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**THE REFLECTION OF THE ACTIVITIES OF SCHOOLS OF
ARTSAKH ON THE PAGES OF “HAYKAKAN ASHKHARH”
AND “ARDZAGANQ” PERIODICALS
(THE SECOND HALF OF THE 19TH CENTURY)**

Abstract

In this article, we have presented interesting information about the activity of the schools of Artsakh of the second half of the 19th century, based on the materials of the periodicals “Haykakan Ashkharh” and “Ardzagank”. A general idea is given about the activities of diocesan, realakan, male, female, mid-class, two-class, mixed gender schools of Artsakh. We have presented the activities of some supervisors (directors) of the Shushi diocesan school, emphasized the peculiarities of their pedagogical views, elucidated the school's internal regulations, the process of educational courses, the ways of educating and teaching students as well as some financial problems based on the facts included in different issues of the periodicals. The article mentions the existence of church parish schools in the north-eastern regions of Artsakh. We also value the activities of the branch of the Armenian Benevolent Society of Shushi, various supervisors, benefactors and other patriots who have played a great role in the long-term process of some schools in Artsakh. The significance of the manuscripts found in the churches of different regions in the educational and cultural life of Artsakh has also been referred to.

Keywords: *Diocesan School, Realakan College, Girls' School, Parish School, church, Amaras, Gandzasar.*

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Introduction

One of the main centers of the Armenian culture is the School with a history of thousands of years. It has been considered the most important factor in the manifestation and survival of national independence for centuries. The way of the centuries-old Armenian educational and cultural life was particularly manifested in the second half of the 19th century. Armenian pedagogue G. Harutyunyan has made an interesting note about it: "...Studies show that under the influence of the advanced Russian culture, educational work and pedagogical thought in Armenian reality began to develop from the 50s and 60s of the 19th century. The Professional pedagogues such as Gh. Aghayan, A. Bahatryan, N. Ter-Ghevondyan, S. Bekzadyan, S. Mandinyan, Khoren Stepane and others who had practised in Russia and Europe, came to the arena. Together with them, many Armenian writers also had been active in long-term or short-term pedagogical work. They discussed various issues related to education and upbringing in their public writings and artistic works. Among them were P. Shanshyan, Perch Proshyan, Raffi, Muratsan and others".¹

In the 50s and 60s of the 19th century, the socio-political and pedagogical movements that arose in Russia and Transcaucasia had their beneficial effect on Armenia as well, where the Armenian school and pedagogical thought also began to develop. New diocesan,² parochial schools were opened next to the existing Armenian religious schools. Male, female, one-class (միդասյա), two-class (երկդասյա), Mixed Gender schools³ (երկսեռ) gradually began to appear in Artsakh. It should be noted that the parochial schools supported by the income and donations of the church were under the management of the parish communities. Among the schools operating in the second half of the 19th century were the Diocesan Theological School of Shushi (opened in 1838), the Amaras Monastery School of the province of Varanda (in 1857), the Parish School of the village of Avetaranots (since 1873), the Parish School of the village of Ashan (since 1873), the Parish School of Balluja village (since 1873), the Monastic School of Gandzasar (since 1857 and actively operating in the 20s and 30s of the 19th century), the Parish School of Gishi village (1888), the Parish School of the village

¹ "Kantegh" 2002, № 4, 213–214. <https://artsakhlb.am/wp-content/uploads/2019/02/Harutyunyan-Grigori-Artsakhahay-dprocy-19-20-rd-dar.pdf> [07.17.2024]

² About diocesan schools, see "Ardzaganq" 1890, № 21, 1–3.

³ About the Mixed Gender schools (male and female), see "Ardzaganq" 1889, № 6, 88.

of Gyulatagh (since 1873), the Parish School of the village of Chartar (1884), the Parish School of the village of Dahraz (since 1873), the Parish School of the village of Dashbulagh (Astghashen, since 1888), the Parish School of Yerits Mankants Monastery (opened in the 1860s), the Male Parish School of Taghavard village (1884), the Parish School of the village of Khachmach (since 1873), the Parish School of the village of Khanapat (1884), the Parish School of the village of Khnushinak (1873), the Parish School of the village of Norshen (1881), the Parish School of the village of Ningi (1890), the Hripsimian Girls' Secondary School in Shushi (opened in 1876 due to the efforts of Vardapet Aristakes Sedrakyan), the Parochial School next to the Monastery of Virgins in Shushi (Kusanats Anapat which operated in 1873), the Parish School operating next to the church of Aguletsots of Shushi, the Male School of St. Astsvatsatsin Church of Meghretsots (since 1873), Gayane Danielyan's Mixed Gender school in Shushi (since 1873), Realakan College of Shushi (1881), Mariam-Ghukasyan Girls' Secondary School of Shushi, Armenian private schools of Shushi,⁴ etc.

The periodical press of that time played a great role in the spread of education and the development of schools. Many published periodicals objectively covered the problems of various spheres of Artsakh's educational life (related to the teaching process, programs, necessary subjects, material problems of the schools, etc.) and gave appropriate evaluations.⁵ Among those periodicals, the role of "Haykakan Ashkharh" and "Ardzaganq" was paramount.

The Scholarly Innovation of the Article and the Purpose of the Study

Various problems of the educational life of Artsakh of the second half of the 19th century have so far been covered by a number of representatives of science.⁶ However, the research of the scientific topic under study has not been thoroughly studied from the point of view of the materials included in the Eastern Armenian periodical press. **Therefore, our goal is to provide** a detailed description of the financial situation of the schools operating in various regions of Artsakh during

⁴ For details on this, see **Khudoyan** 1987, 354–383.

⁵ "Ararat", "Hyusisapayl", "Meghu Hayastani", "Krunk Hajoc Ashkharhi", "Haykakan Ashkharh", "Mshak", "Pordz", "Gorts", "Ardzaganq", "Nor Dar", "Azgagrakan Handes", etc.

⁶ The opening of the Girls' School of Mother of God St. Mary, Shushi, Karabakh, 1864; **Avagyan** 1989; **Leo** 1911; **Leo** 1914; **Yerkanyan** 1982; **Khudoyan** 1987; **Barkhudareants** 1996; **Grigoryan, Harutyunyan** 2001; **Balayan** 2002; **Harutyunyan** 2010; **Avanesyan, Harutyunyan** 2014, etc.

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that period, the activities of the supervisors of the theological schools, the progress and gaps in their educational programs as well as the number of students, evaluation criteria and other issues based on materials picked out of the Eastern Armenian periodicals. ***Our goal is also to present*** valuable information about diocesan, parochial, male, female, one-class, two-class and mixed gender schools of Artsakh in the second half of the 19th century based on the materials included in the press of the period.

As we mentioned above, the Eastern Armenian periodical press operating in the second half of the 19th century has also touched upon the topic under study.

In the framework of our research, we have included the valuable information reflected in two of the Eastern Armenian periodicals, "Haykakan Ashkharh" and "Ardzagahq" periodicals which are related to various problems of Artsakh's educational life.

Contents

Of particular interest is the information in an article by Sargis Ter-Ghazareants in the "Haykakan Ashkharh" journal which has the title "A Letter from Shushi".⁷ According to those data, since the day of its establishment, the Armenian Theological School of Artsakh (Karabakh) had undergone many changes related to the activities of various supervisors, benefactors and other nationalist figures. The journal emphasizes their dedication to the development of education in Artsakh.⁸

Continuing the description of the internal changes of the Armenian Theological School, the "Haykakan Ashkharh" journal refers to the patriot Nerses-bek Atabekyan with whose efforts in 1858, the school in Artsakh improved notably, and he was appointed to the position of the Supervisor and Senior Teacher of the Theological School by the Spiritual Consistory: "Since 1858, the Armenian high-ranking intellectual Nerses-bek Atabekyan has been considered the benefactor of this school. His diligence and patriotic spirit played an important role in the improvement of the status of the school, and by the decision of the leadership of the local Spiritual Consistory, he took the position of an Overseer

⁷ "Haykakan Ashkharh" 1866, № 6–7, 228.

⁸ "Haykakan Ashkharh" 1866, № 6–7, 229.

and Senior teacher; he was the reason for the educational advancement of many disciples who (...) preyed for their benefactor's long and prosperous life".⁹

The author of the article mentions Grigor Vardapet Aghapireants as the next patriotic figure, noting that the latter too enhanced the development of order in the School of Artsakh (Karabakh) during the years of his leadership (in 1852). Thanks to his efforts, the internal regulations of the School became strict, and the number of the students and patriotic teachers increased. But for some reasons he had to leave his post.¹⁰

The "Haykakan Ashkharh" periodical, continuing its reflections on the Spiritual School of Shushi, mentions P. Shanshyan¹¹ who became the Supervisor of Karabakh Diocesan School in 1863. The latter had received his higher education at Moscow, Petersburg and Sorbonne Universities.¹² Without commenting on Shanshyan's activities, the author of the article only mentions that after he resigned, disagreements arose between different classes of the society, especially teachers and students,¹³ regarding the selection for the position of the school supervisor. It should be noted that P. Shanshyan's pedagogical views were mainly aimed at implementing changes in the educational system of the national school in the first half of the 19th century. Thanks to the changes he made in the educational programs, the level of education in the Diocesan School of Shushi improved immensely.¹⁴ During the years of his leadership, attention was paid to the moral, patriotic, physical and aesthetic education of the students in the Armenian schools of Tiflis and Artsakh.¹⁵

The "Haykakan Ashkharh" periodical, referring to the activities of the supervisors of the Theological School of Artsakh (Karabakh), appreciates the efforts of Senior Priest Grigor Avagiants and Agha-Matteos Hakhumeants thanks to whom the 5th grade was opened at the school. According to the data of the periodical, the Spiritual School (Theological School) of Karabakh already had 5 classes and a preparatory department: the total number of students reached more

⁹ "Haykakan Ashkharh" 1866, № 6–7, 229.

¹⁰ Ibid.

¹¹ "Haykakan Ashkharh" 1866, № 6–7, 229.

¹² "Lraber Hasarakakan Gitutyunneri" 2020, N 1, 62.

¹³ "Haykakan Ashkharh" 1866, № 6–7, 229–230.

¹⁴ For details on Petros Shanshyan's pedagogical views, see "Dpratur" 2016, № 1 (4), 88–94.

¹⁵ "Dpratur" 2016, № 1 (4), 92.

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than 200¹⁶. The courses were held in several languages: Armenian, Russian, etc. The same number of students of that school was also mentioned in the periodical No. 3 of 1871.¹⁷ In this issue of the journal, the role of the Holy Archbishop Sargis was highlighted in the progress of the school: "... The school is improving in every way. This good fortune is the grace of Holy Archbishop Sargis who, ignoring his old age and illness, works hard to keep the internal and external status of the school high, employing his multi-skilled experience and unceasing care. His visits to the school and wise advice to the trustees encourages the students and teachers ...".¹⁸

"Haykakan Ashkharh" periodical has also published important and interesting information about the Girls' School of Mother of God St. Mary, Karabakh,¹⁹ opened in 1864 by the efforts of great patriot Mariam Hakhumeants²⁰ whose goal was to educate and bring up Armenian girls as future mothers.²¹ That school was under the high patronage of the Spiritual Governor of the Diocese of Karabakh.²² "Haykakan Ashkharh" periodical writes that Mariam Hakhumeants, having overcome enormous difficulties, invested a lot of effort in the development of the Mariamyan Girls' School. The school consisted of one class in which 17 female students studied; it had one supervisor and three teachers who taught Armenian and Russian classes. Students also studied painting and handicrafts at school.²³

As the periodical notes, in addition to the spiritual and girls' schools, there was also Arkunic school (Արքունի ուսումնարան) in the city of Shushi. The school consisted of four classes and one preparatory class. 150 students studied there. The disciplines were taught in Armenian, Russian and Persian there. Besides, there were also 14 private educational centers in the city.²⁴

The importance of the subjects chosen to be taught in Artsakh schools and especially the teaching of church singing as an important aspect of education is

¹⁶ "Haykakan Ashkharh" 1866, № 6–7, 230.

¹⁷ "Haykakan Ashkharh" 1871, № 3, 67.

¹⁸ "Haykakan Ashkharh" 1871, № 3, 67.

¹⁹ "Haykakan Ashkharh" 1866, № 6–7, 230.

²⁰ The opening of the Girls' School of Mother of God St. Mary, Karabakh, 1864, 9–10.

²¹ The opening of the Girls' School of Mother of God St. Mary, Karabakh, p. 4.

²² The opening of the Girls' School of Mother of God St. Mary, Karabakh, 1864, 3.

²³ "Haykakan Ashkharh" 1866, № 6–7, 230–231.

²⁴ "Haykakan Ashkharh" 1866, № 6–7, 231.

emphasized in another issue of "Haykakan Ashkharh" periodical.²⁵ Church singing²⁶ was taught at Artsakh Spiritual school due to the efforts of Khoren Vardapet Stepane,²⁷ whose activity is elucidated in the 1874 issue of the periodical. The periodical writes: "1874 will be considered a significant year for Karabakh and be remembered for a long time in the hearts of all truth-loving people. Our Spiritual School which is the representative of Karabakh's progress, is in a bad state. Khoren Vardapet Stepane took care of the external and internal improvements of both the school and the teachers, thanks to which the school gained a great reputation among the society.... Then, he turned his attention to the poor disciples who lacked not only classical paraphernalia but also clothing. Thanks to his efforts, some fundraising was organized for the needs of the poor students".²⁸

There are some data about the efforts invested by Khoren Vardapet Stepane in the Spiritual School of Artsakh in 1–2 issues of 1876 of the periodical.²⁹ This issue also presents certain information about the Girls' School of Shushi: "The society of Shushi also opened a Girls' School last year in which Armenian girls study Armenian, Russian, French, religion and handicrafts".³⁰ The author of the article, in his turn, underscores the great importance in the educational programs for Armenian girls of the subjects of the Armenian language and religion.³¹

The long and impressive speech of Vasak Papajanyan,³² the former supervisor of the Spiritual National School of Artsakh, delivered in the hall of the same school, on January 2, 1878, is noteworthy³³, as he referred to the quality of

²⁵ "Haykakan Ashkharh" 1874, № 8–9, 241–244.

²⁶ "Haykakan Ashkharh" 1874, № 8–9, 243.

²⁷ Khoren Stepane (Stepanos Stepanyants) Harutyunyi (1840–1900) was an Armenian pedagogue, editor, spiritual leader, politician and poet. From 1864, he published and edited the journal "Krunk Hajoc Ashkharhi", then from 1866 – "Haykakan Ashkharh". In the 70s of the 19th century, he taught in the Armenian schools of Shushi, Tiflis and Baku. http://www.armenianreligion-am.armin.am/am/Encyclopedia_stepane_khoren [07.17.2024]

²⁸ "Haykakan Ashkharh" 1874, № 1–2, 42–44.

²⁹ "Haykakan Ashkharh" 1876, № 1–2, 29.

³⁰ "Haykakan Ashkharh" 1876, № 1–2, 30.

³¹ "Haykakan Ashkharh" 1876, № 1–2, 30–31.

³² Doctor of Philosophy, famous pedagogue, editor, public figure Vasak Papajanyan was the supervisor of Shushi Diocesan School in 1877–1878.

³³ "Haykakan Ashkharh" 1879, № 1, 1.

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school education in Artsakh, noting its advantages and shortcomings, and highly appreciated the activities of the teachers.³⁴

The literary and political weekly "Ardzaganq" also referred to the activity of the Armenian church-parish schools in Artsakh. In the issues of different years of this periodical, there is a mention about the material situation of schools operating in different regions of Artsakh, the progress of the students, the educational programs, their advantages and shortcomings. Indeed, the information about the situation of the schools of Artsakh of the period is not comprehensive, however, it gives us a chance to get a general idea of the question. In one of the issues³⁵ of 1886 of the periodical, there is a mention about the church³⁶ not far from Getashen village of Artsakh, next to which a spiritual school was opened. As the periodical notes, the financial resources collected for the benefit of the church were allocated to the Armenian Theological School of Getashen.³⁷ The information about Banants village is also noteworthy. According to it, in the second half of the 19th century there were a number of comfortably built houses in the village; the number of inhabitants reached nearly 174, and their main occupation was iron-work and trade.³⁸ The periodical notes: "The pious people of my village started building the present spacious and magnificent church in 1863 and finished it in 1866. It can bring pride to the people. Ten years ago, a parish spiritual school was opened here which continued its existence until the current general ordination".³⁹

In another issue of the "Ardzaganq" periodical, valuable information about the historical-architectural monuments⁴⁰ of the north-eastern part of Artsakh is presented, it also has a mention, concerning the Armenian Spiritual School of St. Targmanchats Monastery (in the village of Khachakap,⁴¹ in Northern Artsakh).

³⁴ "Haykakan Ashkharh" 1879, № 1, 1–5.

³⁵ "Ardzaganq" 1886, № 20, 294.

³⁶ "Ardzaganq" 1886, № 20, 294.

³⁷ "Ardzaganq" 1886, № 20, 294.

³⁸ "Ardzaganq" 1886, № 20, 295.

³⁹ "Ardzaganq" 1886, № 20, 295.

⁴⁰ "Ardzaganq" 1886, № 21, 307–310.

⁴¹ According to the preliminary data, the Armenian St. Targmanchats Monastery was built back in the 4th century in the Gardman province of Utik of the historical Greater Armenia. Then it was included in the territory of Northern Artsakh. Later, along with other Armenian territories, it was occupied by Azerbaijan.

According to the inscription on the external facade of the church, the school was opened during the time of Catholicos Gevorg D (IV) of Armenia due to the efforts of the pious sons of Armenia. It was the time of the leadership of Archbishop Gabriel Ayvazian, Bishop Aristakes Sedrakian and the abbotship of Vardapet Theodoros Shirakuni. However, later it turned into ruins. A monastic school was opened, the school buildings, the economic buildings, the bridge, etc. were renovated, the walls of the school were renovated and widened, its interior was improved along with the Matenadaran (library), which was a spiritual consolation for Armenians in 1872–1885.⁴² Then the inscription engraved on the facade of the building of the Spiritual School is also mentioned: "The Spiritual School was opened during the abbotship of Vardapet Theodoros Shirakuni in 1872".⁴³ There is also interesting information about the Theological School⁴⁴ operating next to the church of the village of Pib (Pip).

Let us add that the information about the general regulations⁴⁵ of the Armenian church, the parochial schools (which consists of 44 points), the curriculum of one-class and two-class church parish schools,⁴⁶ subjects, teaching methods, their advantages and disadvantages, internal rules, material costs of the Spiritual Mixed Gender Schools (male and female) of the city of Shushi (in 1886),⁴⁷ etc. is also of great value.

The "Ardzaganq" periodical demonstrates a very critical approach to the internal situation, rules and regulations of the Diocesan Theological School of Artsakh, the procedure for appointing supervisors, their and the trustees' activities and other issues in an article titled "Artsakh people in their home". The author of the article expresses his deep dissatisfaction especially regarding the order of appointing the supervisors of that school, the rules of hiring some teachers, etc.⁴⁸ The author of the article also mentions the Girls' School of Shushi, highly appreciating its activity, especially during the time of Vardapet Khoren Stepane: "... The city had an Armenian Girls' School a long time ago, the

⁴² "Ardzaganq" 1886, № 21, 309.

⁴³ "Ardzaganq" 1886, № 21, 309.

⁴⁴ "Ardzaganq" 1886, № 23, 329.

⁴⁵ "Ardzaganq" 1886, № 27, 363–365.

⁴⁶ "Ardzaganq" 1886, № 30, 385.

⁴⁷ "Ardzaganq" 1887, № 6, 87–88.

⁴⁸ "Ardzaganq" 1886, № 33, 407–408. On the tense situation of the Theological School, see also "Ardzaganq" 1887, № 29, 475.

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foundation of which was laid by Vardapet Khoren Stepane. That private school was constantly competing with the Spiritual Girls' School, and due to its good condition, it was always the winner and always considered higher".⁴⁹

Facts related to the Diocesan Theological School of Artsakh can be found in the article titled "A Letter from Shushi" written on September 3, 1887 in the weekly newspaper "Ardzaganq".⁵⁰ This article describes the tense situation in the Diocesan School at that time where the regulation of internal affairs was related to the name of the local diocesan leader Bishop Karapet Ayvazyan: "After a long wait, the local diocesan leader Bishop Ayvazian⁵¹ who was lying sick, finally arrived... Everyone was waiting for the Holy Father to fully recover; there were many problems which the Armenian diocesan leader himself had to put in order. The problem of the Diocesan School was still there. The former supervisor had made only a few changes".⁵² Then the author of the article takes a critical approach related to the financial expenses of the Diocesan School.⁵³ Comparing the years of Sedrak Mandinyan's leadership, he notes that during his time the condition of the school was relatively good. In the same article, the activity of Sedrak Mandinyan is highly appreciated: "... Mr. Sedrak Mandinyan's period of leadership was called the Golden Age of the school".⁵⁴ And in the newspaper No. 36 of 1889, the opening of a new class in the Diocesan School and the Girls' School is mentioned: "They write to us from Shushi: this year, the Diocesan School opens the sixth grade, and the former students of the school are invited by a separate announcement to join that grade to complete their school course with an exam".⁵⁵ Then the problem of having appropriate teachers at school is presented.⁵⁶ The fact that the local Girls' School (Օրիորդաց դպրոց) moved to

⁴⁹ "Ardzaganq" 1886, № 33, 408.

⁵⁰ "Ardzaganq" 1887, № 34, 538. This article had been formerly (1886) published in "Hayastan Ashkharh".

⁵¹ About Bishop Karapet's speech, see "Ardzaganq" 1887, № 42, 667 (it was related to the departure of Armenian soldiers to the front, that was announced at the Armenian school in Shushi). About the latter, see also "Ardzaganq" 1889, № 33, 488–489, 1890, № 27, 6, 1890, № 32, 4.

⁵² "Ardzaganq" 1887, № 34, 538.

⁵³ "Ardzaganq" 1887, № 34, 538. On the financial expenses of the Diocesan School of Shushi, see also "Ardzaganq" 1889, № 18, 269.

⁵⁴ "Ardzaganq" 1887, № 34, 538.

⁵⁵ "Ardzaganq" 1889, № 36, 533–534.

⁵⁶ "Ardzaganq" 1889, № 36, 534.

an inconvenient building above the shops below Topkhan is also mentioned. Then the School's trusteeship was completely separate from the Diocesan School, and H. Ayvazian (Յ. Այվազյան) was appointed as a Senior Teacher.⁵⁷

There is some information in the periodical No. 10 of 1891 about the role of Bishop Karapet Ayvazean, the leader of the Diocese, in solving some problems related to the school as well as on the separation of the Girls' School from the Spiritual Diocesan School.⁵⁸

Another article of "Ardzaganq" periodical titled "Armenian Monasteries in Karabakh" mentions the famous Armenian architectural structures of Artsakh: Gandzasar Monastery, Amaras Monastery, Khota Monastery (Խոթա վանք), St. Hakoba Monastery (in the province of Khachen), Yerits Mankants Monastery (in Jraberd), St. Gevorg Monastery (or St. George – it was in the province of Khachen), St. Yeghishe Monastery, St. Ghevondeants Monastery, Gtchavanq Monastery (Gtchavank) and Spitak Khach Monastery. The Armenian spiritual schools that operated next to those monasteries as well as other important historical events are also mentioned.⁵⁹ The periodical presents detailed information about the foundation of the Gandzasar monastery, its significant historical activities and other important issues as well as the school of the monastery: "The Gandzasar school was more prominent in the late 1830s–1850s during the time of deceased scholar Hovsep Vardapet from Artsakh who gave Karabakh many Armenian priests, some of whom deserve a mention today".⁶⁰

Let's emphasize that, in addition to the donations made by various benefactors, the use of the money received from the sale of church candles was also important in supporting the spiritual church schools of Artsakh.⁶¹ The "Ardzaganq" newspaper wrote about this: "In two days it will be three years since the day of the candle sale of the Diocesan School of Shushi".⁶² Then, the author describes in detail the methods of selling candles and the significance of the profit obtained from it.⁶³

⁵⁷ "Ardzaganq" 1889, № 36, 534.

⁵⁸ "Ardzaganq" 1891, № 10, 150.

⁵⁹ "Ardzaganq" 1886, № 44, 576–578.

⁶⁰ "Ardzaganq" 1886, № 44, 577.

⁶¹ "Ardzaganq" 1887, № 2, 21.

⁶² "Ardzaganq" 1887, № 45, 706.

⁶³ "Ardzaganq" 1887, № 45, 706.

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Figures from various fields of the Armenian social life also participated in the charity programs. On one of the pages of the "Ardzaganq" newspaper, there is an interesting historical episode related to the Girls' School of Shushi. The author of the article, presenting interesting information (on June 16, 1887) about Ghazanchetsots St. Amenaprkich Armenian Church of the city of Shushi, notes that Mr.T. Tamiryan took measures to build the dome of the newly built church with his own expenses.⁶⁴ Then, referring to the location of the Girls' School, he notes that the school did not have its own building: the spiritual authority or the school trustees paid a rent of 500 roubles per annum to the house where the school was located. The author of the article believes that it would be desirable for Mr.T. Tamiryan to allocate some money for the purpose of establishing that school.⁶⁵ Analyzing and to some extent criticizing the problem of not providing a separate building to the Girls' Theological School (Օրհորդաց հոգևոր դպրոց), he also refers to A. Khandamireants' will. He adds that after A. Khandamireants' death, in 1884, his successors made written promises to the spiritual authority to allocate a certain amount of money from the will to that Spiritual Diocesan School.⁶⁶ Interesting information about this is given further on: "... According to the will of Aristakes Khandamireants 20.000 roubles are allocated to the Armenian Diocesan School of Shushi, 20.000 roubles – for the construction of a new Girls' School in Shushi, which is already in process. 5000 roubles are allocated to bring water from outside the city to that Girls' School, and the remaining 3000 roubles are allocated for the benefit of the poor Armenian students".⁶⁷

In the first issue of the newspaper of 1889 the Artsakh schools are described as follows: "We have received the saddest information about the Armenian Girls' School of Shushi: as we are informed, the Girl's School is facing closure very soon due to lack of income; The Spiritual School of Shushi is facing the same danger. It is hard for us to believe this sad news now because the reasons for the danger are not clear to us".⁶⁸ The same issue of the newspaper also mentions about the male

⁶⁴ "Ardzaganq" 1887, № 23, 341.

⁶⁵ "Ardzaganq" 1887, № 23, 341.

⁶⁶ "Ardzaganq" 1887, № 23, 341–342. On the will of A. Khandamireants, see also "Ardzaganq" 1891, № 10, 150.

⁶⁷ "Ardzaganq" 1891, № 35, 1.

⁶⁸ "Ardzaganq" 1889, № 1, 7.

schools of the region of Hadrut: "The inhabitants of the place, having a fairly prosperous situation, maintain two male elementary schools in which there are hundreds of students. However, there is no girls' school here, and everyone feels the need for it. People have unanimously decided to open a school for girls; An 'Auxiliary Society' is formed whose members must donate a certain amount for the benefit of that school within ten years: some – 5, some – 3 and some – 1 rouble. 50 roubles from the performance of the theater lovers will be allocated to that school. People asked Holy Father Ter Ayvazian, leader of the Diocese to open the school".⁶⁹

In the regular issues of the "Ardzaganq" newspaper of 1889 information is given about three schools which are considered financially secure and can continue their activities without interruption. Those schools are: 1) The church – parochial school of Hadrut which was opened during the time of the former diocesan overseer Hovhannes Ter-Grigoryan (now – Vardapet Vahan), and thanks to his special work, it had an intact capital of one thousand roubles... In addition to this, the inhabitants of Hadrut who are generous people feeling the importance of the school, provide the necessary funds for its maintenance; 2) The Church Parish School of Sarushen where Mr. Grigor Ayvazyan, an inhabitant of Baku, several years ago after praying to the Gospel of Sarushen and being healed of pain, vowed to open the school at his own expense; 3) The Parochial School of Sarushen which was opened with the special effort of Mr. Mikayel Sarumyan, and an annual allowance of 300 roubles was provided by his brothers. There are other schools, which, though developed from the point of view of their curriculum, often face difficulties financially.⁷⁰

"Ardzaganq" newspaper also offers not to leave out of attention the manuscripts found in the churches of different regions of Artsakh, because they have played an indispensable role in the educational life of Artsakh. Among them one can see the illustrated script Gospel of the church not far from Getashen,⁷¹ the manuscript found in the village of Voskanapat,⁷² the illustrated script Gospel of St. Hovhannes Church (1863) of the village of Chovdar,⁷³ several manuscripts

⁶⁹ "Ardzaganq" 1889, № 1, 9.

⁷⁰ "Ardzaganq" 1889, № 4, 57.

⁷¹ "Ardzaganq" 1886, № 20, 293.

⁷² "Ardzaganq", 1886, № 20, 294.

⁷³ "Ardzaganq", 1886, № 20, 295.

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of Hartshangist village,⁷⁴ the manuscript of St. Hovhannes Church of Gandzak,⁷⁵ the parchment illustrated Gospel of the Monastery of St. Targmanchats,⁷⁶ the illustrated Gospel of the Pib (Pip) village,⁷⁷ the handwritten Gospel of Mrs. Margarit Aleksanyan from Shushi (which was donated to the Etchmiadzin Museum)⁷⁸ and Armenian manuscripts from other regions.

Conclusion:

▪ The periodicals “Haykakan Ashkharh” and “Ardzaganq” thoroughly covered the activity of diocesan, church-parochial, male, female, one-class, two-class and two- gender (mixed gender) schools of Artsakh in the second half of the 19th century. These periodicals provided information on the activities of supervisors, programs, subjects, achievements, shortcomings and other issues of the schools. There is remarkable information about the manuscripts found in the churches of Artsakh, which played an important role in the development of Armenian educational and cultural life.

▪ In contrast to “Haykakan Ashkharh” journal, the materials of which are mainly related to the activities of spiritual, church parochial schools of Shushi, the materials included in different issues of the “Ardzaganq” newspaper are more comprehensive from a territorial point of view which, in addition to the famous schools of Shushi, also provide valuable information about the activities of church parochial schools in various villages of Artsakh.

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⁷⁴ “Ardzaganq”, 1886, № 20, 296.

⁷⁵ “Ardzaganq”, 1886, № 20, 296.

⁷⁶ “Ardzaganq”, 1886, № 21, 309.

⁷⁷ “Ardzaganq”, 1886, № 23, 329–330.

⁷⁸ “Ardzaganq”, 1886, № 22, 321.

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**ԱՐՑԱԽԻ ԴՊՐՈՑՆԵՐԻ ԳՈՐԾՈՒՆԵՈՒԹՅԱՆ
ԱՐՏԱՅՈՒՆՄԸ «ՀԱՅԿԱԿԱՆ ԱՇԽԱՐՀ» ԵՎ
«ԱՐՁԱԳԱՆՔ» ՊԱՐԲԵՐԱԿԱՆՆԵՐԻ ԷՋԵՐՈՒՄ
(XIX ԴԱՐԻ ԵՐԿՐՈՐԴ ԿԵՍ)**

ՄԱՐԻՆԵ ՀԱՐՈՒԹՅՈՒՆՅԱՆ

Ամփոփում

XIX դարի 50–60-ական թթ. Ռուսաստանում և Անդրկովկասում ծավալված հասարակական-քաղաքական և մանկավարժական շարժումները բարերար ազդեցություն են թողել նաև հայկական դպրոցի ու մանկավարժական մտքի զարգացման վրա: Գործող հայկական հոգևոր դպրոցների կողքին բացվեցին նոր թեմական, եկեղեցական ծխական դպրոցներ: Արցախում հետզհետե սկսեցին բացվել արական, իգական, մեկդասյա, երկդասյա, երկսեռ դպրոցներ: Եկեղեցական ծխական դպրոցները գտնվում էին ծխական համայնքների տնօրինության տակ, որոնք պահվում էին եկեղեցու եկամուտներով և նվիրատվություններով:

«Հայկական աշխարհ» ամսագիրը հանգամանորեն անդրադառնալով Շուշիի թեմական դպրոցի գործունեությանը՝ կարևորել է որոշ տեսուչների գործունեությունը, ընդգծել նրանց մանկավարժական հայացքների առանձնահատկությունները, ներկայացրել դպրոցի ներքին կանոնակարգը, ուսումնական դասընթացների գործընթացը: Պարբերականն իր գնահատականներ

է տվել տեսուչների գործունեությանը, աշակերտների դաստիարակությանն ու դասավանդման ձևերին, ֆինանսական որոշ խնդիրների:

«Հայկական աշխարհ» պարբերականն անդրադարձել է Արցախում XIX դարի երկրորդ կեսի դպրոցների գործունեությանը:

«Արծազանք» գրական և քաղաքական շաբաթաթերթը Արցախի կենտրոնական շրջանների դպրոցների գործունեության լուսաբանմանը զուգահեռ, ուշադրություն է դարձրել նաև Արցախի հյուսիս-արևելյան շրջանների եկեղեցական ծխական դպրոցներին: Շաբաթաթերթը հետաքրքիր տեղեկություններ է տվել նաև Հայ բարեգործական ընկերության, ինչպես նաև առանձին անհատների բարեգործական աշխատանքների մասին՝ կապված հայկական դպրոցների գործունեության հետ:

Բանալի բառեր՝ թեմական դպրոց, ռեալական ուսումնարան, օրիորդաց դպրոց, ծխական դպրոց, եկեղեցի, Ամարաս, Գանձասար:

**ОТРАЖЕНИЕ ДЕЯТЕЛЬНОСТИ ШКОЛ АРЦАХА НА
СТРАНИЦАХ ПЕРИОДИЧЕСКИХ ИЗДАНИЙ «АЙКАКАН
АШХАР» И «АРДЗАГАНК»
(ВТОРАЯ ПОЛОВИНА XIX ВЕКА)**

МАРИНЕ АРУТЮНЯН

Резюме

В статье представлены сведения о деятельности армянских школ, действовавших в Арцахе во второй половине XIX века. Представленная нами проблема была рассмотрена на основе материалов, размещенных на страницах периодических изданий «Айкакан ашхар» («Армянский мир») и «Ардзаганк». На основе научных исследований подчеркнуто значение общественно-политического и педагогического движения, развернувшегося в России и Закавказье в 1850–1860-е годы и оказавшего благотворное влияние на развитие армянской школы и педагогической мысли. Наряду с существующими армянскими духовными школами открывались новые епархиальные, церковно-приходские школы. В Арцахе действовали мужские, женские, одноклассные, двухклассные и двуполые школы. Церков-

но-приходские школы находились в ведении приходских общин и содержались за счет церковных доходов и пожертвований.

На страницах журнала «Айкакан ашхар» подробно освещалась деятельность Шушинского епархиального училища, а также ряда руководителей. Периодическое издание объективно оценивало деятельность некоторых руководителей, методы воспитания и обучения студентов, а также обращалось к ряду финансовых проблем.

«Айкакан ашхар» в общих чертах освещал деятельность церковно-приходских, мужских, женских, одноклассных, двухклассных и двуполых школ, действовавших в Арцахе во второй половине XIX века.

В отличие от журнала «Айкакан ашхар», литературно-политическая еженедельная газета «Ардзаганк», рассматривая деятельность школ в центральных районах Арцаха, упоминала о церковно-приходских школах в северо-восточных районах Арцаха. В газете были представлены интересные сведения об Армянском благотворительном обществе, а также о благотворительной деятельности отдельных лиц, имеющих отношение к армянским школам.

Ключевые слова: *епархиальное училище, реальное училище, женская школа, приходская школа, церковь, Амарас, Гандзасар.*