

ARCHAEOLOGICAL SURVEY OF DVIN OF THE CLASSICAL AND EARLY MEDIEVAL PERIODS

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PhD in History

The multi-layer Dvin archaeological site on the whole covers the period from the 3rd millennium BC to the 13th century AD. The present article is devoted to comparative analysis of corresponding archaeological materials and written sources concerning the survey of the cultural layers of the antique (classical) and early medieval periods of Dvin.

The present level of linguistics and archaeology makes it possible to specify the age of the toponym Dvin by comparative analysis of existing data¹. By summing up the meanings of the words originating from the Proto-Indo-European (PIE) stem *d^[h]eun in Greek (θῖς, genitive θῖνός “heap, sand-bank”²) and in Celtic and Germanic dialects (Cymru, Galliic *dūn* “hillock, mound”, Old Irish *dūn* “fortress”, Lower Breton *tun* “hill”, Old English *dūn* “height, mountain”...) and formulating “settlement on a hill”³, we shall have “[fortress-] settlement on a hill”⁴. There are monuments of the Bronze and Iron Ages in

¹ About this toponym Movses Khorenatsi noted that it “is called Duin (Dvin) in Persian, which is translated as a hill” (Մովսէս Խորենացի, Պատմութիւն Հայոց, Երևան, 1991, էջ 265). Anyhow, there were some doubts about such an assumption (Saint-Martin M.J., Mémoires historiques et géographiques sur l'Arménie; I, Paris, 1818, p. 119. Մովսէս Խորենացի, Հայոց պատմության, թարգմ., ներած. և ծանոթ. Ստ. Մայիսայանի, Երևան, 1990, էջ 281, ծանոթ. 231). Movses Khorenats's information was followed by some researchers (Minorsky M. V., Le nom de Dvin (Revue des études arméniennes, X/I, 1930, pp. 117-120. Հայ ժողովրդի պատմություն, հ. 1, 1971, էջ 761: Քոչարյան Գ. Գ., Դվինը անտիկ դարաշրջանում, Երևան, 1991, էջ 6-8: Kalantarian A. A., Dvin histoire et archeologie de la ville medievale, Neuchatel-Paris, 1996, p. 12). After advancing his hypothesis that the toponym Dvin was brought forward by the Arshakids, V. Minorsky, at the same time says that Khorenatsi speaks not about a distant etymology. Moreover, he does not exclude that it could be even from a pre-Iranian source (Minorsky M. V., op. cit., p. 120). In relation to this toponym N. Byuzandatsi brings parallels from Celtic languages (Ն. Բիւզանդացի, Տեղեկութիւն ի գիրս պատմութեան Սասանեանսի Տարօնեցոյ Ասողիկ կոչեցելոյ, Մ., 1889, էջ 12-13). G. Jahukyan widening the circle of parallels from the Celtic languages, according to the data of modern etymological dictionaries of the Indo-European languages, and considering the origin of those words from the PIE stem *d^[h]eun, substantiates his opinion about existence of the corresponding Iranian word [Ջահուկյան Գ.Բ., Ստուգաբանությաններ, Պատմա-բանասիրական հանգես (ՊԲՀ), 1963, 4, էջ 97, see also Գ.Բ. Ջահուկյան, Հայոց լեզվի պատմություն (նախագրային ժամանակաշրջան), Ե., 1987, էջ 584].

² “The temple that crowns the Acropolis” (Liddell H.G. and Scott R., Greek-English Lexicon, Oxford, 1996, pp. 801, 802, further GEL).

³ Гамкрелидзе Т. В., Иванов В. В., Индоевропейский язык и индоевропейцы, т. II, Тбилиси, 1984, с. 744-745.

⁴ This formula will have an additional substantiation by the comparison of the words originating from the PIE *d^[h]eun – “fortress, stronghold”, “height, mountain”, which has semantic relevance to the terms of urban development (Arm. բուրգն “pyramid, tower”, Gothic *baūrgs* “town, tower”, Old High German *burg* “fortress”, Old Greek *πύργος* “tower, rampart”, GEL, p. 1556), Latin *burgus* “pyramid, fortified settlement”.

Armenia, Asia Minor, Iran, Greece and other parts of Europe and elsewhere corresponding to the formula “fortress-settlement on a hill”.

The lower layers of the Dvin archaeological site dated back to the Bronze and Iron Ages represent periodically reconstructed fortress-sanctuary built on the principle of urban development complex “hill, river, field”, characteristic to other settlements in the Armenian Highland (Shengavit, Metsamor, Armavir, Garni) and other places (Troy, Lugdunum, etc). Hence, taking into account the well-known fact of the existence of sanctuaries on natural and artificial hills, it is necessary to make a version of a formula specifying this subgroup of similar monuments - “fortress-sanctuary on a hill”. Though the existence of a sanctuary on the Dvin’s lower (the 3rd millennium BC) layer is hypothetical and needs to be confirmed by further excavations, anyhow, despite multiple destructions, the traditional continuity of the existence of the sanctuary is a sufficient basis to consider such an opinion acceptable. In Dvin’s next (the beginning of the 1st millennium BC) layer rich cultic material was discovered⁵. Thus, in order to characterize these layers of Dvin it is more typical to make a final proofreading of the formula: “fortress-sanctuary on a height”⁶.

In the vast network of similar settlements mentioned above it is necessary to pay special attention to the component *dūn “height, mountain, hill, city, fortress” of the Celtic toponyms Singidūnum, Eburodūnum, Uxcllodūnum, Vellaunodūnum, Lungdūnum, Mel(l)odūnum, Verodūnum, Noviodūnum, Caiulodūnum, Dūnum archaeological sites that were founded on the hilltops in the river valleys, in the territories from the Lower Danube to the Pyrenees and the British Isles. In its origin and meaning the component *dūn is harmonious with the toponym Duin (Dvin) in the Eraskh (Arax) valley; Girā-duvīn, Lala-duvīn of the Gorgan valley and the component duvīn of the toponyms of other archaeological sites. This circumstance makes the hypothesis that the toponym Duin (Dvin) under discussion originated from the Indo-European communion, the PIE stem *d^[h]eun more convincing⁷.

Artashes I (180-160 BC), the founder of the Haykazun-Ervandakan’s branch, the Artashesian dynasty reunited the border districts [except the kingdom of Tsopk (Sophene) where reigned the Armenian king Zareh] which had been disjoined from the Armenian state during the last period of the reign of the Ervandakan dynasty and strengthened the political independence of the kingdom of Great Armenia. In his extensive project of creating powerful statehood he attached special importance to both the enlargement of international transit trade routes passing through the Armenian

⁵ Кушнарева К. Х., Древнейшие памятники Двина, Ереван, 1977.

⁶ Քոչարյան Գ. Գ., Դվին տեղանվան վաղեմության հարցը, «Լրաբեր» հասարակական գիտությունների, 2, 2000, էջ 134:

⁷ Ibid, p. 136.

Highland and urbanization of the country⁸. The concentration of various settlements around highways and their embranchment networks, as well as the expansion of an irrigation canal system inherited from the Van-Tosp period contributed to the rapid development of the country's economy⁹.

Artashes I transferred the capital city from Ervandashat to the newly-founded Artashat - on the hills of the peninsula formed by the rivers Eraskh and Metsamor¹⁰, thus he attached vital importance to the surrounding agricultural district, *Vostan Hayots*¹¹ (the Armenian Royal estate). For the overall economic, military and cultural development of the country the protection of more vulnerable northern gates of the new capital city had special importance. The **Dvin hill**, controlling the important strategic junction of "the proper arterial highway"¹² trade routes and those leading to Garni and the Sevan Basin, fully provided the solution to this problem. The hill was well protected from the Northern rear by the height of the Tiknuni palace, from the West - by the river Azat and from the East - by the ridges of the *Urts range*¹³.

Dvin was a sanctuary, probably a fortress-sanctuary since the 3rd millennium BC. At the beginning of the 1st millennium BC the cultic importance of Dvin fortress - sanctuary was rather powerful.

In a dense network of settlements in the northern rear of Artashat¹⁴ Dvin was distinguished by its beneficial geographical location, longevity of cultic function and significant economic potential¹⁵.

During the Artashesian period thick mud brick walls (3.0 m wide) were rebuilt on the massive stone base around the hilltop of Dvin with tower-observatories controlling the valleys of the rivers Eraskh, Metsamor and Azat, and even providing a wide view of the northern approaches to Artashat.

⁸ Զարյան Ա., Ակնարկներ հին և միջնադարյան Հայաստանի քաղաքաշինության պատմության, Երևան, 1986, էջ 26-27: See also Քոչարյան Գ., Արտաշես Ա Բարին որպես հզոր պետականություն կերտող (կերպարային դիմանկարի վերականգնման փորձ), Գիտական աշխատություններ III, Գյումրի, 2000, էջ 25-26:

⁹ Քոչարյան Գ., Հայաստանի գյուղատնտեսությունը մ. թ. ա. III-I դդ., ՊԲՀ, 1, 2011, էջ 257-259:

¹⁰ Մովսես Խորենացի, էջ 176:

¹¹ Երեմյան Ս. Տ., Հայաստանը ըստ "Աշխարհացոյց"-ի, Երևան, 1963, էջ 41:

¹² "The proper arterial highway" run from Vardgesavan/Vagharshapat to the city of Artashat (Ագաթանգեղոս, Հայոց պատմություն, քննական բնագիրը Գ. Տեր-Մկրտչյանի և Ս. Կանայանցի, աշխարհաբար թարգմ. և ծանոթ., Ա.Ն. Տեր-Ղևոնդյանի, Երևան, 1983, § 192):

¹³ Քոչարյան Գ., Անտիկ Դվինը Արտաշատի պաշտպանական համակարգում, Հանդես ամսօրյա, 1-12, 1996, էջ 342:

¹⁴ The archaeological material in the rear of Artashat, in the territory of present Upper Artashat, Norashen, Inner Dvin, Hnaberd, Kaghtsrashen, Aygezard, Kanachut, Deghdzut, Arevshat, Ditak villages outline a dense network of settlements of the classical period. See Քոչարյան Գ. Գ., Ոստան Հայոց գավառը Արտաշատի մերձքաղաքային տնտեսական տարածք, ԼՀԳ, 2, 1998, էջ 172-176:

¹⁵ Քոչարյան Գ. Գ., Անտիկ Դվինը ամրոց-սրբավայրից արքայանիստ քաղաք, Բանբեր հայագիտության, 1, 2014, էջ 26-46:

In almost all parts of the hill's slopes can be seen the distorted ruins of the walls—with massive stone masonry, reinforced base of mud mortar and upper part of raw brick. In the south-eastern part half-destroyed foundations of the tower with a quadrate layout are outlined (with a length of 5.0m and a projection of about 2m), in the south-west - remains of a stair-step, curvilinear, incurved building and probably semi-round or round tower with medium-sized cobblestones in the raw brick core (up to now eight rows with a general height of 1.6m have been opened, the outer masonry was not preserved). Due to the lack of factual material evidence it is still impossible to determine the real number of the fortress towers and the proportionality of their installation, the place of the entrance (entrances). So far the constructive stratigraphy of the wall has not been revealed either. Nevertheless, the stratigraphy of the wall and directly adjacent buildings outlines the identity of the main phases of their existence at least since the 1st millennium BC, in the classical period and early medieval period up to the great earthquake of the 9th century¹⁶. Thus, the wall and the settlement were periodically rebuilt in almost all main periods. This solid integrity erected on top of the hill was distorted in 894 AD as a result of a severe earthquake and the wall under discussion lost its primary protective function once and for all.

The general review of the habitable complexes made by the traditional scheme of volumetric design structure, grouping household premises around the general room with a garret-window, allows us to assume that civil structures were densely built on the hill top platform¹⁷.

The general layout network of the construction of the classical period is damaged. In different parts of the hill top in the layer with 0,30-1,50m thickness, dating back to the 2nd century BC - the 1st century AD, are outlined the remains of the central hall with toroid-shape bases of the column in situ, adjacent rooms, the corridor stretching with longitudinal axis and its adjacent buildings. The main walls (with a width of 0,80-1,45 m, height of 0,30-1,0 m) are laid with medium-sized cobblestones joined with clay mortar, and the upper part - with raw brick. The rammed floors are plastered with clay mortar or paved with flat cobblestones. The toroid-shape bases of the column [Tables 3-4] are hewn from one whole mass of white sandstone, and one whole mass of reddish tuff stone. The recorded traces of repairs, modifications, reconstructions in this layer testify to the long-lived existence of the constructions. And the ash abundant environment full

¹⁶ See: Ղաֆադարյան Կ., Դվին քաղաքը և նրա պեղումները, հ. I, Երևան, 1952, էջ 23-24, 60, 62: Kalantarian A., Dvin. Histoire et Archeologie de la ville medievale, Paris, 1996, pp. 55-57.

¹⁷ See: Кочарян Г., Калантарян А., Кафадарян К., Античный слой на территории центрального квартала и цитадели Двина, в кн.: Акопян Н. Г., Бабалян Ф. С., Жамкочян А. С. и др., Двин IV, Город Двин и его раскопки, Ереван, 2008, с. 132-137, 147-149. Քոչարյան Գ., Դվին միջնաբերդի անտիկ շերտի բնութագիրը, Հուշարձան, Տարեգիրք, Է, Երևան, 2011, էջ 66-73: Քոչարյան Գ., Արտաշիսյան ժամանակաշրջանի շինությունն Դվինում, Հուշարձան, Տարեգիրք, Ը, Երևան, 2013, էջ 97-107:

of landfalls of destroyed, burnt walls and broken pieces of ceramic vessels reveals a reality of brutal attack, destruction and great fire.

During the extensive construction of Dvin's newly forming early medieval (4th-5th centuries) spiritual center on the south-western foot of the hill the fact of double massive use of architectural details and fined slabs belonging to the ancient structures (of white sandstone, tuff stone, basalt, granite) and the possible use of elaborate colorful ceramic utensils during ritual ceremonies prove that during the Artashesian period the traditional sanctuary known since the beginning of the 1st millennium BC preserved its function [Tables 10-27].

Fined slabs with traces of old plaster-paint, mural can be found in the main walls of all monumental buildings of Dvin of the 4th-5th centuries (Katoghike's first building of the 4th century, the "Arshakuni throne-room" of the 4th century, the Catholicos palace of the 5th century), at the same place and in the neighbouring territory - architectural details (toroid-shape, "Attic" column bases with a shaped side image and bas-relief belt decorated with plants, upper part of corrugated cylinder of the column, chapter in the shape of bull-head, roof cover slab, etc.) characteristic of the 2nd century BC to the 3rd century AD [Tables 5-7], created with the above-mentioned stone types¹⁸. These testify to the coexistence in the traditional sanctuary of stone structures, probably cult buildings and the clay dwellings (cf. the habitable complexes of the hill top platform of the citadel) in Dvin's classical layer [Tables 8-9].

In its new status as an administrative center the Dvin fortress-sanctuary ensured the effective development of the settlements united around it. The prosperity of Dvin and its surrounding rural settlements was conditioned by the presence of the irrigation system in the valleys of the rivers Eraskh, Metsamor and Azat, as well as of the active international trade in the capital city's market.

The comparative analysis of archaeological finds and archeobotanical and archeozoological remains reveals the main fields of economic activity of the territory around the city (pottery, stone-working, metallurgy, woodworking, weaving, leatherworking and bread-making, winemaking, oil-making, stockbreeding, poultry farming). The main way of living here was self-sustained farming, and the lack of some products was supplemented by barter and taking the surplus of agricultural products to sell in the market of the capital city. Even the existence of the small number of the local production of Artashat (glazed pottery and glassware) and the products imported from the Hellenistic cities of Asia Minor and the Mediterranean coast (clay and glass bottles of perfume-lubricants), as well as coins characteristic of the money turnover of that period (Phillip III Arrhidaeus' tetradrachm, Tigran II the Great's silver drachm, the

¹⁸ About the architectural details belonging to Dvin's antique buildings see: Քոչարյան Գ. Գ., Դվին III, Դվինը անտիկ դարաշրջանում, Երևան, 1991, էջ 21-22, 62-64.

denars of Augustus Octavianus and Dometian, Riskuporid II's sesterce) testifies to the fact that the fertile district of *Vostan Hayots* participated in international trade as well¹⁹.

Various *tarapans* and troughs, the number of jugs for wine storage and transportation and especially the overwhelming number of high quality flasks (the stability of shape, the generality of colouring, the same size of containers) testify to the significant volume of local wine production and its circulation in special tares [Table 1]. This is a sufficient basis to insist that wine as a product went out to the external market as well, of course, with Artashat's intermediation.

In the branched habitable household complexes on Dvin's hill top the following have been discovered:

- *food processing tools (knife, mill, mortar [Tables 31], jug, churn, milk jug, dough trough, oven/tonir, hearth),*
- *container for storing and transporting food (pot, jar, flask): taking into account the considerable amount of wood ash here, we assume the possible existence of wooden boxes for fruits and vegetables,*
- *food granaries (the outer clay plaster of wine jars and flasks, the holes in some jars' and pitchers' bottom part and sides ensuring the storage of bread),*
- *means of pottery production (potter's wheels, rolling press [Tables 28-30]), the existence of which testifies to the fact that they had their own production of household utensils,*
- *barn for livestock (a room paved with flat cobblestones, abundance of domestic animal bones).*

The study of various archaeological finds discovered here and at the foot of the hill reveal the main agricultural products used (cereals, dairy products, meat, wine, vegetable oil, etc.).

The peaceful and prosperous life of this period was interrupted by invasion of the Roman commander Corbulo in the middle of the 1st century AD. In the spring of 58 AD the Romans attacked and moved towards Artashat by "The Royal Road"²⁰.

With his scattered attacks the Arshakuni king Trdat could not stop the advance of the Roman troops to Artashat. Avoiding the battle, Trdat retired, which brought uncertainty to the defenders of the city. Because of the passivity of the capital city, the Dvin fortress guards remained against the incomparably bigger forces of the enemy. Corbulo occupied the fortress and hence secured his rear. He established "a military post" to control the movement of the Armenian forces towards Artashat from Garni - by the canyon of the river Azat, and from Vardgesavan along "the proper arterial highway". Perhaps deceived by the enemy's promises, the citizens voluntarily handed the impregnable Artashat to the Romans hoping to save the city from destruction. After

¹⁹ Քոչարյան Գ.Գ., Դվին III, Դվինը անտիկ դարաշրջանում, Երևան, էջ 34-61, 70-74: Քոչարյան Գ.Գ., Ոստան Հայոց գավառը Արտաշատի մերձքաղաքային տնտեսական տարածք, ԼՀԳ, 2, 1998, էջ 172-176:

²⁰ Մանանդյան Հ., Քննական տեսություն հայ ժողովրդի պատմության, Ի. Ա, Երևան, 1945, էջ 332-336:

passing the winter here, in the spring of 59 AD, before the military campaign towards Tigranakert, Artashat was burnt, destroyed and razed to the ground by the order of Corbulo²¹.

In 59 AD the interruption of the first construction stage of Artashat is obvious as while restoring the city in the 60s it was necessary to neatly clean whole sections from ruins or to just even them. The enemy had destroyed the royal fortress of Garni, and perhaps Vardgesavan which had been turned into a military post²². The tragic image of the complete destruction of the Dvin fortress and cult structures at the foot of the hill as a result of the Romans' sudden attack has also been archaeologically confirmed - ash abundant environment, red rust soil, demolished walls, raw brick collapses baked in the fire and turned bright red, charred remains of wooden bearing constructions, pieces of broken pottery covered with soot, human skull, blackened bones. The devastated sanctuary was temporarily turned into a burial-ground.

The Roman commander realized that after his departure the Armenian troops supplemented with new forces would reconquer the most important bases of the country's political center. Thus, in order to preserve the integrity of the army, instead of strengthening the garrisons, he ensured his rear by destroying those bases, "razed to the ground" the famous Artashat, since "if the capital city remained untouched and without a sentry garrison, there was no use and glory that the city was taken"²³. With such an argumentation Tacitus was trying to mitigate and justify the immoral, in fact barbaric behaviour of Corbulo, the supreme commander of the Roman troops in the East.

On the eve of the military campaign towards Tigranakert, the fact of destroying the fortress-sanctuary Dvin together with the mighty Artashat and the royal fortress Garni, confirms the strategic significance of Dvin for the defense of the capital city.

After the humiliating defeat of the Roman army by the Armenian-Parthian allied forces in Hrandea (63 AD) Trdat Arshakuni was announced king of Great Armenia and with a magnificent ceremony was crowned (66 AD) in Rome by Emperor Nero²⁴. Using the 50 million denars Trdat I had received as a "present" from Nero and with the help of constructors he had brought from Rome the king reconstructed Artashat and improved Garni; however, the consequences of the destructions caused by the Romans were still

²¹ Tacitus, XIII, 41.

²² About the destructions caused by the Roman army see: Խաչատրյան Ժ.Դ., Կանեցյան Ա.Գ., Արտաշատի VIII բլրի շերտագրությունը, ԼՀԳ, 9, 1974, էջ 76-81: Тревер К.В., Очерки по истории культуры древней Армении (II в. до н. э.-IV в. н. э.), Москва-Ленинград, 1953, с. 203-204. Քոչարյան Գ., Մոխրաբլուր հնավայրը (Անտիկ շերտի բնութագիրն ըստ 1975, 1977 թթ. պեղումների արդյունքների), Հուշարձան, Տարեգիրք Դ-Ե, Երևան, 2008, էջ 164:

²³ Tacitus, XIII, 41.

²⁴ Tacitus, XV, 15, 16. Dio Cass., LXIII.

discernible in the burial-ground of the desolate sanctuary of Dvin till the end of the 1st century AD.

The 17 burials opened up to now (one of which is a pair burial, and from six children's burials - one is a group burial) are done in jars already used in household and their broken, incomplete parts are covered with pieces of other household pottery. The burial belongings are scarce and poor - 1-2 ordinary ceramic vessels, simple jewelry made of natural stones, bronze (in few cases - of low quality silver), of glass mortar, amulet-seals. In the sixth jar burial things are totally absent. The stratigraphic data of these disproportionally distributed ordinary jar burials and the inventory is dated back to no later than the end of the 1st century AD²⁵.

The Romans, who had occupied Armenia in the sixties of the 2nd century AD, tried (after creating a secure rear in Cappadocia, Armenia Minor²⁶) to have a "Romanized" Armenia on the eastern border of the Empire. The Romans were reconstructing the cities and fortresses - they had destroyed themselves – as post-camps, frontier station-sentry posts; they were constructing spiritual centers in the old sanctuaries in order to inculcate Roman religious ideology and culture (cf. the construction activities of XII and XV legions in Vagharshapat, Garni, Artashat)²⁷.

The control of communication between encampments of troops stationed in Vagharshapat - Artashat - Garni was provided by the guide-post of beneficiaries of the Roman army located in the Dvin sanctuary (neighbouring "the proper arterial highway") with a characteristic to itself cult center and an altar devoted to the "Eternal", "Invincible" divine warrior "Sol Invictus" Mithra [Table 2].

Considerable military and economic potential of the fortress-sanctuary Dvin, which combined the secular and spiritual powers and its great cult image were a decisive precondition for the Armenian Arshakuni king Khosrov Kotak (330-338 AD) to move the royal court from Artashat [though in environmentally disadvantageous conditions (because of the change of the Metsamor riverbed), but nevertheless the acting capital city] to Dvin in the 30-s of the 4th century AD²⁸.

By supplementing the old "fortress-sanctuary" it was necessary to create an architecturally royal environment, which would express the majesty and power of the monarch's sovereignty. By the king's order were created two separate walled territories planted with oak trees, having two different place names: "*places for hunting and feast*

²⁵ Քոչարյան Գ. Գ., Դվին III, Դվինը անտիկ դարաշրջանում, Երևան, 1991, էջ 25-31:

²⁶ See: Ростовцев М. И., Новые латинские надписи с Юга России, Надпись из Эчмиадзина, в кн.: Известия императорской археологической комиссии, вып. 33-й, С.-Петербург, 1909, 1-19. Հակոբյան Հ. Պ., Մեծ և Փոքր Հայքերի սահմանագլխի հռոմեական ամրությունների համակարգը, Պատմա-քանասիրական հանդես, 4, 1986, էջ 138-155:

²⁷ See: Тревер К. В., op. cit., с. 262-270. Հակոբյան Հ. Պ., op. cit., էջ 153-155, see also Քոչարյան Գ., Դվինը վաղ Արշակունյաց շրջանում (Ուրվագծման փորձ), ՊԲՀ, 3, 2002, էջ 212:

²⁸ Մովսես Խորենացի, էջ 264-265:

of the kingdom”²⁹. King Khosrov Kotak called the wood “down the flow of the river Azat, up to the Tiknuni palace” *Tachar Mairi* (“*Temple oak forest*”). In the valley of the river Azat the king turned the field into a forest and created an organized landscape architecture where he placed royal palaces and called it “*Khosrovakert*”³⁰.

Following the traditional principles of landscape architecture Khosrov Kotak implemented his urban development plan: Dvin (royal residence) + Khosrovakert (royal palace in the forest park) + Tachar Mairi (royal oak forest reserve) = royal complex structure (cf. royal luxury complexes of Ervand IV: Ervandashat + Ervandakert + Մանդոց անտառ (“Grove of birth”), as well as of Tigranes the Great: Tigranakert + suburban forest park with hunting reserve)³¹.

Records of the combination of the royal palace and hunting place - forest park as “places of rest and entertainment” of the kings=paradises can be found in the Armenian Highland since the 1st millennium BC, in the neighbouring region, Assyria, and later they were spread in the territory of the vast empire of the Achaemenid kings (later the Seleucides). According to the evidence of the sources:

- *The kings of the Kingdom of Van created lodging-palaces with fragrant cypress cover and close to them hunting place-reserves of wild animals “for their entertainment”, outside the city, on canal shores, in lush woods.*

- **Ervand IV** built Ervandakert, “in fact a fertile royal estate”, “with beautiful and marvelous structure” - full of flower gardens, flowerbeds, luxurious gardens, and he turned the newly planted Tsnndots antar (“Grove of birth”) into a walled hunting place-reserve where “the king entertained himself on hunting days”.

- In Kogh district of Tayk Artashes I (=Vagharshak), “for his kingdom’s delight”, turned “the two woody plains together with their mountains” - which were at the foot of the Parkhar mountains - into “two cattle sheds” and made them “a hunting place” and alleviated “Kogh’s heat” with “gardens and flowerbeds”.

- **Tigran the Great** built “a palace with vast parks, hunting places and lakes” in the suburbs of Tigranakert³².

²⁹ Փալստոս Բուզանդ, Հայոց պատմություն, քննադիրը՝ Բ. Պատկանյանի, թարգմ. և ծանոթագր. Ստ. Մալխասյանի, Երևան, 1987, III, Ը:

³⁰ Քոչարյան Գ., «Տաճար մայրի» կաղնետունկ անտառապուրակ, Հանդես ամսօրյա, 1-12, 2004, էջ 415-427. Khosrova Kotak’s undertaking to plant a forest had environmental significance. It was in fact a reproduction of flora and fauna which undoubtedly contributed to the improvement of the microclimate around.

³¹ Մովսես Խորենացի, էջ 165-167, Appian., XII, Mithr., 84.

³² See Oppenheim A.L., On Royal gardens in Mesopotamia, Journal of Near Eastern Studies, vol. XXIV, 4 (1965), pp. 331-333. Дьяконов И. М., Ассиро-вавилонские источники по истории Урарту, Вестник древней истории, 2 (1951), с. 327-328, № 49 (199), (213). Մովսես Խորենացի, էջ 108, 166-167, Appian., XII, Mithr., 84. Քոչարյան Գ., «Արքունի ծառազարդ ապարանքը» Երվանդակերտից առաջ և հետո, Գիտական աշխատություններ II, Գյումրի, 1999, էջ 120-126: Քոչարյան Գ., Արտաշես Ա Բարին որպես հզոր պետականություն կերտող (Կերպարային դիմանկարի վերականգնման փորձ), Գիտական աշխատություններ III, Գյումրի, 2000, էջ 26:

On the initiative of the king some parts of the population moved from Artashat to Dvin. The nearby villages of Dvin gradually were merged and formed fenced urban neighbourhoods, while others became its suburbs. Dvin's multifunctional role contributed to the realization of one more version of the synoecism policy characteristic to the Hellenistic period³³, i.e. uniting the surrounding rural communities around one center with the rights of the urban population.

After moving the court, Khosrov Kotak - unlike his predecessors - did not name the new administrative and political center of the country after his name. He preserved its old, traditional name - Dvin. Khosrov Kotak called *Khosrovakert* the royal afforested palace-forest park he created.

The far-sighted and decisive step of Khosrov Kotak towards transferring the royal court predestined the formation and prosperity of the medieval city Dvin. The process of Dvin's urbanization during the 4th-5th centuries was hard and long-lasting - in a complex transitional period, under conditions of the decline of Armenian cities and the central power of the Arshakunis and the rise of national liberation movements. Dvin remained for long under the auspices of Artashat which had preserved its status of a capital city enjoying fame in international trade. Indeed, for more than a century Dvin was no longer mentioned in written sources, though the excavations revealed continuous construction.

The role of the capital city passed from Artashat to Dvin gradually: concurrently with Dvin's improvement and *synoecism*, rise of economic prosperity and political rating. At the end of the 5th century Artashat became a borough-fortress protecting Dvin's approaches³⁴, and Artashat's suburban economical area which included the district Vostan Hayots, was presented in "Ashkharatsuyts" as *Vostan Dvnoy*³⁵. Dvin had already become an administrative, political and cultural center of a part of Armenia under the rule of Vahan Mamikonyan who after the victorious Armenian rebellion (481-484) against the Sassanid domination was recognized by the Persian court as the governor of the country; there was removed the seat of the Armenian Catholicos. Dvin, as Armenia's economic and political centre, also became one of important focal points of international transit trade.

***Translated from Armenian by
S. E. Chraghyan***

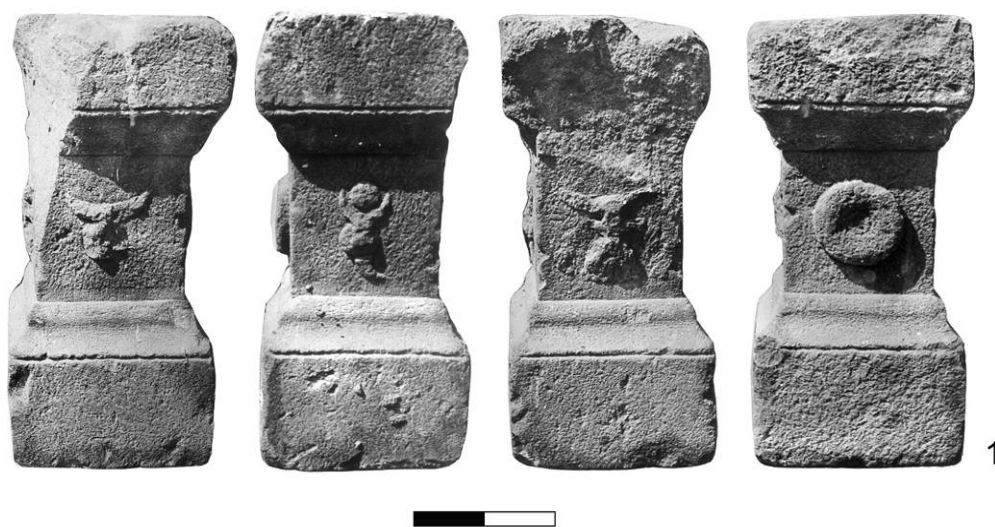
³³ Тирацян Г. А., О некоторых особенностях основания города Двин, «Третий всесоюзный симпозиум по проблемам эллинистической культуры на Востоке», Май, 1988, тезисы докладов, Ереван, 1988, с. 85-86.

³⁴ Ղազար Փարպեցի, Հայոց պատմություն, Թուրք Վահան Մամիկոնյանին, քննական բնագիրը Գ. Տեր-Մկրտչյանի և Ստ. Մալխասյանցի, աշխարհաբար թարգմ. և ծանոթագր. Բ. Ուլուբաբյանի, Երևան, 1982, Գ, ԿԷ, ՀԸ:

³⁵ Երեմյան Ս. Ս., Հայաստանը ըստ «Աշխարհացոյց»-ի, Երևան, էջ 49, 74:



1. Ceramic samples and *tarapans* from Dvin, the 2nd c. BC - 1st c. AD.



1



2

2. A basalt altar dedicated to Mithra, the 2nd century AD.
 Column bases from Dvin, the 2nd c. BC -the 3rd c. AD.



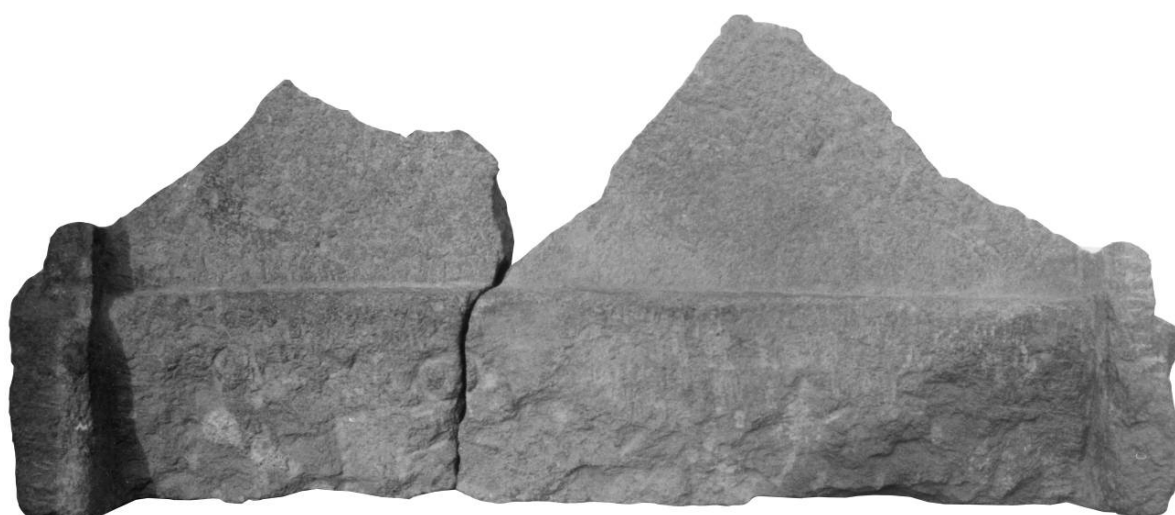
3-4. Column bases, the 2nd c. BC -the 3rd c. AD.



5. The upper part of corrugated cylinder of the column from Dvin, the 2nd c. BC -the 3rd c. AD.



6. The bull-head chapter from Dvin, the 2nd c. BC -the 3rd c. AD.



7. A roof cover slab from Dvin, the 2nd c. AD.



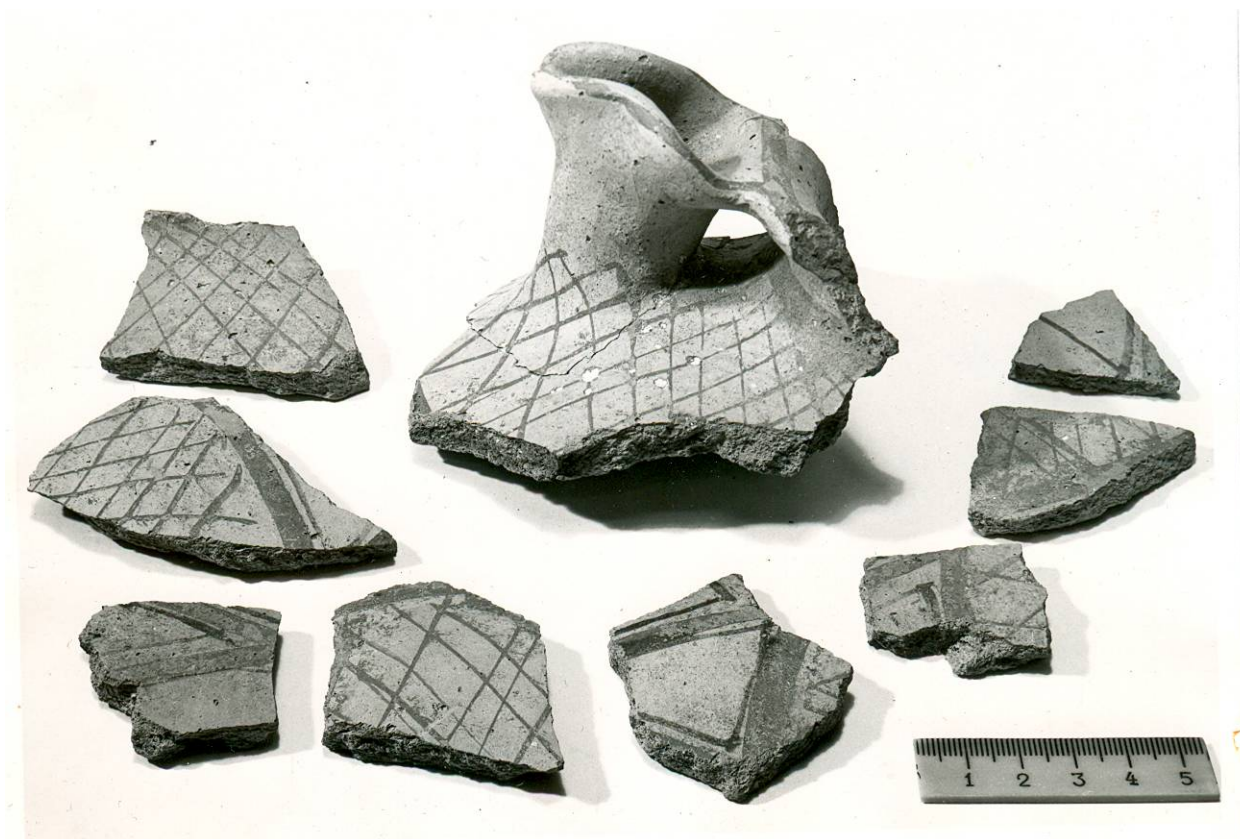
8. The citadel, the ruins of the walls-with massive stone masonry of an antique construction.
Dvin, the 2nd c. BC -the 1st c. AD.



9. The citadel, the ruins of the rammed floors, plastered with clay mortar or paved with flat cobbles, Dvin.
The 2nd c. BC -the 1st c. AD.

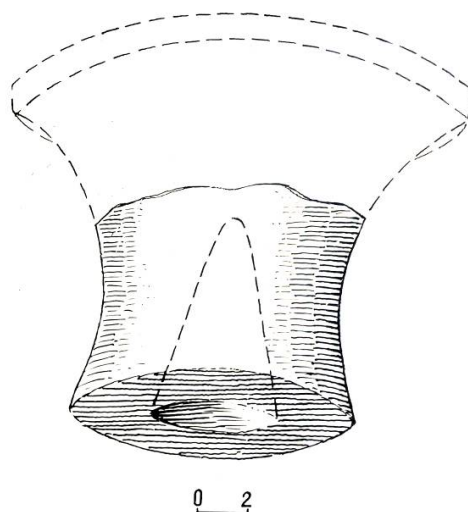








10-27. Samples of ceramic vessels from Dvin, the 2nd c. BC - the 1st c. AD.



28-29. The lower part of clay disk of potter's wheel from Dvin, the 2nd c. BC - the 1st c. AD.



30. A stone rolling press from Dvin, the 2nd c. BC - the 1st c. AD.



31. A mortar from Dvin, the 2nd c. BC - the 1st c. AD.