

File Name: 1011.pdf

UNESCO Region: EUROPE AND THE NORTH AMERICA

SITE NAME: **The Cathedral and Churches of Echmiatsin and the Archaeological Site of Zvartnots**

DATE OF INSCRIPTION: 2nd December 2000

STATE PARTY: ARMENIA

CRITERIA: C (ii) (iii)

DECISION OF THE WORLD HERITAGE COMMITTEE:

Criterion (ii): The developments in ecclesiastical architecture represented in an outstanding manner by the Churches at Echmiatsin and the archaeological site of Zvartnots had a profound influence on church design over a wide region.

Criterion (iii): The Churches at Echmiatsin and the archaeological site of Zvartnots vividly depict both the spirituality and the innovatory artistic achievement of the Armenian Church from its foundation.

BRIEF DESCRIPTIONS

The cathedral and churches of Echmiatsin and the archaeological remains at Zvartnots graphically illustrate the evolution and flowering of the Armenian central-domed cross-hall type of church, which exerted a profound influence on architectural and artistic development in the region.

1.b State, Province or Region: Armavir Marz (region)

1.d Exact location: 40° 9' N, 44° 17' E

NOMINATION TO THE WORLD HERITAGE LIST

**ECHMIATSIN AND THE ARCHAEOLOGICAL SITE OF
ZVARTNOTS**

**Presented by the
REPUBLIC OF ARMENIA**

**YEREVAN
1999**

Identification of the Property

- a. **ARMENIA (REPUBLIC OF ARMENIA)**
- b. Republic of Armenia, Armavir Marz (region)
- c. *Echmiatsin and the Archaeological Site of Zvartnots*
- d. Exact location (LAT 40 9,8' and LONG 44 17,6'), see the map A
- e. See the map B attached
- f. See the map C attached and aerial photograph

Justification for inscription

- a. The Armenian culture is one of the worlds's oldest. It carries all the layers of humankind civilisation. The beginning of the new period of the history of Armenia has to be considered the year 301AD, when Armenia has declared Christianity as its state religion. The great Armenian historian of the 5th century Agatangeghos (Agafangel in Greek) tells, that St Gregor Lousavorich (St Gregory Illuminator), first Patriarch of Armenia, had a vision: Christ came down from Heaven and touched the earth with a golden hammer. In that place a church has been build called Echmiatsin, i.e. the place where the only begotten descended.

Scholars have various interpretations about the primary construction of Echmiatsin Main Cathedral. In its present form the church is the result of reconstruction made in 5-7th centuries and belongs to the type of construction of cathedrals – central domed criss-cross hall. In fact, this cathedral is the prototype of all further constructions of the same type. Since 15th century Echmiatsin with the Main Cathedral and surrounding other buildings has served as the Mother See of Armenian Apostolic Church and the residence of All Armenian Catholikos. Besides the Main Cathedral, there are St Gayaneh Church, the St Hripsimeh Church, Sourb Astvatsatsin (Mother of Christ) Church, St Shoghakat Church and others (see the List of Monuments attached – Annex I). The majority of the monuments is in sufficient

condition and protected by the Headquarters of the Armenian Apostolic church, by the Municipality of Echmiatsin and the State Department on Protection and Preservation of Historical and Cultural Monuments.

Three separate areas are presenting for the inscription to World Heritage List under the nomination *Echmiatsin and the Archaeological Site of Zvartnots*.

Those three areas are:

- i. First area – Mother Cathedral of Echmiatsin, the Saint Gayaneh Church and the surrounding protection zone. The area is about 30.2 hectar, which is divided as such: 18.8 hectar. Belongs to the Mother See of Echmiatsin (16.4 hectar. Mother Cathedral and surrounding constructions, 2,0 hectar. Church Saint Gayaneh and surrounding buildings, 0.4 hectar. Cemetery of Congregation), 11.4 hectar.- Belongs to the community of Echmiatsin city (See the map D and aerial photograph 1)
- ii. Second area – Saint Hripsimeh Church, Saint Shoghakat church and surrounding protection zone. This area is about 25.3 hectar, 6.2 hectar is the territory of Saint Hripsimeh Church, i.e. belongs to the Mother See. The rest of the territory 19.2 hectar belongs to the community of Echmiatsin City (See the map E)
- iii. Third Area – Archaeological site of Zvartnots with the ruins of Temple, King palace and other constructions and surrounding protecting zone and occupied about 18.8 hectar, belongs to the State Department of Protection and Preservation of Historical and Cultural Monuments (See the map F and aerial photograph 2)

The First and the Second areas together are surrounded with one common buffer zone, which is approximately 93 hectar.

The Buffer zone of the Third area is 24 hectar.

The territories of the buffer zones belong to the community of the City of Echmiatsin.

Protecting zones of the mentioned areas are surrounded with buffer zones. In the buffer zones it is forbidden to construct buildings higher than 8m. Close to the buffer zones some landscape zones are defined and protected in order to have a picturesque view of the monuments with the mountains Ararat and Aragats.

- b. As a comparative analysis it should be noted, that many early mediaeval Christian churches were constructed under the influence of

this central domed criss-cross hall type and it should be considered as a great achievement for that centuries to construct a coupola. See the "Vagharshapat" publication attached.

- c. As the evidence of the authenticity of the site of Echmiatsin and the Archaeological Site of Zvartnots could be taken the bibliography of publications, which includes the historical manuscripts, the literature about the various periods of Armenian history, the research of architects and scholars. (see the list of Bibliography in the publication "Vagharshapat" attached).
- d. The Mother See of Echmiatsin with the Main Cathedral and other churches has an exceptional value for Armenians and for humankind as well. Actually, Echmiatsin is a symbol of Armenian identity and it is considered to be the assurance for the future, which has reached us through the ages. Apart from these, the Echmiatsin Mother Cathedral and the other churches with their surrounding buildings present the best and classical example of Armenian Architecture in all stages of developments.

Finally, It should be stressed that the *Echmiatsin and the Archaeological Site of Zvartnots* fulfils all the criteria set out in paragraphs 24(b)-(i) of the Operational Guidelines.

Description

- a. The Cathedral of Holy Echmiadzin is the most ancient Christian temple in Armenia. It was built in 301 - 303 by Gregor Lousavorich (Saint Gregory the Illuminator), the founder of the Armenian Apostolic church in Vagharshapat (the former name of Echmiatsin), a capital and religious centre of Armenia at that time.

The church of St. Hripsimeh (618 AD) represents the perfect type of cruciform plan and central cupola. Its dominant feature is the basic harmony of layout and proportions as well as the simplicity and classical purity of its facades, distinguish qualities of the Armenian architecture of the high Middle Ages.

Apart from the addition of a bell-tower in the 17th century, the monument has come down to us throughout the ages without any fundamental transformation. This church is justly rated as a masterpiece.

The Church of St. Gayaneh, built in Echmiadzin by order of the Catholicos Yezr in 630. The dating is confirmed by contemporary authors (Sebeos) and the church's construction and decor.

Slender and delicate proportions are distinguishing features of the cathedral. A dome and ceilings were rebuilt in 17th-century. This was also the time of adding an airy arch portico along the western facade - the burial place for the Armenian top clergy.

Certain ruins are more eloquent than undamaged buildings. The famous Temple of Zvarthnots, the masterpiece of Armenian architecture at the zenith of the Middle Ages, is a striking example.

The above mentioned three areas contains 275 monuments (see the List of the Monuments attached, see the map C). The other 31 monuments are placed in the other parts of the City, but they are under the State protection as well.

b. Echmiatsin Cathedral was originally a vaulted basilica. Serious damage was caused to it as a result of unfavourable political upheavals. Restoration work in 480, in the days of Vahan Mamikonian, the Governor of Armenia, gave its present cruciform plan. In 618 Catholikos Komitas replaced the wooden cupola by an identical stone one; four powerful independent pillars connected by slender arcades with the exterior walls support its mass, of which those of the northern side belonged to the 4th and 5th centuries. This composition of the Cathedral has come down to our day almost unchanged.

In front of the western entrance to the cathedral a three-tier belfry was built in the 17th century. The six-column rotundas on four-pillar bases, built at the beginning of the 18th century over the northern-eastern and southern apses, have given the cathedral a five-dome crowning. The interior murals, created by the Armenian painter N. Hovnatyan in 1720, were restored and elaborated upon by his grandson H. Hovnatanyan in 1782-86. Rich gifts of church-plate and valuable pieces of art kept pouring into Echmiatsin as the Residence of the Catholikos. Three premises, now housing the monastery's museum, were annexed to eastern side of the cathedral in 1869 to keep these gifts in. On the monastery yard there are the buildings of the Catholikossat, a school, winter and summer refectories, a hostel, Trdat's Gate and other structures. They were built in 17th-19th centuries. On the initiative of Catholikos Vazgen I, restoration work on a scientific basis has recently been undertaken. Excavations have revealed finds of the pagan era, such as a sacrificial altar and an Urartyan stele in granite.

After 1675 years of existence, this Cathedral stands as the most ancient monument of Armenian architecture and the Mother See of all Armenians.

Zvartnots Archaeological Site is a unique sample of Armenian Architecture of the early Christian period. This Temple was built under Catholicos Nerses III, "The Builder" in the middle of the 7th century, when he relinquished the Catholikossal throne for a time in 652. After his return to office in 658, Nerses III completed the construction of the Temple, all its civil annexes and its ramparts in 622.

Zvartnots inaugurated an original expression in the Armenian religious architecture of the 7th century; consequently, it exerted determinant influence not only on the architecture of its time but on that of later centuries as well.

Circular in layout and three tiered, this magnificent Temple had borrowed from earlier cruciform and central cupola's churches only their interior cruciform plan, which was set within walls circular on the inside but polyhedral on the outside. Refinements were worked out with extreme subtlety, particularly, basket weave or eagle decorated capitals, in the great variety of the exterior wall carving, in the fillets surrounding the windows, and even on the smallest surfaces. To the south-west of the Temple there was one of the most attractive monuments of Armenian civil architecture, the palace of Catholicos Nerses III.

The vestiges of some wine cellars and granaries were discovered near the palace. Raised on a vast stepped plinth, around, a vertical axis, this imposing three-storied mass, sketched against the back-ground of the eternal summits of Mount Ararat, has become a hymn to the medieval Armenian architecture.

The remains of Zvartnots and its related buildings, destroyed by an earthquake in the 10th century, were laid bare at the beginning of this century by the architect Thoros Thoramian, who had conclude the first project of reconstruction.

It should be noted, that besides the above mentioned monuments, the City of Echmiatsin with it's urban constructions and buildings is also an interesting historical monument itself. Some of those buildings, dated 18th, 19th and the beginning of 20th centuries, have preserved and nowadays one may get some imagination about the urban constructions of those centuries (see the List of the monuments attached). There are many archaeological excavations and exhibits' showing that Echmiatsin (former Vagharshapat) was an ancient settlement and carries the influence of all periods of Armenian

History. The plan of the City in 3-4 centuries has been discovered by scholars and it is shown in the Plan 1. It was constructed and destroyed many times, because of the invasions of the enemies both from the East and from the West. At the end of 19th century the territories of the Mother See, the Congregation and the urban part of the city was equal. The population at that time was about 10.000. During the period of Soviet power, the city boundary was expanded and enriched with a number of beautiful constructions. Echmiatsin became a regional centre and the population grew up to 61,000 with the total territory of 2001,00 hectar.

- b. As a rule all documentation concerning the monuments, which are under the state protection is collecting in a special body named: Collecting Edition at the State Department of Protection of Historical and Cultural Monuments. The dossiers of each monument are updating every five years. The last updating of the dossier of Echmiatsin City with all monuments dated 1996.
- c. The majority of monuments in the Areas I and II are in sufficient condition. Some of them are being renovated and for the others plans of restorations are prepared. The Mother See is taking care of the mentioned acting churches in co-ordination with the State Department of Protection of Historical and Cultural Monuments and the Municipality of Echmiatsin City. Confident about the exceptional historical and cultural value of the monuments placed in Echmiatsin city and it's surroundings the Government of the Soviet Republic of Armenia in 30 January of 1945 has decided (Decision No 38) to improve the historical part of Echmiatsin (former Vagharshapat). In 14 May, 1948, the Council of Ministers of Soviet Republic of Armenia has granted (Decision No 559) to the Echmiatsin city State protection level. In 18 April, 1972 (Decision No 192) it was decided to include a several additional number of constructions into the List of the Monuments under the State protection level. As for 1980 in the Basic Plan of Echmiatsin city, 73 monuments were inscribed into the mentioned List and the above mentioned three areas, with their protecting and buffer zones, were defined. According to the decision No 709, dated 13 November, 1980, 41 monuments get State protection level and the other 32 – local protection and it was decided to create a "Historical Cultural Reservation – Museum "Vagharshapat"".

Since that time the following restoration and reconstruction was done in the "Vagharshapat" Reservation:

1952 – 1973, the conservation of Zvartnots Archaeological site and partly reconstruction of the church Saint Gregor.
1959, renovation of the church Saint Hripsimeh,
1965, renovation of the Mother Cathedral,
1970, renovation of the church Saint Gayaneh,
1978, restoration of the Bell tower of the church Saint Mariam Astvatsatsin,
1998, renovation of the building of Seminarium.

At present some restoration works of fortification are being done on some parts of the walls of the first tier of the Zvartnots Temple. Some exhibits are stored in a special place at the open air, but most of them are shown in the Museum, which was rebuilt in 1979 and has partially fired in 1992.

The UNESCO WHF has allocated about USD 30.000, by the request under the Emergency Assistance, for the reconstruction of the Museum building. It was planned to finish the reconstruction of the Museum at the end of 1999.

In 1997 the last General Plan, aimed at the development of tourism in Echmiatsin city on the eve of the celebration of the 1700 anniversary of the adoption of Christianity in Armenia, is adopted by the Government.

Management

- a. The owners of the mentioned property are: Mother See of Echmiatsin, Municipality of the city and the State Department on Protection and Preservation of Historical and Cultural Monuments. As one may see from the map attached, the acting churches and their immediate surroundings belong to the Mother See of Echmiatsin, the territories of protecting zones and buffer zones are mainly belong to the municipality of the city. The territory of the Archaeological site of Zvartnots is under the protection of the State Department on Protection and Preservation of Historical and Cultural Monuments.
- b. As for the legal status of the monuments included in the present nomination, it should be stressed that the protection is regulated by the National Law on Protection of Historical and Cultural Monuments, in particular, by Articles 19, 21, 22, 36 and 45 (see the translation into English the key Chapters and the mentioned Articles attached).
- c. The majority of the monuments included in the nomination is under the state level of protection, which is mentioned in the List (see the

Annex I with the List of the Monuments enclosed) "State" (S). Some monuments or separate parts are under the regional level of protection, which is mentioned in the List as "Local" (L). Special body, in each marz (region), is responsible for the protection of the monuments in the territories governed by the regional authorities. The State Department on Protection and Preservation of Historical and Cultural Monuments is carrying out the control over the regional responsible bodies.

In the Headquarters of Mother See the staff responsible for the preservation of the Site is composed as such:

A. Mother Cathedral

Architects – 2
Constructors - 3
Technicians - 2
Cleaning personnel - 20
Gardeners – 42
Wardens - 28

B. Territory of church Saint Gayaneh

Cleaning personnel - 4
Gardeners – 2
Wardens – 4

C. Church Saint Hripsimeh

Cleaning personnel - 4
Gardeners - 3
Wardens - 4

D. Territory of the church Saint Shoghakat

Cleaner - 1
Wardens - 3

Responsible person is the General Architect of Mother See:
Mr. A. Goulikian, tel: 8 259. 5 59 68

For the territories belong to the municipality of Echmiatsin city the following bodies are responsible for:

Office of the General Architect of the city

Architects - 2
Constructor - 1
Technician - 1

Union of the Community of Echmiatsin city

Director - 1
Deputy Director - 1
Deputy Director on Agriculture - 1

Section of improvement

Technician - 1
Engineers of Electricity - 3
Workers - 9
Wardens - 5

Plant verdure section

Specialists on Agriculture - 3
Workers - 22
Driver - 1
Gardeners – 3
Wardens - 2

Section of Sanitary Cleansing

Specialist - 1
Cleansing personnel - 22
Drivers - 2
Wardens - 2

For the territories belonging to the community of the city the responsible person is the General Architect of Echmiatsin
Mr. H. Ayvazian, tel:....

The territories belonging to the State Department of Protection of Historical and Cultural Monuments are governing by the Directorate of the "Zvartnots" Historical Cultural Reservation – Museum with the following staff:

Director - 1

Deputy Director - 1
Architect – 1
Protector of Exhibits - 1
Technician – 1
Cleansing personnel - 5
Workers - 4
Wardens - 7

The person responsible for this "Zvartnots" Reservation – Museum is the Head of the State Service of Protection of Historical Cultural Environment:

Mr. A. Arakelyan: tel. 56 43 37

E. The sources of financing is composing as follows:

Governmental

Municipality of Echmiatsin

Mother See of Echmiatsin

Armenian Fund of Protection of Historical Cultural Monuments

Personal donations.

- d. Echmiatsin is one of the most visited sites in Armenia. Every year many tourists and pilgrims are visiting Mother Cathedral and other monuments. In the 1980's about 220.000 tourists and pilgrims visited Echmiatsin, but after the economic crisis the number of tourists and pilgrims has declined and nowadays it is approximately 40.000. The government of Armenia is expecting the enlargement of tourism in Armenia with the forthcoming celebration of 1700th anniversary of adoption of Christianity. Along with the prosperity in the country, links to the changing of the transition economy into the developing economy, number of facilities in the nominating site is become available for tourists and pilgrims. There is a Museum inside the Mother Cathedral and the Treasury next to the Veharan – Residence of All Armenian Catholikos. The exhibition shows traditional attributes of the Mass in the Armenian church and the exclusive samples of Armenian arts and handicrafts. A visitor may learn a lot about Armenian traditions and rites. High-qualified guides speaking different languages will tell about the history of Echmiatsin, about Armenians and about their traditions. Besides, there are also many possibilities to spend a nice time: restaurants, cafe's at he open air, souvenir shops, car parking, lavatories, medical service etc.
- e. Responsible bodies of Armenian Government is working on the Management Plan of Echmiatsin and Archaeological Site of Zvartnots.

The plan will include the further restorations of the monuments and the undertakings aimed at the development of tourism.

Factors Affecting the Property

- a. The environmental situation in the region could be considered as a sufficient one. There are some small factories in the city, which affect the monuments. But it should be noted that the majority of the monuments were built of a local kinds of stone and they are resisting to climate and ecological changes. However different bodies and services are taking care of the conditions of stone conservation. Even though there are many Armenian high-qualified specialists in stone conservation, it will be very productive to organise training and workshops for those, who want to share their experience with the specialists of the same field in other countries.
- b. The next great problem for Armenia are the earthquakes, which take place in the region very often. In the field of anti-seismic undertaking Armenian specialists are also very successful, but it doesn't mean, that there are no problems. The State Department on Projection of Historical and Cultural Monuments is going to establish a special laboratory for research of the seismic fortification.
- d. The number of inhabitants in the protecting zone of Area I (Mother Cathedral and the Church Saint Gayaneh) is 405, 160 of them are clergymen and the personnel of the Mother See and 245 – inhabitants of the City of Echmiatsin. In the buffer zone of the Area I the number of inhabitants is 10,540.
- e. The number of inhabitants in the protecting zone of Area II (Church Saint Hripsimeh and Church Saint Gayaneh) is 820, among them – 5 clergymen.
- f. The number of inhabitants of the protecting zone of Area III (Archaeological Site of Zvartnots) is 3, who are, in fact, the wardens of the site.

The number of inhabitants of the common buffer zone of Area I and Area II is 195.

Monitoring

As one may see from the information given above, three different levels of special bodies are existing for the monitoring of the property. These are:

- a. responsible specialists from the Mother See
- b. responsible employees of the Municipality
- c. responsible specialists from the State Department of Protection of Historical and Cultural Monuments.

The responsible persons are supervising the property and are in close co-operation with each other.

Documentation

The following documents are enclosed:

- Albums of photographs - 3
- Files of applications of nomination – 3
- Albums of slides - 3
- Publication "Vagharshapat" , 1998, Italy - 3
- Videofilm about the nominating site – 1
- Diskette containing the documentation - 1

On behalf of the State Party:

Dr. Varduhi Asaturian

(signature)

Title: Secretary General

Armenian National Commission for UNESCO

LIST OF MONUMENTS OF THE CITY OF ECHMIATSIN

No.	Prot ectin g num ber	The title of the Monument	Date of constructi on	Address	level of prot ectio n	Comments
1.	2.	3.	4.	5.	6.	7
1.	1.	Settlement	3-2 mill. BC	Eastern part	Local (L)	Zvartnots
2.	2.	hause	end of 19th century	4, Movses Khorenatsi str.	L	
3.	3.	hause	1st half of 20th cent.	8, Alaverdian street	L	
4.	4.	hause	end of 19th century	10, Alaverdian street	Repu blica n (R)	
5.	5.	hause	1947	37, Baghramian street	L	
6.	6.	hause	1st half of 19th cent.	46, Issy le Moulinot street	L	
7.	7.	hause	1950	79. Mashtots street	L	
8.	8.	hause	1870	8, Melikian street	L	
9.	9.	hause	end of 19th century	12, Melikian street	L	
10.	10	hause	end of 19th century	14, Melikian street	L	
11.	11	hause	end of 19th century	16, Melikian street	L	
12.	12	hause	beginning of 20th century	10, Shahoumian street	L	
13.	13.	hause	begining of 20th century	12, Shahoumian street	L	
14.	14	hause	beginning of 20th century	16, Shahoumian street	L	
15.	15	hause	1880's	18, Shahoumian street	L	
16.	16	hause	beginning of 20th century	21, Shahoumian street	L	
17.	17	hause	1914	51, Shahoumian street	L	

1	2	3	4	5	6	7
18.	18	Cemetery of Congregation (C C)	17 – 20 cent	300m Saut- East from the city Echmiatsin	S	
19.	18.1	tomb stone	1271	in the C C	L	Mghtes Poghosi
20.	18.2	tomb stone	1648	in the C C	L	Martiros Vardapeti
21.	18.3	tomb stone	1651	in the C C	L	Movses Vardapeti
22.	18.4	tomb stone	1651	in the C C	L	Lousarar Hakobi
23.	18.5	tomb stone	1651	in the C C	L	Touman Vardapeti
24.	18.6	tomb stone	1653	in the C C	L	Tntes Hovhani
25.	18.7	tomb stone	1653	in the C C	L	Nikoghos Vardapeti
26.	18.8	tomb stone	1657	in the C C	L	Movses Khozantsu
27.	18.9	tomb stone	1657	in the C C	L	Tntes Davti
28.	18.10	tomb stone	1658	in the C C	L	Simon Vardapeti
29.	18.11	tomb stone	1659	in the C C	L	Ter Poghosi
30.	18.12	tomb stone	1661	in the C C	L	Karapeti
31.	18.13	tomb stone	1662	in the C C	L	Danieli
32.	18.14	tomb stone	1662	in the C C	L	Beghasei
33.	18.15	tomb stone	1662	in the C C	L	Martiros Episkoposi
34.	18.16	tomb stone	1664	in the C C	L	Hovhannes Vardapeti
35.	18.17	tomb stone	1668	in the C C	L	Manuel Vardapeti
36.	18.18	tomb stone	1669	in the C C	L	Atomi
37.	18.19	tomb stone	1669	in the C C	L	Mahtesi Astvatsatouri
38.	18.20	tomb stone	1670	in the C C	L	Arakel Davrijecou
39.	18.21	tomb stone	1671	in the C C	L	Kirakosi
40.	18.22	tomb stone	1671	in the C C	L	Ter Hakobi
41.	18.23	tomb stone	1672	in the C C	L	Ter Hovhannesi
42.	18.24	tomb stone	1672	in the C C	L	Ghoukas Episkoposi
43.	18.25	tomb stone	1673	in the C C	L	Voskan Baghishetsou
44.	18.26	tomb stone	1673	in the C C	L	Mkrtchi
45.	18.27	tomb stone	1674	in the C C	L	Yesayou
46.	18.28	tomb stone	1675	in the C C	L	Sargsi
47.	18.29	tomb stone	1676	in the C C	L	Ter Grigori
48.	18.30	tomb stone	1676	in the C C	L	Mahtesi Grigori
49.	18.31	tomb stone	1679	in the C C	L	Saroukhani
50.	18.32	tomb stone	1679	in the C C	L	Khachatour Vardapeti
51.	18.33	tomb stone	1683	in the C C	L	Movses Pilisopayi
52.	18.34	tomb stone	1683	in the C C	L	Eghiazari
53.	18.35	tomb stone	1684	in the C C	L	Atanas Vardapeti
54.	18.36	tomb stone	1685	in the C C	L	Eremia Vardapeti
55.	18.37	tonb stone	1686	in the C C	L	Khachatour Vardapeti
56.	18.38	tomb stone	1686	in the C C	L	Movses Vardapet Tatevatsou
57.	18.39	tomb stone	1688	in the C C	L	
58.	18.40	tomb stone	1688	in the C C	L	Simoni
59.	18.41	tomb stone	1689	in the C C	L	Simon Episkoposi
60.	18.42	tomb stone	1692	in the C C	L	Ter Khachatouri

1	2	3	4	5	6	7
61.	18.43	tonb stone	1967	in the C C	L	Kirakosi
62.	18.44	tomb stone	1697	in the C C	L	Mahtesi Gevorgi
63.	18.45	tomb stone	1698	in the C C	L	Simon Vardapeti
64.	18.46	tomb stone	1700	in the C C	L	Mkrtich Vardapeti
65.	18.47	tomb stone	1700	in the C C	L	Hovsep Vardapeti
66.	18.48	tomb stone	1701	in the C C	L	Melkoni
67.	18.49	tomb stone	1702	in the C C	L	Ter Nahapeti
68.	18.50	tomb stone	1702	in the C C	L	Ter Hovhannesi
69.	18.51	tomb stone	1704	in the C C	L	Hovhannes Vardapeti
70.	18.52	tomb stone	1704	in the C C	L	Grigor Vardapeti
71.	18.53	tomb stone	1704	in the C C	L	Movsesi
72.	18.54	tomb stone	1705	in the C C	L	Eprem Vardapeti
73.	18.55	tomb stone	1706	in the C C	L	Karapet Vardapeti
74.	18.56	tomb stone	1708	in the C C	L	Dadiel Vardapeti
75.	18.57	tomb stone	1709	in the C C	L	Ohan Vardapeti
76.	18.58	tomb stone	1711	in the C C	L	Ter Petrosi
77.	18.59	tonb stone	1712	in the C C	L	Ter Gaspari
78.	18.60	tomb stone	1713	in the C C	L	Abraham Vardapeti
79.	18.61	tomb stone	1714	in the C C	L	Kirakos Vardapeti
80.	18.62	tonb stone	1719	in the C C	L	Nerses Vardapeti
81.	18.63	tomb stone	1719	in the C C	L	Mesropi
82.	18.64	tomb stone	1719	in the C C	L	Ghazar Vardapeti
83.	18.65	tomb stone	1720	in the C C	L	Sahak Vardapeti
84.	18.66	tomb stone	1720	in the C C	L	Lousarar Martirosi
85.	18.67	tomb stone	1720	in the C C	L	Yesayou
86.	18.68	tomb stone	1721	in the C C	L	Saraji
87.	18.69	tomb stone	1724	in the C C	L	Hovhannes Vardapeti
88.	18.70	tomb stone	1729	in the C C	L	Ratevos Vardapeti
89.	18.71	tomb stone	1729	in the C C	L	Nikoghos Vardapeti
90.	18.72	tomb stone	1732	in the C C	L	Sargsi
91.	18.73	tomb stone	1734	in the C C	L	Vardevani
92.	18.74	tomb stone	1734	in the C C	L	Ter Hovhannesi
93.	18.75	tomb stone	1736	in the C C	L	Mesrop Episkoposi
94.	18.76	tomb stone	1736	in the C C	L	Stepanos Vardapeti
95.	18.77	tomb stone	1736	in the C C	L	Grigor Vardapeti
96.	18.78	tomb stone	1737	in the C C	L	Ter Barseghi
97.	18.79	tomb stone	1737	in the C C	L	Yeremiaji
98.	!8.80	tomb stone	1738	in the C C	L	Maghaqi
99.	18.81	tomb stone	1739	in the C C	L	Daniel Vardapeti
100.	18.82	tomb stone	1740	in the C C	L	Zakariaji
101.	18.83	tomb stone	1744	in the C C	L	Mkrtich Vardapeti
102.	18.84	tomb stone	1745	in the C C	L	Khachatour Vardapeti
103.	18.85	tomb stone	1745	in the C C	L	Haroutyoun Abeghaji
104.	18.86	tomb stone	1746	in the C C	L	Hovhan Yepiskoposi
105.	18.87	tomb stone	1749	in the C C	L	Petros Vardapeti
106.	18.88	tomb stone	1757	in the C C	L	Grigor Vardapeti
107.	18.89	tomb stone	1757	in the C C	L	
108.	18.90	tomb stone	1757	in the C C	L	Grigori

1	2	3	4	5	6	7
109	18.91	tomb stone	1758	in the C C	L	Gevork Vardapeti

110 19. **Church Sourb Astvatsastin** (Mother of Christ), dated 1767 AD, located in the administrative centrum, protection level - Republican (R).

111	19.1	Bell tower	1767	near to the church	L	reconstructed in 1983
112	19.2	cross -stone	1472	inside the church	L	
113	19.3	cross -stone	1581	inside the church	L	
114	19.4	cross-stone	1596	inside the church	L	
115	19.5	cross-stone	1655	inside the church	L	
116	19.6	cross-stone	12th cent.	inside the church	L	
117	19.7	cross-stone	16th cent.	inside the church	L	
118	19.8	cross-stone	16th cent	inside the church	L	

119. 20. **Church Sourb Gayaneh,** dated 630AD to 20th Century, located in the Southern part of the city, protection level - Republican (R).

120	20.1	cross-stone	10th cent.	inside the church	L	
121	20.2	cross-stone	10th cent.	inside the church	L	
122	20.3	cross-stone	12-13th centuries	inside the church	L	
123	20.4	cross-stone	15-16th centuries	inside the church	L	
124	20.5	Gavith (a structure lead into the High Altar)	1688	connected to the church	R	
125	20.5. 1	cross-stone	1456	inside the Gavith	L	
126	20.5.2	cross-stone	1599	inside the Gavith	L	
127	20.5..3	cross-stone	1642	inside the Gavith	L	
128	20.5.4	cross-stone	11-12th centuries	inside the Gavith	L	
129	20.5.5	cross stone	11-12th centuries	inside the Gavith	L	
130	20.5.6	cross-stone	12-13th centuries	inside the Gavith	L	
131	20.5.7	cross-stone	15-16th centuries	inside the Gavith	L	
132	20.5.8	cross-stone	15-16th centuries	inside the Gavith	L	
133	20.5.9	cross-stone	16th century	inside the Gavith	L	
134	20.5.10	tomb stone	1651	inside the Gavith	L	Nerses Vardapeti

1	2	3	4	5	6	7
135	20.5.11	tomb stone	1692	inside the Gavith	S	Catholokos Yeghiazar Ajntaptsi
136	20.5.12	tomb stone	1735	inside the Gavith	S	Catholokos Abraham Mshetsi
137	20.5.13	tomb stone	1751	inside the Gavith	S	Catholikos Ghazar
138	20.5.14	tomb stone	1754	inside the Gavith	S	Catholikos Minas Aknetsi
139	20.5.15	tomb stone	1763	inside the Gavith	S	Catholikos Hakob Shamakhetsi
140	20.5.16	tomb stone	1781	inside the Gavith	S	Catholikos Simeon Yerevantsi
141	20.5.17	tomb stone	1800	inside the Gavith	S	Catholokos Ghoukas Karnetsi
142	20.5.18	tomb stone	1802	inside the Gavith	S	Catholikos Hovsep Arghoutiani
143	20.5.19	tonb stone	1812	inside the Gavith	L	Arqhepiskopos Barseghi
144	20.5.20	tomb stone	1829	inside the Gavith	L	Soghomon Hovsepiani
145	20.5.21	tomb stome	1829	inside the Gavith	L	Voski enakopiantsi
146	20.5.22	tomb stone	1842	inside the Gavith	L	Tovma Hovsepiani
147	20.5.23	tomb stone	1866	inside the Gavith	S	Catholikos Matteos A. Constandinople
148	20.5.24	tomb stone	1939	inside the Gavith	S	Catholikos Khoren A.-i
149	20.7	Cemetery	10-20th centuries	80m to the West from the church	S	
150	20.7.1	tomb	1896	in the cemetery	S	Vardan Aboviani
151	20.7.2	tomb	1912	in the cemetery	S	Khenti (Samson Ter Poghosiani)
152	20.7.3	tomb	1956	in the cemetery	S	Makhloutoi (Smbat Boroyani)
153	20.7.4	cross-stone	10th cent.	in the Cemetery	L	
154	20.7.5	cross-stone	10-11th cent.	in the cemetery	L	
155	20.7.6	cross stone	12-13th cent.	in the cemetery	L	
156	20.7.7	cross stone	14-16th cent	in the cemetery	L	
157	20.7.8	cross stone	15-16th cent	in the cemetery	L	.
158	20.8	Cemetery	19-20th cent	in the church yard	L	
159	20.9	Spring Monument	1960	in the church yard	L	
160.	20.10.	Spring Monument	1983	in the church yard	L	

161	20.11	The Building of Congregation	1880's	40m to the West from the Church	S	
162	20.11.1	cross-stone	1642	in the building of Congregation	L	
163	20.12	Bacement	1764	in the church yard	L	
164	20.13	Well	7th cent and 1845 AD	in the church yard	L	

165. 21. **Church of Sourb Hripsimeh**, dated 618AD, located in the Eastern part of the city, close to the cross-road of Mashtots street and Narekatsi street, State protection level

166	21.1	cross stone	9th century	inside the church	S	
167	21.2	tomb stone	1656AD	inside the church	S	Catholikos Pylipos Haghbaketsi
168	21.3	Bell Tower	1790	close to the church	S	
169	21.3.1.	tomb stone	1726	in the Bell Tower	S	Catholikos Astvatsatur Hamadantsi
170	21.3.2	tomb stone	1730	in the Bell Tower	S	Catholikos Karapet B. Oulnetsou
171	21.4	church	4-5th centuries	in the church yard	S	
172	21.5	house	1894	40m to South-west from the church	S	
173	21.6	Spring Monument	1960's	in the Church yard		
174	21.7	Bacement	1764	in the Church yard	L	
175	21.8	Cemetery	4-19th centuries	50m to the east from the Church	S	
176	21.8.1	cross stone	1195	50m to the East from the church in a Cemetery	S	
177	21.8.2	cross stone	1424	-----	R	
178	21.8.3	cross stone	1481	-----	S	
179	21.8.4	cross stone	1552	-----	S	
180	21.8.5	cross stone	1692	-----	L	
181	21.8.6	cross stone	12-13th centuries	-----	L	
182	21.8.7	cross stone	16th century	-----	L	
183	21.8.8	cross stone	16th century	-----	L	

	21.8.9	cross stone	16th century	50m to the East from the church in a Cemetery	L	
185	21.8.10	cross stone	16th cent	-----	L	
186	21.8.11	cross stone	16th cent	-----	L	
187	21.8.12	cross stone	16th cent	-----	L	
188	21.8.13	cross stone	16th cent	-----	L	
189	21.8.14	cross stone	16th cent	-----	L	
190	21.8.15	cross stone	16th cent	-----	L	
191	21.8.16	cross stone	16th cent	-----	L	
192	21.8.16	cross stone	16th cent	-----	L	
193	21.8.16	cross stone	16th cent	-----	L	
194	21.8.16	cross stone	16th cent	-----	L	
195	21.8.16	cross stone	16th cent	-----	L	
196	21.8.16	cross stone	16th cent	-----	L	
197	21.8.22	Walls	1776, 1894	surround the Church	S	
198	21.8.23	Gate	16-17th centuries	150m to the North from the Church	L	

200. 22. **Church Sourb Shoghakat**, dated 1694AD, located close to the crossroad of Nalbandian and Sahak Partev streets, State protection level (S)

201	22.1	Gavith	1694	connected to the Shoghakat church	S	
202	22.1.1	tomb stone	1706	inside the church	S	Catholikos Nahapet A. Yedesatsi
203	22.1.2	tomb stone	1738	-----	S	Catholikos Abraham C. Cretatsi
204	22.2	Cemetery	19th cent	in the church yard	S	
205	22.3	church	4-5th centuries	near to the crossroad of Sahak Partev and Mashtors streets	S	

206 23. **Sculpture of Khachatour Abovian**, a famous Armenian writer, dated 1947AD, Protection level (S).

207 24. **Sculpture of Stepan Shahoumian**, Revolutioner, dated 1961AD, located in the city park, protection level (S)

208 25. **Sculpture of Rafael Patkanian**, a famous Armenian Poet, dated 1901AD, located at the entrance of the Seminarium, protection level (S)

209 26. **Monument-Guide "Eagle"**, dated 1957, located at the entrance of Zvartnots Temple, protection level (S).

1	2	3	4	5	6	7
---	---	---	---	---	---	---

210. 27. **Building of the Hospital**, dated end of 19th century, located 200m to the South from the Main Cathedral, Protection level (S).

211. 28. **A Monument devoted to the Russian soldiers perished at the Russia-Persian War of 1827**, dated 1833, protection level (S)

212. 29. **A Memorial of the Second World War**, dated 1970AD, located at the border of Mashtots street, protection level (S)

213. 30. **Komitas Monument**, a famous Armenian Composer, dated 1969, located in the administrative centrum of the city, Protection level (S).

214. 31. **Monument of Komunars**, dated 1953AD, located in the City Park, protection level (S).

215. 32. Monument of the famous poet Hovhannes Hovhannesian, dated 1959, located close to the crossroad of Movses Khorenatsi and Araratian streets, protection level (S).

216. 32.1 Museum of the famous poet Hovhannes Hovhannesian, end of 19th century, located close to the crossroad of Movses Khorenatsi and Araratian streets, protection level (S).

217. 33. **Monument of Mesrob Mashtots**, 1981AD, located in the city centrum, protection level (S).

218. 34. **Monument of Anastas Mikoyan**, 1944, in the city park, protection level (S).

219. 35. **COMPLEX OF ZVARTNOTS TEMPLE** , dated 5-7 centuries AD, 500m to the South from Yerevan – Echmiatsin highway. protection level (S)

220	35.5	Temple	5-7 centuries	in the territory of the complex	S	
221	35.2	Bathroom	half of 7th century	in the territory of complex	S	
222	35.3	Throne Hall	652-662AD	in the territory of complex	S	
223	35.4	Hall	652-662AD	in the territory of complex	S	
224	35.5	Church	half of 5th century	in the territory of complex	S	
225	35.6	The Museum building	1937AD	in the territory of complex	L	
226	35.6.1	cross-stone	7th century	in the Museum	S	
227	35.6.2	Fallos	2-1th cent BC	in the Museum	S	
228	35.7	Monument of Toros Toramanian	1985AD	in the Territory of Complex	S	

229	35.8	Monument	7th cent BC	in the territory of complex	S	
230	35.9	Hndzan (storage)	7th cent AD	in the territory of complex	S	
231	35.10	Seghanatoun (meals room)	7th cent AD	in the territory of complex	S	
232	35.11	well	7th cent AD	in the territory if complex	S	
233	35.12	Surrounding Fortressing Walls	7th cent AD	in the territory of complex	S	

234 36. **COMPLEX OF MAIN CATHEDRAL**, 303AD to 20th century, located 200m to South-West from the crossroad of Movses Khorenatsi and Araratian streets, protection level (S)

235	36.1	Main Cathedral	303AD to 17th century	270m to South-West from the crossroad of Movses khorenatsi and Arartian streets	S	
236	36.1.1	Bell Tower	1653-1658AD	to the West from the Cathedral	S	
237	36.1.2	Treasury	1869AD	in the territory of complex	S	
238	36.1.3	cross stone	9th century	-----	S	
239	36.1.4	cross stone	9th century	-----	S	
240	36.1.5	cross-stone	1148AD	-----	S	
241	36.1.6	cross-stone	1171AD	-----	S	
242	36.1.7	cross-stone	1218AD	-----	S	
243	36.1.8	cross stone	1233AD	-----	S	
244	36.1.9	cross-stone	1273AD	-----	S	Amenaprkich
245	36.1.10	cross-stone	1287AD	-----	S	
246	36.1.11	cross-stone	1297AD	-----	S	
247	36.1.12	cross-stone	13th cent	-----	S	
248	36.1.13	cross-stone	13th cent	-----	S	
249	36.1.14	cross-stone	13th cent	-----	S	
250	36.1.15	cross-stone	13th cent	-----	S	
251	36.1.16	cross-stone	13th cent	-----	S	
252	36.1.17	cross stone	13th cent	-----	S	
253	36.1.18	cross-stone	1304AD	-----	S	
254	36.1.19	cross-stone	14th cent	-----	S	
255	36.1.20	cross-stone	1451AD	-----	S	
256	36.1.21	cross-stone	1451AD	-----	S	
257	36.1.22	cross-stone	1495AD	-----	S	
258	36.1.23	cross-stone	15th cent	-----	S	
259	36.1.24	cross-stone	1543AD	-----	S	
260	36.1.25	cross-stone	1569AD	-----	S	
261	36.1.26	cross-stone	16th cent	-----	S	

1	2	3	4	5	6	7
262	36.1.27	cross-stone	16th cent	-----	S	
263	36.1.28	cross-stone	1600	-----	S	
264	36.1.29	cross-stone	1601	-----	S	
265	36.1.30	cross-stone	1602	-----	S	
266	36.1.31	cross stone	1602	-----	S	
267	36.1.32	cross-stone	1602	-----	S	
268	36.1.33	cross-stone	1602	-----	S	
269	36.1.34	cross-stone	1603	-----	S	
270	36.1.35	cross-stone	1639	-----	S	Winged
271	36.1.36	cross-stone	1745	-----	S	
272	36.1.37	cross-stone	1965	-----	S	Memorial of the victims of Genocide of 1915 in Turkey
273	36.1.38	Monument "Milksource"	1967	-----	S	
274	36.1.39	Monument	8-7th cent BC	-----	S	
275	36.1.40	Monument	1603	-----	S	
276	36.1.41	Memorial	1982	-----	S	devoted to Khrimian Hajrik
277	36.1.42	tomb-stone	1808	-----	S	Daniel Pajazetzi
278	36.1.43	tomb stone	1842	-----	S	Hohannes Karbetsi
279	36.1.44	tomb stone	1857	-----	S	Nerses Ashtaraketsi
280	36.1.45	tomb-stone	1882	-----	S	Gevorg VTpkhisetsi
281	36.1.46	tomb-stone	1892	-----	S	Makar A-i
282	36.1.47	tomb-stone	1907	-----	S	Mkrtich Khrimian Hajriki
283	36.1.48	tomb-stone	1910	-----	S	Matteos B Konstandnoupolstsi
284	36.1.49	tomb-stone	1930	-----	S	Gevorg F Tpkhisetsi
285	36.1.50	tomb stone	1954	-----	S	All Armenin Catholikos Gevorg F
286	36.2	House	1894	-----	S	
287	36.3	Hotel building	1st half of 18th cent	100m to West from the Cathedral	S	"Ghazarapat"
288	36.4	Manuscript building	1903	100m to the North-East from the Cathedral	S	
289	36.5	Meals house	1st half of 17th cent	35m to the South from Cathedral	S	
290	36.6	Veharan, i.e. the Residence of Catholikos	1738-1741	50m to the North-West from the Cathedral	S	the old building
291	36.6.1	cross-stone	13th cent	in old Veharan	S	
292	36.6.2	cross-stone	1308	in old Veharan	S	
293	36.6.3	cross-stone	1976	80m to the	S	

				West from old Veharan		
294	36.7	Veharan, the Residence of Catholikos	1910	100m to the West from the Cathedral	S	New building
295	36.8	Publishing house	1771	80m from the South-East	S	
296	36.9	Monument "Trdatadour", i.e. Gates of King Trdat	17th century	35m to the West from Cathedral	S	
297	36.10	Monument "Yeremian Cells"	1894	80m to the East from VCathedral	S	
298	36.11	Monument "Nersesian Lake"	1846	220m to the South-West from Cathedral	R	

299 37. **Building of Gevorkian Seminarium**, dated 1873, 80m South from the crossroad of Araratian and Movses Khorenatsi streets, Protection level (S).

300. 37.1 **Observatory**, 1914, 100m to the South from Seminarium, Protection level (S).

301. 37.2 **Dormitory**, 1879AD, 30m to the East from the Seminarium. Protection level (S)

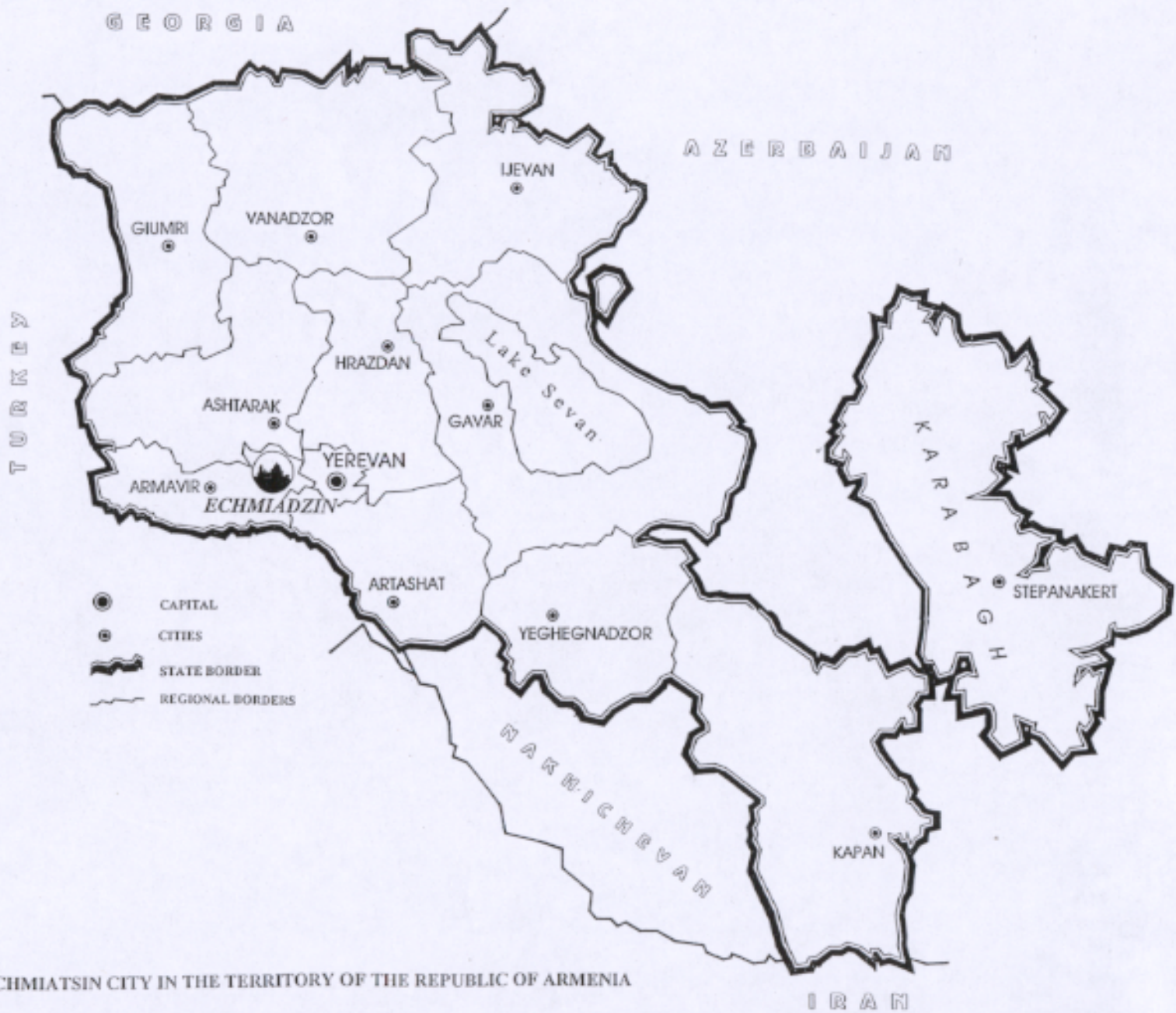
302 37.3 **Hospital Building**, the beginning of 20th cent, 120m to the South-East from Seminarium, protection level (S)

303 37.4 **School building**, end of 19th century, 170m to the East from Seminarium, protection level (S)

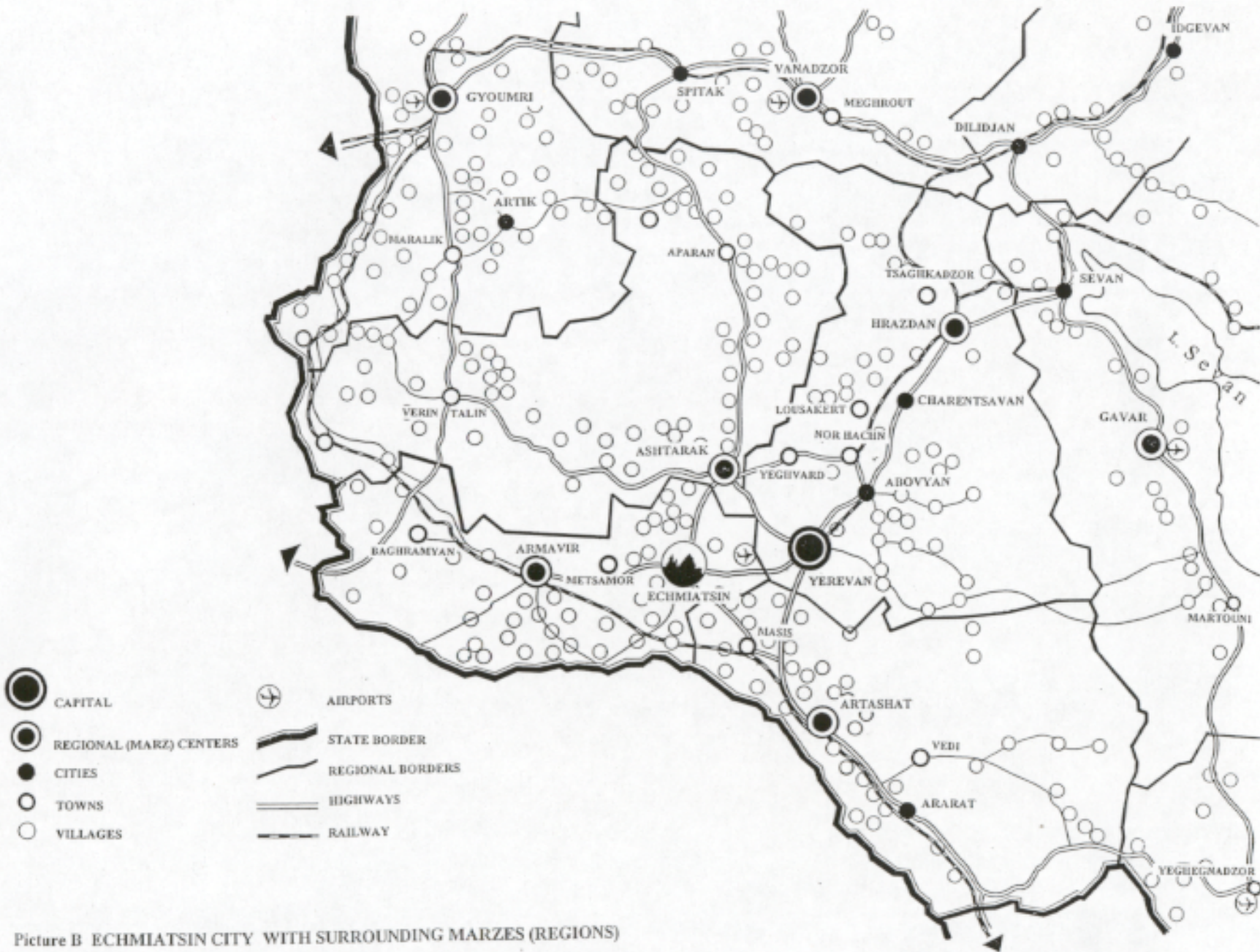
304 38. **Building of the Culture Centre**, 1954, Mashtots street, protection level (S)

305 39. **Building of "Zvartnots" vine factory**, dated 1950's, Mashtots street, 80m South from Church Hripsimeh, protection level (S)

306 40. **Building of "Zvartnots" Company**, dated 50's, address: 83, Mashtots street, protection level (S).



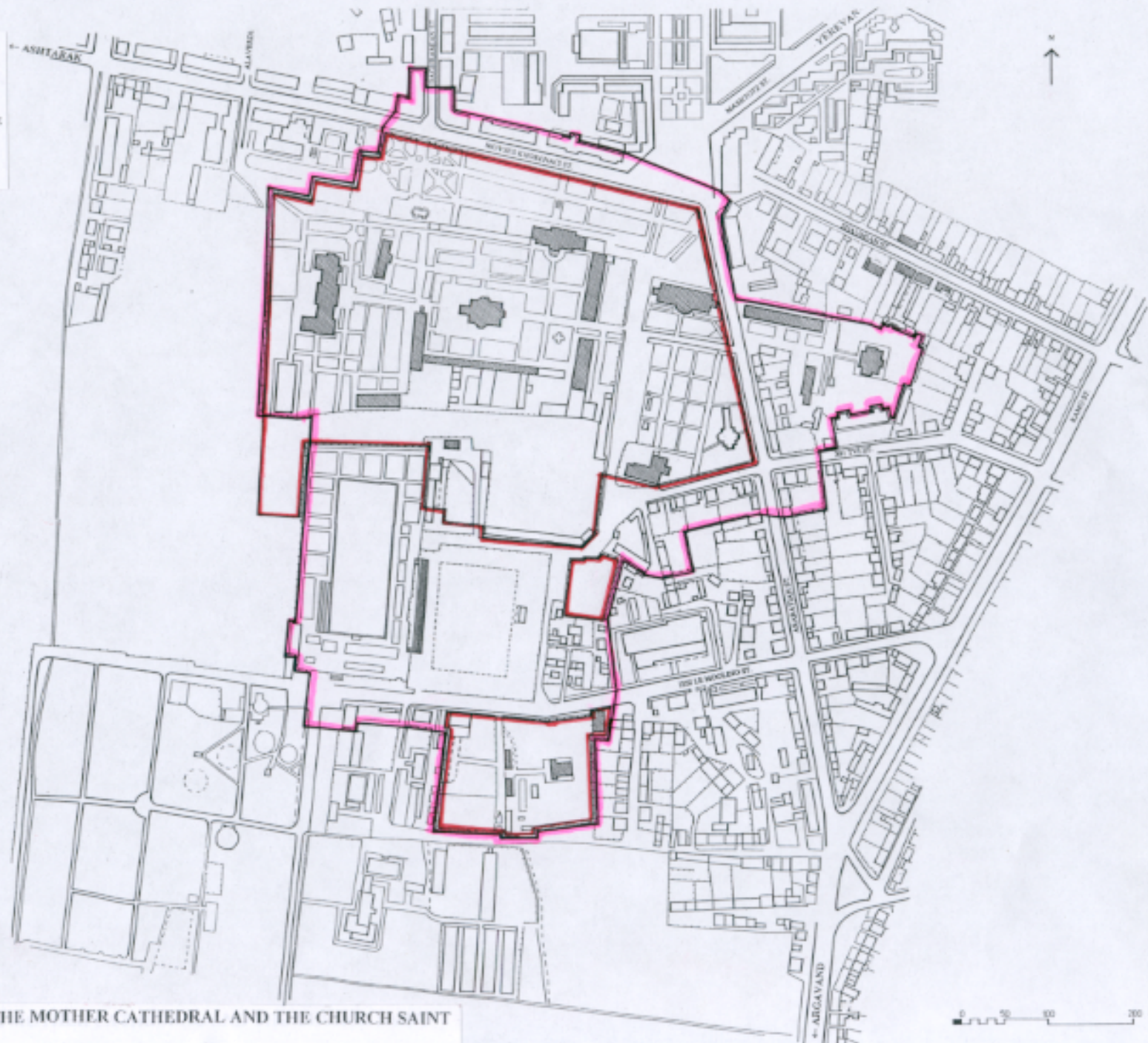
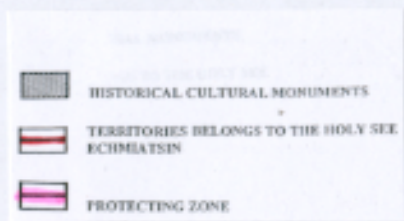
Picture A ECHMIATSIN CITY IN THE TERRITORY OF THE REPUBLIC OF ARMENIA



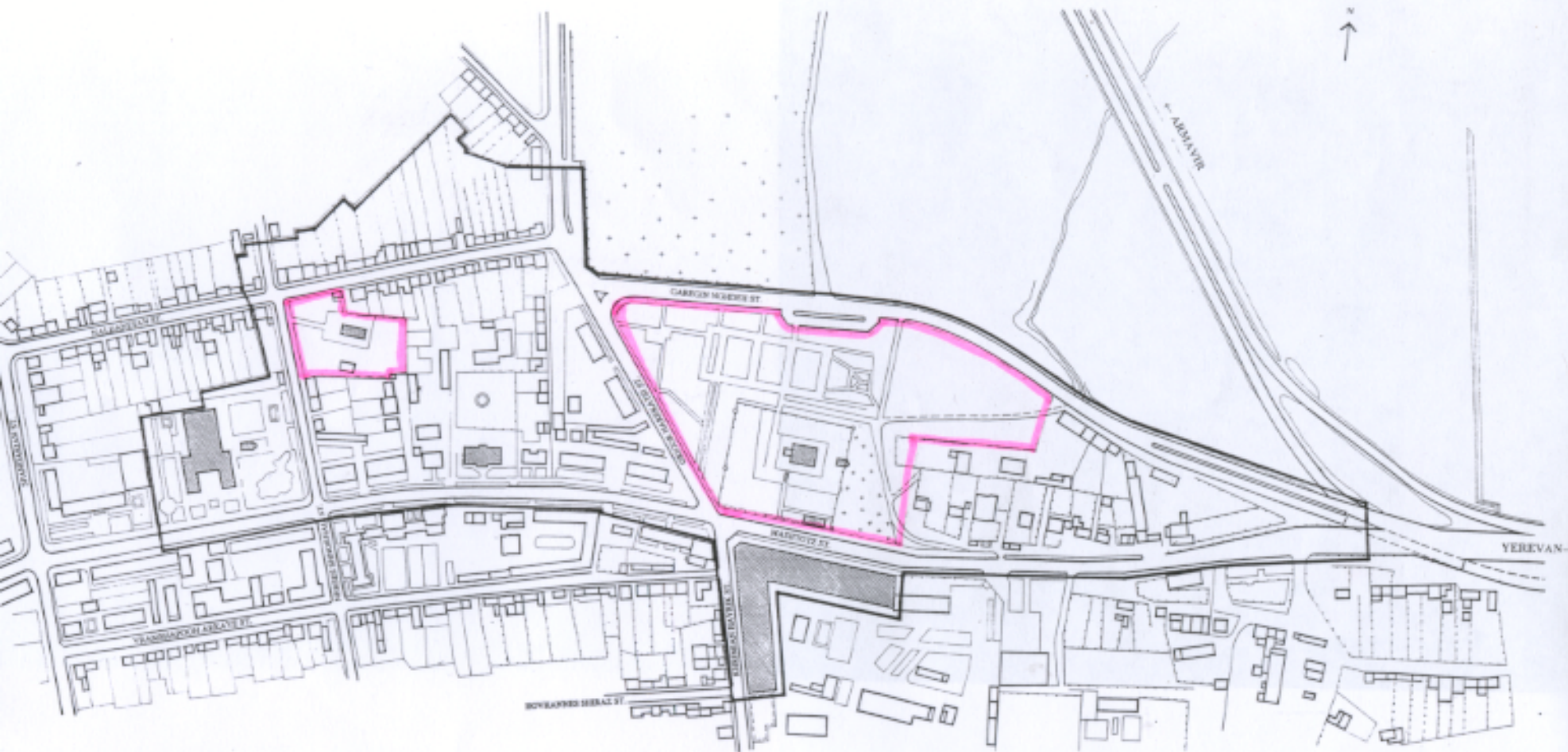
Picture B ECHMIATSIN CITY WITH SURROUNDING MARZES (REGIONS)



Picture C THE SCHEME OF THE DEPLOYMENT OF HISTORICAL-CULTURAL MONUMENTS AND THEIR PROTECTING ZONES IN THE ECHMIATSIN CITY



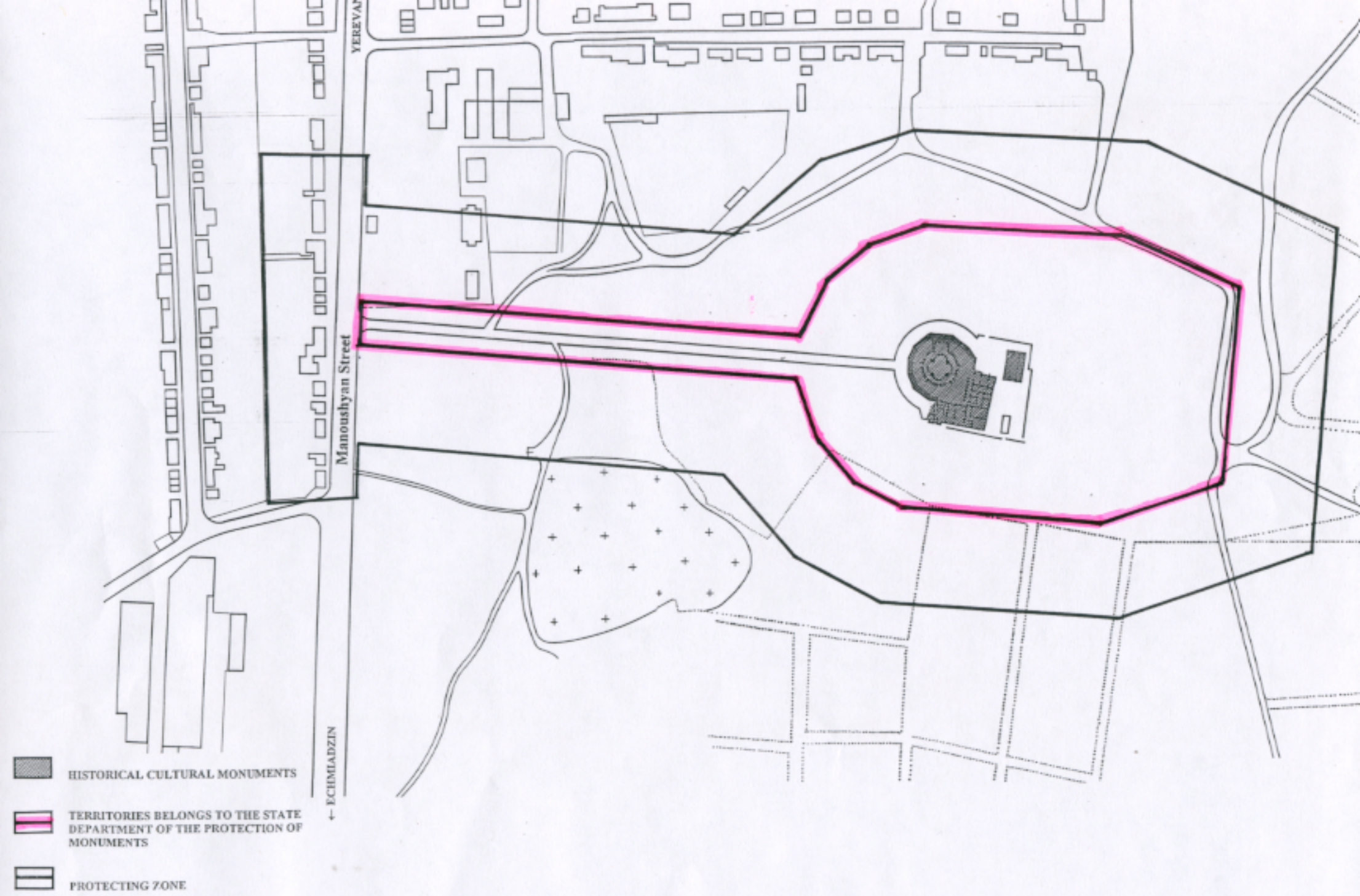
Picture D TERRITORY CONNECTED TO THE MOTHER CATHEDRAL AND THE CHURCH SAINT GAYANEH (AREA D)



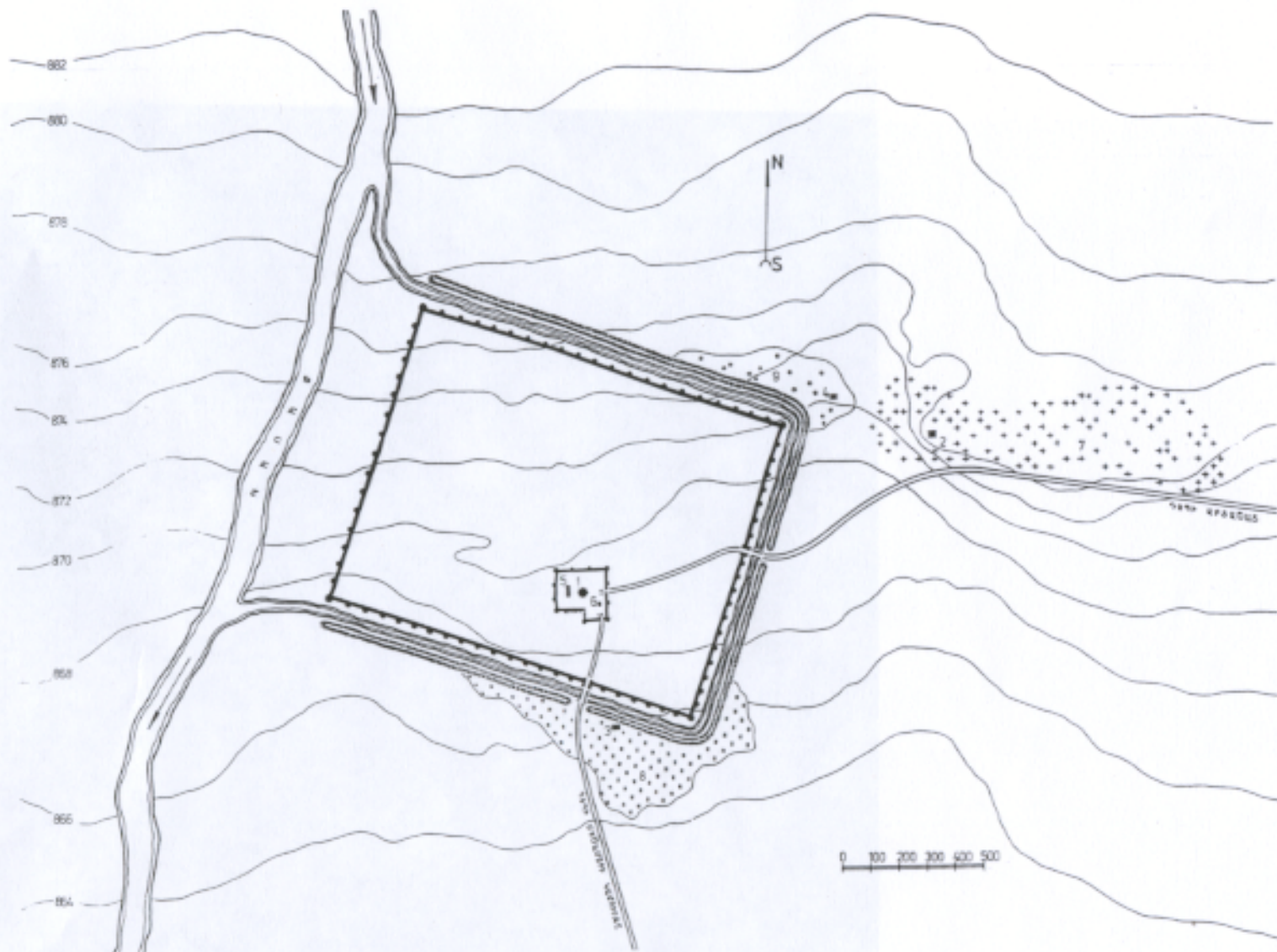
- HISTORICAL CULTURAL MONUMENTS
- TERRITORIES BELONGS TO THE HOLY SEE
ECHMIADZIN
- PROTECTING ZONE

Picture E TERRITORY CONNECTED TO THE CHURCH SAINT HRIPSIMEH AND THE CHURCH SAINT SHOGHAKAT (AREA II)





Picture F TERRITORY CONNECTED TO THE ARCHAEOLOGICAL SITE OF ZVARTNOTS (AREA III)



Plan 1. PLAN OF THE CITY VAGHARSHAPAT (ECHMIATSIN), 3-4 CENTURIES

(According to the Historical sources, Author Architect A. Grigorian)

1. Mother Cathedral, 2. Chapel St Hripsimeh 3. Chapel St Gayaneh
4. Chapel St Shoghakat, 5. King Palace, 6. Ancient bathroom,
7. AREG (Eastern) Gate in the City Walls, 8. Sauthern Gate, 9. Necropol,
10. Swamp place, 11. Vineyard, 12 Channel, 13. Hills



Pic. 2 Mother Cathedral, 303AD, view from South-East



Pic. 28 Fragment of a Cross-stone from Old Jugha



Pic. 44 Church Saint Shoghakat, view from South-West



Pic. 49 Saint Gregor Church in Zvartnots, 643-662, interior,



Pic. 53 Church Saint Gayaneh from the Congregation building side.

Annex II

THE LAW OF THE REPUBLIC OF ARMENIA

adopted by the National Assembly on 11 November 1998

ON THE PROTECTION AND UTILAZATION OF THE IMMOVABLE HISTORICAL AND CULTURAL MONUMENTS AND HISTORICAL SITES

Chapter 1. General Clauses

Article 1. Historical and Cultural immovable monuments

Article 2. Legislation of the Republic of Armenia on the Protection and Utilisation of the Monuments

Article 3. The Aim and the Tasks of the Law of the Republic of Armenia on the Protection and Utilisation of the Immovable Historical and Cultural Monuments and Sites (consists of 6 paragraphs.

Article 4. Objects of the Field of the Protection and Utilisation of Monuments

Article 5. Subjects of the Field of the Protection and Utilisation of Monuments
(consists of 4 paragraphs)

Article 6. Classification of Monuments (4 classes of monuments exist under the protection)

Article 7. The Prohibition of Discrimination in the field of Protection and Utilisation of Monuments on the Basis of Politics, Ideology, Religion, Race or Nationality.

Chapter 2. Responsibilities of the State Governmental and Local Governmental Bodies for the Protection and Utilisation of Monuments

Article 8. Responsibilities of the Government of the Republic of Armenia on the Protection and Utilisation of Monuments (consists of 8 paragraphs)

Article 9. Responsibilities of the Special Body for the Protection and Utilisation of Monuments (consists of 15 paragraphs).

Article 10. Responsibilities of Regional Bodies for the Protection and Utilisation of Monuments (consists of 4 paragraphs).

Article 11. Responsibilities of Local Bodies for the Protection and Utilisation of Monuments (consists of 9 paragraphs)

Chapter 3. Regulations for the State Registration of Monuments

Article 12. Registration of the State Monuments

Article 13. Preparation of the State List of the Monuments

Article 14. Inclusion or exclusion of New Monuments into the List

Chapter 4 Provision of the Protection of Monuments and Historical Sites

Article 15. The System of Provision of Protection of Monuments and Historical Sites (consists of 8 Articles).

b) Definition of the protecting zones of the monuments

c) Creation of Historical and Cultural Reservations

e) Security and Control of the Protection of the Territories with Monuments.

Article 16. The Territory of Monuments, Protecting Zones, Their Status and the Regime of Utilisation.

The territory of the monument is the territory of its location and the surrounding territories, which are connected to it and legally allocated as such.

For the purposes of the protection of the Monuments and their historical environment, for highlighting of their historical and cultural value, for their purposeful utilisation and for the picturesque views a system of protecting zones and a regime of the utilisation is defined. .

The System of the protecting zones may include the following:

a) the protecting zone of the monument,

b) the zone of the surrounding constructions

c) the protecting zone of the landscape.

The above mentioned zones should be the basic background for the adoption of the plans of constructions of the regions, cities and other settlements.

Article 17. The Historical and Cultural Reservations, Their Status and the Regime of Functioning

Article 18. Protection and Provisions of Security for the Monuments located in the Especially protected Natural Sites.

Article 19. Co-ordination of the Plans of Constructions and Reconstruction of Settlements with Monuments.

The plans of constructions or reconstructions of settlements with monuments, the exercising draft plans should be co-ordinated with responsible bodies.

In order to provide the special protection of the settlements with historical monuments, to protect their historical and cultural environment and to achieve a picturesque view of the site, a historical, cultural based document should be prepared first.

The historical cultural based plans should be prepared by the responsible body and adopted by the state governing regional body.

Article 20 Protection of Newly found Monuments and the Provision of Security

Article 21. Prohibition of Destruction of Monuments. The regulations on Moving or reshaping of Monuments.

The destruction of monuments is prohibited.

The moving of the monuments under the local and governmental protection level, and the reshaping of monuments under the Governmental protection level could be realised only in exceptional cases by the permission of the Government of the Republic of Armenia. The reshaping of monuments under the local protection needs the permission of regional governing bodies.

The permission about moving or reshaping of monuments could be given only after the conclusions of the responsible bodies.

Before moving or reshaping of a monument, in necessary cases – during the process, the responsible body should organise the scientific research of the monument and take photos.

The costs of works, proposed under this article, should be done by the organisation asking for the permission.

Article 22. The Land Allocation for the Constructions and Other kind of Works in the Territories included Monuments, the Adoption of Plans and Provision of Security and the Protection during the Works.

In the territories with monuments the plans on agricultural and other works concerning land allocation, constructions and engineering works for communications, should be adopted by responsible body.

If in the territories with monuments the mentioned works could damage the monument or threaten its safety, the protecting, restoring and, in exceptional cases, moving or other measures, suggested by the responsible bodies, should be done by means of the contractors.

Article 23. The co-operation with Society in the Protection and Utilisation of Monuments.

Chapter 5. Investigation of the Monuments and Archaeological Excavations

Article 24. The Aims of the Investigation of Monuments and Archaeological Excavations (consist of 3 paragraphs)

Article 25. Permission for the Investigation of Monuments and Archaeological Excavations.

Article 26. Interagency Archaeological Commission

Article 27. Initiators of Archaeological Excavations

Article 28. Leader of Investigations and Archaeological Excavations

Article 29. Forbiddance of the Complete Excavations of Archaeological Sites

Chapter 6. Strengthening, Renovation and Restoration of Monuments

Article 30. The Aims of Strengthening, Renovation and Restoration of Monuments

Article 31 Customer of the Works on Strengthening, Renovation and Restoration of Monuments

Article 32. Executors of the Works on Strengthening, Renovation and Restoration of Monuments

Article 33. Cancellation of the Works on Strengthening, Renovation and Restoration of Monuments.

Chapter 7 Ownership of Monuments

Article 34.Regulations Relating to the Ownership of Monuments

Article 35. Monuments considered as a State Property

Article 36. Obligations of the Owner of the Monument

The owner of the monument due:

- a) to provide the safety and the protection of the monument
- b) to give the protection license to the responsible body in the case of governmental protection level, or to the regional governing body, in the case of local protection level, according to the existing rules,
- c) to provide the access to the monument for research and for protection control,
- d) to realise the reconstruction, restoration and enhancing works and the works on the improvement of the environment as well, the plans previously in co-ordination with the responsible body.
- e) to keep the monument in a clear and good condition, to eliminate the damages of the monument and of it's surroundings appearing by its use.
- f) to inform the responsible body in the case of any changes of ownership of the monument.

Article 37. Cancellation of Ownership

Chapter 8 Utilisation of Monuments

Article 38. Main Aims of the Utilisation of Monuments

Article 39. Provision of Utilisation of Monuments

Article 40. Cancellation of Utilisation of Monuments

Article 41. Utilisation of Monuments Aimed at the Advertisement

Chapter 9 Financing of the Sphere of the Protection and Utilisation of Monuments

Article 42. Financing of the Sphere of the Protection and Utilisation of Monuments

Article 43. Governmental Financing of the Sphere of the Protection and Utilisation of Monuments.

Chapter 10. Responsibilities in the Sphere of Financing of the Sphere of the Protection and Utilisation of Monuments

Article 44. Responsibilities for the Violation of the Legal Instruments on Protection and Utilisation of Monuments

Article 45. Restorations and Compensations in the Case of Causing Damages to the Monument or to the Protecting Zones

The companies or personalities, causing damage to the monuments or to their protecting zones, due to restore them in their previous condition or, in the case it is impossible to do, due to pay an adequate contribution according to the legislation of the Republic of Armenia.

Chapter 11. International Treaties

Article 47 International Treaties

Chapter 12. Final Claus

Article 47 Final Claus.

Signature of the President of Republic of Armenia

12 December, 1998

Echmiatsin/Zvartnots (Armenia)

No 1011

Identification

<i>Nomination</i>	The Cathedral and Churches of Echmiatsin and the Archaeological Site of Zvartnots
<i>Location</i>	Armavir Marz (Region)
<i>State Party</i>	Republic of Armenia
<i>Date</i>	9 July 1999

Justification by State Party

The Armenian culture is one of the world's oldest. It carries all the layers of human civilisation. The beginning of the new period of the history of Armenia is considered to be 301 CE, when Armenia declared Christianity as its state religion. According to the great 5th century Armenian historian Agatangeghos (Agafangel in Greek), St Gregor Lousavorich (St Gregory the Illuminator), first Patriarch of Armenia, had a vision. Christ came down from Heaven and touched the earth with a golden hammer. In that place a church was built called Echmiatsin, "the place where the Only Begotten descended."

Scholars have variously interpreted the original construction of Echmiatsin Main Cathedral. In its present form it is the result of reconstruction carried out in the 5th–7th centuries and belongs to the central domed cross-hall type. It is, in fact, the prototype of all later constructions of the same type. Since the 15th century Echmiatsin with the Main Cathedral and surrounding other buildings has served as the Mother See of the Armenian Apostolic Church and the residence of the All-Armenian Catholicos. Besides the Main Cathedral, there are the Churches of St Gayaneh, St Hripsimeh, Sourb Astvatsatsin (Mother of Christ), St Shoghakat, and others.

Three separate areas are nominated for inscription:

1. The Mother Cathedral of Echmiatsin and St Gayaneh Church (30.2ha);
2. Saint Hripsimeh Church and St Shoghakat Church (25.3ha);
3. The Archaeological site of Zvartnots with the ruins of the Temple, the Royal Palace, and other constructions (18.8ha). — **Criteria iii, iv, and v**

Category of property

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *group of buildings*.

History and Description

Vagharshapat (now Echmiatsin) was an ancient settlement; research has revealed its layout in the 3rd–4th centuries BCE. It was destroyed and rebuilt many times, as a result of invasions from both east and west. At the end of the 19th century the population was about 10,000. During the Soviet period Echmiatsin became a regional centre and the population grew to 61,000 with a territory of some 2000ha.

The *Cathedral of Holy Echmiadzin* is the most ancient Christian temple in Armenia. It was built in 301–303 by Gregor Lousavorich (Saint Gregory the Illuminator), the founder of the Armenian Apostolic Church, in Vagharshapat (the former name of Echmiatsin), the capital and religious centre of Armenia at that time.

Echmiatsin Cathedral was originally a vaulted basilica. Serious damage was caused to it as a result of political upheavals and it received its present cruciform plan during restoration work by Vahan Mamikonian, the Governor of Armenia in 480. In 618 Catholicos Komitas replaced the wooden cupola with an identical one in stone. Its mass is supported on four massive independent pillars connected by slender arcades with the exterior walls; those on the northern side belonged to the 4th and 5th centuries. This structure survives almost unchanged.

A three-tier belfry was built in front of the western entrance in the 17th century. The six-column rotundas on four-pillar bases, built at the beginning of the 18th century over the northern, eastern, and southern apses, give the cathedral a five-domed outline. The interior murals, created by the Armenian painter Hovnatan in 1720, were restored and further worked on by his grandson in 1782–86. Rich gifts of church plate and valuable pieces of art were stored in three buildings added to the eastern side of the cathedral in 1869; they now house the monastery's museum. Around the courtyard of the monastery are the buildings of the Catholicos, a school, winter and summer refectories, a hostel, and Trdat's Gate, built in the 17th–19th centuries. On the initiative of Catholicos Vazgen I, scientific restoration work has recently been undertaken, in the course of which excavations have revealed finds from the pagan era, such as a sacrificial altar and an Urartian stele in granite.

The *Church of St Hripsimeh* (618) represents the perfect example of cruciform plan and central cupola. Its dominant feature is the basic harmony of layout and proportions, as well as the simplicity and classical purity of its facades, the outstanding qualities of the Armenian architecture of the High Middle Ages. Apart from the addition of a bell-tower in the 17th century, the monument has undergone no fundamental transformation. The *Church of St Gayaneh* was built in Echmiadzin by the Catholicos Yezr in 630. Its distinctive features are its slender and delicate proportions. A dome and ceilings were rebuilt in the 17th century, when a spacious arched portico was built along the western facade as the burial place for the most senior Armenian clergy.

The *Zvartnots Archaeological Site* is a unique example of Armenian architecture of the early Christian period. The temple was built under Catholicos Nerses III (The Builder) in the mid 7th century. He relinquished the Catholicos throne for a time in 652, but after his return to office in 658 he completed the construction of the Temple with its secular annexes and its ramparts in 662.

Zvartnots is an innovatory expression of Armenian religious architecture in the 7th century, and as such it exerted a major influence on the architecture not only of its own time but also on that of later centuries. Circular in plan and three-tiered, its only borrowing from earlier cruciform and central cupola churches was the interior cruciform plan, which was set inside walls that were circular on the inside but polyhedral on the outside. Refinements worked out with great subtlety are to be found in the capitals decorated with basket weave or eagle ornament, in the great variety of the external wall carving, in the fillets surrounding the windows, and even on the smallest surfaces.

The remains of Zvartnots and its related buildings, which had been destroyed by an earthquake in the 10th century, were revealed at the beginning of the 20th century by the architect Thoros Thoramian, who carried out the first reconstruction project.

Management and Protection

Legal status

The monuments included in the present nomination are protected under the provisions of the National Law on Protection of Historical and Cultural Monuments, and in particular by Articles 19, 21, 22, 36 and 45. All interventions that may affect the character or significance of monuments and sites require official authorization.

Management

The owners of the properties that make up this nomination are the Mother See of Echmiatsin, the Municipality of the City, and the State Department for Protection and Preservation of Historical and Cultural Monuments. The churches and their immediate surroundings belong to the Mother See, the protection and buffer zones mainly belong to the municipality (administered by the Office of the General Architect). The archaeological site of Zvartnots is owned and managed by the State Department on Protection and Preservation of Historical and Cultural Monuments through its Directorate of the Zvartnots Historical Cultural Reservation–Museum.

Most of the monuments included in the nomination are protected at national level, but some (or parts of them) are protected at regional level. A special body, in each *marz* (region) is responsible for the protection of the latter group of monuments. However, the State Department on Protection and Preservation of Historical and Cultural Monuments exercises overall supervisory control over these regional bodies.

There is an effective buffer zone around each of the properties which regulates all activities that may have adverse impacts on their settings.

Funding for all work of maintenance, conservation, and restoration comes variously from the central Government, the Municipality of Echmiatsin, the Mother See of Echmiatsin, the Armenian Fund for the Protection of Historic Cultural Monuments, and personal donations.

Echmiatsin is one of the most visited sites in Armenia. In the 1980s about 220,000 tourists and pilgrims visited Echmiatsin, but after the economic crisis the number of visitors has declined to around 40,000. The Government is expecting the expansion of tourism in Armenia with the forthcoming celebration of the 1700th anniversary of the adoption of Christianity. The General City Plan for Echmiatsin, prepared in 1997, has been approved by the central Government; it contains provisions relating specifically to the protection and presentation of the historic heritage and its role in tourism development.

Responsible bodies of the Armenian Government are at the present time working on the Management Plan for Echmiatsin and the Archaeological Site of Zvartnots, and this will be in force early in 2001. The plan will include further restoration work on the monuments and the development of tourism.

Conservation and Authenticity

Conservation history

The Government of the Soviet Republic of Armenia decided in January 1945 to improve the historical part of Echmiatsin. In May 1948, the Council of Ministers of Armenia granted state-level protection to the city. In the decades that followed protection was extended to many individual monuments.

Over the same period a number of restoration and conservation projects were carried out. These included:

- conservation of Zvartnots archaeological site and part-reconstruction of the Church of St Gregor, 1952-73;
- renovation of the Church of St Hripsimeh, 1959;
- renovation of the Mother Cathedral, 1965;
- renovation of the Church of St Gayaneh, 1970;
- restoration of the bell-tower of the Church of St Mariam Astvatsatsin, 1978;
- renovation of the Seminarium, 1998.

Most of the ecclesiastical monuments are in good condition. Some are being renovated and restoration plans are being prepared for the others. The Mother See is taking care of the churches in use in co-ordination with the State Department of Protection of Historic and Cultural Monuments and the Municipality of Echmiatsin. At the present time restoration and consolidation work is in progress on some parts of the walls of the lowest tier of the Zvartnots Temple.

Authenticity

The authenticity of the ecclesiastical monuments is reasonable, given that they have been in religious use for many centuries and have been subject to changes in liturgy and fashion over that period. The archaeological site is fully authentic, since it consist solely of excavated remains of

vanished structures. However, some of the restoration work is not fully in conformity with the principles of the 1964 Venice Charter.

Evaluation

Action by ICOMOS

An ICOMOS expert mission visited the property in May 2000.

Qualities

The religious buildings and archaeological remains in Echmiatsin bears witness to the implantation of Christianity in Armenia and to the evolution of a unique Armenian ecclesiastical architecture. This exerted a profound influence on architectural and artistic development in the region.

Comparative analysis

Armenian architecture has been the subject of intensive study by specialists from the Architecture Faculty of the Politecnico di Milano and the Armenian Academy of Sciences. This has resulted in the production of a series of scholarly studies of the main architectural monuments.

In the volume devoted to Echmiatsin it is pointed out that it is difficult to compare the early Christian buildings there with other structures of the central domed cross-hall type in the region, since it was essentially here that the form evolved from Byzantine prototypes and served as the model for most subsequent buildings.

ICOMOS recommendations for future action

The ICOMOS expert mission expressed concern about the proposal to construct a large open-air sanctuary near the Katholikon at Echmiatsin, which appeared to be out of sympathy with the existing monumental buildings. It also had some reservations about the nature of the restoration work carried out at Zvartnots, although it is recognized by ICOMOS that this had taken place at a period when contemporary approaches to restoration were not actively applied in the former USSR. It is accepted that any future restoration work should be carried out in accordance with present-day standards.

At the meeting of the Bureau in June 2000 this nomination was **referred back** to the State Party, asking for reconsideration of the open-air sanctuary project and recommending that the name of the property be revised to "The Cathedral and Churches of Echmiatsin and the Archaeological Site of Zvartnots."

At the request of ICOMOS, one of its senior members who was carrying out another mission in Armenia in September visited Echmiatsin and discussed the Sanctuary project with His Holiness the Katholikos of All Armenians. Following this meeting, a new plan has been provided which shows that the new open-air altar will now be located outside the area proposed for inscription. It will be situated in an area of gardens, the landscaping of which is to be improved (including the removal of a car-park). This information has subsequently been confirmed by the State Party. ICOMOS believes that the new structure in the location proposed will have no adverse impact on the setting of the nominated site, which will, in fact, be improved as a result of the new landscaping proposals.

The State Party has accepted the proposal of ICOMOS for the renaming of the nominated property.

Brief description

The cathedral and churches of Echmiatsin and the archaeological remains at Zvartnots graphically illustrate the evolution and flowering of the Armenian central-domed cross-hall type of church.

Recommendation

That this property be inscribed on the World Heritage List on the basis of **criteria ii and iii**:

Criterion ii The developments in ecclesiastical architecture represented in an outstanding manner by the churches at Echmiatsin and the archaeological site of Zvartnots had a profound influence on church design over a wide region.

Criterion iii The churches at Echmiatsin and the archaeological site of Zvartnots vividly depict both the spirituality and the innovatory artistic achievement of the Armenian Church from its foundation.

ICOMOS, October 2000

Etchmiadzine/Zvartnotz (Arménie)

No 1011

Identification

<i>Bien proposé</i>	La cathédrale et les églises d'Etchmiadzine et le site archéologique de Zvartnotz
<i>Lieu</i>	Armavir Marz (région)
<i>État partie</i>	République d'Arménie
<i>Date</i>	9 juillet 1999

Justification émanant de l'État partie

La culture arménienne est l'une des plus anciennes au monde. Elle a traversé toutes les étapes de la civilisation humaine. On considère que l'Arménie est entrée dans la nouvelle ère de son histoire en 301, avec l'adoption du christianisme comme religion officielle. Selon le grand historien arménien du Ve siècle, Agatangeghos (Agafangel en grec), Gregor Lousavorich, saint Grégoire l'Illuminateur, premier patriarche d'Arménie, eut une vision. Le Christ descendit du ciel et toucha la terre avec un marteau d'or. À cet endroit fut donc construite une église baptisée Etchmiadzine, « le lieu où l'Unique est descendu ».

Les érudits ont proposé diverses interprétations pour la construction originale de la grande cathédrale d'Etchmiadzine. Sous sa forme actuelle, elle résulte de reconstructions réalisées entre les Ve et VIIe siècles, et se range parmi les églises halle à coupole centrale et plan cruciforme. C'est en fait le prototype de toutes les constructions ultérieures de même type. Depuis le XVe siècle, Etchmiadzine, avec la grande cathédrale et les autres édifices environnants, est le siège de l'Église apostolique d'Arménie et la résidence des catholicos arméniens. À côté de la grande cathédrale se trouvent les églises Sainte-Gaïané, Sainte-Hripsimé, Sourb Astvatsatsin (mère du Christ), Saint-Chogakat, et d'autres encore.

Trois zones distinctes sont proposées pour inscription :

1. La grande cathédrale d'Etchmiadzine et l'église Sainte-Gaïané (30,2 hectares) ;
2. L'église Sainte-Hripsimé et l'église Saint-Chogakat (25,3 hectares) ;
3. Le site archéologique de Zvartnotz, avec les ruines du temple, du palais royal et d'autres constructions (18,8 hectares).

Critères iii, iv et v

Catégorie de bien

En termes de catégories de biens culturels, telles qu'elles sont définies à l'article premier de la Convention du Patrimoine mondial de 1972, il s'agit d'un *ensemble*.

Histoire et description

Vagharchapat (ancien nom d'Etchmiadzine) était un peuplement ancien ; les recherches ont révélé son apparition aux IIIe-IVe siècles avant notre ère. Le site fut détruit et reconstruit d'innombrables fois, suite aux invasions venues de l'est comme de l'ouest. À la fin du XIXe siècle, la population avoisinait les 10 000 habitants. Pendant la période soviétique, Etchmiadzine devint un centre régional, avec quelques 61 000 habitants et un territoire de 2001 hectares.

La cathédrale d'Etchmiadzine est le plus ancien temple chrétien d'Arménie. Elle fut en effet construite en 301-303 par Gregor Lousavorich (saint Grégoire l'Illuminateur), fondateur de l'Église apostolique d'Arménie, à Vagharchapat (ancien nom d'Etchmiadzine), alors capitale et cœur religieux de l'Arménie.

La cathédrale d'Etchmiadzine était à l'origine une basilique voûtée. Mais elle fut gravement endommagée à l'occasion de soulèvements politiques, et prit son actuel plan cruciforme au cours des travaux de restauration ordonnés par Vahan Mamikonian, gouverneur d'Arménie en 480. En 618, le catholicos Komitas fit remplacer la coupole de bois par une autre identique, mais en pierre cette fois, soutenue par quatre énormes piliers indépendants reliés par des arcades élançées aux parois extérieures. Celles situées du côté nord datent des IVe et Ve siècles. Cette structure subsiste quasiment intacte.

Au XVIIe siècle, un campanile de trois étages fut construit en face de l'entrée ouest. Les rotondes à six colonnes, sur des bases à quatre piliers, construites au début du XVIIIe siècle sur les absides nord, est et sud, donnent à la cathédrale un aspect à cinq coupoles. Les fresques intérieures, du peintre arménien Hovnatianian en 1720, furent restaurées et retravaillées par son petit-fils entre 1782 et 1786. Les trois bâtiments ajoutés à l'aile est de la cathédrale en 1869 abritèrent dès cette date les riches dons qui constituèrent le trésor de l'église et des œuvres d'art de grande valeur ; c'est là que se trouve aujourd'hui le musée du monastère. Encerclant la cour du monastère, les bâtiments du Catholicos, une école, les réfectoires d'hiver et d'été, un hôtel et la porte de Trdat furent construits entre le XVIIe et le XIXe siècle. Sur l'initiative du catholicos Vazgen I^{er}, des travaux de restauration scientifique ont récemment été entrepris, au cours desquels les fouilles ont révélé des vestiges de l'ère païenne, avec entre autres un autel sacrificiel et une stèle urartienne en granit.

L'église Sainte-Hripsimé (618) est l'exemple même d'église à plan cruciforme et coupole centrale. Sa principale caractéristique est l'harmonie fondamentale du tracé et des proportions, ainsi que la simplicité et la pureté classique de ses façades, traits propres à l'architecture arménienne du Haut Moyen Âge. Hormis une tour-clocher ajoutée au XVIIIe siècle, le monument n'a subi aucune

transformation importante. L'église Sainte-Gaïané fut construite à Etchmiadzine par le catholicos Erz en 630. Elle se distingue par ses proportions élancées et délicates. Un dôme et les plafonds furent reconstruits au XVIIe siècle, parallèlement à la construction d'un grand portique à arcade le long de la façade occidentale, destiné à accueillir les dépouilles des membres les plus éminents du clergé arménien.

Le site archéologique de Zvartnotz est un exemple unique d'architecture arménienne du début de l'ère chrétienne. Ce temple fut construit par le catholicos Nersès III, dit le Constructeur, au milieu du VIIe siècle. Après avoir abandonné le trône de catholicos pour un temps, en 652, il reprit ses fonctions en 658, et acheva la construction du temple, de ses annexes séculières et de ses remparts en 662.

Zvartnotz est une expression novatrice de l'architecture religieuse arménienne du VIIe siècle et, à ce titre, a exercé une influence majeure non seulement sur l'architecture de sa propre époque, mais aussi sur celle des siècles qui suivirent. De plan circulaire, avec ses trois tambours, elle ne fait qu'une concession aux églises antérieures, de plan cruciforme et à coupole centrale : le plan cruciforme intérieur, à l'intérieur de murs circulaires en dedans mais polyédriques en dehors. Des détails d'une grande subtilité ornent les chapiteaux, décorés de tresses ou d'aigles, tout aussi raffinés que l'extrême variété de sculptures sur les murs extérieurs, dans les filets entourant les fenêtres, et même sur les surfaces les plus petites.

Les vestiges de Zvartnotz et de ses édifices annexes, détruits par un tremblement de terre au Xe siècle, furent mis au jour au début du XXe siècle par l'architecte Thoros Thoramian, chargé du premier projet de reconstruction.

Gestion et protection

Statut juridique

Les monuments inclus dans cette proposition d'inscription sont protégés par les dispositions de la loi nationale sur la protection des monuments historiques et culturels, et en particulier par ses articles 19, 21, 22, 36 et 45. Toutes les interventions susceptibles d'affecter le caractère ou l'importance des monuments et des sites nécessitent une autorisation officielle.

Gestion

Les propriétaires des biens composant cette proposition d'inscription sont le siège du patriarcat d'Etchmiadzine, la municipalité de la ville, et le département d'État pour la protection et la préservation des monuments historiques et culturels. Les églises et leur environnement immédiat appartiennent au patriarcat, tandis que la zone de protection et la zone tampon relèvent principalement de la municipalité (sous la responsabilité du Bureau de l'architecte général). Le site archéologique de Zvartnotz appartient et est géré par le département d'État de la protection et de la préservation des monuments historiques et culturels, par l'intermédiaire de sa Direction de la réserve culturelle et historique et du musée de Zvartnotz.

La majorité des monuments inclus dans le bien proposé pour inscription font l'objet d'une protection nationale, mais certains d'entre eux (ou certaines parties de ces derniers) sont protégés au niveau régional. Dans chaque *marz* (région), un organisme spécialisé est chargé de la protection de ces groupes de monuments. Toutefois, le département d'État de la protection et de la préservation des monuments historiques et culturels n'en exerce pas moins un contrôle global sur ces organismes régionaux.

Autour de chacun des biens, une zone tampon efficace réglemente toutes les activités susceptibles de porter préjudice à leur environnement.

Le financement de tous les travaux de maintenance, de conservation et de restauration émane du gouvernement central, de la municipalité d'Etchmiadzine, du patriarcat d'Etchmiadzine, du Fonds arménien pour la protection des monuments historiques et culturels, et de dons de particuliers.

Etchmiadzine est l'un des sites les plus visités d'Arménie. Dans les années 80, 220 000 touristes et pèlerins, environ, visitèrent Etchmiadzine, mais après la crise économique, ce nombre tomba à 40 000. Le gouvernement prévoit l'accroissement du tourisme en Arménie, avec la célébration prochaine des 1700 ans de l'adoption du christianisme. Le gouvernement central a agréé le plan d'urbanisme général d'Etchmiadzine, préparé en 1997, qui contient des dispositions portant spécifiquement sur la protection et la présentation du patrimoine historique et son rôle dans le développement du tourisme.

Les instances compétentes du gouvernement arménien travaillent actuellement sur le plan de gestion d'Etchmiadzine et du site archéologique de Zvartnotz et, il sera en vigueur au début de l'année 2001. Ce plan prévoira entre autres des travaux de restauration supplémentaires sur les monuments et le développement du tourisme.

Conservation et authenticité

Historique de la conservation

Le gouvernement de la République soviétique d'Arménie a décidé en janvier 1945 d'améliorer la partie historique d'Etchmiadzine. Ainsi, en mai 1948, le conseil des ministres d'Arménie accorda la protection de l'État à la ville. Dans les décennies qui suivirent, la protection s'étendit à de nombreux monuments individuels.

Sur la même période, un certain nombre de projets de restauration et de conservation furent réalisés. Parmi eux :

- La conservation du site archéologique de Zvartnotz et la reconstruction partielle de l'église Saint-Grégoire, 1952-1973 ;
- La rénovation de l'église Sainte-Hripsimé, 1959 ;
- La rénovation de la grande cathédrale, 1965 ;
- La rénovation de l'église Sainte-Gaïané, 1970 ;

- La restauration de la tour-clocher de l'église Sainte-Mariam-Astvatsatsin, 1978 ;
- La rénovation du séminaire, 1998.

La plupart des monuments ecclésiastiques sont en bon état. Certains sont en cours de rénovation ; des plans de restauration sont en cours d'élaboration pour les autres. Le patriarcat prend soin des églises ouvertes au culte, en coopération avec le département d'État de la protection des monuments historiques et culturels et la municipalité d'Etchmiadzine. Actuellement, certaines parties des murs du bas du temple de Zvartnotz font l'objet de travaux de restauration et de consolidation.

Authenticité

L'authenticité des monuments ecclésiastiques est raisonnable, étant donné qu'ils remplissent leurs fonctions religieuses depuis plusieurs siècles, avec les changements obligés dans la liturgie et la mode sur une telle période. Quant au site archéologique, il est parfaitement authentique, puisqu'il se compose exclusivement de vestiges fouillés des structures disparues. Toutefois, quelques uns des travaux de restauration ne se conforment pas entièrement à la Charte de Venise de 1964.

Évaluation

Action de l'ICOMOS

Une mission d'expertise de l'ICOMOS a visité le site en mai 2000.

Caractéristiques

Les édifices religieux et vestiges archéologiques d'Etchmiadzine témoignent de l'implantation du christianisme en Arménie et de l'évolution d'une architecture ecclésiastique arménienne unique. Celle-ci a exercé une profonde influence sur les développements architecturaux et artistiques dans la région.

Analyse comparative

L'architecture arménienne a fait l'objet d'études nombreuses de la part des spécialistes de la faculté d'architecture de Milan et de l'Académie des Sciences d'Arménie. Ce travail a abouti à la production d'une série d'études scientifiques sur les principaux monuments architecturaux.

Dans l'ouvrage consacré à Etchmiadzine, il est spécifié qu'il est difficile de comparer les premiers édifices chrétiens à d'autres structures du type église halle à coupole centrale et plan cruciforme dans la région, car c'est fondamentalement là que la forme naquit, à partir des prototypes byzantins, et servit de modèle à la majorité des édifices qui suivirent.

Recommandations de l'ICOMOS pour des actions futures

La mission d'expertise de l'ICOMOS était préoccupée par la proposition de reconstruire un grand sanctuaire à ciel-ouvert à proximité du katholikon à Etchmiadzine qui semblait ne pas avoir d'affinités avec les monuments existants. Elle exprimait également quelques réserves sur la

nature des travaux de restauration qui ont été réalisés à Zvartnotz bien que l'ICOMOS reconnaisse que ces derniers aient été réalisés à une période où les approches modernes de la restauration n'étaient pas appliquées activement dans l'ancienne URSS. Il est accepté que tout autre travail de restauration à venir devrait être réalisé suivant les normes actuelles.

À la réunion du Bureau en juin 2000, cette proposition d'inscription a été renvoyée à l'État partie en demandant une reconsidération du projet du sanctuaire à ciel-ouvert et en recommandant que le nom du bien soit changé en « La cathédrale et les églises d'Etchmiadzine et le site archéologique de Zvartnotz ».

À la demande de l'ICOMOS, un de ses membres distingués qui réalisait une autre mission en Arménie en septembre s'est rendu à Etchmiadzine et s'est entretenu du projet de sanctuaire avec Sa Sainteté le Katholikos de Tous les Arméniens. À la suite de cette entrevue, un nouveau plan a été fourni indiquant que le nouvel autel à ciel-ouvert sera désormais installé à l'extérieur de la zone proposée pour inscription. Il sera situé dans une zone de jardins dont l'aménagement paysager sera amélioré (incluant le déplacement d'un parc de stationnement). L'État partie a confirmé cette information par la suite. L'ICOMOS considère que la nouvelle structure sur l'emplacement proposé n'aura pas d'impact défavorable sur le cadre du site proposé pour inscription qui sera, en fait, amélioré à la suite des nouvelles propositions d'aménagement paysager.

Brève description

La cathédrale et les églises d'Etchmiadzine et les vestiges archéologiques de Zvartnotz illustrent d'une manière vivante l'évolution et l'épanouissement de l'église halle arménienne à coupole centrale et plan cruciforme.

Recommandation

Que ce bien soit inscrit sur la Liste du patrimoine mondial sur la base des *critères ii et iii* :

Critère ii L'évolution de l'architecture religieuse, représentée de façon exceptionnelle par les églises d'Etchmiadzine et le site archéologique de Zvartnotz, a eu une profonde influence sur la conception des églises, et ce dans une vaste région.

Critère iii Les églises d'Etchmiadzine et le site archéologique de Zvartnotz dépeignent avec force la spiritualité et l'esprit d'innovation artistique qui furent l'apanage de l'Église arménienne dès sa fondation.

ICOMOS, octobre 2000