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THE HISTORICAL HAJN AND ITS ARCHITECTURAL LEGACY

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

A. THE CITY OF HAJN AND ITS TOWN PLANNING FEATURES (Fig 1).

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

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

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

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1 See Poghosian Y.P., 1942, 120.
2 Ghukas Injijian F., 1806, 318.
called «elekh» which was in term of planning regularity dividing the quarters from each other. Till now there are instances of old dwellings reserved at the city. Of them typical are certain instances protected in ruinous situation beside the castle, on both sides of the old road. They are one or two storeyed private houses in courtyard layout. The yard is an orchard around which several rooms are grouped. The main is the living part compiled around fireplace made of brick chimney. The rooms have wide windows opening on to the street. All around the windows are wooden framings inserted in the masonry of the walls. The same way are the rafter roofs, etc..

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

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

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

³ According to Y.P. Poghosian’s «General History of Hajn», pp. 148–149, there were the following bridges in the city: «St. Akupo» stone built bridge at the crossroad leading to St. James monastery, «Keygevuno» stone built bridge at the southern boundaries of the city, the «Shepherd» (stone built) bridge towards the southeast of the city, the «Krdedi» bridge (stone built) on the way to St. Sarkis sanctuary, the «Zeberin» bridge (wooden) on the way from Kangli Bazar to the surrounding gardens, the «Burakh» bridge (wooden) on the way to the Armory, the Kyokchuyents» and «Taghuronts» both wooden bridges on the way to the mills, ... and other six bridges leading to different quarters of the city, etc.
The architectural tradition of Hajn included many ecclesiastic and secular buildings as proper. The worshiping buildings were seven: six churches and a small mosque. Around the city there also existed many sanctuaries. Besides the monastery there were three Armenian Apostolic churches: St Astvacacin, dated back to 1425, St. Gevork, dated from 1844 and St. Toros, built towards the end of XIXc. In Hajn there were two also protestant pray halls, one at the lower quarter and the other at the Upper quarter. The church of catholic Armenian community was at the Upper quarter. As accepted, there were schools beside each church or pray hall. In general there were 8 schools in Hajn, as well as two orphanages and a technical school.3

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

B. THE CASTLE, (Fig. 2) is at the south end ridge of the main avenue. The Monument has been mentioned as a Roman establishment, reconstructed at Byzantine and Armenian times. However, Hajn was the northern portal of the Armenian Kingdom of Cilicia towards Cappadocia,6 and the masonry features of the existing castle are almost in the architectural traditions of Armenian Cilicia.7 There is no bibliographic information about the castle except some mentions by travelers and topographers.8 The Castle had been converted into a cloister including the Armenian apostolic church called St Astvacacin (Holy mother of Lord) in XV c.9 Due to the fire of 1861, some of the cliffs of the site detached and fell down over the dwellings at the feet of the castle.10

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

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4 More detailed see ibid, 416–417.
5 More detailed see ibid, 146–148.
6 Ibid, p.108.
7 Compare with Robert Edwards, 1987, 208–211.
8 See Gewond Alishan, 1899, 174–177.
9 See Robert Edwards, 211.
10 Poghosian Y.P., 152.
voir. The southern promontory, which was in the role of a watch tower in origin, has been converted into cemetry with its adjacent area. It is obvious that the area of the external castle was converted into arched annex around the church, and the western tower into a belfry.\textsuperscript{11}

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

C. St JAMES (St. HAKOB) MONASTERY (Fig. 3). The monastery dedicated to St. Jacob or St James is located at the west height of the city. According to historian and geographer Gh. Injijian, the monastery was established in 1004.\textsuperscript{13} Later some information occurs about renovations carried out on the monastery in 1554, 1885, 1900, 1909.\textsuperscript{14} However, an orphanage and a school were added when the last renovations were held\textsuperscript{15}. Now the monastery exists in ruins, and only the main church and the fountain are visible.

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

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

\textsuperscript{11} For more detail see Edwards R., 209. As well as the picture of the church-prelacy and Sahak-Mesrobian ladies’ school below from Poghosian Y., 450.
\textsuperscript{12} See Edwards R., Fig. 3.
\textsuperscript{13} Gh. Injijian, 318
\textsuperscript{14} Poghosian Y.P., 350–351.
\textsuperscript{15} Poghosian Y.P., 351.
ground level of the church. These and other aspects of the plan are revealed due to
the archeological study of the site. It is probable that the space was the place of a
timber staircase leading to the triforium or was a «knesea» in origin. The structure of
the ceiling was possibly determined after the archeological study of the site, as the
form of the timber can be seen in the photograph mentioned above. In a preliminary
way it is possible to conclude that the church has been reconstructed. However, the
dome and the narthex are future additions.

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

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

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

18 Ibid, 452.
fountain as «Hamam- Elekh» and «Manis Khane». However, to clarify the problem, it is important to have the official map of the city, if it is available. Hereby it is important to mention that the first public bath-house of Hajn was built in 1887. Before that there wasn’t any public bath-house in the city. Another aspect to be considered is that in Cilician cities exploitation of bath-houses was in shifted order. It the morning it was used by women and at night time by men. Thus, so it is obvious that above indicated public bath-house is in behalf the one mentioned at the Upper quarter. Then, «Kizlar Hamam» possible was not a public bath and it belonged to a certain establishment existed at the area.

The site of «Kizlar Hamami» is a hillside, located between two roads in five meters distance shifted from each other. The plan of the bath-house is identical to Dickran Honents bath-house from the celebrated capital of medieval Ani which is dated back to 1215. «Kizlar Hamami» is approximately 12x15 m rectangular building, including the bath and the auxiliary service rooms at the east. The bath by itself is 12x12 m square building cruciform at the inside. The eastern part consists of two rectangular rooms. The first one stretches from south to north and includes the cloakroom and the lobby. The other room is in perpendicular direction and includes the bathing hall. The bathing hall is a centric domed building with 3x3m angular rooms. The central dome is 5m in diameter. The crucial naves are covered by pointed vaults. The angular bathing rooms should have been covered by spherical small domes the imposts of which are visible. Without classifying the ruined stones it is impossible to determine the form of the roof and the building proper by. However, the two main functions of the bath-house, i.e. the bathing hall and the lobby with the furnace and cloak room are clear. It remains to determine the location of the reservoir and the flow of the water. The site of the bath-house is a slope open to southern direction. The Northern direction is filled with soil. Notable is the existence of breast-walls at northern and southern ends of the buildings. The northern wall is high and the southern is low in level. Actually the supply of water was from the north and the drainage was towards the south. The reservoir should have been neighboring the hall from the west. «Kizlar hamami» is entirely built of stone. According to observations the masonry was plastered from inside and should have been faced by plates from outside. No traces or fragments of ornamentation can be noticed.

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

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

20 See Khalpekheyan O., 1971, 224.
1. Typologically the existing Armenian monuments are of following types: 1 military complex or the castle, 1 ecclesiastic complex or St. James monastery, remainings of 1 educational building of Sahak-Mesropian school, 1 communal building as Kizlar Hamami and the remains of abandoned old dwellings. The existence of other buildings is also possible. The architecture of the castle is in Cilician Armenian manner, the ladies’ bath-house is a parallel to Dickran Honents’ bath. The school and the church are identical with Istanbul Armenian buildings of the same type. Due to mention, the castle was converted into a church in XVI c.. The monastery was regenerated many times, remaining unchanged in function. The special feature of «Kizlar Hamami» is its traditional typology with either Armenian trends, or regional ones.

2. The composition of the buildings visited are in general planer-stereo metric level, other architectural details were not available. However all the sites visited, except the castle, are in ruinous statement and are eager for archeological and research study. As well as all the monuments visited are in need to stabilization undertakings.

3. All the buildings are made of stone and have certain medieval features from high and late periods, as well as XIX c.. In the case of the castle, the building technique shows in Armenian features from high medieval period. In the remaining buildings the masonry is in late medieval manner of dry and small crude stone, built up of hewn stones at the bearing parts. Except the castle all other buildings have wooden framings in the walls; and the roofs are timber constructions using almost trunks. In origin St. James church and the school had hipped roofs covered by tiles.

4. It is Possible to register that the used openings (except the gate of the castle) are semicircular arches and the roofs are covered by barrel vaults. «Kizlar hamami» is notable for its slightly pointed arches and vaults. No remains of pavements could be found.

5. Decorative details and inscription, as well as ornamentation were not observed.

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Ghukas Inijjian F., Geography, Venice, 1806 (in Armenian).
Fig. 1. Schematic master plan of Hajn
Fig. 2. The castle: a. Bird eye view from the East. b. locations of the added school and church. c. Old photograph the castle added by the school and the church
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Fig. 3-1. St James (St Hakob) monastery: a. View of the ruins towards east. b. a photograph of the monastery from 1909.

Fig. 3-2. St James (St Hakob) monastery: approximate plan of the church. 1. the original church, 2. possible added narthex, 3. Scheme of the roof, 4. Trace of baptistery, 5. depository
Fig. 4. a. Sahak-Mesropian school: remains of the building from south east.
b. Sahak-Mesropian school: Architectural design, general view.

Fig. 5. a. plan of the bath-house in the city of Ani built 2015. b. approximate plan of Ladies’ bath-house of Hajn. 1. The lower road, 2. the upper road, 3. the upper wall, 4. the furnace, 5. the lobby, 6. the hall, 7. the angular rooms.
ՀԱՅԿԱԿԱՆ ՃԱՐՏԱՐԱՊԵՏՈՒԹՅԱՆ ԵՎ ՔԱՂԱՔԱՇԻՆՈՒԹՅԱՆ ՆՇԽԱՐՔՆԵՐ ԿԻԼԻԿԻԱՅԻ ՀԱՃՆ ՔԱՂԱՔԻՑ ԱՄՓՈՓՈՒՄ

Հաճնը հնում բերդապահակ ամրոցի ու վանքի համադրություն է եղել, որը բազմազան երկրամասի շրջանում էր տեղակայված 14-րդ դարում։ Բացի յուրաքանչյուր երկիրից երկու հաջորդ հարավային վորածինը էր, որը երկուսը կիսահալսելից և հարավից գտնվող մերձքաղաք էր բազմատեսակ անհոգերի հետ երկրագիտական կապերով։ Այսօրվա Այքենի վրամբակությունները վերականգրվում են, սակայն միայն կոնսերվացվել են կամլեզված և վերականգրված ամրոցը, Սբ Հակոբի վանքը, Սահակ Մեսրոպյան դպրոցի և «Աղջկանց բաղկացիա» կառուցվածքը։ Տեղում երկար մնալու դեպքում հնարավոր է այլ շենքերի գոյությունը նաև։ Այսօրվա աշխարհում զբոսաշրջության պահանջներից ելնելով մի շարք լքված հայկական հուշարձաններ մասամբ վերականգրվում են, մասամբ՝ կոնսերվացվում։

Հաճը համարվում է հայկական փոքր քաղաքներից մեկը և համարվում է այն քաղաք, որի տեղականության շրջանը ունի Հայկական պատմություն։ Հաճնի տեղակայությունը անվանվել է Հայկական փոքր քաղաքի հիմնական նշանի հիման վրա։ Քաղաքի սահմանները զբոսաշրջային շրջանում են։

Հայկական տնտեսական պատմության նկատմամբ հաճնի բնակչության զբոսաշրջիկները ներկայացնում են հայկական և հայկական ճարտարապետության նախորդ շրջանների հասարակական կարևորությունը և իրադարձությունները նախորդ շրջանների իրադարձությունների հետ։ Քաղաքի տեղակայությունը զբոսաշրջային շրջանում է։
ФРАГМЕНТЫ АРМЯНСКОЙ АРХИТЕКТУРЫ И ГРАДОСТРОИТЕЛЬСТВА КИЛИКИЙСКОГО ГОРОДА АЧНА

РЕЗЮМЕ

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

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

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

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

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