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THE HISTORICAL HAJN AND ITS ARCHITECTURAL LEGACY

Hajn is one of the typical small cities of mountainous Cilicia notable by some architectural monuments and traditional city planning features reserved till today. The present article aims at fixing and studying the indicated monuments. Our objectives are: a brief glance of the city's old texture, documentation and assessment of its existing historical buildings.

A. THE CITY OF HAJN AND ITS TOWN PLANNING FEATURES (Fig 1). There are many comments about the homonym of Hajn. Most of the authors decline to explain it as a derivative of Hejin, which converted into Hajin or Hajen. The current name of the city is Saimbeyli, called after the commander of Turkish army from 1920. Hajn is the central city of the anonymous province in Adana region. The province had 84 villages and about 35 thousand inhabitants at the passing decades of XIX–XX centuries. The geographical coordinates of Hajn are 36 longitude and 38 latitude. The city formulated as a settlement beginning from XIV to XV cc.¹ Previously, there was Roman castle guarding the valley passing beside, as well as the monastery of St. James established in 1004 A.D.² The area is the north east boundary of Adana region which includes some historical monuments, such as: the castles of Vahka (now Fekke), Bardzer berd and the monument of Sepan-Dere, monasteries of «Karmir vank» and the vank of «Jumhurle village», «Trdatyan han», etc.

The site of the city is a valley stretching from north to south and extending between two rivers: Chatak from the west and Kerdedi from the east. The compositional axis of the city is in behalf of an avenue passing north direction. Accordingly the area of the city is divided into Upper and Lower districts successively spreading at the north – east and south – west. Actually the datum of the city is the main avenue, having the residential quarters arranged in stepping order on both sides. The area is almost woody all around.

Within the second half of XIX c., the layout of the city rearranged into quarters called after renown families, such as: Mangerents, Telesimian, Geremian, Calendarian, Topchian, etc. However, the old names of the quarters were still in use among the population as Upper, Lower, Qale alte, Gankli bazar etc. Every quarter had its fountain

¹ See Poghosian Y.P., 1942, 120.

² Ghukas Injijian F., 1806, 318.

called «elekh» which was in term of planning regularity dividing the quarters from each other. Till now there are instances of old dwellings reserved at the city. Of them typical are certain instances protected in ruinous situation beside the castle, on both sides of the old road. They are one or two storeyed private houses in courtyard layout. The yard is an orchard around which several rooms are grouped. The main is the living part compiled around fireplace made of brick chimney. The rooms have wide windows opening on to the street. All around the windows are wooden framings inserted in the masonry of the walls. The same way are the rafter roofs, etc..

Because of the mountainous relief of the placement, the city center has of many market places and bazars located among the quarters. According to the city plan reconstituted in 1942, the greater or the main city center is the «Great charsu» at the west of the Upper quarter. Main part of the «Great charsu» is a street type arrangement of lanes or «restas» called as «Melek Kirmez Charsu». At the south of the street there is a rectangular square called «Bughda bazar». Here towards the west adjacent are the buildings of «Baladiye» (the municipality), so called the «Millet Han» and St. Sarkis church nearby the school with the same name. The market place at the Lower quarter was called «Yazi Charsu», besides there was another market place called «Gankli bazar». Not far away are St. Toros church and its school, as well as a building called «Konak». An common important planning feature of XIX century is the existence of two types of city centers: one is for commercial activities and the other for civil activities. This occurred in the result of the functional conversion of the from profile military of the citadel to civil. Such development is notable at the surrounding area of the castle, including the ladies' school of Sahak-Mesropian and the church of St. Astvadzadzin (Holy Mother of Lord). Not far from them are Kizlar Hamami, the second protestant church and the protestant college.

In Hajn there were nine cemeteries, six of which belonged to the Apostolic community. However, two of them were close to St. James monastery, the other four cemeteries were beside Kelik and Sisuant's quarters, another at the vicinity of St. Sarkis sanctuary. The cemetery of Protestant community was near St. James monastery, too. Another protestant cemetery existed at the south-west skirt of the city. The cemetery of Islamic inhabitants was on the territory of Kergavoun area in the south.

14 bridges on two rivers passing by the city were characteristic of Hajn. In the local dialect the bridge was called «Candeian». Six of the «Candeians» were built of stone and the others were timber constructions having almost 50 feet span.³

³ According to Y.P. Poghosian's «General History of Hajn», pp. 148–149, there were the following bridges in the city: «St. Akupo» stone built bridge at the crossroad leading to St. James monastery, «Keygevuno» stone built bridge at the southern boundaries of the city, the «Shapherd» (stone built) bridge towards the southeast of the city, the «Krdedi» bridge (stone built) on the way to St. Sarkis sanctuary, the «Zeberin» bridge (wooden) on the way from Kangli Bazar to the surrounding gardens, the «Burakho» bridge (wooden) on the way to the Armory, the Kyokchuyents» and «Taghuronts» both wooden bridges on the way to the mills, ..and other six bridges leading to different quarters of the city, etc.

The architectural tradition of Hajn included many ecclesiastic and secular buildings as proper. The worshiping buildings were seven: six churches and a small mosque. Around the city there also existed many sanctuaries. Besides the monastery there were three Armenian Apostolic churches: St Astvacacin, dated back to 1425, St. Gevork, dated from 1844 and St. Toros, built towards the end of XIXc.. In Hajn there were two also protestant pray halls, one at the lower quarter and the other at the Upper quarter. The church of catholic Armenian community was at the Upper quarter. As accepted, there were schools beside each church or pray hall. In general there were 8 schools in Hajn, as well as two orphanages and a technical school.⁴

The secular buildings, such as the prefecture and the municipality were mainly meant for commercial and administrative purposes. The first one was at the lower quarter and the other at the Great-Market place. From commercial buildings notable were the national Khan, as well as the khans belonging to «Jigerjonts» and «Pashapanos». There were many oil presses, wineries, flour mills, bakeries, artisan and commercial shops, 12 watermills, etc.⁵ Of many historical buildings today notable are the following buildings and complexes.

B. THE CASTLE, (Fig. 2) is at the south end ridge of the main avenue . The Monument has been mentioned as a Roman establishment, reconstructed at Byzantine and Armenian times. However, Hajn was the northern portal of the Armenian Kingdom of Cilicia towards Cappadocia⁶, and the masonry features of the existing castle are almost in the architectural traditions of Armenian Cilicia.⁷ There is no bibliographic information about the castle except some mentions by travelers and topographers.⁸ The Castle had been converted into a cloister including the Armenian apostolic church called St Astvacacin (Holy mother of Lord) in XV c.⁹ Due to the fire of 1861, some of the cliffs of the site detached and fell down over the dwellings at the feet of the castle.¹⁰

The site of the citadel is accessible today from the southwest end of the outcrop. The placement, since past times, has been an impregnable stronghold in recent years. The complex passed a conservation like activity. The Castle consists of an entrance at the north, as well as external and internal zones. The entrance, as in other Cilician castles consists of a pair of horse-shoe shape towers flanking the gate at the symmetry axis. The towers are two storey leveled and 13 m high. The entrance at once gives way to the external castle surrounding the donjon from the north, west and south. The Eastern side holds the chapel at the center which has a tower at the apsidal part. All the complex follows the relief by its perimeter. Actually the donjon was converted into St Astvacacin church, besides there is an auxiliary room and a reser-

⁴ More detailed see *ibid*, 416–417.

⁵ More detailed see *ibid*, 146–148.

⁶ *Ibid*, p.108.

⁷ Compare with **Robert Edwards**, 1987, 208–211.

⁸ See **Gewond Alishan**, 1899, 174–177.

⁹ See **Robert Edwards**, 211.

¹⁰ **Poghosian Y.P.**, 152.

voir. The southern promontory, which was in the role of a watch tower in origin, has been converted into cemetery with its adjacent area. It is obvious that the area of the external castle was converted into arched annex around the church, and the western tower into a belfry.¹¹

The vast majority of the exterior masonry is rusticated with drafted margins. In some cases there are simply rusticated type is evident too. However, the first type masonry can be met in most castles of the Armenian era of Cilicia.¹²

C. St JAMES (St. HAKOB) MONASTERY (Fig. 3). The monastery dedicated to St. Jacob or St James is located at the west height of the city. According to historian and geographer Gh. Injijian, the monastery was established in 1004.¹³ Later some information occurs about renovations carried out on the monastery in 1554, 1885, 1900, 1909.¹⁴ However, an orphanage and a school were added when the last renovations were held¹⁵. Now the monastery exists in ruins, and only the main church and the fountain are visible.

The church of St. James is domed basilica type church, almost 20x16 m in size. The church has traces of a three arched narthex at the west and accordingly three apses at the east. As it is evident from a photographic evidence, over each arch of the narthex there are axial windows, showing that the church had triforium over the narthex. The novelty is that the roof of the church is hipped in form with a dome over the central apse. The same form can be seen on the roof of St. Astvacacin of the castle. There is a mention that the cathedral at Sis (now Kozan) has the same form of the roof. An external depository, almost in 3x3m dimensions, is connected to the praying hall from the south-eastern corner of the dais. There is another door in the western part of the depository, too. Such composition is common to the Armenian churches of Istanbul.¹⁶ The church is a stone made structure built by timber covering system at the roof.

The interior of St. James is in disorder. Observable are the traces of baptistery alcove on the northern wall beside the apse. The opening of the side apses is 3m, where the inner radius of the circular end is 1 m. In the same order, the central apse is 5.5 m in width having 2.7m radius in the inside. The side apses are deep in comparison to the semicircular central apse. Every apse has an axial window. They are divided from each other walls, 75cm in thickness. However, the naves are articulated from each other by arcaded walls characteristic of Romanesque architecture. Notable is the existence of a ditch at the center of the church which is possible to be a bema or other undertaking. Another observable aspect is that the pavement level of the southern nave at its western part is lower than the remaining

¹¹ For more detail see **Edwards R.**, 209. As well as the picture of the church-prelacy and Sahak-Mesrobian ladies' school below from **Poghosian Y.**, 450.

¹² See **Edwards R.**, Fig. 3.

¹³ **Gh. Injijian**, 318

¹⁴ **Poghosian Y.P.**, 350–351.

¹⁵ **Poghosian Y.P.**, 351.

¹⁶ See **Pars Tuglaci**, 1991, 379–439.

ground level of the church. These and other aspects of the plan are revealed due to the archeological study of the site. It is probable that the space was the place of a timber staircase leading to the triforium or was a «kneasa» in origin. The structure of the ceiling was possibly determined after the archeological study of the site, as the form of the timber can be seen in the photograph mentioned above. In a preliminary way it is possible to conclude that the church has been reconstructed. However, the dome and the narthex are future additions.

D. SAHAK-MESROPYAN SCHOOL (Fig.4), is part of the complex converted from castle into cloister at the XVI century. However, a ruined part of the building exists at the western slope of the citadel until now. It was a town planning Armenian tradition to build the schools beside the community churches in Cilicia. This is a tradition inherited from medieval monasteries. Besides it is according to a town planning zoning order that the city is divided into quarters by churches accompanied with parish schools. The school name Sahak-Mesropian comes from the names of the translators of the Holy Bible into Armenian in IV c.: Sahak Parthev and Mesrop Mashtoc. The school is built in the years 1912–1914.¹⁷ In 1920 the complex was burnt. The first floor of the complex was for Kindergarten. The second and third storeys were for the ladies' school. The fourth one for a the prelacy and the fifth floor was for performance hall having a stage and boxes.¹⁸

According to an axonometric drawing available, the school was a central composition having recreation area at the center which was domed on the roof. The classes were located at the corner parts, but the entrances were in cruciform arrangement from the mid of the façade which were balcony type projections on the upper floors. However, the building can be compared with the Istanbul Armenian schools. The building is a stone structure treated by hewn masonry at the supporting parts, filled by rusticated smaller stones in between the bearing parts. The arches are built of brick. In general the wall is in «midis» traditional system plastered over at the interiors. More detailed observation is needed to determine the of the technical features building. Never theless it is possible to conclude that the roof was in timber construction, which has its parallels on other buildings illustrated by photographs available from Hajn.

E. THE LADIES' BATH-HOUSE (Fig.5), is in the south-east area of the castle which is at the territory of the Lower quarter. The place is an isolated woody land nearby the city, not far are some dwellings scattered around. As this building is used for visiting tourists there was an advertisement in the city leading to the placement of «Kizlar hamami». As much the building exists as a monument, but it is an abandoned place. According to the Armenian city plan the place is at «Kale alte» which corresponds to «Choban Mahle». Where, the second protestant church of Hajn has been mentioned on the map and «Kizlar Hamami» has not been mentioned on the map. On the same map there is another bath-house mentioned at the Upper quarter between «Kopushents» and «Kalenteyents» quarters, besides there are two

¹⁷ Poghosian Y.P., 449–452.

¹⁸ Ibid, 452.

fountain as «Hamam- Elekh» and «Manis Khane». However, to clarify the problem, it is important to have the official map of the city, if it is available. Hereby it is important to mention that the first public bath- house of Hajn was built in 1887. Before that there wasn't any public bath-house in the city.¹⁹ Another aspect to be considered is that in Cilician cities exploitation of bath-houses was in shifted order. In the morning it was used by women and at night time by men. Thus, so it is obvious that above indicated public bath-house is in behalf the one mentioned at the Upper quarter. Then, «Kizlar Hamam» possibly was not a public bath and it belonged to a certain establishment existed at the area.

The site of «Kizlar Hamami» is a hillside, located between two roads in five meters distance shifted from each other. The plan of the bath-house is identical to Dickran Honents bath-house from the celebrated capital of medieval Ani which is dated back to 1215.²⁰ «Kizlar Hamami» is approximately 12x15 m rectangular building, including the bath and the auxiliary service rooms at the east. The bath by itself is 12x12 m square building cruciform at the inside. The eastern part consists of two rectangular rooms. The first one stretches from south to north and includes the cloakroom and the lobby. The other room is in perpendicular direction and includes the furnace. The bathing hall is a centric domed building with

3x3m angular rooms. The central dome is 5m in diameter. The crucial naves are covered by pointed vaults. The angular bathing rooms should have been covered by spherical small domes the impostes of which are visible. Without classifying the ruined stones it is impossible to determine the form of the roof and the building proper by. However, the two main functions of the bath-house, i.e. the bathing hall and the lobby with the furnace and cloak room are clear. It remains to determine the location of the reservoir and the flow of the water. The site of the bath-house is a slope open to southern direction. The Northern direction is filled with soil. Notable is the existence of breast-walls at northern and southern ends of the buildings. The northern wall is high and the southern is low in level. Actually the supply of water was from the north and the drainage was towards the south. The reservoir should have been neighboring the hall from the west. «Kizlar hamami» is entirely built of stone. According to observations the masonry was plastered from inside and should have been faced by plates from outside. No traces or fragments of ornamentation can be noticed.

In regards to the typology of «Kizlar Hamami», it is due to mention, the existence of two other similar cruciform buildings within the framework of the workshop. One of them is the church of Supan Dere and the other is the mausoleum nearby the Isali village. All the three buildings share the construction technique and means of architectural expression.

F. **EPILOGUE:** Assessment notes. The four monuments have studied accordingly the following situational records.

¹⁹ Poghosian Y.P., 450–452.

²⁰ See Khalpakhchyan O., 1971, 224.

1. Typologically the existing Armenian monuments are of following types: 1 military complex or the castle, 1 ecclesiastic complex or St. James monastery, remainings of 1 educational building of Sahak-Mesropian school, 1 communal building as Kizlar Hamami and the remains of abandoned old dwellings. The existence of other buildings is also possible. The architecture of the castle is in Cilician Armenian manner, the ladies' bath-house is a parallel to Dickran Honents' bath. The school and the church are identical with Istanbul Armenian buildings of the same type. Due to mention, the castle was converted into a church in XVI c.. The monastery was regenerated many times, remaining unchanged in function. The special feature of «Kizlar Hamami» is its traditional typology with either Armenian trends, or regional ones.
2. The composition of the buildings visited are in general planer-stereo metric level, other architectural details were not available. However all the sites visited, except the castle, are in ruinous statement and are eager for archeological and research study. As well as all the monuments visited are in need to stabilization undertakings.
3. All the buildings are made of stone and have certain medieval features from high and late periods, as well as XIX c.. In the case of the castle, the building technique shows in Armenian features from high medieval period. In the remaining buildings the masonry is in late medieval manner of dry and small crude stone, built up of hewn stones at the bearing parts. Except the castle all other buildings have wooden framings in the walls; and the roofs are timber constructions using almost trunks. In origin St. James church and the school had hipped roofs covered by tiles.
4. It is Possible to register that the used openings (except the gate of the castle) are semicircular arches and the roofs are covered by barrel vaults. «Kizlar hamami» is notable for its slightly pointed arches and vaults. No remains of pavements could be found.
5. Decorative details and inscription, as well as ornamentation were not observed.

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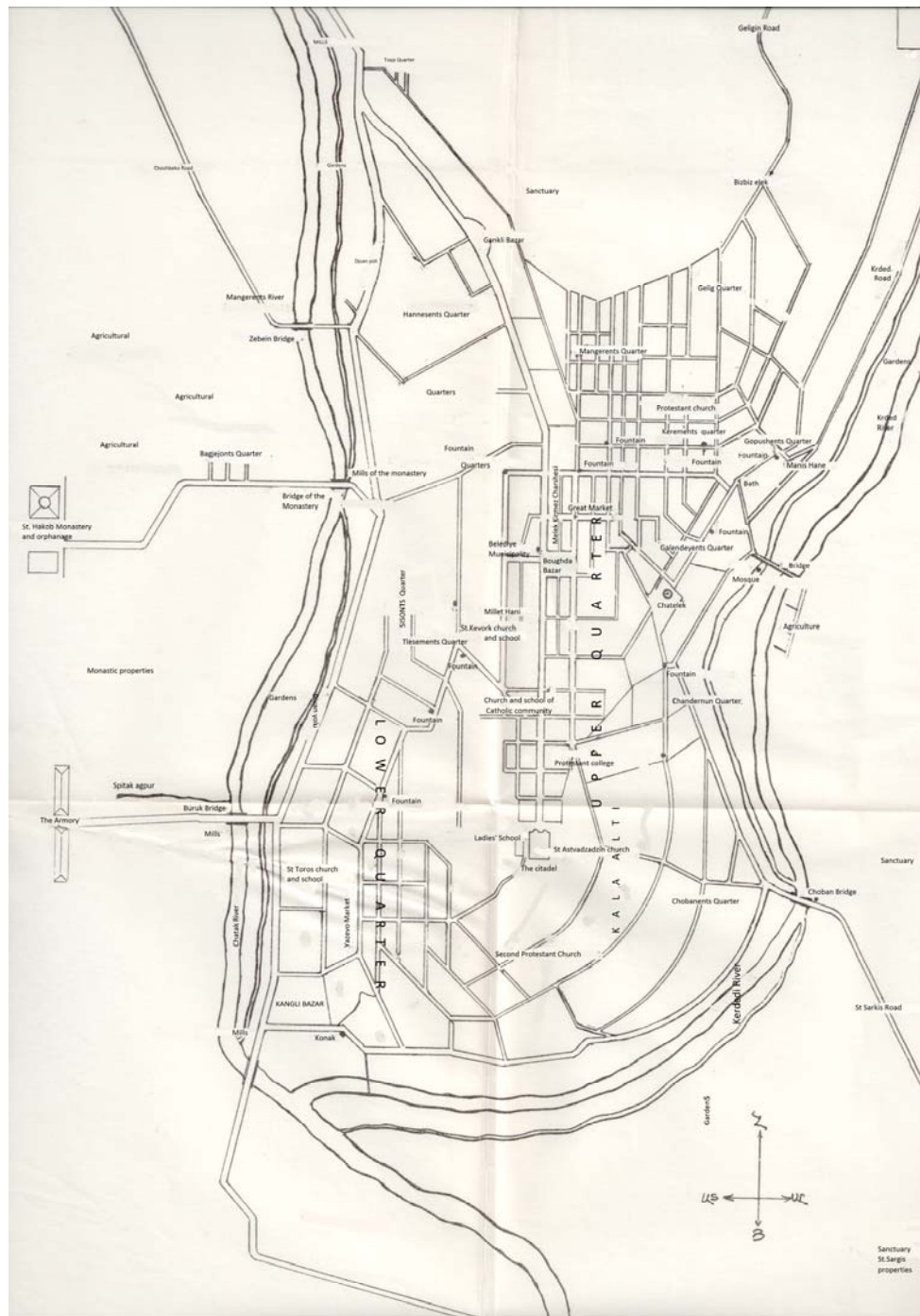


Fig. 1. Schematic master plan of Hajn

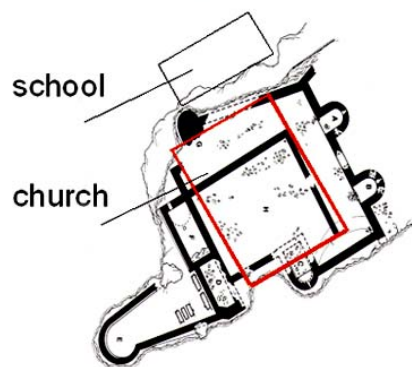


Fig. 2. The castle: a. Bird eye view from the East. b. locations of the added school and church. c. Old photograph the castle added by the school and the church



Fig. 3-1. St James (St Hakob) monastery: a. View of the ruins towards east. b. a photograph of the monastery from 1909.

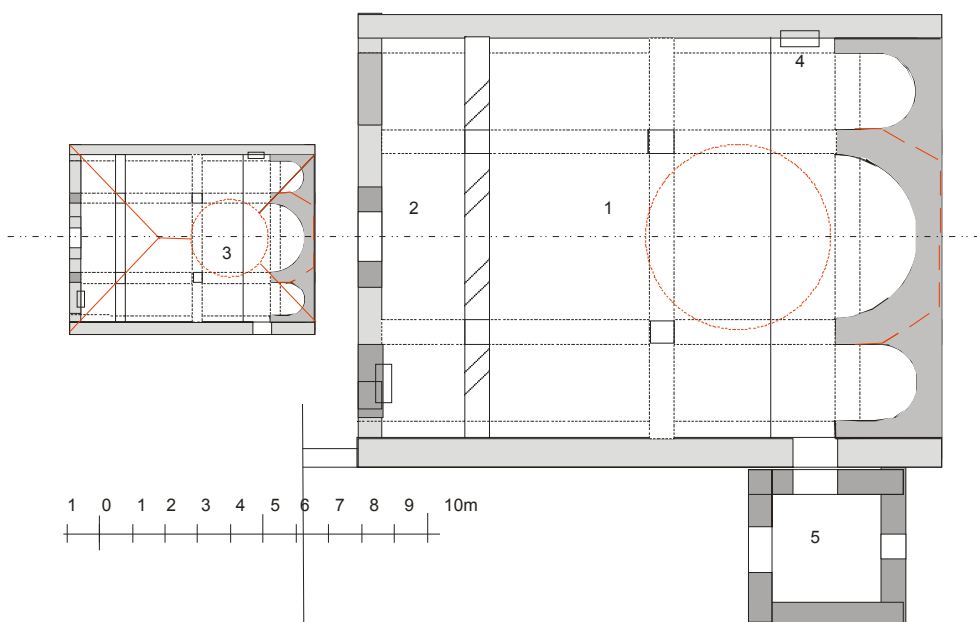
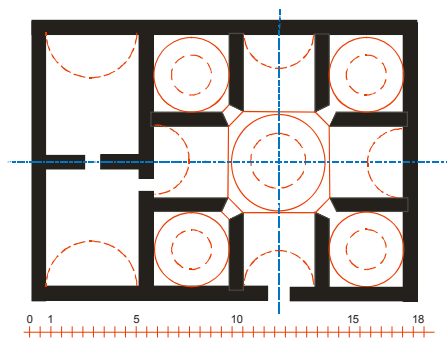


Fig. 3-2. St James (St Hakob) monastery: approximate plan of the church. 1.the original church, 2.possible added narthex, 3.Scheme of the roof, 4. Trace of baptistery, 5. depository

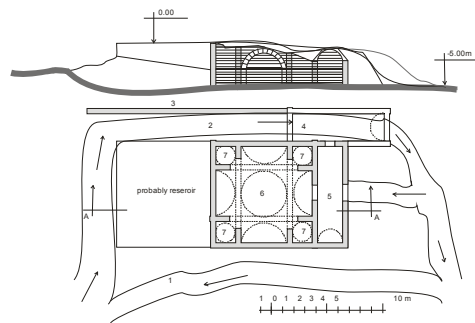


Fig. 4. a. Sahak-Mesropian school: remains of the building from south east.

b. Sahak-Mesropian school: Architectural design, general view.



a.



b.

Fig. 5. a. plan of the bath-house in the city of Ani built 2015. b. approximate plan of Ladies' bath-house of Hajn. 1. The lower road, 2. the upper road, 3. the upper wall, 4. the furnace, 5. the lobby, 6. the hall, 7. the angular rooms.

ԴԱՎԻԹ ՔԵՐԹՄԵՆՋՅԱՆ

Ճարտարապետության դոկտոր

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**ՀԱՅԿԱԿԱՆ ՃԱՐՏԱՐԱՊԵՏՈՒԹՅԱՆ ԵՎ
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ՀԱՃՆ ՔԱՂԱՔԻՑ**

ԱՄՓՈՓՈՒՄ

Հաճնը հնում բերդապահակ ամրոցի ու վանքի համադրություն է եղել, որ քաղաքի է վերածվել 14-րդ դարում: Քաղաքի կառուցապատման միջուկը հյուսիս հարավ անցնող փողոցն է, որի երկու կողմերով հոսող Չաթախ և Գերտեռի գետերով սահմանագծվում է քաղաքատարածքի լայնությունը: Բնակավայրի ռելիեֆային պայմանները թելադրել են դարավանդաձև բնակելի կառուցապատում և երեք տարածքներում տեղաբաշխված քաղաքային առևտրահասարակական գործարքների կենտրոններ: Թաղամասերը բաժանվել են ըստ ծխական եկեղեցիների և դպրոցների, ինչպես նաև թաղամասային ցայտադրյունների կամ հորերի: Հաճնում եղել են 6 հայկական գեղամանոց, 6 հայկական եկեղեցի, 8 դպրոց, մեկ արհեստագործական ուսումնարան, երկու որբանոց, 14 կամուրջ, 5–6 քաղաքային պանդոկներ և այլն: Բնակավայրի արտադրական կառույցները կապված են ագրարային կյանքի հետ, ինչպես նաև եղել են զանազան այլ շենքեր՝ փուռ, լվացքի վայրեր, ազգային տուն և այլն: Բնակավայրին բնորոշ է բազմաթիվ ուսումնական հաստատությունների առանցքային դերը քաղաքային կյանքում: Հաճնը կարելի է դասել հայկական փոքր քաղաքների առանձնահատկություններով:

Այսօրվա Հաճնում կամ Մախմբեյլիում դեռևս գոյատևում են հայկական ուրոշ շենքեր և համակառույցների մնացորդներ: Այդ թվում են՝ վերջերս մասամբ վերականգնված և մասամբ կոնսերվացված ամրոցը, Սբ Հակոբա վանքի, Սահակ Մեսրոպյան դպրոցի ու «Աղջկանց բաղնիքի» ավերակները: Տեղում երկար մնալու դեպքում հնարավոր է ամրագրել այլ շենքերի գոյությունը ևս: Հոդվածում առանձնապես փաստագրվել են նշված շենքերը:

Ժառանգորդական առումով ուշագրավ է ուսումնասիրված շենքերի հնագույն օրինակներում եղած հայ-սիրիական և հայ-բյուզանդական առնչությունների առկայությունը և հատկապես ժողովրդական ճարտարապետության մեջ տարածված ցանցկեն փայտի միջուկով պատերի և ծածկերի կառուցման եղանակը: Ծենքերի տանիքները նախընտրաբար քառալանջ են:

Ներկայումս զբոսաշրջության պահանջներից ելնելով մի շարք լքված հայկական հուշարձաններ մասամբ վերականգնվում են, մասամբ՝ կոնսերվացվում:

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ФРАГМЕНТЫ АРМЯНСКОЙ АРХИТЕКТУРЫ И ГРАДОСТРОИТЕЛЬСТВА КИЛИКИЙСКОГО ГОРОДА АЧНА

РЕЗЮМЕ

Ачн в древности представлял собой комбинацию фортовой крепости и монастыря, которая была урбанизирована в 14-ом веке. Ядром структуры города является проходящая с севера на юг улица, по обе стороны которой протекают реки Чатах и Гертети, ограничивающие ширину города. Рельефные условия поселения диктовали принципы строительства жилых объектов на возвышенности и размещения на трех участках городских торгово-общественных центров.

Районы были разделены в соответствии с приходскими церквями и школами, а также городскими фонтанчиками или колодцами. В Ачне было 6 армянских кладбищ, 6 армянских церквей, 8 школ, 1 ремесленное училище, 2 детдома, 14, 5–6 городских таверн и т.д. Производственные строения поселения связаны с аграрной жизнью, существовали также и другие постройки – пекарня, прачечные и пр. Ключевым в жизни города являлось множество учебных заведений. Ачн можно классифицировать по признакам малых армянских городов.

В современном Ачне, или Саимбейли до сих пор сохранилось несколько старинных зданий и руины некоторых построек. В их числе частично реконструированные и частично сохранившиеся крепости, монастырь Св. Акопа, школа Саак Месропян, женская баня, развалины нескольких домов.

В статье рассматриваются упомянутые здания. В плане наследия существенным является наличие на старинных фрагментах изученных зданий армяно-сирийских и армяно-византийских следов, в частности, примеров применения распространенного в армянской архитектуре способа строительства стен и кровли из сердцевины пористой древесины.

Крыши зданий преимущественно четырехскатные. Ныне наблюдается рост интереса к покинутым армянским памятникам в целях расширения туристических программ. Поэтому эти памятники в некоторой степени восстанавливаются, охраняются и подчеркнуто приспособляются к туристическим целям.