Onnik S. Xnkikyan

Syunik During the Bronze and Iron Ages

Translated by Vatche Ghazarian

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Transliteration Key

		As in			As in
Ա ա	A a	Bar	Յ յ	Y y	Day
Բ բ	B b	Bar	Ն ն	N n	Noon
Գ գ	G g	Guard	Շ շ	Š š	Shugar
Դ դ	D d	Door	Ո ո	O o	Vox/Home
Ե ե	E e	Hen	Չ չ	Č‘ č‘	Church
Զ զ	Z z	Zone	Պ պ	P p	Pile
Է է	Ē ē	Pen	Ջ ջ	J̌ ǰ	Badge
Ը ը	Ë ë	Earn	Ռ ռ	Ṙ ṙ	Rythm
Թ թ	T‘ t‘	Think	Ս ս	S s	Sad
Ժ ժ	Ž ž	J’ai (French)	Վ վ	V v	Vail
Ի ի	I i	Inn	Տ տ	T t	Titan
Լ լ	L l	Lamb	Ր ր	R r	Door
Խ խ	X x	Kharkov	Ց ց	C‘ c‘	Its
Ծ ծ	C c	Ads	Փ փ	P‘ p‘	Pulp
Կ կ	K k	Cat	Ք ք	K‘ k‘	Kick
Հ հ	H h	Hat	Օ օ	Ō ō	Cone
Ձ ձ	J j	Adz	Ֆ ֆ	F f	Fish
Ղ ղ	Ł ł	Yataghan			
Ճ ճ	Č č	Age	և	ev	Ever
Մ մ	M m	Man	ու	u	Loop

Introduction

During the last four or five decades, great achievements have been made in the study of the Armenian culture during the Bronze and Stone Ages, in both practical and theoretical works. Nevertheless, considerable shortcomings in some of the work complicate the clarification of certain issues. The foremost shortcoming was that all the monuments were not studied with equal attention. Until recently, the southeastern territory of Armenia, which constitutes the core of historic Syunik‘, was a “white spot” on the archaeological map.

Although rich with diverse monuments that include the representation of all phases of social progress, Syunik‘ was not subjected to serious archaeological study. Previous studies of various researchers were casual in nature. Solutions to fundamental issues were not pursued, and therefore the issues raised in these studies remained limited to their particular findings. In addition, many objects uncovered in the region were presented without adequate description and expository materials; thus their scientific significance was devalued. Examples of this phenomenon will become clear during the discussion of these previous studies.

In 1898, in the vicinity of the village Teł in the region of Goris, E. A. Reusler excavated eight graves containing stone cists. According to Reusler, three of the eight had been robbed. Bronze daggers, ornaments, and various ceramic vessels were found in the remaining five. The cists were covered with mounds of soil filling, with large stones placed on top (229, p. 166–168). These artifacts uncovered by Reusler are kept at the State Historic Museum of Moscow and listed in chart I, inventory No. 39941 (this and forthcoming drawings were provided by the author). The artifacts are similar to ones found in the monuments of the 10th to 9th centuries B.C.E. After E. Reusler did his work, excavations in Syunik‘ were interrupted until 1931, when ethnographer St. Lisicyan, while gathering ethnographic materials in the regions of Sisian and Goris, found archaeological objects that belonged to various eras—pottery, ornaments, and bronze and iron weapons. Unfortunately, these objects are not presented in his study. (33, p. 10. These materials are kept at the National Museum of Armenia—NMA hereafter—inventory No. 962/1–12.) However, Lisicyan did present an elaborate description of the monument called Zorak‘arer (formerly known also as Łošuntaš), located not far from Sisian. He also offered his opinion on this ancient site (198, p. 709), which we will discuss in the corresponding chapter of this study.

Previous to this study is a relatively complete sketch of M. S. Hasrat‘yan’s excavations in the Sisian region (Sisian, Axlat‘yan, Lor, Angełakot‘) done in 1950–1952. There, Hasrat‘yan uncovered materials belonging to various phases of the Bronze and Stone Ages. He paid particular attention to “Smith’s tomb,” which he excavated near the village of Akhlat‘yan, at a site called J̌ałaci Glux. Along with other objects from the Iron Age, molds and ladles for pouring metals were found there. Hasrat‘yan also uncovered similar objects at Angełakot‘ and in the excavations of graveyards he found along the road leading from Sisian to Ałitu (61, pp. 166–208). When speaking of Hasrat‘yan’s work, we would like to highlight the colorful vessels he uncovered at J̌ałaci Glux. These vessels are “similar to the samples found in Karmir Vank‘” (the findings are kept at NMA, inventory No. 2522–2526, 2528/266). In this instance also the materials were presented without professional research, but unlike the previous researchers discussed, along with his finds, Hasrat‘yan presented charts of the grave complexes, which greatly increased their scientific significance. Hasrat‘yan, however, did not date the materials, and, in the final analysis, the study cannot be considered thorough.

Also of particular interest are the artifacts found by S. A. Esayan and A. N. Šahinyan at the site called Šak‘arajur, located 5 kilometers to the west of Goris. Uncovered at this monument, which was unfortunately

destroyed during the construction of the Goris-Šinuhayr road, were a quern, a mortar and pestle, a stone miniature of a wheel, and a stone thresher, which is considered an important find. The authors dated the thresher back to the mid-2nd millennium B.C.E. (157, pp. 199–208).

The rock drawings of Cłuk, Ułtasar, and Kaputjuł are invaluable in terms of examining the different aspects of life during the period under study. They also add to our understanding of the animal world of Syunik‘ (52:10, pp. 45–54). Also noteworthy is G. H. Karaxanyan’s find of a fragment of a stone mold that had a circular handle for casting daggers. Karaxanyan uncovered this fragment from the territory destroyed during the construction of the Kapan-K῾ağaran road (174, pp. 75–77).

Artifacts pertinent to the end of the 2nd and the beginning of the 1st millennia B.C.E. were uncovered from the destroyed tomb located in the village of Tolors in the Sisian region. Along with various weapons and five skeletons, pottery, implements, and gold ornaments were found in the cist that belonged to the tribal leader (217, pp. 99–105). Artifacts dating to the same period were found also in the half-destroyed graves of the town of Davit‘-Bek and the village of Lcen of the K῾ağaran and Sisian regions.

The five-faced idol uncovered in the village of Haržis in the region of Goris was one of the finds accidentally discovered by L. A. Barsełyan. He dated it as belonging to the 13th to 12th centuries B.C.E. (13, p. 258), whereas H. A. Martirosyan dated these finds as belonging to the 13th to 8th centuries, after the high-reliefs of Kyavur-Kala and Yazil-Ka (204, p. 180, il. 74). S. A. Esayan found Martirosyan’s suggestion for the date more probable. Nevertheless, he suggested that conclusive dating of these pieces would occur in the future, because high-reliefs in the Armenian plateau were common in Urartian art, but the practice of creating reliefs in general was maintained until the beginning of the 1st millennium (154, p. 270).

In 1951, a bronze statuette of a lion was also found by accident in the village of Sznak in the Kapan region (weight: 5,175 g., il. 1). It is a sample of Urartian art (159, p. 69). The cuneiform inscription of Ṙusa I (713–658 B.C.E.), son of Argišti II, that was uncovered at the monastery of T῾anahat, not far from the village of Arevis in the Sisian region, proves that the Urartians had invaded Syunik‘. The inscription says that Argišti II conquered the cities of Irdua and Amuša of the Culuku (Cłuk in Armenian) country (59, pp. 93–104).

In conclusion, we would like to mention the two graves excavated by H. Ṙ. Israyelyan near the city of Moz and the two others excavated by Ṙ. M. T῾orosyan at the edge of the village of Gełanuš. The results of these finds are not yet published.

The scarcity of materials can cause complications when one tries to generalize. This is evident when one tries to examine and compare the various opinions on the subject. According to A. A. Yessen, Armenia and western Azerbaijan (that is, Arcax or Łarabał), except for T῾alish, were one unified cultural territory during the Late Bronze and Early Iron Ages (164, p. 596; 165, pp. 116, 151). Meanwhile, B. A. Kuftin suggests the presence of the archaeological cultures of Ganjak-Łarabał and Ēriax (mid-Araxes) in the same territory. Kuftin does not exclude, however, the existence of an extended unit of cognate tribes throughout Central Transcaucasus (183, pp. 2–4). B. B. Piotrovski divides the same territory only into metalworking hearths. According to him, such hearths included: (1) Central Transcaucasus (Armenia); (2) Western Azerbaijan; (3) the converging point of the Rivers Kur and Araxes; (4) Syunik‘ and T῾ališ; and (5) the basin of Lake Sevan, located near the Azerbaijani border (237, pp. 54–55). K. K. Kušnaryova has a different opinion. He concludes that at the dawn of the 1st millennium B.C.E., Getabek-Łarabał and Zangezur (that is, Syunik‘) constituted one local hearth, and that the plain of Mułan, together with T῾ališ, made up another (188, pp. 160–163). Finally, H. A. Martirosyan views Zangezur as a hearth within the boundaries of the pan-Armenian culture (204, pp. 147–150, 159).

As a result of these studies and the opinions expressed, we concluded the following. Because Syunik‘ was not researched previously, it did not offer these researchers the opportunity to follow the cultural progress of its territory and to discover its peculiarities; therefore, by now considering it, the findings at Syunik‘ highlight the disagreement between the earlier studies with regard not only to the boundaries of the local hearth formed in Syunik‘ during the end of the 2nd and the beginning of the 1st millennia B.C.E., but also to the role it played within the sphere of pan-Armenian culture. Therefore, the fact that Syunik‘ was not explored before this study, negatively affected the research of the pan-Armenian culture. Conclusions with regard to the pan-Armenian culture should not be completed based on scattered and scarce publications that lack scientific coordination and suffer from many shortcomings. Naturally, one cannot discuss the relationship Armenia had with neighboring countries without clarifying the boundaries of a given culture and the changes it underwent over time. In this study we examine the ancient culture of Syunik‘ as a link in the chain of Armenian history. Examining Syunik‘ in this way means emerging from narrow local circles and exam-

ining the neighboring territories (the basin of Sevan and Vayk‘). This study, which includes the excavations of gravesites and other monuments of various eras in Syunik‘, Vayk‘, and the southwestern basin of Sevan during 1970 to 1991, intends to fill in the gap of knowledge to a certain extent. Hence, the goal of this study is:

a. to establish a chronological table based on the classification and division into periods of the archaeological finds and, through examination of these finds, to clarify as much as possible the relationship between the cultures of the different ages and the changes these cultures underwent;
b. to specify the significance and the role of the culture in the territory through the comparison of materials uncovered in Armenia and neighboring countries from the same period and to outline the peculiarities, boundaries, period of formation, and cognate relationships;
c. to examine, as much as possible, the progression of trades, such as metalwork, pottery, stone cutting, and woodwork and to try to penetrate deep into socioeconomic issues;
d. to better understand ancient beliefs through examination of graves and ritual artifacts.

Not all the theories we plan to suggest in this study will be supported sufficiently; the current state of data does not allow us to do so. Some of the theories that we will present should be regarded as working hypotheses that future studies may confirm or dismiss. The author will be satisfied if this study—the first to examine the culture of Syunik‘ in the Bronze and Iron Ages—serves to promote future work in the field.

The Nature and Climate of Syunik‘

According to the world map, Syunik‘, the ninth district of Armenia Major, was located between Erasx and Arcax, in the territory to the east of Ayrarat, comprising the provinces of Gełark‘unik‘ and Sot‘k‘ (79, p. 295). The same territorial boundaries are mentioned by Step‘anos Orbelyan, the historian of the House of Syunik‘ (87, pp.70–71). Xorenaci, the father of Armenian history, noted that Syunik‘ had a boundary “[extending] from the sea unto a plain to the east, where Erasx, cutting through the steep mountains and the long and narrow gorges, pours into it with great ado” (41, p. 42). Claudius Ptolemy, the geographer of the 1st and 2nd centuries, considered the eastern boundary of Syunik‘ (Siraken) to be a border of Kaspik‘ (40, p. 208).

Today, Syunik‘ comprises the southeastern section of the Republic of Armenia. The current study, however, covers the territory that extends unto the mountain ranges of Vardenis (3,000–3,500 m) and Gndasar (2,947 m) to the north and west. The mountain range of Vayk‘ divides the Rivers Arp‘a and Naxiǰevan. It contains the longest mountain branch (3,120 m) of the northwestern mountain range of Syunik‘. To the south, the boundary, through the Araxes riverbed, reaches the mountain range of Syunik‘. This range extends for 130 kilometers from north to south then turns north and then west again through the mountain range of Vayk‘. To the southeast of Syunik‘, from the mountain range of Vardenis to the peak of Great Išxanasar (3,552 m) is the vast mountain shield of Arcał. Therefore, the study includes the historic-ethnographic regions of Vayk‘ and Syunik‘, or the regions of Ełegnajor, Vayk‘, Sisian, Goris, Kapan, and Mełri (see map).

The fundamental geography of the area most likely began to form during the Alpine era and continued until the fourth era, undergoing a long process of formation.

The mountain ranges, which extend north-south and east-west give the landscape of Syunik‘ a unique charm that is both rigid and sublime. It is a territory surrounded by mountains and studded with mountain passes, declivities, and concavities. Vayk‘ is a mountainous region surrounded by the mountain ranges of Vardenis in the north, Hayocʼ Jor in the south, and Syunik‘ in the east. This territory is connected with Ararat’s concavity by the mountain pass of Zovašen, which cuts across the many mountain branches affiliated with the Gndasar and Urc ranges (57, p. 63). It also communicates with the basin of Sevan and the territory of Naxiǰevan through the mountain pass of Sulema (2,410 m) and the gorge of Arp‘a, respectively. The territory has the vertical zoning characteristics of mountainous countries; its physical-geographical features are represented by low (up to 1,400 m), middle (1,400–2,800 m), and high (2,800 m and up) zones. The lower region (to Vayk‘) is distinguished by the mountainous chestnut-brown soil of dry steppe. (The plowlands in Ełegnajor occupy 11,615 acres and cover 15,200 acres in Vayk‘ region.) Vayk‘ is linked to the Cłuk district through the Orotan mountain pass (2,344 m). The landscape at this elevation consists of sub-Alpine mountainous meadowland (pastures cover 102,200 acres). Woods soften the rocky and stony areas (which occupy 65% of the territory) and cover 8,764 acres (56, Vol. I, pp. 116–117; Vol. III, pp. 501–502).

The landscape of the eastern section of the region is different. The difference in terrain is noticeable once one arrives at the Syunik‘ mountain range, which separates Vayk‘ from Syunik‘. This range is one of the highest in Armenia. The height of the peak of Kaputjuł, second only to Aragac, is 3,906 m. The northern part of the mountain range (from Ayrisar to Kaputjuł) is lower than the southern part (average height 2,800 m), and the passes connecting Vayk‘ to Syunik‘ and Syunik‘ to Naxiǰevan (Sisian mountain pass, 2,345 m) are easy to cross. The mountain passes found in the southern half, which connect the river valleys of the Ołji and the

Gilyan (Kaputjuł pass) and Mełri with Agulis and Ordubad (Bałak‘ar pass), are harder to cross because of the steepness of the slopes in that region. The Taštun pass (2,480 m high) located on the mountain range of Mełri and Arevik‘ (59 km long) is of great importance, linking the regions of Mełri and Kapan. The other pass is Girat‘ał, which links the southern and northern parts of the Bargušat mountain range. Beginning with the Gełak‘ar summit (3,343 m) of the Syunik‘ mountain ranges, the mountain range of Bargušat extends eastward, rising occasionally to a height above 3,000 meters (Aramazd 3,392 m; K΄arkatar 3,270 m; Erkat‘asar 3,327 m); the peak known as Xustup‘ is distinguished among these (3,214 m), with its rocky summit and steep cliffs giving the Bargušat mountain range a unique charm and grandeur.

The landscape of the northeastern portion of Syunik‘ is also different. Pyramidal rocks of the fractional stones of volcanic cement form high peaks near Goris. Distinguished among these are the summits of Cłuk (3,581 m), Great Išxanasar (3,546 m), and Glux Jagejorin (3,252 m).

Containing a complex of mountain ranges rising in different directions, volcanic tablelands, and deep gorges and chasms, Syunik‘, with regard to its geological and physical-geographical features, is divided into two sections along the River Orotan: a) the Syunik‘ mountain range with its branches (in the south and west), and b) the volcanic tableland of Syunik‘ or Arcał (in the northeast). The latter, rather than being covered by the forest of the former, has a mountainous steppe-like landscape (6, p. 7). The mountain ranges of Mełri and Bargušat extend from west to east and divide the territory of Syunik‘ into three declivities, all surrounded by high mountains (the river valley of the Orotan in the north, the river valleys of the Ołji and the C΄av in the center, and the left bank of the Araxes in the south).

The mountainous landscape and the cold Arctic weather that tends to come down through the Caucasian mountain ranges and penetrate the region from the northeast bring diversity to the climate. The plant and animal kingdoms, like the climate, are subject to the law of vertical zoning in Syunik‘, which creates favorable conditions for the development of agriculture and animal breeding. Thus, the foothills of Mełri and the regions of the lower branches of the Orotan, the Ołji, and the Cav are distinguished by a dry, subtropical climate and corresponding vegetation (pomegranate, fig, chestnut, ground-nut, etc.). The Syunik‘ mountain range, at an elevation of 3,200 to 3,900 meters, and on the Arcał plateau (2,400–2,800 m), which lies to the south, is composed of huge volcanic masses (3,200–3,500 m); the climate is cold, and the vegetation is distinguished by sub-Alpine species at elevations of 2,300 to 3,200 meters. This landscape, with its continental climate, gradually retreats before mountainous meadows and magnificent pastures that are favorable for animal breeding. In the Sisian region, pastures make up 42% of the area, in Goris 27%, in Kapan 17%, and in Mełri 11%. In the Mełri region, the meadowlands are usually found on the slopes of the mountains. These slopes are conducive to dairy cattle breeding. In January, the temperature averages 0°C in Mełri. It reaches –2°C in the eastern part of the region. Temperatures drop to –10°C in the Syunik‘ mountain range. During summer, in July, the average temperature in Mełri is 26°C, and 20°C in its eastern part. The temperature drops to 10°C to 12°C toward the west and north. In Vayk‘, the average temperature in January is from –4°C (in the Arp‘a valley) to –10°C (at the northeastern border’s edge), while in July it is 26°C (in the Arp‘a valley), dropping to 12°C in the mountains (57, p. 179).

The mountains, rocks, and deep gorges that characterize the landscape of Syunik‘ limit the availability of plowlands. Plowlands make up only 5.1% of the territory: 15.9% in Sisian, 24.8% in Goris, and 3.2% in Mełri. Woods and shrubbery cover the rest of the land—approximately 89,275 acres (6, pp. 95–97). Georgian and eastern oaks, brooms, and yews make up the wooded area, which is particularly large in Kapan (35.6% of the territory). There are also various fruit-bearing trees and shrubs—wild pear, fig, pomegranate, chestnut, cornelian cherry, apple, plum, etc. Blackberries, raspberries, and sweetbriers grow between the trees. Scattered patches of wild grapes make the area difficult to pass through. This unique landscape is completed by the presence of Šak‘i Fall (Sisian region, il. 2) and Satan’s Bridge on the River Orotan, not far from Tat‘ev. Satan’s Bridge is a natural wonder, 30 meters long and 50 to 60 meters wide. It derives its charm from the stalactites of travertine and limestone, which shine with the colors of the rainbow. The mineral springs surrounding the bridge are famous for their healing properties.

There are also a variety of species of animals. Particularly in the southern parts of Mełri and in the foothills adjacent to the plain of Kur-Araxes, animals similar to those found in regions of Iran are common. Animal populations sometimes reach as far as the river valleys of Orotan and Ołji, and Goris. Particularly abundant are the Syrian bear, hyena, wild boar, and a species of venomous snake, all of which, except for the hyena, are also found in Vayk‘. In the higher zone, and in the northern regions of Syunik‘ and the high moun-

tainous zone, these animals are replaced by the wild sheep, stag, bearded goat, wild cat, mountain turkey, lynx, panther, wolf, fox, rabbit, and gopher. The animal kingdom of Syunik‘ was richer during the period of our study. Proof of this can be seen in the rock drawings of the Syunik‘ mountains. The drawings depict bearded goats, mouflons, stags, horses, dogs, wolves, bears, panthers, and lions (52, pp. 11, 40).

The landscape in Syunik‘ is enriched by fast-flowing rivers that originate in the mountains, descending from an elevation of 2,000–3,000 meters. They play a significant role in irrigation, because precipitation in the region is limited.

The annual rainfall in Sisian is 366 millimeters, in Kapan-Goris 600–800 millimeters, and in Mełri 250–270 millimeters. The climate of Mełri is dry (6, pp. 17, 30–38). Vayk‘ also has a dry climate, and so its major river Arp‘a and the water from its rivulets Ełek‘is, Glajor, and others are of extreme importance. In Syunik‘, the important rivers are Mełri (32 km), Švanijor, and, particularly, Orotan (179 km) and Ołji (88 km) with their Vararak, Šamb, Loṙajor, Gełi, and other rivulets. Almost 30 small mountainous lakes and reservoirs pocket the region, generating considerable humidity.

The territory of Syunik‘ is rich in minerals, many of which were used as early as the Aeneolithic period. There were copper mines in Kapan that occupied 65–70 square kilometers. In C̓av, Šikahoł, K̓aǎjaran, Agarak, and K̓aǎjaran, the oxidized layer is 50 meters thick. Dastakert in Sisian, Ličk‘, the displays in Arcvaberd, and the mineral fields of Aygejor are also rich with copper mines. Vayk‘ also has copper mines (the mineral field of Vayoc̓ Jor, the group of mineral veins of Vardenis, the mineral field of Pṙoši Berd, the mineral veins of Ēlp‘in, etc.).

In addition, the territory is rich with iron mines. Particularly significant are the fields of Svaranc and Mełri.

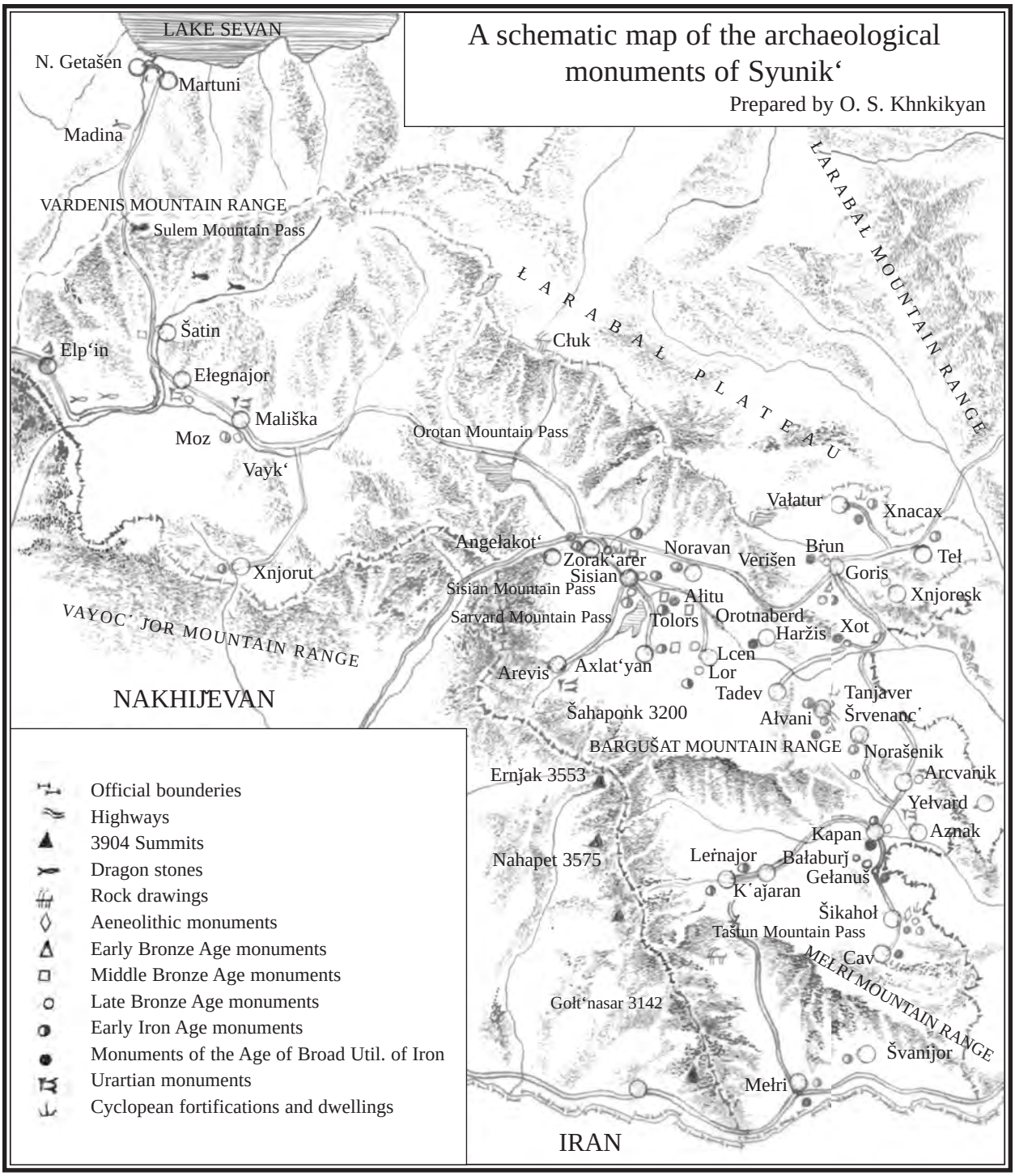
Of particular importance to the metalworkers of the period under study was the presence of arsenic. Of the numerous arsenic (As) ores of industrial significance arsenopyrite (FeAsS, which consists of 46% As); löllingite ($FeAS_2$, As=72%); realgar (As_2S_2, As=70.1%); arsenic-sulfate (As_2S_3, As=61%); and enargite (Cu_3AsS_4, As=19.1%) are found in the region. These were mined from the Pirzamin mine of the Mełri region, located about 1.5 kilometers south of the village of T̓ałamir (As here makes up 10% of the pyrite and arsenopyrite mines) and from the Salvartin mine located close to the Salvartin river in the region of Sisian where the red pigmented realgar shows up together with cinnabar and antimony. The smaller mixtures of enargite and tennantite are common to the pyretic mines in Kapan and the copper-molybdenum mines in K̓aǎjaran.

There are deposits of lead, gold, and antimony in the territory, none of which had industrial significance in the prehistoric era. In the mines of Šikahoł, gold is 10–20 grams per ton, and 0.4–14 g/ton in the veins of Kaputsar. Silver is found at 2–82 g/ton. In the Azateg mines, which predominately contain lead and antimony, gold is 5–17 and silver 400–500 g/ton. (122, pp. 156–180, 203–223, 296–299, 316–330, 452–485). With the wide variety of stones and trees available, whose significance is invaluable in terms of the progress of various trades and particularly of construction, the lack of these basic materials was never a problem in this mountainous land.

Thus is the natural environment of Syunik‘, where, from the most ancient times, creative people left us monuments that represent all stages of human development.

Part One

The Characteristics and Dating of the Monuments


A schematic map of the archaeological monuments of Syunik‘
Prepared by O. S. Khnkikyan
LAKE SEVAN
N. Getašen
Martuni
Madina
VARDENIS MOUNTAIN RANGE
Sulem Mountain Pass
Šatin
Elp‘in
Ełegnajor
Mališka
Moz
Vayk‘
Xnjorut
VAYOC‘ JOR MOUNTAIN RANGE
NAKHIJEVAN
LARABAŁ PLATEAU
LARABAŁ MOUNTAIN RANGE
Orotan Mountain Pass
Cłuk
Valatur
Xnacax
Angełakot‘
Zorak‘arer
Noravan
Verišen
Brun
Teł
Sisian
Goris
Sisian Mountain Pass
Xnjoresk
Sarvard Mountain Pass
Ałitu
Tolors
Orotnaberd
Haržis
Xot
Lcen
Arevis
Axlat‘yan
Lor
Tadev
Tanjaver
Šahaponk 3200
Alvani
Šrvenanc‘
BARGUŠAT MOUNTAIN RANGE
Norašenik
Ernjak 3553
Arcvanik
Yełvard
Kapan
Aznak
Nahapet 3575
Leṙnajor
Bałaburǰ
Gełanuš
K‘ajaran
Šikahoł
Taštun Mountain Pass
Cav
MEĽRI MOUNTAIN RANGE
Golt‘nasar 3142
Švamjor
Mełri
IRAN
Official bounderies
Highways
3904 Summits
Dragon stones
Rock drawings
Aeneolithic monuments
Early Bronze Age monuments
Middle Bronze Age monuments
Late Bronze Age monuments
Early Iron Age monuments
Monuments of the Age of Broad Util. of Iron
Urartian monuments
Cyclopean fortifications and dwellings

Chapter I
Monuments of the Aeneolithic and Early Bronze Age Eras

The information available to us about issues pertinent to various aspects of the culture, economy, and social life of the Aeneolithic era prevents us from providing exhaustive answers to various issues. The study of the monuments of this period (even when we disregard the still-shady fundamental issue of the lineage between the cultures of the Aeneolith and Early Bronze Age) is important because of the radical changes in social relations due to agricultural progress, an increase in population, the relocation of the population, and the consequences of that relocation that were taking place during the time. Also—as indicated by the most-recent discoveries—the separation of language families and the formation of separate language groups (120, pp. 863, 891–892) were occurring at the time. The study of each archaeological site pertinent to the period is important in that it not only adds to the information on the studied period (26, p. 114), but also helps specify the boundaries of a given culture and track the changes and migrations it underwent. The site discovered at the village of Šikahoł (1,660 m) in the Kapan region, which is the first discovered in Syunik‘, is of particular interest in this regard.

Unfortunately, this monument suffered considerable damage due to the construction of a road designed to pass by the school at the bank of the River K´yuzin. Its location on a piece of land owned by an independent farmer also limited the scope of the excavations. The monument was discovered thanks to the appearance of small potsherds noticed in the 2.4-meter-high vertical cross-section of the roadside earth, at a depth of 1.4 meters. The cross-section suggested that the cultural layer—as deep as 0.4 to 0.5 meters—was built on the mother earth and covered with soil formed under fruit-bearing trees throughout the ages and soil brought from elsewhere (thickness: 1–1.2 m). In this situation, the only way to conduct an excavation was to dig diagonally as deep as 3 meters (until the layer of mother earth was reached) forming a small square of 0.7 to 0.8 meters' width. To dig farther would have caused the collapse of the upper layer of soil and trees. The excavation revealed that the flattened layer of mother earth was covered with clay cement 2 to 3 centimeters thick; the cement layer was still present in certain areas on the mother earth. Where it was present, we found small potsherds (48 in total) and obsidian chisels. No wall remains (adobe or stone) were found, but the monument appeared to be a dwelling. It is most likely that the excavation hole passed through the center of the semi-ruined dwelling. We were unable to determine the details and constructional peculiarities of the construction because of the limitations of the site. Uncovered under the floor of the dwelling was an underground grave measuring 1.2 x 0.8 x 0.4 meters, dug in an east-west orientation. Burials under the floors of dwellings are common to Aeneolithic monuments. This practice can also be seen in the monuments of Kültepe I, Aruxlo, Tepe-Hisar, Tepe-Havra, Alikemek-tepesi, etc. (194, p. 56). The skeleton found was in extremely poor condition. (The degree of preservation of the skeleton did not allow for the determination of gender, age, or anthropological type of the buried person.) The deceased was laid on its left side with the head toward the east and facing south and the extremities folded. Buried with the remains were a section from the lower jaw of a large stag with two teeth preserved,[1] obsidian and flint chisels, and pieces of nine ceramic vessels similar in construction and color to ones found inside the dwelling. This indicated that the dwelling and the grave were contemporaneous. The finds at the dwelling were interesting only technically. Because of the small size of the sherds, it was impossible to reconstruct the ceramic vessels. What could be ascertained was that the sherds were from rough handmade vessels with pink, red, and gray surfaces. The cut edges of the sherds were black and gray and showed the charred remnants of plants (hay and grain), which is indicative of insufficient and uneven

temperature during formation. A mixture of sand was found in the clay. The potsherds uncovered in the grave seemed to be from pots and deep bowls. One of the pots had a round body (plate II_8) and a short, cylindrical, straight neck with a rim; the slightly polished globular body of the other pot found in the grave site had a milky-pinkish surface and a short, sharply turned out neck that was slightly thicker in the middle (plate II_9). Two other sherds found in the grave were from cylindrical necks: one with a sharp rim with a slight outwardly protruding inclination (plate II_7), the other with a rounded rim (plate II_5).

Next to these was a group of pieces of thick-walled, tub-like vessels (plate $II_{1,2}$). One of these ceramic vessels, which has a light-pink and rough brownish-gray surface, was formed with a flat cut rim, whereas the other's rim was rounded. There are wavy lines on the surface of one of these vessels that descend diagonally or vertically. Vessels with similar decorative patterns are known from T'ełut, the upper layer of Całkunk', Upper-Xat'unarx, Malatia, Marash, and other Aeneolithic monuments of the Armenian Highland. It has been suggested that this design originated in the Plain of Ararat at the end of the last quarter of the 5th millennium B.C.E., and continued to be used until the mid-4th millennium B.C.E. (26, pp. 77–79).

The next sherd is decorated with three rows of embossed bands, covered by small, somewhat oval-shaped dimples (plate II_6). When speaking of vessels with similar design patterns uncovered among finds discovered at the Ilto settlement in Kakhet of the Early Bronze Age, and based on the information available about the given period, Š. Š. Tetabrišvili said, "The kitchen pottery of the Ilto settlement is closer to the finds uncovered at the monuments located in the northeastern Caucasus. This is particularly evident in the primitive designs (plastered bands with dimples in many shapes. . .), which has not yet been found on similar ceramics found in other Transcaucasian monuments" (136, p. 54). Ceramics of similar design are common to the monuments of northeastern Caucasus. R. M. Munchayev wrote, "This design is absent from the ceramics of the Kur-Araxes culture . . . such ceramics are in general strange to not only the cultures of the Transcaucasus, but also those of the southern, and southwestern territories" (224, p. 96). Interestingly, during the excavations of the settlement of Velik'end, ceramics of similar design were discovered in the upper layer (0–0.8 m deep), while in the lower layer, as deep as 2 meters, potsherds with spiral decoration were found; these were also found in the site's upper layer. Based on these findings, Munchayev suggested that this design was developed in the northeastern region of the Caucasus, because artifacts of a similar style are not found in the south (224, p. 97). New finds indicate that this Aeneolithic era design continued to be used during the Early Bronze Age (see also 318, plate 323, p. 892). Artifacts uncovered at the Tsitelgorberi settlement No. 3 of the Lagotekhi region in Georgia possess a similar design and date back to the first half of the 4th millennium B.C.E. (117, pp. 36–37).

The last two sherds belong to deep bowls, made with relatively fine, straight walls, and flat or cut rims tilted inward (plate $II_{3,4}$).

The last finds are chisels are a group of flint and obsidian implements. Six are distinguished in shape, and two of those—most likely inserts—are smooth on one side (plate $II_{10,11}$). The sharp edges of the last two implements were made almost smooth on one side (plate II_{13}). Implements with smoothed and non-smoothed edges are both common to monuments of the Aeneolithic and earlier eras (181, pp. 45–60, plate 19–24; 289, pp. 19–31 etc.)

The results of the excavations of the first layer at the Kültepe settlement of Naxiǰevan provide important information for the dating of these finds. There, at a depth of 18.8 meters, potsherds belonging to the Halafic period were uncovered. A carbon analysis of the layer indicated a date ranging from 3820±90 B.C.E. The finds of the first layer were separated into two immediately succeeding groups (layers Ia and Ib); the second of these groups (Ib) dates back to the first half of the 4th millennium B.C.E. (96, pp. 157–167). The finds from Šikahoł are similar to the ceramics of Ib in shape, method of production, color, and composition of mixture used (compare with 94, plate IX, il. 1–3, pp 67–69). The finds in Naxiǰevan, following the earlier group of Šulaver–Šomu-tepe finds, demonstrate similarities to those of monuments located in the southwestern territory of Iran, which date back to the end of the 5th and the beginning of 4th millennia B.C.E. Moreover, ceramics decorated with dimples were also found among the finds of Dalma-tepe. Interesting is the fact that the rough clay used in the western territories of Iran (from Yanik-tepe to Khoramabad) contains a considerable quantity of vegetable mixture, a characteristic that is relatively uncommon to Mesopotamia. The finds at Tepe-Siyabid (Kermanshah valley) have been dated to 4039 B.C.E. by C_{14} analysis. It has been hypothesized that tribes that penetrated the regions of Zagros and the mountains of Kurdistan, whose boundaries are not yet defined, brought this clay (213, pp. 70–73). Also noteworthy is that the Ubeydic culture—the core of the Sumerian civilization—is known to have pushed the Halafic culture northward to the borders of the northwestern territories of Iran.

Unfortunately, the culture of Dalma-tepe has not been studied sufficiently; so many related issues are unclear.

Other finds similar to those at Šigahoł are those found at the settlements in Moughan plain (Mišarč‘ay and Güru-Dere I and IV: 194, il. 13 and 228, il. 1) and partly in T‘ełut. The latter dates back to 3800–3600 B.C.E. (26, p. 125). The finds in the first layer of the monument located 3 kilometers to the west of Łazax, which are clearly similar to the ones found in Šikahoł (227, pp. 150–151), date back to the beginning of the 4th millennium B.C.E. The same is true of the artifacts uncovered at Delis. They date back to the end of the 5th and the beginning of 4th millennia B.C.E. (93, p. 14, il. 4, plate II_1).

When speaking of the peculiarities of the period, researchers have mentioned that pottery containing vegetable mixture is typical of the late stages of the local culture (26, pp. 83–90; 226, p. 121). A similar phenomenon has been observed during the excavations at the Aeneolithic settlement of Šulaver. At Šulaver, ceramic with vegetable mixture was found in the upper levels of the site. A carbon analysis of this level indicated that it was laid at approximately 3955±300 B.C.E. (depth: 2.2 m) (139, pp. 19–26).

The study of the Aeneolithic culture of the Transcaucasus brought Munchayev to the conclusion that two stages of early agricultural cultures existed in the region. The earlier stage is characterized by the monuments of Šomu-tepe–Šulaver and the second by those of Alikmek-tepesi, Kültepe I, T‘ełut and others, which date back to the last quarter of the 5 th and the first half of the 4th millennia B.C.E. (225, p. 116). The suggested date is supported by the fact that, although vessels that contain a mixture of gravel and large-grained sand are typical of the Early Aeneolithic monuments of Georgia, the upper layers in Šulaver and Imiris-Gora contain vessels with vegetable mixture (139, pp. 19–26). Particularly significant is the fact that, in certain monuments (Tetri-Tsqaro, Amiranis-Gora, Abelia, Kiketi, Didube, etc.), the ceramic vessels are accompanied by samples that closely resemble those of the early stage of the Kur-Araxes culture (194, p. 34). The finds at Šikahoł can be dated to the end of the 5th and the first half of the 4th millennia B.C.E., like similar ones that immediately follow the Šomu-tepe–Šulaver finds. (111, pp. 115–124).

The next group of monuments belongs to the Early Bronze Age. Unfortunately, the few finds uncovered at monuments in the vicinities of the villages of Elp‘in and Tanjaver do not reveal all of the era’s phases and therefore do not allow us to follow the course of cultural progress in Syunik‘ during the 3rd millennium B.C.E. Nevertheless, these monuments help clarify specific issues concerning the economy of the period. Of particular significance is the monument located in a place called Moxrot (approximate height: 1900 m), located 4–5 kilometers to the west of the village of Elp‘in in the Ełegnajor region. Unfortunately, because this monument is located in one of the plains of the Zovašen mountain pass, which is rich with summer pastures, meadows, and cold springs, it was ruined by medieval graves and modern ground works, which have prevented us from being able to completely understand the site and the peculiarities and architectural details it originally possessed. Thanks to the construction of a motor road, there was a preserved section with visible portions of stones placed at a certain distance from the other. The small potsherds from the Bronze Age discovered around the stones provided a basis for an excavation. In the 4.5 x 7–meter excavated site, we found a section of a one-layered wall (orientation: east-west) with a curve at its western portion. There was another wall (orientation: north-south) perpendicular to the eastern edge of the wall. This wall was also only partially preserved, and therefore we were prevented from restoring the excavated construction. We can determine that a rectangular construction of 1.3 x 1.3 meters with roughly laid stones began at the exterior of the first wall, where the two walls met. The floor of the rectangular construction consisted of earth 0.8 meters deep. In the main construction, the mother earth was 0.1 to 0.5 meters deep. On the surface of the flattened earth, we found various flat boulders lying next to each other, indicating that the floor of this one-layered structure had been paved. Based on examination of the monument’s preserved section (il. 3), we believe that it was a round dwelling or one with curved corners, typical of the Early Bronze Age. We think it was divided into two sections by a middle wall. This supposition is supported by the stone located on the eastern side of the middle wall (the north-south wall), which being an extension of the east-west wall, clarifies the design of the dwelling to a certain extent (50, plate 69). The clay walls of the dwelling that rose from the stone foundation were not preserved. The auxiliary construction built adjacent to the dwelling at its southern part also had clay walls. Dwellings with similar adjacent constructions were uncovered in Shengavit‘ (83, p. 174), Arevik, Kültepe’s multi-layered settlement, and at other monuments (34, pp. 9–30; 283, p. 157). Based on the preserved section of the construction, we think that it was similar to those constructed in the plains with regard to its architectural details. It is important to note an essential detail found at the settlement of Kültepe. In the first layer, the rectangular constructions, which were most likely storage

areas, are located away from the circular dwellings, whereas, in the second layer, they are attached to and form a complex with the dwellings (94, p. 100). Dwellings similar to the one uncovered in Moxrot were found in the second layer.

Summarizing the results of the excavations, the small potsherds of the Early Bronze Age uncovered at the dwelling did not allow us to piece together the original shapes of the vessels. Beads, obsidian chisels, and parts of drinking and eating vessels were also found at the site.

The cups found at the site have large mouths, cylindrical necks, and sharp or slightly curved rims. Their bodies are slightly rounded at the shoulder and gradually narrow toward a flat bottom. One of the preserved cup handles is semi-spherical, whereas a handle found on another cup is arched (plate $III_{1,2}$). The shoulders of these vessels, which are characterized by their brown inner surface and burnished or dull outer surface, are sometimes decorated with dimples (plate $III_{2,5–7}$). One of them has a conic bulge (plate III_3). One of the vessels has a blue-gray surface and the same brown inner surface as the others (plate III_4).

These vessels, found in all the phases of the Early Bronze Age, are similar to many finds in the monuments of the Armenian Highland and neighboring territories that listing them here is impossible (38, pp. 37–39, plate 4,5,8; 108; 138, il. 32,33; 182, p. 102; 235, plate 26–29; 300, il. 77–97; 317, il. 2; 318, plate 200–204, etc.). The same is true of the bowls discovered at the site. The bodies of two of them are semi-spherical. One has a sharp rim (plate III_{12}), while the other's rim is enlarged from the sides and cut flat from above (plate III_{11}). According to Ch. Burney, the characteristics of these bowls coincide with the first half of the 3rd millennium B.C.E. (330, pp. 167–169). The excavation of multi-layered settlements, including the finds at the P_3 ditch of Ēlaṙ (38, p. 34, il. 35), indicates that vessels with similar rims were made into the second half of the 3rd millennium B.C.E. The body of the last bowl found is slightly rounded at the shoulder and has a rim that leans sharply outward and a circlular dimple on its shoulder. The vessel has a black polished surface and a brown inner surface (plate III_{13}).

The last group of ceramic vessels found at the site is composed of mugs. The mugs have pear-shaped bodies trimmed with sharp outward-leaning rims and semi-spherical (plate $III_{8, 9}$) striped horizontal handles (plate III_{10}). The surfaces of two of the vessels (plate $III_{8, 10}$) are dull black, while the third is burnished black (plate III_9). The inner surfaces of the vessels are yellowish-pink and brownish-red. These vessels are also similar to numerous others found in the monuments of this period. Such vessels have been uncovered among finds belonging to the first half of the 3rd millennium B.C.E. in Ēlaṙ, in the newly found ancient sites of Arcał, in monuments located near Lake Van, in the Xarberd region, and elsewhere (38, p. 26, il. 19; 171, plate III). Burney dates these latter vessels as belonging to the second and third phases of the Early Bronze Age (300, il. 64, 202).

The last group of finds comprises roughly smoothed obsidian chisels (plate $III_{16, 17}$) and white cylindrical beads (plate III_{18}) known as "paste" or "Egyptian porcelain" in the literature[2] (263, p. 203). Both categories of artifacts are known from monuments of the Early Bronze Age (Ēlaṙ, Kültepe, Baba-Dervish, etc. See 94, p. 117, plate XVI4; 170, p. 84, il. 61) and from later periods.

The characteristics of the finds are important in clarifying their dates, because the majority, as we have seen using morphological comparisons, have been found in all the different phases of the era. Consequently, we accept the data collected from monuments with clear stratigraphy as a basis. Using this fundamental approach, we will try to establish and clarify the dating of the finds (first half of the 3rd millennium B.C.E.) based on the stratigraphic data of the graves of Ēlaṙ and the monument of Kültepe in Naxiǰevan. At the Kültepe settlement, 20 meters underground, we found ceramic vessels with bright red surfaces, whereas ceramics with gray, black, reddish, and brown surfaces were typical of the upper levels. It is significant that various ceramic vessels with incised decorations (grooves and angles) and small dimples were found in the upper level of the second layer, beginning at a depth of 7 meters. The radiocarbon analysis of a carbon sample taken from a depth of 8.5 meters showed the sample to be 4880±90 years old, that is, from 2920±90 B.C.E. (94, p. 191). There are changes in the shapes of the handles. Similar to the bulky and semi-spherical handles typical of the lower layer, in the upper levels of the second layer we found narrow handles protruding from the rims (94, p. 129, 144, plate $XX_{2, 7, 11}$). It follows that Moxrot's ceramics correspond to the finds from the upper levels of the second layer of Kültepe, specifically to those uncovered at 7 meters, and therefore these vessels date to 2800 to 2700 B.C.E. (this time frame is also based on the period required for the formation of a 1.5-m layer of sediment) as possibly their lower boundary. This suggested dating is confirmed by the stratigraphy of the graves of Ēlaṙ and the monument of Geoy Tepe. The early soil graves of Ēlaṙ contain vessels that were fired unevenly, most often having a flat bottom and decorated with small round dimples on their double-sloped shoulders.

These defining characteristics are typical for the ceramics of the lower levels of J̌rahovit and Arevik, as well as of contemporaneous monuments, and continue until the second half of the 3rd millennium. The upper boundary of the finds of this group of artifacts from Ēlaṙ is 2700 B.C.E. Similar to these are the finds uncovered in stone containers. These are vessels with small, concave bottoms, a tri-partite body, and double-sloped handles originating from the rims. Ē. V. Xanzadyan dates these finds to 2700 to 2500 B.C.E. (38, pp. 44–52).

As we have seen, in general, the finds of Moxrot do not have double-sloped handles; however, there is one significant sherd among them. Judging from the concave sides on the lower part of this sherd, it seems to have come from a cup with a small concave bottom and a tri-partite body (plate III_{14}). Such vessels also appear in J̌rahovit in the V to IV constructional level, Ēlaṙ's stone containers, and other monuments. Based on the results of examination, we date the finds at Moxrot as belonging to the second quarter of the 3rd millennium. The suggested dating is supported by the stratigraphic data of the settlement of Geoy Tepe (Iran). There we find relics similar to Moxrot's finds in the layer K_2. The analysis of carbon taken from the K_3 layer immediately following the former one resulted in a dating of 2574±146 B.C.E. (194, pp. 89–90, il. $35_{13–24}$).

The significance of this one-layered monument, we believe, is that it was a temporary dwelling built in a summer pasture. Its locale, the scarcity of finds around it, and the absence of tools used in the cultivation of agricultural products and other works support this opinion. Unfortunately, the poor condition of the site does not reveal all its peculiarities—peculiarities that could have provided relevant information with respect to other dwellings also discovered in summer pastures.

Interesting is the burial that was performed in the natural opening of a rock in a place called K'are Ktur (Stone Roof) in the village of Tanjaver (height: 1,600 m) in the Kapan region. Excavation of the site was prompted by the discovery of potsherds and obsidian chisels dating back to the Early Bronze Age found on a small plain in front of a 3.8-meter-long, boomerang-shaped hole that recedes into the rock. A treasure hunter who had dug up an area measuring 40 x 45 centimeters next to the 45-centimeter-wide opening threw the objects out of the shallow cave-like opening. The excavations revealed that an individual burial had been performed in this hole, which has a maximum width and height of 50 centimeters and 1.8 meters, respectively. The skeleton found was preserved in a very poor state, making it impossible to determine the anthropological type, gender, or age of the buried person. The body was laid in the southern part of the cave, on its right side, with folded extremities. Judging from the position of the bones, the skeleton's head pointed north and faced west. Interestingly, the skeleton and the objects accompanying it were covered with a layer of soil 50 to 60 centimeters thick brought from elsewhere. The soil was saturated with red ocher, whose utilization has deep roots in history (97, pp. 29–44; 213, p. 28, etc.).

There was an amulet next to the skull made from the fang of a wild boar (plate III_{28}). Around the feet and in other spots in the grave a bone awl and potsherds were found. The latter are presented as duplicate samples to the pieces of the three cups (plate $III_{19–21}$) and four bowls (plate $III_{22–25}$) of Moxrot. One of them has a cubic bulge on its shoulder (plate III_{25}). These ceramic vessels have black burnished, and in one case silver, (plate III_{23}) surfaces.

The last of the sherds is a section of a deep vessel with a cylindrical body and curved rims. It has a circular bulge in the middle of its body. The surface of this roughly made vessel is dull, yellowish-chestnut-brown (plate III_{26}).

The last group of finds are obsidian chisels. Examination of traces on the chisels indicated that only two of them were used as implements.[3] One of them is a scraper that was used on hard substances, such as wood and bone, although it might also have been used as a cutting tool (plate III_{30}). The other chisel is a polisher used to treat leather. Marks on the surface of the implement indicate that it was moved in circular and straight motions. The smoothed edges of the chisel were intentionally blunted in order not to cut the leather (plate III_{32}). The bone awl also shows signs of having been used in the tanning process. Such implements, including the amulet, have no dating significance, as shown by the discovery of such items in the excavations of monuments dating back to the various phases of the Early Bronze and Iron Ages in Ēlaṙ, Laden, Kistauri, Tetridzghelbi, Kvareldzghali, the C_3 layer of the settlement in Kvatskhelep (38, p. 43, il. 56; 137, p. 26; 247, pp. 89–101), and many other places. Concerning the ceramics, the vessels that repeat the finds in Moxrot are similar to those found in the aforementioned monuments (K'et'i, Ēlaṙ, Baba-Dervish, Geoy Tepe, etc.), where deep vessels with cylindrical bodies were also found. The silver color of the surface also has no significance in terms of clarifying their date of origin, because finds at the monuments in Mecamor, Gaṙni, and Kaṙnut that date back to the second half of the 3rd and first half of the 2nd millennia B.C.E. have the same color. However, certain ceramic

vessels uncovered at the Słnaxner settlement of K'et'i and in graves dating back to the first half of the 3rd millennium also have silver surfaces (235, p. 23, plate XIII). These similarities enable us to date these finds as belonging to the second quarter of the 3rd millen- nium B.C.E.

We date the pitcher found in Goris (Provincial Museum of Goris—PMG hereafter—object No. 213) and the bowl of K'arahunj (PMG, object No. 23) to the same period. The pitcher differs from the aforementioned cups only in its size (plate III_{27}). The bowl is a vessel with a flat bottom and a bulky handle descending from the rim of the semi-spherical body, made of two back-to-back curves and forming a small triangular platform at its upper part (plate III_{29}). As mentioned previously, this type of handle appears in the second quarter of the 3rd millennium B.C.E.

Summing up the results of the finds of the Early Bronze Age, we conclude that the finds of the 3rd millennium B.C.E. in Syunik' are an organic part of the culture of Kur-Araxes[4] and demonstrate the characteristics, peculiarities, and smallest changes of that culture. This generalization about the entire Early Bronze Age of Syunik' stemming from examination of a few finds would seem hasty and unfounded had we lacked the evidence provided by other finds belonging to the various phases of the Early Bronze Age in Arcał and the end of the 3rd millennium B.C.E. in Syunik', but the presence of such similar finds in the territory uncovered at various monuments in Armenia indicates the correctness of this opinion. These finds reflect the organic link between the cultures of the Early and Middle Bronze Ages and provide us with the opportunity to follow the course of progress of the Middle Bronze Age culture, to be discussed in the next chapter.

Chapter II
Monuments of the Middle Bronze Age

Before this study, our perception of the Middle Bronze Age culture of Syunik‘ was unclear because the monuments of the period had not been studied. The accidental finds of Akhlat‘yan, which M. S. Hasrat‘yan offered to the National Museum of Armenia, and the finds from two tombs H. Ṙ. Israyelyan excavated in the graveyard of Moz were not sufficient to allow us to follow the cultural progress of the period or address the problems of dating and cultural belonging (the cultures of Karmir-Berd, Sevan-Uzerlik, and T‘řełk‘-Kirovakan). Consequently, many different opinions have been expressed. When also considering the historic events that occurred on the vast plateau of Asia Minor-Mesopotamia-Iran, which were host to the tribes that created the vibrant culture of the Early Bronze Age, it becomes clear how crucial the study of the Middle Bronze Age in Syunik‘ is. This lack of sufficient artifacts from the period was remedied by the finds excavated in the graveyards of Sisian and Ałitu and by the addition to the literature of accidental finds from other ancient sites (Elp‘in, Šatin, Orotnaberd, etc.). These newly discovered objects have enabled us to draw an almost complete picture of the cultural progress of the period, which we will present in chronological sequence. The unpublished materials on Moz and those of Axlat‘yan’s will also be included in our discussion.

Moz. These graveyards (mostly dating to the Iron Age) are located 1300 meters above sea level, on a plain where groups of scattered stony hills rise and stretch 2–3 kilometers to the east of Moz, which was destroyed by an earthquake in A.D. 735. In 1978–1979, at the edge of the Ełegnajor-Vayk‘ highway, Israyelyan excavated two tombs. Unfortunately the details of this excavation have been lost because the diary of the researcher was not preserved. Israyelyan’s oral presentation of the finds states that the people were buried in the tombs in pairs. Dog skeletons and burned branches were found next to the human ashes.

An on-site examination revealed that these tombs were surrounded by cromlechs with diameters measuring 4 and 4.9 meters. The graves were covered with mounds composed of soil fillings 50–60 centimeters deep. Circular pits measuring only 2.5 to 2.6 meters in diameter and 1.4 to 1.5 meters deep were left in the middle of the mounds. Because these were the remains of earthen graves whose walls had deteriorated, it was impossible to determine the orientation and original sizes of the tombs.

A list of the artifacts uncovered in these identical old tombs (No. 808/1228–815/1240 and 1084/1628–1097/1641) has been preserved at the Provincial Museum of Ełegnajor (PME hereafter). Uncovered from the first tomb were two casks, two pots, seven bowls, two mugs, and an obsidian chisel (plate $IV_{1–10}$). Found in the second tomb were a cask, three pots, six bowls, chamber pots, two bronze decorative pins, three beads, and a lid made of volcanic stone (plate $IV_{11–24}$).

The decorative pins are perforated by oval-shaped holes located in the slightly wider top section. One of them ends with a short, blunt edge, while the other ends with a mushroom-shaped head (plate $IV_{13–14}$). These objects are known from the Early Bronze Age in the Armenian Highland (Karaz, Gedikli, etc. See: 194, p. 68, il. 24_{23}; 294, il. 38) and have also been found during the Late Bronze–Early Iron Ages (38, pp. 102–103, il. 133,134). Not essential for dating purposes are the obsidian chisel, the spherical beads with folds in their sides, and the discoid lid made of volcanic stone, which is concave on one side (plate $IV_{10–12}$). The latter resembles numerous similar finds from other Middle Bronze Age monuments. The beads are made of paste, and are similar to beads found in other Middle and Late Bronze–Iron Age monuments (Karmir-Vank‘, Loři-Berd, Ēlař, etc.: 38, p. 105, il. $135_{15,17}$; 103, plate 20, il. 1.14, 21, p. 104; 135, plates 9_4, 25_7). Of the artifacts found at Moz, the ceramic vessels are essential for dating the finds. The casks are similar to each other and have wide mouths with outward-pointing

straight-cut rims (There is a groove cut in the middle of one of them, plate IV_2.); short everted necks; elongated rounded bodies; and flat, wide bottoms (plate $IV_{1,2,15}$). The shoulder of one of them is decorated with a stripe filled in with individually incised lines and triangular images (plate IV_1). The vessels have black burnished surfaces and pink inner surfaces.

The pots are all very similar, with wide mouths and short everted necks ending in outwardly slanted rims. One of them is decorated with grooves (plate IV_{16}). The surfaces of the elongated or globular bodies of the vessels (plate $IV_{3,4,16–18}$) vary in color from brownish-pink, slightly burnished or dull, to black burnished. All of the vessels uncovered at the site have light chestnut-colored inner surfaces. One is decorated with triangles filled in with parallel and crosshatched lines (plate IV_{17}).

The bowls discovered, like the pots, are very similar to each other in shape. They are spherical with wide bottoms. They end with rims that are inwardly slanted and flat (plate $IV_{6,23}$) or inwardly cut and, in certain instances, separated from the body of the bowl by one or two grooved zones (plate $IV_{5,21}$). The rims of three of the bowls are decorated with grooves located at the upper flat section (plate $IV_{7,22}$). One of the bowls is decorated with diagonal lines created through the use of light pressure (plate IV_{23}). Different from the black burnished surface of the other bowls, this bowl has a light pink surface. All have red or brownish-red inner surfaces. Also classified with the bowls is a roughly made vessel with unbalanced proportions. It has a lip around the rim and a body that slightly narrowed at the bottom. The latter has light pink colored surfaces both outside and inside (plate IV_{24}).

We have included four ceramic vessels that look like wide mugs in the last group of artifacts found at the site. These have wide mouths and bottoms. Two of them have cylindrical bodies (plate $IV_{9,19}$), whereas the bodies of the other two widen slightly toward the top (plate $IV_{8,20}$). One of these mugs has a rounded bottom and a groove passing under its rim (plate IV_{19}). These vessels have slightly burnished chestnut-colored surfaces.

These ceramic vessels, although presenting individual characteristics that link them to artifacts dating to the Early Bronze Age, also represent finds of a new quality. For instance, the black burnished surface, combined with an inner surface in red or a variety of reddish-chestnut shades, is a characteristic of Early Bronze Age ceramics. The same is true of the flat, inwardly cut, or sharpened rims. Also found among the Early Bronze Age artifacts are bowls with spherical bodies and inwardly slanted rims (in the monuments of Garni, Taš-Baš, Malatia, Elazig, Konia, etc. See: 36, plate XI_1, p. 62; 190, plate 37; 300, il. 210, 220, 242; 297, il. 16, 17; 320, il. $8_{3,9,10}$ and il. $9_{1,2,12}$). However, these lack the grooves on or under the rims[5] that the bowls uncovered at Moz possess. One of the characteristics of the last phase of the Early Bronze Age is the chevrons filled with fine incised lines. This characteristic, as confirmed by stratigraphic data, is seen also during the Middle Bronze Age. For example, the ceramics uncovered in Ilto, which have been linked through numerous similarities with the samples uncovered at Moz, are from later than the Early Bronze Age and are connected to the layers of burials that announce the beginning of the Martkopean phase (136, pp. 39–67).

Uzerlik-tepe, which shows us the inner stratigraphic portrait of the Middle Bronze Age, enables us to definitively date the finds. Similar samples uncovered at Moz are found in the lower layer of Uzerlik-tepe. Comparing these with similar finds at the No. 123 tomb of Lčašen, in Gavaṙ, Art‘ik, Ejmiacin, Trialeti, and elsewhere, G. K. Kušnaryova dates them to the first two centuries of the 2nd millennium B.C.E. (189, pp. 404, 406; 190, pp. 81, 85, 94, il. 12, 17, 31). The comparative chronological position of complexes (Muxannat‘-T‘ap‘a, Aygevan, Karmir-Berd, Verin-Naver, Lčašen’s No. 6 tomb, etc. 155:12, pp. 268–308) in Armenia that possess such ceramics is predetermined by the following. The ceramics of Moz and the finds from the other aforementioned complexes are similar to the ceramics known from the complexes of T‘rełk‘-Kirovakan (Vanajor) in their morphological properties and patterns. Similarities in particular to the aforementioned patterns can be seen on finds uncovered from the tombs of K‘arašamb No. 45a and 48, and those of Nor-Areš (63, pp. 90–93, plate I). Pertinent to the complexes of T‘rełk‘-Kirovakan are the tombs of the first group of Trialeti. Deposited there are similar ceramics that continue the traditions of the Early Bronze Age and other similar artifacts uncovered from K‘et‘i’s No. 10–12 tombs and other monuments (235, plates 36–38, pp. 97–102, etc.). Significant in this regard are the ceramic vessels uncovered from the lower level of the third layer of the 2-meter-deep culture of Kültepe that succeeded the Early Bronze Age. Dating back to the beginning of the 2nd millennium B.C.E., these objects are also two-colored, and their surfaces are decorated with chevrons filled with incised lines, etc. (94, p. 158). Careful examination of these objects proves that the samples from Moz belong to the chronological scale of monuments that date to the beginning of the 2nd millennium.

The four shallow cups that are all similar to one

another and the discoid lid (plate $IV_{25–29}$) uncovered at the destroyed tomb of the village of Šatin in the Ełegnajor region represent the same phase of the Middle Bronze Age. These rough, handmade cups are flat-bottomed with upwardly spherical widened bodies that end with sharpened, flat, or inwardly cut rims. One of these vessels has a slightly burnished chestnut, red, gray, and black surface and is decorated with incised images of triangles and rectangles divided into sections. Such cups, as has been mentioned, have been found in all the phases of the Middle Bronze Age, but on these particular primitive vessels we see once again evidence of the continuation of the traditions of the preceding era (incised decorations, two-colored ceramics, the general shape of the vessel).

Our perception of the early phase of the Middle Bronze Age in Syunik‘ was considerably enriched with the discovery of two tombs in Ałitu, which contained a variety of finds. Located almost one kilometer west of the village, this graveyard extends up the hill to the left of the road leading to Sisian. It consists of tombs belonging to the Middle Bronze and Iron Ages. The first group of tombs has shallow (20–25 cm) mounds composed of soil and stone filling, while the second group consists of stone cists set completely or partly aboveground and covered with mounds of stones of diverse sizes. Two of the partially aboveground cists were built on top of Middle Bronze Age tombs made of soil. One of the Middle Bronze Age tombs (No. 2a) was totally destroyed, while the other (No. 1a) was preserved intact. The latter (size: 2.1 x 1.2 x 0.6 m; orientation: east-west) was filled with clean soil. The skeleton found inside was laid on its right side with folded extremities and its head oriented toward the east. Laid alongside the spine of the skeleton, near the pelvic bone, was a large pot (plate V_{11}) that contained a smaller undecorated vessel similar in shape (plate V_{10}). Nine other ceramics (plate $V_{1–9}$) were placed near the skeleton’s feet, in two rows, running north-south. In the second tomb, the artifacts uncovered included a preserved pot and a sherd of a bowl that were deposited along the western wall of the cist (plate $V_{12,13}$). The rest of the artifacts seemed to have been taken or thrown into the gravesite by those who built the cist.

Three of the bowls are spherical, flat-bottomed vessels with diagonally cut rims. They have a black burnished surface and a gray-colored inner surface. The gray inner surface gives a blackish shade to the fragile ceramic of these poorly fired vessels (plate $V_{1,2,8}$). The fourth bowl has a lightly burnished reddish-yellow surface with a reddish shade in the cross-section. It has a slightly everted short neck, which, after widening at the base, is connected to the bowl’s semi-spherical body with an acute transition (plate V_{13}).

Two short, straight-neck, spherical-bodied vessels represent the third variety of bowls found in the gravesite. These have black burnished surfaces and brown inner surfaces (plate $V_{3,7}$).

Four of the pots resemble this third group of bowls in shape, color, and fragility (plate $V_{6,9,10,11}$), while the fifth is distinguished only by its being better fired (plate V_{12}). The shoulders of two of these pots, distinguished from the bowls simply in their proportions (the ratio of diameter to height is 1:1.4–1.5 for the pots and 1:1.76 for the bowls), are decorated with a row of interwoven incised angles. The row on one of the pots touches the stripe that circles the base of the neck and is filled with an incised spruce-shaped pattern. The rim of the sixth pot is rounded and grooved underneath (plate V_5). The last of the pots is also decorated with a groove. It has a straight neck and a semispherical body (plate V_4). These artifacts with their incised decorations, inwardly inclined rims, and everted necks (like on one of the bowls uncovered in Beden: 128, plate $XXXIII_5$) are similar to those discussed above, which leads us to believe that they are connected to the Early Bronze Age culture. Based on the artifacts uncovered from Trialeti’s XVIII, XLI, XLIV, and other mounds, E. M. Gogadze distinguishes the short, straight necks of the vessels as being among the early characteristics of the period, disappearing gradually during the course of cultural development (130, p. 105, plate XXV, il. 24,29,32, and plate XXX, il. 5,6,10, etc.). Finds from the first layer of Uzerlik-tepe, the No. 10 tomb (235, plates 36_{17} and $38_{9–10}$) of K˙et‘i, and other monuments of the same period confirm this. The finds from Ałitu, however, are older than those of Uzerlik I. We particularly notice among the Uzerlik I finds ceramic vessels and ornaments that are absent from the Ałitu complexes. Therefore, the finds from Ałitu seem to immediately succeed those of Uzerlik I and can be dated as belonging to the last quarter of the 3rd millennium B.C.E.

The finds from the monument called Zorak‘arer, and especially from the graveyard located in the territory of Sisian’s Experimental Station, not too far from Zorak‘arer, are of distinct significance in terms of studying the progress of the material culture of Syunik‘ during the Middle Bronze Age.

Zorak‘arer. This monument—1658 meters above sea level—is located 2.6 kilometers northwest of Sisian, in a triangular area located on the left side of the Sisian-Goris highway. The shallow bed of the Daŕë rivulet separates the hard-to-cross northern and north-

western slopes of the cape. The southern slope gradually extends down to the Sisian plain. A row of rock fragments of different shapes (rectangular, table-like, conic), 300 meters long and 0.5 to 2.5 meters high, standing on the ground or on surface rocks and running in a north-south orientation, lies in an area of almost 8 acres on the eastern side of the triangle. This row of rocks isolates the monument from the surrounding plain. There are perforations 6–8 centimeters in diameter with two-sided openings very close to the edges of the upper part of some of these rock fragments. In the middle of the row, there are rock fragments 2 to 2.5 meters tall (diameter: 38–40 cm) erected in an oval arrangement. The row of small stones passing by the eastern line of the monument divides the oval into two uneven parts. Toward the east, the row separates three rock fragments erected on the southeast line, and gives the oval the appearance of an Armenian question mark (՞) (plate VI_1). In the middle of the western section of the oval, there is a huge stone cist (il. 4) composed of two cells that belong to the beginning of the 1st millennium B.C.E. The cist was covered with a mound of stones. A considerable portion of the filling was found in the cist, because some of the capstones had been removed. We noticed an interesting and important detail here: under the capstones preserved in the eastern side of the tomb, there was an auxiliary red capstone with a perforation in it; this capstone was distinguished from all other basalt slabs.[6] Two other capstone slabs also bearing perforations have currently fallen into the tomb. The mound of this cist is striped with a cromlech composed of medium-sized stones that are attached to one another and have flat exteriors. The cromlech is almost entirely covered with the stones of the mound (plate VI_2).

The entire territory of the cape is covered with various structures of cyclopean masonry. The preserved walls are 0.7 to 1.8 meters high. Within the structures, and in the spaces between them, there are stone cists in the ground. The capstones of these cists have been systematically removed. There are also some cists that are completely or partially aboveground. This second group of cists is basically outside the walls of the compound; only a few of them are constructed near the walls, southeast of the monument. Important to note is that the walls of some of these constructions with cyclopean layout touch some of the graves, which indicates that we are dealing with constructions from different eras. It is possible that some of them were used as pastures at a later phase.

The opinions expressed about Zorak‘arer are contradictory. According to St. Lisicyan, the perforations found in the stones were made to facilitate the transport of the stones using animals. He also considered the circular construction to be a cromlech of the central tomb (198, pp. 709–721).

G. K. Kushnaryova also views the circular structure as a cromlech of the central tomb. He is inclined to think that the complex may have functioned as a temple for rituals associated with the concepts of the afterlife and suggests that sacrifices were offered at the site (193, p. 48). Thus, both Lisicyan and Kushnaryova, by considering the upright stones standing in a row, the circular structure, the central tomb, and the other tombs (St. Lisicyan calls them dwellings) contemporaneous, have assumed that the tombs dated to the 1st millennium B.C.E. (we shall discuss this in the appropriate chapter) and that they were constructed immediately next to the dwellings. The following facts, however, hinder the acceptance of this theory: a) The central tomb, as has been mentioned, has a cromlech, whereas the circle, which is contemporaneous to the stones standing in a row, is not a cromlech of a tomb. We believe that these tombstones belong to different times. b) Only three of the perforated stones have been used as capstones for the tomb. Of these, the red one is now missing, and the stones No. 201 (the enumeration is Academician P. M. Heroun’s, Director of the Institute of Radiophysical Calculations) and No. 201a have fallen into the tomb, which indicates that the row of stones was erected before the construction of the tomb and, therefore, cannot be dated to the beginning of the 1st millennium B.C.E.

The idea of associating the perforations with a pulling force is not convincing. When considering the specific weight (2.60–3.11) and sizes of the basalt stones, we are convinced that the narrow layer that remains at the edge of these 6- to 8-ton stones would have broken under the pressure of dragging them as they would have had to have been dragged using an animal. Moreover, even if we disregard this reason, the theory does not explain the absence of perforations in the other large stones (84 stones with perforations are currently preserved). The theory is especially shaky when comparing the larger stones with the smaller perforated ones (plate VI_3), which can be moved with the combined force of two to three men. In conclusion, the perforations in the stones seem to have been made when the stones were already within the territory of the monument and for a different purpose. This idea is also confirmed by the existence of stones whose narrow edges are broken. It is also possible that the stones with perforations were carved in a fashion that leads one to think that their edges were broken (plate VI_4). The existence of the perforations in the stones proves that the stone piles located next to individual pieces of rock

assembled on the north-south axis are not the remnants of a wall, because: a) it would have been meaningless to make perforations in the stones only to then cover them, and b) it would be difficult to explain the reason behind pieces of rocks being placed on the two sides of a wall in a semi-circular position. Therefore, it seems possible that the existence of the stone piles may be associated with an effort to secure a vertical position to the pieces of rock found next to them. It follows that the answer to the question of why the stones were perforated lies in the number of stones with perforations and the range of view provided by the perforations in the stones. When standing at the site and looking primarily from the west, with the exception of the small stones, one sees specific sections of the sky and the horizon. Interestingly, the so-called "temple of rituals of the hereafter," which is contemporaneous with the north-south row of stones, and whose stones are arranged in the shape of an Armenian question mark—these have nothing in common with the central tomb and cromlech—demonstrates an essential detail: the three stones that form the tail of the question mark make up an organic part of the construction and are arranged on a north-east axis. This allows us to suppose that this construction may have been associated with observations pertinent to the summer solstice and things of that nature. A similar phenomenon has been observed in the famous ruins of Stonehenge (286, pp. 35, 36, 214–215). We will not discuss such issues further in this study because hypotheses such as this require specialized research.[7] However, in previous publications we have presented a theory, based on the aforementioned observations, that considers the astrological significance of the structure (46, pp. 33–34, 51).

To reveal the chronology of the monument and the general tendencies of its development, we conducted excavations of a limited scale at four different sections. In the first square (size: 1.5 x 2 m) located on the western edge of the monument, the layer was 35 to 40 centimeters deep and located on top of the natural rock. Potsherds with colorful and black or dark brown burnished surfaces (plate $VII_{1–5,12,7–10}$), a fragment of quern (plate VII_{39}), and obsidian chisels were discovered in this excavated section.

In the second square (size: 4 x 8 m), excavated at the southeastern section of the monument, the cultural layer was 45–50 centimeters deep, with earth beneath. In this section, we uncovered black (plate VII_{25}), brown-black (plate VII_{28}), and black on the inside and dull red on the outside (plate VII_{27}) handmade sherds; colorful vessels (plate $VII_{17,33,29}$); weight-pendants (possibly also a head of a spindle) made of a sherd of a vessel with a black burnished surface (plate VII_{40}) and volcanic stone (plate VII_{38}); a sherd of a bowl with a reddish-chestnut burnished surface (plate VII_{26}); a boulder roller (plate VII_{31}); and parts of a mobile hearth (plate VII_{20}) and boat-shaped quern (plate VII_{41}).

The cultural layer of the third square (size: 4 x 5 m) was 40–45 centimeters thick. Underneath it lay earth. The artifacts uncovered were two black (plate $VII_{22–23}$) and one gray potsherds with dull surfaces. The gray one was covered with brown spots (plate VII_{32}). The last of the finds at this site included a hinge made of volcanic stone (plate VII_{42}).

From the excavation ditch in the fourth square (size: 3 x 5 m), where the depth of the cultural layer fluctuated from 30 to 35 centimeters (underneath it lay the mother earth and natural rocks), we uncovered a sherd of a chamber pot with a dull gray surface (plate VII_{30}).

To clarify the chronological relationship between the large cists in the ground, we excavated the only tomb (size: 8 x 3 x 2.5 m; orientation: north-south) with an entrance (0.8–1 x 2 m) in the northern wall. Most of the capstones, like the capstones of other tombs, were missing. Fifteen capstones remained at the site, lying on both sides. We found that this cist—called a dwelling by St. Lisicyan—had been used briefly as a shelter in the Middle Ages. This usage was confirmed by the discovery of an n-shaped hearth located near the entrance (ashes were preserved in it) made of small stones rising about 15 centimeters above the ground. A sherd of glazed ceramic was uncovered next to the hearth. The fact that the hearth was constructed above the ground is proof that the entrance was not made in the Middle Ages. More likely, the northern section of the tomb (no other finds were uncovered there) was used during the Middle Ages. Concerning the southern section of the tomb, beginning from the floor and rising up 0.6 to 0.7 meters we uncovered, at different elevations, potsherds with colorful and black or brown-black burnished surfaces (plate $VII_{6,18,15,\ 16,14,\ 13,21,\ 24,\ 37}$) and obsidian chisels. Also found was a rectangular implement made from a boulder that had been sharpened at the bottom. Its cross-section is oval shaped. This object was most likely used as a cutter (plate VII_{37}). In addition to these finds, we uncovered two fox skulls and two pasterns of a small horned animal. These finds have the same date as the artifacts uncovered in the excavated ditches. They seemed to have fallen into the tombs from the cultural layer during the construction of the tomb.

Among the ceramic sherds that were uncovered, the three belonging to cups are sections of high necks

similar to one another. The necks end with sharpened, outwardly slanted rims that are similar to samples dated to the Early Bronze Age. Two of the sherds have black burnished surfaces (plate $VII_{1,6}$), and one has a dark chestnut burnished surface (plate VII_2). The fourth also has a black burnished surface and ends with a grooved, outwardly slanted, rounded rim typical of the Middle Bronze Age. The central part of the neck of this vessel is decorated with curved pairs of slanting lines between the groove lines. The lines partially cover the neck of the vessel. The inner surface of this sherd, similar to the previous ones, is crimson (plate VII_3).

We have also listed the sherd of a pot with a dull black surface under this group of vessels. It has an everted neck terminating in a sharp rim and a body that narrows significantly at the bottom (plate VII_{23}).

The pots in the second group have colorful surfaces. These are fragments of everted necks that are similar to one another and end with outwardly inclined, slightly rounded rims. Three of them are grooved in the inside, which makes their rims look like stairs in their cross-sections (plate $VII_{7,8,10}$). It is most likely that two of the other sherds are also sections from the necks of pots (plate $VII_{9,24}$). It is striking that their red painted surfaces are decorated with dark red wavy, triangular, and horizontal lines. The latter are dominant and, as we will see, do not appear later. The horizontal lines on one of them are crossed with radiating lines that stem from the rim. The neck of the vessel is decorated in the inside with angular images. Unfortunately, only a section of this find is preserved (plate VII_{21}). Distinguished from these finds is the sherd of a pitcher, which has a globular body whose arched handle is broken (plate VII_{32}).

The sherds decorated with horizontal straight or wavy multiple lines and angular images are most likely parts of pots or pitchers (plate $VII_{11–13,17,33,29}$).

Sherds from the other group are from bowls. One of them is a part of a vessel whose convex and everted upper section ends with a rounded rim. In its upper part, the dark chestnut burnished surface of the latter has a chevron made of fine dashes that touch the groove circling the center of the body of the vessel. Three burnished horizontal bands pass over the chevron (plate VII_4). The rounded body of the other bowl ends with an inwardly inclined rim. This roughly made vessel has a dull black surface (plate VII_{18}). Two additional semispherical bowls were found. One ends with a rim possessing an inwardly slanting cut that was familiar during the Early Bronze Age. The other bowl has a flat rim, with grooves etched underneath it. The sherds have a brown burnished surface. The body of another bowl possessed a black inner surface and a dull reddish surface. The transition from its body to its neck is lightly expressed (plate $VII_{27,28}$). The red-chestnut burnished body of the third bowl ends with a sharply outwardly inclined bulky rim (plate VII_{26}).

There are only a few chamber pots. The rounded body of one of these vessels has a black burnished surface and ends with a short, straight, slightly narrowed neck (plate VII_5). A groove circles the bottom of the rounded rim of another vessel. The rim represents a continuation of the cylindrical body (plate VII_{19}). The cylindrical bodies of two other vessels end with sharp, slightly outwardly inclined rims. The upper part of the body of one of them is banded with red horizontal lines created with oval knobs decorated with rows of slanted lines made by squeezing. The vessel has a red painted surface (plate VII_{14}). The surface of the other vessel is a dull reddish color (plate VII_{15}). The dull gray cylindrical body of the last vessel of this group ends with an outwardly inclined, straight cut rim separated from the body of the vessel by a light groove (plate VII_{30}). Another sherd has a reddish burnished surface. It was most likely part of a shallow cup with a body that enlarged gradually toward the top (plate VII_{16}).

The last two sherds belong to dull-surfaced bodies. One is decorated with elongated ovals connected in a zigzag pattern formed by squeezing (plate VII_{22}). Lines on the other form a spike-like image, and similar dashes surround a stamped concentric circle to the left. It seems that the image of the sun and a spike may have been depicted (plate VII_{25}).

Another group of artifacts comprises implements and door hinges made of stone. The implements are rectangular halves of querns significantly worn by long use (plate $VII_{39,41}$), discoid weight-pendants (that might be spindle heads) made of stone (plate VII_{38}) and a sherd of a vessel (plate VII_{40}), a roller (plate VII_{31}), and an implement that was most likely used as cutter (plate VII_{37}). A basalt pounder (plate VII_{35}), a boulder roller (plate VII_{36}), and a door hinge made of stone (plate VII_{34}) were also discovered above the ground at the site of the monument.

The last of the artifacts is a part of a thick clay-walled mobile hearth. It has an upright side and a flat oval bottom, with a rectangular opening in its center (plate VII_{20}). The properties of this hearth and its thick, roughly made walls resemble the finds from the lower layers of Uzerlik-tepe (190, pp. 82–83, il. 15). In later phases, the walls of similar hearths are thinner, and, in certain instances, the rectangular bottoms are rounded at their corners. Regardless, these finds have no significance in terms of dating. Regarding the potsherds, some of them, as has been mentioned, possess

characteristics typical of the Early Bronze Age. The bowls ending with inwardly slanting cuts or outwardly sharpened rims, the cylindrical pitchers with high necks, and the two-shaded cross-sections are typical of artifacts from the Early Bronze Age. The shape of the body of the vessel that has a sharp rim, a sharply everted neck, and a very narrow bottom (plate VII_{23}) is also associated with the pottery traditions of this era. The ceramics of the Early Bronze Age, however, as has been mentioned, lack the interior groove of the rim that is present in these finds. The finely incised geometric designs that encircle the neck of the vessels, although quite simplified on these finds, are typical of the ceramics of the final phase of the Early Bronze Age. This design and its variations appear during the Middle Bronze Age encircling the shoulders and the bodies of vessels. The presence of this decoration on the necks of the newly uncovered vessels suggests their early age and could indicate their immediate association with the artifacts of the final phase of the Early Bronze Age. The potsherds found in the lower layer of Uzerlik-tepe (190, il. 17,18) and at a depth of 1.5 meters in the square 20ž of the fortification of Gaṙni (compare plate XXX_1 of 36 with plate VII_3) are decorated with incised zigzag lines or stripes drawn in opposite directions. In Gaṙni, the Early Bronze Age layer begins below the aforementioned depth. Along with the aforementioned artifacts, sherds of colorful ceramics were also found in Gaṙni. The pattern of the sherds of colorful vessels uncovered in Mecamor and Ēlaṙ together with artifacts that belong to earlier phases is reminiscent of what has been discussed above (compare il. 23 and plate $XIII_5$ of il. 38 of 37 with plate VII_{29} of this work). It is appropriate to mention here that we found among the artifacts uncovered at Ēlaṙ's tomb No. 25 vessels similar to the artifacts uncovered in the lower layer of Uzerlik-tepe and a colorful bowl decorated with multi-layered zigzags whose pattern has a striking resemblance to the artifacts uncovered at Zorak'arer (compare il. 91 of 38 with plate $VII_{9,13}$). Nevertheless, the limited nature of the excavations at Zorak'arer, the scarcity of artifacts, and the somewhat disturbed condition of the monument prevent us from proposing a final answer with regard to their date of origin. We can say, given the data currently at hand, that there are ceramic sherds at Zorak'arer pertinent to the Kur-Araxes culture and that suggest the continuation of this culture. We also found samples of colorful Early Bronze Age ceramics at Zorak'arer, which we will discuss during the course of studying the finds from the excavations at the "Experimental Station" of Sisian.

The finds of the tombs called the graveyard of Zorak'arer (Zorak'arer is almost 2 km north of this graveyard) located in the territory of the "Experimental Station" of Sisian (height: approximately 1650 m) help clarify the cultural development of the era. The graveyard consists of Middle Bronze and Iron Ages tombs. We will examine the tombs of the Iron Age in a separate chapter. A significant number of the tombs that date to the Middle Bronze Age were deprived of aboveground signs during the implementation of the system of land tenure. In individual and still-intact sections, there are mounds consisting of soil and stone filling. In certain instances, pieces of rock were placed on top of them. The presence of the tombs is basically indicated by the presence of the visible sections of the capstones at the surface of the ground. With the exception of one tomb (No. 4), which is a stone cist, the others are made of soil. We will now discuss the 16 excavated tombs in chronological order.

Tomb No. 4. This tomb was covered with a mound 0.7 meters high and 9.7 meters in diameter made of soil and stones (plate $VIII_1$). Oriented in an east-west orientation, the tomb has a center 0.9 meters wide, and edges 40 and 50 centimeters wide. The table-shaped tomb was shallower (48 cm) and was covered with two capstones. The excavations revealed that the tomb was completely filled with black soil; no human bones were found. Uncovered immediately under the capstones were sherds of ten different ceramic vessels, primarily located in the central part of the tomb chamber. These fragments were from ceramic vessels that were broken; some were thrown into the tomb. Ten goat bones were also uncovered in the tomb. Therefore, it is unlikely that a human skeleton was buried there and deteriorated. We did not observe any traces of cremation. There seems to be little doubt that this tomb was constructed as a memorial shrine. The shrine's floor was a layer of soil 15 centimeters thick shoveled on top of the mother earth (plate $VIII_{2-4}$).

One of the ceramic vessels uncovered is a yellowish-red tub-like vessel with a prickly surface, a flat bottom, and a rounded body. Its slightly concave rim is squeezed in from the opposite sides (plate $VIII_5$). This kind of vessel is seen in monuments dating back to the 3rd and the first half of the 2nd millennia B.C.E., and therefore these cannot be viewed as finds appropriate for dating.

It is the pots that are interesting in this regard. Four of them are vessels that were not finished. They have red and brownish-red prickly-textured surfaces with sharply everted (plate $VIII_{6,11}$) or inwardly concave short necks (plate $VIII_{8,10}$) attached to globular puffed bodies. The bottoms of the latter pots are relatively small and make the lower part of the vessels look extremely narrow. The shape of these vessels, as

discussed before, shows close proximity to samples found from the Early Bronze Age (compare with plate VII_{23}). This association becomes clearer during examination of the pot with a dull black surface. It has a puffed body ending with an upright neck and is decorated with angular images made of cellular patterns, scored underneath with a band. Two dimples were made underneath the lines (plate $VIII_7$). Such dimples are a typical pattern from the Early Bronze Age, as indicated by the finds from excavations of the graveyards at Berk'aber and Bedeni and at the settlement of Ilto (17, pp. 229–233, plate $II_{1,3,4}$; 128, plates 31–33; 136, il. $13_{5–10}$) and appear also at the beginning of the 2nd millennium B.C.E. Let us also mention that there are ceramic vessels decorated with embossed bands and cellular patterns among the finds at Ilto. These finds have provided us enough evidence to conclude that, "Up until now, based on the stratigraphic data of Uzerlik-tepe and the morphological data of the mounds of Trialeti, it was customary to assume that this method of patterning developed during the second phase of the Early Bronze Age. Now, we can say that it came forth during the third phase of the Early Bronze Age. In all cases, the extensive use of the latter coincides with the early phase of the Middle Bronze Age" (136, p. 59). The results of the examination of tomb No. 139 excavated by Ya. Hummel are interesting in this regard. The author dates the vessels with yellow surfaces and dotted zigzag patterns uncovered there to the transitional era between the 3rd and 2nd millennia B.C.E. (133, pp. 27–28, il. $12_{4,5}$). When comparing these and the finds at Xač'enaget with the finds at Uzerlik-tepe, G. K. Kushnaryova does not exclude the possibility that they chronologically precede the finds of the lower layer of Uzerlik-tepe (190, p. 95).

The last of the pots found at the site is a kitchen pot with a dull black surface covered with soot. It has a rounded body ending with a short neck and a slightly outwardly inclined rim decorated with a groove (plate $VIII_9$).

The bowl found at the site also has a wavy decoration. It has a dull black surface, and its rounded body ends with a short, straight neck (plate $VIII_{12}$). One of the bowls uncovered in tomb No. 139 of Xanlar has a similar decoration.

The new finds demonstrate properties peculiar to the Middle Bronze Age, and, therefore, they can be dated to the last quarter of the 3rd millennium B.C.E., after Ałitu, Šatin, and other contemporaneous monuments. The two identical plate-like vessels with a dull red surface, low bottom, and smooth rounded body (plate $VIII_{13}$) are similar to those in the monuments of the same period. Similar finds are also known from Bedeni, the lower layer of Uzerlik-tepe, and elsewhere (128, il. 36, 37, pp. 100–101; 189, il. 96).

The finds uncovered at tombs No. 10 and No. 13 are more complete in shape.

Tomb No. 10 (size: 3 x 1.8 x 2.1 m). This tomb was filled with a mixture of black soil and stones ranging in size up to 1.7 meters. Burned branches and a few vessels were found in its eastern section. There was a filling of clay mash 30 to 40 centimeters thick found at the bottom of the tomb. The skeleton of a 30- to 35-year-old man and accompanying artifacts were plastered in the mash. The skeleton[8] was laid on its right side in the southwestern section of the tomb, with its head toward the east. A pile of individual bones of two sheep and a cow was found in front of the skeleton. A dagger was placed on top of the pile. Cylindrical ornaments with bow-shaped convex wings made of bronze, an obsidian arrowhead, and beads made of carnelian and bronze were uncovered next to the skeleton. A bowl was found in a cask next to the skull. A spear was found in the southeastern corner of the tomb. Also found in the tomb were a lid made of pumice stone, an obsidian core, and various ceramic vessels (14 pitchers, 3 pots, 8 bowls, and 2 saltcellars). These items were scattered throughout the chamber (plate IX).

Tomb No. 13 (size: 1.8 x 1.05 x 0.9 m). Two capstones covered the chamber. No human skeleton was found. Under the northern wall, the skeleton of a sheep was uncovered. Its head and a few bones were missing. Five bowls were there arranged in a row near the eastern wall. A saltcellar was set inside one of the bowls. A second row consisted of three pitchers, and the third and last row was made up of three pitchers and a bowl. A lid made of pumice stone and an obsidian chisel were found under the third row of objects (plate X).

A dagger was found among the uncovered artifacts. It is a leaf-shaped weapon made of bronze with a long blade and a narrow tongue. (There were nails preserved in the two perforations made in the tongue. These were used to fasten the weapon to the wrist.) On both sides of the blade are rows of fine vertical spines (plate IX_1). The dagger found accidentally at Angełakot' is similar to this dagger (the artifact is at the NMA, inventory No. 962/11). Similar daggers have been found in other locations with diverse dates. A similar dagger uncovered at Tepe-Giyan, as mentioned by E. M. Gogadze, dates to 1500 B.C.E., while the daggers uncovered at Megiddo and Byblos date to 2000–1600 and 2100–1900 B.C.E., respectively (130, p. 105, plates $XXIV_4$, $XXVI_{14}$, $XXXIII_{13,16,18}$). We should also mention the daggers uncovered at Šagar-Bazar that date to the 19th–17th centuries B.C.E. (326, p. 86, il. 83). These latter finds were accompanied by

hollowed spears shaped like the spear of the Sisian sample (plate IX_2), which ends with a feather-like edge (326, il. $83_{1,2}$). Spears similar to these are known from the artifacts uncovered in the rich grave mounds of Lčašen No. 40 (74, p. 101, plate I), Hařič No. 44 (280, pp. 112–113, il. 67), Vanajor (204, p. 64, il. 28), and Trialeti (130, p. 107, plate 22, il. 13). The latter are dated to the 18th to 15th centuries B.C.E.

Also uncovered at the monuments and dated to the various phases of the Middle Bronze Age are leaf-shaped arrowheads with rectangular cuts at the base (plate IX_3), a bronze tubular ornament with rounded wings at the edges (plate IX_5), an arch-shaped bronze object with rolled edges (plate IV_4), and a discoid lid made of pumice stone with one flat and one convex side (plate IX_8). The latter is similar to finds in monuments belonging to the various phases of the Middle Bronze Age. The same is true of the bronze ornaments, with a few similar items seen among artifacts dating to the beginning of the 2nd millennium B.C.E. (the tombs of Lčašen's No. 40, K῾et῾i No. 11, etc. See: 74, pp. 99–101, plate 37_{16}) and in complexes of a later period that will be discussed later.

The ceramics—small casks, pitchers, bowls, etc.—are important in terms of clarifying the position of the finds on the chronological scale.

There are two ceramic casks, one with an elongated body puffed in the waist and a short, slightly concave neck that ends with an outwardly hanging rim. Its dull gray surface is decorated with bands filled in with spruce-shaped lines and bordered by a groove. Descending from the grooves are gradually narrowing chevrons filled in with dash and triangle patterns (plate IX_{10}). The second cask has a distinctive shape: a rounded body with a puffed shoulder area, concave neck, and slantingly cut rim. Its black burnished surface is decorated on the shoulder with a band filled with slanted lines and with a row of angles filled with incised dashes. The tops of the angles touch the stripe (plate X_1).

Pots with black and, rarely, gray or chestnut surfaces that are primarily burnished are classified into four different groups based on their body shapes. Those in the first group have a globular body, everted short neck, and outwardly bent rim. One has a groove (plate IX_{22}). They are decorated with bands filled with dashes lined like a spruce tree. Zigzag patterns touch these bands with their peaks (plate X_2). The second vessel has arch-shaped images instead of the zigzag patterns. Between the arches there is an additional decoration with two knobs on each side that resembles the stylized head of a horned animal (plate IX_{22}).

The pots in the second group have an elongated somewhat pear-shaped body, with a sharply everted short neck that forms a wide mouth. The rim of the vessel is circled with a groove, and the body is decorated with a band filled with incised dashes and a zigzag pattern whose peaks touch the band (plate IX_{19}). The bodies of the pots in the third group have a similar decoration, except that they have a slightly rounded shape and an almost straight neck (plate IX_{20}). The bodies of the pots in the last group are puffed at the waist and have an everted neck ending with a rim decorated with grooves (plate IX_{21}).

Most of the pitchers are black, although a few are burnished brown or gray. They can be grouped into two different versions. Classified under the first version are vessels that have a globular body, a long cylindrical neck that narrows slightly toward the top, and an outwardly slanted rim with a groove in the inside (plate IX_{11}). The second group includes those with outwardly slanted rims cut diagonally or straight. They have long, wide necks that narrow gradually. The globular, elongated bodies of these vessels transition abruptly to the necks. This characteristic, typical of the Early Bronze Age, is visible on samples uncovered in complexes belonging to the various phases of the Middle Bronze Age (those uncovered in Hařič, T῾reli, Zemo-Alvani, and elsewhere; see: 93, plate 19; 137, plate 8,9; 280, il. 75). Stripes filled with incised dashes encircle the bases of the vessels' necks. N-shaped designs and mono-linear and bi-linear bands descend angularly. They vertically touch the stripe and decorate the body (plate $IX_{12,14–18}$). There are also undecorated samples (plate $X_{3–6}$). One of these ceramic vessels is a kernos, which is a combination of a pitcher and a pot with a high neck and rounded body. Its black burnished surface is encircled with decorative bands full of incised dashes and zigzag stripes (plate IX_9). A similar vessel is known from tomb No. 45a at K῾arašamb, and dates back to the 18th to 17th centuries B.C.E. (63, pp. 90–93, plate I_1). This indicates that the origin of such popular vessels may have been in the Middle Bronze Age. The Sisian sample presents a different version. It completes one of the missing links and not only helps follow the progress of such vessels, but also demonstrates the cultural link between different eras.

Bowls comprise the next group of ceramic vessels. These vessels have black burnished surfaces and are divided into four versions based on the shape of their rims. Those in the first group have a rounded body and inwardly slanted cut rims (plates IX_{29}, X_{15}). Those in the second group have the same body shape, but the rims are rounded, and, in certain cases, grooves separate the rim from the body of the bowl (plates $IX_{23–25}$, X_{14}). Two of these bowls also have rounded rims, but

their shallow bodies are puffed or globular (plate $IX_{27,28}$). The rounded bodies of the bowls in the third group end with a short, upright neck (plate IX_{26}). The bowls in the fourth group have a rounded body ending with an outwardly turned rim and a short, slightly everted neck (plate $X_{10,11}$). Some of these vessels are decorated with zigzag stripes filled with incised dashes. They are also decorated with wavy bands and designs resembling spruce trees. These designs and their characteristics were examined during the discussion of the samples found at Moz, but we need to mention here that the first two types of bowls are already known from the Early Bronze Age. Bowls of the last group, however, do not have grooves underneath the slantingly cut rims, which is one of the characteristics of these vessels that was popular during the Middle Bronze Age. In addition, bowls with concave necks existed among the artifacts of the early part of the Middle Bronze Age. An example of this is artifacts uncovered in Bedeni that resemble the Sisian samples (128, plate $XXXIII_5$). Vessels uncovered from the first layer of Uzerlik-tepe (190, il. $17_{3,5,8,12,}$ etc.) and other monuments dating to the 20th to 17th centuries B.C.E. have the same shape and design as the bowls presented here. These will be discussed below.

The last group of ceramic vessels to be discussed is made up of shallow cups, cups, and saltcellars (plate X_{7-9}). These have dull gray or black surfaces and are similar to samples found at Moz. Their presence has been established in all the phases of the Middle Bronze Age.

Recent excavations and stratigraphic observations have helped shed light on some fundamental issues pertinent to the chronology of the Middle Bronze Age in the Transcaucasus. Currently, the tomb hills of the senior group of Trialeti, Martkopi, Samgori, Bedeni,[9] and other monuments are related to the first phase of the Middle Bronze Age. Characteristics typical of the last phase of the Kur-Araxes culture and the Middle Bronze Age are evidently intermingled in artifacts uncovered at these sites and at Zorak‘arer. In fact, these complexes are divided into two chronological sub-phases—that of Martkopi and that of Bedeni. There are fine-cut designs in the ceramic vessels of the Bedeni sub-phase, which already demonstrate characteristics typical of the so-called T‘řeghk‘-Kirovakan culture, although there are also concave and convex designs that resemble a string of pearls. The complexes of Syunik‘ are identical to this culture, which is traditionally but not conclusively considered to belong to the 20th to 15th centuries B.C.E. (250, pp. 24–25). Although there are no differences of opinion with regard to the lower chronological limit of the monuments of T‘řeghk‘, the same cannot be said about the upper chronological limit. Without focusing on these fundamental issues (their examination is beyond the objectives of this study), let us mention that the variety of artifacts found in the tombs of Moz, Šatin, Ałitu, and Zorak‘arer match, by all definitive standards, those of the complexes of T‘řeghk‘-Kirovakan, whose chronological limits, according to the current data, are around the 21st to 18th centuries B.C.E. The artifacts of Ałitu and Moz, particularly, date from the same period as the tomb hills of the first group of T‘řeghk‘’s “flourishing phase” and have certain connections with the ceramic vessels found in the grave mounds of Šulaver (195, p. 103, il.35), which are related to the culture of Bedeni. Therefore, the complexes of Syunik‘ can be dated to the period beginning at the end of the 3rd and extending through the beginning of the 2nd millennia B.C.E. The artifacts of tombs No. 10 and No. 13 indicate an apparent link to the artifacts of Moz. Based on the presence of certain designs, their perfect shape, and their similarity with the properties typical of the T‘řeghk‘-Vanajor culture, we can conclude that they are considerably younger than the above-mentioned artifacts. These observations allow us to place the tombs among monuments dating to the beginning of the 2nd millennium B.C.E.

Chronologically, these artifacts are immediately followed by the finds uncovered at tombs No. 1–3, 5–6, and 8 of Zorak‘arer (il. 5).

Tomb No. 1 was destroyed during the construction of a pipeline. The workers took three colorful, identically shaped and designed pots, a saltcellar, and five bowls (plate $X_{I2–8}$) from the tomb. There was a poorly preserved skull of a 25- to 30-year-old woman plastered in a hard clay mass packed inside one of the bowls.

Tomb No. 2 (size: 2.7 x 1.4 x 1.35 m) was slightly destroyed during the construction of the pipeline; a narrow layer 15–20 centimeters wide at the northern section of this southwest- to northeast-lying tomb was preserved intact. Two levels were noticeable in this layer’s cross-section. The upper level, measuring 0.8–0.9 meters, consisted of black soil with stones mixed in, while the lower level was 0.5 meters thick and was made of hard-to-remove clay plaster in which the bones and artifacts found in that layer were sealed. Uncovered from the lower level were the bones of a cow, a roe deer, and a domesticated bird. Two pieces of the lower jaw of a 35- to 40-year-old man were found in the western section of the tomb. Mixed with the excavated earth were the sherds of various vessels with colorful, black burnished, or dull surfaces (plate $XI_{9–14}$). The workers also removed a section of a bronze

dagger and a large pot (plate $XI_{1, 10}$) from this tomb. Uncovered 0.7–1 meters to the south of the tomb was a slab measuring 142 x 68 centimeters, which had two smaller slabs (size: 62 and 93 cm) placed underneath it. The latter covered ritualistic tomb No. 2 (size: 130 x 70 x 40 cm.; orientation: east-west). At the northwestern corner of this tomb was a cup (plate XII_{20}). The tomb was filled with an easy-to-remove mixture of clay and black soil.

Tomb No. 3 (size: 2 x 1.5 x 0.95 m; orientation: northeast-southwest) was 5.2 meters to the southwest of tomb No. 2. There was a slab on top of this barely distinguished mound. Only a small portion of it was visible. Three capstones covered the entrance of the tomb 10 to 15 centimeters below this slab. A fourth capstone was uncovered 0.6 meters to the south of the westernmost slab, covering tomb No. 3a (size: 1.4 x 0.6 x 0.5 m; orientation: south-north). Unfortunately, due to construction work, the mound's original shape was lost, and it was impossible to determine its diameter. It was clear, however, that the mound originally covered both of the tombs No. 3 and 3a, located next to each other (the same applies to the tombs No. 2 and 2a). Tomb No. 3a (and No. 2a), because it was located adjacent to the main tomb, most likely has a ritualistic significance. Indeed, there was only one colorful bowl (plate XII_{19}) uncovered in this shallow ditch filled with easy-to-remove clay and black soil. After removing the capstones from tomb No. 3 (There were small stones lined up at the eastern wall that enlarged the supporting square of the capstone and fortified it.), it was discovered that the upper 50–55-centimeter-layer of the tomb consisted of black soil and stones of different sizes, while the lower layer, with a thickness that varied between 30 and 40 centimeters, consisted of hard-to-remove clay plaster in which the bones and accompanying artifacts were stuck. Unearthed from the western section of the tomb was the skeleton of a 35- to 40-year-old man, laid on his right side, his head pointing southward and his face eastward. Near the face were a dagger, bronze ornaments, a pot, and a cup, while next to the ribs of the skeleton were two obsidian arrowheads and four horse bones. In the center of the tomb were two large vessels, with the man's femoral bone placed on top of one of them. Shallow cups, cups, and bowls lined in a row, with the pelvic bone of a heifer leaning on them, were uncovered here. Sheep and goat bones (plate XII) were also found.

Tomb No. 5 (orientation: northwest-southeast, forming a 17° angle) was covered with a mound 0.4 meters high consisting of soil and stone. It was also covered with four capstones. A basalt capstone was found in the center of the mound. In the southeastern section of the tomb (size: 3.1 x 1–1.35 x 0.9 m) were five pitchers, seven bowls, and a saltcellar. The right femoral bone and shoulder blade of a sheep were found inside one of the pitchers. There was a pile of bones in the center of the tomb on the north-south axis. These included parts of two sheep, a cow, a pig, and a predatory animal (possibly a lynx). One of the sheep was a natural hybrid of a wild and domesticated variety. A lid made of pumice stone was placed on top of this pile of animal bones. A pitcher, a bowl, a dagger, an obsidian chisel, and colorful beads made of "mash" were found in the western half of the tomb. The finds were sealed in a layer of clay plaster 27 centimeters deep. The entire tomb chamber was filled to the capstone with black soil. The soil contained stones of different sizes. In this layer, in the eastern section of the tomb, were pieces of burned branches (plate XIII).

Tomb No. 6 was a mound that has significantly lost its original shape. On the ground were individual parts of capstones placed close to each other (il. 6). The excavations revealed that the capstone located at the southernmost section was placed on the mound. Three capstones were uncovered under it, at a depth of 40 centimeters. The capstones covered the tomb chamber, which was constructed in a northwest to southeast orientation (size: 2.35 x 1 x 0.45 m). It contained the skeleton of a 35- to 40-year-old woman laid on her right side, in a fetal position, her hands under her chin. The skull was found 32 centimeters from the left side of the chin of the skeleton, in the southeastern corner of the tomb. Two bowls were found next to the skull. A pot, a dagger, bronze beads, and tubular ornaments were placed under the northwestern wall (plate $XIV_{12–18}$). In addition to these finds, there were bones of a sheep and a pig. Noteworthy were burn marks in the shape of straight lines found on the two right heel bones of the sheep.

Next to the capstone, on the northern side of the mound, three more capstones covering tomb No. 6a (size: 2.15 x 0.92–1 x 0.75 m) were found. They were laid in the same orientation as those of the previous tomb. Under the southeastern capstone, on the ground and at the edge of the tomb chamber, was a small, 28 x 35 centimeter square made of baked clay "mash" (the find is referred to by an arrow: see il. 6). There were two pots, four bowls, a saltcellar, and beads made of bronze and cobblestones found in the eastern section of the chamber (plate $XIV_{1–11}$). The skeleton of a sheep laid on its abdomen with its extremities severed and placed at an angle was found in the western half of the chamber. Its left side ribs were missing, and its rear extremities were severed. There were parts of another sheep (lower jaw, pelvic bone, extremities, vertebra,

and heel bones) close to this skeleton. In this case, too, burn marks forming a straight line on the right heel bones were found. The last two bones uncovered were the femoral bones of a pig.

Tomb No. 8 was completely destroyed when a tomb dating to the 10th to 9th centuries B.C.E. was constructed. During the 9th to 8th centuries B.C.E., a different stone cist was built on top of the latter without harming the previous tomb. A few artifacts from the Middle Bronze Age—the sherds of two pitchers and a pot—were uncovered from the layer 60 centimeters deep located between these two tombs (plate $XI_{15–17}$).

The results of the excavations indicate that, in specific instances, the tomb mound covers the main tombs that are called "ritualistic." A similar phenomenon (both the main and the "ritualistic" tombs under the same mound) was recorded by Ya. I. Hummel and N. N. Tushishvili during their excavations in the Xanlar and Madnisčala graveyards, respectively. We would like to add that Tushishvili refers to these "ritualistic" tombs as "altars" (277, p. 169), while Hummel calls them "ritual ditches" (132, pp. 26, 114–115). In all cases, the significance of these ditches or "ritualistic" tombs is unclear. It is evident that they are, however, associated with rich tombs. The use of clay "mash" during the burial is a phenomenon that has been noticed also at the excavations in the graveyards of Verin-Naver and K΄arašamb (64, p. 91; 261, pp. 91–95).

The weapons found are limited to daggers and arrowheads. There are four daggers. One of these bronze weapons has a triangular blades and the other is leaf-shaped. They have short, wide tongues with perforations across them (plates XI_1, XIV_{12}). The other two have similar tongues, but their blades are elongated. One of them is diamond shaped in its cross-section (plate XII_1), while the second has a longitudinal cuneiform spine in its middle (plate $XIII_1$). The early samples of these weapons are known from the 3rd millennium. This is supported by the finds at Ēlaṙ, Vanajor (38, p. 50, il. 68, 69), Gyumri, Haṙič (280, pp. 54, 57, il. 13), and many other sites (see 328, plate $I_{1,2,20,21}$, plate $II_{4,6,9,16–19}$). These have flat tongues with and without perforations. This kind of dagger is found through all the phases of the Middle Bronze Age without any major changes. This is supported by finds dating to the different phases of the Middle Bronze Age and uncovered at Lčašen's tomb No. 123 (74, pp. 99–101, plate I), and the monuments of Gavaṙ, Ēlaṙ (38, il. 95–96), Trialeti, and elsewhere. The leaf-shaped arrowheads (plates $XII_{4,5}$ and $XIII_2$); the beads made of pebble stones (plate XIV_1), "mash," and bronze (plates $XIII_{5–6}$ and $XIV_{2–4,15}$); the arched and tubular ornaments (plates $XII_{3,6}$ and $XIV_{13,14}$); and the discoid lid (plate $XIII_{13}$) are similar to those in complexes from various ages. The ceramic vessels, however, are the important items in terms of dating.

There are two groups of casks. Classified in the first group are two vessels with large, wide mouths, short, cylindrical necks (with slightly inward concavity), and outwardly slanted rounded rims (one of them is circled with a groove). The elongated bodies of these vessels have a slightly puffed shape at their shoulders. The bottoms of the vessels are wide and flat. They clearly carry the marks of a potter's wheel and traces that occurred when the vessel was detached from the wheel using a wire. The shoulder of one of these red painted vessels is circled with a row of wavy lines made by the application of a red dye. Groups of similar lines extend down from these waves and encompass a space that is decorated with crossing stripes made of straight lines (plate XII_8). The shoulder of the second vessel is circled with a row of waves, while the body is decorated with two rows of S-shaped images made up of groups of lines. The neck of the vessel is decorated with a vertically descending group of lines, while the rim is decorated with dashes (plate XI_9).

The globular shapes of the bodies of the casks in the second group and the casks' comparatively narrow mouths distinguish them. The red painted surfaces of these vessels are decorated not only with an assembly of waves forming S-shaped images (plate XI_2) or crossing stripes depicted between the wavy bands (plate $XIII_{4,7}$), but also with rows of horizontal waves (plates XI_{10}, XII_7, $XIII_{8,9}$, and XIV_5).

Distinguished from the second version of casks in size only, the pots are represented by three samples that have colorful and black burnished surfaces. The latter dramatically differ from the former in color and design and in the methods used in making the designs. The bodies of these vessels, which have small mouths, cylindrical necks, and outwardly slanted rims (one of them is circled with a groove), are globular or slightly puffed. The shoulders of the vessels are decorated with a row of angular images placed between bands decorated with spruce tree designs (plate XI_{17}) and with two bands filled with zigzags and slanted lines (plate XI_{14}). The peaks of arched images of incised zigzags or a band of angular images of zigzags touch the former bands (plates XI_{16}, XII_{12}, XIV_7). The vessels have a reddish-chestnut inner surface, which lends a bicolor shade to the cross-sections. This shade, and the row of angular images filled with incised dashes represent the characteristics of Early Bronze Age ceramic vessels, as has been stated previously. On these samples, however, we find a zigzag decoration with uninterrupted lines

that is not found in artifacts of earlier ages. Similar ceramics with these patterns were found in the first layer of Uzerlik-tepe, among the artifacts uncovered in Ēlaŕ's tomb No. 25 (38, il. 88–89), in Köl-tepe (106, pp. 18–19), among the artifacts found in the early tombs of Trialeti, and in other monuments dating to the 20th to 17th centuries B.C.E. The multi-colored samples are wide-mouthed vessels with outwardly slanted rims, inwardly concave necks, and rounded bodies whose upper part is decorated with many rows of wave patterns. Similar decorations encircle the neck of one pot, while another pot is decorated with bunches of vertically descending lines (plates $XI_{3,4}$, $XIII_{8–10}$, and XIV_{16}).

The bowls are represented by samples of multi-colored and black burnished surfaces. These comprise three groups, based on the shape of their rims. The first group has rounded bodies and inwardly slanted rims (plates $XI_{5,6}$ and $XIII_{11}$). The bowls of the second group have rounded rims (plates $XI_{7,12,13}$, $XIII_{19}$, and $XIV_{8,9,18}$). The third and last sample has a similar rim and is distinguished by a squat, puffed body (plate $XIII_{20}$). The red painted surfaces of the colorful samples of these groups are decorated with small and large wavy lines that descend vertically in groups. The wave patterns are created with a dark red dye. In certain instances, straight lines separate these wavy lines from each other. In one instance, the groups of straight lines are diagonal and have angular shaped images (plate XI_{13}). The black bowls are decorated with arches made of zigzags and with horizontal bands and angular images. One of the samples is decorated with a wavy band and an arched stripe filled with dots (plate XI_{12}).

Bowls found in the citadel of Gaŕni (36, plate $XXVIII_{3,5,7,10}$), at Haŕič's No. 4, 12, and 63 tombs (280, il. 46, 51, 55), K'et'i's No. 12 tomb (235, plate $XXXVIII_{7,9,10}$), Uzerlik-tepe's first layer (190, il. $17_{3,5,7,9}$ and $18_{3,7,11}$), and other monuments dating back to the 20th to 18th centuries B.C.E. have the same shapes and patterns as the bowls discussed here.

The shallow cups, cups, and saltcellars make up the last group of ceramic vessels needing to be discussed. The cups are vessels with rounded, slightly elongated bodies and hardly noticeable rims. They have a dark chestnut color in their cross-sections. The black burnished surfaces are decorated with incised zigzags in the form of angles and boomerangs (plate $XII_{16,17}$) and arched images made by applying numerous dots (plate XII_{20}). These patterns, except for the one in the shape of double knees, have been discussed previously. The double-knee pattern also exists in the first layer of Uzerlik-tepe. The difference is that, on those ceramics, the pattern was created using two parallel lines, and the pattern lacks the zigzag lines that fill the space between the parallel lines found on other vessels (190, plate $XVII_{17}$). We find this pattern on ceramic vessels uncovered in tomb No. 12 in Xanlar. Made by using a cogged stamp, the corners of the double-knee decorations have a rounded shape in the vessels uncovered in Xanlar. Ceramic vessels encircled with S-shaped decorations were uncovered in these tombs (133, il. $11_{4,11,11a}$). The saltcellars are small vessels with yellowish-gray or black and gray colored surfaces. They have flat or rounded bottoms and cylindrical (plates XI_8 and XII_{18}) or slightly rounded semi-globular (plates $XIII_{14}$ and XIV_{11}) bodies common to all the phases of the Middle Bronze Age. Based on examination of these finds, we date this group of tombs to the 19th to 18th centuries B.C.E.

These artifacts are followed by the finds from tombs No. 7, 9, 11, and 12 in Sisian.

Tomb No. 7 (size: 3 x 1.2 x 0.7 m; orientation: northeast-southwest, with a 12° inclination toward north) was covered with four capstones. Parts of two of these capstones were visible above the ground before beginning the excavation. The other two capstones were covered with a soil and stone filling 50 centimeters thick. In the center of the tomb chamber, the skull of an 18–22-year-old woman was found, facing east. Individual parts of the skeleton (pelvic bone, bones of the arms and legs) were placed along the northern wall next to the lower jaw of a 6- to 7-year-old child and the skull of a ram. The spine and ribs of the ram were placed next to the woman's skull. Next to these bones were a bronze dagger, four obsidian arrowheads, and bow-shaped and tubular bronze ornaments—the first made of bronze sheet and the second with outwardly folded wings. To the east of these artifacts were various ceramic vessels placed in a specific sequence. In the middle of the tomb were three large pots, followed by eight pitchers, nine bowls, one more pot, and a saltcellar (plate XV).

The skeleton and the associated artifacts were "sealed" in a hard layer of black soil and clay plaster 40 to 50 centimeters thick; their extraction from the plaster-like soil pack required considerable effort. Above it, the entire tomb chamber up to the capstones was filled with soft black soil, in which the remains of burned branches were found.

Tomb No. 9 (size: 2.8 x 1.4 x 0.8 m; orientation: east-west) was located 5 meters to the south of tomb No. 7. It was covered with four capstones, three of which were found under a filling 68 centimeters thick composed of a mixture of soil and stones. Found in the center of the tomb were the skull of a ram and four femoral bones of a large livestock animal. Next to this

pile of bones laid a dagger and bow-shaped and tubular ornaments made of bronze. The latter have outwardly folded small wings. Also found were three obsidian arrowheads, carnelian beads, an amulet made of bone, and a discoid lid made of pumice stone. To the east, as in tomb No. 7, were a cask, eight pitchers, 17 pots and bowls, and a saltcellar (plate XVI) placed in a specific sequence. These artifacts also were found in a mash of mixed black soil and clay 40–50 centimeters thick, topped with soft black soil that filled the cavern to the capstones.

Tomb No. 11 (size: 1.4 x 1 x 0.6 m; orientation: east-west) was covered by two capstones and contained the poorly preserved skeleton of a 20- to 25-year-old man lying on his right side, with his head oriented toward the east and his face turned to the north. Next to the skeleton's chest were a crescent-shaped amulet and carnelian beads, and six small decorative shields were placed around the pelvic bone. A small shallow cup was found near the western wall (plate $XVII_{1–8}$).

Tomb No. 12 (size: 1.6 x 1.2 x 1.1 m; orientation: east-west) was also covered with two capstones and contained the skeleton of a 20- to 25-year-old man laying on his right side with his head oriented toward the east. After having been separated from the lower chin, the skull was placed on its left side. Potsherds were found next to the skull. A pot, a cup, and an arrowhead rested under the skull. A bowl was placed near the chest (plate $XVII_{9–15}$).

Among the finds were leaf-shaped daggers and round-shouldered weapons made of bronze. Each has three perforations in its base. Preserved in these perforations are small bronze nails used to fasten the weapon to the wrist. One of the blades is diamond shaped in its cross-section (plate XV_1) and one is lens shaped (plate XVI_1). Daggers of this type, studied before these artifacts were uncovered, were known in the Transcaucasus from monuments belonging to the Late Bronze to Early Iron Ages (Arum, Kołb, Noyemberyan, Samtavro, Kvemo-Sasireti, Madnisčala, Mingečʻaur, etc.) and are considered to be objects useful in dating. Moreover, since this kind of dagger was primarily uncovered in the territory of Shida and Kvemo Kartnileri, certain scholars have suggested that they were typical of Shida and Kvemo Kartnileri in Eastern Georgia. These new finds indicate that this kind of dagger existed in the Transcaucasus during the Middle Bronze Age (not excluding the possibility of earlier existence) and was widely used later. Therefore, these daggers cannot be considered as dating objects or as artifacts pertinent to any specific geographical region (for details see 48, pp. 80–82, plate I), because such daggers are known from the Amorgos Island, Iraklion (303, p. 263), and other monuments of the Aegean world (307, il. 5, $46_{1,3}$). Similar types of daggers are also known from Xatušaš and date to the 18th to 16th centuries B.C.E. (304, p. 203), while the one uncovered in Beyindirköy dates to the 25th to 23rd centuries B.C.E. (328, plate 18). The tubular ornaments with small outwardly folded wings (plates XV_3, XVI_5), the arched ornaments (plates XV_2, XVI_4), the leaf-shaped obsidian arrowheads (plates $XV_{4,5}$, XVI_2, $XVII_9$), the beads made of carnelian and bronze (plates XVI_3, $XVII_7$), and the discoid lid, which is concave on one side and convex on the other (plate XVI_7), have already been discussed. The crescent-shaped amulet, which is made from a sheet of bronze and has a ring in its center (plate $XVII_1$), has no particular significance. Early versions of this amulet (first quarter of the 2nd millennium B.C.E.) are known from Verin-Naver (263, pp. 203–206, il. $5_{1–3}$). Artifacts such as these are also common to the tombs of the Late Bronze Age, so they cannot be used to clarify dates.

The bone amulet is interesting. It has gradually narrowing edges and is shaped like a four-sided rod. It has a perforation in its middle, and its small wings are decorated with incised lines (plate XVI_6). We do not know of any similar artifacts.

The ceramic vessels with black and colored surfaces are the objects that are decisive with regard to dating the finds. Continuing former traditions, these vessels resemble objects uncovered in the previous tombs and are even identical in certain instances. Significant in this regard are the black burnished (plate $XVII_{14}$) and dull ($XVII_{11}$) bowls with upwardly straight necks and rounded bodies and the small pot with a dull brown surface and similarly straight neck and globular body (plate $XVII_{15}$). The small colorful casks and large pots are duplicates of the ceramic vessels of the former period. They are vessels with the same wide mouth, outwardly inclined rounded rims (circled with grooves on the inside), everted necks, rounded body, and flat bottoms. The bodies of the latter have a squeezed, elongated shape. The red painted bodies of the vessels are decorated with multiple rows of wavy lines, each consisting of a separate level (plates XVI_8 and $XV_{7,8,14}$). These lines, in addition to the vertical lines in one instance, decorate the necks of the vessels. The bodies of two vessels are decorated with zigzags placed between the vertically descending lines (plate $XV_{6,13}$). Despite copying the designs of similar vessels uncovered in the tombs of the preceding phase, these are distinguished from their counterparts by their pure, dry black color, which is free of other shades (typical for the preceding phase is the

brownish-black or reddish shade), and by the pointed zigzags, which were not used in the colored vessels of the preceding phase and which appear on the vessels along waves with light, curved peaks.

The pitchers have a range of colored surfaces, including undecorated red (plate $XVI_{10,11}$), colorfully decorated, and black burnished surfaces. They have wide mouths, outwardly inclined rounded rims (revealing a shape reminiscent of a staircase in their cross-section), everted high necks, and elongated oval bodies, which are different from the rounded bodies typical of the vessels of the preceding phase. Similarities and differences are also obvious in the designs. Similar to the wavy lines of the preceding phase that circle the body in a few places or the lines that descend vertically (plate $XV_{7,8,12}$, etc.), we see groups of angular lines of two or three bands. In certain instances, there are previously unknown lozenges in the shape of comb teeth (plate XV_{10}) or groups of short dashes (plate XV_{12}) between the bands. There are also pitchers with undecorated red painted surfaces and others with necks that are decorated with groups of vertical, wavy, and zigzag lines. The vessels with black burnished surfaces have rims with grooves on the inside, an outwardly slanted flat cut, and a high neck that is everted in the middle. These vessels lack a passageway from the body to the neck that is visible on artifacts uncovered from tombs No. 10 and No. 13.

The surfaces of the vessels are decorated with arches consisting of small zigzag lines (plate $XVII_{12–16}$) or with a wide wavy band with crosses between the waves. The shoulders are circled with two or three bands filled with zigzags.

The pots comprise the next group. They have wide mouths, outwardly slanted rounded rims, short and centrally everted necks, and globular bodies. One has an undecorated, red painted surface (plate XVI_{17}). The surface of the other is circled with three rows of wavy lines made with a dry, black dye (plate XV_{14}).

There are many bowls. Twelve have black burnished surfaces, eight have red painted surfaces, and eight are multi-colored. The latter have uniform rounded sides and are slightly concave at the top. They have rims with inwardly slanted cuts (plates $XV_{15,16}$, $XVI_{20,21,25}$, and $XVII_8$) or are rounded (plates $XV_{17–21}$, XVI_{19}, and $XVII_{10}$). Most of the bowls are round rimmed. Bowls with short and straight rims (plates $XVI_{22,24}$ and $XVII_{11,14}$) are rare in these tombs. These, too, like the bowls of the preceding phase, are decorated with waves between straight lines descending in groups. Only one of these vessels is decorated with stripes or lozenges in the shape of comb teeth placed between the straight lines—a design not found in the preceding period. These stripes are made with the use of a dry black dye free of other shades (plate XV_{15}). The undecorated red painted bowls do not differ from these vessels in shape. Eight of the bowls with black burnished surfaces have rims and bodies similar to each other. The last two bowls in the group are undecorated. In one instance, the bowl has a short, straight neck. The other has a puffed body (plate XVI_{18}). The remaining eight bowls are decorated with arched images obtained with a dented tool (plate $XV_{17–21}$), lozenges filled with finely incised zigzags (plate XVI_{22}), and horizontal bands (plate $XVII_{10}$). Hypothetically, we classify the rough handmade vessels with semispherical bodies, rounded bottoms, and dull black surfaces in this group (plates XVI_{26} and $XVII_8$).

Two saltcellars, both possessing black burnished surfaces, constitute the last group of artifacts uncovered at the site. Their rounded bodies end with short, straight necks (plates XV_{22} and XVI_{23}) and rounded rims. The body of one of the vessels is decorated with two horizontally drawn zigzag bands filled with incised dashes. These bands are identical to those found on the above-discussed vessels in shape and style of making. In general, these ceramic vessels show great similarities to the artifacts of the preceding period in shape and design and often are their duplicates. This similarity is revealed through examining the incised arches and the wavy or straight decorative lines typical of the lozenges and colored vessels. Nevertheless, these newly uncovered artifacts have fine differences. For instance, the flatness of the upper part of the rims, the elongated oval or pear-like shape of the pitchers, the solid black design, and the arched design composed of different sized dots. Giving the impression of embroidery, this decoration differs from the similar designs of the preceding phase, which used dots of the same size. The small and large dots that are lined up apart from one another on the two sides of the denture give a distinct delicacy to the embroidery. This arrangement of dots gives the design the impression of double rows. These peculiarities are indicative of the progress being made at the time and are evident on artifacts of the same period uncovered from other monuments. Particularly important in this regard are the finds of the second layer of Uzerlik-tepe, which date back to the 18th to 17th centuries B.C.E. and are copies of the finds of Sisian (189, il. 12, 14). Among the artifacts uncovered from this layer we see sherds of vessels decorated with lozenges in the shape of comb teeth and arched, angular, semispherical, and other images made in a similar fashion (190, il. 23, 31). Similar artifacts are also known from other monuments in Arcał. Artifacts uncovered in the plain of Mil-Łarabał and the

ancient site of Łarak‘ep‘ek-tepesi (163, Il. 5; 171, p. 36, plates VIII and IX) are also mportant to reference here. They are comparable with the artifacts of Uzerlik-tepe and date back to the same era. Similar vessels are also known from the village of Aznebyurt (Znaberd) in Naxiǰevan (103, plate III_2). Referring to these vessels and mentioning that, unlike vessels uncovered at Naxiǰevan, the colored ceramic vessels are rare in the plain of Arcał–Mil-Łarabał. G. S. Ismayilov adds: “During the Middle Bronze Age, there were two major centers for the production of ceramic vessels in Azerbaijan. One of them, most likely, existed in the plain of Mil-Łarabał and its vicinity, including the Guruchay-Kendelenchay Mesopotamia. This center primarily produced ceramics with black and gray burnished surfaces. The second major center was Naxiǰevan, where colored ceramic vessels dominated. Due to interracial relationships, these vessels could easily have reached—through the Araxes valley—nearby places and, particularly, the Guruchay-Kendelenchay Mesopotamia, and the black burnished vessels could have been taken from there to Naxiǰevan” (171, p. 60). This theory is not overly convincing, even in the absence of the artifacts of Syunik‘. It does not explain Naxiǰevan’s development into a center for the production of colored ceramic vessels within the sphere of the strong Armenian culture. In such a case, colored vessels made in Naxiǰevan would have spread throughout the Armenian cultural sphere. We will discuss this matter in more depth later.

At this point in our discussion we would like to emphasize the simplicity of the decorations of the colored ceramic vessels of Syunik‘-Arcał and the fact that they remained almost unchanged during the first and second phases of the Middle Bronze Age. We would also like to concentrate on the matter of establishing a date for these items and mention that we have noted the same embroidery-like row of cells that make angular stripes on the ceramic vessels uncovered from Gavaṙ, while the colored ceramic vessels found in Lčašen’s No. 6 tomb are decorated with waves and lozenges in the shape of comb teeth. These artifacts date back to the 18th to 17th centuries B.C.E. (35, pp. 65–69; 204, pp. 57–58, il. 22–23). Based on the peculiarities of Sisian’s artifacts and the similarities between artifacts mentioned above, which are not limited to the above-listed items, we date the tombs in question to the 18th to 17th centuries B.C.E. We also date to the same period the artifacts discovered in the location called “J̌ałaci Glux” located to the southeast of the village of Akhlat‘yan. Speaking of the artifacts found at J̌ałaci Glux, M. S. Hasrat‘yan wrote: “These artifacts, primarily sherds and less so full vessels, which surfaced as a result of the earthquake of 1931 belong to the culture of Karmir-Vank‘” (61, p. 168. These artifacts are preserved at the NMA, inventory No. 2528–266). These artifacts—mentioned briefly, without illustrations and descriptions—are potsherds with either black burnished or dull or colored surfaces. Those with colored surfaces are fragments of a cask, which had a short cylindrical neck and outwardly slanted rim circled with a groove on the inside. The preserved sherds of the body of the vessel indicate that it was decorated with groups of descending lines with angular images between (plate $XVII_{17}$) exactly like the one in plate XV_6. These designs are applied to the surface of the vessel using a black dye.

Two of the remaining sherds are fragments of everted necks with smooth, outwardly slanted, rounded rims. The rim is circled with a groove from inside (plate $XVII_{18}$). The third sherd also belongs to a neck section. It is decorated with finely incised rows of angles depicted between two grooves (plate $XVII_{19}$). One of the sherds has a dull black surface, while the other two have black burnished surfaces. The remaining six sherds also have black, slightly burnished surfaces. Five of them are decorated with arched (plate XVII21,$_{23}$) and angular (plate $XVII_{22}$) images filled with slanted (plate $XVII_{20}$) and zigzag lines, while one of them is decorated with a band filled with a row of cells made by a dentate stamp (plate $XVII_{25}$).

The last sherd belongs to a bowl with a black burnished surface. It has a round body ending with a short, straight neck (plate $XVII_{16}$). The colored bowl accidentally found in Akhlat‘yan has the same shape (NMA, inventory No. 1114). The surface of this latter bowl is decorated with lozenges in the shape of comb teeth between wavy lines (plate $XVII_{24}$). Unfortunately, the other sherds, described above, do not provide us with enough information to restore the shapes of the vessels and thereby do not provide us with a solid ground with regard to dating these artifacts. At this point, all we can do is point to the similarity in the shades of color and designs of these vessels to the artifacts uncovered at Sisian. Significantly different from these artifacts are the accidentally uncovered artifacts of the destroyed tomb of Elp‘in, Syuni-Berd, and Orotnaberd. The finds of Syuni-Berd are represented by two (NMA, inventory No. 2520–59, 60. Plate $XVIII_{7,8}$) and those of Elp‘in by five (plate $XVIII_{2–6}$) colored vessels. One of the vessels of Syuni-Berd has a rounded rim, a medium-sized cylindrical neck, and a rounded body. The body of the vessel is decorated with an angular band filled in with carelessly drawn waves, vertical wavy lines, and concentric circles. The second vessel has the same design; it is a pot with a rounded

rim, short neck, and globular body. The difference is that the concentric circles are replaced with pairs of birds and the circles are placed on top of the lower stripe. Those uncovered at Elp‘in are duplicates of these. Unfortunately, the decoration of the pitchers with rounded bodies, cylindrical necks, and rounded rims is damaged. Nevertheless, one can conclude from the preserved sections that the designs on these pitchers consisted of angular stripes filled with wavy lines topped with circles. The next ceramic vessel found in this tomb is a pot with a globular body, short neck, and rounded rim. It is decorated with a chain of lozenges filled with wavy lines. There are circles depicted on top of the chain rings. The design is completed with black painted lines drawn on the rims and rings with hooks on the neck. The last two ceramic vessels uncovered in Elp‘in are bowls with rounded and puffed bodies. One is decorated with interrelated semicircles, while the other has images of birds, netted “butterflies,” and double-bladed axes. A band filled with wavy lines separates this group of images. These ceramic vessels, despite being duplicates of the preceding ones, are distinguished by the presence of new characters in specific ornamental details (wave-like lines and zigzags). Peculiar to these ceramic vessels are the rings with hooks, the bird-like designs, the zigzags filled with careless waves, etc., which were unknown to the preceding phases.[10] Similar vessels are known from tomb No. 1 opened near the Ejmiacin-Xat‘unarx road (204, pp. 67–68, plate $II_{1,2,5,7}$), Erevan (23, pp. 277–279), Garni (36, plate VI), and Ēlar’s tombs No. 31, 34 and 35 (38, pp. 73–75, il. 103, 106–108, plates $XII_{11,12}$ and $XIII_4$). Similarly colored ceramic vessels uncovered in Łrłi also date back to the Middle Bronze Age. They have the same wavy lines, angular stripes, and birds (146, pp. 101–102, plate $LXXXIII_{1–3}$). E. M. Gogatze dates the finds of tombs No. 1 and 7 of Trialeti to the same era. These contain duplicates of the artifacts discussed above (130, plates $XV_{4,16,19}$ and $XIX_{8,20}$). The other group of similarities consists of those artifacts found in the destroyed tomb of the village of Aznebyurt (Znaberd). Their examiner dates them to the 18th to 15th centuries B.C.E. (105, pp. 63–64). Similar to these ceramic vessels are the accidental finds preserved at the museums of Van, Gaziantep, and Adana. A. Cilingiroglu finds their parallels in the monuments of the basin of Lake Urmia (Haftvan-tepe VIA-B, Geoy Tepe C-D, Hasanlu VI) and concludes that these artifacts are related more to the territory of Urmia than to the colored ceramic vessels of Anatolia, which follow traditions stemming from the Aeneolith (305, pp. 130–139, il. 1–14). Indeed, the artifacts of the VI-B layer of Haftvan-tepe (1900–1700 B.C.E.), Geoy Tepe D (18th–16th centuries), and Hasanlu (1750–1550)[11] are the same colored ceramic vessels decorated with netted, triangular, bird-like, and other images, which are distinguished, however, by the thickness of the patterns, the shades of their colors, and the fact that the design occupies the entire surface of the vessel (112, pp. 129–132; 330, p. 25, il. a,f,i,g), which leads us to suppose that one of the influential centers of this culture was located in the northwestern section of Iran.

C. Hamlin’s opinion is quite interesting in this regard. In examining the artifacts of Dinkha Tepe, located at the extreme southwestern section of Lake Urmia, he noted that the finds are identical with the artifacts of Hasanlu VI. Hamlin also noted that the ceramic vessels in question were popular in the territories ruled by Shamshi-Adad I (end of 19th–18th centuries), and that their presence in monuments outside those boundaries could have been because of political and economic connections, whose disruption later on led to the reduction in numbers of these ceramic vessels in the northwestern territories of Iran. The author dated these artifacts to the reigns of Shamshi-Adad I and Hammurabi (314, pp. 130-132).

Considering the abovementioned peculiarities of the artifacts of Syunik‘ and their similarities (see also: 110, pp. 53–74), we date these new finds to the beginning of the 17th to 16th centuries B.C.E. Hypothetically, we also consider the bronze sword found in Orotnaberd as belonging to the same period. The sword is 57 centimeters long, with straight shoulders and longitudinal spines on the two sides of the gradually narrowing blade. There is a perforation on the preserved flat tongue (plate $XVIII_1$). Similar weapons, with the exception of those found in Jorahek and Łač‘aghan (204, p. 71), are currently known from monuments of an earlier age in Armenia. This imposes upon us the necessity of reconsidering the date of the latter weapons. B. A. Kuftin dated the weapons uncovered in the Transcaucasus as belonging to the 15th to 14th centuries B.C.E. (184, p. 99). S. A. Esayan accepts this dating (144, pp. 78–80), while H. A. Martirosyan suggests that these weapons, which, according to J. Pendlberri, were very popular in the 18th to 16th centuries B.C.E., could have been imported to the Transcaucasus not at the beginning of their production time span, but rather when they flourished, that is, around the 16th to 15th centuries B.C.E. (204, pp. 70–7, il. 35). G. A. Lomtatidze dates the sword-like weapon found in tomb No. 243 of Samtavro as belonging to the same period. He adds that the center of their production was the Aegean world (e.g., Amorgos Island). He also points out that swords were discovered at Kvemo-

Kartli, Gakhet, and Daghesdan (199, p. 170, plate $XIX_{6,7}$). Accordingly, Cl. Shaeffer dates the finds at Khoja-Davoud-Köpri and Veri to the 16th to 15th and 15th to 14th centuries B.C.E., respectively (323, p. 205, il. 199; 326, p. 277, plate LIX). Similar weapons are also known in T΄ališ from the Xiškidere and the village of Avrora. F. R. Mahmudov dates the latter back to the Late Bronze-Early Iron Ages (209, p. 76, plate $I_{1–3}$). Unfortunately, these are accidental finds in destroyed graves, without the accompaniment of associated artifacts, which prevents us from agreeing unreservedly with the date suggested by Mahmudov, particularly since swords are not known to us from the Transcaucasian monuments of the period. We can say that one of the T΄ališ samples and that of Orotnaberd belong to version A, while the other two belong to version Ci, according to O. Dickinson's classification. Those uncovered in Mallia (Crete) and Peloponese date to the 19th to 17th centuries B.C.E. (307, il. $5.46_{5–7}$, il. 703–708). The impression is that the links between Crete-Mycenae and the Transcaucasus may have been direct.

The links between the Mediterranean, Armenia, and the Transcaucasus have always been at the center of scholars' attention. As early as the 1940s, B. A. Kuftin identified the specific similarities the weapons, the designs, and the ceramic vessels (including the multi-handle vessels) of this area have to those of the Aegean world (185, pp. 20–21, §2). H. A. Martirosyan, however, although mentioning the similarities between the designs of ceramic vessels found in Cappadocia (Kültepe) and published in unique samples (313, plates XXII,XXIII, etc.) and those artifacts found in Armenia, he concluded that these were different phenomena and that the colorful ceramic of Armenia was a genuine branch of local production (204, p. 53). Of similar opinion is E. M. Gogadze. He mentions that "elements of diverse nature, which may have proceeded due to external factors (Aegean spirals, wavy lines that are found in many different cultures of the Mediterranean and Proto-Asia, the chevrons and slanted zigzag stripes of the ceramic vessels of phase D of Geoy Tepe and Cappadocia, etc.)" (130, p. 107) are noticeable. Referring to the same peculiarities, G. E. Arešyan adds: "The black, one-color pattern, in the shape of concentric semi-circles on the red ceramic originates from Asia Minor." Then, mentioning that the Hittite influence on the Armenian Plateau was at its peak during the Old Hittite Kingdom in the 17th to 16th centuries B.C.E., he suggests, "It is possible that future researchers, after examining the patterns typical for Asia Minor on the ceramic vessels of Transcaucasus, will assert that they have Hittite origin." Moreover, Arešyan is inclined to see a direct Hittite presence in Armenia (109, pp. 48–49). We find this overestimation of the might of the Old Hittite Kingdom arguable; the historical evidence suggests a different situation. Indeed, even if we disregard the curse of Anitta (19th century B.C.E.), who destroyed Xattusa and planted weeds at the spot (125, pp. 92–111), and accepted only the actions of the kings who reigned after Tudxalia I and before Telepinu (around 1740–1525/1500) during the 18th to 16th centuries B.C.E., we still find that the Hittite population basically moved north and south until the mid-17th century B.C.E. but not eastward toward the Armenian plateau. The threat Xattusili I (around 1650–1600 B.C.E.) faced from the Armenian plateau forced him to move his capital from Kusara to Xattusa, which remained loyal to him. Mursili I invaded Babylon around 1600 B.C.E. He also went around Armenia. The case of Xantili I (about 1590–1560 B.C.E.) was different. His short-lived success ended with the captivity of his wife and children. The struggle for the throne from Xantili's successors (Citanda I, Ammona, Xusia I) through Telepinu created a chaotic situation in the Hittite state (123, p. 22–25; 100, pp. 36–39; 124, pp. 71–84), which made gaining the Armenian Plateau unrealistic.

The thorough examination of the various opinions expressed with regard to this question is the subject of a separate study. We would like simply to mention here that we are inclined to accept G. A. Melikishvili's opinion to the extent that we believe that the culture of colorful ceramic vessels of the Middle Bronze Age was created by the Hurries. The Hurries—studies are in full agreement in this regard—moved during the second half of the 3rd millennium B.C.E. from Urmia and the territories they had occupied to the east and south of Urmia, up into Cilicia and Central Anatolia. Melikishvili finds it quite possible that the Transcaucasus was included in the Mitanni state, which the Hurries created (212, pp. 9–22). While maintaining the reservations we have with regard to considering the River Kur as the northern border of Mitanni (Kur is the northern border of the massive popular use of colorful ceramic vessels.), we find it possible that a branch of the Hurries did move north. In fact, based on the long perpetuation of the simple geometric design of the colored ceramic vessels of Syunik‘ and on the specific peculiarities that surfaced from the combination of artifacts uncovered from the monuments of the western section of Armenia, we propose that the Hurries may have moved north in two directions, the first being the road stretching from Tigris to Urmia and the second along the upper stream of the Euphrates to the northern side of Lake Van (244, p. 11). Also when speaking of the decorative patterns

of the colored ceramic vessels of Syunik‘, we have to mention that the early samples are close to the ceramic vessels of the early phase of the D layer of Geoy Tepe, which have the same simple wavy lines, transforming into rows of triangles, netted images, and chess-like and bird-like patterns only in the upper level. These artifacts date to the 18th to 16th centuries B.C.E. (112, pp. 129–132).

Thus, outlining the course of the gradual progress of the Middle Bronze Age culture to a certain extent, the finds of Syunik‘ profoundly refresh our facts and views with regard to the place and date of the components of the so-called Sevan-Uzerlik culture (the funeral system, the kinds of artifacts, and specifically the colored ceramic vessels and their patterns). These indicate that the Sevan-Uzerlik culture cannot be viewed as a phenomenon separate from the pan-Armenian culture or as simply a historic-chronological chain of that culture, which reflects peculiarities and characteristics typical of the culture of the 18th to 17th centuries B.C.E. The new finds suggest the possibility that the concept of Sevan-Uzerlik culture needs revision. The artifacts of Syunik‘, as inseparable elements of the Armenian culture, should be viewed as a standard.

Chapter III
Monuments of the Late Bronze Age

The concluding phase of the Bronze Age, which is the beginning of the introduction of iron into daily life, coincides with an intense succession of events in Asia Minor, northern Mesopotamia, and the eastern Mediterranean. The Hittite-Mitanni wars, which helped Assyria accumulate power under Mitanni rule and eventually gain independence and destroy Mitanni (Salmanasar I, 1274–1245 B.C.E.), critically affected the deteriorated Hittite state, which was unable to resist the "people of the sea," and disappeared from the historical scene by the end of the century. These upheavals, which took place in territories surrounding the Armenian Highland are to a certain extent reflected in the examination of the archaeological materials, whose early samples show a dual nature. This dual nature is noticeable particularly during examination of the artifacts of tomb No. 1 of the village of Tanjaver. In K'are Ktur, mentioned above, this tomb is surrounded by a cromlech measuring 9.5 meters in diameter, with a 190 x 118 x 87 centimeter basalt slab in its center. The 70-centimeter-thick layer of soil found under the slab covered a table-shaped stone cist (size: 1.8 x 0.8 x 0.7 m; orientation: northwest-southeast), which was closed by three capstones and was filled in partially with clean soil during the burial.

The skeleton, laid on its left side, with extremities folded, belonged to a 40–45-year-old male with apparent signs of rickets. Four ceramic vessels were found near the folded elbows and two others next to the pelvis. The remaining seven vessels were placed around the feet (plate XIX). Six of these poorly fired vessels made of soft clay are pots. Four were handmade and contained coarse sand. These rough vessels with thick walls and rounded bodies end with short straight (plate $XIX_{1–3}$) or everted necks (plate XIX_4). The bottom of one of these brown-brick-colored, slightly smoothed vessels with a soot-covered surface is concave. Two other pots, also ending with everted necks, have puffed bodies, and the transition of one of them from the body to the neck is somewhat emphasized. The body in its broader part is circled with two grooves (plate XIX_5). The other pot is decorated with netted and vertical lines created by burnishing (plate XIX_6). These thrown vessels have considerably thinner walls and black, lightly burnished surfaces.

The next group of ceramic vessels consists of three bowls. Two are brown-brick-colored handmade vessels, with traces of soot here and there, and inwardly cut slanted rims (plate $XIX_{9,10}$). The third bowl was thrown; its rounded body ends with a rounded rim, while the black, slightly burnished surface of its upper section is decorated with a burnished net design (plate XIX_{11}).

There is one sample of each of the following ceramic vessels. There is a black burnished cup with a double-conic body, an inwardly cut slanted rim, a ring-like base, a handle/bulge attached to its belly, and a folded upper section (plate XIX_7). The handmade brownish-red shallow cup has a straight body that is wider at its top and ends with an inwardly cut slanted rim (plate XIX_8). The body of the thick-walled handmade mug ends with a rounded rim. There are traces of soot on its slightly burnished, brownish-red surface (plate XIX_{13}).

The last of the ceramic vessels, the shallow cup, has an upwardly rounded body and a low base and is brownish-red. The large bow-like handle, rising from the vessel's rim and descending unto the lower section of the body, has a slight curve in its exterior side (plate XIX_{12}).

Examination of the matter indicates that some of the ceramic vessels continue past traditions and are linked to the Middle Bronze Age samples in certain characteristics. For example, the pots with short, straight, or everted necks and the bowls with inwardly cut slanted rims and shallow cups with similar rims are among the artifacts examined above. We find these kinds of ceramic vessels in monuments dating to the

mid-2nd millennium B.C.E. The ceramic vessels belonging to that period, however, where we always find bowls and pots with burnished designs, are distinguished not only by being excellently fired, but also by the disappearance of shapes typical of the Middle Bronze Age and by the appearance of new designs. The connection of Tanjaver's artifacts with the Middle Bronze Age is evident. This conclusion is also supported by the examination of other artifacts, particularly the one-handled shallow cups that originated in Asia Minor and the Mediterranean during the 5th to 4th millennia B.C.E. and that were very popular during the Middle Bronze Age (109, pp. 40–49). To avoid unnecessary repetition, we want simply to mention that the Tanjaver sample, which is reminiscent of the finds in Oskevaz and other monuments, is similar to finds from T'reli No. 4 (93, il. 19, p. 16), Samtavro No. 156 (249, plate Ib, il. 1, p. 67), and artifacts uncovered in other Georgian monuments dating to the mid-2nd millennium B.C.E. It is noteworthy that the clay of vessels uncovered from Bayburt, Zemo-Bodbe, Tskhinvali, and other contemporaneous monuments is also soft (249, pp. 69–71).

Examination of the artifacts uncovered at Tanjaver indicates that they represent a transition from the Middle to the Late Bronze Age and can be dated to the 15th to 14th centuries B.C.E.

These artifacts are followed by contemporaneous artifacts accidentally found in two tombs in Nerk'in-Getašen and Syunik' proper, each of which belongs to the early phase of the Late Bronze Age.

Nerk'in-Getašen. The first mound had a mixed filling of stone and soil and was surrounded by a cromlech made of large basalt stones (height: 1.3 m; diameter: 14.5–15.2 m). It was partly destroyed by construction workers when the excavation began. In the destroyed section, the workers uncovered four bronze daggers (plate XX_1) belonging to the Bronze and Iron Ages, five bracelets made of bronze, beads made of paste and carnelian, and a pot (plate XXI_1). We will discuss the examination of the burials and artifacts of the beginning of the 1st millennium in a separate chapter. Here, however, we would like to mention that, after clearing the filling of the mound, we discovered that the burials of the Late Bronze Age were conducted on the surface. It was impossible to draw a complete picture of the burial at the beginning of the excavation; construction works and consequent burials had considerably distorted the original look of one quarter of the mound. The excavations revealed that, to the northeast of the cromlech, immediately on the ground, a triangular platform was separated by a row of stones placed in an angular pattern. Smashed under the weight of the platform were three human skeletons (il. 7). Near the skeletons, earrings (plate $XX_{11,20,21,25}$), bracelets (plate $XX_{27,28}$), a fragment of an earring made of white stone (plate XX_{15}), beads made of paste (plate $XX_{33–35}$), small discoid shields made of bronze (plate $XX_{3–5}$), and an obsidian blade (plate XX_{16}) were found. In addition to these artifacts, pitchers, pots (plate $XXI_{5,6,10–13}$), a bowl (plate XXI_4), a shallow cup (plate XXI_{21}), and a vessel in the shape of a half coconut (plate XXI_{22}) were uncovered.

Found outside the platform, in the southern and western sections of the angular row, were four pots (plate $XXI_{2,3,8,9}$), a pitcher (plate XXI_{15}), three bowls (plate $XXI_{16–18}$), and nine earrings (plate $XX_{22–24}$), three of which had beads made of carnelian (plate XX_{18}), blue paste (plate (XX_{19}), and basketlike ornaments made of bronze (plate XX_{17}). In addition to these artifacts, there were bronze buttons (plate $XX_{6–8}$), a fragment of a frontlet (plate XX_{14}), a bronze band used most likely to encircle a staff (plate XX_2), amulets (plate $XX_{9,10}$), earrings (plate $XX_{12,13}$), bronze bracelets (plate $XX_{29,30}$), and rings (plate $XX_{26,32}$). Uncovered to the west of the row of stones, and underneath the stones, near the smashed human skeletons, were pitchers (plate $XXI_{12,14}$) and a bowl (plate XXI_{19}).

Also found in the southwestern section of the cromlech was a triangular platform formed by an angled row of stones. Three skulls without artifacts next to them were found in this section. A cromlech (diameter: 11.5 m) surrounded the second mound (height: 0.6–0.9 m), which was also composed of a stone and soil filling. In the center of the mound was a stone cist made in the mother earth in an east-west orientation. The cist was divided into two by a 50-centimeter-thick partition. Unearthed under the seven capstones of the first section (size: 3 x 2–1.4 x 2.3 m) were 11 skeletons, without any consistency in their order. The pile of these bones contained sherds of 16 vessels, the cap of a staff, an earring, beads made of carnelian and paste, an amulet made of the ankle bone of an animal, a fragment of a girdle, a button, an arrow, and a fragment of an iron knife (plate XXII).

The second chamber (size: 2.6 x 3.7 x 1.3 m) was filled entirely with clean sand, just like the first, but, unlike the first, was not covered by capstones. Next to the eastern wall of this chamber, beginning at a depth of 0.8 meters and continuing to the bottom, which was 1.3 meters deep, six human skeletons piled on top of each other were found. This pile of skeletons contained sherds of eight vessels (plate $XXIII_{8,10–14}$). In the southeastern corner of the chamber, a bronze dagger, a bone amulet, an obsidian core, and chisel—most

probably a scraper—were uncovered. On the bottom of this chamber, which was 1 meter higher than the bottom of the other, one more cist (size: 1.3 x 1 x 0.5 m), whose western wall stood as a partition, was unearthed. The skeleton of a man laid on its right side in a folded position, with its head oriented toward the north and a pitcher placed near its skull was unearthed in this small chamber (plate $XXII_{19}$).

Uncovered in the filling of the mound, 30 centimeters deep, were the lower portion of a human jaw and a femoral bone. Next to these were a fragment of a frontlet, an earring, and a sherd from a large bowl (plate $XXIII_{2,3,8}$), whose remaining sherds were found deposited in the second chamber. Below these artifacts, 60 centimeters deep, immediately on the surface of the capstones of the first chamber, and almost a meter to the east of the artifacts found in the filling of the mound, a human skull (with a missing lower jaw), hand bones, and vertebrae were uncovered. Sherds of a pitcher and a bowl (plate $XXIII_{9,12}$) lay next to them. The remaining fragments of the pitcher and bowl were found in the second chamber.

Of the 19 skulls found, 12 were considerably well preserved. All were long. Eight were from men, the other four from women. Three of the women and two of the men were 25–30 years old. The ages of the four other people ranged between 55–65 years. One of the men and one of the women were 45–50 years old. (Compare with 285, pp. 107–115. A mistake occurred in the article.)

The placement of the artifacts and the structural characteristics of the chambers leave no doubt that a double burial was not performed in the first and oldest chamber. This observation is important for the dating of the finds in their entirety. The similarities between these last finds and the finds of the first mound render their combined examination appropriate.

Five daggers made of bronze were uncovered. Three of them belong to the type known as "Sevan Daggers." It is quite possible that there was at least one more cist in the destroyed section of the first mound and that the daggers, bracelets, and beads belonging to the beginning of the 1st millennium B.C.E. were uncovered from there. We will talk about the examination of these artifacts in a separate chapter. The last of the daggers found in the first mound is monolithic. It has an elongated triangular blade, with longitudinal grooves on both of its sides. The handle, which was cast with the blade and is divided into two parts by a partition, has folded wings where wooden inserts are fixed. The latter form a semicircular head, which is fixed with a bronze band (plate XX_1). This type of dagger bears the characteristics of weapons of the 14th to 12th centuries B.C.E. and is rarely seen at the beginning of the 1st millennium B.C.E. This style of dagger was spread throughout the territories of Axuryan, Mingečʻaur, and Eastern Georgia and is known in Georgia as the Kakhetian type. The Georgian sample, however, is slightly different from the Armenian samples in the shape of the blades and designs and with regard to secondary characteristics. The southern and western boundaries of Armenian dagger utilization are still uncertain, because of the lack of examination of contemporaneous monuments in Western Armenia (for details see: 48, pp. 79–91).

Interesting is the dagger uncovered from the second mound. It belongs to the Proto-Asian type of daggers with "circular handles." Because the upper part of the handle of the weapon, which forms a hilt with a smooth widening in its lower part, is broken, we cannot determine what the head looked like originally. The wooden insert fixed to the circle is decorated with three rows of small nails, while the triangular blade is decorated with grooves branching from the two sides of the central spine. The grooves form zigzags in their upper part (plate $XXIII_1$). This type of dagger has been found in monuments of different eras (beginning of the 2nd millennium–6th century B.C.E.) throughout the territory stretching from the Aegean Sea to the Iranian Plateau and the Caucasian Highland. The sample found in Nerkʻin-Getašen, however, is closer to those found in Ras-Shamra (326, plate 44_4), Zemo-Bodbe's tomb No. 5, and Etsera, which scholars date to the 15th to 14th centuries B.C.E. (249, p. 81, plate VII_1). There are similar daggers in the Julfa collection, which in general dates to the 13th to 9th centuries B.C.E. (104, pp. 72–85, plate $III_{12,13}$). Similar daggers are also known from the villages of Ortevi and Gari (183, plates IX_3 and $XXIX_7$).

There is no doubt that the prototypes of the Nerkʻin-Getašen sample, which was made locally, have an Eastern Mediterranean origin, wherefrom they spread throughout Proto-Asia and elsewhere (251, pp. 34, 48).

The bronze arrowhead is also similar to artifacts of the era. It has wide wings, a four-sided stem, and longitudinal spines on its two sides (plate $XXII_2$). These arrowheads, so typical of the era under examination, are similar to those found in Artʻik, Širakavan, Lčašen, and elsewhere. Gradually, these defining characteristics retreated, and arrowheads with shaped wings, scraped heads, and other characteristics emerged. The fragments of the girdle with rounded corners and a flat surface (plate $XXII_4$) and the frontlet (plate $XXIII_2$); and the buttons (plates $XX_{6–8}$ and $XXII_5$); the earrings, the beads made of carnelian, agate, and paste (plates

$XX_{31–32}$ and $XXII_7$); and the small shields (plate XX_{3-5}) have no dating value. The same is true of the circular amulets. One is made of a mixture of tin, lead, and copper.[12] Three bands branch out from the scraped semicircular upper section of the amulet. The central band is filled with dots, while the ones on the sides are filled with slanted lines. There are four concentric circles and eight triangles between the beams. There are four perforations on the edges of the object, so that the amulet may be fixed to a piece of leather or cloth (plate XX_{10}). The other amulet, made of bronze, has small bumps on its edges and five large ones in the center. There is a ring fixed to the top of it (plate XX_9). Although found in Early (Šengavit‘) and Middle (Trialeti) Bronze Age monuments, these ornaments became very popular during the Late Bronze and Iron Ages. Others similar to the first amulet are known from complexes dating to the beginning of the 1st millennium B.C.E. (Ayrivank‘, Getabek, etc.: 161, plates VI and VIII).

The bronze head-holders are rare. The handle of one of them has a polyhedral body that narrows in the center. The surface of the body is covered with a spike-like woven decoration. The handle is attached to the wooden base with a long stem (plate $XXII_1$). Objects of this type are known from the tombs of Art‘ik and Loŕi-Berd, which date to the 14th to 12th centuries B.C.E. (280, p. 126. A study of the samples of Loŕi-Berd is being prepared for publication by S. H. Devejyan). The one uncovered in Širakavan, which differs from our sample by the absence of the spike-like decoration, dates to the 9th to 8th centuries B.C.E. (excavated by Ṙ. M. T΄orosyan, L. A. Petrosyan, and the author). The cylindrical artifact, which is decorated with triangular and circular holes, is probably a belt loop for a staff. It has a small ring in the middle of its body, probably used to attach the strap (plate XX_2). A similar artifact is known from Loŕi-Berd (14th–12th centuries B.C.E.). The latter, however, is broader at the bottom where it forms a hand-like bulge (135, plate VIII, il. 24).

There were many earrings made of bronze wires with rounded edges among the uncovered artifacts. Some have beads and basket-like objects attached to them (plate $XX_{17–25}$). Similar earrings, together with artifacts dating to the 14th to 13th centuries B.C.E., are known from Art‘ik and Madnisčala, while the ones found in Camp Ṙedkin, Širakavan, Astłi-Blur, and elsewhere date to the end of the 2nd and beginning of the 1st millennia B.C.E. (146, plates CX_8 and CXL_{12}). Interesting are the hook-like earrings (plate $XX_{11–13}$), of which similar earrings were until recently known only from the artifacts of Argištixinili and Artašavan, dating to the 8th to 6th centuries B.C.E. (205, il. 82. The Artašavan material is being prepared for publication by P. Avetisyan). These newly found samples allow us to correct the date of similar earrings—pushing it back to the 14th–13th centuries B.C.E.

The last of the metal objects is the fragment of the blade of an iron knife with a thickened back (plate $XXII_3$). The earliest samples of iron knives are known from monuments dating to the beginning of the 1st millennium B.C.E. (Art‘ik, Sisian, Ayrivank‘, etc.). These new finds, however, as we will discover below, indicate that iron knives appeared earlier, which would have been quite natural for people familiar with iron. This finding is supported by the remains of iron slag uncovered from the fourth layer of T΄eyšebaini, which dates to the 13th to 12th centuries B.C.E. (204, p. 169) and by the artifacts of the fortification of Lčašen, dating to the 13th century B.C.E. (127, pp. 229–234). Based on these finds, most researchers agree with B. A. Kuftin’s suggestion that iron appeared in Armenia during the 12th to 11th centuries B.C.E. (disagreeing with J. Morgan’s theory that iron was known in Armenia as far back as the 3rd millennium B.C.E. [see 321, pp. 203, 205]. Kuftin claimed that iron could not have appeared earlier than the 12th to 11th centuries B.C.E. [184, pp. 71–72]). It was also accepted that the knowledge of treating iron penetrated Armenia and the Transcaucasus from the south. J. Clark’s opinion, that the method of treating iron was discovered by the Hittites in the middle of the 2nd millennium B.C.E. and kept a secret (179, p. 201) does not contradict Kuftin’s theory. It was not unlikely that the new metal did not become popular knowledge immediately. The governors of city-states controlled the operations of businessmen. The merchants were particularly interested in iron, which was 5–8 times more expensive than gold and 40 times more expensive than silver. Exporting iron from Anatolia was forbidden and there were known incidents of iron contraband (123, pp. 201–202). Researchers, naturally, demonstrated great caution with regard to S. K. Dikshit’s opinion—who shared G. Child’s views (287, pp. 240–241)—that “The center of the discovery of the method of treating iron is located in the Caucasus, in the Armenian mountains, wherefrom the waves of revolution extended later in territories far from the center” (140, pp. 422–425). This cautious treatment was conditioned by the lack of archaeological data. It is true that, according to written sources, the method of treating iron was known in the Armenian Highland earlier than the mid 2nd millennium B.C.E. “Anitta’s text” was particularly significant in this regard. The text stated that the city Puruskhanda (supposedly near modern Nevshehir), as a sign of submission to Anitta (around 1850–1800

B.C.E.), presented her with an iron throne and an iron staff (125, pp. 94, 101). An iron dagger bearing Anitta's name was found in Kanes (212, p. 9). Nevertheless, despite this evidence, it is hard to accept the beginning of the 2nd millennium B.C.E. as the era of initiation of the iron industry, because, as has been said, the iron industry had a symbolic and ritualistic nature and was dedicated to the preparation of objects related to and symbolizing authority. The beginning of the iron industry in this sense is related to the transitional period between the Middle and New Hittite kingdoms (123, pp. 205–207).

This opinion is supported by archaeological data. R. M. Abramishvili, for example, when considering the evidence of the iron knife blade found in the Beštašen graveyard, stretches the initial phase of the appearance of iron to the 14th century B.C.E. According to him, the Early Iron Age had different beginnings in different territories of the Transcaucasus (91, pp. 377–379). D. A. Khakhutayshvili, on the other hand, suggests that the technical treatment of iron in Colchis began in the 15th to 14th centuries B.C.E. (284, pp. 88–89). These facts were confirmed by the results of the excavations in Verin-Naver. Here, in one of the tombs dating to the mid 2nd millennium B.C.E., a fragment of an iron awl was uncovered. This evidence prompts us to reconsider the period of the appearance of iron in Eastern Armenia and to adjust it to the mid-2nd millennium B.C.E. (We are thankful to H. Simonyan for introducing these materials to us. We would like to mention that these materials are not reflected in the brief publication: 350, p. 524.) The new finds indicate that the period of early treatment of iron in Eastern Armenia should be brought closer to the period of the initiation of the iron industry in the Hittite Kingdom.

Several pitchers have been found. These uniform vessels have puffed bodies in their shoulder sections, high cylindrical necks, and outwardly rounded rims. The black burnished surfaces of the vessels are decorated with rows of grooves and burnished lines that form vertically or diagonally angular and netted images (plates $XXI_{11–15}$, $XXII_{19–21}$, and $XXIII_{12}$). Only in one case do incised wavy lines replace these. The surface of this particular vessel is dark chestnut (plate XXI_{14}).

Pots, with rounded rims and puffed or rounded bodies, have flat or slightly concave bottoms. The vast majority of these vessels have black burnished surfaces; the others have pink or dull surfaces. The decorations of the first group of vessels are similar to those seen on the pitchers (plates $XXI_{1–6}$, $XXII_{14,16,18}$, and $XXIII_{13}$). Patterns typical of the second group are grooves, granular designs, and short incised lines covering the entire surface of the body or only circling the shoulders. Sometimes these grooves, as a continuation of the traditions of Middle Bronze Age pottery making, also circle the rims of the vessels (plates $XXI_{7–10}$, $XXII_{13,16}$, and $XXIII_{14}$). We also classify as pots two vessels that are differentiated from the former only by the presence of rectangular platforms on their shoulders. One of these vessels has a high, cylindrical base. The dull black surfaces of these vessels are decorated with vertical burnished lines, incised waves, and triangular images filled with zigzags. The surfaces of the platforms are also decorated with zigzags (plate $XXII_{11,15}$).

There is a large variety of bowls. The vessels with black burnished or black dull surfaces mostly have rounded bodies and outwardly rounded rims (plates $XXI_{16–19}$, $XXII_{17}$, and $XXIII_{8–11}$). Only in one case has the body been straightened in its upper part and ends with an inwardly cut, slanted rim, reminiscent of Middle Bronze Age samples (plate XXI_{20}). In the lower part of the bodies of three of these vessels, there are perforations (plates $XXII_{17}$ and $XXIII_{8–9}$). The last two bowls, one of which has an emphasized base, have slightly upwardly convex sides, where circular handles are attached (plate $XXII_{9–10}$).

The cup is richly decorated. It has a rounded body that ends with an inwardly cut, slanted rim. Two semicircular handles are attached to the rim on opposite sides. The vessel is decorated with a wavy band filled with dots and triangular images (plate $XXII_{12}$). The remote resemblance of this pattern to the Middle Bronze Age sample is obvious and proves that there is a connection and succession between the cultures of different eras.

The next vessel is a semi-globular shallow cup. There is a perforation under the sharp rim of this roughly and carelessly made vessel (plate XXI_{21}). The dull light-pink surface of this vessel is not decorated.

One of the last two ceramic vessels to be discussed has the shape of a half coconut. The black burnished surface of the vessel is decorated in its upper section with a burnished netted design (plate XXI_{22}). As we have seen, these vessels originated in the Early Bronze Age. The last ceramic vessel is the so-called "perfume vessel." It has a bi-conic hollow body, which is encircled by three rows of grooves in the center. The thick-walled, handmade, dull black surface of this artifact is covered with gray spots (plate $XXII_{22}$).

The last of the objects is made of the sherd of a black burnished vessel and is cylindrical (plate XXI_{23}).

These Late Bronze Age artifacts are similar to numerous finds from monuments dating to the 14th to 13th centuries B.C.E. First, this is related to the numer-

ous pitchers decorated with burnished designs, which are common to the monuments of the period examined in Armenia, including Arcał-Utik‘ and Eastern Georgia (Lčašen, Art‘ik, Loŕi-Berd, Širakavan, Pevrebi, Gadrekili, etc.). The shape of these pitchers is also typical of the second phase of the Late Bronze Age, except that the black burnished color of the surface is dull, and incised decorations replace the burnished designs and so on (204, p. 120). These characteristics are not typical of the uncovered ceramic vessels and do not allow us to date them to the 12th to 11th centuries B.C.E.

The same is true of the pots with platforms set on their shoulders. Similar pots have been found in the tombs of Lčašen and date to the 14th to 13th centuries B.C.E. (219, pp. 66–72).

Many “perfume vessels” have been found in complexes belonging to the Late Bronze Age (Lčashen, Erevan, Loŕi-Berd, etc.). We can say the same of the vessel in the shape of a half coconut, of which similar examples have been found in the monuments of this era in Lčashen, Sevan, Arzni, Art‘ik, Loŕi-Berd, Pevrebi, etc. It is worthwhile to mention that radiocarbon analysis performed on the wooden cover of the tomb of Pevrebi indicates that it is from the period extending from the 2nd half of the 14th through the 13th centuries B.C.E. Many of the artifacts uncovered in that tomb are similar to the samples found at Nerk‘in-Getašen (90, pp. 50–71, plates X–XIII). Similar to the finds of Nerk‘in-Getašen are the pitchers accidentally uncovered in Sisian (NMA, inventory No. 2526/1) and at the village of Khnjoresk in the region of Goris (PMG, inventory No. 45). The Sisian sample is a flat-bottomed vessel with a rounded rim, a cylindrical neck of medium height, and a rounded body, whose black burnished surface is decorated with angularly connected groups of burnished lines included in the groove bands that circle the base of the neck and the belly of the vessel. The lines on the neck are made in a similar fashion. A cross is incised on the bottom of the vessel (plate $XXIV_1$). The vessel found in Khnjoresk (PMG, inventory No. 45) also has a black burnished surface. It is distinguished from the Sisian example by a higher neck and a considerably narrower mouth. The upper section and the bottom of the vessel are decorated with a small, burnished, netted design, while a larger netted design decorates the lower part of the body (plate $XXIV_2$).

The axe found accidentally in Zangezur should also be related to the early phase of the Late Bronze Age (NMA, inventory No. 131). It has a narrow, rectangular tube, and its semicircular working edge ends with sharpened wings (plate $XXIV_5$), which is typical for axes made in the first phase of the Late Bronze Age in Armenia and the Transcaucasus (Lčashen, Art‘ik, Gyumri, Loŕi-Berd, Mingeč‘aur, Kakheti, etc.). As we will discuss later, the axes of Syunik‘ that belong to the last phase of this age differ from this sample (see details at: 44, pp. 136–147).

The monuments of the 12th to 11th centuries B.C.E. constitute a small group. Belonging to this period are the few artifacts uncovered accidentally in the tombs of the villages of Arcvanik and Šikahoł of Kapan and of other sites in Kapan, Bałaburǰ, and Angełakot‘. Tomb No. 1 of Arcvanik (field No. 34) was near the school. From the exterior it looked like a mound (diameter: 10 m; height: 0.7 m), with three large stones placed on top. Found under these stones were two capstones that covered the greater part of a cist prepared in the mother earth in a north-south orientation (size: 1.75 x 0.9 x 1 m). In the middle of the tomb, there was a skull laid on its right side with its top oriented toward the south and facing the east. In front of the skull were the humerus bones of both arms and a cup. The folded bones of the right leg, with the left ilium on top, were placed in the northeastern corner of the chamber. Uncovered next to these bones were two bowls and eight small shields. The last of the artifacts, a pot, was placed in the southwestern corner (plate XXV, plan).

There were two types of small shields: six circular and two rectangular. All of the shields have two perforations on their sides (plate $XXV_{5–10}$).

Particularly interesting are the ceramic vessels uncovered in the tomb. The pot has a puffed body ending with an outwardly bent rounded rim. The upper section of its dull gray surface is decorated with slanted incised lines that, in certain instances, compose angular images (plate XXV_1). The upper section of the bowl with the puffed body has the same decoration. It has a black burnished surface and a short, straight neck (plate XXV_2). The puffed body of the other bowl has an outwardly bent rounded rim. The dull black surface of this vessel is decorated with slanted lines made in the same fashion (plate XXV_3). The last of the ceramic vessels to be discussed is the cup with the lightly burnished black surface. Its rounded body, which ends with a short, straight neck, has a fold in its upper section (plate XXV_4).

As we see, the similarity between these artifacts and the ones studied previously is evident. These similarities are demonstrated through the shapes and designs of the vessels. Unlike in the former period, however, these ceramic vessels, whose similarities are known from monuments dating to the 12th to 11th centuries B.C.E. (Golovino, K‘et‘i, Širakavan, Papanino, etc. See: 204, pp. 117–120, il. 48; 152, plate XV_{11}; 235, pp. 60–61, plate LIV_3), demonstrate new traits—

dull surface colors and incised lines instead of the burnished ones. The same characteristics are common to the only pot that was found in cist No. 5 (size: 1.2 x 0.6 x 0.5 m; orientation: east-west), made in the mother earth and opening on the edge of the road leading to the Administration of the Forestry of Šikahoł. The sherds of a pot were scattered around the skull of a skeleton laid on its left side with folded extremities. The upper part of the rounded body of this imperfectly reconstructed vessel has a dull black surface and is decorated with grooves that form two zones and are filled with slanted lines (plate $XXIV_6$). The pot found accidentally in the village of Bałaburǰ of in Kapan region (Provincial Museum of Kapan [PMK hereafter], inventory No. 112) is the same as this vessel in structure, surface color, design, and method of construction. The only difference is the row of triangles filled with slanted lines, which is placed between the stripes that encircle the shoulder and the belly of the vessel and that are filled with slanted lines (plate $XXIV_7$). Ceramic vessels in addition to those described above with similar incised patterns are known from other monuments of the 12th to 11th centuries B.C.E. (Gyumri, Art'ik, Samtavro, etc.: 204, il. 516; 280, il. 1362; 249, plate $XXXI_4$). These parallels enable us to relate these finds to the same period.

The accidental finds in Angełakot' also have their equivalents in the monuments of this phase (NMA, inventory No. 926). Two of them are daggers. They have leaf-like blades and short, flat tongues. One of them has a perforation on the tongue (plate $XXIV_3$). The tongue of the other dagger is broken (plate $XXIV_9$). The dagger found accidentally in Mełri is similar to these (NMA, inventory No. 124/2). The only difference is in the perforations on the shoulders of the blade (plate $XXIV_4$). Similar weapons are known from Karmir-Berd, Bjni (NMA, inventory No. 319/4), Mecamor, Ēlaŕ, and other monuments of the 12th to 11th centuries B.C.E., which indicates that these daggers were very popular during the period (204, pp. 83–85; 144, pp. 58–61; 38, p. 81, il. 112; 37, p. 31, il. 33, etc.).

The next artifact to be discussed is the spear with a feather-like tip and a hollow tube with a socket. The part of the socket extending toward the edge makes a lengthwise circular spine in the middle of the tip. There is a lengthwise opening in the center of the socket, with perforations on both sides. This is an example of a spear with hollow tubes and sockets popular during the Late Bronze Age (144, pp. 16–19). It differs from them only in the narrow bulges on both sides of the socket (plate $XXIV_8$). This characteristic reminds us of the sample uncovered in Lčashen (NMA, inventory No. 2007/119) that dates to the 14th to 13th centuries B.C.E. The improved version of the Angełakot' spear, however, indicates that it is considerably newer.

The rectangular separators made of antimony have only a few equivalents among the artifacts of the same period. Threads pass through the three pipes of the faces of the separators (plate $XXIV_{16}$). Similar separators, along with axes, flat hatchets, and other artifacts were discovered in Alaverdi in 1931 (NMA, inventory No. 759/1–41). H. A. Martirosyan dates these artifacts to the 12th–11th centuries B.C.E. (204, p. 116).

The other artifacts of the Angełakot' collection—the bronze bracelet with overlapping edges and a round cross-section (plate $XXIV_{14}$), the leaf-shaped obsidian arrowheads with a rectangular cut at the base (plate $XXIV_{12–13}$), the needle, and the twelve decorative pins with mushroom-shaped heads (plate $XXIV_{10,11}$), mentioned above, have no significance with regard to dating.

We also classify among the artifacts of this period the dagger blade uncovered accidentally in Kapan (PMK, inventory No. 207). This bronze dagger is diamond-shaped, with half of it made up of the handle. The handle is fixed by three small nails, which are preserved in the middle of the dagger and in three perforations on the edge. The prototype of this bladed weapon, which is oval in cross-section (plate $XXIV_{15}$), was found in Sisian and was widespread, as has been mentioned, in the Late Bronze Age. Let us mention, however, that these weapons with rounded or conic shoulders and oval or short elliptical shapes differ from the Kapan sample. The Kapan find represents a different version, because it reminds us of the daggers of the 12th to 11th centuries in that it narrows from both sides in its central section. The Kapan sample is closer to the one uncovered from Art'ik's tomb No. 653, which dates back to the 12th to 11th centuries B.C.E. (280, p. 199, il. 113a).

Examination of the data indicates that Syunik' continued to progress within the boundaries of the pan-Armenian culture during the Late Bronze Age, demonstrating all the peculiarities and commonalities typical of it.

Chapter IV
Early Iron Age Monuments

Our understanding of the culture of Syunik‘ during the period covered by this study—the second half of the 11th through the first half of the 8th centuries B.C.E.—is limited, because it is based only on the results of tomb excavations and is therefore one-sided. Despite this limitation, we are able to say that the Early Iron Age artifacts, while continuing old traditions, also show new characteristics. The tombs themselves undergo considerable changes, indicating that they also belong to a new age. Finds in Tanjaver, Ałvan, Šikahoł, Šrvenanc, and other monuments also exhibit this phenomenon.

Tanjaver. Three of four tombs excavated during 1974–1975 (field number: No. 8, 11, 12. The field number will be referenced in parentheses hereafter) were located in a place called “Mijak Art” 2.5 kilometers east of the village. These tombs, made of mounds filled with soil (their diameters fluctuate between 7.5 and 16 m and their heights between 1.2 and 2 m) and covered with three or five capstones, are cists constructed above the ground.

Tomb No. 2 (No. 8; size: 4.1 x 1.6 x 1.8 m; orientation: east-west). Uncovered here were 59 ceramic vessels, some from the eastern section and the rest from the western section of the tomb. In the western section of the tomb, the skeleton of an approximately 45-year-old man was laid on its right side with folded extremities. The lower jaw, separated from the skull, was placed near the feet. Uncovered in the eastern section of the tomb were beads of bronze and carnelian and a spiral earring (plate XXVI).

Tomb No. 3 (No. 11; size: 2.7 x 0.9 x 1.3 m; orientation: southeast-northwest). Nothing was uncovered in the southeastern section of this tomb. Found in the northwestern section, among numerous ceramic vessels, was a skeleton laid on its right side with folded extremities. There was a bronze amulet in the shape of a tree near the chest (plate $XXVII_{12}$).

Tomb No. 4 (No. 12; size: 1.8 x 0.8 x 0.8 m; orientation: southeast-northwest). The only find was a skull in the center of the tomb. There was a complete skeleton of a woman sitting against the western wall. There were 10 bracelets on her arms, 3 spiral tubes lay next to her chest, and small bronze cylinders were found around her neck and shoulders. There is no doubt that these items are hairclips. Bronze earrings, a button, beads, a mug, and a small pitcher-like ceramic vessel were also uncovered. The ceramic vessels were in the southwestern corner of the tomb (plate $XXVIII_{1–14}$).

Tomb No. 5 (No. 16; size: 5 x 1.5 x 1.7 m; orientation: northeast-southwest). This tomb was unearthed at the edge of the village, in a location called “Arxač‘i Glux.” There was a large stone in the center of this shallow (height: 40 cm) mound consisting of a soil filling. The cist, prepared in the mother earth, was covered with five capstones. The excavations revealed that two burials were conducted in this tomb. Several ceramic artifacts (plate $XXVIII_{19–23}$) were found in different sections of the tomb. Four skeletons from the second burial were unearthed in the corners of the tomb.

Similar artifacts were uncovered in a tomb located in Mac, some 3 kilometers northeast of the village. The tomb was destroyed during construction work. Examination of the location revealed that this tomb also had an aboveground structure. In addition to ceramic vessels, a frontlet was found (plate $XXIX_{1–5}$. The Museum of Provincial Studies of Kapan, MPK hereafter, inventory No. 486/132, 487–493/163–169). The frontlet is made from a bronze sheet. It is oval in the center, with gradually narrowing edges that form rings. The entire surface of the object is decorated with geometric designs: in the center, there are four vertically placed circles filled in with dots, bordered on either side by a design of incised spruce needles and three triangles filled with dots. Next to these are a circle made of dots and two opposite semicircles filled with short lines. The tops of the angular images of the edges

touch these semicircles. Between them and at the top of the corners, we find more circles filled with dots. On the borders of the frontlet are stripes filled with slanted lines. A similar richly decorated frontlet was discovered accidentally in the village of Šrvenanc. The central incised image of the latter resembles a swastika, which is incorporated in vertically ascending stripes filled with slanted lines. Three other stripes filled with slanted lines stretch from there to the edges of the frontlet. These bands are interrupted in their central section by two vertically ascending double stripes ending with cross-like lines at their edges (plate $XXIX_9$).

Gradually narrowing frontlets with rounded edges and perforations for ties appear in Armenia in monuments of the early phase of the Late Bronze Age (Lčašen, Gełarot, Art'ik, etc.), the 11th to 10th centuries B.C.E. (Nerk'in-Getašen, Širakavan, Ayrivank', Mingeč'aur, Xanlar, Xač'bulał, K'ušč'i, which is the same as Xač'ak, etc.: 204, pp. 91, 157; 279, p. 74; 230, il. 135; 113, pp. 97, 110; 178, plate XII_8; 132, §II, il. 4, etc.), and later phases (Loŕi-Berd, etc.: 135, pp. 64–65). This prevents to a certain extent the use of these frontlets as dating artifacts. Nevertheless, certain characteristics of these frontlets are eye catching—specifically, the oval shape of the Tanjaver sample and the design of its surface. Decorated frontlets are known from Art'ik, Dilijan (280, p. 211; 152, plate XXI_2), Loŕi-Berd, Širakavan, and elsewhere. These designs, however, are different. The frontlets uncovered from various monuments of the Northern Caucasus also are different from these in their patterns and their use of dots (271, pp. 51–56). Frontlets from the Northern Caucasus, like other frontlets found in various ancient sites in the Transcaucasus, are distinguished from the Tanjaver sample by their rectangular shape or the way they narrow gradually at the edges. The frontlet uncovered in Šrvenanc is closer to the second version, but it is different in its pattern and in the way it was made. These characteristics and, particularly the central oval shape so typical of the frontlets of Syunik', indicate that an authentic local culture of Syunik' developed at the end of the 2nd millennium. Examination of other finds supports this conclusion.

The pendant in the shape of a tree presents a unique sample. It is made of a bronze wire that is circular in cross-section and looks like a stylized spruce tree (plate $XXVII_{12}$). Similar pendants have not been found, to our knowledge, in monuments of the period under examination, although we have found stylized images of trees on ceramic vessels, rock drawings, and other artifacts during the different phases of the Bronze Age (71, pp. 50–53, plate XVI).

The next group of artifacts is bronze bracelets, many types of which have been found. The first type consists of bulky hexahedral ornaments with open ends (plate $XXVIII_3$). The second type is made from a thinner, round wire (plate $XXVIII_4$). Two of these have open ends, while the edges of the other two overlap. The two bracelets of the third type are made of thin wires, and one of them is incomplete. A human tooth is attached to one of them (plate $XXVIII_{5,7}$). The only sample of the fourth type is made from a bronze sheet. Its surface is decorated with netted areas and lines arranged like spruce trees (plate $XXVIII_{14}$). All of these types of bracelets are common to Late Bronze Age artifacts. Similar ones are known from Łrłi, Kałni-Caŕ, Art'ik, Širakavan, and many other monuments (22:146, plates 132 and 133). The bulky, decorated bracelets, however, are more typical of the last phase of the Late Bronze Age. They rarely appear during earlier periods (for example, in Art'ik and elsewhere: 280, pp. 209–211).

The bronze earrings and the small semispherical buttons with a small bridge across the back (plate $XXVIII_{6,9}$) have numerous equivalents in monuments dating to the Late Bronze and Iron Ages.

The cylindrical hairpins with ends that touch (plate $XXVIII_{13}$) and the spiral tubes (plate $XXVIII_{10–12}$) made of bronze sheets are not significant in terms of dating. They were popular artifacts during the Late Bronze and Iron Ages (in the north they are known from the monuments of the Central Caucasus dating to the 14th to 10th centuries B.C.E. See: 271, pp. 60–62, 162).

The dates of these finds can be clarified by examining various ceramic vessels. Eight of these are double- or single-handled goblets. The rounded, puffed, or almost cylindrical bodies of these vessels stand on a high, hollow cylindrical stand and end with slightly rounded rims. The upper sections of the vessels are folded, which is a peculiar property of the ceramic vessels of Syunik' belonging to the 11th to 10th centuries B.C.E. Exceptional is one mug whose folds are almost vertical (plate $XXVII_4$). The arched handles—round or rectangular in cross-section—that rise above the rim and join the abdomen, have flat and dentate shapes (plates $XXVI_{1,2}$, $XXVII_{1–5}$ and $XXIX_1$). The surfaces of these thrown vessels are dull black and rarely burnished (plates $XXVII_5$ and $XXIX_1$). The waist of one of the vessels and its discoid base are decorated with incised lines. All the vessels were filled with a very oily sticky substance, which was removed only after washing each out with hot water. Similar vessels are known from the village of Lor in the Sisian region (NMA, inventory No. 2522/25) and the village of David-Beg in the Kapan region. H. A. Martirosyan

dates them to the 11th to 10th centuries B.C.E. (204, p. 148, il. $60_{4,5}$).

Vessels similar to these whose prototypes exist in the monuments dating to the 3rd millennium B.C.E. (319, il. 1, 2) are known from Gyumri, Loŕi-Berd, Julfa, Mingeč‘aur, and other monuments dating to the 11th to 9th centuries B.C.E. (204, plate XXXV; 135, plate $XX_{5,7}$; 176, pp. 146–160; 104, plate III_5; 113, pp. 119–121, plate $XLI_{4–8}$, etc.). The samples from Syunik‘, however, display certain peculiarities that seemed to be conditioned by their local manufacture. For example, the finds at Gyumri and Loŕi have small handles and low legs, whereas the Syunik‘ samples have high stands and large arched handles, which are also atypical of the samples of Vardanli-Mingeč‘aur. The Syunik‘ goblets are different from those of the T΄alish samples (for example those of Jon). The undecorated or grooved bodies and handles of the latter have a different shape, and their legs are short (322, il. 112). Similar to the finds of Syunik‘ is the artifact uncovered in Naxiǰevan’s Karmir-Vank‘ (NMA, inventory No. 420).

There are two types of dull black or gray pitchers. The first (three in number) are flat-bottomed vessels with globular bodies, high cylindrical necks, and outwardly inclined rounded rims (plates $XXVII_{9,10}$ and $XXIX_4$). There is one of the second type. It is distinguished by its arched handle that comes out from the rim and ends on the waist. It is decorated with fingertip impressions surrounded by grooves that are made in a pattern of threes (plate $XXVI_7$). These types of pitchers are common for artifacts uncovered from the various phases of the Late Bronze and Early Iron Age monuments (Mecamor, K΄et‘i, Vanajor, etc: 37, il. 31; 204, plate $XXII_{10}$; 235, p. 66, il. 58_5, 61_3). The same is not true, however, of the fingertip impressions. This pattern is typical of the ceramic vessels of the end of the 2nd millennium and the beginning of the 1st millennium B.C.E. (Karmir-Blur, Ēlaŕ, Loŕi-Berd, etc: 204, il. 72; 38, il. 115; 135, plate XXI, etc.) and, as an atypical characteristic, the pattern rarely appears on ceramic vessels from the early phase of the Late Bronze Age (Mecamor’s Tomb No. 1: 37, plate $VIII_3$).

Pots. There are three types of pots. The first (five in number) has a broad mouth, a globular body, and a neck ending with rounded rims. The bodies of these vessels resemble the goblets. They are folded similarly in their upper section (plates XXV_{I4}, $XXVII_{14–17,20}$ and $XXIX_3$). The pots of the second type (four in number) have the same shape, except that they have yellowish-red shaded spots covered with soot on their lightly burnished, black surfaces. These vessels are handmade and are distinguished by their uneven firing (plate $XXVI_{5,6}$ and $XXVII_{13}$).

We group under the third type of pot two double-handled vessels. They are considerably different from each other in the overall shape of their body and handle, similar to each other only in that their bodies are globular. One of them has a mid-sized, narrow neck, with folds in its upper section. Two opposing horizontal and slightly elevated loop handles are affixed to the shoulders. The lightly burnished black surface of the vessel is decorated with vertical burnished lines (plate $XXVI_3$). The other pot has a wide mouth and a shorter neck. It has arched handles that come out of the rim and rest on the waist (plate $XXVI_{21}$).

Pots with two arched or loop handles appear frequently in the monuments of the period under study. These new finds, excluding the one found at Tolors and dating to the end of the 2nd millennium B.C.E. (204, plate XIV_{18}), are similar to the pots found in tombs No. 21 and 60 of Getabek-Kalak‘end (161, plate XI_{20}), Xač‘bulał, and other monuments in Arcax (178, p. 74, plate $VIII_7$). We believe that the new finds give credence to the existence of the local hearth of Syunik‘-Arcax, a conclusion confirmed by examination of other artifacts.

There are many types of bowls. Some have rounded bodies, short necks, outwardly inclined rounded rims, and loop handles underneath the rims (plate $XXVI_{23}$). Others have rounded, puffed bodies that are folded in their upper section and loop handles attached to the waist of the body (plates $XXVI_{24,26}$ and $XXIX_2$), while the third type, despite the fact that the handles are attached to the waist, have straightened sides in the upper section of the body (plate $XXVI_{25}$).

We group as the fourth type two carelessly made bowls—one with a slightly rounded rim, everted low neck, and a deep, slightly rounded body that narrows in the lower section (plate $XXVI_{27}$), the other distinguished by the spread out look of its body (plate $XXVI_{29}$). Both vessels have loop handles on their shoulders. Bowls with loop handles are typical of this period and are known from Mecamor (37, il. 160_2), the graveyard of Art‘ik (280, il. 161), various monuments of northeastern Armenia (146, plates 89_5 and 92_6), the tomb of the village of Nazrvan in the Aštarak region (147, plate X_{11}), Širakavan, and other monuments.

The fifth type of bowl is decorated, with a rounded body and inwardly inclined rim, and is attractive. The upper section of this black burnished bowl is circled with two large grooves. The embossed band found between the two grooves is decorated with incised zigzags reminiscent of the designs of the Middle Bronze Age. Above the zigzags there is a row of small triangles, smaller and less carefully made than those

typical of the early phase of the Bronze Age. A continuation of earlier traditions are the horizontal burnished lines that encircle the entire bowl, and the netted burnished design that extends from underneath the broad, stripe-like handle that stretches from the shoulder to the bottom of the bowl. Two small table-like bulges are located at the upper section of the vessel, on opposite sides. A button-like bulge is found on the handle (plate $XXVIII_{19}$).

Small ceramic vessels. This group comprises small pitchers and cup-like vessels and has many different types. Vessels belonging to the first type of pitcher have high cylindrical necks, slightly outwardly slanted and rounded rims, and surfaces that are mostly dull gray or black and, rarely, black burnished. Some are decorated with burnished lines, and their necks have folds on them. Some have globular bodies, others are considerably elongated. There are loop handles in the middle of the bodies (plates $XXVI_{9–14}$ and $XXVII_{2,20,21,23}$). Those of the second type are thrown and are distinguished from the former only by the arched handles, which come out from underneath the rim and join the central section of the body of the vessel (plates $XXVI_{15}$ and $XXVII_{7,8}$).

The cup-like vessels (11 in number) form a large group. All are thrown. They have slightly rounded rims, everted short necks, and small semi-globular bodies ending in a flat bottom. Attached to the center of the body are semi-globular handle bulges with perforations (plates $XXVI_{18,19}$ and $XXVIII_{22}$).

Similar small vessels, also dating to the period under study, are known from David-Beg (204, il. 60_1), tombs No. 91 and 51 located in the vicinities of the village of Vank‘ in Arcax and Getabek, respectively (161, plates X_{18} and XI_8), tombs of the third group of Art‘ik (280, il. 160), and other monuments. The artifacts found in Arcax have handles and bodies similar to those of Syunik‘, which indicates the existence of a local hearth of Syunik‘-Arcax. (It would be appropriate to mention also that we find in Arcax cists made above the ground, which are rare in other regions of Armenia: 161, p. 87, il. 71.) The small vessels found in the monuments of the western part of Armenia lack handles and have a somewhat different body shape.

The cup and mugs found in the monuments also have numerous parallels. The cup has a rounded rim, short neck, and rounded body. The arched handle stemming from underneath the rim joins the waist of the vessel. The upper section of this lightly burnished black vessel has folds (plate $XXVI_{20}$). Vertical folds decorate the brown-black, lightly burnished elongated body of the chamber pot, which is slightly wider in its center and ends with a mid-sized everted neck with a slightly rounded rim. The neck has a segmented bulge from inside, with a perforation in its middle (plate $XXVIII_1$). The second vessel has a similar bulge, but it is distinguished from the former by its rounded and considerably squat look and the absence of folds (plate $XXVI_{16}$). The last vessel, which has a dull gray surface due to uneven firing, has the same body as the first one, except for the shape of its short everted neck (plate $XXVI_{18}$).

Similar cups and chamber pots are also known from dwelling No. 1 of the pre-Urartian layer of Karmir-Blur (203, il. 23), Kabala (175, plate II_8), Xanlar’s tomb No. 13 and ritual ditch No. 16 (132, il. 26, 29), and other locations—in addition to the aforementioned monuments.

The rough handmade vessel, grouped under this version, is covered with soot, and its slightly puffed barrel-like body, placed on a flat floor, ends with a round-rimmed short neck (plate $XXVI_{22}$).

One ritualistic ceramic vessel is made of two connected vessels in the shape of boots. Two arched handles with a twisted look come out on both sides at the point where the boots join. The necks of the vessels have folds in their upper section, while their feet are decorated with deep grooves (plate $XXVII_6$). Similar vessels are known from the monuments of David-Bek, K‘aǰaran, Lcen (204, il. 603, 61 1,2, plate $XV_{1–3}$), Mingeč‘aur (169, pp. 36–59), Karmir-Vank‘, and Julfa (104, pp. 72–85, plate I_6) dating to the 11th to 10th centuries B.C.E. Shoe-shaped vessels are also known from Hasanlu and date to the end of the 2nd millennium B.C.E. (295, plate $CXLVI_{e,f}$). These similar vessels, however, have their specific distinctions. We share H. A. Martirosyan’s opinion that these peculiarities are conditioned by the existence of the local hearth of Syunik‘ (204, pp. 149–150).

Also interesting is the second complex vessel, which is made of three small dull black vessels. Three twisted handles descend from their rims to their waists (plate $XXVII_{11}$).

Ritualistic vessels similar to this one, made of different vessels connected to one another, are rare. They are known from Vanajor (9th to 8th centuries B.C.E.), K‘et‘i (7th to 6th centuries B.C.E.), tomb No. 5 of Mingeč‘aur (11th to 10th centuries B.C.E.), Karmir-Blur, the village of Kušč‘i in the Calka region, etc. The latter date to the late Urartian and early Armenian era (173, p. 69, plate II; 203, il. 66; 185, pp. 7-9; 235, plate $LXXVIII_8$; 113, plate XLI_2). The prototypes of these vessels, which appear in different eras, exist among the artifacts belonging to the Early Bronze Age. Such as those uncovered from layers XVII and VIII to XII of Beychesultan, which date to 2800 to 2600 and 2200 to

2100 B.C.E., respectively (319, plates I and III). It follows that the characteristics of these vessels are essential in dating similar ceramic vessels. The small pitchers of this sample, as we have seen, are typical of artifacts dating to the end of the 2nd millennium B.C.E. The same is true of the last artifact—the tripodal bowl. This vessel has a semi-globular body, a straight mid-sized neck, rounded rims, and a segmented handle with a perforation attached to the base of the neck. It stands on three small legs formed in the shape of human feet. The lightly burnished black surface of the vessel is decorated with vertical burnished lines (plate $XXVI_{28}$).

Tripodal bowls belonging to the period under study are known from Loŕi-Berd (135, plate XVI_8), Art'ik (280, il. 144), Getabek-Kalak'end, Mingeč'aur, J̌oni (161, plate XII_7; 113, plate XXII; 322, il. 115), Luristan (316, plate XXIII), and elsewhere. Let us state, however, that these vessels are hard to date, because they have been found throughout many different phases of the Bronze and Iron Ages. Therefore, what matters in terms of dating these artifacts and the other ritualistic vessels is the characteristics of their basic elements. In this particular case, the shape of the handle of the bowl, the color of the surface, and the method used to produce the design, all of which were discussed above, are decisive.

Approximately two kilometers away from Tanjaver, at the southeastern edge of Ałvani, a cist was destroyed during construction work. Examination of the site revealed only a pile of stones, which was insufficient to allow researchers to determine even the orientation of the monument. While cleaning the rubble, the sherds of two bowls and a mug and the lower part of a shoe-shaped vessel were uncovered (plate $XXVII_{15–18}$). The shoe-shaped vessel, similar to the one uncovered at Tanjaver, is decorated with deep grooves and segmented bulges. The novelty of the find at Ałvani is the spike-like design, which extends over the sides, back, and foot of the vessel. The lightly burnished black mug has a cylindrical body that widens at the top, and its upper section is encircled with grooves, which have burnished lines descending from it. The same linear design exists on the bottom section of the bowls, which have brown-black surfaces. One of these vessels has an outwardly rounded rim with a short, slightly everted neck and a sharply narrowing body, while the upper section of the other has folds on it. These artifacts are similar to the samples of Tanjaver and likewise date to the 11th to 10th centuries B.C.E.[13]

In the village of Šikahoł, which is rich with monuments belonging to many different ages, we uncovered tombs that belong to the period being studied here.

The first of the three excavated tombs (No. 17, in 1975) was found about two kilometers west of the village, in a location called K'ar-Ałbyur. This cist (size: 2.2 x 0.7 x 1.1 m), oriented from east to west, with a 37° inclination toward north, was made directly in the mother earth and covered with five capstones. The capstones were found under an 80-centimeter-thick mound whose upper layer consisted of soil, while small stones made up the 60-centimeter-thick layer underneath (Plate XXX, the plan).

The head of a skeleton with folded extremities, laying on its right side, was oriented westward. A flat cobblestone was placed under the skull, and a bronze bracelet was found next to it. A bowl was placed near the hands, which were raised. A bronze dagger and a pitcher were found near the knees. The last two pitchers found at the site were located near the feet of the skeleton (plate $XXX_{1–6}$).

The second tomb (No. 2, in 1971) was located in the school kindergarten playground. The cist (size: 1.5 x 0.6 x 0.5 m; orientation: northeast-southwest) was prepared in the mother earth. Its southern wall was damaged when the playground was paved. The skeleton found in the cist was laid on its left side with folded extremities. In the northeastern corner of the tomb, next to the neck of the skeleton, there was a one-handled, dull surfaced pitcher (plate $XXIX_{14}$).

The third tomb was located approximately 1.5 kilometers northeast of the village. When found, it was nothing but a pile of stones, having been destroyed during the construction of the Kapan-Šikahoł highway. The only artifacts preserved intact from this tomb were a bronze dagger, a frontlet, and a small pitcher (plate $XXIX_{6–8}$). Judging from the metal artifacts found, one might speculate that the ceramic vessels of the tomb were rich; had this tomb been excavated, it might have enriched our knowledge with regard to the burial ritual. As is, based on what was found of tomb No. 17, all we can say is that the custom of placing cobblestones in the tomb was a common practice. The excavations of graveyards in Art'ik (280, pp. 148–149), Vanajor (39, p. 18), Širakavan, and elsewhere prove that the presence of cobblestones in the tombs is not by accident. Although such stones are uncovered in different sections of the tombs, there is no doubt they had a ritualistic significance. In this regard, we disagree with H.H. Mnacakanyan, who suggests that these stones may have been used to kill the people buried in the tomb (73, p. 16). Even if we disregard other facts, this opinion does not sound convincing, because no trace of any skull fractures have been found in any of the skeletons studied. We also disagree with the opinion of T. N. Chubinishvili, who suggests that these stones were placed in the grave to preserve the folded position

of the buried body (291, p. 118). This opinion—disregarding other phenomena—ignores the fact that the faces were cut and separated. We also cannot accept T′. S. Xač‘atryan’s opinion that these stones served to cleanse the tomb of evil spirits, although we agree with him that our ancestors seemed to have related magical properties to the stones and may have considered them protection against adversity (280, p. 149). Cobblestones are linked to water and signified water. We will discuss these and other aspects of the stones at greater length later in this study. For now, we would like to focus on the social status of the buried person: a status that surfaces when we compare this tomb with tomb No. 2. Indeed, the artifacts uncovered from tomb No. 17 are comparable with the ones found in the third tomb and leave no doubt that the two tombs are contemporaneous.

The frontlet is similar to that of the Tanjaver sample. The differences between the two frontlets are found in their decorative details. The circle in the center of the frontlet is enclosed in a quadrangle that has table-like images in its corners and incised diamonds and triangles on its two sides (plate $XXIX_8$). The bracelet (plate XXX_5), made of round bronze wire, is also similar to the samples uncovered in Tanjaver. The bronze daggers uncovered at the site have elongated blades that narrow in their middle section and end with flat, narrow tongues. The tongues are perforated to attach the daggers to their handles. One of the blades is thick in the middle (plate XXX_6), while the other has longitudinal cuneiform spines on both of its sides (plate $XXIX_7$), as does the one uncovered by accident in Šikahoł, which is, however, triangular-shaped (plate $XXIX_{13}$).

These weapons, known as Sevan types, are common in monuments dating to the 11th to 9th centuries B.C.E. There are many similar ones in monuments stretching from Utik‘-Arcax to Širak and Kur-Araxes. The southern and western borders of their use have not been determined (for details see: 48, 85–90). Similar daggers, believed to be products exported outside these boundaries, are known through single samples from the graveyard of Galekut to the south of the Caspian (310, plates LX and LXXVI) and Ǯoni in T′alish (322, plate CXII, p. 66). These samples were found in T′alish and Iran, and we would not be surprised if similar ones were eventually found in Central Asia. The pattern of the blade, with a composite handle, uncovered in Ramit near Dushanbe, is of the same as our samples and may have come from the Syunik‘-Arcax hearth.

Before concluding our examination of the bronze artifacts found at the site, we need to mention the axe that was uncovered in Šikahoł by accident. It has a semispherical blade that is decorated with embossed arrows, and it is slightly concave near the wings. Its short neck is attached to a tube that is narrow at the bottom and wider around the waist. One side of the tube is decorated with a four-toothed comb. The other side has an embossed design on it in the shape of an upside down “A,” attached to the center with a dash (plate $XXIX_{10}$). The axe accidentally uncovered in the open mine of K′aǰaran (plate $XXIX_{11}$) is identical to the axe found near the K′yuzin rivulet. (No artifacts were found during the examination of the site.)

Similar axes, like the daggers, have been found in abundance in the monuments of this period. They are found in the region extending from southern Osethia-Daghestan to the Araxes, which we do not believe is the southern boundary of these implements. The southern and southwestern boundaries of the axes need to be determined through future excavations. Of the axes typical of the regions of this territory, the ones uncovered in Arcax are closer to the samples of Syunik‘ (44, pp. 136–147). This is additional proof that a local hearth of Syunik‘-Arcax existed.

The few ceramic vessels uncovered also have their parallels in the monuments of this period. Some are identical to those uncovered in Tanjaver; specifically, are two vessels with rounded rims, cylindrical necks, globular bodies, slightly dull black surfaces, and wide bottoms. The neck of one of these vessels joins the body in a position that forms a wavy concavity encircled with grooves on both sides. An arched handle—with a round cross-section—descends from the rim of this unevenly fired handmade vessel to the base of the neck (plate $XXIX_{14}$). The second pitcher does not have a handle. Its neck is decorated with burnished lines that are replaced by horizontal grooves in the upper section of the body (plate $XXIX_6$).

The other three vessels, also with dull black surfaces, are different from these primitive vessels and more complete in shape. Two of these vessels with globular bodies and wide bottoms have folds at the shoulders. The trumpet-like medium-sized neck has folds in one case and is abruptly enlarged in the other. The circles of folds of the shoulders are decorated with wavy burnished lines, while one of them has burnished vertical lines on its body (plate $XXX_{2,3}$). The shoulder and rims of the last vessel also have folds. The high, trumpet-like neck and the twisted handle that begins from underneath the rim and attaches to the shoulder give this vessel a delicate look. Its shoulder is decorated with a double row of grain patterns, while the body has an incised zigzag stripe filled with dots (plate XXX_1).

The last of the ceramic vessels found at the site is a wide-bottomed bowl with a rounded body and a slightly everted higher side. A vertically positioned handle is attached to the side (plate XXX_4). Similar vessels have been found at Tolors, various monuments of Arcax (Arjajor, Srxavend, Ballukaya, etc.: 188, il. 4,5,11,15), Vardak‘ar (280, il. 2), Širakavan, Aparan (NMA, inventory No. 2657), Astłajor (NMA, inventory No. 1908/25), Mingeč‘aur, Xač‘bulał, Ganjak (231, il. 158; 233, il. 9,15a), tomb No. 29 of the southern section of the Samtavro graveyard (We are thankful to R. M. Abramishvili for acquainting us with this material.), and other monuments dating to the end of the 2nd and the beginning of 1st millennia B.C.E. It is noteworthy that, while the Arcax samples resemble those found in Syunik‘ in body shape and proportions, the Samtavro sample is distinguished from the others by its elongated body, which is slightly concave in its lower section, and its narrow bottom. Typical of the samples of Syunik‘ are the globular-shaped and wide-bottomed bowls. Pitchers with puffed bodies are atypical of the samples of Syunik‘; they are typical of pitchers with narrower bottoms found in other monuments in Armenia. These peculiarities speak in favor of the existence of the Syunik‘-Arcax hearth.

Examination of finds from the destroyed tomb of the village of Norašenik in the Kapan region also supports this conclusion. These finds comprise a small pitcher (plate $XXXI_3$), a pot (plate $XXXI_2$), a frontlet (plate $XXXI_4$), and a bronze dagger that are similar to the samples from Tanjaver. The dagger has a bell-shaped head, framed handle, and a gradually narrowing, elongated blade with a longitudinal spine in the middle (plate $XXXI_1$). The appearance of this dagger in the midst of artifacts with solid dates allows us to correct the dates of daggers found by accident in Mełri (plate $XXXI_5$), Kapan (plate $XXXI_6$), and Goris (plate $XXXI_7$) and the handle of a similar dagger found in Vayk‘ (PME, inventory No. 193). Daggers uncovered in Noratus, Xrtanoc (beginning of 1st millennium B.C.E.: 202, plate II_5; 204, pp. 193–194, il. 76_7), and the village of Šagula-Dere of T‘alish (326, il. 231) are similar to these. Despite the general resemblance, however, they have certain differences. The frame of the sample from Xrtanoc, for example, includes the entire handle, while, in the samples of Syunik‘, a bulky edge interrupts the upper part of thehandle. With these details, the samples of Syunik‘ are closer to the sample of T‘alish, whose bulky edge, which is decorated with triangles, is placed at the lower part of the handle. The shape of the blade of this sample is different. The samples from Syunik‘ are a unique combination of the amalgamation of daggers with framed handles and others that are like the Sevan dagger. The zigzag decoration of the samples uncovered in Kapan and Mełri indicate that the daggers were produced locally. The peculiarities highlighted in this discussion speak in favor of an established local hearth of Syunik‘-Arcax whose borders reached T‘alish and the mountain range of Vardenis in the north, which means that the Syunik‘-Arcax hearth was not isolated. Having developed within the realm of the pan-Armenian culture, the culture of Syunik‘-Arcax demonstrates relatively few noticeable distinctions.

The finds at the village of Leṙnajor in the Kapan region are also artifacts from a tomb that was destroyed during construction work (PMK, No. 1838–1854). These comprise a spear, a dagger, and many different kinds of ceramic vessels (plate $XXXI_{8–17}$). The bronze dagger is of the Sevan type. A longitudinal cuneiform spine passes down the middle of the blade, with half of the perforation preserved on the broken flat tongue (plate $XXXI_8$). The edge of the bronze spear with feather-like socket and longitudinal spine also is broken. Spears of this type are typical of the end of the 2nd and beginning of the 1st millennia B.C.E. They are known from Bazmałbyur, tomb No. 1 of Karmir-Blur, Dilijan, Camp Ṙedkin, Noratus, and other contemporaneous monuments (203, pp. 58–59, il. 26; 204, p. 134, il. 54_1; 144, pp. 16–26).

The ceramic vessels are presented in the above-discussed groups. Two are small, handleless pitchers (plate $XXXI_{12,13}$), and four are bowls with rounded bodies and short, straight necks. Two of these have folds in the upper section of their bodies, while the lower section is decorated with burnished lines. The other two bowls are undecorated vessels, both with a dull black surface. One of these is encircled by an embossed band on its waist. Similar bowls have deep roots in history, as we have seen (plate $XXXI_{16,17}$). The first two bowls are identical to the samples of Tanjaver and other monuments.

The pot with everted neck, globular body, and wide bottom looks ancient. Its dull black surface is decorated with zigzags on its waist and base. This vessel and the undecorated bowls resemble Middle Bronze Age artifacts in shape and design.

The last of the ceramic vessels is a goblet with a short, everted neck, a slightly rounded elongated body, and a cylindrical hollow stem. Its dull black surface is decorated with three rows of grooves. Slanted lines and triangles filled with slanted lines are found in the space between the grooves (plate $XXXI_{10}$).

The finds, as we see, are basically the same as the above-examined artifacts and similarly date back to the 11th to 10th centuries B.C.E. Similar artifacts were

found in the village of Arcvanik. Some of these finds are part of the artifacts that A. Hakopyan discovered from a cist destroyed during the construction work he was performing near his house. Hakopyan gave some of the artifacts to the National Museum of Armenia (inventory No. 2478) and some to the local school. The artifacts comprise a bronze dagger of the Sevan type, a frontlet, which is oval in its center and decorated with circles, earrings with edges that join or almost touch, bracelets, small pitchers without handles, a one-handled cup that has folds in its upper section, and a small, shallow cup with a loop handle on its rounded body, decorated with grooves and burnished lines (plate $XXXI_{1,2,6–16}$). A discoid decoration made of bronze sheet would have been a novelty among these artifacts, if the one discovered in Nerk'in-Getašen were not a prototype for it. Indeed, this last artifact found in the tomb has a circular carving on it, similar to that of the Nerk'in-Getašen sample. A crescent-like bulge on its side is the only alteration. The surface of the artifact is decorated with an oval stripe filled with angular lines. The stripe encircles the beams spreading from the embossed central circle like a cross. The beams are filled with netted and angular lines. The band framing the artifact also is filled with angular lines. There are two perforations located at the edges of the artifact used to attach it to a piece of cloth or leather (plate $XXXII_3$). Two similar ornaments were uncovered in the village of Švanijor in the Mełri region by accident (plate $XXXII_{4,5}$). Similar artifacts, which have no significance for dating purposes, have been found in monuments dating to the end of the 2nd millennium B.C.E. in the village of Karčałbyur (excavated by H. H. Mnacakanyan), Zolak'ar (NMA, inventory No. 1998–82), Łrłi, Getabek-Kalak'end (136, plate $CLXXXVI_{13}$, p. 200; 161, plate $VI_{3,9,10}$), and elsewhere.

Similar artifacts were found in tombs excavated approximately 3.5 kilometers northeast of the village, in a location called Hin Hołer. These tombs also lost their aboveground signs due to construction works and are cists made in the mother earth. Certain wall sections were noticeable through a cross-section in the soil at the edge of the road. Double burials were performed in these tombs.

In the first tomb (No. 35; size: 1.8 x 0.8 x 1 m; orientation: southwest-northeast) the poorly preserved skeletons were laid with folded extremities, heads oriented towards the north. There was a bracelet on the wrist of one skeleton. Two bronze earrings and three buttons were found next to it. Two ceramic vessels were also buried in the tomb. Beads and amulets made of clay, bronze, paste, and mother of pearl were thrown near the face. Sherds of a bowl and a cup were found close to the neck of the second skeleton (plate $XXXII_{1–11}$).

In the second tomb (No. 86; size: 1.8 x 0.9 x 0.6 m; orientation: southwest-northeast) the skeletons were laid on their right and left sides facing one another. Their heads were oriented northeastward. One of the skeletons belonged to a 35- to 45-year-old woman, the other to a younger woman. The older woman had seven bracelets on her wrist, while the younger one had five. Five ceramic vessels were placed in two rows between the skulls. Another two vessels were found next to the knees. Beads made of bronze and carnelian were placed next to the chests (plate $XXXIII_{12–22}$).

In the third tomb (No. 37; size: 2.1 x 1.05 x 1 m; orientation: southeast-northwest) the face of one of the two skeletons placed on its left side was turned towards the neck of the other. No artifacts were found in this tomb, which was covered with five capstones.

There were thin and thick bracelets—round and rectangular in cross-section—with overlapping ends (plate $XXXIII_{7,12–14}$). The edges and the small central section of one of them are decorated with incised dashes. The earrings also have edges that are joined or almost touch. Beads were found, made of bronze sheets in cylindrical and spiral shapes or made of carnelian with barrel-like and conic shapes. The beads made of white and bluish-green paste have cylindrical and discoid shapes (plate $XXXIII_{11,12}$). Interesting are the bell-shaped beads made of clay and the leaf-shaped beads made of mother-of-pearl with a dentate pattern at the edges. These have perforations on their upper sections (plate $XXXIII_{9,10}$). The last of the bronze artifacts is a semi-globular button with a bridge on its back.

The ceramic vessels also have the same shapes as those uncovered from the former tombs. Among these we find a bowl rounded in its lower section with concave sides in its upper part and a netted design made of pressured lines (plate $XXXIII_3$); a wide-mouthed cup that looks like a pot with a body that ends with a short straight neck and is decorated with table-like stamped images (plate $XXXIII_4$); and a kitchen pot with rounded body, short neck, rounded rim, and two conic bulges on its shoulder (plate $XXXIII_{19}$). The majority of the ceramic vessels found at the site, however, are small pitchers without loop or arched handles (plate $XXXII_{16,17}$), and small shallow cups with loop handles (plate $XXIII_{2,20,21}$). The last of the ceramic vessels uncovered is a cup with an arched handle attached to the waist of a bi-conical body and decorated with bands of folds on its upper half and continuing up the everted neck of the vessel (plate $XXXIII_{18}$). This cup and the small pitchers and shallow cups are known

from the study of former tombs. Noteworthy is that these small vessels, ubiquitous in the tombs of the 11th to 10th centuries B.C.E., are discontinued in tombs dating to the 10th to early 9th centuries B.C.E. Artifacts uncovered in tombs of the latter phase, although frequently similar to the ones examined above, demonstrate delicate differences. This is proved by the results of the excavations of a large group of tombs belonging to that era. We will present these results now.

Xnacax. Only one of four excavated tombs located in the vicinity of this village belongs to the period under study. The cist (No. 46) was prepared in the mother earth 1.5 kilometer north of the village. The tomb (size: 4.5 x 1.2 x 1.5 m; orientation: northeast-southwest) was covered with a mound 0.6 meters high, measuring 14 meters in diameter. It was filled with soil and stones. Next to the southeastern wall of the chamber that was covered with six capstones and entirely filled with soil and stones of various sizes, there was a smashed skull. (The lower jaw was missing.) Not too far from the eastern wall, there were two leg bones preserved in good condition. Also well preserved were the bones of a goat, a marten, a fox, a water bird (a goose or a duck), and a frog. These were found together in a small pile at the northeastern corner of the tomb. The presence of this small pile of delicate bones suggests that no other skeletal parts had been in the tomb originally and eroded.

Here, in this tomb, we discover the ritual of dismembering the face. The presence of the bones of the animals, birds, and frog suggests the strong possibility that the deceased was a healer. The use of certain parts of animals in popular healing is strongly suggested through the excavations performed at Argištixinili (205, pp. 121–131; 210, pp. 235–251), where bones of a goat, a fox, water birds, and other animals were also unearthed. Ceramic vessels—whether complete or thrown in after having been smashed—and a fragment of an obsidian blade were also among the finds scattered throughout the tomb without any specific order.

Pitchers. These are one-handled vessels with globular bodies. One of them has a trumpet-like neck. The neck of the other is cylindrical and decorated with bands of folds. The upper sections of these lightly burnished black and chestnut vessels are decorated with triangular images filled with grooves, waves, and slanted lines (plate $XXXIV_{1,2}$).

Spouted vessels. One of these is the same one-handled pitcher with trumpet-like neck. The cylindrical spout is fixed to its shoulder in an upright position. The upper section of the lightly burnished black body is decorated with grooves and vertical and horizontal lines that are made by delicate fingertip impressions and dots. The image of a "walking man" is also made with dots (plate $XXXIV_3$). The other vessel is a pot with a dull black sooted surface, rounded body, and upright short rim. The short cylindrical spout is attached to the rim (plate $XXXIV_{19}$).

Pots. Six of these are flat-bottomed vessels with globular bodies, short, slightly everted necks, and outwardly inclined rims. They have slightly burnished black and brown or dull black and gray surfaces. Three of them are undecorated (plate $XXXIV_{5,11,12}$). The rest are decorated with vertical bands filled with angular incised lines or with vertical lines made by pressure, and one is decorated with circles (plate $XXXIV_{6–9}$). This last one and the pot with low body had loop handles on their shoulders that were not preserved. Another pot also has the same body and neck shape, but it has an arched handle beginning at the rim and joining the shoulder, while the base of the neck is decorated with a nail decoration (plate $XXXIV_{26}$). The pot with puffed body also has the same shape with regard to the neck and rim (plate $XXXIV_4$).

The next three pots have rounded bodies, black sooted surfaces, and outwardly inclined necks. The body of one vessel is decorated with bulges (plate $XXXIV_{10,15,20}$). The bodies of the last two pots are sooted. One of them has a cylindrical body (plate $XXXIV_{13}$), the other is bi-conical (plate $XXXIV_{24}$). Both end with a straight, short neck. We place under this group of pots one more vessel with a rounded body with nail decorations on its bottom. The upper part of this vessel is broken (plate $XXXIV_{25}$).

Bowls. There are four bowls. Two have a lightly burnished black surface, rounded body, outwardly inclined rim, and flat bottom (plate $XXXIV_{14,17}$). The third has a similar body, but a loop handle is attached to the upper section of the body, which is decorated with broad folds (plate $XXXIV_{16}$). The upper section of the upwardly broadened body of the last bowl is encircled with grooves. The vessel has a segmented handle bulge (plate $XXXIV_{18}$). We have also grouped under these vessels a shallow cup with rounded body, flat bottom, and lightly inwardly inclined rim with a sooted dull black surface (plate $XXXIV_{21}$).

The last two artifacts are elongated mugs with barrel-like bodies. One ends with a short, outwardly inclined neck (plate $XXXIV_{22}$), while the neck of the other has a cylindrical folded look (plate $XXXIV_{23}$).

These artifacts that replicate those examined earlier in shape and design demonstrate fine details typical of artifacts dating to the beginning of the 1st millennium. The vertical lines decorating the bodies of the pots that have loop handles are obtained by pressure and not through glazing. The rarely occurring folded decora-

tion, which is a characteristic typical of the vessels under study, loses its delicacy on these vessels, and instead the folds are more like broad grooves. Fingertip expressions are a design typical of vessels beginning in the 1st millennium. This pattern rarely occurred previously (280, pp. 246–247). In addition to these vessels, kitchen pots with spouts on their rims or arched handles stemming from the rim and joining the waist were found. Not found in earlier monuments, the details of these vessels were popular also at the beginning of the 1st millennium.

These characteristics typical of the artifacts of this period are confirmed through the results of excavations in the graveyards of Noravan, Sisian, and elsewhere. Here are the results.

Noravan. The graveyard, some 6 kilometers northeast of the village, lays at the side of the Sisian-Goris highway. The seven excavated tombs are cists built above the ground and covered with low mounds (height: 0.7–0.9 m; diameter: 9.5–15 m) filled with stones of various sizes and surrounded by cromlechs.

In the first tomb (size: 2.5 x 1.5 x 1.6 m; orientation: southeast-northwest), which had only two preserved capstones, a basalt roller (plate $XXXV_{27}$) and a fragment of a boat-like quern were uncovered.

In the southern section of the second tomb (size: 2.9 x 1 x 0.9 m; orientation: north-south), on an east-west axis, stretched a thin layer of smashed bones. A bronze dagger and potsherds were distributed around the axis (plate $XXXV_{3,10,11,15,18,19,22,24}$).

In the western section of the third tomb (size: 1.6 x 0.8 x 0.7 m; orientation: east-west) individual bones of a skeleton, a shoulder blade of a horse, a dagger, an earring, and potsherds were uncovered (plate $XXXV_{1,5,9,12–14,16}$).

No skeletal remains were found in the other tombs, all of which were shrines. A bracelet and the sherds of two pots (plate $XXXV_{4,19,21}$) were found in the fourth one (size: 1.7 x 1 x 0.9 m; orientation: northeast-southwest). A sherd of a pot and a fragment of a bell-shaped headdress (plate $XXXV_{2,17}$) were found in the western section of the fifth tomb (size: 2.8 x 0.8 x 0.9 m; orientation: east-west). By the northern wall of the sixth tomb (size: 1.4 x 0.9 x 0.6 m; orientation: north-south), three teeth from the lower jaw of a calf, a portion of a cow horn, a few bones of a bird, a stag, and a rabbit, a sherd of a pot, and an obsidian chisel were uncovered (plate $XXXV_{20}$). Uncovered in the seventh tomb (size: 2.3 x 1.2 x 0.6 m; orientation: west-east) were sherds of vessels, a bronze button, an earring, and beads made of paste, glass, and carnelian (plate $XXXV_{6–8,25,26}$).

The finds are identical to those discussed above; therefore, we do not need to focus our efforts on describing them. The bronze daggers are of the Sevan type and have bell-shaped heads. The shapes of the bracelets, the spiral earring (plate $XXXV_{4–6}$), and the carnelian beads are also familiar. The lentil-like bead made of blue glass and the bronze button with dentate edges (plate $XXXV_{7,8}$) are different from previously described beads. Preserved in the bridge of the button is a twisted woolen thread similar to that of the Mingeč‘aur sample. The other artifacts—the kitchen pots with loop handle and/or segmented handle-bulges and everted necks or rounded rims (plate $XXXV_{12,16–21}$)—among which we find those decorated with incised waves and angles, are repetitions. The same is true of the pitchers with trumpet-like or folded necks, the bowl with handle, and the barrel-like mugs with folded necks. One of these mugs has a segmented handle attached to the rim from inside. The two pots with two arched handles are repetitions of the Tanjaver sample. The body of one of them has folds on it, while the other is decorated with incised triangles made of circles, each including three beams. The last ceramic vessel—a pitcher with a dull brown surface (plate $XXXV_{9}$)—has on its body and handle a decoration made of triangular images and the images of grains. With these details, this pitcher shows similarity to those artifacts uncovered in J̌arxeč‘ and other monuments dating to the beginning of the 1st millennium B.C.E. (146, plates $CXII_{4}$, $CXXVI_{1-3}$, and $CXVII_{1,5,6}$, p. 138). Only the handle, however, which is circular, with a lightly burnished black surface and a knee-shaped look in its upper section is essential for dating (plate $XXXV_{10}$). The shape of this handle, which was unknown during the previous phase, becomes important at the beginning of the 1st millennium. This is evidenced by the artifacts uncovered at the tomb (size: 5.1 x 0.8 x 1.7–1.3 m; orientation: east-west) excavated in a location called Sŕi Ełci of the village of Teł in the Goris region. This cist, which was prepared in the mother earth and whose three capstones had been moved almost to the edge of the tomb (plate $XXXVI_{1}$) because of construction work, was used for the burial of a person from a tribal elite, as evidenced by the skeletons and the placement of artifacts. Seventeen ceramic vessels, a horn-shaped pivot made of clay, bronze earrings, two bracelets, and a dagger were found next to the five skeletons scattered in the western section of the tomb. In the eastern section, next to the skeleton, which was laid on its right side facing east, were found 53 ceramic vessels, a cap of a staff, a girdle, buttons of a cuirass in various sizes, separators, beads, arrowheads, the core of a peach, and an obsidian chisel. Most likely the five scattered skeletons belonged to people who were sacrificed.

The great majority of the finds are presented with shapes and types of artifacts known from earlier tombs. These include bracelets and earrings with edges that are joined, overlapping, or almost touching (plate $XXXVI_{8–18}$); daggers of the Sevan type (plate $XXXVII_{2,3}$); pots with a loop handle on the shoulder (plate $XXXVIII_{1–4}$) or without handles (plate $XXXVII_{5–8}$); pitchers with knee-shaped handles (plate $XXXVIII_{9–12}$); bowls with loop handles; a shallow tripodal cup; mugs; and one-handled cups (plate $XXXVIII_{13–18}$). Most of these artifacts have been described above. Let us describe, however, the few of them that have not. The girdle is made of a bronze sheet. It ends with slightly rounded edges that have perforations made for ties, and its surface is undecorated (plate $XXXVI_3$). Girdles with decorated and undecorated surfaces dating to the end of the 2nd and beginning of the 1st millennia B.C.E. are known from the tombs of Bazmałbyur, Hałpat, Sanahin, Makarašen (204, il. 55_9, 57, 58, 804), Step‘anavan (282, il. 37), Getabek-Kalak‘end (161, plate I_2), and elsewhere. These artifacts, however, cannot be considered dating materials, because they appear also in monuments belonging to the next era.

The cap of the staff. The waist of this bronze artifact, with a hollow cylindrical body and dome-like head, is decorated with three wedges. The sides have one wedge each. There is an axe-like bulge between the wedges. There are perforations on the wings of the bulge (plate $XXXVII_4$). A similar artifact was uncovered from the village of Sznak, not far from Kapan, by accident (PMK, inventory No. 201). Similar caps with axe-like bulges and decorated with wedges have been uncovered, together with contemporaneous artifacts, in Step‘anakert (131, plate $II_{5–7}$). Axes with wedged bulges are known from Lčašen (74, il. 16), Xanlar, and Ganjak (233, il. 13). The mold of a similar axe was discovered from the pre-Urartian layer of the city of T˙eyšebaini (203, p. 54, il. 25). Similar artifacts have been found in other locations also. Also known are decorative pins with cuneiform and axe-like decorations (Art‘ik, Tli, etc: 280, il. 125; 271, il. 43, etc.). Neither the wedges nor the axe-like bulges are essential for dating, but the similar cylindrical caps, which appear at the beginning of the 1st millennium B.C.E. (Evklu, Lcen, Vardak‘ar, etc.), are. The shape of the axes with cuneiform bulges is copied from neighboring civilizations. (In southern Mesopotamia these date to the 3rd millennium B.C.E., while in Luristan, Syria, and Palestine they date to the 2nd millennium B.C.E.: 326, il. 18, 37, 49, 55, 61, 264; 299, il. 15.)

The cuirass was composed of 31 small shields of various sizes that were affixed to the leather base by small bridges. Based on the quantity and sizes of each type of shield, we suggest that this cuirass could have had a shape similar to the one discovered in Golovino (73, il. 15), Otherwise, with a different layout, the small shields would be asymmetric, and parts of the body would have been left unprotected (plate $XXXVII_1$). Cuirasses made of small shields affixed to a leather base were quite popular during the Late Bronze and Early Iron Ages. They are known from Art‘ik, Dilijan, Xurjin-Hołer, Aygejor, and elsewhere (151, pp. 39–49).

Seven arrowheads were uncovered at the site. These weapons are made of obsidian and are triangular, with rectangular cavities at their bases. Two have small cavities in the lower section of the wings (plate $XXXVII_{5–7}$). This detail has not previously been noted on artifacts uncovered in Armenia or other ancient sites in the Transcaucasus.

Beads and separators. Most of the beads made of carnelian are globular. Others are cylindrical, some hexahedrons, and some are shaped like “cuts.” The separators of the beads are small rectangular bronze blades decorated with triangular perforations and having on both sides of their surface rows of semicircular rings through which the beads were thread (plate $XXXVI_5$). We consider the clay bead also as belonging to this group of beads. Its bi-conical body is decorated with incised lines (plate $XXXVI_7$). Hexagonal beads are typical of the Late Bronze Age and rarely appear in the beginning of the 1st millennium B.C.E. Nor are they typically found next to the “cut” beads.

Spouted ceramic vessels that repeat the shape of the kitchen pots differ from the former by the presence of slightly raised spouts attached to their shoulders. The dull black and yellowish surfaces are covered with soot, while the decorations are rectangular bulges and embossed wavy bands that encircle the body (plate $XXXVIII_{19,20}$). It has been mentioned that this type of vessel was widespread in the monuments of Syunik‘ dating to the beginning of the 1st millennium B.C.E. Those uncovered in Karmir-Berd, Širakavan, Seid-K˙end, and other monuments are contemporaneous. Similar artifacts also appear often in Naxiǰevan. Their popularity in Naxiǰevan and the abundance of goblets in the same region has prompted researches to suggest that these artifacts indicate the influence of the Iranian Highland. Consequently, they have isolated the territory of Naxiǰevan as a separate culture linked to the culture of Iranian Azerbaijan. The finds in Syunik‘ and other regions of Armenia, briefly discussed when examining the goblets, prompt us to disagree with I. Seidov. All we can safely suggest is that Naxiǰevan’s connection with Iran is revealed during examination of

a ritual vessel, which has a hollow circular body set on three legs. Three funnels are located at its upper section. The vessel has a loop handle on the side of its body (plate $XXXIX_{20}$). It has a slightly burnished gray surface. Similar vessels, as we will see later, have been found in Syunik‘ in monuments that also date to various phases of the Iron Age. From the multitude of ancient sites located in Armenia, similar vessels were uncovered in Karmir-Blur and Musi-Eri, and date to the 7th to 6th centuries B.C.E. (323, il. 307). Similar vessels were also uncovered in Iran (Xurvin, Luristan: 295, il. 155, p. 124; 251, plate XIX_8) together with artifacts dating to the 11th to 10th centuries B.C.E. The appearance of such vessels in Syunik‘ is perhaps due to the direct links it had with Iran, because artifacts similar to these have not been found in other contemporaneous monuments located in Armenia and the Transcaucasus. Nevertheless, this is a working hypothesis, because a hollow circular ritualistic vessel has been found in Troy IIg (294, il. 49) together with a two-handled black burnished pitcher decorated with an embossed arched pattern typical of the Kur-Araxes Culture. A similar ritualistic vessel with circular body belonging to the Late Bronze Age was unearthed in Rhodes (303, il. 1271). It prompts us to be reserved with regard to the dating significance of such ritualistic vessels. Most likely the horn-like pivot also had a ritualistic significance (plate $XXXIX_{18}$). It is reminiscent of the Early Bronze Age pivots in shape (308, pp. 147–177). Similar artifacts have been found, however, in the Late Bronze Age layers of Muxannat‘-tepe and Karmir-Blur. Similar vessels have appeared in the Transcaucasus in monuments dating to the middle of the 1st millennium B.C.E. (Ureki, Dablagomi: see 148, pp. 13–15), and therefore the discovery of such artifacts in monuments dating to the beginning of the 1st millennium B.C.E. is not unusual. Thus, examination of the artifacts of the tomb of Teł allows us to date it to the 10th to 9th centuries B.C.E.

Similar artifacts were also uncovered in the graveyard of Zorak‘arer. As was mentioned above, although predominantly located within the area inhabited by people, it extended beyond the settlement (there are tombs also at the bottom of the peninsula). Five intact, well-preserved tombs were excavated in Zorak‘arer. Three were located at the southern end of the monument, and two were found in the middle of it, outside the row of standing stones.

Four tombs were covered with a range of two to five capstones. They comprised stone cists entirely filled with soil and stones of various sizes. These aboveground cists had an east-west orientation and were covered with shallow (0.8–1.3 m) mounds measuring 6 to 12 meters in diameter and composed of stone filling.

Tomb No. 1 (No. 75, size: 2.3 x 1.3 x 0.8 m). Uncovered alongside the western wall was the skull of a 40- to 45-year-old male, placed on its right side and facing south. The top of the skull was oriented westward. A section of the lower part of the skull and the upper jaw were missing. Also uncovered were the sherd of a pot and an obsidian chisel. Placed in the northeastern corner of the tomb were parts of arm and leg bones. A dagger was found in the middle of the tomb (plate $XL_{1–3}$).

Tomb No. 2 (No. 76, size: 2.4 x 1.2 x 1.1 m). Placed by the western wall were parts of arm and femoral bones. Globular beads were laid next to them. A bronze dagger and a few beads were deposited in the northern corner of the tomb. There were earrings, a small shield, and potsherds in the central section of the tomb (plate $XL_{4–21}$).

Tomb No. 3 (No. 77, size: 3.1 x 2.4 x 1.2 m). The skeleton was missing. The lower jaw of a large livestock animal was placed by the northern wall, while there were a bracelet and an obsidian scraper next to the western wall. The other artifacts were partial ceramic vessels broken before being buried. These were found scattered throughout the tomb (plate $XL_{22–28}$).

Tomb No. 4 (No. 78, size: 3 x 1.4 x 1.3 m). A smashed skull was deposited in the southwestern corner of the tomb, while the femoral bones were found in the northern corner. Here, too, potsherds were scattered throughout the tomb. An obsidian chisel (plate $XL_{29–36}$) was also uncovered.

The excavations of the fifth tomb reveal a different picture (field 85). A bronze earring was found in the filling. Beneath the surface mound, there was a 40-centimeter-deep filling composed of soft soil. The filling covered two capstones of a tomb also made of soil (size: 2 x 1 x 0.6). These were oriented from east to west (plate XLI_{22}). Tombs made of soil, as we have seen, are typical of the Middle Bronze Age and were discontinued in Syunik‘ as of the mid-2nd millennium B.C.E. This tomb, which resembles tomb No. 31 of Tanjaver in its constructional characteristics, is the first tomb made of soil that dates to the beginning of the 1st millennium B.C.E. The reason for this remains unknown. All we can say is that the 30- to 35-year-old skeleton belonged to a tall male who was a member of the elite and had a long skull. Uncovered in the northwestern section of the tomb were a bronze girdle, a dagger, an obsidian core, chisels, beads made of snails, and the lower part of a sheep jaw. These items were all deposited next to the skull, which was laid on its right

side, facing south. Separated from the skull, the lower part of the jaw was placed in the central section of the southern wall of the tomb, together with three chest bones and an arm bone with a bracelet on it. Thirty-two beads made of carnelian and seven arrowheads were deposited next to these bones. To their north, femoral bones, an amulet, and a bronze earring with beads were found. Three ceramic vessels and the cap of a staff were uncovered under the eastern wall of the tomb. The last artifact—a pot—was placed in the tomb's southeastern corner.

This tomb contained artifacts similar to those of the tomb located in the village of Teł. The only difference was that fewer artifacts were uncovered here. This difference does not allow us to link its constructional characteristics to societal factors. Indeed, the Sevan-type bronze dagger with bell-shaped head and tetrahedral haft, the bracelet, the earrings, the discoid amulet with concentric circles, the undecorated girdle made of a bronze sheet, the beads, and the cap of the staff decorated with axe-like bulge and wedges that made their appearance as of the beginning of the 1st millennium B.C.E. (plate $XLI_{1,9,10–12}$) are similar to those artifacts found in the tomb of the village of Teł. The bronze arrowheads found here belong to a category of artifacts that were missing from Teł. These arrowheads belong to the type of arrowhead with a slight concavity in its center and are wider in the lower part, have slightly rounded wings, and end with a long tetrahedral tail. The longitudinal spines passing through the middle of the arrowheads on five samples are interrupted in the upper diamond-shaped tip. The spines continue to the edge on the other two arrowheads (plate $XLI_{2–8}$). Appearing at the end of the 2nd millennium B.C.E., this type of arrowhead has been frequently found in the monuments of the territory that extends between the Kur and Araxes rivers and dating to the 10th to 8th centuries B.C.E. (Arjajor, Xurjin-Hołer, Gavaṙ, Karčałbyur, Pemzašen, Širakavan, Mingeč'aur, Łarabulał, Damłolu, etc: 146, plate XCIII; 144, plate $VIII_{21,22}$; 280, il. 4; 113, plate XV; 161, plates 27, 28, etc.). From Zorak'arer and extending throughout the territory of the hearth of Syunik'-Arcax—or more probably, as a product exported from there—these arrowheads appeared in T'alish (Veri, Novgolovka: 322, il. 76_1) and monuments of the northwestern region of Iran (Khurvin, Marlik, Kermanshah: 309, plate I_6).

The other group of finds comprises ceramic vessels that repeat the same shapes and decorations of the objects found in the previously described tombs. Two are flat-bottomed pitchers, one of which has a high trumpet-like neck, a globular body, and a knee-shaped handle that stems from the outwardly inclined rim and joins the shoulder. There is a perforation in the upper, rounded section of the handle. The lightly burnished black surface of the vessel is decorated with a zigzag band that is enclosed by grooves encircling the neck and shoulder and filled with incised dashes. Under the stripe are triangles placed next to each other and filled with slanted lines. There are angular images between the triangles and touching one another at their peaks (plate XLI_{17}). The second pitcher has a cylindrical neck and puffed body. Its rim and handle are broken. The shoulder of this dull black vessel is encircled with grooves, with dots under the grooves (plate XLI_{18}). The third ceramic vessel is a pot with a puffed body, a loop handle on its shoulder, a short and slightly everted neck, and an outwardly inclined rim. Wavy lines made by squeezing are found on the bands of folds on the shoulder. The lightly burnished black body of the vessel is decorated with vertical lines made by squeezing (plate XLI_{19}). The last ceramic vessel is a kitchen pot with rounded body and bottom and straight short neck (plate XLI_{20}). These vessels are the same as artifacts unearthed in Xnacax, Teł, Noravan, Leṙnajor, Šikahoł, and other monuments dating from the 11th, the 10th, and the beginning of the 9th centuries B.C.E. Their differences are insignificant and they copy one another in certain instances. Therefore, the specific dating of individual artifacts is impossible. As we will discuss later, the artifacts of the 9th to 8th centuries B.C.E., while continuing the traditions of earlier phases, demonstrate insignificant differences from those of the 10th to 9th centuries. Thus, having been intermingled with one another, the monuments of the second half of the 11th through the first half of the 8th centuries B.C.E. do not allow us to consider the artifacts of the 11th to 10th centuries B.C.E. as belonging to the Late Bronze and Early Iron Ages, nor do they allow us to view the artifacts dating to the 10th to 9th centuries B.C.E. as belonging to the first phase of the widespread use of iron. Examination of items discovered in various monuments of Syunik' indicates that the initial phase of the Late Bronze–Iron Age—we believe one can designate the period as the age of the "discovery of iron," or of the "initial introduction of iron"—ends during the first half of the 11th century B.C.E.. Thereafter, Syunik' entered into the Early Iron Age phase, which ended during the first half of the 8th century B.C.E. Typical of this 300-year-long period are the aboveground tombs and the almost unaltered shapes of the bronze artifacts, along with which we witness the appearance of similar samples made of iron.

The knee-shaped handle and the perforation made in its rounded section speak in favor of dating Zorak'arer back to other concordant and contempora-

neous monuments. This perforation is the prototype of the spiral decoration on the handles that appears at the beginning of the 1st millennium B.C.E. Ceramic vessels with similar decorative additions have been found in the monuments of the Syunik'-Arcax hearth dating to the beginning of the 1st millennium B.C.E. (Arjajor, Łarabułał, Getabek, etc.) This date is supported also through the examination of certain beads, for example, the rectangular and triangular beads made of blue paste (plate $XL_{10,11}$). These appear at the beginning of the 1st millennium B.C.E. (Gavaṙ, Noratus, Mingeč'aur, etc.: NMA, inventory No. 20/76; 204, p. 210, il. 82_7; 113, plate $XXI_{22,23}$, etc.) and are found also in monuments dating to the 7th to 6th centuries B.C.E. (Xrtanoc, Loṙi-Berd, etc.: 202, plate XIII; 135, plate XXVII). Similar artifacts were discovered in Sisian's first and second graveyards.

Sisian's first graveyard is located near the crossroad of the Sisian-Goris highway, 4 kilometers north of the city. The graveyard comprises many tombs, of which only 13 were excavated. Two types of mounds were found. The first type were made of stones of various sizes and were 0.6 to 1 meters high with diameters of 8- to 16-meters (il. $8_{1a,2a}$). The second type were filled with soil and stone and were 1.8 to 2.5 meters high with diameters of 20 to 25 meters (il. 8_{3a}). The first type is divided into two groups according to the location of the chambers: aboveground (il. 8_{1b}) and underground stone cists (tombs No. 1 and No. 3, il. 8_{2b}). All of these tombs are filled with soil and stones of various sizes and are covered with 2 to 5 capstones, which are distinguished from the stone filling of the aboveground tombs.

Tomb No. 1. Uncovered in the stone filling were a dagger (plate $XLII_1$), a knife, two earrings, and potsherds (plate $XLII_{2–5,9}$). Under the stone pile, 70 centimeters deep, were three capstones covering the north-south-oriented tomb (size: 1.8 x 0.8 x 0.8 m). The layer containing the remains of the smashed bones of the skeleton stretched along an east-west axis, with the head of the skeleton oriented toward the west. The bones were surrounded by potsherds and obsidian chisels (plate $XLII_{6–8,10–14}$), one of which was most likely used as a scraper (plate $XLII_{13}$).

Tomb No. 2 (size: 2.4 x 0.8 x 1.1 m; orientation: east-west). A smashed skull was found at the western side of the tomb. The bones of the leg were found in the eastern section. Potsherds and a bead made of a greenish stone found in various sections of the tomb make up the total artifacts found in the tomb (plate $XLII_{15–18}$).

Tomb No. 3 (size: 3 x 1.2 x 1.5 m; orientation: east-west). A pelvic bone and the bones of the arms and legs of a skeleton were deposited by the eastern wall, while the skull was found in the northeastern section. Potsherds and two buttons were scattered throughout the tomb (plate XLIII).

Tomb No. 4 (size: 2.2 x 1 x 1 m; orientation: north-south). A few bones of a skeleton and some potsherds were discovered by the northern wall (plate $XLII_{19,20}$).

Tomb No. 5 (size: 3.1 x 1.6 x 0.8 m; orientation: east-west). A skeleton, with a missing pelvic bone, ribs, and arm bones, was found by the northern wall, surrounded by earrings, beads, an amulet, and potsherds (plate $XLII_{21–32}$).

Tomb No. 6 (size: 3.2 x 1.5 x 0.8 m; orientation: southeast-northwest). The skeleton was laid on its left side, its head oriented toward the south. The pelvic and leg bones were missing. The sherds of four vessels were found near the bones (plate $XLVI_{1–4}$).

Tomb No. 7 (size: 1.7 x 0.9 x 0.6 m; orientation: east-west). Uncovered here were an arm bone, sherds of ceramic vessel, and a clay bead (plate $XLIV_{5–9}$).

Tomb No. 8 (size: 3.5 x 1.8 x 0.8 m; orientation: east-west). The lower jaw and arm bones of a young person were found deposited by the southern wall of the tomb; a few sheep and horse bones were placed in the northern section. Earrings, beads, and potsherds were scattered in various sections of the tomb (plate $XLV_{19–26}$).

Tomb No. 9 (size: 2.4 x 1.2 x 0.7 m; orientation: north-south). Potsherds (plate $XLV_{27–35}$) were uncovered in this tomb. No skeleton was found.

Tomb No. 10 (size: 2.7 x 1.2 x 0.6 m; orientation: east-west). The skeleton was missing from this grave, too. Potsherds, a bracelet, a bead, and an obsidian chisel were found in various sections of the tomb (plate $XLVI_{1–7}$).

Tomb No. 11 (size: 1.9 x 0.9 x 0.6 m; orientation: north-south). Uncovered by the eastern wall were a few vertebrae and fractions of hand bones accompanied by a bead and potsherds (plate $XLVI_{8–10}$).

The last two tombs were of the second type.

Tomb No. 12 (size: 3.8 x 1.7 x 1.8 m; orientation: east-west). The bones of one of the legs of a human skeleton were uncovered by the western wall. The bones of the other leg, together with arm bones, were found near the eastern wall. A fragment of an iron knife, earrings, beads, potsherds, and an obsidian chisel (plate $XLV_{1–18,36}$) were found near these last bones.

Tomb No. 13 (size: 3.9 x 1.8 x 2.1 m; orientation: north-south). Seven bones were scattered near the northern wall, together with an earring and sherds of vessels. Other artifacts—parts of ceramic vessels, earrings, an amulet, a bronze object that most likely belonged to a girdle, and the bones of a large livestock

animal—were found under the eastern wall and in the center of the tomb (plate XLVII).

Sisian's second graveyard is located in a place called Srbi Došer, some 2 kilometers northeast of the city. The six excavated tombs (field No. 87–92) were aboveground stone cists covered by mounds filled with stone. One of them (No. 5, field No. 91) was oriented north to south, while the others lay from east to west.

Tomb No. 1 (size: 2.3 x 0.8 x 0.5 m). A skull and arm bones were deposited in the center, while potsherds were found in the eastern section (plate XLVI-$II_{1–3}$).

Tomb No. 2 (size: 2.3 x 0.7 x 0.8 m). In the eastern section, there were a few bones of a large livestock animal and the lower jawbone of a dog. A bracelet and a pitcher were deposited in the northeastern corner (plate $XLVIII_{4,5}$).

Tomb No. 3 (size 2.2 x 1.1 x 0.9 m). Potsherds, beads of paste, an amulet, earrings, and the bone of a bird were uncovered here (plate $XLVIII_{6–20}$).

Tomb No. 4 (size 2.3 x 0.9 x 0.7 m). Parts of the leg bones and a bronze dagger were deposited in the eastern section (plate $XLVIII_{21}$).

Tomb No. 5 (size: 2.2 x 1.2 x 0.6 m). In the northeastern section, next to a poorly preserved skeleton, there were a bracelet, an amulet, and beads. Ceramic sherds were left in the eastern section (plate $XLIX_{1–7}$).

Tomb No. 6 (size: 4 x 1.7 x 1.1 m). No skeleton was found. Potsherds were found scattered throughout the tomb (plate $XLIX_{8–15}$).

The majority of the uncovered artifacts have been discussed during examination of artifacts found in previous tombs. Nevertheless, it is impossible to neglect certain peculiarities, which suggest dating. Again, these artifacts belong to the beginning of the 1st millennium B.C.E.

The two daggers uncovered are of the Sevan type. One is triangular and decorated with longitudinal vertebrae. The other has an elongated blade, which narrows slightly in the center. It ends with a conical and slightly noticeable bulge. This characteristic (plate $XLII_1$) originated in the beginning of the 1st millennium B.C.E., but it occurs rarely and is noticeable on one of the Tolors daggers (NMA, inventory No. 1911/12). It has dating significance and appears on arrows and spears. The spear discovered in the ritualistic ditch of the upper layer of Xanlar's tomb No. 36 (132, il. 48_1, p. 115) and one of the arrowheads of Damłolu (St. Petersburg's Hermitage [SPH hereafter], inventory No. 16678) have similar bulges.

The knives also have their parallels in artifacts dating to the 1st millennium B.C.E. One of the preserved pieces is a 5-centimeter-long portion of an iron knife, with a short, flat tongue (plate XLV_1). Similar knives belonging to the period under study are known from Art'ik, tomb No. 8 of Noratus, Murxan, Asdłajor, Dilijan, and elsewhere, but, as we have seen previously, iron knives are also known from the Late Bronze Age, and therefore they cannot be considered dating artifacts. The same is true of the second artifact, which is made of bronze and belongs to the group of "razor-like" knives. It has a short, flat tongue and a narrow blade with a rising, rounded nose at the edge and a gradually widening base (plate $XLII_2$). Similar knives belonging to the period under study have been found in the monuments of Tolors, Nerk'in-Getašen, Arajajor, Vardanli, Getabek-Kalak'end, Łarabulał, etc. (204, pp. 156–157; 188, p. 138; 176, pp. 146–160, plates I and II; 161, plate XVI; 134, pp. 103–107). Similar knives, however, are found in Anatolian monuments dating to the 3rd millennium B.C.E., Iranian monuments (Tepe-Giyan) dating to the second half of the 2nd millennium B.C.E., and others (306, section II, il. 2349, 2612, etc.). These finds prompt us to be cautious with regard to their dating significance. In terms of determining dates, the objects of luxury are insignificant. Those found at this site are mostly a variety of earrings, buttons, and bracelets, all made of bronze wires. We can perhaps separate the bronze bracelet with dentate surface from the rest (plate $XLVI_1$). Such bracelets became popular as of the beginning of the 1st millennium B.C.E. (Art'ik, Nerk'in-Getašen, Camp Ṙedkin, etc.: 204, il. 64, 77_{21}; 280, il. 153). A few of the beads are also somewhat interesting in this regard, particularly those made of paste in the shape of a cross and a roller (plates XLV_8 and $XLVI_3$); a polygonal (plate XLV_8) bead; the tetrahedral, barrel-, and oval-shaped beads; the beads shaped like the core of an oleaster; and those decorated with dashes (plate $XLVIII_{12,13}$), which are usually accompanied by rectangular beads (204, p. 210, il. 82; 280, pp. 242–243, il. 155, etc.).

The bone amulet with a circular lower section and a perforation in the upper section of the long tetrahedral stem (plate $XLVII_1$) is a rare object. Similar amulets accompanying artifacts dating to the beginning of the 1st millennium B.C.E. were found in Axlat'yan (61, plate XIX) by G. O. Rosendorf (Moscow, SMH, inventory No. 77/35b). He performed excavations near the village of Kušč'i (Xač'ak) and Karmir-Vank' (103, plate 21_7). It seems to us that these artifacts are insignificant for dating purposes. A decorative pin found in Art'ik is similar in shape to the amulet and dates to the 12th to 11th centuries B.C.E. (280, p. 212, il. 125).

The dating of the finds is confirmed through examination of the ceramic vessels, which are similar to

ones discovered in former tombs. Among this last category of artifacts are the spouted pots; mugs; cups with loop handles; tripodal bowls; kitchen pots decorated with grains, grooves, incised waves, and dashes; shallow cups and bowls with inwardly inclined rims (plate $XLVIII_{17}$) and loop handle (plate $XLII_{29,30}$); and bowls with folds and grooves in their upper section, while their bodies are rounded (plates $XLII_{17}$ and $XLVII_{21}$) or spread (plate $XLV_{14,30}$). Some of the kitchen pots have loop handles, while others have arched ones stemming from the rim. Similar artifacts from previous tombs, also discussed above, are the pitchers with trumpet-like or cylindrical necks, globular bodies, and knee-shaped or arched handles. The pitchers are decorated in certain instances with incised slanted lines and grooves or with roughly made bands of folds, fingertip impressions, and vertical lines made by squeezing (plate $XLVII_7$). Noteworthy is the final pitcher needing to be discussed. The globular body of this vessel with a knee-shaped handle (typical of the beginning of the 1st millennium B.C.E.), poorly preserved high cylindrical neck, and lightly burnished black surface is decorated with a zigzag band filled with dots and cross images made of dots. This group of images is included in the multi-rowed grooves encircling the base of the neck and the waist of the vessel (plate $XLVIII_4$). The zigzag decorative band filled with dots and the cross image formed by dots are patterns typical of the Middle Bronze Age (for example, the ceramic vessels of Trialeti). These patterns appear on this pitcher as surviving designs.

The dating of artifacts found in the tombs of Noravan, Sisian, Teł, and elsewhere, and substantiated by comparing properties and parallel matters, is also established through the stratigraphy of the tombs. This is confirmed through examination of the artifacts uncovered in tomb No. 8a of the graveyard of Sisian's "Experimental Station." As has been mentioned during the discussion of the monuments of the Middle Bronze Age, this tomb was discovered under the aboveground tomb No. 8b, at a depth of 1.4 meters. Unearthed in this stone cist (size: 2.2 x 0.9 x 1.1 m; orientation: east-west) was the skeleton of a 45-year-old male, laid on its right side with its head oriented eastward. Deposited near its neck were two pitchers and a tub-like vessel (plate L_1). The latter is a poorly fired, hand-made vessel with a dull black surface and an upwardly widening body. Loop handles are attached horizontally to the opposite sides of the slantingly cut rim (plate L_4). The pitchers are one-handled vessels with rounded bodies, a high trumpet-like neck in one case, and a short funnel-like neck in another. The handles of both are knee-shaped. The lightly burnished black surfaces of the bodies of these vessels are slightly folded at their shoulders. Below these folds, there are incised zigzags in one case (plate L_3) and angular designs placed among two-bladed axes in the second vessel (plate L_2). A row of angular images, with their edges facing down and filled with beams, pass the former angular designs at their top. Similar vessels that are decoratively linked to the artifacts of Leṙnajor, Šikahoł, and elsewhere, as has been mentioned, are among the finds of Aṙajajor, Srxavend, Balloka, and Sxtorašen dating to the beginning of the 1st millennium B.C.E. (188, il. 4,5, 13,15,20).

This date is confirmed also through examination of artifacts unearthed from tomb No. 8b. Built above ground and with only its northern section sunk into the mother earth for a distance of 25 centimeters, this tomb was practically on top of stone cist No. 8a. This stone cist (size: 3.2 x 1.3 x 0.8 m; orientation: northwest to southeast) was covered by a mound of stone filling. A poorly preserved skull was found near the northeastern wall. Arm bones were discovered in the eastern section.

The artifacts—already-broken potsherds thrown into the grave and one complete vessel—were scattered throughout the tomb. Also uncovered were spears, bracelets, earrings, an amulet, a snail, etc.

Spears. Made of iron (plate LI_1) and bronze (plate LI_2), these have an elongated leaf-like shape, with a longitudinal spine running down the center of the weapon. There are perforations on both sides of the crevice made on the tubular sockets that widened downward. The edge of the bronze spear ends with a sharp conical bulge—a characteristic of spears discussed earlier. The socket of this sample is decorated with incised zigzags and horizontal lines.

The bracelets are also made of iron (plate LI_4) and bronze (plate LI_3). These ornaments are circular in cross-section and have overlapping ends. The edges of the bronze bracelet are decorated with angular dashes. There is no diversity in the shapes of the earrings either. The ends of these ornaments, made of bronze wires, overlap, touch, or almost touch (plate $LI_{7–12}$).

The last two metal artifacts are a conical object made of iron (plate LI_5) and a bronze pendant. The amulet has a ring-like fold in its upper section used for hanging (plate LI_6). The last ornament found in the site is the snail (plate LI_{13}).

There were ceramic pitchers, pots, a cup, and a tripodal bowl.

Four pitchers were uncovered at the site. They have trumpet-like or short, wide necks and rounded bodies with loop handles attached to their shoulders or abdomens (plate $LI_{14,15,17}$). Only one handle of a pitcher

stems from the rim and joins the shoulder with an arched curve (plate LI_{16}). Most likely a poorly preserved handle found in the tomb belonged to a pitcher. Its surface is decorated with triangles (plate LI_{23}). The handle of another pitcher joins the body of the vessel by forming an additional design composed of three fingers in its base (plate LI_{15}). The dull black, gray, and reddish surfaces are decorated with grooves and, in one case, with delicate vertical lines. The sun is depicted between these lines.

The other two ceramic vessels are pots. One has a rounded body decorated with grains and an outwardly inclined rim (plate LI_{18}). The other has a puffed body encircled with grooves (plate LI_{22}). The rounded body of the tripodal bowl is decorated with a pair of grooves (plate LI_{21}).

One of the last two vessels is a handmade shallow cup whose thick-walled body is wider at the top (plate LI_{20}). The other is a melting pot with a short, straight neck and sharp passages of the body. A poorly preserved bulky cylindrical handle is attached to the middle of its body (plate LI_{19}).

These artifacts, which at first look similar to those described above, have new characteristics that, complemented with new details, become typical of the next era, particularly the big, slightly raised loop handles and the handle with triangular decoration, all attached to the shoulders of the pitchers. The early samples of pitchers with raised loop handles attached to the shoulders make their appearance in the first quarter of the 1st millennium B.C.E. (Artʻik, Camp Ṙedkin, etc.: 146, plates C and CIII; 280, il. 109) and become widespread in the 9th to 8th centuries. The style of the handle with triangular designs that appear on artifacts of a later period (for example, No. 2 dwelling of Tʼmbadir: 146, pp. 58–60, plate LV_3), after being complemented by a longitudinal groove passing through the middle of the handle, becomes typical of the 8th century B.C.E. (204, p. 220; 146, p. 196). In this case, there is a sample that is slightly older. After some improvements, this vessel type receives its final shape in the 8th to 7th centuries B.C.E. Therefore, in these complexes, we find characteristics typical of diverse phases, which allow us to date this tomb back to the 9th to 8th centuries B.C.E. On the other hand, since the finds of the tomb under study are linked to those belonging to the former phase, they demonstrate a double nature. This double nature is noticeable also during the course of examining the artifacts of tomb No. 10a located in the same graveyard. Covered by one capstone, this tomb (size: 2 x 0.8 x 0.7 m; orientation: southwest-northeast) was built aboveground and was covered by a mound composed of stones of various sizes. When removing the filling, sherds of pitchers with dull reddish-yellow and gray surfaces and a mug with a prickly surface were uncovered. The remaining pieces of this vessel were found in the tomb. Also uncovered in the mound filling were an iron spear and a bronze earring (plate $LII_{1,13,14,17–19}$). The tomb revealed human leg bones, ribs, and vertebrae; four obsidian arrowheads; two bronze bracelets; bronze, carnelian, and paste beads; an iron awl; potsherds; bone amulets in the shape of eyeglasses; a piece of a frontlet; and a bronze earring with beads on it (plate $LII_{2–12,15,16}$).

Noteworthy among the finds are the grain patterns found on the handle of the yellowish-red pitcher, the prickly texture of the handle's surface, and the two button-like bulges on both of its sides (plate LII_{18}). These peculiarities, as we will find out later, become typical of the ceramic vessels of Syunikʻ in the 8th century B.C.E. The other artifacts found in the site are insignificant in terms of determining dates because they have also been found in complexes belonging to various eras. This is true of the amulets shaped like eyeglasses. Similar artifacts appear in monuments dating to the Late Bronze-Iron Ages (Astłi-Blur, Gavaṙ, Karmir-Vankʻ, Mingečʻaur, Xanlar, Samtavro, etc.: 146, plate XXVI; 116, plate $XVII_{33,34}$; 103, plate XXI_4; 91, pp. 377–379, plate VIII; 230, il. 150, etc.).

As has been mentioned, the bracelets with dentate surfaces also appear in monuments belonging to various phases of the Iron Age (Camp Ṙedkin, Artʻik, Nerkʻin-Getašen, etc.). Similar iron spears have been found in monuments dating to the end of the 2nd and beginning of the 1st millennia B.C.E. (Akner, Artʻik, Saṙnałbyur, Camp Ṙedkin, Noratus, etc.). The other artifacts (earrings, arrowheads, beads, the mug, and the pitcher with the knee-shaped handle) have already been discussed. These artifacts reveal a dual nature. Although closely linked to the artifacts of the 10th to 9th centuries B.C.E., they demonstrate characteristics that are typical of and were popular in the 8th century B.C.E. and onward. This dual nature and the parallels of these artifacts allow us to date the complexes as belonging to the 9th to 8th centuries B.C.E.

The tombs excavated at the bottom of the hill of Zorakʻarer belong to the same period. These tombs are stone cists covered with low mounds consisting of the same type of stone filling. Each tomb was sealed with two to four capstones. Seven of the tombs were excavated (fields No. 79–84, 86).

Tomb No. 1 (No. 79; size: 1.7 x 0.9 x 0.8 m; orientation: north-south). An arm bone was found near the southern wall. Other artifacts found in the grave were a bronze needle and sherds of various ceramic vessels spread throughout the tomb (plate $LIII_{1–5}$).

Tomb No. 2 (No. 80; size: 2.7 x 1.3 x 0.9 m; orientation: northeast-southwest). A smashed skull was uncovered in the northeastern corner. The other bones of the skeleton were missing. Sherds of four pots were scattered throughout the tomb (plate $LIII_{6–9}$).

Tomb No. 3 (No. 81; size: 2.3 x 0.8 x 0.7 m; orientation: north-south). A pitcher placed on top of a smashed skull was found here. Sherds of broken ceramic vessels were scattered throughout the tomb. We were able to partially reconstruct one bowl and a tetrapodal tray (plate $LIII_{10–12}$).

Tomb No. 4 (No. 82; size: 2.8 x 1.5 x 1.2 m; orientation: east-west). The sherds of various ceramic vessels were found during the removal of the upper layer of soil and stone filling. Two cups, unbroken except for handle of one, were found. The other artifacts—a stone bead, a bronze earring, beads made of paste, a piece of a quern, and the knuckle bones of a small livestock animal—were deposited near the eastern wall (plate $LIII_{13–27}$). No human skeleton was found.

Tomb No. 5 (No. 83; size: 2.4 x 1.1 x 0.7 m; orientation: north-south). Deposited near the southern wall were the bones of a smashed skeleton laid in an east-west orientation with its head facing east and the sherds of two bowls. A bronze amulet and an earring were uncovered near the northern wall (plate $LIII_{28–31}$).

Tomb No. 6 (No. 84; size: 2 x 1 x 0.4 m; orientation: northeast-southwest). The smashed bones of a skeleton stretched east to west in the southern section of the tomb. The sherds of two cups were found next to the skeleton (plate $LIII_{32–33}$).

Tomb No. 7 (No. 86; size: 2.9 x 0.9 x 0.6 m; orientation: north-south). A bronze earring and potsherds were found next to smashed arm bones and a few teeth in the southern section (plate $XLIV_{5–9}$).

These luxury artifacts and various ceramic vessels are closely linked to those belonging to the previous phase and are similar to those from that era. Included in this grouping are the boat-shaped quern, the bronze needle, the bronze earrings with overlapping edges, the globular stone bead, and the beads made of blue paste (plate $LIII_{1,3–16,28–34}$). The drop-shaped bronze amulet with semispherical bulges (plate $LIII_{29}$) is not new. Amulets of this kind were found in many monuments of the Stone Age. The same is true of the majority of the ceramic vessels uncovered from the site. For example, the kitchen pots (plate $LIII_{2,6,7,9,36,37}$) with one handle or no handle—some of them covered with soot—are similar to pots dating to the 10th to 9th centuries B.C.E. The same is true of the cups (plate $LIII_{3,4,21,32,33}$), some of which are different from the pots in size only. The spouted vessels (plate $LIII_{18,19}$) and the bowls with black, red, and brown surfaces are the same, while the tray is similar to the tripodal bowls in shape (plate $LIII_{12}$).

Noteworthy, however, is that these artifacts demonstrate characteristics typical of the ceramic vessels of the 9th to 8th centuries B.C.E., particularly specific pitchers and a cup, which we will discuss in detail. One of the pitchers is a flat-bottomed, pear-shaped vessel with a puffed body and smooth descending shoulders. It has a high trumpet-like neck. The handle has a bulge on its middle that stems from the rim and joins the shoulder of the vessel. Its shape is considerably different from the handles that have a knee-like shape. The vessel has a lightly burnished light-chestnut-colored surface (plate $LIII_{10}$). This pitcher, as we will see later, more closely resembles vessels popular during the 8th century B.C.E. in the shape of its body and handle and in the color of its surface. The poorly preserved second pitcher also demonstrates characteristics of a later phase. Three embossed bands decorated with slanted dashes encircle the shoulder of this dull black vessel. The bottom band has a flat triangular bulge attached to it. There is a longitudinal crevice in the middle of the knee-shaped handle (plate $LIII_{17}$), which is typical of later eras.

Their perfect shapes distinguish two of the pots. One is a piece of a vessel with a puffed body. It is decorated with embossed and carved bands at the waist. Above these bands, there are V-shaped stripes made by squeezing. A flat triangular bulge is placed between the stripes (plate $LIII_{8}$). This well-fired vessel with thin walls has a dull surface. The second vessel, which has a burnished black surface, is distinguished by the globular look of its body, which is slightly concave in the middle and ends with a medium-sized wide neck. The folded shoulder of the vessel is decorated with waves obtained by squeezing. The body, which has a segmented handle located in its middle, is decorated with vertical folded patterns that give the surface a wavy appearance (plate $LIII_{35}$). A variety of vessels with a similar pattern are known from Dvin, Širakavan, Mingečʻaur, and other monuments dating back to the 9th to 8th centuries B.C.E.

Particularly interesting is the handle of the cup with everted neck, puffed body, and a dull black surface. The handle looks like three humps (plate $LIII_{20}$). Similar handles, whose prototypes are the knee-shaped handles, are typical of the 9th to 8th centuries B.C.E. Therefore, the handle can be considered as a dating detail. Ceramic vessels with similar handles discovered in the excavation sites No. 2 and No. 3 and in tomb No. 3 of Karmir-Blur date to this period (203, il. 17, 29a; 204, il. 73). Vessels uncovered in Širakavan,

Oskehask, Mingeč‘aur, and other monuments dating to the 9th to 8th centuries B.C.E. have similar handles (113, plate $XLII_{2,6}$).

The zigzag, wavy, and other patterns prove the connection of these artifacts with the old tradition. These patterns are made by squeezing, not by burnishing or incising. Thus, these artifacts, although repeating in general previous shapes and designs, bring forth new lines and details unknown to the 10th to 9th centuries B.C.E. and therefore can be dated to the 9th to 8th centuries B.C.E.

A graveyard is located about 1 kilometer to the west of the Angełakot‘, in a location called Surb Vardan. Traces of a cyclopean wall found on the southern edge of the plain that is detached from the gorge of Orotan at a slight inclination were most likely the remains of an ancient fortification. Unfortunately, because of the density of the tombs and the nature of the soil, we were unable to discover and excavate older constructions. The result is that the role and date of the wall sections must be left unexplained. The eight tombs excavated at the site were stone cists (orientation: east-west) built aboveground and covered by mounds (diameter: 0.8 x 1.6 m) of stone filling. Three cists (No. 1, 3, and 4, or field numbers 19, 21, and 22) were table-shaped at their base, while the other five had rounded western walls. These tombs were entirely filled with soil and stones and covered by two to four capstones each.

Tomb No. 1 (No. 19; size: 4 x 1.3 x 0.6 m). Uncovered in the middle of the tomb was a skeleton that had been smashed under the weight of the stones. It was laid on its right side, the head oriented toward the south. In the western section of the tomb were potsherds, two bronze earrings, an amulet, and beads made of carnelian and paste (plate $LIV_{1–15}$).

Tomb No. 2 (No. 20; size: 2 x 1.3 x 0.8 m). Uncovered near the northern wall were three skeletons, their heads oriented northward. A fourth skeleton was laid in the southern section. A mold, bronze bracelets, an amulet, earrings, beads of carnelian and paste, potsherds, an obsidian chisel, and a pestle were scattered throughout the chamber (plate $LIV_{16–40}$).

Tomb No. 3 (No. 21; size: 2.8 x 1.9 x 0.7 m). The smashed skeleton of a young person was laid on its right side with its head oriented toward the south. The artifacts of the tomb were primarily found deposited in the western section of the tomb and were smashed also. Only one shallow cup was preserved intact. We succeeded in partially restoring three bowls. Also uncovered were an earring and two bracelets (plate $LIV_{41–47}$).

Tomb No. 4 (No. 22: size: 3 x 1.2 x 0.9 m). The skeleton was found in the same position as the skeleton in the tomb No. 3. Two earrings and obsidian scrapers were found next to it. Ceramic vessels were deposited in the western and eastern sections of the tomb (plate $LV_{1–10}$).

Tomb No. 5 (No. 23; size: 3 x 1.5 x 1.1 m). Unearthed as we removed the tomb filling were potsherds whose accompanying pieces were found in the chamber. The smashed skeleton was laid on its left side, the head oriented eastward. The artifacts accompanying the skeleton included an amulet, a small chain, beads made of carnelian and paste, and potsherds (plate $LV_{11–30}$).

Tomb No. 6 (No. 25; size: 3.4 x 1.4 x 1 m). Two skeletons were laid down near the northern wall, their heads oriented east. Another skeleton was found near the eastern wall, its head oriented south. The accompanying artifacts—beads made of glass, carnelian, and paste and the sherds of a few ceramic vessels—were deposited in the middle of the tomb (plate $LVI_{3–11}$). A bronze statue of a stag (il. 9), a small shield, and an earring were placed in the western section of the tomb (plate $LVI_{1,2}$).

Tomb No. 7 (No. 27; size: 4.6 x 1.8 x 1.3 m). Unearthed from the tomb filling was half of a mortar. This tomb had been used for a group burial. (One of the skeletons was in the middle of the tomb, two were near the northern wall, and one was in the southwestern section.) Also found in the grave were beads made of paste, earrings, an amulet, an iron arrowhead, a stone mace, obsidian chisels, and a variety of ceramic vessels (plate LVII).

Tomb No. 8 (No. 27; size: 3.3 x 1.5 x 0.7 m). This large stone cist was a memorial shrine. An earring, a bead, and potsherds were uncovered (plate $LVII_{3,13a,21,31}$).

Similar artifacts were also uncovered at the edge of the village of Axlat‘yan from a stone cist that was partially destroyed during the construction of the Axlat‘yan-Sisian road. In this underground cist (orientation: east-west), whose southern and eastern walls were the only walls preserved, were found the arm bones of a skeleton with a bracelet around them. Sherds of a pitcher, a bowl, and a tray were scattered next to the bones (plate $LVI_{12–15}$).

The implements found, which included obsidian chisels and scrapers (plates $LVII_{11,12}$, LIV_{25}, and $LV_{2,3}$), a stone pestle (plate LIV_{24}), a mortar, and a piece of a flat billhook mold (plate LIV_{16}) are meaningless in terms of dating, perhaps with the exception of the mold. When considering the billhook mold, of which the grip and a small piece of the side bulge were preserved, the find is representative of an object typi-

cal of the finds of the Late Bronze and Early Iron Ages (281, pp. 234–240). Artifacts such as this one rarely appear in the 8th century B.C.E. (The molds uncovered in Širakavan, Mecamor, Dvin, and Gant'iadi date to the 9th–8th centuries B.C.E.: 37, il. 77; 193, il. 47; 99, il. 1.) and not at all after then. Also interesting is the iron arrowhead uncovered at the site. It is an exact duplicate of the one uncovered in Dvin. The carbon analysis performed on objects from the settlement of Dvin (depth: 6.2–6.5 m) indicate that they date to 720±70 B.C.E. (193, il. 15, plates $XVIII_2$ and XXV_5). The other artifacts—the mace made of white stone (plate $LVII_8$), small bronze shields, discoid amulets, bracelets, earrings and rings made of bronze and iron (plates $LIV_{1–5,20–23,41–43}$, $LV_{1,11–16}$, $LVI_{1,2}$, and $LVII_{4–7}$)—prove indirectly that these complexes belong to the Iron Age. To this extent, the small bronze statuette of a stag (length: 5 cm; height: 11 cm) is somewhat interesting. The tip of a staff was fastened to the tube underneath the stag's abdomen (il. 9). Statuettes of stags in Armenia are known from monuments dating from the early phase of the Late Bronze Age (Lčašen, Loŕi-Berd: 20, pp. 140–152). These statues tend to be authentic renderings. This tendency of detailing all the parts of the animal body and maintaining its proportions is also noticeable in statuettes dating to the end of the 2nd millennium B.C.E. (for example, the Tolors sample). Samples of the Early Iron Age, however, typically lacked details, were simple and smooth, and showed only the basic characteristics of the animal, neglecting its proportions. These peculiarities are typical of the statue of Angełakot', whose short legs and other details are disproportionate to the length of the animal's body. The statues uncovered in the village of Aghitu of the region of Sisian (NMA, inventory No. 2308), Mełrašen, Gavaŕ, and Bambakašat have similar characteristics (20, il. 4; 148, plate $LX_{5,9}$).

Some objects similar to the hook-like object made of bronze wire (plate $LVII_9$) have been found in complexes dating to the first quarter of the 1st millennium B.C.E. Similar artifacts are known from Ayrivank' (excavations by H. H. Mnacakanyan. The results are not published. See: field number tomb No. 11, year 1972), Getabek, and Arcax (161, plate $VIII_{22}$). These last examples are made out of bronze sheets. The bronze ornament with triangular perforations (plate $LVII_2$) cannot be considered dating material, because similar artifacts are known from complexes belonging to the Late Bronze Age (for example, Art'ik, etc.: 280, il. 92). The same is not true of the dentate amulet with three small bulges in its upper section (plate $LVII_3$). Amulets of this kind have only rarely been found in the monuments of the period under study (for example, tomb No. 91 of Łarabułał: 161, plate XVI_{14}), as we will see, and become popular in the 8th century B.C.E. Interesting to a certain extent are also the beads made of white, light green, azure, and blue paste. These barrel-shaped, cylindrical, roller-shaped, discoid, diamond-shaped, and tetrahedral objects are decorated with slanted and straight dashes and often with netted images (plates LIV_{26a}, LV_{17}, LVI_3, and $LVII_{13}$). One of the beads is made of glass (plate LVI_{3a}). The discoid bead that is decorated with grains (plate $LVII_{13}$) suggests that these beads belong to a later period. Similar beads were found in tomb No. 17 of Paker's graveyard. They date to the 9th to 8th centuries B.C.E. (146, p. 138, il. 128_{22}), while the separator (203, pp. 65–67, il. 29v) unearthed in tomb No. 3 of Karmir-Blur (8th century B.C.E.) does not differ from the Angełakot' sample (plate $LVII_{13b}$). Similar ornaments, belonging to the 9th to 8th centuries B.C.E. (113, pp. 81–82), have been found in the tombs of Mingeč'aur.

The date suggested is confirmed through examination of the ceramic vessels. Some continue the old traditions and repeat the familiar shapes and designs. Numerous kitchen vessels like those discussed above have been found in the monuments of the previous period. The same pots, with globular or puffed and sometimes elongated bodies, wide mouths, and straight or everted necks, are found here also. Their gray, black, or yellowish-red surfaces that carry traces of soot are decorated with waves, fingertip impressions, grains, and grooves (plates $LIV_{14,15,40}$, $LV_{5,6,21,23}$, $LVI_{5,6}$, and $LVII_{27,28,30,31}$). The same is true of the pots with globular body, folded surface covered with fingertip impressions, and loop handle (plates $LV_{20,22}$ and LVI_4) and the small pitcher decorated with fingertip impressions (plate LIV_{28}). The next group is pitchers. The shoulders of some of these vessels with globular body; cylindrical or trumpet-like neck; and dull gray, black, or light chestnut surface are roughly folded in certain instances, while the handles stemming from the rim have an arch or a knee shape (plates LIV_{27}, $LV_{18,19}$, and $LVII_{14}$). The handle of one of them has a spiral bulged ornament in its upper section (plate $LVII_{15}$). One of the pitchers lacks a handle, and its body is decorated with arched bulges (plate LVI_{13}). The pitcher uncovered by accident in Goris (PMG, inventory No. 9, plate LVI_{18}) differs from this one only in its ring-shaped base and knee-shaped handle. The pitcher with a black burnished surface unearthed in the village of Xnacax was also found by accident. The globular body of the latter vessel is encircled with bulged bands and has waves between the bands. The bottom of this pitcher is decorated with a netted image. The double-knee-shaped handle stemming from the

rim has a longitudinal crevice in its upper part. Its dating significance was discussed above (plate LVI_{17}). The pitchers with handles decorated with spiral bulges are known from Aŕajajor, Karabulał, Getabek-Kalak'end, and other monuments dating to the 10th to 8th centuries B.C.E. (161, plate 17; 188, il. 4,5).

The mugs are also similar to ones discovered in the monuments discussed above. These elongated vessels that end with widened bottoms and everted necks (plates LV_7, LVI_9, and $LVII_{23}$) are distinguished from the samples dating to the 11th to 10th centuries B.C.E. by small details. Unlike the body of earlier versions, which are round and widened in the middle, these later vessels are wider in the bottom and gradually narrow toward the top. Early examples of this kind of mug appear among artifacts dating to the 10th to 9th centuries B.C.E. (The mug discovered in Sisian's second graveyard is an example.) and become popular in the 9th to 8th centuries B.C.E. The mugs unearthed in Karmir-Berd, Karmir-Blur's dwelling No. 1, Širakavan, Mecamor (37, plate X_4; 203, il. 23), and other monuments date to the same period.

The next group of ceramic vessels consists of cups, some of which have bodies that widen in the middle, wide mouths, and arched handles. The shape of these vessels is similar to those that date to the 11th to 10th centuries B.C.E. Similar samples found in Angełakot' and in the monuments discussed above differ from the early samples in their almost straight sides that give them a somewhat bi-conical look. Typical of this early sample is the rounded look of the body and its folded bands. The majority of these cups are decorated with wide grooves (plates $LIV_{33–35}$, LVI_8, and $LVII_{17}$). Roughly made folded patterns occur rarely in the period under study. Three of the cups are decorated with roughly made folded bands. These cups differ from earlier cups in their short, straight necks (plates LIV_{13}, LV_{24}, and $LVII_{22}$). The rest of the cups are pot-like vessels with one or no handles, and with bi-conical or tripartite bodies (plates $LIV_{11,12,29,31,32}$, $LV_{25,26}$, LVI_7, and $LVII_{19,20}$).

These examples of these cups are artifacts typical of the period under study. Similar ones, accompanied by the ceramic vessels examined above, have been found in numerous monuments of the period under study. The one- or no-handled cups with bi-conical bodies, that remind one of the ceramic vessels of the second group from Kizilkaya's graveyard and date to the 9th to 8th centuries B.C.E., have been found in Karmir-Blur's tomb No. 1 and the pre-Urartian layer (203, pp. 57–59, il. 26a; 204, pp. 177–178, il. 73). The artifacts unearthed in Mecamor date to the same period. Included in these are cups, pots, and other artifacts representative of the styles discussed before (37, il. 65, 74, 76, 160). Other similar artifacts have been found in Širakavan, Kabala (27, il. 5, 6; 175, pp. 246–247), and other monuments.

The bowls also have the same shapes as earlier bowls. Some of them have rounded bodies with slightly straightened short sides in their upper section, ending with outwardly inclined (plates LIV_9, $LV_{10,30}$, and LVI_{14}) or simply rounded rims (plates LIV_8 and LV_8). Some have semispherical bodies decorated with grooves (plate $LIV_{38,45–47}$), while others have loop handles attached to a body that is straight in its upper section (plates $LV_{28,29}$ and $LVII_{16,24}$). These vessels, which in certain instances are decorated with vertical lines obtained by squeezing and netted images, are similar to ones found in monuments belonging to this period. Similar artifacts are known from Art'ik, Camp Ŕedkin, Dilijan, Karmir-Berd, Mecamor, Širakavan, Mingeč'aur, and other sites.

Interesting is the tub-like vessel (plate LV_{27}) with a yellowish-red surface, rounded body, and inwardly cut slanted rim. Its prototype is the similar vessel discovered from the graveyard of Sisian's "Experimental Station." Similar artifacts have also been found at Karmir-Berd (145, il. 25_{16}).

The remaining styles of ceramic vessels have one example each. One is a piece of a pot-like vessel with a spout on its shoulder. It is similar to the vessels discussed above, and its dull black surface is decorated with a pair of grooves (plate LIV_{37}). The pot found in the village of Xnjoresk by accident is more perfect and more attractive (PMG, inventory No. 43). This vessel has the shape of a pot with a rounded body, short cylindrical neck, and everted rim. Its chestnut surface is decorated with supplemental stripes, and it has a spout on its shoulder that joins the double-arched handle via a bridge (plate LVI_{16}). Similar vessels have been found in Širakavan, Mingeč'aur, and other monuments dating to the 9th to 8th centuries B.C.E. (27, il. 5; 113, plate $XLII_{2,3}$).

One of the last two ceramic vessels is a tripodal ritualistic vessel with a hollow body. The other is a "perfume vessel" with a cylindrical body. These vessels have been discussed. Noteworthy is that the "perfume vessel," although poorly preserved, is decorated with many rows of grooves in its upper section. There are circular and arched openings under the grooves. The space between the openings is decorated with vertical and crossing decorative lines (plate LVI_{11}). Similar vessels, as stated earlier, had been made for a long time. The one with a circular body, also poorly preserved (plate $LVII_{29}$), is distinguished from the sample uncovered in the tomb of the village of Teł by the spike

designs that encircle the upper section of the body and the slanted folded bands found under the spikes. Unfortunately, the upper section of the vessel is not preserved, and therefore it is impossible to have a better understanding of the complimentary details. All we can say is that there is a detail with a small handle in the upper section of this vessel with a dark chestnut surface. Avoiding unnecessary details, we would like to add that, according to M. N. Pogrebova, the appearance of similar ritualistic vessels in Iran is linked to the Aegean and particularly influenced by Cyprus (251, p. 95).

In conclusion, examination of the finds of Angełakot‘ proves that they are connected to the artifacts of previous eras; however, they also demonstrate new characteristics that allow us to date the site and its finds to the 9th to 8th centuries B.C.E.

Ełegnajor’s graveyard. One of three excavated mounds was located next to the office of Administration No. 3 of the Regional Headquarters of the Construction of Roads, while the other two were located next to the cheese factory. The mound next to the office consisted of a soil and stone filling (height: 1.1 m) and was encircled with a cromlech measuring 1.8 meters in diameter. The mound covered four aboveground stone cists. One was in the center, and three were towards the edges. The joined stones of the cromlech functioned as internal walls for these three cists. Essential was the central tomb, which was rich with material. Uncovered in this tomb (No. 1; size: 3.5 x 1.5 x 1 m; orientation: north-south with a 20° inclination toward the east) were a jawbone and a few extremity bones.

Next to these, and in different sections of the chamber, bronze and obsidian arrowheads, two pieces of bronze girdles, earrings, beads made of carnelian and paste, buttons, an amulet, and potsherds were scattered (plate LVIII).

Tomb No. 2 (size: 2.9 x 2.3 x 0.7 m; orientation: east-west). This tomb was located to the south of the central tomb. It had a table-like plan and bronze earrings and potsherds, which surrounded a few skeletal bones, were deposited in it (plate $LIX_{1–6}$).

Tomb No. 3 (size: 2.4 x 1.6 x 0.6 m; orientation: north-south, with a 25° inclination toward the east). Located to the southeast of the central tomb, this tomb was destroyed.

Tomb No. 4 (size: 2.6 x 1.1 x 0.6 m; orientation: north-south, with a 10° inclination toward the east). The ribs of a man, arrowheads, beads, and potsherds were discovered here (plate $LIX_{7–18}$).

Similar artifacts were found also in the second mound (height: 0.8 m; diameter: 8.4 m). This mound was constructed like the first mound, the only difference being in size. It covered three aboveground stone cists.

Tomb No. 1 (size: 1.6 x 0.9 x 0.8 m; orientation: north-south). No bones were found in this chamber, which was covered by two capstones. The absence of bones is an indication that this tomb was a memorial shrine. Unearthed here were sherds of pots, bowls, and shallow cups (plate $LX_{1–10}$).

Tomb No. 2 (size: 3.2 x 1.3 x 0.7 m; orientation: north-south). The skeleton was also missing from this tomb, which was covered by only one capstone. The artifacts found included an obsidian arrowhead and sherds of various ceramic vessels (plate $LX_{11–19}$).

Tomb No. 3 (size: 1.75 x 1.15 x 0.8 m; orientation: north-south). Human bones were not discovered in this tomb either. It was covered by two capstones and contained a bronze bracelet, a small shield, a carnelian bead, and sherds of various vessels (plate $LX_{20–29}$).

The artifacts found in the three aboveground stone cists of the third mound were in poor condition.

Tomb No. 1 (size: 2.7 x 1.1 x 0.9 m; orientation: northwest to southeast, with a 25° inclination). Unearthed in this tomb, which was covered by three capstones, were a human arm bone, a bronze button, two earrings, and sherds of vessels (plate $LXI_{1–11}$).

Tomb No. 2 (size: 1.9 x 1.1 x 0.5 m; orientation: same as above). This tomb was covered by three capstones. There were no skeletal remains. Found in the tomb were a bronze bracelet, a bronze earring, and the sherds of two vessels (plate $LXI_{12–15}$).

Tomb No. 3 (size: 2.4 x 1.3 x 1 m; orientation: northeast to southwest, with a 30° inclination). Discovered in this tomb, which was covered by three capstones, were small fractions of bones, parts of vessels, and a bronze earring (plate $LXI_{16–21}$).

The arrowheads uncovered in these tombs are made of bronze and obsidian. The bronze sample looks ancient. It is triangular with two longitudinal grooves in its middle and ends with a small, flat tongue (plate $LVIII_1$). There are two types of obsidian arrowhead. The first is leaf-shaped with a rectangular carving in the base (plates $LVIII_3$ and LIX_7), while the other is triangular, with a similar carving between straight wings (plates $LVIII_{2,4,5}$ and LIX_8). As we have seen before, this second version appears in the beginning of the 1st millennium B.C.E. The first version is found in various eras. The same is true of the undecorated girdles, of which pieces of two were found. One has almost straight edges, and the other has rounded edges (plate $LVIII_{6,7}$).

The ornaments are also similar to others discussed above. There are the same bronze earrings with ends

that join, overlap, or almost touch or in the shape of twisted spirals (plates $LVIII_{8,9}$, LIX_{2}, $LXI_{2,3,13,16}$), one of which is decorated with short dashes. One earring is made of iron (plate LIX_{1}).

The other group of ornaments comprises the beads made of carnelian and paste (plates $LVIII_{11,13}$, LIX_{9}, and LX_{22}). Those made of carnelian are in general the discoid, or so-called "cut" beads, while the ones made of paste are diamond-shaped or cylindrical. The beads in the last group are made of bronze and are spiral- and cylinder-shaped (plate $LVIII_{12}$). We place in this group also the pear-shaped amulet whose surface is covered with a bluish-green glaze (plate $LVIII_{10}$). From what we have discovered, glazed artifacts from the Ancient East during the 4th to 3rd millennia B.C.E. (287, pp. 111–112) made their appearance in the Transcaucasus during the early phase of the Late Bronze Age (for example, the beads found in tomb No. 7 of Loŕi-Berd: 135, pp. 36, 54) and became popular in the 1st millennium B.C.E.

The last group of metal objects includes the conical and rounded bronze buttons (plates $LVIII_{14–15}$ and LXI_{1}), which were discussed earlier.

The pots, pitchers, and spouted vessels are the same as those discussed at length earlier in this study. The pitchers are flat-bottomed with high cylindrical necks, everted rims, and rounded bodies. Their dull black or gray surfaces are decorated with multiple rows of grooves (plates $LVIII_{17,18}$ and $LXI_{4,5,17}$). Similar vessels that continue the traditions of the Late Bronze Age have been found in Õšakan's tomb No. 104, Astłi-Blur, Noratus's tomb No. 10, Markarašen, and other contemporaneous monuments dating to the 9th to 8th centuries B.C.E. (204, il. 81_{10}, $79a_{5}$; 146, plate 120, il. 12; 150, plate $CVIII_{7}$, p. 94, etc.).

There is no diversity in the shapes of the pots uncovered either. Some have globular bodies, short cylindrical necks, outwardly inclined rims, and narrow mouths. Their dull black, gray, and chestnut surfaces are decorated with grooves, incised waves, angular images made with dotted lines, and dense dotted lines that occupy the space between the grooves (plates $LVIII_{22,25}$, LIX_{13}, $LX_{1,2}$, and LXI_{6}). The second group of pots comprises the wide-mouthed vessels with rounded bodies and outwardly inclined rims, whose surfaces are decorated with grooves, waves, fingertip impressions, dotted lines, stamped triangles, and circles. Certain samples have rectangular or segmented platforms attached to their shoulders. The surface of one is decorated with wide lines obtained by squeezing (plates $LVIII_{19–21,23,26,27}$, LIX_{12}, and $LXI_{7,18}$).

The kitchen pots also have the same shape. Their basic decoration is grains and grooves (plates $LVIII_{24}$, LX_{27}, and $LXI_{8,9}$). A loop handle is preserved on the body of one pot included in this second group (plate LXI_{10}). These kinds of pots have been discussed previously. The rectangular and segmented handles, as we have seen, appeard in the Late Bronze Age, and the style continued to be used in later centuries. Vessels with similar platforms are known from Xurjin-Hołer and Łmškut and are dated to the end of the 2nd and beginning of the 1st millennia B.C.E. according to the findings of this author (146, plates $XCII_{15}$ and VC_{6}, p. 113). This author has also documented that vessels with such platforms were more popular in the beginning of the 1st millennium B.C.E. Similar artifacts are known from Mecamor, Camp Ŕedkin, Astłi-Blur, and other monuments (37, plate X_{7}; 146, plates $CII_{1,2}$, $CIII_{7}$, CVI_{1}, and $CXX_{1,7}$). In these monuments we find ceramic vessels with stamped triangles—a pattern known from the first phase of the Late Bronze Age. The triangles of these newly found vessels, however, are larger and rounded at the edges. This detail was unknown in the Late Bronze Age.

The spouted vessels are similar to the pots in shape (plates $LVIII_{28}$ and $LX_{12,28}$). One of them has an almost bi-conical body, a straight rim, and a knee-shaped nose that is flat cut in its upper section (plate LXI_{14}). Among the other vessels preserved, there were only knee-shaped spouts (plates LIX_{18} and LX_{29}). Similar spouts have been found in Šaxt'axti, Költepe's layers III and IV, Julfa, and other monuments dating to the 9th to 8th centuries B.C.E. (98, plate IV_{1}; 104, pp. 72–85, plate $II_{2,4}$).

The next group of ceramic vessels consists of mugs. Two (plate $LIX_{3,4}$) of these are similar to ones discussed above. Two segmented handles are attached to the upper section of the body of one mug from opposite sides. The red painted surface of the vessel is decorated with two grooves (plate $LVIII_{31}$). This vessel is similar to those uncovered in Iǰevan, Mecamor, Camp Ŕedkin, Karčałbyur, K'et'i, and other monuments dating to the 10th to 9th centuries B.C.E. (37, plate $X_{3–5}$; 146, plate CVIII, il. 2; 235, plate $LVII_{5}$).

There are many bowls. Most have semi-globular bodies. A few have loop handles in their upper section (plates $LVIII_{32}$ and LIX_{5}) or flat segmented bulges (plate $LVIII_{34}$). These handles and bulges are not seen on other samples found at the site (plates LIX_{15}, $LX_{6,18,24}$, and LXI_{11}). We classify in this group the style of bowl made with a low, spread-out body and rounded shape (plate LIX_{6}).

The bowls of the second type have rounded bodies and rounded rims (plates $LVIII_{37}$, LIX_{16}, and LX_{5}), while the rounded bodies of the bowls of the third type have short, straight rims (plates $LVIII_{33}$, LIX_{17}, and

LX_{19}).

The bowls of the fourth type have concave sides on top (plates LIX_{14}, $LX_{4,23}$), while those of the fifth type have straight sides (plates $LVIII_{35,36}$, $LX_{7–9,13,15,16,25}$, and $LXI_{15,21}$).

The black, gray, red, and brown surfaces of the types discussed are decorated with incised waves, grooves, and vertical lines obtained by squeezing. There are also undecorated samples and samples with roughly folded bodies.

One-handled, no-handled, and segmented bulged bowls have been found at Mecamor, Iǰevan, Camp Ṙedkin, Ōšakan, and other monuments dating to the 9th to 8th centuries B.C.E. (37, plates XVI_1, $IX_{3,4,8}$, and XIV–XV; 146, plates CIX_5 and $CXI_{1,2}$; 150, plates CI_2, $CVIII_{4,10}$, and $CIX_{1–4,9}$, etc.).

The last group of ceramic vessels consists of cups. One style is wide mouthed, with a rounded body in the center. Its shape is reminiscent of the one-handled cups of the end of the 2nd millennium B.C.E., except that this vessel has a bi-conical body structure (typical of early samples is the rounded look of the body). The wide arched handle extends from the rim to the abdomen of the cup. Its shoulder is decorated with incised waves (plate $LVIII_{29}$). The second vessel has no handle and has a three-partite body (plate $LVIII_{30}$). The bodies of the last two vessels, decorated with grooves, have a bi-conical look. One of them ends with an outwardly inclined rim (plate $LX_{10,14}$). These vessels, similar to the abovementioned vessels and other monuments dating to the 9th to 8th centuries B.C.E., are typical of the period under study. This allows us to date the finds of Ełegnajor to the same period. This dating is also supported by the constructional characteristics of the examined tombs, which used techniques unfamiliar to the Late Bronze Age.

The graveyard of Moz consists of mounds with stone filling. The site contains a few aboveground stone cists similar to those of Ełegnajor. The scattered mounds indicate that separate mounds may cover chambers belonging to different members of a family and that the tombs were united throughout time, which caused the mounds, originally similar in shape, to take on a scattered appearance.

The capstones on top of these tombs only partially covered the chambers. Fully covered tombs occurred rarely. This phenomenon, however, is not due to treasure hunting; rather, it is linked to the rites of the period. Also found were mounds of the same structure, which each covered one stone cist and were larger than the former ones. These chambers were filled in part or completely with stones of different sizes. This characteristic of the tomb fillings is also indicative of ritualistic practices.

Two of the four excavated mounds contained one tomb each, while the other two contained more than one tomb (il. 10a,b).

The first mound contained seven stone cists oriented from east to west, each with a slight inclination toward east or west.

Tomb No. 1 (size: 1.55 x 0.55 x 1.3 m). Two capstones covered this tomb, which was completely filled with stones. After removing the stones, a clean 0.4-meter-thick layer of soil was found. Deposited in this layer were the top of a human skull and some rib bones. Thrown into the tomb were two bronze earrings (plate $LXII_{13,14}$), a discoid object made of clay with a perforation in its center (plate $LXII_{16}$), sherds of a bowl (plate $LXIV_{10}$), and two identical pots (plate $LXVIII_{11}$).

Tomb No. 2 (size: 1.8 x 0.75 x 1.3 m) was covered by three capstones separated from each other with a crack that was 20 centimeters wide at its widest. After removing the capstones, it was discovered that this tomb also was filled with stones of different sizes, which shows that the filling was in place before the chamber was sealed with the capstones. Uncovered among the stones were potsherds. Restoration of the vessels was impossible.

Tomb No. 3 (size: 3.6 x 0.9 x 1.4 m) was completely filled with stones and lacked capstones. After removing the stones, a clean 30- to 40-centimeter-thick layer of soil containing small fractions of bones; two bronze bracelets (plate $LXII_{7,8}$); and sherds of bowls (plate $LXIV_{1,7,11,12}$), pots (plates $LXII_{22,26}$ and $LXIII_{18}$), and a spouted vessel (plate $LXII_{18}$) was discovered.

Tomb No. 4 (size: 2.55 x 1.1 x 1.3 m) lacked capstones and was partially filled with stones. A clean soil filling was discovered after the removal of the stone filling. There were small fractions of bones and parts of a spouted vessel (plate $LXII_{19}$), a bowl (plate $LXIV_{17}$), three pots (plates $LXII_{24}$ and $LXIII_{17}$), and a cylindrical vessel (plate $LXIII_6$) in the soil.

Tomb No. 5 (size: 2.3 x 0.5 x 1.2 m) was covered by two capstones and filled with stone filling. The tiny potsherds among the stones were insufficient to restore the original shape of the vessels. This tomb lacked the soil layer of the other tombs.

Tomb No. 6 (size: 2.5 x 1.2 x 1.2 m) and tomb No. 7 (size 2.7 x 1 x 1.1 m) were also filled with stones into which potsherds were mixed.

The second mound included four stone cists of heights varying between 0.75 and 1.25 meters. The tombs were dug in north-south and east-west orientations, with the east-west tombs inclined slightly south-

ward.

Tomb No. 1 (size: 2.2 x 0.8 x 1.2 m) was covered by one capstone and filled with stones of various sizes. The removal of the stone layer exposed a layer of soil filling. Small bones, three bracelets (plate $LXII_{5–7}$), an earring (plate $LXII_{11}$), a bead (plate $LXII_{15}$), and sherds of pots (plate $LXIII_{5,13,17}$) and bowls (plate $LXIV_{3,6,13,20,21}$) were uncovered.

Tomb No. 2 (size: 3 x 1.1 x 1.25 m) was covered by two capstones. Here, too, the condition of the tomb was similar to those already discussed. Uncovered in the layer of soil underneath the stone filling were pieces of bones, bronze bracelets (plate $LXII_{2,9}$), a pitcher (plate $LXIII_{10}$), a table-shaped handle, three pots (of the shape of plate $LXII_{24}$), and the sherds of five identical bowls (plate $LXIV_{18,19}$).

Tomb No. 3 (size: 2.1 x 0.9 x 1.1 m) lacked capstones. Two bronze bracelets were discovered in the stone filling (plate $LXII_{3,4}$).

Tomb No. 4 (size: 1.7 x 0.85 x 0.75 m) lacked capstones. Uncovered in the stone filling were a few sherds of two or three vessels, which were insufficient to be able to reconstruct the complete shapes of the vessels.

The third mound contained one stone cist (size: 2.7 x 1.1 x 1.2 m; orientation: east-west), filled completely with stone filling. Once the stones were removed, the tomb revealed a 35- to 40-centimeter-thick layer of clean soil that contained sherds of pots (plate $LXV_{1–3,5}$), a spouted vessel (plate LXV_4), a mug (plate LXV_6), and seven bowls (plate $LXV_{7–15}$).

The fourth mound also contained one stone cist (size: 4 x 1.5 x 1.5 m; orientation: east-west). Covered by two capstones, the chamber was completely filled with stones, the removal of which exposed a 45-centimeter-thick layer of clean soil. Uncovered in the soil were an iron dagger (plate $LXII_1$); bronze earrings (plate $LXII_{10,12}$); a button (plate $LXII_{17}$); pitchers (plate $LXIII_{8,9}$); and sherds of a spouted vessel (plate $LXII_{20}$), pots (plates $LXII_{21,23}$ and $LXIV_{14,17}$), a cup (plate $LXIII_3$), shallow cups (plate $LXIII_{4,7}$), bowls (plates $LXIII_1$ and $LXIV_{2,4,5,8–10,14,15}$), a mug (plate $LXIII_2$), and other vessels (plate $LXII_{27,28}$). A few pieces of small bones were found between these artifacts.

The chambers filled with only stone were missing artifacts (tombs No. 2 and 5–7 of the first mound and tomb No. 4 of the second mound) or held an insignificant number of finds, while the tombs that had a layer of soil contained artifacts.

This pattern of discovery indicates that we may be dealing with a ritual related to specific beliefs. The mounds containing only one tomb and differing from the rest in size and content most likely belonged to individuals of a distinct position, with family members buried separately.

The artifacts uncovered are similar to those found in Ełegnajor. With this in mind, we would like to briefly describe the artifacts.

The iron dagger is of the Sevan type and has a long blade with a longitudinal spine. The earrings and bracelets have overlapping or almost-touching ends. Some have spirally twisted edges. Attached to one of these bracelets are two beads made of black and dark-green stones (plate $LXII_{3–5,9}$). The other bronze bracelet is flat and has ends that resemble a snake's head (plate $LXII_2$). The bronze buttons and various ceramic vessels are also of shapes familiar to us. The pitchers have the same rounded or slightly elongated bodies with high cylindrical or trumpet-shaped necks. The rounded body of one of the pitchers ends with a low, wide-mouthed neck (plate LXV_3). The dull black or gray surfaces of the vessels are decorated with single or paired grooves and in one instance with incised multi-rowed triangles filled with slanted lines. One pitcher, in particular, looks old with its puffed body and high cylindrical neck. The dull gray surface of the top section of this vessel is decorated with multiple grooves and waves ($LXVIII_{10}$). The shape of this vessel is typical of the 12th to 11th centuries B.C.E. and rarely appears in monuments dating to the period under study (for example, Miji-Mat: 146, plate CXXX, il. 6).

Similar to those examined above are the mugs with their dull gray and red surfaces (plates $LXIII_2$ and LXV_6) and the spouted vessels with their black burnished (plate $LXII_{18}$), dull gray (plate $LXII_{19,20}$), and red (plate LXV_4) surfaces. These samples demonstrate the same incised zigzags, grains, and stamped triangles designs already discussed.

The same is true of the pots with rounded bodies and outwardly inclined rims whose dull black, gray, and brown surfaces are decorated with grains, waves, and folds. Certain samples have on their shoulders triangular, table-shaped, and segmented bulge-like platforms.

The bowls also have forms familiar to us. These vessels have rounded bodies with straight sides on their upper sections and loop handles (plates $LXIV_{1–6,8–13,17–21}$ and $LXV_{7–14}$). The bowls are decorated with multiple grooves and incised waves.

Among these finds there are certain sherds that are distinguished in their design, and we shall examine them in more detail. On one of these sherds the triangles are filled with vertical and horizontal waves or with dotted lines that form zigzags (plate $LXII_{26–28}$).

This pattern is typical of ceramic vessels belonging to the 9th to 8th centuries B.C.E. These are known from Ēlaṙ, the settlement and graveyard of Mecamor (38, plates XIX_5 and $XX_{3–5}$; 37, pp. 50 and 61), Makarašen, the pre-Urartian layer of Karmir-Blur (the finds of the upper and mixed layers: 204, il. 72 and 79–80), Širakavan, Dvin, and elsewhere. As mentioned previously, the carbon analysis of that layer of Dvin resulted in a dating of the finds to 2570±70 years ago, that is, 720±70 B.C.E. (193, il. 30, p. 107). Pots with triangular or flat segmented handles were also found in the aforementioned monuments, which are common in our finds as well. One pot with a similar bulge is distinguished among these finds. The rounded body of this dull gray vessel is decorated with concentric circles, dotted lines, and slanted lines shaped in a spruce design (plate $LXIII_{12}$). Typical of the given period are the pitchers and pots, which have slightly raised loop handles on their shoulders (plate $LXIII_{16}$). Individual samples of bowls confirm the suggested dating. One of these bowls has a semi-globular body that has linear designs obtained by squeezing on its dull black internal wall. A bulge reminiscent of the head of a marten is attached to the rim of the vessel (plate $LXIII_1$). Ceramic vessels decorated with similar bulges are known from Łṙli (The author dates them to the 11th–late 10th centuries B.C.E.: 146, plate XCI.) and Tʿreli (8th–7th centuries B.C.E.: 92, p. 28, plate X4), while there are two bulges in the shape of a ram's head (113, plate $XLVI_{2,3,5}$; 134, pp. 109–112) on the bowl uncovered in Mingečʻaur (10th–8th centuries B.C.E.).

When speaking of the artifacts unearthed from the tomb in Tʿreli (an animal-shaped ritualistic vessel among them), R. M. Abramishvili mentions that they are not indigenous to Georgia, but are common in Armenia and Iran. Syunikʻ is important in this regard also. It provides a unique bridge.

In the finds dating to the beginning of the 1st millennium B.C.E. (Mecamor, Šaxtʻaxti, etc.: 37, il. 45, 70, 71; 98, plate $II_{3,4}$) there are parallels to the bowl with a rounded body and a low base. The bottom and the dull black surface of the vessel are decorated with lines obtained by squeezing (plate $LXIV_{11}$). Nevertheless, it is a rare phenomenon to find such luxurious vessels. Exceptions are the bowls with straight sides in their upper section and wide loop handles (plate $LXIV_{1–5}$). Vessels like these, as we have seen, are common to the monuments of the era. The bowl with concave sides in its upper section and a diagonally cut rim is also typical of the 9th to 8th centuries B.C.E. (plate $LXIV_7$). Similar vessels have been found in the aforementioned monuments. The similarities mentioned and the characteristics highlighted allow us to date these artifacts to the 9th to 8th centuries B.C.E.

The same date seems correct for the finds unearthed from the destroyed tomb of the village of Xnjorut of the Vaykʻ region. These artifacts are represented by an iron dagger with a longitudinal spine in its middle—a characteristic of the Sevan type—a socketed iron spear, five bronze bracelets with a round cross-section, two mugs, and two small bowls (plate LXVI).

Contemporaneous artifacts were also found in the five tombs of the village of Nerkʻin Getašen of the Martuni region. As has been discussed, four of these tombs were found in the Late Bronze Age mound. In this case, we cannot consider these tombs built on the mother earth as aboveground tombs, because they were prepared in ditches dug in the aboveground mound and not on top of the mound. Our excavations found the following.

Tomb No. 1 (size: 3.4 x 1.6 x 1.1 m; orientation: northwest-southeast). This tomb was placed in the middle of the mound. Covered by only one capstone, it was filled entirely with soil and stones of various sizes. In this filling an iron dagger and a knife with a bronze ring on its rounded tongue were discovered at a depth of 0.5 meters (plate $LXVII_{5,7}$). In the southeastern corner of the chamber, directly on the ground, a skeleton was found laid on its right side with folded extremities. Next to the skull were the sherds of a complete pot (plate $LXVII_{21}$). Uncovered in the northwestern corner of the tomb was a second human skeleton lying on its right side. There were a bronze belt and dagger (plate $LXVII_{3,6}$) and a fragment of a chain (plate $LXVII_{22}$) near the skeleton. Scattered between the two skeletons were bracelets (plate $LXVII_{16,20}$), earrings (plate $LXVII_{17,18}$), a spiral pendant (plate $LXVII_9$), and an obsidian arrowhead (plate $LXVII_8$).

Tomb No. 2 (size: 2.3 x 1.2 x 0.9 m; orientation: east-west). A human skull was found near the eastern wall. In the western section there were obsidian arrowheads (plate $LXVII_{23,24}$), earrings (plate $LXVII_{27–29}$), a tube (plate $LXVII_{26}$), a cap for the handle of a bronze dagger (plate $LXVII_{25}$), and beads made of carnelian and paste (plate $LXVII_{34–35}$).

Tomb No. 3 (size: 1.4 x 0.6 x 0.6 m; orientation: northeast to southwest). No skeleton was found in this tomb. The only finds were bronze earrings and a needle (plate $LXVII_{30,31}$).

As previously mentioned, there were additional artifacts uncovered from the destroyed section of the tomb (plate $LXVII_{1,2,4,10–15}$). These indicate that there had been at least one (most likely two) additional tombs located at the site but destroyed during construction work.

In addition to these tombs, we excavated one other,

located some 4 to 5 meters from the second mound. This was a shallow mound (height: 0.5 m) surrounded by a cromlech (diameter: 4.8 m). It consisted of a soil-stone filling. The filling contained sherds of a small bowl (plate $LXVIII_2$). The removal of the filling revealed five capstones that covered a stone cist with an east-west orientation and prepared in the mother earth (size: 1.9 x 0.7 x 1.5 m). In the eastern section of the chamber, there were the skeletons of an 18- to 25-year-old woman with folded extremities and a 1- to 1.5-year-old child. The bodies were laid on their right and left sides, respectively, facing one another. The child wore a bronze bracelet. A bowl, a porcelain bottle, a porcelain pendant, bronze earrings, and carnelian beads were deposited between the skeletons.

Two other skeletons were uncovered in the western section of the chamber. One of them belonged to a 40- to 45-year-old man, the other to a 65- to 70-year-old woman (il. 11). These skeletons were laid on their left sides with their heads oriented toward the north. Next to the skeletons, a cup, bracelets, earrings, a pendant, and a tube were found (plate LXVIII).

We believe these finds to be contemporaneous. Therefore, we examined them as a group and have intentionally avoided discussing the types of finds that have already been discussed. These include the iron knife, the leaf-shaped obsidian arrowheads, the small chain, the button, the earrings and bracelets with joining or overlapping ends, the tubes made of bronze sheets, the "cut" carnelian beads, and the daggers of the Sevan type. The iron dagger is of the same Sevan type. It has a graduating and downwardly narrowing blade that is slightly thicker in the center and has a short, flat tongue with a perforation in its upper section used to fix the blade to the handle (plate $LXVII_5$). Most likely the bronze belt found in the same tomb belonged to this dagger (plate $LXVII_6$). The bronze dagger (plate $LXVII_3$) uncovered in tomb No. 1 was recovered with a belt. In general, the bronze belt and the bell-shaped head are inseparable parts of Sevan-type daggers. Rarely do these daggers lack belts. Daggers made of bronze and iron are known from Vanajor, Makarašen, Gyumri, and numerous other places (204, il. 79_4, 80_5, 83, etc.).

Some of the bracelets uncovered are quite interesting in terms of dating—specifically, the iron samples and those with edges resembling the head of a serpent (plate $LXVII_{13,16,20}$). Similar iron bracelets have been found in Camp Ṙedkin, Noratus, C΄amak'aberd, Art'ik, and other monuments of the 10th to 8th centuries B.C.E.

Artifacts typical of the period under study are the serpent-headed bracelets, similar to ones found at Astłajor, Muxannat'-T΄ap'a, Armavir, Bjni, Vardenis, Ōjun, Ōšhakan, and elsewhere (22, p. 89; 150, p. 102). One of the samples discovered in Nerk'in Getašen (plate $LXVII_{20}$) is an exact duplicate of the one uncovered in Ēlaṙ (38, pp. 86-87, il. 8, plate 20, il. 7), which dates to the 9th to 8th centuries B.C.E.

Interesting is the bronze pendant (plate $LXVII_9$), whose twisted and raised edge looks like a snail. A similar design was uncovered in one of the tombs of the village of Tanjaver dating to the 7th to 6th centuries B.C.E. This new find suggests that such pendants appeared earlier. The same is true of the blue, green, bluish-silver, black cylindrical, large bi-conical glass beads (plate $LXVII_{17}$) and the porcelain beads (plate $LXVII_{15,34}$), which were replaced by smaller beads made of the same materials as of the beginning of the 1st millennium B.C.E. The blue and sky-blue colored pendants made of porcelain also are interesting (plate $LXVIII_{15,16}$). One of them looks like a sickle and is perforated in the handle; the other is triangular. Similar designs were found at the monument called Kałni-Caṙ and date to the 9th century B.C.E. (146, plate $CXXXII_{16}$). The oval bead, which is made of paste covered with a bronze sheet and has semicircular wings on its edges, does not contradict this suggested dating (plate $LXVIII_{19}$). Similar ornaments are typical, as proven by Ē. V. Xanzadyan, of the 11th to 9th centuries B.C.E. (38, pp. 86–87, plates XX_7 and XXI_7, il. 121). Numerous similar beads (T΄umanyan, Karmir-Berd, Vanajor, Mecamor, etc.) have been found. The discoid bead, also made of paste, is covered with a bronze sheet and has a perforation in its center (plate $LXVIII_{20}$). Finally, the last ornament is made of bronze and has the shape of a swastika that forms two semicircular bulges at the edges. There are two perforations located in the center of the artifact. Dimple designs were made next to the perforations (plate $LXVIII_6$). We are not aware of any similar objects.

The last group of artifacts to be discussed is the ceramic vessels. Two of these are small bowls. The remaining three are a pot, a bottle, and a cup. The latter is a small vessel with a rounded body, short neck, wide mouth, and outwardly slanted rim. A large, flat loop handle descends from its shoulder to its abdomen. The vessel has a lightly burnished dark chestnut surface (plate $LXVIII_1$).

Similar pot-like cups, as we have seen, have been found at Angełakot', the graveyards of Sisian, Zorak'arer, etc. The handles of the cups of these latter monuments, however, begin at the rims and join the abdomen of the vessels after shaping an arched curve. Cups with handles in the shape and position described above are not typical of Syunik'. They remotely

resemble a cup uncovered from Sisian's second graveyard, although the body and handle of that cup differ in shape. However, these same cups have been found in Ōšakan, Art'ik, Astłi-Blur, Dilijan, and other monuments dating to the 9th to 8th centuries B.C.E. (146, plates CXV_6 and CXXII; 150, plates $LXXVII_2$ and $CI_{5,11}$; 280, il. 160).

The small bowls found at the site look ancient. One has a lightly burnished dark chestnut surface, and its puffed body ends with a short straight neck (plate $LXXVIII_2$). The other bowl is the result of rough handwork. It has a rounded body and a rim that hangs inward (plate $LXVIII_3$). The dull black surface of this vessel is undecorated. The pot has a similarly colored surface. Its rounded body—decorated with two rows of grains—ends with a short neck and straight cut rim (plate $LXVII_{21}$). This kitchen vessel, as well as the previous two vessels, have a long established history and are not essential in terms of dating. The final artifact needing to be discussed is a cylindrical porcelain bottle whose sky-blue surface is decorated with incised lines drawn between grooves (plate $LXVIII_4$). Porcelain vessels are known from Ōšakan, Širakavan, Vanajor, Loŕi-Berd, Xojalu, and other monuments dating to the 9th to 8th centuries B.C.E. This allows us to date the finds of Nerk'in Getašen to the exact same period as these similar finds (135, pp. 54–55; 150, plate $CVII_{12}$; 173, p. 66; 191, pp. 384–385).

In conclusion of our study of these Early Iron Age monuments, we discover that the finds are organically connected to each other and to older artifacts, proving that the culture under study had local roots. One of the characteristics of this culture is the appearance of iron copies of existing bronze artifacts, followed by the gradual discontinuation of the latter. At the same time, the circle of geographical expansion of similar artifacts, together with the unique characteristics demonstrated through the method of tomb construction, and the construction of the artifacts themselves seem to be directly related to the progress of technology made during this period of civilization. We believe that these finds clarify the position of Syunik' in the sphere of pan-Armenian culture and prove that the local hearth of Syunik' was established at this point in history. The hearth of Syunik' bordered Ayrarat at the west and Gełark'unik' in the north, and included Arcax in the east.

Chapter V
Monuments of the Age of Broad Utilization of Iron

The period extending from the end of the 8th into the 6th century B.C.E., which is known in the literature as "The Age of Broad Utilization of Iron," as suggested by H. A. Martirosyan (204, pp. 269–293), is one of the most important periods of Armenian history. The conflict between Urartu and Assyria, the invasion of the Cimmerians and Scythians in the Caucasus and Armenia, and other events left their profound impact on the territory. The artifacts uncovered there, while continuing and developing former traditions, indicate the strong influence of the Urartian culture. The rich finds of Syunik', the earliest of which are those of Ałitu's aforementioned graveyard, complete this picture. Two of four excavated tombs (field No. 95–96), which destroyed the tombs of the Middle Bronze Age (No. 1a and No. 2a), were semi-underground stone cists.

Tomb No. 1 (field No. 95; size: 2.6 x 1.3 x 0.6 m; orientation: east-west). A smashed skull and broken bones were found in the western section with potsherds around them. Other potsherds were uncovered near the northern wall. There was a bracelet lodged in a wall crack in the southeastern corner (plate $LXIX_{7–13}$).

Tomb No. 2 (field No. 96; size: 2.7 x 1.4 x 1.4 m; orientation: east-west). There were a few bones of three skeletons in the eastern section, but the skulls were uncovered in the middle of the tomb. Small potsherds were scattered throughout the tomb. The restoration of vessels was impossible, with the exception of fragments of a cup and a pitcher. An obsidian chisel was also found in the tomb (plate $LXIX_{14–16}$).

Tomb No. 3 (field No. 93; size: 4.1 x 1.5 x 1.6 m; orientation: north-south). Located in the mother earth, this stone cist was covered under a 35 centimeter-high mound filled with soil and stone. The removal of the filling revealed four capstones. The entire tomb was filled with soil and stones of various sizes. The artifacts uncovered here were deposited in a layer deeper than 1.1 meters and consisting exclusively of potsherds scattered throughout the tomb. Deposited in the southeastern section of the tomb were five beads made of paste and one made of clay (plate LXX). Some 20 to 28 centimeters above the mother earth, in the southern and northern sections of the tomb, were found two skulls and a few bones of skeletons broken under the weight of the stones.

Tomb No. 4 (field No. 94; size: 2.7 x 1.5 x 1.4). The three capstones, surrounded by a cromlech, were directly on the ground, covering a tomb with a northwest-southeast orientation. The smashed skull was found in the southeastern section, with a few arm and leg bones next to it. Next to these was the femoral bone of a pig. A variety of potsherds were thrown near these bones (plate $LXIX_{1–6}$).

From among the finds, the bronze bracelet with open ends and the bi-conical, cylindrical, and barrel-like beads made of sky-blue and green paste were similar to those discussed earlier (plates LXX_{21} and $LXIX_{7}$). The same is true of the bead made of clay (plate LXX_{22}). Most of the potsherds also are similar to the shapes discussed earlier. They comprise the same "kitchen pots" with one or two loop handles or segmented bulges. Their dull black, gray, and yellowish-gray surfaces are decorated with grains (plate $LXIX_{3,4}$), nail patterns (plate LXX_{13}), oval dimples (plate LXX_{14}), and grooves (plate $LXIX_{2,10}$). One is undecorated (plate LXX_{10}). Two pots with globular bodies stand out from the rest of the vessels found because of their perfect shapes and excellent firing. One has a decoration of fine folds in the upper section of its dull yellowish-chestnut surface. The handle, which forms a small bulge in its upper part, stems from these folds and joins the rim after shaping a curve (plate LXX_{9}). The second pot has the same shape and decoration, but it differs from the first by its burnished black surface, slightly raised loop handle attached to the shoulder, and a conic bulge (plate LXX_{12}).

The bowls are also made in shapes already familiar

to us. These vessels, with dull black or gray surfaces and sides that are slightly concave, are decorated with wide grooves (plates $LXIX_{5,11,12}$ and LXX_{15}).

Two of the tripodal vessels and the bowls have the same shapes. They are decorated with grooves in the upper section of their black and chestnut surfaces (plate $LXX_{18,19}$). The other four tripodal vessels also have the same surface color but differ from the first two in body shape. Two are deep vessels with globular bodies. One has a loop handle with a button-like bulge on top. These button-like bulges appear also on the arched bulges that decorate the vessel on three sides (plate $LXX_{16,20}$). The upper section of the body of the third vessel is concave (plate LXX_{17}), while the fourth is shallow and widens toward the top (plate $LXIX_6$).

Two cups make up the next group of ceramic vessels. The upper sections of these dull gray vessels with rounded bodies and straight short rims are decorated with careless bands of folds. One has a loop handle (plates $LXIX_{14}$ and LXX_{11}).

The next vessel is a mug with a dull yellow-brown surface. Its smoothly rounded, elongated body ends with a gradually widening short neck. The arched handle descends from the slightly sharpened rim to the shoulder (plate LXX_8). Vessels identical to this one were unearthed in Lčašen (H. Israyelyan's unpublished materials), Jŕap'i (L. N. Biyagov's unpublished materials), Širakavan, and other monuments dating to the 8th to 7th centuries B.C.E.

Pitchers constitute the last grouping of ceramic vessels. These are one-handled vessels with globular bodies. Some of them have wide, short necks; others have long, trumpet-like necks. The slightly burnished black, gray, and chestnut surfaces of these vessels are decorated with rows of grooves or careless bands of folds that encircle the shoulders and sometimes the necks of the vessels (plate $LXX_{1–4,6,7}$). Certain samples are decorated with fingertip impressions and vertical lines made by squeezing (plate $LXIX_{1,8,9}$). One sample has short dashes between the vertical lines (plate $LXIX_{13}$). One is undecorated (plate $LXIX_{15}$). The wide vertical stripes that decorate the necks of certain vessels grab attention. They are obtained by dulling the surface by scratching it (plates $LXIX_1$ and LXX_5). This technique was unknown during preceding ages. Similar patterns exist on various ceramic vessels uncovered in Karmir-Blur, the layer of kilns in Mecamor, Astłajor, and other monuments dating to the 8th century B.C.E. (37, pp. 52–53). Noteworthy also are the handles of the pitchers. Along with the double-knee-shaped handles that are familiar from the previous age, we find handles that have a clearly expressed cuneiform bulge in their lower section (plates $LXIX_1$ and $LXX_{2,5}$). This bulge is not emphasized on other samples. This characteristic, unknown in the previous age, appears during the 8th century B.C (146, p. 196) and, as we shall see later, becomes a practice of the period under study, forming in certain instances stylized animal heads. Pitchers with the same cuneiform bulges on their handles and discovered in Dilijan, Vanajor, Loŕi-Berd, Ĵarxeč', and other monuments date to the same period (47, plate II; 135, plate XXVIII, il. 1, 6, 9, 11; 146, plate $CXIV_1$; 204, plate $XXII_{2,3}$).

Thus, examination of the finds allows us to date them to the 8th to 7th centuries B.C.E. based on similar artifacts. The semi-underground stone cists and those made in the mother earth that replace the aboveground tombs so typical of the 10th to mid 8th centuries B.C.E. support the above-suggested date. Aboveground tombs are rare in the 8th to 6th centuries B.C.E.

Haržis. This vast graveyard, whose borders we could not determine because of previous work that interfered with the dimensions, is located in the south of the village, in a site that had largely lost its original shape. Because of construction, the aboveground signs of the tombs had disappeared. One tomb was destroyed by construction work before we were able to excavate. Some artifacts uncovered from the destroyed tomb were in the possession of villagers, while others were kept at the local school. We will discuss these finds later. Examination of the site revealed three tombs, which were intact and distinguished from the surrounding area by small 15- to 20-centimeter-high mounds composed of a mixture of soil and stone. In certain instances, parts of the capstones covering the underground stone cists were visible under the mounds. We also noticed an interesting phenomenon: the excavated tombs were partially covered by capstones. At first, we did not attribute the absence of capstones to their relocation during construction works. We thought they might not have been placed on the tombs during the burial and that the tombs were simply partially covered originally, but we discovered the reason for this occurrence in the course of excavations (il. 12).

Tomb No. 1 (size: 4.4 x 1.4 x 1.2 m: orientation: east-west). Two capstones covered the western section. In the middle of the chamber, which was entirely filled with soil, there was a human skeleton laid on its left side. The head was oriented northward and the face was turned to the east. Several other bones and a skull were found deposited west of the first skeleton. The other finds—perforators, a clasp, earrings, beads, sharpeners, and ceramic vessels—were found deposited intact or having been broken. These were scattered throughout the tomb (plate LXXI).

Tomb No. 2 (size: 6 x 1.6 x 1.4 m: orientation: east-

west). This tomb was 6.2 meters to the north of the first tomb and was covered by six capstones. Three capstones covered the eastern section, one the central section, and the other two the western section. Because of this arrangement, empty spaces had formed on both sides of the central capstone. The excavations revealed eight bodies buried in this tomb. The skeletons were deposited in different sections of the chamber and on different levels. Scattered throughout the chamber were spears, knives, arrows, bracelets, a sword case, a needle, pendants, beads, sharpeners, and a variety of ceramic vessels (plates LXXII–LXXIV).

Tomb No. 3 (size: 5.3 x 0.6–1.1–1.6 x 1.3 m; orientation: north-south, with an inclination of 15°). This boat-shaped tomb was located 10 meters to the north of tomb No. 2. Its southern section was covered by two capstones. In this chamber, which was entirely filled with soil and stones of various sizes, 0.7 meters deep, there was a skeleton whose lower jaw had been severed and placed backward. Below this skeleton, in the northern section of the tomb, there were five more skeletons. The artifacts deposited in the tomb—a knife, pendants, sharpeners, beads, earrings, a spindle head, and ceramic vessels (plate LXXV)—were uncovered on different levels, which explains why the tombs were only partially covered with capstones. The burials at the site were successive; a layer of soil covered each deceased person. Therefore, the skeletons were uncovered from different layers. The artifacts uncovered from the destroyed tomb (plate LXXVI) were similar to ones unearthed here.

Three types of spears were found. The tips of two of these socketed iron weapons are feather-shaped, with longitudinal central spines (plate $LXXII_{1,2}$). The socket of the third gradually changes into an abruptly sharpened tip, and it lacks the spine (plate $LXXII_3$). The socket of this third spear is longer than the tip, while the socket and tip of the first spear are almost equal in length, which is more typical of bronze spears of an earlier period. Iron weapons similar to these have been found at Akner, Noyemberyan, Alaverdi, Xrtanoc, Erevan, and other monuments dating to the 8th to 6th centuries B.C.E. (202, pp. 20, 68–70; 144, pp. 24–25).

Three types of knives were found. One has a sickle-like blade, with a bronze band around the base of the framed handle. The knife ends with a discoid head made of a bronze sheet (plate $LXXII_{12}$). Sickle-like knives are typical of the Urartian period and date to the 7th to early 6th centuries B.C.E. (204, p. 271). Knives uncovered in Xrtanoc, Makarašen, Karmir-Blur, Berdateł Castle, Loŕi-Berd, Širakavan, and other monuments date to the same period (146, plate XXXIII; 135, plate XXIII). The other two knives have a different shape. The preserved fragments of these implements indicate that they belong to the type of knives that are wider on one side. There is a bronze band around the flat haft of one of them. Bands like these were used to tighten the wooden inserts. Traces of these inserts are preserved in the base of the haft and the blade (plates $LXXII_{11}$ and $LXXV_1$). The inserts are fortified with small iron nails, which were preserved in the base of the haft and the blade. This type of knife is similar to the bronze knives. Similar ones have been found at Xrtanoc, Gyumri (NMA, inventory No. 2008/38), Astł-Blur, and other ancient sites of the period under study.

Two arrowheads were found at the site. One is made of iron and has a short flat haft and a poorly preserved leaf-shaped edge (plate $LXXII_4$). The second sample is made of bronze and belongs to the type known as a socketed Scythian arrowhead with a three-winged tip. This find has sections carved out from between the flat cut wings (plate $LXXII_5$). Arrowheads like these, as mentioned in the literature by other researchers, date to the 7th to 6th centuries B.C.E. (149, pp. 53–78). The poorly preserved bronze sword case is also similar to others found in monuments of the same period. Its upper section is decorated with five parallel horizontal lines and its lower section with two embossed vertical lines. There are two perforations between these last lines for attaching it to a leather or wooden base (plate $LXXII_6$). Similar cases have been found at Xrtanoc, Berd, Gavaŕ, Vardenis (202, p. 270; 146, p. 157, plate CXLIV; 215, pp. 39–44), Akner (SPH, inventory No. 16731), J̌arxeč‘ (SPH, inventory No. 17941), and other monuments dating to the 7th to 6th centuries B.C.E.

There is a small group of working tools—a bronze needle (plate $LXXII_{13}$), an iron awl with four-sided shaft (plate $LXXI_1$), a bone spindle head (plate $LXXV_{20}$), bronze (plate $LXXI_2$) and iron (plate $LXII_{26}$) conic objects, and sharpeners (plates $LXXI_{10,11}$, $LXXII_{7–9}$, and $LXXV_{2,3}$). One of the samples clearly shows the traces of the thong, caused by extensive usage (plate $LXXI_{11}$).

We have also grouped with these objects a cylindrical object made of a sheet of iron. It has an iron wire in the shape of three fingers fixed inside a hollow body. There is a cuneiform bulge above the wire (plate $LXXII_{25}$). We know of no similar objects, and we have been unable to determine its significance.

The finds in the next group are Ornaments. There are bronze (plates $LXXII_{18}$ and $LXXI_4$) and iron (plate $LXXII_{23}$) bracelets and earrings (plates $LXXII_{17}$ and $LXXV_5$) with overlapping or open ends. Attached to

two of these objects are discoid ornaments made of bone. The surface of one is decorated with four incised circles (plate $LXXI_{4,6,7}$). These objects have no dating significance. The same is true of the buttons (plates $LXXI_9$ and $LXXV_7$), the small conic and semi-globular shields (plates $LXXI_8$ and $LXXII_{16,22}$), the small bronze chain (plate $LXXII_{27}$), the bronze wire with twisted body and rings on its edges (plate $LXXII_{14}$), the "kaur" shaped like a cowrie shell (plate $LXXII_{20}$ and $LXXV_9$), and the beads of various shapes made of carnelian and paste (plates $LXXI_{13}$, $LXXII_{15}$, and $LXXV_{16}$).

The other group of ornaments comprises drop-like (plate $LXXV_{10}$) and paw-like (plates $LXXII_{24}$ and $LXXV_6$) bronze pendants. Similar objects, as we have seen, have been found in tombs dating to the beginning of the 1st millennium B.C.E.; therefore these finds cannot be viewed as reliable dating materials.

The other two discoid pendants are made of white stone ($LXXII_{10}$) and bronze sheet (plate $LXXV_8$).

Interesting is the bone amulet which is pyramid-shaped in cross-section. It has a perforation in its upper section and its surface is decorated with six circles (plate $LXXI_5$). The only similar artifact, as we shall see later, was found at Tanjaver.

The last of the ornaments is an arched bronze clasp. Its wide waist is decorated with two pairs of grooves, with a perforation in between. The edges of the clasp's arched body end with small tubes with a bronze needle with a twisted head inserted in each (plate $LXXI_3$). The only known similar object is one uncovered in Šikahoł.

The last group of finds needing to be discussed comprises various ceramic vessels. Their surfaces are dull black, chestnut, and red. Some also have slightly burnished black surfaces.

Pitchers constitute the first type of ceramic vessels. Many versions were uncovered at the site. Most have globular bodies and trumpet-like or cylindrical necks. They are distinguished from each other by the style of their handles. Some, like those of the previous period, are knee-shaped (plates $LXXI_{1,4}$, $LXXIV_{1,3,6}$, $LXXV_{13,15}$, and $LXXVI_{1–4}$). In certain instances, there is a spiral design where the handles join the rims. This design is known from the beginning of the 1st millennium B.C.E. Interesting is the handle of one pitcher, which has the shape of a stylized animal with its back legs spread apart (plate $LXXVI_1$). These vessels are decorated with grooves, grains, and vertical and diagonal lines obtained by incision or squeezing, netted zigzags, and triangles; one has stamped circles (plate $LXXV_{14}$). Particularly interesting is the design of a pitcher with embossed arches (plate $LXXIV_1$). This pattern is typical of the pottery of the 7th to 6th centuries B.C.E. of the southeastern regions of Armenia. The other vessels are typical of Syunik'-Arcax (161, plate $X_{15–17,22}$).

Vessels of the second type have globular bodies, trumpet-like necks, and loop handles on the shoulder. Vertical lines obtained by incision and squeezing decorate these vessels (plate $LXXIV_{15–17}$).

We have grouped as the third type four different vessels. The first has a wide neck and elongated body. Its arched handle descends from the rim to the shoulder. The lower section of its body is encircled by fingertip expressions, while the neck is decorated with vertical lines obtained by light squeezing (plate $LXXVI_7$). The second vessel has an upwardly widening neck and cylindrical elongated body. The knee-shaped handle descends from the rim to the shoulder (plate $LXXIV_{14}$). The third vessel ends with a high, trumpet-like neck, which is decorated with light folds. The body of this vessel, unlike the previous two, is globular, while the arched handle, which is decorated with incised lines and dots, joins the shoulder from the middle of the neck. The neck of this ceramic vessel is richly decorated. The base of the neck is encircled by a band of triangular images filled with dots. In the middle of the neck there are spruce-like lines, with dots on both sides (plate $LXXI_{16}$). The last pitcher also has an arched handle and is distinguished by its rounded body and trumpet-like neck. There is a spiral design in the upper section of the handle (plate $LXXI_{15}$).

Grouped under the fourth type of pitchers are those with two loop handles. The vessels differ from each other in their shapes. Two have trumpet-like necks, slightly elongated rounded bodies, and flat bottoms. Their loop handles are attached to the waist and have conic bulges between them. The body of one vessel is decorated with many rows of diagonal lines that are obtained by squeezing and form angular images. There are stripes on the neck made by scraping (plate $LXXII_6$). The body of the second vessel is decorated with arched images obtained by squeezing. These, and a similar embossed design, appear for the first time on the numerous ceramic vessels unearthed from the various monuments of Syunik' (plate $LXXIII_7$). This design is typical of contemporaneous ceramic vessels of the northern territories of Armenia (Vanajor, Dilijan, Ǯarxeč', the basin of Sevan, etc.) and speaks in favor of connections between the areas.

The body of the third vessel has more of an elongated shape. It ends with a short outwardly bent neck that forms a wide mouth. It is smaller than the other artifacts and resembles a bottle (plate $LXXI_{18}$). The last vessel is also small. Ending with an outwardly bent short neck that forms a wide mouth, this vessel is

shaped like a pot. Two slightly raised loop handles are attached opposite each other at the shoulder (plate LXXIII$_5$).

There are also a variety of pots. Those of the first type have wide mouths, short necks, rounded bodies, and flat bottoms, with grooves and short dashes decorating the upper section of the body. There are also undecorated pots (plates LXXI$_{23}$ and LXXIII$_{9,10}$). Those of the second type are different only in that they do not have arched or knee-shaped handles that stem from the rim and join the shoulder (plates LXXIII$_{11}$, LXXIV$_{7–11}$, LXXV$_{25}$, and LXXVI$_{5,6}$). These are decorated with circular fingertip impressions made by squeezing that form angular images and dimples. We include in this type a pot with a flat semicircular bulge on its shoulder, attached in vertical position, and a body decorated by groups of angularly joined lines made by squeezing (plate LXXIV$_{11}$).

The pots of the third type have loop handles. One is similar to pots described above in the shape of its body and neck (plate LXXVI$_{10}$). The rounded body of another pot makes a smooth transition to an inwardly slanted neck. A groove passes through the center of the flat-cut rim (plate LXXIII$_8$). This characteristic is known from the Middle Bronze Age. It is hard to date this type of vessel because the style appears throughout various periods of the Iron Age.

There are three types of bowls. Most of them are of the first type and have a rounded body and inwardly inclined rim. Certain samples have loop handles or various bulges in their upper section (plates LXXI$_{19,20}$, LXXIII$_{12–14}$, LXXV$_{26}$, and LXXVI$_8$). Others lack handles (plates LXXI$_{22,24}$ and LXXIII$_{15}$). These vessels are decorated with single or double grooves, a netted design obtained by squeezing, and incised diagonal lines. One bowl is distinguished by its rich decoration. The upper section of this vessel is encircled by two bands of bulges. There are short cuts on the lower band. There are incised spruce designs under these cuts. A design in the shape of a large livestock animal (possibly a bull) interrupts the bands of bulges. The bottom of the vessel is decorated with short incised lines (plate LXXI$_{21}$). This bowl, as we shall see, is typical of Syunik‘.

There is only one of the second type of bowls. On top it has sides that form abrupt transitions and a slightly raised table-shaped handle (plate LXXIII$_{16}$). These details are unfamiliar to the pottery of Syunik‘. Vessels similar to this dull black bowl have been found at Vanajor, Xrtanoc, Mecamor (37, plate XV; 202), J̌arxeč‘, Karčałbyur (47, plate I), other ancient sites of the basin of Sevan, and contemporaneous monuments of northeastern Armenia and the plain of Ararat. Outside the territory just outlined, a similar bowl was recovered from the small mound of Kyamil-tepe, which dates to the 7th to 6th centuries B.C.E. (163, pp. 22–30). The shape of this bowl, however, is not typical of those from Arcax, whose artifacts demonstrate characteristics typical of Syunik‘.

Shallow cup and saltcellar. These roughly handmade vessels have semi-globular bodies (plate LXXV$_{21}$) or bodies that narrow slightly in the inside (plate LXXI$_{25}$).

There are two spouted vessels with the same shape as “kitchen” pots. The spout of one is attached to the shoulder and joins the outwardly inclined rim with a bridge (plate LXXV$_{23}$). The second vessel has an arched handle with a spiral bulge on its upper section. The spout is attached to the vessel’s shoulder (plate LXXV$_{24}$).

There are a variety of ritualistic vessels. One is incomplete and has the shape of a horse head (plate LXXV$_{19}$). Vessels in the shape of animals often appear in the monuments of the period under study. In addition to Syunik‘—and we shall reflect on these later—such vessels have been found in the village of Haci in the Martuni region of Arcax (7, pp. 92–96, plate I, il. 10). In the Republic of Armenia, animal-shaped vessels have been discovered in Musi-Eri, Xrtanoc, Erevan, Širakavan, J̌arxeč‘, etc. (204, plate XXVIII; 47, plate III). The vessels unearthed in the aforementioned tomb No. 1 of T΄reli, Xurvin, Kalar-Dašt, J̌oni, Ṙazguar, and other monuments also date to the 7th to 6th centuries B.C.E. (92, p. 282, plate X; 296, plates CLIV and CLV; 322, p. 123). The mug, also with an oval body, outwardly inclined rim, and loop handle attached to the center of its body, is similar to others found in the monuments of this same period. Its high, gradually widening stem forms a discoid base in the lower section. The upper section of the body of this perfectly shaped vessel is circled with triangles adorned with diagonal lines and with netted images that form three zones. The lower section of the vessel is decorated similarly, except that the triangles form only one row. There are vertical stripes filled with diagonal lines with a sun depicted between the upper and lower zones. The bottom of the vessel is also decorated with an incised net and triangles (plate LXXV$_{18}$). Similar vessels have been found at Tanjaver and Šikahoł. We shall discuss these later. These vessels are similar in shape to the “perfume vessels” unearthed in Argištixinili and T΄eyšebaini. The latter have rectangular areas carved out on their sides (205, il. 70).

Confirming the suggested date is the cup with a biconical body on whose central, narrower section is a loop handle. The middle section of the body is

decorated with bands of netted images, while the upper and lower halves of the body are covered with bands of triangular images filled with diagonal lines (plate $LXXIII_1$). Similar cups have been found at J̌arxeč‘ (47, plate III, il. 6).

The two poorly preserved joint vessels constitute a separate group of artifacts. One looks like an elongated, one-handled pitcher that was attached to a second identical pitcher by a small cylinder stemming from the belly. Only one half is preserved (plate $LXXIII_2$). The second sample is shaped like a shallow cup whose rounded body sharply narrows at the top. A cylinder stemming from the belly of this vessel attached to a second identical cup, which is not preserved (plate $LXXIII_3$). Joint vessels have no dating significance, because they appear in all the periods extending from the 3rd millennium B.C.E to the early Armenian era (203, p. 112, il. 66). Of particular interest is the double-handled cup found at this site. It has an elongated body and a cylindrical neck that widens slightly toward the top. The knee-shaped handles, with cuneiform bulges in their lower section and spiral bulges in their upper part, are attached to the rim. The body is decorated with three rows of incised triangles filled with dots. The discoid lid, with a conic handle in its center, belongs to this vessel (plate $LXXV_{17,22}$). Similar vessels and fragments of them have been found at T‘eyšebaini, Ērebuni, Argištixinili, Õšakan, and other monuments (11, pp. 218–224). These vessels are similar to those seen in the hands of the Armenian delegates and depicted on the walls of Xerxes’s palace in Persepolis (203, pp. 139–141, il. 63). Therefore, this vessel, whose local origin is beyond question, confirms the suggested dating.

The last artifact is a ladle designed for the preparation of cast objects. A hollow cylinder is fastened in the middle of the body, which has sides that widen for the placement of the shaft (plate $LXXIII_4$). Similar ladles are known from monuments dating to many different ages.

Xot. One to 1.5 kilometers southeast of the village of Xot, on the plain extending to the north of the Orotan gorge, on the right side of the road leading to Kapan, there is a settlement fortified by two rows of cyclopean walls. Unfortunately, only certain sections of the eastern side of these 2- to 2.5-meter-thick walls, which weave nearer to and farther from each other (The space between the walls fluctuates between 50 and 70 cm.), are preserved. The walls extend to the Orotan gorge, following a north-south orientation. The upright, unapproachable rocks of the gorge protected the settlement on its south side. Other sections of the walls were destroyed during construction work or were used as construction material; therefore we cannot determine the exact geographical boundaries of the entire settlement. We can say that, in the northern part of this settlement, preserved on a space that occupies 7 to 8 hectares located next to the road, there are traces of a building in an open space that was a square. Most likely the building was a temple located at the center of the settlement. Streets 5 to 8 meters wide stretch southward from the east and west sides of the square. The remains of groups of one-room dwellings built in a row on both sides of the streets are apparent. Owned by a clan, common walls separated these homes from each other, and each family of the clan lived in one of them. A 30-meter-long street running east-west cuts the southern part of the aforementioned streets. On the sides of this third street, immediately in front of the dwellings and on the surface of the rocks exposed from the soil, are three large holes/mortars (il. $13B_2$). Most likely everyone used these mortars. One of the grout-free stone walls of the dwellings stands on the mother earth. This gives the dwellings a semi-underground appearance. All of the dwellings were filled with stones originally used in the construction of the walls. In certain instances, there are one or two preserved slabs above the doors. The slabs acted as lintels.

To determine the date and the stratigraphy of the monument (historians mentioned it in connection with Prince Babik: 87, p. 90), we excavated two dwellings (sizes: 4.5–5.7 x 5.7 and 4.5 x 4.5) separated from each other by a 1.3-meter common wall (for the plan see il. 13A). The doors of the dwellings face south, and their northern walls stand on the mother earth. There was a 30-cenitmeter wide, 45-centimeter high, 30-centimeter deep hole in the eastern wall of the first dwelling where an oil lamp was placed (il. $13B_1$). The floor of the dwelling was found at a depth of 2.4 meters. There were two basalt bases on the ground; the beams holding up the roof were placed on these bases.

The fragments of seven boat-shaped querns, two rollers made of pebble stone, a discoid lid made of volcanic rock, a spindle head made of clay, and sherds of a bowl and a pot with black and gray dull surfaces were unearthed from the site. Above these artifacts, at a depth of 2 meters, fragments of a small pot and a spouted vessel belonging to the early medieval (4^{th}–5^{th} centuries) era were found. The presence of these last artifacts coincides with the records of written sources with regard to the village of Xot.

Excavations of the second dwelling proved similar. This dwelling has a 70-centimeter-wide platform next to the eastern wall and is located some 80 centimeters above the ground. Extending from one side of the wall to the other, the platform was most likely used as a

shelf for the placement of bedding. This type of shelf was used in the villages of Armenia until the 1940s. Neither can we exclude the possibility that the platform was a niche. The northeastern corner of this dwelling is rounded, unlike the gradually narrowing shape of the former dwelling. It also lacked a hole for a lamp and the steps next to the entrance of the first dwelling, which is separated from this dwelling by a low wall. In other details, however, the dwellings were similar. Here, too, there were two roughly polished bases. The artifacts found in the space are rollers, fragments of querns, parts of three bowls, and a pot that dates to the 7th to 6th centuries B.C.E. (plate LXXVII). An obsidian insert for a sickle was discovered in the vicinity of the fortification.

The excavations indicate that this settlement, built in the 7th to 6th centuries B.C.E., was abandoned in the 6th century B.C.E. for an unknown reason. We do know that the residents took their belongings with them when they left. The settlement was repopulated in the early medieval period.

The graveyard of the settlement lay 300 to 400 meters away from the dwellings. Unfortunately, the greater part of the graveyard was destroyed during the construction of the Goris-Kapan highway and the hydroelectric plant of Tadev. We were able to excavate one stone cist made in the mother earth. Only one of its capstones was preserved in its original place. Other aboveground details were also missing. In the western section of this table-shaped stone cist we found the skulls and other bones of three people. The parts of another skeleton and a lower jaw were found in the eastern section, 0.7 meters deep. The other finds were potsherds scattered throughout the tomb. They belonged to a pitcher, two pots, and 12 bowls, deposited after having been broken. The pitcher has a high, trumpet-like neck whose upper section is decorated with a band of incised zigzags. The upper section of the vessel has fine fingertip impressions. The arched handle has a spiral bulge on top, where it joins the rim (plate $LXXVIII_1$). Similar pitchers—in addition to those found in the monuments of Syunik‘, which shall be discussed later—are known from the small mound of Mil-Łarabał mentioned above. Similar pots have also been found in the tomb complexes of the previously discussed monuments. Similar to those found in Haržis, these pots have rounded bodies and everted necks. The vessels have dull red surfaces and are decorated with conic bulges. One of them is decorated with incised zigzags (plate $LXXVIII_{4,5}$).

Many similar bowls have been found in monuments dating to the 7th to 6th centuries B.C.E. (Bŕun, Tanjaver, Šikahoł, etc.). Two pitchers have rounded bodies that end with sides whose concavity begins at the center of the body. One of them has a semicircular bulge attached to it (plate $LXXVIII_2$). The other vessel has a lightly burnished black surface. It is distinguished by the shallow shape of its body, which has a table-like bulge horizontally attached to it. A squeezed cross-shaped image is depicted on the bottom of the vessel, while the sides are decorated with stamped triangles (plate $LXVIII_{14}$). The semi-globular body of the other bowl is reminiscent of bowls belonging to an earlier period. The bottom of this bowl, which has a dull black surface and a broken handle, is concave and is reminiscent of Urartian samples (plate $LXXVIII_3$). The other bowl is also a copy of Urartian samples. It has a dull reddish-brown surface. The lower section of the body is rounded, while the upper section abruptly widens and ends with a sharp rim (plate $LXXVIII_{15}$). Vessels of this shape continued to be made during the early Armenian era. Similar vessels unearthed in Berd, Norašen Castle, and other ancient sites of the same period argue for the uninterrupted and gradual development of the local culture (146, plates $LXI_{1,2,4}$ and $CXLIII_{1–3,5}$). This is confirmed through examination of other finds (45, pp. 305–314).

The other eight bowls are similar to each other. They have rounded bodies whose convex sides end with diagonally cut rims. The surfaces of these vessels are dull black, gray, or reddish-chestnut. This group of bowls is decorated with bands of one or three grooves, incised diagonal lines, dotted lines, and stamped triangles. The handles of these vessels are loops, and only in one case does the handle have the shape of a conic bulge (plate $LXXVIII_{6–13}$). Certain handles are decorated with button-like bulges. These vessels are the same as those discovered in Haržis and whose similarities have already been mentioned.

Šikahoł. The tombs of the period under study are scattered in many different sections of this village. These are stone cists located in the mother earth, built on an east-west orientation, entirely filled with soil, and covered by mounds 30 to 40 centimeters high consisting of soil filling. The first (size: 1.6 x 0.7 x 1 m) is located in the school yard. The skeleton of a 40-year-old woman was discovered in the western section of this tomb. The tomb was covered by two capstones. Two small flat cobblestones were placed under the skull of this skeleton, which was laid on its right side, with folded extremities, facing southeast. The right arm had three bracelets on it. Two bronze rings were found on the fingers, which were placed underneath the head. The left arm was found with two bracelets made of bronze wires on it. The arm was positioned in front of the face, where a fragment of a bronze frontlet

was found. Next to the neck and the bones, there were beads made of paste and bronze and a small dagger-pendant, with an eagle-headed haft, made of bronze. This object is most likely an amulet; no similar ones have been discovered.

In addition to these finds, we found a bronze button near the pelvis of the skeleton and two red pitchers deposited near the northern wall of the tomb (plate $LXXIX_{1–13}$).

Tomb No. 4 (size: 1.5 x 0.5 x 0.4 m). Uncovered in this semi-destroyed tomb—located at the edge of the road leading to Šikahoł's forestry management—were the smashed bones of a skeleton and a tripodal vessel (plate $LXXX_{18}$).

Another group of finds was unearthed in the northern section of the village, from the tombs located in places called Spitak-Hołer and Kapen-Art, the latter being separated from the former by a ravine. Before our excavations were conducted in Spitak-Hołer, students had "excavated" 13 stone cists. The artifacts uncovered from the cists—an iron spear and a variety of ceramic vessels (plate $LXXX_{1–17}$)—were kept in the local school without any description. One of the tombs was partially destroyed (size: 1.1 x 0.6 x 0.6 m). A sherd of a bowl was uncovered there during later excavations (plate $LXXIX_{14}$). According to the students, two pitchers were uncovered in that tomb (plate $LXXIX_{15,16}$). It is most likely that common people were buried in this section of the graveyard. (According to the students, each small cist contained one skeleton with two or three vessels next to it. Metal objects were rarely found.) It also seems that representatives of the elite were buried in Kapen-Art. This conclusion was reached upon examining the excavations conducted in tombs No. 9 and No. 10 of Kapen-Art.

Tomb No. 9 (size: 1.9 x 0.6 x 0.8 m). Uncovered in the central section of the tomb was the skeleton of a man, his head oriented toward the north and his feet toward the west. He was laid on his right side. There were cylindrical beads made of bronze sheets found on his skull and three bulky bronze necklaces around his neck. He was wearing four bronze bracelets on his right hand. Under the southern wall of the tomb, immediately behind his pelvis, was a bronze belt with a long iron dagger inserted through it. A one-handled cup was found under the dagger and the belt. Another iron dagger with a bronze case was placed between the knee bones and the arms. Near this dagger, immediately next to the chest, there was a spruce-shaped pendant made of bronze sheet. In the southeastern section of the tomb, there was a socketed spear, with sherds of a cask-like vessel scattered nearby. A large mug was found near these sherds (plate $LXXXI_{1–13}$).

Tomb No. 10 (size: 3.1 x 1.2 x 1.6 m). The skeleton here, laid on its right side with folded extremities, was in the center of the tomb. The chest, the pelvic bone, and the arm bone were missing from the skeleton. Near the neck, the arm bones of a child wearing five identical bracelets were found (plate $LXXXII_{27}$). Four small discoid shields and a rectangular tin were found close to the bracelets. The shields were most likely fastened to a leather or cloth base through the perforations on its edges. The adult wore four bracelets on its hand, while next to the lower jaw were deposited nine large shields, a spruce-shaped pendant, a bronze necklace, beads made of carnelian and paste, bronze pendants, tubes, a sharpener, and an obsidian blade. There were two bronze rings on the fingers. Placed in the spot where the missing pelvic bone should have been were 24 short bronze tubes and six narrow bronze sheets with folded edges. It is most likely that these objects were fastened on a leather belt, which had dentate clasps on its edges. Next to these were a bronze button and a cylindrical bronze object. The piece of wood and the large-headed nail preserved in the latter indicated that this object was the cap for the handle of a staff.

Deposited in the northern section of the tomb were three iron spears and an iron sword, whose bronze case was 12 centimeters shorter than the blade. In that section, there were six-winged and crescent-shaped bronze ornaments on top of the blade. These were fastened on the thin wooden and leather base of the case. There were a clasp and a bi-folded object made of iron and bronze next to the sword. We have been unable to determine the purpose of this object. It has triangular perforations on its bronze half. Considering its location, it is possible that it was attached to the case. A pot, two bowls, and two shallow cups were placed near the spear and the sword. The majority of the ceramic vessels, however, were in the northwestern section of the tomb. These consisted of pots, pitchers, cups, and ritualistic vessels (plates LXXXII and $LXXXIII_7$).

There were six spears among the finds. These have tubular sockets and feather-like tips with a longitudinal central bulge. Two of them are incomplete. The sockets of three spears also are incomplete. Only one sample, which has a long tip (20.5 cm) and a comparatively short socket (17.5 cm), is complete (plate $LXXXII_6$). Comparing these large spears with smaller ones, H. A. Martirosyan concludes that "If the first group of spears [the large ones] are linked to Urartian samples, the second group being composed of smaller ones, has no parallels in the finds of Urartian settlements and yet appear together with the larger spears in the graveyards of Armenia" (202, p. 68). This description, as we shall see, is confirmed through examination

of the finds of Tanjaver. What matters is that most of the small spears have almost equally long sockets and tips, which is typical of earlier bronze spears. Among these last spears, however, we find those with sockets that are longer than their tips. Rarely do we find samples where the tips are longer than the sockets. The one unearthed in tomb No. 9 (plate $LXXXI_8$) has a long tip (The section preserved is 12.5 cm and would have been 17 cm long in its original complete condition.) and a short socket (11 cm). The sockets of the rest are broken, making it impossible to determine their proportions. Judging by the length of the tips (9–12 cm), these spears were shorter (plate $LXXXII_{7,8}$). On the preserved section of one of the sockets and on the one discovered with other finds of the 7th to 6th centuries B.C.E. of Xrtanoc (204, p. 270, il. 105), there is an iron belt loop (plate $LXXX_{17}$).

Spears with long tips and short sockets are widespread in the monuments of the period under study. They are known from T˙eyšebaini, Xrtanoc (NMA, inventory No. 291/113), Akner (SPH, inventory No. 16720 and No. 16954), Matuŕ (SPH, inventory No. 16832 and No. 16835), Astłi-Blur, the fortification of Berdateł, Navur, Č˙orat‘an (146, plates XXVI, XXXII, LXIII, and CXVI), and other monuments dating to the 7th to 6th centuries B.C.E. Scythian arrowheads often accompany the spears in these monuments. The fact that large and small spears appear together and that the large ones outnumber the small ones “indicates an external influence. . ., which could have demonstrated the highly advanced Urartian metallurgy” (202, p. 70). The direct influence of Urartian products, as we shall see, is revealed also through examination of other materials. Particularly significant in this regard are the Urartian inscriptions. The name of the royal city Irdua (town Arit of Cłuk) that is mentioned in the inscription of Argišti II (713–685 B.C.E.) discovered at the monastery of T˙anahat (59, pp. 93–104) is also mentioned in the chronology (211, p. 300) of Sarduri II. It is dated as 751 (or 750) B.C.E., which suggests that the Urartians were in Syunik‘ during the reign of Sarduri II (59, pp. 93–104). Moreover, according to the most recent studies, the country of ^{Kur}Guria, mentioned by Ŕusa II, is the same as Gorayk‘-Goris (53, pp. 64–65). This shows that the Urartian influence on the local culture was considerable.

Typical of the artifacts of the period are also the iron swords and the iron dagger with bronze case. The dagger has a long, flat tongue. The bronze case has a widening longitudinal crevice on one side. Its upper section is decorated with many rows of grooves on two levels and with arched images filled with dots (plate $LXXXI_6$). Similar cases have been found at Xrtanoc, Berd (146, p. 157, plate CXLIX; 202, p. 270), Gavaŕ, Vardenis, Musi-Eri, Akner (SPH, inventory No. 16731), J̌arxeč‘ (SPH, inventory No. 17941), Sadaxlo, and other monuments of the 7th to 6th centuries B.C.E. (237, p. 117).

One of the belts is made of a complete bronze sheet (length: 50 cm; width: 4.5 cm). It has a bronze hook screwed onto one edge and a ring onto the other. In three places on the edge of the belt, there are bronze sheets fastened with small nails that reinforce the belt (plate $LXXXI_4$). Undecorated bronze belts from the previous ages often appear in the monuments of the period under study. They have been found at Xrtanoc, J̌arxeč‘, Gyumri, Sadaxlo, and elsewhere (for details see: 202, p. 79).

The second belt was made of leather. As has been mentioned, it most likely had bronze tubes and sheets with folded edges attached to it (plate $LXXXII_{19}$). A leather belt was found at Širakavan (14th–13th centuries B.C.E.; unpublished material).

Somewhat interesting are the small shields with back loops or leg-shaped bulges with perforations to attach them to a leather base (plate $LXXXII_{10–13}$). These rectangular (plate $LXXXII_{12}$) and circular shields of various sizes (The diameters of the larger ones fluctuate between 7 and 9 cm and of the small ones between 3 and 6 cm.) are perforated at their edges and are decorated with cross-shaped embossed circles. Similar artifacts have been found at Gavaŕ (NMA, inventory No. 30/38), Makarašen, Argištixinili, Astłi-Blur, Karmir-Blur, and elsewhere (205, il. 84; 204, il. 84; 146, plate CXL_{14}). The shield found in Karmir-Blur carries the inscription of King Sarduri, son of Argišti. When speaking of these small shields and comparing them with the Urartian and Assyrian samples, H. A. Martirosyan said: “These are not only corrective samples in terms of dating, but also point at . . . the re-armament of the tribal detachments, who showed increasingly stubborn resistance to the Urartian troops” (204, p. 219).

Ornaments. There are four necklaces made of bronze. Three are circular in cross-section, with flattened ends looped into a circle (plate $LXXXI_5$). The fourth has a dentate surface (plate $LXXXII_{28}$). Similar necklaces were popular during the period under study. They have been found at Širakavan, Akner, Xrtanoc, Loŕi-Berd, J̌raŕat, and other monuments of the 7th to 6th centuries B.C.E. (135, p. 62, plate XXIV; 220, pp. 69–83).

The other ornament is a tube made of bronze sheet (plate $LXXXII_{26}$). Similar decorated and undecorated ornaments have been found at Vardenis, Loŕi-Berd, Xrtanoc, Vanajor, Gełarot, Sadaxlo, and other monu-

ments of the period under study (215, pp. 39–44; 204, p. 215; 321, p. 123, il. 102).

The next group of ornaments consists of the flat or dentate bracelets with overlapping, touching, or open ends. These are made either by casting or of bronze wires (plates $LXXIX_{9–13}$ and $LXXXI_{10–12}$). Particularly interesting are three cast bracelets with dentate surfaces and open ends in the shape of snake heads (plate $LXXXII_{27,30}$). Snake-headed bracelets are common in the monuments of the period under study, but these samples are bulky and closely resemble those unearthed from the graveyard of Ērebuni (204, p. 244, plate $XXIV_{6–9}$) and tomb No. 1 of At'arbekyan. Other artifacts found in this last tomb—an iron spear, bronze tubes, etc.—are similar to the samples of Syunik' and date to the 6th to 4th centuries B.C.E. (216, pp. 31–38).

The other ornaments are drop-shaped (plate $LXXXII_{31,32}$), paw-shaped (plate $LXXXII_{23,24}$), human-like (plate $LXXXII_{18}$), and bronze, spruce-shaped (plates $LXXXI_{13}$ and $LXXXII_{16}$) pendants. A spruce-shaped pendant was also uncovered by accident in the T'ełut quarter of Kapan (plate $LXXXI_{14}$). The prototype of these pendants is known from the Early Iron Age. The dagger-shaped pendant-amulet with an eagle-headed top is unique to date (plate $LXXIX_{8}$).

There is a small group of bell-shaped pendants (plate $LXXXII_{20–22}$). Similar ones have been found at Vanajor, Xrtanoc, Širakavan, and other monuments of the period under study.

The last of the ornaments are globular, discoid, barrel-like, cross-shaped, bi-conic, and differently shaped beads made of carnelian and sky-blue or green paste (plates $LXXIX_{6}$ and $LXXXII_{35}$), which have been discussed.

The dates indicated through examination of the metal artifacts are confirmed through the study of the various ceramic vessels that have yellowish-red prickly or glazed brown surfaces. The pitchers have globular bodies and trumpet-like and rarely cylindrical necks, and some have arched handles stemming from the rims and joining the shoulders, while others have loop handles attached to the shoulders (plates $LXXIX_{1,2,15,16}$, $LXXX_{1–6}$, $LXXXIII_{1–3,5–7}$). Some handles have button-like bulges on both sides of their upper section. The buttons are replaced with a stylized ram-headed ornament on one handle (plate $LXXIX_{15}$). Unique samples of vessels with animal-headed handles have been found at Akner (NMA, inventory No. 765/4,5,6,31) and Gavaṙ (NMA, inventory No. 115/16,175). Pitchers with ram-headed designs have been found in the monuments of the northeastern territories of Iran (196, pp. 10–24). The Iranian pattern, however, is more refined and realistic. Concerning the other designs, they include multiple rows of grooves, an incised or comb-like herringbone pattern, and multi-celled stamped circles. These designs and the way they are made go way back, as we have seen. The same is true of the bands of folds that decorate the necks and of the loop handles, which are common to the ceramic vessels of the period under study (J̌arxeč', Vardenis, etc.) The yellowish-red prickly surface—typical of these pitchers—that also appears in Arcax, is not typical of other regions of Armenia. In this case, we have in mind those uncovered in the village of Barsum (Tigranakert) of the Šamk'or region, which the villager N. S. Łazaryan delivered to the National Museum of Armenia. There is a pitcher with a ram-headed design among these finds. Another pitcher has an arched handle with a longitudinal crevice, which is typical of the period under study. As we shall see later, this detail appears also on the artifacts of Šikahoł. Ceramic vessels that have been uncovered in Xrtanoc, Makarašen, Gyumri, Axt'ala, Loṙi-Berd, and numerous other monuments of the 7th to 6th centuries B.C.E. share the same characteristics.

The shoulders of some pots have folds on them, and the globular bodies end with short convex or concave necks (plate $LXXX_{7,9}$). Sometimes they are decorated with an incised herringbone pattern. One has vertical burnished stripes on the body (plate $LXXX_{7}$). Most of these vessels have loop handles attached to their shoulders (plate $LXXX_{7–9}$). In two instances, these handles are attached to the waist (plates $LXXX_{10}$ and $LXXXIII_{12}$). Two vessels have handles that stem from the rims and join the shoulders (plates $LXXXI_{3}$ and $LXXXIII_{8}$). These vessels, while continuing old traditions (compared with those found in Angełakot', Sisian, Noravan, etc.), differ from those dating to the beginning of the 1st millennium B.C.E. by the yellowish-pink color of the surface and its prickliness. One of the pots uncovered in one of the tombs of the village of Karčałbyur that dates to the 7th to 6th centuries B.C.E. has the same color and shape as this pot (from the unpublished materials of H. H. Mnacakanyan).

Spouted vessels. These wide-mouthed pot-like vessels with globular bodies have diagonally ($LXXX_{12}$) and vertically ($LXXX_{11}$) positioned spouts on their shoulders. A handle stemming from the rim is attached to the opposite side of the spout of one vessel. The handle of the other is broken, as can be seen from the fragment protruding not far from the rim. The yellowish-red surfaces of these vessels are decorated with incised diagonal lines and angular images. Vessels such as these had appeared for a long time. They have also been discovered in Loṙi-Berd, together with other artifacts dating to the 7th to 6th centuries B.C.E. (135, il.

30–31).

Ritualistic vessels. One of these multi-version vessels has the shape of a stag. The cylinder on its back was most likely used to hold liquids. The back, sides, and neck of the animal are decorated with incised lines and circles arranged in a circle (plate $LXXXIII_{15}$). Vessels shaped like animals, as we have seen above, were popular during the period under examination.

Another group of artifacts consists of mugs and mug-like cups of a variety of sizes. One has a globular body, a high funnel-like neck, and a foot-shaped support (plate $LXXXIII_{16}$). The neck of this vessel is identical to the gallipot uncovered in Ērebuni (273, plate II, il. 1). A similar foot-shaped support, whose upper part is missing, was discovered, together with Scythian arrowheads and other artifacts of the 7th to 6th centuries B.C.E., at the tomb No. 48 of the graveyard of Getabek-Kalak'end (161, plate XIII). A similar stem has also been found among the artifacts of the settlement No. 4 of T'mbadir. These date to the 6th to 5th centuries B.C.E. (146, p. 68, il. 54_6). Nevertheless, this vessel resembles the stemmed cups of the late 7th to 6th centuries B.C.E. found in Argištixinili, T'eyšebaini, and Ērebuni (205, il. 14).

The other three cups are similar to one another. Two have brownish-red glazed surfaces. One of these cups shows traces of soot. The oval body of these vessels end with a short outwardly inclined rim. These vessels are decorated in their upper section with bulges in the shape of ram heads and have hollow stems that form a gradually widening discoid base (plate $LXXXII_{17,18}$). The large mug has the same shape. It also has loop handles on the opposite sides of its body. The prickly yellowish-red surface of this vessel is decorated with grains, an arched belt, and a ram-headed bulge under the neck. Traces of soot are scattered on the vessel's body (plate $LXXXI_1$). Different in certain characteristics from mugs of an earlier period (oval body, yellowish-red surface, ram-headed design, etc.), these vessels, as has been mentioned earlier, are more like their counterparts of Argištixinili and T'eyšebaini, although the latter have rectangular perforations on their bodies (205, il. 70).

The last ceramic vessel is a shallow tripodal cup that is familiar from the previous monuments. Its loop handle is broken, while its reddish-brown surface is decorated with short incised lines (plate $LXXX_{18}$).

There are two types of bowls and shallow cups. Those of the first type are vessels familiar from the previously described monuments, with their round bodies, inwardly slanted rims, and loop handles (plates $LXXIX_{14}$, $LXXX_{15}$, and $LXXXIII_{10}$). On some, the handles are replaced with decorative conic bulges (plate $LXXX_{14,16}$). The yellowish-red surfaces of the vessels are decorated with grooves, and one with incised diagonal lines.

The second type of bowl has the same surface color. Its semi-globular body is slightly concave and then makes a transition to the high, sharply everted neck (plate $LXXXIII_{11}$). A loop handle is attached to the vessel's shoulder. This vessel is similar to Urartian phials (for example, the one discovered in Argištixinili: 205, il. 21, 25a).

G. A. Tiracyan rightfully mentions that the phials of the Achaemenian period have their prototypes in the Urartian toreutics (272, p. 79). In this particular case, the resemblance of the local ceramics to that of Urartian vessels is additional proof of Urartian influence and additional confirmation, simultaneously, of the suggested date.

The last of the artifacts is a pot-like cup with a longitudinal crevice passing through the center of the arched handle that stems from the rim and joins the abdomen (plate $LXXX_{13}$).

Tanjaver. The tombs that belong to the period under study are located in a place called Arxač'i Glux (tomb Nos. 14–16) and in the field (tomb Nos. 37–39) near the bridge that is located in the middle of the village, some 1 kilometer southwest of the location discussed above. All of the tombs are located in the mother earth and consist of rectangular stone cists, entirely filled with soil and stones of various sizes. Mounds of soil and stone filling15 to 20 centimeters thick cover the cists. Large pieces of rocks stand in the middle of the mounds.

Tomb No. 14 (size: 4.9 x 1.2 x 1.3 m; orientation: northeast-southwest). Three skeletons were found near the eastern wall. A fourth skeleton was found in the center of the chamber. The accompanying artifacts—spears, a knife, a dagger, ornaments, and ceramic vessels, whether originally placed in the grave whole or broken beforehand—were scattered throughout the tomb (plate $LXXXIV_{16–40}$).

Tomb No. 15 (size: 5.1 x 1 x 1.7 m; orientation: northeast-southwest). There were eight skeletons, randomly placed in the northeastern section of this tomb. Uncovered among the bones were six ceramic vessels, the fragment of a knife, a needle, and ornaments (plate $LXXXIV_{1–15}$).

Tomb No. 16 (size: 5 x 1.5 x 1.7 m; orientation: northeast-southwest). As has been mentioned, two burials were performed here. The materials of the earlier burial were examined in the previous chapter. The artifacts belonging to this period are various ceramic vessels, an iron spear, a knife, a bell, needles, spindle heads, and ornaments scattered in many different

sections of the tomb (plate LXXXV).

Similar artifacts were unearthed from the second graveyard as well. Here, during the construction of a road, one of the tombs (No. 37) was partially destroyed. Uncovered in the preserved section of this tomb (size: 0.5 x 1.3 x 1 m; orientation: east-west) were two skulls and a few bones. Deposited in the northwestern section of the chamber were a bronze earring and a small pot with a yellowish-red surface (plate $LXXXVI_{39,40}$).

Tomb No. 38 (size: 2.3 x 1.1 x 1.6 m; orientation: east-west). This tomb was covered by four capstones. There were eight skeletons deposited on different levels in the western section of the tomb. The artifacts consist of ceramic vessels—complete or broken beforehand—a dagger, a knife, small shields, ornaments, etc. All were scattered throughout the chamber on different levels (plate $LXXXVI_{1–38}$). The impression was that each family member was buried with his/her personal belongings and covered with soil and stones.

We obtained similar results from the excavations of tomb No. 39. In the western section of this chamber (size: 4.3 x 1.3 x 1.6 m; orientation: east-west)—which was covered by five capstones—we found 18 randomly placed skeletons. The artifacts—a spear, a knife, ornaments, and a variety of ceramic vessels—were scattered between the bones (plate LXXXVII).

Basically, the artifacts discovered here are similar to the objects described above. We have already discussed the proportions and characteristics of the socketed iron spears with feather-like tips (plates $LXXXIV_{36,37}$, $LXXXV_1$, and $LXXXVII_1$). Mention should be made that small spears, together with artifacts belonging to the 8th to 6th centuries B.C.E., have been uncovered in Akner, Noyemberyan, Alaverdi, Erevan, Gavaṙ, Vardenis, and other monuments (144, pp. 24–25; 202, pp. 20, 68–70).

There are two types of dagger. One of these iron weapons is incomplete. Only its wide, flat tongue and a section of the gradually narrowing blade that is diamond-shaped in cross-section are preserved (plate $LXXXIV_{39}$). The second dagger has the same shape, the only difference being the central longitudinal spine (plate $LXXXVI_{21}$). These Sevan-type daggers lack the belt loop and bell-shaped head so typical of the samples of the early period, which indicates that they are younger.

The five knives are also incomplete. The blade of one of these iron implements is slightly rounded in its middle and resembles a sickle (plate $LXXXIV_{38}$). Knives with hooked blades, as has been mentioned, are typical of the Urartian period (204, p. 271). Most likely, the blade of the second knife had a shape similar to that of the first (plate $LXXXVII_2$). The other three knives resemble the ones made of bronze. They are similar to those of the previous periods (plates $LXXXIV_{14}$, $LXXXV_2$, and $LXXXVI_{17}$). Knives similar to these have been found at Xrtanoc, Gyumri (NMA, inventory No. 2088/38), Astłi-Blur, and other monuments of the period under study. In addition to these, some artifacts from Xrtanoc are similar to the conic objects made of bronze sheets (plates $LXXXIV_{32}$ and $LXXXVI_{5,6}$).

The rest of the artifacts—small discoid and rectangular-shaped shields (plates $LXXXIV_7$, $LXXXV_{3–7, 13–15}$, $LXXXVI_{7,8,10–13}$, and $LXXXVII_{10,11}$), fragments of undecorated bronze belts (plates $LXXXVI_{20}$ and $LXXXVII_{30}$), and a clasp with dentate edges fastened, along with bronze sheets with folded edges, to leather belts (plate $LXXXVII_{16–19,26}$)—have been found at previous monuments. The same is true of the needles made of bronze (plates $LXXXV_{24,25}$ and $LXXXVI_2$) and iron (plate $LXXXIV_{15}$), the bone awl with a perforation in the middle of its widening upper section (plate $LXXXV_{32}$), the spindle heads made of bone (plates $LXXXV_{33–36}$ and $LXXXVI_{22}$) and clay (plate $LXXXV_{37}$), the sharpeners (plates $LXXXV_{27}$ and $LXXXVII_{15,32,33}$), the obsidian scrapers (plate $LXXXVI_{18,19}$), and the oval bone amulet with pyramid-shaped cross-section (plate $LXXXVII_{39}$). The latter is the exact duplicate of the amulet examined earlier. The surface of this artifact and of that of the tube-shaped fragment (plate $LXXXIV_{40}$) is decorated with concentric circles. The amulet found at dwelling No. 36 of Karmir-Blur has similar designs (240, p. 17, il. 9).

The ornaments have shapes familiar from previous monuments. There are the same earrings and bracelets with flat and dentate surfaces (plates $LXXXIV_{8–11, 28–30}$, $LXXXV_{22,23,26,41–44}$, $LXXXVI_{1,14,15}$, and $LXXXVII_{3–9}$), the bronze tubes (plates $LXXXIV_{34,35}$, $LXXXVI_9$, and $LXXXVII_{20}$), the cowrie-shaped "kaur," and the earrings with carnelian beads (plates $LXXXV_{21}$ and $LXXXVII_{37}$). The other ornament is carnelian beads threaded on a spirally twisted bronze wire (plate $LXXXV_8$).

Also not important for dating are the other ornaments, because they are known to have been found in Late Bronze Age monuments. These include eyeglass-like pendants (plate $LXXXVII_{12–14}$), chains (plate $LXXXIV_{13}$ and $LXXXVII_{27,28}$), and a bronze object that most likely is part of an ornament with a twisted snake in its center (plate $LXXXV_{12}$). Pendants in the shapes of bells and drops (plates $LXXXIV_{27}$, $LXXXV_{16–20}$, and $LXXXVII_{24,25}$) and the ornament in the shape of a snail (plate $LXXXV_{11}$) also have been

found in previous monuments.

Interesting are the small bars made of bone. These have bronze rings in their upper section. The grooves on their surfaces give them a twisted look. One of the rings has a gray stone bead attached to it (plate LXXXVI$_{3,4}$). The other bronze ornament is shaped like a horseshoe (plate LXXXV$_{10}$).

Many bronze buttons have been found and are grouped into three types. Those of the first type (35 in number) have a semi-globular shape and a bridge in their back. These are common in the monuments of the Late Bronze Age and the Age of the Broad Utilization of Iron (plates LXXXV$_{28}$ and LXXXVII$_{21}$). The same is true of the large buttons (diameter: 4.5–5.5 cm) with a knee-shaped loop in their back (plates LXXXVI$_{16}$ and LXXXVII$_{23}$). The third type of button is rare. These buttons have conic heads and a perforation in their stems (plate LXXXVII$_{22}$). Buttons similar to these have been found at the village of Całkašat of the T'umanyan region together with other artifacts of the 7th century B.C.E. (49, pp. 86–88, plates LXXXVI–LXXXVII). Those unearthed in the village of K'uč'ak also belong to the same period (excavations of L. A. Petrosyan).

The bronze clasp, which has a bump in the middle of its arched back (plate LXXXVII$_{29}$), is similar to those found in the monuments of the period under study. Similar artifacts have been found at Argištixinili (205, il. 82$_{10}$), Loŕi-Berd (135, p. 63, plate XXV, il. 9), T'alin (NMA, inventory No. 1890/3), and other monuments of the 7th to 6th centuries B.C.E.

The next artifact is an oval bone amulet with a double slanted surface decorated with 19 concentric circles and a perforation in its upper section (plate LXXXVII$_{39}$).

The last group of ornaments consists of beads made of carnelian (plates LXXXV$_{39}$ and LXXXVII$_{38d}$), agate (plate LXXXVII$_{38a}$), bluish-green and silver shiny glass (plates LXXXV$_{40a}$ and LXXXVII$_{38b}$), and paste (plates LXXXV$_{40}$, LXXXVI$_{25}$, and LXXXVII$_{38}$). We include in this group the small bronze tubes discussed earlier (plates LXXXIV$_{34,35}$, LXXXV$_{38}$, LXXXV$_{I9}$, and LXXXVII$_{20}$).

Particularly interesting is the "bead" made from the tooth of an onager (plate LXXXVII$_{38d}$). This find strongly suggests the presence of this animal in Syunik'. It would be worthwhile to mention the inscription of Ašurbelkal (1076–1059 B.C.E.), which says that T'iglat'palasar I (1115–1077 B.C.E.) hunted onagers in the land of Nairi (141, p. 281).

The ceramic vessels represent the last group of finds. Most of these vessels are similar to the finds discussed above. The pitchers have trumpet-like, slightly widening, or long cylindrical necks. They have elongated, puffed, rounded, or downwardly widened bodies typical of the pottery of Syunik' of the period under study. Some of these vessels have knee-shaped handles that extend from the rims, while others have loop handles or ram-headed segmented bulges attached to the shoulders (plate LXXXV$_{45}$). This last design, as we have seen, often appears on the handles of the vessels of Syunik' in the period under examination. Only one of the dull black-surfaced vessels without a handle has signs of the pottery traditions of earlier ages (bands of folds on its shoulder, a body covered with dimples, burnished stripes on the neck) (plate LXXXIV$_{20}$). Most of the vessels have yellowish-red glazed or unglazed prickly surfaces, which, as has been mentioned, is a characteristic typical of the pottery of Syunik' during the period studied here (plates LXXXIV$_{17–19}$, LXXXVI$_{29}$, and LXXXVII$_{47,48}$). The other ceramic vessels have dull black or dark chestnut surfaces (plates LXXXV$_{45}$, LXXXVI$_{30,31}$, and LXXXVII$_{46}$). These vessels are also, like the ones described earlier, decorated with a chain of comb-like or incised angular images, grooves, grains, and incised vertical lines.

A small group of pots was uncovered. They have rounded bodies, cylindrical necks, and wide mouths. Some do not have handles, while the handles of others connect the outwardly slanted rims to the shoulders. The dull yellowish-red, brownish-black, and black surfaces are decorated with an incised herringbone pattern (plate LXXXIV$_{16}$), stamped triangles (plate LXXXV$_{46}$), grains, grooves, and a chain of comb-like images (plate LXXXVI$_{26,27,32}$). The majority of the vessels, however, are undecorated (plates LXXXIV$_{2–5,21}$, LXXXVI$_{33, 34,40}$, and LXXXVII$_{49,50}$). Noteworthy among the latter are three samples that have decorative bulges in the shape of an animal head (possibly a bull) on opposite sides of the rims (plates LXXXVI$_{33,34}$ and LXXXVII$_{50}$). We find similar bulges on similar vessels discovered in Argištixinili (205, il. 60, p. 95), which, once again, supports the date suggested for the new finds. Particularly interesting is another one-handled brownish-black vessel whose body ends with a short tripartite neck (plate LXXXIV$_{1}$). This is typical of Urartian pottery. The same is true of the three tub-like vessels with upwardly widening bodies. These are similar to the samples found at Šikahoł and constitute the next group of pottery. One of them has a dull black, sooted surface. Its body ends with a slightly sharpened rim (plate LXXXIV$_{23}$). The other, whose body is slightly folded in its upper section, has a crimson-colored surface (plate LXXXIV$_{24}$). The body of the last vessel is decorated with a pair of grooves. A table-like

bulge is fastened underneath the grooves. This vessel has a yellowish-red surface (plate LXXXVI$_{35}$). These vessels, as has been mentioned with regard to the sample of Šikahoł, resemble the similar earthenware of Argištixinili, Ērebuni, T'eyšebaini, and other Urartian monuments (205, il. 53, 54; 145, il. 50).

The bowls also have yellowish-red, dull black, or dark chestnut surfaces. Most of the bowls have rounded bodies, similar to the samples of Šikahoł. They end with inwardly slanted, slightly sharpened rims (plates LXXXIV$_{22}$, LXXXV$_{47,48}$, and LXXXVI$_{36,37}$). The bodies of two bowls, whose dull black surfaces are decorated with a net design and vertically descending lines, are almost straight in their upper section and end with inwardly slanted cut rims (plates LXXXVII$_{51,52}$). In the upper section of the body of one bowl there are three and, on another, two conic bulges attached to the body opposite each other. The other vessels are decorated with grooves, dots created between the groove zones, and lines. Some are undecorated.

The ritualistic vessels constitute the last group of ceramics. Four of these vessels that were deposited in the tombs after being broken are cups. They have oval bodies that end with outwardly inclined rims and stand on tall hollow stems that expand to form a base. Loop handles are attached to the upper sections of their bodies. These perfectly shaped vessels are decorated with slanted lines placed between grooves, netted designs, comb-like diamonds, and chains of herringbone patterns. There are trees of life, concentric circles, and sun images depicted between the bands that encircle the cups (plate LXXXVII$_{41–44}$).

The next ritualistic vessel is shaped like a horse, with a cylinder attached to its back. The neck of the animal is decorated with slanted dashes placed between incised lines, while the sides are decorated with netted stripes that form three bands. A tree-like design, depicted between vertically descending grooves, interrupts the stripes in their center (plate LXXXVI$_{38}$). These vessels are similar to those studied above. The same is true of the last ritualistic vessel, which has a globular body, short neck, outwardly slanted rim, a spout on its shoulder, and a loop handle. The difference lies in the richness of decoration, which portrays a whole system of sun images in a chain of comb-like herringbone patterns. Opposite the spout is a bulge in the shape of a ram's head (plate LXXXVI$_{28}$).

The artifacts of Mełri, unearthed in 1973, are similar to those examined above. These artifacts were part of the contents of a cist destroyed during construction. Adding to the few artifacts discovered in Mełri in 1927 by accident (plate LXXXVIII$_{24–33}$, NMA, inventory No. 124/5–19), these new finds—small shields, bracelets, etc.—are similar to the artifacts unearthed at Šikahoł and Tanjaver. The nine small shields are divided into three types. Those belonging to the first type are considerably larger and have conic protrusions on their surface. These bronze objects have perforated bulges in the back (plate LXXXVIII$_1$). Those of the second type also are discoid and have a semi-globular shape and flat edges (plate LXXXVIII$_{15}$). These shields attached to a leather or cloth base through perforated openings at their edges. The semi-globular shields of the third type also have perforations along their edges (plate LXXXVIII$_{16}$).

There are also bronze bracelets and necklaces of the types discussed earlier. The bracelets are hexagonal, tetragonal, or semicircular in cross-section. They are bulky bronze ornaments with flat or dentate surfaces and ends that join or are open (plate LXXXVII$_{2,6–9,25,26}$). The ends of the necklaces are twisted (plate LXXXVIII$_{23,24}$). The bulky bronze earrings are similar in shape to the bracelets (plate LXXXVIII$_{17,18}$).

The next group of artifacts consists of conic tubes made of bronze sheets (plate LXXXVIII$_{11–14}$), a fragment of a small chain (plate LXXXVIII$_5$), the edge of an iron blade (plate LXXXVIII$_3$), an iron knife (plate LXXXVIII$_{27}$), and an iron awl (plate LXXXVIII$_4$), which is sharp on both edges.

The final group of artifacts consists of beads and pendants. The pendant is a crescent-shaped ornament made of a bronze sheet. The part of the pendent most likely perforated or used as a ring for hanging is broken (plate LXXXVIII$_{19}$). The beads are cylindrical ornaments made of bronze (plate LXXXVIII$_{20,30,31}$) and carnelian (plate LXXXVIII$_{21}$) or discoid ornaments made of sky-blue calcite (plate LXXXVIII$_{22}$). The last, bluish-green bead is made of paste (plate LXXXVIII$_{29}$). There are many conic pendants (30 in number). They have a loop in their wider section (plate LXXXVIII$_{32}$). One of these ornaments, which looks like a foot, is similar to those discussed earlier (plate LXXXVIII$_{33}$). Similar ones have been found in the excavations conducted by M. S. Hasrat'yan in Axlat'yan. The final ornament is the cowrie-shaped object known as "kaur" (plate LXXXVIII$_{28}$).

Xnacax. The graveyards of the period under study are located near the stables and the cyclopean fort some 5 kilometers to the east of the village, in a place called Binateł. We excavated two mounds and subjected a third to supplementary examination. The first two were shallow 40- to 60-centimeter-deep mounds measuring 8 to 15 meters in diameter and composed of soil and stone. Buried in these mounds were two above-ground cists (No. 51 and No. 52). A third cist was located in the mother earth (No. 53) and covered by

five to seven capstones. Tomb No. 53 has an east-west orientation. The others were oriented from northeast to southwest. The chambers were completely filled with soil and stones of various sizes. Artifacts thrown into the tomb after being broken were found in the filling and on various levels. Complete ceramic vessels were scarce (43, pp. 167–176).

Tomb No. 2 (No. 51; size: 4.1 x 1.9 x 2 m). Discovered in the stone filling of this tomb, located near the stables, were potsherds; other sherds of the same pots were deposited in the chamber. The chamber, which had one of its walls leaning on an outcrop, contained three human arm bones, a clasp, buttons, pendants, beads, other ornaments, diverse ceramic vessels, a sickle insert, and the fragment of an obsidian blade (plate LXXXIX).

Tomb No. 3 (No. 52; size: 5 x 4 x 2.7 m). Located in Binateł, two arm bones and a smashed skull were unearthed. One arm bone had two silver bracelets on it. There were also six teeth from a large livestock animal, two daggers, clasps, a bird-shaped pendant, the cap for the handle of a staff, earrings, fragments of a belt, a sharpener, a quern, beads, and a variety of potsherds (plate XC).

Tomb No. 4 (No. 53, size: 2 x 1 x 0.9 m). This tomb, which was destroyed by students, was located some 60 meters away from the previous site. A supplementary excavation revealed three skulls, some human bones, and potsherds (plate XCI), among which was a horse-shaped ritualistic vessel (il. 14).

Two daggers were also among the finds. These iron weapons have leaf-shaped blades. One of them is incomplete, while the other has a flat, wide tongue. A nail used for fastening the shaft is preserved on the second dagger. A similar nail is also still in the upper section of the broken tongue that ends with a conic head. A longitudinal spine runs through the center of the blade. The other blade is diamond-shaped in cross-section (plate $XC_{1–3}$).

Iron daggers with cone-shaped bronze heads have been found at Golovino (202, plate XIII, il. 5, 12). Small iron nails are preserved on another dagger discovered at Golovino (NMA, No. 291/130). Iron daggers with similar blades have been discovered also in Karčałbyur (unpublished materials of H. H. Mnacakanyan), Širakavan, Axt‘ala, Alaverdi, Sheyt‘an-Dał (323, il. 278, 279), and other monuments dating to the 7th to 6th centuries B.C.E.

Interesting is the bronze cap for the handle of a staff. It has a hollow, elongated, cone-shaped body with triangular perforations and is encircled with an embossed spike-like decoration in its base (plate XC_{3a}). Bronze handle caps have been found, as has been mentioned, at Širakavan (9th–8th centuries B.C.E.), but, in general, except for the staff handle caps, they are rarely found and have no dating significance. The same is true of the sharpener made of stone (plate XC_{11}), the flint insert of a sickle, the obsidian blade fragment (plate $LXXXIX_{35,36}$), and the fragment of a quern (plate XC_{25}).

The other artifacts uncovered at Xnacax are bronze belt fragments, measuring 4 to 6 centimeters wide and 5 to 7.5 centimeters long. Two are the rounded edges of a belt, and one is pegged with small nails (plates $LXXXIX_{28}$ and XC_{13}).

Ornaments. These are represented by a bird-like pendant (plate XC_6), earrings with open or overlapping ends (plates $LXXXIX_{32}$ and $XC_{7,8}$), semi-globular bronze buttons (plate $LXXXIX_{33,34}$), clasps, beads, bracelets, and objects that appear during many different ages (for example, earrings, bird-like pendants, buttons, beads made of carnelian and mash, etc.). Some of these luxury objects, such as the clasps, are quite interesting. Two clasps are made of iron, while a third is made of bronze. The circular body of the latter thickens toward the center and is arched in cross-section. One of its sides widens and has a semi-globular shape, while the other edge is flattened and looped around itself. A piece of iron needle is in the loop (plate XC_4). The iron clasps are objects that have in their cross-sections circular or triangular form and either knee-shaped (plate XC_5) or arched (plate $LXXXIX_{30}$) bodies. The second clasp is similar to the bronze clasps that were very popular in previous ages. Particularly interesting is the bronze clasp, which, in its shape, resembles that of Akner’s clasp, which was discovered by N. Marr. The body of Akner’s clasp, however, is arched and the bulge of the edge is almost globular (SPH, inventory No. 16868). Another clasp unearthed in the Transcaucasus has a semi-globular bulge, with a complementary ring made on its body (SPH, inventory No. 17199). The clasp discovered in one of the tombs of Širakavan of the 7th to 6th centuries B.C.E. has an arched body and a semi-globular bulge. The clasps mentioned above, with the exception of that of Širakavan—whose body is almost entirely uniformly thick—are more like those uncovered in the Urartian cinerary urn of Nor Areš. The Urartian clasps, however, are decorated with widening bulges, with screw-like needles attached to the bodies (72, p. 65, il. 1).

According to Yu, N. Voronov’s classification of these clasps, based on their characteristics, resemble those of the second version of the popular clasps in Greece and Italy. Voronov thinks that the Urartian civilization may have popularized the use of clasps in the Transcaucasus and further north (Koban, Tli).

Concerning the clasps from the Northern Caucasus of an earlier period (group I), Voronov suggests that they could have penetrated the region from the Mediterranean through the trade routes of both the north and south Black Sea (118, pp. 29–32, il. 2). Unlike Voronov, B. V. Tekhov suggests that these clasps were produced locally and were introduced to Armenia from the Caucasus (271, pp. 142–145). H. A. Martirosyan shares this opinion (204, p. 276). The clasps mentioned above, however, have many peculiarities that indicate that they may be copies of foreign samples produced locally (particularly the bronze sample) and, therefore, that they reflect local traditions (the method of fastening the needle, an iron needle with a bronze body).

Bracelets. Three samples of these ornaments were discovered—two of silver and one of bronze. The latter is tetragonal in its cross-section and has overlapping ends (plate $LXXXIX_{31}$). There are many similar bracelets. One of the silver bracelets (weight: 6.5 g) is tetragonal in its cross-section, while the other (31 g) is circular and is decorated with three clover-shaped ornaments (plate $XC_{9,10}$). Reminiscent of the female earrings projected on late Assyrian (7th century B.C.E.) high reliefs (274, p. 66, il. 2–3), this bracelet is linked to the earrings discovered in J̌raṙat, among finds that date to the 5th to 4th centuries B.C.E. (220, pp. 69–83). Similar to these bracelets are earrings from the 6th to 5th centuries B.C.E. unearthed from the treasure of Kazbek, Sukhumi, Ikoti. Yu. M. Gagošitse suggests that the origin of these earrings stems from the early phases of the local culture (119, pp. 31–32, plate V). Similar artifacts, together with Scythian arrowheads, are also known from Beštašen and date to the 6th century B.C.E. (184, p. 30). Earrings made of bronze and silver with simple bulged ornaments on their surface have also been found in the monuments of Noratus and Xrtanoc of the 8th to 6th centuries B.C.E. (202, plate VIII, il. 6; 204, pp. 208–209, il. 81). This confirms the date suggested above for these bracelets.

Pendants. Many types of pendants are represented. One was made from bronze sheet and is shaped like a hand (plate $LXXXIX_{29}$). This is the first time this kind of pendant appears in Armenia. Currently available information suggests that similar pendants, associated with artifacts of the Iron Age, have been discovered in Koban and Tli (271, pp. 140–141, il. 102). These, however, have a slightly different shape from that of the Syunik‘ pendant, which implies that they belonged to two different cultures. These objects have no dating significance, but they are interesting in terms of explaining beliefs associated with the worship of hands, which was quite widespread. Certain samples of Iron Age clasps made in the shape of a hand confirm the popularity of similar worship. Similar clasps have been found at Argištixinili (205, il. 94, p. 150), Gavaṙ (NMA, inventory No. 20/13), T‘alin (NMA, inventory No. 1890/3), Golovino (NMA, inventory No. 2193/19) and elsewhere.

The other two bronze pendants are globular (plate $LXXXIX_{37c}$). Similar ones have been discovered in Tanjaver, Golovino, and other monuments of the 7th to 6th centuries B.C.E. Similar but slightly differently shaped pendants have been found in the monuments of the preceding periods (Sisian, Mecmor, Širakavan, etc.), which indicates their progress. Many pendants similar to the bird-shaped pendant (plate XC_6) have been found in the Late Bronze–Iron Age monuments in Armenia. Outside Armenia (We are intentionally disregarding the slightly different samples of the Georgian and other monuments that are similar to those of the Caucasus.), similar pendants have been discovered in Luristan, and their Armenian origin is unquestionable (316, il. 287, p. 170).

To conclude the examination of ritualistic and luxury objects, we need to mention the carnelian separators (Of which the face of one is decorated with concentric circles. plate $LXXXIX_{37a}$), and the greenish-silver, barrel-like bead with grooved surface (plate $LXXXIX_{38a}$). Separators and other ornaments decorated with concentric circles have been found in monuments from the Late Bronze-Early Iron Ages (Širakavan, etc.) and continued to be made during the Age of the Broad Utilization of Iron (K‘et‘i, Loṙi-Berd, etc.).

As has been discussed, simple glass beads have been found at monuments that date to the 2nd millennium B.C.E.; however, they began to gain popularity in the 8th century B.C.E. (37, p. 173) and have been found at Mecamor, Loṙi-Berd, and other monuments.

The next group of finds consists of the ceramic vessels. The pitchers have dull or slightly burnished black, gray, or brick-red surfaces and are similar to the samples examined above. In one case, the surface is prickly rather than smooth. The globular bodies of these pitchers end with trumpet-like or wide, almost cylindrical necks. They are decorated with grooves, vertical lines obtained by squeezing or incision, and fingertip impressions. There are also netted decorations, stamped triangles, comb-like diamond-shaped patterns, grains, and concentric circles. The handles, which are circular or triangular in cross-section, have a two-humped or knee-shaped look. Certain samples are decorated with circular buttons (plates $LXXXIX_{1–6}$, $XC_{14–20}$, and $XCI_{1–3}$). Particularly interesting are three handles that have ram-headed bulged ornamentation where they join the rim. Underneath these bulges, there

is a longitudinal groove interrupted by concentric circles (plate $LXXXIX_{25}$). We have already mentioned the dating characteristic of this pattern.

The shapes of the spouted vessels are also familiar to us. They have long cylindrical spouts in the upper section of their bodies, dull black or brown surfaces, and one handle. One is undecorated, while the second is decorated with grains and the third with lines obtained by squeezing and incision (plates $LXXXIX_8$, XC_{18}, and XCI_4).

The shapes of the dull black kitchen pots are also similar to those of the previous periods. One has a globular body decorated with a pair of grooves, a short neck, and an outwardly inclined rim. The low body of the other straight-necked vessel is rounded (plate $LXXXIX_{10,22}$).

The bowls are also similar to the bowls studied above. Most of them have loop handles, rounded bodies, and inwardly slanted rims. The surfaces of these vessels—undecorated or decorated with grooves, grains, slanted dashes, and lines obtained by squeezing—are gray (plate $LXXXIX_{11}$), crimson (plate $LXXXIX_{23}$), dark brown (plate $LXXXIX_{17,18,20,24}$), black (plates $LXXXIX_{12,21}$ and XC_{24}), or brown (plate XC_{22}).

The last bowl has an upwardly widening body and ends with a sharpened rim from which stems the loop handle (plate $LXXXIX_{19}$).

The five phials are also similar to vessels uncovered in Tanjaver and Šikahoł. Three have flat bottoms, dull gray surfaces, sharpened rims, a slight concavity in their upper section, straight (plate $LXXXIX_{14}$) or convex sides that are rounded in their lower half and have an emphasized passage in their bodies. There are loop handles in the central section of their bodies (plates $LXXXIX_{15}$ and XCI_5). The other vessel has upwardly widening sides, a flat bottom, and a light groove under the rim. It is decorated with conic bulges in its upper section (plate $LXXXIX_{13}$).

Although similar to the Urartian Samples, these artifacts of Syunik‘ demonstrate differences through the presence of the handles and other shape-related characteristics. These differences suggest that these artifacts were produced locally but influenced by the Urartian culture.

The tripodal vessels are also similar to the artifacts examined earlier. One of them is a shallow cup with a lightly burnished black surface and rounded body. It is decorated with grains encircled with a pair of grooves (plate $LXXXIX_{26}$). The other is a tray with a dull black exterior and a brick-colored interior. It has a loop bulge where the leg joins the body (plate $LXXXIX_{27}$). A tripodal vessel discovered in northern Iran has similar bulges (316, plate XXIII).

The poorly preserved clay object in the shape of a human foot with a black burnished surface most likely is a ritualistic vessel (plate XC_{23}). A similar object was discovered at dwelling No. 3 of Fort T˙mbadir, together with other artifacts of the 6th to 5th centuries B.C.E. (146, il. 54).

The final object is a poorly preserved flask. This is the first appearance of this type of vessel ever in the monuments of the period under study. The preserved sections of the bottle suggest that it ended with a tetragonal neck and had a slightly concave shape on one side of its rounded body. On opposite sides of the bottle are loop handles with folded surfaces surrounded by a chain of incised crosses. The button-like bulges under the handles are decorated with beam-like dashes. On the corners of the neck are tree-shaped decorations bordered above and below with circles. The vessel has a dull gray surface (plate $LXXXIX_9$). This newly discovered sample whose local origin is unquestionable indicates that flasks appeared in Armenia earlier than in the 5th century B.C.E. (for details see: 43, p. 174). This is confirmed by samples unearthed in 1983 in the late Urartian layer of Argištixinili (unpublished material), other samples discovered in Kalar-Dašt and dating to the 10th to 8th centuries B.C.E. (296, plate IV_d), and the colorful sample found in Karmir-Vank‘ (112, p. 132).

Contemporaneous artifacts were uncovered at the cyclopean fortification located on an elevation called Xač‘xayi Xut‘. This small oval fortification that resembles a hill and is accessible only from its southern section (The other slopes of the hill are steep.) is surrounded by two rows of walls. The thickness of the exterior wall is 2.4 to 2.6 meters, while the interior wall is 1.8 to 2.1 meters thick. There is a 9- to 12-meter-wide strip between these walls made of basalt rocks. There is no evidence of construction in this strip. The rectangular, table-shaped, or triangular constructions occupied the southern section of the fort. The remnants of the walls of a large construction (possibly a stable; size: 7.5–9 x 4.4–6.6 m) were found in the northern section. The entrance of the fort was located in the southern section. We excavated one of the smaller (size: 3.5 x 5.5 m) dwellings. (il. 15. The dwelling is filled with diagonal lines.) The excavations revealed that, where the cultural layer is 1 meter deep, the dwelling is one layered. Unearthed were a quern, a mortar, an obsidian scraper, an iron earring, and two potsherds (plate XCII). Interesting among these objects is a long basalt object with a double-sided perforation in the section that widens gradually toward the center. Unfortunately, this object was broken (plate $XCII_5$), and therefore it is impossible to determine the

purpose it served. It is noteworthy that even today one can see similar stones fastened between fences in the village of Xnacax. Horses or other animals are tied to them.

Important for dating is the fragment of a pitcher with a light brown surface and trumpet-like neck (plate $XCII_7$). On its handle, near the rim, it has conic bulges that are typical of the earthenware of the period under study.

Bŕun. We excavated one tomb (size: 3.1 x 1.4 x 1.4 m; orientation: east-west) in Bŕun. The cist was covered by four capstones. The excavation revealed a double burial (for the materials of the later period see: 45, pp. 305–314). There were bones of three indiscriminately deposited skeletons in the western section of the chamber. One of the skulls had been pierced with a sharp object. The artifacts of the earlier period are the same as the finds of Xnacax—dull brown and black prickly pots decorated with grains or vertical incisions (plate $XCIII_{13,23–24}$), a one-handled pitcher with wide fingertip impressions and incised triangles (plate $XCIII_{11}$), and black prickly bowls and shallow cups (plate $XCIII_{15,16,21}$). The phials—with no handles or one handle, undecorated or decorated with angular lines made by squeezing or incision—are similar to the phials uncovered in earlier monuments. They have prickly brick-colored and black surfaces (plate $XCIII_{17,20,22}$). The last three ceramic vessels are shallow cups with dull brown and brick-colored surfaces. Two end with outwardly widened sides (plate $XCIII_{14,18}$), and one has sides that rise almost straight (plate $XCIII_{19}$). The latter has incised arched lines on its body and ends with a rough, wavy rim. In addition to these, poorly preserved bronze bracelets with a rectangular or oval cross-section and open ends (plate $XCIII_{1,2}$) or with a circular cross-section and grooves that give a twisted look to the body were unearthed (plate $XCIII_5$).

Other metal artifacts include earrings and rings that are flat or circular in cross-section and have open or closed ends (plate $XCIII_{3,8}$), a semi-globular bronze button (plate $XCIII_7$), and the bronze pendant in the shape of trident (plate $XCIII_4$).

Particularly significant in terms of dating is the fragment of a mask made of bronze sheet. It has embossed dots on its edges (plate $XCIII_6$).

A similar object that carries an inscription in the name of Sarduri II (764–735 B.C.E.) was unearthed during the excavations of T'eyšebaini, along with a bronze horse harness and other artifacts (245, il. 56).

A similar mask, along with Scythian arrowheads, one-handled pitchers described above, and other objects dating to the 7th to 6th centuries B.C.E. have been discovered at the small mound of Kyamiltepe (163, p. 24).

Other unearthed finds at this tomb included beads made of carnelian and blue paste, obsidian chisels, and a plum pit (plate $XCIII_{9,10,25,28}$) that have no dating significance.

Ełegnajor. In 1989, during construction work near the cheese factory located in the eastern corner of this city, one tomb was destroyed and turned into a large pile of rubble. Its excavation revealed large basalt slabs, indicating that the tomb consisted of a cist located in the mother earth. (The workers confirmed this supposition.) Its capstones were missing. All we found were a sherd of the rim of a cask with a gray surface and a sherd of a bowl with a yellowish-gray surface, similar to those described earlier (plate $XCV_{5,6}$). The absence of any traces of other constructions in the area made continuing the excavations meaningless. Fortunately, G. Amiryan, director of the Provincial Museum of Ełegnajor, managed to gather the metal artifacts from this site. Deposited at the museum, these artifacts include various weapons, implements, ornaments, and other objects whose brief examination follows (for details see: 158, pp. 34–44).

The weapons consist of iron daggers, spears, and arrowheads.

Daggers. There are two kinds of daggers. The first has a long, straight, double-edged blade. Its handle has slightly raised edges. There are wooden or bone inserts between these edges and fastened by small nails. The handle ends with a small head (plate $XCIV_1$). Daggers found at the Urartian tomb of Erevan are identical to these (153, plate $X_{1–4}$). It is likely that the case made of bronze sheet belonged to this dagger. The edges of the case are attached to each other (plate $XCIV_{18}$). According to H. A. Martirosyan, "Light cases made of bronze sheets and with wooden inserts replace during this period the cast cases of the Late Bronze Age decorated with geometrical designs" (204, p. 229). This does not mean that cast cases are discontinued during the period under study; they are simply rare, as we have seen (for example, Šikahoł). Cases made of bronze sheets were very popular during the period under study, as described earlier.

The second kind of dagger is interesting. There are two of them. Both have leaf-shaped blades with gradually narrowing and downwardly slanted shoulders. They are diamond-shaped in cross-section (plate $XCIV_{2,3}$). These daggers are reminiscent of the shape of the local samples of the Mid Bronze Age, which became quite popular later. The presence of these daggers in this tomb is an indication that they were also used during the Urartian period.

Spears. There are five spears—four made of iron, one of bronze. The latter has a feather-shaped tip with longitudinal spines on both sides (plate $XCIV_4$). Spears similar to this appear during the Bronze and Iron Ages. Three of the iron spears have the same shape. One of these has a spine down its center (plate $XCIV_6$). Unfortunately, the sockets of these spears are broken. Nevertheless, it is easy to see in the remaining parts that these samples are larger than the one made of bronze. The last spear is quite interesting. It has a bulky, wide, leaf-like tip and is diamond-shaped in cross-section. There is a perforation on the tubular socket (plate $XCIV_7$). Atypical of local traditions of weapon production, similar spears have been found at Karmir-Blur, Xrtanoc, Ērebuni (204, il. 93_2, $105_{1,2}$), the Urartian tomb of Erevan, and other monuments of the 8th to 6th centuries B.C.E.

Arrowheads. There are four types of iron and bronze arrowheads. There are three of the first type. They are diamond-shaped in cross-section and have a leaf-shaped tip. One has a longitudinal spine passing through its center. All of these arrowheads have short stems that form a small joint where they join the tip (plate $XCIV_{8,9}$).

Similar arrowheads have been found at all Urartian monuments. There are five of the second type of arrowhead. These differ from the first type in that they are larger and are diamond- or oval-shaped in cross-section. Three of them lack the small joint (plate $XCIV_{10,11}$). Similar arrowheads have been found at Argištixinili (205, il. 89a,b).

There are two of the third type of arrowhead. These have a tetragonal tip and long stem (plate $XCIV_{12,13}$). Rarely have we seen similar arrowheads, but some have been found at Haržis, Argištixinili (205, il. 89a), and Ērebuni. The latter, however, have a small tube instead of a long stem (147, plate $XXVII_8$).

Particularly interesting is the Scythian three-winged bronze arrowhead that ends with a short tube (plate $XCIV_{24}$). This sample is important not only for explaining Urartian-Scythian relations, but also in dating the discovered materials, because some of them, as we have seen, tend to belong to the 8th century B.C.E., while these arrowheads make their first appearance in the 7th century B.C.E. and continue throughout the first half of the 6th century B.C.E. (149, p. 58). Similar arrowheads have been found at Karmir-Blur, Argištixinili, Ērebuni, and other monuments of Armenia and the Transcaucasus. These arrowheads cover a vast territory and their dating is impossible and meaningless.

Armor constitutes the next group of finds. Interesting is the large concave shield made of iron. Its edges are broken on the sides. It is

likely that there were perforations in these broken sections to fasten the shield to the leather (or cloth) base (plate $XCIV_{16}$). These shields also had bridges (this sample lacks traces of a bridge) for fastening purposes. Similar artifacts have been found at the tomb of Erevan and Karmir-Blur. The latter were discovered with the horse harness that carries the names of Menua and Argišti I (239, pp. 43–44, il. 36–37). Similar shields have also been found at Makarašen (204, p. 216) and Argištixinili (205, il. 84). It is likely that the three conic bronze shields also were parts of a horse harness. They have button-like bulges on their tops and arched bridges inside (plate $XCIV_{20–22}$). Similar objects have been found in the tombs of Erevan, Igdir (182, p. 38, il. 27), and Ališar (243, p. 3, il. 3). Those found at Ališar were discovered along with a bell that carries the name of Argišti I.

The iron implements constitute a small group. Three are tetragonal awls (plate $XCIV_{15}$), and one is a screw. One of the sides of the screw is pointed, while the other is flattened and sharpened (plate $XCIV_{14}$). The other implement is a flat axe with a long, narrow tongue (plate $XCIV_{17}$). Similar implements have been found at Karmir-Blur, Argištixinili, and elsewhere (205, il. 87a; 238, il. 20). The iron scraper with a circular mouth and long shaft with a curved edge is an implement that appears rarely (plate XCV_2). A similar one was found in Argištixinili (205, il. 87a). Ethnographic materials indicate that this implement was used to scrape dough from a tub, to cut balls, to remove bread from an oven, and to perform similar works.

In addition to these, there is a bronze cap of a staff (plate $XCIV_{19}$) and a bulky bracelet made from a bronze wire (plate $XCIV_{23}$). Many similar artifacts have been found in the monuments of earlier ages.

The next group of artifacts is quite interesting. One of them is a shallow bronze cup. The image of a bull is depicted on the inside of its bottom (plate $XCV_{3–3b}$). Many cups similar to this, decorated with animals, towers, and other images, have been found at Karmir-Blur. Many are inscribed with inscriptions related to the kings Menua, Argišti, Sarduri, and Ṙusa (239, pp. 54–63, il. 26–32). Similar cups have also been discovered in the tomb of Erevan and other monuments (153, p. 29). Particularly interesting is the bucket made of bronze sheet. It has bulges in the likeness of a human head on the arched handle. The handle is attached to the bucket with bronze sheets shaped in the likeness of birds with wide-open wings (plate XCV_1). Similar buckets have been found at the tomb of Erevan and storage house No. 12 of Karmir-Blur (238, p. 53, il.

44). Similar bronze and silver buckets can be found in many different European museums. Images of buckets are numerous in Urartian art. In the wall paintings of the palace of Ērebuni and on the walls of royal constructions of Altintepe we find the images of deities standing around the "tree of life." They hold similar buckets in their hands. Such buckets are also depicted on many different metal objects (324, il. 18,27).

The candelabrum is a find that occurs rarely. It has three 30-centimeter-high stems, with a 90-centimeter-long iron axis attached where they intersect (plate XCV_4). A similar candelabrum was found at Karmir-Blur (245, plate 72).

Two incomplete belts made of bronze sheets have their unique place among these new finds. Their surfaces are covered with the images of mythical creatures, hunters, and animals, moving from right to left and from left to right. This pattern is typical of Urartian belts.

On the first belt (width: 10.5 cm) are individual images areas delineated by images of "trees of life" with images of hands in their bases, rosettes, and a variety of crosses. Starting from the left, we see two winged creatures with tails like that of a fish or swallow. There are three more in the second section. In the third section is the fragment of a bull's hind end, while in the fourth section we find the images of two bulls and part of a third bull. In the fifth section are archers atop two winged creatures. In the sixth section, these archers, who are unquestionably deities, are atop lions placed under each other and chasing winged creatures. Next are bulls and again archers atop lions chasing the bulls. The seventh section shows part of a bull. The belt ends with the images of four lions, in a separate frame. The belt has a row of palm trees along the top (plate $XCVI_1$).

The second belt portrays bull-hunting archers. The images of this belt are in three zones delineated by bands filled with dots. The end of the belt has four lions in a separate frame (plate $XCVI_2$).

Urartian belts have been found at the village of Mališka of the Ełegnajor region (156, pp. 94–97), Ērebuni, Mecamor (37, il. 170), Širak (238, p. 90), and other monuments (329, il. 2,11,13,17).

Examination of the finds allows us to date them to the 7th century B.C.E., because, as has been mentioned, although some of the artifacts belong to the 8th century B.C.E. (dagger with framed handle, shallow cup, bucket, bronze spear, etc.), the rest (candelabrum, Scythian arrowhead, etc.) cannot be dated earlier then the 7th century B.C.E. This suggested date conforms to the inscription of Argišti II.

Thus the Urartian artifacts uncovered in Syunik' refute the theory that Syunik' was not included in the Urartian state (237, p. 56; 157, p. 208) and demonstrate that, after the defeat of Ṙusa I (735–713 B.C.E.) in 714 B.C.E., the "minor kings" of Syunik' took advantage of the weakness of the central authority and stopped paying tributes and meeting other obligations imposed upon them by Sarduri II. (Sarduri II's inscription mentions a city named Irdua.) To rectify the situation, Argišti II initiated a retaliatory invasion. Judging from the samples of local products and Scythian arrowheads of Ełegnajor and other places, the goal of the invasion went beyond retaliation and had a long-term political effect. In this regard, one cannot ignore the fact that the Urartian kings were pushed back toward the Caspian shores.[14]

In summary of the results of examination of the finds of the 8th to 6th centuries B.C.E. in Syunik', we find that the culture of the territory in the period under study, while continuing the traditions of the previous era, demonstrated new characteristics that were previously unknown.

These new characteristics place the materials examined in this study among the monuments that belonged to the Age of the Broad Utilization of Iron. In addition, these finds, typical of the local hearth of Syunik'-Arcax, when found alongside Scythian and Urartian samples, demonstrate characteristics that speak in favor of the influence of the Iranian and Urartian civilizations on the local population, which would be expected for a territory included in the Urartian state.

Part Two

Trades and Beliefs

Chapter I
Trades

Researchers have routinely focused their attention on the formation and progress of the main branches of a developing culture's economy—agriculture and animal breeding—and the trades. By studying these areas, we are really studying the reasons motivating the connections that occurred in social relationships: relationships that grew gradually more complex over time. Social divisions—an indication of which are tombs belonging to different classes of people—testify to the population's reaching a developmental stage that, according to V. M. Masson, signifies the initial phase of a class-oriented society, encompassing within itself the beginnings of early rural civilization (207, p. 82). This approach would have been daring and unrealistic had one been looking at a city (city-state) of an Old Eastern nature, but, in this case, we are talking about "a special kind of settlement that came forth during the transition from prehistoric society to early class-oriented society, which, by progressing in conjunction with the deepening of the social division of work . . . becomes distinct as a fortified tribal center" (56, vol. 12, pp. 385–386). Naturally, the inhabitants of this fortified center were preoccupied with the tasks associated with agriculture, animal breeding, trades, barter, etc. Is this a realistic claim? What were the reasons for these phenomena and, specifically, for the unprecedented development of trades? Unfortunately, when taken alone, the finds of Syunik' represent the progress in the main branches of the economy in an uneven manner, but, when we take into consideration the results of other excavations of monuments in Armenia and neighboring territories that complement the finds of Syunik', we discover that the primitive methods of cultivation of the soil by hoe, which was typical of the Aeneolithic period, reduced the productivity of the soil, quickly turned it into dust, and made the cultivation of vast lands and the harvesting of crop impossible.[15] According to ethnographic data, when a mixed sowing was performed, one would expect 4 to 4.5 centners of grain production from 1 hectare (according to A. V. Markosyan, who was born in 1910 and a resident of the village of Xot and a youth worked with a plough), never 20 to 22 centners, which I. B. Shikin claims was the average harvest in the year 1890 in the republics of the Soviet Union (292, p. 68). Now, if one sets aside 1.5 to 2 centners per hectare for seed, he would be left with 6 to 8 centners for the production of food. Of this, a person would need an average of 146 kilograms (400 g/day x 365 days/year) (G. N. Lisitsina and V. M. Masson suggest 270 g and 500 g, respectively: 292, p. 58.) for food annually. Five people would need 730 kilograms simply to feed themselves, with such a production level precluding the possibility of a surplus of product for sale or barter. In addition, when we consider that not all the members of a family were capable of working the fields, the necessity of cultivating vast fields, which prehistoric man was incapable of, becomes evident. Rather than crops, it seems that animal breeding may have been more productive in this regard, but people were incapable of breeding animals in great quantities, also because of the lack of sufficient food. (Three large livestock animals consume 4–5 tons of animal food within 150 days.) These realities forced man to seek a supplementary labor force, which may explain the unprecedented increase in population during the Early Bronze Age (194, p. 109), and the creation of improved implements. It is only natural that "Hoes, typical of the Aeneolith, almost disappeared during the Early Bronze Age" (194, p. 106) and were replaced with the kind of plows that we find portrayed in the rock drawings of Ułtasar (52, p. 85). In this particular case, a plow was simply the combination of a hoe and a pulling bar. This simple tool was similar to the kŕëč'an, which until fairly recently was still used in the mountainous areas of Arcax. Of course, everyone was able to make this simplest of tools, but everyone did not achieve equal results. It was easier for clans consisting mostly of men to achieve better

results than clans consisting mostly of women. These male-based clans occupied a dominant position in the society and were called "zoṙba" among the Armenians. They tried to impose their opinions during the discussion of important issues. Once clans could cultivate larger areas and breed more animals through their combined efforts, social classes inevitably arose (102, pp. 82–83). Consequently, the existence of surplus products and the increasing needs of the population triggered the development of various trades.

1. The Metal Industry. Syunik' is an area rich with metal mines. Unfortunately, modern mineral works have erased all traces of ancient activities. Therefore, it is difficult to examine the progress of metal works from ancient times. According to the old workers of the copper mines of K'ağaran, there were forges on the ground and even pieces of charcoal and piles of copper slag in individual sections. In the mine of Antonov, a 15-meter-deep mineral ditch has been discovered. There, platforms separated from each other by a distance of 1 to 1.5 meters helped miners carry heavy bags on their back. The length of the ditch extended in accordance with the layer of the ore (121, p. 26).

There is no doubt that the ores mined at the site were broken into small pieces and treated with heat to eliminate sulphur, because sulphur made the metal fragile, less durable, and more porous. During this most important phase of work, or while forging the metal, the metalworker obtained the alloy he sought. These processes required great skill and the ability to produce the developmentally important copper-arsenic alloy; different researchers have different views of these processes. Some researchers believe that the copper-arsenic alloy had a natural origin. Those who advocate this opinion think that it was impossible to add natural arsenic to the 1081–1083°C liquid copper, because arsenic evaporates at 633°C without first turning into a liquid. Arsenic melts at 818°C when the atmospheric pressure is 36, which could not have occurred in the prehistoric era. This conclusion was confirmed again through the experiments of A. C'. Gevorgyan, who concluded: "that the arsenical bronze of the 3rd to 1st millennia B.C.E. had a natural origin (that is, arsenic was not mixed with copper artificially)." Gevorgyan also mentioned that the percentage of arsenic found in the copper ore tended to increase during the forging processes (18, pp. 12–13).

Proponents of the opposite view—of whom the author of this study is one (42, pp. 21–23)—point to the obvious differences in the composition of archaeological finds of different groups. These differences in composition suggest that the copper-arsenic alloy was obtained through artificial means. In an old anthology found in the State Museum of History in Moscow that contains records and instructions concerning the methods of crafts, I. R. Selimkhanov says that written there are these instructions: "Take the green copper, add to it yellow arsenic (orpiment), and you will get white copper." Selimkhanov then adds, "Birringuccio cites the same method of obtaining white copper in the 16th century by saying that white arsenic (oxide) or orpiment is added to copper. An experiment conducted using this method and published recently shows that the quantity of the orpiment used changes the copper or its oxide and easily produces an alloy that contains arsenic in a required quantity. It is most likely that the smiths of ancient times had discovered this simple method of forging. The discovery of realgar in the layer of Geoy Tepe, which dates to the 3rd millennium B.C.E., proves this ore was familiar" (257, pp. 46–50).

In any case, while leaving the final conclusion on this matter to experts, let us reiterate that the work was performed using simple tools. The clay bellows found in "Smith's Tomb" of Akhlat'yan is specifically related to this period of simple works. Similar bellows have been found at the K'ušjałac locale of the Šamšadin region, Baba-Dervish, and elsewhere (127, p. 232; 208, pp. 18–26, il. 34), where furnaces made of clay bands have also been discovered. In these furnaces people managed to generate a temperature that reached 1200–1250°C (126, pp. 31–40). A clay ladle used to pour the melted metal and molds used for the preparation of bars were also unearthed from "Smith's Tomb" of Akhlat'yan (NMA, inventory No. 2528/23,34–40). As we have mentioned, molds were discovered also in Angełakot' (a small flat axe) and Kapan. On one of the halves (length: 12 cm; width: 6.5 cm; thickness: 5.5 cm) of the basalt mold found in Kapan designed for the forging of daggers with framed handles are fine grooves that facilitated the exiting of gases and the tightening of the two halves together. The presence of these grooves indicates the smith's intent to avoid the formation of gas bubbles. The methods that A. C'. Gevorgyan used in the metallurgical lab of the Institute of Archaeology and Ethnography of the Academy of Sciences of the Republic of Armenia and the results he obtained through analysis provide us with rich information with regard to the level of knowledge the prehistoric smiths possessed. To avoid overburdening this study, we will refrain from presenting the charts that A. C'. Gevorgyan himself intends to publish along with a thorough study.

The objects examined are divided into eight groups according to their composition.

a. Objects made of "pure" copper. These objects do

not contain ores that would require special skills from the craftsmen (certain daggers from Sisian and Šikahoł, some of the hairclips and bracelets of Tanjaver, etc.);

b. Objects made of copper-arsenic alloy (certain bracelets found in Tanjaver, Angełakot‘, and Nerk‘in Getašen where As=1–1,6%);

c. Objects made of copper and tin alloy (the daggers of the Middle Bronze Age found in Sisian and most of the artifacts found in Tanjaver, Šikahoł, Akhlat‘yan, Angełakot‘, Noravan, and elsewhere). The tin content of these objects ranges between 1.9% and 15%;

d. Objects made of copper and arsenic-tin alloy (certain daggers found in Sisian and Nerk‘in-Getašen and certain ornaments uncovered in Tanjaver, Angełakot‘, and Šikahoł, in which arsenic ranges between 1.2% and 5.2%);

e. Objects made of tin and lead alloy (earrings, bracelets, and a clasp) found in Tanjaver; bracelets unearthed in Akhlat‘yan and Angełakot‘; and necklaces, earrings, various pendants, small shields, and beads uncovered in Šikahoł;

f. Objects made of antimony alloy (a pendant, hairclips, and a bracelet found in Tanjaver);

g. Objects made of multi-composite alloys (certain bracelets and earrings found in Angełakot‘; the ornamentation of the sword shield; the bell, earrings, and pendants discovered in Šikahoł; and one of the bracelets and other artifacts—mainly ornaments—unearthed in Akhlat‘yan); and

h. Two earrings made of silver and copper alloy.

These groups reflect that the craftsmen understood the various characteristics of the different alloys and that they most likely considered the different properties when preparing different objects. Indeed, arsenic improves the physical characteristics of copper (it increases its durability, allows for an object to be forged while cold, decreases the melting temperature, improves the liquidity, etc.: 257, pp. 42–45, 74; 267, pp. 31–37, 133). It is safe to assume that the reduction in the number of objects made of copper-arsenic alloy (an alloy typical of the Early Bronze Age) was preconditioned by the desire to avoid the poisonous garlic-scented steam released when arsenic is melted and not necessarily from the intent to improve the physical-mechanical properties of the alloy, because the sturdiness of bronze objects with a tin or arsenic composition is almost identical (257, p. 44, plate III). Moreover, experiments indicate that bronze containing 4% tin is remarkably sturdy, while an alloy containing more than 5% tin becomes more fragile if not subjected to thermal softening during the forging process. This fragility is emphasized when 20% or more tin is added. The presence of lead and bismuth (Pb>0.03–0.05 and Bi>0.05) in copper makes forging the metal while hot impossible, because of the formation of cracks in the alloy. Antimony and arsenic eliminate this problem (200, pp. 337–343; 254, p. 23; 267, pp. 50–51). Data gathered by analysis indicate that metal workers were well aware of the various properties of the alloys. Otherwise, it would be difficult to explain why the smiths primarily used alloys with excellent liquidity in the making of ornaments and fine artifacts, while they preferred the use of “pure” copper or an alloy with traces of tin for the preparation of weapons, implements, and objects that required mechanical treatment during forging. The analysis of artifacts belonging to the Middle Bronze Age and the Late Bronze-Iron Ages supports this conclusion. One of the Middle Bronze Age daggers (plate XII_1) is made of “pure” copper, while three others (plates IX_1, $XIII_1$, and XIV_{12}) contain tin in a quantity ranging between 3.9% and 6.2%. Interestingly, the dagger with fine grooves that is covered with a silvery rust (plate IX_1) contains a high percentage of tin, which is indicative of an intention to secure the high fluidity of the alloy. This is a working hypothesis, because the delicately made socketed spear found in the same tomb contains a high percentage of tin (Sn=7.5) also. This composition did not make the object sturdy (plate IX_2). Particularly interesting is the dagger found in Šikahoł (plate XXX_6). This dagger contains 12.5% tin and 1.6% antimony. This proportion of qualifying elements seemingly speaks in favor of the smith’s desire to improve the fluidity of the alloy and reduce the melting temperature. (With this quantity of tin, 980°C is sufficient for melting.) The smith, at the same time, attempted to maintain the durability of the object. The presence of antimony testifies to this. By helping reduce the melting temperature, antimony increases the durability of the object. An abundance of antimony, however, makes an object fragile. The same is true of lead. Even the slightest presence of lead in any metal makes it impossible to forge it while it is hot (257, pp. 68–73). It is not an accidental occurrence that the artifacts containing lead are ornaments. Other objects—daggers found in Noravan and Sisian (plates $XXXV_1$ and XLI_1)—are made of tin-bronze (Sn=7.8 and 9.2%), or “pure” copper (the dagger and knife of Sisian, plate $XLII_{1,2}$).

Alloys composed of many different ingredients are quite interesting. Originating back as far as the initial phase of the Middle Bronze Age, such alloys speak of the search by smiths for a new substance that would change the quality of their products (121, p. 77), a

substance, tin, that did not have the poisonous properties of arsenic, but did have its positive characteristics. Concerning the preparation of objects from similar compound alloys during later ages, these were primarily objects of luxury, and they testify to the ability of the smiths to know of and work with the properties of diverse alloys. In this case, the fluidity of the alloy was the main objective. The various methods used to make objects also testify to the profound knowledge and skill of the smiths. Most of the artifacts were made in molds. (Some, such as statuettes, were also made in wax molds.) The finds confirm that the smiths had mastered the methods of fine work (engraving, screwing, etc.).

Centuries of experience and knowledge helped the smiths discover iron. Iron objects were forged, indicating that the craftsmen were incapable of producing a temperature of 1530–1560°C, which is the minimum temperature requirement to melt iron. The craftsmen, however, were able to make cast iron, a process requiring a temperature as low as 800–900°C. From the resulting paste-like mass the craftsmen were able to forge objects that required periodic heating. It is quite interesting that pincers and tongs have not been excavated from the sites. We have no doubt, however, that these tools existed. This is evident from examination of objects made by welding in a furnace, such as the objects made by welding bronze and iron found in Šikahoł. Their preparation required their surfaces to be heated to a temperature at which the metal would turn into a pasty mass (250–400°C, or a near-melting temperature), whereupon the heated surfaces were squeezed together and pounded (255, p. 42).

Even this superficial analysis of the method of preparation of the finds and the knowledge of the smiths confirms that the expert craftsmen who made products for the market during the Early Bronze Age passed their knowledge down to the succeeding generation through a narrow lineage to preserve the secrets of the trade in their families (42, p. 92). Moreover, the smiths shrouded their work with mysteriousness and presented it to the public as a ritualistic and concealed process, which helped increase their authority. Evidence of this phenomenon is supported by ethnographic data (193, pp. 45, 104). It is noteworthy that, in the not so distant past, silence and confidentiality were essential preconditions for the preparation of amulets that would protect the wearer from the evil eye. “Except for the mother, no one else was to notice or know that the blacksmith was going to the smithy to forge the iron ritualistically.” The image of the blacksmith was characterized by ritual (24, p. 142). What has been said above indicates that metalwork became a separate trade, which, in turn, speaks in favor of the presence of specialized workshops whose products were made available to dwellers of different settlements from the one where the smiths lived. It is highly probable that these craftsmen became the first traveling traders, exchanging their products for produce and other objects.

2. Woodworking. The rich woods of Syunik‘ supported the development of woodworking. Unfortunately, objects made of wood have not been unearthed during excavations in the territory of Syunik‘. Therefore, we are unable to discuss the techniques used for woodworking or the degree of the knowledge the people had about the properties of different woods. This gap is filled partially through rock drawings, which depict the wooden parts of implements and weapons. Important also are the contemporaneous wooden objects uncovered from other sites, the results of their analysis, and the ethnographic data. Taking all this into consideration leads us to believe that wood was necessary for construction. Wood was used to make covers, pillars, and doors for various constructions for which roughly smoothed boards and uncultivated beams were perfectly adequate. Doors were made of roughly sanded boards. Transverse boards and wooden nails attached the boards to each other. The doors were fastened to a side axis rather than a frame. The axis was attached to the lintel on top and a stone hinge on the bottom. This construction method allowed the door to swing freely. Hinges made of stone have been found at Zorak‘arer, Širakavan, Argištixinili, and other ancient sites. Parts of such doors have been found in T‘eyšebaini and Argištixinili (205, pp. 163–165; 245, il. 26). These doors were made of poles 4 to 5 centimeters thick. It is likely that doors were made in a similar fashion during the Aeneolith and earlier ages. According to S. A. Semyonov’s experiments, an hour of uninterrupted work was required to cut a 40-centimeter-thick trunk of a pine tree with a stone axe, with thicker trunks requiring a longer time to cut (259, p. 90). Therefore, people preferred to use fire. For the preparation of boards, in the villages, until recently people split tree trunks by pounding on wooden sticks inserted in holes made in the tree trunks (146, p. 202). The rough wooden logs were scraped flat on both sides. The logs were most likely not hewn during the Aeneolith either, because of the limitations of stone axes. Instead, the logs were smoothed by the use of fire, sand, and stone. Thermally treated wood would not have been altered. These primitive works indicate that, as early as the Aeneolith Age, if not earlier, people were familiar with the mechanical and chemical methods of wood

treatment and used their knowledge in woodworking. One would think that the process of wood treatment would be simple. The truth is that it required substantial development. Indeed, if man was using, at the dawn of civilization, implements and weapons found mostly readymade by nature (for example: cudgels, maces, hoes, and spears), what was required of him was to fix the faults of these objects. Woodworking, however, meant the alteration of the natural form of matter and the preparation of a new substance, which increased man's choices (259, p. 115). The bulky wheels of carts, the carts themselves, and the yokes were made of such logs. Images of these objects are abundant in the rock drawings found in the mountains of Syunik'. As indicated by the analysis of various woods used in the making of carts and uncovered in Sevan and at other ancient sites, the wheels were made of durable wood (232, pp. 266–269; 253, p. 242). It is difficult to say what kind of trees were used for the preparation of roofs, beams, doors, and other objects, because no artifacts were preserved in Syunik'. Noteworthy is that the roofs uncovered in T'eyšebaini are made of pine (80%) and poplar (20%). The branches placed on the roof beams were oak (45%), ash (30%), and poplar (25%) (240, pp. 62–63). People preferred pine because of its pleasant scent and durability. Nowadays, too, we realize that, "In the plains of Ararat and Širak, people consider the roofs of 'glxatun' and 'hazarašen' style 'in demand,' even though they are made of poplars brought some 200 years ago from the vicinity of Kars or Erzerum" (205, p. 165).

Wood was used also to make a variety of tools. In particular, we would like to mention the type of plow that was constructed with a metal band on its digging section. We find the images of such plows portrayed in the rock drawings of Sisian, Ełegnacor, and Yazili-Dał and on a potsherd discovered at tomb No. 20 of Khojalu. Unfortunately, the tool itself has not been discovered. Unquestionably, however, people preferred to use primarily durable woods for the preparation of certain sections of these plows.

According to the currently available data, along with stone threshers, man used wooden threshers as early as the Early Bronze Age (172, p. 11). These wooden threshers are also known from Late Bronze Age monuments (Axt'ala, Astłi-Blur, Musi-Eri, Šeyt'an-Dał, Xanlar, etc.). The sample found at Xanlar is made of oak. According to ethnographic data, the preparation of a thresher was a complex task; the logs obtained by splitting the oak trunk were set to dry for almost a year. During this period, people periodically applied manure to the surface of the split log to prevent cracking or bending. At the end of the process, individual sections were combined and set to dry again after being washed for three consecutive days. It is during this period of drying that the wood was tightened around stones placed in previously made holes (14, pp. 402–404).

Wood was used for the preparation of various weapons, components of weapons and tools, bows, arrows, spears, shields, quivers, maces, axe hafts, etc. It is noteworthy that the wooden maces pictured in the rock drawings of Syunik were preserved until recently. A mace made of cornel is kept at the Museum of Mełri (42, plate XVI_8).

Analysis indicates that woodworkers used different woods for different tools. The arrows found in T'eyšebaini are made of ash, birch, and maple (240, pp. 65–66). Wood was used also to make quivers and cases. There were fine woods, for example, inserted in the sword case of Šikahoł, which then were covered by leather. Wood was used to make shields of different sizes. These shields were then covered with leather, which reduced the severity of the strikes.

Wood was also used in the making of furniture, baskets, stretchers, chairs, and other objects. Wooden vessels, boxes, and lids have been discovered at Lčašen and Ōšakan. The lids are made of ash. It is evident that the carpenter was well aware of the flexibility of ash and its suitability for smooth sanding (85, pp. 35–36). The stretchers found in Lčašen confirm the widespread use of fire in woodworking. A stretcher uncovered in 1972 from one of the tombs (plain: No. 5) of Lčašen has a 3- to 4-meter-thick burned layer stretching over its surface. This is an indication that the woods were fired in their entirety. After the perforations were made by auger on the side sticks of the stretcher, the wood was made smooth using a heated bar. There was a similar burned layer on the yoke found in Ayrivank'. The perforations on this object also were made by auger (finds of the excavations of 1972). Traces of firing are also clearly visible on stretchers found in tomb No. 9 of Karčałyur and tomb No. 3 of the first graveyard of Lčašen and on the walls of the bi-compartmental saltcellar, spoon, deep cylindrical vessel, lid, and shallow wooden cup. It is noteworthy that the bottom of the cylindrical vessel was put together in a barrel-like fashion.

One often sees the images of two-wheeled and four-wheeled carts and sleds in the rock drawings of Ułtasar. The four-wheeled carts and the lighter, two-wheeled military chariots of Nerk'in-Getašen, Lčašen, T'řełk', and Bedeni provide us with a clear understanding of the structure of such means of transportation. The side panels of certain samples carry fine, beautiful designs. The analysis of the wood of Lčašen

carts indicates that the carpenters were well aware of the properties of various trees and therefore made different parts of the carts with different kinds of wood (232, pp. 266–269; 253, p. 242). Noteworthy is the fact that the wheels of these carts, which were prepared meticulously and decorated with fine engravings—did not roll (129, p. 374). This means that they were made specifically for funerary purposes. This also indicates that the carpenters made various objects and parts of the carts before a customer placed an order, because the preparation of these objects required long and hard work. By having the parts ready in advance, the carpenter would have been able to put them together in a relatively short time when the need arose. Uncovered next to the cart found in tomb No. 10 of Bedeni (3rd millennium B.C.E.) were not only a variety of wooden objects, but also, and most importantly, wood chips that had been piled up during the finishing stage of the cart's preparation (129, p. 374).

Examination of the finds indicates that carpentry was already an independent trade in the Early Bronze Age. The carpenter/woodworker worked both for customers who placed orders and for the market—the unknown customer (42, pp. 64–74, 93–94).

3. Masonry. The introduction of metal into the economy did not diminish the role of stone. Objects made of stone that were familiar to former eras continued to appear in great numbers throughout the settlements and dwellings. Moreover, new kinds of stone objects were developed in response to the requirements of other branches of the economy (molds, threshers, mystic statues, etc.). The techniques of treating stone, however, had been exhausted. We find no evidence of new methods. All objects were made using methods known in previous eras. The many different objects made of stone indicate that stone was used both untreated and finely treated. Natural stone was used in the building of dwellings, cyclopean walls, and tombs. These structures, thoroughly examined in the research of the settlements of Xnacax, Bŕun, and Tanjaver among others, lacked constructional refinement. T'. T'oramanyan refers to them: "These were pieces of rocks that were blasted on their own and then placed in walls, and even if it were possible to use the term 'row,' they were more of an accumulation, rather than an arrangement in a row" (25, p. 207). These pieces of rock whose comparatively smoother side faces the outside are "treated" only in certain cases. By "treated," we mean only the formation of a facade with the stones, which is far from what we consider treated in modern terms. All the members of a given settlement participated in treating stones, because all were familiar with the primitive techniques of stone treatment—breaking and splitting. Querns are the result of this simple work. As for rollers, cobblestones were naturally adequate to be used as rollers. Querns and rollers are found in almost all excavation sites and uncovered in almost all the dwellings studied. The presence of querns and rollers suggests that each household strove to satisfy its own needs by preparing the tools most essential for its economic survival. People had thousands of years experience in this field. The same is true of the inserts of sickles, chisels of various sizes and shapes, obsidian or flint scrapers, cutters, arrowheads, blades, and other similar objects. Yu. A. Mochanov was right when he said "Each independent household treated the obsidian independently" (223, p. 137). At the same time, the presence of such tools in each dwelling (145, pp. 10–12; 95, pp. 40–64) indicates that each family was involved in tanning, which was quite natural for self-sufficient families involved in animal breeding and agriculture. These implements carry traces of breaking, pressuring, and retouching. As revealed by the images portrayed on the walls of the Egyptian pyramids (tomb of Beni-Hasan that dates to the 17th century B.C.E.), ethnographic data, and the results of experiments (258, p. 62; 259, pp. 46–60), bony clamps—which played the role of augers—and small hammers were used for this preparation. The five-faced idol of Haržis; the mystic statues of Ałvanajor, the village of Madina, and other sites; and the threshers found in Goris and Kapan were made in a different way. Besides being pounded at one point and split, the latter are also engraved by a metal auger. Moreover, the preparation of such idol-statuettes, no matter how primitive, required skillful sculpting and fine taste. The mold of Angełakot' was made by engraving and then smoothed.

The stone mace and the beads of Angełakot' made primarily of carnelian and of various stones are the result of more complex work. The studies conducted by G. G. Lemmlain indicate that the following procedure was implemented in the making of beads: (a) Give the rough stone its future shape. (b) Drill the perforation. (c) Give the object its final shape by filing it. (d) Smooth and polish it. Lemmlain finds a gimlet in the shape of an arch made the perforations (197, pp. 22–30). It is noteworthy that the tip of such a tool was discovered in Širakavan among artifacts dating to the 9th to 8th centuries B.C.E. Similar gimlets were used in Armenia until recently (14, p. 403, il. 7).

Examination of the aforementioned techniques of stone treatment indicates that, during the period under examination, no changes in these techniques occurred as opposed to those of the Neolithic and Aeneolithic. Indeed, the methods of pressure, breaking, pounding

on one point, smoothing, and boring were known from the preceding eras. None of these were achievements typical of the Bronze or, more so, Iron Ages. Therefore, it seems that the methods of stone treatment had stagnated and exhausted themselves as of the Aeneolith. The only change in this area lay in the fact that the same operations were performed using tools made of metal and were therefore improved. These new tools increased the quality and efficiency of the products. The presence of tools reserved for the treatment of stone, however, indicates that the development of masonry headed down a path characterized not by the search for new techniques but by the diversification of stone products and the faster production of those products. Indeed, people began to prepare threshers, idols, molds, luxury objects, and other implements necessary for daily life. This behavior seems conditioned by the increasing needs of people. Each household produced mortars, arrows, querns, scrapers, and other objects of daily necessity—typical of each settlement—individually, but the luxury objects were distributed unevenly in the tombs. For example almost 1.5 kilograms of carnelian and agate beads were found in tomb No. 2 of Loŕi-Berd, while the quantity of beads found in adjacent tombs was considerably smaller (19, p. 272). It seems that individuals were able to obtain beads and similar ornaments from masons according to their means. The excavations of Xrtanoc support the theory that masons made beads and other objects for common consumption. There "the beads, found abundantly, are produced locally, which is confirmed through the results of analyses" (73, p. 54). The conclusion is that expert artisans made the beads. One could ask who made the magnificently treated maces, axes, and molds of the Aeneolith–Early Bronze Age. The answer is, "They are prepared by a skilled mason who, however, besides working for individual customers (formation of the trade), continued to satisfy his own needs through products obtained from agriculture and animal breeding" (42, p. 94). Indeed, the demand for such objects during the Aeneolith-Early Bronze Age was limited, and the income they produced was supplementary for the mason. It was later that people's standard of living improved, that excess products increased, and therefore the demands upon the masons for stone products grew. Meeting these demands required a lot of time from the mason.

4. Pottery. During the discussion of the Aeneolithic potsherds of Šikahoł, we mentioned that they were handmade and poorly fired and that there was ballast and crushed hay in the clay. This is an indication that each household learned of the negative properties of the fattiness of the clay in the course of preparing vessels needed for their daily life. These negative properties surfaced immediately during drying and firing the vessel—the object simply cracked or broke. The aforementioned softening substances eliminated these unwanted results and, by providing a base, helped the clay dry faster and be more resistant and more heat resistant (256, p. 17). This does not imply that the vessel was fired immediately after it was made. Such an action would have resulted in the immediate destruction of the vessel—water in the inter-molecular spaces of the clay turns into steam (steam occupies more space than liquid water) and breaks the object whose clay is still forming molecular bonds. The absence of cracks on the sherds uncovered in our study suggests that people were familiar with this phenomenon during the Aeneolith. It is likely that, once shaped, the vessel was placed in a shady place to dry gradually and become sturdy. After this step, the product was retouched, and the rough spots were removed. Judging from the shades of the potsherds and, particularly, the charred appearance of the remains of organic substances and the fragility of certain sherds, one can conclude that firing during the Aeneolith did not occur at very high temperatures. According to researchers, "The low temperature of firing begins, without completing, the physicochemical changes in the clay related to thermal processes. Therefore, organic matter is charred but not burned" (113, p. 146). This is an outline of the knowledge Early-Bronze Age people inherited from their Aeneolithic predecessors.

Considering the symmetry, fine finish, and other characteristics of the ceramic vessels of the Early Bronze Age, we suggested that, as of the 3rd millennium B.C.E., the plastering technique of the Aeneolith gradually retreated before the stretching techniques brought about by the presence of the potter's wheel or the potter's disc. (42, p. 58). Although the Early Bronze Age pottery of Syunik' has not been subjected to roentgen study, examination of the pottery uncovered from various sites of the Northern Caucasus, Tetridzgaro, and Eastern Georgia and dating to the mid and late 3rd millennium B.C.E. indicate that the tribes that created the vibrant culture of the Early Bronze Age were familiar with the potter's wheel (115, pp. 17–21; 248, p. 52). This fact is confirmed through more-recent studies. The bottoms of some of the vessels uncovered from the North Caucasian settlements of Lugove, Lesken, and Bamut have small dimples made from the rod of the potter's wheel, while the vessel walls show the concentric circles characteristic of the movement of clay particles. These circles could only have been formed if the vessel was rotating around a steady axis

on a steady platform. The dimples were later plastered over and smoothed by the potter (225, p. 373). This leaves no doubt that potters in Armenia were familiar with the potter's wheel. This is supported by the discovery of an Early Bronze Age vessel in Moxrablur, which was thrown (108, p. 256). More significant are the finds of Kültepe's second settlement in Naxiǰevan. In a potter's workshop uncovered there, the remains of kilns and wheels that had been rotated by hand were found. Alongside these objects, potsherds with arched and other types of decorations similar to the finds of Uzerlik-Tepe's first layer were discovered. These finds allow us to date the layer to the beginning of the 2nd millennium B.C.E. (106, pp. 18–19). This does not imply that people discontinued the techniques of earlier eras immediately after the invention of the potter's disc. These older techniques are noticeable also during the Early Bronze Age. This observation is confirmed by the finds of Elp'in. The walls of some of these vessels demonstrate traces of cloth markings, which means that these particular vessels were shaped using sand-filled cloth bags. Moreover, the large casks were also made using the method of stripe-like plastering and hardening, which is evident when looking at cross-sections of the vessels. Judging from the shapes of numerous Middle Bronze Age ceramic vessels, one would conclude that users of the potter's wheel gradually attained perfection. This perfection was attained by increasing the speed of rotation and making the wheel's rotation perpetual and synchronized. This is particularly evident during examination of the ceramics of the Middle Bronze Age. The walls of the multicolored ceramic vessels found in Sisian clearly demonstrate traces of synchronized rotations, while the bottoms show traces of being detached from the potter's disc with a wire. The lines on the inside of the walls are uninterrupted, are equal in length, and are parallel. This was made possible through the preparation of the entire vessel from one hunk of clay and by long rotations of the wheel.

The firing of the vessels also improved considerably. During the Early Bronze Age, we find well-fired vessels with shiny black surfaces like agate and red inner surfaces. These characteristics indicate the presence of improved kilns. Research reveals that these vessels "were fired in an environment that allows the oxide to be restored, in an upside down position. The average temperature of firing ranged from 600 to 900°C." (76, pp. 136–142). According to K′. H. Navasardyan's studies, Sisian's black burnished ceramics were fired at 600°C to 700°C.

Many different types of kilns have been found at Valikend, Luka-Vrublevetskaya (225, pp. 369–371), and Mingeč'aur (113, pp. 143–147, il. 104–106; 167, pp. 42–47). The study of their constructional peculiarities reveals that they were improved in two ways: first, to allow for the even distribution of temperature; second, by offering a larger space for firing. These improvements, along with improvements in the potter's wheel, were necessary to satisfy the increased demand for earthenware. We think that this factor was crucial, also, for the improvement of the composition of the clay. Indeed, when comparing Early Bronze Age pottery with that of the Aeneolith, it is apparent that the ceramics of the Early Bronze Age are free of the gravel and charred organic matter that are typical of Aeneolithic ceramics. In addition, when cut in cross-section fine sand can be seen to be mixed well with the clay. These facts indicate that pottery had been transformed into a separate branch of trade in the Early Bronze Age and that the trade of pottery making continued to progress through the Middle and Late Bronze Ages. This progress was expressed through the improvements of the potter's wheel and the kilns and by the appearance of new shapes of pottery that showed evidence of an effort to avoid unnecessary work. Progress in the trade is also revealed through examination of the designs; incised patterns and decorations obtained by simple tools replaced the embossed or concave complex images of the Early Bronze Age.[16]

The same is applicable to the burnishing technique, which fades during the last period of the Late Bronze Age. These facts are indications that potters strove to avoid unnecessary work and increase the speed of production while simultaneously improving the quality of the product. Moreover, as we have seen in the previous chapters, during the course of progress, the potter no longer paid attention to the shiny black agate-like surface, the burnished designs, or other fine details, but rather focused on creating new pottery shapes, enriching them with details that added to their beauty, and regulating the firing temperature. Evidence such as this indicates the existence by the Early Bronze Age of expert potters who worked for the market and sought new ways to increase the speed of production.

In summary, the results of the examination of these few branches of trade (Weaving and tanning seem to have been limited to households: 42, pp. 74–82.), we discover that the society of the Early Bronze Age had quite a complex industrial relationship, and that craftsmen, in addition to possessing their own parcels of land, worked to satisfy the needs of a population whose primary occupations were agriculture and animal breeding.

Chapter II
Beliefs

1. Life in the Hereafter. The concept of life in the hereafter occupied a pivotal role in the system of beliefs during the periods covered by this study. Through examination of the tombs, we will attempt to present as complete a portrait as possible.

Aeneolithic Burial. The Aeneolithic tomb of Šikahoł, made of soil, was under the floor of the dwelling. The potsherds found in the tomb were broken and then thrown into the grave along with chisels and a part of the jaw of a big stag found near the poorly preserved bones. The custom of burying the dead, either under the dwelling or within the settlement, was typical of that period. Let us add here that individual graves discovered in the ancient settlement of Naxiǰevan were located near the destroyed hearths or, in certain cases, under the walls. Noteworthy also is the practice of wrapping the corpses with mats or roughly woven textiles. Traces of ocher were found on certain skeletons. This is known to have occurred at other monuments also. What is the significance of these findings?

The house, or dwelling, represents, in addition to its protective (shelter) role, the role of depository, reproduction, and multiplication; in one word, the concept of perpetuation. Therefore, the choice of the burial location indicates not only the intent to maintain the connection between the deceased and the house, but also that death was not viewed as the end of life, but rather a continuation subject to reincarnation within a given household or settlement. It is quite interesting in this regard that the Chuvashes, Mordavs, and Maris have the example of "the living deceased" in their rituals. Moreover, certain tribes in Africa and India still bury their dead inside the dwelling. These tribes believe that this practice provides the spirit of the deceased with the opportunity to return to the familiar household (278, p. 353). E. B. Taylor proves, through numerous examples, the existence of the belief that the spirits of predecessors, blood relatives, or familiar people are passed on to newly born children. Therefore, it is quite natural for parents to look for special signs on the infant to ascertain whose spirit was passed on to their child (268, p. 255). This belief naturally results in the naming of the infant after a deceased family members—a practice whose echoes have been maintained among the Armenians. It is true that there are no recollections in the written Armenian ethnographic sources of burials within the walls of the house, but we see practices of threshold-related magic prevention and sorcery preserved by others and by Armenians (the prohibition on standing on the threshold, sacrifices performed on the thresholds, the breaking of pots on the threshold, etc.). According to J. Fraser, these are the echoes of burials within the house and the belief in the living spirit. If we consider that thresholds represent the concept of both interior and exterior—the connection between two worlds—then the threshold has a ritualistic significance and it becomes clear why thresholds were viewed as places where the spirits lived and why standing on a threshold was an unforgivable sin. The Armenian practice of lighting a candle and placing a cup of water out each Saturday evening until the end of the first year after a person's death signifies the connection between the spirit of the deceased and the house. The meaning of this practice was to light the path for the thirsty spirit.

The fetal position of the skeleton (laid on the side with folded extremities) also emphasizes the concept of reincarnation and the return of the spirit. Surviving into the following eras, this concept explains why tombs were viewed as symbols of wombs. "Whoever came out of his mother's womb is prepared again in the womb of the earth" expresses this concept (77, p. 343). St. Lisicyan rightfully wrote: "The burial is considered a return to the womb of Mother Earth . . . the cerecloth is the symbolization of a child's placenta" (33, p. 209). It follows that the idea of a tomb being a "womb," represented a dual meaning—that of death

("I wish my mother was my grave," etc.: 77, p. 547) and that of depository, dwelling, and house of life—a meaning confirmed by the results of the excavations. Therefore, the earth for the prehistoric people was equivalent to the mother and the laboring woman (It is the earth that gives breath to the lifeless seed.), and it is not an accident that one of the synonyms for the word "man" is "born-of-earth." This implies that burial was viewed as an act of sowing and inseminating the earth. Given the evidence we observed in excavating the tombs and the previous discussion, we agree that the rite of burial is linked to the concept of return and reincarnation, which in its conclusion leads to the idea of insemination and the proliferation of the family (114, p. 197). It is not an accident that the Armenian word "nnjel," in addition to meaning to sleep, to rest, and to die, also reflects the idea of copulation and insemination (78, p. 433). It follows that "the circles of beliefs of birth and death are closely related to each other, and the concept of the spirit and its transformation is the link in this case" (264, pp. 146–151). It is noteworthy that the Mesopotamian epos says: "O Marduk! . . . O protector of spirits . . . O creator of lives . . . Give life to my spirit," because "both the sleeping and the deceased are one substance alike" (62, pp. 99, 155).

Early Bronze Age Burial. As we have seen, burials during this era were performed in the natural opening of a rock. Here, too, potsherds and other artifacts were deposited near the skeleton, and the skeleton and the objects accompanying it were saturated with red ocher and covered with a 50- to 60-centimeter-thick layer of soil.

The use of ocher during burial rites indicates that a specific meaning was related to the ocher. Written sources and ethnographic materials contain numerous facts concerning self-torment, suicides, and human sacrifices during burial. According to certain scholars, these actions stemmed from a desire to avoid recognition by the spirit of the deceased and therefore to remain safe, while other scholars have suggested that those who performed such actions were driven by affect (275, pp. 170–179). We find J. Fraser's theory most convincing. Fraser says that those who performed such acts did not intend to gain favor with the spirit of the deceased or to avoid harm the deceased spirit may cause (Artašes's dialogue with Artavazd would suggest such a concept.), but rather to strive to provide the living spirit its own nourishment. Blood was considered healthy nourishment (278, pp. 430–431). It is noteworthy that spirits regained their ability to speak after Odysseus fed them with sacrificial blood (55, p. 534). The Bible also contains interesting lines to this extent. We read there, "Whenever you desire you may slaughter and eat meat. . . . The blood, however, you must not eat . . . for the blood is the life, and you shall not eat the life with the meat" (cf. Deut 12:15–22); also, "The blood of your other sacrifices shall be poured out beside the altar of the Lord your God, but the meat you may eat" (Deut 12:27). These sentences show that blood belonged to God. It is clear, then, why in the epos of Gilgameš the liver was considered "the body of the spirit" (62, p. 109) and why the eagle tore apart Prometheus's liver. This meant that man reserved to himself the material part of sacrifice, which is subject to deterioration and extinction, while he reserved the blood that symbolized that which is spiritual and eternal to God. The red color of ocher represents blood (269, pp. 71–104; 270, p. 58).

Scholars have suggested that the natural opening of the rock or the cave are associated with the ancient concept of entrance to and from the mother earth and are linked to the idea of the feminine primordial and to the meaning of the home and the womb. It is noteworthy that the dying and resurrecting god of fertility isolated himself in a cave (222, p. 311). Therefore, burial in a cave or the opening of a rock suggests a return to mother earth in a natural way. It is only natural that Ea speaks to Nergal, saying, "Had you opened an opening in the earth, the spirit of Engitu would have come out of the earth," and then, when the opening was made, "Engitu's spirit came out of the earth like a wind" (62, pp. 167–168). For the same reason, Abraham was eager to find a land that possessed a cave to bury his wife, Sarah, and build his home (1, p. 24). Nevertheless, the fact that Early Bronze Age graveyards were located away from the dwellings is an indication of the dominance of the fear factor in the system of beliefs. At first, it seems that this contradicts what has been said earlier. The fear, however, of the deceased, stemmed from the same concepts of the worship of spirits. Indeed, according to the beliefs of various people, a living spirit that was attached to a house and continued to live in the midst of the healthy members of a family was capable of taking with him any beloved person from the same household. Therefore, people took precautionary measures to avoid such an incident (266, p. 106). Armenian ethnographic materials confirm this mentality (for instance, it was important to stay awake at night when one was near the deceased so that the spirit of the sleeping person would not leave with the spirit of the deceased and to pick up a sleeping baby during burial, etc.). The same superstitious fear inspired people to turn around three times, to take the corpse out by destroying the wall of the house (so that the deceased loses its way back), and by taking

other precautionary actions. It is this same fear that forced people to remove the dead body—the substrata of the spirit—not only from the dwelling, but also from the territory surrounding the settlement, while maintaining, however, all the ceremonies necessary for reincarnation. Other archaeological facts also suggest that people believed in the living spirit of the deceased. For example, in 1971, during excavations in the graveyard of Ayrivank‘, we discovered in one of the Late Bronze Age cists a skeleton whose upper and lower extremities were severed, which means that there was a postmortem attempt to deprive the spirit associated with that body of the ability to move or act. The concept of “good” and “evil” deceased people is evident in this case. The beliefs with regard to the hereafter, nevertheless, seem to be of a dual and contradictory nature—on the one hand, people believe in the reincarnating spirit, and, on the other hand, they try to prevent the return of a departed spirit in order to protect the living members of a household.

Middle Bronze Age Tombs. We discussed above that these tombs were made of soil and covered by mounds. The mounds were surrounded by cromlechs. The presence of social classes also was evident. Therefore, tombs belonging to the elite contained rich finds and revealed that water (water + clay = clay plaster) and fire were used during the burial. These details indicate the significance of the social factor in the rite of burial. This is evident in other graveyards as well (132, pp. 60–115; 277, p. 169). Regardless of these details, the skeletons, in all cases, were laid on their sides in a fetal position, with the exception of one tomb, where the skeleton of a woman was placed as a pile of bones under one wall, separated from the skull. Dismembering the corpses was a popular and significant phenomenon. In certain cases, the lower jaw was detached from the skull. Examination of the tombs leaves no doubt that ritualistic ceremonies were performed during burials. This is an indication that these ceremonies had a canonical nature. Most typical was the east-west orientation of the tombs, the dismembering of the corpse or detaching the skull from the body, and the construction of memorial shrines. As revealed by the excavations of other graveyards (Madnisčala, for example), age also played a significant role during burial. The limited number of tombs excavated in Sisian’s graveyard, and the proximity in age of the buried people, does not allow us to reach specific conclusions. Therefore, we cannot suggest for sure that laying the skeletons on the left or right side was conditioned by gender or other factors. Such details, had they been revealed, would have made it easier to understand the details of the beliefs held in these ancient times.

Right and Left. The distinction between right and left as to positive and negative or male and female was a common phenomenon confirmed through ethnographic, linguistic, and other materials. However, the right cannot be viewed absolutely as positive. Many natives of North America and people in Africa and ancient China considered the left positive (162, pp. 113, 116). In this case, however, our subject is not about a uniform significance of right and left or their conceptual distinction. In the Transcaucasus (in Verin-Naver, Madnisčala, and elsewhere), as suggested by scholars, it was more common to lay men on their right side and women on their left, but there are exceptions. In Sisian’s graveyard, we found a woman laid on her right side, and, in another instance, we found a woman’s bones stacked in a pile. In other graveyards we have seen men laid on their left side, albeit rarely. These exceptions could have been conditioned by other factors (gender, age, social status, circumstances of death, etc.) whose nature is not yet clear to us.

Memorial Shrines. Memorial shrines were used by Armenians until recently. This was evident also through ethnographic materials. By burying the clothes or personal belongings of a person who had died, or was thought to have died, abroad, his relatives believed that all that happened with the clothes and personal belongings would also happen with the deceased. Having this belief made it quite natural for a person to understand the concept of “a part replacing the whole.” There was nothing strange in the defeated Persians’ answer to Vasak, the commander of the Armenian army, in A.D. 365, when they said, “We are taking the bones of the Armenian kings to our country, so that the glory, fortune, and bravery of the kings of this land travel together with the bones of the kings to our country” (16, p. 193). According to this belief, spirits visited whatever was left of their personal belongings, which leads to the point of origin—a person remains attached to his house so long as objects used by him are maintained there, whether he was buried inside the house or away from it.

Dismemberment of Corpses. B. A. Kuftin says that because, according to ancient beliefs, the spirit was a captive of the body, it was essential in death for its liberty and independence to be separated from the muscular cover (186, ch. II, § 2). Strabo’s testimony confirms this concept. When speaking of certain traditions practiced by the Kaspis, Strabo mentions that they placed the deceased in a field and watched him. If birds ate the corpse, they considered the deceased blessed; if beasts and dogs tore the corpse apart, the deceased was considered less blessed. The deceased was considered

damned if none of the above happened (265, p. 491). In a different example, we read in Hittite sources, "Dogs and pigs will tear my body apart, . . . birds and foxes will eat it" (62, p. 188). Similar facts, that are not isolated cases, indicate that this was the meaning of the so-called "towers of silence" in Persia. Therefore, the dismemberment of corpses, which seems strange and barbaric at first glance, was conditioned by the belief in the living spirit, and the objective of the dismemberment of the body was to secure the freedom of the reincarnating spirit from its corporeal cover.

Water and Fire. According to the popular opinion, water and fire were used "to 'cleanse' the burial chamber from evil spirits" (280, p. 149). The inner logic of what has been said so far implies, however, that water and fire in the rite of burial signified the concept of rebirth, which is confirmed through ethnographic and folkloric materials. In the folk tales, for example, deceased heroes were reborn through the water of immortality. The brothers Sanasar and Bałdasar were inseminated through the one-and-a-half handfuls of water that Covinar drank. The spirit of a deceased person needs water, and the fire of the hearth cannot be extinguished by water (31, p. 158, 419; 60, p. 270). That is, life cannot be terminated by life. The Mesopotamian epos says, "Let one of you touch Inanna with the plant of life and the other with the water of life, and she will rise" (62, p. 75). There are numerous statements like this, all demonstrating that the seed of life was in water, according to the popular belief (the cosmic egg swims in the primordial waters, etc.) and therefore the concept of the rebirth of water-life is associated with the idea of primordial water, which gives birth to everything living. One other example is quite interesting in this regard: after performing the rite of second birth and accomplishing an operation that signifies the transition from humanity to divinity, Brahman confines himself within the walls of a hut or a barrel, which symbolizes the womb, and then he is buried in the earth or submerged in water, which symbolizes burying the seed (278, p. 242). The fact that "For the Christian religion baptismal water is only a means by which the Holy Spirit is communicated to man. . . . The person who comes out of the water is a reborn person" (89, pp. 401–402) suggests the vitality of the beliefs. The aforementioned beliefs strongly suggest that the use of water during rites of burial is associated with the concept of reincarnation. The same is applicable to fire, which is considered to be the symbol of the sun as the bearer of its properties and is capable of contributing to the creation of life and rebirth through its light and heat. Let us recall Vahagn, who was born of fire, or the rite so often referenced in the ethnographic materials that a barren woman strives to conceive with the help of fire (or the interpretation of the expression "Let me bury your sun" meaning I wish you were dead), etc. The use of water and fire in the rich tombs of Sisian suggests that these elements were used in the rite of burial of a certain class of people. The ritualistic ditches also emphasize the fact that the deceased persons belonged to a specific class. As parts of the main chamber, these ditches evidently expressed the status of the buried person as a religious or lay leader, which lead us to the assumption that these tombs most likely belonged to priests.

Mound and Cromlech. Semantically speaking, we have already seen that tombs, houses, depositories, wombs, and terminals belong to the same line of words. The same is applicable to the words earth, mother, and laboring woman. This is in line with the magicians' underlying principal of association, which we encounter during practically every step we take while explaining archaeological matters based on ethnographic and other materials. The inner logic of the examination of matter implies that people who viewed the burial as an operation of reincarnation, or as the insemination of the earth, expected results similar to those they obtained when sowing seeds. They tried to give the "pregnant" earth a look that would conform to the idea of insemination. We suggest that the mounds symbolize this idea. The cromlechs that surrounded the mounds seem to have a protective and magical meaning. They were prohibiting walls that protected the reincarnating life from external evil forces (264, p. 222). This opinion is supported by ethnographic material. In Syunik', Mush, Vaspurakan (modern day Van), and elsewhere, people placed the chain of a plow or a rope around the laboring woman or simply drew a circle so that "the evil one would not be able to come near the laboring woman and the birth would be easy. These actions were associated with prayers of due content" (15, p. 133; 29, p. 144; 33, p. 202). Concerning cromlechs and tombs that appear separately, or mounds that lack tombs, certain scholars suggest that they are due to geographical factors (233, p. 150). It is most likely that in other areas scholars found the separation of cromlechs and mounds, and tombs lacking mounds, coincided with the elevation of the area and therefore concluded that the geographical factor was decisive in such cases. In Sisian, however, we think, based on the information we gathered from the graveyards, that the social factor was decisive.

Late Bronze Age Burials. We have already seen that as of the mid-2nd millennium B.C.E., tombs made of soil are replaced with cists dug in the mother earth and that aboveground tombs come into use at the same

time as those made in the earth, all of them filled with pure soil. Only one tomb that dates to the 10th to 9th centuries B.C.E., among many excavated in the graveyard of Zorak‘arer, was made of soil, and the artifacts uncovered there indicated that the buried man belonged to the elite. Mounds made of stone filling covered underground and aboveground tombs. There is a consistency—mounds surrounded by cromlechs cover tombs that contain comparatively rich materials. In the tombs of the early 1st millennium, people performed individual and collective burials, and they continued the same rites of dismemberment. Collective burials are divided into two groups: (a) members of the same family buried successively in one tomb, with the bones of formerly buried people in most cases piled up in one section of the tomb and, in certain cases, on different levels and (b) a wealthy master and the people that accompanied him buried in one tomb.

In the Late Bronze and Iron Ages we discover the practice of throwing broken potsherds in the tombs. In tombs that date to the beginning of the 1st century B.C.E., the sherds are discovered in many different sections of chambers entirely filled with soil and stone. The majority of tombs are oriented from east to west, with a slight inclination toward north or south. Nevertheless, there are also tombs oriented from north to south in the same graveyard. Scholars have suggested that the orientations of the tombs were chosen capriciously. We are inclined to favor the opinions of Ya. Hummel, H. Simonyan, and others, who suggest that the orientations of the tombs were conditioned by the position of the sun in different periods of the year, more specifically, following the direction of the visible circle of the rotation of the sun (132, p. 26; 262, pp. 10–13). We believe that the following considerations speak in favor of this theory: (a) Nothing about the rite of burial—and in general during ritualistic ceremonies—is accidental or capricious. Each detail has a specific meaning and purpose, which is supported by what has been said so far. (b) Both the sun and the east, which symbolizes the birth of the sun, are symbols of reincarnation. Both were associated with the concept of light, warmth, life, and happiness, as is clearly reflected in Armenian folklore and ethnographic materials. In archaeological data the association of a human head or face with the east is essential. (c) Diversions from regular practices have most likely been associated with circumstances of death and other factors not yet revealed.

The answer as to why tombs made of soil were replaced with tombs consisting of cists could be a hypothetical one. Without relying on the archaeological finds, some scholars have associated this phenomenon with social factors, suggesting that the cists belonged to the wealthy, while commoners were buried in tombs made of soil (X. Samvelyan). We are inclined to accept, albeit with some reservations, the opinion of those who associated the differences in tombs with racial factors—multi-ethnicity and local communities (Y. I. Krupnov, K. N. Pitskhelauri, N. V. Minkevich-Mustafayeva, G. P. Kesamanli, and others). The various distinct characteristics of archaeological cultures that had formed by the mid-2nd millennium B.C.E. and the local communities that surfaced toward the end of the 2nd millennium B.C.E. are noticeable in the construction of tombs and speak in favor of this last multi-ethnic theory. The best evidence of this is the appearance of aboveground tomb chambers in the local hearth of Syunik‘-Arcax at the end of the 2nd millennium B.C.E. As we have discussed, the Iranian influence over the region began during the 11th to 10th centuries B.C.E. G. P. Snesarev adheres to a similar opinion when discussing the characteristics of Central Asian graveyards. Snesarev mentions that an epos still recited today associates aboveground burials with Iranian traditions. The beliefs of fire worship underlying the rites of burial prohibited the Iranians from burying commoners in the soil, to prevent the soil from coming into contact with the corpse. Later, this concept lost its original meaning and aboveground burials reflected a respect of the deceased, while underground burials were reserved for newcomers or foreigners (264, pp. 146–151). One cannot ignore the significance of actions and interactions between diverse cultures, particularly because the interaction is evident through archaeological materials. Nevertheless, one also cannot ignore the fact that during the same 3rd millennium B.C.E. we find tombs made of soil and cist tombs in the same graveyard, which suggests that other factors that have not yet been revealed may be important. One should not exclude the possibility of changes of the concepts of the association of soil, stone, and spirit among certain tribes during the course of progress. J. Fraser has drawn some interesting conclusions with regard to this topic. Through numerous examples, Fraser demonstrates that, based on the fundamental principles of sorcery, prehistoric people attributed numerous properties to stone (The consideration of the stone as the dwelling of a deity is one of these properties.), and it is quite possible that the choice of construction material of a tomb was conditioned by the notion of transferring the properties of the stone—durability, rigidity, etc.—to the spirit (278, pp. 273–274). Moreover, people have attributed a creative role to the stone. A good example of this is the “navel stones” of Syunik‘. In addition, people believed in the

transformation of human beings into stone (Samiramis, Niobe, etc.). The cobblestones placed in the tombs, however, seem to be associated with the concept of water, and one should not ignore the former environment of stone, which conveys a different concept.

In summary, examination of the tombs and burial rites of various eras in Syunik‘ reveals the close association between each detail and concepts of spirit worship. The belief that one can achieve a goal through diverse magical operations was quite natural for prehistoric people, who viewed the world through associations or combinations, symbols, and a figurative mindset.

2. Natural Phenomena. The ritualistic artifacts are indispensable in terms of understanding the initial layers of the spiritual culture, mythology, the different aspects of conceiving of the world, and the roots of traditions. These artifacts consist of animal-shaped statuettes, various pendants, snake-headed bracelets, and others.

Pendants. These bronze objects have many different shapes. The “tree-shaped” pendants look like spruce trees. The surface of one of these pendants is decorated with two circles composed of dots and dashes, while four of its branches are represented by dots. The images of trees on ceramic vessels also are accompanied by circles. The circles are placed near the tops of the trees and at the bases. We find the same images on the flask uncovered in Xnacax and the mugs of Tanjaver.

Pendants shaped like a pair of trees constitute the second group. Noteworthy is the last pendant, which was found at the second graveyard of Sisian. It consists of a rectangular bronze sheet, which has a circle in the lower section. Pairs of branches extend upward on both sides of a vertical line that stems from the circle. Descending below these branches are slightly slanted single lines. The design gives the impression that the tree is standing on feet. More accurately, it seems that there is a human being next to the tree whose body is not visible. A few of the rock drawings of Ułtasar are similar to these tree images (52, plate VI, il. 3, plate LXIII, il. 4, etc.). The drawings reflect the united image of tree and man more specifically. One of these images is that of a man with his arms lifted up and branches extending off the sides of his body. There are similar images in the rock drawings of the Gełam Mountains (69, il. 310, 317). The image of a man standing next to a tree is found also on a bronze belt in Karmir-Blur (145, plate XXVII). There are numerous ceramic vessels decorated with images of trees among archaeological finds in Armenia and neighboring countries. The pattern of a single tree or a pair of trees often appears in various Urartian artifacts, while the pattern of a tree and circle is found in Assyria and elsewhere (242, pp. 315–317). These testify to the popularity of tree worship.

Discussing the essence of tree worship, scholars have demonstrated that trees represented the dual meanings of “universality” and “life.” As “universal trees” they reflected the concept of a tri-level universe—heaven, earth, and the underground world—that is viewed as the origin of a reality proceeding from the universal ocean (= water, which is compared with the primordial chaos as its equivalent: 70, p. 67). The written sources of the ancient world provide researchers with plenty of material in this regard. Without dwelling on the subject (for example, Tiamat = sea wherefrom the heavens, the earth, and the luminous bodies were born), let us mention that Ea of the Hittites—who were heavily influenced by Mesopotamian and Hurrian mythology—being viewed as the deity of the universal ocean, underground sea, and generally water, but not being mentioned during the creation of the universe as a personification of the universal tree, strangely acts as one who restrains the deity and allocates control of the heavens and earth to one deity or another. This we find in the episodes related to the story of Gumarbi and other deities (62, pp. 182–187, 524, 534), emphasizing that Ea was the senior deity. Other scholars (66, p. 129) point at this phenomenon in relation to T′eyšeba. One should realize that echoes of the concept of water being primordial have been maintained in Armenian views with regard to the creation of the universe (30, pp. 212–215, 239; 81, p. 342; 32, pp. 66–67; 88, pp. 61–71).

Being associated with the universal water, the tree thus symbolizes the concept that the three layers of the universe originated from water. S. B. Harut‘yunyan maintains that: “In mythology, water (=sea), heaven, and the tree are various expressions of the same reality—the universe” (58, p. 67), while V. N. Toporov says, “The heavenly sea is part of the element of that chaotic water, which surrounds the universe from all sides and per se becomes equivalent to the lower world” (276, p. 102). It is only natural that the same element would have been represented through the same symbol, and it is interesting to note that, in Armenian hieroglyphs, the ideas of heaven and earth are represented by similar circles that differ from each other only in having dashes that point up or down (71, plate IX). Concordant with the image of heaven and earth as two wheels united with a common axis in the Rig-Veda (222, p. 207), these hieroglyphs are similar to the more realistically depicted images of the “uni-

versal tree" on the aforementioned flask and mugs, as well as to that of Šikahoł's pendant, where the circles are placed in the tree. In the beliefs of the Georgians we also find the universal tree that stands at the edge of the earth as the unifier of the three levels of the universe (221, p. 605), etc. These examples, and many others, reveal that the concept of the universal tree equalling the tri-levelness of the universe has been global and pertinent to mankind in general. Concerning the complex image of tree and man, it is associated with the worship of a dying and reincarnating deity. Noteworthy is a tale in Syunik' about Barseł the Brave, which in certain details is similar to the myth of Samiramis-Barzanes—a neglected version of the myth of Ara the Handsome who was associated with the tree through Sosanver Anušavan. Evidently, the tale of "Harsi T'onir" (The Bride's Hearth) of Syunik' is the same as the myth of Derketo-Samiramis (2, pp. 154–165; 4, pp. 375–376; 67, pp. 44, 98, 106; 68).

Pendants shaped like a bird, with marbles placed inside their hollow bodies to produce sound when moved, represent the next group of pendants. People connected the ability to prevent evil with sound. The construction of these pendants makes it appear that they wanted to double the strength of these pendants as amulets.

We classify under this group the bronze dagger-pendant of Šikahoł. The handle of the dagger ends with an eagle-headed bulge. In this particular case, the weapon (dagger) itself conveys the meaning of preventing evil. One receives the impression that, by placing the meanings of sound-noise and weapon in this amulet, people wanted to double the ability of the bird to prevent evil. The bird, as we see in images depicted on ceramics and belts and portrayed in rock drawings and stamps, is associated with the concepts of water, air, and heaven. Birds also act as mediators and messengers between the upper and lower levels (222, pp. 258–260, 346). In this particular case, the bird fights with the serpent, which personifies evil. Through such a concept, the bird—and the stag—is associated with the battle against the dragon and therefore with spring and the awakening of nature. It is interesting that in the Hittite rite, while addressing the deity of thunder and sun, the king and the queen bestow the role of messenger upon the eagle (107, pp. 123–124). It is noteworthy that the association of birds with the air, sun, and water is also reflected in Armenian traditions and myths (41, p. 110; 67, pp. 3–4). The eagle was considered to be the king of birds and the symbol of the heavens, just as Xaldi was considered to be the lord of the heavens. In this regard, the character of the eagle is associated with the lion—the main symbol of Xaldi. The eagle symbolized authority in heaven; the lion, authority on earth (65, p. 59).

The meaning of the pendant shaped like a hand distinguishes it from the general group of pendants. The thumb and the small finger are slightly damaged, and therefore we cannot be sure whether the left or the right hand is represented. Hand worship was quite popular, as we have previously noted. Examination of ethnographic and folkloric materials suggests that people at a certain level of primitive mindset attributed magical meaning to the hand, and, in doing so, they emphasized the creative role of the hand (particularly the right hand). The hand also expressed authority, power, and might (84, pp. 39–40). It is not an accident that people say while blessing or cursing, "May your hand grow green or sprout," or "May your hand dry up," etc. The right and the left hands also symbolize the masculine and feminine, the positive and negative, and the upper and lower (222, p. 44).

Serpent-Headed Bracelets. These bracelets are known as early as the 1st millennium B.C.E., but the images of snakes appeared much earlier, indicating that concepts related to the worship of serpents have very deep roots.

Examining the semantics of the image of the serpent, which at first occupied the root of the universal tree and was later designated as Satan (54, p. 50), scholars think that, by personifying the underworld, the serpent image is associated with watery chaos and plays the role of a hinderer of the life-giving waters (58, p. 68). As such, the serpent, or the underworld, along with its goddess, Spantaramed (Spantaramed is considered to be the same as Dionysus/Bacchus and allegorically is called the god of earth-inn. 78, p. 693, 734) appears to hinder life, but it is also a creative image. The serpent is presented in folklore as a symbol of immortality. It represents the wealth and abundance of a household, as well as water and insemination. It is noteworthy that, in the rock drawings and on belts, the serpent is usually portrayed in the company of a stag and other animals, fighting with them. These portraits are in line with the image of Vahagn the Dragon Killer who is depicted in the shape of a goat or other horned animal and is intertwined with the serpent (5, pp. 75–80). It is not by accident that Armenians believed that the serpent-dragon was born of a deer (30, p. 241). We find a combined image of a stag and a serpent on one of the belts of Širakavan (27, p. 276, il. 2). This combination, as rightfully noted by scholars, seems to represent the establishment of an initial friendship between the dragon and dragon-fighter. This idea surfaces in Armenian mythology, where the ancient myth

of dragon fight lies under thick historic layers (58, p. 70). In this myth, which occupies a pivotal role in mythology, the fight ends with the triumph of the deity of thunder, wherefrom the earth regains its ability to reproduce. In this way, the serpent is portrayed as possessing a dual nature—life giving (good) but also willfully denying life (evil). However, in all cases, it is a symbol of immortality and rebirth. Wearing a serpent-headed bracelet, therefore, is associated with the concept of immortality and rebirth (36, p. 147), which in the end leads us back to the concept of reproduction.

Animal-Shaped Statuettes. These statuettes are made in the shape of a stag and a bull's head on a staff. We have classified under this group also the so-called "dragon-stones" or mystic stones. These animals were associated with wind, rain, thunder, and the sun (148, p. 25 and others). This is supported by the Hittite descriptions of celebrations (107, p. 16). It is presumed that a stag personified the deity referred to in these descriptions as "the child of fields" or "patron spirit" (123, pp. 124, 165). Noteworthy in this regard is the horn found in Kvatskhelebi, which was a ritualistic plow. According to scholars, the designation "yełnik" (deer) is derived from "el-n" (horn-like bone) and gave rise to the word "sokha" (plow), which is associated by its meaning to the words "horned, branched, branch." The same phenomenon is seen with regard to the Iranian word "gav-az(na)," which is associated with the meanings "bull-goat" (120, p. 519). Most likely, the horn found in Kvatskhelebi, which scholars have suggested might be a ritualistic plow, was designed to be used for opening ritualistic furrows. The association of these animals with natural phenomena that led to the concept of fertility is best seen through examination of bull-like statuettes and the monuments that are known as "dragon stones" or mystic stones. Such monuments are found near the village of Ałvanajor of the Vayk' region (80, pp. 286–289). One should add to these similar monuments uncovered at the mountain pass of Sulem (height: 2410 m) and in the meadow of Attaš, located in the village of Madina in the Martuni region.[17] The "dragon stone" of Madina, according to the villagers, was covered by soil filling. Examination of the rest of the filling and the adjacent area revealed no other artifact. Therefore, we were unable to determine the exact date of such monuments; however, they are usually related to the 2nd to 1st millennia B.C.E.[18]

In the upper section of this roughly hewn rectangular monument (height from the surface of the ground: 175 cm; width: 60 cm) was a high relief in the likeness of a heifer's head. The ears, eyes, nostrils, and the three water drops that flow out of the mouth twisting like snakes are clearly visible. On each side of the head hang the bifurcated front legs of the animal (plate $XCVII_2$). A similar monument of an earlier period was brought to Ełegnajor from the mountain pass of Sulem and placed in the city park. A product of a more refined and meticulous work—this is an indication that the former monument is older than this one—this 2-meter-high, 1.1-meter-wide monument has a bull-headed high relief. The ears, the nostrils, the water pouring out of the mouth in three drops, and the horns are those of a ram, or a buffalo. The cuneiform high relief located between the ears and passing through the center of the head is new. The front extremities of the animal are not projected (plate $XCVII_1$).

Scholars have expressed various opinions about the monuments called "dragon stones." With the discovery of fish-shaped and bull-headed monuments during 1885–1906 in Lake Kaznefer on top of Mount Aragac, in the marshlands and sands of the mountain range to the south of Lake Sevan, on the banks of the small lakes Ziaret' and Hovtak (Ayłr), and at the sources of the rivers Srbahan and Orgot', Atrbet suggested that these monuments could be associated with the worship of the main goddess Anahit. They are also reminiscent of the Akkadian-Sumerian goddess Ea and the sea traveler Onnes (8, pp. 38–62). Other discoveries by N. Marr and Ya. Smirnov followed these finds in 1909. These new discoveries suggested that, in the Mountains of Gełam, 23 similar fish-shaped and bull-headed monuments were covered by soil filling. Referring to the fish-shaped monuments as "dragons," the scholars claimed that they were associated with the worship of water. In fact, Marr emphasized that people search for similar monuments that open a whole unknown and new world. He proved that they were originally erected in an upright position and that they were linked to ritualistic sacrifices whose echoes are still heard in our times. Moreover, he suggested that these monuments were tribal totems, associated with the worship of the deity Dagon.[19] Ya. Smirnov pointed out that "dragon" meant "huge serpent or fish." He claimed that these monuments were associated with the worship of Vahagn the Dragon Killer. He ignored, however, that "Some worshipped the sun and referred to it as Vahagn" (78, p. 771). Accepting that members of the Vahuni clan "considered Hercules' statue, which they found, to be their ancestor, Vahagn" (41, p. 123), Smirnov refused to consider these monuments as idols representing deities[20] (201, pp. 61–104). We consider this to be wrong. Later, similar monuments were found in other regions. These new discoveries triggered the reexamination of such monuments. After identifying the boundaries of their popularity (in the Armenian Highland), B. B. Piotrovski suggested that these mon-

uments were associated with irrigation. He suggested that, while originally being associated with a good deity of wealth, water, and abundance, the monuments were transformed into evil forces after Christendom. Originally, these monuments were considered patrons or protectors of water sources and basins in the mountains (236, pp. 5–38). Admitting that these monuments were associated with deities of water and irrigation, M. Abełyan criticized the aforementioned scholars, claiming that, without proving that the dragon-demon was a patron of water, they had drawn their conclusions from the hypothetically designated term "dragon." Therefore, the claims that people offered sacrifices to the dragons on the thresholds of these monuments or that the dragon was transformed into an evil force under Christianity and that it was the patron of springs by association with fish are unfounded conclusions and statements. According to Abełyan, these monuments were associated with a deity that, although in the shape of fish, was associated with birds and heifers. This deity could have been Ištar, Derceto, Astarte, Aphrodite, or Astłik-Anahit. Abełyan thinks that these monuments were placed near water sources in drought years as unique "crosses of wrath," which explains why they appear in many different versions (2, pp. 151–167).

Gr. Łap'ancyan disagrees with Abełyan and the other scholars mentioned above. He emphasizes that Astłik, the goddess of love and beauty whose worship was limited to Taron, had no association whatsoever with bulls, storks, fish, or serpents. Instead, Łap'ancyan suggests that these monuments represented the deity of grains (like Osiris and Tammuz) whose association with the spring season and water is evident. According to Łap'ancyan, these characteristics are typical of Ara the Handsome, whose image reflects concepts associated with water and sowing. These concepts are expressed through two kinds of monuments—water through the fish, spring and sowing through the bull, and spring and fertility through images of storks. Łap'ancyan believes that these monuments appeared during the 18th to 17th centuries B.C.E. (68, pp. 136–152).

As. Mnacakanyan takes a completely different position on the subject. He agrees with Abełyan that these monuments were unique "crosses of wrath" by which people intended to prevent natural disasters, and he mentions that the fish, characterized as good, was a symbol of water, which is the foundation of life, and therefore he concludes that these monuments are associated with Astłik and Ara the Handsome (=Vahagn) who is personified by the image of the bull. As a persecutor of evil, Ara the Handsome signified the concepts of spring, fertilizing power, and the awakening of nature, which eventually found their reflection in the myth of the dragon's fight between the good and evil forces (75, pp. 88–93).

Ē. V. Xanzadyan has a different opinion. Considering the fish, bull, and serpent to be symbols of the moon, he suggests that initially these monuments were associated with the mother deity and that it was only later that they became associated with the father deity as agriculture and animal breeding progressed. Xanzadyan says, "The dragon monuments . . . were most probably represented only in the shape of fish during the 5th to 4th millennia B.C.E., . . . and it was during the following phase of development that a bull's head was depicted on fish-like monuments." It was during this second phase that these monuments became associated with Vahagn the Dragon Killer. In conclusion, he believes that these monuments represent man's need for water, fertility, and rebirth (36, pp. 139–161).

H. A. Martirosyan and H. Ṙ. Israyelyan also link these monuments to natural elements and fertility, stating that dragons represented tempests, thunder, and lightening, presented also in the images of bull, fish, and serpent (69, pp. 11–12, 36). Reflecting upon these monuments again, H. Israyelyan finds in them the concept of the three elements of the universe and suggests that the engraved animals personify the heavens, the earth, and water (the fish represents the ocean, the bull the heavens, tempest, and thunder), the latter being a unique foundation and the source of all other images.

As we see, the scholars agree that these monuments are associated with the concepts of water, fertility, nature's awakening, and natural elements. However, because the scholars did not dwell upon the meanings of the fish and bull,[21] they disagree with regard to (a) their name, (b) the nature of the person they identify (god, goddess, demigod, etc.), and (c) the reason of diversity (drought, other phenomenon, gradual growth, etc.).

Now let us answer the aforementioned questions in general and explain the significance of the monuments, without claiming that our answers are exhaustive.

In his critique of polytheism and its followers, Eznik of Kołb writes, "How can the sun, moon, stars, fire, water, and soil, which are worshipped by the magians and heathens, be worshipped besides that which is self-existent and everlasting?" (54, p. 34) Both Eznik of Kołb and Anania Širakaci answer this question. Širakaci says, "Everything is controlled by the sun and the moon, and nothing on earth is exempt from their subjection." He adds, "The Chaldeans looked upon the luminous bodies and constellations as

creators, and considered them gods . . . [thinking] that the stars grant not only fortune and misery, but also life in specific numbers [years], . . . and they associate peoples' behavior, manner, will, and works . . . with the stars." Eznik of Kołb makes the same remark (79, pp. 79, 117; 54, pp. 105–108). If one refers to life, fertility, prosperity, etc., the reason for worshipping the sun, moon, soil, and water seems logical, natural, and conceivable. The same, however, cannot be related to the worship of stars. Is it true that the only reason for deifying the stars lay in astrology? The best proof of what has been said is the Sumerian-Akkadian prayer, The Night of the Great Gods. This prayer shows that the gods referred to were the Fiery Gibil, the Almighty Era, the Arch and Yoke, the Cross and Dragon, the Chariot, the Goat, the Ram, and the Serpent (62, pp. 94–95). Through these names we find that the ancients referred to the constellations as "stars." Some constellations maintained the designations originally given them, while others were replaced with Greco-Roman designations.

We think that the main reason behind deifying the stars lay in the significant role people attributed to the stars in their economy (life, fertility, prosperity). The fact that the firmament was divided into constellations supports this theory. The designations given to these constellations were capricious and imaginary, and people created myths around the names. We would like to emphasize the original theory that these concepts relate to the "dying and reincarnating nature"—therefore also to the "dying and resurrecting seasons"—and these natural processes were associated with the rotation of the constellations, the orbit of the sun, or the orbit of darkness, which was closely observed by the ancients. Otherwise, dividing the firmament into constellations would have lost its meaning, and astrology and mythology would have been considered of prime significance, which does not sound convincing. The firmament was divided into constellations by necessity, without which people were unable to explain the success of agricultural works that determined the degree of their prosperity. Indeed, each constellation in the zodiac where the sun appears in a given period means a specific section of the firmament. Therefore, each season of the year was linked to the period the sun was in a specific section (=constellation) of the zodiac. This was the main reason for dividing the firmament into constellations. It was not by accident that Eznik of Kołb wrote, "Now, if certain stars have become the signs of hot or cold weather, they did not become so as animals" (54, p. 189). According to Širakaci, the sun enters the constellation of the Fish on February 17, the constellation of the Ram on March 20, and the constellation of the Bull on April 21 (79, pp. 250–253).

Comparing the duration of the sun's stay in one constellation with another (that is, the sun + constellation concept is first on the list), we find that the current image does not agree with Širakaci's data. Not only is there a specific discrepancy between days, there is also a change between the beginning and the end of spring. As B. T'umanyan puts it, "There was a time when it [the sun] was in the Ram [constellation] in March and in the Bull in April. It is accepted that the sun enters the Fish constellation and not the Ram on the day of the spring equinox" (28, p. 11). Accordingly, in modern times, spring includes the Fish, Ram, and Bull constellations, and not the Ram, Bull, and Twins. The Fish constellation appears twice as a constellation that signals the end of the past year and the beginning of the new one. During the February days of the mentioned period, and also at the beginning of March, icy conditions persist perhaps more severely than in winter, and, during the following days of March, weather occurs that justifies peoples' reference to March as "a mad month." Allegorically speaking, winter resists the approaching spring and does not give its power up easily. In other words, the Fish fights against the Ram and the Bull. (It is interesting that the ram-shaped designs and sculptures of the 3rd millennium B.C.E. appear also during succeeding eras.) We find Eznik of Kołb's following statement quite significant with regard to the heathens' belief that Satan controlled the air and changed the weather, wherefore "One calls Satan 'Prince of the Air'" who changes "the air sometimes into rain, sometimes into snow, sometimes into hail" (54, pp. 135–136). As we see, this definition relates to March whose patron was the Fish constellation.[22] Therefore, the Fish possessed the power to move the air and change it. Naturally, "The princes in the waters call Leviathan king." In Hebrew, Leviathan means dragon fish (77, p. 884). This in turn allegorically means Satan (78, pp. 823–824), which "in Hebrew means adversary, and one who opposes all that is good" (78, p. 698). Let us take a look at the following sentences. "The Scripture calls a large-sized serpent or any sea monster a dragon. . . . I refer to whales and dolphins" (54, pp. 50, 80), and "We call the serpent Satan." These sentences indicate the basic sameness of the fish, serpent, dragon, and Satan. Therefore, there is nothing wrong in calling the monuments in question "dragon stones." This designation, however, can be misleading, because in one case the dragon may refer to the "Whale," and in another case to the "Dragon" constellation that falls between the Great and Small Bears (=Cart), next to which lays the constellation of Hercules. Composed of faint stars, the Dragon constel-

lation, which had no particular significance in agriculture, perhaps was somewhat interesting for travelers, because its "alpha" star (Tuban) pointed at the North Pole during the 3rd millennium B.C.E. This, however, meant little to the farmer, and therefore could not have been a reason for the farmer to equate Vahagn with Hercules. If we further consider that Vahagn and Hercules belonged to different periods to what has been said, we become convinced that the "Dragon" constellation had no particular significance. Therefore, equating Vahagn to Hercules was simply nominal, indicating the matching, mixing, or equating of the old Eastern names to Hellenistic mythological traditions, deities, and demigods. Thus, if the subject of our discussion revolves around constellations and seasons, than, to avoid misunderstandings, we think it would be more accurate to replace the designation "dragon stones" with "fish-shaped monuments."

The fact that these monuments are, indeed, associated with the Fish constellation is supported by other evidence also. In this particular case, we have in mind the following excerpts. "While the Throne or the heights of the planets are: the Ram for the Sun, the Bull for the Moon, . . . the Fish for Lucifer" (82, p. 2). While the Lucifer that was "revered in the House of Aramazd and Astłik" as well as "Venus . . . the planet that when it shines before sunrise is called Lucifer, Aurora, and Morning Star, whereas when it shines before sunset is called Venus and Evening Star . . . Lucifer is Arusyak for six months and Venus for [another] six months in the likeness of Satan (how did Lucifer, which rose in the morning, fall from the heavens?" (77, pp. 320, 374) "Lucifer, . . . which some call Aphrodite and others Era" (77, p. 896). These excerpts, combined, provide us with sufficient grounds to draw specific conclusions. Indeed, these sentences indicate that the dual nature of the Fish constellation was emphasized more by the way people conceived Arusyak. The fact that the latter was a Morning and an Evening Star—in the mind of the ancients, driven by bicentric notions, the concept that Lucifer (=Inanna and others) went underground (compare with Inanna's underground trip), and the sarcastic question, "How did Lucifer fall from the heavens?" are not accidents. In this particular situation, however, what matters is the belief of the ancients that Arusyak (=Fish) went underground. It was only natural that the earthquake was conceived of as the consequence of the movement of the giant fish, Leviathan-Lekeon, that makes one rotation in six months (67, pp. 129–130). In this case, the "underground," or the section of the root of the tree was the locale of the Serpent (=fish=dragon=Satan) defeated by the deity of Thunder. Thus, Arusyak is Lucifer itself, Satan, the Fish, etc., which was conceived of as a deity of dual nature whose one half brought the light and the other half the night. We are in complete agreement with the theory of N. Adonc that Arusyak-Anahit-the Great Mother goddess was hermaphroditic (4, pp. 373–374). Inanna-Ištar's voluntary trip to the underworld after Dummuz-Tammuz was not by accident. Adonis, too, the lover of Aphrodite—Ares' (=Mars) wife—was borrowed from the Phoenicians (who, in turn, borrowed him from the Babylonians) and traveled the same path. Adonis spent half of the year in Hades and then rose again, bringing with him the awakening of nature. In Armenia, the parallel of this myth is the story of Ara the Handsome and Šamiram (=Shammuramath-Semiramis), who was first the wife of Onnes—a "sea traveler" who committed suicide—and then of Ninos. Examining this story, Adonc suggests, "The Atis of the Armenian tale bore a name like that of Ares, . . . which leads us toward the renowned Ēr and Ara the Handsome. . . . The Ēr of the Armenians is the duplicate of Atis. The tradition of the Armenian Ēr is well known. He was killed in battle, but rose on the twelfth day" (4, p. 373).

What is the name that is like Ares' name? This Ares, no doubt, is not Aphrodite's husband. Ares, the abominable son of Zeus, conforms to the role and position of the horn-bearing husband. Širakaci's statement that "Mars and Lucifer are the comrades in arms" of the moon and that "The moon has female animal kinds because of the combination of the rising of these two stars" (79, p. 118) indicates clearly why Ares occupied the role of husband. This lover, then, was different, and, on this ground, we find the following opinion of Adonc quite important, "A 9th century author writes that the moon is less luminous than the sun, the star less than the moon, and Ara less than Lucifer. Then Ara, the opponent of Samiramis, was considered a star. In Armenian mythology the original meaning of Ara and Hayk remains unclear" (4, p. 380). Unfortunately, the author does not mention the Greek or other foreign-language equivalents of the star Ara. Therefore, we assume that the dying and rising Atis[23]—that is, Ara—is Lucifer himself, "whom some call Aphrodite and others Ēra," which is the synonym of Atis. What has been said leads to the assumption that, in ancient times, people perceived Astłik-Arusyak as two stars—one preceding the night[24] and the other the dawn, as a morning star. The latter appears more blurred in the beams of the rising sun. Therefore, originally Astłik-Arusyak was conceived in the shape of a fish (=serpent=dragon=Satan) as a hermaphroditic deity that controlled the heavenly waters. Granting water to human beings or denying it to them was left to the

mercy of this deity. The belief that the heavenly waters were released after the Dragon (=fish=serpent) was defeated makes this deity quite capricious and not so good natured; otherwise, it would have granted water voluntarily. Therefore, the presence of fish-like monuments near reservoirs was not by accident. According to the beliefs of the ancients, if the heavenly waters were under the control of the Fish constellation, the earthly waters were under the protection and control of the fish-like idols—the vicars of the deity. Indeed, the observation of the locations of fish-like and monolithic (fish+bull) monuments reveals that they were erected near reservoirs. People performed ritualistic ceremonies before these idols. The Hittites began these rites during the "Feast of Rains," which took place in front of the deity of Thunder and lasted 38 days. There the king (the vicar of the deity of thunder and the personification of a dragon killer) and the queen poured wine and cut bread, while the supreme priest related through concordant movements the myths of the "Disappeared God" and the "Battle of the God of Thunder and the Serpent" (dragon fight) that conformed to the nature of the feast. One of these demonstrated that the heavenly waters flew after the defeat of the Serpent, while the other portrayed the awakening of nature, which began with the awakening and return of the sleeping god Telepinus (Atis, Ara the Handsome, etc.) who was the dying and resurrecting (sleeping and waking) son of the god of Thunder. During this rite, "the man of the god of Thunder" (the priest) addressed the god of Thunder through a bird that acted as a messenger. Noteworthy in this regard are the storks depicted on two monuments (according to published materials). People rightfully considered storks as the carriers of the tidings of spring, and therefore the expression "Serpent killer stork, you are righteous" makes sense (78, p. 1026). It is interesting that, during the rite, people used the fleece of a goat or ram as a symbol of securing fertility (107, pp. 9–10, 83, 123). Now, if the celebrations lasted 38 days, "the sun during a certain period was in [the constellation] Ram in March," and the symbol of securing fertility was the fleece of a goat or a ram, then it is possible that the celebrations began on March 20 (the day the sun enters the Ram constellation) and ended on April 27 (the day the sun is in the Bull constellation). It is during this period that spring finally prevailed. Allegorically speaking, the Bull defeated the Fish.

It is not accidental that the temple of Vahagn, being the eighth-most-famous site of worship and the place where the kings of Greater Armenia offered their sacrifices, was situated on the side of Mount K'ark'e, on the River Euphrates, facing Mount Tauros (P'avstos Buzand uses the Armenian name of this mountain as "Bull": 16, p. 95). The site was called Aštišat because of the populousness of the sites of worship. In this site were located the temples of the goddesses Anahit and Astłik. The latter temple was called "Vahagn's Chamber" and Astłik was considered to be Aphrodite (3, p. 130). This statement is in full concordance with the following explanation. "Artemis (that is, Anahit) for the moon, and Astłik (that is, Aphrodite) for Venus" (78, p. 771). It follows that one should question Širakaci's statement that Aphrodite is the same as Venus, the same as Lucifer, and the same as Anahit (79, p. 116), but to accuse Širakaci of equating the moon and Venus, to say the least, is absurd. There is no doubt that the ancients did not view the moon and Venus as the same heavenly body. Therefore, it is possible that—as suggested by A. G. Abrahamyan and G. B. Petrosyan—this section is a later date inserted in Širakaci's work (79, p. 343, footnote 34). It is possible that Arusyak and the foreign Anahit were considered the same entity as time passed, because of the similarity of their characteristics, as happened in other cases and as mentioned by scholars. The following statement supports this. "Hayk-The name of a demigod, Orion, a constellation in the heavens, close to the Pleiades. Having a dog next to him or by his feet, Hayk was considered an associate of Anahit by poets" (78, p. 31). This sentence indicates that Astłik was replaced by Anahit and Hayk by Vahagn. Most likely, Anahit-Hayk was conceived as the holy priestess of the heavens—in the likeness of her Mesopotamian sister, Inanna-Ištar—who on earth and in her temples had vicar-priestesses and maidens who followed the demigoddess in preoccupying themselves with holy self-offering—a practice stemming from the intent to secure the perpetuation of the generation, not at all in a vulgar context.

The "conflict" of winter and the approaching spring that was accompanied by thunder, tempests, lightening, winds, and rains, which announced the beginning of the long-awaited spring, was expressed through myth as a battle between the deity (concordant with constellations) in the shape of dragon (=fish) and bull. Hayk-Orion's association with the Bull constellation is not casual. The fact that T'ešub-T'eyšeba (the god of Thunder) was always portrayed as standing on a bull was perfectly justified. By stating "And if that kind of dragon were to be eliminated [then it would happen] not by what is called ox" (54, p. 81) Eznik of Kołb shows how vital were the ancient beliefs and concepts whose echoes reached us in the persons of the Prophet Elijah and Saint George. Moreover, the Serpent-Satan tempter remained unaltered in the Old

Testament, while the goddess of love gave her place to the "deceived" Eve.[25] The original content of "dragon fight" is blurred and hardly visible behind these names. For the ancients it is the ox (one, only, unique), the bull, "It is the constellation that shapes a triangle with the stars, together with Hayk and the Pleiades, and looks like the forehead of a bull together with its chin" (77, p. 917), that is, whatever is engraved on "bull-headed" idols. The association of these idols with Hayk, the Armenian deity of Thunder, is evident. Unfortunately, in the distorted tale of Hayk and Baal, nothing is directly reminiscent of the dragon fight. The male Baal ("Lord" in Akkadian), who is Nebrovth, the Enlil of the Sumerians, the Marduk of the Babylonians, and the Aramazd (Ormazd) of the Iranians (9, p. 44) has nothing in common whatsoever with any female deity that would have suggested that Hayk's adversary was a woman originally. The following episode in T'ovma Arcruni's History is quite important. Speaking about the capture of Babylon by Tiglath-pileser III in 729 B.C.E., Arcruni writes, "They renovated the first royal palace that was abandoned by Baal and that was the temple of Astarte" (9, p. 58). It is true that this is a weak basis, but, regardless, it indicates that the tale of Hayk and Baal originally reserved a specific role to the Phoenician goddess of love and fertility, Astarte (=Ištar=Astłik, etc.). The tale was altered later and turned into a separate myth. Hayk also underwent a change of name.[26] Under Iranian influence, Hayk's name first changed into Aramazd. Astłik's association with "the house of Aramazd," whom Xorenaci refers to as "thunderous Aramazd" (41, p. 255) supports the aforementioned supposition. To say, however, that Hayk and Aramazd were the same deity is wrong, because "Lusnt'ag (Zeus, Dios, Jupiter) one of the highest planets, shined after Arusyak, which among the demigods of the heathens was considered king and father of gods, that is, Aramazd or Ormazd" (77, p. 903). It follows that, if considering Hayk and Aramazd to be the same deity in terms of them being supreme gods (this sameness is also supported by the concept that Aramazd-Ahura Mazda-Ormazd were creators of good creatures and adversaries of Ahriman, the god of darkness), then, in terms of constellations—which in this particular case is of prime importance—their sameness is unacceptable, because it would lead to the sameness of the Bull and Ram constellations. Despite undergoing a change of name, Hayk never gave away his characteristics of the deity of Thunder and the defeater. This is best supported by "The temple of the goddess Astłik, which is called Vahagn's chamber" (3, p. 130), and Vahagn was later called by some of the ancients the ancestor of the Armenians (79, p. 95). Thus, as with Astłuk-Arusyak, in Hayk's case also we find a chain of unsuccessful changes of names (Hayk=Aramazd=Vahagn=Hercules), which were the consequences of foreign relations and upheavals in the history of the Armenians.

Summing up the results of our examination, we suggest that the bull-head-shaped caps of the staffs and the fish-shaped and bull-headed idols found and described in this study were reflective of the ideas of the "Fish" and "Bull" constellations, respectively conceived as patron deities of water who, through their triumph, provided access to the water source and who were the simultaneously born (meaning not born in the shape of a fish first and then in the shape of bull) main actors of the "dragon fight." In Armenia, these deities were Hayk and Astłik originally. Later, they underwent name changes and they were given foreign names and elements. They gave rise to the myths of Vahagn and Ara the Handsome and Šamiram, and other deities. Christian Armenians launched a struggle to eliminate the memories of these heathen deities, which, we think, resulted in the covering of most of these idols with soil.

Animal-Shaped and Circular Vessels. Examples of these vessels are in the shapes of stags, horses, and circles. The stags have funnel-like perforations on their backs to allow for filling them with grain or liquid during rites. Hittite sources support this supposition. Noteworthy is that people opened these vessels during the spring festivities and closed them in autumn when they were refilled. The opening of the vessels symbolized the start of the spring season and the beginning of the rains that were controlled by the god of Thunder (107, pp. 11, 26).

The next group of animal-shaped vessels includes vessels in the shape of horses. Except for the sample of Xnacax, these vessels have funnel-shaped perforations on their back. These perforations are replaced with two connected pots attached to the sides of the horse in the case of the Xnacax sample. Here we find an interesting detail of lifestyle—the presence of the vessels on the sides of the animal, which balance each other, suggests that people were familiar with the concept of a pack-saddle during these ancient times. The bulging ovals found on the sides of other vessels also suggest the concept of a packsaddle. The worship of the horse had profound roots and was very popular. This is supported by images found on various objects, particularly bronze belts where the horse appears jointly with the sun, etc. Particularly important in this regard is Xenophon's testimony, which indicates that people in Armenia offered horses to the sun (86, p. 98).

The circular hollow-bodied vessels constitute the last group of ritualistic vessels. We have already discussed their descriptions and similar vessels. These vessels were also associated with the worship of heavenly luminous bodies, especially the vessels shaped like horses and those with funnel-shaped additions. It is suggested that circular vessels were used during the rites of annual feasts or during offerings associated with the worship of the sun and the moon. A similar phenomenon—like the sacrifices that took place when the moon was new—is found in Urartian rituals. In Assyria, people made offerings to the dawning new moon and to the three phases of the moon (4, p. 230).

In summary of the results of the examination of the ritualistic finds of Syunik‘, we can say that they reflect the concepts our ancestors had with regard to natural phenomena controlled by different deities and a tri-level universe in general. Examination of these finds and their comparison with data gathered from folk tales, ethnographic materials and other sources indicate that myths related to the creation of the universe, dragon fight, luminous bodies, and various deities were formed during the Bronze and Iron Ages. These finds reveal the details of how our ancestors conceived of the world, and they enrich our understanding of the relations Armenia had with its neighbors. Simultaneously, examination of beliefs strongly suggests the presence of the priest-leader who held a privileged position within the society. This is also supported through inscriptions found at Ebla.

Summary

In general, the last four or five decades witnessed important advances in the field of study of the Bronze and Iron Ages in Armenia and in the Transcaucasus. These achievements came about through practical and theoretical works that shed new light on many different issues. The fact that the monuments of Syunik‘ had been studied in an uneven manner considerably hindered the examination of certain issues. Previously, Syunik‘ was one of the “white spots” on Armenia’s archaeological map. The excavations conducted by us during 1970–1991 significantly closed this gap. The result is that we are now able to explain issues related to the progress of the culture of this area during the 4th to 1st millennia B.C.E., along with matters pertinent to dating the finds, and to understand the economy and beliefs of the inhabitants.

Examination of the rich finds of Syunik‘ proves that the culture of the territory progressed uninterrupted during the Bronze and Iron Ages. The chains of this culture, although chronologically belonging to different periods, are organically connected to each other and demonstrate broad commonalities. Unfortunately, the fact that monuments belonging to different eras have been examined in an uneven fashion complicates, in certain instances, the understanding of the rings that form the chain. This is true particularly with regard to specific periods that lay between the Aeneolith and Early Bronze Age. The artifacts uncovered from the village of Šikahoł in the Kapan sub-region are similar to objects found in Armenia and adjacent territories dating to the 5th to 4th millennia B.C.E. and demonstrate specific associations and commonalities with artifacts found in Iran and Northern Mesopotamia.

The Early Bronze Age monuments of Syunik‘ have also been insufficiently studied. Nevertheless, examination of the finds from Elp‘in, Tanjaver, and Goris that date to the second quarter of the 3rd millennium B.C.E. leaves no doubt that Syunik‘ was part of the strong culture (“Kur-Araxes,” “Anatolian,” “Van-Urmia-Sevan”) that included the entire Armenian Highland along with adjacent territories and the northern regions of the Caucasian mountain chain. We find reflections of this culture also in Palestine (the culture of “Khirbet-Kerak”), Cilicia, Konia, Central and Western Anatolia, and even Cyprus.

Examination of artifacts unearthed from the soil tombs of Sisian, Ałitu, Moz, and Elp‘in, and objects accidentally found in Šatin, Akhlat‘yan, and Orotnaberd—all belonging to the various periods of the Bronze Age, from the end of the 3rd millennium through the first half of the 2nd millennium B.C.E., indicates that, by the end of the 3rd millennium B.C.E., along with burnished black vessels that continued the traditions of the Early Bronze Age through their incised designs, Syunik‘ witnessed the appearance of multi-colored vessels and other artifacts that suggest the presence of a new ethnic group—most likely the Hurrians. The Hurrians began to move west in the second half of the 3rd millennium B.C.E. This new culture that progressed along with the local culture disappeared in Syunik‘ around the middle of the 2nd millennium B.C.E. This phenomenon could be attributed to the weakening of the Hurrian influence due to the Mitanni-Egyptian and Mitanni-Hittite wars. Actually, as of the beginning of the Late Bronze Age (mid-2nd millennium B.C.E.), we find the multi-colored ceramic vessels discontinued, although certain foreign elements continue to exist. This is supported by the finds of the cist tomb of Tanjaver that dates to the mid-2nd millennium B.C.E. While maintaining characteristics typical of Middle Bronze Age ceramic vessels, these artifacts demonstrate new properties that later would be developed to become characteristics typical of the succeeding periods of the Late Bronze Age. Artifacts found in Nerk‘in-Getašen, Sisian, and Goris and dating to the 14th to 13th centuries B.C.E. are a perfect example of what has been said. These artifacts are similar to their contemporaneous counterparts unearthed in

Armenia and adjacent territories. Examination of the finds suggests that, as of the mid-2nd millennium B.C.E., iron, which was known at the beginning of the 2nd millennium B.C.E., became part of the lifestyle of the society at large, and its use was no longer restricted to the making of ritualistic objects or reserved as a secret.

Examination of monuments belonging to the end of the era and particularly to the beginning of the 1st millennium B.C.E. (Tanjaver, Ałvan, Šikahoł, Sisian, Xnacax, Noravan, etc.) indicates that Syunik‘, although developing within the pan-Armenian cultural boundaries and maintaining its organic ties with the previous periods, demonstrates peculiarities typical of a local hearth. These peculiarities are evident through the proportions of objects and their individual properties, and in the constructional techniques used in the building of tombs. First, cists, located in the previous period in the ground, are replaced with soil and stone filling and then with aboveground cists placed in mounds consisting of stones of various sizes. Vayk‘ and Arcax were included in the boundaries of this hearth, bordered by the mountain range of Vardenis in the north.

The peculiarities typical of the culture of the Syunik‘-Arcax hearth become more emphasized during the Age of the Broad Utilization of Iron. This cultural territory reflects Iranian and Urartian influences during the 8th to 6th centuries B.C.E. This conclusion is supported by the finds from Šikahoł, Tanjaver, Kapan, and other ancient sites. These finds include unique yellowish-red ceramic vessels, the animal-shaped and sometimes circular hollow-bodied ritualistic vessels whose resemblance to vessels found in Iran is evident, and the Urartian artifacts (a statuette of a lion cast in bronze, the belt found in Mališka, and the inscription of the T′anahat monastery) that were enriched by other finds from the tomb of Ełegnajor. These finds indicate that king Ṙusa I (713–685 B.C.E.), son of Argišti II, while invading the country of Culuku-Cłuk, passed through Vayk‘ as his father had before him. In addition, the presence of Scythian arrowheads in the tombs of the era, including the tomb of the famous Urartian in Ełegnajor, suggests that the invasions did not occur simply for punishing or looting purposes.

Examination of the materials of the Bronze and Iron Ages of Syunik‘ portrays to a certain extent the course of the gradual progress of the culture. This portrait would have been more comprehensive had it been complemented with finds from the excavations of settlements. Nevertheless, it allows us to sketch the general picture of the various aspects of life. Examination of the finds indicate that, in Syunik‘, as in other regions of Armenia, the population of the 4th to 1st millennia B.C.E. was stationary and preoccupied with agriculture and animal breeding. This statement is supported not only by the discovery of agricultural implements, but also by osteological materials. The progress of the leading branches of the economy and the necessity of meeting the demands of a growing population stimulated the development of trades—metal works, pottery, woodwork, etc.—and, therefore, as far back as in the Early Bronze Age certain trades emerged out of the realm of domestic production.

Excavations of the tombs provide us with abundant materials concerning the concepts of the hereafter and the beliefs of the prehistoric people. These materials indicate that the people practiced the concept of worshipping the spirit and the belief in an immortal soul subject to reincarnation. Because of their way of thinking through combinations, symbols, and allegories, the ancients believed that they would be able to achieve their goals through magical operations. Examination of ritualistic artifacts helps explain the various aspects of a complex set of beliefs. These ritualistic artifacts reflect our ancestors’ ideas with regard to natural phenomena controlled by various deities and the universe in general. Examination of these finds and their comparison with folk tales, ethnographic data, and other materials indicates that, during the period under study, people had already composed myths related to the creation of the universe, dragon fight, luminous bodies, and various deities. Examination of the complex system of beliefs leaves no doubt that, during the Early Bronze Age, along with the commoners who were preoccupied with agriculture and animal breeding and along with craftsmen who satisfied the needs of the commoners, the community included priest-leaders who held a privileged position. The inscriptions found in Ebla and the excavations conducted in its tombs support this conclusion. The division of society into classes is evident by the Early Bronze Age, and it is obvious that the social structure of society contained the rudimentary stages of early urban civilization.

Annotations

1 The definitions of osteological materials are provided by S. K. Mežlumyan, a prominent researcher at the Institute of Zoology of the National Academy of Sciences of the Republic of Armenia, for which we are indebted to him.

2 The results of K′. H. Navasardyan's experiments indicate that these are made of glass. We tend to prefer the term "remote glass"; we use the term "paste" by force of tradition.

3 The tracological research has been conducted by V. E. Schelinski, a senior researcher at the tracological-research laboratory of the St. Petersburg branch of the Archaeological Institute, for which we are indebted.

4 This strong culture, called "Eastern-Anatolian" by foreign archaeologists (R. Amiran suggests the term "Urmia-Van-Sevan"—293, p. 167), in reality includes the entire Armenian Highland with its adjacent regions and the northern territories of the Caucasian mountain chain, and whose presence is also noticeable in Palestine. One should not exclude the possibility that one of the reasons of the appearance of the Kirbet-Kerakic culture could be for the purpose to watch and benefit from the junctions of the commercial road linking Mesopotamia, Egypt, Armenia, and Central Anatolia with each other. Located in the river valley of Kishan and between Ghazi-Aintab and Malatia (see: 327, pp. 113–147; 214, pp. 23–30; 143, pp. 330–334) the culture acquires a new meaning and significance when viewed through the angle of ethnic movements. The most recent studies indicate that the separation of the Greek-Armenian-Arian language group and formation of the historic languages may have taken place during the Early Bronze Age (120, p. 898 and so on). Of particular significance in this regard is the section from the work The Biography of Kartli by the Georgian historian Leonti Mroveli. It states that after building the tower of Babylon, the confusion of languages, and the subsequent migration of people, the northern boundaries of the possessions of the T′orgomyans (Hayk was the oldest of T′orgom's sons) reached the Caucasus. Unfortunately, the issue of localizing these monuments is not clarified sufficiently.

5 This property is present in certain ceramic vessels of the VI_a layer of Arslan-tepe (325, il. $2_{1,2}$).

6 In 1998, this stone no longer existed. It was removed sometime during the period from 1991–1998. In 1998, only the opening left by the removed slab was found.

7 The supposition of the author that the monument could have been associated with observations of heavenly luminaries is confirmed by other expert research, although in their preliminary stage (See: Parsamyan Ē. S., Barsełyan A. Ž., The Secret of Zorac' Kar, "Thematic Anthology of the Researches of the Pedagogical Institute Named After Kh. Abovyan," Erevan, 1987, pp. 58–61. Parsamyan Ē. S., On the Astrological Significance of the Megalithic Construction of Angeghakot', "Reports of the Observatory of Byurakan," Vol. 57, Erevan, 1985, pp. 101–103. Heruni P. M., K′arahunj – K′areniš: A Prehistoric Stone Observatory (in Russian, NASRA), 1998, No. 4. To further consider our disagreement about dating and other issues suggested in the essay, see: The Mystery of History, Respublika Armenia, 1996, August 2 (in Russian).

8 The definitions belong to A. P′anikyan and Ṙ.

Mkrtč‘yan, who are both researchers at the anthropological lab of the Institute of Archaeology and Ethnography of the National Academy of Sciences of the Republic of Armenia.

9 Artifacts pertinent to this phase are known also in Armenia. Unfortunately, the studies of the finds have not been published, and therefore we are unable to discuss them thoroughly.

10 Only one ceramic vessel out of many uncovered during the excavations (Sisian) of 1988 and dating back to the 18th–17th centuries B.C.E. was decorated with zigzag stripes and lozenges with circles on top and all filled with waves.

11 The date of Hasanlu VI is somewhere between the years 2106±68 and 1684±52 B.C.E.: 314, pp. 130–131; 330, p. 25, il. a-f.

12 The analysis is conducted by A. C˙. Gevorgyan, the head of the metallurgic lab of the Institute of Archaeology and Ethnography of the NAS of RA, to whom we are grateful.

13 According to one of the editors, the artifacts of Tanjaver belong to a later period (P.A.).

14 The situation created by the deterioration of the Urartian state, the strengthening of Media, the appearance of the Scythians (=Ašk‘uza =Išk‘uza =Ašk‘enaz =Ask‘anaz) on the borders of Urartu and Mana, the revolt of the conquered population all forced Argišti II’s successors to assess the might of each player.

15 Experiments conducted on the modelization of work indicate that five persons would be able to dig an area of about 2000 m^2 within 10–12 hours. They would harvest an area of about 20–25 m^2 an hour when using by clamped obsidian sickles (180, p. 50).

16 T. Isahakyan’s experiments indicated that during the Middle Bronze Age, the beautiful needlework pattern that was obtained through the synthesis of dots of various sizes or the fine spruce tree design were made by an either completely flat wooden implement or a piece of wood that was dented on its edge, and not by a cylinder.

17 Bull-like monuments in the Vayk‘ region are also known from the vicinity of the villages of Alayaz, T˙arat‘umb, Ełegis, and Ṙind. The aforementioned monuments were transformed into cross stones during the 11th–13th centuries. This information was passed to us by Husik Melk‘onyan, the Scientific Secretary of the Scientific Council of the Institute of Archaeology and Ethnography of the National Academy of Sciences of the Republic of Armenia, for which we express our gratitude.

18 Noteworthy is the eye shape of certain samples of fish-like monuments (a hook-like circle, which is quite similar to the eyes of the bulls). This shape is a typical pattern known from the multi-color ceramic vessels of the Middle Bronze Age (see Elp‘in’s material). Bull-like statues are known from the 3rd millennium B.C.E.

19 Dagon of the Phoenicians (Dagan of Ugarit and Akkad) signifies both spike and fish. Therefore, it is suggested that the Dagon was the patron deity of agriculture or fishery (we refute the Dagon being a patron of fishery, as we will explain later). Originally, this deity was associated with Baal, the deity of fertility and storms. Dagon was the supreme deity of war and victory of the Canaanites, and in the city of Bet-Shan (northern Palestine) it was associated with Astarte. The goddess Sheba, Dagon’s wife, was considered to be the wife of the deity Adad in Assyria (221, p. 346). Nevertheless, Dagon—equally male and female—was the dragon fish, the whale, and the Leviathan (78, p. 824).

20 Hercules—born of Zeus’s copulation with the mortal Alcmene—despite knowing his father’s identity (in the sense accepted by Smirnov), daring not to equal himself to the gods (as per his confession), killed the sea monster in order to save Hesione, the daughter of King Laomedon of Troy. Contrary to Hercules, Vahagn was a major deity. The heavens and the earth labored to give birth to Vahagn (41, p. 89).

21 A. Petrosyan’s remark is an exception. He suggests: “It is interesting that the animals (fish, ram, bull, two storks) depicted on the dragon stones were possibly linked to the succession of the Fish, Ram, Bull, and Twins constellations of the zodiac (possibly the symbols of the basic myth). . . . The diversity of dragon stones can be explained as detrimental characteristics of the worship of deities.” The author does not exclude the chronological differences: 234, p. 65, footnote 58).

[22] According to N. Ya. Marr's remarks, some of the fish-shaped monuments resemble sheatfish, while others look like "chanar." The reason for this interesting phenomenon is not clear yet.

[23] After mentioning that "there has been an attempt to associate the hay eponym of the Armenians with the Indo-European word "lord, male," and emphasizing the semantic sameness of the names of Adonis the god of Thunder (Lord, Sir), A. E. Petrosyan says: "These evidences can, to a certain extent, confirm the theory of lineage between the names of Hayk and Atis" (A. E. Petrosyan, An Attempt To Analyze the Myth of Hayk and Baal, Republican Conference, Theses of Reports, Erevan, 1987, pp. 64–65). We think that such an emphasis can be misleading, by equaling Hayk to Atis,

[24] On September 21, 1985, during observations at "Zorak'arer," Venus was seen in the middle of the gate until dawn. Shortly after, the sun was seen through the perforation of the stone in the same section. See: Ē. S. Parsamyan and A. Ž. Barsełyan, The Secret of the Zorac' K'ar, p. 60.

[25] L. Abrahamyan writes: ". . . The tempter serpent has often been portrayed by Eve's face. Eve's name has probably been derived from the Aramaic word 'Serpent.' The theme of sin . . . is associated with the restored myth of the first twins: the hermaphroditic twins sinned by corrupting the blood" (L. Abrahamyan, The Dragon Fight and the Idea of the First Victim, Theses of Republican Scientific Seminar, Erevan, 1984, p. 3).

[26] In certain manuscripts of Matenadaran (the repository of the manuscripts) the names of Armenian months are associated with the names of Hayk's sons and daughters: 28, pp. 40–43; 67, pp. 408–409).

Bibliography

Abbreviations

ER – Azgagrakan Handes (Ethnographic Review)
RSHMA (ТГИМА) – Ašxatut‘yunner Hayastani Petakan Patmakan T΄angarani (Research of the State History Museum of Armenia)
HUE (ВЕУ) – Banber Erevani Hamalsarani (Herald of University of Erevan)
AWNA – Hnagitakan Ašxatank‘nerë Hayastani Norakaŕuycnerum (Archaeological Works in the New Constructions of Armenia)
NMA – Hayastani Azgayin T΄angaran (National Museum of Armenia)
NA – Hayastani Bnut‘yun (Nature of Armenia)
HSS (ВОН) – Lraber Hasarakakan Gitut‘yunneri (Herald of Social Sciences)
NAS – “Tełekagir” Gitut‘yunneri Akademiayi (“Newsletter” of the Academy of Sciences)
NSS – “Tełekagir” Hasarakakan Gitut‘yunneri (“Newsletter” of Social Sciences)
НРК (ИФЖ) – Patma-Banasirakan Handes (Historico-Philological Review)

АИ - Арменоведческие исследования
АИА - Археологические исследования в Азербайджане
АИН - Археологические исследования на новостройках Груз. ССР
АО - Археологические открытия
БСЭ - Большая советская энциклопедия
ВГМГ - Вестник государственного музея Грузии
ВДИ - Вопросы древней истории
ИГАИМ - Известия Государственной Академии истории материальной культуры ИФП - "История, философия, право", Изд. "Элм" КСИА - Краткие сообщения Института археологии
КСИИМК - Краткие сообщения Института истории материальной культуры
МАГК - Материалы по археологии Грузии и Кавказа
МАК - Материалы по археологии Кавказа
МИА - Материалы и исследования по археологии СССР
МКА - Материальная культура Азербайджана
ОАК - Отчеты Археологической комисссии
СА - "Советская археология" Изд. "Наука"
ТКАЭ - Труды Кахетской археологической экспедиции

AS - Anatolian Studies Journal of the British Institute of Archaelogy at Ankara
ESA - Eurasia Septentrionalis Antiqua
TTK - Turk Tarih Kurumu, Billeten
KP - Keban Project

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Pl. XXXVIII - The finds of the tomb of the village Teł.
Pl. XXXIX - The finds of the tomb of the village Teł.
Pl. XL - Zorak‘arer: The finds of the tombs No. 1 (il. 1–3), No. 2 (il. 4–21), No. 3 (il. 22–28), and No. 4 (il. 29–36).
Pl. XLI - Zorak‘arer: The plan and artifacts of tomb No. 5 (field No. 85).
Pl. XLII - Sisian: The finds of tombs No. 1 (il. 1–14), No. 2 (il. 15–18), No. 4 (il. 19–20), and No. 5 (il. 21–32) of the first graveyard.
Pl. XLIII - Sisian: The finds of tomb No. 3 (field No. 62) of the first graveyard.
Pl. XLIV - Sisian: The finds of tomb No. 6 (il. 1–4) and No. 7 (il. 5–9) of the first graveyard.
Pl. XLV - Sisian: The finds of tomb No. 12 (il. 1–18, 36), No. 8 (il. 19–26), and No. 9 (il. 27–35) of the first graveyard.
Pl. XLVI - Sisian: The finds of tomb No. 10 (il. 1–7) and No. 11 (il. 8–10) of the first graveyard.
Pl. XLVII - Sisian: The finds of tomb No. 13 (field No. 63) of the first graveyard.
Pl. XLVIII - Sisian: The finds of tomb No. 1 (il. 1–3), No. 2 (il. 4–5), No. 3 (il. 6–20), and No. 4 (il. 21) of the second graveyard.
Pl. XLIX - Sisian: The finds of tomb No. 5 (il. 1–7) and No. 6 (il. 8–15) of the second graveyard.
Pl. L - Sisian: The plan and uncovered artifacts of tomb No. 8a of the graveyard of the experimental station.
Pl. LI - Sisian: The artifacts of tomb No. 8b of the graveyard of the experimental station.
Pl. LII - Sisian: The artifacts of tomb No. 10a of the graveyard of the experimental station.
Pl. LIII - Zorak‘arer: The finds of tomb No. 1 (field No. 79, il. 1–5), No. 2 (field No. 80, il. 6–9), No. 3 (field No. 81, il. 10–12), No. 4 (field No. 82, il. 13–27), No. 5 (field No. 83, il. 28–31), No. 6 (field No. 84, il. 32–33), and No. 7 (field No. 86, il. 34–37).
Pl. LIV - Angełakot‘: The finds of tomb No. 1 (il. 1–15), No. 2 (il. 16–40), and No. 3 (il. 41–47).
Pl. LV - Angełakot‘: The finds of tomb No. 4 (il. 1–10) and No. 5 (il. 11–30).

Pl. LVI - Artifacts uncovered from tomb No. 6 (il. 1–11) of Angełakot‘ and the destroyed tomb of Axlat‘yan (il. 12–15). Artifacts found by accident in Xnjoresk (il. 16), Xnacax (il. 17), and Goris (il. 18).

Pl. LVII - Angełakot‘: The finds of tomb No. 7 (il. 1–30) and No. 8 (il. 6, 13a, 21, 31).

Pl. LVIII - Ełegnajor: The artifacts of tomb No. 1 of the first mound.

Pl. LIX - Ełegnajor: The artifacts of tomb No. 2 (il. 1–6) and No. 4 (il. 7–18) of the first mound.

Pl. LX - Ełegnajor: The artifacts of tomb No. 1 (il. 1–10), No. 2 (il. 11-19) and No. 3 (il. 20–29) of the second mound.

Pl. LXI - Ełegnajor: The artifacts of tomb No. 1 (il. 1–11), No. 2 (il. 12–15) and No. 3 (il. 16–21) of the third mound.

Pl. LXII - Moz: Artifacts uncovered from tomb No. 1 (il. 13, 14, 16), No. 3 (il. 7, 8, 18, 22, 26) and No. 4 (il. 19, 24) of the first mound, No. 1 (il. 5–7, 11–15), No. 2 (il. 2, 9, 24), and No. 3 (il. 3–4) of the second mound, and of the fourth mound (il. 1, 10, 12, 17, 20, 21, 23, 27, 28).

Pl. LXIII - Moz: Artifacts uncovered from tomb No. 1 (il. 11), No. 3 (il. 18) and No. 4 (il. 6, 17) of the first mound, No. 1 (il. 5, 13, 17) and No. 2 (il. 10) of the second mound, and of the fourth mound (il. 1–4, 7–9).

Pl. LXIV - Moz: Artifacts uncovered from tomb No. 1 (il. 10), No. 3 (il. 1, 7, 11, 12), and No. 4 (il.17) of the first mound, No. 1 (il. 3, 6, 13, 20, 21) and No. 2 (il. 18, 19) of the second mound, and of the fourth mound (il. 2, 4, 5, 8–10, 14, 15).

Pl. LXV - Moz: The finds of the tomb of the third mound.

Pl. LXVI - The finds of the destroyed tomb of the village of Xnjorut.

Pl. LXVII - Nerk‘in GetaŠen: The finds of section No. 1 (il. 3, 5–9), No. 2 (il. 23–29, 34–35), and No. 3 (il. 30–31) of the first mound. The finds of the destroyed section (il. 1, 2, 4, 10–15) of the same mound.

Pl. LXVIII - Nerk‘in GetaŠen: The finds of the tomb of the second mound.

Pl. LXIX - Ałitu: The finds of tombs No. 1 (il. 7–13), No. 2 (il. 14–16), and No. 4 (il. 1–6).

Pl. LXX - Axitu: The artifacts of tomb No. 3.

Pl. LXXI - Haržis: The artifacts of tomb No. 1.

Pl. LXXII - Haržis: The finds of tomb No. 2.

Pl. LXXIII - Haržis: The finds of tomb No. 2.

Pl. LXXIV - Haržis: The finds of tomb No. 2.

Pl. LXXV - Haržis: The finds of tomb No. 3.

Pl. LXXVII - Xot: The finds of tomb No. 1 and No. 2.

Pl. LXXVIII - Xot: The plan and uncovered artifacts of the excavated tomb.

Pl. LXXIX - Šikahoł: The finds of tomb No. 1.

Pl. LXXX - Šikahoł: The finds of the destroyed tombs.

Pl. LXXXI - The finds of tomb No. 1 (il. 1–13) of Šikahoł and the pendant that was accidentally found in Kapan (il. 14).

Pl. LXXXII - Šikahoł: The finds of tomb No. 10.

Pl. LXXXIII - Šikahoł: The finds of tomb No. 10.

Pl. LXXXIV - Tanjaver: The finds of tomb No.14 (il. 16–40) and No. 15 (il. 1–15).

Pl. LXXXV - Tanjaver: The finds of tomb No. 16.

Pl. LXXXVI - Tanjaver: The finds of tomb No. 37 (il. 39–40) and No. 38 (il. 1–38).

Pl. LXXXVII - Tanjaver: The finds of tomb No. 39.

Pl. LXXXVIII - Mełri: Artifacts uncovered from the destroyed tomb (il. 1–23) or accidentally found in 1927 (il. 24–33).

Pl. LXXXIX - Xnacax: The finds of tomb No. 2.

Pl. XC - Xnacax: The finds of tomb No. 3.

Pl. XCI - Xnacax: The finds of the destroyed tomb (No. 4).

Pl. XCII - Xnacax: The finds of the dwelling of the fortification.

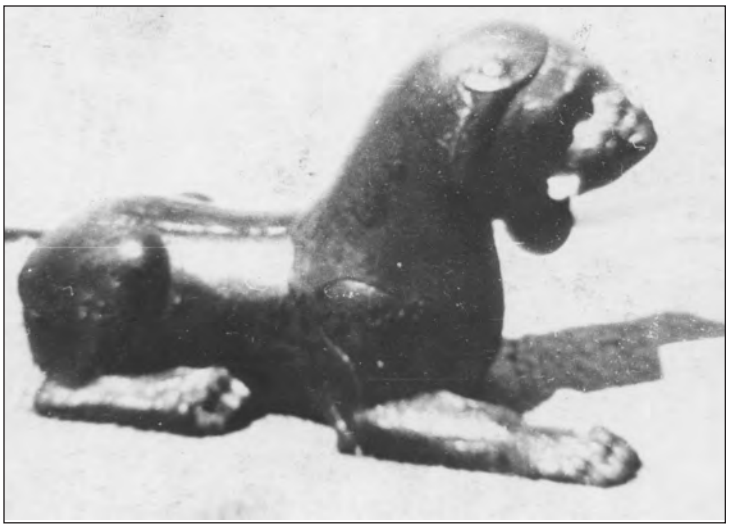
Pl. XCIII - The finds of the early phase of the tomb (No. 45) of Bŕun.

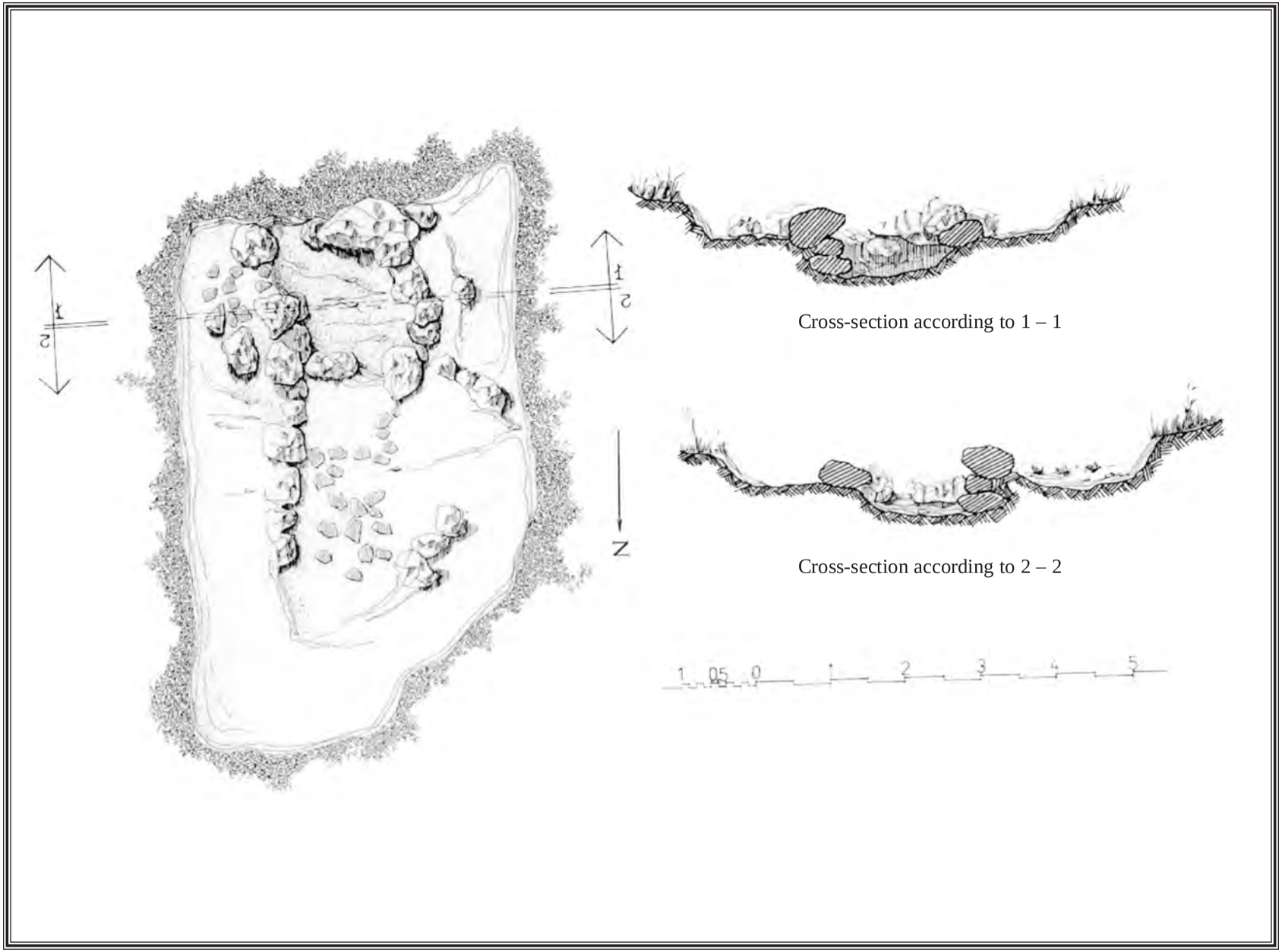
Pl. XCIV - Artifacts uncovered at the Urartian tomb of Ełegnajor.

Pl. XCV - Artifacts uncovered at the Urartian tomb of Ełegnajor.

Pl. XCVI - Artifacts uncovered at the Urartian tomb of Ełegnajor.

Pl. XCVII - Dragon stones found at the Sulem mountain pass (il. 1) and at Attaš, a site located in the village of Madina of the Martuni region.

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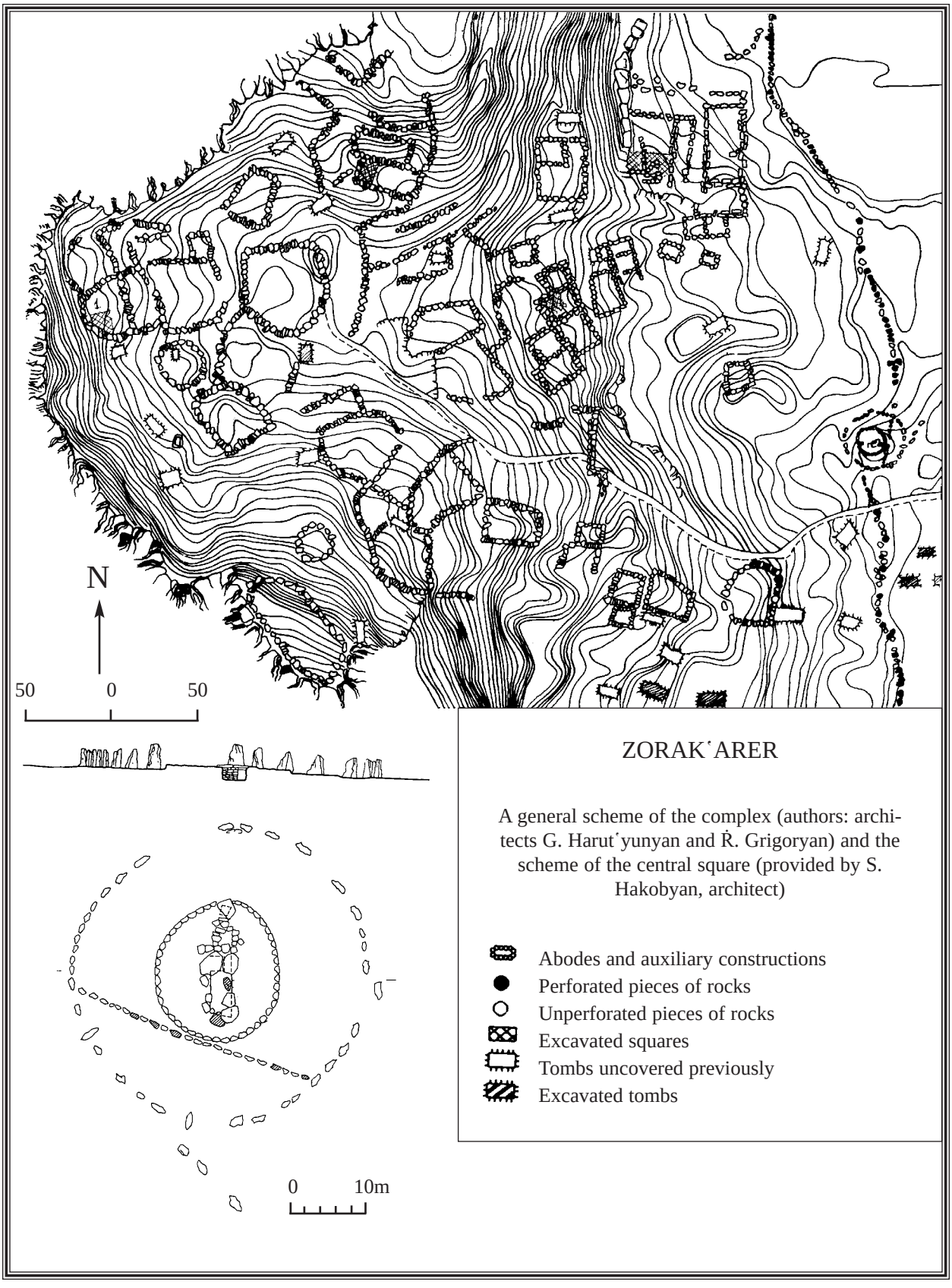
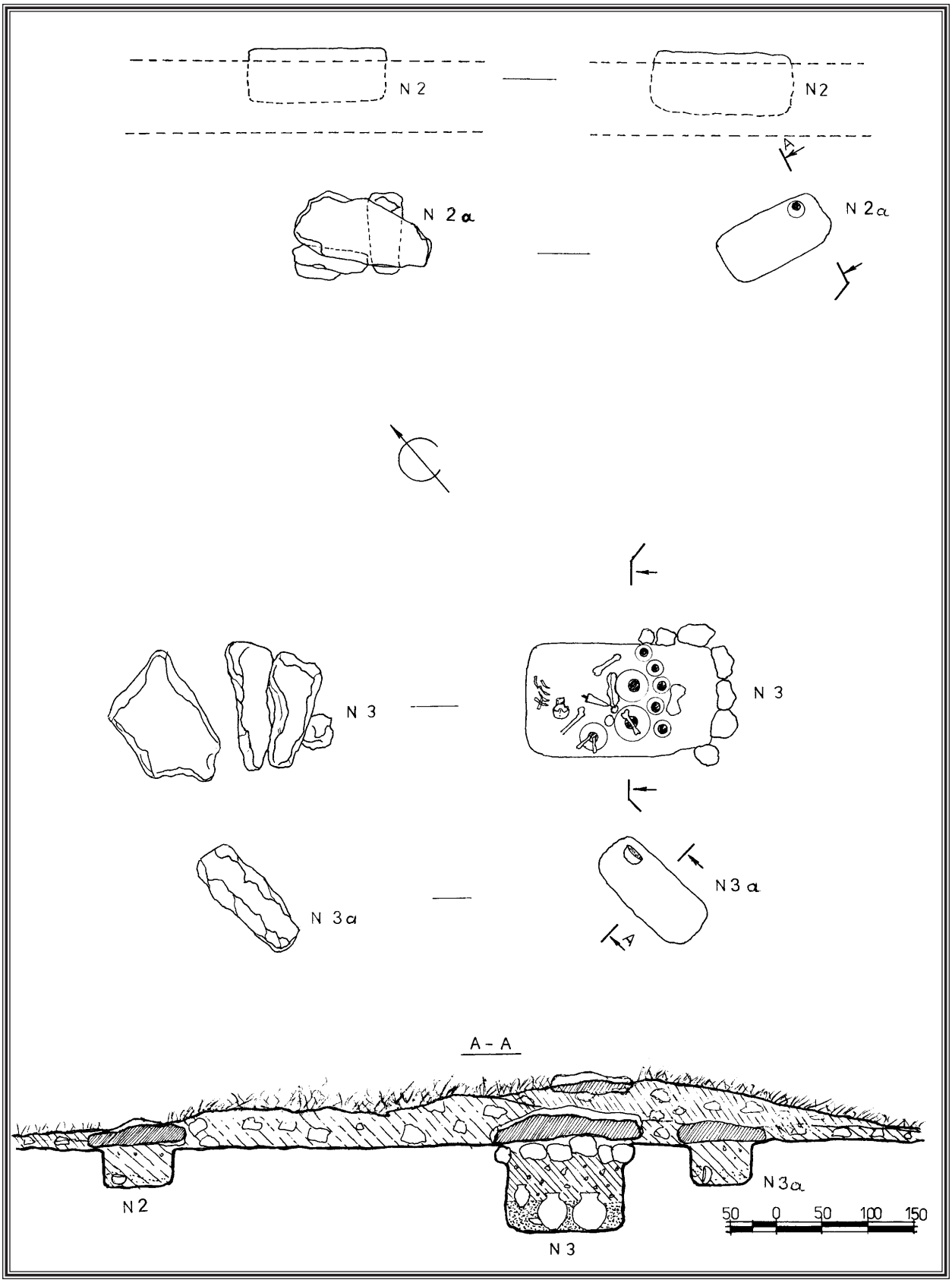


ZORAK˙ARER

A general scheme of the complex (authors: architects G. Harut˙yunyan and Ṙ. Grigoryan) and the scheme of the central square (provided by S. Hakobyan, architect)

- Abodes and auxiliary constructions
- Perforated pieces of rocks
- Unperforated pieces of rocks
- Excavated squares
- Tombs uncovered previously
- Excavated tombs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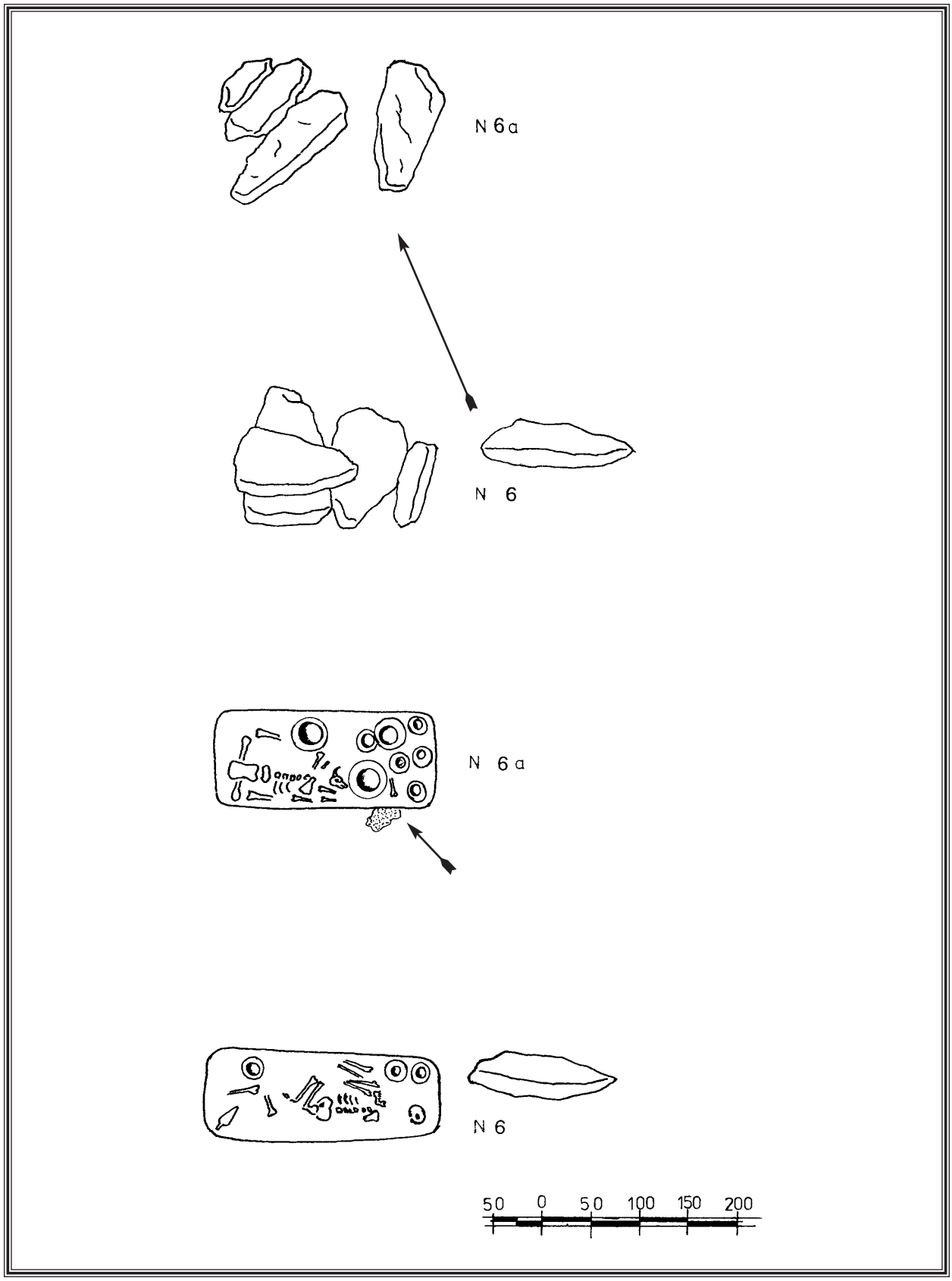
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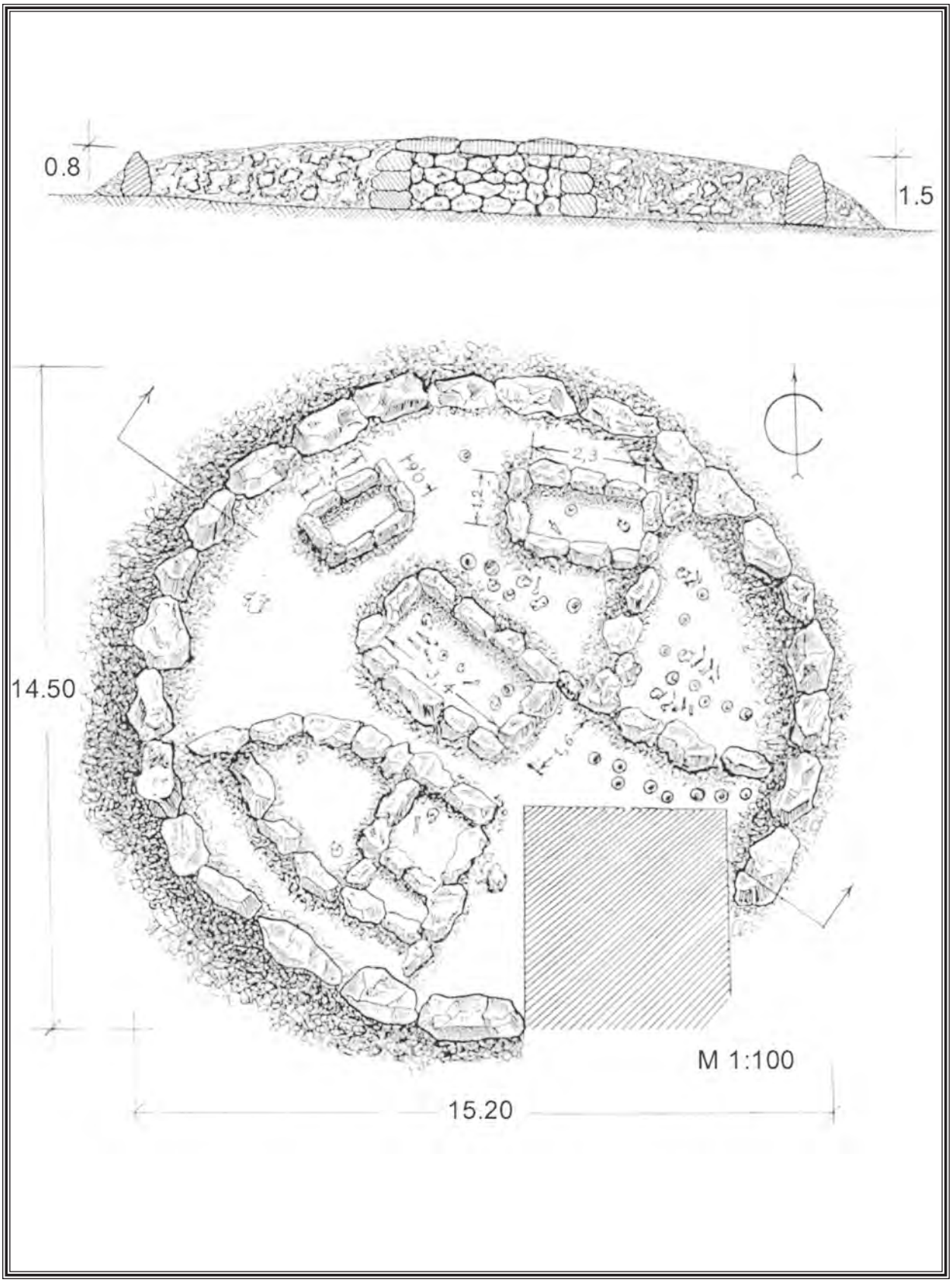
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M 1:100
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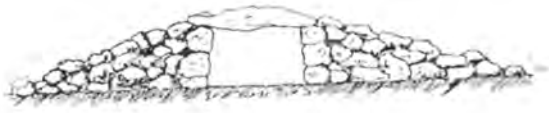

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2a

2b

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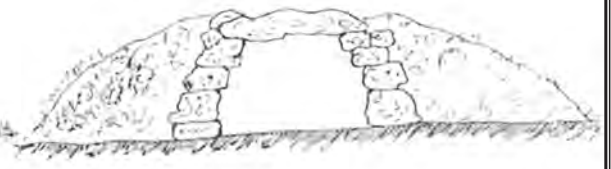

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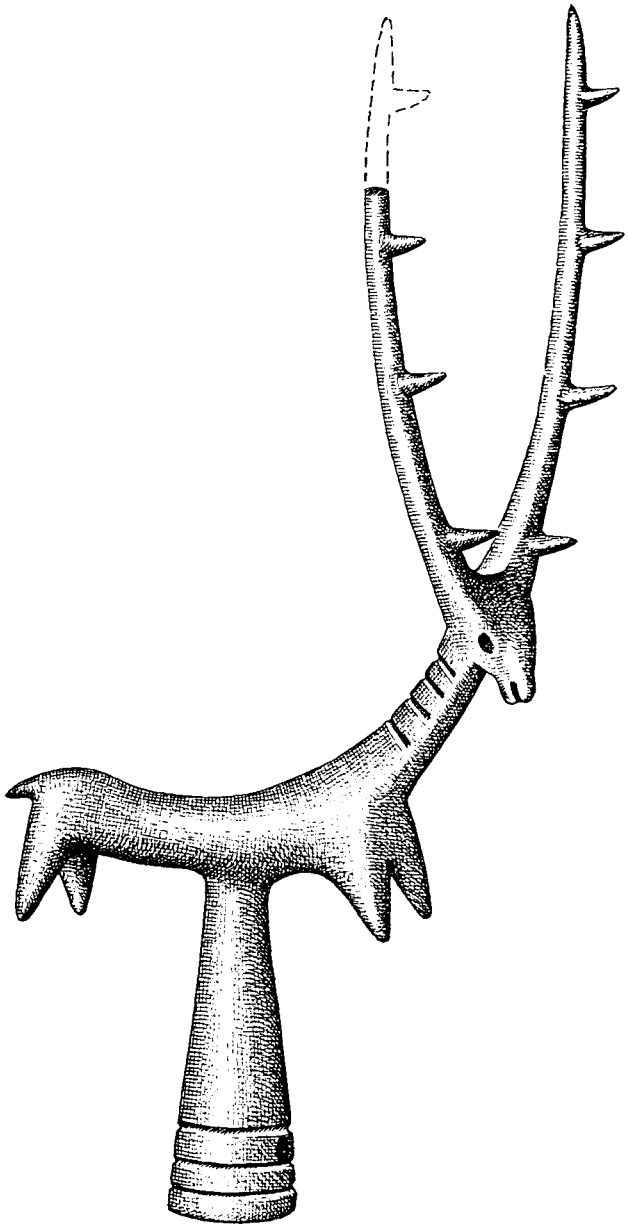
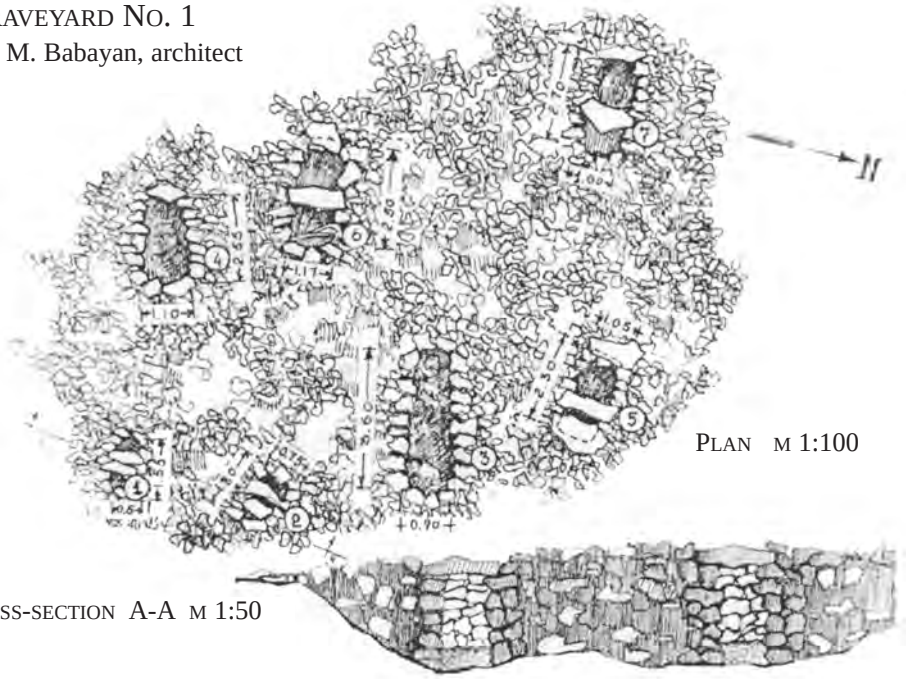


MOZ - GRAVEYARD NO. 1

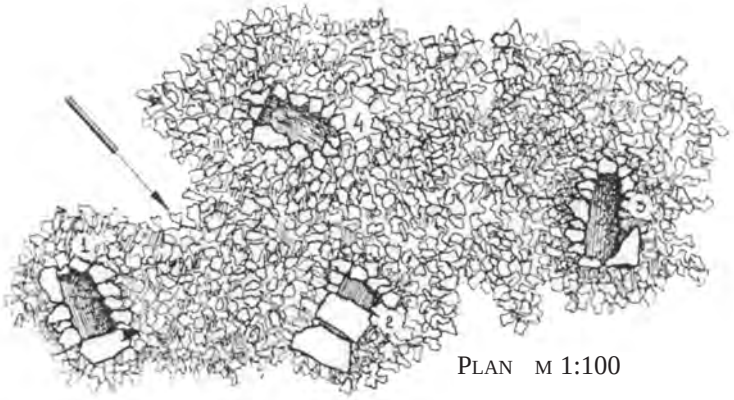
Surveyed by M. Babayan, architect



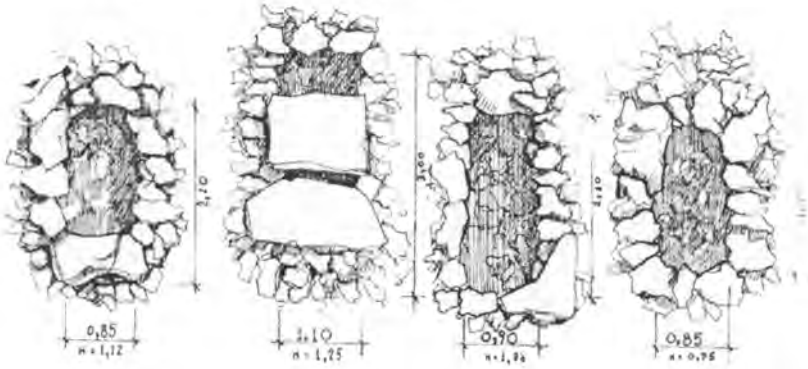
PLAN M 1:100

CROSS-SECTION A-A M 1:50

GRAVEYARD No. 2

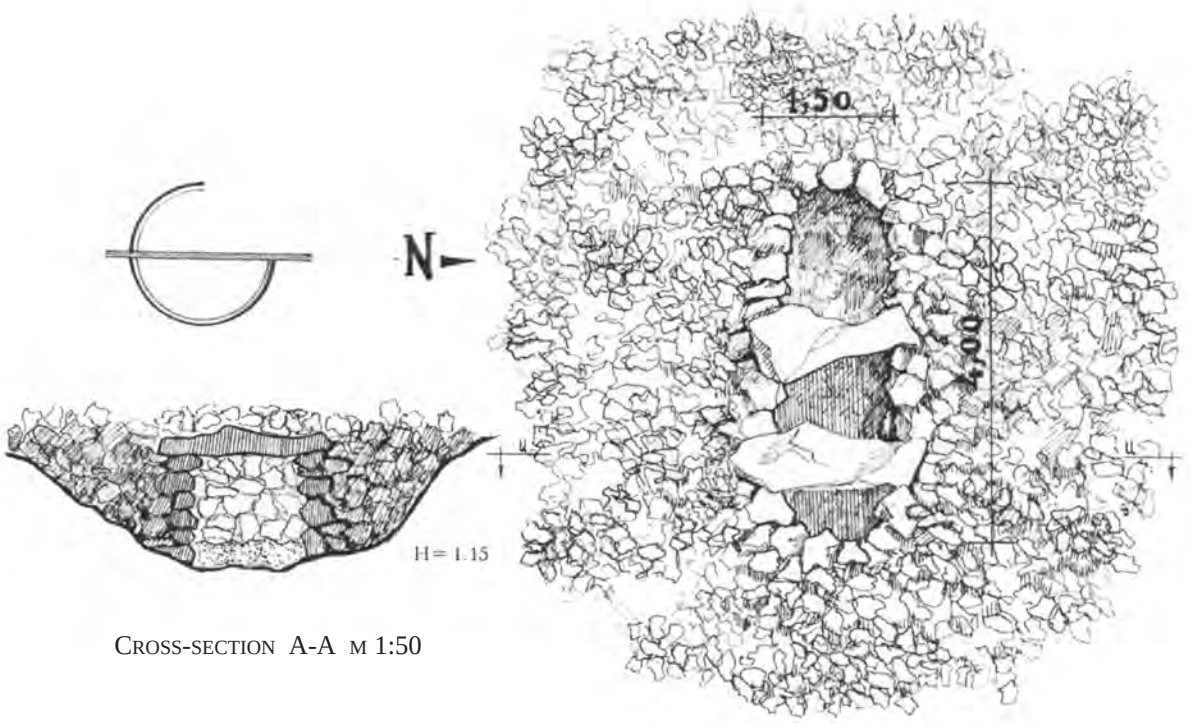


PLAN M 1:100



Tomb No. 1 H=1.10 Tomb No. 2 H=1.25 Tomb No. 3 H=1.05 M 1:50

MOZ - INDIVIDUAL TOMB NO. 3
Surveyed by M. Babayan, architect



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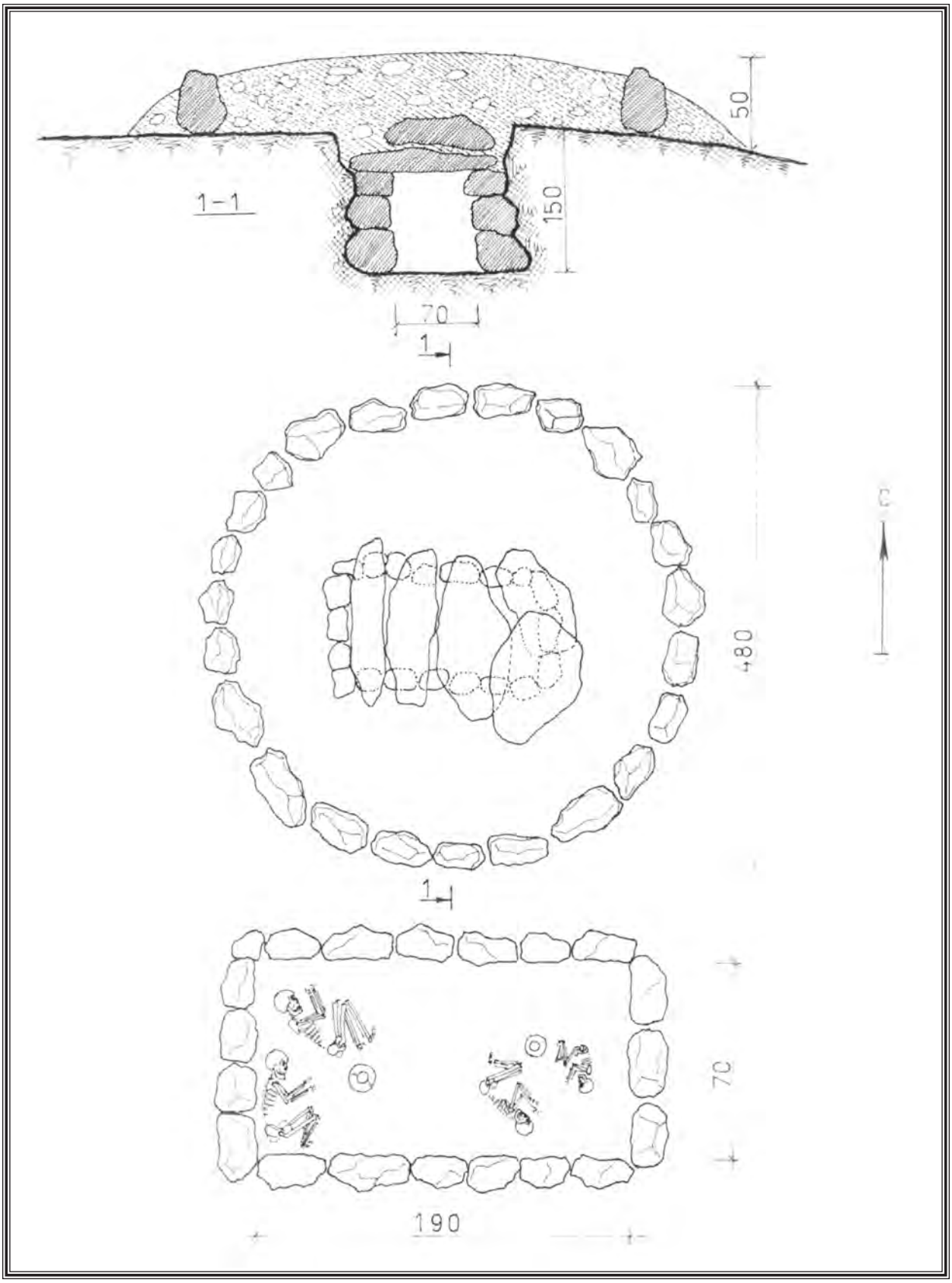
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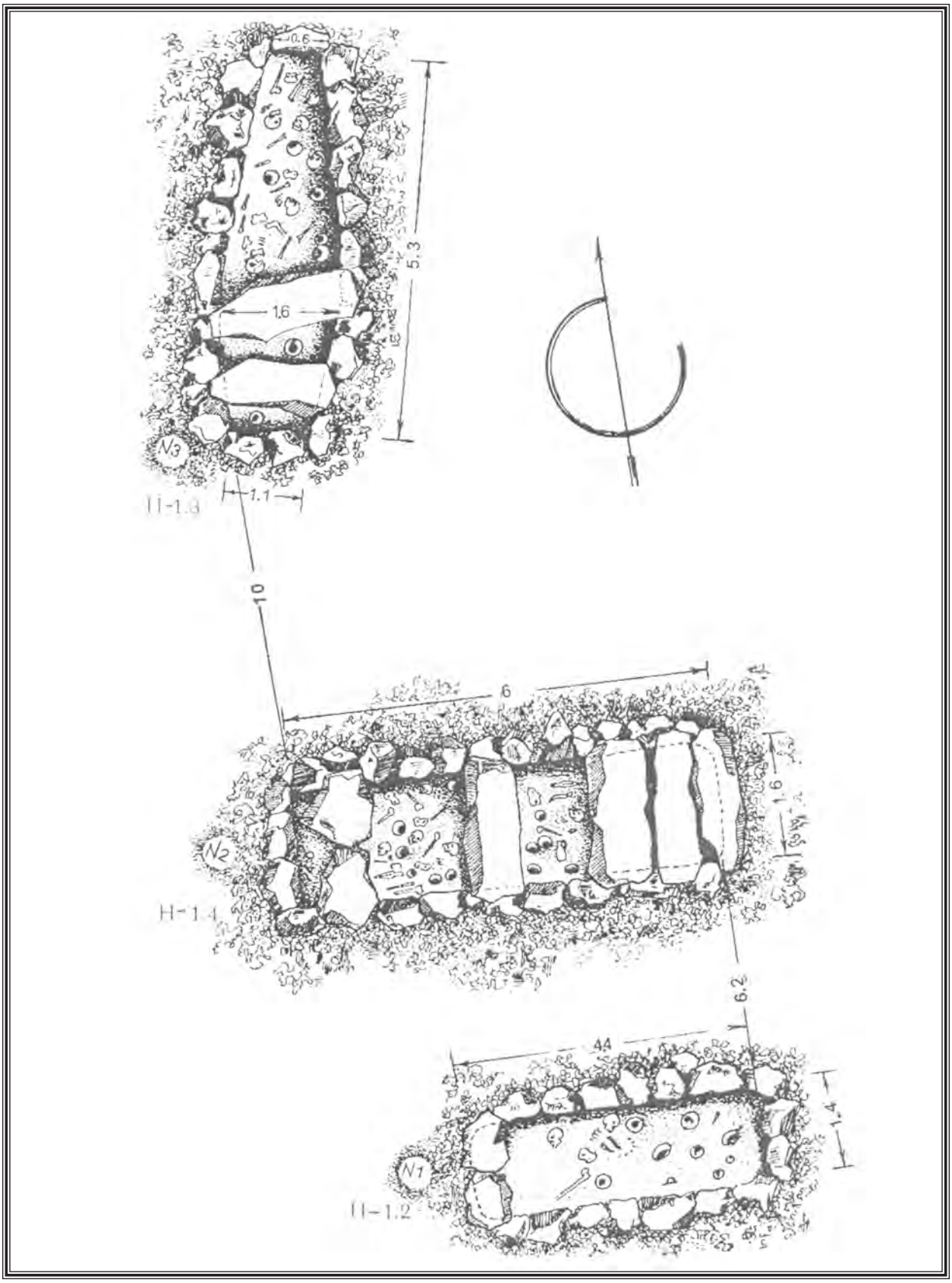
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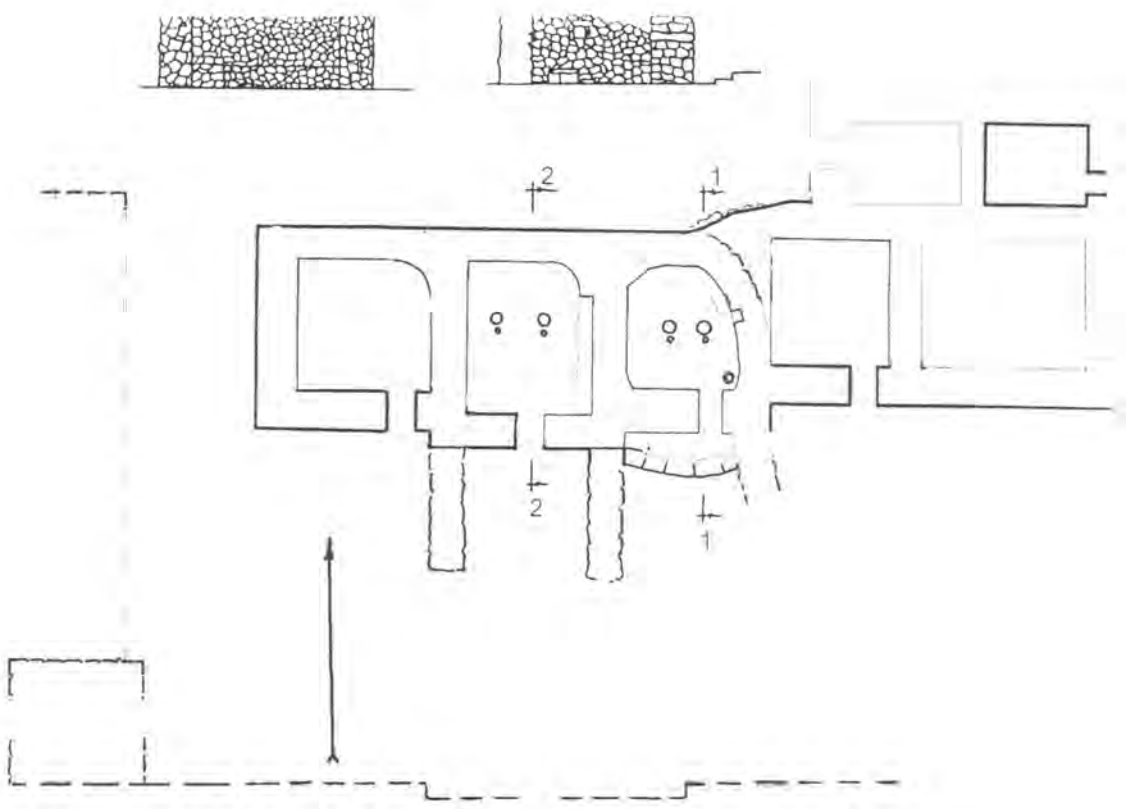
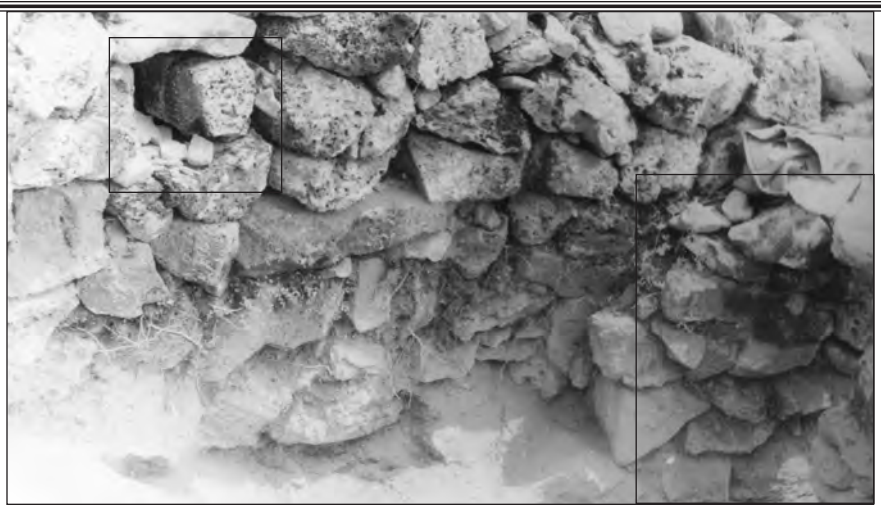


XOT - A PLAN OF THE EXCAVATED DWELLINGS
Surveyed by S. Hakobyan, architect



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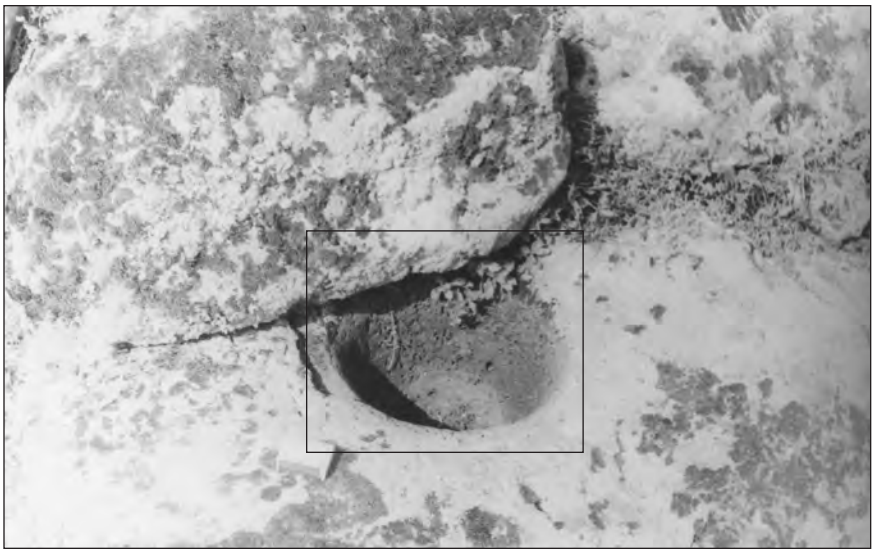

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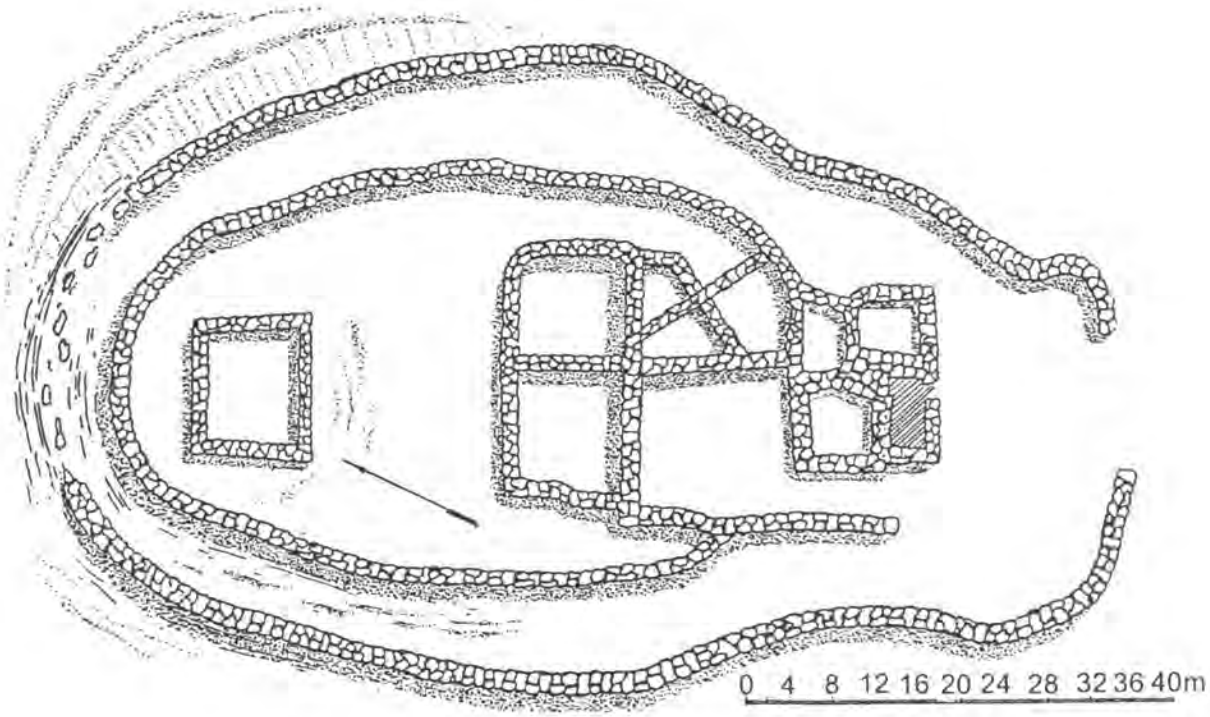
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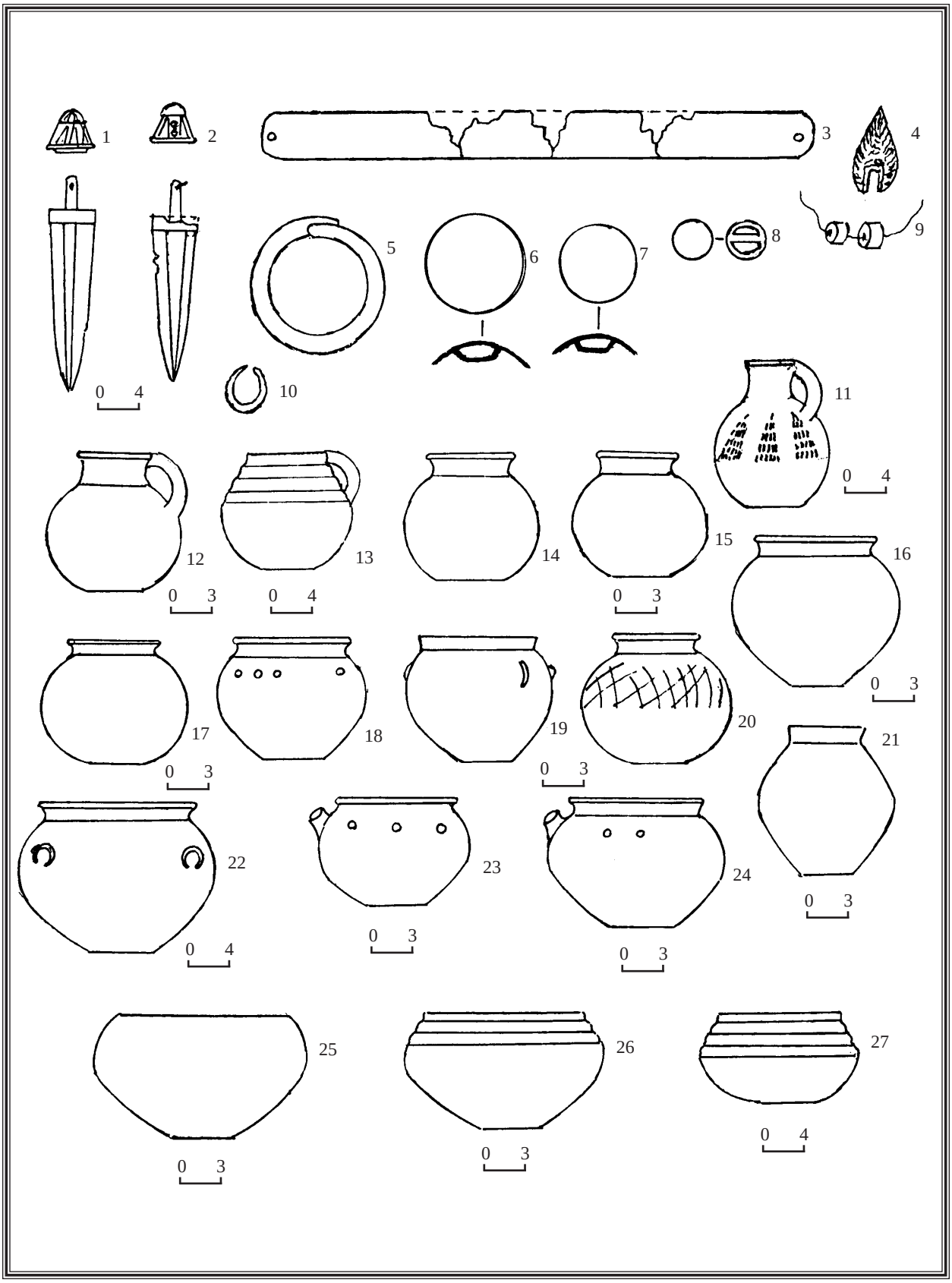
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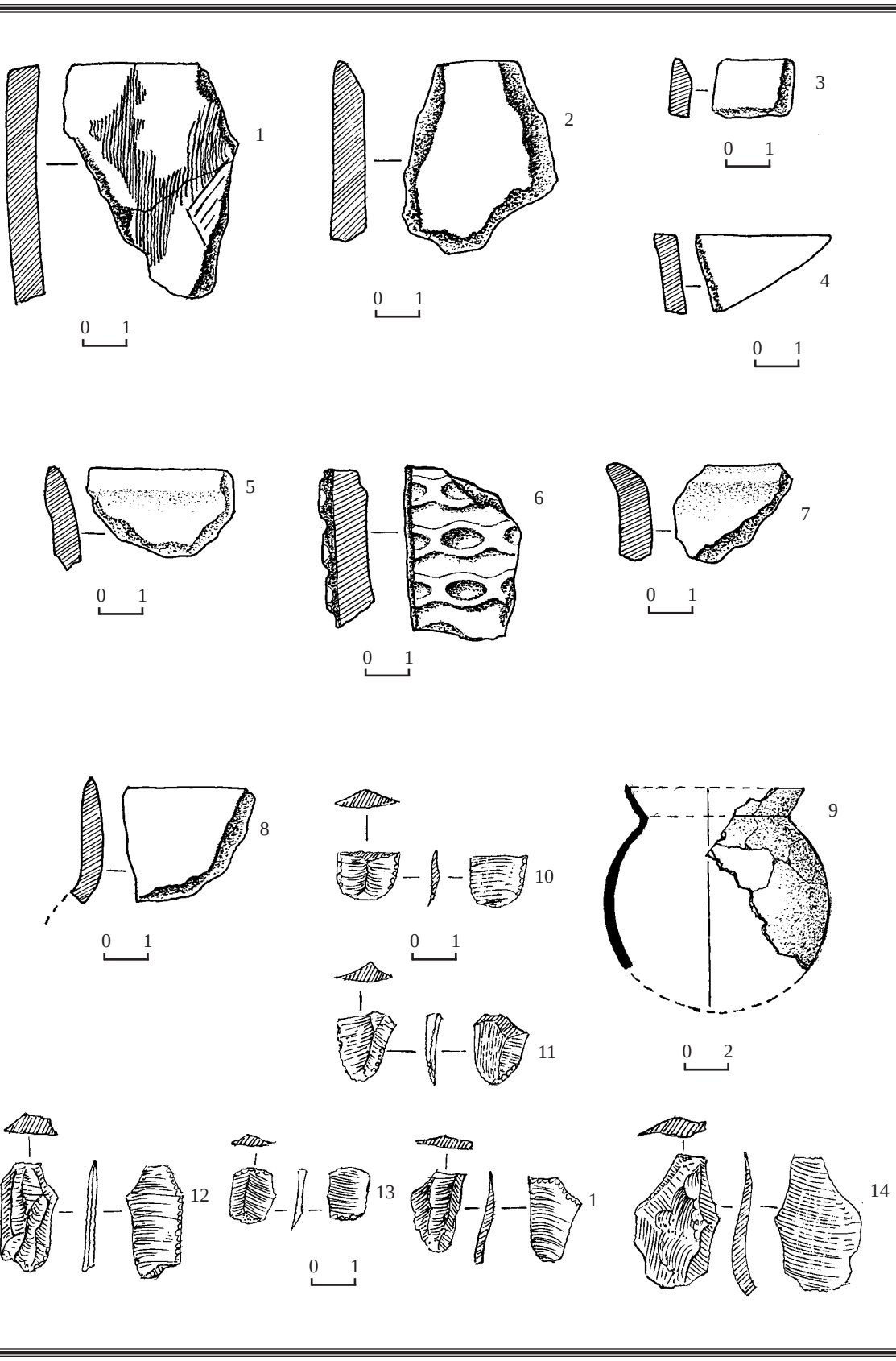
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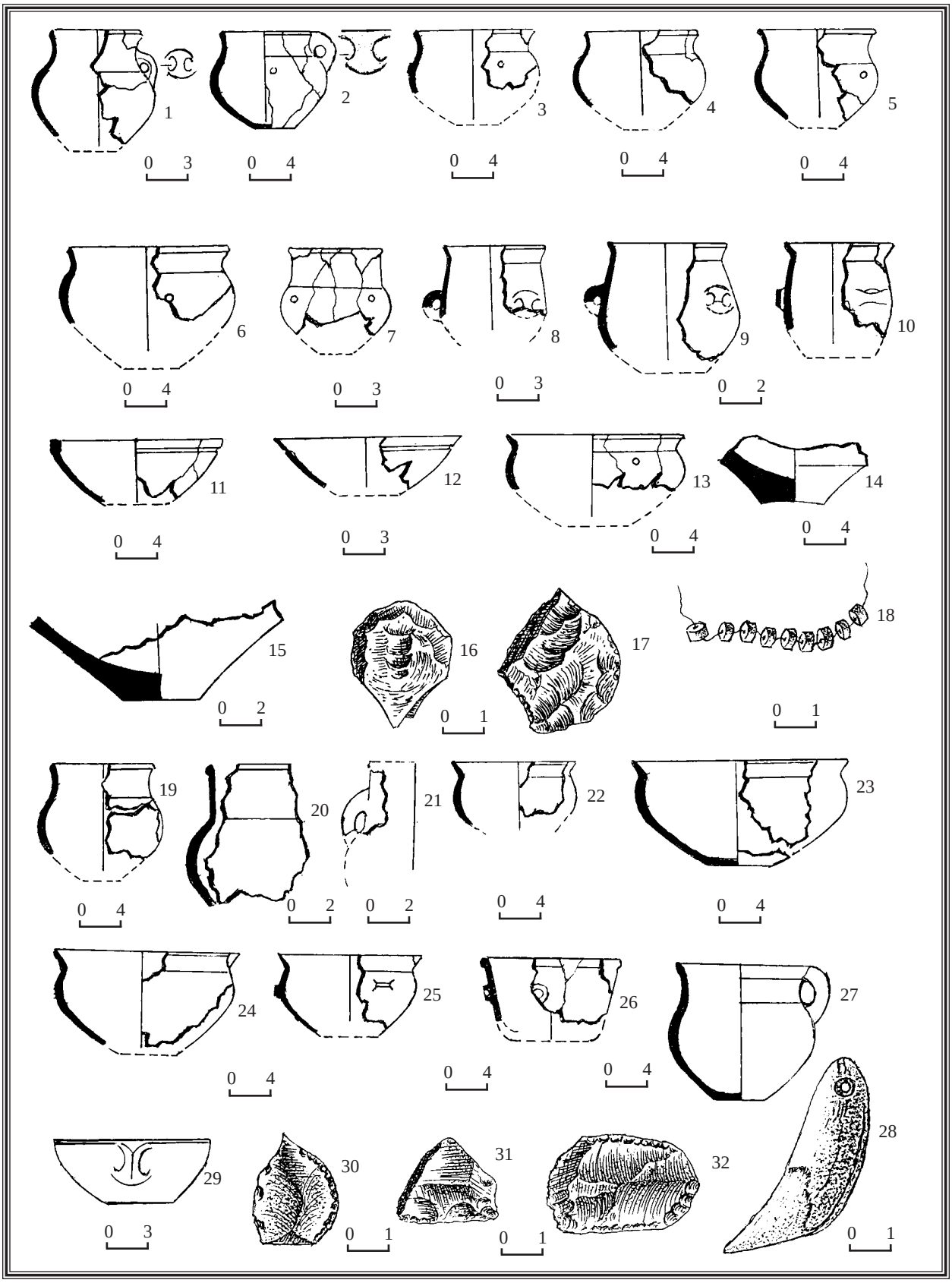
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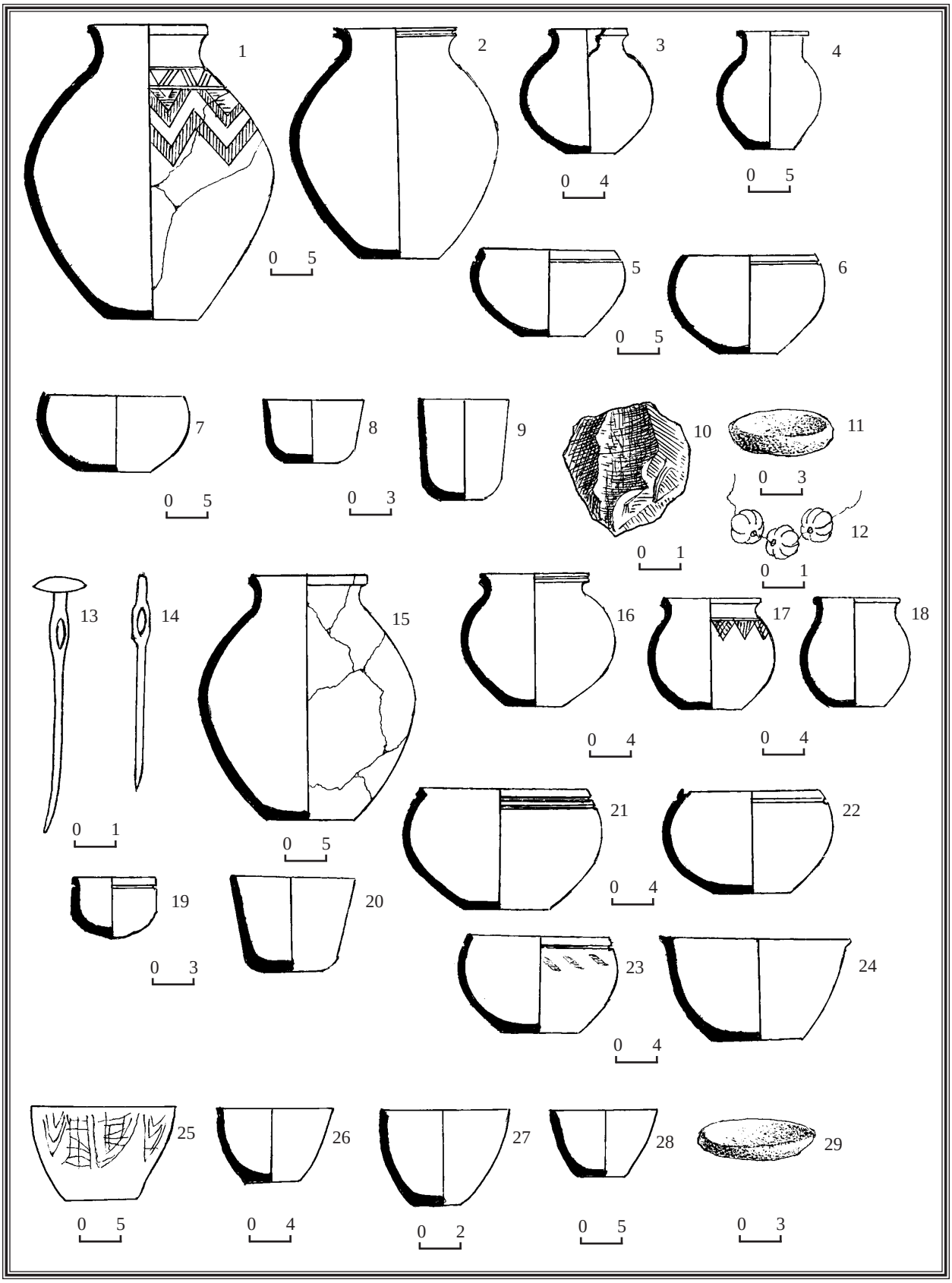
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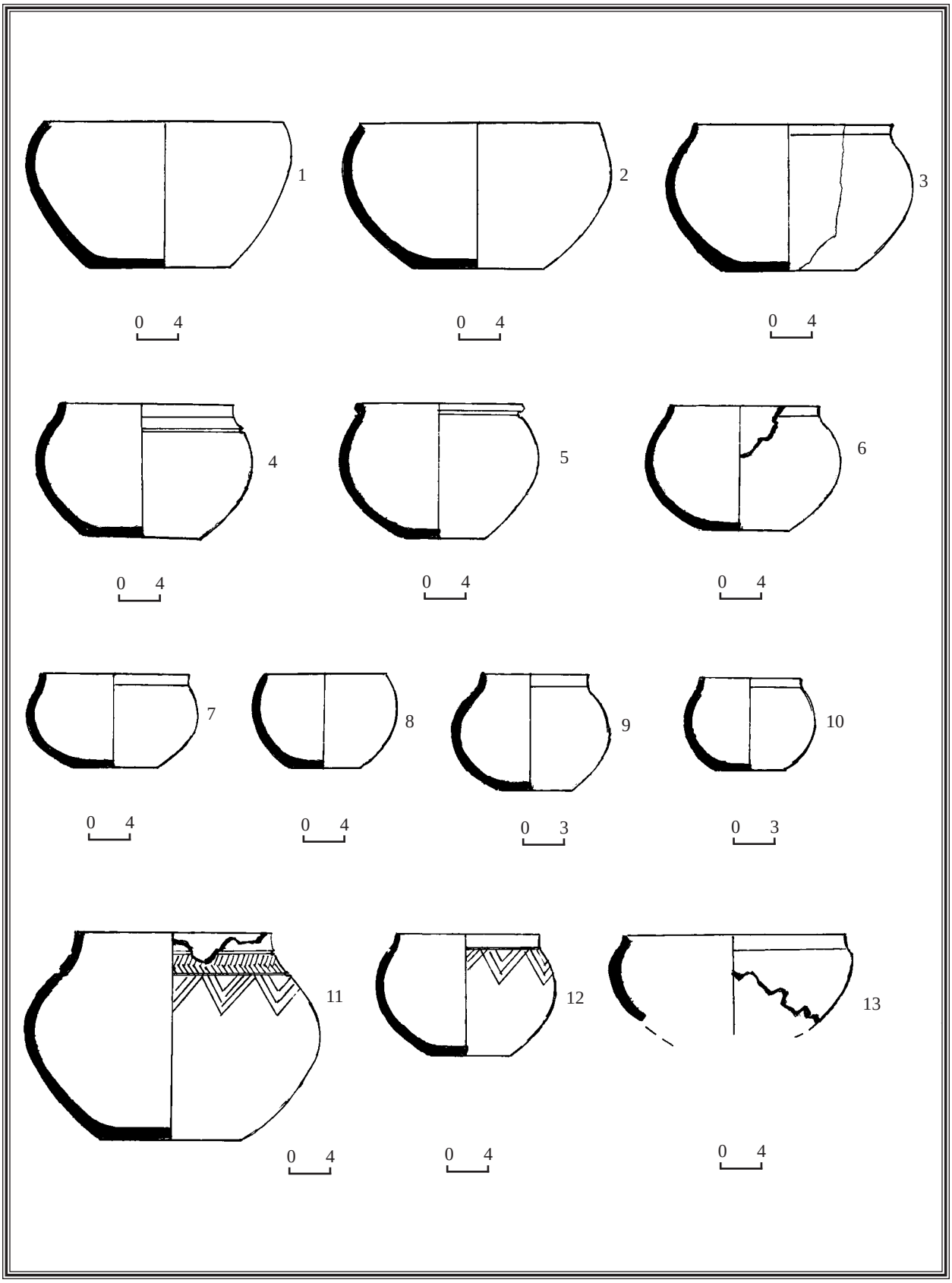
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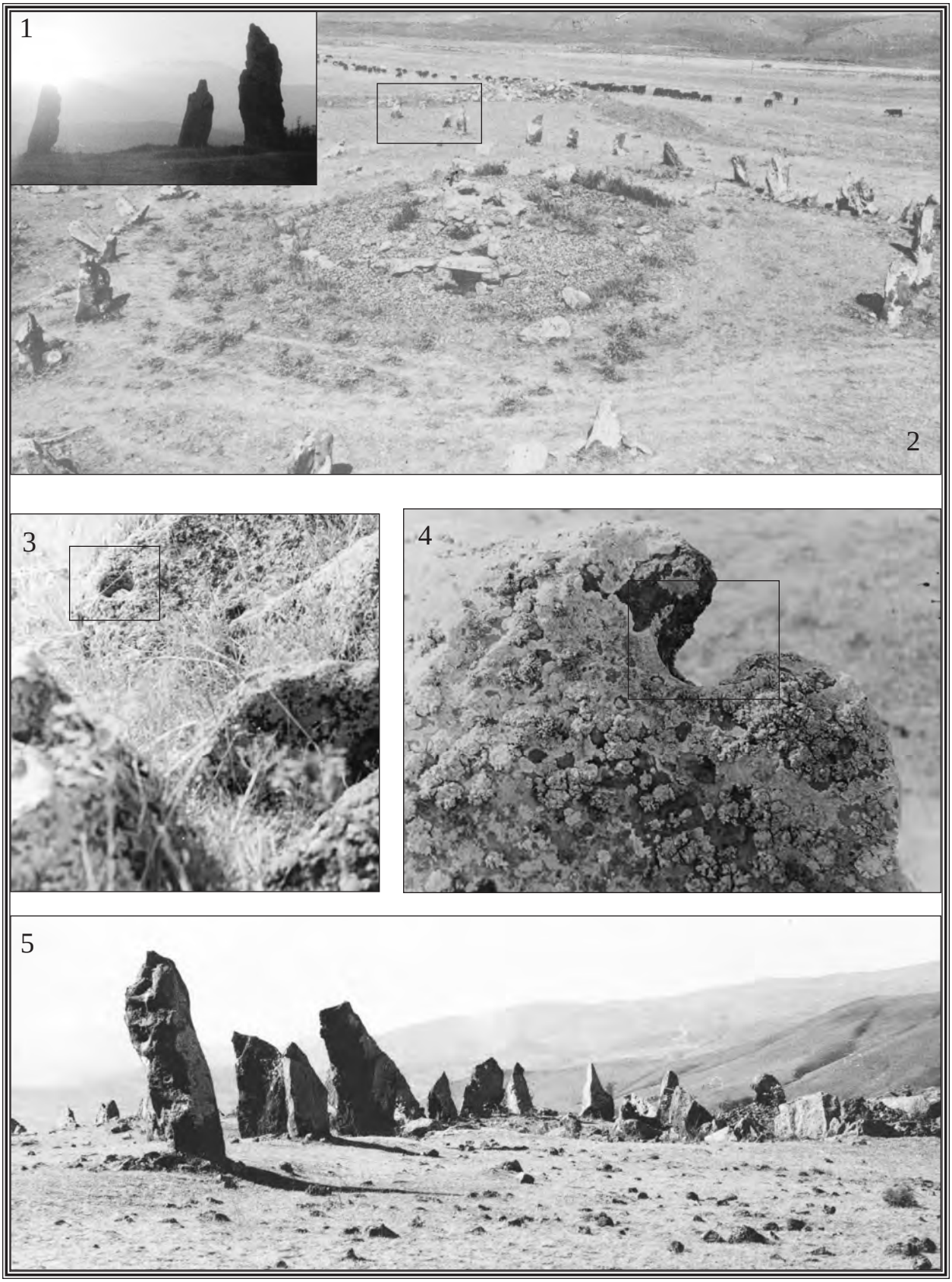
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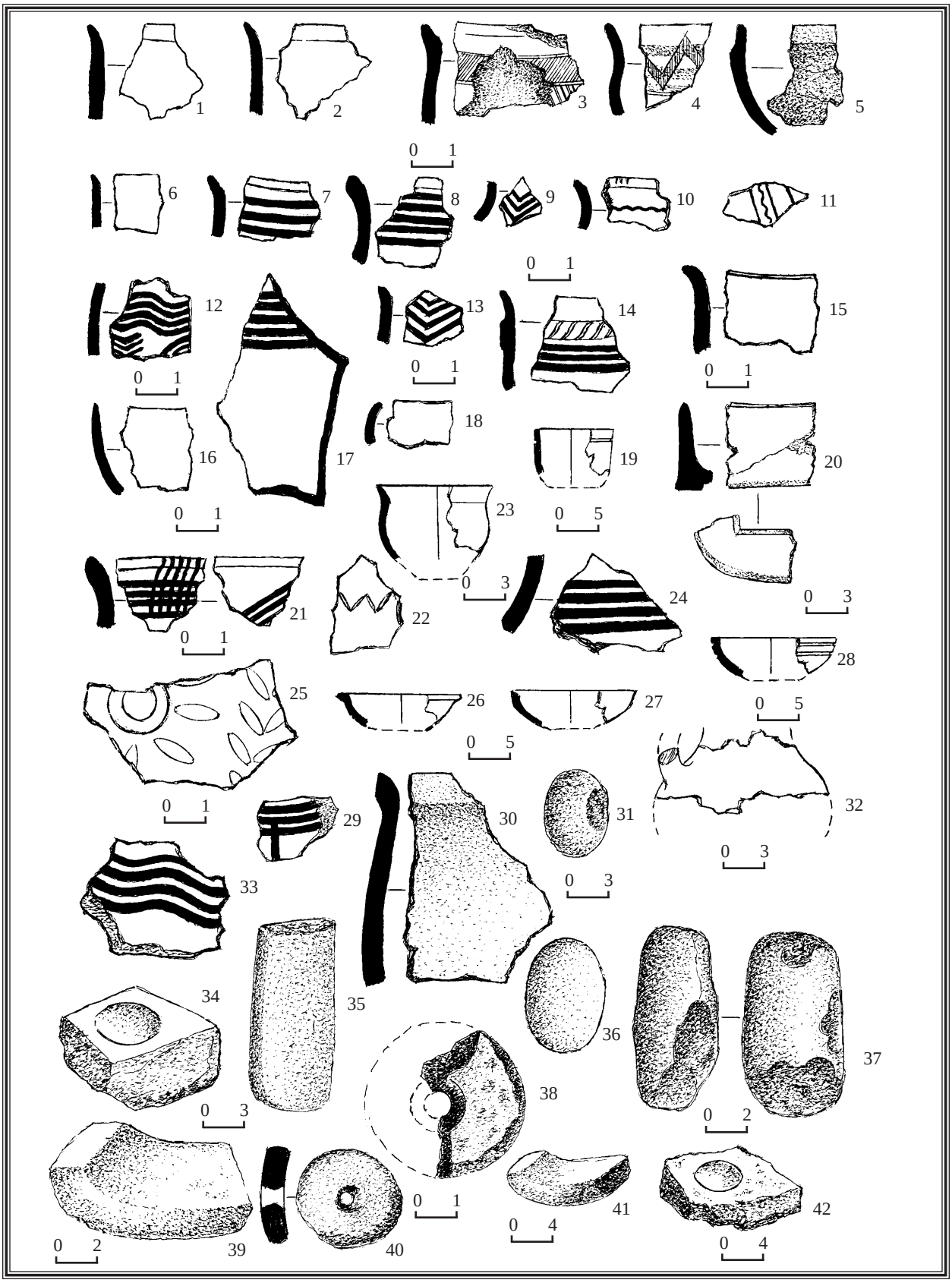
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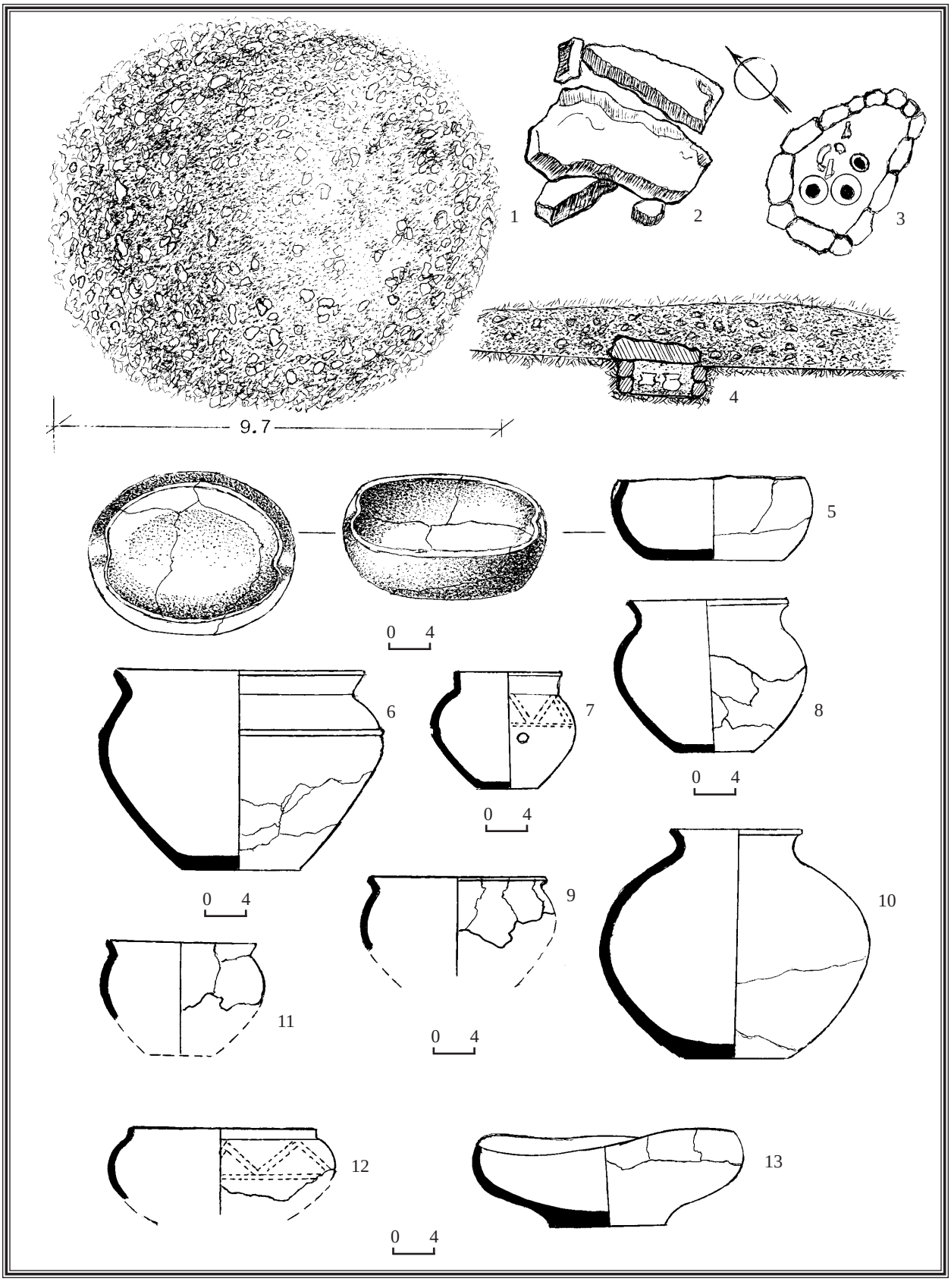
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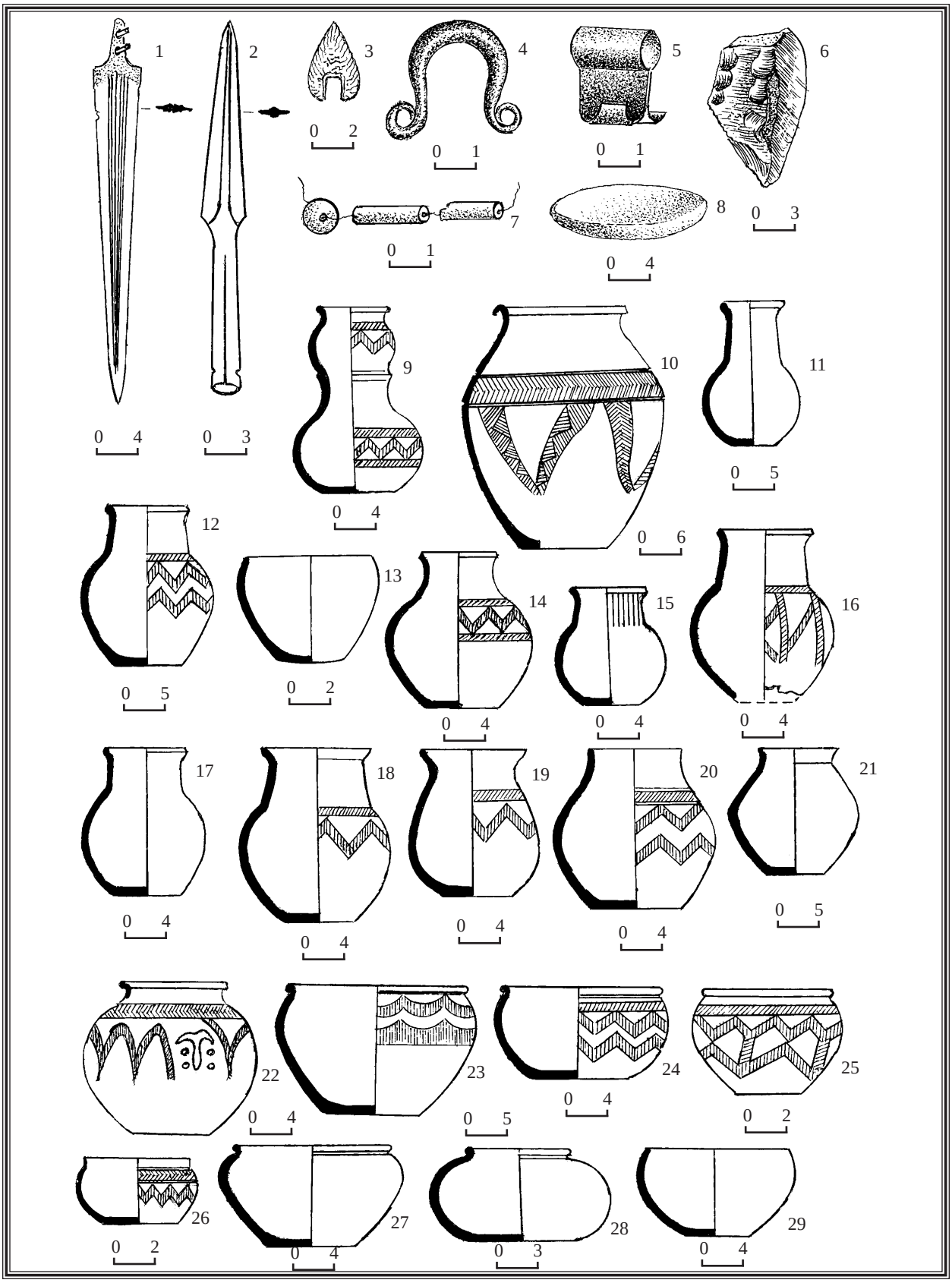
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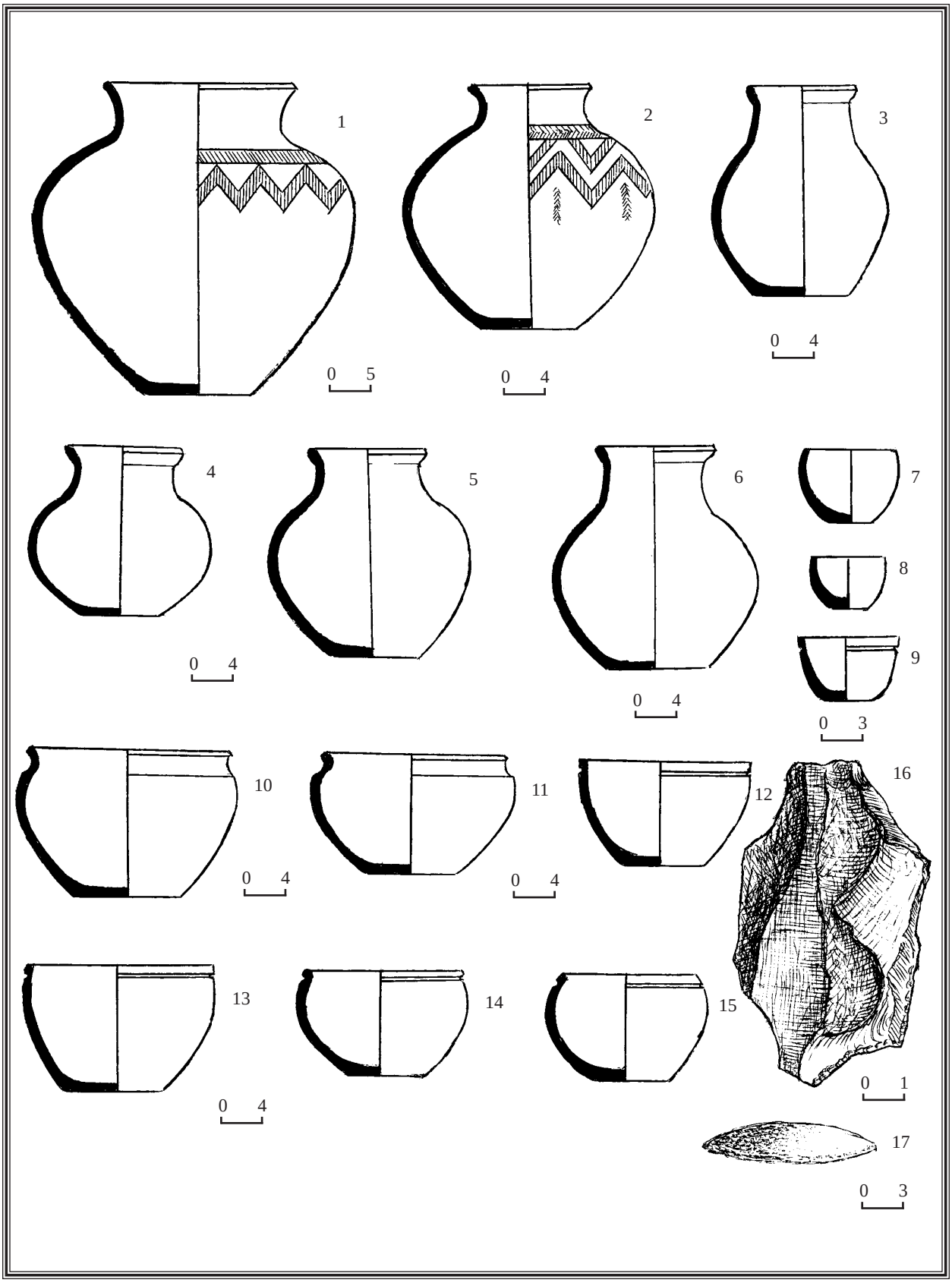
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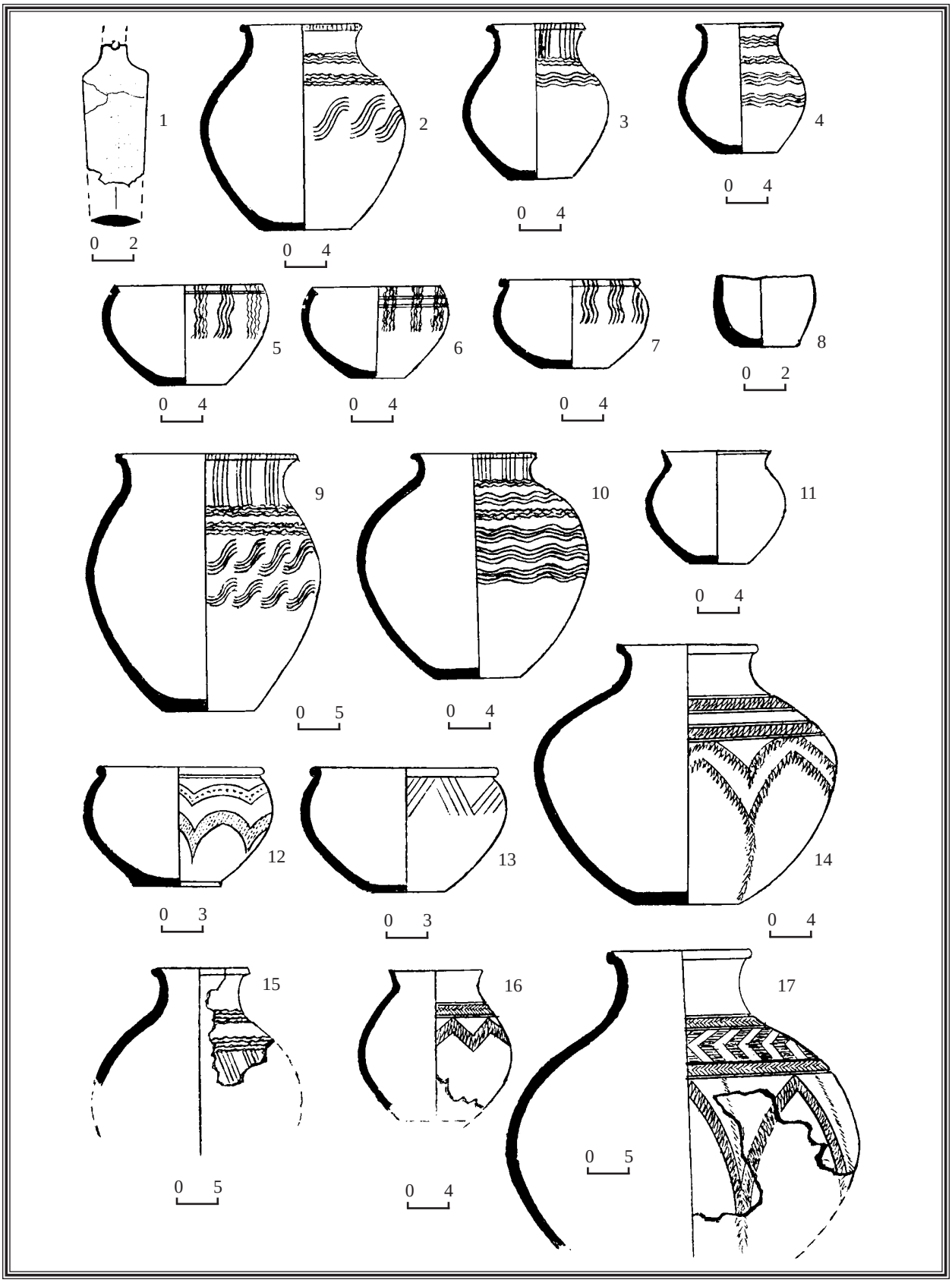
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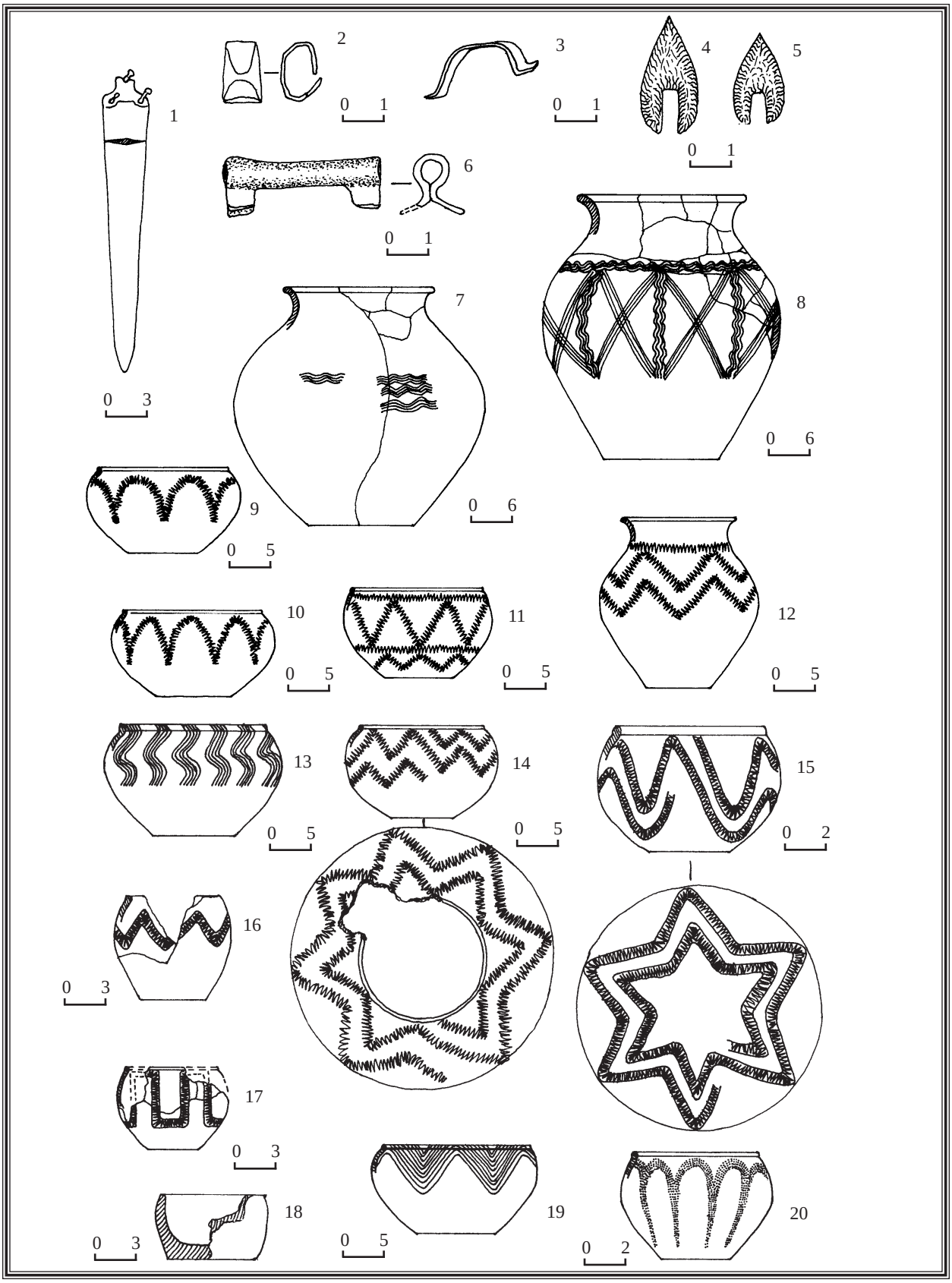
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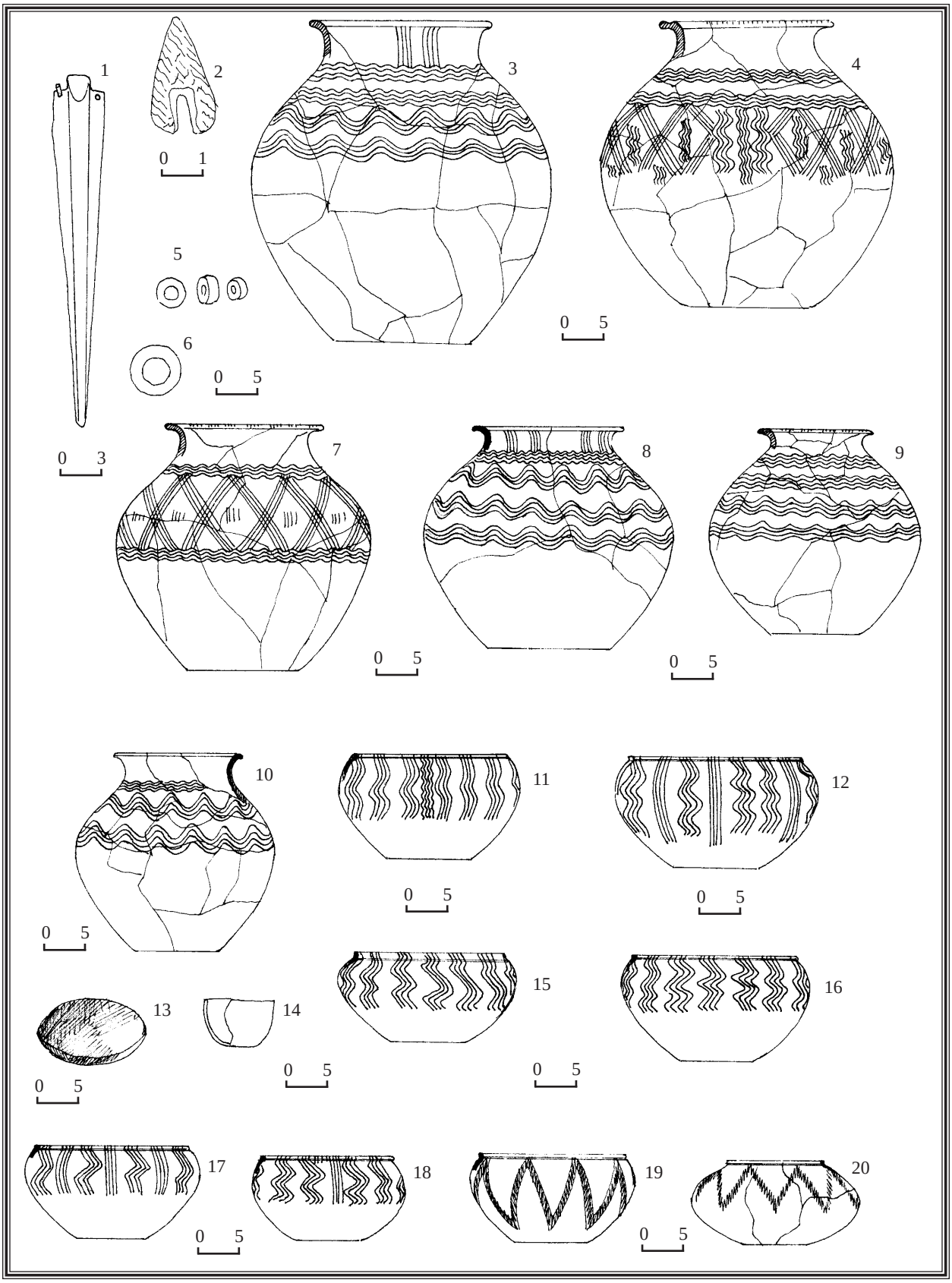
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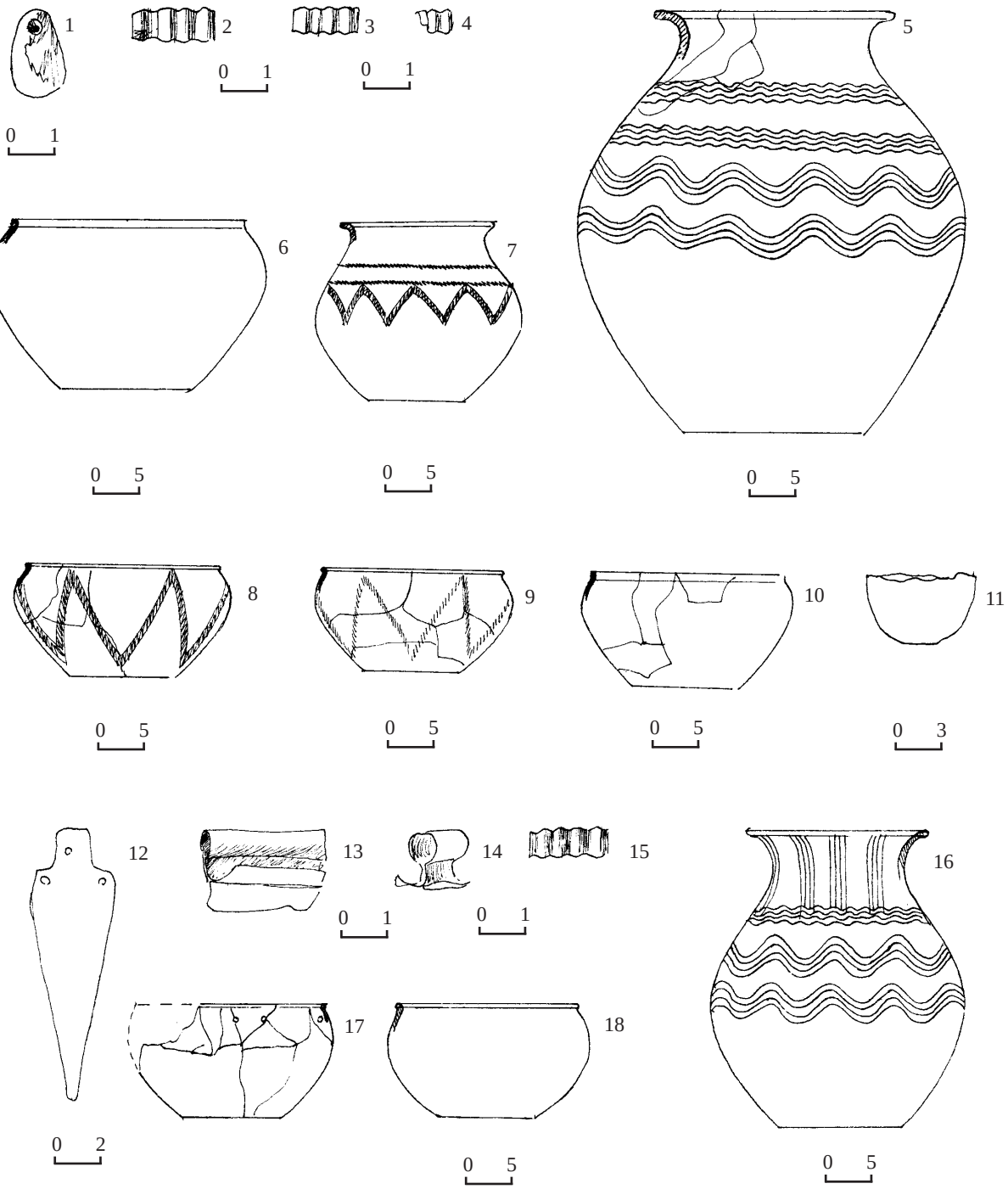
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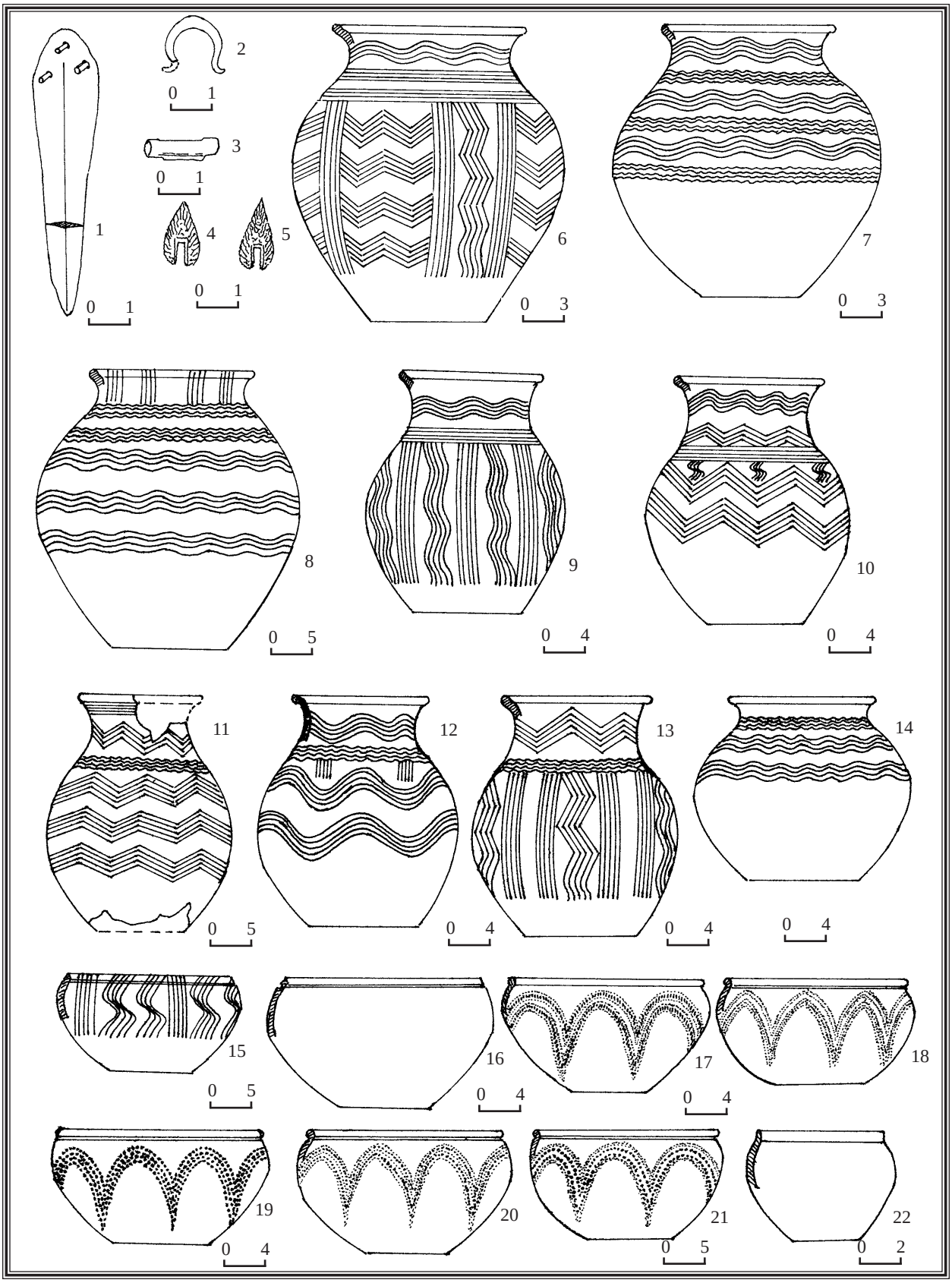
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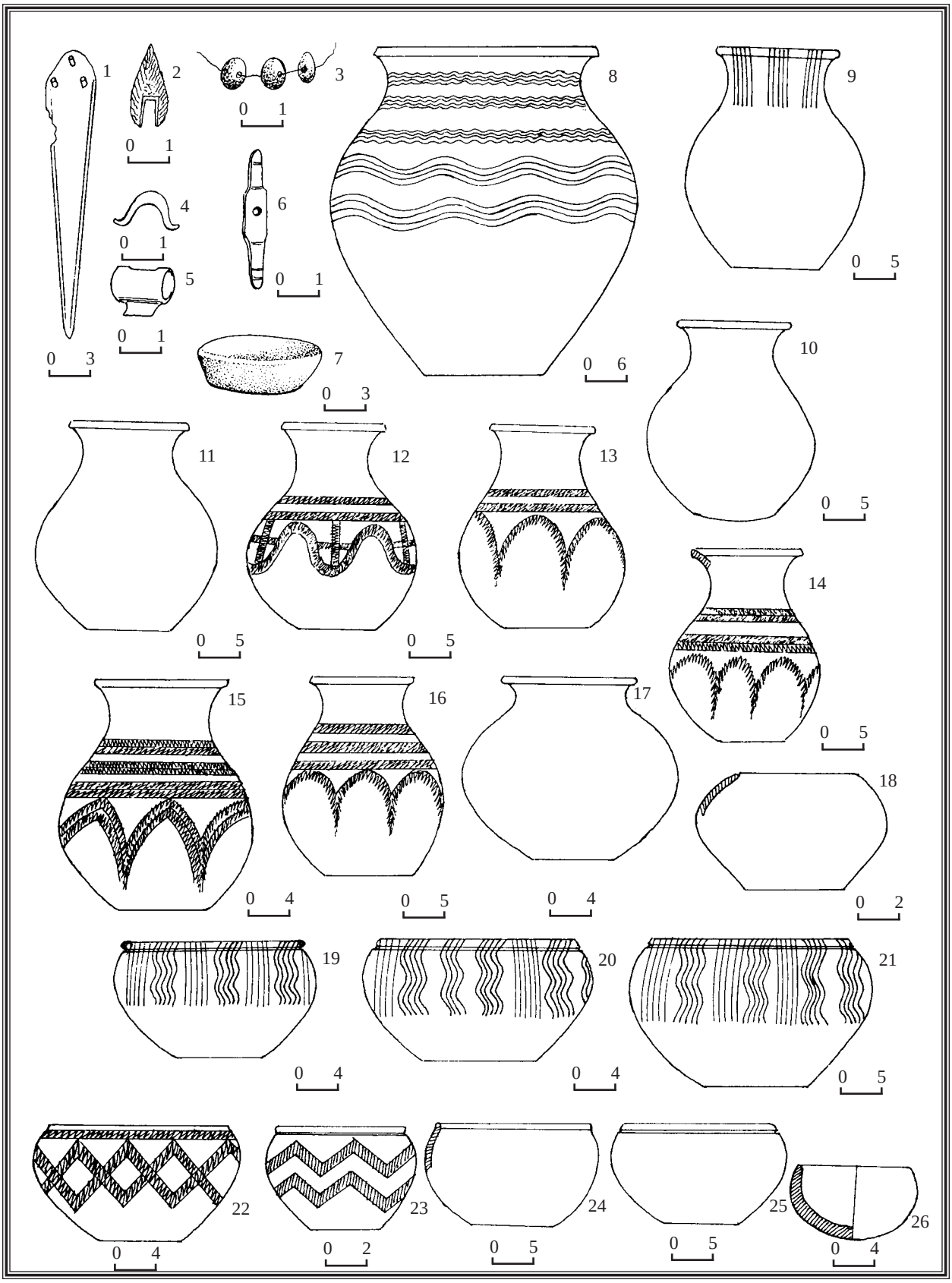
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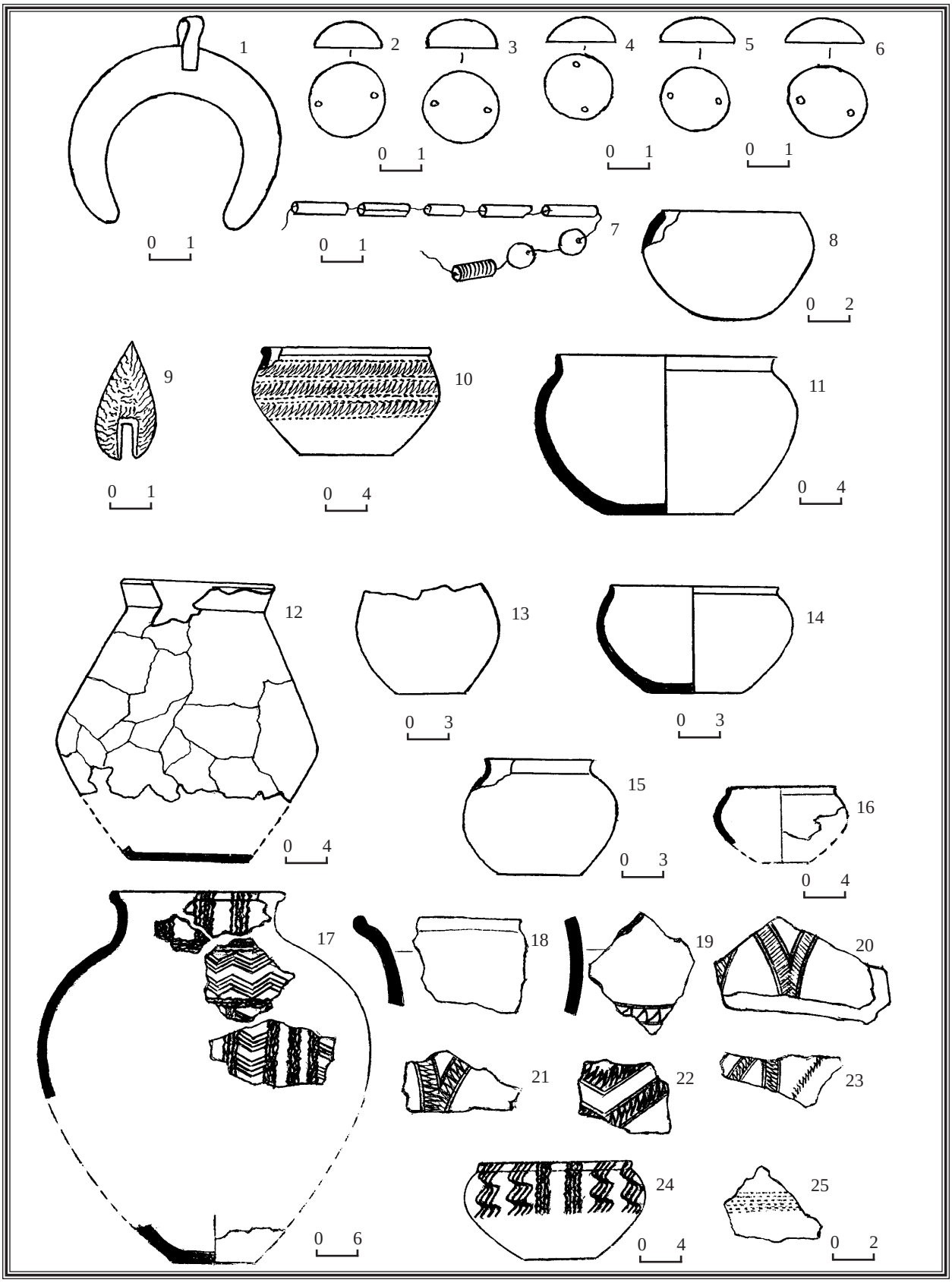
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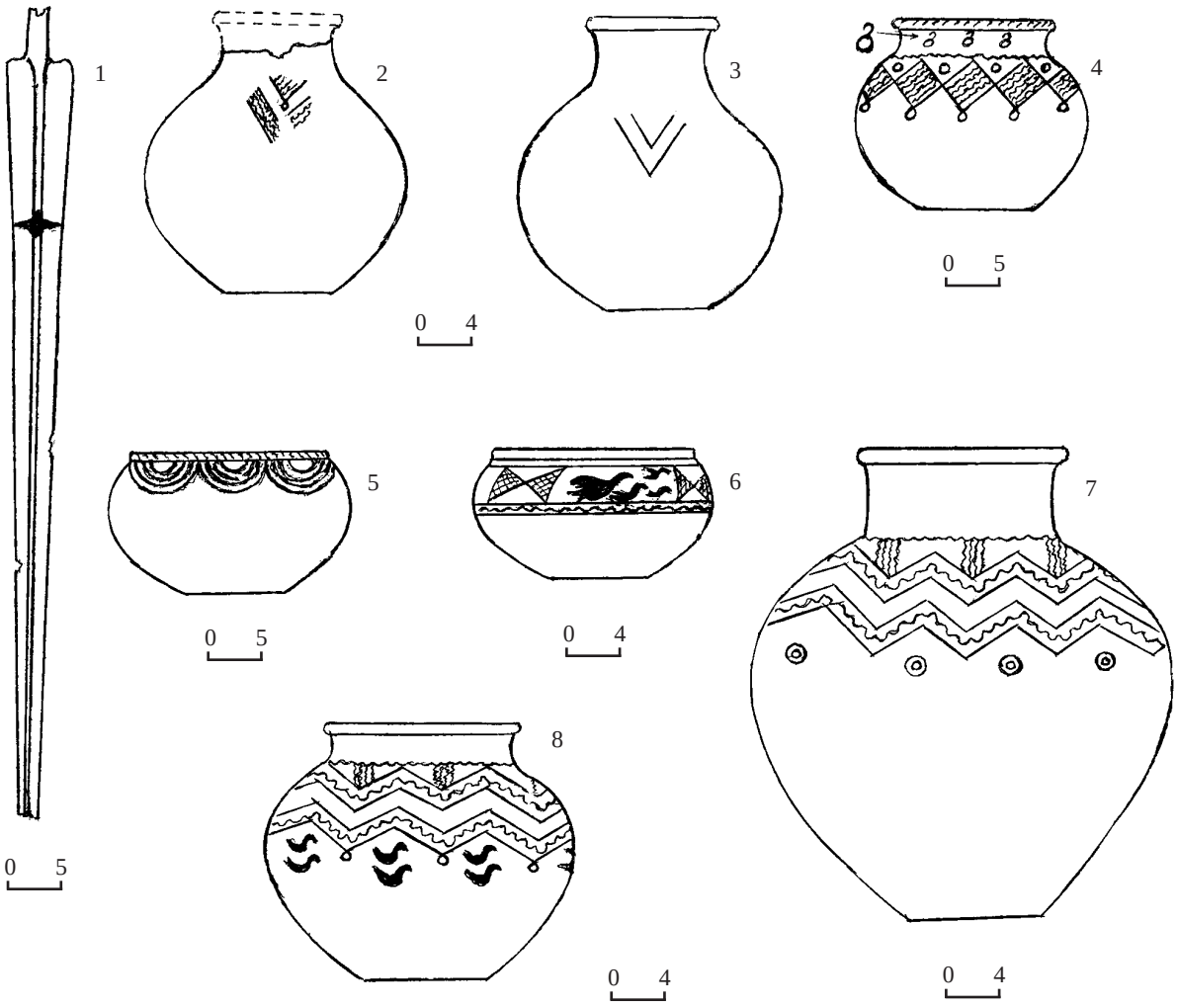
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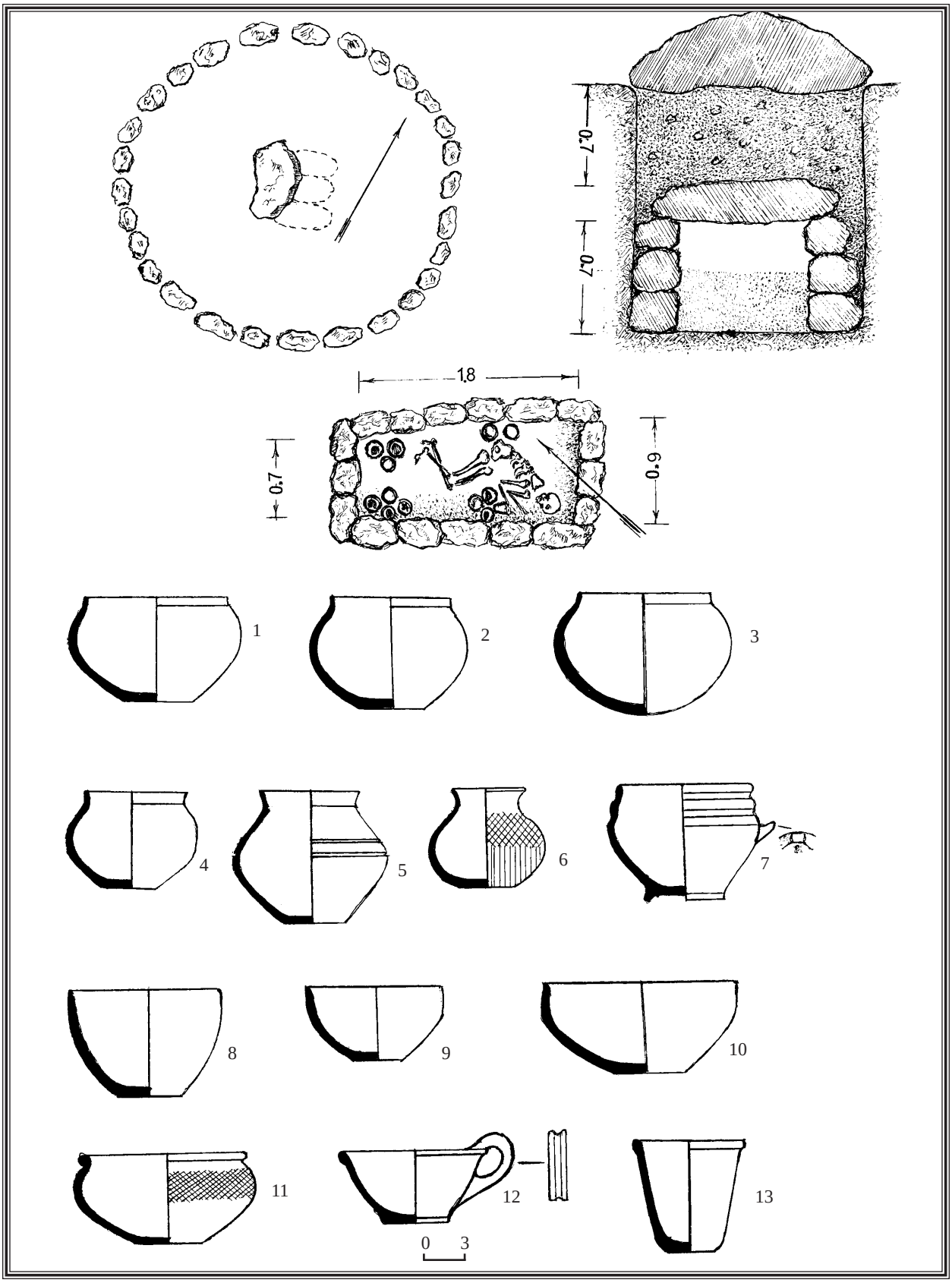
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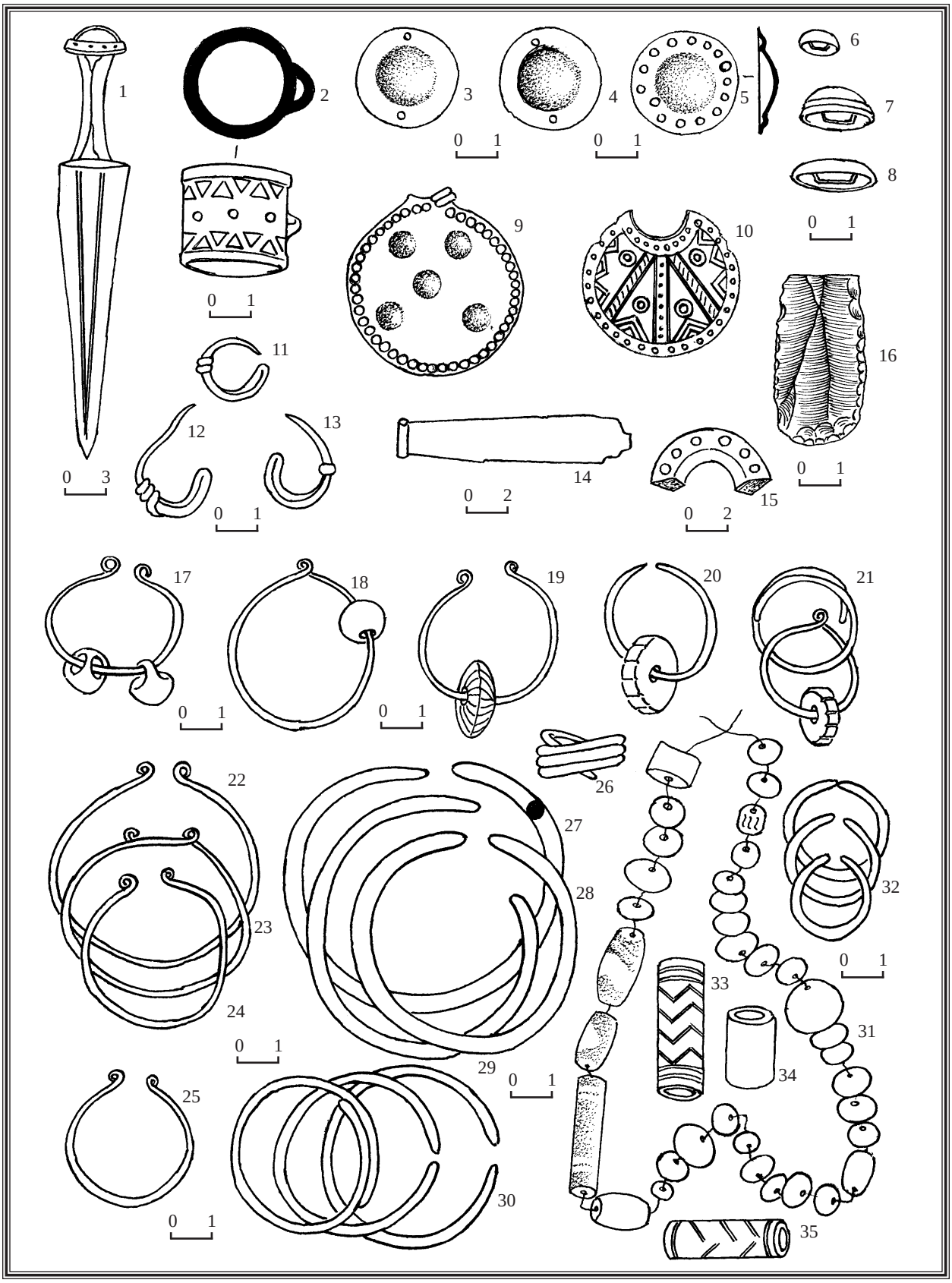
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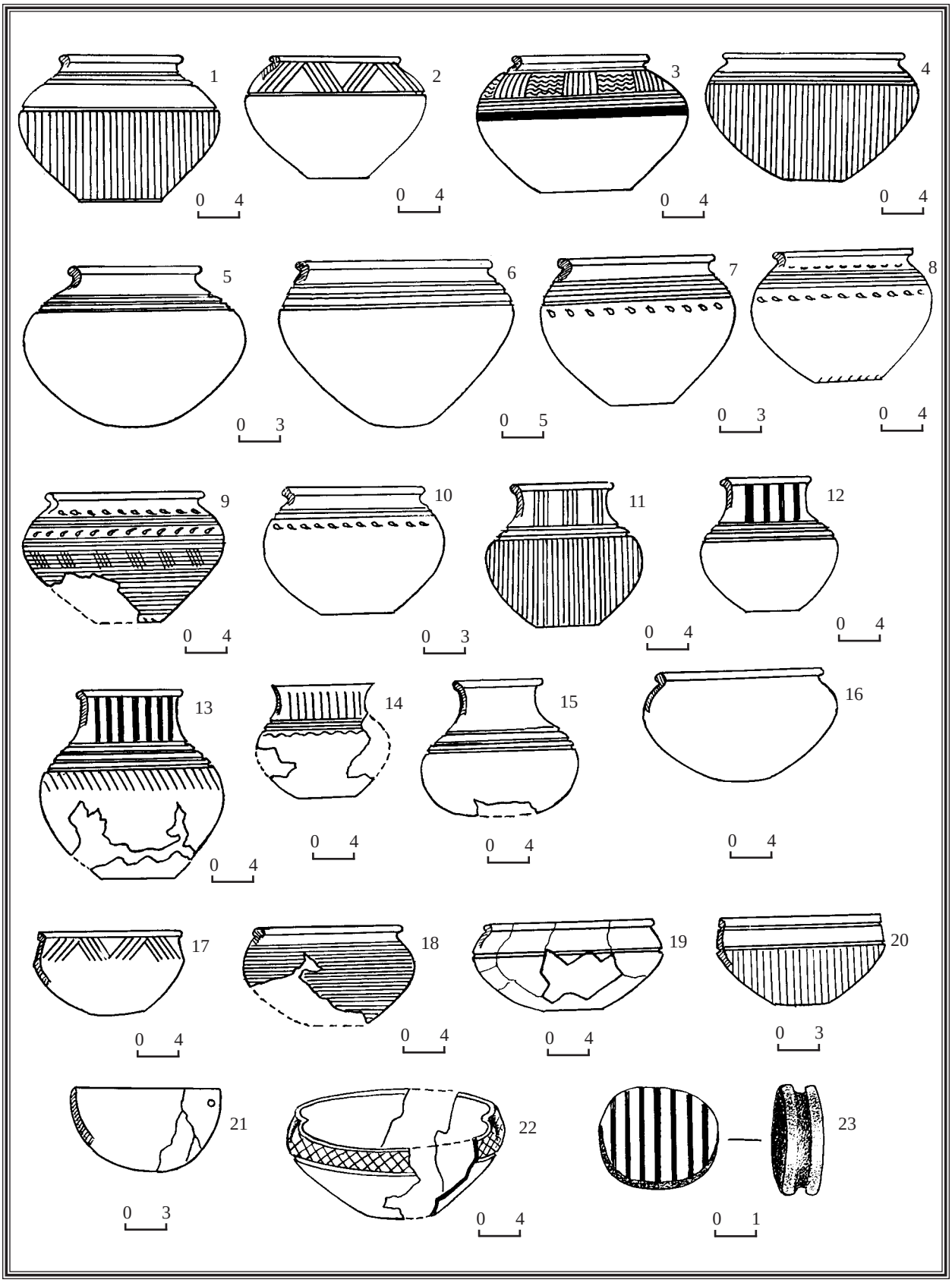
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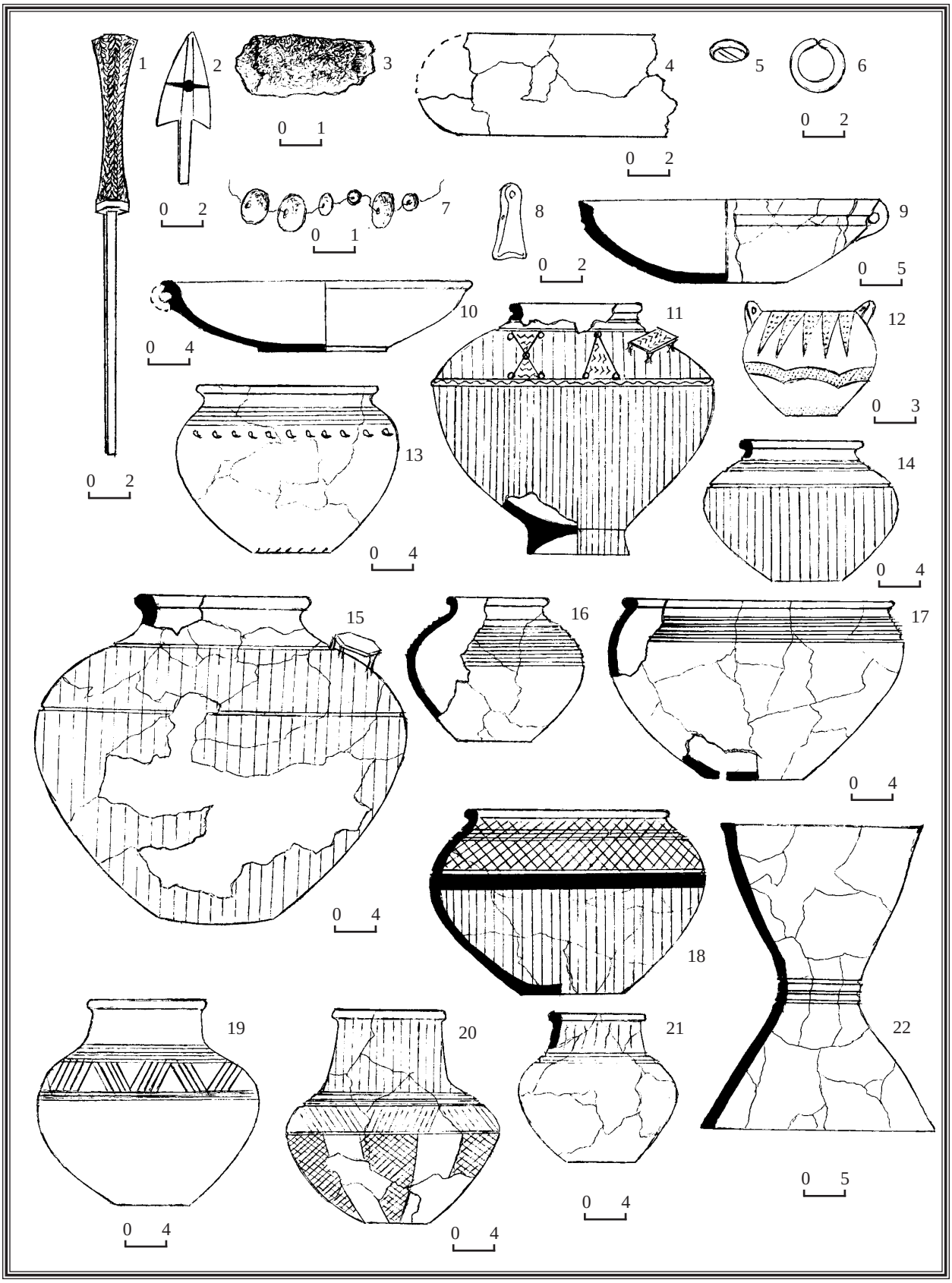
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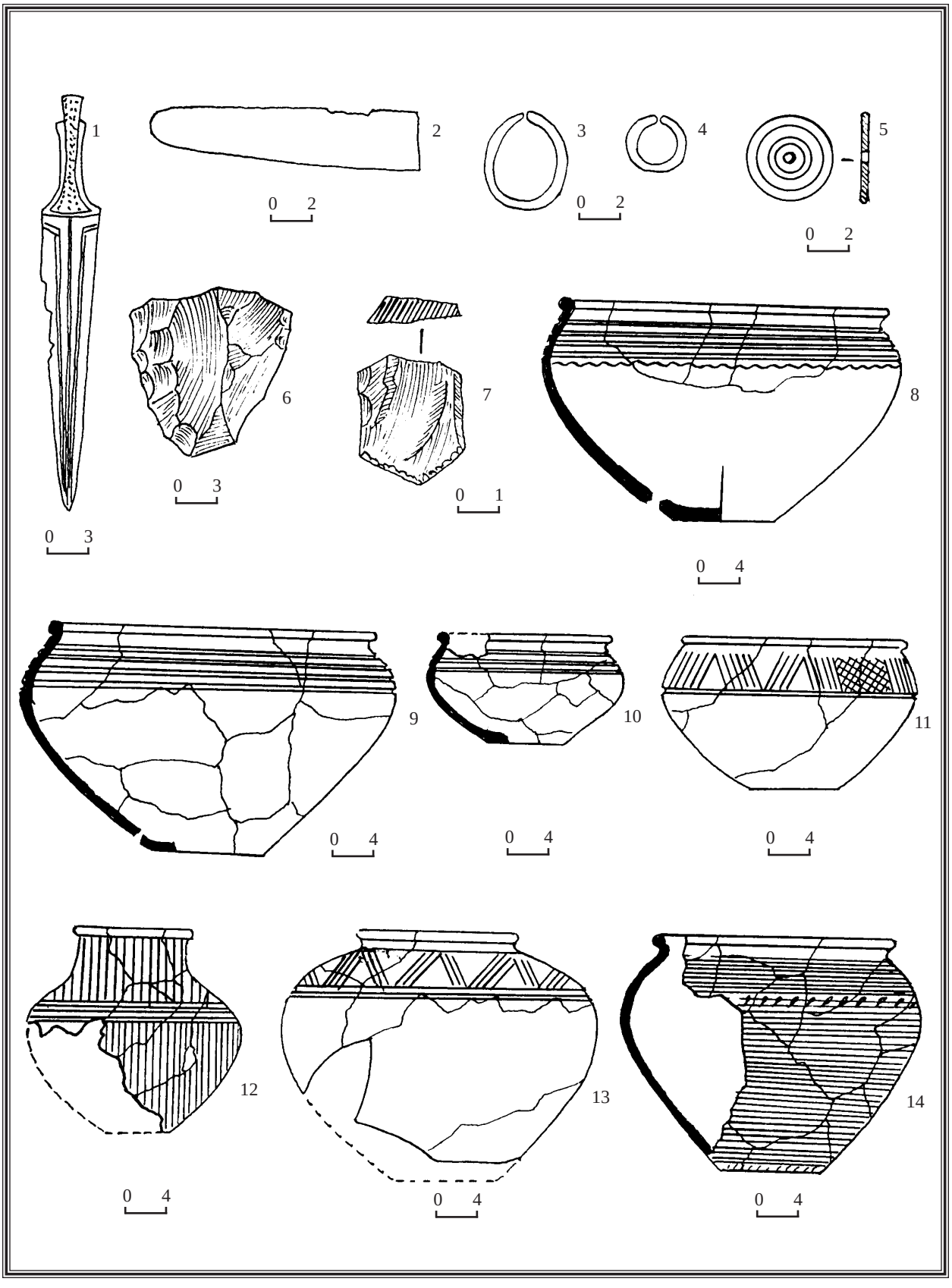
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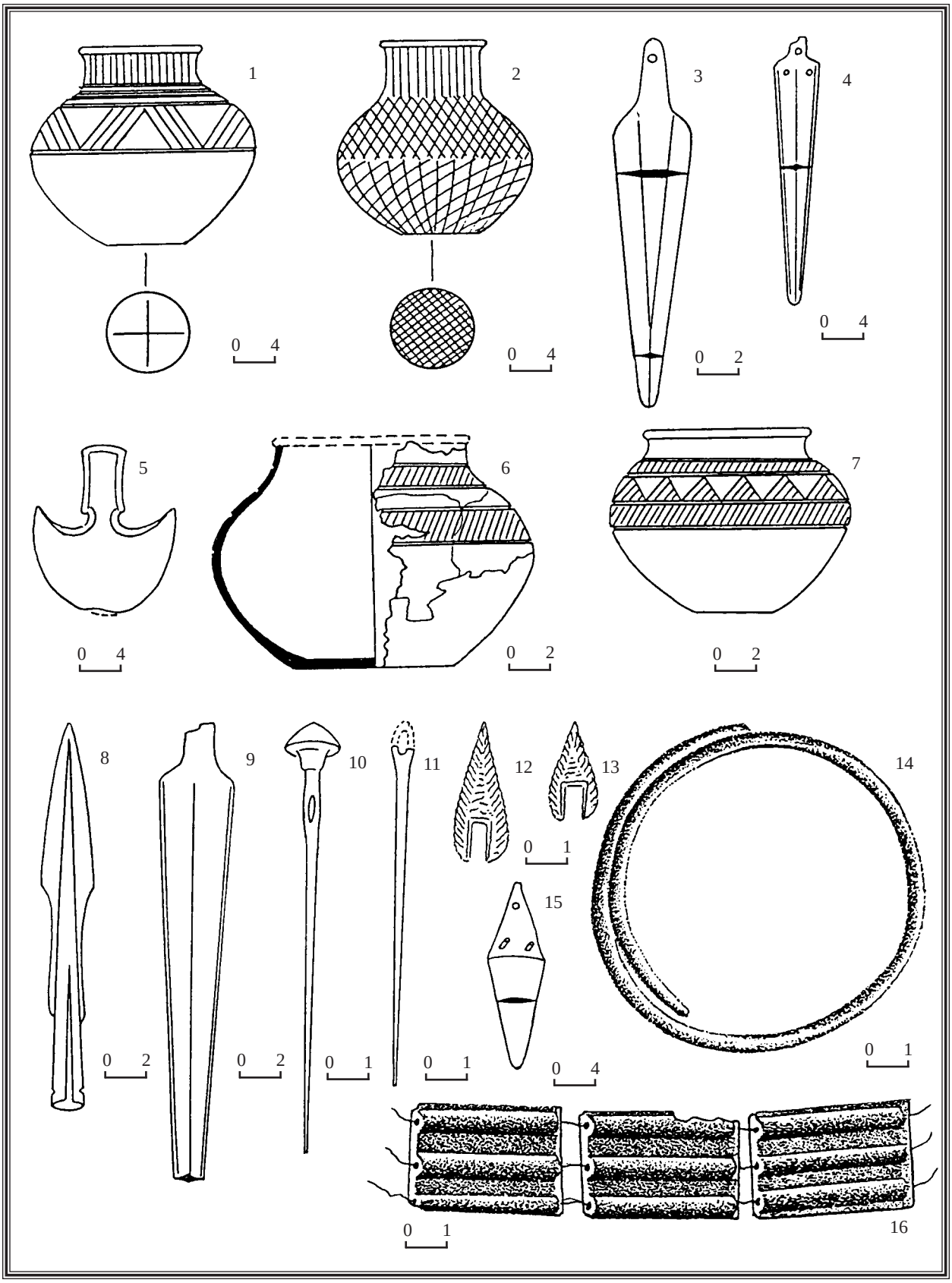
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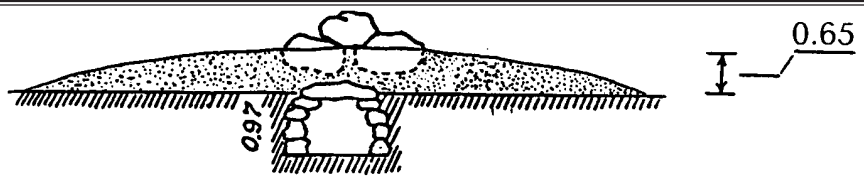

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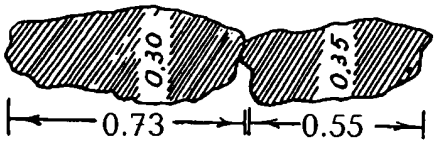
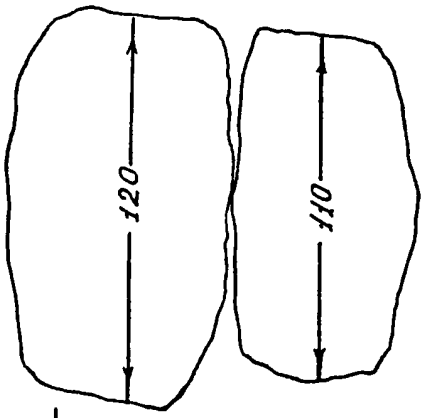
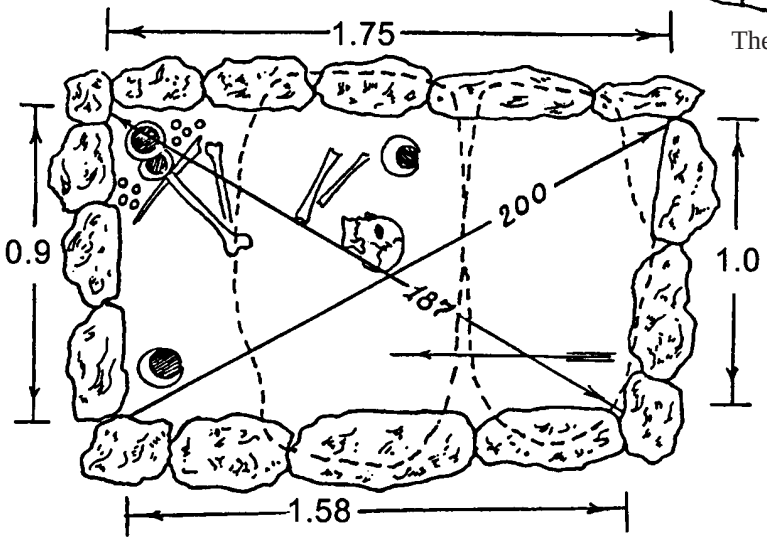


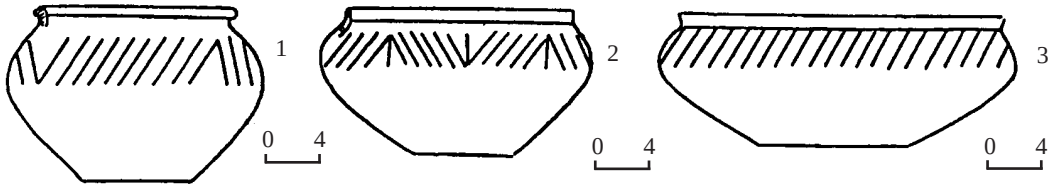
The capstones' cross-section

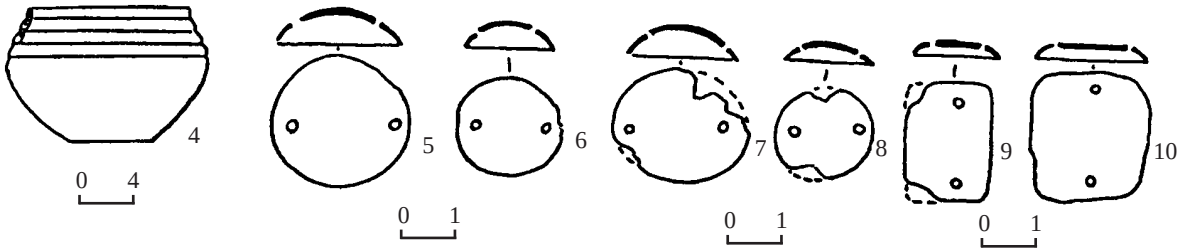
M 1:20

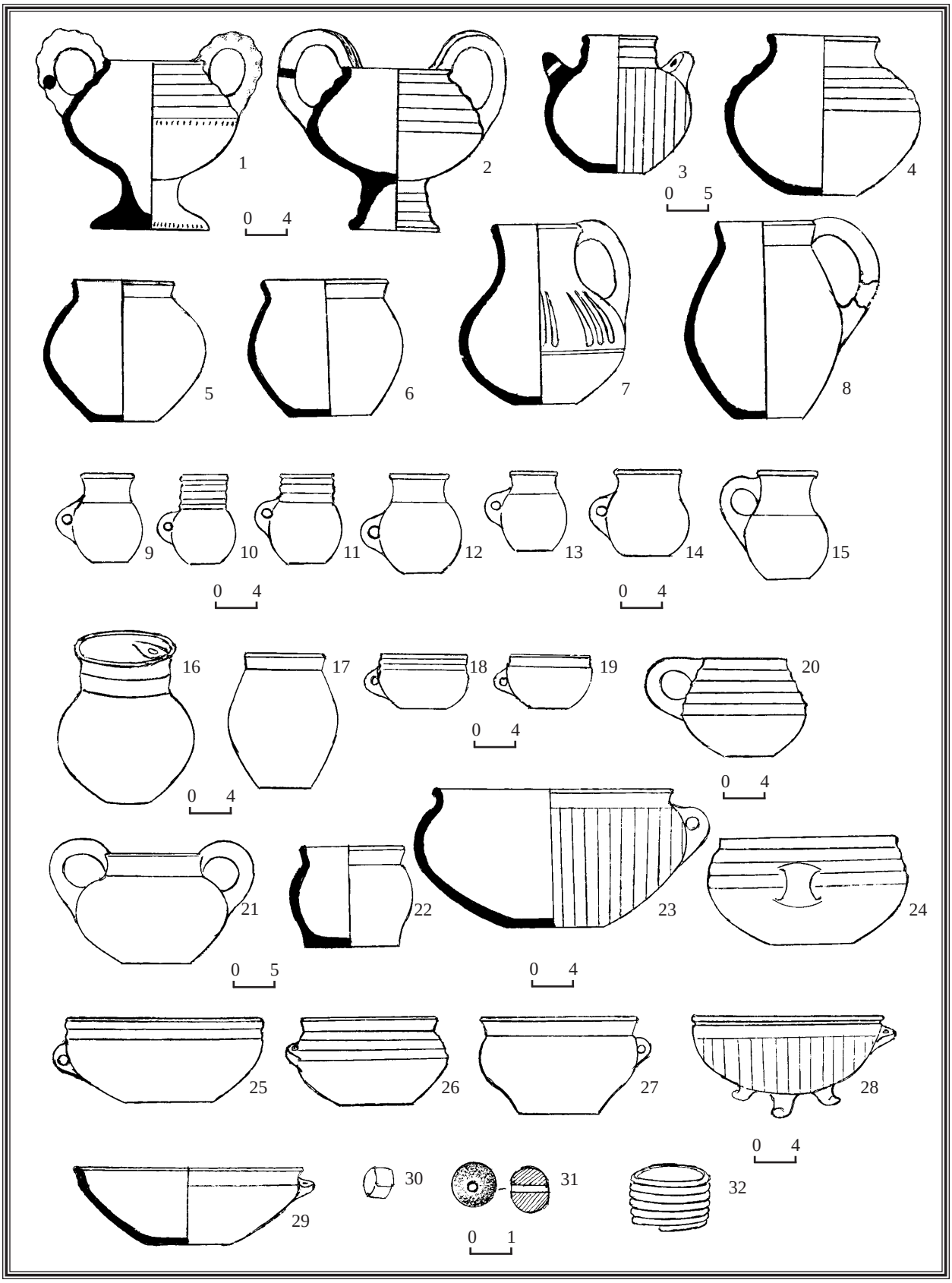


The capstones' position





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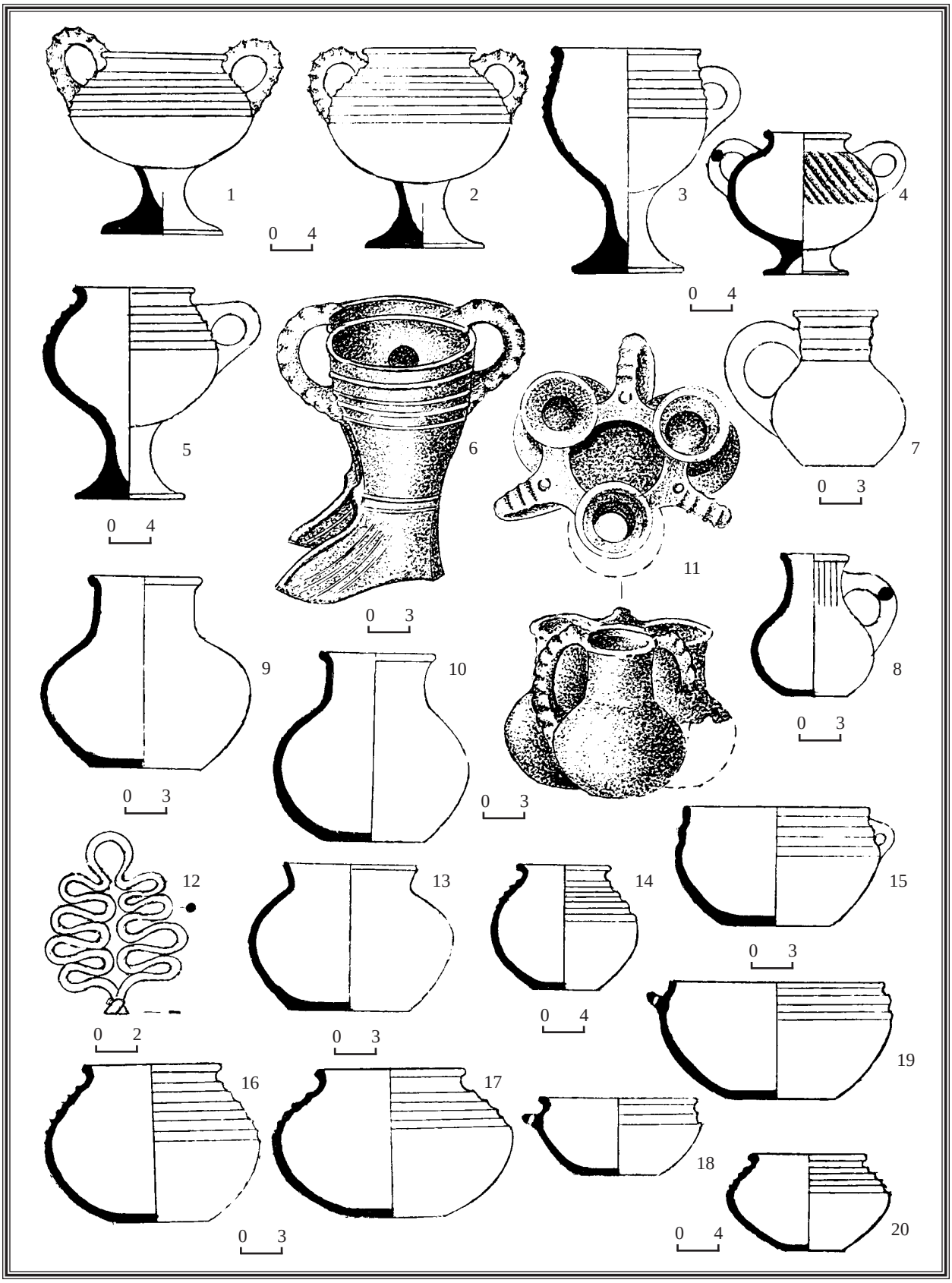
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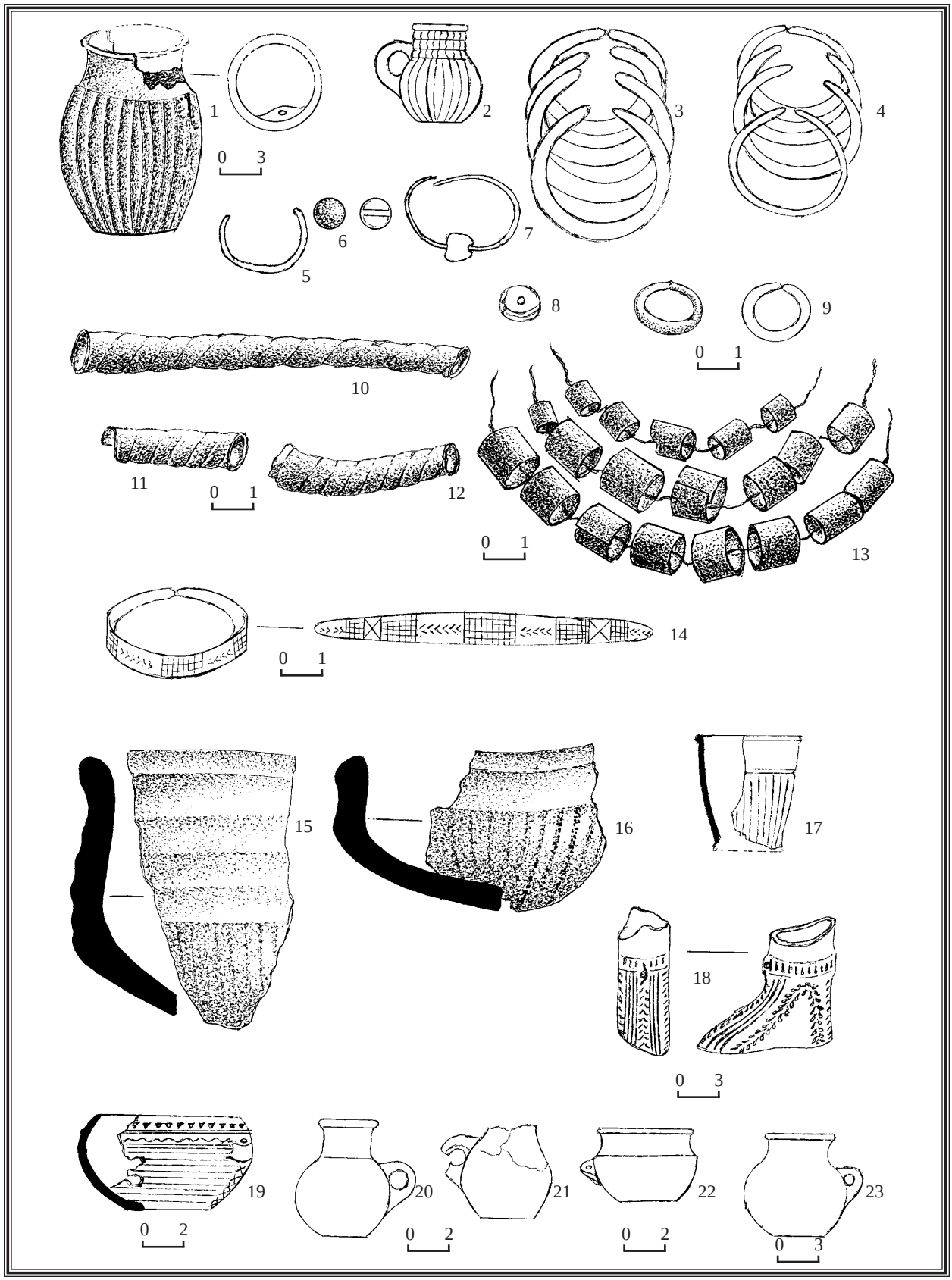
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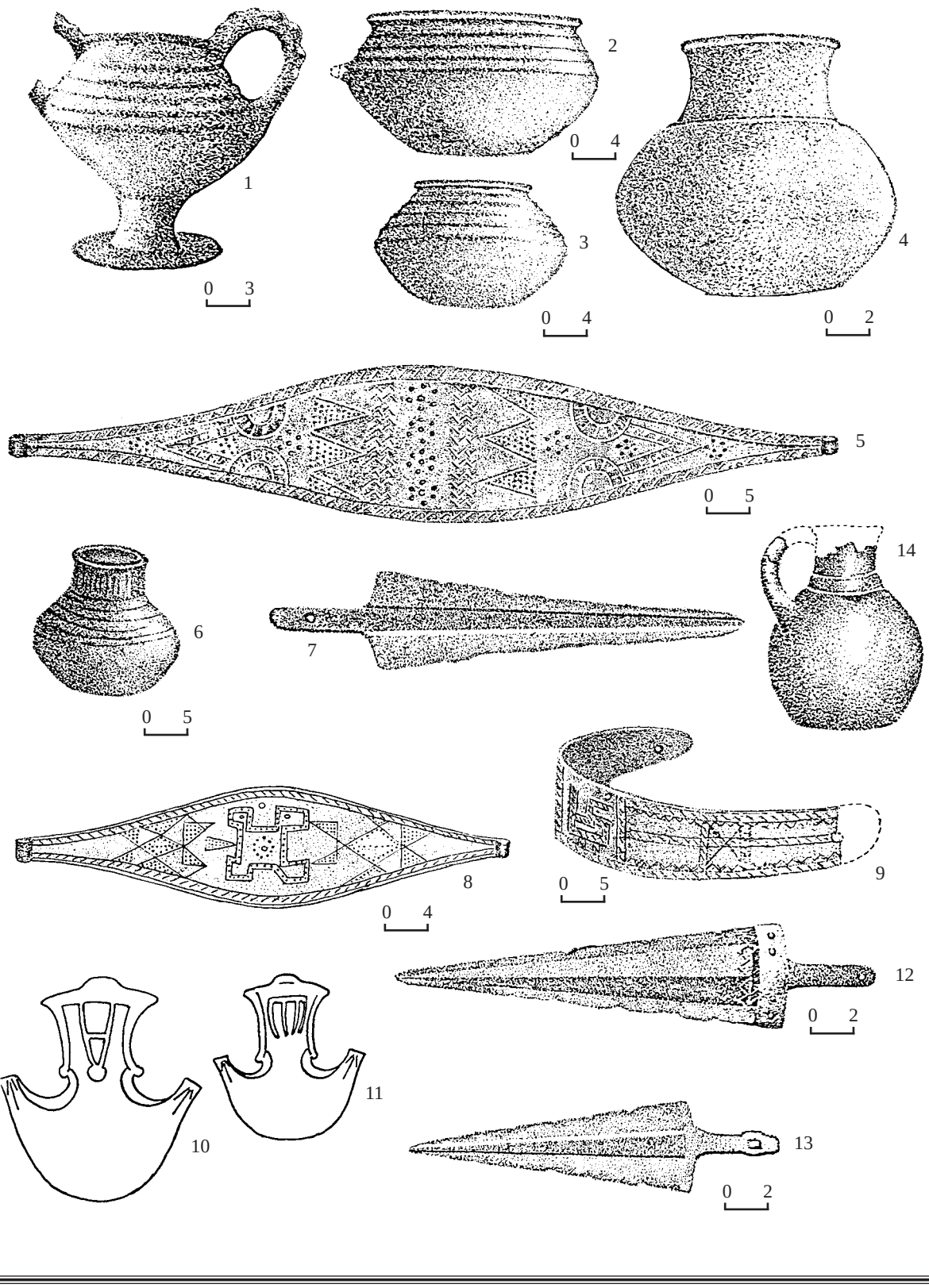
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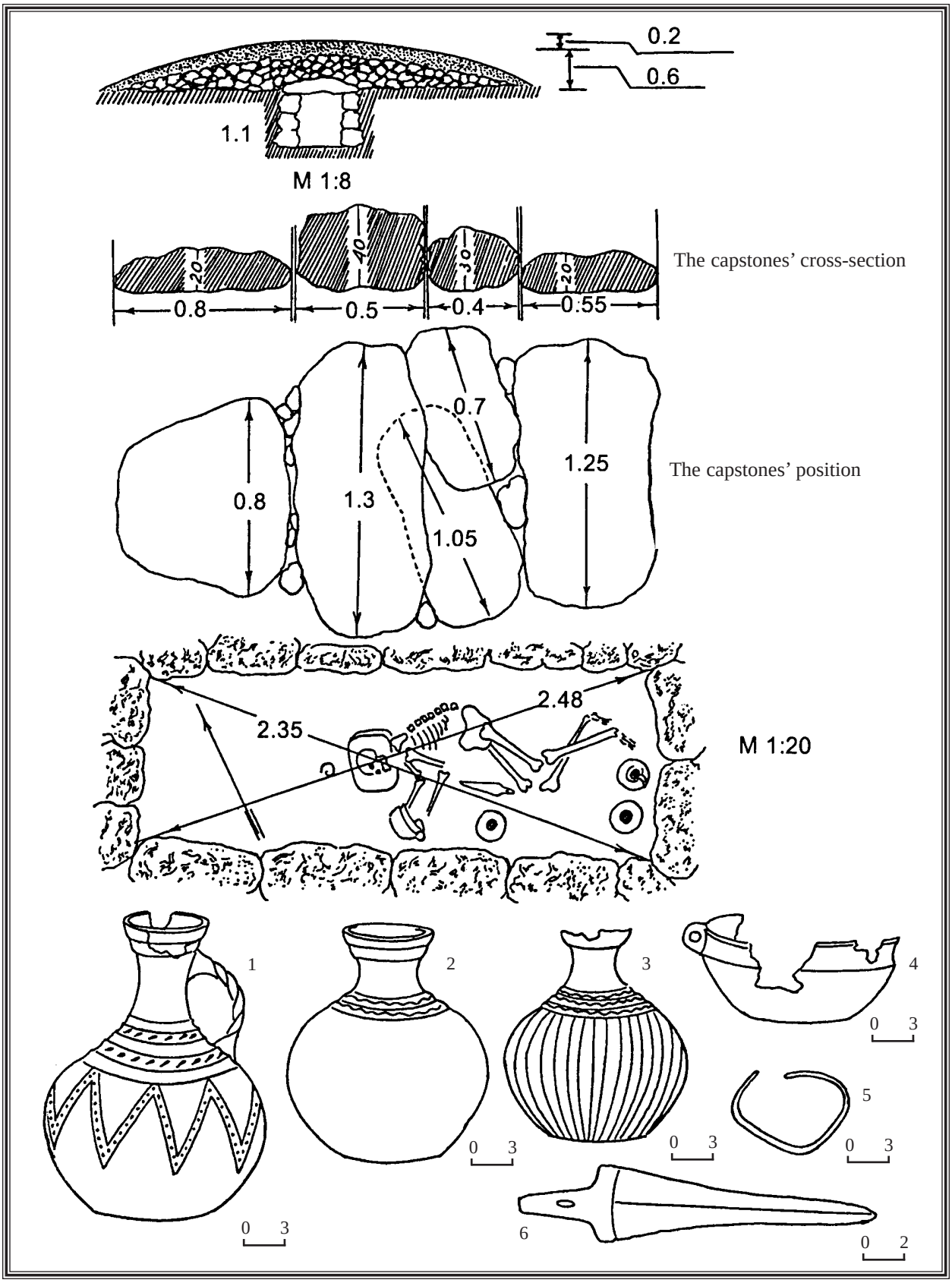
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The capstones' cross-section
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The capstones' position
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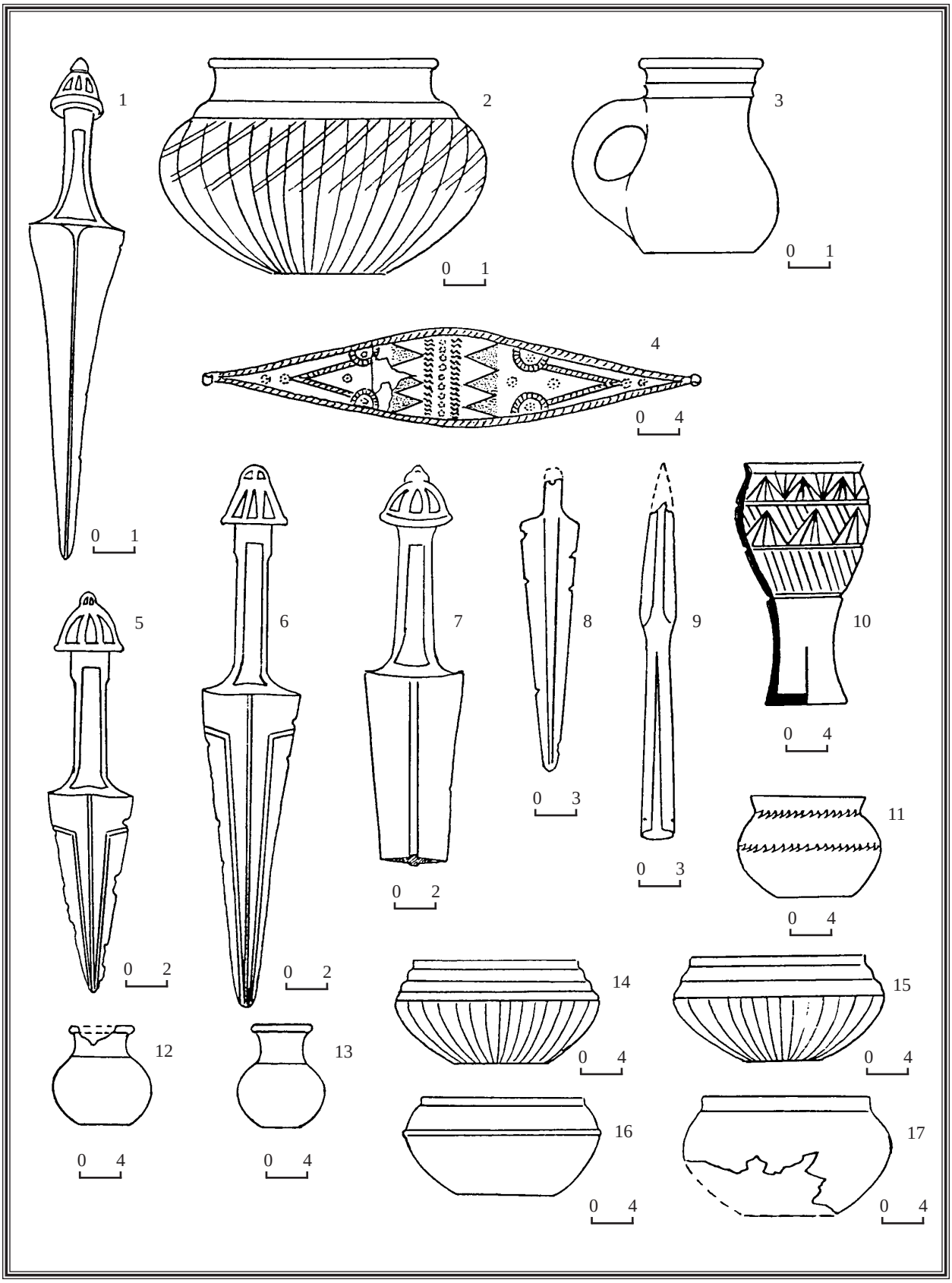
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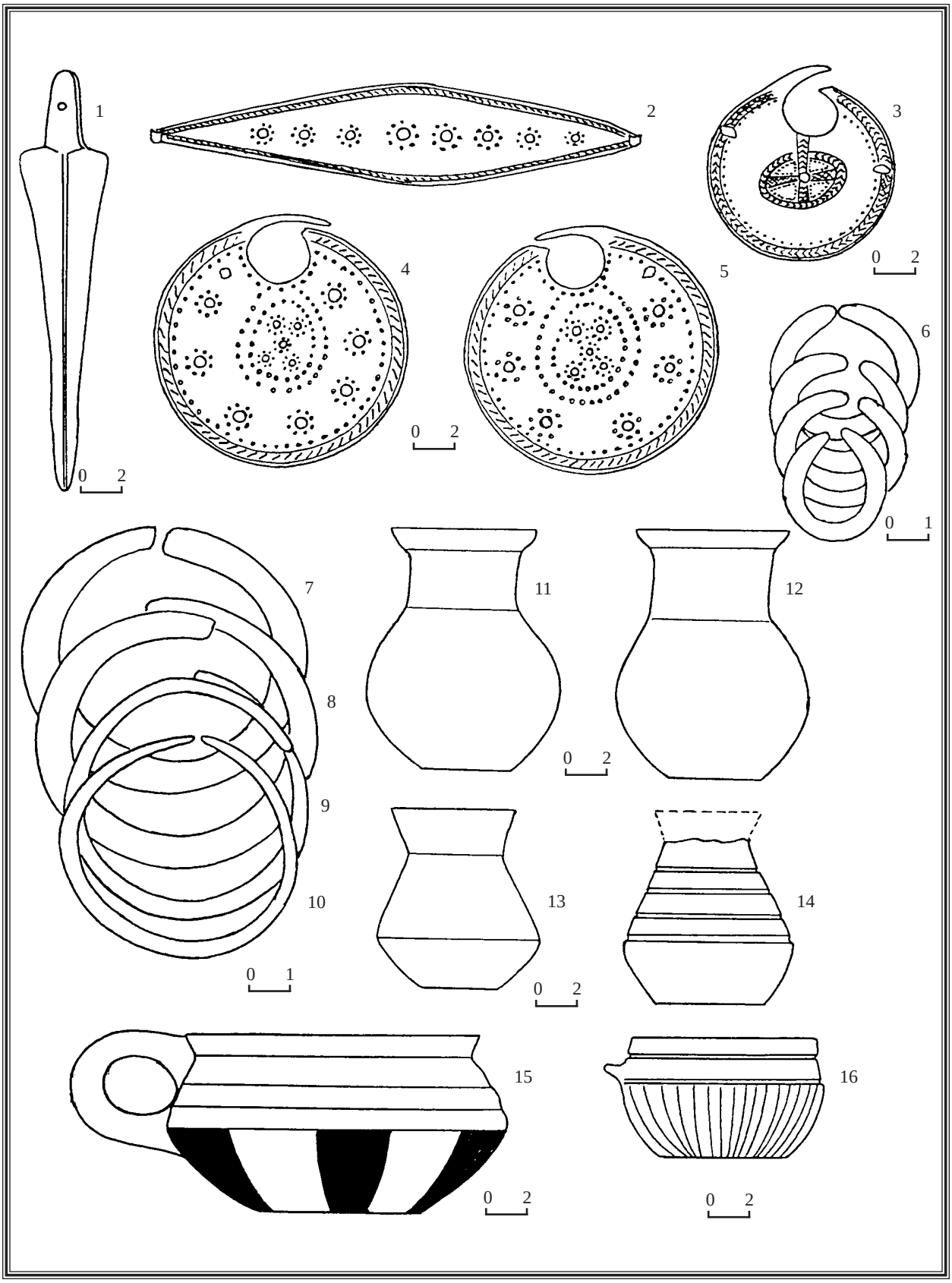
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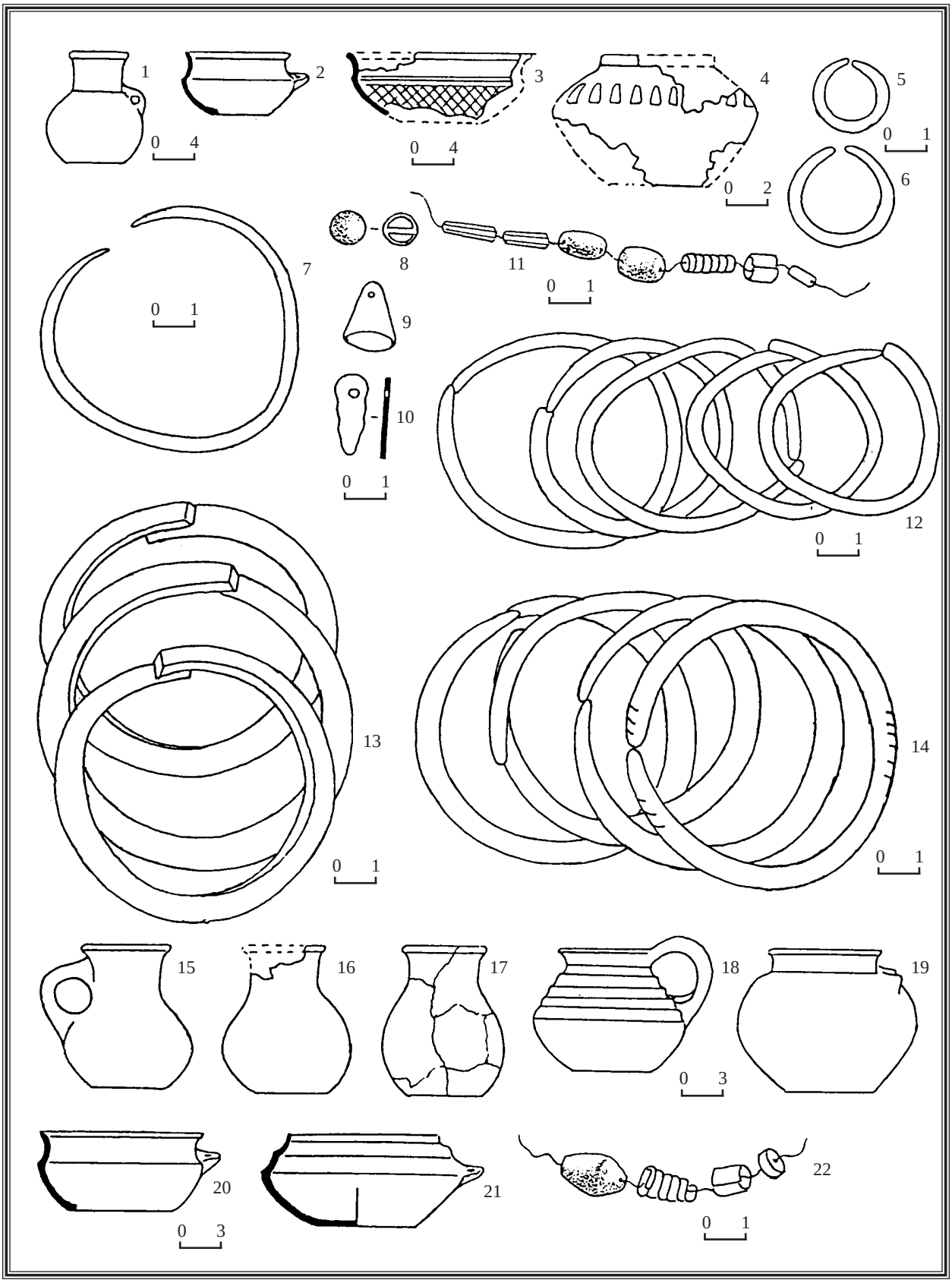
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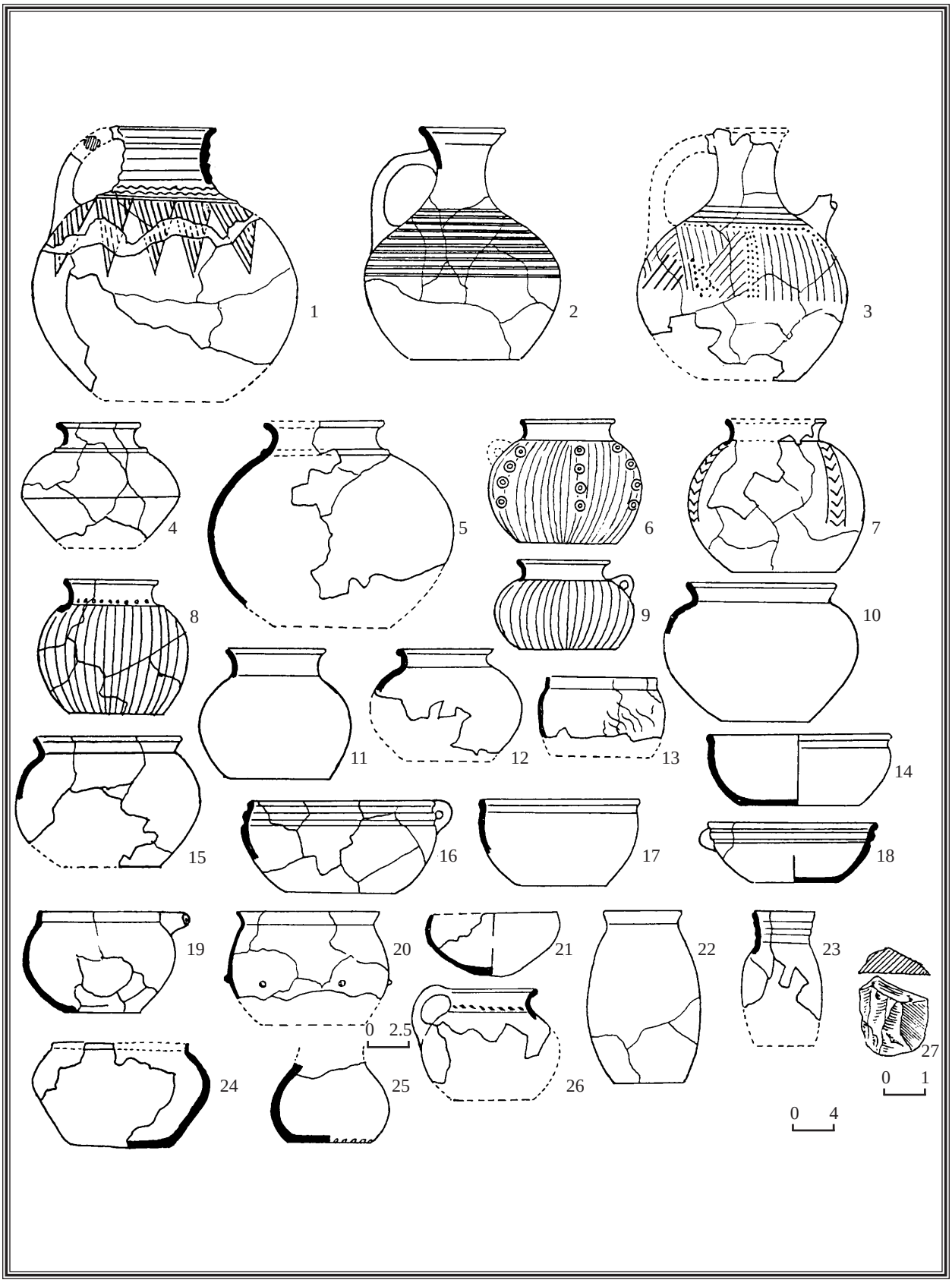
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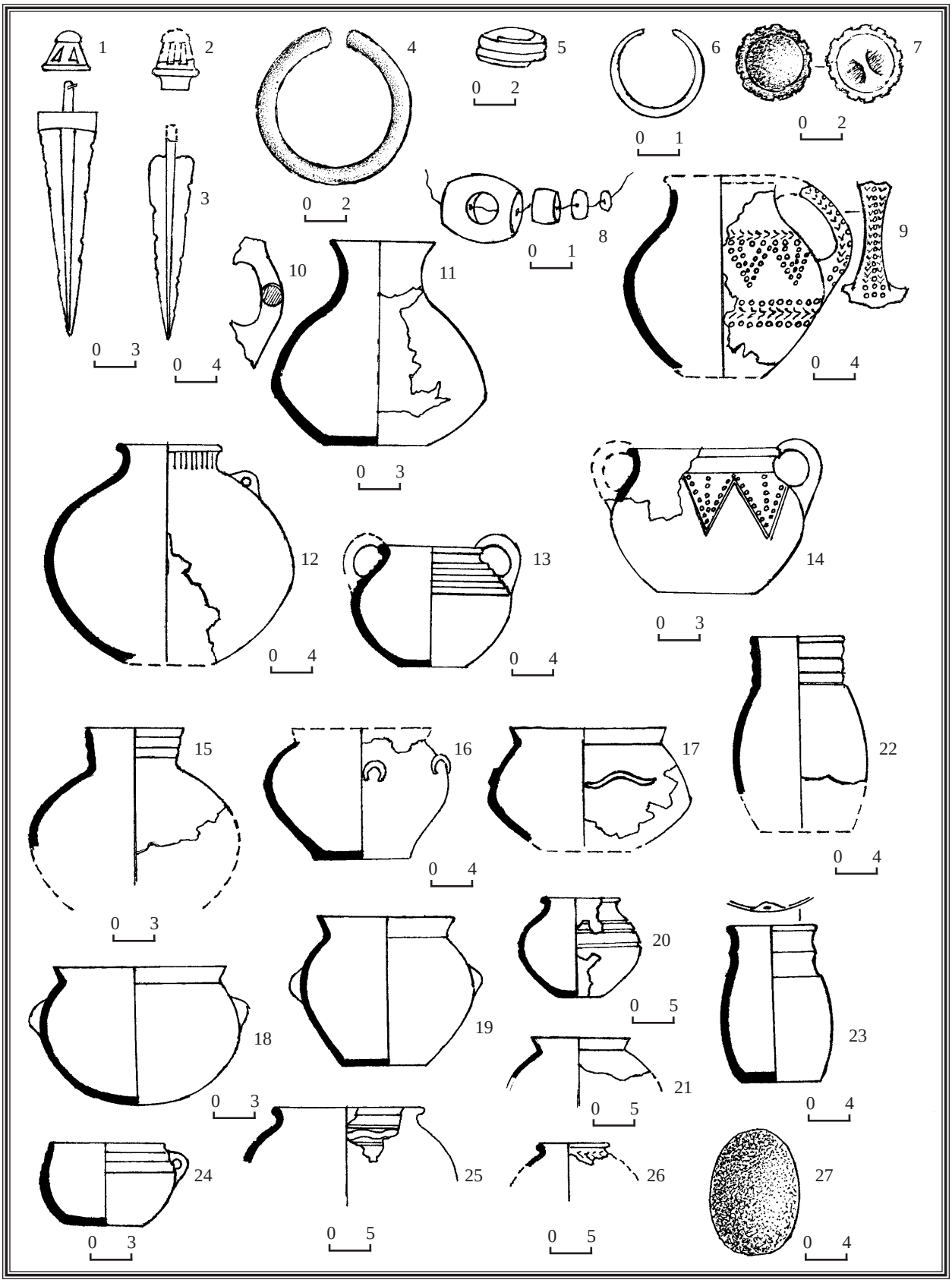
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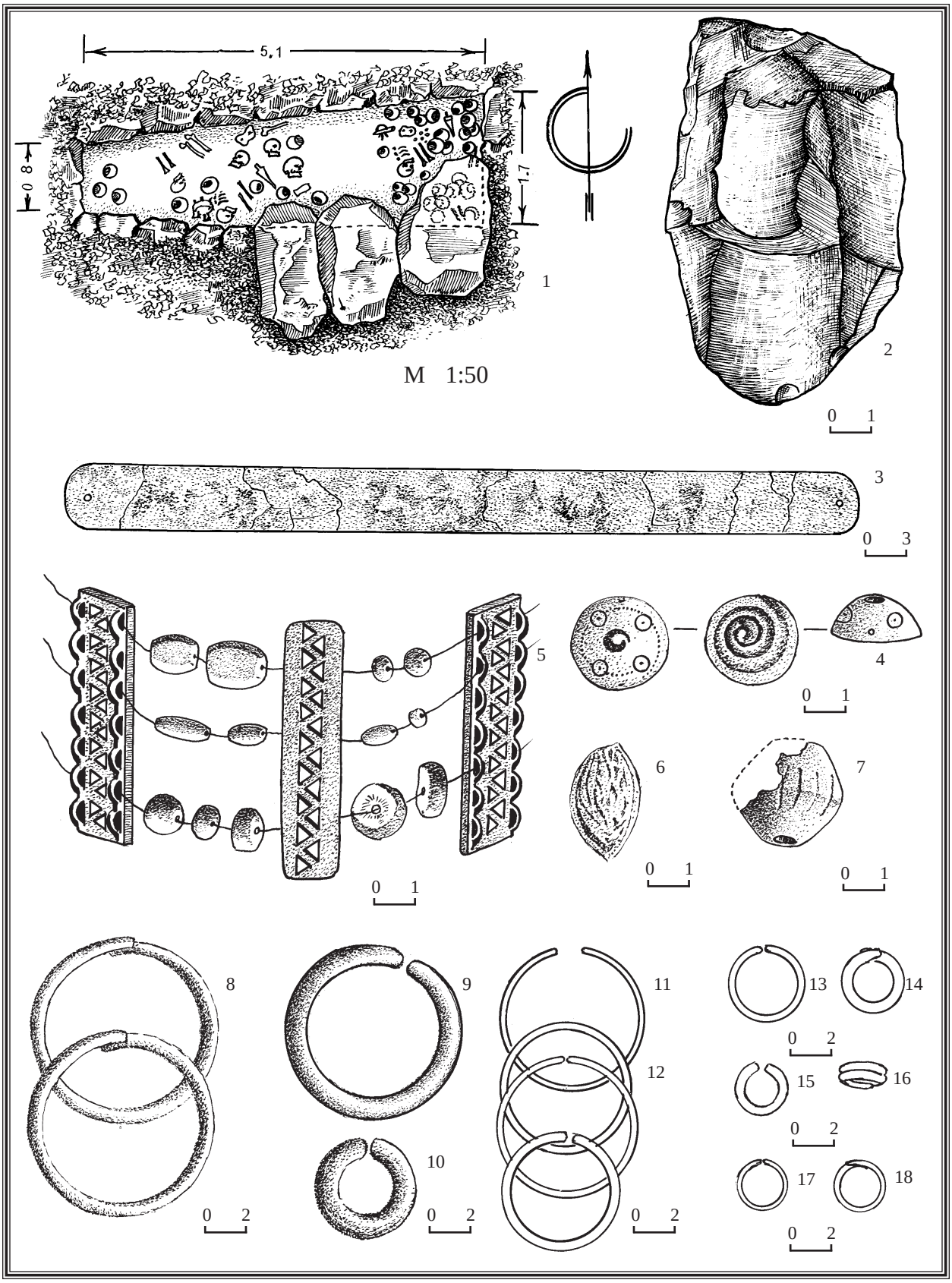
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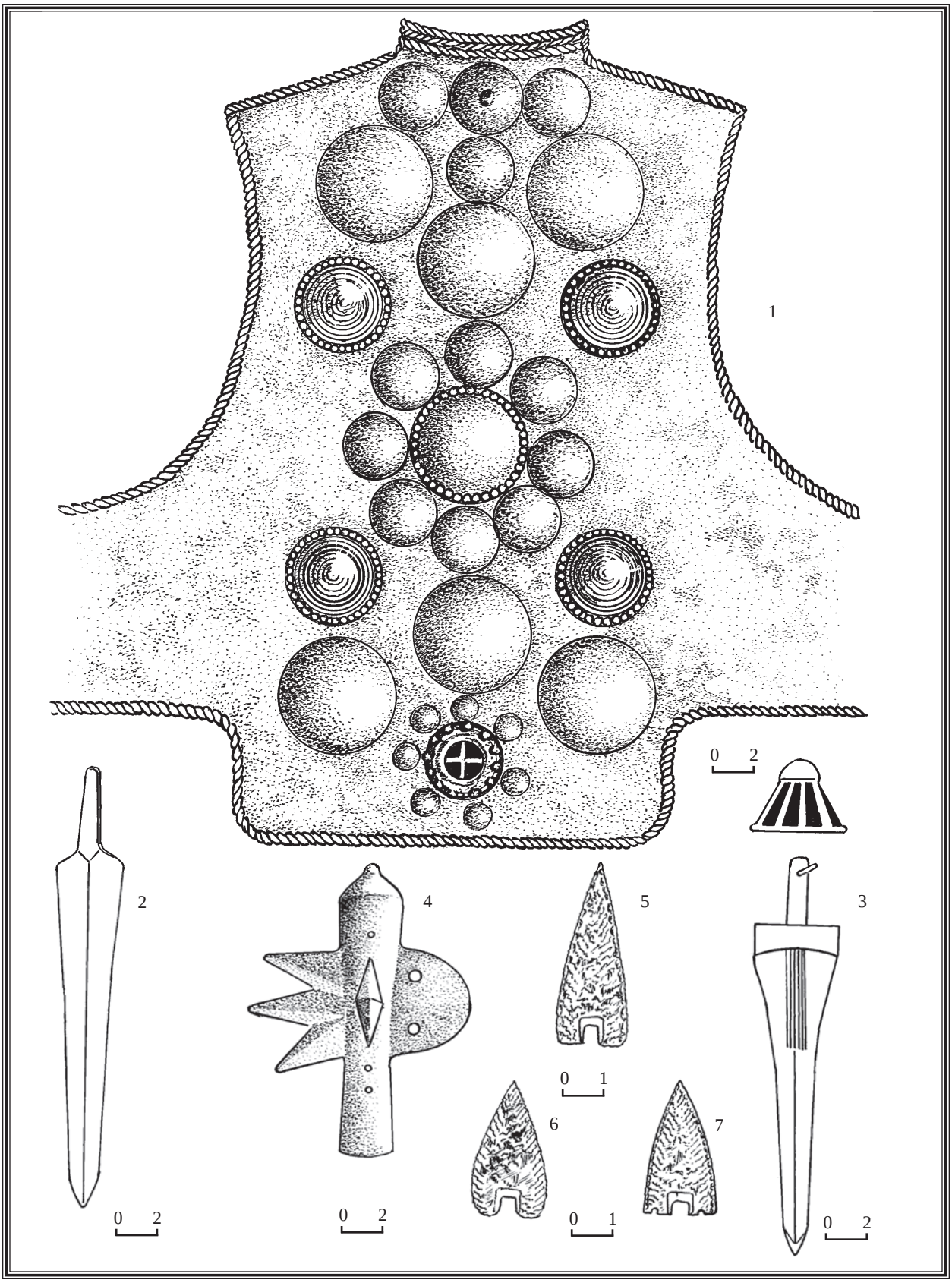
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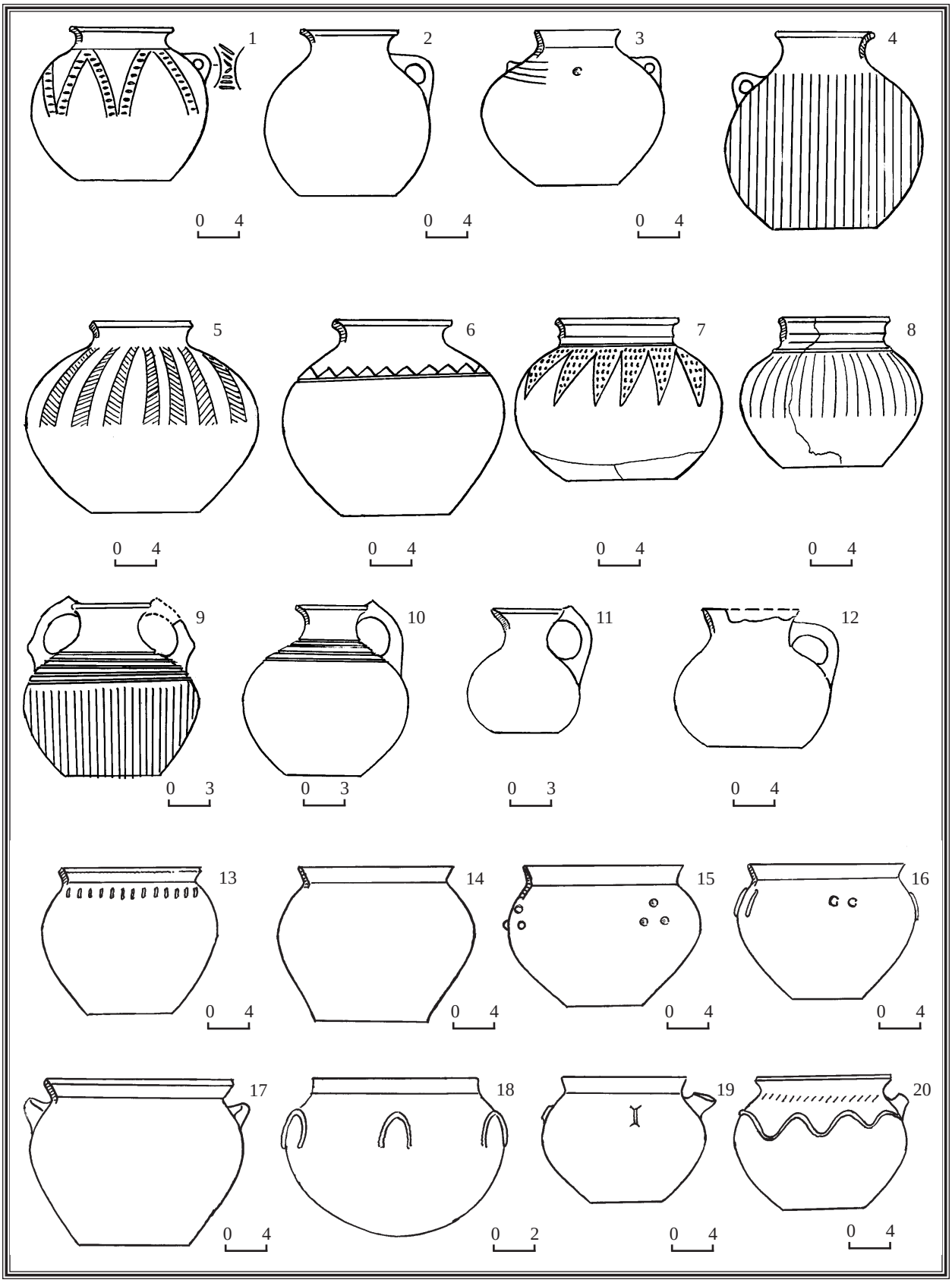
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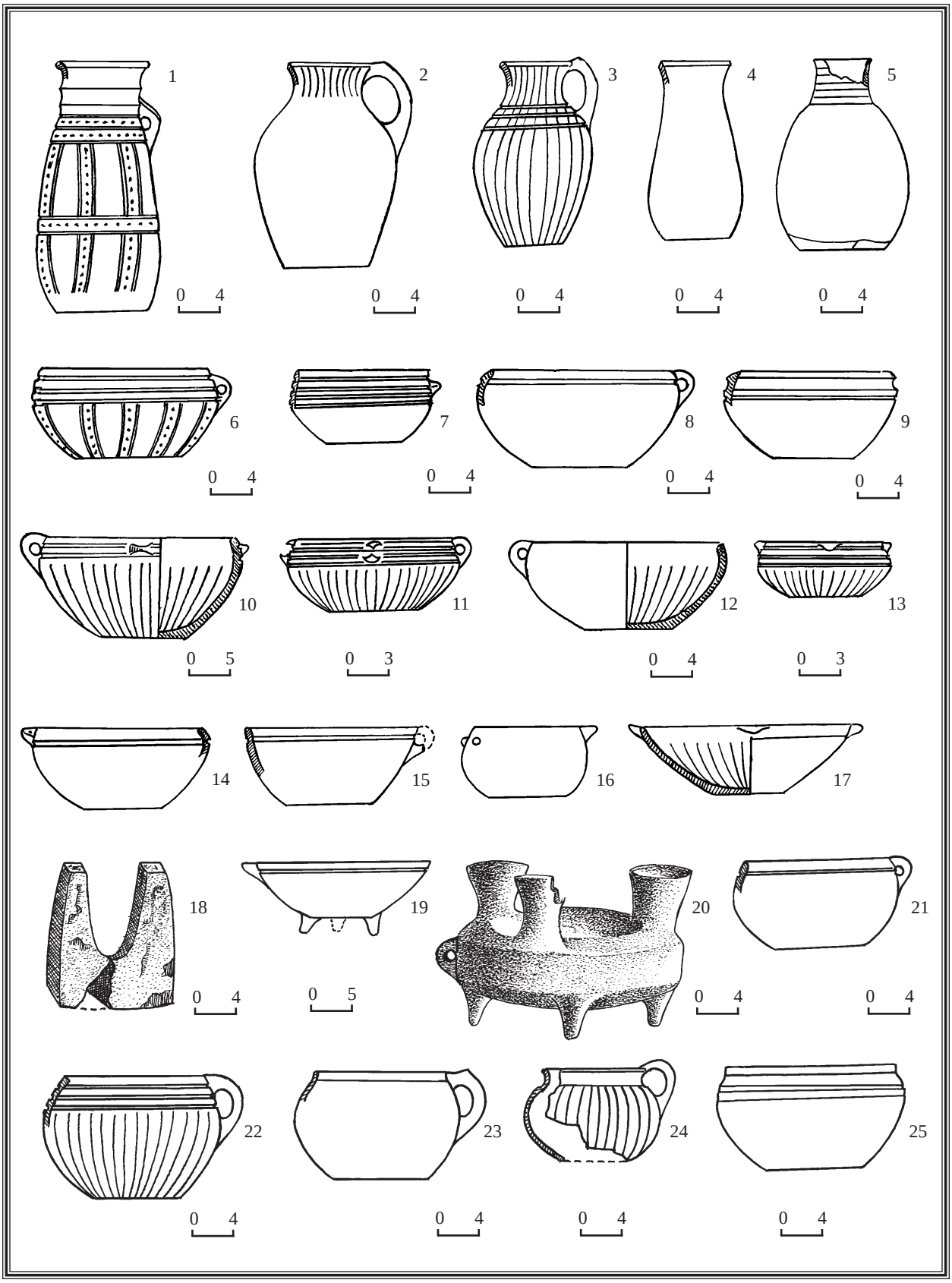
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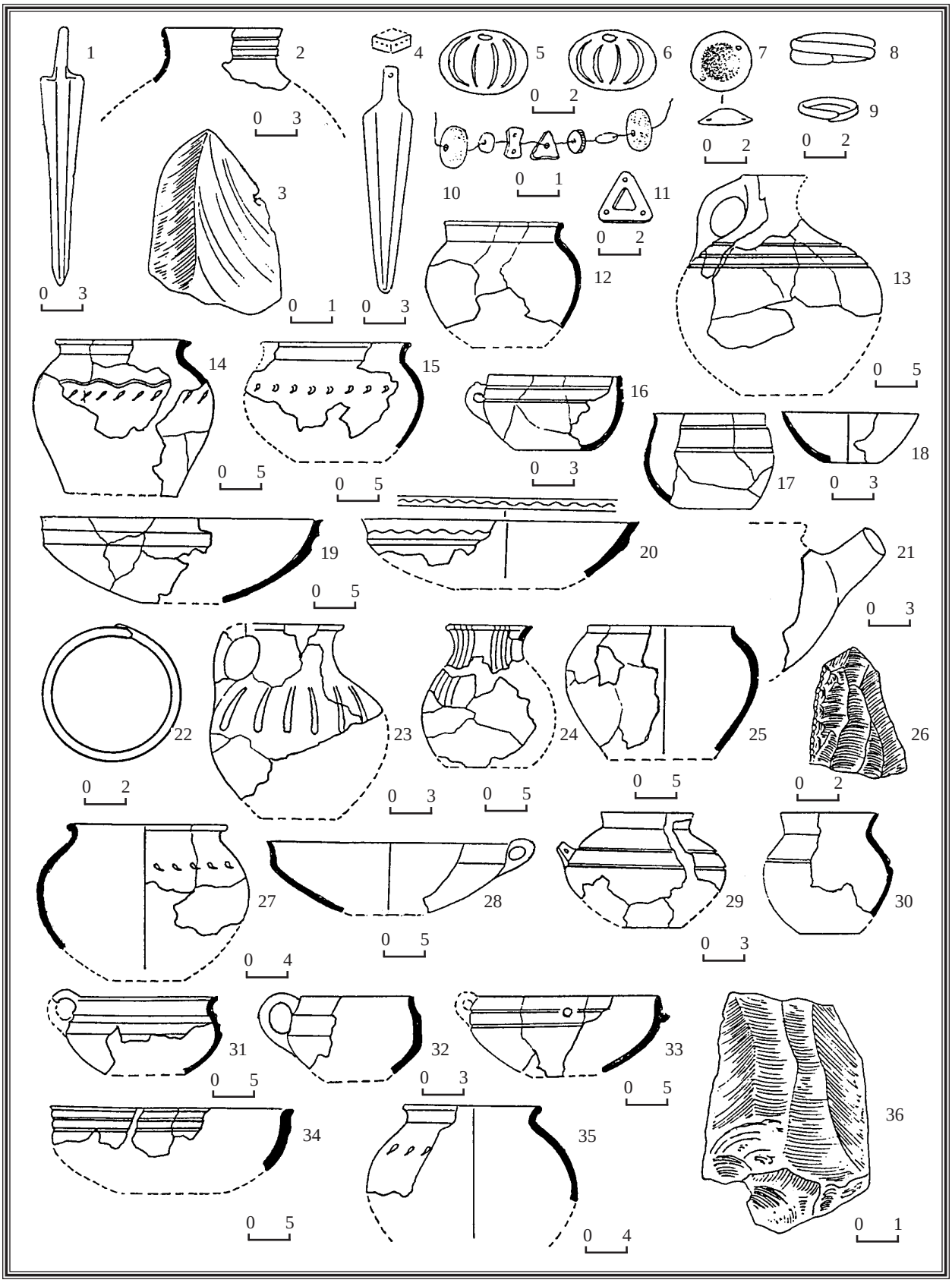
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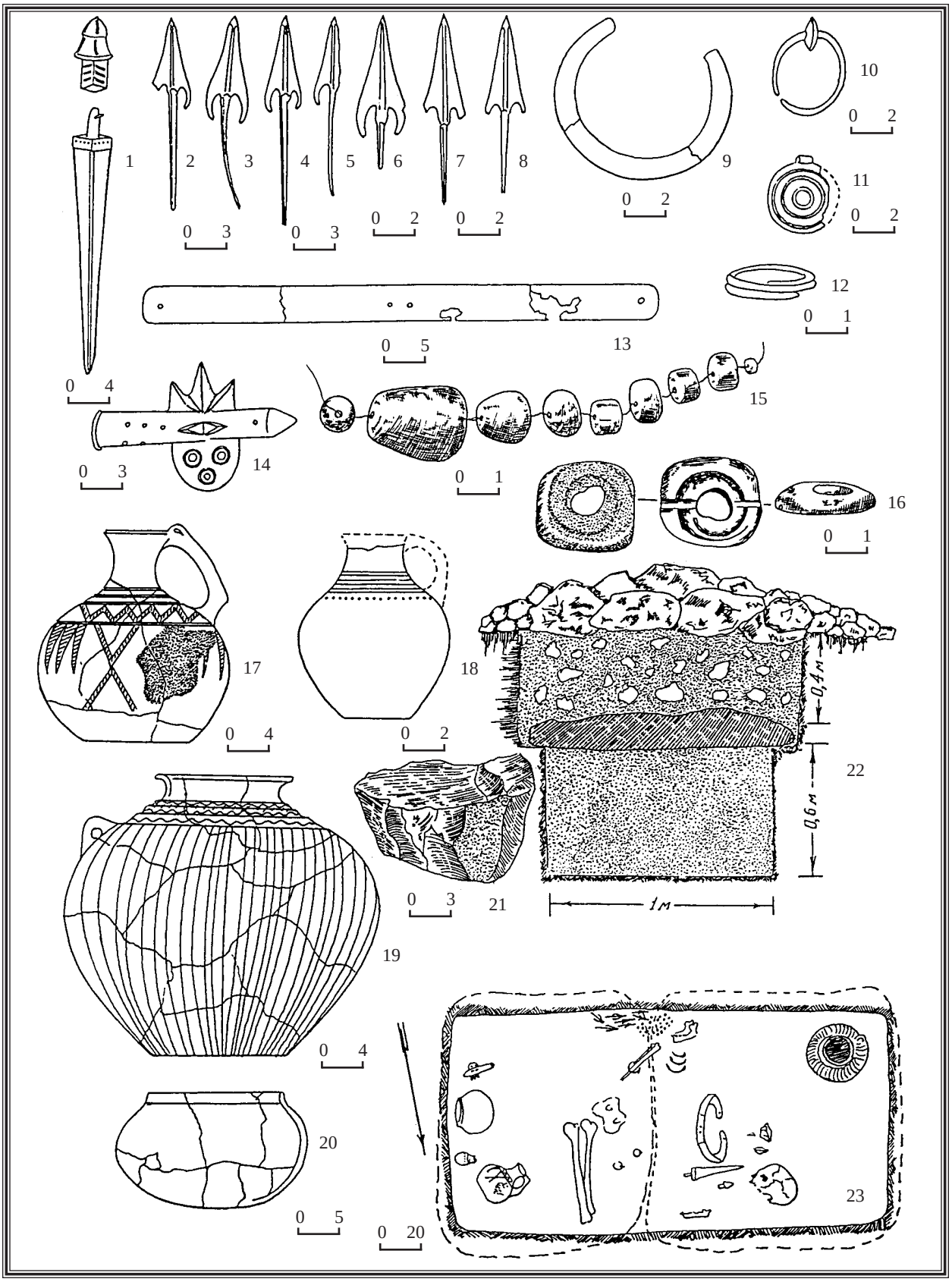
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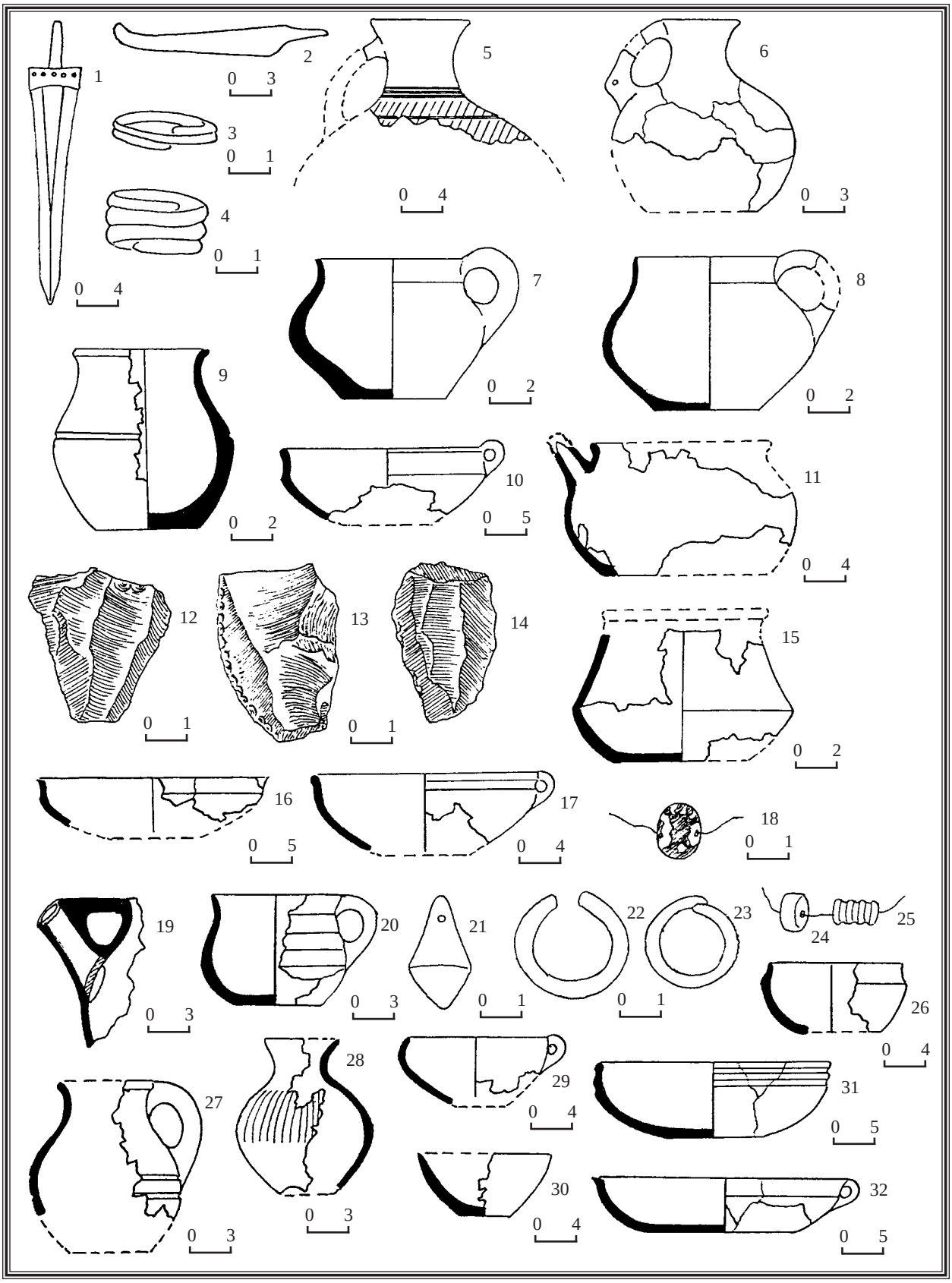
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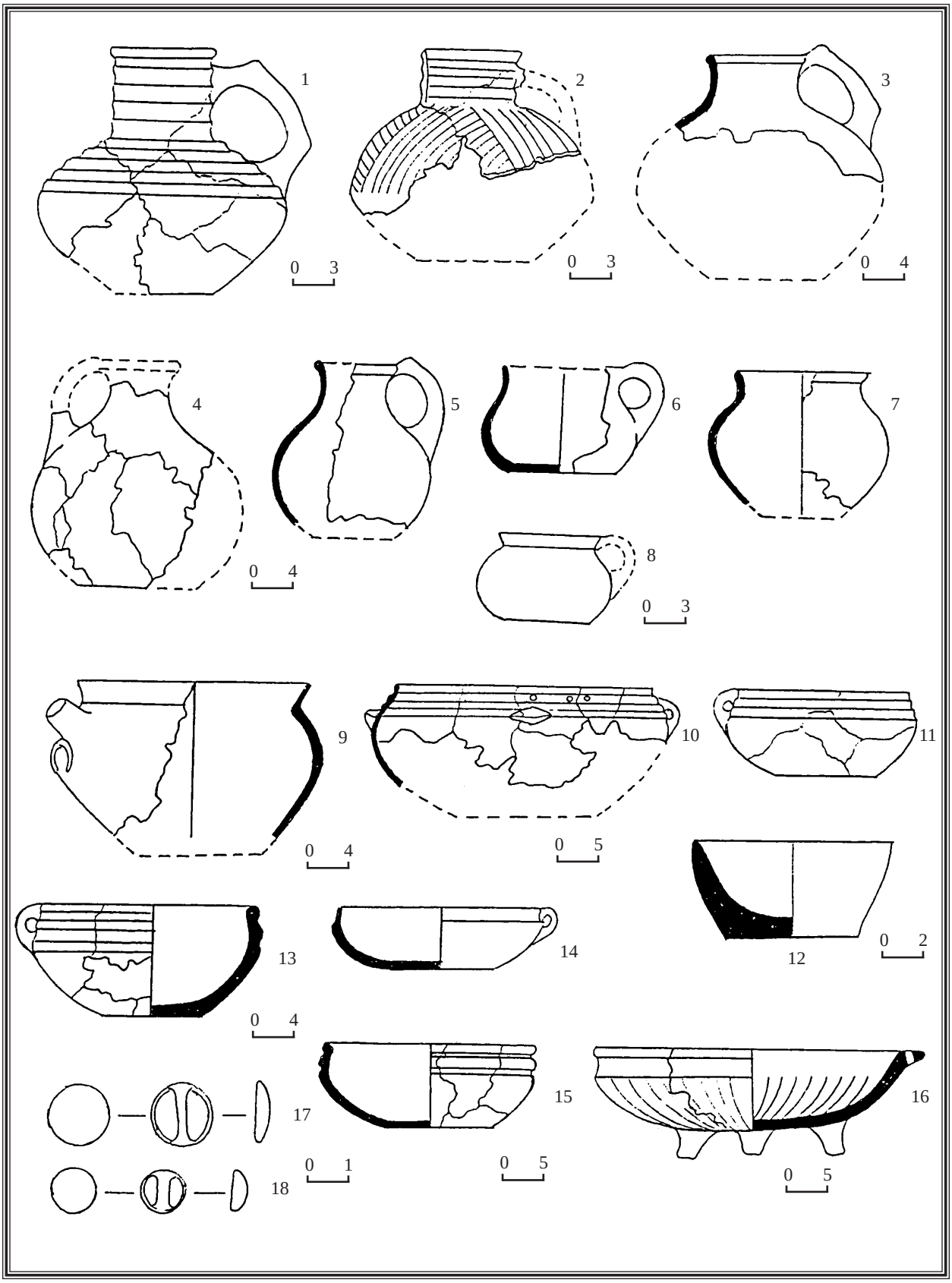
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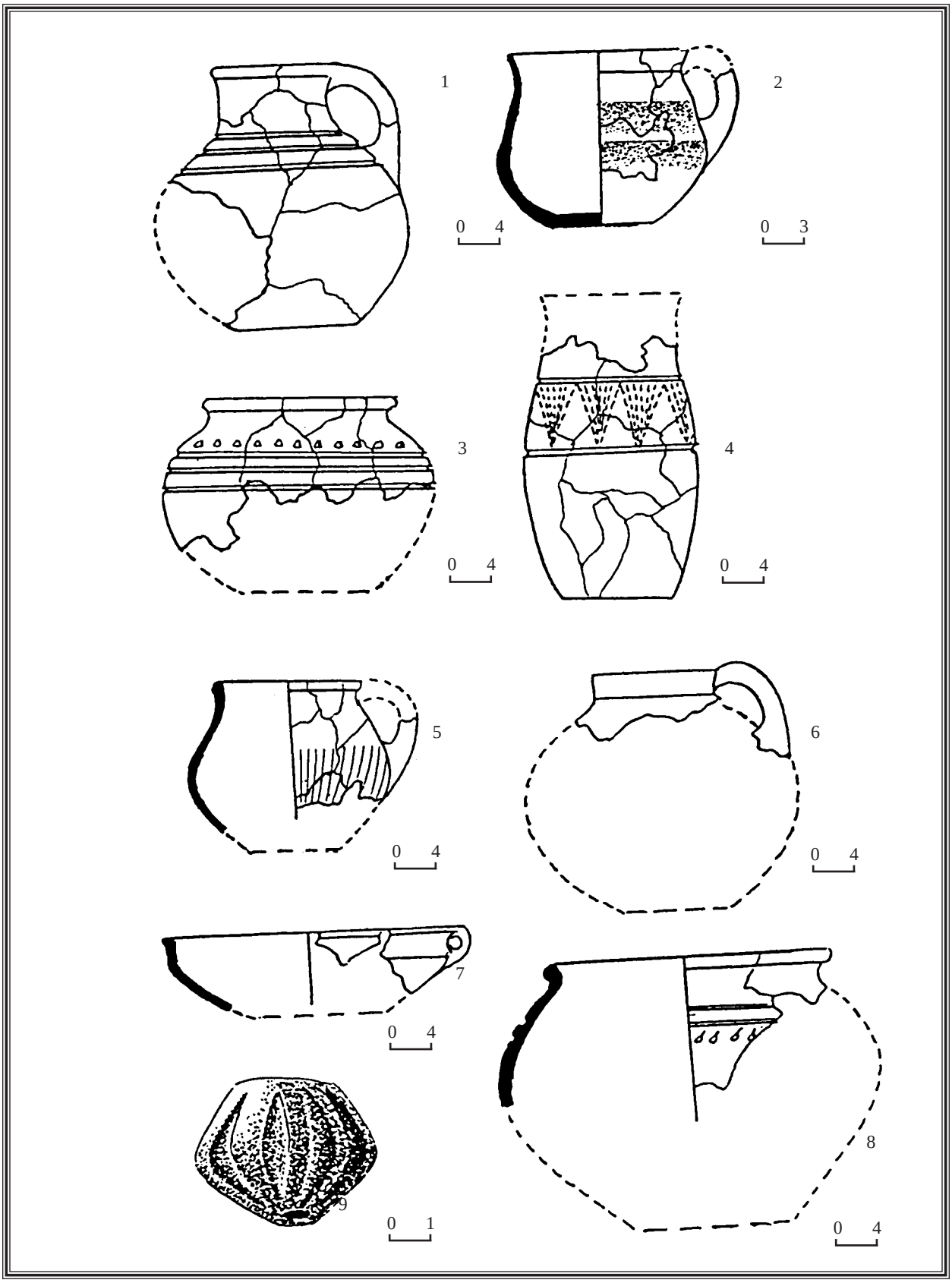
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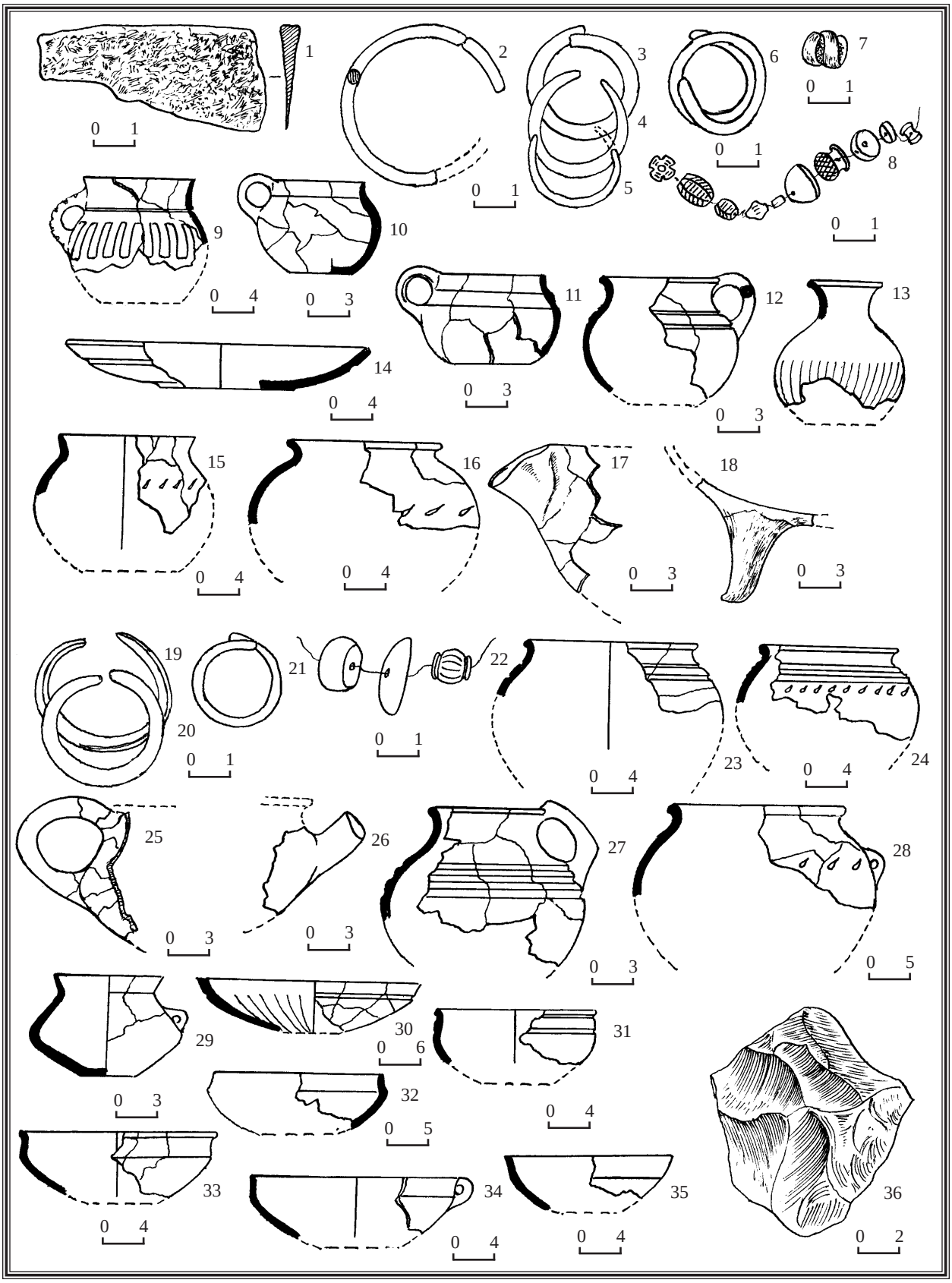
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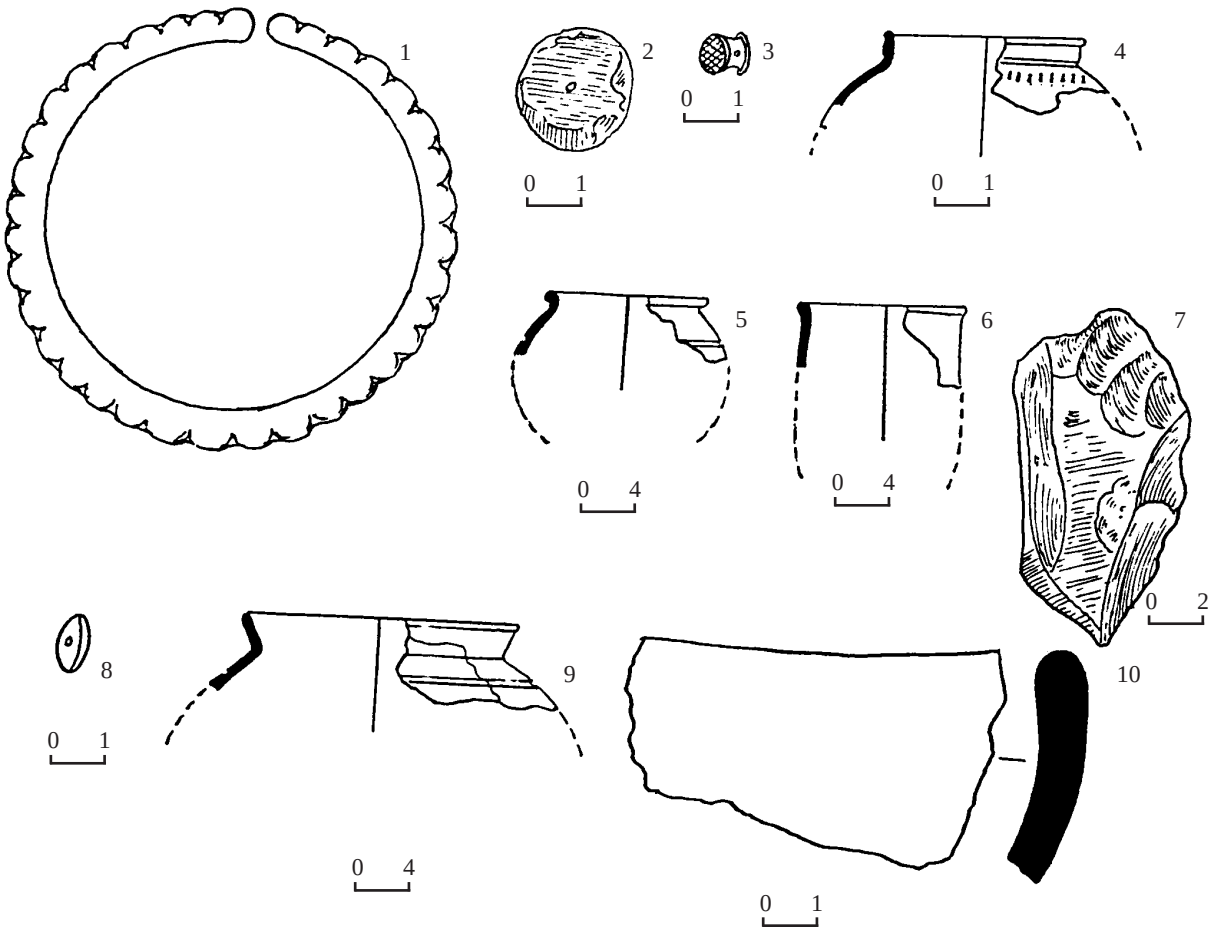
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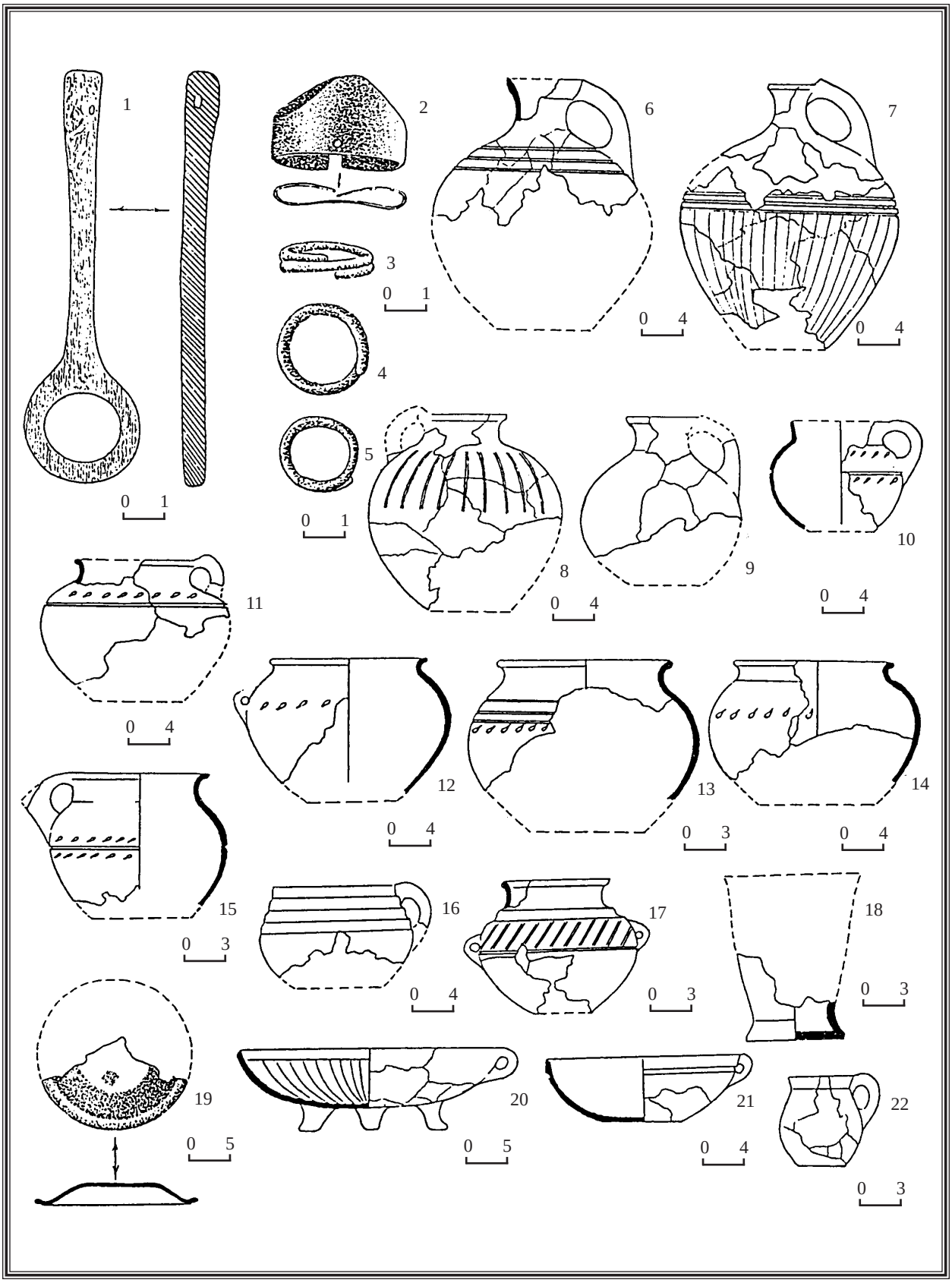
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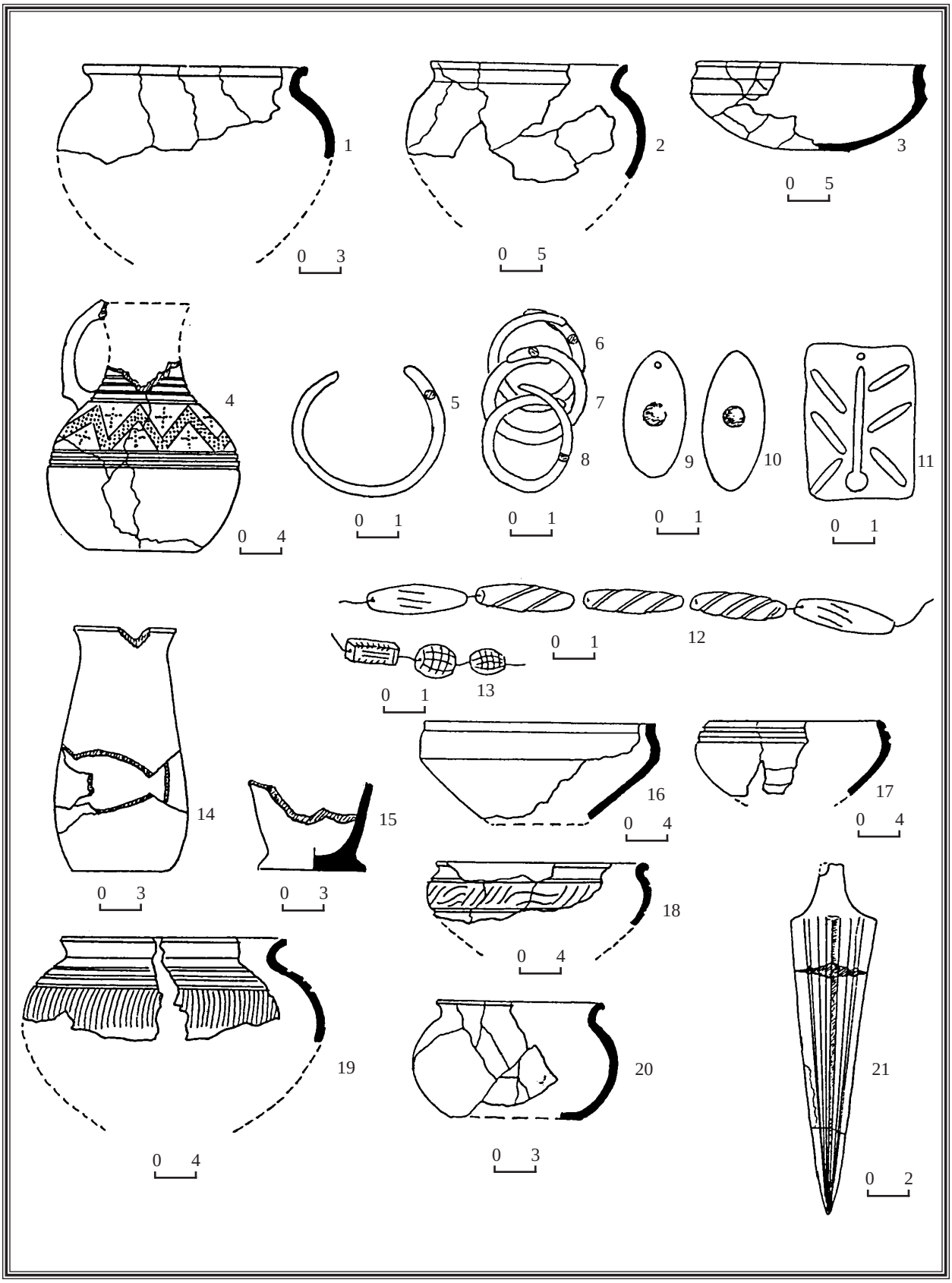
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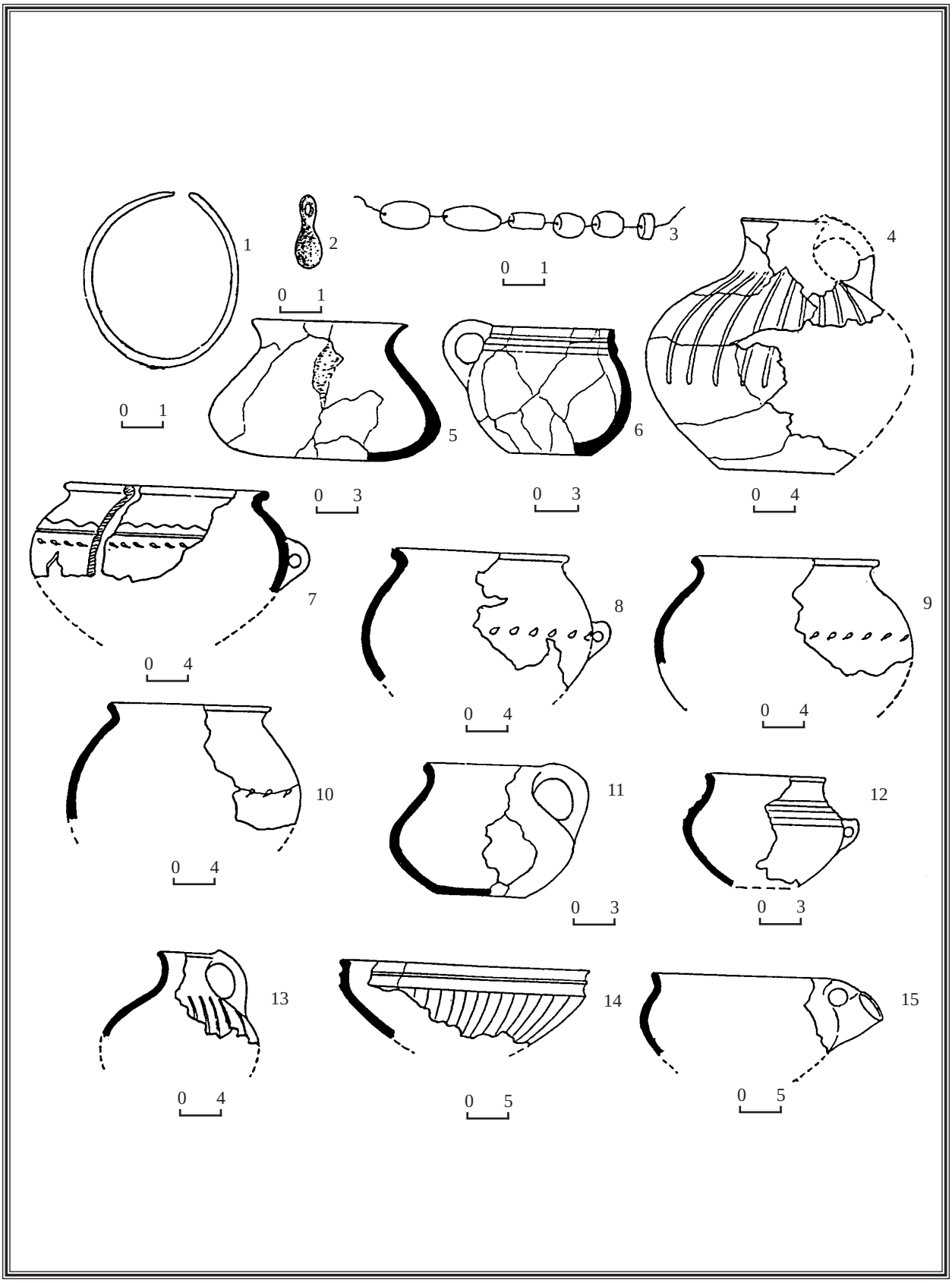
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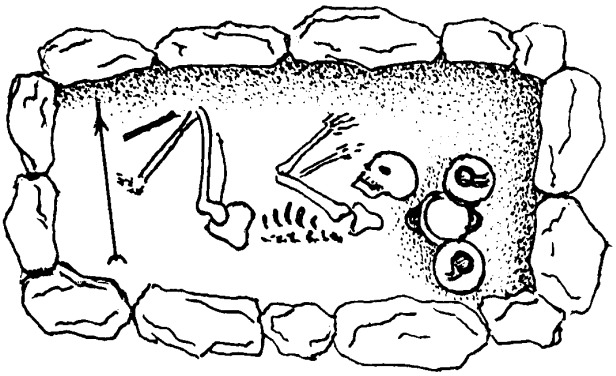

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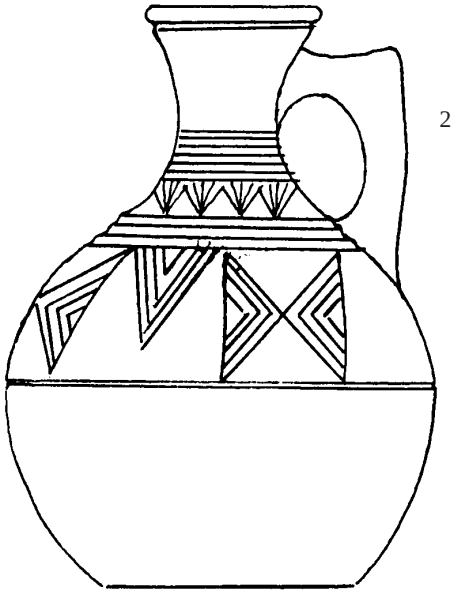

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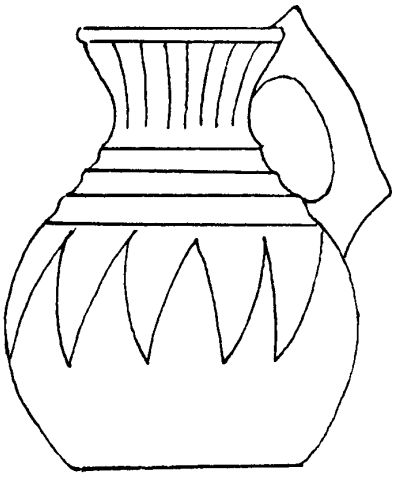

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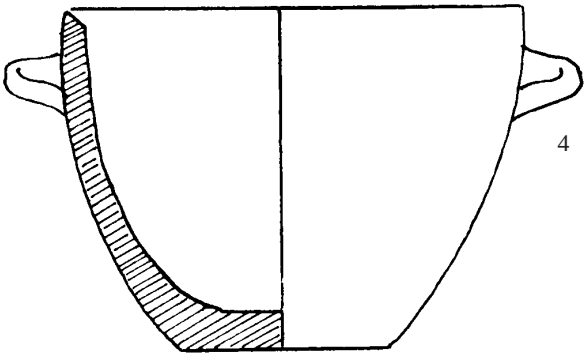

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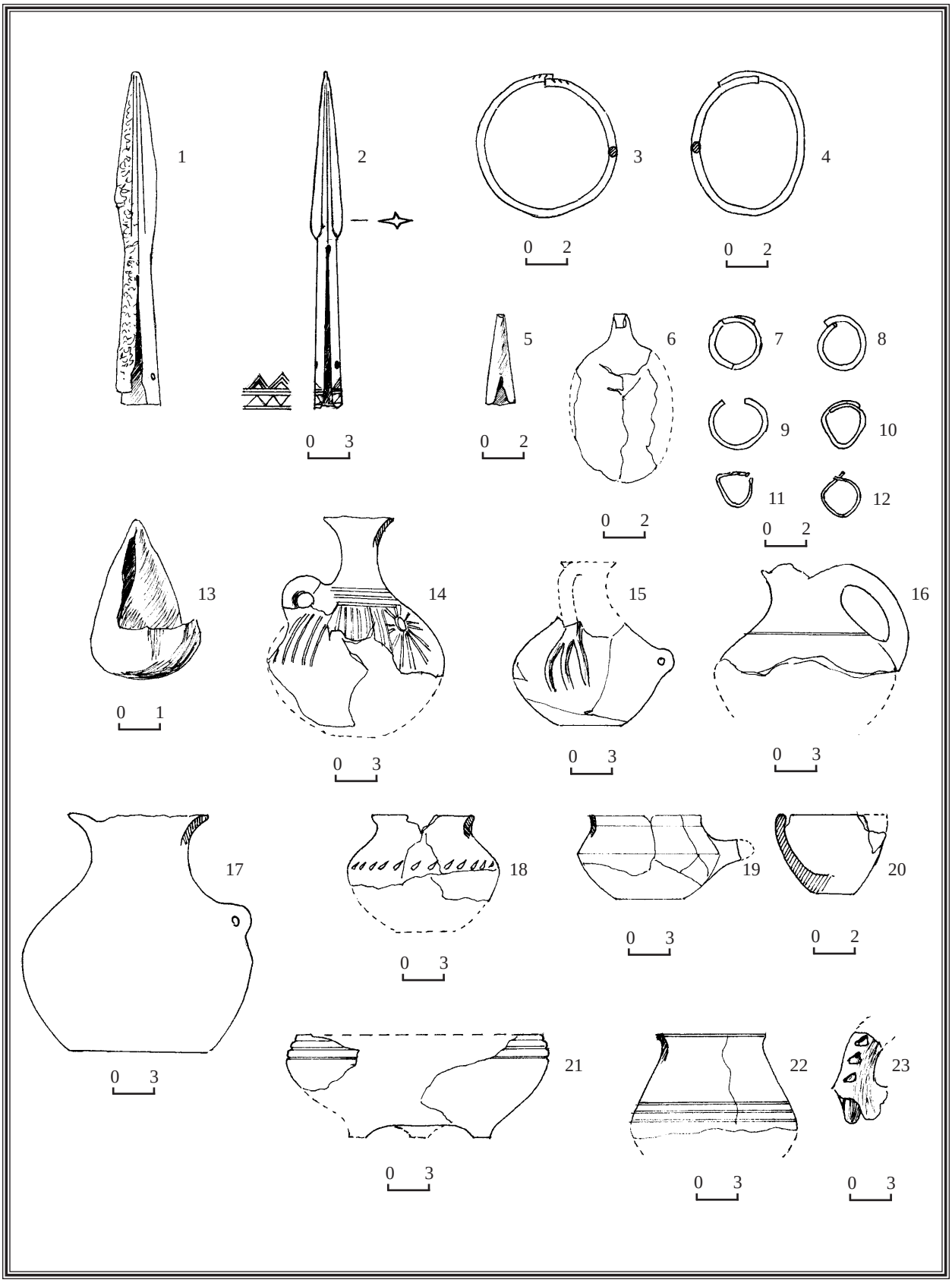
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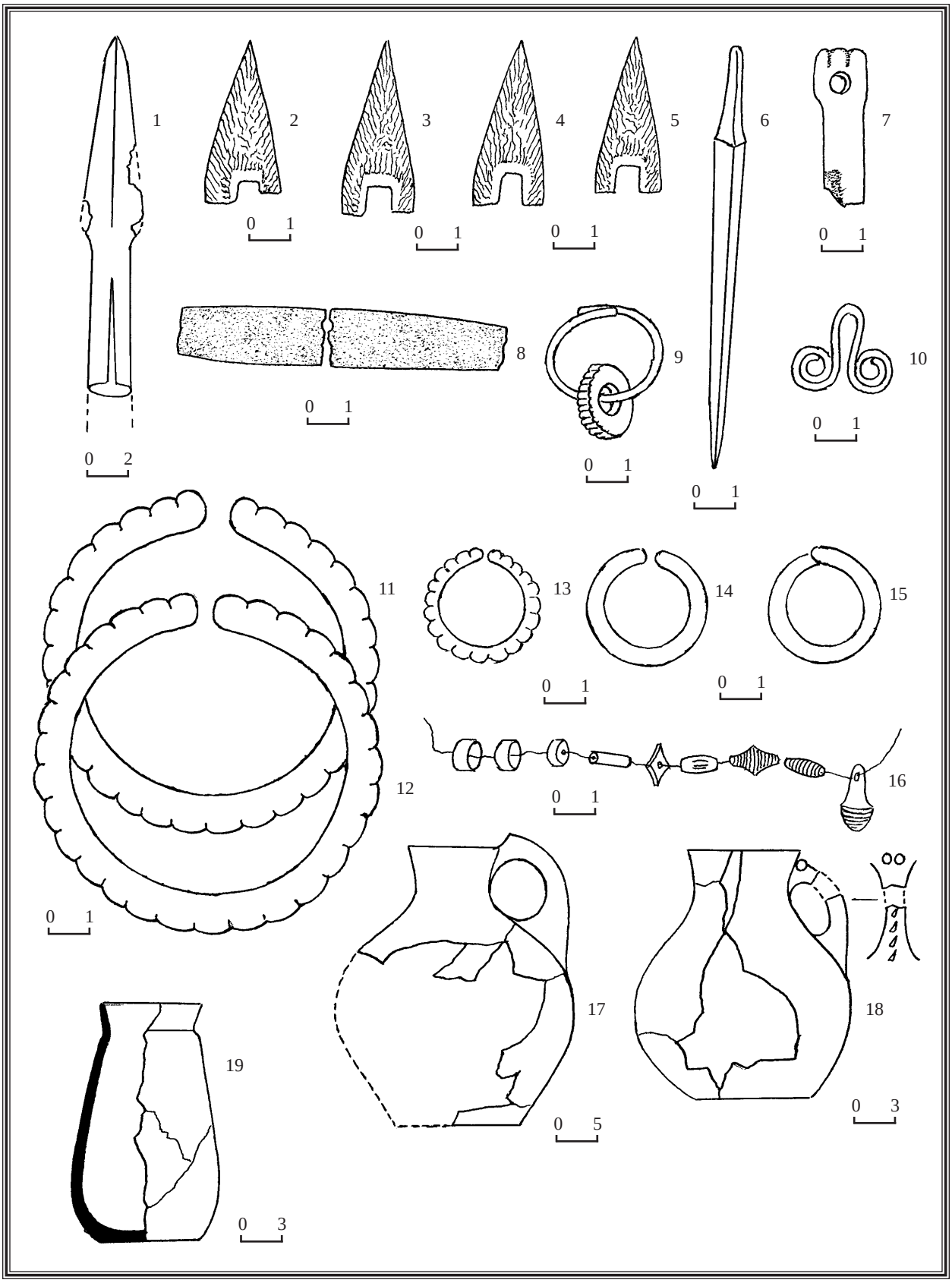
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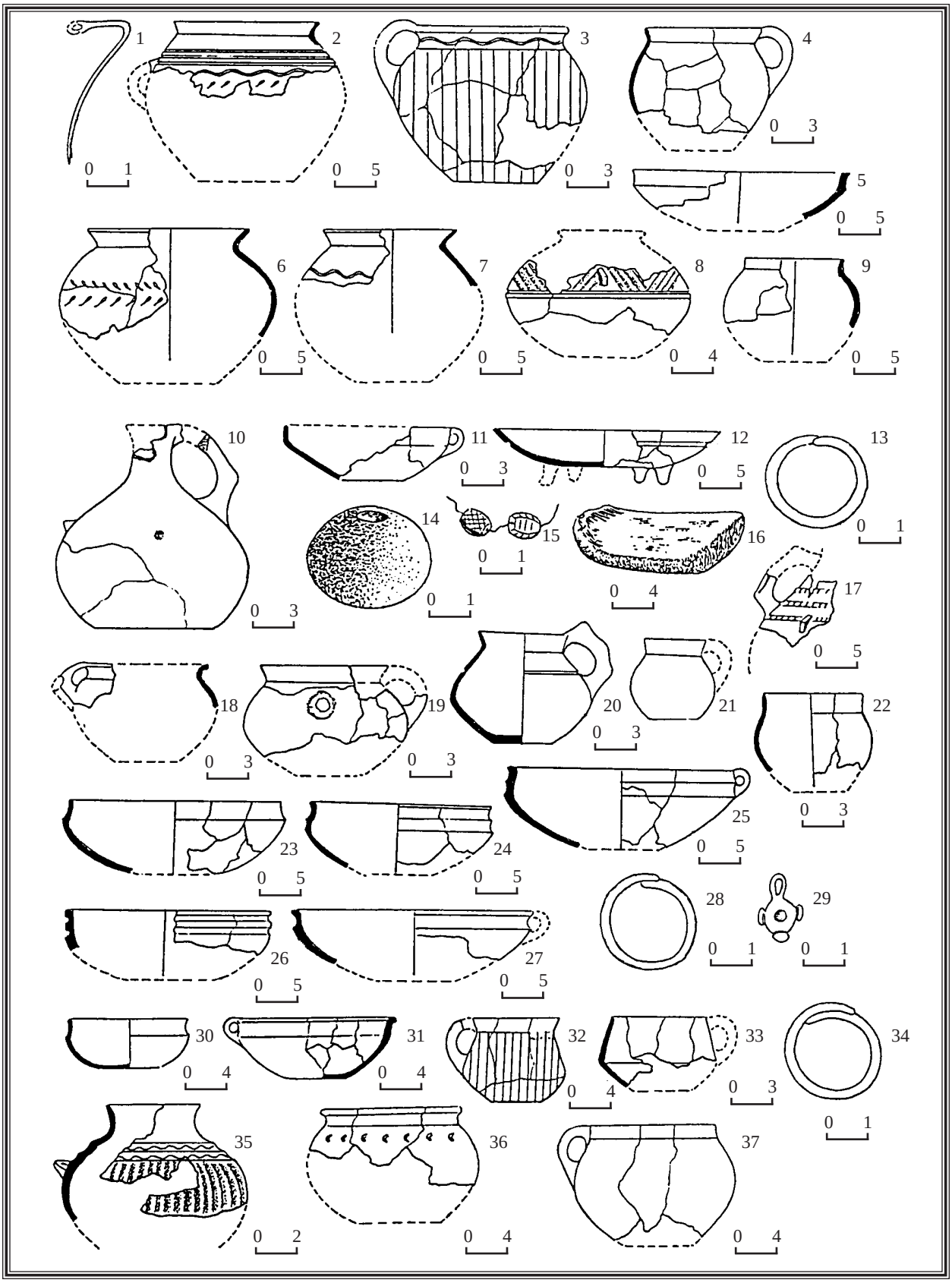
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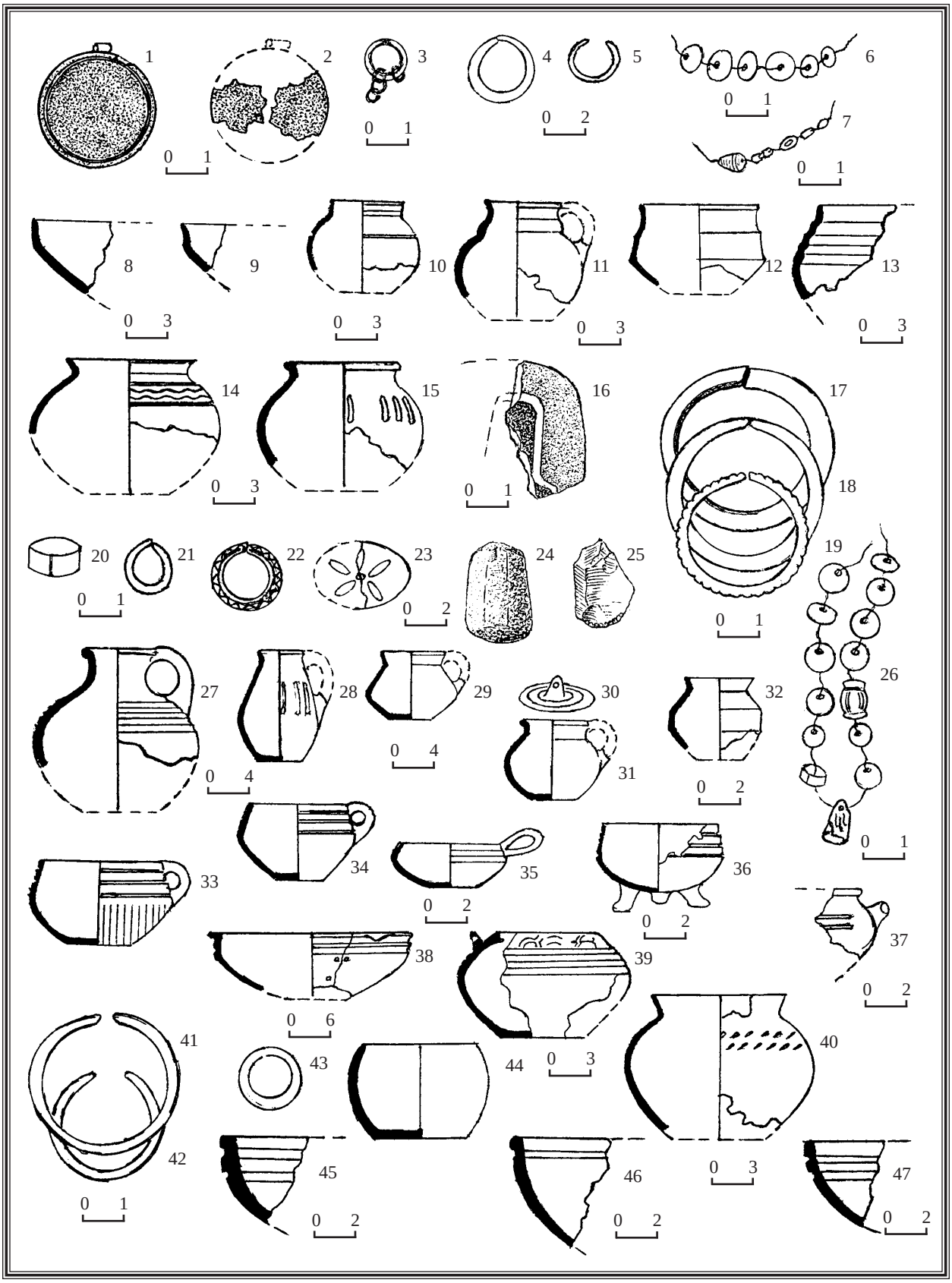
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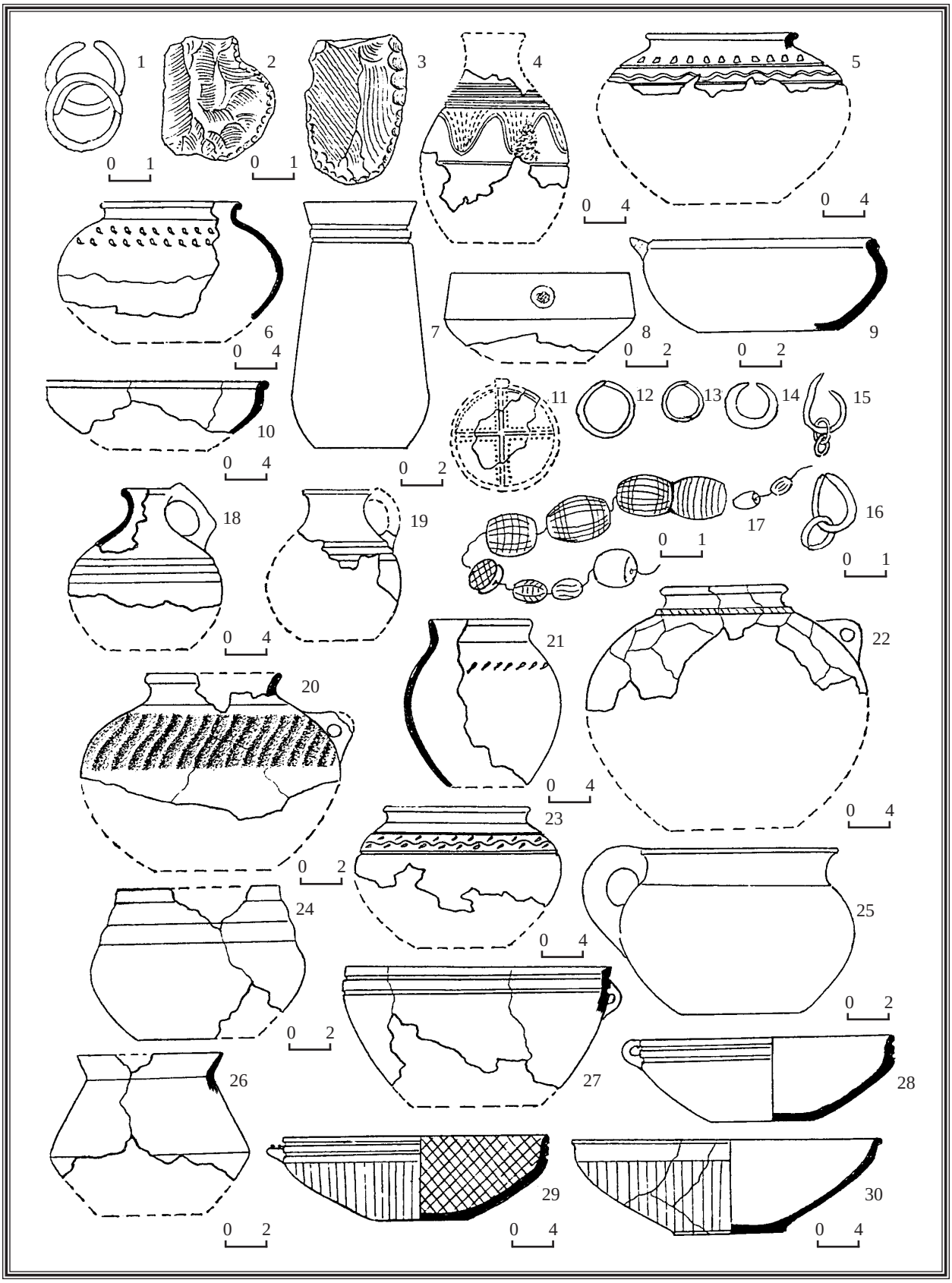
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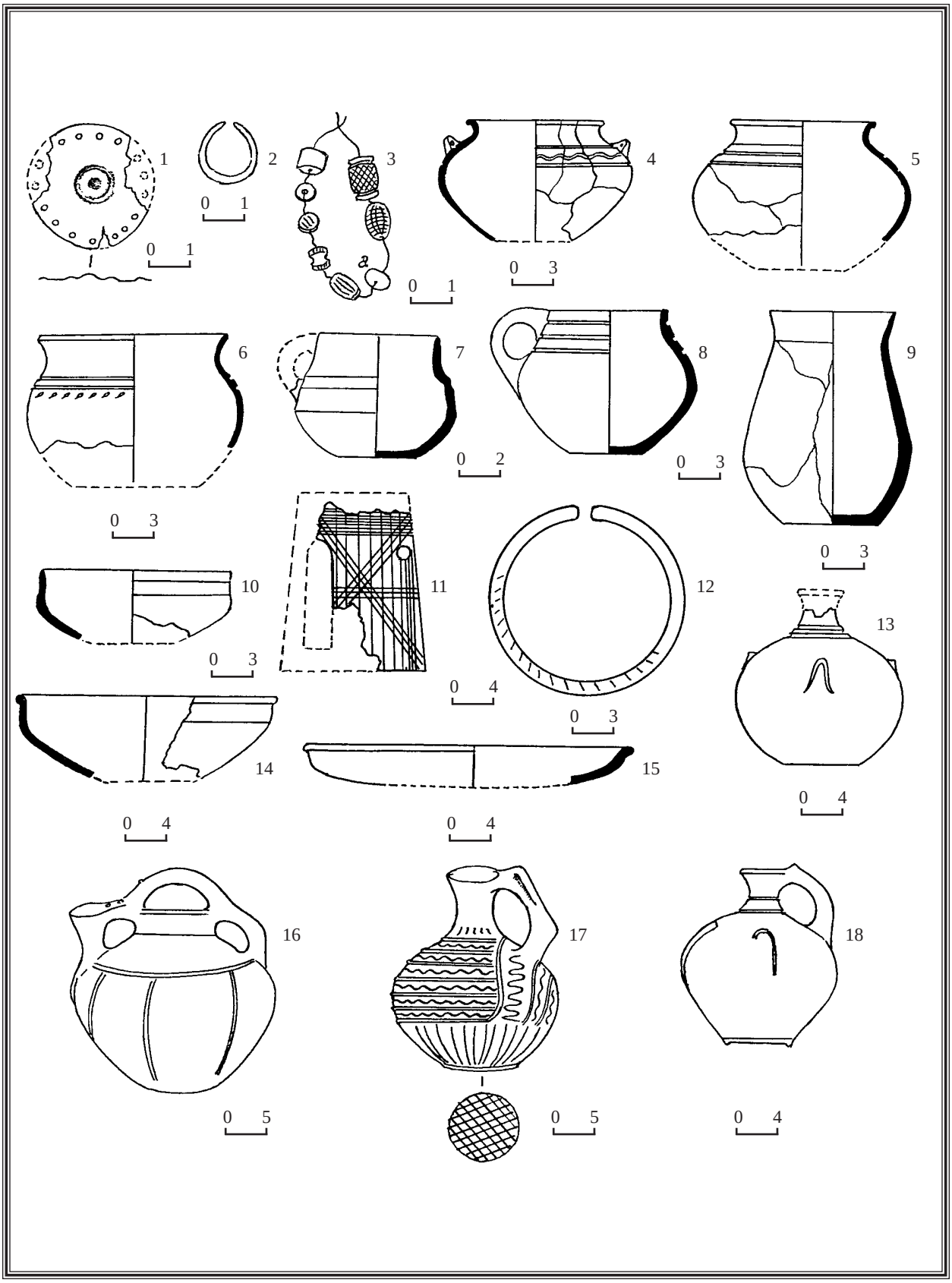
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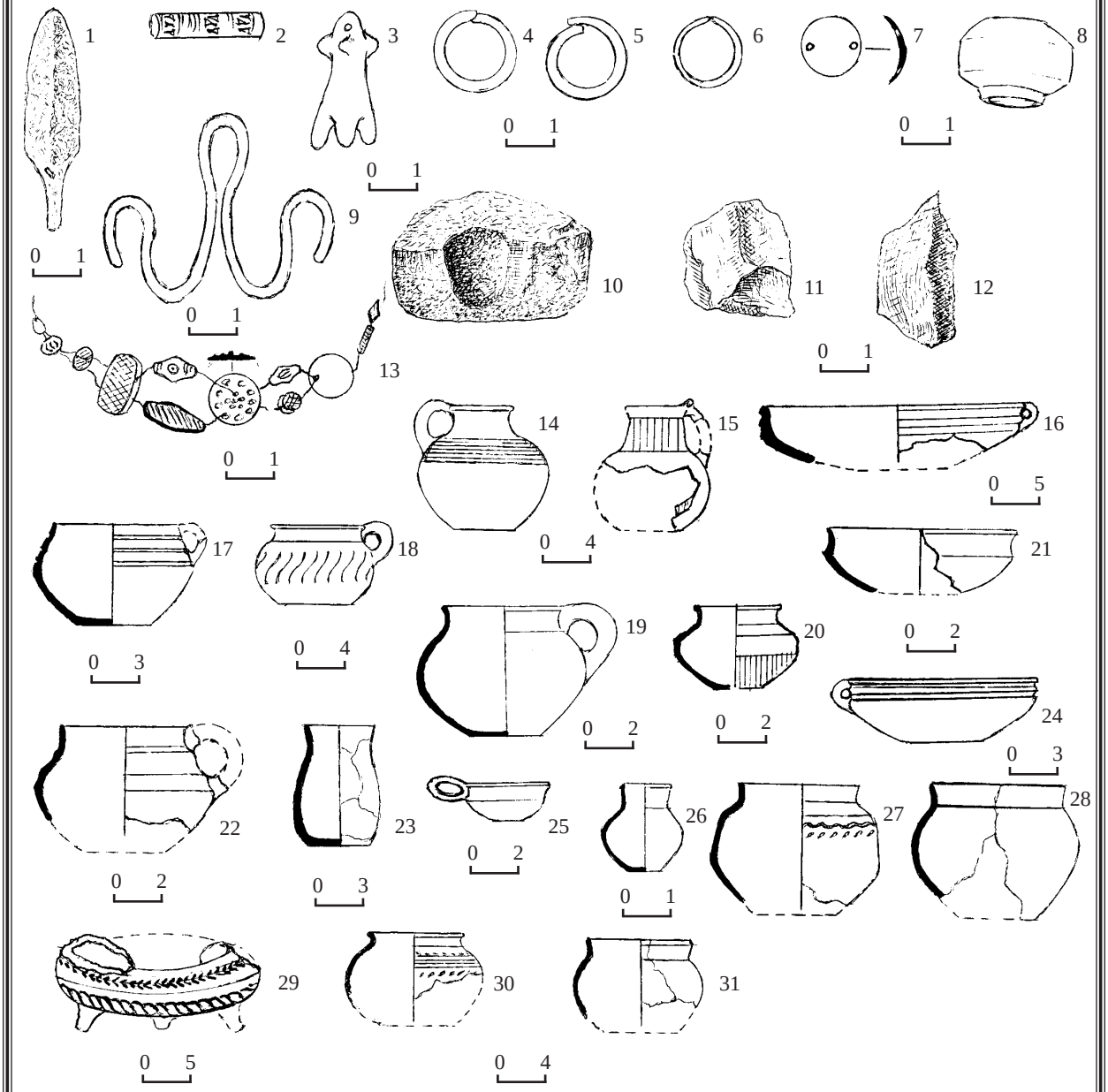
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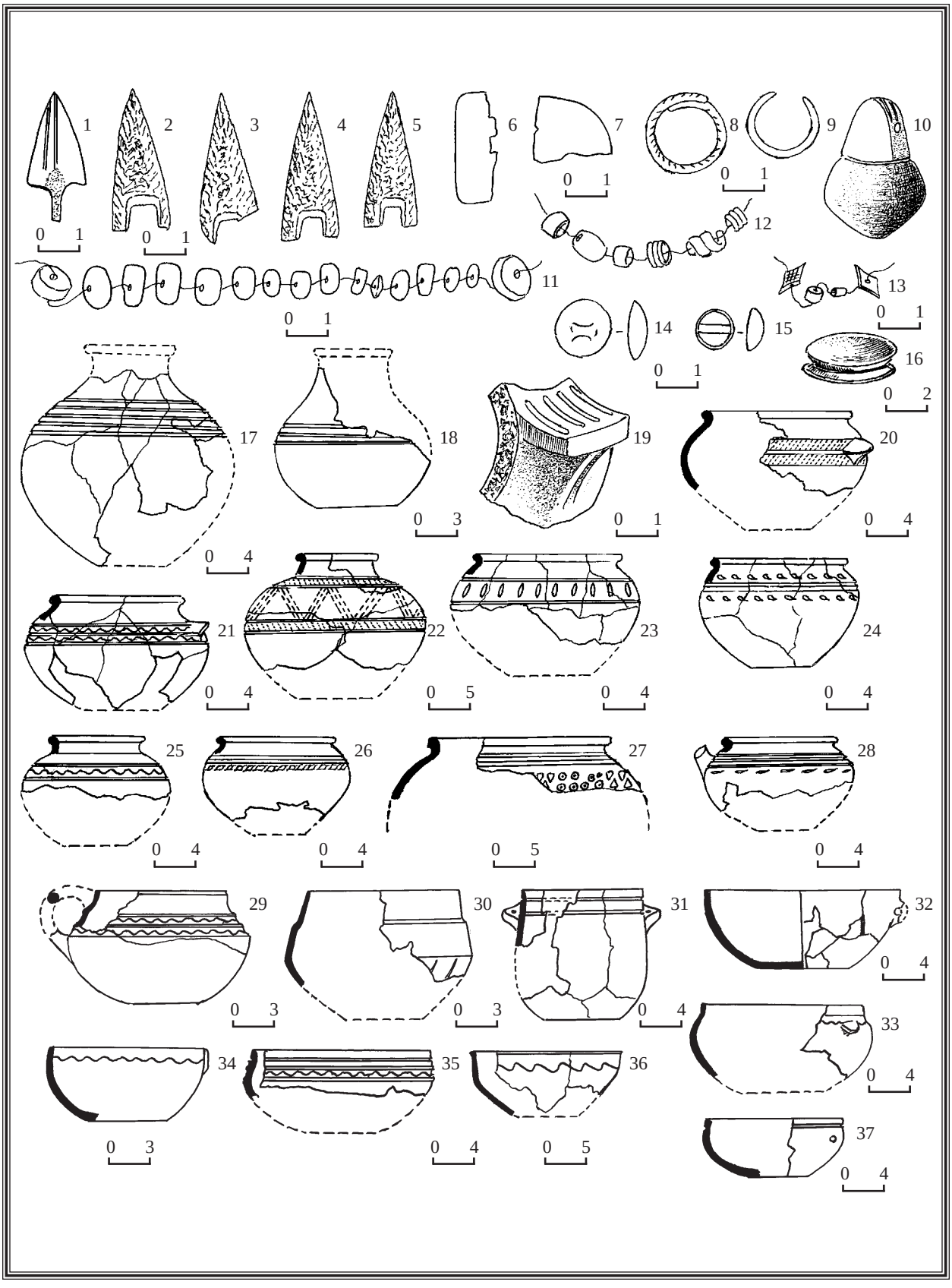
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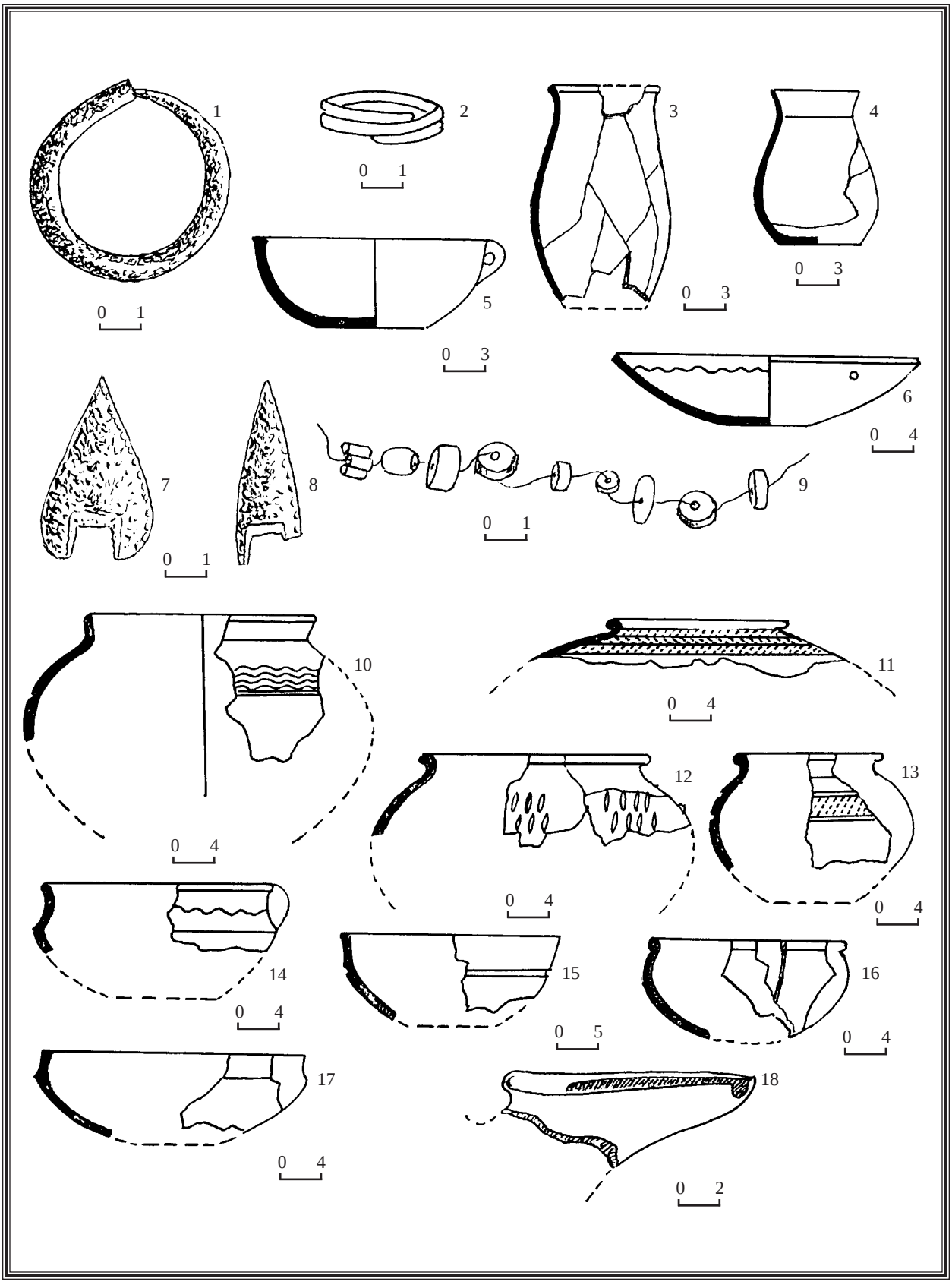
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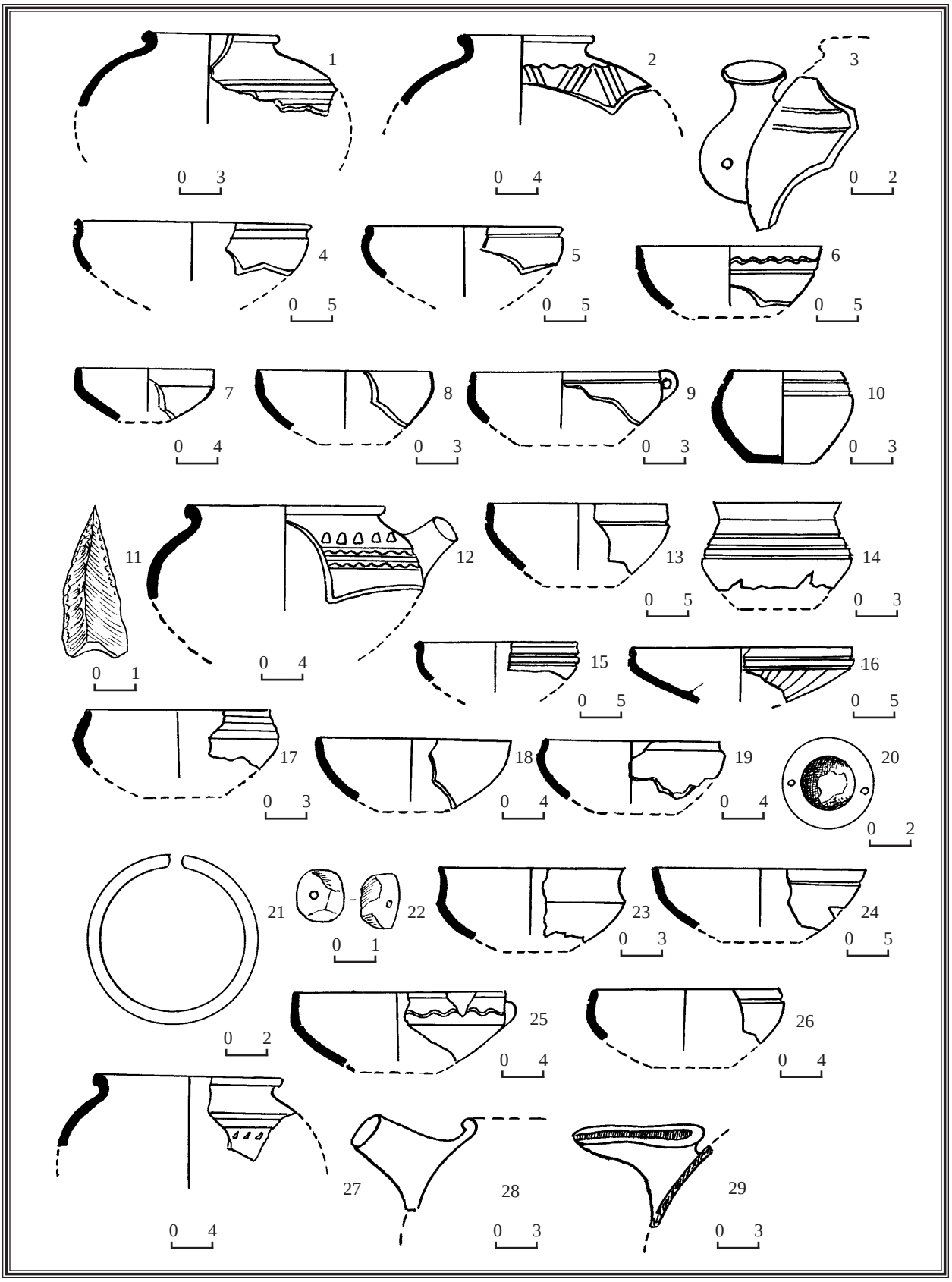
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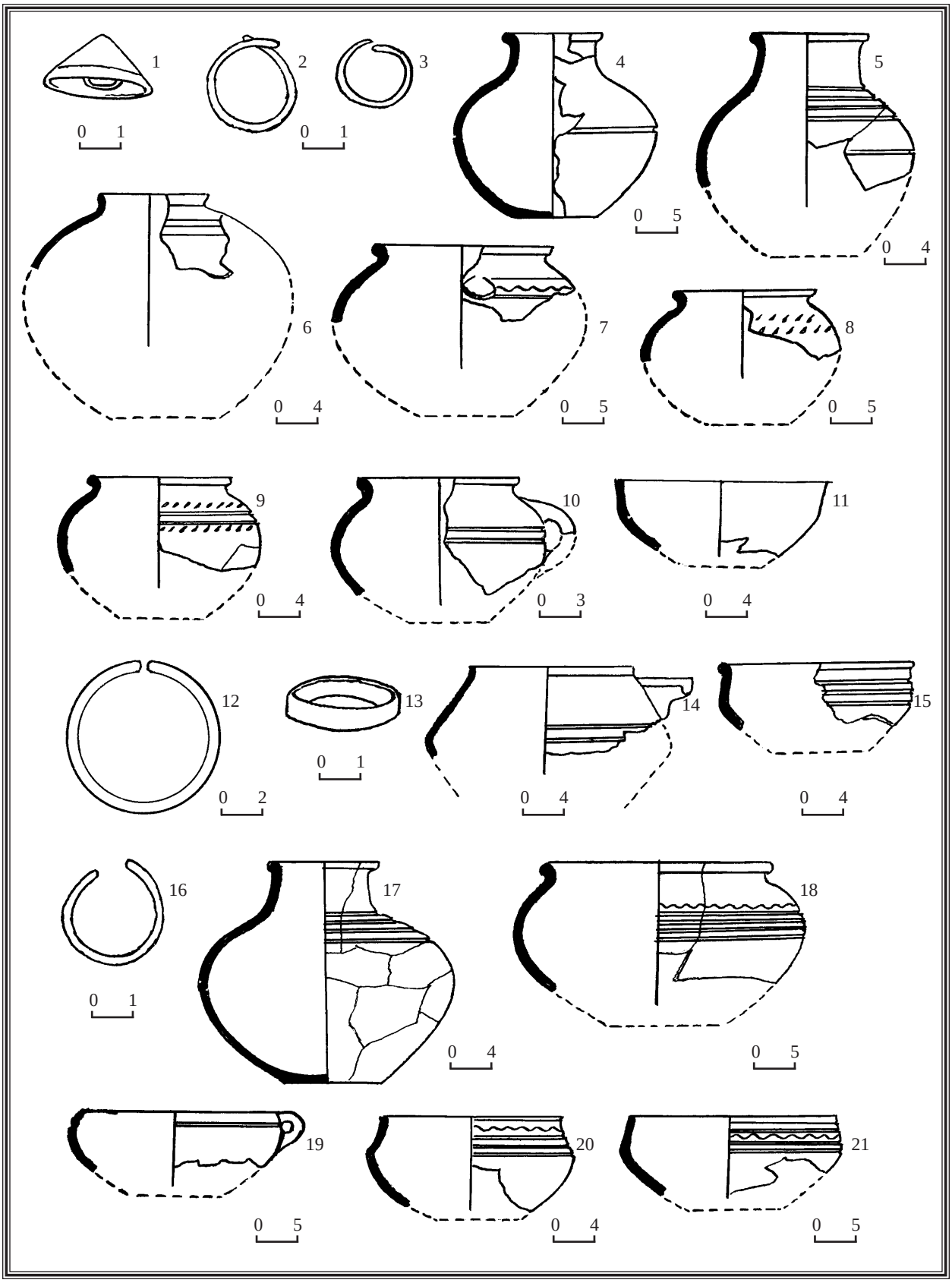
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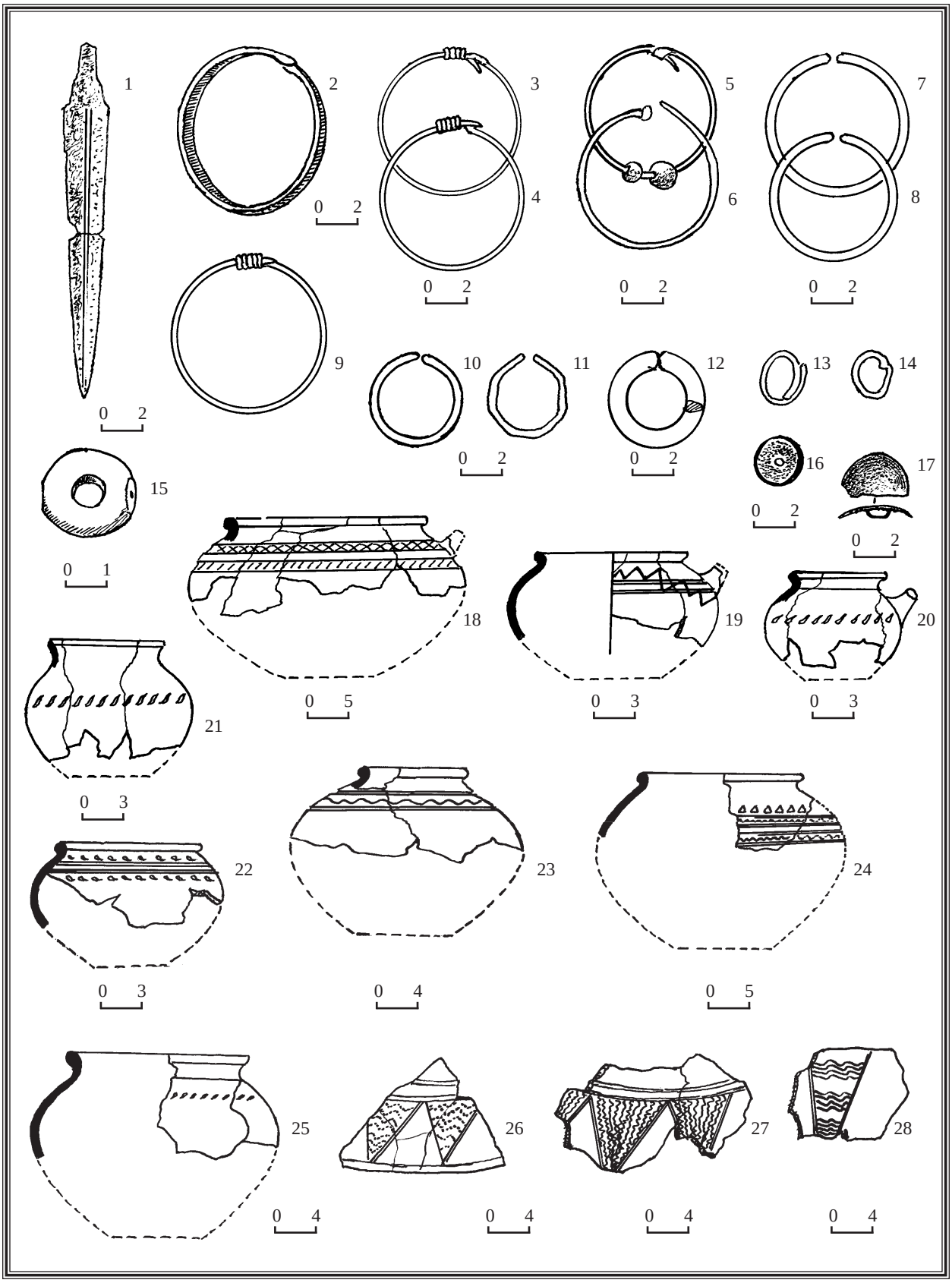
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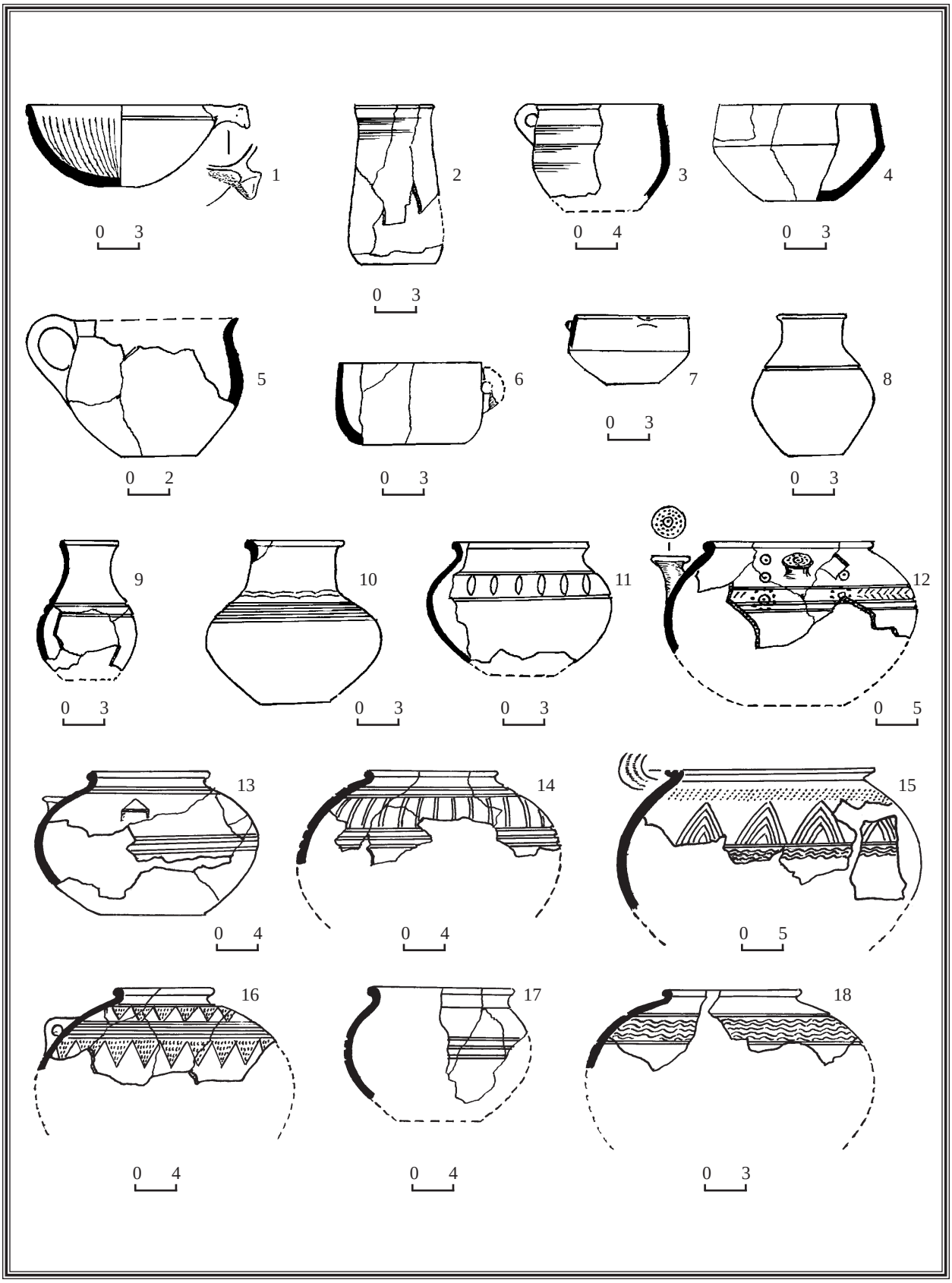
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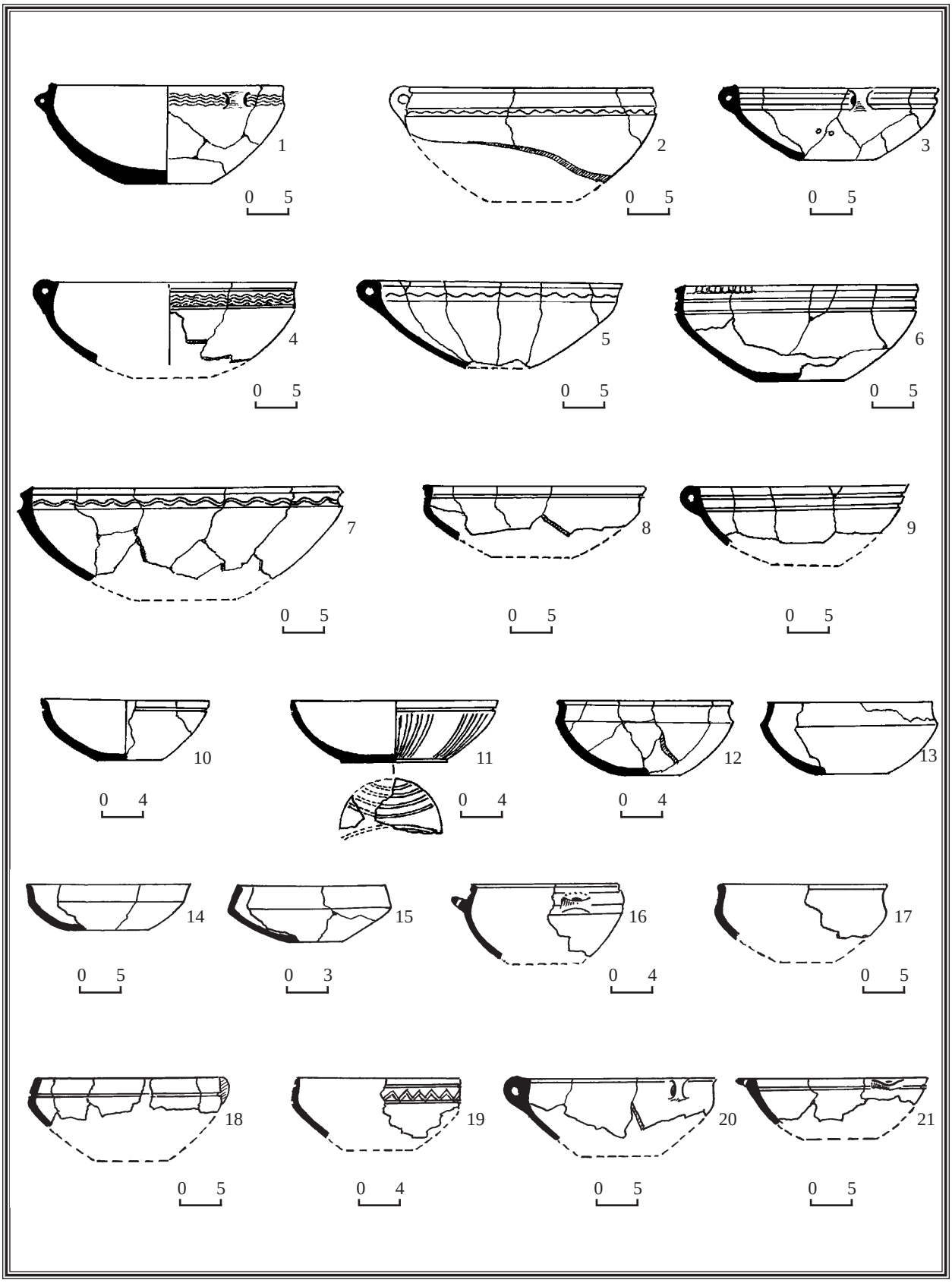
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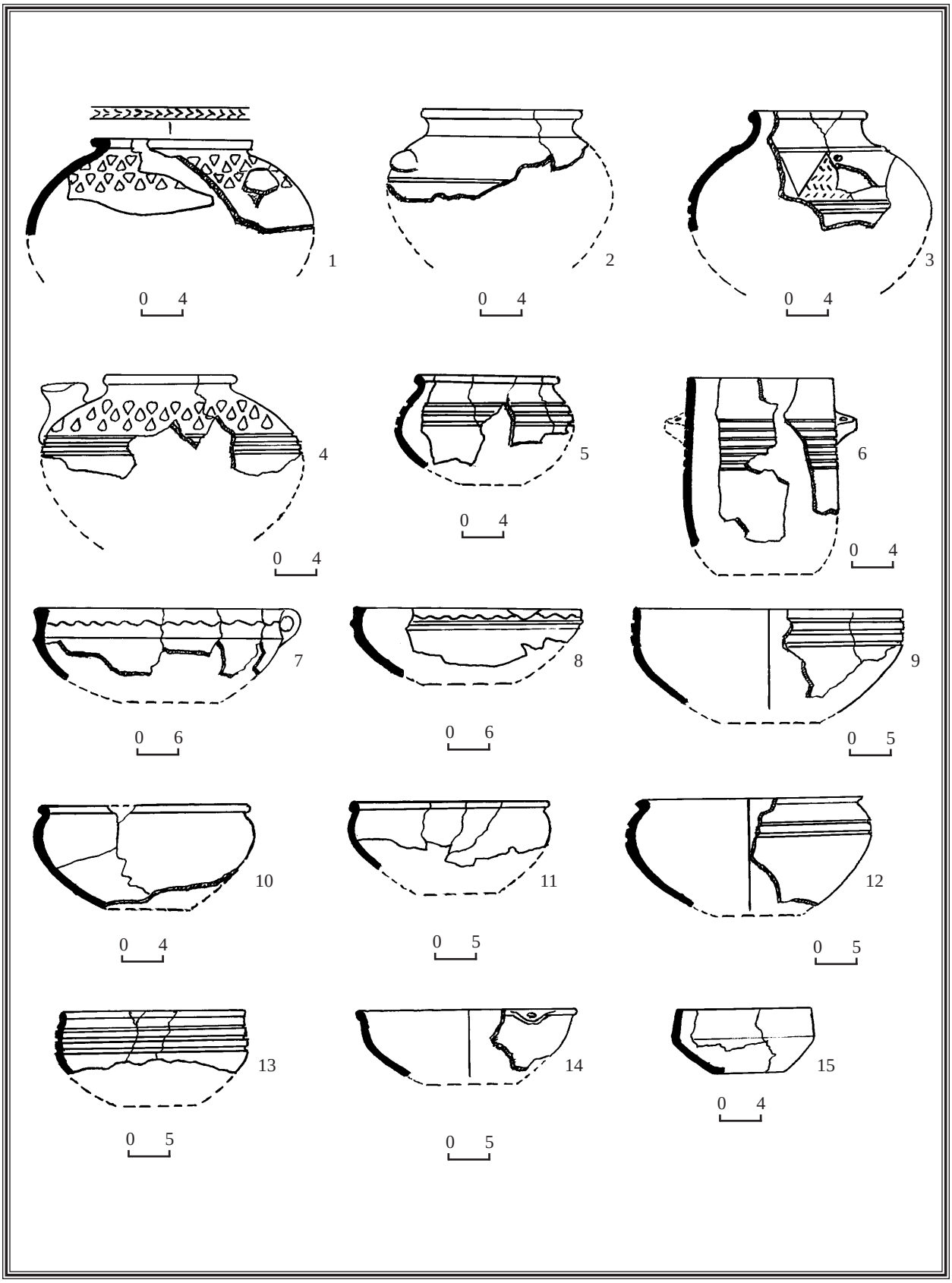
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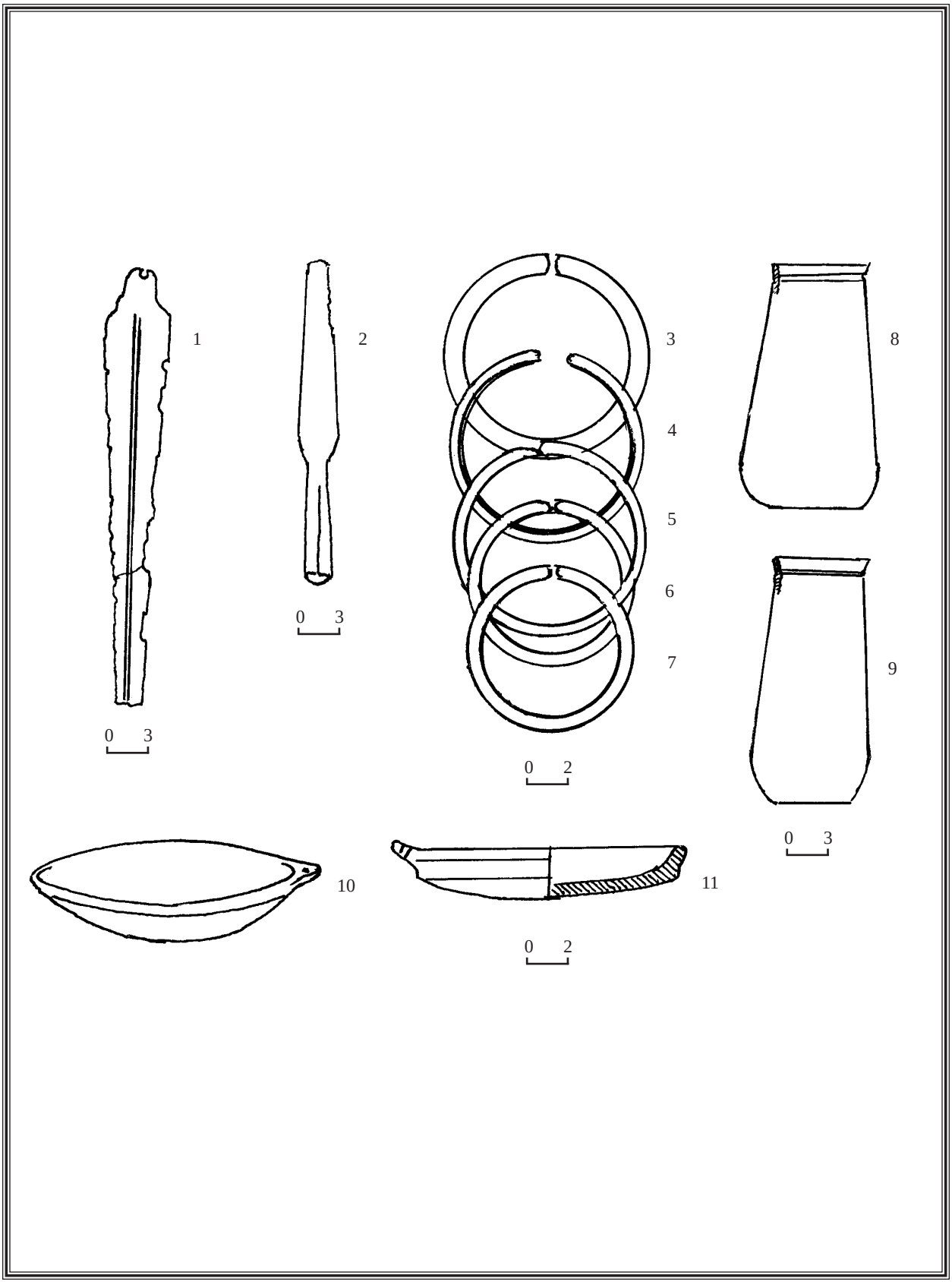
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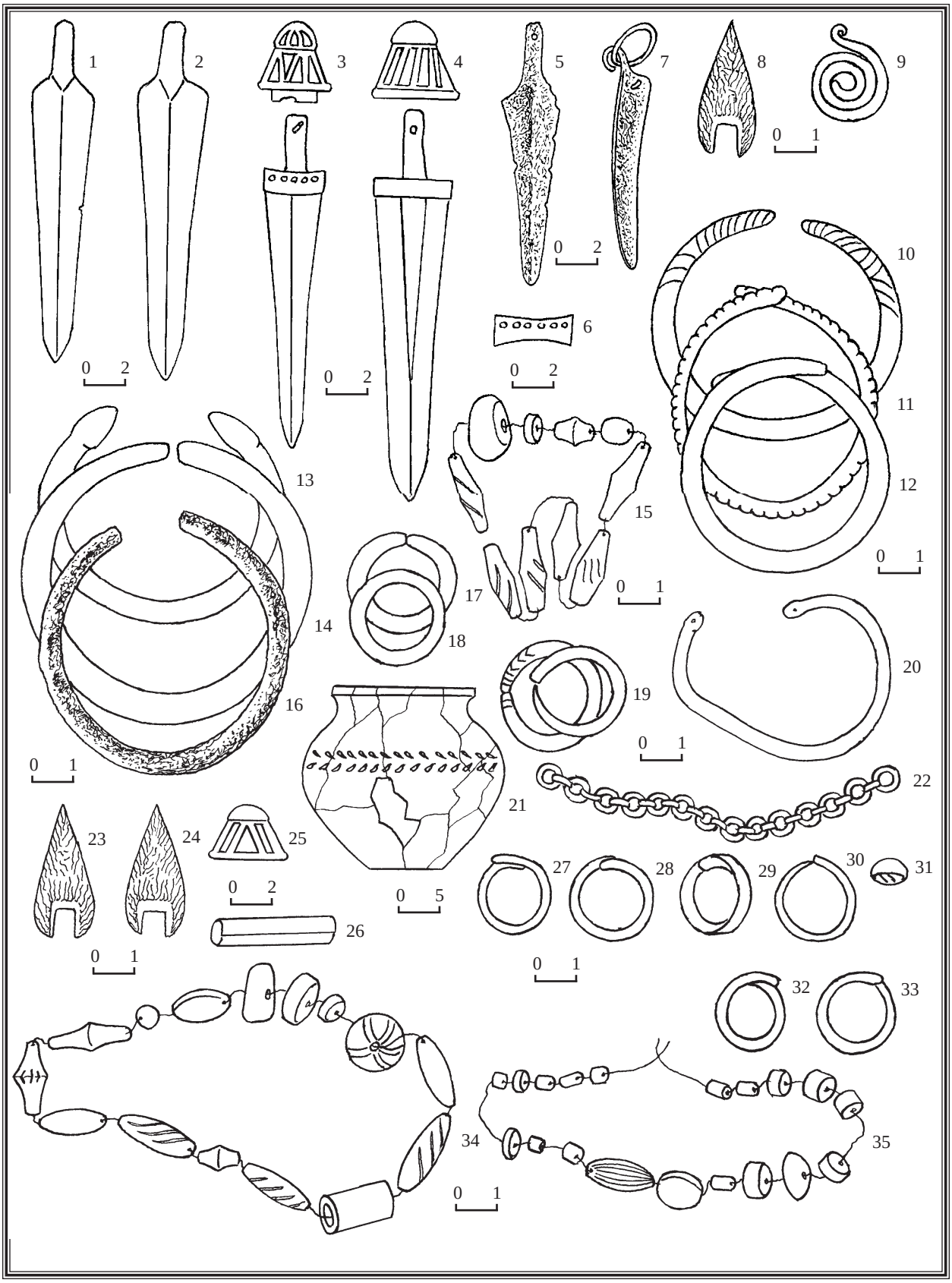
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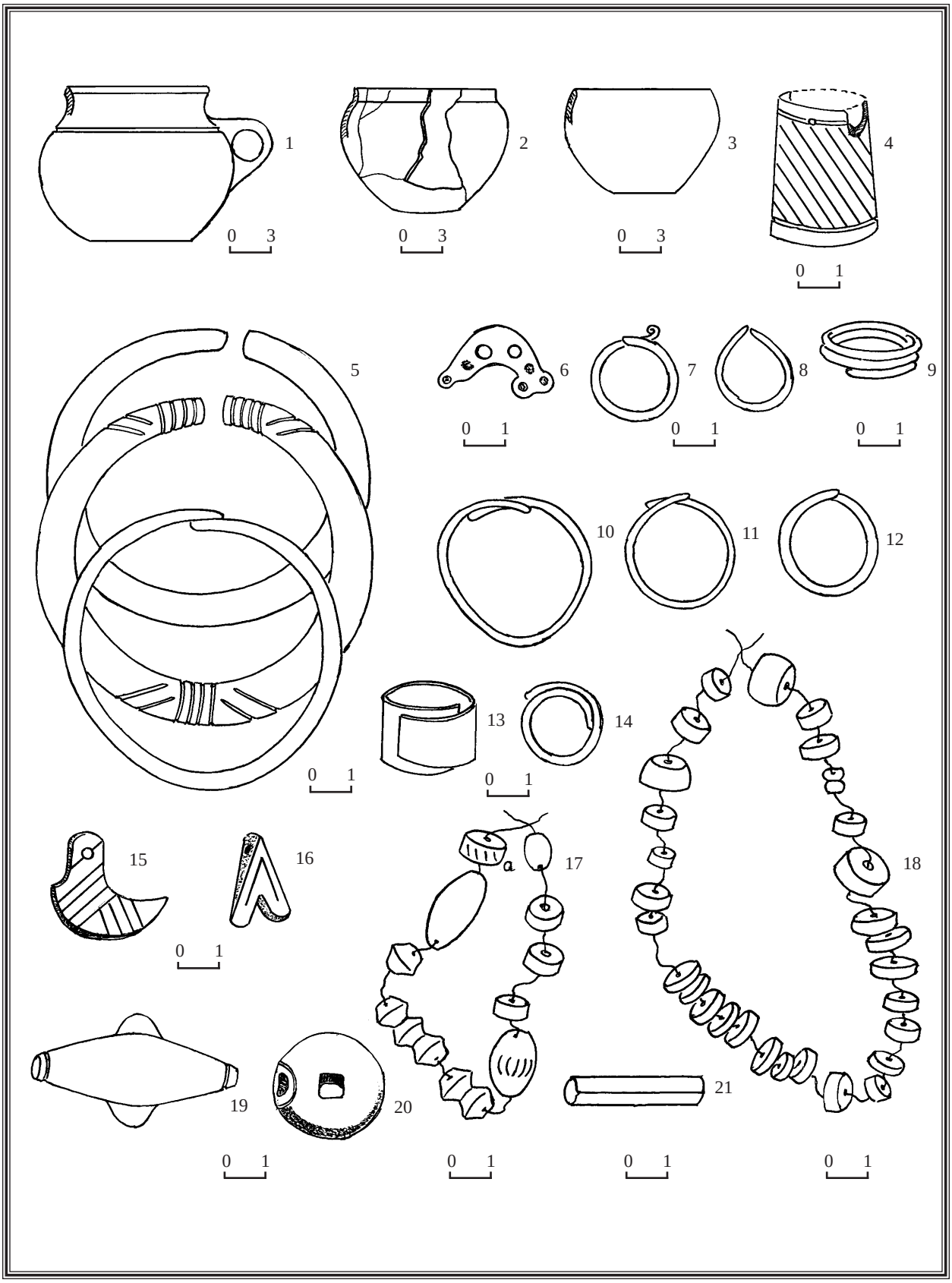
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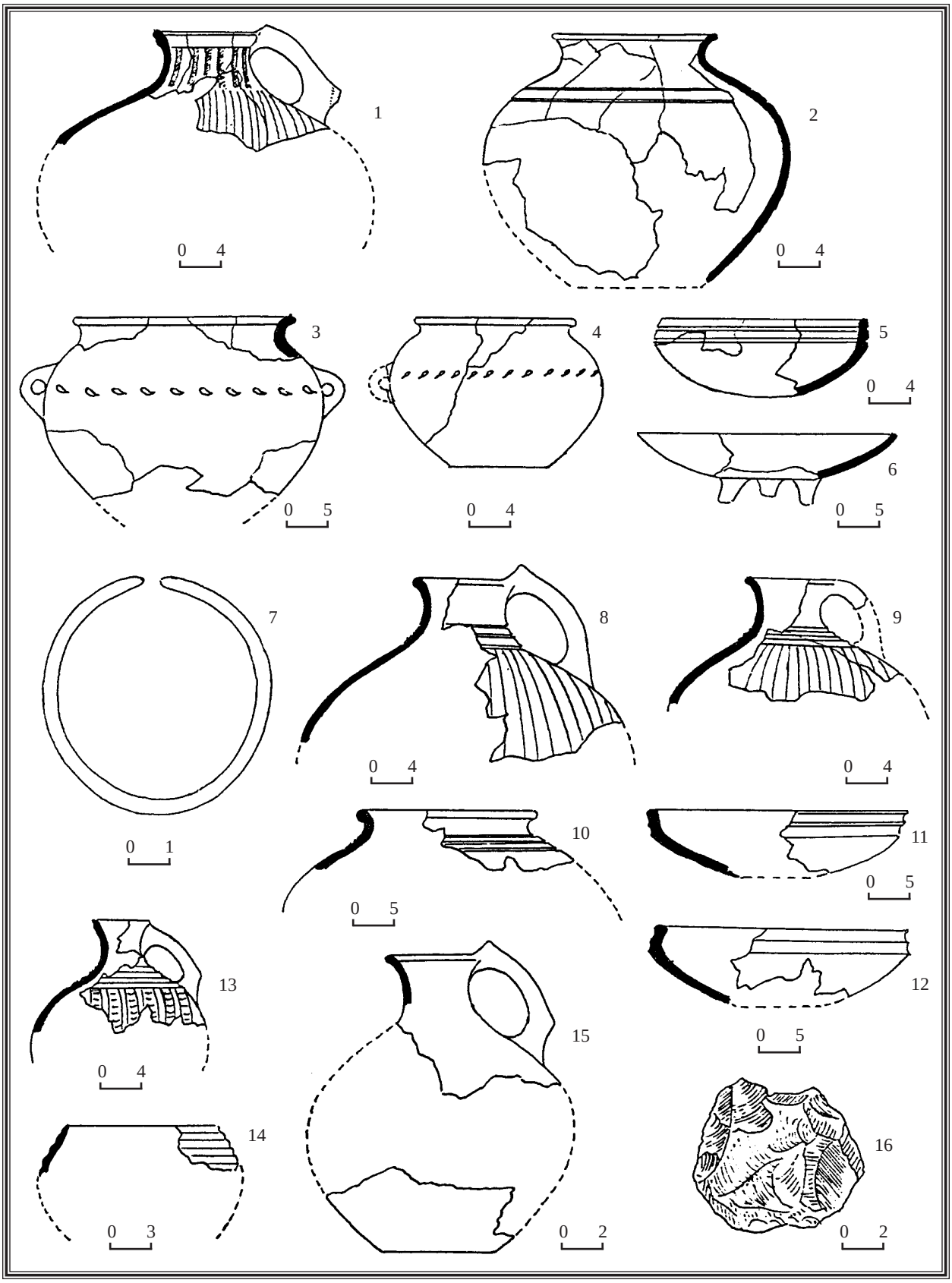
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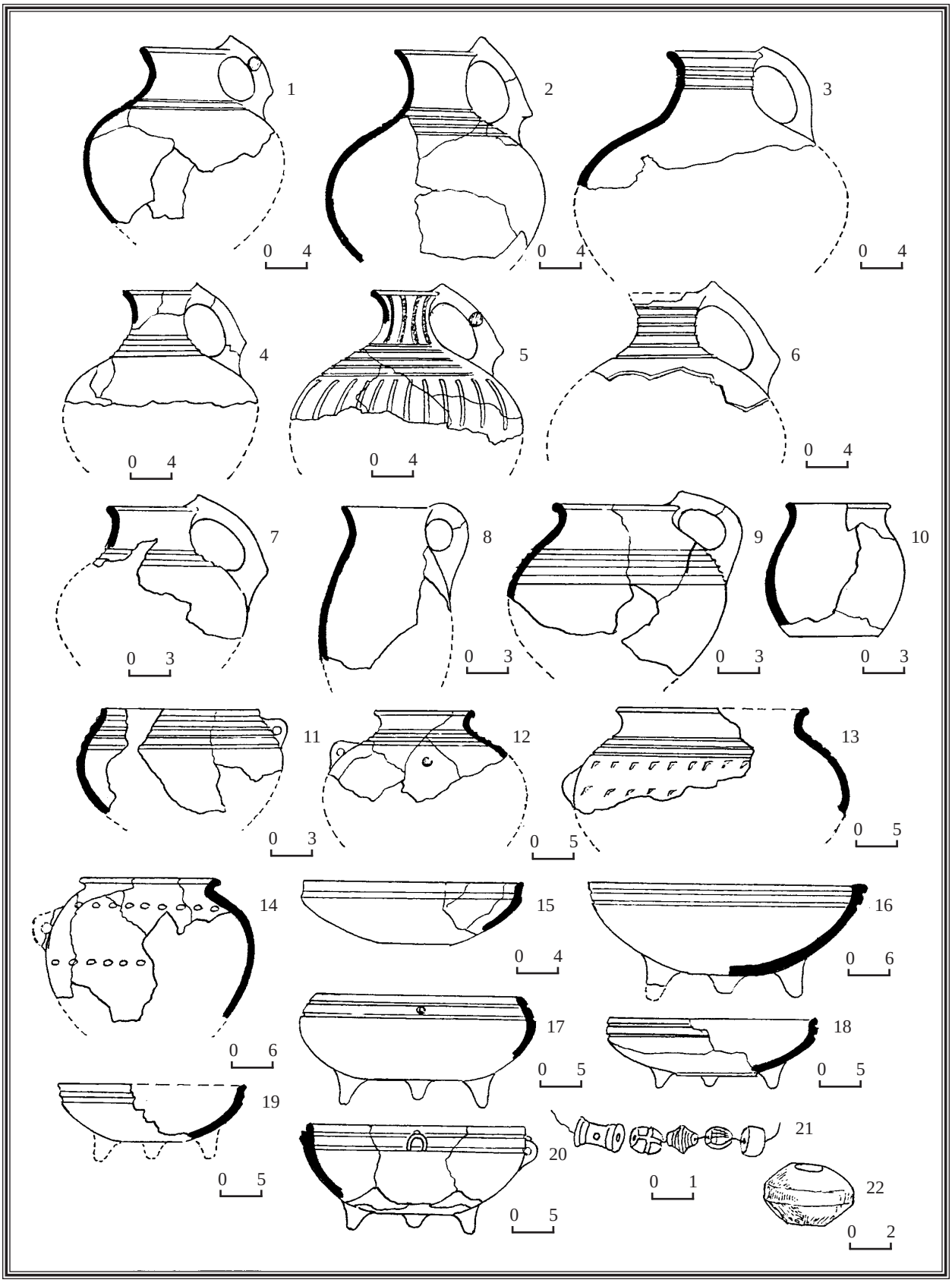
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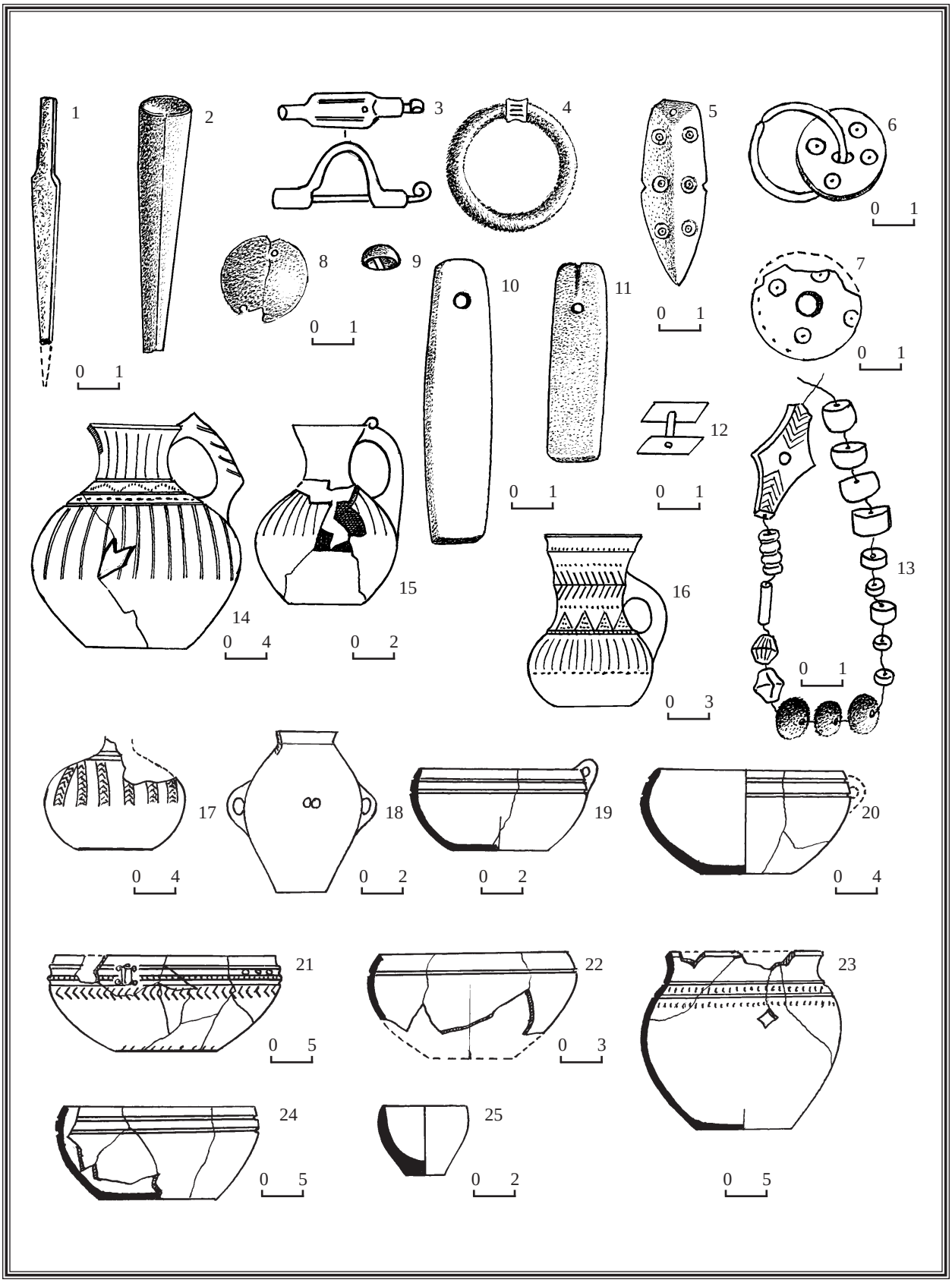
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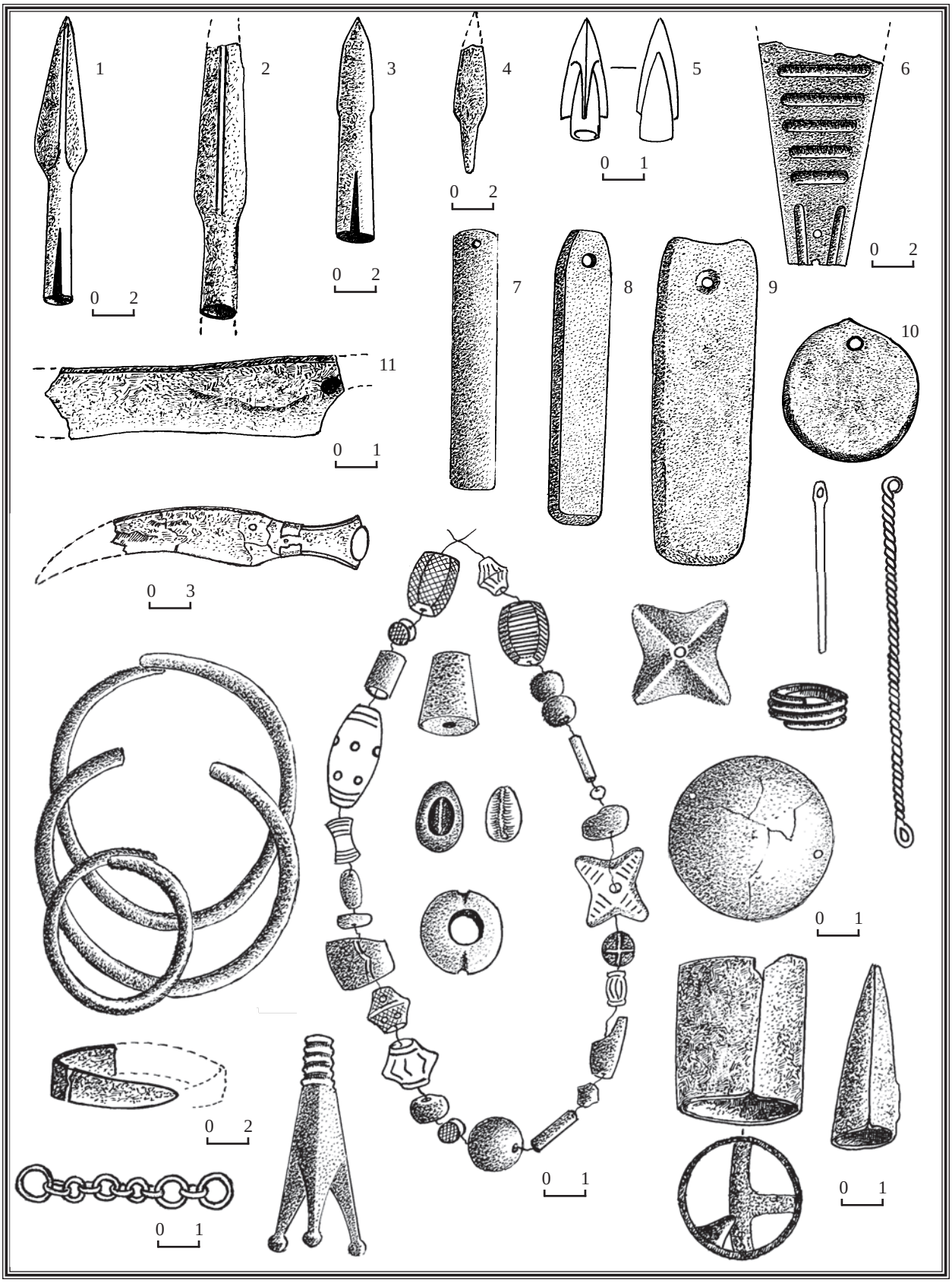
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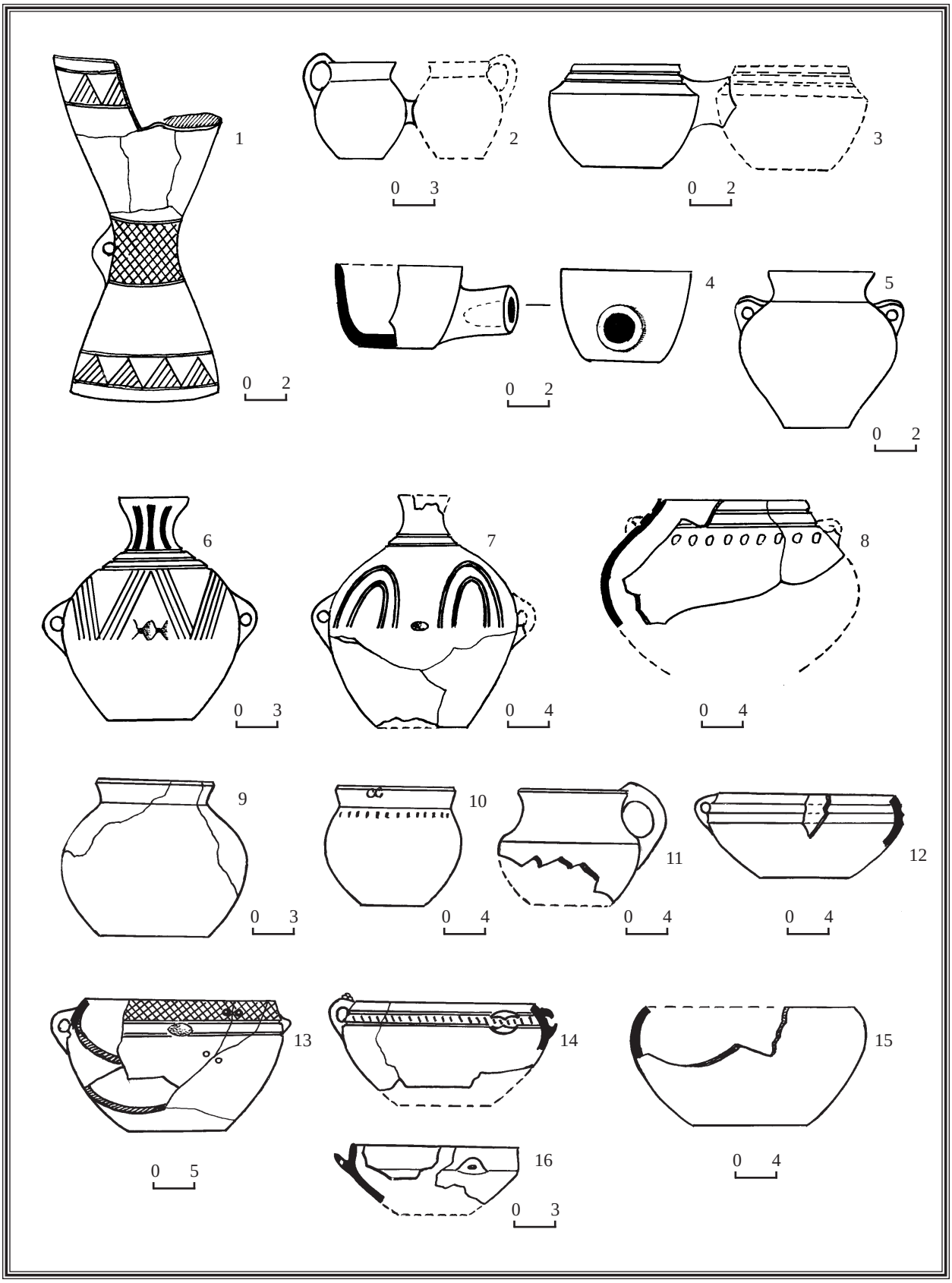
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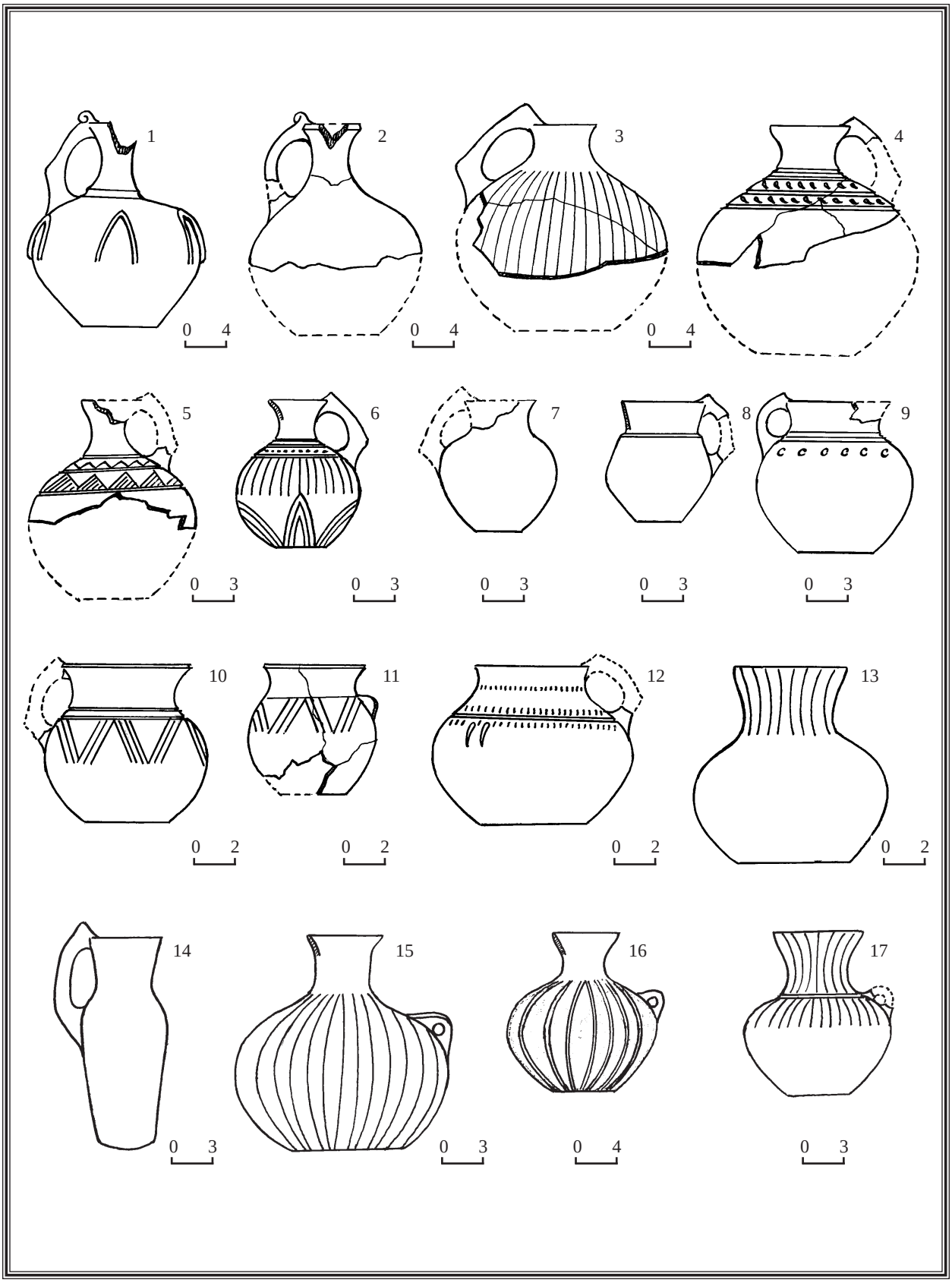
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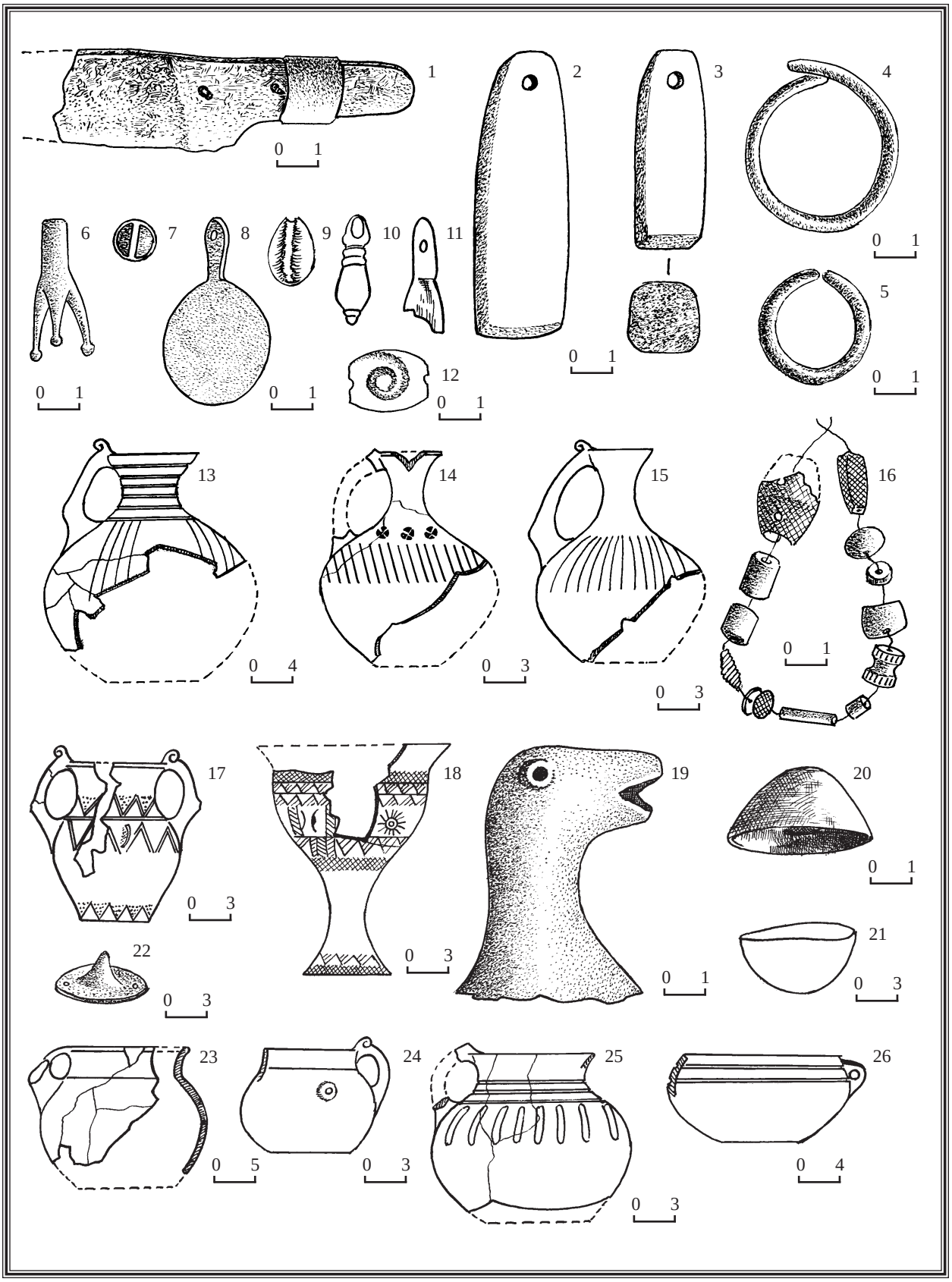
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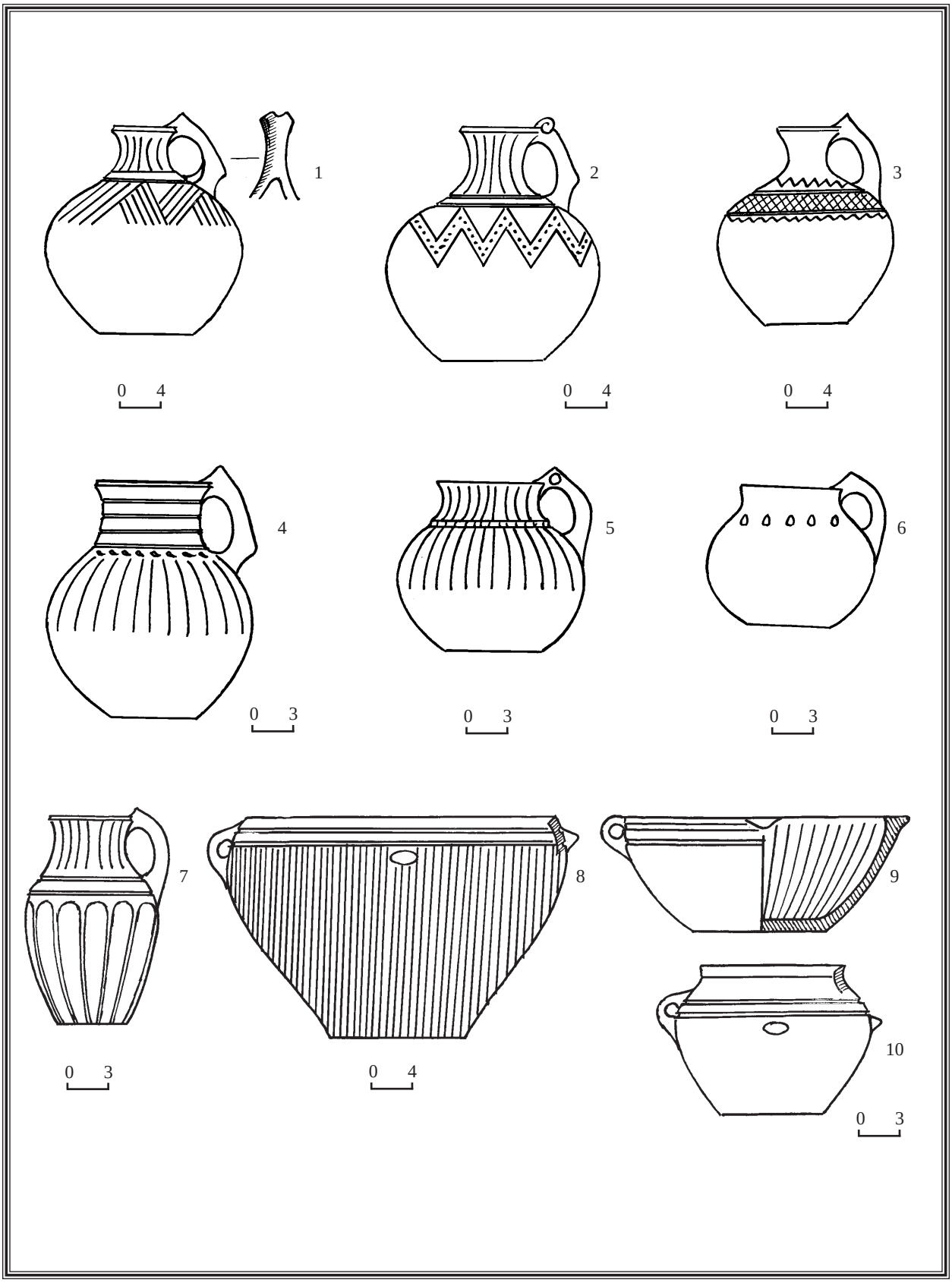
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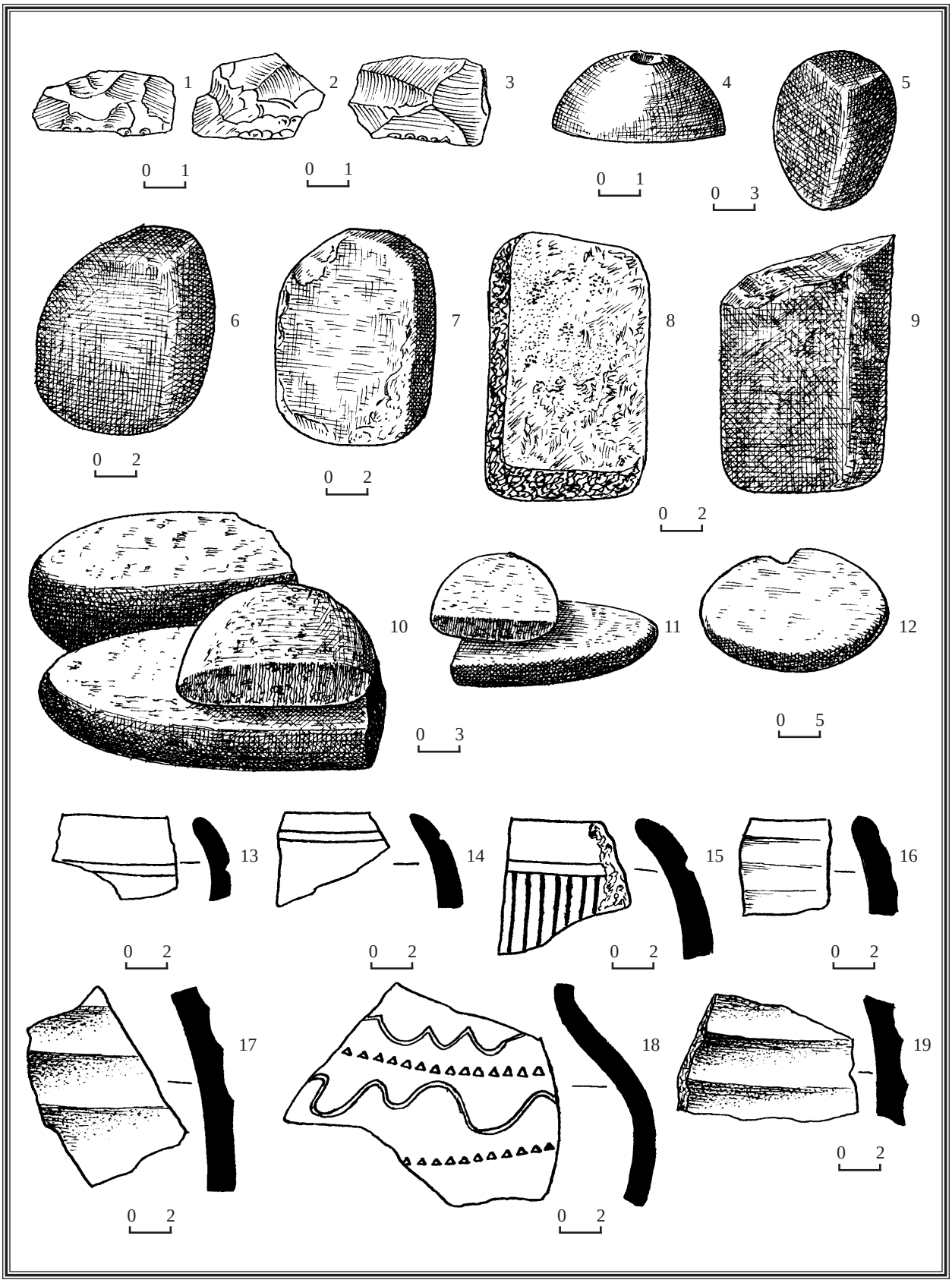
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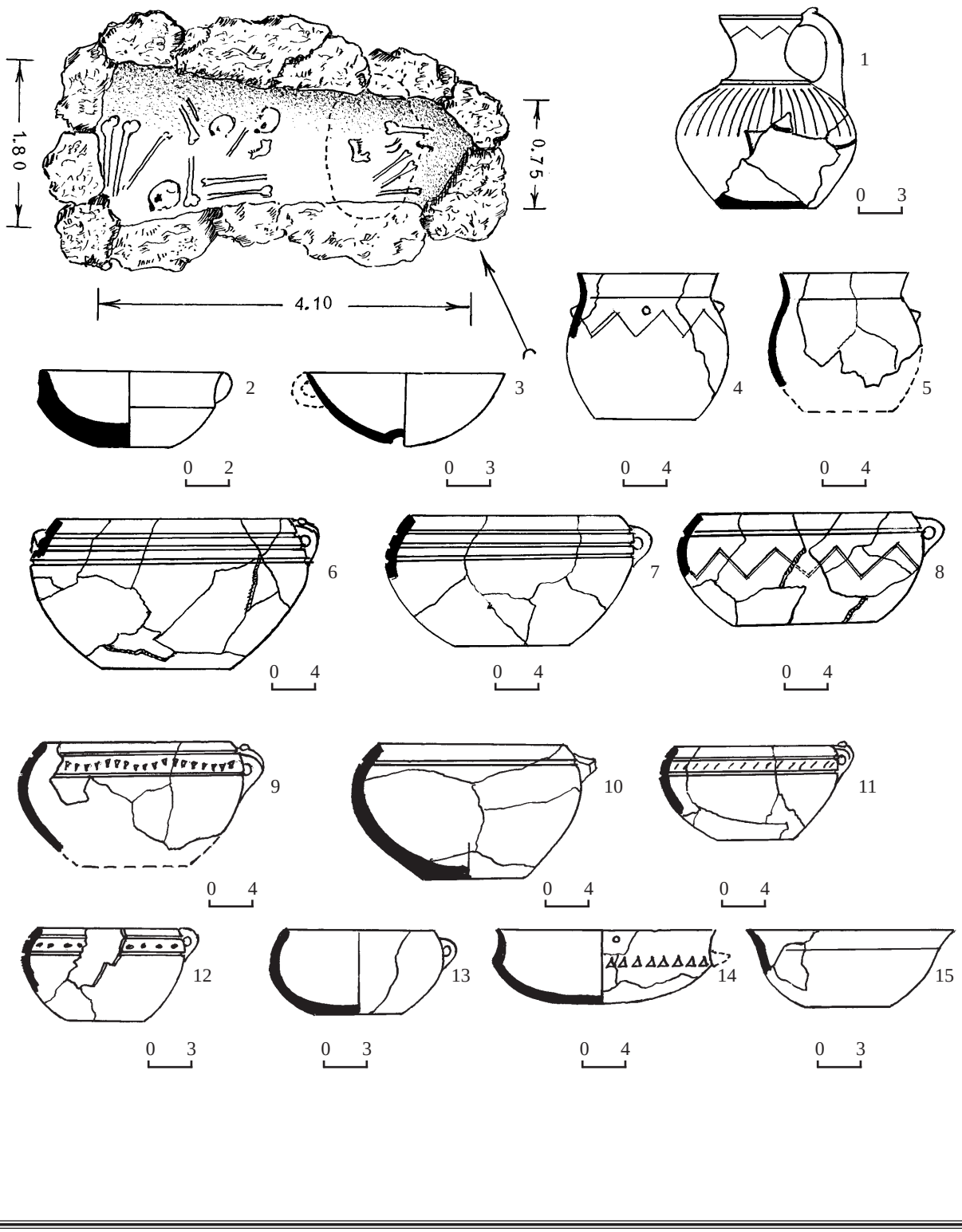
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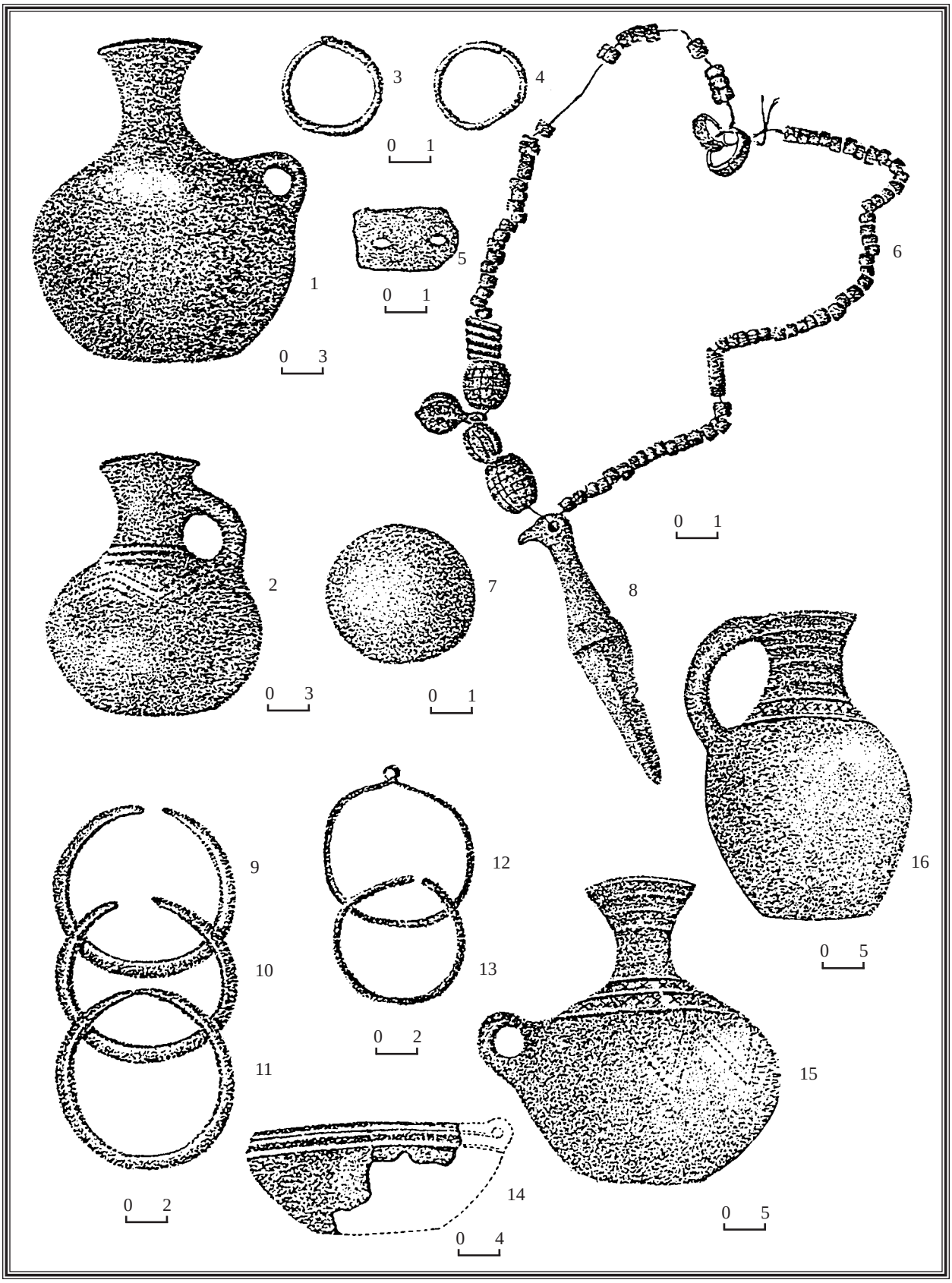
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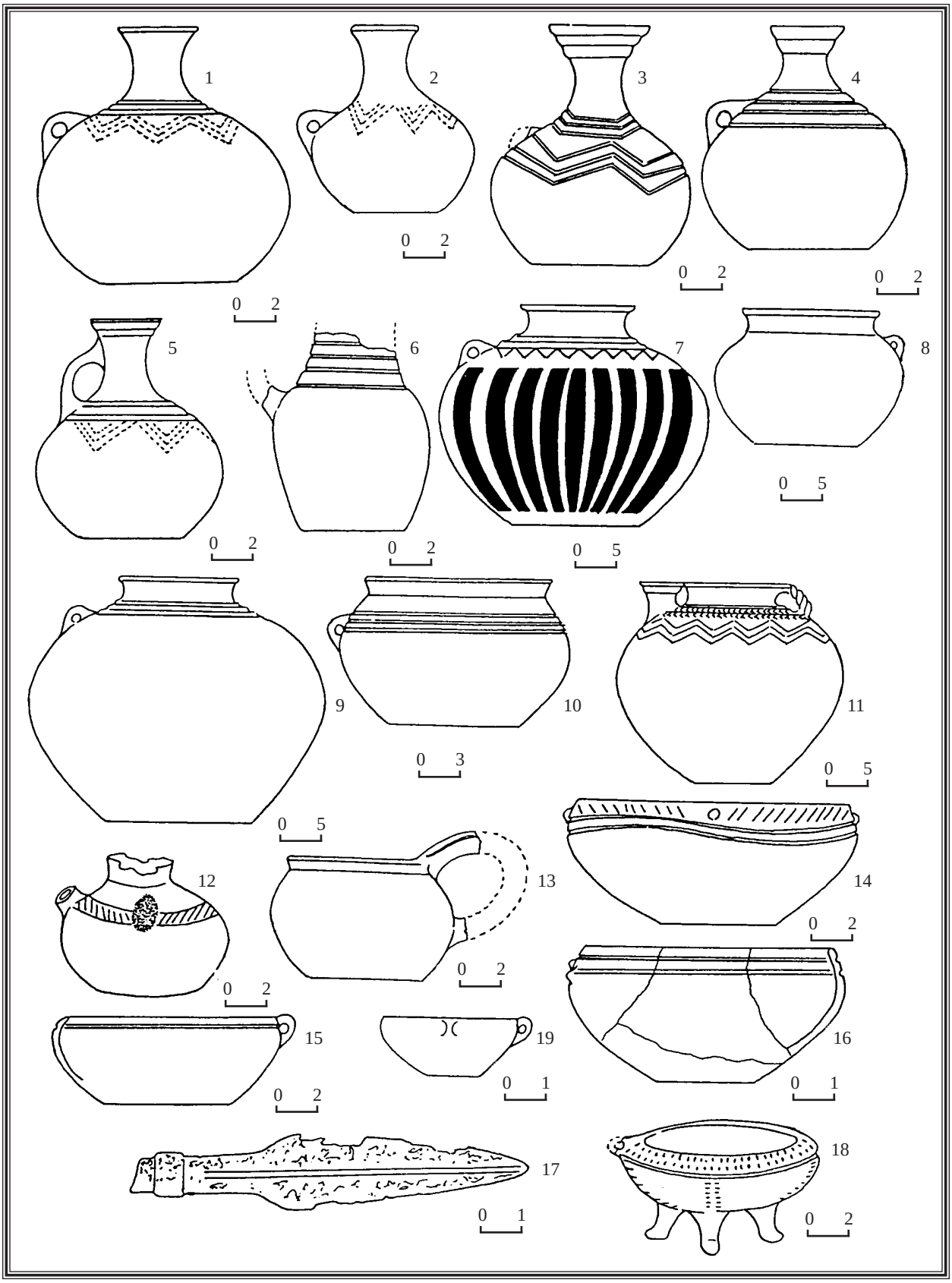
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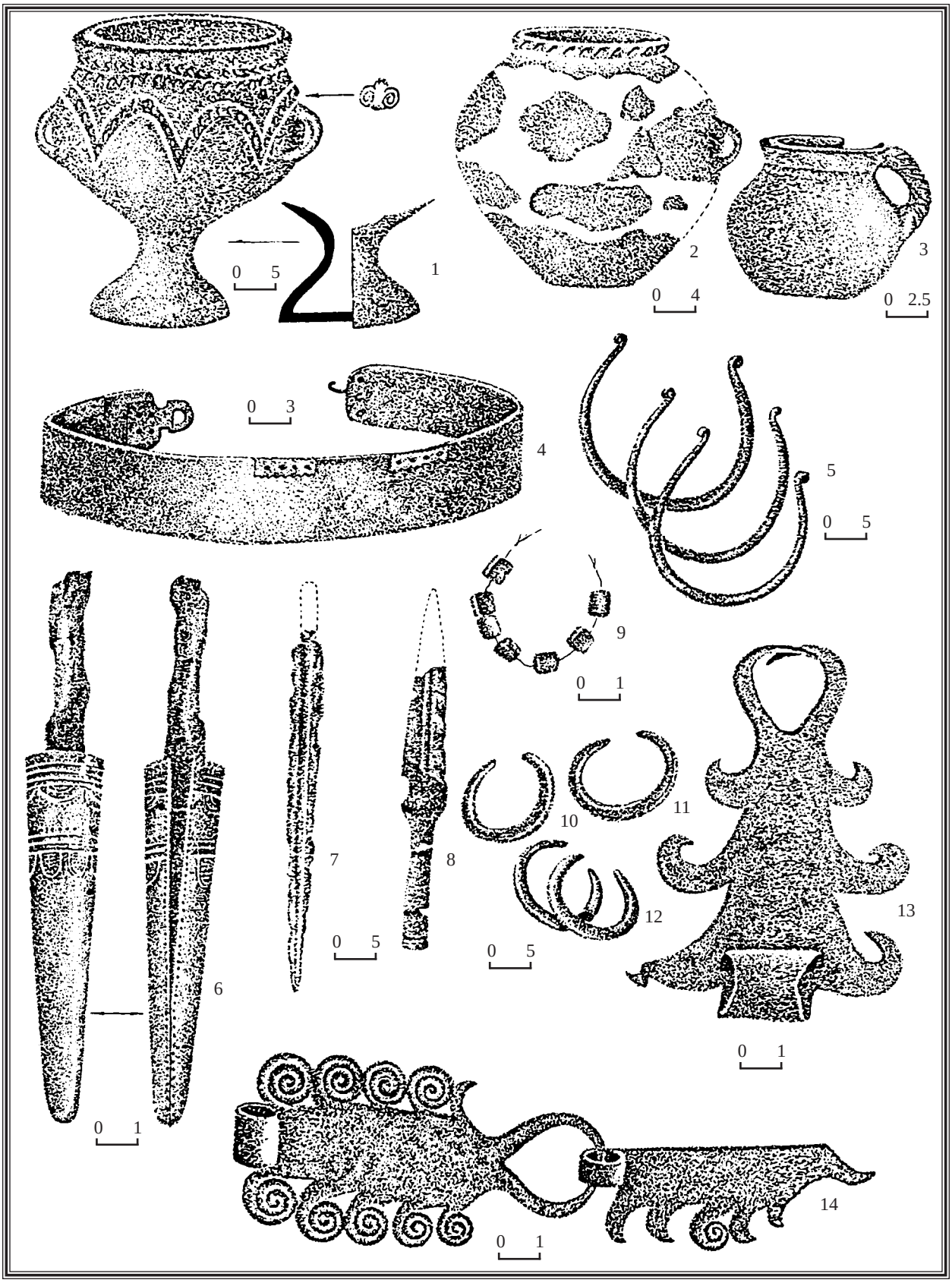
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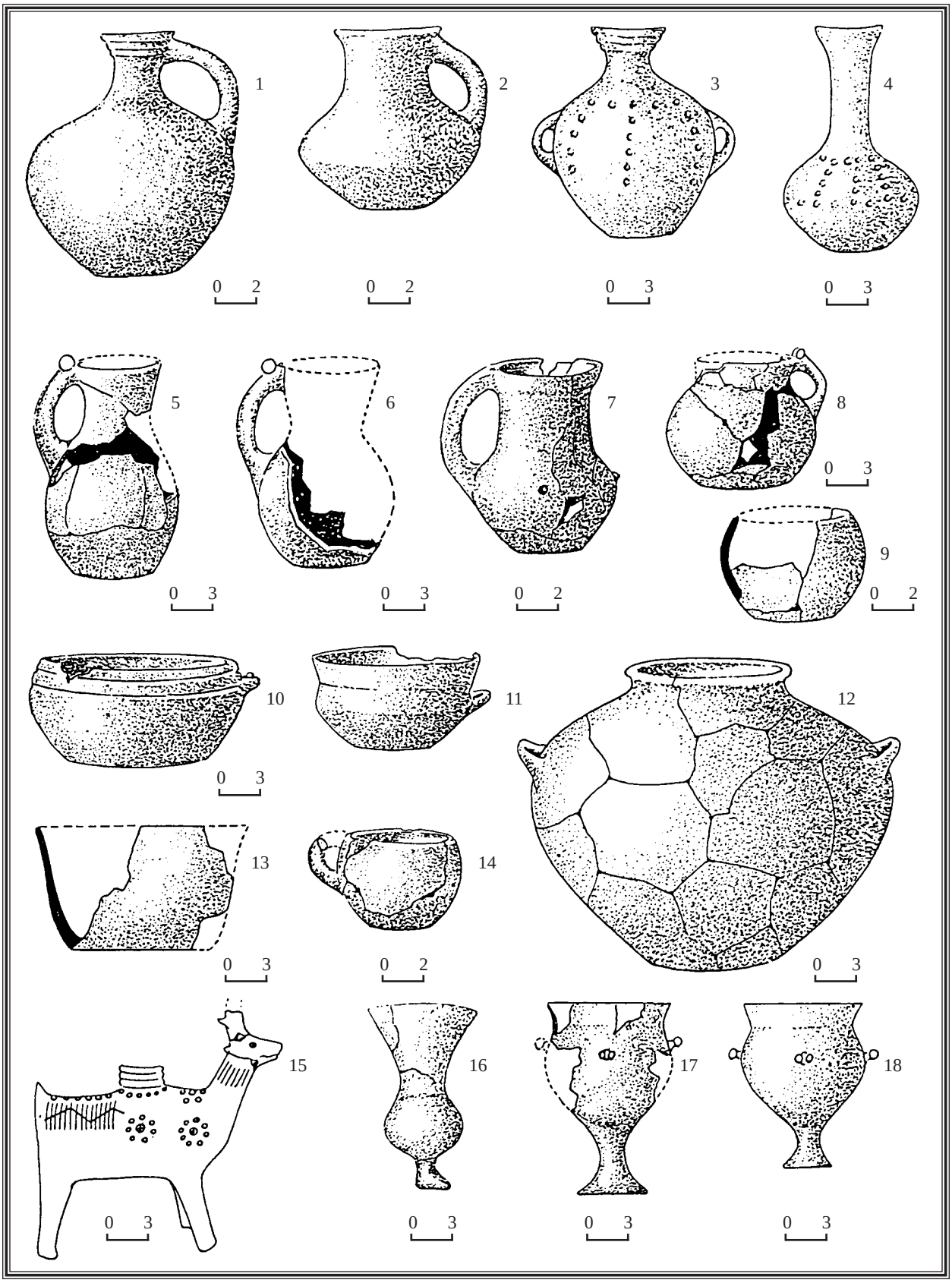
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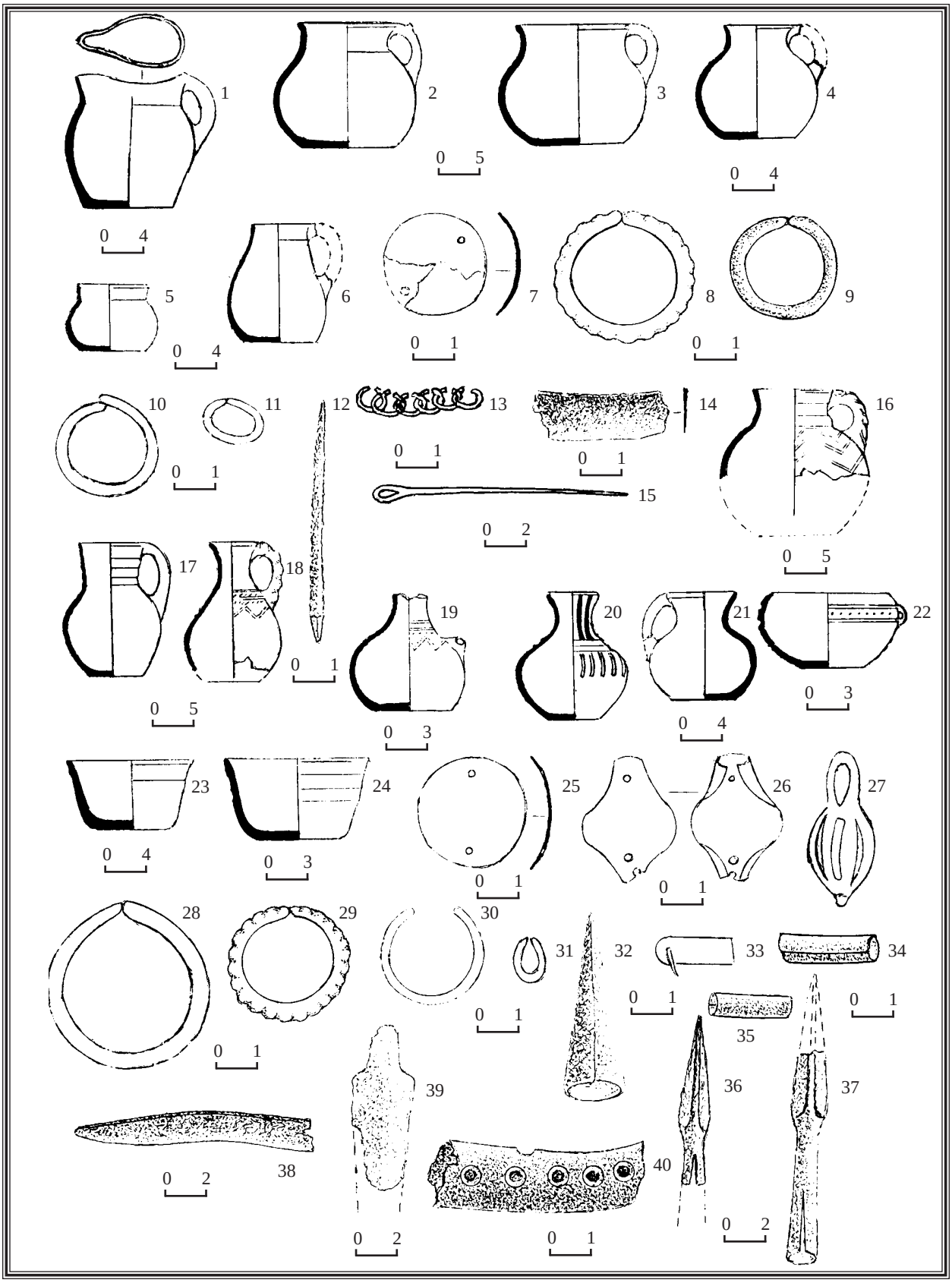
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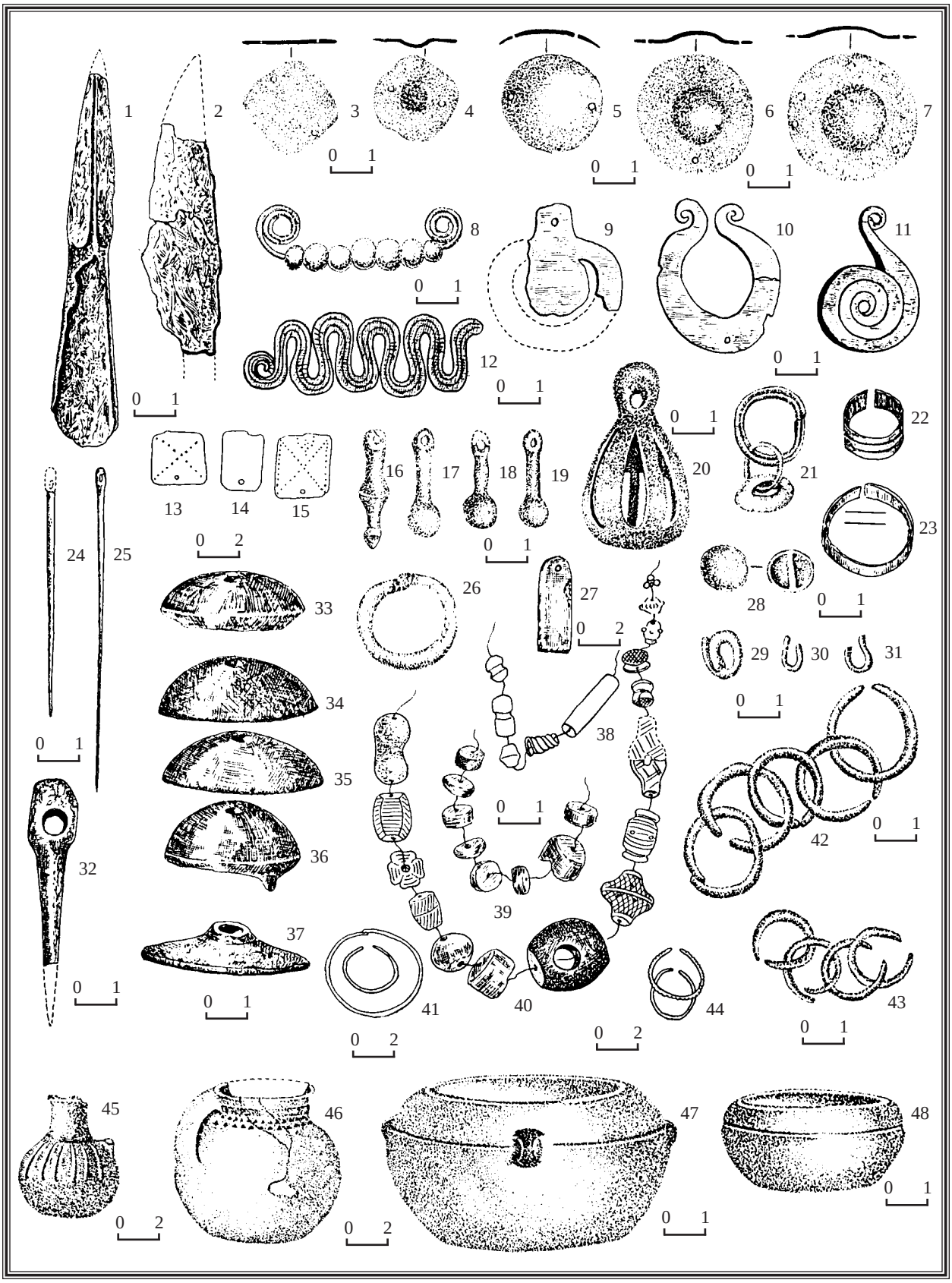
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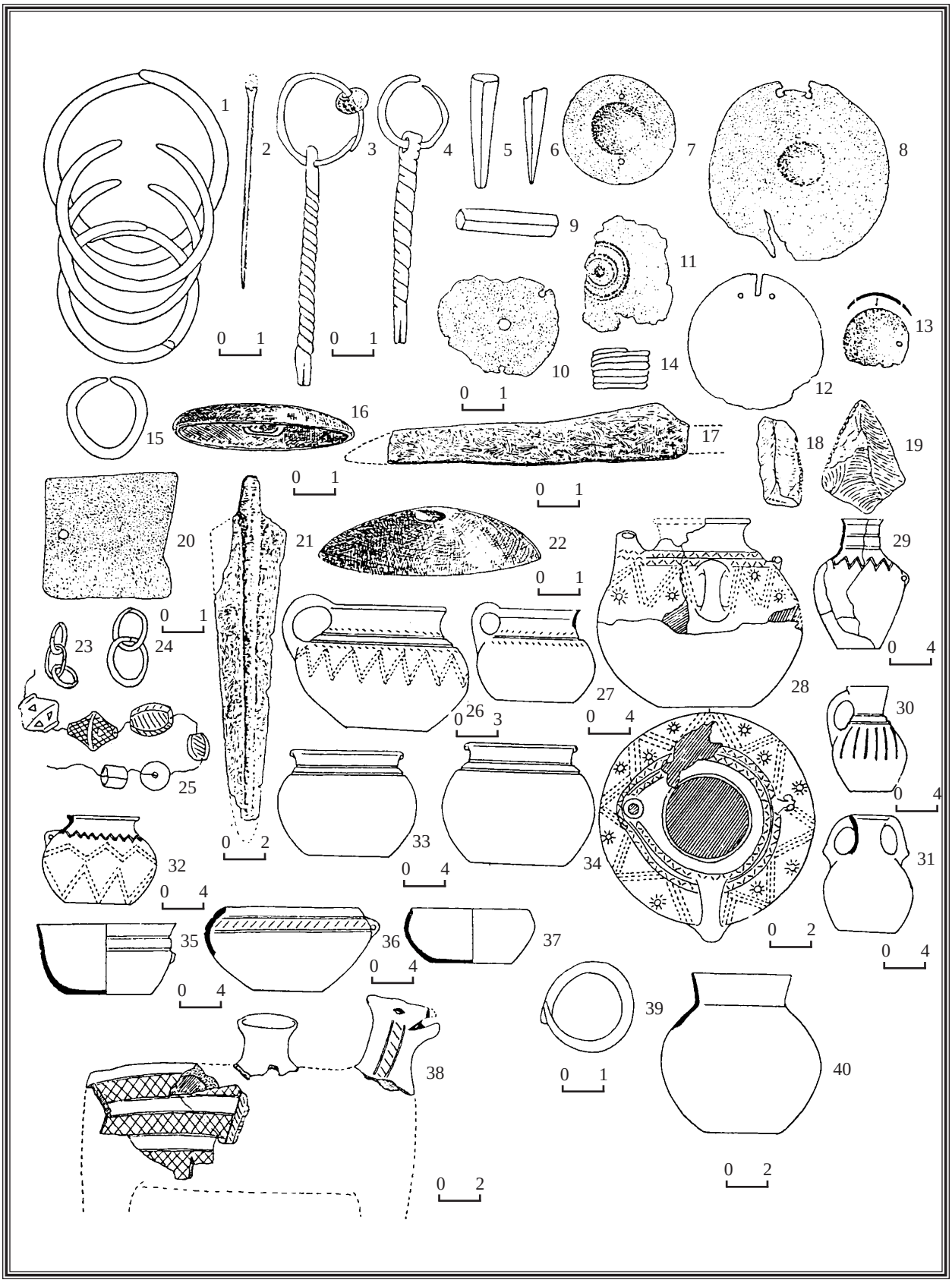
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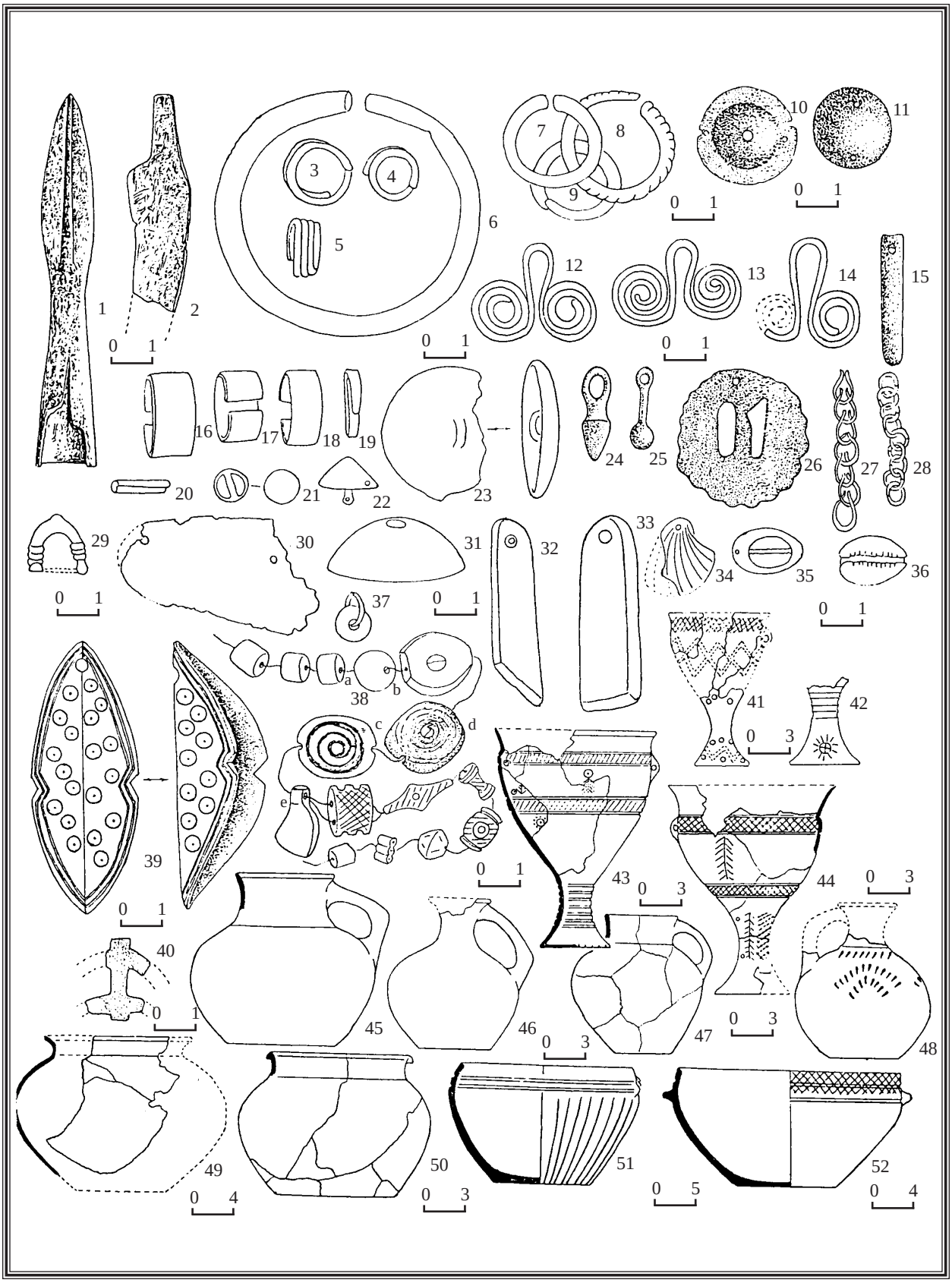
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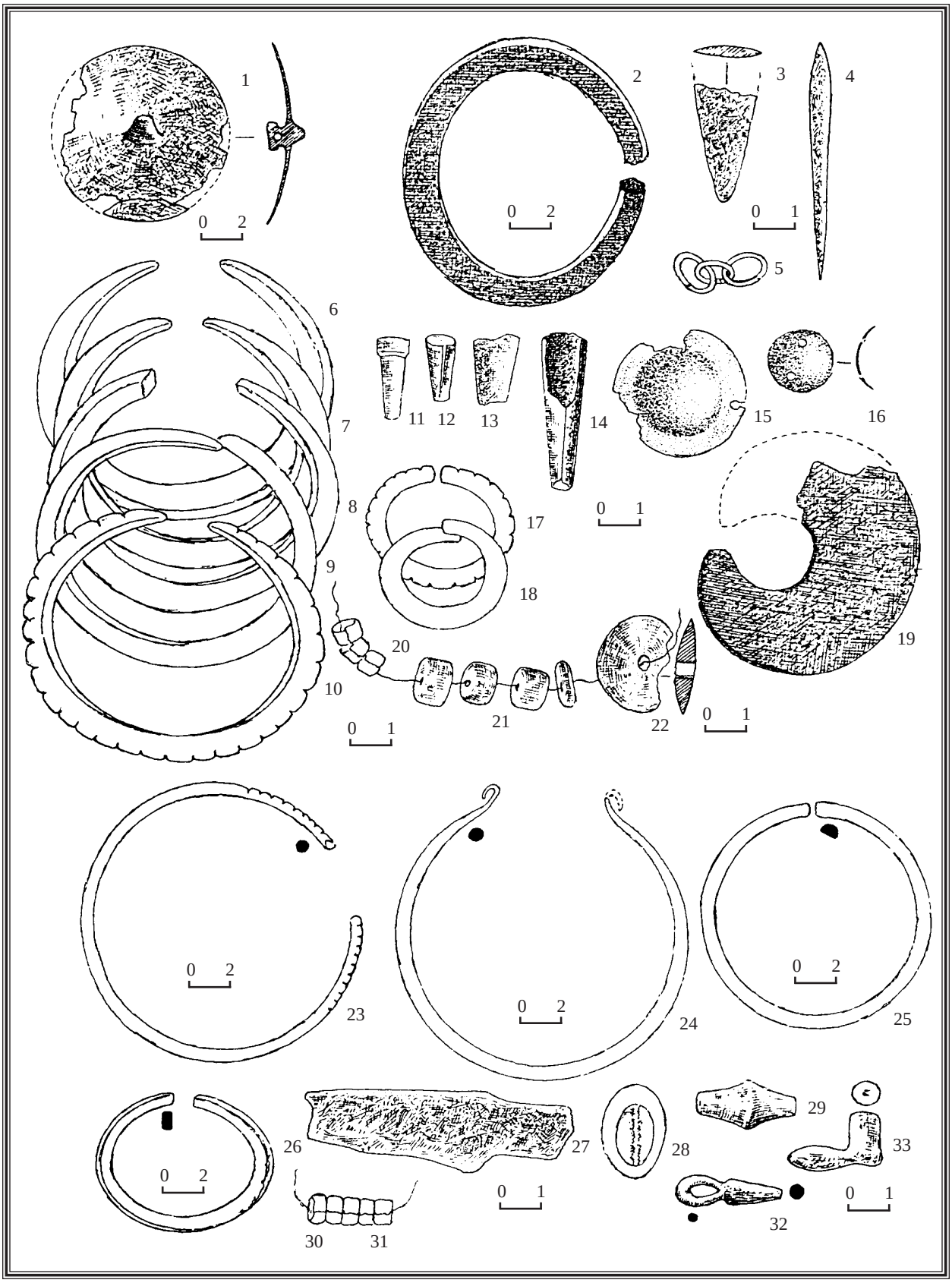
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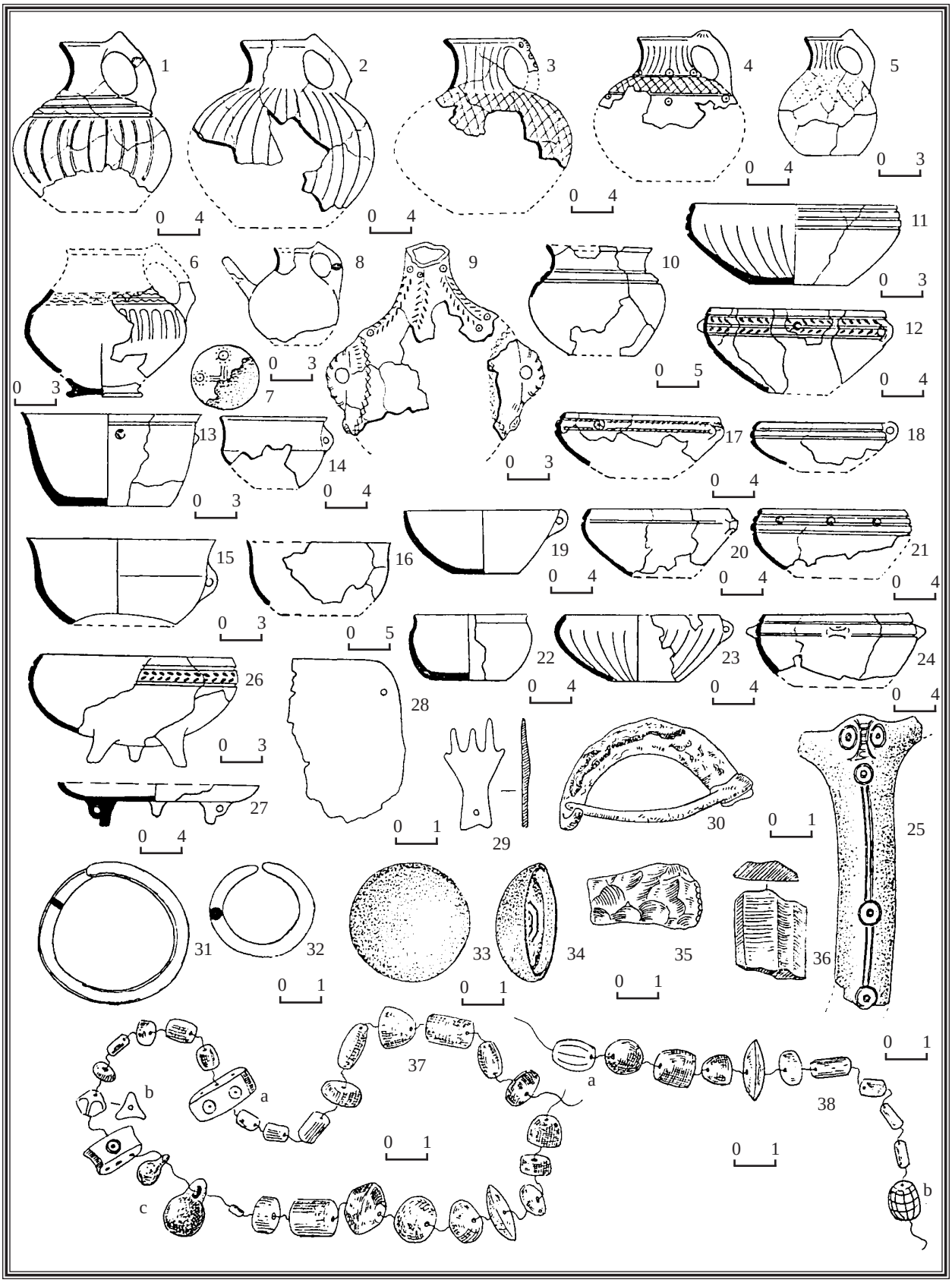
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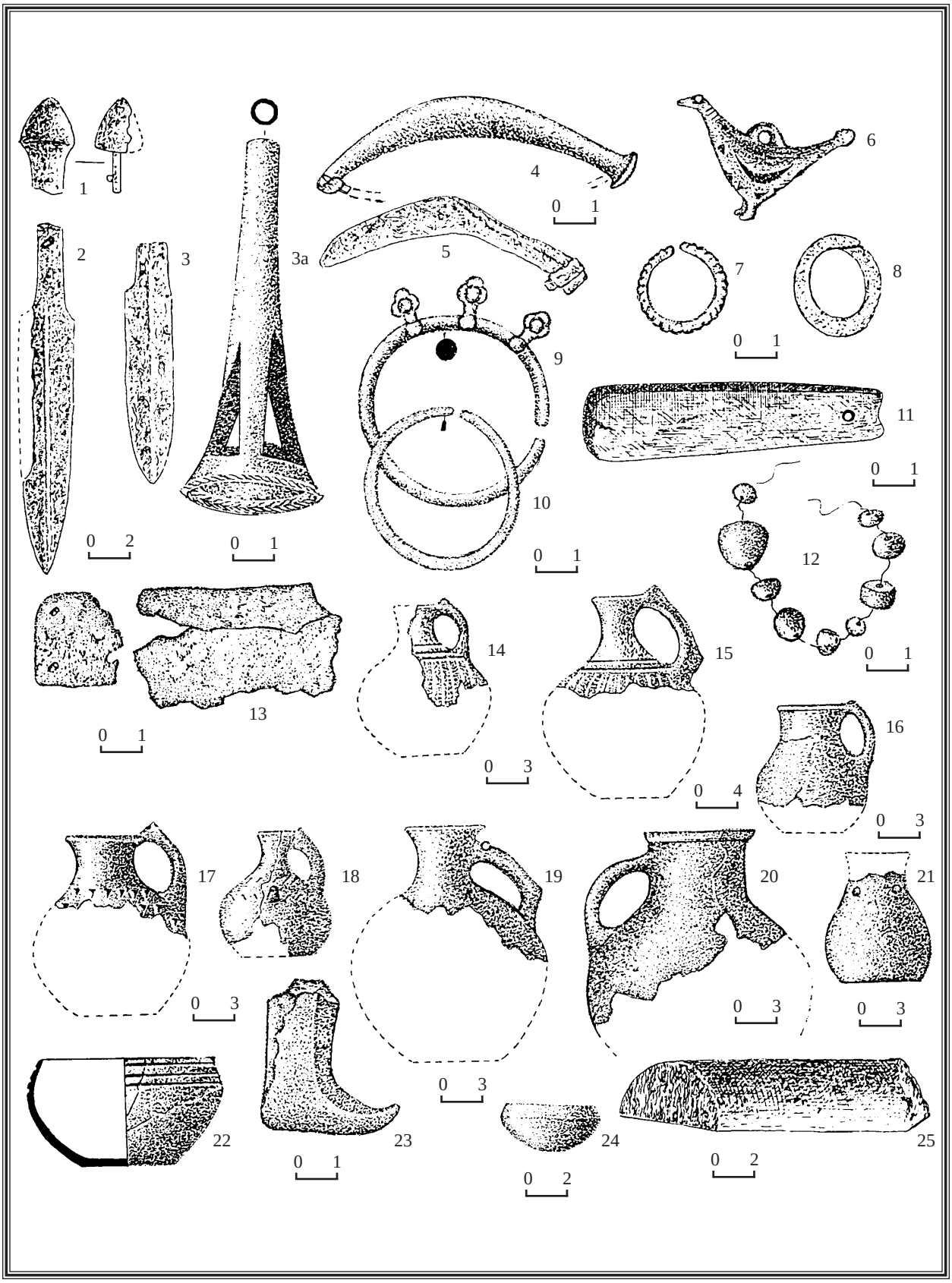
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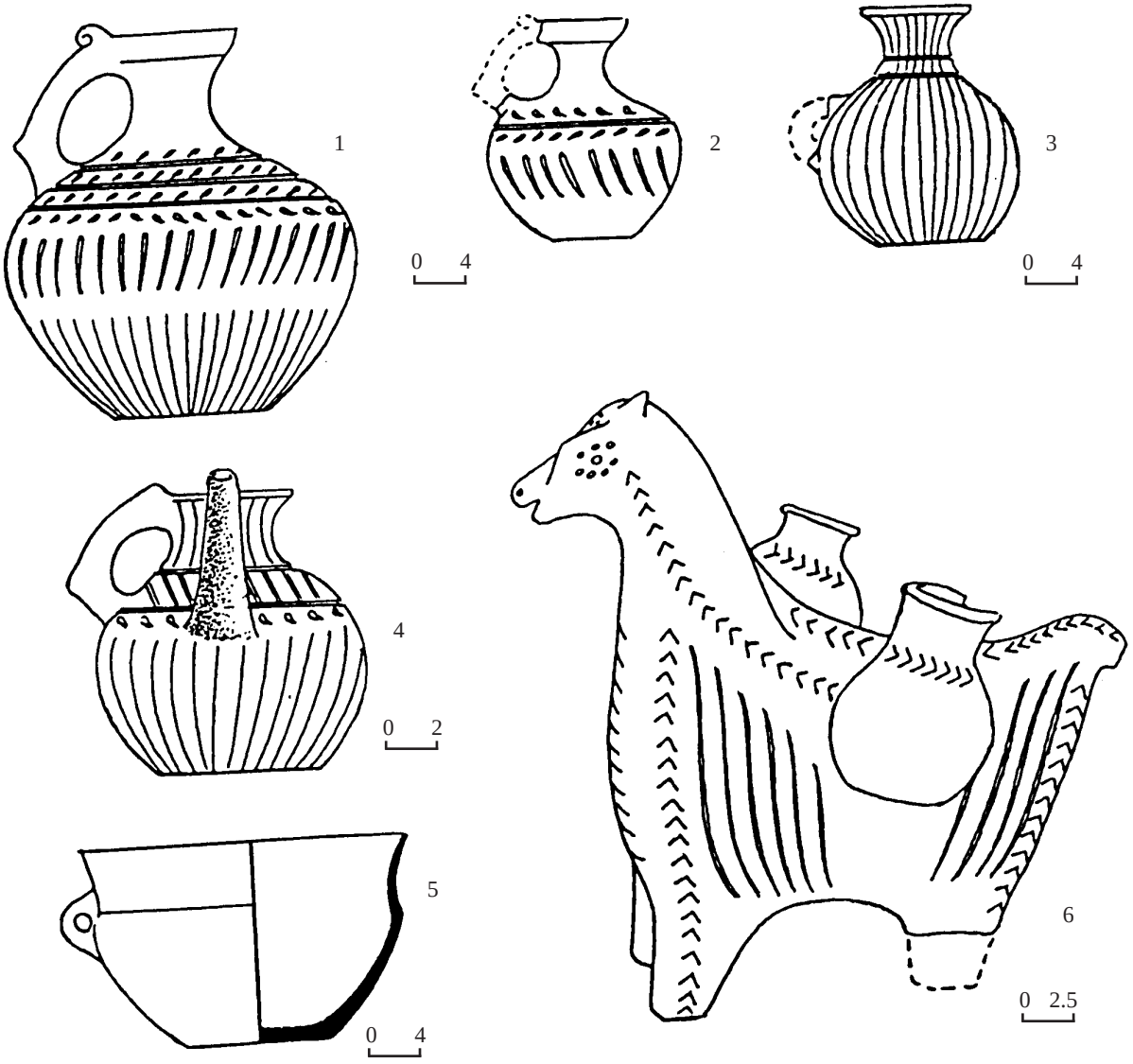
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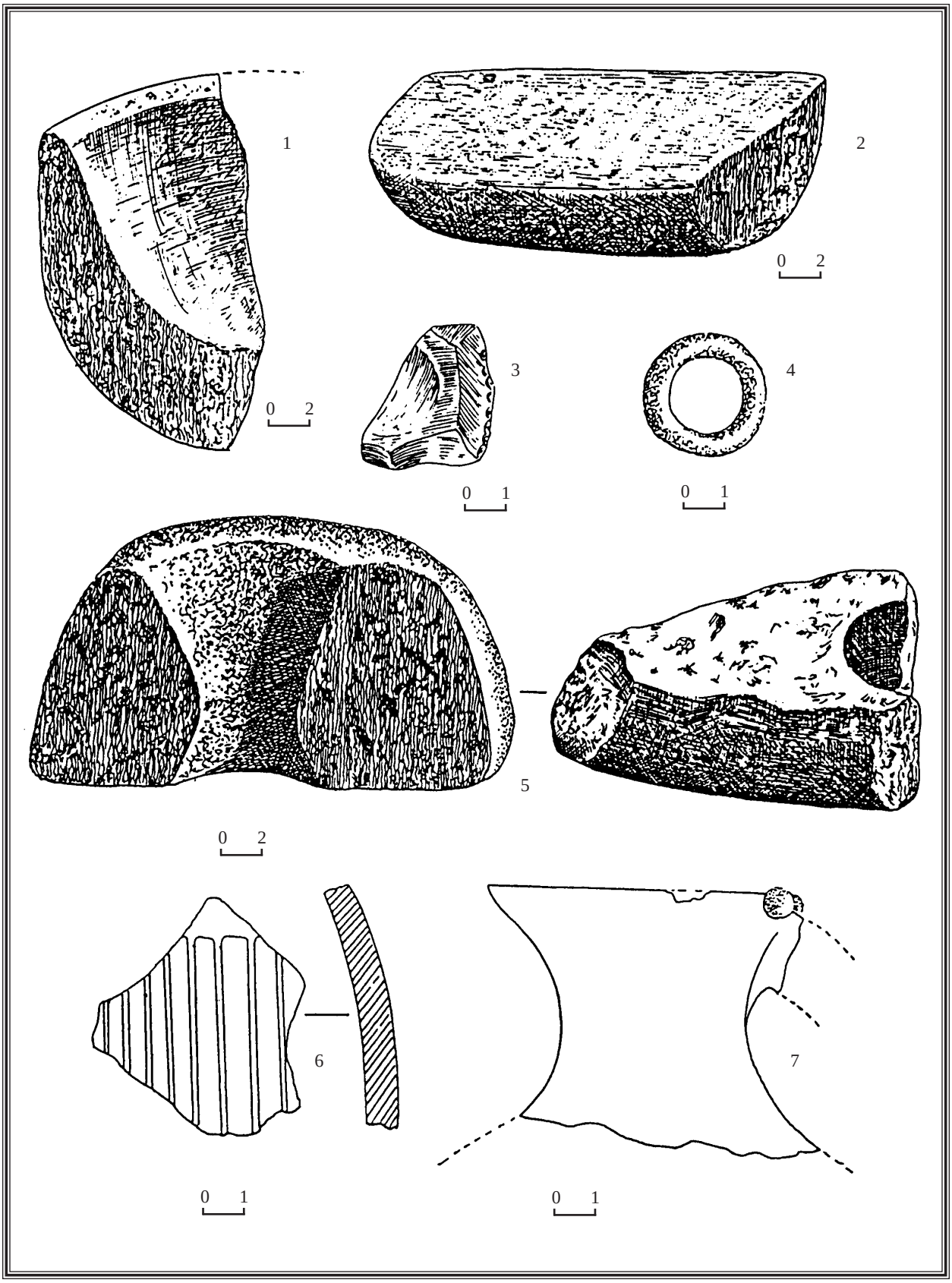
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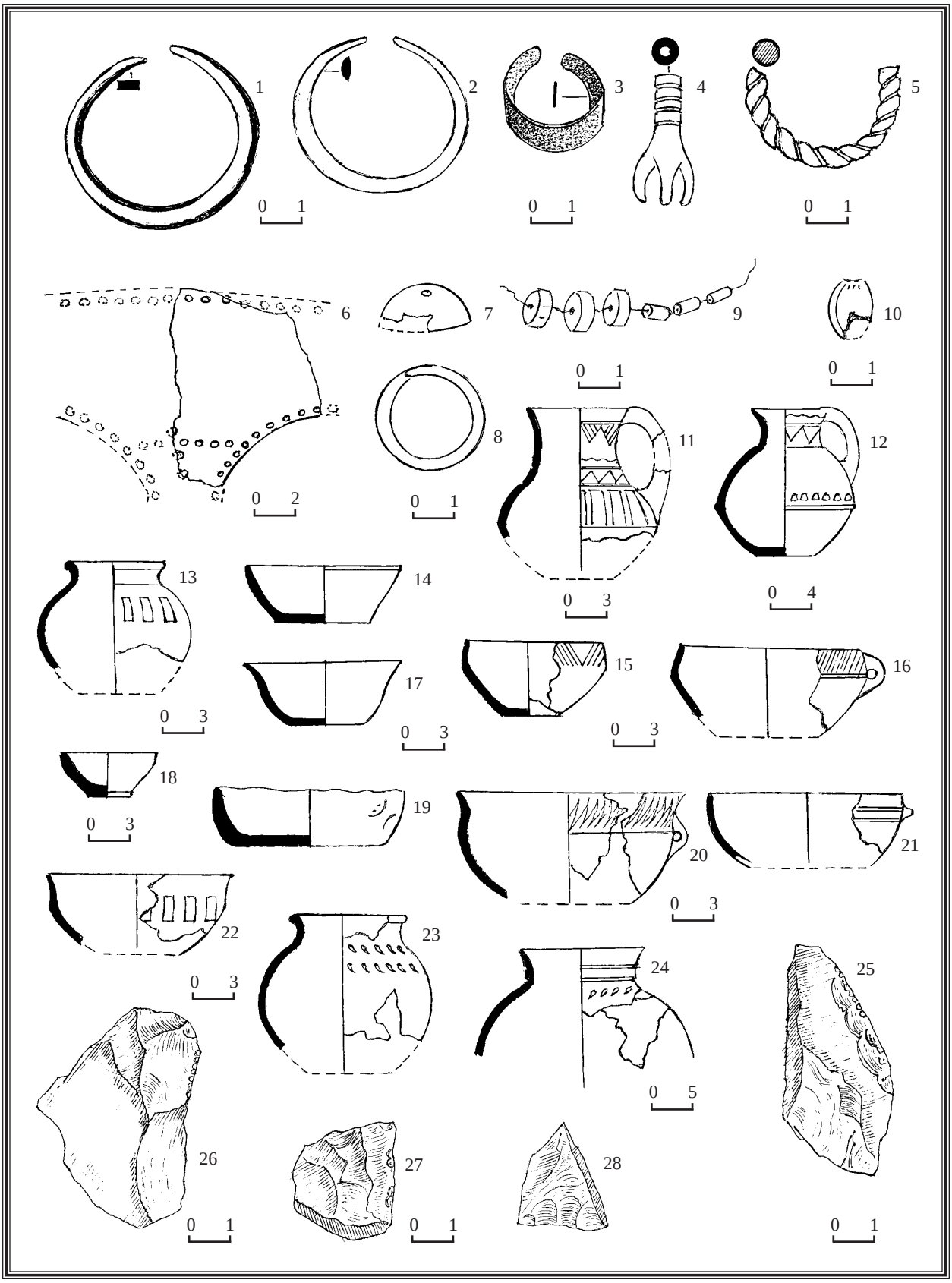
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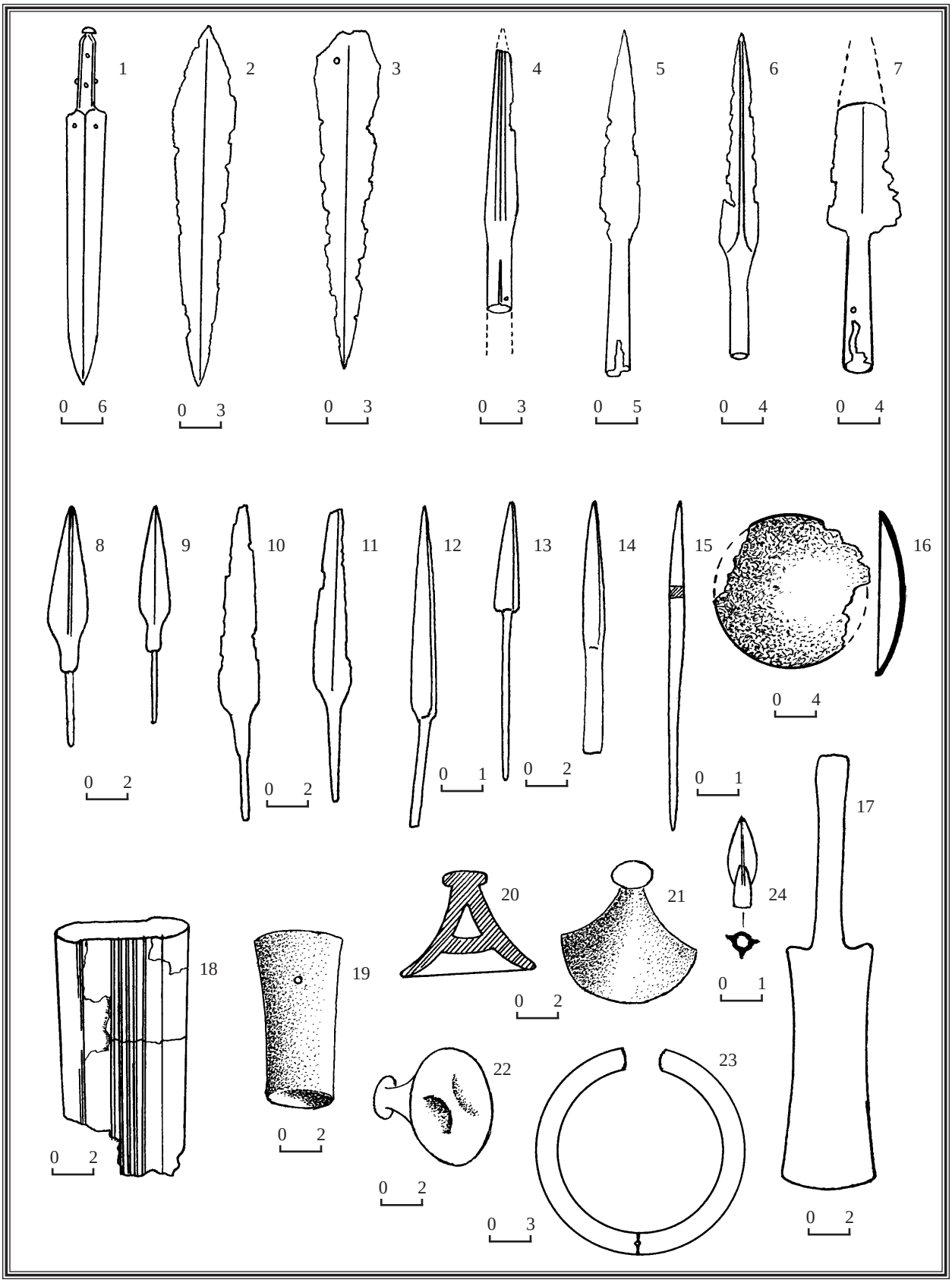
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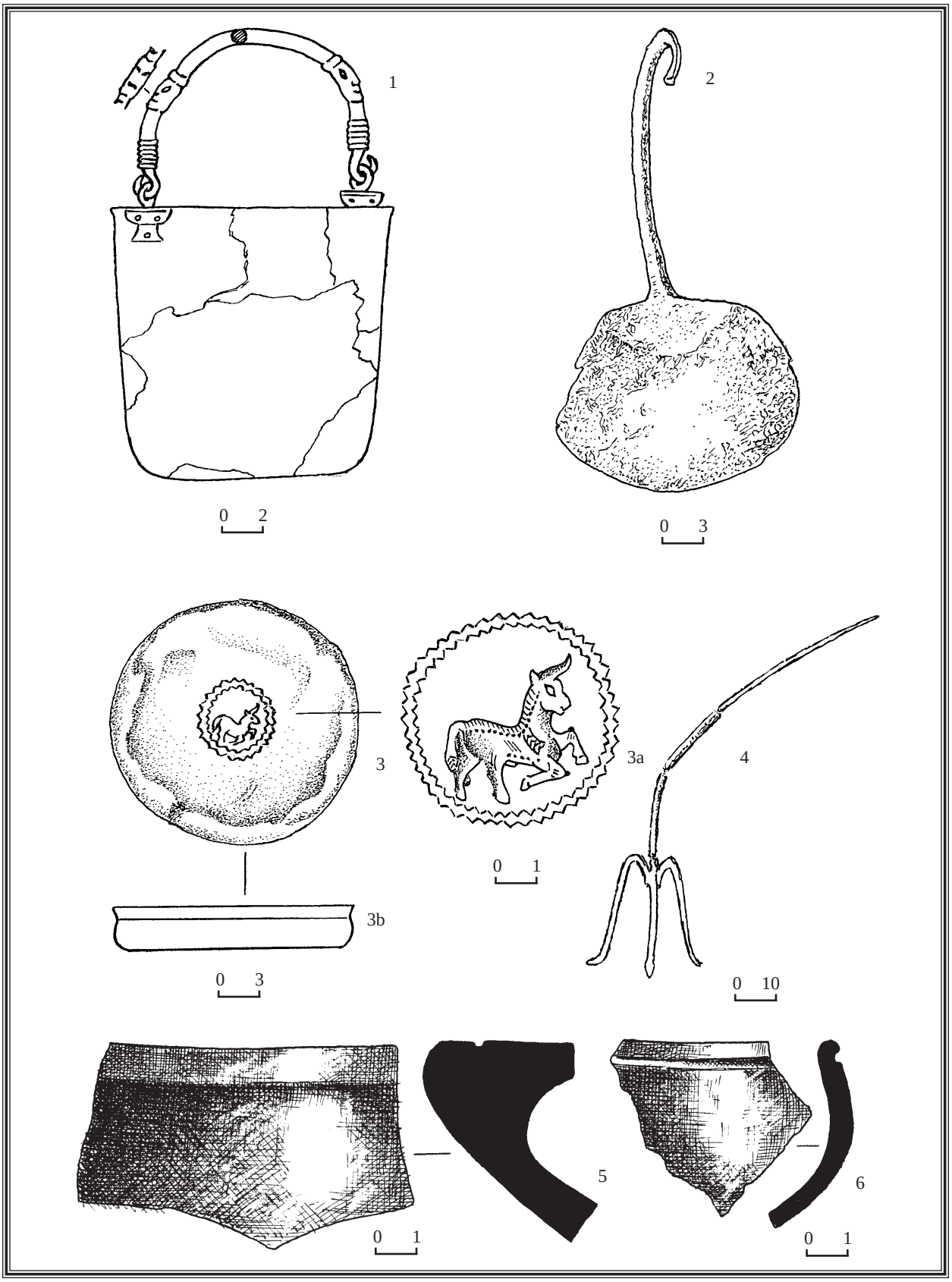
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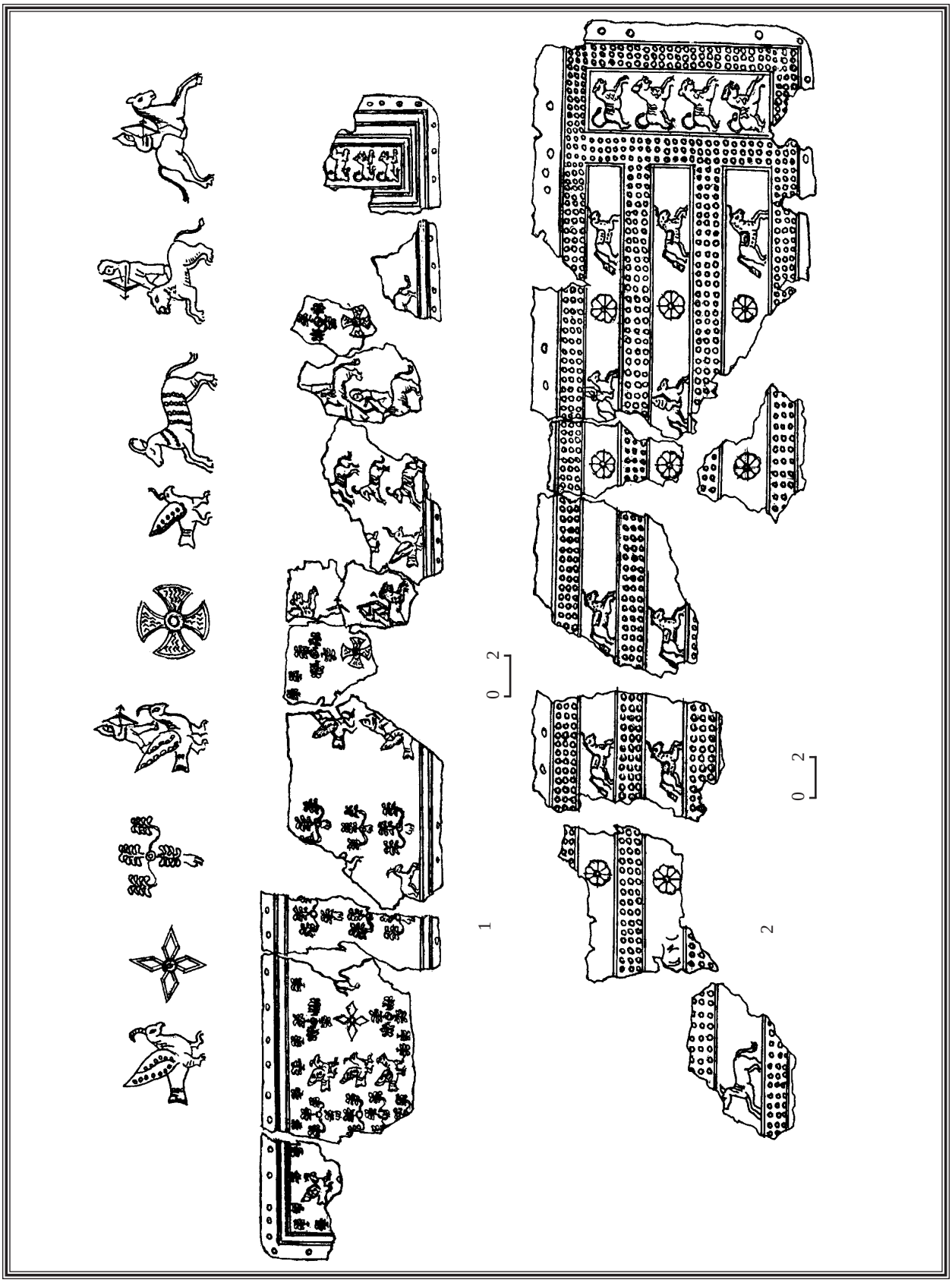
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