

**Cultural Heritage, Handicrafts  
and  
Tourism Organization of Iran**

**EXECUTIVE SUMMARY**

*The Armenian Monastic Ensembles*

*in Iranian Azarbayjan*

**UNIQUE EMBLEMS FROM THE FRINGE OF ITS HEARTLAND**

**UNESCO**

**World Heritage Convention  
Nomination of Properties for Inclusion on  
The World Heritage List**

**Tehran 2007**

# State Party: Islamic Republic of Iran



Map ed. by M. Pir & C. Adle

International boundaries

World Heritage Sites in Iran

Submitted World Heritage Sites

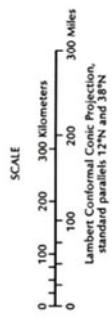
National capital

Province capital

Railways

Expressway

Road



## State, Province or Region: Western and Eastern Azarbaijan



### Submitted Armanian sites for inscription on the World Heritage List:

1. St. Thaddeus Monastery
2. Dzordzor Chapel
3. Ruins of Darreh Shâm
4. St. Stepanos Monastery
5. Chupân Chapel

Scale



## Geographical coordinates to the nearest second

### *The geographical coordinates table of the Monastery of Saint Thaddeus Ensemble*

NO.	Site Name	Geographical Coordinates
1	The main church	N: 39° 05' 32.3" E: 44° 32' 40.4"

### *The geographical coordinates table of the Monastery of Saint Stepanos Ensemble*

NO.	Site Name	Geographical Coordinates
1	The main church	N: 38° 58' 44.8" E: 45° 28' 24.0"
2	Darreh Shâm chapel	N: 38° 59' 24.9" E: 45° 27' 08.6"
3	Chupân chapel	N: 38° 58' 31.3" E: 45° 34' 22.0"

### *The geographical coordinates table of Dzordzor*

NO.	Site Name	Geographical Coordinates
1	Chapel	N: 39° 11' 16.8" E: 44° 28' 34.5"

## **Textual description of the boundaries of the nominated property**

### **St. Thaddeus Monastery**

St. Thaddeus Monastery is protected by a landscape zone, a buffer zone and a specific core zones.

#### **Landscape Zone of St. Thaddeus Monastery (map p. 17):**

The landscape zone of St. Thaddeus Monastery is naturally delimited by the crests of the mountains surrounding it on all sides but on the SE. In this section, the landscape zone is delimited by the road linking Châldorân / Siyâh-Cheshmeh in the East to both Shot and Qara-Ziyâoddin in the west; the road from Shot leading to Mâku and the one from Qara-Ziyâoddin to Marand.

#### **Buffer Zone of St. Thaddeus of St. Thaddeus Monastery (map p. 18):**

The buffer zone of the St. Thaddeus Monastery is a single one and contains within its limits all the monuments of the ensemble to be protected. It follows, as much as possible, the lines defined naturally or geographically through their UTM coordinates. The delimitation line starts in the SE of the buffer zone from the spot UTM Zone 38 , Easting: 462500 Northing: 4325500 and reaches the spot UTM Zone 38, Easting 462500 Northing: 4325250; from that point it then extends to the spot UTM Zone 38, Easting: 461500 Northing: 4325250 from where it goes due west to the spot UTM Zone 38, Easting 461500 and Northing 4325250 from where it bends towards the NW to reach the spot UTM Zone 38, Easting: 460500 and Northing: 432000. From that point, the borderline turns towards the NW to reach a summit with an attitude of 1939m and then extends to the north following the crests until it gets to the Qara Kelisâ floodway which it crosses to joins a summit with a height of 1870m on the north. From that summit, the border limit line continues towards the east over the heights of 1902 and 1917 meters. From that latter point, the delimitation line bends towards the SE and after passing over two summits of 1940m height, it reaches the spot where it had started (i.e. UTM Zone 38 , Easting: 462500 Northing: 4325500 in the SE of the buffer zone).

#### **Core Zone of St. Thaddeus Monastery (map p. 18):**

The core zone of St. Thaddeus church protects that sanctuary and its adjacent chapels. It starts from the junction point of two floodways (spot UTM Zone 38 , Easting: 461087, Northing: 4327082) on the southeast of the area, follows the resulted waterway and crosses it on the south-western side of the Public Cemetery and continues towards the WSW until it joins the Expansion Limits of the Qara-Kelisâ village (UTM Zone 38 ,

Easting: 460695 Northing: 4326940). From that point, it turns WNW until it reaches the junction point of two floodways (UTM Zone38 , Easting: 460350 Northing: 4327140) from where it extends northward until it joins the river coming from the northern side of the Monastery. Then the border follows the waterway until its junction with the buffer zone line (UTM Zone38 , Easting: 460180 Northing: 4327310). Following northward that limit, it leaves it at the spot UTM Zone 38, Easting 460180 Northing: 432750 from where it follows the bed of a waterway towards the ENE until it splits in two branches (spot UTM Zone 38, Easting 460450 Northing: 4327575). From that point, the limit turns towards the SE to join a summit (1865m) overlooking the floodway and the point from where it had started (spot UTM Zone 38, Easting 461087Northing: 4327082).

**Core Zone of Sandokht Chapel** (map p. 18):

The core zone of Sandokh chapel cannot pass through apexes of geographical features since the chapel itself is located on the highest spot (1906.80m) of a smoothly curved hill; consequently, its old elliptic limit (220m NW-SE, 120m NW-SE) is kept, but is being extended to 300m NW-SE and 200m. NW-SE. This delimitation will include the whole hill from its rising point on the level of the plain (roughly 1890m) and is limited on its northern side

**Expansion Zone of Qara-Kelisâ Village** (map p. 18):

The expansion zone of Qara Kelisâ village consists of the village area bounded by the nearest floodways surrounding the site on its western, southern, northeastern and southeastern sides. On the northern side of the village, towards the St. Thaddeus Monastery, the limit between the point UTM Zone 38, Easting: 460695 Northing: 4326940 and the point UTM Zone 38, Easting: 460490, Northing: 4327025 is shared between the village and the monastery; and on the eastern side of the village, the expansion limit is a straight line linking the point UTM Zone 38, Easting: 460410 Northing: 4326885 to point UTM Zone 38, Easting: 460410 Northing 4326733 both spots are situated on waterways which bound the expansion zone of Qara-Kelisâ village on its north-eastern and south-eastern sides.

**St. Stepanos Monastery, Darreh Shâm complex and the Chupân Chapels**

St. Stepanos Monastery and its dependencies are protected by a landscape zone, buffer zones and specific core zones.

**Landscape Zone of St. Stepanos Monastery, Darreh Shâm and the Chupân Chapels** (map p. 19)

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The landscape zone of St. Stepanos Monastery, Darreh-sham and the Chupân chapels is bounded on the north by the Araxes River which forms the international frontier between Iran and the Republic of Azerbaijan. In the south, the delimitation lines links the river running on the northern flank of Moushi Akhar Mountain in the SE to a tributary of the Aghchay River in the SW. Their linking line goes from west to east over the summits of the mountains with the heights of 1983, 1710, 1764, 1786, 1590, 1557, 1447, 1475 and 1405m. On the west side, the landscape Zone is delimited by the above-

mentioned subsidiary of the Aghchay River which has a south-north course; and in the east, by a line linking the northern flank of Moushi Akhar Mountain in the south to the Araxes river in the south in the east of the Chupân Chappel.

**Buffer Zone of St. Stepanos Monastery, Darreh Sham complex (map p. 20):**

The buffer zone of St. Stepanos Monastery and the Darreh Sham chapel complex is bounded on the north by the Araxes River which forms the international frontier between Iran and the Republic of Azerbaijan. On the eastern side, the boundary begins on the spot UTM Zone 38, Easting: 541880 Northing: 4315505 in the middle of the Araxes river and goes over the crests of the mountains over the summits reaching the heights of 827.7, 806.5, 857.3, 867.7, 973.3, 982.9, 1019, 1049.5, 1098.9m to reach the spot UTM Zone 38, Easting: 541480 Northing: 4314020 and then the spot UTM Zone 38, Easting: 541460 Northing: 4313820 where it turns sharply towards the NNE to form the southern limits of the Buffer Zone. From that point, the southern limit runs over the crest line of the mountains crossing over their summits reaching successively the heights of 1168.5, 1048, 1062.2, 1028.1, 1034.5, 1028.7, 1037.7, 1053.7 and 1031.6m, then following the crest line south of the Darreh Sham complex, the limit crosses the Aghchay River to get to the point UTM Zone 38, Easting: 538455, Northing: 4315840 where it reaches the height of 800m. For that spot, the limit follows the 80m contour line towards the north until it joins the cliff next to the Araxes river and plunge down into it to reach its middle at the point UTM Zone 38, Easting: 538700 Northing: 4316340.

**Core Zone of St. Stepanos Monastery (map p. 20):**

The core zone of St. Stepanos Monastery is bounded on the north by the Araxes River which forms the international frontier between Iran and the Republic of Azerbaijan. On the eastern side, the limit of the boundary starts from the Araxes river at the point UTM Zone 38, Easting: 540908 Northing: 4315678 and goes due south to reach a summit 801.1m height. From there it follows the crests of the mountains overhanging the Monastery domain over the summits 868.2, 902.7, 911.2, 1112.6 and 1098.9m. From that point, the limit turns towards the SW to reach the junction point of two floodways at the point UTM Zone 38, Easting: 540910 Northing: 4314125 in the south of St. Stepanos. From this point, the limit goes towards the source (point UTM Zone 38, Easting: 540760 Northing: 4314120) of a floodway from where it climbs over the crest of the ridge on the western side of the floodway and then follows it down to its junction with one of its tributary (point UTM Zone 38, Easting: 540685 Northing: 4314865). From this point, it turns west and crosses over a summit 1005.9m height and continues westward on the crest of the mountain until it gets to the source of a floodway (point UTM Zone 38, Easting: 540380 Northing: 4314890) from where it goes down following the crest of the ridge and passing over summits 952.3, 911.0, 848.0, 821.5m from where it plunges into the Araxes river at the point UTM Zone 38, Easting: 540617 Northing: 4315655.

**Core Zone of Darreh Sham complex (map p. 20):**

The core zone of the Darreh Sham complex is bounded on the north by the southern shore of the Araxes River. On the western side, the limit starts on the shore of the Araxes river (UTM Zone 38, Easting: 539485 Northing: 4315840) and climbs southward over a summit 796.5 high. From that point, it turns WSW to joint a summit

814.0m high and goes down and hits the bend of an Aghcha y River's tributary at the point UTM Zone 38, Easting: 539080 Northing: 4315610. The boundary follows then the southern shore of that tributary until it reaches the old irrigation canal of the Darreh Sham village and follows that canal towards the north until the point UTM Zone 38, Easting: 538870 Northing: 4315920) from where it takes the northwestern embranchment of the canal until it reaches the Araxes river (UTM Zone38 , Easting: 538880 Northing: 4316120).

#### **Buffer Zone of Chupân Chapel (map p. 21):**

The core zone of the Chupân Chapel is bounded on the north by the southern shore of the Araxes River. On the western side, the limit starts on the shore of the Araxes river (UTM Zone 38, Easting 549620 Northing: 4314332) and climbs southward, crosses the the Maku-Jolfa road, passes on the eastern side of a high voltage electricity pylon and reaches a point 767.72m high (UTM Zone 38, Easting: 549682 Northing: 4314266). From this spot, it turns southwestward following the rocks to the point UTM Zone 38, Easting: 549746 Northing: 4314204. On this spot, still following the sharp decline in the bedrock, the delimitation lines turns towards the NW until it gets to the south-eastern corner of a high voltage electricity pylon (UTM Zone38 , Easting 5495546.5, Northing: 4314138) from where it plunges due NW until it reaches again the southern shore of the Araxes River (UTM Zone38 , Easting: 549493 Northing: 4314248).

#### **Core Zone of Chupân Chapel (map p. 21):**

The Chupân Chapel has a natural core zone as it was purposely built inside a natural depression surrounded on three sides (NE, SE and SW) by massive cliffs. The upper edges of these cliffs form thus its core zone. On its forth side (NW), the chapel is delimited by the southeast side of Maku-Jolfa road from the point UTM Zone38 , Easting: 549521 Northing: 4314200 to the point UTM Zone38 , Easting: 549625 Northing: 4314286.

#### **Dzordzor Chapel**

##### **Landscape Zone of Dzordzor Chapel (map p. 22):**

The landscape zone of the Dzordzor Chapel begins in the north, from a peak 2092m high (UTM Zone 38, Easting: 454900 Northing: 4338670) which dominates the site of the Dzordzor Chapel. From that summit, the delimitation line drops down towards the Baron Dam following the crest line in a south-southeasterly direction. Then, it follows the southern façade of the dam towards the east in a straight line until it reaches a peak 2072.92m high (UTM Zone 38, Easting: 456021 Northing: 433795). From this highest point in the area, the delimitation line takes a downward southerly direction until it reaches a crest 1743.75m high (UTM Zone 38, Easting: 456194 Northing: 4336650). Turning towards the WSW and following the crests successively 1776.23, 1738.90, 1700.55, 1670.87 and 1677.25m high, the delimitation line crosses the old riverbed under the waters of the present lake at UTM Zone 38, Easting: 454969 Northing: 43364665 and climbs the opposite ridge to reach a lofty conic peak 1707.50m high (UTM Zone 38, Easting: 454670 Northing: 4336641). From this peak, the delimitation line turns due



north to join another peak 1708.51m high (UTM Zone 38, Easting: 454663, Northing: 4337161) where it turns towards the NW to get to another summit 1726.32m high (UTM Zone 38, Easting: 454326 Northing: 4337527) and then the spot (UTM Zone38 , Easting: 454163 Northing: 4337536). In this point, it turns towards the NNE in the direction of the Baron Village but before reaching that place, the delimitation line turns westward at its junction road( UTM Zone 38, Easting: 45005, Northing: 4337906) towards the point UTM Zone 38, Easting: 453831 Northing: 4337898. At this spot the line takes a northerly direction over the crests of the ridge dominating the Baron Village until it reaches a protuberance 1881.24m high (UTM Zone 38, Easting: 453893 Northing: 433882). From this spot, the delimitation line takes an easterly direction and joins the peak where it started.

**NB.** Previously, the southwestern limit of the Landscape Zone was situated about 50m north of the present one and the Landscape area was thus smaller. That limit had to be removed towards the south and fixed on higher peaks because the previous ones were no more visible and identifiable when the level of water uphold by the dam reached its maximum height. The old limit used to take a different direction from the present one from the highest peak in the area (2072.92m) on the east of the Chapel and went downward southerly until it reached a crest 1683.30m high (UTM Zone38 , Easting: 455777 Northing: 4336785). From that point, it turned towards the WNW and following the crests successively 1578.23, 1674.20 and 1671.56m high, crossed the old river at UTM Zone 38, Easting: 455285 Northing: 4337055 and went up the opposite ridge to its top and continued over to a summit 1708.51m high (UTM Zone 38, Easting: 454663, Northing: 4337161) where it joined the present delimitation.

#### **Buffer Zone of Dzordzor Chapel (map p. 22):**

The buffer zone of Dzordzor Chapel encompasses on three sides (E, S and W) a triangular area surrounded by the waters hold back by the Baron Dam. As to the northerly limit, also triangular, it starts from the outer most northerly corner reached by the waters between the Chapel and the Village in the west (UTM Zone 38, Easting: 454370, Northing: 4337844) and then, taking a north-easterly direction, it goes up reaching the top of a floodway (UTM Zone38 , Easting: 454855, Northing: 4338165) 400m NNE of the Chapel. From that spot, the delimitation lines follows the floodway towards the SE and reaches again the dam waters close to the barrage at the spot UTM Zone 38, Easting: 455022 Northing: 4337950.

**NB.** When the present Inscription Dossier was being sent in January 2007 to the WHC, the fear of a massive landslide forced the Barrage authorities to intertwine east of the Chapel and start to remove a large amount of land from that area next to the waters. The topography east of the chapel is no more the same as before, but as the work and the soundings are not finished yet, it is presently impossible to submit a final map of that area (map. p. 24).

**Core Zone of Dzordzor Chapel** (map p. 22):

The Core Zone of Dzordzor Chapel is defined by a circle having a 50m long radius centred in the middle of the Chapel.

**Expansion Zone of Baron Village** (map p. 22):

The Zone starts in the SE of the of the Baron village where a waterway reaches the road towards the Dam (spot UTM Zone38 , Easting 453777 Northing: 4337850). From that point, the delimitation line follows the floodway up towards the north and parallel to the village until it reaches the road and a crossroad (UTM Zone38 , Easting: 454095 Northing: 4338630) leading from Mâku to the village, the Dam and the Employees' Camp which it includes in the expansion zone. From the crossroad, the expansion limit then expands parallel to the road to Mâku towards the west on a short distance until the road meets a north-south floodway (UTM Zone38 , Easting: 454048 Northing: 4338663) where the limit turns south following the floodway until it meets a westerly-easterly canal (UTM Zone 38, Easting: 453924 Northing: 4338012). From this spot, the limit turns towards the SE and following a strait line joins the point where it started. Home loan

## Justification

### Statement of outstanding Universal Value

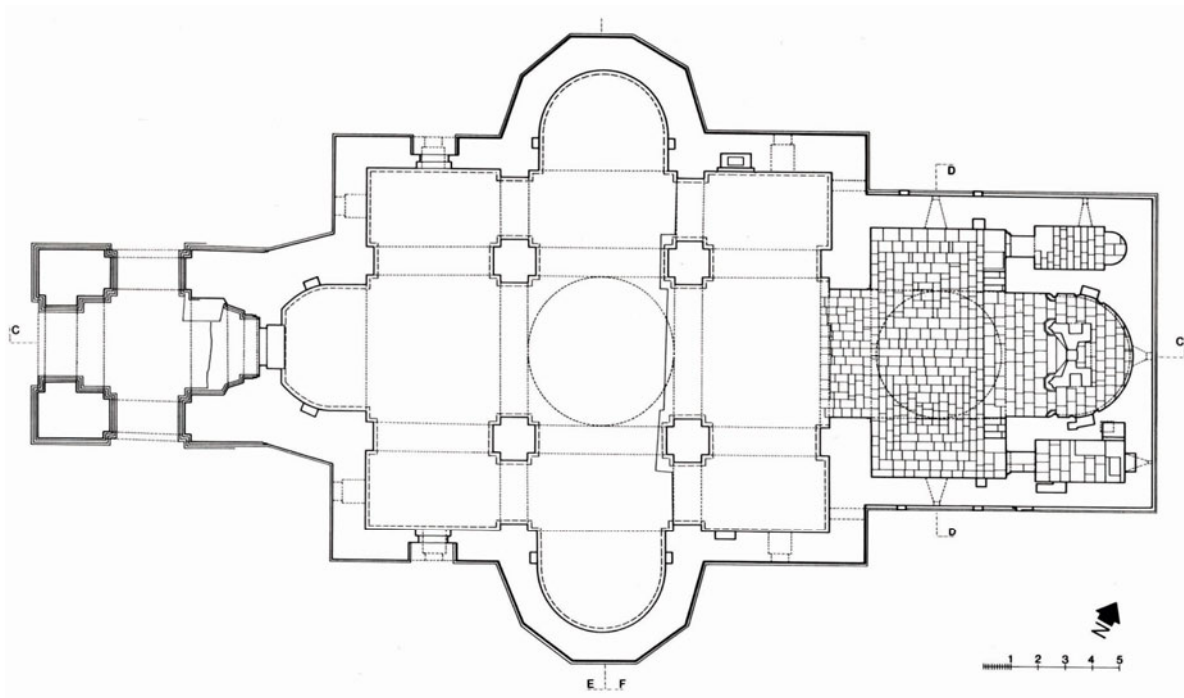
The universal value of the St. Thaddeus Monastery for first and foremost reason lays in the fact that St. Thaddeus, one of the Twelve Disciples of the Christ, who is reported to have been killed in Persia, is believed at least for the last 1500 years by the Armenians and the Orientals to have been buried within that impressive architectural ensemble. St. Thaddeus is, with St. Peter Basilica in Rome, among the very few known Christian holy places where the remains of the Twelve Apostles of Jesus Christ are known to rest and subject of mass pilgrimages. As to St. Stepanos Monastery, it commemorates the stoning to death of that preacher who *first* among the Armenians suffered martyrdom. Each year, on the last days of July, thousands of pilgrims leave St. Thaddeus Monastery for St. Stepanos Monastery to perpetuate the memory of the First Martyr.



Mass Armenian annual pilgrimage at St. Thaddeus Monastery

On architectural point of view, the metamorphoses of the plan of St. Thaddeus from a simple but beautiful small burial church to a magnificent double domed cathedral is, in its process, if not unique at least exceptional: Indeed, based on the intrinsic

importance of St. Thaddeus, the undertaking took place in order to transfer the centre of the Armenian Pontifical See from Etchmiadzin to St. Thaddeus. Alongside its religious and political side, the architectural transformation was also charged with a deep patriotic as well as nationalist symbolism as the larger dome of the church was conceived as a reference to the Great Ararat Mount and the smaller one as a hint to the Little Ararat Mount. Other attempts for the transfer of religious power from one point to another are known, but they lack the combination of both symbolic and architectural values that are encompassed in St. Thaddeus's Church.<sup>1</sup>



St. Thaddeus. The original church built above the tomb of the Apostle is on the right (east) and its extension on the left (west).

Other architectural developments from different epochs of history and cultures are also present in the monasteries and display Zoroastrian, Mithraic, Sasanian, Christian, Islamic and Armenian influences. The most striking intercultural feature is perhaps the “Old Kitchen” in St. Stepanos. It is in fact a *chârtâq* (fire temple type) built perhaps as early as in the pre-Islamic times within the layout of the primitive church and its subsidiary buildings.

<sup>1</sup> For instance, among the Catholics, with the transfer of the Papacy from Rome to Avignon and its later return to that city in the 14<sup>th</sup> century and, within the Armenian Church, with the extension of the authority of Beirut after the fall of Etchmiadzin into Communist hands as a consequence of the Russian Revolution in 1917.

Part of the architectural decoration of both St St. Thaddeus and St Stepanos show in their turn an exceptional case of symbioses between the Armenian and the Persian art. The phenomenon is best observed in the bas-reliefs and sculptures on the panels and pedestals of both ensembles. While many motifs are typically Christian and Armenian both in motifs and technique (such as those related to the Apostles or St. Stepanos), others are Christian in subject, but Persian in test and technique (Saint fighting the dragon for instance) or quite Persian with references to Nezami's poems for example.

A most valuable and as far as one can judge original and unique feature of the sites presented in this inscription dossier lays in St Stepanos ensemble. The site seems to be, at least within the sphere of Armenian culture , the only case in the world in which a monastery is conserved not only with all its direct components and lands, but even with now a deserted village (Darre-Shâm) whose revenues were transferred to the monastery. The village, its cemetery and its depending chapels are kept "frozen" as they are to reflect Armenian life and culture in a land where once they lived and where in the neighbourhood "some" remove all signs of the their old presence. .

As to the chapel of Dzordzor, it is particularly cherished by the Armenians and the Armenian Church because it has been *rescued* from immersion into the mounting waters of a nearby river.

Beyond these considerations, others can also be enumerated in favour of these monuments making them worthy of being considered as World Heritage sites:

1- The monasteries are universal symbols of tolerance and understanding: their presence and numerous centuries old decrees by the rulers of Iran of all origins in favour of these monasteries, especially St. Thaddeus, do not only show effective means of support for the protection of the religious right of minorities, but as such, they also symbolise universal values such as dialogue, tolerance and understanding.

2- The monastic ensembles, especially St. Stephanos, have been places of devotion by Christians as well as Moslems and in a way the Jews (St Stepanos has a wing named after the Prophet Daniel). As such, these monuments symbolize broadmindedness and mutual acceptance among the followers of the three of the major religions of the world.

3- Having withstood the ravages of time and natural calamities for nearly two thousand years on lands where many civilizations met, the monasteries have potentials for multicultural archaeological researches. The investigations would surely contribute to the advancement of comparative studies in the archaeological field.

## Criteria under which property is nominated

The Armenian Monastic Ensembles of St Thaddeus and St. Stepanos, to which complexes is joined the Dzor-Dzor Chapel as a *rescued* and restored symbol of the past presence of the Armenian Cultures in the area, appears to meet the **criteria (ii), (iii) and (vi)**. The three sites are proposed for **inscription on the World Heritage List as a Serial Nomination**.

**ii-** *Exhibit an important interchange of human values, over an span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town planning or landscape design.*

Charged with symbolic concepts, the proposed sites, located in a crossroad of human exchanges, exhibit a striking case of the development of Armenian art of sculpture, design, decoration, and architecture in the fringe of the Armenian heartland and also their expansion into Persia. The interchange of artistic and cultural values between the local Iranian art on one hand and the Armenian art on the other, led to the fusion of these arts and resulted in a symbiosis which is manifested notably in the Armeno-Persian architectural forms (the use of *chāhār-tāqs* and *eyvān* in the medieval layout of Christian churches borrowed from the West), and the art of bas-reliefs and sculptures on the panels and pedestals of St. Thaddeus and St. Stepanos.

The extensive modification (in fact a re-planning) of the plan of St Thaddeus together with the addition of a new dome next to the old one for representing the Ararat Mounts illustrates in its turn a very rare example (unique?) of a major attempt to move a pontifical see from one place to another, from the Holly See of Etchmiadzin to St Thaddeus.

**iii-** *bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.*

The monastic ensembles of St. Thaddeus, St. Stepanos, and the Dzordzor Chapel bear witness in northwestern Iran to the cultural tradition of Armenian population which was once largely present in that region. The sites, being the focal points of a large network of communication and religious centres, constitute the easternmost manifestation of old traditional Armenian Church. The apostolic tradition of the Armenian Church originated and developed in this area, notably from the monastery of St. Thaddeus.

The Monastery of St. Thaddeus, as the resting place of one of the Twelve Disciples of the Christ at least in Armenian tradition, is with St. Peter Basilica in Rome, one of the very few known Christian holly places where the remains of the Twelve

Apostles are known to rest and subject of mass pilgrimages. The Monastery at St. Thaddeus has the privilege of being the second important Armenian Church in the region next to the Etchmiadzin Cathedral (near Yeravan in Armenia) which is the Heart of the Armenian Christendom. The Monastery has been and continues to be the most significant symbol of the cultural heritage of Iran's Armenians who constitute one its most important ethno-religious groups. Stretching on nearly two millineries span of time, hardly any other place of worship has had and still posses such a highly status among the Armenian people in general.

The monastery of St. Stepanos is, in its turn and beside its architectural qualities, the unique site of the Armenian faith where various features of a monastic complex including its nearby "frozen" deserted village (Darre-Shâm) is preserved with its chapel, cemetery, ruined streets, abandoned fields and irrigation canals (this specificity also qualifies the inscription of the site under criteria v<sup>2</sup>).

As to the chapel of Dzordzor, it has a very dear place in the heart of the Armenian community as the *rescued* and restored symbol of their past presence and faith in the area.

**(vi)** *be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.*

The monastic complexes of St. Thaddeus, St. Stepanos, and in a lesser degree the Dzordzor Chapel are closely connected with the events that have marked the history of Armenian people in the course of time.

The monastery of St. Thaddeus is the gathering place of thousands of Armenians who come to the monastery each year, especially in July for marking the martyrdom anniversary of the saint. In that occasion, the worshipers leave the monastery for the magnificent ensemble at St. Stepanos in order to complete their pilgrimage.

The monastery of St. Thaddeus has a very important role in the institution of the Armenian Church, which is known by the full name of the Armenian Apostolic Church. The philosophic background of the Armenian Church is based on the thoughts of St. Thaddeus. In view of that, the monastic ensemble is not only a remarkable ancient monument, but it is also a celebrated religious centre for the Armenians all over the world.

The Dzordzor chapel is the only extant part of the notorious monastery of St. Mary which played a significant role in the history of the Armenian Church in the past. The attachment of the Armenians to that chapel led the Iranian Cultural Organization to undertake an exceptional operation to rescue the monument from being drowned in the waters rising behind a nearby dam. In spirit, but on a far lesser technical scale, the action is reminiscent of UNESCO's rescues operation of the Abu Simbel Temple in Egypt.

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<sup>2</sup> Criteria v: "be an outstanding example of a traditional human settlement, land use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible changes".

The three sites, i.e. St. Thaddeus, St. Stepanos, and Dzordzor, are thus directly associated with living traditions, beliefs and history of the Armenians and bear an exceptional testimony to the richness and values of the Armenian Faith and Culture (in the present dossier, this criteria vi is mentioned in conjunction with criteria **iii** and v if the latter is added by the WHC experts and committee).



**A4 size map of the nominated properties  
showing their boundaries and buffer zones**

**Cultural Heritage, Handicrafts  
And  
Tourism Organization of Iran**

**THE ARMENIAN MONASTIC ENSEMBLES  
IN IRANIAN AZARBAYJAN**

**UNIQUE EMBLEMS FROM THE FRINGE OF ITS HEARTLAND**

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**Tehran 2007**

## **Synopsis**

On the fringe of the Armenian heartland, the monastic complexes of St. Thaddeus, St. Stepanos and the Dzordzor Chapel are closely connected with the events that have marked the history of the Armenian people and their civilization in the course of time. They are also linked to the East-West cultural interrelations since their dawn and with the tragic human, cultural and political events that have happened and are still happening beyond the Iranian frontiers.

According to traditions, the St. Thaddeus monastic ensemble is the burial site of St. Thaddeus, one of the Twelve Apostles of the Christ, while St. Stepanos is where St. Bartholomew and St. Matthew retired in the time of their persecution and where the relics of some of the most prominent Christian saints were kept before the First World War and its tragic events (some hidden relics were found during archaeological investigations in 2005).

Both monasteries are symbols of tolerance and understanding, especially religious, as the donations granted by Persian Princes in the past prove it. This ongoing fact is demonstrated by the recent removal of the Dzordzor Chapel to a higher ground as it was going to be submerged by the rising waters of a dam. In a smaller scale, this operation is a replica of UNESCO's gigantic operation in Abu Simbel.

Ecclesiastic seats for Armenian Dioceses, the monasteries of St. Thaddeus and St. Stepanos have been places of worship and centres of monastic as well as secular learning. In fact there were times when St. Thaddeus stood not far from becoming the Holy See of Armenia (see the next paragraph). St. Thaddeus still is the focal point of a massive annual Armenian pilgrimage. It has the privilege of being the second important Armenian Church in the region after Echmiadzin cathedral, near Erevan, in Armenia.

These monuments, especially the monasteries, exhibit a striking case of the development of Armenian art of sculpture, design, decoration, and architecture in the fringe of the Armenian heartland. They also show salient examples of interchange of artistic values between the Iranian and the Armenian arts which led to artistic symbiosis manifested notably in the

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Armeno-Persian architectural forms (use of chāhār-tāqs and eyvāns) and in the art of bas-reliefs which is represented on the panels of St. Thaddeus and St. Stepanos. The extensive modification of the plan of St Thaddeus about two hundred years ago shows in its turn a very rare example (unique?) of a major attempt to move a pontifical see from one place to another, from the Holly See of Etchmiadzin to St Thaddeus.

The monastery of St. Stepanos, in its turn, can be considered as a unique site of the Armenian culture where various features of a monastic complex, including its adjacent settlement of Darresham can be studied in detail. While perhaps similar sites have been wiped out elsewhere, this deserted village of yesteryear keeps in a magnificent landscape, crossed by the Araxes River, the ruins of its streets, houses and churches underneath its vast cemetery covered with large tombstones.

**On the bases of criteria II, III and VI, The ensembles at St. Theddeus, St. Stepanos and Dzoedzor are proposed as a serial nomination.**

<b>State Party</b>	Islamic Republic Of Iran
<b>State, Province or Region</b>	Western and Eastern Azarbayjan
<b>Name of Property</b>	1.The Monastery of Saint Thaddeus Ensemble 2.The Monastery of Saint Stepanos Ensemble 3.The Chapel of Dzordzor
<b>Geographical coordinates to the nearest second</b>	See 1.d
<b>Textual description of the boundary(ies) of the nominated property</b>	see appendix IV
<b>A4 (or "letter") size map of the nominated property, showing boundaries and buffer zone</b>	See appendix no IV
<b>Justification Statement of Outstanding Universal Value</b>	See 3.a and 3.b
<b>Criteria under which property is nominated</b>	<u>II,III,VI</u> For more information see 3.a
<b>Name and contact information of official local institution/agency</b>	Iranian Cultural Heritage, Handicrafts and Tourism Organization Address: Zanzan Int. Azadi Ave. Tehran . Iran P.O. Box : 13445-719 Tel:+98-21-66037775 Fax: +98-21-66035298 Website: www.ichhto.ir

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## Contents

### **1. Identification of the Property**

- 1a. Country (and State Party if different)*
- 1b. State of province or region*
- 1c. Name of Property*
- 1d Geographical co-ordinates to the nearest second*
- 1e. Maps and/or plans showing boundaries of the nominated proposed for inscription and of any buffer zone*
- 1f. Area of nominated property (ha.) and proposed buffer zone (ha.)*

### **2. Description**

- 2a. Description of Property*
- 2b. History and Development*

### **3. Justification for Inscription**

- 3a. Criteria under which inscription is proposed (and justification for inscription under these criteria)*
- 3b. Proposed Statement of Outstanding Universal Value*
- 3c. Comparative analysis (including state of conservation of similar properties)*
- 3.d. Integrity and/or Authenticity*

### **4. State of Conservation and factors affecting the Property**

- 4a. Present state of conservation*
- 4b. Factors affecting the property*
  - (i) Development Pressures*
  - (ii) Environmental pressures*

- (iii) *Natural disasters and risk preparedness*
- (iv) *Visitor/tourism pressures*
- (v) *Number of inhabitants within the property and the buffer zone*

## **5. Protection and Management of the Property**

- 5a. Ownership*
- 5b. Protective designation*
- 5c. Means of implementing protective measures.*
- 5d. Existing plans related to municipality and region in which the proposed property is located*
- 5e. Property management plan or other management system*
- 5f. Sources and levels of finance*
- 5.g Sources of expertise and training in conservation and management techniques*
- 5.h Visitor facilities and statistics*
- 5.i Policies and programmes related to the presentation and promotion of the property*
- 5.j Staffing levels (professional, technical, maintenance)*

## **6. Monitoring**

- 6a. Key indicators for measuring state of conservation*
- 6b. Administrative arrangements for monitoring property*
- 6c. Results of previous reporting exercises*

## **7. Documentation**

- 7a. Photographs, slides, image inventory and authorization table and other audiovisual materials*
- 7b. Texts relating to protective designation, copies of property management plans or documented management systems and extracts of other plans relevant to the property*
- 7c. Form and date of most recent records or inventory of property*
- 7d. Address where inventory, records and archives are held*
- 7.e Bibliography*

## **8. Contact Information of responsible authorities**

- 8.a Preparer*
- 8.b Official Local Institution/Agency*
- 8.c Other Local Institutions*

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*8.d Official Web address*

**9. Signature on behalf of the State Party**

**10. List of Illustration**

**11. List of Slides**

**12. Appendix I**

*The report of discovered bones*

**13. Appendix II**

*The report of Dzordzor relocation*

**14. Appendix III**

*The Agreement between Iranian Cultural Heritage, Handicrafts and Tourism  
Organization and the Ministry of Energy*

**15. Appendix IV**

*A3 size map of the nominated property, showing boundaries and buffer zone*

**16. Appendix V**

*Image Inventory and Photograph and Audiovisual authorization form*

**17. Appendix VI**

*Management Plan*



**1**

**IDENTIFICATION OF THE PROPERTY**

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1.a. Country (and State Party if different)

Islamic Republic of Iran



Fig 1.

1.b. State, province, or region,

Provinces of Western Azarbaijan, and Eastern Azarbaijan

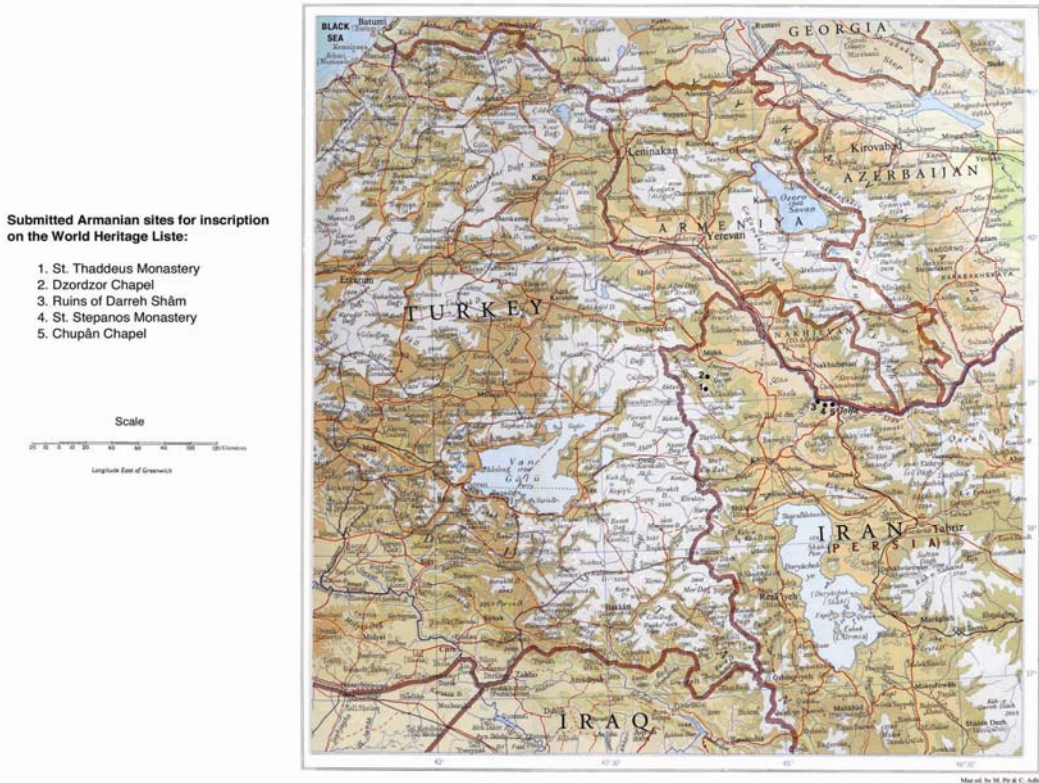


Fig 2

1.c. Name of Properties



Fig 3

1. c.1 - *The Monastery of Saint Thaddeus Ensemble* , also referred to in Armenian : Sourb Thadei Vank, Tade-i Vank, and in Turkish and in Persian: Qara Kelisa. The ensemble also includes: 3 small chapels in its northern side and one (Sandokht) in southern limit and 2 cemeteries.

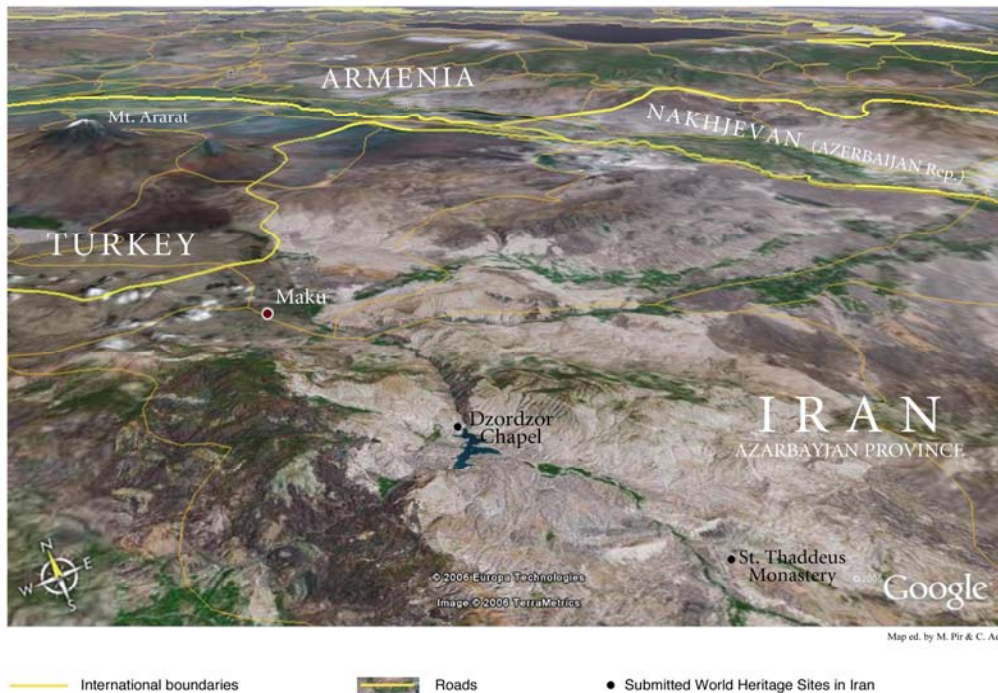


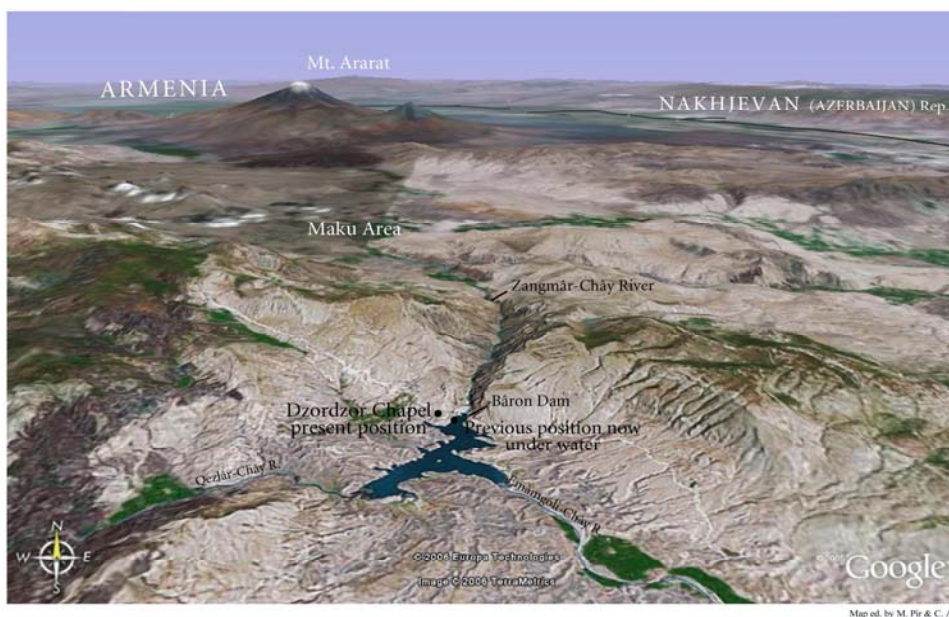
Fig 4

**1. c.2 - The Monastery of Saint Stepanos Ensemble**, also referred to in Armenian: Sourb Stepanos and Sourb Nakhvaga, and in Turkish and in Persian: Qizil Kelisa and Qizil Vank, The ensemble also includes: The chapel Andreortiy (Hovvi Ekeghetsi) and in Persian Chupan (Shepherd), the village of Darresham with its chapel named Sourb Maryam as well as its vast  
 a. cemetery b. the village



**Fig 5**

**1. c.3 - The Chapel of Dzordzor** and in Armenian Sourb Maryam , the chapel of St. Mary.



**Fig 6**

**1.d. Geographical coordinates to the nearest second**

**The Geographical coordinates Table of The Monastery of Saint Thaddeus Ensemble**

NO.	Site Name	Geographical Coordinates	Map ref.
1	The main church	N: 39° 05' 32.3" E: 44° 32' 40.4"	Area no:1 Map no: 1,2,3

**The Geographical coordinates Table of The Monastery of Saint Stepanos Ensemble**

NO.	Site Name	Geographical Coordinates	Map ref.
1	The main church	N: 38° 58' 44.8" E: 45° 28' 24.0"	Area no:2 Map no:1-2
2	Darresham Chapel	N: 38° 59' 24.9" E: 45° 27' 08.6"	Area no:2 Map no:1,2,5-19
3	Chupan Chapel	N: 38° 58' 31.3" E: 45° 34' 22.0"	Area no:2 Map no:1,3,4

**The Geographical coordinates Table of Dzordzor**

NO.	Site Name	Geographical Coordinates	Map ref.
1	The main chapel	N: 39° 11' 16.8" E: 44° 28' 34.5"	Area no:3 Map no:1,2,3

**1.e. Maps and plans showing boundaries of the nominated properties and buffer zones**

See the maps at the end of the file:

NO.	Site Name	Map ref.		
		Core Zone	Buffer Zone	Landscape Zone
1	The Monastery of Saint Thaddeus Ensemble	Area no:1 Map no:1-2	Area no:1 Map no:1-2	Area no:1 Map no:1
2	The Monastery of Saint Stepanos Ensemble	Area no:2 Map no:1-3	Area no:2 Map no:1-3	Area no:2 Map no:1-3
3	Dzordzor	Area no:3 Map no:1	Area no:3 Map no:1	Area no:3 Map no:1

**1.f. Area of nominated property(ha.) and proposed buffer zone(ha.)**

**The Boundaries Table of The Monastery of Saint Thaddeus Ensemble**

NO.	Site Name	Core Zone (ha)	Buffer Zone (ha)	Landscape Zone (ha)
1	The Monastery of Saint Thaddeus	29.8542	310.981	1437.7633
2	The village	8.3291	310.981	1437.7633
3	Chapel 1	29.8542	310.981	1437.7633
4	Chapel 2	29.8542	310.981	1437.7633
5	Chapel 3	29.8542	310.981	1437.7633
6	Chapel 4	1.9772	310.981	1437.7633
7	Chapel 5 ( Sandokht)	29.8542	310.981	1437.7633

**The Boundaries Table of The Monastery of Saint Stepanos Ensemble**

NO.	Site Name	Core Zone (ha)	Buffer Zone (ha)	Landscape Zone (ha)
1	The main church	72.058	312.7926	6364.6281
2	Darresham Chapel	10.8486	312.7926	6364.6281
3	Chupan Chapel	1.1761	4.0023	6364.6281

**The Boundaries Table of Dzordzor**

NO.	Site Name	Core Zone (ha)	Buffer Zone (ha)	Landscape Zone (ha)
1	The main chapel	0.7853	27.2363	252.7149
2.	The Baran village	4.2534	27.2363	252.7149

**2**

**DESCRIPTION**

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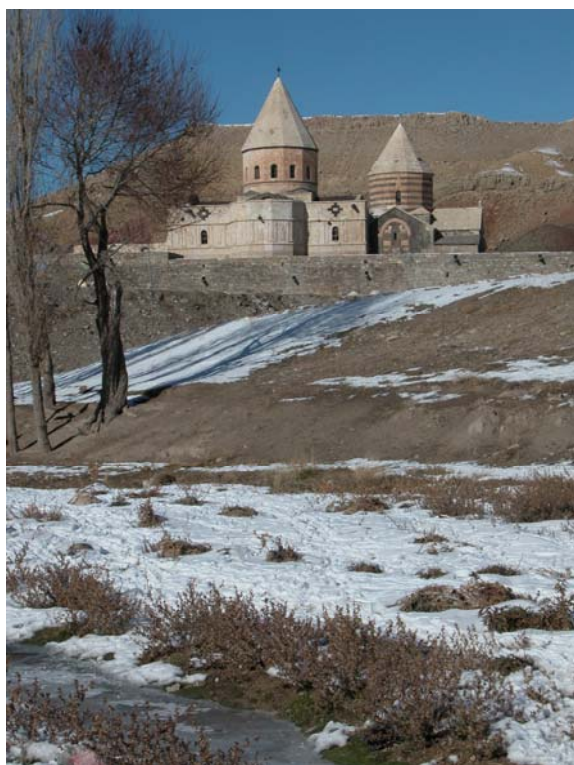
## **2. a. Description of Properties**

### **2.a.1. The Monastery of Saint Thaddeus Ensemble**

The monastery of St. Thaddeus is located 12 km to the southeast of Maku, at an elevation of 2200 m. above sea level

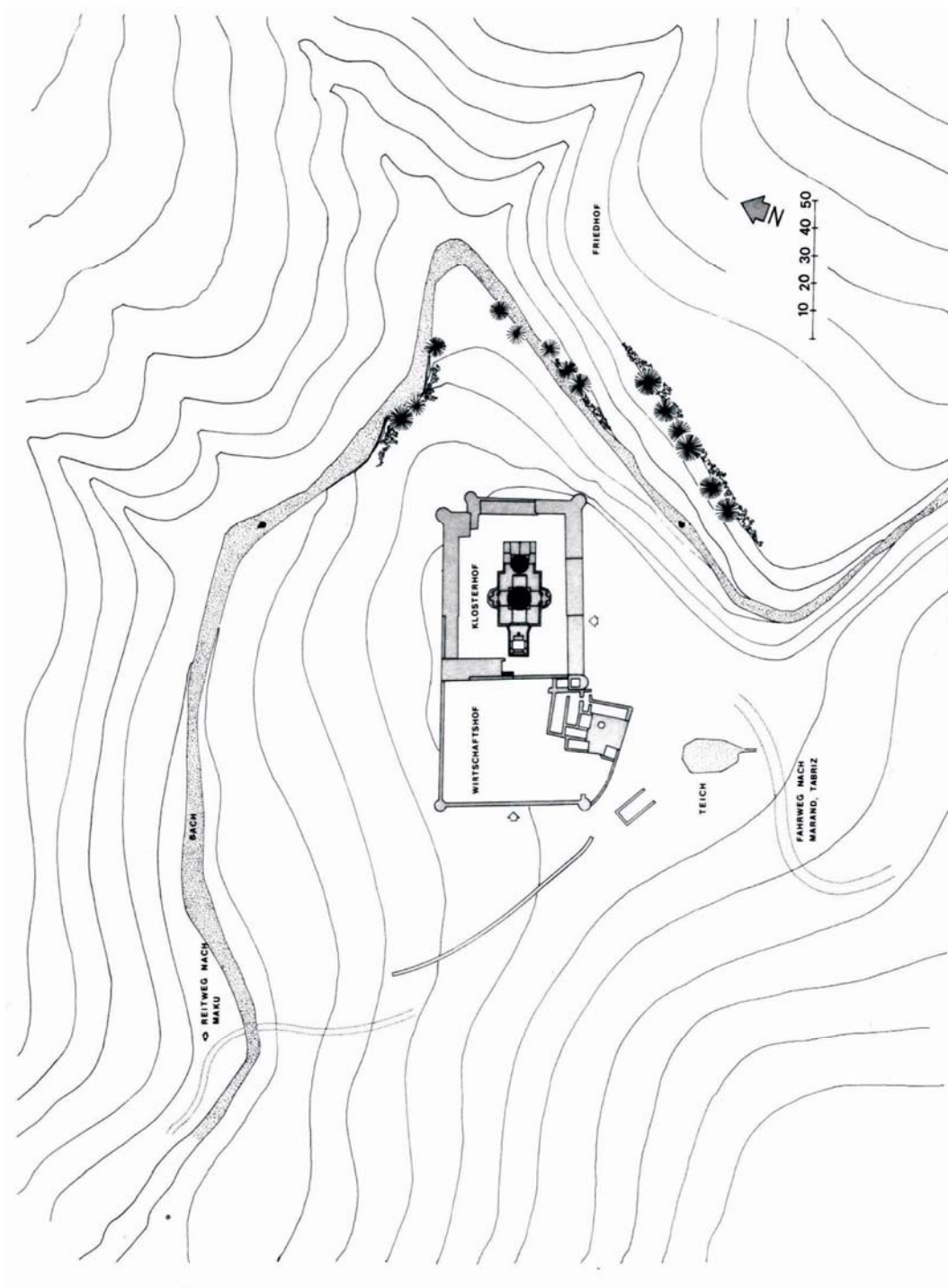


**Fig 7**



The site includes the monastery itself and five adjacent chapels, of which one is in the nearby village, the three others are located to the east side of the watercourse flowing north of the monastery , and the fourth, known as Sandokht Chapel, lies 3 km south of the monastery. It also includes 2 cemeteries known as public cemetery and the other one spiritual cemetery\_.

**Fig 8**



**Fig 9**

The monastery of St. Thaddeus lies on top of an outcrop, at the foot of which flows a watercourse that purely isolates the site from its surroundings .

According to Armenian tradition such a location was chosen because saint Thaddeus built the earliest church--parts of which are still believed to be in place as the base of the old section--upon the ruins of the temple. He was martyred in 66 AD by the order of Armenia's King Sanatrouk. It has also been chosen for strategic reasons, for the monastery was built during a period of hostilities and political turmoil. It is obviously for such reasons that the monastery is built within a fortified enclosure.



Fig 10

The monastery's enclosure includes two large courtyards. Two semicircular towers protect the monastery's west side, giving it the allure of a massive defensive wall. A central opening made on this side was originally 2,50 m wide; it was later narrowed to 1,50 m. The opening is decorated with an ogive arch, ornamental motifs, and two *khatchkars* (tombstone crosses) which are inserted into the masonry. This opening leads to the first courtyard (44,50 x 49,50 m), in the southeast corner of which there is a series of rooms for preserving agricultural products. In this sector there are also rooms equipped for oil making, a miniature windmill, an oven, and a fountain. The whole area is protruding out from the main limits of the courtyard. Outside the southwest wall at this area, there are foundations of walls flanking a downhill channel that leads to an artificial pond used probably as water trough for the livestock. This courtyard was most probably used as an open area for the stay of pilgrims, and as storage and maintenance purposes as well.

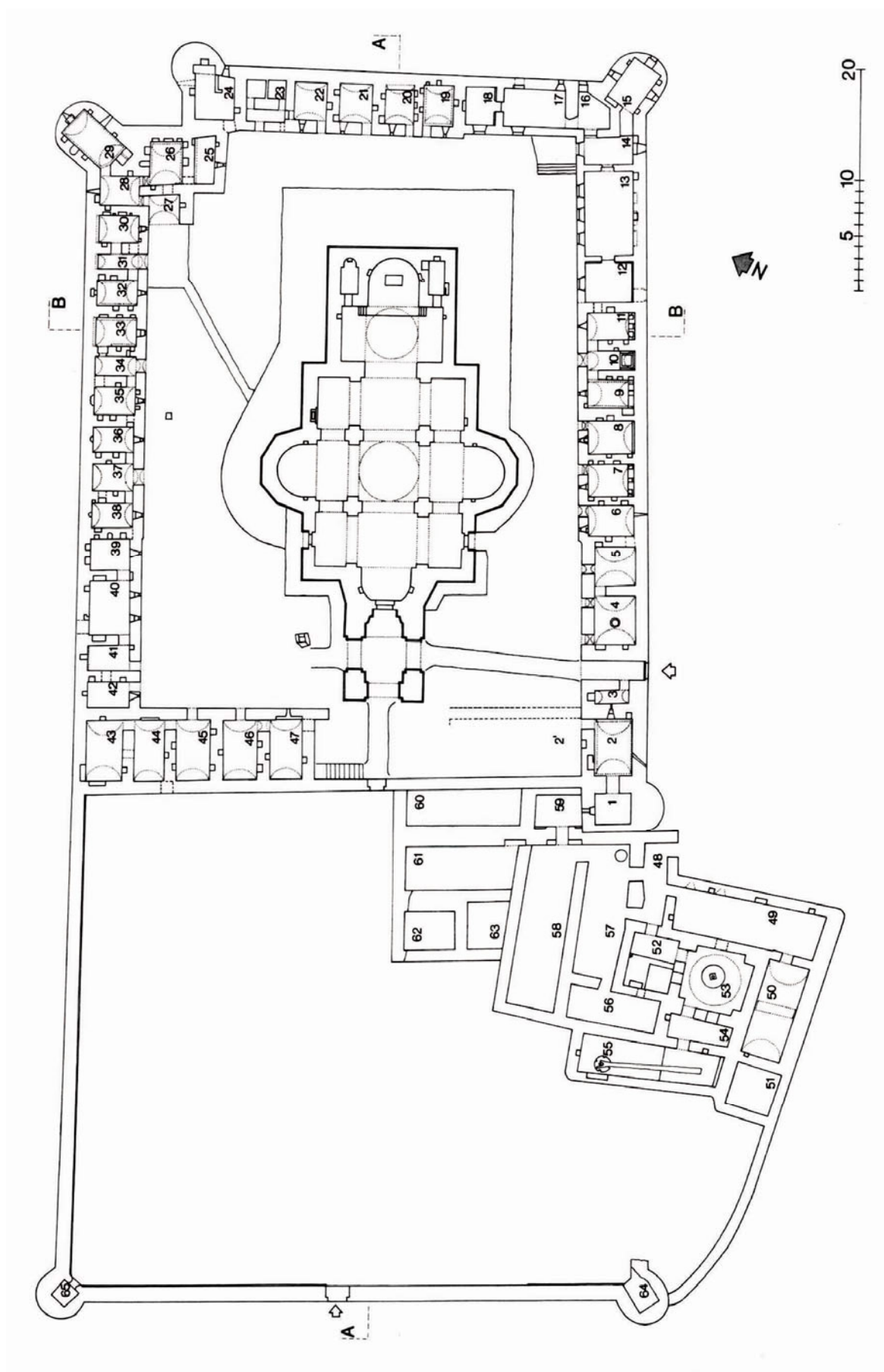


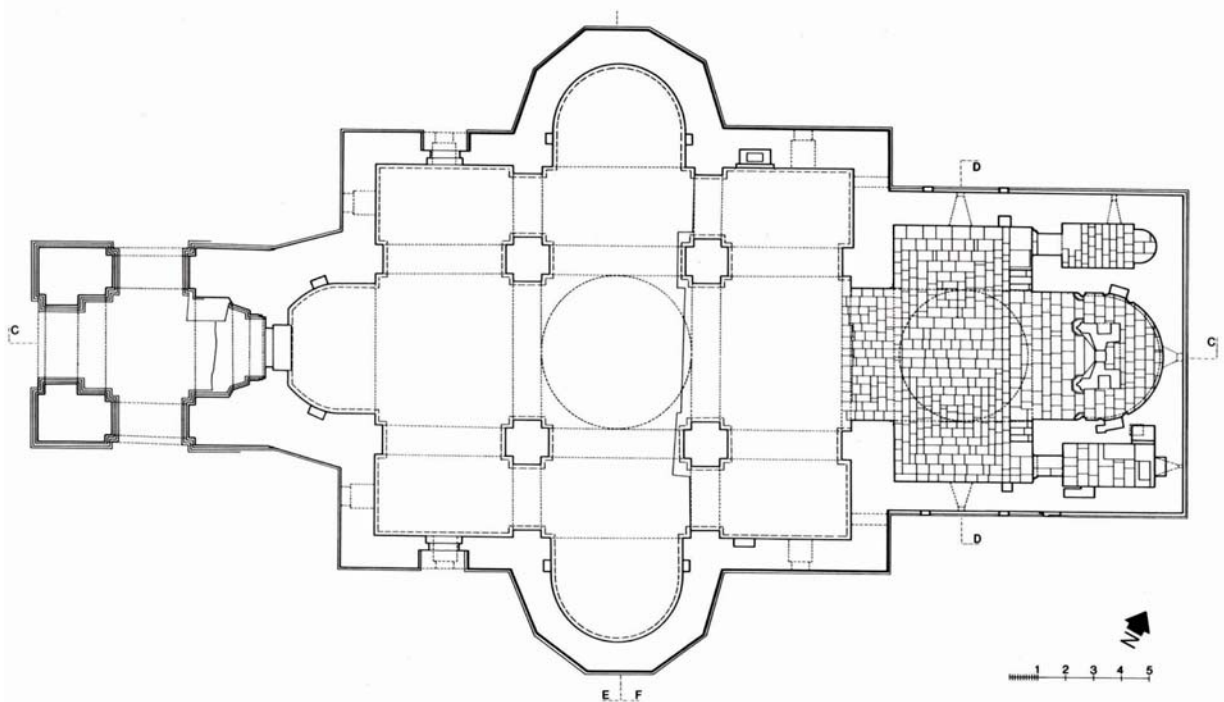
Fig 11



**Fig 12**

A small door placed on the western side opens to the second courtyard (approximately 38, 50 x 52 m) where the monks' cells for living and working line the perimeter of the wall together with the abbot's rooms, the refectory, the kitchen and facilities. All these rooms built in crudely shaped stone face the interior of the courtyard that supplies their source of light. The north-eastern corner of the cloister is fortified with two heavy semicircle towers. Another massive tower placed in the south-east corner of the wall overlooks the valley below to the east.

All areas on the four sides of the yard are built against the outside wall of the cloister . The north wing of the cloister includes sixteen installations. Three areas that occupy the inner north-east corner of the yard form the structural connection with the eastern flank. The eastern flank with its ten installations and massive wall is erected on the steep rock of the mountainside. There are seven structures located at the south-east corner of the cloister.



**Fig 13**

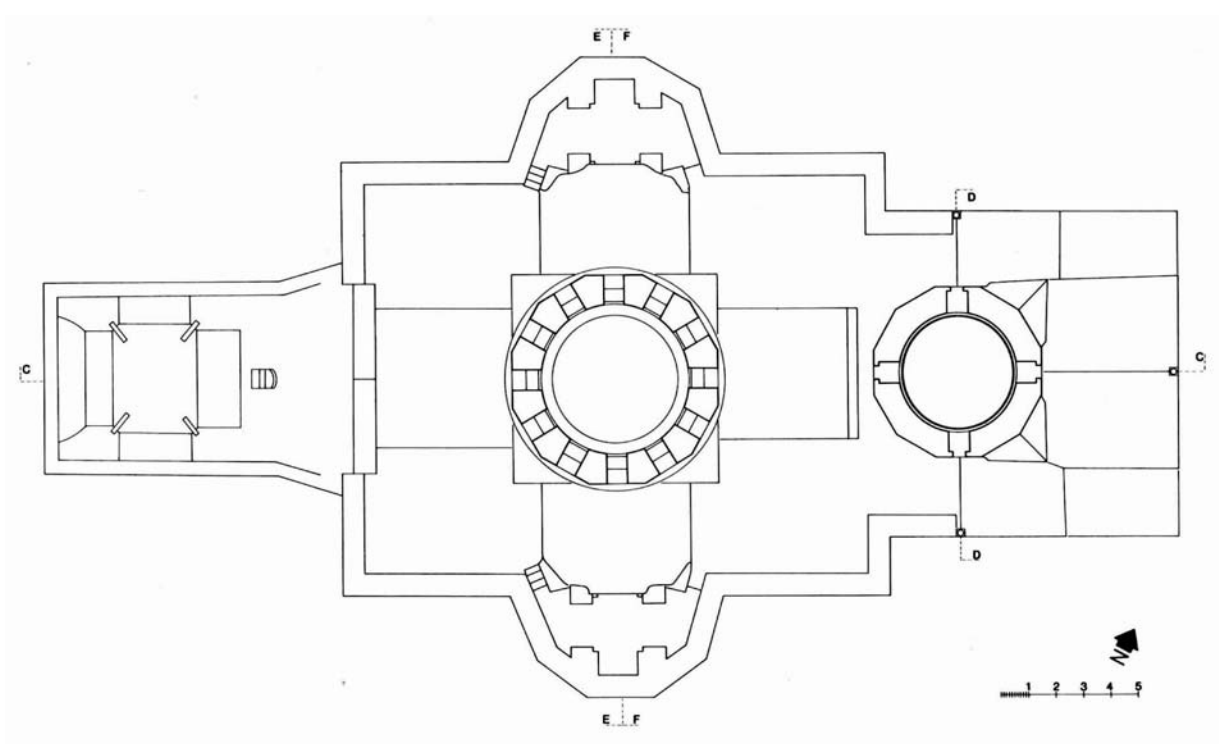


Fig 14

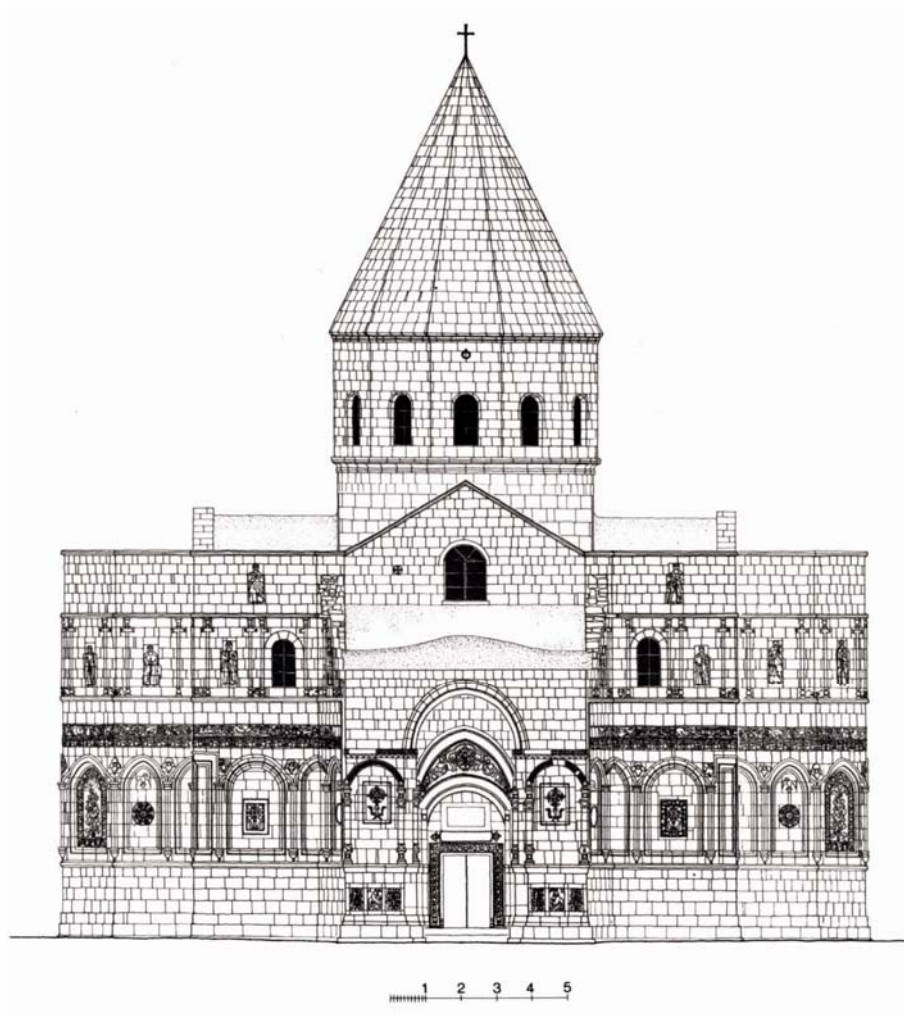
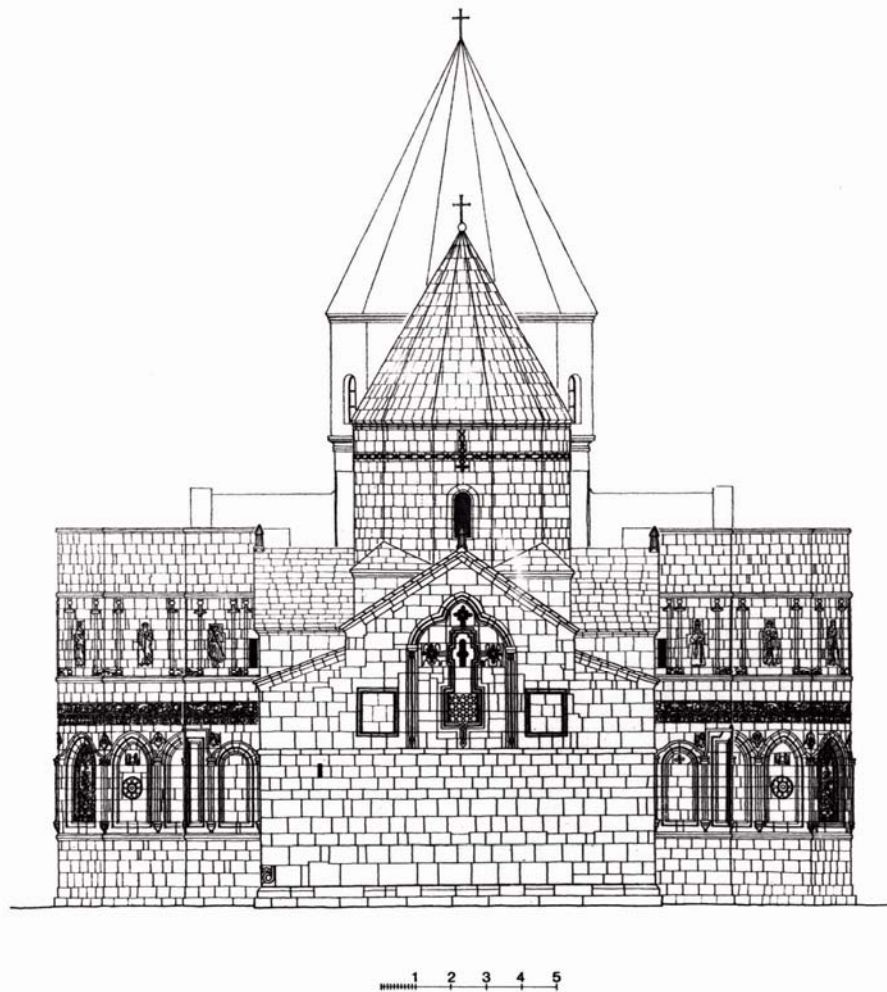


Fig 15

**Fig 16**

The south wing consists of fourteen rooms; the present-day entrance of the monastery also lies in this area . A bastion shaped structure located in the south-west corner of the yard was possibly used for water reservoir or storage purposes. The west side with the length of 11, 70 m was interrupted in the middle by the original entrance to the church area. The northern part of the west wing is formed by five rooms; the southern part is destroyed.

In the centre of this courtyard is the church, which, as previously mentioned, has undergone considerable changes over the course of time .It has been destroyed, rebuilt, restored and enlarged time and again. The church stands isolated from the rest of the buildings in the courtyard. Three major components form the church: a monumental porch, the main body of the church known also as the White Church, and the sanctuary and the apse known as the Black Church. The building materials are grey tufa mixed with white stone.

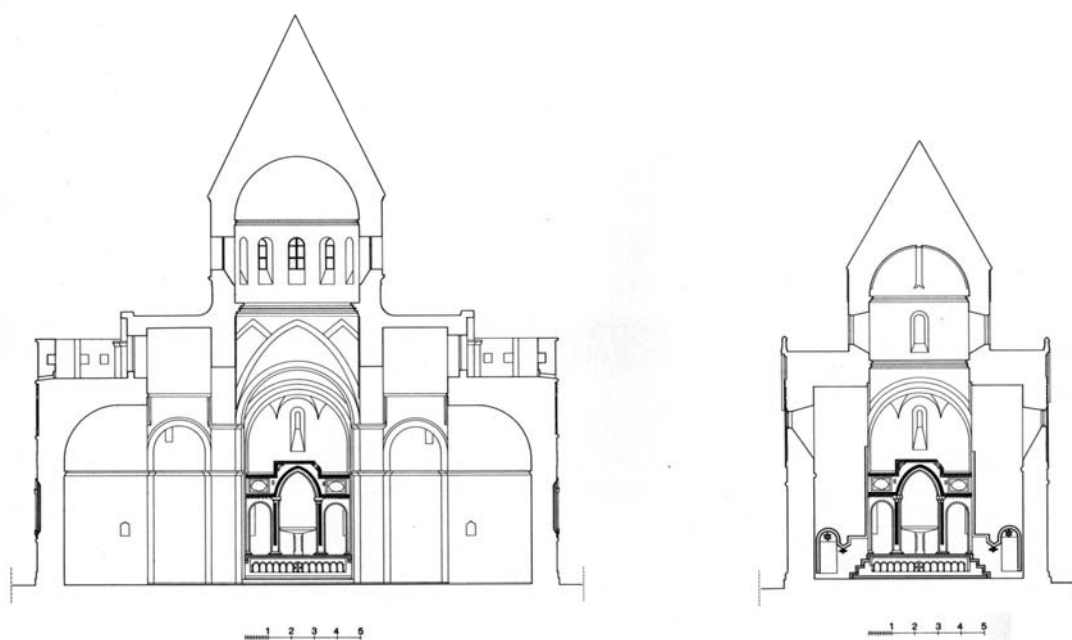


Fig 17

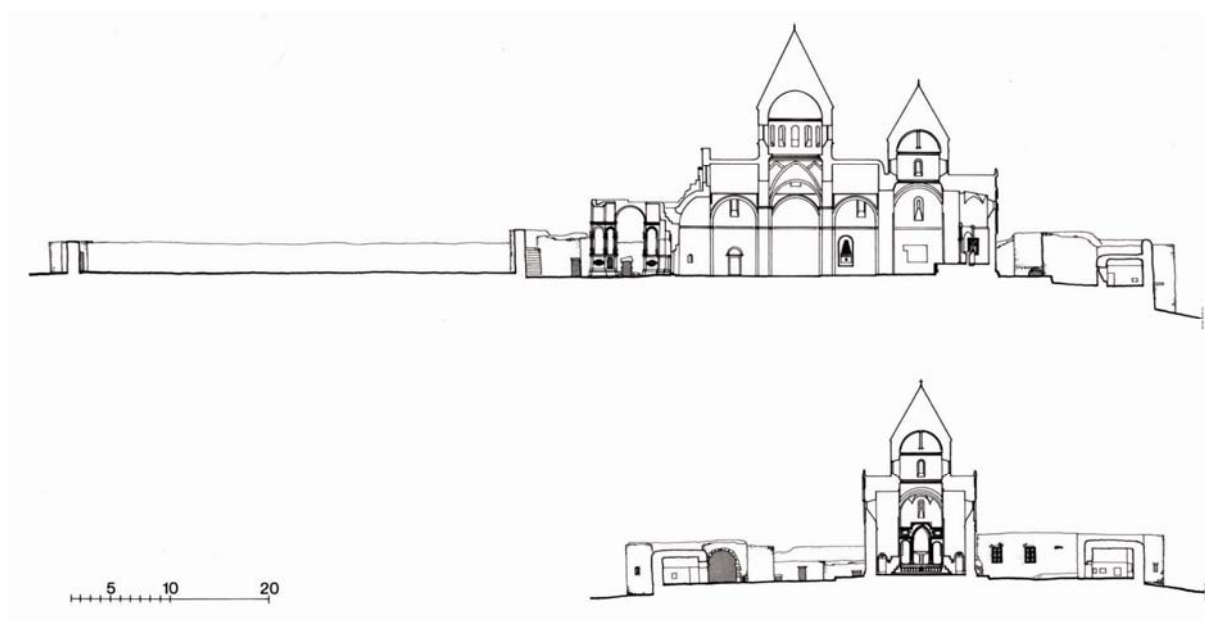


Fig 18



The porch or the bell tower located on the west side is the main entrance to the church . It does not stand exactly on the east-west axis of the church, and deviates about 2,50 m southwards. The bell tower measures 7 x 8.50 m, and it is built with four massive, decorated pillars surmounted by arcades which were meant to support a campanile. The pedestals of the bell tower are composed of three parts: a base, an ornamented plinth, and a cornice, the surface of which is decorated with arcatures and bas-reliefs of saints and potentates. The arches above the pillars are new restoration.

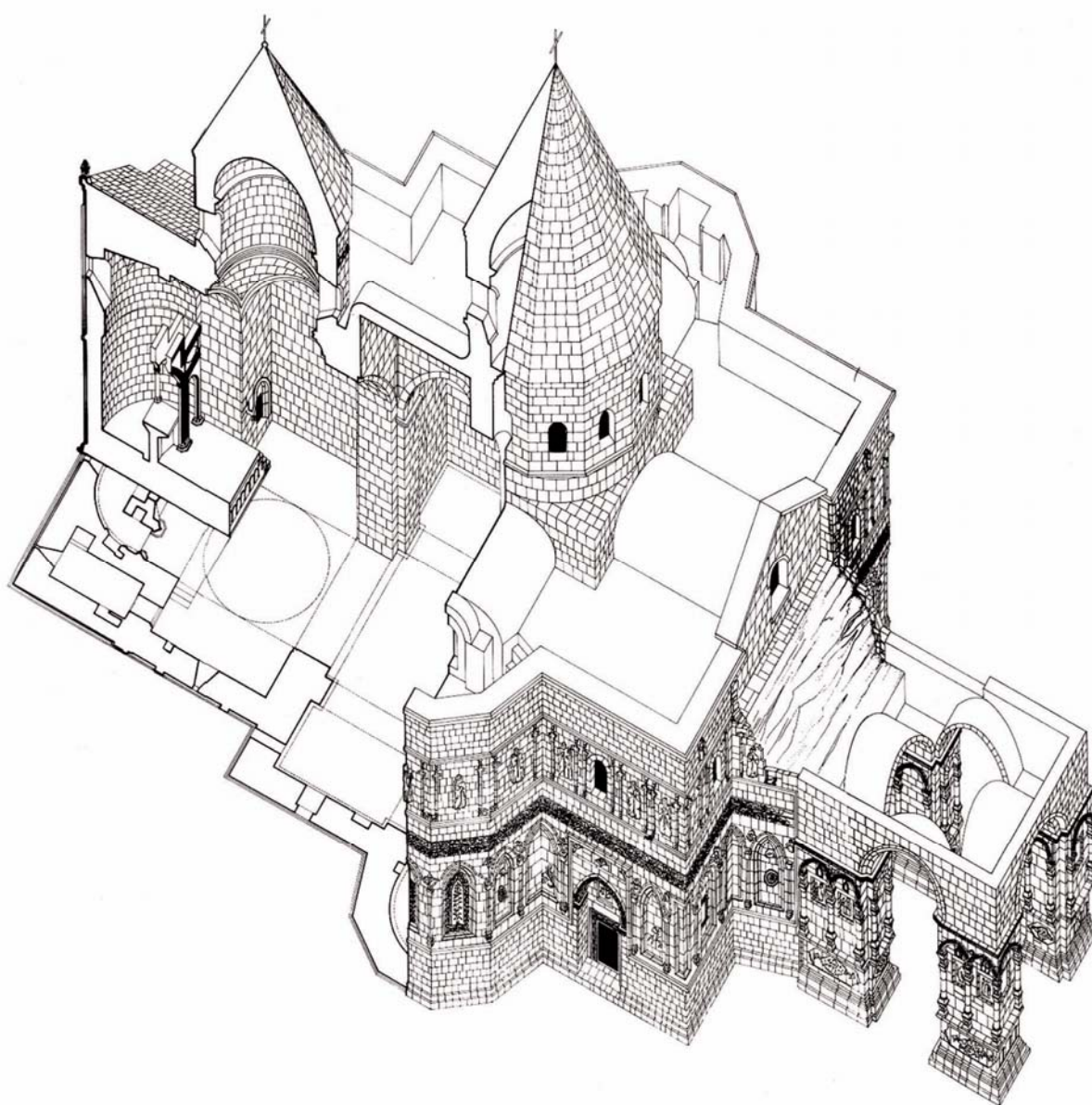


Fig 19



Fig 20

The decoration of the bell tower consists of a series of bas-reliefs engraved on the niches or on the pedestals of the structure. The lower part of the plinth is decorated with floral, animal and interlaced motifs with the exception of the western pedestals that are decorated with the motif of the Armenian hero Amirani. The plinth on the western pedestals of the inner pillars is decorated with the bas-relief of lions, probably a symbol of St. Marc, one of the four Evangelists. Above the plinth, the bas-reliefs of bishops and potentates are placed in finely engraved arcatures.

The massiveness of the bell tower is lightened by little blind arches, and decorative and geometric figures repeating those of the central church, to further unify the two parts of the complex. The element connecting the bell tower to the church is missing. The building materials, partially demolished and partially unfinished, are typical of Armenian architecture with the use of ashlar stones on the surface of the walls in contrast to the supporting section of the walls which is made of roughly worked stone. On the other hand, the overall plan of the porch is likely inspired by the Sasanian *chahār-tāqs* or free standing fire temples.



Fig 21



Fig 23



Fig 22



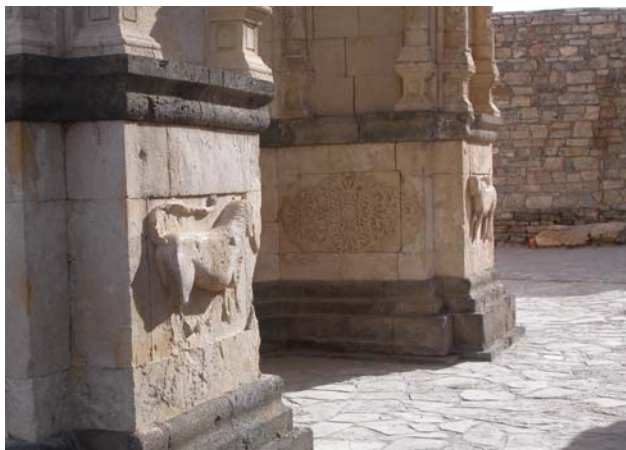
Fig 24



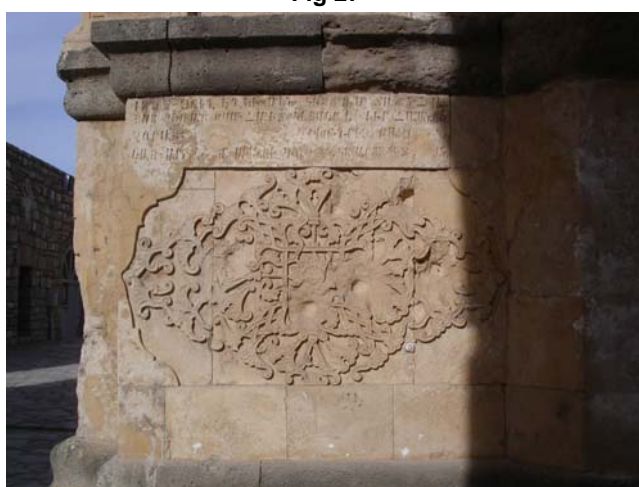
Fig 25



Fig 26



**Fig 27**



**Fig 28**



**Fig 29**



**Fig 30**



Fig 31



ԱՅՍ ՏԱՃԱՐ ԼՈՒՍԱԿԻՐ ԵՒ ԵՐԿՆԱՆՄԱՆ ԱՌԿԱՅԱՑԵԱԼ ՀԱՍՏԱՏԱԳՈՅՆ  
ՀԻՄՆԱՐՔ Ի ՎԵՐԱՅ ԱՍՏՈՒԾԱԲՆԱԿ ՇԻՐՄԻ ՍՈՒՐԲ ԱՌԱՔԵԼՈՅՆ ԹԱ-  
ԴԷՈՍԻ, ՈՐ ԸՍՏ ԲԱԶՄԱՏԵՍԱԿ ՅԱՆՑԱՆԱՑ ՄԵՐ ԶԿՈՐԾԱՆՈՒՄՆ Է ԱՌ  
Ի ՇԱՐՔԷ: ԻՍԿ ԵՍ ՆՈՒԱՍՏ ՍՊԱՍԱԽՈՐ ՆՄԻՆ ԶԱՔԱՐԻԱ ԵՊԻՍԿՈՊՈՍ  
ՈՐԴԻ ՊԱՐՈՆ ՄԱՆՈՒԷԼԻՆ ԿԱՐՈՂՈՒԹԵԱՆՍ ԱՍՏՈՒԾՈՅ ԸՍԿԻՋԲՆ ԱՐԱ-  
ՐԻ ԿՐԿԻՆ ՆՈՐՈԳՈՒԹԵԱՆ ԱՌԱԽԵԼ ՔԱՆ ԶԱՌԱՋԻՆՆ Ի ԺԱՄԱՆԱԿԻ ՍԱՍ-  
ՏԻԿ ՆԵՂՈՒԹԵԱՆ ԵՒ ՀԱԼԱԾԱՆՑ ՔՐԻՍՏՈՆՇԻՑ, ՈՐ ԲԱԶՈՒՄ ԵՎԵՂԵ-  
ՑԻՔ ՔԱԿՏԻՆ: ՎԱՍՆ ՈՐՈՅ ԱՐՉԱՆԱԳՐԵՑԱՔ ԸՁՅԻՇԱՏԱԿՍ ՄԵՐ ԱՌ Ի  
ՅԻՇԱՏԱԿԵԱԼ ԶՄԵՋ ԱՌԱՋԻ ՄԵԾԻՆ ԱՍՏՈՒԾՈՅՆ ԵՒ ԱՆԱՐԻՆ ԶԵՆՄԱ  
ԳԱՌԻՆՆ ԱՍՏՈՒԾՈՅՆ ՀԱՆԴԵՐՉ ԾՆՈՂՔ ԵՒ ԶԱՐՄԻՒՔ ԵՒ ԶԱՋՈՐԴՆ  
ՄԵՐ ԶՏԵՐ ՏԻՐԱՑՈՒՆ, ԱՅԼ ԵՒ ԶՀԱՐԱՋԱՏ ԵՂԲԱՅՐՍ ՄԵՐ ԶՊԵՏՐՈՍ  
ԵՒ ԶՍԱՐԳԻՍ, ՈՐՔ ԸՍՏ ԿԱՐՈՒԹԵԱՆ ՆՊԱՍԱԽՈՐ ԵՂԵՆ ԸՆՉԻՒՔ:  
ԿԱՏԱՐՈՒՄՆ ԹԻՆՆ 2ՀԸ 778 1329

Fig 32

The church itself is built on a central, domed plan much the same as the plan of the cathedral at Etchmiadzin, and has two distinct parts belonging to two construction periods: the main church or what is known as the White Church was built between 1811 and 1820; the Black Church named after its dark grey stones is the oldest part constructed and reconstructed time and again between the 13<sup>th</sup> and 16<sup>th</sup> centuries. The church as a whole measures 34 m x 15 m, and its width at the crossing reaches 23 m.

The church is built on a Greek cross. There are three entrances: the main door in the centre of the western exedra, and the other two entrances on the north and south sides. There are also four lateral doors giving access to the main church. The nave is cut across by the north-south arm of the cross, the ends of which, extending beyond the sides of the building, are in the form of semi-circular chevets. Architectural centre of the entire construction is the large cupola, standing on four massive pillars, with a span of 5, 40 m, and a height of 18,20 from the floor to the vertex. The twelve-sided tambour is broken through with twelve windows which are the main light source for the interior. The main church instead has a flat roof. The spaciousness of the interior, devoid of any decoration, closely resembles that of the Romanesque churches in Europe .



The small choir area of the church, 4,50 x 14 m, connects through an arch the midsection of the church with the sanctuary and the apse, known as the Black Church. This area of the building in the form of a portioned Latin cross (9 x 12 m) is the oldest part of the church, the western part of which was destroyed at the time of the construction of the main church in 1811-1820. The ground of the Black Church area is paved with stones. Two lateral chapels are located to the north and to the south of the apse. The conical cupola on pendentives has a diameter of 4,25 m and a height of 14 m,

**Fig 33**

and is built on a dodecagonal tambour that is supported in its turn by barrel vaults. The tambour is pierced with four windows which providing light for this part of the building. The cupola is decorated with a large cross in relief. From the cupola area four lateral steps lead to a podium on which stands the altar and three niches placed in the extreme east of the apse. Of the two rooms beside the apse, the one to the north serves as a chapel whereas the southern one was modified to hold a sepulchre. The apse is raised up on four steps, and in it a sort of transenna was erected probably in the 19th century. Above the niches, there is a window providing light for the altar area.



**Fig 34**



**Fig 35**

In contrast to the sober interior of the church, the exterior of the main church is abundantly decorated. The iconographic repertoire used for the decoration of the façade has been derived from both Iranian and Christian sources. The church stands on a socle of black stone, supporting the exterior walls of the building, which are organized in a succession of decorative panels. Above the socle, there is a series of undecorated plinths 1,40 m high. A projecting edge separates the lower part from the first row of decorated arcatures with



**Fig 36**

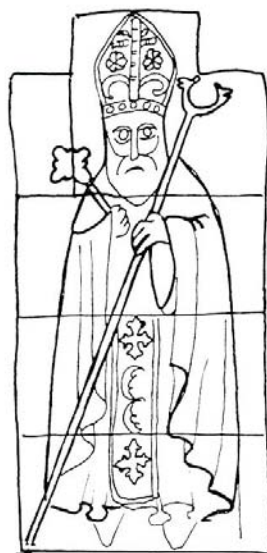
a height of 2,70 m. A number of the panels at this level are decorated with interlaced or abstract vegetal motifs. Others are ornamented with rosettes, bas-reliefs of symbolic figures such as the Iranian emblem of a rising sun on a sitting lion, and *khatchkars*. Near the impost of the arches are winged cherubin heads, and bas-reliefs of angels are placed in the corners of the façade.



Fig 37



Above the median band, there is a finely sculptured, double band of bas-reliefs, richly adorned with episodes from the Old and New Testaments, human and animal figures, going around the entire building. These representations consist of friezes of hunting scene, rural scenes, figures of animals fighting on a background of scrolls, flowers. A number of scenes come from Iranian legendary and folkloric repertoires such as the scene of Leili and Majnun or the sculptor Farhad taken from Nizami's *Khamseh*, the representation of fighting warriors derived from Ferdowsi's *Shāhnāme* (Book of Kings). Other representations show deer hunter, the hunter and the bear, and the Caucasian mythological hero, Amirani, in the dragon's mouth.



a) St Grégoire



b) Le supérieur Siméon



c) Moïse



d) David



e) St Jean Baptiste

Fig 38

The uppermost register is decorated with full length figures of clerics, bishops, Moses, St. Gregory and the abbot Simeon dressed as a patriarch standing between two horizontal bands and small columns topped by snakes . Of particular interest are the three miniature models of the church placed at the vertex tambours bringing to mind the architectural structure of Seljuk *türbes* (mausolea).

Nearby are five chapels, three on the hills east of the stream, one approximately 3 km south of St. Thaddeus' monastery on the road to Bastam, and another in the village of Qara-Kelisa .

- Chapel 1 is built on a rectangular plan that encompasses a simple basilical church with a nave and an apse. It measures 5 x 8 m. The lateral entrance lies in the north wall. The apse and part of the nave were originally covered with a barrel vault. The chapel was partly destroyed by lightning.



Fig 39

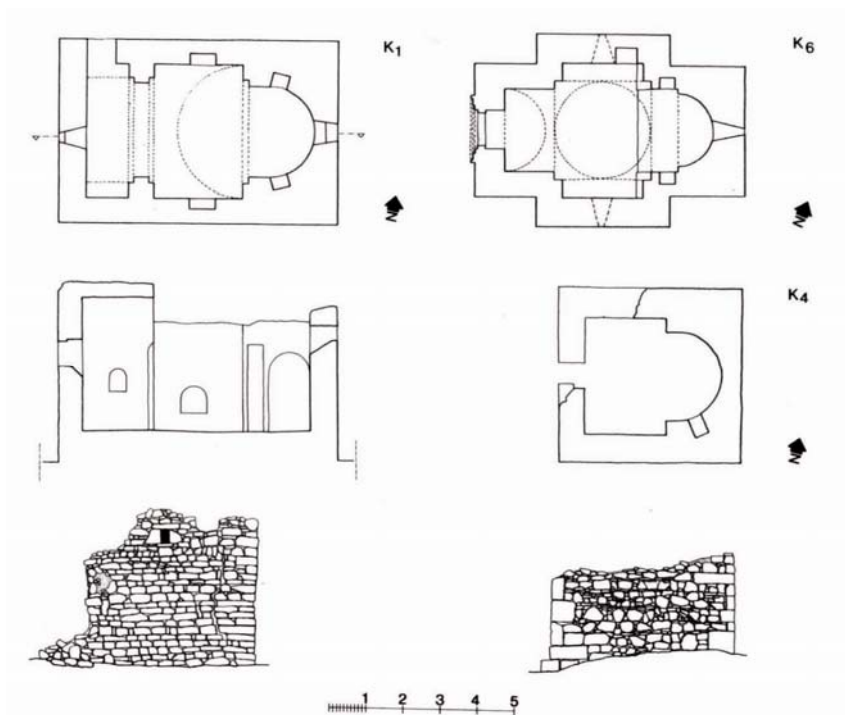


Fig 40

- Chapel 2 is a simple square building in which a small semi-circular apse is inserted. It measures 4,63 x 4,93 m with an entrance in the west. Most of the superstructure, which was a barrel vault, has been collapsed



Fig 41

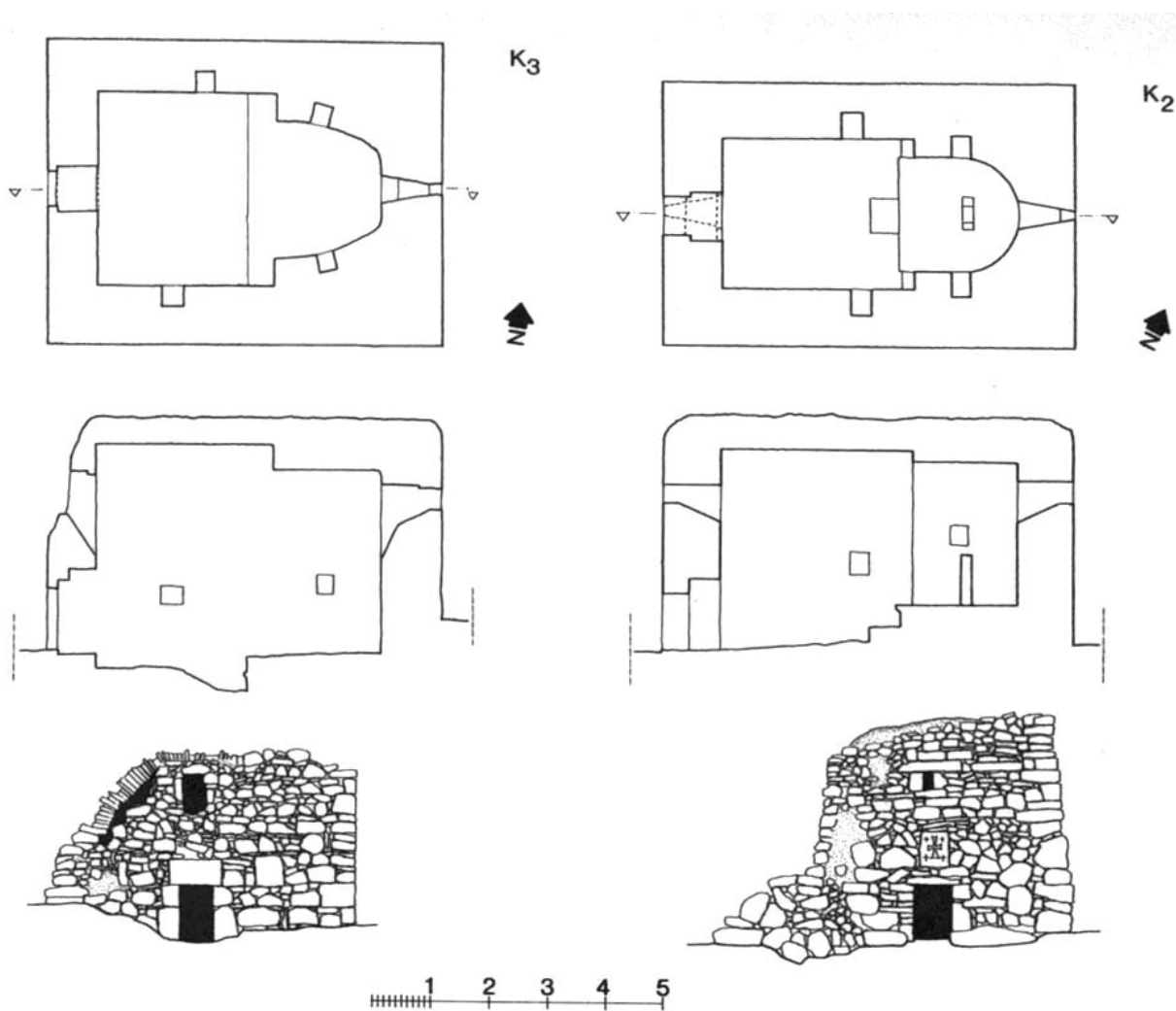


Fig 42

- Chapel 3 is much better preserved and has a rectangular plan. The building measures 7 x 12 m. the interior consists of a basilical type chapel. The entrance, once covered with a barrel vault, is on the west side. A small cupola is placed in the centre of the nave. The sanctuary is just a simple semi-circular apse with three niches



Fig 43

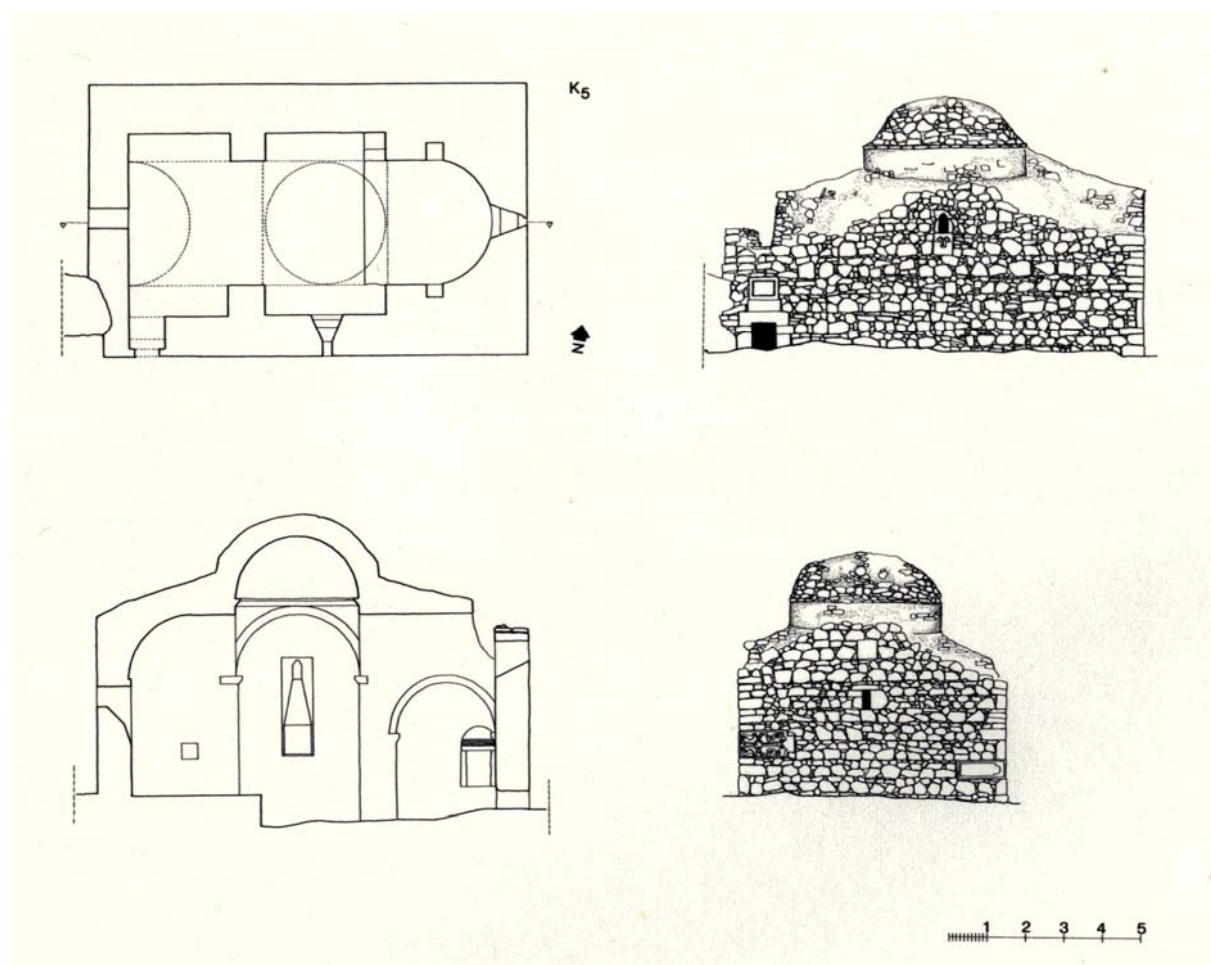


Fig 44

- Chapel 4 lies in the village Qara-Kelisā. According to the oral tradition, Thaddeus was buried until the completion of the cloister church at this place at first. It is a rectangular building (4,50 x 7,10 m) with an entrance in the west wall. The interior is vaulted with a barrel vault (almost 3 m high from the floor to the vertex), and the altar area is placed on a small podium. The peculiarity of this chapel is that instead of an altar table there is flagstone placed in the middle of the podium. A cross and vegetable motifs are the sole decorative elements of the sanctuary.

- Chapel 5 known as Sandokht Chapel is located 4 km to the south of the monastery. It has a roughly rectangular plan (5, 10 x 6,80 m) with an entrance in the west. The interior includes a small quadratic area (2, 90 x 3,10 m) before the altar apse. Two niches are placed in the chapel area, and two other in the curve of the apse. The apse is not semicircle. At the widest it measures the 2,30 m. The depth of the sanctuary amounts to 1,80 m. It seems that the whole building was once covered with a barrel vault.

On the south side of the chapel, there is a sarcophagus with an inscription in Armenian which reads “Sandokht, the sister of the Abbot Simeon, was buried here”. It is hard to interpret the inscription exactly since this abbot seems to be also the restorer of the monastery. Besides, the decorative strip on the sarcophagus shows bloom motifs that occur on the façade of the White Church. On the other hand, Sandokht is the semi-legendary daughter of King Sanadruk who ordered, according to legends, to kill Thaddeus (see below, *2b. History and development*).



Fig 45

### **2.a.2. The Monastery of Saint Stepanos Ensemble**

The monastery of St. Stepanos or Qizil Vank or Qizil Kelisa (Gold Church) is located close to the historic village of Darresham, 6 km to the south of the Araxes or Aras. The monastery lies in a small valley furrowed by the broad cleavage of the river Araxes, which links the plain of Nakhjavan with the plain of Julfa.



**Fig 46**



**Fig 47**

As one approaches the location of the monastery, at a distance of 3 km from Julfa, there are the ruins of a caravanserai that was built during the reign of Shah Abbas, at the expense of Khajeh Nazar Armani, a prominent figure in the royal court. This man was among the Armenians who immigrated to Isfahan during Shah Abbas' reign, where he enjoyed a great deal of success in trade, and gained the king's confidence. With the king's blessing and support, he built a sizeable caravanserai in brick and stone on the locality of his birthplace, so that travellers who crossed the Araxes could rest before proceeding towards the village of Shoja. From the proximity of



**Fig 48**

this caravanserai, the old bridge of Julfa is visible at a distance. According to Hamdullah Mostowfi, who wrote in the 14th century, this bridge was constructed by Zia al-Molk Nakhjavani. Tavernier reported that this bridge was destroyed by Shah Abbas during his wars against the Ottomans, at the same time as the destruction of Julfa. The ruins of the historic town of Julfa are visible from the western side of the bridge.



**Fig 49**

The monastery has a roughly rectangular plan (48× 72 m), with circular towers at the corners of the main building, and semicircular towers at intervals along the walls. Like the monastery at St. Thaddeus, St. Stepanos is fortified. The main entrance is on the west side, between two defensive towers, and leads directly into the south courtyard. Another entrance leads to the cemetery that is located about one hundred metres to the north-east of the building on the mountain slope. The surrounding terrain slopes upward from northwest to southwest (including a small amount of terracing).

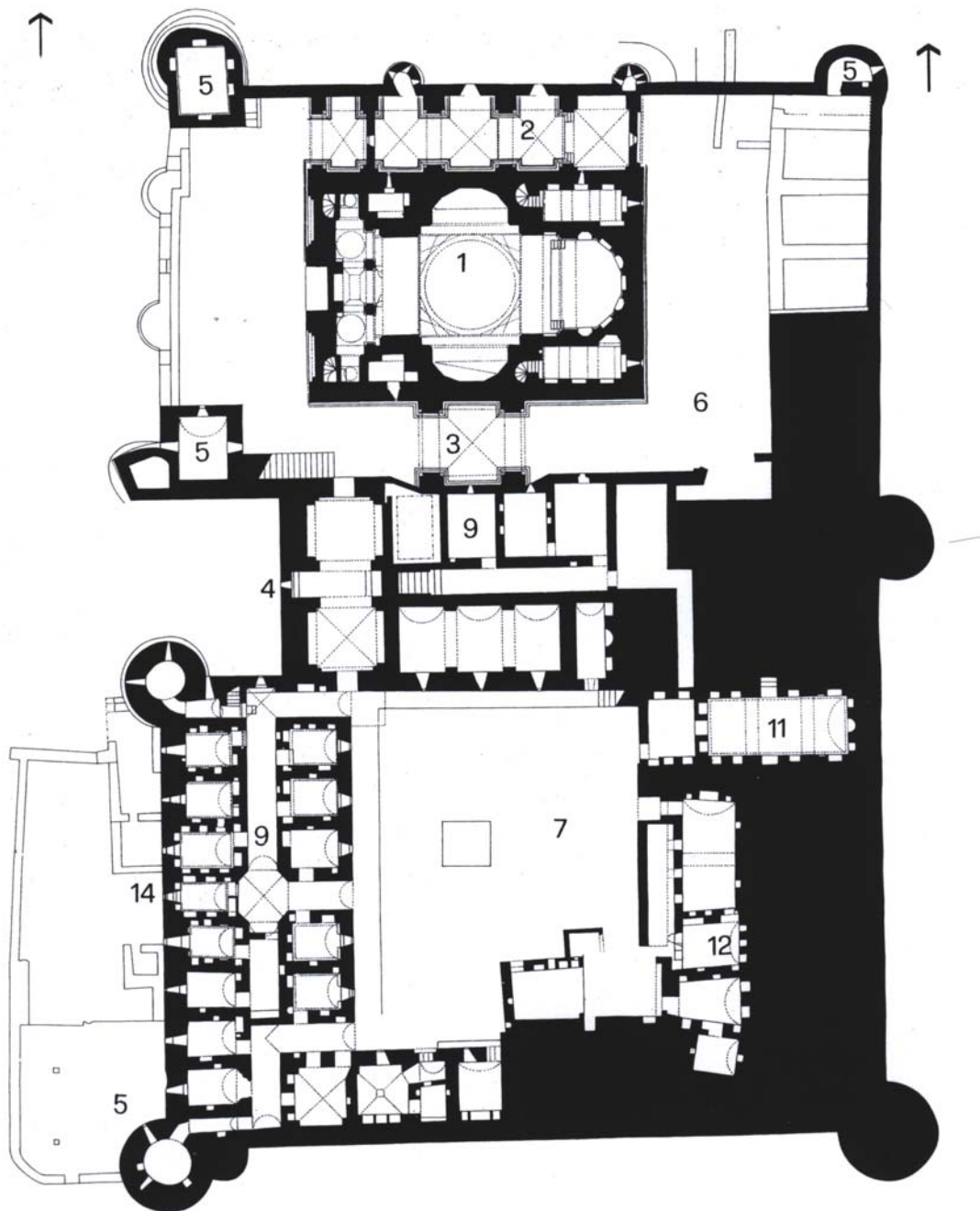
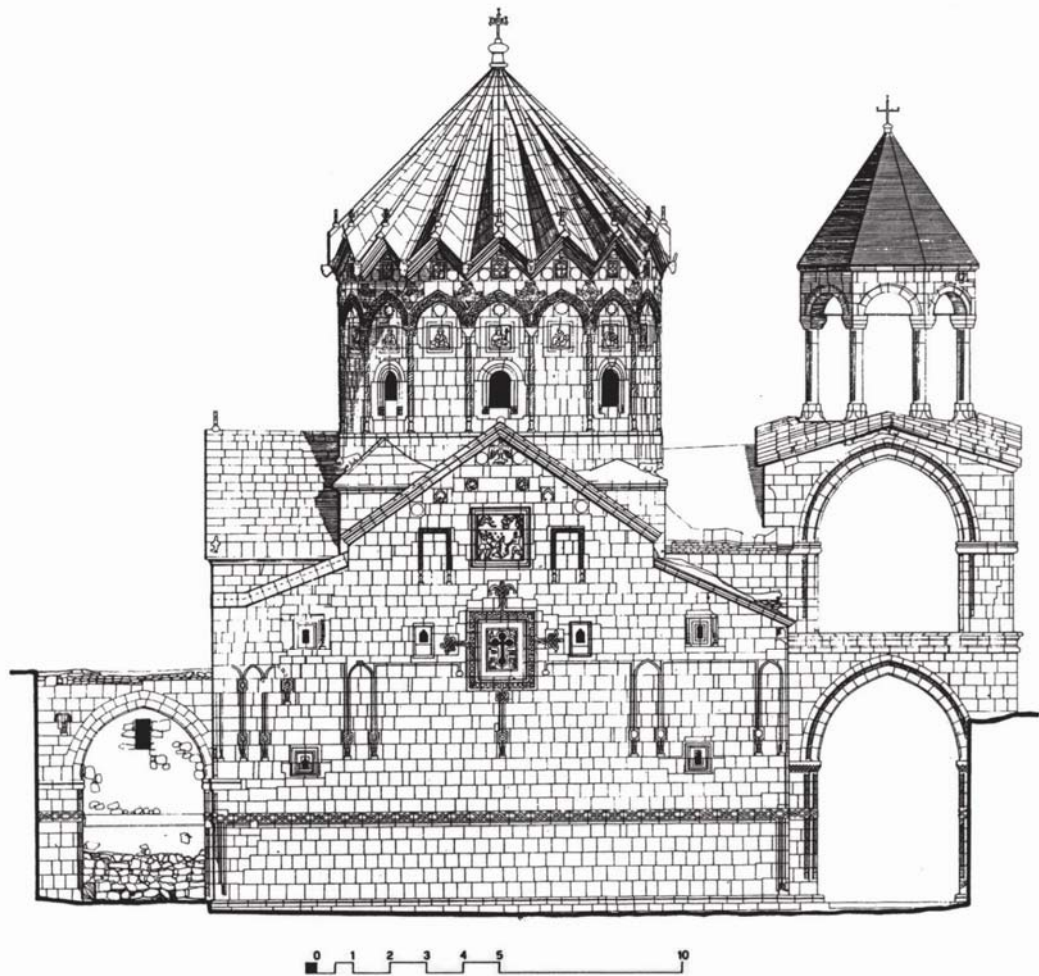


Fig 50





**Fig 51**

The monastery consists of three distinct parts: the north wing, the median part, and the south wing.

a) The north wing has three parts: the main church in the centre, the small church in the north between the main church and the north wall, and the bell tower built on the south side. The main church measures 15.35 × 22.37 m. Except for the arms of the cross, which have a single slope roof with less of a slant to it, the church has a double slope roof. The central dome rests on a 16-sided drum and is topped by an "umbrella" roof. There is only one entrance to this church. This is axial and does not connect with the other one. On the entrance there are a series of inscriptions, the most important of which is the dedication inscription of Abbas Mirza in 1246/1826 .



**Fig 52**



**Fig 53**

was also a chapel, and with the east room was the sacristy. The inside of the church is plastered, and ornamented with inscriptions in Armenian.

These rooms have a spiral staircase connecting the two floors. The west room gives access onto the pulpit (the ambo is of a later date). Abundant light enters through the windows placed in the drum resting on wide pendentives. Other sources of light are small openings along the axes of the building, and also from the three large windows on the west wall. There are three altars - each with its own ciborium - situated on the wall of the apse. The main apse on a platform is decorated with a series of two-storied niches.

The main dome is of particular interest since it rests, as previously stated, on a 16- sided drum, with half-



**Fig 54**

The interior of the church has a cruciform plan with three polygonal apses. There are four lateral rooms, each one of which has two stories. The north room on the ground floor was probably the baptistery as indicated by the baptismal font there, and the other is a chapel containing a model sarcophagus, the so-called "tomb of the thousand". According to monastic tradition, the sarcophagus was initially supposed to contain the relics of the thousand followers of Vartan, an Armenian saint and a national hero, who was martyred along with many other Armenians in 451 while defending Christianity at the battle of Avāvir. Presumably the west room

columns on its corners . These columns then taper to two-headed dragon-shaped capitals that support the ogee vault arches, each decorated with a triple interlaced band. Relief figures of apostles, saints, seraphim, as well as crosses, stars and birds decorate the drum.

Between the "umbrella" dome and the windowed drum is a thick cornice. Animal and human heads protrude from the water spouts. Another four wild beasts are placed at the corners of the dome's square-shaped plan. Formerly stone crosses surmounted the corners, but now they remain only on the north pediment. On the pediments there are remain kneeling stone figures that serve as corner acroteria.



**Fig 55**

The second church includes the piece known under the popular name of Ojāq-e Danial (Danial's hearth /foyer) in Persian texts. It is dedicated to Apostles Peter and Paul (Petrus and Poghos, or Peter and Paul). It is formed by a vaulted hall covered with a flat roof. This hall, with its five archways, was not originally intended to be a church. It is because its east and west walls were added later. This part was most probably added to counter the northward movement of the big church due to the unstable composition of the terrain. Ali Khan Vali reports that Danial's bones were kept in a confine in this part of the monastery. This fact explains on one hand the

common name of this section and enhance the importance of the place: Daniel being a biblical prophet, he is venerated by the followers of the three main monotheists religions: Judaism, Christianity, and Islam.

The bell-tower has three stories; the two lower ones are arched, and the top one is open. Above the tower rests an open, octagonal lantern with a pyramid roof. The bell tower was restored twice in 1854 and 1879.



**Fig 56**

Contrary to the rest of the monastery, where the façades are in rough-hewn quarry stone, the church façade is of sandstone blocks, the colours of which range from ochre to reddish brown, and are arranged in a checkerboard pattern or in stripes.

The church socle is made up of three mouldings. Above the mouldings the walls are smooth except for an interlaced band surmounting a flute that runs around three sides of the church. On the upper part of the south and east sides, 3.82 m from the socle, there is a recess several centimetres deep. Above it lie decorative bands made of torus-shaped, semi-circles, and moulding rectangles with keel arch.

The building façade, rich in ornamental motifs, rests on pairs of vase shaped supports. Rectangular dadoes with interlaced ornaments and variously decorated rosettes inserted in panels form the lower border. The whole width of the west façade of the main church is taken up by a composition including a central niche with stalactites or *muqarnases* in the Saljuk style above the door, and two side niches. The east and north façades each have a trefoil window framed in fretwork. There is a carved plaque representing the Virgin and Child. Carved panels are embedded in every gable: a Crucifixion to the west, an Annunciation to the south, a Resurrection to the north, and a Stoning of St. Stepanos to the east. The drum has a decoration inspired by the decoration of the Etchmiadzin cathedral, but it is more elaborate. A carved plaque is also placed under every arch. They show the busts of the Twelve Apostles, a prophetic figure of the Lord among the living placed under the west arch, a figure of St. John the Baptist to the east, the Mother of God to the north, St. Gregory the Illuminator to the south.

The carved wooden door, particularly noteworthy, located in a deep niche, is flanked by two other niches and surmounted by a rich archivolt similar to a pointed stalactite adorned with stylized designs of plants, stars and other figures. The lower part of the door has two intricate half-columns on either side of it. To be noted are the vase-shaped base semi-circular columns at the corners of the building.



Fig 57

In addition to pilgrims' numerous engravings, particularly on the west and south sides, note should be made of the rosettes with interlaced designs, the capitals, the stalactite windows, other interlaced bands and the figurative bas-reliefs on the outside church walls. An example of these bas-reliefs is the one on the west facade depicting the stoning of St. Stephen .

The ground floor of the bell tower was both used as a passageway and a cemetery as indicated by a number of graves found there. On the upper floor, there are niches on either side of the passageway opening. The west niche contains a lavabo, and the east one is surmounted by a stalactite vault, with a bas-relief figure of Mary's Annunciation over the opening, probably to indicate the original intention of dedicating this space to St. Mary.

b) The median part of a building has two floors: a corridor leads to a stairway opposite the entrance, and onto the kitchen built next to the west boundary wall. This corridor is connected through an oblique passageway with the south cloister.

c) The south wing courtyard is surrounded on all sides by buildings that are the monastery' service rooms. The eastern part is raised, and there is a passageway that opens onto the mountain, forming a sort of terrace which once skirted the wall to the south side.



**Fig 58**

The cells are in the south wing, facing towards the west .Given their size and structure, the rooms to the west of the church were probably used as monks' cells. The south side of the south wing housed the abbot's residence, with an "iwan" which opened onto the cloister and probably served as a vestibule. Beside it, to the west, is the oldest part which served as a reception hall; it had two stories like the abbot's residence. At the south side of this same body is the monastery's largest room, as high as two normal stories. It was probably the chapter house or perhaps the original refectory. Only later was the room south of the kitchen, and connected to it by a small stairway, used for this purpose.

The central part most likely contained store rooms in addition to the kitchen. Outside the monastery there are numerous small buildings which were once stables; south of the east boundary wall there was also a larger stable. In addition, there was a water mill to the west of the monastery entrance.

The remains of the historic village of Darresham are in a splendid geographical location, at the confluence of the Karmir-Dagh (the Taghmut) with the Araxes (Aras), amid mountains of unusual beauty (see the large map showing the location of St. Stepanos and Darresham). The village is located about one kilometre to the north-west of St. Stepanos (see the large map showing the Araxes area and St. Stepanos). The village of Darresham is part of the county of Araskenar, located 56 km north/northwest of Poldahst in the region of Maku, and 17 km to the north/northwest of Julfa. The water source of the village is the Aq-Chay stream, and the village is also called Pasha-Kandi.



**Fig 59**



**Fig 60**



**Fig 61**

The population of the village was estimated 105. Today's village at the juncture of the Aq-Chay and the the Aras is an abandoned place in ruin. The village was inhabited until World War I (1914-1918). The displacement and massive immigration of Armenians in the northwest of Iran, including, Qaradagh, Julfa, Nakhjavan, Agh-Chay valley, Maku etc. began in the Safavid period and lasted until World War I. The passages cited from Rozat al-Safa and Ganj-e Shayegan recall the immigration of Armenians at the time of Turco-Persian wars:

In year 1013, Sinan Pasha Chaghal Oqli set out with a strong army for Erevan and Nakhjevan (Julfa, Darresham, Aq-Chay vally) on the aim of attacking the troops of Shah Abbas the Great. But before the arrival of the Turks, Shah Abbas ordered that the inhabitants of the towns and villages which were on the way of the Ottoman troops be displaced and moved to the inner part of the country such as Gilan and Isfahan, and that their settlements be destroyed.

The second wave of forced immigration of Armenian population took place following the Turkomanchay Treaty according to which the Aras was placed as the border between the Russian Empire and the Qajar Kingdom; consequently, the region of Julfa was divided into northern and southern Julfa. In 1828, General Paskevich ordered the transfer of Armenians living in the areas of Khoy, Maku, and Aq-Chay vally into the newly conquered territories of Russia, i.e. to the north bank of the Aras. The forced immigration was implemented in haste, and Abbas Mirza's compensation and reparation of damages were not successful in restoring the prosperous situation of the past. In 1246 H., in the line of his policy of gaining support from Serkis Varastian, Archbishop of Armenians in Julaf, Abbas Mirza purchased the village of Darresham from Ali-Beg Nakhjavani for the price of 300 toumans, and donated the estate to Ojaq-e Danial and the Monastery of St. Stepanos. The event has been commemorated on the inscription placed above the main entrance of the church.

The ensemble is of great interest for the study of Armenian settlement in detail (town planning, dwellings, sacred buildings, cemetery). According to traditions the village was abandoned in 1915, after an insurrection against the Ottomans . All the houses are now in ruins. The area is mentioned several times in historic sources. For instance, Abraham Catholicos writes that the battle of Vardanants took place here, and it sis associated with the nearby monastic complexes of Astāpāt and Tat'ev. There is a general lack of historical

sources about the village, but the area of Julfa has been known to be one of the ancient, prosperous Armenian centres.



**Fig 62**

Among the historians of the 19<sup>th</sup> century, Levones Alishān, writes that the ancient name of the village was Khram, identifiable with Samb (Darresham). He identifies this place with the location where a large number of Armenians were killed under the caliphate of Al-Wahid (717-717). Alishan also writes that two rich Armenian dealers in Venice (burials in St. Croce) originated from the village of Darresham, showing the importance of the village from an economic point of view. Alishan mentions that the inhabitants of the village were struck by a strange folly, and that they were accused of the martyrdom of St. Stepanos and St. Bartholomew. The village possessed a church dedicated to St. Astvatzatzin. Two other churches dedicated to St. Serkis, and St. Hovannes are located farther, to the north-west of the village, in the Aq-Chāy valley.



**Fig 63**



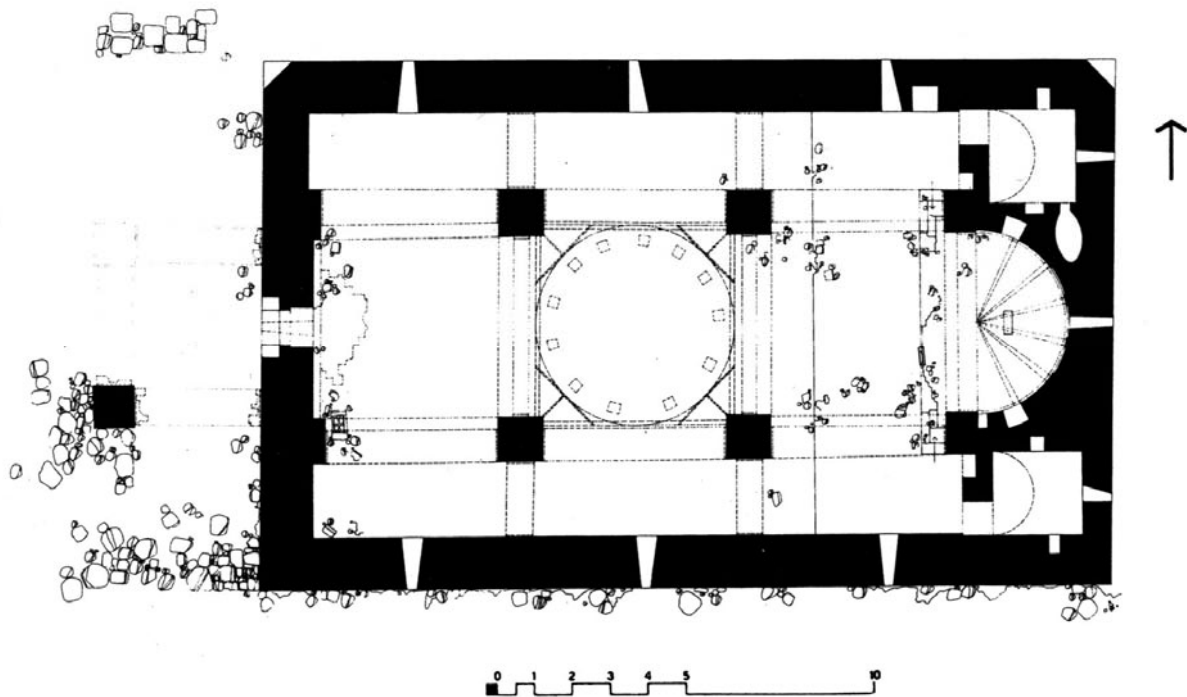
The remains of Surb Astvatzatzin (Holy Mother of God), one of the extant churches of the village, rises in the lower part of the village and, from the outside, looks like a large parallelepiped with a conical dome in roughly-cut stones. The small portal of the building lies on the west side with an inscription mentioning the name of the church. The façade of the



church bears traces of the impost of three arches and a series of holes for the flat wooden roofing, about 4 m. above the ground level. The interior has a basilical plan with small, narrow aisles. Four central pillars support the dome, which has twelve small windows on its reins, and rests on a square impost that is connected with the pillars by pendentives. The dome

**Fig 64**

and pendentives are in horizontal-course brickwork. The beam is raised and has the typical side steps. All the arches – open or blind – are pointed and take the form of ogives.



**Fig 65**

The fully plastered interior of this church show traces of two frescoes of St. George. Where the plaster has come off on the south wall, the surface is in roughly-cut red stone. The undersides of the arches are in brick, while the lateral barrel vault is in rough-flaked stonework.

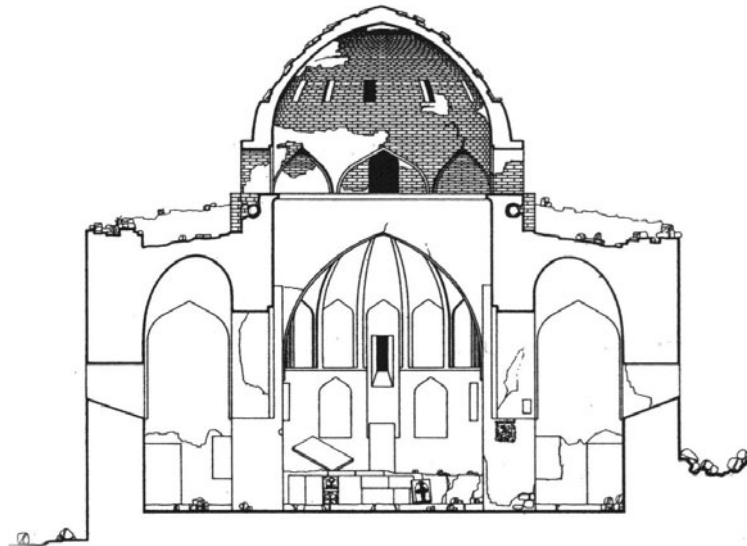


Fig 66

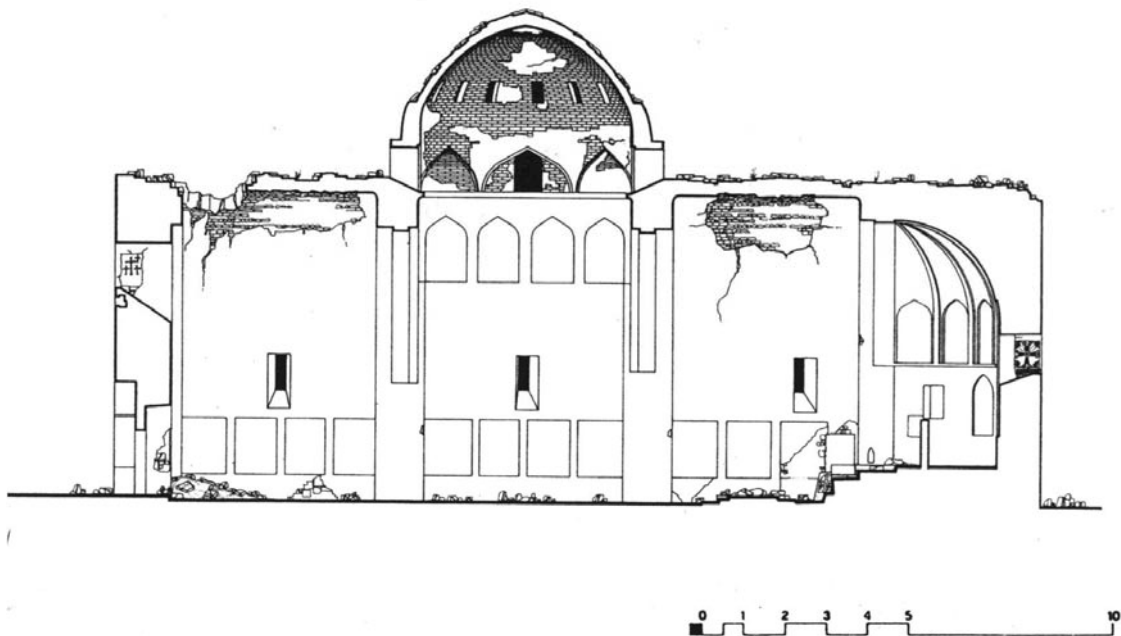


Fig 67

The presbytery of the church has a central altar, with its upright support in stone. The surface of the altar is dotted with engraved crosses. At either side of the apse are located two small rooms that may have served as chapels. There are niches in the apse; and all the

recesses of the apse have *khatchkars* (Armenian tombstones in the form of cross). Some of these *khatchkars* go back to the 16<sup>th</sup> century; other *khatchkars* can be found on the pillars and walls of the nave. The cemetery extends outside the church, on the slope that goes down northward. The burials are cut in thick blocks of local stone in the form of *khatchkars*. There is a small chapel nearby.



**Fig 68**

On the way to St. Stepanos, there are remains of a solitary chapel that stands on the right bank of the Araxes, 2 km from Julfa. According to oral tradition about its dedication, the church may be identified with Hovvi Ekeghetsi (Shepherd's Chapel). It is built with roughly shaped stones, and measures approximately 5,5 x 6,5 m. It is a simple Greek cross with a two-niched apse; the whole is surmounted by a cupola (originally about 7 m high). The unusual motif of the drum connecting with the dome on the interior is among specific features of this church. The dome



**Fig 69**

starts with an octagonal plan, which immediately becomes a circle; the transition is extremely discreet because of the thick layer of plaster on the wall. The small internal bay has a rather high bema; there is no altar in the apse. The niche in the north wall was probably used to hold liturgical objects. The date of the building is unclear, but it may have been built, as its architectural features show, between the 13<sup>th</sup> and the 14<sup>th</sup> centuries.

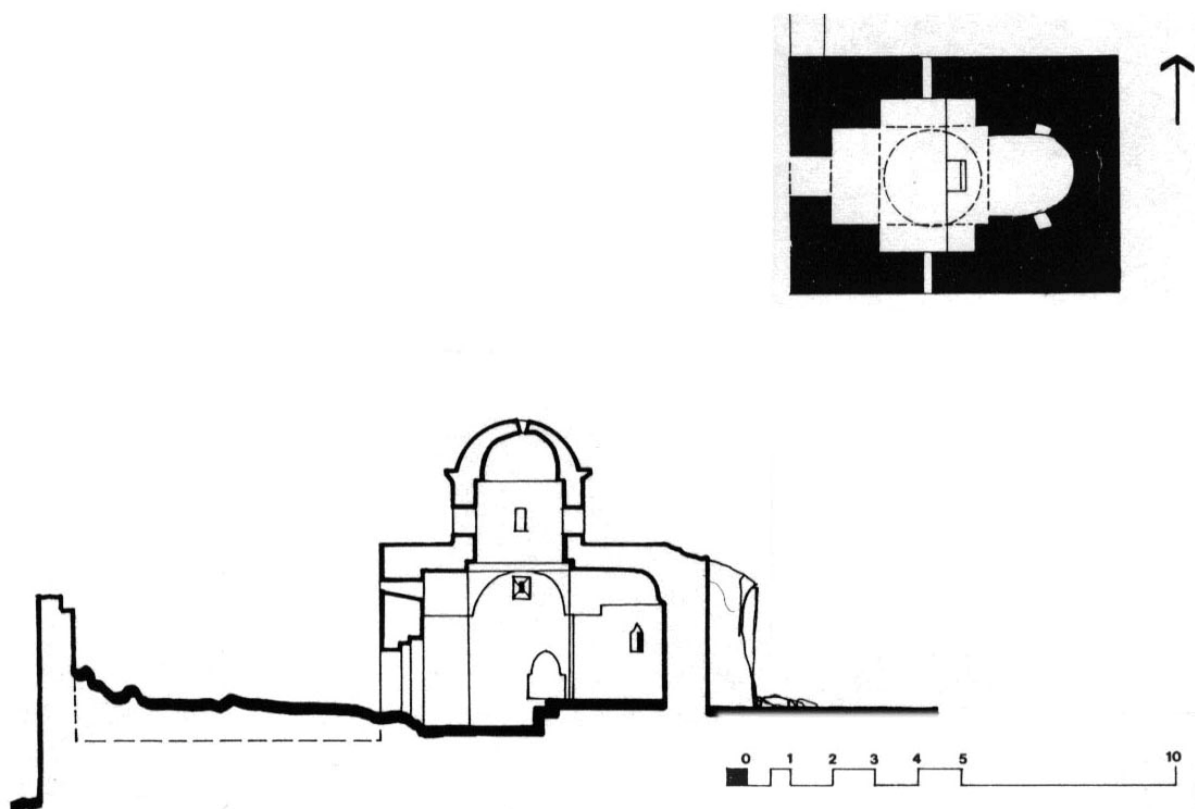


Fig 70

2.a.3. The Chapel of Dzordzor

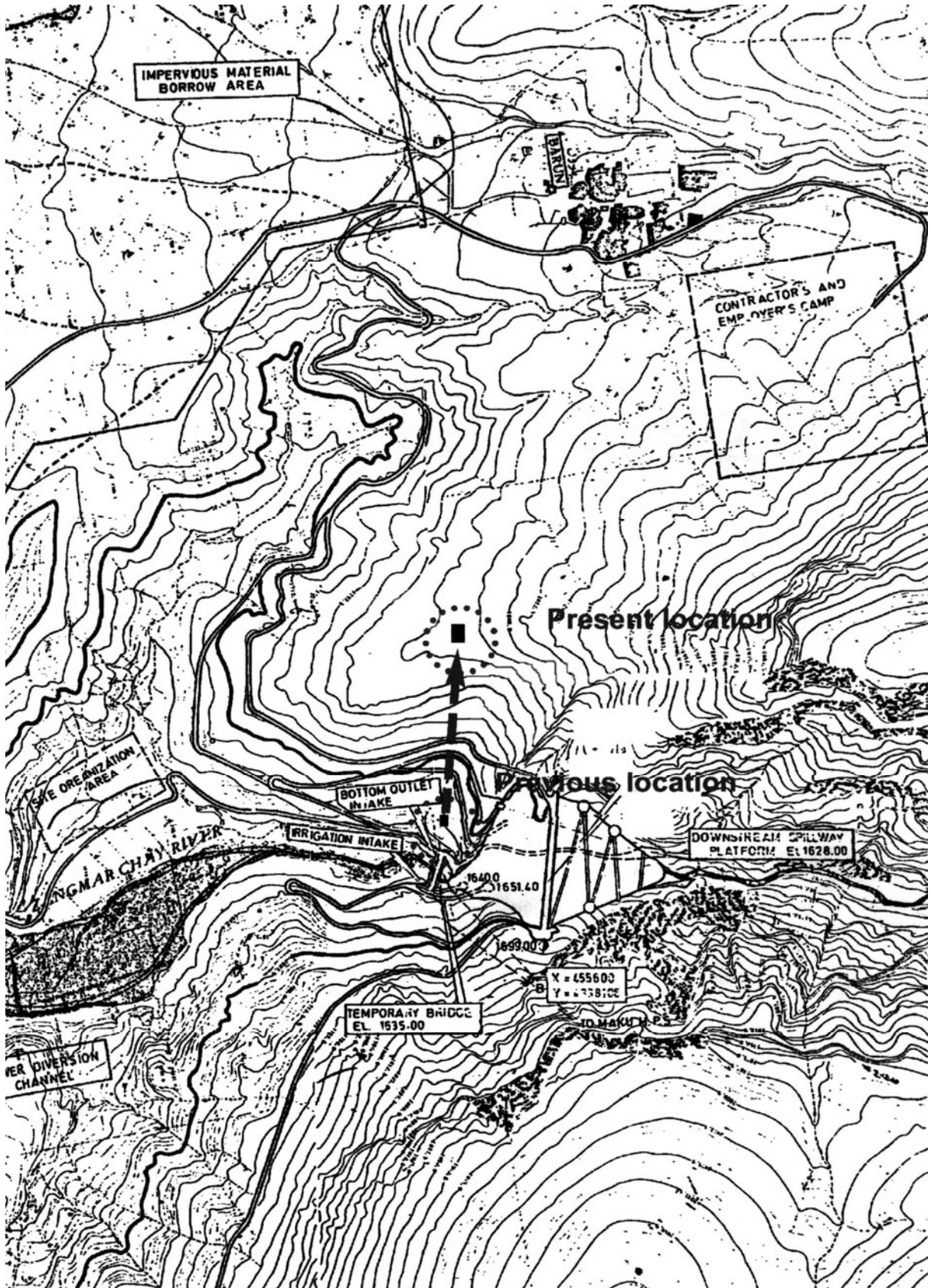


Fig 71

The free standing chapel of Dzordzor is located on the western side of a gully of the same name overlooking the river Makuchāy or Bāroon. The location is, in fact, the confluence of three rivers that form the river Zangimār .The monument lies 12 km north-west of St. Thaddeus. It is a small cruciform church that stands on its own (4.5 x 6 m). The building is made in carefully shaped stonework without any decoration, except for the simple entrance portal that is decorated by a cornice. There are, however, a number of sculptured crosses on the west side of the building. The church is dedicated to St. Mary.

During the rescue operation of the monument (*infra*) architectural features of the church have been carefully studied . The church was constructed on the ruins of an earlier church that had used ashlar masonry with travertine stones, a number of which were votive and bore the motif of cross on their face. The church was built on a cruciform plan with an apse whereupon stood the altar. The cupola was originally built on a polygonal drum capped with a cuspidate dome. The walls of the church were two-fold. The space between the two walls was filled with lime sand mortar and rock fragments.

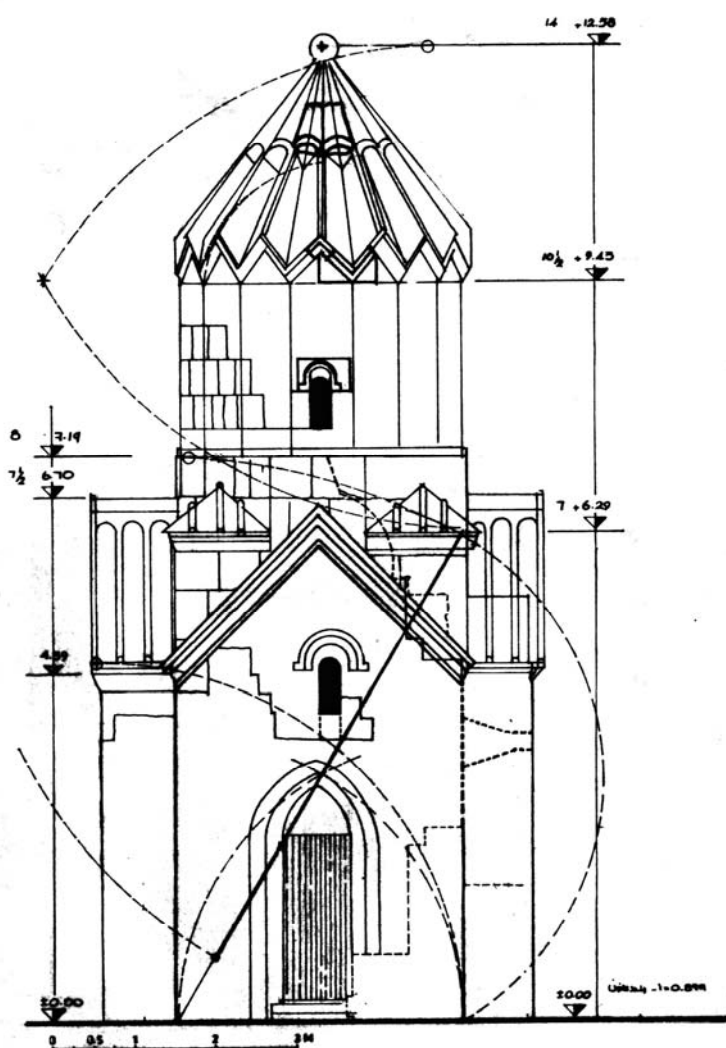


Fig 72

The light was provided by means of eight orifices placed in the side walls and below the niches. The church was originally situated at a position where there was no direct sun light in the early and late hours of the day. The light entered thorough orifices, and formed chiaroscuro effects on the inner structures of the church.

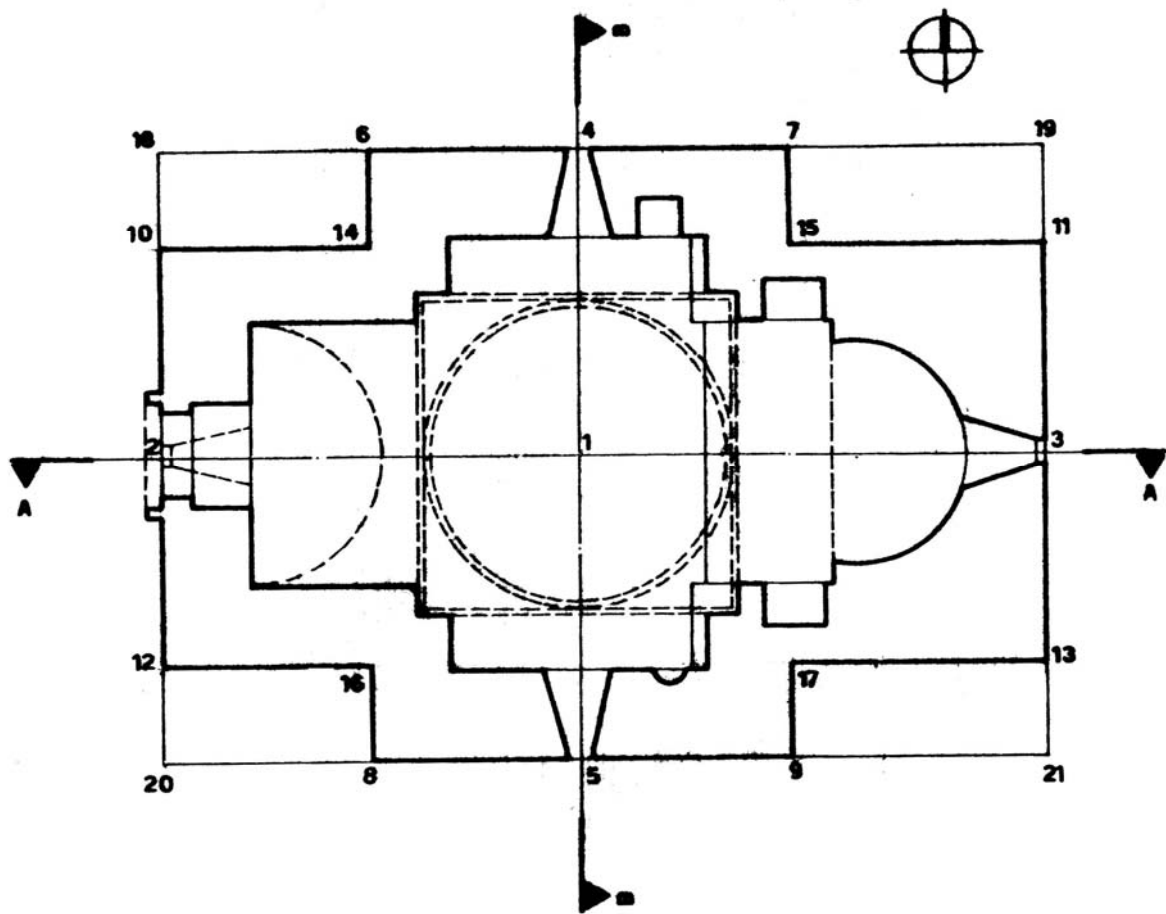


Fig 73

A number of sherds and pottery fragments were collected around the church before its displacement, the dates of which ranges from the 10<sup>th</sup> to the 12<sup>th</sup> centuries. The investigation also yielded two silver coins discovered on the floor of the second church. The first coin shows a standing man on its obverse side wearing a long mantle, facing left, with a halo around the head. On either side of this scene there are two lines of letters. On the right side the letters read: "EVEREO EUGEO", and on the left side, "OARIO OUGIO". The reverse of the coin represents a standing man with long hair and mantle, bearing a royal sceptre. There are epigraphs on either side of the individual which read: "OKM", on the right, and "HI", on the left.

The exact date and attribution of this coin have not yet been decisive, but regarding the context in which it was found, the coin may well have been a Byzantine coin. The picture of a holy person with halo was represented on Byzantine coins of the 11<sup>th</sup> and 12<sup>th</sup> centuries. The name Eugeo written in Greek on the obverse side may have been the name of Pope

Eugenius III (1145-1153), under whose papacy the Second Crusade began. The reverse shows the figure of a Byzantine emperor, probably Manuel I (1143-1180).

The second silver coin belongs to the Ilkhānid period, and the name of a local ruler, a certain Anushiravan Khan, can be read on the reverse. The coin has the date of 745/1344. This coin may have been minted in the cities of the region such as Tabriz, Anni, Nakhjavan, Ganja, or Baku.

## **2.b History and Development**

### **2.b.1. The Monastery of Saint Thaddeus Ensemble**

There are few sources for the reconstruction of the early history of the monastery of St. Thaddeus, which can only be retrieved from scattered sources that either explicitly or implicitly mention the saint and/or the region in which the monastery is located.

Moses of Khorenatsi, the celebrated Armenian historian writing in the 5th century, reports that Saint Thaddeus was one of the Twelve Apostles who came to the East (the region of Artaz or the present-day Maku) on the invitation of Abgar, king of Armenia to Christianize this region, in the first half of the first century. The same historian tells us that Abgar's successor,



**Fig 74**

Sanadruc, returned to paganism, and ordered to kill Thaddeus, whose body was subsequently buried at the location of the today's monastery. According to another version of the story, Thaddeus built a monastery for his followers, who buried his body after his death in the altar of his church. Moses of Khorenatsi also writes that Sanadruc's daughter, Sandokht, being one of Thaddeus' devotees, had converted to Christianity. She was later killed upon the order of his pagan father, and was buried in a chapel close to Thaddeus's tomb, which still bears her name. The conversion of Armenia to Christianity was finally effected in 301 A.D. thanks to the efforts of St. Gregory the Illuminator. Legends tell that St. Gregory built the first church on the tomb of Thaddeus in 239 A. D. There is, however, no mention to the legend of Thaddeus in the remains of the monastery, and the exact date of its foundation is unknown.



It is said that the monastery is built on the site of a pagan temple (presumably a Mithraic sanctuary). According to Moses of Khorenatsi, Gregory the Illuminator, who came to Armenia in the 4<sup>th</sup> century, destroyed pagan temples, and replaced them with Christian places of worship. Be that as it may, the region was dotted with important religious centres before and after its conversion to Christianity, and was an object of the apostle's attention. It should be remembered that the World Heritage fire temple of the Sasanians at Takht-e Soleiman, built in the 5<sup>th</sup> century, is also located in this region. The famous battle of Avāvir between the Sasanians and the Armenians in 451 occurred in the region of Artaz (Maku), but there is no mention of the monastery either in Sasanian documents or in Armenian texts.

Records concerning the Council of Karin (Erzerum) in the year 633 mention a certain Archbishop Tiratour from the region of Artaz (Maku), who probably resided at the monastery of St. Thaddeus. These records reveal that the church was in appropriate state of preservation, and that the cloister was functioning at that time.

More than a century later, the manuscript of Haysmavourk dated to the year 771 indicates the relics of St. Thaddeus and princess Sandokht as being located in the region of Artaz (Maku). This mention, however, may have been taken from Moses Khorenatsi's book.

The most reliable source of the early medieval period is the history of Towma Ardzaruni who wrote in the 10th century. He reported that the apostle Thaddeus and a number of his supporters died at the locality of the monastery and were buried in the cloister. Another document of that time by Episcopos Gregory of Amaduni recorded the existence of the monastery. Scattered sources of the 10th century referred to the place of the monastery between two major religious centres of Etchmiadzin and Aghtamar, and mentioned that the monastery belonged to the sphere of influence of Aghtamar.

After a hiatus of more than two centuries, at the time of the Mongol invasion of Persia, there are records mentioning the monastery of St. Thaddeus, which was first referred to on the

**Fig 75**

occasion of the invasion of Azarbayjan when, in 1231, the Mongols attacked the armies of Jalaleddin Monkaberri (the last king of the Khārazmshāh dynasty). During this confrontation, the monastery of St. Thaddeus was considerably damaged. The Mongols invaded again the region in 1242, and sacked the monastery. The reign of the first Ilkhān of Persia, Hulagu (654-63/1256-65), was in support of the Christians and Armenians. Hulagu's wife, Doghuz-Khātun, having converted to Christianity, favoured the Armenians. There are records indicating that there were restorations at St. Thaddeus, and the monastery was exempted from taxes during the reign of Hulagu. It seems that such a favourable policy continued all over the Ilkhāns' rule of Persia. In spite of that, documents concerning the reign of Arghun (683-90/1284-91) revealed the plundering of the monastery under this Ilkhān. A year after Arghun's accession to the throne, Leon III, the Armenian ruler of Cilicia, came to visit the Ilkhān then residing in western Iran. The two rulers concluded a treaty of friendship, and visited together the monastery of St. Thaddeus. Surprisingly, a number of Armenian documents have recorded that, after the departure of Leon III, Arghun ordered the sack and destruction of the monastery. Yet the monastery was most likely in a good state of preservation in 719/1319 when a strong earthquake destroyed it severely. The disastrous earthquake of 1319 inflicted great damage on the monastic complex, and seventy-five monks perished under the debris.

**Fig 76**

After the destruction the monastery bishop Zachariah undertook the reconstruction of the church. The work was finally completed in 730/1329. Zachariah's brothers, Petrus and Serkis, financially contributed to the reconstruction of the church. The reconstructed parts were made of white stone in contrast with the old part of the building, which was in black stone. There is no evidence of the layout of the old church that had been largely destroyed by the earthquake, although a number of scholars have suggested that the new church was built after the plan of Etchmiadzin. There is an inscription in Armenian on the north wall of the church \_ which mentions the restoration of the monastery:



**Fig 77**

In this glorious and heavenly church, built on the strong foundations of the Holy Thaddeus, the messenger of God, and destroyed by the earthquake in consequence of our numerous sins, I, Bishop Zachariah, a humble servant of God, son of Sir Manuel, undertook the restoration with the help of God. I rebuilt the church in a better way than before when most of the churches had been destroyed following the impoverishment of Christians, and because of persecutions made on them in the past. Thus, this inscription has been engraved in commemoration of my act before God, and of the Holy Blood of the Christ, and in reminiscence of my parents, my successor and brother's son in the cloister of Edsu, and my brothers, Petrus and Serkis, who helped as much as they could.

It should be noted that the same Zachariah and his brother, Petrus, reinforced the fortress of Maku, and built important infrastructures throughout the territory such as roads, monasteries, bridges. The fortress of Maku, controlled by the Armenian population, is fully described by Hamdullah Mostowfi, the celebrated Iranian historian of the 14<sup>th</sup> century, and by Clavijo in his travel account composed between 1403 and 1406. The latter indicates that the lord of the fortress was an Armenian converted to Catholicism with the Moslem name of Nurreddin. The Armenian control of the fortress fell in the 15<sup>th</sup> century.

The church was later mentioned in the course of the 14th century on the occasion of different regional conflicts in north-western Persia, some of which inflicted damages to the monastery. One of the most important sources of that century is the account left by Clavijo, the ambassador of the king of Spain, who visited the region of Maku at the time of Timur's invasion. Clavijo reported that Timur spared this region and the monastery of St. Thaddeus.



**Fig 78**

A decree belonging to the late 15th century mentions the church on the occasion of a conflict between another Zachariah, bishop of St. Thaddeus, and the archbishop of Armenians residing in Etchmiadzin. The document signed by Abolmozaffar Rostam Bahadur, one of the rulers of the Aq-Quyunlu dynasty in north-western Persia, addressed to the archbishop at Uch-Kelisa (Etchmiadzin). The letter banned the archbishop to interfere in daily matters of the monastery of St. Thaddeus. With the support of this ruler Zachariah remain in office until 1511 at St. Thaddeus, and then was elected as the archbishop of Armenians, the position that he held until 1520.

The early years of the 16th century witness the advent of the Safavid dynasty. The founder of the dynasty, Shah Ismail, and his son and successor, Tahmasp, supported the Armenians of north-western Persia. Shah Tahmasp signed a decree that assured the protection of the monastery and its adjacent lands which belonged to the cloister and Armenian episcopate at St. Thaddeus.

Shah Abbas, in 1604, being in conflict against the Ottoman empire, decided to depopulate the area between the two empires, so that the Ottomans would be deprived of territory into which they might forge before engaging in any further hostilities. Primary sources estimate that between 1604 and 1605 some 250,000 to 300,000 Armenians were removed from the area. The displacement of the Armenians approved later to be an asset to the economy of the country. It seems that the monastery had to be evacuated, though there is no record concerning directly the cloister at St. Thaddeus. However, there records indicating

that the bishop of the monastery undertook a series of restorations in 1060/1650. This reveals that the monastery may have suffered during the forced, massive evacuation of the region in Turko-Persian wars of the early 17<sup>th</sup> century.

Scattered records of the 18<sup>th</sup> century indicate that the monastery was in appropriate condition, and there is a decree by Nader Shah dated to 1155/1734, which assured the integrity of the lands around the monastery and their belonging to the cloister.

In the late years of the 18th century, Aqā-Muhammad Khan, the founder of the Qajar dynasty invaded Georgia and captured Tiflis (Tbilisi) in 1201/1787. A number of Armenian monasteries, including St. Thaddeus, were sacked in the course of this invasion.

Early in the nineteenth century, when the Russian Empire began to move deeper into the Caucasus, eastern Armenia, became an important military objective. Accordingly, to control and strengthen the khanate of Erevan, the core of Eastern Armenia, the Persians, in 1807, appointed a man of uncommonly ability – Hosseyn Qoli Khan Qajar – as governor, and entrusted him with a degree of authority unique among their provincial administrations. For two decades the khanate of Erevan would manage to thwart Russian advances, but in the end the entire territory of Transcaucasia, nominally under Persian suzerainty for almost three hundred years, was annexed to the Russian Empire as a result of the Russo-Persian wars (1804-13, 1826-28). The *khanate* (fiefs) referred to an area that was governed by the hereditary or appointed ruler with the title of khan who performed a military and/or administrative function for the central government. By the 19<sup>th</sup> century there were nine *khanates* in Transcaucasia under Persian

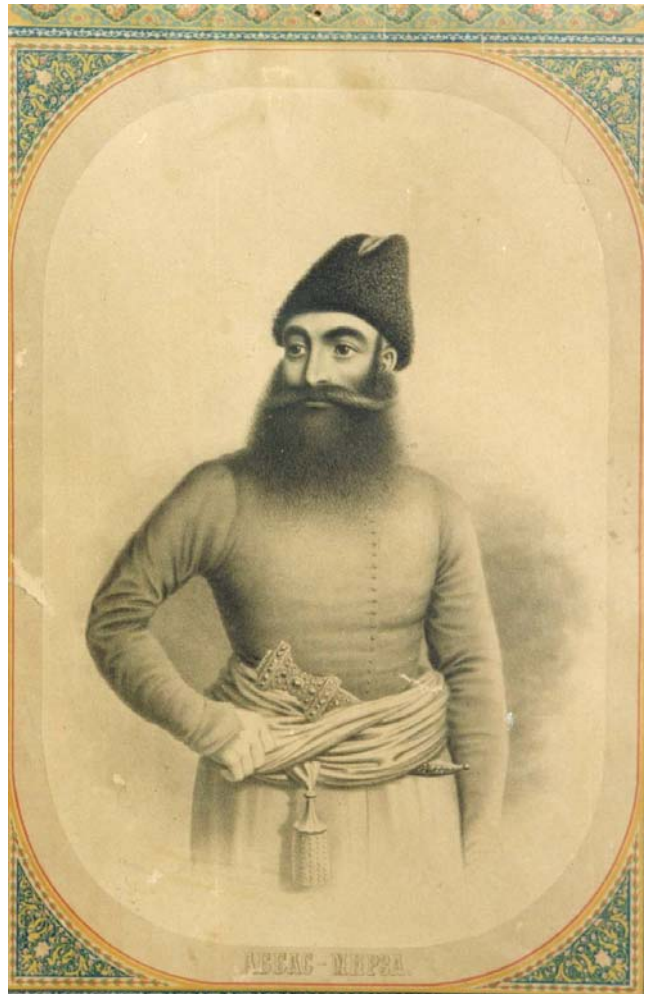


Fig 79

control, of which Nakhjevan and Erevan were appointed *khanates*.

Persia now took a more active role in Armenian affairs. It is true that the earlier Qajar policy toward Transcaucasia had alienated many Armenians. Abbas Mirza, the Crown Prince of Persia, and the Commander in Chief of Persian forces against Russia, realized the importance of a well-disposed Armenian population in this strategic region. With the help of Hosseyn-Qoli Khan, he reversed the previous wrongs and in a short time succeeded in regaining Armenian confidence so that during the invasion of Erevan in 1808, the church – pledged to neutrality – did not aid the Russian forces. Hosseyn-Qoli and Abbas Mirza granted extensive privileges to the Armenians, including considerable tax exemption. Moreover, this favourable policy encouraged many Armenians to stay in Persian territories after the war with Russia. It is in such a context that considerable restoration work was carried out at the Armenian churches of north-western Persia with the support of the Crown Prince and the governor of Erevan. In 1810, with the financial aid of the Persian government, Archbishop Simeon Bsnuni, the abbot of the monastery at St. Thaddeus, undertook large restoration work at the monastery. The White Church, or the largest part of the monument, built on the plan of earlier buildings, belongs to this period of construction. An inscription of Abbas Mirza commemorating the restoration activities at the monument in poem has been engraved on the main entrance of the church in 1229/1814.

All over the Qajar rule of Persia (1779-1924), the monastery of St. Thaddeus benefited from a relatively favourable policy. For instance, in 1269/1878, Nassereddin Shah ordered that part of taxes from the villages of the region of Khoys be spent for restorations at St. Thaddeus.



Fig 80

The first part of the 20th century witnesses a period of turmoil, war, and revolutions. From 1903-1908 the monastery becomes a centre of resistance for the Armenian revolutionaries. The monastery was reported to be in good state of preservation when the population of the region returned to their lands in 1918. In 1930 at the time of the Soviet take-over of Armenia, the transfer of the seat of the Catholicos from Etchmiadzin to St. Thaddeus was promoted, but in 1946-47, following the repatriation of the Armenians to Soviet Armenia, the area of the monastery was abandoned.

Towards the end of the 19<sup>th</sup> century, Vartaped Khatchik Dadian, a minister from Etchmiadzin, studied the region of Maku, and visited St. Thaddeus, and listed a number of inscriptions at the site. In 1903, Yervand Frangian, a teacher at the Armenian school of Tabriz, gave an account of the state of preservation of St. Thaddeus. Another serious account of the monastery was carried out by Haig Adjamian in 1959/60. The first reliable architectural study of the monastery, including accurate plans, drawings, and photographs, was published by Wolfram Kleiss from the German Archaeological Institute in Tehran, in 1967. The thorough restoration of St. Thaddeus was resumed from 1969 onwards. The activities are still on-going under the auspices of the ICHHTO. The monastery is the centre of one of the most important religious ceremonies of Armenians, which takes place every year in June.

### ***2.b.2. The Monastery of Saint Stepanos Ensemble***

Stepanos (Stefan or Stephen) was one of the Seven who were supposed to receive the baptism from the Apostles. The saint then set out to preach the Christianity in the East, and was subsequently persecuted, stoned, and martyred. Stepanos is also known as Nakhāvegā or the First Martyr.

The monastery of St. Stepanos has long been the cultural centre of the Armenians, and pensioned and housed religious figures, calligraphers, painters, writers, philosophers, and historians. A number of illuminated manuscripts produced or copied at St. Stepanos are now preserved in the Matnadaran Library in Erevan, or in the Mekhitarian Cultural Centre in Venice in Italy.

The exact founding date of the monastery is not clear. Most of the scholars think that it may be dated to the 7<sup>th</sup> century. The oldest document mentioning the monastery has the date of 649. There are records indicating that the Archbishop Khachik, the religious leader of Armenians in 976, appointed a certain Bishop Babgen to the post of directing the monastery. The latter built a church



**Fig 81**

at the site of the monastery with the support of Ashut Baghraduni, the ruler of Armenia. The new church probably replaced the earlier church of St. Stepanos. Records also indicate that Heripsimeh, the ruler's daughter, purchased the village of Astāpāt, and endowed the monastery with the village and its lands in 981. These records speak of three churches or three altars within a church, which were constructed and embellished following Heripsimeh's will. The first recorded restoration work also goes back to the time of the reign of Ashut Baghraduni in 991. The first construction period of the monastery covers the events mentioned above, and it is plausible that the reconstruction of the early church under Bishop Babgen in the late 10<sup>th</sup> century was carried out along with a southward expansion. The construction date of the median part of the monastery also goes back to Period I in H. Hofrichter's chronology.

According to Orbelian, the Russian historian, the monastery was partly damaged during the invasion of the Saljuk ruler, Alp Arsalan, on his march against the Byzantines in 1150. In 1330, the Ilkhān Abu-Said ordered that the monastery's boundary be determined and protected. In 1381, the monastery of St. Stepanos was mentioned as a flourishing cultural centre in the Narek manuscript dated to 1381.

Shah Ismail, the founder of the Safavid dynasty, in his favourable policy towards the Armenians signed a decree prohibiting any violation of the monastery and its lands. In 1604, Shah Abbas, in his war against the Ottomans, decided to depopulate the area between the two empires, so that the Ottomans would be deprived of territory into which they might forge before engaging in any further hostilities. Primary sources estimate that between 1604 and 1605 some 250,000 to 300,000 Armenians were removed from the area. It seems that the



monastery had to be evacuated, though there is no record concerning directly the cloister at St. Stepanos.

In 1655, Hagup Juyghatsi, the bishop of St. Stepanos, undertook a series of restorations at the monastery. Again, between 1682 and 1691 the monastery's buildings were repaired.

It is in this period when Jean-Baptist Tavernier, the celebrated French traveller, visited the monastery of St. Stepanos, and gave an interesting description of the monastery:

St. Stephen's is a Covent built not above 30 Years ago. It stands upon the Mountains, in a barren place, and of difficult access. But the reason why the Armenians chose that place before any other, is because that St. Bartholomew and St. Matthew retir'd thither in the time of their Persecution. They add, that St. Matthew did a Miracle in that place: for that there being no Water there before, he only strook his Stick upon the Ground, and presently there arose a Spring.



**Fig 82**

This Spring is about half a quarter of a League from the Covent, under a Vault with a good Door to it, to keep the Water from being wasted. The Armenians go to visit this Spring in great Devotion, having laid the Water into the Covent with Pipes. They also say, that in this place they found several Relics which St. Bartholomew and St. Matthew left there, to which they add a great many others; among the rest a Cross, made of the Basin wherein Christ wash'd his Disciples Feet: In the middle of the Cross is a white Stone, which, as they report, if you lay upon a Sick person, will turn black if the person be



**Fig 83**

likely to dye; and recover its former whiteness after the death of the party.

A Jaw-Bone of St. Stephen the Martyr.

The Skull of St. Matthew.

A Bone of the Neck, and a Bone of the Finger of St. John Baptist.

A Hand of St. Gregory, who was the Disciple of Dionysius the Areopagite.

A little Box, wherein they keep a great number of pieces of Bones, which they believe to be the Relics of the Seventy Two Disciples.

The Church is built in the form of a Cross, as are all the Churches of the Armenians; in the middle whereof rises a fair Duomo, round about which stand the Twelve Apostles. Both the Church and Covent are of Free-stone, and though the whole Edifice be not very big, there has been abundance of Gold and Silver wasted upon the Walls: many Armenian Families have been very much endamag'd thereby; for the Women were so devout, that unknown to their Husbands they sold their Jewels, and their very Cloaths, to defray the Expences of Building.

The first time that I was at St. Stephen's, in the company of some Armenians, two Bishops, attended by several other Monks, came out to meet us, and led us into a great Hall, where we were very well treated. For it is the custom of the Armenians, a little before Meals to present their Guests a large Cup of Aqua-vitae, with Sweet meats of all sorts, besides Citron and Orange-peels candy'd, in seven or eight Porcelan-dishes, laid in a great China-Basin. This is a little Prelude to exoite the Appetite; for the Armenians, both Men and Women, will empty great Cups of Aqua-vitae. After Dinner they go to Church, where they sing certain Hymns: when you return, there are a sufficient number of Mattresses or Quilts to lye upon; for they use no other sort of Beds over all Asia: only at Night you spread a Carpet upon a Quilt, and shut the Door. We saw not the Archbishop all that Evening, only at Church.



Fig 84

About Midnight all the Bells rang, and every body rose to go to Church. I believe it was more than usual, because it was Shrovetide; for both the Office and the Missa were both concluded by break of day. Between eight and nine in the Morning the Cloth was laid; before which time we saw abundance of the neighbouring Country People, who brought Wine, Fruits, and other Provisions, and presented all to the Archbishop.

While we were at Breakfast news came that a certain Bishop was dead, in his return to the Three Churches; whither he was sent by the Patriarch to gather certain Duties due from the Villages. Immediately the Archbishop rising from the Table with all his Assistants, and having made a Prayer for the Dead, sent a Bishop and six Monks to fetch the Corps; who returning a little after Midnight, the Body was presently laid in the Church upon a Carpet spread upon the Ground, with the Face turn'd toward the Altar. In the mean time, a great number of Wax-candles were lighted, and all the rest of the Night two Monks watch'd by turns to Pray for the Dead. Early in the Morning the Archbishop, the Bishops and all in Religious Orders, said the Office for the Dead, which lasted half an Hour; and at the end of the Mass they brought the Corps to the Altar, so that they made the Feet of the Corps to touch it. Having so done, they took off the Linnen Cloth that cover'd his Head, at which time the Archbishop anointed him in six places with the Holy Oyl, saying certain Prayers every time. Then they cover'd him again, and said other Prayers which lasted half an Hour. These Ceremonies perform'd, they carry'd the Corps out of the Church with Crosses and Banners, and every one a Taper in his Hand. As the Corps pass'd by, one of the Bishops put a Paper in his right Hand, containing these Words, I came from the Father, and I return to the Father. Being brought to the Grave, upon a little Mountain near the Covent, and set down, they said other Prayers which lasted a quarter of an Hour. In the mean time a Bishop going down into the Grave, took away all the Stones and made the place smooth, after which the Corps was let down wrapt in a large Linnen Sheet. Then the Bishop, according to their custom, rais'd his Head a little higher than his Body, turning his Face to the East. Which being done, the Archbishop and Assistants took every one a handful of Earth, which the Archbishop blest, and giving it to the Bishop, he strew'd it over the Body. Then the Bishop coming out again, the Grave was fill'd up.

Tavernier's account reveals that the monastery was in appropriate condition half a century even after the displacement of the population of the region under Shah Abbas. It is



Fig 85

interesting to note that the bones which Tavernier mentions have been recently discovered in 2005 by Dr. Chahryar Adle (C.N.R.S. Paris), in the upper storey of the church, in the space between the cupola and the vaulted roof. This sensational discovery immediately reported and broadcast, and was received with great enthusiasm by the Armenian community. A preliminary examination of the bones revealed that they belonged to one individual. (see appendix I)

The information on St. Stepanos is scant after the fall of the Safavids in the early 18<sup>th</sup> century. The most significant mention of the monastery came much later, in 1826, during the Russo-Persian wars. An inscription engraved on the entrance of the church upon the order of Abbas Mirza, the Crown Prince, reads that the Prince purchased the terrain of the



**Fig 86**

monastery (the village of Darreshamam) from a certain Moheballi Beg Nakhjavani at the price of 300 toumans, and gave it to the monastery.

It was in this period, i.e., during the Irano-Russian wars, that Colonel William Monteith of the Madras Engineers briefly reported on the monastery. Col. Monteith arrived in Persia in 1810 with other British officers to assist and train Persian army during the war against Russia. He left the country after 19 years of service in late 1829. He passed through Julfa, and visited St. Stepanos before 1819, probably in 1817, because he does not mention the important reconstruction activities which took place between 1819 and 1825. He recorded his impression as follows:

We then turned to the left, over a rugged, stony mountain road, for six miles, and at the tenth mile reached the convent of St. Thaddeus, one of the largest in Armenia. The climate is exceedingly cold, and the elevation 5400 feet; at night it froze hard, in the beginning of September. The convent had lately been plundered by a cousin of Abbas Mirza, who, much to his credit, had the young man brought to the place and severely bastinadoed, making himself full reparation to the monks.

Monteith's very short account is, however, significant because it shows again the degree of protection of the Armenian community and their religious places under the patronage of the Crown Prince Abbas Mirza.

The monastery has been since repaired time and again during the 19<sup>th</sup> and the 20<sup>th</sup> centuries, and it was registered on the list of National Monuments of Iran in 1955.

Hartmut Hofrichter, who studied carefully the monastery in the 1970s, has suggested eight construction periods which are essentially based on various inscriptions engraved on the structures of the church. According to his chronology, the first construction period can be detected only in the massive masonry of the north wall and its protruding, semi-circular towers; this period also covers construction activities mentioned in historical texts. Period II has been observed in the masonry of the foundations of the church, and any structure that can be dated before 1589 when Abbot Mardiros undertook a series of constructions and repairs in the monastery. Period III begins in 1641 because of the existence of a votive inscription on a sarcophagus, which states that the relics were deposited at the monastery by Vartaped Hagup in that year. Period IV is marked by the placement of a series of relics between 1641 and 1680 according to various inscriptions found in the monastery. Most of the church was reconstructed or restored in this period. Period V begins with the renovation of the monastery following the earthquake of 1679 which had caused damages to the complex, and ends with the construction of the second church on the edge of the north wall of the monastery. Period VI is marked by the destruction of the church roof, the outside wall in the south, and of the cells during an earthquake. A votive inscription writes on this occasion, and the donation call of Catholicos Hagop Shamakhetzi in 1759. The end of this period is marked by renovation work undertaken by Abbot Serkis in 1832 following the important inscription left by Abbas Mirza. Period VII begins after these restoration operations; in 1840, an earthquake destroyed the upper part of the bell tower, which was subsequently restored. Various inscriptions in the church have recorded a number of restorations between 1832 and 1900. Period VIII begins in 1900.

### **2.b.3. The Chapel of Dzordzor**

The chapel of Dzordzor dedicated to St. Mary was built between 1315 and 1324 under the episcopacy of Archbishop Besdaji Zachariah. In contrast to what have been left of the monument, the church was the focal centre of a large monastery administered by the Head Monk Hovanes Yezengatsi or DzorDzoretsi, whose name has also been given to the monastery. The non-Armenian local name of the monastery is now Nan-e Maryam (Mother Mary).



**Fig 87**

After the conquest of western and north-western Persia, and the capture of Baghdad in 1255, the Ilkhāns (1256-1335), preference was shown to the Christians, especially the Nestorians, to whom Hulagu's favourite wife Doghuz-Khātun (d. 1265) belonged; she was also of assistance to the Jacobites and helped to win over the Christians in Syria. At the same time the favourable policy towards the Christians made it possible to enter into diplomatic relations with the Christian West; these had already been initiated before Hulagu, but became especially noteworthy under his son and successor Abāqā (663/1265-680/1282), himself a Buddhist. This led to closer relations, particularly with the Papal See and the France of Louis IX (St. Louis).

The Pope seized the opportunity to set out missionaries to preach Catholicism in western Asia. The main objective was the conversion of those populations under the sovereignty of Mongols, who had remained faithful to the Eastern Church; one of the Pope's goals was the conversion of the Armenian Church.

In 1240, a number of Missionaries from France set out for the north-west of Persia to persuade the Armenian population of the region to become Catholic. Being aware of the influence of the Monastery of St. Thaddeus on the Armenian population, the missionaries tried in vain to convince the monks residing at the monastery. They failed in their mission, turned to the town of Maragheh.

In 1318, a new group of Dominican missionaries were able to expel and replace the Armenian religious community at the St. Mary chapel (Dzordzor), and succeeded in spreading their religion in the area with the support of the Mongols. To counter the Catholic influence in the region, a centre with the name of Glodzor was founded in Armenia. Each of these rival groups tried to extend its influence in Nakhjevan, and established various monasteries, which were governed by trained monks from both sides to display and propagate their beliefs.

The Armenian centres gradually declined at the beginning of Qara Qoyunlu (1380-1468) and Aq Qoyunlu (1378-1508) confederations and during the subsequent, long-lasting Turko-Persian wars in the 16<sup>th</sup> and 17<sup>th</sup> centuries. In consequence of successive raids of Mongols, Timur, and the migration of Armenians, the Dzordzor chapel was abandoned, and most of its construction materials were removed and reused for other purposes. It is because the present-day church is entirely deprived of its monastic compound. Dzordzor chapel acted as a university to the Armenian Catholics in which erudite scholars such as Hovhanes Dzordzoretsi and Hovhanes Krantsi taught for years, and whose writings are preserved in the Matenadaran Library in Erevan.

In the past vacant year, it was decided to built a dam for irrigation Puposis which in turn would flood the church. In the year 2000, as a token of goodwill, The Iranian Cultural Heritage , Handicrafts and Tourism Organization in conjunction with Ministry of Energy and Armenian Diocese of Iranian Azarbayjan



Fig 88

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dedicated themselves to relocate the entire site to a height of 110 meters further up in order to save the church. The operation was performed with such thoroughness that every detail was accounted for. Various engineering drawings were prepared, each stone was numbered and painstakingly reconstructed 600 meters away from its original position. St. Mary's chapel now stands erect and is a vivid example of concern and respect of The Islamic Republic of Iran to their fellow Armenians and Christianity. ( See appendix II)



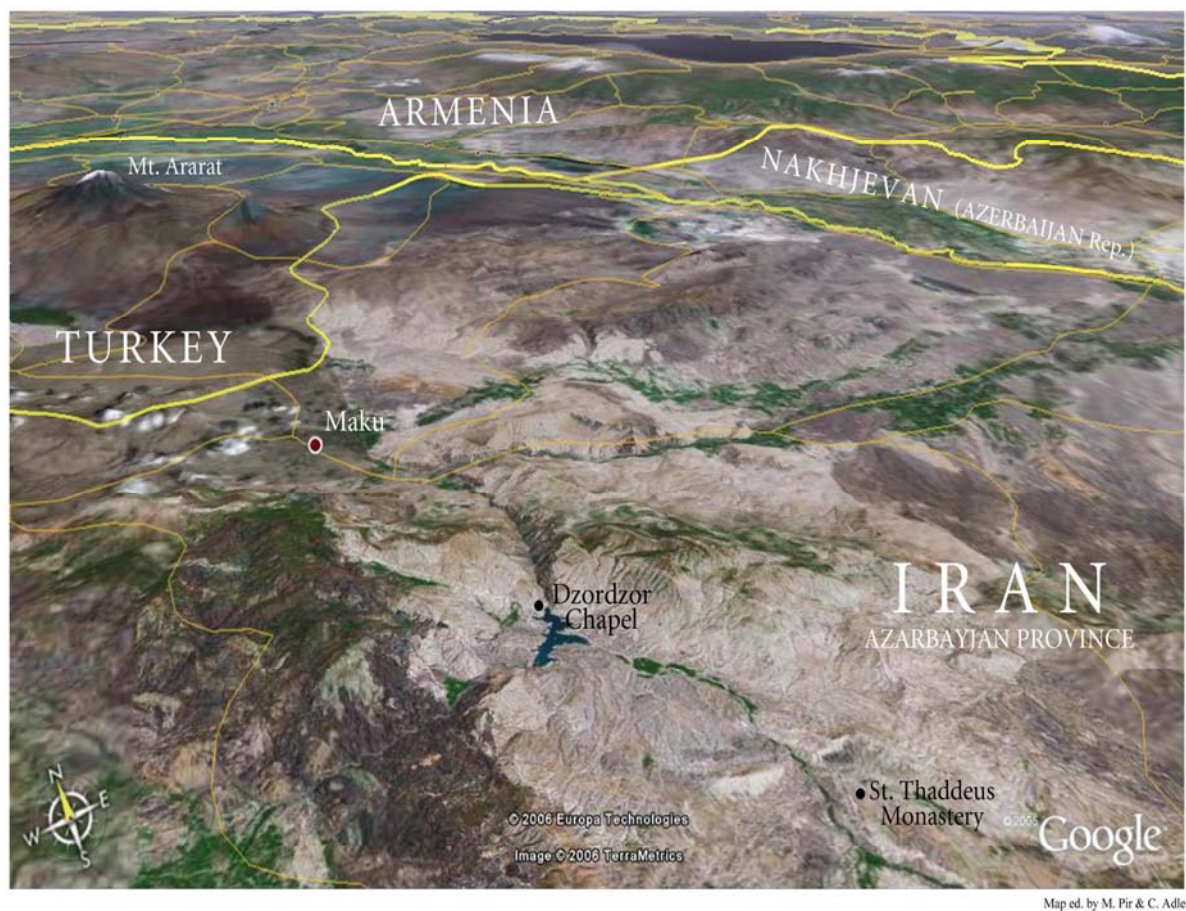
**3**

**JUSTIFICATION FOR INSCRIPTION**

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### 3.a. Criteria under which inscription is proposed (and justification for inscription under these criteria).

From what has been written above, it follows that the monastic complexes of St Thaddeus and St. Stepanos as well the Dzor-Dzor Chapel would meet the criteria (ii), (iii) and (vi) for the assessment of their outstanding universal values. They are proposed to be inscribed on the World Heritage List as a serial nomination.



— International boundaries

— Roads

● Submitted World Heritage Sites in Iran

Fig 89

(ii) The region of north-western Iran (or the present-day province of Azarbaijan), where are located all the proposed sites in most harmonious landscapes, has been and is one of the most prosperous provinces of Iran. The region features a series of mountains and fertile valleys, and receives abundant water and rainfall. It is irrigated by large rivers such as Araxes (Aras) where St Stepanos, the Darresham village and the Chupan chapel are situated and the Zangemar River where Dzordzor stands. As to St Thaddeus, it is located on the upstream from Dzordzor.

The existence of Armenian religious monuments and sites on Iranian territory is directly linked with the fundamental features of the socio-political context of the Armeno-Persian relations over the span of some twenty-five hundred years. Indeed the Armenians are already mentioned in the text of the celebrated World Heritage site of Bisotun carved on Darius the Great's order in the 4th quarter of the 6th century B.C. They were particularly present in the armed forces of the Achaemenid empire (550 – 330 B.C.). Later, the Armenian territories were for long-time divided into Persian province of Aturpatkan in its eastern part, and the western Pontus region under the influence of the Romans. Consequently, the region was a zone of dispute and intense interchange between the two empires for more than eight hundred years, between 200 B.C. and 650 A.D. These contacts promoted, in their turn, cultural and commercial exchanges between East and West. Many celebrated travellers, such as Marco Polo, Giovanni Del Pian del Carpini or later Tavernier and Chardin passed through this region of north-west Persia and described the land and the Armenian population. One of the most important events that led to the revival of Armenian churches was the initiative taken by Shah Abbas the Great in the early 17th century to move numerous Armenians from the north-west into the heart of Persia to Ispahan because of the wars with the Ottomans. There they contributed greatly to the economy and cultural development of the country and still have one of their most important cathedrals in that city (the cathedral will be included in the dossier of the extension of Meydan-e Emam which is a WH site since 1979). The religious centres of St. Thaddeus and St. Stepanos benefited economically as well as architecturally from the favourable policies of the Safavids and latter the Qajars.

In this context, the proposed sites, located in a crossroad of human exchanges, exhibit a striking case of the development of Armenian art of sculpture, design, decoration, and architecture in the fringe of the Armenian heartland and also their expansion into Persia. The interchange of artistic and cultural values between the local Iranian art on one hand, and the Armenian art on the other hand, led to the fusion of these arts and finally resulted in the first signs of an artistic symbiosis manifested notably in the Armeno-Persian architectural forms (the use of *chāhār-tāqs* and *eyvāns* in the medieval layout of Christian churches borrowed from the West), and the art of bas-reliefs and sculptures on the panels and pedestals of St. Thaddeus and St. Stepanos. The extensive modification (in fact a re-planning) of the plan of St Thaddeus about two hundred years ago shows in its turn a very rare example (unique?) of a major attempt to move a pontifical see from one place to another, from the Holly See of Etchmiadzin to St Thaddeus.

(iii) The monastic ensembles of St. Thaddeus, St. Stepanos, and Dzordzor bear witness to the cultural tradition of Armenian population in north-western Iran, which once existed in the region. The sites, being the focal points of a large network of communication and religious centres, constitute the easternmost manifestation of



**Fig 90**

Armenian Church. The monastery at St. Thaddeus has the privilege of being the second important Armenian church in the region along with the Etchmiadzin cathedral, near Erevan, in Armenia. The St. Thaddeus Monastery has been and continues to be a symbol of the cultural heritage of Iran's many ethnic groups. The apostolic tradition of the Armenian Church originated and developed in this area, notably from the monastery of St. Thaddeus, which has preserved its symbolic value for the Armenian people. No other place of worship has such a high,

symbolic status among the Armenians. The monastery of St. Stepanos, in its turn, is the unique site of the Armenian faith where various features of a monastic complex, including its adjacent settlement of Darresham can be studied in detail. Moreover, the chapel of Dzordzor has the status of being the place of cultural activities of the Armenians over the course of time.

(vi) The monastic complexes of St. Thaddeus, St. Stepanos, and Dzordzor are closely connected with the events that have marked the history of Armenian people in the course of time. The monastery of St. Thaddeus is the gathering place of hundreds of Armenians who come to the monastery each year in June in order to celebrate



**Fig 91**

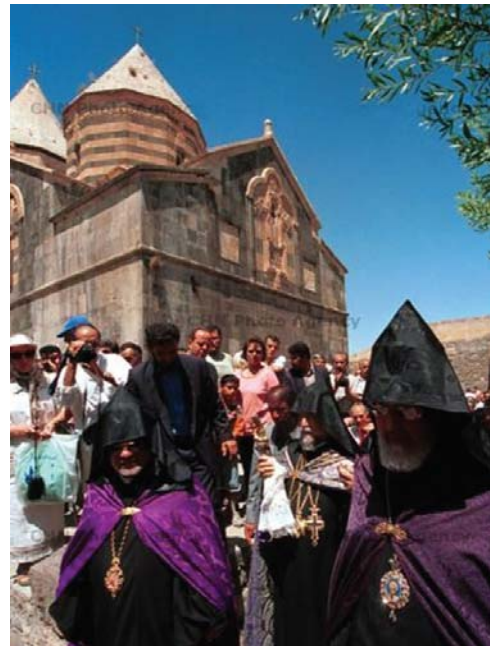
the martyrdom anniversary of the saint. The monastery of St. Thaddeus has a very important

role in the institution of the Armenian Church, which is known by the full name of the Armenian Apostolic Church. The philosophic background of the Armenian Church is based on the thoughts of St. Thaddeus. In view of that, the monastic ensemble is not only a remarkable ancient monument, but it is a celebrated religious centre for the Armenians all over the world. It should be remembered once more that the monastery is a place of regular pilgrimage; the pilgrims also visit the magnificent ensemble at St. Stepanos. The renowned celebrity of the Dzordzor chapel and monastery has led to an exceptional rescue operation of the monument much the same as the UNESCO rescue operation of the Abu Simbel Temple in Egypt (infra). Thus, the Dzordzor chapel is the only extant part of the celebrated monastery of St. Mary which played a significant role in the history of the Armenian Church in the past. Accordingly, these sites are directly associated with living traditions and beliefs of the Armenians, which bears an exceptional testimony to the Armenian faith and culture (in conjunction with criterion **iii**).

### ***3.b. Proposed Statement of Outstanding Universal Value***

Based on the criteria mentioned above, the monasteries in question are of outstanding universal value because:

- (a) According to tradition, it is the burial site of St. Thaddeus, one of the Twelve Apostles of the Christ;
- (b) The monastic ensembles have been an icon of devotion by Moslems and Christians, i.e. Persians, Turks, Kurds, Armenians and Assyrians;
- (c) These monuments are places of mutual understanding among Christians and Moslems;
- (d) The monasteries of St. Thaddeus and St. Stepanos have been a place of worship, and centers of monastic and secular learning, places of ecclesiastic seat for the Armenian Diocese, and the sites of annual pilgrimages;
- (e) Miracles attributed to St. Thaddeus continue to draw pilgrims to the monastery to this date;
- (f) The sites display architectural developments from different epochs of history, with Mithraic, Sasanian, Christian, Islamic, Armenian and contemporary European influences;



**Fig 92**

(g) The monasteries have withstood the ravages of time and natural calamities for nearly two thousand years, and have the potential of archaeological research. Throughout its existence, the monastery of St. Thaddeus has had four major functions: first and foremost, a place of worship; a centre of learning; the seat of a diocese; and finally, a site of annual pilgrimage. Today, it is the only Armenian church with a continuing tradition of organized, annual pilgrimage, since the Armenian churches of eastern Turkey (especially St. Bartholomew and St. Karapet) have fallen into disuse and decay.

### ***3.c. Comparative analysis (including state of conservation of similar properties)***

The old Armenian churches in Iran use different types of plans and construction materials depending on the region where they are located. A number of them have been considerably influenced by traditional Iranian architecture which uses mud-brick and baked brick extensively; this is the case for most of the Armenian churches and monastic ensembles in Isfahan. The proposed monasteries for the nomination have the exceptional advantage of being built on typical plan of Armenian churches; they are, moreover, use the traditional construction materials of the region. Therefore, the comparative analysis of the properties will be presented in the form of an architectural survey of the monuments in question and their artistic aspects in comparison with other similar monuments.

- a) Construction materials and techniques: All of the three monuments in question use the traditional stone as the basic construction material. The use of tufa and sandstone is common in most of the Armenian constructions in the region. In this regard, the three churches of St. Thaddeus, St. Stepanos, and Dzordzor are comparable with other ancient monuments in Armenia and eastern Anatolia (Etchmiadzin, Aghtamar, Anni).



**Fig 93**



**Fig 94**

The stereotomy, or the art of cutting solid stone blocks that are fitted together without mortar, is extensively used in the churches all over the region. The three monuments mentioned above are the most significant examples in this regard in Iran, and represent the easternmost expansion of such a construction technique. These churches also display many architectural features which were invented or enhanced by Armenian architects in the course of medieval times: conical dome, Armenian ribs and vaults, triangular niches, and the ingenious use of different vaulted structures, invented by other civilizations, in entirely stone buildings.

b) Plans: The domical method of construction governs most of the Armenian churches in north-western Iran, Armenia, and eastern Turkey. The proposed churches for nomination all have their dome. As for the plan, a variety of plans were used in the construction of these monuments. The



**Fig 95**

The basilical type is used in most of the chapels, and at the St. Mary chapel (Dzordzor). This is the earliest type of plan ever known in Armenia for the construction of churches. The old church of St. Thaddeus or the Black Church had been built on an inserted Greek cross plan, which consisted of a Greek cross surmounted by a cupola. This kind of plan is typical of the early churches, but retained its popularity all over the early and late medieval period. The Main Church or the White Church at St. Thaddeus has been inspired by the plan of the cathedral at Etchmiadzin. It consists of a central plan surmounted by a cupola, but it has three apses instead of the usual four. We know that Simeon Bsnuni, who took the initiative of the reconstruction of the church with the support of Abbas Mirza, had come from Etchmiadzin; he wanted to reconstruct and embellish St. Thaddeus so that the church would be a rival of Etchmiadzin in beauty and magnificence. The central plan, using again an inscribed Greek cross, was typical of the regions of the Byzantine Empire. The Armenian architects seem to take advantage of such a plan, which can be constructed as a

block, to solve the stability problem of the massive stone structures of the building, notably the charge of stone domes. From an aesthetical point of view, the grouping of the mass of buildings around a central dome gives a vertical impression; for the eye is gradually drawn upwards towards the central culminating dome. The monastery at St. Thaddeus is a successful combination of the central plan within a line of monastic structures, and is easily distinguished by its high, compact volume. The plan used for St. Stepanos is different. It is a complex basilical plan for the big church, and the *barlong* type plan for the small church (known as Ojāq-e Danial). Finally, the chapel in the cemetery of the village of Darresham uses a single domed hall. In general, the form of the big church at St. Stepanos follows narrowly the Armenian tradition used in the region of Julfa and eastern Anatolia. The plan of the church at Varak near Van, built in 981, represents an early type of the triple-apse plan inserted into a rectangular building. The church at Vorodno, in Siyunik region of Armenia, built in the 11<sup>th</sup> century, displays a similar plan. The form of the tambour of the big church can be compared with the domes built at St. Heripsimeh and Aghtamar in Armenia. Other comparable constructions are at the church of St. Gevorg, in Mughni, in Cilicia, and at Agulis or ancient Ghoghtan, in Nakhjavan. All of these buildings were equally inspired by the Persian system of barrel vaulting used in Sasanian constructions. It is true that the main church at St. Thaddeus was greatly enlarged and remodelled after the Cathedral of Etchmiadzin in Armenia (the seat of the Armenian See and a site which is currently on UNESCO's World Heritage List). Nevertheless, a number of features used in St. Thaddeus make clear that this not a mere copy: first, the distinct (though by no means conflicting) characters of the "old" and "new" sections display the evolution of the building over the span of time; the successful combination of the two sections is an innovation at St. Thaddeus; second, construction techniques and architectural solutions are quite different at St. Thaddeus; and third, the lack of numerous pinnacles (topping the apses in Sourb Etchmiadzin). As far as religious importance is concerned, St. Thaddeus could be compared with the poorly preserved cathedral/monastery of St. Bartholomew in Bash Kala, in Turkey .



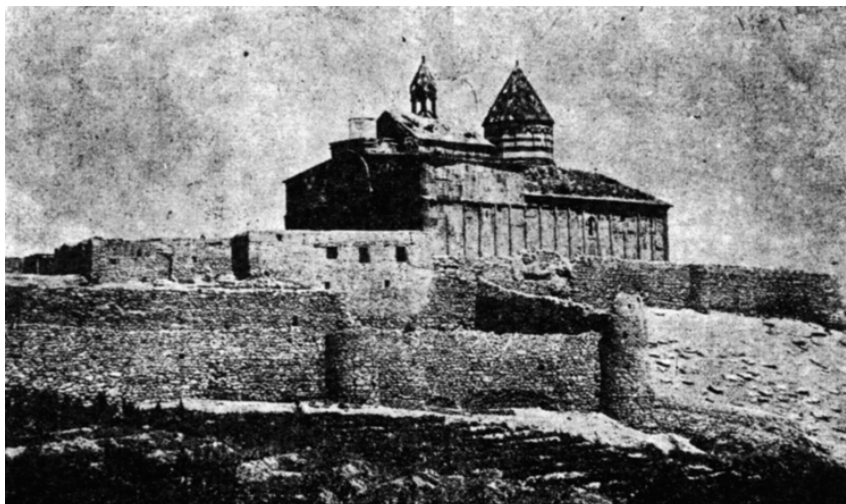


Fig 96

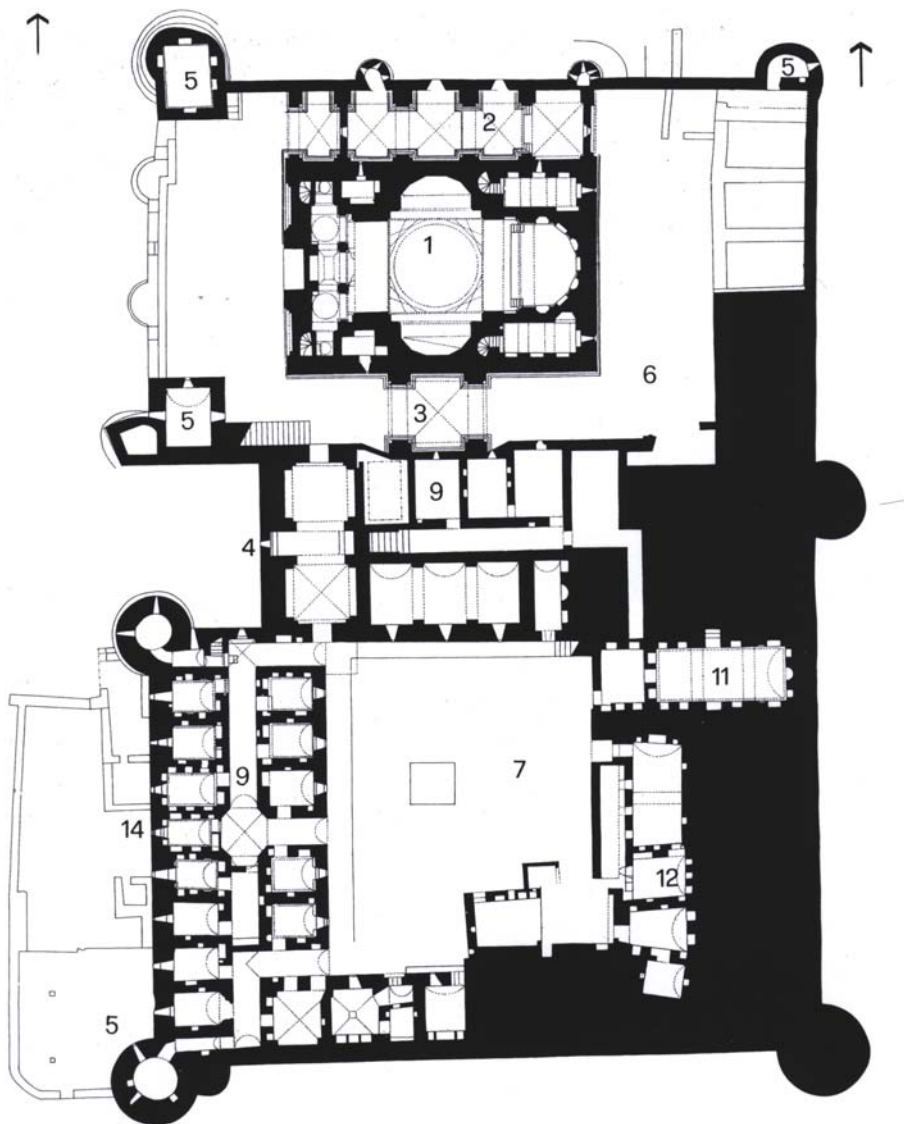


Fig 97



**Fig 98**

Not far from the Turko-Iranian border. This is named after another of the Twelve Apostles, who also came to Armenia and worked together with St. Thaddeus. The two monasteries, like the two apostles, were complementary in many ways. Decorations: The Armenian art of sculpture and decorating is one of



**Fig 99**

of the finest workmanship ever known in the region. This art was, in its turn, inspired and influenced by artistic traditions of the north-west of Persia, where there was a rich artistic school of sculpture and design from the Achaemenid period (550-330 B.C.) until the end of the Great Saljuks' rule in Persia (1038-1194). The monasteries of St. Thaddeus and St. Stepanos represent an interesting symbiosis of Persian, Christian, and Armenian art of decoration, especially the art of sculpture. The White Church at St. Thaddeus was built in the early years of the 19<sup>th</sup> century. The façade of the church displays two sets of human and floral motifs on the walls and on the lower floor with blind arches. It seems that the main iconographic reference was the church at Aghtamar (near Van),



**Fig 100**

the birthplace of Simeon Bsnuni, the bishop of St. Thaddeus. The treatment of the floral motifs is probably derived from Armeno-Christian iconography; it is the case also for the figures of cherubins, bishops, archbishops, Moses, and St. Gregory, and the abbot Simeon himself. The long, intricate frieze with Iranian mythological themes is undoubtedly influenced by the Persian art of sculpture of the late 18<sup>th</sup> / early 19<sup>th</sup> centuries, especially the Zand-Qajar art of bas-reliefs well known in southern Iran; the recurrent motif of Lion and Bull is directly borrowed from the art of the Zand period (1750-1794), which is, in its turn, a copy of Persopolitan motifs. The iconography of St. Thaddeus may be considered as an early representation of the nascent Qajar art in Iran. The iconography used for St. Stepanos displays the late medieval influence known in such large buildings of the 16<sup>th</sup> and 17<sup>th</sup> centuries. From the 12<sup>th</sup> to 14<sup>th</sup> centuries, Saljuk decorations were widely used throughout Armenia and thus incorporated into the Armenian architectural tradition. They witnessed a revival in the 17<sup>th</sup> and 18<sup>th</sup> centuries. The influence of Saljuk art of decoration can be seen around the building and on blind arches. The exterior aspect of the big church at St. Stepanos displays certain aspects of the Baroque style, first signs of which are observed at Etchmiadzin. For example, the contrast between interior and exterior, and the use of contrasting materials (brick and stone). The motif of Virgin and Child, Crucifixion, Annunciation, and Resurrection, and the stoning of St. Stepanos are all derived from Christian iconography well known in similar monuments in eastern Anatolia (Mughni, Varak, Aghtamar). The presence of these motifs near Julfa witnesses the easternmost expansion of the Armeno-Christian iconographic array. It is also worthy to note that nowhere else in the region the combination of Western motifs and Persian treatment of surface can be seen so clearly.

**Fig 101**

- c) Interiors: There are also traces of the contribution of the non-Armenian churches (Roman Catholic, Orthodox, etc.). It is difficult to separate individual influences as often they are interwoven. However, the effect of the liturgy on the interior church arrangement has been decisive, for example, on the number of altars, separated from one another by curtains, and on the choir, which reached eastern Armenia at a much

later date. The fact that a connection exists is proven by the bell (1595) preserved in the south sacristy, which bears a Latin inscription. It was perhaps a gift of the "Uniates" group, who settled in the Nakhjavan area. In the second half of the 17th century, this religious order possessed a dozen of monasteries in the area.

It is clear that the contribution of these monuments to the group of similar edifices in the region is the novelty of combination of Eastern and Western arts. They are located in a region crossed by a number of cultural influences: the Persian medieval art of the Saljuk and Safavid periods, and the subsequent art of sculpture of the Zand-o-Qajar School of the late 18<sup>th</sup>/early 19<sup>th</sup> centuries, on the one hand; and the Western, Armen-o-Christian art, the influence of which is especially observed in the use of architectural plans and the construction techniques. Even in the domain of architectural layout, the influence of Sasanian art (the use of *chahar-taqs* and *iwans*, for the construction of bell towers, and, particularly in plastic elements such as the representation of animals) is incontestable.



**Fig 102**

### ***3.d. Integrity and/ or Authenticity***

There are two bulks of documents bearing testimony on the authenticity of these monuments in north-western Iran.

The first group is the inscriptions carved on different surfaces and panels of the churches giving undoubted dating points for the chronology. In addition to this, the monuments were built in several periods, and each part displays the style of its time. There is no doubt about the authenticity of architectural and artistic styles used in the construction of the churches. Other bulk of documents consists of contemporary histories and primary sources, and travellers' accounts. This group of evidence has been discussed all over the description and historical sections (see 2.a. and 2.b.).

As for the integrity of these monuments, it should be noted that the two monasteries of St. Thaddeus and St. Stepanos have fully retained their physical integrity that assures their full function as Armenian places of worship. The reconstruction activities carried out at these sites

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are all part of the history of the monuments in question, and represent their genuine architectural styles. The remains of the historical chapel of Dzordzor is presented here as the sole, extant monument of a larger, monastic ensemble that played a major role in the history and culture of Armenian people. The authenticity of the building is documented by both textual sources about the monastery and archaeological finds (*supra*)

# 4

## **STATE OF CONSERVATION AND FACTORS AFFECTING THE PROPERTY**

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#### **4.a. Present state of conservation**



**Fig 103**

All the three monuments proposed for nomination are in good state of preservation. The monastery at St. Thaddeus has been restored time and again during the past forty years. The old part known as the Black Church has been the object of systematic restoration, and the restoration work is still ongoing at some parts of the structure. The dome and the four pillar have to be restored. The dome is retained by means of scaffolding; this should be removed after the restoration work. The bell tower is an unfinished structure. Doors, windows, and interior woodwork of the church are in good state of conservation. The monastery's cells and other service rooms have been renovated, and now serve as offices, labourers' camp, and guesthouse. The service quarters in the first courtyard with livery, oil extraction, mill etc. have been partly uncovered, and their debris has been removed. The work is going on in order to clean up the area, and render the original aspect of the courtyard. The Sandoukht chapel Virgin is under restoration. The monastery of St. Thaddeus was nominated and added to the National Heritage List of Iran in 1956 under the item 405

All the three monuments proposed for nomination are in good state of preservation. The monastery at St. Thaddeus has been restored time and again during the past forty years. The old part known as the Black Church has been the object of systematic restoration, and the restoration work is still ongoing at some parts of the structure.

The dome and the four pillar have



**Fig 104**

The St. Stepanos and its surrounding structures are also in very good state of conservation. The restoration work at St. Stepanos has continued since 1974. The major operations for the preservation of the church during the recent years can be listed as follows:

- Reinforcement and scaffolding beneath the upper section of the bell tower have been accomplished in order to provide support and stability.
- Consolidating the foundation of the main structure of the church and surrounding walls.
- Insulation of the roof to protect it from weather conditions.
- Surface water is now evacuated by means of drains to prevent penetration and damage to the foundation.
- Reinforcement and preservation of inscribed stones rocks within and around the church to enable them to withstand weathering and natural phenomena.
- Renovating and preserving the paintings in the chapel of St. Astvatzatzin and others rooms of the monastery.
- Consolidation of arches placed in the north wing of the church to prepare the repair work after the preparation of drawings.
- Plans are envisaged to preserve natural environment, meadows, plant varieties, vegetation, and wild life in their natural habitat surrounding the church and prevention of man-made damages.

The monastery of St, Stepanos was nominated and added to the National Heritage List of Iran in 1956 under the item 429.

Darresham village and its chapel are also in good state of conservation. The chapel of Darresham is registered on the list of the National Heritage Monument of Iran under the registration number 12444, in 2005.



Fig 105





**Fig 106**

The Dzordzor chapel has been now safely conserved after its removal from the bottom of the valley. The cupola and part of the walls have been restored to their original shape. The terrain of the Dzordzor chapel is now located in the protected zone of the Ministry of Energy, which is in charge of its physical protection. The chapel of Dzordzor was nominated and added to the National Heritage List of Iran in 2002 under the item 6157.

The Chupan chapel (Shepherd's Chapel ) is in good state of preservation and also is still under restoration activities . It was nominated and added to the National Heritage List of Iran in 2002 , under the item 7743.



**Fig 107**

#### **4.b. Factors affecting the property**

##### ***(i) Development pressures (e.g., encroachment, adaptation, agriculture, mining)***

The village of Qara Kelisa has been growing steadily and by now it is less than 200 meters away. In fact, electricity for the site is provided by the village by means of a simple overhead cable. The village does not seem to pose any immediate danger to the monastery. The monastery of St. Stepanos, is located at the end of a gorge, and does not have any development pressure. The chapel at Dzordzor does not have any human activities in its surroundings except for the dam that does not pose any immediate threat to the monument.

##### ***(ii) Environmental pressures (e.g., pollution, climate, change, desertification)***

The climatic situation of the region that includes hot summer and long cold, freezing winters has seriously affected the conservation of the properties. The stone used for the construction of the White Church at St. Thaddeus is a kind of fragile travertine, and this has been decayed over the past two hundred years. The climatic pressure on St. Stepanos and Dzordzor is the same, but the quality of their construction materials is better. To this date, there is no pollution in the region.

##### ***(iii) Natural disasters and risk preparedness (earthquakes, floods, fires, etc.)***

Earthquakes were reported in the Azarbaijan region in the past. There are faults in the region of Maku and Khoy. The old church of St. Thaddeus is reported to be severely destroyed by an earthquake in 1319. Another strong earthquake destroyed the area of Chalduran in 1696, and caused damages to the monastery. The earthquake was also reported to have damaged the area of Julfa, even though they were not harmful to the monastery of St. Stepanos.

The monastery of St. Thaddeus and its environs are surrounded on three sides (i.e. south, east and north) by a stream. During heavy rainfalls the stream raises and floods its banks. The second enclosure wall of the monastery has been disappeared and washed away as a result of seasonal floods and natural erosion of the sediments. Considering the situation of the stream, the consulting experts have concluded that the stream has changed its bed in the course of time. Now with a little displacement and constructing a levy, the stream can be returned to its original bed. This will help protect the site from possible damage by rising

waters. If possible the second wall may be reconstructed in order to protect efficiently the monastery.

The St. Thaddeus monastery has been damaged not only by earthquakes but equally by water. The study for removal and disposal of waters is necessary. This project includes two stages.

a) A water disposal is envisaged to use a trench on the west side of the monastery. This trench has been dug in an altitude of 1865 to 1870 meters to evacuate waters of the heights into the stream.

b) Digging drainage ditches and wells and sloping the area used by pilgrims as a camp. This will enhance the control of waters.

The east and north areas are terraced down towards the stream so that water run-off is reduced. The absorption wells also help divert the run-off waters into the ground.

*(iv) Visitor/tourism pressures*

One of the major tasks to be undertaken is preparing appropriate paths and guides for tourists at both of the monasteries. Tourism pressure usually increases at the time of the annual pilgrimage in June. The whole area around St. Thaddeus becomes a large campsite for pilgrims; a number of them go to visit St. Stepanos and the newly restored chapel of Dzordzor on their way to Julfa. These annual visits are, however, organized and supervised by the Armenian Diocese in Tabriz and the Armenian community.

*(v) Number of inhabitants within the properties and the buffer zones*

<b>Name of the settlement (village/town)</b>	<b>Population</b>	<b>guardians</b>	<b>Remarks</b>
The Monastery of Saint Thaddeus	-	2	Statistics in 2006
The Monastery of Saint Stepanos	-	2	Statistics in 2006
village of Qara Kelisa	109	-	Statistics in 2005

# 5

## **PROTECTION AND MANAGEMENT OF THE PROPERTY**

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### **5.a. Ownership**



**Fig 108**

The terrain of the monastery at St. Thaddeus belongs to the Armenian Diocese of Tabriz, which is in charge of all of its religious, cultural and social activities and supervision. The monastery of St. Thaddeus was nominated and added to the National Heritage List of Iran in 1956 under the item 405 .

The terrain of the village of Qara Kelisa belonged to the Armenian Diocese. The entire six parts of the estate of the monastery, including the adjacent village, were given to the monastery of St. Thaddeus as early as 1675. The original appropriation document is now kept in at the seat

of the Armenian Diocese in Tabriz. After the abandonment of the village during the World Wars, and following the migration of the Armenian population, others took the possession of lands and properties around the village, which are limited to the perimeter of the settlement. Today, the terrain of the monastery and its adjacent lands belong to the Armenian Diocese that rent the parcels situated in the village to the inhabitants.



**Fig 109**

The same as monastery of St. Thaddeus, the terrain of the monastery at St. Stepanos belongs to the Armenian Diocese of Tabriz, which is in charge of all of its religious, cultural and social activities and supervision. The St. Stepanos monastery was nominated and added to the National Heritage List of Iran in 1956 under the item 429.

As for the ensemble at St. Stepanos and the village of Darresham, it should be emphasized that the lands stretched from the Abbasi station to the Aras Dam along the southern bank of the Araxes (some 50 km long and 10 km wide) are partly in the possession of the Armenian Diocese of Azarbayjan, and partly in possession of the government. There is no private property in this area. Moreover, the valley of the Aq-Chāy river (a tributary of the Aras) has been proclaimed the natural heritage zone, and is under the protection of the Ministry of Environment.

Half of the entire six parts of the estate of Darresham village, with the registration number 537, is the property of the monastery of St. Stepanos, and thus it belongs to the Armenian Diocese in Tabriz. For the other half, there is no updated record or registration number, but it should be remembered that, according to the inscription engraved at the entrance of the church, the entire six parts of the estate of this village were purchased in 1830 by the Crown Prince Abbas Mirza, and were donated to the monastery's estate. The entire six parts of the monastery, traditionally named the estate of Qizil Vank, including the water mill of the ensemble, are the property of the Armenian Diocese under the registration number 542; the record is kept in the Office of Official Documents, in town of Khoy. The area covered by the property includes: the southern bank of the Araxes, from the north; the piedmont of the Qaragul and Kupir Aqul up to the village of Pasha-Kanid, from the south; to the Abbasi



**Fig 110**

station and the village of Shāhmār, from the east; to the piedmont of the Armani-Dimi and Tak Dagħ mountains, from the west.

The chapel of St. Astvatzatzin at Darresham is registered on the list of the National Heritage Monument of Iran under the registration number 12444, in 2005.



Fig

Fig 111

The chapel of Dzordzor was nominated and added to the National Heritage List of Iran in 2002 under the item 6157. Its terrain belongs to the government of Islamic Republic of Iran and is now located in the protected zone of the Ministry of Energy, which is in charge of its physical protection. By the agreement between the Cultural Heritage, Handicrafts and Tourism

Organization Of Western Azarbaijan province (on behalf of ICHHTO) and the Water Company of Western Azarbaijan Area ( on behalf of Ministry of Energy ) which signed on December 2006, all the activities are under both ICHHTO and the Ministry of Energy. ( See appendix III )

Also the chapel on the Araxes ( Chupan chapel ) is on the List under the registration



Fig 112

number 7743, added in 2002.it is located at governmental lands.

Restoration and conservation of all mentioned historical monuments that have been listed as national heritage monuments, are entrusted to the Cultural Heritage, Handicrafts and Tourism Organization of Iran.

### ***5.b. Protective designation***

The protection of all historical monuments of Iran is ensured by ICHHTO. By the Law of Conservation of National Monuments approved on November the 3<sup>rd</sup> 1930, all the monuments registered in the National Heritage List are under the State's protection and supervision. In addition, a number of other protection laws, such as the Law of Foundation of National

Council of City constructing and Architecture, Law of City constructing and Architecture, Law of City Properties approved in September the 12<sup>th</sup>, 1982, Law of Purchase of properties, buildings and archaeological monuments as well as some chapters of the Law of City Halls force the State or private administrations to respect registered monuments on the National Heritage List.

Some preventive laws have also been approved to guaranty the physical maintenance of National Monuments of Iran, and to preserve their cultural-historical values. Among these laws, one may mention a parliamentary record prohibiting illegal excavations (in force since 27-05-1979), clauses of the Law of Islamic Punishments or the chapter 127 of the Annex to the General Punishment Law in Iran. The other significant measure is the act concerning the election and duties of the councils of religious and endowed places, approved on 29-04-1986.

The legal implementation of these measures is ensured by Clause 2 of the Decree of the National Security Council concerning the protection of cultural properties, and also Clause 'C' of Article 166 of the Ministry of Interior concerning directly the protection of ancient remains within the modern settlements.

The legal designation of the protective boundaries of the sites (as indicated on the maps) is as follows:

**I. The core zone is subjected to the following rules:**

1. All the activities which destroy the terrain and core zone is forbidden.
2. No allocation is permitted. Construction, digging wells or subterranean canals, tree plantations, excavation, earth filling or civil engineering operations are prohibited unless they are undertaken by the ICHHTO or permitted under its strict control.
3. The Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO) leads restoration work, archaeological excavations and investigations. The ICHHTO may proceed to set up necessary installations for theses purposes within the core zone.



**II. The buffer zone is subjected to the following rules:**

1. All the installation should be taken under permission and monitoring of Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO)
2. It is permitted to carry out traditional farming in existing farms and on agricultural lands within their boundaries at surface level.
3. In the event of need to set up installations such as electricity posts, etc. along the roads which cross the buffer zone, ICHHTO's permission must be requested.

**III. The landscape buffer zone is subjected to the following rules:**

1. It is permitted to continue to carry out agricultural or farming activities.
2. Industrial installations causing environmental pollution, mining or any activities altering the structure of the mountains or damaging the general landscape are forbidden.

**IV. The expansion zones of the villages are subjected to the following rules:**

1. Enclaves are allocated to future expansion of villages.
2. It is highly recommended that all constructions in the expansion areas be carried out in respect to local traditional architecture.

Since 2003 , an especial project named The Cultural and Tourism Base of Iranian Churches is established at Iranian Cultural Heritage , Handicrafts and Tourism Organization, which contains the mentioned monasteries and churches. This project is responsible for all preservation, restoration , research and tourism management. This project is under the Office of Cultural and Tourism Bases of Iranian Cultural Heritage, Handicrafts and Tourism Organization.

***5.c. Means of implementing protective measures***

The monastery of St. Thaddeus was nominated and added to the National Heritage List of Iran in 1956 under the item 405. The monastery of St, Stepanos was nominated and added to the National Heritage List of Iran in 1956 under the item 429. The church of St. Astvatzatzin at Darresham is registered on the list of the National Heritage Monument of Iran under the registration number 12444, in 2005, and the chapel on the Araxes, named the Shepherd's Chapel is on the List under the registration number 7743, added in 2002. The

chapel of Dzordzor was nominated and added to the National Heritage List of Iran in 2002 under the item 6157. These sites can thus benefit from a special programme devoted to important historical sites known as “national heritage”. Physical protection of the sites is ensured by a corps of guards. The guardians employed by the local office of the Iranian Cultural Heritage, Handicrafts and Tourism Organization are present on the sites, and ensure a permanent surveillance of the properties. Another effective means of protection is secured by the inhabitants of Qara Kelisa village located near the monastery.

As has been written in previous parts The Cultural and Tourism Base of Iranian Churches was established at Iranian Cultural Heritage, Handicrafts and Tourism Organization from 2003. Since then all preservation, restoration, research and tourism management are taken under permission and monitoring of this base.

***5.d. Existing plans related to municipality and region in which the proposed property is located (e.g., regional or local plan, conservation plan, tourism development plan).***

***5.d.1. The Monastery of Saint Thaddeus Ensemble***

The religious complex of St. Thaddeus is not situated in any urban zone. The location of the monastery is considered an archaeological zone, and there are programmes for site development, research, and tourism, which are as follows:



**Fig 113**

- 1. Physical protection, restoration, and conservation** of the site, which have been constantly maintained during the past years, are the priority of the management plan.

**Implementation of tourism development plan.** It has been in progress along with the activities mentioned above. The tourism plan development has been set up following two principal directions:

a. Construction of physical facilities in the site including a guest-house, sanitary services, shops and guide panels indicating directions for the site. Continuation of levelling and rectifying of the faulty stairs around the building to facilitate a better access to the church.

b. To set up educational facilities which concern training, publication of tourist guides and maps, setting up a local museum, and development of regular visits to the site.

***Mid-term programme (3 years):***

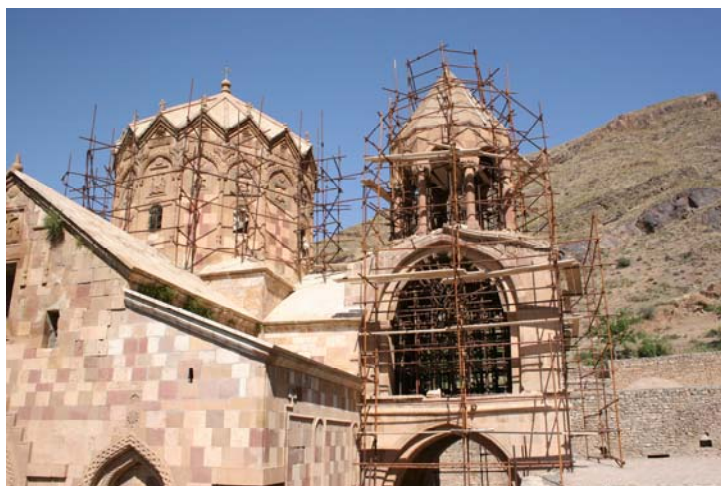
- A thorough cleaning of the site and its surroundings. This is, indeed, one of the routine tasks for the proper maintenance of the site that regularly attracts visitors.
- To train tour guides to respect the safety measures during the tours. Some parts of the monuments may be fragile and it is imperative to be aware of dangers for the safety of visitors.
- To introduce a better surveillance for the maintenance of the monument during annual pilgrimages, and to put up detailed, guide panels.
- To broaden the campsite for pilgrims and visitors.
- To publish informative guides on the history of the monument in Persian and in English.
- To publish the results of archaeological research and to make them available to the public.
- To construct a web-site in order to make accessible the relevant information concerning the site.
- To organize student tours in cooperation with schools and universities.
- To introduce the site to national and international travel agencies as a tourist attraction, and to place multilingual signs for visitors.
- To install appropriate seats, resting and comfort areas in various spots of the site, which will not alter the authenticity and integrity of the monument and its surroundings.

***Long-term programme (10 years):***

- To improve visitor and comfort facilities such as electricity, water supply, and communication lines.
- To improve the access road to the site. The present road has to be broadened for a better commuting and safety of visitors.

- To improve local public transport for a better commuting from and to nearby cities in the province.
- To construct appropriate hotels and guest-houses in the area.
- To take advantage of other tourist attractions in the region such as the Baroon dam that might be a centre for camping, fishing, and other tourist activities.

#### ***5.d.2. The Monastery of Saint Stepanos Ensemble***



**Fig 114**

The region of Julfa is located close to the border of the Autonomous Republic of Nakhjivan, Republic of Azerbaijan, Armenia, and Turkey. The region has been recently proclaimed a free trade zone. This decision would have considerable impact on the development of agricultural, industrial, and trade programmes.

The Free Trade-Industrial Zone of Aras, with Julfa as its focal point, is established by the decree of the Islamic Consultative Assembly on the 24<sup>th</sup> of August, 2003, in order to facilitate the development of industrial infrastructures, increase of public income, and regulating of goods. The Zone covers 97 square kilometres. It is located 137 km to the north-west of Tabriz, and 761 km from Tehran. The Free Trade-Industrial Zone of Araxes forms a corridor of trade between the Persian Gulf and Russia on the one hand, and an east-west passageway between the Central Asia and Europe on the other hand. There are now plans for constructing an airport, industrial sectors, developing railroads, constructing guest-houses.

#### ***Short-term programme (1 year)***

- A thorough cleaning of the site and its surroundings. This is, indeed, one of the routine tasks for the proper maintenance of the site that regularly attracts visitors.
- To train tour guides to respect the safety measures during the tours. Some parts of the monuments may be fragile and it is imperative to be aware of dangers for the safety of visitors.
- To introduce a better surveillance for the maintenance of the monument during yearly pilgrimages, and to put up detailed, guide panels.

- To broaden the campsite for pilgrims and visitors.
- To publish informative guides on the history of the monument in Persian and in English.

***Mid-term programme (3 year)***

- To complete visitor facilities and equipment for the site.
- To develop the parking and the terrace area intended for visitors' stay.
- To install cooking facilities and washrooms.
- To restore the *qanāt* system located in the woods to the north of the monastery.
- To bring water by means of canals from the Araxes (2 km to the north of the monastery) in order to irrigate adjacent hills.

***Long-term (10 years)***

- To improve visitor and comfort facilities such as electricity, water supply, and communication lines.
- To improve the access road to the site. The present road has to be broadened for a better commuting and safety of visitors.
- To improve local public transport for a better commuting from and to nearby cities in the province.
- To construct appropriate hotels and guest-houses in the area.
- To take advantage of other tourist attractions in the region such as the Baroon dam that might be a centre for camping, fishing, and other tourist activities.

***5.d.3. The Chapel of Dzordzor***

The Dzordzor chapel is a dependent of the restoration and research programmes of The Monastery of Saint Thaddeus Ensemble, and it is regularly visited and watched by both the technical staff based at Saint Thaddeus and the staff based in the dam area. The terrain of the Dzordzor chapel is now located in the protected zone of the Ministry of Energy, which is in charge of its physical protection.

***5.e. Property management plan or other management system***

Definition of a Directive or Master Plan, which requires the exploration of the setting of the site and its surrounding structures, is one of the major goals of the management plan. This includes also archaeological investigations. A coordinated management of the site and its

surrounding is one of the main goals of the project. The three partite management plans for the properties are as follows:

### ***5.e.1. The Monastery of Saint Thaddeus Ensemble***

#### ***Short-term programme (3 years):***

1. One of the conservation problems is the space left between the juncture of the two principal buildings of the church, in which rainfalls infiltrate and become frozen until mid-May. This has caused cracks and increasing humidity which have damaged part of the walls and vaults. One of the goals of the mid-term plan is to rectify the inclining ceiling of this spot, and to render it impermeable by means of gutters and provisory ceiling that would protect the structure from rain and snow.
2. To repair and renew damaged stones of the dome of the White Church.
3. To make watertight the stone ceiling of the corners of the White Church.
4. To remove the debris and earth along in the fields along the western and northern flanks of the monastery in order to reduce the soil humidity at these areas close to the monks' cells.
5. To reinforce the foundations of the south-eastern tower facing the valley.
6. To continue the construction of the protective barrage against seasonal floods along the eastern side.
7. The maintenance and cleaning of the courtyards, chapels, and other structures in the cloister.

#### ***Mid-term programme (5 years):***

1. To complete the protective barrage on the east and south sides.
2. To fill up the ditch along the eastern wall of the monastery, which has been formed following continuous flooding over the past years.
3. To protect the monks' cell from humidity and their restoration.
4. To design and implement a permanent ceiling between the Black and White Churches.
5. To study the problem of reinforcing the stone foundations of the White Church, which have been eroded and damaged because of humidity and pressure of walls and vaults.
6. To repair the fallen parts of the ceiling under the dome of the White Church.
7. To do research on the original plan of the old church prior to the construction of the present monument.

8. To restore the pavement of the White Church in harmony with the original pavement of the Black Church, and to present the layout of the original pavement.
9. To restore the first storey of the bell tower.
10. To install drains in the gardens located in the courtyard and along the walls, close to the monks cells, in order to prevent the humidity to infiltrate in the structures and cells.
11. To consolidate the foundations of the stone wall on the north wing and the towers, and to repair cracks.
12. To renovate the monks cells and to restore their original pavement.
13. To inspect the overall maintenance of the property.
14. To restore the Sandokht chapel.
15. To restore the building known as the Mausoleum of Prophet Zachariah located in the western hills of Qara Kelisa.

***Long-term programme (10 years)***

1. Snow and cold winds cause most of the damages to reliefs on the façade of the White Church, which last almost eight months. To set up a reversible, provisory protection (in the form of parasol or screen) is being envisaged in order to protect the façade for eight months during the year.
2. To carry out archaeological research in the surrounding fields that seem to be used long before the construction of the monastery.

***5.e. 2. The Monastery of Saint Stepanos Ensemble***

**Short-term programme (3 year)**

1. The bell tower of southern corner has been giving way because of humidity and infiltration of waters; the sandstones used in circular columns of the upper storey, and the stones used in pendentives of the second storey have been damaged. The second and third storeys of the tower were mapped and documented in 2005. The restoration of the second storey is planned for the next year.
2. To repair the broken stones of the median storey, the bell tower, to restore the damaged stones, to prepare appropriate galvanized clamps in order to join the fragments, and to mount the stone foundations of the median storey.
3. To join and repair eroded and damaged parts of the pendentives belonging to the

- median storey, and to repair columns in the upper storey.
4. A number of finished stone blocks of the vault of the northern prayer hall have been moved and are going to fall down. They are now being buttressed by means of wooden beams. The restoration of this part is going on now, which includes the removal of debris in order to lighten the vault, to put the blocks back to their original place, to consolidate and buttress the blocks, to watertight the roof.
  5. Waters infiltrate from the top of the roofs of a number of cells on the west side. The waterproofing of the roofs with impervious materials is on-going.
  6. Wooden beams used in the roof of the north-west tower are decayed, and some of them have fallen down. The replacement of beams is envisaged and is in progress.
  7. To clean up the debris accumulated in the basement of the western courtyard of the monastery, and to cover it with sandy pavement.
  8. To rectify the surrounding ground outside the church and cells in order to evacuate rain and snow waters.
  9. To inspect all the roofs to make sure that there is water infiltration.
  10. To continue the systematic irrigation of gardens, and to install a 100-m pipeline between the existing pool and the woods.
  11. To mark out the cracks observed on the outer side of the fortification wall and its towers on the north side.
  12. To mark out the cracks seen on the façade of the main church and the northern prayer hall.
  13. To clean up the debris on the north wing and to restore original drains in that sector.
  14. To transfer the old wooden door of the church to Tabriz for its complete restoration, and to replace it with a provisory door.
  15. To prepare the restoration programme for the year 2007.
  16. To prepare supplies and materials for the restoration work in the church and cells in 2007.
  17. To make a thorough cleaning of the gardens and structures in the monastery.

***Mid-term programme (5 years)***

1. To continue the restoration work at the median and upper storeys of the bell tower.
2. To study and prepare the restoration plan for the walls, mortars, plasters, paintings, wooden structures, especially the small wooden passageway leading to the top of the

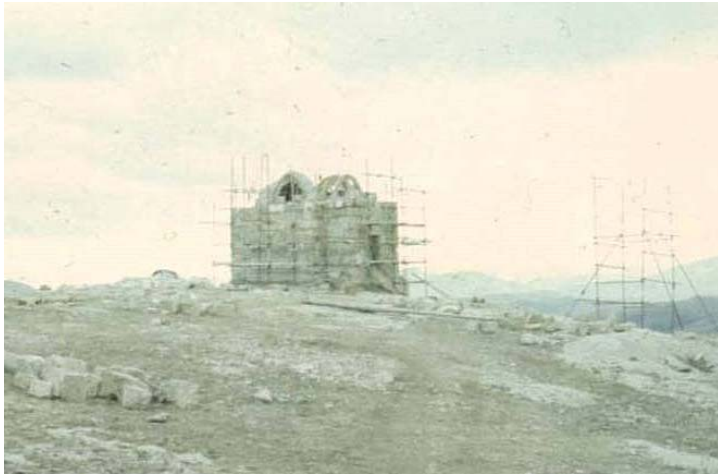


- bell tower; to make necessary wooden windows; to work on the pavement of the interior of the big church.
3. To control the markers in order to observe any change and displacement of these markers, that may indicate changes in cracks and fissures.
  4. To pave the western part of the courtyard in front of the big church.
  5. To restore and renovate the rooms located on the east wing, behind the big church.
  6. To restore the towers and walls of the fortified enclosure.
  7. To continue the renovation work on the median and southern rooms of the monastery, which need heating system and electricity.
  8. To repair fissures on the walls of the big church and those on the fortified enclosure.
  9. To rectify the drains on the north and east sides of the monastery.
  10. To remove the debris accumulated in the west valley as a result of continuous flooding of the past years. The debris lie between the outer structures, the stables and the mouth of the *qanāt*.
  11. To prepare and launch a restoration programme for the St. Mary church at Darresham.
  12. To carry out archaeological research and surveys in the ruined village of Darresham, to prepare reports, and to install pathways for visitors.
  13. To study and preserve the stones at the old cemetery of Darresham.
  14. To carry out surveys on the ruined settlements along the Aq Chay river in the triangle of Darresham – Qaraziaeddin – Qara Kelisa, including the old churches of St. Gevorg, Sourb Serkis, and the mausoleum of Prophet Gerjis.

***Long-term programme (10 years)***

1. To continue the study on ruined towns along the Aq Chay, between Darresham and the village of Markān that has been formed on the Araxes – Qara Kelisa/Maku axis.
2. To prepare the restoration plan for the ruined mill of St. Stepanos; the stones and channels of the mill are still in place.
3. To update the management plan of the site in accordance with the development of the Free Trade-Industrial Zone of Aras and other governmental plans related to the development of tourism in the region in order to enhance the site capacity to receive visitors, and to reduce the visitor pressure on the site.
4. To bring water from the river (2 km to the north of the site) in order to irrigate gardens and the woods around the monastery.

### *5.e. 3. The Chapel of Dzordzor*



**Fig 115**

years, it was decided to build a dam for

irrigation purposes. In 2000, the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO) in tandem with the Iranian Ministry of Energy, and Armenian Diocese of Azarbaijan attempted to relocate the entire building to a height of 110 meters



**Fig 116**

out by Irano-Italian mission in 1973, which produced the first reliable sketches and plans of the church. In 1986, during the reconnaissance survey for the relocation of the monument, more detailed drawings and plans were produced. In 1987, following the intensification of

The Dzordzor chapel acted as a university to the Armenians, and played an extremely important role in shaping erudite scholars among the medieval Armenian society. As has been written in previous parts of this file, the site is located at the confluence of three large streams of the region, which form the Zangimar river. In the past

further up in order to save the church . The operation reminds, in a much smaller scale, the UNESCO salvage operation of the Abu Simbel temple in southern Egypt in 1964 in advance of the rising waters of Lake Nasser or the Aswan Dam. The operation at Dzordzor was performed with such thoroughness that every detail was accounted for. Various technical drawings were prepared; each stone was numbered, painstakingly dismantled, and re-erected some 600 meters away from the original position of the building. The St. Mary church now stands safe above Lake Baroon (named after the nearby village of Baroun).

The first study of the church was carried

work at the dam, experts from the ICHHTO office in West Azarbayjan province under the supervision of Dr. Bagher Ayatollahzadeh Shirazi began to work on the monument. The team benefited from the cooperation of Urmia Radio and Television Directorate, West Azarbayjan Regional Water Authority, and the financial support of the Armenian Diocese in Tabriz. The new site for re-erecting the building was recommended after a thorough study of the terrain, and in considering the necessary elevation from the reservoir (85,5 m above the maximum water level in the second reservoir). This spot, not being threatened by the rising waters of the river, was chosen for the re-erection of the church because of the geological stability of its composition (studied carefully before the transfer of the building), the absence of subterranean waters and cracks, its distance from the dangerous cliffs or avalanches. The dismantling and transfer of the structures were completed within a month in October – November 1987, with a sum of \$ 10,000. The re-erection of the church was completed in 1988.

The chapel of Dzordzor terrain is now located in the protected zone of the Ministry of Energy, which is in charge of its physical protection. By the agreement between the Cultural Heritage, Handicrafts and Tourism Organization Of Western Azarbayjan province (on behalf of ICHHTO) and the Water Company of Western Azarbayjan Area ( on behalf of Ministry of Energy ) which signed on December 2006, all the activities are under both ICHHTO and the Ministry of Energy. ( See appendix III )

### ***5. f. Sources and levels of finance***

The global budget for the restoration and research at St. Thaddeus including Dzordzor is \$ 110,000 for the year 2006. The global budget for the restoration and research at the St. Stepanos ensemble is \$ 80,000 for the year 2006. The level of finance is essentially governmental.

#### ***5.f.1 the Monastery of Saint Thaddeus Ensemble***

##### **Annual Budget**

<b>Year</b>	<b>ICHHTO Budget</b>	<b>Provincial Budget</b>	<b>Total</b>
2005	43478	-	43478
2006	52174	108696	160870

**Visitor Incomes**

<b>Year</b>	<b>National</b>	<b>International</b>	<b>Total</b>
2005	11250	1021	12271
2006	13435	1418	14853

**5.f.2 The Monastery of Saint Stepanos Ensemble****Annual Budget**

<b>Year</b>	<b>ICHHTO Budget</b>	<b>Provincial Budget</b>	<b>Total</b>
2005	7652	32608	40260
2006	8750	144838	153588

**Visitor Incomes**

<b>Year</b>	<b>National</b>	<b>International</b>	<b>Total</b>
2005	10500	104	10604
2006	11883	118	12001

**5.f.3 The Chapel of Dzordzor****Annual Budget**

<b>Year</b>	<b>ICHHTO Budget</b>	<b>Provincial Budget</b>	<b>Total</b>
2005	-	-	-
2006	-	10870	10870

**5.g. Sources of expertise and training in conservation and management techniques**

The main source of expertise is the expert unit of the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO), and expertise of Committee for Preservation of Armenian Monuments in Iran, Armenian Prelacy.

Also as mentioned before The Cultural and Tourism Base of Iranian Churches at Iranian Cultural Heritage, Handicrafts and Tourism Organization is responsible for monitoring and managing all preservation, restoration, research activities. Members of this base are the director of the base and 12 expertises (archaeologists , architectures, conservators, ...) as Technical Scientific Team

### 5.h. Visitor facilities and statistics:

Visitor statistics for St. Thaddeus are as follows:

Year	Local visitors	International visitors	Students	Guest visitors	Total	Income
2001	5725	648	-	2142	8515	\$ 3000
2002	5400	360	-	740	6500	\$ 2000
2003	5959	272	181	4160	10572	\$1990
2004	9010	788	42	9973	16813	\$3750
2005	34501	3130	1772	26533	65936	\$13,555
2006	41300	4200	1856	25607	72963	\$14853

To note that the number of visitors have increased since 2001 in accordance with the overall increase of tourists in the country; the number of pilgrims who come in masse to the site, mostly in the summer, is presented in the following table:

Year	Number of pilgrims
2002	4000
2003	3550
2004	3800
2005	4100
2006	3772

Visitor statistics for St. Stepanos are as follows:

Year	Local visitors	International visitors	Students	Guest visitors	Total	Income
2001	25300	148	9548	3050	38046	\$ 5600
2002	26600	228	11460	8918	47206	\$ 6000
2003	28100	296	11353	3862	43611	\$ 6300
2004	29420	285	11123	7302	48129	\$ 6500
2005	32200	320	14183	12330	59033	\$ 10500
2006	35600	312	16524	14524	66960	\$12001

The pilgrims stay at St. Thaddeus between three to seven days. During their stay, they visit the monastery, the chapel at Dzordzor, and the monastery at St. Stepanos. The facilities at St. Thaddeus for a maximum of 5000 persons who come to the site have been mentioned above (*supra 5.d.*).

Visitor facilities at St. Thaddeus consist of sanitary services, a campsite for pilgrims. The same facilities are available at St. Stepanos, but they are limited. Electricity and water

supply are also provided for the sites. The tourism development plan (*supra 5.d.*) discusses the improvement of facilities at the sites.

### ***5.i. Policies and programmes related to the presentation and promotion of the property***

Considering the importance of the site for its religious and architectural values, and the needs of the visitors for various information about the site the following steps have been taken for a better presentation of the site, which are complementary to the tourism plans described above:

1. Information boards
2. CD presentation
3. Local information and descriptions
4. Brochure
5. Internet site

In this program the following topics are covered: the geographical situation of St. Thaddeus, the location of the monastery and other adjacent sites, information on the history of the monastery, its architectural and artistic aspects.

### ***5.j. Staffing level (professional, technical, maintenance)***

#### ***5.j.1 the Monastery of Saint Thaddeus Ensemble***

<b>Task</b>	<b>Number of person</b>
Director	1
Chief architect	1
Restorer	2
Mason	6
Stonecutter	1
Skilled worker	6
Financial administrator/accountant	1
Guard	2

**5.j.2 The Monastery of Saint Stepanos Ensemble**

<b>Task</b>	<b>Number of person</b>
Director	1
Chief architect	2
Archaeologist	3
Restorer	4
Structure engineer	3
Mason	2
Stonecutter	3
Skilled worker	15
Guide	1
Accountant	1
Gardener	1
Guard	2
Typist	1
Driver	3

**5.j.3 The Chapel of Dzordzor**

<b>Task</b>	<b>Number of person</b>
Director	1
Chief architect	1
Skilled worker	1
Guard	1

# 6

## **MONITORING**

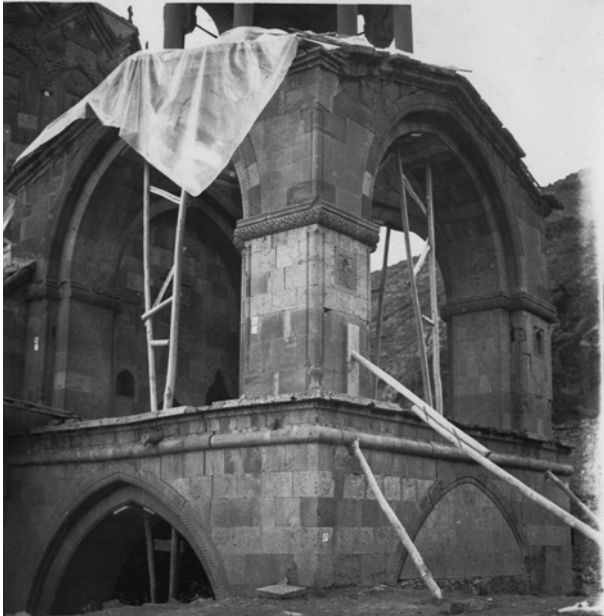
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### **6. a. Key indicators for measuring state of conservation**

One of the key indicators at St. Thaddeus is the cracks and their movement in the course of a given period of time. These are already marked because of the reconstruction of the church after the 1319 and 1696 earthquakes.



**Fig 117**

experts to compare changes and movements in different periods.

At St. Thaddeus, the White Church was built in soft limestone that comes from the quarries at Qarkh-i Bulagh close to the monastery. The stone is exposed to severe climatic conditions of the region. The pressure exerted by vaults and walls have caused cracks. There are chalk markers placed on vertical cracks, which are permanently controlled by the technical staffs at the site. There are also regular photographic documentation taken at different periods of time; this enables the

The monastic ensemble at St. Stepanos is situated on alluvial sediments. Shortly after the construction of the monastery, the ensemble began to incline from their horizontal level because of the instability of the terrain; the inclination is towards the north valley. It is because the elongated prayer hall, known under the name of Ojāq-e Danial, was added to the ensemble. The cracks marking this inclination have been the object of meticulous investigation and control.

At St. Stepanos the red sandstone used for the construction of the church building and other structures is fragile; the severe climatic condition of the area has caused damages to the stone, especially at the bell tower.

At St. Stepanos a number of gypsum and metallic markers are placed on vertical cracks that are regularly controlled by the technical staff at the site. There are also regular photographic documentation taken at different periods of time; this enables the experts to compare changes and movements in different periods.

The indicators and markers are regularly observed and controlled by the technical staff at the sites of St. Thaddeus and St. Stepanos. Another measure is the accounts left by travelers and visitors who came to the sites; a number of them described the monasteries at St. Thaddeus and St. Stepanos.

**Table of Key indicators for measuring state of conservation**

<b>Indicator</b>	<b>Periodicity</b>	<b>Location of Records</b>
chalk markers placed on vertical cracks	Every 2 weeks	- Central Office of Cultural and Tourism Base of Iranian Churches - The Archive Centre of Azarbayjan provinces ICHHTO
photographic documentation	monthly	- Central Office of Cultural and Tourism Base of Iranian Churches - The Archive Centre of Azarbayjan provinces ICHHTO
accounts left by travelers and visitors which are described the sites	-	- Central Office of Cultural and Tourism Base of Iranian Churches - The Archive Centre of Azarbayjan provinces ICHHTO
Regularly observing and controlling by technical staffs	Every 2 weeks	- Central Office of Cultural and Tourism Base of Iranian Churches - The Archive Centre of Azarbayjan provinces ICHHTO

**6.b. Administrative arrangements for monitoring property**

The Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO ) is the main management authority of sites through in the Azarbayjan provinces ICHHTO, which consults and works closely with the board of Armenian Historical Monuments in Iran, and regular reports on state of conservation at the property are sent to ICHHTO’ s headquarter in Tehran.

Since the establishment of the Cultural and Tourism Base of Iranian Churches in 2003, the

direct authority for implementation and monitoring of all preservation, restoration, research and tourism management are under this base .

### **6.c. Results of previous reporting exercises**

#### **6.c.1. The Monastery of Saint Thaddeus Ensemble**

The restoration work was accomplished in four stages. At present the fourth stage is under way.

##### ***The first stage (1973 to 1977):***

The restoration and conservation of St. Thaddeus began in 1973 as a project of the Ministry of Culture and Arts of Iran. It was supported by UNESCO. Experts like Mr. Eduard Utudjian were introduced in Iran for giving assistance. The supervision of this stage was entrusted to Mr. Utudjian, and with the financial support of the Iranian government. The activities of this stage included:

- Restoration of a major part of the church that had collapsed during the earthquake of 1940. This included the restoration of the dome, and the walls of the smaller church. The work lasted for three years.
- . The study of the joining points of the two churches, which was left incomplete. The question of how the two building were connected together remains a topic of further investigation.

##### **1973:**

- Restoration of the towers, walls and rooms. Various trenches within and outside of the church had to be filled. These trenches were dug in 1972 for research and study purposes. The restoration of the chapels located in the hills was also done in this period, including the restoration of the Sandokht chapel.
- The waterproofing of the roof of the Black Church to prevent water penetration. A double layer of durable plastic was used at that time.

##### **1974:**

- Photogrametric mapping of the site. Completion of the restoration work on southern towers and walls. Construction of a sewage system for removal of rain waters.

**1975 and 1976:**

- Continuation of the restoration work.

***The second stage (1977 to 1983):***

- Supervision of this stage was the charge of the Faculty of Architecture and Fine Arts of the University of Tehran. All costs were paid by the Government of Iran. A number of Armenian architects were involved in the project thanks to the Armenian Diocese.

**1977:**

- Completion of the restoration work at the Black Church, its dome, and wall.
- Protective work on the White Church and its western garden. Beginning the restoration work at the White Church.

**1978 and 1979:**

- To cover the roof of the Black Church with its original stones.
- Repair of the arches of the doorways and the damaged walls. Repair of the little rooms on either side of the altar.

**1980:**

- Beginning the consolidation of the White Church.
- Repairing the main body of the White Church
- Replacing the worn-out stones.
- To Buttress damaged arches.
- Continuation of repairs on the monastery.

**1981:**

- To repair and renovate windows, installing glass windows, and wire webbing to protect the interior from birds and other animals.

**1982:**

- Repair of the foundation of the Black Church and the stone pavement according to the original style.
- Removal of debris in the monastery. The restoration work at that stage was completed.

***The third stage (1983 to 2001):***

From 1983 the site was under the supervision of the Ministry of Islamic Culture and Guidance. The direct management of the work was with the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO) in cooperation with the Council of the Armenian Church.

***1983:***

- Considering that fifteen years had elapsed since the protective cover was spread over the White Church, this cover had worn-out. During cold periods, water had penetrated into the church. All the façade stones were damaged. Considering this situation, a comprehensive plan was made to restore the monastery:
- Removal of the worn-out cover of the roof.
- Removal of the old concrete that had been used fifteen years before without the consideration of technical requirements.
- Complete buttressing of the roof of the Church using wooden beams.
- Installing metal scaffolding for returning the misplaced stones to their original place.
- Consolidation of the roof.

***1984:***

Insulating the roof of both churches.

Repairing the roof of the bell tower.

***1985 to 1988:***

- Repair of the outer walls of the White Church In 1989:
- Extraction and transport of stones from quarries for replacement of damaged stones.
- Coding and dismantling of more than 500 stones used in the façade. Restoration of the walls after completing the masonry of the inner supports.

***1990:***

- Continuation of repairs on the walls of the church.

***1991:***

- Paving the floor of the White Church with stones. Restoration of the battlements around the roof.

**1992 to 1994:**

- To work on the landscape around the monastery, and rectifying slopes for water disposal.
- Preparing the area for stone paving the open air area.
- Cleaning the inner wall from soot and grease using appropriate chemicals.
- Paving the outside area with flagstones.

**1995:**

- Restoration of the roof of the churches

**1996 to 1999:**

- Continuation of the work on the roofs and spreading insulating grout. Removal of earth from the monastery rooms. Complete repair of protective walls and towers. Installing hygienic facilities.

**In 1999:**

- Digging two wells for hygienic purposes in the area.

**2000:**

- Digging a trench for removal of humidity in the immediate surround of the church walls.
- Repair of the piping and plumbing for a length of 110 meters.
- Wire and cable installation for electricity and lighting in the open spaces of the site.

***The fourth stage (from 2001 to present):***

From 2001 on a comprehensive plan for introducing the church and management of the site to provide complete protection of the site has been proposed and set up, which includes in the agenda of the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO). With the cooperation of the Committee for Historic Relics of Armenians related to the Council of the Armenian Church.

This project was prepared in two stages and was approved by ICHHTO and is presently being implemented.

**Fig 118**

In 2001 Iranian Cultural Heritage and Tourism Organization started a new activity which was aim to organizing and presentation of gardens, sites and historical monuments. This project is based on presenting and introducing under consideration masterpiece heritages, and its main object is firstly using the best way and instruments to presentation of these monuments. The second object is grouping historical monuments, particularly the ones which are focused in this project. The main works considered historical monuments, which are taken up to now are usually in fields of excavation, restoration, protection or changing usage of monuments. So presenting historical monuments is a desirable new activity which must be taken in harmonies with scientific research and protection studies. The certain method to protection and rehabilitation of historical properties is to introduce them in a logical format and suitable situation by using fitting elements. It means to present a property by informing its historical and cultural values and privet criteria.

The monastery of St. Taddeus at Western Azarbaijan region is one of the valuable monuments which has been inscribed at National Heritage List and is supported by Iranian Cultural Heritage Organization, in this case it has been tried to prepare suitable qualification and tourism facilities for pilgrims every year. In order to recognizing the past of the cathedral and also following the protection plans, ICHTO asked Diden Arch. and eng. Consultant to design the project of Organizing and Presentation of St. Taddeus Cathedral.

***This project follows two major objects:***

- creation suitable status for visiting the site and presenting it
- creation suitable statue for holding religious ceremonies and preparing tourism facilities.

***For archiving these goals following treatments has been designed:***

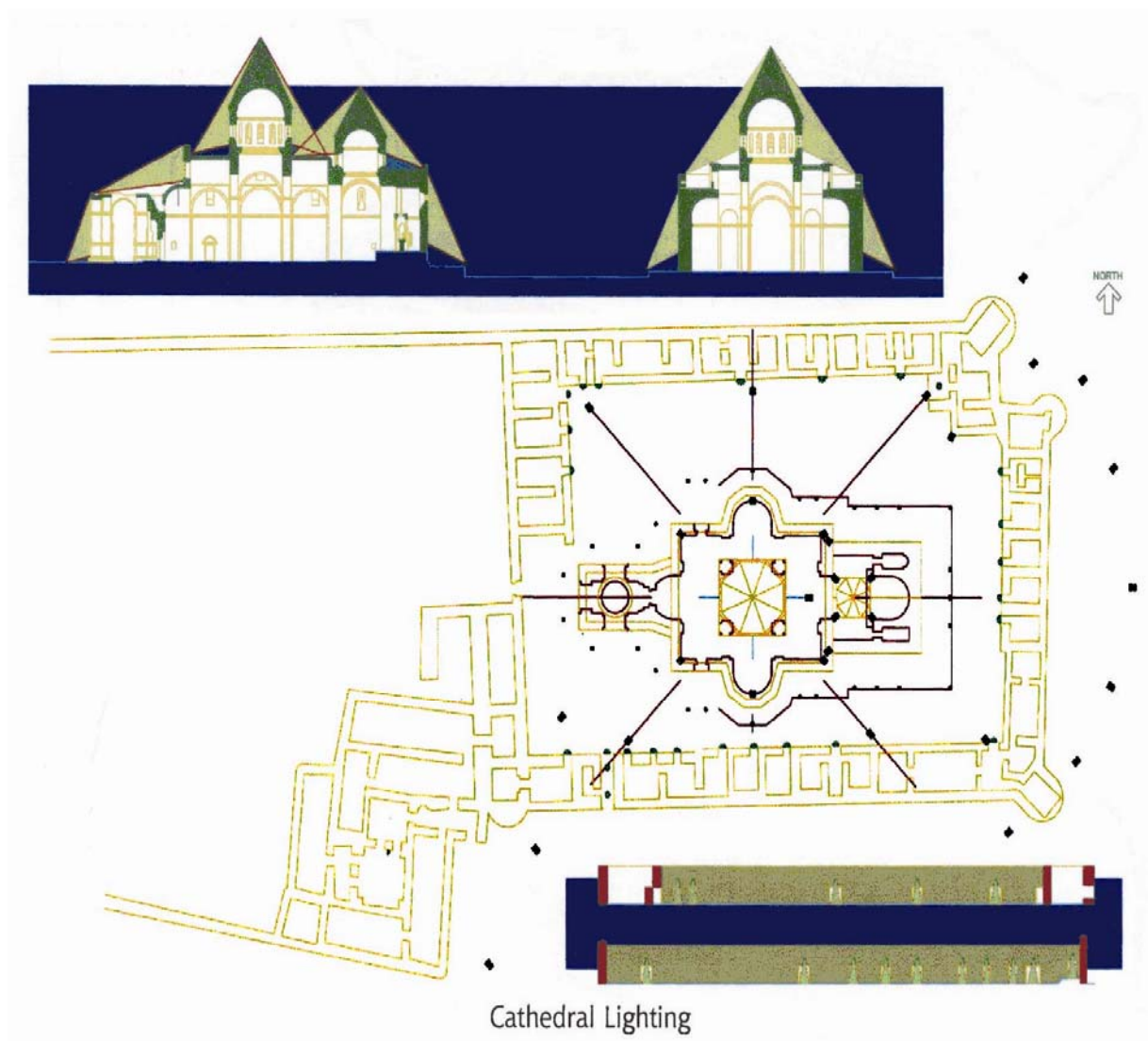
- Making suitable situation and environment protection
- Developing tourism facilities
- Making logical harmonies and communication between the margin buildings all over the complex (such as cemeteries, worship places, etc).
- Supporting and introducing cultural and religious values -Creation suitable status to study of complex and its regarding cultures

The main subject is to turn the complex into its historical communication system and also improving tourism facilities and educational qualifications, but the most important point is to keep the view and the basically structure of complex and prevent of any interfere. It should be mentioned again that it is necessary to protect the Cathedral main application and its sacred.

The first phase of project has been finished by Diden consulting arch. And the second phase is going to finish .The second phase contains following items:

- Presenting complex plan (information board, Audio-video, face to face, by text, web site, etc).
- Organizing current facilities plan (tourism facilities, educational qualities, etc).
- Luminescence and furnishing plan (cathedral site and margins)
- Pilgrims temporary settlement plan (places to pitch tents for pilgrims)
- Introducing areas plan (museum, temporary and permanent fare, souvenir shop, etc).
- Protecting against river damage and leading surface water plan
- Communication plan (main roads, subsidiary roads, pavements, parking area, etc).





**Fig 119**

It has also proposed by Diden consulting arch. to do geophysics study in order to detection probable underground monuments and take purify and renovation activities. This suggestion has been adopted by ICHTO and Zamiran consulting eng. In 2005 does the first phase of geophysics study.

Experimental Magneto metric prospecting the monastery of St.Taddeus In order to determine subsurface common anomaly sources experimental field magneto metric operation was conducted using G-816 portable magneto meter in the north and west side of the monastery of St.Taddeus The purpose of this investigation was to find out if the magneto metric exploration will be applicable to locale the subsurface anomalies.

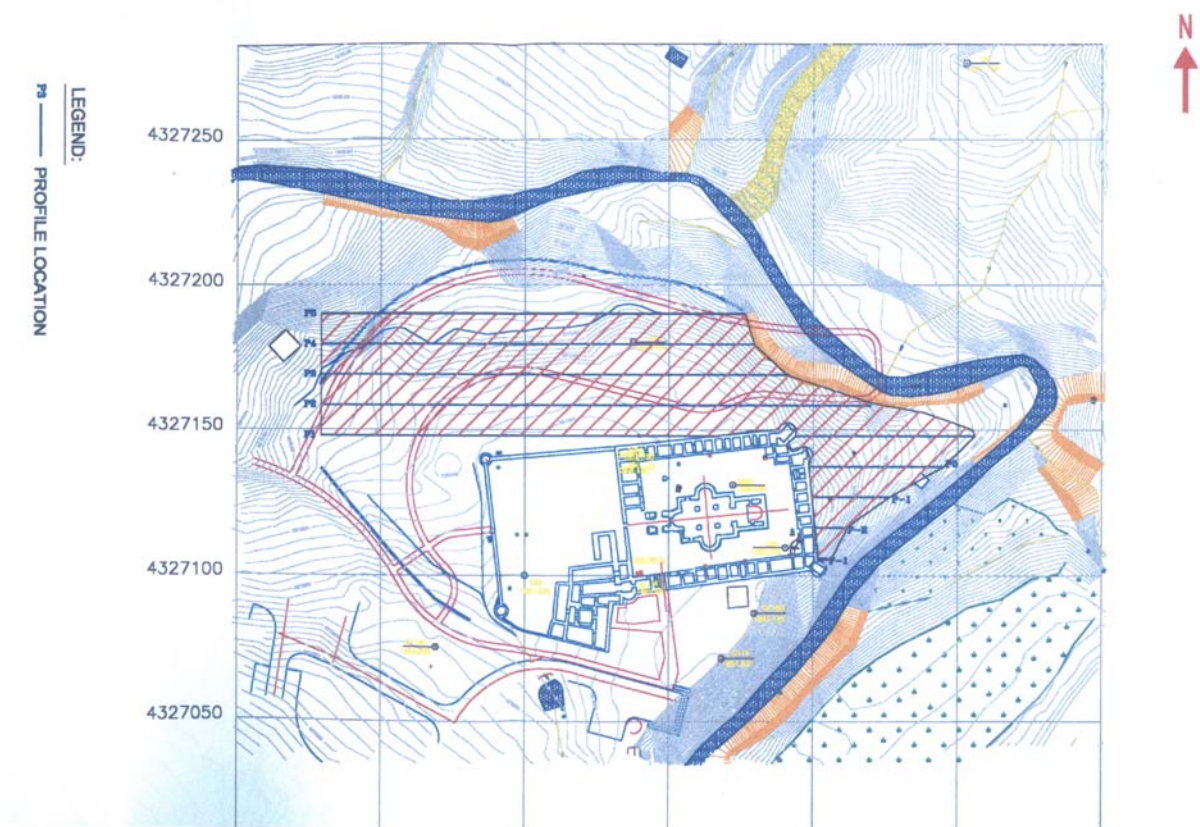


Fig 120

The results obtained shows the probable existence of anomalies in the study locations therefore it was recommended to perform magneto me try for the entire interested area accompanied by other electromagnetic methods such as VLF or RMR

### ***6.c.2. The Monastery of Saint Stepanos Ensemble***

In the year 2003, a group was stationed in the church to pave the way for counselor talks and initiate temporary repair work with the aim of assigning an organized team for planning a workable programmer to perform the required restoration. The group carried out comprehensive studies regarding the historic and cultural sites of the region extending their research to the banks of Araxes River. At present, they are actively involved in the preparation and completion of programmers for the thorough repair and renovation of St.Stepanos church.

The mentioned group has also the advantage of benefiting the expertise and scientific experiences of other organizations for the refinement of their activities, among these can be named.

Motivation and stimulation of nongovernmental sectors to carry out studies for the identification and preservation of historic monuments of the region with the help and assistance of native local residents are part of the objectives which the group hopes to achieve in their mid term programmers.

Preservation and repair work of St.Stepanos church have continuously been followed since 1974. Considering financial, scientific and technical limitations, priority was given to the repair of damaged parts and section needing most immediate care.

The remaining unfinished sections and rampart of the site are in the process of repair Archeological studies of Darresham region and St.Stepanos church have been concluded. Investigations are being carried out to evaluate the reasons for site location and its advancement .Layout of flowerbeds and monetary precincts have designed and are being performed after completion, the layout will include sprinkled pool, water cascade, flower gardens and suitable plantation.

Design drawings for repair and reinforcement of church belfry are accomplished. Having completed the preliminaries, renovation and repair of belfry will begin. Accommodation and basic comfort Facilities for tourist attraction are finalized. Work is being continued to expand and rectify residential platforms, access stairs, hygienic lavatory installations and design of architectural landscape.

Necessary measures are being taken to supply fixed and cellular communication bases. Provisions have been made by the Cultural Heritage and Tourism Organization of Eastern Azerbaijan for the presentation of the site, teaching facilities for researchers, students and mass media reporters to display to the public the significant features of this unique property on the actual site.

Teaching and research programmers have been designed to administer and upgrade public knowledge and understanding. Priority is given to increase preliminary informants of the region through investigation and feasibility studies.

Programming is such that short term and mid term teaching will include monuments and edifices of the site and in long term, historical and natural phenomena of the entire region of Darresham.

### **6.c.3. The Chapel of Dzordzor**

The Dzordzor chapel is a dependent of the restoration and research programmes of The Monastery of Saint Thaddeus Ensemble, and it is regularly visited and watched by both the technical staff based at Saint Thaddeus and the staff based in the dam area. As has been written in previous parts of this file, the site is located at the confluence of three large streams of the region, which form the Zangimar river. In the past years, it was decided to build a dam for irrigation purposes. In 2000, the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO) in tandem with the Iranian Ministry of Energy, and Armenian Diocese of Azarbayjan attempted to relocate the entire building to a height of 110 meters further up in order to save the church. The operation at Dzordzor was performed with such thoroughness that every detail was accounted for. Various technical drawings were prepared, each stone was numbered, painstakingly dismantled, and re-erected some 600 meters away from the original position of the building. The St. Mary church now stands safe above Lake Baroon (named after the nearby village of Baroon).

The terrain of the Dzordzor chapel is now located in the protected zone of the Ministry of Energy, which is in charge of its physical protection.

**7**

**DOCUMENTATION**

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***7.b. Texts relating to protective designation, copies of property management plans or documented management systems and extracts of other plans relevant to the property.***

The texts and contents of the management plans and protective designation of the properties as indicated above in Management chapter of this file:

The protection of all historical monuments of Iran is ensured by ICHHTO. By the Law of Conservation of National Monuments approved on November the 3<sup>rd</sup> 1930, all the monuments registered in the National Heritage List are under the State's protection and supervision. In addition, a number of other protection laws, such as the Law of Foundation of National Council of City constructing and Architecture, Law of City constructing and Architecture, Law of City Properties approved in September the 12<sup>th</sup>, 1982, Law of Purchase of properties, buildings and archaeological monuments as well as some chapters of the Law of City Halls force the State or private administrations to respect registered monuments on the National Heritage List.

Some preventive laws have also been approved to guaranty the physical maintenance of National Monuments of Iran, and to preserve their cultural-historical values. Among these laws, one may mention a parliamentary record prohibiting illegal excavations (in force since 27-05-1979), clauses of the Law of Islamic Punishments or the chapter 127 of the Annex to the General Punishment Law in Iran. The other significant measure is the act concerning the election and duties of the councils of religious and endowed places, approved on 29-04-1986.

The legal implementation of these measures is ensured by Clause 2 of the Decree of the National Security Council concerning the protection of cultural properties, and also Clause 'C' of Article 166 of the Ministry of Interior concerning directly the protection of ancient remains within the modern settlements.

The legal designation of the protective boundaries of the sites (as indicated on the maps) is as follows:

**I. The core zone is subjected to the following rules:**

1. No allocation is permitted. Construction, digging wells or subterranean canals, tree plantations, excavation, earth filling or civil engineering operations are prohibited unless they are undertaken by the ICHHTO or permitted under its strict control.
2. The Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO) leads restoration work, archaeological excavations and investigations. The ICHHTO may proceed to set up necessary installations for these purposes within the core zone.

**II. The buffer zone is subjected to the following rules:**

1. It is permitted to carry out traditional farming in existing farms and on agricultural lands within their boundaries at surface level.
2. In the event of need to set up installations such as electricity posts, etc. along the roads which cross the buffer zone, ICHHTO's permission must be requested.

**III. The landscape buffer zone is subjected to the following rules:**

1. It is permitted to continue to carry out agricultural or farming activities.
2. Industrial installations causing environmental pollution, mining or any activities altering the structure of the mountains or damaging the general landscape are forbidden.

**IV. The expansion zones of the villages are subjected to the following rules:**

1. Enclaves are allocated to future expansion of villages.
2. It is highly recommended that all constructions in the expansion areas be carried out in respect to local traditional architecture.

***1. The Monastery of Saint Thaddeus Ensemble***

The religious complex of St. Thaddeus is not situated in any urban zone. The location of the monastery is considered an archaeological zone, and there are programmes for site development, research, and tourism, which are as follows:



**Fig 121**

1. **Physical protection, restoration, and conservation** of the site, which have been constantly maintained during the past years, are the priority of the management plan.
2. **Implementation of tourism development** plan. It has been in progress along with the activities mentioned above. The tourism

plan development has been set up following two principal directions:

- a. Construction of physical facilities in the site including a guest-house, sanitary services, shops and guide panels indicating directions for the site. Continuation of levelling and rectifying of the faulty stairs around the building to facilitate a better access to the church.
- b. To set up educational facilities which concern training, publication of tourist guides and maps, setting up a local museum, and development of regular visits to the site.

***Mid-term programme (3 years):***

- A thorough cleaning of the site and its surroundings. This is, indeed, one of the routine tasks for the proper maintenance of the site that regularly attracts visitors.
- To train tour guides to respect the safety measures during the tours. Some parts of the monuments may be fragile and it is imperative to be aware of dangers for the safety of visitors.
- To introduce a better surveillance for the maintenance of the monument during annual pilgrimages, and to put up detailed, guide panels.
- To broaden the campsite for pilgrims and visitors.
- To publish informative guides on the history of the monument in Persian and in English.
- To publish the results of archaeological research and to make them available to the public.
- To construct a web-site in order to make accessible the relevant information concerning the site.

- 
- To organize student tours in cooperation with schools and universities.
  - To introduce the site to national and international travel agencies as a tourist attraction, and to place multilingual signs for visitors.
  - To install appropriate seats, resting and comfort areas in various spots of the site, which will not alter the authenticity and integrity of the monument and its surroundings.

***Long-term programme (10 years):***

- To improve visitor and comfort facilities such as electricity, water supply, and communication lines.
- To improve the access road to the site. The present road has to be broadened for a better commuting and safety of visitors.
- To improve local public transport for a better commuting from and to nearby cities in the province.
- To construct appropriate hotels and guest-houses in the area.
- To take advantage of other tourist attractions in the region such as the Baroon dam that might be a centre for camping, fishing, and other tourist activities.

## ***2.The Monastery of Saint Stepanos Ensemble***



**Fig 122**

The region of Julfa is located close to the border of the Autonomous Republic of Nakhjivan, Republic of Azarbayjan, Armenia, and Turkey. The region has been recently proclaimed a free trade zone. This decision would have considerable impact on the development of agricultural, industrial, and trade programmes. The Free Trade-Industrial Zone of Aras, with Julfa as its focal point, is established by the decree of the Islamic Consultative Assembly on the 24<sup>th</sup> of August, 2003, in order to facilitate the development of industrial infrastructures, increase of public income, and regulating of goods. The Zone covers 97 square kilometres. It is located 137 km to the north-west of Tabriz, and 761 km from Tehran. The Free Trade-Industrial Zone of Aras forms a corridor of trade between the Persian Gulf and Russia on the one hand, and an east-west passageway between the Central Asia and Europe on the other hand. There are now plans for constructing an airport, industrial sectors, developing railroads, constructing guest-houses.

### ***Short-term programme (1 year)***

- A thorough cleaning of the site and its surroundings. This is, indeed, one of the routine

tasks for the proper maintenance of the site that regularly attracts visitors.

- To train tour guides to respect the safety measures during the tours. Some parts of the monuments may be fragile and it is imperative to be aware of dangers for the safety of visitors.
- To introduce a better surveillance for the maintenance of the monument during yearly pilgrimages, and to put up detailed, guide panels.
- To broaden the campsite for pilgrims and visitors.
- To publish informative guides on the history of the monument in Persian and in English.

***Mid-term programme (3 year)***

- To complete visitor facilities and equipment for the site.
- To develop the parking and the terrace area intended for visitors' stay.
- To install cooking facilities and washrooms.
- To restore the *qanāt* system located in the woods to the north of the monastery.
- To bring water by means of canals from the Araxes (2 km to the north of the monastery) in order to irrigate adjacent hills.

***Long-term (10 years)***

- To improve visitor and comfort facilities such as electricity, water supply, and communication lines.
- To improve the access road to the site. The present road has to be broadened for a better commuting and safety of visitors.
- To improve local public transport for a better commuting from and to nearby cities in the province.
- To construct appropriate hotels and guest-houses in the area.
- To take advantage of other tourist attractions in the region such as the Baroon dam that might be a centre for camping, fishing, and other tourist activities.

### ***3. The Chapel of Dzordzor***

Definition of a Directive or Master Plan, which requires the exploration of the setting of the site and its surrounding structures, is one of the major goals of the management plan. This includes also archaeological investigations. A coordinated management of the site and its surrounding is one of the main goals of the project.

The three partite management plans for the properties are as follows:

### ***1.The Monastery of Saint Thaddeus Ensemble***

#### ***Short-term programme (3 years):***

1. One of the conservation problems is the space left between the juncture of the two principal buildings of the church, in which rainfalls infiltrate and become frozen until mid-May. This has caused cracks and increasing humidity which have damaged part of the walls and vaults. One of the goals of the mid-term plan is to rectify the inclining ceiling of this spot, and to render it impermeable by means of gutters and provisory ceiling that would protect the structure from rain and snow.
2. To repair and renew damaged stones of the dome of the White Church.
3. To make watertight the stone ceiling of the corners of the White Church.
4. To remove the debris and earth along in the fields along the western and northern flanks of the monastery in order to reduce the soil humidity at these areas close to the monks' cells.
5. To reinforce the foundations of the south-eastern tower facing the valley.
6. To continue the construction of the protective barrage against seasonal floods along the eastern side.
7. The maintenance and cleaning of the courtyards, chapels, and other structures in the cloister.

#### ***Mid-term programme (5 years):***

1. To complete the protective barrage on the east and south sides.
2. To fill up the ditch along the eastern wall of the monastery, which has been formed following continuous flooding over the past years.
3. To protect the monks' cell from humidity and their restoration.
4. To design and implement a permanent ceiling between the Black and White Churches.
5. To study the problem of reinforcing the stone foundations of the White Church, which have been eroded and damaged because of humidity and pressure of walls and vaults.
6. To repair the fallen parts of the ceiling under the dome of the White Church.
7. To do research on the original plan of the old church prior to the construction of the present monument.
8. To restore the pavement of the White Church in harmony with the original pavement of the Black Church, and to present the layout of the original pavement.



9. To restore the first storey of the bell tower.
10. To install drains in the gardens located in the courtyard and along the walls, close to the monks cells, in order to prevent the humidity to infiltrate in the structures and cells.
11. To consolidate the foundations of the stone wall on the north wing and the towers, and to repair cracks.
12. To renovate the monks cells and to restore their original pavement.
13. To inspect the overall maintenance of the property.
14. To restore the Sandokht chapel.
15. To restore the building known as the Mausoleum of Prophet Zachariah located in the western hills of Qara Kelisa.

***Long-term programme (10 years)***

1. Snow and cold winds cause most of the damages to reliefs on the façade of the White Church, which last almost eight months. To set up a reversible, provisory protection (in the form of parasol or screen) is being envisaged in order to protect the façade for eight months during the year.
2. To carry out archaeological research in the surrounding fields that seem to be used long before the construction of the monastery.

***2.The Monastery of Saint Stepanos Ensemble***

***Short-term programme (3 year)***

1. The bell tower of southern corner has been giving way because of humidity and infiltration of waters; the sandstones used in circular columns of the upper storey, and the stones used in pendentives of the second storey have been damaged. The second and third storeys of the tower were mapped and documented in 2005. The restoration of the second storey is planned for the next year.
2. To repair the broken stones of the median storey, the bell tower, to restore the damaged stones, to prepare appropriate galvanized clamps in order to join the fragments, and to mount the stone foundations of the median storey.
3. To join and repair eroded and damaged parts of the pendentives belonging to the median storey, and to repair columns in the upper storey.
4. A number of finished stone blocks of the vault of the northern prayer hall have been

- moved and are going to fall down. They are now being buttressed by means of wooden beams. The restoration of this part is going on now, which includes the removal of debris in order to lighten the vault, to put the blocks back to their original place, to consolidate and buttress the blocks, to watertight the roof.
5. Waters infiltrate from the top of the roofs of a number of cells on the west side. The waterproofing of the roofs with impervious materials is on-going.
  6. Wooden beams used in the roof of the north-west tower are decayed, and some of them have fallen down. The replacement of beams is envisaged and is in progress.
  7. To clean up the debris accumulated in the basement of the western courtyard of the monastery, and to cover it with sandy pavement.
  8. To rectify the surrounding ground outside the church and cells in order to evacuate rain and snow waters.
  9. To inspect all the roofs to make sure that there is water infiltration.
  10. To continue the systematic irrigation of gardens, and to install a 100-m pipeline between the existing pool and the woods.
  11. To mark out the cracks observed on the outer side of the fortification wall and its towers on the north side.
  12. To mark out the cracks seen on the façade of the main church and the northern prayer hall.
  13. To clean up the debris on the north wing and to restore original drains in that sector.
  14. To transfer the old wooden door of the church to Tabriz for its complete restoration, and to replace it with a provisory door.
  15. To prepare the restoration programme for the year 2007.
  16. To prepare supplies and materials for the restoration work in the church and cells in 2007.
  17. To make a thorough cleaning of the gardens and structures in the monastery.

***Mid-term programme (5 years)***

1. To continue the restoration work at the median and upper storeys of the bell tower.
2. To study and prepare the restoration plan for the walls, mortars, plasters, paintings, wooden structures, especially the small wooden passageway leading to the top of the bell tower; to make necessary wooden windows; to work on the pavement of the interior of the big church.

3. To control the markers in order to observe any change and displacement of these markers, that may indicate changes in cracks and fissures.
4. To pave the western part of the courtyard in front of the big church.
5. To restore and renovate the rooms located on the east wing, behind the big church.
6. To restore the towers and walls of the fortified enclosure.
7. To continue the renovation work on the median and southern rooms of the monastery, which need heating system and electricity.
8. To repair fissures on the walls of the big church and those on the fortified enclosure.
9. To rectify the drains on the north and east sides of the monastery.
10. To remove the debris accumulated in the west valley as a result of continuous flooding of the past years. The debris lie between the outer structures, the stables and the mouth of the *qanāt*.
11. To prepare and launch a restoration programme for the St. Mary church at Darresham.
12. To carry out archaeological research and surveys in the ruined village of Darresham, to prepare reports, and to install pathways for visitors.
13. To study and preserve the stones at the old cemetery of Darresham.
14. To carry out surveys on the ruined settlements along the Aq Chay river in the triangle of Darresham – Qaraziaeddin – Qara Kelisa, including the old churches of St. Gevorg, Sourb Serkis, and the mausoleum of Prophet Gerjis.

***Long-term programme (10 years)***

1. To continue the study on ruined towns along the Aq Chay, between Darresham and the village of Markān that has been formed on the Araxes – Qara Kelisa/Maku axis.
2. To prepare the restoration plan for the ruined mill of St. Stepanos; the stones and channels of the mill are still in place.
3. To update the management plan of the site in accordance with the development of the Free Trade-Industrial Zone of Aras and other governmental plans related to the development of tourism in the region in order to enhance the site capacity to receive visitors, and to reduce the visitor pressure on the site.
4. To bring water from the river (2 km to the north of the site) in order to irrigate gardens and the woods around the monastery.

### **3. The Chapel of Dzordzor**

The Dzordzor chapel acted as a university to the Armenians, and played an extremely important role in shaping erudite scholars among the medieval Armenian society. The is a dependent of the restoration and research programmes of Qara Kelisa, and it is regularly visited and watched by both the technical staff based at Qara Kelisa and the staff based in the dam area.

As has been written in previous parts of this file, the site is located at the confluence of three large streams of the region, which form the Zangimar river. In the past years, it was decided to build a dam for irrigation purposes. In 2000, the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO) in tandem with the Iranian Ministry of Energy, and Armenian Diocese of Azarbayjan attempted to relocate the entire building to a height of 110 meters further up in order to save the church. The operation reminds, in a much smaller scale, the UNESCO salvage operation of the Abu Simbel temple in southern Egypt, in 1964, in advance of the rising waters of Lake Nasser or the Aswan Dam. The operation at Dzordzor was performed with such thoroughness that every detail was accounted for. Various technical drawings were prepared, each stone was numbered, painstakingly dismantled, and re-erected some 600 meters away from the original position of the building. The St. Mary church now stands safe above Lake Baroon (named after the nearby village of Baroon).

The first study of the church was carried out by Irano-Italian mission in 1973, which produced the first reliable sketches and plans of the church. In 1986, during the reconnaissance survey for the relocation of the monument, more detailed drawings and plans were produced. In 1987, following the intensification of work at the dam, experts from the ICHHTO office in West Azarbayjan province under the supervision of Dr. Bagher Ayatollahzadeh Shirazi began to work on the monument. The team benefited from the cooperation of Urmia Radio and Television Directorate, West Azarbayjana Regional Water Authority, and the financial support of the Armenian Diocese in Tabriz. The new site for re-erecting the building was recommended after a thorough study of the terrain, and in considering the necessary elevation from the reservoir (85,5 m above the maximum water level in the second reservoir). This spot, not being threatened by the rising waters of the river, was chosen for the re-erection of the church because of the geological stability of its composition (studied carefully before the transfer of the building), the absence of

subterranean waters and cracks, its distance from the dangerous cliffs or avalanches. The dismantling and transfer of the structures were completed within a month in October – November 1987, with a sum of \$ 10,000. The re-erection of the church was completed in 1988.

### ***7.c. Form and date of most recent records or inventory of property***

In 2001, the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO) began a new project of presenting the site and landscape of the monastic ensemble at St. Thaddeus. The major aim of the project is to present appropriately the historical site and its adjacent landscape. The grouping of similar structures for a better presentation of their specificities and values is another goal of the project. This includes the use of non-intrusive methods of survey (geomagnetic surveys, for example), and traditional methods of archaeological research as well (excavation and test trenches). The task has been entrusted to Diden Architecture firm in cooperation with local offices of the ICHHTO in the province of Western Azarbayjan.

The most recent records of the properties are dated to the first half of the current year 2006. Aside from the restoration and conservation projects described under 5.e. and 7.b., the most recent records include the preparation of pilgrims campsite and the geomagnetic survey of the site at St. Thaddeus (Fig. -).

#### ***This project follows two major objects:***

- To prepare a suitable campsite for visitors close to the site. This includes places to pitch tents. The plan envisages making available temporarily three parcels of lands to the north, west, and southwest of the ensemble (outside the monastery) for the campsite . The project proposed by the Diden firm under Eng. Suchusian, and is going to be implemented in the coming year. This project also involved a careful study of the lighting system of the monastery .
- A geophysical survey of the lands adjacent to the site has also been carried out, the results of which are presented in Fig. 54. The Zamiran Consulting Engineer firm. has been in charge of the survey in cooperation with the ICHHTO in 2005. Other methods of electromagnetic survey, such as VLF or RMR were also tested in the operation.

The most recent record of the Monastery of Saint Stepanos Ensemble , is dated to the winter 2006, when the site was revisited and re-examined for the present dossier.

Regular reports concerning restoration and preservation work have been kept in the archive centre of the Cultural Heritage, Handicrafts and Tourism Organization of Azerbaijan and Central Office of Cultural and Tourism Base of Iranian Churches.

The most recent record of the chapel of Dzordzorr , after relocation, is dated to the winter 2006, when the chapel was revisited and re-examined for the present dossier and in December 2006 , during the examination of the recent landslide. .

#### ***7.d. Address where inventory , records and archives are held***

- Armenian Prelacy of Azerbaijan,  
Tabriz, Province of Eastern Azerbaijan, Iran,  
Tel: (98) 411 - 55 53532  
Fax: (98) 411 – 5560655

Cultural Heritage Organization at Azerbaijan region:

- The main office of the Cultural Heritage, Handicrafts and Tourism Organization of Iran,  
Azadi Ave, Tehran, Iran, P.O. Box: 13445 - 719  
Tel: (98) 21 - 66035293 and 6013483  
Fax: (98) 21 - 66013498

- The Cultural and Tourism Base of Iranian Churches  
Jomhoori Ave, Mas'ude s'ad Street, no.10 Tehran, Iran.  
Tel & fax: (98) 21 - 66704090

- Board of Armenian Historical Monuments of Iran  
Nejatollahi Ave, No. 31, 1 Tehran, P.O. Box 15988, Iran  
Tel: (98) 21 - 88891634-6  
Fax: (98) 21 - 88892617

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# 8

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# 10

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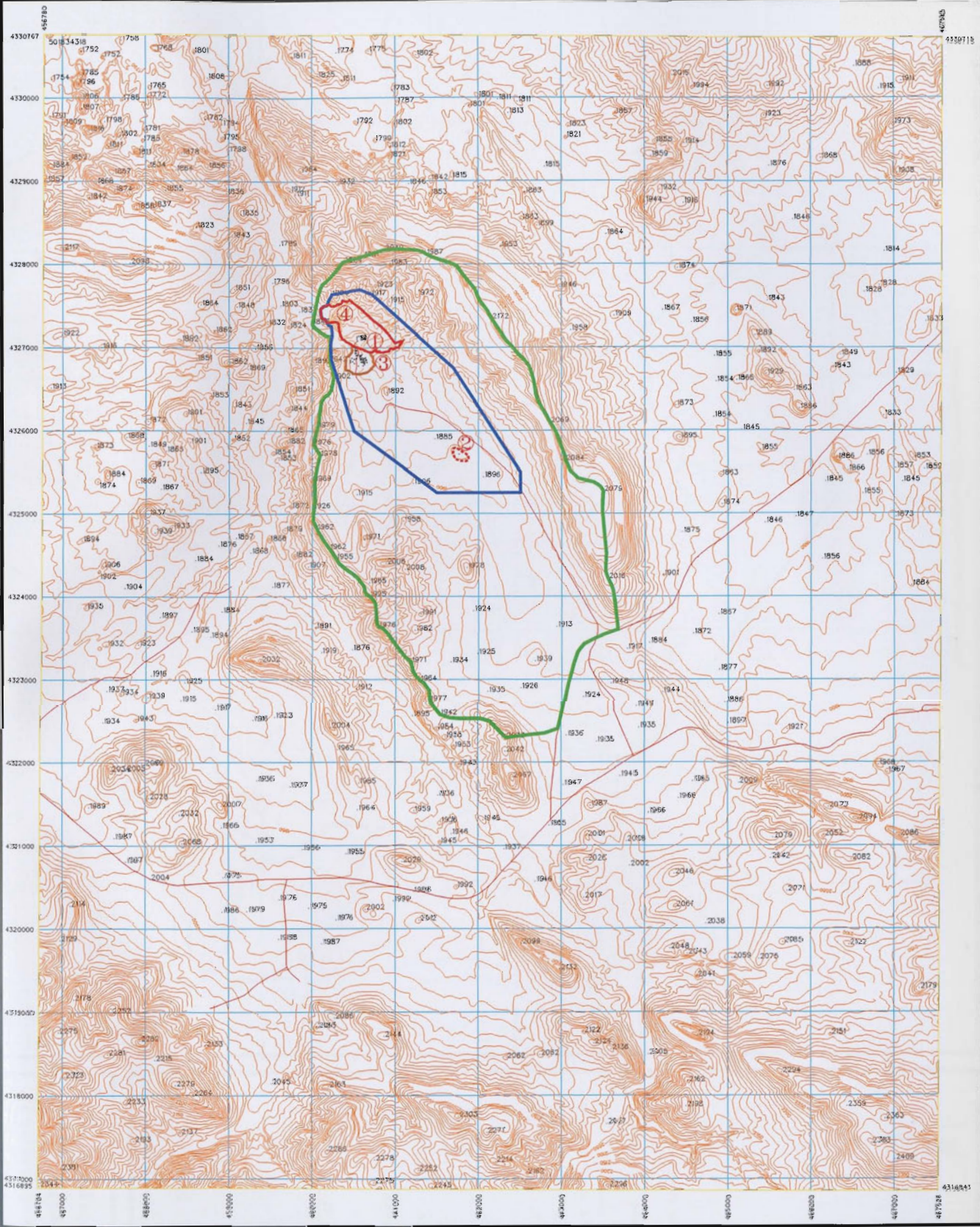
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# The Monastery of St. Taddeus Landscape Zone



1. The monastery of St. Taddeus
2. Sandekht Chapel
3. Qara Keñsa village
4. Chapel







AREA NO. 1  
MAP NO. 1

- The monastery of St. Taddeus core zone
- - - Sandekht chapel core zone
- The expansion zone of the village
- Buffer zone
- Landscape zone

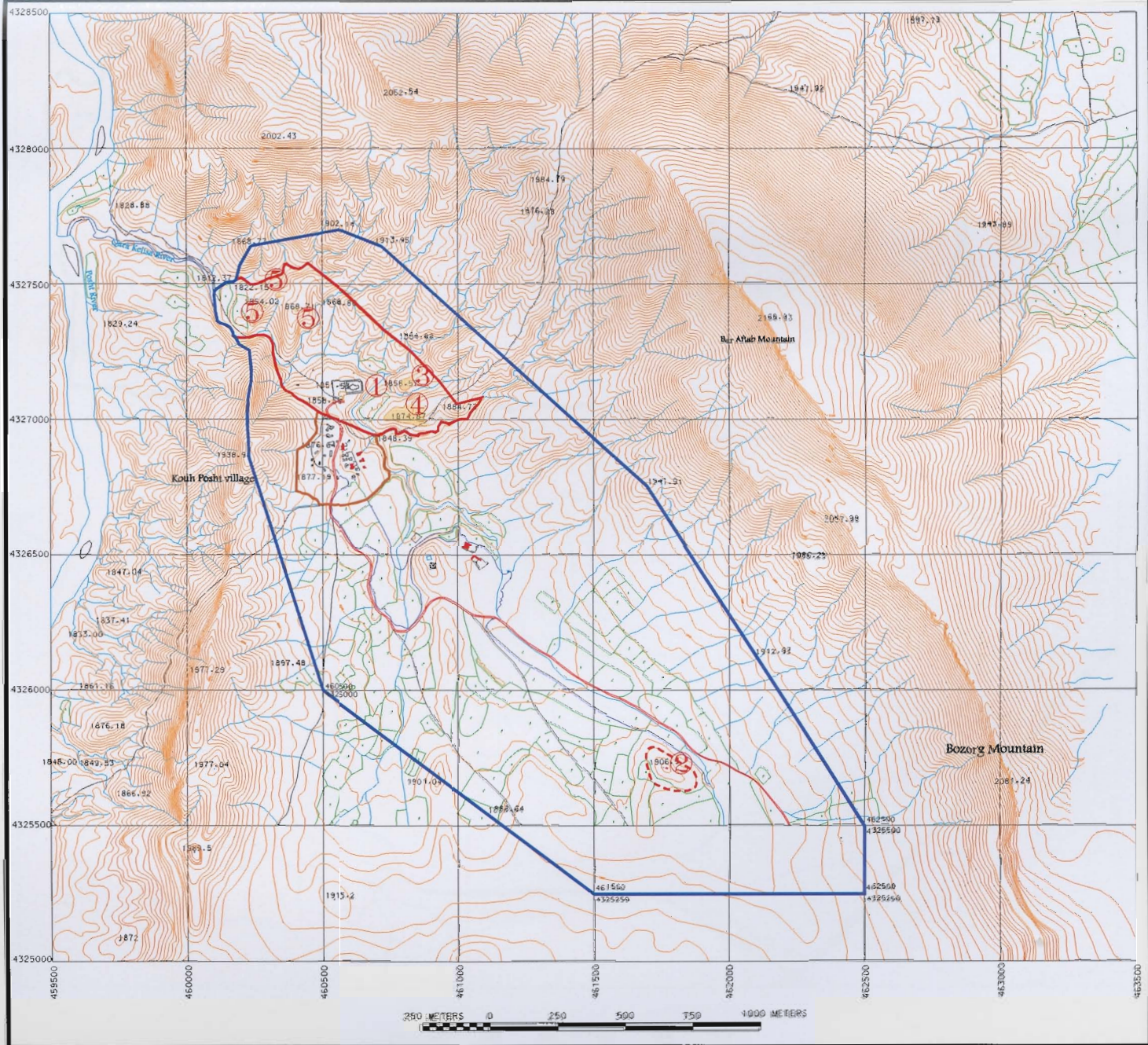
The Monastery of St. Taddeus

1. The monastery of St. Taddeus
2. Sandokht Chapel
3. Spiritual cemetery
4. Public cemetery
5. Chapel

-  The monastery of St. Taddeus core zone
-  Sandokht chapel core zone
-  The expansion zone of the village
-  Buffer zone





AREA NO. 1

MAP NO. 2

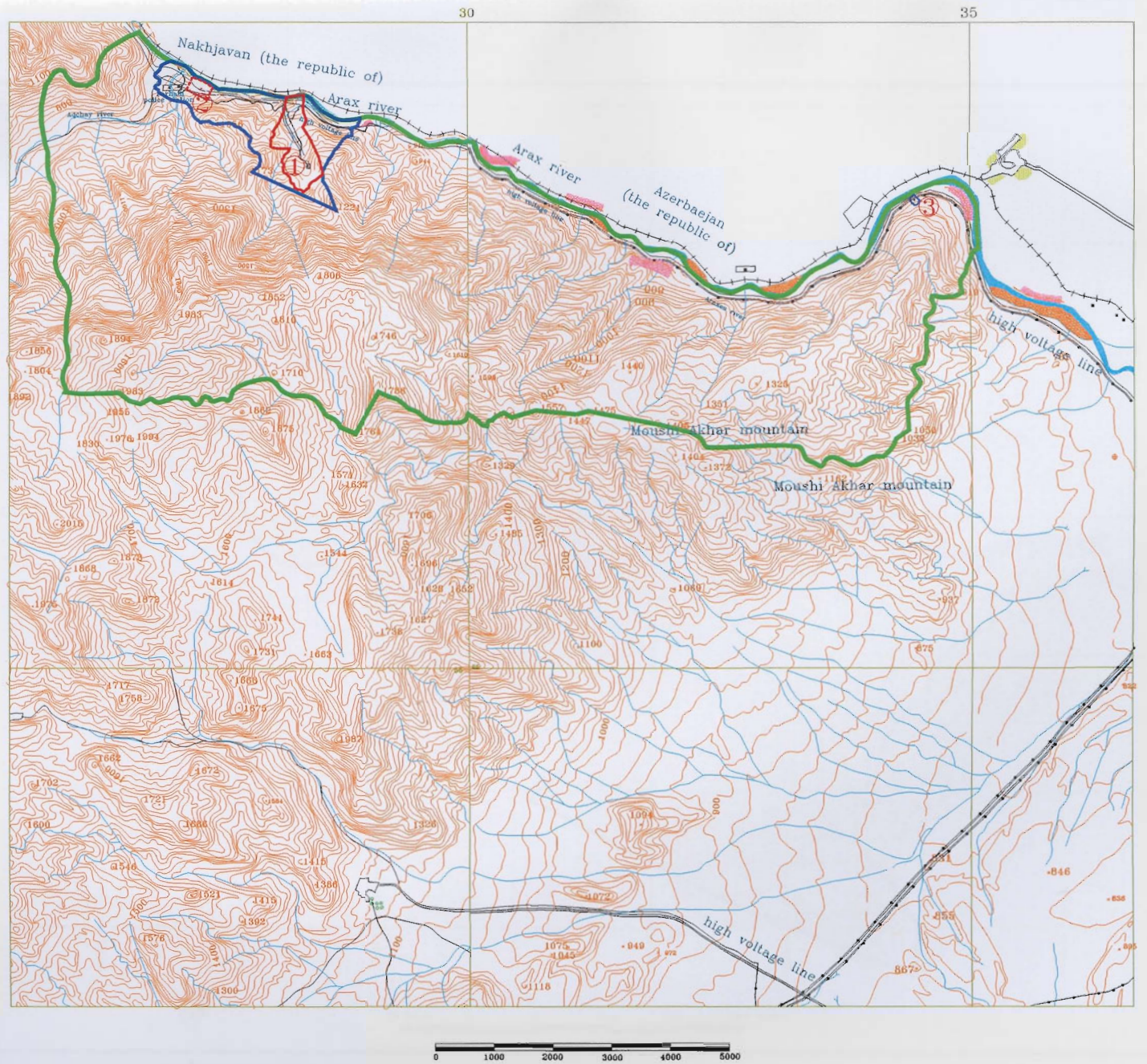


The Monastery of St. Stepanos &  
Chupan Chapel Landscape Zone

1. The monastery of St. Stepanos
2. Darresham chapel
3. Chupan chapel




-  The monastery of St. Stepanos core zone
-  Darresham chapel core zone
-  Buffer zone
-  Landscape zone

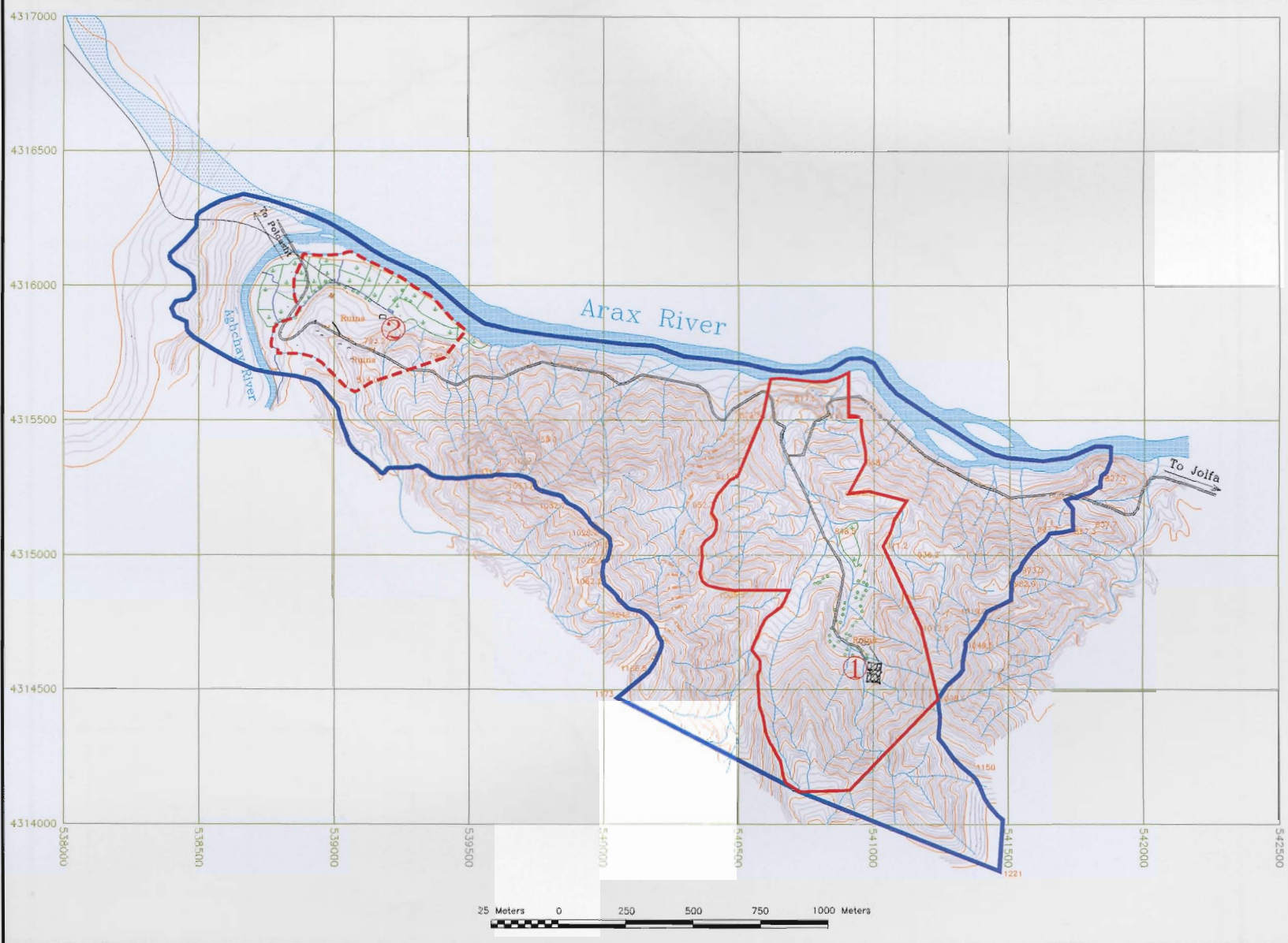
AREA NO. 2  
MAP NO. 1



The Monastery of  
St. Stepanos  
& Darresham chapel

1. The monastery of  
St. Stepanos
2. Darresham chapel

-  The monastery of  
St. Stepanos core zone
-  Darresham chapel  
core zone
-  Buffer zone



AREA NO. 2  
MAP NO. 2



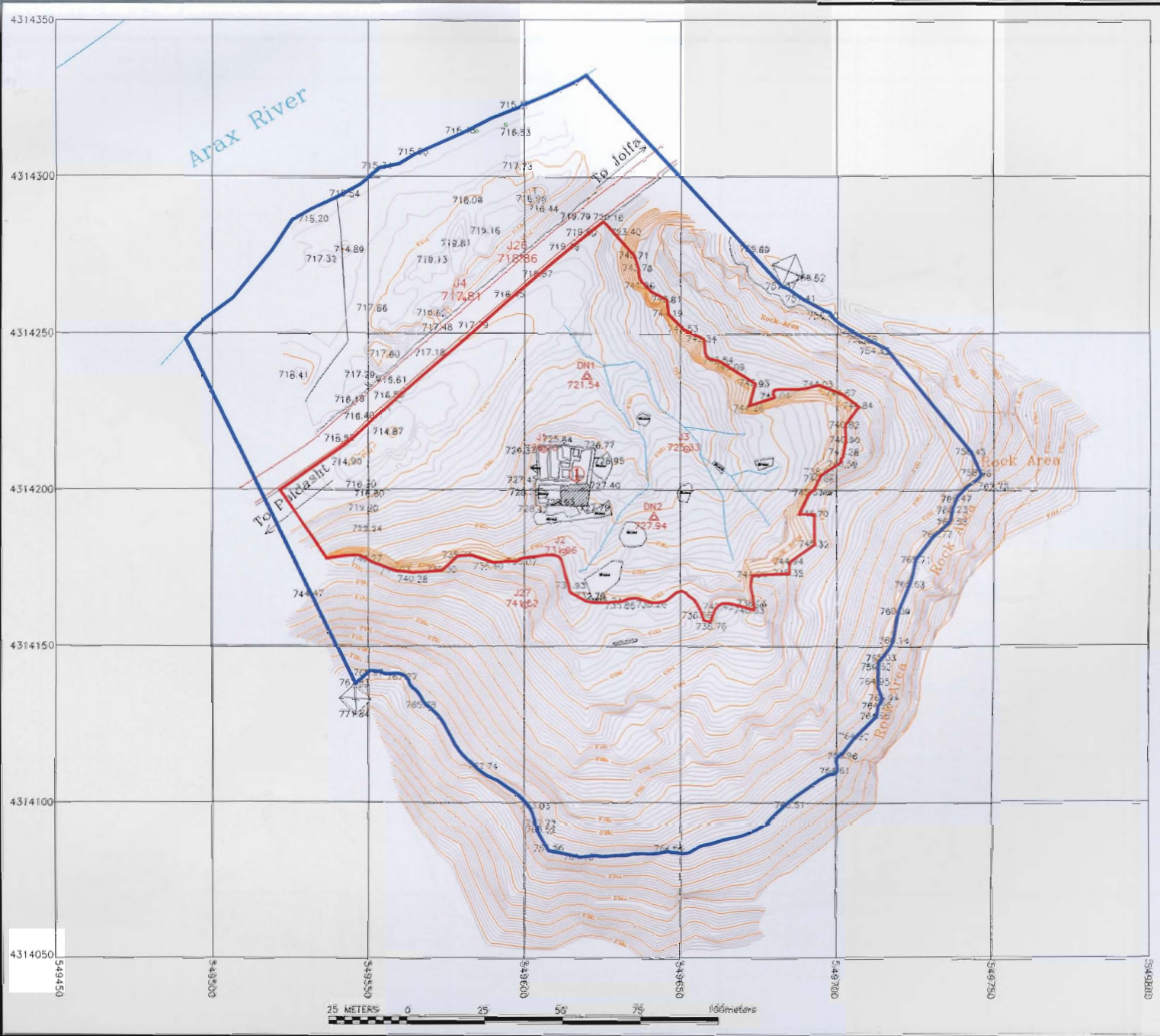
# Chupan Chapel

Chupan chapel  
core zone

Chupan chapel  
buffer zone

AREA NO. 2

MAP NO. 3



# Dzordzor chapel and Baron Area



- 1. Dzordzor chapel
- 2. Baron village
- 3. Baron dam

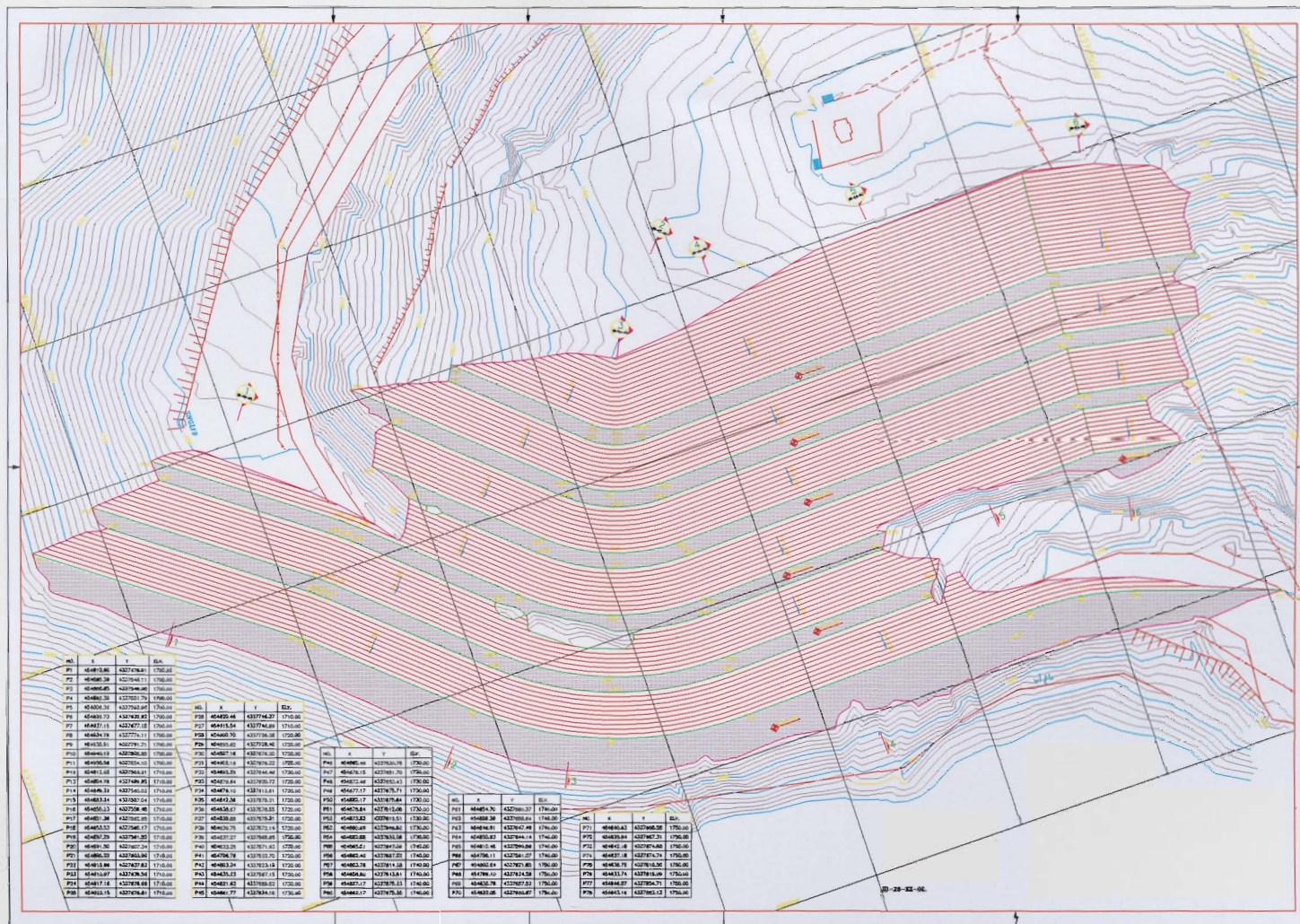


AREA NO. 3  
MAP NO. 1

- Dzordzor chapel core zone
- Expansion zone of Baron village
- Dzordzor chapel buffer zone
- Landscape zone

Planned soil removal and embankment consolidation east of the Dzordzor chapel  
for fear of possible landslides (end 2006–early 2007)

Dzordzor chapel



AREA NO. 3  
MAP NO. 2

25 METERS 0 25 50 75 100 METERS

**Cultural Heritage, Handicrafts  
And  
Tourism Organization of Iran**

**THE ARMENIAN MONASTIC ENSEMBLES  
IN IRANIAN AZARBAYJAN**

**UNIQUE EMBLEMS FROM THE FRINGE OF ITS HEARTLAND**

**UNESCO  
World Heritage Convention  
Nomination of Properties for Inclusion on  
The World Heritage List**

**Tehran 2007**



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## INTRODUCTION

The present management plan has been compiled on the basis of analyzing the current situation in order to prepare a better programming pattern and future for the Armenian monastic ensembles in Iranian Azarbayjan. The plan discusses the methods of raising the authorities' and local settlers' insight and knowledge with respect to the area's invaluable significance. It also provides a background for a long-term improvement pattern on the basis of the present monuments (the monastery of St. Thaddeus , the monastery of St. Stepanos and the chapel of Dzordzor) from the cultural and intangible heritage and also tourism developing view point.

Owing to the nature of the issue, the plan no doubt will need continuous revisions and interpretations in appropriate times and conditions. The present paper shows the situation as it stands now. It was compiled with the energetic aid of young interested researchers, and from this point of view, it has revealed itself as a valuable experience.

**Mohammad H. Khademzade**  
**Head of Cultural and Tourism Bases Office**  
**Iranian Cultural Heritage , Handicrafts**  
**and Tourism Organization**

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2. Ownership
3. Legal Status
4. Main goals of the management plan
5. Previews conservation, restoration and managing activities
6. Current Conservation Status
7. Existing Conservation and Protecting plans
8. Management plan
9. Financial Sources

## MANAGEMENT TEAM

The main source of expertise is the expert unit of the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO), and expertise of Committee for Preservation of Armenian Monuments in Iran, Armenian Prelacy.

Also as mentioned before The Cultural and Tourism Base of Iranian Churches at Iranian Cultural Heritage, Handicrafts and Tourism Organization is responsible for monitoring and managing all preservation, restoration, research activities. Members of this base are the director of the base and 12 expertises (archaeologists , architectures, conservators, ...) as Technical Scientific Team.

### The Monastery of Saint Thaddeus Ensemble

Task	Number of person
Director	1
Chief architect	1
Restorer	2
Mason	6
Stonecutter	1
Skilled worker	6
Financial administrator/accountant	1
Guard	2

### The Monastery of Saint Stepanos Ensemble

Task	Number of person
Director	1
Chief architect	2
Archaeologist	3
Restorer	4
Structure engineer	3
Mason	2
Stonecutter	3
Skilled worker	15
Guide	1
Accountant	1
Gardener	1
Guard	2
Typist	1
Driver	3

**The Chapel of Dzordzor**

<b>Task</b>	<b>Number of person</b>
Director	1
Chief architect	1
Skilled worker	1
Guard	1

## **1. Properties**

### **1.1 - *The Monastery of Saint Thaddeus Ensemble* ,**

Also referred to in Armenian : Sourb Thadei Vank, Tade-i Vank, and in Turkish and in Persian: Qara Kelisa. The ensemble also includes: 3 small chapels in its northern side and one (Sandokht) in southern limit and 2 cemeteries.

### **1.2 - *The Monastery of Saint Stepanos Ensemble*,**

Also referred to in Armenian: Sourb Stepanos and Sourb Nakhavga, and in Turkish and in Persian: Qizil Kelisa and Qizil Vank, The ensemble also includes: The chapel Andreortiy (Hovvi Ekeghetsi) and in Persian Chupan (Shepherd), the village of Darresham with its chapel named Sourb Maryam as well as its vast

- a. cemetery
- b. the village

### **1.3 - *The Chapel of Dzordzor* ,**

In Armenian Sourb Maryam , the chapel of St. Mary.

## **2. Ownership**

### **2.1 - *The Monastery of Saint Thaddeus Ensemble***

The terrain of the monastery at St. Thaddeus belongs to the Armenian Diocese of Tabriz, which is in charge of all of its religious, cultural and social activities and supervision.

The terrain of the village of Qara Kelisa belonged to the Armenian Diocese. The entire six parts of the estate of the monastery, including the adjacent village, were given to the monastery of St. Thaddeus as early as 1675. The original appropriation document is now kept in at the seat of the Armenian Diocese in Tabriz. After the abandonment of the village during the World Wars, and following the migration of the Armenian population, others took the

possession of lands and properties around the village, which are limited to the perimeter of the settlement. Today, the terrain of the monastery and its adjacent lands belong to the Armenian Diocese that rent the parcels situated in the village to the inhabitants.

### **2.2 - The Monastery of Saint Stepanos Ensemble,**

The same as monastery of St. Thaddeus, the terrain of the monastery at St. Stepanos belongs to the Armenian Diocese of Tabriz, which is in charge of all of its religious, cultural and social activities and supervision.

As for the ensemble at St. Stepanos and the village of Darresham, it should be emphasized that the lands stretched from the Abbasi station to the Aras Dam along the southern bank of the Araxes (some 50 km long and 10 km wide) are partly in the possession of the Armenian Diocese of Azarbayjan, and partly in possession of the government. There is no private property in this area. Moreover, the valley of the Aq-Chāy river (a tributary of the Aras) has been proclaimed the natural heritage zone, and is under the protection of the Ministry of Environment.

Half of the entire six parts of the estate of Darresham village, with the registration number 537, is the property of the monastery of St. Stepanos, and thus it belongs to the Armenian Diocese in Tabriz. For the other half, there is no updated record or registration number, but it should be remembered that, according to the inscription engraved at the entrance of the church, the entire six parts of the estate of this village were purchased in 1830 by the Crown Prince Abbas Mirza, and were donated to the monastery's estate. The entire six parts of the monastery, traditionally named the estate of Qizil Vank, including the water mill of the ensemble, are the property of the Armenian Diocese under the registration number 542; the record is kept in the Office of Official Documents, in town of Khoy. The area covered by the property includes: the southern bank of the Araxes, from the north; the piedmont of the Qaragul and Kupir Aqul up to the village of Pasha-Kanid, from the south; to the Abbasi station and the village of Shāhmār, from the east; to the piedmont of the Armani-Dimi and Tak Dagħ mountains, from the west.

### **2.3 - The Chapel of Dzordzor ,**

The chapel of Dzordzor was nominated and added to the National Heritage List of Iran in 2002 under the item 6157. Its terrain belongs to the government of Islamic Republic of

Iran and is now located in the protected zone of the Ministry of Energy, which is in charge of its physical protection. By the agreement between the Cultural Heritage, Handicrafts and Tourism Organization Of Western Azarbayjan province (on behalf of ICHHTO) and the Water Company of Western Azarbayjan Area ( on behalf of Ministry of Energy ) which signed on December 2006, all the activities are under both ICHHTO and the Ministry of Energy. ( See appendix III of the report)

### **3. Legal Status**

#### ***3.1 - The Monastery of Saint Thaddeus Ensemble***

The monastery of St. Thaddeus was nominated and added to the National Heritage List of Iran in 1956 under the item 405 .

#### ***3.2 - The Monastery of Saint Stepanos Ensemble***

The St, Stepanos monastery was nominated and added to the National Heritage List of Iran in 1956 under the item 429

The chapel of St. Astvatzatzin at Darresham is registered on the list of the National Heritage Monument of Iran under the registration number 12444, in 2005.

Also the chapel on the Araxes ( Chupan chapel ) is on the List under the registration number 7743, added in 2002.

#### ***3.3 - The Chapel of Saint Dzordzor***

The chapel of Dzordzor was nominated and added to the National Heritage List of Iran in 2002 under the item 6157

Restoration and conservation of all mentioned historical monuments that have been listed as national heritage monuments, are entrusted to the Iranian Cultural Heritage, Handicrafts and Tourism Organization ..

### **4. Main goals of the management plan**

- To prepare educational programs
- Monument inspections, survey, preparation of records, examination of reports.
- To follow up legal matters, clandestine diggings, destruction.

- To carry out scientific surveys and archaeological research.
- To prepare preservation plans, restoration and conservation of monuments in the core zone along the ancient interconnecting axis of roads.
- To develop the core zone, to record new finds within the core zone and on the interconnecting road according to new finds, to set up an archive centre.
  - To organize training programs for experts on exploration, research, preservation, and conservation.
- To encourage local population and visitors; to continue a permanent training for the preservation of monuments and core zones, cleaning, conservation; exchange of scholars and experts for cultural activities in national and international levels for a better understanding of architecture; to prepare annual reports in a permanent way.
- To introduce the site with brochures, books, and to introduce similar monuments.
- To establish a Technical Bureau
- To improve tourism facilities.
- To collect documents, including photos, maps, articles, and books about the site.
- To train staff and guards of the site for cleaning, preservation, and visitor assistance, and preventing destruction and clandestine diggings.
- To establish a Leading Committee to set up agenda for research, preservation, restoration, and conservation of monuments in the region and along with cultural axes.
- To train guards and local people to prevent damages that may occur by the misuse or abuse of monuments; to document the monuments; to prepare annual reports.
- To establish contact with scientific and research centers in the country for cooperation of universities in research on different topics of history, archaeology, architecture of the region through student groups; and to publish articles, theses, and reports.

## **5. Previews conservation, restoration and managing activities**

### ***5.1. The Monastery of Saint Thaddeus Ensemble***

The restoration work was accomplished in four stages. At present the fourth stage is under way.

#### ***The first stage (1973 to 1977):***

The restoration and conservation of St. Thaddeus began in 1973 as a project of the Ministry of Culture and Arts of Iran. It was supported by UNESCO. Experts like Mr. Eduard Utudjian were introduced in Iran for giving assistance. The supervision of this stage was entrusted

to Mr. Utudjian, and with the financial support of the Iranian government. The activities of this stage included:

- Restoration of a major part of the church that had collapsed during the earthquake of 1940. This included the restoration of the dome, and the walls of the smaller church. The work lasted for three years.

- The study of the joining points of the two churches, which was left incomplete. The question of how the two buildings were connected together remains a topic of further investigation.

**1973:**

- Restoration of the towers, walls and rooms. Various trenches within and outside of the church had to be filled. These trenches were dug in 1972 for research and study purposes. The restoration of the chapels located in the hills was also done in this period, including the restoration of the Sandokht chapel.

- The waterproofing of the roof of the Black Church to prevent water penetration. A double layer of durable plastic was used at that time.

**1974:**

- Photogrammetric mapping of the site. Completion of the restoration work on southern towers and walls. Construction of a sewage system for removal of rain waters.

**1975 and 1976:**

- Continuation of the restoration work.

***The second stage (1977 to 1983):***

- Supervision of this stage was the charge of the Faculty of Architecture and Fine Arts of the University of Tehran. All costs were paid by the Government of Iran. A number of Armenian architects were involved in the project thanks to the Armenian Diocese.

**1977:**

- Completion of the restoration work at the Black Church, its dome, and wall.



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- Protective work on the White Church and its western garden. Beginning the restoration work at the White Church.

**1978 and 1979:**

- To cover the roof of the Black Church with its original stones.  
- Repair of the arches of the doorways and the damaged walls. Repair of the little rooms on either side of the altar.

**1980:**

- Beginning the consolidation of the White Church.  
- Repairing the main body of the White Church  
- Replacing the worn-out stones.  
- To Buttress damaged arches.  
- Continuation of repairs on the monastery.

**1981:**

- To repair and renovate windows, installing glass windows, and wire webbing to protect the interior from birds and other animals.

**1982:**

- Repair of the foundation of the Black Church and the stone pavement according to the original style.  
- Removal of debris in the monastery. The restoration work at that stage was completed.

***The third stage (1983 to 2001):***

From 1983 the site was under the supervision of the Ministry of Islamic Culture and Guidance. The direct management of the work was with the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO) in cooperation with the Council of the Armenian Church.

**1983:**

- Considering that fifteen years had elapsed since the protective cover was spread over the White Church, this cover had worn-out. During cold periods, water had penetrated into the

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church. All the façade stones were damaged. Considering this situation, a comprehensive plan was made to restore the monastery:

- Removal of the worn-out cover of the roof.
- Removal of the old concrete that had been used fifteen years before without the consideration of technical requirements.
- Complete buttressing of the roof of the Church using wooden beams.
- Installing metal scaffolding for returning the misplaced stones to their original place.
- Consolidation of the roof.

**1984:**

Insulating the roof of both churches.

Repairing the roof of the bell tower.

**1985 to 1988:**

- Repair of the outer walls of the White Church In 1989:
- Extraction and transport of stones from quarries for replacement of damaged stones.
- Coding and dismantling of more than 500 stones used in the façade. Restoration of the walls after completing the masonry of the inner supports.

**1990:**

- Continuation of repairs on the walls of the church.

**1991:**

- Paving the floor of the White Church with stones. Restoration of the battlements around the roof.

**1992 to 1994:**

- To work on the landscape around the monastery, and rectifying slopes for water disposal.
- Preparing the area for stone paving the open air area.
- Cleaning the inner wall from soot and grease using appropriate chemicals.
- Paving the outside area with flagstones.

**1995:**

- Restoration of the roof of the churches

**1996 to 1999:**

- Continuation of the work on the roofs and spreading insulating grout. Removal of earth from the monastery rooms. Complete repair of protective walls and towers. Installing hygienic facilities.

**In 1999:**

- Digging two wells for hygienic purposes in the area.

**2000:**

- Digging a trench for removal of humidity in the immediate surround of the church walls.
- Repair of the piping and plumbing for a length of 110 meters.
- Wire and cable installation for electricity and lighting in the open spaces of the site.

***The fourth stage (from 2001 to present):***

From 2001 on a comprehensive plan for introducing the church and management of the site to provide complete protection of the site has been proposed and set up, which includes in the agenda of the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO). With the cooperation of the Committee for Historic Relics of Armenians related to the Council of the Armenian Church.

This project was prepared in two stages and was approved by ICHHTO and is presently being implemented.

In 2001 Iranian Cultural Heritage and Tourism Organization started a new activity which was aim to organizing and presentation of gardens, sites and historical monuments. This project is based on presenting and introducing under consideration masterpiece heritages, and its main object is firstly using the best way and instruments to presentation of these monuments. The second object is grouping historical monuments, particularly the ones which are focused in this project. The main works considered historical monuments, which are taken up to now are usually in fields of excavation, restoration, protection or changing usage of monuments. So presenting historical monuments is a desirable new activity which must be taken in harmonies with scientific research and protection studies. The certain method to protection and rehabilitation of historical properties is to introduce them in a logical format and suitable situation by using fitting elements. It means to present a property by informing its historical and cultural values and private criteria.

The monastery of St. Taddeus at Western Azarbaijan region is one of the valuable monuments which has been inscribed at National Heritage List and is supported by Iranian Cultural Heritage Organization, in this case it has been tried to prepare suitable qualification and tourism facilities for pilgrims every year. In order to recognizing the past of the cathedral and also following the protection plans, ICHTO asked Diden Arch. and eng. Consultant to design the project of Organizing and Presentation of St. Taddeus Cathedral.

***This project follows two major objects:***

- creation suitable status for visiting the site and presenting it
- creation suitable statue for holding religious ceremonies and preparing tourism facilities

***For archiving these goals following treatments has been designed:***

- Making suitable situation and environment protection
- Developing tourism facilities
- Making logical harmonies and communication between the margin buildings all over the complex (such as cemeteries, worship places, etc).
- Supporting and introducing cultural and religious values -Creation suitable status to study of complex and its regarding cultures

The main subject is to turn the complex into its historical communication system and also improving tourism facilities and educational qualifications, but the most important point is to keep the view and the basically structure of complex and prevent of any interfere. It should be mentioned again that it is necessary to protect the Cathedral main application and its sacred.

The first phase of project has been finished by Diden consulting arch. And the second phase is going to finish .The second phase contains following items:

- Presenting complex plan (information board, Audio-video, face to face, by text, web site, etc).
- Organizing current facilities plan (tourism facilities, educational qualities, etc).
- Luminescence and furnishing plan (cathedral site and margins)
- Pilgrims temporary settlement plan (places to pitch tents for pilgrims)
- Introducing areas plan (museum, temporary and permanent fare, souvenir shop, etc).
- Protecting against river damage and leading surface water plan
- Communication plan (main roads, subsidiary roads, pavements, parking area, etc).

It has also proposed by Diden consulting arch. to do geophysics study in order to detection probable underground monuments and take purify and renovation activities. This suggestion has been adopted by ICHTO and Zamiran consulting eng. In 2005 does the first phase of geophysics study.

Experimental Magneto metric prospecting the monastery of St.Taddeus In order to determine subsurface common anomaly sources experimental field magneto metric operation was conducted using G-816 portable magneto meter in the north and west side of the monastery of St.Taddeus The purpose of this investigation was to find out if the magneto metric exploration will be applicable to locale the subsurface anomalies.

The results obtained shows the probable existence of anomalies in the study locations therefore it was recommended to perform magneto me try for the entire interested area accompanied by other electromagnetic methods such as VLF or RMR

### ***5.2.The Monastery of Saint Stepanos Ensemble***

In the year 2003, a group was stationed in the church to pave the way for counselor talks and initiate temporary repair work with the aim of assigning an organized team for planning a workable programmer to perform the required restoration. The group carried out comprehensive studies regarding the historic and cultural sites of the region extending their research to the banks of Araxes River. At present, they are actively involved in the preparation and completion of programmers for the thorough repair and renovation of St.Stepanos church.

The mentioned group has also the advantage of benefiting the expertise and scientific experiences of other organizations for the refinement of their activities, among these can be named.

Motivation and stimulation of nongovernmental sectors to carry out studies for the identification and preservation of historic monuments of the region with the help and assistance of native local residents are part of the objectives which the group hopes to achieve in their mid term programmers.

Preservation and repair work of St.Stepanos church have continuously been followed since 1974. Considering financial, scientific and technical limitations, priority was given to the repair of damaged parts and section needing most immediate care.

The remaining unfinished sections and rampart of the site are in the process of repair Archeological studies of Darresham region and St.Stepanos church have been concluded. Investigations are being carried out to evaluate the reasons for site location and its advancement .Layout of flowerbeds and monetary precincts have designed and are being performed after completion, the layout will include sprinkled pool, water cascade, flower gardens and suitable plantation.

Design drawings for repair and reinforcement of church belfry are accomplished. Having completed the preliminaries, renovation and repair of belfry will begin. Accommodation and basic comfort Facilities for tourist attraction are finalized. Work is being continued to expand and rectify residential platforms, access stairs, hygienic lavatory installations and design of architectural landscape.

Necessary measures are being taken to supply fixed and cellular communication bases. Provisions have been made by the Cultural Heritage and Tourism Organization of Eastern Azerbaijan for the presentation of the site, teaching facilities for researchers, students and mass media reporters to display to the public the significant features of this unique property on the actual site.

Teaching and research programmers have been designed to administer and upgrade public knowledge and understanding. Priority is given to increase preliminary informants of the region through investigation and feasibility studies.

Programming is such that short term and mid term teaching will include monuments and edifices of the site and in long term, historical and natural phenomena of the entire region of Darresham.

### ***5.3. The Chapel of Dzordzor***

The Dzordzor chapel is a dependent of the restoration and research programmes of The Monastery of Saint Thaddeus Ensemble, and it is regularly visited and watched by both the

technical staff based at Saint Thaddeus and the staff based in the dam area. As has been written in previous parts of this file, the site is located at the confluence of three large streams of the region, which form the Zangimar river. In the past years, it was decided to build a dam for irrigation purposes. In 2000, the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO) in tandem with the Iranian Ministry of Energy, and Armenian Diocese of Azarbayjan attempted to relocate the entire building to a height of 110 meters further up in order to save the church. The operation at Dzordzor was performed with such thoroughness that every detail was accounted for. Various technical drawings were prepared, each stone was numbered, painstakingly dismantled, and re-erected some 600 meters away from the original position of the building. The St. Mary church now stands safe above Lake Baroon (named after the nearby village of Baroon).

The terrain of the Dzordzor chapel is now located in the protected zone of the Ministry of Energy, which is in charge of its physical protection.

## **6. Current Conservation Status**

All the three monuments proposed for nomination are in good state of preservation. The monastery at St. Thaddeus has been restored time and again during the past forty years. The old part known as the Black Church has been the object of systematic restoration, and the restoration work is still on-going at some parts of the structure. The dome and the four pillar sof the have to be restored. The dome is retained by means of scaffolding; this should be removed after the restoration work. The bell tower is an unfinished structure. Doors, windows, and interior woodwork of the church are in good state of conservation. The monastery's cells and other service rooms have been renovated, and now serve as offices, labourers' camp, and guesthouse. The service quarters in the first courtyard with livery, oil extraction, mill etc. have been partly uncovered, and their debris has been removed. The work is going on in order to clean up the area, and render the original aspect of the courtyard. The Sandoukht chapel Virgin is under restoration. The monastery of St. Thaddeus was nominated and added to the National Heritage List of Iran in 1956 under the item 405

The St. Stepanos and its surrounding structures are also in very good state of conservation. The restoration work at St. Stepanos has continued since 1974. The major operations for the preservation of the church during the recent years can be listed as follows:

- 
- Reinforcement and scaffolding beneath the upper section of the bell tower have been accomplished in order to provide support and stability.
  - Consolidating the foundation of the main structure of the church and surrounding walls.
  - Insulation of the roof to protect it from weather conditions.
  - Surface water is now evacuated by means of drains to prevent penetration and damage to the foundation.
  - Reinforcement and preservation of inscribed stones rocks within and around the church to enable them to withstand weathering and natural phenomena.
  - Renovating and preserving the paintings in the chapel of St. Astvatzatzin and others rooms of the monastery.
  - Consolidation of arches placed in the north wing of the church to prepare the repair work after the preparation of drawings.
  - Plans are envisaged to preserve natural environment, meadows, plant varieties, vegetation, and wild life in their natural habitat surrounding the church and prevention of man-made damages.

Darresham village and its chapel are also in good state of conservation.

The Dzordzor chapel has been now safely conserved after its removal from the bottom of the valley. The cupola and part of the walls have been restored to their original shape. The terrain of the Dzordzor chapel is now located in the protected zone of the Ministry of Energy, which is in charge of its physical protection.

The Chupan chapel (Shepherd's Chapel ) is in good state of preservation and also is still under restoration activities .



## **7. Existing Conservation and Protecting plans**

One of the key indicators at St. Thaddeus is the cracks and their movement in the course of a given period of time. These are already marked because of the reconstruction of the church after the 1319 and 1696 earthquakes.

At St. Thaddeus, the White Church was built in soft limestone that comes from the quarries at Qarkh-i Bulagh close to the monastery. The stone is exposed to severe climatic conditions of the region. The pressure exerted by vaults and walls have caused cracks. There are chalk markers placed on vertical cracks, which are permanently controlled by the technical staffs at the site. There are also regular photographic documentation taken at different periods of time; this enables the experts to compare changes and movements in different periods.

The monastic ensemble at St. Stepanos is situated on alluvial sediments. Shortly after the construction of the monastery, the ensemble began to incline from their horizontal level because of the instability of the terrain; the inclination is towards the north valley. It is because the elongated prayer hall, known under the name of Ojāq-e Danial, was added to the ensemble. The cracks marking this inclination have been the object of meticulous investigation and control.

At St. Stepanos the red sandstone used for the construction of the church building and other structures is fragile; the severe climatic condition of the area has caused damages to the stone, especially at the bell tower.

At St. Stepanos a number of gypsum and metallic markers are placed on vertical cracks that are regularly controlled by the technical staff at the site. There are also regular photographic documentation taken at different periods of time; this enables the experts to compare changes and movements in different periods.

The indicators and markers are regularly observed and controlled by the technical staff at the sites of St. Thaddeus and St. Stepanos. Another measure is the accounts left by travelers and visitors who came to the sites; a number of them described the monasteries at St. Thaddeus and St. Stepanos.

### **7.1 - The Monastery of Saint Thaddeus Ensemble**

The religious complex of St. Thaddeus is not situated in any urban zone. The location of the monastery is considered an archaeological zone, and there are programmes for site development, research, and tourism, which are as follows:

1. **Physical protection, restoration, and conservation** of the site, which have been constantly maintained during the past years, are the priority of the management plan.
2. **Implementation of tourism development plan.** It has been in progress along with the activities mentioned above. The tourism plan development has been set up following two principal directions:
  - a. Construction of physical facilities in the site including a guest-house, sanitary services, shops and guide panels indicating directions for the site. Continuation of levelling and rectifying of the faulty stairs around the building to facilitate a better access to the church.
  - b. To set up educational facilities which concern training, publication of tourist guides and maps, setting up a local museum, and development of regular visits to the site.

#### ***Mid-term programme (3 years):***

- A thorough cleaning of the site and its surroundings. This is, indeed, one of the routine tasks for the proper maintenance of the site that regularly attracts visitors.
- To train tour guides to respect the safety measures during the tours. Some parts of the monuments may be fragile and it is imperative to be aware of dangers for the safety of visitors.
- To introduce a better surveillance for the maintenance of the monument during annual pilgrimages, and to put up detailed, guide panels.
- To broaden the campsite for pilgrims and visitors.
- To publish informative guides on the history of the monument in Persian and in English.
- To publish the results of archaeological research and to make them available to the public.
- To construct a web-site in order to make accessible the relevant information

concerning the site.

- To organize student tours in cooperation with schools and universities.
- To introduce the site to national and international travel agencies as a tourist attraction, and to place multilingual signs for visitors.
- To install appropriate seats, resting and comfort areas in various spots of the site, which will not alter the authenticity and integrity of the monument and its surroundings.

***Long-term programme (10 years):***

- To improve visitor and comfort facilities such as electricity, water supply, and communication lines.
- To improve the access road to the site. The present road has to be broadened for a better commuting and safety of visitors.
- To improve local public transport for a better commuting from and to nearby cities in the province.
- To construct appropriate hotels and guest-houses in the area.
- To take advantage of other tourist attractions in the region such as the Baroon dam that might be a centre for camping, fishing, and other tourist activities.

***7.2 - The Monastery of Saint Stepanos Ensemble***

The region of Julfa is located close to the border of the Autonomous Republic of Nakhjivan, Republic of Azerbaijan, Armenia, and Turkey. The region has been recently proclaimed a free trade zone. This decision would have considerable impact on the development of agricultural, industrial, and trade programmes. The Free Trade-Industrial Zone of Aras, with Julfa as its focal point, is established by the decree of the Islamic Consultative Assembly on the 24<sup>th</sup> of August, 2003, in order to facilitate the development of industrial infrastructures, increase of public income, and regulating of goods. The Zone covers 97 square kilometres. It is located 137 km to the north-west of Tabriz, and 761 km from Tehran. The Free Trade-Industrial Zone of Araxes forms a corridor of trade between the Persian Gulf and Russia on the one hand, and an east-west passageway between the Central Asia and Europe on the other hand. There are now plans for constructing an airport, industrial sectors, developing railroads, constructing guest-houses.

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**Short-term programme (1 year)**

- A thorough cleaning of the site and its surroundings. This is, indeed, one of the routine tasks for the proper maintenance of the site that regularly attracts visitors.
- To train tour guides to respect the safety measures during the tours. Some parts of the monuments may be fragile and it is imperative to be aware of dangers for the safety of visitors.
- To introduce a better surveillance for the maintenance of the monument during yearly pilgrimages, and to put up detailed, guide panels.
- To broaden the campsite for pilgrims and visitors.
- To publish informative guides on the history of the monument in Persian and in English.

**Mid-term programme (3 year)**

- To complete visitor facilities and equipment for the site.
- To develop the parking and the terrace area intended for visitors' stay.
- To install cooking facilities and washrooms.
- To restore the *qanāt* system located in the woods to the north of the monastery.
- To bring water by means of canals from the Araxes (2 km to the north of the monastery) in order to irrigate adjacent hills.

**Long-term (10 years)**

- To improve visitor and comfort facilities such as electricity, water supply, and communication lines.
- To improve the access road to the site. The present road has to be broadened for a better commuting and safety of visitors.
- To improve local public transport for a better commuting from and to nearby cities in the province.
- To construct appropriate hotels and guest-houses in the area.
- To take advantage of other tourist attractions in the region such as the Baroon dam that might be a centre for camping, fishing, and other tourist activities.

**7.3 - The Chapel of Saint Dzordzor**

The Dzordzor chapel is a dependent of the restoration and research programmes of The Monastery of Saint Thaddeus Ensemble, and it is regularly visited and watched by both the

technical staff based at Saint Thaddeus and the staff based in the dam area. The terrain of the Dzordzor chapel is now located in the protected zone of the Ministry of Energy, which is in charge of its physical protection.

## **8. management plan**

Definition of a Directive or Master Plan, which requires the exploration of the setting of the site and its surrounding structures, is one of the major goals of the management plan. This includes also archaeological investigations. A coordinated management of the site and its surrounding is one of the main goals of the project. The three partite management plans for the properties are as follows:

### **8.1 - *The Monastery of Saint Thaddeus Ensemble***

#### ***Short-term programme (3 years):***

1. One of the conservation problems is the space left between the juncture of the two principal buildings of the church, in which rainfalls infiltrate and become frozen until mid-May. This has caused cracks and increasing humidity which have damaged part of the walls and vaults. One of the goals of the mid-term plan is to rectify the inclining ceiling of this spot, and to render it impermeable by means of gutters and provisory ceiling that would protect the structure from rain and snow.
2. To repair and renew damaged stones of the dome of the White Church.
3. To make watertight the stone ceiling of the corners of the White Church.
4. To remove the debris and earth along in the fields along the western and northern flanks of the monastery in order to reduce the soil humidity at these areas close to the monks' cells.
5. To reinforce the foundations of the south-eastern tower facing the valley.
6. To continue the construction of the protective barrage against seasonal floods along the eastern side.
7. The maintenance and cleaning of the courtyards, chapels, and other structures in the cloister.

#### ***Mid-term programme (5 years):***

1. To complete the protective barrage on the east and south sides.
2. To fill up the ditch along the eastern wall of the monastery, which has been formed

following continuous flooding over the past years.

3. To protect the monks' cell from humidity and their restoration.
4. To design and implement a permanent ceiling between the Black and White Churches.
5. To study the problem of reinforcing the stone foundations of the White Church, which have been eroded and damaged because of humidity and pressure of walls and vaults.
6. To repair the fallen parts of the ceiling under the dome of the White Church.
7. To do research on the original plan of the old church prior to the construction of the present monument.
8. To restore the pavement of the White Church in harmony with the original pavement of the Black Church, and to present the layout of the original pavement.
9. To restore the first storey of the bell tower.
10. To install drains in the gardens located in the courtyard and along the walls, close to the monks cells, in order to prevent the humidity to infiltrate in the structures and cells.
11. To consolidate the foundations of the stone wall on the north wing and the towers, and to repair cracks.
12. To renovate the monks cells and to restore their original pavement.
13. To inspect the overall maintenance of the property.
14. To restore the Sandokht chapel.
15. To restore the building known as the Mausoleum of Prophet Zachariah located in the western hills of Qara Kelisa.

***Long-term programme (10 years)***

1. Snow and cold winds cause most of the damages to reliefs on the façade of the White Church, which last almost eight months. To set up a reversible, provisory protection (in the form of parasol or screen) is being envisaged in order to protect the façade for eight months during the year.
2. To carry out archaeological research in the surrounding fields that seem to be used long before the construction of the monastery.

***8.2 - The Monastery of Saint Thaddeus Ensemble***

Short-term programme (3 year)

1. The bell tower of southern corner has been giving way because of humidity and infiltration of waters; the sandstones used in circular columns of the upper storey,

and the stones used in pendentives of the second storey have been damaged. The second and third storeys of the tower were mapped and documented in 2005. The restoration of the second storey is planned for the next year.

2. To repair the broken stones of the median storey, the bell tower, to restore the damaged stones, to prepare appropriate galvanized clamps in order to join the fragments, and to mount the stone foundations of the median storey.
3. To join and repair eroded and damaged parts of the pendentives belonging to the median storey, and to repair columns in the upper storey.
4. A number of finished stone blocks of the vault of the northern prayer hall have been moved and are going to fall down. They are now being buttressed by means of wooden beams. The restoration of this part is going on now, which includes the removal of debris in order to lighten the vault, to put the blocks back to their original place, to consolidate and buttress the blocks, to watertight the roof.
5. Waters infiltrate from the top of the roofs of a number of cells on the west side. The waterproofing of the roofs with impervious materials is on-going.
6. Wooden beams used in the roof of the north-west tower are decayed, and some of them have fallen down. The replacement of beams is envisaged and is in progress.
7. To clean up the debris accumulated in the basement of the western courtyard of the monastery, and to cover it with sandy pavement.
8. To rectify the surrounding ground outside the church and cells in order to evacuate rain and snow waters.
9. To inspect all the roofs to make sure that there is water infiltration.
10. To continue the systematic irrigation of gardens, and to install a 100-m pipeline between the existing pool and the woods.
11. To mark out the cracks observed on the outer side of the fortification wall and its towers on the north side.
12. To mark out the cracks seen on the façade of the main church and the northern prayer hall.
13. To clean up the debris on the north wing and to restore original drains in that sector.
14. To transfer the old wooden door of the church to Tabriz for its complete restoration, and to replace it with a provisory door.
15. To prepare the restoration programme for the year 2007.
16. To prepare supplies and materials for the restoration work in the church and cells in 2007.

17. To make a thorough cleaning of the gardens and structures in the monastery.

***Mid-term programme (5 years)***

1. To continue the restoration work at the median and upper storeys of the bell tower.
2. To study and prepare the restoration plan for the walls, mortars, plasters, paintings, wooden structures, especially the small wooden passageway leading to the top of the bell tower; to make necessary wooden windows; to work on the pavement of the interior of the big church.
3. To control the markers in order to observe any change and displacement of these markers, that may indicate changes in cracks and fissures.
4. To pave the western part of the courtyard in front of the big church.
5. To restore and renovate the rooms located on the east wing, behind the big church.
6. To restore the towers and walls of the fortified enclosure.
7. To continue the renovation work on the median and southern rooms of the monastery, which need heating system and electricity.
8. To repair fissures on the walls of the big church and those on the fortified enclosure.
9. To rectify the drains on the north and east sides of the monastery.
10. To remove the debris accumulated in the west valley as a result of continuous flooding of the past years. The debris lie between the outer structures, the stables and the mouth of the *qanāt*.
11. To prepare and launch a restoration programme for the St. Mary church at Darresham.
12. To carry out archaeological research and surveys in the ruined village of Darresham, to prepare reports, and to install pathways for visitors.
13. To study and preserve the stones at the old cemetery of Darresham.
14. To carry out surveys on the ruined settlements along the Aq Chay river in the triangle of Darresham – Qaraziaeddin – Qara Kelisa, including the old churches of St. Gevorg, Sourb Serkis, and the mausoleum of Prophet Gerjis.

***Long-term programme (10 years)***

1. To continue the study on ruined towns along the Aq Chay, between Darresham and the village of Markān that has been formed on the Araxes – Qara Kelisa/Maku axis.
2. To prepare the restoration plan for the ruined mill of St. Stepanos; the stones and channels of the mill are still in place.



3. To update the management plan of the site in accordance with the development of the Free Trade-Industrial Zone of Aras and other governmental plans related to the development of tourism in the region in order to enhance the site capacity to receive visitors, and to reduce the visitor pressure on the site.
4. To bring water from the river (2 km to the north of the site) in order to irrigate gardens and the woods around the monastery.

### **8.3 - The Chapel of Dzordzor**

The Dzordzor chapel acted as a university to the Armenians, and played an extremely important role in shaping erudite scholars among the medieval Armenian society. As has been written in previous parts of this file, the site is located at the confluence of three large streams of the region, which form the Zangimar river. In the past years, it was decided to build a dam for irrigation purposes. In 2000, the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO) in tandem with the Iranian Ministry of Energy, and Armenian Diocese of Azarbaijan attempted to relocate the entire building to a height of 110 meters further up in order to save the church. The operation reminds, in a much smaller scale, the UNESCO salvage operation of the Abu Simbel temple in southern Egypt in 1964 in advance of the rising waters of Lake Nasser or the Aswan Dam. The operation at Dzordzor was performed with such thoroughness that every detail was accounted for. Various technical drawings were prepared; each stone was numbered, painstakingly dismantled, and re-erected some 600 meters away from the original position of the building. The St. Mary church now stands safe above Lake Baroun (named after the nearby village of Baroun).

The first study of the church was carried out by Irano-Italian mission in 1973, which produced the first reliable sketches and plans of the church. In 1986, during the reconnaissance survey for the relocation of the monument, more detailed drawings and plans were produced. In 1987, following the intensification of work at the dam, experts from the ICHHTO office in West Azarbaijan province under the supervision of Dr. Bagher Ayatollahzadeh Shirazi began to work on the monument. The team benefited from the cooperation of Urmia Radio and Television Directorate, West Azarbaijana Regional Water Authority, and the financial support of the Armenian Diocese in Tabriz. The new site for re-erecting the building was recommended after a thorough study of the terrain, and in considering the necessary elevation from the reservoir (85,5 m above the maximum water level in the second reservoir). This spot, not being threatened by the rising waters of the river, was chosen for the re-erection of the

church because of the geological stability of its composition (studied carefully before the transfer of the building), the absence of subterranean waters and cracks, its distance from the dangerous cliffs or avalanches. The dismantling and transfer of the structures were completed within a month in October – November 1987, with a sum of \$ 10,000. The re-erection of the church was completed in 1988.

The chapel of Dzordzor terrain is now located in the protected zone of the Ministry of Energy, which is in charge of its physical protection. By the agreement between the Cultural Heritage, Handicrafts and Tourism Organization Of Western Azarbayjan province (on behalf of ICHHTO) and the Water Company of Western Azarbayjan Area ( on behalf of Ministry of Energy ) which signed on December 2006, all the activities are under both ICHHTO and the Ministry of Energy. ( See appendix III of the report)

## 9. Financial Sources

The global budget for the restoration and research at St. Thaddeus including Dzordzor is \$ 110,000 for the year 2006. The global budget for the restoration and research at the St. Stepanos ensemble is \$ 80,000 for the year 2006. The level of finance is essentially governmental.

### 9.1 - *The Monastery of Saint Thaddeus Ensemble*

#### Annual Budget

Year	ICHHTO Budget	Provincial Budget	Total
2005	43478	-	43478
2006	52174	108696	160870

#### Visitor Incomes

Year	National	International	Total
2005	11250	1021	12271
2006	13435	1418	14853

**9.2 - The Monastery of Saint Stepanos Ensemble****Annual Budget**

Year	ICHHTO Budget	Provincial Budget	Total
2005	7652	32608	40260
2006	8750	144838	153588

**Visitor Incomes**

Year	National	International	Total
2005	10500	104	10604
2006	11883	118	12001

**9.3 - The Chapel of Dzordzor****Annual Budget**

Year	ICHHTO Budget	Provincial Budget	Total
2005	-	-	-
2006	-	10870	10870

**APPENDIX I**

**THE REPORT OF DISCOVERED BONES  
AT MONASTERY OF ST. STEPANOS**

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In Jean-Baptist Tavernier description of the St. Stepanos monastery, mentioned that :

St. Stephen's is a Covent built not above 30 Years ago. It stands upon the Mountains, in a barren place, and of difficult access. But the reason why the Armenians chose that place before any other, is because that St. Bartholomew and St. Matthew retir'd thither in the time of their Persecution. They add, that St. Matthew did a Miracle in that place: for that there being no Water there before, he only strook his Stick upon the Ground, and presently there arose a Spring. This Spring is about half a quarter of a League from the Covent, under a Vault with a good Door to it, to keep the Water from being wasted. The Armenians go to visit this Spring in great Devotion, having laid the Water into the Covent with Pipes. They also say, that in this place they found several Relics which St. Bartholomew and St. Matthew left there, to which they add a great many others; among the rest a Cross, made of the Basin wherein Christ wash'd his Disciples Feet: In the middle of the Cross is a white Stone, which, as they report, if you lay upon a Sick person, will turn black if the person be likely to dye; and recover its former whiteness after the death of the party.

A Jaw-Bone of St. Stephen the Martyr.

The Skull of St. Matthew.

A Bone of the Neck, and a Bone of the Finger of St. John Baptist.

A Hand of St. Gregory, who was the Disciple of Dionysius the Areopagite.

A little Box, wherein they keep a great number of pieces of Bones, which they believe to be the Relics of the Seventy Two Disciples.



The bones which Tavernier mentions have been recently discovered in 2005 by Dr. Chahryar Adle (C.N.R.S. Paris), in the upper storey of the church, in the space between the cupola and the vaulted roof.

The results of exploration and investigation on the human skeletal remains found at St. Stepanos are reported by Mr Farzad Frouzanfar , the responsible physical anthropologist for study the discovered bones, as follows :

Access to the double-shelled roof has never been as easy task. One has to come to the main hall of the church, then to enter a corridor at right which opens into a dark, narrow staircase leading to the second space. At this point, there was a hole in the roof which had been blocked with a wooden beam covered with plaster. This hole was, in fact, the hidden access to the double-shelled roof.



It is interesting to note that, according to witnesses, this hole or hidden access was opened and closed time and again at the time of restoration work at the church, and boxes containing sacred bones and relics were placed in.

During World War II the church was abandoned, and nobody lived the monastery, the hole or hidden access was opened by antiquity hunters and clandestine diggers on the aim of plundering the relics.

As a result of this, the bones in question were severely damaged in the course of time.



After this introduction, we entered the hole and reached the top of the double-shelled roof where we found a mass of human skeletal remains, fragments of broken wooden boxes which had been placed at the corner of the roof.

After preliminary examinations in situ, the bones were transferred in a plastic box to one of the rooms located on the western aisle of the church in order to be examined in full.

What have been observed during the examination at the place are as follows:



There are fragments of skull, a fragment of maxilla, a fragment of right mandible, fragments of hip joints, acetabulum, pubis, ilium (belonging to pelvis), pieces of ribs, a few phalanxes belonging to feet and hands, a fragment of sternum, fragments of scapula and clavicle, fragments of vertebrae, humerus, femur, ulna, radius, tibia, fibula, fragments of disks belonging to ankles and calcaneus, a number of disks belonging to vertebrae, chest, and neck. A large number of bones in the ensemble have not been identified.



After having sorted the bones, skeletal remains of a male individual were recognized, who had a relatively strong stature. The individual in question had complete disks, and few traces

of steophite appendices in the area of the third vertebrae disk were observed. The hip joints and ends of femur of the individual were eroded.

As for the teeth, a canine, a full molar, and an eroded molar were found.

Erosion at the phalanxes joints was high, and the thickness of the skull was in increase, but their number was high.



Erosion and corrosion of right and left calacneus bones were observed as well. Moreover, the sagittal suture was in the state of healing.

According to the results, the age of the individual is above fifty, and had skeletal injury at least in two cases.

As it was written before, the rest of the skeletal remains found at the church were too small and fragmentary to be sorted and identified.





Other items identified and recorded along with bones were fragments of wood and beams of different sizes and colours, which belonged to boxes that were broken, the fragments of which were scattered in the area.

Some of these wooden fragments had traces of a cover in tissue that might have decorated their inside. Consequently, pieces of worn or half-worn tissues were found among the bones. Other items were pieces of yellow or red coriander, pieces of wax and ochre clay, and part of an unidentified object (maybe a brush).

A dried nut of apricot and parts of the rim of a wooden recipient covered with a thick tissue were also among the bones.

All the finds were stored in 19 special boxes containing their description; the soil and small fragments of bones were also stored in two separate boxes. In total 21 boxes were registered and delivered to the Armenian Diocese in Tabriz.



**APPENDIX II**

**THE REPORT OF DZORDEZOR CHAPEL RELOCATION  
DZORDEZOR CHAPEL RELOCATION IN 2000**

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The Dzordzor chapel acted as a university to the Armenians, and played an extremely important role in shaping erudite scholars among the medieval Armenian society. As has been written in previous parts of this file, the site is located at the confluence of three large streams of the region, which form the Zangimar river.



In the past years, it was decided to build a dam for irrigation purposes.



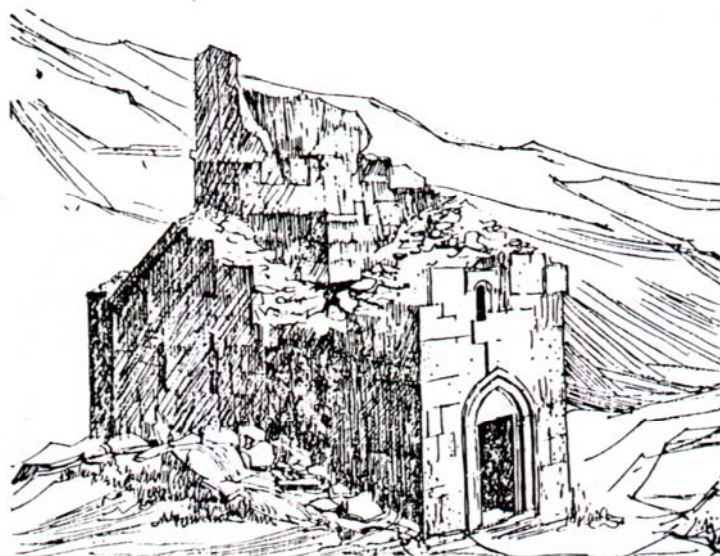
In 2000, the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO) in tandem with the Iranian Ministry of Energy, and Armenian Diocese of Azarbayjan attempted to relocate the entire building to a height of 110 meters further up in order to save the church .

The operation reminds, in a much smaller scale, the UNESCO salvage operation of the Abu Simbel temple in southern Egypt in 1964 in advance of the rising waters of Lake Nasser or the Aswan Dam.

The operation at Dzordzor was performed with such thoroughness that every detail was accounted for. Various technical drawings were prepared; each stone was numbered, painstakingly dismantled, and re-erected some 600 meters away from the original position of the building. The St. Mary church now stands safe above Lake Baroon (named after the nearby village of Baroun).



The first study of the church was carried out by Irano-Italian mission in 1973, which produced the first reliable sketches and plans of the church. In 1986, during the reconnaissance survey for the relocation of the monument, more detailed drawings and plans were produced. In 1987, following the intensification of work at the dam, experts from the ICHHTO office in West Azarbaijan province under the supervision of Dr. Bagher Ayatollahzadeh Shirazi began to work on the monument. The team benefited from the cooperation of Urmia



Le rovine del monastero di Tzortzor

Radio and Television Directorate, West Azarbjajna Regional Water Authority, and the financial support of the Armenian Diocese in Tabriz.



The new site for re-erecting the building was recommended after a thorough study of the terrain, and in considering the necessary elevation from the reservoir (85,5 m above the maximum water level in the second reservoir). This spot, not being threatened by the rising waters of the river, was chosen for the re-erection of the church because of the geological stability of its composition (studied carefully before the transfer of the building), the absence of subterranean waters and cracks, its distance from the dangerous cliffs or avalanches.





The dismantling and transfer of the structures were completed within a month in October – November 1987, with a sum of \$ 10,000. The re-erection of the church was completed in 1988 of \$ 10,000. The re-erection of the church was completed in 1988.





The chapel of Dzordzor terrain is now located in the protected zone of the Ministry of Energy, which is in charge of its physical protection. By the agreement between the Cultural Heritage, Handicrafts and Tourism Organization Of Western Azarbayjan province (on behalf of ICHHTO) and the Water Company of Western Azarbayjan Area ( on behalf of Ministry of Energy ) which signed on December 2006, all the activities are under both ICHHTO and the Ministry of Energy. ( See appendix III)



**APPENDIX III**

**THE AGREEMENT BETWEEN IRANIAN CULTURAL  
HERITAGE, HANDICRAFTS AND TOURISM  
ORGANIZATION AND THE MINISTRY OF ENERGY**

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## **Agreement**

The below agreement concerning the church of Dzordzor was concluded and signed between the Regional Water Company of the province of Northwest Azarbayjan and the Iranian Cultural Heritage, Tourism and Handicrafts Organization on the 23<sup>rd</sup> of December, 2006.

1. The core and buffer zones of the site are located within the lands of the Maku Dam (Baroon Dam).
2. Because of the landslide of part of the right slope of the valley, where the dam is located, protective measures and operations are being implemented by the Regional Water Company, which will lead to the consolidation of sliding terrain and stones after the end of operations.
3. The entrance to the site by tourists and scholars for scientific research and purposes will be facilitated.
4. There will be no limit or constraint for the restoration work of the monument at Dzordzor.
5. The core and buffer zones of the church of Dzordzor will be respected in the development plans of the Regional Water Company.

**Naqi Karimi**

Head of the Board of Directors,  
Executive Director of the Regional Water Company  
Ministry of Energy, Province of Northwest Azarbaijan

**Mohammad Ashtari**

Director of the Cultural Heritage, Handicrafts  
and Tourism Organization  
Ministry of Energy, Province of West Azarbaijan

شماره ۱۴۴  
۴۷۶۶۶  
تاریخ ۱۰/۱۰/۸۵  
پیوست



جمهوری اسلامی ایران  
وزارت میراث فرهنگی  
شرکت سهامی آب منطقه ای آذربایجان غربی

تفاهم نامه

- در تاریخ ۸۵/۱۰/۲ تفاهم نامه ذیل در خصوص کلیسای زر زر بین شرکت آب منطقه ای آذربایجان غربی و سازمان میراث فرهنگی ، صنایع دستی و گردشگری به شرح زیر به تصویب رسید.
- ۱- عرصه کلیسای زر زر و حرایم مربوطه در محدوده سرزمین سد ماکو واقع شده است.
  - ۲- در حال حاضر بعثت حرکت و ریزش و لغزش توده ای از عرصه جناح راست سد مخزنی ماکو عملیات جلوگیری از این حرکت توسط شرکت آب منطقه ای انجام می پذیرد که تثبیت سنگ های روان پس از اتمام عملیات متصور میباشد
  - ۳- ورود گردشگر جهت بهره برداری علمی و فرهنگی از کلیسای زر زر با سهولت کامل انجام خواهد شد.
  - ۴- رفع هرگونه محدودیت احتمالی به منظور مرمت کلیسای زر زر
  - ۵- رعایت عرصه و حریم منظر کلیسای زر زر در توسعه عمرانی توسط سازمان آب منطقه ای

۱۰۸۴

اشتری  
رئیس سازمان میراث فرهنگی و صنایع دستی و گردشگری

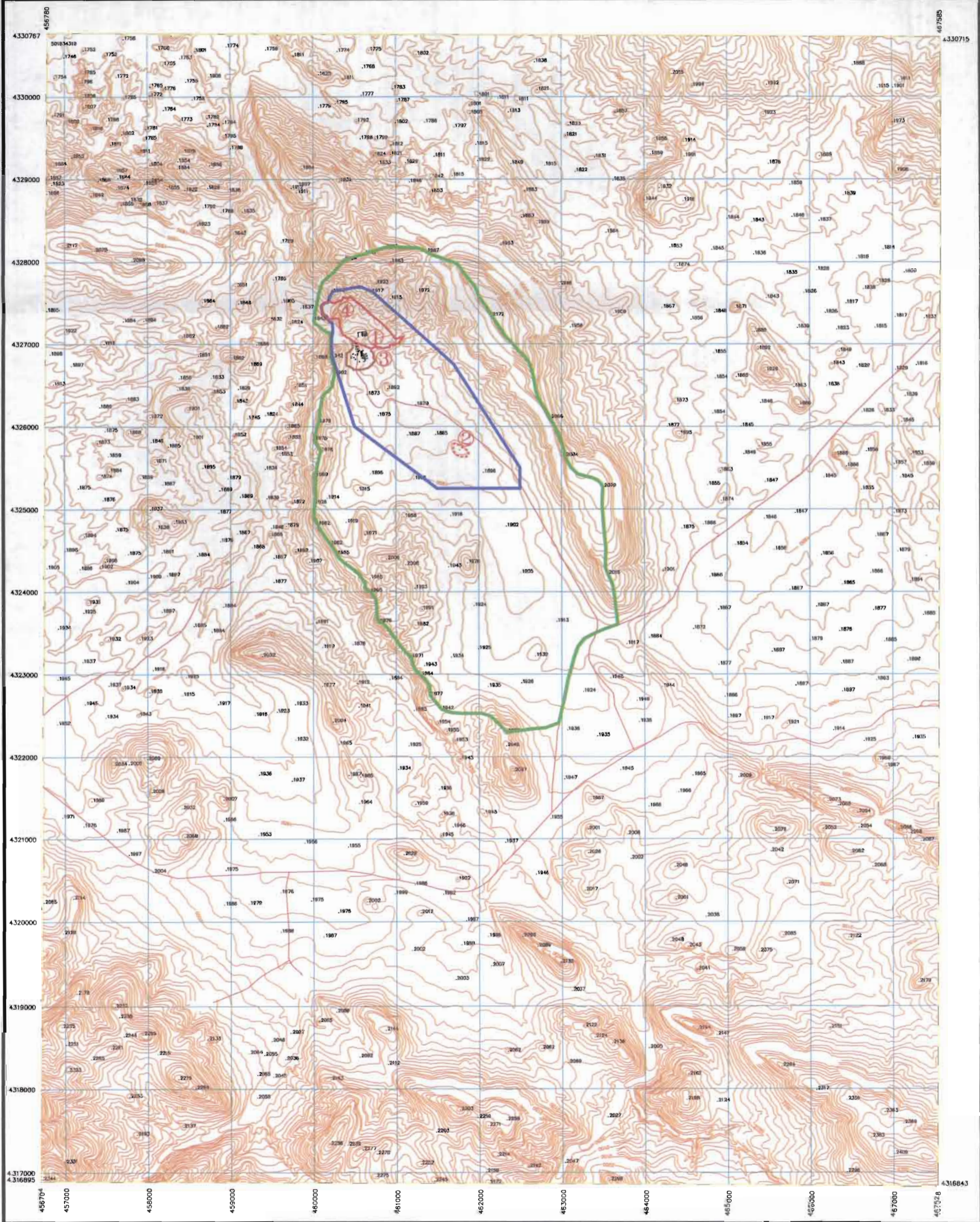
نقی کریمی  
رئیس هیئت مدیره و مدیر عامل  
شرکت آب منطقه ای آذربایجان غربی  
وزارت نیرو  
شرکت سهامی آب منطقه ای آذربایجان غربی

# **APPENDIX IV**

**A3 SIZE MAP OF THE NOMINATED PROPERTY,  
SHOWING BOUNDARIES AND BUFFER ZONE**

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# The Monastery of St. Taddeus Landscape Zone



1. the monastery of St. Taddeus
2. Sandokht Chapel
3. Qara Kelisa village
4. chapel



AREA NO. 1  
MAP NO. 1

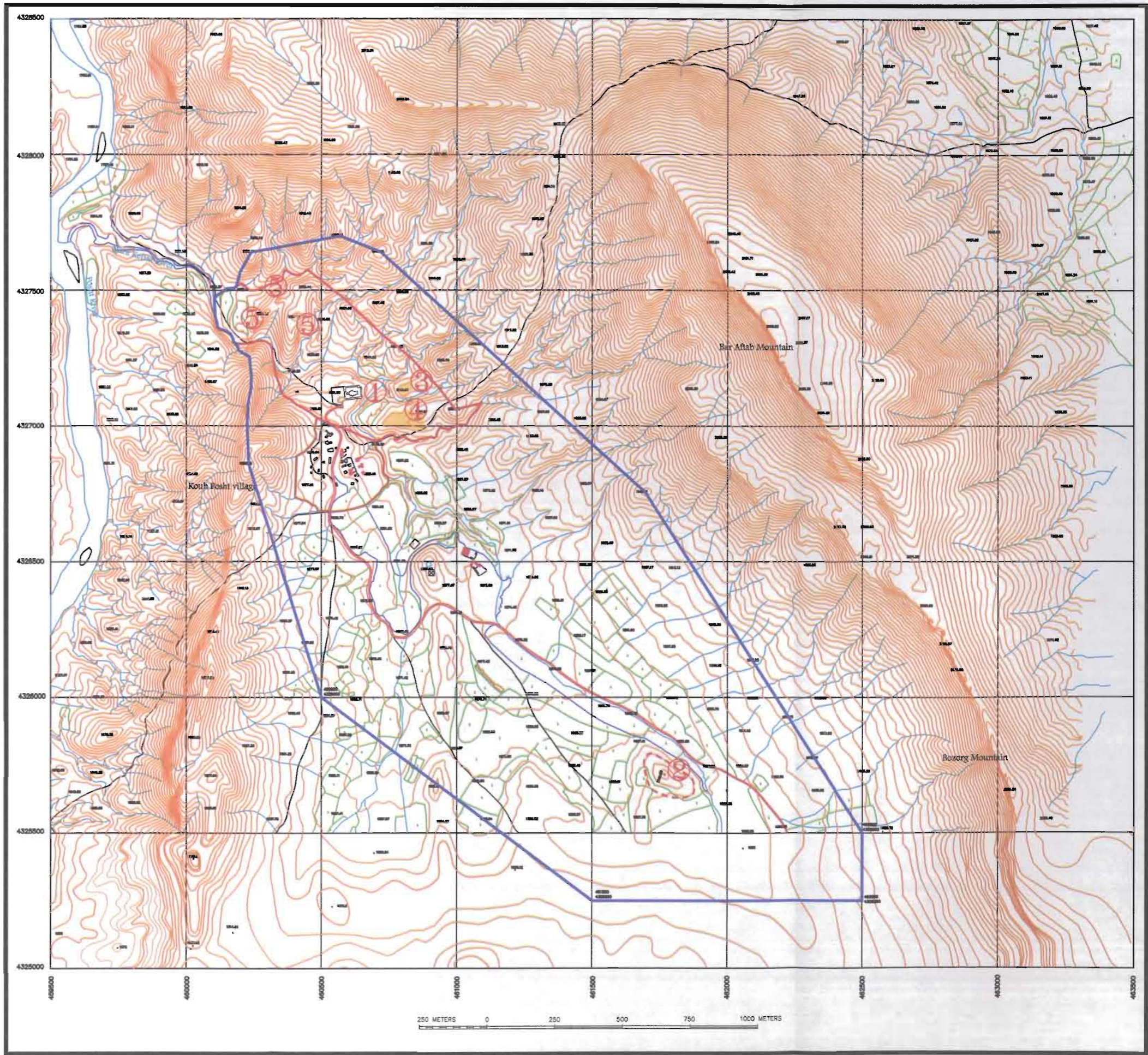
- the monastery of St. Taddeus core zone
- Sandokht chapel core zone
- the expansion zone of the village
- buffer zone
- landscape zone

The Monastery of St. Taddeus

1. the monastery of St. Taddeus
2. Sandokht Chapel
3. spiritual cemetery
4. public cemetery
5. chapel

- the monastery of St. Taddeus core zone
- - - Sandokht chapel core zone
- the expansion zone of the village
- buffer zone





AREA NO. 1  
MAP NO. 2



Iranian Cultural Heritage,  
Handicrafts  
and Tourism Organization

The Monastery of St. Stepanos &  
Chupan Chapel Landscape Zone

1. the monastery of St. Stepanos
2. Darresham chapel
3. Chupan chapel

-  the monastery of St. Stepanos core zone
-  Darresham chapel core zone
-  buffer zone
-  landscape zone



AREA NO. 2  
MAP NO. 1

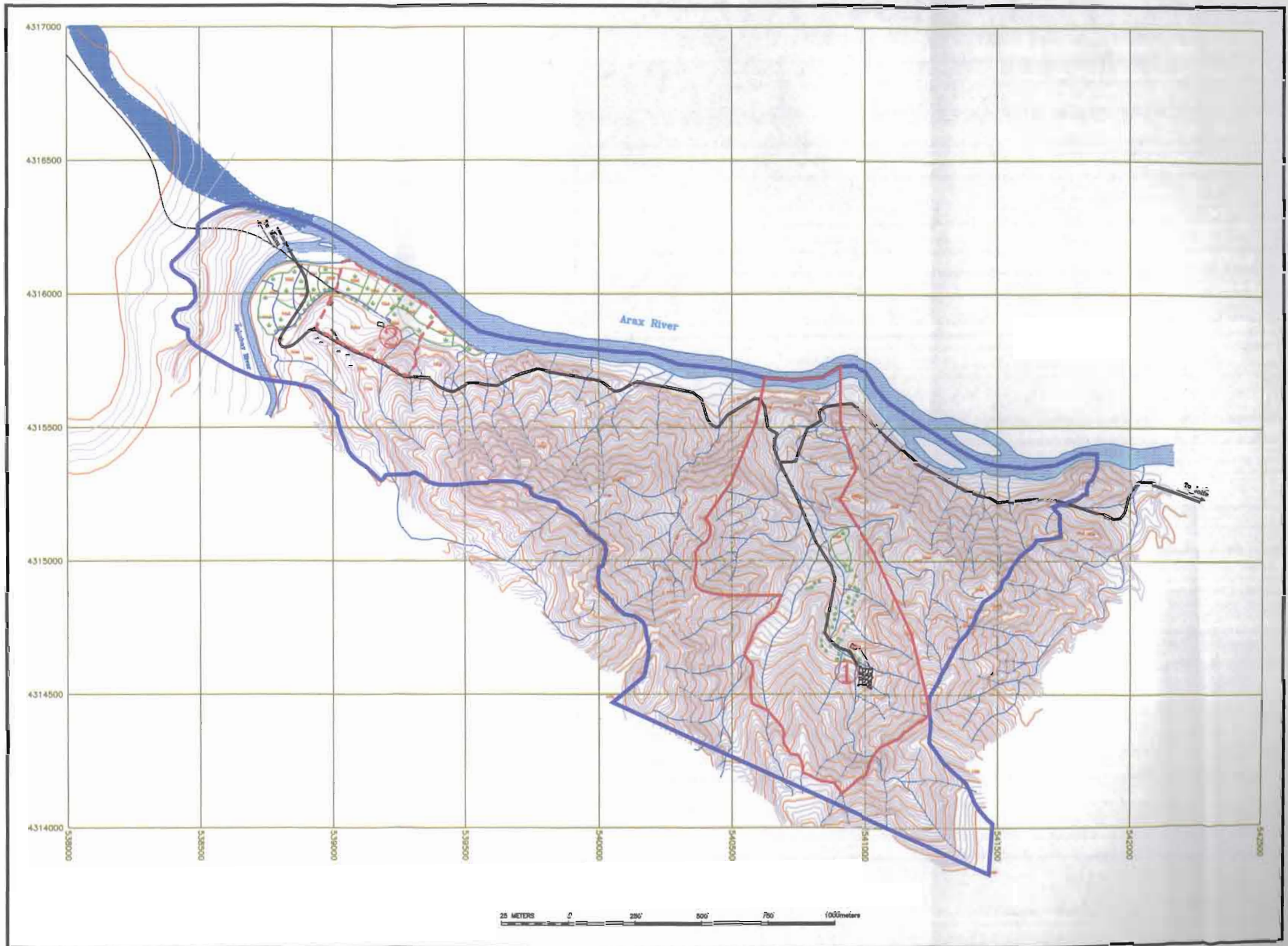
The Monastery of  
St. Stepanos  
& Darresham chapel

1. the monastery of  
St. Stepanos
2. Darresham chapel

- the monastery of  
St. Stepanos core zone
- - - Darresham chapel  
core zone
- buffer zone

AREA NO. 2

MAP NO. 2

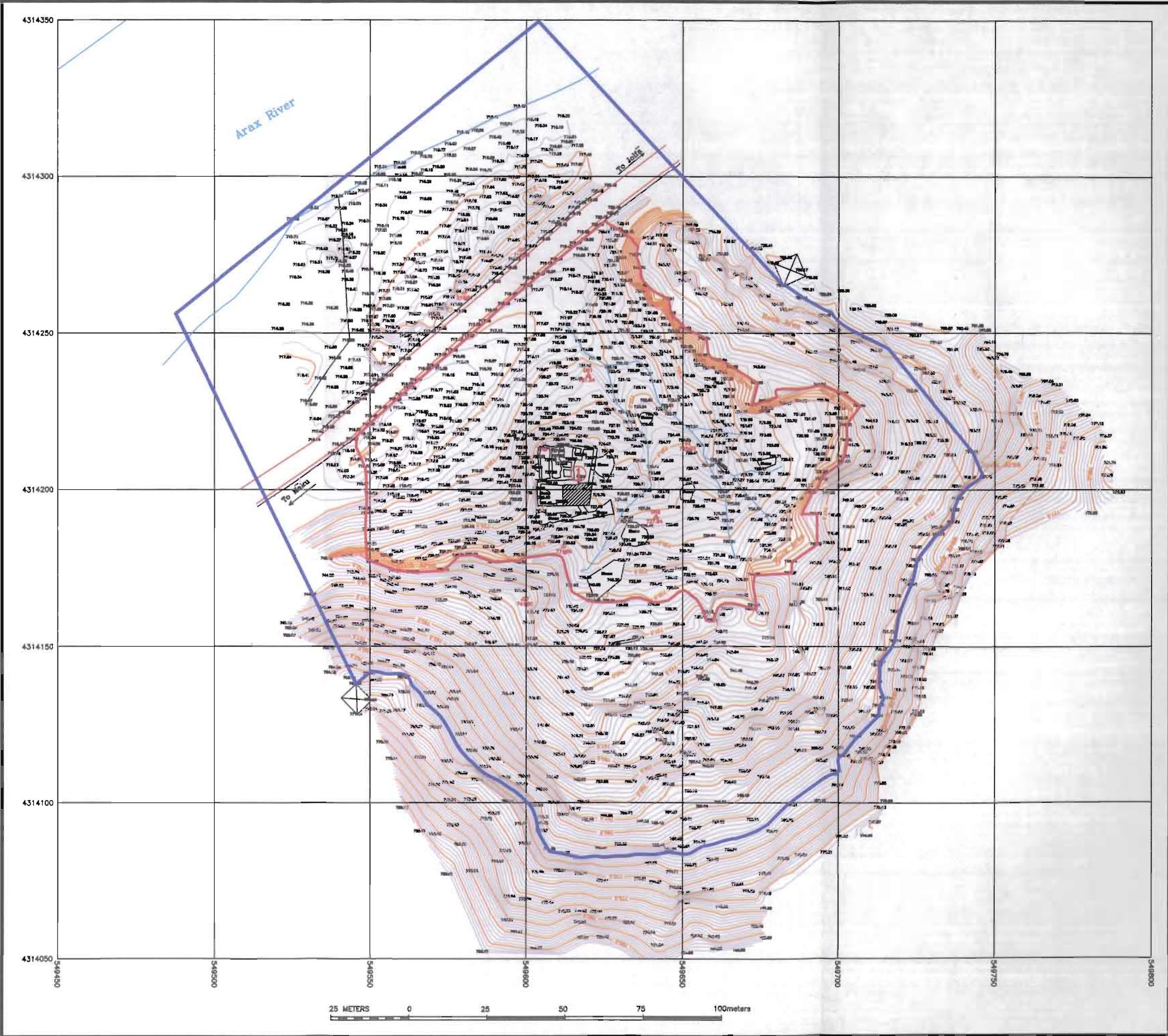


Iranian Cultural Heritage,  
Handicrafts  
and Tourism Organization

# Chupan Chapel

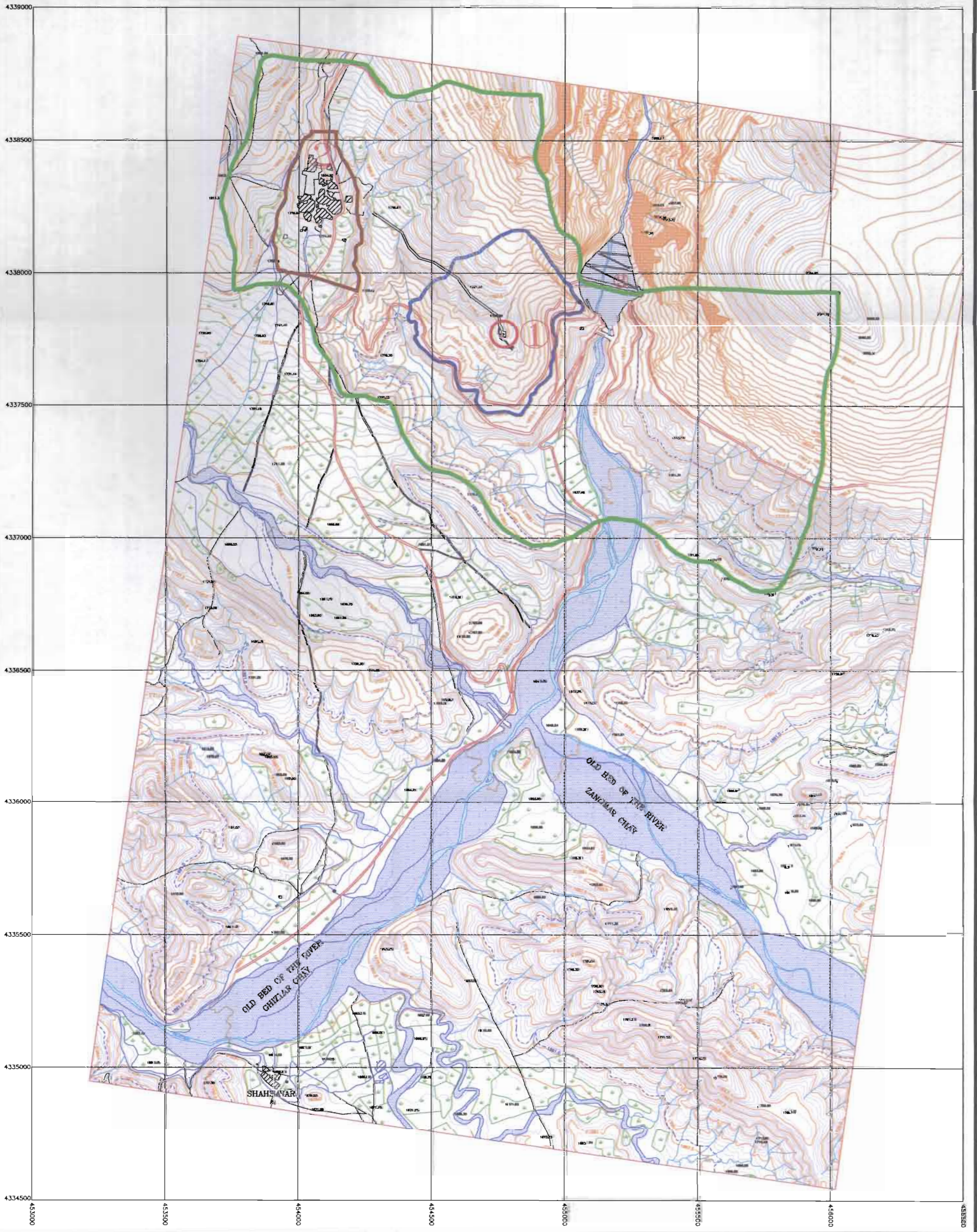
- Chupan chapel core zone
- Chupan chapel buffer zone

AREA NO. 2  
MAP NO. 3





# Dzordzor chapel and Baron Area



1. Dzordzor chapel
2. Baron village
3. Baron dan



AREA NO. 3  
MAP NO. 1

- Dzordzor chapel core zone
- expansion zone of Baron village
- Dzordzor chapel buffer zone
- landscape zone

**APPENDIX V**

**IMAGE INVENTORY AND PHOTOGRAPH AND  
AUDIOVISUAL AUTHORIZATION FROM**

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<b>Id. No</b>	<b>Format</b>	<b>Caption</b>	<b>Date of Photo</b>	<b>Photographer /Director of the video</b>	<b>Copyright owner</b>	<b>Contact details of copyright owner</b>	<b>Non exclusive cession of rights</b>
1	photo	Iran Map with World Heritage site	-	-	Google Website	-	-
2	photo	General Map of North-West Of Iran	-	-	Google Website	-	-
3	photo	Churches , General Landscape	-	-	Google Website	-	-
4	photo	The Monastery of St. Thaddeus Ensemble and the Chapel of Dzordzor General Landscape	-	-	Google Website	-	-
5	photo	The Monastery of St. Stepanos Ensemble General Landscape	-	-	Google Website	-	-
6	photo	The Chapel of Dzordzor and Maku Dam	-	-	Google Website	-	-
7	photo	The Monastery of St. Thaddeus and its Surrounding	-	-	ICHHTO	ICHHTO	-
8	photo	The Monastery of St. Thaddeus, south elevation	-	-	ICHHTO	ICHHTO	-
9	photo	The Monastery of St. Thaddeus, General plan and its surroundings	-	-	ICHHTO	ICHHTO	-
10	photo	The Monastery of St. Thaddeus, and its Surrounding , west elevation	-	-	ICHHTO	ICHHTO	-
11	photo	The Monastery of St. Thaddeus, General plan	-	-	ICHHTO	ICHHTO	-
12	photo	The Monastery of St. Thaddeus, east view	-	-	ICHHTO	ICHHTO	-
13	photo	The Monastery of St. Thaddeus, Ground Plan and Upper Storey	-	-	ICHHTO	ICHHTO	-
14	photo	The Monastery of St. Thaddeus, Ground Plan and Upper Storey	-	-	ICHHTO	ICHHTO	-
15	photo	The Monastery of St. Thaddeus , west elevations	-	-	ICHHTO	ICHHTO	-
16	photo	The Monastery of St. Thaddeus , east elevations	-	-	ICHHTO	ICHHTO	-

<b>Id. No</b>	<b>Forma t</b>	<b>Caption</b>	<b>Date of Photo</b>	<b>Photographer /Director of the video</b>	<b>Copyright owner</b>	<b>Contact details of copyright owner</b>	<b>Non exclusive cession of rights</b>
17	photo	The Monastery of St. Thaddeus , transversal sections	-	-	ICHHTO	ICHHTO	-
18	photo	The Monastery of St. Thaddeus , longitudinal sections	-	-	ICHHTO	ICHHTO	-
19	photo	The Monastery of St. Thaddeus , axonometric view	-	-	ICHHTO	ICHHTO	-
20	photo	The Monastery of St. Thaddeus , south-east view	-	-	ICHHTO	ICHHTO	-
21	photo	The Monastery of St. Thaddeus , north-west view	-	-	ICHHTO	ICHHTO	-
22	photo	The Monastery of St. Thaddeus , west view	-	-	ICHHTO	ICHHTO	-
23	photo	The Monastery of St. Thaddeus , the entrance relief	-	-	ICHHTO	ICHHTO	-
24	photo	The Monastery of St. Thaddeus , south-west view	-	-	ICHHTO	ICHHTO	-
25	photo	. The Monastery of St. Thaddeus , bell tower, decorated pedestals	-	-	ICHHTO	ICHHTO	-
26	photo	The Monastery of St. Thaddeus , the relief of hero Amirani	-	-	ICHHTO	ICHHTO	-
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**APPENDIX VI**

**MANAGEMENT PLAN**

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## INTRODUCTION

The present management plan has been compiled on the basis of analyzing the current situation in order to prepare a better programming pattern and future for the Armenian monastic ensembles in Iranian Azarbayjan. The plan discusses the methods of raising the authorities' and local settlers' insight and knowledge with respect to the area's invaluable significance. It also provides a background for a long-term improvement pattern on the basis of the present monuments (the monastery of St. Thaddeus , the monastery of St. Stepanos and the chapel of Dzordzor) from the cultural and intangible heritage and also tourism developing view point.

Owing to the nature of the issue, the plan no doubt will need continuous revisions and interpretations in appropriate times and conditions. The present paper shows the situation as it stands now. It was compiled with the energetic aid of young interested researchers, and from this point of view, it has revealed itself as a valuable experience.

**Mohammad H. Khademzade**  
**Head of Cultural and Tourism Bases Office**  
**Iranian Cultural Heritage , Handicrafts**  
**and Tourism Organization**

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## MANAGEMENT TEAM

The main source of expertise is the expert unit of the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO), and expertise of Committee for Preservation of Armenian Monuments in Iran, Armenian Prelacy.

Also as mentioned before The Cultural and Tourism Base of Iranian Churches at Iranian Cultural Heritage, Handicrafts and Tourism Organization is responsible for monitoring and managing all preservation, restoration, research activities. Members of this base are the director of the base and 12 expertises (archaeologists , architectures, conservators, ...) as Technical Scientific Team.

### The Monastery of Saint Thaddeus Ensemble

Task	Number of person
Director	1
Chief architect	1
Restorer	2
Mason	6
Stonecutter	1
Skilled worker	6
Financial administrator/accountant	1
Guard	2

### The Monastery of Saint Stepanos Ensemble

Task	Number of person
Director	1
Chief architect	2
Archaeologist	3
Restorer	4
Structure engineer	3
Mason	2
Stonecutter	3
Skilled worker	15
Guide	1
Accountant	1
Gardener	1
Guard	2
Typist	1
Driver	3

**The Chapel of Dzordzor**

Task	Number of person
Director	1
Chief architect	1
Skilled worker	1
Guard	1

## 1. Properties

### 1.1 - *The Monastery of Saint Thaddeus Ensemble* ,

Also referred to in Armenian : Sourb Thadei Vank, Tade-i Vank, and in Turkish and in Persian: Qara Kelisa. The ensemble also includes: 3 small chapels in its northern side and one (Sandokht) in southern limit and 2 cemeteries.

### 1.2 - *The Monastery of Saint Stepanos Ensemble*,

Also referred to in Armenian: Sourb Stepanos and Sourb Nakhavga, and in Turkish and in Persian: Qizil Kelisa and Qizil Vank, The ensemble also includes: The chapel Andreortiy (Hovvi Ekeghetsi) and in Persian Chupan (Shepherd), the village of Darresham with its chapel named Sourb Maryam as well as its vast

- a. cemetery
- b. the village

### 1.3 - *The Chapel of Dzordzor* ,

In Armenian Sourb Maryam , the chapel of St. Mary.

## 2. Ownership

### 2.1 - *The Monastery of Saint Thaddeus Ensemble*

The terrain of the monastery at St. Thaddeus belongs to the Armenian Diocese of Tabriz, which is in charge of all of its religious, cultural and social activities and supervision.

The terrain of the village of Qara Kelisa belonged to the Armenian Diocese. The entire six parts of the estate of the monastery, including the adjacent village, were given to the monastery of St. Thaddeus as early as 1675. The original appropriation document is now kept in at the seat of the Armenian Diocese in Tabriz. After the abandonment of the village during the World Wars, and following the migration of the Armenian population, others took the

possession of lands and properties around the village, which are limited to the perimeter of the settlement. Today, the terrain of the monastery and its adjacent lands belong to the Armenian Diocese that rent the parcels situated in the village to the inhabitants.

### **2.2 - The Monastery of Saint Stepanos Ensemble,**

The same as monastery of St. Thaddeus, the terrain of the monastery at St. Stepanos belongs to the Armenian Diocese of Tabriz, which is in charge of all of its religious, cultural and social activities and supervision.

As for the ensemble at St. Stepanos and the village of Darresham, it should be emphasized that the lands stretched from the Abbasi station to the Aras Dam along the southern bank of the Araxes (some 50 km long and 10 km wide) are partly in the possession of the Armenian Diocese of Azarbayjan, and partly in possession of the government. There is no private property in this area. Moreover, the valley of the Aq-Chāy river (a tributary of the Aras) has been proclaimed the natural heritage zone, and is under the protection of the Ministry of Environment.

Half of the entire six parts of the estate of Darresham village, with the registration number 537, is the property of the monastery of St. Stepanos, and thus it belongs to the Armenian Diocese in Tabriz. For the other half, there is no updated record or registration number, but it should be remembered that, according to the inscription engraved at the entrance of the church, the entire six parts of the estate of this village were purchased in 1830 by the Crown Prince Abbas Mirza, and were donated to the monastery's estate. The entire six parts of the monastery, traditionally named the estate of Qizil Vank, including the water mill of the ensemble, are the property of the Armenian Diocese under the registration number 542; the record is kept in the Office of Official Documents, in town of Khoy. The area covered by the property includes: the southern bank of the Araxes, from the north; the piedmont of the Qaragul and Kupir Aqul up to the village of Pasha-Kanid, from the south; to the Abbasi station and the village of Shāhmār, from the east; to the piedmont of the Armani-Dimi and Tak Dagħ mountains, from the west.

### **2.3 - The Chapel of Dzordzor ,**

The chapel of Dzordzor was nominated and added to the National Heritage List of Iran in 2002 under the item 6157. Its terrain belongs to the government of Islamic Republic of

Iran and is now located in the protected zone of the Ministry of Energy, which is in charge of its physical protection. By the agreement between the Cultural Heritage, Handicrafts and Tourism Organization Of Western Azarbayjan province (on behalf of ICHHTO) and the Water Company of Western Azarbayjan Area ( on behalf of Ministry of Energy ) which signed on December 2006, all the activities are under both ICHHTO and the Ministry of Energy. ( See appendix III of the report)

### **3. Legal Status**

#### ***3.1 - The Monastery of Saint Thaddeus Ensemble***

The monastery of St. Thaddeus was nominated and added to the National Heritage List of Iran in 1956 under the item 405 .

#### ***3.2 - The Monastery of Saint Stepanos Ensemble***

The St, Stepanos monastery was nominated and added to the National Heritage List of Iran in 1956 under the item 429

The chapel of St. Astvatzatzin at Darresham is registered on the list of the National Heritage Monument of Iran under the registration number 12444, in 2005.

Also the chapel on the Araxes ( Chupan chapel ) is on the List under the registration number 7743, added in 2002.

#### ***3.3 - The Chapel of Saint Dzordzor***

The chapel of Dzordzor was nominated and added to the National Heritage List of Iran in 2002 under the item 6157

Restoration and conservation of all mentioned historical monuments that have been listed as national heritage monuments, are entrusted to the Iranian Cultural Heritage, Handicrafts and Tourism Organization ..

### **4. Main goals of the management plan**

- To prepare educational programs
- Monument inspections, survey, preparation of records, examination of reports.
- To follow up legal matters, clandestine diggings, destruction.

- To carry out scientific surveys and archaeological research.
- To prepare preservation plans, restoration and conservation of monuments in the core zone along the ancient interconnecting axis of roads.
- To develop the core zone, to record new finds within the core zone and on the interconnecting road according to new finds, to set up an archive centre.
  - To organize training programs for experts on exploration, research, preservation, and conservation.
- To encourage local population and visitors; to continue a permanent training for the preservation of monuments and core zones, cleaning, conservation; exchange of scholars and experts for cultural activities in national and international levels for a better understanding of architecture; to prepare annual reports in a permanent way.
- To introduce the site with brochures, books, and to introduce similar monuments.
- To establish a Technical Bureau
- To improve tourism facilities.
- To collect documents, including photos, maps, articles, and books about the site.
- To train staff and guards of the site for cleaning, preservation, and visitor assistance, and preventing destruction and clandestine diggings.
- To establish a Leading Committee to set up agenda for research, preservation, restoration, and conservation of monuments in the region and along with cultural axes.
- To train guards and local people to prevent damages that may occur by the misuse or abuse of monuments; to document the monuments; to prepare annual reports.
- To establish contact with scientific and research centers in the country for cooperation of universities in research on different topics of history, archaeology, architecture of the region through student groups; and to publish articles, theses, and reports.

## **5. Previews conservation, restoration and managing activities**

### ***5.1. The Monastery of Saint Thaddeus Ensemble***

The restoration work was accomplished in four stages. At present the fourth stage is under way.

#### ***The first stage (1973 to 1977):***

The restoration and conservation of St. Thaddeus began in 1973 as a project of the Ministry of Culture and Arts of Iran. It was supported by UNESCO. Experts like Mr. Eduard Utudjian were introduced in Iran for giving assistance. The supervision of this stage was entrusted

to Mr. Utudjian, and with the financial support of the Iranian government. The activities of this stage included:

- Restoration of a major part of the church that had collapsed during the earthquake of 1940. This included the restoration of the dome, and the walls of the smaller church. The work lasted for three years.

- The study of the joining points of the two churches, which was left incomplete. The question of how the two buildings were connected together remains a topic of further investigation.

**1973:**

- Restoration of the towers, walls and rooms. Various trenches within and outside of the church had to be filled. These trenches were dug in 1972 for research and study purposes. The restoration of the chapels located in the hills was also done in this period, including the restoration of the Sandokht chapel.

- The waterproofing of the roof of the Black Church to prevent water penetration. A double layer of durable plastic was used at that time.

**1974:**

- Photogrammetric mapping of the site. Completion of the restoration work on southern towers and walls. Construction of a sewage system for removal of rain waters.

**1975 and 1976:**

- Continuation of the restoration work.

***The second stage (1977 to 1983):***

- Supervision of this stage was the charge of the Faculty of Architecture and Fine Arts of the University of Tehran. All costs were paid by the Government of Iran. A number of Armenian architects were involved in the project thanks to the Armenian Diocese.

**1977:**

- Completion of the restoration work at the Black Church, its dome, and wall.



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- Protective work on the White Church and its western garden. Beginning the restoration work at the White Church.

**1978 and 1979:**

- To cover the roof of the Black Church with its original stones.  
- Repair of the arches of the doorways and the damaged walls. Repair of the little rooms on either side of the altar.

**1980:**

- Beginning the consolidation of the White Church.  
- Repairing the main body of the White Church  
- Replacing the worn-out stones.  
- To Buttress damaged arches.  
- Continuation of repairs on the monastery.

**1981:**

- To repair and renovate windows, installing glass windows, and wire webbing to protect the interior from birds and other animals.

**1982:**

- Repair of the foundation of the Black Church and the stone pavement according to the original style.  
- Removal of debris in the monastery. The restoration work at that stage was completed.

***The third stage (1983 to 2001):***

From 1983 the site was under the supervision of the Ministry of Islamic Culture and Guidance. The direct management of the work was with the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO) in cooperation with the Council of the Armenian Church.

**1983:**

- Considering that fifteen years had elapsed since the protective cover was spread over the White Church, this cover had worn-out. During cold periods, water had penetrated into the

church. All the façade stones were damaged. Considering this situation, a comprehensive plan was made to restore the monastery:

- Removal of the worn-out cover of the roof.
- Removal of the old concrete that had been used fifteen years before without the consideration of technical requirements.
- Complete buttressing of the roof of the Church using wooden beams.
- Installing metal scaffolding for returning the misplaced stones to their original place.
- Consolidation of the roof.

**1984:**

Insulating the roof of both churches.

Repairing the roof of the bell tower.

**1985 to 1988:**

- Repair of the outer walls of the White Church In 1989:
- Extraction and transport of stones from quarries for replacement of damaged stones.
- Coding and dismantling of more than 500 stones used in the façade. Restoration of the walls after completing the masonry of the inner supports.

**1990:**

- Continuation of repairs on the walls of the church.

**1991:**

- Paving the floor of the White Church with stones. Restoration of the battlements around the roof.

**1992 to 1994:**

- To work on the landscape around the monastery, and rectifying slopes for water disposal.
- Preparing the area for stone paving the open air area.
- Cleaning the inner wall from soot and grease using appropriate chemicals.
- Paving the outside area with flagstones.

**1995:**

- Restoration of the roof of the churches

**1996 to 1999:**

- Continuation of the work on the roofs and spreading insulating grout. Removal of earth from the monastery rooms. Complete repair of protective walls and towers. Installing hygienic facilities.

**In 1999:**

- Digging two wells for hygienic purposes in the area.

**2000:**

- Digging a trench for removal of humidity in the immediate surround of the church walls.
- Repair of the piping and plumbing for a length of 110 meters.
- Wire and cable installation for electricity and lighting in the open spaces of the site.

***The fourth stage (from 2001 to present):***

From 2001 on a comprehensive plan for introducing the church and management of the site to provide complete protection of the site has been proposed and set up, which includes in the agenda of the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO). With the cooperation of the Committee for Historic Relics of Armenians related to the Council of the Armenian Church.

This project was prepared in two stages and was approved by ICHHTO and is presently being implemented.

In 2001 Iranian Cultural Heritage and Tourism Organization started a new activity which was aim to organizing and presentation of gardens, sites and historical monuments. This project is based on presenting and introducing under consideration masterpiece heritages, and its main object is firstly using the best way and instruments to presentation of these monuments. The second object is grouping historical monuments, particularly the ones which are focused in this project. The main works considered historical monuments, which are taken up to now are usually in fields of excavation, restoration, protection or changing usage of monuments. So presenting historical monuments is a desirable new activity which must be taken in harmonies with scientific research and protection studies. The certain method to protection and rehabilitation of historical properties is to introduce them in a logical format and suitable situation by using fitting elements. It means to present a property by informing its historical and cultural values and private criteria.

The monastery of St. Taddeus at Western Azarbaijan region is one of the valuable monuments which has been inscribed at National Heritage List and is supported by Iranian Cultural Heritage Organization, in this case it has been tried to prepare suitable qualification and tourism facilities for pilgrims every year. In order to recognizing the past of the cathedral and also following the protection plans, ICHTO asked Diden Arch. and eng. Consultant to design the project of Organizing and Presentation of St. Taddeus Cathedral.

***This project follows two major objects:***

- creation suitable status for visiting the site and presenting it
- creation suitable statue for holding religious ceremonies and preparing tourism facilities

***For archiving these goals following treatments has been designed:***

- Making suitable situation and environment protection
- Developing tourism facilities
- Making logical harmonies and communication between the margin buildings all over the complex (such as cemeteries, worship places, etc).
- Supporting and introducing cultural and religious values -Creation suitable status to study of complex and its regarding cultures

The main subject is to turn the complex into its historical communication system and also improving tourism facilities and educational qualifications, but the most important point is to keep the view and the basically structure of complex and prevent of any interfere. It should be mentioned again that it is necessary to protect the Cathedral main application and its sacred.

The first phase of project has been finished by Diden consulting arch. And the second phase is going to finish .The second phase contains following items:

- Presenting complex plan (information board, Audio-video, face to face, by text, web site, etc).
- Organizing current facilities plan (tourism facilities, educational qualities, etc).
- Luminescence and furnishing plan (cathedral site and margins)
- Pilgrims temporary settlement plan (places to pitch tents for pilgrims)
- Introducing areas plan (museum, temporary and permanent fare, souvenir shop, etc).
- Protecting against river damage and leading surface water plan
- Communication plan (main roads, subsidiary roads, pavements, parking area, etc).

It has also proposed by Diden consulting arch. to do geophysics study in order to detection probable underground monuments and take purify and renovation activities. This suggestion has been adopted by ICHTO and Zamiran consulting eng. In 2005 does the first phase of geophysics study.

Experimental Magneto metric prospecting the monastery of St.Taddeus In order to determine subsurface common anomaly sources experimental field magneto metric operation was conducted using G-816 portable magneto meter in the north and west side of the monastery of St.Taddeus The purpose of this investigation was to find out if the magneto metric exploration will be applicable to locale the subsurface anomalies.

The results obtained shows the probable existence of anomalies in the study locations therefore it was recommended to perform magneto me try for the entire interested area accompanied by other electromagnetic methods such as VLF or RMR

### ***5.2.The Monastery of Saint Stepanos Ensemble***

In the year 2003, a group was stationed in the church to pave the way for counselor talks and initiate temporary repair work with the aim of assigning an organized team for planning a workable programmer to perform the required restoration. The group carried out comprehensive studies regarding the historic and cultural sites of the region extending their research to the banks of Araxes River. At present, they are actively involved in the preparation and completion of programmers for the thorough repair and renovation of St.Stepanos church.

The mentioned group has also the advantage of benefiting the expertise and scientific experiences of other organizations for the refinement of their activities, among these can be named.

Motivation and stimulation of nongovernmental sectors to carry out studies for the identification and preservation of historic monuments of the region with the help and assistance of native local residents are part of the objectives which the group hopes to achieve in their mid term programmers.

Preservation and repair work of St. Stepanos church have continuously been followed since 1974. Considering financial, scientific and technical limitations, priority was given to the repair of damaged parts and section needing most immediate care.

The remaining unfinished sections and rampart of the site are in the process of repair. Archeological studies of Darresham region and St. Stepanos church have been concluded. Investigations are being carried out to evaluate the reasons for site location and its advancement. Layout of flowerbeds and monetary precincts have been designed and are being performed. After completion, the layout will include sprinkled pool, water cascade, flower gardens and suitable plantation.

Design drawings for repair and reinforcement of church belfry are accomplished. Having completed the preliminaries, renovation and repair of belfry will begin. Accommodation and basic comfort facilities for tourist attraction are finalized. Work is being continued to expand and rectify residential platforms, access stairs, hygienic lavatory installations and design of architectural landscape.

Necessary measures are being taken to supply fixed and cellular communication bases. Provisions have been made by the Cultural Heritage and Tourism Organization of Eastern Azerbaijan for the presentation of the site, teaching facilities for researchers, students and mass media reporters to display to the public the significant features of this unique property on the actual site.

Teaching and research programmes have been designed to administer and upgrade public knowledge and understanding. Priority is given to increase preliminary informants of the region through investigation and feasibility studies.

Programming is such that short term and mid term teaching will include monuments and edifices of the site and in long term, historical and natural phenomena of the entire region of Darresham.

### ***5.3. The Chapel of Dzordzor***

The Dzordzor chapel is a dependent of the restoration and research programmes of The Monastery of Saint Thaddeus Ensemble, and it is regularly visited and watched by both the

technical staff based at Saint Thaddeus and the staff based in the dam area. As has been written in previous parts of this file, the site is located at the confluence of three large streams of the region, which form the Zangimar river. In the past years, it was decided to build a dam for irrigation purposes. In 2000, the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO) in tandem with the Iranian Ministry of Energy, and Armenian Diocese of Azarbaijan attempted to relocate the entire building to a height of 110 meters further up in order to save the church. The operation at Dzordzor was performed with such thoroughness that every detail was accounted for. Various technical drawings were prepared, each stone was numbered, painstakingly dismantled, and re-erected some 600 meters away from the original position of the building. The St. Mary church now stands safe above Lake Baroon (named after the nearby village of Baroon).

The terrain of the Dzordzor chapel is now located in the protected zone of the Ministry of Energy, which is in charge of its physical protection.

## **6. Current Conservation Status**

All the three monuments proposed for nomination are in good state of preservation. The monastery at St. Thaddeus has been restored time and again during the past forty years. The old part known as the Black Church has been the object of systematic restoration, and the restoration work is still on-going at some parts of the structure. The dome and the four pillar sof the have to be restored. The dome is retained by means of scaffolding; this should be removed after the restoration work. The bell tower is an unfinished structure. Doors, windows, and interior woodwork of the church are in good state of conservation. The monastery's cells and other service rooms have been renovated, and now serve as offices, labourers' camp, and guesthouse. The service quarters in the first courtyard with livery, oil extraction, mill etc. have been partly uncovered, and their debris has been removed. The work is going on in order to clean up the area, and render the original aspect of the courtyard. The Sandoukht chapel Virgin is under restoration. The monastery of St. Thaddeus was nominated and added to the National Heritage List of Iran in 1956 under the item 405

The St. Stepanos and its surrounding structures are also in very good state of conservation. The restoration work at St. Stepanos has continued since 1974. The major operations for the preservation of the church during the recent years can be listed as follows:

- 
- Reinforcement and scaffolding beneath the upper section of the bell tower have been accomplished in order to provide support and stability.
  - Consolidating the foundation of the main structure of the church and surrounding walls.
  - Insulation of the roof to protect it from weather conditions.
  - Surface water is now evacuated by means of drains to prevent penetration and damage to the foundation.
  - Reinforcement and preservation of inscribed stones rocks within and around the church to enable them to withstand weathering and natural phenomena.
  - Renovating and preserving the paintings in the chapel of St. Astvatzatzin and others rooms of the monastery.
  - Consolidation of arches placed in the north wing of the church to prepare the repair work after the preparation of drawings.
  - Plans are envisaged to preserve natural environment, meadows, plant varieties, vegetation, and wild life in their natural habitat surrounding the church and prevention of man-made damages.

Darresham village and its chapel are also in good state of conservation.

The Dzordzor chapel has been now safely conserved after its removal from the bottom of the valley. The cupola and part of the walls have been restored to their original shape. The terrain of the Dzordzor chapel is now located in the protected zone of the Ministry of Energy, which is in charge of its physical protection.

The Chupan chapel (Shepherd's Chapel ) is in good state of preservation and also is still under restoration activities .



## **7. Existing Conservation and Protecting plans**

One of the key indicators at St. Thaddeus is the cracks and their movement in the course of a given period of time. These are already marked because of the reconstruction of the church after the 1319 and 1696 earthquakes.

At St. Thaddeus, the White Church was built in soft limestone that comes from the quarries at Qarkh-i Bulagh close to the monastery. The stone is exposed to severe climatic conditions of the region. The pressure exerted by vaults and walls have caused cracks. There are chalk markers placed on vertical cracks, which are permanently controlled by the technical staffs at the site. There are also regular photographic documentation taken at different periods of time; this enables the experts to compare changes and movements in different periods.

The monastic ensemble at St. Stepanos is situated on alluvial sediments. Shortly after the construction of the monastery, the ensemble began to incline from their horizontal level because of the instability of the terrain; the inclination is towards the north valley. It is because the elongated prayer hall, known under the name of Ojāq-e Danial, was added to the ensemble. The cracks marking this inclination have been the object of meticulous investigation and control.

At St. Stepanos the red sandstone used for the construction of the church building and other structures is fragile; the severe climatic condition of the area has caused damages to the stone, especially at the bell tower.

At St. Stepanos a number of gypsum and metallic markers are placed on vertical cracks that are regularly controlled by the technical staff at the site. There are also regular photographic documentation taken at different periods of time; this enables the experts to compare changes and movements in different periods.

The indicators and markers are regularly observed and controlled by the technical staff at the sites of St. Thaddeus and St. Stepanos. Another measure is the accounts left by travelers and visitors who came to the sites; a number of them described the monasteries at St. Thaddeus and St. Stepanos.

### **7.1 - The Monastery of Saint Thaddeus Ensemble**

The religious complex of St. Thaddeus is not situated in any urban zone. The location of the monastery is considered an archaeological zone, and there are programmes for site development, research, and tourism, which are as follows:

1. **Physical protection, restoration, and conservation** of the site, which have been constantly maintained during the past years, are the priority of the management plan.
2. **Implementation of tourism development plan.** It has been in progress along with the activities mentioned above. The tourism plan development has been set up following two principal directions:
  - a. Construction of physical facilities in the site including a guest-house, sanitary services, shops and guide panels indicating directions for the site. Continuation of levelling and rectifying of the faulty stairs around the building to facilitate a better access to the church.
  - b. To set up educational facilities which concern training, publication of tourist guides and maps, setting up a local museum, and development of regular visits to the site.

#### ***Mid-term programme (3 years):***

- A thorough cleaning of the site and its surroundings. This is, indeed, one of the routine tasks for the proper maintenance of the site that regularly attracts visitors.
- To train tour guides to respect the safety measures during the tours. Some parts of the monuments may be fragile and it is imperative to be aware of dangers for the safety of visitors.
- To introduce a better surveillance for the maintenance of the monument during annual pilgrimages, and to put up detailed, guide panels.
- To broaden the campsite for pilgrims and visitors.
- To publish informative guides on the history of the monument in Persian and in English.
- To publish the results of archaeological research and to make them available to the public.
- To construct a web-site in order to make accessible the relevant information

concerning the site.

- To organize student tours in cooperation with schools and universities.
- To introduce the site to national and international travel agencies as a tourist attraction, and to place multilingual signs for visitors.
- To install appropriate seats, resting and comfort areas in various spots of the site, which will not alter the authenticity and integrity of the monument and its surroundings.

***Long-term programme (10 years):***

- To improve visitor and comfort facilities such as electricity, water supply, and communication lines.
- To improve the access road to the site. The present road has to be broadened for a better commuting and safety of visitors.
- To improve local public transport for a better commuting from and to nearby cities in the province.
- To construct appropriate hotels and guest-houses in the area.
- To take advantage of other tourist attractions in the region such as the Baroon dam that might be a centre for camping, fishing, and other tourist activities.

***7.2 - The Monastery of Saint Stepanos Ensemble***

The region of Julfa is located close to the border of the Autonomous Republic of Nakhjivan, Republic of Azerbaijan, Armenia, and Turkey. The region has been recently proclaimed a free trade zone. This decision would have considerable impact on the development of agricultural, industrial, and trade programmes. The Free Trade-Industrial Zone of Aras, with Julfa as its focal point, is established by the decree of the Islamic Consultative Assembly on the 24<sup>th</sup> of August, 2003, in order to facilitate the development of industrial infrastructures, increase of public income, and regulating of goods. The Zone covers 97 square kilometres. It is located 137 km to the north-west of Tabriz, and 761 km from Tehran. The Free Trade-Industrial Zone of Araxes forms a corridor of trade between the Persian Gulf and Russia on the one hand, and an east-west passageway between the Central Asia and Europe on the other hand. There are now plans for constructing an airport, industrial sectors, developing railroads, constructing guest-houses.

***Short-term programme (1 year)***

- A thorough cleaning of the site and its surroundings. This is, indeed, one of the routine tasks for the proper maintenance of the site that regularly attracts visitors.
- To train tour guides to respect the safety measures during the tours. Some parts of the monuments may be fragile and it is imperative to be aware of dangers for the safety of visitors.
- To introduce a better surveillance for the maintenance of the monument during yearly pilgrimages, and to put up detailed, guide panels.
- To broaden the campsite for pilgrims and visitors.
- To publish informative guides on the history of the monument in Persian and in English.

***Mid-term programme (3 year)***

- To complete visitor facilities and equipment for the site.
- To develop the parking and the terrace area intended for visitors' stay.
- To install cooking facilities and washrooms.
- To restore the *qanāt* system located in the woods to the north of the monastery.
- To bring water by means of canals from the Araxes (2 km to the north of the monastery) in order to irrigate adjacent hills.

***Long-term (10 years)***

- To improve visitor and comfort facilities such as electricity, water supply, and communication lines.
- To improve the access road to the site. The present road has to be broadened for a better commuting and safety of visitors.
- To improve local public transport for a better commuting from and to nearby cities in the province.
- To construct appropriate hotels and guest-houses in the area.
- To take advantage of other tourist attractions in the region such as the Baroon dam that might be a centre for camping, fishing, and other tourist activities.

***7.3 - The Chapel of Saint Dzordzor***

The Dzordzor chapel is a dependent of the restoration and research programmes of The Monastery of Saint Thaddeus Ensemble, and it is regularly visited and watched by both the

technical staff based at Saint Thaddeus and the staff based in the dam area. The terrain of the Dzordzor chapel is now located in the protected zone of the Ministry of Energy, which is in charge of its physical protection.

## **8. management plan**

Definition of a Directive or Master Plan, which requires the exploration of the setting of the site and its surrounding structures, is one of the major goals of the management plan. This includes also archaeological investigations. A coordinated management of the site and its surrounding is one of the main goals of the project. The three partite management plans for the properties are as follows:

### **8.1 - *The Monastery of Saint Thaddeus Ensemble***

#### ***Short-term programme (3 years):***

1. One of the conservation problems is the space left between the juncture of the two principal buildings of the church, in which rainfalls infiltrate and become frozen until mid-May. This has caused cracks and increasing humidity which have damaged part of the walls and vaults. One of the goals of the mid-term plan is to rectify the inclining ceiling of this spot, and to render it impermeable by means of gutters and provisory ceiling that would protect the structure from rain and snow.
2. To repair and renew damaged stones of the dome of the White Church.
3. To make watertight the stone ceiling of the corners of the White Church.
4. To remove the debris and earth along in the fields along the western and northern flanks of the monastery in order to reduce the soil humidity at these areas close to the monks' cells.
5. To reinforce the foundations of the south-eastern tower facing the valley.
6. To continue the construction of the protective barrage against seasonal floods along the eastern side.
7. The maintenance and cleaning of the courtyards, chapels, and other structures in the cloister.

#### ***Mid-term programme (5 years):***

1. To complete the protective barrage on the east and south sides.
2. To fill up the ditch along the eastern wall of the monastery, which has been formed

following continuous flooding over the past years.

3. To protect the monks' cell from humidity and their restoration.
4. To design and implement a permanent ceiling between the Black and White Churches.
5. To study the problem of reinforcing the stone foundations of the White Church, which have been eroded and damaged because of humidity and pressure of walls and vaults.
6. To repair the fallen parts of the ceiling under the dome of the White Church.
7. To do research on the original plan of the old church prior to the construction of the present monument.
8. To restore the pavement of the White Church in harmony with the original pavement of the Black Church, and to present the layout of the original pavement.
9. To restore the first storey of the bell tower.
10. To install drains in the gardens located in the courtyard and along the walls, close to the monks cells, in order to prevent the humidity to infiltrate in the structures and cells.
11. To consolidate the foundations of the stone wall on the north wing and the towers, and to repair cracks.
12. To renovate the monks cells and to restore their original pavement.
13. To inspect the overall maintenance of the property.
14. To restore the Sandokht chapel.
15. To restore the building known as the Mausoleum of Prophet Zachariah located in the western hills of Qara Kelisa.

***Long-term programme (10 years)***

1. Snow and cold winds cause most of the damages to reliefs on the façade of the White Church, which last almost eight months. To set up a reversible, provisory protection (in the form of parasol or screen) is being envisaged in order to protect the façade for eight months during the year.
2. To carry out archaeological research in the surrounding fields that seem to be used long before the construction of the monastery.

**8.2 - *The Monastery of Saint Thaddeus Ensemble***

Short-term programme (3 year)

1. The bell tower of southern corner has been giving way because of humidity and infiltration of waters; the sandstones used in circular columns of the upper storey,

- and the stones used in pendentives of the second storey have been damaged. The second and third storeys of the tower were mapped and documented in 2005. The restoration of the second storey is planned for the next year.
2. To repair the broken stones of the median storey, the bell tower, to restore the damaged stones, to prepare appropriate galvanized clamps in order to join the fragments, and to mount the stone foundations of the median storey.
  3. To join and repair eroded and damaged parts of the pendentives belonging to the median storey, and to repair columns in the upper storey.
  4. A number of finished stone blocks of the vault of the northern prayer hall have been moved and are going to fall down. They are now being buttressed by means of wooden beams. The restoration of this part is going on now, which includes the removal of debris in order to lighten the vault, to put the blocks back to their original place, to consolidate and buttress the blocks, to watertight the roof.
  5. Waters infiltrate from the top of the roofs of a number of cells on the west side. The waterproofing of the roofs with impervious materials is on-going.
  6. Wooden beams used in the roof of the north-west tower are decayed, and some of them have fallen down. The replacement of beams is envisaged and is in progress.
  7. To clean up the debris accumulated in the basement of the western courtyard of the monastery, and to cover it with sandy pavement.
  8. To rectify the surrounding ground outside the church and cells in order to evacuate rain and snow waters.
  9. To inspect all the roofs to make sure that there is water infiltration.
  10. To continue the systematic irrigation of gardens, and to install a 100-m pipeline between the existing pool and the woods.
  11. To mark out the cracks observed on the outer side of the fortification wall and its towers on the north side.
  12. To mark out the cracks seen on the façade of the main church and the northern prayer hall.
  13. To clean up the debris on the north wing and to restore original drains in that sector.
  14. To transfer the old wooden door of the church to Tabriz for its complete restoration, and to replace it with a provisory door.
  15. To prepare the restoration programme for the year 2007.
  16. To prepare supplies and materials for the restoration work in the church and cells in 2007.

17. To make a thorough cleaning of the gardens and structures in the monastery.

***Mid-term programme (5 years)***

1. To continue the restoration work at the median and upper storeys of the bell tower.
2. To study and prepare the restoration plan for the walls, mortars, plasters, paintings, wooden structures, especially the small wooden passageway leading to the top of the bell tower; to make necessary wooden windows; to work on the pavement of the interior of the big church.
3. To control the markers in order to observe any change and displacement of these markers, that may indicate changes in cracks and fissures.
4. To pave the western part of the courtyard in front of the big church.
5. To restore and renovate the rooms located on the east wing, behind the big church.
6. To restore the towers and walls of the fortified enclosure.
7. To continue the renovation work on the median and southern rooms of the monastery, which need heating system and electricity.
8. To repair fissures on the walls of the big church and those on the fortified enclosure.
9. To rectify the drains on the north and east sides of the monastery.
10. To remove the debris accumulated in the west valley as a result of continuous flooding of the past years. The debris lie between the outer structures, the stables and the mouth of the *qanāt*.
11. To prepare and launch a restoration programme for the St. Mary church at Darresham.
12. To carry out archaeological research and surveys in the ruined village of Darresham, to prepare reports, and to install pathways for visitors.
13. To study and preserve the stones at the old cemetery of Darresham.
14. To carry out surveys on the ruined settlements along the Aq Chay river in the triangle of Darresham – Qaraziaeddin – Qara Kelisa, including the old churches of St. Gevorg, Sourb Serkis, and the mausoleum of Prophet Gerjis.

***Long-term programme (10 years)***

1. To continue the study on ruined towns along the Aq Chay, between Darresham and the village of Markān that has been formed on the Araxes – Qara Kelisa/Maku axis.
2. To prepare the restoration plan for the ruined mill of St. Stepanos; the stones and channels of the mill are still in place.



3. To update the management plan of the site in accordance with the development of the Free Trade-Industrial Zone of Aras and other governmental plans related to the development of tourism in the region in order to enhance the site capacity to receive visitors, and to reduce the visitor pressure on the site.
4. To bring water from the river (2 km to the north of the site) in order to irrigate gardens and the woods around the monastery.

### **8.3 - The Chapel of Dzordzor**

The Dzordzor chapel acted as a university to the Armenians, and played an extremely important role in shaping erudite scholars among the medieval Armenian society. As has been written in previous parts of this file, the site is located at the confluence of three large streams of the region, which form the Zangimar river. In the past years, it was decided to build a dam for irrigation purposes. In 2000, the Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO) in tandem with the Iranian Ministry of Energy, and Armenian Diocese of Azarbaijan attempted to relocate the entire building to a height of 110 meters further up in order to save the church. The operation reminds, in a much smaller scale, the UNESCO salvage operation of the Abu Simbel temple in southern Egypt in 1964 in advance of the rising waters of Lake Nasser or the Aswan Dam. The operation at Dzordzor was performed with such thoroughness that every detail was accounted for. Various technical drawings were prepared; each stone was numbered, painstakingly dismantled, and re-erected some 600 meters away from the original position of the building. The St. Mary church now stands safe above Lake Baroun (named after the nearby village of Baroun).

The first study of the church was carried out by Irano-Italian mission in 1973, which produced the first reliable sketches and plans of the church. In 1986, during the reconnaissance survey for the relocation of the monument, more detailed drawings and plans were produced. In 1987, following the intensification of work at the dam, experts from the ICHHTO office in West Azarbaijan province under the supervision of Dr. Bagher Ayatollahzadeh Shirazi began to work on the monument. The team benefited from the cooperation of Urmia Radio and Television Directorate, West Azarbaijana Regional Water Authority, and the financial support of the Armenian Diocese in Tabriz. The new site for re-erecting the building was recommended after a thorough study of the terrain, and in considering the necessary elevation from the reservoir (85,5 m above the maximum water level in the second reservoir). This spot, not being threatened by the rising waters of the river, was chosen for the re-erection of the

church because of the geological stability of its composition (studied carefully before the transfer of the building), the absence of subterranean waters and cracks, its distance from the dangerous cliffs or avalanches. The dismantling and transfer of the structures were completed within a month in October – November 1987, with a sum of \$ 10,000. The re-erection of the church was completed in 1988.

The chapel of Dzordzor terrain is now located in the protected zone of the Ministry of Energy, which is in charge of its physical protection. By the agreement between the Cultural Heritage, Handicrafts and Tourism Organization Of Western Azarbayjan province (on behalf of ICHHTO) and the Water Company of Western Azarbayjan Area ( on behalf of Ministry of Energy ) which signed on December 2006, all the activities are under both ICHHTO and the Ministry of Energy. ( See appendix III of the report)

## 9. Financial Sources

The global budget for the restoration and research at St. Thaddeus including Dzordzor is \$ 110,000 for the year 2006. The global budget for the restoration and research at the St. Stepanos ensemble is \$ 80,000 for the year 2006. The level of finance is essentially governmental.

### 9.1 - *The Monastery of Saint Thaddeus Ensemble*

#### Annual Budget

Year	ICHHTO Budget	Provincial Budget	Total
2005	43478	-	43478
2006	52174	108696	160870

#### Visitor Incomes

Year	National	International	Total
2005	11250	1021	12271
2006	13435	1418	14853

**9.2 - The Monastery of Saint Stepanos Ensemble****Annual Budget**

Year	ICHHTO Budget	Provincial Budget	Total
2005	7652	32608	40260
2006	8750	144838	153588

**Visitor Incomes**

Year	National	International	Total
2005	10500	104	10604
2006	11883	118	12001

**9.3 - The Chapel of Dzordzor****Annual Budget**

Year	ICHHTO Budget	Provincial Budget	Total
2005	-	-	-
2006	-	10870	10870

**Cultural Heritage, Handicrafts and  
Tourism Organization of Iran**



**Report to ICOMOS**  
*The Armenian Monastic Ensembles  
in Iranian Azarbayjan*

**Tehran 2008**

**Cultural Heritage, Handicrafts and  
Tourism Organization of Iran**

**Report to ICOMOS**

*The Armenian Monastic Ensembles*

*in Iranian Azarbayjan*

**UNIQUE EMBLEMS FROM THE FRINGE OF ITS HEARTLAND**

**UNESCO**

**World Heritage Convention**

**Nomination of Properties for Inclusion on  
The World Heritage List**

**Tehran 2008**

# State Party: Islamic Republic of Iran



Map ed. by M. Pir & C. Adle

International boundaries

World Heritage Sites in Iran

Submitted World Heritage Sites

National capital

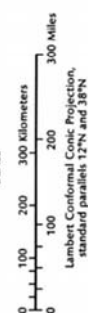
Province capital

Railways

Expressway

Road

SCALE



## State, Province or Region: Western and Eastern Azarbaijan



### Submitted Armanian sites for inscription on the World Heritage Liste:

1. St. Thaddeus Monastery
2. Dzordzor Chapel
3. Ruins of Darreh Shâm
4. St. Stepanos Monastery
5. Chupán Chapel

Scale



## **Letters sent by ICOMOS**

on 6 December 2007 and 17 January 2008 requesting additional information on the **Armenian Monastic Ensembles in the Iranian Azarbayjan**



## Letters sent by ICOMOS

### ICOMOS

INTERNATIONAL COUNCIL ON MONUMENTS AND SITES  
CONSEIL INTERNATIONAL DES MONUMENTS ET DES SITES  
CONSEJO INTERNACIONAL DE MONUMENTOS Y SITOS  
МЕЖДУНАРОДНЫЙ СОВЕТ ПО ВОПРОСАМ ПАМЯТНИКОВ И ДОСТОПРИМЕЧАТЕЛЬНЫХ МЕСТ

Our Ref. GB/2008/C 1262

Paris, 6 December 2007

H. E. Mr Mohammad Reza Majidi  
Ambassador  
Permanent Delegation of Iran to UNESCO  
Maison de l'UNESCO  
1, rue Miollis  
75732 PARIS Cedex 15

**Subject: World Heritage List 2008 – Nomination of “The Armenian Monastic Ensembles in Iranian Azarbayjan” – Iran**

Dear Sir,

ICOMOS is currently assessing the nomination of the Armenian Monastic Ensembles in Iranian Azarbayjan as a World Heritage site and we thank you for your assistance with the recent Mission to the property. Following the meeting of the ICOMOS World Heritage Panel, we would like to ask for clarifications with regards to a number of factors relevant to the nomination.

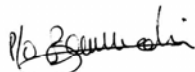
We would be pleased if the State Party could consider the following issues and additional information:

1. Further develop the analysis of the authenticity of the reconstructed and displaced Chapel of Dzordzor.
2. Provide detailed maps of the nominated properties clearly showing which villages and cemeteries are within the nominated area and which are only in the buffer zone.
3. For the villages and cemeteries located in the nominated area, please provide detailed maps and brief description.
4. Provide information on any tourism development projects planned for the nominated properties.
5. Provide an impact study of economic development projects in the Julfa Region on the Ensemble of St Stepanos.
6. Provide a timeframe for the implementation of the management plan.

We would be grateful if you could provide ICOMOS and the World Heritage Centre with the above information by **28 February 2008**.

We thank you in advance for your kind cooperation.

Yours faithfully



Regina Durighello  
Director  
World Heritage Unit  
ICOMOS

Copy to      Mr Seyed Kazem Kholdi Nassab, Director General, ICHTO  
                 Mr Rasool Vatandoust, ICHTO  
                 UNESCO World Heritage Centre, Paris

## ICOMOS

INTERNATIONAL COUNCIL ON MONUMENTS AND SITES  
 CONSEIL INTERNATIONAL DES MONUMENTS ET DES SITES  
 CONSEJO INTERNACIONAL DE MONUMENTOS Y SITIOS  
 МЕЖДУНАРОДНЫЙ СОВЕТ ПО ВОПРОСАМ ПАМЯТНИКОВ И ДОСТОПРИМЕЧАТЕЛЬНЫХ МЕСТ

Our Ref. GB/2008/C 1262

Paris, 17 January 2008

H. E. Mr Mohammad Reza Majidi  
 Ambassador  
 Permanent Delegation of Iran to UNESCO  
 Maison de l'UNESCO  
 1, rue Miollis  
 75732 PARIS Cedex 15

**Subject: World Heritage List 2008 – Nomination of “The Armenian Monastic Ensembles in Iranian Azarbayjan” – Iran**

Dear Sir,

In reference to a previous letter sent by ICOMOS and dated 6 December 2007, we would be pleased to receive further clarifications on the following issue:

ICOMOS noted that the costs for conservation and development of the nominated properties have only recently been taken over to a large extent by the Provincial Authorities. However these Provincial Authorities are not involved in the conservation plan and the development plan as presented in the nomination dossier.

ICOMOS would be grateful if the State Party could provide further information on the role of the Provincial Authorities with regards to the conservation and the management of the nominated properties and on their involvement in the management plan.

We would be grateful if you could provide ICOMOS and the World Heritage Centre with the above information by **28 February 2008**.

We thank you in advance for your kind cooperation.

Yours faithfully



Regina Durighello  
 Director  
 World Heritage Unit  
 ICOMOS

Copy to      Mr Seyed Kazem Kholdi Nassab, Director General, ICHTO  
                  Mr Rasool Vatandoust, ICHTO  
                  UNESCO World Heritage Centre, Paris

## **Information provided by ICHHTO to ICOMOS**

Point by point answers to letters sent by ICOMOS to ICHHTO  
(for further developments see the next sections)

### **1<sup>st</sup> Letter:**

**Reference: ICOMOS letter, no. GB/2008/C1262 dated December 6, 2007, regarding the Armenian Monastic Ensembles in the Iranian Azarbayjan.**

**Response to question 1:** The drawings presented in the next section clearly show that the Chapel of Dzordzor has only been displaced on a few hundred meters and that some % 84 of the stones used in its structure are the old ones. Only about 250 stones are new among some 1548 stones employed internally and externally in the building. That is only 1 new stone out of 6 old ones. In percentage, it means that %84 of the building is original. However, considering that the new stones are of brighter colors, they appear more visible. The choice was deliberate in order to distinguish the old stones of the Chapel from its new ones.

**Response to questions 2 and 3:** The A0 map hereafter clearly presents the positions of the Darreh-Shâm village which belongs to the St Stephanos Ensemble. The map, scaled 1/ 1000, shows with great precision the ruins of the Darreh-Sham village, its church and its graveyard (one cemetery divided in three smaller parts). Only *this village, its church and its cemetery are proposed for inscription within the St Stephanos Ensemble*; the other village(s) and their cemetery(ies) which are in other different areas of the Armenian Monastic Ensembles are protected and regulated, but not considered as World Heritage Sites. That is mainly the case for the Qara-Kelisâ village in the St. Thaddeus Ensemble (see A4 maps in the Executive Summery and A0 ones in the inscription dossier); other cottages and small hamlets that may be found within the Landscape Zones are bind by the regulations put in place for their zone (for instance the Baron village / hamlet in the Dzordzor area) but equally excluded from inscription.

All the Core, buffer and the Landscape zones are clearly marked in the A4 maps of the Executive Summery and *especially* on the A0 ones in the inscription dossier. They show the delimitations of the regulated, but excluded, villages if they occur.

**Response to question 4:** The required information regarding tourism and development are to be found in the following sections. A few brochures published by the Aras Free Zone in Jolfa regarding their activities are being submitted separately. The Aras Free Zone, in the east of St. Stepanos, is situated completely outside of that ensemble beyond its Landscape Zone and a mountain range (see the A4 in the Executive Summary and other relevant A0 maps in the inscription dossier).

**Response to question 5:** As mentioned above in question 4, the Aras Free Zone is quite far from St. Stepanos; thus the measures taken for economic development of that area fall beyond the limits of the St. Stepanos Ensemble. The economic impact of that zone will hopefully be important and will upgrade tourism. A four stars hotel will be built in Jolfa for the convenience of the travelers. Documents regarding the development activities are to be found hereafter and in the attached brochures.

In the St. Thaddeus Ensemble, the site, where a small hotel may possibly be built, is situated inside a valley and is completely hidden from the Monastery. The location is outside the Core Zone and is in the regulated area attributed to the Qara-Klisa village. The thousands of pilgrims that suddenly arrive once per year will stay in tents as it is costmary; the development project will only provide them with adequate emplacements for their tents and other basic facilities (water, WC etc.).

As to the Dzordzor Chapel, the area is closely monitored and watched over by ICHHTO, the Environment Office and the authorities in charge of the Baron Dam. The tourists will only visit the site and leave for St. Thaddeus Ensemble or other places. Hardly any activity is aloud in this area as the lake behind the Dam is the drinking water reservoir of the inhabitants of the town of Maku.

**Response to question 6:** The timetables for the implementation of management plan are to be found at end of the present report.

## **2<sup>nd</sup> letter:**

**Reference: ICOMOS letter No. GB/2008/C1262 dated January 17, 2008, regarding the Armenian Monastic Ensembles in the Iranian Azarbayjan.**

It is true that a lion's share of the budget for the restoration of the historic monuments (including churches) has been for the last three years provided for through provincial financial resources.

However, regarding the sites which are inscribed on the World Heritage List or the ones which are on the verge of being possibly enlisted, the budget is secured by the

central administration in Tehran and the Armenian Monastic Ensembles are no exception.

The proportions in the budget have already changed in the past year's budget and % 70 of the financial resources of WH sites (or assimilated) were provided for through the national resources distributed by the ICHHTO's central administration.

The WH or assimilated sites, such as the Armenian Monastic Ensembles, are run by an official appointed by ICHHTO's Director. That manager has authority over his site even if it extends on several provinces. That is for instance the case for the Armenian monuments hereby considered.

The manager supervises all the operations undertaken. In order to become effective, these operations have to be previously approved by a guiding /stirring committee and the ICHHTO's Deputy-Director for Culture. All the undertaken operations have necessarily to be in accordance with the Management Plan submitted to the WHC whether the site is already inscribed or only on its way towards a possible future inscription on the WH List.

**Report on the  
Authenticity of the Dzodrzor Chapel**

## **On the Authenticity of the Dzodrzor Chapel**

Due to the dam building operations at the vicinity of the Zorzor Church in 1987 without making coordination with the Cultural Heritage, Tourism and Handicrafts Department as the entity in charge of maintaining the historic sites and monuments, the Church was exposed to the danger of destruction.

By following up of the case by the related authorities, it was revealed that the Church would be waterlogged after the dam was impounded. So, during an emergency measure in 1987, the building was detached stone by stone and was reconstructed in another location which was suitable in terms of geological issues. To keep the genuineness of the building, this unparalleled project (in Iran) was implemented with meticulous care.

The detachment of the building was accomplished as the following phases:

- 1- Identifying and coding the stones in each row with definite symbols and then detachment of the stones
- 2- Reconstruction of the detached stones in each row in their place according to the coding symbols before the operations on the next row
- 3- Continuation of the phase 1 and 2 to the ending row till reaching the building foundation
- 4- Identifying and coding the naturally detached stones which were scattered around the building

The phases 1, 2, and 3 highlight the precision of the relocation procedure to the extent that no problem occurred during the procedure. During the history, the building suffered damages which can be seen in the pictures taken before the relocation operations. For instance, the dome of the church was completely ruined. But, most of the detached stones were found around the building. The stage 4 is of importance due to the fact that identification and coding the stones and the exact replacement of them would help the group in reconstruction of the damaged parts. It should be mentioned that during the reconstruction process, the points of views of the Armenian experts of religious architecture and the congruity between this church and similar churches in Armenia have been taken advantage.

The reconstruction phases have been as follows:

- 1- Cleaning the new location of the church by the Armenian parish and interring 16 sacred stones inscribed by crosses in the foundation of the building
- 2- Building a reinforced foundation for the new chapel
- 3- Placing the coded stones from the lowest row with the highest precision and care
- 4- Making wooden patterns for rendering the arched roofs and then removing the patterns



5- Continuing the stage 3 up to the highest row from the coded stones in the walls of the building before detachment

6- Reconstruction of the damaged parts of the building using the stones found around the church premises and new cut stones observing the Armenian religious architectural principles

Due to the fact that the slope of earth differed from that of the new place, a platform with the slope of the old structure was created in order to construct the foundation without any change to the original place. It should be mentioned that the original foundation of the building was comprised of three rows of stone placed according to the slope of the earth. Removing the uneven surfaces over the two platforms on which the foundation was built created an even surface for building the church.

As it can be perceived, the genuineness of the work was not only maintained in terms of technical principles but also from the Armenian religious architecture points of view.

According to the report titled “Restoration and reconstruction of the historic Church of Zorzor” published in the issue No. 38-39 (autumn 2005) of the quarterly “Asar” with the ISBN No. 1024-2647 by master Ebrahim Heidari one of the officials in charge of the project, in the church building (except for the second surface of the dome which did not exist in the time of writing the abovementioned report and the outer dome was completed in 2000), 69 new stones were used in construction of the new building. And the other stones are coded and placed with exact care in their right position according to architectural principles.

Eventually, after construction of the outer dome, some 250 new stone have been used in the building. It is noteworthy that all the new stones which were used instead of the damaged or lost ones are completely similar to the original stones in terms of dimension and position and they differ only in color. The new stones are of brighter colors in order to be distinct from the original stones.

In another report published in 2001 by the Restoration and Maintenance Office of the West Azarbaijan Province Cultural Heritage, Tourism and Handicrafts Department regarding the Renovation of the Zorzor Church, it has been emphasized that a sum of 1548 stones have been used in the internal and external faces of the building.

So, it is for sure that the new building of the church has maintained its originality both in terms of view and the religious architecture.

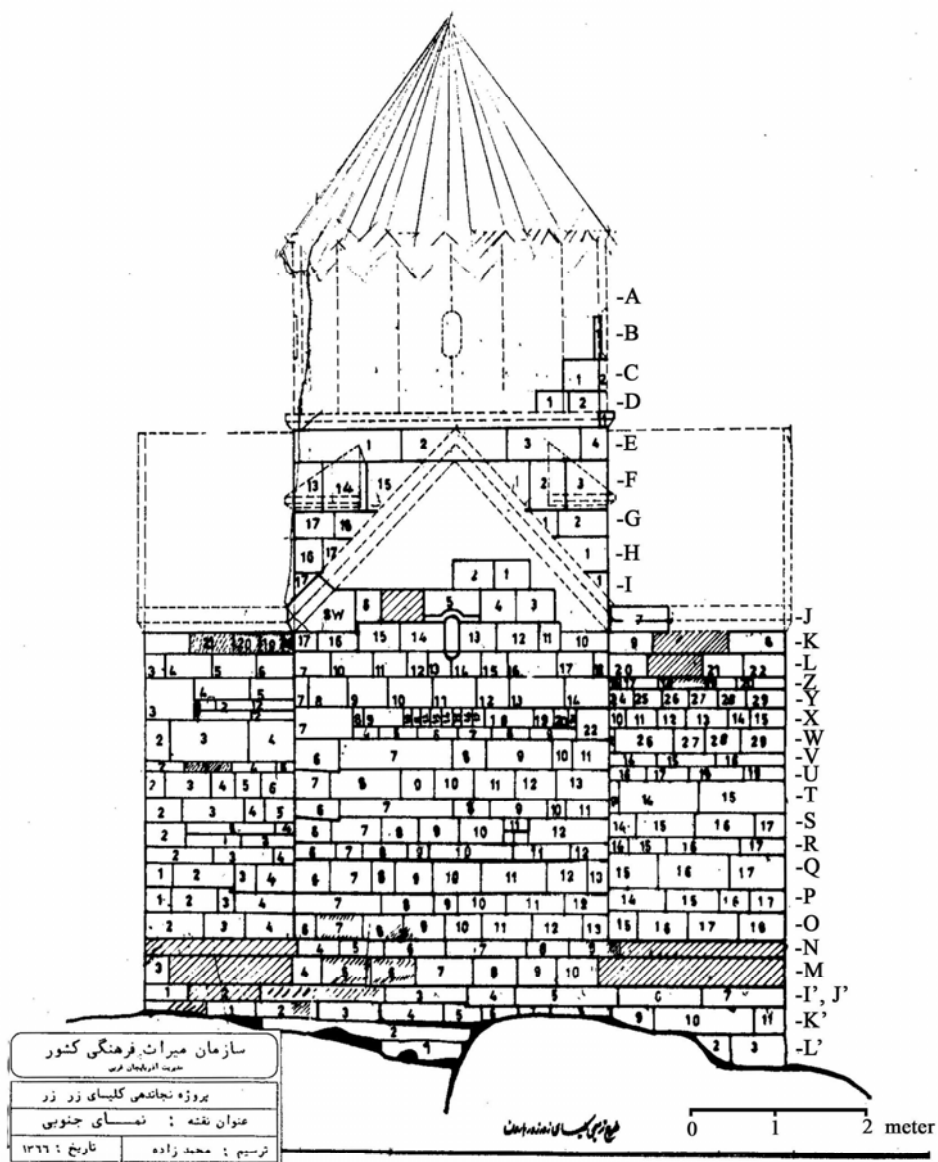


The Dzordzor Chapel

South facade

Numeration of the original stones of the chapel by layer.

Dated: 1987

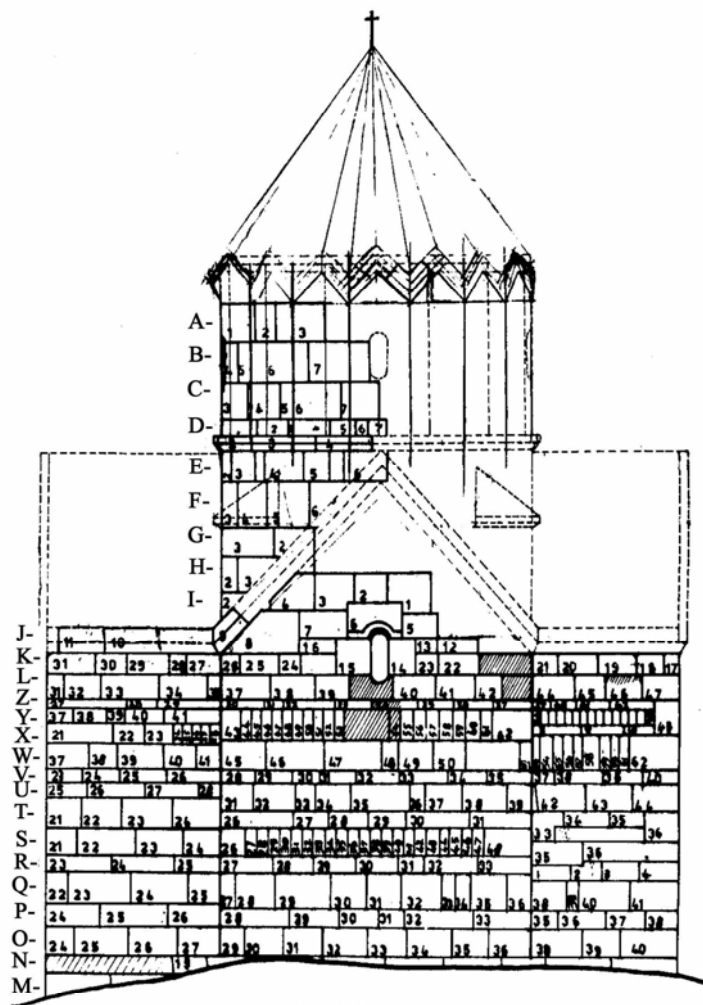


### The Dzordzor Chapel

North facade

Numeration of the original stones of the chapel by layer.

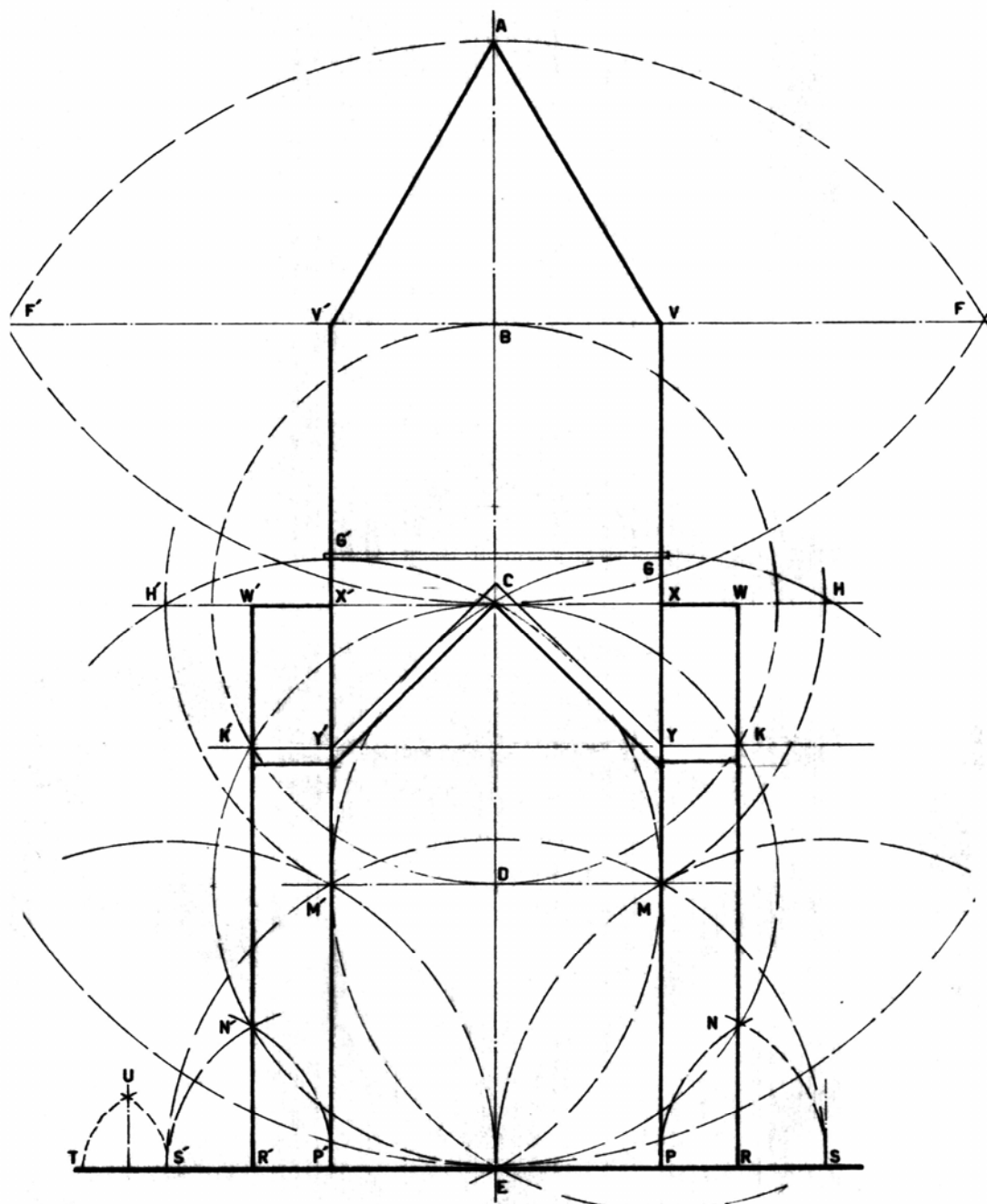
Dated: 1987



سازمان میراث فرهنگی کشور  
 حوت اربخدا سرد  
 پروژه نجاتی کلیسای زر زر  
 عنوان نقشه : نمای شمالی  
 ترسیم : محمد زاده تاریخ : ۱۳۶۶

میراث فرهنگی

0 1 2 meter



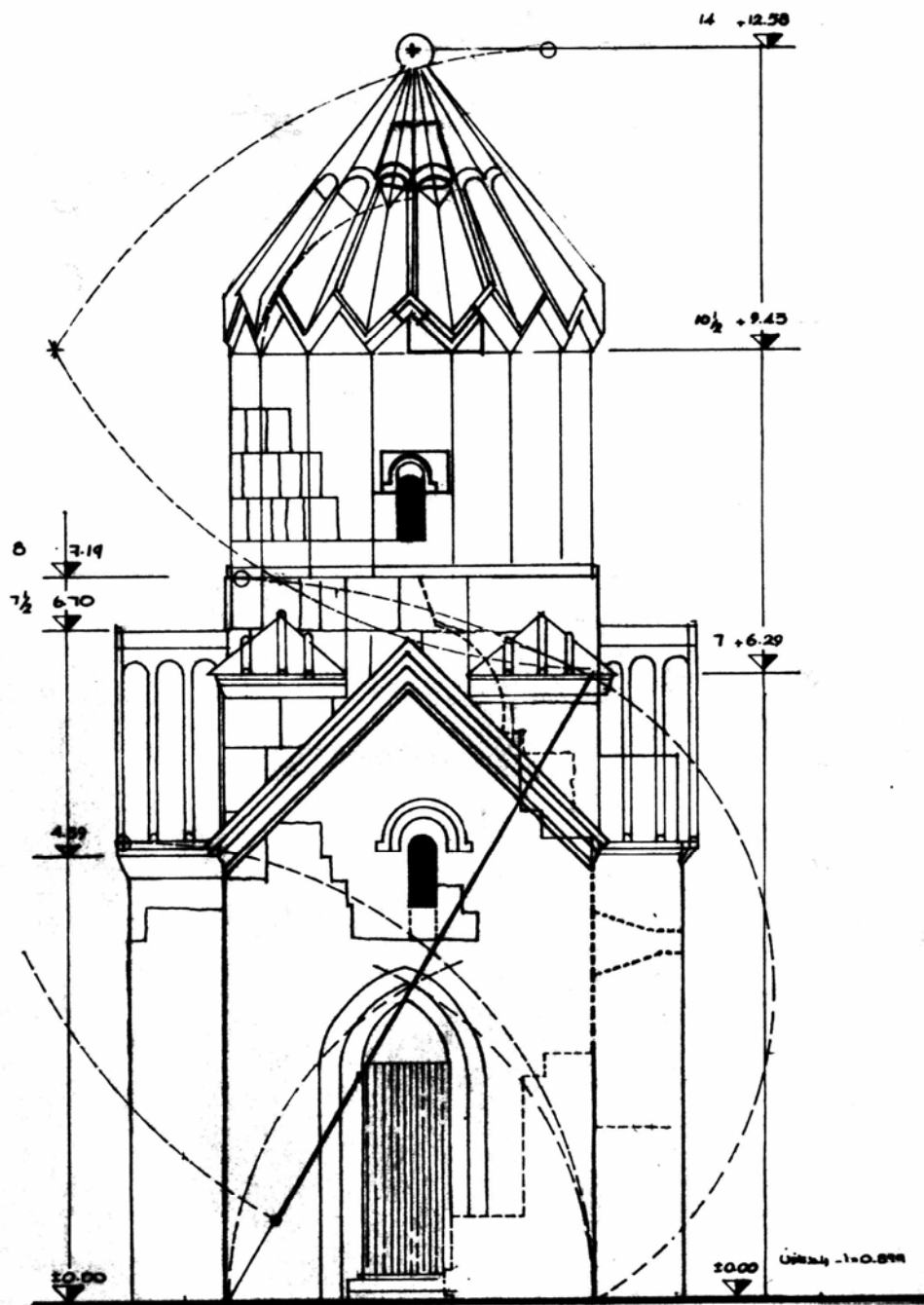
**The Dzordzor Chapel**

Regulator and control lines for establishing the height of the dome.

First methods of drawing.

Two ways of drawing were followed: both produced the same result. (for the second way see the next page).

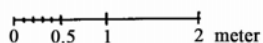
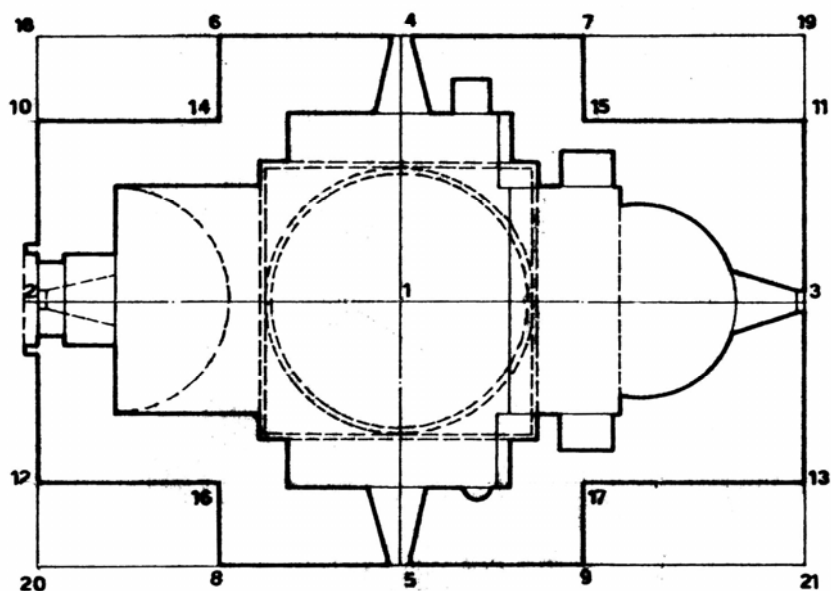
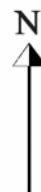
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The Dzordzor Chapel  
 Regulator and control lines for establishing the  
 height of the dome.  
 Second methods of drawing.  
 (for the first way see the previous page).

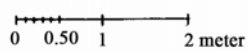
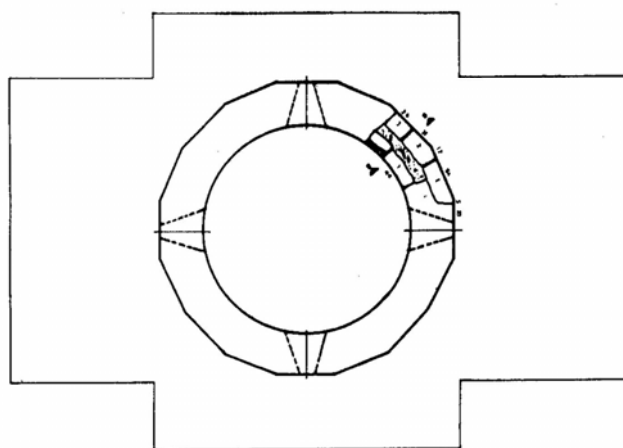
0 1 2 meter

The Dzordzor Chapel  
 Basement plan



۱۳۱۱ ۱۲۶۰ ۱۳۱۱ ۱۲۶۰	
۱۳۱۱ ۱۲۶۰ ۱۳۱۱ ۱۲۶۰	۱۳۱۱ ۱۲۶۰ ۱۳۱۱ ۱۲۶۰

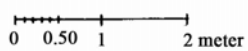
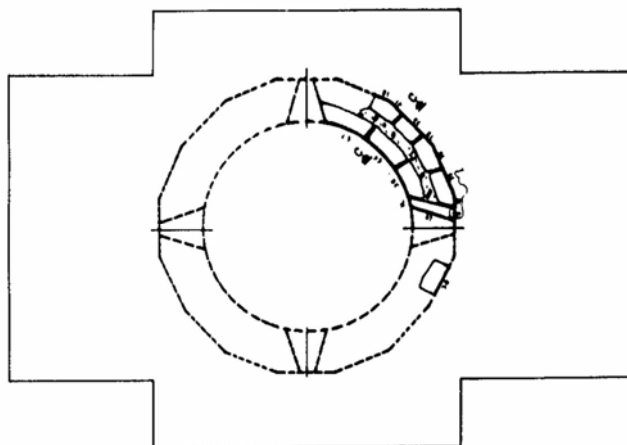
The Dzordzor Chapel  
Layer A (Layers A to M, which are partly extent,  
are marked downward from the top)



موزه ملی جمهوری آذربایجان  
موزه ملی جمهوری آذربایجان  
موزه ملی جمهوری آذربایجان

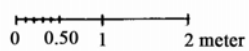
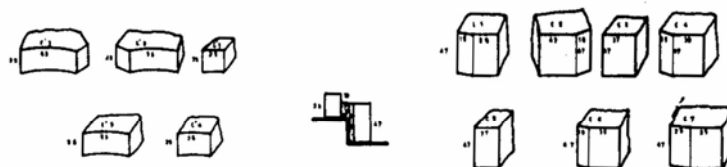
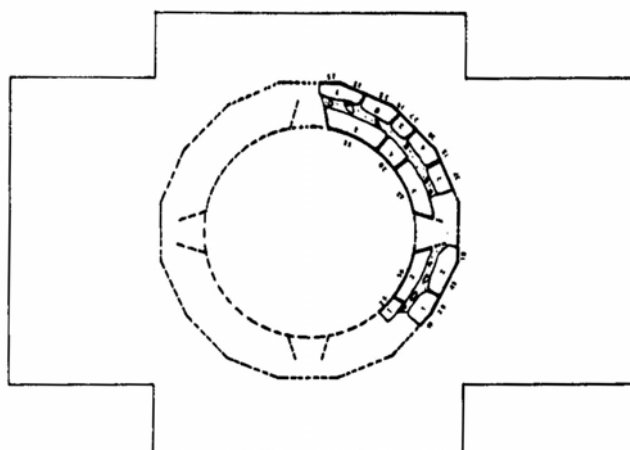


The Dzordzor Chapel  
Layer B



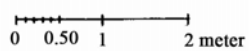
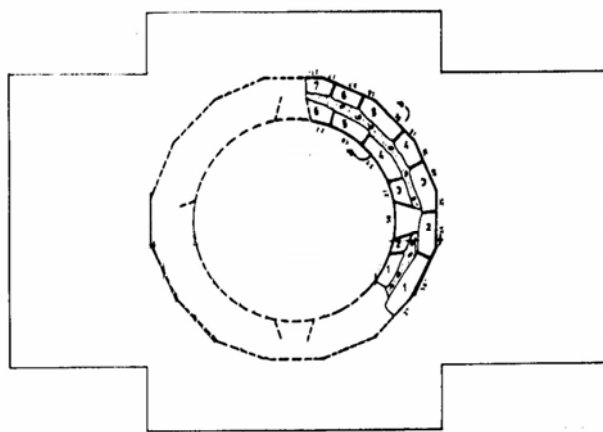
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موسسه ملی باستانشناسی  
بازار باستانشناسی جمهوری آذربایجان  
تاریخ: ۱۳۹۱  
محل: جمهوری آذربایجان

### The Dzordzor Chapel Layer C



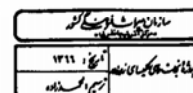
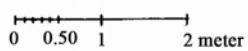
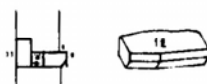
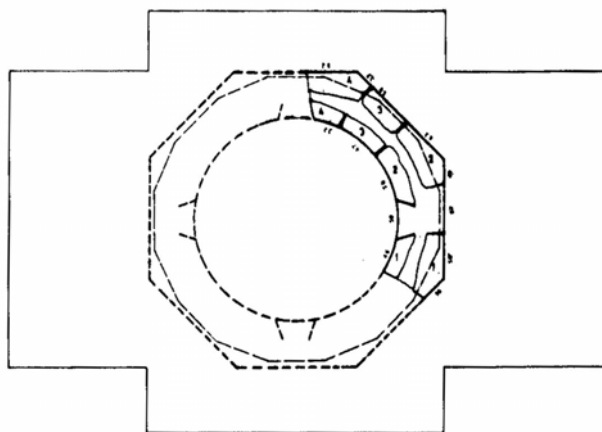
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تاریخ: ۱۳۸۱	پلان: ۱
معماری: ...	

The Dzordzor Chapel  
Layer D

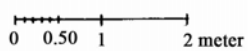
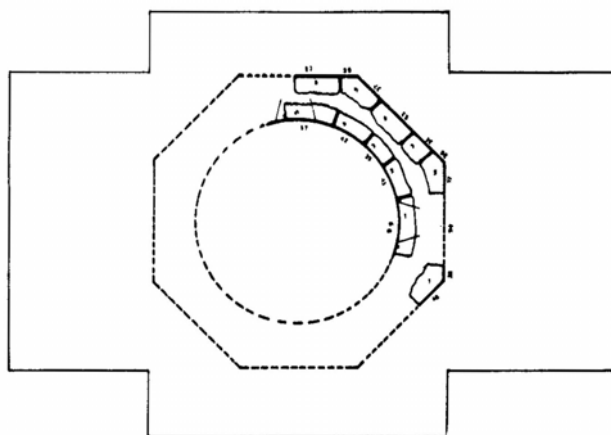


موزه ملی جمهوری آذربایجان	
تاریخ: ۱۳۹۱	پلان: ۱
محل: جمهوری آذربایجان	شماره: ۱۰۰۰

The Dzordzor Chapel  
Layer E

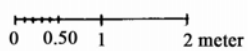
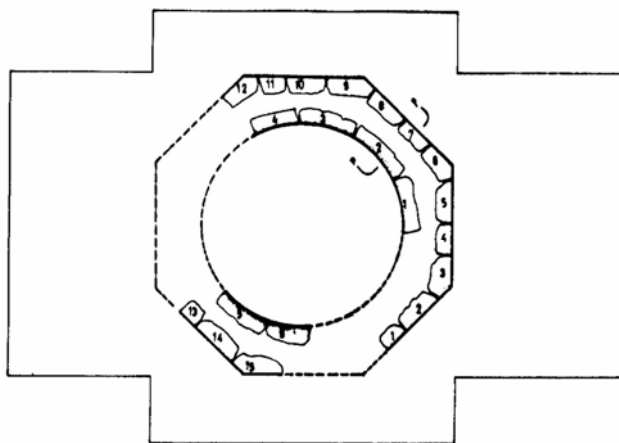


The Dzordzor Chapel  
Layer F



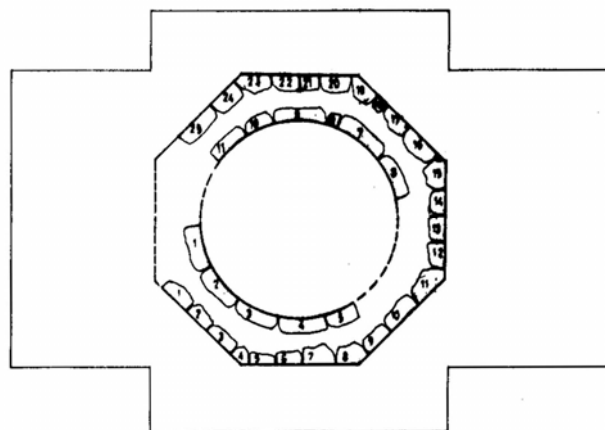
موزه ملی جمهوری آذربایجان	
تاریخ: ۱۳۱۱	پلانیت: ۱۰۰/۱۰۰
اسم: ۱۰۰/۱۰۰	

The Dzordzor Chapel  
Layer G



موزه ملی جمهوری آذربایجان	
تاریخ: ۱۳۱۱	پلان: ۱
محل: ...	اسم: ...

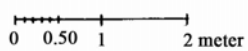
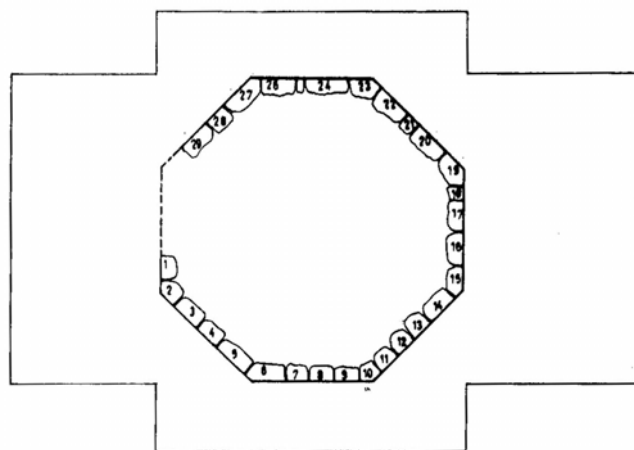
The Dzordzor Chapel  
Layer H



0 0.50 1 2 meter

موزه ملی جمهوری آذربایجان  
موزه تاریخی-معماری  
بازار تاریخی ایروان  
ایستگاه ۱۳۱۱

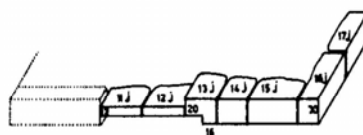
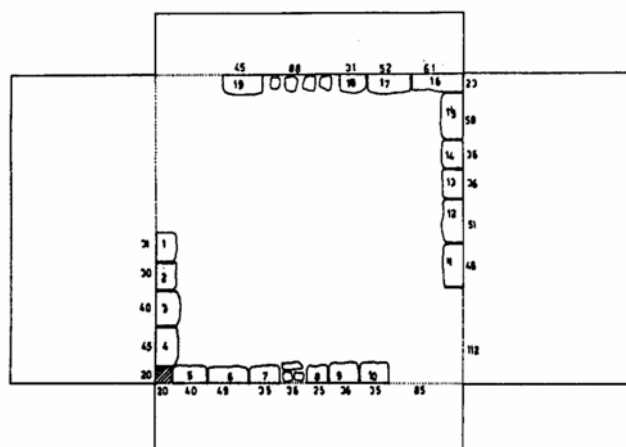
The Dzordzor Chapel  
Layer I



موزه ملی افغانستان	
۱۳۱۱	پلانیت مکانیکال
۱۳۱۱	۱۳۱۱



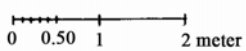
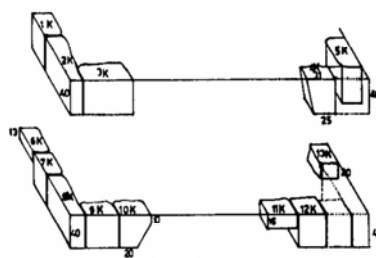
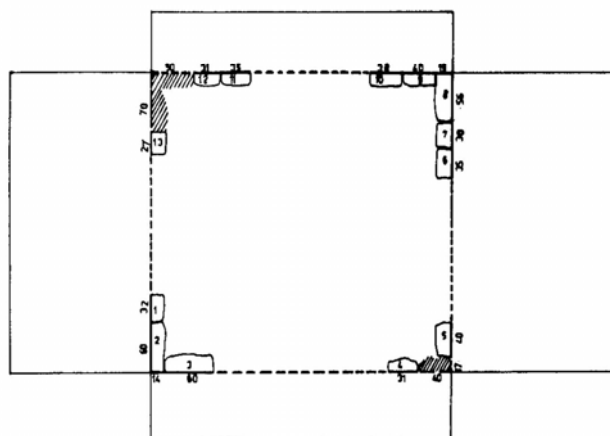
### The Dzordzor Chapel Layer J



0 0.50 1 2 meter

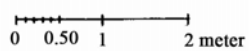
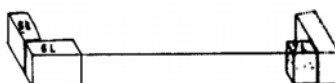
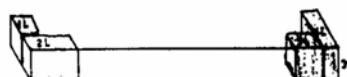
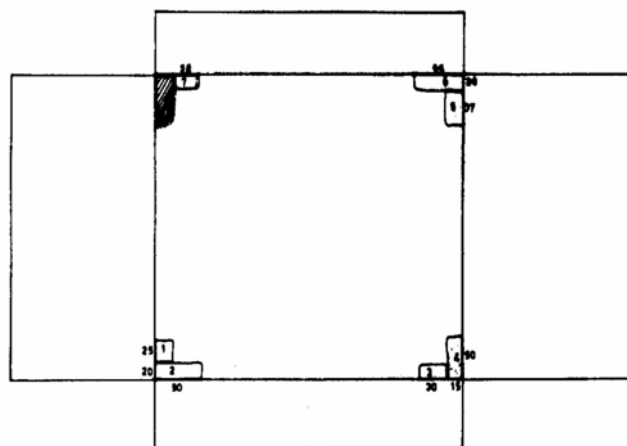
ՀԱՅԿԱՍՏԱՆԻ ՀԱՆՐԱՊԵՏՈՒԹՅԱՆ ԿՐԹԱԳԻՏՈՒԹՅԱՆ ԳՐԱԴԱՐԱՆ	
1911 թ. հունիսի 15	Գրադարանի օգնական
Գրադարանի օգնական	Գրադարանի օգնական

The Dzordzor Chapel  
Layer K



موزه ملی افغانستان	
۱۳۱۱	پلان نهایی
۱۳۱۱	نقشه نهایی

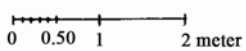
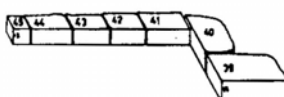
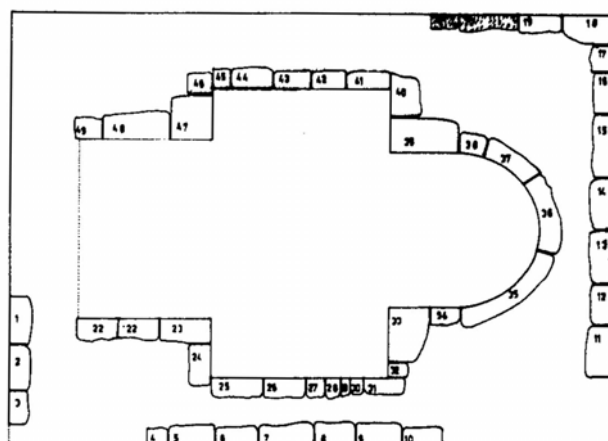
The Dzordzor Chapel  
Layer L



<p>سازمان اسناد و کتابخانه ملی جمهوری اسلامی ایران</p>	
<p>شماره سند: ۱۳۱۱</p>	<p>عنوان سند: نقشه معماری کلیسا</p>
<p>تاریخ ثبت: ۱۳۸۵</p>	<p>محل ثبت: تهران</p>

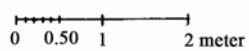
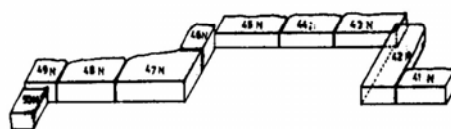
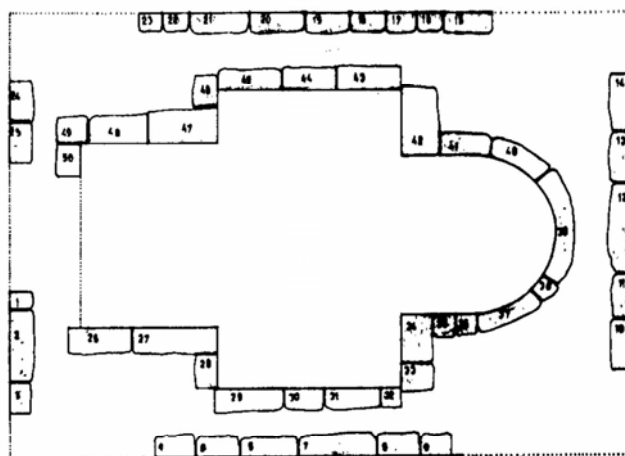
### The Dzordzor Chapel

Layer M ( Attention: Layers M to Z are marked upwards from the bottom ).



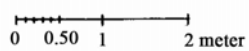
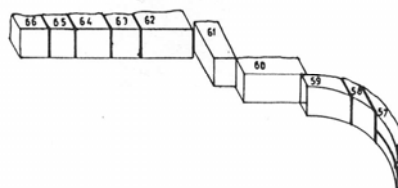
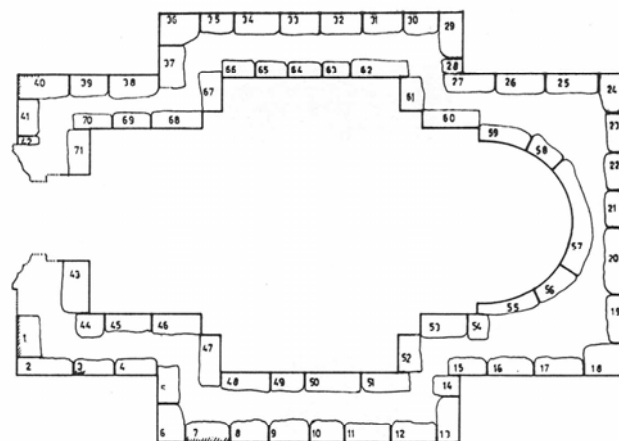
موزه ملی جمهوری آذربایجان باستان‌شناسی و تاریخ	
۱۳۱۱ تاریخ: ۱۳۱۱	باستان‌شناسی و تاریخ تاریخ: ۱۳۱۱

The Dzordzor Chapel  
 Layer N



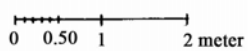
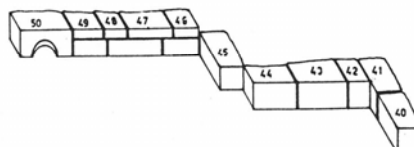
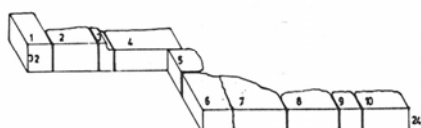
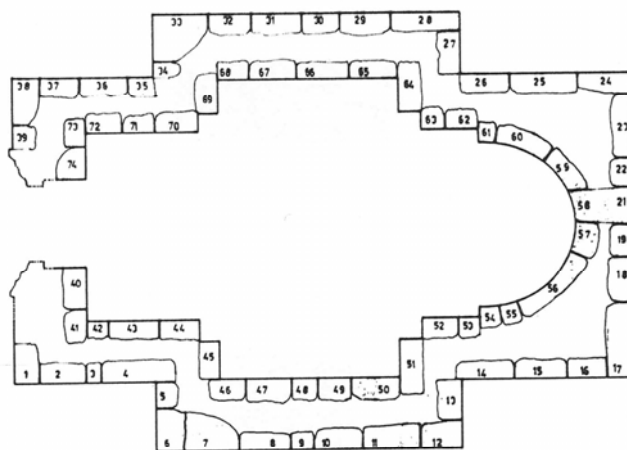
موزه ملی جمهوری آذربایجان موزه باستان‌شناسی باستان‌شناسی	
۱۳۱۱ ۱۳۱۱	باستان‌شناسی باستان‌شناسی

### The Dzordzor Chapel Layer O



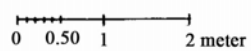
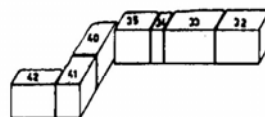
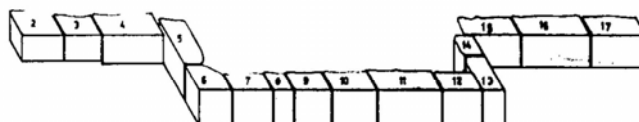
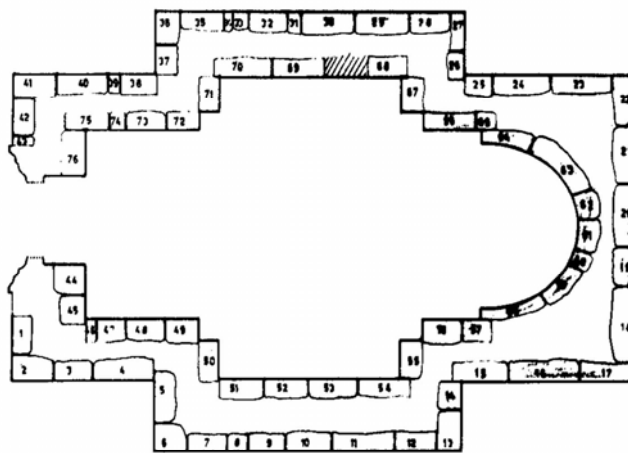
سازمان اسرار و اطلاعات سپاه	
بنایان و اسناد تاریخی	
شماره: ۱۳۱۱	تاریخ: ۱۳۸۵

### The Dzordzor Chapel Layer P



سازمان اسناد و کتابخانه ملی جمهوری اسلامی ایران	
تاریخ: ۱۳۱۱	پلان طبقه پنجم کلیسا
تاریخ: ۱۳۱۱	

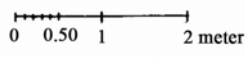
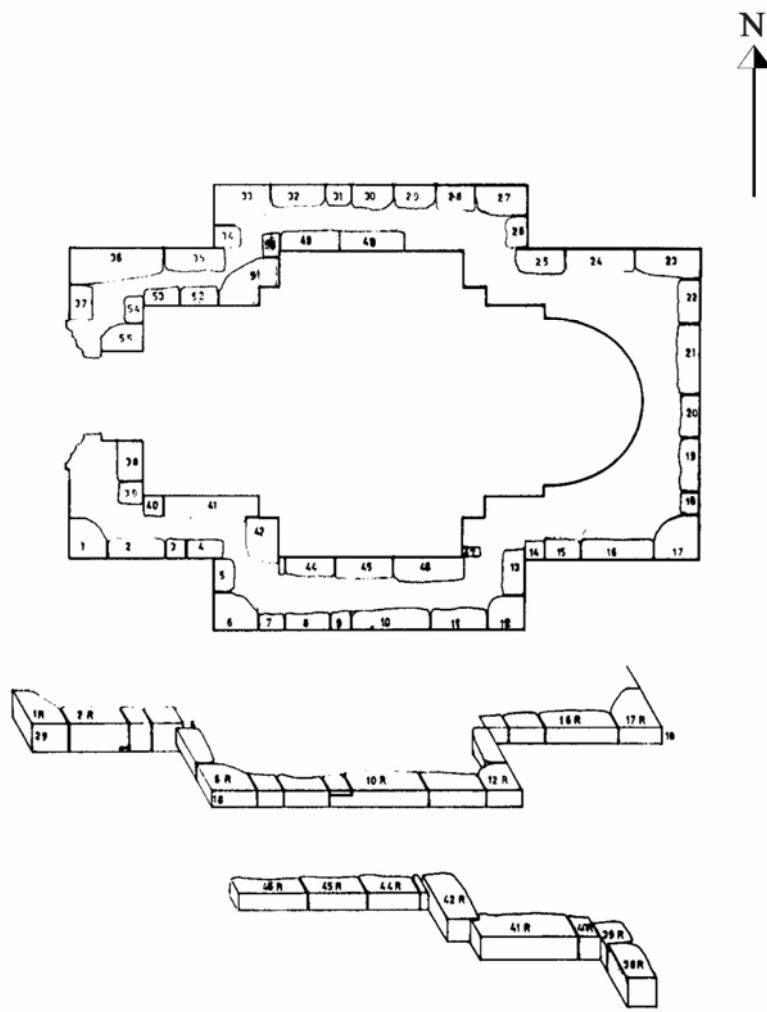
The Dzordzor Chapel  
Layer Q



سازمان اسناد و کتابخانه ملی جمهوری اسلامی ایران	
شماره ثبت: ۱۳۱۱	دفتر اسناد ملی
سازمان اسناد و کتابخانه ملی جمهوری اسلامی ایران	

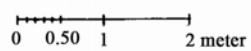
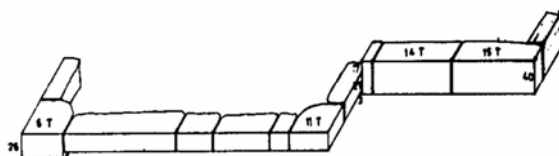
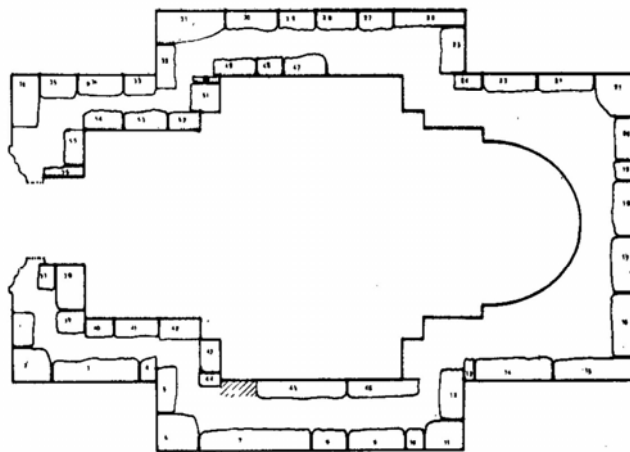


### The Dzordzor Chapel Layer R



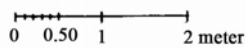
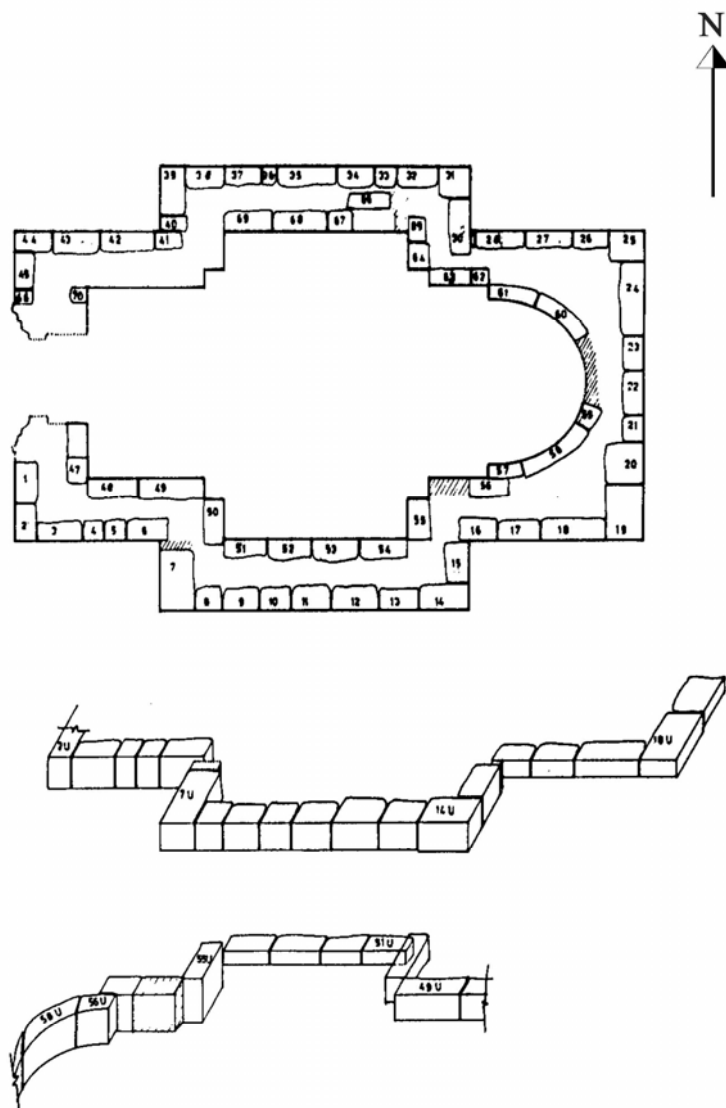
سازمان اسناد و کتابخانه ملی جمهوری اسلامی ایران	
شماره ثبت: ۱۳۱۱	دفتر اسناد ملی
سازمان اسناد و کتابخانه ملی جمهوری اسلامی ایران	

The Dzordzor Chapel  
Layer T



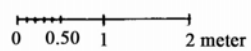
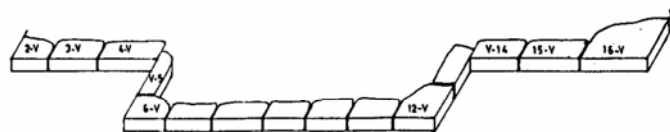
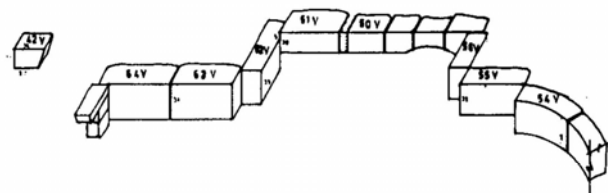
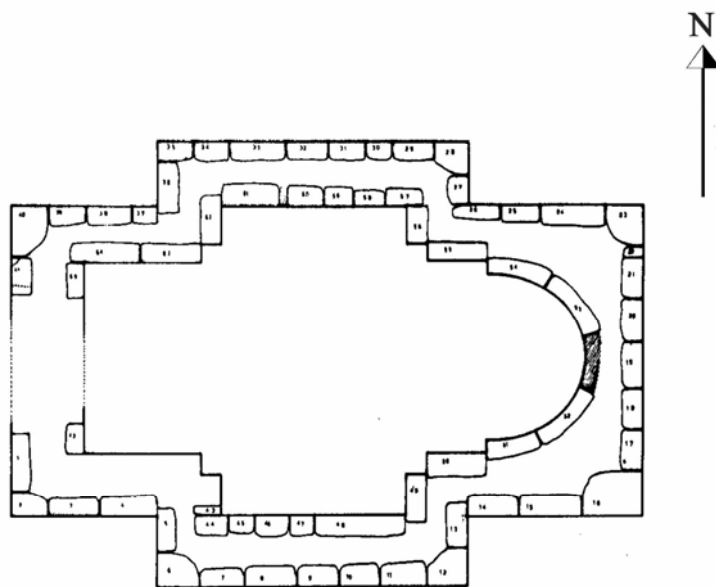
سازمان اسرار و اطلاعات سپاه	
بنایان و سازه‌های تاریخی	
۱۳۱۱	پلان و نقشه‌های معماری
۱۳۱۱	پلان و نقشه‌های معماری

### The Dzordzor Chapel Layer U



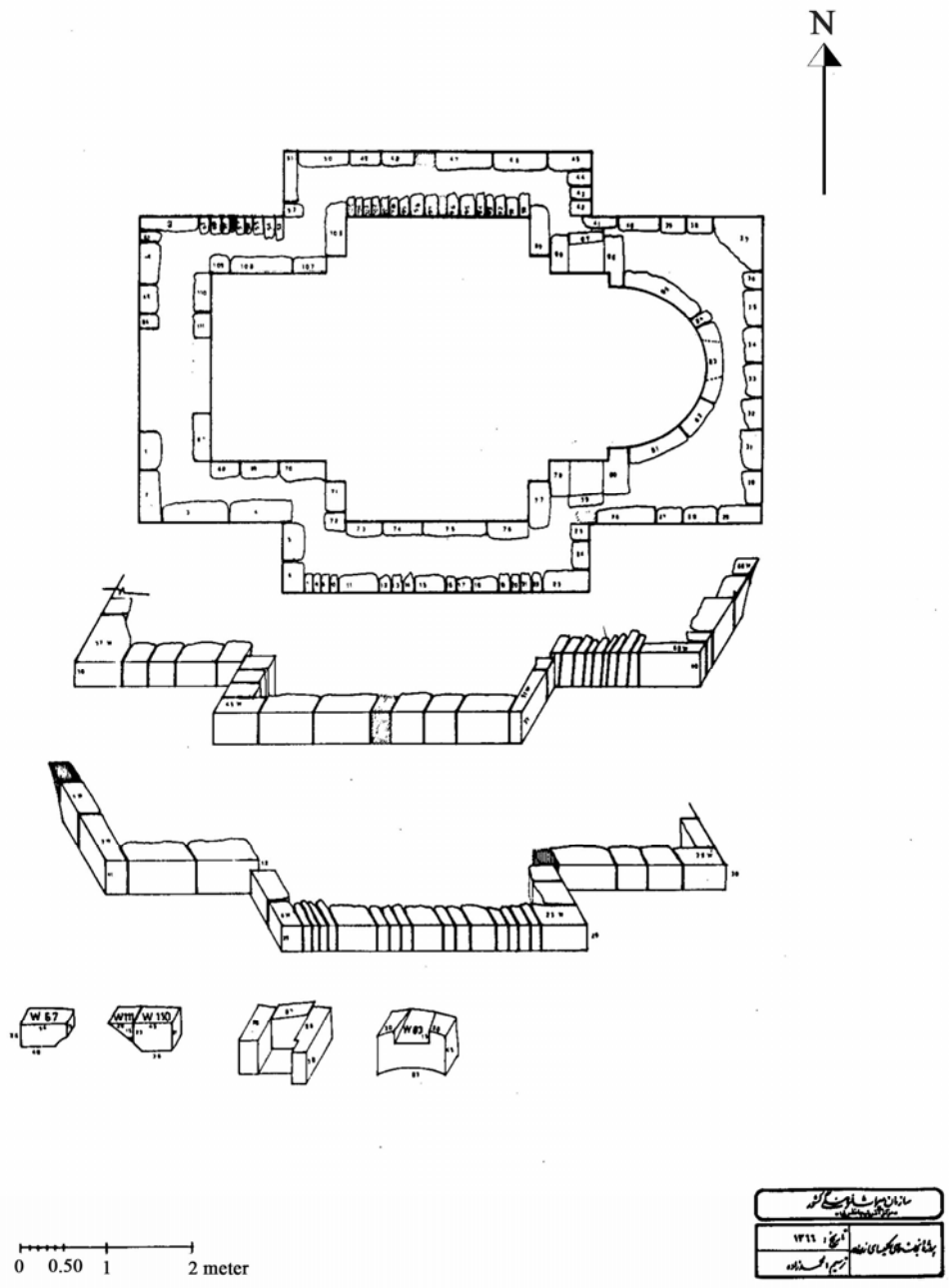
سازمان اسرار و اطلاعات سپاه	
۱۳۱۱	پایان کارگاه آموزشی
۱۳۱۱	تاریخ تصدیق

The Dzordzor Chapel  
Layer V

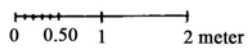
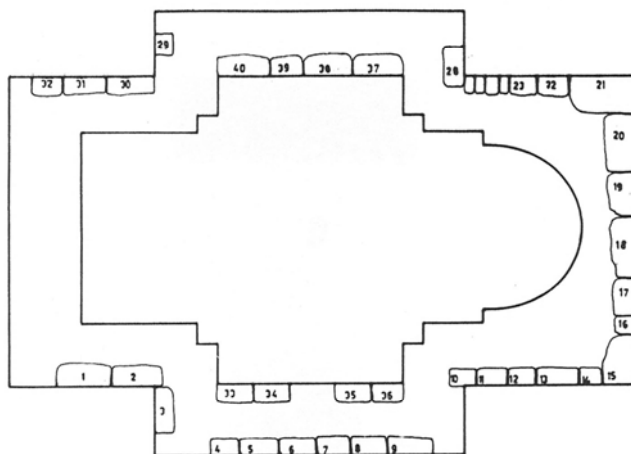


سازمان اسناد و کتابخانه ملی جمهوری اسلامی ایران	
شماره ثبت: ۱۳۱۳	تاریخ ثبت: ۱۳۱۳
شماره ثبت: ۱۳۱۳	تاریخ ثبت: ۱۳۱۳

The Dzordzor Chapel  
Layer W

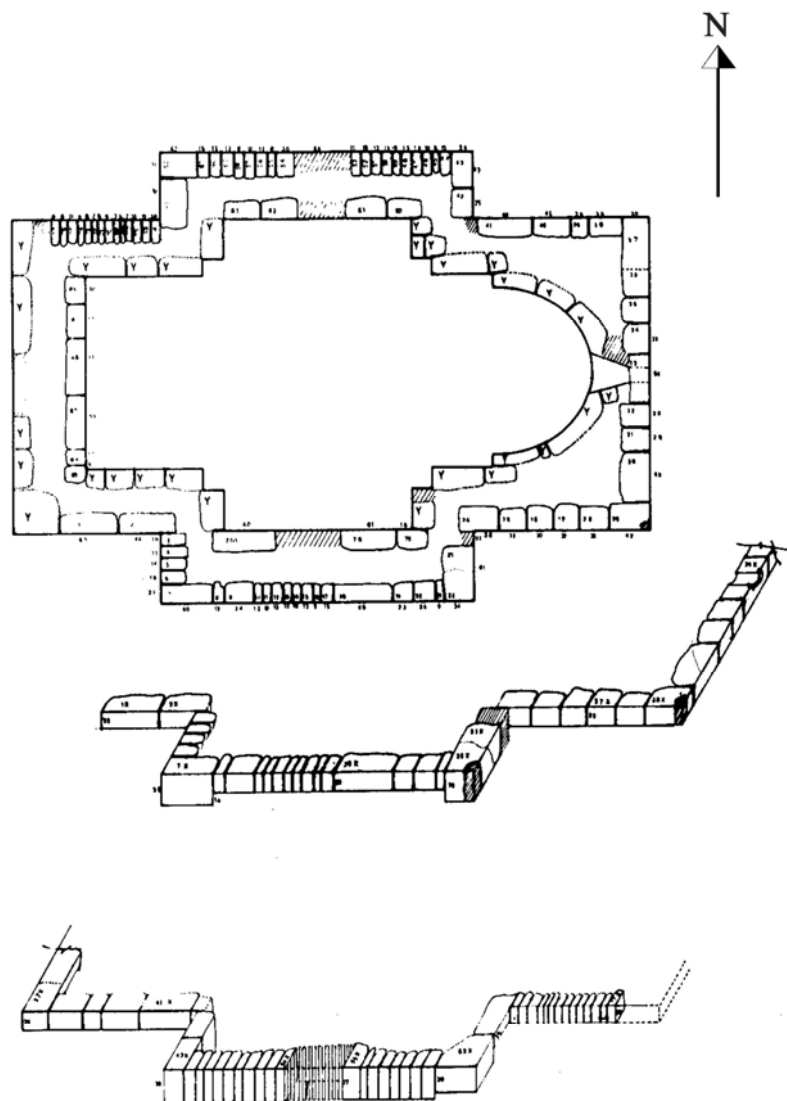


The Dzordzor Chapel  
Layer X-1



سازمان اسناد و کتابخانه ملی جمهوری اسلامی ایران	
شماره سند: ۱۳۱۱	پایه ثبت اسناد: ۱۳۱۱
تاریخ ثبت: ۱۳۱۱	تاریخ ثبت: ۱۳۱۱

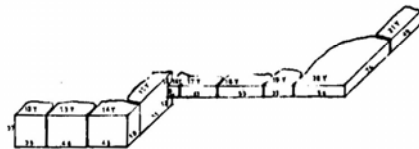
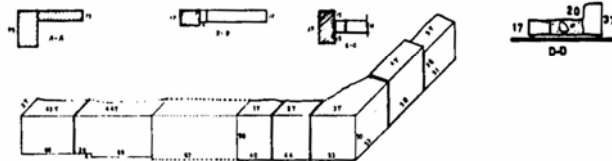
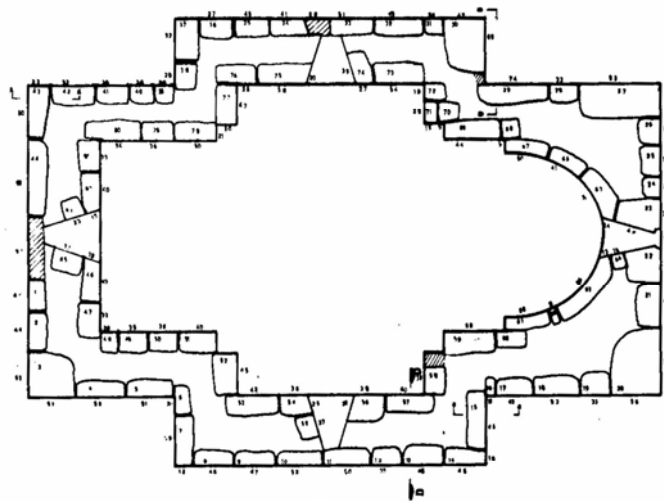
The Dzordzor Chapel  
Layer X-2



0 0.50 1 2 meter

موزه ملی ارمنستان	
1911	Հայաստանի Հանրապետության Գեղարվեստի և մշակութային ժառանգության նախարարություն
ՀՀ ԳԵՂԱՐՎԵՍՏԻ և մշակութային ժառանգության նախարարություն	

The Dzordzor Chapel  
Layer Y

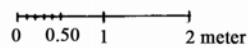
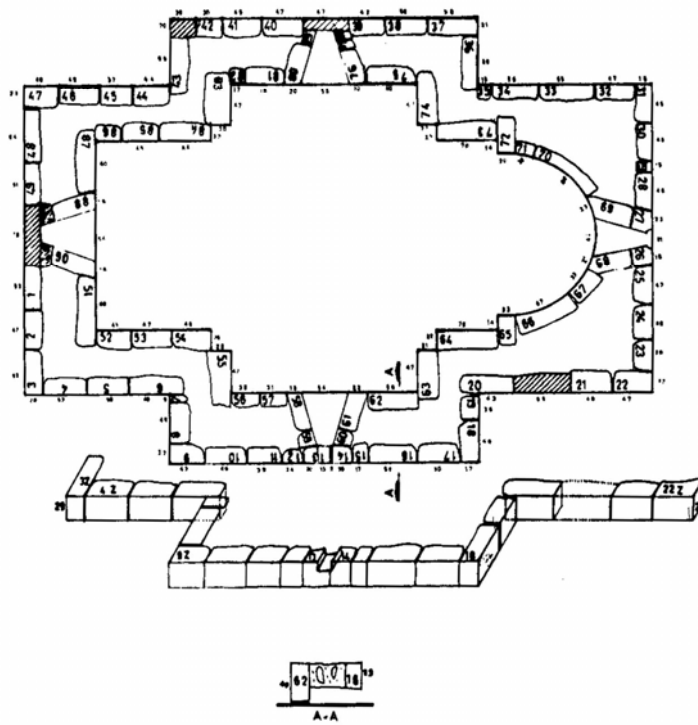


0 0.50 1 2 meter

موزه ملی جمهوری آذربایجان باستانشناسی و تاریخ	
۱۳۱۱ تاریخ: ۱۳۱۱	باستانشناسی و تاریخ تاریخ: ۱۳۱۱



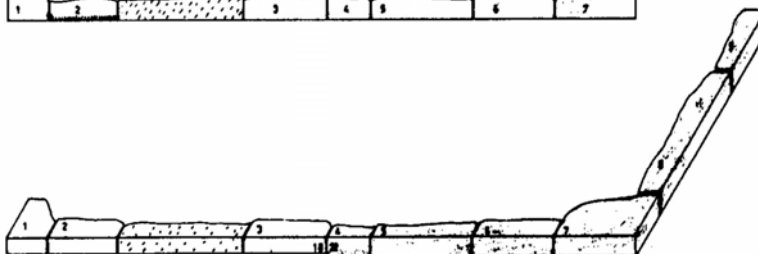
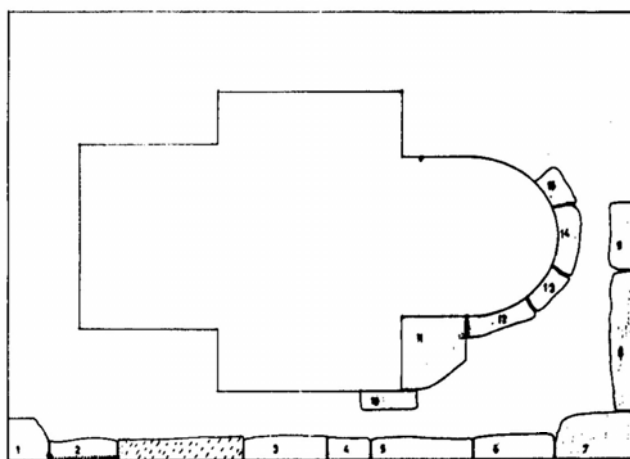
The Dzordzor Chapel  
Layer Z



سازمان اسرار و اطلاعات سپاه	
بنگاه ثبت اسناد و معماران	
شماره: ۱۳۱۱	تاریخ: ۱۳۸۵
موضوع: ...	...

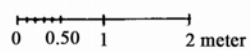
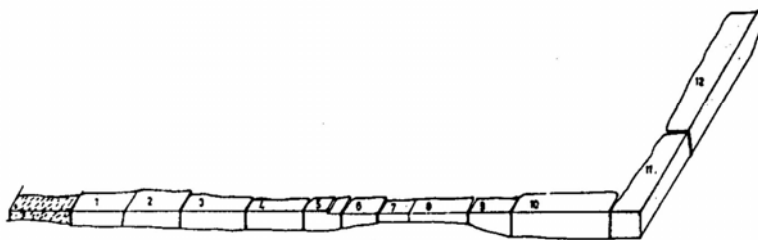
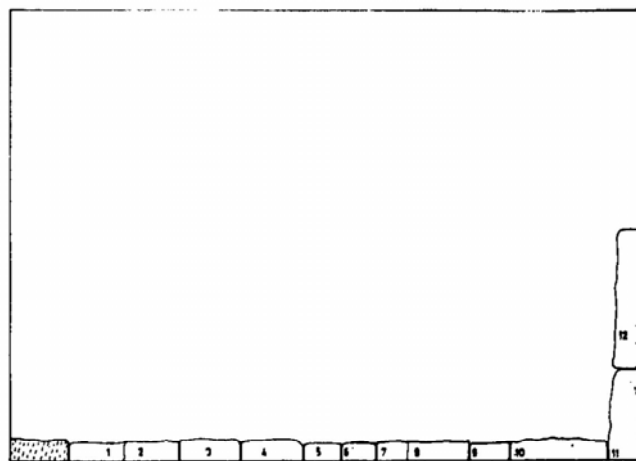
**The Dzordzor Chapel**

Layers I' and J' ( The layers I' - J', K' and L' belong to the foundation of the Monument and laid on the natural rocks of the mountain ).



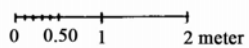
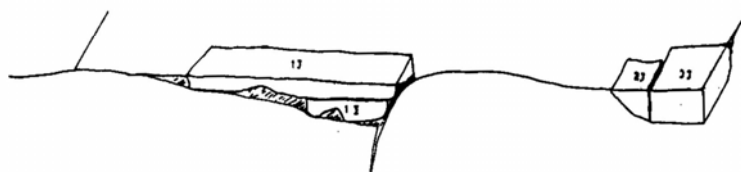
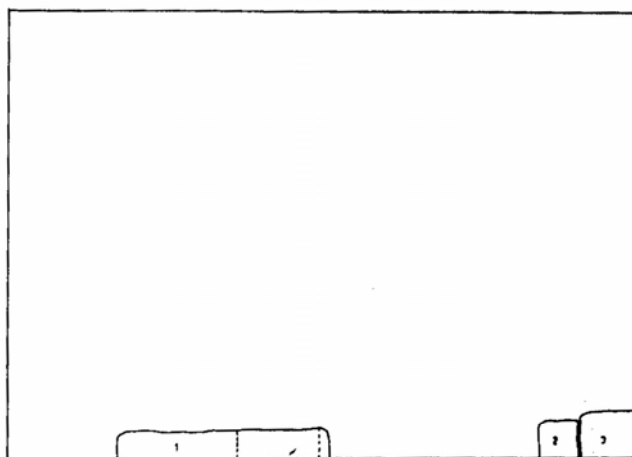
موزه ملی جمهوری آذربایجان باستانشناسی و تاریخ	
۱۳۱۱ تاریخ:	باستانشناسی و تاریخ
تاریخ:	

The Dzordzor Chapel  
Layers K'



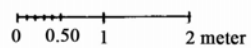
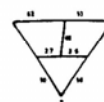
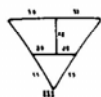
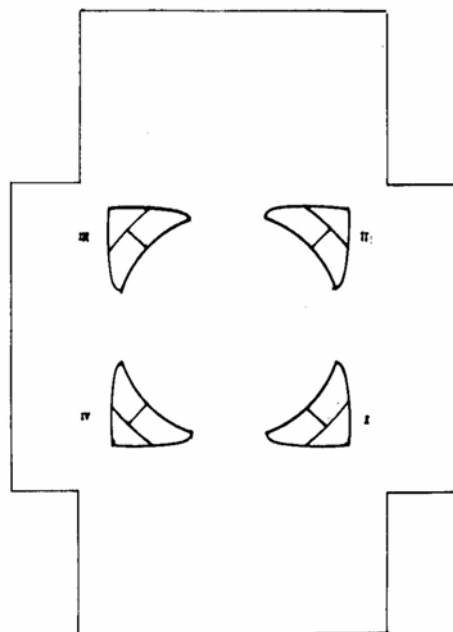
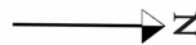
سازمان اسرار و اطلاعات سپاه	
بنایان و کاوشهای باستان‌شناختی	
شماره: ۱۳۱۱	تاریخ: ۱۳۵۰
محل: ...	...

### The Dzordzor Chapel Layers L<sup>2</sup>



موزه ملی جمهوری آذربایجان	
تاریخ: ۱۳۱۱	پلان: ۱۳۱۱
مکان: ...	...

The Dzordzor Chapel  
The squinches.



موزه ملی ایران سازمان اسناد و کتابخانه ملی جمهوری اسلامی ایران	
۱۳۱۱ ۱۳۱۱	۱۳۱۱ ۱۳۱۱



The Dzordzor Chapel in its original emplacement now covered with the water of the artificial lake formed behind the Baron Dam. The dam was built behind the Chapel on the right side of the picture. View towards the SE.



The Dzordzor Chapel in its original emplacement. The façade and the entrance. View towards the E.



The Dzordzor Chapel in its original emplacement. The northern façade. View towards the South.





The Dzordzor Chapel in its original emplacement. Interior view towards the E.



The Dzordzor Chapel in its original emplacement. Preparation for the dismantling of the monument. View towards the NE.



The Dzordzor Chapel in its original emplacement. The dismantling of the monument. View towards the SSW.



The Dzordzor Chapel. A dismantled layer of the monument laid on the ground for numeration and transportation to the new emplacement.



The Dzordzor Chapel. Random stones found around the monument and belonging to the lower part of its dome.



The Dzordzor Chapel. The unfinished chapel in its new emplacement.  
View towards the E.



The Dzordzor Chapel. The monument in its new emplacement. View towards the SE.



The Dzordzor Chapel. The consecration day of the Chapel by the Armenian Patriarch in the presence of the local authorities.



**Map of the Ruins of  
Darreh-Shâm Village, its Church  
and Cemetery**

## **Tourism Development**

**Programs for St. Thaddeus, Dzordzor and St. Stepanos areas**

## **Tourism Development**

### **Programs for St. Thaddeus, Dzordzor and St. Stepanos areas**

Naturally, suitable accommodation places are among the basic needs for tourist attraction. In this respect, the construction of a guesthouse was planned near the St. Thaddeus monastery. The Did-e Now Consulting Engineers Co. was entrusted with the project. Taking in consideration the especial topographical conditions of the area, the company started to study a guesthouse project provided with 8 small rooms, 2 sitting rooms, full sanitary services as well as 30-40 person dining rooms.

The guesthouse location would be in a valley adjacent to the Qara-Kilsa village where it is neither visible from the Monastery nor from the road. Besides, it will not overshadow the overall landscape view of the Monastery.

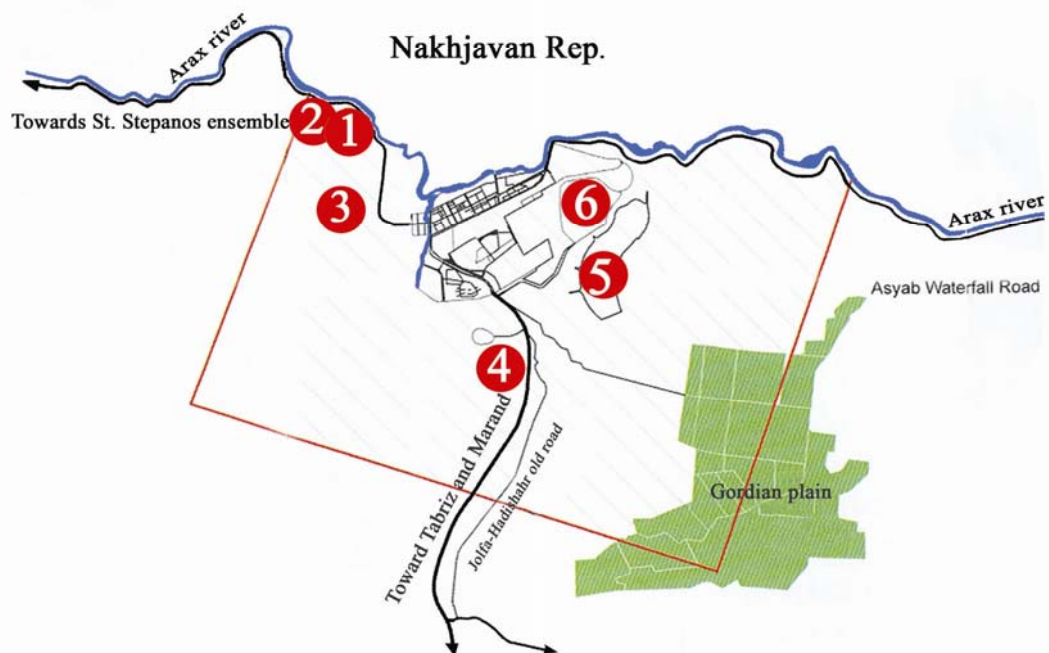
The guesthouse may be used as a residence for 2-days tourist small groups. The travelers can, after an 18 hours journey from Tehran to visit the St. Stepanos Ensemble, head for St. Thaddeus and spend the night in the guesthouse. The next day, they would have time to visit the St. Thaddeus Monastery and leave for Tabriz, or even Tehran, after a detour via the Dzordzor Chapel on their way back.





**Jolfa, the Aras Free Zone  
in the vicinity of the St. Stepanos Ensemble**

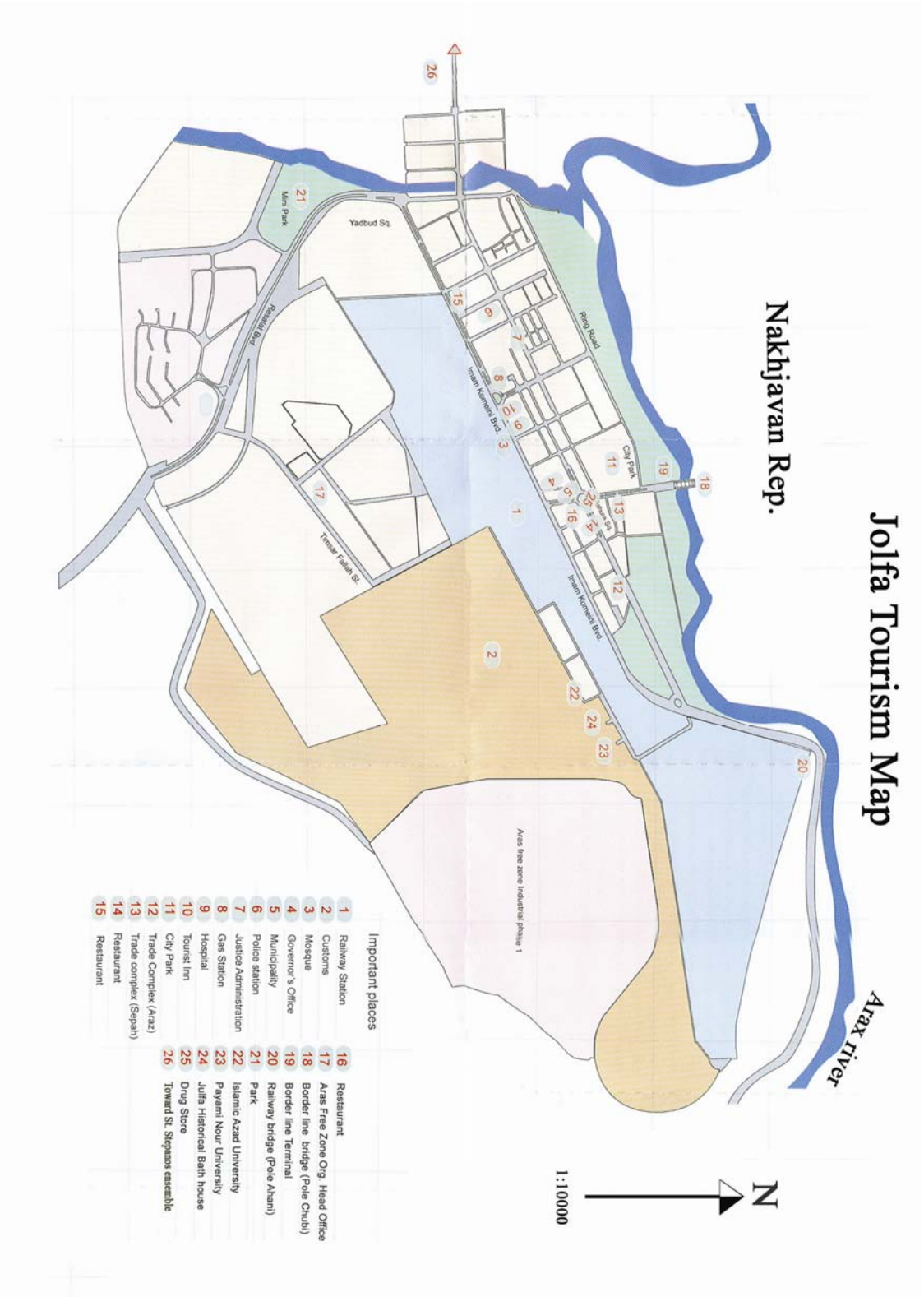
## Aras Free Zone Map



Some of the development project in The Aras Free Zone

- 1- Aras Mountain Park
- 2- Riverside park
- 3- Aras Hotel (4stars)
- 4- Access Road (to be widened)
- 5- Industrial Zone
- 6- Railway (to be extended to the Industrial Zone)

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## **Introduction to the Aras Free Zone**

Text translated from documents in Persian provided by the Aras Free Zone authorities

Bordering the autonomous Republic of Nakhjavan, Armenia and the Republic of Azerbaijan, the Aras Free Zone shines as a gem in the virgin and eye-catching nature of the northwestern Iran. The region is full of natural attractions such as the Sabalan (Savalan) Peak, Inalou and Chichaklou forests, Asiab Kharabeh waterfall as well as ancient monuments such as the Kabud Mosque, the Khoda-Afarin Bridge and especially the St. Thaddeus as well as St. Stepanos Monasteries. Suitable geographical conditions and temperate climate, lush greenery edging the Arax River with the Arasbaran forests, the lofty peaks of Kiamaki and Kantal, increase the natural beauties of the region.

The town of Jolfa is the regional center. It is 137 kilometers away from Tabriz and 765 kilometers from Tehran.

### **Aras Free Zone Organization**

With the aim of facilitating the implementation of developmental and infrastructural projects, economic development, growth of investment, augmentation of industrial, production and export as well as processing industries, job creation, and an active presence in the regional and global markets, the establishment of the Aras Free Zone Organization was approved by the Iranian Parliament on August 24, 2003. In the late September 2004, the Aras Free Zone was effectively established.

The Zone and its affiliated companies are exempt from the Iranian public financial and administrative laws and regulations. They are governed solely on the basis of the Free Industrial-Trade Zones Act of the Islamic Republic of Iran and its related articles.

### **Climate and Weather**

- Location: Semi-arid and temperate region in northwestern Iran.
- Annual precipitation: 225-400mm
- Average temperature: 15C
- Cold days: 50/year
- Average sunny hours: 2610hrs
- The wind direction is mostly toward the east and the northeast. The severest wind blows in March (30m/s speed) with the percentage of 14.9

### **Infrastructures Transport networks**

- Rail transportation network: Established a hundred years ago, the Jolfa-Tabriz line is the first long-distance Iranian railway. It is also the only electric railway in the country. The

line connects the Arax Free Zone to the Caucasus, Russia, the Black Sea and Europe in the north, Central Asia in the north-east, Turkey in the west and the Persian Gulf and the Indian Ocean in the south.

- Road transportation network: The Tabriz-Jolfa road links the entrance and exit gates of the city to the Nakhjavan Autonomous Republic as well as Armenia and the Republic of Azerbaijan via Jolfa, Nourduz and Khoda-Afarin. The road extending from Bazargan (on the Turkish border) to Bilesvar connects the region to the CIS and Europe.

- Air transportation network: Tabriz and Nakhjavan airports are currently operational.

- Energy: At present, the region is sufficiently supplied with oil, gas and electricity.

- Telecommunication: The region is fully under coverage of telecommunication services.

- The following infrastructural projects are being considered: the construction of the Jolfa airport, the expansion of Tabriz-Marand-Jolfa highway and the building of Jolfa-Aslandouz railway.

#### **Agriculture sector status quo and potentialities**

- Agricultural land inside the Zone: 4,000 ha

- Iran's share of water from the Arax River: 29.5 m<sup>3</sup>/s

- Gardian Plain: The area is located in the south of Jolfa and measures 1800 hectares. The irrigation water comes from the Arax River at the rate of 1.4 cubic meters per second. Apricots, grapes, almonds, peaches, cherries, sugar beets and alfalfas are the main agricultural products of the Gordian plain.

- Jolfa Greenhouse Estate: The Estate measures 140 hectares. It has 200 greenhouse units each provided with an average surface of 2500m<sup>2</sup>.

- Golfaraj Plain project: Upstream along the Arax River, above Golfaraj, Yekanat and Harzandat, 100,000 hectares of agricultural lands will be watered in this area through droplet irrigation method.

- Khoda-Afarin Dam project: The dam will have a capacity of one billion sixty hundred and twenty cubic meters of water sufficient for irrigating 74,000 hectares of land.

- Road transportation network: The Tabriz-Jolfa road links the entrance and exit gates of the city to the Nakhjavan independent state as well as Armenia and Azerbaijan via Jolfa, Nourduz and Khoda-Afarin. The border road extending from Bazargan to Bilesvar connects the region to the CIS and Europe.

- Air transportation network: Tabriz and Nakhjavan airports are

currently in operation

- Energy: At present, the region is sufficiently supplied with fuels (oil, gas and electricity).
- Telecommunication: The region is fully under coverage of the telecommunication service.
- In-hand infrastructural plans: Establishment of airport, expansion of Tabriz-Marand-Jolfa highway, establishment of industrial estates and the Jolfa-Aslandouz railway.

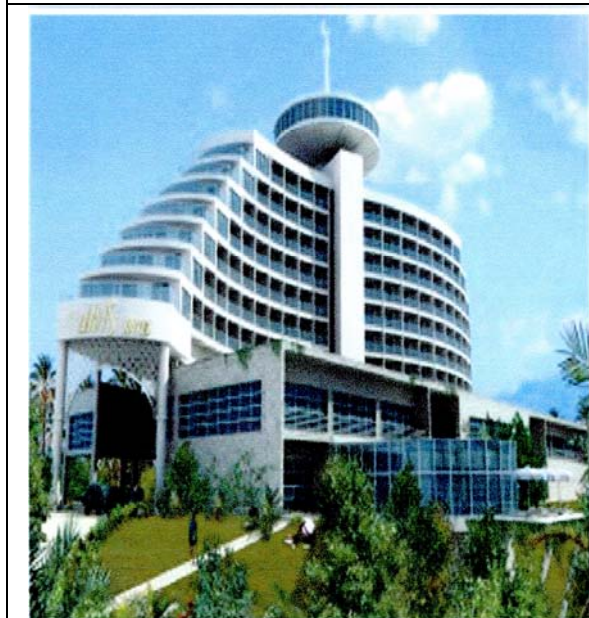
Agriculture sector status quo and potentialities:

Agricultural lands: 4,000 ha

Iran's share from Aras River: 29.5 m<sup>3</sup>/s

- Gardian Plain: The plain measures 1800 hectares area located in the south of Jolfa. The exploitation of water from Aras River is 1.4 cubic meters per second. Apricot, grape, almond, peach, cherry, beet and alfalfa are the main agricultural products of the plain.
- Jolfa greenhouse estate: The estate measures 140 hectares area comprising 200 greenhouse units, each 2500 square meters area on the average
- Golfaraj Plain project: By implementation of the plan along the Aras River bank, 100,000 hectares area of agricultural lands upstream of Golfaraj and Yekanat and Harzandat will be watered through droplet irrigation method.
- Khoda-Afarin Dam project: The dam has the capacity for reserving one billion sixty hundred and twenty cubic meters of water which is sufficient for water cultivation of 74,000 hectares area of land.

## Tourism development programs in the Aras Free Zone



### The 4-Star Aras Hotel

The 4-Star Aras Hotel is one of the projects undertaken by the Aras Free Trade Zone. It is due to be completed within 20 months with the following specifications:

- 1- Built-Up Area: 13,554 m<sup>2</sup>.
- 2- Number of rooms: 115 (130 single-bed rooms, 163 double-bed rooms and 22 luxurious suits).
- 3- Surface area: 18,000 m<sup>2</sup>.
- 4- Number of floors: 12 and one rotating restaurant.
- 5- Two separated halls: capacity 400 seats each, one ceremonial hall and one amphitheatre
- 6- Other facilities of the project:
  - A) Sport spaces
  - B) Swimming pool, Jacuzzi, cold water pond, dry and steam sauna
  - C) Barbershops and beauty saloons
  - D) Industrial kitchen



### Kuhestan Park

The Kuhestan Park at Jolfa is 4 kilometers away from the St. Stepanos access road. The park measure about 11 hectares and is situated next to the Arax River's shore in the mountainous part of the region.

The project started in 2007. It will be equipped with Fountains, waterscapes, an artificial lake, a restaurant, a prayer room, restrooms, a buffet, and green spaces.





### International Conferences Hall

Project description: International meeting will take place in this building.

Project Value: 505,470,945 rials

Design period: 4 months

Progress: 40%

	<p style="text-align: center;"><b>Vahdat Coastal Park</b></p> <p>Project description: The park will be built next to the Arax River.</p> <p>Project Value: 890,567,526 rials</p> <p>Design period: 75 days</p> <p>Progress: 50%</p>
	<p style="text-align: center;"><b>Cable Car</b></p> <p>Dasht Gardan Cable car: Considering the variety of the projects under consideration and the vastness of the area, the need for launching a cable car enabling the visitors to look over the projects and the landscape appeared self evident. Three stations are to be built over the 1800 hectares land of the Dasht Gardan. The project has to be completed within 16 months.</p>
	<p style="text-align: center;"><b>Airport</b></p> <p>Project description: Presently understudy.</p> <p>Project Value: 7,981,000,000 rials</p> <p>Design period: 10 months</p> <p>Area: 7,000,000 m<sup>2</sup> (700 ha).</p>

**List of in-hand projects in the 3-month started from March 21, 2007**

<b>No.</b>	<b>Contract Subject</b>	<b>Contract Year</b>
1	Preparing the drawings and topographic plans within the area limits	2005
2	Soil mechanics studies at the tourism site	2005
3	Geotechnical studies at the site of hotel	2005
4	Geotechnical studies within 260 ha limits	2005
5	Airport feasibility studies	2006
6	Management on airport feasibility studies and the airport comprehensive plan	2006
7	Management of the plan for construction of Aras 4-Star Hotel	2006
8	Offering in-situ supervisory services	2006
9	Surveying and preparing topographic plans of the hotel and the railway station	2006
10	Designing the international conferences auditorium	2006
11	Developing, controlling and presiding over the mountainous park plan	2006
12	Airport comprehensive plan studies	2006

**List of underway projects in the 3-month started from March 21, 2007**

<b>No.</b>	<b>Contract Subject</b>	<b>Contract Year</b>
1	Establishment of an Iranian railway within the phase 1	2005
2	Installing information road signs	2006
3	Designing and manufacturing information signs	2006
4	Locating the points and buildings of border posts	2006
5	Curbing the phase one of the region	2006
6	Building the second lane of the Marand-Jolfa Road	2006
7	Establishment of the second phase of the industrial estate	2006
8	Asphalting the thoroughfares	2007

**List of EPC (Engineering, Procurement, Construction) projects in the 3-month started from March 21, 2007**

<b>No.</b>	<b>Contract Subject</b>	<b>Contract Year</b>
1	Design and creation of Aras mountainous park	2006
2	Design and construction of Aras 4-Star Hotel	2006

*The Armenian Monastic Ensembles  
in the Iranian Azarbayjan*

**Timeframes for the implementation of  
the management plan**

## **St. Stepanos Ensemble Timeframe**



### Saint Stepanos Monastery: Tourism activities

<b>Short-term Plan (One-year) Management Plan</b>	<b>Mar. 21- Sep. 20, 2007</b>	<b>Sep. 21, 2007-Mar. 19, 2008</b>	<b>Comments</b>
1- Overall cleaning of the area for the health of the tourists who spend the night inside tents close the St Stepanos	√	√	
2- Increasing the number of waste bins	√	√	
3- Offering short-term training to rangers for maintaining the hygienic conditions, preserving the gardens and forests, as well as paying attention to the proper exploitation of natural resources.	√	√	
4- Installing information signs and deterrent signs in Persian and English	√	√	
5- Publishing brochures and booklets for tourists	√	√	
6- Development of public welfare services (potable water, cleanliness, sanitary services, dumping places, ticket sale and bookstores)	√	√	
7- Maintenance of the trees in the gardens and in the forests by irrigation, and the restoration of the canals	√	√	

<b>Mid-term Plan (Three-year)</b>	<b>2007</b>	<b>2008</b>	<b>2009</b>	<b>Comments</b>
1- Development of tourism facilities, increasing the outflow of the upstream underground water canal located at the south of the St Stepanos Monastery, dredging and restoring the North underground Water Canal and revitalizing the forests in the area.	√	√	----	
2- Expansion of parking lots; increasing the number of platforms for the tourists who may wish to stay a night or 2.	----	√	√	
3- Installing light kitchen areas for camping purposes and increasing the number of water.	----	√	√	
4- Publishing brochures, postal cards and books in English, Armenian and Persian for the tourists.	√	√	----	

5- Development of archeological researches and the publishing of the new findings.	----	√	√	
6- Training courses for regional tour guides.	√	√	√	
7- Data collecting (pictures, maps textual documentation). Establishment of a website	√	√	----	
8- Cooperation with tour and travel agencies	----	√	√	
9- Offering special facilities to students who wish to develop their knowledge on the Armenian Ensembles.	----	√	√	
10- Raising tourist awareness through conferences, distribution of brochures and other relevant materials.	√	√	√	
11-To add substantially to the present water supply by making a 2km pipeline to reach the Arax River.	----	√	√	

<b>Long-term plan (ten-year)</b>	<b>2007-2011</b>	<b>2012-2016</b>	<b>Comments</b>
1- modifying the access roads and arteries in order to reduce the road accidents (preferably by adding 2 more lines to the existing ones)	√	√	
2- Laying the grounds for activity of tour and travel agencies and providing them with vehicles for public transportation from Jolfa to the site	√	----	
3- Establishment of hotels and welfare facilities for different categories of users in the city of Jolfa. The task will be facilitated through allocation of loans and lands.	√	----	A 4-star hotel is being constructed in the Arax Free Zone
4- Creating new tourist attractions (wildlife, fishing,...)	√	√	

### Darreh Sham village

<b>Short-term (One-year) maintenance and repair plan</b>	<b>Mar. 21- Sep. 20, 2007</b>	<b>Sep. 21, 2007-Mar. 19, 2008</b>	<b>Com ments</b>
1- Cleaning the inside and outside spaces of the Church and collecting the waste.	√	√	
2- Maintenance of the church by repairing its roof and gutters, collecting the water on the roof and the surface waters	√	√	
3- Repairing the walls around the cracks and crevices.	√	√	
4- Completing the existing documentation with new maps, photographs and by collecting historic information as well as deciphering the inscriptions on the tombstones of the graveyards of Darreh-Sham village.	√	√	

### Works to be carried out in the Darreh Sham Church

<b>Mid-term Plan (Three-year) : repair and maintenance plan</b>	<b>2007</b>	<b>2008</b>	<b>2009</b>	<b>Comments</b>
* Reinforcement of the foundations	----	√	√	
* Filling up of the gaps in the walls to stop the water infiltration	----	√	√	
* Repair of the roof and the dome, including the collect the excess soil.	----	√	√	
* Reconstruction of the cribs and the restoration of the slopes, insulations, brickworks and the gutters	----	√	√	
* Renovation of the safety walls	----	√	√	
* Restoration of the brick dome and the renovation of the wooden dovetails joints under the dome.	----	√	√	
* Restoration inside the church, especially on its walls.	----	√	√	
* Restoration of the 2 rooms on the two sides the altar; restoration of the altar and the windows.	----	√	√	
* Restoration of the internal overlays and the floor together with the entrance door.	----	√	----	
* Slope making around the Church, stone flooring of the sidewalks of the Church and making gutters to collect the rainwater.	----	√	√	
<b>Ruins of the Darreh Sham Village</b>	----	√	√	
* Minimalist restoration of the main ruined houses of the Darreh Sham Village	----	√	√	
* Minimalist cleaning of the major thoroughfares of the village especially in view of facilitating the access to the church.	----	√	√	
* Maintenance of the ruins of the Darreh Sham Village as they stand. NB. No one is allowed to disturb the site in a way or another. Earthmoving and discharging of	----	√	√	

rubbles in the area is strictly forbidden. Collecting the stones and rubbles detached from the buildings or moving them is also prohibited. The Maintenance of the Church or other somehow well preserved ruins in Darreh Sham village should never cause any damage to the humbler constructions of the village as they stand now. The popular and anthropological characters of these relics of the yesteryear are to be kept undisturbed.				
* Documentation and study for the preservation of the cemetery and its tombs.	----	√	√	
* Maintenance and restoration of the water canal sourced from the Aq-Chai River	----	√	√	

### Darreh Sham village

<b>Long-Term (Ten-Year) Repair and Maintenance Plan</b>	<b>2007-2011</b>	<b>2012-2016</b>	<b>Comments</b>
* Continuous maintenance of the buildings and repairing the possible damages caused by natural causes or by the tourists.	√	√	
* Investigating now inaccessible Armenian remains once signaled along the Aq-Chai River and other places for their possible inclusions in future in the WH List. This possibility is quite remote, but the sites should nevertheless be investigated at the very least for scientific reasons. To start with, the studies will be focused on the ruined churches of Saint George and Serkis as well as the Tomb attributed to the “Prophet Jerjis” (St. George, martyred in 303 by the roman emperor Diocletian).	√	√	
* Repair and maintenance of the abovementioned places	√	√	
<b>Tourism facilities of Darreh Sham:</b>			
1- Water and electricity supplies are to be provided for.	√	----	
2- Development of parkings and restrooms spaces outside of the Core Zone. Establishment of W-Cs, water drinking places, sunshades and benches.	√	√	

## **St. Thaddeus Ensemble Timeframe**

### St. Thaddeus Monastery Ensemble : Tourism activities

Short-Term (One-Year) Plan	Mar. 21- Sep. 20, 2007	Sep. 21, 2007- Mar. 19, 2008	Comments
1- Overall cleaning; collecting the wastes after daily visits of the tourists and pilgrims.	√	√	
2- Increasing the number of waste bins.	√	√	
3- Installing information signs. Re-training of the guards in relation with tourism.	√	√	
4- Publication of brochures in Persian, English and Armenian languages containing information on the history of the site.	√	√	

Mid-term Plan (Three-year) Preparing a plan for development of tourism facilities and services including:	2007	2008	2009	Comments
1- A plan for organizing the services for pilgrims including: expansion of the parking spaces, increasing the number of the tents, water drinking outlets, sanitary restrooms, dish washing places, camping kitchens and barbeques, an outdoor amphitheatre, electrical facilities, furniture (benches and sunshades), directional and information signs posts.	----	√	√	
2- continuation of the above mentioned plan in the mid-term plan	----	√	√	
3- Publishing brochures, postal cards and booklets in Persian, English and Armenian languages for offering the necessary information to visitors for observing the sanitary rules and avoiding to damage the site.	----	√	√	
4- Collecting pictures, data and maps for a website.	√	√	√	

5- Archaeological investigations in the northern, southern and eastern sections of the complex which may date back to the first millennium BC.	----	√	√	
6- Publication of the archaeological findings.	----	√	√	
7- Cooperation with tour and travel agencies coiled with the dissemination of information.	√	√	√	
8- Providing facilities for the visit of scholars, students and university students; single or tour visits.	----	√	√	
9- Establishment of ticket sale boxes and book stores.	----	√	√	
10- Setting up of exhibitions (photographs or materials related to the Armenian culture)	----	√	√	

<b>Long-Term (Ten-Year)</b>	<b>2007-2011</b>	<b>2012-2016</b>	<b>Comments</b>
1- Improving the access roads in order for reducing the road accidents (expansion of roads to two lanes)	√	----	
2- Laying the grounds for activity of tour and travel agencies and providing them with vehicles for public transportation from Jolfa to the site	√	√	
3- Establishment of hotels and welfare facilities in different levels in the city of Jolfa via allocation of loans and lands	√	√	
4- Creating new tourist attractions (environment protection, forestry, wild environment, fishing,...)	√	√	

## **DzorDzor Chapel Timeframe**



### Dzordzor Chapel: Repair and Maintenance Plan

Short-Term (One-Year)	Mar. 21-Sep. 20, 2007	Sep. 21, 2007-Mar. 19, 2008	Comments
A) Modifying the slope of land in the outer premise of the church mainly for collecting the surface waters	√	----	
B) Restoration of the stone flooring of the Chapel	√	√	

Mid-term Plan (Three-year)	2007	2008	2009	Comments
A) Continuing the modification of the slope of the outer space of the Chapel mainly for collecting the surface waters.	√	√	----	
B) Restoration of the stone platform.	----	√	----	
C) Restoration of the entrance step from outside to inside of the Chapel.	----	√	----	
D) Restoration of the detached or damaged stones in the internal and external spaces of the Chapel as well as on its dome.	----	√	----	

Long-Term (Ten-Year)	2007-2011	2012-2016	Comments
Continuation of the repairs and maintenance of the Chapel and its premises.	√	√	

### Dzordzor Chapel: Tourism activities

Short-Term (One-Year) Plan for 2007-2008	Mar. 21-Sep. 20, 2007	Sep. 21, 2007-Mar. 19, 2008	Comments
1- Supplying healthy drinking water. Coordination with the Energy Ministry regarding the occasional use of services in its camp located 2 kilometers away from the Chapel.	----	√	
2- Providing more waste bins.	----	√	
3- Supplying electricity and providing for the illumination of the site.	----	----	
4- Installing direction, information and warning signs posts.	----	√	
5- Publishing brochures in Persian, English and Armenian languages for tourists.	----	√	
6- Negotiating with the Energy Ministry for allocating locations for the establishment of service facilities, access roads, water and electricity facilities	----	----	

<b>Mid-term Plan (Three-year)</b>	<b>2007</b>	<b>2008</b>	<b>2009</b>	<b>Comments</b>
A) Establishment of sanitary restrooms (for men and women)	----	√	√	
B) Supplying drinking water places.	----	√	√	
C) Training the guides and the guards of St Thaddeus Ensemble to handle the programs in connection with Dzordzor Chapel.	√	√	√	
D) Collecting data including photos and historical text for the preparation of a website.	√	√	√	
E) Correcting the present access road to the Chapel from the Energy Ministry Camp and flooring it.	----	√	√	
F) Construction of a small guardroom.	----	√	√	
G) Installing benches and sunshades.	----	√	√	
H) Providing very discreet parking spaces possibly beyond the visitor's sight.	----	√	√	

#### **Dzordzor Chapel: Tourism activities**

<b>Long-term Plan (Ten-year)</b>	<b>2007-2011</b>	<b>2012-2016</b>	<b>Comments</b>
1- Modifying the access road from Chaldoran to the Baron Village (widening the road, road-bedding works, building bridges, asphaltting and installing road signs).	√	----	
2- Providing facilities for putting up those visitors who wish to stay the night in some of the houses of the Baron Village with the locals.	√	----	
3- Creating facilities for fishing and boating in the Baron Dam lake.	√	√	
4- Providing loans and lands to the hoteliers of Maku and Chaldoran for the development of their business if they provide facilities to the visitors who wish to travel to Dzordzor.	√	√	