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COIN ON THINGS: NUMISMATIC ANALYSIS OF FOUR ARMENIAN ADORNMENTS FROM THE COLLECTION OF THE RUSSIAN ETHNOGRAPHIC MUSEUM*

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In 1915, after the expedition of Konstantin Kavtaradze (1879 – 1941?) to the Transcaucasus, the collection of the Ethnographic Department of the Russian Museum of Alexander III (now the Russian Ethnographic Museum) was replenished with artifacts related to the traditional culture of Armenia.¹ From the objects he acquired, thematically broad and based on the contemporary concept of funds' acquisition, museum collections were formed. According to that concept, the most complete and comprehensive collection of field data (*i.e.*, things representative of a particular tradition) were preferred. Thanks to the conceptual approach to the choice of artifacts and their thematic diversity, the corpus of items included in the collection significantly expands our understanding of the Eastern Armenian traditional culture, primarily the Armenian costume of the late nineteenth and early twentieth centuries.

These collections, in particular, include women's costumes from the Elisavetpol Governorate, one from the city of Shushi (Arm. *Šuši*; 14 items) and two from the village of Kaybali-shen (Pers.-Arm. *Qalb-‘Alī-šen*, Arm. *Laybalik'end*, hist. *Pahrav*; 9 items), which form sets (Fig. 1a, 1b). The collection contains all the main categories of traditional Armenian women's clothing from the historical-ethnographic region of Artsakh (Arm. *Arc'ax*): a shirt, trousers, top swing dresses, a multi-piece headdress, socks, and shoes. There are also elements of the costume like belts, leg garters, and adornments. The items collected by Konstantin Kavtaradze shed light on the composition of the regional Armenian traditional costume, its inherent elements, and also demonstrate preferences in the

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1 See more about him and his life in (Gushchyan 2022).

selection of fabric, in the features of cutout and decoration, in the choice of *sign system*, as well as embroidery techniques.

The composition of the headdress, which is the most important element of the traditional women's costume and reflects the socio-age status of a woman, as well as the materials used in its manufacture, clearly indicate the local nature of the entire costume. The significance of a headdress and a certain hairstyle corresponding to it as signs of difference in the social and age statuses of a girl and a married woman was emphasized, for example, in the classical works of the famous Armenian ethnographer Stepan Lisitsian (Лисициан 1955, 224 – 22; Լիսիցյան 1981, 36 – 37).

The headdress of a married woman consisted of a number of elements. Upon the lower fillets and scarves, headbands and ear decorations, presented in our costume sets, were put on. The key decorative detail of the headbands presented in the collection are metal adornments sewn along the lower edge: oblong ribbed gold beads (see Fig. 2) or silver coins soldered onto the ears (discussed in more detail later), which allow us to judge the material and the social status of their owners. Additionally, coins are an extremely important source, reflecting not only the features of the local costume but also the socio-political situation in the region.

A local peculiarity of the wearing method of headband adornments, confirmed by both the objects themselves and historical photographs (see Fig. 3), is that the coins were placed from one end of the headband to the other and not from both sides towards the central axis. Due to their equal size, such a row of coins visually resembled a flat strip, a design that probably corresponded to a more archaic version of decorating the lower edge of the headband with oblong gold beads, creating the same likeness of a strip.

On the headband REM 3518-21 (Fig. 4), there are sewn silver coins, struck during 1718–1847 in various polities in Iran, Russia, and the Transcaucasus. Iranian coins are represented by ten coins of *'abbāsī* denomination and one fake coin; coins of Shirvan Khanate are represented by two coins of *'abbāsī*; coins of Ganja Khanate are represented by two *'abbāsī* and one fake coin; and coins of the Russian Empire (the most recent coins of the headband) are represented by three Russo-Georgian two-*abazi* coins and two 20-kopeck coins.

The coins on this headband correlate with the coins from the hoards of Eastern Armenia and Shirvan, hidden in the late eighteenth and early nineteenth centuries. In these hoards, a significant proportion of the headband coins are coins of the so-called *anchor group*—a stable group of old coins separated from the later ones by almost a century (Акопян 2023, 197–216, 328). On the headband, 10 out of 22 coins belong to the *anchor group*—these are the coins of the last Safavid shahs and Afghans, who conquered Iran in the 1720s.

The *anchor group* includes up to 50% of the coins in the hoards contemporary with the headband. In general, the formation of the *anchor group* was a consequence of the Ottoman invasion of the 1720–1730s, which caused the withdrawal of almost the entire mass of cash from money circulation into what we can call *open complexes*, since they continued to replenish coins after the expulsion of the Ottomans by the Afsharid coins

and after the separation of the khanates of Eastern Armenia and Shirvan by the coins of local polities.

The last coin of this headband is dated 1847, which indicates the completion of the set’s formation in this year or somewhat later. By this time, those who were engaged in the manufacture of the headband were already poorly versed in the variety of old coin types used in this set, the characteristic representatives of which are shown in Fig. 5. To an untrained eye, this coin looks extremely diverse: on their obverse are Shi’ite creed of faith written in Arabic (لا إله إلا الله محمد رسول الله علي ولي الله) – “There is no deity but Allah, Muhammad is the Messenger of Allah, Ali is the Friend of Allah,” see Fig. 5a), the Persian coin distich of Karim Khan Zend (شده آفتاب و ماه زر و سیم در جهان / از سگه امام بحق صاحب الزمان) – “The sun and the moon became gold and silver in the world / From the die of the Imam, truly the Lord of time,” see Fig. 5b), a double-headed eagle with European numerals of the year (Fig. 5c), and the name of the city written in Georgian (ტფილისი “Tp’ilisi,” Fig. 5d). The only group of coins that are easily distinguishable belong to the third monetary standard of Soltan Hoseyn, struck in 1717–1723 (Album 2011, 282) (nos. 10–13 in the Table 1) and Russian-Georgian two-abazi coins (nos. 15, 17–18 in the Table 1), which were grouped by the master into separate clusters. At the same time, the semantics of the Arabic inscriptions on the majority of the headband coins were no longer available to their manufacturer.

This circumstance, exacerbated by the typological diversity of coins in the study set, which includes more than ten different types, caused the coins to be chaotically oriented when they were sewn onto an object and also affected the indistinguishability of the obverse and reverse sides of Russian coins. As can be seen from Table 1, only 60% of the coins with Arabic or Persian inscriptions were oriented towards the viewer, with the semantically most significant side bearing the Shia creed, and only 20% of Russian coins were oriented towards the viewer.

Since the headband was brought from Artsakh, the absence of local coins of the Shushi Khanate, which were actively issued from 1794 to 1823 (Акопян 2023, 154–173), is extremely important. Coin minting in the Shushi Khanate chronologically coincides with the period of accumulation of coins of the headband, and therefore these coins should be included in it. Additionally, they are quite suitable for the set size.

Table 1. Inventory and orientational analysis of the coins of the headband REM 3518-21.

No., from left to right	Description	Anchor group?	Orientation of the coin to the viewer	Orientation function
1	Shirvan Khanate, anonymous, ‘abbāsī, Shamakhī, 1177 AH / AD 1763–1764.	no	by the reverse	– ShC ²
2	Iran, Afsharids, Amir Arslan-khan, ‘abbāsī, Tabriz, 1161 AH / AD 1748.	no	by the obverse	+ ShC
3	Iran, Safavids, Soltan Hoseyn, ‘abbāsī, Tabriz, year missed (1711–1723).	yes	by the reverse	– ShC

2 ShC = Shi’a creed.

4	Iran, Afghans, Ashraf-shah, ‘ <i>abbāsī</i> , Qazwīn, year missed (1724–1729).	yes	by the reverse	+ ShC
5	Shirvan Khanate, anonymous, ‘ <i>abbāsī</i> , Shamakhī, 1186 AH / AD 1772–1773.	no	by the reverse	– ShC
6	Iran, Safavids, Soltan Hoseyn, ‘ <i>abbāsī</i> , Tabriz, 1131 AH / AD 1718–1719.	yes	by the obverse	+ ShC
7	Iran, Safavids, Tahmasp II, ‘ <i>abbāsī</i> , Tabriz, 1143 AH / AD 1730–1731.	yes	by the obverse	+ ShC
8	Fake coin (imitation of: Ganja Khanate, anonymous, ‘ <i>abbāsī</i> , Ganja, 1184 AH / AD 1770–1771).	no	by the reverse	?
9	Ganja Khanate, anonymous, ‘ <i>abbāsī</i> , Ganja, 1183 AH / AD 1769–1770.	no	by the reverse	?
10	Iran, Safavids, Soltan Hoseyn, ‘ <i>abbāsī</i> , Tabriz, 1131 AH / AD 1718–1719.	yes	by the obverse	+ ShC
11	Iran, Safavids, Soltan Hoseyn, ‘ <i>abbāsī</i> , Tabriz, 1131 (?) AH / AD 1718–1719.	yes	by the obverse	+ ShC
12	Iran, Safavids, Soltan Hoseyn, ‘ <i>abbāsī</i> , Qazwīn, 1131 AH / AD 1718–1719.	yes	by the obverse	+ ShC
13	Iran, Safavids, Soltan Hoseyn, ‘ <i>abbāsī</i> , Tiflis, 1131 AH / AD 1718–1719.	yes	by the obverse	+ ShC
14	Ganja Khanate, anonymous, ‘ <i>abbāsī</i> , Ganja, 1184 AH / AD 1770–1771.	no	by the obverse	?
15	Russian Empire, 400 <i>dinārs</i> (two- <i>abazī</i>), Tp’īlisi, 1819.	no	by the reverse	– name of city
16	Russian Empire, 20 kopecks, Saint Petersburg, 1823 (mintmark ПП).	no	by the reverse	– eagle
17	Russian Empire, 400 <i>dinārs</i> (two- <i>abazī</i>), Tp’īlisi, 1818.	no	by the reverse	– name of city
18	Russian Empire, 400 <i>dinārs</i> (two- <i>abazī</i>), Tp’īlisi, 1831.	no	by the reverse	– name of city
19	Iran, Safavids, Soltan Hoseyn, ‘ <i>abbāsī</i> , Nakhjavān, 1131 AH / AD 1718–1719.	yes	by the reverse	– ShC
20	Russian Empire, 20 kopecks, Saint Petersburg, 1847 (mintmark ПА).	no	by the obverse	+ eagle
21	Iran, Safavids, Soltan Hoseyn, ‘ <i>abbāsī</i> , Rasht, 1132 AH / AD 1719–1720.	yes	by the reverse	– ShC
22	Fake coin (imitation of: Iran, Afsharids, Ibrahim, ‘ <i>abbāsī</i> , mintname and year missed (1748–1757)).	no	by the reverse	– ShC

It should be said that the status of a woman was also determined by the denominations of the coins selected for her adornment. Thus, according to Stepan Lisitsian’s fieldwork, the use of old coins that had gone out of circulation, as well as the rise of Russian 20-kopeck coins, testified to the modest financial situation of the owner (Լիսիցյաւս 1969, 118).

Only two decades separate the coin sets of headbands from the village of Kaybali-shen, which are in the REM collection. These items differ slightly in the number of coins: the REM 3518-21 has nineteen coins, and the REM 3518-28 has twenty-two coins, but they have radically different compositions.

Only Russian 25-kopeck coins of 1827–1861 are represented on the headband REM

3518-28 (Fig. 6). All coins in this set, except for two, are facing us obversely (see table 2). A strict selection of coins of one size was determined by the aim of achieving monotony in the visual elements of decoration. This coin set does not contain pre-Russian or foreign coins, and this reflects the almost complete displacement of previous coins in the monetary circulation of Russian coins in the 1840s-1850s. This set of coins demonstrates the establishment of a Russian imperial coinage system in the Transcaucasus, which followed the variety of Iranian and South Caucasian coins of previous periods.

On the Russian coins, it was easy to distinguish the obverse with the coat of arms from the reverse with the denomination, so that the regular orientation of almost all coins is presented on the object, which indicates the distinction between their sides by the manufacturer of the headpiece. All the coins on the headband have noticeably or completely erased inner sides.

Table 2. Inventory and orientational analysis of the coins of the headband REM 3518-21.

No., from left to right	Description	Orientation of the coin to the viewer	Orientation function
1	Russian Empire, 25 kopecks, Saint Petersburg, year missed (1856–1861, mintmark ФБ)	by the obverse	+ eagle
2	Russian Empire, 25 kopecks, Saint Petersburg, 1850 (mintmark ПА).	by the obverse	+ eagle
3	Russian Empire, 25 kopecks, Saint Petersburg, year missed (1852–1855, mintmark HI).	by the obverse	+ eagle
4	Russian Empire, 25 kopecks, Saint Petersburg, year missed (1832–1841, mintmark HI).	by the obverse	+ eagle
5	Russian Empire, 25 kopecks, Saint Petersburg, 1830 (mintmark HI).	by the obverse	+ eagle
6	Russian Empire, 25 kopecks, Saint Petersburg, 1827 (mintmark ПА).	by the obverse	+ eagle
7	Russian Empire, 25 kopecks, Saint Petersburg, year missed.	by the obverse	+ eagle
8	Russian Empire, 25 kopecks, Saint Petersburg, year missed (1856–1861, mintmark ФБ).	by the reverse	– eagle
9	Russian Empire, 25 kopecks, Saint Petersburg, year missed (1852–1855, mintmark HI).	by the reverse	– eagle
10	Russian Empire, 25 kopecks, Saint Petersburg, year missed.	by the obverse	+ eagle
11	Russian Empire, 25 kopecks, Saint Petersburg, year missed.	by the obverse	+ eagle
12	Russian Empire, 25 kopecks, Saint Petersburg, year missed.	by the obverse	+ eagle
13	Russian Empire, 25 kopecks, Saint Petersburg, year missed (1832–1841, mintmark HI).	by the obverse	+ eagle
14	Russian Empire, 25 kopecks, Saint Petersburg, year missed (1856–1861, mintmark ФБ).	by the obverse	+ eagle

15	Russian Empire, 25 kopecks, Saint Petersburg, 1850's (1850–1852, mintmark ПА).	by the obverse	+ eagle
16	Russian Empire, 25 kopecks, Saint Petersburg, year missed (1832–1841, mintmark НГ).	by the obverse	+ eagle
17	Russian Empire, 25 kopecks, Saint Petersburg, year missed (1832–1841, mintmark НГ).	by the obverse	+ eagle
18	Russian Empire, 25 kopecks, Saint Petersburg, 1850's (1850–1852, mintmark ПА).	by the obverse	+ eagle
19	Russian Empire, 25 kopecks, Saint Petersburg, 1831 (mintmark НГ).	by the obverse	+ eagle

The breast pendants of the collection are not present in urban costumes and are known only from the village of Kaybali-shen. These are two chest pendants, variable in their composition (Fig. 7a, 7c). On the first of them (REM 3518-18; Fig. 7a), there is a 10-kopeck coin (St. Petersburg, 1862, mintmark МИ) soldered to the eyelet from the face value, which was used as a cufflink and was connected by a double chain with a ruble coin-pendant (St. Petersburg, 1851, mintmark ПА). Only one object similar to this decoration has been published before; it comes from the city of Meghri in the same Elisavetpol Governorate and also dates back to the 19th century (Fig. 7b; from the collection of the History Museum of Armenia (Israelyan 2021, 173)). However, the composition of the item from Meghri differs from the adornment from Kaybali-shen, and since it has a rosette cufflink and a pear-shaped pendant made using the filigree technique, it undoubtedly demonstrates a more archaic version of this adornment.

The second adornment (REM 3518-31; Fig. 7c) has a more complex design, consisting of a 15-kopeck cufflink coin, connected by a double chain with a ruble coin, in which three three-row coin pendants are suspended (from top to bottom: in the first row 20-kopeck coins; in the second row 15-kopeck coins; in the third row twin pairs of 10-kopecks; see the list of coins in Table 3). All coins are interconnected by soldered ears and rings.

Table 3. Inventory and orientational analysis of the coins of the breast pendant RME 3518-31.

No.	Description	Orientation of the coin to the viewer	Orientation function
1	Russian Empire, rouble, Saint Petersburg, 1853 (mintmark HI).	by the obverse	+ eagle
2	Russian Empire, 20 kopecks, Saint Petersburg, 1863 (mintmark АБ).	by the obverse	+ eagle
3	Russian Empire, 15 kopecks, Saint Petersburg, 1860 (mintmark ФБ).	by the obverse	+ eagle
4	Russian Empire, 10 kopecks, Saint Petersburg, 1862 (mintmark МИ).	by the obverse	+ eagle
5	Russian Empire, 10 kopecks, Saint Petersburg, 1866 (mintmark HI).	by the obverse	+ eagle
6	Russian Empire, 20 kopecks, Saint Petersburg, 1864 (mintmark НФ).	by the obverse	+ eagle

7	Russian Empire, 15 kopecks, Saint Petersburg, 1861	by the obverse	+ eagle
8	Russian Empire, 10 kopecks, Saint Petersburg, 1861	by the obverse	+ eagle
9	Russian Empire, 10 kopecks, Saint Petersburg, 1866 (mintmark HФ).	by the obverse	+ eagle
10	Russian Empire, 20 kopecks, Saint Petersburg, 1861.	by the obverse	+ eagle
11	Russian Empire, 5 kopecks, Saint Petersburg, 1860 (mintmark ФБ).	by the obverse	+ eagle
12	Russian Empire, 10 kopecks, Saint Petersburg, 1866 (mintmark HФ).	by the obverse	+ eagle
13	Russian Empire, 10 kopecks, Saint Petersburg, 1861	by the obverse	+ eagle
14	Russian Empire, 15 kopecks, Saint Petersburg, 1861 (mintmark ФБ).	by the obverse	+ eagle

A strict selection of coins of various sizes and denominations was aimed at creating a complete image of the set, from the larger top coin of a higher denomination down to a coin of a lower denomination. The second adornment is characterized by a chronologically narrow selection of coins: low-denomination coins from the circulation of 1860–1866 were added to the slightly older ruble of 1853.

On both breast pendants, all coins are turned to the viewer with their obverse, which indicates the manufacturer's confident familiarity with the semantics of coin images, caused by the long and stable existence of Russian coins in the Transcaucasus by the 1860s. A clear distinction between the obverse and reverse by the adornments' manufacturer led to the regular orientation of all coins laid out on one side and located vertically.

As preliminary conclusions, we should note that the study of ethnographic coin complexes is fruitful only in connection with the analysis of local monetary circulation.

The study of coins on headbands shows a stable tradition of orienting coins on garments with the semantically significant side (that is, the obverse) towards the viewer. The changes were reflected in the transition from the chaotic arrangement of various and asynchronous coins on the first headband to the coins on the second headband, oriented with an unambiguous side to the viewer. The reasons for this lie in the cessation of the use of old, semantically obscured coins and their replacement with coins clearly understandable to the manufacturer – the Russian imperial silver coins. This is exactly what happened with the Russian 25-kopecks on the second headband. In the monetary syntax of Russian coins, the semantic role of the heraldic eagle undoubtedly occupied a higher position than the denomination designation. This is also confirmed by the fact that the coins were placed by the eagle (their obverses) to the viewer, since this side of the coins was considered endowed with the status and, probably, apotropaic characteristics necessary for the headband. The coins on the breast pendant of the 1860s confirm this development, demonstrating the strict orientation of the obverses' eagles to the viewer.

When a monetary complex of ethnographic origin has a sense of being a monetary treasure, it becomes possible to compare these types of numismatic sources with each other. Comparison of synchronous ethnographic materials with coin hoards makes it

possible to clarify inter-settlement and intra-cultural ties based on the known zonality of the circulation of various types of coins and the patterns of their joint occurrence. Thus, a comparison of the first headband with synchronous coin hoards clearly means that the place where the coin set for the headband was formed (presumably Elisavetpol) is different from the place of existence of the browpiece, the village of Kaybali-shen.

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ABBREVIATIONS

HMA – History Museum of Armenia

REM – Russian Ethnographic Museum

Zeno.ru – online database “ZENO.RU Oriental Coins Database”

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МОНЕТА НА ВЕЩИ:

НУМИЗМАТИЧЕСКИЙ АНАЛИЗ ЧЕТЫРЕХ АРМЯНСКИХ УКРАШЕНИЙ ИЗ СОБРАНИЯ РОССИЙСКОГО ЭТНОГРАФИЧЕСКОГО МУЗЕЯ

Ключевые слова: армянский костюм, Арцах, монеты в украшениях, нумизматика Армении, этнография Армении, Российский этнографический музей, Закавказье.

В статье обсуждаются четыре армянских женских украшения из коллекции РЭМ, которые содержат в своем составе монеты. Это два налобника и два нагрудных украшения, происходящие из сборов К. З. Кавтарадзе, проводившихся им в 1915-ом году в армянском селе Кайбали-шен (2 км от Шуши). На налобнике РЭМ 3518-21 нашиты монеты, выпускавшиеся в течение 1718 – 1847 гг. в Иране, России и Закавказье. Набор монет этого налобника коррелирует с составом монет в синхронныхкладах Восточной Армении и Ширвана, в которых значительную долю монет образуют монеты так называемой «якорной группы» — устойчивой группы старых сокровищ,

отстоящей от более поздних монет почти на столетие. Ориентация монет на предмете хаотична, поскольку к 1847 г. те, кто занимались его изготовлением, с одной стороны уже плохо разбирались в многообразии типов старых монет набора, а, с другой стороны, пока что недостаточно хорошо знали новые российские монеты. На более позднем налбонике РЭМ 3518-28 представлены только российские 25-копеечники 1827 – 1861 гг. Почти все они ориентированы орлом к зрителю, что свидетельствует о четком различии их сторон изготовителем налобного украшения. Такая же регулярная ориентация характерна для нагрудных украшений РЭМ 3518-18 (после 1866 г.) и РЭМ 3518-31 (после 1862 г.), содержащих только российские монеты. В работе обсуждается место монет в головных и нагрудных украшениях в локальной традиции, проводится анализ их нумизматической составляющей и сравнение монетных наборов украшений с композицией монетных кладов различных регионов Закавказья. Такое сопоставление позволяет уточнить регион происхождения монетных накоплений, использованных для производства украшений. Особое внимание уделяется объяснению стратегии выбора лицевой стороны монет и направления их низания, являвшихся демонстрационными на украшениях и отражавшими сложившиеся в культуре предпочтения в декорировании предмета костюма.

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ՄԵՏԱՂԱԴՐԱՄԸ ԻՐԵՐԻ ՎՐԱ .

ՌՈՒՍԱՍՏԱՆԻ ԱՉԳԱԳՐԱԿԱՆ ԹԱՆԳԱՐԱՆԻ ԶԱՎԱԶԱՆՈՒԹՅՈՒՆ ՉՈՐՏ ԶԱՅԿԱԿԱՆ ՉԱՐԴԵՐԻ ԴՐԱՄԱԳԻՏԱԿԱՆ ՎԵՐԼՈՒԹՅՈՒՆ

Հիմնաբառեր. հայկական տարագ, Արցախ, մետաղադրամներ ոսկերչության մեջ, Հայաստանի դրամագիտություն, Հայաստանի ազգագրություն, Ռուսական ազգագրական թանգարան, Անդրկովկաս:

Հոդվածում քննարկվում են չորս հայկական կանացի զարդեր ՌԱԹ հավաքածուից, որոնք պարունակում են մետաղադրամներ: Մրանք երկու ճակատագարդեր և երկու կրծքագարդեր են, որոնք Կ. Քավթարաձեի միջոցով հավաքվել են 1915թ.-ին Քանալի Շենից /Շուշիից 2 կմ հեռու/: ՌԱԹ 3518-21 ճակատագարդի վրա կարված են 1718–1847 թվականներին Իրանում, Ռուսաստանում և Անդրկովկասում թողարկված մետաղադրամներ: Այս ճակատագարդի դրամների հավաքածուն փոխկապակցված է Արևելյան Հայաստանի և Շիրվանի համաժամանակյա զանազան դրամների կազմի հետ, որոնցում դրանց զգալի մասը ձևավորվում է այսպես կոչված «խարխախային խմբի»՝ հին զանազան կայուն խմբի դրամներից, որոնք ավելի ուշ ժամանակի դրամներից բաժանված են գրեթե մեկ դարով: Օբյեկտի վրա մետաղադրամների կողմնորոշումը քառաային է, քանի որ մինչև 1847 թվականը նրանք, ովքեր զբաղվում էին դրա արտադրությամբ, մի կողմից արդեն վատ էին տիրապետում հավաքածուի հին մետաղադրամների տեսակների բազմազանությանը, իսկ մյուս կողմից՝ նրանք դեռ բավական լավ չգիտեին ռուսական նոր մետաղադրամները: Ավելի ուշ ՌԱԹ 3518–28 ճակատագարդի վրա առկա են միայն ռուսական 1827–1861 թվականների 25 կոպեկանոց մետաղադրամներ: Գրեթե բոլորն էլ դարձերեսով կողմնորոշված են դեպի դիտողը, ինչը ցույց է տալիս ճակատագարդը պատրաստողի կողմից դրանց կողմերի հստակ տարբերակումը: Դրամների կանոնավոր կողմնորոշումը բնորոշ է

նաև ռուսական մետաղադրամներ պարունակող ՌԱԹ 3518-18 (1866 թվականից հետո) և ՌԱԹ 3518-31 (1862 թվականից հետո) կրծքագարդերին: Աշխատության մեջ քննարկվում է ճակատագարդերի և կրծքագարդերի մեջ օգտագործվող մետաղադրամների դերը տեղական ավանդույթներում, վերլուծվում դրանց դրամագիտական բաղադրիչը և զարդերում եղած դրամական խմբերը համեմատվում են Անդրկովկասի տարբեր շրջանների դրամական գանձերի կազմի հետ: Այս համեմատությունը հնարավորություն է տալիս պարզաբանել ոսկերչական իրերի արտադրության համար օգտագործվող մետաղադրամների ծագման շրջանը: Առանձնահատուկ ուշադրություն է դարձվում մետաղադրամի դիմերեսի ընտրության «ռազմավարությանը» և դրանց ամրացման ուղղության բացատրությանը, որոնք զարդերի համար ցուցադրական էին և արտացոլում էին տարազը զարդարելու մշակութային նախասիրությունները: