him and ordained him with the Holy Spirit,  
And granted him again to us.

God granted us a rose,  
And reaped it soon before it bloomed,  
[Because of] the carelessness of its parent  
The vivacious rose soon languished.

The former name was Mgrdich,  
He was named Father Hovsép by the spirit,  
Born in Khodorchur to Panos,  
He died in Garin in the House of light.

Blissful was the last year,  
A rose had grown in Garin city,  
The road was closed for his parent,  
Who did not get to see his Son.<sup>28</sup>

14. Hagop Molian (1842-1890) of Jijabagh is the author of a poem titled *Tsavakin hivant mē* [A Bitter Patient]<sup>29</sup> and the following carol.

## ***Dance Carol***

What is your name, girl? – Maran;  
You have a red face and small mouth,  
You have hair scattered all over,  
Pretty girl, what's the family you belong to?

What is your name, girl? – Shushan;  
You are wearing rustling [silk] clothing  
May my golden ring be [an engagement] sign to you,

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28. *Hamarod gensakrutiwn H[ayr] Hovsépay Kapuchin gronavori Vosgiants* [A Brief Biography of Father Hovsép Vosgian the Capuchin Clergyman], pp. 13-15. Compare with Father H. Kosian, *Partsr Hayk* [Upper Armenia], vol. 1, p. 495.

29. Hajian, *op. cit.*, pp. 15-17.



Pretty girl, what's the family you belong to?

What is your name, girl? – Sara;  
May I be servant to your creator,  
Say a hello to me; behold, I died;  
Pretty girl, what's the family you belong to?

Your teeth are white like pearls,  
Your age is twenty-six,  
I entered the garden, but did not see your fruit,  
Pretty girl, what's the family you belong to?

People refer to Ararat as Masis,  
You speak with the voice of a nightingale,  
Come to our house when you feel cold,  
Pretty girl, what's the family you belong to?

We had songs at the sacred place,  
Your sweet lithesomeness warmed me,  
Your blond hair hanging around your face,  
Pretty girl, what's the family you belong to?

You filled my heart with pain and wounds,  
She embraced apples in her bosom,  
Here, Hagop is burning in flames,  
Pretty girl, what's the family you belong to?

She was wearing a Kerman shawl,  
Her eyes invited me from the threshing floor  
Why do you shy from visiting?  
May my soul be gift to your graceful figure;  
I wandered and found no match to you, O girl...

Your eyes and eyebrows intertwined,  
You won't cause harm if you say hello,  
I became a slave to your love,  
May my soul be a gift to your graceful figure.

Your teeth are like knives,  
Do not look at me frowning,  
I have not eyed you while talking;  
May my soul be a gift to your graceful figure.

15. Murad Chakhalian (1849-1899) of Michin Tagh has a poem titled *Kaylerē chori mē guden* [The Wolves Eat a Mule].<sup>30</sup>

16. Boghos Jnian (1840-1890) of Khantatsor is the author of: *Hamperutiwn* [Patience], *Dzerutiwn* [Senility], *Hrazheshd yew mah ēndaneats* [Farewell and *Death of Families*], and *Janabarhi tzhvarutiwn* [Hardship on the Road].<sup>31</sup>

17. Father Hagop Mahdesian (1814-1894) of Grman authored numerous poems and songs, but only a few survived. The following are penned by him: *Hrazheshd hayreneats* [Farewell to the Homeland], *Tsawagtsutiwn paregami* [Condolences to a Friend], *Ar azadarar S. Guys Asduadzadzin* [To the Liberator Holy Virgin Mother of God] (composed in 1892 in thanks for Father Bedros Abazian, because he was only slightly wounded when, in 1890, the Lazis attacked the church of Gaghmkhud), *Dzerutiwn* [Senility], and *Unaynutiwn* [Vanity].<sup>32</sup> He is also the author of the following moving poem.

### ***The Bitter Death of the Yeretsgin***<sup>33</sup>

The bitter days came with sighs and fear,  
Should I laugh, my pretty love?  
My heart turns into a pus-filled wound  
Will the day break, my pretty love?

Behold! The spring came and the winter passed,  
My heart roiled like a spring river,  
This world full of light is dark to me,  
Will the day break, my pretty love?

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30. Ibid., pp. 9-11.

31. Ibid., pp. 18-19, 44-45, and 66-68.

32. Ibid., pp. 53, 82, 80, and 24.

33. Ed.: clergyman's wife.

The storm of death blew very close,  
A sickle in one hand, a scythe in the other,  
Reaped and took away my young beloved,  
Did I arrive, my pretty love?

O love, orthodox faith, true God,  
Do not diminish in me your goodness,  
I lost my priceless Almas, the pearl,  
Did I arrive, my pretty love?

She had not reached yet the age of thirty  
Those who heard of her death, their lives extinguished,  
All of these burn like a fire to me,  
Will it extinguish, my pretty love?

The tears of my eyes ran like a river,  
She had many names, she was orphaned from her mother.  
She cried *Oghig Oghig*, she wanted milk and breast,  
Was there anyone to offer, my pretty love?

Everything I eat from this point on is salty and bitter,  
Day by day my heart turns away from the world,  
I was a fan of music and songs,  
Will I continue to sing, my pretty love?

My eyes are blinded; they can no longer cry,  
My nightingale tongue can no longer utter,  
It does not matter if it possessed riches,  
Nothing matters now, my pretty love!

My eyes are blinded; they recognize no one,  
My heart turned into blood like a poppy,  
Wherever I go, my heart knows no rest,  
Will it ever rest, my pretty love?

Blessed were my past days,  
God, have mercy on my orphans!  
I sent many greetings to my two sisters,

Will they arrive, my pretty love!

I beseech you, Holy Mother of God,  
Intercede before your Only Begotten Son,  
Come to alleviate the grief of my heart;  
Can you hear me, my pretty love?

Father Hagop was bitterly distressed,  
He sighed painfully, his spirit was broken,  
With a thousand griefs his young age was worn,  
Was there any use, my pretty love?<sup>34</sup>

18. Serovpé Kheralian (1842-1915) of Khantatsor published a book titled *Dagh hokewor. S[urp]. Goys Maremay dznntnenén sgseal michew Hisusi surp Dznuntn, karozutiwnnenn u charcharuilē S[urp]. Awedarani hamemad. Yerkets Serovpé Kheraliants, Khodorchrtsi* [Spiritual Song – from the Birth of the Holy Virgin Mary to the Holy Christmas of Jesus, His Sermons and Suffering According to the Holy Gospel; Sung by Serovpé H. Kheraliants of Khodorchur], Vienna, 1893, 15 pages. He also has a booklet titled *Dagharan zhoghovrtagan yerlots, yerkets Serovpé Kheraliants, Khodorchrtsi* [A Songbook of Popular Songs, Sung By Serovpé Kheraliants of Khodorchur], Vienna, 1899, 52 pages. This book contains a few short poems (pp. 1-17), a piece on the Mekhitarists (p. 33), another on wine (p. 37), a poem relating the death of Catholicos [Sdepanos Bedros X] Azarian [1881-1899] (p. 40), and a poem on Khodorchur (p. 42). There he says: “And now let us recite the deeds of our homeland, which is Khodorchur.”

## **Khodorchur**

I open now praise of Khodorchur,  
Priceless flowers, I give sweet water,  
The Lord has given elegance, I promise,  
Your water is sweet, your air is clean, Khodorchur!

Founded amid seven mountains,

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34. Ibid., pp. 45-47.

You have given names to seven villages,  
And adorned seven churches with love.  
Your water is sweet, your air is clean, homeland!

Blessed by nature, attractive world,  
Has very praiseworthy men and women,  
Separation from one another is very painful,  
Your water is sweet, your air is clean, Khodorchur!

May the church, the chapel help us,  
In foreign lands we have no protector,  
Jesus, son of David, our beloved,  
They work and bring [to the] sweet homeland.

The air of our homeland helps the plants,  
Beautified by love, its bosom is full of flowers.  
A wonderer admires the sweet scent of the incense,  
Your water is sweet, your air is clean, Khodorchur!

The women are decent, the children are humble,  
In the spring the flowers emit sweet scents,  
The youths are brave and manly,  
Your water is sweet, your air is clean, homeland!

.....

The following is sung and recited with love.

### ***The Life of Khodorchur's Bakers***

Esteemed Effendis, I shall explain to you,  
I shall reveal for you the state of bakers,  
When, disturbed and troubled, I think about us;  
Longing for home, longing for sleep, O bakers!

Their life ravel by dread and fear;  
He is fatigued and has not even a coin,  
There is nobody skilled and smart,  
Longing for home, longing for sleep, O bakers!

If I write much, the paper will not suffice,  
Who will cure the pain of the wretched?  
They will die for sure, if they do not have patience;  
Longing for home, longing for sleep, O bakers!

The bakers, all, are ethnic Armenians,  
Not having love, they are always unhappy,  
They are in a foreign country, their houses in ruins,  
Longing for home, longing for sleep, O bakers!

The bakers suffer from the heat as they face the fire,  
Hardship is everywhere, the poor are troubled,  
They face diseases by contracting cold and heat,  
Longing for home, longing for sleep, O bakers!

The faces are colorless and the eyes lack the light,  
Who is their hope in foreign lands?  
Help them, console them, Holy Virgin Mary!  
Longing for home, longing for sleep, O bakers!

They have left their homeland and come to earn income,  
They are tired of working, but need the money,  
Many were left sick and lifeless,  
Longing for home, longing for sleep, O bakers!

They did not have a happy lot in this world,  
We lost the nightingale and also the rose bush,  
Who created this dear trade?  
Longing for home, longing for sleep, O bakers!

I am the only one, who finds this trade desirable,  
It is fair trade, I tell the truth,  
It is straightforward, there is no cheating, I heard it myself.  
Longing for home, longing for sleep, O bakers!

It does not need that much praise,  
The masters work day and night,  
Wives and sons wait for the return of the wretched,

Longing for home, longing for sleep, O bakers!

Kheralian is fatigued, writes with pain,  
He loves writing songs very well,  
He brings here the manners and life of the bakers,  
Longing for home, longing for sleep, O bakers!<sup>35</sup>

19. Harutiwn Kheralian (1860-1918) of Khantatsor is the son of Serovpé Kheralian. Hajian has placed Harutiwn's poem after Serovpé's.<sup>36</sup> In Serovpé's aforementioned book of songs, Harutiwn is not mentioned as the author of this song, although he is mentioned in other poems and songs.<sup>37</sup> It is possible that father and son authored it together. Often, Harutiwn sang this song during weddings with his sweet voice, and the people recalled their loved ones in faraway lands, who should have been enjoying these hours of joy with them, instead of suffering in bakeries under foreign stars, "longing for sleep and longing for home."

Harutiwn's works—"Khodorchroy darakrutiwné" [The Deportation of Khodorchur], "*Khodorchroy trutiwné*" [The Situation of Khodorchur]—and poems are unpublished. He was in Russia when his family members were deported, but when the Russians captured Khodorchur, he returned to his homeland along with a few compatriots. However, when the Russians soon abandoned it, Harutiwn, unaware of the developments, remained there and the Turks surrounded him. All efforts to defend himself, or to flee, were in vain, so he was martyred, but had the consolation that he was dying on the land of his ancestors.

Harutiwn dispatched one of his sons, Mgrdich, to Vienna to become a priest. The smart adolescent demonstrated a promising future in the field of philology. To his father's anguish he died prematurely, leaving behind unpublished writings and translations. Mgrdich had been renamed Ghewont as a neophyte.

20. Fransua [François] Porchanian (b. 1885) of Grman was a poet, playwright, and actor. He wrote many poems and works, such as *Verhishumner – Dayots ashkharh yew Khodorchur* [Recollections – The Land of Dayk and Khodor-

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35. Ibid., pp. 38-40.

36. Ibid., p. 41.

37. Ibid., pp. 47-52.



*Fransua Porchanian.*



chur], *Nver nahadag mayrigis Srpuhvoy* [A Present To My Martyred Mother Srpuhi], *Nver É. Gédigian Hayr Tovmasi yeridasart vakhjanyal* [It is a Present to Father Tovmas Gédigian Deceased Young], and *Nver Asduadzadur Baljiani* [A Present to Asduadzadur Baljian], and the plays, *Khantod amusině* [The Jealous Husband] and *Toyloghlin yew vorsganě* [Toyloghli and the Hunter]. Some of his poems were published in Marzuan.<sup>38</sup>

21. Serovpé Ghrimian has a few unpublished poems and songs, and was martyred with Harutiwn Kheralian.

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38. *Pogh poch*, 1911, pp. 46, 106; 1902, pp. 186 and 224.

22. Vahan Shabanian wrote an unpublished song on Toyloghli Dursun and Kerovpé Vosg(an)ian.

23. Vartan Gazhian wrote a poem titled “*Sirun Khantatsor* [Pretty Khantatsor],” the story of Khodorchur’s deportation, and topography of Khodorchur. All three works are unpublished. Garlos [Carlos] Chakhalian’s moving story on Khodorchur and its deportation is also unpublished.

24. Levon Shabanian wrote the stories of deportees from Khodorchur. This, too, is unpublished.

25. Very Reverend Father Vahan Kchurian has many poems, including *Khantatsor* and *Getstsé Khodorchurtsin* [Long Live the Khodorchurian], which is included below.

### ***Long Live the Khodorchurian***

Progeny and survivor of the brave Armenians,  
Inheritor of the valor of Armenian heroes,  
No matter what happens to the Armenian nation,  
The Khodorchurian is always the glory of Armenianness.  
His fearless spirit  
Is always inflamed  
With the love of the nation  
Like a fire of a furnace.  
A weapon in his hand, confident in himself,  
Long live, long live the Khodorchurian.

Among the haughty high mountains,  
Surrounded by formidable abysses  
Always, eternally, like an eagle or a falcon  
The Khodorchurian wants to live free.  
Brave champion  
To liberty,  
Every moment,  
In the land of Dayk,  
A weapon in his hand, confident in himself,  
Long live, long live the Khodorchurian.

The sweet language of the land of Ararat,  
Which remained in hiding for centuries,  
Has an unapproachable sanctuary  
Where resounds its pure trill.  
That holy temple  
Of our gentle language  
Stands firm in Khodorchur.  
A weapon in his hand, confident in himself,  
Long live, long live the Khodorchurian.

The slave nations all are liberated,  
Only Armenia the pitiful remained  
Chained to unbreakable chains  
Weaving centuries with teary eyes.  
The good hope  
Of Armenia  
Are the brave people  
Of Khodorchur,  
A weapon in his hand, confident in himself,  
Long live, long live the Khodorchurian.

26. “Kawaratsi” or Father Madtéos Hajian’s life and work will be discussed later. The following poem is authored by him.

### ***Death of Kerovpé Vosgianian***

Listen to me, kind citizens,  
[Learn] the state of our pretty Khodorchur and wonder,  
There is a grand bandit called Toyloghli Dursun,  
He caused a lot of mischief for us.

He shook everywhere and terrorized,  
Destroyed completely our pretty village,  
*Kaymakams* [Tr., district governors] and *müdürs* [Tr., canton chiefs] were  
nothing to him,  
He feared nobody and acted at his whim.

He resided atop the mountains,

Three hours away from Eriza city,  
Nobody could move without him,  
He had no mercy at all in the mountains of Hamshén.

His evil eye was always focused on Khodorchur,  
He earned his possessions from the mountains  
Ten instead of one, thousand instead of ten  
He would take our money and disappear.

The sun shone brightly on our land,  
[But] our hearts were darkened, we wore black clothes,  
We were deprived of any human help,  
All of our neighbors looked upon us with enmity.

The Vali [governor] of Trebizond gave orders,  
“Kill Toyloghli, save the people;  
Some brave people took courage  
Made the impudent flee once or twice.

There was nobody among these countless people  
To sacrifice himself to liberate the village.  
He had frightened everybody so much  
That they would say, “Bullets bring him no harm.”

In the year one thousand eight hundred eighty-six  
The Khodorchurians demonstrated great courage;  
Toyloghli left Mokhurgud fearlessly,  
Came and reached Jijabagh by night.

There were scattered night guards in the village,  
Who froze on the spot when they heard his arrival;  
Each thought: this night brings me a great harm,  
I do not recall such a bad day in my life.

Yesterday, the raven bewailed all day long  
And the sweet cuckoo no longer sang;  
The black rook also passed by cawing,  
They had brought sad news and pain to the village.

The bandit quickly climbed above Gisag,  
It did not occur to him that people did not welcome him;  
An eagle soared from Upper Khantatsor,  
To destroy, eliminate the lawless bandit.

The brave eagle Kerovpé darted swiftly from above,  
Went and confronted the enemy,  
Kevork [Kerovpé] Vosganian was not even one hundred feet away.  
Two fearless friends made their appearance.

Below Michin Tagh and in the locale called Tsorork,  
A horrific battle was unleashed suddenly,  
Of the two Sabunjians—Awedis and Harutiwn,  
One was caught and the other fled.

Kerovpé the brave jumped down the wall at once,  
Fiercely resisted eighteen people there.  
Toyloghli said: “Catch the dog alive.”  
Their hearts were enveloped in great fear.

Toyloghli took the arena alone,  
He thought Kerop was teasing him,  
Kerop said: “Do not come near me, Dursun!  
Otherwise you will die by my hand like a dog.”

The bandit ignored this and quickly proceeded,  
Kerovpé hastened and set the weapon,  
Took shelter right there like an amazing dragon,  
And suddenly the smoke flew; he had pulled the trigger.

The stout bandit fell like a tree on his back,  
The bullet penetrated his heart; the wretch was no longer.  
Toyloghli's companions were enraged by the scene,  
Surrounded Kerop from all directions.

Kerovpé crossed the brook to the woods,  
There he took a strong position behind a rock,  
He resisted courageously for a while,

But the Martin [revolver] suddenly bust into halves.

He called for help from nearby villages,  
Everybody was frozen in place,  
Kerovpé was wounded, but there was no help,  
A bullet put an end to his life.

Two brave men were felled: one defeated disgracefully,  
The other standing big in victory;  
The sun rose as if sadly,  
A section of the sky clouded gradually.

The bandits quickly crossed the highland,  
Escaped, taking with them the corpse of their leader;  
The sad news of Kerop's death was heard like lightening,  
Everybody went to the canyon with a heavy heart.

People of all kinds, women and men, young and old,  
Gathered around his body with teary eyes,  
Shed warm tears on Kerop,  
Cried loud sorrowfully, filling the space between canyons and mountains.

The sky also wailed sadly from above,  
Poured on Kerop thousands of drops,  
All the priests hastened to the place,  
With Father Andon, his father, and Father Serop, his brother.

They put Kerop's body in the coffin,  
And carried it on their shoulders chanting songs;  
Everybody followed him  
Crying and wailing without stop.

They arrived at the great church of Khantatsor,  
Officiated a sad sacrament on him for an hour,  
Spread sweet and sweet-scented roses on him,  
Along with poppies, spring snowflake, violet, and jonquil.

They took him and approached the dark soil,

Torrents of tears fell from his relatives eyes,  
The eloquent and skilled headman of the village  
Read this eulogy with affected heart:

“Hear me, O good people,  
Brave Kerop died and departed us,  
He did not die; he left an unforgettable memory  
By achieving a great victory on this earth.

We all shall go, the time will come,  
We ought to leave good memories each of us,  
Always make good every day,  
Do not follow the worldly evil.”

Unanimously they called “Glory to heavens,”  
Poured soil on Kerop, crying and wailing,  
Covered the tomb with roses and flowers,  
And the sun shone beautifully from above.

A Legion of Cherubs dashed down the heavens,  
With bright light, with round laurel,  
They took the earthen Kerop away  
To crown him with glory next to the immortal God.

Years passed; the grateful people  
Erected an ornamented marble tomb,  
They sculpted it elegantly and beautifully,  
Wrote with golden letters the following memorial:

This is the tomb of Keropé Vosganian,  
In the year one thousand eight hundred eighty-six  
Rest, rest, O unshakable brave,  
We gift this eternal memorial to you.

27. Dr. Kasbar Mashurian. “The Armenian people, in general, and the Iranian Armenian community, in particular, suffered a great loss last year as a result of the death of Dr. Kasbar Mashurian, writer, philosopher, lawyer, critic, and lecturer, who bid farewell to life at age seventy-five, leaving a very bright and





*Dr. Kasbar Mashurian.*

indelible impression behind him.”<sup>39</sup>

Dr. Mashurian was born in 1887 in Keghud. He was the son of wealthy parents and moved early on to Russia where he received his elementary education in a Russian school. Thereafter, he was sent to Venice to study at Murad Raphaelian School. After successfully completing his education there, he went to Paris to study literature, philosophy, law, and other disciplines. Upon completion of his university study in the French capital in 1913, he continued his specialization in Rome and in 1919 graduated from the Italian University as Doctor in Law. He spent some time in Austria before his move to Russia where he lectured at a university. In 1928, after he was accused of being a revolutionary, he was banished to Iran, where he settled in Tehran. “His fame in law reached governmental circles in Iran and Dr. Mashurian joined the committee

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39. Garo Kévorkian, *Aménun darekirkê* [Everybody's Almanac], vol. 10, Beirut, 1963, p. 759.

drafting the new Iranian codex.”<sup>40</sup>

He was also interested in national affairs and imposed himself as a central figure and unmatched authority. “He was an Armenian, an ardent one, and Catholic by faith. His focus was on the preservation of the Armenian spirit and character everywhere. He was the embodiment of kindness and sincere friendship. He was friends with everyone and compassionate toward the weak.”<sup>41</sup>

He authored many works in French, one of which was translated into Armenian by A. Ohanian, *Khorhurtner, Aghchign u vartē yew Shad yerchangutiwnē tzhpakhdutiwn é perum* [Advice, The Girl and the Rose, and Too Much Happiness Brings Misery]. He also wrote Armenian articles in Navasart, Alik, and Luys, in addition to an Armenian booklet, *Khodorchroy nerga trutiwnē* [The Current Situation of Khodorchur]. He later renounced the ideas he expressed in this booklet.

With the nostalgia of the remote homeland in his heart, Dr. Mashurian rests in the cemetery of Tehran, along with some of his compatriots, such as Kerovpé Putsekhian and Krikor Gilanian.<sup>42</sup>

The women of Khodorchur have also composed songs and poems and written tunes.<sup>43</sup>

1. Anna Churugian (1842-1880) of Sunints authored *Mi hars ir dznoghats-mé gē tsavi* [A bride is hurt by her parents].

2. Takuhi (the family name unknown) of Khantatsor composed a song, *Mi gin guratsadz* [A blinded woman].<sup>44</sup>

3. Zanan Mahoyian (1845-1915), who was married to a man from Sunints, wrote a poem titled *Mi gin ir érgan hamar* [A Woman for Her Husband], which begins with the following stanza:

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40. Ibid., p. 760.

41. Ibid.

42. For more details see the aforementioned almanac, pp. 759-761.

43. “The Song of Khodorchur”: “The surviving women of Sunints sang the song ‘*Yerk Khodorchroy*’ in Agn city in 1917. The kings were at odds, fighting with each other. The lawless race was driving us to deportation... destroyed and ruined pretty Khodichur.” This unpublished song is composed of twenty-two stanzas.

44. Hajian, Ibid., p. 63.

I wish I were a bird to perch in a corner,  
To ignite the fire in your Crimean room;  
The money from Crimea is not gold, it is alloy;  
My beloved's admonition felt like marble in my heart.  
O beloved, O beloved, O beloved!

4. Isguhi Kiwsgian (1816-1896) of Gaghmkhud, mother of Zanan Mahoyian, sang the following;

### ***A Blinded Woman***

Jesus, Mother of God, give me light,  
You took the physical away, gave spiritual light,  
Jesus, Mother of God, grant me my wish,  
I am separated from the world by corporeal eyes.

Behold, the spring has come, everywhere meadows,  
My eyes lost their sight, longing for the world,  
My eyes lost their sight; I do not have plants by my door,  
Looking into my pantry, I do not find flour starch.

O God, what will become of me?  
Day after day my fire increases,  
I glorify Jesus for the bread I receive daily,  
May my fire remain lively, for it keeps me alive.

Everybody has relatives, they spare the wolf,  
The godly people spared Sgun [Isguhi]  
The eyesight is a good thing, necessary to all,  
Tell Sgun to find her grave.

I wish Jesus gave me a chance to leave the fortress,  
To enter in the eve and die by tomorrow.  
I lost my eyesight longing for your arrival  
I forgot your appearances, I long for your voices.

My dear friends turned their backs on me,  
I lost my eyesight, they did not check on me,

They cannot give me eyesight so that I see,  
This is given by Jesus, I have to endure.

I am suffering in purgatory with physical eyes.  
Nobody will give light to my eyes. I recognize nobody,  
If you asked Sgun, she was aware of everything,  
My eyes lost their sight, my hands are empty.

I sat at home alone and thought to myself,  
My relatives were not near me to share my pain,  
My eyes became teary, I was almost crying,  
I was no longer in the mood to look pretty.

My voice is not loud enough to call upon people,  
I might recognize you by your voice if you speak,  
My eyes lost their sight; how can I take this?  
I might recognize you by your voice if you speak.<sup>45</sup>

There were a good number of Armenian manuscripts in Khodorchur. Fortunately, a good portion of these were sent to the repositories of the Mekhitarist fathers in Venice and Vienna, and were thus saved from fire and loss.<sup>46</sup>

In 1693, the book *Ecclesiastical History of Socrates Scholasticus* was written on a durable, clean, and lustrous paper.<sup>47</sup>

Arsén Chabanian, a painter, is from Khodorchur. His brief biography is reproduced here from Rapayél Shishmanian's book, *Pnangarn u hay ngarichner* [The Landscape and Armenian Painters].<sup>48</sup>

Arsén Chabanian was born in Sunints village in 1864. He received his education in Erzerum and at the Murad Rapayélian School in Venice. Ermolao Paoletti, a renowned master, was his teacher. In 1883, upon graduation, he returned to his birthplace and worked in an office to earn a living, without

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45. Ibid., pp. 13-14.

46. See Father P. Sarkisian, *Mayr tsutsag hayerén tserakrats Venedigi Mkhitarian Madenatarani*, vol. I, pp. 134, 178, 214, 393, and 458. Father H. Vosgian, *Mayr tsutsag hayerén tserakrats Viennayi Mkhitarian Madenatarani*, vol. II, pp. 11, 175, 463, 472, and 505.

47. See the publication of this work by Very Reverend Father Mesrob Movsésian, Vagharshabad [Etchmiadzin], pp. xxxiii and xxxv.

48. Printed in Yerevan in 1958, pp. 265-270.

abandoning painting. In 1891, he moved to Batumi where he was employed at a branch of the Commercial Bank of Tiflis. He became known in the city as a painter. His brush painted the harbor, large and small boats, and the surrounding hills. It was during this period that he made the acquaintance of Aivazovski. "This meeting was significant in deciding his specialty, which would become sea painting."

He moved from Batumi to Paris where he attended the Académie Julian and apprenticed to Gustave Moreau. Not satisfied with his teacher, he moved to the department of Jean-Paul Laurens and Benjamin Constant. In 1900, he took part in the international exhibition of Paris with two works: *The Beach* and *Seascape with Moonlight at Night*. The foreign press praised him. In 1907, the magazine *Illustration* published his painting, *Women Fishing for Prawn*. Until 1914, he toured the Northern Sea, the shores of the Manche, France, Switzerland, and Italy. In 1913, he organized an exhibition in Paris, and another in 1926 in the art gallery of Georges Petit. Thanks to this last exhibition, the French government honored him with the decoration of Legion d'Honneur. During the years 1926-1930, he participated in various exhibitions organized by the Armenian painters of Ani Union. "Shabanian views the sea in general under the impression of peaceful atmosphere, because, particularly, the lyric attraction of the scenery with moonlight could not be in agreement with the wavy surface of the sea, which is often the result of thunderous weather, where the moon is absent."<sup>49</sup>

We shall close this section with the poem of Tavit Habozian [David Habosian] who now lives in the United States.<sup>50</sup>

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49. Ibid., p. 269.

50. Ed.: David Habosian died in 1989 in Watertown, Massachusetts.

## ***Your Air Is Clean, Your Water Is Sweet, Khodorchur!***

I miss the colorful flowers of my Khodorchur,  
O, how I miss that lily-white sparkling world.  
It is heaven with its tulips, its cool waters,  
It lures me, it calls me; I have no rest from my longing.  
My love for it is limitless; every flower, every rose,  
Has no match elsewhere; everyone can attest to this.  
I have wandered in the old world and am now in this faraway new one,  
But my aged life pines for my country—my soul.

If only I could see my Khodorchur, to alleviate my longing,  
I wish I could be near its springs and its unmatched waters.  
I am Tavit burning from nostalgia, my heart like a candle melts;  
If only I were in our lands, there to extinguish the light of my candle.<sup>51</sup>

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51. In 1900, S. Apasiants published a book in Venice titled *Tasdanik Khodorchroy* [Poems of Khodorchur], which includes several lamentations and the stories of Yeghisapét who drowned in the river, Toyloghli Dursun the chief brigand, and Késhishoghli [son of priest] Kerovpé.



*Archbishop Mesrob Habozian and David Habosian. Vienna, Austria, 1949.*





## Chapter 31

# EDUCATION

Unfortunately, the level of intellectual development and education was not satisfactory in Khodorchur.<sup>1</sup> The main responsibility for this lack falls upon the state, which tried to keep its subjects in darkness and stifle their national sentiments.

Every village in Khodorchur had its own schools. The buildings were made of stone and many had two floors. The first floor was designated for boys, while the second floor was either reserved to the councils of each village as a meeting hall or reading hall, or was used by girls to learn reading and writing and be trained in embroidery. The education of girls was considered undesirable because it was thought that they should be engaged in housework. There were also fears that if they learned to write they would correspond with their beloveds in foreign lands. People thought such communication could trouble the migrants. Nevertheless, longing hearts would find the means to correspond and communicate.

Only a few schools possessed desks and chairs. The students typically had to sit on carpets and cushions [*minder*] to read books and write. Fortunately, there were blackboards, but the schools lacked maps. The absence of these maps was not significant as geography lessons were infrequent. The students learned Armenian reading and writing. Some schools also offered lessons in French and Turkish, and, less frequently, in Russian. The students also learned Classical Armenian through the grammar textbook of Chalëkhian-Aydénian, pronouncing all ten cases in three languages: Classical Armenian, Modern Armenian, and Turkish, as in *pan-khosk-söz* [nominative], or *pani-khoski-sözün* [genitive], etc. They would give the name of the case before the word—nominative, accusative,

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1. *Harach*, 1913. No. 3 [Ed.: Also see articles in the issues of February 11, 1912, No. 15 and December 20, 1912 No. 143].

genitive, dative, ablative, instrumental, narrative, circumlative, comprehensive, and vocative.

The reading books consisted of the grammar book, the Psalms, the breviary, the Acts of the Apostles, and a book of exercises, which was a favorite of the students, as was the grammar book, because it was in Modern Armenian and contained stories. For foreign languages, there were many elementary books. The students learned arithmetic and, in particular, the multiplication table, like parrots.<sup>2</sup>

The government prohibited the teaching of Armenian history. Many students possessed a textbook of Armenian history authored by Father Y. Chakĕĵian, or published by the Mekhitarist fathers of Venice; however, this was kept hidden at home. On Sundays, they would take it out, read it, and then give it back to their parents to hide it away again. This was rare, however. Teachers would narrate the important episodes of Armenian history to the students during opportune moments and advise them to follow the lead of their predecessors. The priests offered religious lessons and the boys were required to learn both the questions and answers, so that they could ask and answer in the church, before the congregation, on the Sundays of Lent.

The academic year was five to six months long. After the completion of the work in the fields, the lessons began. When the work in the fields started, the parents granted vacation to the children in order to send them to the meadows, and sometimes they put them in charge of tending to the flocks as shepherds.<sup>3</sup>

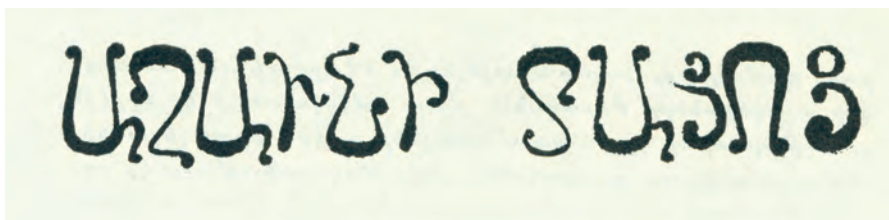
Every student was required to take a piece of wood to the school, along with their books and bread, because the stoves needed fuel. Fortunately, the wealthy of several villages put an end to this inconvenient practice by supplying the logs, which were piled in the school cellars.<sup>4</sup> The students, in general, were smart and studious. Often, when students of different villages, or children of neighbors, came across each other they would quiz each other on grammar, Christian knowledge, and the multiplication tables. They would rejoice in their village's victory. For this reason, the whip was seldom used at the school. There was yet another happy phenomenon in later years—many parents, eager to have their children acquire mental and spiritual education, sent them as boarding students to the European or Armenian schools of Erzerum and Trebizond, and even to the Lazarian Academy in Moscow or the Murad Rapayĕlian

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2. *Nor tar*, 1890, No. 164.

3. *Harach*, 1913, No. 3.

4. Father H. Vosgian, *Hayreni husherĕs* [From My Memoirs of the Fatherland], p. 8.



*The Armenian title of the newspaper “Aghavni Dayots” as it appeared on January 1, 1914. Issued in Grman, Khodorchur.*

School in Venice. After Sultan Hamid II was deposed, newspapers arrived from Constantinople and Tiflis, whether through collective or individual subscriptions. Thanks to these newspapers, and contact with Russians of various classes, national sentiments among the Khodorchurians were inflamed even more. In 1914, Very Reverend Fathers Vahan Kchurian and Atanas Ghazarian initiated the publication of a monthly, *Aghawni Dayots* [Dove of Dayk]. It was short-lived.

Education in Khodorchur was generally managed by married and celibate priests. This was very natural, because they had received their education in developed places—Erzerum, Constantinople, Paris, Rome, Venice, and Vienna. The school teachers were either the clergy or laymen under their guidance. The wages were satisfactory, but the outcome sometimes led to dissatisfaction. However, nothing more could have been expected from teachers when they were obliged to teach a variety of subjects to classes comprising fifty or sixty students for a span of five to six months.<sup>5</sup>

## **Trades**

In the past people engaged in weaving and making cloth. They produced delicate valas [flannel], laces, and decorations. When they gained the ability to obtain such items from Russia, however, these trades gradually ceased. The women sometimes spent their time during winter weaving stockings and tantela [laces]. They also cut and sewed underwear and outer garments. Shoes and sandals were brought from nearby villages or were sent from Russia. There were some men in the villages who, after their return from Russia, repaired shoes as a hobby.

Many places in Khodorchur contained clay and there were skilled men

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5. *Harach*, 1913, No. 3, and *Nor tar*, 1890, No. 164.

and women renowned for their pottery. They made ovens, casks, pots, and plates and decorated them tastefully.

Farming and dairy never existed as a means of income. Each house cultivated its own parcel of land to secure bread and vegetables for household members and grass and hay for the animals. Since the area was small and mountainous, the population was unable to produce enough legumes and cereals for its needs; therefore, these were imported from neighboring villages. Fortunately, they were able to get enough butter and cheese from the animals. For meat, they had to purchase animals from nearby places.

The roads in Khodorchur were narrow and contorted and the passes were hard to cross; therefore, in the past, the breeding of mules and horses was well developed. However, after the construction of houses for the growing population in the areas where the beasts of burden used to graze, the Lazis took over the breeding of mules and horses and the movement of goods from Russia to Khodorchur.

Apiculture was very primitive. It was reserved for the church assistants for the lighting of churches.

Many were familiar with the process of distilling *oghi* [Armenian for distilled alcoholic beverage]; it was work done at a specific period of time. People would place a cask in a corner of the stable, fill it with mulberry and water, and add a piece of bread for fermentation. Then they plastered the cask up to its neck with dung and covered it with a heavy lid. To check if fermentation had taken place, they opened the lid and lowered a lit candle into the cask. An extinguished candle was a sign that the time had arrived to prepare the *oghi*. They made a fire in an open space, placed a cauldron on top, and poured the mulberry in. After covering the cauldron, they started the fire. The steam of the mulberry passed through a cold pipe, turned into liquid, and the drops gradually filled a special container. Thereafter, they poured the *oghi* into bottles and served it in taverns. The taverns had multiplied in the years before deporation. Taverns also sold various kinds of wine, which were produced from the delicious grapes of the vineyards of Khodorchur and Vorchnhagh. The grape clusters were crushed by weights or by feet. The wine was sometimes kept for years in barrels or casks inside the cellars of houses or in specifically constructed caves.

In recent years, blacksmithing flourished, but people preferred the spades, pickaxes, hammers, axes, pokers, and trivets made at the smithy of the Janigians of Gisag and Demurji Bab of Grman.<sup>6</sup>

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6. Father H. Vosgian, *op. cit.*, p. 56. [Demurji Bab is shown seated at the center

Stores and shops were few in Khodorchur. Famed among these was the shop of Garabed and Awedis Ēmishian in Gisag. Their shop, always crowded with customers, was open from early morning until nightfall.

The baker's trade was the favorite profitable trade of Khodorchurians, but they practiced it outside their homeland in faraway cities and villages for foreigners. They owned bakeries in many cities in Russia and the Caucasus. There were also those who traded in flour. When the men returned from Russia they ate the bread and *katah* their mothers or wives baked at home. They returned home to quench their longing and to rest.





## *Chapter 32*

# THE CLERGY OF KHODORCHUR IN 1915

### ***Archbishop Mesrob Habozian***

#### **Abbot General of the Mekhitarist Congregation of Vienna**

Mesrob Habozian was the first and last Khodorchur-born priest elevated to the rank of archbishop. He was a son of Dayk, born in the family of Garabed and Takuhi (Chlian) of Khodorchur's Khantatsor village on October 18, 1887. He was named Yeremia at birth and was called Yeprem as an endearment. The love of his populous family was concentrated on him, perhaps, to divert his attention from the early loss of his mother. When he was barely eleven years old, he left the warm family atmosphere and charming nature of the homeland to go to Vienna, where he enrolled in the seminary on July 15, 1898. He attracted the attention of his supervisors and instructors with his wit and alert mind. On June 10, 1906, he was named Brother Mesrob and, along with seven classmates, he joined the ranks of the Mekhitarist Congregation. After successfully completing the period of philosophical and theological studies, he achieved his goal, and on February 12, 1911, he was ordained a priest by Archbishop Krikor Kovrigian, whom he later succeeded as abbot general.

In the administration of the Congregation he was entrusted with many positions, because he was endowed with multiple skills and was ready to do any work without discrimination. His first assignment was as teacher and vice principal at the seminary; at the beginning of World War I, he was administrator and vice-principal at the seminary; in 1916, during the stressful years of war, he was rector, while still maintaining his previous positions. During the General Assemblies, convened successively in 1920 and 1926, he was elected a member of the executive council and of the general executive body. He was entrusted with the position of procurator and chief of the printing press. Still young, he fulfilled his duties with pragmatism. Therefore, it was not a surprise when, on

July 9, 1931, the general assembly called to elect a new abbot general after the death of Krikor Kovrigian on January 20. The majority of votes were for Father Habozian.

The newly-elected abbot, who on May 9, 1942 received from Pope Pius XII the title of Titular Archbishop and was named Archbishop of Gamakh, was anointed on September 13 of the same year to assume responsibility for the congregation under challenging circumstances. The financial situation of the congregation had deteriorated because of World War I, and the absence of a new generation was taking its toll. Archbishop Habozian did not spare any effort to find solutions to these issues, while at the same time, he did not neglect the needs of the nation. As early as 1934, he established a station in Budapest to attend to the spiritual needs of the faithful. In 1935, he opened a school in Cairo, Egypt, and in 1937, another in Beirut, Lebanon, in leased buildings. In late 1939, another station for the spiritual needs of the faithful was established in Watertown, MA, which was followed by another in Los Angeles in 1952. All of these were accomplished under the guidance of Abbot Habozian.

His activities slowed down slightly for a period, after the change of regime in Austria in 1938. This harmed one of the essential aspects of the congregation—its future, the next generation. In 1941, the government closed the seminary of the Mekhitarist Congregation, along with other religious schools, and this sad situation lasted thirteen years.<sup>1</sup>

During World War II, the central monastery of the Congregation felt the profound effects of a number of disastrous air strikes. The first happened on September 10, 1944. The Abbot General was ordaining deacons in a ceremonious Mass at the time. Barely had the ceremony ended, and the attendees managed to get down to the shelters, when the monastery shook from the foundations and broken glass from all the windows covered the ground. (A bomb leveled a nearby house.) The same scenario happened again on February 13, 1945.

During the stressful days of Vienna's occupation, the Mekhitarist church and the print shop were seriously damaged by canon shells on April 7 and April 9, 1945 respectively. The roofs and walls were destroyed. Moreover, the Austrian currency depreciated twice.

These were crosses on the path of Abbot Habozian's life. He lifted and kissed them; his eyes fixed on the heavens. He who sends pain and grief, knows how to send his help and comfort in time. Indeed, Archbishop Habozian's great consolation was the fact that the important books and manuscripts of the repos-

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1. *Hantés Amsoreay*, 1961, p. 199; 1931, p. 385; and 1942, p. 129.



*Archbishop Mesrob Habozian, Abbot General of the Mekhitarist Congregation in Vienna.*

itory of the old books, which were hidden in costly shelters and cellars prepared specifically for their preservation, remained intact and unharmed. These were moved back to the repository.<sup>2</sup>

Abbot Habozian was a man of strong will, which helped him accomplish his plans successfully. He renovated and improved the convent, the printshop, and the church, and dedicated a special hall to paintings. He endowed the press with a few linotype machines and presses, and moved the schools of Plovdiv, Beirut, and Heliopolis from their leased buildings to modern buildings owned by the congregation. He also added new departments to the school in Istanbul. He accomplished these projects in a comparatively short period thanks to his entrepreneurship, vigor, and economy.

Although always extremely busy, he found time for philological work and research. He published articles in *Hantés Amsoreay*, which he cared for like the apple of his eye, and translations into Armenian of works such as Prof. Dr. J[oseph] Marquart [or Markwart]’s “The Origin of the Pakradunis, with annotations” (Vienna, 1913); “The Origin of the Georgian Pakradunis” (Vienna, 1913); and W[erner]. Schur’s “The Eastern Policy of Emperor Nero” (Vienna, 1930).

He tried to recruit many young members in order to expand the congregation and improve its intellectual stature. To do so, he taught philosophy at the seminary until he was seventy-three years old.

It goes without saying that as a man of order and regulation, and as a godly priest, he spared no effort in helping his subordinates attain perfection.

In 1961, a solemn celebration marked the 50th anniversary of his priesthood and the 30th year as Abbot.

“From where does Monsignor Habozian get the strength for so much consuming work and to lead the Congregation under most difficult circumstances without despair and with great results? How do the trees stay tall and straight? The answer lies in their roots. The deeper they insert them into the veins of the Earth, the more sap they gather, so that they grow taller, and bear fruit. Likewise, the secret of this life of priesthood is in the spirit of sacrifice, Christian humility, and prayer... Monsignor Habozian wrote great works on the scroll of his life, which will be remembered always. God blessed all of his initiatives... The road he traversed, during his fifty years of priesthood and thirty years as abbot, was benevolent. It is paved with unforgettable works standing like monuments.

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2. *Hantés Amsoreay*, 1945. pp. 117-125.

The past and the present guarantee an equally bright future.”<sup>3,4</sup>

## **Very Reverend Father Hagovpos Dashian** **Vienna Mekhitarist**

Very Reverend Father Hagovpos Dashian, a marvelous philologist, was born in Ardzēti [today, Yeşilyayla] on October 25, 1866, when his parents arrived there from Khodorchur, to settle in or near Erzerum. The father, Melkon, and the mother, Hripsimé (Yesayan) named the infant Prangisgos. When he lost his eyesight to a sudden disastrous illness, his parents vowed to dedicate him to God, should he regain his sight. Their prayer was heard and Prangisgos arrived in Vienna on November 20, 1880, where he completed the course of his studies with unsurpassed success. As a neophyte he adopted the name Hagovpos on November 21, 1883. On May 14, 1885 he pledged his allegiance to the Mekhitarist Congregation, becoming a member of it, and on December 25, 1889, he was ordained a priest by Abbot Aydénian. Despite his young age, he was assigned to teach philosophy at the seminary. He soon resigned from teaching because he desired to write, an occupation which took up all of his time. He showed no inclination or skill in practical occupations, and gave himself over completely to his literary works. In September 1893, he accompanied Father K. Kalemkearyan to Trieste and Venice. The following year he traveled to Germany to study the Armenian manuscripts of the Royal Repository of Berlin. In 1898, he visited Constantinople and Smyrna. In 1909, he was installed as the Superior of the Mekhitarist monastery of Constantinople. Taking advantage of the political conditions of the period, in the spring of 1911, he visited his birthplace, Erzerum-Ardzēti, and spent considerable time there. He also toured Dayk and reached the village world of Khodorchur, which was heavily populated with Armenians. Influenced by this trip, he wrote his historic-geographical study, *Hayots ashkharh – Pokr Hayk – Khaghdkik* [Armenia – Armenia Minor – Lazistan]. In December 1912, he returned to Vienna where he served for many years as a member of the Administrative Board. Father Dashian was short. His facial features indicated kindness; he was sweet-tempered, simple, and temperate like an Armenian peasant. He liked solitude, but was sociable [when in company] and exempt from the love of glory, he avoided applause and praise. As a patriot he was sensitive. Intellectually, he was a genius. He could memorize spoken and

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3. Father P. Férhatian, *Geank mē nvirvadz Asdudzoy yew azkin* [A Life Dedicated to God and the Nation], Vienna, 1961, pp. 23-24.

4. [Ed.: Archbishop Mesrob Habozian died in Vienna on October 30, 1974.]





*Very Reverend Father Hagovpos Dashian.*

written words quickly, and judge the fair and unfair impartially. Truth is what spoke under his pen. He loved books, and he read and gathered important materials. Although he possessed a sharp mind and an accurate memory, he did not trust his readings to his memory alone; the information had to be written on a small piece of paper with a brief notation... He could not tolerate trivial, haphazard works and hated being decorated with praise belonging to others.

The serious and valuable works of Father Dashian are numerous. We shall list only the following:

1. *Akatankeghos ar Kévorkay asori yebisgobosin yew usumnasirutiwn Akatankegheay krots* [Agathangelos to George the Syrian Bishop and Study of the Books of Agathangelos], Vienna, 1891.

2. *Usumnasirutiwnk sduyn Galisteneay varuts Agheksantri* [Studies of the Life of Alexander by Pseudo-Callisthenes], Vienna, 1892.

3. *Madenakragan manr usumnasirutiwnk, bedazodutiwnk yew pnakirk* [Minor Bibliographic Studies, Research, and Texts] in two volumes, vol. 1, Vienna, 1895, and vol. 2, Vienna, 1901.

4. *Vartabedutiwn arakelots – anvaweragan ganonats madeaně* [The Teaching of the Apostles – The Book of Apocryphal Canons], Vienna, 1896.

5. *Agnarg mě hay hnakrutean vray* [A Look at Ancient Armenian Paleography], Vienna, 1898.

6. *Zhoghovadzuyk aragats Vartanay ěsd N. Mari* [The Collections of the Fables of Vartan According to N. Marr], Vienna, 1900.

7. *Arshaguni tramner* [Arsacid Coins], Vienna, 1917.

8. *Hay pnaghutiwně Sev Dzoven minchew Garin* [The Armenian Population from the Black Sea to Erzerum], Vienna, 1921.

9. *Parakhosagan tidoghutiwnner hay kidagan lezvi masin* [Lexicographic Remarks on the Armenian Scientific Language], Vienna, 1926.

10. *Hater yew Urardeank* [The Hittites and the Urartians], Vienna, 1933.

11. *Hay azki yew hadgabés Garnoy darakrutiwně...* [The Deportation of the Armenian Nation and, Particularly, of Erzerum...], Vienna, 1933.

12. *Usumn tasagan hayerén lezvi* [The Study of the Classical Armenian Language], Vienna 1920.

13. *Tsutsag hayerén tserakrats Vien. madenatarani* [Index of the Armenian Manuscripts of the Repository of Vienna], Vienna, 1895.

14. *Srpazan badarakamaduyts H. Katěrijani* [The Sacred Missal of Father Katěrijan], published with addenda, Vienna, 1897.

15. *Hin Hayasdani arevmdean sahmaně* (Pokr Hayk yew Goghopené – Sepasdia) [The Western Frontier of Ancient Armenia (Armenia Minor and Colophon – Sivas)], 1931.

Besides these, Father Dashian published extensive philological and travel literature and translations. He authored many articles and also penned some works in German.

Unfortunately, he was not healthy. Stomach conditions were his inseparable companion. His eye, which was the essential tool for his literary work, was affected first by short-sightedness and then with internal bleeding, leading to the loss of the sight in his right eye in 1925. These conditions, and other circumstances, did not allow him to finish some of his studies, whose foundations he had already put in place.<sup>5</sup> On February 3, 1933, Father Dashian passed away. “The mind ceased creating and the pen producing. The body of the great representative of Armenology and the vigorous laborer of philology was buried. The library of the written labors of the scribe rises like a monument on his humble grave, and the eagle-winged fame of the great and genius scholar soars upon it.”<sup>6</sup>

## ***Very Reverend Father Harutiwn Turshian*** **Archpriest and Superior of Khodorchur**

He was born in Khodorchur in 1869 to Hagop and Marta (Tipukhian). He received his elementary education from Father Serovpé Didmarián. Sensing the vocation of priesthood within him, he went to St. Sulpice Seminary of Paris, where he successfully completed the course of studies. Soon after he was ordained priest. He returned to his homeland in 1894. He acted briefly as aide to his teacher, Father Serovpé, and became Superior and educator of the children after Father Serovpé's death. The Khodorchurians loved him for his impartiality and diligence; therefore, when Father Garabed Chakhalian was removed from his position, Catholicos Azarian appointed Turshian superior of the communities of Khodorchur, Garmirk, and Mokhurgud, with the title of archpriest in 1896, despite his young age. He actively attended to his duties and governed his flock bravely and prudently. He established good rapport with statesmen, and people did not encounter any unpleasant incidents until 1915. He built a church, a school, and a prelacy. These successes encouraged him to plan for new projects and search for means for their realization, but the deportation erased

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5. *Dayots ashkharhi badmutiwně* [The History of Dayk] is one of them.

6. *Hantés Amsoreay*, 1933, pp. 132. There one can find the biography of the philologist and a complete list of his works. See also Téotig [Téotoros Labjinjian], *Aménun daretseytsě* [Everybody's Almanac], 1910, p. 243.





*Very Reverend Father Harutiwn V. Turshian.*

everything. He died in terrible circumstances.<sup>7</sup>

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7. *Hantés Amsoreay*, 1920, p. 44.

## ***Father Boghos Abazian***

### **Rector**

He was born in Gaghmukhud on November 24, 1847 to Fr. Bedros and Srpuhi. He received his elementary education from his father and studied theology at the seminary in Erzerum. After his return home, he married Varvaré,<sup>8</sup> went back to Erzerum, and was ordained priest in 1870. As assistant to his aged father, and as teacher at the school, he served productively for a number of years. He was almost miraculously saved from the hands of robbers, but drank the bitter cup of suffering during the deportation, and became a brave casualty of his Christian faith and nation.<sup>9</sup>

## ***Very Reverend Father Hovsép Karakashian*** ***(Azhimian)***

Very Reverend Father Hovsép Karakashian was from the same village as Father Bedros Abazian. He was born to Vartan and Maruz on May 15, 1862. After receiving his education in his hometown, he went to Erzerum where he completed his theological studies with great success and achieved his dream of being ordained a priest on February 29, 1886. Abazian took him as an assistant, and he justified the hopes placed upon him. In 1890, the Lazis attacked the church of Gaghmukhud. Father Hovsép was the officiating priest. Wearing the white garb of the Mass and covering his head with a woman's veil, he fearlessly escaped through the Lazis. The Lazis realized what happened and fired on him, but the bullets missed the target and he escaped death. He died in 1915.

## ***Very Reverend Father Boghos Karakashian*** ***(Azhimian)***

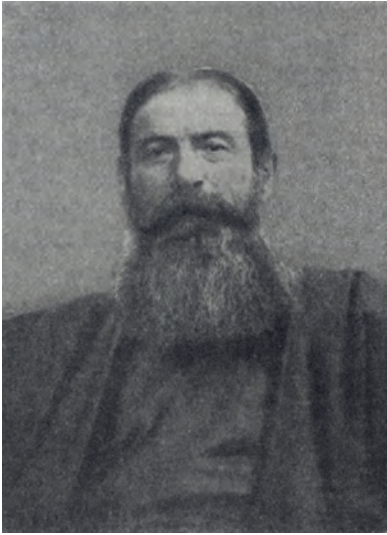
A brother of Father Hovsép, he was born in Gaghmukhud in 1879. After completing his higher education at St. Louis Seminary in Constantinople, he was ordained a priest in 1904. Upon his return, he was appointed trustee

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8. Ed.: In the Armenian Catholic Church married men can be ordained into the priesthood. This practice basically came to a halt in the Soviet era. It has now resumed in both Armenia and the Middle East. Similar to the Armenian Apostolic Church, married priests, unlike celibate ones, cannot advance in the church hierarchy.

9. Ibid., p. 45.

to Vahnay Village. He ran his office conscientiously and selflessly until the deportation and his death.<sup>10</sup>



*Very Reverend Father Harutiwn Yanoghian.*

## ***Very Reverend Father Harutiwn Yanoghian***

### **Rector of Sunints**

Father Harutiwn was born on February 15, 1887 in Sunints Village. His father was Der Awedik; hence, he was the son of a priest and from a priestly house. Hripsimé was his mother's name. He went to Erzerum to receive higher education and on April 26, 1864, he was ordained priest. He served in Khodorchur as assistant to Father Hovsép Churugian and Father Harutiwn Kamarian. During raids by Toyloghli Dursun he was abducted. The Khodorchurians poured a hail of bullets on the brigands to save him, but unfortunately, they accidentally wounded him in the foot, which left

him lame. He was a very spirited and arduous clergyman, and when he was installed as rector, he dedicated himself to his tasks with even greater zeal. Illnesses frequently prevented him from working and forced him to stay in bed. Fortunately, he had a friend who loved him like a brother, Father Hagop Késhishian, who came from Jijabagh to help him, until Sdepan Lachinian was ordained priest and installed as assistant rector. Father Harutiwn walked with the latter through the torment of deportation.<sup>11</sup>

## ***Very Reverend Sdepanos Zakarian***

### **Rector of Jijabagh**

Son of Hagop Zakarian and Mariam (Késhishian), he was born on September 24, 1861. He received his philosophical and theological education at the seminary in Erzerum and was deemed worthy of the priesthood; therefore, he was

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10. Ibid.

11. Ibid., p. 44.

ordained on February 16, 1888 and returned home. First, he was appointed assistant rector and then rector. He dedicated himself to the education of children and teenagers, and gained great fame in the educational field thanks to his tireless and selfless work. Parents sent their children from remote villages to his school and were never disappointed. He understood the thoughts and the feelings of children. He was very influential and seldom punitive. He became involved in the



*Very Reverend Father Sdepanos Zakarian.*

issues related to Father Garabed Chakhalian, and Father Garabed suspended him from teaching and removed him from the school. He succeeded in having Father Garabed removed from his office and resumed his teaching. When Jijabagh's church became too small to contain the growing population, Father Sdepanos initiated the construction of a new church in 1910. The church remained unfinished, however, because he and the inhabitants were deported and martyred.<sup>12</sup>

## ***Very Reverend Father Awedis Zinagrian*** **Assistant Rector of Keghud**

He was born in Keghud in 1881 to Father Pilibbos and Varvaré. He was prepared for priesthood at the seminary of Erzerum, and ordained as priest in 1905. He returned to his birthplace to selflessly serve together with Very Reverend Amprosios Krisdinian until he was killed during the deportation.

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12. Ibid.

*Very Reverend Father Mesrob  
Tatmanian.*

## ***Very Reverend Mesrob Tatmanian***

### **Assistant Rector of Khantatsor**

He was born in Khantatsor to Mardiros and Zanan (Jėnian). He received his elementary education from Father Serovpė Vosgian. He went to Zmmar in Lebanon, where, upon completion of his higher education, he was, to his joy, ordained priest on August 15, 1910. According to the testimony of those who knew him, he was a very kind and studious clergyman. He was sent back to his homeland where he made pastoral duties and the school the axis of his attention until the deportation, when he died along with his flock.<sup>13</sup>



## ***Very Reverend Sdepanos Lachinian***

### **Assistant Rector of Sunints**

He was born in Sunints in 1870 to Krikor and Maruz. After obtaining his elementary education from Very Reverend Father Yanoghian in the school of the village, he went to Erzerum and studied religion and theology at the seminary. Then he traveled to the monastery of Zmmar, Lebanon, where he completed his higher education and was ordained priest on March 25, 1903. Longing for his loved ones, he returned to his homeland for a brief period, but the people were very pleased with him and his competence and meticulousness, and requested permission from the monastery to keep him longer in Khodorchur. The deportation placed the crown of martyrdom on his head. Like Very Reverend Father Tatmanian, his name is inscribed with golden letters on a marble memorial

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13. Ibid.



*Very Reverend Father  
Giwregh Khosharian.*

tablet on one of the walls of the church of Zmmar. The two had sought God's glory and people's prosperity, thus holding the prestige of their monastery in high esteem.<sup>14</sup>

## **Very Reverend Father Giwregh Khosharian**

**Vienna**

**Mekhitarist**

He was born on July 19, 1867 in Gaghmkhud. His father, Serovpé, and mother, Gadariné (Kasbarian), named him Krikor at his baptism and took him to Ardzëti when he was barely five, for they had deemed it better to migrate there. After receiving his elementary education at the parish school, he went to the Mekhitarist monastery in Vienna and changed his name to Giwregh as a neophyte. Almost a year and a half later, on October 4, 1885, he pledged his allegiance to the Congregation as a member, and began to study philosophy and theology. Archbishop Aydënian, Abbot, granted him his wish and ordained him a priest on April 6, 1890. He enjoyed the trust of the elders as an active and arduous person. He was sent to Smyrna, Aydin as superior and rector, and was later summoned to Vienna to administer the dairying initiative. Thereafter, he was dispatched to Khodorchur and Erzerum to visit his family and preach to the people. During deportation, he accompanied the notables of Erzerum and Ardzëti for a distance, until he was returned to Erzerum by the efforts of the Austrian government and his brethren of the congregation. It was arranged for him to go to Constantinople to administer the monastery in 1920. A long lasting illness made him bed ridden and he died on November 23, 1921.



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14. Ibid., p. 44.

*Very Reverend Father Tovmas  
Gédigian.*

Father Khosharian is the author of a textbook on rituals, which went to press after completion, but the printing was interrupted for reasons beyond his control.

***Very Reverend  
Father Tovmas  
Gédigian  
Vienna  
Mekhitarist***



Before his priesthood, Father Tovmas was known as Vahan Gédigian. He was born on September 13, 1876, in the village Grman of Khodorchur to Kasbar and Mariam. His mother was the sister of Very Reverend Father H. Madigian. While he was still an infant with unsteady steps, he lost his mother. He and his three young brothers, Krikor, Hagovp, and Arsén, were left in a pitiful state. They soon had a second mother who attended to them with the same compassion as their true mother. Vahan stayed in Grman until he turned 16. In 1893, Very Reverend Father Hagop Melikian sent him to Erzerum and the same year he was dispatched to Vienna. He dressed himself with the monk's dress of the Mekhitarist Congregation as a neophyte in 1894, and on October 6, 1895, vowed to become a member of the Congregation. After successfully completing his studies, he was ordained as a priest on December 29, 1900, and the following year was installed as editor-in-chief of *Hantés Amsoreay*. He ran this office until August 1906, when he traveled to Constantinople. In 1913, he was dispatched by the administration of the Congregation to Erzerum as assistant to Very Reverend Father H. Madigian.

In the summer of 1914, Father Gédigian traveled to Khodorchur to visit his relatives and see his birthplace. On his way back to Erzerum, an officer put a gun to his chest and said: "You are one of the leaders of the *fedayis*



[revolutionaries].”<sup>15</sup> Caught by surprise and frightened, Father Gédigian contracted jaundice. The officer ordered the policemen to take him to jail in Erzerum. His fellow brethren hastened to secure his release as soon as they received the news, but it was too late. The trial took place and justice prevailed. He was released from jail and while his friends advised him to rest and recover, his love toward his friends prevailed over his love for himself. Typhus was widespread in Erzerum at the time and was causing havoc. Barely treated for the jaundice, Father Gédigian began to help the diseased and find medicine, doctors, treatment, and disinfectants for them. Before long, he, too, contracted typhus and died in May 1915, causing great grief to the Armenian community. The Armenian people lost their godly and humanitarian clergyman, while Armenian students lost a beloved teacher who understood the psychology of children. With an unprecedented and moving funeral, his body was buried in the courtyard of the Armenian Catholic church, behind the vestry.

Father Gédigian was the author of a series titled *Dzaghegunch* [Bouquet] in *Hantés Amsoreay*. He translated [Holger] Pedersen’s work, *Hayerén ew tratsi lezunerē* [Armenian and Neighboring Languages] (Vienna, 1907), and Marquart’s *Hay pteashkhk* [Armenian Marcher Lords] (Vienna, 1907); both serious studies. He was well-versed in the rules and proverbs of modern Armenian. He was a patriot, a religious, and an eloquent preacher. He was a man of mild disposition and very handsome and imposing features.

## ***Very Reverend Father Madtéos Hajian*** **Vienna Mekhitarist, Rector of Michin Tagh**

He was born on December 13, 1867, in the village of Michin Tagh in Khodorchur to Bedros and Hripsimé. Driven by an inner desire, he directed his young steps toward the Mekhitarist monastery of Vienna, where he became a neophyte within a few years and on February 26, 1888, joined the Congregation. In 1896, five years after his ordination as priest, he was dispatched to Smyrna where he spent only six months before moving to Constantinople to teach for a year and a half. Severe migraines troubled him for years, so in 1899 he went to his homeland, where, thanks to the mild weather, he was cured within a few years. He was installed as rector to Michin Tagh by the unanimous wish of the people.

Khodorchur’s dialect, traditions, tales, and entire lifestyle were not yet studied. He turned these into his occupation, thus rendering a great service

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15. *Hantés Amsoreay*, 1915, pp. 6-7.



*Very Reverend Father Madtéos Hajian.*

to Armenian demography, ethnology, and linguistics. In 1904 he published his work, *Yerker, aragner, hanelugner, terahawadutiwnner Khodorchroy* [Songs, Fables, Riddles, Superstitions of Khodorchur] (Tiflis, 136 pages), and in 1907, *Hin awantagan hékeatner Khodorchroy* [Ancient Traditional Folktales of Khodorchur] (Vienna, 89 pages). Professor [Frederic] Maclair translated some of these folktales into French. He also published a poem on the life of Jesus in 1898, and a book titled *Dagharan hokewor Khodorchroy zhoghovrtagan chermerantagan yerkeru* [Spiritual Songbook of Khodorchur's Popular Devotional Songs] (Vienna, 1908). His best known work is the dialect of Khodorchur, where he condensed not only the grammar of Khodorchur's dialect, but also the unique proverbs and words. This study is included in this book.

Father Hajian was more of a rector than a philologist; that is, he was the spiritual shepherd of the people. Being a meek person by nature, his simple and exemplary priestly life left a great impression on the society in Khodorchur.

He had already raised funds to open a Mekhitarist school in Khodorchur, and build a church there, when the flood of deportation arrived and erased everything. He was taken to Erzinjan where people saw him with a stick in one hand and the bridle of a mule in another. We do not know the circumstances in which he departed this world, but he drank, with his people, to the last bitter drop from the cup of suffering for his religion and his nation.<sup>16</sup>

## ***Very Reverend Father Harutian Hulunian*** **Vienna Mekhitarist**

He was born on October 2, 1881, in Sunints to Atam and Srpuihi (Simonian or Herozian). His baptismal name was Mgrdich and he was dedicated to the church in his childhood by his parents' pledge. He received his elementary education in the village school and completed it in the Jijabagh school. He traveled to Vienna on October 16, 1898, and became a neophyte on October 22, 1900, adopting the name Harutian. With the three monastic sacred vows he dedicated himself completely to God on February 22, 1902. On May 20, 1907, he completed his studies in philosophy and theology, and the Armenian Archbishop of Lamberg, Teotorovich, ordained him priest. A broad field opened before Father Hulunian thereafter in the daily life of the Congregation. After occupying a variety of positions within the convent for two years, he was dispatched in 1909 to Gerla, an Armenian city in Transylvania, as principal and teacher to the St. Gregory Illuminator Orphanage for Armenian boys. In 1920, he became

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16. Ibid., 1919, p. 107.



*Very Reverend Father  
Harutiun Hulunian.*

assistant supervisor and teacher at the seminary of the Congregation in Constantinople. Due to unfavorable political circumstances, he moved to Vienna where he supervised the dissemination of Mekhitarist publications. He translated a number of religious books from German and authored an extensive work, *Viennayi arachnort* [Prelate of Vienna], which remains un-

published. This topology and history on Khodorchur is the result of his work. He very much wished to see it published, but his death intervened. He died in Vienna on June 10, 1959.

Father Hulunian was a pious, patriotic, selfless, and humble Mekhitarist.

## ***Very Reverend Father Atanas Ghazarian*** **Assistant Rector**

Born in 1882 in the village of Grman, Father Atanas' baptismal name was Ghazar. After completing his elementary education in his birthplace, he went to Beirut and was very successful in his courses in higher education at the Jesuit University. He was ordained priest in 1909. Upon his return to Khodorchur, he was first installed as assistant rector and teacher to the school in Grman, and then moved to Mokhurgud, where he did not stay for long. Returning to Grman, he, together with Very Reverend Father Vartan Kchurian, was involved in the publication of the stenciled newspaper, *Dayots ashkharh* [Land of Dayk] until the deportation when he was killed.<sup>17</sup>

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17. *Hantés Amsoreay*, 1920, p. 44.



*Very Reverend Father Manuél  
Mashurian.*

***Very Reverend  
Father Manuél  
Mashurian***

**Vienna Mekhitarist,  
Rector**

He belonged to the wealthy Mashurian clan. He was born on December 18, 1868, to Kerovpé and Almas (Burkhajian). His baptismal name was Hagop. Complying with his vocation, his parents sent him, when he was still a child, with Father Madtéos Hajjian, to the mother house of the Mekhitarists in Vienna. There,

he was renamed Manuél as a neophyte. In 1888 he joined the Congregation with his three religious vows, and after completion of his higher education, was ordained priest on December 25, 1891, by Archbishop Aydĕnian, Abbot. He translated Basser's work, *Book of the Pious Associations of the Daughters of Mary* (Vienna, 1898) into Armenian. Possessing the inclination and skills to teach, he was dispatched to Constantinople as an educator and overseer of boarding students. He then moved to Russia and attended to the spiritual needs of the Armenian Catholics of Crimea and Kharasupazar. He was often put through hardship and persecuted due to the unfavorable circumstances. He was even forced to labor as a casual worker in order to sustain himself. He often spent his days hungry and thirsty. He died of a heart attack on the street on December 9, 1932.



***Very Reverend Father Agheksantr Madigian***  
**Vienna Mekhitarist**

He was born in Grman on July 5, 1886, to Garabed and Maruz (Kzirian). While rushing home in the middle of a downpour, Maruz drowned in the river. Later Father Agheksantr also lost his father. His maternal uncle, Hagop



*Very Reverend Father Agheksantr Madigian.*

Kizirian, sent him to Smyrna. Very Reverend Father Vahan Madigian, a member of the Madigian clan residing in Smyrna, dispatched him to Vienna to become a priest. Taniél—this was his baptismal name—had already departed his birthplace for this purpose. Two years later, on February 8, 1904, he became a neophyte and on July 10, 1906, he joined the Mekhitarist Congregation. Having mastered secular and religious sciences zealously, he was ordained a priest on June 19, 1910 by Archbishop Kavrigian, Abbot. Thereafter, he enrolled in the University of Vienna,

and he successfully completed all of the theological branches and, on June 22, 1917, was granted the title of Academic Doctor. In addition to Armenian, he was proficient in Latin and German, and quite fluent in French and Greek. At the university he also learned Syriac, Hebrew, Aramaic, and Arabic.

Dr. Madigian dedicated himself first to research with a preference toward Armenian history. He researched *Ananun gam geghdz Sepéosé* [The Anonymous or Pseudo-Sepéos] (Vienna, 1913, 91 pages). He demonstrated his skills in the general religious-historical field through his volume titled *Groni dzakumě yew titsapanutiwn ésd hamemadagan gronakidutean* [The Origin of Religion and Mythology According to Comparative Religious Teaching] (Vienna, 1920, 334 pages). The third extensive volume containing the results of his studies is *Ara keghetsig* [Ara the Fair] (Vienna, 1930, 351 pages), a comparative-examinational study. All three volumes are valuable works.

Along with research, he undertook the editorship of *Hantés Amsoreay* from 1912 to 1920. He tried to secure a stable financial foundation for it, but his efforts failed because of the financial crisis ensuing from World War I.<sup>18</sup>

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18. *Hantés Amsoreay*, 1930, nos. 11-12.

Father Madigian was elected Advisor General to the Administrative Council of the Congregation and, on September 5 of the same year, also became senior administrator to the seminary. He remained in both offices until his death. The administration of the seminary was the most prolific period of his work for the Congregation. "He knew how to captivate the hearts of teenagers and refine them. His good example preceded every word. We felt that he was a priest living the life of a supernatural creature and a pious monk. His words contained a unique fatherly intonation. Like the spring sun that melts the ice and snow atop the mountains, his words alleviated sorrows and hesitations from the hearts of spiritual children."

Father Madigian's life was confined primarily to Vienna. In 1919 he traveled to Berlin, in 1922 to Constantinople, and in 1924 to Rome and Linz. He was very busy. In 1924, along with others, he engaged in raising funds in Vienna for the renovation of the church. Austrian Catholics established on this occasion a Society of the Mother of God, which he presided over until his death. He was a preferred confessor and had numerous sympathizers among the people. The mother house urgently needed fundamental renovation while the means were non-existent. Father Madigian petitioned a benevolent Armenian, Kalusd Giwlbéngian [Calouste Gulbenkian], and secured from him the amount needed for the fundamental renovation of the exterior of the large monastery. The summer resort of the seminary was also improved through his efforts.

When he taught, historical, religious, philosophical, and theological topics poured from his mouth. Writing the examinational history of Armenia was one of his great desires. He had examined the Armenian mythological and legendary period as his specialty, and had gathered countless materials to that effect. Alas, death, prematurely, took the pen from his hand. In September 1930, the Congregation dispatched him to Beirut to negotiate the establishment of a school. There, he gained the unreserved trust and sympathy of Armenian Catholics. He returned to Vienna on October 7, only to become bed-ridden, struck down by typhoid, which he had contracted in Lebanon. He was taken to the hospital, where he died a week later on November 14, 1930 at age 45.<sup>19</sup>

## ***Very Reverend Father Vahan Madigian*** **Vienna Mekhitarist**

He was born in Grman on May 7, 1868 to Ashġgh [minstrel] Sarkis and Srpuih (Kehyan). His baptismal name was Hampartsum. He moved to Vienna

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19. *Usumnaran*, Plovdiv, 1938, pp. 5-7.



*Very Reverend Father Vahan  
Madigian.*

in 1884, made his vow in 1888, and even before his ordination to priesthood, was appointed second supervisor to the seminary of the Congregation. He served in this capacity for eight years. Simultaneously, he assumed the role of publisher of *Hantés Amsoreay*, assisting Very Reverend Father H. Dashian who was the editor-in-chief during the years 1891-1895.

Father Madigian was not a literary person. He wrote only two poems: *Ashun* [Autumn] (*Hantés Amsoreay*, 1894, p. 92) and *Mkhitar-utiwn kisheruan* [Solace of the Night] (*Hantés Amsoreay*, 1896, p. 324). He left behind extensive research on natural history, which was never published.

In 1897, he nearly died from pneumonia, but he was saved by a skilled doctor. To recuperate, he traveled in that same year to the Caucasus, where he spent three or four months before returning to the mother house. In 1899, he was dispatched to Aydin, and from there to Smyrna as superintendent to the school of the Congregation. From 1906 to 1909 he stayed in Constantinople, before returning to Aydin as Superior. Three years later, he was dispatched to Erzerum with Father T. Gédigian to establish a priory and a school there. The task entrusted to him was not easy, but his indefatigable ardor soon overcame every hurdle and the school opened the same year, in 1913, with 130 students.

A horrible plague caused havoc in Erzerum during the months of April and May in 1915. Both Father Tovmas and Father Vahan were infected and all the efforts of their spiritual brethren to save them from the paws of death failed.<sup>20</sup> Father Vahan's prolific life ended on May 7, 1915, and he was buried in the courtyard of the Armenian Catholic church, next to Father Gédigian.

Father Madigian approached the poor and the disabled like a father. He was friends with the pupils, while maintaining his imposing presence. He was



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20. *Hantés Amsoreay*, 1915, pp. 5-6.

godly and patriotic. His voice was weak but sweet; after all, his father and his younger brother Melkon were minstrels.

## ***Very Reverend Father Hagop Melikian*** **Rector**

He was born on May 16, 1846 in Grman to a clergyman father, Serovpé, and a mother named Varvaré. He received his elementary education from his father and his higher education at the seminary in Erzerum, where he was ordained priest in 1877. After his return to Grman, he was installed as rector and dedicated himself to educating boys. Fixing watches was his hobby. He was sought after by many because there were only a handful of watchmakers. His fruitful life ended in 1915 in deportation.<sup>21</sup>

## ***Very Reverend Father Hamazasb Vosgian*** **Vienna Mekhitarist**

Son of Boghos and Marta (Matush), he was born in Khantatsor on July 1, 1895. He went to Vienna in 1907. There, on April 13, 1913, he became a neophyte on November 1, 1914, pledged his allegiance, and on April 13, 1919, was ordained a priest. On April 4, 1922, upon completion of his studies at the University of Vienna, he was given the title of Doctor of Theology.

Until 1928, he worked at the seminary as deputy supervisor, edited *Hantés Amsoreay* as editor-in-chief, and acted as assistant to the head of the press. From 1928 to February 1931, he taught at the Mekhitarist School in Plovdiv, and from 1931 to 1937, he ran the school as principal. In 1937, he was elected member to the General Administration and procurator in Vienna, covering for Father Nersés Aginian as editor-in-chief during his absence.

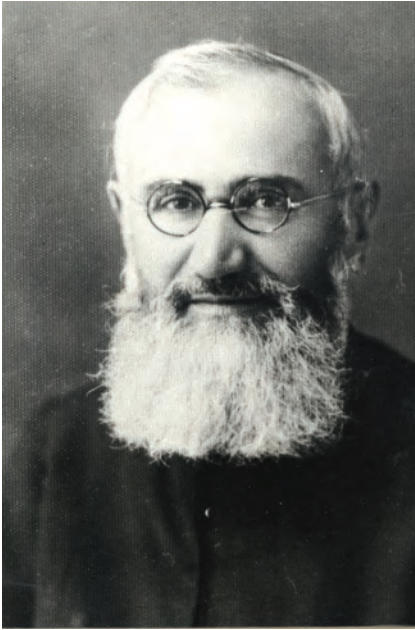
After spending a year and a half on matters related to receiving back the church of Trieste and renovating it, he was dispatched to Beirut, Lebanon in 1947. He remained there until 1960<sup>22</sup> as Superior and principal of the Mekhitarist School.

In 1960, he settled in Vienna as editor-in-chief of *Hantés Amsoreay* and administrator of the press.

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21. Ibid., 1920, p. 44.

22. During a trip from Aleppo to Beirut, he had a serious car accident. The car fell into the river from a height of four to five meters. Fortunately, he was not badly injured.



*Very Reverend Father Hamazasb Vosgian.*

His major publications include: five volumes of *Shoghagat*, Armenian textbooks for reading; five volumes of Armenian history textbook; *Hovhannés Vanagan yew ir tbrotsé* [Monk Hovhannés and His School], 1922; *Madenakragan kennutiwnner* [Literary Examinations], 1926; *Yerk yerlotsi arachin yew yergrort tarkmanutiwné* [The First and Second Translations of the Song of Songs], 1924; *Yeghia Asduadzadurian Musheghian*, 1927; ten volumes on Armenian monasteries; *Sartigéi zhoghovi ganonneré* [The Canons of the Council of Sardike], 1948; *Knuneats yew Rshduneats nakhararutiwnneré* [The Nakharardoms of the Knunis and Rshdunis], 1952; *Usumnasirutiwnner hay nakhararutiwnneru masin* [Studies on Armenian Nakharardoms], 1955; *Garin yew garnetsin* [Erzerum and the Erzerumian], 1950; *Tsutsag hay. tserakrats Vien. Mkhit. madenatarani* [Index of the Armenian Manuscripts of the Mekhitarist Library of Vienna], 1963; *Hayun parkén ou parkén* [On the Demeanors and Glory of the Armenian]; *Hayreni husherés* [From my memoirs of the Homeland]; *Zavags gě grtem* [I Am Educating My Son]; *Badanegutean potorignerén* [Of the Storms of Teenage Years]; *Dznogh mě inchbes serayin tasdiaragutiwn bidi da ir zavgin* [How Should a Parent Provide Sexual Education to His/Her Child?]; *Dibar badanin* [The Exemplary Teenager]; *Dibar yeridasarté* [The Exemplary Young Adult]; various articles, including those on Armenian nature and villages and towns in *Hantés Amsoreay* and other periodicals (*Usumnaran*, *Masis*, *Awedik*, *Husaper*, *Alik*, etc.)

He translated from German J[osef] Strzygowski's work, *Leonardo-Bramante-Vignola, Comparison within the Circle of Aesthetic Examination* (*Hantés Amsoreay*, 1919, p. 36; 1920, pp. 232 and 467), and Z[dzislav] Obertynski's work, *The Armenians of Poland and Their Archbishop Antréas in Yazlovits* (*Hantés Amsoreay*, 1962, nos. 1-12 and 1963, nos. 1-6).

*Very Reverend Father Hovsép Dér  
Markarian.*

**Very Reverend Fa-  
ther Hovsép Dér  
Markarian  
(Chérkézian)**

**Vienna Mekhitarist**

He was born on May 15, 1881 in Jijabagh to Mgrdich and Takuhi (Pjjan). His baptismal name was Bedros; he changed it to Hovsép on December 8, 1904 in Vienna, as a neophyte. In 1906, he became a member of the Congregation through the sacred vows and on June 19, 1910, he was ordained a



priest. He was dispatched to Constantinople as a teacher. There, he engaged in prolific activities, including assuming a paternal role to many orphans, caring for the poor, and finding employment and food for them. He made speeches and was a fiery and patriotic speaker. He joined the Search Committee of Dayk's Compatriotic Relief Society. Unfortunately, he died prematurely in July 1922. He penned a number of articles in *Hantés Amsoreay*.

**Very Reverend Father Harutiwn Pirazian  
Assistant Rector of Jijabagh**

He was born on September 15, 1857, in Jijabagh, to Kasbar and Gadar. After receiving his elementary education in his hometown, he went to Erzerum where he completed his higher education at the seminary. He was ordained priest on May 23, 1882. He served in Khodorchur as assistant rector to the priests Késhishian and Khojigian respectively. In 1884, he mourned the death of his brother, Father Kévork, who was a member of the Vienna Mekhitarist Congregation and he published a textbook on Christianity or the concise doctrine of Christianity. Father Harutiwn died during deportation.<sup>23</sup>

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23. *Hantés Amsoreay*, 1920, p. 45.

## ***Priest Hagop Késhishian***

He was born in 1843 in Jijabagh. His father, Priest Pilibbos, sent him to the seminary of Erzerum where he received his higher education and returned home to marry Marta Yanoghian. Later, he returned to Erzerum and was ordained priest in 1863. He served in Khodorchur as assistant rector and was martyred during the deportation.<sup>24</sup>

## ***Archbishop Vahan Kchurian***

Archbishop Kchurian was born on May 31, 1874 in Erzerum to Hovhannés and Filominé (Hovhannésian) of Khodorchur. He received his higher education in Marseilles and after his ordination there as priest on September 14, 1902, he was dispatched to Khodorchur. There, he was appointed rector of Khantatsor after the death of the aged Father Serovpé Vosgian in 1909. When Very Reverend Father Tatmanian and Nanian returned to their original village, Khantatsor, he moved to Grman as teacher. He and Very Reverend

Father Ghazarian collaboratively published the stenciled newspaper, *Dayots Aghawni*. However, they were only able to publish two issues. He was forced to leave with the residents of Grman during the Deportation. Bishop Garabed Kchurian managed to bring him to his region in Erzincan. After spending some time in Erzincan, Father Vahan went to Sivas as a Spanish official. He then moved to Constantinople to engage in busy and arduous activities as secretary to the Catholicos. On July 20, 1930, he was ordained as Titular Archbishop to Colonia, and the following year he assumed responsibility for the diocese of Constantinople.



*Very Reverend Father Vahan Kchurian  
(later, Archbishop).*

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24. Ibid., p. 44.



Due to deportation and his heavy responsibilities, Archbishop Kchurian's health deteriorated. He went to Beirut to recover, but he died there in 1936. Archbishop Hovhannés Nazlian read his eulogy and praised the prolific and blameless laborer.<sup>25</sup>

Of the clergy deported from Khodorchur, Archbishop Kchurian did not drink the bitter cup of deportation to the last drop and had a coffin and a grave, albeit under alien stars and in a foreign land.

He had an unpublished work, "*Darakrutean husher* [Memoirs of Deportation]," and a few unpublished poems, such as "*Gettsé Khodorchurtsin* [Long Live the Khodorchurian]," which is published in this book.

## ***Very Reverend Father Amprosios Krisdian (Potian, Sharozian)***

### **Rector of Keghud**

He was born in Keghud on November 17, 1879. His father, Bedros, and mother, Mariam (Putsekhian), sent him to Erzerum, where he successfully completed religious and theological studies and was ordained priest on May 5, 1903. After his return to his birthplace, he was installed as successor to Father Pilibbos Zinagrian, and dedicated himself, together with Very Reverend Father Awedis Zinagrian, to the spiritual needs and the education of children until the deportation when he was martyred.<sup>26</sup>

## ***Very Reverend Father Prangisgos Nanian***

### **Assistant Rector of Khantatsor**

He was born to Melkon and Nanoz in 1887 in Khantatsor. He traveled to Beirut to receive his higher education at the Jesuit University. He was ordained a priest in 1910. Upon his return to his homeland, together with Very Reverend Father Tatmanian, he dedicated himself to the salvation of souls and to the education of children. The people liked this vigorous clergyman who did not seek any personal gain. He, too, was deported with the people of Khantatsor. It is related that he walked before the people carrying a big cross toward the uncertain future, and was martyred for the holy faith.<sup>27</sup>

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25. *Awedik*, 1936, pp. 38-41.

26. *Hantés Amsoreay*, 1920, p. 45.

27. *Ibid.*, p. 45.



*Very Reverend Fathers; left to right: Mesrob Tatmanian; Prangisgos Nanian; Awedis Zinagrian; Atanas Ghazarian.*

## ***Father Vartan Ghazarosian***

### **Rector of Areki Village**

He was born in Sunints in 1846. After receiving his elementary education from Father Hovsép Chrugian at the parish school, he went to Erzerum to complete his higher education at the seminary. He returned to his birthplace to marry and went back to Erzerum to be ordained as priest in 1872. At the time, the village Areki lacked a rector, so the higher administration entrusted the position to him. He remained in office until his death during the deportation.<sup>28</sup>

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28. Ibid.





*Opposite Page: 1. Archbishop Awedis Arpiarian; 2. Very Rev. Fr. Harutiwn Turshian; 3. Harutiwn Yanoghian; 4. Father Bedros Abazian; 5. Father Sdepanos Zakarian; 6. Father Hagop Këshishian; 7. Father Krikor Khojigian; 8. Father Serovpé Vos(an)ian; 9. Melkon Hovhannésian; 10. Serovpé Kamarian; 11. Very Rev. Fr. Hovsép Karakashian; 12. Melkon Hamparian; 13. Father Madtéos Hajian; 14. Hovhannés Lazian; 15. Garabed Ēmishian; 16. Melkon Yaoghian; 17. Very Rev. Fr. Harutiwn Pirazian; 18. Unknown; 19. Arakel Sanosian; 20. Boghos Jigerjian; 21. Very Rev. Fr. Hagop Melikian; 22. Levon Shabanian; 23. Awedis Dér Boghosian; 24. Boghos Putsekhian; 25. Hovhannés Turshian; 26. Unknown; 27. Harutiwn Karakashian; 28. Aleksan Kevorkian; 29. Archbishop Arpiarian's apprentice; 30. Vahan Dér Hovhannésian; 31. Boghos Muradian.*

## **Very Reverend Father Sdepanos Apozian (Aprahamian)**

He was born in Upper Mokhurgud in 1847. He received his higher education in Erzerum and was ordained as priest there. In the homeland, he dedicated himself to alleviating the spiritual needs of the people and educating the children. He was deported and martyred together with his flock.<sup>29</sup>

## **Very Reverend Father Boghos Kéoroghlian**

He was born on August 15, 1872 in Upper Mokhurgud. He went to Erzerum and became a priest in 1902. Upon his return to his birthplace, he engaged in the sublime work of saving souls and educating children. He was encouraged by the results he obtained. However, the deportation put an end to his work and life prematurely.<sup>30</sup>

## **Father Bedros Réhanian**

He was born in 1839 in Upper Mokhurgud. After completing his theological studies in Saratov, Russia, he returned to his hometown and married. By 1864, he was already an ordained priest, serving the Holy Altar. In 1914, the fiftieth anniversary of his priesthood was celebrated. Soon after, he took the thorny road of deportation and attained the glorious crown of martyrdom.<sup>31</sup>

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29. Ibid.

30. Ibid.

31. Ibid.

## ***Very Reverend Father Hovhannés Avdalian (Abdalian)***

He was born in Garmirk in 1844 (not 1846) and received his education in Venice and Erzerum. He was the rector of Garmirk and was martyred during the deportation.<sup>32</sup>

## ***Very Reverend Father Garabed Garabedian (Vartabedian)***

He was born on May 12, 1862 in Grman and ordained as priest in Erzerum on July 12, 1889. He served in Garmirk, running the church and school affairs. He was a victim of the deportation.<sup>33</sup>

## ***Very Reverend Father Hovsép Nersésian***

He was born on July 1, 1866 in Garmirk and prepared for the priesthood at the seminary of Erzerum. On July 12, 1889, he was ordained as a priest and returned to his hometown to collaborate with Very Reverend Father Hagop Hovsépian in administering the rectory until the deportation and his death.<sup>34</sup>

## ***Very Reverend Father Hagop Hovsépian***

He was born on November 10, 1869 in Garmirk. He completed the course in theology in Erzerum and was ordained a priest on July 12, 1889, together with Father Hovsép Nersésian, and with him, he engaged vigorously in the accomplishment of vocational tasks. The deportation cut his life short.<sup>35</sup>

## ***Addendum***

In the past, the following from Khodorchur, including Mokhurgud, joined the Mekhitarist Congregation of Venice:

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32. Ibid.

33. Ibid.

34. Ibid.

35. Ibid.

1. Father Pilibbos Khojigian: Born in 1762, ordained in 1791, and died in Erzerum in 1795.<sup>36</sup>

2. Father Srabion Burisian: Born in 1778, ordained in 1804, died in Constantinople.<sup>37</sup>

3. Father Bedros Abazian: Born in 1774, ordained in 1789, died in Erzerum in 1805.<sup>38</sup>

4. Father Vahan Boyajian: Born in 1827, ordained in 1847, died in Rome in 1856. Translator of Segur's *The Life of Jesus*.<sup>39</sup>

5. Father Zakaria Kurkén(ian): Born in 1834, died in Simferopol in 1896.<sup>40</sup>

6. Father Madatia Chodoyan: Born in 1842, ordained in 1866.<sup>41</sup>

7. Father Andon(ios) Bedan(ian): Born in 1851, ordained in 1874. He wrote on Khodorchur in *Pazmavéb* (1875, pp. 225, 333, and 1876, p. 193).<sup>42</sup>

The following from Garmirk joined the Mekhitarist Congregation of Venice:

Father Kapriél Pilibbosian, died in 1829 and Father Nigoghayos Movsésian, died in 1839.<sup>43</sup>

The following from Khodorchur belonged to the Mekhitarist Congregation of Vienna:

1. Father Hamzasb Chamanian: Born on October 27, 1845, ordained in 1876, died in Trebizond on March 23, 1911. He published a two-volume work, *Paroyagan ėntertsuadzék* [Moral Readings], vol. 1, 1878, and vol. 2, 1893.

2. Father Okosdinos Dzaghigian: Born in Mokhurgud on July 18, 1847, ordained on April 2, 1871, died in Vienna in 1875.

3. Father Kévork Pirazian: Born on March 5, 1861, ordained on October 30, 1881, died in Trieste on September 11, 1884. Published the work, *Krisdonéagan gam hamarod povantagutiwn krisdonéagan vartabedutean* [Christianity, or Concise Content of the Christian Doctrine], higher course, first edition

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36. *Pazmavéb*, 1901, p. 219.

37. *Ibid.*, p. 221

38. *Ibid.*, p. 220.

39. *Ibid.*, p. 224.

40. *Ibid.*

41. *Ibid.*, p. 225.

42. *Ibid.*

43. *Ibid.*, p. 221.

in 1884, second edition in 1909.

The following brethren died prematurely: Brother Tovmas Madigian—born on February 27, 1866 and died on November 6, 1887 in Constantinople—and Brother Penetigdos T'eatian—born on May 8, 1867 and died in Trebizond on July 2, 1891.

## Chapter 33

# INHABITANTS OF KHODORCHUR IN THE SPRING OF 1915<sup>1</sup>

### A

Apkarian, from Garmirk  
Serop  
Altunian, from Jijabagh  
Akabios  
Anadol  
Annig  
Arisdagés  
Krikor  
Yeghisapét  
Yewbraksi  
Lusig  
Gadariné  
Gosdantin  
Hripsimé  
Ghazar  
Ghewont

Maruz  
Makur  
Melkon  
Hagop  
Harutian  
Hovhannés  
Hovsép  
Siranush  
Srabion  
Srpuhi  
Varvar  
Dalita  
Azhimian, see Karakashian,  
from Gakhmkhud  
Krikor  
Makruhi  
Hagop

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1. Only a portion of the population of Mokhurgud is mentioned here due to adverse circumstances, despite the efforts to complete the list. The list includes Khodorchurians living in Russia who lived during the same year. [This list is in the Armenian alphabetical order.] Lists of names of inhabitants in 1915, along with information about deaths, are also to be found in State Central Archive of History of the Republic of Armenia, Record Group 478, Series 1, File 101 *Hagop Kévorkyani husherē Hodorchuri masin* [Hagop Kévorkyan's Memoirs about Hodorchur], May 12, 1920, Tiflis, Chapter 10—Ed.]

Hovhannés  
 Hovsép  
 Nazeli  
 Shushan  
 Boghos Vartabed  
 Vartan  
 Agopants, see Kosian, from  
 Gisag  
   Almas  
   Aknés  
   Takun  
   Hampartsum  
   Marta  
   Mariam  
   Hovhannés  
   Hovhannés  
   Nartos  
   Serovpé  
 Ajamian, from Grman  
   Hagop  
   Harutiun  
   Brijida  
   Srpuhi  
   Dalita  
 Amirazian, from Gakhmkhud  
   Anna  
   Krikor  
   Yeghisapét  
   Tegghi  
   Giwregh  
   Mariam  
   Mgrdich  
   Hagop  
   Harutiun  
   Hovhannés  
   Brijida  
   Sarkis  
   Diruhi  
   Kerovpé  
 Ampozian, from Sunints  
   Aleksan  
   Takun  
   Lusig

Melkon  
 Hovhannés  
 Nartos  
 Srpun  
 Vartan  
 Aylian, from Sunints  
   Kalusd  
   Manug  
   Mariam  
   Mikayél  
   Mgrdich  
   Hagop  
   Salush  
   Serovpé  
   Verun  
   Kerovpé  
 Antrosian, from Garmirk  
   Melkon  
   Hovhannés  
   Saper  
 Abazian, from Gaghmkhud  
   Almasd  
   Anna  
   Anush  
   Andon  
   Aram  
   Awedis  
   Pernarté  
   Yelbis (Élbis)  
   Yelbis  
   Yelbis  
   Yeghisapét  
   Yewkiné  
   Zakar  
   Takuhi  
   Tegghi  
   Terezia  
   Izabél  
   Khosrov  
   Gadariné  
   Garabed  
   Garolos  
   Hripsimé



|                            |                              |
|----------------------------|------------------------------|
| Marta                      | Hovhannés (from Garmirk)     |
| Mariam                     | Vatun                        |
| Mgrdich                    | Veroniga                     |
| Hagop                      | Asdurian, from Keghud        |
| Harutium                   | Atanas                       |
| Hovagim                    | Hilopsima                    |
| Hovhannés                  | Saper                        |
| Hovsép                     | Varvar                       |
| Nadalia                    | Avdalian or Abdalian, from   |
| Shushan                    | Garmirk                      |
| Bedros                     | Kapriél                      |
| Brijida                    | Krikor                       |
| Boghos                     | Taniél                       |
| Serovpé                    | Hripsimé                     |
| Sofia                      | Mariam                       |
| Sdepan                     | Mariam                       |
| Srpuhi                     | Mgrdich                      |
| Vahan                      | Hagop                        |
| Varvar                     | Harutium                     |
| Vartan                     | Very Rev. Hovhannés          |
| Varsenig                   | Shushan                      |
| Veroniga                   | Bedros, doctor               |
| Father Bedros              | Brijidé                      |
| Pilibbos                   | Sbiration                    |
| Kerovpé                    | Srpuhi                       |
| Oksén                      | Arazian, from Garmirk        |
| Oksendios                  | Takuhi                       |
| Abalian or Burnazian, from | Makrig                       |
| Sunints                    | Mariam                       |
| Aknés                      | Mgrdich                      |
| Aleksan                    | Hovhannés                    |
| Harutium                   | Hovsép                       |
| Abdalian, see Avdalian     | Boghos                       |
| Arakelian, from Jijabagh   | Vartan                       |
| Annig                      | Arekian, see Churugian, from |
| Arakel (from Garmirk)      | Sunints                      |
| Yeranuhi                   | Kalusd                       |
| Zakar                      | Archants, see Kosyin, from   |
| Gadariné                   | Gisag                        |
| Garabed                    | Tovmas                       |
| Marta (from Garmirk)       | Awedian, from Michin Tagh    |
| Hagop (from Garmirk)       | Annig                        |
| Harutium                   | Krikor                       |

Teghkin  
 Levon  
 Garolos  
 Ghazar  
 Marta  
 Hagop  
 Harutian  
 Hovhannés  
 Hovsép  
 Nanos  
 Shushul  
 Boghos  
 Satenig  
 Sarkis  
 Serovpé  
 Srpuhi  
 Vahan  
 Verkiné  
 Diruhi  
 Apozian, from Michin Tagh  
 Apraham  
 Aleksan  
 Alozios (from Grman)  
 Anadolia  
 Annig  
 Anushig  
 Ashkhén (from Grman)  
 Arshaluys  
 Awedis  
 Kalusd  
 Kayiané (from Grman)  
 Kévork (from Grman)  
 Krikor  
 Yetuart (from Grman)  
 Yeghisapét (from Grman)  
 Yewsdakéos  
 Élinov  
 Takuhi  
 Téotos (from Grman)  
 Lusig  
 Khachadur  
 Gadariné  
 Garabed (from Grman)

Garabed  
 Gosdantin (from Grman)  
 Hamazasb  
 Hilop  
 Hripsimé (from Grman)  
 Hripsimé  
 Matush (from Grman)  
 Matush  
 Madrig (from Grman)  
 Markarid (from Grman)  
 Markarid  
 Marta  
 Mariam (from Grman)  
 Mariam  
 Mapuz  
 Melkon  
 Murad  
 Harutian (from Grman)  
 Harutian  
 Hovagim (from Grman)  
 Hovsép  
 Shamané (from Grman)  
 Bedros (from Grman)  
 Brijidé (from Grman)  
 Boghos (from Grman)  
 Serovpé  
 Simon (from Grman)  
 Sguhi/Isguhi  
 Sdepan (from Grman)  
 Srpuhi (from Grman)  
 Vahan  
 Varvar  
 Vartkes  
 Daluz (from Grman)  
 Pilibbos  
 Kerovpé

## P

Pasharadian, from Sunints  
 Anahid  
 Annig  
 Ashkhén

Arshaluys  
 Arsén  
 Pakradion  
 Koharig  
 Kurkén  
 Yerponia  
 Lusig  
 Matush  
 Malkhas  
 Mariam  
 Maruz  
 Mikayél  
 Nanuz  
 Vahan  
 Popozian, from Garmirk  
 Ghazar  
 Mariam  
 Harutiun  
 Sapir  
 Porchanian, from Grman  
 Aleksan  
 Aghawni  
 Anna  
 Annig  
 Yevsdakéos  
 Takuhi  
 Gadariné  
 Hampartsum  
 Ghugas  
 Mariam  
 Harutiun  
 Hovsép  
 Hughida  
 Bedros  
 Boghos  
 Sarkis  
 Sdepan  
 Srpui  
 Vartuhi  
 Dalita  
 Daluz  
 Dikran  
 Fransua

## K

Kapriélian, from Garmirk  
 Takuhi  
 Kerop  
 Kazanjian from Garmirk  
 Apkar,  
 Gadariné  
 Makdagh  
 Hagop  
 Harutiun  
 Hovhannés  
 Hovhannés  
 Nigoghayos  
 Shushan  
 Sarkis  
 Diruhi  
 Diruhi  
 Diruhi  
 Kerovpé  
 Kalunian, from Khntsorud  
 Anadol  
 Annig  
 Levon  
 Makid  
 Mardiros  
 Mgrdich  
 Hagop  
 Harutiun  
 Hovhannés  
 Baruz  
 Kamburian, from Mokhurgud  
 Yevdakeos  
 Mariam  
 Shahisdan  
 Srpui  
 Vartan  
 Kerovpé  
 Kaylian, from Vahnay  
 Annig  
 Krikor  
 Yeghisapét  
 Isguhi

|                              |                               |
|------------------------------|-------------------------------|
| Épin                         | Boghos                        |
| Garabed                      | Sarkis                        |
| Hampartsum                   | Serovpé                       |
| Marta                        | Srpuhi                        |
| Mariam                       | Kerovpé                       |
| Maruz                        | Karakashian, from Gaghmkhud   |
| Melidos                      | Akabios                       |
| Mgrdich                      | Aharon                        |
| Hovhannés                    | Anna                          |
| Bedros                       | Arsén                         |
| Saluz                        | Kalusd                        |
| Seghkos                      | Yeghisapét                    |
| Serovpé                      | Zana(za)n                     |
| Varvar                       | Takuhi                        |
| Vartan                       | Takush                        |
| Diruhi                       | Gadariné                      |
| Kerovpé                      | Garabed                       |
| Kaylian, see Yanoghian, from | Giwregh                       |
| Sunints                      | Gosdantin                     |
| Aleksan                      | Hripsimé                      |
| Kaylian, see Yanoghian, from | Ghazar                        |
| Gisag                        | Marta                         |
| Kalusd                       | Mariam                        |
| Yeghisapét                   | Makruhi                       |
| Hampartsum                   | Mgrdich                       |
| Mariam                       | Hagop                         |
| Shushan                      | Harutian                      |
| Bedros                       | Hovagim                       |
| Boghos                       | Hovhannés                     |
| Serovpé                      | Napoleon                      |
| Sdepan                       | Shushan                       |
| Kasbarian, from Mokhurgud    | Bedros                        |
| Atam                         | Boghos                        |
| Andon                        | Salush                        |
| Kasbar                       | Serovpé                       |
| Yewa                         | Srpuhi                        |
| Yewkiné                      | Peprun                        |
| Hripsimé                     | Kerovpé                       |
| Mardagh                      | Franchisga                    |
| Marta                        | Karakashian or Azhimian, from |
| Mariam                       | Gaghmkhud                     |
| Melkon                       | Akabios                       |
| Bedros                       | Krikor                        |

|                             |                              |
|-----------------------------|------------------------------|
| Hovhannés                   | Kalusd (from Michin Tagh)    |
| Very Rev. Hovsép            | Kévork (from Michin Tagh)    |
| Shushan                     | Kévork                       |
| Very Rev. Boghos            | Kinovapél (from Michin Tagh) |
| Serovpé                     | Kinovapél                    |
| Vartan                      | Kurken (from Michin Tagh)    |
| Kealtaghian, from Mokhurgud | Krikor                       |
| Arakel                      | Yetuart                      |
| Awedis                      | Yewa                         |
| Yewa                        | Yewkiné                      |
| Yewkiné                     | Yewbraksé                    |
| Takuhi                      | Yevsdakéos                   |
| Mariam                      | Zabél (from Michin Tagh)     |
| Mgrdich                     | Takuhi (from Michin Tagh)    |
| Hagop                       | Torkom (from Michin Tagh)    |
| Srpuhi                      | Isguhi (from Michin Tagh)    |
| Kzirian, from Grman         | Lusia                        |
| Paghtasar                   | Lusig (from Michin Tagh)     |
| Kévork                      | Gadariné (from Michin Tagh)  |
| Takuhi                      | Gadariné                     |
| Hagop                       | Garabed                      |
| Harutiun                    | Hampartsum                   |
| Husdiné                     | Hrispimé (from Michin Tagh)  |
| Bedros                      | Hrispimé (from Michin Tagh)  |
| Sofi                        | Hrispimé                     |
| Dalita                      | Manas (from Michin Tagh)     |
| Kévorkian, from Mokhurgud   | Markarid                     |
| Atam                        | Marta                        |
| Aleksan                     | Mariam (from Michin Tagh)    |
| Anna                        | Melkon                       |
| Annig (from Michin Tagh)    | Mgrdich                      |
| Anushig (from Michin Tagh)  | Hagop (from Michin Tagh)     |
| Andon                       | Hagop                        |
| Ashkhén (from Michin Tagh)  | Harutiun (from Michin Tagh)  |
| Ashod (from Michin Tagh)    | Hovagim                      |
| Aram (from Michin Tagh)     | Hovhannés (Michin Tagh)      |
| Arisdagés                   | Hovsép (from Michin Tagh)    |
| Arshag                      | Hovsép                       |
| Arsén (from Michin Tagh)    |                              |
| Ardashés (from Michin Tagh) |                              |
| Pernarté                    |                              |

Nazeli  
 Negdariné  
 Shushan (from Michin Tagh)  
 Shushan  
 Bedros  
 Brijida  
 Samuél (from Michin Tagh)  
 Serovpé (from Michin Tagh)  
 Serovpé  
 Sbiridion (from Michin  
 Tagh)  
 Srpuhi  
 Srma  
 Verkin (from Michin Tagh)  
 Vikdoria  
 Kinosian, from Garmirk  
 Harutium  
 Boghos  
 Srpuhi  
 Diruhi  
 Koserian, from Vahnay  
 Zanan  
 Yelbis  
 Gadariné  
 Mgrdich  
 Hovhannés  
 Korkovidian, from Keghud  
 Aleksan  
 Anna  
 Zanan  
 Isguhi (from Gaghmkhud)  
 Gadariné  
 Garabed (from Gaghmkhud)  
 Garabed  
 Mariam  
 Melkon  
 Misak  
 Harutium  
 Hovhannés (from  
 Gaghmkhud)  
 Hovhannés  
 Hovsép (from Gaghmkhud)  
 Nanz

Napoleon  
 Boghos  
 Sarkis (from Gaghmkhud)  
 Setrag  
 Srpuhi  
 Varvar  
 Vartan  
 Diruhi (from Gaghmkhud)  
 Peprun  
 Krikorian, from Garmirk  
 Mgrdich  
 Saper  
 Diruhi

## T

Tamunian, from Jijabagh  
 Atanas  
 Annig  
 Parsegh  
 Krikor  
 Mariam  
 Hovhannés  
 Serovpé  
 Vartios  
 Veroniga  
 Kerovpé  
 Tarpinian, from Michin Tagh  
 Arshag  
 Yeghisapét  
 Mariam  
 Melkon  
 Shushan  
 Satenig  
 Srpuhi  
 Kerovpé  
 Tawtian, from Sunints  
 Kayiané  
 Karuz  
 Matush  
 Mariam  
 Boghos  
 Tiatian, from Michin Tagh

Almasd  
 Anadol  
 Anna  
 Annig  
 Anushig  
 Kasbar  
 Kévork  
 Krikor  
 Yelbis  
 Isguhi  
 Levon  
 Garabed  
 Marta  
 Mariam  
 Mapuz  
 Hagop  
 Harutiun  
 Hovhannés  
 Hovsép  
 Shushanig  
 Baris  
 Bedros  
 Samuél  
 Serovpé  
 Serovpé  
 Siranush  
 Suren  
 Srpuhi  
 Veroniga  
 Vrtanés  
 Diruhi  
 Filomené  
 Tokanian, from Gisag  
 Aleksan  
 Andon  
 Artugh  
 Teghkin  
 Levon  
 Khachadur  
 Garabed  
 Hripsimé  
 Makdaggh  
 Matush

Hovhannés  
 Hovsép  
 Nanoz  
 Srabion  
 Srpun  
 Varvar  
 Peprun  
 Pilibbos  
 Filomené  
 Tolosh, see Madigian, from  
 Grman  
 Krikor  
 Takuhi  
 Hovhannés  
 Srpuhi  
 Tumanian, Garmirk  
 Mariam  
 Diruhi

## E(Ya/Ye)

Yangyardanian, from Sunints  
 Apoz,  
 Aleksan  
 Kasbar  
 Takush  
 Lusig  
 Matush  
 Maruz  
 Mardiros  
 Misak  
 Hovsép  
 Nazeli  
 Sarkis  
 Siroyalia  
 Yanoghian, from Sunints  
 Aleksan  
 Annig  
 Anush  
 Kalusd  
 Karuz  
 Krikor  
 Yeghisapét



|                               |                                |
|-------------------------------|--------------------------------|
| Isguhi                        | Lusig                          |
| Lusig                         | Hripsimé                       |
| Garabed                       | Matush                         |
| Matush                        | Harutiun                       |
| Mariam                        | Hovhannés                      |
| Melkon                        | Peprun                         |
| Mgrdich                       | Yanoghian see Ghochian, from   |
| Very Rev. Harutiun            | Sunints                        |
| Hovagim                       | Annig                          |
| Hovhannés                     | Terez                          |
| Hovsép                        | Mgrdich                        |
| Shushanig                     | Hovsép                         |
| Shashul                       | Vartan                         |
| Bedros                        | Yanoghian see Mollavaloy, from |
| Boghos                        | Sunints                        |
| Satenig                       | Hripsimé                       |
| Samuél                        | Hagop                          |
| Sarkis                        | Hovsép                         |
| Serovpé                       | Shushul                        |
| Sdepan                        | Yanoghian or Sartian, from     |
| Srpuhi                        | Sunints                        |
| Srpun                         | Garabed                        |
| Vartan                        | Isguhi                         |
| Peprun                        | Matush                         |
| Kerovpé                       | Hagop                          |
| Filomené                      | Hovsép                         |
| Yanoghian see Kaylian, from   | Shushan                        |
| Gisag                         | Yanoghian see Pasha, from      |
| Aleksan,                      | Sunints                        |
| Kalusd                        | Kerovpé                        |
| Yeghisapét                    | Yanoghian see Pulli, from      |
| Hampartsum                    | Sunints                        |
| Mariam                        | Almas                          |
| Shushan                       | Ardashés                       |
| Bedros                        | Yeruant                        |
| Boghos                        | Terez                          |
| Serovpé                       | Hovhannés                      |
| Sdepan                        | Yanoghian, see Churugian, from |
| Yanoghian see Ghandlian, from | Sunints                        |
| Sunints                       | Yeghisapét                     |
| Anna                          | Takuhi                         |
| Annig                         | Mariam                         |
| Arsén                         | Mgrdich                        |

Shamuné  
 Sarkis  
 Yezigian, from Keghud  
 Aghawni  
 Anna  
 Kévork  
 Yezeg  
 Gadariné  
 Hagop  
 Sarkis  
 Peprun  
 Yeghigian, from Jijabagh  
 Anadol  
 Anna  
 Ashkhén  
 Arisdagés  
 Kévork  
 Kinovapé  
 Kinovapé (from  
 Mokhurgud)  
 Krikor  
 Krikor (from Mokhurgud)  
 Yeghia  
 Takuhi  
 Hayganush  
 Heronimos  
 Ghazar  
 Ghugas  
 Marta  
 Mariam  
 Mariam (from Mokhurgud)  
 Mardiros  
 Mikayél  
 Mgrdich (from Mokhurgud)  
 Harutiun  
 Hovhannés (from Garmirk)  
 Hovhannés (from  
 Mokhurgud)  
 Hovsép  
 Bedros  
 Boghos  
 Sarkis  
 Serovpé (from Mokhurgud)

Serovpé (from Garmirk)  
 Srpun  
 Srpun (from Mokhurgud)  
 Varvar  
 Dalita  
 Peprun (from Mokhurgud)  
 Kerovpé  
 Yesayian, from Mokhurgud  
 Alfons  
 Arisdagés  
 Takuhi  
 Kerovpé  
 Hagop

## Z

Zartarian, from Garmirk  
 Srpuhi  
 Keropé  
 Zakarian, from Jijabagh  
 Akabios  
 Aleksan  
 Anahid  
 Anna  
 Krikor (from Garmirk)  
 Krikor  
 Yeghisapét  
 Yeranuhi (from Garmirk)  
 Yewbraksi  
 Yevsdakéos  
 Zakar (from Garmirk)  
 Lusig  
 Gadariné  
 Hayganush  
 Mariam  
 Mgrdich (from Garmirk)  
 Hagop  
 Harutiun (from Garmirk)  
 Hovhannés (from Garmirk)  
 Hovsép  
 Shamuné  
 Shushan (from Garmirk)  
 Bedros

Saper (from Garmirk)  
 Salush  
 Very Rev. Sdepan  
 Vartan  
 Vartanush  
 Peprun  
 Kerovpé  
 Zinagrian, from Keghud  
 Apraham  
 Aleksan  
 Anadolia  
 Annig  
 Andon  
 Very Rev. Awedis  
 Takuhi  
 Terezia  
 Hampartsum  
 Mariam  
 Mgrdich  
 Hovhannés  
 Nanuz  
 Ziwlian, from Garmirk  
 Serop

## É

Étmekjian, from Jijabagh  
 Aghawni  
 Anadol  
 Annig  
 Awedis  
 Paghtasar  
 Pernarté  
 Kalusd  
 Kasbar  
 Yewkiné  
 Yeghia  
 Zanan  
 Zartar  
 Terezia  
 Hampartsum  
 Ghivan  
 Ghungianos

Mariam  
 Melkon  
 Hagop  
 Hovhannés  
 Hovsép  
 Shushanig  
 Bedros  
 Boghos  
 Sirovpé  
 Spruhi  
 Varvar  
 Vartan  
 Verkiné  
 Kerovpé  
 Émishian, from Gisag  
 Apraham  
 Aleksan  
 Almas  
 Aghawni  
 Andon  
 Awedis  
 Kayiané  
 Krikor  
 Tavit  
 Yeghisapét  
 Yermone  
 Zakar  
 Takuhi  
 Khachadur  
 Gadariné  
 Garabed  
 Hampartsum  
 Ghazaros  
 Matush  
 Marta  
 Mariam  
 Mardiros  
 Mikayél  
 Mgrdich  
 Murad  
 Harutiun  
 Hovhannés  
 Nazul

Nanoz  
 Shushan  
 Bilos  
 Sarkis  
 Serovpé  
 Sdepan  
 Varvar  
 Veroniga  
 Dalita  
 Krisdiné  
 Évozian, from Jijabagh  
 Almas  
 Gadar  
 Maruz  
 Harutiun  
 Bedros  
 Sarkis  
 Srpuhi

## T

Tatéosian, from Keghud  
 Aleksan  
 Anadolia  
 Anna (from Gaghmkhud)  
 Annig  
 Arakel  
 Awedis  
 Kévork  
 Krikor  
 Yeghia  
 Yeranuhi (from  
 Gaghmkhud)  
 Zanan  
 Takuhi  
 Tat(e)os  
 Tegghi  
 Lilan  
 Khachadur  
 Gadariné  
 Markarida  
 Mariam  
 Melkon

Mgrdich  
 Hagop  
 Harutiun  
 Hovhannés  
 Hovsép  
 Shushan  
 Bedros (from Gaghmkhud)  
 Bedros  
 Boghos (from Gaghmkhud)  
 Boghos  
 Sarkis (from Gaghmkhud)  
 Sarkis  
 Serovpé (from Gaghmkhud)  
 Serovpé  
 Srpuhi (from Gaghmkhud)  
 Srpuhi  
 Varvar (from Gaghmkhud)  
 Varvar  
 Vartan  
 Verkin  
 Dalit  
 Peprun  
 Oghig  
 Onnig  
 Tatarian, from Keghud  
 Aleksan  
 Almas  
 Garabed  
 Hampartsum  
 Marta  
 Mariam  
 Mikayél  
 Hovhannés  
 Hovsép  
 Srpuhi  
 Vartanush  
 Tatmanian, from Khntsorud  
 Aleksan  
 Agat  
 Anadol  
 Antranig  
 Antranig

|                          |                             |
|--------------------------|-----------------------------|
| Andon                    | Sarkis                      |
| Arisdagés                | Srpuhi                      |
| Kalusd                   | Diruhi                      |
| Kasbar                   | Tatntrelian, from Gaghmkhud |
| Kenol                    | Zanan                       |
| Yeghisapét               | Tangozian, from Jijabagh    |
| Yewkiné                  | Aleksan                     |
| Zanan                    | Yeghisapét                  |
| Takuhi                   | Marta                       |
| Tegghi                   | Mgrdich                     |
| Levon                    | Harutium                    |
| Khachadur                | Hovsép                      |
| Garabed                  | Tarakhalian, from Gaghmkhud |
| Makid                    | Aleksan                     |
| Matush                   | Kévork                      |
| Mannig                   | Krikor                      |
| Mariam                   | Khachadur                   |
| Mardiros                 | Gadariné                    |
| Melkon                   | Garabed                     |
| Very Rev. Mesrob         | Gosdantin                   |
| Mikayél                  | Mariam                      |
| Mgrdich                  | Mardiros                    |
| Hagop                    | Hovsép                      |
| Harutium                 | Shushan                     |
| Hovagim                  | Srpuhi                      |
| Hovhannés                | Varvar                      |
| Hovsép                   | Veroniga                    |
| Shushan                  | Kerovpé                     |
| Baruz                    | Tébian, from Jijabagh       |
| Bedros                   | Kalusd                      |
| Sarkis                   | Garabed                     |
| Serovpé                  | Marta                       |
| Srpuhi                   | Hagop                       |
| Vahan                    | Srpuhi                      |
| Varvar                   | Diruhi                      |
| Peprun                   | Tirakian, from Khntsorud    |
| Kerovpé                  | Apraham                     |
| Tatulian, from Gaghmkhud | Annig                       |
| Yeghisapét               | Pernarté                    |
| Tegghi                   | Kasbar                      |
| Gadariné                 | Kévork                      |
| Mariam                   | Zanan                       |
| Harutium                 | Hampartsum                  |

Hripsimé  
 Makid  
 Matush  
 Mariam  
 Mariam  
 Maruz  
 Melkon  
 Hagop  
 Harutiun  
 Hovhannés  
 Simon  
 Daluz  
 Peprun  
 Tipukhian, from Michin Tagh  
 Aleksan  
 Anadol  
 Pernarté  
 Kasbar  
 Kévork  
 Krikor  
 Yeghisapét  
 Takuhi  
 Isguhi  
 Garabed  
 Ghazar  
 Mannig  
 Mark(a)rid  
 Marta  
 Maruz  
 Mikayél  
 Mgrdich  
 Hovhannés  
 Shushan  
 Bedros  
 Setrag  
 Simon  
 Sguhi  
 Sbiridion  
 Srpuhi  
 Vartan  
 Veroniga  
 Dikran  
 Kerovpé

Tjian, from Gisag  
 Aleksan  
 Aghawni  
 Anna  
 Annig  
 Awedis  
 Krikoris  
 Takuhi  
 Khachadur  
 Gadariné  
 Matush  
 Marta  
 Mapuz  
 Hovhannés  
 Boghos  
 Sarkis  
 Serovpé  
 Sdepan  
 Srpuhi  
 Varvar  
 Vartan  
 Vaerkin  
 Peprun  
 Toloshian, from Jijabagh  
 Brijidé  
 Boghos  
 Srpuhi  
 Tovmasian, from Grman  
 Tovmas  
 Gadariné  
 Hampartsum  
 Heghiné  
 Hripsimé  
 Mariam  
 Hagop  
 Harutiun  
 Hovagim  
 Hovhannés  
 Huliané  
 Shushan  
 Shushanig  
 Daluz

Kerovpé  
 Topalian from Gaghmkhud  
 Asadur,  
 Sara  
 Dalita  
 Tujarian, from Gisag  
 Almas  
 Awedis  
 Hripsimé  
 Ghazaros  
 Hovsép  
 Shushan  
 Bedros  
 Boghos  
 Srpuhi  
 Tumasian, from Khntsorud  
 Apraham  
 Yewkiné  
 Harutium  
 Bedros  
 Srpuhi  
 Turshian, from Gisag  
 Krikor  
 Garabed  
 Matush  
 Hagop  
 Very Rev. Harutium  
 Hovhannés  
 Varvar  
 Psdan  
 Turshian A. Nazanants, from  
 Gisag  
 Yeghisapét  
 Zanan  
 Iknos  
 Hewtoz/Yewkiné  
 Hagop  
 Sharoz  
 Bedros

## I

Istanbulian from Garmirk

Bedros,  
 Dalet  
 Ikibabalian, from Michin Tagh  
 Yevsdakéos  
 Takuhi  
 Marta  
 Mariam  
 Melkon  
 Sharoz  
 Bedros  
 Serovpé  
 Srpuhi

## L

Lazian, from Keghud  
 Apkar  
 Almas  
 Annig  
 Gadariné  
 Hampartsum  
 Hripsimé  
 Mariam  
 Mikayél  
 Hagop  
 Hovhannés  
 Bedros  
 Boghos  
 Pilibbos  
 Lazian, see Kebabjian, from  
 Jijabagh  
 Kalusd  
 Krikor  
 Takush  
 Gadariné  
 Hagop  
 Shushanig  
 Lachinian, from Sunints  
 Awedis  
 Kasbar  
 Krikor  
 Takush  
 Hripsimé



Mariam  
 Maruz  
 Melkon  
 Mikayél  
 Hagop  
 Harutium  
 Hovhannés  
 Hughida  
 Nazeli  
 Shushan  
 Shushul  
 Bedros  
 Sarkis  
 Serovpé  
 Very Rev. Sdepan  
 Srpun  
 Dalit  
 Kerovpé  
 Loshigian, from Khntsorud  
 Anna  
 Yeranuhi  
 Isguhi  
 Mardiros  
 Mikayél  
 Harutium  
 Boghos  
 Saper  
 Sarkis  
 Serovpé  
 Simon  
 Srpuhi  
 Dalit  
 Kerovpé  
 Luskhatunian, from Grman  
 Apraham  
 Aleksan  
 Anadolia  
 Teobisdé  
 Makid  
 Marta  
 Harutium  
 Bedros  
 Serovpé

Dalan  
 Diruhi  
 Kerovpé  
 Lokshian, from Jijabagh  
 Ashkhén  
 Arsén  
 Yelbis  
 Harutium  
 Shushan  
 Peprun

## Kh

Khakhumian, from Garmirk  
 Kalusd  
 Maran  
 Khachadur  
 Mgrdich  
 Harutium  
 Serop  
 Dalit  
 Diruhi  
 Khachigian, from Sunints  
 Aleksan  
 Aharon  
 Kalusd  
 Taniél  
 Takush  
 Khachadur (from Garmirk)  
 Gadar  
 Hampartsum  
 Hripsimé  
 Mariam  
 Mikayél (from Garmirk)  
 Mgrdich (from Garmirk)  
 Hagop (from Garmirk)  
 Harutium  
 Shushul  
 Salush  
 Sahag (from Garmirk)  
 Serop (from Garmirk)  
 Simon  
 Srpuhi (from Garmirk)

Kerop (from Garmirk)  
 Khelokants see Kosian, from  
 Gisag  
   Atam  
   Yeghig  
   Lusig  
   Maruz  
   Harutium  
 Kheralian, from Khntsorud  
   Aleksan  
   Anadolia  
   Andon  
   Awedis  
   Karuz  
   Kévork  
   Isguhi  
   Khachadur  
   Gadariné  
   Garabed  
   Glara  
   Ghazar  
   Matush  
   Manuél  
   Mariam  
   Mikayél  
   Mgrdich  
   Harutium  
   Hovhannés  
   Hovnan  
   Hovsép  
   Nartos  
   Shushul  
   Baruz  
   Bedros  
   Rozan  
   Satenig  
   Sarkis  
   Serovpé  
   Simon  
   Sdepan  
   Srpuihi  
   Varvar  
   Vartan

Veroniga  
 Dikran  
 Diruhi  
 Peprun  
 Kerovpé  
 Oghig  
 Khojigian, from Jijabagh  
   Apraham  
   Aguliné  
   Anna  
   Annig  
   Arsén  
   Awedik  
   Kalusd  
   Kayiané (from Grman)  
   Kasbar (from Grman)  
   Kévork (from Grman)  
   Kinovapé (from Grman)  
   Taniél (from Grman)  
   Yeruant (from Grman)  
   Yewkiné (from Grman)  
   Takuhi (from Grman)  
   Takohi/Maruz (from  
   Grman)  
   Teghush  
   Teobisdé (from Grman)  
   Isguhi (from Grman)  
   Khorén  
   Gadariné  
   Garabed  
   Hampartsum (from Grman)  
   Marta (from Grman)  
   Mariam (from Grman)  
   Mariam/Maruz (from  
   Grman)  
   Melkon (from Grman)  
   Mgrdich (from Grman)  
   Hagop (from Grman)  
   Harutium  
   Hovagim  
   Hovhannés (from Grman)  
   Hughida (from Grman)  
   Nunufar (from Grman)

Shushan (from Grman)  
 Bedros (from Grman)  
 Satenig (from Grman)  
 Srpuhi (from Grman)  
 Vahan (from Grman)  
 Varvar (from Grman)  
 Vartan (from Grman)  
 Vrtanés (from Grman)  
 Daluz (from Grman)  
 Pilibbos  
 Krisdiné  
 Khojigian see Movsésian, from  
 Jijabagh  
     Takuhi  
     Isguhi  
     Lusig  
     Markar  
     Mariam  
     Hovhannés  
     Bedros  
 Khojigian see Movsésian, also  
 Dér Hovhannésian, from Jijabagh  
     Akabios  
     Annig  
     Heghnar  
     Hripsimé  
     Marta  
     Mariam  
     Hovhannés  
     Shushanig  
     Bedros  
     Brijida  
     Srpuhi  
     Varvar  
     Vartan  
     Dalita  
 Khulushian, from Keghud  
     Murad  
     Oghig

## Dz

Dzudarian, from Michin Tagh

Anadol  
 Anna  
 Annig  
 Anushig  
 Karekin  
 Kévork  
 Krikor  
 Yerani  
 Zakaria  
 Isguhi  
 Lusig  
 Gadariné  
 Hamazasb  
 Ghazar  
 Makdagh  
 Matush  
 Marta  
 Mariam  
 Mariné  
 Melkon  
 Misak  
 Harutiun  
 Hovagim  
 Hovhannés  
 Nanoz  
 Nunia  
 Bedros  
 Boghos  
 Saper  
 Satenig  
 Sarkis  
 Setrag  
 Serovpé  
 Srpuhi  
 Daluz  
 Peprun

## G

Gazhian, from Khntsorud  
     Aleksan  
     Alozios

|                              |                            |
|------------------------------|----------------------------|
| Anadol                       | Serovpé                    |
| Annig                        | Varvar                     |
| Yewkiné                      | Vartan                     |
| Takuhi                       | Diruhi                     |
| Teghkin                      | Kerovpé                    |
| Gadariné                     | Gabrashian, from Khntsorud |
| Garabed                      | Annig                      |
| Matush                       | Andon                      |
| Mariam                       | Kévork                     |
| Melkon                       | Takuhi                     |
| Hagop                        | Isguhi                     |
| Harutian                     | Gadariné                   |
| Hovhannés                    | Hayganush                  |
| Hovsép                       | Hripsimé                   |
| Nanoz                        | Ghazar                     |
| Baruz                        | Mariam                     |
| Bedros                       | Makur                      |
| Sarkis                       | Mikayél                    |
| Serovpé                      | Harutian                   |
| Srpuhi                       | Bedros                     |
| Varvar                       | Birij                      |
| Vartan                       | Varvar                     |
| Galayashian see Kosian, from | Veroniga                   |
| Gisag                        | Kerovpé                    |
| Gadar                        | Garabedian, see Movsésian  |
| Hovsép                       | Very Rev. Garabed          |
| Sara                         | Garabedian, see Kévorkian  |
| Dalit                        | Garabed                    |
| Kerovpé                      | Géchdian, from Grman       |
| Gamburian, from Mokhurgud    | Anna                       |
| Pernarté                     | Kasbar                     |
| Marta                        | Gadariné                   |
| Mgrdich                      | Garabed                    |
| Gablanian, from Michin Tagh  | Heghiné                    |
| Aleksan                      | Matush                     |
| Alo(yi)zios                  | Mandrig                    |
| Ashkhén                      | Hovsép                     |
| Isguhi                       | Bedros                     |
| Gadariné                     | Serovpé                    |
| Garabed                      | Srpuhi                     |
| Marta                        | Dalita                     |
| Hovhannés                    | Kerovpé                    |
| Satenig                      | Gédigian, from Grman       |

Aleksan  
 Aghawni  
 Anna  
 Arsén  
 Kasbar  
 Krikor  
 Zanan  
 Terezia  
 Very Rev. Tovmas  
 Levon  
 Lusia  
 Heghiné  
 Mariam  
 Hagop  
 Hovsép  
 Shushan  
 Sbiridon  
 Sdepan  
 Srpuhi  
 Vahan  
 Polin  
 Kasbar  
 Yewkiné  
 Gadariné  
 Mariam  
 Melkon  
 Harutiun  
 Shushan  
 Peruz  
 Franchisgos  
 Gilanian, from Khntsorud  
 Aleksan  
 Annig  
 Pernarté  
 Kalusd  
 Ketrin  
 Krikor  
 Takuhi  
 Garabed  
 Hampartsum  
 Hripsimé  
 Matush

Mariam  
 Melkon  
 Mikayél  
 Hagop  
 Hovagim  
 Hovhannés  
 Hovsép  
 Shushan  
 Bedros  
 Serovpé  
 Srabion  
 Srpuhi  
 Varvar  
 Vartan  
 Veroniga  
 Diruhi  
 Peprun  
 Kerovpé  
 Giragosian, see Baljian, from  
 Jijabagh  
 Kayiané  
 Krikor  
 Gadariné  
 Mgrdich  
 Serovpé  
 Gochanian see Martayents,  
 from Grman  
 Almas  
 Annig  
 Kasbar  
 Kévork  
 Yeranuhi  
 Khachadur  
 Heghiné  
 Mariam  
 Harutiun  
 Shushan  
 Serovpé  
 Marta  
 Melkon  
 Godian, from Keghud  
 Kinos

Yeghisapét  
 Takuhi  
 Marta  
 Mariam  
 Hagop  
 Shushan  
 Srpuhi  
 Varvar  
 Vartan  
 Kerovpé  
 Gododian, from Gaghmkhud  
 Aleksan  
 Anna  
 Kalusd (from Keghud)  
 Yeghisapét  
 Luchia  
 Gadariné  
 Ghazar  
 Marta  
 Mariam  
 Hagop  
 Harutian  
 Nanos  
 Bedros  
 Boghos  
 Sarkis (from Keghud)  
 Serovpé  
 Srpuhi  
 Varvar  
 Vermuné  
 Kerovpé  
 Gulian, from Gaghmkhud  
 Aleksan  
 Yeghisapét  
 Takuhi  
 Lilia  
 Khachadur  
 Gadariné  
 Garabed  
 Hripsimé  
 Ghazaros  
 Markarid  
 Mariam

Makur  
 Makruhi  
 Mgrdich  
 Movsés  
 Harutian  
 Hovagim  
 Hovhannés  
 Hovsép  
 Sharoz  
 Bedros  
 Boghos  
 Serovpé  
 Srabion  
 Srpuhi  
 Varvar  
 Peprun  
 Kerovpé  
 Gujgolian, from Michin Tagh  
 Yeghisapét  
 Hampartsum  
 Markarid  
 Mariam  
 Harutian  
 Hovhannés  
 Hovsép  
 Serovpé  
 Guroghlian see Kéoroghlian,  
 from Sunints  
 Aleksan  
 Annig  
 Kayiané  
 Garabed  
 Hripsimé  
 Jurin  
 Mariam  
 Mgrdich  
 Hagop  
 Hovhannés  
 Hovsép  
 Nanos  
 Bedros  
 Srpun  
 Dalit

Grmanian, from Garmirk

Yeghisapét

Takuhi

Highine

Mayrig

Mgrdich

Movsés

Harutiun

Hovhannés

Serovpé

Sdepan

## H

Hajian, from Michin Tagh

Aleksan

Almasd

Anna

Andon

Asduadzadur

Arusyag

Krikor

Takuhi

Teghkin

Hampartsum

Ghewont

Very Rev. Madtéos

Marta

Mariam

Melkon

Movsés

Mushegh

Harutiun

Hovhannés

Hovsép

Nunia

Sharan

Bedros

Boghos

Serovpé

Srpuhi

Vartanush

Verkin

Daluz

Diruhi

Hamparian, from Grman

Atam

Yeghisapét (from Sunints)

Takuhi

Hampartsum

Ghewont (from Sunints)

Matush (from Sunints)

Mariam

Makruhi (from Sunints)

Melkon (from Sunints)

Serovpé (from Sunints)

Srpuhi

Dalit

Hampian, from Mokhurgud

Anna

Andon

Krikor

Yewkiné

Takuhi

Hulun

Mariam

Hagop

Bedros

Serovpé

Srpuhi

Srpun

Habozian, from Khntsorud

Annig

Andon

Kasbar

Ketrun

Tavit

Takuhi

Yeghisapét

Teghkin

Isguhi

Levon

Khachadur

Gadariné

Garabed

Giragos



Hampartsum  
 Hayganush  
 Heghiné  
 Hripsimé  
 Ghazar  
 Marta  
 Mariam  
 Mardiros  
 Makur  
 Melkon  
 Abbot Mesrob  
 Minas  
 Mgrdich  
 Hagop  
 Hovhannés  
 Nazul  
 Baruz  
 Boghos  
 Sarkis  
 Serovpé  
 Siranush  
 Srabion  
 Varvar  
 Vartan  
 Veroniga  
 Diruhi  
 Peprun  
 Kerovpé  
 Habozian, see Vosgian, from  
 Khntsorud  
     Mgrdich  
     Hagop  
     Satenig  
     Srpuhi  
     Veroniga  
 Herozian, see Simonian, from  
 Sunints  
     Hampartsum  
     Makid  
     Hovhannés  
 Hopbalasian, from  
 Gaghmkhud  
     Dalit

Hulunian, from Sunints  
     Apraham  
     Atam  
     Aleksan  
     Alozios  
     Aghawni  
     Annig  
     Awedis  
     Kasbar  
     Kinol  
     Krikor  
     Takuhi  
     Teghkin  
     Terez  
     Isguhi  
     Lusig  
     Gadar  
     Garabed  
     Hampartsum  
     Hrut  
     Matush  
     Mariam  
     Maruz  
     Mardiros  
     Makur  
     Mgrdich  
     Hagop  
     Very Rev. Harutiun  
     Harutiun  
     Hovhannés  
     Hovsép  
     Hughida  
     Shumané  
     Shushul  
     Bedros  
     Boghos  
     Salush  
     Sahag  
     Sahag  
     Sara  
     Sarkis  
     Serovpé  
     Sbiridion

Sdanislavos  
Srpui  
Srpun  
Varvar  
Vartanush  
Diran  
Kerovpé

## Gh

Ghazarian, from Grman

Very Rev. Atanas,  
Aleksan  
Alfons  
Annig  
Kévork  
Yeranuhi  
Gadariné  
Makruhi  
Hagop  
Mariam  
Harutium  
Suren  
Vartan

Ghandlian, see Yanoghian, from

Sunints

Anna  
Annig  
Arsén  
Lusig  
Hripsimé  
Matush  
Harutium  
Hovhannés  
Peprun

Gharibian or Nazli, from

Grman

Almas  
Yevpimé  
Gadariné  
Melkon  
Mgrdich  
Hovhannés

Diruhi  
Kerovpé  
Gharibian, from Grman  
Kasbar  
Kévork  
Yebraksé  
Zanan  
Gadariné  
Garabed  
Heghiné  
Hagop  
Harutium  
Hovsép  
Negdariné  
Boghos  
Varvar  
Kerovpé  
Krisdiné

Ghawazian, from Jijabagh

Aleksan  
Awedis (from Gaghmkhud)  
Peniamin  
Kévork  
Takush (from Gaghmkhud)  
Zhorzhig  
Luchig  
Gadariné (from  
Gaghmkhud)  
Mariam  
Nadia  
Bedros (from Gaghmkhud)  
Srpui (from Gaghmkhud)  
Srpui  
Filig (from Gaghmkhud)

Ghaplanian, from Khntsorud

Annig  
Kalusd  
Zarman  
Garabed  
Ghugas  
Makid  
Mariam  
Melkon

Harutiun  
 Hovhannés  
 Shushan  
 Srpuhi  
 Vaghinag  
 Veroniga  
 Ghaplanian, see Bobesian, from  
 Khntsorud  
   Anadol  
   Yeghisapét  
   Hampartsum  
   Boghos  
 Ghochian, see Yanoghian, from  
 Sunints  
   Annig  
   Terez  
   Mgrdich  
   Hagop  
   Hovsép  
   Vartan  
 Ghrimian, from Khntsorud  
   Annig  
   Takuhi  
   Mariam  
   Makid  
   Hagop  
   Hovhannés  
   Serovpé  
   Srpuhi  
   Varvar

## J

Janigian, from Khntsorud  
   Annig  
   Arisdagés (from Gisag)  
   Kapiriel (from Gisag)  
   Kévork  
   Krikor  
   Yeghisapét (from Gisag)  
   Yermon (from Gisag)  
   Yepiné  
   Takuhi

Khachadur  
 Garabed  
 Hampartsum  
 Hripsimé  
 Makid (from Gisag)  
 Matush (from Gisag)  
 Mariam  
 Mavpuz (from Gisag)  
 Melkon (from Gisag)  
 Mikayél  
 Hagop  
 Harutiun  
 Hovhannés (from Gisag)  
 Bedros  
 Rapayél (from Gisag)  
 Serovpé (from Gisag)  
 Srpuhi  
 Varvar (from Gisag)  
 Vartan (from Gisag)  
 Veroniga  
 Dalit  
 Peprun  
 Kerovpé  
 Jerag, see Salvarian, from  
 Sunints  
   Kalusd  
   Takush  
   Matush  
   Hagop  
 Jénlétian, from Grman  
   Atam  
   Anna  
   Kévork  
   Takuhi  
   Gadariné  
   Mariam  
   Hagop  
   Hovhannés  
   Setrag  
   Varvar  
   Peprun  
 Jnian, from Khntsorud  
   Aleksan

Annig  
 Andon  
 Kévork  
 Yetuart  
 Teghkin  
 Isguhi  
 Hayganush  
 Heghiné  
 Mariam  
 Melkon  
 Hovhannés  
 Nartos  
 Nerses  
 Shushan  
 Vosgedzaghigh  
 Bedros  
 Serovpé  
 Simon  
 Sgun/Isguhi  
 Srpuhi  
 Dalit  
 Diruhi  
 Peprun  
 Kerovpé  
 Josglarian, from Gaghmkhud  
 Shushan  
 Jutigian, from Mokhurgud  
 Krikor  
 Marta  
 Jumbushian, from Gaghmkhud  
 Tovmas  
 Marta  
 Hovhannés  
 Peprun  
 Junjuzian, from Sunints  
 Almas  
 Aghawni  
 Annig  
 Andon  
 Arshaluys  
 Kalusd  
 Kévork  
 Kinol

Krikor  
 Yeghisapét  
 Yester  
 Takush  
 Isguhi  
 Khachadur  
 Hampartsum  
 Hripsimé  
 Ghungianos  
 Mariam  
 Mgrdich  
 Harutian  
 Hovhannés  
 Hutit  
 Husdiné  
 Nuné  
 Sarkis  
 Serovpé  
 Srpuhi  
 Srpun  
 Franchisgos

## M

Matosian, from Khntsorud  
 Aleksan  
 Anadol  
 Awedis  
 Kalusd  
 Ketrun  
 Kévork  
 Takuhi  
 Matush  
 Mariam  
 Mikayél  
 Baruz  
 Serovpé  
 Srpuhi  
 Mahoyian, from Sunints  
 Annig  
 Andon  
 Krikor  
 Zanan

|                              |                              |
|------------------------------|------------------------------|
| Garabed                      | Sdepan                       |
| Mariam                       | Srpuhi                       |
| Maruz                        | Verkin                       |
| Mgrdich                      | Dimotéos                     |
| Hagop                        | Kerovpé                      |
| Harutiun                     | Mahdesian see Dachents, from |
| Hovhannés                    | Grman                        |
| Hovsép                       | Krikor                       |
| Nanoz                        | Zanan                        |
| Nartos                       | Gadariné                     |
| Shushul                      | Matush                       |
| Serovpé                      | Mariam                       |
| Sdepan                       | Makruhi                      |
| Srpun                        | Harutiun                     |
| Vahan                        | Serovpé                      |
| Dalit                        | Mamulian, from Jijabagh      |
| Okosdinos                    | Anna                         |
| Mahoyian see Churugian, from | Annig                        |
| Sunints                      | Awedis                       |
| Anahid                       | Yeghig                       |
| Antréas                      | Yeghisapét                   |
| Annig                        | Zabél                        |
| Ashkhén                      | Gadariné                     |
| Awedis                       | Garabed                      |
| Takun                        | Hampartsum                   |
| Matush                       | Marta                        |
| Mané                         | Mariam                       |
| Hovsép                       | Melkon                       |
| Sara                         | Mushegh                      |
| Dalit                        | Harutiun                     |
| Mahdesian, from Grman        | Hovsép                       |
| Almas                        | Negdar                       |
| Kasbar                       | Srabion                      |
| Kévork                       | Varvar                       |
| Krikor                       | Mamashian, from Michin Tagh  |
| Yewa                         | Anadol                       |
| Takuhi                       | Annig                        |
| Mariam                       | Awedis                       |
| Melkon                       | Krikor                       |
| Hagop                        | Timitri                      |
| Harutiun                     | Yezegia                      |
| Bedros                       | Zanan                        |
| Simon                        | Zakaria                      |

|                        |                               |
|------------------------|-------------------------------|
| Isguhi                 | Sarkis                        |
| Maruz                  | Serovpé                       |
| Mgrdich                | Sbiration                     |
| Hagop                  | Srpuhi                        |
| Hovhannés              | Vartan                        |
| Bedros                 | Dikran                        |
| Saper                  | Kerovpé                       |
| Srpuhi                 | Oghig                         |
| Varvar                 | Mashurian, from Keghud        |
| Mandalian, from Vahnay | Agata                         |
| Aleksan                | Aghawni (from Michin Tagh)    |
| Almas                  | Anadol (from Michin Tagh)     |
| Annig                  | Paghdasar (from Michin Tagh)  |
| Anush                  | Kalusd (from Michin Tagh)     |
| Awedis                 | Kasbar                        |
| Pakradion              | Yetuart                       |
| Paghdasar              | Yeghisapét (from Michin Tagh) |
| Kalusd                 | Teghkin                       |
| Kasbar                 | Isguhi (from Michin Tagh)     |
| Kévork                 | Khachadur (from Michin Tagh)  |
| Krikor                 | Garabed (from Michin Tagh)    |
| Yerani                 | Hamazasb                      |
| Takuhi                 | Very Rev. Manuél              |
| Isguhi                 | Marta (from Michin Tagh)      |
| Khachadur              | Mariam (from Michin Tagh)     |
| Khngoy                 | Maruz                         |
| Gadariné               | Melkon (from Michin Tagh)     |
| Hazrig                 | Mikayél (from Michin Tagh)    |
| Hripsimé               | Mgrdich                       |
| Ghazar                 | Harutiun (from Michin Tagh)   |
| Marta                  | Hovhannés (from Michin Tagh)  |
| Mariam                 | Nunig (from Michin Tagh)      |
| Mardiros               | Bedros (from Michin Tagh)     |
| Mgrdich                | Salush (from Michin Tagh)     |
| Hagop                  | Serovpé (from Michin Tagh)    |
| Harutiun               | Srpuhi (from Michin Tagh)     |
| Hovhannés              | Varvar (from Michin Tagh)     |
| Hovsép                 | Vartan (from Michin Tagh)     |
| Shushan                | Diruhi (from Michin Tagh)     |
| Bedros                 | Okosdinos (from Michin Tagh)  |
| Bisdané                | Marashian (Khojigian), from   |
| Boghos                 | Jijabagh                      |
| Saper                  |                               |

Anna  
 Kinovapé  
 Takuhi  
 Mariam  
 Hagop  
 Nunufar  
 Bedros  
 Madigian, from Grman  
 Very Rev. Dr. Agheksantr  
 Krikor  
 Gadariné  
 Manug  
 Beghakios  
 Bedros  
 Srpuhi  
 Madigian see Ashēgh Sarkisian,  
 from Grman  
 Paghdasar  
 Makruhi  
 Sarkis  
 Srpuhi  
 Very Rev. Vahan  
 Tolosh Krikor  
 Hovhannés  
 Srpuhi  
 Betar Kévork  
 Takuhi  
 Madigian see Betar, from  
 Grman  
 Iknados  
 Mgrdich  
 Hovhannés  
 Shushan  
 Sarkis  
 Madigian see Bobanenik, from  
 Grman  
 Makid  
 Mariam  
 Harutiun  
 Hovagim  
 Hovsép  
 Sari Serovpé  
 Siranush

Srpuhi  
 Madigian see Chulhagenk, from  
 Grman  
 Anna  
 Isguhi  
 Heghiné  
 Mesrob  
 Harutiun  
 Serovpé  
 Filomené  
 Markarian, from Mokhurgud  
 Anadolía  
 Anna (from Grman)  
 Ashkhén  
 Kévork (from Grman)  
 Kinol (from Grman)  
 Krikor (from Grman)  
 Yewa  
 Takuhi (from Grman)  
 Matush (from Grman)  
 Markar  
 Mariam  
 Mari(a)né (from Grman)  
 Mikayél (from Grman)  
 Hagop (from Grman)  
 Hagop  
 Hovhannés (from Grman)  
 Bedros (from Grman)  
 Serovpé  
 Srpuhi (from Grman)  
 Verun  
 Diruhi  
 Kerovpé  
 Okosdinos (from Grman)  
 Martayents, see Gochanian,  
 from Grman  
 Almas  
 Annig  
 Kévork  
 Yeranuhi  
 Khachadur  
 Heghiné  
 Harutiun



Mariam  
 Shushan  
 Serovpé  
 Melkonian, from Garmirk  
   Apisoghom  
   Karan  
   Yeghispaet  
   Gadar  
   Mariam  
   Melkon  
   Harutiun  
   Hovhannés  
   Bedros  
   Serop  
   Sdepan  
 Mélikian, from Grman  
   Anna  
   Krikor  
   Yeghisapét  
   Zakar  
   Takuhi  
   Teréz  
   Lutovigos  
   Gadariné  
   Mariam  
   Maruz  
   Very Rev. Hagop,  
   Harutiun (from Michin  
   Tagh)  
   Boghos (from Michin Tagh)  
   Sarkis (from Michin Tagh)  
   Sdepan (from Michin Tagh)  
   Srabion (from Michin Tagh)  
   Srpuhi  
   Srpuhi (from Michin Tagh)  
   Varvar (from Michin Tagh)  
   Pilibbos (from Michin Tagh)  
   Franchisgos  
 Minasian, from Khntsorud  
   Araham  
   Anadolia  
   Yewkiné  
   Isguhi (from Garmirk)

Gadariné  
 Hampartsum  
 Makid  
 Mariam (from Garmirk)  
 Mariam  
 Minas  
 Hovhannés (from Garmirk)  
 Hovsép (from Garmirk)  
 Hovsép  
 Bedros (from Garmirk)  
 Bedros  
 Brijidé  
 Serovpé  
 Srpuhi  
 Varvar  
 Diruhi  
 Mnanian, from Jijabagh  
   Aleksan  
   Agata  
   Annig  
   Kasbar  
   Yewkiné  
   Zadig  
   Zarman  
   Khachadur  
   Ghazar  
   Marta  
   Mariam  
   Mapuz  
   Melkon  
   Mgrdich  
   Harutiun  
   Hovhannés  
   Negdar  
   Chéchilia  
   Serovpé  
   Simon  
   Srpuhi  
   Varvar  
 Mollavalay, see Yanoghian, from  
 Sunints  
   Hripsimé

Hagop  
 Hovsép  
 Shushul  
 Mollian, from Jijabagh  
 Asduadzadur  
 Kasbar  
 Kévork  
 Takuhi  
 Hampartsum  
 Ghazar  
 Marta  
 Mariam  
 Harutiun  
 Srpuhi  
 Dalita  
 Kerovpé  
 Movsésian see Garabedian also  
 Vartabedian, from Garmirk  
 Krikor  
 Takuhi  
 Takush  
 Very Rev. Garabed  
 Hagop  
 Boghos  
 Movsésian, see Khojigian, from  
 Jijabagh  
 Takuhi  
 Isguhi  
 Lusig  
 Markar  
 Mariam  
 Hovhannés  
 Bedros  
 Morekhian, from Jijabagh  
 Yeghisapét  
 Krikor  
 Marta  
 Bedros  
 Mushlian, from Sunints  
 Apkarak  
 Anadol  
 Annig  
 Koharig

Takun  
 Garabed  
 Mariam  
 Makruhi  
 Melkon  
 Mgrdich  
 Hagop  
 Harutiun  
 Hovhannés  
 Hughida  
 Serovpé  
 Srpun  
 Vartanush  
 Verkin  
 Kerovpé  
 Muradian (from Michin Tagh)  
 Anadol  
 Agat (from Gisag)  
 Antréas (from Gisag)  
 Anna  
 Annig (from Gisag)  
 Annig  
 Awedis  
 Kapriél (from Gaghmkhud)  
 Kévork  
 Krikor (from Gaghmkhud)  
 Krikor (from Gisag)  
 Yeprem (from Gisag)  
 Zartar (from Gisag)  
 Takush (from Gisag)  
 Hayganush  
 Makdagh (from Gisag)  
 Manug  
 Marta  
 Mariam (from Gisag)  
 Mariam  
 Mesrob (from Gisag)  
 Mikayél (from Gaghmkhud)  
 Mikayél  
 Murad (from Gisag)  
 Murad  
 Hagop  
 Harutiun (from Gisag)

Harutiun  
 Hovhannés  
 Hovsép  
 Shushan  
 Bedros (from Gisag)  
 Bedros  
 Boghos (from Gaghmkhud)  
 Boghos (from Gisag)  
 Sarkis (from Gisag)  
 Serovpé (from Gisag)  
 Siranush (from Gisag)  
 Srpuhi (from Gaghmkhud)  
 Srpuhi (from Gisag)  
 Varvar (from Gisag)  
 Veroniga (from Gisag)  
 Dalit (from Gaghmkhud)  
 Dalit (from Gisag)  
 Serovpé  
 Okosdinos (from Gisag)

## H

Hovhanian, from Garmirk  
     Kévork  
     Hampartsum  
 Harutiun  
 Shushig  
 Hovhannésian, from Garmirk  
     Bedros  
     A girl  
 Hovhannésian, see Schanian,  
 from Jijabagh  
     Pernardé  
     Yeghisapét  
     Hayganush  
     Hovhannés  
     Srpuhi  
     Vahan  
 Hovsépian, from Grman  
     Maria  
     Melkon  
     Srpuhi  
 Hovsépian, from Garmirk

Pernarde  
 Hagop  
 Mariam  
 Maruz (from Gaghmkhud)  
 Mgrdich  
 Very. Rev. Hagop  
 Hovhannés  
 Hovsép  
 Bedros  
 Boghos  
 Dalit  
 Diruhi  
 Drtad

## N

Nazanants, see Turshian, from  
 Gisag  
     Yeghisapét  
     Zanan  
     Ikno  
     Hewkoz  
     Hagop  
     Sharoz  
     Bedros  
 Nazanian, from Garmirk  
     Khachadur  
 Nazarian, from Sunints  
     Takush  
     Mariam  
     Harutiun  
     Hovsép  
     Bedros  
     Sarkis  
 Nazli, see Gharibian, from  
 Grman  
     Almas  
     Yevpimé  
     Gadariné  
     Melkon  
     Mgrdich  
     Hovhannés  
     Diruhi

Kerovpé  
 Naymian, from Garmirk  
   Gadar  
   Hovhannés  
 Nanian, from Khntsorud  
   Armenag  
   Isguhi  
   Gadariné  
   Makid  
   Mariam  
   Hagop  
   Harutiun  
   Hovsép  
   Very Rev. Franchisgos  
 Nersésian, from Garmirk  
   Tavit  
   Takuhi  
   Mariam  
   Hovhannés  
   Very Rev. Hovsép  
   Boghos  
   Sarkis  
   Diruhi  
 Nunuzian, from Jijabagh  
   Asduadzadur  
   Mariam  
   Shushul  
   Vartan

## Sh

Shadigian, from Keghud  
   Anna  
   Awedia  
   Yevbraksé  
   Hilop  
   Ghewont  
   Mariam  
   Harutiun  
   Hovhannés  
   Hovsép  
   Varvar  
   Verkiné

Sharoza(n)ts, see Krisdinian,  
 from Keghud  
   Very Rev. Amprosis  
   Kasbar  
   Mariam  
   Sharoz  
 Shughatian, see Fendian, from  
 Jijabagh  
   Almas  
   Takuhi  
   Hovhannés  
   Bedros  
   Sarkis  
   Srpuhi

## Vo

Vosganian, from Khntsorud  
   Aleksan  
   Almasd  
   Aghawni  
   Anadol  
   Annig  
   Andon  
   Kalusd  
   Kasbar  
   Takuhi  
   Gadariné  
   Heghiné  
   Makur  
   Hovhannés  
   Vosgan  
   Satenig  
 Vosganian see Habozian, from  
 Khntsorud  
   Mgrdich  
   Hagop  
   Satenig  
   Srpuhi  
   Veroniga  
 Vosg(an)ian, from Khntsorud  
   Andon  
   Kayiané

Kévork  
 Krikor  
 Isguhi/Sgun  
 Gadariné  
 Father Hamazasb  
 Marta  
 Mariam  
 Movsés  
 Hovhannés  
 Hovsép  
 Bedros  
 Boghos  
 Rozan  
 Serovpé  
 Sdepan  
 Srpuhi  
 Varvara  
 Vartanush  
 Kerovpé  
 Krisdiné  
 Uzunian, from Sunints  
 Tavit  
 Takush  
 Mariam  
 Hovhannés  
 Hovsép  
 Bedros  
 Salush  
 Santukhd  
 Srpun  
 Vartan  
 Unanian from Michin Tagh  
 Awedis,  
 Marta  
 Marta  
 Mariam  
 Melidos  
 Hagop  
 Hovsép  
 Nanoz  
 Shushanig  
 Bedros  
 Srabion

## Ch

Chalékhian, from Sunints  
 Annig  
 Ashkhén  
 Asduadzadur  
 Takush  
 Mariam  
 Harutiun  
 Hovagim  
 Hovhannés  
 Srpun  
 Vartan  
 Chakhalian, from Michin Tagh  
 Azniv  
 Almasd  
 Alozios  
 Aghawni  
 Agheksantr  
 Annig (from Jijabagh)  
 Andon (from Jijabagh)  
 Armenag  
 Pakarad  
 Krikor (from Jijabagh)  
 Yeghisapét  
 Yewkiné (from Jijabagh)  
 Zanan  
 Zabél (from Jijabagh)  
 Takuhi (from Jijabagh)  
 Ludvig  
 Gadariné  
 Garabed  
 Garolos  
 Hampartsum (from Jijabagh)  
 Markarid (from Jijabagh)  
 Markarid  
 Marta  
 Mariam (from Garmirk)  
 Mariam (from Jijabagh)  
 Mariam  
 Margos (from Jijabagh)  
 Makur (from Jijabagh)  
 Mgrdich (from Jijabagh)

Hagovpos (from Jijabagh)  
 Hagovpos  
 Harutiun (from Jijabagh)  
 Hovhannés (from Jijabagh)  
 Hovhannés  
 Hovsép  
 Nanoz  
 Shushan  
 Shushanig (from Jijabagh)  
 Rupen  
 Serovpé (from Jijabagh)  
 Srma  
 Vahan (from Jijabagh)  
 Varvar  
 Vartanush (from Jijabagh/  
 Michin Tagh)  
 Kerovpé  
 Chaghlian, from Garmirk  
 Zanan  
 Vosgan  
 Chamanian, from Khntsorud  
 Azniv  
 Annig  
 Andon  
 Parsegh  
 Kalusd  
 Kévork  
 Krikor  
 Yewkiné  
 Takuhi  
 Teghkin  
 Lusig  
 Matush  
 Marta  
 Mariam  
 Margos  
 Mardiros  
 Melkon  
 Mikayél  
 Mgrdich  
 Hagop  
 Harutiun  
 Hovhannés

Hovsép  
 Shushan  
 Vosgan  
 Bedros  
 Brijidé  
 Boghos  
 Saper  
 Santukhd  
 Sdepan  
 Srpuhi  
 Varvar  
 Vartuhi  
 Veroniga  
 Dalit  
 Perun  
 Chamichian, from Mokhurgud  
 Marta  
 Melkon  
 Chamichian, see Serovpian,  
 from Mokhurgud  
 Yeghisapét  
 Hamazasb  
 Mariam  
 Serovpé  
 Dalita  
 Chacharian, from Khntsorud  
 Aleksan  
 Andon  
 Ashkhén  
 Arsén  
 Tavit  
 Isguhi  
 Khachadur  
 Gadariné  
 Matush  
 Marta  
 Mariam  
 Mikayél  
 Hagop  
 Sarkis  
 Serovpé  
 Srpuhi  
 Chachian see Dduzian, from

Khntosrud  
Kalusd  
Yester  
Matush  
Baruz  
Dalit  
Chawushian, from Gaghmkhud

Aknés  
Almasd  
Anna  
Krikor  
Yeghisapét  
Markarid  
Mariam  
Mgrdich  
Hovhannés  
Hovsép  
Shushan  
Sdepanos  
Srpuhi  
Vartan  
Peprun

Chérkézian, see Dér Markarian,  
from Jijabagh

Mariam  
Mgrdich  
Very Rev. Hovsép

Chlian, from Khntosrud

Zanan  
Takuhi  
Tatéos  
Iknadíos  
Hampartsum  
Mikayél  
Hagop  
Hovhannés  
Baruz  
Bedros  
Boghos  
Varvar  
Dalit  
Oghig

Choroduyan, from Garmirk

Annig  
Takuhi  
Melkon  
Mgrdich  
Hovhannés  
Shushul  
Bedros  
Seropé  
Srpuhi  
Sdepan  
Vartan  
Vartots  
Vartuhi

Churugian, from Sunints

Atam  
Albert  
Aharon  
Annig  
Pernarté  
Kalusd  
Kévork  
Yeghisapét  
Yester  
Yewa  
Takush  
Lusig  
Gadar  
Garabed  
Hampartsum  
Matush  
Mariam  
Mariné  
Misak  
Mikayél  
Mgrdich  
Movsés  
Hapet  
Hagop  
Hovhannés  
Hovsép  
Hughida  
Nanos  
Shushul

Bedros  
 Salush  
 Sarkis  
 Setrag  
 Sdepan  
 Srpuhi  
 Srpun  
 Vartan  
 Peprun  
 Pilibbos  
 Churugian see Arekian, from  
 Sunints  
   Kalusd  
   Zanan  
   Mariam  
   Serovpé  
   Veroniga  
 Churugian see Yanoghian, from  
 Sunints  
   Yeghisapét  
   Takuhi  
   Mariam  
   Mgrdich  
   Shamuné  
   Sarkis  
 Churugian, see Mahoyian, from  
 Sunints  
   Anahid  
   Antréas  
   Annig  
   Ashkhén  
   Awedis  
   Takun  
   Matush  
   Mané  
   Hovsép  
   Sara  
   Dalit

## B

Batmanian, from Khntsorud  
 Marta

Mariam  
 Mgrdich  
 Movsés  
 Harutiun  
 Veroniga  
 Baliozian, from Gaghmkhud  
   Anadol  
   Anna  
   Awedis  
   Kalusd  
   Hampartsum  
   Mariam  
   Harutiun  
   Hovhannés  
   Shushan  
   Serovpé  
   Srpuhi  
   Varvar  
   Vartan  
   Veroniga  
   Peprun  
   Oghida  
 Baljian, from Jijabagh  
   Aghawni  
   Annig  
   Kévork  
   Krikor  
   Zabél  
   Gadariné  
   Hampartsum  
   Makdagh (from Gisag)  
   Mariam  
   Hagop  
   Hovsép  
   Nartos  
   Bedros  
   Serovpé  
   Vartan  
   Kerovpé  
   Filomené  
 Baljian see Giragosian, from  
 Jijabagh  
   Kayiané



|                           |                               |
|---------------------------|-------------------------------|
| Krikor                    | Sarkis                        |
| Gadariné                  | Bedanian, from Sunints        |
| Mgrdich                   | Anna                          |
| Serovpé                   | Annig                         |
| Bayazian, from Jijabagh   | Karan                         |
| Aleksan                   | Levon                         |
| Almasd                    | Garabed                       |
| Anahid                    | Giwregh                       |
| Annig                     | Hripsimé                      |
| Krikor                    | Mariam                        |
| Takuhi                    | Mardiros                      |
| Hampartsum                | Mgrdich                       |
| Hayganush                 | Harutiun                      |
| Marta                     | Bedros (from Garmirk)         |
| Mariam                    | Bedros                        |
| Negdar                    | Boghos                        |
| Boghos                    | Salush                        |
| Vartan                    | Sarkis                        |
| Peprun                    | Srabion                       |
| Babian, from Jijabagh     | Srpun                         |
| Mariam                    | Peprun                        |
| Srpuhi                    | Bozayian, from Michin Tagh    |
| Garabed                   | Arshaluys                     |
| Bedros                    | Zanan                         |
| Baboghlian, from Sunints  | Hripsimé                      |
| Annig                     | Harutiun                      |
| Awedis                    | Boghos                        |
| Tavit                     | Saper                         |
| Yeghisapét                | Bobanants, see Madigian, from |
| Lusig                     | Grman                         |
| Khachadur                 | Makid                         |
| Garabed                   | Mariam                        |
| Hovhannés                 | Harutiun                      |
| Shushul                   | Hovagim                       |
| Dalit                     | Hovsép                        |
| Betar, see Madigian, from | Sari Serovpé                  |
| Grman                     | Siranush                      |
| Kévork                    | Srpuhi                        |
| Takuhi                    | Bobésian see Ghaplanian, from |
| Iknadios                  | Khntsorud                     |
| Mgrdich                   | Anadol                        |
| Hovhannés                 | Yeghisapét                    |
| Shushan                   | Yeranos                       |

Takuhi  
 Hampartsum  
 Boghos  
 Bobesian see Panosian, from  
 Khntsorud  
   Maria  
   Satenig  
   Varvar  
   Veroniga  
   Peprun  
 Bobesian, from Khntsorud  
   Hovhannés  
   Shushan  
   Vahan  
   Vartan  
 Bsdigents, from Grman  
   Dalit  
 Boksian, from Khntsorud  
   Kalusd  
   Kévork  
   Krikor  
   Yewkiné  
   Yevsdakéos  
   Takuhi  
   Isguhi  
   Giragos  
   Hampartsum  
   Matush  
   Mariam  
   Mardiros  
   Makur  
   Mgrdich  
   Hagop  
   Hovhannés  
   Nazul  
   Shushul  
   Brijidé  
   Saper  
   Satenig  
   Sdepan  
   Srpui  
   Veroniga  
   Peprun

Kerovpé  
 Krisdiné  
 Burnazian, from Sunints  
   Aleksan  
   Awedis  
   Yeranig  
   Gadar  
   Marta  
   Mariam  
   Hagop  
   Harutian  
   Hovhannés  
   Hovsép  
   Shushan  
   Bedros  
   Satenig  
   Sarkis  
   Srabion  
   Srpui  
   Varvar  
   Verkin  
 Burnazian, see Abalian, from  
 Sunints  
   Aknés  
   Aleksan  
   Harutian  
 Buduchian, from Grman  
   Peniamin  
   Manuél  
   Mariam  
   Hagop  
   Hovsép  
   Shushan  
   Srma  
   Pilos  
 Burkhajian, from Sunints  
   Apkar  
   Akul  
   Annig  
   Paghdasar  
   Yeghisapét  
   Yenovk  
   Teghkin

Garabed  
 Matush  
 Maruz  
 Melkon  
 Harutian  
 Hovagim  
 Hovhannés  
 Negdar  
 Bedros  
 Boghos  
 Salush  
 Serovpé  
 Srpuhi  
 Filomené  
 Burkhajian, from Sunints  
 Aharon  
 Burkhajian see Kochganian,  
 from Sunints  
 Aleksan  
 Anna  
 Annig  
 Pernarté  
 Kasbar  
 Terez  
 Garabed  
 Mariam  
 Mgrdich  
 Hagop  
 Hovhannés  
 Shushul  
 Serovpé  
 Sdepan  
 Vartan  
 Veroniga  
 Boyajian, from Gaghmkhud  
 Aghawni  
 Anna  
 Annig  
 Arakel  
 Arisdagés  
 Awedis  
 Kapriél  
 Krikor

Yeghisapét  
 Zartar  
 Eliza  
 Takuhi  
 Iknadios  
 Gadar  
 Gadariné  
 Markar  
 Mariam  
 Makruhi  
 Mgrdich  
 Hagop  
 Harutian  
 Hovhannés  
 Hovsép  
 Sharoz  
 Bedros  
 Sarkis  
 Serovpé  
 Sbiridion  
 Srpuhi  
 Varvar  
 Vartan  
 Verkin  
 Diruhi  
 Peprun  
 Pilibbos  
 Oghida  
 Filomené

## Ch

Chinoyian, from Garmirk  
 Garabed  
 Mariam  
 Nigoghayos  
 Nunig  
 Sarkis  
 Sbiridion  
 Srpun  
 Dalit  
 Kerop  
 Chulhagian, from Jijabagh

Atam  
 Kinovapé  
 Mariam  
 Melkon  
 Chulhagents, see Madigian,  
 from Grman  
 Anna  
 Isguhi  
 Heghiné  
 Mesrob  
 Harutian  
 Serovpé  
 Filomené

## R

Réhanian, from Mokhurgud  
 Father Bedros  
 (the other members of this clan  
 are unknown)  
 Rupian, from Jijabagh  
 Kasbar  
 Mariam  
 Mgrdich  
 Hovhannés  
 Srmali

## S

Salvarian see Jerag, from Sunints  
 Kalusd  
 Takush  
 Matush  
 Hagop  
 Sahagian, from Gisag  
 Papel  
 Kévork (from Michin Tagh)  
 Krikor  
 Krikor (from Michin Tagh)  
 Yeghisapét  
 Yeptemia (from Michin  
 Tagh)  
 Zakar  
 Tatéos

Isguhi  
 Hampartsum  
 Hampartsum (from Michin  
 Tagh)  
 Hayganush  
 Hiwkoz  
 Matush  
 Marta  
 Mariam  
 Mariam (from Michin Tagh)  
 Maruz (from Michin Tagh)  
 Magrdich  
 Hagop  
 Harutian  
 Hovagim (from Michin  
 Tagh)  
 Sharoz (from Michin Tagh)  
 Baydzar (from Michin Tagh)  
 Bedros (from Michin Tagh)  
 Boghos  
 Sahag  
 Sara  
 Sarkis  
 Simon (from Michin Tagh)  
 Srabion (from Michin Tagh)  
 Spruhi  
 Varvar  
 Vartan (from Michin Tagh)  
 Pilibbos  
 Kerovpé (from Michin Tagh)  
 Okosdinos (from Michin Tagh)  
 Vosgan  
 Samsunian, from Gisag  
 Aleksan  
 Anadol  
 Kayiané  
 Krikor  
 Yeghisapét  
 Takun  
 Tegghi  
 Turuz  
 Turvant  
 Khachadur

|                           |                           |
|---------------------------|---------------------------|
| Matush                    | Sanos                     |
| Maran                     | Sarkis                    |
| Mardiros                  | Serovpé                   |
| Meyrab                    | Sdepan                    |
| Mgrdich                   | Srpuhi (from Garmirk)     |
| Hagop                     | Srpuhi (from Jijabagh)    |
| Hovhannés                 | Srpuhi                    |
| Bedros                    | Varvar                    |
| Santukhd                  | Dalita                    |
| Serovpé                   | Diran                     |
| Vartan                    | Kerovpé                   |
| Veroniga                  | Ohan (from Garmirk)       |
| Diran                     | Filomené                  |
| Okosdinos                 | A girl (from Garmirk)     |
| Sanosian, from Vahnay     | Sabujian, from Khntsorud  |
| Ashkhén                   | Apraham                   |
| Krikor (from Garmirk)     | Anadol                    |
| Krikor                    | Annig                     |
| Yeghisapét                | Ardavazt                  |
| Yewkiné (from Jijabagh)   | Awedis (from Michin Tagh) |
| Zadig (from Garmirk)      | Kévork (from Michin Tagh) |
| Takuhi (from Jijabagh)    | Krikor                    |
| Teghkin                   | Yewkiné                   |
| Terezia                   | Takuhi                    |
| Gadar                     | Takuhi (from Michin Tagh) |
| Gadar                     | Teghkin                   |
| Garabed (from Garmirk)    | Lusig                     |
| Ghazar (from Garmirk)     | Mariam (from Michin Tagh) |
| Marta                     | Melkon                    |
| Mariam (from Garmirk)     | Mgrdich                   |
| Mariam (from Jijabagh)    | Hagop                     |
| Melidos                   | Harutiun                  |
| Melkon                    | Hovhannés                 |
| Mgrdich                   | Hovsép                    |
| Hovhannés (from Garmirk)  | Nanoz                     |
| Hovhannés (from Jijabagh) | Nina                      |
| Nuné (from Jijabagh)      | Boghos                    |
| Shushanig                 | Sdepan                    |
| Shushig (from Garmirk)    | Veroniga                  |
| Bedros (from Jijabagh)    | Dalit                     |
| Boghos (from Jijabagh)    | Diruhi (from Michin Tagh) |
| Sahag (from Garmirk)      | Kerovpé                   |
| Sanos (from Garmirk)      |                           |

|                                      |                                       |
|--------------------------------------|---------------------------------------|
| Filomené (from Michin Tagh)          | Serovpé                               |
| Sarksian, from Mokhurgud             | Serovpian, from Grman                 |
| Anna                                 | Annig                                 |
| Andon                                | Shushan                               |
| Krikor                               | Bedros                                |
| Yewa                                 | Diruhi                                |
| Takuhi                               | Peprun                                |
| Mariam                               | Serovpian, see Chamchian, from Vahnay |
| Srpun                                | Yeghisapét                            |
| Sartian, see Yanoghian, from Sunints | Hamazasb                              |
| Garabed                              | Mariam                                |
| Isguhi                               | Serovpé                               |
| Matush                               | Dalita                                |
| Hagop                                | Simonian, from Sunints                |
| Hovsép                               | Ikno                                  |
| Shushan                              | Hripsimé                              |
| Sarian, from Jijabagh                | Manug (from Garmirk)                  |
| Annig                                | Mariam                                |
| Takuhi                               | Maruz                                 |
| Takush                               | Harutiun                              |
| Mariam                               | Hovhannés                             |
| Hagop                                | Simon                                 |
| Setian, from Garmirk                 | Filomené                              |
| Kasbar                               | Simonian see Herozian, from Sunints   |
| Yeznig                               | Hampartsoom                           |
| Gadar                                | Makid                                 |
| Garabed                              | Hovhannés                             |
| Mariam                               | Siramian, from Khntsorud              |
| Maruk                                | Aghawni                               |
| Mgrdich                              | Harutiun                              |
| Hovhannés                            | Saper                                 |
| Boghos                               | Srpuhi                                |
| Sahag                                | Kerovpé                               |
| Diruhi                               | Slorian, from Kaghmkhud               |
| Serovpian see Kolos, from Grman      | Yeghia                                |
| Anna                                 | Manug                                 |
| Levon                                | Marta                                 |
| Mariam                               | Mariam                                |
| Hovhannés                            | Hagop                                 |
| Hovsép                               | Hovhannés                             |
|                                      | Negdar                                |

Varvar  
 Kerovpé  
 Sokhanian, from Garmirk  
 Harutiun  
 Hovsép  
 Pilos  
 Soghumian, from Mokhurgud  
 Arisdagés  
 Kinovapé  
 Yeghisapét  
 Tegghi  
 Lutovigos  
 Mariam  
 Hovhannés  
 Srpuhi  
 Kerovpé  
 Soghbatian, from Gaghmkhud  
 Ashkhén  
 Taniél  
 Yeghisapét  
 Gadariné  
 Garabed  
 Hampartsum  
 Mariam  
 Mgrdich  
 Hagop  
 Harutiun  
 Nina  
 Shushan  
 Simon  
 Dalita  
 Kerovpé  
 Onnig  
 Suichmazian, from Mokhurgud  
 Atam  
 Kinovapé  
 Yeranuhi  
 Isguhi  
 Hagop  
 Bedros  
 Sdepan  
 Dalita  
 Kerovpé

Suligian, from Khntsorud  
 Anadolia  
 Yewkiné  
 Harutiun  
 Bedros  
 Varvar  
 Sulutian, from Sunints  
 Aleksan  
 Ashkhén  
 Tavit  
 Zambil  
 Takuhi  
 Levon  
 Hripsimé  
 Manasé  
 Mariam  
 Mgrdich  
 Hagop  
 Boghos  
 Siranush  
 Sofian, from Khntsorud  
 Annig  
 Matush  
 Makur  
 Mgrdich  
 Harutiun  
 Hovhannés  
 Shushanig  
 Bedros  
 Boghos  
 Serovpé  
 Sdepan  
 Srpuhi  
 Vartanush  
 Schanian, from Jijabagh  
 Antréas  
 Kévork  
 Takuhi  
 Hampartsum  
 Mariam  
 Sarkis  
 Pepruné  
 Okosdinos

Schanian see Hovhannésian,  
 from Jijabagh  
 Pernarté  
 Yeghisapét  
 Hayganush  
 Hovhannés  
 Srpuhi  
 Vahan  
 Srabian, from Gaghmkhud  
 Hagop  
 Varvar

## V

Valigian, from Garmirk  
 Hovhannés  
 Srpun  
 Vartigian from Khntsorud  
 Aleksan,  
 Anadol  
 Kasbar  
 Takuhi  
 Levon  
 Garabed  
 Marta  
 Mariam  
 Melkon  
 Mikayél  
 Mgrdich  
 Harutiun  
 Hovhannés  
 Boghos  
 Rozan  
 Sdepan  
 Srpuhi  
 Vahan  
 Vigdoria  
 Diruhi  
 Kerovpé  
 Vartabedian, see Movsésian

## D

Dandujian, from Gisag

Apraham  
 Annig  
 Kapriél  
 Hamaspiwr  
 Hripsimé  
 Ghewont  
 Matush  
 Mariam  
 Maruz  
 Melkon  
 Mikayél  
 Hovhannés  
 Nanoz  
 Bedros  
 Boghos  
 Rejina  
 Saluz  
 Serovpé  
 Srpun  
 Varvar  
 Vartan  
 Dalit  
 Kerovpé  
 Dashian, from Grman  
 Andon  
 Taniél  
 Terez  
 Garolos  
 Hampartsum  
 Mapuz  
 Very Rev. Hagovpos  
 Harutiun  
 Serovpé  
 Srpuhi  
 Srma  
 Dashjian, from Garmirk  
 Anna  
 Andon  
 Hagop  
 Hovhannés  
 Dalita  
 Démurjian/Démurchian, from  
 Grman



|                               |                              |
|-------------------------------|------------------------------|
| Anadolia                      | Mgrdich                      |
| Annig                         | Very Rev. Hovsép             |
| Annig (from Jijabagh)         | Dér Harutiunian, from Keghud |
| Andon                         | Yeghisapét                   |
| Arshag                        | Takuhi                       |
| Paghdasar                     | Mariam                       |
| Kapriél                       | Mgrdich                      |
| Kalusd                        | Harutiun                     |
| Kasbar                        | Hovhannés                    |
| Kévork                        | Hovsép                       |
| Yelbis                        | Sahag                        |
| Yeghia (from Jijabagh)        | Vartan                       |
| Yeghisapét                    | Dér Hovhannésian, see        |
| Lusig                         | Khojigian, from Jijabagh     |
| (Haji) Khacho                 | Akabios                      |
| Maran                         | Anig                         |
| Mariam                        | Heghnar                      |
| Mariam (from Jijabagh)        | Hripsimé                     |
| Melkon                        | Marta                        |
| Hovsép (from Jijabagh)        | Mariam                       |
| Harutiun                      | Hovhannés                    |
| Hovhannés                     | Shushanig                    |
| Hovnan                        | Bedros                       |
| Hughida                       | Brijida                      |
| Shushan                       | Srpuhi                       |
| Siranush                      | Varvar                       |
| Varvar                        | Vartan                       |
| Keropé (from Garmirk)         | Dalita                       |
| Filig (from Jijabagh)         | Dér Hovhannésian, from       |
| Filomené                      | Vahnay                       |
| Dér Andonian, from            | Andon                        |
| Mokhurgud                     | Arakel                       |
| Anna                          | Yeghisapét                   |
| Andon                         | Takuhi                       |
| Yeghia                        | Takun                        |
| Yewa                          | Khosrov                      |
| Yeprosiné                     | Garabed                      |
| Mariam                        | Hampartsum                   |
| Nazeli                        | Hripsimé                     |
| Serovpé                       | Markar                       |
| Dér Markarian see Chérkézian, | Markarid                     |
| from Jijabagh                 | Mgrdich                      |
| Mariam                        |                              |

|                         |                               |
|-------------------------|-------------------------------|
| Mgrdich                 | Srpun                         |
| Hovhannés               | Peprun                        |
| Shoghig                 | Dochents, see Mahdesian, from |
| Shushan                 | Grman                         |
| Brijidé                 | Krikor                        |
| Siranush                | Zanan                         |
| Srpuhi                  | Garabed                       |
| Vahan                   | Matush                        |
| Vasilia                 | Mariam                        |
| Dikran                  | Makruhi                       |
| Peprun                  | Harutian                      |
| Ditmarian, from Gisag   | Hovsép                        |
| Amprosios               | Serovpé                       |
| Hampartsum              | Dodaghian, from Gaghmkhud     |
| Ghazaros                | Aleksan                       |
| Matush                  | Kévork                        |
| Mapuz                   | Mariam                        |
| Buruj                   | Dutmazian from Jijabagh       |
| Serovpé                 | Almas,                        |
| Daluz                   | Awedis                        |
| Diran                   | Kayiané                       |
| Dindinian, from Sunints | Krikor                        |
| Annig                   | Zakar                         |
| Kévork                  | Heghnar                       |
| Kinol                   | Maruz                         |
| Krikor                  | Hovagim                       |
| Yewa                    | Saper                         |
| Takush                  | Varvar                        |
| Isguhi                  | Durigan, from Jijabagh        |
| Lusaper                 | Hagop                         |
| Garabed                 | Hovhannés                     |
| Hampartsum              | Dalita                        |
| Mariam                  | Diruhi                        |
| Maruz                   | Durlarian, from Khntsorud     |
| Makruhi                 | Annig                         |
| Mgrdich                 | Krikor                        |
| Hagop                   | Takuhi                        |
| Harutian                | Khachadur                     |
| Hovsép                  | Garabed                       |
| Boghos                  | Matush                        |
| Sarkis                  | Mariam                        |
| Serovpé                 | Mapuz                         |
| Sdepan                  | Melkon                        |

Hagop  
 Hovhannés  
 Sahag  
 Serovpé  
 Vartan  
 Pilibbos  
 Filig  
 Durmishian, from Sunints  
 Aghawni  
 Annig  
 Andon  
 Awedis  
 Yeghisapét  
 Takun  
 Hampartsum  
 Matush  
 Maruz  
 Mardiros  
 Mikayél  
 Hovhannés  
 Hovsép  
 Nanoz  
 Shushan  
 Bedros  
 Saper  
 Sarkis  
 Serovpé  
 Vartan  
 Parantsem  
 Kerovpé  
 Dduzian, see Chachian, from  
 Khntsorud  
 Kalusd  
 Yester  
 Matush  
 Baruz  
 Dalit  
 Dduzian, from Khntsorud  
 Hagop  
 Nanoz  
 Bedros  
 Serovpé  
 Diruhi

Domanian, from Jijabagh  
 Annig  
 Pakradion  
 Marta  
 Hagop  
 Hovsép  
 Bedros  
 Varvar  
 Pisdan  
 Oghig

## Ts

Tslarian, from Garmirk  
 Yeghisapét  
 Iknadios  
 Khachadur  
 Mariam  
 Sahag  
 Sara  
 Okosdinos

## P

Paydian, from Khntsorud  
 Andon  
 Araksi  
 Arpenig  
 Yewkiné  
 Tatos  
 Hripsimé  
 Manas  
 Mardiros  
 Mgrdich  
 Hagop  
 Harutiun  
 Hovhannés  
 Napoleon  
 Saper  
 Satenig  
 Serovpé  
 Sdepan  
 Srpuhi  
 Vahan

Diruhi  
 Panosian, from Khntsorud  
   Yeranos  
   Takuhi  
   Tovmas  
   Gadariné  
   Garabed  
   Hayganush  
   Ghugas  
   Makid  
   Mariam  
   Makur  
   Hagop  
   Harutiun  
   Hovagim  
   Hovhannés  
   Hovsép  
   Baruz  
   Bedros  
   Boghos  
   Serovpé  
   Siranush  
   Srpuhi  
   Vahan  
   Varvar  
   Vartan  
   Diruhi  
   Peprun  
   Kerovpé  
   Franchisgos  
 Panosian, see Bobesian, from  
 Khntsorud  
   Yeranos  
   Takuhi  
   Marta  
   Satenig  
   Varvar  
   Veroniga  
   Peprun  
 Pachajian, from Garmirk  
   Maran  
   Mariam  
   Hovsép

Seropé  
 Pachay, see Yanoghian, from  
 Sunints  
   Kerovpé  
 Papazian, from Garmirk  
   Takuhi  
   Ghazar  
   Harutiun  
   Hovhannés  
   Sarkis  
 Paklarian, from Keghud  
   Annig  
   Andon  
   Karekin  
   Krikor  
   Takuhi  
   Isguhi  
   Garabed  
   Hampartsum  
   Hermuné  
   Mariam  
   Melkon  
   Mikayél  
   Hagop  
   Hovhannés  
   Hovsép  
   Nazul  
   Shushan  
   Bedros  
   Boghos  
   Serovpé  
   Srpuhi  
   Varvar  
   Srmash  
   Vartan  
   Vrtanés  
   Kerovpé  
 Pilosian from Grman  
   Krikor,  
   Tegghi  
   Garabed  
   Matush  
   Hagop

Pilos  
 Pijian, from Gaghmkhud  
   Apkar  
   Aleksan  
   Almasd  
   Annig  
   Armenuhi  
   Gadariné  
   Hripsimé  
   Mariam  
   Melkon  
   Mgrdich  
   Harutian  
   Hovsép  
   Shushan  
   Sarkis  
   Sdepan  
   Verkiné  
   Onnig  
   Kerovpé  
 Pirazian, from Jijabagh  
   Annig  
   Kasbar  
   Isguhi/Sgun  
   Gadariné  
   Garabed  
   Hripsimé  
   Very Rev. Harutian  
   Hovhannés  
   Shushan  
   Serovpé  
   Srpuhi  
   Daluz  
   Kerovpé  
 Piwsgiwlian see Aybanoghian,  
 from Sunints  
   Aleksan  
   Ardavazt  
   Lusig  
   Garabed  
   Matush  
   Mgrdich  
   Shushan

Srpun  
 Verkin  
 Kerovpé  
 Potian, see Krisdinian, from  
 Keghud  
   Very Rev. Amprosios  
   Kasbar  
   Mariam  
   Sharoz  
 Potian, from Keghud  
   Annig  
 Pulli, see Yanoghian, from  
 Sunints  
   Almas  
   Ardashés  
   Yervant  
   Terez  
   Hovhannés  
 Putsekhian, from Keghud  
   Aleksan  
   Almas  
   Anna  
   Andon  
   Awedik  
   Kévork  
   Kohariné  
   Gadariné (from Vahnay)  
   Hripsimé  
   Matush (from Sunints)  
   Marta  
   Melkon  
   Mikayél  
   Mgrdich  
   Hagop  
   Hovhannés  
   Hovsép  
   Nazeli  
   Shushul  
   Chéchilia  
   Boghos  
   Siranush  
   Sdepan (from Vahnay)

Srpuhi  
 Varvaré (from Vahnay)  
 Vartan  
 Kerovpé (from Gaghmkhud)

## K

Kamarian, from Sunints  
 Isguhi  
 Garabed  
 Harutium  
 Hovsép  
 Mariam  
 Bios  
 Serovpé  
 Kawaranian, from Khntsorud  
 Aleksan  
 Annig  
 Ashkhén  
 Krikor  
 Khachadur  
 Gadariné  
 Mariam  
 Melkon  
 Hagop  
 Hovhannés  
 Serovpé  
 Diruhi  
 Dalit  
 Keazian, from Jijabagh  
 Yevpimé  
 Gadariné  
 Mariam  
 Melkon  
 Harutium  
 Sarkis  
 Vartan  
 Keamazian, from Grman  
 Gadariné  
 Mariam  
 Melkon  
 Hovsép  
 Setrag

Srpun  
 Keababjian, from Jijabagh  
 Annig  
 Kalusd (from Michin Tagh)  
 Yeranuhi (from Michin Tagh)  
 Takuhi (from Khntsorud)  
 Isguhi (from Michin Tagh)  
 Gadariné  
 Garabed  
 Marta (from Michin Tagh)  
 Mariam  
 Mikayél (from Khntsorud)  
 Hagop  
 Hagop (from Khntsorud)  
 Hovhannés  
 Hovhannés (from Khntsorud)  
 Hovhannés (from Michin Tagh)  
 Hovsép (from Khntsorud)  
 Nuné  
 Bedros (from Khntsorud)  
 Serovpé  
 Sdepan (from Khntsorud)  
 Srpuhi (from Khntsorud)  
 Varvar (from Khntsorud)  
 Veroniga (from Khntsorud)  
 Peprun  
 Kerovpé (from Khntsorud)  
 Keababjian see Lazian, from Jijabagh  
 Kalusd  
 Krikor  
 Takuhi  
 Gadariné  
 Hagop  
 Shushanig  
 Kehian, from Grman  
 Aharon  
 Krikor (from Gaghmkhud)  
 Zan(az)an (from Gaghmkhud)

Tegggi  
 Isguhi  
 Gadariné  
 Hampartsum  
 Manug (from Gaghmkhud)  
 Marta (from Gaghmkhud)  
 Mariam (from Gaghmkhud)  
 Mardiros  
 Harutiun (from  
 Gaghmkhud)  
 Harutiun  
 Hovsép  
 Bedros (from Gaghmkhud)  
 Brijida  
 Varvar  
 Veroniga (from  
 Gaghmkhud)  
 Kerovpé (from Gaghmkhud)  
 Késhishian, from Jijabagh  
 Garabed  
 Hampartsum  
 Marta  
 Mariam  
 Makur  
 Melkon  
 Melkiseteg  
 Harutiun  
 Hovhannés  
 Hovsép  
 Serovpé  
 Srpuhi  
 Father Hagop  
 Kerovpé  
 Filomené  
 Kéoroghlian, from Mokhurgud  
 Takuhi  
 Hovhannés  
 Kéoroghlian, see Guroghlian  
 Kiwfarian from Mokhurgud  
 Anna,  
 Andon  
 Kayiané  
 Kévork

Yewa  
 Teghkin  
 Lusia  
 Hampartsum  
 Mariam  
 Mgrdich  
 Hagop  
 Serovpé  
 Srpuhi  
 Veroniga  
 Kolos, see Serovpian, from  
 Grman  
 Levon  
 Mariam  
 Hovhannés  
 Hovsép  
 Serovpé  
 Kogian, from Grman  
 Anadolia  
 Anna  
 Paghdasar  
 Kasbar  
 Kévork  
 Kinovapé  
 Krikor  
 Lusig  
 Gadariné  
 Ghazar  
 Jakun  
 Mariné  
 Hagop  
 Srpuhi  
 Srma  
 Kochganian, see Burkhajian,  
 from Sunints  
 Aleksan  
 Aharon  
 Anna  
 Annig  
 Pernarté  
 Kasbar  
 Terez

Garabed  
 Mariam  
 Mgrdich  
 Hagop  
 Hovhannés  
 Shushul  
 Serovpé  
 Sdepan  
 Vartan  
 Veroniga  
 Kosian, from Gisag  
   Almas  
   Alozios  
   Andon  
   Andon (from Jijabagh)  
   Kalusd  
   Kévork (from Jijabagh)  
   Yeghig  
   Yeghisapét  
   Terez (from Jijabagh)  
   Garabed  
   Hilop/Hripsimé  
   Ghazar (from Jijabagh)  
   Matush  
   Mariam  
   Mariam (from Jijabagh)  
   Mesrob (from Jijabagh)  
   Melidos  
   Mikayél  
   Mgrdich  
   Hagop  
   Hovhannés  
   Usdian  
   Sarkis (from Jijabagh)  
   Srpuhi  
   Varvar (from Jijabagh)  
   Vartan  
   Dalit  
 Kosian see Agopants, from  
 Gisag  
   Almas  
   Aknés  
   Takun

Hampartsum  
 Marta  
 Mariam  
 Hovhannés  
 Nartos  
 Serovpé  
 Kosian see Archants, from Gisag  
   Tovmas  
   Garabed  
   Mariam  
   Srpun  
 Kugian, from Gaghmkhud  
   Sbiridion  
   Srpuhi  
   Vartuhi  
   Dalit  
 Krasgian, from Gaghmkhud  
   Apraham  
   Aleksan  
   Anna  
   Parsegh  
   Takush  
   Gadariné  
   Mariam  
   Hagop  
   Hovhannés  
   Napoleon  
   Nazeli  
   Bedros  
 Krisd(in)ian see Potian see  
 Sharozants, from Keghud  
   Very Rev. Amprosios  
 Krisdinian see Potian, from  
 Keghud  
   Kasbar  
   Mariam  
   Sharoz  
 Kosian see Khelokants, from  
 Gisag  
   Atam  
   Yeghig  
   Lusig  
   Maruz



Harutiun  
Kosian see Galayshian from  
Gisag  
Gadar,  
Hovsép  
Sara  
Dalit  
Kerovpé

## O

Okosian, from Vahnay  
Almas  
Kalusd  
Kévork  
Takun  
Garabed  
Markarid  
Mgrdich  
Hovhannés  
Sanos  
Serovpé  
Srpuhi  
Varvar  
Okosdinos  
Olozian, see Gédigian, from  
Grman  
Kayiané  
Kasbar  
Yewkiné  
Gadariné  
Mariam  
Melkon  
Harutiun  
Shushan  
Peruz  
Franchisgos  
Okhmishian, from Jijabagh  
Annig  
Kayiané  
Mariam  
Harutiun  
Bedros

Sara  
Srmali  
Ohanian, from Gaghmkhud  
Srpuhi  
Ojakhlian, from Sunints  
Andon  
Gadar  
Isguhi  
Oynozian, from Gisag  
Apél  
Almas  
Annig  
Kalusd  
Kayiané  
Yeghisapét  
Makid  
Makdagh  
Maruz  
Hagop  
Hovhannés  
Hovsép  
Sarkis  
Serovpé  
Vahan  
Osmalian, from Gaghmkhud  
Kasbar  
Kévork  
Krikor  
Yeghisapét  
Khorén  
Garabed  
Markar  
Mariam  
Mgrdich  
Harutiun  
Hovhannés  
Nazeli  
Nina  
Shushan  
Samuél  
Sarig  
Sarkis

Varvar  
Vartan  
Veroniga  
Dalita  
Krisdiné

## **F**

Fendian, from Jijabagh

Annig  
Mariam  
Melkon  
Hovhannés

Fendian see Shughatian, from

Jijabagh

Almas  
Takuhi  
Hovhannés  
Sarkis  
Srpuhi  
Bedros

**Part III**

# DEPORTATION



## Chapter 34

# THE EVE AND ONSET OF THE DEPORTATION

In the autumn of 1914 the harvest and products of Khodorchur's fields—the meadow grasses, the leaves and fruits of the trees—had been collected and stored. The cattle had been brought down from their high summer quarters to be stabled for the winter. Both people and nature were preparing for the advent of a harsh winter,<sup>1</sup> when suddenly eighty gendarmes and many more soldiers from the district government [Tr., *kaymakamlık* or *kaza*] of Arsis [also called Ersis, it was then the capital of Kiskim *kaza*; today it is a town called Kılıçkaya] appeared in Khodorchur on the pretext of searching for weapons and collecting supplies for war. The peaceful population was terrified as soldiers blocked the entrances to each village and all traffic between them was halted. A harsh command was proclaimed: “Anyone possessing a rifle, a pistol, or large knife must hand it over to the authorities immediately. Anyone disobeying this order will be severely punished.” Despite the fact that the command was carried out, gendarmes still searched houses, stables, chapels, and even destroyed walls and roofs in their zeal. They searched the bodies of men, suspecting that they had hidden weapons underneath their clothes. They even seized agricultural tools. They also confiscated the food that had been gathered in the storehouses and took animals away as war supplies. As a result of this, the people spent the winter close to starvation, as well as shivering from cold as a good portion of their clothing had also been appropriated. In September of that same year (1914), Abdullah Effendi of Rize, who was a friend of the chief brigand Toyloghli Dursun, and who had become the most sincere friend of the people of Khodorchur

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1. Khodorchur's surrounding mountains, Hargevor, Kachkar, and Kochin, were already becoming covered with snow.

after Kerovpé Vosgian's valorous deed, had come to Khodorchur and warned the people of trouble to come. He had connections within the governing circles of Rize and he had learned of the plans devised for the Armenians. Therefore, as a friend, he had advised the people of Khodorchur: "Whoever is willing to go to Russia should leave now while the roads are still open. Later, it will be too late." He could not speak more explicitly for fear of bringing harm to himself. Unfortunately, few paid him heed. Those who did, he led safely to Russia, thus they were spared deportation and blessed him.

The Russo-Turkish war erupted soon after that. Certain Khodorchur natives went to Abdullah seeking transportation, but it was too late, because by then soldiers were stationed on the borders and the snow had made the roads impassable.

At the end of May (1915), the *kaymakam* [Arsis district governor], Neja-ti Beg, came to Khodorchur with a multitude of gendarmes and on Sunday, June 1, invited the pastors, priests, the Khodorchur head, the parish council members, and the headmen [of the villages] to a meeting at the school. He announced that, despite his efforts, the people of Khodorchur would have to leave their homeland by order of the government. They were to move south to a place fifty hours away. He added: "The Sultan is sending you to Urfa. Sell everything you own and whatever you can. Pile the remainder in the churches; you will receive remuneration later. Only those becoming Turk may stay in Khodorchur."<sup>2</sup> He gave them seven days to prepare for the trip, saying that the people had to be on the road by the eighth day. He threatened to reduce Khodorchur to ashes should anybody attempt to head for Russia through Murghal [today, Murgul, a town and district of Artvin Province].

The leaders of Khodorchur were surprised and frightened. The sad news spread quickly throughout the region. Meanwhile, seven attendees gathered in the unfinished church of Jijabagh to consider a solution to save the people. They entertained three options: a) Hide in secret in inaccessible places in the mountains and woods; b) Revolt and resort to armed self-defense; c) Fight and take refuge in Russia by way of Murghal. Favoring the first option as best, they advised the people to flee and hide in the mountains and woods. However, very few people did so. Instead people began to prepare for the journey. They took with them a portion of their jewelry and precious items and hid the rest around the village in places they deemed secure, hoping to retrieve them upon their return. They left some personal possessions with Turks they considered

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2. Ostensibly only two families converted to Islam. Later, feeling insecure, they moved to Agn [Tr., Eğin].

trustworthy. A good portion of precious objects and jewelry was placed in the churches of the area and sealed by the government. It has been said that when the Russian army reached the limits of Gisgim these churches were burnt to ashes. It has also been said that after the people of Khodorchur were deported, the starving people of the neighboring villages, and the people of Hunud in particular, invaded Khodorchur and stole everything. On June 9, 1915, the *kaymakam*, the police chief,<sup>3</sup> and soldiers armed with bayonets went to Grman quarter to initiate the deportation. Father Hagop Melikian, a celibate priest, had encouraged the people to hide at night in inaccessible woods, canyons, and rocks, and sixty people had followed his advice. When the Turks discovered this they began to search for them. The search turned up no one. They pressured Turshian Vartabed, the superior, who then sent word to the hiding people to come back. And the people came back. Thereafter, the *kaymakam* showed harsh treatment to all. He detained the celibate priests, Atanas Ghazarian and Vahan Kchurian, and dispatched them to Arsis as instigators of rebellion. Fortunately, their innocence was established; however, they returned to discover that the hopeless people had already left everything behind and were on the road to exile. Meanwhile, Kévork Apozian, Garabed Dindinian, Hovsép Mamulian and others were detained for hiding weapons. The *kaymakam* tortured Kévork Apozian so much that he died within a few days; thereby, becoming the first victim and martyr. Others met a similar fate. Dindinian was subjected to maltreatment and beaten. Gendarmes and soldiers engaged in robbery throughout the villages and harassed the women.

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3. In August 1914, the Armenian village head of Khodorchur, Melkon Effendi Shabanian resigned and a Turkish village head was installed in his stead.





## Chapter 35

# THE FIRST GROUP OF DEPORTEES

### 1. *Toward Hunud*

The eight-day deadline set by Nejati Bey, the *kaymakam*, was about to end. It was the last Sunday for the Armenians in their homeland. They filled the churches to attend the Divine Liturgy, receive communion, and hear God's word from the pulpits. This time, however, they heard man's voice: "The government ordered us to leave our paternal house and place, our church and birthplace, and to go far, very far away." The people wept and cried, sighed and wailed, and lifted their hands up like the priests, promising to stay faithful to God—to die but not deny their faith and fatherland. By June 11, 1915, all, but the old and disabled inhabitants of Khodorchur, were set to march. They were terrified by the soldiers' bayonets and subject to their whips. They called out: "Good bye, pretty Khodorchur; stay well mountains and gorges, churches and chapels, houses and hearths."

They crossed the Gghents Bridge and arrived at Sorents and Aghnitsor. Leghan Forest was only two to three hours away, but it took them fifteen days to reach it. They moved slowly, because as Catholics they had submitted a petition—as they had done before, during the massacres of 1895-96—and were hopeful that they would receive a positive response as had happened in the past. This time, however, they were disappointed. They were also slow because of the burden each of them was carrying. They walked as a group of people and animals. The animals were needed to either carry belongings or facilitate living. Besides, the roads were narrow and hard to cross. A portion of the caravan arrived at Leghan Forest. People set tents on the plain of Jobrgants, waiting for the arrival of those who were left behind or were deported later. A few canny people fled, while the rest continued to Hunud. Before Hunud, *çetes* [irregu-

lar fighters or bandits] attacked, but the Khodorchurians were able to protect themselves and suffered very little harm. The accompanying policemen tortured the Armenians and a few old and sick people died. Once in Hunud, they were told that if they consented to be Turkified, they could avoid deportation.<sup>1</sup> The people of Khodorchur remained faithful to their sacred faith, however, and continued on their road to Golgotha.

## 2. *From Hunud to Erzincan*

The Khodorchurians did not stay in Hunud for long. On July 10, they were driven up the canyon to Vosgevan Bridge on the bank of Jorokh. Thereafter, they were taken through Sber-Ghasaba to Papert-Erzincan. In the neighborhood of Ghasaba [Kasaba], Father Bedros of Gaghmkhud, unable to endure the barbaric acts of the Turks, lost his sanity and disappeared together with Harutiwn Kamarian of Sunints. Nobody knew their whereabouts. As the deportees approached the Turkish village of Chirkin, they ran out of provisions and sold their precious linen to the Turks to buy dried fruits for there was a complete lack of bread. A portion of the deportees of Erzerum joined the deportees from Khodorchur in Erzincan. The wife of Yeghishé Papanian of Erzerum, Mannig, a deportee herself, later wrote her detailed memoirs<sup>2</sup> about the deportation.

Very Rev. Father Vahan Kuchurian, who accompanied the Khodorchurians until Erzincan, and later became bishop of Constantinople by surviving the deportation thanks to influential protectors, wrote about what he witnessed and heard: “We were subjected to all kinds of tortures, torments, and deprivation from Hunud to Erzincan. The massacrers, who waited for us atop the canyons we were destined to cross, periodically attacked us and robbed and killed us. Although the police accompanying us pretended to protect us, later they took from us—the robbed ones—huge amounts as reward for their “selfless” acts. We had few dead and wounded people, but there were old and disabled people who fell behind and were not seen again. We had three young women in labor. Each was given a half an hour to an hour and a half time to give birth to their infants, wrap them quickly in diapers, and continue their torturous road. When

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1. In 1918, an expedition visiting Khodorchur from Russia found only three Armenian children, born in Michin Tagh, in Hunud.

2. Mannig’s memoirs are taken into account in this narration. [See also State Central Archive of History of the Republic of Armenia, Record Group 478, Series 1, File 101 *Hagop Kévorkyan’s husherē Hodorchuri masin* [Hagop Kévorkyan’s Memoirs about Hodorchur], May 12, 1920, Tiflis.]

we arrived in Erzincan, we had not yet had too many deaths, but we were all dispirited.

On the evening of the day our compatriots left Erzincan, two huge carts driven by horses dropped the youngest innocent children of Khodorchur into the waters of the Euphrates..."<sup>3</sup>

On August 1, this first group headed from Erzincan toward the canyons and slaughterhouses of Kemakh. The group included all the priests of Khodorchur except for Very Rev. Father Boghos Karakashian, who had dressed as a layman and stayed in Khodorchur to join the second group of deportees. The first group comprised about 4,375 people.

There were learned and renowned people who, disguised as Kurds, followed the Khodorchurians from afar until they reached Frnjilar [Tr., Fırincılar], and saw in detail their mass martyrdom. One such witness testified that one night, when the deportees were given rest in the canyons of Kemakh, all were poisoned, nobody knew how. After confirming the instance of poisoning, the witness did not dare inquire into the matter any further, fearing he might invite danger upon himself. Another witness, a surviving compatriot who shared the same fate and who did not reveal his name, described the heartbreaking condition of the deportees, saying: "Big and small, man and woman, boy and girl, old and young, all walked bent over and subdued, carrying a heavy bundle in their hands and heavier loads on their backs. A woman, with a heavy bundle of linen on her back, and holding her two children by the hand, fell after a few steps and was instantly trodden upon by the people and animals following her.

Another young woman, similar to the first, holding her newborn child, and carrying the heavy cradle on her back, was barely able to walk... A third, a fourth, hundreds, and thousands looked alike... It was this never ending caravan of the deprived, unprotected, and innocent that moved forward. They had delivered the keys of their paternal homes to their executioners to proceed like lambs before their slayers with broken and bleeding hearts, and always thinking about what they left behind. Most horribly, they had inevitable death before their eyes. How many days, weeks, or months would they march forward? They did not know. The only thing for certain was that death awaited. Like an animal that refuses to move ahead after smelling the blood of a slaughterhouse and must be pushed ahead by the whip, our loved ones did not want to walk. But woe to the sufferer who wanted to stop for a moment because of illness or weakness, or who wanted to rest a little, or desired to bend to drink the water

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3. Very Rev. V. Kchurian, *"Hamarod badmutiwn darakrutean* [Brief History of Deportation]," (unpublished).

gathered in the holes made by the hoofs of the horses to quench his thirst. For the whip of the merciless policeman hissed or the bayonet of the gun would wound him. Initially, these unfortunate ones or those unable to walk were put to death by shooting. Later, to spare bullets, they received fierce blows and were left to die through suffering under the fierce sun, in the rain, or from hunger and thirst...

### ***3. From Erzincan to Hasan Ova – Kerkgeoz***

As mentioned earlier, the story of the suffering and martyrdom of the first group of Khodorchurians after they reached Erzincan was written by Mannig, the wife of the pharmacist Papanian of Erzerum. Though brief, the story detailed the main points. The following account is a mix of Mannig's notes and the testimonies of other eyewitnesses. Armenians from Erzerum and Khodorchur were driven together from Erzincan to Kemakh. The Khodorchurians were made to march an hour before the Erzerumians because they were mostly women. They had a shortage of beasts of burden to carry the many young children and heavy loads. Painful incidents of people being run over occurred either because people were unable to move fast enough under the burdens they carried or they were trodden under the feet of horses while trying to escape to safety. They were given two days rest in Kemakh before they were taken to Nezgib village through mountainous and rocky roads. After resting for a few hours there, they were forced to move forward toward Hasan Ova where the Kurds of Dersim attacked them on the mountainside known as Chil Khoroz [Tr. Çil Horoz]. A celibate priest and three men were killed and many belongings were stolen. The terrorized women ran in all directions, and especially back toward the Erzerumians to seek their help. The murdered clergyman was Sdepan Zakarian who refused to submit to a Kurd demanding his horse, because he himself needed it. The Kurd shot him repeatedly with his pistol. The celibate priest died. Fortunately, Bishop Hovsép Melkisetegian arrived to join the grieving people, read the last rite over him, and bury him.<sup>4</sup> After this incident, the clergy wore layman's garb and shaved their beards. The men who had used guns for resistance or self-defense realized that their efforts were useless and that the policemen pretending to defend them were in fact against them.

The two groups of Erzerumians and Khodorchurians arrived in Agn ex-

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4. G[arabed]. Kapigian, *Yeghernabadum* [The Story of the Massacres], Boston, 1924, p. 369.

hausted and suffering a considerable loss of people and property. From Agn, they were driven toward Malatia by way of Arapgir [Tr., Arapkir]. But first, they arrived to the hell known as Kerkgeoz [Tr. Kırkgöz], a bridge on the Tokhma River [Tr., Tohma Çay], which branches out from the Euphrates.

#### ***4. From Kerkgeoz to Frnjilar and Samsad***

Kerkgeoz became the cemetery of Khodorchurians as it had been to the population of many other Armenian provinces.

After much suffering, when they arrived there, the crier announced: “A royal pardon has arrived for the Catholics and Protestants; therefore they will stay here to be transported to Malatia, whereas the Apostolic Armenians will head to their death.” This was a lie to separate the Erzerumians and Khodorchurians. The Erzerumians were set to march to Frnjilar [Tr. Fırıncılar]. The Turks separated the Khodorchurian men, clergymen, and male teenagers from the women, declaring they would be taken to Malatia. The deceiving Turks took them to a spacious inn built above the Tokhma River. There, they tied everybody’s hands up—all attempts for self-defense failed to save them—searched them, robbed them, and threw them in the river after decapitating them. Thereafter, they began to search the women from head to toe. The policemen stole their belongings. Then, they took them to join the group of Erzerumian women who, likewise, had been separated from their men. There were heart-breaking cries and wails from the two groups as they drank from the bitter cup of pain...

On September 7, the deportees were moved out of Frnjilar.<sup>5</sup> Climbing the torturous, untrodden, and dangerous places, they had to move upward. The slightest stumble could make them fall into the abyss. These were desolate and rocky places where man had never stepped and where perhaps even soaring eagles had never perched to rest. During the challenging and rough climbing the Erzerumians faced more difficulties than the Khodorchurians. Mannig wrote with admiration: “These [women], sweaty from head to toe, each carrying 30 *okkas* on their backs, moved ahead, ignoring all the difficulties of the road... You would see another young bride a few feet away. The women of Khodorchur were all strong and hardy, no matter how old or young. You would see a fifteen-

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5. One of the three murdered men was Kasbar Hulunian, whereas Serovpé Mandalian of Vahnay died of anguish. About 3,000 people made it to Chil Khoroz from the first group of Khodorchurians.

year-old sunburnt but brave girl carrying her child, together with the wooden cradle and a pile of other property on top. May you always be remembered, O resolute and exemplary women. May your men, wandering in foreign lands, keep your holy and immortal memory ineffaceable in their hearts. This unbroken moral characteristic, established by love of Jesus Christ, fastened them to the hereafter with golden threads. These women, who were not dedicated to this worldly life, chose not to live rather than allow themselves and their children to be taken under the roof of a stranger and forced to become Muslim...”

Mannig also wrote: “Had the women of Khodorchur possessed a very basic idea about health maintenance, they would have avoided the torturous and merciless annihilation. If the men of Khodorchur were consumed by the swords of the Turks, the women fell prey to disease. Under the burning rays of the sun, they ate plenty of fruits, consequently suffering from diarrhea, followed by disease and death. This was most evident on the riverbank of the Euphrates, in front of Samsad, where they arrived after the painful loss of their men. It was late September. The riverbank was so cold that it froze at night. With absolutely no beds, with garments all torn and thin, and themselves almost naked, they spent the night shivering and when, in the morning, the sun touched the wet sands, the crowd experienced fever.<sup>6</sup> Add to these the lack of caution, and you can imagine the consequences.<sup>7</sup> The river became a cemetery for many. But this was not all. There was something more horrible. While crossing the Euphrates to the other bank, the policemen said that ailing people could not cross and dumped them into the water... To complete the tragedy, the few remaining healthy women and children were put to death, one after another, by sword, batons, and poleaxes... Their last stop was Mayanay Süleyman Bey. There, everybody had the same fate. The caravan of 30,000 to 35,000 people from Erzerum and Khodorchur was annihilated and only fifty souls survived ...”

Others also attested to the steadfastness of the faith of the women and girls of Khodorchur, as well as the marital faithfulness of the women and the chastity of the girls. Verkin Zarifian relates: “When the Turks and Kurds suggested [to the Armenian women] that by going with them they would be saved from certain death, the women rejected the Turks and the concept of Turkishness, saying: ‘We prefer to die for our nation and holy faith than to go to the Turks

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6. The women of Khodorchur understood health maintenance and knew how to treat themselves and help others. However, the torments and famine of deportation made them do things they would have never done otherwise. There are similar accounts about deportees of other cities and villages.

7. The climate change also had an adverse effect on the deportees.

and Kurds.' This was their response before they jumped into the Euphrates."

Berjuhi Azkabedian testifies: "When the married and unmarried women of Khodorchur were holding hands and collectively jumping into the river in order to not fall into the hands of Turks and Kurds, a young girl rushed to her mother to say goodbye. The mother thought her daughter wanted to go to a Turk or a Kurd and shouted: 'Get lost!' But when she saw her daughter, from a distance, holding hands with her friends and jumping into the river, she calmed down and was comforted."

Other accounts relate that when the girls realized that the Muslims were after them in order to abduct them, they would flee and throw themselves down a rocky mountain. The lilies of purity in their hands, they dashed to heaven.

Archbishop Nazlian wrote: "The Khodorchurians, as ardent Catholics, were examples of piety during this long and uneasy journey. They approached the Holy Communion every day until they were deprived of the mass because of the martyrdom of their numerous clergymen. While the women, despite the bestial treatment they received, were simply heroes in their steadfastness and patience. Later, the Kurds themselves testified before a commission, which came from the Caucasus in search of Khodorchurians, that the women of the region were made to decide between jumping into the abyss or adopting Islam when they arrived in Kemakh-Boghazi. After crossing themselves, they, whether individually or collectively, threw themselves from the tops of the rocks into the river."<sup>8</sup>

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8. *Trabizoni temin vijagawor Hovhannés Ark. Nazliani hushere: Mertsawor Arewel-ki 1914-1928 shrchani kaghakakan-gronagan tébkerun masin* [Prelate of the Trebizond Diocese Archbishop Hovhannés Nazlian's Memoirs: On the Political [and] Religious events of the Near East in the 1914-1928 Period] translated by Dr. Hmyg. Sdepanian, Vol. I, Beirut, 1960, p. 180.





## *Chapter 36*

# THE SECOND GROUP OF DEPORTEES

### *1. To Erzincan-Arapgir*

Following the advice of the attendees of the meeting held at the unfinished church of Jijabagh, a few Khodorchurians escaped and hid in the mountains and caves before deportation. Others—Garabed Dindinian and his family, for example—during the first days or phase of deportation, found an opportune moment to flee by night and take shelter in the large cave at the edge of Leghinkar. They were twenty-five people. Another group, made up of twenty-four people, followed Garabed Mahoyian to hide in a corner of the canyon known as Koshpoghay. A third group of twenty-three people went deep into Mut Canyon to a hidden dark corner. Others hid atop and around the tip of Chrpoghots Rock. There were also those hiding inside and under Jgléz Rock. The people hiding in Chrpoghots and its neighborhood were composed of more than seventy souls, and the total number of those in hiding was about two hundred.

Thinking that the danger of deportation was over, and the Turks were already satisfied, most of them returned to their homes when their provisions were consumed. A month and a half after the deportation of the first group, Nejati Bey issued orders that the remaining Khodorchurians—those who had been left behind as they were disabled, aged, or had special permission—had to prepare to follow their compatriots. Arrangements were made so that the people who had returned from hiding could not escape again. Therefore, the order was issued suddenly and policemen and soldiers raided the houses at night. They pulled the residents out of their beds with whips and bayonets and drove them out. Some managed to take a little food and clothes before the journey.

This second group—800 to 850 people—left their homeland terrified because Nejati Bey had ordered the digging of a large hole in front of Grman into

which he threw twenty to twenty-five handicapped, blind, and elderly men and women. He ordered them to be burnt alive with lime. They became martyrs and witnesses for their religion and nation.

The first resting place and station of this group was Jobrgants, in Leghan Forest, where they arrived within four days. Thereafter, they left for Hunud, where a kind Turk took to his house the son of Kévork Muradian and two other boys, all from Michin Tagh, but had to circumcise them because he feared his adversaries. The boys were taken to Russia later.

The deportees arrived in Salichur by way of Vosgevan. The rich managed to rent a cart and travel from there to Ghasba. After resting there for a few days, they continued their journey to Erzincan, where the *kaymakam* assured them that Catholic Armenians were granted pardon and could even go back to their homeland, although it was best for them to stay where they were. However, despite the arrangements of this kind, the *kaymakam* of Papert [Tr. Bayburt], ordered them to leave at once for Kemakh and seized some of their belongings and animals. The hiss of the whips of the policemen echoing in their ears, the desperate Khodorchurians shouldered their loads and walked towards an uncertain future and toward death. Near Erzincan, on the banks of the Euphrates, they saw unrecognizable half-naked corpses that the river had thrown ashore. It took them three torturous days to reach Kemakh where they settled to spend the night in the open. The policemen, who had treated them well up to that point, because the deportees were paying them well, turned brazen and demanded girls. They tried to abduct girls.

The deportees saw, at the entrance to and around Kemakh, broken and unusable carts, which they rightfully concluded belonged to their compatriots. Sadness engulfed them when they thought of their past. After barely a day of rest in Kemakh, they crossed to the right bank of the Euphrates. After two days, surrounded and harassed by hundreds of policemen, they entered Nezgeb village to pass the night. A stable containing fifty stinking corpses was pointed out to them as shelter. These were the very likely the corpses of the men and youths of Gisgim and Gudrashén.

The next day, they walked to Bashdagh village. At every step of their journey, up to the bridge of Lejga, they saw the mutilated corpses and bones of young and old people. They also saw children abandoned by parents, standing sadly under bushes and behind huge rocks, next to the corpses, watching the marchers mournfully. To secure a safe passage from Bashdagh, they were compelled to pay 200 gold coins. Only 600 people made it there from this group, the rest having perished either from the blows of the policemen's gunstocks or their inability to endure the torturous journey.

When they arrived in Lejga, they heard of the Kurds' attack on the first group from Khodorchur on the slopes of Mount Chil Khoroz and the death of Very Reverend Father Zakarian. The sad news moved them and made them predict gloomy days ahead. After a long and torturous journey they reached Paghaj village where 90-year-old Melkon Janigian died. Shortly after, before reaching Agn [Eğir], Varvaré, the 52-year-old wife of Hovhannés Gablanian also died. Finally, through rocky roads, after having been robbed and tortured by policemen, the group arrived in Agn and took shelter in tents. They found a few people from the Émishian and Paydian clans there.

A humanitarian officer asked them in Agn<sup>1</sup> if anybody had robbed or harassed them on the road. When they told him that the policemen instigated the accompanying *chavush* [çavuş, Tr. for sergeant] to rob them and force them to give him money while crossing the mountains, the officer ordered the *chavush* be thrown in the jail at once and paid them back from the government's treasury the money taken from them. The deportees were not treated harshly. Announcement was made that the Catholics and Protestants could stay—two clans from Khodorchur's previous or first group of deportees had already settled there and were making a living as bakers. Later, however, they were told that it would be best if they went to Kharpert. At this point, the people from Sunints, hiding with Garabed Dindinian, were brought by policemen to join this group. They had been captured after a local Turkish shepherd informed the authorities.

The hopeful deportees moved on, but were quickly disappointed, because instead of arriving in Kharpert they were led to Arapgir through never-trodden and inaccessible paths. They saw corpses, broken abandoned carts, and torn clothes by the edge of the water, deep in the canyons, and under trees or bushes. At times, they were forced to walk over corpses. They were repelled and overcome by the stench of putrefied flesh, and were nearly dying in spirit, as if swords and spears were piercing their hearts...

Finally, they arrived in Arapgir and submitted a petition to stay there and work as bakers, but their request was denied. Pakradion Chakhalian was the only one who was allowed to stay because he was a physician; however, he preferred not to be parted from his loved ones.

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1. The group found there Takuhi Sanosian and, on the way from Agn to Arapgir, Kalusd Démurjian's passport.

## 2. From Arapgir to Kaghta – Samsad

The deportees were driven from Arapgir to Krkgöz. They were pushed, raped, whipped, and beaten. The daughter of the Marshlians fell down in agony, constantly blinking her eyes. The merciless policemen forced the family to either bury the afflicted one alive, or throw her into the river...After two days of a torturous journey, they reached Krkgöz—the graveyard of the first group. The policemen again obnoxiously demanded money. The poor deportees were able to put together only thirty-five gold coins, although 150 was demanded of them. The policemen began to search the deportees, but a policeman who had come from Malatia saved them from the stressful situation, saying: “All of these are Catholic and have to go to Malatia.” Once in Malatia, the deportees immediately submitted a petition to stay and bake bread. The Janigians<sup>2</sup> wanted to stay as blacksmiths. They were turned down for a second time and ordered to move on to Frnjilar, where they met a few wretched survivors from the first group—Garabed Topalian, the Vosgian clan of Khantatsor, and a few brides from Grman. They inquired about the first group and learned that all male Khodorchurians had been killed and that the Very Rev. Sdepan Zakarian had been shot to death, while Very Rev. Harutiwn Papazian was skinned. They were shown a huge ditch with thousands of corpses thrown on top of each other—naked, half-naked, killed, beaten with sticks, butchered, and pricked with sharp objects. Some people were near death.

The deportees of the second caravan gave money to the policemen to stay there. After taking the money, the police ordered them to move on. This time, up the mountain. The poor deportees thought that they would embrace death on the summit and the policemen frequently told them that death was near. Fatigued and exhausted, they climbed the peak. Fortunately, severe weather obstructed the implementation of the evildoers’ plan. A horrible storm, mixed with snow and hail, broke out and the deportees moved ahead through muddy grounds. The cries and wails of the children and the nervous screams of the women filled the mountains and the canyons. While crossing through a forest, the Kurds cut open the head of a woman from Gisag. Finally, they reached

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2. Rapayél Janigian (from Italy), related that his grandfather did not want to abandon his paternal home and was on the verge of smashing the head of the policeman who was driving him out, had it not been for Rapayél’s father’s timely arrival. The poor old man, sad and entangled in his thoughts, reached Paghaj. “Here grandpa Melkon died in his ninetieth year... We buried him under a tree; I think it was a cornel tree. A rivulet ran twenty feet away” (*Memoirs From the Days of Deportation*).

Kaghta [Tr., Kahta]. A Kurd named Mahmud Beg came and looked for a blacksmith for Kéoroghli Osman. Garabed Janigian presented himself and indicated he was willing to serve. Hampartsum Sahagian offered himself as baker to the Agha [Turkish title of respect for a notable], while Hovhannés Tjian suggested being his barber. Moreover, Sahagian inserted some money in the Beg's hand. The Beg took all the deportees to a stable to live there; then, he called upon the aforementioned individuals with their families—altogether thirty-six people—all from Gisag. The others also wanted to stay, but Mahmud Beg objected, saying the village is too small, people might question his intentions and cause harm to the others. The entreaters made peace with the situation. The separation was heartbreaking. The deportees of the second caravan said to those staying behind: “We are heading toward death. Stay alive! Remember us to our loved ones in Russia.” Having said these words, they left the stable of Büyük Bağ village behind.<sup>3</sup>

Nobody knows where this group went and what became of them. One thing, though, is clear—there were no survivors. There are rumors that they might have reached Samsad [Samsat] on the bank of the Euphrates and died in the river. It was also related that some of them could have reached Urfa-Veranshehir [Tr. Viranşehir].<sup>4</sup>

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3. The agonizing trip of the second group from Khodorchur to Büyük Bağ village lasted 85 days.

4. Garolos Chakhalian, a deportee from the fourth caravan of Erzerum, while in Aleppo in mid-December 1915, saw in the possession of a merchant two checks drawn on Russian banks, one carried the name Putsekhian, the other Markarian. Knowing that both family names belong to Khodorchurians, he asked the merchant where the owners of these checks went. The merchant responded that he did not know, but he could find out and let him know upon his return. The merchant left Aleppo to never return. If he had taken or purchased the checks directly from Khodorchurians, this could mean that the Khodorchurians had crossed the Euphrates and exchanged the checks for cash. A poem written by a Khodorchurian and entitled “Khodorchurians” says:

The Kurds took the children,  
They left them in Murad at Samsad  
From thousands of Armenians  
Only three hundred passed through Urfa.  
Near Veranshehir, you will find  
Plenty of bones;  
O, these bones of our own,  
Nothing can comfort you, be it tears or crying.

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Come, brethren, let's climb the Golgotha,  
Turn Veranshehir into a shrine  
And keep in our hearts  
The bones of these thousands of martyrs.

There is no data whether those who arrived in this area belonged to the first or second caravan. Nor do we know if they perished because of hunger or became unfortunate victims of the *chetes*.

## Chapter 37

# THE SITUATION AND THE FATE OF PEOPLE IN HIDING

We shall examine the tribulations those hiding in the caves and forests of Khodorchur's environs went through.

The Khodorchurians, all of them, were victims of deception and, therefore, did not take arms. The authorities or the *kaymakam* gave them false assurance that the deportation was a temporary move to a nearby place on the pretext that Khodorchur was near the border and people's lives were in danger. Although pained and reluctant, most of the inhabitants headed to that nearby place—death. A few thought, since it was claimed the move was temporary, that it would be better to hide in nearby places until the danger disappeared and the sun shone again in the cloudy sky.

They took with them food, clothing, and arms, and fled at night deep into Leghan Forest and also to Chrpoghots and other suitable places. While in hiding, they periodically went down to the village to get food and other important items. They managed successfully to gather a considerable amount of provisions without being caught. After the departure of the first caravan, when the situation appeared to have calmed down, they returned to Khodorchur, but were caught and could not alert the others. Many of the Khodorchurians in hiding were captured in a similar fashion as they returned home and all of them were deported with the second caravan... The exceptions to this were those who had hid in Leghin Kar and Chrpoghots. They found a way to escape and return to their previous hiding places. Others took shelter in Jgléz and other caves, and did not join the caravan. The Armenians hiding in Chrpoghots were noticed by chance by Lazis and the Turks of Khewag, and were subsequently caught in a fight. Hovsép Mamulian of Jijabagh and his twelve companions resisted

heroically until they ran out of ammunition. Then they tried to escape, but Hovsép Mamulian, Harutiwn Sabunjian, Hagop Michintaghtsi, and Setrag were killed while fleeing. Their enemies chased them and after finding their shelter in Chrpoghots, they informed the military commander in Sunints. Upon the latter's orders, policemen and soldiers surrounded the hiding place and forced the people hiding in Chrpoghots and Jgléz to surrender. All became victims of the policemen, soldiers, and a mob of fanatics. It is also related that four young Armenians were caught in Michin Tagh and, after they were robbed in a stable, were brutally hanged. Again, a handsome and energetic young Armenian, whose father and brother were in the second caravan, was killed near Leghin Kar.

The most fortunate and enduring of the groups of hidden people was that of Garabed Dindinian. It was composed of twenty-five people at Leghin Kar.

Dindinian relates: "All of us who went into hiding on June 11, 1915 were driven to Leghan's Forest with the first caravan, before escaping. Only the elderly people had been left at home. It took us fifteen days to reach Leghan. I, my wife, my child, and my mother-in-law escaped from Gisag's Jabrgants summer quarters on the 26th of June. At night, led only by the light of the stars, we descended to Tsorgants through Leghan and thence, by way of the Lojgén and Érgén road until we reached the liberating cave at the edge of Leghin Rock. My friends had already arrived there before us.

The second and last deportation took place at the end of July. The old people, who were staying in the villages, together with the young men hiding in the mountains, and young girls and brides were taken in the last caravan. They were marched ahead without any information about where they were going. Only our group of twenty-five was left. We stayed about four months. They filled all of our villages with Turkish refugees from Ardahan, Ardanuj, Artvin, and Gurj. Our food was almost entirely consumed. Every single night we went to Sunints to steal food. The proverb says: 'The robber robbed the robber, God looked and was surprised.' That is exactly how we lived. The Turks robbed us, so we stole from them. Although our food was scanty, our appetite was perfect: we had a samovar; we built a *kurak*,<sup>1</sup> and a hearth with four stones to bake bread. We prepared tea and cooked food in the cave. In the end, despair overwhelmed us, but we were still resolved. I had vowed to never surrender or to lose hope. Nevertheless, an unfortunate event turned everything upside down. Turkish

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1. A *kurak* is made of two stones placed next to each other in-between which a fire is lit and a pot placed on top to cook food.



refugees had lost eight goats within ten days. They brought the goats to our area for grazing. One beautiful day, we caught a kid and slaughtered it to eat. Two days later, the shepherd searched for it and found us. We spotted the shepherd and waited for him to come closer so that we could capture him, but he won. Apparently we were a little late. By the time we came out of the cave, he had already followed our tracks, looked into the cave, saw a bearded man, and fled. The next day thirty-eight people came to capture us. If we had had enough provisions, we could have continued our resistance, for our place was inaccessible, but, alas, we lacked food and water. We used to fetch water every night from Azadarar Canyon. All of our tasks were accomplished at night. None of the other escapees and hiders were our equal in this. In the end we were forced to surrender.

They brought us down to Gisag through Michin Tagh. From Michin Tagh to Gisag they celebrated and fired guns. When we arrived in Gisag, the headman was there. He made many threats. We spent the next fifteen days in Hampartsum Sahagian's house. Afterwards, they took us from Gisag to Ghasaba, where they kept us for ten days. From there, we were taken to Papert, Erzincan, and Kemakh, which became the slaughterhouse of the Armenians. The *kaymak-am* who had beaten me was there and came to visit us. Finally, on September 26, we entered Maghara and on November 5, we reached Agn and stayed there by a miracle. During this trip, the threat of death was hanging over us every minute of the day. O those days, those days... The Émishians, Paydians, Melki-setegians (including the Archbishop), Kheralian Kévork, and Panosian Bedros and his wife were already there. We were fifty-five persons in total. We spent a whole month there. Twenty-five of us fell sick with typhus fever. We lived in a single house without medicine, food, or a doctor. They did not allow us to bury the deceased, nor did they let us move from one floor to another in the house. Water was the only abundant thing. The *okka* of bread was twenty-eight paras, but we did not have it to eat... After spending a year and a half there, we barely managed to acquaint ourselves with the area and become self-sufficient.

They enlisted me as soldier despite the fact that I had paid forty-two yellow gold coins in Khodorchur as *bedel*—a payment to avoid military service. The receipt was with me and I showed it to them, but they disregarded it and took me. I was still in Arapgir when they brought Kévork Kheralian, Serop Paydian, and Garabed Gazhian to join me. From there, we moved to Diyarbakir where all four of us became sick. Paydian and Gazhian were sent to Agn to recuperate. Kheralian deserted. I served in the military for two full years until the Allies occupied Constantinople in 1918 and forced the Turks to discharge soldiers. I returned to Agn to find my clan in extreme poverty and illness. In 1919, the

relief group of the Compatriotic Union of Dayk sent us money which enabled us to move to Batumi by way of Trebizond and thence to Kharkov.”<sup>2</sup>

During Dindinian’s absence, his family members and relatives, Yewa Charugian and her daughter Shushan, Srman (Hripsimé) Bidanian, and Melkon Burkhajian’s wife Mariam with her daughter Matush and son Serop were set to march to Khodorchur. Khachgioghli Hafiz,<sup>3</sup> who was known as Khodorchur’s Sultan, became their guide and overseer. The group walked for twenty-seven days to reach Ėnguzék, where, on the very night of their arrival, the Turks abducted the sixteen-year-old Matush. The pleas and entreaties of the wretched wailing mother were useless. The women learned that the Turks were discussing murdering them, so they fled to Agn, leaving behind the unfortunate mother, Mariam (Maruz) Burkhajian and her sick son Seropé. The escaping Khodorchurians spent nine hungry and thirsty days and nights on the road, sometimes camouflaged like Turks, until they reached Agn. Burkhajian left for Vorchnagh to continue to Khodorchur. In Vorchnagh, Ibrahim Beg pitied her and kept her at his house, installing her son as a shepherd. The Burkhajians stayed there for five years before they moved to Batumi and then to Kharkov. Matush was still in Ėnguzék at the time Dindinian provided this information.

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2. From the unpublished memoirs of deportation.

3. This was a fearless man who used to bring the letters and packages mailed from across the world to Khodorchur.

## Chapter 38

# THE DEPORTATION OF GARMIRK

### ***1. To Erzincan – Kemakh – Suruj***

We owe the story of Garmirk's deportation to Diruhi, a woman from Garmirk, and S. Yeghigian, who penned it upon our request and sent it from Russia.

On June 8, 1915, the people of Garmirk took with them whatever they could when the deportation began. The group included four celibate priests—Garabed Garabedian, Hovhannés Avdalian, Hagop Hovsépian, and Hovsép Nersésian. The group reached Dzaghgants Canyon without any considerable hardship or loss. Once there, however, the leading policemen of Gudrashén began to beat and torture the men. When the deportees reached the tip of Mumichan, the *çetes* [irregular fighters or bandits] wanted to abduct a woman, but some male deportees dared to defend her. At that point the thieves lowered all the men and the priests in a ditch and threatened them with death unless they gave them 200 gold coins. After the sum was delivered, the terrorized deportees continued on their journey, sporadically undergoing harassment by the *çetes*. Fright took them when they saw the corpses of Armenians from Gudrashén in a large ditch and understood what their own fate would be. When they arrived in Ghasaba, they were asked to convert to Islam to avoid the torments, but they replied: “We will continue this torturous road. We will not convert to Islam.” The people of Dzedgants had answered in a similar fashion earlier, when they were invited to deny their faith.

The Armenians of Garmirk continued on their journey of martyrdom to Papert where Garolos (Carlos) Chakhalian met them and wrote: “It was the second evening. A caravan came from the east, Sber. All were on foot. I thought they were Khodorchurians, but I realized they were from Garmirk, 200 families

of villagers, including my acquaintance, Very Rev. Garabed Garabedian with his tall, energetic, and brave stature.

“There were between 800 to 1,000 individuals—90 to 100 men, the rest women, boys, and girls.<sup>1</sup> They had barely piled up on 60 to 70 donkeys a portion of their centuries-long riches—a little provision and a few blankets. Many of them carried cradles, while the four priests and men and women shouldered tents. Depressed and desperate, they related to me that they crossed the three-day-long road in one month, awaiting a miracle from the Russians. Looking forward for their coming, their eyes darkened and got tired, and their hearts were worn...”

The celibate priest related how three women, including Takuhi, the wife of Kerovpé Kapriélian, died and 670 gold coins were delivered as a bribe, apart from the robberies.

The people of Erzerum and Garmirk were mixed in Papert and divided into three groups, a little apart from each other, similar to the groups from Erzerum and Khodorchur. On the third day, they continued their journey from Papert. This time, troubled mostly from thirst, we lost to death Mariam, the wife of Ghazar Popozian, and Takuhi, the wife of Boghos Semerjian. They reached Erzincan within three days. The police denied the people water when they cried: “Water, water.” They were led to rainwater in a large ditch infested with rotten corpses. This water was forced upon the deportees, whereupon an epidemic claimed six to seven deaths daily. A proverb says: “The snake, although a snake, does not spoil man’s water,” but the Kurds and Turks were ordered not to offer the Armenians water. Those who disobeyed were considered traitors.

After spending barely five days in Erzincan,<sup>2</sup> the people of Garmirk were combined with the other groups of Erzerum to form a caravan of 800 people, and were forced, by whips and rifle butts, to march toward Kemakh. On the bridge of Kemakh, the men and male youngsters were separated from the

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1. Ed.: According to Armenian sources in the archives of the Armenian Patriarchate of Constantinople, the Armenians of Garmirk, 370 families in all, were joined to the second deportation caravan from Erzerum which itself was composed of 1,300 families. Further information on their travails is available in Raymond Kévorkian, *The Armenian Genocide: A Complete History*, transl. London, New York: I. B. Tauris, 2011, pp. 296-300.

2. Although without specific reference to it, the suffering of the deportees of Erzerum and Khodorchur are described in Annig Tovmasian-Vartanian’s work, *Yerzngayén Dér-Zor, truakner hayachinch sarsapnerén* [From Erzincan to Der-Zor: Episodes from the Armenocidal Horrors], Hayasdan, Sofia, 1919, (88) 31- 1920, 74, 131.

women. They were told that they would be taken to work, while they knew well the real purpose... The poor women, looking back rather than ahead with tearful eyes, were forced to climb the heights of Chil Khoroz, then to wander for days in the deep canyons, then to descend to the bank of the Euphrates, the bridge of Hasan Ova, which they crossed, and then to climb the tall mountain of Paghaj Dag. Many passed away, unable to endure the thirst and the suffering. Finally they reached the bridge of Agn, where Kurds began to abduct girls. The daughters of Hovhannés Sanosian and Harutiwn Avdalian, holding their mothers' hands, did not want to end up in the laps of the Turks and jumped into the river, saying: "We are for water." Whether because of drowning in the river, being abducted, or for other reasons, the group was decimated by twenty. The rest arrived in Agn, robbed and desperate, and settled by the riverbank for two days. From there, the police took them through difficult roads to Arapgir and from there to Malatia. During the three-day-long break, the Turks collected from the deportees of Erzerum and Garmirk their oxen and bedding as a military tax, and then the crier announced: "Get ready! Tomorrow, we will climb the mountain of Zeynal." This is the mountain on and around which the people of Erzerum and of Garmirk drank the bitter cup of pain to its last drop. It was a rocky mountain and the aged and the children, the weak and the sick, women and men, and travelers on foot with loads on their back or riding mules, were forced to climb to the top. They would hold onto the branches of bushes, but would slip and fall. Kurds ambushed them and robbed them. Killings and abductions took place. Exhausted, hungry, and thirsty as usual, they reached an extensive plain, Kurd Baghche, which they had to cross to go to a narrow mountain range and where a chieftain with a bared sword and his policemen awaited them. As soon as they reached the pass, the policemen ambushed them. They were trapped. The chieftain demanded 8,000 gold coins to let them pass without harm. The deportees collected whatever they had and gave it to him. The chieftain, Zeynal Beg,<sup>3</sup> instead of letting them go, ordered his subordinates to separate the men from the women. Some men were clever and disguised themselves as women; while the others were forced into a ditch with the hands of every two men tied to one another, where they were killed by poleaxes, gunstocks, knives, and sickles. The policemen and the chieftain spared

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3. Ed.: For more on Zeynal or Zeynel Bey, a Kurdish chief, see Hilmar Kaiser, "A Scene from the Inferno': The Armenians of Erzerum and the Genocide, 1915-1916," in Hans-Lukas Kieser and Dominik J. Schaller, eds., *Der Völkermord an den Armeniern und die Shoah/The Armenian Genocide and the Shoah*, Zurich: Chronos Verlag, 2002, pp. 157-165.

a few men, because they were needed to serve their needs and collect checks. The women saw their loved ones massacred and died in their hearts.

After this mass killing, Serovpé Arazian and Khachadur Khachigian, who escaped death because they received only light blows before the corpses of their compatriots were thrown on top of them, managed to rejoin the women and to survive disguised as women. Garolos Chakhalian was another survivor who emptied this bitter cup. He relates: "They made me sit on thorns and tied my hands tight behind my back. I was next to Kerovpé Avdalian. I noticed that Krikor Khachigian and the two celibate priests of Garmirk—Hagop Hovsépian and Hovsép Nersisian—fainted on the spot as their hands were tied. They [the Kurds] beat them for hours until they died. The ferocious Kurds pulled Garabed Garabedian—a huge celibate priest—down the canyon like a dog by his beard before my eyes. They killed Rev. Father Hovhannés Avdalian."

Chakhalian goes on: "The following day, they began with the women. They laid fifteen to twenty women on the ground in front of the crowd and began a search in their hair, in the mouths... while they cried, wailed, and begged uselessly... Similar tortures were inflicted also upon other women many of whom asked God to punish their torturers. God heard the entreaty and rightful appeal of the innocent and punished the lawless. Suddenly, the ground shook, shaking east and west. Rocks rolled down the mountains and the tent of Zeynal (Zeynel) Beg was flattened to the ground... The tall overseer raised his hand: 'Enough! Stop the search...' The next day, the deportees were taken to another height. This time, almost fifteen girls were abducted on the road. Zeynal Beg appeared again atop the mountain to demand money, saying: 'The government took the money you gave me before. Either give me 9,000 gold coins or I will kill all of the remaining men. You have until tomorrow morning.' The wretched deportees spent a sleepless night. Most of the men were already dead, and the deportees had already been deprived of almost everything they possessed."<sup>4</sup>

Vartuhi of Garmirk, a survivor, writes: "We reached Dili in the evening. They demanded 9,000 gold coins from us. They said: 'If you give it, fine; if you don't, we will put to sword the remaining men...' Garabed Éftian and Parsegh Dér Azarian of Erzerum approached us at 12 o'clock and said: 'You have to tell us how much money you have; otherwise, we will tear the beds. If we find ten paras, we will cut you into ten parts.' We were terrorized, as if the angel Gabriel had come. For this reason, we could not sleep until morning; we cried and

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4. G. Chakhalian, "*Hushadedr darakrutean orerés* [Diary from the Days of My Deportation] (1914-1919)," unpublished, pp. 84-96.

wailed. In the morning, they had even brought women to search everywhere. We were frightened and gave them all the money we had. We were washed; like Pilate they left. They kept a portion of the money for themselves and delivered the rest to Zeynal Beg and survived. Many were frightened for this reason and lost their sanity. The people of Garmirk designated Éftian ‘The second Zeynal of Garmirk.’ He was given this title for his despicable act.”<sup>5</sup>

Zeynal Beg was not content with what he received. The next day, Kurdish women came to search the Armenian women. When they found nothing, they took the torn dresses and left them naked. The modest women lost their sanity. The other devastated deportees continued their trip hungry and thirsty, until they reached Samsad where the people of Erzerum and Garmirk found plenty of inexpensive vegetables and fruits to eat. Many fell ill but were unable to find a cure. Soon after, an order came that only the healthy would be allowed to cross the river by boat.

Those who were truly sick, and those who were thin and weak and looked sick, were dragged by their legs and arms to the riverbank and thrown into the river. They threw Serop Azadian into the river. He had narrowly escaped the massacre of Zeynal with light wounds, but had become ill in Samsad. He tried to swim across the river, but as he neared the shore, they shot him dead. They also threw fifteen-year -old Garabed Chakhalian into the river, but he struggled against the current and reached the bank. The merciless policemen smashed his skull in and hit him in the ribs with metal bars before pushing him back into the river. He drowned unconscious. Due to this inhuman treatment, his mother lost her reason and died a few days later. The healthy crossed the river to Mesopotamia and reached Suruj after four days.

## ***2. From Suruj to Rakka – Aleppo***

The extremely wretched deportees stopped before Suruj [Tr. Suruç, the name of a town and district subject to Urfa]. They were neither dead nor alive. Lost in dirt and dust, burned and darkened in the sun, they were, indeed, skeletons risen from their graves. After waiting for a whole week before the village in the burning sun, on sand hot enough to boil eggs, they were taken to the village and offered overpriced rental apartments. They were pleased that at least

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5. Compare with G. Kapigian, *Yeghernabadum* [The Story of the Massacre], Boston, 1924, pp. 275 and 418.

they were between four walls and had a roof over their heads. After resting for barely five days, the crier announced the sad news: “The deportees have to move to the plain and thence to Der Zor.” Here, too, G. Éftian played his lamentable role. He told the people of Garmirk that he would save them from going to Der Zor if they gave him five gold coins per individual. Those who had it, gave it. Those who did not, were placed in an inn to be driven from there, but they escaped and joined their companions. As soon as the winter arrived, all of the deportees were sent to Rakka [Raqqā, Syria] on the banks of the Euphrates. They were supposed to be taken further away, but they gave 500 gold coins to the *kaymakam* and remained there for three years. Some managed to move to Birejig or Urfa because life was expensive or for other reasons.

Garolos Chakhalian,<sup>6</sup> who received a letter from Constantinople in 1916, was one of the settlers in Rakka. He writes: “It was June when I received a letter from the Mekhitarists in Constantinople. It was the first time I had received a letter addressed to me. Everybody was surprised, because most of my compatriots had migrated to Russia. I had nobody in Turkey, particularly in Constantinople, except for my teachers. I read the letter. “You asked for help. To minimize your immense needs, we have sent for the time being three Ottoman yellow gold coins through the Düyünü Umumiye [Tr. for Public Debts administration]. Respond please. Your instructor, Father Arsén, is not here.” Signature: P[ère]. Joseph. An unfamiliar signature. My comfortless heart rejoiced somehow. Who was this angel to look for me and extend a hand to my wretched heart? I had been distanced from men and the world, wandering in unfamiliar paths, turned into an old carpet under people’s feet, struck with the mace of grief on my head... And an unknown person wanted to lift me up from the mud, alleviate my pains, save me from the claws of famine... O, how attractive that name was to my eyes, how great it was before my eyes... I wonder what kind of secret was in that soul, to smile at this Khodorchurian shard, to

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6. Garolos Chakhalian was born in Khodorchur, but since he was in Erzerum during the deportation, he was deported with the people of that city. He was a joyful man by nature—inclined to fun and laughter. In Aleppo, Garolos approached Lukia Jiwanian and without introducing himself begged like a beggar [in the Turkish language]: “Give me a piece of bread, sister.” The woman gave him the bread, but Garolos added: “Give me a piece of butter.” The woman said: “I ran out of butter, go away, go away!” Garolos relates: “I could no longer wait.” He revealed his identity. The woman happily shouted: “Confound it, Arab, how could I have recognized you? O, you were lost and now you are found...” Joy and hugs (G. Chakhalian, *op. cit.*, pp. 239-241).



penetrate the deserts from the heights of Byzantium, and find me.”<sup>7</sup>

Three years later, in Aleppo where he had gone, Chakhalian learned from Abbes Élbis Gabrashian of the Sisters of Immaculate Conception that his benefactor was Rev. Father Hovhannés Dér Markarian of the Mekhitarists of Vienna, born in the Khodorchur village of Jijabagh.

Prices soared daily in Rakka, and surviving parents were forced to sell sons and daughters for almost nothing to the Arabs, despite the agony they had gone through in trying to save them. Mariam, the wife of Krikor Avdalian, lost her sight from hunger and begged from the passers-by, sitting in the streets and devouring the grass and vegetables offered to her.

The conditions of those who went to Birejig [Birecik, a town and district of Urfa on the Euphrates River] were not enviable either. Hunger troubled them. They were compelled to knock on the doors of the Arabs and beg for a piece of bread. The able bodied went door to door to earn a modest living by embroidery, spinning wool, washing clothes, and carrying water.

Finally, the hour of liberation struck. The British occupied Aleppo and the deportees from Erzerum and Garmirk went there. By that time, the search team of the Compatriotic Union of Dayk had arrived in Agn from Russia by way of Constantinople. They sent the Khodorchurians they found to Constantinople, before heading for Aleppo, Syria.

The survivors relate: “We learned that our villagers were searching for us and had reached Constantinople. The news cheered us immensely and we spent the following days and nights waiting for our brethren. One day, when some of us were at church and others at home, the virtuous sisters of the order of Immaculate Conception brought us the news that our guardians and protectors had arrived. ‘Congratulations! The Khodorchurians have come to Aleppo and we will bring them to you now.’ The world was ours. We did not know what to do with our joy. Every moment we waited for our brethren to come in. Behold, four compatriots came in with the virtuous sisters. We kissed one another and shed tears of happiness. We also cried out because of our pain, for we had only painful stories to share. As if our tongues were tied, we did not have words in our mouth. What could we have replied when they asked what happened to their loved ones? The Abbess promised to go to church to offer the Mass upon the arrival of our loved ones. Indeed, when the dear ones arrived in Aleppo on the Sunday of March 17, all of us attended Mass in the Sisters’ chapel. Afterwards, the sisters invited us to breakfast in the big hall. After eating, we were

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7. G. Chakhalian, *op. cit.*, notebook 4, p. 146. Unpublished.

photographed with the Abbess, Sister Prioné, and Sister Mariam.”<sup>8</sup>

Garolos Chalkhian writes: “I had purchased katahs from a bakery and had taken them to the train station to sell to deportees going to Adana. I heard that the Khodorchurian members of the search team of Dayk had arrived in Aleppo the night before. The katahs were already sold out, so I returned to the city and went to the house of the families from Garmirk. All were very happy. I left my katah board there and rushed to the guestroom of the school of the Immaculate Conception. I let myself be hugged in the comforting arms reaching out for me and cried... I recalled my entire bitter life... I recalled my annihilated race... They asked questions about compatriots who had disappeared... O, those were truly moving moments... I could not talk due to my emotions... These selfless, patriotic compatriots of mine were Kerovpé Muradian, Mgrdich Atamian, Kasbar Tatmanian, and Garabed Mamulian.”<sup>9</sup>

After a long search, after the search team lost hope in finding more compatriots, they took with them Garolos Chalkhian, Annig Mamulian, the survivors born in Garmirk, and thousands of orphans and widows, and arrived in Constantinople on April 11, 1919, to the great satisfaction of the Patriarch of Armenians and the entire community. Thereafter, the deportees of Khodorchur and Garmirk were taken to Russia.<sup>10</sup>

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8. From a letter to Rev. Father H. Hulunian.

9. G. Chalkhian, *op.cit.*, pp. 259-261.

10. Garabed Kamarian's six-year-old son, Bios, abducted during the deportations, was first seen in Aleppo and then in Beirut. Archbishop Khachig Atanasian saw him. He wrote Bios was named Abdallati Farha and had gone to Der-el-Zor (Letter dated February 1, 1933). Nobody knows what happened to Bios later. His father is still looking for him...

## *Chapter 39*

# SEVERAL TESTIMONIES ABOUT KHODORCHUR DEPORTEES

Virkin Zarfian of Erzerum who was in the group of Khodorchur-Erzerum deportees beyond Erzincan, relates: “The large [first] group from Khodorchur came to Samsad on the bank of the Euphrates from Erzincan with us. All of the celibate priests and men were killed on the mountains of Malatya. Only a few young men, one of them a hunchback, and two celibate priests—disguised as women and covering their beards—succeeded in arriving in Samsad with us. Armenian informants, however, reported them to the police and the clergymen and the youngsters were brutally killed. None of the brides or girls went with a Kurd or Turk. The Kurds were astonished to see that these women preferred death over going with them and saving their lives. It must be noted that the brides and girls of Khodorchur were extremely pretty. Every one of them turned down all kinds of offers. Holding on to each other, they jumped into the Samsad [Euphrates] River, ignoring the Turks and Kurds, saying: ‘We are ready to die for our nation and holy faith. We will not go with the Turks and Kurds.’ Therefore, none of them survived. I was saved by a Turk and when the British came, I escaped and came here [Urfa] to the American school.”

Akabi Sdepanian of Tokat also relates that the clergy and men of Khodorchur were massacred, every last one of them, while the women jumped into the Euphrates to avoid going to the Turks and Kurds.

Mehmed Beg, A Kurd from Urfa, related to the search team of the Compatriotic Union of Dayk: “All of those wearing red aprons [the women of Khodorchur] jumped into the Samsad River, saying: ‘It’s better to die than to go to the Turks or Kurds.’” The same team was also told that a woman from Khantat-sor was burnt alive in an inn near Malatya, because she refused to betray her husband living in Russia and marry a Turk.

Berjuhi Azkabedian of Erzerum told a member of the search team of the Compatriotic Union of Dayk: "None of the brides and girls of Khodorchur wanted to go to a Kurd or a Turk; rather, holding hands, all of them collectively jumped into the Euphrates. About 2,000 Khodorchurians had reached Samsad."

Another woman from Erzerum told a member of the same team: "Do not ever search for the brides and girls of Khodorchur. All of them died staying firm in their honor and faith." Another Erzerumian advised: "I heard that some from Khodorchur have come to search for Khodorchurians. They should not bother because all of the women were killed since their husbands had escaped to Russia."<sup>1</sup>

Mannig Papanian relates: "After we [of Erzerum] left them [Khodorchurians] behind, they [the Turks] deceived them saying that they will take the men to Malatya. They tied their hands, took them to an inn, robbed them one by one, and then killed them and dumped their bodies into the river. Then it was the women's turn. The Turks took them atop a high hill and searched them from head to toe... The religious influence had bonded them [the women] to the hereafter with golden threads. Imagine! They did not want to live as women dedicated to this world... They did not want to place themselves and their children under alien roofs because that would have required conversion to Islam."

Garolos Chakhalian heard from Srpun of Erzerum: "[The women of Khodorchur] became so desperate that they drank bloody water with pumpkin shells. Many died falling victim to epidemic. There were no male casualties from Erzincan to Malatya. There, they [the Turks] separated the men, along with the fifteen celibate priests. We heard that they were all massacred. After the men [were gone], the weak women, covered in their ragged clothes, buried the dead. They did not leave any unburied corpses. The shovels were always on their shoulders and the book of prayers in their hands... We passed through Samsad; thirty to seventy of us, the ones from Erzerum stayed there through bribes. They [the Turks] pushed the caravan forward. Four days later, women escaped and came to tell us that the women, girls, and boys were taken to the Euphrates under the pretext of an excursion, tied to each other in groups of ten, and massacred."

Another woman related to the same person: "Some of them were burnt alive... The Kurdish villages were filled with the smell of the burning bod-

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1. Khodorchur men did not escape the massacres by choice, as noted earlier they were in Russia working to earn a living for their families.

ies... I [Chakhalian] said, will I not find even one person from the 6,000-8,000 people? [The woman continued] "At Trtrich village, one can search for their traces, but currently an Armenian cannot go to that region. The Turks and Kurds are in fury and even a bird cannot cross it with its wings." <sup>2</sup>

This information and these testimonies are, indeed, stunning and moving, but they are also songs of comfort, because the Khodorchurians, with the rest of the Armenians, are martyrs for their religion and nation.

They deserve the crown of glory on their foreheads and kisses of respect on their lily-scented hands.

Mesrob Déokmejian writes in his emotional book:

"We did not stay long in Erzincan. A crier announced that carts could not pass beyond the city as there was no suitable road. There was a commotion once again. People tried to sell whatever they had, but there were no buyers. They drove us to the edge of the overflowing river in order to spend the night there before continuing on in the morning. In the morning, they brought another caravan to the river and mixed it with ours. The caravan consisted of Khodorchurians, who were Catholic Armenians. They [the Turks] did not make us cross the river; they drove us. First, they drove the Khodorchurians and then us. On the road, everybody tried to be in the front because lagging behind was dangerous. Our family tried its best to not fall behind. We carried whatever we possessed and marched on. After being quite distanced, the Khodorchurians crossed the river. We followed. A part of the caravan had not yet moved from its place. As soon as the Khodorchurians crossed the river, panic spread. They began to shout: "Gendarmes, gendarmes!"

The Kurds had begun massacring us. We held my grandmother's hand tightly and escaped. We saw from afar that a robbery was taking place. [The mob] was cutting the ropes of the mules with sickles and tearing the loads off the backs of [the deportees]. The scene was horrible. Some people had already crossed, others were in the water, and another part of the caravan was still on the riverbank. Everybody cried out loudly: "Gendarmes, gendarmes!"

People begged the chief gendarme, who was resting in the shade in the distance, to intervene. After some time, he agreed to order the gendarmes to go and surround the Kurds. The Kurds mounted their horses and rode off in various directions. There were some Armenian teenagers standing there. The chief gendarme told them:

"What are you doing here? Go strike them and kill them. You are

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2. Chakhalian, *op. cit.*, p. 141.

men...”

He was mocking them, of course. Who would dare lift a hand against the furious armed Turks and Kurds? The gendarmes eventually did their job. They dispersed the Kurds and brought two of them back in handcuffs. We continued our journey with one group of gendarmes leading the caravan, while another followed behind. Along the road, we saw corpses, scattered skulls, and sick people seeking death. It was clear that a large caravan had passed this way before us. There were expired fires and scattered objects littering the ground. We camped there. Early the following morning, the gendarmes ordered us to quickly get ready to move as we had a long journey ahead of us. When we were about to move, another commotion began among the Khodorchurians. Their celibate priest had passed away. People were gathered around him. Some were crying, some praying, and others planning a burial. The gendarmes arrived. The people begged them to give them some time to bury the deceased.

“Get up. We cannot stop the caravan because of one deceased man.”

An old [Khodorchurian] went ahead and said: “Effendi, we are Catholic; our faith does not allow us to leave the deceased unburied.”

“Son of infidel, what Catholic, so what? Dry or wet, dirt is dirt.”

By this time, some people had managed to dig a small ditch. People dressed the priest in his garb, crossed his hands, covered him in a thin layer of soil, before they were beaten and forced to leave. I have to say that the gendarmes were highly antagonistic to the Khodorchurians. They did not like them and tortured them a great deal. The reason? They had found Russian currency on them.

The caravan formed its long chain! The sick remained where they were, the old began to walk unsteadily, while the children, O the children, were a burden. We walked. It was evening and it was morning and still we continued. That day, they separated the Khodorchurians from us. They took them to one road and pointed us to a different one.”<sup>3</sup>

When we arrived in Malatya, they made us pass by the city to Frnjilar. A few days after our arrival, they brought the Khodorchurians and mixed them with us. Frnjilar was a large camp. [The Turks] brought [deportees] there, massacred whomever they wanted, and drove the rest southward.

The second day after our arrival, the gendarmes began to round up the men—old, young, adult, whoever they found. The cry and wailing began. The women and children began to cry. The gendarmes said they were rounding

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3. Mesrob Deokmejian, *Arean hedkerov...* [With Traces of Blood...], Antelias, [Lebanon], 1960, pp. 12-14.

the men up for the purpose of road construction, but nobody believed them. They [the men] went and never came back. A few days later, they gathered all the women, children, old, and young, and drove them like sheep toward the mountain. There, after stopping them by the entrance of a pass, they searched them one by one and took away whatever money, jewelry, or anything of value, they had. This large caravan included people from Erzerum, Tokat, Zila, Palu, Keghi, Khodorchur, and numerous other cities. The caravan was named Büyük Barkhana. We moved ahead from that place and passed by a body of water.<sup>4</sup>

The following day, he (a Mister Antranig) came back with the Kurdish Beg whose name was Zeynel. Antranig spread a handkerchief out and demanded money. The people were already drained: they had no money or jewelry because there had already been so many robberies.

“What is this money for?” they asked Antranig.

“I have spoken with Zeynel Beg. If you give him money, he will protect you and keep you here.”

The people rejoiced. They believed Antranig’s words because he swore he spoke the truth. Everybody tried his or her best to satisfy the Beg. Many said it would be better to stay hungry for weeks in order to stay where they were.

Mister Antranig collected the money and left. We never saw his face again, but we stayed there for fifteen days. We stayed famished; people were left without money...

After we lost my grandmother, we stayed a few more days. One morning, the gendarmes came and ordered us to get ready to cross the river. They brought a few antiquated boats. The boats were half full of water. Crossing the river turned into a tragic drama. My mother squeezed us into the boat with great difficulty. When we reached the middle of the river, they dumped the sick and moaners into the river. Half the people crossed the river, the other half remained on the other side. Many jumped into the river. That day, the victims were countless. Despite so many victims, our caravan remained populous. People wondered why there was no end to the number of Armenians. Our caravan was named Büyük Barkhana and it was presumed to be 16,000 strong... We were hungry. We did not have money. Antranig put us all on ashes by collecting money in exchange for attractive promises. Our money was only enough for one month; we gave him half of it and the other half was now getting sparse...<sup>5</sup>

Our caravan was divided into four sections. The first section was taken to

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4. Ibid., pp. 17-18.

5. Ibid., pp. 18-19.

Ghantara [Kantara] Canyon to be killed; I survived it. The second group [was taken] to a place known as Mékik Baghja, while the other two sections were driven further, one to the banks of the Euphrates, and the other to a mountain far away from the Euphrates. Those killed in the woods by the Euphrates were all from Khodorchur. They were killed with their clothes on—they wear red aprons in general. The Kurds enthusiastically told each other how the Khodorchurians, and those gathered, in Ghantara were killed with stones, wood, and swords. Those taken to the top of the mountain beyond the Euphrates were thrown down the rocks one by one.”<sup>6</sup>

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6. Ibid., p. 54



## *Chapter 40*

# THE COMPATRIOTIC UNION OF DAYK AND ITS ENERGETIC UNDERTAKINGS

The sad news of deportation reached the men of Khodorchur residing in Russia. They had escaped massacre and death because they were operating bakeries in Russia. Naturally, they were concerned about the fate of their loved ones and tried by all means to save them from the Turks and Kurds. They organized compatriotic unions, originally named after the villages—Compatriotic Union of Upper Khantatsor; Compatriotic Union of Khodorchur-Mokhurgud; Compatriotic Union of Garmirk-Dzedgan. Each had its own by-laws and administrative body. They engaged in energetic activities, presented appeals to the Russian ministries, and requested the intervention of foreign governments. They asked various bodies in Petrograd and Tiflis, as well as American organizations in Constantinople, to send help immediately to the deportees. The Compatriotic Unions guaranteed that they would pay these bodies back with interest. An expedition was sent to the Russo-Turkish border, and other possible places, under the leadership of Hovhannés Chakhalian. Sdepan Dzaghigian became a model of patriotism and sacrifice for his compatriots, providing every means, specifically during the volunteer battles, as General Sebuhan mentions in his memoirs. However, to the credit of the men and youths of Khodorchur, it must be said that they did not need a model, for everybody, without exception, was eager to help and sacrifice.

Therefore several compatriotic unions with similar goals decided to unite to form a single strong union with a central administrative committee and a central governing power. For this purpose, the Khodorchurians convened a

meeting in Kharkov in 1917, during which all of the unions agreed to dissolve and form a single organization, the Compatriotic Union of Dayk or, in short, Dayk Union.

The central council was comprised of Hovhannés Réhanian of Mokhurgud, Akabios Zakarian of Jijabagh, Garabed Mashurian of Michin Tagh, Zakar Manamshian of Michin Tagh, Hagop Chawushian of Mokhurgud, and Serovpé Kévorkian of Michin Tagh.<sup>1</sup>

It was decided to:

1. Rebuild the destroyed, burnt, and ruined homeland, protect it, and support repatriation.

2. Form search and relief groups, search for deportees with the support of Allied nations or governments, and liberate the women, girls, and children abducted in the Turkish villages of Khodorchur and environs.

3. Establish close relationships with Allied nations with regard to the activities of the deportees and the search groups, and gather information.

4. Create an inner organization to impose upon each member of the compatriotic union dues, whether as lump sum, monthly fee, or occasional payment.

5. Aside from collecting the dues regularly, organize charitable presentations and conduct extraordinary fundraising to be able to realize the projects set forth.

6. Establish special verdicts and penalties for those failing to meet their lump sum or monthly payments.

7. Form a review board.

8. Form an executive council.

9. Bring any council or committee member committing fraud to a special arbitrary court and expel them from the union as traitors.

10. Establish proper ties between compatriots living in Russia and remote communities.

11. Establish various cultural and charitable establishments and provide education to the children of the homeland in Armenian or non-Armenian schools with the union's funds.

12. Establish relations with other unions.

13. Organize compatriotic youth associations based on their village of origin.

14. Assist needy compatriots with clothing, food, moral and legal aid.

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1. Dr. B. Avdalian, *Dayk miutiwn* [Dayk Union], Alexandrapol, 1929, p. 25.

15. Create funds for compatriots returning from exile for their livelihood.

16. Assume the caretaking of the properties of deportees until they are back or their legal heirs are identified.

17. Compile lists of the losses and a survey of the mobile and real properties of Khodorchur and neighboring villages, present them to the Allies during the Peace Conference and demand retribution from the Turkish government during the general settlement, etc.

The energetic members of the Central Council of the Compatriotic Union of Dayk set to work at once and organized two important committees:

1. Search and Relief Committee of the Compatriotic Union of Dayk to penetrate deep into Turkey with the help of the Allies, beginning in Constantinople, in order to find deported compatriots.

2. Second Search Committee or Company of Fighters of Dayk to go to Khodorchur with the help of the Russian military command to liberate the women and girls abducted and kept in neighboring Turkish villages, and to engage in the rebuilding and protection of the homeland, while preventing looting by barbaric tribes if there was anything left to plunder.

Here are the names of the clans that helped prepare the ground for the Compatriotic Union of Dayk and brought their active participation, serving as example to others: Atamian, Altunian, Avdalian, Pasharatian, Yanoghian, Zinagrian, Tatmanian, Dzaghigian, Hablanian, Habozian, Mashurian, Muradian, Mamulian, Vosgian, Choroduyan, Rehanian, Sabunjian, Vartigian, Pashajian, and Kosian.

Members of the first Search Committee were: Mgrdich Atamian of Mokhurgud, Dr. Bedros Avdalian of Garmirk, Kasbar Tatmanian of Khantatsor, Khachadur Habozian of Khantatsor, Garabed Mamulian of Jijabagh, Sbiridon Mgrdichian of Mokhurgud, Serovpé Muradian of Michin Tagh, Boghos Vosgian of Khantatsor, and Father Hovsép Dér Markarian of Jijabagh.

This committee arrived in Constantinople in April 1919. They announced their objective in newspapers, established contacts with the staff of the Allied forces, and received authorization and military support. A few members stayed in Constantinople in order to communicate with compatriots residing in Russia and provide financial aid.

The Search Committee went to Agn where they found fifty-two of the original fifty-seven survivors from Khodorchur. These were immediately dispatched to Constantinople and from there they were sent to Russia by the [Committee] members who stayed behind. Five people had died of contagious diseases. Three of the deceased—Hagop Hulunian, Hovhannés Paydian, and Choroduian of

Garmirk—had received the last rite from the hands of Archbishop Hovsép Melkisetegian. Hagop Hulunian's wife, Dirun, and daughter, Shamuné, as well as Peprun Paydian and her children were sent to Constantinople and thence to Russia by the Search Committee.

After the committee concluded its search around Agn, it moved to Aleppo, where it found Garolos Chakhalian of Khodorchur and twenty-one deportees from Garmirk. These, too, were sent to their loved ones in Russia via Constantinople.

Kasbar Tatmanian, a member of the Search Committee, went on to Mardin to collect Armenian orphans and widows. Marak Parkhian of Mush relates: "In August, at noon, a neatly dressed agreeable man came in [to the refugee camp of the American Red Cross], and spoke in bass voice. He spoke a sweet Armenian and asked to see the principal. I offered him my seat and went to inform the principal. Shortly after, Garabed, the interpreter, called me in and said: 'Add a bed for the guest in your room.' The guest was with me a half an hour later. He was from Khodorchur. He was a member of the committee assigned by Dayk Union to collect orphans and widows from Erzerum [Khodorchur]. The committee was headquartered in Aleppo and its members toured various cities. The area of Mardin was Tatmanian's region. He set to work.<sup>2</sup> Daily, orphans and widows left their owners and came to entreat Tatmanian to register and liberate them. Although, unfortunately, none of the orphans and widows was from Khodorchur, Tatmanian protected them all by pretending to be a paternal or maternal uncle to some and close relative to others. He did so in particular in his capacity as orphan and widow collector, with the authority to liberate them, with the support of the police. Finally, after Tatmanian had collected twenty-three survivors born in Erzerum and Mush from the Kurds and Arabs, and after completing all formalities and submitting the lists to the government, he left Mardin by train in September and arrived in Aleppo."

It is unknown what the other members of the committee accomplished in Urfa, Veranshehir, Suruj, and other cities. It is known, however, that they gave up the futile efforts of locating compatriots and after having collected 3,000 orphans, widows, and unfortunate ones, returned to Constantinople and thence to Russia, satisfied that they had at least succeeded in saving a fraction of their nation, and that 60,000 gold rubles and their sacrifices were not wasted.<sup>3</sup>

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2. *Harach*, 1934, nos. 2660, 2663, and 2664.

3. Sebuhi, *Écher im husherén* [Pages from my Memoirs], Boston [Dbaran Hayrenik], 1925, vol. I, p. 273. See also Fr. Y[e]prem] Boghosian, *Badmutiwn hay mshagutayin éngerutyunneru* [History of Armenian Cultural Unions], Vienna, 1963, vol. 2, p. 206.

The Khodorchurians surviving the deportations are:

From Gisag: Émishian Garabed, Dalit, Aleksan, Matush, Serovpé, Andon, Takuhi; Émishian Awedis, Yeghisapét, Hovhannés, Varvar, Mgrdich, Sdepan, Marta; Émishian Veronika; Tjian Hovhannés and Matush; Janigian Kapriél, Rapayél, Yeghisapét, and Matush; Sahagian Mgrdich; Samsonian Tegghi; Kosian Almas and Takuhi.

From Michin Tagh: Kévorkian Yervant and Manas; Muradian Kévork; and Chakhalian Garolos.

From Khantatsor: Kheralian Kévork and Varvar (Sabonjian), Boxian Makruhi and Veron; Paydian Diruhi, Araksi, Vartan, Napoléon, Yewkiné, Tatéos, Hagop; Paydian Serovpé, Hripsimé (Gabrashian), Manas, Satenig, Mgrdich; Panosian Garabed and Bedros.

From Vahnay: Mandalian Mariam.

From Sunints: Hulanian Hagop, Diruhi, Shamuné; Mahoyian Nanuz; Mushlian Melkon; Churugian Pernarté, Yewa, Takush, Mariné, Marta, Hovsép, Shushul, Salush, Movsés, Srpuhi; Bedanian Hripsimé; Burkhajian Mariam and Serovpé; Dindinian Garabed, Srpuhi, Lusaper, and Mariam; Durmishian Kerovpé and Anna.

From Garmirk-Dzidgants: Arakelian Hovhannés; Kapriélian Takuhi; Kazanjian Gadariné, Diruhi; Krikorian Diruhi; Yeghigian Serovpé; Zakarian Shushig; Khachigian Isguhi; Melkonian Yeghisapét; Hovsépian Dalit; Chakhalian Mariam; Baljian Maktaghiné; Setian Mariam and Diruhi; Arazian Vartan; Tumanian Vartuhi and Diruhi; Khakhamian Dalit; Khachigian Mgrdich; Minasian Isguhi; Tslarian Yeghisapét; Hovsépian Hagop and Boghos; and Pachajian Mariam.



## Chapter 41

# HEROIC STRUGGLES

In 1916, when the Russian army advanced toward Erzincan after capturing Erzerum, the Compatriotic Union of Dayk, presuming that Khodorchur was under Russian occupation and there was no danger of Russian forces withdrawing from Erzerum, secured permission from the Russian military command through Archbishop Sarkis Aprahamian, prelate of the Catholic Armenians of Tiflis, to send three scouts to Khodorchur to examine the situation. Permission was granted and Very Reverend Father Garabed Yeganian, Andon Uzunian, and Giragos Boksian went to Khodorchur. They found no compatriots left there.<sup>1</sup> They found that Turkish refugees from Artvin, Ardahan, and Ardanuch [Ardanuç] had taken over Armenian properties. Other villages were burned or destroyed, either partially or completely, and the furniture had been

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1. Ed.: Hagop Kévorkian states that three men left Tiflis on February 24, 1916 for Khodorchur and returned eighteen days later, but he gives different names than those noted above (State Central Archive of History of the Republic of Armenia, Record Group 478, Series 1, File 101 *Hagop Kévorkyani husherē Hodorchuri masin* [Hagop Kévorkyan's Memoirs about Hodorchur], May 12, 1920, Tiflis, Chapter 10). Kévorkian himself participated in a later expedition together with three other men in March, so that apparently a number of separate groups went to investigate right after the Russian occupation. Both Hagop Kévorkian and another source state that after the Russian occupation, three Armenian boys of Khodorchur were found in Hunud, saved by Ali Beg Minasoghli, who was friends with their parents, though Kévorkian also mentions three other female survivors (Azvin, "Jemal Pashayi sbanutiwnē [The Killing of Jemal Pasha]," *Nayiri* (Beirut), January 2, 1966, p. 9). The latter article notes that before being deported, the Khodorchur Armenians wrote notes describing their torments on the walls of their homes in expectation that their relatives working in the Caucasus and Russia would return when the Russian armies took control of the region. Some of these were published by the writer Adrbéd in *Armianski Vestnik* [Armenian Gazette], no. 25, in 1916 (Ibid, *Nayiri*, January 16, 1966, p. 4).

stolen. They buried three old women, dead from starvation. They noticed that the cover of the tomb of Father Awedik Yanoghian in the old church of Sunints had been broken open by people imagining that valuables had been hidden there. Considering their mission accomplished, they returned home, and the Dayk Union dispatched a group of selfless Khodorchurians to the fatherland under the leadership of Sdepan Dzaghigian and Krikor Amirian. Their purpose was to:

1. Protect the not-yet-destroyed houses against further destruction.
2. Not let the Turks steal the remaining furniture.
3. Save any compatriots from neighboring Turks, Kurds, and Lazis.
4. Plan for the reconstruction of the villages.

There is no information as to how this group dealt with the Muslims, but it is known that the Turks of Hunud complained to the military commander of Erzerum that the Khodorchurians were harassing them.

Without examining the matter, the commander ordered the apprehension of all the members of the group and their trial before a court-martial. Fortunately, the news reached compatriots in Russia and Archbishop S. Aprahamian rushed to the court. He testified that the Khodorchurians were harmless and peaceful people, and that the Turks accused them out of ill will and jealousy. A member of the court, an Armenian officer, defended them likewise and the group was set free and returned to Russia.

Later, a larger group of about seventy-five men returned to Khodorchur under Dzaghigian's command. This time some families accompanied them with their furniture and construction tools as they desired to re-settle there. Thus, 250-300 men and women returned to Khodorchur, despite the uncertain future and the heavy political atmosphere.

Dzaghigian's group protected the terrain by assigning two to three guards for each village and by communicating with General Sebu. Vahan Pasharadian was appointed chief of police with fifteen men under his command. They were tasked with protecting the still-standing houses and their contents from neighboring Muslim plunderers or from arson attacks. The guards examined all the houses and sent to Russia everything they thought was valuable and potentially useful to their owners. The items they sent became priceless reminders of the homeland and their dead loved ones.

Meanwhile, Dzaghigian's group received guns and ammunition from Sebu and other sources, and prepared to face whatever happened next. Indeed, the wheel of fortune took a negative turn. The Turks began to advance from the west toward the old, pre-war boundaries, close to Khodorchur. The roads were blocked by heavy snow during the harsh winter season. Dzaghigian and



his group were unable to learn about events unfolding in near and distant areas. At this time, Garabed Pirazian was dispatched from Erzerum to Khodorchur to advise his compatriots that they were in danger and should move to Erzerum as soon as possible. But he was undisciplined and, driven by nostalgia, he wanted to visit his hometown first. Consequently, the Khodorchurians found themselves besieged by the regular Turkish army and neighboring Muslim irregulars.

Sebuh writes: "Our position was pitiful. I was expecting support forces at my back, while Murad was expecting the same from me... Our defense lines needed protection once again. For example, our Khodorchurian group was isolated from the world and completely unaware of our alarming situation. This handful of fighters was settled atop the mountains of Khodorchur, waiting for help from Papert, without which we could not keep the region of Sber. We could not keep the fierce Lazis quiet and invite them to respect us without tangible forces. Khodorchur, in particular, was one of my weak points. There was no competent leader there, because Sdepan had left for Tiflis for vacation and had no means for return. Even if he dared to return by way of Artvin or Kars, it would have been insane, because after the retreat of the Russians the Lazis had taken control of Rize and Hamshén... Sdepan was brave and daring undoubtedly<sup>2</sup> ... He informed me in a letter that he intended to come to Papert by way of Erzerum and to go from there to join his group in Khodorchur."<sup>3</sup>

Sebuh adds: "... A few days had barely passed after this incident. A soldier named Hagop came to Papert with two horsemen to transport bullets and guns to Khodorchur. These fighters were completely unaware of events and thought that Papert and Erzincan were full of Armenian soldiers and that the fronts of Kelkit and Trebizond were protected. When I described the situation to Hagop, he turned gloomy and sad.

"What will become of us in Khodorchur?" he asked.

"Hagop, you have to return at once and deliver my letter to Bedros, Sdepan's deputy. Those in Khodorchur have to leave and come to Papert without

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2. Sdepan Dzaghigian was a native of Khodorchur and had received his education in Trebizond (Sebuh, *op. cit.*, p. 175). [Ed.: Dzaghigian (1886-1937) was born in Mokhrud. For a short biography, see Kr[ikor]. Amirian, "Sdepan Dzaghigian," in Simon Vratsian, ed., *Hushabadum H[ay] H[eghapokhagan]. Tashnagsutean, 1890-1950*, {Album of the Armenian Revolutionary Federation, 1890-1915}, Boston: H[ay]. H[eghapokhagan]. T[ashnagstutean Piwro, 1950, pp. 542-45 and "Sdepan Dzaghigian," *Heghapokhagan albom: Azadakeragan baykari hushamadean* 9:8-12 (108), 1975, p. 170.]

3. Sebuh, *op. cit.*, pp. 427-428.



*Mikayél Kheralian and Kasbar Habozian who bravely fought and died during an attack while they were transporting guns to Khodorchur.*

wasting a moment. Staying there is useless and meaningless because you are surrounded by Turks and Lazis at the back. You are trapped. Now, since the Turks of the area are not familiar with the situation, you have to try by all means to come here through secret roads and by night. I will not give you any bullet or gun. All I will give you is this letter in which your movements and orders are written. Hagop persisted and refused to leave without bullets at least. In order to save time and send Hagop<sup>4</sup> back to Khodorchur without delay, I arranged for him to receive as many bullets as he wanted and leave. I knew that they did not have enough bullets and could have been attacked. Therefore, Hagop piled the bullets and a few guns on his three horses and headed for Khodorchur. This young man and his two companions, unfortunately, did not reach their destination, because when they arrived in Isbir, the Turks noticed that Hagop did not resemble the local Armenians in his attire. They chased the small group, ambushed them, and opened fire on them. One of Hagop's companions and

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4. Hagop, the son of Bedros Étmékjian, was from Jijabagh. His two companions—Kasbar Habozian and Mikayél Kheralian—were from Khantatsor. Sdepan Dzaghigian's deputy was Bedros Dér Boghosian (Kitabsžian).

the horses were killed right away. Hagop and his friend fought to their last breath, surrounded by hundreds of Muslim enemy villagers. Khodorchur was far from them and there was no hope for help. The two men died with their last bullets.<sup>5</sup> The story of this fight was related to me months later, although I had always doubted that they had arrived in Khodorchur, because if they had, the Khodorchurian group would have executed my orders.”<sup>6</sup>

The two Kzirian brothers and Garabed Babian relate: “By February 7, 1918, all communication with the outside world had been severed. On the 21st of the same month, the *çetes* attacked Khodorchur from Tsor Tur, Leghan, Surp Khach, and Gognots. Since the few teenagers scattered in the villages and some nearby important stations felt unable to defend themselves against the huge crowd, they decided, along with the inhabitants of the villages, to take shelter in an unapproachable place as soon as they could, to resist from there and either die bravely, or flee somehow and cross the border.

Strategically, the most suitable and unapproachable place was the Holy Mother of God citadel of Mokhurgud. Therefore, they called for the Armenians of all villages to gather there as soon as possible. They were instructed to bring plenty of food, clothing, and ammunition. The enemies noticed this and surrounded the citadel. The fighting forces were uneven in every way. Although some 110 people had taken shelter in the citadel, only forty were able to use guns, the rest being aged people or women and children. Nevertheless, these too tried to take part by preparing food, bullets, and other items for the fighters. The *çetes* numbered several thousand. The Turk and Lazi crowd of nearby villages comprised 7,000 to 8,000 people and they were assisted by Ismail Beg with his 200 comrades, a major with almost 200 regular soldiers, and Kombasar Oghli with 150 men. What took place was a fierce fight, a struggle of life and death. The Khodorchurians, thanks to their good position and prudent movements,

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5. They killed 16 enemies.

6. Sebu, *op. cit.*, pp. 448-449. [Ed.: A Turkish source relates that in the beginning of February 1918, two days before the Russians left the region, three Armenians with five mules came to İspir from Bayburt, including a woman named Akan in men's clothing. They were bringing weapons and ammunition to Khodorchur but were recognized as Armenians. They were ambushed and killed, and their bodies buried. Supposedly they were carrying a letter from General Antranig ordering the Armenians to join forces coming from Bayburt to kill all Muslims. Around the same time, the Muslims captured and killed an Armenian courier sent from Erzerum to Khodorchur bearing a letter from Armenian Revolutionary Federation Batum leader Zaven Zakaryan (Mustafa Yılmaz Çağlayan, *Şu Bizim İspir*, İstanbul: İspir Turizm Kültür ve Kalkındırma Derneği, 1981, pp. 44-45).]



*The citadel of the Holy Mother of God, photographed from Tsiapag, c. 1910.*

repelled the enemy's attacks, causing them many losses, while none of them were wounded. After a few unsuccessful attempts, realizing that they could not do anything to the brave fighters, who stood before them like statues, the enemy brought canons. They began to shell the citadel on March 8 and 15 without much success.<sup>7</sup> The citadel was a huge rock, unshakable before all strikes. The desperate Turks tried a military machination. Benefitting from rainy and foggy weather, they changed their positions. The besieged Armenians did not notice the move and decided to take advantage of nature's change and flee because their provisions and ammunition had been consumed. They thought of creating confusion among the enemy and fleeing safely. A portion of them, forty-nine people, including Garabed Pirazian, headed for Erzerum, and because most of them were from Gudrashén, they took shelter in their village and homes instead of going to Erzerum. Local Turks suggested to them: "Come, let's unite! We will protect you when the Turks come, and you will protect us if the Armenians come." Unfortunately, the Armenians did not come; rather, the Turks came; that is, the army that recaptured the territory. The Turks who had given their word massacred the Armenians, reneging on their promise. Other compatriots, who could not take shelter in the citadel of the Holy Mother of God, and the Armenian guards who had been left in the villages were slaughtered mercilessly by *çetes* and the mob. Of the guards remembered are Sari Serovpé Serovpian

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7. Ed.: According to a Turkish source, the bombardment began on March 7 at daybreak and continued for two weeks (Mustafa Yılmaz Çağlayan, *Şu Bizim İspir*, İstanbul: İspir Turizm Kültür ve Kalkındırma Derneği, 1981, p. 50).

of Grman and Hovsép Yanoghian of Sunints. These two men were guarding the villages when the mob arrived. They heroically resisted the attacking crowd with their last bullet before they died. Kirmazian Melkon of Grman, Dzud-erian Setrag and Manamshian Zakaria of Michin Tagh, Sabunjian Harutiwn of Khantatsor, and Yanoghian Garabed and Mahoyian Hovsép of Sunints were also martyred in a similar fashion.

Some of the brave men of the citadel of the Holy Mother of God took shelter in a mountain, where they lived by eating grass because they had no bread. Five of them managed to reach Batumi. Others were caught in a fight near Atina and were imprisoned in Trebizond. Two people from Artvin relayed this sad news to the Khodorchurians in Russia. A delegation under the leadership of Very Reverend Father Tionesios Kaghadosian of the Venice Mekhitarists, with the participation of Garabed Kamarian, Hovhannés Gablanian, and Pilibbos Pashian, went to Esad Pasha and his two aides, Ömer Lutfi Bey and Kenan Bey, in Batumi to plead for the release of the prisoners. There were twenty-five prisoners, one of them a teenager. After a two-month-long negotiation, the death penalty was changed to temporary imprisonment. Fortunately, around that time, representatives of the Allied nations arrived in Batumi. The delegates approached them and succeeded in securing the release of seven prisoners.<sup>8</sup> The others had already died due to torture, hunger, and beatings. The Chief of Police, Vahan Pasharadian, died in the arms of Hampartsum Baljian at the prison.

A portion of the aged people and women who remained in the citadel were mercilessly massacred. One shudders, but also feels pride when recalling the heroic resistance and unmatched self defense which a handful Khodorchurians put forth against enemies outnumbering them by the thousands. Nothing, not even the knavery of the besieging enemy, the dangers to life, and the ghost of famine, shook the resolve of the heroes to die or live a life befitting the brave. The episode of the resistance of the citadel of Mokhurgud illustrates heroism at its best. 8,000 strong regular Turkish troops and the crowds besieged the citadel and the fight went on. Despite the fierce and bloody attacks lasting four full months, and in spite of countless casualties, the enemy failed to advance even a span. When the enemy realized they could not win with the sword, gun, and superior numbers, they resorted to the use of mountain artillery. That,

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8. For a more detailed story, see State Central Archive of History of the Republic of Armenia, Record Group 478, Series 1, File 101 *Hagop Kévorkyani husherē Hodorchuri masin* [Hagop Kévorkyan's Memoirs about Hodorchur], May 12, 1920, Tiflis, Chapter 10.

too, was useless. Finally, the enemy took advantage of gloomy weather and placed the canons on the opposite side of the citadel. The last battle began. For twenty-eight days and nights the enemy shelled them without a break. When the depot of the besieged—110 people all in all, but only forty of them able to carry guns—exploded, they preferred to cut through the army, climb into the mountains, and live free like eagles or die like lions, rather than surrendering to the justice of the enemy. Today, the barren sides of the chapel of the Holy Mother of God are dyed with the blood of our heroes. Many of them perished in Turkish prison cells (fourteen of them in the prison of Trebizond alone), and the final fate of others remained unknown. Yes, this was the added tribute of our misfortune, but also, at the same time, the creed of our pride and dignity.”<sup>9</sup>

It is worthwhile to link this heroic fight of the citadel of the Holy Mother of God to other known heroic battles and remember it with pride.

Here are the names of the selfless brave participants of the heroic battle and the guardians of Khodorchur known to us:

From Jijabagh: Yeghigian Kévork, age 24, survivor; Étmékjian Hagop, 22, Kasbar, 24, and Vartan, 24; Chakhalian Hovhannés, 45; Baljian Hampartsum, 50, survivor, Mgrdich, 65, and Serovpé, 23, survivor; Babian Garbed, age unknown, survivor, and Bedros, age unknown, survivor; Manosian Bedros, 22, and Boghos, 55; Schanian Antréas, 18, survivor, Okosdinos, 40; and Pirazian Garabed, 45.

From Gisag: Kosian Yeghig, 26, survivor.

From Michin Tagh: Dzuderian Serovpé, 38; Manamashian Zakaria, age unknown.

From Grman: Yesayan Hovhannés, age unknown; Gharibian Garabed, 49, and Kerovpé, 26, survivor; and Serovpian Sari Serovpé, 32.

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9. *Dayk Union*, pp. 28-29; A Report and Facts on the Population, Dislodging, and Deportation of Khodorchur prepared by the Search Committee of Dayk Union. [Ed.: V. H. Hovhannisyan (“Khodorchri 1918 tvagani herosamardë [Khodorchur’s Heroic Battle of 1918],” *Badma-panasiragan hantés* 1 (32), 1966, p. 210) points out that though the description of the battle may be correct, the number of the enemy fighters appears exaggerated, and the author feels that the bombardment may have lasted only about two weeks.]

From Khantatsor: Kheralian Manuél, 28, Mikayél,<sup>10</sup> 32, Harutiwn, 55, and Hovsép, 32; Habozian Kasbar, 35; Ghaplanian Melkon, 52; Ghrimian Serovpé, 25; Minasian Hampartsum, 40; Chamanian Hovhannés, 17; Chlian Iknadios, 49, and Hovhannés, 24, survivor; Boksian Krikor, 45; Sabunjian Melkon, 50, Mgrdich, 61, Harutiwn, 62, and Kerovpé, 58, survivor.

From Sunints: Pasharadian Vahan,<sup>11</sup> 25; Yanoghian Onnig, 15, survivor, Garabed, 18, Kalusd, 22, survivor, and Hovsép, 27; Junjuzian Franchisgos, 42, survivor; Mahoyian Hovsép, 17; Churugian Antréas, 66; Baboghlian Khachadur, 49; Bedanian Bedros, 42, survivor; Burnuzian Aleksan, 27, survivor, and Harutiwn, 25, survivor; and Dindinian Boghos, 25, survivor.

From Mokhurgud: Kitabsězian Bedros, age unknown [about 16].

From Vahnay: Kaylian Bedros, 65, and Hampartsum, 38; Mandalian Vartan,<sup>12</sup> 28, survivor; Sanosian Melkon, 25, survivor.

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10. Étmékjian Hagop, Kheralian Mikayél, and Habozian Kasbar were martyred while transporting ammunition to Khodorchur.

11. Died at the prison in Trebizond.

12. Harutiwn Mandalian, age 35, was killed by Khodorchurians as traitor to his homeland.







## Chapter 42

# KHODORCHUR DESTROYED

When the priest Papken Arslanian left Papert with a handful of comrades to travel to Russia in 1915, the party crossed mountaintops and passed through Khodorchur. His account of Khodorchur at this time reads: “Khodorchur, with its seven major villages and magnificent tall buildings, was clearly visible from the top of the mountain. It was a rich region situated amongst three canyons. This large hub, built by the hard and fair labor of Armenians, was in mourning. Of its thousands of Armenian inhabitants none was left. I was left wondering for whom these modern architectural structures, which invited amazement, were built. The churches, constructed of polished stone, had been destroyed and lay in ruins.”<sup>1</sup> Diligent Armenians had accumulated significant portable wealth over the course of years in these houses and churches.

Neighboring Muslim tribes took possession of these goods when the deportees—hopeless, misled by promises, and taken by surprise—were forced to abandon their possessions as they were allowed only to take a small proportion of their assets and money with them. They were later robbed of even these items during their journey. In order to calculate the extent of these losses, the Compatriotic Union of Dayk [the region located around what is known as Erzurum in modern-day Turkey] compiled “A List of Compensation for Damages of Immovable and Movable Properties,” which details the scope of the destruction of property and goods and estimates the monetary value of the losses as follows:

|   |         |
|---|---------|
| 1. 1353 modern, multi-storied houses        | 791,800 |
| 2. 1468 stables, folds, and barns (for hay) | 440,400 |
| 3. 983 farms and summer homes               | 325,312 |

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1. [Maghakia Arslanian], *Papert yew ir shrchanē* [Papert and Its Region], Paris, 1954, p. 241.

|  |            |
|--|------------|
| 4. Stables and barns attached to these summer houses   | 233,954    |
| 5. Lands and fields of villages and summer resorts   | 453,435    |
| 6. Destroyed vineyards, orchards, and vegetable gardens  | 151,245    |
| 7. 19 churches   | 114,000    |
| 8. 50 chapels and shrines  | 15,000     |
| 9. 14 parish schools   | 9,950      |
| 10. 60 mills   | 15,000     |
| 11. 10 areas of forest   | 100,000    |
|  | =2,650,096 |
| 12. Damage to movable properties (animals, clothing, furniture,<br>church vessels, fuel, construction materials, etc.) | 3,173,178  |
| Total in Turkish (yellow) gold coins   | =5,823,274 |

It should be noted that this is a modest estimate and a conservative demand.

For days after the departure of the first and second groups of Khodorchur natives, the authorities and the neighboring people of the area carried the wealth of the seven villages away on the backs of hundreds of mules.

Thanks to the influential Émishian family, Rapayél Janigian [Raffaele Gianighian], later a pharmacist in Italy, and his parents were not deported with the first group. Rapayél later wrote: “I was the youngest boy of our family. The Émishian boys and I used to take the cows to the riverbank of the Medz River to graze. Every day, until we were deported, we witnessed a caravan of hundreds of mules moving goods from the villages of Khodorchur to Arsis. A lot of mules were brought to transfer the goods to the surrounding Turkish villages. After the forced banishment of the unfortunate Armenian people from their paternal home and country, the authorities, certain of their annihilation, broke open the sealed doors of the houses and took away the movable property of Khodorchur natives over the next months. Whatever was insignificant, or hard to move, they left behind, and neighboring tribes took turns robbing, breaking, destroying, or carrying off these items to their own houses.”<sup>2</sup>

Since Sunints was considered a central village, the authorities moved their headquarters there from Arsis in order to supervise the removal of Armenian

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2. R[apayel]. Janigian, “*Husher darakurtyan orevés* [Memories from the Days of My Deportation]” unpublished, p. 12 [Ed.: Eventually he did publish a volume in Italian translation: Raffaele Gianighian, Khodorciur: *Viaggio di un pellegrino alla ricerca della sua Patria*, ed. Pietro Kuciukian, Venice: Tipo-Litografia Armena dell’Isola di San Lazzaro, 1992.]

possessions. Houses and other buildings were spared significant damage in the presence of the authorities; however, when the authorities and the *kaymakam* returned to Arsis, Tatar, Lazi, Kurdish, and other mountainous tribes, from Artvin, Ardahan, Ardaneuş, and surrounding areas, were brought to Khodorchur, and the destruction of the houses and churches began.

These boorish barbarians settled with their animals in all the beautiful and comfortable houses of Khodorchur's villages. However, because they were lazy, once they had consumed the readily available firewood, instead of obtaining more wood from the nearby forests, they dismantled the roofs, doors, windows, and floors of unoccupied houses and used these as firewood. They burned them indiscriminately. They even set fire to a number of villages and watched as they were reduced to ashes. However, their enjoyment and pleasure did not last forever. The resources for easy living dwindled and since they refused to work, they experienced the hardships of winter. They then complained to the authorities who relocated them to the interior of the country. Their departure prompted a wave of Turkish migration to Khodorchur from neighboring villages. However, they, too, did not want to work hard and found life there dissatisfying. Therefore, those Armenians who returned to Khodorchur from Russia between 1916 and 1920 found their homeland almost unrecognizable.

Garabed V. Yeg(e)anian later wrote in a letter: "On December 1, 1916, His Eminence ordered us to go to Khodorchur, Mokhurgud, and Garmirk to register the churches and anoint the graves of three martyrs... We walked through the villages with the fact-finding committee. A record was made in accordance with the orders we had received. Of the fifteen (sixteen) magnificent stone-made churches, eight had been burned, as had eight schools and 300 houses. At this time, 150 youths had returned to repopulate the area... and smoke could be seen rising from the new homes amidst the ruins. But when the damned days of retreat arrived in February 1918, alas, a large grave [was opened] for the Armenians again... Andonig Effendi and his family were killed between Yertznga [Erzincan] and Erzerum, while 150 Khodorchur natives perished in the homeland. Only seven of them survived and came here..."

Destruction and ruin reached a peak after the heroic battle of the citadel of the Mother of God. The Turks released their anger upon the unarmed population of the village by massacring them mercilessly. They burned the buildings, sparing only the houses where Turks breathed...

Years later, on December 16, 1923, Boghos Vosgian reported to Vienna: "A Turk living in Khodorchur has come. He reported that sixty families now live there. Six of these are from Hunud, and the rest are Laz from Hamshén. They grow tobacco and corn in the fields and breed sheep. Many of the houses

have been burned. Our house has escaped this fate and a Turkish farmer named Rasul from Hunud lives there. Some Khodorchur natives want to go back to Khodorchur but the Turkish government refuses to grant them permission to do so.”

Much later, on April 13, 1936, a Khodorchur Armenian wrote from Poland: “I recently received a letter from Kharkov. They write that in our unfortunate homeland, former Khodorchur, where numerous Turks have been living joyfully for almost twenty-two years now, a great miracle [*hrashk*]<sup>3</sup> has taken place. They write that frightful snakes have surfaced, eating both people and animals, and because of this, all of the Turks have fled Khodorchur to return to their native villages. Our unfortunate homeland is now left to cannibal snakes...”

Khodorchur has not only been deprived of Armenians and inhabitants, but also of its name. It is now known as Otçay<sup>4</sup>...It was once a paradise, but today?

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3. “*Hrashk*” also means punishment.

4. Ed.: At present, Sirakonaklar

## Chapter 43

# KHODORCHUR ARMENIANS WITHOUT A HOMELAND

Before the deportation of Armenians, some 1,500 Khodorchurians lived in various Russian cities as bakers. Therefore, they were spared the horrors of deportation. As soon as they heard the sad news of the deportation, they did everything they could to save their loved ones from massacre and death. At the end of World War I, they engaged in effective undertakings, providing both manpower and financial means, to find their wretched compatriots and bring them to Russia. However, only a few of them had the joy of embracing their loved ones. Many more were saddened when they learned from eyewitnesses and auricular witnesses of the suffering and deaths of their loved ones.

Most of these unfortunate men had no other choice but to stay in Russia and Georgia and establish new families. Every time they added a branch to their new nest, they recalled the old. It was full of the sweet memories of the fatherland and anointed with the blessings of the forefathers. By the time this book was published—through the contributions of many—hundreds of them were buried in a foreign country, with nostalgia for the fatherland in their hearts.

Only a small portion of them moved to Armenia to have their exemplary commune there.<sup>1</sup> A few others managed to move elsewhere. Currently, a few clans—Putsekhian, Janigian, Tatmanian, Mashurian, Gilanian, Dér Boghosian, Dér Garabedian, Khakhamian, Kévorkian, etc.—live in Iran. Scattered in the United States are the Habozian, Hablanian, Durlarian, Mashurian, Hunanian, Kamarian, and Keshishian families, while the Janigians and Kéoroghlians live

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1. A[ksell]. Pagunts, *Khodorchuri komunan* [The Commune of Khodorchur], Yerevan, pp. 1-51.



*Left to right Keshishians—Ruben, Varya, Elisia (mother) and Elushia (Ludwig). This earlier photo is courtesy of Ella Keshisian, daughter of Ludwig.*

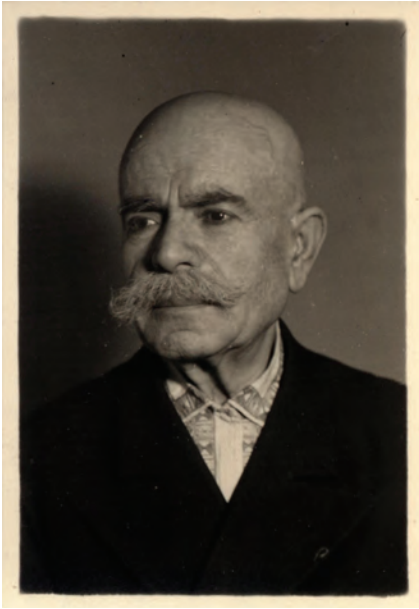


*Ludwig Keshishian with his wife and children in Los Angeles, CA.*

*Ruben Keshishian with his wife and son in Los Angeles.*







*Mowse Kehian, born in 1874 of the Kehian clan of Khodorchur (Erzerum), lost his wife and two young children to the 1915 genocide and never remarried. He lived as a baker in Tiflis and later in Kiev. Deported with the German retreat from Kiev in 1943, he served as a forced laborer on the Austrian railway, where he was discovered by a Mekhitarist priest and liberated. He joined the monastery where he died in early 1948. Photo from Mekhitarist Archives, Vienna. Submitted by Fr. Narek Dadourian, 2012.*



*David Habosian and his wife Carmen (Usunian) on their fiftieth wedding anniversary, with their son Kaspar and daughter Mary. October 8, 1972, Watertown, Massachusetts.*

in Italy.

The Khodorchurian bakers living in Soviet countries and elsewhere in the Armenian Diaspora can proudly point to male and female physicians, lawyers, architects, and successful businessmen among their young generation.<sup>2</sup>

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2. Ed.: On some prominent Khodorchurians in the Soviet Union, see F[ransua]. P. Porchanyan, "Mi agnarg Dayots Khodorchri antsyalyits [A Glance at the Past of Khodorchur of Dayk]," *Echmiadzin* 7:3-4, March-April 1950, p. 51.



Part IV

# THE DIALECT OF KHODORCHUR



## Chapter 44

# THE DIALECT OF KHODORCHUR

Authored by  
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**of the Mkhitarist Order**

*Translated by M.A. Meneshian*

## PREFACE

By publishing this work, we have endeavored to present the dialect of Khodorchur, with a simple and concise grammar section, and a rich dictionary. This will fill the void present in the study of modern dialects. The Khodorchur dialect is mentioned only with a few lines in *Hay parparakidut'iwn*.<sup>1</sup> In addition, this study is the continuation and the completion of our other study, which presented the Khodorchur dialect and the patriotism of its people. In this series, the first volume, a compilation of Khodorchur songs, proverbs, and riddles,<sup>2</sup> was followed by a collection of traditional tales, told by elderly

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1. *Hrach'ya Ajarian, Hay parparakidut'iwn* (Armenian Dialectology), Moscow, 1911, p. 111-112. In writing about the Garin dialect, he says the following about Khodorchur: "The Khodorchur dialect forms a separate sub-dialect that is between the Hamshēn and Garin dialects. It is not yet clear to me." One of Garin's sub-dialects, considered as a link between Garin and Trabizon dialects, corresponds to Papert dialect. Ajarian mentions that one of Khodorchur's notable features is the conversion of the letter r to y.

2. Collected by H.M.H. Kavaratsi, *Yerker, Aragner, Hanelugner, T'erahaw[a] dut'iwnner . . . Khodorchuroy* (Songs, Fables, Riddles . . . Myths of Khodorchur), Dp'khis [Tiflis], 1904, p. 136, (collected during 1899-1902).

men and women, published in the local dialect and proper spelling.<sup>3</sup> These volumes are now followed by the present study to introduce the dialect and include a rich dictionary.

Our ancient Dayots' region—mountainous and with numerous valleys—inevitably spawned multiple dialects. Unfortunately, at the present it is an area that has been sparingly studied because of many misfortunes experienced during past centuries, and even greater misfortunes in the past couple of centuries. Countless valleys that were populated by Armenians are now without Armenians. The consequence of the peoples' conversion to Islam has resulted in the loss of their dialect in many places. For this reason, we consider it important to study the dialects of Khodorchur and its surrounding areas. The Khodorchur population was able to easily develop its dialect independently and purely. This was possible because Khodorchur was relatively free from the misfortunes (religious conversions, loss of the language, and mass emigration) experienced by most of the population in the region; it remained confined, homogenous, and Armenian-speaking until today.<sup>4</sup> Besides Khodorchur and nearby Mokhrigud (where in only one village an insignificant Muslim and Turkish-speaking group has remained), the Jorokh area has also been considered for this study, especially for preparing the dictionary. The people are Armenian-speaking but Muslim, like the people in the area who have become Muslims but kept most of their Armenian language. On this issue, explanatory and historical remarks will be presented

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3. *Hin Awantagan Hēk'eat'ner Khodorchroy* (Old Mythological Stories of Khodorchur), collected by Father M. Hajian, Vienna, 1907, p. 89, (twenty stories in the local language with explanation of certain words). Also in *Contes et Légendes de l'Arménie traduits et revueillis par Frédéric Macler*, Préface de René Basset, Paris, 1911, p. XV-196. There are 11 translated stories in this book on pages 42-107; the Armenian stories are on pages 5-51, (stories VIII-XVIII). Ajarian mentions that he did not have a copy of this book. He comments about Hajian's work that as a practically literary work, it did not provide an explanation of the sub-dialects. The major part of Hajian's book consists of songs written in a literary language. The fables and the riddles, however, are written as told by the people. The book contains many errors. We hope that the present work will dispel any doubt about the local language. About the Hamshēn dialect, see pages 184-195. According to Ajarian, the Artuin dialect is related to those of Maragha and Khoy, see pages 290-291.

4. Until these days. After the present crisis to which Khodorchur was also subjected (being close to the battle front), we cannot predict what the future will bring. Our work, however, will rescue from loss the dialect, which we have been able to study over many years on location among the people during peaceful times.

in the third part of the current work. Its purpose will be to shed light on the historical and topographical aspects of Dayots' region's Tsorashkharh and Arsiats' districts, as much as possible, with the insufficient material at hand. We will discuss this issue later on.

We easily compared the grammatical summary and the dictionary of the provincial dialect with the material we had collected over the years directly from the people, paying special attention to enriching the dictionary. We strived to include words, phrases, and explanations along with conversational styles. In many places, we included synonyms and similar words. For example, in the categories of mulberry and plum, their varieties were specified; in other categories, the names of various trades and mountain fortresses were given. These names were sometimes written together, and other times separately, but their locations were specified.

We succeeded in obtaining, with difficulty, many words from elderly people. The new generation's spoken language, influenced by new environments, enriched by education, and subjected to written language, had almost completely changed, at least regarding a large number of words, because the new generation was no longer familiar with the old words. Many words have already been lost, and a few appear occasionally. Even thirty-five years ago, in many villages, there still was domestic sericulture, which provided the needs of a family. There was local wool-worker in every neighborhood, and an eighty-year-old woman was still engaged in the craft. With her passing, the craft also disappeared. Women still produce fine needlework, which is also on the brink of disappearing. Farming, already limited, decreased due to the scarcity of land. The environment, conducive to animal breeding before, changed. The changes were unfavorable to millers and muleteers also, who eventually became rarity. Agriculture presents nothing to be fond of.

In the dictionary, botanical, agricultural, gardening, dairy, animal keeping, home building terms, etc. are many. The spoken words in homes, however, are abundant and varied, and their meanings are very hard to explain. Only when the words are used in sentences do their meanings become clear.

The language of our Dayots' region, considering the spoken language and especially the wealth of words, is not much different from its surrounding dialects, such as those of Sber, Papert, Pasen, Garin, and Alashgerd. Having relations with these places, we compared and examined the dialects to come up with certain results.

The words generally are the same; the difference in various forms is the same, often related to changes in a district's words for products, agriculture, crafts, and domestic usage. In all of these regions the word for producing

oil (*goti*) is *khnots'i*; for potter's (*prud*) wares, *turk*, etc. The major part of the cuisine is the same, for example, omelet, pudding (*papa*), yogurt soup (*t'ankhash*).<sup>5</sup> There are words, however, that are specific to certain regions. Among foods, *herisa* is common in Garin, Mush, and many other regions; but *jashkun* (a type of bread) is specific to Khodorchur; *khoshmer* (yogurt soup) and *k'aryep'* (a type of bread), to Hamshēn.<sup>6</sup> These last two, and a few Armenian words, are still used by the Laz people. Such words are also included in the dictionary.

It may seem astonishing that many regional words have changed their meanings even from one region to another, and even more in the written language where words have taken the opposite meaning. We will mention here a few agricultural words which have become subjects of controversy.<sup>7</sup>

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5. It is natural that many words have spread not only in our region but also in many other regions. Despite the smaller areas of the other regions, still the words appear in different forms in the different regions. Nowadays, having become familiar with numerous dialects, it is possible to compare many words. The comparison has become easier due to the availability of dictionaries of various dialects. There are: *Hayots' par u pan* (Armenian Words and Terms) by Sahag V. Amaduni, Echmiadzin, 1912, pp. 20+707; *Hayerēn Kawaṛagan Paṛaran* (Armenian Regional Dictionary) by Hrach'ya Ajaṛian, Dp'khis, 1913. The use of some of the words is widely spread. For the word *papa*, however, Amaduni (p. 649) mentions only as a children's word meaning bread. Ajaṛian states (p. 1066) that word *khashil* (Georgian, *papa*) is used in the Tiflis dialect as a food made from cracked wheat (*tsawar*), which is similar in meaning to the word used in Khodorchur. Ajaṛian mentions (p. 204) that *t'ankhash* is used in Khodorchur, but *t'anhush* and *t'ankhiws* in Van. Amaduni (p. 204) attributes *t'ankhash* to Van, *t'ankhashil* to the Ararad region, *t'ankhus* to Alashgerd, Van, and Rshdunyats' regions. In reality these words are more widely spread than it is known. This much suffices for now. Of course we are concerned with Khodorchur. Not to burden our work, we are going to limit such comparisons, unless they become necessary.

6. *Jashkun* and *khoshmer*, their use being confined in a small area, are not found in Amaduni's and Ajaṛian's works. Ajaṛian's work, which is more extensive, gives the meaning of the word *k'aryep'* as bread baked on stone, used by the Hamshēn. (Amaduni's work consists of words used mainly in the Araradian dialect.) The explanation could be considered generally correct. For comparison, we mention that *k'aryep'* of the Hamshēn is bread made from maize. It is prepared by cooking the maize in water, by burying the covered container in the ground, and by burning wood over it. The mixture thickens and becomes bread.

7. As for the question of the usage of the words *pardi* and *gaghamakhi* by the Khodorchur people, Father T'ovmas Gedigian (1905) considers them to be errors

*Pardi, Gaghamakhi:* Pardi is green and grows straight up to 30-35 meters, without spreading branches. It grows in sunny and swampy places, but not in cold climates. It can be cultivated from its branches. The color of *gaghamakhi* is white with spreading branches, and it grows up to 15-20 meters. The leaves are small and rustle loudly in the wind. It grows in cold climates and in forests. It will not grow out of branches; it must be cultivated from seedlings. These are the meanings of the two words used in my work. However, in our literary works, *pardi* is used in place of *gamakhi*, and *gamakhi* in place of *pardi*. We looked into the use of these two words in our nearby regions and found that they have the same meanings as those in Dayots' region's dialect. Pasen, Garin, and Papert being highlands do not have fruit trees, but they have gaghamakhi and willow trees. The people of those regions generally pronounce gaghamakhi as gaghamkhi; however, more frequently they use the Turkish words—*gavak* and *yabani gavak*. In Sber people use these words as those in Khodorchur. There are villages in Sber and Khodorchur named Gaghmkhud; being at the foot of mountains, the names are derived from the gaghmakh forests. We have an adage that refers to a tall and an idle person: A long piece of wood, and a raw plum.<sup>8</sup>

*Kihi and Ts'rti:* Kihi (*juniperus*) is a type of cypress tree; the needles are dense, and the fruit is round and blue. They are eaten by the birds in the fall. It grows 15-20 meters high, and the branches spread 2-3 meters. It is a traditional tree which has religious significance. It is found planted near every old chapel. Until today, the people respect these trees and will not cut them down. They bring the branches and place them on their doors to ward off pain and suffering. Ts'rti is more of a bush than a tree, with sharp needles. Its fruit is red and becomes feed for birds in the fall. A type of ts'rti is found in valleys as bushes with branches spreading on the ground. This type is called *loji*. Both kihi and ts'rti have been described incorrectly in botanical descriptions. In Sber and Papert the words are the same as in Khodorchur;

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of the root words (p. 51-53); *pardi* and *gaghamakhi* (pages 285-286); "the issue of *pardi* and *gaghamakhi* words" in *Pnabadum* (Naturalist) (pages 350-352); *gaghamakhi* and *pardi* in *Ajarian* (pages 221-222, 319-320).

8. In Latin, *populus* is a general word; the different kinds are specified by a second word. *Populus pyramidalis* is our *pardi*, and *Populus tremula* is our *gaghamakhi*. In Turkish *gavag* is a general word; our neighbors call *gaghamakhi*, *yaban gavag*. In Armenian it is an exception that for each compound word there is a separate word which is still used.

the name of the fruit, lilig, is also the same. Near the village of Hunud in the Sber region, and on the banks of the Jorokh River, is the Turkish village of Gihud.

*Slor, Dduz:* Slor (Salor) is the wild plum. It is sour, round, and red or white. Dduz is the cultivated plum, which is oblong and sweet. The words are similarly used in Sber and Papert, except that the latter does not have dduz trees.

*Bal, Fishna bal:* The word *geṛas* (cherry) is not used in our region, or the surrounding regions; in its place the word *bal* is used. Instead of *t't'uash bal*, the foreign word *fishna* or *fishna bal* is used to distinguish it from cherry. The same usage is found in the nearby dialects.<sup>9</sup>

*Gagal, Ėnguyz:* Gagal is generally referred to the fruit of the walnut tree, and Ėnguyz is specifically the flesh of the nut. The same meanings are used in Garin, Sber, and Hamshēn. This distinction could be used in the literary language. In our dialect, we also call the flesh of the hazelnut and almond, ėnguyz.<sup>10</sup>

*Piji, Shoji, Gui:* These are the main trees in our forests. The real Venetian

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9. Ajařian mentions in his Dictionary under the heading “Garden of bal cherries, bal cherries” that the word is used in the Hamshēn region; and under the heading “*balnud*, bal tree forests,” in Trebizond. Ararad, Mush, etc. dialects generally refer to bal as *vishnē*. Amaduni mentions bal and bal tree, on pages 81-82. He also refers to Hovhannes At’anasian’s “*Yerevani nahanki pusaganutiwnē*” (Yerevan Province’s Vegetation), Yerevan, 1881, p. 17. The absence of the word *geṛas* in many regions and the widely-used foreign word *vishnē* (*fishnē*) shows that the word *bal* was used to indicate *geṛas* and *vishnē*. In many places the word *bal* is used in its general meaning.

10. Gagal is a widely-used word. Amaduni, p. 324, states that in the Ararat dialect *gagal* means “to remove the shell (*babak*)” of the walnut, and in Georgian, *gagal* means *ėnguyz*.” Ajařian, p. 540, states that besides Khodorchur, Garin, and Hamshēn, *gagal* is also used in Dpghis, referring to the entire nut. The saying in Dpghis is “to break a *gagal* on his head (to annoy), also the pupil is called *ach’k’i gagal*.” Ajařian compares the Kurdish *gaglē* (the whole nut) with *gaglē guz* (the flesh of the nut). (The people of Sepastia call it *ėnguzmēch*, p. 337.) In Georgian *gagali* means the entire nut. In the Khoy dialect, *gagēl* is the flesh of apricot, almond, and other seeds, which is completely similar to the Kurdish term. We do not consider here *guz* and similar terms (Amaduni, p. 151; Ajařian, p. 253).



gui is not found anywhere in our region. I have listed these words in my dictionary, so it is unnecessary to explain them here. Papert does not have pine forests; Pasen is devoid of extensive *soghanav* forests. Sber uses the same tree names. Papert uses the same names for *gat'ënderev* (milk weed leaves), *lsndor* (teasel), *man* (manna lichen), *hats'* (another manna plant), etc.; it does not have fruit trees, which grow only in deep valleys. Look up these words in the dictionary.

Now let us go to another subject. We have Turkish neighbors in the nearby valleys and throughout Dayots' region whom we consider native Turks, but not the newcomers. Some of them have been known to be Turks for a very long time, but the rest for a shorter time. They are considered Turks because they were forced to become Turks in the 17th century. That history is well-known. If these conversions were not bloody in some places like Hamshēn, they were brutal in many other places. In some places, monetary reasons, such as high taxes, were enough to force the people to convert; this was particularly true in the case of Armenian-speakers who belonged to the Georgian Church.<sup>11</sup> The forced conversions continued in the following centuries. As it is evident today, a large number of Armenian Laz, who were forcefully or voluntarily converted to Islam, had begun to forget their Armenian language. The disuse of the language was slow, since until now it has not completely disappeared. Leaving all this for another section, it suffices to say that these Turkish neighbors—those who are completely Turkish-speaking—still use a large number of Armenian words. Thus, *khach'abur*, *bolog*, *hunabar*, *grig* (*bughda*=*grig* or *grig* wheat), *geam* (*gam*), *gaban*, *k'aryep*, *ch'ort'an*, *atsig* (*bughda* wheat), *t'ut'*, *ch'amich'*, *k'eregin*, *yedag*, *khach'armud*, *guzig*, *gawar*, *t'erhash*, *t'at'man*, *herg* (*ēt'mēk*), *khor* (*hakmag*), *panchar*, *godosh*, *verngab*, *bdghi*, *mushmush*, etc., just to mention a variety of words. In places where the Armenian dialect and the influence of some words have remained strong, many personal names are

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11. Hagop Garnets'i, *Deghegaker verin Hayots'* (Report on Upper Armenia), published by G. Gosdaneants' in *Hishadagaran 17-yerort taru* (Memoirs of 17th Century), Echmiadzin, 1903, p. 18. It contains a statement about the people of Tortum Valley: "Half the people were Armenians, and the other half were Armenian-speaking Georgians. In the year 1643, heavy taxes were imposed, and as a result, to escape paying the taxes, they converted without faltering to Islam. Of course other means of forced conversions were known. The ground was already prepared for other conversions.

still evident, such as, Gostanoghli, Giragosoghli, Alek'sanoghli, Gagaloghli, Papageroghli, Gobaloghli, Tmsshoghli, Manch'oghli, Kasbaroghli, etc. Their villages have kept the Armenian names, such as, Tsor, Madur, Kihud, T'aptsor, Aghprig, etc. In addition, the different locations in the villages have had Armenian names until now, such as, Arder, Khach'grusd, Sorud, Mangud, Khat'aghpiwr (Khat is the name for Egypt), etc. There are still a larger number of words from the ancient Dayots' dialect that are used by the Muslim Georgians. We took advantage of their language and borrowed whatever was useful for us.<sup>12</sup>

In my village, the masons and the carpenters are "Turkish" of Armenian-Georgian ancestry from Dzghapol; they live a two day's distance from our village, on the river Vērjan (Vrēzhhan) near the Jorokh River. They use many words that are either Armenian or borrowed from other languages. Most of these words were used by their ancestors who were still Armenian-speaking. We included all of these and similar words in our dictionary. For example, they call a large saw, *sghar* or *khzar* (compare it with *khzel*, to cut), *khzarji* (one who uses *khzar*); a large hammer to break stones is *varioz*, and the smaller one used with one hand, *mach'a*; the tool for carving stone, *mad-khap*; the wood carving tool, *k'ust'ura*, etc. They also use *k'irish*, *khat'il*, *gond*, *ghash*, etc.

Besides these words, we have included in the dictionary a list of foreign words. We went a step further and included some Turkish words (also Persian and Arabic), the exact definitions of which do not exist in either our dialect or in the Armenian language, and other frequently-used words. For example, *k'ef*, *halal*, *haram*, *k'eabab*, *p'ilaf*, *maza*, *masha*, *haz ēnel*, *naz*

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12. To study the surviving parts of our dialect among the aforementioned Turkish-speaking people, it is imperative to research the language spoken by the females of their society. This is impractical because of the influence of Islam. However, those Turks, who are in communication with our village (which had become the center of our region), and who transport merchandize for the village or provide various services by their constant contact with Turkish or Turkish-speaking areas, and because of their military service and other circumstances, have their language influenced more than those in isolated villages, especially those who have close contacts with the Armenians. An observer will notice that those "Turks" who have more contact outside their villages make an effort to speak entirely in Turkish; however, among themselves where they feel free from remarks, they use more Armenian words. These Turkish-Armenian words are always subject to change and are constantly subject to loss.

*ēnel, duzan*, etc. We hope that those who use our dictionary will find that we have included only a limited number of such words.<sup>13</sup>

#### *Abbreviations*

|         |                                |
|---------|--------------------------------|
| a, adz. | adzagan (adjective)            |
| k.      | koyagan (noun)                 |
| kagh.   | kaghghierēn (French)           |
| id.     | idalerēn (Italian)             |
| ld.     | ladinerēn (Latin)              |
| mich.   | michargutiwn (interjection)    |
| mng. p. | mangagan par (children's word) |
| hk.     | hoknagi (plural)               |
| hd. a.  | hadug anun (special name)      |
| nerk.   | nerkoyagan (comparative)       |
| shgh.   | shaghgab (conjunction)         |
| dj.     | dajgerēn (Turkish)             |
| pokh.   | pokhagan (substitutive)        |

## Concise Grammar

### Section 1

#### *Pronunciation*

The people of Khodorchur pronounce the words softly as if they speak almost with the tip of their tongues; thus, they pronounce the letter r that is followed by a consonant as y. For example, hoys, moys, hays, ayd, taydag, instead of hors, mors, hars, ard, etc. However in the Grman section of my villager is pronounced forcefully. The old Mesrobian [classical] pronunciation has practically disappeared, especially among the new generation, and only certain fragments have survived among the old. The soft and forceful pronunciations of the consonant pairs p and b, g and k, d and t, dz and ts, j and ch have always changed over the centuries, as changes in other languages. To combine the two letters of each pair because of similarity of pronunciation is inexcusable.

Here are some examples with the old pronunciation: gu ka, guzes, an-

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13. This preface was published in *Hantēs Amsōreay*, 1915, pages 9-17.

gach, antsin (andzin), garmunch, akraw (agraw), basavor, sbasavor, t'amp, marmant, ator, etc. Even in our Turkish-Armenian literature, there are some words that are pronounced in the old way. For example: ad, ador instead of at, ator; indz, indzi instead of ints, intsi; khndzor, khntsor; jampa(y), jamba(y); hod, hot, etc. In these last examples, we have changed the letters because of their ease of pronunciation, which is not at all excusable.

Below are presented the pronunciation of each letter of the alphabet:

A: Artar. 1. A is often lost in some words: dakhdag to dakhtgi; grnag to grngi; zhamanel to zhmnal; gaghantel to gaghtel. 2. A changes to ē: anel to ēnel, arel to ērel, lan to lēn, yergan to yergēn. 3. A is sometimes preceded by the letter h: alewor to halewor, aror to haror, arpil to harpil, arpets'nul to harpets'nul.

P: The letter p is pronounced stronger than b but softer than p': pari, purt, pir. There are a few words in the old pronunciation: tamp (rampart), t'ump (dam), hamper, etc.

K: The pronunciation is sharper than g and softer than k': kari, kir, Krikor. For an example of letters in the old pronunciation, we have only the word akraw.

T: The pronunciation is between d and t': tal, tir, tur. Words in the old pronunciation are: marmant, at, ator, ita.

Y, E: 1. In monosyllabic words it is pronounced as iē: mer tser, ser, per. 2. At the beginning of a word, it is ē: ērewts'aw, ērgu, ērgēn. 3. During declension and conjugation, it changes to i only in case of a few words: ner-niroch, irits'gin, lizel.

Z: There are no changes: zart, Zadig, zil.

Ē: Sēr, dēr. It changes to i in some words: kēr-kirut'iwn, dēr-dirut'iwn, sēr-sirel.

Ė: Is used at the beginning of a word: ėlnil, ėmbas, ėngad. Sometimes it is pronounced without its presence in the word: klkhi, mrdadil, mrmral. Other times it is not pronounced at all: ggrar, klukh, ts'erk's, yerest, sērn.

T': T'arakh, t'agel, t'i.

Zh: Zham, zhanik, zhur.

I: Sird, shil, kirk. Sometimes it is lost: shil becomes shlanal, kirk-kgel, zil-zlel.

L: Lar, lordnug, lag.

Kh: Khargil, khawidz, khij. 1. It sometimes is changed to h: khaghogh to haghogh; khayts'i to hats'i. 2. It can exchange with sh or s: khashar or shakhar; khsir or skhir; sghar or khghar; sskhi or skhsi.

Dz: Dzakhel, dzir, dziyd. A letter with the same sound is in the Georgian alphabet.

G: Gadar, gus, ger. 1. A few words in the old pronunciation are: gu ka, gēlni. 2. The combination of g and d in words indicate a verb, e.g., maghgdil, t'algdil, t'njgdil, jabgdil, k'urgdil, gornjgdel.

H: Harg, har, hurk'.

Ts: It sounds between dz and ts': tsar, tsakh, tsug. There are a few words where ts sounds as dz, such as, intsi, dants, khntsor, tsuaril.

Gh: It is the softer version of kh: ghash, ghortel, ghanepadz, ghulal. There are words which have the letter l instead of gh: chil, chladil, khulag (khugh).

J: Jar, jurureg, joṛ, jil.

M: Mart, mor, mukh, mirt.

Y, H: This letter is not used in our dialect as in har, mar, kun, gabud. In a few words the old pronunciation has remained, as in, yarosh instead of haros, payil-pahil. In other words the letter has its natural sound: ayblu, baylor, baydzar, ayvan, t'ay.

N: Nor, Nart'os, Nunuz.

Sh: Shur, shigun, shmal.

Vo, o: At the beginning of monosyllabic words, it is pronounced as vo: vov,<sup>14</sup> voch', vor, vorm, voh. In polysyllabic words it is not distinguishable from the letter o: khosdovanil, hortael. At word ends, it has the sound oy: Krikoyr, soroyd, gowoyd, Boghoys.

Ch': Ch'ar, ch'ir, ch'or.

B: Banir, barg, burj. There are a few words in the old pronunciation: jamba(y), jambel, Badas, Baghdasar, basawor.

Ch: It is pronounced between j and ch': chur, chor, chart, chori. In the old pronunciation there are the words: angach, mncherēn, garmunch.

Ṛ: It has a stronger sound than r: saṛ, maṛ, daṛ. It is difficult for the regional people to pronounce Turkish words with the sound ṛ, such as, aṛaba, which is written in Armenian as araba; also arab, arabisdan.

S: Sart, sird, srpun. At the beginning of a few words, s is pronounced as in foreign words: sēbanel instead of sbanel; sēbin, sbin. In other words the beginning s is left out: gesur instead of sgesur; gesrayr-sgesrayr; basawor-

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14. Ov is pronounced as vov in many other dialects, as in Garin and Papert. It is surprising that in our literary language the ov sound has been preserved.

sbasawor; Depan-Sdepan.<sup>15</sup>

V: Varel, vak, vaṛot. It is found only at the beginning of words and after the letter vo: gov, pov, hov, klkhov.

D: Danil, diragan, drorrel. We do not have an example of d pronounced as t' as in the old pronunciation.

R: Has a soft sound: pari, mari. Near consonants, it has changed to y: goyd, paydi, ayder. It helps to form verbs: hoghril, khekhril, ch'amch'ril, khoril, denril, pkhril. In some words r is changed to l: ch'il, pokhch'il, so-lokh, kordzel yem, gerel yem.

Ts': Ts'urd, ts'al, ts'ir.

W: It is not used alone, but as a diphthong in the forms aw, yew, iw, as in khaw, taw, paw, khew, tew, t'ew, ardziw, badiw, jiw.

P': It has a stronger sound than p: p'ark', p'er, p'uk'.

K': It has a stronger sound than k: k'ar, k'erel, k'urag, k'il.

O: Or, kob, kol, kodi.

F: There are a few words with this letter: fshel, fghal, fshfshal, fishna.

These are the pronunciations of the letters. We do not want to go further in explaining in detail their pronunciations. We see how delicate and varied are the sounds of our words, especially the voiced and the dental letters. We have five letters that fall in the middle of three different letters that sound the same: p, k, t, ts, and j. The sound of these letters do not have equivalents in familiar foreign languages. Likewise are the sounds of the letters r, ṛ, and gh.

## Diphthongs

U: Surp-srpi, chur-chri, khul-khli. U before a vowel sounds as a v: zuart', Asduadz, daruil, etc.

Oy and iw: These are pronounced as u: kun, knap'okh, pun; alur, alri, arnel.

Ay: This changes to i: sadana(y) changes to sadani; maza(y) to mazai; dgha(y) to dghi; p'esa(y) to p'esi. The nominative of such words are: sadanēn, p'esēn, sadanēnin, aghēnin, p'esēnun, khalich'ēnun. Only the attributive form of ay does not change: tu sadana(y) is; ēnor ginn agha(y) yeghadz a; ēn intsi p'esa(y) a.

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15. The word sokhradz complies with this rule. The same is in the Yewtogia dialect. In the Agn dialect we have seen it written as shokhradz.

Iw: Gṛiw changes to gṛui, giw to gui.

Ya: is not used in our dialect.

Below is a list of words where certain words have similar sounding letters, but which are distinguished by their pronunciation. The people in the region pronounce them properly and distinguish each word.

|                                   |                                    |
|-----------------------------------|------------------------------------|
| Tal, t'al, dal                    | T'anak', tanag                     |
| Dēr, t'er, ter                    | K'ar, kaṛ, gar, gaṛ                |
| Deṛ, teṛ                          | Andzin, antsın                     |
| Tsor, ts'or, chor, ch'or          | Mor (w/o), mor (w/vo), ch'or, choṛ |
| Tsakh, ts'akh                     | Dzakhel, ts'akhel                  |
| Kēṛi, kerı                        | K'erel, kerel                      |
| K'amel, kamel                     | Herik', herig                      |
| Hart', hart                       | Tsorag, dzorag                     |
| Tew, t'ew, dew                    | Sēr, ser, seṛ                      |
| Sar, saṛ                          | Tar, dar, daṛ                      |
| Gawaṛ, gawar, kawaṛ               | Heru, heṛu                         |
| Mar, maṛ                          | Dzer, tser, tseṛ                   |
| Kayl, k'ayl                       | Cher, tseṛ, jeṛ                    |
| Kol (w/vo), kol (w/o), loch', loj | Dzṛel, chrel, ts'ṛel, ch'rel       |
| T'i, ti                           | Hod (w/vo), hot (w/o), hot (w/o)   |
| P'or, por, poṛ                    | P'ari, pari                        |
| Peṛ, per, p'er                    | Prel, p'ṛel                        |
| Puk', pug, p'uk'                  | Park', p'aṛk', parg                |
| Gorgod, goṛgod                    | T'ṛch'il, trchil                   |
| K'urak, k'uṛag                    | Gjan, gch'an                       |
| Tuṛ, tur, t'ur                    | Chil, ch'il, jil                   |
| Parag, p'aṛag, baṛag              | Grung, gṛung                       |
| Kogh, gogh, k'ogh                 | Gṛuil, gruıl                       |
| Khor, khoṛ, hor (w/vo), hor (w/o) | Dzar (dzayr) tsar, dzaṛ            |

## Section 2

### *Nouns*

The declension of the nouns is the same as in the literary language. There are four cases of declension that are close to the classical language, especially the plurals. Here we omit mentioning the conversion and loss of

vowels that are according to the rules of the classical language. We have, however, included a few exceptions of each type.

## Singular

| <i>Type 1</i> | <i>Type 2</i>         |
|---------------|-----------------------|
| Zawag         | Manch'                |
| Zawgi         | Manch'u               |
| Zawgē         | Manch'ē, umē, (uts'ē) |
| Zawagov       | Manch'ov              |

1. Most of the monosyllabic and polysyllabic words are declined as in type 1: binch'-bnch'i, tunch-tnchi, k'int'-k'nt'i, kawazan-ni, ardeshan-ni, t'erkhash-khshi. Verbs ending with ay sometimes lose the ending or change to ē: dgha(y)-dghi, yerekha(y)-yerekhi, p'esa(y)-p'esi. Ay changes to ē in the nominative case and in plurals: p'esēn yegaw, p'ashēn nsdaw, aghēnun ganch'ets'in, sadanēnin gu khapen. Only the attributive remains unchanged: ēn sadana(y) a, tu agha(y) is.

2. Similar to type 2 are: 1. Several monosyllabic words: mart-martu, klukh-klkhu, mart'-mart'u. 2. All words ending with i: kini-kinu, pardi-pardu, t't'i-t't'u, keghats'i-keghats'u; except the ablative ends with uts'ē: paluts'ēn ingaw, klkhuts'ēn juar. In some other words the ending changes to umē or uma: ishi-ishima, dghi-dghuma, mēgi-mēguma. 3. In the following words of towns and regions i changes to u: Khntatsori-ru, Kisagi-gu, Paseni-nu, Sberi-ru, Mushi-Mshu, T'iflisu, Hayasdanu, Dajgasdanu, Erzrumu, etc.

## Singular

| <i>Type 3</i>                | <i>Type 4</i> |
|------------------------------|---------------|
| Sar                          | S. Sarkis     |
| Saran                        | S. Sarksa(y)  |
| Sarēn <sup>16</sup> (saranē) | S.Sarksēn     |
| Sarov                        | S. Sarksov    |

3. Under this type there are words like: kakat'-kakt'an, jagad-jagdan, vogh-voghan, gazh-gazhan, ag-agan, dzmag-dzmagan, yez-yezan, mad-madan, ap'-ap'an.

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16. The ablative of some such words take the anē ending: kakat'anēn, jagadanēn, or aghchganmē, gnganmē.



4. Under this type there are words like: Asduadzadzin-Astudadzadna(y), Lusaworich'-Lusaworch'a(y), S. Kevork-Kevorka(y), yegeghets'i-yegeghets'na(y). There are a few regular words: darwa(y), aghchĕga(y),<sup>17</sup> herua(y).

Below are the plural forms of words:

## Plural

| <i>Type 1</i>       | <i>Type 2</i> |
|---------------------|---------------|
| Arder               | Kumpudni      |
| Arderu              | Kumpudnun     |
| Arderē (arderuts'ē) | Kumpudnumēn   |
| Arderov             | Kumpudnov     |

1. The classical form of type 1 is voryar. There are a few monosyllabic words which take the ner suffix instead of er, such as: dzarner, gazhner, mgner, voghner, dalner; some words of this type have lost the ending letter n. Examples of polysyllabic words are: at'ar-at'arner, gndunner, p'aragner. Most monosyllabic words are of this type.

2. The classical form of this type is namagani. Most polysyllabic words are of this type: gat'ilnin, sadanēnin, vorovēnin, mazmannin, gawaṛnin.

| <i>Type 3</i> | <i>Type 4</i>  |
|---------------|----------------|
| Dghak'        | Aghchunk'      |
| Dghats'       | Aghchgants'    |
| Dghats'mē     | Aghchgants'mē  |
| Dghats'mov    | Aghchgants'mov |

3. Only a small number of words are declined as this type: degunk'-degunk'nots', k'aghk'unk'-k'aghk'unk'nots', alari-alarats'; also a few monosyllabic words that are in plural form, such as: tseṛk'-tseṛats', vodk'-vodats', chaghats'k'-chaghats'ats', aghhats'k'-aghts'ats', michink'-michnats', orots'k'-orots'ats', tik'-tiats'.

4. Generally, words of this type are declined as singular words: dzmag-dzmagunk', dzaghgunk'-dzaghgants' or dzaghganats', ap'unk'-ap'ants', harank'-harants', gesrank'-gesrants', hork'urank'-hork'urants'. Other words

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17. The indefinite form of aghchĕga(y) is aghchga(y); khorot'a(y).

take the unts' ending: k'ərunk'-keṛunts', mamunk'-mamunts', babunk'-babunts'; also such plural words like: adzunk'-adzuts', par-paruts', udus-udusuts', bas-basuts'.

## Plural

|               |               |
|---------------|---------------|
| <i>Type 5</i> | <i>Type 6</i> |
| Ach'ui        | Keghan        |
| Ach'uēnu      | Keghannu      |
| Ach'uēnuts'ē  | Keghannuts'ēn |
| Achuēnov      | Keghannov     |

5. The classical of this type is mangdi. There are a few monosyllabic words: ach'k'-achui, midk'-mdui, tseṛk'-tseṛui, mad-madui, ak'-ak'ui, jang-jangui, vodk'-vodui, tuṛ-trui, unk'-ēnk'ui, hed-hedui. Only the nominative of these words do not change: tseṛuis ts'awin, voduit godrin, heduin basher aṛin. During declension, the plural suffix ni is also added as in the example above.

6. Of this type are the words: dēr-diran, ēsh-ishan (ishean), kēsh-kishan, k'osh-k'oshan, kegh-keghan. As in type 5, these words take the plural form during declension, and sometimes in the nominative: ishannin yegan, niran-nin irar ch'in uzi (ner, niroch); keghanun sareyn k'alēn, etc.

|               |               |
|---------------|---------------|
| <i>Type 7</i> | <i>Type 8</i> |
| Khnamik'      | Choresdan     |
| Khnamets'     | Choresdnun    |
| Khnamets'mē   | Choresdnēn    |
| Khnamets'mov  | Choresdnov    |

7. In this type, are words whose derivatives end with i or ets'i: harsnik'-harsnets', haramik'-haramets', ēndanik'-ēndanets', t't'ik'-t't'ets', palik'-palets', ddghik'-ddghets', Gramants'ik'-Gramants'ets'. The classical form of this type is degheats', yegeghets'eats'.

8. In this type are words which end with the letter i of the root word, and those without the i of the derivative: areki-arekesdan, kini-kinesdan, hoki-hokesdan, gori-goresdan, mayri-mayresdan, degghi-deghesdan, legghi-leghesdan, mozi-mozesdan, kari-karesdan, dari-daresdan, uṛi-uṛesdan, kodi-kodesdan, k'eni-k'enesdan, k'eri-k'eresdan, madni-madnesdan, etc. There are words that are conjugated in two ways: uṛesdan or uṛii-uṛets'; moshesdan or moshik'-moshets'; jambēnin or jambēsdan; dghi or dghu, etc. Palik'-

palesdan, gaglik'-gaglesdan, etc.

As can be seen, all the plurals are declined the same way. The singular is declined the same as type 2 singulars, besides the three forms ats', ets', ants', and uts'.<sup>18</sup>

After discussing the declension of words, it is worth giving some information about proper and collective names.

## Proper Names

Due to certain conditions, proper names have changed over the years. Sometimes, foreign names were adopted, such as: Garolos, Lutovigos, Stanislav, P'ragisgos, Yewkinē, Anadolīa, Rejina, etc. Recently many Armenian names have been used, such as: Armenag, Lewon, Vahan, Sat'enig, Hayganuysh. Some of the very old names have not been used because they are from pagan times.

Below are lists of feminine and masculine names. We selected the feminine names especially because they are the names of only the older and old people.

### *Masculine Names*

Zadig, Aṛak'el (aṛakeal)

Markar (markarē), Manug (Hisus manug)

T'akawor (t'akawor)

Murad, Malkhas (these are Turkish names)

### *Feminine Names*

Names of precious stones

Magid (Markrid), Agad

Bilos (perhaps Billor from Pilomena)

P'eruz, Almas, Srma (Turkish)

Lusig (lusin/moon), Shoghig (Shoghagat')

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18. We considered it unnecessary to present the irregular declensions of such words as: har-hor, yeghpar-yeghpor, gesur-gesroch, dēr-diroch, ėnger-ėngeroch, gin-gnoch, aner-aneroch, ner-neroch, gesur-gesroch, gesrayr-gesroch, dakr-dakroch, dal-daloch, k'ur-k'roch, etc.

### *Names of flowers*

Map'uz, Nart'os, Vartots', Nṛan (from nur)  
Shushan, Hazrig, T'arān (Antarām)

### *Biblical names*

Dalit' (Dalit'a), Mat'a (Mart'a)  
Magt'agh (Maght'aghinē), Saper (Sapira)

### *Ceremonial names*

Nazul or Nazeli  
Baydzar, Zartar  
Zarman, Khadun (zartarun/adorned), Karan (Kayianē)  
Yerani, Srpun (Yeranuhi<sup>19</sup>)  
Sgun (Isguhi), Dirun  
Mak'ur, T'akun

### *Uncertain names*

Nazan, Nazug, Tolan  
Dzamig, Narmoz, Sharoz  
Nazoz, Zanan, Ardzukh  
Nilan, P'ump'ul, Hamas

Most of these names are not currently used, except a few, such as: Srpun, Sgun, Dirun, T'akun, etc.

## **Collective Names**

These are singular words that require plural verbs: chruvorn yegan, dawarn handēn yegan, chruvorn Sbern hats'i knats'in, hink dnuvor yelan knats'in k'aghak'n, yez mort'ets'in, tanguvorn bolts'an. Likewise, during declension sometimes they have singular and other times plural forms: dawrin tēm knats'ink', baduvavorin shahets'ank', goṛuvornun lav ik'ram ērin, p'ayduvornun gats'innin yed aṛin.

## **Names of In-Laws**

Often names of in-laws are used incorrectly. Dakr has been used to refer to a groom; and ner, to a bride or her sister. We read in our history about King

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19. The feminine ending uhi is not found in the region's dialect.

Dikran's dakr as his son-in-law, which is false and strange. For this reason it is appropriate to list the definitions of these words.

Aner- wife's father, to the husband  
Zok'anch'- the wife's mother, to the husband  
Gesrayr- the husband's father, to the wife  
Gesur- the husband's mother, to the wife  
P'esa(y)- the husband to the wife's relatives  
Hars- the wife to the husband's relatives  
Dakr- the husband's brother, to the wife  
Ner- the wives of two brothers, to each other  
Dal- the husband's sister, to the wife  
Anertsak- the wife's brother, to the husband  
Dakrvorti- the husband's brother's child, to the wife  
Dalvorti- the husband's sister's child, to the wife  
Keni- the wife's sister, to the husband  
Kenegal- one who marries the keni  
Kenvorti- keni's child, to the husband

### **Names of Relatives**

Hopar- father's brother  
K'eri- mother's brother  
K'eregin- k'eri's wife  
Hork'uyr, Horak'uyr- father's sister  
Mork'uyr, Morak'uyr- mother's sister  
Khat'un- the wife of the father's brother  
Bab- the father's father  
Mam- the mother's mother  
Brodol Bab- the father's Bab  
Brodol Mam- the mother's Mam  
Hoparvorti- the child of the father's brother  
K'ervorti- the child of the k'eri  
Hork'urvorti- the child of the father's sister  
Mork'urvorti- the child of the mothers' sister  
Yeghprvorti- the brother's child  
K'urvorti- the sister's child

As we see, the Armenian language is poor in the number of words for relatives; we see only three or four words. The names for in-laws are much

more and colorful. The European languages have a larger number of words for in-laws.

## **Definition of Sounds**

Tsen adzel- to echo  
Tsen tskel- to sing  
Slblal- to whistle  
Jual- to yell  
Slëkhdal- to whistle forcefully  
Gat'il-, gat'il, gat'gt'il- to drip  
Jlal- to flow very softly  
Blal- to flow, descend  
Shral, shrshral- to flow profusely (water)  
Ch'khch'khal- to babble (a brook)  
Ch'okhch'okhal- to flow gushingly  
Zngal- to make a sharp sound (hammer hitting stone)  
Zngzngal- to ring (a bell)  
Vorpal- to howl  
Porchel- to moo  
Hachel- to bark  
Jngjngal- to whimper (an animal)  
Koral- to thunder or shout  
Vayel- to meow  
Gornch'el- to roar  
Mayel- to bleat (sheep)  
Jzjzal- to make squeaking sound (a mouse)  
Jt'jt'al- to tweet  
Jkhjkhal- to sound like a jaybird  
Vzvzal- buzzing (to sound like flies)  
Gkhgkhal- to sound like a partridge  
Khrkhnchal- to neigh  
Zral- to bray  
Gaganal- to chirp (chics)  
Junjunal- to cluck (chicken)  
Khshkhshal- to rustle (leaves)  
Shkhshkhal- to rattle  
Gch'gal- to thud (an ax hitting tree)  
Khral, khrkhral- to snore  
Tpal- a sudden short sound (from a gun)

Tptpal- short repetitive spurts of sound, or fast heartbeat  
 Ch't'gal- a soft blow  
 Ch't'ch't'al- to trickle  
 Jk'al- to break (glass)  
 Jk'jk'al- repetitive breaking sound  
 Jrjal- to squeak  
 Dzrdzral- soft sound of burning wood  
 Flflal- loud sound of a flame  
 Jghjghal- children's screams  
 Dghdghal- soft sound of a flame  
 Dndnal- to lumber  
 Jejal- buzzing in the ear  
 Ghrghral- the sound of falling walls; also the sound of a dog biting  
 (growl)  
 T'sht'shal- the hissing sound of water falling on hot metal  
 Lkhlkhal- the sound of heavy rain  
 Lokhlokhal- the sound of boiling water  
 Bbjjal- sound of a fast running stream  
 P'rch'p'rch'al- simmering sound of cooking food  
 P't'p'tal- the bubbling sound of cooking food  
 Jlsdgal- liquid pouring profusely out of a broken animal-skin bag  
 Ch'khdgal- to gush or spill over  
 Ghzhghzhal- to whiz by (bullet)  
 Slslal- to rattle or clang  
 Srsral- soft and short thud like drops of rain or fruit falling to the  
 ground  
 Gjgjal- to sizzle

## Section 3

### *Pronouns*

We have no comments about pronouns. Below is a list of demonstrative pronouns.

#### **Demonstrative Pronouns**

As (this), at (that), ēn (that), isa (this), ita (that), ina (that).

Asonk' (these), atonk' (those), ēnonk' (they), isonk' (these), itonk' (those), inonk' (they).

| <i>Singular</i> |         | <i>Plural</i> |            |
|-----------------|---------|---------------|------------|
| At              | Ita     | Atonk'        | Itonk'     |
| Ator            | Itar    | Atonts'       | Itonts'    |
| Atormē          | Itormē  | Atonts'mē     | Itonts'mē  |
| Atormov         | Itormov | Atonts'mov    | Itonts'mov |

It is natural that these pronouns remain unchanged before adjectival nouns. For example: Isa paliks, ita t't'ik't hasadz yen; ina aydēyn gts'ghets'an, var ants'an.

At, ator, ita, itonk' where the t is pronounced d, the letter t must remain the same. The old pronunciation has remained the same, but in our Western-Armenian literary language the words are spelled as ad, ador, adiga, adonk', which is contrary to our rules. Likewise, the personal pronouns indz, indzi instead of ints, intsi are anomalous, and I think they are not present in the Russian-Armenian usage.<sup>20</sup>

The following are used as adverbs:

Istus, ittus, intus (On this side, here, this way).

The plurals are: isani, itani, inani (in these areas).

The ablatives are: isanesu, itanesu, inanesu.

Isvar, itvar, invar, or ēnvar . . . (down this way).

Isghdig, itghdig, inghdig, or ěnghdig (this much).

## Possessive Pronouns

Im, k'u, ir-iren; mer, tser, irents' or ēnonts'.

The plural forms are: imok's, k'ugok't, irennin.

Merok'n-meronk'n, ts'erok'n-ts'erok'n, irents'nin.

### *Declention*

Imok's, meronk', irents'nin

Imots's, meronts', irents'nun

Imots'mēs, merots'mē, irents'numēn

Imots'movs, merots'mov, irents'numov

The nis, nit, nin Turkish language suffixes as possessive pronouns are

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20. As, at, ēn, or isa, ita, ina pronouns regularly receive the articles s, t, n. For example: isa khoderus mēch t'ak'ch'ink', ita dghit vařim, ita dzaghgnin k'aghets'ek'.



not used in our and nearby regional dialects, although they are commonly used in our literary language, such as: dnernis, bardeznit, krk'ernin. Even more strange are the following forms: k'uyrernis yegaw, mayrernis dunn ch'ē, hayrernis mezi gē mna(y). Our dialect expresses these as k'urn yegaw, marn dunn ch'ē, harn mezi gē mna(y) — similar to European languages; in other situations, however, they are expressed as: mer dunn, tser dghēn, ēnonts' bakhch'ēn, etc.<sup>21</sup>

## Indefinite and Interrogative Pronouns

Alar (all): alarats', alarats'mē, alarats'mov.

Irar: irats', irats'mē, irats'mov.

Voch'ov (no one): voch'um (genitive and dative), voch'uma (mē), voch'umov. Voch'ov ch'egaw, voch'um maln, ch'ē ch'ay yeghadz, voch'uma ch'em vakhenal.

Biradi (all, entire): It is not declined.

Ov? (vov? who?): um, uma, umov.

Um? (both dative and genitive): um taydn ē? Isa um voch'khayn a?

Uma gamch'na, kna?

Vor?: vorin, vormē, vorov.

Vort? (voyt?): vorit, vorin.

Vors? (voys?): voris, vorēs.

The following articles are directional: Mezmē, tsezmē, anonts'mē ov; as in: dghak', voyt gaynak' klkhi vra(y) gagnil? Pan mē gorodz a voyt kdadz unik'? Vorit chebn a? Vorin havadank'?

Vorin (vomants'): Asdghn shirin a?

Voramēgt (one of you): Voramēgt tus yelēk, degh ch'ga(y).

Voramēgs (one of us): Voramēgs meghawor ink? Voramēgit badzhik'?

Umvora (to anyone): Umvora duadz unim.

Urvora, norvora (any place): Urvora knats'adz a mays, dunn ch'ē. Norvora gert'as t'ē?

Vortus? oytus (which direction): Voytus knats' tsiawoyn?

Vorman? orman (how): Vorman timats'ak'? Orman ēnink'?

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21. The articles s, t, n are the only ones used. The ě and i are not used. The letter ě situated between these articles is either silent or very short, as in dunn yegaw, dunt kna, hoys, moys, manch't.

## Section 4

### Verbs

The conjugation of verbs generally is the same as in the literary language; many forms are very close to the classical, such as:

Intsi khntsoy m'os yed; knats' taydag yegaw u voch'inch' ch'eper. Zengin ēr hama(y); ēwēn pan degh degh knats'; gjujn ur dzuṛ yetir, vor vet'ets'aw, etc.

In the cases of the indicative and imperfect, the gě prefix commonly is not used; they remain as in the classical, such as:

Otsn kednun yeresn sogha(y); hawk'eyn yergnuts'ēn p'ghayin; inch'vrēs ini juas; ghorghoshunnin vrēnis . . . ini ghzhghzhayin; dghak'n bologhudn khaghayin; aghpuyn bjbja(y).

Words ending with al are regular: khaghal, gě khagham, gě khaghas, gě khagha(y), gě khaghayi, gě khaghayir, gě khaghar. Only the plural gě khaghayink' changes to gě khaghayank'.

The perfect tense: khaghats'i, khaghtsir, etc.

The imperative mood: khaghts! khaghtsēk'! garta! gartats'ēk'!

The ending el commonly changes to i in the present indicative, and il changes to e.

G'udim Gě sorvem  
G'udis Gě serves  
G'uda Gě sorvē  
G'udink' Gě sorvenk'  
G'udik' Gě sorvēk'  
G'udin Gě sorven

The ē ending of the third person singular of the present indicative changes to a, as: gě khma, gě gma, gě p'okha. The imperative is: khma! Sorva! Tiza! They are the same, except the letter e is left out, but not in the classical: kordzea! azadea! p'rgea! Likewise, in the imperfect, the ending ēr of the third person singular becomes ir, as: en gin dgha(y) ch'unir; dghēn tasn gě sorvir; khop'n law gě panir.

To make the verbs more forceful, the gě or gu is placed either before or after the verb: tu ur yegar, gu kayi gu, law gě genim gě, ch'im yert'a.

Some verbs that end with ul are: kdnul, hedznul, mdnul, llul, desnul, t'akts'nul, hakt'snul. These are conjugated as desnum, desnus, desnun; the imperfect as desnēi, desnēir, desnēr.

The imperatives of hakts'nul are: hakts'ur! hakts'uts'ēk.

Kdnuil, kdnuets'a(y); sorvim, sorvests'a(y).

P'akhch'im, p'akha(y); gorsuim, gora(y); t'akch'im, t'aka(y); t'ērçh'im, t'ra(y); perem, peri; danim, dari. Like these, all the irregular verbs have the classical forms.

There are a few irregular verbs which have taken the regular form, such as: Ver galnul (to lift): galnum, galnus, galnu. The imperatives are: ver gal! ver galēk'! The perfect: ver gali, galir, galav, galink', galik', galin, galadz.

Harel (to strike): harem, hares, hara!; harēi, harēir, harēr; harets'i, hara! harets'ēk! haradz.

Irar adzel (to gather): irar adzets'i, irar adzets'ēk'! alar adzel.

Zart'im, zartets'a(y); khrdim, khrdets'a(y).

Baknem, baknets'i, etc.

Our dialect has a special form for compound times where all active verbs take the ending unim instead of em ending of auxiliary verbs.

| <i>Pluperfect</i> | <i>Perfect (aorist)</i> |
|-------------------|-------------------------|
| Geradz unim       | Gerdaz unēi             |
| Geradz unis       | Geradz unēir            |
| Geradz uni        | Geradz unēr             |
| Geradz unink'     | Geradz unēink'          |
| Geradz unik'      | Geradz unēik'           |
| Geradz unin       | Geradz unēin            |

Similar examples of other tenses are:

Geradz bidi unenam, geradz bidi unenayi . . .

Geradz unenam, geradz unenayi, etc.

The auxiliary verb em is used only with intransitive and passive verbs; for example: dghan k'un yeghadz a, yes dzarwadz im, govn goradz ēr, voch'khayn kdnuadz ēr. Likewise, the unim auxiliary verb is used only with transitive verbs: mays dgha(y) peradz uni, prteys manadz unim, kogheyn yergu mart sbanadz unēin, tuk' voch'inch' imats'adz ch'unik', menk' lsadz unenank' bidi.

The use of the auxiliary verb unim, used in many dialects, is like ours.

Our dialect does not use the gor suffix, as in gertam gor, gudē gor, knana(y) gor.

## Section 5

### *Derivative Suffixes*

Presented below are only the suffixes that are particular to our dialect. These are suffixes used to indicate diminution, endearment, and derision. Such words are not present in the literary language.

#### **Nouns forming suffixes**

Isdan: Frangisda, Arabistan, Hindistan.

Esdan: Forms plurals: hokesdan, kinesdan, gashesdan.

Ugs: Indicates something belonging to a person: mashugs, k'erugs, ap'ugs, maghugs, luats'ugs, marugs, choyugs, pusugs, k'ashugs, gdwugs, t'ert'ugs, khadugs, khntsorugs, kach'ugs.

Ush: 1. Used as a term of endearment: T'akush (T'akuhi), Mat'ush (Marta), T'eghush (T'egghi), Hayush (Hayguhi), Melush (Melk'on). 2. Used as a term of contempt: barush (a mean old woman), k'nt'ush, p'aush (rotten wood), baghush (to get cold), yeght'ush (defeated).

Ul: Used as a term of endearment: Shushul (Shushan), P'amp'ul, Pupul, T'at'ul.

Uz: 1. It forms terms of flattery: Maruz, Karuz (Kayianē), Daluz, Valuz (Varvarē), Nunuz, etc. 2. It forms diminutive terms: tmuz (small tail of sheep), t'umbuz. 3. It forms terms of contempt: babuz-babuzig, mamuz-mamuzig, ch'unuz-ch'unuzig.

Oz: 1. Used to form words of endearment: Yewkoz (Yewkinē), Nanoz, Sharoz, Khach'oz, k'ot'oloz, p'och'oloz. 2. Used to form words of insult: aghchoz (small), anch'oz, sinoz, hayloz (goat).

O(y): Used to form words of endearment or to show respect: moro(y), babo(y), mamu(y), hayso(y), khrbo(y) (an old man).

Uor: Forms collective nouns: chruor, leṛnuor, goṛuor, majuor, tsenuor, p'ayduor, baruor, dnuor, choruor, tanguor, ts'anuor, khoduor, dewuor. Choruorn yegan, goṛuorn ik'ram hasan.

Ugi: Forms game words: koghugi, manugi, dghugi, khjbugi, danelugi, poshugi.

Ueni: Ulueni, hort'ueni, gaghueni, gashueni; and as adjectives: p'adueni, ch'orueni.

Ud: Forms proper names: Hats'ud, Blozud, Hakud, Sorud, Otsud, Hunud.

## Adjectives forming names

Ulig: Words having this ending form comparative and superlative words: gagulig, khawulig, hadulig, khukhulig, dap'ulig, zelulig, p'ap'ulig. Hasdulig means thicker, and gagulig means very soft.

Lig: Is added to nouns: prtghlig, k'rch'lig, sdlig, t'shlig, gojlig.

An: Is added to verb roots to indicate a fault or bad habit: khadzan (khadzogh . . .), kheghtan, pzan, porchan, gbts'an, vet'an, ēran (burning), ts'awan, gdmnts'an, gadghan, gaganan, khlznan.

Lan: As in the previous: kheghlan, zekhlán, etc.

Un: Is added to verb roots: yep'un (cooked well), yelun, yegun, gts'un, gts'gts'un, blblun, jut'gun, daghun, p'khrun, etc.

Ug: Is added to verb roots: asug, khosug, lsug.

Od: Is added to verb roots or adjectives: vakhgod, tangod, k'ngod, amch'god, kishod, chrod, etc.

Geni: Is added to nouns: ashngeni, karngeni, tsmrgeni, bahgeni (storing apples), etc.

Ut': Is added to nouns and adjectives, and the resulting words are used as adjectives or adverbs: hnut', t'akworut', dzerut' (dzeruyt') kenjut', harsnut', dghut', bolozut', yergnut', lenut', morgut', lrchut', medzworut', bz-digut', ulut', etc. T'akworut' shoreys, haysnut halwnis; k'ayn bolozut' mi tne, ator vodk'n morgut' a yeghadz.

Ov: The singular and plural instrumental cases are used in various words ending with ov as adjectives: hamov geragur, pahrov halav, kunov ch'ay, desk'ov mart, shnorhkov insan, k'efov kinov mart, nēnov nasov dun, verov degħ, dagov dzaṛ. Other words with this ending are used as adverbs: shnorhk'ov hats' gerēk, menk nēnov yenk', tuk' nasov ēk'.

## Section 6

### *Prepositions as Adverbs*

Prepositional adverbs take several meanings, which we introduce here. The same meanings are sometimes found in the classical language, such as, yelek' i vera(y) srok' yev provk' (attack); tēm yeteal knayin; ari ants' i mēch.

Vra(y): 1. Vra(y) gets'i (to bow), gaglinin zhoghva. 2. Ēnor prov law m'vra(y) k'ashets'i (strike). 3. Ur vra(y) juas tu ch'kdes (insist)? 4. Inch' kurdi bēs vra(y) gu das (reading or speaking fast)? 5. T'eṛn vra(y) du (to

wind). 6. Asor ch'achoghets'ank', vra(y) duink' (to lose). 7. Jambortn vra(y) ēr yeghadz (the traveler left), yed ērin. 8. Yergink'n ambodadz a, vra(y) gēna (raining). 9. Keghn k'ēzi vra(y) yegaw (brought you health). 10. P'aych'n vra(y) pṛna, chuy mkhmim (to drink water). 11. Ēman mēg mklukhun vra(y) peraw vor (hitting with a shovel); ays dari aṛuduyn law ēr, ēp'ēja vra(y) perink' (to go forward). 12. Shunn intsi vra(y) mdaw (the dog attacked me), mazm mnats' khadzel ēr. 13. Dghis bidzi mvra(y) tska (advise), sovrug ch'ē. 14. Hawk'n vra(y) zargaw (attack), haw mdaraw. 15. Kogherun yegadz ēin hink hokwov vra(y) knats'ink' (to attack).

Var: 1. Dghen var tibaw (fell down), k'it'n arunets'aw. 2. Puk' ēraw, t't'ikn var in yegadz (have fallen). 3. T'at'aw ch'egaw, aydeyn var ants'an (got spoiled). 4. Var gets'ēk (sit down). 5. Maln var ērin (bringing from the mountain to the village). 6. Abuyn var yepa (spooning food), vazē voch'. 7. Aṛwun chuyn var yelow (flowed down). 8. Dep'uyn var k'aghets'ēk' (set the table). 9. Intsi khabar asats', var mnats'i (to be ashamed).

Ver: 1. Ver gets'ēk, ghaymakhann yegaw (stand up). 2. Anunnin ver duēk' intsi (bring up). 3. Hiwēntin vrēn ver duadz uni (small welts have appeared on the sick person). 4. Mal ver ērink' (to go up the mountain). 5. Inch' ver pṛnes ator (protect)? 6. Seghann ver k'aghets'ēk' (lift). 7. Khodeyn ṛund ver maghadz in (sprout). 8. Ita khntsornit ver galēk' gerēk' (take). 9. Tsaynaworn ver tskets'in (finished)

Ne: 1. Ne mdaw dunn, ne mdaw keghn. 2. Ator mi ne yelnēk', meghk' ch'uni (don't touch or hurt). 3. Ēnor law mne lumats'i/ne p'adt'ēts'i (insulted/scolded). 4. Dghin shamal shamal ne sharets'i (hit). 5. P'adeyn ne k'aghets'ink' t'undiyn, khntsornin ne k'aghets'ēk' ch'ap'ugn (to fill). 6. P'ushn vodk's ne badadz a, dzerk's maṛ ne badets'aw (enter, to penetrate).

Nas: Kedn nas ants'ank', hegheghn yegaw (this side), tuk' mer deghn ini nas yegadz ēk. Aghchi, nas egē, gu kam jiwt tuṛ kashem (toward me/ toward us). Nas arik' istus, iraru degh ēlni.

Nēn: Kedn nēn ants'ank' unvnas (the other side). Dzo, nēn kna, dawayn nas ēra; ka nēn ch'k'ua gats'inn per; bidzim tuk nēn knats'ēk', yes al gu kam.

Os: Mays asats', ludz u harorn os duēk' denim (give to me/us). Ita shē ant nor danes, os dur mezi. Mer hawn tsezi mod a, os duēk' danim.

Un: Voch'khayn ēnonts' a, un du yert'a(y) (to give to someone). Ghazn das p'ari un duaw. Mezi mod al gayin, dirann yegan, un duink'.

Irar: 1. Tertsann irar antsaw (tangled). 2. Khmoyn irar tska (open the dough), hats' ēnelu ink'. 3. Dghēs medz shun mdesaw, irar tibaw (got scared). 4. Tserk's amur mi irar da, ts'awi (don't squeeze). 5. Khasheyn irar

adzets'ēk', t'at'aw gu ka(y) (to gather). 6. Gashin ch'orts'adz irar yegadz a (shrunk).

Tēm: Jambēn intsi mart mtēm yelow (to meet). 2. Ēnor yergu pan tēm tskets'i, hēch' ch'gayts'aw chughabs dal (argue). 3. Chaghts'ats' madn tēm aradz unir, gagnadz ēr (to face an obstacle). 4. Silayjik'n yegan, tēm knats'ink' (to greet). 5. Dghin hayts'i, tēm ingaw (could not answer). 6. Hink hokwov kogherun tēm trink' (ran them away).

Yed: 1. Yed ē, mēgt'i kna; yed ēk', ants'nim (get out of the way). 2. Helt'ann, yed hana gam yed lits', k'ughēn dani (pour from one dish to another). 3. Bol janabarrh yed tskets'ink' (cut them off). 4. Ays dari hink harur manēt' p'ogh yed tskets'i (to increase). 5. Jambortnin yeladz ēin, yed ērink' (prevented). 6. P'adn yed gdrets'ink'/yed tskets'ink' (to split wood). 7. Inch' yed lp'radz/yed nsdadz is (sitting improperly). 8. Banredabagn k'ani k'ashes yed gē yert'a (gets longer). 9. Hoghn yed duink' (to dig), mereln t'aghets'ink'. 10. Khorkhoshn yed ants'aw (got cut). 11. Chuyn yed gagnets'aw (piled up). 12. Yed yeghank' (did not go), ēkuan gē yert'ank'.

Hed: 1. Turn hed a (the door is closed). 2. Turn hed trēk' (shut the door). 3. Kealerun hed trink' (ran them off). 4. Aṛun chuyn hed ērin (brought). 5. Govin gat'n hed yegadz a (increased).

## Section 7

### *Adverb, Preposition Conjunction, Interjection*

#### **Adverbs**

Ē? (ēr/why): Ē ch'ēir intsi asel, yes gu kayi? Ē ch'ēik' yert'al kogherun hed tnel?

Ēwur: (why): Ēwur yert'am, isht'a(y) ch'im yert'a? Tser dawayn ēwur mer charteyn i ver ver gē ēnēk'?

Ur? Inchu? (why/where): Ur yegar, yes k'ezi ch'unēi ganch'adz? Dzo ur ch'is sebel, k'ezi k'ani hegħ asim?

Inch'i? Inchu? (why): Inch'i tinch ch'is genal? Inchi ganch'ets'ik' intsi?

Logor (yet/recently): Hramē hats' ger – Logor geradz unim, shnorhagal im. Jambortnin logor povets'an keghn. It is used only as an adverb, not as an adjective as in logor hars, logor halaw.

Ēnba (yes or no, more used by children): Tast sorvets'ar? – Ēmba churi

bēs kidem. Kna goveyn nas ēra – Ėmba, ch'im.

Abayi (certainly, undoubtedly): Ėkuan maln ver gē ēnēk'? – Abayi.

Yepora (never): Atman pan yepora mi ēne, aghchigs.

Isgi (not at all): Ėnor yes isgi ch'unim desadz. Isgi ch'ikdim.

Vora: Yerpvor yert'am vora k'ezi heds denim.

Nor? (where): Tu nor gē yert'as, yes al gu kam?

Ėhēn (behold): Ėhen p'ap'en vay tri, gerēk u knats'ēk' p'adi.

Tiha (here it is/they are): Tiha ghazn, aṛ kna dzakha.

Ini (when): Jambēn yert'aln ini azhdahar ots mdesa(y).

Khapa (do not dare): Heds yegē, k'ezi aselu pan munim, khapa ch'ert'as.

## Prepositions

Der vor (until): Der vor jorokhap'n hedzank'.

Ini (inside): Ne mda(y) dunn ini. Tanagn p'oyn ini ne ēzarg.

I ver (upward/ascending): Lērn i ver kjelow yelank'. Mayn dunn i ver a. Kogheyn danjudn i ver ver aṛin p'akhan.

I var (downward/descending): Dawayn lērn i var vra(y) badets'an.

Tsoyn i var inchank' keghn. Vorogn i var vra(y) badets'ank', inchank' dunn.

Minch'ug (until): Minch'ug garmnchap'n inchnunk' hedrar.

## Conjunctions

Darbēm (because): Darbēm vor tu kumpud yes, mer maln al asha. K'ezi hakh gu dam, darbēm vor gē yert'as, isa vkht'igs al hedt dar.

Gut'i (it seems like/that): Govn zēṛ yelaw p'uln i var, gut'i vodk'i ch'ē gagnadz, sagh ch'i mnal. Kogheyn gut'i 50 vosgi uzadz unin yegher.

Armi (that, indeed): Armi yes hon ch'ēi, khabar ch'im. Armi t'ē yes hon ch'ēi (I am not at fault).

Yert'a (so that): Tu kna yert'a kam, t'ē ch'ē ch'im kal. Intsi khrad du tass, yert'a kezi ch'ē dam.

Ėnti vor (for that): Pan unēir, ēnti yerēg ch'egar mer dunn. Dghats' t'it'khun sorvets'nēk', ēnti vor panug ch'im ēlnir.

Arigs t'ē (not to be dared): Dghak', asor urek' mi yert'ak', t'at'aw bol yegadz a, arigs t'ē k'ar gu ka(y). Arigs t'ē inch' gē ēlni.

Vad vor (that, what): Vad vor ch'ikdes, gē ases. Vad vor tu ch'unes geradz, ch'is hawni. Vad vor siydn yeladz a, ēman gē asa.

Ėnts'ghor (it seems that): Yergu voch'khar gamrchēn kedn ingan, ēnts'ghor kheghtets'an. Ėnts'ghor yert'alu ink', muzhda(y) yegaw.



Kawel (only that): Yes degħ ch'unim, ne aṛnum k'ezi, kawel tṛan yedew awel ēnim k'ezi. Atonk' mnan, kawel yes yert'am.

Baylor (it seems that): Kogheyn, gasin, mer dunn mdadz in, baylor inch' vor gar ch'gar, t'alnadz daradz unin.

Khosh/ Khoy (opposite): Gasēir ch'i udel, khosh geraw. Gets'ēk', khoy zorov merṇelu ch'ink.

## Interjections

Yerneg/yerani (wish that): Yerneg k'ezi.

Ē~ (anger): Ē~ herik' yeghaw.

Okh (revenge): Okh ēlni k'ezi

Okh~ar/Okhaysh (relaxation): Okh~ar, inch bagħ chur ēr, jans hovts'aw.

Akh~/Oh~: Akh~, inch' ēnim vor yes hot ch'ēi.

Γ~ (endearment): Γ~, im dgħēs kna aghpurēn bagħ chuy m'pe.

Γ'huhu (to shriek in happiness): Γ'huhu, haysnik'a, k'ef ēnink'.

Ur a t'ē (wish that): Ur a t'ē kayin. Ur a t'ē t'at'aw kar voch'.

## Section 8

### *Grammatical Idioms and Explanations*

1. Interrogative sentences ending with t'ē are particular to our dialect. For example; asor gert'ak' t'ē, yes al gu kayi? Goverun jashun duik' t'ē, tēr vakhd ch'ē?

2. Yert'am t'ē ch'ē (as soon as I go), irar tbch'i. Arekagn dzaki t'ē ch'ē, ver yelēk'.

3. Ust'ēnin p'adi in knats'adz (gone to bring). Dghak'n marin gwuts'a(y) knats'in. Martign marmantn i var gagli knats'adz in. Haysn chuyn knats'adz a, bidzig mgets'i gu ka(y). Dan diginn kinu knats'adz a maṛann. Yergu ust'a(y) dewi ghrgets'ink'.

4. Jambortnin saran vra(y) hasnin u ch'in (as soon as they get there/ when they arrive) yergu arch rasd yegan. T't'ik'n hasnēin u ch'ēin (just ripened) medz heghegh myegaw, askharhk'n irar khaṛnets'. Dzaṛneyn zhizhi yeghadz ēin ch'ēin Zadign yegaw.

5. Dghēn yeladz ēr (almost) zeṛ gyelnēr, tseṛk'ēn pṛnets'i. Vodk's shēn ingaw, yeladz ēi man gants'nēi. Husin inchaw tsoyn i var, yeladz ēink' dagn mnats'ank'. Kisheys zhazh yeghaw, yeladz ēin dneyn plch'ēin.

6. Gṛiwn khaghaghelu vra(y) ēr (almost over). T'at'awn kalu vra(y) ēr,

galn ne duink'. Kogheyn p'akhch'elu vra(y) ēin, pṛnuets'an. Leṛn yert'alu vra(y) ēink', mezi yed ērin.

7. Tu ēman vakhgod yes, or pan mvor ělni togh gelnēs (to be frightened). Medz heghegh myegaw Okosdos amsun, vor ashkharh zhazh hanets' (shook the earth). Tsmran yedi amisn ēr, p'oshow hiwsi mēman korrats' vor, polor tsoreyn t'unt yelan (to rumble). Voch'khayn baṛagn i var khurd (khuyd) yelan (startled). Dghēn zeṛ yelaw tṛap'n i var (tumbled). Abuyn yep' yelaw or yeṛ yelaw (started to boil). Vad vor siydn yelw, zamēn kashets' (got angry).

8. Khodēyn shah adzets'ēk' (gather), yelēk' yert'ank'. Khasheyn irar adzets'ēk' (sweep), tsun gu ka(y). Leṛneyn, tsoreyn tsēn gadzin (echo). Dzo, alar mi adzē (do not be lazy) yel intsi chuy mdu.

9. Mut'n ingaw (got dark), tus ch'mnak'. Ask'earn doghs ingadz (falling in line) gyert'ayin. Bol man yegank'(looked for), ēnor ch'gayts'ink' kdnul. Medz zhazh yeghaw, dneyn bit'un man tartsan (to overturn). Dghin t'ṛuts' t'ṛuts', vor man ants'aw (fell down). Koghts'uadz shēann dasn orēn yerewan yegan (appeared). Voch'khayn Asdndzadzēn u adzeyn al Meṛelots'ēn yedew kagh gu kan (they become pregnant).

10. The genitive declension, or more correctly, the dative is used in place of the ablative when used with persons and animals. For example; intsi khapets'in, mezi mdēn hanets', kezi al heduis gaṛnunk', ēnor yes abov im, um guzek' danil, mek' ch'ink' kal. Aghpoyt hedt aṛ, hedrar yert'ank; yeṛēg k'eṛus desa(y); kogheyn yergu martu sbanets'in; mer govin kedap'n i var zeṛ duink'; as kisher archn mer yezan geraw. For inanimate objects the ablative is used. For example; aydeyn k'aghets'ank', gdzghadz ēin; meghr gera(y); hats'n gerak' t'ē ch'ē? hokesdann gorusin; ch'ayesdan kaghets'ank', orannin tizets'ank'.

We will omit discussing the second part of the grammar—syntax. A dictionary of our dialect is in part 2, where you will see examples of syntax. Before that, a few words about phonetics.

## Section 9

### *Phonetics*

In our dialect, letters have been subjected to several changes, mostly the vowels and less frequently the consonants. We see it appropriate to give

a brief explanation about them.

## Vowels

1. The a(y) suffix sometimes is lost and other times changed to ē: dgha(y)-dghi, kahana(y)-kahani, sodomna(y)-sodomni, vorova(y)-vorovi, mashala(y)-mashali, p'esa(y)-p'esi, agha(y)-aghi; adjective nouns: mola(y), ghola(y), etc. In the nominative as subject, a(y) changes to ē: dghēn law a, k'ich' voyts a (rebellious), aghēn dunn ch'ē mashalēn ants'aw, gholēn p'ap'a(y) udeln a. The same changes also occur in declension of plural, genitive, dative, and sometimes singular accusative words: vorovēnun khelk'n gayj a, p'esēnumēn neghadz ēin, p'ap'ēn gerank', kesēs taydigets'i, p'arēs gorusi. As a predicate, a(y) remains unchanged: tu intsi sadana(y) mi gdril, poloyt al aghayik yeghadz, dzo tu dgha(y) khoy ch'is, ita mart intsi p'esa(y) a.

2. The a(y) diphthong has lost its y: mar, har, adz, p'ad, aghpar, mari, p'okh instead of mayr, hayr, aydz, p'ayd. Turkish words, such as t'ay, ch'ay, etc. are anomalies.

3. Oy and iw diphthongs are pronounced as u. Words with oy: kun, lus, p'ut', dzerut'. Words with iw: arun, alur, aghpur, sun. Sometimes the entire diphthong is lost: aghprui, arnp'or, alrmagh; but when the u is close to the front of the word, it remains: p'ut'god, kunadil, lusapats'.

4. The letter e is changed to i in some places: giragur, irets'gin, irets'ank', irenk'. Likewise, em at the end of verbs changes to i: gudink', gudik', gudin, yes dgha(y) ch'im, ēnonk' hats' gudin. In some words, i changes to e: gshe'r'k', hat'elk', and also im at the end of verbs changes to e: unem, unes, unē, unink', unēk, unen; menk' voch'inch' ch'unenk desadz.

5. The ē in verbs ending with em and im changes to a in case of present indicative of the third person singular and singular imperative: guda, khma, ganch'a mani, archn dzar gelna, at khapa k'izi. Ēhēn p'aydin chuyn khma, vrēt ghorta; uza intsmē, gu dam k'ezi ēmēn pan.

6. The ea diphthong is not used in our dialect. It either keeps the e or the a. Words with just the e: vareg, tsoren, goreg, lert. Words with just the letter a: lusnag, senag; likewise the imperative in the classical language has only the letter a: khosa, mana, geragra.

7. The vo letter is lost sometimes: volork'-volrel, polor-polrig—polrk'el, korokh-kor'khi-korkhdil.

8. 1. The letter a is changed to ē in many words: lēn, yergēn, ēn, ēnonk', tsēn, tsēnel, ēnel, ērt, ēght'el, ēhēn, ēnk'an, ēnch'ap', ēmēn, instead of layn, yergayn, tsayn, etc.

8. 2. the letter a also changes to i: isa, ita, ina, isonk', ironk', inonk', isēs, itbēs, inbēs, isman, itman, imov, iman.

8. 3. The letter a is not used as a conjunction in compound words: chr-gal, arnp'or, p'ormud, haysnts'u, anushger instead of chragal, ariwnap'or, p'oramud, harsnats'u. Due to long words, the letter a is left out, and often the consonants are left out for abridgement and ease of pronunciation: chaghats'k', chagts'aran, k'aghchnich', Makid, Maruz, Nonoz, Nunuz instead of chraghats', chraghaban, k'aghghanich', Markarid, Mariam, Anna, Nunē. Other compound words ending with i have kept their regular spelling: keregin, hokedun, vosgedants, karekhash'.

## Consonants

1. 1. The letter r, when followed by another consonant, often changes to y for ease of pronunciation or softer sounding: hayrs-hays, mayrs-mays, mard-mayd, ard-ayd, pardi-paydi, ardern-aydeyn. In some words, the r is pronounced: mart, dart', gaghart, ghort, khort', purt. It keeps its pronunciation after a vowel or at the end of a word: dari, bard, barel, sokhril, hamril. After the letter ě, r is pronounced forcefully: mrdadil, prtadel, mrt'měrt'al, khsěrdil. The voy diphthong in such words as koyd, khloyts', poloyñ, voys<sup>22</sup> is not pronounced as the voy diphthong in voghch'uyn, kuyn, suyn; the o in the words of the former list keeps its natural sound: zoyd, koyd, boyd (with vo) boyd (with o), and not as zud, kud, and bud. Also voys (with vo) is pronounced as voys (with v as the word vors).

1. 2. The letter r has changed to l in some words: ch'il, ch'lel, alor, jolokh, p'edul instead of ch'ir, ch'rel, arar, jorokhi, p'eduri; also in the past tense of verbs: knats'il im, hasil im, hasil ēr, tartsil ēi.

2. The letter z changes to dz: yeradz-yeraz, yeydzal; bidzig-bzdig, where the z has changed to dz, d has been eliminated, and the unwritten letter ě, by being pronounced forcefully, has changed to i.

3. Sometimes ch' is pronounced as ch: ch'ikdim instead of chikdim, and at other times in reverse: churiman instead of ch'uriman; cha, ch'ē mi, aynbēs ch'ē instead of ch'a, -chē; tunch-tunch'.

4. 1. The letter kh changes to gh in some cases: ghag-khag.

4. 2. Kh also changes to h: haghogh<sup>23</sup>-khaghogh, hats'i-khaytsi. Other

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22. Voy-vors is an interrogative pronoun that means "which one of us": mezi ganch'adz unin voys yert'ank'?

23. The word haghogh is pronounced similarly in our nearby regions. In the

times it is pronounced regularly as khayts'i.

5. 1. The letter gh is changed to l: ch'il-ch'igh, ch'ladil, ch'ladets'nul.

5. 2. Also to kh: t'okh, p'okh, t'ogh, akhch'ig, akhakhin, makht'ank' instead of aghch'ig, aghakhin, maght'ank'.

6. The letter d is eliminated from some words: Asdzu, Asdzuma instead of Asdudzo(y), Asdudzmē; bidzig-bzdig.

We see it appropriate to suffice with these changes of some of the letters. There are changes of other letters that we have not specified here, and we are not even able to give explanations for them. For example, the word bodzar is derived from baydzar; from nman and nmanil come lman, lmanil; from moghēz comes khlēz; and many others.



## Chapter 45

# DICTIONARY

*Translated by Shushan Avagyan*

### A

APAR, n., father

APET', n., 1) plant; 2) dry leaves or twigs, used to kindle fires

APET'UG, n., a young *apet'* plant

APET'USD, n., area overgrown with *apet'* plants [used as a proper name]

AZIK', n., 1) tail; 2) the back side of a woman's shirt, embroidered with colorful threads

AKUR, n., a handful in [*avuj* in Turkish], e.g. "Give me an *akur* of raisins."

MEDZN AKUR, the amount that can fit in one's two hands held together.

AKUR'EL, v., to take with one's hand, e.g. "take as many as you can hold to your chest from where you are."

AKUR'T'EL, v., to scoop by hand at once as much as possible

AKUR'T'I, AKUR'TSI, with a handful ("Throw *akur'tsi* of water on your face to open your eyes")

AKRAVI SOKH, n., an onion-like grass [literally 'crow onion']

AKRAVI ZHUR, n., 1) small plant; 2) unripe grape

AKRAG, n., summer house

AT, ATI, pron., that, from that

ATMAT'IUT'IUN, n., edible bulbous plant

AZAB, adj., unmarried, single ("An *azab* man")

AZAR DAL, v., reprimand, scold

AZK, n., relative, blood relative, kin, kinfolk

AZK'EM, n., sorrow

AZKUDAG, n., relatives, family ("We don't have an *azkudag*")

AZGHUT'I, n., gunpowder

AZMZGEL, v., to grope in the dark

AZUAG, n., small ring at the end of a pouch

AZUAY, n., small explosives  
 AZVETSNEL, v., to teach a newborn child or baby goat to take milk  
 AZVIL, v., neutral verb of AZVETSNEL  
 ALAR, n., all, every  
 ALENAL, v., to appear  
 ALEVOR, adj., old  
 ALI, adv., again  
 ALNI, adj., without salt  
 ALCH'IN, n., lime, a white calcium-containing inorganic powder  
 ALRDUN, n., flour bin in a mill  
 ALK', unknown word, perhaps a stable  
 AKH, interj., ah  
 AKH (U VAKH) ĖNEL, v., to groan, to moan, to sigh  
 AKHEL, v., to lock (a door)  
 AKHUVAKHOV Ė, adj., (someone who is) afraid, fearful, obeisant  
 AKHK', n., a door chain used as lock  
 AKHK'N U GOJAGN IRAR HASADZ ĖIN, id., gone beyond proportion;  
 irreversible situation  
 ADZAN, adj., laying many eggs  
 ADZEL, v., 1) to lay eggs; 2) to collect ("collect your mind"); 3) to appear heavier (on  
 one side of the scales); 4) to make profit, to use; 5) to call, to make a sound; 6) to  
 bring the cattle back home from the meadows  
 ADZIG, v., when the wheat gets damp in the autumn, the flour gets spoiled and the  
 bread doesn't stick to the wall of the stone oven  
 ADZUG, adj., laying eggs  
 ADZUK', bed (gardening)  
 AG, n., 1) beginning, source of a river; 2) the middle compartment of a chest; 3) an  
 opening of a wound; 4) newly ripened fruit (cherries, mulberries, etc.)  
 AGANĖN ĖLNIL, v., to get punctured  
 AGISH, n., a meter-long iron tool with a hook on one side and a fork on the other to  
 move coals in the fire pit  
 AGLIK' EGHAR, v., you distracted me  
 AGLUTSK', n., small pieces of wood, used to kindle fires  
 AGMOM, n., *propolis* or bee glue, used by bees to seal cracks in the hive; people use  
 it as a health supplement  
 AGN ANTSNIL, v., to move to one side  
 AGNGLIL, v., to go into the ground  
 AGOJ, n., short for Hagop or Jacob  
 AGNCHGLATS, n., gift given to the bringer of good news  
 AGRAPOCHKHICH, n., toothpick  
 AGRĖNPEREL, n., a derisive word for a gap-toothed person, or a person who  
 has lost some front teeth  
 AGÖS, n., furrow, a long narrow trench made in the ground by a plow



AH, n., horror, dread  
 AH DAL, v., to horrify, to terrify  
 AGH DAL SHAN, v., to behave like rogues and blackguards  
 AGHA, n., Mr., master  
 AGHAMAN, n., small horn used by travelers as a container for salt  
 AGHAVARI, adj., like a master or a rich person  
 AGHPAR, n., 1) brother; 2) freight timber  
 AGHPUR, n., 1) spring, fountain; 2) tears (pouring out of the eye)  
 AGHPRAP', n., the edge of a spring  
 AGHTIR, n., salt container  
 AGHEL, v., to add salt  
 AGHIWN, v., to grind wheat into flour  
 AGHLĖZ, n., the licking of salt by livestock  
 AGH'HATSK', Great Lent, officially beginning on Pure Monday, seven weeks before Easter  
 AGHOY, n., master, father (mostly used by children; also see HARSOY, BABOY, MAMOY, MOROY, KOY)  
 AGHOTS, n., a rural method for tanning the skin of oxen  
 AGHUĖS ERT'AL, n., boys who bring wedding news  
 AGHUĖS BAR, n., first dance in a wedding  
 AGHUHATSGER, n., a close friend  
 AGHUN, n., wheat ready to be ground  
 AGHCHI, interj., girl!  
 AGHCHIGNUT', n., girlhood  
 AGHCHIGBARI, n., like a girl (used on occasions to mock boys)  
 AGHCHOCH, n., little girl, or a mock word for a girl/woman  
 AGHDGOROYS, adj., black from dirt  
 AGHDUNK', n., salt lick stone  
 AGHK'AD, adj., weak, feeble  
 AJ DAL, v., to grow  
 AJAB, conj., whether, if, to wonder if  
 AJREL, v., to step on something without being conscious  
 AMAG, n., work or labor that has been done  
 AMAN, n., container, pot; also see GDAMAN, AGHAMAN, ASGHAMAN, YEGHAMAN, LAGAMAN, VODNAMAN, KHODAMAN  
 AMPAR, see HAMPAR  
 AMPER, adj., infertile, barren ("an *amper* tree")  
 AMLADZ, adj., used (plates used for food)  
 AMLIK', n., 1) containers for carrying water; 2) tableware in general  
 AMNEL, v., to can and preserve  
 AMLODADZ, see AMLADZ  
 AMUKH, n., honey in honeycomb  
 AMUJAN, n., women's hand jewelry or bracelet

AMCH'GOD, adj., shy, bashful, timid  
 AMBSHOUGH, n., when a cloud covers up the sun  
 AMBUD, n., mole or any of various small insectivorous mammals of the family  
     Talpidae, usually living underground  
 AYLVI, adv., at least  
 AYDZGIDZIM, n., shrub with scented yellow flowers  
 AYDZBDUG, n., type of grape with the largest berries  
 AYLBLU, adj., strange, bizarre, odd  
 AYYAN, n., gallery in the top floor, with an open front often enclosed by a lattice or  
     railing  
 AYROTS'K', n., 1) burn, blister; 2) fire  
 AYRÖDIL, v., to burn  
 ANAKHORI, adj., 1) anarchic; 2) ownerless, someone left without  
     care or shelter  
 ANAJ, n., main branches of a tree  
 ANKOL, adj., cold, not warmed up  
 ANT'ARAM, adj., everlasting (flower)  
 ANT'EL, v., to embrace, to hold in an embrace  
 ANT'EGHEL, v., move the embers to one side in a tandoor, add some ashes and  
     firewood, then cover it with a lid and carpets  
 ANZHUM, adj., before or after the appointed time  
 ANZHUR, adj., poor, weak  
 ANIDZ, n., a head louse egg  
 ANIDZUG, adj., cursing ("An *anidzug* old woman")  
 ANKHÖS, n., also called *moonch*, a period when a newly married woman must keep  
     silent and not talk in her husband's household  
 ANDZEKH, n., a European magpie  
 ANDZIN, adj., sterile, not giving birth  
 ANDZOD, ANDZODUG, adj., having head lice  
 ANDZODEL, v., to have head lice  
 ANDZK'ASHDZKEL, v., to use a special comb with a thread to get rid of lice and t  
     heir eggs  
 ANG, n., large fallen trees in forests  
 ANGA(N)J, n., ear  
 ANGA(N)J ENEL, v., 1) to listen, 2) to pay attention, heed  
 ANGEAL, adj., 1) [immobile] like wood; 2) burden, weight [on somebody  
     because of disability]  
 ANGJAD, adj., earless, with cut-off ears ("An *angjad* dog")  
 ANGJKHUL ELNIL, id., pretend to be deaf or unaware  
 ANGJOT', n., base of the ear  
 ANGNUNK', adj., unbaptized, not having undergone the Christian ritual of  
     baptism  
 ANGORIZ, adj., seedless (white mulberry)

ANHOKS, adj., careless, worriless, secure  
 ANHOVIV, adj., without a shepherd  
 ANDZNIG CHUKHAY, n., a locally made woolen cloth  
 ANGHMISH, adj., not having courage or audacity  
 ANJALÖZ, adj., unable, inept  
 ANJAR, adj., 1) ailing, ill  
 ANJÖRNI, adj., 1) ugly, hideous; 2) useless  
 ANMER, adj., undying, eternal, everlasting  
 ANNAVOR, adj., famous  
 ANSHNORHK', adj., uncivilized, impolite, ill-mannered  
 ANSHNORHK'UT'IUN, n., incivility, impoliteness  
 ANOGHCANTS', adj., unwell, sick  
 ANUSH, adj., 1) sweet  
 ANUSHELIK', n., sweet courses or dishes, dessert  
 ANCHUKHD, adj., single, uneven  
 ANCHRTI (ARD), adj., arid, dry, unwatered (field)  
 ANSERK', adj., loveless, uncaring [used to describe far animals that show no care for their offspring]  
 ANVAR, adj., ruthless  
 ANDER, adj. without a master, ownerless [used as a curse] ("May you be left *ander*")  
 ANTS', adj., influential  
 ANTS'NIL, v., 1) to pass, to cross; 2) to extinguish (the fire); 3) to have value; 4) VAR ~ to become spoiled; 5) VRA ~ to mock  
 ANTS'NUL, v., to extinguish (the fire)  
 ANTS'NUG, adj., extinguishing  
 ANTS'UG, adj., valuable  
 ANTS'UGS, n., the past, what went before  
 ANTS'UTS'ICH', n., 1) someone who passes something; 2) a wooden tool used in churches for extinguishing the candles  
 ANP'ARAKH, adj., uncivilized, unmannered  
 ANP'USH, adj., harmless, benign (person)  
 ANÖR, adj., premature  
 ASHEL, v., 1) to look, to gaze; 2) YED ~ to stop; 3) to satisfy.  
 ASHĚNGENI, n., edible fruits, such as apples and pears, that ripen in the autumn  
 ASHĚNGODOSH, n., string beans that ripen in the autumn  
 ASHĚNTS'AN, n., autumn sowing (fields)  
 ASHIL, v., to look, to gaze  
 ASHKHADOGH, adj., 1) worker (bee); 2) diligent, hard-working  
 ASHORAY, n., rye (flour)  
 ASHOROD, adj., mixed with rye (flour)  
 ASHORUG, n., common wild oat

ASHUG, adj., looking or gazing steadily or incessantly  
 ACH'ICH'AY ĖLNIL, id., to become sick from the evil eye  
 ACH'MISHEL, v., to get better, to get cured from an illness  
 ACH'K'T or ACH'UIS LOYS, id., congratulatory phrase (literally meaning "light to your eyes"), used when a son is born, someone returns from a far place, or other such fortunate occasions; responsive phrase: LUSOV GENAS (literally meaning "may the light be with you")  
 ACH'K' ĖNEL, v., to notice, to observe  
 ACH'KĚ PANAL, v., to be careful, watchful  
 ACH'K'SHRIM, n., 1) insect; 2) fairy  
 ACH'K'REL, v., to have one's eye on something  
 ACH'ÖK ĖNEL, v., to signal with the eye  
 ABAY, n., an old-style coat  
 ABAYI, id., yes, certainly, without a doubt  
 ABIS, interj., bravo!, good for you! [used for children or youth]  
 ABOV GENAL, v., to hand over for care or protection, to entrust  
 ABOVIM K'EZI, v., an expression of rejection used for children.  
 ABRIL, v., to live  
 ABRIM-MERNIM, id., a colloquial name for chamomile or daisy-like plants  
 ABRIS, interj., bravo!, good for you! [*afërim* in Turkish]  
 ABRUSD, n., living, livelihood  
 ACH ASDZO, n., God's hand ("May God's hand be over you")  
 ACHOGHAG, adj., successful, lucky, fortunate  
 AR, n., shame  
 ARACH HANEL, v., to begin  
 ARACHEN, adv., from the beginning  
 ARADAM, conj., or  
 ARADAN, n., ploughshare, a component of the plow that cuts down into the soil  
 ARAK'EL, n., male name, derived from the word ARAK'EAL, meaning "apostle"  
 ARĖK', n., 1) roof; 2) ceiling; 3) palate  
 ARIGOGH, adj., slanting, askew  
 ARGAY or AGRAY, n., tooth  
 ARNELUGI, n., a game of taking things [from each other]  
 ARNUL, v., 1) to take, to seize; 2) to buy, to purchase; 3) to hold; 4) to receive; 5) to get caught; 6) to marry  
 ARNUG, adj., buyer, purchaser  
 ARNUOR, n., fiancé, someone (usually male) who promises or proposes to marry  
 ARU, n., stream, rivulet, creek  
 ARUAP', n., edge or shore of a stream  
 ARCHITIMEN, adv., at or in the front, ahead, before

AŔCHINEG, adj., firstborn, eldest (son)  
 ASKĚM, n., grief, sorrow (see AZKĚM)  
 ASEGH, n., 1) needle; 2) the leaves of pines or other conifers  
 ASEM, v., to say  
 ASDZUN ORN, id., any God-given day  
 ASGHAMAN, n., needle box or container  
 ASGHNDIL, v., to get goose bumps  
 ASGHORT, n., a piece of fabric, attached to the bottom edge of a dress's top  
 ASUG, adj., chatterbox, an extremely talkative person  
 ASB, n., a tool with eight cords on which the threads of a weaver move up and down  
 ASSAY, adj., necessary  
 ASDARTS'U, n., dress lining fabric  
 ASDGHIG, n., name for a cow that has a white mark on its forehead (literally meaning "little star")  
 ASDUADZ, ASDZUN, ASD'DZUN, n., God, of God  
 ASDUĚNDZADZ, n., the Feast of Assumption of the Mother of God, celebrated in mid-August  
 ADAGS, adj., free, not occupied with work (ADAGS CHEM = I am busy)  
 ADIGEL, v., to finish a job  
 AD'GHDAR, determ., that much, so much  
 ADMAN, adv., so, to a great extent, to such an evident degree  
 ARANT P'ARANT, adj., running back and forth, scurrying  
 ARARŌD, n., sauce or porridge made from starch  
 ARKUT'IWN, n., respect, esteem  
 ARTAR, adj., 1) innocent; 2) id., ~ YEGH pure salted butter  
 ARTUN, n., funnel for receiving grain in a flour mill  
 AREK TBCH'IL, v., the rising of the sun  
 AREKAG, n., 1) the sun; 2) embroidered ornament on a headpiece  
 AREKI, n., the sunny side of a canyon (the shady side of a canyon = DZMAG)  
 AREKGEL, v., sun shining (through clouds)  
 AREKGMIL, v., to get spoiled from the sun (fruit)  
 AREKMIL, v., to get burned from the sun  
 AREKU GOJGHĚZ, n., sun-loving tubers  
 AREKUD, AREKSHEB, adj., the sunniest parts, where the sun shines the most  
 AREKCHER ĚNEL, v., to sunbathe  
 AREMLIG, adj., blood-soaked  
 AREV, GARJ AREV, n., sun; adj., short-lived  
 ARIGS TĚ, adv., maybe, possibly, perhaps  
 ARIWNEL, v., to bleed (from a cut)  
 ARIWNK' ĚNEL, v., to murder, to kill

ARDZEL, v., to graze  
 ARDZIV, n., 1) eagle; 2) adj., dexterous, agile  
 ARG, n., a line or crease in the skin  
 ARGOD, adj., wrinkled  
 ARJIJ, n., lead, a soft, bluish-white metallic element (Latin: *plumbum*)  
 ARMANK‘, adj., surprising, amazing  
 ARMAR, adj., convenient, suitable  
 ARMIT‘Ē, v., consider that  
 ARMGHAN ĒRIN, v., to drill holes  
 ARMNAM, v., to be surprised, to be amazed  
 ARMNTSNUL, v., to surprise, to amaze  
 ARMRKI, n., a plant used for making besom brooms  
 ARUT‘IN or ARUT‘, n., male name, the shortened version of Harut‘iun  
 ARUNIL, v., to bleed  
 ARUNK‘ ĒNEL, v., to murder (see ARIUNK‘ ĒNEL)  
 ARCH, n., 1) bear; 2) a machine to the remainder (skins, seeds, and solids) of grapes after crushing  
 ARCH‘HUN, n., a type of cornel tree with white flowers  
 ARCHMEGHU, n., a large wild bee  
 ARCHOD, adj., inhabited by bears  
 ARCHUG, n., name for a goat that resembles a bear  
 ARCHUGI, n., a children’s game  
 ARDISHAN, n., 1) a stump for chopping wood or other objects; 2) “You have turned me into an *ardishan* by playing tricks on me”  
 ARDIVAN, n., staircase  
 ARD‘SUNK‘, n., drops of tears  
 ARÖS, n., bustard, a large terrestrial bird  
 ARÖSIG, n., cricket  
 ARÖD, n., meadow, pasture, grazing land  
 ATS‘RGEM, v., to release, to untie  
 AVAK, n., 1) hole; 2) a narrow pass or canyon  
 AVAZDREM, v., (a river or stream) filling with sand  
 AVELGER, adv., to overfeed (due to malnutrition)  
 AVELOV, adv., much, too, very (“I am not *avelov* older than you”)  
 AVELUG, n., dock or sorrel plant  
 AVELDUR, adv., more  
 AVELTS‘UG, n., leftover food  
 AVEGHEM, v., to spare, to save  
 AVEGHUG, n., a frugal person  
 AVER, n., damage, devastation, destruction  
 AVDAL, v., 1) to believe; 2) to be convinced  
 AVDATS‘NUL, v., 1) to make someone believe; 2) to convince someone  
 AVDZUG, adj., believing everything, gullible

AVDEK', n., good news  
 AP' CHUR ENEL, id., to baptize during dangerous circumstances  
 AP', n., shore, edge (of a river, a stream, a granary, or a plate)  
 AP'K'ASHICH', n., a triangular wooden tool for clay modeling  
 AP'UGS, n., a tip, a gratuity, a small sum of money given to someone for performing a service  
 AK'LAMADI, n., leapfrog, a game in which one player bends over while the next in line leaps over him  
 AK', n., leg (used for animals)  
 AK' CHAP'EL, v., to kick ("The mule kicked me [*indzi ak' chapets'*"])  
 AK'ALT'AP'AL, adv., hurriedly  
 AK'ISD, n., weasel  
 AK'S DANEL, v., to get stampeded or trampled by hoofed animals  
 AK'S ERTAL, v., to beat down with the feet so as to crush, bruise, or destroy; tramp on  
 AK'SI, adv., almost, approximately  
 AK'TS'AN, adj., kicking  
 AK'TS'EM, v., to kick  
 AK'TS'I, n., kick, a vigorous blow with the foot  
 AFERIM, interj., bravo!, good for you!

## P

PAPUJ ĚLNIL, v., to swell  
 PAT, n., a game with pebbles in the hand  
 PATAT, n., a round piece of cloth onto which the dough is placed, before attaching the dough onto the tandoor wall  
 PATATIG, n., a type of grass  
 PAZUMK', n., Ursa Minor, colloquially known as the Little Dipper or the Little Bear with seven bright stars, used by farmers to determine time at night  
 PAZHINK', n., separation within family members, partitioning of a woman's hair into two halves from the crown down  
 PAL, n., sour cherry [*fishnē* in Turkish]  
 PALASHKH, adj., wanting, willing (woman)  
 PALI, n., cherry tree  
 PALOVID, n., cherry tree grove  
 PALUL, n., swaddling cloths, blankets or similar cloth for wrapping infants  
 PALULEL, v., to swaddle a baby  
 PALCH'AKH, n., mist, fog  
 PAKHIL, v., knowing his subject, knowing his business  
 PAKHLIL, v., to envy

PAKHLETS'NUL, v., to excite, to rouse  
 PAG, n., 1) a backyard, an enclosed land around a house or other building;  
 2) a construction site; 3) a halo around the sun or moon  
 PAGLAKHAVÖR (OTS), adj., striped (snake)  
 PAGLAY, n., 1) a dehiscent fruit of a leguminous plant such as the bean; 2)  
 small round lead balls (bullets) used in firearms  
 PAGDIK', n., a row or cluster of backyards  
 PAHR, n., 1) elegance; 2) trousseau, dowry; 3) natural color  
 PAHR KAL, v., to obtain natural color [passive construction]  
 PAHREDRETSNUL, v., to bring to a natural color [active construction]  
 PAHREDRIM, v., to lose color  
 PAHROV, adj., with natural color  
 PAJIJ, n., a pod (to expand or swell like a pod)  
 PAJIJOD, n., a field of bean plants  
 PAMBARAG, n., 1) fabulist; 2) buffoon, jester, fool  
 PAYIL, v., 1) to hibernate (bears); 2) to be in an inactive or dormant state or  
 period  
 PAYOTS', n., a bear's den during hibernation  
 PAN, n., production, business  
 PAN TNEL, v., to start a business with someone  
 PANADEGH, n., 1) occupation; 2) toy  
 PANADEGH ÊNEL, v., 1) to be busy; 2) to play  
 PANT, n., a primitive sluice in a mill dam  
 PANETS'NUM, v., to use, to utilize, to operate  
 PANIM, v., 1) to work; 2) to function or affect (the needle doesn't function); 3) to make  
 profit; 4) to knit, to weave  
 PANLIK', n., key(s)  
 PAN'NASDUADZ, n., 1) the Word ("In the beginning was the Word, and the Word  
 was with God, and the Word was God"); 2) God willing  
 PANOD, adj., plentiful, having in great quantity or ample supply  
 PANUADZK', n., needlework, embroidery  
 PANUG, adj., 1) hardworking (man); 2) busy (road)  
 PANCHAR, n., vegetable, greens (also CH'ACH'APANCHAR,  
 T'TMNPANCHAR, YEGHCHAPANCHAR)  
 PANCHRPUSUGS, n., small hail, occurring in the spring  
 PANDEM, v., to strap a cradle  
 PASHKAR, n., autumn-born lambs that are usually large  
 PASAVOR, n., (altar) server  
 PASAVORUTIUN, n., service, assistance  
 PADAL, n., 1) a tax or bribe for exemption from conscription; 2) exchange  
 PART, n., a haystack, bundle  
 PARI, n. pl., bounty  
 PARI MNAS or PAROV MNAK', id., good luck to you, stay well (see



YERTAS PAROV)

- PARI LOYS, id., good morning (response: ASDZOY PARIN, God's goodness)
- PAROVEL, v., when the new bride greets the other women in the household by putting her head on their chests and embracing them
- PARUTS'N HANEL, v., to wish well
- PATS ÈNEM, v., to (keep) open
- PATS'PERAN, adj., 1) one who cannot keep secret [derisive]
- PATS'K'ARIT', adj., a derisive word for someone with an uncovered belly
- PET'GHUN, adj., blunt, not sharp ("A *pet'ghun* knife")
- PEH, n., 1) a token of alliance; 2) a down payment
- PEH ORHNEL, v., to bless (to give) a *peh* ("I made a *peh* of five gold pieces to buy his house.")
- PECHK', n., shoulder
- PERNT'P'IL, v., the becoming loose and falling of a load
- PEREL, VRAY PEREL, v., 1) to raise, to bring up, rear; 2) succeed, do well
- PERNEL, v., to finish
- PERNP'OKH, adv., a change of taste in the mouth
- PERUG, adj., fertile, fruitful
- PZAN, adj., escaping (cow, cattle)
- PZEL, v., to escape from the heat
- PZIG PZIG ÈNEL, v., to rip apart, to tear apart
- PZGDEL, v., to rip apart, to tear apart
- PZGDIL, v., to be ripped apart, to be torn apart [passive construction]
- PZHSHGUIM, v., 1) to get cured, to get treated, to get rid of an ailment; 2) to give birth
- PT'KHEL, v., to do something unwillingly
- PT'KHLI AGHCHIG, adj., abandoned bride, left by her groom-to-be for another
- PT'NGOKH, adv., saturated
- PT'NK'ERT', n., a scratch without a knife
- PIPIR, n., cane, staff
- PIT', n., thumb
- PIT' ÈNEL, v., to skin an animal with a thumb (without a knife)
- PILIT', n., circular bread with sesame seeds [*simit* in Turkish]
- PIJUGH, n., tool for cutting tree branches
- PIMURAD ELLES, id., a curse
- PIR, n., a thin staff
- PLIL, v., to collapse, to cave in
- PKHÖL, adj., soft-boiled
- PDZGHI, n., maple
- PGATSAV or PGTS'AV, n., sore throat
- PGIL, v., 1) to sulk; 2) to demand, to require

PGLAD, adj., greedy, voracious, ravenous  
 PGOV, adj., having a big appetite  
 PGDAN, adj., choking, suffocating  
 PGDIL, v., to kill by strangulation, to choke  
 PGDIK', n., throat  
 PGRIG, n., a person with a swelling on the throat  
 PGHOGH, n., an infertile hatching egg  
 PCHUG, n., an illegitimate child  
 PNAZON or PNAZUN, n., winter supply, (food) storage for the winter months  
 POPOZ, n., 1) the name of a flower; 2) the tassel of a fez; 3) a type of extremely large walnut  
 POPROCH, n., 1) a swelling; 2) a bubble  
 POZHOZH, n., 1) cocoon; 2) a protective case of silk or similar fibrous material spun by the larvae of moths and other insects  
 POLRAG, n., a circle, ring  
 POLOR ADZEL, v., 1) to gather, to assemble; 2) to summarize, to recapitulate  
 POLOR GNUNK', id., baptizing an unborn child  
 POLORIL, v., to gather around, to sit next to each other  
 POLORBAD, n., frame  
 POHREL, v., to fry  
 POGHGUG, n., a flower  
 POYLK', n., constellation  
 POSHKH, n., sedge, a grasslike cyperaceous plant with star-shaped leaves  
 POSHKHEL, v., to put dried sedges in the shoes to keep the feet dry  
 POCHRTAN, adj., having difficulty climbing up a mountain  
 POR, n., 1) a horse-fly; 2) a drone; 3) a player who plays on both sides in a game  
 PORANK ĖNEL, v., to start a bull fight, when bulls dig their hooves into the ground and low  
 PORAKHAGH, adv., drones circling near the beehive in the late afternoon  
 PORCHAN, adj., lowing (cattle)  
 PORCHEL or PORCHEL, v., to low  
 POSPRIL, v., to turn moldy (bread) [passive construction]  
 POSPRETS'NUL, v., to make moldy [active construction]  
 POV, n., a large clayey pot for preparing food  
 POVETS'NUL, v., to prepare food in large clayey pot  
 POVIL, v., to reach a destination  
 POVK', n., hip bone  
 PODOD or PODOR, n., a very fat worm or large louse  
 POR, n., a chronic skin disease caused by parasitic mites and characterized by skin lesions, itching, and loss of hair

PORAGHPUR, n., sulfuric waters or springs that cure skin diseases (*por*)  
 PORPNK'NIL, v., inflame, irritate  
 POTS'EL, v., to ignite, to set fire to  
 PUTGUTS', n., the tip of a spike or prickle  
 PUTUZ, n., the protruding part of a plate or tray  
 PUZ, n., a tick or any small wingless parasite living on horses or cows  
 PUZ ElnEL, v. to thrust, to give a push  
 PULAK', n., gathering, assembly  
 PULUT', n., clayey container  
 PUG, n., 1) throat; 2) a double chin  
 PUN, n., nest  
 PUNATREL, v., to search for a nesting place  
 PUNAGAL, n., a place for laying eggs  
 PUNTS, n., clayey container  
 PUR, n., handful  
 PUR ÊNEL, v., to collect in the hands  
 PUSNIL, v., to blossom, to germinate, to grow (A blessing: "May a flower  
*pusni* by your door")  
 PUSUGS, n., product, outcome, harvest  
 PUDUL, n., 1) a two-year-old ox; 2) adv., to get spoiled (difficulty in separating the  
 sheaves of grain due to wetness or humidity)  
 PUK', n., storm, blizzard  
 PRINCH', n., *Viburnum opulus* berries  
 PRNEL, v., 1) to hold up; 2) to defend; 3) to obtain information  
 PRNGALK', n., whatever is cut by a sickle with one strike  
 PRNCH'I, PRNCH'ENI, n., *Viburnum opulus*, commonly known as the  
 Guelder Rose  
 PRNTS'I, adv., with a fist  
 PRTI, adv., to eat a meal with shredded pieces of bread  
 PRTLIG, adj., shaggy, hairy  
 PRTTEL, v., to get injured from hard labor  
 PRTJEL, v., to eat with two fingers  
 PRTUJ, n., a piece of bread  
 PRTUJ ÊNEL, v., to cut the bread into small pieces  
 PRNTSOTS', n., a field of rice  
 PRTSU PIR, n., an ideal piece of wood for making a thin staff  
 PTS'GHI, n., maple or any deciduous tree of the genus *Acer*  
 PÔT, n., misfortune, misadventure, bad luck  
 PÔTU KAL, v., to have a misfortune, to encounter bad luck  
 PÔL, n., an egg yolk  
 PÔSHAY, n., a beggar  
 PÔSHAYUTIUN, n., begging, mendicancy  
 PÔSHUGI, n., a children's game

PŌSHUTS‘K‘, beggary, mendicancy (“He came as a *p‘ashay*, he left as a *poshay*”)

## K

KAP, n., an animal’s mouth

KAPANK‘, n., door on the second floor, entrance at the top of the stairwell

KATRIG, n., a goat’s name

KAZ, n., a thorny plant of the genus *Astragalus*, which grows in sunny areas and can be used as a food source

KAZAZETS‘NUL, v., to make (someone) perturbed

KAZAZIL, v., to become perturbed

KAZAZUG, adj., worrying, perturbing

KAZAT‘IG, adj., naughty, mischievous

KAZUD, n., an area overgrown with *kaz*

(VER) KAL, v., to grow (“The crops in the field are growing”)

KAL, n., dried turnip leaves

KAL VRAY, v., 1) to attack; 2) to work well (for someone), to make (one) healthy

KALAN, n., male name, derived from KALUSD

KALOTS‘, adj., future, forthcoming

KALUADZ, adj., slow, sluggish

KAKH, n., a splinter in a house

KAKHOD, adj., splintery

KAKHODIL, v., to generate splinters

KAMEL, v., to fasten, to nail together, to tack

KAMUDASH, a weed with thick leaves

KAYLAGAB ĖNEL, v., to pray against wolves for cattle gone astray

KAYLUGI, n., a children’s game

KAYLK‘ARIT‘, n., the large intestine

KAN, n., disgust

KANAGHOP, adj., belonging to the same tribe or family

KANELI, adj., foul, revolting

KANZURAY, n., a kind of embroidery

KANIM, v. to be disgusted

KANGOD, adj., someone who is easily revolted

KARĖHOVIV, n., a shepherd of lambs

KARĖNDZIN, n., a one-year-old female lamb that has had a lamb

KARĖNDIL, v., to miscarry a lamb

KASKHAN, n., a tub for making bread dough

KARAN, n., female name, a version of *Kayanē*

KARESHKHASH, n., dragonfly

KARNGENI, adj., (fruit) ripening in the spring

KARNGODOSH, n., beans planted in the spring  
 KARNTS'AN, n., crops sown in the spring  
 KAROD, adj., mixed with barley (flour usually)  
 KAVEL, adv., but, only  
 KTAL, n., a spoon  
 KTALIG, n., a tadpole  
 KTLNOTS', n., a container for spoons  
 KTLBOCH', n., 1) the handle of the spoon; 2) a type of plant  
 KTLTSI, adv., (to eat) using a spoon  
 KEAL or KĒL, n., a wolf  
 KEGHDAP', adj., the position of a mountain (sometimes used as a proper name)  
 KERMAG, adj., small, fine  
 KERCHT'AGHIK', n., the ileum or the final section of the small intestine that has the most fat  
 KEDADAR ĒLNIL, v., to be carried away by the river  
 KEDAP', n., the bank of a river  
 KZEL, v., 1) to fight; 2) to separate strands (of wool)  
 KZUIL, v., to fight, to brawl (often in a playful way)  
 KZVUG, adj., fighting, brawling (in a playful way)  
 KZR̥NEL, v., to ruin, to wreck  
 KZR̥NIL, v., to be ruined, to be wrecked  
 KZR̥NUG, adj., ruining, wrecking  
 KĒM, adv., on the contrary, quite the opposite  
 KĒSH (TSAVI), adv., (it hurts) badly  
 KĒSHKHOTS, n., syphilis  
 KTGHEL, v., (chicks) pecking food in a barnyard  
 KIHĪ, n., juniper, any coniferous plant in the genus *Juniperus*  
 KIHUD, n., a juniper grove [used as a proper name]  
 KINARP, n., a flower plant  
 KINELGOT', n., an herb of the genus *Thymus*  
 KINELUG, n., a flower plant  
 KINOVUT', KINOVOYT', n., a period of drunkenness  
 KINUGŌSH, n., flask or bottle made from a gourd  
 KISHER U PARI, id., good night (LUS U PARI, good morning)  
 KISHOD, adj., foul, dirty, filthy  
 KISHODEL, v., to get dirty  
 KICHOD, adj., wet (firewood)  
 KIDENAL, v., to know  
 KIR, n., letter  
 KLKLAN PARCH', n., a vessel that makes a pouring sound  
 KLKHUENI, n., the skin of a cow's or ox's head  
 KLKHUS VRAY, id., with pleasure

KLKHVAR, adv., 1) head first, to fall on the head; 2) upside-down, topsy-turvy  
 K'GHDADETS'NUL, v., to cause choking  
 K'GHADADIL, v., to choke (on food)  
 KJAN, adj., (a baby) not yet walking, crawling  
 KJEL, v., to crawl  
 KMTRUI, n., a place with barns built next to each other  
 KNADETS'NUL, v., to make lose color  
 KNADIL, adv., to turn pale  
 KNAVUN, n., constipation  
 KNAPOKH, n., the change of color of mountains and tress during the Feast of Assumption, whereby women abstain from washing their hair to preserve the hair color  
 KNTTEL, v., to cut into small pieces (usually referring to dough)  
 GNZSIG, n., a protruding part of a mountain slope  
 KNJRAP', adj., immature, not yet fully grown (tree)  
 KNCH'GHIL, v., to fall on one's nose  
 KNOD, adj., expensive, costly  
 KOKNOTS', n., an apron  
 KOKON, childish expression  
 KOTENAL, adv., 1) not moving forward; 2) to become ruined, to go bad; 3) leprous  
 KOTI, adj., 1) sickly, immature, unripe; 2) spoiled, ruined; 3) idle  
 KOZ, n., urine  
 KOZEL, v., to urinate  
 KOZETSNUL, v., to help (a child) urinate  
 KOZOD, adj., uretic, urinary, relating to urine  
 KOZODIL, v., to get drenched in urine, to wet the bed  
 KOL, n., heat, warmth  
 KOLENEL, v., to keep the fire burning, to keep (something) heated  
 KOLEL, v., to kindle up the fire  
 KOLOV, adv., warmed up, heated up  
 KOGHANI, adj., stolen  
 KOGHINK', n., bed and bedding  
 KOGHUGI, n., a children's game involving stealing  
 KOGHDUG, adj., stealthily, secretly  
 KOM, KUM, n., a stable  
 KOB, n., a stone water basin  
 KORAL, v., to roar, to thunder, to shout  
 KORKHDIL, v., 1) to burn and glow in a fire; 2) to start crying  
 KORKHDOGH, adj., crying  
 KOROKH, n., ember, smoldering coal  
 KOVEL, v., to praise, to eulogize

KOVETS'ALI HISUS, id., eulogy of Christ  
 KOVUG, adj., someone who likes to praise  
 KORDZEVOR, n., the part of a plough that holds the wooden ring steady  
 KORDNUG, n., wart  
 KUP, n., 1) hole; 2) adj., not yet speaking, prelingual  
 KUPR, n., dry, stale bread  
 KUTUKHUIL, v., to be compressed or confined  
 KUL, adj., weak-minded  
 KULANAL, adv., to be lazy  
 KULUJ, n., head  
 KULBAY, n., stocking (KULBAY K'EGHEL, to knit stocking)  
 KUJ, adj., disabled  
 KUJ ERTAL, v., to crawl on knees  
 KUM, n., a stable (see KOM)  
 KUMPUD, n., a woman who owns, rears or tends to cows  
 KUN ERTAL, v., to abound, to be plentiful, to the point of breaking under the  
     weight of bounty (branches of trees)  
 KUNÖK', adj., having a rich color  
 KUSH, adj., a huge amount  
 KUBARADZ, adj., evil, ill mannered  
 KUR, n., rock  
 KURKUR, n., the sound made by a pigeon  
 KURIG, n., a small wooden pot with a lid  
 KURKURAL, v., to fend for, to care for (a child)  
 KURKURATS'NUL, v., to cherish, to nurture  
 KRĚMPI, n., an acorn bush  
 KRIG (KUR), n., 1) a kind of wheat; 2) an ill grown tooth  
 KDAL, n., a spoon  
 KDAG, n., an old hat, decorated with money from the forefront to the crown  
     of the head  
 KDANI, adj., (something) found  
 KDMNCH'ALAY, n., a reward for a found object  
 KDUNI, n., a foundling or an illegitimate child  
 KRKZNEL, v., to pick out the spoiled or ruined pieces  
 KRTEL, v., to mend or repair with stitches  
 KRTNAG, n., a rolling pin  
 KRTUN, adj., mended or repaired with stitches  
 KRI ARNUL, v., to write down  
 KRMUNJ, n., chicken's crop (see GDAMAN)  
 KROGH, n., Satan, devil (a curse: KROGHĚ DANI, "May the devil take  
     you")  
 KRBANĚS HANIM GU K'EZI, id., nimble, quick in devising or  
     understanding, alert

KÖT‘GHĒL, n., a pot smaller than a *kōl*  
 KÖL, n., a large wooden pot made from a piece of bark and used for making cheese in the mountains in the summer  
 KÖB, n., 1) a spring fed, wood hewn, water trough for livestock; 2) a long, narrow, generally shallow receptacle for holding water in watermills  
 KÖBAP‘, n., the edge of a *kōb*  
 KÖDELETS‘AG, adj., without an apron  
 KÖDI, n., 1) a belt; 2) strips of grass growing between rocks

## T

TAP, n., drum  
 TATAS, n., mule  
 TATRIL, v., to get tired  
 TAH, adj., wooden, stiff  
 TAHELCH‘, adj., cruel  
 TAMASKH, n., black delicious plum  
 TAMKHAL, adj., slow-moving  
 TAMON or TAMUN, n., large round plum  
 TASDAN, n., poem  
 TASDEL, v., to breathe heavily  
 TASDĠRAG, n., a big, thick piece of cloth  
 TADIL, v., to work  
 (TAR) TARDAG, adj., (completely) empty  
 TARMAN, n., 1) medicine, remedy; 2) cattle forage  
 TARMANOĠH, adj., caring  
 TARTS, n., 1) turn; 2) time (“She fetches water three times a day”); 3) visit, return (a bride visiting her parents)  
 TARSEL, v., to arrange in a certain order  
 TARVAR, adv., to go down, to descend (cows descending the hillside)  
 TARVER, adv., to go up, to ascend (cows ascending the hillside)  
 TARDAG, adj., empty  
 TARDIGEL, v., to empty  
 TAVAJOKH, n., traveler’s bag made from the skin of a goat’s head (Metaphor: TARDAG TAVAJOKH, an empty head)  
 TAVUL, n., a large double-headed drum played with sticks  
 TPAL, v., to make noise, to rumble  
 TPTPIWN, n., sound, rumble  
 TPGAL, v., to make a hitting, crashing sound  
 TPGETS‘NUL, v., to hit violently, impolitely (“To hit the door”)  
 TPGIWN, n., the sound of (something) falling  
 TKLTI, n., a peg that holds up the grindstone



TEK, n., the placenta of a cow or a goat  
 TEGH, n., 1) medicine; 2) poison  
 TEGHEL, v., to poison  
 TEGHRAR, n., a (woman) surgeon  
 TENCHANAL, v., to rest, to lie down  
 TEV, n., devil, Satan  
 TIVANK, n., plural of TEV  
 TÊL, n., dragon  
 TÊM, prep., against, opposite, across  
 TÊM, adv., 1) something between (a door), impossible to close due to barrier; 2) to create an obstacle or difficulty, to challenge; 3) to meet, to come across; 4) to stop, to prevent  
 TÊM ERT'AL, v., to meet  
 TÊMIN, n., of the person across  
 TÊMGABOTS', n., an apron [*pēshdimal* in Turkish]  
 TÊN, n., side, part (VARITÊN, bottom side; AŖCHITÊN, front side; YEDITÊN, rear side)  
 TZHAR, adj., difficult  
 TI, n., side (MER TIN, our side; TSER TIN, your side; CHORS TIATS', from four sides)  
 TIHA, adv., there [it is]  
 TIMA, n., front, frontage  
 TIMAHAR, n., the opposite side of a village  
 TIMASDAN, n., opposite side  
 TIMATSG'UN, adj., resistant, sturdy, lasting  
 TINCH, adj., heavy, calm  
 TINCHANAL, v., to rest  
 TIBUGI, adj., right, appropriate  
 TIBCH'IL, v., 1) to touch; 2) to rise (sunrise); 3) to fight, to wrestle; 4) to contract (an illness), to get infected  
 TIBTS'NUL, v., to make to fight (dogs, roosters)  
 TIDAG, n., a door-knocking device  
 TIR, adv., when branches of a tree come forward  
 TIVIT', n., inkstand with a pen-holder  
 TMAG, n., a sheep's fat tail  
 TMAGAVOR (VOCH'KHAR), adj., fat-tailed (sheep)  
 TMAGYEGH, n., fat produced from a sheep's fat tail  
 TMAGUG, n., a plant of the genus *Sedum*  
 TMLKHIG, adj., plump, chubby  
 TMSHLI, adj., fortitudinous, brave  
 TMOKHRIL, v., to cook well, thoroughly  
 TMOSH, adj., short, stubby  
 TMUGH, n., a small fat-tail

TMBIL, v., to cool off  
 TMBETS'NUL, v., to let something cool down, to let something cool off  
 TMBUG (MADZUN), adj., excellent, fine (yogurt)  
 TNTMAPANCHAR, n., pumpkin or any other plant of the genus *Cucurbita*  
 TNTGHUZ, n., 1) earlobe; 2) fingertip  
 TNEL, v. 1) to let go, to put (something) down; 2) to close, to put (something) away  
 TNCHANOTS', n., a willow cloth used for tying the muzzle of an ox  
 TNCHANOTS'EL, v., to tie a willow cloth around the muzzle of an ox  
 TNCHAD CHUAL, adj., 1) a torn mouth 2) a trash bag  
 TNCHAVOCHUAL, n., servant of the bride's sister  
 TNCHAP'UNK', n., the part around the mouth or muzzle  
 TNCHOTS', n., anything spoken or uttered  
 TOTOSH, n., a derisive word for the head  
 TOZH, n., drivel, mucus, slobber, snivel  
 TOZHOD, adj., driveling, slobbering, sniveling  
 TOZHODETS'NUL, v., to make (someone) drivel, to make (someone) slobber  
 TOZHODIL, v., to drivel, to slobber, to snivel  
 TOL, n., the first goat birthing period (near the end of April)  
 TOGH, n., 1) tremble, quiver, shiver; 2) fever  
 TOGH ELNEL, v., to get strong shivers  
 TOGHCHNTS'ATS'NUL, v., to shiver from fever  
 TOGHTS'AV, n., fever  
 TUALUG, n., a kind of edible plant  
 TUAY, n., beater, a weaving tool designed to push the weft yarn securely into place  
 TUMB, n., a wooden lid  
 TUNTUNAL, v., to talk to oneself  
 TUNTUNAN, adj., talking to oneself  
 TUNCH, TUNCH', n., snout, muzzle  
 TURĚ TIR, v., to close or shut the door  
 TUR, n., 1) a type of chisel used in wood carving; 2) a flat area  
 TURANAL, v., 1) to become flat; 2) to turn peaceful  
 TURATS'NUL, v., to flatten  
 TUR, adj., pleasing, pleasant, dear  
 TUR KAL, adv., to be pleasing  
 TURK, n., the potter's principal tool  
 TURELI, adj., pleasant, amiable  
 TURS VAZEL, v., when a joint is dislocated  
 TURS ĚNEL, v., to dismiss, to force to leave  
 TURS SHORTEL, v., to throw out  
 TURSETSI, n., foreigner, stranger

TRAP‘, n., the exterior of a door, entrance, porch  
 TRUAP‘, n., by the door  
 TBRADUN, n., school  
 TRGITS‘, n., neighbor  
 TRGTS‘UT‘IUN, n., neighborhood  
 TRSANTS‘, n., from outside, by appearance  
 TRSETS‘I, n., outsider

## Y/E

YAHNI, n., meat stew with potatoes and onions  
 YAROSH, n., a bird  
 YEPORAY, adv., never  
 YEKUAN, EK‘UAN, n., tomorrow  
 YEZALEZU, n., a herbaceous perennial plant, *Plantago major*  
 YEZNTSAK, n., a one-year-old ox (PUTUL, a two-year-old ox; ARCHAR, a three-year-old ox)  
 YEZNGERI BAS, n., Nativity fast or Advent  
 YELNEL, v., 1) to leave, to exit; 2) to be prepared; 3) to almost happen  
 YELNUG, adj., (someone) who likes to go out  
 YELUN, adj., (someone) who goes forward, (someone) who distinguishes himself, forthcoming  
 YELCH‘UORIL, adv., to be ready, prepared for a road trip  
 YELCH‘UORETS‘NUL, adv., to help (someone) get ready, prepared for a road trip  
 YELK‘, n., swelling  
 YEKHLI, adj., 1) livestock (horses, mules) relocated to high mountains for three months; 2) unbridled, unruly  
 YEG, n., construction waste, such as soil and stones, that accumulates after building a house  
 YEGOGH, adj., coming, next  
 EGUG, v., coming  
 YEGH, n., salted butter  
 YEGHAN, n., a fork-like tool (winnowing fan) used for collecting and throwing sheaves up into the air on the threshing floor  
 YEGHAMAN, n., 1) a wooden container for storing salted butter; 2) equipment related to a weapon  
 YEGHT, n., 1) a pile of fir tree branches in a forest; 2) a heap of branches, sheaves and grass  
 YEGHTK‘ASH, the road leading down to the YEGHT  
 YEGHTEL, v., to win, to prevail (over someone)  
 YEGHTUSH, n., [children’s jargon] to be defeated in a game

YEGHEGHĒN, n., a type of salted butter  
 YEGHĒZ, n., a minor waterless canyon within a canyon  
 YEGHIM, n., hoar frost  
 YEGHGĒLIL, v., to become soiled with salted butter  
 YEGH'HAL, n., a clayey pot with one handle for melting salted butter  
 YEGHNIG, n., deer  
 YEGHJABANCHAR, n., nettle soup with vegetables  
 YEGHUG, n., 1) brain; 2) bone marrow; 3) interj., oh, poor, woe  
 YEGHUTSK', n., a fingernail or toenail  
 YER KAL, v., 1) to boil; 2) to itch  
 YER, adj., boiled  
 YERADZEL, to get an itch  
 YER ELNEL, v., to boil  
 YER YER, adj., very hot  
 YER HANEL, v., 1) to get hot, angry, exasperated; 2) to itch or burn  
 YED, adv., back (YED TARĀNAL, to go back)  
 YEDEV, adv. 1) back, rear; 2) later  
 YEDEVANTS' or YEDEVUNTS', adv, 1) in or from the back; 2) later  
 YED Ē, v., 1) move out of the way (used impolitely); 2) to pour from one container into another; 3) to save (money); 4) to prolong; 5) to sit impolitely; 6) to return (the dead) to the earth, to bury; 7) to stop; 8) to become stagnant  
 YED ĒLNIL, v., to withdraw, (YED TRĀCH'IL, to go back on one's word)  
 YEDI, adj., last, at the end  
 YEDITĒN, n., back, rear  
 YED INGNIL, v., 1) to lie down; 2) to fall behind, to be late  
 YEDNTUR, n., a back door, a secondary entrance  
 YEDNCHUR, n., liquid left from a first distillation and used for making alcohol or vinegar  
 YEDNK'AGH, n., picking the remainder of the fruit after shaking the tree  
 YEDORI, adv., (to move) backward  
 YEDUHAN ĒNEL, v., to move from one plate into another  
 YED DAS, n., merrythought  
 YERAG ĒLNIL, v., (livestock) to get sick from overeating  
 YERAN, n., soft wind used for separating grain from chaff on the threshing floor  
 YERAN YERAN, v., to scatter  
 YERANI, YERANUHI, n., female name  
 YERTKOGH, n., ecliptic plane  
 YERTINK', n., chimney, often used as a window in old homes  
 YERES, n., 1) face; 2) honor  
 YERES ĒNEL, v., 1) to make a face; 2) to entrust, to commit  
 YERES UNENAL, v., to have honor

YERES DAL, v., to spoil, to indulge (a child)  
 YERESOV, adj., honorable, respectable  
 YERESOV ĖLNIL, v., to have honor and respect  
 YERESDES/YERESDESAY, n., a present for the bride given to the guests  
     when they leave the future groom's house  
 YEREVAN, adj., visible from four sides  
 YEREVAN KAL, v., to appear, to come into view, to emerge  
 YEREVAN PEREL, v., to disgrace  
 YERTA VOR, pron., so that  
 YERTAS PAROV, id., have a good journey (see PARI MNAS), farewell  
 YERINCH, n., a three-year-old cow that has given birth to a calf (MOZI, n., a  
     two-year-old calf that has not given birth; KABĖJ, n., a young cow that has  
     given birth three years in a row; KAŖAMI, n., a cow that has given birth  
     four years in a row)  
 YERISHT'EAY, n., homemade macaroni  
 YERDZEL (ĖYDZEL), v., to appear or say something in a dream  
 YERGAN, n., hand millstone for mincing cereals, salt, etc.  
 YERGĖN, adj., long, extensive (YERGĖNHOKI, adj., gracious, tolerant,  
     patient)  
 YERGĖNBOCH' DANTS, n., a type of pear with a long stem  
 YERGĖNK', n., length  
 YERGNUT, YERGNoyT, adj., lengthwise, longitudinally  
 YERGNAL, v., 1) to lie down, to stretch out; 2) to die, to pass away  
 YERGNK'AR, n., stone used for making a hand millstone  
 YERGUS, n., two  
 YERGUDAG (GIN), adj., pregnant (woman)  
 YERNEL, v., winnowing the chaff  
 YERNGOYD ĖNEL, v., to separate grain from chaff  
 YERUN, adj., roasted  
 YEP', n., cooking, cookery  
 YEP' KAL, v., to cook, to boil  
 YEP' HANEL, v., to cook, to boil  
 YEP'IL, v., to cook  
 YEP'UN HATS', n., well-cooked food  
 YOT'NHARS, n., tripe, the second chamber in the stomach of a ruminant animal  
     cleaned and used for food  
 YOT'NĖREK', n., seven days' mourning for the dead  
 YOLT'NUG, n., wart

## Z

ZAGH DAL, v., to mock, to ridicule

ZAGHAR, n., blue  
 ZANAN, n., female name, short for ZARMANAZAN  
 ZANK, n., large (church) bell  
 ZANKAG, n., small (hand) bell  
 ZANGĒL, name for a cow that is large and fat  
 ZABUN, adj., not fatty, lean (meat)  
 ZADIG, n., 1) Easter; 2) male name; 3) Coccinellid Beetle, known as ladybug  
 ZARTAR, n., female name  
 ZARTARK', n., adornment, ornamentation  
 ZART'IL, v., to awaken  
 ZART'IL YED, v., to reawaken  
 ZART'ETS'NUL, v., to wake someone up  
 ZARGUIL, v., 1) to get hurt, to get hit; 2) to die from fright  
 ZARMAN, n., female name, short for ZARMANALI, meaning "amazing"  
 ZARNUIL, v., 1) to get hurt, to get hit; 2) to attack; 3) (VAR ZARNUL, to despise  
 ZARŌSH, n., bustard, a large terrestrial bird  
 ZELEMBUR, n., type of black grape used for making wine (other good types of grape include: GAROL, ZHOKHUR, CH'OCH'KHAL, CH'KHARTGUL, DDNEGH, AYDZBDUG)  
 ZELIL, v., to become smooth and polished  
 ZELNNAL, v., 1) to get smooth and polished; 2) to flatten, to level  
 ZELTS'NUL, v., to smoothen, to polish  
 ZELULIG, adj., polished, smooth  
 ZELUN, adj., smooth, refined  
 ZEKH or ZEKHLAN, adj., bad, spoiled (child)  
 ZER YELNEL, v., to slip, to stumble and to roll down  
 ZER DAL, v., to push or roll (something) down  
 ZER HANEL, v., to roll (something) down  
 ZIZANG, adj., cold  
 ZIZANGNAL, v., to lose weight, to gain health  
 ZIL, adj., 1) strong, durable; 2) healthy; 3) big; 4) heavy  
 ZILNAL, n., to become healthy, to gain health  
 ZILIV, n., a woman's hat ornament that hangs near the ears  
 ZIBIL, n., 1) a heap of debris (wood chippings, paper, etc.); 2) garbage; 3) adj., abundant  
 ZIRARIL, v., to get angry, to get mad  
 ZIRARETS'NUL, v., to make (someone) angry or mad  
 ZGHER, n., Mespilus, commonly called Medlar  
 ZNGAL, v., to make a tinkling or ringing metallic sound  
 ZNGZNGAL, v., to make a continuous ringing metallic sound  
 ZNGZNGIWN, n., 1) a continuous metallic sound; 2) the braying of a mule

ZURNAY, n., a woodwind instrment that uses a double reed which generates a sharp, piercing sound, and is usually accompanied by a tavul in Anatolian folk music [derived from Persian *surñāy*]  
 ZOKANCH‘, n., the groom’s mother-in-law (the bride’s mother)  
 ZOKANCH‘ANK‘, n., the bride’s family in relation to the groom  
 ZOKNCH‘ANTS‘, adj., the household of the groom’s mother-in-law  
 Z(Ė)BUN, n., a traditional woman’s robe reaching down to the knees  
 ZBURT‘, adj., full, satiated  
 ZBNIL, v., to become frightened, to get scared  
 ZRAL, v., to bray, to make the loud, harsh cry of a donkey  
 ZRLDIG, adj., slippery (ZRLDIG DAL, to make someone/something slip)  
 ZRLDIG KHAGHAL, v., to skate or glide on ice  
 ZÖRN, n., day, daytime  
 ZÖRGISHER, id., day and night

## Ė

Ė, yes (informal)  
 Ė, interj., eh, hey (Ė?, why?)  
 ĖKUAN, ĖK‘UAN, n., tomorrow  
 ĖKUĖNAY IRIGUN, n., an entire day, from morning till evening  
 ĖKUTS, n., tomorrow  
 ĖKUTS ĖKUAN, id., tomorrow morning  
 ĖHĖN, interj., here, here comes (the spring), behold  
 ĖGHT‘EL, v., to win, to defeat, to prevail (over someone)  
 ĖMAN, adv., such, so  
 ĖMĖN, adj., every, each  
 ĖN, pron., that, his/her  
 ĖNEL, v., 1) to do; 2) to take, to take in; 3) to bring  
 ĖNT‘ARI, n., a woman’s loose coat  
 ĖNTI, conj., because of (something), for that reason  
 ĖNTS‘GHOR, adv., maybe, possibly, perhaps, it appears that  
 ĖNKAN, adv., so much, so many  
 ĖSHKĖRANCH, n., a dangerous, poisonous spider  
 ĖRT, n., chaff  
 ĖRTKOGH, n., the Milky Way  
 ĖREL, v., to burn, to fry  
 ĖRELT‘AT‘, n., shoulder-blade  
 ĖROTS‘K‘, n., fire  
 ĖVELOV, adj., more, much  
 ĖVUR, adv., why, for what purpose, reason, or cause

## Ě

ĚLNIL, v., to be, to take place  
ĚLNIL VER, v., to promise  
ĚMBAY, adv., 1) then, in that case, therefore; 2) yes/of course  
ĚMBAY, certainly, of course  
ĚMBAYI, certainly, of course  
ĚNDZAN, n., winepress  
ĚNDZOR, n., piece, part, bit  
ĚNDZOR ĚNDZOR ĚNEL, v., to tear, to shred into pieces  
ĚNDZORDIL, v., to become deteriorated  
ĚNGAD, adj., without a handle, with a broken handle  
ĚNGER, n., 1) friend; 2) placenta (compare TEK)  
ĚNGERUG, adj., friendly, sociable, welcoming  
ĚNGNIL, v., to fall  
ĚNGNUG, adj., falling, dropping  
ĚNGOYZ, n., walnut  
ĚNDANI, n., member of a household (husband, wife, children)  
ĚNDREL, v., to clean

## T‘

T‘AKUN, adj., secretly, clandestinely  
T‘AKUN or T‘AKUSH, n., female name, short for T‘AKUHI, meaning  
“queen”  
T‘AKVOR, n., 1) king; 2) a young man engaged to marry; 3) male name  
T‘AKVORAMAYR, n., the king’s (groom’s) mother  
T‘AKVORAMAYR KHAGHAL, id., the groom’s mother’s dance in a  
ceremony when the new bride and groom arrive to the groom’s house  
T‘AKVORAGHPAR, n., 1) the king’s (groom’s) brother; 2) the king’s  
godfather  
T‘AKVORAK‘OYR, n., 1) the king’s sister; 2) the king’s (groom’s) other  
relatives  
T‘AKVORUT‘, adj., pertaining to the young man engaged to marry  
T‘AZI, n., a hunting dog  
T‘AZNIL, v., (dog or cat) to lie down on the front paws with the forelegs in  
front and the back legs under the body  
T‘AT‘, n., 1) a dog’s legs; 2) the sole of a foot; 3) the sole of a stocking; 4) a  
tree branch; 5) parts, shares  
T‘AT‘AN, n., a small child’s hand  
T‘AT‘AGISH, n., an iron tool with a hook on one side and a fork on the other  
to move coals in the fire pit (a small *agish*)



T'AT'ARI, adv., freshly cooked  
 T'AT'AV, n., rain  
 T'AT'KHICH', n., rusks or small biscuits made for soaking in tea  
 T'AT'MAN, n., glove  
 T'AT'VEL, v., to rain  
 T'AT'VT'EL, v., 1) to water; 2) to rain  
 T'AT'VIL, v., to become wet from rain  
 T'AT'K'AR, n., a game of throwing large stones  
 T'AL, n., spinach  
 T'AL (MIS), adj., boneless (meat)  
 T'ALAN ĖNEL, v., to rob, to steal from  
 T'AL ET'LIL, v., to extinguish, to diminish, to faint  
 T'AL ET'LETSNUL, v., to cause to become faint  
 T'ALZAKH, adj., hairless, losing hair or fur  
 T'ALGANAL, v., 1) to wriggle, to twist, to coil; 2) to extinguish, to wane  
 T'AG, n., a thick laundry stick for beating the dirt out of the clothes  
 T'AGAL, n., small bead-like decorations used in embroidery  
 T'AGEL, v., 1) to hit, to strike, to beat; 2) to knock (on the door)  
 T'AGHANAY, n., an old colorful and embroidered hat worn underneath a fez  
 T'AMASUG, adv., plain words  
 T'AY, T'AYN, n., one side or half of the mule's load  
 T'AYK'OSH, adj., a heavier side or half of the mule's load  
 T'AN, n., buttermilk, the liquid left over after extracting butter from churned yogurt  
 T'ANKHASH, n., a dish made from buttermilk  
 T'ANKHUS, n., sour whole wheat flour porridge  
 T'ANG, adj., expensive, costly  
 T'ANJARAY, n., a copper pot for cooking  
 T'ANCHUR, n., tasteless milk  
 T'ANDEREV, n., milkweed or any type of plant with large wide leaves and small sticky seed pods  
 T'ANK'MI, n., a large cloth bag for extracting liquid from yogurt  
 T'ASHANUSH ĖLNIL, v., to get spoiled, to get ruined from being exposed to air  
 T'ABAL, v., to wallow, to roll, to toss  
 T'ABLEL, v., 1) to gill and comb strands of scoured wool; 2) to throw; 3) to snow (with big flakes)  
 T'ABLDIL, v., to move, to shake, to wobble (load on a donkey's back)  
 T'ABLDUG, adj., wobbly  
 T'ABOLDEL, v., to throw out, to discard  
 T'ABUL, n., a strand of gilled and combed wool  
 T'AR, n., chicken coop  
 T'ARAN, n., female name, derived from ANT'ARAM, meaning

“everlasting”

T‘ARNA TAKVOR, id., a phrase pronounced during a wedding celebration, initiating the groom into a husband/king

T‘ARNIL, v., 1) to perch, to roost; 2) to stand on one leg

T‘AS, n., a goblet for alcohol or water

T‘ARAK, n., a wooden shelf for holding or storing objects

T‘ARKHIL, v., to suppurate, to generate pus

T‘ARKHRETS‘NUL, v., to cause suppuration

T‘ARGEL, v., to quit, to abandon, to leave

T‘ARK‘I, n., a traveler’s double saddlebag for a horse

T‘ATS‘AN, n., foods eaten with bread, such as cheese, butter, etc.

T‘ATS‘NAL, v., to become wet, soaked in water

T‘ATS‘NK‘ORK‘, n., the floor where people make cheese out of yogurt

T‘ATS‘TS‘NUL, v., to dampen, to moisten, to wet

T‘AVAY, n., a copper pot with a long handle for frying

T‘AVAR, n., a small clayey pot for embers and smoldering coal (a way of keeping warm)

T‘AVAK‘EABAB, n., pot kebab

T‘AP‘, n., ability, power

T‘AP‘ DAL, v., to shake (a tree)

T‘AP‘ELTSOGH, n., a long stick for beating branches to shake down fruit

T‘AP‘ĖJ, n., shovel

T‘AP‘UG, adj., that shakes well

T‘AP‘RGLIL, v., to trundle, to roll down

T‘AP‘K‘, n., a scabbard, a sheath for holding a sword, knife, or other large blade

T‘ET‘GEL, v., to mate (a rooster mating with a hen)

T‘ET‘EVSHUNCH‘, adj., easy to please, undemanding

T‘EGH, n., a pile of harvested grain before winnowing

T‘EGHEL, v., to pile harvested grain before winnowing

T‘EGHGAL, n., a long pole or barrier used for curbing the harvested grain before winnowing

T‘EGHUSH, n., female name

T‘EGHK‘, n., 1) each individual thread in weaving; 2) adj., very little

T‘ESH, n., strands of fiber that are spun into longer filaments to make yarn

T‘ESHA, n., a wide copper pot for making kavurma

T‘EBUR, n., feathers, down

T‘ER, n., 1) thread; 2) a long woven women’s belt

T‘ER, n., the large leaves of plants such as cabbage or turnip

T‘ERETS‘NUL, v., to lessen, to reduce

T‘ERT‘EL, v., 1) to turn pages, to leaf through a book; 2) to blink

T‘ERI, adj., deficient, incomplete, not full

T‘ERT‘UGS, n., eyelashes

T'ERKHASH, n., a plant with large leaves from the family *Umbelliferae* (also called *Apiaceae*)  
 T'ERMASH ELNES, id., a curse  
 T'EVS TURS VAZETS', v., (see TURS VAZEL) to dislocate a shoulder  
 T'EVËNGER, n., a close friend  
 T'EVLAD, adj., without an arm or a wing, one-armed, one-winged  
 T'EP', n., sawdust  
 T'EP'AHATS', n., bread made from bran  
 T'EP'HOKI, adj., weak, powerless  
 T'ZNIG, adj., small, short, dwarf-like  
 T'T'ESDAN, n., a mulberry tree garden  
 T'T'UASH, adj., sour, acidic  
 T'T'UENAL, v., to go or turn sour  
 T'T'RGICH', n., a plant of the genus *Rumex*  
 T'T'GER, n., Rose-colored Starling  
 T'IZ, n., a measurement from tip of pinky to tip of thumb  
 T'IT'EGH, n., a disease in animals that affects the lungs  
 T'IT'EGHOD, adj., (lungs) affected by a disease  
 T'IT'KHOD, n., a poisonous grass that contains toxic compounds, which adversely affect the lungs of livestock  
 T'IT'KHUN, adj., impatient, edgy, irritated [*t'it'iz* in Turkish]  
 T'IT'KHODUTIUN, n., impatience, edginess, irritation  
 T'IT'RUDZ, adj., not well fired (pottery)  
 T'IDZEL, v., to bake pottery in a kiln  
 T'IMAR, v., 1) to brush a horse; 2) to coax, to cajole  
 T'INT'IN, adj., severely  
 T'ICHEL, v., to make wet  
 T'IRT'AY, n., buttermilk soup  
 T'IRIT', n., meat broth or stock  
 T'IK', n., a high slope, a steep incline  
 T'LT'LAL, v., to shake, to wobble  
 T'LT'LATS'NUL, v., to cause to shake or to wobble  
 T'LUADEL, v., to stutter  
 T'LFAD (T'LUAD), adj., stuttering,  
 T'KHT'KHIG, adj. black  
 T'KHNIM, v., to perch  
 T'KHOL, adj., soft-boiled egg  
 T'KHSI, adj., faint-hearted, cowardly  
 T'KHSMAYR, n., a brooding hen  
 T'MKHLIG, adj., chubby and soft  
 T'NEL, v., to turn cloudy and rainy  
 T'NJUG, n., tangled and knotted hair  
 T'NJGDIL, v., to get tangled and knotted

T'NJUG, n., the teeth of a comb or a hatchel for separating wool fibers  
 T'NJGOD, n., a board for covering the hatchel  
 T'SHEL, v., to fill the cheeks with food  
 T'SHT'SHAL, v., to make a hissing noise (when heated metal is dipped into water)  
 T'SHLIG, adj., chubby, plump  
 T'SHLIG HAV, n., a type of hen  
 T'OT'OL, n., damage, loss  
 T'OT'OLAL, v., the motion of the branches by the wind  
 T'OT'OLIG, adj., 1) soft, malleable; 2) flexible, elastic  
 T'OLT'P'IL, adv., impatient, grasping and greedy  
 T'OLOL, adj., soft and fresh (cheese)  
 T'OKH, adj., satiated, not wanting  
 T'OKHMIL, v., 1) on the verge of being extinguished; 2) to feel dejected, melancholy or sad  
 T'OGHUL, v., 1) to abandon, to quit, to leave; 2) to set free, to let go; 3) to forget  
 T'OSHNIL, T'ORMIL, v., to wilt, to droop, to wither  
 T'ORI(N)DZ, v., a steel ring wedge used for moving or rolling logs  
 T'OK'AL, v., to cough  
 T'OK'IWN, n., cough  
 T'OK'MASHUG, n., tuberculosis  
 T'OK'NAL, v., to lose the core  
 T'OK'TS'AV, n., chest or lung pain  
 T'UT' n., 1) mulberry; 2) a red lump on the skin  
 T'UT'URBAY, n., a plant used for extracting a black dye pigment  
 T'ULAK'OV or T'ULAMECH'K', side, rib, flank  
 T'ULPERAN, adj., unable to keep a secret  
 T'UKHLI, n., a two-year-old lamb (SHISHAG, n., a female sheep that has given birth for the first time; KARDZIN, n., a one-year-old female sheep that has given birth to a lamb; CHICHAG, n., a pet sheep raised as a member of the household)  
 T'UKHS, adv., to brood, to sit on or hatch (eggs)  
 T'UMP, n., land with fertile soil  
 T'UMBAN, n., a woman's panty  
 T'UMBUZ, n., a small boy's underpants  
 T'UN, adv., ruined weather  
 T'UNT, adj., 1) strong (tea); 2) adv., severely (drunk)  
 T'UNT ELNEL, v., to rumble, to thunder  
 T'UNRICH'OR, n., bread dried in a tandoor  
 T'UNDIR, n., tandoor, a cylindrical clay oven used in cooking and baking  
 T'USH, n., 1) cheek, face; 2) adj., a little, a few, some  
 T'UR, n., 1) sword; 2) the wooden shaft of the plow that joins the handle of

the plow and the plowshare  
 T'URAGHPAR, n., a piece of wood on the shaft of the plow that separates the  
 ploughshare and the ploughbeam  
 T'URINCH, n., name for a red cow  
 T'URK'I, n., a song, canto  
 T'URK'I ZHOKH, n., an inedible berry that resembles a strawberry  
 T'URK'I HANEL, v., to make up a poem  
 T'ŖCHELUGI, n., a running game  
 T'ŖCHIL, v., 1) to run; 2) to pound or to race (the heart)  
 T'ŖCHIL VER, 1) to jump up; 2) to get agitated  
 T'ŖCHDIL, v., to jump or run around, to move  
 T'ŖCHDETSNUL, v., to cause to jump or to run  
 T'SKHMEL, v., to be on the verge of being extinguished  
 T'RABOLOZ, n., a wide colorful silk belt that is wound around the waist three  
 or four times  
 T'RADEL, v., to cut with a sword  
 T'RT'ŖAL, v., to vibrate, to palpitate, to quaver  
 T'RIK', n., cow dung  
 T'RDZUN, adj., well fired (pottery)  
 T'RUDZ, v., to fire, to bake (pottery)  
 T'RCHUG, adj., well soaked, sopping  
 T'RCHUN, adj., well soaked (soft bread)  
 T'RK'NAL, v., 1) to become Turkish; 2) to become very angry or  
 exasperated  
 T'K'ODEL, v., to soak in saliva  
 T'K'TS'NUL, v., to cause to spit  
 T'ŖSH, n., freeze, ice (when a river freezes over)  
 T'ŖSHRIL, v., to freeze over  
 T'ŖP', n., 1) a full piece of fabric; 2) a woman's adornment worn on the head  
 T'FANK', n., a gun

## ZH

ZHAZH, n., earthquake  
 ZHAM ElnEL, v., to become senile, decrepit  
 ZHAZH DAL, v., to shake  
 ZHAZHIL, v., to move, to stir (K'AMIZHAZH ĖNEL, v., to lightly shake the  
 branches and let the fruit fall)  
 ZHAZHGARŖD, adj., impatient, eager (see T'OLT'P'IL)  
 ZHAKH, n., an aromatic culinary plant from the family *Umbelliferae* (also  
 called *Apiaceae*)  
 ZHAM, n., 1) hour; 2) church; 3) liturgy for the anniversary of a death

ZHAMUOR, n., parishioner, churchgoer  
 ZHAMDUN, n., the house of the prayer  
 ZHANKRIL, v., to rust  
 ZH'ZHMUNK', n., a horde of worms, insects, reptiles, and other creeping animals  
 ZHIZHI, n., the blossoming of foliage, newly blossomed foliage  
 ZHISHD, adj., hard-headed, stubborn  
 ZHIRI, adj., spry, nimble, healthy  
 ZHKHOR, n., noise, clamor, racket of children not yet able to speak  
 ZHMNEL, v., to arrive  
 ZHOKH, n., raspberry and/or blackberry  
 ZHOKH TURK'I, n., a common weed with inedible berries that resemble raspberries  
 ZHOKHUR, n., 1) a type of grape that comes in black and white varieties; 2) raspberry and/or blackberry  
 ZHOGHVICH, n., a pot for containing yogurt  
 ZHOGHVIL (VER), v., to be about to exit, ready to leave  
 ZHUM, n., times (a day), one of several instances  
 ZHUR AZOKH, n., cold-climate sour grape variety  
 ZHURI, n., a layer of fat that surfaces after boiling meat  
 ZHRI, n., cold-climate sour grape vine

## I

I, interj., used to express emotions, such as affection, warmth, care  
 I HU HU!, an exclamation of joy or exhilaration  
 ITA, pron., he/she, that  
 ITANI, adv., in that place, in those parts  
 ITANĖSU, adv., of/from that place  
 IT'TUT, adv., on that side  
 ITMAN, adv., like that  
 ITGHDIG, adv., that much  
 ITVAR, adv., down there  
 IZHIR, adv., always, all the time  
 IZHOV, adv., very, extremely, awfully, really  
 IMANAL, v., to listen, to pay attention  
 IMATS' ĖNEL, v., to notify, to inform, to give notice  
 IMAN, adv., like that ("We didn't have anything to store, so we were left *iman*")  
 INA, pron., his/her  
 INANI, adv., in that place, in those parts  
 INANESU, adv., from that side

INTUS, adv., on that side  
 INI, prep., toward, in the direction of  
 INGHDIG and ENGHDIG, so, so much, very, very much  
 INCH', int., 1) what?; 2) such ("We have such wine!")  
 INCH'ATS'U ES, int., who/what are you?  
 INCH'I, int., why?  
 INCH'GH, int., how?  
 INCH'GHDIG, INCH'GHDAR, int., how much?  
 INCH'ORAY, adj., 1) some kind of; 2) adv., anyhow, anyway  
 INCHNUL, v., to go down, to drop  
 INVAR, int., where?  
 INTS'TS'OY, int., how?  
 ISHEL, v., to remember  
 ISHT'T'I, n., mulberry tree with large delicious berries  
 ISHT'UT', n., large delicious mulberries  
 ISHMEGHU, n., a large bee  
 ISHMER, n., a type of flower  
 ISHDDRUG, n., a plant with large seeds  
 IBREKH, n., a copper jug with a narrow neck used for holding water  
 ISA, pron., this  
 ISANESU, adv., from these parts, from this side  
 ISANI, adv., these parts, this side  
 ISTUS, adv., here, this part, this side  
 ISGI PNAV, adv., not even  
 ISGHDIG, adj., this many, so many  
 ISMAN, adj., like this, in this way  
 ISDAG, adj., pure, clean, wholesome  
 ISDAGEL, v., to clean  
 ISVAR, prep., toward, in the direction of  
 I VAR, adv., down, downward  
 I VER, adv., up, upward  
 IRAR, adv., each other  
 IRAR DAL, v., 1) to clinch, to squeeze, to tighten; 2) to gather, to collect;  
     3) to knead the dough; 4) to get scared, to get frightened; 5) to converge;  
     6) to quarrel, to fight  
 IREK'NUG, n., clover, trefoil  
 IRITSGIN, n., the wife of the priest  
 IR(I)GTS'GI, adv., in the evening  
 IK', id., filler  
 IK'RAM, n., honorary dinner

# L

- LAKUBAR BANIR, n., a type of cheese  
 LAZGATS'IN, n., a wide ax  
 LAZUD, n., corn, maize [derived from "the bread of Lazistan"]  
 LAZBAR, n., a dance of the Laz people who live in the Black Sea coastal regions of Turkey  
 LAZR, n., the branches of a wild silverberry  
 LAZRI, n., wild silverberry  
 LAL, adj. mute, lacking the power of speech  
 LAL, v., to cry, to weep  
 LALAY, n., vizier, a high-ranking political advisor or second to the king  
 LALKHOSH, n., thick yarn made from pine bark  
 LALKHOSH HANEL, v., to make yarn from pine bark  
 LAG, n., dog food  
 LAGAMAN, n., a tray for dog food  
 LAGAN, a small tub of water for washing or bathing  
 LAGEL, v., 1) to eat, to have a meal (used only in reference to a dog); 2) to eat or to drink (used as an insult or when angry at someone)  
 LAGOD, n., 1) a young pup; 2) son of a bitch (used as an insult)  
 LAJ, n., a derisive word for a boy  
 LAM, n., mud, wet earth  
 LAMAY, n., a trowel for smoothing mud or mortar coated on the wall  
 LAMKHASH, adj., half-baked on the inside and burned on the outside (bread)  
 LAMUG, adj., foreign (boy), who dirties himself  
 LAMB, n., stairs, stairwell  
 LAMBAY, n., lamp, lantern  
 LAYNEL, v., to fill up (with something) and to sew the end (to close up)  
 LANJ, adv., exhausted, tired  
 LAYNK', n., width, breadth  
 LASH DZAGHIG, n., a mountain flower  
 LABSDAG, n., rabbit  
 LARLAJ, adv., worn out, beat, dog-tired  
 LATS'IG, adj., crybaby, a person who cries or complains frequently  
 LAP', n., dog food  
 LATS'K'MDIL, v., to start crying  
 LAV ĖLNIL, v., 1) to be well; 2) to get well, to recuperate  
 LAVASHAY, v., to tie the mule's mouth when nailing a shoe  
 LAVABES, adj., well, good ("We ate well")  
 LEZU, n., 1) language; 2) a tri-toothed wooden buckle for strapping  
 LEZU YELNEL, v., to start babbling (babies)



LEZU DAL, v., to coax, to cajole  
 LEZUIN DAL, v., to become hostile  
 LEZUAG, n., 1) the palatine uvula; 2) a reed or a thin strip of material which vibrates to produce a sound in woodwind instruments  
 LEG, n., tanned sheepskin  
 LEGH, n., an ore or mineral used for extracting black, white, red and yellow pigments  
 LEGHATSNUĻ, v., to bathe (someone), to give (someone) a bath  
 LEGHIN BADĖETSAV, id., to get a terrible scare (literally: to burst the gall)  
 LEGHJAG, n., a plant used as medicine  
 LEGHUĻ, v., 1) to be cross with (someone); 2) to feel melancholy  
 LEGHDEREV, n., a perennial herb with large leaves similar to the sorrel  
 LEBESH, v., to ignore, to pay no heed to  
 LEBĖRĖSH, adj., a derogatory term for a person with thick lips  
 LERĖ, n., 1) mountain; 2) a summer stable in the mountains where the cattle stays for one or two months  
 LERĖYANK, n., celebrations of the return of the cattle from the mountains  
 LERNUOR, n., 1) a mountain man; 2) a shepherd who brings the cattle from the mountains  
 LERNĖS'I, n., a wild mountain man,  
 LĖZ, n., moss  
 LĖN, adj., wide, broad  
 LĖNĖ'EL, v., to widen, to broaden  
 LĖNUT', LĖNOYT', n., width, breadth  
 LĖNULIG, adj., wide, broad  
 LIZICH, n., a triangular wooden pottery tool for smoothing the surface  
 LIZMSDGEL, v., to lick often and in different places  
 LILIG, n., a nut or seed cone that contains seeds enclosed in a hard shell  
 LIGIT', n., button  
 LIHAD, adj., one more, another  
 LIMK', n., sleet, freezing rain  
 LISERĖ, n., spindle [*il* in Turkish]  
 LIST', tin  
 LIK', adj., plenty, full  
 LIK'LIK', adj., filled to the brim  
 LIĖR, n., workday, any of the days of the week exclusive of Sunday  
 LLNUL, v., to overflow, to fill (something) to overflowing  
 LKHLKHAL, v., 1) to rain in abundance; 2) to laugh loudly, to cackle  
 LKHLKHATS'NEL, v., to rain  
 LKHLKHIWN, n., 1) rain; 2) loud laughter, cackle  
 LKHGETS'NUL, v., to weaken, to exhaust  
 LGIL, v., to become soft, to melt, to thaw [passive construction]  
 LGETS'NUL, v., to soften, to cause (something) to melt or thaw [active]

construction]

LGLGAL, v., to make a gurgling or burbling sound, as of wine in a barrel or water in the stomach [passive construction]

LGLGATS'NUL, v., to cause a gurgling or burbling sound, as of wine in a barrel or water in the stomach [active construction]

LGLGIWN, n., a gurgling or burbling sound, as of wine in a barrel or water in the stomach

LGHSHIL, v., to become warm

LGHSHETS'NUL, v., to cause (something) to become warm [active construction]

LGOREL, v., to behave impolitely or rudely, to show disrespect

LGRDADZ, adj., shameless

LGHAR, adj., very thin, skinny, lean

LGHEL, v., to smear, to spread or daub with a sticky, greasy, or dirty substance

LGHLGHAL, v., to make the sound of stomach rolls flapping against the t highs

LGHLGHATS'NUL, v., to water or irrigate abundantly

LGHJEL, v., 1) to squash, to crush; 2) to squeeze, to hurt ("The moccasins hurt my feet")

LGHDOR, adj., festering, rotting (skin)

LGHDOREL, v., to lose hair on untanned cattle skin

LJREL, v., to ruin, to spoil

LJRIL, v., when a liquid goes bad

LMAN, adj., similar, resembling

LMANIL, v., to be similar, to resemble

LMANGS, n., similarity, resemblance

LMEL, v., 1) to knead, to press; 2) to beat, to crush

LMGUIL, v., compressed, squashed

LNGRDIL, v., to laugh boorishly

LNGRDETS'NUL, v., to cause (someone) to laugh boorishly

LNJUG ĚLNIL, v., to get very wet, drenched

LNDERK', n., molars

LOLMEL, v., to move pieces of food in a toothless mouth in an attempt to chew

LOLOZEL, v., to praise, to extol

LOLOY, n., award, gift

LOLOCH, adj., wetting the bed (children)

LOLOCH ĚLNIL, v., to get wet (children)

LOKHLOKHAL, v., to purl, to flow or ripple with a murmuring sound

LOKHOY, adj., slow, sluggish

LOGOR, adj., new

LOGH, n., the act of swimming

LOGH DAL, v., to swim  
 LOJ(I), n., a type of juniper  
 LOYS HANEL, v., to stay up at night, to stay awake  
 LOYS, n., pupil (eye)  
 LOYDNUG, n., see LORDNUG  
 LOCHAL, LOCHLAGHAL, v., to slow down, to reduce speed  
 LOBAY, n., beans  
 LOCH, n., an unquenchable thirst  
 LOCH DAL, v., to cause an unquenchable thirst ("The more you drink, the more you want")  
 LODROSH, n., a type of grass or weed with white flowers  
 LOR, n., a bar of soap  
 LORKHIL, v., to lie down  
 LORKHDIL, v., to lie down (in mass groups)  
 LORDNUG, n., 1) snail; 2) wart  
 LORDNUGI CHUR, n., liquid for treating warts  
 LU GIDOGH È AT, id., 1) greedy, avaricious; 2) to make a big deal out of a small thing  
 LUANAL, v., 1) to wash; 2) to bring bad luck to a household  
 LUZLAY, n., the gingiva or gums  
 LULAY, n., a thin pipe or tube for making vodka  
 LUATSKHOD, n., a sponge or scrubby made of natural fibers of grass  
 LUATS'UGS, adj. dirty dishwater or water after washing something  
 LUDZK', n., pair, couple  
 LUND, n., 1) a monolith, a single large block of stone; 2) molar tooth  
 LUOD, adj., infested with fleas  
 LUSIG, n., female name, a version of Lusinē  
 LUSNAG, n., moon  
 LUSNIG, n., name for a cow that has a white mark on its forehead  
 LUSUTÈM, n., crack of dawn, close to sunrise  
 LUR UNENAL, v., to be conscious, to sense  
 LUTS'UNUL, v., to rekindle a fire from hot coals  
 LUTS'NIL, v., to start burning (from hot coals)  
 LBOGEL, v., to pick apart, to rob  
 LBSDIG, adj., smooth  
 LBSDGIL, v., to slide, to glide  
 LSNDORI, n., a type of wild shrub  
 LSUG, adj., docile, compliant, yielding  
 LRCHAMBIL, v., to wake up from sleep  
 LRCHUT', adj., awake, alert  
 LP'RIL, v., to sprawl in a chair, to sit impolitely with the body and limbs spread out awkwardly  
 LÔZ, n., a type of moss in stagnant water

LÖZDRANK‘, n., moss-like covering  
 LÖZDRIL, adj., moss-like  
 LÖJI, n., a coniferous tree in the genus *Juniperus* that grows in mountain canyons  
 LÖSH, adj., loosely hanging (used for describing lop-eared domestic animals)  
 LÖSHDAG, n., mandrake  
 LÖR, n., thrush (bird)  
 LÖRUD, n., area inhabited by thrushes [used as a proper name]

## KH

KHAP DAL, v., 1) to deceive, to cheat, to mislead; 2) to loosen, to untie  
 KHAPA, id., I wonder if..., could it be that...?  
 KHAPELUGI, n., a deceiving game  
 KHAPLAN, adj., deceitful, cheating, lying  
 KHAPUG, adj., naïve  
 KHAPKHPHEL, v., to deceive, to cheat, to mislead  
 KHAZ, n., 1) piece; 2) etching, carving or mark made by a knife or ax  
 KHAZ KHAZ, adv., into pieces  
 KHAZ ÊNEL, v., to cut  
 KHAT‘AY, n., calamity, mishap  
 KHAT‘IL, n, planks, rafters or logs tied together [*kirish* in Turkish]  
 KHAT‘UN, n., 1) lady, madam; 2) the wife of an uncle on the father’s side  
 KHAZH, adj., blue  
 KHAZH, n., European Cornel (*Cornus mas*), a species of dogwood native to southern Europe and southwest Asia  
 KHAZHACH‘UI, adj., blue-eyed  
 KHAZHUREG, n., primrose (*Primula vulgaris*)  
 KHAL, n., mark, spot  
 KHALINJ, n., name for a cow with red skin  
 KHALGIN, n., a large copper pot with two handles  
 KHALBAT‘, adj., stealthy, covert, hidden  
 KHALSIL, v., to escape, to flee, to break away from  
 KHAKHUD, adj., wobbly, unsteady, uneven  
 KHADZ, adv., melting patches of snow  
 KHADZ INGNIL, v., to melt and soak into the ground  
 KHADZAN, adj., biting, relating to insects and certain other animals that wound the skin with a sting, mouthparts, or fangs  
 KHADZKHDZEL, v., to bite in several places  
 KHAGH, n., 1) game; 2) joint (anatomy); 3) song, lyric, chant  
 KHAGH ELLEL, adv., ready or about to change

KHAGHK', n., ridicule, mockery  
 KHAM, adj., 1) new; 2) novice, unskilled, untrained, naïve, inexperienced  
 KHAMU HANEL, v., to train new oxen slowly in the field in order not to injure them  
 KHAMU TBCH'IL, v., to get injured from plowing the fields for the first time (oxen)  
 KHAMCHKHTIL, KHAMCHARTIL, v., to get terribly exhausted from going on a long journey or working for the first time  
 KHAN, n., 1) a deep bowl; 2) an inn for travelers, tavern  
 KHANGRIL, v., to make soiled, filthy, or dirty  
 KHANTS, n., a sky turned red (KHANTSN ZARGADZ UNI, it is spoiled)  
 KHANTSSEL, adv., 1) to redden, to turn red; 2) to scorch, to sear, to singe  
 [*na-khants*, meaning 'envy,' is derived from the root *khants*]  
 KHANTSAR, n., flint and dry leaves or twigs for starting a fire  
 KHANTSARAMAN, n., a bowl for containing the flint and dry twigs  
 KHANTSZUG, n., dressing a wound by burning a piece of cloth and placing it on the wound with some medication  
 KHANTSUGH, n., half-burned wood  
 KHANTSUGHAD ELNES, id., a curse  
 KHANTSRIL, v., to burn the food on the stove due to inattention  
 KHANTSRAHAM, n., the taste of burned food  
 KHANTSRAHOD, n., the smell of (something) burned  
 KHANCHAL, n., a big knife  
 KHANDAG, adv., to become ruined or destroyed  
 KHASH, n., dry leaves from trees that are gathered and used as food for livestock  
 KHASH IRAR ADZEL, v., to gather into a heap with a broom  
 KHASH T'UT', n., sour red mulberry  
 KHASHAR, n., vertical sticks or a trellis for the vines to climb  
 KHASHPRIL, v., to burn, to scorch  
 KHASHPRITETS'NEL, v., to burn the tongue on hot food  
 KHASHIL, n., herb boiled in water and used as medicine  
 KHASHKHUSHD, adv., scorched from the sun  
 KHASHUN, adj., well boiled  
 KHASHREL, v., to thrust sticks into the ground for the vines to climb  
 KHACH', n., 1) cross; 2) chapel  
 KHACH'AKHPAR, n., groomsmen, best man  
 KHACH'ANK', n., lock, a fastener fitted to a door or drawer to keep it firmly closed  
 KHACH'ERGAT', n., a metal trivet shaped like a cross and used for supporting cooking vessels in a hearth  
 KHACH'HAMPUYR, n., 1) the adoration and kissing of the cross; 2) money generated from the kissing of the cross in a church

KHACH'NEL, v., to lock  
 KHACH'OZ, n., male name, a version of KHACH'ADUR  
 KHACH'UGS, n., heddle (loom)  
 KHABAR, n., news  
 KHAṚNAMSHDIG, adj., disorderly, messy, in disarray  
 KHAṚNMSHDIL, v., to get restless, agitated, fidgety, messy  
 KHASPREL, v., to kill for sport ("The wolves killed seven cows for sport")  
 KHASPRUK, adj., tearing, ripping, shredding  
 KHASK', n., a corner of a log house  
 KHASK'AR, n., soft chiseled stone  
 KHAD, n., stripe, streak, band (*paglakhad(k) ots* = a striped snake)  
 KHADUEL, v., to decorate by hand or with an instrument  
 KHADUICH', n., a decorating instrument  
 KHADUN, adj., ornate, decorated  
 KHADUDIG, adj., black and white  
 KHART'I, n., a long coat worn when reclining in open-air  
 KHART'GUL, n., a type of grape that comes in black and white varieties  
 KHARIL, n., mash, purée, paste  
 KHARKHZI, n., hard pieces of unmelted fat after frying meat that are set aside  
     for another purpose  
 KHARGIL, v., to be well baked or roasted  
 KHARTSI, n., ash (tree)  
 KHARJ, n., expenditure, spending, expenses  
 KHARURIL, v., to ravage, to despoil  
 KHAV, n., bits, short pieces or locks of wool,  
 KHAVIDZ, n., whole wheat flour porridge  
 KHAVIDZ K'RCHLIG, n., whole wheat flour porridge with cheese  
 KHAVLOSH, n., mat or rug made from bits and short pieces of wool  
 KHAVULIG, adj., hirsute, hairy, wooly  
 KHAVREL, v., to send, to dispatch  
 KHAVRIL, v., to become less useful (leftover bits of wool)  
 KHAP'AN, n., 1) an ox yoke; 2) adj., not working, inoperative, hindering  
 KHELATS'I AGRAY, n., wisdom tooth  
 KHELM, adj., enough, sufficient  
 KHELKĖ TRTS'NUL, v., to go mad  
 KHEKHI, n., a large saw  
 KHEKHRADZ (BANIR), adj., fresh unripened cheese  
 KHEG, adj., half-cooked or half-baked  
 KHEGHTAN DANTS, n., bad pear  
 KHEGHT YERT'AL, v., to choke on food  
 KHEGHETS'NUL, v., to spoil a child by pampering or overindulgence  
 KHEGHUG, adj., a sociable, amiable but slightly spoiled child  
 KHEJ, n., a derisive term for a little boy

KHENESH, n., a piece of wood under a steel beam for building a wall  
 KHERAL, n., a mad person  
 KHERLIL, v., to go mad  
 KHERLUT'IUN, n., madness, insanity  
 KHERLKHOD, n., henbane (*Hyoscyamus niger*), also known as stinking  
 nightshade or black henbane  
 KHETS'AD, n., a broken plate or disk used as a poultry feeder or something  
 else  
 KHERPAY, n., marks or flesh wounds from murrain or other plague  
 KHZAL, v., to cough heavily  
 KHZKHZAL, adv., to cough heavily and noisily  
 KHZAR, n., a large saw for cutting boards and operated by three persons  
 KHZARI T'EP', n., sawdust from a *khzar*  
 KHZGOKH, n., a public road, a highway  
 KHZMANK', n., grain, chaff and smaller debris of barley used as feed for  
 mules  
 KHZREL, v., to cut into small pieces  
 KHZROD, n., cut pieces of turnip  
 KHZRODEL, v., to slice into pieces  
 KHZRODAMALĖZ, n., turnip soup  
 KHĖR, n., alms  
 KHĖROV, adj., useful, gainful  
 KHĖRUIL, v., to make use of, to profit, to exploit  
 KHT'KHT'AL, v., to shake, to wobble  
 KHZHUZH, n., a clayey pot with two handles for cooking  
 KHZHIBIZHI ĖLNIL, v., to be dazzled  
 KHIP, n., clew, a ball of thin yarn  
 KHIP ĖNEL, v., to wind a yarn ball by wrapping the yarn around the index  
 finger and the thumb in a figure "eight"  
 KHIPILIG, n., an imaginary creature  
 KHIZAKH, adj., brave, daring  
 KHIBAR, n., small stones or pebbles used for building a wall  
 KH(I)RDLUG, adj., (of a horse) to be frightened  
 KHLADIL, v., to swell up, to puff up  
 KHLZNAN, n., bit, a horse tack usually made of metal and placed in the mouth  
 of a horse or other equid  
 KHLĖZ, n., 1) lizard; 2) a stick that children play with  
 KHLZNIL, v., to be ready to bite  
 KHLĖZDUD, n., a field that is narrow on one side and wide on the other  
 KHLKHLAL, v., to be loose, not bound or tightly tied  
 KHLMZHAZH, adj., messy, scattered, strewn  
 KHLNOD, adj., snotty, sniveling, running at the nose  
 KHLLOD, adj., having a swelling

KHKHLANG, adv., loose, not tight (“Your ring is *khkhlang* on my finger”)  
 KHKHUIL, v., to become loose, to crumble  
 KHJEB, n., the hard shell (of a nut)  
 KHJUI, n., see KHZHUIZH  
 KHJBUGI, n., a children’s game  
 KHMUG, adj., having an ability to drink (alcohol)  
 KHMADZ UNI, adv., drunk, intoxicated  
 KHMICH‘K‘, n., (alcoholic) drink  
 KHMOR KAL, v., when yeast dough has risen and is ready for baking  
 KHMORIL, v., to ferment, to allow the dough to rise  
 KHMORUN, adj., doughy, half-baked  
 KHNAMI or KHNAMESDAN, n., family-in-law  
 KHMORUG, n., a type of strawberry  
 KHNTSORUD, n., an apple grove  
 KHNCHEL, v., to blow the nose  
 KHNCHGDIL, v., to grow old  
 KHNDAL, v., 1) to laugh, to be joyful; 2) to love  
 KHNDUM, n., joy, happiness  
 KHSKHSHAL, v., 1) to burble, to gurgle; 2) to rustle  
 KHSKHSHIUN, n., 1) the sound of a river; 2) the sound of leaves  
 KHSKHSHNIL, v., to conflict  
 KHOZAN, n., stubble in a field after harvest  
 KHOZUG, n., a bur thorny flower  
 KHOLORTS, n., orchid  
 KHOKH, n. mucus, phlegm  
 KHOKHOL, adj., phlegmatic, sluggish  
 KHOKHOLGDIL, v., perfectly matured, fermented or marinated  
 KHOSHAB, n., juice made from dried fruits  
 KHOSHMER or KHOSHMER, n., [in the Laz dialect] whole wheat flour  
 porridge made with buttermilk  
 KHOY, KHOSH, prep., but, however, although, indeed [used for emphasizing  
 a particular word or phrase]  
 KHOCH, n., a toothpick  
 KHOCHOLEL, v., to remove food particles from between the teeth with a  
 toothpick  
 KHOBAB, n., 1) hoopoe; 2) a decorous bride; 3) poppy  
 KHOBABIG, adj., decorous  
 KHOR, adj., 1) bent, warped, crooked, sideways; 2) a plate or container with  
 a broken edge  
 KHORAD, adj., having a broken edge  
 KHOREL, v., to break something off the edge, to make the edge dull  
 KHORIL, v., to break, to fracture, to crack  
 KHORLNIL, v., to look with displeasure or disapproval (literally: to look



askance)

KHOSGUM (KHOSK'UM), n., a type of plant

KHOSDNNAL, v., to promise, to give one's word, to pledge

KHOD, n., grass

KHODEL, v., to consider, to take (someone, something) seriously

KHODOD, n., grassy, covered with or abounding in grass

KHODODIL, v., to be covered with grass

KHODUNTS, n., meadows of cultivated grass

KHODUOR, n., someone who cuts and lugs the grass

KHORTLAKH, KHORTLAK, n., spirit, ghost

KHORIS, n., a simple type of halva made from grain flour and butter

KHORDZEVIL, n., coal

KHORISAN, n., a mixture of crushed grain and honey used as medically to eliminate intestinal worms and other parasites

KHORKHOSH, n., light hail

KHOROZ, n., rooster

KHOROM, n., a plant

KHORSUN, adj., (of biscuits) containing lots of *khoris*

KHORSDIL, v., to fully ripen

KHORVUN, adj., well barbecued

KHOTS, n., dry wound, scab or sore

KHOP', n., plowshare

KHUEL, v., to secretly escape

KHUZEL, v., to shear, to remove (fleece or hair) by cutting or clipping

KHUL, n., 1) a nub, wart or cyst on the skin; 2) small hard substances in a soup

KHULAG, n., a small hut that can barely accommodate two persons

KHUKHULIG, adj., dense, impenetrable (forest)

KHUJUG, adj., deep, profound

KHUGH, n., 1) a hut or cottage in the mountains; 2) a short veil covering the forehead

KHUM, n., flavor, taste

KHUNCH, n., a tree stump

KHUSHK', n., pack animal dung

KHUCH'GIL, v., to sit around idly

KHUS, n., wheat flour purée

KHUSEL, v., to pour slowly and evenly

KHURTS, n., a large sheaf (of grass)

KHURTSIN, n., cradle, swaddle board

KHURJI, n., saddlebag

KHURD, adj., shy, frightened, unsociable

KHURD YELNEL, v., to be shy or frightened

KHURD ARNUL, v., to be shy or frightened

KHUP<sup>ə</sup>, n., lid, cover  
 KHUP<sup>ə</sup>EGHUJ, adj., dry, well baked (bread)  
 KHCH<sup>ə</sup>GIL, v., to slump, to bend under weight  
 KHR̥KHR̥UN, n., quarrel, dispute, disagreement  
 KHR̥GAL, v., to snore, to breathe during sleep with harsh, snorting noises  
 KHR̥GIUN, n., the act or an instance of snoring  
 KHSIR, n., an indoor floor mat made from hay  
 KHVEL or KHUEL, v., to escape, to flee  
 KHRTĚSH, n., the lymph and fluids, dust and dirt from the sheep's skin that ruin the wool  
 KHRTISHOD, adj., dirty wool caused by dust and fluids from sheep scabs  
 KHRKHNCAL, n., to neigh  
 KHRKHRAL, v., to make a sound like walnuts hitting each other  
 KHRKHRIUN, n., the sound of objects hitting each other  
 KHRSHDEL, v., to chomp, to chew or bite on noisily  
 KHRCH<sup>ə</sup>MOD, adj., rough, uneven, not smooth  
 KHRBOY, n., an old man  
 KHRDIL, v., to be shy or frightened  
 KHRDLUG, adj., shy, frightened, unsociable  
 KHRDNUGI CHUR, n., medicinal water for treating hand warts  
 KHŌT<sup>ə</sup>ER, adj., half-cooked or half-boiled  
 KHŌSH, adj., pleasant  
 KHŌSHMER, adj., neither sour, nor sweet  
 KHŌS YELNEL, v., when a child begins to speak  
 KHŌSUG, adj., talkative, chatty

## DZ

DZALAN, n., low hanging small dead inner branches of a tree used for kindling in a fire  
 DZALAN, adj., folded, bent (as the ears of a goat)  
 DZALK<sup>ə</sup>, DZALK<sup>ə</sup>ANOTS<sup>ə</sup>, n., a safe or a closet in the wall of a room  
 DZALK<sup>ə</sup> YERT<sup>ə</sup>AL, v., (of limbs) to go numb, to fall asleep  
 DZADZK<sup>ə</sup>, n., roof, covering  
 DZAGACH<sup>ə</sup>K<sup>ə</sup>, adj., avaricious, covetous  
 DZAGACH<sup>ə</sup>K<sup>ə</sup>UT<sup>ə</sup>IUN, n., avariciousness, covetousness  
 DZAGOD, adj., full of holes, tattered  
 DZAGODIL, v., to get worn out and tattered  
 DZAGUDZEVR̥, n., narrow paths, holes and shortcuts (“Your son knows all the holes here”)  
 DZAGUOR, n., a small cold storeroom where food is kept in the house  
 DZAGK<sup>ə</sup>AR, n., a rock with a hole through which folks watch the sky

DZAM, n., 1) braided hair; 2) a wooden yoke for tying a cow (to a stall in the barn)  
 DZAMALLAY, adj., an animal or a person who eats slowly and chews a lot  
 DZAMT'ER, n., thread used for tying the ends of braided hair  
 DZAMIG, n., female name  
 DZAMIUN, n., the process of chewing  
 DZAMDZMEL, v., to hedge, to circumvent, to beat around the bush  
 DZAMOTS', n., a chewing portion  
 DZAGHIG, n., 1) flower; 2) smallpox  
 DZAGHIG YED KREL, v., to vaccinate  
 DZAGHGVOR, n., name for an ox that has a white edge on its tail  
 DZAGHGIL, v., to become moldy, to spoil due to humidity  
 DZAGHGOTS, n., an area full of flowers  
 DZAGHR, n., ridicule, mockery  
 DZAGHR KAL, v., to make (someone) laugh  
 DZAYRAD, adj., clipped, truncated, curtailed  
 DZANDZ, n., chaff  
 DZANDZMAGH, n., a sieve for separating the chaff from the grain  
 DZANDR, adj., 1) heavy, weighty; 2) pregnant  
 DZAN(D)ROTS', n., a parcel [töp in Turkish]  
 DZARÐZATAR, n., Palm Sunday  
 DZARÐZATAR GANCH'EL, n., celebration of Palm Sunday, when children bring home blessed willow branches, saying "*Dzardzatar*," and go out merrily taking an egg with them  
 DZARKÖT'KÖT'AN, n., woodpecker  
 DZARGDIL, v., to stretch as far out as possible  
 DZARTS'UG, adj., stretching as far out as possible  
 DZAR, n., summit, top, pinnacle  
 DZARIL, v., to become clear, to get purified [passive construction]  
 DZARETS'NEL, v., to make (something) clear, to purify [active construction]  
 DZAP', n., a flat clayey frying pan with two handles  
 DZAP' ÊNEL, v., to clap  
 DZEDZGOP ÊLNIL, adv., to feel physically beaten down and drained, to have a hangover  
 DZEGH, n., long and strong rye stalks (used for making beds, hats, etc.)  
 DZEGHEL, v., to cover (something) with rye hay  
 DZEGHÊ, adj., made from rye stalks or hay  
 DZEDGIL, v., to rot or become infested with worms  
 DZEDUG, n., fly larvae  
 DZERUT', n., senility, old age  
 DZIL BANIR, n., string cheese  
 DZIDZ, n., 1) breast; 2) a knot or warty protrusion on a tree trunk or branch

DZIDZERNUG, n., 1) a poisonous plant with yellow flowers; 2) a cattle disease that causes swelling of organs and death  
 DZIMĒL, n., a type of spinach  
 DZIR, n., a mobile stove made of clay that can only warm up one small pot of food  
 DZIRAN, n., 1) apricot; 2) a red cow  
 DZIRANIKÖDI, n., rainbow  
 DZDZGER, adj., mammalian  
 DZDZMAR, n., a breastfeeding mother  
 DZGHI, n., woven willow hive  
 DZMAL, v., to make moaning or groaning sounds in sleep  
 DZMAG, n., the shady side of a hill or a mountain that gets sunlight only 3–4 months a year (the sunny side = AREKI)  
 DZNETS'NUL, v., to help (a farm animal) give birth  
 DZNDZGHA(Y), n., cymbal  
 DZNDZGHA GANCH'EL, v., when children chime the cymbals and go from door to door asking for money during Christmas  
 DZNGSI, adv., with or on the knees  
 DZNUN DZAGHIG, n., a blue mountain flower that grows on the sunny side and that contains a sweet liquid nectar  
 DZOVEYN ANTS'NIS, id., a curse  
 DZOVNRIL, v., to become a sea  
 DZOR, adv., gathering up the cut grass in a row  
 DZOR TNEL, v., to lay in a row  
 DZOR U JOT', n., hem, an edge or border (on a piece of cloth)  
 DZORIN, n., the berries of *Berberis vulgaris*  
 DZORENI, n., *Berberis vulgaris*  
 DZORDZOR, n., the shady side of a hill or a mountain  
 DZOTS'UOR, adj., 1) heavy, weighty; 2) pregnant  
 DZOTS'UORIL, v., to become pregnant  
 DZOTS'ÖN, n., bosom  
 DZUAGHI, n., [in the Laz dialect] *Prunus laurocerasus*, commonly known as cherry laurel [*karayemis* in Turkish]  
 DZUEL, v., to secretly escape  
 DZUL U KUL, id., lazy and foolish  
 DZUKH, n., 1) smoke; 2) parish  
 DZUR ASHEL, v., to look with displeasure or disapproval (literally: to look askance)  
 DZUDGLIL, adv., to remain dirty or unclean  
 DZUDGLADZ (ACH'UI), adj., eyes full of discharge or mattering that hurt  
 DZRMRT'GIL, v., to walk in zigzags  
 DZVEL, v., to escape, to flee  
 DZRAR, n., 1) envelope; 2) parcel [*boghch'a* in Turkish]

DZRDZOK', n., thin branches that break and burn easily  
 DZRDZRAL, v., (of wood) to burn easily and quickly  
 DZP'ADIL, v., (of waves) to splash, to surge, to roll  
 DZP'DZP'AL, v., to making a splashing sound  
 DZÖP, n., a common small owl

## G

GAT', n., 1) milk; 2) drop, droplet  
 GAT'EL, v., to drip, to trickle  
 GAT'ELK', n., water that comes down through roof gutters and pipes  
 GAT'NEGHPAYR, n., a "milk brother," biologically unrelated and having been nursed by the same wet nurse  
 GAT'NAMERADZ, a milk-based rice soup, sweetened with sugar  
 GAT'NADART', n., a milk container used for making cheese  
 GAT'NDEREVI, n., maple or any deciduous tree of the genus *Acer*  
 GAT'NP'AYD, n., a small piece of wood for propping up the sieve atop the *gat'nadart'*  
 GAT'OD, adj., having an abundant supply of good milk  
 GAL, n., 1) a threshing floor, a place for threshing grain; 2) SUD~ a trial period when the oxen are yoked for the first time  
 GALAP', n., the edge or border of a threshing floor  
 GALAVT'EL, v., to water a little bit  
 GALK'ORK', n., a log barn made for keeping the threshing floor in the shade  
 GAZH, n., a mountain pass  
 GAZHPERAN, n., the base of a mountain pass  
 GAKHTSKEL, v., 1) to hang, to let (something) hanging; 2) to delay, to act or move slowly, to put off an action or a decision  
 GAKHKLUKH, adj., conspiring, conniving, treacherous  
 GADZNEL, v., to decorate  
 GADZUN, adj., decorated, adorned, ornamented  
 GA(Y)DZORIG, n., a firefly, any of various nocturnal beetles of the family *Lampyridae*, characteristically having luminescent chemicals in the posterior tip of the abdomen that produce a flashing light  
 GADZUIL, v., to get decorated  
 GADZVUG, adj., someone who likes to get decorated  
 GAGAL, n., walnut (the hard shell of the walnut = KHJEB, the green shell = POPOG) (types of walnut include: POPOSH, P'UKH, UNUG, P'UDUG, CH'UNUZ, CH'ECH'OD, GRGID, P'UD)  
 GAGANAL, v., to cluck loudly when laying eggs  
 GAGANAN, n., an egg-laying hen  
 GAGAGH TNEL, v., to punish or discipline severely

GAGACH', n., 1) poppy; 2) the flat or "blunt" end of a pickaxe  
 GAGLASDAN, n., walnut grove  
 GAGLI, n., walnut tree  
 GAGNUG, GAGNAG, adj., someone who likes to stay idle  
 GAGCH'UD, n., an area overgrown with grass, weeds, and other plants  
 GAHRAY, GAHRĒM, adv., hardly, just, barely  
 GAGHAMBAR, n., squid  
 GAGHANT, n., 1) New Year; 2) a piece of wood ("a wooden prosthesis for a leg")  
 GAGHART, n., a sturdy basket woven from tree branches  
 GAGHNAL, v., to become soft  
 GAGHNTEL, v., 1) to exchange gifts for New Year; 2) to mend or restore a broken object  
 GAGHNUD, n., oak grove  
 GAM, n., a threshing device, composed of a board with pebbles or metal teeth attached to it, which is dragged by oxen across the threshing floor  
 GAMAT', n., direction  
 GAMIL, v., 1) to get paralyzed; 2) to will, to want  
 GAMORT', adj., always willing to give, generous  
 GAMURCH, n., bridge  
 GAYDZ, n., pain from a sprain or muscle strain  
 GAYDZGDEL, v., to discharge a flash of lightning  
 GAYDZGRAG, n., a small tin fireplace or cooker  
 GAYDZRĒNIL, v., to get red hot from heat  
 GAYDZK'AR, n., flint  
 GANANCHRIL, v., to become green and verdant  
 GANKUN, n., a unit of linear measurement equivalent to about seventy centimeters  
 GANNAL, v., to be, to be located  
 GANCH'EL, v., 1) to call; 2) to sing  
 GANDRIV, n., a one-piece wood ring through which passes a rope that joins the share-beam to the yoke-beam  
 GASHUENI, n., made from plain leather  
 GAB ĒNEL, v., to use magical powers to cause harm  
 GABAY (GABĒ), n., tunic  
 GABAN, n., a narrow road through a pass or a canyon  
 GABOTS', n., 1) envelope, parcel; 2) strands in a braid  
 GABJAG, n., the payment for grinding grain in a mill  
 GABRASH, n., the leaves of the Eurasian Smoketree (*Cotinus coggygria*), which, when crushed, smell like orange peels  
 GABRSHI, n., Eurasian Smoketree (*Cotinus coggygria*), the wood of which is used for making a yellow dye  
 GAR, n., a tall thorny plant

GARĠGODZIDZ, n., a type of tall thorny plant  
 GARĠNUD, n., an area overgrown with *gar* plants  
 GARĠOL, n., a kind of black grape, which is excellent for making wine  
 GAS, adv., 1) to break, tear, or cut into bits; 2) to cease, to stop  
 GADADORIL, v., to come forth and get bigger  
 GADAR, n., 1) top, comb, crest; 2) female name, short for GADARINĒ  
 GADIG, n., the palatine uvula  
 GADGHAN, adj., raging, frenzied  
 GADUIGOGH, n., Valerian plant (*Valeriana officinalis*)  
 GADUZ, n., female name, short for GADARINĒ  
 GARAS, n., a large (18–35 liters) clayey barrel or cask for wine  
 GARKEL, v., to marry off  
 GARTUNK‘, n., education  
 GARELI, adj., possible, probable  
 GARDZGOD, adj., suspicious, distrustful  
 GARGAD ĒNEL, v., to patch, to mend by patching, to darn  
 GARJAREV, adj., having a short life  
 GARMIR AVEDARAN GARTATS‘ADZ UNI, id., being drunk, intoxicated  
 GARMIR U GANANCH‘ ĒLNI JAMPĒT, id., a blessing before a journey  
 GARMIR TSI HEDZADZ UNI, id., being drunk on wine, intoxicated  
 GARBED, n., a rug  
 GATS‘ADZ, adv., found, full of (“A house full of *t‘ats‘an* will not see hunger”)  
 GATS‘NGOT, n., a unit of linear measurement equivalent to four *t‘izs*  
 GAVAR, n., the source or “mouth” of a canal where water is parted or diverted for irrigation  
 GAVRDEL, v., when water flows in a watershed  
 GAVAR, n., one-and-a-half meter long wood planks for covering a house  
 GAVAR HANEL, v., to cleave, hew or saw planks from a freshly cut tree  
 GAVREL, v., to cover (a house) with wood planks  
 GAVRAR, n., potter, ceramicist  
 GAK‘AV, n., 1) partridge; 2) a wooden joint pin that attaches the coulter (knife) to the plow shaft; 3) a gun cock or hammer  
 GAK‘AVAKHOD, n., a type of thyme  
 GEALBARI, n., a long sieve-like tool for removing bread from the oven  
 GEANK‘OV, adj., healthy, full of life  
 GELET‘, n., a small basket woven from willow branches  
 GEGERUN, adj., strong, sturdy  
 GENTANUT‘IUN, id., (a toast) to your health (response: ANUSH or ANUSHNER, let it be sweet)  
 (VRAY) GENAL, v., to step on, to trample on  
 GENAL, v., to get up, to stand up  
 GEBEZIG, adj., contented, satisfied, pleased

GER, n., 1) a wooden or iron claw, such as the cleft end of a hammerhead;  
 2) a hook, an embroidery tool; 3) adj., bent, hooked, curved, aquiline  
 GER KAL, v., to get bent, to get formed, to get forged (iron) [active  
 construction]  
 GER DAL, v., to bend, to form, to forge (iron) [active construction]  
 GER PEREL, v., to bend, to warp  
 GERĖJAN, n., a wooden or iron claw for bringing (something) closer  
 GERĖK', n., jaw  
 GERUEGRUJ, adj., bending, winding (road)  
 GESUR, n., mother-in-law  
 GESRAYR, n., father-in-law  
 GESRANK', parents-in-law, family-in-law  
 GER, n., animal feed, fodder, hay  
 GERAGREGHĖN, n., food ingredients  
 GERUGUR, adj., thankless, ungrateful  
 GETS'UT'IUN, n., living, livelihood  
 GEVER, n., chopped dry firewood for burning  
 GEVERDEL, v., to chop, to splinter  
 GZAG, n., a part of the loom  
 GZGZAL, v., to shiver from fear or cold  
 GZGZUN, adj. shivering, trembling, shaking  
 GZDOR, n., 1) the litter or droppings of a marten; 2) the excrements of a  
 child  
 GZDOREL, v., 1) (of martens) to litter or excrete; 2) (of children) to excrete  
 GEOR, n., grave, tomb (used derisively: "May I see your grave!")  
 GED, EN GEDUN, EN GEDAM, EN GEDAR, EN GEDURI, adv.,  
 immediately, right away  
 GT'AN, adj., (a cow or a goat) that gives milk  
 GT'ICH', n., a container for milking  
 GT'OGH, n., a copper jug for water  
 GT'OGH DZAGHIG, n., a type of snowdrop (*Galanthus*) that has blue flowers  
 and grows high up in the mountains  
 GZHDEL, v., to strike in a game of cudgels  
 GILGIL, n., a type of round grain  
 GIDZ, n., an itch from a bite  
 GIDZALAG, n., a small brassiere  
 GIJ, n., bite, bite-mark  
 GIJAR, n., evergreen (pine, spruce or fir) branches used for feeding goats in  
 the winter  
 GISAD, adj., unfinished, half-done, incomplete  
 GISAGIRAGI, n., 1) the first half of Sunday, before noon on Sunday; 2) half a  
 holiday, before the end of a liturgy; 3) the day of St. Stepanos (St.  
 Stephen)



GISAD ĒNEL, v., to leave unfinished, half-done  
 GISEL, v., to split, to cut in half, to divide into two parts  
 GISOGHI, adv., for two persons  
 GIV, n., pine sap or resin used as a chewing gum  
 GLGLAL, v., 1) (of wheels) to slide; 2) to purl, to flow or ripple with a murmuring sound  
 GLAP'N GAKHEL, id., to become upset  
 GLMBOZ, adv., to freeze  
 GLDIR, GLDRGOP, n., a short woman's jacket worn over a red coat  
 GLDORDEL, v., to mispronounce, to make a poor pronunciation, to speak inarticulately  
 GLÖKH, n., brood hen  
 GLÖKHAL, v., to brood  
 GKHGKHAL, v., (of grouses) to make loud drumming or thumping sounds  
 GDZETS'NEL, to cause itching  
 GDZIL, v., to itch  
 GZIG, n., a skein of thread  
 GDZKHAY, n., onion seedlings or small onions used for transplanting  
 GDZGEL, v., 1) to cringe, to squeeze together, to compress; 2) to wind yarn into a ball  
 GDZGDIL, v., to wrinkle, to shrink back, to crinkle  
 GDZGDETS'NUL, v., to cause wrinkling or shrinking  
 GDZGHIL, v., to get too ripe  
 GDZUENAL, v., (of spoiled food) to change the taste and texture  
 GDZUETS'NEL, v., (of spoiled food) to cause a change in the taste and texture  
 GZUG, GIDZ, n., excessive tissue in the mouth  
 G'GLUN, adj., plenty, in large amounts, a lot  
 G'G'GHCH'UN, adj., healthy and abundant  
 GJAN, adj., biting, stinging  
 GJEL, v., to bite, to sting  
 GJEB, n., peel, rind, shell, bark, husk or any tough outer covering of certain fruits, vegetables, seeds or trees  
 GJGJAL, v., to make a sound while cooking or boiling  
 GJUEL, v., 1) to remove the skin, rind, shell, bark, husk, etc.; 2) to get freezing cold; 3) to rob  
 GJUJ, n., a clayey or ceramic pot for cooking or preserving food  
 GMEL, v., to devour, to swallow in one bite  
 GNIGARMAD, n., woman  
 GNDZOD, adj., grassy, covered with or abounding in grass  
 GNDZRIL, v., (of grass) to grow abundantly forming a network of roots in the soil, therefore binding it and preventing soil erosion especially in steep slopes and riverbanks

GNDZRETS'NUL, v., to cause (grass) to grow abundantly and to form a net  
 work of roots in the soil  
 NGNDIK', n., women  
 GNUNK', n., baptism  
 GNDAPOLOZ, adv., negative tilt (head down, feet up)  
 GNDAPOLOZ KHAGHAL, v., to walk on hands  
 GNDEL, v., to shave the hair on the head  
 GNDGHLIG, adj., round, spherical  
 GNDNEL, v., to cut into pieces  
 GNDUN, n., chopped wood  
 GNK'AR, n., godfather  
 GNK'AVDĚK', n., baptismal feast  
 GSHERK', n., 1) scales; 2) the constellation of Libra (astrology)  
 GOZBAND, n., a white hemp headscarf worn by women, embroidered with  
 colorful threads and laced with tassels, tiny shining plates or coins  
 GOZAG, n., a narrow passage between two houses  
 GOZGOZAL, v., to shiver from fright or horror  
 GOT', n., helve  
 GOT'EL, v., to attach a helve  
 GOT'LIG, adj., having a bad helve  
 GOT'LOZ, adv., remainder of bad helves (after picking the good ones)  
 GOT'TS'U, n., wood for making helves  
 GOLLOY, n., a type of cudgel game  
 GOLOL, n., 1) a snowball; 2) a ball of hair  
 GOLGOLAL, v., to walk slowly  
 GOLGOLATS'NEL, v., to trundle, to move by rolling or spinning  
 GOLOLEL, v., to roll into a ball  
 GOLOSHEL, v., to close, to seal shut  
 GOKHUN, adj., well trampled, well trodden, well crushed  
 GODZIDZ, n., 1) conifer cone; 2) wart; 3) a type of grape  
 GODZIDZUG, n., jaundice  
 GOG, adj., (of trees) bare, naked, leafless  
 GOGEL, v., to smoothen, to polish  
 GOGICH', n., a flat pebble for polishing clayey pots  
 GOGOLOZ, adj., (of food) dried, spoiled from drying  
 GOGONAR, adj., (of food) spoiled  
 GOGOV, n., cow (mostly used by children)  
 GOGOSH ĖNEL, v., (of toddlers) to stand up  
 GOGHAMDIL, v., to guess, to speculate  
 GOGHOZ, adj., bony, when bones are visible on the body  
 GOJ, n., 1) protruding joints, such as the ankle or the knuckles; 2) ginger root  
 GOJAG, n., 1) button; 2) a door chain knob  
 GOJ(L)IG, n., horned sheep

GOJGEL, v., to button  
 GOJGHĖZ, n., sweet edible root  
 GOJOJ, adj., worn out, used  
 GUYD, n., 1) heap, pile; 2) doughy bread that has slid off the tandoor wall and is left to bake on the bottom  
 GONDZEL, v., to drink (alcohol)  
 GOND, n., floor logs that are covered with planks of wood  
 GONDOL, n., a round table  
 GONDO(V)RA, n., shoes  
 GOCH'GOCH'AL, v., to yell, to shout, to make noise  
 GOCH'NAG, n., a wooden bell  
 GOBAL, n., a heavy thick cane  
 GOBAKHK', n., lock (door)  
 GOBAGH, n., sheaves of grain  
 GOBINT, n., a cane or wooden beater for threshing  
 GOBISHD, adj., coarse, rough  
 GOBLDZEDZ, n., a beating with a heavy thick cane  
 GOBDZUDZ, n., a green lizard  
 GOBGHEL, v., 1) to pile up on each other; 2) to lock (door)  
 GOBDUN, n., dessert made from fruits  
 GOR, n., neighbor  
 GORĠOD, adj., dirty, filthy  
 GORĠOP, adj., coarse, rough  
 GORĠOCHEL, v., to moo or to bellow intensively  
 GORĠOCHIWN, n., an intensive mooing or bellowing  
 GORĠUOR, n., unpaid worker, (someone) who labors for free  
 GOST'EGH, n., a necklace with tiny silver plates, a part of which is attached to one side of the chest and another part to the other side of the chest, and which intertwines in the middle and hangs down to the belt  
 GOSDGOSDAL, v., to play a game of jumping  
 GOSDNDODIG, adj., when one foot is black and the other is white or when half of the foot is black and the other half is white  
 GOVHOVIV, n., shepherd of cows  
 GODEM, n., Garden cress (*Lepidium sativum*)  
 GODIG, n., a women's top hat  
 GODSHDEL, v., to butt with horns  
 GODOSH, n., 1) horn(s); 2) beans  
 GODOSHAPANCHAR, n., food made with beans  
 GODOSHAHOR, adj., having horns or hornlike projections  
 GODOSHAHOR ŐTS, adj., having horns or hornlike projections  
 GODOSHEL, v., to strike with horns  
 GODOR, n., part, fragment, slice, bit, piece  
 GODR, adj., unsuccessful, futile, failed

GOR, adj., curved, bent, crooked  
 GORT GOSHD, n., a hard lump of soil that can be an obstacle when plowing  
 GORTNAL, v., to become rough or hard  
 GORTOD, adj., having some kind of roughness or hardness  
 GORTUM DZAGHIG, n., Summer savory (*Satureja hortensis*)  
 GOREKH, n., fir wood  
 GOREG, n., white millet, a cereal grass (*Panicum miliaceum*) cultivated for grain and animal fodder  
 GORIRES DAN, n., a furrowed field ready for irrigation  
 GOREJOGH, adj., other grasses that grow in a millet field and that are removed during irrigation  
 GORDZGAL, v., to retch, to try to vomit [active construction]  
 GORDZGATS'NEL, v., to cause one to retch or undergo a regurgitative spasm [passive construction]  
 GORGOD, n., oats  
 GORGOD DZAGHIG, n., a yellow everlasting flower that grows on the sunny side of mountains  
 GORJ, n., balcony  
 GORNJGDAL, v., to yawn  
 GORDZ, v., the root word for "destroy"  
 GORDZ ÈNEL, v., to put upside-down  
 GORDZ INGNIL, v., to fall on one's face  
 GORNGAY, n., a fast-growing grass  
 GOROPAD, adj., lame, crippled (derogatory)  
 GOROSDUN, n., cabbage  
 GOTS'UG, n., Cow parsley, an edible plant with a meter-long thick stem from the family *Umbelliferae* (also called *Apiaceae*)  
 CHRI GOTS'UG, n., a type of *gots'ug*  
 GUZ KAL, adv., hunched, shrunk from senility  
 GUZIG, adj., crook-backed, hunched  
 GUT'I, adv., it seems that, it appears that  
 GUZH, n., a large jug  
 GUL YERT'AL, v., to go down the throat  
 GUL DAL or GUL DANIL, v., to swallow, to ingest  
 GULUL, n., unleavened bread  
 GULULEL, v., to fold, to wrap  
 GUI, n., a type of Norway spruce (*Abies excelsa*) popular for its sap used for making chewing gum, medicine, and wax  
 GUUTS'AY YERT'AL, v., to go hunting for pine sap  
 GUDZ, n., branch, vine  
 GUDZEGUDZ or GUZIGUZ, adj., stealthily, secretly  
 GUDZUG, n., need, want  
 GUGUZIL or GUGUZ ÈNEL, v., to squat

GUGULIDZ, n., an adze or any tool for carving rough-cut wood and hollowing out timber  
 GUGURIL, v., to draw back and shy away  
 GUM, n., swig, gulp  
 GUMGUM, n., 1) poppy; 2) a copper basin for drinking water or washing  
 GUNDZ, n., whole clumps of soil with grass (roots intact)  
 GUNJUL, n., hardwood, the wood of any of numerous broad-leaved dicotyledonous trees, such as oak, beech, ash, etc.  
 GUND, adj., bald, having no hair, with a shaven head  
 GUND GOJGH, n., the axle or log that carries the waterwheel  
 GUNDEKHK', n., the wooden floor of a cattle barn  
 GUNDIG, adj., bald, hairless  
 GUNDULIG, adj., round  
 GUD, n., chicken feed  
 GUDUZ, adj., a tailless chicken  
 GUDUTS', n., 1) cluster, heap, pile; 2) joining all five fingers together  
 GUDUTS'RIL, v., to get piled up  
 GUREGHIJ, n., wood nettle (that does not sting)  
 GURT', adj., full, contented, satisfied  
 GURIGURI, n., a game of hide-and-seek  
 GURGUR, n., dark, darkness  
 GURGURN INGNIL, v., to get dark  
 GURGURTSNEL, v., to bring darkness  
 GURDZ, n., 1) the root word for "gnaw"; 2) cedar branches, the needles of which are used for animal feed in the winter and the wood of which is used as lumber or firewood  
 GURDZK', n., 1) chest, breast; 2) a clean embroidered cloth with silver buttons used for covering women's breasts  
 GUTS', n., a palmful formed by joining the two palms together  
 GUK', v., 1) the root word for "bend"; 2) to doze off while sitting  
 GHCH'AN, n., an iron or wooden hook hung from the ceiling in a cellar or storage room for hanging clothes or food  
 GCH'GAL, n., the distant sound of an axe splitting wood  
 GCH'GIWN, n., sound  
 GCH'GETS'NUL, v., to make a sound with an iron tool (hammer, axe, etc.)  
 GCH'GCH'AL, v., to make the sound of an axe hitting wood  
 GBCH'UG, adj., sticky, gluey  
 GBRJIG, n., daredevil  
 GBRUN, n., wineskin or goatskin lined with tree sap or other resins to prevent the liquid from seeping through  
 GBTS'NUL, v., to hit, to strike  
 GBTS'NAN, adj., hitting, striking  
 GRAN, n., a hammer used for shaping millstones

GRANEL., v., to hammer millstones into place  
 GRINCH', n., wrinkle  
 GRNAG, n., a thorny plant  
 GRNCH'OD, adj., wrinkled  
 GRUJ, n., a winding or steep turn on the road  
 GRDOD or GRDOD, n., raven  
 GRVUG, adj., fighting, rebellious  
 GRÖSH, n., 1) a small coin worth very little; 2) a knitting needle or knitting pin  
 GSGIDZ, n., grief, heartache  
 GSGUDZ, adj., neat, tidy  
 GDAMAN, n., bird feeder  
 GDAV, n., 1) linen canvas; 2) linen cloth for wrapping the dead  
 GDEL, v., to push  
 GDI GDI, id., used for calling the goats  
 GDGAN, n., 1) Satan's foot; 2) the beam on the millstone that vibrates and ensures the flow of grain  
 GDGDOR, n., goat or sheep droppings  
 GDMAGOLOT', n., wild mustard  
 GDMNTSEL, v., to pinch  
 GDNDZAYR, n., the mouth of a waterfall  
 GDUR ĖLNIL, v., to get lost [active construction]  
 GDUR ĖNEL, v., to cause (one) to get lost [passive construction]  
 GDRIM, GDRELUGI, n., a children's game  
 GDRUG, adj., cutting, abrupt  
 GDRUGS, n., small strips, cut pieces  
 GDRÖSH, adv., crossing a line or border in a game  
 GDTS'EL, v., to peck, to strike with the beak  
 GDTS'AN, adj., pecking, striking with the beak  
 GRAGENICH', n., matches  
 GRT'ANAL, v., to eat to surfeit  
 GRT'ATS'NUL, v., to fill, to satiate, to satisfy appetite or sense  
 GRT'UM, adj., full, satiated  
 GRT'GRT'AL, v., to make a cawing sound  
 GRIJ, n., 1) a dog or chicken feeder; 2) the spout through which the grain flows into the (mill) stones  
 GRDZALAG, n., a brassiere  
 GRDZOVI, adv., gnawing, chewing  
 GRGAD ĖNEL, v., (of grass) to draw together, to gather for tying into sheaves  
 GRGADI, n., Eastern thorn  
 GRGIL, v., to get cold  
 GRGINK', n., a recurring illness

GRGID (GAGAL), adj., (of walnuts) hard to crack  
 GRG'GHNEL, v., to clean with two hands the any large piece of anything left  
 in a sieve after sifting  
 GRGDEL, v., to eat with difficulty  
 GRGRDAL, see GRT'GRT'AL  
 GRJIWN, n., scraps of hay leftover  
 GRJIWNEL, v., to leave scraps of hay leftover  
 GRMIL, v., to freeze from cold  
 GRNGT'ER, n., the thread on sock heels  
 GRDAN, adj., neutered (livestock)  
 GRDEL, v., to castrate  
 GRDOD, n., raven  
 GRKBARGIL, v., to doze off while sitting  
 GTS'GTS'UN, adj., attached from multiple places  
 GTS'UN, adj., attachable  
 GTS'UN ÈNEL, v., to attach  
 GTS'RIL, v., to become numb from cold  
 GÖSH, n., gourd or any plant of the family Cucurbitaceae that is shaped like a  
 bottle and is used for containing water or wine  
 GÖCH' (GÖCH'GÖCH'), n., a short loud sound of one hard object hitting  
 against another  
 GÖCH' ÈNEL, v., to make a loud sound by hitting one hard object against  
 another

## H

HA, yes  
 HAKAN, adj., entire, whole  
 HAKNUG, adj., (someone) who likes to dress up  
 HAKUSD, n. clothing, clothes, dress  
 HAKTS'NUL, v., 1) to dress (someone) up; 2) to hit, to strike  
 HAZ ÈNEL, v., to like, to be fond of, to enjoy  
 HAZRIG, n., 1) lettuce; 2) female name  
 HALAL, adj., a term designating any object or action which is permissible,  
 fair, just and right to use or engage in  
 HALALUTIWN, n., 1) justice; 2) making peace  
 HALEVOR, adj., gray-haired, elderly  
 HALEVORNAL, v., to grow old [active construction]  
 HALEVORTS'NUL, v., to cause (someone) to grow old [passive  
 construction]  
 HALIL U MASHIL, id., to exhaust (literally: to melt and to wear out)  
 HALK', n., mid-winter thaw

HAKH, n., 1) right, rights; 2) pay, wage; 3) due (“You’ll get your due”)  
 HAGARAG ĖNGNIL, v., to confront, to defy, to challenge  
 HAGHL, n., someone  
 HAGHLER, n., inhabitants of a house  
 HAGHOGH, n., grape  
 HAJ, n., pilgrimage to a holy city  
 HAJI, n., pilgrim, (someone) who goes on a pilgrimage  
 HAJILAY, n., a place with special chairs prepared for the bride and groom  
     during their wedding celebration  
 HAJILAP‘, n., close to the *hajilay*, near the seats of the bride and groom  
 HAMAY, conj., but, however  
 HAMAYIL, n., a women’s necklace, amulet, talisman  
 HAMPAR, n., granary  
 HAMEM, n., cilantro, coriander leaves  
 HAMLĖM, adv., immediately, at once  
 HAMTSOGH, n., a 3-4 meter long vertical wooden spike (the main frame of  
     the plow)  
 HAMMĖ, pardon me (used as a polite way of asking someone to repeat  
     something spoken)  
 HAMSHEDANTS, n., a large type of pear  
 HAMRADZ, adj., tasty, matured, ripened (“*Hamradz* cheese”)  
 HAMRANK‘, n., calculation, reckoning  
 HAMRICH‘, tasbih, a prayer rope with stones or wooden beads  
 HAYEVAR, adj., Armenian, in Armenian language  
 HAYLOZ (HAYLI), n., name for a goat  
 HAYGUSH, n., female name, short for HAYGANUSH  
 HAYHU!, a sound made to scare off the wolves  
 HANAK‘, n., joke, trick (“A *hanak*‘ can turn into a knife”)  
 HANKUYTS‘, n., (weaver’s) knot  
 HANKCH‘ELK‘AR, n., a stone or a place on the road where travelers can  
     rest  
 HANEL, v., 1) to lift, to raise; 2) to pick up, to collect  
 HAND, HANDIR, n., meadows, pastures and common land for grazing  
 HANVORIL, v., to take (someone’s) clothes off  
 HABUGAY, n., a traveler’s double saddlebag for a horse  
 HASUT‘AY, n., food prepared with honey, flour and salted butter  
 HASDGASHI, adj., obstinate, stubborn, hard headed  
 HASDULIG, adj., chubby, stout  
 HASRAT‘, n., longing, yearning, missing  
 HASREL, v., to fix, to adjust, to make (the bed)  
 HAD, n., 1) piece, bit, slice; 2) an eye sore; 3) a strong door lock  
 HADAGHAY, n., time  
 HADAVEL ĖNEL, v., to sweep the remaining bits of grain after pouring the



grains into bags  
HADIG, n., 1) grain, seed, granule; 2) stitch, loop; 3) granules of sea salt  
HADREL, v., to prepare [*hat'ėrlamak* in Turkish]  
HADRIVORIL, v., to get prepared  
HAR, n., 1) stack (of hay), heap (of grass); 2) father  
HARAM, adj., a term designating any object or action which is impermissible, unfair, unjust and wrong to use or engage in  
HARAMI, n., bandit, outlaw, thief  
HARANK', n., paternal side, (the bride's) father's household  
HARPIL (ARPENAL), v., to get intoxicated or drunk  
HARPETS'NUL, v., to cause (someone) to get intoxicated or drunk  
HARPETS'UTIWN, n., drunkenness, intoxication  
HAREL, v., to dissolve, to dilute  
HARGANEL, v., to beat or stir (something) until dissolved  
HAREVHAR, adv., sometimes, occasionally, in places  
HARISD ĖLNIL, v., to miss, to long for  
HARGAVORUT'IWN, n., 1) need, requirement, necessity; 2) bathroom needs (a polite way of asking for a bathroom)  
HARUIL, v., 1) to incur damage from acidic substances; 2) to create or open a wound  
HARSNĖDER, n., person who organizes and finances a wedding (literally: owner of the wedding)  
HARSNEDUN, n., the house at which a wedding takes place (usually the bride's house)  
HARSNEVOR, n., those who attend or are invited to a wedding  
HARSNAR, n., the ceremony where friends and family of the groom bring the bride from her paternal house to her new residence  
HARSNTS'U, HAYSNTS'U, n., the bride  
HARSNTS'UDES, n., the ceremony where the groom sees the bride  
HARSNK'UR, n., bridesmaid  
HARSNOY, n., the oldest bride or daughter-in-law in a household  
HARSUG, n., the youngest bride or daughter-in-law in a household  
HARUTS'K', n., small lumps that remain after whipping the buttermilk curds  
HARRIL, v., to be relieved  
HATSAR, n., the period of grain formation  
HAROR, n., plow  
HATS'I, n., ash (*Fraxinus*)  
HATS'UT'ATS'AN ĖNEL, v., to use cheese or butter sparingly with bread  
HATS'UT'IWN, n., bread substitution  
HATS'UD, n., an ash grove [used as a proper name]  
HAV, n., 1) chicken or hen; 2) tripe  
HAVAN, n., a hook for hanging fruits and grapes to dry

HAVNIL, v., 1) to like, to enjoy; 2) to choose  
 HAVLILIG, n., a type of grape that has very small berries  
 HAVGUYR, adj., nearsighted, myopic  
 HAVGUK', adj., (someone) who dozes off while sitting  
 HAVGURDZK', HAVGUYDZK', adj., pigeon chest, an abnormally protruding chest  
 HAVNAN, adj., assenting, affirmative, positive  
 HAVK', n., vulture, any of the Old World vultures  
 HAVGIT' (GRUETS'NEL), id., an Easter egg battle, when two hard boiled eggs are cracked against each other  
 HAVK'ASH, id., 1) a V-shaped chicken bone; 2) a memory game with a V-shaped chicken bone  
 HAVK'SINDZ, n., an edible plant of the *Asteraceae* family  
 HEZAN ÈNEL, v., to agitate, to provoke  
 HELT'AN, n., the liquid left behind after churning butter out of cream  
 HEGH, adv., even  
 HEGHEGHREL, v., to flood, to storm  
 HERASDAN, n., a distant land or country  
 HED TNEL, v., 1) to close; 2) to abduct  
 HEDHED, adv., without delay, right away  
 HED ÈNEL, v., to bring  
 HEDANAL, v., to be late, to be delayed  
 HEDATS'NEL, v., to delay, to put back  
 HEDEVAR, n., a type of embroidery  
 HEDÈN, adv., now ("Why don't you go home now, and I'll come later")  
 HEDRAR, adv., together  
 HEDK'EL, v., to leave footprints in the snow  
 HERT', adj., in turn, sequentially  
 HERT'TS'NEL, v., to accuse  
 HERRIG, adj., long-tailed (sheep)  
 HERISAY, n., a dish of boiled, cracked, or coarsely-ground wheat and meat that is eaten with melted butter  
 HERIK', adv., enough, sufficient  
 HERIK' KAL, v., to be sufficient  
 HERG ÈNEL, v., to plow  
 HERU, n., yesteryear  
 HEV, n., force, motion  
 HEK'DEL, v., to tell a story or a fairy tale  
 HÈNK', n., the main frame of a loom that holds up the warp threads under tension to facilitate the interweaving of the weft threads  
 HÈNK' ÈNEL or HINEL, v., to prepare the main frame of a loom  
 HÈCH, n., nothing  
 HÈSAY, n., lot, state, fate, share

HĚSAB, n., account, reckoning  
 HĚK'EAT', n., fairy tale, story, fable  
 HĚK'IM, n., doctor  
 HILOP, n., female name, a version of HRUP  
 HIMI, adv., now, at the present  
 HINUADZK', n., old and tattered clothes  
 HICH' VOR CH'E, id., at least  
 HIWL, n., multitude  
 HIVĚNT'S'UG, adj., weak, sickly  
 HIWSI, n., avalanche (GORTOV HIVSI, hard-slab avalanche; POSHOV  
     HIWSI, wind avalanche)  
 HLUN, n., beads  
 HNABUR, n., dried Cornelian cherry soup  
 HNI, n., European Cornel (*Cornus mas*), also known as Cornelian cherry tree  
 HNTSAN, n., winepress (see ĚNDZAN)  
 HNDOTS', n., grain, seedling  
 HOKEBAHUSD, n., savings for old age  
 HOKEHATS', n., food served after a funeral  
 HOKI, n., dear, soul (used as a form of endearment or pleading)  
 HOKIN PCH'EL, v., to die  
 HOKI KAL, v., to revive, to resurrect  
 HOT, adv., there, in that place  
 HOZ, adv., here, in this place  
 HOGHMAGH, n., sieve for soil, used to remove large lumps of rock and other  
     debris from the topsoil  
 HOGHODIK', n., cemetery  
 HOGHRIL, v., to form a ground or base  
 HOGHRICH'K', n., dust and particles of soil that pass through the sieve when  
     sifting wheat grains  
 HOGHK', n., tomb, grave  
 HOGHK'ÖHRNĚNK, n., the blessing of a grave  
 HOSAN, n., precipice in a canyon  
 HOV, adj., cool, breezy  
 HOVNAL, v., to get cool, to get breezy  
 HOD ĚNEL, v., to sniff, to smell, to catch a scent  
 HOD INGNIL, v., to rot, to smell foul  
 HOR, n., a hole or cavity in the ground  
 HOREL, v., to bury (turnips in the snow)  
 HORT'UENI, n., calfskin used for carrying food  
 HORT'DIL, v., to injure an unborn calf  
 HOROD, adj., good-looking, beautiful  
 HORSELI, n., see HUSELI  
 HUL, n., colorful beads believed to have magical powers

HULAVOR OTS, n., a snake with a beaded pattern  
 HULUN, n., beads  
 HUN, n., Cornelian cherry fruit  
 HUNAR, n., skill, ability, expertise  
 HUSELI, n., a wooden trident  
 HRASHK', n., 1) miracle; 2) punishment  
 HÖP YEL, v., climb up!  
 HÖP ÊNEL, v., to climb up, to ascend  
 HÖPAR, n., father's brother, uncle  
 HÖRU, n., adoptive father  
 HÖRK'URAGHCIG, n., an older girl who stays at home  
 HÖRK'URORTI, n., father's sister's son, aunt's son  
 HÖRK'URANK', n., 1) father's sisters; 2) father's sister's household

## TS

TSAKAR, n., funnel  
 TSAKT'OGH ÊLNIL, v., to lose or abandon the offspring  
 TSAKUS, n., (of animals) offspring, young, brood, litter, etc.  
 TSAKDEL, v., (of animals) to give birth, to bear offspring  
 TSAGH, n., whip, a flexible thong or lash attached to a handle, used for driving animals or administering corporal punishment  
 TSANTSAKH, n., 1) light and long rain; 2) ~ ÖR rainy day  
 TSANTSAKHDEL, v., to rain lightly  
 TSANTSGADU, n., a nasty, evil man  
 TSAR, n., horsehair, long, coarse hair growing on the manes and tails of horses  
 TSARKHOD, n., a hairy or downy plant  
 TSARGAB ÊLNIL, v., when seedlings start growing leaves (in a field)  
 TSAR GABEL, v., to start growing leaves  
 TSARMAGH, n., flour sieve  
 TSARMUG, n., white field mouse  
 TSKEL, v., to tighten, to draw; 1) ~ DEGH to leave, to abandon; 2) VRAY ~ to fix, to correct a mistake; 3) YED ~ to split, to fracture  
 TŞERATS', adv., immediately, right away  
 TŞERTS'NPAN, n., a handmade or hand-crafted object  
 TŞERTS'NK'UGHAY, n., a strap or a band suspended from the neck to support an injured arm or hand  
 TŞERK' PEREL, v., to acquire, to gain  
 TŞERK'Ê YELNEL, v., to get away, to escape  
 TŞERK'Ê T'OGHUL, v., to lose, to let (something or someone) get away  
 TŞERK' VER GALNUL, v., to refuse

TSEVRDEL, v., to deform, to ruin a design  
 TSĚT K'AMEL, v., to cry [derisive]  
 TSĚN, n., voice  
 TSĚN ADZEL, v., to echo  
 TSĚN TSKEL, v., to sing  
 TSĚN DAL, v., to awaken someone  
 TSĚNEL, v., (of weddings) to announce, to invite  
 TSĚNUOR, n., the invited, (wedding) guests  
 TSĚNUOR BDDIL, v., to invite guests  
 TST'EL, v., to tar (something) up, to glue with tar  
 TSIWT' U P'IS GDRIL, v., to be importunate, obtrusive  
 TSI, n., a "sawhorse" loom  
 TSIK, adj., tight, taut, firm  
 TSIK ADZEL, v., to tighten, to tauten  
 TSIMĚT' ĚLNIL, v., to get eye damage from snow  
 TSIMĚL, n., a kind of spinach  
 TSIWNĚ PSHPSHAY, v., to fall in large snowflakes  
 TSGRDAL, v., to belch, to burp  
 TSGRDATS'NUL, v., to cause (someone) to belch, to cause (someone) to burp  
 TSGRDUG, adj., belching, burping  
 TSMRGENI, adj., (fruits and other foods) for winter storage  
 TSNAKHADZ, n., snow melting in the spring  
 TSNADZAGHIG, n., a type of snowdrop (*Galanthus*) with yellow flowers (also see GT'OGH DZAGHIG)  
 TSNTSĚN (TSNTSI), a scrubby for dishwashing made of grass or cloth  
 TSNTSUM, n., whole walnut (PARAG, n., walnut halves; BJEGH, n., walnut quarters; K'ISD, n., the inedible, thin membrane that separates the two lobes of the walnut)  
 TSOGH, n., 1) a wood pole longer than a log; 2) a piece of leather that can be used for making two or three shoes  
 TSOGHIG TSOGHIG, adj. like a pole  
 TSOGHDZAYR, n., the end of a pole  
 TSOGHS, adj., long, elongated  
 TSOGHDEL, v., 1) to cut a piece of leather in the right measurements for making a shoe; 2) to dash, to hurry  
 TSORAP', n., the edge of a canyon  
 TSPORTUR, n., a canyon entrance  
 TSORKHARN, n., the place where small canyons converge  
 TSORORK', n., the place where the brooks flow into a river in a canyon  
 TSU YELNEL, v., when the hen begins to lay eggs  
 TSUAPEL, adj., awkward, sloppy  
 TSUADZEGH, n., an omelet or any dish made from beaten eggs and

pieces of bread cooked with butter in a frying pan (also see KHAVIDZ, HASUT'AY, JMUR, P'AP'AY, T'ANKHASH, JASHKUNT, PANCHAR, T'IRT'AY, MALĖZ, GAT'MERADZ, CHURUVRAY, YAHNI, DZHD ZHUG, etc.)

TSUAR, n., schools of fish swimming below the ice

TSUARIL, v., to lay eggs

TSUE GDRIL, v., to stop laying eggs for a period of time

TSUN, n., snow (a curse: TSUN KAY KLKHUĐ, "Let it snow on your head")

TSUNTSULAY, n., a nasty, dirty man

TSRI, adj., 1) free of charge, at no cost; 2) inept, useless

## GH

GHAZAL, n., when foliage changes color in the autumn

GHAZLIL, v., (of foliage) to change color in the autumn

GHAT' GHAT', row by row, layer by layer

GHALAYJI, n., a metalworker who lines copper with tin

GHALI(CH'AY), n., carpet

GHAG, adj., immature, not fully grown or developed

GHAMAY, n., dagger

GHAMPIWN, n., fir or pine wood

GHANEP'IL, v., to ruin the color of a dress

GHANT'AR, n., a Turkish measure of weight

GHASH, n., 1) the crossed wooden bars on a pack saddle; 2) the intersection of logs that form a gable roof

GHAURMAY, n., kavurma, fried meat that has been stored away in melted butter

GHACH'UKH, n., billet strap that passes under the barrel of an equine to keep the saddle in place

GHASD, n., control

GHARIB, n., refugee, stranger

GHĖR, n., the stem of a tuber plant

GHĖZH, n., the milky substance of an orchid or any plant of the genus *Cypripedium*

GHZHEL, v., (of stomach) to protrude, to stick out

GHZHGĖZH ĖNEL, v., to cut (the throat) with a knife

GHZHGLENIL, v., to go in a hurry

GHZHGZHAL, v., to make the sound of gunfire

GHZHDĖK' GDREL, v., to cut or slash in a single stroke

GHIL(AY), n., snow piled up on trees

GH(O)LAVUZ, n., leader, chief

GHLIJ, n., sword, a long dagger  
 GH'GHUAG, n., neck joint  
 GH'GHUAGENI, n., Medlar (*Mespilus germanica*), a tree species in the genus *Mespilus*  
 GH'GHUIT', n., the fruit of a Medlar tree  
 GHJILN MDNUL, v., to lose feathers  
 GHJILUORIL, v., (of hens) to lose feathers  
 GHJGHJAL, v., to make a shrilling sound  
 GHMABUR, n., corn soup  
 GHNALUN, n., name for a goat  
 GHNTGAL, v., to crash into the ground  
 GHNTGATSNUL, v., to hit heavily  
 GHNDEL, v., to rob  
 GHNDGHNDAL, v., to mutter under one's breath  
 GHOZALAKH, adj., not fully ripe  
 GHOLAN, n., a girth (on a horse, mule or other draft animal)  
 GHONIM, adj., big, large  
 GHONAGH, n., inn, tavern  
 GHOCH', n., a ram  
 GHOCH'OLAD, n., a small ram  
 GHOBLOZ, n., the stalk or stem of a plant  
 GHODGHODAL, v., to whisper or to speak in a low voice  
 GHORT, n., truth, reality  
 GHORTEL, v., to smoothen, to flatten; 1) ~ TURS to expel; 2) ~ VRAY to see off  
 GHORU, n., a plot of land where it is forbidden to cut grass or graze animals  
 GHORUJI, n., keeper or guard of the land where it is forbidden to cut grass or graze animals  
 GHUGHU, n., cuckoo  
 GHUJI, n., 1) a protrusion at the navel; 2) insects that build plate-like nests on the ground  
 GHUM, n., 1) corn, maize; 2) boiled corn  
 GHUNCH, n., a long piece of leather for making shoes  
 GHUBAY, n., coffin  
 GHUBUL, n., a smoking pipe  
 GHUSGHUN, n., crupper strap (a piece of tack used on horses, mules and other draft animals)  
 GHUDUZ, v., very bad, ugly  
 GHURAB, n., life in exile, foreignness, emigrant existence  
 GHCHAD, adj., limping [derisive]  
 GHDIG ĖNEL, v., to tickle  
 GHDGHDAL, v., to get tickled  
 GHDGHDATSNEL, v. to discomfort, make (someone) uneasy

GHRGUG, adj., sending a lot of things  
 GHRGHRAL, v., 1) to make a rumbling sound; 2) (of dogs) to make a growling sound  
 GHRGHIWN, n., rumble  
 GHRCH'GHRCH'AL, v., to make a crunching sound  
 GHRCH'GHRCH'AN PAL, adj., gristly, cartilaginous  
 GHÖP, v., to swallow, to eat (mostly used with children)  
 GHÖPARAN, adj., (someone) who eats in large mouthfuls  
 GHÖPGHÖP ÊNEL, v., to eat in large mouthfuls  
 [There are many other words beginning with the letter "GH" that are derived from Turkish, however we have only included a few here]

## J

JAKLNOTS', n., a piece of wood used for carrying water  
 JAGUN, n., *Viscum album*, a species of mistletoe  
 JALAY, n., the remaining wet skins after squeezing the juice from the grapes  
 JAGEAN, n., the roots and leaves after harvest (of beans, pumpkins, etc.)  
 JAGDNOTS', n., a frontlet or decorative band worn on an animal's forehead  
 JAGAD VERI, n., the head of the table, a place of honor  
 JAJAY, n., the remaining wet skins after squeezing the juice from mulberries to make vodka, which are then dried and fed to the cows  
 JAGHP, n., (archaic) a simple pall or bier where a corpse rests before burial  
 JAMPAPAZHIN, n., point where the road bifurcates or divides  
 JAMPAY (JAMBUD) TNEL, v., to see (someone) off  
 JAMPAP'UNK', n., the sides of a road  
 JAN, n., soul  
 JANGAN, adj., scratching, clawing  
 JANGIDEGH, n., beet  
 JANJIG, n., 1) a small fly; 2) a metal claw on top of the vertical axle that turns the millstones  
 JANCH'UOR, n., a familiar person, acquaintance  
 JANDAG, n., a corpse, dead body  
 JASHGUN(T), JASHK'UN(T), n., a dessert of small fried balls of flour and buttermilk served with butter and honey  
 JASHU, n., feeding cattle in the afternoon  
 JASHP'ARAD, n., joyful moments of someone on a deathbed  
 JABAGH, adj., straightforward  
 JABGDIL, v., to yawn and to stretch  
 JABGHIL, v, to straighten  
 JARAKAYT', n., ray, beam  
 JAR, n., 1) way, means ("to find a way"); 2) condition, state



JAVAYIL, n., a commemorative plaque  
 JEKH, n., girl [derisive]  
 JEJIM, n., a wide hemp cloth for collecting ripe mulberries under a mulberry tree  
 JEGH, n., a complex of fibers or filaments that have been twisted together to form a cable, rope, thread, or yarn  
 JEGHK', n., 1) crack, fissure; 2) window shutter  
 JEGHK'RDIL, n., to crack in several places  
 JER, n., 1) nib, the writing point of a pen; 2) a small bunch of grapes  
 JERAL, v., 1) to talk; 2) to get itchy  
 JERIL, v., to break the nib or the writing point of a pen  
 JED, n., generation  
 JEDEL, v., to walk through (snow)  
 JERMAG AVEDARAN GARTSADZ UNI or JERMAG TSI HEDZADZ  
 UNI, id., (someone) drunk on hard alcohol  
 JERMAGERES, adj., honorable, respectable  
 JZJZAL, v., to make a squeaky sound, such as that made by a mouse  
 JZMEL, v., to crush or to squeeze grapes  
 JT'T'AL, v., (of sparrow) to chirp  
 JIT', JIT' ENEL, v., to periodically appear and disappear  
 JIL, n., reed  
 JILIT', n., game  
 JILUAY ENEL, v., to get carried away with conversation  
 JILVALI, adj., tender, affectionate  
 JIJEKH, n., mousetrap  
 JIJU, n., worm  
 JINAG, n., log cabin  
 JINDAG, adj., agile, swift  
 JISHK'AR, n., a garden gate  
 JIBGH, n., the place of a copper pot for milking  
 JID, n., neck  
 JIV, n., 1) wing; 2) arm  
 JIV JIV ENEL, v., to tear into pieces  
 JIVAN, n., an edible plant with fleshy leaves  
 JIVIL, n., a type of string cheese  
 JIVGOT', n., bone with meat on it  
 JIUGHD, n., branch  
 JLAL, v., to trickle down  
 JLZDRUG, n., 1) Cornflower (*Centaurea cyanus*); 2) red lesion on the sclera  
 JLODGAL, v., to make a splashing sound  
 JLSDK'ICH', n., a bowl for splashing water  
 JLUD, n., reed beds  
 JKHIKHAL, v., (of magpie) to make a warbling call

JGJK'AL, v., to make a jêk'-jêk' sound  
 JGUT', n., 1) name of a goat; 2) pinky; 3) canine tooth, eyetooth  
 JGRIL, v., (of cow) to have feet going in different directions  
 JGHART, n., a bird that resembles a cuckoo  
 JGHLAVÊZ, adj., thin, weak  
 JGHLEL, v., to squeeze, to crush  
 JGHLIL, v., to get squeezed  
 JGHJGHAL, v., (of children) to shout and to make noise  
 JGHUNTK', n., stem or stalk of a plant  
 J'JLEL, v., to squeeze, to crush  
 J'JLIL, v., to get squeezed  
 J'JU, n., 1) worm; 2) insect  
 JMLUIL, v., to get cold, to freeze  
 JMUR, n., fried breadcrumbs  
 JMREL, JMRIL or JMRTGIL, v., to ruin by stomping, to crumple  
 JMROD, adj., having eyes full of discharge or mattering  
 JMRODIL, v., to have mucus secretions or mattering in the eye  
 JNGJÊNGAL, v., (of dogs) to make a mournful, plaintive sound  
 JNGJÊNGIWN, n., (of dogs) a mournful, plaintive wail  
 JNJGHUZ, n., sparrow  
 JOGHJNGIL, v., to be faint-hearted or weak  
 JOT', n., point, end, tip  
 JOLOKH, The river Jorokh  
 JOSH, adj., happy, merry, joyous  
 JOSHANAL, v., to be joyous  
 JOSHATS'NEL, v., to excite (someone), make (someone) happy  
 JOBAN, n., a rope made of hemp (CH'UAN, n., a rope made of goat hair;  
     DOR, n., a very thin *joban*)  
 JOBNDZAYR, JOBNJOT', n., a short *joban*  
 JORT'EL, v., to pull (someone's ear)  
 JU JU, n., a sound for calling hens and chickens  
 JUAL, v., to yell, to shout  
 JUT', n., a bunch of grapes (see JER)  
 JUT'AG, n., a bunch made of cherries or other similar fruits  
 JUT'GEL, v., to decorate with cheap ornaments  
 JUT'GUN, adj., decorative, ornamental  
 JUT'GUNGÔSH, n., a decorative flask, bottle or carafe  
 JUT'UL, n., bunch, cluster  
 JUT'ULGDIL, v., (of fruits) to hang on the branches of a tree  
 JUIG JUIG KAL, v., to get exhausted from jumping  
 JUIG JUIG PEREL, v., to get exhausted from running  
 JUIWN, n., scream, shouting  
 JUG, n., small container for milking cows

JUGAL, n., a small copper pot with one handle for melting butter or heating up small portions of food  
 JUM, n., 1) joint pain caused by cold; 2) stump shoots  
 JUM ARNUL, v., to get pain from cold  
 JUM, n., whole, complete  
 JUMR, n., mattering or thick, yellowish eye discharge  
 JUNJUNAL, v., (of hens) 1) to be concerned, caring; 2) to cry  
 JUDUDIG, adj., black and white  
 JURUREG, n., a children's game with pebbles  
 JURDAM, adj., inconsiderate, insensitive  
 JBGHIL, v., to get squeezed [passive construction]  
 JBGHETSNUL, v., to squeeze [active construction]  
 JDAKHUNK', n., the circumference of the neck  
 JRNADIL, v., to do hard labor, to work very hard  
 JRNADETS'NUL, v., to make (someone) work very hard  
 JRJRAL, v., to make an unpleasant squeaky sound  
 JRNIG, n., seesaw, a long plank balanced on a central fulcrum so that with a person riding on each end, one end goes up as the other goes down  
 JRJRUN, adj., squeaky  
 JDNOTS', n., necklace worn by women  
 JONK', n., a long thin bar or wire for hanging clothes to dry  
 JK'AL, v., to make a cracking sound  
 JOR, n., swamp  
 JORAG, n., marsh  
 JORAP', n., the edge or surroundings of a swamp  
 JOROD, n., moorland  
 JORUD, n., an area with many swamps

## M

MAKT'AGH, n., female name, short for MAKT'AGHINĒ  
 MAKID, n., 1) female name, short for MARKRID; 2) n., a small, round, red insect  
 MAZAY, 1) adj., (sackcloth or rope) made of hair; 2) n., meze, appetizers served with drinks before the main courses of a meal  
 MAZGAB, n., 1) a type of milkweed that grows in sunny areas; 2) latex extracted from the milky juice of milkweed and used as chewing gum  
 MAZGUL, n., lactation mastitis or milk stasis, which is thought to be caused by a hair-like substance in coagulated breast milk  
 MAZM MNATS', idiom., nearly, almost  
 MAZMAN, n., 1) (someone) who spins hair; 2) a tool that spins hair; 3) a tool for removing body hair

MAZMZUGKHOD, n., thin grass that grows sparsely  
 MAZRAY, n., a big summer house in the mountains, usually about 500 to 800 meters above the village  
 MAT' ARAY, n. gunpowder flask  
 MAT' USH, n., female name, short for MART' A [the suffix "ush" indicates qualities such as youth, familiarity, affection]  
 MAL, n., large corneous animal(s)  
 MALĖZ, n., thick Lenten soup without buttermilk  
 MALĖZGDIL, v., (of children) to act indiscreetly or impolitely  
 MALUKH, n., stimulus  
 MALUM, adj., well-known, familiar  
 MAKHAT', n., long needle (for sewing saddles, etc.)  
 MAKHAT'IG (DGHAY), adj., nimble (boy), characterized by quickness, lightness, and ease of movement  
 MAKHAT'I, n., name for a goat that resembles a chamois  
 MAKHR, MAKHIR, n., fir or pine firewood  
 MADZGHAL, n., a hideout in the house  
 MADZNK'AM, n., strained yoghurt  
 MADZUN, n., yoghurt  
 MAGAR, n., 1) male name; 2) bridesmaids or family members of the bride at a wedding  
 MAH, n., a year of plague  
 MAHIL, v., to enchant  
 MAHOD, adj., fatal, deadly, plague-stricken  
 MAGH, n., 1) thin boards for covering the roof; 2) sieve, sifter, a woven screen such as a mesh or net  
 MAGHAZAY, n., cellar, pantry  
 MAGHĖ GAKH ĖRIN, id., to become poor  
 MAGHI, n., types of sieves or sifters, such as ALRAMAGH (flour sieve), HOGHMAGH (soil sifter), etc.  
 MAGHGDIL, v., to go through a terrible pain  
 MAGHGDUG, adj., painful, sorrowful  
 MAGHUIL, v., to graze in a scattered formation  
 MAGHUGS, n., the separated dust particles or unwanted materials in a sieve  
 MAJ, n., the hind part or handle of a plow  
 MAJAROS, n., a male cook or chef for a dinner party  
 MAJI, n., a routine of beating wool with the help of neighbors  
 MAJOKH GANCH'EL, v., to go from house to house on New Year's morning and extend best wishes for the new year (usually boys)  
 MAJUOR, n., those who beat wool  
 MAM, n., 1) grandmother; 2) nurse, midwife  
 MAMAR, n., mother  
 MAMOY, n., grandmother [the suffix "oy" signals affection]

MAMUZ, n., little mother or mom  
 MAMUNK', n., mother's house, mother's household  
 MAMCH'ĖK, n., small monetary gift given at the end of a baptismal party to the mother of the baptized child  
 MAYEL, v., to bleat  
 MAYR, n., 1) mother; 2) the main fabric or piece of cloth on a shirt; 3) queen bee  
 MAN ADZEL, v., to take on a walk  
 MAN ANTS'NIL, v., to fall on the ground  
 MAN PEREL, v., to show around, to take on a tour  
 MAN KAL, v., 1) to walk around, to take a tour; 2) to search, to look for  
 MAN TARNAL, v., to turn in the opposite direction [active construction]  
 MAN TARTSNEL, v., to cause (one) to turn in the opposite direction [passive construction]  
 MANKGHNOTS, n., mowing period (usually during harvest time)  
 MANTARTSUN, adj., turned in the opposite direction  
 MANEL, v., to spin  
 MANENJGDIL, v., to have birth pangs  
 MANI, n., 1) alder, a north temperate tree that has white toothed leaves and cone-like fruits; 2) a women's song  
 MANIMAN, adv., this way that way  
 MANGTSMAR, n., postpartum pains  
 MANUG, n., 1) boy, child; 2) male name  
 MANCH'KHAPUG, n., a plant of the pea family with edible legumes  
 MANCH'OZ, n., a little boy  
 MANCH'UT', n., boyhood  
 MANCH'BARI, adj., boyish, like a boy  
 MANDAL, n., a wooden door bar attached to the wall and used for locking the door at night  
 MANDUGS, n., 1) braids, weaving; 2) small coin, change  
 MANDR, n., small, petty  
 MANRODANI, n., small-hoofed livestock such as goats, sheep, etc.  
 MANRUZIG, adj., very small  
 MANRUK', n., small pieces of wood  
 MANRAK'ARIT', n., intestines  
 MASHAY, n., fire tongs  
 MASHALAY, n., a lamp made of a wooden tripod with a potsherd on which burns pine wood tar  
 MASHGT'EP', n., bat, any of various nocturnal flying mammals of the order *Chiroptera*  
 MASHGSHOR, n., a removable worn leather shoe insole  
 MASHGOY, n., a little dog  
 MASHUG, adj., wearing, tattering

MASHUGS, n., worn, tattered things  
 MACH'AY, n., a small hammer for breaking stones  
 MAR, n., a wood splinter  
 MARDAN, n., wooden rolling pin for shaping and flattening dough  
 MAST', n., leather shoes without heels  
 MAS(N), n., 1) bit, piece, part; 2) Holy Communion  
 MASLUM, n., young, fresh, very small  
 MASUNK', n., 1) communion bread; 2) remains of a saint  
 MASUR, n., 1) rose hip; 2) produce, harvest, crop; 3) cucumber that is not yet fully developed; 4) a pirn of weft thread in a shuttle  
 MAD, n., 1) finger; 2) stair, step, pedestal; 3) the spoke of a wheel; 4) twin, one of two offspring born at the same birth  
 MAD DAL, v., to sign  
 MADALEKH, n., twin, one of two offspring born at the same birth  
 MADLIG, adj., lacking a finger  
 MADKHAP, n., chisel  
 MADGRIL, v., to burn well, without making any smoke  
 MADGHASH, adj., young, fresh  
 MADMAN KORDZI, n., spindle, a device to spin fibers into thread  
 MADNSHUNCH', n., nail disease (*Onychia*) caused by an introduction of pathogens through a small wound  
 MADNUGI, n., a game of finding a ring  
 MADNBOCH', n., the wooden end or tail of a spindle  
 MARAK, n., hayloft, mow  
 MARAKH, n., locust, grasshopper  
 MARANK', n., maternal side, (the bride's) mother's household  
 MART, n., 1) human; 2) man, husband  
 MARTAG, n., long half logs used for covering the wine cellar roof  
 MARTAVARI, adj., polite, civil  
 MARTAVARUT'IWN, n., politeness, civility  
 MARTOD, adj., crowded  
 MARTUT'IWN, n., manhood  
 MARTMUMIAY, n., remedy made of human blood used for treating fright  
 MAREL, v., 1) to let lambs or calves suckle freely; 2) to extinguish  
 MART'IN, n., a type of a gun  
 MA(Y)RI, n., forest  
 MARIG, n., mother  
 MARMANT, n., the warmer temperate part of a village where everything ripens earlier  
 MARMANTGENI, adj., early-ripening  
 MARMANCH'IL, v., to get numb  
 MARU KHAGHOGH, n., a plant that grows in the mountains and has red berries

MARU AVEL, n., a plant used for making brooms  
 MARUIL, v., to start eating eggs, meat or dairy products after the Lenten Fast  
 MARUGS, n., the first foods, such as eggs, meat or dairy products, eaten after the Lenten Fast  
 MARSAT', n., a honing steel used for sharpening knives  
 MARSIT'EL, v., to sharpen knives using a honing steel  
 MARTS'EL, v., to curdle, to coagulate [active construction]  
 MARTS'UIL, v., to become curdled, to become coagulated [passive construction]  
 MARTS'UICH', n., a container for making yoghurt  
 MAP'UZ, n., 1) female name; 2) plant with a yellow flower that blooms in August  
 MAK'UR, n., female name, short for MAK'RUHI  
 MAK'OK', n., stick shuttle, a flat narrow piece of wood with notches on the ends to hold the weft yarn  
 MEDZTIN, n., the main side of a village [used as a proper name]  
 MEDZEVAR, adv., in the order of the eldest  
 MEDZGOD, adj., large  
 MEDZNAL, v., 1) to grow, to mature; 2) to get rich  
 MEDZVOR, n., authority, official  
 MEDZVORUT', n., old age [in Classical Armenian]  
 MEHIL, v., to clear oneself of an accusation, to be justified  
 MEGHU, n., 1) bee; 2) budburst, the emergence of new leaves on a tree  
 MEGHUËNOTS', n., beehive  
 MEGHRIG, adj., honey-colored  
 MEGHRGENI, n., a very sweet pear  
 MEGHK' YERT'AL, v., to sin, to transgress  
 MENTS'MENNIG, adv., completely alone  
 MERËLOTS', n., a day of remembering the dead, when all villagers gather to honor the deceased and eat a meal together  
 MERÑIL, v., 1) to die; 2) KEZI MERÑIM, id., please, I beg of you; 3) ABRIM-MERÑIM, n., a type of flower [*ōshōsh* in Turkish]  
 MERÑGAT', n., myrrh, sweet cicely  
 METS'OY (PURT), adj., unwashed wool  
 MZMZAL, v., to slow down, to hesitate  
 MZMZT'AL, v., to grumble  
 MZMZUG, adj., 1) sparse, thin; 2) slow, simpleminded  
 MZRIL, v., to become covered with dark clouds  
 MË, n., one  
 MËCH KISHER, n., midnight  
 MT'AN, n., dusk, evening  
 MT'NGLIL, v., to get dark  
 MT'NSHOGH, n., twilight

MZHEGH, MZHG HUG, n., gnat  
 MZHUZH, n., cooled fish stock, gelatine  
 MIAT'ERT', adv., to gaze or to stare in awe, awestruck  
 MIALAR, adj., straight, stretched  
 MIALRIL, v., to become milder or calmer  
 MIASUANTS, adv., without wearing a coat, jacket or other outdoor clothing  
 MIASVAR, adj., continuous, consistent, even  
 MIAVARK'I ĖNEL, v., to sow after plowing only once  
 MIARÖD, n., the second growth of grass after mowing  
 MINCH'UG, prep., until  
 MICHINK', n., average  
 MICHNEG, n., the middle child of three  
 MIDK' ĖNEL, v., to think  
 MIDS A, v., to remember ("It's on my mind")  
 MLAL, v., to grow new green shoots in a recently sown field  
 MLAYIM, adj., mild, gentle  
 MLGHRIG, adj., ash-colored, gray  
 MLMUNK, adj., short, little grown  
 MLUSH, n., male name, a version of MELK'ON  
 MKHAS ĖLNIL, v., to damage or hurt the hoof  
 MKHEL, v., 1) to emit smoke; 2) to hammer  
 MKHT'EL, v., to push, to shove  
 MKH'HAMIL, v., to smoke food for flavor  
 MDZEGH, n., a small fire in the fireplace  
 MDZGRIL, v., to agonize, to torment (oneself)  
 MDZGHIL, v., to be on the verge of being extinguished  
 MGICH', n., male name, short for MGRDICH'  
 MGNPOSHKH, n., a small type of sedge  
 MGNDZID, n., mouse litter  
 MGNGER, adv., food for a mouse, eaten by a mouse  
 MGNOR, n., a large swelling on the body that hurts a lot  
 MGHEGH, n., dust from threshing grain  
 MGHEGHOD, adj., dusty from threshing grain  
 MGHEGHODIL, v., to get dusty from threshing grain  
 MGHLRIG, adj., ash-colored, gray  
 MGHMGMHAL, v., to make the sound of a sieve  
 MGHMIGHIWN, n., the sound made by a sieve  
 MGHOGHIL, v., to start falling asleep  
 MGHDESI, n., teacher  
 M'MÖRHNĖNK', n., prayer for the blessing of candles  
 MNAL, v., 1) to stay, to remain; 2) to get pregnant  
 MNGMNGAL, v., to make a bleating sound (when a goat sees its offspring)  
 MNJUG, n., twine made of grass used for tying bales of hay



MNJUG ÊNEL, v., to tie bales of hay with twine made of grass  
 MNCHERËN, n., sign language  
 MNDREL, v., to make dirty  
 MNDRUG, adj., dirty  
 MSHMSHAL, v., to eat with great appetite  
 MOZI, n., a two-year-old calf  
 MOL, n., sapling, a young tree  
 MOLAY, adj., lukewarm (water)  
 MOLENAL, v., to become lukewarm  
 MOLOSH, n., name for a red mule  
 MOLOR, adj., lost (in thoughts), astray  
 MOLUD, n., an area in the forest where saplings and young trees grow  
 MOLOK'OR, n., hives, nettle rash  
 MOLCH, n., an understory tree that doesn't reach the forest canopy  
 MOLDEL, v., to grow, to spread out  
 MOKHOLAY, a female cook or chef for a wedding party or a death anniversary  
 MOKHRIG, n., name for a gray sheep  
 MOKHRIG (GAGACH'), adj., gray (tulip)  
 MOKHRMAGH, n., woodlark (*Lullula arborea*)  
 MOGOSH, n., a shovel-like tool with handle used inside the houses  
 MOGHG, n., a type of ZHAKH, an aromatic culinary plant from the family *Umbelliferae*  
 MOGHG'GER ARCH, n., an herbivore bear  
 MOGHOZ, n., 1) lizard; 2) deep narrow cracks or interstices in the rocks  
 MOGHOZAN, n., a deep opening or cavity in the rocks  
 MOGHOSHIG, MOGHORIG, adj., light gray  
 MOM, n., candle  
 MOSHI, MÖSHI, n., a blackberry shrub  
 MOSHOBAY, n., a tin cup for water  
 MÖR, n., 1) a mixture of soil and water; 2) gray  
 MOREKH, n., locust, grasshopper  
 MOREKHGOJ, n., lateral malleolus, the prominence on the outer side of the ankle  
 MORT', n., natural animal skin, untreated leather  
 MORT'EL, v., to slaughter  
 MORT'I, n., animal skin rug  
 MOROY, n., grandmother  
 MUT'IMUT', n., early dawn  
 MUT'N INGNIL, v., to get dark  
 MUZHDAY, n., good news  
 MUKH, n., 1) house, household ("The village has a hundred and twenty-five households"); 2) an old-style nail with a sturdy, thick head

MUGUCH', n., male name, short for MGRDICH', meaning "baptist"  
 MUNDAR, n., bad, worthless  
 MUSHMUSH, n., [in the Laz dialect] chestnut  
 MUSHDI, n., fist  
 MUSHDUG, n., a smoking pipe  
 MURAD, n., 1) happiness; 2) gift, talent  
 MURUZ, n., snout  
 MURUK', n., beard  
 MUTS'AN, n., water mixed with honey  
 MUK'R, adj., sad  
 MR̥EL, v., to obey  
 MR̥UZ, adj., short-chinned  
 MR̥UT, n., chin  
 MSGOD, adj., (someone) getting cold  
 MSMAR, n., a slim finishing British nail  
 MSRIL, v., to fill with meat  
 MSMREL, v., to nail  
 MSURK', n., cradle (YERGU MSROTS' ES = of two cradles, fed in two places)  
 MDAMOLOR, adj., forgetful, absentminded  
 MDĒ HANEL, MDĒ YELNEL, v., to forget  
 MDGRIL, v., to suffer mentally  
 MDMDUK', n., concern, worry  
 MDNUL VRAY, v., to attack  
 MREL, v., to smear (someone) with soot, to blacken (someone) with coal ash or soot (in a game)  
 MRT'MRAL, v., to growl, to grumble  
 MRIG, adj., 1) blackened, smeared with soot; 2) evil, demonic, devilish  
 MRMADIL, v., to burn, to hurt (pain from lashing)  
 MRMRAG (KINI), adj., strong (wine)  
 MRCHMUG, n., (of children) skin rash consisting of small red bumps on the face  
 MRCHMUG GABEL, n., a ritual to eliminate skin rash through prayer and bandaging  
 MRCHUM, n., ant  
 MK'LIL, v., to get ruined, to get spoiled  
 MK'RIL, v., to feel melancholy or sad  
 MK'RETS'NUL, v., to cause (someone) to feel melancholy or sad  
 MÖSH, n., branches of a blackberry shrub  
 MÖSHUD, n., area overgrown with blackberry shrubs  
 MÖDZIR, MÖDZAG n., mosquito  
 MÖD ĒNEL, v., to gather round  
 MÖR, n., marshland, muddy plains

MÖRIJ, n., mother  
 MÖRGUT‘, MÖRGUYT‘, adv., since birth  
 MÖRU, n., stepmother  
 MÖRBĒD, n., housemaid  
 MÖRK‘UR, n., aunt, mother’s sister  
 MÖRK‘URANK‘, n., mother’s sister’s family  
 MÖRK‘URORTI, n., nephew, mother’s sister’s son

## Y/H

HART, n., hay, chaff  
 HAROS (YEARÖSH), n., a bird in the bustard family  
 HOLOV (ÖLOV), adj., plenty, ample  
 HOLOVNAL, v., to multiply  
 HOLOVTSNUL, v., to cause (something) to multiply  
 HORSELI, n., a wooden fork-like tool for winnowing the chaff  
 HÖT, HÖD, n., a half-finished clayey pot  
 HÖTGAL, n., a small board or stand for a half-finished clayey pot  
 HÖZHAR, adj., in agreement, concurring

## N

NAZ, n., coyness, daintiness, playing hard to get  
 NAZ ĒNEL, v., to be coy, to be dainty, to play hard to get  
 NAZAN, n., female name (other versions: NAZELI, NAZLI, NAZUL, NAZUG)  
 NAL, n., horseshoe  
 NALGAP PAL, n., sweet red and yellow cherry  
 NAKHIR, n., a large herd of cows and oxen  
 NAKHSHUAN, n., common mullein (*Verbascum thapsus*)  
 NAKHS (NAKHSAT‘EL), adj., spiteful, vengeful  
 NAKHRBAN, n., shepherd  
 NAJAKH, n., a small, light ax  
 NANAN, n., lullaby  
 NANIG ĒNEL, v., to sleep  
 NANOZ, n., female name, a version of ANNA  
 NAM (NAMNAM), n., food  
 NAM ĒNEL, v., to eat  
 NACH‘AR, n., a two-meter-long wood crane with a hoist or rope for lifting and securing a load on a mule  
 NACH‘ARAGHPAR, n., a piece of wood propped under one side of the load for balancing until the other half is loaded onto the mule’s back

NABADEYN ANTS'NIS, id., a curse  
 NAS, adv., here, this way  
 NARTOS, n., a type of flower  
 NART'OS, n., female name  
 NAV, n., 1) bagpipe; 2) five- or six-meter-long channel or pipe through which water is diverted to a turbine or waterwheel in a mill  
 NAVEL, v., (of wood) to swell from humidity  
 NE, prep., in, inside, within  
 NEGHT'EL, v., to narrow down the knitted article by reducing the number of stitches  
 NEGHT'ER, n., a type of plant  
 NEGHUORUG, adj., stingy, tightfisted  
 NEGH U NACH'AR ABRIL, adj., to live in poverty  
 NEBJIL, v., to leave finger mark bruises on the skin  
 NEDICH', n., a throwing weapon, a type of a gun  
 NER, n., co-sister-in-law, a woman's husband's brother's wife  
 NERK'EVANTS', prep., from below, from underneath  
 NERK'I DĚN, prep., below, beneath, underneath  
 NĚN, adv., (the opposite of NAS) there, that way  
 NĚNOV, adv., a little further, on the other side  
 NĚNUNAS, adv., here and there  
 NIK, n., diarrhea  
 NILAN, n., female name  
 NSHANTRĚK', n., engagement, betrothal  
 NSHANLU, n., the betrothed man or woman  
 NOCH, n., a special log in the house or in the barn  
 NOR, adj., new  
 NORELUG, adj., newly sprouted, newly germinated  
 NORORAY, n., unknown place  
 NUGDAV, n., a leaf vegetable  
 NRŇIJ, n., a type of edible garden sorrel that has red flowers  
 NSDUG, adj., (someone) who likes to sit  
 NŌSR, adj., sparse, rare

## SH

SHAPALAKH, n., a slap in the face  
 SHABT'GAN, adj., one-week-old  
 SHALT'AY, n., a mattress envelope (which is usually filled with wool)  
 SHALAG, n., a load carried on the back  
 SHALGEL, v., to carry a load on the back  
 SHALGETS'NUL, v., to load

SHALGVOR, adj., (someone) who has a load on his back  
 SHALVAR, n., Turkish underpants  
 SHALVRT'AP', adj., wearing pants and a shirt  
 SHAKHAY, n., the half of butchered meat  
 SHAKHAR, n., laborer, worker  
 SHAH ADZEL, v., to preserve, to collect  
 SHAH ADZUG, adj., preserving, collecting  
 SHAGH, n., nightfall, dusk  
 SHAGHKMAY, n., vegetable stew with turnip  
 SHAGHKMARD, n., a turnip field  
 SHAGHKMOTS', n., the stems and leaves of turnip plants  
 SHAGHKMUG, n., weed that resembles a turnip plant  
 SHAMP'UR, n., a 1.25-meter-long metal skewer used in the tandoor  
 SHAMP'REL, v., to pierce with a skewer  
 SHANAY, n., evil eye  
 SHANĒNI, n., a stone or a set of bones on a necklace to protect from the evil eye  
 SHASH, n., a container for dairy products  
 SHASHORT, n., 1) cattlemen who herd the cattle into the mountains in the summer and make butter and cheese; 2) name for a cow  
 SHASHORT'T'ARĀN, n., 1) a bulbous plant with a yellow flower that grows in the driest soil in the mountains and blooms in September; 2) with one cup  
 SHACH'U GANCH'EL, n., an old tradition on the second evening of the wedding when guests leave monetary gifts on the table for the bridegroom while singing and praising each other  
 SHABGANTS', adv., with a shirt on  
 SHABIGĚ GARJ A/PARAG A, id., fool, idiot (literally: wearing a short/thin shirt)  
 SHAR, n., clumsiness, breaking or spilling everything due to carelessness  
 SHARNASD, adj., (someone) who is clumsy, who breaks and spills everything due to carelessness  
 SHADINAG, n., a large wooden pot with a lid  
 SHARAN, n., line, row (of trees, vines, etc.)  
 SHARAGHUNCH, n., ornament in the shape of a kite worn in the past by new brides on their backs  
 SHAREL, v., to put something on top of another; to pull up; to tie; to measure by hand; to repetitiously strike with cudgel  
 SHARMAGH, n., the finest sieve  
 SHARMAN, n., light wine made from the remaining wet skins after squeezing the juice from the grapes once  
 SHAROZ, n., female name  
 SHAROTS', n., a row of leaves on a branch  
 SHAROTS'K', n., dried fruits and leaves on a string

SHAVAGH, n., dawn, sunrise  
 SHEGHRIL, v., (of branches) to bow to the point of breaking under the weight of fruit  
 SHEGHCH, n., a pile of grain on the threshing floor  
 SHEGHCHEL, v., to wind-winnow the grain  
 SHEDEG, n., the worst parts of leather, especially those of the legs and under the belly  
 SHĒGOY, adj., fair-haired  
 SHĒN GENAS, id., may your house be strong and prosperous (an expression of gratitude at the end of a meal)  
 SHĒR GABEL, id., to make up a song for mocking someone  
 SHĒNK' U SHNORHK', adj., virtuous  
 SHIT', n., 1) the edge or lip of a tandoor; 2) a piece of firewood;  
 3) wind-blown snow on mountain summits  
 SHIT'SHIT' ĒLNIL, v., (of snow) to pile up  
 SHIL, adj., squint in the eye  
 SHIL SHIL ASHEL, v., to look with displeasure or disapproval (literally: to look askance)  
 SHIGNIL, v., to blush, to go red in the face  
 SHIGUN, n., mixed grain consisting of wheat and oats  
 SHIJ, SHIJUG, n., weed that grows in wheat or barley fields  
 SHIM, n., threshold  
 SHIMKLUKH, n., headstone, the top or upper part of a door (made of stone or wood)  
 SHINUN, n., name for a goat  
 SHISHAG, n., a two-year-old female sheep that has given birth for the first time [*tukhli* in Turkish]  
 SHICHEL, v., to winnow the grain with a wooden trident  
 SHIDAG T'UT', n., white or common mulberry  
 SHLAP'LAV, n., rice dish cooked with meat or raisins  
 SHLEL, v., to look askance  
 SHLNIK', n., nape, the back of the neck  
 SHKHSHKHAL, v., to rumble, the sound of firearms  
 SHMAL, SHMSHMAL, v., to snore  
 SHMPART, n., a type of plant used as a dye  
 SHMPARTUSD, n., area overgrown with *shmpart* plants  
 SHNT'ER, n., a climbing plant of the genus *Vicia*  
 SHNT'REL HAKH, n., a late evening snack (eaten after lounging around for a few hours and before going to bed)  
 SHNHOD, n., stench, disgusting odor  
 SHNOVI, adj., fake, false  
 SHNORHK', n., talent, grace, elegance  
 SHNCHK'MIL, SHNCH'GMIL, v., to suffocate

SHOPGETS'NUL, v., to splash water on the face  
 SHOLOLIL, v., squirm, twist  
 SHOGH, n., 1) brilliance, luster; 2) ray, beam of sunlight; 3) adj., hot  
 SHOGHIG, n., female name, short for SHOGHAGAT'  
 SHOGHANAL, v., to get hot  
 SHOGHUT'IWN, n., heat, fever  
 SHOGHTS'NUL, v., to have a fever  
 SHOJ, n., pine branches used as livestock feed  
 SHOJEL, v., to beat, to knock  
 SHOJI, n., pine tree  
 SHOGHOP, n., residual effects after an illness  
 SHOBAG, n., a dessert of walnuts rolled in fruit leather [*bastegh* in Turkish]  
 SHOR, 1) n., a scrap of cloth, rag; 2) adj., weak, feeble, numb  
 SHORAGH, n., 1) water containing natural mineral deposits from which animals derive their essential nutrients; 2) a yellow stone  
 SHORHAM, adj., having a different flavor and consistency  
 SHORT'EL, v, to steal, to embezzle  
 SHORORAL, v., to make eyes at someone, to flirt  
 SHUARIL, v., to feel petrified, to be shocked  
 SHUAK, n., a shady place near a house entrance  
 SHUKN (SHUK') INGNIL, v., to get dark (sunset)  
 SHULAL, n., large stitches  
 SHULALEL, v., to make large stitches  
 SHULT'EL, v., to darn, to patch up  
 SHULI, id., get lost! curse you!  
 SHULULEL, v., to tie loosely  
 SHUSHAY, n., 1) glass; 2) bottle  
 SHUSHUL, n., female name, a version of SHUSHAN  
 SHUSHDAG, n., an ill-fated, bad hat  
 SHUSHDAG VARTABED, adj., a widowed reverend  
 SHOK', adj., 1) hot; 2) extreme heat of sun  
 SHOK'Ë VRAY GDETS', v., to be extremely hot  
 SHOK'UN, adv., during a heat wave, in extremely hot weather  
 SHOK'RIL, v., to sweat from heat  
 SHOK'RETS'NUL, v., to cause sweating  
 SHRAL, SHRSHRAL, v., to pour through a chute or a gutter  
 SHRAN, n., urethra, penis  
 SHRAD, n., whey  
 SHRSHRIWN, n., the sound of pouring rain  
 SHRĚSH, n., 1) foxtail lily (*Eremurus*), the leaves of which can be boiled and fried in butter; 2) resin, sap  
 SHP'EL, SHP'SHP'ATS'NUL, SHP'IUL HANEL, SHP'SHP'IWN HANEL, v., to beat up, to give a hard beating

SHP'IWN, n., the sound of pouring rain or the sound of footsteps ("dab, dab")  
 SHK'ANIL, v., to go into the shade  
 SHK'ERK', n., a shady spot beneath the trees  
 SHK'OT', n., a tool to poke the grass with

## O/VO

VOZIR, ŌZIR, n., a small ball of thread  
 VOLORDZUN, adj., twisted, curved ("It's difficult to cut boards out of a *volordzun* tree trunk")  
 VOLOK', n., shin, the front part of the leg below the knee and above the ankle  
 VOLK', n., tree trunk  
 VOGH, n., the spine of a mountain  
 VOGHAMEL, v., to guess, to speculate  
 VOGHP, n., lamentation  
 VOGHP JLIL, v., to get very hungry  
 VOGHORMADZ HOKI, n., the deceased, the departed soul  
 VOGHCH, adv., healthy and well (VOGHCH ĖLNIK' = may you be healthy and well)  
 VOGHCHANTS', n., health  
 VOGHCHUM, n., greeting, hello  
 VOGHRIL, v., to weep, to wail  
 VUYS, n., 1) game, hunted animals; 2) chamois  
 VOCH'ASOCH'ĖN, adj., nothing, not anything, neither this nor that  
 VOCH'OV, pron., nobody, no one  
 VOCHLOD, adj., having head lice  
 VOCHLODIL, v., to get head lice  
 VOCHLODUT'IWN, n., pediculosis, lice infestation  
 VOCHLODUG, adj., frequently or continually having head lice  
 VOŘ, n., 1) buttocks, rear end; 2) the opposite side of an object  
 VOŘAD, adj., bottomless, not having a bottom element ("a *vořad* pot")  
 VOŘEVRIŁ, v., (of hens) to lay eggs in unusual places  
 VOŘNAVU GAL, n., the threshing floor of Atad, where Joseph and his brothers mourned the death of their father  
 VOŘNOTS', n., a piece of fabric under the saddle covering the mule's rear end  
 VOŘNTS'GĖD, adv., backward, in opposite direction  
 VOSGEKŌDEVOR, adj., rich, wealthy (literally: having a golden belt)  
 VOSGEDANTS, n., honey-sweet pear  
 VOSGETS'AY, adj., golden, gilt, gold-plated, gilded



VOSGOR, n., 1) bone; 2) bribe  
 VOSGORGER, n., bearded vulture-eagle  
 OVID, n., valley  
 VODATS' JANABARH, n., toilet  
 VODNAMAN, n., shoes, boots or any other type of footwear  
 VODNKLUKH, n., offal, such as trotters, head, liver and tripe of a butchered animal  
 VODNCH'OR, adj., (of wood) that has dried naturally  
 VODNDIL, v., to injure a leg  
 VODOK', adj., strong-legged, (someone) who walks well  
 VODK', VODUIN, n., 1) leg, legs; 2) lean (unprofitable) cows or other domestic animals that are raised specifically for sale; 3) a wooden device that controls the texture of flour in a stone mill; 4) a reed in a loom for pushing the weft yarn securely into place as it is woven; 5) gun trigger; 6) step, footstep; 7) the leg of a ladder  
 VODK' YELNEL, v., (of babies) to start toddling  
 VORAY, adv., when  
 VORPEVARI, n., widow  
 VORDUNK', n., small worms  
 VORDNIL, v., to get infested with worms  
 VORTUS, adv., which way?  
 VORT'ADUNG, n., vine  
 VORMAN, adv., how?  
 VORMEL, v., to build a wall  
 VORMEL VER, v., 1) to raise a wall; 2) to buttress, to support  
 VORMNT'UND, n., syncope, fainting  
 VOROG, n., a slight decline on a mountain  
 OROG, prep., during  
 VOROJ, n., 1) grazing, a type of feeding; 2) small shells used as decorations  
 VOROJ ENEL, v., to graze  
 VOROV (VOROVĖN), adv., with what?  
 VOROVAY, 1) pron., anyone, someone; 2) people, men and women  
 VORS, n., 1) game, hunted animals; 2) chamois; 3) anvil; 4) name for goat that resembles a deer  
 VORTS, n., any male animal  
 VORTSGOTS', n., cud, food regurgitated by goats and chewed again  
 UZUOR, n., beggar, mendicant  
 UZUORUT'IWN, n., begging  
 UL, n., a one-year-old goat kid (K'ORID, attwo-year-old goat; CH'AP'ICH', a two-year-old doe that has given birth to a kid; ULADZIN, (unusual) a one-year-old kid doe that has given birth)  
 ULAHAR, v., to stir gently in a churn  
 ULAK'ÖSH, n., a sacrificial one-year-old kid

ULHOVIV, n., a goat/kid shepherd  
 ULUT', n., the period when goats are very young  
 ULUENI, n., natural kidskin with hair used in the house for various purposes  
 UGRAY, n., a dish consisting of a cow's stomach and udder with curdled milk,  
 which is stuffed with walnuts, raisins, wine, hard alcohol and other  
 ingredients, tied, smoked, and left to cure for several months, and then used  
 for making cheese  
 UMORAY, adv., someone else, another  
 UMUD DAL, v., to encourage, to foster  
 UN, the other person, a third party  
 UNEVOR, adj., wealthy, prosperous, well-off  
 UNG, n., a handle (on a pot)  
 UNUG, adj., (of walnut) full, good, not spoiled  
 UNK', n., eyebrows  
 USH UVASH, adv., very late in the evening  
 USHAB, n, dragon  
 URANTS' DAL, v., to push  
 URETS'VORIL, v., to swell up, to bulge  
 URETS'K' (URETS'K'), n., swelling, bump  
 URJID, n., a small granary also used for feeding animals when empty  
 URS DAL, v., to excite, to animate  
 UDUANELIK', n., foodstuff  
 USK'URAY, n., a large copper cup for drinking water  
 UVAZ, UVAZENI, n., a tree with small green berries that turn black when  
 ripe  
 UDETS'NUL, v., to feed  
 UDUAN, UDUANI, adj., (of children) lovable, adorable  
 UDUG, adj., having a good appetite  
 UDUS, n., feast, eating ("We are not fasting today, we are feasting")  
 UR A TĒ, id., if only, I wish that  
 URAK, n., adze  
 URANAY, adv, where?  
 URMISH, adj., suitable, proper  
 URORAY, adv., somewhere, anywhere, wherever  
 OK'SĒR, OK'SĒR, adj., amicable, cordial

## CH'

CH'ALBDUYD, n., a children's game of tumbling and somersaulting  
 CH'ALABI, n., lord, master, prince  
 CH'ALEL, v., to play an instrument  
 CH'ALIG, n., a children's game with sticks

(ĒN) CH'AKH, n., (at that) time  
 CH'AKHMAKH K'AY, n., flint  
 CH'AKHU TANAG, n., razor  
 CH'AKHCH'AKH, 1) adj., clicking; 2) n., Satan's foot, hoof  
 CH'AMICH, n., dried mulberries or raisins  
 CH'ALMAG, n., food beggar  
 CH'ALMAGUT'IWN, n., begging  
 CH'ALMUG, n., an herb that grows in the mountains  
 CH'ALMCH'RIL, v., when grapes or mulberries dry naturally on the branches  
 CH'AY, n., tea  
 CH'ANT', n., ragged and tattered slippers  
 CH'ANG, adj., lame, limping  
 CH'ANGA, n., fangs, incisors, animal teeth  
 CH'ANTS'UG, adj., worthless, of little or no value  
 CH'ASHGUL or K'ASHGUL, n., a small traveler's water container made of wood  
 CH'ACH', n., cabbage leaves  
 CH'ACH'APANCHAR, n., vegetables cooked with cabbage leaves  
 CH'ACHOD, n., a cabbage field  
 CH'ACH'UPANCHAR ĒNEL, v., to cut into pieces, to tear apart  
 CH'AR, adj., 1) evil, wicked; 2) sharp, pungent, acidic; 3) unpleasant; 4) completely, totally  
 CH'AR T'UT', n., a type of red sour mulberry  
 CH'ARAPUNK', adj., naughty  
 CH'ARANI, n., a skin-colored bump or swelling  
 CH'ARACH'K', n., an evil eye that is believed to be capable of causing injury or bad luck  
 CH'AREG, n., quarter, one out of four  
 CH'ARZARG ĒLNIL, v., to get a fright, to experience a terrible fright  
 CH'ARGNAL, v., to get angry with someone  
 CH'AROKH, n., slipper, moccasin (SADANAN CH'AROKHN MASHETS'AV, id., "Satan's slippers got worn," meaning that someone's effort is close to a successful end)  
 CH'AROKH SHAREL, v., to cut and style leather for making slippers  
 CH'ARCH'RGEL, v., to torment, to torture [active construction]  
 CH'ARCH'RGUIL, v., to be tormented, to be tortured [passive construction]  
 CH'AP'EL, v., 1) to measure; 2) to hit, to strike; 3) to wander without purpose  
 CH'AP'ICH', a two-year-old doe that has given birth to a kid  
 CH'AP'GVORIL, v., to finish measuring  
 CH'AP'UG, n., a specially made hand basket  
 CH'AP'RASD, n., button, clasp

CH'AK'I, n., a cut on each side of a women's tunic  
 CH'ECH', n., 1) pockmark, a pitlike scar left on the skin by smallpox;  
 2) honeycomb  
 CH'ECH'OD, adj., pockmarked  
 CH'ECH'ODIL, v., to become pockmarked  
 CH'Ē T'ĒN, conj., as soon as, once  
 CH'T'GAN, adj., snapping ?  
 CH'T'GAL, v., to snap, to break  
 CH'T'GIWN, n., the sound of dripping water  
 CH'T'CH'T'AL, v., (of water) to drip, to dribble  
 CH'IL, see CHIR  
 CH'ICH'AG, n., lamb or kid  
 CH'IBGHEL, v., to beat wool with wood sticks  
 CH'IBUKH, n., a driving whip for horses or oxen  
 CH'ID, n., a colorful cloth used as a headscarf  
 CH'IR, n., pieces of dried fruit (used for making KHOSHAB in the winter)  
 CH'IK', n., 1) nothing, nothingness, nonexistence; 2) wane of the moon, a  
 period during which it is believed that any effort to do something (such as  
 grafting or cutting a tree) will end in failure  
 CH'IK'N ANTS'NIL, v., to disappear, to get lost  
 CH'IK'N ANTS'NIS BĒLAK'IM, id., a curse  
 CH'LEL, v., to lose in a game  
 CH'LKHUR, n., a dense porridge  
 CH'LDUR, adj., mad  
 CH'LDRIG, adj., a little mad  
 CH'LDRNAL, v., to go mad  
 CH'KHARTGUL, n., a good type of grape  
 CH'KHINT, adj., difficult  
 CH'KHT'GIWN, n., difficulty  
 CH'KH'CH'KH'AL, v., (of water) to gurggle, to burble  
 CH'KH'DGAL, v., to splash, to splatter  
 CH'HAVLUG, adj., difficult to please  
 CH'NT'REL, v., to wear shoes sloppily, like slippers, without pulling up the  
 quarters  
 CH'NT'RIG, adj., wearing shoes like slippers, without pulling up the  
 quarters  
 CH'NGLEL, v., to hop on one foot in a game  
 CH'NGLIM, n., a children's game of hopping on one foot  
 CH'NCH'GHLT'EL, v., to cut with great difficulty  
 CH'OLCH'OLAL, v., to slow down, to hesitate  
 CH'OKHCH'OKHAL, v., (of water) to cascade down in a waterfall  
 CH'OKHCH'OKHAN, n., waterfall pit  
 CH'OY CH'OY, interj., a sound for driving a donkey

CH'OCH'IG, n., donkey  
 CH'OCH'KHAL, n., a type of delicious dark red grape  
 CH'OCH'KHADZ, n., a type of grape with large berries (see AYDZBDUG)  
 CH'OBOLOKH, adj., tall, high  
 CH'ODOD, adj., gaunt  
 CH'OREL, v., to insist, to persist  
 CH'ORT'AN, n., balls of dried buttermilk used in the winter for making  
 T'ANKHASH, JASHKUNT, etc.  
 CH'ORT'AN HAREL, v., to add water to dried buttermilk for softening the  
 consistency  
 CH'ORT'AN HARICH', n., a wood spatula for mixing dried buttermilk  
 CH'ORNAL, v., 1) to die [derisive]; 2) to show excessive love ("I would die  
 for you, my son")  
 CH'OROTS'K', n., an impossible or failed promise  
 CH'ORUENI, adj., lean, bony  
 CH'ORCH'ORAL, v., to be terrified, to be very scared  
 CH'ORCH'RIL, v., to dry  
 CH'ORBAS, n., a fast without dairy products (literally: dry eating)  
 CH'UAN, n., a rope made of goat hair  
 CH'UNUZ, adj., (of walnut) empty, bad, spoiled (the opposite of UNUG)  
 CH'UCH'UN ĖNEL, v., to carry (someone) on the back  
 CH'UCH'UD, adj., quick, fast  
 CH'UCH'UD ĖNEL, v., to walk fast  
 CH'UCH'UDTADAY, n., bullfinch  
 CH'USD, adj., quick, fast  
 CH'USD ĖNEL, v., to hurry  
 CH'USDI, CH'SDIG, n., slipper, a low shoe that can be slipped on and off  
 easily  
 CH'UDUG, adj., (someone) who eats little  
 CH'OK'IL, v., to kneel  
 CH'OK'IRITSGIN, n., oracle  
 CH'SDIG, adj., fast-moving, swift, prompt  
 CH'REL, v., to dry pieces of fruit, such as apples and pears  
 CH'RMANK', n., a variety of dried berries, nuts and fruits  
 CH'(O)PCH'(O)PEL, v., to make a splashing sound when hitting water  
 CH'P'RUSD, n., bladder  
 CH'P'RUSD GDRIL, id., to hold a grudge against  
 CH'K'ADAG, n., a plant in the mallow family  
 CH'K'OD, adj., 1) distinctive, exceptional; 2) beautiful, handsome  
 CH'K'UIL, v., to disappear, to get lost  
 CH'ÖR, n., 1) a common animal disease; 2) used as an insult

## B

- BAK, n., kiss  
 BAK DAL, v., to kiss  
 BAKNEL, v., to kiss  
 BALAR, n., a decoration for a horse  
 BAGAS ADZEL, v., to count or measure less than the correct amount  
 BAGSUMAD, BAK‘SIMAD, BAK‘TS‘AMAD, n., biscotti, small pieces of crisp bread eaten with tea  
 BAHM, adv. in a bit, for a moment (“Wait for a moment, I need to rest, then I will get back to work”)  
 BAHGENI, adj., stored (foods) for winter  
 BAGHIG, adj., 1) cool, cold, chilly; 2) frozen from terror  
 BAGHUSH, interj., to call foul in a card game  
 BAGHBARUT‘, n., ice cream  
 BAGHBGHIL, v., (of hot food) to get cold, to cool off  
 BAGHBGHETS‘NUL, v., to cause (hot food) to cool off  
 BAYLOR, adv., probably, maybe  
 BAYDZAR, 1) adj., bright, brilliant; 2) n., female name  
 BAJIL, BAJIG ĒNEL, v., (of babies) to nap, to sleep  
 BANBAN, n., cheese  
 BANREDABAG, n., a dish made of fried cheese and wheat flour sauce  
 BASHAR, n., snacks and other foods for the road  
 BASHAR ĒNEL, v., to prepare snacks and other foods for the road  
 BASHAR TNEL, v., to put snacks and other foods in a traveler’s rucksack  
 BACH‘, n., kiss  
 BACH‘ ĒNEL, v., to kiss  
 BAB, n., grandfather  
 BABAG, adj., very thirsty  
 BABAR, n., dance  
 BABAR ĒNEL, v., to dance  
 BABĚNGUYZ, n., a type of plant with an edible stem  
 BABZHUR, n., grape variety, a large type of *zhur*  
 BABOY, n., grandfather [the suffix “oy” signals affection]  
 BABUZ, n., little grandfather [“uz” functions as diminutive suffix]  
 BABUG, n., a type of plant with edible leaves  
 BABUNK‘ (UNTS‘), n., grandfather’s house or household  
 BAĖAG, n., the side of a mountain  
 BAĖGAN, adj., (someone) who likes to lie down or to sleep  
 BAĖGELANTS‘, adj., while lying down  
 BAĖGIL, v., 1) to lie down; 2) to give birth  
 BAĖGDOTS, n., area in a meadow where the cows lie down in springtime

BARVUSH, n., old woman [derisive]  
 BAS, n., fasting, Great Lent  
 BASAN, n., a middle-sized dog  
 BASIG, n., name for a sheep that has a big white mark on its forehead  
 BASGER, adj., (someone) who eats (improper foods) during fast  
 BASMUD, n., the first day of the season of fasting and prayer before Great Lent  
 BAD, n., 1) stone or brick wall; 2) wood fence; 3) row of stitches in knitting  
 BADAS, n., male name, short for BAGHDASAR  
 BADEL, v., to build a wall or a fence  
 BADNINI ASHEL, v., to watch or guard a wall or a fence  
 BADRDIL, v., to rip or break in multiple places  
 BARAP', n., the edge of a dance floor  
 BARG, n., a tanned sheepskin bag for storing cheese, flour, etc.  
 BARGUJ, n., 1) any type of animal skin sewn up and used for various purposes; 2) a small bag  
 BARGI BZUG, adj., liar, apostate  
 BARUOR, n., a collective term for dancers  
 BEHEL VRAY, v., to stop (someone or something) from going up  
 BEHĖ, v., to call the cattle  
 BEHNOTS, n., a secret place for hiding possessions  
 BEMBAL, adv., just now, not long ago  
 BENG, n., freckles or other natural spots on the skin  
 BENGOS, n., name for a goat that has a special mark somewhere on its skin  
 BESHUY, adj., squint-eyed  
 BERANI, adj., stupid, unwise  
 BZDIGEVAR, adv., in the order of the youngest  
 BZDIGUT', BZDIGUYT', n., childhood, early days  
 BZDAN, n., the ending edge of the abdomen  
 BEVAKHIL, adv., suddenly  
 BZHDUG, adj., jobless  
 BIT'UN, adj., every, all  
 BIZ, n., awl, a pointed tool for making holes in leather  
 BIZHI, BISHI, interj., a sound for calling the sheep  
 BIZHIG, n., 1) lamb; 2) random lines on a fingernail  
 BIZHOR, n., sheep  
 BIL, n., urine  
 BILISHUR, adj., bestial, resembling an animal  
 BILOS, n., female name  
 BIDZIG, adj., small, little  
 BINT, adj., the most, greatest in amount, extent, or degree (smallest, biggest, furthest, etc.)  
 BINCH, n., nostrils

BISANAG, adj., coeval, compeer, of the same age  
 BIRADI, adj., whole, all, every  
 BLAL, v., to dribble, to trickle  
 BLATS'NUL, v., [unknown]  
 BLZDRANK', n., spurt, jet, fountain  
 BLKHDIG (BLSDIG), adj., agile, swift  
 BLGHUR, n., bulgur  
 BLSHNIL, n., awestruck, captivated, rapt  
 BLOR, n., onion seedling  
 BLUT', adj., (of ears) sticking out, projecting  
 BLBLAL, v., to shine, to sparkle  
 BLBLAN, adj., shining, sparkling  
 BLBLATS'NUL, v., to make (something) shine or sparkle  
 BLBLUN, BSBSKHUN, BSBSKHAN, adj., dazzling, sparkling  
 BGHNTSGAL, n., copper pots or dishes  
 BGHNTSGDIL, v., to redden, to turn red  
 BJEGH, n., 1) sock toe; 2) one of the small sections of a separable bulb or fruit,  
     such as a clove of garlic, a walnut half, etc.; 3) hoof  
 BJIL, v., to sink in (a sign of death when pushing with a finger into a swollen  
     leg)  
 BJGHAG, n., bull calf hoof  
 BJOD, adj., chatty, talkative  
 BJBIAL, v., 1) to chatter, to prattle; 2) (of spring) to murmur, to burble  
 BJBAN AGHPUR, adj., a burbling spring  
 BOZOY, n., a white mule  
 BOL, adj., plentiful  
 BOLOZ, BOLOZIG, adj., egg-shaped ("A *boloz* head")  
 BOLOZNAL, v., to become egg-shaped  
 BOLOLIG, n., Gregorian bread  
 BODZAR, adj., bright  
 BOJOJ, adj., snotty, sniveling, running at the nose  
 BOCH'AD, adj., with a cut tail  
 BOCH'UOR, adj., following others  
 BOCH'OCH'AG, n., the end of the tail  
 BOBOG, n., the green shell of the walnut  
 BOBGEL, v., to remove the green shell of the walnut  
 BOBGRIL, B'BGRIL, v., (of trees) to begin budding  
 BODOS, n., male name, a version of BEDROS  
 BORD, n., 1) navel; 2) stomach disease  
 BORDIVER, v., to lay (something) face upward  
 BORDICHUR, n., mineral spring water  
 BULUZIVER, adj., vociferous  
 BUKHAGH, n., an old-style necklace



BUDZEG, n., wasp  
 BUBLUZAN, n., the highest peak of a hill or a mountain  
 BUBUSH, n., new clothes  
 BUBUGI, n., hide-and-seek  
 BUD, n., 1) flower; 2) drop (of blood, water, etc.)  
 BUREAN, n., barbecue on skewers  
 BURJ, n., arches of a bridge  
 BURBIG, BUBRIG, n., a doll  
 B'BUG, n., tree buds  
 BRNCH'UG, n., a cow's or bull's lip  
 BRT'UNK' DNGEL, v., 1) to be arrogant; 2) to hold a grudge; 3) to hurt  
 BRCH'IG DAL, v., (of goats) to caper, to jump about playfully  
 BRUNG, n., lip  
 BRUNG ĖNEL, v., to pout, to protrude the bottom lip in an expression of  
 displeasure or sulkiness  
 BSBSKHAL, v., to shine  
 BSBSKHATS'NUL, v., to make (something) shine  
 BSBSKHUN, adj., shiny  
 BDADIL, v., (of bread) to be covered in bubbles when baking  
 BDEGH, n., 1) a pinchful, the amount held between the thumb and index  
 finger; 2) handwriting  
 BDGHAKIR, n., cursive  
 BDGHEL, v., to pick the fruits  
 BDGHI, n., hornbeam  
 BDGHUTS', n., a pinchful, a very small amount  
 BDGHUTS' ĖNEL, v., to add in pinchfuls  
 BDUGH, n., 1) fruit; 2) eye, eyeball; 3) a grape berry  
 BDBDAL, v., to grow or to appear for the first time  
 BDBDIG K'ESAYI, adj., with colorful flowers  
 BRDZNUL, v., to finish, to bring to an end  
 BRUJ (BRUJAN), n., hollow, a concave surface  
 BRBST'OR, adj., immaculate, perfectly clean  
 BRDOL MAM, n., grandmother  
 BŎL, adv., too much, a lot of  
 BŎLOBOLOY ĖNEL, v., [children's jargon] to nap, to sleep  
 BŎGHUM, v., (of grain ears) to ripen, to mature  
 BŎBŎSH, adj., big

## CH

CHAZI, 1) adj., quick-witted, inventive; 2) ~ BARAV, n., witch  
 CHALAB, adj., (of livestock) fat, plump

CHAHĚL, adj., young, youthful  
 CHAH, n., chandelier, torch, lamp  
 CHAHIL, v., to get light, to dawn  
 CHAHRAY, n., pulley, spinning-wheel  
 CHAGHATS'K', n., watermill  
 CHAGHATS'K'IN SARKĚ, n., the watermill mechanism including all the devices in the turbine for grinding flour  
 CHAGHATS'K'N CHRODEL, v., to stop the flow of water into the waterwheel  
 CHAGHATS'K'N (ATOR) DUZAN A, id., to have a great appetite  
 CHAGHTS'NK'AR, n., the mill stone  
 CHAGHTS'BAN, n., millman  
 CHADU (JADU), n., an imaginary spirit that can transform into anything  
 CHART, n., 1) cutting, chopping; 2) an area of trees and shrubs that are cut down for livestock feed  
 CHARTUPURT ĚNEL, v., to destroy, to raze  
 CHER, adj., warm, hot  
 CHIL, n., tendon, muscle  
 CHLADIL, v., to get paralyzed, to injure tendons and muscles  
 CHLOD, adj., tough (meat)  
 CHKHDADEL, v., to put forth a branch or branches, to spread by dividing  
 CHOT, n., canine urine  
 CHOLORK', n., (of sheep) huddling or congregating during the midday heat  
 CHOLORK' ĚLNIL, v., (of sheep) to huddle or congregate during the midday heat  
 CHOG, n., a flock of sheep  
 CHOG CHOG, adj., separate, far from each other  
 CHOGEL, v., to separate, to choose  
 CHOGUGS, n., selected, chosen  
 CHOV, n., straw twine for tying bales of hay  
 CHOVDL, v., to branch  
 CHOR, n., spite, rancor  
 CHOR GABEL, v., to be spiteful, to be rancorous  
 CHORACH'ITS' K'AR, n., blue stone charms hung around the neck of a mule for warding off the evil eye  
 CHORETSNUL, v., to make angry  
 CHORI, n., 1) mule; 2) large logs laid in the foundation of an edifice  
 CHORIL, v., to become angry  
 CHORUOR, n., riders [only used in plural form]  
 CHUAR, adj., ideal, perfect  
 CHUL, n., goatskin rug for covering the tandoor or the floor in a room  
 CHULAG, n., weaver  
 CHULAG HANKUYTS', n., knotting the loom threads

CHULT'EL, v., to weave  
 CHULK', n., an embroidery pattern  
 CHUKHD, n., twin, pair  
 CHUNDR ĖLNIL, v., to bunch together, to congregate  
 CHURIMANIMAN, n., beautiful sites in the mountains where springs flow through valleys of flowers  
 CHURUVRAY, n., a dish made with soft-boiled eggs  
 CHRAP', n., a shore or shoreline, the fringe of land at the edge of a river, lake, sea, etc.  
 CHRAMANOTS', n., a place in the house for storing water pots or containers  
 CHRARPI, CHRAGHPI, adj., watered, having irrigation (ANCHRTI, adj., unwatered, without irrigation)  
 CHRENAL, v., to become watery, to lose density  
 CHRETSNUL, v., to water  
 CHRT'OGH, n., a simple sluice made of stone or wood that controls and channels water toward a field for irrigation  
 CHRI JANGIDEGH, n., a type of goose-grass  
 CHRGAL, n., a system of irrigation, when a person lets the water through the sluice and another person watches the flow of water  
 CHRGOP, n., a stopper made of cloth used for directing/diverting the water from one channel to another  
 CHRGODEM, n., wild cress, which grows in marshlands  
 CHRGUL, adj., water-loving, hydrophilic  
 CHRGRICH', n., a shoulder pole for carrying water  
 CHRHAM, n., flavorless, bland [literally: the taste of water]  
 CHROD, adj., juicy  
 CHRODEL, v., 1) to become juicy; 2) to close the sluice, to stop the water from turning the millwheel  
 CHRUOR, n., water carriers [only used in plural form]  
 CHRDUK', n., irrigation (watering the beds)  
 CHRPOKHUIL, v., to ventilate, to circulate air  
 CHRPOKHUTIWN, n., ventilation, air circulation  
 CHRK'AMIL, v., to soak up the water

## R

RUND, RNDIG, adj., beautiful  
 RNDNAL, v., to become beautiful  
 RNDUT'IWN, n., beauty  
 RÖG, n., (of firewood) branches of an arm's thickness that have not been split

# S

- SAPER, n., female name, short for SAPERA  
 SAKUN, n., a long bench in front of the house entrance  
 SAZ KAL, v., to fit well, to be appropriate, to feel pleasant  
 SAT'IR, n., a big tool for cutting or beating  
 SALAY, n., a round piece of cloth onto which the dough is placed  
 SALIL, v., to seal and finish an earth floor in the house  
 SALETS'NUL, v., to make an earth floor hard by stomping  
 SALT'ICHIL, v., to get hurt while harvesting  
 SALT'ICHETS'NUL, v., to ruin fruits or vegetables while harvesting  
 SALLAKHANAY, n., rascal, scoundrel  
 SALOROD, n., a plum tree grove [used as a proper name]  
 SALVI, n., a part of the weaver's loom  
 SAHAN, n., 1) slide, waterslide, landslide; 2) a copper disk  
 SAGHT, n., an embroidery pattern, the main central decoration on a  
 GOZBAND  
 SAMAT' ARNUL, v., to aim with a ball  
 SAMT'IN PEREL, v., to aim and to hit a target  
 SAMEGI(R)D, n., a method of gelding a bull  
 SAMI, n., the narrow wooden beams of the harness  
 SAMIK' (SAMESDAN), n., the wooden beams of the yoke that are attached  
 to the harness  
 SAMODEK', n., rope attached to the beams of the harness  
 SAYAY, n., a women's tunic  
 SANAMAYR, n., the mother of a godchild in relation to the godfather  
 SANDZIG, n., name for a cow that is completely black  
 SANDERK', n., 1) comb; 2) a device for carding the fleece; 3) beater, a  
 weaving tool designed for pushing the weft yarn securely into place  
 SAND, n., mortar and pestle  
 SARTS'GAB, n., ice on the roof that melts and drips into the house (in  
 spring)  
 SARTS'GAB ĚLNIL, v., to get ice on the roof  
 SARTS'TS'AN, SARTS'TS'AN, v. to sow in late autumn or early winter  
 SASDP'EL, v., to force and break a lock  
 SASDP'IL, v., (of a lock) to break  
 SADAG, n., a carcass, the dead body of an animal  
 SADANAY, n., 1) Satan, devil; 2) swift-handed, trickster  
 SADANIN ANGAJN KHUL ĚLNI, id., don't tell this to anyone (literally: let  
 Satan be deaf)  
 SADANI VODK', n., Satan's foot or hoof (according to legend, when  
 the watermill was invented they couldn't find the right

mechanism for pouring grain evenly, then they noticed Satan's foot on the mill stone and the grain started to pour evenly; after the incident they were able to construct funnels and a shaker for pouring grain evenly)  
 SADER ÈNEL, v., planting the plants of a bed apart from each other after they are grown a little  
 SAR, n., hill or the point in the mountains where trees stop growing  
 SARAGHANJ, n., a bride's headscarf  
 SARAY, n., palace  
 SARN ÈNEL, v., to take cattle (mules) into the mountains for free grazing for two or three months without a shepherd; to take cattle (oxen and cows) into the mountains with a shepherd  
 SARBIN, n., a storage room made of thick boards for storing food, bedding, clothing, etc.  
 SARBDIL, v., to dry  
 SARSARI (SÈRSÈRI), adj., foolish, irrational, mad  
 SARSURKHERAL, adj., nutty, wild, crazy  
 SARSURETS'NUL, v., to drive wild, to agitate, to stir up  
 SARK', n., 1) sacred vessels; 2) organization; 3) pack saddle, a saddle for burden  
 SAVARAY, n., a type of flute  
 SAP'AN, n., rope that holds the load on the mule's back  
 SKANTS', n., 1) mourning, bereavement; 2) condolence  
 SKANTS' YERT'AL, v., to go to someone's house to express sympathy or condolences for a death  
 SKLIL, v., to stop crying  
 SEKHNAY, adj., having the same name  
 SEG, n., Morocco leather  
 SEGEGRIL, v., to freeze on the surface  
 SEGHM, adv., tightly closed  
 SEGHMIL, v., to digest, to go down  
 SERIG, n., a pot with one handle  
 SER, n., the skin on the surface of yogurt (the skin on the surface of milk is called P'ER)  
 SERT'AN, n., the remainder of buttermilk after churning butter from the surface skin  
 SERGODOR, v., to churn butter by mixing the skin on the surface of milk with yogurt  
 SERHAVK' (SERUTS'K'), n., the thick skin on the surface of milk or yogurt used for churning butter  
 SERDEL, v., to study  
 SEVAN, n., name for a black ox  
 SEVERES, adj., intrusive, pushy  
 SEVSEVNAL, v., 1) to turn black, to bruise; 2) to turn dumb or speechless

SEV TUNCH', n., a cursing mouth  
 SEVSEVTS'NUL, to blacken, to bruise  
 SEVNASHDN ANTS'NIS, id., a curse  
 SEV DABAN'N MDNUS, id., a curse  
 SĖB A G'ĖNTUNINK', id., agreed, accepted (an expression used in a game or during work)  
 SĖB ĖNEL, v., to agree, to accept  
 SĖBEL, v., 1) to obey; 2) to accept, to assume  
 SĖR, n., 1) love; 2) the symbol of the cross (as an etching or a wood carving) kept in every house as a sign of faith  
 SĖREL, v., to affix the symbol of the cross  
 SĖR ĖNGNIL, v., to fall in love  
 SIN, SINACH'K', SINOV, adj., greedy, avaricious  
 SINI, n., a wide copper platter  
 SINIG, adj., an empty walnut  
 SINDZ, n., goatsbeard (*Tragopogon porrifolius*)  
 SIBEKH, n., 1) an edible plant, sickleweed (*Falcaria vulgaris*); 2) kidneys  
 SIBEGH, n., an edible plant, sickleweed (*Falcaria vulgaris*)  
 SIBIN, n., scar  
 SIDAKTAL, n., the bottom part of the chest  
 SIDHAM, n., a bad taste in the mouth after eating  
 SIDOD, adj., angry, incensed  
 SIDODIL, v., to get angry  
 SIRAMIG, n., name for a sheep that has a white mark on its nose  
 SIRAVI, adj., loving, amorous, affectionate  
 SIRAVNAL, v., to show love and affection  
 SIRUG, n., name for a cow that has a big white mark on its forehead  
 SIRS, SĖRS, n., red paint for making marks or writing numbers on wood  
 S'SREL, v., to hit, to strike  
 SIRD YELNEL, v., to get angry  
 SIRDN TARNAL, v., to vomit  
 SLIG, adj., buoyant  
 SLKHDAL, n., to whistle loudly  
 SLOR, n., sour plum  
 SLORI, n., sour plum tree  
 SLBLAL, v., to whistle  
 SLBLATS'NUL, v., to whistle with an instrument  
 SLBLICH', n., a small device for whistling  
 SLSLAL, v., to swish, to make a whooshing sound  
 SKHIR, n., an indoor floor mat made from hay  
 SKHDOREL, v., 1) to add garlic to the food; 2) to chide, to reprimand  
 SKHDORK'AR, n., a round stone for pressing garlic or cracking walnuts  
 SKHDORK'USH, SKHDORKUSH, n., a wooden mortar and pestle for

crushing garlic or nuts  
 SGAMLI, n., see SK'AMLI  
 SGUN, n., female name, a version of ISGUHI  
 SGHAR, n., a large saw for cutting boards  
 SGHARI, n., sawdust  
 SMBÖT'K', n., bread crumbs remaining on the wall of the tandoor that must be scraped  
 SNARAN, SNARK', n., headboard  
 SNTAVEL, n., to strike and to kill  
 SNGADAN, adj., belching, burping  
 SNGUAL, n., the air pipe at the bottom of the tandoor  
 SNGDADIL, v., to belch, to burp  
 SNGDETS'NUL, v., to cause belching or burping  
 SODODIG, adj., neat, tidy  
 SODODIGNAL, v., to orderly arrange, to organize  
 SODODIGTS'NUL, to make (someone or something) orderly, arranged  
 SOKHAKH, n., street, road  
 SOKHEL, v., to add onion to the food  
 SOKHUG, n., wild onion that grows high up in the mountains  
 SOKHRADZ, n., chopped fried onion  
 SOKHK'UM, n., a type of plant  
 SOVUG, adj., studious, astute, smart,  
 SOR, n., 1) hole, burrow, cave; 2) a pile of pebbles  
 SORAP', n., rim of pebbles  
 SORI (GADU), adj., wild (cat)  
 SORUD, n., an area full of pebbles  
 SORVANELIK', n., learning material  
 SUNSUNADIL, v., to watch someone eating  
 SUNSUNADETS'NUL, v., to make (one) watch someone else eating  
 SUNGHIN, adv., finally  
 SUD KHAPEL, v., to lie  
 SUDLATS', n., fake tears  
 SUDMER, n., fake dead, pretending to be dead  
 SUDMER ĖLNIL, v., to pretend to be dead  
 SURTUG, adj., immoral, depraved  
 SBAN, n., wine vat, a collecting and fermenting container for the grape juice or must  
 S'SKHI, n., a type of shrub that grows on the sunny side and is used for making dishwashing scrubbies (LUATS'KHOD); gardeners use its soft bark for tying seedlings  
 SDERCH, adj., sterile, infertile  
 SDERCH MNAL, v., to be infertile  
 S(Ė)DLIG, adj., lying, mendacious

SRADEL, v., to cut or hack with a sword  
 SRPUN, n., female name, short for SRPUHI  
 SRMAY, adj., covered with gold or gilt  
 SRMAY, female name  
 SRMALI, female name  
 SRDAVERK', n., nausea  
 SRBLAL, v., to whistle  
 SRSRAL, v., (of leaves) to shake, to fall  
 SRSRATS'NUL, v., (of leaves) to cause (something) to shake or to fall  
 SRSRIWN, n., shiver  
 SK'AMLI, n., a low table placed above the tandoor and covered with rugs to keep the heat

## V

VAK, n., fifteen-meter-long hollowed-out logs on both sides of the roof  
 VAKGAL, n., the beams that hold up the hollowed-out logs on the roof  
 VAZ, n., 1) grapevine; 2) grape leaves  
 VAZ PEREL, v., to make (someone) decline or refuse  
 VAZ KAL, v., to decline, to refuse  
 VAZAPANCHAR, n., dish made of grape leaves stuffed with rice, meat, etc.  
 VAZAN, adj., spilling over, overflowing while boiling  
 VAZETS'NUL, v., to spill over, to overflow while boiling  
 VAZI, n., vine, grapevine  
 VAZIL, v., to spill over while boiling  
 VALAY, n., a type of woolen fabric made in villages for sewing underwear or robes  
 VALAY KORDZEL, v., to weave VALAY on a loom  
 VALATS'AY, adj., made of VALAY  
 VALATS'U, n., the threads used for making VALAY  
 VALANK', n., stretcher, hand-barrow  
 VALUZ, n., female name, short for VARVARĒ  
 VAYTS'AV, see VARTS'AV  
 VANDZAD, n., milk curd  
 VANDZDOD, adj., curd (cheese)  
 VAR, n., 1) mercy; 2) color  
 VARIL, v., 1) to have mercy, to grieve; 2) to burn  
 VARGOD, adj., merciful  
 VASDGIL, v., to earn  
 VASDGUG, adj., (someone) who earns a lot of money  
 VAD VOR, conj., that which  
 VAR, adv., down, downward



VAR YELNEL, v., to go down, to descend (“The water of the stream goes down”)  
 VAR KAL, v., to drop, to fall (“It stormed and all the pears, apples and walnuts fell down”)  
 VAR DAL, v., to cut down, to cut off  
 VAR ĖNEL, v., to bring down  
 VAR TIBCH‘IL, v., to fall on the ground  
 VAR YEP‘EL, v., to mix with a spoon to prevent (a liquid) from boiling over  
 VAR ANTS‘NIL, v., to get spoiled, to be ruined (“It didn’t rain and the fields were ruined”)  
 VAR ZARNUL, v., 1) to drop on the ground; 2) to ignore  
 (I) VAR, adv., downward  
 VAR K‘AGHEL, v., to fix, to install  
 VART, n., a rose-shaped pattern in embroidery  
 VARTABEDI DZAGHIG, see GHOBOLLOZ  
 VAREL, v., to plow, to cultivate, to till the field  
 VARIDĖN, adv., beneath, below  
 VARIOZ, n., a large hammer for extracting and splitting stones  
 VARGAKH, n., a type of door key  
 VARNOTS‘, adj., base, ignoble, vile  
 VAYEL, v., (of goats) to bleat  
 VANAG, adj., separate, far from each other  
 VARTS‘AVK‘, n., typhus  
 VET‘AN, adj., slovenly, soiled, untidy  
 VET‘EL, v., to soil, to stain, to drop food on the clothes  
 VEHERIM, v., to shy away, to withdraw  
 VEHETS‘NUL, v., to make (someone) fearful  
 VEHERGOD, adj., timid, fearful  
 VER, adv., up, upward  
 VER YELNEL, v., to get up, to get ready to leave  
 VER KAL, VER MAGHUIL, v., to sprout, to germinate, to grow  
 VER ĖNEL, v., to bring up  
 VER PRNEL, v., to defend  
 VER DAL, v. 1) to bring forth, to give; 2) to appear  
 VER K‘AGHEL, v., to take  
 VER GALNUL, v., to pick up  
 VER TSKEL, v., to finish  
 VER ARINK‘, v., to ascend  
 (I) VER, adv., upward  
 VEREV, adv., up, to the top  
 VEREVANTS‘, VEREVUNTS‘, adv., from above, from atop  
 VERITĖN, adv., above, over  
 VERGRICH‘, n., fork (table utensil)

VERNTIR, adj., in addition, on top of (something)  
 VERNGAB, n., a second load  
 VERNHALAV, n., an overcoat  
 VEREVRIIL, v., to boast, to brag  
 VEREVRIIG, adj., boaster, bragger  
 VEROV, adj., high, tall, towering  
 VETS'LIG, adj., having an extra digit (six) on one or more hands or feet  
 VZVZAL, v., (of flies) to buzz around  
 VZVZIWN, n., buzzing  
 VZHVZHAL, v., (of bees) to bustle  
 VZHVZHIWN, n., bustling  
 VIRAY, adv., constantly, continually  
 VKHDAL, v., to swarm  
 VKHDIG, n., a one-piece wooden (traveler's) food container for the road  
 VGHVGHAL, v., (of a mob, rabble) to rout, to clamor, to make a disorderly sound  
 VGHIWN, n., clamor  
 VGHVGHIWN, n., screeching, a loud sustained noise  
 VURGHUN, adj., in love, infatuated  
 VDAG, n., a meadow by a creek  
 VRAY, prep., on  
 VRAY GENAL, v., to bow, to bend over  
 VRAY JUAL, v., to be adamant, to insist  
 VRAY ÈNEL, v., 1) to take off, to take out; 2) to rain  
 VRAY KAL, v., to recover, to feel better  
 VRAY MDNUL, v., to attack  
 VRAY TSKEL, v., to point an error  
 VRAY PEREL, v., 1) to come forth; 2) to strike  
 VRAY ZARNUL, v., to attack  
 VRAY K'AGHEL, v., 1) to beat, to repeatedly hit or strike; 2) to stack up  
 VRARNICH', n., a covering  
 VRAP'OKH, n., iron beams in the roof  
 VRAK'AGH, n., tree fruits harvested by hand  
 VRAK'AGH ÈNEL, v., to pick tree fruits by hand  
 VRAK'ASH, n., a material on the surface or top

## D

DAKIR or DAKR, n., brother-in-law, the brother of one's husband  
 DAKRORTI, n., the child of one's husband's brother  
 DAL, n., sister-in-law, the sister of one's husband  
 DALANK', n., the sister-in-law's household

DALORTI, n., the child of one's husband's sister  
 DAL, v., to give; 1) YED ~ to return; 2) NE ~ to take inside  
 VRAY DAL, v., 1) to wind, to coil; 2) to pour on; 3) to attack  
 DALIT', n., female name, short for DALIT'A  
 DALATS'U, n., (something) that must be given or returned  
 DALIK', n., debt  
 DALUG, n., a game  
 DAGENI, adj., treacherous, double-crossing  
 DAGO, adj., low  
 DAGO, ENEL, v., to make (something) disappear, to steal  
 DAGH, n., song, verse  
 DAGHEL, v., to burn with hot oil or butter  
 DAGHUIL, v., to get burned, to get hurt  
 DAJAR, n., 1) temple, shrine; 2) wood planks leaning against each other  
 DANELUGI, n., a type of card game  
 DANIL, v., 1) to take; 2) to have a hole, which drains the liquid  
 DANUG, adj., (something) that takes or drains well  
 DANG, n., a pair of short ropes hanging on both sides of a sack to be fastened together when loading  
 DANTSUD, n., a pear tree grove  
 DANDAP', n., a sheep stable for the winter months  
 DASH, n., polishing a surface  
 DASH, ENEL, v., to polish  
 DASHEGH, n., chips, shavings  
 DACH', n., heat, heating, warmth, warming  
 DACH', ENEL, v., to heat up, to warm up  
 DACH', adj., limping, hobbling  
 DABAN, n., 1) tomb; 2) sole, the bottom of the foot  
 DABANCHAY, n., an old, small type of firearm (see NEDICH')  
 DAVUL, see TAVUL  
 DARBEM, conj., since, because, as  
 DAREPER, n., biennial, only bearing fruit every other year  
 DARELITS', n., liturgy for the anniversary of a death  
 DART', n., a wooden tub  
 DART'ERK', n., scrapings of dough from the bowl (not useful for making bread)  
 DART'ERK'OD, adj., having scrapings of bread dough  
 DARIK'OD, adj., old, elderly  
 DARIK'S, n., young age, years ago  
 DARUIL, v., 1) to get a stroke, paralysis; 2) to be defeated, to lose  
 DARDGHNIL, v., to scatter ("to feel scatter-brained")  
 DAVAR, n., cattle  
 DAP'AN, n., 1) a two-meter-long board for leveling and smoothing out the

surface of the soil after tillage; 2) a piece of wood on which the millwheel rests  
 DAP'ER, n., steppe  
 DAP'NEL, v., 1) to level and smooth out the surface of the soil after tillage with a two-meter-long board; 2) to carry away  
 DAP'OSHIG, n., flat pebble  
 DAK'SHABIG, n., a woolen vest  
 DAK'SIDEL, v., to warm up  
 DEGH ÊNEL, v., to make room  
 DEGH T'OGHUL, v., to let go  
 DEGHAVOREL, v., to place, to put things in order  
 DEGHAVORUIL, v., to settle, to get into (one's) place  
 DEGHEVRUTS ÊNEL, v., 1) to put in its place; 2) to smoothen  
 DEGHI or DEGHISDAN, n., a bed or any sleeping place  
 DEGHIN TSKEL, v., to fix a bed, to prepare a place for sleeping  
 DEGHIN VER K'AGHEL, v., to make the bed, to take the bed away  
 DEGHN I DEGH, adv., the right place  
 DEN, adv., humid, moist  
 DENOD, adj., humid, moist  
 DENUT'IWN, n., humidity, moisture  
 DENRIL, DEN TNEL, AŔNUL v., to become humid, to get damp  
 DER, n., fart  
 DEREb, n., leaf  
 DEREbOD, adj., leafy, verdant  
 DERI, n., a two-day annual bazaar in Sper (Ispir) during the Feast of Exaltation of the Holy Cross  
 DEV, n., dried branches with leaves stored as cattle feed for the winter months  
 DEV TNEL, v., to store away dried branches with leaves as cattle feed  
 DEVUVOR, n., those who cut and store away branches with leaves as cattle feed  
 DEVCHART, n., a forest used for cutting and storing branches with leaves as cattle feed  
 DEP'UR, n., a small round dining table  
 DZGIL, v., 1) to leak water or other liquids; 2) to soak water or other liquids  
 DZGHUN, n., trousseau, dowry  
 DZMAN, adj., healthy, vigorous  
 DERN, DEARNĚNTARACH, see M'MŌRHNĚNK'  
 DĚR YELNEL, v., to take ownership, to be responsible  
 DĚROR, prep., until, up to the time of  
 DĚRDĚR, n., a married priest  
 DZHDZHUG, DZHBZHUG, n., a dish of fried liver and kidneys with onions  
 DIZI, n., ill-grown tree, with truncated head

DIG, n., 1) wineskin or goatskin lined with treesap or other resins to prevent the liquid from seeping through; 2) a musical instrument  
 DIHAY DIHAN, adv., here, at this point  
 DING, n., a traction engine for threshing oats  
 DICH' (DIDICH'), v., [children's jargon] sit down  
 DICH' ÈNEL, v., to sit down  
 DIDIG, n., 1) goat kid; 2) sitting down; 3) blooming pine trees  
 DIRABEDIL, v., to own, to have possession of  
 DIRATS'U, n., clergyman, priest  
 DIREL, v., to be overcome with (pain, strife, etc.)  
 DIRI, adj., spry, active, agile  
 DIRIP', n., the elastic branches of willow trees used for basket-weaving or other binding purposes  
 DIRUN, n., female name, a version of DIRUHI  
 DLNGEL, v., (of animals) to breathe heavily, especially after an illness or strenuous activity  
 DGZAR, n., a bagpipe player  
 DGLOR DGLOZ, adj., having nothing, extremely poor  
 DGJOR, n., a small wineskin or goatskin  
 DGRËTS'NUL, v., to make (one) bloat from overeating  
 DGRIL, v., to bloat from overeating  
 DGROSH, adj., bloated, swollen, overstuffed  
 DGHPERK', n., childbirth, labor  
 DGHAMAYR, n., a breastfeeding mother  
 DGHAMART, n., a brave man  
 DGHABAN, n., nanny, nurse  
 DGHABANUT'IWN, n., caring for a child  
 DGHAVARUT', n., time of childbirth  
 DGHLAB, n., concentrated cornelian cherry fruit juice  
 DGHOTS'GAN, n., a woman ready to give birth  
 DGHUT', n., childhood  
 DGHUGI, n., a children's game  
 DGHDBGHAL, v., to whimper  
 DMZGRIL, v., to get cloudy  
 DMLOSH, adj., foolish  
 DMLOSHUT'IWN, n., foolishness  
 DMDMBAL, v., to rumble, to thunder  
 DMDMBIWN, n., rumbling, thunder  
 DNADZ DAL, v., to mock someone by imitating the voice or posture  
 DNADZ DUUG, adj., (someone) who mocks others by imitating their voice or posture  
 DNANIK', n., household  
 DNASHËN, adj., (someone) who builds or repairs a house

DNAVĚR, adj., (someone) who ruins a house  
 DNETS'I, n., someone from the household (wife, husband, father, mother, etc.)  
 DNGOZ, adj., 1) a good entrepreneur; 2) hard-headed  
 DNORTI, n., adoptive child, a child of relatives adopted by parents who don't have a male or any children  
 DNUOR, n., family, household  
 DNUORIL, v., to become a family or a household  
 DNDGHGEL, v., to examine, to feel with the hands  
 DNDNAL, v., to delay, to slow down  
 DNP'ESAY, n., a groom who lives with his wife's household  
 DOZDOZAL, v., to move  
 DOLAB, n., cabinet, cupboard  
 DOG, adj., rich, thick, wide  
 DOGUN, adj., sturdy, resistant  
 DOGHUIL, v., to get in a row, to line up  
 DOGHSI, n., 1) the best kind of wood; 2) row, line, file  
 DOGHSI (KTAL), adj., (spoon) made of the best kind of wood  
 DOYDORAL, v., to delay, to slow down  
 DOCH'ORIL, v., to burn, to be on fire  
 DOBI, adj., vulgar, rough  
 DBOZ, DOBOV, adj., mighty, expansive, potent  
 DOBRAG, n., a canvas bag  
 DOBRAG ĖNEL, v., to put in a canvas bag  
 DOR, n., a thin hemp rope  
 DORUKH, n., wet firewood that is nearly impossible to chop  
 DOSAKH, n., name for a goat  
 DODEL, v., to walk  
 DODIG DODŌN, n., a little orphan  
 DODIG YELNEL, v., 1) to start walking; 2) to be light and nimble  
 DODIGUT'IWN, n., lightness, nimbleness  
 DODUS, n., large red sour plum  
 DODUSI, n., large red sour plum tree  
 DORUN, n., a plant used for red dye  
 DORUNEL, v., to dye red  
 DORP'UN, n., a wood file  
 DORP'UNEL, v., to flatten or impart a smooth surface to a rough piece of lumber using a wood file  
 DUZAKH, n., snare, ambush  
 DUZAN, adj., properly working, operating well  
 DUZAN ĖNEL, v., to fix (something), to make (something) work properly  
 DUZIN (DUZHIN), n., dozen  
 DUZDBAN, adj., unlucky (foot)

DUGHD, n., a type of herb of the genus *Althaea* used for curdling milk  
 DUN, n., 1) home, house; 2) the chisel of the ploughshare  
 DUUG, adj., generous, openhanded  
 DUD, n., head  
 DUDU, n., water  
 DUDULAG, n., larynx  
 DCH'MADZ, adj., flat, flattened  
 DBLAG, n., a heap of branches with leaves stored as cattle feed  
 DRCH'AG, n., fart  
 D'DAN, adj., strong, healthy  
 D'DUZ, n., a type of plum  
 D'DZGETS'NUL, v., to tease, to torture  
 D'DZGIL, v., to lie in ambush for better aiming  
 D'DNEGH, n., a type of black delicious grape  
 D'DREL, v., to fart loudly  
 DROREL, v., to knead, to rub, to wash (laundry)  
 DRP'AL, v., 1) to breath with difficulty; 2) to take a last breath  
 DP'T'EL, v., to have a strange taste when eating something bitter or sour  
 DP'T'IG, n., wooly hair or fleece  
 DP'T'GOD, adj., curly, coiled, twisted  
 DK'AL, v., to groan from pain or from a heavy load  
 DOT'REL, v., (of the air) to be stuffy or stifling  
 DOLMAY, n., charge, energy  
 DOBEL, v., to overeat, to overfill

## R

RAKHI, n., an anise-flavored hard alcohol  
 RASD KAL, v., to meet, to come across, to stumble upon  
 RĖZ, n., (of cattle) loose stool from digesting new grass in the spring

## TS'

TS'AKI (TS'AKIK'), n., thorny alpine pea plant that grows in temperate zones  
 TS'AKUD, n., an area overgrown with thorny alpine peas  
 TS'AL, adj., single, without a pair  
 TS'ALDEL, v., to be off by one  
 TS'AKH, n., 1) a cut tree branch; 2) dry bush twigs  
 TS'AKHAD, n., a stable broom  
 TS'AKHAVEL, n., a besom broom  
 TS'AKHEL, n., to cover the roof of a barn or other such structure with tree

branches and twigs  
 TS'AKHGAL, n., roof boards onto which tree branches and twigs are laid  
 TS'ADZANOTS', adj., base, ignoble, vile  
 TS'AMAK', adj., 1) dry, waterless; 2) dry bread (with no butter or anything else on it)  
 TS'AMAK'UT'IWN, n., dryness, parchedness  
 TS'AMK'RAN, n., dry soil for cattle to lie on  
 TS'AMK'REL, v., to make a bed of dry soil for cattle to lie on  
 TS'AMK'RIL, v., to become dry  
 TS'AN, n., sowing (ASHNTS'AN = autumn sowing)  
 TS'ANKHOD, n., weeds in the field that resemble oats  
 TS'ANUOR, n., sower, farmer  
 TS'ANOTS', n., the time of sowing  
 TS'ANTS'U, adj., sowing (grain)  
 TS'AV, n., 1) pain, ache; 2) illness, sickness  
 TS'AVAN, adj., in pain, aching  
 TS'EKHEL, v., to make something out of mud  
 TS'ER, n., (of humans and animals) liquid stool  
 TS'ETS'I KHOD, n., a plant used for eradicating moths  
 TS'ETS'GER, adj., (something) eaten by a moth  
 TS'ETS'OD, adj., having moths, full of moths, eaten by moths  
 TS'ING, n., chrysanthemum  
 TS'ITS', n., 1) a vertical beam; 2) the axle that rises up from the base of the millwheel  
 TS'ITS'KLUKH, adj., hard-headed, proud  
 TS'ITS' ENEL, v., to plant or to stand (something) upright, to make vertical  
 TS'ITS'K'AR, n., an erect rock  
 TS'KHINK', n., wooden beams in old houses used for hanging goatskins, leather, etc.  
 TS'KHODIL, v., to make dirty or muddy  
 TS'MAKH, n., fermented mulberry juice for making vodka  
 TS'MKHRIL, v., (of mulberry) to ferment  
 TS'NGNIL, v., (of animals) to give birth  
 TS'ORENUG, n., an infectious disease that, like smallpox, starts out with rash  
 TS'ORBAN, n., pinewood oil (used in the treatment of leprosy)  
 TS'ROD T'UT', n., a type of white mulberry  
 TS'RUG, n., diarrhea  
 TS'DGAY, n., wild mulberry  
 TS'RTI, n., prickly juniper (*Juniperus oxycedrus*), with red seed-cones (called LILIG), the wood is used for making pencils  
 TS'OGHEL, v., 1) to sprinkle; 2) to extinguish with a little water



## P‘

- P‘AT‘UT‘EL, v., to wrap, to bind  
P‘AT‘UT‘UIL, v., 1) to get covered, to be wrapped in; 2) (of voice) to become hoarse  
P‘ALDUN, n., crupper, a piece of tack used on mules to keep the saddle from sliding forward  
P‘AKHCHELUGI, n., a running and catching game  
P‘AMPULIG, n., soft bushy tail (of a wolf, fox, etc.)  
P‘AMPUSHIG, adj., soft, well-boiled  
P‘AYDNAL, v., 1) to become woody or woodlike; 2) to become hard or stiff  
P‘AYDUENI, adj., stiff  
P‘AYDUOR, n., men who fetch wood on their backs or on mules [only used in plural form]  
P‘ASHAY, n., a traditional dish made from cow’s or sheep’s feet and tripe.  
P‘ABR, n., full bloom  
P‘ABRIL, v., (of trees) to blossom and turn green  
P‘ARAG, n., half, one of two equal parts that together constitute a whole  
P‘ARAGEL, v., to split into halves [active construction]  
P‘ARGIL, v., to become split into halves [passive construction]  
P‘AS, n., fez (hat)  
P‘ADT‘EL, v., 1) to wrap, to bind; 2) to store away  
P‘ADT‘EL VRAY, v., to wind a ball of yarn  
P‘ADT‘OTS‘, n., envelope, parcel  
P‘ARAKH, n., a livestock pallet barn in a temporary pasture in the mountains  
P‘ARAD, adj., clear (sky)  
P‘ARI, P‘ARAY, n., money  
P‘AROD, n., wealthy  
P‘ARODIL, v., to become wealthy  
P‘ARCH‘, n., clayey jug or pitcher for water  
P‘ARVAZ, n., 1) a window frame; 2) a narrow board between two wide boards  
P‘ARDICH‘, n., a little grass broom for sprinkling water on the walls of the tandoor for baking bread  
P‘ARDICH‘ KHOD, n., an everlasting plant with a blue flower  
P‘AP‘AY, n., a dish made with corn or *gilgil*  
P‘AP‘ATS‘U, n., a dish made with corn, *gilgil* and wheat sauce mixed with butter, milk or yogurt  
P‘AP‘GRIL, v., to soften  
P‘ENCH, n., a piece (of something) approximately equivalent to half a *hokhay* (“A *p‘ench* of cheese can last up to two weeks”)  
P‘ESHAG, n., art, craft, skill

P'ERĖG, n., window pane  
 P'ED, n., sheepskin with wool  
 P'EDAD, n., 1) hoe; 2) pickaxe  
 P'EDEL, v., to pull out, to dig out, to extract  
 P'EDUL, n., feather  
 P'EDDI, n., dinner in the honor of the deceased  
 P'ER, n., the skin on the surface of milk  
 P'ERI, n., fantastic creatures that are both male and female that engage in  
     merrymaking at night (with anyone whom they meet)  
 P'ERISHAN, n., a women's hat decoration with silver and gilt plates or coins  
     above the forehead  
 P'EROVANDZAD, n., the skin on the surface of milk curd  
 P'ETS', n., piece, fragment  
 P'ETS'IL, v., to fragment, to break into pieces  
 P'T'RAG, adj., rotten, decayed  
 P'T'RUSH, adj., decayed wood  
 P'T'P'T'AL, v., to make a bubbling sound while cooking  
 P'IDZEGH, n., an edible plant  
 P'IN, n., cat or dog manure  
 P'IJ, n., the evergreen branches of pine trees used as cattle feed  
 P'IJI, n., Scots Pine (*Pinus sylvestris*), a species of pine native to Europe and  
     Asia  
 P'IS, n., 1) the sap extract of the Norway spruce used for making vermillion  
     European sealing wax; 2) TSUT' U P'IS GDRIL, id., to harass, to annoy,  
     to bully  
 P'ISGLIL, v., to spoil, to go bad  
 P'ISAN, n., cat  
 P'ISIG, n., 1) cat; 2) catkin  
 P'LAV, n., pilaf, rice dish  
 P'LCH'IL, v., to collapse  
 P'KHRIL, v., 1) to break up hard lumps of soil, to eliminate clumps; 2) to  
     smash, to shatter  
 P'KHRUN, adj., fragile, frail  
 P'KHTSGIL, v., to burst into tears, to sob  
 P'NEL, v., (of cats and dogs) to excrete  
 P'NT'I, adj., sloppy, dirty  
 P'SHAD, n., silverberry or oleaster (*Elaeagnus*)  
 P'SHADEL, v., to get gooseflesh  
 P'SHER, n., an embroidery pattern (of thorns)  
 P'SHEL, v., to be covered in thorns  
 P'SHOVID, n., an area overgrown with thorny plants  
 P'SHOR, n., crumbs (of bread, cheese, etc.)  
 P'SHOR ĖNEL, P'SHREL, v., to crumble, to break into small fragments

or particles

- P'SHUSH ĖNEL, v., to break bread into small pieces  
P'OTOT, n., (of cabbage) head or heading  
P'OKHINT, n., fried ground barley  
P'OKH'HATS, n., borrowed bread  
P'OKHNTKHASH, n., a dish made by boiling *p'okhint* in water and adding butter and honey  
P'OKHNTAMALĖZ, n., soup made with *p'okhint*  
P'OKHNORT, n., extra underwear for changing  
P'OKHTS'U, n., underwear for changing  
P'OG, n., braided rawhide rope or cord  
P'OG HANEL, v., to cut thin strips of leather to make a rope  
P'OGOLOK', n., a fantastic creature with crooked legs, whose tips of soles are left behind when walking  
P'OGURI, n., wild willow (with white bark and inflexible branches)  
P'OGH, n., a verdant canyon in the mountains  
P'OGHAN, n., underpants  
P'OGHRANK', n., a metal or wooden pipe (tube)  
P'OSHT'AY, n., a slanted board  
P'OCH'OLOZ, n., a well-nurtured child or infant animal  
P'OCH'P'OCH'AL, v., to cook slowly on a low fire  
P'OCH'KHEL, v., to poke, to dig in  
P'OST'AL, n., a type of open shoes  
P'OSD, n., sheepskin with wool  
P'OSDOY, adj., a sheepskin hat  
P'OP'OKH, n., children's shoes  
P'OP'OKH DZAGHIG, n., a shoe-like blue flower  
P'ORT'(Ė)P'IL, v., to have a miscarriage  
P'OR, 1) n., stomach, abdomen; 2) adj., half-open, half-exposed  
P'OR ĖNEL, v., to open partially  
P'OR ĖLNIL, v., to be partially open  
P'ORT'AP', adj., little, small  
P'ORT'P'ETS'NUL, v., to make (something) small  
P'ORDZAR, adj., uneven, unequal  
P'OROK', n., cavity, hole  
P'ORTS'AV, n., abdominal pain  
P'ORK'EL, v., to hollow out  
P'UL, P'LI, P'LER, n., landslide, rock-fall  
P'UL KAL, v., to collapse, to cave in  
P'UKH, adj., fragile  
P'USHI, n., silk handkerchief  
P'UCH', adj., empty, void  
P'UCH'IG, P'UCH'UN, n., [children's jargon] calf

P'UCH'N ANTS'NIL, v., to disappear, to vanish  
 P'UD, adj., 1) decayed, rotten; 2) worm-eaten  
 P'UD, n., 1) decay; 2) livestock excrement  
 P'UPIG, adj., delicate, raised with care  
 P'UPUL, n., female name  
 P'UPUN, n., [children's jargon] wound, injury, illness  
 P'CH'AN, adj., liar, boaster  
 P'CH'ANAL, v., to get ruined, to wear out  
 P'CH'AMAS, id., a curse  
 P'CH'EL, v., to blow  
 P'CH'GEL, v., 1) to clean, to deshell; 2) to ruin, to go bad, to spoil  
 P'CH'P'CH'AL, v., (of snow) to come slowly  
 P'RICH'OR (also T'ONRICH'OR), n., small pieces of dried bread for soaking  
 in tea  
 P'SEKH, n., vomit, matter ejected from the stomach through the mouth  
 P'SOR, n., curd  
 P'SORIL, v., to curdle  
 P'SORETS'NUL, v., to obtain (curd) by curdling  
 P'DANOTS', n., garbage, refuse  
 P'DOD, P'UD, P'UDUG, adj., worm-eaten  
 P'DRIL, v., to become garbage, to rot  
 P'DT'RIL, v., to bloom, to blossom  
 P'RT'IK', PRT'I, n., a traveler's belongings  
 P'RP'RIL, v., to get exasperated, to get annoyed  
 P'RP'RETS'NUL, v., to exasperate, to annoy  
 P'TS'EKH, n., chips, shavings, small pieces of wood  
 P'TS'KHEL, v., to chop into small pieces  
 P'K'OTS', n., forge bellows

## K'

K'A, interj., used for calling a female person  
 K'AT'AY, KAT'AY, n., pastry with a filling made of *khorkh* (flour, butter,  
 and sugar)  
 K'ALK', n., stride  
 K'ADZ, the root word for K'DZNIL, v. to flatter, to cajole  
 K'AGUGS, n., untangled or undone yarn (of knitted fabric)  
 K'AGH, n., 1) harvest, reaping; 2) weed, wild plant  
 K'AGH KAL, v., (of livestock) to conceive, to become pregnant  
 K'AGHEL, v., to pick (fruits), to harvest, to reap  
 K'AGHOD, adj., weedy, containing or covered with many weeds  
 K'AGH'HANK', n., weeding, removing the weeds

K'AGH'HNICH', n., a small hoe for weeding  
 K'AGHOTS', n., 1) the harvest of grapes twenty days after the Feast of the Holy Cross; 2) harvest, reaping  
 K'AGHUG, adj., a good harvester  
 K'GHUK', n., excerpt, quotation  
 K'AGHRAY, n., a clayey disk  
 K'AGHTS'U, n., a new, sweet wine in process of fermentation  
 K'AMI, n., 1) wind, gust of air; 2) joint pain  
 K'AMI P'AKHTS'NEL, v., to fart  
 K'AMICH', n., sieve, a mesh made of hair used for straining or draining milk  
 K'AMUIL, v., to get drained  
 K'ANK'UL, n., an old hairstyle with tufts of hair decoratively resting at the nape of the neck  
 K'ANTS', conj., than  
 K'ASH, n., 1) a path used by cattle [VERI K'ASH = upper path; VARI K'ASH = lower path]; 2) a measurement of mass (*hokhay*)  
 K'ASHAP', n., the edges of a mass  
 K'ASH KAL, v., to wander around aimlessly  
 K'ASHGUL or SHASHGUL, n., a traveler's wooden cup with a handle for hanging on the back  
 K'ASHUGS, n., a cover of a surface  
 K'ABĖJ, n., an unusual three-year-old cow that gives birth for a second time  
 K'ARĀMI, n., a four-year-old cow that gives birth for the first time  
 K'ARĀSUNK', n., a liturgy or special prayers held forty days after someone's death  
 K'ADAG, adj., base, ignoble, vile  
 K'ARAP', n., an area by a boulder rock  
 K'ARAP'ARP'AR, n., moss that grows on rocks  
 K'ARKLUKH, n., the head of a rock or boulder  
 K'ARTAGHTS, n., wild mint (used to flavor alcohol)  
 K'AREL, v., to stone  
 K'AREP', n., [in the Laz dialect] corn bread  
 K'ARIT', n., an animal's stomach  
 K'ARDZAYR, n., the summit of a high rock  
 K'ARKHASH ĖNEL, n., to heat stones in a sweat bath for curing an illness  
 K'ARKHJEL, v., (impolite behavior) to produce an unpleasant sound of silverware scraping against a plate  
 K'ARKHNTSOR, n., wild apple  
 K'ARKHNTSORI, n., wild apple tree that grows in the mountains  
 K'ARKHOD, n., Caucasian comfrey, a flowering plant in the genus *Symphytum*  
 K'ARKHOTS', n., callus on the heel  
 K'ARGOJ, n., the corners of an old square building that have been laid

without mortar

K'ARGOTS'UG, n., cow parsley or wild chervil that grows in the mountains

K'ARHAMEM, see K'ARTAGHTS

K'ARHANKUYTS', n., a double knot

K'ARHANKUYTS' ĖNEL, v., to make a double knot

K'ARHNI, n., wild cornel tree that grows in the mountains

K'ARHUN, n., wild cornel fruit

K'ARMAGH, n., sieve for sifting stones and gravel

K'ARMAN, n., a cross-shaped hand instrument for spinning wool

K'ARSHALGICH', n., 1) a wooden harness for carrying stones on the back;  
2) a scarab beetle with black horns

K'ARORĶ', n., the base of a rock or boulder

K'ARUASD, n., crossing a river by jumping from one stone to another

K'ARUASD T'RĶH'IL, v., to cross a river by jumping from one stone to a  
nother

K'ARUIL, v., (of goats) to get stuck on a rock or a mountain ledge

K'ARUOTS'K', n., a grassy cliff ledge where goats get stuck and the owners  
have to extract them with a rope

K'ARSIRD, adj., hard-hearted

K'ARDANTS, n., a stone-hard pear

K'ARDAKH, n., dandruff

K'ARDKHOD, adj., (a head) full of dandruff

K'ARDKHODIL, v., to have dandruff

K'ARDAR ĖLNIL, v., to get hurt in a stone avalanche

K'AR'RICH'K', n., little stones separated from the grain in a sieve

K'ARK'ASH, n., 1) a winepress mechanism that squeezes the juice from the crushed  
grapes using a stone; 2) "wine from the vat," newly pressed wine from the  
treading vat

K'ARK'AR, adj., full of holes

K'ATS'KHEL, v., to add vinegar

K'ATS'KHIL, v., to turn into vinegar

K'ATS'KHMAR, n., the thick substance on the surface of vinegar (used as  
medicine)

K'AV, 1) n., meat froth or foam from boiling food; 2) adj., cruel, ruthless

K'AK'AL, adj., dirty, bad

K'AK'ARĶNICH', n., a shovel-like tool used in a threshing floor for yoked  
oxen

K'AK'GOLGOLAN, n., scarab beetle

K'AK'CHUR, n., foul liquid

K'AK'DANTS, n., an inedible pear

K'EABAB, n., shish kebab

K'EABAB SHAREL, v., to skewer small pieces of meat

K'E(A)MANCH'Ė, n., a Persian bowed string instrument (ancestor of the

European violin family)

- K'ENI, n., the bride's sister in relation to the groom  
K'ENEGAL, n., someone who marries the bride's sister  
K'ENORTI, n., the child of the bride's sister  
K'ESHD, n., a scratch or scrape wound  
K'ESHDEL, v., to scratch, to scrape  
K'ESHDUIL, v., to get scratched, to get scraped, to get hurt  
K'ERI, n., the mother's brother, uncle  
K'EREGIN, n., the wife of the mother's brother, uncle's wife  
K'ERORTI, n., the child of the mother's brother, niece or nephew  
K'ERUNK', n., the mother's brother's family  
K'ESAYI (K'ESAH), n., a women's light headscarf for covering the hair  
K'EREL, v., to skin, to remove skin  
K'ERIJ, n., a thin layer or scraps of dough stuck to the walls of the tandoor  
K'ERNIL, v., to stick to the walls of the tandoor (due to an excessive liquidity of the dough)  
K'EROTS', n., a small scraper or spatula for scraping the dough  
K'ERUGS, n., scrapings of dough  
K'Ē, pron., your  
K'ĒN, n., spite, rancor, enmity  
K'ĒBJ, n., colt, young male horse  
K'ĒORTSUG, n., minced fish  
K'ĒF, n., feast, happy occasion  
K'ĒFRIT', n., a plant with a large crimson flower  
K'T'IV, n., hand-picking head lice  
K'T'IV ĒNEL, v., to hand-pick head lice  
K'IL, n., 1) a length measurement from the tip of thumb to the tip of index finger; 2) a young louse  
K'INT', n., 1) nose; 2) a protruding landmass, a hill  
K'ISD, n., the inedible, thin membrane that separates the two lobes of the walnut, also the inedible core of any fruit  
K'IRISH, n., planks or logs tied together (see KHAT'IL)  
K'IP', n., strong, firm  
K'IP'NAL, v., to get tighter, to move closer  
K'LOD, adj., having head lice  
K'LODIL, v., to get head lice  
K'NERG, n., eyebrow  
K'NERG K'NERG DZIDZAGHIL, v., to chuckle, to laugh to oneself  
K'NT'AD, adj., having a flat nose  
K'NT'ORK', n., the base of the nose  
K'NGOD, adj., (someone) who likes to nap or to sleep  
K'OT'IT', K'OT'OT', n., cub, a young animal, especially the young of the bear or the wolf

K'OT'OLOZ, adj., a little cute child  
 K'OLOS, n., a felt hat  
 K'OGH (K'ÖGH), n., veil  
 K'OY, n., mother  
 K'OCH', n., (e)migration  
 K'ORID, n., 1) a two-year-old goat kid; 2) premature eggs, when a chicken is  
 butchered for meat, the egg sacks sometimes contain partially formed  
 eggs  
 K'ORDNUN, n., cold weather in April  
 K'ORP, n., cow dung  
 K'ORI DAL, v., to make jokes and small talk  
 K'ORON, n., male name, short for K'EROPE  
 K'ORK', n., a livestock barn [*kara yap'u* in Turkish]  
 K'ORK'ETRÄP', n., barn doors  
 K'OTS'OY, n., scapegoat  
 K'UT', adj., handicapped, having no legs  
 K'UT'R, n., cream, the thick layer on the surface of milk or yogurt  
 K'ULUT'AY, n., an old women's hat  
 K'UGHAY, n., a wooden container for storing yogurt  
 K'UN TNEL, v., to put (a baby) to sleep  
 K'UNGUK', n., nap, a short sleep  
 K'UNN DANIL, v., to get sleepy  
 K'UCH'UN, n., a little dog  
 K'URÄG, n., donkey  
 K'URGDIL, v., (of donkeys) to give birth  
 K'URUZ, n., donkey foal  
 K'USTURAY, n., a small awl  
 K'URAK, n., a grill made of stones lined up in a clay stove or outside  
 K'URKÄP', n., the edge of a *k'urak*  
 K'URIM, n., a variety of cultivated white millet (*Panicum miliaceum*) used  
 for cooking  
 K'URCH, n., rag, a tattered piece of cloth  
 K'UFR, n., curse, obscenity, profanity  
 K'OP' (K'ÖP), n., (a bear's or wolf's) lair  
 K'CH'ELK', n., remainder or useless matter removed from fruits, seeds,  
 grains, etc  
 K'CH'LEL, v., 1) to separate fruits, seeds, grains, etc. from useless matter; 2)  
 to defoliate cut branches  
 K'CH'LUORIL, v., to stand in a pitiful posture  
 K'SËNTI, n., mental illness  
 K'SUR, n., scraps of new cloth  
 K'SP'SAL, n., to whisper in one's ear  
 K'RDMAN, adj., Kurdish, resembling a Kurd



K'RMAN SHAL, n., a pristine canvas shawl  
 K'RCH'LIG, adj., ragged, tattered  
 K'RDNKHASH, n., heavy sweating  
 K'RDNUG, adj., (someone) who sweats immediately  
 K'RDNBAGH ĚLNIL, v., to get cold after sweating  
 K'RK'REL, v., to unravel, to open up, to loosen up  
 K'RK'RIL, v., 1) (of corn) to unravel, to open up, to loosen up; 2) to laugh hysterically  
 K'TS'IM, n., cuticle, the strip of hardened skin at the base and sides of a fingernail or toenail  
 K'TS'IMOD, adj., having cuticles  
 K'TS'IB, n., bits of walnut stuck inside the shell  
 K'TS'TSEL, v., to gnaw on bread  
 K'ÖSHAD, n., a young goat, kid  
 K'ÖCH', n., (e)migration  
 K'ÖCH' ĚRT'AL, v., to emigrate, to leave one's homeland  
 K'ÖCH'UOR, n., emigrant, expatriate  
 K'ÖRANAL, v., to go blind

## Ö

ÖKDEL, v., to suffice, to be sufficient  
 ÖT'EG, ÖT'EGUN, adj., old, stale (bread, water, etc.)  
 ÖT'RIL, v., to be old, to be stale  
 ÖLAKH, n., pipe, tube, canal, duct  
 ÖLAKH ÖLAKH, in lumps  
 ÖLEJGHIL, v., to starve, to faint from hunger  
 ÖKH ĚLNI, interj., an expression of justice ("You get what you deserve")  
 ÖKHAR, ÖKHAYSH, interj., an expression of satisfaction ("Ökhar, the water was so cold")  
 ÖKHT', n., seven  
 ÖKHT'NÖRĚK', n., a ceremony held on the seventh day after death  
 ÖKHÖN, v., [children's jargon] to warm up, to get hot  
 ÖTSI LEZU, n., a herbaceous perennial plant, a species of *Plantago*  
 ÖTS KHUZOGH, adj., liar, conspirator  
 ÖTSUD, n., area inhabited by snakes [used as a proper name]  
 ÖGHAYIL, n., name for a goat that has a double chin  
 ÖGHARGICH' ĚNEL, v., to tie a bow knot  
 ÖGHIG ÖGHIG LAL, v., to weep bitterly  
 ÖGHRGICH', n., bow knot  
 ÖGHUEL, v., to rinse, to wash  
 ÖGHUANK', n., mash, a mixture of ground grain and nutrients fed

to livestock  
 ÖGHUANK‘TS‘U, n., the ingredients in mash feed  
 ÖY, n., day  
 ÖYMAN, ÖRMAN, int., how?  
 ÖSH, n., a little dog  
 ÖSHMAY, n., 1) gourd; 2) thick head  
 ÖSHD, interj., an expression for dismissing a dog  
 ÖSHÖN, interj., an expression for dismissing a cat  
 ÖSHÖSH, n., chamomile  
 ÖCH‘OV, pron., nobody, no one  
 ÖS, adv., here, at or in this place  
 ÖVID, n., valley, dale  
 ÖR AVUR, adv., from day to day  
 ÖRAY, adv., when  
 ÖRERS, adv., other days  
 ÖRI, adv., the end of the day  
 ÖRINAG, n., fictitious monster  
 ÖRLUYS, n., full daylight  
 ÖRGANTS‘OR, adv., from day to day  
 ÖRHNACHUR, n., blessed water  
 ÖRHNADZ MUM, n., a candle or a blessed candle for Tearñentarach or  
 Candlemas Day  
 ÖRHENK‘, n., blessing, approbation, approval (“May God’s hand and cross  
 be on you”; “May you grow and prosper”; “May you live long and  
 happy”)  
 ÖROG, n., a small downward sloping area for grass above or below a field  
 ÖROGDZAR, n., the edge of a small downward sloping area for grass above  
 or below a field  
 ÖROV ARACH, adv., ahead by a day  
 ÖROTS‘K‘, n., cradle, crib  
 ÖRUANSEDEV, adv., from this point on, after this  
 ÖRUM, n., a plant with yellow flowers that blooms on the sunny side of  
 mountains in August  
 ÖRÖTS‘K‘, n., cradle, crib

## F

FALLAKHAY, n., wooden stocks or pillory formerly used as the highest  
 measure of punishment by public humiliation and whipping  
 FALLAKHAY TNEL, v., to be pilloried  
 FINJAN, n., a glass for vodka  
 FISHENG, n., bullet

FISHĚNGKLUKH, n., bandoleer, cartridge belt  
 FISHNAY, n., sour cherry  
 FIRAD ĚLNIL, v., to become attached, to be fond of  
 FLFLAL, v., (of breeze) to waft, to gently blow  
 FLFLIG KHOD, n., mature grain plant that has reached the culmination of its  
     development and growth  
 FLFLUN, n., breeze  
 FGHAL, v., 1) to fly with great speed; 2) to wheeze, to breathe with difficulty  
 FSHAL, v., to wheeze, to breathe with difficulty  
 FSHEL, v., to intend to harm or assault  
 FSHFSHAL, n., wheezing  
 FSFSAL, v., to produce the sound of air flow (as the sound of the bellows)  
 FSFSATS'NUL, v., to whisper, to produce the sound of air flow  
 FSFSIWN, n., the gentle sound of breeze, air flow, etc.  
 FRFRAY, n., rattle, a baby's toy that produces percussive sounds



## *Chapter 46*

# THE ARMENIAN DIALECT OF KHODORCHUR<sup>1</sup>

by Bert Vaux

### 1. Introduction

Though Armenian dialectologists tend not to discuss the Khodorchur dialect, it possesses a number of features that should make it of interest to armenologists and general linguists alike. In this chapter I provide a bird's eye view of the dialect (which now sadly appears to be dead<sup>2</sup>) and some of its more noteworthy characteristics, and situate these within their larger linguistic and armenological contexts.

One question that immediately arises in light of Khodorchur's location at the nexus between the historical Ottoman and Russian empires, which more or less contained Western and Eastern dialects of Armenian respectively, is whether Khodorchur belongs to the Western or the Eastern branch of Armenian dialects. The available evidence suggests that with respect to most diagnostics Khodorchur belongs to the Western group, though as we might expect at the boundary between East and West, it does contain some features more characteristic of the

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1. In order to make the materials discussed here accessible to both lay Armenians and linguists, I have provided transcriptions of all dialect forms in both the Armenian script and the International Phonetic Alphabet (IPA). The IPA values for the Armenian letters can be found at [http://en.wikipedia.org/wiki/Wikipedia:IPA\\_for\\_Armenian](http://en.wikipedia.org/wiki/Wikipedia:IPA_for_Armenian). For ease of bibliographic reference, literature is transcribed in the American Library Association-Library of Congress system ([http://en.wikipedia.org/wiki/Romanization\\_of\\_Armenian#Transliteration\\_table](http://en.wikipedia.org/wiki/Romanization_of_Armenian#Transliteration_table)).

Abbreviations employed in this chapter: H&H = Hulunean and Hachean 1964, SWA = Standard Western Armenian, SEA = Standard Eastern Armenian. Thanks to Hagop Hachikian and Patrick Taylor for helpful comments on the chapter.

2. The last mention I have been able to find of the dialect being spoken is by Petrosyan et al. (1975:167), who state that at that time speakers existed in Black Sea coastal cities such as Sukhumi, Sochi, Adler, and Gagra.

Eastern dialects, such as the preservation of the original Armenian 2nd singular pronoun դու [du] (> Khodorchur դու [dʰu]), which Western dialects typically augment with a final -n (e.g. SWA դուն [dʰun]). This can be seen for example in the following sentence from H&H 419:

- (1)        դու էման վախկոտ ես, որ բան մ'որ ըլնի՝ դող կ'ելնես  
               dʰu eman vaχgɔd es, vɔr bʰan mɔr əlni dʰɔx gelnɛs  
               'you're such a scaredy cat that you tremble no matter what is there'

Some typical Western features of the dialect include the preservation of the old Armenian ablative suffix \*-t [-ɛ], as in հերսն [hɛrsɛn] 'from anger' (Hachean 1907:11; cf. also H&H 395 and Jahukyan 1972 feature 58), vs. Eastern -ից [-itsʰ], and the expression of location by the nominative/accusative or genitive/dative case, as in մէ սխիւթի մէջ փաթուրութի [mɛ sɣirim mɛtʃʰ pʰatʰutʰvi] 'it is wrapped in a grass mat' (Hachean 1907:16), whereas Eastern dialects have a distinct locative case (e.g. SEA -ում [-um]). Here սխիւթ [sɣir] corresponds to Standard Armenian խիւթ [χ(ə)sir] 'mat', -ի [-i] is the genitive/dative suffix, and -մ [-m] is the indefinite article (q.v. section 4). As in SWA, the genitive/dative plural of nouns in the i-declension takes -ու -u rather than -ի -i, e.g. արտ [ard] 'field' → արտերու [ard-ɛr-u] 'of/to fields' (H&H 396), vs. SEA արտերի [art-ɛr-i] (cf. Dum-Tragut 2009:80).

In the realm of pronouns, the dative form of the 1st singular pronoun is ինձի [indzi] (e.g. Hachean 1907:20), not the older ինձ [indz] preserved in the average Eastern dialect. The 3rd singular possessive pronoun is իր(են) [ir(en)] as in SWA, as opposed to Eastern forms such as SEA նրա [nɔra].

One could continue at length with the Western features of the Khodorchur dialect. Where does it fall *within* the Western branch of Armenian dialects, though? Acharean 1911 calls it a subdialect between Baberd and Hamshen, whereas Hachean 1915:12 labels it as similar to Sper, Baberd, Basen, Karin, and Alashkert, though without providing justification. Jahukyan 1972 discusses only Khndadzor (Khandadzor/Khantatsor; his dialect #44), which on the basis of his multi-featured classification system he identifies as the only member of an isolated Khodorchur dialect. Petrosyan (1987:287) simply identifies Khodorchur as a "Western կը [kə] dialect [i.e. one that marks the present and imperfect tenses with a cognate of SEA կը] spoken in the town of Khodorchur".

One can be more precise than this, though. Within the Western branch, Khodorchur groups as one might expect on geographic grounds, with the other major Armenian dialects in northeastern Turkey: Hamshen, Trabzon, Ardvin, and Erzerum. An intriguing innovation found in all of these dialects (except perhaps Trabzon and Ardvin, for which I do not have sufficient information on this point) involves the imperfective clitic կու/կը, which normally surfaces as [gu] or [gə] in these dialects but for unknown reasons becomes voiceless and/or aspirated with a few specific verbs such as 'come', 'want', 'go up', 'fall', 'descend', 'cry', and 'be'. Khodorchur appears to have this peculiar outcome for at least 'come', 'want', and 'be': H&H 389, 390 report

the forms կու գայ ‘he/she/it comes’, կ’ուզես ‘you (sg.) want’, and կ’ըլի ‘he/she/it is’ as being pronounced kouka (i.e. [kuka] in the IPA), kouzes (i.e. [kuzes]), and [kəlni]<sup>3</sup> respectively.

The innovations shared between Hamshen and Khodorchur in particular are so numerous that we may assign them to a common subgroup, which I refer to as the Northeastern Turkey group. Perhaps the most striking linguistic feature shared by Hamshen and Khodorchur<sup>4</sup> is what is described in the literature as use of forms of the verb ունիմ [unim] ‘have’ as an auxiliary with transitive verbs in the perfect tense and its derivatives (pluperfect, future perfect, etc.), e.g. Khodorchur կերած ունիմ [geradz unim] (H&H 408), Eastern Hamshen [giadzuim] ‘I ate, I have eaten’ (Vaux 2007). The verb ‘eat’ is slightly deceptive because it can lack an overt direct object, as in the examples just given; the situation may be more clear with an example such as թագաւոյն մէ աղուկսմ տեսած ունի [tʰagavɔj(ə)n mɛ ævɛsəm desadz uni] ‘the king saw a fox’ (Hachean 1907:21). Intransitive and passive verbs employ the verb ‘be’ as their auxiliary: Khodorchur տղին քուն եղած ա [dəʁɛn kʰun jɛʁadz a] (H&H 409), Eastern Hamshen [daxan kʰun axadz a] ‘the boy slept’.

Another interesting innovation shared by Hamshen and Khodorchur is the use of Common Armenian<sup>5</sup> թէ [tʰɛ] ‘that, if, whether’ as a marker of yes/no questions<sup>6</sup> (Acharyan 1947:154, Dumézil 1963:21, H&H 419). Examples of this are given in (2):

(2) yes-no questions in Khodorchur and Hamshen

Khodorchur

- a. հը՛մ, տարիմ քօ՛ւ ա թէ  
[həm, darim bəl a tʰɛ]  
‘hm, is a year a lot?’  
(Hachean 1907:6)

- b. ըմպայ իտա իմ ընկէյս թա՛խ աշխարհքիս վերջ քուն ըլնի պիտի, չէ՞ք աստալ թէ:  
əmba ida im əngej(ə)s tʰáχ aʃχarhkʰis vɛrtʃʰ kʰun əlni bidi, tʃʰɛkʰ avdal tʰɛ

3. They do not actually transcribe this form, but point 1 of their discussion of the pronunciation of կ makes clear that կ’ըլի has [k] rather than [g]. This is supported by Gevorgyan 1979 spelling the word գլի in the text reproduced here in section 6, which given that he employs the Western values of the Armenian letters implies that the form was pronounced [kəlni].

4. Though Aytənean 1866.2:96-97 mentions it occurring in an unspecified set of Modern Armenian dialects as well as Middle Armenian and even a few times in Classical Armenian.

5. The term “Common Armenian” refers to the ancestor shared by of all of the modern Armenian dialects, which is not identical to Classical Armenian. It is somewhat analogous to Vulgar Latin in this regard.

6. Hachean 1907:6, fn. 14 and H&H 419 do not get the distribution quite right; both assert that թէ is added at the end of every interrogative sentence, predicting that wh-questions such as “who came?” should fall into this class. Examples such as գիտե՞ս էնչադ, ի՞նչ ասես պիտի [gʰides entʃʰəv intʃʰ ases bidi] ‘do you know what you’ll say at that time?’ show that this prediction is incorrect.

‘but this one of my friends must/will sleep until the end of the world, can you believe it?’

(Hachean 1907:6)

Eastern Hamshen

c.    *şone hats devoğ çek ta?*

[ʃone hats<sup>h</sup> devɔʁ tʃ<sup>h</sup>ék<sup>h</sup> t<sup>h</sup>a]

‘aren’t you (plural) going to give food to the dog?’

(Vaux 1995)

It is possible that the development of this marker of yes/no questions was influenced by the existence in the prestige language in the area, Turkish, of an overt marker of yes/no questions, *-mI*, as in the Turkish equivalent of the above Hamshen sentence, *köpeğe yemek vermiyecek misiniz?*, literally ‘dog-to food give-not-future yes.no.question.marker-you.plural’. Under similar pressure, other Armenian dialects actually borrowed the Turkish morpheme *-mI* directly; cf. Trabzon *unis mi* ‘do you have it?’ (Acharyan 1947:155).

Further similarities to the other Armenian varieties of northeastern Turkey can be seen throughout the remainder of this chapter, but we will focus on providing a general description of the structure of the dialect.

## 2. Pronunciation

Though to the best of my knowledge no recordings of the dialect exist, the available written materials and descriptions suggest that its phonetic features were more similar to those of Erzerum than the other northeastern dialects, with respect to the voiced aspirated stops and the diphthongized mid vowels, for example.

### 2.1. Vowels

The vowel inventory appears to have been fairly typical for a western dialect, with all of the original Armenian diphthongs monophthongizing to give the six vowels *ա է ի օ ու ը* [a ɛ i ɔ u ə] (Petrosyan 1987:287). Interestingly, Western dialects typically monophthongize original *այ* [aj] to *ա* [a] and Eastern dialects to *է* [ɛ] (cf. Common Armenian *այս* [ajs] ‘this’ > SWA *uu* [as], SEA *էս* [ɛs]), but Khodorchur often changes *այ* to *է* despite being largely Western, as shown by the forms in (3).

(3) *այ* [aj] > *է* [ɛ] in Khodorchur

| Common Armenian     | Khodorchur                      | gloss | source          |
|---------------------|---------------------------------|-------|-----------------|
| <i>ձայն</i> [dzajn] | <i>ձէն</i> [dz <sup>h</sup> ɛn] | voice | Hachean 1907:20 |



|                  |                           |         |                 |
|------------------|---------------------------|---------|-----------------|
| վրայ-ն [vrɐj-n]  | վրեն [vɐɾɛn]              | on it   | Hachean 1907:21 |
| այրել [ajɾɛl]    | երել [ɛɾɛl]               | to burn | H&H 389         |
| լայն [lajn]      | լեն [lɛn]                 | wide    | H&H 389         |
| երկայն [ɛrkajɛn] | երկեն <sup>7</sup> [ɛɾɛn] | long    | H&H 389         |

Occasional exceptions to this generalization appear in H&H, though, such as ծայր [tsajɾ] > ծար [dzar]. These may be loans from SWA.

Original Ի [iw] also monophthongizes, to ու, as in most modern Armenian dialects (H&H 393). U's resulting from this process can then undergo the older rule that reduces Ի [i] and ու [u] to ր [ə] or zero in unstressed syllables, e.g. ալիւր [aliwɾ] 'flour' > ալուր [alur], genitive ալրի [alɾi] (H&H 393).

Though the Common Armenian diphthongs all monophthongize in Khodorchur, new diphthongs arise from a number of sources. As in a large percentage of modern Armenian dialects, original ե [e] diphthongizes to Իէ [ie] in monosyllabic words (Jahukyan 1972 features 30 and 32, H&H 390), e.g. բեր [ber] 'carry!' > բ'իեր [b'hiɛɾ] (Hambardzumyan and Khudaverdyan 1979; we shall see later that the final r sometimes deletes). Unlike in SWA but like in many modern dialects, Khodorchur does not diphthongize word-initially in polysyllabic roots (H&H 390), e.g. Common Armenian եփես [ɛpʰɛs] 'if you cook' > Khodorchur եփես [ɛpʰɛs] 'you cook' (Hachean 1907:8); cf. SWA եփես [jɛpʰɛs].) This form also shows that Khodorchur does not diphthongise original ե [e] in non-initial syllables (i.e. the output is not \*[ɛpʰies]).

Most dialects that diphthongize [e] to [ie] also change ո [o] to ուն [uɔ], and this is what Jahukyan 1972 (q.v. feature 31) reports for Khodorchur, but our other sources state a different range of outcomes. H&H state that original ո [o] becomes վո [vɔ] word-initially in monosyllabic words, and ոյ [ɔj]<sup>8</sup> when non-initial in word-final syllables (391). Hambardzumyan and Khudaverdyan 1979 report that original ո [o] becomes ու [ɔu], and give the example որոտ [orot] 'thunder' > օրօտւոտ [ɔɾɔud].

Other than [ie], [ɔu], and [ɔj], the only other sequences that I am aware of in the dialect that might be called diphthongs (i.e. sequences of two vowel sounds acting as a single sound) are products of the ր [ɾ] > յ [j] sound change to be discussed in the next section, e.g. իյ [ij] (as in ծիրս [tsirt] 'bird feces' > ծիրս [dzijɾ], H&H 390) and ոյ/օյ [ɔj] (as in խնձոր [χndzor] 'apple' > խնձոյ [χəndzʰɔj]<sup>9</sup> (H&H 407)). In the absence of evidence that these

7. H&H give the form as երկեն, i.e. [jɛɾɛn], but as we shall see below, we expect original e- not to diphthongize in polysyllabic words, so I have transcribed it as [ɛɾɛn] in (2).

8. The sequence ոյ in Armenian script is ambiguous between [ɔj], [ɔ], and [uj], so it is not straightforward to interpret what H&H mean by it. I assume that they intend [ɔj] on the basis of Hambardzumyan and Khudaverdyan's (1979) statement that the pronunciation is ու [ɔu].

9. H&H spell this form with <ձ>, suggesting that it is pronounced with [tsʰ] rather than [dzʰ],

sequences behave as single sounds, though, I will treat them as sequences of vowel + glide.

## 2.2. Consonants

Khodorchur (as well as the form of Hamshen dialect described by Petrosyan et al. 1975) differs from SWA but resembles SEA in preserving a three-way laryngeal contrast in stops and affricates, but differs from SEA in that the Common Armenian plain voiced series becomes aspirated (cf. [ber] ‘carry!’ > [b<sup>h</sup>ier] mentioned earlier) and the plain voiceless series becomes voiced (cf. ծիրս [tsirt] ‘bird feces’ > ծիյս [dzijɔ]) (Petrosyan et al. 1975:142). Jahukyan 1972 states that the aspiration process applies in word-initial position (his feature 2), to which Hambardzumyan and Khudaverdyan 1979 and Petrosyan 1987:287 add that it applies after nasal consonants as well (but do not provide any examples). Jahukyan 1972 (feature 4) asserts that this series aspirates after *r* as well, though I have not come across any examples of this type. If the form ապրանքս [abrɛn<sup>h</sup>ɛd] ‘your goods’ in the text sample in section 5 is correct, we can infer by comparison to its ancestor ապրանք /apɛrɛn<sup>h</sup>-d/ that word-final voiced stops remain unchanged (at least in the deictic clitics, which do not always undergo the same changes as the relevant consonants in other situations).

One of the most striking features of the Khodorchur dialect is that (like Hamshen, Hajin, and Zeytun) it changes *p* [ɾ] to *j* [j] under certain conditions (Achaëan 1911, Jahukyan 1972 feature 22), even in at least some loanwords (cf. պապայն [bazaj(ə)n]<sup>10</sup> ‘the bazaar’ (Hachean 1907:8) < Persian bāzār, but թափզուն [t<sup>h</sup>arzun] ‘the tailor’ (Hachean 1907:7) < Turkish terzi (ultimately from Persian darzi), արսիւան [ardivan] ‘staircase, ladder’ (H&H 431), ultimately from Persian nardubān). H&H 389 add that this change does not take place in the Krman T<sup>h</sup>agh quarter. Several sources specify that the change of *p* to *j* happens either “next to a consonant” (H&H 389) or before a consonant (Petrosyan 1987:287, Hambardzumyan and Khudaverdyan 1979), but neither of these generalizations is quite right; the former predicts incorrectly that the rule will apply in CRV sequences (e.g. ապրանքս [abrɛn<sup>h</sup>ɛd] ‘your goods’ in the text sample in section 5 should come out as \*ապյանքս [abjɛn<sup>h</sup>ɛd]) and the latter that it will not apply in word-final position.<sup>11</sup> The correct generalization appears to be that the

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but the post-nasal facts discussed in 2.2 lead me to believe that the correct Khodorchur form must actually have a [dz<sup>h</sup>].

10. Since writers using Armenian orthography tend not to write schwa (ə), it is unclear whether forms like պապայն or H&H’s հոյս ‘of my father’ (< հոսս) and մոյս ‘of my mother’ (< մոսս) (389) are pronounced respectively [bazajn], [hɔjs], [mɔjs] or [bazajən], [hɔjəs], [mɔjəs].

11. There are in fact some apparent cases of this type; for example, on the same line of p. 15 Hachean 1907 has both խնձոր [χndz<sup>h</sup>or] ‘apple’ and խնձոյն [χəndz<sup>h</sup>ɔj(ə)n] ‘the apple’, and his nominative form corresponding to թագաւոյն [t<sup>h</sup>agavɔj(ə)n] ‘the king’ (1907:9) is թագաւոր [t<sup>h</sup>agavɔɾ] (1907:13). However, the fact that he also provides forms of the type in (4b), where the change does apply, suggests that one cannot simply say that the process is limited to pre-consonantal position.

change applies in syllable codas, i.e. when the *p* is not followed by a vowel, as can be seen from the examples in (4).

(4) the distribution of *p* [ɾ] > *j* [j] in Khodorchur

| Common Armenian                 | Khodorchur                                  | gloss      | source                  |
|---------------------------------|---|------------|-------------------------|
| a. pre-consonantal              |   |            |                         |
| հարս [hars]                     | հայս [hajs]                                 | bride      | H&H 389                 |
| արտ [art]                       | այտ [ajd]                                   | field      | H&H 389                 |
| դատարկ [datark]                 | դայտակ [d <sup>h</sup> ajdag]               | empty      | H&H 389                 |
| գորս [gort]                     | գոյտ [g <sup>h</sup> ɔjd]                   | frog       | H 1907:16 <sup>12</sup> |
| b. word-final                   |   |            |                         |
| խնձոր [χndzor]                  | խնձոյ [χəndz <sup>h</sup> ɔj]               | apple      | H&H 407                 |
| ուր [ur]                        | հոյ [hɔj]                                   | where      | P 1987:287              |
| շորեր [ʃorer]                   | շորեյ [ʃɔreɟ]                               | clothes    | H 1907:9                |
| բեր [ber]                       | բեյ [b <sup>h</sup> eɟ]                     | bring!     | H 1907:11               |
| վայր [vajr]                     | վայ [vaj]                                   | down       | H 1907:8 <sup>13</sup>  |
| c. does not apply before vowels |   |            |                         |
| բրինձ [brindz <sup>h</sup> ]    | բրինձ [b <sup>h</sup> ərindz <sup>h</sup> ] | rice       | Gevorgyan 1979          |
| բերայ [beraj]                   | բերա [b <sup>h</sup> ɛra]                   | he brought | Gevorgyan 1979          |

The form ծերերն /dzɛr-ɛr-n/ ‘the elders’ (elder-plural-definite) → ծերեյն [dzɛɾɛj(ə)n] (Hachean 1907:19) nicely illustrates the situation: the first *p* [ɾ] remains because it is followed by a vowel, whereas the second *p* [ɾ] changes to *j* [j] because it is not. The process appears to be synchronically active, judging by alternations such as Common Armenian թագաւոր [t<sup>h</sup>agavor] ‘king’ > Khodorchur թագաւորին [t<sup>h</sup>agavɔrin] ‘the king’s’ (1907:8) : թագաւոյն [t<sup>h</sup>agavuj(ə)n] ‘the king’ (1907:9), or the root բեր [ber] ‘bring’ → բերա [b<sup>h</sup>ɛra] ‘he brought’ but բեյ [b<sup>h</sup>eɟ] ‘bring!’, as can be seen in (4b) and (4c) respectively. As mentioned in footnote 9, it is not clear whether or not the process has to apply before enclitics are added, as we cannot from the orthography employed in our sources whether or not schwas are pronounced in forms such as ծերեյն [dzɛɾɛj(ə)n] above and ընկեյս [əngej(ə)s] ‘my friend’ (Hachean 1907:6).

Gevorgyan 1979 points out that the change of *p* to *j* does not always apply when its conditions are met, as can be confirmed by many forms in his text sample, reproduced here

12. On p. 75 he has the same form with *p* instead of *j*, suggesting that the rule is variable. This can be seen even more clearly on the first two lines of p. 7, where he has first զայթի [zajt<sup>h</sup>i] and then զարթի [zart<sup>h</sup>i] ‘wakes up’.

13. The interpretation of the pronunciation of this form is ambiguous, since Hachean 1907 also employs <այ> to represent the sound [a] in word-final position, e.g. on p. 8 he renders the Turkish loans hama ‘but’ and para ‘(a unit of) money’ as համայ <hamaj> and փարայ <p<sup>h</sup>araj> respectively.

in section 5, such as մարմմ [martəm] ‘a man’, օր [ɔr] ‘that’, ձեր [dzʰer] ‘your (plural)’. One might think that all the exceptions are learned borrowings from the literary language, but this is disproven by dialect forms such as օրման [ɔrman] ‘how’ (H&H 406), (և)ուր [(ev)ur] ‘why?’<sup>14</sup>; լրկոր [lɔgɔr] ‘just now’, նոր [nɔr] ‘where?’ (ibid. 416), ախբար [axpar] ‘brother’, իսոր [idɔr] ‘her’, բուր [kʰur] ‘sister’ (Gevorgyan 1979). Another set of exceptions worth noting includes նե [nɛ] < ներս [ners] ‘in’ (only in the verb նե մտնուլ [nɛ mədnul] ‘enter into’), բե [bʰɛ] ‘bring!’ < բեր [ber] and կե [gɛ] ‘eat!’ < կեր [ker] (Hachean 1907:18), and դուս [dʰus] ‘outside’ < դուրս [durs] (Hachean 1907:20), which we expect to come out as \*նեյս [nejs], \*բեյ [bʰej], \*կեյ [gej], and \*դուրս [dʰurs] in Khodorchur. It is possible that the *r* in these forms dropped in an ancestor of the dialect before the change of *r* to *j* developed, since we find *r*-less forms of these words in dialects that lack the *r* to *j* change. The forms for ‘bring’ and ‘eat’ may also simply have mistakenly omitted a final [j], as բեյ [bʰej] shows up elsewhere (cf. (4b)).

Like the ancestor of many of the Western Romance languages, including French and Spanish, Western varieties of Armenian tend to eschew the word-initial sequences of *s* + consonant handed to them by their ancestor language. The ancestor of French and Spanish initially dealt with Latin clusters of this type by inserting what comes out as an *e*- before the offending cluster, as in Latin scriptus ‘written’ > Spanish escrito, French écrit. SWA opts for a similar strategy, inserting an unwritten ւ [ə] before the *s* if the following consonant is a stop (e.g. սպայ [əspa] ‘officer’), and after the *s* if it is a liquid or nasal (e.g. սնունդ [sənunth] ‘food’). Khodorchur opts for two different strategies, though: in some cases it deletes the *s* (e.g. սպասաւոր [spasawor] ‘servant’ > պասաւոր [basavɔr], Ստեփան [stepʰan] ‘Stephen’ > Տեփան [dəpʰan], H&H 389) and in others it inserts schwa after the *s* (e.g. սպանանել [spananel] ‘kill’ > սըպանել [səbanel], H&H 392).<sup>15</sup>

Another oddity of *s* in Khodorchur is that it appears to sometimes trigger aspiration in a following stop, if we can trust the form օսկի [ɔskʰi] ‘gold’ that occurs on p. 20 of Hachean’s 1907 collection of folk tales. This would be a mirror image of the aspiration that shows up *before* *s* in many dialects of Armenian, e.g. Common Armenian կուշտ [kuʃt] ‘side’ > New Julfa քշտին [kʰəʃtin] ‘on the side’ (Acharyan 1940, §123). It is a bit troubling, though, that ‘gold’ shows up elsewhere in Hachean 1907 as օսկի [ɔski], without aspiration.

14. Hagop Hachikian (personal communication) mentions that the Rize Hemshinli use evoy bana in their Turkish, which he believes translates as ‘woe to me’. He suggests that this may consist of a variant of evur ‘why’ + the Turkish bana ‘to me’—effectively ‘why me?’. It could of course also be more along the lines of English ‘woe is me’, with evoy being a local interjection ‘woe’ comparable to Standard Armenian վայ [vaj].

15. The latter strategy is quite unusual in an Armenian context, but can be found in the Garabed Gospel, produced somewhere in Armenia in 1609 and now held at the University of Chicago. A nice example can be seen on the first page of the gospel of Mark, which as of this writing is viewable online at <http://goodspeed.lib.uchicago.edu/view/index.php?doc=0140&obj=213>.

### 3. Morphology

The morphological system of the Khodorchur dialect differs from that of SWA in numerous ways that we find in other non-standard dialects, typically involving the preservation of Middle Armenian forms, but a few rarities show up as well.

#### 3.1. Nominal

H&H 396 state that most polysyllabic words form their plural with the old suffix *-ni* (Jahukyan 1972, feature 52), as with *գումբուտ* [g<sup>h</sup>umb<sup>h</sup>ud] ‘cowherdess’ → plural *գումբուտնի* [g<sup>h</sup>umb<sup>h</sup>udni]. Interestingly, H&H add that the ablative of such plurals is *-ումնի* [-umen] (e.g. *գումբուտնումնի* [g<sup>h</sup>umb<sup>h</sup>udnumen]), which is reminiscent of the general Tiflis ablative suffix *-եմնի* [-emen] (e.g. *ինչեմնի* [intʃ<sup>h</sup>emen] ‘from what’, Tēr Aghek’sandreaan 1886:211). A fairly systematic exception to this according to H&H 398 is that *i*-final nouns in the plural instead select the Middle Armenian suffix *-եսան* [-(e)sdan] (like Artvin; Jahukyan feature 54). Pluralized nouns are surprisingly rare in the folk tales collected by Hachean (1907), but an example of the *i*-final class can be seen on p. 21: *ինքն կ’երթայ օսկեստանն մենակ ուտելու* [ink<sup>h</sup>ən gertʰa ɔsgesdann mennag udelu] ‘he goes to enjoy (literally ‘eat’) the gold pieces alone’.

Several monosyllabic roots (primarily paired body parts, according to Hambardzumyan and Khudaverdyan 1979) select the Middle Armenian plural suffix *-նի* [-vi] (H&H 397; Jahukyan 1972 feature 51): *աքնի* [ak<sup>h</sup>vi] ‘feet’, *աչնի* [atʃ<sup>h</sup>vi] ‘eyes’, *ընքնի* [ənk<sup>h</sup>vi] ‘eyebrows’, etc. Interestingly, in the oblique cases these also add the *-ni* suffix we saw above, e.g. genitive plural *աչնվնի* [atʃ<sup>h</sup>vənu] ‘of eyes’ ← underlying /atʃ<sup>h</sup>-vi-ni-u/.

One potential oddity in the nominal morphology of the dialect is claimed by Acharyan 1957:689, namely that Khodorchur has a locative case ending *-նի -ni*, for which he provides the example *տուննինի* [dun:ini] ‘in the house’. If true this would be a case form unparalleled elsewhere as far as I know, but according to H&H 454 such forms actually involve a postposition *ինի* [ini] meaning ‘toward(s)’, e.g. *գնայ տունն ինի* [g<sup>h</sup>əna dun: ini] ‘I went to(ward) the house’.

#### 3.2. Verbal

Perhaps the most intriguing property of the Khodorchur dialect, because it is only found here and perhaps in one or more of the dialects of Iraq, is its preservation of the Common (and Classical) Armenian simple present tense formation (e.g. Khodorchur *տանիմ* [danim] ‘I take’, Petrosyan et al. 1975:142), in contradistinction to the augmented constructions that surface in all other varieties of Modern Armenian (e.g. SWA *կը տանիմ* [gə danim], SEA *տանում եմ* [tanum em]). It is not entirely clear under what conditions Khodorchur preserves the original construction, though, as opposed to the other options at its disposal. Several of our sources on the dialect (H&H 407, Jahukyan 1972 feature 100.1; Petrosyan et al. 1975:142, Petrosyan

1987:287) call it գրաբարատիպ [grabaratip] ‘Classical-type’, referring to the unaugmented տանիմ type just mentioned, but all sources acknowledge that Khodorchur also uses the կ(ու) [g(u)] present and some assign it directly to the so-called “կը” [kə] group of dialects without mentioning the grabaratip option (e.g. Hambardzumyan and Khudaverdyan 1979). Can any sense be made of this variation?

In an attempt to do so, I worked through the first fifty or so imperfective verbs (i.e. ones that would normally take կ(ու) [g(u)] in SWA, such as the present and imperfect indicative tenses) in Hachean’s 1907 collection of folk tales. The patterns revealed in that mini-corpus suggest the following modifications of the generalizations offered by H&H and later studies:

(5) formation of the present in Khodorchur

- i. Prefixed կու- [gu-] is used with all monosyllabic verb stems, as in SWA, e.g. կու գալն [gu kʰan], կու տալ [gu da] (cf. Petrosyan et al. 1975:142).
- ii. Prefixed կ- [g-] is used with all verb-initial verb roots, e.g. կաշին [gafin] ‘they see’ (1907:6), կենես [genes] ‘you do’, կինկնին [gingnin] ‘they fall’ (1907:10); cf. H&H 389, Petrosyan et al. 1975:142.
- iii. Verbs that take the Classical formation in SWA (i.e. do not add կ(ու) [g(u)]) do the same in Khodorchur (ունի [uni] ‘has’, գիտալ [gʰida] ‘knows’, etc.).
- iv. Polysyllabic consonant-initial verb stems take either (a) the Classical formation (են մտնուն [nə mədnun] ‘they enter’ (1907:6)), (b) prefixed gu- (կու խալիմ [gu χaslim] ‘I free’ (1907:12)), or (c) prefixed gə- (կը կածուի [gə gadzvi] ‘is decorated’ (1907:12)), with no discernible distribution. A given verb can choose more than one of these options, e.g. Hachean 1907 uses both զայնու [zajnu] and կու զայնու [gu zajnu] for ‘he/she/it hits/sticks’, and both տանի [dani] and կը տանի [gə dani] for ‘he/she/it takes’. The most common of these three options in Hachean 1907 appears to be the Classic formation with no augment, a distribution echoed by H&H 407.
- v. There is only one exception to (i)-(iv) in my sample: on page 10 Hachean 1907 has postfixed –gu (cf. Jahukyan 1972 feature 78.1) in շատ նեղուորի կու [ʃad nɛvɔri gu] ‘[the king] is exceedingly vexed’, but later on the same page the same notion is expressed as շատ կու նեղուորի [ʃad gu nɛvɔri].
- vi. H&H state (408) that g(u) can go before and/or after the rest of the verb, as in կու գալի կու [gu gʰaji gu] ‘I was coming’, կը կենիմ կը [gə ɣenim gə] ‘I am doing’<sup>16</sup>, but I found no examples of this doubled or trebled type in Hachean’s 1907 texts.

16. This example actually involves three g’s, as the verbal root ‘do’ in this dialect is էն- [ɛn-].

Patterns (5.ii), (5.iii), and (5.iv.a) can be seen co-occurring in a contextualized example from Hachean 1907:75:

(6) present tense constructions in context

...մէջն ի վար նէ մտնու<sub>Siva</sub>, կիջնու<sub>Sii</sub> ջրին քով. տեսնու<sub>Siva</sub> որ, մէ մէ՛ծ դէւմ նստած ա, մէկ ծնկին վրայ ռունտ աղջիկմ կար<sub>Siii</sub>, մէկալ ծնկին վրայ ալ մէ գորտմ.

...medʒ(ə)n i var nɛ mədnu, gidʒnu dʒərin kʰv. dɛsnu vɔr, mɛ mɛdʒ dʰɛvəm nəsdadz a, mɛg dzəŋgin vərə rund aɔdʒigəm gar, mɛgal dzəŋgin vərə al mɛ ɡʰɔrdəm.

‘he enters down into the well and descends close to the water. He sees that an enormous demon is seated with a beautiful girl on one knee and a frog on the other’

The distribution in (5) is similar to what we find in Hamshen, except that Hamshen doesn’t allow doubling of g(u), doesn’t allow prefixed gu- with polysyllables, doesn’t allow the bare classical-type construction, and optionally allows gu to occur between the verb stem and the personal endings, e.g. *menagum* ~ *menomgu* ‘I stay’.

In addition to the (partial) preservation of the original Armenian present tense construction, Khodorchur retains several other verbal archaisms. Like Hamshen it preserves the Common Armenian u-conjugation (H&H 408, Jahukyan 1972 feature 77) for verbs such as *առնուլ* [arnul] ‘take’<sup>17</sup>, though interestingly many of the verbs in this class have been imported from the original –anel class, including *մտնուլ* [mədnul] ‘enter’ < *մտանել* [mtanel], *գտնուլ* [gʰədnul] ‘find’ < *գտանել* [gtanel], *տեսնուլ* [dɛsnul] ‘enter’ < *տեսանել* [tesanel], *ինջնուլ* [indʒnul] ‘descend’ < *իջանել* [idʒanel] (H&H 455). These verbs remain in the e-conjugation in the imperfect, e.g. *կը տեսնեի* [gə dɛsnei] ‘I saw’ (H&H 408).

Like SWA, Khodorchur preserves the i-conjugation (Jahukyan 1972 feature 76; SEA merges the i-conjugation into the e-conjugation), though the e- and i-conjugations actually switch their theme vowel in the present tense, original -ե- [-e-] becoming ի [i] and original -ի- [-i-] becoming է [ɛ], as in Common Armenian *ուտեմ* [utem] ‘I eat’ > Khodorchur *կ’ուտիմ* [gudim] vs. *սովորիմ* [sovorim] ‘I study’ > *կը սովլեմ* [gə sɔrvəm] (H&H 407).

H&H 407 mention that Khodorchur preserves the Common Armenian past tense augment ե- [-e-] in forms like *եւ* [ɛd] ‘gave’, *չեբեր* [tʰɛbɛr] ‘didn’t bring’, *եթող* [ɛtʰɔɟ] ‘left’, and *եդիր* [ɛdir] ‘you (sg.) put (past tense)’. We find this same archaism in Hamshen and numerous other modern dialects. It may be worth noting, though, that none of these augmented forms appear to surface in Hachean’s 1907 collection of texts.

In addition to these archaisms, Khodorchur displays a number of innovations in the verbal system. Of particular interest is the novel future tense formation using the -ոյ [-ɔɟ] participle (Jahukyan 1972 feature 91.2) which the two modern literary dialects employ for

17. SWA and SEA generally merge old u-verbs into the e-conjugation, e.g. *առնուլ* > *առնել* [arnɛl].

subject participles. Jahukyan 1972 mentions that this innovation shows up in Ghalach'a, to which we can add the Muslim varieties of the Hamshen dialect (Dumézil 1963, Vaux 2007), e.g. but this future construction is not mentioned by H&H and does not appear to be used in any of Hachean's 1907 texts.

#### 4. Syntax

We have already discussed the innovative use of *թէ* [tʰɛ], which in addition to its interest as a new marker of yes-no questions is also noteworthy for occurring at the *end* of the clause over which it has scope, rather than the beginning as in the varieties of Armenian where its equivalent *եթէ* [jetʰɛ] *begins* if/whether (i.e. subordinate yes-no) clauses; contrast for instance Khodorchur *սուօր կերթա՞ւք թէ* [asor ɡertʰakʰ tʰɛ] 'are you (plural) going today?' (H&H 419) with SWA *հարցնուցի եթէ սուօր կերթա՞ւք* [hartsʰutsʰi jetʰɛ asor ɡertʰakʰi] 'I asked if you're going today'.

Khodorchur in fact allows postposing of a wide range of things that are normally preposed in one or both of the modern literary dialects. In addition to the (albeit rare) postposing of the imperfective marker *-gu* discussed earlier, the obligatory marker *պիտի* [bidi] can follow the main verb, as we saw in (2b), although it can also precede the rest of the verb, as in SWA and SEA (e.g. *պիտի սարկնիք* [bidi abrɪnkʰ] 'we will survive' (Hachean 1907:7). One might hypothesize on the basis of this last form vs. cases like *երթամ պիտի թագաւորին երազն պատմիմ* [jertʰam bidi tʰagavɔrin (j)ɛrazən badmim] '[I] must go to the king [and] interpret [his] dream' (Hachean 1907:20) that *bidi* precedes the verb when denoting futurity and follows when marking obligation. The sentence immediately following this example in the text appears to falsify this hypothesis, though; the snake who has asked the boy where he's going follows the latter's response with *գիտե՞ս էնչադ, ի՞նչ ասես պիտի* [gʰides entʰaʷ intʰɪn ases bidi] 'do you know what you'll say at that time?', where the context makes clear that the snake is asking an informational question (using *bidi* as a future marker), rather than telling the boy what he must say (using *bidi* as an obligatory).

Khodorchur also postposes the indefinite article *-մ* [-(ə)m] (cf. Jahukyan 1972 feature 71), e.g. *կնիկմ* [ɡəɛnigəm] 'a woman' (Hachean 1907:7). Like the cases above, this represents a shift from the original Armenian form (preposed *մի* [mi] 'one'); because SWA also postposes the indefinite article, though, this particular innovation is perhaps of less interest.

Various forms of negation can also show up in the mirror image of their order in SWA and SEA, e.g. *սասկեցաւ ոչ* [sadgetsʰav (v)otʰɪ] 'didn't die' (Hachean 1907:23; the exact same construction is used in the Muslim subdialect of Hamshen) vs. SWA *չսասկեցաւ* [tʰʰəsadgetsʰav]; *ոչինչ գտնուլ չին* [(v)otʰɪntʰɪn gʰədnul tʰɪn] 'they didn't find anything' (Hachean 1907:11); *էս ջիւտի մանչու անուլ չիմ* [ɛs dʒʰəhudi mantʰɪu arɪnɪl tʰɪm] 'I won't take this Jewish man [as husband]'. Sequences of modal + main verb can also be inverted vis à vis their order in the standard literary dialects, e.g. *խմել չիկայնայ* [χəmɛl tʰigajna] 'he can't



drink' (Hachean 1907) vs. SWA չի կրնայ խմել [tʰigərna xəmɛl].

Several of the examples presented thus far in this chapter show that Khodorchur employs what linguists call “negative concord”, i.e. marking of negation on both the verb and one or more of its arguments, e.g. ոչինչ գտնուլ չին [(v)otʰintʰ gʰədnul tʰin] ‘they didn’t find anything’ (Hachean 1907:11) or մանչ հէջ չունիր [mantʰ hɛtʰ tʰunir] ‘he didn’t have any boys’ (Hachean 1907:75). This appears to be the normal state of affairs in non-standard Armenian dialects, but is not always mentioned in grammars of the standard literary dialects.

## 5. Texts

In order to provide a feel for the dialect I conclude with a condensed translation of T<sup>h</sup>umanyan’s famous folktale Բարեկենդանը (SEA [barekendana]) ‘Shrovetide’ by Gevorgyan 1979.

(7) Khodorchur version of Բարեկենդանը (Gevorgyan 1979)

Գլնի չլնի մի մարդմ ու կնիկմ, համա իսոք իրար չին հաճի՝ մարդը կնկան կասա խելառ, կնիկը՝ մարդուն. մէ օյմ ալ մարդը մէ քանի փութ եղ ու բրինձ բերա տունն ու կնկան կասա. պէհա:

--Կասիմ օրա դէ խելառ իս, չես ավտա, իսքանը մեկ անգամ էվո՞ւր ունիս առած, --կասա կնիկն:

--Ի՞նչ կասես, քա կնիկ, բարիկենդանի համար ա, տար պէհա:

կնիկն հանգստանա ու տանի պէհա: Կնիկը շատ կսպասա. բարիկենդանը չի գա. համա մէ օյմ տեսնու օր իրենց տան առջեվէն անծանօթմ կանցնի, իսա կանչա.

--Ախբար, կայնա, դուն բարիկենդա՞նն իս, --անցոյթը նկատա օր իտոր խելքը պակաս ա. կասա, --Հա, քուր ջան, ես իմ:

--Մենք իօ քու խղմաքայն չի՞նք օր քու եղն ու բրինձը պէհինք, չէ՞ս ամչենալ, էվո՞ւր չես դա ապրանքտ տանիս:

--Դէ, մի նեղվորի, քուր ջան, ձեր տունն ման գուգաի, չեի գտնու:

kəlni tʰəlni mi martəm u gəniɡəm, hama isɔkʰ irar tʰin havni` martə gəngan gasa xɛlar, gəniɡə` martun. mɛ ɔjm al martə mɛ kʰani pʰutʰ jɛx u bʰərindz bʰɛra dunən u gəngan gasa. bɛha:

--gasim ɔra dʰɛ xɛlar is, tʰɛs avda, iskʰanə mɛɡ angʰam evur unis aradz, --gasa gəniɡən:

--intʰ gases, kʰa gəniɡ, bʰarigendʰani hamar a, dar bɛha:

gəniɡən hangʰəsdana u dani bɛha: gəniɡə ʃad gəsbasa. bʰarigendʰanə tʰi gʰa. hama mɛ ɔjm desnu ɔr irentsʰ dan ardʒeven andzanɔtʰəm gantsʰni, isa gantʰnə.

--axbar, gajna, dʰun bʰarigendʰan: is, --antsʰɔjtʰə nəɡada ɔr idɔr xɛlkʰə bagas a. gasa, --ha, kʰur dʒan, jɛs im:

--menkʰ xɔ kʰu xəxmakhajna tʰinkʰ ɔr kʰu jɛxn u bʰərindzə behinkʰ, tʰɛs amtʰɛnal, evur tʰɛs dʰa abrankʰəd danis:

--dʰe, mi nəxvərɪ, kʰur dʒan, dzʰɛr dunən man gʰugʰai, tʰɛi gʰədnə:

'Once upon a time there was a man and a woman, but they didn't like each other. The man called the woman stupid, and the woman said the same to the man. One day the man brought home a few poods<sup>18</sup> of oil and rice, and told the woman to keep it.

--When I say you're stupid, you don't believe me. Why did you buy this much at one time? said the woman.

--What are you saying, woman? It's for Shrovetide. Take it and keep it.

The woman calms down, takes it, and keeps it. The woman waits for a long time, and Shrovetide doesn't come. Then one day she sees that an unknown person is passing in front of their house, and calls to him:

--Stop, brother, are you Shrovetide?

The passerby notices that her mind is a bit lacking. He says:

--Yes, sister dear, I am.

--We're not your servants who keep your butter and rice for you! Aren't you ashamed? Why don't you come and take your goods?

--Well, don't get angry, sister dear, I was making my way to your house, but couldn't find it.'

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18. 1 pood = 16.3kg.

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# ADDENDUM



## *Chapter 47*

# A REPORT ON THE REGION OF KHODORCHUR

### **Prepared by Dayk Union's Committee for the Search and Relief of Refugees**

August 1919

Constantinople

Information and facts on the uprooting and the deportation of the Armenians of the region of Khodorchur (Erzerum province). Prepared by Dayk Union's Search and Relief Committee in August 1919.

The information is divided into eighteen sections, each numbered separately. Each folio is approved by the seal of the committee. All information and facts are gathered directly from survivors of the deportation and living witnesses; therefore, they were confirmed by the committee.

#### **A. CONSCRIPTION**

From the period of [war] mobilization and afterwards, until 1915, soldiers were not drafted from the Armenian population of Khodorchur; instead, bedel [military exemption tax] was collected from them by the most strict means. Bedel was demanded and collected even from absentees (1914).

#### **B. CONFISCATIONS FOR MILITARY EXPENSES - NAMES AND QUANTITY**

Before and during deportation, by the orders of the government, beasts of burden, food, and fuel were confiscated without compensation. Examples:

1. In July 1914, horses and mules were collected. People were given prom-

issory notes, stating that they would be paid later.

2. In May 1915, cows were collected.

3. In Garmirk, goods were collected for the guards from the houses of Garabed Setian, Hovsép Sakanov, Sarkis Ghazanjian, Kerovpé Avdalian, Very Rev. Garabed Movsésian, and others. The same operation took place in other villages also (witnessed by eighteen residents of Garmirk returning from deportations).

4. The cows and oxen still available were taken away by the government between Erzincan and Kemakh (witnessed by Hovhannés Pjjan, Kapriél Janigian, Mgrdich Sahagian, and others from Gisag).

### **C. CONFISCATION OF ARMS, SEARCHES, IMPRISONMENT, TORTURING, ETC.**

In December 1914, the first band of çetes, some thirty to forty armed men with bare feet and without headgear, made its appearance, rounded the notables [of Garmirk], imprisoned them, beat them, threatened them, and after taking 300 gold coins from them, set them free, cynically saying: "We had come to massacre, but..."

In February 1915, gendarmes were dispatched to confiscate arms. They applied force, beatings, imprisonment, and torture.

For example:

1. Harutiwn Dzaghigian, a renowned merchant from Mokhraguyd [Mokhurgud], was detained in a stable for twenty-four hours before he was tied to a tree and beaten fiercely.

2. Hovsép Mamulian of Khodorchur [from Jijabagh] was hanged from his feet and beaten. Mamulian managed to escape to a mountain with a group of young men. The policemen chased them and massacred them mercilessly. Mamulian's team fought bravely causing three-fold more damage to the enemy.

3. Reverend Father Kéoroghlian of Mokhraguyd was imprisoned and beaten with a gunstock.

4. Kévork Apozian, a merchant from Grman, was first submerged in the river, then hung naked from his feet across from the government house, his body was pierced with needles so it would bleed, and he was beaten with wooden sticks. He was then submerged again in the water and then his water-soaked and bloody body was hung up again from a tree (Page 3). The same operation was repeated. Apozian's wife saved her husband, for a short period, by collecting



old guns and handing them over to the authorities.

5. Reverend Father Atanas Ghazarian of Grman, editor<sup>1</sup> of *Jorokh* (published in Khodorchur), was taken to Arsis, imprisoned, beaten, and sent back, tied to a mule, having been made a cripple.

## D. APPREHENDED INTELLECTUALS

Twenty-seven priests, about twenty to thirty teachers, a dentist, etc.

Some of the priests were educated in Paris (Saint Sulpice, Very Reverend Father Harutiwn Turshian, prelate of Khodorchur), Vienna (Reverend Father Madtéos Hajian of the Mekhitarists, author), and Lebanon (Tatmanian, Nanian, Lachinian, Karakashian, Potian, Zinagrian, and others). During deportation, these were subjected to unheard of savagery (sic [ed.: “sic” indicates a typographical error in the original Armenian-language report]) and were massacred in a most brutal way.

## E. THE TIME AND METHOD OF DEPORTATION

The deportation started in May and lasted until June 1915. Before that, as of July 1914, there were catastrophic signs. Daily, armed men of the Turkish army were placed by the 100s, 200s, 500s, and 1000s in (Christian) homes. Confiscation by force, robbery, and theft became commonplace. People were forced to transport wounded Turks on their own donkeys (horses and mules had already been seized). The *çetes* followed the military forces. Unlawful barbaric acts followed the injustice perpetrated under the pretext of war.<sup>2</sup> The people spent the entire winter in a state of terror. The roads were dangerous, traffic ceased, and there was no communication with the outside world.

At the end of May, the *kaymakam* invited the notables to him to announce that everybody would be exiled, without exception, on the orders of the government. Tough measures were put in place to prohibit villages from contacting each other. (Page 4) They were given a week to prepare to leave. A week later, the *kaymakam* came in person to order their departure within twenty-four hours. He was received with homage everywhere and was given precious gifts to lighten the tough measures, but to no avail. The military police rounded up the

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1. Addition [in the original Armenian-language volume]: [Editor] of *Aghawni Dayots* [Dove of Dayk] monthly; publisher.

2. A note by the publisher states that there were spelling and other mistakes, and only a few of them were corrected.

residents and drove them out of their homes at the set time. They moved, leaving behind dough in round baking containers, food in the dishes, and laundry in the tubs. There were no horses or mules. The children and belongings were piled on the remaining cows and oxen. The animals were more inexperienced in this new role than the pilers themselves. Men, women, the elderly, children, the sick, the lame, and the blind began the journey under the watch of policemen. To where, in which route, nobody knew. The accompanying policemen announced: "It does not matter where you go and which way you go; what matters is that you leave."

Can't it be concluded that massacre was the main objective of the deportation? Other evidence proving this: When the group of the people of Garmirk reached Kasaba, some of the local begs [notables] suggested to the people of Dzudgun that they convert to Islam, saying: "What is to come is catastrophic." The same offer was presented to Anna Dashjian by the begs of Dzaghgots, who openly declared: "They will kill you."

The population of Khodorchur region was deported in increments, divided into five groups.

## **F. CONFISCATION AND SALE OF BELONGINGS**

Four months prior to the official announcement of the deportation, in February of 1915, the government sent gendarmes to collect guns, linen, socks, sugar, butter, bread, etc. A mixed committee including gendarmes and local residents was established (such as in Garmirk) to collect the goods. Sizable goods were taken away without payment.

(Page 5) On March 15, by orders of the government, each house was asked to provide three pounds of bread; the order was executed at once. The bread was sent to Olti on hired donkeys and with hired Turks, without compensation as always.

When the deportation was declared, the authorities officially allowed all possessions to be sold freely. But neighboring Turkish begs (from Hunud, Voch-nagh, Dantsud, etc.) prohibited the Turkish villagers from purchasing anything, saying: "That wealth will soon be ours without paying for it." Certain begs, such as the brother of Osman Shukri Beg of Hunud, forced many to entrust their belongings to him by convincing some and threatening others, and promising that he would return them to their owners after the deportation. Another, Kurj Oghli Mahmud, was not satisfied by only the appropriation of the cattle of Gisag (Khodorchur village) and demanded a false letter, confirmed by the seal

of the *mudir*, and notables, to the effect that the cattle were given in exchange for a borrowed amount. The demand was rejected (witness: Hovhannés Pjjan and others).

### **G. MAJOR CRIMINALS: A. ORGANIZERS, B. EXECUTORS**

The governor-general [*vali* of Erzerum province] and the *kaymakam* of the time and others. During deportation, the organizers of the crimes that took place in Khodorchur were the neighboring Turkish begs and aghas, such as Ali Beg, Sahuz Oghli Dursun and his brothers, Gurj Oghli Mahmud, Omer Zade Mehmed (of Hunud), the son of the pasha, Tatavli Kéor [Tr. Kör] Mehmed's son Ismail, Arif's son Mewlud (of Mokhragud), Pegtash Beg (of Hamshén), Salef (of Dantsud), and the major and minor begs of Vochnagh. These prepared the plans for the attacks, plunders, and barbarity, and implemented them in person as the leaders and participants of all kinds of barbaric acts. The executors were the Turkish villagers at large. (Page 6) The governor-general at the time was Tahsin Beg, while the district *kaymakam* was Nejati Beg.

### **H. THE ROLE THE TURKISH AND KURDISH PEOPLE PLAYED**

Responsible for the massacres, plunders, and imprisonments during the deportation of the people of Khodorchur were all of the Muslim elements of the country (Turks, Kurds, Lazis, and Arabs), men of all ranks and classes, from the simple villager to the chieftain, the sheikh, the policeman, the *kaymakam*, and even the Turkish refugees, the victims of a common fate. To achieve the goal, they exerted all means, from force to deceit, torture, lewdness, inhuman acts, violation of promises, and capricious dealings with regard to the law. Examples and facts:

1. As of March 1915, neighboring Turks began to raid the villages, attacking houses identified beforehand (through informants and secret agents). The closer the date of deportation approached, the bolder the brigands became. Toward the end, they invaded the storages of certain individuals by daylight and took away as many goods as they wished. The Turks did this to people to whom they owed their life and livelihood, as a Turk who had come to his senses two years after the deportation told his converser by licking his [conversers'] skirts [idiom: showing servility, fawning]: "After the exile of the Khodorchurians, we have not seen the face of bread or meat. O, the misery poured on our heads..."

2. In March 1915, Turkish refugees from the region of Ardahan were settled [in Khodorchur]. They were given ownership of buildings, estates, flocks,

orchards, crops, etc, while the real owners were cast into the streets. There was no word yet about deportation, and the Armenians (Page 7) were considered equal citizens, but the government treated the [Turkish] refugees with preference.

3. At the end of June 1915, about 300 *çetes* (Turks and Laz) attacked Khodorchur with loud screams, swinging swords, and gunshots, but thanks to the measures adopted, the danger was postponed temporarily.

4. During the deportation, local Turks promised to return the goods entrusted to them when the Armenians returned from exile or to deliver them to their relatives living abroad. Thus, the goods of Khodorchur and Mokhraguyd were passed on to the Turks of Hunud and Hamshén, the goods of the people of Garmirk and Gudrashén went to the Turks of Dantsud, Dzaghgots, Vserg, and Khosdoval. The goods of the Émishians and other merchants are with Kurj Oghli Mahmud of Hunud. The belongings of Very Reverend Father Garabed are with Osman. A Turk from Hunud has 150 samovars. Another has 75 cauldrons. After the Russian occupation in 1916, when the representatives of Dayk Union conducted an investigation at the spot, the Turks categorically denied having any stored goods, and they shed crocodile tears (they were convinced that nobody would come back from the deportation). Upset with the work of the investigating committee,<sup>3</sup> the Turks used excuses that [the investigators] could wound the chastity of Turkish women and submitted an appeal to the Russian commander of the region (a German by origin). (Page 8) The latter was bribed and court-marshaled the aforementioned “troublemakers,” interrogated them hastily, and sentenced them to death. Thanks to the intervention of a Polish major, who proved the slanderous nature of the Turks’ testimony, the convicts were pardoned and the German-Russian commander was dismissed.

5. During the deportation, Chalmashur Oghli Pegtash Beg went to Khodorchur and, as a long-time friend who had also shared bread with them, offered Mgrdich Mashurian and Very Reverend Father Amprosios Potian his protection, suggesting they take their belongings, the cattle, and family to Hamshén and wait there for better days. On the road, about half an hour away

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3. The investigating committee comprised seven Khodorchurians living in the Caucasus. The commander general of the Russian forces of the Caucasian front had granted permission for them to search Turkish homes and confiscate the goods and arms found there. He had placed forty cavalry (Cossacks) under the committee’s disposal for this purpose.

and at Medz Ler, Pegtash and his loyal followers attacked, robbed and defiled them, and left them to their fate naked, and abandoned.

It was this same Pegtash who led the mob in 1918, during Khodorchur's second incident, to plunder and commit unheard of ferocious acts. The flagrant barbarity was so intense that even the Turkish authorities were disturbed. Pegtash was apprehended, court marshaled in chains, and sentenced to prison, but a month later managed to escape from prison due to a well-understood misunderstanding...

## EPISODES DURING THE DEPORTATION (ON THE ROAD)

1. After the horrible massacre at the mountain in Malatya, the blood-thirsty Zeynali [ed.: same as the Zeynel or Zeynal discussed earlier in this volume] sat on a high chair, surrounded by *kaymakams* and notables, while the crippled and injured who, through a miracle, had survived, prostrated themselves before him and, donning white headgear, adopted Islam.

2. (Page 9) Two days after the great massacre, the survivors were divided into two groups. Secret preparations were under way and the air was full of suspicion and whispers. Horror prevailed. Searches began, beautiful women were taken to the tents (there were also Turkish women among the searchers). The first attempt was made on a thirty-year-old bride (Srpuhi Hovsépian of Garmirk). Wailing and screaming. People kneeled and pleaded for the intervention of providence. Suddenly, clouds thundered, lightning flashed, a powerful earthquake took place, and rocks slid down the mountains upon the tents of the *kaymakam* and the sheikh. Reckoning these unexpected happenings as divine punishment, the *kaymakam* ordered an immediate end to the disgrace and promised to deliver the people to safety. But the promise did not last long. Three days later, they demanded 3,000 gold coins. They threatened to massacre everyone if payment was not made. A mixed collection committee was formed by Turks, Kurds, and surviving Armenians. Most drastic means were utilized to meet the demand. They searched even the cavities of animals and people. Eighteen people from Garmirk and hundreds of Erzerumians are witness to this.

The examples can be multiplied endlessly. These happenings could have not taken place against Khodorchurians. Until June 30, 1915 (the date of the exile of the last group), the order to the local authorities was that Catholic Khodorchurians should not be deported, as survivors corroborated. But this order was kept secret until the departure of the group. This was the will and

demand of the subordinate Turkish officials and the mass of Turkish villagers.<sup>4</sup>

## **I. (Page 10) THE NUMBER OF ARMENIANS IN THE REGION IMMEDIATELY BEFORE THE WAR, THE NUMBER OF DEPORTEES, AND WHERE THEY WERE SENT**

The Armenian population of the thirteen villages of Khodorchur (during deportation) comprised 3,740 men and women (see chart 1). All of them were deported to be sent to Mesopotamia in separate groups. However, the men and women of the first group (those living in Hunud, Tsgnachur, etc.) were massacred midway between Kasaba and Papert and dumped in the Jorokh (the Ėmishian brothers and Hovhannés Tjian saw a few days later the hat of the priest of Hunud washed ashore by Jorokh's stream near the bridge of Osgevan).

The second group (from Gudrashén, Giskim, etc.) was massacred between Kasaba and Erzincan and dumped in the canyons (witnessed by 18 survivors from Garmirk).

The third group (from Garmirk, Dzdgants, etc.) comprising 446 people left on June 8 on the following route: Kasaba – Papert – Erzincan – Kemakh – Agn – Malatya (here the male population was massacred) – Arapgir – Agn – Samsad – Suruj – Raqqa – Birejik – Urfa – Aleppo (on December 22, 1918, only twenty people were left).

The fourth group (from Mokhraguyd, Korkants, Areki, Grman, Sunints, Gaghmkhud, Keghud, Jijabagh, Gisag, Michin Tagh, and the first segment of the people of Khantatsor) [was taken] up to Samsad along the same route as the third group. Near Samsad, between the villages of Ghintara and Ghanalugh by the Euphrates, all of them—women, the aged, and children—were massacred (the male population had already been massacred on the mountain of Malatya). This massacre took place, as presumed, because of the incident in Urfa. The regular forces of the Turkish army and the *çetes* participated in this massacre under the leadership of the major, the *kaymakam*, and Bekir Agha, the brother of Haji Sheikh of Samsad. The statements of the infamous Kurdish chieftain Zeynali are very clear to this effect.

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4. Ed.: On the duplicity of the Ottoman policy towards Catholic and Protestant Armenians, see Taner Akçam, *The Young Turks' Crime Against Humanity: The Armenian Genocide and Ethnic Cleansing in the Ottoman Empire*, eds. Aram Arkun, Lou Ann Matossian, Princeton and Oxford: Princeton University Press, 2012, pp. 373-383.

(Page 11) The fifth group (the last remnants of the quarters mentioned in the fourth group, the aged, the sick, and those in hiding) took the previous route to Büyük Bağ (there, twenty-five of them were abducted to work as blacksmith, carpenter, etc.). The rest continued their march toward the Euphrates. They were massacred in Poshin village (in the county of Severeke). The massacre was organized by the *mutasarrıf* [Turkish for county governor] of Severeke and implemented by Ahmed Chawush Kiargudan Oghli of Severeke. From the twenty-five people of Büyük Bağ only eight people returned alive.

## **J. THE CURRENT NUMBER OF ARMENIANS**

Before the war there were (and currently are) 1,540 Armenians from the aforementioned thirteen villages living within the boundaries of the Russian Empire. There are currently 100 survivors who have returned from the deportation (see Chart No. 1).

## **K. THE SAVAGERY PERPETRATED UPON CHILDREN AND WOMEN DURING THE DEPORTATION**

The means implemented were the most likely to annihilate a people through torture. The details of the plan were methodically prepared beforehand and executed in cold blood. The Turkish race once again rose with ancestral instinct to win the prize of crime in an unmatched way.

The incidents are so descriptive and comprehensive that it suffices to mention only a few samples in chronological order:

1. During the deportation, a group of women from Khodorchur hid in the woods. The Turks, under the leadership of Yahuz Oghlu Dursun and Kurj Oghlu Mahmud of Hunud, Imam Oghlu Mughdar of Karigamurj, Iliagh, and Ali Beg of Hunud, found them in Leghan Forest. They stripped the women naked from head to toe (Page 12) before their husbands (who were tied to trees), and defiled and raped them before releasing them.

2. The wife of Tanilents Mgrdich of Garmirk was searching for a cow she had lost. Ghara Chavush of Vochnagh, who was installed as a guard by the government, lied to her and said the cow was in the stable. She believed him and went in, but instead of the cow she found Ghara Chavush who attacked the poor woman brutally. The crazed woman escaped from the hands of the beast, and in torn clothes threw herself down the sheepfold.

3. The caravan of the third group (of Garmirk) in the village Dzaghgots came across policemen (among them was Hafiz of Arsis who daily dined at

Kerovpé Avdalian's table). These policemen beat the people, claiming that they were late. In particular, they tortured Mardiros Ghazanjan, Kasbar Setian, Kerovpé Avdalian, Movsés Kaloghlian, Serovp Arazian, Tawit Semarjian (?), and Apig Melkonian among others. After these were beaten and tortured, they rejoined the caravan. Upon reaching Mumezants mountainside, they set up tents. It was there that the provocations began. They [the policemen] apprehended Kerovpé Avdalian, tied up his hands, and took him away. They demanded his wife, a beauty famed in the region, as payment to release him. Desperate screams and calls for salvation ensued. The beasts remained firm in their demand: either the wife, or death to the husband. Srpuhi, Kerovpé's wife, scraped the skin of her face, wrapped herself in rags, and hid under husks and lumber. Meanwhile, the priests appealed to Hafiz (the same Hafiz who had always enjoyed receptions and respect befitting a prince) to release Kerovpé. Instead of granting their request, he took them to the edge of the abyss and threatened to behead them.

(Page 13) With great presents and plenty of gold coins they succeeded in saving Kerovpé and his wife's honor. All night long, the policemen crawled around the tents and subjected the honor of the women to unspeakable assaults. The following morning the policemen left after abducting Satenig, a bride from Gudrashén.

4. By Anush Spring, [the deportees] met Turkish muleteers who attacked the caravan. They took Zanan Khachigian—an eighty-year-old woman lagging behind—to the woods and raped her before releasing her.

5. In Khozaghiwr, in the territory of Kasaba, the caravan of the people of Garmirk saw the corpses of Gudrashénians. The entire canyon was full of corpses of men, women, and children. The hair of the women was cut and spread out, while the corpses were either completely naked or in torn clothes, some covered with soil and others uncovered altogether. That they were from Gudrashén was evident from the freshness of the corpses (the massacre had taken place two days earlier), and from their clothes and familiar countenances. Reminiscent of a regiment, worms crawled all over a pile of corpses. There, the policemen tied Garabed Melkonian's hands up and demanded, under the threat of death, Takuhi Zartarian, a tender bride and a relative of Garabed's. Screams, wailing, begging, promises, bounty, money, all were in vain. The desire of the beasts was satiated. The poor woman lost her sanity and died unconscious.

6. Hripsimé Arazian's labor began near Papert. She wanted to lie down. The policemen were asked to wait until the end of the labor. They answered with canes and whips. They put the pregnant woman writhing from pain on an



ox where she gave birth.

7. (Page 14) A day before arriving at Erzincan, [the deportees] faced unbearable hardship. Heat, dust, fatigue, thirst, etc. Gadariné Popozian, Gadariné Semerjian, and Gadariné Mzmzian choked from thirst. All three Gadarinés were buried in one grave. In the evening, they entered the city (Erzincan) and happily ran to the rivulets to quench their thirst. The merciless Turks, however, immediately cut off access to the waters and installed soldiers with bayonets to prohibit the deportees from drinking it. Their despair intensified by nightfall. The caravan writhed and grieved. They began to drink urine. Many choked to death. They searched for water in the darkness. They found bitter stinking liquid in a ditch. Unable to bear their thirst any longer, they drank it. This was contagious poison for the entire caravan. By dawn, they found corpses spread around the ditch and in the swamp. The corpses were rotten, infested with worms, disintegrated. From that day on, people died like flies. When the surviving deportees were asked what they were preoccupied with at the time, they answered: “With burying the dead.”

8. On the road from Papert to Erzincan, Maran of Manin, an old lame woman, lagged behind from fatigue. A Turk took her to his house, kept her there for the entire night, and in the morning released her after he had done all kinds of gross things to her. The virginity and purity of seventy years was defiled in one night.

9. On the road from Erzincan to Kemakh, Isguh(i) Dashjian, a venerable experienced midwife, who had provided services equally to the Armenians and Turks, was placed on an ox because of her fatigue and exhaustion. The “merciful” Turkish gendarme said: “It is pitiful that you are torturing this poor animal for this stinking infidel hog.” He toppled the exhausted woman onto the ground with his gunstock.

10. Near the bridge of Kemakh, a band of (Page 15) *çetes* selected the healthy men, after a medical examination, to engage in road construction. To keep the remaining people calm, they even sent fake letters. To date, there is no news or information on the fate that befell them. Those separated thus numbered 2,000 men, both from Erzerum and Garmirk.

11. Midway between Kemakh and the Euphrates, Daloz Sanosian—known as “the virgin” for her virtue and philanthropy—while in agony, was pulled down from the horse by gendarmes who beat her, searched her, and when they found sacred relics on her instead of money, hung her from a tree.

12. They forced Srpuhi Tazigian to march the day after she gave birth. They

put her on an ox. Soon she fell sick, her entire body was soiled and covered with blood, worms infested her, and she turned insane, climbing on her feet and hands like a four-legged animal, and ranted and raved at night. She died in such a state.

13. They are at the bank of the Euphrates. Misery is at its peak. Robbery, fear, and horror, shortage of money, shortage of food, extreme weather, desperate situation.

Huliané, the wife of Harutiwn Avdalian, dumped her children into the river with her own hands. As they approached the riverbank, the poor children, anticipating their mother's intention, put their arms around her legs and crying begged her: "Mother, were you born to throw us into the river? Mother, can a mother dump her children in the river? Mother, O mother, don't do this." But the mother replied with silence. The audience remained silent. The eighteen commiserating witnesses who survived related the story with sighs and moans.

14. (Page 16) They went from the Euphrates to Agn. The sick and the half dead were left on the riverbank. The Turks assured them that the sick would be transported sooner. Indeed, when they arrived in Agn, the corpses were [already] floating in the river. A genius means of transportation with no need for ambulances, boats, doctors, or nurses...

15. A six-day long trip from Agn to Arapgir, unspeakable conditions, shortage of water, scorching sun, exhausting road, forced march. Those disabled, lagging behind, or falling ill were taken aside and beaten.

16. On the road from Arapgir to Malatya, Very Reverend Father Hovhanés (of Garmirk) died at age seventy. They placed him on a donkey face down. The people were afraid to bring him down. The situation lasted until Malatya.

17. From Malatya to Zeynali's garden, the (already mentioned) tragic incident of Srpuhi Avdalian took place. After abortion, she was no longer able to move due to exhaustion. A donkey was hired, but she could not sit on the donkey either; therefore, there was no other choice but to leave her in that condition and move on. The husband offered a vial of poison and left without adding any word, leaving the helpless and defenseless wife as prey to the hoard of robbers and scavengers. That same night, the Turks attacked Srpuhi, stripped her naked, dragged her on stones, pulled her hair out, bloodied her entire body, left the seal of shame and defilement on her, and went on to defile other sanctities.

18. The third group (the people of Garmirk) testified that while they were in Zeynali's garden, the caravan of the Armenians of Amasia arrived there and

twenty brides and young girls were kept in a separate tent for special purposes...

(Page 17) These poor creatures were soon filled with the poison of corruption and immorality to the extent that they played the role of informer and agitator with regard to their miserable fellow Armenians...

#### 19. The Massacre at the Mountain of Malatya

On August 14, 1919 (sic, 1915?) the caravan was driven toward the summit of the rocky mountain. People walked with difficulty. The stumblers rolled down the abyss and fell smashed and broken. Death breathed everywhere. People felt the approach of the massacre. An entire population was led to Golgotha. At the top of the mountain, Kurds—beasts in human shape, with naked and hairy feet, heads, chests and arms, wearing shirts, armed with axes, hatchets, maces, swords, guns—attacked the people, separated the men, tightly tied their arms with ropes, stripped them naked in groups (ten to twenty person per group) and massacred them. When Turkish policemen were asked to help, they answered that they were not to interfere with massacres by Kurds, and when they were asked to kill them [the deportees] with bullets, they said: “The ghastly infidels are not worth it.”

The priests were subjected to special tortures. They first tied the arms of priest Garabed Movsésian, then cut him with saws, plucked his beard, gouged his eyes, pulled his pupils out and let them hang on his face, pulled his teeth out, and finally cut his whole body into pieces. They were about to repeat the same with Very Reverend Father Hagop (Hovsépian), but he died before they engaged in the operation.

While the massacre was underway, the rest were driven toward the canyon, the horrible dark abyss. The slightest cry and tear (Page 18), sigh and whisper were silenced with the blow of a stick. In the evening, a handful of survivors of the great massacre miraculously returned, albeit crippled and covered in blood. Some were missing ears, others noses, arms, or fingers, some were with gouged eyes, sliced abdomens, thirsty and hungry. Nobody gave them a slice of bread or a drop of water. At this time, the grand slaughterer, Zeynali, arrived with his staff (the shirts and pants of the murderers were covered with bloodstains after the massacre. Even the naked chests and beards were dyed with blood, while their hands and feet were imbued in blood). The horror-stricken Christians, their heads wrapped with white cloths, were going to prostrate before the new Moloch.

#### 20. Near Samsad, the sick were separated to be sent to the “Murad” hos-

pital; that is, to be thrown into Murad River. The complainers, the weak, and those causing the slightest suspicion were dumped into the river at once with no questions asked. Here, again, the ignoble resorted to spying and informing in order to take money away.

They wanted to throw Serovpé Arazian, who had miraculously survived the massacre of Malatya, into the river. He resisted, begged, entreated in vain. They struck him with the gunstock and felled him. He was saved by a huge ransom. His chest bled for thirty days and he died.

They also tried to throw Harutiwn Uzunian into the river. Harutiwn managed to escape from the hands of the policemen, but suddenly lost his sanity, began to hit his head and chin with his fists, his teeth were shaken from their roots, he pulled them out one by one, and died three days later.

Hovhannés Pachajian, a six-year-old child, asked his mother for water, but there was no [drinking] water (drinking water from the river was prohibited). The boy choked from thirst.

They decided to dump Zanan Chorodvian in the river. The mother tried to resist. The angry policemen forced the mother (sixty years old) to carry her daughter (thirty years old) (Page 19) and lead her to the riverbank. Once there, they took their money away, stripped them naked, and dumped both the mother and the daughter in the river.

Annig Chinoyian twice came out of the water and ran away, but she was caught and dumped in the water.

Garabed Topalian, ten years old, twice tried to come out of the water by grabbing on the tamarisk branch and emitting heartbreaking screams, but the policemen hit him with whips and killed him under the water. Near Samsad, Diruhi Khachigian, Shushan Hovsépian, Apig Melkonian and Hilan Arazian (of Garmirk) were thrown into the river.

21. In Raqqa, Takuhi Chorovdian, who was serving the Arabs, became ill. They cast her out during her agony and took her to an open field and waited until she died.

22. In Raqqa, Maktaghiné Sanosian, nine years old, entered into the service of Arabs as a servant. They threw her out in the street when she became sick, then took her to a ditch and buried her alive, head down. She screamed for twenty-four hours under the ground. Her compatriots heard her cries for help, dug up the grave and saved her, but she died a day later.

23. Gadariné Kazanjian, working as servant, let a sparrow fall into a well inadvertently. The Muslims forced her to clean the well all by herself in order to

avoid desecration. After pulling up 400 buckets of water, she fell on the ground exhausted.

24. A man named Osman Agha in Büyük Bağ kept a few Khodorchurians with their families from the fifth caravan of Khodorchur as blacksmiths. A year later, the local mudir asked them to adopt Islam, suggesting that they would be exiled otherwise; that is, they would be massacred. After an exchange of ideas all night long, they decided to outwardly adopt Islam. The consecration, however, was postponed a few times due to the lack of barbers. Finally, the barber came and a crowd gathered in the square. The Khodorchurians were circumcised one after another on the knees of Osman Agha (living witnesses are Hovhannés Tjian, Kapriel and Rapayel Janigian, Mgrdich Sahagian, etc.).

## **L. HEROS WHO RESISTED TURKIFICATION – INCIDENTS OF SELF DEFENSE**

a. The entire population of Khodorchur remained loyal to their faith and national ideal in resisting Turkification, except for those instances where they were deprived of the right to choose. Throughout the duration of their crucifixion, they remained faithful to themselves, did not renounce their vows, did not deny their religion, and did not dishonor what their predecessors worshiped. An entire population willingly and knowingly sacrificed themselves for the same idea. From the banks of Jorokh to the deserts of Syria and Arabia, wherever the decimated wrecks arrived, they demonstrated sublime examples of bravery and selflessness. Men and women, old and young, cleric or lay, all of them preferred death over life, hardship over luxury, and exile over slavery with the same zeal. They kept their honor intact, their virtue unblemished, and their reputation stainless. It is an absolute truth today that had the people of Khodorchur (the female population in particular) adopted Islam and embraced the conditions offered to them, seventy-five percent of them would have undoubtedly survived. But their steadfastness and magnanimity astonished not only their fellow Armenians, but also the enemy.

(Page 21) Neither threats nor famine, enticement or deceit could shake their steadfast will. They were massacred en masse, martyred, they jumped into the river collectively, and were forced into exile poverty, hunger, hard work, and rags. Still, they did not yield an iota to the executioners and enticers. Examples:

1. On the route from Jorokh to Papert, the women disregarded their natural ornaments—cut their hair and threw it in the water.

2. While some of the remnants of the second group were traveling from

Raqqa to Urfa, the Anazan (Eneze) Arabs attacked them, robbed them, stripped them naked, beat them, and tortured them for a day and a night before leaving. A young girl, Takuhi Kapriélian, played a heroic role there. She saved many with her fearlessness and cunning. The Arabs wanted to abduct her, amazed by her prowess, but she exerted superhuman efforts and did not submit.

3. On the same route, twenty-year-old Gadariné Kazanjian and twelve-year-old Serovpé Yeghigian confronted all kinds of dangers and temptations. The Turks and Arabs took turns in attacking, threatening, wanting to rape and abduct, but young Serovpé bravely protected Gadariné, saying she was his sister.

4. The following offer was made to many at every opportune moment: “Instead of eating grass, dying of hunger, remaining naked and with bare feet, or begging in the streets, go marry Turks. Stupidity is the name of what you are doing. What are you waiting for? Your husbands are all dead. The name Armenian is erased,” etc. These offers were always met by silence.

5. (Page 22) When the caravan reached Urfa, it was detained in an inn. [The authorities] wanted to send them from there to labor in Karakeopru [Karaköprü]. Eleven-year-old Hovhannés Khakhamian masterfully liberated his friends from prison and was driven to Karakoytru, where he managed to escape and to facilitate the escape of his friends.

6. Near Samsad, midway between the villages of Ghantara and Ghavanlugh by the bank of the Euphrates, the fourth group of Khodorchurians, comprising 2,000 people, was massacred entirely and without sparing by gender or age. The massacre was perpetrated as a consequence of the incident of Urfa. The pretty girls and brides were asked to adopt Islam and marry Muslims if they did not want to be dumped alive in the river. They chose the second option without hesitation. More than 500 virgins and faithful wives, wearing their red bodices and aprons (for this reason, the caravan was named Kirmizi Peshdimallar [Red Aproned]) and holding hands, jumped into the Euphrates from the top of a cuneiform rock. The rest perished by sword and fire. (A pile was made of children and they were set on fire.) The forces of the regular Turkish army and *çetes* participated in the massacre.

b. [On the one hand,] if the greatest strike of the calamity fell upon the head of Khodorchur, if the innocent people of Khodorchur consumed the bitter cup to its dregs, if the infamous dens and marshes of the Muslims were irrigated with the blood of the immaculate virgins of Khodorchur, on the other hand, the Khodorchurian youth (living abroad) were able to bravely take revenge by

fighting against the Turkish army, rather than massacring or looting the peaceful and unarmed Turks.

Every time the national heroes—Antranig, Keri, Murad, Sebul, and others—called upon the Armenians, the young men of Khodorchur were always among the first to hurry to the battlefield under the command of their brave leader, S. Dz. [Sdepan Dzaghigian].

(Page 23) They added the virtues of bravery and heroism to the virtues of faithfulness, sincerity, and selflessness of the Khodorchurians.

[The following are] a few examples from thousands of examples:

1. During the second retreat of Van, an army of 25,000 Russian and Armenian volunteers and tens of thousands of Armenian refugees were suddenly encircled by the Turks. The Russian commander called upon a volunteer to take news to the reserve regiment. Nobody dared to respond. Anxiety intensified. S[depan] Dzaghigian, a young man, came out of the volunteer lines, presented himself to the general, and broke the silence, saying: “I am ready to fulfill your command.” He instantly climbed on his horse and galloped toward the liberating regiment by crossing the steel ring of the enemy. Not even half an hour later, the enemy was taken into cross-like fire. The army of 25,000, and thousands of the refugees, owe their salvation to the brave hero—a native of Khodorchur.

2. Mokhraguyd’s Self Defense

When the Russian army captured the Armenian districts, Dayk Union organized youth unions in the quarters and sent people in every direction to protect the land and prepare provisions (temporarily introducing communal work), assuming that some of the deportees could return. Extinguished hearths were smoking anew, life was about to revive, when suddenly a new storm arrived to inflict new calamities and harvest more victims. The Russian armies disintegrated and abandoned the front. The Turkish armies came and toppled whatever had been spared and was still standing. The events succeeded each other so rapidly that people were unable to communicate with one another and take the necessary precautions in time. All roads for retreat were closed.

(Page 24) The Khodorchurians, numbering 110 people of whom only forty-five were able to bear arms, severed from every contact and help, declared Khodorchur “independent” and began to prepare for self defense. On January 9, 1918, they sent three disguised messengers to Erzerum to ask for Antranig’s help. Antranig said: “To save one hundred people, one has to sacrifice one thousand.” On the way back, the messengers were attacked near Shirag and had to change their direction. Instead of returning to Khodorchur, they crossed the

Russian border.<sup>5</sup>

Other messengers were dispatched to Papert to request help from Murad. They were killed near Salorchur on their way back.

There was no hope anymore from outside. Relying only on their own forces, they fervently began to prepare for resistance. They took up positions in four directions and waited for the events to unfold. The battle lasted four months. Toward the end, fierce and bloody fights took place for twenty-eight uninterrupted days. The organizers of the self defense and its main heroes were: Bedros Kitapsēzian, Hagovp Migichian, Garabed Babian, Vahan Pakaradian, Kerovpé Amrazian, Bedros Grgrian, Mgrdich Hovsēpian, and others. The general attack (by the Turks) began on January 12, 1918, from Hungamek, Hamshén, Itsator, Hunud, Salorchur, Dantsud, and Vserg, under the command of Pegtash.

The same day, and at the same hour, the attack took place on all villages.

(Page 25) The battle of Sunints lasted three days, while Khantatsor's battle lasted five days. Of the 700 attackers only 300 managed to flee. The defenders (only seven people) crossed to Mokhraguyd without any loss.

The attacks on Grman were fiercer and longer. The fatigued and exhausted Turks left after suffering numerous casualties. After a while, they resumed the attacks with larger and fresh forces. The defenders (only eight people) retreated before the larger forces and went to Mokhraguyd.

[The Turks] encircled Hovhannés Chakhalian, a grizzly old man (who had gone to do gardening).<sup>6</sup> After killing eighteen of them, he took his own life to avoid falling in enemy hands.

Now, all forces (whether attacking or defending) concentrated around the citadel of Mokhraguyd.<sup>7</sup> The defending forces divided into four groups. Three took positions outside, while the fourth climbed the peak of the citadel. The besiegers, numbering more than 8,000, tried in vain to negotiate, and deceit-

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5. As early as October 1917, S[depan] Dz[aghigian] predicted a potential danger and went to gather Russian supplementary forces, but help did not arrive in time.

6. [Ed.: Another Armenian source describes the elderly Chakhalian as deliberately remaining behind when the younger fighters left Khodrochur, knowing that he could not make the trip, and preferring to take his vengeance in his native village before dying. This source also describes some episodes from the defense of Khodorchur (Torkom Kevorkian, Nayiri, September 14, 1969, pp.4-5, September 21, 1969, pp. 4-5).

7. The ancient citadel is situated atop a rock with barren sides and is famous for its construction, inaccessible position, and basin. Tumbled-down walls and a chapel are all that is left of it. It was a renowned place for both Christian and Muslim pilgrims.



fully seize the defenders, before cowardly massacring the brave cubs after the heavy losses they suffered. The purpose of the offer was too clear to leave room for doubts. The crowd went to the military commander who hastened 4,000 well-armed and well-equipped regular troops to the battlefield. The crowd and the troops together continued the operations. They were unable to advance even a span during the three months. Survivors from both sides recalled that when the besiegers were lifting their swords, shouting “O God,” and attacking the heights of the citadel, the defenders were letting them come close and then suddenly showering them with bullets.

(Page 26) The corpses of the enemy were falling on the snow and rolling down to where they started. They had failed to conquer the citadel despite their guns, swords, and greater numbers. They brought a canon and artillery from Kasaba. Taking advantage of the gloomy weather, the enemy successfully placed the canons on the opposite side of the citadel. The final battle began. For twenty-eight nights and days, the shelling continued uninterruptedly. When the depot of the defenders blew up, they decided to retreat to the mountains and live like eagles and die like lions, rather than surrendering to the justice of the enemy. The defenders formed three groups after the fall of the citadel. The first group left for Gudrashén (thirty-five people); their fate remains unknown. The second group left toward Artvin (five people survived and are in the Caucasus currently<sup>8</sup>).

The third group went toward Trebizond (twenty-one people). On the road, after lengthy wandering, they experienced hunger and sent a comrade for bread. The latter met a gendarme on the way who apprehended him. Suspecting that he might have companions, he forced him to give their names, but he [the captured] refused categorically, remaining faithful toward his companions. They tortured him for three straight days before he died. The desperate companions surrendered to a Turk they knew, Rehan Oghli Mehmed Ali of Atena (Lazistan [ed.: Atina, today Pazar]). The latter betrayed their friendship and, after collecting their weapons through deceit, betrayed them to the government. The government apprehended them at once, brought them to Trebizond in chains, and delivered them to be court marshaled. After a clownish trial, all were sentenced to death. Before the verdict was carried out, a loyal soldier warned

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8. Throughout the fights on the top of the citadel, the defenders suffered seven losses, while the enemy gave more than 4,000 casualties, including eight Turkish officers, as the Turks themselves admitted during the trial in Trebizond.

the Khodorchurians (Page 27) located in the Caucasus. These appealed to Esad Pasha of Batumi (during the Turkish occupation) who promised to change the death sentence and to free them for good one day... But that day had no date, while the savagery taking place in the prison had no name.

It was around this time that the British army entered Baku. [The Khodorchurians] immediately appealed to General Thomson (British commander) upon whose orders the heroes of Mokhraguyd's self defense were released and transported to Tiflis (February 9, 1919). Only seven of twenty-one returned. The rest had either died or were killed or tortured. The seven survivors would have certainly met the same fate, if the British liberating army was late. This day would have certainly been the day Asad (Esad) Pasha promised.

### **The case of Hovsép Mamulian**

During deportation, when most people still believed in Turkish promises and wanted to obey the orders of the government, Hovsép Mamulian suspected that the authorities were lying. He objected to obeying the orders. When he saw that he was alone in this, he rebelled and, with a group of young people, went to the mountains. Despite being outnumbered, they heroically fought against the soldiers and died the death of the brave.

### **The case of Grgrian Brothers**

After the fall of the citadel of Mokhraguyd, the Grgrian brothers—Bedros, Vahan, and Hampartsum—crossed the mountaintops to Hangruan (Khodorchur) to organize a new resistance with other comrades, but were suddenly encircled by Turks. They were forced to change direction and were separated from one another. The Turks chased one of the brothers, Bedros. Without losing his calm, he took position in the canyon and killed a few Turks with one bullet each; he also wounded a few others.

(Page 28) The surprised Turks left their dead and wounded comrades helpless and fled. Bedros and his brothers returned to Mokhraguyd where they spent the winter among the rocks and in the woods.

Someday in the spring, while eating mulberries, six armed Turks encircled them. The situation was critical. With an ingenious ploy they succeeded in knocking to the ground all six of them, and then they took shelter in a cave. Bedros was wounded again. [News of] the presence of *fedayis* spread like lightning among the Turks. They besieged the cave with a huge crowd, but approaching it was impossible, so they [the Khodorchurians] applied a maneuver,

by suggesting both sides put their weapons down. When [the Turks] came close to the cave entrance, Bedros, who was wounded, stood up and felled three Turks with his pistol. An indescribable panic unfolded among the besiegers and all of them fled. Taking advantage of the situation, the three brothers moved to another cave by night. Vahan carried his wounded brother during the move. They spent three months in the new shelter where they treated the wounds of the injured with *raki* and other means. After three months, when the condition of the wounded allowed them, they moved from the mountain to Artvin, where they spent two months in hiding (during the Turkish occupation). Disguised as Turkish refugees, they went to Batumi and thence to Tiflis. The odyssey of the brave ones stops here. To date, out of 110 daredevils, twelve have survived. Of the rest, forty-four were killed during fights, while the fate of others remains unknown.

## M. PHOTOS

1. The remnants of the fifth group of Khodorchur (born in Gisag), who were kept in Büyük Bağ as blacksmiths. They were forced to adopt Islam and were circumcised. [They are] in the clothes they were wearing the day they were found.<sup>9</sup>

2. The remnants of the third group (from Garmirk) with altered clothes.

3. From life in deportation.

4. (Page 29) A woman whose husband, son, daughter, grandchildren, and relatives were either killed, tortured or dumped in the river before her very eyes. She herself was robbed and forced to serve. (She is back now and alive.)

5. A well-to-do young woman in the role of a servant. She was accustomed to a luxurious and rich life. (She is alive and back.)

6. A sixteen-year-old Islamified girl as she carries water.

## N. THE CONDITIONS OF CHURCHES, SCHOOLS, AND HOUSES

The eighteen villages of Khodorchur had, until 1915, more than seventy chapels and churches (with twenty-seven priests), about twenty schools (with twenty-six teachers), and some 1,500 houses. Currently, forty-three churches, nine schools, nine villages are burnt (see chart 2).

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9. [Ed.: This may be the photo shown in the Appendix.]

## **O. CHART (NUMBER 3)**

The names of Turkish villages in Dayk carrying Armenian names and having a mixed population in part or a completely Turkified population. Many signs inarguably prove that the people and villages were Armenian: a) pure Armenian names; b) certain religious rituals; c) same superstitions; d) pronunciation similarities; e) use of common words and phrases; f) relation of manners, etc.

## **P. THE NATURAL RESOURCES OF THE LAND**

The mineral riches of Dayk (gold, platinum, coal, marble, etc.) are historic.

Its orchards, meadows, virgin forests are exceptional in the province of Erzerum.

A considerable segment of the male population survived the deportation and massacres thanks to their unusual situation.

They are settled primarily in the Caucasus and southern Russia, financially secure and organized, ready to return to the homeland at the first opportunity.

(Page 30) Therefore, all elements necessary for the revival of the homeland and its economic prosperity are available; what is needed is freedom and security of life.

One of the major goals of Dayk Union is the reconstruction of the homeland and its re-flourishing.

## **Q. MEMORANDUM (COPY)**

Copies of this memorandum on the deportation of the population of Khodorchur and the organization and activities of Dayk Union are submitted to the representatives of the Allies in Constantinople, the Patriarchs, the Papal Nuncio, the government of the Armenian Republic, to the National Delegation in Paris, and others.

## **R. A PROVISIONAL LIST OF DAMAGES (NUMBER 4)**

As a consequence of the deportation of the fifteen villages belonging to Khodorchur as of June 1915.

The estimates are in Turkish liras, based on pre-war values.

Note: 4 charts are attached to this report:

N. 1. Census

N. 2. List of constructions

N. 3. List of villages with Armenian names within the boundaries of Dayk

N. 4. Provisional list of damages (Seal)

Chart 1  
Census of the villages of Khodorchur and its surroundings in 1915  
Prepared by Dayk Union's Investigative Refugees Committee, August 1919

| Number | Village name       | Those deported |      |       |                     |                 |                | Those living abroad |      |       |
|--------|--------------------|----------------|------|-------|---------------------|-----------------|----------------|---------------------|------|-------|
|        |                    | Total number   | Men  | Women | Males, 15 and older | Males, up to 15 | Those returned |                     | Men  | Women |
|        |                    |                |      |       |                     |                 | Total          | Ratio               |      |       |
| 1      | Gisag              | 191            | 67   | 124   | 26                  | 41              | 21             | 10.99               | 66   | 8     |
| 2      | Kakhmkhud          | 273            | 82   | 191   | 26                  | 56              | -              | -                   | 103  | 23    |
| 3      | Vahnay             | 10             | 4    | 6     | 1                   | 3               | -              | -                   | 3    | -     |
| 4      | Khantatsor         | 494            | 157  | 337   | 75                  | 82              | 17             | 3.44                | 180  | 18    |
| 5      | Tsgnachur          | 141            | 66   | 75    | 22                  | 44              | 8              | 5.67                | 24   | 5     |
| 6      | Jijabagh           | 348            | 108  | 240   | 25                  | 83              | -              | -                   | 101  | 17    |
| 7      | Garmirk, Dzedgonts | 446            | 158  | 288   | 53                  | 105             | 20             | 4.48                | 159  | 19    |
| 8      | Grman              | 327            | 93   | 234   | 27                  | 66              | -              | -                   | 108  | 11    |
| 9      | Keghud             | 163            | 33   | 130   | 9                   | 24              | -              | -                   | 66   | 11    |
| 10     | Mokhragud          | 464            | 134  | 330   | 105                 | 29              | 4              | 0.86                | 224  | 17    |
| 11     | Siwnints           | 423            | 125  | 298   | 49                  | 76              | 23             | 5.43                | 129  | 21    |
| 12     | Michin Quarter     | 275            | 71   | 204   | 46                  | 25              | 3              | 1.10                | 148  | 37    |
| 13     | H(u)nud            | 185            | 94   | 91    | 29                  | 65              | 4              | 2.16                | 32   | 10    |
|        | General total      | 3740           | 1192 | 2548  | 493                 | 699             | 100            | 2.67                | 1343 | 197   |
|        |                    |                |      |       |                     |                 |                |                     |      | 1540  |

Chart 2  
List of Khodorchur Area  
Villages, Houses, Churches, Schools, Priests, and Teachers  
Prepared by Dayk Union's Investigative Refugees Committee, August 1919

| Number | Village names   | Approximate number of houses | Churches |       | Priests | Schools  |       | Teachers | Current state of villages | Total sum of damages |
|--------|-----------------|------------------------------|----------|-------|---------|----------|-------|----------|---------------------------|----------------------|
|        |                 |                              | How many | Burnt |         | How many | Burnt |          |                           |                      |
| 1      | Grman           | 90                           | 4        | 4     | 2       | 1        | 1     | 2        | Burnt                     | 288186               |
| 2      | Siwnints        | 80                           | 5        | 5     | 2       | 1        | 1     | 3        | Burnt                     | 302948               |
| 3      | Gaghmkhud       | 60                           | 4        | 4     | 2       | 1        | 1     | 1        | Burnt                     | 84064                |
| 4      | Vahnay          | 49                           | 3        | 3     | 2       | 1        |       | 2        |                           | 65240                |
| 5      | Keghud          |                              |          |       |         |          |       |          |                           | 50357                |
| 6      | Jijabagh        | 125                          | 12       | 9     | 3       | 2        | 2     | 3        | Burnt                     | 168401               |
| 7      | Gisag           | 45                           | 2        | 2     | 1       | 1        | 1     | 1        | Burnt                     | 282064               |
| 8      | Michin Quarter  | 90                           | 2        | 2     | 1       | 1        | 1     | 1        | Burnt                     | 157158               |
| 9      | Khantatsor      | 220                          | 5        | 4     | 2       | 1        | 1     | 2        | Burnt                     | 279665               |
| 10     | Areki           | 25                           | 2        |       | 1       | 1        |       | 1        |                           | 12609                |
| 11     | Hunud           | 48                           | 1        |       | 1       | 1        |       | 1        |                           |                      |
| 12     | Tsgnachur       | 35                           | 1        |       | 1       | 1        |       |          |                           |                      |
| 13     | Upper Mokhragud | 110                          | 12       | 9     | 4       | 2        | 1     | 3        | Burnt                     | 155704               |
| 14     | Lower Mokhragud | 30                           |          |       |         |          |       | 3        | Burnt                     | 39952                |
| 15     | Korkants        | 14                           |          |       |         |          |       |          |                           | 29210                |
| 16     | Gudrashen       | 150                          | 8        |       | 1       | 2        |       | 2        |                           | 145446               |
| 17     | Garmirk         | 150                          | 11       |       | 4       | 1        |       | 1        |                           |                      |
| 18     | Dzedgonts       | 20                           | 2        | 1     |         | 1        |       | 1        |                           |                      |
|        | General total   | 1341                         | 74       | 43    | 27      | 18       | 9     | 27       | 9                         | 2061004              |

[Seal]

Chart 3  
List of villages and towns with Armenian names within Dayk, with a mixed or  
totally Turkified population  
Prepared by Dayk Union's Investigative Refugees Committee, August 1919

| Number | Name of villages | Number of houses <sup>1</sup> | Note  |
|--------|------------------|-------------------------------|---|
| 1      | Karegamurch      |                               | <p>There are many signs proving, indisputably, the Armenian origin of villages falling under this category:</p> <ol style="list-style-type: none"> <li>1. Pure Armenian names.</li> <li>2. Certain religious rites.</li> <li>3. The sameness of superstitions.</li> <li>4. Phonetic similarities.</li> <li>5. Usage of common dialect and idioms.</li> <li>6. Association of manners, etc.</li> </ol> |
| 2      | Iritsatsogh      |                               |   |
| 3      | Hungamék         |                               |   |
| 4      | Hamshén          |                               |   |
| 5      | Hunud            |                               |   |
| 6      | Salorchur        |                               |   |
| 7      | Tsgnachur        |                               |   |
| 8      | Vosgevan         |                               |   |
| 9      | Lakubar          |                               |   |
| 10     | Daghgots, Vserg  |                               |   |
| 11     | Dantsud          |                               |   |
| 12     | Tsorgants        |                               |   |
| 13     | Khosdoval        |                               |   |
| 14     | Kaplunts         |                               |   |
| 15     | Vochnagh         |                               |   |
| 16     | Gisgim, Arsis    |                               |   |
| 17     | Petereg          |                               |   |
| 18     | Verzhan-river    |                               |   |
| 19     | Sharistants      |                               |   |
| 20     | Koch, Dzants     |                               |   |
| 21     | Upper Kegh       |                               |   |
| 22     | Tanélét          |                               |   |
| 23     | Tortum, Vodok    |                               |   |
| 24     | Ėnguzék, etc.    |                               |   |

<sup>1</sup> Although a column was created for the number of houses, no data was entered.

A Current List of Damages  
Due to deportation in villages belonging to Khodorchur area, as of June 1915  
Estimated in Turkish Lira (pre-war rates)  
Prepared by Dayk Union's Tbilisi Chapter, August 1919

| No. | Village names   | Constructions | Animals | Gardens, orchards | Agricultural tools | Provisions | Manufacturing tools | Furniture | Cultural establishments | Bread, seeds | Merchant's goods | Total amount of damages |
|-----|-----------------|---------------|---------|-------------------|--------------------|------------|---------------------|-----------|-------------------------|--------------|------------------|-------------------------|
| 1   | Areki           | 3500          | 2240    | 1000              | 54                 | 825        |                     | 3800      | 600                     | 590          |                  | 12609                   |
| 2   | Korgants        | 7860          | 1420    | 2000              | 415                | 550        | 3145                | 10600     | 2150                    | 1070         |                  | 29210                   |
| 3   | Gisag           | 50720         | 2014    | 2750              | 815                | 4210       | 4710                | 51500     | 44500                   | 6800         | 114045           | 282064                  |
| 4   | Michin Quarter  | 76930         | 2776    | 23000             | 1527               | 11952      | 3560                | 4360      | 17683                   | 11010        | 4360             | 157158                  |
| 5   | Khantatsor      | 129000        | 7750    | 5000              | 1235               | 8735       | 1760                | 62570     | 34500                   | 3870         | 25245            | 279665                  |
| 6   | Dzedgonts       |               |         |                   |                    |            |                     |           |                         |              |                  |                         |
| 7   | Garmirk         | 60000         | 5915    | 6750              | 939                | 10722      | 4000                | 33100     | 7070                    | 5600         | 11350            | 145446                  |
| 8   | Gakhnkhud       | 31250         | 3025    | 3550              | 627                | 7825       | 1000                | 21150     | 11900                   | 3130         | 607              | 84064                   |
| 9   | Keghud          | 24710         | 2665    | 3250              | 630                | 5825       | 490                 | 19200     | 4000                    | 4120         | 350              | 65240                   |
| 10  | Lower Mokhragud | 14690         | 1100    | 2100              | 504                | 1087       | 186                 | 16380     | 880                     | 3025         |                  | 39952                   |
| 11  | Upper Mokhragud | 55228         | 2940    | 11200             | 630                | 9279       | 3210                | 47140     | 5400                    | 6550         | 14127            | 155704                  |
| 12  | Grman           | 96760         | 3012    | 6000              | 834                | 9480       | 2960                | 6050      | 21500                   | 5090         | 136500           | 288186                  |
| 13  | Jjabagh         | 78900         | 4811    | 5100              | 800                | 14220      | 5100                | 32750     | 14320                   | 5400         | 7000             | 168401                  |
| 14  | Siwnints        | 86050         | 4780    | 6000              | 1560               | 3888       | 10960               | 132840    | 20600                   | 6270         | 30000            | 302948                  |
| 15  | Vahnay          | 10200         | 965     | 1000              | 310                | 1682       | 700                 | 27500     | 6000                    | 1580         | 420              | 50357                   |
|     | Total amount    | 725798        | 45413   | 78700             | 10880              | 90280      | 41781               | 468940    | 191103                  | 64105        | 344004           | 2061004                 |

Total amount: Two million sixty-one thousand four Liras.    [Seal]    Dayk Union's Investigative Refugees Committee





*'Bord de mer au coucher de soleil' 32 x 39.5 inches, Oil on canvas. Private Collection of Sepon and Linda Stepanian of Stephanie's Art Gallery, La Canada, California.*



*'Fishermen' 18 x 23.5 inches, colored lithograph, donated by the estate of Arpi Kashmanian to the Armenian Library and Museum of America.*

*Arsèn Chabanian was born in the Sunints village of Khodorchur, in the district of Erzerum, in 1864. The artist studied, achieved fame, and died in Paris in 1949.*



*At the slopes and glacial lakes of the Kachkar Mountains. May 2010.  
Courtesy of Alexey Kostenko.*



*Near the valleys and meadows of the Kachkar Mountains. May 2010.  
Courtesy of Alexey Kostenko.*





*Images of Khodorchur (Sirakonaklar) and vicinity.*

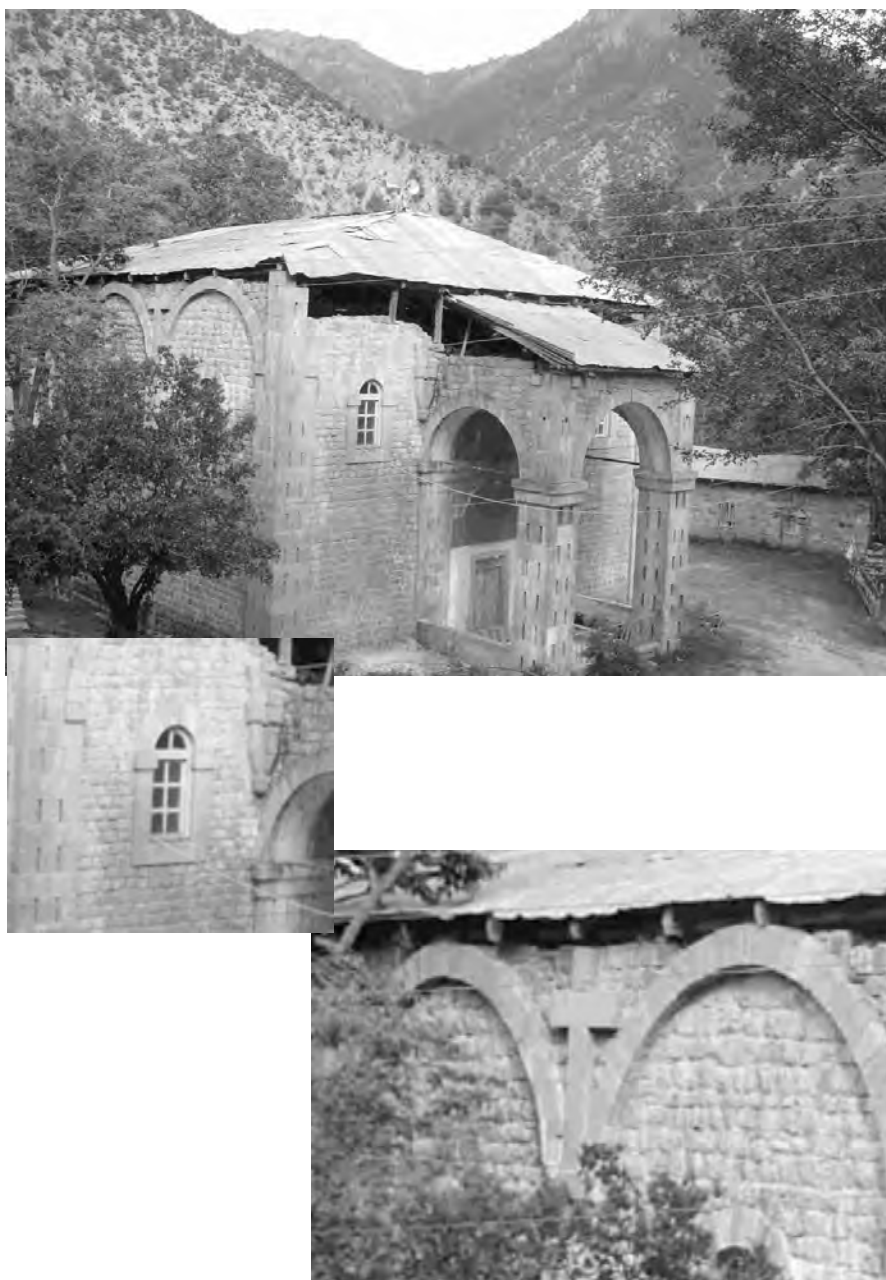
*From the photo archives of TDEAP-DATUR Project, a United Nations' sponsored tourism development project in eastern Anatolia.  
Courtesy of Egemen Çakir, 2012.*



*Summer quarters: Davali yayla of Khodorchur (Sirakonaklar).*



*Trekking near the Kachkar mountain range.  
Courtesy of Egemen Çakir.*



*Window into the past: the unfinished Jjabagh church, now mosque, and some of its detail.*

*Photo by Vartan Gianighian, 2010.*





*Khodorchur village,  
19th century house with  
Armenian inscriptions,  
and the entrance to the  
cemetery. Courtesy of  
Arthur\_G\_78 of  
Panoramio.com.*



*Cemetery gate inscribed in Armenian:  
Have Mercy on Us, Passing Friends.*



*The entrance to the cemetery. Vartan Gianighian, 2010.*



# APPENDIX



# THREE TIMES IN KHODORCHUR

by Vartan Gianighian

My name is Vartan Pietro Garabed Gianighian. I was born in 1946 in Italy, in the town of Meran, which is located at the conjunction of four rivers and their valleys. My second name is that of my Italian mother's father, while the third comes from my Armenian grandfather. My father, Raffaele Gianighian, was born in 1906 in Gisag in the Valley of Khodorchur. In an autobiographical book he described his deportation with the second group of Khodorchur's deportees in 1915. There were 850 people in that second group. He began his autobiographical account after a trip in 1977 to his home town. He was part of an Italian mountaineering expedition whose aim was to climb the highest summits of the Kachkar<sup>1</sup> mountains. His personal goal was to find the grave of his mother, Takuhi, who died when he was three. Her grave was a symbol of his early fragmented childhood.

The picture on the cover of his book, *Khodorciur: Viaggio di un Pellegrino alla ricerca della sua Patria* (Khodorchur, a pilgrim's trip in search of his homeland), includes the seven sole survivors of the second group of Khodorchur's deportees. The photograph was taken by the American Committee for Relief in the Near East (NER). At the end of World War I, NER found and cared for 132,000 Armenian orphans who had survived the deportation. These deportees had survived thanks to a mix of genuine compassion by some and opportunism by others who used them as labourers to replace the millions of young Turks who had been called up to fight in the war.

The large number of orphans recovered by NER reflects the enormous number of victims---children, adolescents, and adults---of the atrocities planned

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1. Kaçkar in modern Turkish orthography.



*Picture taken in 1919 in Shanliurfa by the NER rescuers of the survivors. The young people shown in the photo are from the second group of 850 Khodorchur deportees. From the left standing: Kaspar Tatmanian, Mgrdich Atamian, one Shanliurfa orphan, Hovannes Tujian, Elisabetta Gianighian, Kapriel Gianighian, Kerop Muradian. From the left sitting: Raffaele Gianighian (my father when he was 13, in the Kurdish outfit made by his Kurdish employer, Nuri), Marta Tujian, Hermine Gianighian, Asis Sahaghian, Markar.*

and put in practice by the Committee of Union and Progress of the Young Turks.

Thanks to the assistance of the NER, Raffaele was able to reach Edessa.<sup>2</sup> From there he went on to build a new life: first in Istanbul at the Armenian Orphanage, where he was selected to attend Venice's Murad Rafaelian College. From Venice<sup>3</sup>, with the help of a grant, he went on to attend the University of

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2. Edessa was the name used by the Greeks at the time of Seleucus in memory of the ancient capital of Macedon. In spite of the gradual transliteration to Urfa initiated several centuries ago, the name Edessa was still in use based on my father's account. Since 1923 Urfa has been called Shanli Urfa (Şanlıurfa in Turkish orthography) meaning Urfa the Glorious.

3. Murad Rafaelian College (an elite secondary school) owes its name to two

Pavia, where he graduated with a degree in chemistry and pharmacy.

He settled in Cortina, at the centre of the Dolomites, where he married my mother, Dina Ghedina, and started a commercial enterprise and a local cosmetic production firm.

I am the third of his four sons. He worked hard to ensure that all of us were educated because he had been denied that chance when he was a child-servant of illiterate Kurds.

When I was a boy he never spoke of his childhood. I imagined that he had grown up peacefully in an environment full of horses in wide-open spaces because every time a movie poster depicted these subjects, he would take me to the cinema, although I noticed he often dropped off to sleep during the film.

Upon reading his book, however, I learned that he was forced to leave Khodorchur with the second group of 850 deportees, when he was nine years of age, in August of 1915. The first group of Armenians, more numerous, had been deported two months earlier. All together they constituted the inhabitants of the various villages of the Khodorchur district, surrounded by mountains, now in eastern Turkey, near the Black Sea city of Trabzon. My father's village was named Gisag and it was from there he started his odyssey. The deportees continued until Jobrgants, where the caravan stopped after two days of walking, even though it was only a distance of two hours. He described Jobrgants as a summer vacation place, but when they arrived there ten men were hanged. Their bodies were not even accorded the dignity of burial.

Another day was required to reach Hunud.<sup>4</sup> Here his grandfather, Melkon, fled from the camp, hiding himself on the Tsargants farm, where my father's family had once produced fuel for my grandfather Garabed's blacksmith shop.

Melkon was the hunter who, with his weapons, temporarily saved Raffaele's life, and the lives of all the people walking with him, by preventing

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benefactors of two Armenian families settled in Madras, India. Their generous donations to the Mkhitarist Congregation, which was also in Madras, made the foundation in 1836 of the Armenian College in Venice possible. The College was moved in 1851 into Palazzo Zenobio, a location more suitable to educational activities because it included a garden. At Venice's San Lazzaro Island is located the still active mother site of the Mkhitarist Congregation, which mentored and produced the teachers of the Armenian College, thus allowing the latter to function for most of the twentieth century as an elite school for young Armenians in one of Europe's foremost cultural centres.

4. Today this town is called Chamlikaya or Çamlıkaya in modern Turkish orthography.

them from being thrown into the Jorokh river by the *Chetes*<sup>5</sup> when crossing the rope bridge.

The caravan survived the planned river massacre, and continued on to Ispir. Here Raffaele's father, Garabed, obtained an iron badge on which was written the word *demirji*, "smith" in Turkish. This badge saved him and his family because at the time craftsmen were in high demand. From Ispir<sup>6</sup> they walked to Tortum, a place Raffaele describes as a garden full of fruits and vegetables. Tortum was surrounded by pits that he thought were intended to be their graves, but instead turned out to be the trenches prepared to contain the expected Russian invasion.

From Tortum the group of deportees proceeded to Bayburt (Armenian Papert), after many days of arduous walking. Here they saw the Jorokh river once more. All the Armenian inhabitants of this city had been killed. From there they continued on to Erzinjan<sup>7</sup> where the soldiers of the local garrison prohibited them from drinking at the fountains because they claimed they would contaminate Allah's water. From Erzinjan they went to Eghin,<sup>8</sup> adjacent to the city of Kemah to the west. They reached the bank of the Euphrates and while entering the Kemah Gorge they saw carts of all dimensions beside the fields and along the sides of the road. They had been abandoned by those who had been killed or who had thrown themselves into the river.<sup>9</sup>

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5. *Chetes* was the term used to describe the men in the Turkish Special Organization. These men were selected from prisons or from the Kurdish tribes or from the Turkish refugees from the Balkans. They were specifically appointed to exterminate the Armenians. The Turkish historian Taner Akçam has drawn attention to their responsibility in the mass killings, the history of which emerged from the proceedings of the trial initiated on April 29, 1919 against Committee of Union and Progress (CUP) officials. The Young Turk members of CUP planned to wipe the Armenian population out of Turkish territory. They coordinated the operation from Istanbul. The Special Organization, under CUP's control, and the Gendarmerie, responsible to the Interior Ministry, were in charge of the operations. Taner Akçam, *From Empire to Republic: Turkish Nationalism and the Armenian Genocide* (London: Zed Books, 2004).

6. Ispir in modern Turkish orthography.

7. Armenian Erznga; Erzincan in modern Turkish orthography.

8. Eğin in modern Turkish orthography, Armenian Agn, now Kemaliye.

9. In a series of interviews in 1978 with 105 elderly Armenians, survivors of the 1915 deportation, who had migrated to the USA, Donald E. Miller and Lorna Touryan Miller describe several witnesses attesting to young women committing suicide in groups, preferring to die instead of being kidnapped and raped. The survivors also described the suicides of parents unable to stand their grief over the brutal murders



*Some of the places walked through during the deportation (1915) by the group Raffaele Gianighian belonged to: Ispir, Tortum, Bayburt, Erzincan, Arabkir, Buyukbagh (B y kbağ in modern Turkish orthography).*

The caravan went on, indifferent or tired, not afraid to die. The column stopped in Eghin, between the Euphrates River bridge and the road to Kharpert.<sup>10</sup> They did not even have enough room to set up their tents. From Eghin to Arabkir was a journey of 60 km on foot, which meant two weeks of starvation and thirst. From there to Malatya, it took about twenty days of walking. After my father crossed the Thoma River, where he could not forget the sight of hundreds of headless and rotting corpses floating in the water, he, along with the group, was forced to make their way towards the so-called Mountain of Zeynal, the executioner of Armenians. It was rumoured that the Mountain of Zeynal had slaughtered most of the 58 caravans that had passed through that area. They were frightened but passed unscathed. They camped beside the Kahta River, and here my grandfather Garabed received a proposal from Osman Agha, the Bey of the Kurdish village of Buyukbagh to open a blacksmith shop. It was an offer that was to save his and his family's lives. All the others in the caravan were slaughtered a few days later in the Euphrates. In Buyukbagh

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of their relatives. In Donald E. Miller and Lorna Touryan Miller, *Survivors: An Oral History of the Armenian Genocide* (Berkeley, CA: University of California Press, 1993).

10. Armenian Kharpert, Harput in modern Turkish orthography.

*“Demirçi” (Smith in Turkish) Garabed Gianighian, Raffaele’s father, in 1910 (photo Gianighian family file).*



Garabed provided the local peasant community with ploughs and other agricultural tools, but he died suddenly a year later, on Easter Monday of 1916, probably from a heart attack.

My father was ten years of age at the time and he would remain in that community until 1919. During his stay there he was forced to undergo circumcision and was given the name Abdullah. He worked as an agricultural labourer for Kurdish farmers. Thanks to the American Committee for Relief in the Near East, whose members found him, he was given the opportunity to build a new life. Of his thirty-person family, only eight survived.

Almost all of the remaining Khodorchur population was slaughtered.

In 1977, at the age of 71, my father went back to the childhood places he had known prior to deportation. I was able to find traces of his return to Khodorchur thanks to the Club Alpino Italiano of the town of Pordenone. The town published a book on that mountaineering expedition on the occasion of the commemoration held in March of 2011 for the well known head of that venture, the philosopher-alpinist Silvano Zucchiatti.

The alpinists reached Hunud, today named Chamlikaya, where the road suitable for vehicles ended. They continued from there to the base camp under the Kachkar Mountains, where Raffaele, my father, slept some nights with the alpinists and then left<sup>11</sup> them to undertake his own personal pilgrimage, before rejoining his companions in Hunud a few days later.

This was the second time he passed through Hunud. The first was in 1915 with the Khodorchur deportees. His brother Alexan had a friend there, Mahmut, who was one of six brothers who managed the general store. My father was

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11. Raffaele Gianighian is remembered in the essay by Roberto Ive, part of the Silvano Zucchiatti commemoration book, *Viaggio in Lazistan – Ricordo di un esploratore senza confini* (Pordenone: 2011), as follows: “Raffaele radiated happiness. He seemed twenty years younger, he recognized the places using the old Armenian topographical names, he spoke in a brotherly manner with everybody.” Roberto Ive himself, when Raffaele disappeared for some days leaving his tent empty, comments: “... great Raffaele, in that moment he seemed younger, reckless, more impatient than all of us.”





*A group of peaks of the Kachkar Mountain range rear the Valley of Khodorchur. Taken from Viaggi in Lazistan – Ricordo di un esploratore senza confini, Pordenone 2011.*

able to find an elderly person who remembered him when they were both kids. This person's father was employed by the Émishians, notables of Khodorchur, who, with Al-

exan, sold tools and other goods to the farmers. In Hunud he also met the son of the smith who had been his father's apprentice.

A good indication of the situation he found in Khodorchur was given by the Ispir - Hunud bus driver when he recognized Raffaele's Khodorchur origins. The bus driver said, "*Amija*,<sup>12</sup> I'm glad to meet a real Khodorchur native. I'm from Trabzon. My parents say Khodorchur was a small Istanbul, nice rich villas, big buildings and nice churches. Why have you made such a long journey up to Hunud at your age? Is it to see your home or to find the gold hidden by your father? You'll be disappointed. Everything has been destroyed and you'll find only ruins."

My father replied that as he was one of Khodorchur's last survivors, he wished to see the land he came from for the last time because soon no one would remember the existence of his country and everything would end in oblivion and in silence.

During my father's mountain hike from Hunud to Tatos Dagħ (Dağ), his Uncle Krikor and cousin Harutiun came to his mind. He remembered them hunting in that mountain valley, while his grandfather used to hunt bear on the Tsargants estate. He also remembered the homestead in the turnip fields and, in a high prairie, a place of rest and depot for the vegetal coal used in his father's smithy. This place was regularly used as a den by bears.

He encountered so many memories and coincidences on that trip. For instance, during his uphill climb he met a man in the Kuscidili village, who had been informed of his origins by a shepherd whom my father had met earlier

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12. Uncle, *Amca* in modern Turkish orthography.



*Hunud, in the picture taken by Raffaele in 1977, was an Armenian toponym now replaced with Chamlikaya (Çamlıkaya).*

down in the valley. This man invited him to lunch and while eating together the man's old father told him that his father had built my grandfather Garabed's smithy.

Walking back uphill, he described the Lazistan golden brown mountains with a sun that flooded its light into streams, lawns and rocks. The upland was a huge yellow, blue and red flower carpet, surrounded by mountains. He followed the path towards the Tatos Dag<sup>13</sup> pass, crossing the place where he knew an avalanche had killed his uncle and his cousin many years before, and reached the top of the Varshambek<sup>14</sup> by climbing on black rocks, from which he could see the Black Sea.

He described his thoughts about what happened at the beginning of the Armenian tragedy in the Ottoman Empire at the time of the Great War. He explained that the trade route between Khodorchur and Trabzon was crossed by a man named Abdullah, whose caravan, using mules and horses, carried people and goods. The trade route was through Trabzon with its final destination being

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13. *Dagh* (*dağ* in modern Turkish orthography) means mountain in Turkish.

14. Armenian Varshamak; Varşambek in modern Turkish orthography.

Russia and the Caucasus. The last trip Abdullah organized was in the summer of 1914 when, with hundreds of mules and horses, he went through the villages of Khodorchur. He told people: "Come with me, I'll take you to Russia. The sea and land routes are open. It will save you from the mortal trap planned by Istanbul's Empire."

Few people wanted to believe what would turn out to be the plain truth and only a few months later the borders with Russia were closed.

Raffaele, my father, back at home in Italy started to write his story and finally, in 1992, the book *Khodorciur: Viaggio di un Pellegrino alla ricerca della sua Patria* (Khodorchur, a pilgrim's trip in search of his homeland) was privately published in a few hundred copies and sold in only two places: the Saint Lazar Island in Venice (the so-called Isola degli Armeni), and in a bookshop in Cortina.

## PLACES REDISCOVERED

In early 2010, a series of circumstances brought me to what is now Eastern Turkey. I went there unwillingly, to please my wife. It was a difficult journey because the towns and inhabitants reminded me of parts of my roots, the destroyed relationships, the lost properties, and the necessity of starting all over from the beginning and on one's own. This feeling was aggravated by the fact that those who represent the institutions that perpetrated the Genocide refuse to recognize it, and blame the victims, the Armenians, for what happened.

My preparations for this trip were poor as happens when one does something reluctantly. I didn't do what is normally done, such as amass guide books and tourist maps. I delayed planning the details of my trip up to the day of departure, hoping in some vague way that constraints would force me to cancel the trip. I had, in fact, asked my wife to book this journey, based on a chance e-mail from an unknown travel agency. She had booked that same day, five months earlier.

The day of departure arrived and so, not knowing exactly why, I put in my suitcase the only thing vaguely related to that region: my father's book with his picture taken in Edessa when he was a boy, together with the other Khodorchur survivors.

Our tour brought us to the area of Eastern Turkey near the borders of Georgia and the present-day Republic of Armenia, from Lake Van, near the Iranian border, to Trabzon, on the Black Sea, crossing Mount Ararat, now in Turkey, but only a few kilometres from Armenia.

In the course of our journey, we passed through sites with countless ruined churches, forts and towns that bear silent witness to the Armenian presence that ended a hundred years ago. Here the uprooting of an entire population with its ancient culture, in the name of religion and race, has been particularly heinous. The question of what I was doing in this place, where the desire to obliterate memory was so obvious, became more and more unanswerable.

The erasure of what Armenian civilization had built in the centuries before and after the Turkish invasion, starting in the eleventh century, has been undeniably effective. This could be seen from the settlements and their churches, which were everywhere. In the 1910 Ottoman Empire there were one hundred dioceses of the Armenian Apostolic Church and twenty-three Armenian Catholic ones.<sup>15</sup>

In our tour group, a couple of travellers had a copy of my father's book, a strange coincidence because the distribution of this book was extremely limited. Their questions on sites and events my father described made me feel uncomfortable. I became aware of how I had failed to nurture those roots whose presence during the journey became more and more evident. The need to pursue perfect integration into Italy, as I believe many others of Armenian origin have done in the respective western countries where they live, suddenly made evident the consequences of this choice. The need to erase the memory of the horrors of what the Armenians call the Great Evil has had a cost. I have paid for my neglect. I know only a little Armenian history and language, which I learned in Venice. The part of my identity that I should have cared for, and deepened, would have allowed me to at least have other points of view. I had also not given sufficient attention to the personal events that had occurred in my father's life because it would have required much more energy than I had been willing to spend.

I had the chance to see with my own eyes, during the course of this trip, what had happened to the Armenian ruins. Ani, among the oldest Armenian capitals, is the most well known. This medieval city, once called the *city of 1001 churches*, was mentioned as early as the fifth century A.D. It became the capital and Catholicosai See in 961, with an estimated population of between one hundred and two hundred thousand people. It was situated in a strategic position on the Silk Road beside the Akhurian, feeder of the Arax River. Ani was invaded several times before being abandoned in the eighteenth century. What

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15. Robert H. Hewsen, *Armenia: A Historical Atlas* (Chicago: The University of Chicago Press, 2001).



*Four pictures taken in Ani in 2010 June: the first two include the land fissure of the river between Turkey and Armenia. The other two depict the ruins of churches.*

now remains is only the old internal road network, some ruined churches and domes still standing, along with part of the thick city walls. Ani is separated from the border of the Armenian Republic by a deep fissure made by the river. What is left of the bridge is only wreckage. From here the sentry box with the Republic of Armenia soldier on guard is visible. On the information signs, there is not a single word about who founded the city and who inhabited it. The only reference to Armenians are in the plates I found in two locations not far from there, where the traveller is informed that a part of the Turkish population was subjected to atrocities.

South of Ani is the city of Van beside the lake of the same name. In Lake Van there is a small island with a tenth-century church called Saint Cross. It is an example of Armenian architecture that, apart from the missing Cross, is really well preserved. The city of Van overlooks the ruins of where the Armenian city once rose. Foundations half reveal themselves and the remaining

ruins amid the grass<sup>16</sup> are still visible.

One hundred years ago in Van, on the nearby plateau that reaches around 6000 feet in height, the Varag Monastery was located. This was where Van's Archiepiscopal See was situated. The Monastery, also known as the site of the Seven Churches, was the richest and most attended religious site by the dense Armenian population of this area. It was founded in the eleventh century, and stood with dignity until the end of the 1800s, fully functioning and used as a place of worship, as pictures of the time show. Today only a ruin of one church remains. A comparison of the city now with pictures taken ca. 1960 attest to the continuing destruction of the site. The entrance currently hosts a barbecue, a table and benches for the kebab of the inhabitants of the contiguous house. All the rest of these historical buildings are in ruins or have been turned into henhouses, sheds or farm stores.

The world has a multitude of remains of great buildings, which some nations protect, while others do not. The feeling here is that any remnants of the past have been deliberately erased.<sup>17</sup> In my opinion, taking into account the brutal and purposeful uprooting of the inhabitants of these places, what remains serves no function other than to demonstrate the planned destruction

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16. Carl Sandburg's poem Grass, taken from Robert Fisk's essay, "*Il primo Olocausto*" (The first Holocaust), in Cronache mediorientali, Milano, Il Saggiatore, 2006.

Pile the bodies high at Austerlitz and Waterloo.  
Shovel them under and let me work--  
I am the grass; I cover all.

And pile them high at Gettysburg  
And pile them high at Ypres and Verdun.  
Shovel them under and let me work.  
Two years, ten years, and the passengers ask the conductor:  
What place is this?  
Where are we now?

I am the grass.  
Let me work.

17. By way of example in the 1923-1983 period 50.8% of the villages and town of the province of Kars have changed their names and so the 83.3 % of the Diyarbakir one: from Fabio L. Grassi, *Atatürk: il fondatore della Turchia moderna*, (Roma: Salerno, 2008).



*Holy Cross (Surp Khatch) Church on the Akhtamar island of Lake Van.*



*Two images of the city of Van. Note that in the picture on the left, taken in 2010, the Armenian city of Van's foundations are almost entirely covered by grass, while the picture on the right, taken in the 1960s, reveal much more of the foundations of the Armenian city and its buildings. (Paolo Cuneo, Architettura armena, Roma 1988).*

of a people and its culture.

My travels, across an ill-treated, outraged memory's ruins, were even



more depressing than I feared. It was under these circumstances that I began to browse and then to read, finally with due attention, my father's *Khodorciur* book. Printed inside it was a nineteenth century map, in Armenian characters, that I had completely forgotten about. The map contains the towns' names from those times, now almost all changed in less than one hundred years.

In the course of our journey, I suddenly saw the Tortum road sign, and recognized it as a name I had just read. I flipped through the book to the point where the deportees' caravan came to a halt in 1915. My father describes the place where "... they eat the Lake Tortum's trout and tasty apricots and plums...."

A comparison of this old Armenian map with a recent Turkish map shows that the names of most places have been changed. Only a few, such as



*The Varag Monastery of Seven Churches in a picture taken at the end of 1800.*





*The picture on the left was taken at the end of the 19th century. The picture on the right was taken in the middle of the 20th century.*



*What remains of the above church with three arches and of the adjacent building in 2010 June.*

Tortum, the Kachkar Mountains, and the Choruh River.<sup>18</sup> In the Armenian map the Khodorchur area is located between the Kachkar Mountains and the river. Khodorchur is not on the modern map but should be indicated between Ispir and Yusufeli.

The lack of correspondence between map and territory is disorienting. There and then I started to live at the same time in both old and new dimensions, switching from apprehension to serenity and back, with the clear perception that the sites defined in new terms were rough tools to forge new identities,

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18. Armenian Jorokh or Çoruh in modern Turkish orthography.



Khachkar Mountains

Hunut  
Giorokh River  
Khodorchur

Tortum

*Late 1800s Armenian map of what is now Eastern Turkey.  
Beside right some transliterations of places related to the text.*

and only masked the real places my father came from, but did not hide them from me. I found myself suddenly, and unexpectedly, on the land my father came from and my trip now became full of meaning.

From then on, in these places, unable to speak Turkish, and rarely finding someone able to speak English, I had to make myself understood by showing the cover of the *Khodorciur* book and asking, through gestures, where the place of the title of the book is located. People looked at me but did not answer.

Finally, in a tea-house not far from the ruins of the Georgian church of Ishkhan,<sup>19</sup> a man showed me a site on a Yusufeli tourist map, expensively obtained in spite of the fact that it was supposed to be free of charge. In another teahouse I got a different location but near to the first one because Khodorchur consisted of a wide area.

Sirakonak,<sup>20</sup> a village once known as Jijabagh, probably one of the most relevant in the Khodorchur district was where I needed to go. I had to find a taxi to get there. At the Yusufeli cab station, thanks to the young man who managed the teahouse, I negotiated a fare with a driver and showed him the *Khodorciur* book and explained that I was looking for a cemetery.

19. İşhan in modern Turkish orthography.

20. Sirakonak in modern Turkish orthography.



*Tea-house customers showing where Khodorchur was situated on a map.*

His attitude changed when he realized that the boy on the cover of the book was my father and that my research had to do with Armenians. He wrathfully shook his head and declared: "I won't take you there!" His tone suggested that nobody would

agree to take me there.

Another taxi driver, who had assisted with the negotiations with this man, and who appeared to be the boss of the local taxis, very kindly asked the translator to tell me that his colleague's refusal was due to itinerary difficulties and to the bad condition of the roads. He understood my discouragement and above all my impotence to do the right thing out of respect for the dead. Everybody seemed to know the location, although even mentioning it was taboo.

I did not hesitate to ask the young teahouse owner if the reason for this refusal was my ethnic origin. "Come later to have tea," was his answer. I was disheartened and did not know what to do. Renting a car was impossible, and even if it were not, I wouldn't have known where to go. How could I find a Christian cemetery over a century old in a Muslim land, without involving someone in my search who would show basic human compassion and feeling?

Among my travel companions there were those who confronted me: "Are you quitting now?!" Others in our travel group asked the bus driver to find the young cabman, the same one who tried to address the refusal of the first, to drive me and my wife to our destination. This young man agreed and treated us with great kindness and generosity. He stopped first to buy some bottles of water, then some bread, then again to buy cherries for us. Encountering strangers with whom it is possible to build such bridges, to overcome past evil through present kindness, endowed the undertaking with new meaning.

We reached Sirakonak through places matching my father's descriptions, even though he used the old topographical names. The driver stopped and asked one of the few inhabitants where the cemetery was or had been. We crossed a stream on boards that my father had probably walked on. We arrived at a lawn with tall green grass surrounded on two sides by a wall. There were some rectangular stones, some isolated and some in piles, about one meter long and twenty centimetres high and deep. These were perhaps the supports of the old stone-carved crosses, the *Khachkars*, which my father had seen and commented on in



*Entrance arch of the Jijabagh cemetery, seen from the church, in June 2010.*

his book and which had disappeared since his visit. At the end of what is now a lawn, the old entrance under an arch of the cemetery was still standing. Carved on the stone were the words in Armenian that my father had seen in 1977: *Voghormetsaruk' mez vo antawor paregamk'* -- Have mercy on us, passing friends.

Walking through the first arch we encountered a large building. In the side wall of that building, between two arches, was a stone cross. This was the Jijabagh Holy Trinity Cathedral described by my father; the one where my great-grandfather was buried. Now it is a mosque. The roof has been replaced with tiles, but it remains standing, perhaps because it cannot be seen from the road



in spite of its large size.

Beside the church is a warehouse with a battered sign bearing the words HODOÇUR, Khodorchur in Turkish, which survived philological notice to the *damnatio memoriae*.

The cabman obtained information by questioning some inhabitants not far from the church. He invited us to walk towards the upper villages. He wanted to show me another cemetery, a very small one beside the path that cuts across the rolling fields, and which was now a rubble heap of fallen perimeter walls covered partially by underbrush.

The driver spoke with a child and, thanks to the latter's tip, we arrived at





*The Jjabagh church in Khodorchur valley in June 2010.*

some solid lived-in houses of good old workmanship. The driver pointed to a woman gathering grass and told me that she was of Armenian origin.

It was late and we had to get back. As we passed the church again, I laid my hand on the front wall and apologized to my father: “I have not been able

*Warehouse with a battered sign bearing the words HODOÇUR, Khodorchur in Turkish.*



to find your mother's grave."

Had we walked up a little further, we would have probably found Gisag, but it was late. In any case, we would have had to plan the trip in far greater detail to get there, familiarizing ourselves completely with the layout of villages described in my father's book.

We walked through the arch again in the first cemetery, now only a lawn, but respected because it was not being used. Beside it, at a lower level, there was a field where some women were working. A farm girl, young and really beautiful, looked at me intently. I must have looked somehow familiar to her. The driver found some new persons and introduced us to them, showing them the book that contained pictures of the locations and people my father had met in 1977. They asked me, through gestures, if I could give them the book. My wife reminded me that everything had started here and that it was right for it to end here as well. So we gave them the book.

We heard loud roars coming from on high. I asked if it was dynamite as I had seen several signs on the road beside the Chorukh river warning of the danger of the earth moving from explosives. They answered negatively, shaking their heads, and with gestures indicated the rolling boulders falling from the Kachkar peaks as the source of the noise. However, upon my return to Italy, I learned that explosives were indeed being used to build a contested dam system,<sup>21</sup> which would collect the water in a stretch of the river about eighty kilometres long, and would bury forever the last traces of the former cultures.

Back in Yusufeli, with our group, we ate in a restaurant where a TV crew caught up with us to interview tourists. They interviewed only me. The translator asked if I liked what I had seen. I answered that I had been in Sirakonak and the sites I had seen were wonderful. He was pleased and asked me to provide reasons that would appeal to other potential tourists. I said that whoever had relatives who were born here and had then been forced from these areas would have compelling reasons to return. He didn't seem to like my answer.

I visited the teahouse owner again. He was very kind. He knew I had been to Sirakonak. Everybody knew everything. He didn't ask anything. He offered

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21. C. Eberlein denounced, on the NGO Berne Declaration Swiss site, the lack of compliance by the Turkish authorities towards the resettlement of the population of the area, the environmental damage as well the cultural destruction, related to the project. He also mentioned the lack of transparency in the contract assignment. There was also a legitimate concern about the psychological consequences for the persons to be transferred. See: [www.amisdelaterre.org/IMG/pdf/Report\\_Yusufeli\\_mission\\_CE\\_Oct\\_07.pdf](http://www.amisdelaterre.org/IMG/pdf/Report_Yusufeli_mission_CE_Oct_07.pdf)

me a cup of tea but he had no answer to my repeated, provocative, yet naive, questions as to whether the refusal of the older driver might have been related to my father's origin or my own. He introduced me to his English teacher, who was there with him.

I, and my fellow travellers, some of whom had in the meantime read the book *Khodorciur*, realized that we had another itinerary in common. I had been feeling a warm solidarity with them that seemed to redeem the horrors of the past by examining roots that appeared that we almost shared. It was amazing to perceive that resentment no longer was given any space and that it was counter-productive to the magic that united us.

At the hotel I found everyone there, seated around a big table. They were waiting for me, almost in silence. They wanted to know the results of my search that day, and I felt they were even considering it to be research on behalf of the entire group.

My report on what my wife and I had found underlined how much solidarity and kindness we met that afternoon in those places. That evening something magical happened because I felt free of the resentment, the results and the legacy of the hate planted by those who had caused the atrocities in 1915. I suddenly perceived that the synchronicity of events that had brought me there was full of meaning and that the book *Khodorciur* had played a role. The words my father used in his book came to mind: "The Turkish people are good; the men who led them committed the evil."

My father was able to cross over bridges in order to bring people close together; bridges<sup>22</sup> instead too often engaged by the powerful to divide people in order to consolidate their power, build demagoguery and enmity, shape and maintain oppressive ideologies, and put up barriers of hatred between religions and different ethnic groups.

The next day we were in Trabzon, in the very church where a few years before the Italian priest Don Santoro had been killed. Bishop Padovese was to join us there because some of our group members knew him. That very morning, however, he was assassinated by his driver, confirming that the seeds of hatred, in this case anti-Christian hatred,<sup>23</sup> are still deep-rooted. In the same

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22. This is a reference to Simone Weil who argued that the spiritual dimension of humanity is irreconcilable with dominion of force, force that has been the expression, also, of the nationalisms of the twentieth century. In *La Grecia e le intuizioni precristiane* (Roma: Borla, 1999).

23. "Bishop Padovese was the victim of a ritual Muslim murder [...] after decapitation the killer screamed Allah Akbar"; *title of Corriere della Sera*, 2010 June 10.



way, nearly ninety years earlier, two old Armenian women of Buyukbagh had told my grandfather and my father about their brother, who had been a priest and was killed while he was celebrating the mass.

Why such hatred? To speak in Turkey of the Armenian Genocide is today a taboo. The only answer one can get when asking about it is hostility or denial: “Nothing has happened,” or “Armenians killed Turks,” or “These facts happened because Armenians deserved them.”<sup>24</sup>

The Turkish authorities do not consider surviving witnesses to be reliable sources on those events. The authorities disregard the recently published testimony of about one hundred survivors<sup>25</sup> because they were collected from elderly people so many years after 1915. Despite the fact that the interviewees tell the same stories, affirm atrocities, and name recurring sites of slaughters, the rivers in particular, their stories are not considered to be truths.

My father’s memory, incidentally, was the subject of a testimony written by his mountaineer expedition friends. Roberto Ive wrote: “In spite of his age, at the time of our expedition he was 71, he walked along quickly, immediately recognizing all the sites we traversed, pointing out the topography in both Armenian and in Turkish. His memory gave him good intuition with regards to the right direction to proceed as he had in his mind a detailed map ... without any doubt or difficulties, he found his village and his home at once ....”

I have asked myself how my father could know so many of the details he described, in particular those regarding the recovery and use of the weapons that his grandfather, the Avgi (Hunter) Melkon, had hidden to fight the Chetes. Probably the answer can be found in the writings of one of his relatives. A likely candidate seems to be a man named Hovannes. My father knew this piece of writing had ended up at the Vienna Mkhitarist Monastery---which at the beginning of the twentieth century was the referral point of Khodorchur prelates---and thus he asked me to beg the Abbot to let him have it. I got it with great difficulty in the 1980s, when I was there for other reasons. It was an exercise book with a wrinkled, black, soft cover filled with dense handwriting in Armenian. I made a photocopy for him. I don’t know what was in it because I didn’t have time to read it. I was not able to find that copy among my father’s documents, nor did my subsequent inquiries in Vienna yield results.

Anyone who reads my father’s book will notice that he does not bear a grudge: hope, comprehension, and adaptation prevail. On his trip back, not to give room to resentment, he avoided narrating the rediscovery of his old family

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24. Akçam, *Op. Cit.*

25. Miller and Touryan Miller, *Op. Cit.*

house.

The mountaineer Roberto Ive,<sup>26</sup> however, described this moment: "...even before speaking, just by his way of behaving and looking at the place, its current occupants understood at once who he was. While elsewhere the doors were opened to him, here they were closed ...."

In his deportation story, he gave special attention, in spite of everything, to the individuals who showed him some humanity during his trials, including the policeman who was fond of his father, the Kurdish farmer who adopted him, the butcher who gave him a spleen instead of giving it to the dogs, and finally the blessed hands of Nane, a servant of the Kurdish Agha, when she made bread. They are the righteous persons he met on his way, including those of the American Near East Relief, protagonists of a philanthropic act that literally kept alive an entire nation.<sup>27</sup> Other Armenians found their righteous persons in those governors who refused to obey the extermination orders and for this reason were killed. Those who escaped the slaughter owe their lives to these righteous persons, and who knows if the salvation assured to Abraham by the Lord in the case of Sodom and Gomorrah<sup>28</sup> has something to teach us in this regard.

Many persons with whom I was in contact during this journey gave me the impression of knowing well what happened in those areas a little less than one hundred years ago, but of not being willing to talk about it. For different reasons, some of my Armenian-origin acquaintances prefer not to talk about it because it evokes the frustrations of justice denied.

To keep silent, however, means to comply with the politics of those who deny responsibility and pursue the abandonment of any rights till the memory of the Genocide is totally erased. This is the reason, and perhaps the sense, contained in the chain of so many events and why, back home in Italy, I felt the need to do my part to add to the memory of what happened in the story *Khodorchur, a pilgrim's trip in search of his homeland*.

Among my father's documents I found the first typescript draft of the finished book. Some points were not included because they were apparently unclear. I have merged the contents of the book and of the draft, reconstructing the historical complexity of the year 1915 in his life and his world, and filling in some of the geographical correspondences between old and new names thanks to the sound track created by his fellow travellers during his 1977 trip

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26. Ibid.

27. Howard M. Sachar in [www.armenian-genocide.org/ner.html](http://www.armenian-genocide.org/ner.html).

28. Genesis 18, 20-33.

to Khodorchur.<sup>29</sup>

This has also become my story: his homelands have become my homelands. I have been inspired by that deep humanity and mercy I have perceived in various people, who even though they do not know Armenian have shown they heard the plea carved in the stone at the entrance arch of the Jijabagh cemetery in Khodorchur:

“HAVE MERCY ON US, PASSING FRIENDS”



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29. I'm very grateful to Roberto Barato, Senior Member of the Pordenone's Club Alpino Italiano, for the pictures and writings from the mountaineer expedition led by Silvano Zucchiatti.



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