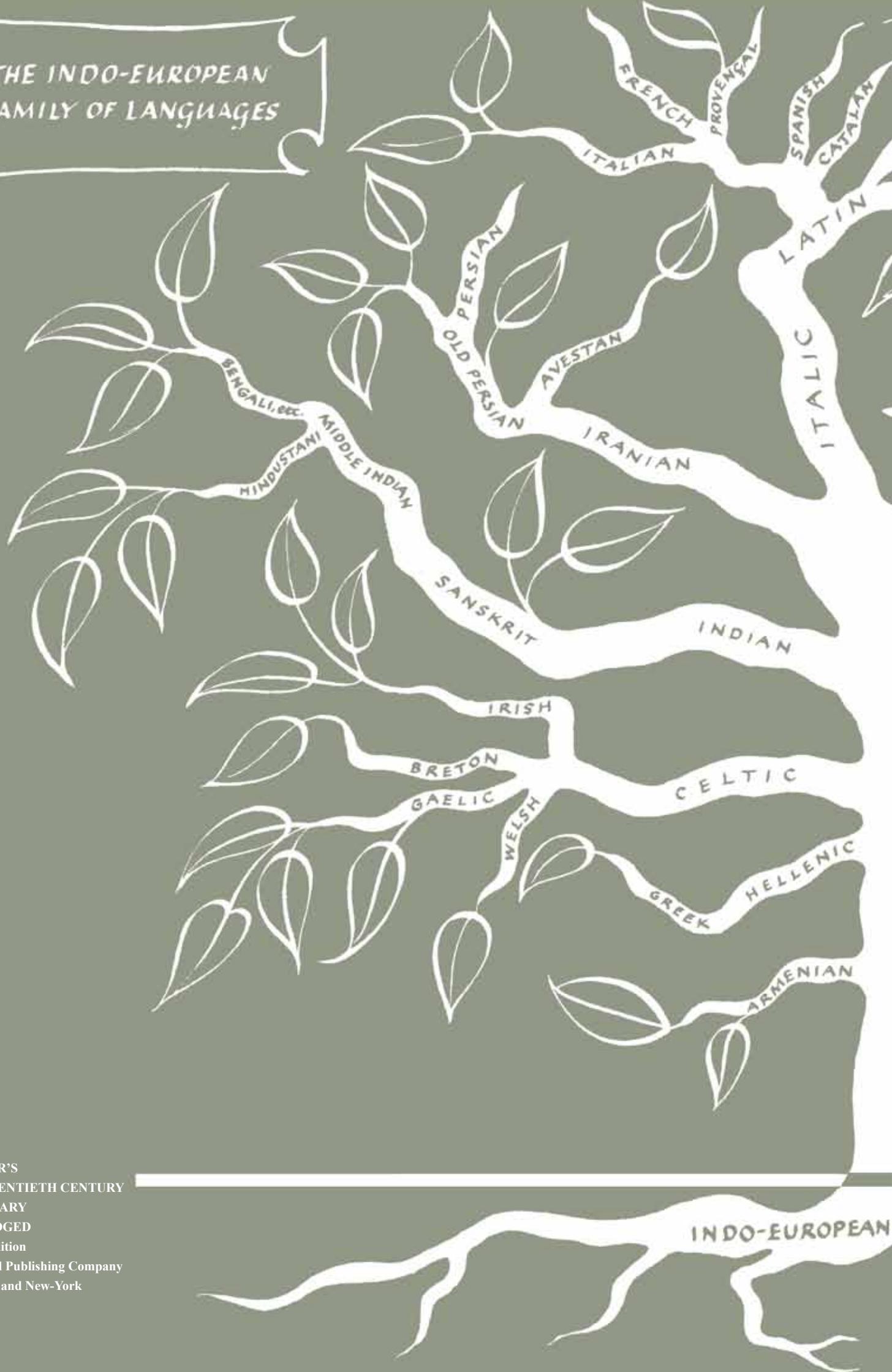


THE INDO-EUROPEAN  
FAMILY OF LANGUAGES



WEBSTER'S  
NEW TWENTIETH CENTURY  
DICTIONARY  
UNABRIDGED  
Second Edition  
The World Publishing Company  
Cleveland and New-York  
1968



Ոչ թէ ձգտում ենք անիրավութեամբ հաղթել,  
այլ արդարութեամբ ձշմարիտը սովորեցնել:

Եզնիկ Կողբացի  
Հայ Ազգի Պատմաբան  
5-րդ դար

We do not aim at conquering through iniquity,  
but rather desire to teach through integrity

Yeznik Koghbatsi  
5th century  
Armenian Historiographer

*WITH LOVE*  
*To My grandchildren Julian and Henry*  
*Vartanian*  
*&*  
*To All Armenian Children,*  
*Grandchildren & Great Grandchildren*



View of Mount Ararat from Yerevan, Capital of Armenia



(Ayvazovsky) Hovhannes Ayvazian

*Noah, walking with his people after the deluge, in the skirts of Mt. Ararat, Armenia.*

Alice Navasargian

# IMMORTALS

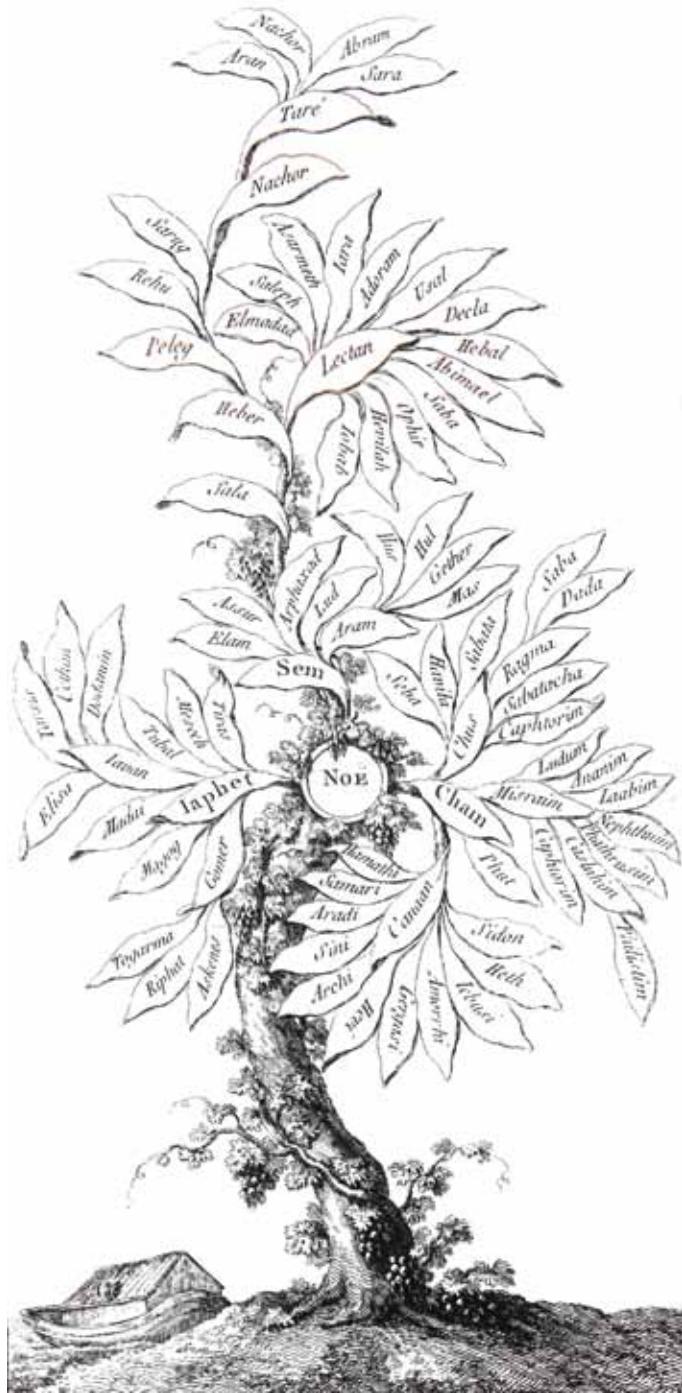
A PICTORIAL ANTHOLOGY OF  
HISTORIOGRAPHIC WORKS

&

A BRIEF HISTORY

OF ARMENIANS IN PERSIA

2012  
California  
U.S.A



*GENEALOGICAL TREE OF NOAH  
L'Historie Universelle, Paris, 1750.*

*The book I present to you is my collection of pictorial subjects  
and historiographic works.*

*In publishing this book, I want to share with you my selection of beautiful  
and interesting subjects which I collected during more than ten years of research,*

*I kept a regular journal of all I found of interest;  
I collected and arranged all the subjects myself in my style.  
My book tells very brief stories of Armenia and Armenians,  
with special attention to Iranian Armenians,  
along with fascinating tales from Armenian mythology*

*Alice Navasargian*



*Armenian ladies having afternoon tea in the backyard of their home in Tabriz.  
Geghuni, Venice, 1903*

## A KNOWLEDGMENT

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Mr. Vartan Gregorian for allowing me to reference his book  
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Mr. Aram Topchian for translation from several languages

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### Photo Credits

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Peoples Artist of the Reoublic of Armenia  
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(Art Historian)

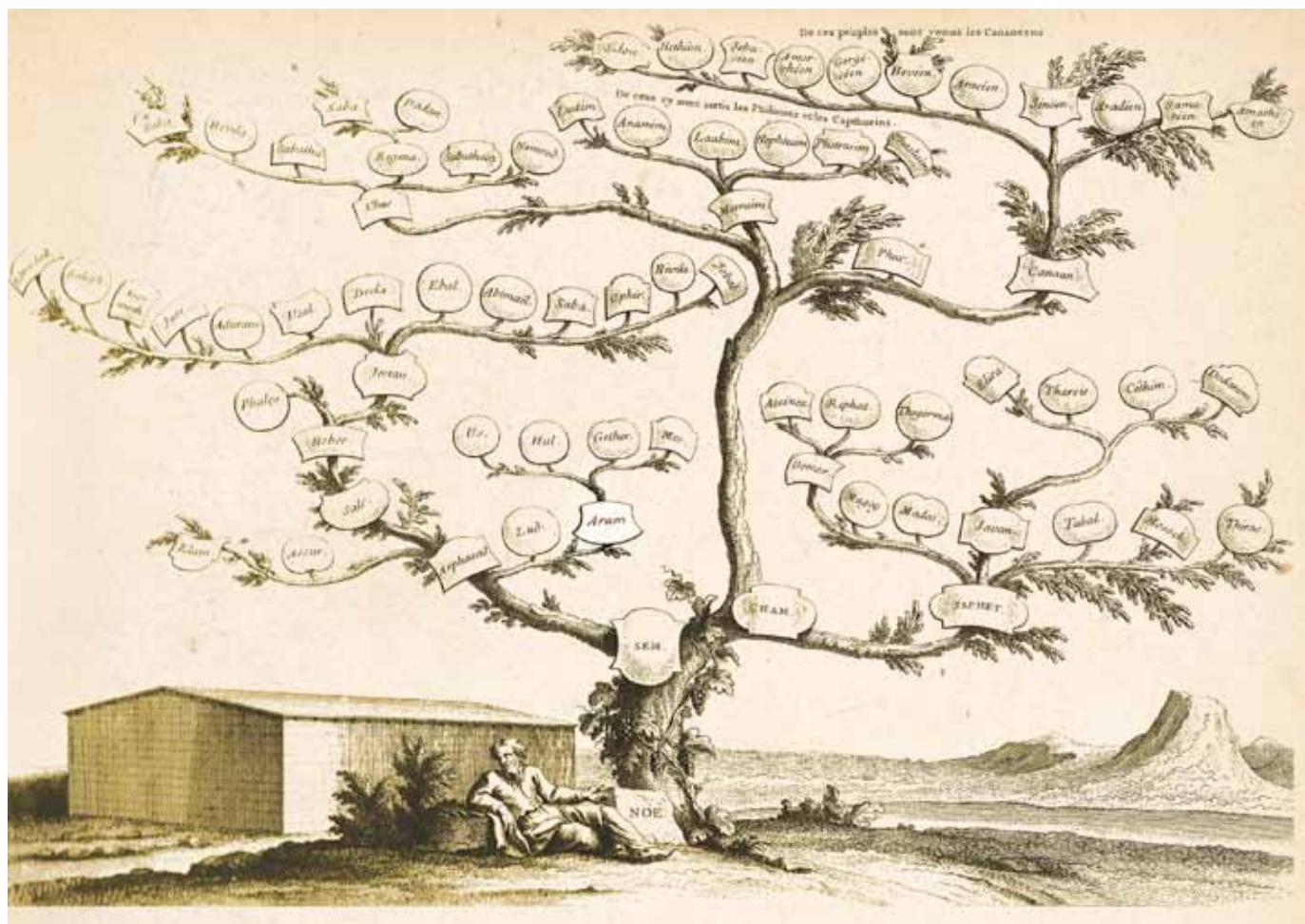
President of St. Edjmiatsin

Museum, Armenia

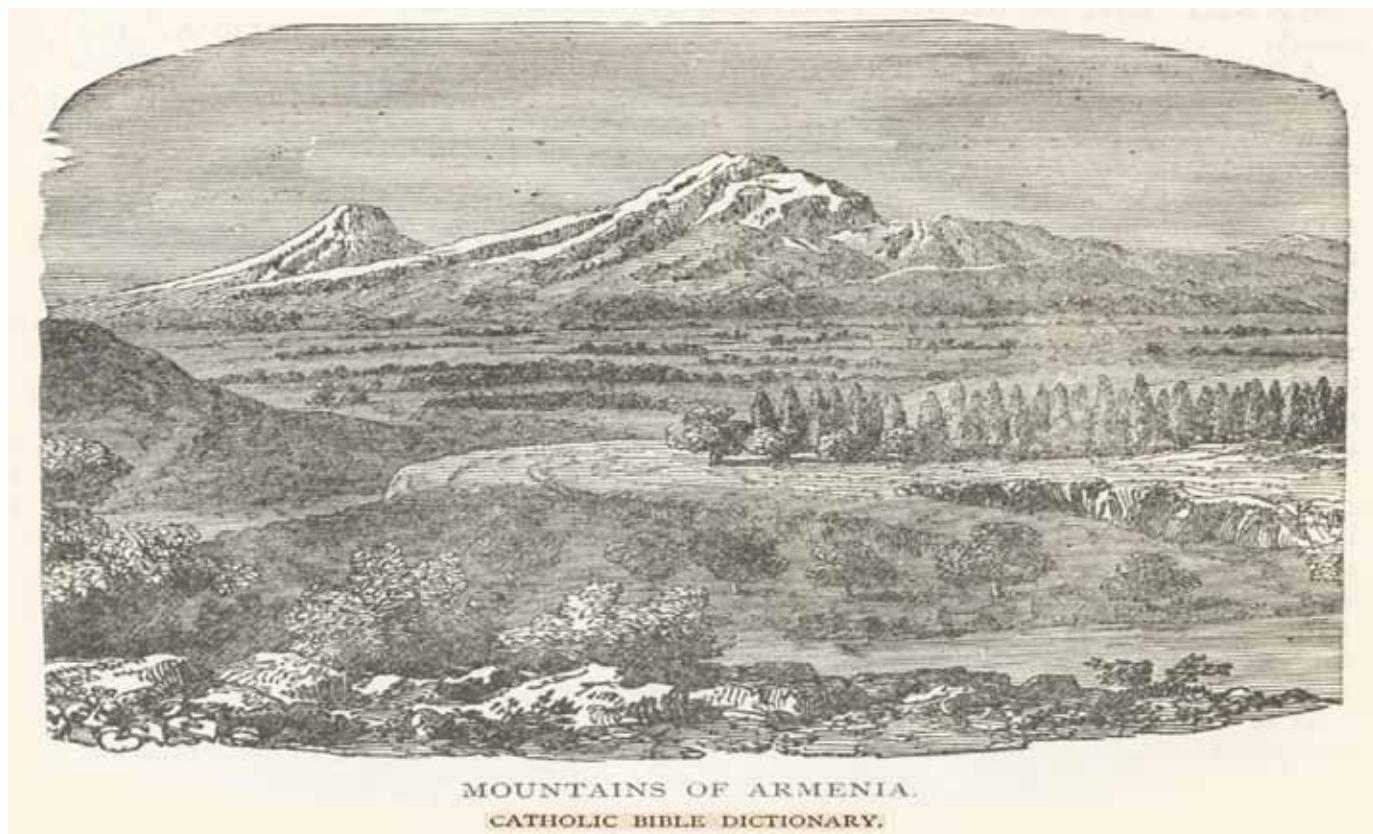
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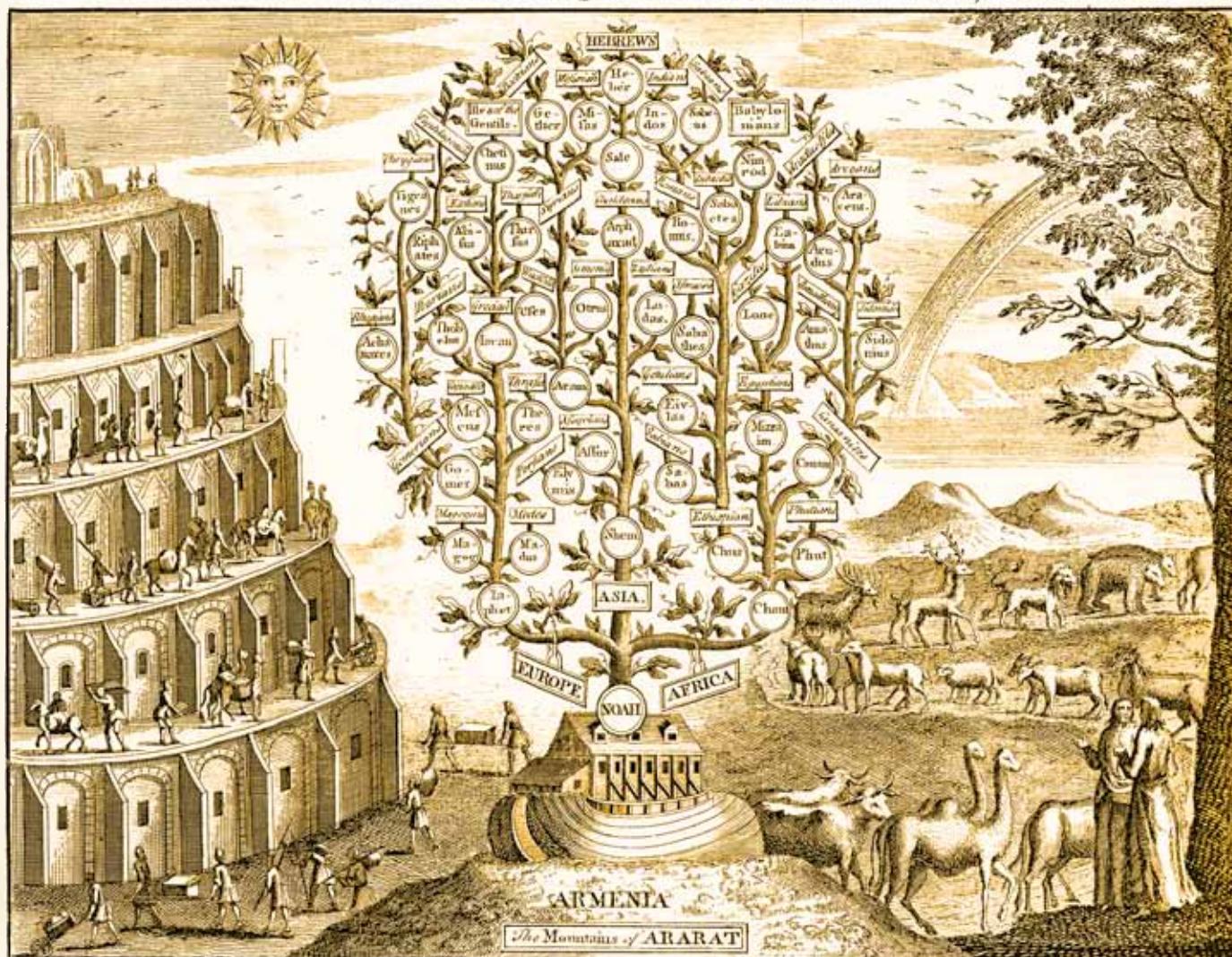
MOUNTAINS OF ARMENIA.  
CATHOLIC BIBLE DICTIONARY.



*In memory of my mother Astghik Alaverdian born in  
Shushi, Karabagh, 1911, and  
my father Boghos Alexani Minassians, also Karabaghtsi,  
born in Grozny, 1905.*

*Hard times compelled the couple to emigrate from Russia to Iran in 1932,  
where they settled in Tabriz, Iran.*

*The Manner from the Whole EARTH was Peopled by NOAH & his Descendants after the Flood.*



*Engraved for the Universal Magazine 1749 for J. Hinton at the Kings Arms in St. Paul's Church Yard London.*

The manner in which the whole earth was peopled by Noah and his descendants  
after the flood. It represents the human genealogical tree planted  
on Mount Ararat in Armenia.

Engraved for Universal Magazine, 1749, by J. Hinton,  
at the Kings Arms in St. Paul's Church Yard, London, England.

## ARMENIA

*The Mountains of ARARAT*

## Preface

I begin this adventure with the mythical and historical tales from the time when our understanding of the world revolved around the wonderful and edifying fables spun by our elders, as we gathered around their feet as young children. These rich stories simultaneously captured our imaginations and taught us valuable life lessons through their descriptions of the virtuous, heroic, and sometimes happy lives of our own people.

For Armenians, storytelling is an important medium through which older generations communicate with younger generations to preserve the uniqueness of our culture.

In modern society storytelling has been superseded by powerful new media such as the ubiquitous internet. While these new media have proven to be convenient, efficient, and immediate, there is clearly something lacking from the style in which these messages are conveyed. Information is clearly divided between cold fact and trivial pastime, and there is little synergy between the two. The stories of the past, on the other hand, appeal to our hearts and minds. During this project, I have called on traditional storytelling as well as modern media to introduce you, the reader, briefly to our history in general, and with special attention to Persian Armenians. In order to understand and appreciate our story, in the beginning, I have included a small overview of Armenian pictorial history, these are the stories, myths, heroes, and leaders that all Armenians have studied over the ages and that have certainly inspired the great works of the Renaissance men I write about. Permeating throughout these tales, both those based in reality and those mythical in nature, is a continuous and deep relation between two nation-states of Armenia and Persia. The Golden Bridges solidified by our great dignitaries and statesmen presented in this collection are quite evidently part of a long and intricate history.

These unique individuals always remained faithful to their native land, entirely dedicating themselves to its welfare, while striving, with pure thoughts and clear conscience, to be helpful to the enlightenment and progress of their adopted home.

But the amazing aspect of their story is, that, wherever they lived, not only they never forgot their motherland, culture, or the bond with their ancestors, but did everything in their power to honor and defend the reputation of Armenia and the Armenian race. This book, in its narrative, is an epic sweep across centuries and nations, always exhilarating and occasionally sobering. A chief portion of this book dedicated to relaying stories about Armenians' important both intellectually and socially, figures, whose past I've tried to make accessible both to your eyes and to your minds. My subjects are truly role models for the modern world. These are people who overcame almost insurmountable obstacles to achieve greatness in the world and who had the courage and foresight to cross continents and build legacies. They are pioneering historians, doctors, military figures, industrialists, educators, great patrons, musicians and artists.

In reading this book you will be inspired by the stories about these amazing Armenian figures.

You will also read the pleasant and interesting travel memoirs of two European and six Armenian Legendaries, who in different times, for different reasons traveled to Persia: K. Porter, J. Dillon, Hrachia Adjaryan, Alexander Tamanyan, Vardges Surenyants, Martiros Saryan, Hakob Kojoyan, and Sarkis Khachaturian.

I have gathered my information from hundreds of sources in Armenian, Farsi, Italian, English, French, German and Hindi. My book at its core is a bountiful narrative-in-pictures drawn from hundreds of old books, maps, prints, photographs, posters, manuscripts, paintings and other treasures. I want to especially thank those who aided me in gathering this priceless information and documentation.

ALICE NAVASARGIAN



Alice Navasargian is a true devotee of Armenian art and culture. She consistently and most diligently collects information on outstanding Armenian artists, writers, political and public figures, merchants, manufacturers, and representatives of celebrated families. In 1997 Alice Navasargian published her first book which she entitled *Golden Bridges: 20th Century Armenian Artists*. The book is dedicated to painters born or living in Iran; it contains biographical data about them as well as color reproductions of their paintings. Two years later she produced another book: *Armenian Women of the Stage*. The study provides illustrated information about Armenian women performers: actresses, singers, and instrumentalists over the past 150 years. Now we have Navasargian's third book, unique for the impressive list of eminent personalities it spotlights, the fascinating historical information it offers, and the long period of time it covers: from the 12th century to the present day. The book captivates the reader; it contains remarkable pages portraying the great medieval physician Mkhitar Heratsi (12th century), the 16th-century historiographer Arakel Davrizhetsi, the best Armenian translator of Shakespeare Hovhannes Masehyan, and other distinguished Armenians such as the merchants of New Julfa who were quite powerful and well-known not only in Persia but also in the Caucasus, Russia, and Europe.

Alice Navasargian has also given an account of the activities of Persian Armenians in Venice; she has put a special emphasis on the story of the establishment of the famous Murad-Rafaelian School in Venice where many artists, writers, military commanders, and public figures studied. New Julfa is described as an important center and the birthplace of a number of prominent statesmen, writers, painters, merchants, and benefactors who left indelible traces in history.

The celebrated Lazarian family, too, was descended from the class of the merchants of New Julfa and afterwards several generations of the Lazarians lived in Russia. They were high officials in the Russian court, leading industrialists, benefactors, and founders of educational institutions. Suffice it to mention some of the great personalities and families figuring in the book to make it clear what a major role Persian Armenia played in the cultural life of the Armenian people: the Tumanian and Shahrimanian families, Hakob Hovnatanian, Alexander Mantashian, Raffi, Vardges Sureniants, Vrtanes Papazian, Hrachia Acharian, Yeghishe Charents, Ivan Galamian, and many others. Together with the author of the book, we the readers are filled with pride and deep respect for the Persian Armenians' dignity, diligence, and desire for knowledge. Alice Navasargian, the author of this valuable book submitted to the readers judgment certainly deserves highest praise. Indeed the material she has so carefully and scrupulously gathered is a golden bridge that connects people, times, and countries with one another and helps to create the annals of the culture of the Armenian Land.

ALINA PALEVANIAN  
Head of the Department of Ethnomusicology  
of Armenia "Komitas" State Conservatory  
(Music Academy)



Mrs. Alice Navasargian has undertaken a difficult and important task: to properly present Armenian culture to the world. By publishing the collected material in an English translation as well, the author succeeds in placing our national culture into international circulation. Her devotion to Armenian art deserves highest respect. The following fact is especially worthy of admiration. Being a native of Persian Armenia, the author has profoundly studied the history of both ancient and modern Persian-Armenian culture, has tried to summarize the life and work of outstanding figures – the creators of that history – and to evaluate the key role they have played in Armenian culture in general. The biographic information about those eminent personalities is given in the context of important events, the process of the formation of Persian-Armenian community, and the history of the powerful Armenian merchant class. The valuable data that the author has gathered will significantly further subsequent studies. From this point of view, Mrs. Navasargian's contribution to Armenian culturology is undeniable. This book, I think, will arouse great interest and delight a multitude of readers.



GEVORG GEODAKIAN  
Head of the Department of Music  
at the Art Institute of the  
Armenian National Academy of Sciences

Hollowed names look at us from the pages of this marvelous book...  
The dray horses of the Armenian people... What a perfect arrangement! Step by step you enter a magic world to meet your parents and see your roots.  
Such love, such reverence, such admiration for her country, her birthplace and her people... Admiratio for the Armenian human, the people of the past, for the present and the future. The years' arduous work of Alice Navasargian must not be wasted... If we were able to venerate and be proud of the author in an equally self-forgetful manner!  
What about the theme of friendship? What about the reciprocal enrichment of peoples?  
The tremendous power of art helps to understand, believe, and support each other...  
How meaningfully and smoothly the writer passes to the Karabakh theme! A theme inseparable from us; it is we; what heroic figures and what a sweet language! One wonders whether the mountains and deep gorges of Karabakh are so huge or the people's shadows have embraced that world...  
My kind and industrious people, who dispersed throughout the world because of the horrible genocide at the dawn of the twentieth century, for about a hundred years have never eaten bread gratis in any foreign land. Quite the opposite, they have prospered the countries that sheltered them.  
My young friend, take this volume, read and turn the pages, and let the feelings of pride, faith, and love open a small, very small source in your imagination. And let the water, flow worldwide and then return, pour into the paradise called Armenia and, recalling once again the heroes of this book, burst like the poet of genius:  
**"Do not mix us with your wild bearish tribes!"**  
My dear sister, this work of yours, too, is a monument like the previous two. A monument to your parents, your offspring, your grandchildren and great grandchildren, your unforgettable husband of blessed memory; to you and your Armenia.



YERVAND KAZANCHIAN  
Peoples Artist of the Republic of Armenia  
State Award Laureate

The magnificent thick volume entitled the Immortals, by Alice Navasargian is a result of many years' work. From the enormous material reflecting the Armenians and Armenian-Iranian relationship, she has collected with love and devotion and presented in chronological order, according to her choice and taste, significant events, eminent personalities and cultural phenomena. The relations between two old neighbouring countries of the region, Armenia and Iran, are from one end covered with the mist of millennia and from the other, they reach our days. These connections include not only treaties and mutual help but also conflicts and bloody wars. Among the neighbouring countries, Iran is the one with whom Armenia's relations are the oldest, the richest, the most variegated and, at the same time, the most interwoven. That is why it is impossible to study the history of either country separately.

Alice Navasargian was born and studied in Iran, which played a decisive role in the creation of this book: together with the Armenian material, she has freely used various Persian sources when necessary and has also consulted literature in English. The book contains numerous images and photos carefully chosen and copied from old and rare books as well as periodicals. It is so lavishly illustrated, that while simply turning the pages one seems to pass through centuries, getting a vivid impression of the motherland's history imbued with affectionate feelings. The value of any work dedicated to the Iranian-Armenian ties is particularly high today, when the strengthening of friendly relations with Iran is of vital importance for Armenia shut in the Turkish-Azerbaijanian blockade. In this respect, it would be hardly possible to find a more appropriate title than Iran-Armenia: A Golden Bridge. Among the old and new works which have built the golden bridge of Iranian-Armenian cooperation, friendship, cultural and historical relations, Alice Navasargean's work creates a new beam of light.

STEPHAN TOPCHIAN

Հայ մշակույթի հետազոտման նվիրված Ալիս Նավասարգեանի արդեն հրատարակման պատրաստած նոր հասորին ծանոթանալով, նախ հիշեցի նրա ուսման տարիների ավարտից սկսող Իրանահայ նկարիչներին վերաբերող եւ հայկական մշակույթի զանազան ձյուղերի հարստացմանը մասնակից տաղանդավոր արվեստագետութիւններին նվիրված գործերը, որոնց ինքնահատուկ շարունակություն է կազմում ներկա ծավալուն հատորը: Այստեղ ընդգրկված են 19-20-րդ դարերի նշանավոր գրողներ, նկարիչներ, երաժիշտներ, ձարտարապետներ, վաճառականներ որոնց ստեղծագործական եւ բարեկործական լյանքը հիմնալի, նաև մասամբ կապված են Հայաստանի հնագույն հարեւան Իրանին: Խորհրդածելով Նավասարգեանի երկարամյա աշխատանքի մասին, կարելի է ասել, որ նա մշակութապաշտ է եւ հիշյալ հատորներով խորմտահղացում ունի՝ նոր սերունդներին կապված այսել իրենց բուն արմատներին, արդնացնող, լուսավորող ու պայծառ վերընթացի գաղափարներ ծնող մայրմշակույթին...  
Ցանկանում եմ շեշտել նաև, որ՝ ներկա հատորի տեքստային մասերին գուգորդվող թե հեղինակների եւ թե նրանց գործերի ու ձարտարապետական կողմողների հինավորց, նախնական լուսանկարների օգակի մասը անձանոթ է եւ ընկալվելով իրեւ հայտնություն հուզում, ուրախացնում են:

ՇԱՀԵՆ ԽԱՉԱՏՈՒՐՅԱՆ  
SHAHEN KHACHATOURIAN  
Art Historian;  
President of Museum of St. Edjmiatsin



«Անմահներ. Նկարագարդ մի ժողովածու՝ Հայաստանի, հայերի եւ իրանահայերի մասին». այսպէս է վերնագրել իր նոր ստվարածավալ գիրքը մշակութարան Ալիս Նավասարգեանը: Այն բարձրորակ, պատկերագարդ տեղեկատվություն է մեր ազգային դիմագծի մասին, փորձ՝ պահպանել եւ վեր հանել քաղաքակիրք աշխարհի առաջ հայ ժողովրդի արվեստի, ծեսերի, հերիաթների, լեզենդների եւ հավատալիքների հմայքն ու մարդասիրական գեղեցկության բարձրարժեք նմուշները: Դրանք այն -ումէ կամուրջներն են- «Նավասարգեանի գրքերից մեկի վերնագիրը», որոնք նոր խորք եւ իմաստ են տալիս մարդկության մորի եւ հոգու պատմության անվերջ ծավալուն ընթացքին:

Ալիս Նավասարգեանի հավաքած պատմական նյութն ու խիտ նկարագարդված լեզենդներն ու անմահ ազգային հերոսները մեծ արժեք են ոչ միայն հայ, այլև օտար ընթերցողների համար: Եւ նայելով գրքի պատմական դեպքեր ու դեմքեր պատկերող նկարներին, դժվարանում ես ազատվել այն մտքից, որ պատմությունը ոչ ավելի ուսանելի է, քան սպանդանոցը, որ մեր հինավորց պատմաբանները իրավացի են՝ խաղաղությունն ու ողջամտությունը հասանելի են մեծ մասամբ ծխացող ավերակների վրա, որը մենք ժառանգում ենք անգութ ուժերի դաժան քայլերից հետո: Այս գրքի նկարագրուածները նայելով եւ կարդալով խնամքով տեղադրված տեքստերը, գիտակցում ես, որ մեր պատմությունը շատ հաճախ գրվել է արյամբ ու արյունահեղությամբ, եւ այդ արյունն ու արտասուբք մինչ հիմա չեն չորանում: Դա է պատճառներից մեկը, որ հայ ժողովուրդը ամրապնդել է քրիստոնեական հավատն ու տեսիլքը դարեղար եւ մարառել հանուն ստեղծագործական կատարելության, ձգտել ամենավեմ, ամենամարդկային եւ բացարձակ արժեքները:

Գիրքը ջնջում է պաշտոնական դարձած պատմության եւ ընթերցողի միջև միշտ գոյություն ունեցող սահմանը: Ջնջում է առաջին հերթին իր անմիջական, պատկերագարդ, մտերմիկ տոնով: Եւ այս բացատրող տեքստերի շնորհիվ է, որ հայուրամյակների հայոց պատմությունը դառնում է տեսանելի-շոշափելի, բացարելի-ընկալելի: Եւ առատ օգտագործ ված նկարների եւ լուսանկարների հայտնությունը մեծապէս նպաստում է այս գրքի յուրօրինակ ընկալված պատմական հայտնությունը ամեն մակարդակի ընթերցողի համար:

Ալիս Նավասարգեանը շատ զգայուն է ազգային արժեքների սեփականության հանդեպ: Նա մեր ազգի հինավորց պատմության, մշակութային դրսեվորուածների եւ սովորությունների փառաբանումն ու գնահատումը ուրիշ ազգերի հաշվին չի անում: Նրա գրքում նորից կյանքի կոչված հայոց հինավորց լեզենդներն ու պատմական կերպարները հիմք ունեն եւ դա է գրքի մեծագույն արժեքներից մեկը: Գողթան երկերից մինչեւ մեր օրերը հասնող ժողովրդական եւ պատմական իհմք ունեցող այս պատուաները մերկ ապարանոց չեն, որովհետեւ պատկերագարդ էշերի հետ միասին դրանք խիստ հավաստի են դարձնում այս գրքի գեղագիտորեն հարուստ հոյակապ էշերը:

Այս գրքում Ալիս Նավասարգեանը հայոց պատմության աստեղային պահերը ընթերցողին է ներկայացնում հնագույն դիմանմակարների եւ սյուժետային կոտավների շնորհիվ, որոնք մեծարում ու փառաբանում են պատմական իրադարձությունները, անցյալի ու ներկայի հերոսական դեմքերը՝ այն ամենը, ինչը սրբուն պահպանված է մեր մշակույթի եւ գրականության մեջ: Գիրքը նախ քայլ առ քայլ, պատմական փատերի հիման վրա քաղաքակիրք աշխարհին պատմում ու ցույց է տալիս այն կարեռագույն պահերը, որոնք տեղի են ունեցել իր հայրենիքում, հազարամյակների խսատաշունչ ժամանակներով անցած Հայաստանում:

Այս գիրքը հրաշալի պատկերագարդ շներթ է՝ հայոց պատմության իին ու նոր ժամանակների ձուլած ընթացք: Գիրքը սրբազն դարձած հայոց հողի եւ նրա ժամանակների, պատմական եւ գրական դրսեւրուածների ազնիվ արտացոլումն է: Այն արձագանքում է այնպիսի երեւույթների, որոնք արժանանում են ուշադրության իրենց բարոյագիտական, պատմական, գեղագիտական, քաղաքական, մշակութային եւ արդիական ուղղվածությամբ:

Ալիս Նավասարգեանի գիրքը իր տեսակետի մեջ նոր խոսք եւ իմաստ է բերում, պատմական ու նկարագարդ դասակարգման շնորհիվ արժեքավորելով մեր պատմությունն ու նրա անմահ հերոսներին: Գիրքը ահագնագու է, եւ իմաստալից: Այն մեր ազգի վեմ հոգու մշակութային անձնագիրն է եւ պատկերը՝ աշխարհի բոլոր ծայրերում: Սրտանց շնորհավորում եմ Ալիս Նավասարգեանի այս հոյակապ ձեռնարկումը եւ մաղթում նրան նորանոր հաջողություններ:

Dr. ARTEM HAROUTUNIAN  
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## Armenia and Her People

By Emil J. Dillon, 1898, (Travel to ... Armenia)

It would be difficult to point out a more delightful, soul-inspiring, mysterious, fascinating country on the surface of the globe than Armenia, the land of the Terrestrial Paradise, the resting-place of Noah's Ark, the native home of that fear-dispelling wine which has drowned more human lives and wrecked more human hopes than the billows of the tempest-tossed ocean. The most eloquent description in words, the most ideal representation on canvas, would be powerless to produce the ineffable impressions which the traveller experiences when he gazes awestruck on its snow-capped mountains, on whose spotless heights once dwelt the dread deities of forgotten peoples, and which now seem to overhang the world, when he watches its rapid rivers madly tearing along through narrow fissures in the hard, unyielding stone, when he views its gigantic rocks, hurled mayhap by the angry Titans in their wars with the gods, whose sides time has covered with a mantle of vegetation; when he contemplates its yellow corn-fields, and treads his way through its sweet-smelling groves and masses of mingling shade. Armenia is a country of strong contrasts, of opposite extremes, of heat and cold, light and shade, drought and moisture, and contains more dark mysteries awaiting the solution of the future naturalist, geographer, philologist, and historian than Central Africa, Central America, and Hindooostan taken together.

The ethnologist is still in doubt to what branch of the great European family the Armenian people belongs; the philologist has not yet classified their language, the antiquarian knows next to nothing of their early history. There are rivers in Armenia whose course, like that of Tigris, has still to be explored; cities occupying the sites of dried-up lakes; petrifying lakes, the sluggish surge of whose deep-blue waters is the only sound now heard on the spot where populous cities flourished when the human race was young; towns which for part of the year are rivergirt islands; woods whose soul-dissolving odour is unknown outside the neighbourhood of old Eden; caves scooped out of massive rocks, which lead through endless windings to mysterious halls and unexplored recesses where "dead men hang their mute thoughts" on the walls around—men whose household words before Babylon became Semitic, and when the simple law of Accad was still administered within its walls; adamantine rocks covered with quaint inscriptions and strange devices which the prying eye of an irreverent world has not yet been able to read like awful spells destined hereafter to save the human race from a second deluge or a universal conflagration; slabs of stone on which are carved, in arrow-headed characters, the childish boasts, the patriotic hopes, and the pious sentiments of Darius the King; cities paved over with the wreck of days departed; stupendous columns and wild "images of more than man" whose history and purpose are no longer remembered, and ere?, mouldering walls. "On which dull Time Feeds like a slow fire upon a hoary brand." The centre of this interesting country is Van, with its lake of bitter salt water and solitary species of fish, four thousand seven hundred feet above the sea level, the scenery round which is said to have sent the great Semiramis into ecstasies, which she forthwith embodied in architectural fancies, which our grandchildren may yet succeed in interpreting. And in sober truth nothing could be more impressive to the traveller approaching from the north, and suddenly catching a glimpse of the western shore, it seems a corner snatched from Paradise. To the east the lake is protected by snow-capped mountains, whose feet lie nestling the island of Aktamar, like the refreshing shadow of a passing cloud; and on the north, by the rugged Subhan Dagh, on whose crest Noah and his companions are said to have rested after six weeks' sojourn 'a the stuffy ark. The citadel of Van, on the dizzy summit of an immense rock rising bolt upright in the centre of a natural amphitheatre, deserves to rank as one of the wonders of the world.

The roads leading to Western Armenia and Persia pass through the venerable town of Van, formerly called Semiramis-city, the vineyards and orchards of which would have gladdened the heart of Hafiz himself. Ani the city of colossal ruins, in which the treasures of the Kings of Kings were preserved; Armavir, to the K'rth of the Araces, formerly the residence of Armenian monarchs, where holy palm-trees grew, the rustle of whose palmate leaves was the language chosen by the gods of old to make known their behests to men of good-will; Vagharshabad, said

to have been built by King Ervant I., six hundred years before our era, and now shrunk to the dimensions of the large but solitary Monastery of Etchmiadzin, in which Catholicos, or Patriarch of all Armenia, resides; Erzeroum, in the valley once occupied by a lake; Kemak, whose walls exhibit the only specimen of a strange style of architecture never seen elsewhere; Egin, in a deep valley of the Euphrates, screened by mountains that rise four thousand feet above the level of the sea, whose slopes are covered with smiling gardens gracefully laid out on terraces one above the other, the -'souses being buried, as it were, in forests and groves that subdue into soft sight the glare of the mid-day sun. Egin may not be the paradise of the Bible; but it is the Eden of modern Armenians, who toil and moil from youth to middle age, happy if they can lay by a sufficiency to enable them to retire thither, to enjoy a foretaste of the dreamy pleasures and luxurious repose that they hope for in a better world. Then there is the quaint, melancholy city of Tahti-Soliman, whose venerable ruins are reflected in the clear, cold, petrificative waters of the tiny lake in their centre, like blades of sapless grass left standing by the scythe of Time. A feeling of intense depression steals over one at night, when the ill-boding cry of the spectral-owl breaks in upon the deathlike stillness that reigns in the reputed birthplace of Zoroaster, the city in which was jealously guarded for ages the holy fire descended from heaven, at which were periodically lighted all the fires and flames that blazed and burned throughout the world of Magi. Whithersoever we turn our steps, to the north, south, east, or west, the ground we tread is holy. 76 It is history-stratified. Here it was that the confluent streams of old-world humanity met and mingled, seethed and foamed, leaving a fertilizing deposit on the shores of the surrounding countries that proved of inestimable service to the growth of civilization. Like most of the principalities and kingdoms that comprise what may be termed New-Europe, Armenians have a glorious history, and, unlike them, were an ancient people before the Slav or the Englishman, the German or the Scandinavian, was dreamt of. They raised the standard of rebellion against Darius Hystaspes, and he himself informs us with scrupulous minuteness in his longest arrow-headed inscription what endless trouble it cost him to drive them back to their allegiance, first sending an Armenian general to stamp out the insurrection, and after he had won three battles to little purpose, giving the command to a Persian, who had to fight two more before he succeeded in making a lasting impression. Among the bravest of the ill-starred Xerxes in Greece were Armenian warriors, and in the first century B. C. we find an Armenian King of Kings, Tigranes, ruling with a rod of iron over Syria, Phoenicia, Alicia, Galatia, etc., transplanting whole colonies of Greeks from Cappadocia to Mesopotamia and Arabs from their native places to the banks pf the Euphrates, executing insubordinate vassal kings and warring with the Romans and the Parthians. Numberless have been the rotations of Fortune's wheel since then, bringing alternately change for the better, and change for the worse, till today we see Armenia, like Poland, parcelled out between three neighboring powers, Russia, Turkey and Persia, and her children sitting down by the waters of Modern Babylon and weeping when they remember the faded glories of Van and Ani. At no period of their history have they lost the wild spirit of independence which characterized them in antiquity. In the fourth century of our era, for instance, they seemed politically to have sunk to the very bottom of a sea of misfortunes and miseries. They were then Persian subjects, and were as much the property of the King as the slave is a chattel of his master. Yet when it was a question of compelling them to change their lately adopted Christianity for the worship of Ormuzd, the Gospel of Christ for the ZendAvesta, they rose up one and all, men, women, and children, and shook the throne of Yezdignerd to its foundations. In like manner, a few years ago, when the Russian Government ordered them to consent to change the Constitution of that ancient Church of theirs, they steadfastly refused, and men who under different circumstances would almost barter their human dignity for "a ribbon to stick in their coats," resisted the imperial commands like heroes, preferring the apparently inevitable alternative of the mines of Siberia. It is the future of this country, the destinies of these, its oldest inhabitants, that are meant by the term Armenian people; and with this difficult problem the Allied nations will be called upon to deal at no distant date.

*Emil J. Dillon, 1898*





**View of Mt. Ararat and Araxes River (by; T. Taylor, Paris, 1878).**

### MOUNT ARARAT

The Bible says that Noah's ark landed on the mountains of Ararat. The region of Ararat, was the name of an ancient Armenian kingdom also known as Urartu. Nonetheless, one particular tradition identifies the mountain as Mount Masis, the highest peak in the Armenian Highland, which is therefore called Mount Ararat.

Dr. Friedrich Parrot, with the help of Khachatur Abovian, was the first explorer in modern times to reach the summit of Mount Ararat, subsequent to the onset of Russian rule in 1829. Abovian and Parrot crossed the Aras River and headed to the Armenian village of Agori situated on the northern slope of Ararat 4,000 feet above sea level. Following the advice of Harutun AlAMDarian of Tbilisi, they set up a base camp at the Monastery of Saint Hakob some 2,400 feet higher, at an elevation of 6,375 feet. Abovian was one of the last travelers to visit Agori and the monastery before a disastrous earthquake completely buried both in May 1840. Their first attempt to climb the mountain, using the northeastern slope, failed as a result of lack of warm clothing. Six days later, on the advice of Stepan Khojants, the village chief of Agori, the ascent was attempted from the northwestern side. After reaching an elevation of 16,028 feet they turned back because they did not reach the summit before sundown. They reached the summit on their third attempt at 3:15 p.m. on October 9, 1829. Abovian dug a hole in the ice and erected a wooden cross facing north. Abovian also picked up a chunk of ice from the summit and carried it down with him in a bottle, considering the water holy. On November 8, Parrot and Abovian climbed up Lesser Ararat. Impressed with Abovian's thirst for knowledge, Parrot arranged for a Russian state scholarship for Abovian to study at the University of Dorpat in 1830. In 1845, the German mineralogist Otto Wilhelm Hermann von Abich climbed Ararat with Abovian. Abovian's third and last ascent to Ararat was with the Englishman Henry Danby Seymour in 1846. In 1848 Khachatur Abovian mysteriously disappeared. Some believe he was either executed or exiled to Siberia..



**View of Mt. Ararat and Yerevan (by; Sir Robert Ker Porter, 1822).**

These inaccessible summits have never been trodden by the foot of man since the days of Noah, if even then. For my idea is, that the ark rested in the space between these heads, and not on the top of either. Various attempts have been made, in different ages, to ascend these tremendous mountain-pyramids, but in vain. Their form, snows, and glaciers are insurmountable obstacles: the distance being so great, from the commencement of the icy region to the highest points, cold alone would be the destruction of any person who should have the hardihood to persevere. On viewing Mount Ararat from the northern side of the plain, its two heads are separated by a wide cleft, or rather glen, in the body of the mounain. "Yerevan, it is here, indeed, that we find ourselves touching the earliest ages of the world. The dates of some of our most ancient cities in Europe appear but of yesterday, when compared with the ages which have passed over the mighty ruins, which still exist in these primeval countries.

**(Sir Robert Ker Porter, 1821)**  
**(Travel to Armenia...)**

ԵՄ ԻՄ ԱՆՈՒՅՆ ՀԱՅԱՍՏԱՆԻ ԱՐԵՎԱԿԱՄ ԲԱՈՒՆ ԵՄ ՍԻՐՈՒՄ  
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 ԱՐՆԱՆՄԱՆ ԾԱՂԻԿՆԵՐԻ ՈՒ ՎԱՐԴԵՐԻ ԲՈՒՅՔՐԸ ՎԱՌՄԱՆ  
 ՈՒ ՆԱՅԻՐԵԱՆ ԱՂՋԻԿՆԵՐԻ ՀԵԶԱԿՈՒԻՆ ՊԱՐՆ ԵՄ ՍԻՐՈՒՄ

ԻՄ ԿԱՐՈՍԱԾ ՄՐՏԻ ՀԱՄԱՐ Ո՞Չ ՄԻ ՈՒՐԻՇ ՀԵՔԻԱԹ ԶԿԱՅ  
 ՆԱՐԵԿԱՑՈՒ ՔՈՒԶԱԿԻ ՊԷՍ ԼՈՒԱՌՈՎԱԿ ՃԱԿԱՏ ԶԿԱՅ  
 ԱՇԽԱՐԴ ԱՆՑԻՐ ԱՐԱՐԱՏԻ ՆՍԱՆ ՃԵՐՄԱԿ ԳԱԳԱԹ ԶԿԱՅ  
 իՆՉՊԵՍ ԱՆՇԱՍ ՓԱԼՔԻ ՃԱՄԲԱՅ  
 ԵՄ ԻՄ ՍԱՍԻՒ ՍԱՐՆ ԵՄ ՍԻՐՈՒՄ

«ԵՂԻՇԵ ԶԱՐԵՆՑ»

The Armenian language is recognized as an independent Indo-European language, spoken by the ancient population of Armenia in fusion with predominate Indo-European people. Classical Armenian was used in literature until the 19th century and is still used in modern Gregorian-Armenian Church service. The Armenian alphabet, which was invented in 404 AD by Mesrop Mashdots, is unique; its 36 letters correspond excellently with the Armenian phonetic system. Modern Armenian added to it an “o” and an “f.”

**Mesrop Mashdots** and the early classical Armenian scholar Catholicos Sahak (d. 438), along with their disciples, wrote canonical, liturgical, didactic, and epistolary works and translated the Bible; European scholars called the Armenian Bible the ‘Queen of Translations.

The most ancient Armenian historian is Agathangelus. He was the secretary of King Tiridates, in the fourth century. Agathangelus’ book “History of Armenia’s Conversion to Christianity,” written in the Armenian language, is the first contemporary record of the great empires of the time. This text is an essential source for the early Christian and pre-Christian periods; it provides unique insight into pagan gods worshipped in Armenia and neighboring territories.

It is no coincidence that Agathangelus has drawn the attention of many foreign scholars.

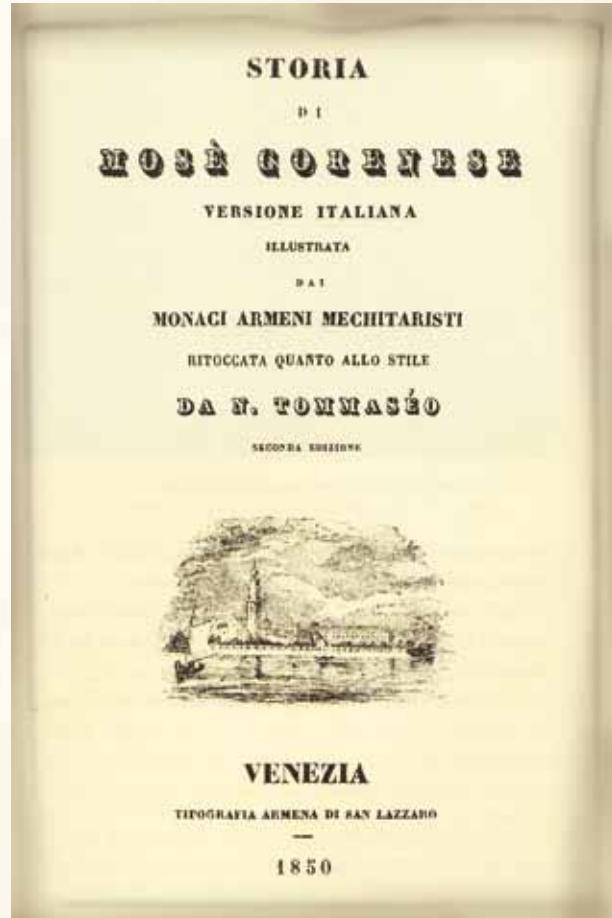
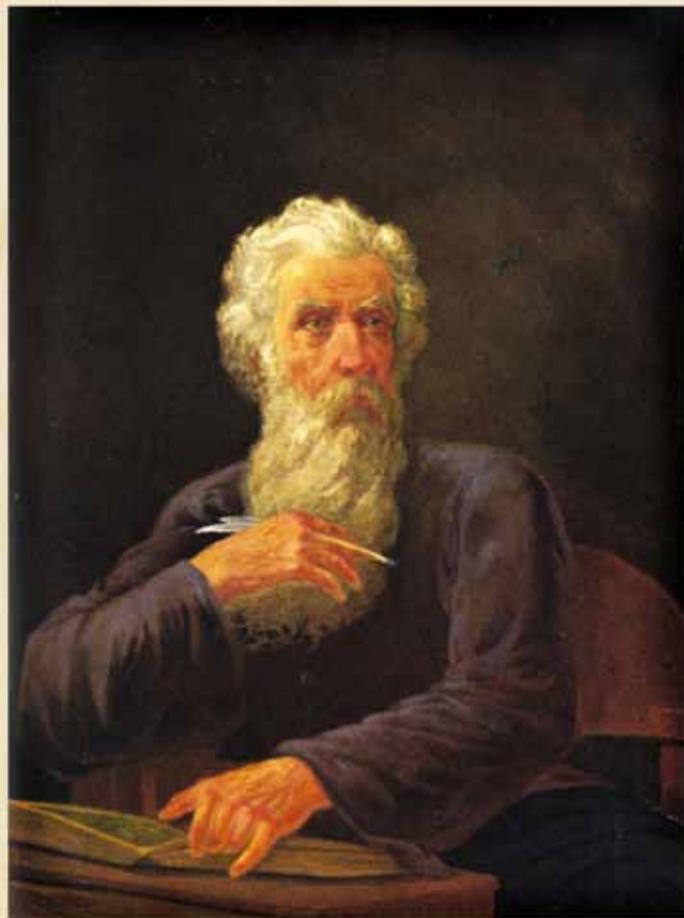


Ս. ՄԵՏՈՎԱՆ

**ST. MESROP MASHDOTS**

### **ARMENIAN HISTORIOPRAPHERS FROM EARLY AND LATE MEDIEVAL AGES RECORD AND COMMENT UPON ARMENIA AND ITS RELATIONSHIP WITH THE NEIGHBORING COUNTRIES**

By the Middle Ages, **Agathangelus’** book was translated into a number of languages, including Greek, Arabic, Syriac, Latin, Georgian, Ethiopian, and Coptic. He narrates the fall of the Parthian Arsacids in Persia and the victory of the Sassanians, vividly describing details of those events. **Zenob Glak**, a pupil and secretary of St. Gregory the Illuminator, told the story of pagan resistance to Christianity and a chronicle of the province of Daron. Another “History of Armenia,” attributed to **Pawstos Biuzand**, covered the period between 330 and 387. It begins with Khosrov II Kotak’s accession to the throne and concludes with the division of Armenia between Sassanid Persia and Rome. This book is an indispensable source for the study of the history of Persia in the 4th century. Some scholars believe that the Byzantine historiographer of the 6th century Procopius of Caesarea drew information from it. Biuzand’s work has been translated into French, German, Russian, English, and Italian. **Ghazar Parpetsi** in his “History of Armenia” narrates Armenia’s war of liberation against Sassanid Persia. His work covering the events of 387-486 is regarded as one of the best primary sources for the history of relations between the Armenians and Persians in the late 4th and 5th centuries. The “History of Vardan and the Armenian War” by **Yeghishe** is another valuable historiographic work. It describes the great rebellion of the Armenians against Persia in the mid-5th century and gives significant information about the geography of Persia, the social and political situation in the country, its army, the Persians’ everyday life, and the Zoroastrian religion. It has been translated into several languages, reflecting foreign Orientalists’ keen interest in Yeghishe’s book.



## MOVSES KHORENATSI

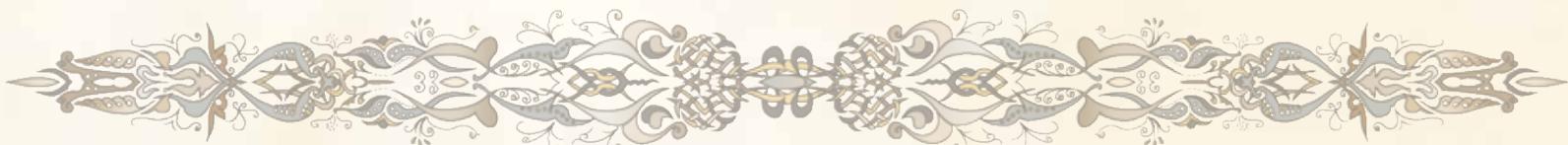
Painting by A. Fetvajian

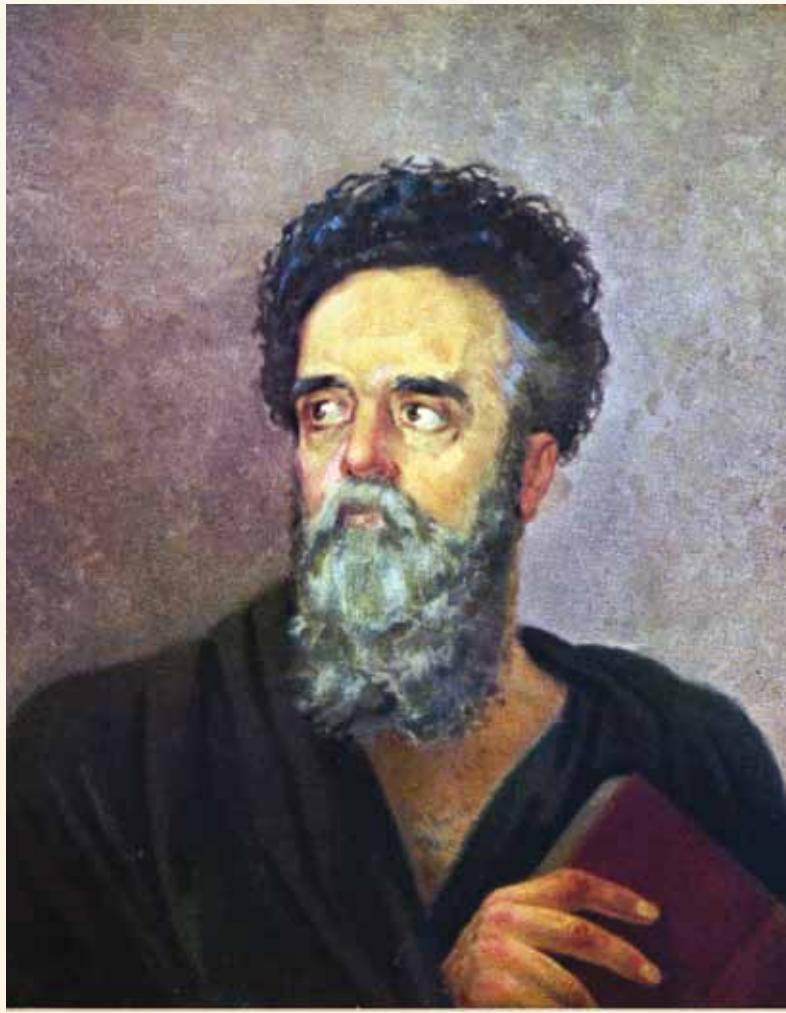
Moses of Khorene (Movses Khorenatsi), surnamed “kerthogh,” or the “grammatical poet,” is regarded by the Armenians as the first of their classical writers. He wrote books on history, rhetoric, and geography. His first work is a complete “History of Armenia,” starting with the origins of the Armenian people and continuing until the author’s own time. He was the greatest authority in medieval Armenian literature and was honored with epithets like “father of historiography” and “father of poetry.” His ‘History of Armenia’ concludes with the removal of the Armenian throne from the Arsacid dynasty in 428 (whereby Armenia lost its independence) and the death of Mesrop Mashtots in 440.

Khorenatsi refers to a number of Greek and Syriac literary works, some of which do not survive and are only known to the academic world thanks to him. He uses a variety of sources such as Herodotus, Josephus Flavius, Polycrates, Manethon., as well as documents, inscriptions, and the folklore of the Armenians and other peoples.

Khorenatsi’s ‘History’ contains rich material related of Persia. It helps to clarify many complicated problems of the history of Sassanid Iran and even provides some data concerning Persian folk tales. For instance, Khorenatsi records the name of the Iranian hero Rustam long before Ferdousi’s Shahnameh (the myth of Biuraspi Azhdahak, about whom he speaks in a separate chapter entitled “From the Persian Fables: On Biuraspi Azhdahak”). The English scholar Edward Braun writes that Rustam’s name has been found only in one or two writings, namely in late Pahlavi texts, whereas Khorenatsi had already written about Rustam’s exploits.

The History of Armenia is an internationally acknowledged important source. Armenian and foreign historians and philologists have been studying it for more than two hundred years. Khorenatsi’s work is translated into French, German, Italian, Russian, English, Greek, Persian, and other languages.





**YEZNIK KOGBATSI**

Painting by A. Fetvajian

**"WE DO NOT AIM AT CONQUERING  
THROUGH INIQUITY  
BUT RATHER DESIRE TO TEACH  
THROUGH INTEGRITY"**

**YEZNIK KOGBATSI**

**5TH C.**



Yeznik Koghbatsi records great historical events in his writings of the 5th century.

**"REFUTATION OF THE SECTS":**

**"Refutation of the Pagan Sects"**

**"Refutation of the Persian Sect,"**

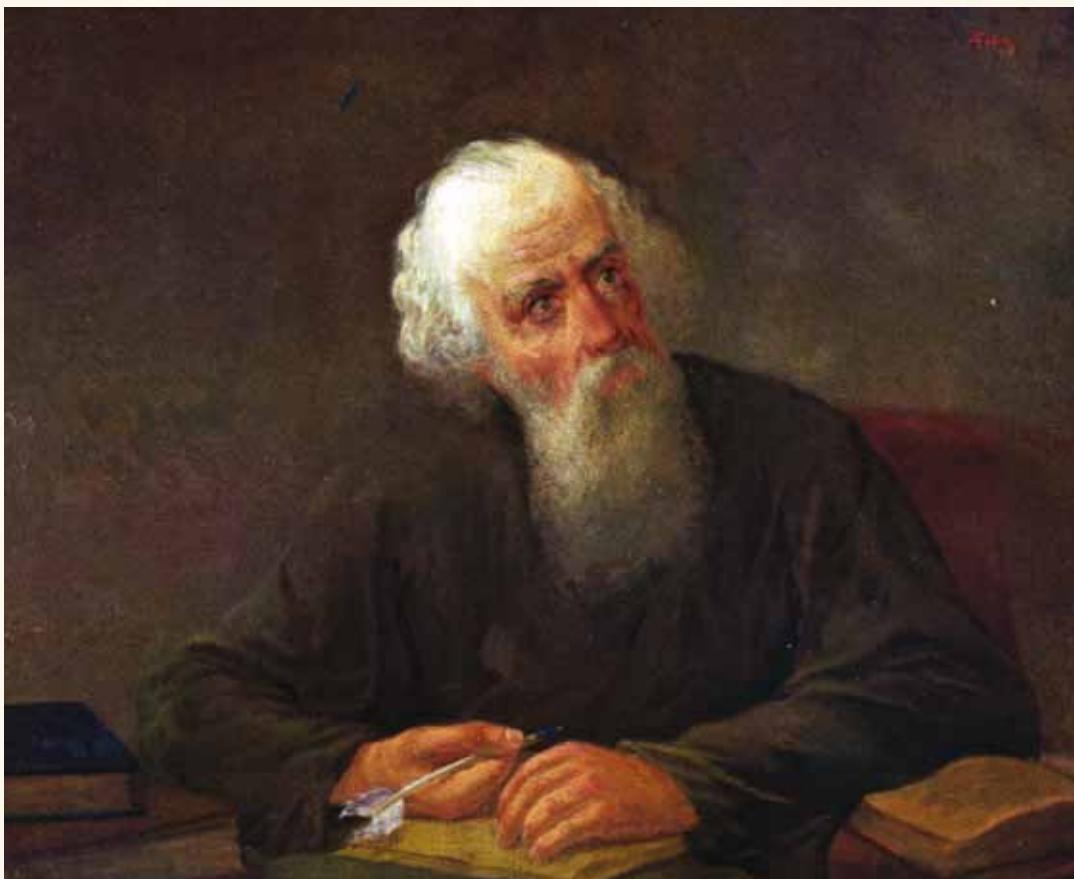
**"Refutation of the Greek Sages' Beliefs,"**

**"Refutation of Marcion's Sect."**

Another remarkable work of the 5th century is the "Refutation of the Sects" by **Yeznik Koghbatsi**. From the position of Christian ideology, the author criticizes the main principles of the Zoroastrian religion and the sects that had appeared in Iran under the Sassanid Kingdom. In his outstanding work, Yeznik develops a well-argued monotheistic doctrine based on philosophical and theological propositions. He discusses, in particular, four sects of his time, thus dividing his text into four parts: "Refutation of the Pagan Sects," "Refutation of the Persian Sect," "Refutation of the Greek Sages' Beliefs," and "Refutation of Marcion's Sect." Further valuable data on Persia, Armenia, and the neighboring countries are found in the "Geography" attributed to **Anania Shirakatsi** (7th century).

"The History of Armenia" by historiographer **Sebeos** is one of the most eminent literary sources of the 7th century. The author describes in detail the military campaigns of Emperor Heraclius of Persia as well as the first Arab invasions of Armenia, Mesopotamia, and the Byzantine Empire. The data concerning Iran are of paramount importance. Sebeos narrates events that occurred during his lifetime; the information in the History concerning the last period of Sasanian rule is thus considerably reliable. Interestingly, he also mentions the fable of Khosrov and Shirin, widespread in the East, as well as the Epos of Spandiat (Esfandiar), a hero of Persia.





## STEPANOS ASOGHIK

Painting by A. Fetvajian

The “History of Taron” by the 7th-century author **Hovhan Mamikonian** is also worth mentioning. Mamikonian tells the story of the heroic struggle of the Armenian people against Sassanid Iran in the 6th and 7th centuries.

The “Universal History” by **Stepanos Taronetsi Asoghik** (10th-11th centuries) views the history of Armenia in the context of contemporary events in other countries of the region. His narrative covers the Caucasus, Iran, Asia Minor, and the Near East.

**Grigor Magistros**’ (11th century) *Letters* contain noteworthy material about Iranian culture.

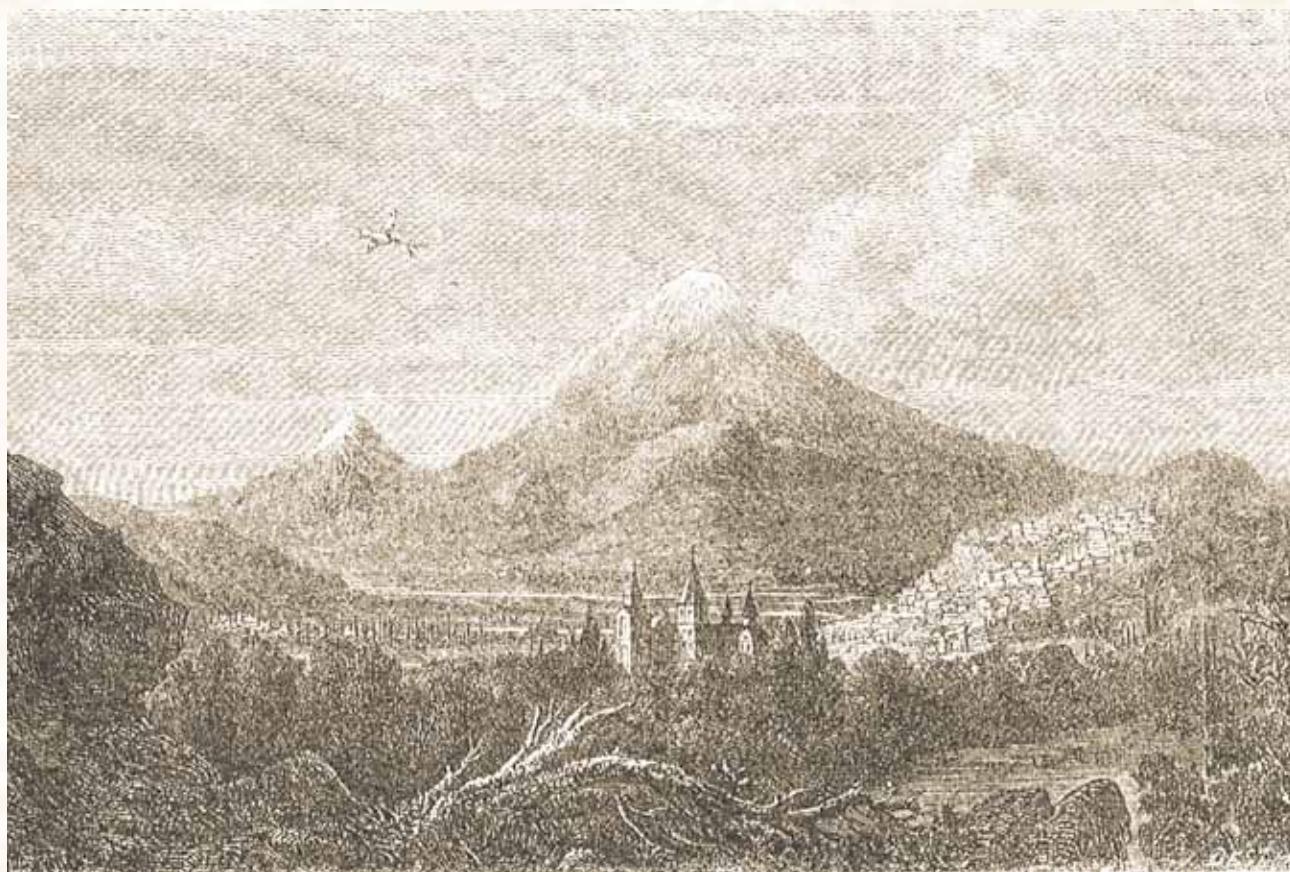
The text of the 12th-century author **Samuel Anetsi** is entitled “Compilation from the Works of Historiographers.” He refers to numerous writings by his predecessors and provides, together with other valuable data, chronological information on the royal dynasties of Persia, Armenia, and the Byzantine Empire. **Kirakos Gandzaketsi** (13th century), in his “History of Armenia,” writes about the conquests of the Mongols and the Tartars in Iran, Armenia, and Caucasian Albania. Gandzaketsi’s book is an essential source for the history of the Hulavian state.

Further indispensable sources for the history of Iran and the Middle East are the historiographic works by **Aristakes Lastivertsi** (11th century), **Mattheos Urhayetsi** (12th century), **Vartan Areveltsi** (13th century), and **Stepanos Orbelian** (13th century). They contain reliable information on the social, political, economic, and cultural life in Persia and Near Eastern countries.

**Grikor Akanetsi** (13th century) wrote the History of the Nation of the Archers (i.e. the Mongols), which deals with Armeno-Mongol relations in the 13th century. There are numerous data in this book concerning the language, everyday life, governmental system, and tax policy of the Mongols.

The Tragedy of the Invasion of Tabriz was written by **Simeon Aparantsi** (16th-17th centuries). He gives an eyewitness account of the tragic conquest of Tabriz by the Turks in 1585.

Iranian history of the 16th-17th centuries is also recorded in the works of **Grikor Daranaghtsi**, **Zakaria Sargawak**, **Zakaria Aguletsi**, **Augustinus Bajetsi**, **Kostan Jughayetsi**, **Khachatur Jughayetsi**, **Sargs Gilantsi**, **Abraham Kretatsi**, **Simeon Yerevantsi**, and **Gevorg Dpir Palatetsi**.



## THE DOVE OF MASIS



The most outstanding representative of 17th-century Armenian historiography is **Arakel Davrizhetsi**. In his *History*, he deals with the events of 1602-1662. Davrizhetsi is the first Armenian author whose work was published during his lifetime (Amsterdam, 1669). As a reliable primary source, the *History* has always been a focus of interest for Iranian historians. The French scholar M. Brosset translated into French and published it in 1874, as M. Brosset, Collections d'historiens Armeniens. The Iranian historian Nasr-Allah Falsafi in his four-volume monograph "The Life of Shah Abbas I" has extensively drawn information from Davrizhetsi, mentioning his work as the most comprehensive and trustworthy source for the history of 17th-century Iran.

In the 1840s, **Stepanos Nazaryan** (1814-1879) headed the Department of the Armenian Language at one of the most significant centers of Oriental studies in Russia, the University of Kazan. Later, from 1850 to 1879, he was professor of Persian language and literature at the Lazarev Seminary in Moscow. One of Nazaryan's best Iranological works is his doctoral thesis on Ferdousi's Shahnameh (which initiated the study of Ferdousi in Russia and Armenia). Nazaryan was the first propagator of classical Persian poetry in Russia. Among his other remarkable works is the excellent Russian translation of Saadi's Gulistan, on which he worked for many years, studying the Persian original and the Turkish commentaries on it. From all the manuscripts, he chose the "Kolliat of Tabriz," which gave him the opportunity to render the text. In his journal Hiusisapayl, too, Nazaryan published poems by the classics of Persian poetry Jami, Saadi, Rumi, Khayyam, Hafez, Molana, Shams Tabrizi, as well as articles about them.

At the beginning of the 20th century, a number of eminent Armenian scholars and writers were involved in Iranian studies. Among them were **Kerovbe Patkanyan, Karapet Yezyan, Grigor Khalatyan, Mkrtich Emin, Davit Melik Shahnazarian, Mesrop Tagheadian, and H. Tireakyan**. In his study entitled *Emamat, Atpet* (Sargis Mubayajian, 1860-1937) discusses the ideology and international views of the Shia Muslims of Iran. In his other work, Babi and Bahai, he examines the religious and political aspects of Babuism, which in the 1840s and 1850s, had numerous adherents in Iran. Contemporary Armenian Iranologists continue their predecessors' work. They mainly focus on various aspects of present-day Iran. Many distinguished Iranian historians and writers have rated high the rich material on Iran found in Armenian literature. Among them are:

**Mir Sadeghi, Shapur, Mokhadam, Kianush, Hedayati, Nafisi, and Beh Azini.**



## GRIKOR (GREGORY) NAREKATSİ

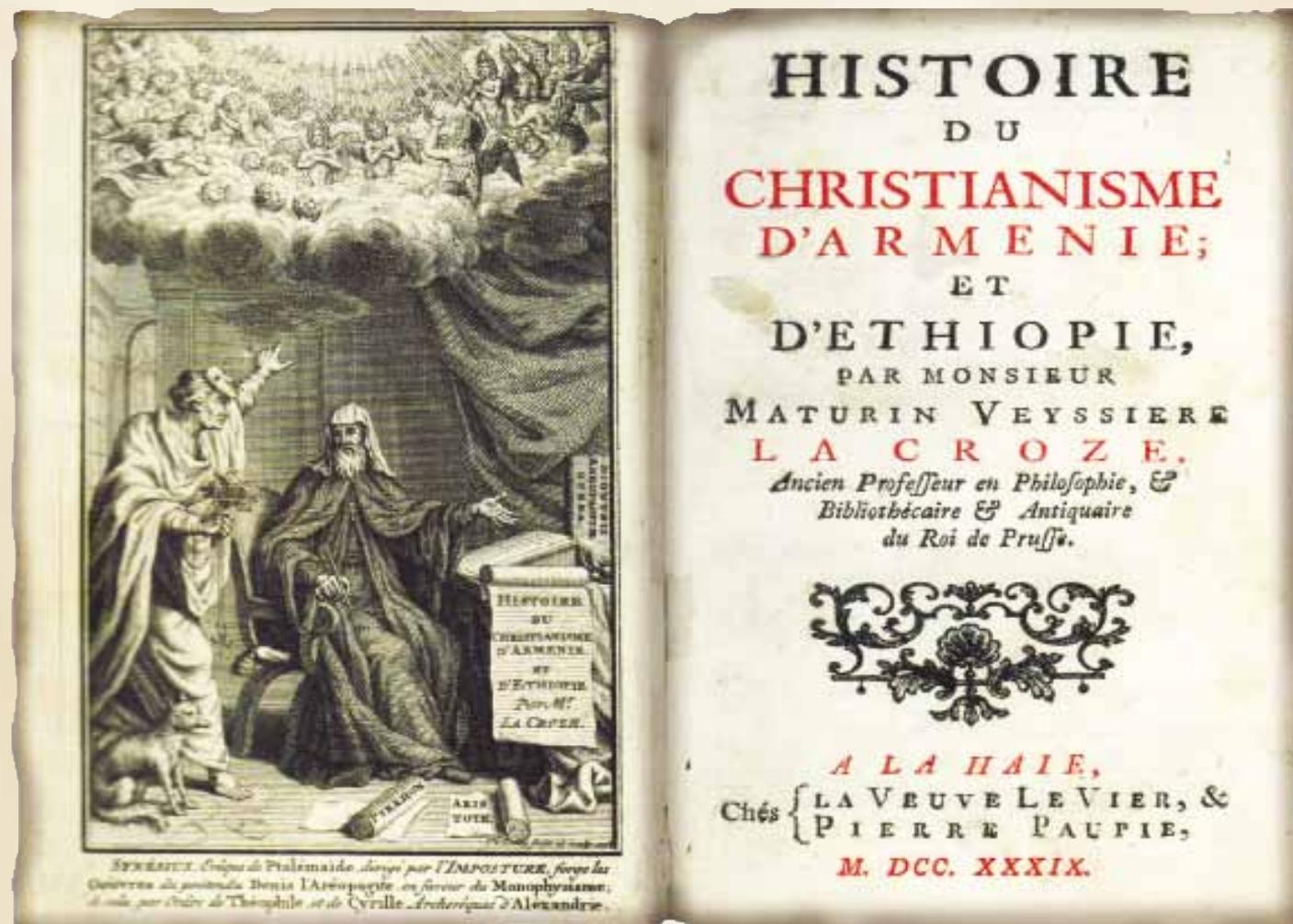
Painting by A. Fetvajian

The Armenian monk, poet, mystical philosopher and theologian **Grikor Narekatsi** is a canonized saint. He was born circa 950, to a family of scholarly clergy. His father Khosrow, was an archbishop. After losing his mother at a young age, Grikor entered Narek Monastery on the South-East shore of Lake Van, and spent most of his life there, in Vaspurakan, Greater Armenia, (now in Turkey). In the first millennium of Christianity, Narek Monastery was a thriving center of learning. Accordingly, these were relatively quiet, creative times for Armenia, before the Turkic and Mongol invasions which changed Armenian life forever. By this time, Armenia was experiencing a renaissance in literature, painting, architecture and theology; and St. **Grikor** was a leading figure. Narekatsi's poetry is deeply biblical and is permeated with images, themes and realities of sacred history, distinguished with intimate, personal character. "Book of Lamentations" or "Prayers Book," published in 1673 in Marseille, France, has been translated into many languages and has played a significant role in the development of Armenian literary language.

The prayers of St. Grikor Narekatsi since the beginning of Christianity have been recognized as gems of Christian literature. He called his book an "encyclopedia of prayer for all nations." St Grikor, at the request of his brethren, set out to find an answer to an imponderable question: what can one offer to God, our creator, who already has everything and knows everything better than we could ever express it. To this question posed by the prophets, psalmists, apostles and saints, he gives a humble answer- the sighs of the heart- expressed in his Book of Prayer. In 95 grace-filled prayers St. Grikor draws on the exquisite potential of the Classical Armenian language to translate the pure sighs of the broken and contrite heart into an offering of words pleasing to God. The result is an edifice of faith for the ages, unique in Christian literature for its rich imagery, its subtle theology, its Biblical erudition, and the sincere immediacy of its communication with God.

He describes his prayer book: "Its letters like my body, its message like my soul." St. Grikor passed in the year 1003, at approximately 50 years of age.

# BRIEF HISTORY OF ARMENIA & ARMENIANS



*The cover of the book by Veuve Le Vier and Piere Paupie.*

*"History of Christianity in Armenia & Ethipoia"*

Armenia is one of the first nations of the world and has been populated since the Bronze age, 4000-2200 B.C.

The first sources referring to historical Armenia are the ethnonyms of Hittites such as Hayasa Azzi which place the tribe during 1500-1200 BC, in the western Armenian Highlands.

Pharaoh Thutmose III of Egypt, in the 33rd year of his reign, in 1446 B.C., in a manuscript, mentions the people of Ermenen, and states about their land, "**heaven rests upon it for pillars.**"

The Assyrians called the land Nairi, "**Land of Rivers.**" During the Iron Age, 9th c. - 585 B.C., when the Urartian Kingdom flourished in the Armenian Highlands, the first King' Aram, called himself the "**King of Kings**"; that title became traditionally Urartian.

King Sarduri I, 834-828 B.C., made Tushpa (modern Van) his capital. His son, Ibpuinis, extended the borders of his land throughout Urmia (modern Rezaye). King Menuas (810-785 B.C.), spread his territory toward the Araratian fields, and left more than 90 Mesopotamian cuneiform scriptures in the Urartian language. King Argishti I, extended his state to Byblos and Phoenicia and, using 66,000 prisoners of war, built Erebuni (modern Yerevan) in 782 B.C.

In 714 B.C. the Assyrian King Sargon II defeated Urartian King Rusa I, at Lake Urmia and destroyed all Urartian Temples at Musasir. Simultaneously, another Indo-European tribe, the Cimmerians attacked Urartians from the north-west and destroyed Argishti's Army. The Medes under Kurosh (Cyaxares) invaded Assyria in 612 B.C., and reached the Urartian capital of Van in 585 B.C. bringing the Urartian Kingdom to an end. Later, Armenia was ruled by the Orontid Dynasty, which was installed with the help of the Medes in 585-190 B.C.

Throughout this era, Armenia waffled between independence and control by the Persian Empire. The Hellenistic Armenian state was founded in 190 B.C. when Alexander the Great's short-lived empire rose. Legend has it that Artashes (Artaxias) became its first king, and ruled until 1 AD.

At that time Armenia was split into Lesser Armenia and Greater Armenia.

In 1 AD, Armenia came under the control of the Romans.

Tigran ruled Armenia as an ally of Rome until his death in 55 AD. Armenia stayed under Roman rule until 114 AD, when Trajan from Antiochia in Syria attempted to conquer the Armenian capital city Artashat (Artaxata), and expanded the provinces to the shores of the Caspian Sea, bordering Caucasian Iberia and Caucasian Albania. At the time, the governor of Armenia was Catilius Severus. Armenia was under Roman control until the establishment of the Armenian Arsacid Dynasty, from whence it fell under Persian rule.

In 1918-20, Armenia as an independent republic reemerged, but in 1922, fell under Soviet Union rule.

At last Armenia declared its independence on September 21, 1991.





HAYK WITH HIS PEOPLE LEFT BABYLON WHEN BEL SEIZED THE CITY.  
HE LEFT TO LIVE IN HIS FATHERLAND, IN THE REGION NEAR MT ARARAT,

## HAYK NAHABED



HAYK

According to our national tradition the forefather of our nation is Hayk. He was the son of Torgom who was the son of Gomer and grandson of Habeth, the second son of Noah.

As Armenian historian Movses Khorenatsi, in his book 'History of Armenia,' wrote: "Hayk was handsome and personable, sparkling eyes, and strong arms."

Among the giants he was the bravest and most famous, the opponent of all who raised their hand to become absolute ruler over all the giants and heroes."

As people spread throughout the lands of Babylon, a bloody war commenced between giants, each man violently fighting against his neighbor, and each attempting to dominate the other.

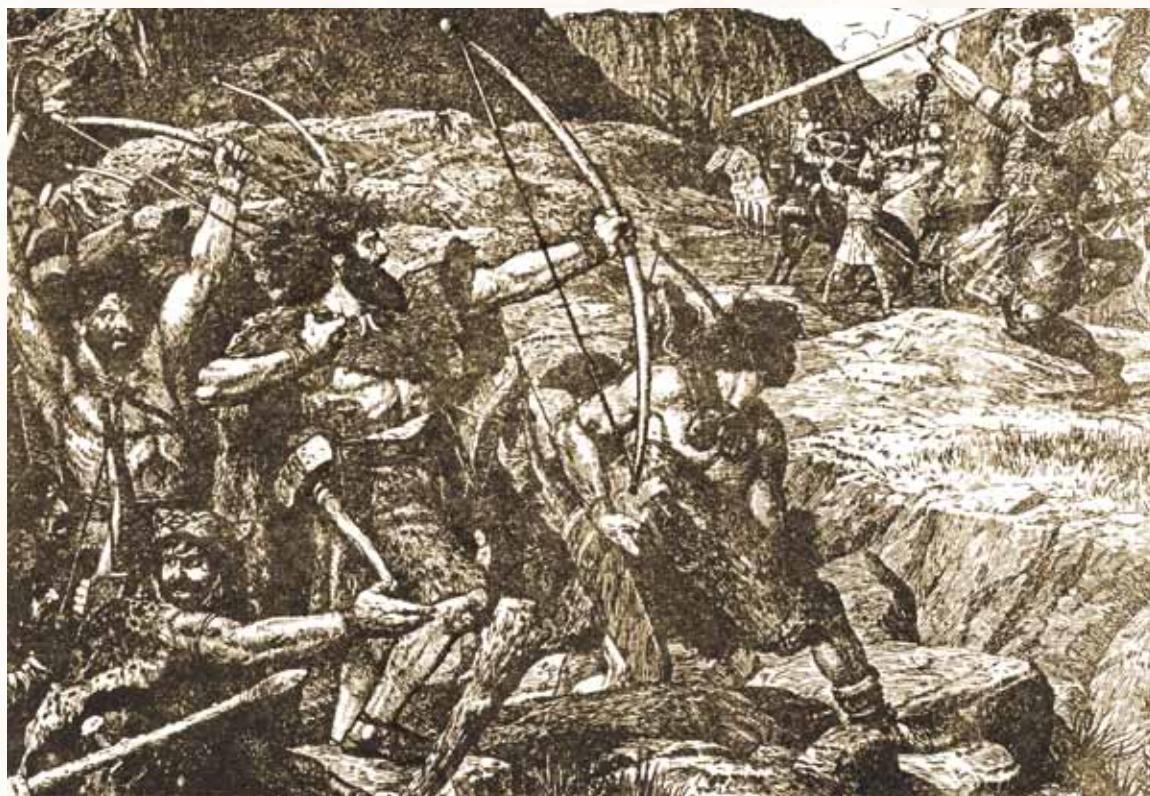


HAYK

During this vacuum of power, Bel took advantage of the opportunity and arose as the tyrannical ruler of the lands. When Bel declared himself the king of all, he ordered the construction of the Tower of Babel. Legend has it at that time, 114 year-old Hayk, who was living in Babylon with his newborn son Aramenak and his whole family of 300, moved to his ancestral region near Mt. Ararat. Bel sent a messenger to Hayk and asked him to recognize Bel's sovereignty, which Hayk rejected.

Enraged, Bel came to Ararat with his army. During the bloody battle that ensued, Hayk killed Bel with an arrow to the chest.

Thereafter, Hayk lived freely in his fatherland, building a grand residence for Cadmos, the son of Aramenak. Hayk went to the northwest and settled in an elevated plain he named Hark. There he built a village and called it Haykashen. Hayk's son was Aramenak, whose son was Harma, whose son was Aram.



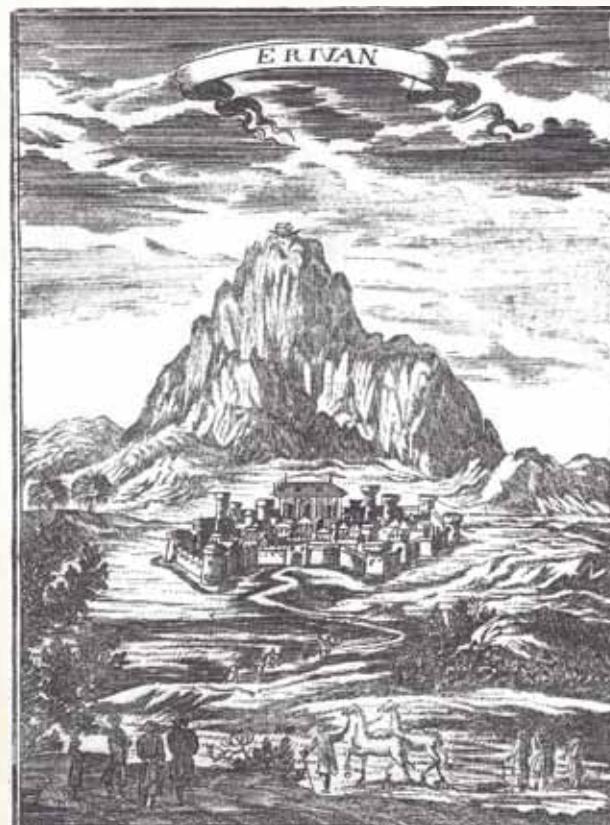
*HAYK NAHABED MORTALLY WOUNDS BEI` THE GIANT OF BABYLON, WITH HIS BOW AND ARROW*



*NOAH'S ARK AND MOUNT ARARAT*



*THE DOVE AND THE LEAF OF OLIVE TREE*



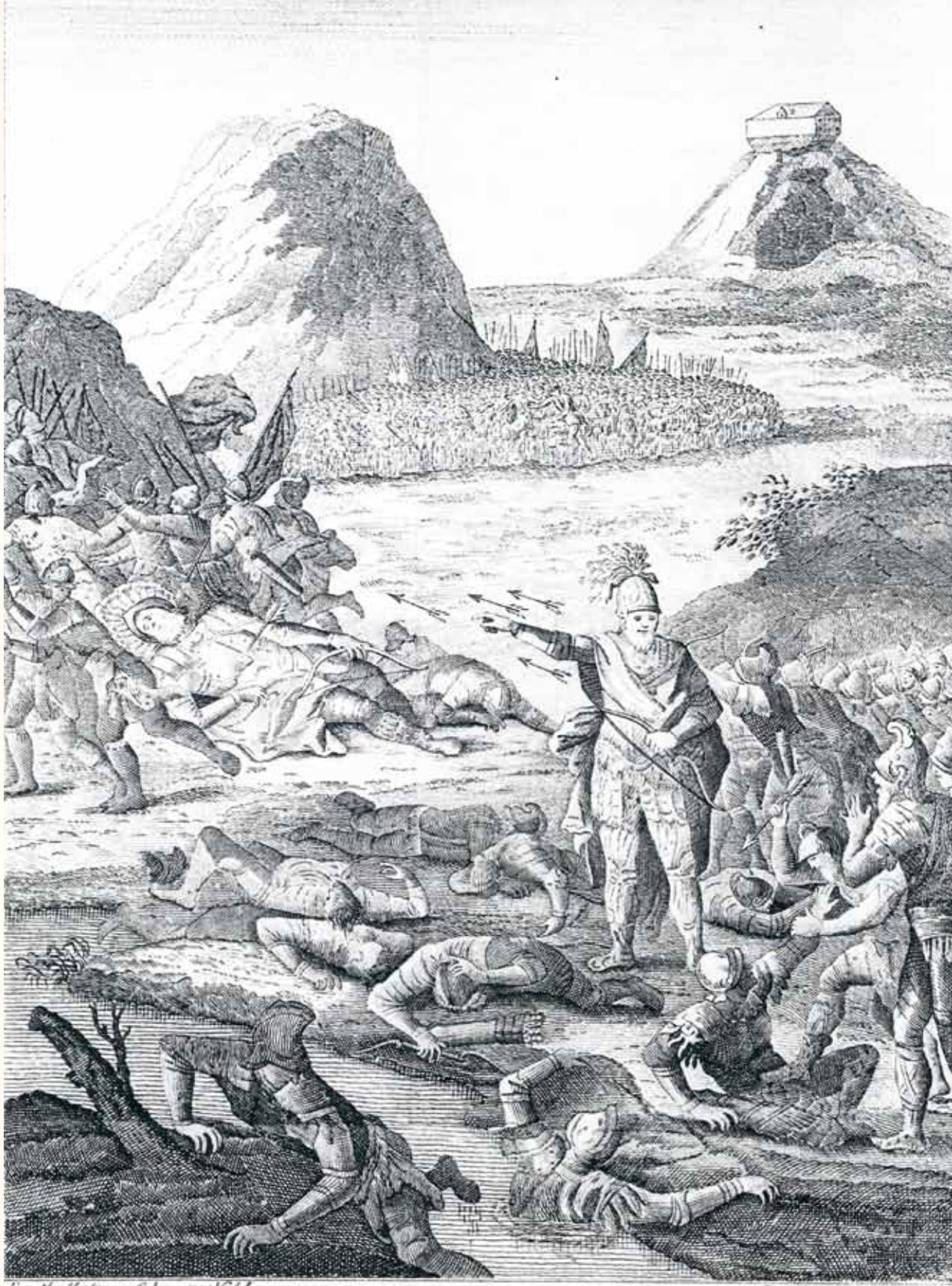
*NOAH'S ARK ON MOUNT ARARAT AND YEREVAN*

#### *Genesis, Chapters 6-9:*

Noah was the son of Lamech who named him Noah, saying, "This same shall comfort us in our work and in the toil of our hands, which cometh from the ground which the LORD hath cursed." Noah had three sons, Shem, Ham, and Japheth.

When God, saddened at the wickedness of mankind, sent a great deluge to destroy all life, but instructed Noah, a man "righteous in his generation," to build an ark and save a remnant of life from the Flood.

After the Flood, "Noah was the first tiller of the soil. He planted a vineyard; and he drank of the wine." Noah's son Ham saw his father naked in his tent, and told his brothers, and so Noah cursed Ham's son Canaan, giving his land to Shem. Noah died 350 years after the Flood, at the age of 950, the last of the immensely long-lived antediluvian Patriarchs. The maximum human lifespan, as depicted by the Bible, diminishes rapidly thereafter, from as much as 900 years to the 114 years of Aram.



For the History of Armenia, Vol. I.

Engd by E. de la Croix

I stabb'd on the ground, the vanquish'd Bel dies.  
And gallant Hayk claims the victory's prize?

HAYK KILLS THE GIANT BEL WITH SHOOTING AN ARROW TO HIS CHEST



**ARAM**



*THE MEDIAN TYRANT NIUKAR KILLED ARAM'S GENERALS. (Rotter)*

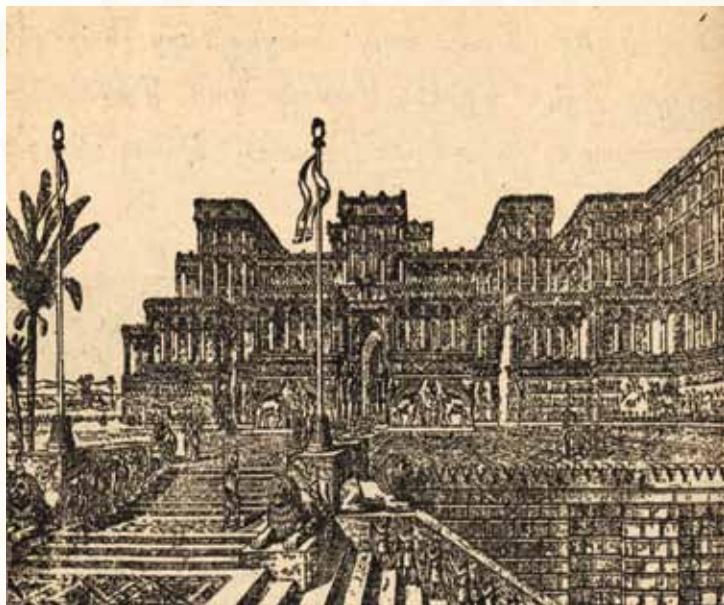
Aram, the son of Harma, was the great-grandson of Hayk. It is from Aram that we derive the name of Armenia.

As the ruler of Armavir, Aram captured the Median tyrant Niukar who attacked Armenia and destroyed many settlements in Media. After defeating Niukar's army, he captured the leader and nailed him through the brow to the top of the tower of Armavir.

After Aram's rule, his country came under the rule of his son, Ara the Handsome. During this time Assyria was ruled by Ninus, whose wife was Semiramis (Shamiram). When Ninus passed, Semiramis, who was already madly in love with Ara, demanded that he leave his family and his country and go to her. When Ara rejected the invitation, Shamiram became so upset that she ordered the Assyrian army to invade Armenia and bring Ara home to her. The battle between the Armenians and Assyrians took place in the Valley of Ara, later called Ararat. The Armenian army was defeated; most were killed, including their ruler, Ara the Handsome. When the news of Ara's death reached Semiramis, the greatly distraught Queen demanded that his corpse be brought to her.



*ARAM CAPTURED THE MEDIAN TYRANT NIUKAR AND NAILED HIM THROUGH THE BROW TO THE TOP OF THE TOWER OF ARMAVIR (Rotter)*



THE CASTLE OF SEMIRAMIS IN  
NINEVEH, ASSYRIA



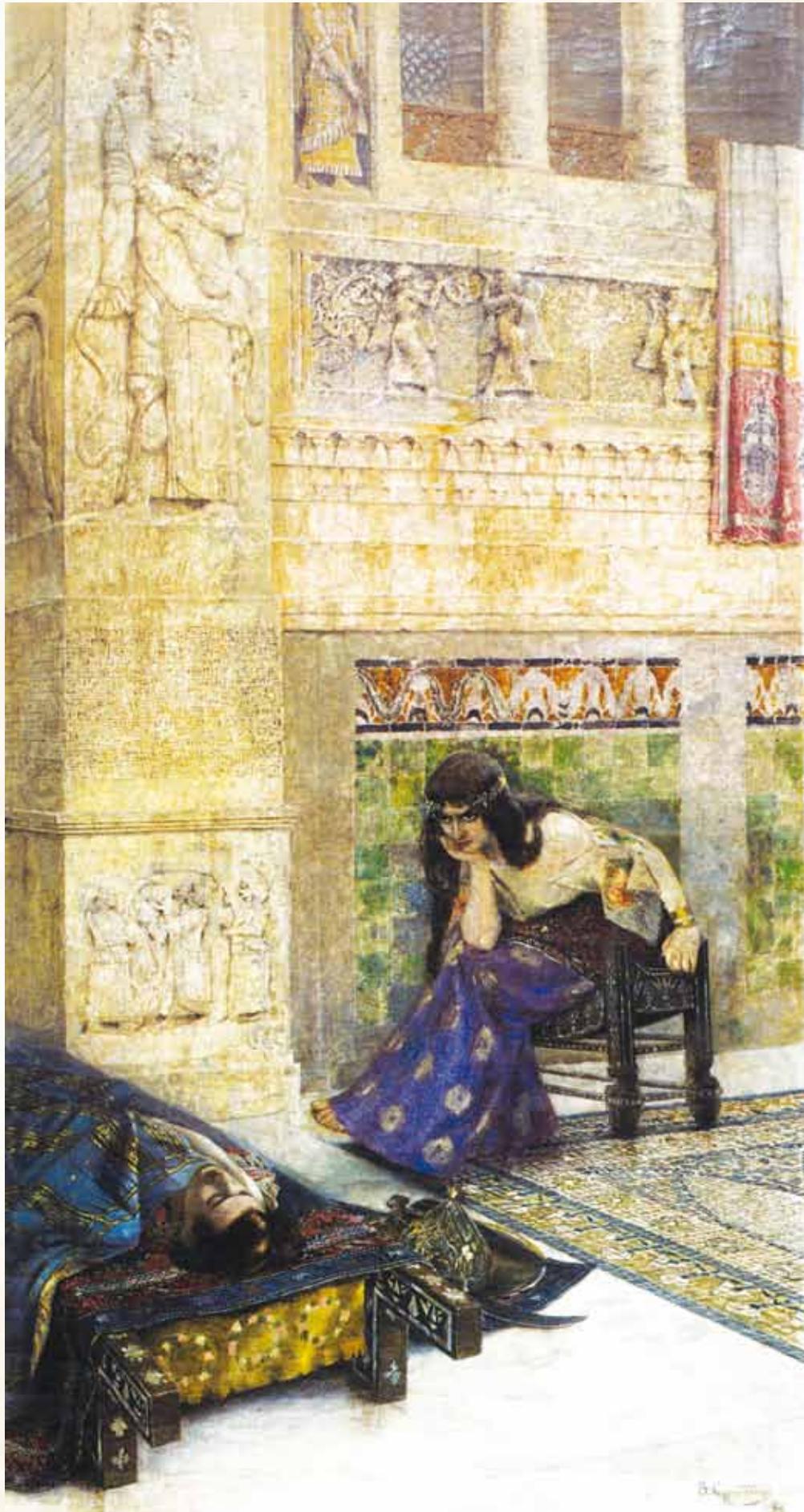
ARA THE HANDSOME'S CORPSE BROUGHT  
TO SEMIRAMIS

The desperate Semiramis claimed, through the help of the gods, she could bring her beloved Ara back to life. On her way back to Nineveh from the battle of the Valley of Ara, Semiramis was struck by the beauty of the shores of Lake Van, and decided to build a summer palace there. So, she called on countless Greek, Armenian, Roman, and Assyrian architects, artists and workmen to build a magnificent palace on the rocky cliffs of Van, calling it Shamiramakert. Inside the rocky mountains of Van she built spectacular rooms, halls, pantries, and museums and ordered a carving depicting and describing her adventures.

Ara the Handsome's son was Ara the 2nd, whose mother was Gohar. Semiramis assigned him to the governorship of Armenia. He was later killed fighting in a war for Semiramis, during which she was killed as well.



SEMIRAMIS (SHAMIRAM) IS MOURNING HER BELOVED ARA THE HANDSOME (Rotter)



VARTKES SURENIANTS, (*SEMIRAMIS OVER ARA'S CORPSE*), 1910. (detail)



CASTLE OF SEMIRAMIS (*Shamiram*) AT VAN.  
Verleger, Germany, 1840.



GAGO OGANESEYAN, "CELEBRATION OF PAGAN RITUALS AND CEREMONIES" (series).

In the strictest sense, paganism refers to the authentic religions of ancient times. It originated from the Neolithic (Stone Age) era. The term, pagan, is derived from the Latin word, *paganus*, which means a country dweller.

The pagan usually has a belief in many gods (polytheistic), but only one is chosen as the one to worship which represents the chief god and supreme godhead.

As Christianity progressed into the present age, a pagan became referred to anyone not being a Christian, and paganism denoted a non-Christian belief or religion.

When the civilizations began to change and develop, the gods grew and changed with the people as they began to acquire gods of their occupations, or gods relevant to their village life. The old gods remained, but were changed or conformed to the changing lives of the people. Gods played an important role in every aspect of society influencing everything from laws and customs to general workings of the community.

Reincarnation (rebirth of the body into another bodily form) was believed by the people, but they did not believe in the existence of heaven and hell.



GAGO OGANESYAN, "CELEBRATION OF PAGAN RITUALS AND CEREMONIES" (series).

Early Christianity developed in an era of the Roman Empire during which many religions were practiced, that are, due to the lack of a better term, labeled paganism. "Paganism" in spite of its etymological meaning of "rural" in the context of early Christianity has a number of distinct meanings. It refers to the Greco-Roman religions of the Roman Empire period, including the Roman imperial cult, the various mystery religions as well as philosophic monotheistic religions such as Neoplatonism and Gnosticism as well as the "barbarian" tribal religions practiced on the fringes of the Empire.



BABY ANUSHAVAN IS GIVEN TO POPLAR PLANTS

By the order of Semiramis after Ara the Handsome's death, , his son prince Ara Cardus became the ruler of Armenia. This prince had a son named Anushavan, who was offered to be raised by the poplars planted around Armavir by King Armenak. Superstition has it that those trees were the favorite terrestrial residence of the gods. People imagined that those who were offered to the gods would become the special object of their care. History records that worship of many gods, goddesses, and deities was viewed by people as important and vital. It was thought that everything had a spirit and belief was polytheistic, so people had gods and goddesses of the forest, sea, and all aspects of nature.





### BAROUYER THE RULER

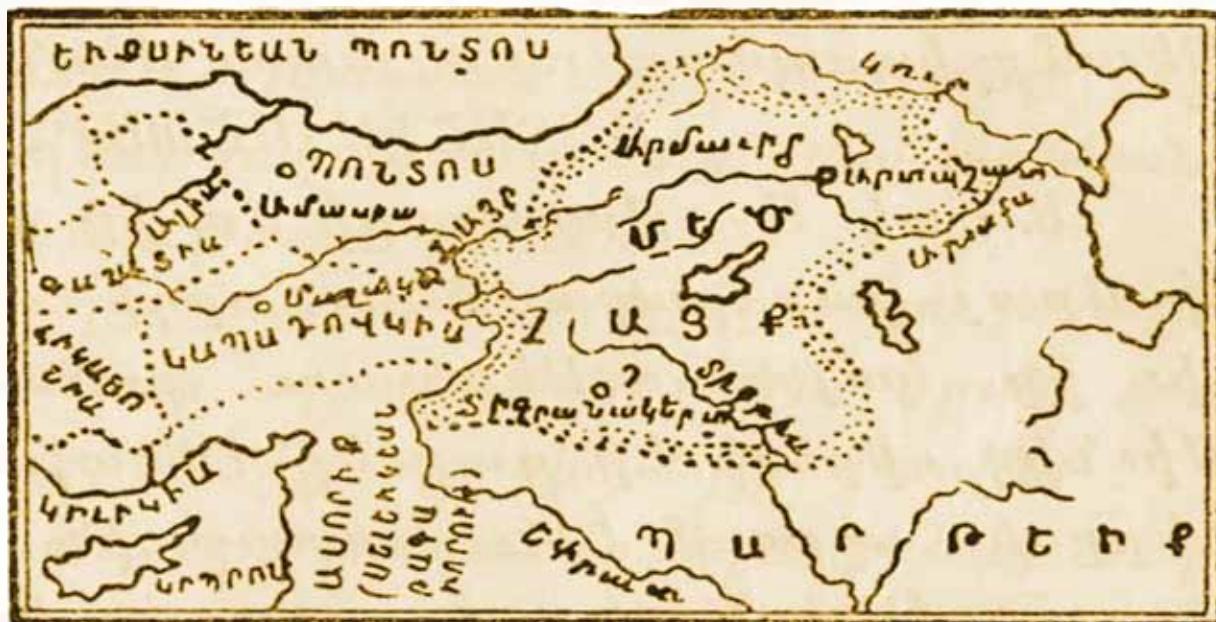
After the death of Ara, Armenia came under Assyrian rule. Kiapsar, King of Medea, with the help of Prince Barouyer of the Haykazian Family, destroyed the Assyrian Kingdom, and in return, king Kiapsar gave Barouyer the thron and called him the first King of Armenia. Before the kingdom was established in Armenia, it was ruled by patriarchs and generals.

### YERVANDUNIANTS DYNASTY

In 612 B.C., Nineveh was destroyed. About fifty years later, King Tigran I, in an alliance with Cyrus the Great, the founder of the Achaemenid dynasty, conquered the Armenian lands controlled by the Medes and reinstated the Armenian kingdom. Tigran I, was son of Yervand. He was wise and eloquent and eminent in everything that pertained to mankind. Tigran was supreme among men and, by showing his valor, glorified the nation. In his kingdom, the infantry was carried on the shoulders of horses, the slings were all skilled archers, those with clubs were armed with swords and lances; the unarmed were entirely protected by shields and iron garments. Tigran had a close relationship with Cyrus, the King of Persia, who was the nephew of Azhdahak. At first Tigran was allied with Azhdahak, who was the king of Medea. Azhdahak was considerably anxious about the friendship of Tigran and Cyrus. One night he had a dream; he envisioned marrying Tigran's sister Tigranouhi, which he did. Through her, he planned to destroy Tigran's kingdom. Instead, Tigran returned his sister to Armenia and killed Azhdahak.



KING TIGRAN I,  
(Haykazoon)





AJHDAHAK'S DREAM

I saw in my dream that I was in an unknown land. There was a mountain in that land, which rose high from the earth and whose peak appeared enveloped in thick ice. One would have said that it was in Armenia. And once a woman appeared dressed in purple, sitting at a summit of that great high. The woman suddenly gave birth to three heroes. The first one was mounted on a lion and he flew west, the second one was on a leopard looked to the north, but the third was a monstrous dragon and he landed and attacked our empire and intended to destroy our gods.

-Movses Khorenatsi, c. 516

### ՏԵՍԻԼ ԱԺԴԱՀԱԿԱԿԱՑ

Եց ինձ լինել այսօր մերձ 'ի՝ լեռուն մի երկար յերկրէ քարձրութեամք. և ասէին գողցես յերկրին հայկազանց զայս լինել: կին ով ծիրանդգետստ նստեալ երևեցաւ 'ի ծայրի, երկանց ըմբռնեալ ցաւով: Ծնաւ կինն յանկարծ երիս կատարեալս 'ի զիւցաղանց: Առաջինն զերանսն ածեալ 'ի վերայ առիւծու' սլանայր յարեմուսո, և երկրորդն 'ի վերայ ընծու' 'ի հիւսիսի հայելով. իսկ երրորդն զվեշապն անարի սահնեալ, 'ի մերոյս վերայ յարձակէր տէրութեանս: Ի մէջ այսպիսեաց խառն երազոց, թուէր ինձ կալ 'ի վերայ տանեաց բմոց աղքունեացո, և զզիսն մեր հրաշատեսիկ տեսլեամք 'ի վերայ կացեալ և զիս զնոսա պատուհալ զոհիւք և խնկովք: Եւ յանկարծ 'ի վեր նայեցեալ, զայն որ 'ի վերայ վիշապին հեծեալ կայր, արծուանման սլացեալ թեօք տեսի յարձակեալ. որ մօտ հասեալ՝ խորհրդ կործանել զդիսն: իսկ ևս Աշդահակ խարոց ընդ մէջ անկեալ, և յիս զայնպիսի եղեալ յարձակում ընկալայ, մարտ ընդ սբանչելոյն առնելով դիւցազանն: Բայց զի՞նչ օգուտ ինձ և խօսից երկարութիւն. զի վախճան գործոյն իմն էր կործանում:

ՎԵՆԵՑԻԿ, Ա. ՂԱԶԱՐ.



*ASSASSINATION OF AJDAHAK BY TIGRAN I. (Rotter)*

King Tigran I had three sons, the third of which was named Vahagn. The Armenian pagan tradition enshrined Vahagn with glory and legends and called him Vahagn the Dragonfighter. He was deified and worshipped like Hercules of Greece. But the era of peace ended as a number of insignificant kings of Armenia weakened the crown, and, finally, the country became tributary to Persia.

Vahagn, the last offspring of the Haykazian dynasty, was killed in 331 B.C., while fighting for Darius in the battle against Alexander the Great. The Armenians regained their independence after the death of Alexander of Macedonia. Later, the Armenian monarchy was split into various fiefdoms. By 190 B.C., Prince Artashes, the governer of Greater Armenia, united the shattered Armenian lands, establishing the Artashesian dynasty.

*-Movses Khorenatsi, c. 516*

#### VAHAKN ET LA VOIE LACTÉE

Vahakn, fils de Tigran I.<sup>e</sup>, fut surnommé Hercule par les Grecs, à cause de ses hauts faits. Les légendes Arméniennes disaient de lui: " Le ciel et la terre enfantaient; la mer purpurine enfantait; dans la mer naquit un roseau rouge; de son tuyau il sortait de la fumée, il sortait de la flamme, et de cette flamme s'élançait un jeune homme; ce jeune homme avait une chevelure de feu, une barbe de flamme; ses petits yeux étaient des soleils ,,. On chantait ses louanges au son des cymbales; nous les entendîmes de nos propres oreilles. — Khor: L.I.<sup>e</sup> XXXI.



*PRINCE VAHAGN AND HARTAGHOGHI ROAD*

The name Vahagn, originally taken from Verethragna, was the name of a God of victory in the Avesta, Zorastrian book. There is an ancient story that during one hard winter, when the people had a hard time to find food, Vahagn went to Assyria, took the all the pilae of Barsham and flew home, intending to bring it for his hungry people. Because he was such a hurry, the pilae scattered, which is why, today, one can see white dots in sky. The story was called 'The Hardaghoghi Road'.

*-Anania Shiraketsi, c. 521*

Յաղագս ծիր կաթին առէ Անանիա Շիրակացի . —  
Ոմակը յառաջնոցն Հայոց ասացին թէ 'ի իսխտ ձմերանի Վահագն նախնի Հայոց՝ գողացաւ զյարդ Բարշամայ Ասորեստանեայց նախնոյն . զոր և մեք սովորեցաք բնախօսութեամբ Յարտիզէ հետ անուանել . , իբրու թէ , ըստ առասպելաց Հայոց , 'ի փախչելն աւարաւն՝ մղեղք յարդին սփռեալք իցեն զնանալպարհայն . յորոց գոյացեալ ծիր կաթին : — Ն . Ք . 521 .

Վենետիկ, Ս. ՂԱԶԱՐ.

Au sujet de la voie lactée, Ananie de Chiragh rapporte: Quelques anciens Arméniens prétendent que pendant un hiver très-rigoureux, Vahagn, un de leurs ancêtres, vola la paille de Barchame, ancêtre des Assyriens. C'est de là que nous est venu l'usage, en parlant matériellement, d'appeler *voie du voleur de paille*. „ Comme si, selon les légendes Arméniennes, pendant sa fuite avec sa proie, il eût laissé tomber en route des brins de paille, ce qui aurait donné naissance à la voie lactée. — A. J-C. 521.

VENISE, St. LAZARE.



*PRINCE VAHAGN THE DRAGON FIGHTER (Rotter)*

Vahagn fought and conquered the dragons, earning the title ‘Vishabakagh,’ which means dragon reaper. There was so much vitality in adoration of Vahagn that they say he was even deified and worshipped like Hercules. Because of Vahagn, the other gods such as Mithra, couldn’t find their place in Armenia.

Later Vahagn’s descendants were named Vahevanian.

*-Anania Shiraketsi, c. 521*

Վահագն որդի Տիգրանաս Ա. վասն մեծամեծ քայութեանցն Հերակլէս կարդացեալ 'ի Յունաց. իսկ ըստ առասպելաց Հայոց, « Երկնէր երկին և երկիր, երկնէր և ժիրանի ծով. երկն 'ի ժովուն ունէր զկարմրիկ եղեգնիկն. ընդ եղեգան փող ծուխ ելանէր, ընդ եղեգան փող բոց ելանէր. և 'ի բոցոյ պատանեկիկ վաղէր, նա հուր հեր ունէր. ապա թէ բոց ունէր մուրուս, և աչկունքն էին արեգակունք : » Զայս երգելով ոմանց բամբուամբ : Լուաք իսկ ականջօք մերովք : — Խորե. Գիրք Ա. — Ա.Ա.

#### AN ANCIENT ARMENIAN POEM FOR VAHAGN'S BIRTH:

“In travail were heaven and earth, in travail, too, the purple sea! The travail held in the sea the small red reed. Through the hollow of the stalk came forth smoke, through the hollow of the stalk came forth flame, and out of the flame a youth ran! Fiery hair had he, he had flaming beared, and his eyes were like sunshine.

*-Moses Khorenatsi, Book 1, L.I. XXXI*

#### ARDAVAZD YERVANDUNI

*When Tigran I died, his son Ardashir became the ruler of Armenia. Adept in Greek culture, he steeped his dominion in arts, theater, and literature. He wrote several stage and oratorial pieces himself. The Greek tragedies were regularly performed at the royal residence and at the amphitheatre in Artashat. The rule of Ardashir was unsuccessful, however, as he lost considerable land conquered by his father, to the Romans, when a commander of Emperor Crassus was killed in battle against Persians and Armenians.*

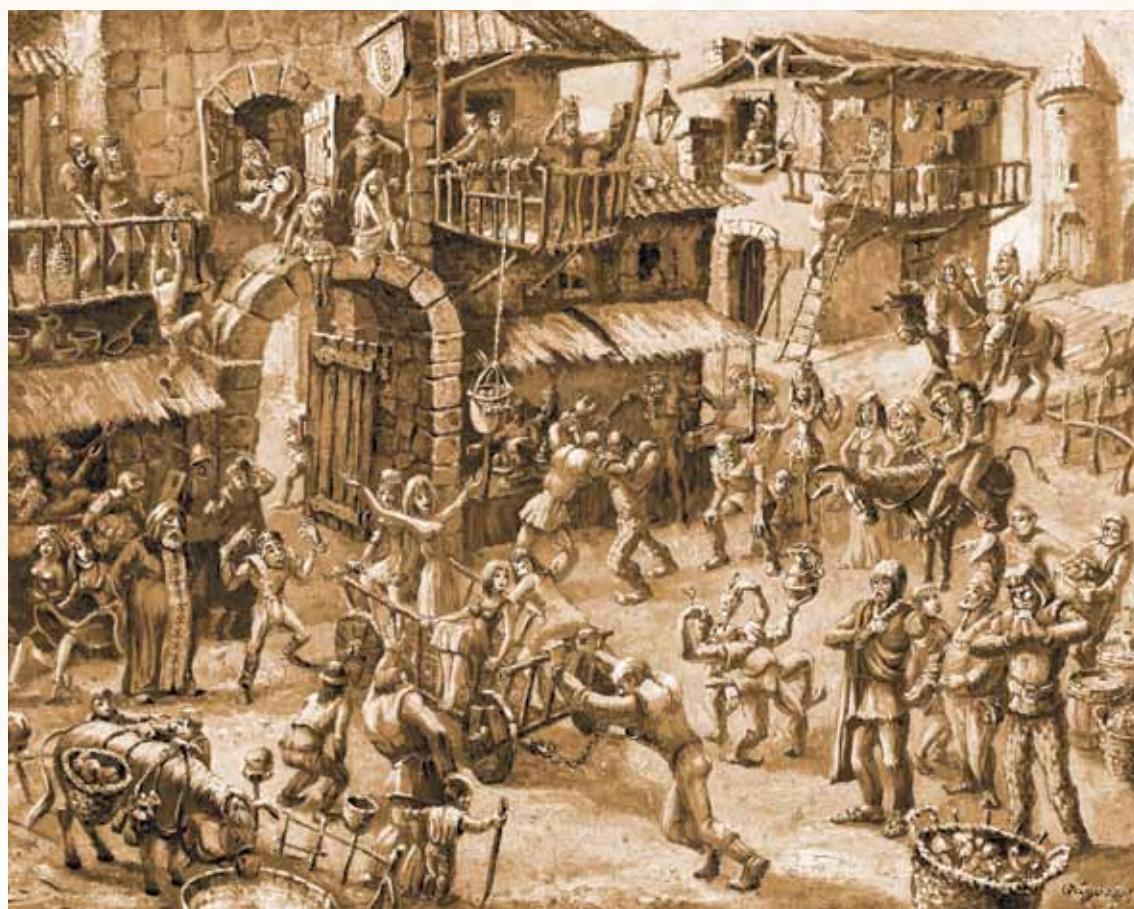


GAGO OGANESYAN, "CELEBRATION OF PAGAN RITUALS AND CEREMONIES" (series).

The annual festivity of Mount Navasard on August 1st, which was held in honor of the Armenian gods, was the occasion of great gatherings, dance, music, games, feasts, and celebration. The sick pilgrimaged to temples, asking for help from goddess Anahit, the healer. The head of the bronze statue of goddess Anahit, currently held at the British Museum, is thought to have been taken from the town of Shush in the Dezful district of Iran. Others say it was taken from Constantinople. (Shush was the district near Anush Bert- a prison where many great Armenian kings and generals, including Arshak II, were held, tortured and killed).



GAGO OGANESYAN, "CELEBRATION OF PAGAN RITUALS AND CEREMONIES" (series).



GAGO OGANESYAN, "CELEBRATION OF PAGAN RITUALS AND CEREMONIES" (series).

## Alexander The Great



Alexander III the Great, the King of Macedonia and conqueror of the Persian Empire is considered one of the greatest military geniuses of all times. Alexander was born in 356 BC in Pella, the ancient capital of Macedonia. He was son of Philip II, King of Macedonia, and Olympias, the princess of neighboring Epirus. He spent his childhood watching his father transforming Macedonia into a great military power, winning victory after victory on the battlefields throughout the Balkans. When he was 13, Philip hired the Greek philosopher Aristotle to be Alexander's personal tutor. During the next three years Aristotle gave Alexander a training in rhetoric and literature and stimulated his interest in science, medicine, and philosophy, all of which became of importance in Alexander's later life. In 340, when Philip assembled a large Macedonian army and invaded Thrace, he left his 16 years old son with the power to rule Macedonia in his absence as regent, which shows that even at such young age Alexander was recognized as quite capable. But as the Macedonian army advanced deep into Thrace, the Thracian tribe of Maedi bordering north-eastern Macedonia rebelled and posed a danger to the country. Alexander assembled an army, led it against the rebels, and with swift action defeated the Maedi, captured their stronghold, and renamed it after himself to Alexandria. Two years later in 338 BC, Philip gave his son a commanding post among the senior generals as the Macedonian army invaded Greece. At the Battle of Chaeronea the Greeks were defeated and Alexander displayed his bravery by destroying the elite Greek force, the Theban Secret Band. In 334 BC, Alexander the Great began his invasion of the Persian Empire and subsequently defeated the Persians in a number of battles most notably the battles of Issus, and he took the capital of Persia Persepolis in 331 BC. The Persian Empire fell completely under Alexander's control. Alexander decided to pursue the fleeing Darius, but Darius was on his way to Bactria. At that time, Alexander's army conquered Armenia and the country, which was stifled under Persian rule, Armenia almost regained its independence. Between 330-215 B.C. Hellenic lords captured Armenia. However, the Armenians remained loyal to their long time neighbor Persian king and fought side by side with the Persian army against the soldiers of Alexander.

One of the last governor (satrap) of Armenia was Artašata, who became king of Persia under the name Darius III Codomannus (336-330). During his reign, the Macedonian king Alexander the Great conquered the Achaemenid empire (between 334 and 330), and Armenia regained its autonomy. After 200, parts of Armenia became incorporated in the Seleucid empire under king Antiochus III the Great. Soon, the country regained its independence in the form of two small kingdoms, west and east of the Euphrates. The western kingdom was known as Lesser Armenia and ruled by king Zariadris; the other state was called Greater Armenia and ruled by his son Artaxias (189-164). The latter rebuilt -following an advice of his Carthaginian friend Hannibal- Yerevan in 188, called it Artaxata, and made it his capital. The younger capital Tigranocerta was built by a descendant of Artaxias, Tigranes II the Great (ruled c.95-c.55), who had been able to reunite Armenia and briefly ruled over the entire East, but was defeated by the Roman general Lucullus in 69 and Pompey in 66 BCE.



***The battle of Alexander of Macedonia with King Dariush of Persia***  
*(Tilework, National Museum of Naples, Italy).*

Alexander continued his pursuit of Darius for hundreds of miles from Persepolis. When he finally caught up to him, he found the Persian king dead in his coach. He was assassinated by Bessus, the satrap of Bactria which now proclaimed himself "King of the Kings", assuming the title of the Persian kings. Alexander gave Darius a royal funeral and set out for Bactria after his murderer.



*The family of Dariush` King of Persia meeting with Alexander the Great (356-23 BC)*



Alexander the Great had married Roxana of Bactra, whose union would be born posthumously Alexander IV, his only son. Stateira also married at Susa, where, driven by his desire for racial integration, he held several marriages between Macedonian soldiers and Eastern women.

Later he married Santeria the eldest daughter of Darius III; Near the end of the summer of 324, he became weak and decided to rest a while. He settled in Ecbatana's summer palace of Dariush, accompanied by Roxana.

Eight years later, Alexander, after expanding his conquest to India, at the age of 33 died in June 323, in the way of returning to Greece in Babylon. Alexander IV, his son, and Roxana, his wife, were assassinated by Cassander when the child was thirteen.

### ARSHAKUNIANTS DYNASTY

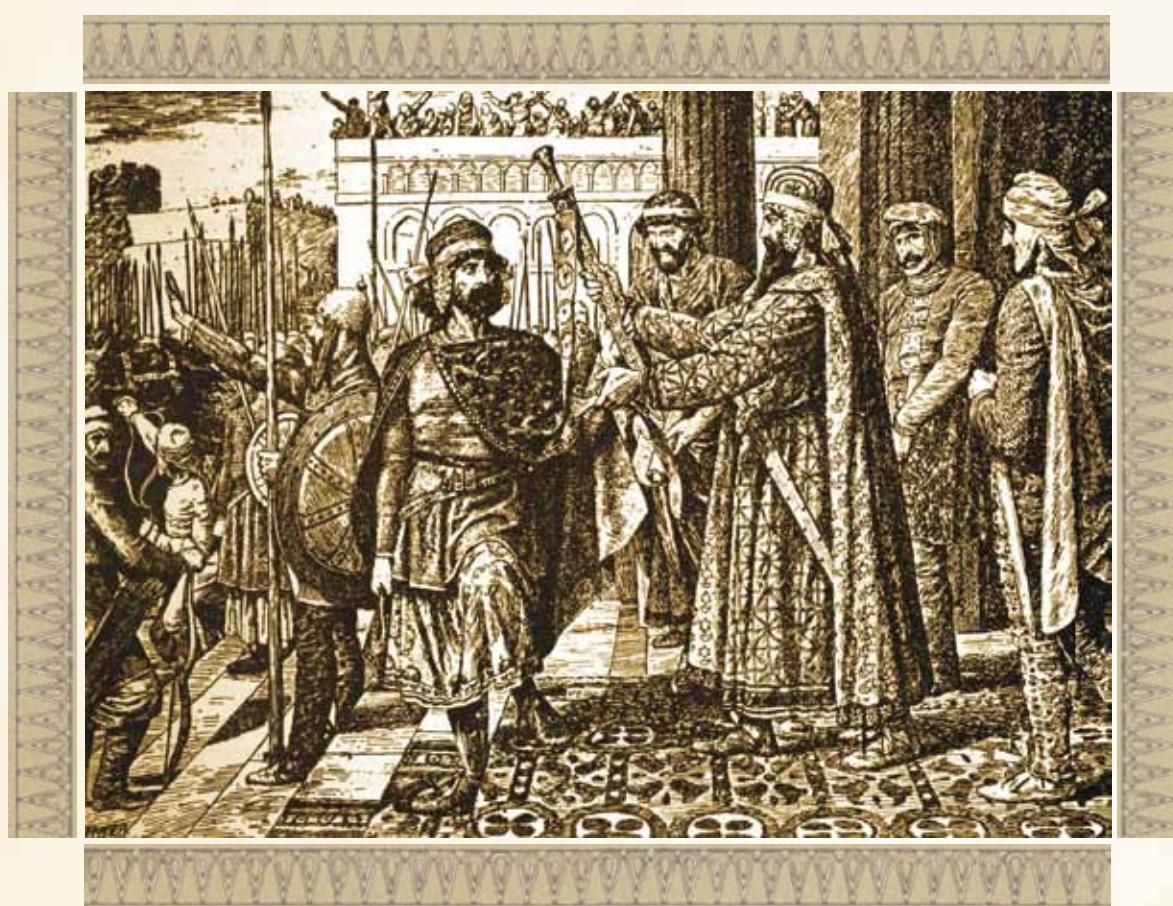


KING VAGHARSHAK

Vaghsharshak is the founder of the Arshakuniants dynasty in Armenia (149-127 B.C.). He was a very intelligent and cultured man and the brother of Arshak- King of Persia. He is the ruler who introduced the institute of nobility (nakhararutun) in the kingdom. This being a time of profound peace and comfort, Vaghsharshak wished to know the origin and history of the Armenian people.

But he could not find sufficient literature in Armenia, and thought it must be contained in old Chaldean manuscripts. He called upon one of his very learned scholars named Mar-Abas Catina, an Assyrian, and sent him to his brother Arsaces (Arshak) in Persia, requesting that the scholar peruse the ancient manuscripts of the Royal Archives of Nineveh, to extract from them whatever could be found relating to Armenia and Armenians. There, Marybas Catina found a book of manuscripts in Greek entitled "This book containing the annals of the history of Armenians. It was written by the order of Alexander the Great." Armenian history was detailed there from the story of Haik until Vahagn.

King Vaghsharshak ordered that this manuscript be preserved with great care in his treasury. Vaghsharshak commenced improvements for his kingdom and his people, forming an army according to the manner of the Romans. The country enjoyed peace and prosperity under the rule of Vaghsharshak, as he established an official ranking system. Vaghsharshak made the city of Armavir his royal residence. Several inscriptions from the period are still found in Armavir and serve as witness to the influence of Greek culture in Armenia.



KING ARSHAK OF THE PARTHIANS PLACES THE CROWN ON THE HEAD OF HIS BROTHER  
VAGHARSHAK, MAKING HIM THE KING OF ARMENIA (Rotter)



THE HISTORIAN MARABAS SHOWING KING VAGHARSHAK THE BOOK OF MANUSCRIPTS ABOUT ARMENIANS,  
MANDATED BY ALEXANDER THE GREAT, FOUND AT NINEVEH.

ՄԱՐ ԱԲԱՍ ԿՈՏԻՆԱՅ ԱՌԱՋԻ ՎԱՂԱՐԺԱԿԱՆԱՅ ԱՐՔԱՅԻ

Վաղարշակ արքաց Հայոց, հաստատեալ զթագաւորաթիւն իւր՝ կամեցաւ դիտել թէ ո՞յք և որպիսի արք սիրեալ են ՚ի վերայ այխարհիս Հայոց մինչև ցնա: Եւ տոեալ զոմի Ասորի Մար Աբաս Կատինայ, ոյդ ուշիմ և վարդ քաղցեացի և յոյն զրով, յուէ առ մեծ եղբացը իւր Արևակ ընծայիրք: Բանալ նմա զդիւանն արքունի: Եւ Մար Աբաս Կատինայ գտանէ մատիւն մի հելլեն գրով, գրեալ հրամանաւ Աղեքսանդրի, որ ուներ զբոն նոց և զնափնեացն բանս: Յորմէ զմերոյ ազգիս միացն հանեալ զպատճոթիւն հաւասարի, բերէ առ արքաց Վաղարշակ ՚ի Մծբին: Զոր տոեալ Վաղարշակ, առաջին իւրց գանձուն համարելով զներ յարգունին ՚ի զպահեասի մէծաւ զդուլութեամբ, և զման ինչ ՚ի յարձանի հրամայէ գրումել: — ԽԱՐԱՆՑԱԻ, ԳԻՒԹ Ա. Ը:

Վիշտին Ա. Պատմ

MAR APAS GADINA DEVANT LE ROI VAGHARCHAGH.

Vagharchagh, roi d'Arménie, ayant organisé son royaume, voulut savoir qui, quels princes avaient exercé l'autorité sur le pays des Arméniens jusqu'à lui. Ayant trouvé un Syrien, Mar Apas Gadina, très versé dans les lettres chaldéennes et grecques, il l'envoya à Archagh, son frère ainé, pour le prier d'ouvrir ses archives royales à ce même Mar Apas Gadina. Qui ayant trouvé un livre écrit par l'ordre d'Alexandre le Macédoine, contenant l'histoire des anciens, extrait l'histoire vérifique des Arméniens, et la porta au roi Vagharchagh à Medzpine. Ce prince, estimant cette histoire comme l'objet le plus précieux de son trésor, la mit dans son palais pour y être conservée avec grand soin, et en fait graver une partie sur une colonne. —

MOÏSE DE KORÈNE, Livre I. - VIII.

VENISE St. LAZARE.



**KING ARTASHES I,  
ASHKHARHAKAL**

The successor to King Vagharshak was his grandson Artashes I (131 B.C.). He conquered the Persian Empire and usurped the throne of King Arshak. Initially, he mandated the creation of an Armenian currency- a first, since Armenians had previously used foreign occupiers' currency. He organized his army and attacked Greece, capturing numerous cities and pilfering their statues of gods and goddesses to Armenia. The Romans, not being a military threat at the time, used cunning methods to defend themselves; they bribed Artashes' advisors to murder their monarch in Asia Minor. Artashes is the founder of the city of Artashat (185 B.C.), a historical province of Ararat, where the Arax River meets the Metsamor River. Acting upon the advice of the great Carthagian general Hannibal, Ardashes constructed Artashat in the hills leading to Mount Ararat as a stronghold position. Artashes also built the citadel now known as Khor Virap- the location where Gregory the Illuminator was imprisoned by Trdat the Great hundreds of years later.

The city's strategic position in the Arax Valley on the Silk Road, soon made Artashat a center of bustling economic activity and a place for international trade, linking Persia, Mesopotamia, the Caucasus and Asia Minor. The city housed the treasury and customs headquarters. Armenia's first theatre was built there; the Amphitheatre was built in Artashat during the reign of Ardavazd II. The ruins of the huge walls surrounding the city, built by Artashes I, can still be visited. Numerous copper pagan statues of ancient gods Artemis, Anahit, and Tir have been brought there from the city of Bagaran.



*ARMENIANS BATTLING THE REBELLIOUS MOLAKONS*



**KING TIGRAN II,  
THE GREAT**

Tigranes II, is the most glorious among all Armenian kings. He succeeded his father Artashes in 95 B.C. He was married to Cleopatra's daughter and Mithridates, the great king of Pontus. He struggled together with his formidable relative against Roman dominance. He was known as Tigranes the Great. He extended the Armenian border from the Caspian Sea to Egypt, gaining full control over the vast territories.

After having subdued the provinces of Syria, Cappadocia and Mesopotamia, Tigranes also conquered Palestine, taking thousands of prisoners of war and bringing them to Armenia. He united the Armenian lands, building four large cities in different parts of his empire and naming them all Tigranakert. Like his father Artashes, Tigran too brought many statues of gods from Greece to Armenia, erecting the statue of Zeus in Ani Fortress, and the statue of Anahit (Aphrodite) in the city of Ashtishat. Tigran's expansion ended with the Roman and Parthian advances. In 69 B.C., the Roman Lucullus invaded Armenia and besieged Tigranakert. The city fell, betrayed by a Greek garrison. The Romans set the city ablaze. Many ancient treasures including fine statues, temples and a splendid theater were demolished and lost by fire. Simultaneously, a treasonous son of Tigranes who wed the Parthian princess Roudabeh led the Parthians in battle. Battling on two fronts, Tigran the Great defeated the Parthian army. Soon Lucullus was forced to retreat due to the Armenian counterattack. But the Romans launched a new offensive expedition under Pompey; the Great Tigranes was 75 years old at the time, and decided to sign a peace treaty. Several large tracts of lands were yielded to Rome, but the country and Tigran's power remained strong..



*WHEN THE CITY OF TIGRANAKERT WAS BETRAYED BY A GREEK GARRISON, THE ROMAN PILLAGED  
THE CITY, SETTING IT ABLAZE, TIGRAN MOVED HIS FAMILY,  
HIS COURT AND HIS WEALTH OUT OF TIGRANAKERT.*



THE CRUCIFIXION OF JESUS CHRIST THE SAVIOR IN ROME





Jesus Christ was crucified in 33 AD, by Romans. Hanging on a cross was the most disgraceful and cruel form of corporal punishment. In ancient Rome, such a death was imposed only on the most hardened criminals.

The torture of a crucified man is impossible to describe; it causes unbearable pain in every part of the body, accompanied by a terrible thirst and spiritual suffering, until death. Jesus had no particular quarrel with Rome and did not violate Roman law. The life and passion of Jesus Christ have influenced the course of human history and greatly contributed to the development of humanity.



#### **KING ARDAVAZD I,**

When Tigran died in 55 B.C., his son Ardashir became the king of Armenia. The time was unpleasant for Armenia, as the country was situated between two warring realms that regularly fought on Armenian soil. Emperor Crassus' attention was focused on the Persian Capital of Tizbon and its enormous treasures. Persia was the last great power that had not fallen to the Roman Empire; when war erupted, King Ardashir found his country pulled between two huge suitors, each desirous of an alliance.

Because the Roman influence in the Kingdom was so overwhelming, Ardashir decided to pledge support to Rome. The Armenian King suggested the Romans attack Persia through Armenia, but Crassus rejected the strategy and marched directly from Syria towards Mesopotamia. Ardashir gave the Romans 6,000 horsemen, but Marcus Antonius was defeated. Famous historian Plutarch describes that after the defeat, when the Roman army arrived in Armenia, it encountered a harsh winter. Arriving through the Araxes River, the army approached from the border between the Medes and Armenia. King Ardashir saved Marcus Antonius and his remaining army by providing medical care and safe haven. Marcus Antonius was, at the time, very grateful to Ardashir, but later, angry at his defeat, Marcus Antonius, needing to find a scapegoat, blamed the Armenian King. Cleopatra, meanwhile, persisted in trying to gain access to Armenia, in order to install her son Alexander on the throne, but never succeeded. At that time, she was involved with Antonius, and pressured him to return to Antiochia. Mark Antony under the guise of thanking the King for his aid, gained access to King Ardashir. He lured the King to Nicopolis and imprisoned him, together with his Queen and two sons. Cleopatra demanded to see the Armenian Royal Family; when they refused to bow and pay tribute to her, she ordered the imprisonment, torture and killing of the Queen and the Princes. Ardashir remained chained and was left to die in misery.

The Roman authorities, who still respected Roman law and their treaty with Armenia, disparaged the imprisonment, torture, and murder of the royal family. They knew the great danger the Persians posed to the Roman Empire and recognized the importance of their Armenian ally. Marcus Antonius, however, took action without Roman direction, as he often did; finally, his isolation from Rome became irreparable, leading to his death.



### ABGAR V, THE FIRST BAPTIZED ARMENIAN KING

Abgar was the son of Arsham and the nephew of Tigranes the Great. At the time of his rule, the Kingdom was dominated by Romans. After Ardavazd's tragic death, Roman officials arrived in Armenia to take a census. They brought with them numerous statues of Emperor Augustus.

Abgar decided to stand up against Roman tyranny, relocating to Mesopotamia and founding the city of Edessa. He transported his court, the treasury, and the archives of the Armenian kings; thus, Greek and Roman sources mention the Armenian King Abgar as the ruler of Edessa. As soon as he heard about the miracles Jesus Christ was performing in Galilee, the ailing King came to believe in Christ and wrote a letter inviting the Savior to Edessa. Abgar's messengers met Jesus in Jerusalem, but Jesus declined the invitation to Edessa, writing in response to Abgar's request.

According to Armenian lore, after Christ's death, the Apostle Thaddeus, arrived to Edessa bringing Jesus' letter and a piece of cloth that some identify as the **Shroud of Turin**. According to Movses Khorenatsi, Abgar and all the inhabitants of his city were baptized. Abgar died after 38 years of rule; the Armenian kingdom consequently was split between his two sons: Ananoun and Sanatruk. Ananoun inherited the throne in Edessa, while his brother Sanatruk became the ruler of Greater Armenia. Legend has it that Sanatruk was brought to Armenia as a child by his aunt. The journey led them through a harsh winter in the mountains. The child only survived by the warmth provided by his big white dog.

Thus, he received the name Sanatruk, or Dog's Gift (Shun Truk).

The Apostles Thaddeus and Bartholemew were the first to bring Christianity to the Armenian people. Thaddeus of Edessa and Stephanos were with the Seventy Apostles, who were sent to Armenia from Edessa by Abgar (uncle of King Sanatruk of Armenia) to evangelize. Consequently, St. Thaddeus (not to be confused with the Apostle Thaddeus of the Twelve Apostles) and St. Stephanos- both baptized by St Bartholomew and members of the 70 Apostles- traveled through Armenia to preach the word of God.



*Apostle Thaddeus, one of Jesus' disciples, arrived at Edessa after the Crucifixion, bringing the Savior's letter and a piece of His cloth to King Abgar that some have speculated was the Shroud of Turin.*

Many people were converted and numerous secret Christian communities were established there. The Apostles suffered martyrdom. About 66, Ananoun ordered the death of St. Thaddeus of Edessa, St. Bartholomew, and St. Stephanos; they were stoned by pagans. They are considered the first preachers of Christianity in Armenia and the Armenian Church is called Apostolic in their honor. Christianity arrived in Armenia through the efforts of the Apostles of Jesus Christ in the first century AD, an early date. Preachers continued to enter the country from Asia Minor, particularly from Palestine, Cappadocia, and Syria. In 301, after the acceptance of Christianity as the official religion of the Armenian state, a specific church hierarchy was formed. Gregory the Illuminator ordained bishops in a number of Armenian provinces (Bagrevand, Basen, Kotayk, Derjan, Daranagheats, Karin, Sper, Taron, Khorkhorunik, Shirak, etc.), and the patriarchal throne of Armenia Major became the inheritance of Gregory the Illuminator's descendants.

In 325, twenty-four years after the proclamation of Christianity as the national religion of Armenia, Constantine held the First Ecumenical Council in Nicaea. Rome had only legalized Christianity in 313 AD. Gregory the Illuminator's son Aristakes participated in that Council. The traditional Armenian patriarchs were: Thaddeus the Apostle (43-66), Bartholomew the Apostle (66-68), Zacharias (68-72), Zemendos (72-76), Atnerseh (77-92), Mushe (93-123), Shahen (124-150), Shavarsh (151-171), Ghevondios (172-190), and Mehruzhan (240-270); Gregory the Illuminator was the first Armenian Catholicos (302-325).



ST. STEPHANOS WAS STONED AND KILLED BY PAGANS

## Armenians, The First Christian Nation In The History Of The World

The Kingdom of Armenia was the first state to adopt Christianity as its institutional religion, in 301 AD, when St. Gregory the Illuminator converted King Trdates III and members of his court. Christianity was brought to Armenia, however, in the first century AD, through the efforts of Apostles of Jesus Christ.

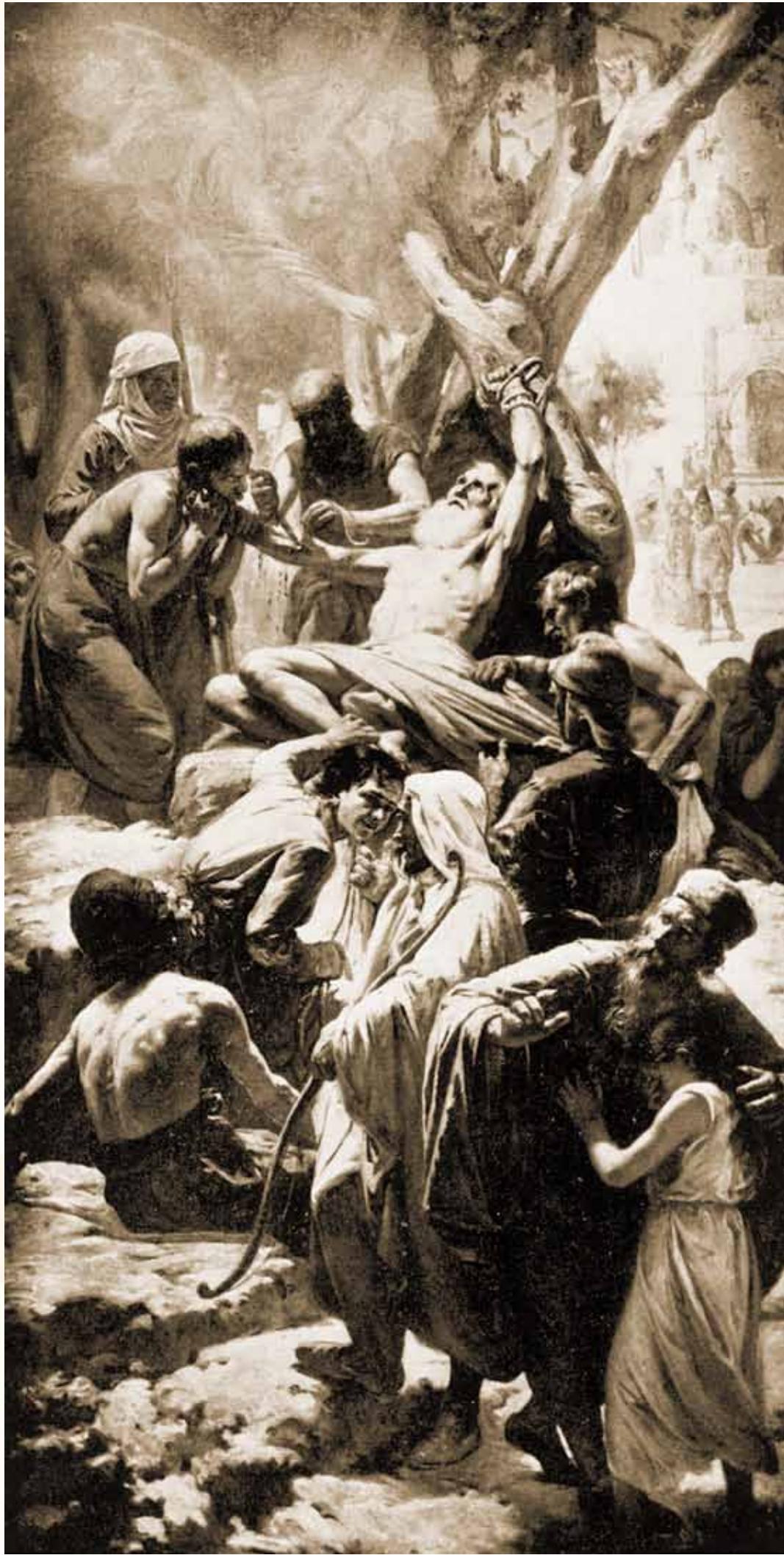
Thaddeus was one of the Seventy Apostles, who was sent to Armenia from Edessa by King Abgar V (father of King Sanatruk of Armenia) to evangelize. Thaddeus converted the members of King Sanatruk and his family, including his sister Sandukht, though the King later apostatized. At the same time, Apostle Bartholomew arrived in Armenia and was martyred.

From the second century onward, the new faith became widespread in Armenia. One of the centers where Gregory the Illuminator, the first Armenian patriarch preached, was the province of Taron; he built a church in the Ashtishat city of the province. The new faith became widespread in provinces Daranagheats and Derjan. Another center of Christian preaching was Artaz, where near the future town of Makoo (founded in the 7th century), Thaddeus of Edessa was martyred (today Makoo is in the Atpatakan region of Iran, not far from Tabriz on the Armenian border).

In 287, Gregory, after studying Christianity under Euthalius, returned to his native land of Armenia. At this time, Trdates III held the throne. Trdates owed his position to Roman Emperor Diocletian, a noted persecutor of Christians. The King found out that St. Gregory (whose father, Anak, had assassinated the King Trdates' grandfather, Khosrov I) had arrived in the kingdom. Gregory, as a child, was taken to Caesarea for safety after his father's accusations. Trdates ordered the imprisonment of Gregory in an underground pit, called Khor-Virap, in which he stayed for almost 13 years.

In 301, 37 Christian virgins & nuns- among them Hripsime- fleeing Roman persecution, came to Armenia. Diocletian directed Trdates to capture Hripsime and her sister nuns. Trdates became enamored with Hripsime and wanted her, but she refused, and he martyred all 37 women. Afterward, he went mad and wild. Khosrovidukht, the king's sister, then had a dream, in which she was told that the persecution of Christians must stop, and that St. Gregory is the only one who can heal Trdates. Gregory was released and the King, after healing, converted to Christianity and declared Armenia to be a Christian nation, the first to officially adopt the religion.

After embracing Christianity as the official religion of the Armenian state, a certain church hierarchy was formed. St. Gregory, by the order of the King, became the first Catholicos of the Armenian Church. He ordained priests and bishops, destroyed shrines to idols, built churches and monasteries in numerous Armenian provinces. The patriarchal throne of Armenia Major became the heritage of Gregory the Illuminator's descendants. Once, he had a vision of Christ coming down to earth to strike it with a hammer. From that spot rose a great Christian temple with a huge cross. He was convinced that God wanted him to build the main Armenian church there. With the help of the king, he built, the still standing city Edjmiatsin, "the place of the descent of the only-begotten."



In 301, by the order of King Trdat, Christianity was declared the official religion of the Armenian state.

Same time, St. Bartholomew the Apostle came to Armenia and he baptized St. Thaddeus and St. Stephanos.

By the order of King Sanatruk all three of them were martyred by pagans.

Later three chapels were built on the tombs of three Saints.

A monastery for St. Bartholomew's martyrdom in the Aghbak province of Vaspurakan (it remains in Turkey at its border with Iran).

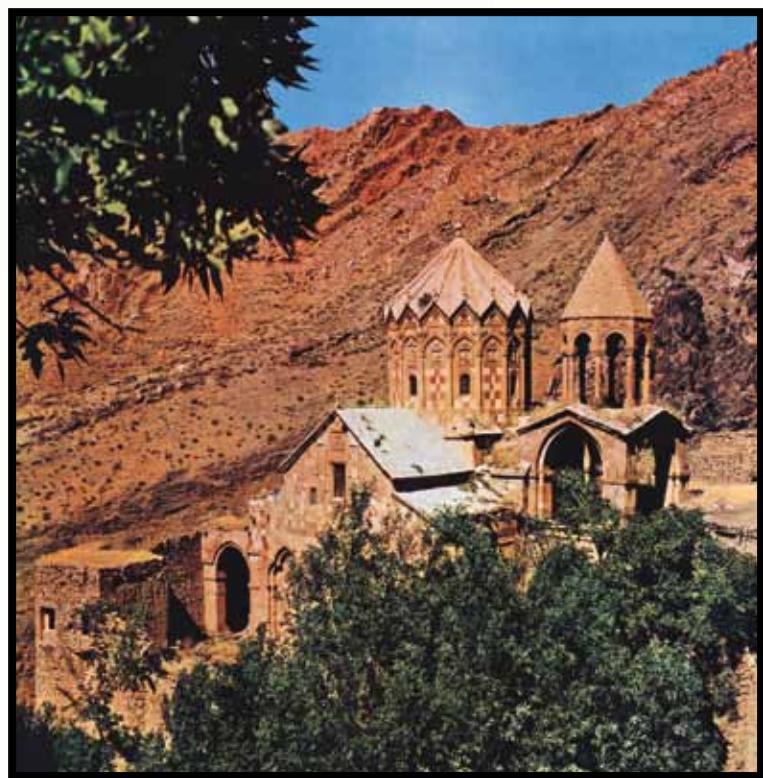
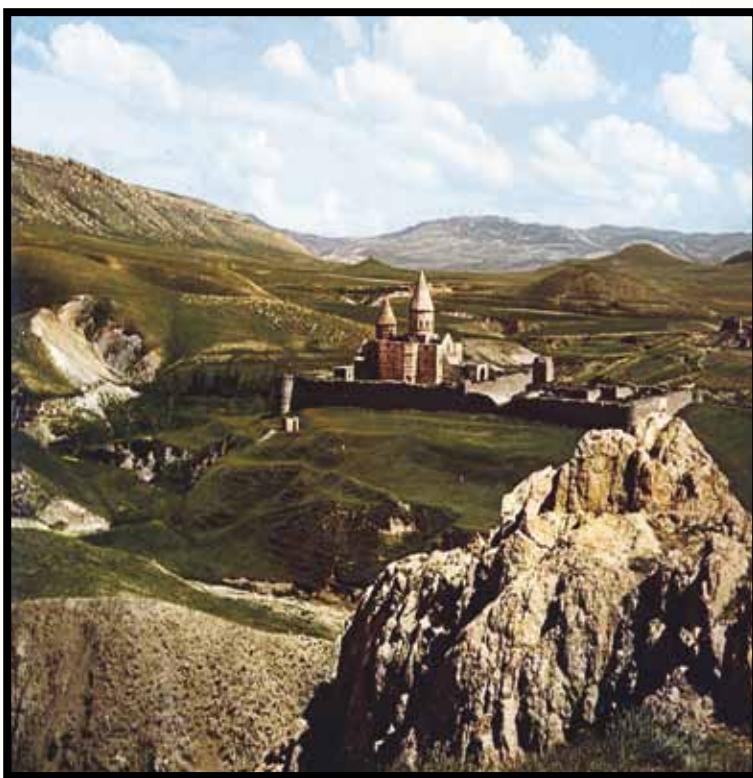
Two Monastery were built on the tombs of the St. Thaddeus the Apostle and St. Stephanos the Apostle, in the Eastside of St. Bartholomew's monastery, (present time is in Iran).



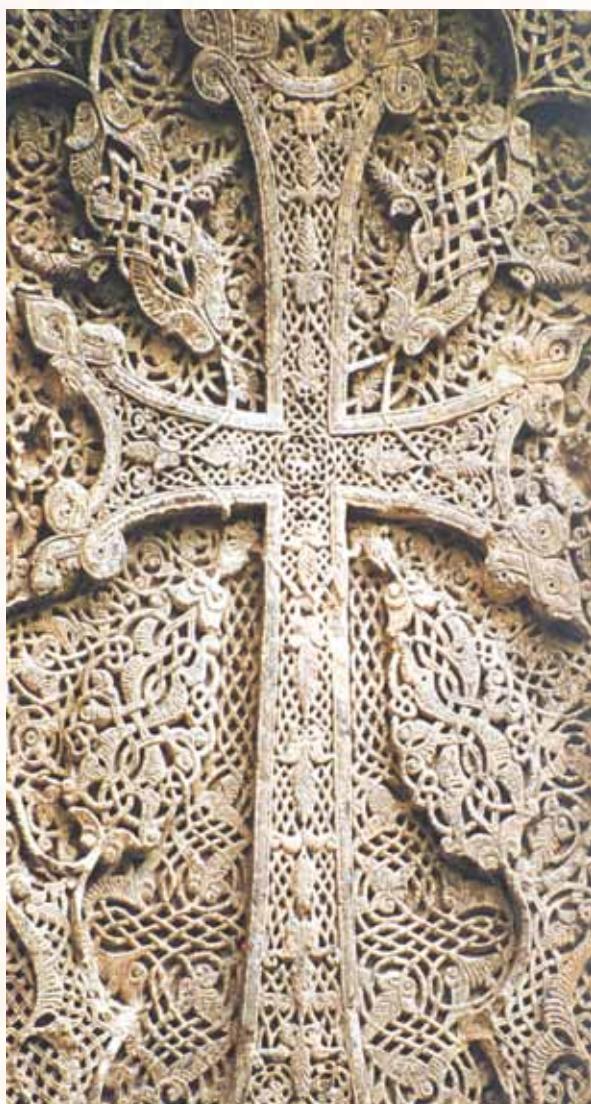
*ST. BARTHOLOMEW WAS  
TORTURED AND LAPITATED  
BY PAGANS*



LAPIDATION OF ST. STEPHEN BY PAGANS  
(GALLERY OF ST. LAZAROS)



St. Thaddeus Monastery and St. Stephanos Monastery in (Old Artaz) Makoo-Khoy, Iran.



A KATCHKAR IN KARABAK



St. Thaddeus is one of the Twelve Apostles of Jesus. The Armenian Apostolic Church honors St. Thaddeus along with St. Stephanos and St. Bartholomew as its patron saints. In the Roman Catholic Church he is the patron saint of desperate cases and lost causes. He is often shown with a scroll in his right hand and a book (the Epistle of Thaddeus) in his left.

By Stepanos Lehatsi XVII c.



THE RIGHT HAND OF ST. GREGORY THE ILLUMINATOR WITH RELIC, XIII C.,  
TRASURY OF ST. EDJMIATSIN



THE RIGHT HAND OF ST. THADDEUS THE APOSTLE, WITH RELIC, XIII C.,  
TRASURY OF ST. EDJMIATSIN

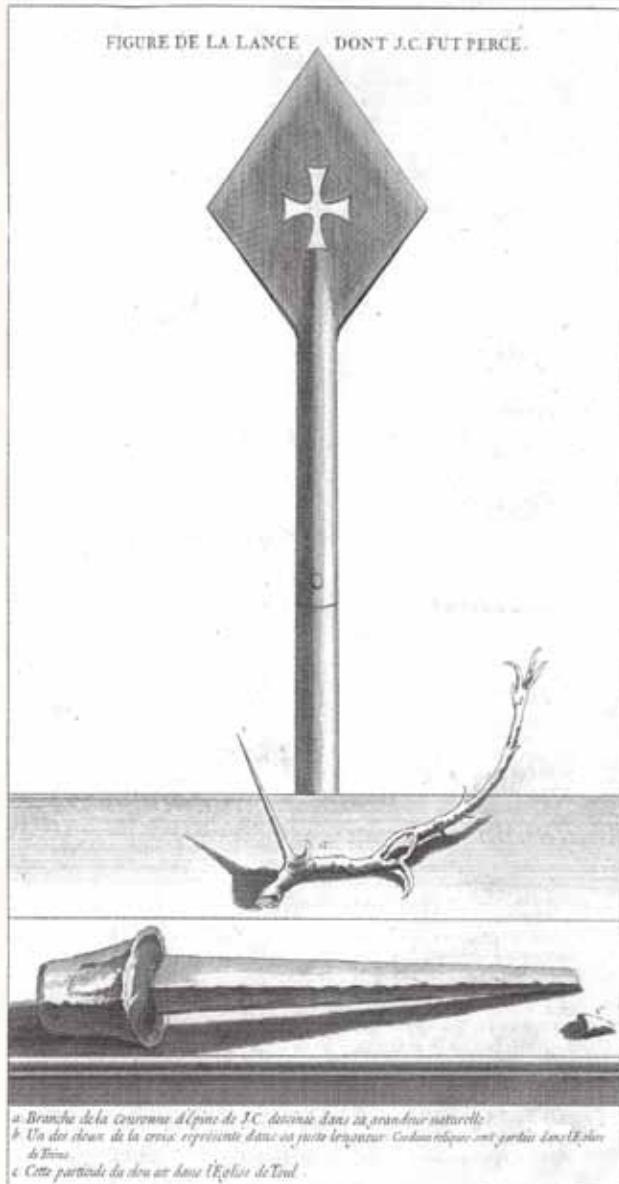
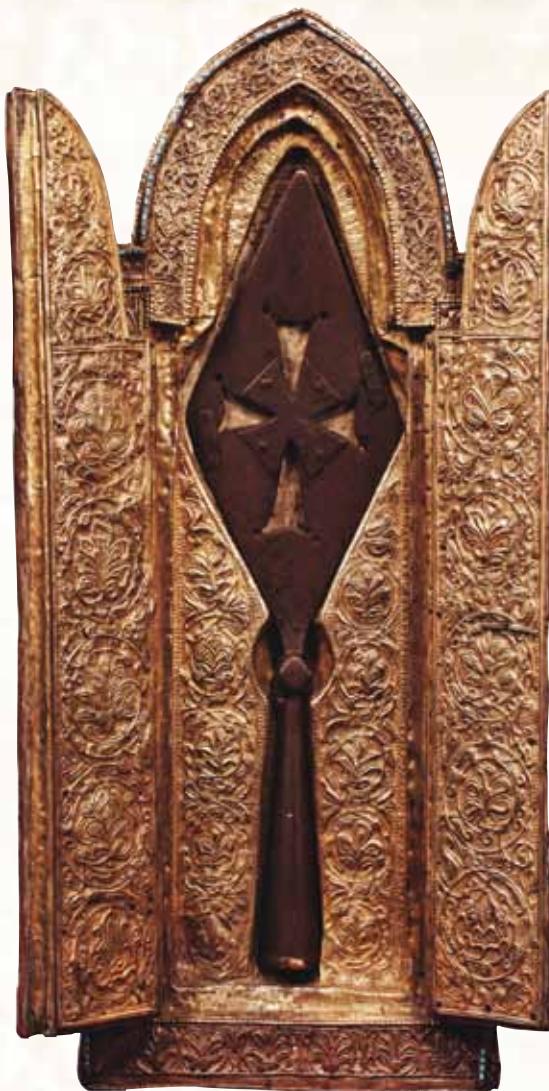


FIGURE OF THE LANCE WHICH PIERCED  
JESUS CHRIST



*Reliquary of Geghard, 1687.*

(Treasures of Edjmiadsin)

*The lance has been housed at Echmiadzin for millennia. Some say it was brought by St. Matheos, but others believe it was St. Thaddeus who brought it to Armenia.*

The known antiquity of this weapon renders it an object of some interest, without any reference to its alleged sanctity; for were there no other reasons against the latter pretension, the total improbability, would be sufficient, of the early Christians finding any consolation in collecting from the murderers of their Divine Master, the instruments of his sufferings; and if the disciples did not appropriate these reputed relics at that time, in the natural course of disuse and change they would be cast aside, and no more heard of. Yet old authors having affixed historical, as well as ideal, legends, to these things; and some of them being yet preserved, even through the course of so many centuries, we cannot but feel interest in their curious details, and the associations connected with them... But with regard to the identity of the spear of Pilate's soldier, these ancient writers are not at all agreed; for they give us notice of a weapon, claiming that distinction, being in two, if not in three places, at the same time. In the eleventh century, they tell us, the real spear-head was dug up at Antioch; and, after gaining a memorable battle before that city, for the renowned Raymond of Thoulouse, remained in the possession of that hero. Two hundred years after, we hear of another spearhead, which had been for ages in the possession of the emperors of Constantinople, and was sold by Baldwin II as the true weapon to St. Louis, and so dispatched to France... With regard to the spear-head that is preserved at Eitch-mai-adzen, I could gather little of the particulars of its descent from past times to the present; the persons who have it in charge being delicate of communicating on the subject with strangers; but, as Armenia used to be included by the emperors of Constantinople, within the pale of their empire, it is not unlikely, that on the subversion of that state and capital by the Turks, the holy deposits of its temples would be dispatched to the safe-keeping of the remoter walls of (Eitch-mia-adzen).

Sir Robert K. Porter. *Travel to Armenia*  
1821, Volume I, p. 189 191, London



*PRINCES SANDUKHT CRUELLY TORTURED*

King Sanatruk of Armenia persecuted Thaddeus and the apostle's followers, including his own sister Sandukht (who had become a sibylline Christian), to force them to renounce Christianity. Sandukht remained true to her faith and, after undergoing cruel torture, was martyred in the Artaz province. When King Tirdates declared Christianity the official religion of the Armenian state, chapels were built on Thaddeus the Apostle's and Sandukht's tombs and, later, a magnificent church was erected upon St. Sandukht in St. Edjmiatsin.

### ՆԱՀԱՏԱԿՈՒԹԻՒՆ Ա. ՍԱՆԴՈՒԿԻ

Սանատրուկ թագաւորեալ 'ի վերայ Հայոց ուրացաւ զհաւասս Քրիստոսի և դարձաւ միւսանգամ 'ի կռապաշտութիւն և յաւել առնելչար ընդդեմ քրիստոնէից: Եւ լուեալ թէ թագէսս առաքեալ շրջեալ 'ի բազում տեղիս՝ զբազումն դարձուցանէր 'ի հաւասս Քրիստոսի, ընդ որս և զնուկեանս, կոչեաց զնա 'ի Հաւարշան գաւառ, և սպան: Եւ զի և գուստը իւր Սանդուխտ աշակերտեալ էր առաքելցյն և հաստատուն մնայր 'ի հաւատս, ետ և զնա սպանանել Եւ 'ի լինել մեծի պանչելեաց 'ի վերայ որբուհոյն, հաւատաց 'ի Քրիստոս նախարար ոնի մեծ հանդերձ տմենայն տամբ իւրով, որպէս և այլք բազումք: — Ա. Տ. '18

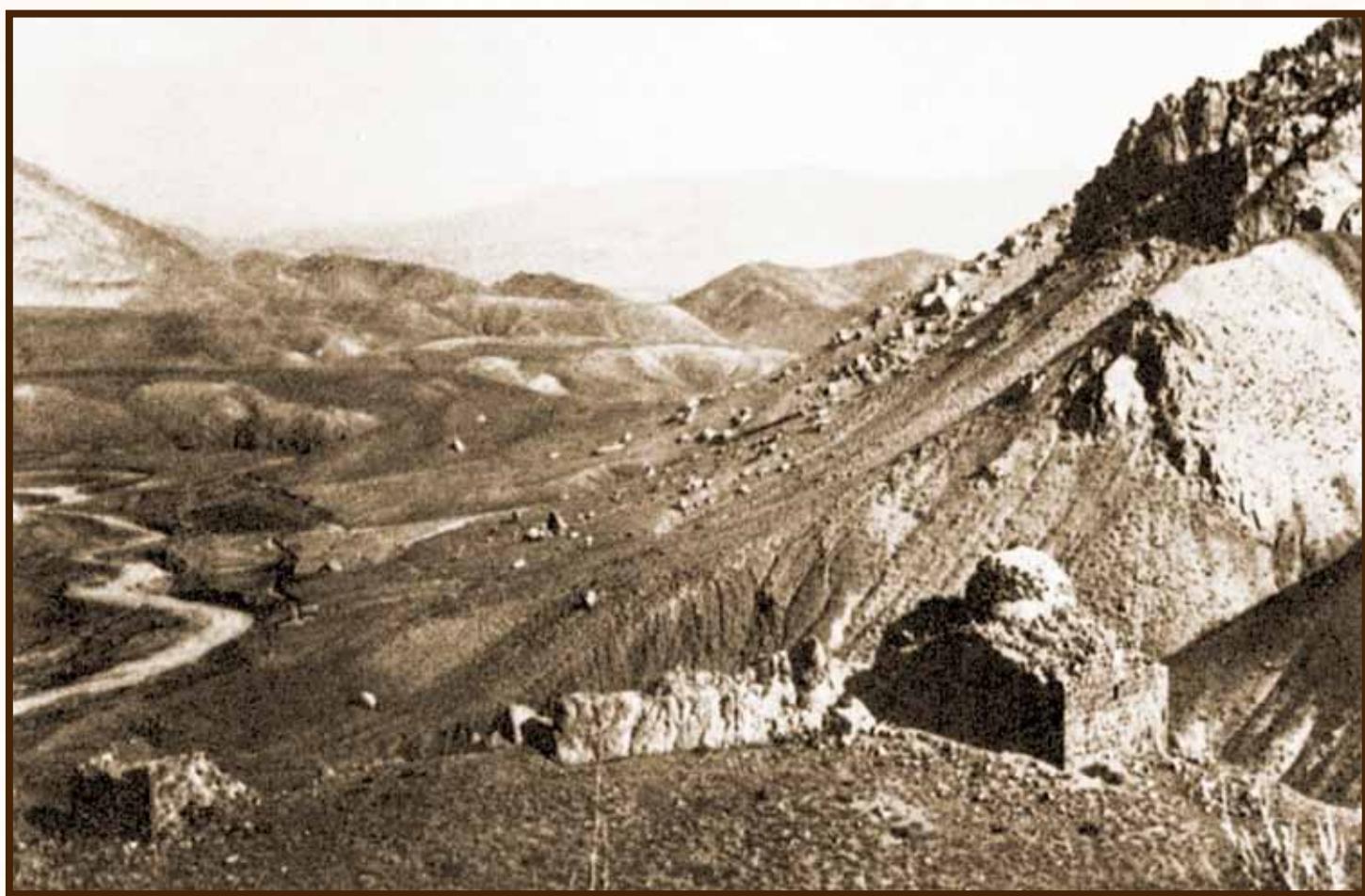
Վինետին Ա. Ղիշեր



ST. SANDUKHT



ST. HRIPSIME



PRINCES SANDUKHTS' TOMB NEAR THE MONASTERY OF ST. THADDEUS  
IN (ARTAZ), MAKOO, IRAN

## KING YERVAND II

One of the generals of King Sanatruk, named Yervand, who was Parthian from his mother's side, unexpectedly, with the help of a few generals, usurped the throne and killed all of Sanatruk's bloodline except a child by the name of Artashes. The baby was taken to Persia and given to King Darius by General Sumbat Bagratuni. Yervand being very wary of the rights of Artashes to the throne repeatedly tried to catch him, even bribing Parthian and Byzantian leaders with promises of fortune to he who killed the child; but he never succeeded. King Yervand is the founder of the beautiful city of Armavir, and made his capital Yervandakert and, afterwards, Yervandashat. He also founded the important city of Bakaran and relocated all the statues of the gods and goddesses there. Later, Prince Artashes regained his father's throne and became the King of Armenia.



QUEEN SATENIK



## ARTASHESIAN DYNASTY

Artashes I, is the founder of Artashesian Dynasty whose members ruled the Kingdom of Armenia for nearly two centuries. Following Yervand's defeat by the Romans at the Battle of the Magnesia in 190 B.C., Artashes and his co-strategor Zariates revolted, and with Roman consent, began autonomously ruling; Artashes over Greater Armenia and Zariates over Sophene (Lesser Armenia). From the time of Hayk until Artashes, more than one thousand years had elapsed; during that period the Armenians, the people of Nairi and other ethnic elements became integrated into one nation, speaking one language, and became one people: the Armenians.

Artashes (Artaxias) ruled from 189 B.C. to 160 B.C., and was recognized by both Rome and Parthia. It is when the Alan army attempted to invade Armenia that Artashes met and fell in love with the beautiful Alanian Princess Satenik. After invading Georgia to the north of Armenia, the Alans crossed the Kur River and entered Armenian territory. Artashes, with his grand army, fiercely fought and captured the son of the Alanian King.

The Alanians retreated across the Kur River. The Alanian King asked for a superseding peace treaty to be agreed upon between his people and the Armenians, and offered Artashes anything he wanted as long as he released his son, but the Armenian King refused. The Alanian Princess Satenik, herself, went to the shore pleading for the release of her brother from Artashes. Artashes, upon seeing Satenik, was captivated by her beauty, falling in love at first sight. He sent back the young prince, and took the Satenik as his wife and queen. They had six sons: Ardavazd, Vruyer, Mazhan, Zareh, Tiran and Tigran.



KING ARTASHES II



#### *ARTASHES II IN DANGER*

Lord Sumbat with the young Artashes on the shore of Gueghama River near Aragats Mountain, hurriedly headed to combat with Yervand's army. Tales of the prowess of Yervand's general Mouratsan Argam, had already reached them. As they approached the Akhourian River, Sumbat ordered his trumpeters to sound the copper horns, and he, like a lion, led his army. Countless soldiers died in battle. Yervand, in an attempt to kill Artashes, sent his son Gisak. But young Artashes killed Gisak with his lance.

*Movses Khorenatsi, book II., XLVI. A.D 88*

#### ՎՏԱՆԳ ԱՐՏԱՇԻՍԻ Բ·

Սմբատ հանդերձ մանկամբն Արտաշիսի ելանէ առ ափն ժովուն գեղամայ, զթիկամբք Արտապածն կոչեցեալ լերին, աճապարէին հասանել 'ի բանակն Երուանդայ: Առ ոչինչ համարեալ զբազմութիւն զօրաց նորա, միայն կանկածէին 'ի Մուրացանէն Արդամայ, զի այր քաջ էր և բազմաց տէր տիզաւորաց: Եւ համբարն Երուանդայ էր բացագոյն 'ի քաղաքէ նորին աւելի քան երեքհարիւր ասպարիսաւ 'ի հիւսիսյ 'ի վերայ գետոյն Ախուրեան: Զայս իբրև լսէր Երուանդ, հանէր ընդ առաջ զբազմութիւն զօրացն, և հակատէր ոչ հեռի յիւրմէ բանակէն: . . Եւ Սմբատ հրամայէր զփողսն պղնձիս ննչեցուցանել. և յառաջեալ զճակատն իւր, իբրև զարծիւ յերամն կաքաւոց խոյանայր: . . Եւ անդ էր տեսանել կոտորած անհնարին զգնզին Երուանդայ և զզօրաց Միջագետաց: Եւ 'ի խառնակել այսպիսի ճակատուց, պատահեն Արտաշիսի արք քաջք տաւրացիք, որոց զոդիս 'ի բաց եղեալ, Երուանդայ պայմանեալ սպանանել զԱրտաշէս: Որոց դիպեալ հետի ընդ մէջ անցանէր Գիրակ որդի սարնտուրն Արտաշիսի, և սատակեալ զնոսա, ուր և զկէս դիմաց նորա 'ի վայր բերեալ սուսերաւ, զյաղթութիւն սոսացեալ՝ մեռանի 'ի վերաց այսովոսիացու: Եւ Ռացեալ զօրքն 'ի վախուսա դառնային: — Ա. 8. 88 — Խոր. Գիրք Բ- ԽԶ: ՎԵՆԵՑԻԱ, Ա. ՂԱԶԱԲ.



*THE CORONATION OF KING ARTASHES II*

When Yervand's son Gisak was killed, the army retreated, but Sumbat and his troops unrelentingly followed. As Sumbat neared the royal city, the gates were already shut. When the citizens of the city saw Sumbat and Artashes arrive, they opened the gates themselves, greeting the true king. Yervand as he hid in an underground safehouse of the castle, was found and killed. Sumbat entered the royal treasury and, finding the crown of King Sanatruk, coronated Artashes as the King of All Armenians.

*Movses Khorenatsi, book II, XLVI. A.D. 88*

### ՍՄԵԱՏ ԹԱԳԱԴԻՐ ԼԻՆԻ ԱԲՏԱՇԻՍԻ Բ.

Իսկ Երուանդ ծիսկ իւրով բալանդակ ասազարեզս անցեալ, ելանէ ՚ի խանս կարգեալս ՚ի բանակէն իւրմէ ՚ի քաղաքն իւր, ձեւ ծեալ ՚ի նոր ձիս հանգոյց ՚ի հանգուց փախչել: Եւ քան Սմբատ զէկտ մտեալ, սաստկագոյն վարեր զնա ՚ի գիշերի մինչեւ ոգուսն քաղաքին . . և սակաւ վաշտկանաւ, զգուռն քաղաքին սլաներ մինչեւ ՚ի գան Արտաշիսի և զօրացն ամնեցուն: Եւ ՚ի մարտնչել քաշցն ընդ ամրոցին, անձնատուրք եղին մարդիկ ամրոցին և բացին զգուռն քաղաքին: Իսկ մի ոճն ՚ի զինուորացն մտեալ ենար զաղերը զգութին Երուանդայ, և ցրուեաց զուզիդն ՚ի յատակս տանն . . : Յետ մահուանն Երուանդայ մտեալ Սմբատաց զարբունականն յաւղեր զգանձան . . և գտեալ զիժագն Սանատրկոյ արքայի, զնէ ՚ի զլուին Արտաշիսի և թաղաւորեցուցանէ ՚ի վերայ ամենայն երկրիս Հայոց: — Խորեն. Գիրք Բ. ԽԶ. Ա. 8. 88. Վենետիկ. Ա. ՂԱԶԱՐ.



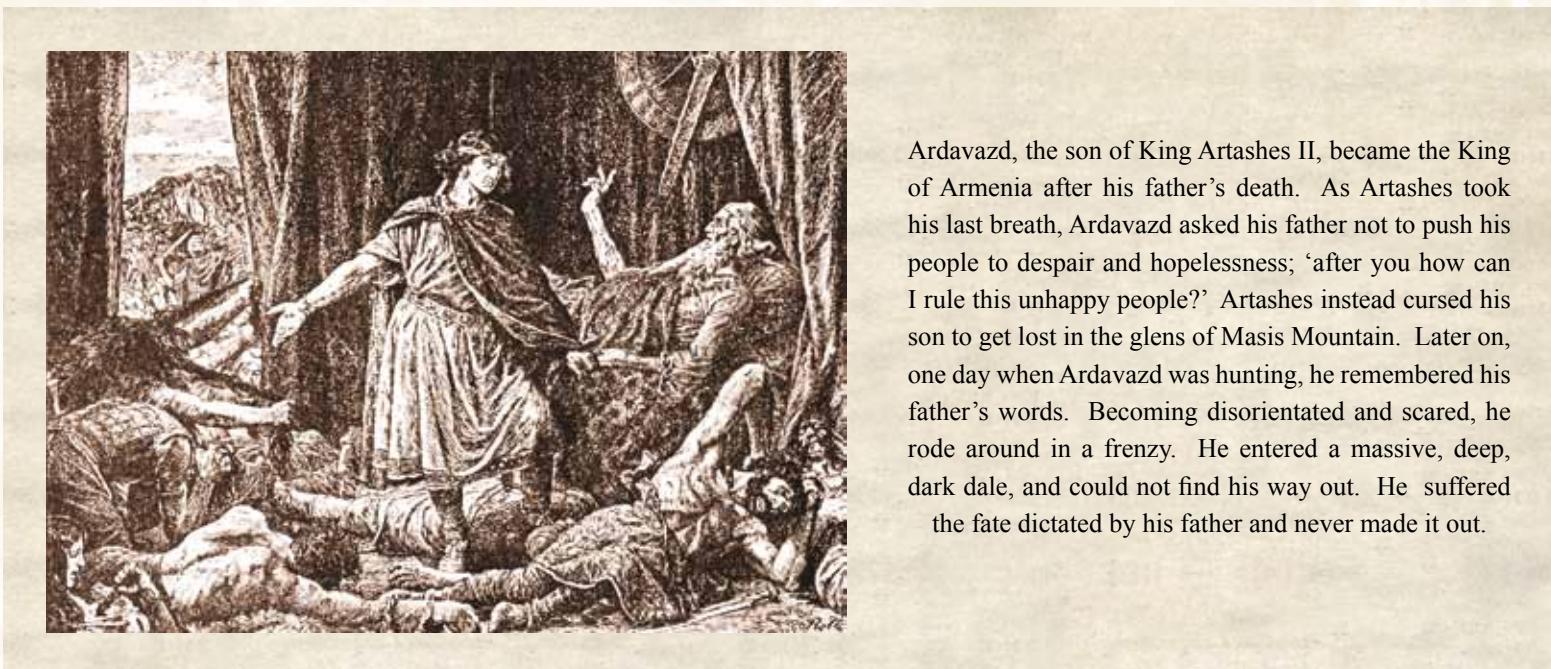
SATENIK PLEADING WITH ARTASHES THE RELEASE OF HER BROTHER

*"I speak to you, oh brave Artashes,  
For you have defeated the Alan people,  
Come listen to the bright eyed Alan princes,  
And return the youth,  
For it is unbecoming of heroes  
To destroy the liveliness of other great warriors  
Or to take and keep them in enslavement  
So that two valiant peoples  
Are consigned to perpetual enmity.*



Great myths flourished regarding the romance of Artashes and Satenik. In one such story, when Artashes arrives at the shore to meet the Alanian princes, he falls in love at first sight. He throws a rope around Satenik's waist and pulls her to the Armenian shore, and married her.





Ardavazd, the son of King Artashes II, became the King of Armenia after his father's death. As Artashes took his last breath, Ardavazd asked his father not to push his people to despair and hopelessness; 'after you how can I rule this unhappy people?' Artashes instead cursed his son to get lost in the glens of Masis Mountain. Later on, one day when Ardavazd was hunting, he remembered his father's words. Becoming disoriented and scared, he rode around in a frenzy. He entered a massive, deep, dark dale, and could not find his way out. He suffered the fate dictated by his father and never made it out.



#### ARTASHSE'S FUNERAL

King Artashes fell ill in Marand; in the town of Bakurakert, Artashes met his death. They held a multifarious ceremony in honor of the corpse. The casket was made of gold, the bier and the litter were of silk; the mantle covering the body was threaded with gold; a crown was tied to his head and golden arms were set before him; the bier was surrounded by his sons and a mass of his kinsmen; beside them were the military officers, the heads and troops of the noble families, the regiments of soldiers, all armed as if ready for a battle. In front they sounded brass trumpets, behind come weeping maidens in black, wailing women, and a host of commoners. Thus they took him to the burial place. There were voluntary deaths at his tomb... So beloved to our country, he reigned for forty-one years. (*Movses Khorenatsi, II.60*).



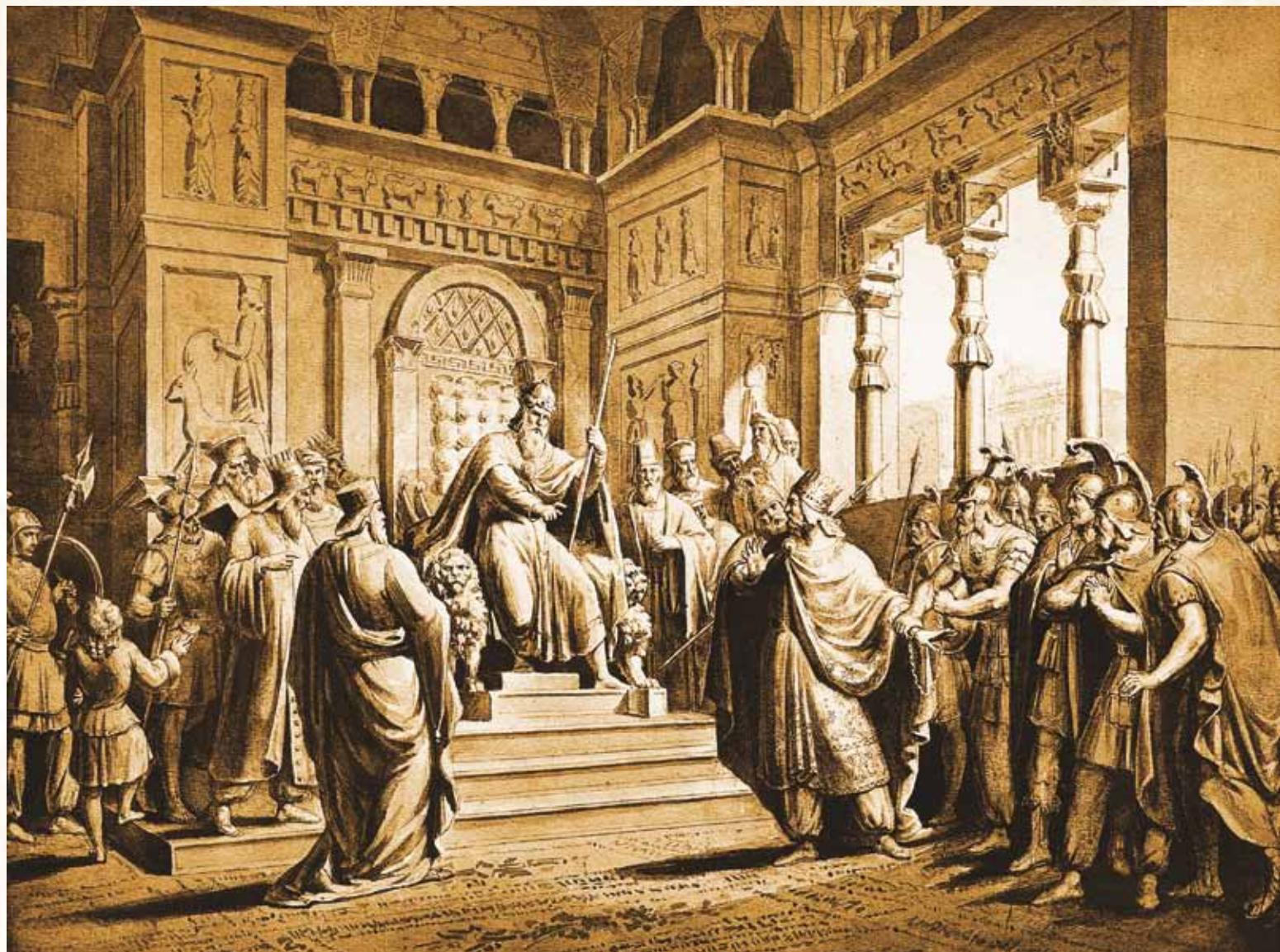
### ՄԱՀ ԱՐՏԱԿԻՍՁԴԻԱՅ Բ.

Արտավազդ յետ սակաւ ինչ աւուրց թագաւորելոյն իւրոյ , անցեալ պկամբըաւն Արտաշատ քաղաքի՝ որուալ կինհու և իւավայրին զակամբք Գինայ , աղմկեալ իմն ՚ի ցնորից խելագարանաց , ընդ վայր յածելով երիվարաւն , անկանի ՚ի իսոր իմն մեծ , և խորասոյզ լեալ անհետի : — ԽՈՐԵՆՈՑԻ ԳԻՐՔ Բ . ԿԱ :

ՎՐԵՄԻԿԻ Ա . ՊԱԶԱՐ



King Ardashir II, son of Artashes II, suffered great spiritual and emotional pain; and one day, while hunting, he rode his horse crazily, and as the horse could not make a jump to a rocky hill, they both fell into the dark. *Movses Khorenatsi, book II, LXI.*



*THE IMPRISONMENT OF KING KHOSROV III*

Shapur appointed Khosrov III, a descendant of the Arshakuni house, as King of Armenia (385-391), and gave him his sister in marriage. Shapur II of Persia, was angry at Khosrov, for his personal friendship with Arcadius and for the unauthorized appointment of Sahak the Great to the bishopric. Khosrov was well known for his sympathy with the West. He had also restored many feudal lords to their former status of nobility.

For these reasons, Shapur warned Khosrov with threats, but Khosrov disobeyed him. Shapur tempted and supported by many Armenian princes, sent straightaway his son Ardashir II with numerous troops to Armenia.

Khosrov was unable to resist or flee from Ardashir, so he succumbed to him. Depriving Khosrov of his kingdom, Ardashir hurried back to Ctesiphon (Tisfhun) taking Khosrov with him in order to imprison him in the fortress of Anhush.

(*Movses Khorenatsi, III.50*).

Հապուն էր ցասմամբ ընկ խոսրովայ՝ 'ի բարեկամանալն Արկադեայ անձամբ, և յանհրաման կարգել յեպիսկոպոսութիւն զմեծն Սահակ. վասն որոյ յղեալ մեղադրութիւն՝ հանդերձ սպառնալեզք, ըմբոստացաւ խոսրով: ... Հապուն, 'ի հրապուրելոյ գուշակութեան նահապետացս մերոց, նոյն հետայն առաքե զորդի իւր զԱրտաշիր զօրու մեծաւ 'ի Հայո: Խոսրով անկարացեալ ընդդիմանալ կամ խուսափել 'ի նմանէ, չոքաւ առ նա: Եւ Արտաշիրի ընկեցեալ զնա 'ի տերութենէն՝ կապեաց 'ի շղթայս և առեալ տարաւ ընդ իւր 'ի Պարսս՝ դնել յԱնուշն կոչեցեալ բերդի: Խոր. Գիրք Գ. — 50: Ա. Տ. 392

ՎԵՆԵՏԻԿ, Ս. ՂԱԶԱՐ.



#### PUNISHING THE TRAITORS

Ardashir King of Persia bribed Armenian General Anak Pahlavuni of Sureniants bloodline to assassinate the King of Armenia. Anak, in the guise of fleeing from the Persian King, came to Armenia with his brother and their families, feigning a need for refuge. King Khosrov III, graciously accepted them at his court in Vagharshapat. Anak awaited the right opportunity to entrap and kill the King.

One day, during a hunting expedition, Anak and his brother attacked and stabbed the King with swords, and mounting their horses, fled. Hearing about the murder, Armenian knights and troops chased after them. When they caught Anak and his brother, by the Araxes River, they flung them into the river to drown. King Khosrov, on his deathbed, ordered the eradication of Anak's bloodline. They succeeded in killing all but Anak's newborn son who was exiled to Caesarea. The child, named Gregor, was raised and educated as a Christian, and later became Gregory the Illuminator, the First Armenian Catholicos.

#### ՄԱՀ ՄԱՏՆԶԻՒՆ

Արտավիր սասանեան տեսեալ մէ ոչ կարէ հանգստեամբ տիրել Պարսից, խորհեցաւ նենքութեամբ բաւնալ 'ի կենաց զխոսարով արքայ Հայոց : Անակ Պահլաւունի հրապուրեալ 'ի մեծամեծ խոստմանց նորա, յանձն առնու սպանանել զխոսրով . և առեալ զրաւանիս իւր կեղծ փախտեամբ դայ 'ի Հայու : Գտանէ չնորհս առաջի խոսրովաց արքայի, և պատուեալ 'ի նմանէ' բնակէ 'ի քաղաքն Վաղարշապատ : Այսուհետեւ պարապոյ սպասէր դաւել զարքայ և սպանանել : Եւ իրրե դէպ եղե արքայի ելանել 'ի դաշտ վասն որսոց, Անակ և եղբայր իւր առեալ զնա մեկուսի իրը խօսելց ազագաւ, անդէն առ նմին հարին զնա սրով . և հեծեալ յերիվարս իւրեանց փախեան : Այլ նախարարք և զօրք Հայոց իմացեալ դայն, վաղվաղակի զհետ մտեալ նոցա՝ կալան զանցս հանապարհաց և զկլուիս կամրչաց : Եւ 'ի հասանել Անակայ և Էզրօր նորա յԵրասի գետ, զօրացն Հայոց պաշարեալ զնոսս հոսեցին 'ի գետն և չեղաման կորուսին : Խակ խոսրով արքայ մինչչե եր հանեալ զհոգին, հրամայեաց ընչել զամենայն տունն Անակայ և զազգատուն նորա : — Ա. թ. 258

ԳՅԱՆԵՑԻԿ, Ա. ՂԱԶԱՐ



**KING TRDAT**



**QUEEN ASHKHEN**



**GODESS ANAHIT**

## **KING TRDAT THE GREAT**

**(285-339)**

In 301, King Trdat III, (Tridates) proclaimed Christianity as the state religion of Armenia, making the Armenian kingdom the first state to officially embrace Christianity. He is recognized as a saint by the Armenian Apostolic Church.

After the death of Khosrov II, Ardashir of Persia took over his kingdom and eradicated his bloodline, except his son Terdat and his daughter Khosrovidukht. Trdat was taken by General Ardashir Mandaguni to Rome, and his sister by General Oda Amatuni to Ani fortress in Van.

Trdat was raised and educated by Roman Count Lukianos; in his youth, he already showed great prowess for leadership. By the order of Caesar, 18 year old Trdat was sent to Armenia with a Roman envoy. On the way, when they reached Caesarea, Sumbat Bagratuni and several other lords endowed him with the Crown of Khosrov- his father. Gregory the Illuminator, son of Anak Pahlavuni serving as secretary, joined the travellers to Armenia. Trdat became the official King of Armenia. On a holy day of the pagan calendar, Trdat asked Gregory to spread flowers for Goddess Anahita (a great honor to bestow). But Gregory, being Christian, declined to do so. Trdat, who knew that Gregory's father Anak murdered his own father, became very upset and sent him to the prison of Ashtarak and, after torturing him, left him in Khor Virap. During the years of Gregory's imprisonment, a group of virgin nuns, led by Gayane, came to Armenia as they fled the Roman persecution of their Christian faith. Trdat heard about the group and the legendary beauty of one of its members, Rhipsime. He brought them to the palace and demanded to marry the beautiful virgin; she refused. The king had the whole group tortured and killed. After this event, he fell ill and according to legend, adopted the behavior of a wild boar, aimlessly wandering around in the forest. King's sibling sister' Khosrovidukht and his wife Queen Ashkhen, told him that they had a dream wherein Gregory was still alive in the dungeon and he was the only one able to cure the king. At this point it had been 13 years since his imprisonment, and the odds of him being alive were slim. They retrieved him and despite being incredibly malnourished he was still alive. He was kept alive by a kind-hearted woman that threw a loaf of bread down in Khor Virap every day for him.

Trdat was brought to Gregory, and was miraculously cured of his illness in 301.

Persuaded by the power of the cure, the king immediately proclaimed Christianity the official state religion. And so, Armenia became the first nation to officially adopt Christianity. Tridates appointed Gregory as Catholicos of the Armenian Apostolic Church.

Rest of reign. The switch from the traditional pagan Armenian religion to Christianity was not an easy one. Trdat often used force to impose this new faith upon the people and many armed conflicts ensued, because polytheism was deeply rooted in the Armenian people. An actual battle took place between the king's forces and the pagan camp, resulting in the weakening of polytheistic military strength. Trdat thus spent the rest of his life trying to eliminate all ancient beliefs and in doing so destroyed countless statues, temples and written documents. The king who worked hard to spread the faith, died in 330. Movses Khorenatsi states that several members of the nakharar families conspired against Trdat and eventually poisoned him.

Anahit in early worship was the goddess of war, but later she became the goddess of fertility and healing, wisdom and water in Armenian mythology. A certain mountain in the Sophon district was known as Anahit's throne, and her worship was established in Erez, Armavir, Artashat, and Ashdishat.

The entire district of Erez was called Anahitian Gavarr. The temple of Erez was the most elaborate and wealthy, serving only nobles. During the expedition of Mark Antony in Armenia, Roman soldiers broke the statue of said temple in two pieces. Later, when Emperor Augustus was invited to Armenia, he was asked during a dinner ceremony whether the wreckers of the Statue of Anahit had been punished, 'No,' he answered, 'on the contrary, I have today the good fortune of treating you with a part of the hip of that gold statue.' Anahit's golden statue in Erez was worshipped by Armenians before the rise of Christianity in Armenia.



Trdat comes to visit his sister Khosrovidukht, who was taken, as a child, by Odtat and kept in Ani fortress, in fear of Ardashir King of Persia. Odtat was a very wise and clever man- he was also Trdat's treasurer. Odtat told Trdat that his sister Khosrovidukht was a very wise, uniquely soft spoken and obedient woman.



37 Christian virgins, fleeing Roman persecution, under the guidance of Gayaneh, came to Armenia and settled in the city of Vagharshapat. There is an Armenian tale that in 301, King Trdat became fond of one of the virgins named Hripsime. But Hripsime rejected Trdat, who gruesomely murdered all the virgins and many other Christians as well. After this evil deed, the King was stricken with a strange illness. His Christian sister Khosrovidukht told Trdat that she had a dream that the only person who could make him well was preacher Gregory and asked him to free Gregory from prison. The King freed Gregory, who miraculously healed him.



**TRDAT IN BATTLE WITH HIS ENEMY GETHAGEON THE KING OF BASLA  
HE KNOCKED HIM DOWN WITH ONE BLOW**

### **ՏՐԴԱՏ ՄԻԶԱԿՏՈՒԻՐ ԱՌՆԵ ԶԹԱԳԱԽՈՐՆ ԲԱՍԼԱՅ**

Թագաւորն Տրդատ ամենայն չայաստանօք իջևալ՝ ի գաշտն Գարդարացւոց, պատահէ հիւսիսականացն Հակատու պատերազմի. և 'ի խառնել երկոցունց կողմանցն՝ յերկու ճեղքէ զամբոխ թշնամեացն, սկայաբար շահատակելով: Ոչ կարեմ ասել զերագութիւն ձեռինն, որպէս անբաւք 'ի նմանէ յերկիր անկեալ թաւալագլոր խաղային. օրինակ իմ ՚ի գեղեցիկ ցանցորդէ լի ձկամբք յերկիր թափեալ ցանցոյն, կայտուէին յերեսս երկրին: Զոր տեսեալ թագաւորին Բասլաց, մօտ հասանէ յարբայն. և հանեալ յասպազինէն զներզէայ քեմիստապատ պարանն, և կորովութեամբ ձգեալ յետուստ կողմանէ, ճարպ դիպեցուցանէ յուս ձախակողմանն և յանութ աշակողմանն. զի եր վերացուցեալ զձեռն ածել ումեք սուսերաւ. և ինքն վառեալ վերտ պահպանակօք, ուր ոչ գծէին նետք: Եւ քանզի ոչ կարաց շարժել ձեռամբ զնսկայն, զլանչիւք առ երիւարին. և ոչ այնչափ ինչ շութափեաց մորակել զերիվարն, քան թէ ահեակ ձեռամբն 'ի ներդեայն աճապարեալ սկային, և սաստկութեամբ ուժոյն զիւրեստ ցանցեալ, 'ի համ դիպեցուցանէլ զերկասյ րին. և ընդ մէջ կարեր զայրն, և ընդ զոյդ պարանոցին զդլուխ երիվարին: — խորեն. Գի. Բ—ԶԵ. Վինետիկ, Ա. Պաջն.

After Trdat, his son Khosrov II became King of Armenia. With the help of two brave Lords, Bagrat and Vahan Amatuni,

Khosrov was able to succeed in numerous battles. He is the founder of the city of Dvin, which was his capital.

Tigran VII, the son of Khosrov II, ruled after his father. He was heavily involved with the Roman Empire. Accompanied by Catholicos Vrtaness, he went to Constantinople, where Emperor Constantine coronated him. Persian King Shapur, worried about the relationship between the Armenians and the Romans, attacked Armenia; but Tigran, with the help of Arshavir Kamsarakan, the head of Marzbans in Armenia defeated the Persian army. When Catholicos Vrtaness refused to hang Emperor Julian's portrait in Church, Roman Cardinal Daniel gathered support against King Tigran. The Persian King Shapur then defeated Julian's army, capturing Tigran and blinding him.

To please the Armenian people, King Shapur elected the son of Tigran, Arshak II, to the throne. Arshak married the daughter of Greek King Olympianos. He is the founder of the city of Arshakavan his capital.



*View of a Basaltic Valley, and Takt-i-Tyradates.*

*Published by Longman, Hurst, Rees, Orme & Brown, 1822.*

**VIEW OF BASALTIC VALLEY & TAKT-E TRDAT**



ՓՈՔԻ ԱՍԻԱ  
Հռոմեական ժիրապետութեան տակ



KING TRDAT TORTURES ST. GREGORY



ST. GREGORY IN KHOR VIRAP

Gregory was kept at the prison named Khor Virap for almost 13 years. It is told that an old Christian woman brought him bread and water daily.



KING TRDAT APOLOGIZED TO ST. GREGORY FOR HIS BEHAVIOR AND ASKS TO BE BAPTIZED



*THE BAPTISM OF KING TRDAT BY GREGORY THE ILLUMINATOR (two scenes)*

In 287, Gregory, after studying Christianity, returned to his native Armenia, during the rule of Trdat III. Trdat owed his position to the Roman Emperor Diocletian, a noted persecutor of Christianity. Once during a pagan celebration, Trdat asked Gregory [an honor] to offer flowers for the Goddess Anahita. But Gregory, being a Christian, hesitated to do so. The King had never forgotten that St. Gregory's father (Anak) had killed his father, and that Gregory, as a child, was taken to Caesarea to be safe from assassination. He ordered the imprisonment of Gregory in an underground pit, called

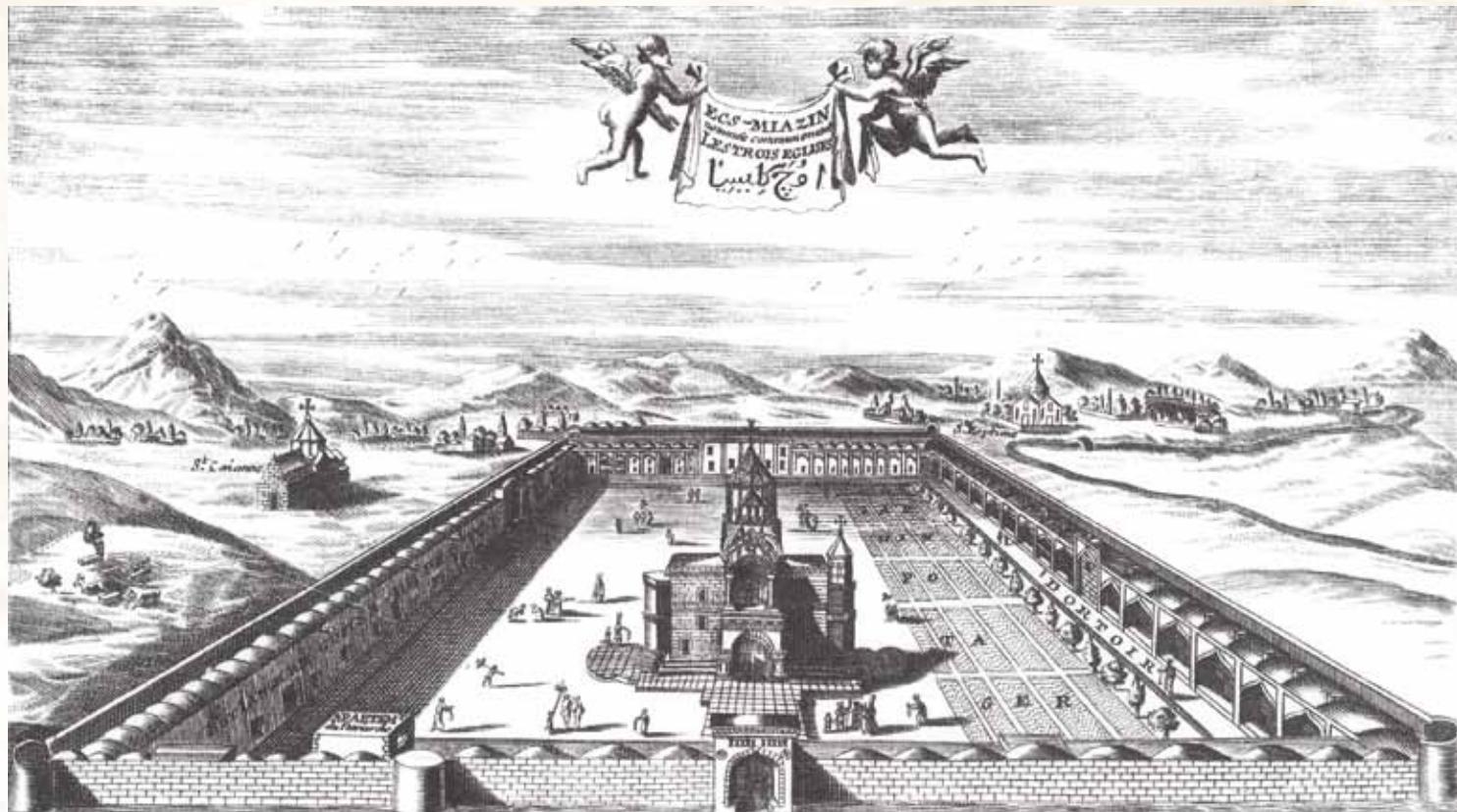
Khor Virap in Ashtarak, where he stayed 13 years.



### ԱՐՔԱՅԻ ՏՐԴԱՏ ԽՈՆԱՐՃԵԱԼ ՅՈՏՈ Ո. ԳՐԻԳՈՐԻ

Տրդատ արքայ յեւ բազմապատիկ տանշանաց և գանից, հրամայեաց արկանել զլլ. Գրիգոր՝ զառհմանեալն յԱստուծոյ ՚ի Լուսուորիչ Հայաստանի՛ յանդնդախոր վիրապն մահաղարտից: Յեւ հոգետասան ամաց՝ պատուհանը աստուածասատք հառանեին ՚ի վերայ թագաւորին և պաշտօնէից նորա, ախտ դժնդակ և անթժկելի: Քոյր թագաւորին եռես տեսիլ, և առաքեալ վաղվաղակի ինսպրէին զլլուրբն Գրիգոր, զոր խնամք Աստուծոյ պահեալ եին կենդանի ՚ի վիրապին: Թագաւորն և նախարարք խոնարհեալ անկան առաջի նորա, և բնկալան զժողութիւն, զբժշութիւն և զլյօն հաւասարցն Գրիգորոսի:

ԱՐՔԱՅԻ ՏՐԴԱՏ



**ST. EDJMIATSIN- THE THREE CHUECHES  
ST. HRIPSIME, ST. EDJMIATSIN CATHEDRAL, & ST. SANDUKHT**

**VAGHARSHAPAT, HOME OF ST. EDJMIATSIN**

Tigran VI had a very wise and clever son named Vagharsh, who was the founder of Vagharsavan and Vagharsapat. Vagharsapat, which was initially the capital of Armenia, became the official center of Armenian churches and was renamed Edjmiatsin. Vagharsh also established the Armenian New Year (Navasart) on August 1st, joyously celebrated in Bacvan city.

He was killed in a battle by Southern Skutars.

**ST. EDJMIATSIN**

St. Edjmiatsin, the first national church of the world, was constructed in Vagharsapat at Nakhijevan. The first cathedral of St. Edjmiatsin, which is now the official center of the Armenian church, was built in 301-303.

The exact design and location came to St. Gregory in a divine vision:  
“Christ himself descended to Ararat Valley and struck with a golden hammer to indicate the future location of the cathedral.”

*In Armenian Church doctrine  
According to the dyophysite formula,  
“Christ, the Son of God, consists of two natures,  
without confusion,  
without change,  
without separation,  
without division.”*

(Websters Dictionary, 1901 Mass, USA)



**VIEW OF MT. ARARAT AND ST. EDJMIATSIN**

*Amsterdam, 1717,*



*St. Gregory the Illuminator left his chair to his son Aristakes and departed for Menastan, a place where he lived until his death. Later, King Trdat decided to go and live in Menastan as well, but was poisoned by his generals.*



*THE ASSASSINATION OF PRINCE GNEL*

During Navasart the ancient Armenian New-Year, all the citizens joined the Armenian army in celebrations at Bakrevand. King Arshak ordered his aide Tirit to assassinate his nephew Gnel. Gnel's wife, Parandzem, in tears, pleaded with St. Nerses the Catholicos to persuade the King to revoke his order and free her husband, but King Arshak was feigning sleep inside the tent. A.D. 368

During the reign of King Arshak II, 350-368 AD, Armenia became the scene of violent disputes between the Romans and Persians. Arshak committed cruel acts that overshadowed his virtues and contributed to his tragic end. He ordered the assassination of his own nephews, Gnel and Tirit, whom he suspected of scheming for the throne, then married Parandzem, the beautiful widow of Gnel. To him is ascribed the destruction of the House of Kamsarakan, the feudal lords related to the King. The death of Olympia, his Roman wife, has been attributed to a poison allegedly administered in the Holy Sacrament by a priest acting at the instigation of Parandzem.

#### **SUICIDE DU ROI ARCHAGH**

Le prince Trastamaden, dévoué au roi Archagh, condamné aux fers perpétuels au fort Anhouche, ayant trouvé grâce aux yeux de Chabouh, roi des Perses, obtint de lui la faveur de délivrer pour un jour le roi Archagh de ses chaînes, et de lui offrir un festin accompagné de musique. Mais Archagh, après le repas, se rappelant sa gloire passée et sa captivité présente, se donne la mort avec le couteau dont il se servait pour les fruits. À cette vue, le fidèle Trastamaden, emporté par son désespoir, arrache le couteau des mains du malheureux roi, le plonge dans son propre cœur, et tombe victime de son dévoûment. — A. D. 381

**VENISE, St. LAZARE.**



THE DEATH OF KING ARSHAK

King Shapur II of Persia deceitfully summoned King Arshak II to his palace under the most solemn oath of Zoroastrianism: by sending him “salt sealed with the ring bearing the effigy of a wild boar.” One day, at a banquet, he ordered the imprisonment of the Armenian King in Anhush fortress in Khuzestan.

King Arshak’s court eunuch Drastamat, who fought exceedingly well for the Persians against the Kushans, in saving

Shapur’s life, refused all grand rewards offered to him and asked only to visit King Arshak at Anhush Fortress.

After gaining access, Drastamat freed King Arshak from his chains, garbed him in kingly garments and honored him with a splendid banquet, during which the king, no longer able to tolerate the disgrace- stabbed himself with a knife.

Drastamat followed his example, stabbing himself as well.

### ԱՆՁՆ ԱՍՊԱՆՈՒԹԻՒՆ ԱՐՔԱՅԻ ԱՐԵԱԿԱՑ

Դրաստամատն աիրասեր պաշտօնեաց Արշակայ՝ կապելոյ յԱնյուշն բերդի, չնորհս գտեալ ՚ի Շապիոյ թագաւորէն Պարսից, տայ օր մի լուծանել գկապանս տեառն իւրոյ, և ուրախ առնել զնա սեղանով և երգօք: Իսկ Արշակ կերեալ և արքեալ՝ յիշելով զառաջին փառն և զայժմու գերութիւնն՝ սաւուղաբար անձին առնէ՝ դանակաւն որով կտրէր զմրգունս: Զայն տեսնալ Դրաստամատին՝ յուսահատաբար կորդէ զղանակն և միտ յիւր սիրտ: — Ա. Տ. 381

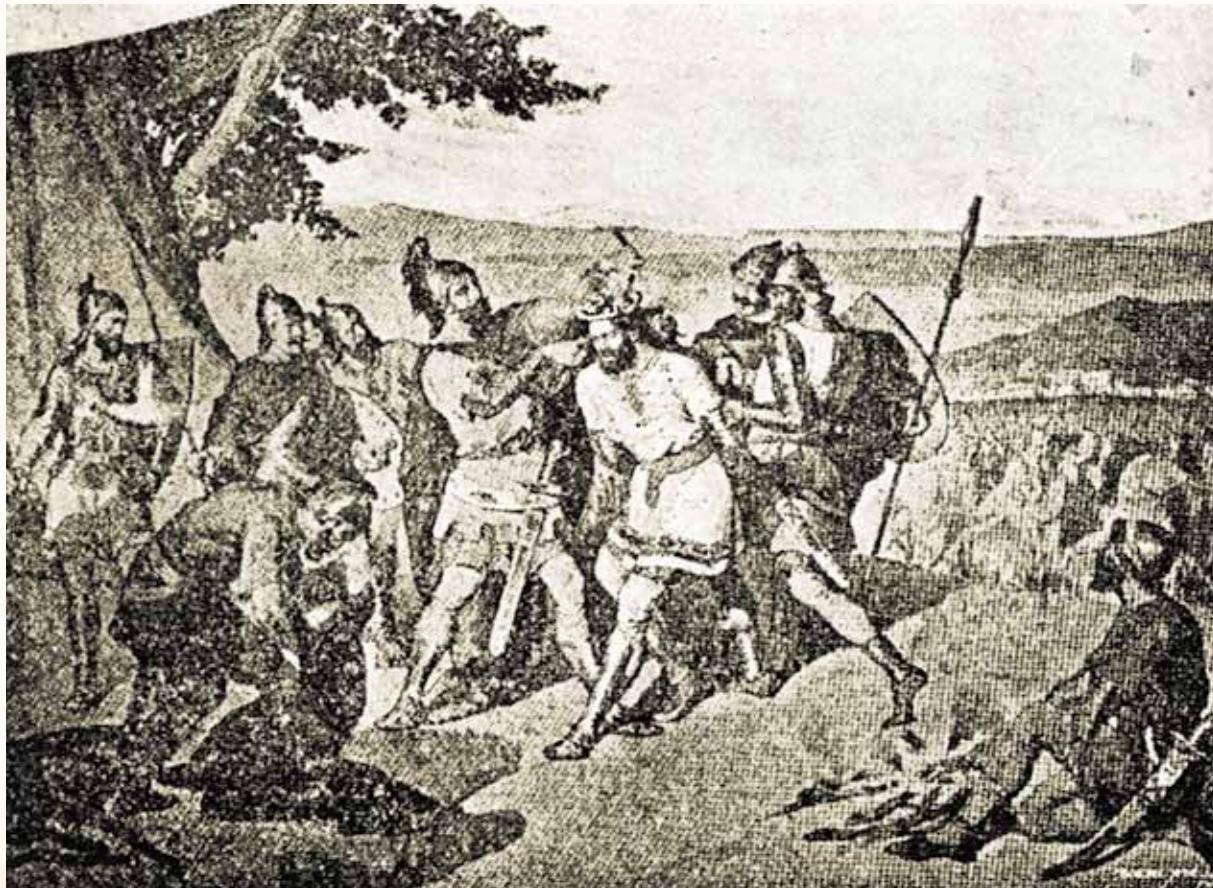
Վենետիկ, Ա. Ղաջար.

## KING PAPES

Arshak's successor was his son Papes. When he recovered the throne of the Arshakunian dynasty, the young king had many difficulties to overcome. He was under pressure by both the Roman and Persian states. He had a particularly thorny problem in diffusing the friction between Church and State. In 373, by the order of King Papes, the Catholicos Sahak the Great, was poisoned during a banquet. Roman Emperor Valens, distrusting King Papes' loyalty, had the young King stabbed to death at a banquet hosted by Trajan, the Roman commander in the East (374 A.D.). The Emperor sent Varazdat, the nephew of Papes, a young man highly renowned for his mental and physical prowess, to occupy the Armenian throne.

During his reign, Armenia suffered from internal strife between King Varazdat and the noblemen. Mushegh Mamikonian, the leader of the nobility, was assassinated and his son Manuel rose against the King and compelled him to flee from Armenia after 4 years of rule (378). Shapur II died in 379, by which time Manuel Mamikonian had rallied a formidable national force for action.

During the Battle of Bagrevand (371), which was a decisive victory for the Roman-Armenian army, the Mamikoniants, the Kamsarakans, and the Bagratuniants (all noble families) were in the fray. Mehrouzhan, the leader of Armenian renegades, and many of his followers, perished. Mushegh Mamikonian, who was supported by Trajan, held the military command of the country and succeeded in curbing the turbulent Armenian nobles.



## MEHROUJHAN

After the death of Arshak II, Shapur II king of Persia by keeping Armenian general Mehrujhan Artsruni's wife and children as prisoner. sent him twice with a large army under the command of to convert the Armenian people to Zoroastrianism, and consequently conquer Armenia. In this battles thousands of Christian Armenians got killed. Nerses The Great asked Emperor Teodos to help Armenia; he sent a massive army under the command of General Terentianos, who banished the Persian army and installed Papes as king. Nobleman Sumbat Bagratunian captured Mehrujhan and placed a flaming crown on his head, stating, "Mehrujhan, with this fiery crown, I make you the King of Armenia, as you so wanted." Mehrujhan remains, throughout Armenian history, a traitor.



### KING VRAMSHAPUH

When King Khosrov II was dethroned by Shapur III of Persia, his brother Vramshapuh became the ruler of Armenia. He was not given the title 'King' until ten years later, when Yazdegert sat on the Persian throne in Teisphon. King Vramshapuh gained the confidence of the Persians as well as the pro-Roman parties of Armenia.

With the approval of Yazdegert, he appointed Sahak Mamikonian as patriarch. Sahak's son-in-law, Hamazasp Mamikonian, was given the high office of General, a legacy- as it were- of his family. The King also appointed Martspet his special guardian and Administrator of the Royal Domain. Apset Mamikonian placed the crown on the King's head at the coronation. Thus, he successfully honored his Persian neighbors, and the Armenian nobility who distrusted the Persian Empire, ruling harmoniously and ushering in an era of peace. The wise and beneficent reign of Vramshapuh is particularly illustrated through his decree that mandated Mesrop Mashdots to create an Armenian alphabet.



KING VRASHAPUH, MESROP MASHDOTS AND CATHOLICOS SAHAK PARTEV

Tapestry by Grikor Khanjian, 1980. Treasures of Etchmiadzin, 1984

**The Armenian edition of the Bible in 425, which was translated by St. Mesrop Mashdots, and his students, is the fifth known translation of the Bible.**

**Some claim it to be the best Bible translation ever.**

**The famous linguists of the 19th century referred to it as the “Queen of translations.”**

**Thus the 5th century became the Golden Age of Armenian literature.**



St. Sahak and St. Mesrop together with their students' Yeznik, Koriun, Hovsep Baghnatsi and Hovhan Yegeghetsats translating the Holly Bible to Armenian 425 c.

### **ST. MESROP MASHDOTS**

Armenia, the long time battleground for Persians and Romans, again lost independence in 387. The Armenian Church was inevitably influenced by these violent political changes. But the loss of independence could not destroy the nation's spirit or faith. It brought the clergy, nobility, and common people closer together. At a time when Christianity was gaining considerable strength and support in Armenia, the need surfaced to revive the lost Armenian alphabet. In the Armenian churches, Mass was performed in Greek. The royal court and nobility, the priesthood, the schools (established by Nerses Catholicos) and universities widely used Greek, Syrian and Persian languages. Therefore, the re-creation of the alphabet became vital to inhibit assimilation. King Vramshapuh decreed along with Catholicos Sahak that Mesrop Mashdots, a scholar-monk with exceptional ability and literary prowess, create a wholly new Armenian alphabet. Mesrop was a native of the rural community of Taron. After several years of service in the army, he was appointed royal secretary; being a menial position for someone of his talents, he soon turned his interests to philosophical topics.

He resigned his post and entered into the service of the Church.

At the time, intellectual pursuits swept through the Church and the Church served the role of higher educational institute. Since Constantine had adopted Christianity as the Roman State Religion, science, literature, social work, and legislation all became topics of the clergy. It was in this climate that Mesrop chose this career path; he wanted to preach, to serve, to enlighten, to educate. He was 40 years old in 394 when, in Goghtan province, he began teaching and preaching. Once he was mandated to create an Armenian alphabet, for several years, he travelled throughout Greater and Lesser Armenia in quest of lost scriptures. In Edessa, he found several scrolls in old Armenian; reviewing them and exploring possible phonetic structures and alliteration, he recreates the Armenian alphabet in 405. In 425, he translated the Bible into the Armenian language from archaic copies of the text brought from Rome and Greece. As stated above, the Armenian translation is the fifth known translation of the Bible. Earlier, the Bible had been translated into Syriac, Latin, Coptic and Abyssinian languages. St. Mesrop was later elevated into sainthood. He is also credited as the author of the Georgian alphabet, also inventing an alphabet for the large tribe of Gargareans (Aghuank). Consequently, the 5th century became the Golden Age of Armenian literature.



ST. MESROP MASHDOTS,

By: Stephan Nersesian, 1882.



ARMENIAN ALPHABET

*The first sentence that St. Mesrop Mashdots wrote after creating the Armenian alphabet:*

**"To know wisdom and instruction; to perceive the words of understanding."**



THE FUNERAL OF ST. MESROP MASHDOTS



GRIKOR KHANDJIAN, (*VARTANANK, THE BATTLE OF AVARAYER*), TAPESTRY, 1983.

*Treasures of Etchmiadzin, 1984*

Vartan Mamikonian, the Sparapet (military commander) of the Armenian army and the leader of their liberation movement, was educated in the newly opened Sahak-Mesropian school of Vagharshapat. When his father died, he became the head of the noble Mamikonian family. In 420, he left for Constantinople with Mesrop Mashdots and, by the order of the Emperor Theodosius II, was appointed General of the Armenian troops of Byzantium.

Sassanian King Bahram V then recognized him as the military commander of the Armenian realm.

After the dethronement of King Artashir, the last Armenian Arsacid ruler, Vartan remained the Sparapet of the province of Armenia. In 449, when King Yazdegerd II issued an edict forcing conversion of the Armenians to Zoroastrianism, Vartan became the leader of the great rebellion against the Persians. In 450, he expelled the Persian Magi from Armenia and refused to acknowledge Sassanian supremacy.

He restored the rights and privileges of the Armenian princes and clerics, strengthened the fortresses, united the military forces of his supporters, and prepared for a counter-resurgence.

In 451, Vartan Mamikonian heroically fell in the battle of Avarayr and was canonized as one of the "Holy Martyrs for the Homeland." The Armenian church dedicates the "Wondrous Canticle" to him.





In this illustration, Saint Ghevond Yerets encourages the Armenian troops and generals to defend their faith and homeland. Vartan Mamikonian, the military commander of the Armenian army, comes forward, vowing to lay down his life for his motherland, and young Vahan Mamikonian (Vartan's nephew) hands him the Aryan Sword. Yeghishe, the secretary of the sparapet, kept all the events in mind and, afterwards, wrote, "The History of Vartan and the Armenian War against the Tyranny of the Persians."



VARTAN MAMIKONIAN



GHEVOND YERETS



VARTANANK



General Büyük Vartan in  
kızı Şuşanik



THE MAUSOLEUM OF VARTAN MAMIKONIAN  
IN (AVARAYRI DASHT) AT (KHOY - MAKOO), IRAN

(Haigh Adjemian, Raffi Taregirk)

left, SHUSHANIK, VARTAN MAMIKONIAN'S DAUGHTER



GRIKOR KHANDJIAN, (*VARTANAK*),  
*Battle of Avarayr (detail)*



*A LETTER TO HAZGERD*

EDWARD ISABEKIAN

In 428, the Sassanian King Yazdegerd II of Persia put an end to the reign of the Armenian Arsacids, and in 449 issued an edict by which he commanded the forceful conversion of the Armenians and his other Christian subjects to Zoroastrianism. This decree agitated the Armenian people and heightened their desire for freedom.

At the beginning of the year 449, the assembly of the Armenian princes and clerics declined Yazdegerd II's order of conversion; a negative answer was also sent to the Persian King by the neighboring Georgians and Albanians.

Yazdegerd was furious and summoned the Armenian, Georgian and Albanian princes to Ctesiphon. Under the threat of a sentence to death, they pretended to abandon their religion; so Yazdegerd sent the Armenian princes, accompanied by 700 magi and armed guards, to Armenia, commanding them to transform the churches into fire-temples, to uproot Christianity, establish Persian schools, and promulgate the Zoroastrian religion in the country.

However, when the magi reached the town of Anggh in the Tsaghkotn district and attempted to transform the local church into a fire-temple, a group of Armenian peasants led by Ghevond Yerets strongly resisted them.

The inhabitants of Zarehavan followed their example, and soon a spontaneous movement of the people spread throughout the country.



BATTLE OF AVARAYER, 451.

EDWARD ISABEKIAN

Vartan Mamikonian was chosen as the leader of the rebellion, but Vasak Syuni, the Marzpan (governor) of Armenia, did not join the rebels. The Byzantine emperor Marcian refused to help the Armenians and entered into an alliance with Yazdegerd. On May 26, 451 AD, the hostile armies attacked one another in the field of Avarayr, between present-day Maku and Khoy in Iran, on the banks of the Tghmut River. The Armenian troops, although smaller in number, gave a stubborn and bloody battle to the enemy, and the fight, with varied success, lasted the whole day.

Vartan Mamikonian and many other brave warriors fell in the battle.

They are acknowledged as "Holy Martyrs of the Homeland" and are honored through a memorial day in the Armenian church calendar- namely the Thursday preceding the Shrovetide.

As a result of the battle, Yazdegerd ordered an end to the war; he decided to recognize the autonomy of the province (marzpanutyun) of Armenia, renounce his plan of forcefully converting the Armenians to Zoroastrianism, lessen the taxes, cease the violence, and conduct a comparably tolerant policy. Vasak Syuni was accused of treason and removed from his office. After being tried in Ctesiphon together with other members of Armenian nobility and clergy, he was sent to prison. Continuously suffering indignity, Vasak fell ill and died in prison.



Prince Arshavir Kamsarakan- the husband of Vartanush (daughter of Vartan Mamikonian) and father of Nerseh. Countless military personnel and their families were either forced or bribed by the Persian King to leave Armenia and join the Persian army. Some successfully escaped and returned to Armenia. Here they beg Arshavir Kamsarakan to forgive them and let them rejoin the Armenian army. Some priests who had helped them escape are also asking for leniency. A.D. 450

Persian King Khosrov I, in battle with the Romans, asked Mushegh Mamikonian to help him; Mushegh refused, angering the King, who sent General Mihrdad with 30,000 troops to Taron to destroy the Armenians. In 604, Gayl Vahan killed Mihrdad and decimated his army. The Persian King tried two more times to attack, but the Armenian army, led by Gayl Vahan resisted.



PRINCE VAHAN (GAIL)

Nerseh was the grand son of Vartanush Mamikonian and son of Arshavir Kamsarakan. He was a general in Vahan Mamikonian's army, and was renowned for bravery. He built several churches and schools in Shirak. In various battles with the Persian army, he managed to successfully force a retreat of the great army.



PRINCE  
NERSES KAMSARAKAN



PUNISHMENT OF PRINCESS MARIAM FOR ENTERING CHURCH

Princess Mariam was one of the first Armenian Sibyls. Christians. The Sibylline Oracles in religious history, contrary to popular notions, history reveals to us that women were at varying times in history revered as equal in station to men in earlier societies and within the Orthodox Church. A simple and undeniable example of how women were once acknowledged as equals to men in the orthodox church may be seen when we look at the ceiling of the Sistine Chapel in Rome, where for all the world to see, Michelangelo painted five women (Sibyls) in equal station with five Prophets of the Old Testament. During the Renaissance as Ancient Greek and Roman writings, when the Roman Empire was destroyed by barbarians, stirred acknowledgment of the role of women in the historical development of religion and philosophy. While in later times, the knowledge of women's role in history intellectually was squelched by the orthodox teachings, knowledge of the role of women was preserved. Many faith groups teach that women have very specific roles, both in the family and in religious organizations where positions of authority are reserved for males. This list includes the Roman Catholic Church, all Eastern Orthodox churches, Gregorian Church, a minority of provinces within the Anglican Communion, the Church of Jesus Christ of Latter-day Saints (the Mormons) and many Fundamentalist and other Evangelical Protestant denominations. More portraits of Sibylline Oracles women are in Russian Museums, which were done by famous Armenian Artist Bogdan Saltanov who was born in New Julfa.



The Delphic Sibyl Sibyl fresco detail from Sistine Chapel by Michelangelo



HARSNAVAZ (PRINCES SHAHANDUKHT)

During these great battles, Shahandukht, daughter of Varazdat, prince of Aghuank, was famous for her striking beauty. Promised in marriage to Haykazn, the Armenian prince of Syunik, she was ambushed on her way by Persians who wanted to abduct her. Shahandukht, riding her horse, threw herself into a deep rocky abyss and allegedly landed safely at the bottom. Legend has it she did not wish to come out of there, preferring instead to build a solitary hut and live in it until her death.

The abyss she inhabited is named Harsnavaz.

### ՀԱՐՍՆԱՎԱԶ

Շահանդուխտ, դուստր Վարազտորդատայ Աղուանից Տեառն, հռչակեալն հրաշալի գեղեցկութեամբ, հարսն երթալով՝ ի տուն հայկաղուն իւխանի Ախունեաց, պաշարեալ՝ ի դարանակալաց Պարսից՝ որք յափշտակել զնա կամէին, երիվարաւն հանդերձ դահավիճէ զանձն ընդ փրթուածու քարանց՝ ի վիճ խոր, և անզնաս հասեալ՝ ի յատակն, ոչ կամի ելանել անտի, այլ շինեալ խրճիթ միանձնական՝ անդ կեաց և վախճանի. և տեղի վախիցն և վէճն կոչի Հարսնավազ: — Ա. Տ. 800

ՎԵՐԱԺԻԿ, Ա. ՂԱԶԱՐ.



*GENERALS` ARSHAVIR KAMSARAKAN AND MOUSHEGH DIMAKSIAN  
IN BATTLE WITH MUMLUKS*





Two Armenian armies from Manahjir in the south and army from Cilicia, together with the help of the Persian army, attack Assyria and battle Bakur Bdeshkhi. They overpower the Assyrians, capture Bakur's son, Bakor Hecha, shackle him, and parade him all over the province.

(M. Khorenatsi, Book 3-7).

### ՄԱՆԱԺԻՐ

Երթեալ Մանաժիր Հայոց հարաւային գնդաւն և կիլիկեցւոց զօրօք գկողմամբք Ասորեստանի, Հակատ տուեալ ընդ Բակուր բգեշիք, սատակէ զնա և զզօրս նորա, և զՊարսիկս օգնականս նմա հալածականս առնէ. և զորդին Բակրոյ զՀեշայ ձերբակալ առարեալ, հանդերձ երկաթի կապանօք առաքէ խոսրովլու. և զդաւառս իշխանութեան նորա սրով գատի յանխնայ, ոչ միայն զմարտիկս, այլ և զռամիկ շինականս. և բազում գերիս առեալ՝ ի կողմանց Մծբնայ, ընդ որս և սարկաւագունս ութ մեծի և պիսկովուսին Յակովբայ: — Մովս. Խոր. Գիրք. Գ.-ի.:

Ա. Տ. 845

Վենետիկ, Ա. ՂԱԶԱՐ.



*VAHAN MAMIKONIAN LEAVING TO VISIT THE PERSIAN KING, SHAPOUH II;  
THE ARMENIANS ARE PRAYING FOR HIM AND WISHING HIM A SAFE SOJOURN.*

#### **GENERAL VAHAN MAMIKONIAN**

Marzban Vahan was Vartan Mamikonian's nephew. He secured religious and political freedom for his people, when he accepted a position training and serving in the Persian army. The King of Persia then appointed him as Marzban (patroller) of Armenia, leaving the Armenians again, largely, the arbiters of their own affairs. Their independence was further asserted in 554, when the second council of Dvin rejected the Dyophysite Doctrine of the Council of Chalcedon in 451- a decisive step that cut them off from the East.





*PRINCE TATOUL THE HERO CHATTING WITH THE MONGOLIAN TYRANT TOGHROL*

When the Armenian princes and troops fought in the Vanand province against the invading Seljuks, lead by Sultan Tughril, some of them were taken captive. The Sultan sent for one of those princes named Tatul, showed him the son of a Seljuk nobleman severely wounded in the battle, and said:  
“If he survives, I shall set you free, but if he dies, I shall sacrifice you for him.” Tatul answered,  
“If the blow is (one of) mine, he will not live; if of someone else, I do not know.”  
*(Aristakes Lastivertsi, 16).*



#### *PRINCE TATOUL THE VALIANT*

The enormous empire of the Mongols expanded from the East, ousting the Turks from Greater Armenia, Syria, and Lesser Armenia. During the rule of Hetum I, Mongols approached the borders of Cilicia. Hetum I promptly established good relations with Toghrol Khan and other Mongol leaders. Later, when Toghrol assumed the title of Great Khan, Hetum made a long trip, with many sumptuous presents. As a result, the military alliance with the Mongols was reaffirmed.

The Mongols supported Hetum in his conflict against the Turkish Sultans. Subsequently, Armenian Kings also maintained friendly relations with the Khans of the Golden Horde. The situation drastically changed when the Mongols declined in power and were gradually converted to Islam.



*PRINCE TOROS I, IMPRISONED AND PUNISHED THE MANDALIAN BROTHERS FOR ASSASSINATING KING GAGIK*

Toros I, the grandson of Rouben, occupied the Kendroskav fortress as revenge for the assassination of King Gagik Mandaliants captured the three brothers, killed the first one, imprisoned the second, and took the third one as prisoner. After taking back all the treasures and the throne of King Gagik, he also took the large silver cross and St. Maria's picture which was made from gold and silver, and he left for Vahkayn to return the throne and belongings of King Gagik. A.D.1111

**ԹՈՐՈՍ Ա.**

Թորոս Ա. թոռն Ռուբինի կորդեալ զինդրոսկաւի քերդ՝ լուծանէ զվրէծ մահուան Գագիկաց Բ. 'ի տեարց նորին Մահամաշեանց յորոց զմին սպանանե, միւսն զահավէծ առնէ զանձն 'ի պարուղացն, զերրորդն գերի վարէ, այլովք հանդերձ. « և միաբարձ արարեալ զամենացն տունս նոցա, բազում դանձս և դիօպակս, և խաչս յոյժ միծամեծու արծաթիս, և պատկերք Տիրամօր ոսկենցը և արծաթ, առեալ դնաց 'ի Վահկացն ». ընդ նոսին թափելով զթագ և զզէն և զզարդս Գագիկաց : Ա. Տ. 1111  
Վենեցիա, Ս. Ղաջոմ.



*KING HETOUM I, MOURNS HIS SON TOROS' DEATH*

While King Hetoum was away visiting the Mongols' court, his son Levon and his younger brother Toros fought to repel Mamluk invaders at the Battle of Mari. Toros was killed in combat, and Levon, along with his army, was captured and imprisoned. King Hetoum, in exchange for granting a large amount of gold and money and some of his fortresses to the enemy, bought his son's freedom. A.D.1267

### ՍՈՒԿ ՀԵԹՈՒՄ Ա.

Հեթում Ա. անմիտեար ընդ սպանում սրգւոյ իւրոյ Թորոսի ի պատերազմին Ամառեայ, և ընդ գերութիւն անդրանկան իւրոյ Լեռնի, կամելով շահել զսիրսս Պարսնայց իւրոց, հրաւիրէ զամենեսին ի տօն Զրօննեաց և ի հանդէս. և ՚ի գումարել նոցա՝ հարցանէ ստէզ թէ իցեն եկեալ ամենեքին. և ՚ի կրկնել նոցա եթէ Այն, աստ եմք ամենեքին. — Եւ ուր իցեն ապա, գոչէ, Լեռն իմ և Թորոս իմ: — Ընդ այս բան յարտասուս փղձկի բովանդակ ատեանն, հանդերձ ուխտիւ եկեղեցւոյն, և մատչին միտիթարել զթագաւորն:

Ա. Տ. 1267  
Վենետիկ, Ա. Ղազար.



*THE ENTHRONEMENT OF KING LEVON II,  
OF THE RUBENIAN DYNASTY IN ANI.*

During the rule of Levon II, when Cilicia was in a period of development, the Third Crusade was proclaimed in Europe. The French King Philip II, the Roman Emperor Frederick I, and the English King Richard the Lion heart assembled their forces to recapture Jerusalem from Saladdin.

Levon II promised to supply the Europeans with food and horses. Wishing to reward Levon II for his loyalty, Henry the IV of France, like Frederick Barbarossa of Rome, sent him a splendid crown. Other leaders of the Third Crusade also promised their friendship and protection. Nevertheless, the European monarchs and the Pope of Rome were never disinterested toward the Armenian state. Some religious concessions and the further reunion of the Armenian and Catholic churches were stipulated as important conditions.



## KING LEVON II



Levon II, was born in 1236. He was the son of King Hetum I and Queen Isabella.

He was King of the Armenian Kingdom of Cilicia from 1269 to 1289.

The Cilician Armenian kingdom was reinforced when Levon II took advantage of the long term conflict among the Latin Princes of the neighbouring Antioch Principality.

Armenian King Levon captured Antioch twice. He marked the end of his rule with victories over the Sultans of Konya and Aleppo.



*KING LEVON II, ENTERING ANTIOCH AND ACCESSION OF NAKHARAR RUBEN*

## CILICIAN KINGDOM

The Armenian Kingdom of Cilicia, also known as the Cilician Armenia, Kingdom of Cilician Armenia, was an independent principality formed during the High Middle Ages by Armenian refugees fleeing the Seljuk invasion of Armenia. Located outside of the Armenian Highland and distinct from the Armenian Kingdom of Antiquity, it was centered in the Cilicia region northwest of the Gulf of Alexandretta, in what is today southern Turkey founded c. 1080 by the Rubenid dynasty, an alleged offshoot of the larger Bagratid family, which at various times had held the thrones of Armenia and Georgia. Their capital was at originally Tarsus, and later became Sis. Cilicia was a strong ally of the European Crusaders, and saw itself as a bastion of Christendom in the East. It also served as a focus for Armenian nationalism and culture, since Armenia proper was under foreign occupation at the time. Cilicia's significance in Armenian history and statehood is also attested by the transfer of the seat of the Catholicos of the Armenian Apostolic Church, spiritual leader of the Armenian people, to the region. In 1198, with the crowning of Levon the Magnificent of the Rubenid dynasty, Cilician Armenia became a kingdom. In 1226, the crown was passed to rival Het'umids through Queen Zabel's second husband, Hetum I. As the Mongols conquered vast regions of Central Asia and the Middle East, Hetum and succeeding Hetumid rulers sought to create an Armeno-Mongol alliance against common Muslim foes, most notably the Mamluks. In the thirteenth and fourteenth centuries, the Crusader states disintegrated and the Mongols became Islamized, leaving the Armenian Kingdom without any regional allies. After relentless attacks by the Mamluks in Egypt in the fourteenth century, Cilician Armenia of the Lusignan dynasty, mired in an internal religious conflict, finally fell in 1375.

## BAGRATUNIAN DYNASTY

The ancient Armenian noble family of Bagratuni traces its genealogy to the great patriarch Hayk- the first ruler of Armenia. In the 8-9th centuries, during the Arab occupation of Armenia, they controlled the majority of Armenia, making Shira their capital. The Bagratunians were one of the most powerful families, and were named the first Knights (Nakharars) in Armenia. Smbat Bagratuni received this honor, held hereditarily, and the titles of Coronant of the Kings and Master of the Horsemen, by King Vaghars. They struggled valiantly against the Arabs to obtain an independent Armenia. Their dynasty began in 886; in 961, Ani became the capital of the Bagratunian Kingdom. With the decline of the Mamikonian Dynasty, the Bagratunians emerged as one of the most powerful families of the region.



**QUEEN KATERINAD,  
WIFE OF ASHOT I**

Ashot Bagratuni served as king from 886 to 891. He is the founder of Bagratunian Dynasty. He laid the foundations of a new age of Armenian history after the Byzantines. In 880, Ashot I, crushed the Arab army; he was called the Prince of Princes by Byzantines and Arab Khalifas. Being a prominent military leader and a brilliant politician, he headed the struggle for the independence and unification of Armenia. He subordinated the major feudal lords of Armenia. In 886, when he became King, the Arab Abbasid Khalifa and Byzantine Emperor both gifted him a crown, recognizing the independence of Armenia.



**KING ASHOT I, BAGRATUNI**

## KING ASHOT II, (YERKAT) BAGRATUNI

Ashot II reigned from 914 to 928. He conducted a valiant struggle against the Arabs. They were attempting to end Armenia's independence in 921, when Ashot II crushed the Arab army at the shore of Lake Sevan and freed large parts of Armenia from Arab conquerors. For his persistence and durability in the struggle against the Arabs, the nickname Ashot Yerkat (the Iron King) was coined. In 922, the Arab Khalifa recognized Ashot as the Lord of Armenia and gave him the hereditary title of "Shahenshah of Armenia and Georgia," meaning the King of the Kings of Armenia and Georgia.



### **ASHOT III, BAGRATUNI (THE GRACIOUS)**

Ashot III was King of Armenia from 953 to 977. He instituted a policy of strengthening the central authority and unifying the country.

He created a strong army and, in 961, transferred his royal residence from Kars to Anni. Thus, Ani became the capital of Armenia and central in its unification. Ashot III organized extensive construction and improvement in the capital city.



**THE CITY AND FORTRESS OF ANI**



**KING GAGIK I,**

### **KING GAGIK I, BAGRATUNI**

As King of Armenia in the capital of Ani (990-1020), Gagik I unified the Armenian lands and pursued the policy of centralization of power in the fledgling country. He suppressed the military campaign of the Armenian Kingdom of Tashir Dzoragert. During Gagik's rule, the capital Ani became a serious trade, artisans and cultural center.

### **ARTSRUNIANTS DYNASTY**

Another Royal Dynasty in the Cilician Kingdom of Armenia (908-1021), the Artsrunis were an influential Armenian princely house known since the 4th century. The ancestral possessions of the Artsrunis were located in a country called Gavar, of Great Alback, with the administrative center in Hadamakert (New Bashkaleh in historical Western Armenia).

At the end of the 7th century, the Artsrunians acquired the possession of the princely house of Reshtuni on the southern and eastern coasts of Lake Van. The city of Van became the political center of the Artsrunis, subordinating the entire province of Vaspurakan.

In the 9th century, they competed with the Armenian Bagratuni House. During the reign of Gagik Artsruni (908-943), they retained a counter-kingdom, which lasted until 1021. The invasion of Seljuks and the offensive of the Byzantine troops forced Senekerim Artsruni to transfer his kingdom to Byzantium. In return, the Artsrunis obtained lands in Lesser Armenia with their capital in the city of Sebastia. In their homeland the descendants of the Artsrunis lived in Van, whereby they inherited the post of Catholicos of Akhtamar.

## RUBINIAN DYNASTY & CRUSADERS



**PRINCE RUBEN (ISHKHAN)**

After numerous Turkmen nomadic tribes such as the Seljuks, Kara-Koyunlu (Black sheep), and Agh-Koyunlu (White sheep) invaded Armenia, thousands of Armenians moved towards Cilicia, in the region of Armenia Minor, situated between the Taurus and Amanus Mountains near the Mediterranean Coast. After a while, they became the predominant people of the land.

In 1080, a descendant of the Bagratuni family, Prince Ruben, asserted authority over the local Armenian and Greek Princes. Ruben became founder of the Rubinian Dynasty; Ruben I and his successors maintained close contacts with the Crusaders. Thus, the Armenian Principality, which later became a Kingdom, adopted the principals of state organization used in European countries. Soon, new ranks and titles were established. Armenian Nakharars became Knights and Barons-Sparapets were often Constables. The Cilician court, besides their own language of Armenian, used Latin and French as well. Intermarriage between Armenians and European noble families was widespread. The rulers of Cilicia, Constantine I and Thoros I, led successfully. But the next heir to the throne, Levon I- Constantine's younger son and Thoros' brother, lost his realm, as the Byzantine Emperor John II the Comnenus arrested him and took over all his dominions.



**KING LEVON V, LUSINIAN**

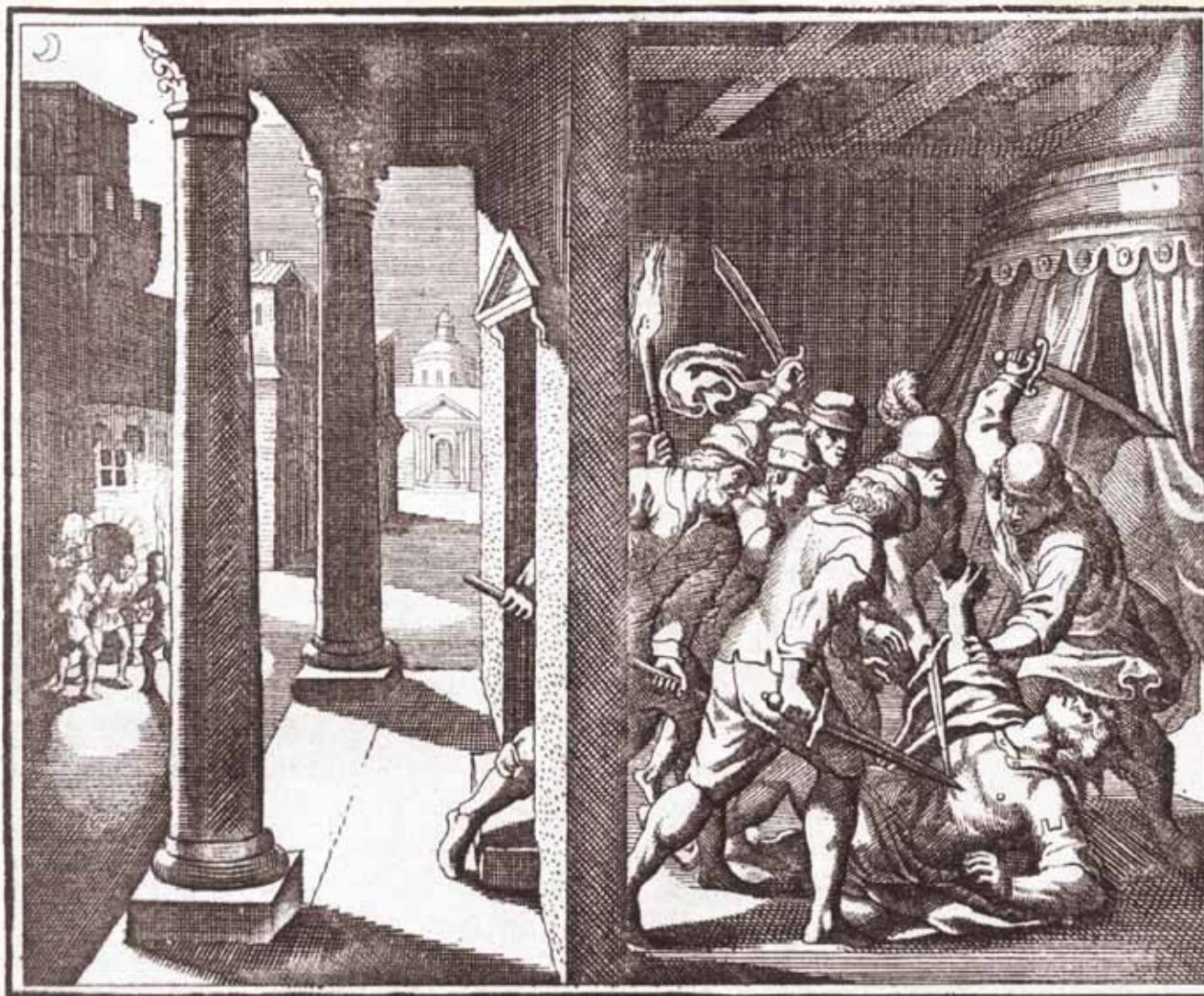
## THE LUSINIAN DYNASTY AND

### FALL OF THE LAST ARMENIAN KINGDOM

Levon V, the last king of the Lusinian Dynasty, ruled Cilicia after the descendants of the Armenian branch of the royal Lusinian family expired. The country was exhausted and depleted due to continuous Muslim invasions; Christian Cilicia was doomed. The surrounding Muslim states were under the constant threat of possible crusades and considered the Cilician Kingdom as a sufficient pretext for the European Kingdoms to invade. By the time of Constantine IV, the Cilician Armenians gained perhaps their last victory, defeating the troops of the Mamluks near Alexandria. After Constantine's death in 1364, the Cilician throne remained unoccupied for more than two years.

Finally Levon V, the last Armenian king, was elected in 1366; 8 years later, after a series of fatal battles against the overpowering enemy, he locked himself in Ghapan fortress, but soon surrendered.

The Mamluks sent him to Egypt where he remained captive; later he fled to Cyprus, then was in Madrid, and later in France, and remained there until his death in 1393. Even amidst constant warring and occupation, Cilicia retained a large Armenian population until the Genocide of 1915.



When the King of Georgia had given an order to kill King Levon V and his brother Bohemond (of the Lusinian Dynasty), Levon's bodyguards killed the rebels, while Levon and his brother escaped to Cyprus, where he was made a Knight of the Chivalric Order of the Sword in 1360. In his later life, he relocated once again to Paris, 1384, where he received Saint-Ouen Castle from King Charles VI of France, who benevolently protected the Armenian King until his death. The last King of Armenia died in Paris, in 1393.



### *Two scenes from King Levon's tomb at Basilique St. Denis in Paris*

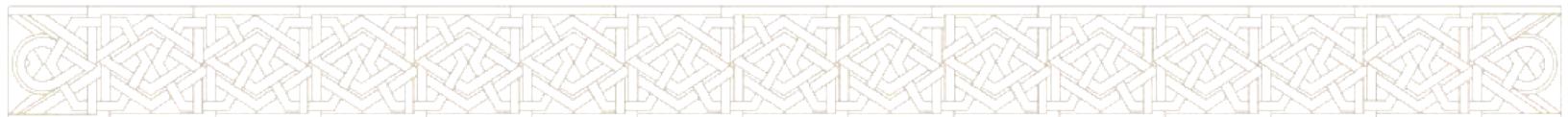


## ANI

Ani (Aviov in Greek, and Abricum in Latin), is the capital of the medieval Armenian Kingdom. Now situated in Turkey, in the old Armenian province of Kars, it rests upon the border of Armenia and Turkey.

The city took its name from the the Armenian fortress and pagan center of Ani-Kamakh located in the region of Daranagiugh in Upper Armenia. During the era of the Armenian kingdoms, an impenetrable fortress was built atop a high mountain, setting the stage for the medieval city hundreds of years later.

In 1064, the Seljuk Turkish army attacked Ani and, after 25 days of battle, captured the city and slaughtered its citizens. As the Arab historian Seybat-ebne'- Gaviz wrote: "The Turkish army entered the city, massacred inhabitants, pillaged and burned all, leaving it only ruins and taking 50,000 prisoners, among them women and children. I went to see the city with my own eyes, and when I entered, I tried to find a street on which I would not have to walk over the corpses, but it was impossible. There were dead bodies all over the ground- no one could walk by without stepping on them." In 1072, the Turk Seljuks sold Ani to Kurdish Muslims- the Shatadis Dynasty. Several times, the Christian Kingdom of Georgia successfully captured Ani- only to be recaptured by the Kurds.





*THE ARMENIAN ARMY PERSECUTES THE GREEKS, BESIEGED AT THE ANI FORTRESS IN ARMENIA*

The first Armenian rulers of Cilicia- Constant I and Toros I- led successful campaigns against both Saracens and Greeks. The next ruler, Levon I, was less fortunate, as the Emperor John II Comnenus arrested him and took all his domains. Later Levon I and his elder son Ruben were murdered in prison, but Levon's younger son Toros, known as Toros II, was spared. Five years later, Toros II escaped to Cilicia to declare Armenia's independence. Emperor Manuel I, sent his commander Andronicus to punish the fugitive prince. Toros defeated the Greek army several times.





## RUINS OF ANI

*By: Ker Porter, Traveller to Armenia 1871  
pp. 171-176*

During our course over it, we came to the ruins of a deserted village; a sight to which my attendants seemed, in all ways, to be perfectly familiar. But such ruins, thanks to civilization, are almost as strange to a European's eye, as discordant to his taste. The tale they tell, is of too unqualified a misery, to give any pleasing feeling of interest, while passing their trampled remains. The delapidations of time or of war, on great cities, or on buildings of national consequence, derive grandeur from the magnitude, and not unfrequently from the obscurity of the events which had occasioned their decay events, which assailing generally, do not strike so deeply on individual happiness. But, in the ruins of a poor little village, we see nothing but poverty robbed of its pittance; murder bursting the doors of the hovel; and the defenceless inmates put to death, or turned out on the waste to perish. Such was the spectacle these silent and bare walls conjured up; and I gladly passed on from so sad a memento of human ruthlessness and misery. On rising the hill, we entered a wide upland valley, across which we took a westward line, while my baggage-horses pursued their way in another direction to the monastery of Kotchivan, where we were to quarter for the night. When I made this division, my escort told me we had then about ten wersts to ride before we should arrive at Ani.



The day was far advanced, and being eager to reach the place time enough to allow some hours of examination, we set off at a very rapid pace. The road was exceedingly rough, over low hills, where often a track was scarcely visible; but at length the towers of the ancient city appeared at the extremity of an uneven plain, spreading to a vast extent along the horizon. Impatient, I spurred on; and, at a nearer view, found its southern and eastern faces protected by a deep and impassable ravine, through which flows the Arpatchai. The western and northern fronts have been defended by a double range of high walls and towers of the finest masonry. Three great entrances present themselves to the north. Over the center gate was sculptured a leopard or lion-passant; and near it, on the flanking towers, several large crosses were carved in the stone, and richly decorated with exquisite fretwork. On entering the city, I found the whole surface of the ground covered with hewn stones, broken capitals, columns, shattered, but highly ornamented friezes; and other remains of ancient magnificence. Several churches, still existing in different parts of the place, retain something more than ruins of their former dignity; but they are as solitary as all the other structures, on which time and devastation have left more heavy strokes. In the western extremity of this great town, in which no living beings, except ourselves, seemed breathing, we saw the palace, once of the kings of Armenia; and it is a building worthy the fame of this old capital. Its length stretches nearly the whole breadth, between the walls of the city on one side, and the ravine on the other. Indeed, it seems a town in itself; and so superbly decorated within and without, that no description can give an adequate idea of the variety and richness of the highly wrought carvings on the stone, which are all over the building; or of the finely-executed mosaic patterns, which beautify the floors.



Near the centre of the city, rise two enormous octagon towers of an immense height, surmounted by turrets. They command all around them, even to the citadel, which stands to the south-west on a high rock, and at the edge of a precipice. The farther I went, and the closer I examined the remains of this vast capital, the greater was my admiration of its firm and finished masonry. In short, the masterly workmanship of the capitals of pillars, the nice carvings of the intricate ornaments, and arabesque friezes, surpassed any thing of the kind I had ever seen, whether abroad, or in the most celebrated cathedrals of England. I particularly observed a religious edifice, of less dimensions than some of the others, but of exquisite architecture. It stood very near the octagon towers; and its high arched roof was a beautiful specimen of mosaic work, enriched with borders of the pure Etruscan, formed in red, black, and yellow stone. The pillars, and all ornamental parts of the building, were as sharp and fresh, as if but the erection of yesterday. Indeed, every where, time seemed to have dealt more mercifully with this city, than the hand of man. War had broken down its bulwarks; made its palaces, churches, and dwelling places, tenantless; and, in a thousand ways, left its desolating marks. But where time alone might be expected to act, or with its destroying auxiliaries, the influences of weather, there we found few symptoms of decay. Fine, and even brilliant mosaic, executed with more or less precision, spreads itself over the city; and, in general, the form of the cross appears to be the root whence all the various patterns spring. Houses, churches, towers, embattled walls, every structure, high or low, partake the prevailing taste, and, on all, we see the holy insignia carved, large or small, in black stone.

Besides these emblems, I found long inscriptions, cut in the old Armenian character, over the principal entrances of the churches; and some of them I should have transmitted to paper, had not the evening been drawing on, and with it a cold so intense as to disable me from holding my pencil. But, had it been otherwise, the impatience of my escort to be gone, would not have allowed me to trace a line. Notwithstanding their numbers, and their courage, it was probable that, under dusk, they might be surprised by a greater force, of equal determination; banditti, issuing from the dark and tomb-like heaps of the city, where, in the daylight, appeared only silence and desolation. The disposition of many of the ruins, by their closeness and gloom, rendered them apt places for the lurking-holes of these sanguinary freebooters; like most Asiatic cities, the streets appearing to have been not more than from twelve to fourteen feet wide. The generality of the houses along these narrow, but widely scattered lines, were divided into a variety of small apartments, which are easily traced in the divisions of the roofless walls. As I passed by them, and over the almost formless masses of yet more extensive ruins, I could not but think of the interesting stores of antiquity, which might be lying hid beneath those mighty fragments of columns, walls, and heaps of stones. Even a few days' gathering on the surface, would furnish a traveller. When the sun had quite sunk behind the mountains, it was no time to linger longer in such a place ; and, with infinite regret, I obeyed the summons of my guides, and took a last look of the majestic relics of Anni, lying, a vast solitude, on the grey and wintry plain; for no living creature appeared, even as a single looker-out, from the murderous bands reported to infest the city. The monastery, which was to be our night's lodging, stood five miles to the eastward; and, to that point, now a bitterly blowing one, we turned our faces. As we rode along, I observed low foundations of old walls, and other buildings, stretching to a considerable distance from the immediate neighbourhood of the city.

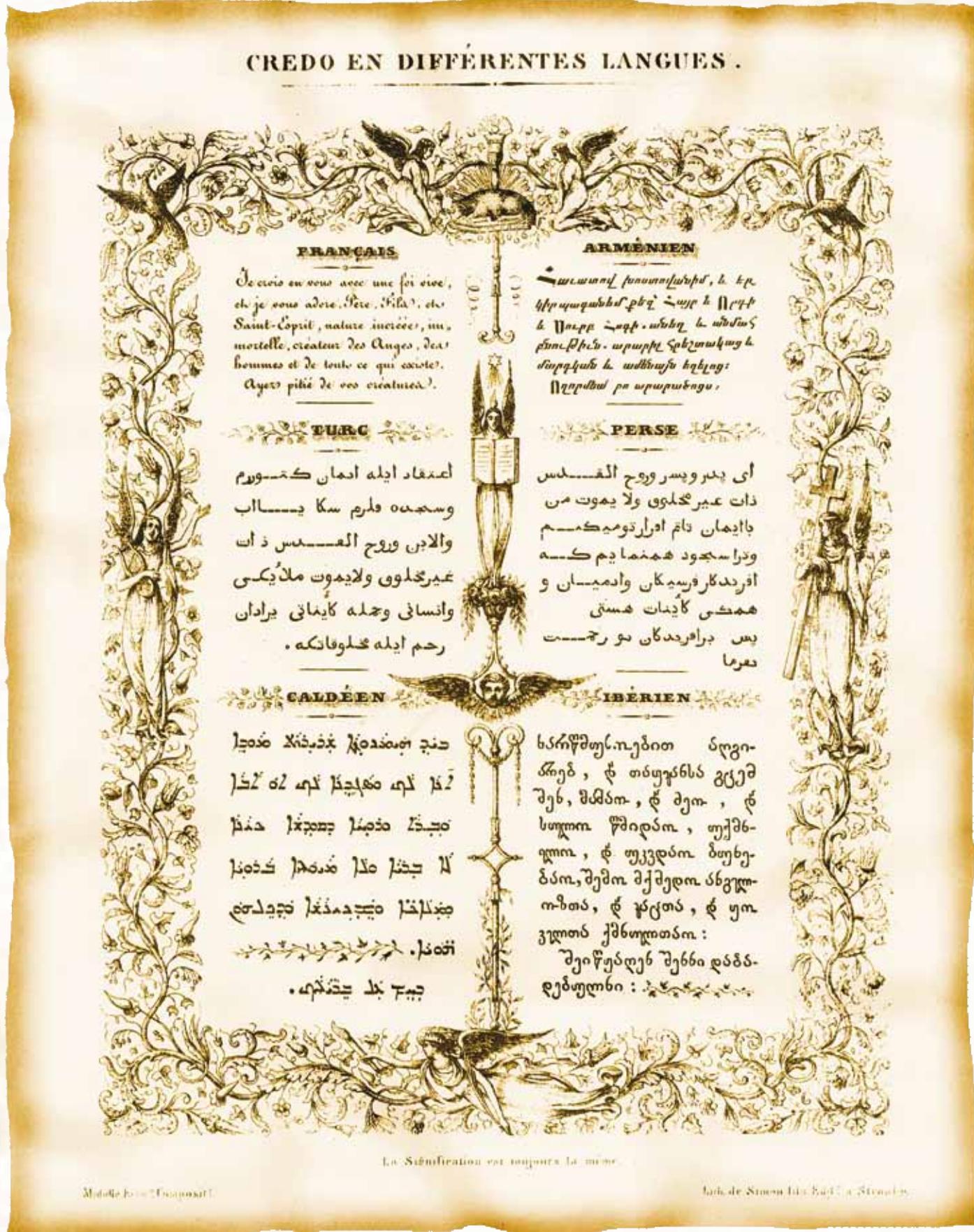


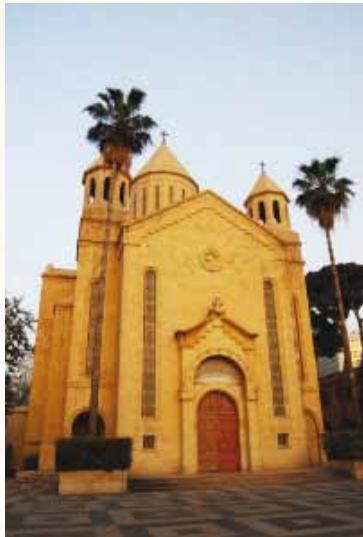
At one part, two small churches were yet standing, of the same character with those in Ani; and on another spot, I observed a couple of prodigious-sized pedestals, supporting square blocks of stone, which were covered with Armenian inscriptions. These pedestals, and the materials with which the ancient capital was built, have all been dug from immense quarries in the vicinity of Kotchivan. They consist of a beautiful kind of rock, which bears the three colours described before as forming the walls and ornamental architecture of Ani. It is very close-grained, and susceptible of being cut into the most delicate combinations without difficulty or splintering, till it is exposed to the air; and then, while it becomes too hard for such work, it acquires a solidity and a surface which resists every destroying effect from the changes of the weather. Before we reached the convent, night had quite overtaken us; but, dark as it was, I yet discerned much of the interesting scenery of the road; and amongst the rest, a high octagon watch-tower, resembling the two I had seen in Ani. ...could it be attempted with any degree of security, with very fine specimens of the most beautiful ornaments of architecture. The military power of the city, as far as fortifications could render it formidable, must have been very great; for the ravine which I mentioned before, as one means of defence, was additionally strengthened with walls, and towers of different heights. The remains of a noble stone bridge are yet visible over the river which flows at the bottom of the ravine.

*By: Ker Porter, Traveller to Armenia 1871 pp. 171-176*

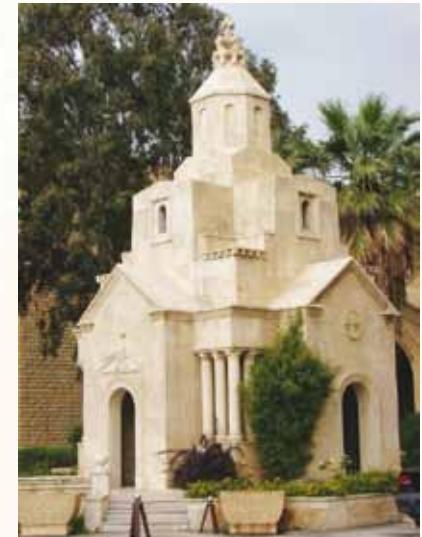
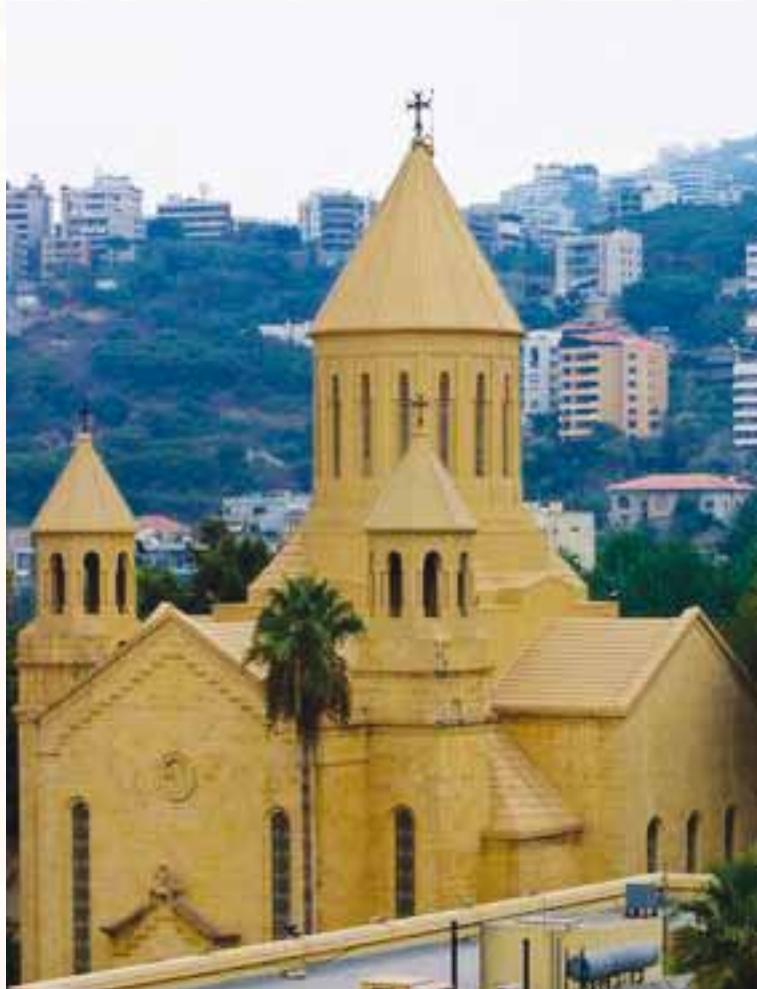


## CREDO EN DIFFÉRENTES LANGUES.





*St. Gregory the  
Illuminator  
Catedral, 1940)*



*Memorial Chapel to the  
Armenian Genocide  
at the Catholicosate  
premises in Antelias.*

### Holy See of Cilicia

The history of the Holy See of Cilicia as an autocephalous church starts after the fall of the Aniand Dynasty in 1045. The Seat of the church was first established at Sivas in 1058 AD, then moved to Dzamendaw in 1066, then to Dzovak in 1116, then to Hromkla in 1149, and finally to Sis (the capital of the Armenian Kingdom of Cilicia) in 1293. Sis (modern Adana) was the center of the Armenian Catholicos for more than six centuries. After the fall of the Armenian Kingdom of Cilicia in 1375, the church continued its leadership in the many Armenian communities. Since 1441, however, there have simultaneously been two Catholicoses in the Armenian Church, each having equal rights and privileges, and each with its own respective jurisdiction. During the World War I and the 1915 Armenian Genocide, the Armenian population and the last residing Catholicos of the Monastery of St Sofia, Sahak II of Cilicia (1902-1939), was exiled from Turkey. Since 1930, the Catholicosate of Great House of Cilicia, has been headquartered in Antelias, Lebanon. The division into two Catholicoses resulted from frequent relocations of Church headquarters due to political and military upheavals. The division between the two Sees intensified during the Soviet period and to some extent reflected the politics of the Cold War.





## MOUNT NEMRUTH

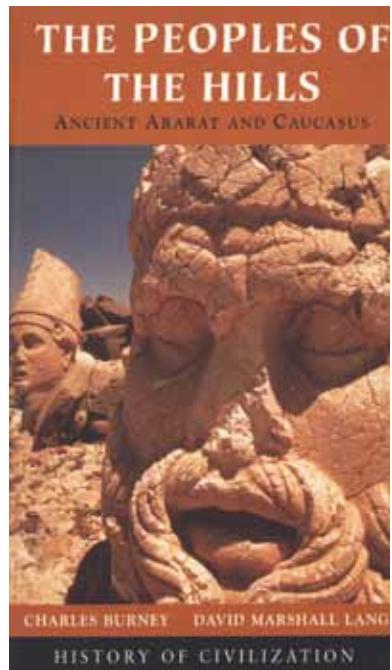
King Antiochus I Theos of Commagene built on the mountain top a tomb-sanctuary flanked by huge statues (8–9 m/26–30 ft high) of himself, two lions, two eagles and various Armenian gods, such as Vahagn, Aramazzd (Oromasdes), Mithras. These statues were once seated, with names of each god inscribed on them. The heads of the statues have at some stage been removed from their bodies by rebels, and they are now scattered throughout the site.

The pattern of damage to the heads (notably to noses) suggests that they were deliberately damaged by the same rebels because of to destroy its Armenian-style facial features. The statues have not been restored to their original positions. The site also preserves stone slabs with bas-relief figures that are thought to have formed a large frieze. These slabs display the ancestors of Armenian King Antiochus.

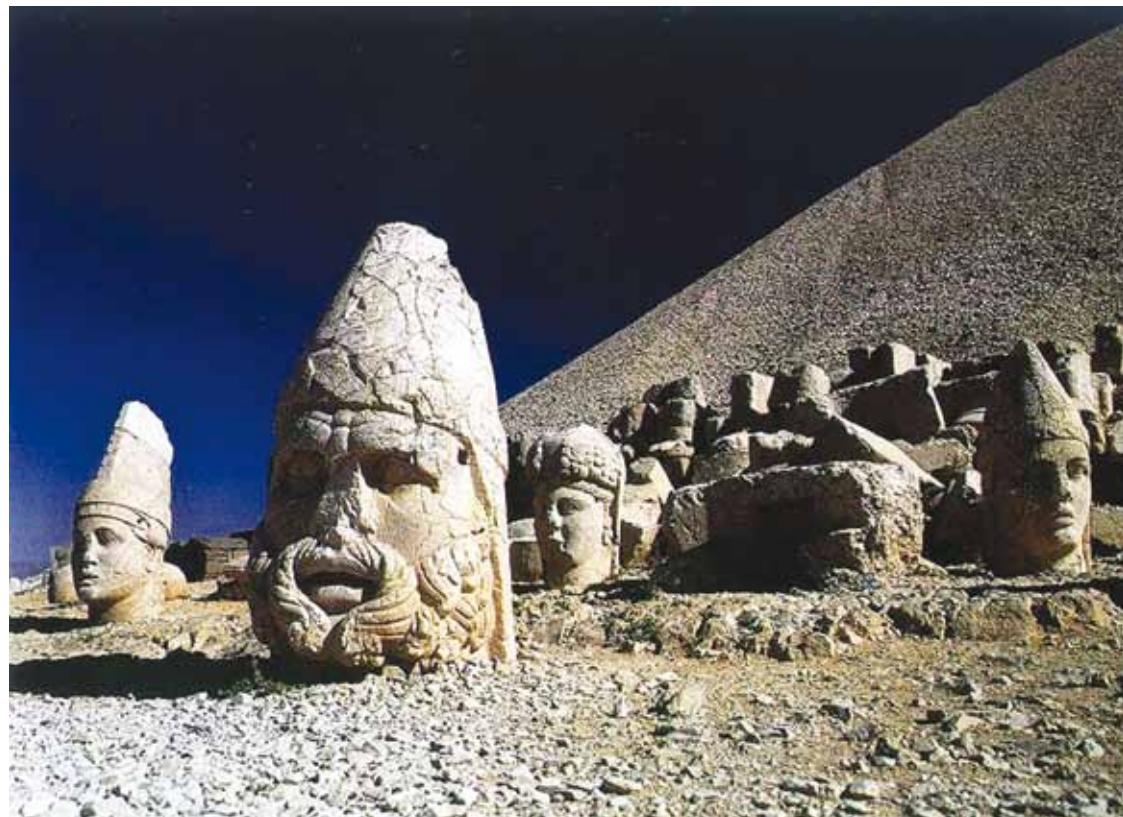
The same statues and ancestors found throughout the site can also be found on the tumulus at the site, which is 49 m (161 ft) tall and 152 m (499 ft) in diameter. The statues beside having Armenian-style facial features, appear to have their clothing and hair styling.

The western terrace contains a large slab with a lion, showing the arrangement of stars and the planets Jupiter, Mercury and Mars on 7 July 62 BC. This may be an indication of when construction began on this monument. The eastern portion is well preserved, being composed of several layers of rock, and a path following the base of the mountain is evidence of a walled passageway linking the eastern and western terraces. Possible uses for this site is thought to have included religious ceremonies, due to the astronomical and religious nature of the monument.

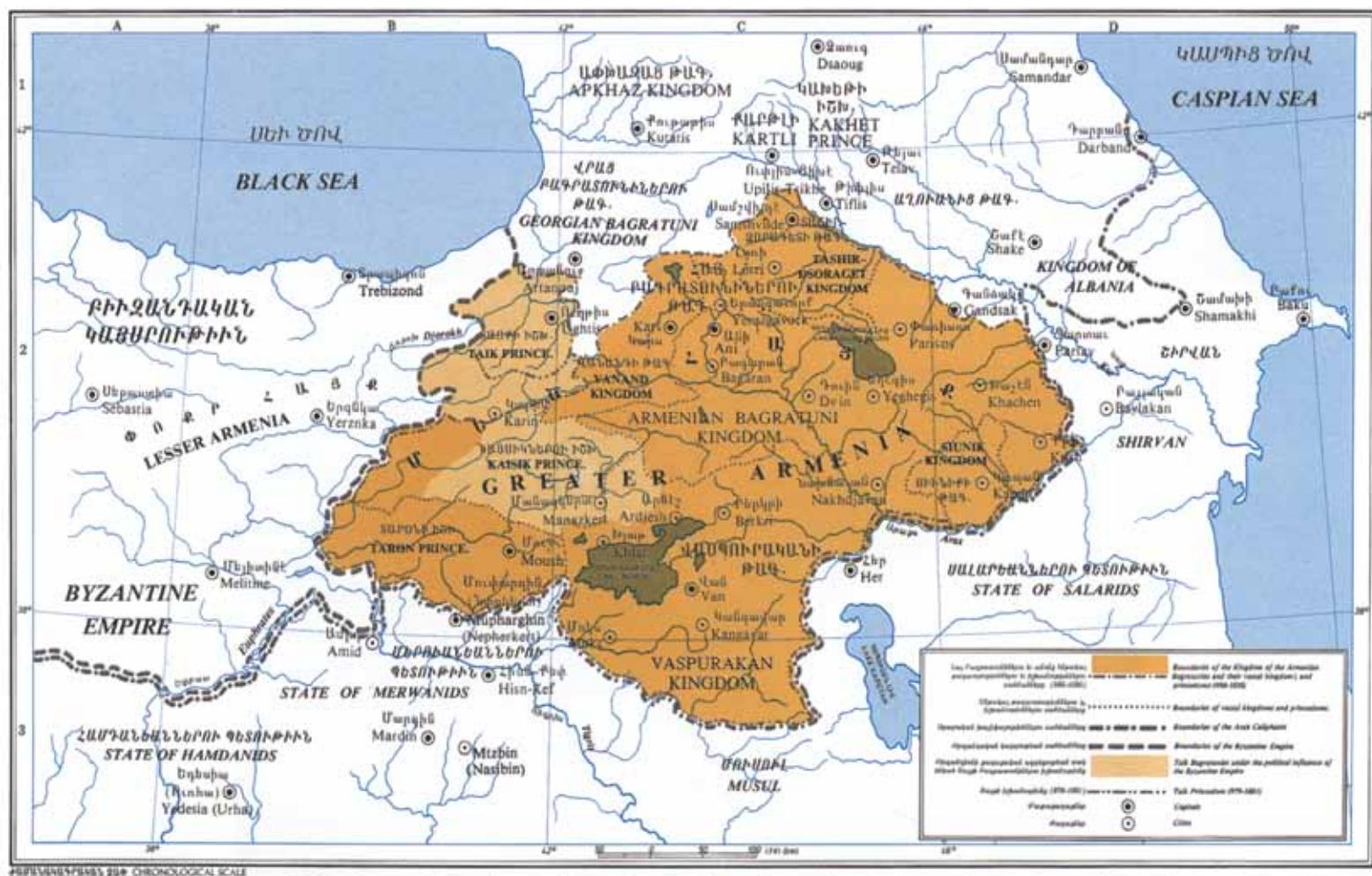
In Ancient History, when the Seleucid Empire was defeated by the Romans in 189 BCE at the Battle of Magnesia it began to fall apart, and the kingdom which was established long before in Commagene territory, they occupied a land in between the Taurus mountains and the Euphrates. The state of Commagene was a small Hellenized Armenian kingdom ruled by Armenian Dynasty. had a wide range of cultures which left its leader from (62 BCE - 38 BCE) Armenian King Antiochus I, to carry on a peculiar dynastic religious program, in which it included Greek and Persian deities. This religious program was very possibly an attempt of King Antiochus to unify his multiethnic kingdom and secure his Armenian Dynasty's authority.

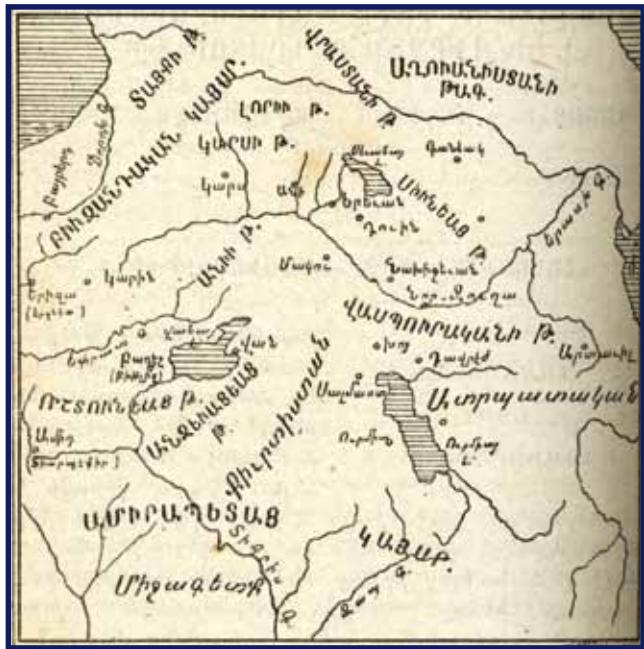


*"The Peoples of The Hills"  
Ancient Ararat and Caucasus  
By David Marshall Lang  
& Charles Burnet  
History of Civilization*



## *View of Mount Nemrut from the North-East*





MAP OF SEVEN KINGDOMS OF ARMENIA  
IN 10TH CENTURY



MAP OF GREATER ARMENIA AT THE TIME  
OF THE CILICIAN KINGDOM 1300 c.



**TIMOUR LANG**  
*The Khan of Tatars (1370-1405)*

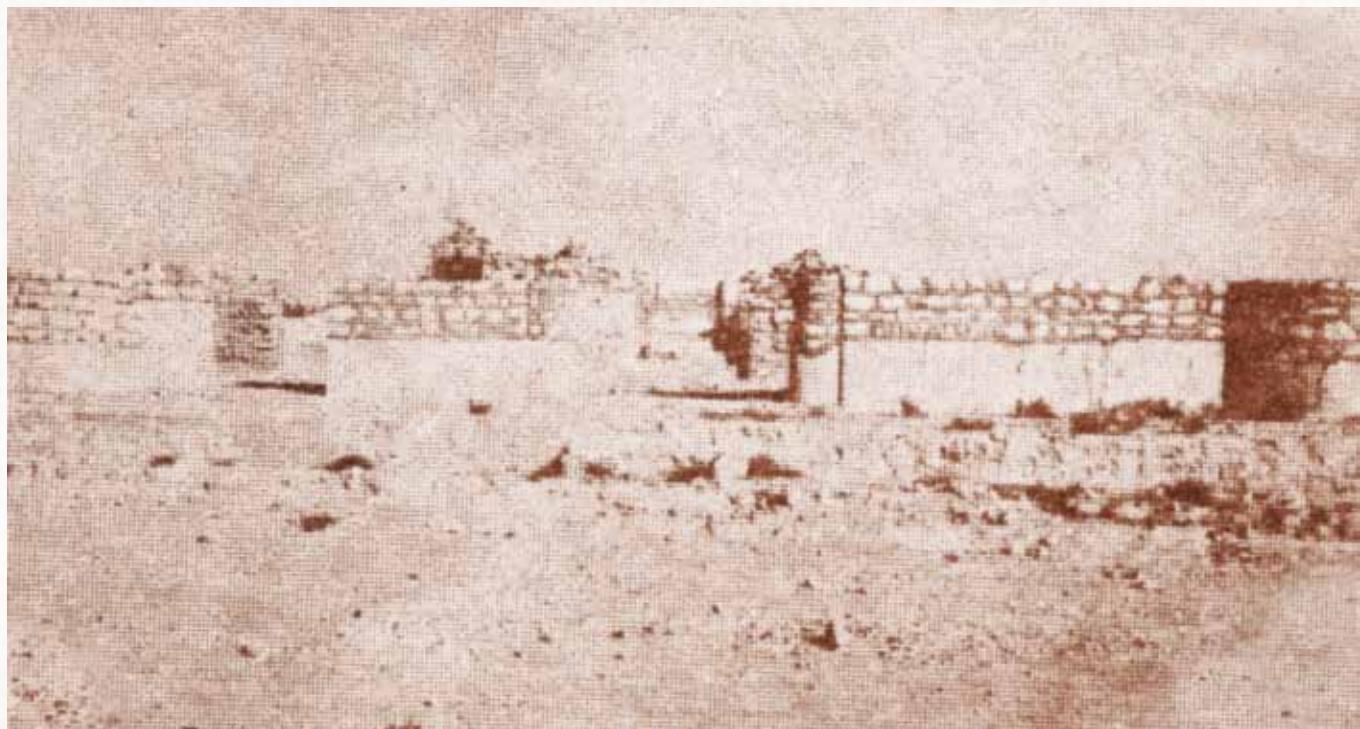
Timurlang was the son-in-law of Genghis-Khan, and the ruler of Uzbeks and Tatars. He decided to walk in his great ancestor's footsteps; he first gathered all the Tatars and Turkmens of Cirtaria and Amutaria. As he was clever and an extremely talented leader, he easily arranged a very large army. Persia was the first target of Timurlang; after conquering Isfahan, he beheaded 72,000 Persians. Next, he attacked Russia. Upon capturing Moscow, he made Samarkand his capital, building several schools of Arts and Sciences. Timurlang was an extremely wise man, yet brutal. Due to an injury sustained during battle, he was hobbled, earning the nickname "Lang" (or lame) in Farsi. In continuing his conquest, he reached the Ganges River. He put under the sword many nations. He captured from the Mamluks the Assuria, destroyed the Khalifa Harun-al-Rashid's dynasty and put a stranglehold on the city of Baghdad.

### CAPTURING ARMENIA

In 1387, Timur entered Armenia. There ran a river of blood in Siunik, Ararat, Turuberan and Vaspurakan. In Van and Sebastia, the people were completely destroyed. After capturing China, he resolved to take over all of Asia, but he died. After Timur, Armenia came under the sway of the Turks- the AghKoyunlu and KaraKoyunlu tribes- under the leadership of Uzun-Hasan. He became the leader of Armenia in 1469. He decided to take over Asia Minor, but the Turkish leader of Constantinople and Trabizone, Sultan Mohamed II-Fatih, vanquished the Khan near Derjan and captured the western part of Armenia in 1473; this marked the first entry of the Osmanids through Armenian lands. After capturing China he planned to take over all of Asia, but died. The leaders of the Agh and Kara Koyunlu Turkish tribes who fought for the throne helped the Persian Safavid Dynasty build its kingdom. The Safavids were Shia Muslims, who, from the outset, bore enmity toward the Sunni Turks. For many years they battled each other on Armenian land, resulting in the complete destruction of cities, villages and people. In 1514, Shah Ismayil, the King of Iran, and Sultan Selim I, with his 140,000 strong army, fought over Armenia. The Sultan captured more land in Iran and entered Tabriz, the first capital city of the Safavids. He left his throne to his son, Suleyman, who captured western Armenia from the Persians. Later, in 1585, Murad II, conquered the rest of Armenia and Georgia.

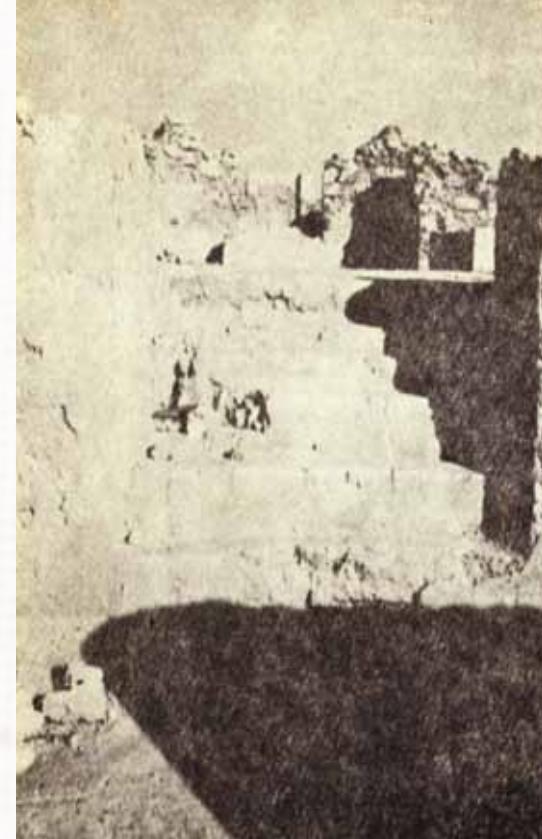
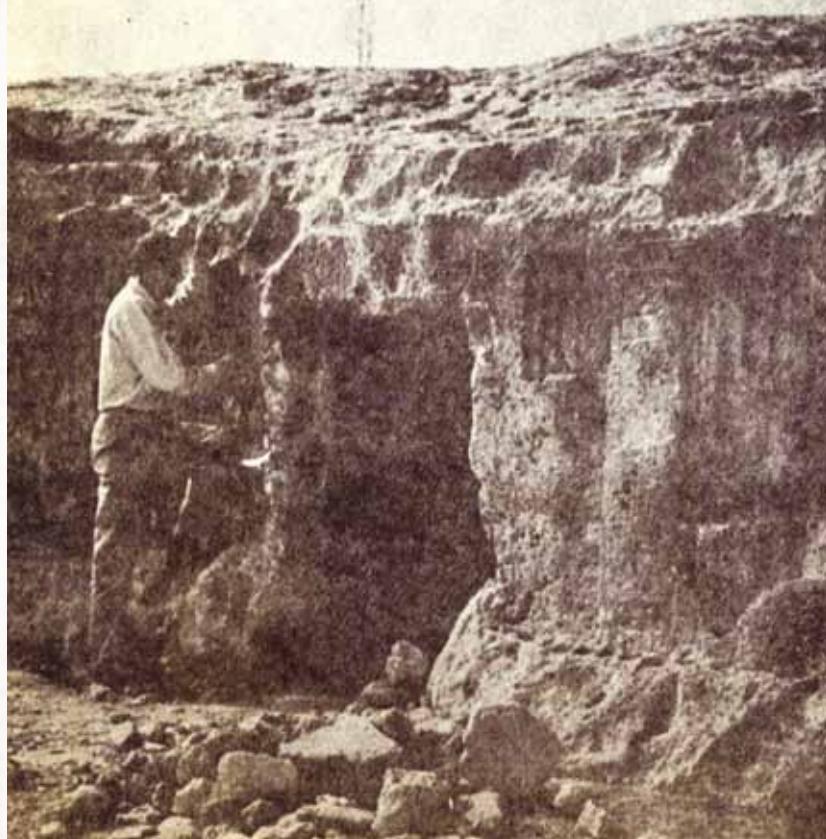


BRIEF PICTORIAL  
HISTORY  
OF  
ARMENIANS  
IN PERSIA



*The ruins of a Christian church in the port at Khark Island, Iran.*

(Esmayil Rayin; *The Armenians of Iran*)



*The entres` of the church in Khark*

Esmayil Rayin (*The Armenians of Iran*)



یکی از برجهای کلیسای جزیره خارک  
نمای کلیسای جزیره از سوی بندرگاه

*A tombs of Christian church in Khark Island, Iran*

*Esmayil Rayin; The Armenians of Iran*

In Khark Island of Iran, is constructed a large Christian church, most probably serving Christian constituents including Portugis and Armenians. This pictures was taken from the book called 'Iranian Armenians' by Esmayil Rayin, published in Tehran by (Amir Kabir Publishing House) the first volume in 1349, and second volume in 2536 Hejri.

The political, economic, and cultural relations between the Armenians and the Persians can be traced back to the remote past. Because of their geographic position, they served as a bridge connecting the countries of the Far East, the Mediterranean area, and Europe with one another. Situated in a strategically important region, Armenia was always an apple of discord between powerful neighbors. Unfortunately in consequence of frequent wars, the borders of Armenia often changed.

A close relationship between two countries was established already in the period of the formation of the Persian state.

In the Achaemenean epoch, Armenian settlements existed in Persia, but they were mainly military camps of regiments sent there by Armenian princes to carry out subdivision and vassalage duties. According to historiography sources, the first great deportation of Armenians to Iran took place in the 3rd century AD, under the Sasanian king Ardashir I (reigned 224–241). Then, in the 4th century, Shapur II (proclaimed king at his birth in 309, and reigning until 379) settled thousands of deported Armenians in ancient Elam (Khuzestan) and in the northwestern regions of Persia.

During the excavations of Shush (ancient Susa, the capital of Elam and the administrative capital of the Achaemeneans from 522 BC), several levels of the old city were unearthed and remarkable old objects, including Armenian, were discovered.



## KING DARYUSH II

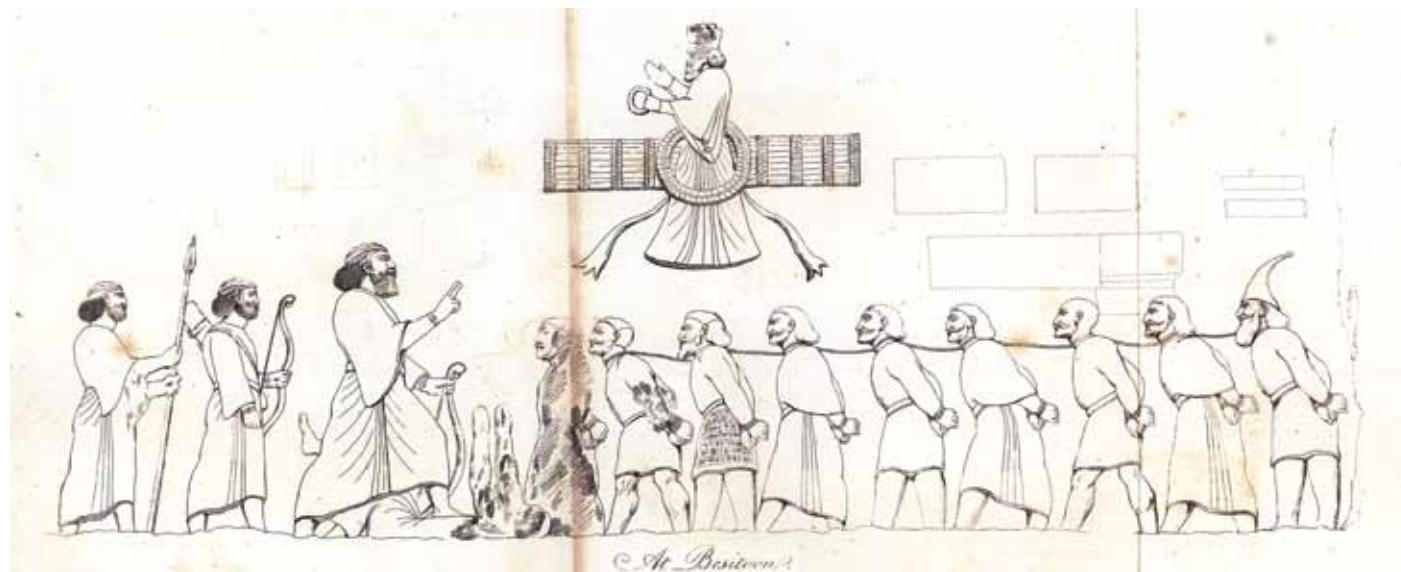
Most of the northern provinces and cities of Iran, which formerly had belonged to the Armenians, in different historical periods, especially after Armenia lost its sovereignty, became parts of Persia. Among those provinces and cities were Marand, large part of Paytakaran (Arasbaran), Urmia, Khoy, Salmas, Maku, Ardabil etc. Throughout centuries, as a result of frequent wars, many Armenians were forced to migrate to Iran and settle in Tabriz (Davreh), Maragha, Khoy, Makou, Rasht and, particularly in the 17th century, in central Persia, Isfahan and its suburbs.

Under the Achaemenean King Cyrus II (Cyrus the Great: reigned BC 550-529), Persia became a vast empire. In 522 BC Daryush II (Daryush the Great) ascended the throne. Like the other kings of the Achaemenean dynasty, he conducted oppressive policy and severely punished the subject peoples of his empire, so that none of them should try to rebel against Achaemenean rules. During wars, Armenian regiments fought side by side with the Persian troops against various enemies such as Romans and Greeks.

In ancient times, the modern Hamadan city of Iran was called Ecbatana; it was the royal residence of Median and later on Achaemenean kings. 144 km. west of Hamadan, on hewn rocks of Mount Behistun, King Daryush the Great's high reliefs are preserved. They depict him alongside his subjects, kings and princes, and are accompanied by a long trilingual inscription (521 BC) in the Old Persian, Elamite, and Akkadian languages.

This monument contains the first reference to Armenia ("Armina") as a separate political unit. The passage of the inscription related to Armenia and the Armenians are: Column II, 26: "King Daryush says:

'I sent to Armenia my Armenian commander' called Dadarshes, and I said to him: 'Go, smite that rebellious host, which does not obey me.' According to the inscription (II, 26-30), three times Dadarshes invaded Armenia but was unable to defeat the rebels completely, so Daryush decided to send to the disobedient country a Persian commander named Vaumisa, who in his turn fought two battles against the Armenians and finally subdued them.





Daryush tramples one of his enemies under foot, while he surveys the remaining kings who rose up against him. The Behistun inscription also tells about another Armenian by the name Arakha Nebuchadnezzar, son of Nabonidus, who had risen in rebellion against Daryush I in Babylon.

He had seized the throne in Babylon, but one of Daryush' commanders, Intaphrenes, defeated Arakha.

He was taken captive and crucified together with his allies.



*In the 4th century, Shapur II settled deported Armenians in ancient Elam (Khuzestan) in the northwestern regions of Iran.*



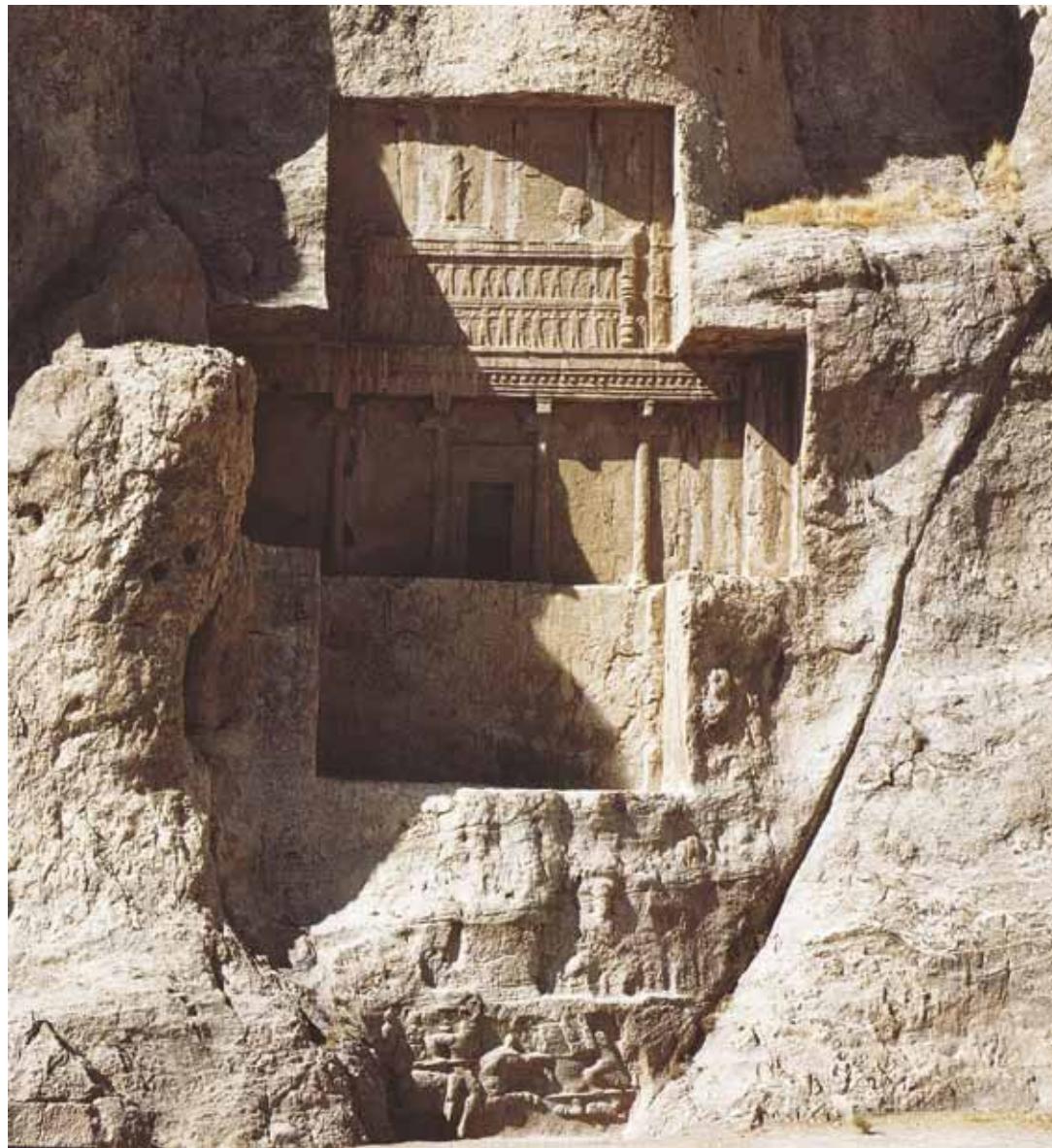
*Inscription of Xerxes (Kuresh)  
about Armenia on a Van  
cliff, 5th century B. C.*



*Mount Bisutun near the city of Hamadan in Iran, where the Great King Daryush ordered the history of his kingdom to be engraved into the stones.*



*The head of Arakha, the Armenian Prince who called himself a king and was punished by King Daryush together with nine other princes as depicted (forth from left in line) in Nagshe Rostam.*



*THE TOMB OF KINGS AT NAGSHE ROSTAM, IRAN 5TH CENTURY BC.*

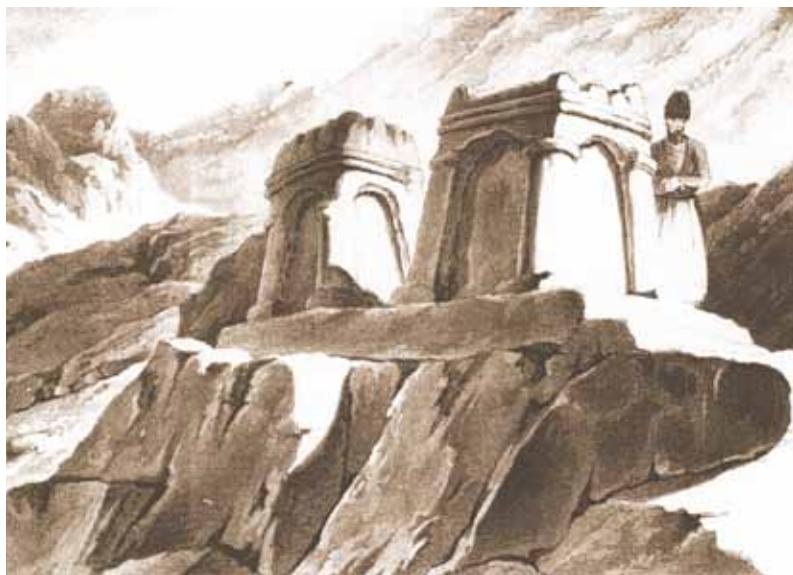
*"The Armeniad," by Boris Baraton, 2005, Moscow).*

During the archaeological excavations of Persepolis, large silver tablets were found engraved in three languages: Old Persian (ackeghian), old Babylonian, and Elamic old Susian. They bear inscriptions in which Armenia and the Armenians are referred to. The tablets are kept in the Archaeological Museum of Tehran. In Xerxes' inscriptions, too, Armenia is mentioned several times. Here are two passages from the so-called "Davie inscription":

Sections 2-3: "I am the King Xerxes, the King of Kings, son of the Persian King Darius the Great, an Achaemenean, Aryan origin, son of Persia. Xerxes says: 'By the grace of my God Ahura-Mazda these are the 23 countries of which I am king in addition to Persia. They are obedient and bear me tribute, and they execute my commands. My laws are observed in Media, Elam, Arachosia, Armenia, Drangiana, Parthia...' King Xerxes says: 'When I became king, which of these countries rose in rebellion, by the grace and help of Ahura-Mazda I subdued that country and put everything in order.'"

In the following centuries the Parthians ruled in Persia and from the year 224 AD onwards, the Sasanians. Located between the East and the West, Armenia continuously suffered from the conflict of their interests. The greater part of the country was often subdued by Persia. Naturally, throughout this period the Armenians developed permanent social, political, and cultural relations with the Persians. Those contacts became closer after the establishment of the Arsacid kingdom in Armenia (in 63 AD), until the year 224, when the Sasanian king Ardashir seized the throne in Iran. The Armenian Arsacid dynasty, a cadet branch of the Parthian, ruled until 428 AD.

When, in 405, Mesrop Mahstots created the Armenian alphabet, an unprecedented educational and cultural movement started in Armenia. Many schools and monasteries were opened and numerous writings were translated into Armenian, especially from Greek and Syriac. Thanks to those translations, a number of outstanding works, the originals of which are lost, have come down to us. Those sources are extremely important for the elucidation of the history of extant and non-extant ancient peoples of Asia Minor and the Near East.

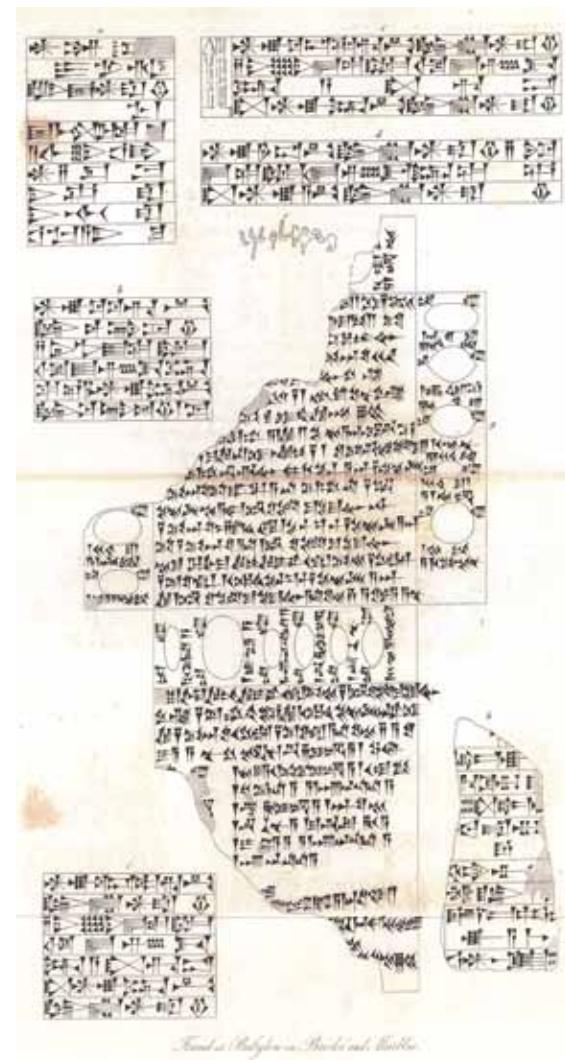


*The Temples of Fire Naghshe` Rostam, Iran  
(The Kaabe Zoroaster). Early 5th century, B. C.*



*Inscriptions written about Armenia and Armenians on the rocky mountains of Behistun in Iran and Babylon.*

By Sir Robert Porter, 1886, London.



*Find in Behistun, Persia and Susiana.*

Until the year 1620, the Persian and Ottoman conquerors fought war against each other in Armenia to occupy the northern provinces of the country. The endless battles weakened the Turks, who had to retreat.

Shah Abbas annexed the territory between the Araxes and Kura Rivers, including Eastern Armenia, to Iran.

During this war our country was laid waste and the Armenian people were exhausted.

Since the actions of the central authorities in Iran and their policy in the occupied territories were not well-organized, the Eastern Armenian provinces fell under the dominion of Persian Khans.

Law, order, and justice were completely dependent on the whim of those immoral Khans.

The Armenians found themselves in a desperate situation: not only the result of their tiring labor but also due to their wives and children being taken away from them.

Throughout the 80 years of Safavid rule, just as before that, the Armenians living in hard conditions and paying heavy taxes would be unable to cure their wounds without assistance.



However, the prudent Shah Abbas decided to entrust the government of the newly conquered Armenian provinces of Artsakh to the local landowners and called them Meliks. Those provinces were Siunik, Utik, Artsakh, Gyulistan, Jraberd, Khachen, Varanda, and Dizak. Artsakh was divided into five melikutiuns (“principedoms”). The title melik was hereditary: the elder son, too, was called melik and succeeded his father, while the younger son was called bek. The beks had the status of noblemen within the melikutiuns. One of the most famous beks in the history of Armenia was Davit Bek from the eminent Melik-Shahnazarian family of Artsakh.

Each melik had a detachment of soldiers and a fortress built on an inaccessible hill. He was the prince and general of his melikan-land. It was because of a disagreement between the Meliks that the Turks for the first time set foot in Artsakh, which was inhabited only by Armenians.

In 1722-28, the Armenian armed forces headed by Davit Bek stood firm against the invaders and gained independence in Artsakh and Siunik. Davit Bek and his heroic allies (Mkhitar Sparapet, Stepanos Shahumyan, Bayandur, and Toros Ishkhan) waged fierce battles against the numberless Turkish horde and raised the Armenian flag high on the strongholds of Tatev and Vorotan. The famous study entitled *Khamseyi Melikutunner* by the great Persian-Armenian novelist with Artsakhian roots, Raffi, examines the history of those princedoms (in Arabic, khamsey means “five”).

The economic relations between Armenia and Iran furthered the development of crafts and commerce in our country. Already in the 5th-6th centuries and subsequently under the Bagratids, the Armenians were engaged in lively trade. During short periods of peace, some Armenian craftsmen and traders preferred to settle in Iran, but when the Seljuk and Mongol invaders destroyed the crafts in Armenia and ruined the flourishing cities, and when the country was subdued by savage conquerors and suffered indescribable oppression, the first migrants appeared on the routes leading to the northern coasts of the Caspian Sea.

Later on, under Safavid rule, the brisk trade conducted by the Armenians both in Armenia and Iran, and the profit it yielded to the state treasury (through taxes), drew Shah Abbas' attention. He decided to deport a multitude of this wonder-working people to his country. In 1603, by order of Shah Abbas and the threat of his soldiers, the inhabitants of the eastern provinces of Armenia had to leave their native land and move to the neighboring country on the Persian plateau. After deporting the population of Armenia to Iran, the Shah gathered around him Armenian merchants and craftsmen. He founded New Djulfa, near Isfahan, which would play, on a larger scale, the same role as Old Djulfa, which formerly stood modestly on the left bank of the Araxes River but was afterwards completely destroyed by the Turks.



*BATTLE BETWEEN PERSIANS AND KURDS NEAR THE CATHEDRAL OF ST . HRIPSIME IN EDJMIATSIN (ARMENIA).*  
*Lithography, printed in color by Gagarin, Paris, 1847.*

As the historian Arakel Davrizhetsi witnesses, not only “prominent men” migrated to Iran but also the population of whole villages. Shah Abbas made great efforts to prevent the Armenians from leaving Iran. According to the same author, he showed love to the Armenian people and honored them, especially the inhabitants of Old Djulfa- whose leaders were called Khojay- such as Khojay Sapar, Khojay Nazar (Lazar), Khojay Valijan, etc. Shah Abbas carried out this deportation for several (military, economic, and political) purposes. He wished to develop trade with the help of Armenians, to stimulate internal and external commerce, to have the Armenians as allies in his war with Turkey, and so on. The Armenian craftsmen were mainly involved in goldsmithery, furriery, and carpentry. Shah Abbas had appointed many Armenians to senior public positions. They served as advisors, ambassadors, translators, military officers, generals, treasurers, tutors of princes, etc. Shah Abbas I was succeeded by Shah Sefi and Shah Abbas II (reigned 1642-66), who were comparably well-disposed towards the Armenians, but under Shah Suleiman (reigned 1666-94) and his successor Shah Sultan Hussein (reigned 1694-1722) the policy of the Safavid government abruptly changed. The Armenians underwent severe social, political, and religious oppression. In the 1670s and 1680s, a mass migration of Persian Armenians to other Asian countries (especially to India) and to Europe started. It continued well into the 18th century as well.

A great repatriation of Persian Armenians to Armenia took place after the Treaty of Turkmenchay, when Russia annexed Eastern Armenia. In 1828-30 around 45,000 Armenians moved from northern Iran to Yerevan and Nakhijevan districts. The condition of the Iranian Armenian colony partially improved in the 19th century, when the shah's government, in order to overcome the economic stagnation and stimulate the crafts and trade, issued a number of decrees by which the limitations of the Armenians' rights were abolished. The forceful conversion of Armenians to Islam was prohibited, the taxes imposed on Armenian city dwellers and villagers were regulated, the Armenian Church lands were legalized, and Armenians were again appointed to high positions both in the government and in the court.

*According to statistical data, in 1815 around 80,000, and in 1980, around 200,000 Armenians were living in Iran.*

In the late twentieth century, the Armenian population included people from all social strata: business owners, traders, physicians, architects, numerous craftsmen, managers and workers in oil and other major industries. Seventy-five percent of Armenians lived in cities (Tehran, Tabriz, New-Djulfa, Rasht, Rezayrh, Abadan, Ahvaz, Shiraz, and so on) while the remaining 25% lived in villages. The intelligentsia included mainly teachers and officials in public institutions. The community was governed by the diocesan council, which was acknowledged by the government. In 1935 the council was given the right to administer the "Family and Inheritance Code of Iranian Armenians." Until 1958, the Iranian Armenian diocese was subordinate to the Mother See of Holy Etchmiadzin, but afterwards it separated from Etchmiadzin for political reasons and joined the diocese of Antelias. There are three eparchy in Iran: Atpatakan, which has 57 churches; Tehran, which has 20 churches; and Isfahan, which has 23. In addition, there are Catholic Armenian churches. In 1931, the Iranian branch of the "Armenian General Benevolent Union" was established and in 1941, the "Ararat Armenian Cultural Organization." There were 40 Armenian schools in Iran, but some of them were closed after the change of the regime in the country.

Following meetings held in 1936 in Turkey, the government of Reza Shah Pahlavi closed all the Armenian schools under the pretext of an "Iranization" policy. When subsequently they re-opened, the teaching of all subjects in Persian became compulsory, and only a few subjects (the Armenian Language, History of the Armenian People, and Music) were taught in Armenian.

Today there are departments of Armenian studies in several institutions of higher education in Iran. Next to the Faculty of Literature at the University of Isfahan, the marvellous Armenological University building was erected. The Faculty of Literature at the State University of Tehran has a Department of Armenian Studies. Until now, 95 Armenian magazines have been published in Iran. The first journal entitled Sharzhum ("Movement") appeared in 1840.

The Armenian population acquired the right to have representatives in the Majlis of Iran during the years of the Revolution (1905-11). Thus, Armenians could elect two delegates, one from the north of the country and one from the southern and middle provinces. In recent years, many Armenians have migrated from all regions of Iran, to different countries including Armenia, Russia, Europe, and The United States.



*ABBAS MIRZA, ROYAL PRINCE OF PERSIA MANDATED THAT ALL MINORETIES AND IMMIGRANTS TREATED WITH THE UTMOST RESPECT, HUMANITY AND CIVILITY.*



*SARDAR ON HIS WAY TO YEREVAN*

### **“Yerevan Khanate, 1736-1828”**

The Khanate of Yerevan was an administrative territory that was established by Safavid Persia in the early 17th century.

As a result of the Persian defeat in the last war between Russia and Persia, it was ceded to the Russian Empire in accordance with the 1828 Treaty of Turkmenchay. Immediately following this, the territories of the former Khanate of Yerevan, Khanate of Nakhichevan and Khanate of Karabakh were joined to Russian Empire.

During the Persian rule, the Shahs appointed the various khans as beglerbegī to preside over their domains, thus creating an administrative center. These khans from the Quajar tribe, also known as sardār, “chief”, governed the entire khanate, from the mid-17th century until the Russian occupation in 1828. The khanate was divided into fifteen administrative districts called mahalls.

Armenians in the territory of the Khanate lived under the immediate jurisdiction of the melik of Yerevan, from the House of the Melik-Aghamalyan family, who had the sole right to govern them with the authorization of the shah. The inception of the melikdom of Yerevan appears only after the end of the last Ottoman and Persian Safavid war in 1639. The first known member of the family is a certain Melik Gilan but the first certain holder of the title of “melik of Yerevan” was Melik Aghamal and it may be from him that the house had taken its surname. One of his successors, Melik-Hakob-Jan, attended the coronation of Nāder Shah in the Mughan plain in 1736.

Under the melik of Yerevan were a number of other meliks in the khanate, with each mahall inhabited by Armenians having its own local melik. The meliks of Yerevan themselves, especially the last, Melik Sahak II, were among the most important, influential and respected individuals in the khanate and both Christians and Muslims alike sought their advice, protection and intercession. Second in importance only to the khan himself, they alone among the Armenians of Yerevan were allowed to wear the dress of a Persian of rank. The melik of Yerevan had full administrative, legislative and judicial authority over Armenians up to the sentence of the death penalty, which only the khan was allowed to impose. The melik exercised a military function as well, because he or his appointee commanded the Armenian infantry contingents in the khan’s army. All the other meliks and village headmen (tanuters) of the khanate were subordinate to the melik of Yerevan and all the Armenian villages of the khanate were required to pay him an annual tax. .



BATTLE BETWEEN PERSIANS AND TURKS IN ERZROOM



BATTLE BETWEEN RUSSIANS AND TURKS IN TABRIZ



HISTORICAL CHAMBER OF TURKMANCHAY ABOUT SEPERATION OF ARMENIA  
BETWEEN PERSIAN SARDAR AND RUSSIAN REPRESENTATIVE  
Litography of Jules Laurens, "Voyage en Turkey and Persia", 1853, paris.



PERSIAN SARDAR QULAM ALI, HUNTING EAGEL IN TEHE MOUNTAINS OF OLD YEREVEN, ARMENIA

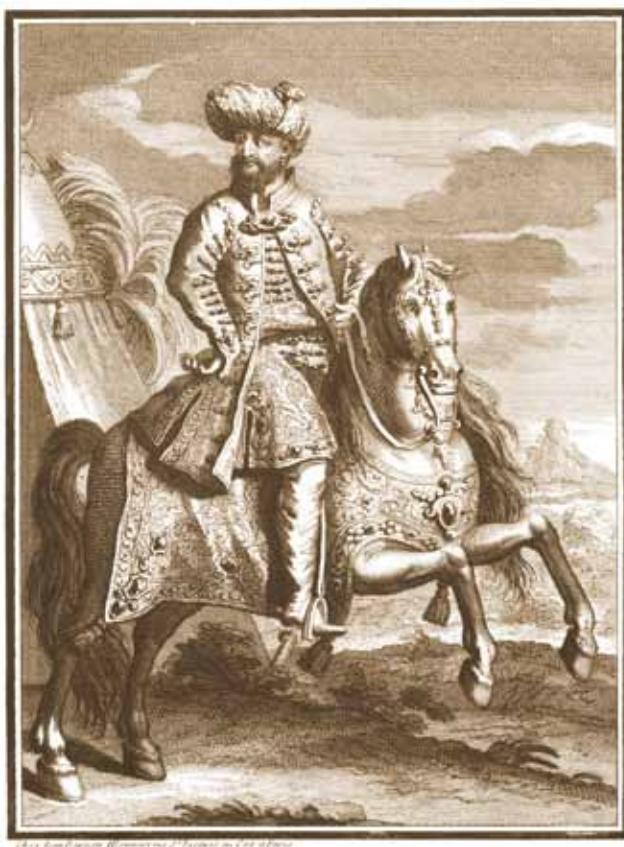


FATHALI SHAH QAJAR KING OF PERSIA



ABBAS MIRZA, ROYAL PRINCE OF PERSIA

The paintings on the wall of the Sardar's palace in Yerevan when the city was under the Persian rule.



MOHAMAD REZA BEG, PERSIAN  
KHANATE REPRESENTATIVE IN YEREVAN



TAHMASEP-QULI KHAN, LATER BECOME  
NADER SHAH KING OF PERSIA WAS  
KHANATE RULER IN YEREVAN, 1736-47



SARDAR HUSEYN QULI KHAN QAJAR (RULER, 1807-28) SEATED IN THE 'MIRROR PALACE  
DURING THE PERSIAN KHANATE OCCUPATION OF YEREVAN

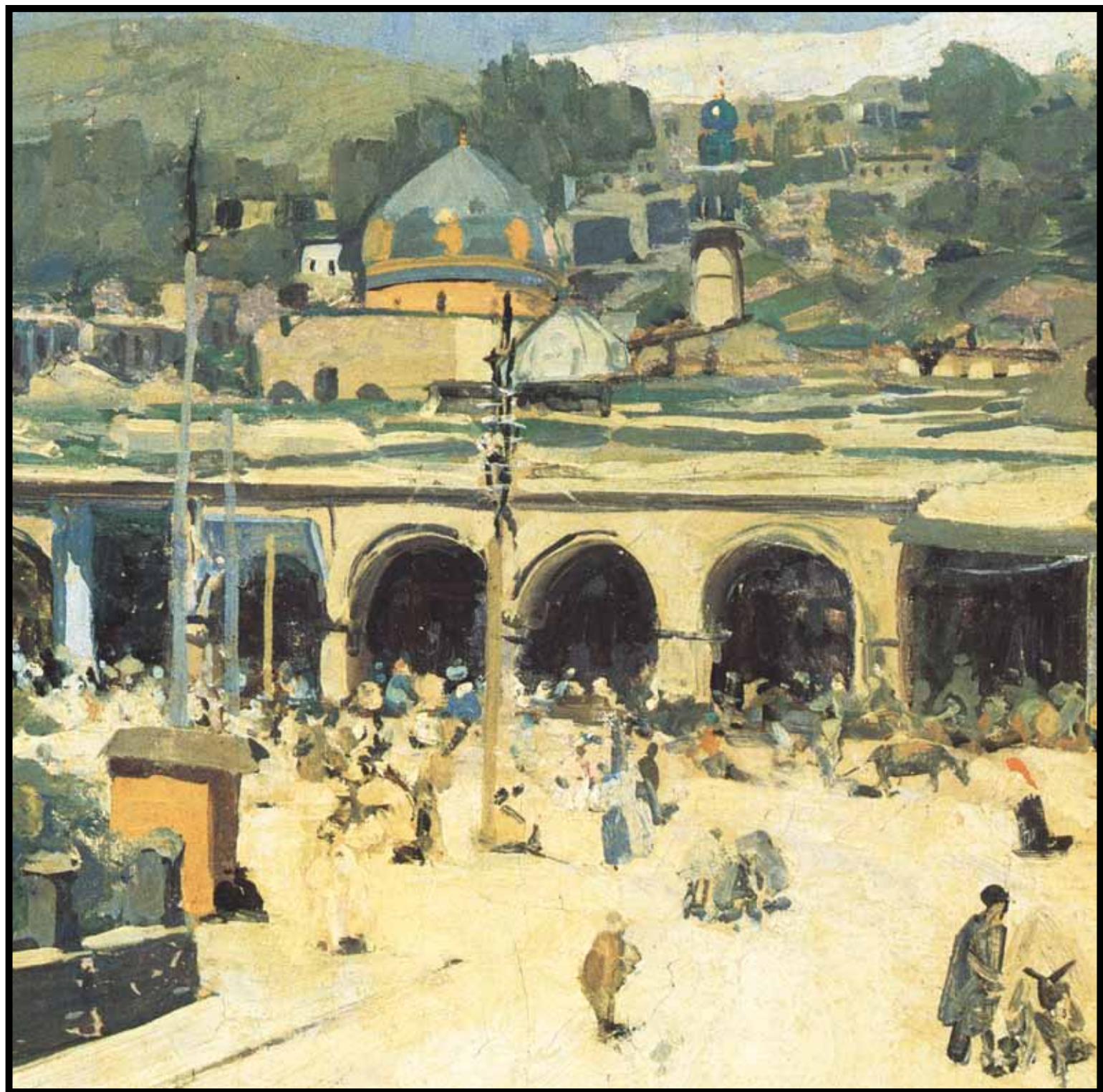
The palace of Sardar was built on the northwestern side of the fortress in Yerevan. It was a wide square building with many rooms and was built by Sardar Huseyn-Ali-khan. The architecture was in the Persian style and featured a hall of mirrors (shushaband eyvan); its cornices were covered by colourful glass, the ceiling was painted with sparkling flowers, and on the walls of the large hall hung the oil paintings of Fath-Ali-Shah, Huseyn-Gholi-khan, Prince Abbas Mirza, and Persian legendary hero Faramarz, among others. There was a swimming pool in the palace which was made, in colourful patterns, of marble and was two meters (3 arshin) deep. There were two mosques in Yerevan: the first was built in 1725 by Rajab Pasha and was named after him. During Persian rule, the Sunny mosque was used as an arsenal; the second, named Abbas Mirza, was a Persian Shia Muslim mosque and was built at a time when Yerevan was part of the Persian Empire.



*THE RUINS OF THE OLD BAZZAR IN YEREVAN*



*AN OLD BUILDING DURING OCCUPATION OF PERSIAN KHANATE IN YEREVAN*



BAZZAR AND THE GEOY MOSQUE IN YEREVAN DURING THE PERSIAN KHANATE RULE

SETRAK ARAKELIAN, OIL ON CANVAS

THE REPATRIOTION OF 40,000 ARMENIANS FROM IRAN TO ARMENIA



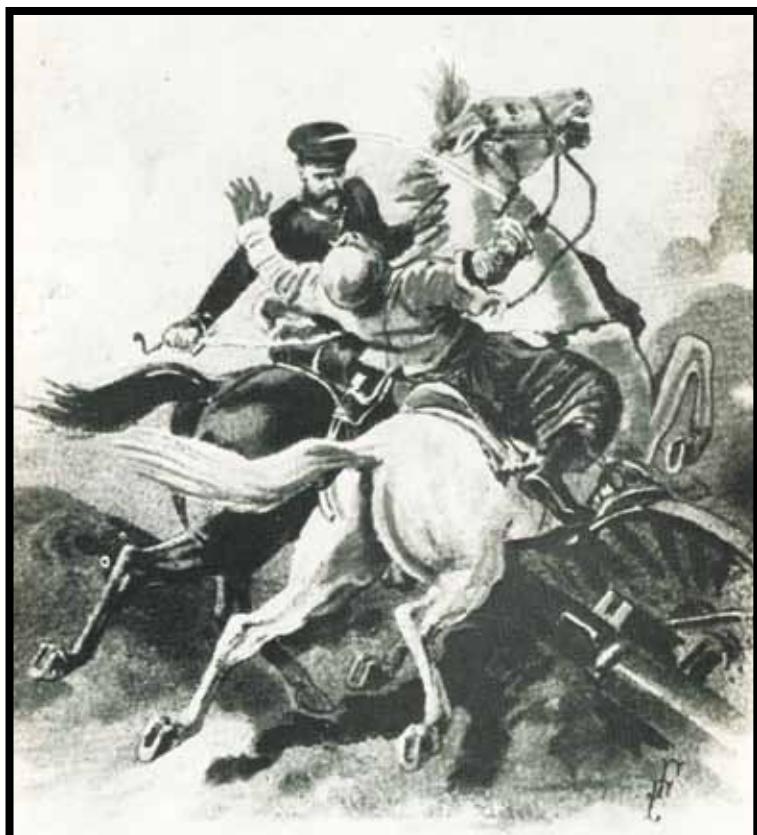




THE NEGOTIATION BETWEEN GENERAL YERMOLOV AND CATHOLICOS YEPREM

OF ARMENIA IN YEREVAN, MOUNT ARARAT IS ABOVE.

(Lithography by Shultz)



General Yermolov was one of the best artillery officers in the Russian Army. For ten years he was imperial Ambassador to Persia. In 1827, his career came to end. He was replaced by Commander Ivan Paskevich, who, with the help of General Yeghiazar Lazarian, became very active in repatriating Armenians from Iran to Russian Armenia. He became known as Yerevansky Paskevich.

IN BATTLE WITH THE TURKS IN KARS





PASKIÉVTSCH

*GENERAL PASKEVICH*

*Lithography by Henry Tranzachel,  
Paris, 1840*

General Paskevich was a Russian military leader. He was named Count of Yerevan in 1828. This was the year in which, with the help of a Russian Colonel, the Armenian Yeghiazar Lazarian, he succeeded in repatriating 40,000 Armenians from Iran to Armenia. At the outbreak of war with Persia in 1826, he was appointed second in command and, the following year, rose to commander-in-chief, gaining rapid and brilliant successes, which. As a reward for his services, he was named the Count of Yerevan and received one million rubles and a diamond mounted sword. At the age of 47, he became Field Marshal. He died at the age of 88 in Warsaw.



*GENERAL Y. LAZARIAN*

*Lithography by Henry Tranzachel,  
Paris, 1840*

Yeghiazar H. Lazarian was born in 1788 in Moscow. He was Hovakim Lazarian's son. From 1814, he served in the Guards' Mounted Troop as a bodyguard of the Tsar. In 1826, Yeghiazar became colonel in the Russian army. In October 1827 he took part in the conquest of Atrpatakan and Tabriz. He became the commandant and mayor of Tabriz and also participated in the peace negotiations between Russians, Persians and Turks in Dehkarkhan and Turkmenchay (details follow).

He planned the repatriation of Persian Armenians. In February 1828 Paskevich appointed Yeghiazar Lazarian head of the committee for the immigration of Persian Armenians.

Yeghiazar's efforts led to the resettlement of 50,000 Armenians (8,249 Armenian families) from Atrpatakan to the Provinces of Armenia and Karabakh, for which he was awarded St. Anna's Order. After the expatriation of Nerses Ashtaraketsi, Yeghiazar Lazarian, accused by the Russian government of creating Armenian militia and attempting to restore the Armenian statehood, was exiled from the Caucasus. Resigning from military service, Yeghiazar returned to St. Petersburg. He died in 1870.

In 1830 he was awarded the Persian "Lion and Sun" order.





Alexander V. Suvorov  
Son of Ditzuhi Manukian  
(1729-1800)



(Rostom Madatian)  
Prince Valerian Grigoryevich  
Madatov (1782 -1831)

The outstanding general of the Russian Empire army, who campaigns throughout Europe and Asia. From his mother Ditzuhi Manukian was an Armenian from a warriors family. His grandfather Simon Manukian was a distinguished officer in the Elite bodyguard (lebgarde) of Peter the Great, and his son` Alexanders uncle, was in the service of Catherine The Great of Russia.

The Russians long cherished the memory of Suvorov. A great captain, viewed from the standpoint of any age of military history, he functions specially as the great captain of the Russian nation, for the character of his leadership responded to the character of the Russian soldier. In an age when war had become an act of diplomacy he restored its true significance as an act of force. He had a great simplicity of manner, and while on a campaign lived as a private soldier, sleeping on straw and contenting himself with the humblest fare. But he had himself passed through all the gradations of military service.

According to D.S. Mirsky, Suvorov "gave much attention to the form of his correspondence, and especially of his orders of the day. These latter are highly original, deliberately aiming at unexpected and striking effects. Their style is a succession of nervous staccato sentences, which produce the effect of blow and flashes. Suvorov's official reports often assume a memorable and striking form. His writings are as different from the common run of classical prose as his tactics were from those of Frederick or Marlborough".

His gibes procured him many enemies. He had all the contempt of a man of ability and action for ignorant favourites and ornamental carpet-knights. But his drolleries served sometimes to hide, more often to express, a soldierly genius, the effect of which the Russian army did not soon outgrow. If the tactics of the Russians in the Russo-Japanese War of 1904 - 1905 reflected too literally some of the maxims of Suvorov's Turkish wars, the spirit of self-sacrifice, resolution and indifference to losses there shown formed a precious legacy from those wars. Mikhayel Ivanovich Dragomirov declared that he based his teaching on Suvorov's practice, which he held representative of the fundamental truths of war and of the military qualities of the Russian nation.

The magnificent Suvorov Museum was opened in Saint Petersburg to commemorate the centenary of the general's death, in 1900. Apart from St Petersburg, other Suvorov monuments have been erected in Ochakov (1907), Sevastopol, Izmail, Tulchin, Kobrin, Ladoga, Kherson, Timanovka, Simferopol, Kaliningrad, Konchanskoe, Rymnik, and in the Swiss Alps. On July 29, 1942 The Presidium of the Supreme Soviet of the USSR established the Order of Suvorov. It was awarded for successful offensive actions against superior enemy forces.

Rostom Madatian was born in 1782 in Avetaranots, a village of the Askeran region of Nagorno-Karabakh, in a minor Armenian noble family as a melik (prince). At the age of 15 he left Karabakh for St. Petersburg with senior nobleman to seek support from Catherine the Great in their efforts to abolish Muslim control of the region. In St. Petersburg, young Madatian joined the Leib Guard Preobrazhensky Regiment and for the next 10 years spent his time training and serving in lower officer ranks. Madatian saw action for the first time in 1808 on the Danube during the storming of the Brailov fortress, where he received his first order of commendation. In 1810 Madatian joined the Aleksandriya Hussar Regiment as a captain and later as a major. Madatov's first major combat experience was during the Russo-Turkish War, 1806-1812. For his actions against the Turks he was given on 11 April 1811 the Order of St. George of 4th degree. During Napoleon's invasion of Russia, he commanded a detachment, and successfully served in Kobryn and Barysaŭ, as well as during the capture of Vilnius. In 1812 Madatian received the rank of colonel. The next year he was injured in Leipzig. Still not fully recovered from his wound, Madatian was there to march his men across Paris. He would remain in France as one of the commanders of the occupational forces and as the Commander of the Hussar Brigade. Field Marshal Hans Karl von Diebitsch referred to Madatian as "the Russian Murat. He was called back in 1815 to serve in the Caucasus, due to his familiarity with the region and the fact that he knew most of the major languages spoken in the area. He managed to consolidate Russian power by broke ring peace with the local regional rulers. In 1816 Madatian was appointed as the commander-in-chief of the Russian forces of the Karabakh khanate, in the following year - he was in command of the forces in several other former khanates. In 1818 Aleksey Petrovich Yermolov subjugated the Chechens with the aid of Madatian.

In 1826 Persia attacked Karabakh, starting the Russo-Persian War, 1826-1828. Madatian hurried to Tiflis to take command of the forces which would push the Persians out of Southern Caucasus. Madatian routed the Persians on the banks of the Shamkor river and retook Ganja on September 5. Upon hearing the news, crown prince of Persia Abbas Mirza lifted the siege of Shusha and marched towards Ganja. Additional Russian reinforcements under Ivan Paskevich arrived just in time unther the forces with Madatian and to form a 8,000-strong corps under Paskevich's command. Near Ganja they fell upon the Persians and forced them to retreat across the Araks river back to Persia. On 28 September of the same year Madatian was made Lieutenant General. He concluded his career fighting the Turks once again on the Danube during the Russo-Turkish War, 1828-1829. On September 4, 1829, two days after the signing of a peace treaty that ended the war, Madatian passed away from a pulmonary disease, which was sharply aggravated as a result of the burdens of marching during the war.



(Barsegh Behbutian)  
General Vasili Behbutov  
(1791-1858)

General Vasili Behbutov (Barsegh Behbutian), was the one who plaid a crucial role in the liberation of Armenia from foreign yoke. Count Barsegh H. Behbutian was born in Armenian noble family. From early age he studies the art of war in the 1st Cade Corps of St. Petersburg Military Academy. In 1809 he was dispatched to Caucasus to fight the raging military insurgency. He distinguished himself in the Patriotic War of 1812 against the invading armies of Napoleon. In 1816 he was appointed along with Count Yermolov as the co-governor of Caucasus and subsequently as the diplomatic representative to Persia. At the outbreak of the Russo-Turkish War of 1828-29, Count Behbutian led the liberation and defence of Akhaltskha in the historic Armenian Javakhk province. Between 1830-38 Count General Behbutian was the governor of the Armenian Province incorporating much of liberated Armenia. In 1844, he was appointed by the Tsar as the supreme military commander of Northern Caucasus and fought the rebellion in Dagestan led by Shamil. Between 1847-53 and 1854-58 Behbutian held the post of the governor of Transcaucasus. At the outbreak of the Crimean War (1853-56) General Behbutian was immediately transferred to the front and led the heroic defence of Crimea. In 1853, Behbutov's division scored historic victories in battles of Bashkadiklar and Kuruk-Dara. From 1854 until the end of the Crimean War, Count Behbutian was in charge of organizing and holding the front against the Turkish penetration further inland. Count General Vasili Behbutian received numerous medals and decorations for a distinguished service as gifted military general. His remains are interred at the Alexander Nevsky Lavra in Saint Petersburg.



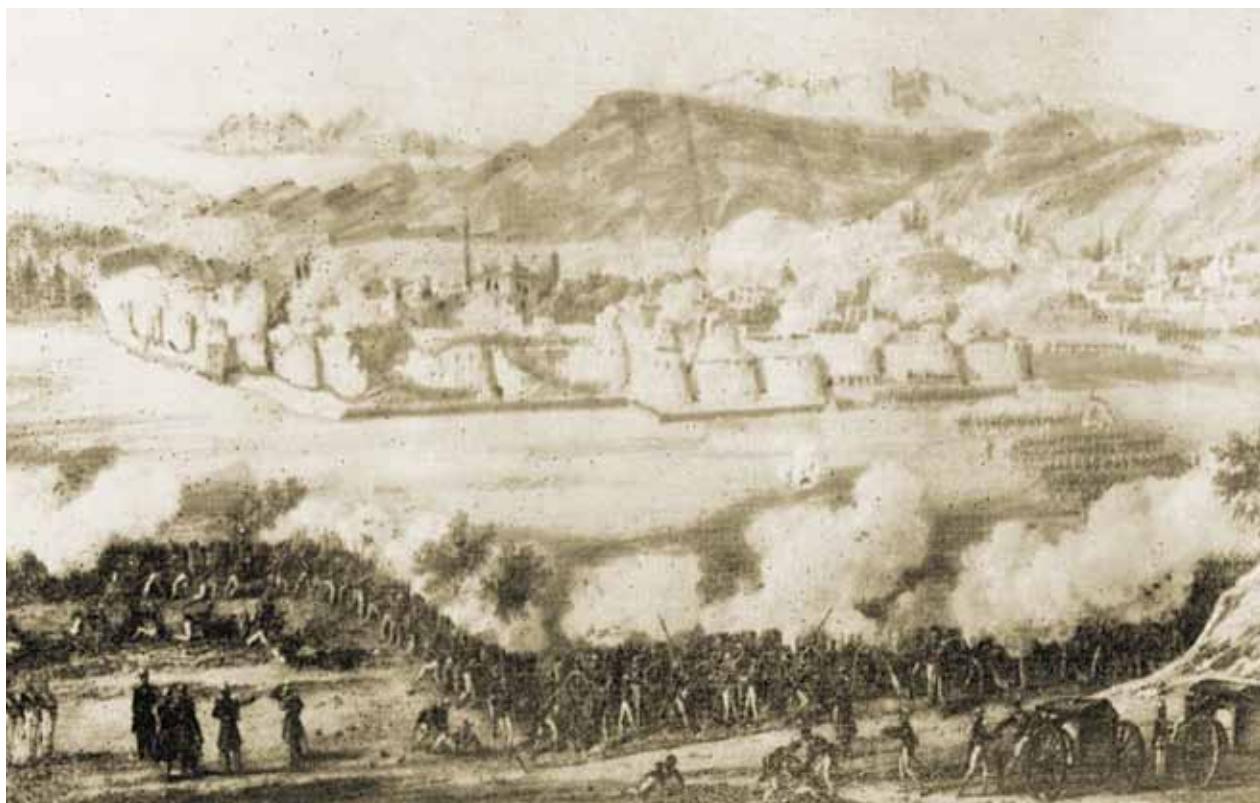
(Loris Melikian)  
General M. Loris Melikov  
(1825-1888)

Count M. T. Loris-Melikov, (Melikian) Russian statesman, General of the Cavalry, Adjutant General of the Svita, son of an Armenian merchant, was born in 1825, and educated in St Petersburg, first in the Lazarev School of Oriental Languages, and afterwards in the Guards' Cadet Institute. He joined a hussar regiment, and four years afterwards (1847) he was sent to the Caucasus, where he remained for more than twenty years, and made for himself during troublous times the reputation of a distinguished cavalry officer and an able administrator. In the latter capacity, though a keen soldier, he aimed always at preparing the warlike and turbulent population committed to his charge for the transition from military to normal civil administration, and in this work his favourite instrument was the schoolmaster.

In the Russo-Turkish War of 1877-78 he commanded a separate corps d'armée on the Turkish frontier in Asia Minor. After taking the fortress of Ardahan, he was repulsed by Mukhtar Pasha at Zevin, but subsequently defeated his opponent at Aladzhi, took Kars by storm, and laid siege to Erzerum. For these services he received the title of Count. He was awarded the Order of Saint George of the second degree on October 27th 1877 for his service in Aladzhi.

In the following year Loris-Melikian became the temporary governor-general of the region of the Lower Volga to combat an outbreak of the plague. The measures he adopted proved so effectual that he was transferred to the provinces of Central Russia to combat the Nihilists and Anarchists, who had adopted a policy of terrorism, and had succeeded in assassinating the governor of Kharkov.

His success in this struggle led to his appointment as chief of the Supreme Executive Commission which had been created in St Petersburg after the February 1880 assassination attempt on the tsar to deal with the revolutionary agitation in general. Here, as in the Caucasus, he showed a decided preference for the employment of ordinary legal methods rather than exceptional extra-legal measures, and an attempt on his own life soon after he assumed office did not shake his convictions. In his opinion the best policy was to strike at the root of the evil by removing the causes of popular discontent, and for this purpose he recommended to the emperor Alexander II a large scheme of administrative and economic reforms. Alexander, who was beginning to lose faith in the efficacy of the simple method of police repression hitherto employed, lent a willing ear to the suggestion; and when the Supreme Commission was dissolved in August 1880, he appointed Count Loris-Melikian Minister of the Interior with exceptional powers. The proposed scheme of reforms was at once taken in hand, but it was never carried out. On the very day (13 March 1881) that the emperor signed a ukase creating several commissions, composed of officials and eminent private individuals, who should prepare reforms in various branches of the administration, he was assassinated by Nihilist conspirators; and his successor, Alexander III, at once adopted a strongly reactionary policy. Count Loris-Melikian didn't immediately resign but when the new Emperor started to undo some of the reforms that his father, Alexander II had promulgated, Count Loris-Melikian resigned several months later and lived in retirement until his death, which took place at Nice on 22 December 1888.



CAPTURING OF YEREVAN FORTRESS BY RUSSIAN ARMY, OCTOBER 1827

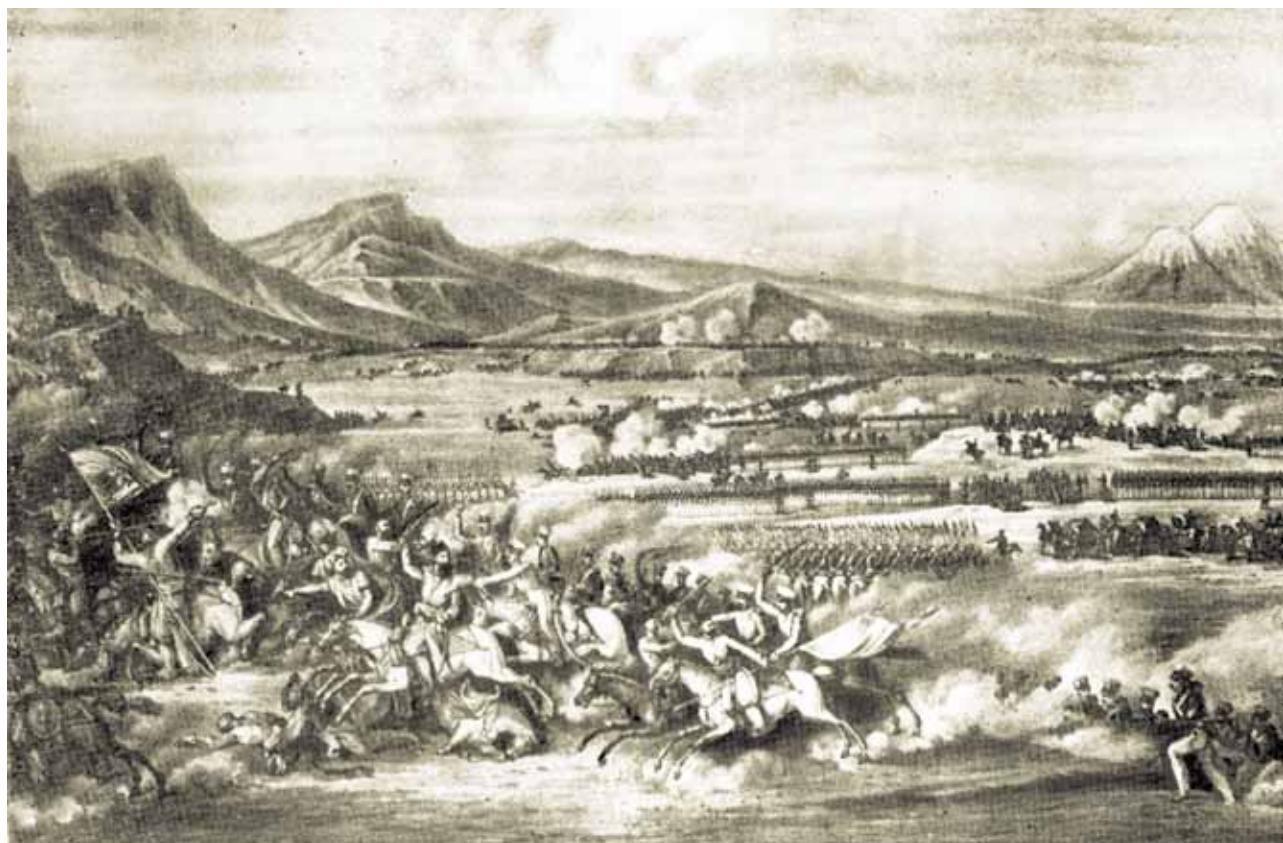
(*Lithography by Shultz*)

Yerevan fortress was built by Farhat Pasha during Turkish rule in 1582 and destroyed by an earthquake in 1679. Later, Persian Zal Khan of Yerevan asked the Shah for help to rebuild Yerevan, including the fortress, in order to erect a palace for Sardar Khan, the Persian ruler in Yerevan. The job was completed, but the fortress was completely demolished in 1930 during the Soviet regime.



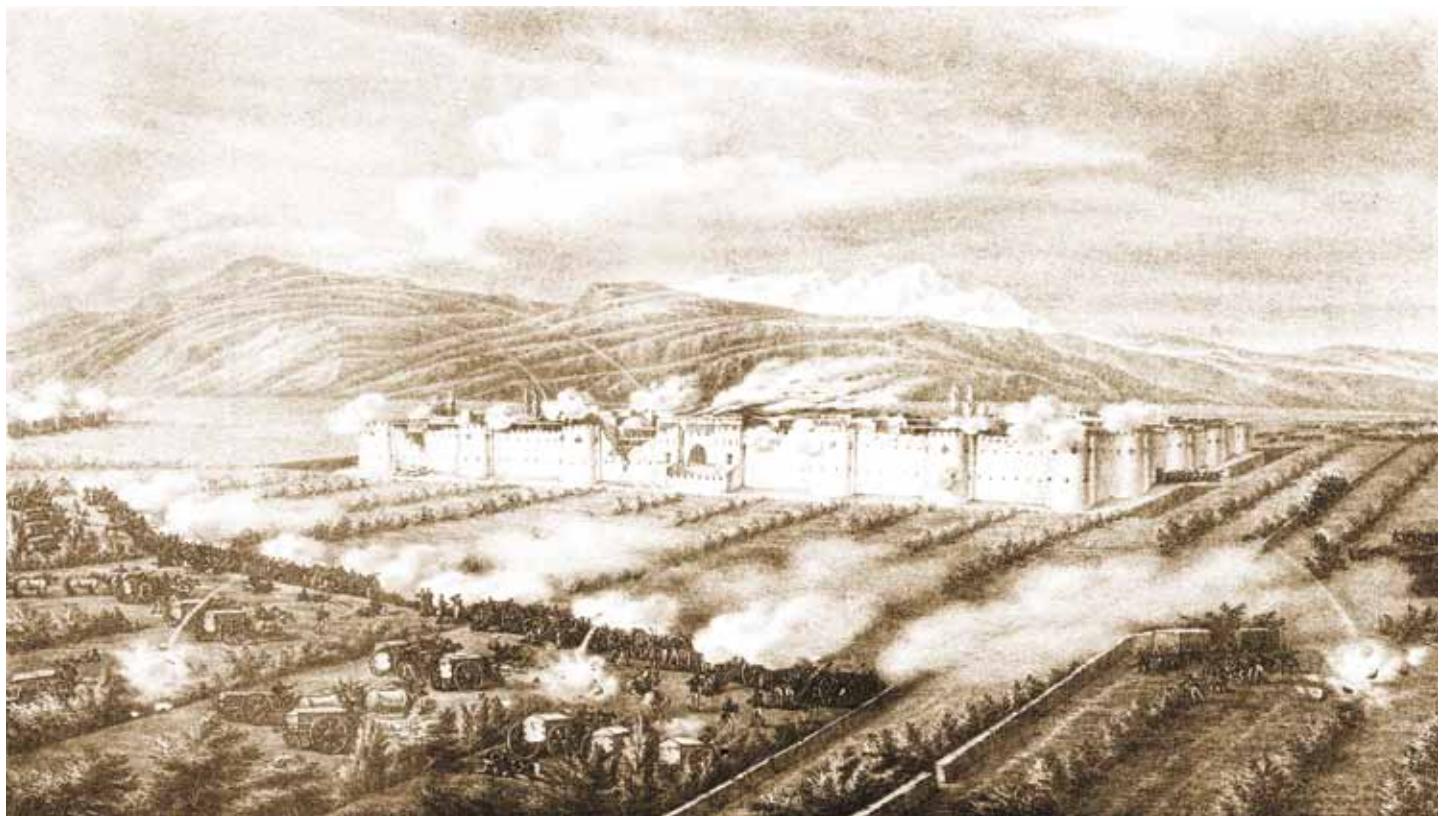
THE CROSSING OF THE ARAXES RIVER BY THE RUSSIAN ARMY, COMMANDED BY GENERAL PASKEVICH.

(*Lithography by Mashkov*)



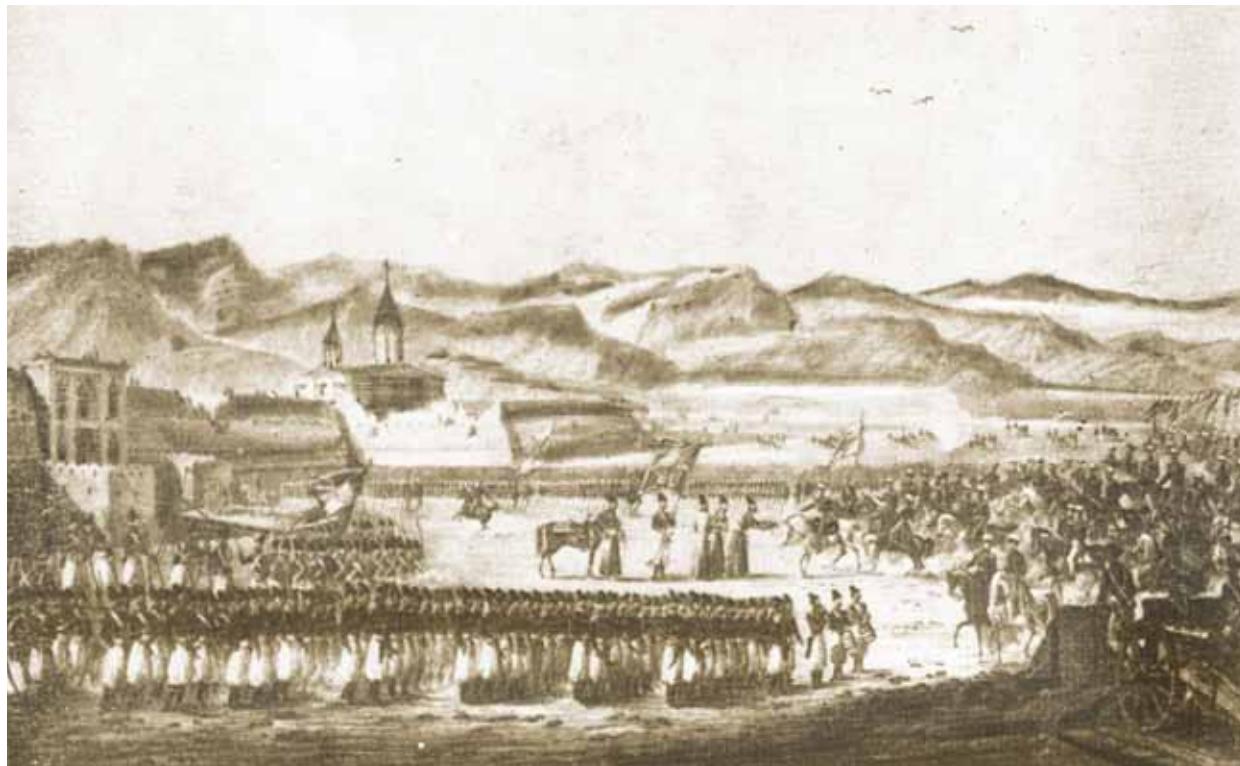
RUSSIAN VICTORY OVER THE PERSIANS BY THE JAVAN-BULAGH, JUNE 5, 1827.

(*Lithography by Shultz*)



THE CAPTURE OF SARDAR-ABAD FORTRESS BY RUSSIAN, SEPTEMBER 1827,

(*Lithography by Boris Levkovich*)



THE CAPTURE OF ABBAS-ABAD FORTRESS BY THE RUSSIAN ARMY, 1827

(*Lithograph by Vladimir Begrov*)



AT JAVANBULAGH, THE RUSSIANS CAPTURE THE FLAG AFTER WINNING THE BATTLE

(*Lithography by Boris Levkovich*)



RUSSIANS DESTROYED THE TURKISH ARMY IN THE BATTLE OF BAYBURED, JULLY 1829

(*Lithography by Roubo*)



RUSSIAN ARMY ENTERING YEREVAN, OCTOBER 1827.

(*Lithography by Boris Levkovich*)



*CONQUEST OF AKHALTSKHAY BY RUSSIAN, AUGUST 15, 1828.*

*(Lithography by Mashkov)*



*THE PASSAGE OF THE RUSSIAN ARMY OVER THE SOGHANLOO MOUNTAINS, 1829.*

*(Lithography by Mashkov)*



TAKING OF ERZEROOM BY RUSSIAN, JUNE 1829

(*Lithography by Mashkov*)



THE BATTLE OF CANLY

(*Lithography by Mashkov*)



CAPTURE OF THE TURKISH LEADER PASHA HACKI BY THE RUSSIAN ARMY, 1827

(Lithography by Mashkov)



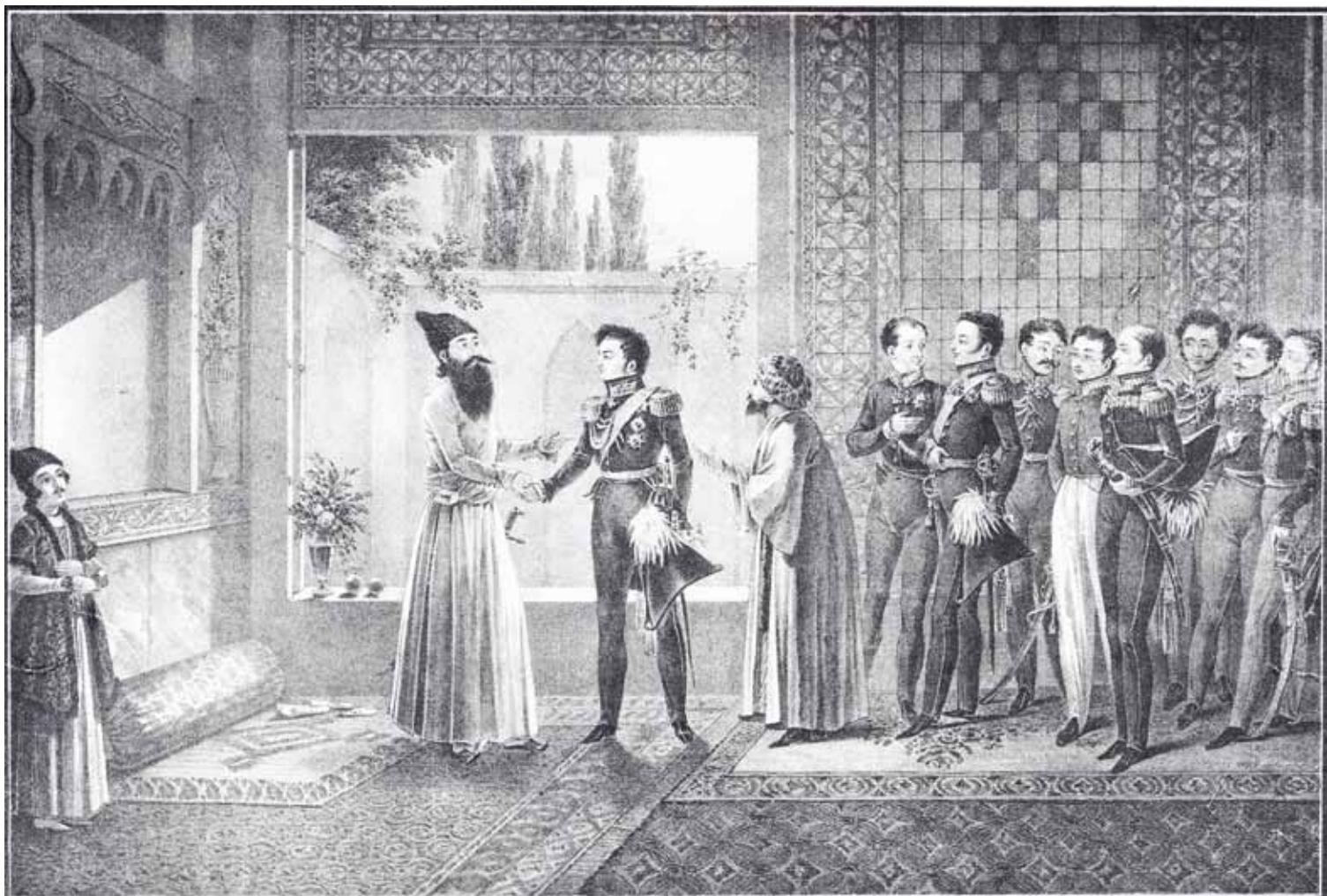
DEPICTIONS OF THE VOLUNTEER ARMENIAN ARMY FLAGS FOR FORCES, 1827.



THE SEAL OF THE CONTRACT OF TURKMENCHAY BETWEEN RUSSIANS AND PERSIANS OVER ARMENIA,  
(*Lithography by Mashkov*)



THE RUSSIAN ARMY CROSSING OVER THE ARAXES RIVER TO CAPTURE TABRIZ  
(*Lithography by Boris levkovich*)



Première entrevue du Comte PASKEVITCH-D'ERIVAN

avec l'Amir Abbas Mirza de l'Armée de Perse à Resemzane le 1er Novembre 1827

THE END OF TREADY OF " TURKMENCHY" AGREEMENT  
BETWEEN GENERAL PASKEVICH & PRINCE ABBAS-MIRZA  
IN DEHKHARKAN, NOVEMBER 1827,

*Lithography by; V.I. Mashkoff*





THE REPATRIOTION OF 40,000 ARMENIANS FROM IRAN TO ARMENIA

UNDER THE LEADERSHIP OF GENERAL YEGHIAZAR LAZARIAN

AFTER THE TREATY OF TURKMENCHAY IN 1828,

*Lithography by V.I. Mashkoff 1832.*

*Painting by Roubo*



INDEPENDENT ARMENIA



YEREVAN SQUARE, ARMENIA, 1991.



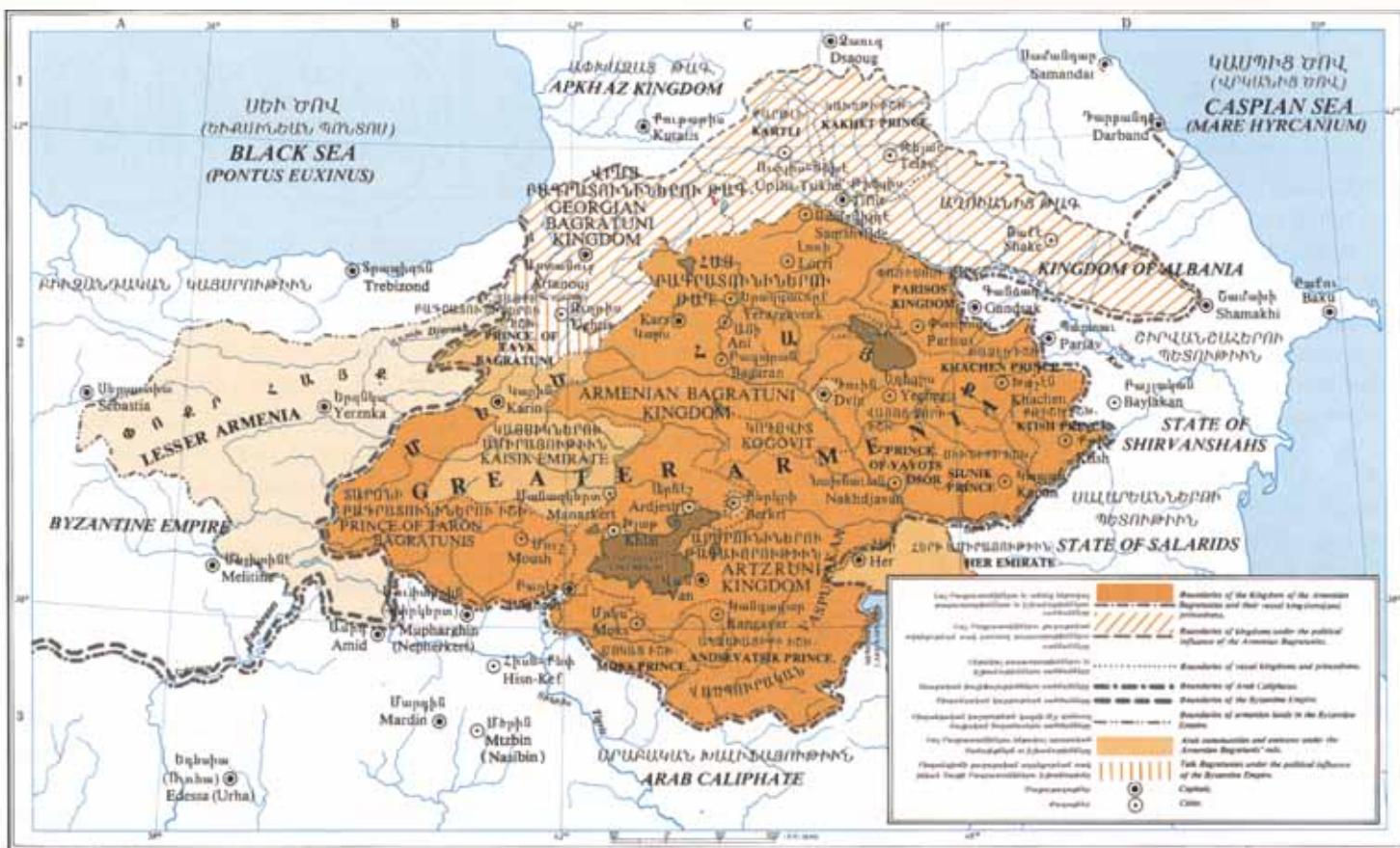
## YEREVAN CAPITAL OF ARMENIA

For a brief period from 1918 to 1920, Armenia re-emerged as an independent republic. In late 1920, local communists came to power following an invasion of Armenia by the Soviet Red Army, and in 1922, Armenia became part of the Trans-Caucasian Soviet Socialist Republic. In 1936, it became the Armenian Soviet Socialist Republic. **Armenia declared its independence from the Soviet Union on September 21, 1991**

A former republic of the Soviet Union, Armenia is a unitary, multiparty, democratic nation-state with an ancient and historic cultural heritage. The Kingdom of Armenia became the first state to adopt Christianity as its religion in the early years of the 4th century (the traditional date is 301). The modern Republic of Armenia recognizes the Armenian Apostolic Church as the national church of Armenia, although the republic has separation of church and state.

Armenia is a member of more than 40 international organisations, including the United Nations, the Council of Europe, the Asian Development Bank, the Commonwealth of Independent States, the World Trade Organization, World Customs Organization, the Organization of the Black Sea Economic Cooperation, and La Francophonie. It is a member of the CSTO military alliance, and also participates in NATO's Partnership for Peace (PfP) programme. In 2004 its forces joined KFOR, a NATO-led international force in Kosovo. It is also an observer member of the Eurasian Economic Community and the Nonaligned Movement. The country is an emerging democracy, and is currently in a negotiation process with the European Union, of which it may become an Associate Member in the near future. The Government of Armenia holds European integration as a key priority in its foreign policy as it is considered a European country by the European Union.

Politics of Armenia takes place in a framework of a presidential representative democratic republic. According to the Constitution of Armenia, the President is the head of government and of a multi-party system. Executive power is exercised by the government. Legislative power is vested in both the government and parliament. The unicameral parliament (also called the Azgayin Zhoghov or National Assembly) is controlled by a coalition of four political parties: the conservative Republican party, the Prosperous Armenia party, the Rule of Law party and the Armenian Revolutionary Federation. The main opposition party is Raffi Hovannisian's Heritage party, which favors eventual Armenian membership in the European Union and NATO.





**THE BIOGRAPHIES OF A FEW WELL KNOWN  
ARMENIANS BORN IN IRAN,**

**THE MEMOIRS OF ARMENIAN LEGENDS  
WHO TRAVELED TO IRAN,**

**THE MERCHANTS OF OLD DJULFA  
IN PERSIA**

**&**

**THE MERCHANTS OF NEW DJULFA IN  
INDIA, RUSSIA**

**&**

**VENICE**



“UNTIL THE AGE OF BACTERIOLOGY,  
NO PHYSICIAN USED A TERM TO DESCRIBE  
THE INFECTIOUS PROCESS, THE MEANING OF WHICH  
COULD BE CLOSER TO REALITY THAN DID  
MKHITAR HERATSI.”

GERMAN SCHOLAR  
ERNEST ZAIDLE

Մինչեւ մասրէաբանութեան դարը ոչ մի բժիշկ չի օգտագործել  
ինֆեկցիոն պրոցես արտահայտող տերմին,  
որի բովանտակութիւնն. իրականութեանը այնքան  
մօտ լինի, ինչպէս այդ արել է  
Մխիթար Հերացին:  
Պրօֆ. Էռնեստ Զայդլ



### MKHITAR HERATSI

(1127-1200)

A PATRIARCH OF  
MODERN MEDICINE

Mkhitar Heratsi is one of the founders of international classical medicine.

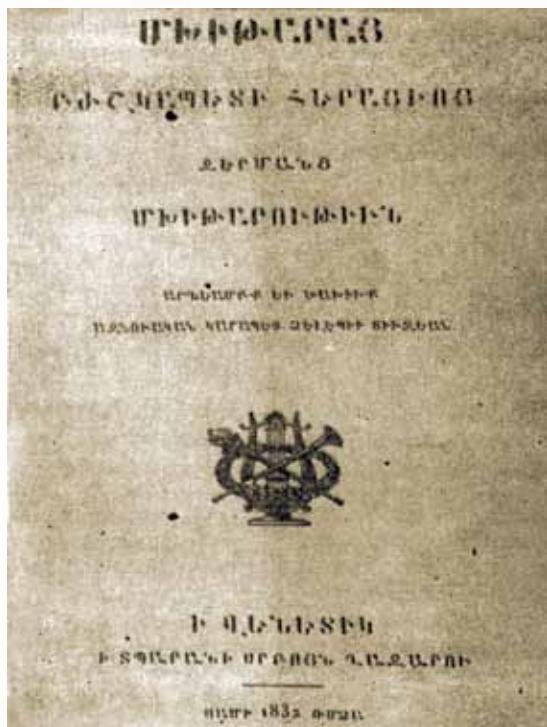
He was born in the historical Armenian town of Her- the capital city of the Khoy district- in the northeastern part of Iran. The Armenian physicist and philosopher received his primary education in his hometown. His father, aware of his son's talent and interest in medicine, took him to Cilician Armenia, where he studied under a renowned physician. Having received this specialized education, he embarked on his scientific and medical practice in the capital city of Sis, and particularly at the Romkla Fortress, which was the residence of the Armenian Catholicos. His patients were the esteemed members of the Armenian Court and clergymen. Among them, Grigor Pahlavuni Jr., became the physician's patron and encouraged his scientific exploits.

Heratsi spoke not only Armenian, but the Greek, Persian and Arabic languages. He wrote texts in all four languages and achieved worldwide acclaim. In 1184, he published his seminal work, the "Consolation of Fevers," which is dedicated to the treatment of widespread diseases of the Middle Ages, including malaria, typhus, plague, pox, pulmonary tuberculosis, erysipelas, allergies, and other acute infectious diseases. The text contains descriptions for the treatment of disease and methods for nursing patients. Heratsi chose the book's title carefully; although he discusses disease, Heratsi's main concern is with human suffering caused by fever. He refused to accept many reactionary regulations on treatment and promoted new progressive methods.

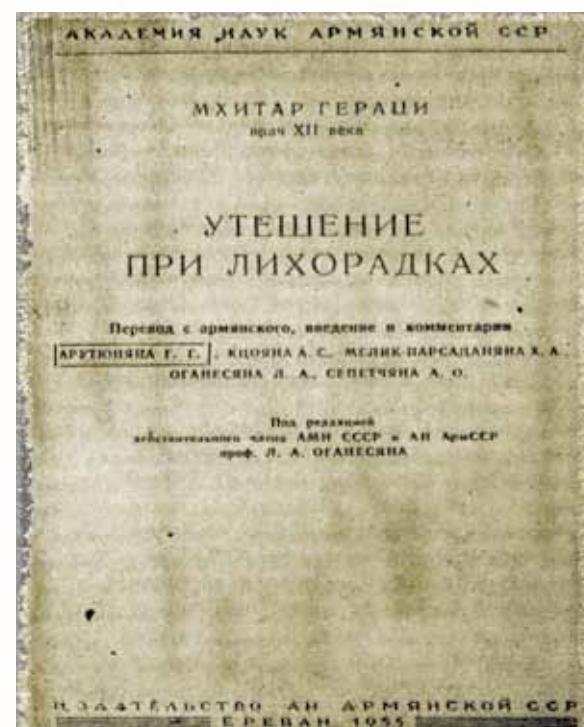
Heratsi treated the complex symptoms associated with acute infectious diseases without the Medieval European practice of phlebotomy (blood-letting) as a cure-all. He prohibited not only phlebotomizing, but also the use of Bier's cups to treat tuberculosis patients. He disagreed with chief physician of the French Court, the Italian Leonardo Botallini, who had written: "The more spoiled water that is pumped from the well, the more pure water will be extracted; the more the baby feeds, the more milk the mother will produce."

The physician concentrated his attention on the diseases that most affected his compatriots. For that reason, he wrote his renowned "Consolation of Fevers" not in the intricate literary Armenian of the time, but in the Armenian vernacular. This is evidence of his true patriotism, and quest to heal all people. In the second half of the 12th century, he became universally recognized as a master physician and focused his attention on anatomy, pathology, pharmacology and the natural sciences. He became a pioneer in several spheres of the medical sciences and left many valuable manuscripts, only a fraction of which survive in the repository of ancient manuscripts in Yerevan (the Matenadaran) and the French Royal Library.

Heratsi discussed issues related to ocular diseases (cornea inflammation, trachoma and glaucoma) in his book "On the Construction and Structure of the Eye." His works, "About Stones and Its Properties," "Book of Profits," and "On Diseases" concern pharmacology, pharmacy and classical medicine while his most famous work, "Consolation of Fevers" (1184), sheds light on the fever inducing diseases that he came across in his compatriots in Cilician Armenia.



*The title page of the Armenian edition of Mkhitar Heratsi's Consolation of Fevers, 1832*



*The title page of the Russian edition of Mkhitar Heratsi's Consolation of Fevers, 1955*

On the subject of pathological diseases, Heratsi classified three types of fever: (1) “one day” or, ephemeral or fugitive fever, which was related to infections of spirit, and was deemed pneumatic; (2) purulent fever, characterized by changes in the blood, bile and mucus (Heratsi believed the factor of purulence played a significant role in the origin of malignant tumors); and (3) consumption, which he associated not only with bodily fluids, but also bones, joints, and tendons.

At the occurrence of purulent fever, Heratsi kept far from his patients so as not to be infected. Believing that animals, in their own right, could spread infections, Heratsi insisted on consuming the milk of healthy animals only. During his time, this was an innovation in medicine.

Heratsi distinguished several forms of allergies from fever causing diseases: physical, chemical, alimentary, and spiritual. He proposed a distinctive principle of medicinal treatment based first on the medical character of plants and only then of organic beings. To cure allergies, he prescribed flowers (rose, violet, lily, white water lily), fruit (pomegranate, oleaster, plum, apple), vegetables (okra, sorrel, garden cress, basil, asparagus), and wild plants (capers, thyme, liquorice), some of which he also used in diet therapy. Many centuries before the diagnoses of anxiety disorders, Heratsi emphasized the importance of the role of the spiritual condition of man, especially the patient, vis a vis the state of his health and the prospects for curing disease. He posited: “...do your best for your spirit to make your heart kind and calm your sadness.”



*German scholar Prof. linguist and translator  
Ernest Zaidel (1850-1929), was master in old and  
modern Armenian language.  
Ernest Zaidel has study Mkhitar Heratsi's  
“Consolation of Fevers” book.*



*The title page of the German edition of Mkhitar Heratsi's Consolation of Fevers, 1908*

Heratsi's contemporaries were the Italian physician Bernardino Romaccini, the author of “On Illnesses of Craftsmen,” printed in Modena in 1700, and his German colleague Hildegard, whose feast day is commemorated annually on the 17th of September.

Italy and Germany were the superpowers of the time. Every scientific innovation realized in those countries quickly became widely known, evaluated, and honored across the civilized world. Armenian scientists were not as fortunate; much time would pass before scientists discovered and began to appreciate the works of Mkhitar Heratsi, the great son of lesser-known nation, who lived far from the best known centers of scientific innovation.

At the start of the 15th century, at a time when Heratsi's manuscripts were making the rounds in Europe, the Germans, led by the honorable scientist Ernest Zaidel (Seidel), proclaimed that, after careful study of the works of the Armenian physician Mkhitar Heratsi, they had come to the conclusion, that “laurels must definitively be awarded to the Armenian physician.”

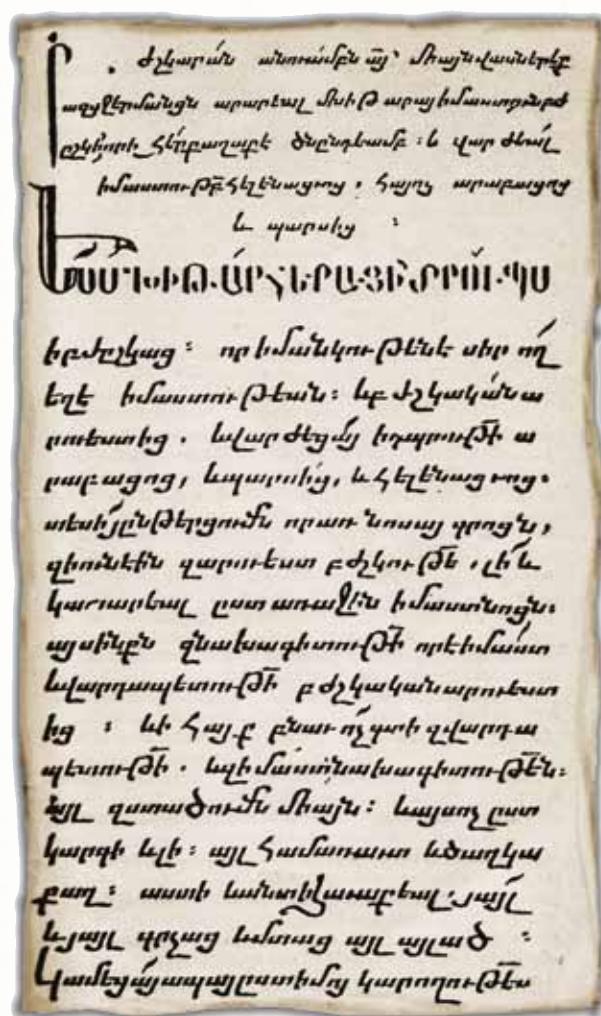
In the early 18th century, France was actively gathering historical materials to enrich its museums and libraries. Minister Morbane was especially active in this pursuit. His expedition to the East resulted in the acquisition of more than 160 ancient Armenian manuscripts, instantly making the French Royal Library one of the richest in Europe. In 1727, the manuscript of Heratsi's “Consolation of Fevers” was discovered in Constantinople and soon became one of the treasures of the French Royal Library.

The Armenian Cultural Center of San Lazzaro (Venice) – home of the Mekhitarian Order - for its part, also made a valuable contribution; in 1832, the Mekhitarists printed Heratsi's masterpiece of medieval medical science in Armenian, with the support of the nobleman Karapet Chelevi Duzian.

The civilized world could not disregard this event. An Austrian journal was the first to publish articles recognizing the achievements of Heratsi. Members of the San Lazzaro Academy K. Neumann, and Virkhovin preceded research by the German scholar Ernest Zaidel. If 1832 was the year of the revival of Heratsi's scientific heritage for Armenians, 1908, the year "Consolation of Fevers" was translated into German by Ernest Zaidel and published in Leipzig, marked a renaissance for the book in international circles. The entire world received an opportunity to study and assess the work of the Armenian genius. The great introduction of the Armenian physician in international spheres had officially commenced. Zaidel's accomplishment was brave and honorable; he evaluated Heratsi's treatise with unveiled admiration, drawing parallels between Heratsi and Hildegard: "When we compare prejudicially Hildegard's natural history with the great services rendered by the famous physician Mkhitar Heratsi, we shall observe that the laurels of the winner must be definitely awarded to the Armenian master for his more radical cognition of nature, his more logical and original thought process and his complete liberty from scholastic prejudices." Heratsi translated a great agricultural manual, "Book of Earnings" from Arabic.

He was a genuinely intelligent scientist who, along with medicine, researched astronomy, on which he wrote "Map of Thunders and Motions." He is highly regarded by many scientists of the last century, including F. Neumann, L. Schoolman, V. Torgomyan, Ferro, L. Hovhannissyan, Melik-Parsadanian, M. Douni, Hazer, and Morvits.

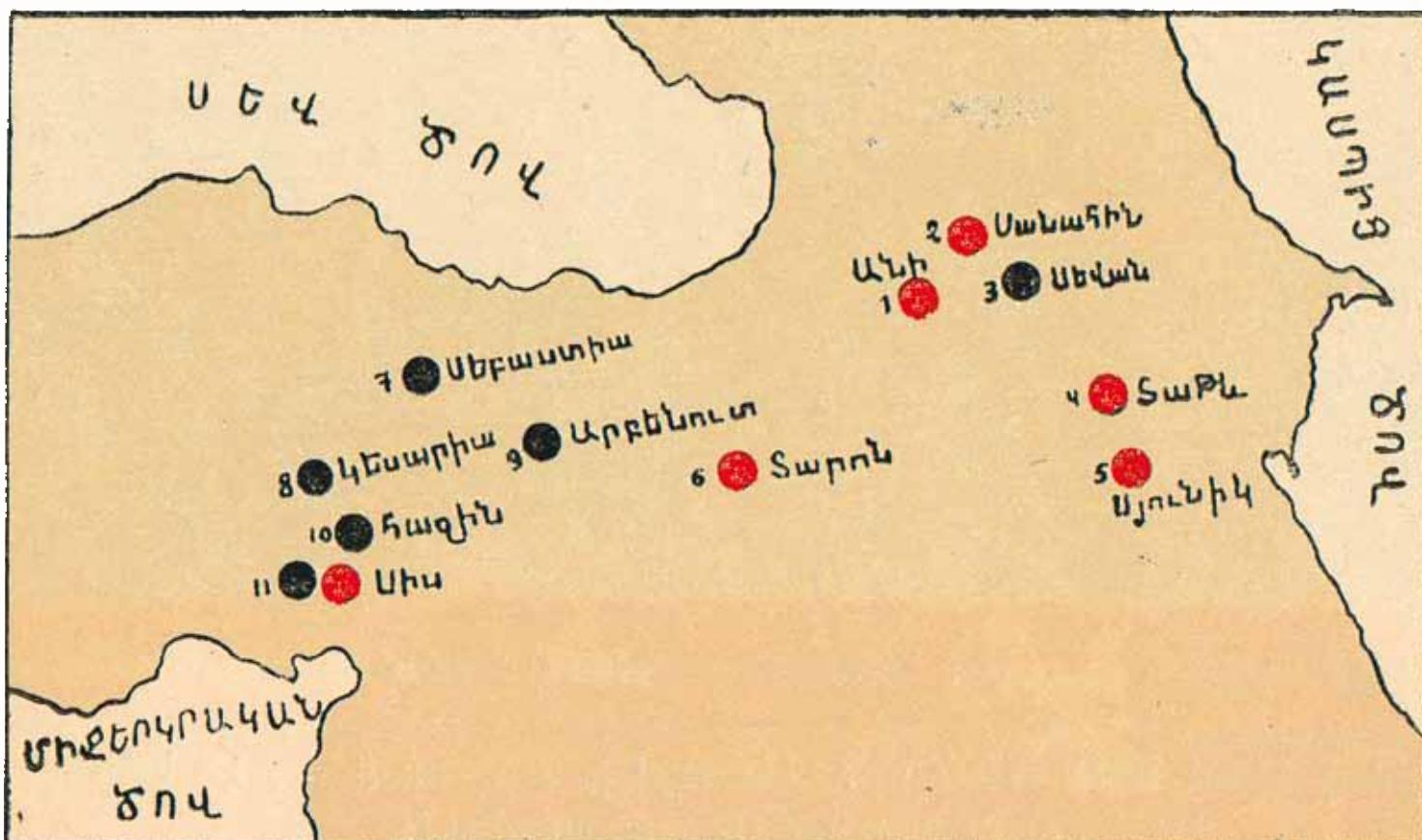
In achieving great success, Heratsi released the bonds hindering science and piously propagandized a progressive conception for the popularization of science. “Consolation of Fevers” is a peculiar encyclopedia, which includes achievements of physicians of different nations over many centuries. The text cites Avicenna, Plato, Aristotle, Razi, Woripas and Philippos. Heratsi proposed novel scientific conceptions and hypotheses, which transcended the boundaries of one nation and garnered universal significance. Glorified are such sons of the Armenian people.



*The first page of Heratsi's "Consolation of Fevers",  
featuring his original handwriting,  
from an 1832 publication.*

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Armenian medical cryptograms.



Medical schools and other medical establishments (hospitals, homes for the disabled, eye and ear centers) in medieval Armenia.

● Medical Schools    ● Hospitals  
**1-Ani, 2-Sanahin, 3-Sevan, 4-Tathev, 5-Siunik, 6-Taron, 7-Sebastia, 8-Kesaria,  
 9-Arbenoot, 10-Hadjin, 11-Sis**

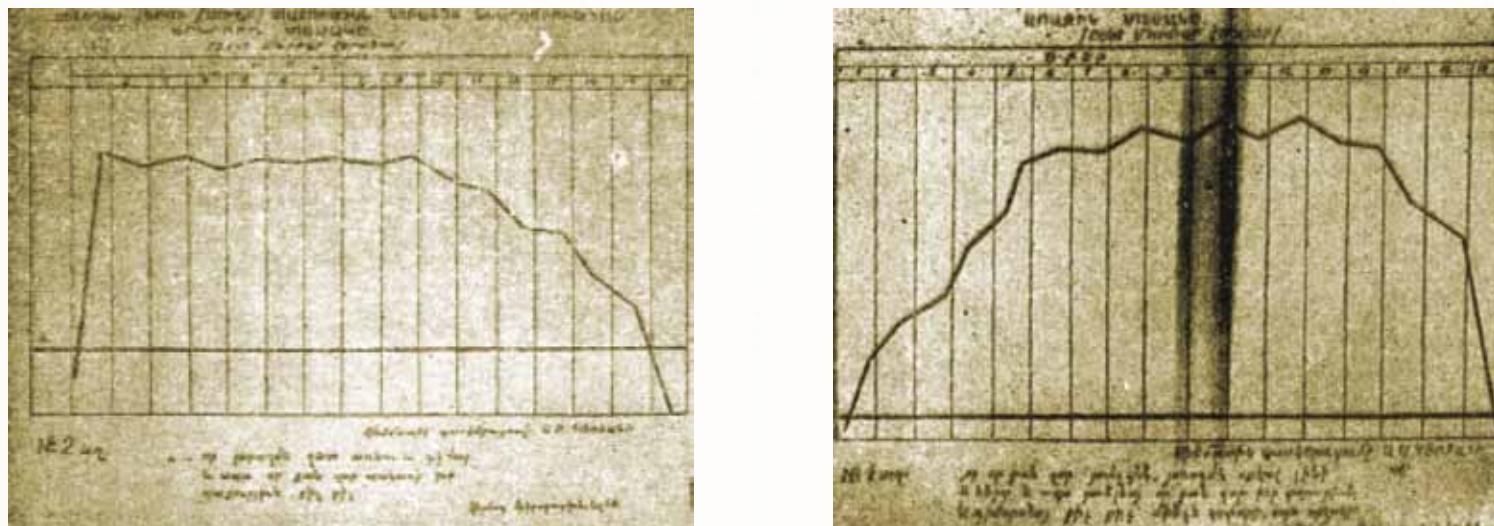
In the 11th century, the famous scientist Grigor Magistros built an ear and eye center at the Medical School of Sanahin, where he taught multiple subjects and specialized in treatments for hearing ailments. The building remained functional for many centuries.

In the 14th century, the famous philosopher Ohan Vortnetsi taught philosophy and the natural sciences at the University of Tatev. Upon his death in 1388, he was replaced by Grigor Tatevatsi. Students at the university earned the title of Doctor (Vardapet). A manuscript housed at the Matenadaran in Yerevan describes the ceremony performed when bestowing the doctorate degree.

The University of Sis was another exemplary school of medicine. It was established by Nerses Lambronatsi in the 11th century. His textbook, "The Book of Anatomy" was taught at most universities of the time. The book is preserved in the Mashtots Institute of Ancient Manuscripts in Yerevan.

In Europe, the practice of studying cadavers began in the 16th century, with the permission of Pope Peter IV. However, in medical schools in Armenia, the practice dates back to the 12th century.

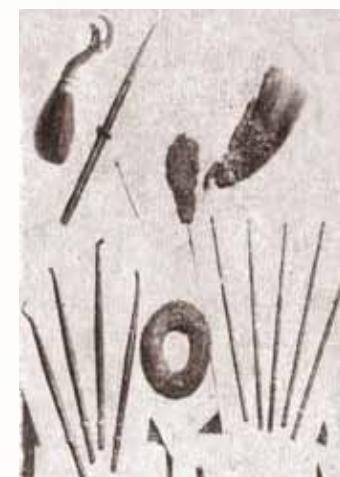
In addition to the research hospitals that have existed since the Middle Ages, Armenia has, since ancient times, been a site for clinical hospitals (wellness centers, leper houses, etc.). A leper house with the capacity for 35 patients was donated by Aghvida, wife of the Governor of Sis, between 260 and 270 AD. In the state of Ashtishat in Armenia, a very large hospital was founded in 360 AD by the Armenian Church. Armenians have built hospitals in various cities, as far away as Lvov in present day Ukraine (13th century), Madras, India, and Constantinople and Izmir (18th century).



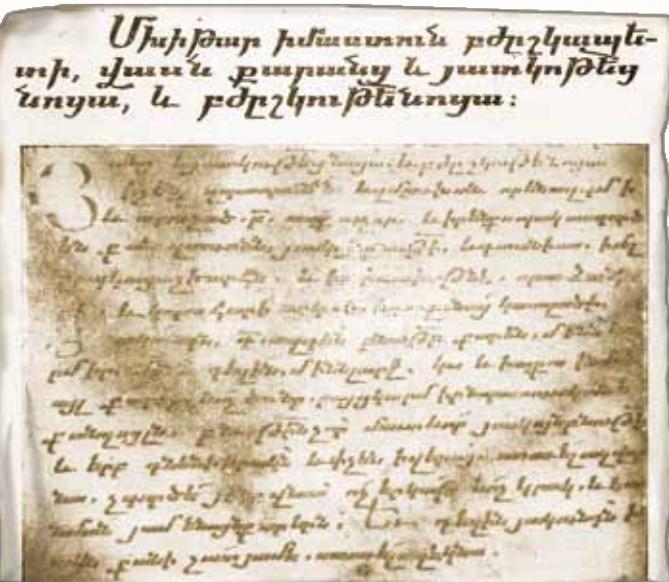
*Two temperature readings from  
“Consolation of Fevers” by Mkhitar Heratsi, 1832*



*Medical miniatures of lepers and invalids,  
14th-17th centuries*



*Urartian bronze tongs, pincers and old medical instruments used in Armenia, 14th-17th centuries.  
Collection of the Department of Medical History of the Armenian Academy of Sciences*



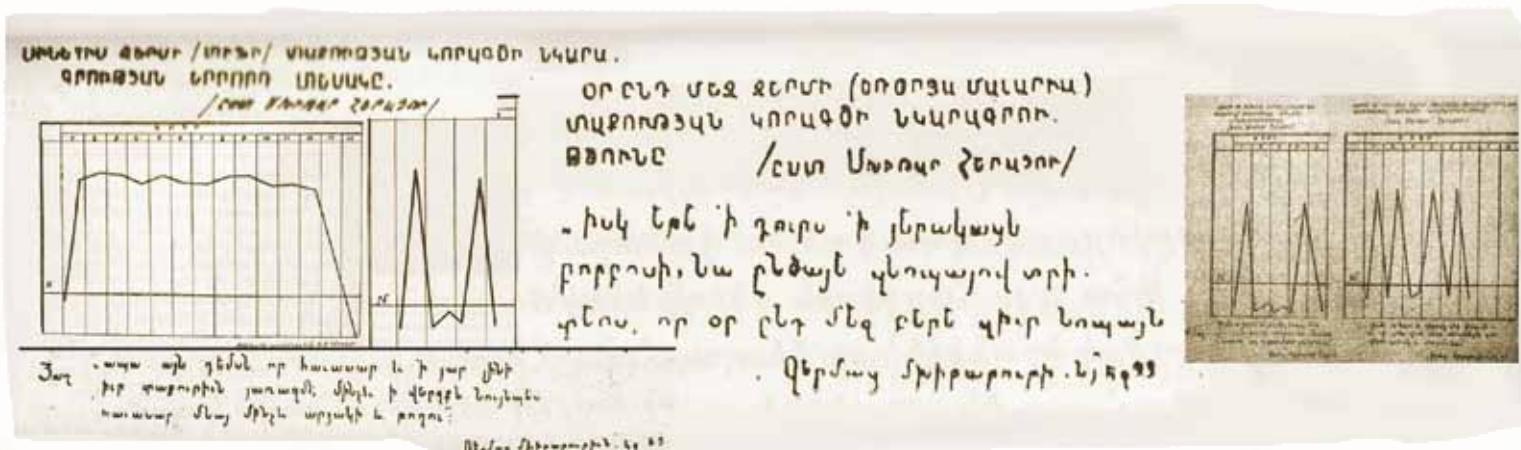
*The title page of the Armenian edition of Mkhitar Heratsi's Consolation of Fevers, with the original handwriting of Heratsi, 1832*



*Mkhitar Heratsi, the 12th century Armenian physician and medical writer.*

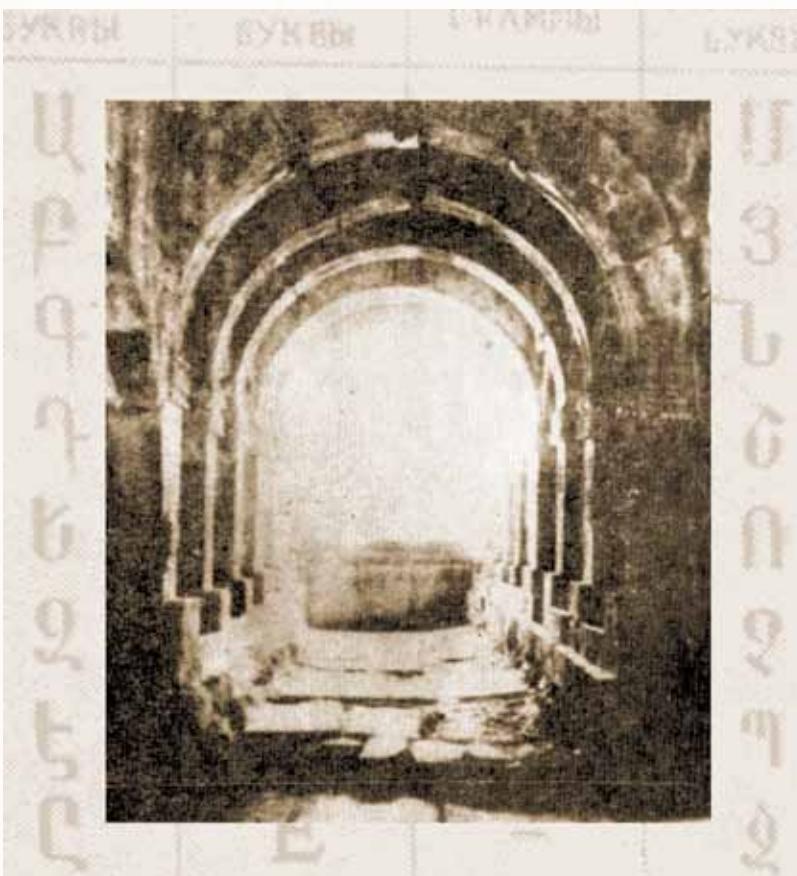


*Pictures of physicians visiting a patient at the hospital (1294-1307).  
12th century Armenian manuscript housed at the library of St. Hakob Armenian Church in Jerusalem*





*Grigor Magistros was an eminent scholar of the 11th century. He taught various subjects including medicine, anatomy, and theology at schools in Sanahin and elsewhere, some of which were founded by him.*



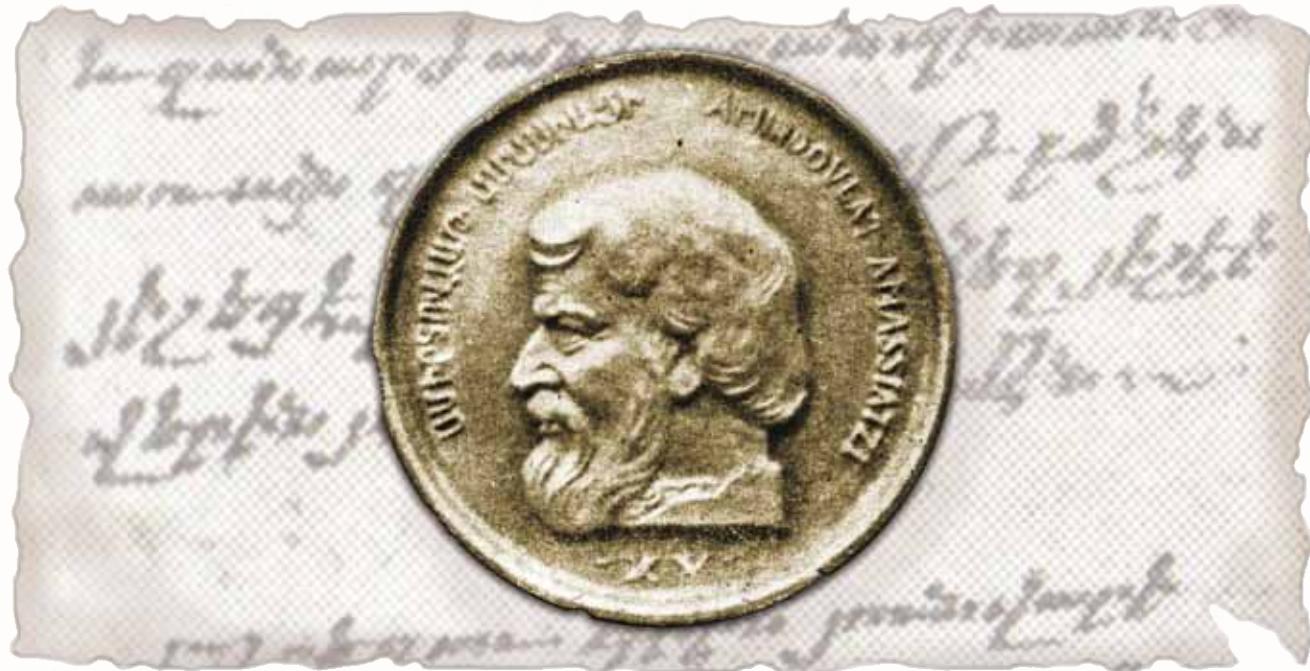
*The auditorium of Grigor Magistros in Sanahin for the examination and treatment of hearing disorders (11th century)*



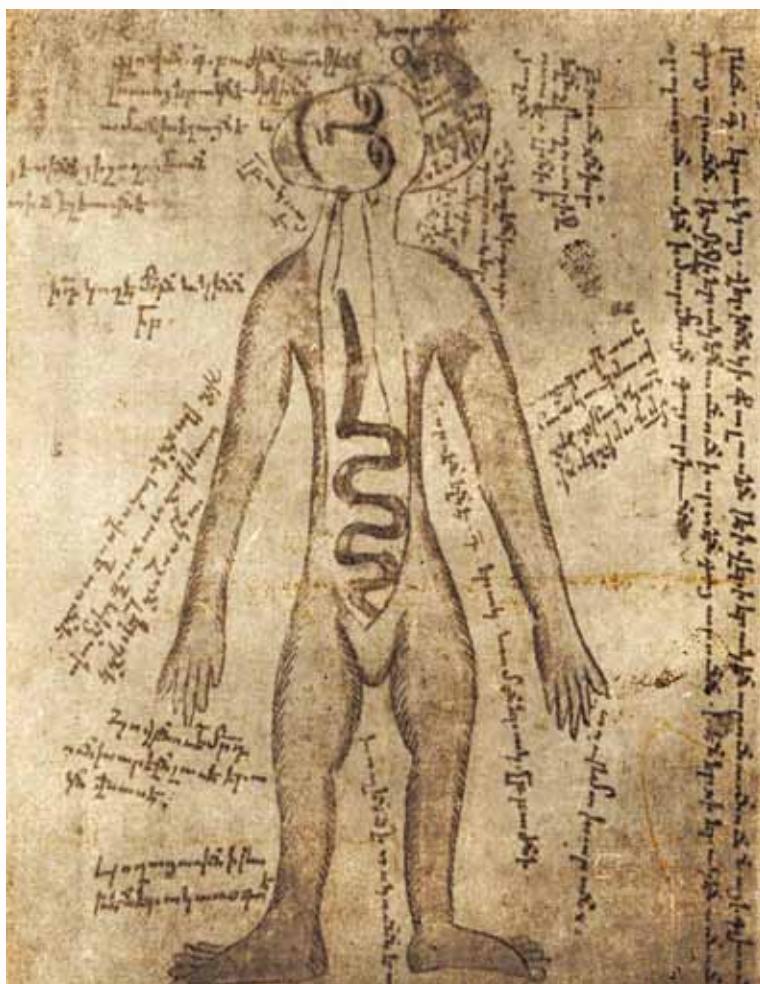
*The auditorium of Grigor Magistros for the examination and treatment of hearing disorders*



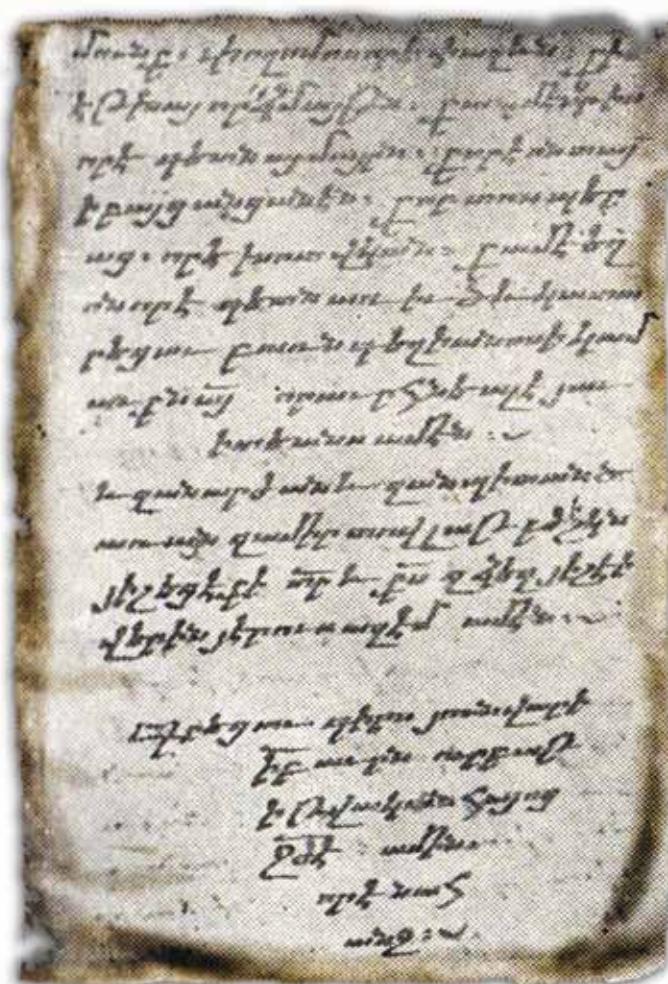
*The theologian Grigor Tatevatsi (14th century). At the School of Tatev and the medical schools of Tatev University, Grigor Tatevatsi taught various subjects. He is the author of many important works on religion and philosophy, as well as biology and medicine. His books were required reading at schools of anatomy and physiology. The picture shows Tatevatsi lecturing to his students (14th century).*



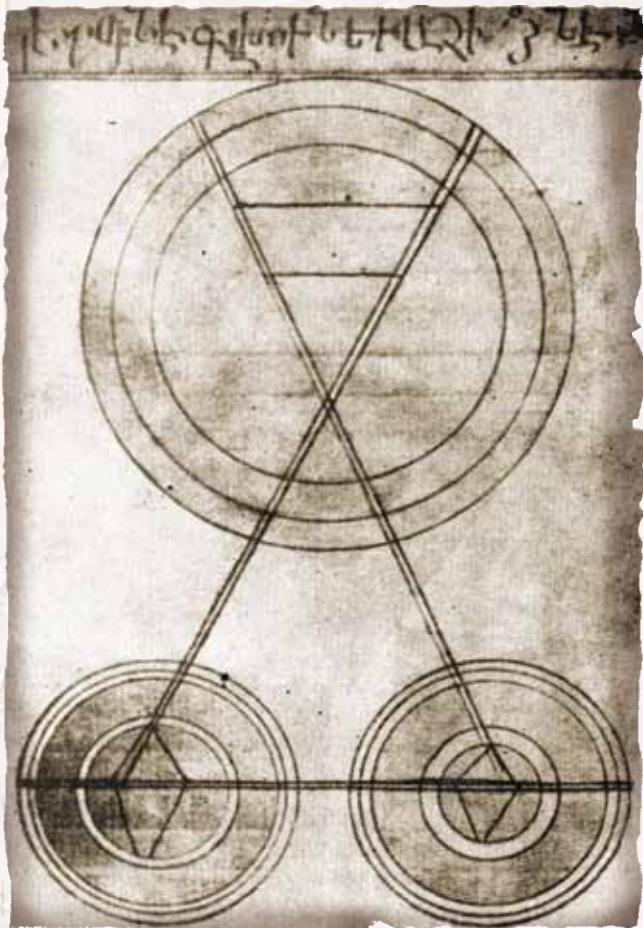
*Amirdovlat Amasyatsi (deceased in 1497), author of various medical texts, of which only two have been published.*



*An anatomic drawing in Amirdovlat's book indicating several vital organs and vessels of the human body (The Matenadaran in Yerevan).*



*The handwriting of Amirdovlat in his text "Bark Gaghianosi", 1468 (The Matenadaran in Yerevan).*



*The nerves of the eye according  
to Amirdovlat in his book  
The Utility of Medicine*



*Manual therapist with a patient  
(miniature from a medieval  
Armenian manuscript)*



*Cavalier of the Order of Hospitallers in Armenian Cilicia (1149)*



*A commendation from Nadir Shah to Dr. Hermetian. Nadir Shah, the King of Iran, travelled all the way to Armenia (Russia) to be treated for a serious illness by Dr. Hermetian.*

*The commendation has been preserved in the Museum of Ancient Manuscripts (The Matenadaran) in Yerevan, Armenia.*



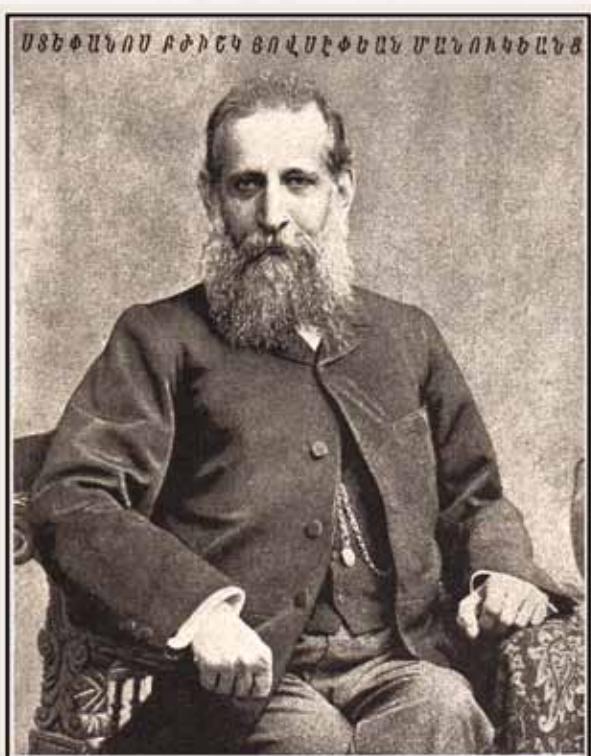
*Two pictures of Dr. Georgio Baglivi (1668-1717), Professor at the University of Rome.*

*He was one of the most well known physicians in Rom or 'Hipocrats'.*

*Dr. Georgio Baglivi was an Armenian born in New Djulfa.*



*Dr. Petros Kalantarian was born in New Djulfa.  
He was a renowned physician in Moscow,  
and the author of two famous books:  
“Medical Encyclopedia in Brief” &  
“The Encyclopedia of Health & Medicine”.  
The books were published in Nakhijevan  
in 1793.*



ԲՈՅԵՐԱՆ  
ՏԵՐԵՑՈՒ

Сорокахъ въ 1789 г.

Հրամանաւում Այս Ռազմական Խմբավանդի ծառցրագոյն Կոմիտասի  
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Վահաբերական Աստանակայու Եշխայականուն Արքու իւ հայոց  
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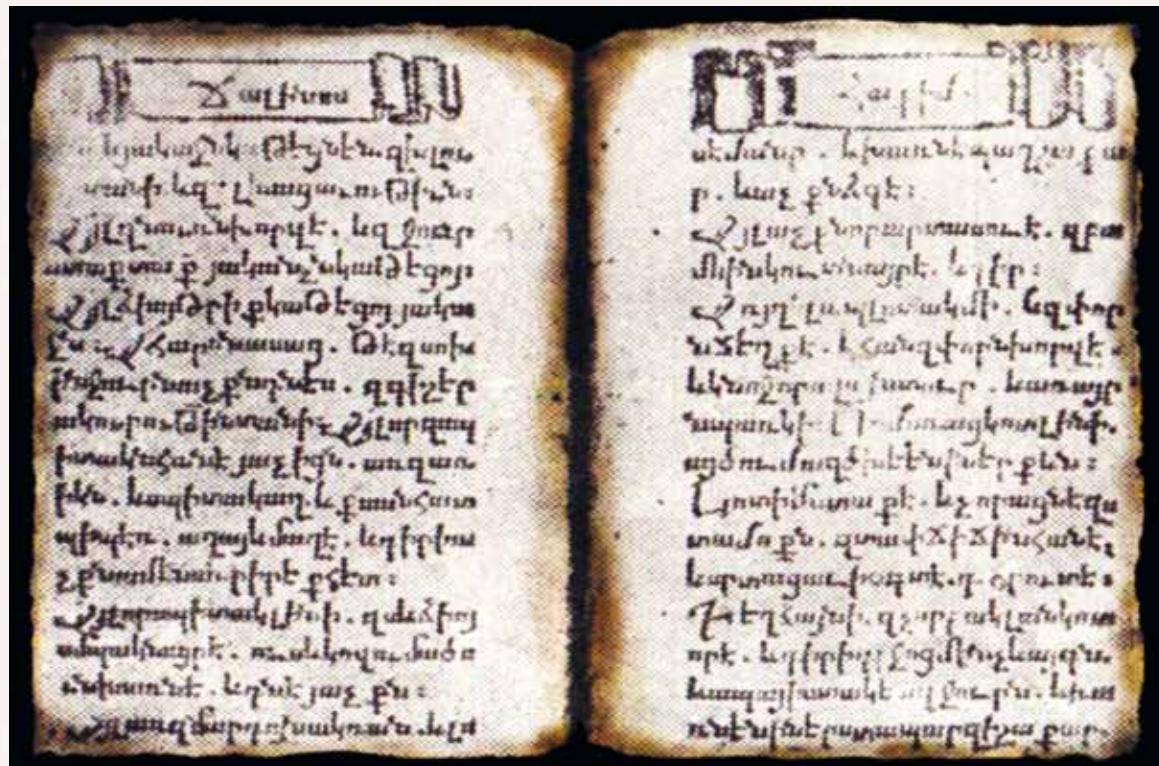
Ըստ Հայության՝ Եպիկուսացի Առաք Խոչ  
Ալեքսանդր, որ Պահպ

***The first page of Dr. Petros Kalantarian's  
“Medical Encyclopedia in Brief”.***

*Dr. Stepan H. Manukians*

Dr. Stepan Manukiants was born in 1840. His father Hovsep Manukiants, an inhabitant of Shiraz, Iran, migrated to Calcutta, where he became one of the most successful merchants in all of India. Stepan received his primary education at the St. Sandukht Armenian and St. Paul English Schools. In 1856, at the age of sixteen, he started his preliminary studies in medicine at the Medical College of Calcutta. He, later went to England and entered the Royal Medical University of London.

In 1862, Stepan returned to Calcutta with a medical degree and, alongside his medical practice, became engaged in government service. He held important public offices such as the mayoralty of Shahabas city and the royal treasurership. After thirty years of service, he resigned from government office and devoted himself to serving his native people at St. Sandukht Armenian School and the Humanitarian Seminary in Calcutta.



*Pages from the first Physiology book printed in the Armenian language, Venice, 1513*

### **Dr. Sarkis Der Avetumians**

Sarkis was born in 1854 in Calcutta. He was the son of Tadeos Avetumians of New Djulfa, who was one of the founders of Araratic Export-Import Company in Iran and India.

He was the chief editor of Azgaser newspaper in India (1845). He received his primary education at La Martinere School. At the age of 16, he entered the Medical College of Calcutta. In 1876, he was sent to London to study at Thomas' Hospital College, and in 1879 he became a physician and surgeon.

After two years of medical practice in London, Sarkis, in 1881, was sent to Netley, in Southampton, to work at the Royal Victoria Military Hospital. Upon his return to India, he remained a military physician. He spent much of his adult life in the most intolerable and perilous war zones: in 1881, he served in Quetta during the war between Afghanistan and India; in 1882, he was in Sibi during war between Afghanistan and Baluchistan. From 1883 to 1885, the English Government sent Sarkis to the war zone in Sawakin, Egypt; and from 1886 to 1887, he took part in the Jacobabad War in Afghanistan.

Later, he served in wars in Burma, Rangoon and Karachi, where he became gravely ill in 1890. He was sent to Egypt, and, after a long period of treatment, he went to Vienna and Switzerland. There, he trained to become an ophthalmologist as well as a specialist in ear, nose and throat medicine. Returning to London, Sarkis worked at the Royal London Ophthalmic Hospital. He also invented a drug for the treatment of dysentery. The English publications *The Lancet* and *The British Medical Journal* wrote about the revolutionary drug. Later, Sarkis went to Karachi, where he joined a troop known as the No. 1 Balooch Battalion. During his lifetime, he was one of the most eminent Armenians in India. Titles he received from the English and Indian Governments included 'Commander-in-chief of the Bombay Army' and 'Surgeon General'. The Egyptian Government honored him with the Medal and Clasp, and the Khedives Star with Clasp. He also received the titles 'Senior Medical Officer 3rd Brigade' (headquartered in Meiktila, Burma) and 'Surgeon Major' from the English Government.





*The bronze head of Anahit (Aphrodite), protector of fertility, from Satala. The statue was found in Western Armenia and has been kept at the British Museum in England.*



*The Tpagh*

*Ay' the jivagh*

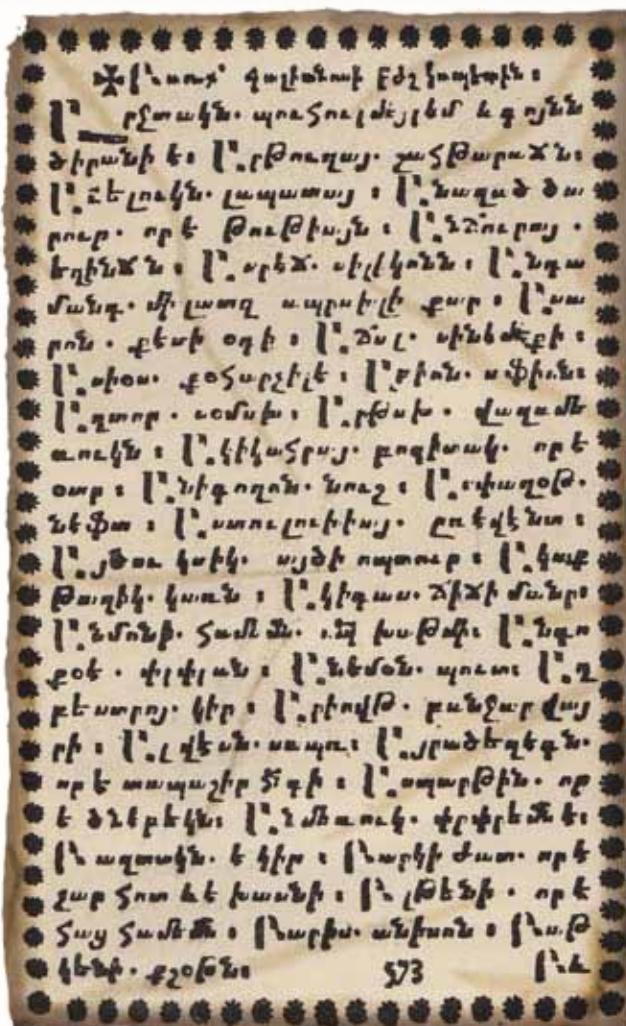
*In pagan times, Tpagh was a symbol of bad luck, misfortune, and hindrance. Ay' the most horrible and dreadful jivagh, friend of nymphs and enemy of women. He was said to torment women, making them unable to lactate, making their children sick, blinding them, sucking out their brains, closing their tongues, killing their fetuses, and, at times, killing them and banishing them to hell for his king. There were believed to be charmers who could enchant the jivaghs and render them powerless.*



*Worship of phallique in Armenia.  
Infertile women, would visit phalliques  
and pray to the goddess  
Anahit for a child.*



*Phalluses created in Armenia (10-1 BC).  
The collection is housed at the History of Medicine  
Department of the Academy of Sciences,  
Yerevan, Armenia*



*The words of Dr. Galianos, 1513, which were printed in Vardapet Yeremia's dictionary of 1728.*



*Handwriting of Amirdovlat Amasyatsi, on the front page of one of his texts, 15th century.*



*The Medical University of Yerevan, Armenia- Architect, Alexander Tamanyan*



HOVHANNES ALTOUMANIAN



JEAN ALTHEN

1709-1774



« Un bienfaiteur du Midi de la France. Arménien né en Perse en 1711, mort à Avignon en 1774. Le musée Calvet d'Avignon possède un marbre gravé : A Jean Althen, persan, introducteur et premier cultivateur de la garance dans le territoire d'Avignon, sous les auspices de M. le Marquis de Caumont en 1765. Le conseil général de Vaucluse, 1821. » Ce jour-là, la fille de Jean Althen mourait à l'hôpital.

« Nous fûmes surpris de voir arriver à Erzéron une si grande quantité de garance, qu'ils appellent Boïa : elle vient de Perse et sert pour les teintures des cuirs et des toiles. » Pitton de Tournefort.

Hovhannes Altounian was born in 1709 in Maku (Old Artaz), Iran. He was the son of the mayor of Maku, Khachatur Altounian. French, Armenian and Persian historians held different opinions about H. Altounian- some of which are mentioned below:

Ruiz Gonzales de Clavijo, Spain's Ambassador in Persia during the domination of Tahmaz Gholi Khan (a bandit who later became Nader Shah, King of Iran) describes in his travel memoirs: "On Sunday, January 1st, we reached Makou, a town where we met a huge stronghold.

Christian Armenians live there and their ruler's name is Khachatour Altounian, known as 'Nureddin.' Nureddin is not a Christian name; the Tahmaz Gholi Khan had probably forced him to apostatize and take this new name. The inhabitants of the stronghold are exceptional Christian Armenians, who besides their mother tongue speak Persian and Turkish.

There is a chapel as well where an Armenian clergyman serves. The Armenian Khachatour Altounian has two sons. The elders of the town tell that when Tahmaz Gholi Khan besieged the stronghold, the Ruler sent his twenty-year-old son, with three admirable horses, richly decorated and loaded with gold and diamonds, to meet the Khan and, thus, save the inhabitants of the stronghold from slaughter. Khan liked these presents and ordered his army to retreat.

Later the Armenian Ruler's son became one of Nadir Shah's generals, who saved Makou's St. Tadevos Church from ravage. Tahmaz Khan tried to apostatize him, but the young man was a true follower of Christianity and off he went to the end of his life. The Ruler's younger son (Ohan) is very educated and clever. His father asked me, for his son's sake, to take him with me and entrust the young man to the Pope. It was astonishing how these wise Armenians, surrounded by fanatic Muslims, managed to keep and protect their religion; they are true Christians and trust in God like Catholics."

Historian Hovhannes Papessian, in his research (*Annals for Everyone*, 1962, pp. 131-136), states: "Madder (rubia tinctorum, Armenian root) is the commercial variety which is also called 'Zmyurnia madder.' The root (Torun) growing in Armenia is a sort of madder (garance, Rubia tincture) and is also called 'madder of Smyrna.' This name was probably given because Hovhannes Altounian was the first to bring the seed to France and grow it there."

Papessian explains that in the district inhabited by Armenians, they would obtain red coloring matter from the root of these plants in order to dye Paschal eggs. They also produced a red paint, called "alizarin," in factories. The paint was used to color wool and cotton products. The word "alizarin" originally derives from Arabic and means "madder root." In spring, yellow colors are obtained from the madder root, orange during the summer and dark red in autumn.

In 1756, Altounian imported madder into France and through its cultivation the Vaucluse province of France prospered. Altounian was known in France as Jean Althen, but he himself often signed his name "Ohan."

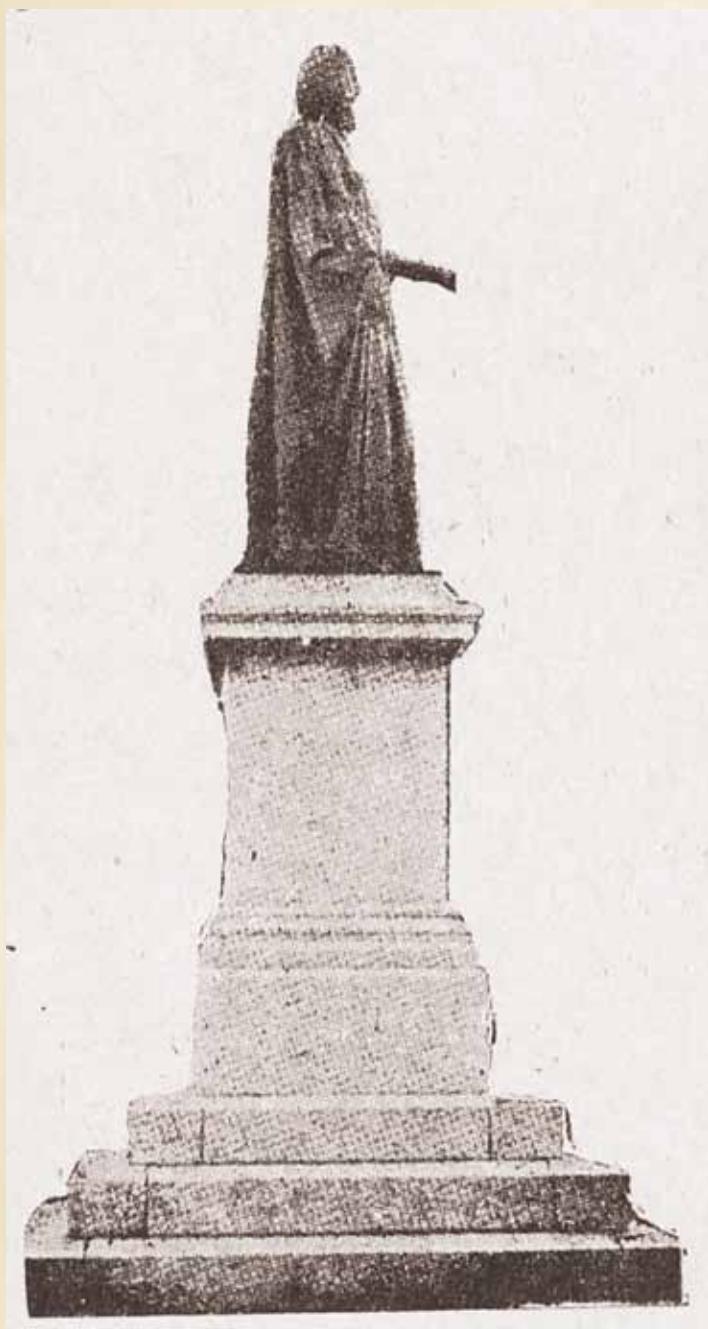
When Altounian's family was killed by Tahmaz Gholi Khan, he was sold first to Arabs, then to Turks. As a slave, he cultivated madder and cotton in Anatolia. With the help of the French Ambassador in Anatolia, he was sent to France, where he was welcomed respectfully in Versailles and allowed to cultivate madder. In 1758, Altounian received his first plot in the town of Avignon, in the South of France, in the district of Vaucluse.



It was not until 73 years after his death that, in gratitude for his services, the French erected two copper statues of Altounian, one of which was completed in 1847 at the museum of old Avignon, and the other, a 2.7 meter work by the famous sculptor Jean Louis Brian, in 1848. The latter statue was placed at the rocks of Notre Dame des Doms in a wonderful public garden facing the town of Avignon.



## J. ALTHEN.



*In appreciation of Altounian's service to France, the following was ascribed on the statue erected in 1848: "To Jean Althen, importer of madder, from the grateful people of Vaucluse." Unfortunately, in 1943, during World War II and the Nazi occupation of France, most copper statues, including that of Altounian, were used for the making of cannons.*

J.A. Barrel, in his four volume "Agricultural Encyclopedia" printed in Paris in 1889, writes about Jean Altounian: "In the second half of the 18th century, an Armenian from Djulfa named Jean Altounian brought madder to the Avignon region."

M.N. Bouillet, in his book "Dictionnaire Universel des Science des Lettres et des Arts" (1878) describes: "Johan Althen was the son of a ruler in Djulfa. Tahmaz Gholi Khan exiled his family and sold him as a slave. He succeeded in escaping and took refuge in France, where he began the cultivation of madder in Vaucluse, which greatly improved its silk industry between 1756 and 1763. Unfortunately, during his lifetime, madder growing was not appraised, and he died in poverty. Later, his monument was erected in a square in Avignon." Emmanuel Le Maude, in his book "Botany" published in Paris in 1852, writes: "In the mid-17th century, Hovannes Althen an Armenian brought madder seed to Avignon County and gave such a dowry to this land that nowadays Vaucluse district produces more than 20 million kilograms of madder."

Gerard Paurir, mentions Altounian's Armenian origin in his "Lessons of Elementary Chemistry." Ch. Kneeler, in his book "Colors" printed in 1889, writes on p. 148: "An Armenian, Jean Alten, started cultivation of madder in Avignon in 1756. For many years this cultivation became the primary wealth of the land. Annual production reached 60 million kg. and dozens of factories kept busy for more than 20 years grinding madder..." Unfortunately, the records of Avignon Municipality show that it was not until 73 years after his death in 1774 that, grateful for his services, France erected two monuments in Altounian's honor. The first was displayed in Avignon Museum in 1847. The other, 2.7 meters tall and carved by famous French sculptor Jean Louis Brian (the winner of Premier Grand Prix de Rome in 1832), was placed at the rocks of Notre-Dame des Dom in 1848, in a splendid public garden facing Avignon. In 1938, the latter monument was moved to Althen-des-Paluds, a town renamed in Althen's honor, which had greatly succeeded in madder production. The monument cost more than 50,000 francs, 10,000 of which was donated by the public, 30,000 of which was provided by the Council of Vaucluse and the remaining 13,000 by the Council of Avignon Municipality. Lamentably, the monument no longer stands; during the Second World War and the Nazi occupation of France, Germany used the Altounian statue - and many others - for the making of cannons. According to H. Papessian, Altounian was the only Armenian who received special attention in France during that time. A great many books, research articles, poems and albums were devoted to him. Altounian was married to a noblewoman, Marquise de Gimon, an artist who painted Altounian's portrait using three colored pencils. Later, J. Delacroix painted an oil portrait based on the drawing of the Marquise. The painting hangs at the National Museum of Paris. A lithograph printed by T. Glavel using steel plate engravings can be found in Avignon.

## Cochineal (*Rubia Tinctorum*)

Cochineal, a kind of red dye, is made of the females of a special type of insect (called cochineal or cochineal insect). It lives under the ground, sticking to the roots of plants. At the beginning of September, both male and female cochineal insects come out of the ground and mate. The males die while the females go underground to lay eggs.

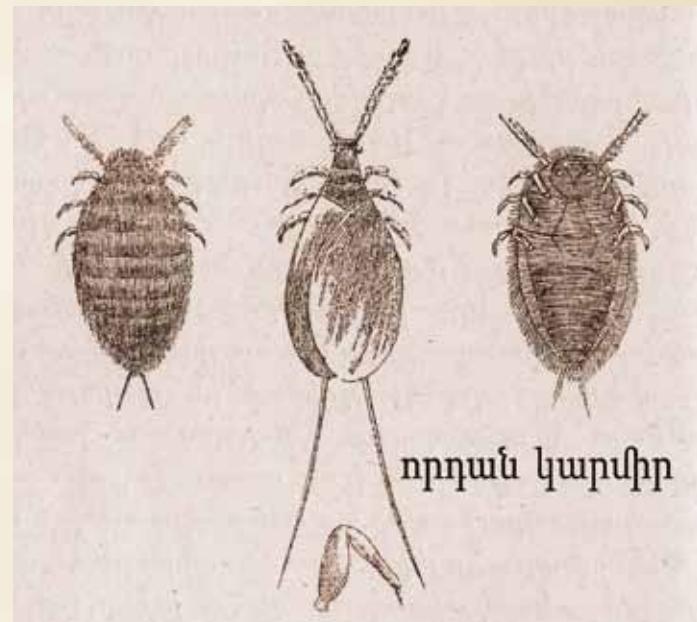
The Armenian cochineal is the largest among the insects used for dyes. It is prevalent around the middle Araxes river, especially in the Araratian Plain, as well as in Erzerum province and the saline soils of Lake Urmia and Maku (Iran). The cochineal insect is also found in the Hoktemberian, Edjmiatsin, and Masis provinces of present day Armenia.

At the beginning of the 15th century, the coloring quality of another insect was discovered. The insect, called kermez, belongs to the same group of insects as cochineal. It was subsequently widely used in Poland, Germany, and Russia. In the mid-16th century, the cochineal insect was also discovered in Mexico. The Mexican cochineal is six times larger than similar insects in other countries (except Armenia). One bushel may contain up to 20,000 Armenian cochineals, 50,000 Mexican cochineals, and 130,000 of the Polish variety. The insect has also been used for making red dye in France: this was Altounian's great contribution.

In provinces inhabited by Armenians, Easter eggs were colored red with the madder root while dye workshops produced the red paint known as "alizarin." Wool and cotton, too, were colored for ages with the dye. "Alizarin" is an Arabic word meaning "madder root." "Alizarin" became "karmrit" (red). Another dye was called berbrine (purpurin). The madder root is yellow during the spring, orange in summer, and a deep red in autumn.



Armenian cochineal



*Rubia Tinctorum*



Vordan Karmir (Cochineal Red) ornament  
on the ceiling of S. Grigor Chapel,  
Noravank monastery, Armenia.

## ARAKEL DAVRIZHETSI

### 1509- ?

The eminent Armenian historiographer of the seventeenth century Arakel Davrizhetsi was born in 1590 in the old town of Tabriz (Davrezh), Iran. He died in 1670 in Edjmiatsin and was buried in the cemetery near the church of Gayaneh. The grave is covered with a small and unattractive stone, on which the following is inscribed: "This is the tombstone of the historiographer Archimandrite Arakel Davrizhetsi in the year 1119 [+551=1670]."

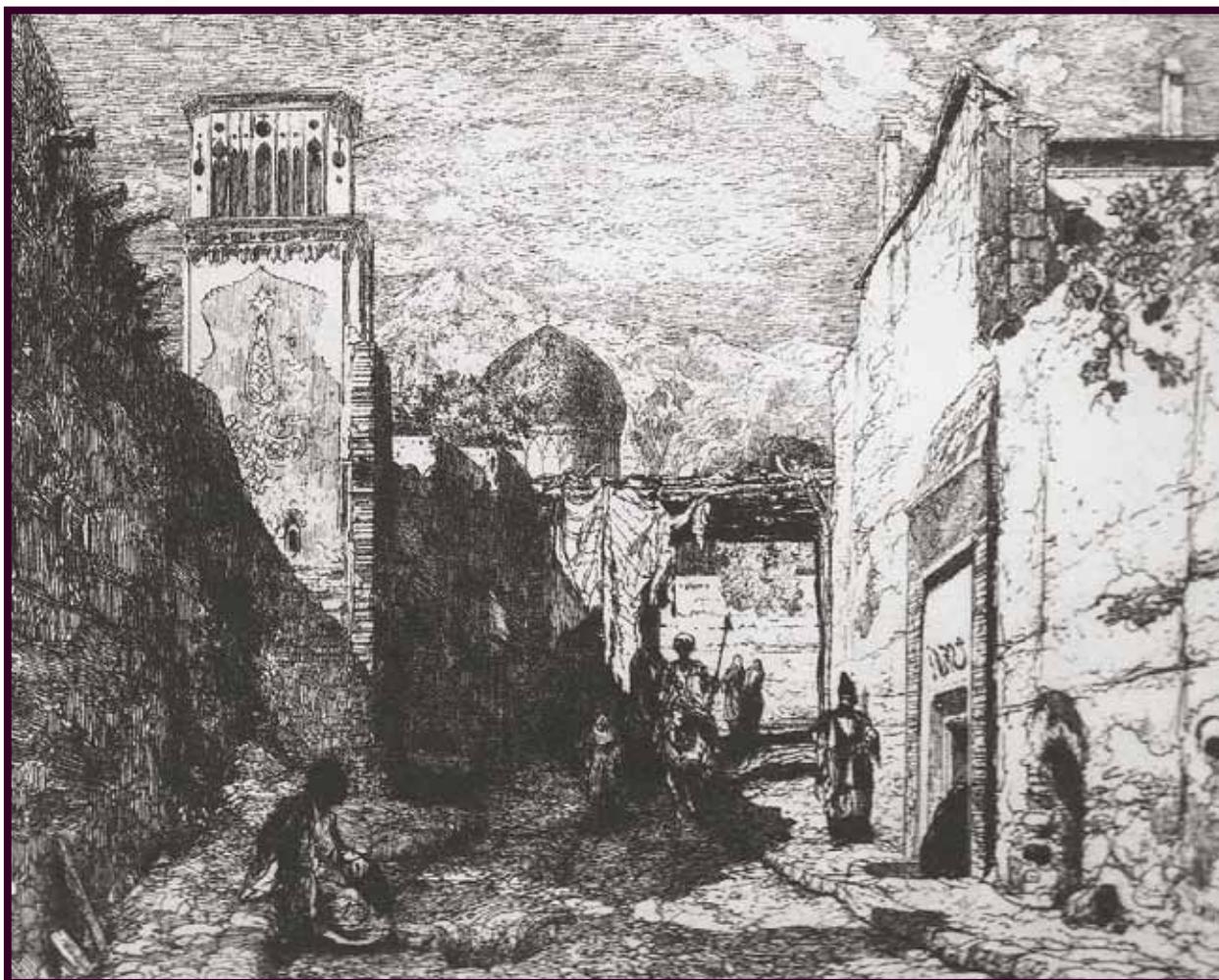
As Hrachia Adjaryan states, in the years when he was in Tabriz, the descendants of the historiographer's family, Patmargian by surname, lived in the alleyway of the local Armenian Astvatsatsin (Theotokos) Church. Today, descendants of Davrizhetsi live in California and Switzerland.

Arakel Davrizhetsi received his primary education at the seminary ("dpratun-varzharan") of St. Mariam Church in Tabriz. As a literate youth, he was taken to Edjmiatsin, where he became the student of the Catholicos Philippos.

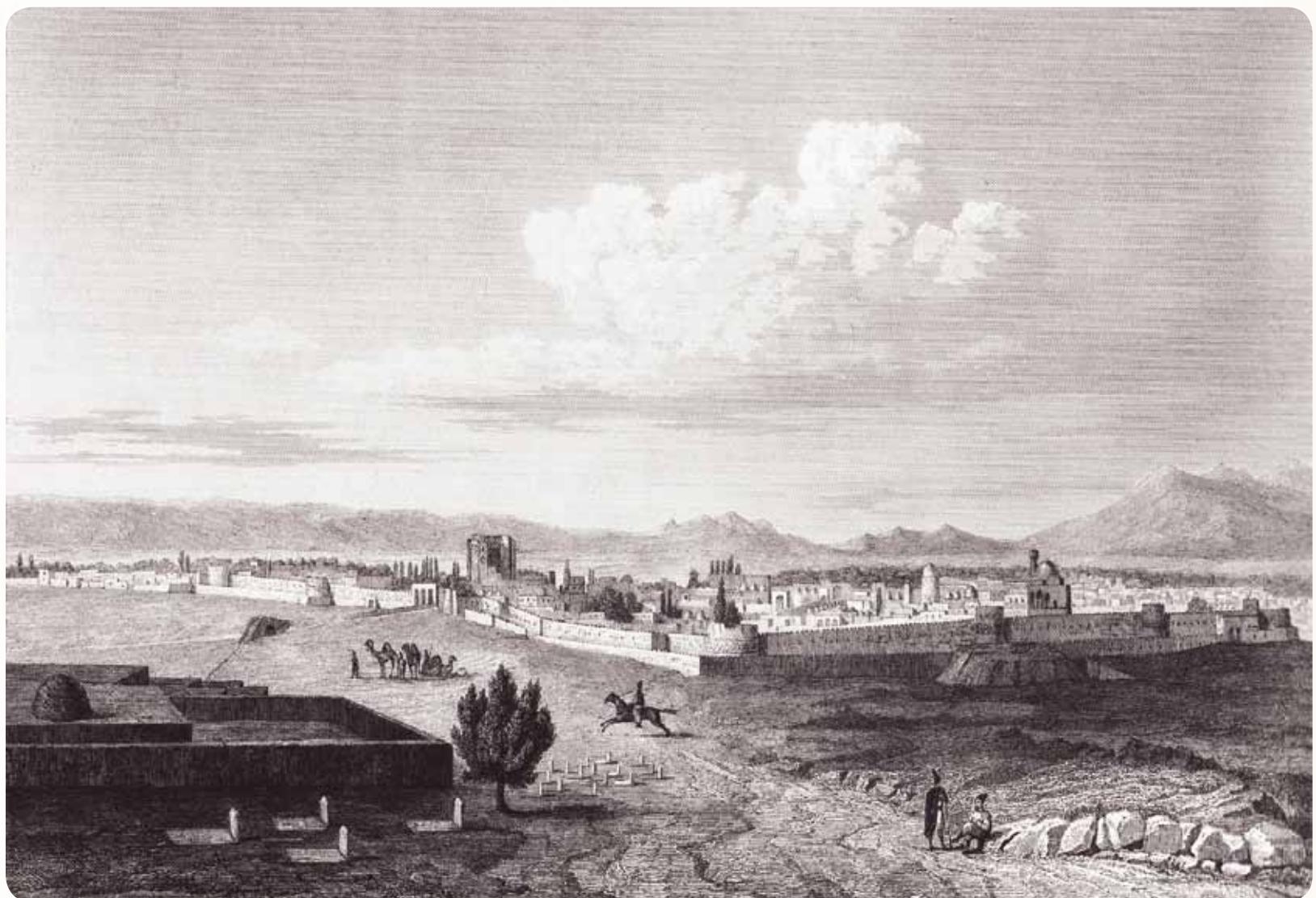
Having completed his higher education, he became archimandrite and joined the monkhood of Edjmiatsin.

In 1651, when Davrizhetsi was 61, he began writing his History according to Catholicos Philippos' wish. The book is entitled: "The History: On the events that took place in Armenia and in the province of Ararat, and in a part of the province of Goghtan, beginning from the year 1054 [+551=1605] to the year 1112 [+551=1663] of the Armenian era." Davrizhetsi's work covers an important sixty-year period of the history of Armenia.

The scope of the book is extensive. Professor Varag Arakelyan, who has translated the History into modern Armenian, writes: "Davrizhetsi was the first Armenian historiographer, who in his book, alongside the history of his motherland and his people, deals also with the occurrences taking place in Armenian colonies." By offer of the Catholicos Philippos, Davrizhetsi traveled in Armenia, Asia Minor, Iran, Greece, Sebastia, Urfra, Aleppo, and Ankara.



*A road in Leylabad, which later became the largest Armenian district in Tabriz, the capital of Adherbadjan, Iran.. Jules Laurens, "Illustration Nouvelle," Paris, 1874*



*General view of Tabriz, capital city of Adherbadjan, Persia. Charles Texier, Paris, 1842*

Everywhere, he met historians as well as ordinary people aware of certain historical events, and gathered material for his book. Ghevond Alishan writes about Davrzhetsi: "After the decent historiographers of the thirteenth and early fourteenth centuries, no historiographer worthy of note has reached us from subsequent centuries until this one. Among the historiographers of the preceding two centuries and those coming after him, he is the best one and worth being ranked alongside the veritable historiographers." Davrzhetsi's language is simple, plain and narrative, while the historiographer himself considered phrase-mongering to be a serious fault. The great Movses Khorenatsi said "there is no history without chronology." Davrzhetsi writes: "One should also know that, necessarily, the date must be stated here, as a basis against which the history will rest like a construction, complying with the laws of historiographical writings."

The book was composed in the years 1651–1655, and 1658–1662. Shah Abbas' campaigns and the great migration of the Armenians took place when Davrzhetsi was eleven or twelve years old- fifty years before Davrzhetsi started writing his History.

Having finished the history of sixty years (1602–1662), Davrzhetsi lived another eight years.

He is one of the few historiographers who recorded important facts based on reliable written sources, documents, letters, colophons of manuscripts, and other primary material of the time. With his pedantic attitude toward the truthfulness of history, he verified past events with many witnesses and well-informed persons, becoming sure about the trustworthiness of what he wrote.

He is the most prominent Armenian chronographer of the seventeenth century. Already during his lifetime, his History became so famous that it was published in 1669 in Amsterdam. The publisher, Voskan Yerevantsi, freely edited the book, significantly distorting the original. Material alien to the History was inserted into the text either by the editor himself or his copyists.

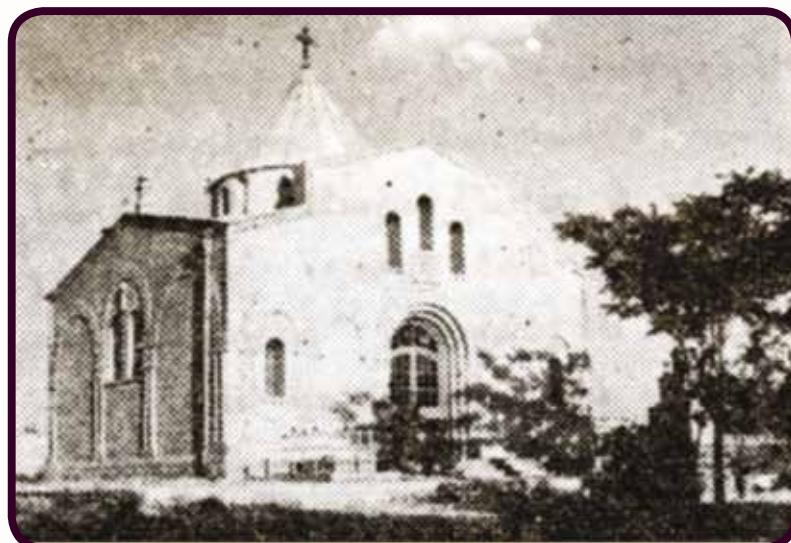
The book starts with the description of Shah Abbas' campaigns, his insidious policy, and the violent, horrible deportation of the Armenian people to Iran. With deep sorrow, the historiographer speaks about the great migration of the Armenians in the year 1603, about the devastation of Armenia, and the misfortunes that befell the Armenian people at the beginning of the seventeenth century:



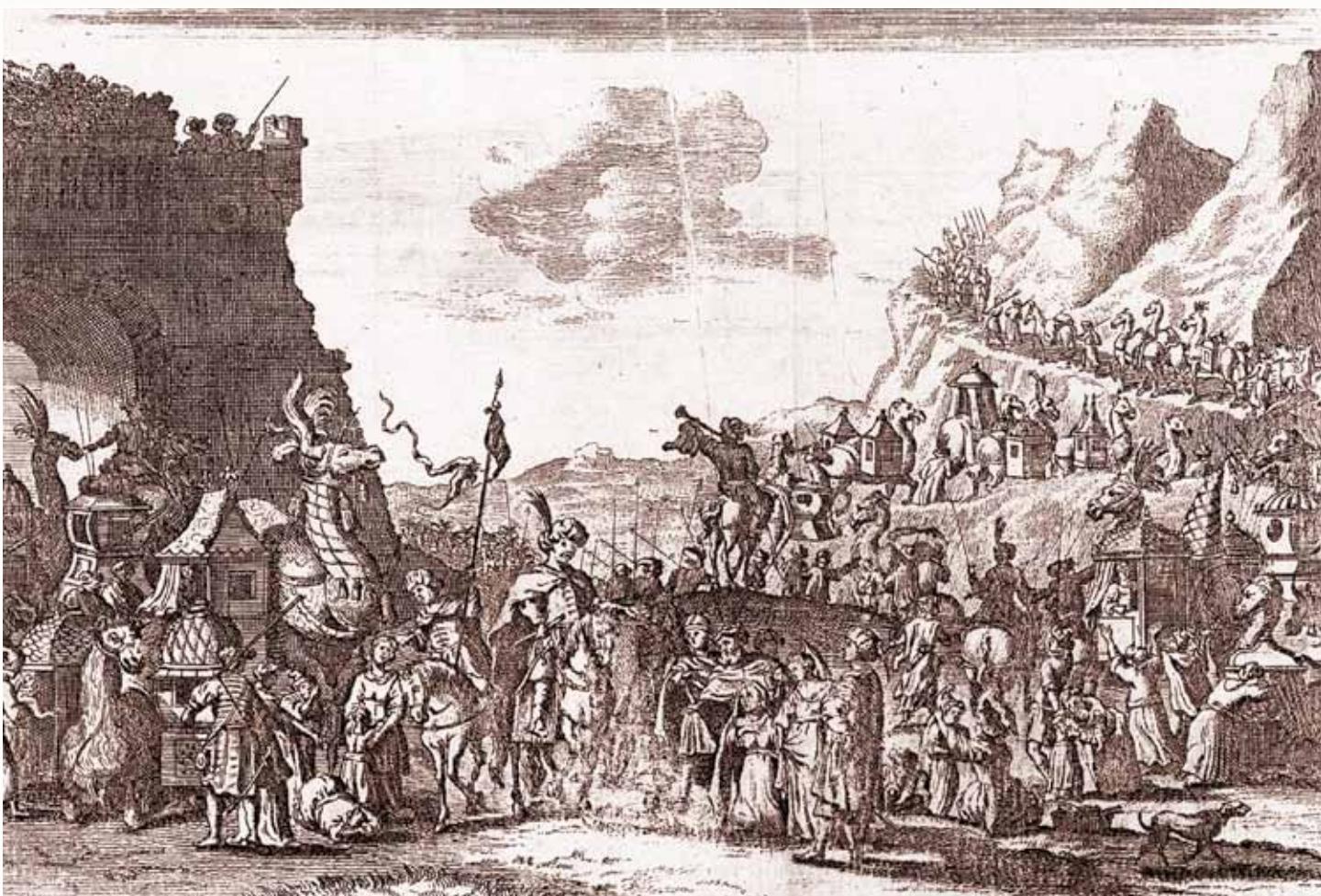
*Old Djulfa and its Armenian merchants, 1600*

"I myself saw the destruction of the Armenian land, the reduction of our people, and the cruelty of the enemy," he writes. "Our nation was like a flock without a shepherd, we were scattered and persecuted by wolves tearing us to pieces and predatory beasts. The people were torn away from their places, and separated from their native, indigenous heritage, from the blessed country full of the relics of God's saints, washed with the blood of holy martyrs, and blessed by their preaching. Our nation became exiled and alienated in a strange country, among foreign nations speaking foreign languages, which are enemies of soul and faith and are thirsty for the blood of body. Day by day the number of our nation decreased, some of them dying or being lost, and others denying their faith."

Subsequently, Arakel Davrizhetsi narrates the story of the degraded condition of Edjmiatsin, Catholicos Melikset's shady enterprises, mercenaries, bribe-taking, and other blameworthy deeds, due to which the monastery incurs huge debts, the clergy is in violent discord, the Armenian Church loses its luster and is deprived of its former glory. He also describes the flight of the Catholicos from Edjmiatsin, and the squabbles and evil acts of the clergymen competing for the patriarchal throne. Simultaneously, in a number of chapters, the historiographer presents those enlightened and progressive clerics, who were engaged in extensive educational activity and, together with Christian literature, taught their pupils Greek philosophy: Aristotle, Plato, and Porphyry, among others.



*The Chapel of St. Shoghakat & Armenian cemetery in Maralan, Tabriz.  
It was built by Simeon Manucharian in memory of his mother.*



*Frightened Armenians of Old Djulfa welcoming Shah Abbas to their homeland, 1601*

As Davrizhetsi relates, “thus knowledge spread over the country.”

Depicting some manifestations of progress alongside the degradation, the historiographer dedicates one chapter to the story of the martyrdom of Priest Andrew (Andreas Yerets). The latter cuts his young pupils’ hair so that they look ugly and don’t become victims of abduction and defilement on the part of the Shah, thus escaping dishonor and death. Becoming aware of this, the Shah commands the slaying of Priest Andrew. Based on this narrative, Muratsan composed his famous “Andreas Yerets.” Furthermore, Davrizhetsi relates another story (in chapter 14) about an old cleric, who was forced to convert to Islam. H. Tumanyan recast this account as his wonderful “The King and the Peddler.”

Arakel Davrizhetsi was a clergyman and a true believer. He boundlessly loved his fatherland and people groaning under the tyranny of Iran and Turkey. He was devoted to the Armenian Apostolic Church and to Armenian culture. It seemed that for half a century, he cherished the hope that one day his exiled compatriots would return to their country.

Davrizhetsi composes the history of Armenia in the seventeenth century, covering not only the internal situation of the country but also the political events taking place in Iran and Turkey. Examining the acts of violence and hostilities, he reveals the relations between historical occurrences and depicts them as manifestations of one common reality. He sorrowfully emphasizes that the Armenians are deprived of an independent state, with even limited local liberties having been abolished; Turkish-Tartaric invasions had devastated the country, various tyrants had trampled over Armenia, destroying intellectual centers, monasteries and congregations, schools and cultural institutions.

Further, since there was no Armenian state, Davrizhetsi gives his undivided attention to the history of cultural life, the reorganized congregations, the new schools and cultural centers. Among those institutions were the schools of Baghesh and the Great Monastery of Siunik, as well as the one opened by Khachatur Ketsaretsi and Simeon Djulfayetsi with the intention of educating the newly arrived Armenians of New Djulfa. This school was also a scriptorium, where many manuscripts were copied and illustrated. Davrizhetsi describes the intellectual life of other Armenian colonies as well. No Armenian historiographer wrote about the schools and educational and intellectual affairs of his time to the extent Davrizhetsi did; he dwells upon such matters in great detail. Davrizhetsi also writes extensively on the architecture and sculpture, decoration, walling, and restoration of old Armenian monasteries. He depicts the process of construction and the builders of new monasteries, churches and fortresses. It was Davrizhetsi who, versed in oil painting, portraiture, landscape painting and other genres of art, immortalized Minas, the gifted painter of New Djulfa, and his wonderful art.



*By the order of Shah Abbas, Armenians are forced to leave their homes and their country to live in New Djulfa and its environs, in Iran, 1603. Lithography by Il. Mashkoff, Russia.*

Davrizhetsi enumerates the themes and features of his paintings: "Minas works both with oils and water colors, on paper, canvas, wooden sheets and copper. He is a mural painter, miniaturist and portraitist. Minas paints people of all nations; he expresses everything on the face: laughter, anger, sorrow, heavy drinking, yawning, happiness, the moment of warfare, the character and mood of a given person." Such appreciation of the art of painting was of exceptional importance during the time of Arakel Davrizhetsi. He provides valuable information about the immensely talented painter of the seventeenth century, proving to be a good analyst and an expert in the arts of architecture and painting. Arakel Davrizhetsi was also a historian of literature. He writes in detail about the books that were composed and translated in his day, providing a thorough understanding of the writings of Simeon Djulfayetsi, Stepanos Lehatsi, Grigor Daranaghtsi, and Zakaria Kanakertsi. Davrizhetsi's language is simple, popular and familiar. As a writer and historian, he was a follower of Movses Khorenatsi; and, in the tradition of the "father of Armenian history," he laments the grave fate of his country.

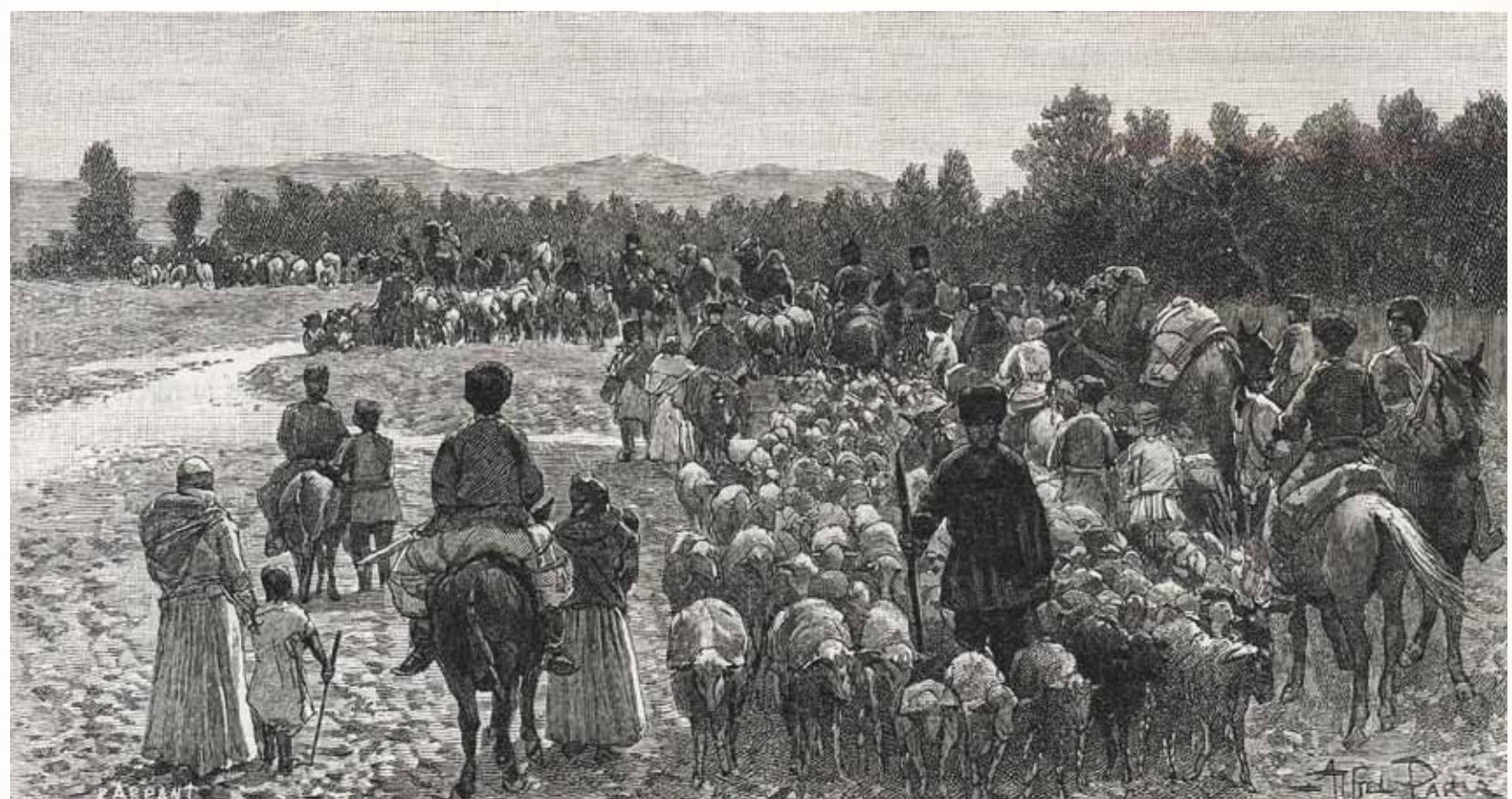
Although living during the period of the intensive development of "Latinized Armenian" ("latinakan hayeren"), he not only did not become an imitator of that artificial language, but also opposed and criticized it, trying to restore the genuine popular form and construction of Armenian. "Latinized Armenian" was created in the sixteenth century as an imitation of Latin by the Armenian Catholic archimandrites of Rome. Its grammatical construction and lexicon were alien to Armenian. The "Latinized" language existed for two centuries until the Mekhitarists abolished it. The dialogues in Davrizhetsi's History are written in a simple style – a popular narrator's language. He uses Armenian neologisms, which are appropriate and nice. Arakel Davrizhetsi's contemporaries spoke about him with admiration. He was exceptionally famous and authoritative. The content of his History is rich and varied. The book is inspired with the elevated idea of Armenia's freedom and independence, "when my people will become real masters of their own land and water, their property and just rights, and when schools, literacy and literature will spread everywhere..."



*The Persecuted* by Hrant Alianaki



*Armenian orphans from Van*



*Passage across the Araxes River.*



*Passage across the Araxes River- the deportation of Armenians from Old Djulfa to Persia (Iran).*



*By the order of Shah Abbas, Armenians are forced to leave their homes  
and their country of Armenia and live in Iran, 1603.*

*(Lithography by Il. Mashkoff, Russia.)*

*"I myself saw the destruction of the Armenian land, the reduction of our people,  
and the cruelty of the enemy,"*

*"Our nation was like a flock without a shepherd, we were scattered and persecuted  
by wolves tearing us to pieces and predatory beasts."*

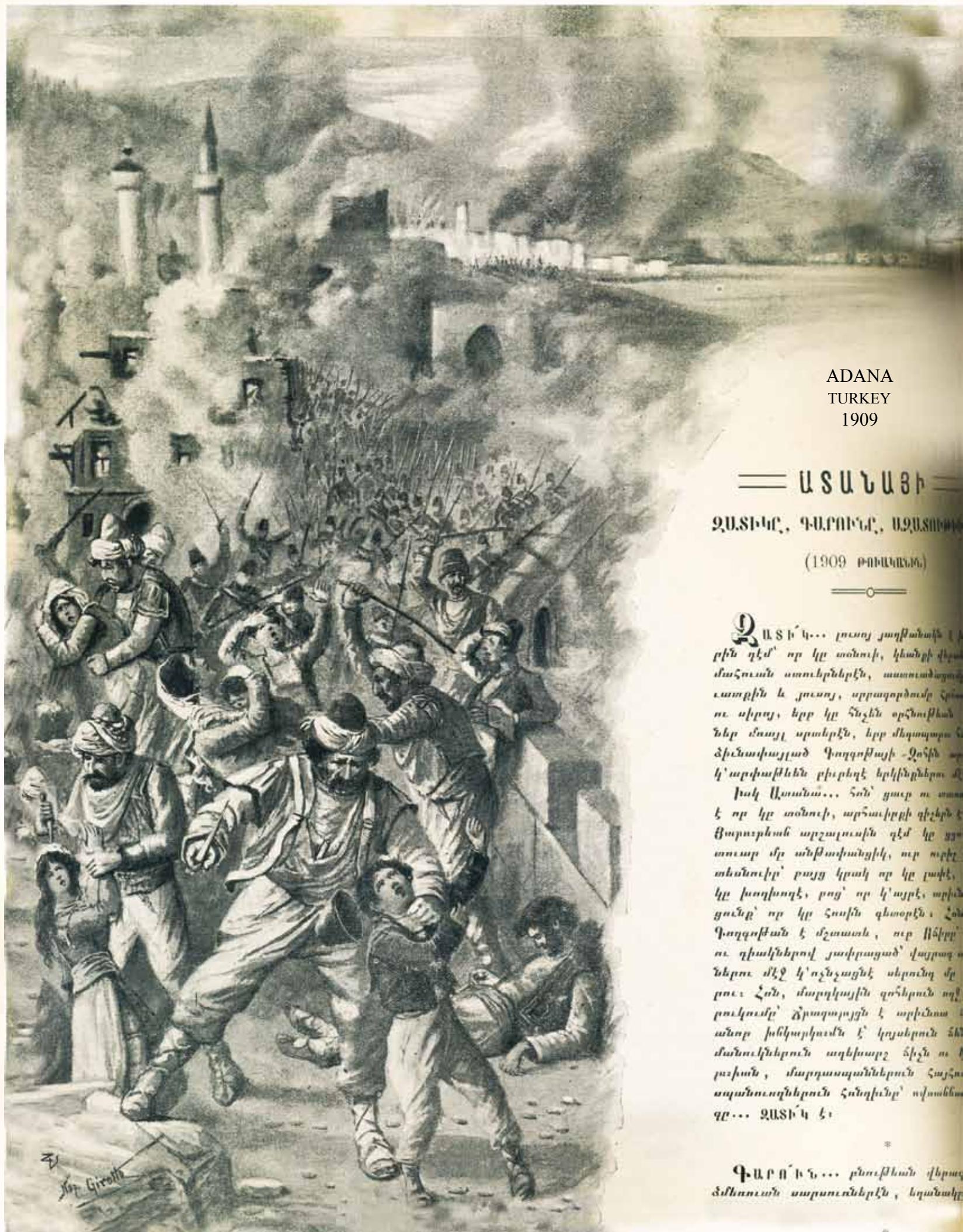
*The people were torn away from their places, and separated from their native,  
indigenous heritage, from the blessed country full of the relics of God's saints,  
washed with the blood of holy martyrs, and blessed by their preaching.*

*Our nation became exile and alienated in a strange country,  
among foreign nations speaking foreign languages*

*which are enemies of soul and faith, and are thirsty for the blood of body.*

*Day by day the number of our nation decreased, some of them dying or being lost,  
and others denying their faith."*

*Arakel Davrizhetsi, "History" 1669, Amsterdam.*



ADANA  
TURKEY  
1909

ԱՏԱՆԱՅԻ  
ԶՈՏԻՒՐ, ԳՈՐՈՒՄ, Ս.ԶՈՏՈՒՐ  
(1909 ԹՈՒՎԱԿԱՆ)

— — —

Պ Ա Տ Ա Կ Ի... լուսոյ յադթանակն է ։  
Ի դիմ՝ որ կը տօնուի, կեանքի միա  
մահուան ստուերներէն, ասաուածացոց  
ւատրին և յուսոյ, սրբազորմամբ կը ու  
սիրոյ, երբ կը հնչեն օրհնութեան  
ներ մասյլ սրաերէն, երբ մեզապար ։  
Ճիշճափայլած Գողգոթայի Զօհին ու  
կ'արփաթենեն բիւրեղէ երկինքներու ։  
Խակ Աստանա... հոն՝ ցաւը ու տառ  
է որ կը տօնուի, արհաւիրբի զիշերն է  
Յարութեան արշալուսին գէմ կը ցը  
սոււար մը անթափանցիկ, ուր ուրիշ  
տեսնուիր՝ բայց կրակ որ կը լափէ,  
կը խողիսողէ, բոց՝ որ կ'այրէ, արին  
ցունը՝ որ կը հոսին գետորէն։ Հան  
Գողգոթան է մշտառե, ուր Անիքը՝  
ու զիակներով յափրացած՝ վայրագ ու  
ներու մէջ կ'ոչնչացնէ սերունդ մը  
բռւ։ Հօն, մարդկային զոհերուն ողջ  
բռւկումը՝ Ճիշճափայլած է արիմաս  
անոր խնկարիւմն է՝ կրյսերուն ձև  
մանուկներուն աղեխարշ ձիչն ու Շ  
բայիսն, մարդասպաններուն հայհա  
սպանուսղներուն հոնդինը՝ ովոսնեա  
զը... ԶՈՏԻՒՐ է։

\*  
Գ Ա Բ Ա Կ Ի... բնութեան վերաց  
ձմեռուան սարսուռներէն, եղանակը

حکم این شاه که آنچه را زیر قوه شیخ بود و در این قوه نزدیک شرکه ای اور در این قوه  
 از خواهد داشت از این جو لایه مردمی که نزد شیخ بودند و در این قوه مسکون که همین دست از این قوه  
 مسکون نبودند و این عیار که کهنه دارند، از دلیل این که همین دست از این قوه مسکون نبودند  
 لعنه شده که این داد و که کهنه دارد و بعد از این کهنه و کهنه ای این دست از این قوه  
 از این دست از این قوه کهنه ای این دست از این قوه کهنه ای این دست از این قوه کهنه  
 ای این دست از این قوه کهنه ای این دست از این قوه کهنه ای این دست از این قوه کهنه  
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## تصویر فاتحه شاه عباس

### به میرزا محمد نیشاپوری وزیر اصفهان

### در باره ارامنه جلفا

*A letter from Shah Abbas the king of Iran to Mirza Mohamad Nishapouri the governer of Isfahan, regarding about well trating of the Armenians in New- Djulfa.*

*Vasken S. Ghougassian "The Emergence of the Armenian Diocese of New Julfa, in 17th c." 1998.*

### The tears of Mother Araxes

*Meeting by Araxes,  
Pacing slowly to and fro  
Sought I traces of the grandeur,  
Hidden by her rapid flow.*

*Turgid are waters, Mother,  
As they beat upon the shore.  
Do they offer lamentations  
For armenia evermore?*

*Are they spume drifts tears, o Mother,  
Tears for those that are no more?  
Does thou haste to pass by, weeping,  
This thine own beloved shore.*

*Then on high uprose Araxes,  
Flung in air her spumy wave,  
And from out her depths maternal  
Sonorous her answer give:*

*"Knowest thou not that I am widowed;  
Sons and daughters, consort, dead?  
Wouldst thou have me go rejoicing,  
As a bride to nuptial bed?*

*"Traitress never I; Armenia  
Claims me ever as her own;  
Since her might doom hath fallen  
Never stranger have I known.*

*"Ah! Where now are all my people?  
Far in exile, homeless, lorn,  
While in widow's weeds and hopeless  
Weeping, sit I here and mourn.*

*"Hear now! while my sons are absent  
age long Past I still shall keep;  
Till my children gain deliverance,  
Here I watch and pray and weep."*

### ԱՐԱՔԻ ԱՐՏԱՍՈՒՆՔԸ

Մայր Արաքի ափելով  
Թագավորող մասն եմ,  
Հն ին դարսոց հեռանակ  
Անեաց մը պարուն եմ:

Բայց նորա մըշտ յանձնում  
Եղուոր ցով եղորդի  
Դարձ դարս յանձնում  
Փախում էմ բայց բայց:

Արաք ինչու մըտաց ենք  
Դար չա բաւած մանական,  
Հու դեռ ծով յանձնում  
Սպասու եմ ինչ ինչն:

Ինչու արդուու քայուում են  
Բու սեց, հայուս ապերից,  
Ինչու արաց քայուում են  
Այժ հայուս ապերից:

Այժ պրոտիք յառաջը,  
Կանզաքու հոտ խառաւուր,  
Մանկութեա բու նուր է  
Շուս կասաւու դեսի ծով:

Վարդի թժիր բու քային  
Բու հիսութեա ափի մատ,  
Սոնկութեա նոց մէց  
Երգն մինչ առաւու:

Մշապաշտ ուրինեց  
Սառ ծով մը ուս ջի  
Ճըլուս ուսն ու մատ,  
Բու բաց անձ տառ պին:

Ավերիս մնու երգեց  
Հովիր բու զան հանճարակ,  
Գան ու ուր բու վժին  
Չորք մնուն ու մատ:

Մշաք ուռու Արաքը,  
Փոխոր հանց իր տակից,  
Անիս ինչ զուարու  
Էսաւս վուս հուռուց:

-ի իզափ, անխու պառաւի,  
Նիսի ինչ զարդու  
Վրդուու ես, նորուու  
Իւ շատր բիսարու:

Միրեիսին մահից յար  
Եց եւ տեսա, որ ափին,  
Ծորից զուի պանի  
Իր զարդու բիսարու:

Որի համար զարդարուի,  
Որի այց իրապերին,  
Հաներս ինձ են առայի  
Շատրին ուսուու:

Ի՞ն աջակից զի Բուոր  
Յժի այդի ին նուն,  
Ըսումկոր տանում է  
Գայումուն կու յուսան:

Բայց ես ինձ չ որիսան,  
Ես Կայ հայի կը հանենաս,  
Ուսու վհաս յազան,  
Ես պիս այդ իմուն:

Կար ժամանակ, որ ես է  
Երևակարդ հայու պիս  
Հասար ու բիս վհասերու  
Փախում էն ապերիս:

Հասում պար ու վժիս,  
Կոհամենոր որորուն,  
Լուսաբար մին այդ  
Ջին մշշն ըր լուսու:

Ինչս մնաց են որիս,  
Որ ցամատ ցեղիս,  
Ին իս շն քայարից,  
Որ բերլայի տիպուս:

Տորոր ցի ամէն օր  
Իր սուր ծոցէն Արաքան  
Մարգարան ինձ անուն  
Պարզենու է շնասան:

Բայց ես այն սուր զորեան  
Սուր Ալոր Աշուրին  
Վիշ ցողու պառուրան  
Ի՞ն անդի օտարին:

Սին իմ որդիք-ո՞վ զիսէ-  
Մարս, նօրի, անուրուն  
Ծուր աշխար ասման են  
Թող ուռքեան կիսաշուն....

Հեռու հեռու շշին  
Բին ազգ իր հայուն  
Նոր տէղ ինձ տորին  
Ազգ անցուն, մնեցուն:

Ինչս համար զարդարուէ  
Ին իրապեր ապերու,  
Եւ կամ դուս հրամուրին  
Հայուն, պարզած ապերու:

Բանի որ իմ զամանուր  
Ալորս կոնսն պանդուր  
Ինձ մըշտ պրայր կը տնանց  
Այս է անշան իր սուր ոխու:

Եշ շնուց Արաքը,  
Տարմար տուց ահազին,  
Օղակ օղակ օդի պիս  
Ալուս սուր մետեղին:

An Armenian song written in the late 19th century by poet Raphayel Batkanian.

It strikes a responsive chord in the soul of every Armenian.

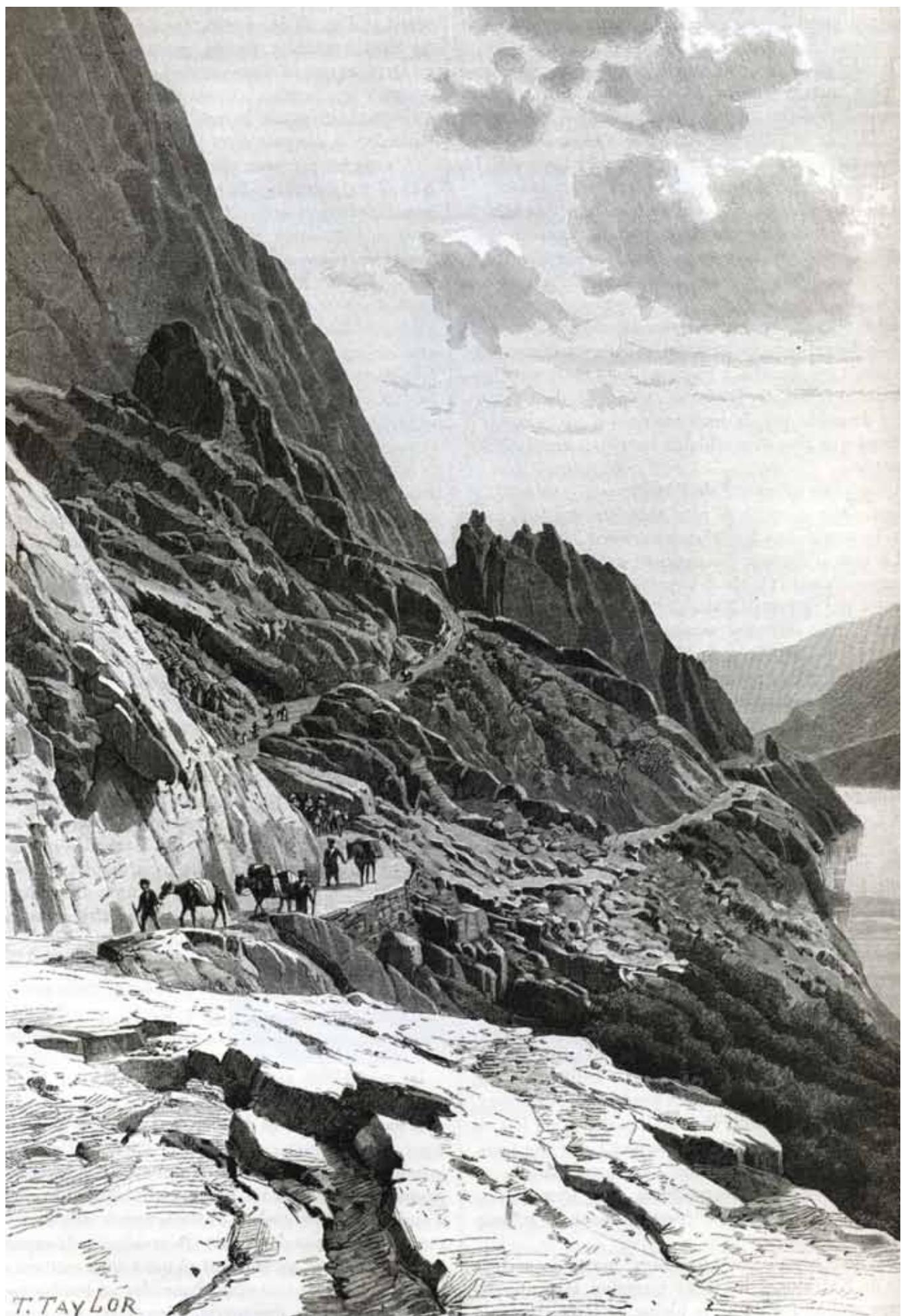
(S.G. Wilson, A Romance of Persia, NY, 1906)

(Cosroe Chaqueri, The Armenians of Iran, USA, 1998).

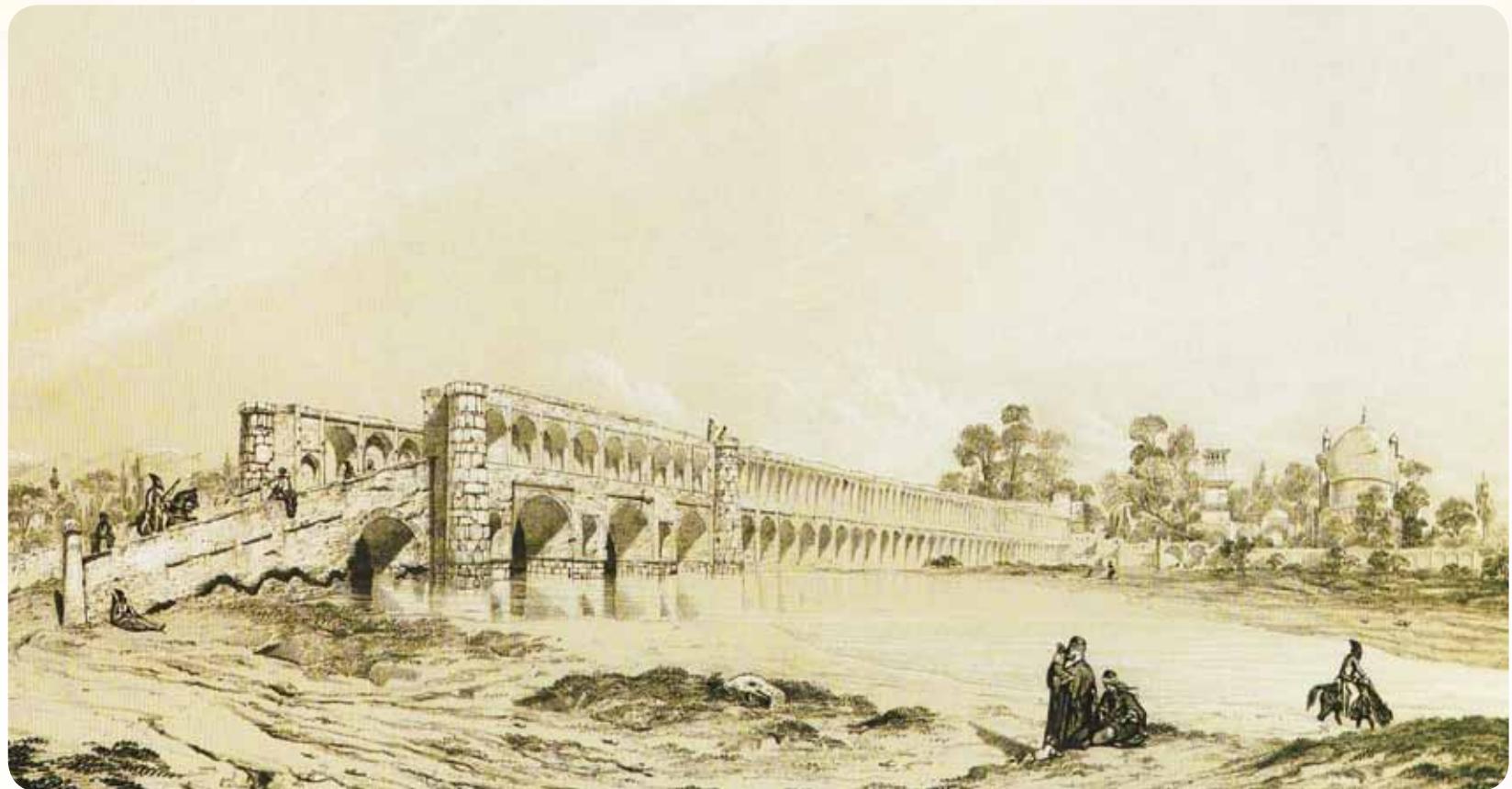


Raphayel Batkanian  
1830-1892

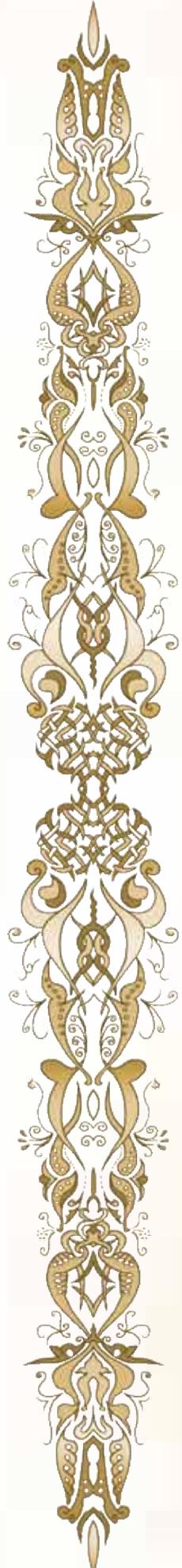
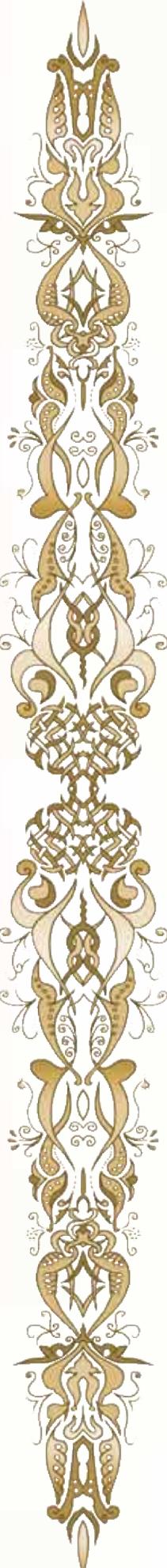
Raphayel Batkanian was born in New Nakhijevan, Armenia in 1830. At the age of 13, he entered the Lazarian school, graduating in 1849. He taught for nearly two years at Nersesian College in Tiflis, until he was admitted at Torpat University to study linguistics and the history of philology. Together with Gevork Kananian and Mnatsakan Timuryan, he established a literary society, publishing articles, poems and various writings under the nom de plume Gamar Katiba. His famous poem "The Tears of Arax" was and is one of the most popular among Armenians. Other cherished poems include "Shall we remain silent now," "I spit on you and your money," The Vanetsi's prayer," and "Cloudy Masis." Tzarist censors were critical of his writing and pursued him regularly. Batkanian passed away at his birthplace in 1892 and was buried in the garden of Holy Cross Church.



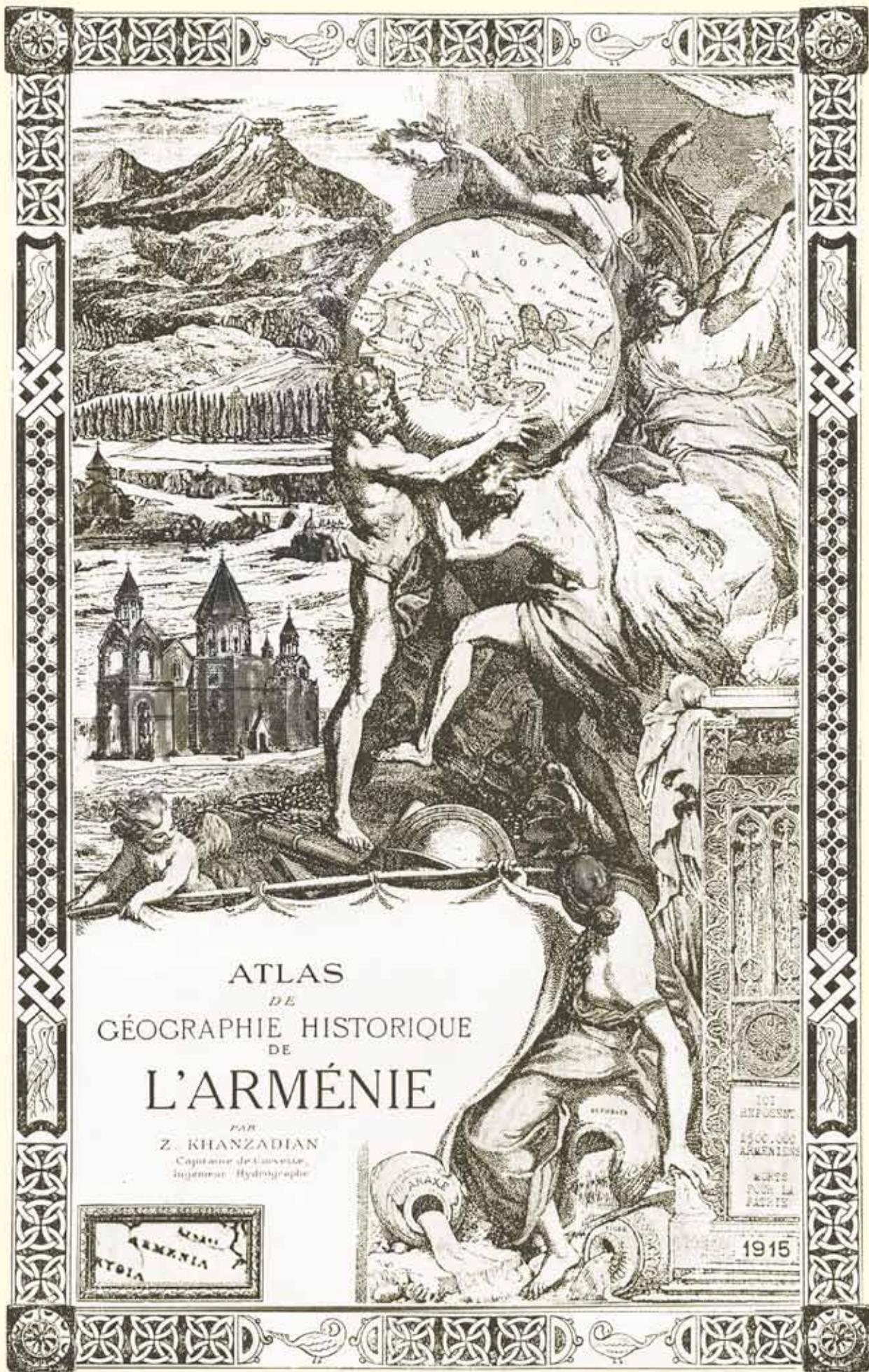
*A roadside near the Araxes River, by T. Taylor*



*Above; scenes of Khadjou Bridge of isfshan.  
Below; 'Siyoseh Pol' or 'Pole Alaverdikhan'- the Bridge of Thirty-three Arches, view from New Djulfa,  
across the Zayandeh River.  
The bridges was built by Khodja Safar Alaverdian, an Armenian merchant.*



**ARMENIAN MERCHANTS  
OF  
OLD DJULFA  
IN NEW DJULFA,  
PERSIA  
17 CENTURY**





تصویری از  
شاه عباس اول  
از سفرنامهٔ توماس هربرت

1915

فرمان شاه عباس اول صفوی  
سال ۱۶۰۵ م.

حکم جهانگیر شد آنکه وزارت و رفعت پناه شمس الوزارة والرفعه میرزا محمد وزیر دارالسلطنه اصفهان بداند که عرضه داشتی که درینولا در باب جنگ جماعت ارامنه جوگله و مردم ماریان توشه بود رسید و مضمون آن معلوم گردید. بارگ الله روی ایشان سفید فی الواقع قاعده میهمان نگاه داشتن همین باشد؟ جمعی که بجهت خاطر ما از وطن دو سه هزار ساله خود جلا شده باشند و خروار خروار زر و ابریشم را گذاشته بخانه شما آمدده باشند گنجایش دارد که بجهت چند خربزه و چند من انگور و کلوره با ایشان جنگ کنید؟ در جوگله خانه بود که دوهزار تومان خرج آن کرده بودند و آنرا خراب نموده کوچ خود را برداشته بدانجا آمدده اندبا ایشان این عمل می باید کرد؟ بسیار بسیار بدگرده اند از تو بفات الغایت عجب بوده که قتل مردم ماریان نکرده است ایشان از مردم مورجه خورت بند نشده که با میهمان بد بر میخوردند آن برس ایشان اوردم که دیدی.

پیر حال خاطر جوئی مردم جوگله نموده نوعی نماید که تسلی و راضی شوند و درین زمستان از صاغباد و فلاشان تا ماریان ایشان را جدا دهنند آنچه ملک ما بوده باشد ایشان را جاده نموده که بعده خانه ریعت را کایه کرده بجهت ایشان جا تعین نمایند انشا الله تعالی در آینده بجهت خود خانه سازند می باید که جمعی که با ایشان نزاع گرده اند تنبیه بلیغ نماید و درین باب قدغن داند.

تحریر افی شهر ربیع الثانی سنه ۱۰۱۴

### نصویر نامه شاه عباس

به میرزا محمد نیشاپوری وزیر اصفهان

در باره ارامنه جفا

### *The Decree of Shah Abbas I, to Mirza M. Nishapuri, concerning the settlement of Armenians in the suburbs of Isfahan.*

*Vazken S. Ghugassian; (The Emergence of the Armenian Diocese of New Julfa in the Seventeenth Century), University of Pensylvania, 1998. P. 202-203*

To His Highness, Mirza<sup>3</sup> Muhammad, supreme and most brilliant Vazir<sup>4</sup> of the capital city of Isfahan. Be informed that we have received the petition that you wrote concerning the fight between the Armenians of Julfa and the inhabitants of Marbanan.<sup>5</sup> Well done! Shame on them. Is that the way to treat guests? For a few melons, a few *mans* of grapes and cotton, is it worth to fight with these people, who, for our sake have migrated from their fatherland of some thousand years and have come to your homes, leaving behind loads of gold and silk?

In [Old] Julfa there used to be certain houses on which up to two thousand *tomans* were spent. They destroyed these houses and came here with their families. Is it fair to treat them in that manner? They [the people of Marbanan] have behaved very badly. It is surprising that the people of Marbanan are not killed. Didn't they learn from the inhabitants of Murchakhurd,<sup>6</sup> who were punished for having offended the guests? At any rate make sure that the people of Julfa are happy with you in a perfect way, so that they may be comforted and satisfied. During this winter, lodging should be provided for them in the Royal estates of Arsa'abad, Falashan and Marbanan. For some of them you should rent the houses of peasants, who must evacuate their homes, until next year, when by God's will, they [the Armenians] will build their own houses. We order that the people of Marnanan, who have fought against them be punished severely. Issued in *Rabi' Al-Thani*, 1014.<sup>7</sup>



*The Decree of Shah Abbas I, to build a Cathedral in  
New Djulfa, with the Sacred Stones of Edjmiatsin.*

*Vazken Ghugassian (The Emergence of the Armenian Diocese of New Julfa in the Seventeenth Century), University of Pennsylvania, 1998. P. 206-207*

The present high order is issued, so that Armenian priests, clerics, elders, leaders and people living in the Royal Capital of Isfahan, will be able to hold their heads high, due to the special attention paid to them by our great kingdom.

Let them know that there exists a friendly relationship between our great kingdom and the Christian states, particularly with the Lord Pope of Rome and His Majesty the King of Spain and that we are inseparably united in love with the Armenian nation. We have friendly communications with the Pope of Rome, because people travel between all the Christian states and our kingdom; Isfahan is the Capital of our famous kingdom, where there are people of different origins and nationalities; therefore, we wish to build for the Armenians a large, magnificent, high, and elegantly adorned church in the Capital, to serve as a place of worship for them, where they may pray according to their tradition and rites. We will send a messenger to the Holy Pope of Rome and ask him to send a Christian priest or cleric to the Capital Isfahan to pray in the said church, so that the people may learn and we may also benefit from the prayers.

There are sacred stones in *Učkilisa*<sup>2</sup> of Erevan, which is mostly in ruins and whose reconstruction is not possible. The bones of saints buried there were dug out and sold to foreigners by the local priests;<sup>3</sup> thus, the place has lost its glory and its ability for miracles. Therefore, We ordered that the stones be removed and sent to Isfahan, so that We may use them for the construction of the famous Church.

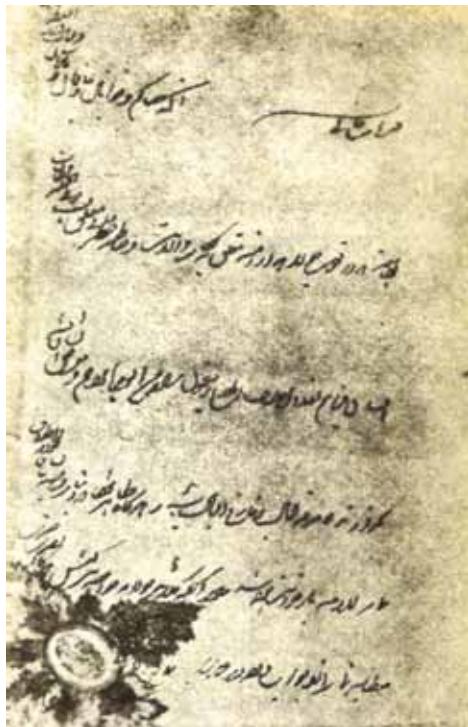
When the said stones are brought, the Armenian community must gather and with great honours receive them, and together with 'Ali-Vazir of Isfahan and Mohebb 'Ali Beg,<sup>4</sup> the tutor of the princes, they should place the stones in a safe place. The Armenians, the Vazir and Mohebb 'Ali Beg in concord, should take with them skilful architects to the rear of Baghzerešk,<sup>5</sup> the place that We have designated for the Church, where they should lay the foundations of the famous church according to the wishes of the priests and the fathers.<sup>6</sup> They should send the designs to Our Majesty, which we will study and order the builders to begin the work and bring the construction to completion. They must exercise great care in this matter, for which they will be assured of favours by Our Kingdom. Written in the year 1023.<sup>7</sup>

## فرمان شاہ عباس اول صفوی

فرمان همیون شد آنکه کشیشان و رهبانان و ملکان و پوش سفیدان و کدخدایان و رعایا او امنه ساکتین دارالسلطنه اصفهان بعنایات بیغایت شاهانه و شفقت و مرحمت پیشتهایت پادشاهانه مختصر و سرافراز و مستظهرو امیدوار بوده بداندکه چون میانه نواب کامیاب همیون ما و حضرات سلاطین فرعی الشان مسیحیه خصوصاً سلطنت و شوکت کرامت پناهی فدوة السلاطین العیویه کمال محبت و دوستی است و در میانه ما طوابق مسیحیه میگانگی است و اصلًا جدایی نیست و توجه خاطر اشرف بدان متعلق است که همیشه طوابق مسیحیه از اطراف و جوانب این دیار اندو شد تمایلند چون دارالسلطنه اصفهان همیون است و از همه طبقه و هر طایله و مردم هر ملت در آنجا هستند میخواهم که جهت مردم مسیحیه در دارالسلطنه مذکور کلیسیای عالی در کمال رفعت و زیب و زینت ترتیب دهیم که معبد ایشان بوده جمیع مردم مسیحیه در آنجا بکشیش و آئین خود عبادات نماید و کس نزد حضرت با با خواهیم فرستاد که یکی از کشیشان و رهبانان ملت مسیحی را بدارالسلطنه اصفهان فرستد که در آن کلیسیا باداب عبادات قیام نموده طوابق مسیحیه را بظاعت و عبادات ترغیب نماید و نایز ای ایوان آن عبادات بهره مند باشیم و چون چند عدد سنگ منثیر در اوچ کلیسیای ابروان بود و عمارت ان کلیسیا منهدم گشته خواهی تمام بان راه بافته بود که دیگر شایستگی تعییر ندادشت و کشیش آنجا نایز استخوانهای پیغمبران را که در آن مکان مدفنون بود از آنجا بپرون آورده بجماعت نصارا و ترسایان فروخته المقام و از عزت و سوافت انداخته بود بنابر آن سنگهای مذکور از آنجا بپرون آورده روانه دارالسلطنه اصفهان فرموده که در کلیسیای عالی که در آنجا ترتیب میدهیم نصب فرمانیم می باید که چون سنگهای مذکور را بدانجا آورند همگی طوابق مسیحیه را جمع نموده از روی تعظیم و احترام تمام استقبال کردند سنگها را اورده با تقاض سیادات و وزارت بنای شمساللواره غلیسا وزیر دارالسلطنه مذکور و رفعت بنای کمالاً للر فیعه محب علی بیک لله در جایی که مناسب داند بگذارند و با تقاض و بیکدیگر معماران خاصه شریقه و همراه برد در بخشت باخ رزشک در رزمنی که بجهت کلیسیای قرار داده بودیم طرح کلیسیای عالی که کشیشان و پادربانی عظام قراردهند انداخته طرح آنرا در تخته و کاغذ کشیده بخدمت اشرف فرستند که ملاحظه نمائیم و بعد از ملاحظه امر فرمانیم که استادان شروع در کار کرده باشتم رساند درین باب اهتمام لازم داشته بهمچه جهتی بشفقت بیدریغ خسروانه واق و امیدوار باشند

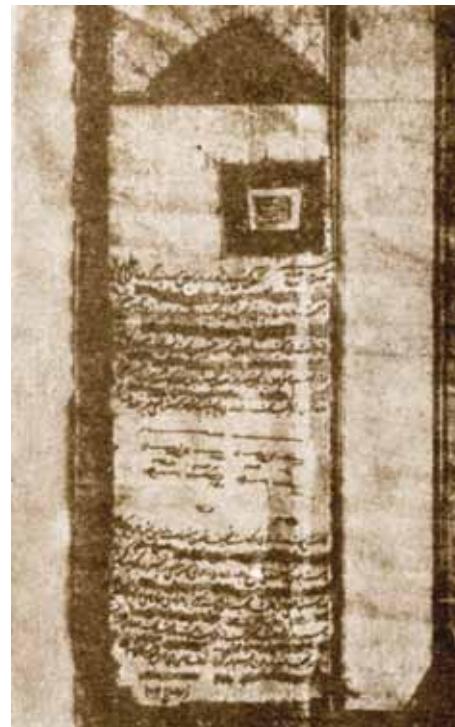


*St. Gevork Church and the Holy Stones of Edjmiatsin Cathedral which was brought to Esfahan by the order of Shah Abbas'*



*The Decree of Nader Shah for solving problems between Armenian merchants, 1743.*

فرمان کریمخان زند  
(۱۷۵۲ م. ۱۱۶۶)  
مبنی بر جلوگیری از  
آزار ارامنه.



*The Decree of Mozafareddin Shah providing assistance to the Armenian School of New Julfa, 1881.*

فرمان محمدشاه (۱۸۴۴ م. ۱۲۶۰)  
استرداد املاک محله  
کاسک ارامنه جلفا.



*The Decree of Shah Sultan Hoseyn reducing taxes on the Armenians of Caseg village, 1844.*

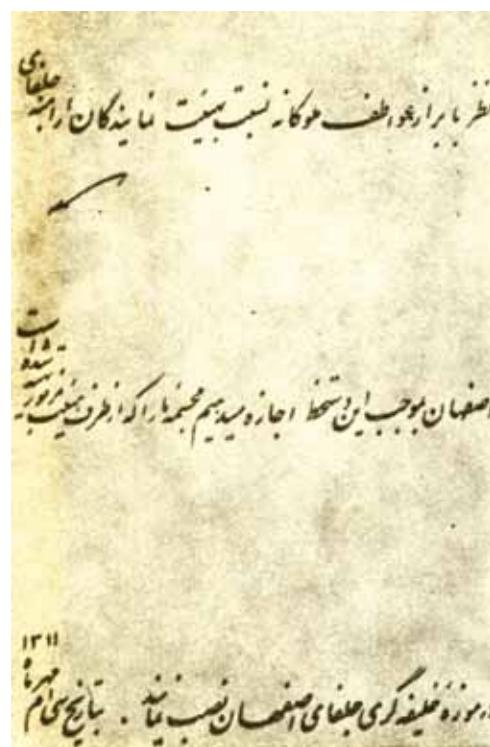
فرمان شاه سلطان حسین  
(۱۲۰۷ م. ۱۱۱۹)  
درباره منع اخذ مالیات  
از همه کلیساهاي ارامنه.

The pictures are taken from the book of (Armenians of Iran), by Esmail Rayin, published in Tehran, 2536 Hejri



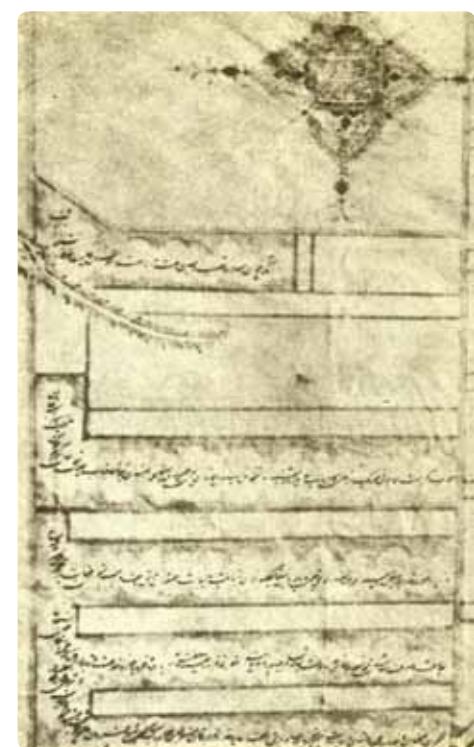
*The Decree of Reza Shah Pahlavi permitting the erection of his statue in the Armenian Center in Tehran.*

فرمان نادرشاه در سال  
(۱۳۴۳ م. ۱۱۵۶)  
جهت رسیدگی با خلاف  
بین بازارگان ارامنه -  
بدون واسطه



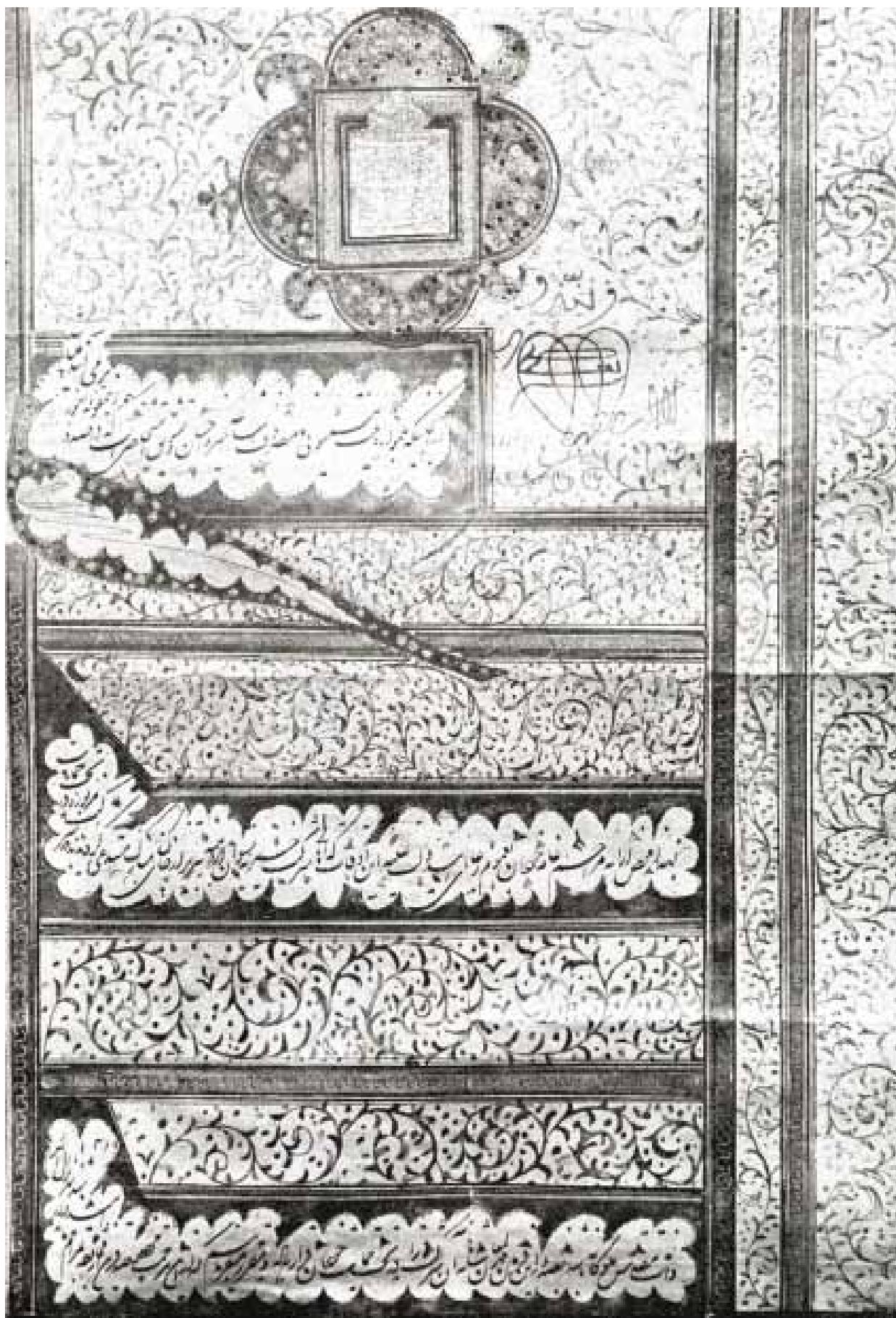
*The Decree of Shah Safi softening the tax burden on Armenian merchants, 1633.*

فرمان رضا شاه کبیر  
(۱۰۳۱ م. ۱۳۱۱)  
دالر به تدبیح مجبهه در  
موزه خلیفه‌گری جلفا.



*The Decree of King Karimkhan Zand regarding the safety of Armenians in the country, 1752.*

فرمان مظفر الدین شاه  
(۱۳۹۹ م. ۱۸۸۱)  
درباره کملک سالانه به  
مدرسه نوبنیاد جلفا.



*THE DECREE OF MOZAFAREDDIN SHAH AND HIS GENEROUS DONATION OF 250 TOUMAN A YEAR FOR BETTERMENT OF ARMENIAN SCHOOLS IN TABRIZ, Gehuni, Venice 1924.*





## **Isfahan and New Djulfa, 1700**

Since ancient times, the geographical position of Armenia was one of the deciding factors in the development of industry and trade in the country. Situated between two great powers, Iran and the Roman (later Byzantine) Empire, Armenia was often a seat of bloody wars between them. In the short periods of peace, however, Armenia's location was quite favorable for the growth of commerce and crafts. The economic development of the country gained momentum especially in the 10th and 11th centuries, during the reign of the Bagratuni dynasty, until the devastating invasions of the Seljuks (and later the Mongols), when handicrafts and trade almost ceased to exist in Armenia. Prospering Armenian cities were ruined, the country fell under savage foreign domination, and the people, cruelly oppressed, started to migrate to the Northern shores of the Caspian Sea. In the 17th century, during the continuous wars between Turkey and Iran, Shah Abbas totally destroyed Eastern Armenia and commanded his armed forces to deport most of its population to Iran. He settled the Armenians in various parts of his country; he built the town of New Djulfa near Isfahan, which became the home of Armenian merchants. They started to play an important role in the internal and external trade of Iran. The merchants put into circulation not only their own money but also the wealth of the Shah's treasury. This gave Armenian merchants the opportunity to multiply their capital and figure prominently in commercial relations, establishing a commercial company called "Armenian Commercial Company of New Djulfa." They even drafted trade agreements with foreign countries and foreign private commercial organizations (for example, in 1667, such contracts were recorded with Russian companies and, in 1668, with English companies). In the second half of the 17th century, the Iranian state weakened and the country found itself in an anarchic situation. In the last years of Nader Shah's reign and especially after his assassination, oppression of the Armenians, taxation and illegal exactions of dues had become intolerable. The Armenian bourgeoisie were looking for ways of survival; many of them left Iran, looking for a better life in India (Madras, Calcutta, and Surat) and Russia (Astrakhan, Moscow, and St. Petersburg).

better life in India (Madras, Calcutta, and Surat) and Russia (Astrakhan, Moscow, and St. Petersburg).



In the 16th-19th centuries, the Armenians of Old Julfa managed to create a commercial empire which incorporated a number of international markets of the time. In particular, trade with the East was virtually completely under their control. Although the country has no marine communication or direct passage, Armenian merchants used land routes and rivers to transport their goods to Europe. They sailed down the Euphrates and Tigris rivers to the Persian Gulf, then continued their way through the Mediterranean Sea. Through Persia and India they reached as far as China, transporting goods obtained in Europe such as mirrors, glassware, various adornments, knives, rifles etc. From China and India, they took to Europe pearls, gems, ivory objects, spices and Indian silk. First they transported the goods by caravans to the Mediterranean seashore and from there they took it to Europe by ships. Some of them traded, through Transcaucasia and the Black Sea, with Russia and Poland where they exchanged the goods from eastern markets for furs of foxes and other animals, as well as for wax and weapons. In no other Armenian town were there as many merchants as in Julfa.

This small town (in Armenian, 'Jugha') was built on the bank of the Araxes river. Before 1603, (when the mass deportation of Armenians took place), Julfa had acquired great wealth and importance thanks to the amazing entrepreneurial ambition of its population. The Armenian families in Julfa were patriarchal, and the major merchants were called khoja. They invested significant capitals in both eastern and western markets and had agents in their own country as well as representatives abroad. There were also shopkeepers in Julfa, who were engaged in retail trade and sold imported goods to the locals. When, in 1603, Shah Abbas deported the Armenians of Julfa to Persia, they established a huge commercial network in their new region. Unfortunately, the successors of Shah Abbas, the heavy taxes and continuous wars caused grave harm to them, and many Armenians of New Julfa migrated to Russia, India and the Dutch colonies, where they found freedom and lawfulness.

Before the conquest of India by the English, the Armenians played a major role in the commercial and political spheres and were an important ally of the Indians in the war against the English. Later, the English created serious difficulties tradewise for the Armenians in order to push them aside and gain control of the commercial market.

The Armenians of Old and New Julfa were among the great benefactors to the Armenian nation. In addition to being prominent traders, they also sponsored literature and architecture and founded charitable organizations. They always had close relations with their motherland and the Armenian church. It is thanks to them that Armenian schools and printing houses were founded in Venice, Marseilles and Amsterdam, and the first Armenian books were published.

In foreign countries, the Armenian merchants were given every opportunity to conduct their business, because everyone understood that large profit could be earned through their endeavours- particularly in Eastern markets. However, their commercial establishments in Europe gradually weakened and the Armenians were assimilated into the local communities, so that by 1800 almost no Armenian trade houses remained there. But in eastern countries, their religious separation protected them from assimilation; although there, too, the Europeans spared no effort to put obstacles in their way.



*The deportation of Armenians in 1603.*



*Armenian merchants in various costumes of the countries through which they travelled.*



*Second from left is an Armenian merchant with a group of merchants from various countries.*

*Lithography, Paris, 1820*



*All Savior Armenian Church in New Djulfa, (A. Sargent, Paris, 1770)*

### **THE ALL SAVIOR MONASTERY OF NEW DJULFA**

The marvelous All-Savior Monastery is located in New Djulfa. In the past, there were twenty-four Armenian churches there, but in the course of time, six of them have completely disappeared, while six other churches have left only traces of their former glory; twelve of them survive to this day.

From 1654 until 1663, the Armenians erected the buildings of the All-Savior Monastery in the central Great Meydan district of New Djulfa. The construction was undertaken by the diocesan David Jughayetsi and local benefactors. In 1655, St. Joseph of Arimathea Cathedral was finished. In the yard of the monastery, the prelate's two-storey residence, the monks' dwelling, and later, the museum and library were built. In 1702, Agha Hovhannes Jamalean erected a belfry on the cathedral and added a clock tower to the entrance of the monastery. From the floor to the high cupola, the inner walls of the church are adorned with admirable and ornate frescoes. All of them represent Biblical motifs: images of Christ, the Virgin Mary, saints, and historical figures, with the scene of the Crucifixion, the Last Judgment on the northern side, Hell below, and Paradise above. Furthermore, the passion of Gregory the Illuminator is depicted very skillfully; the frescoes of the cupola are remarkably tasteful and delicate.

The painting of the church was undertaken and bestowed by an Armenian merchant from New Djulfa named Khoja Avetik. The French author Chardine mentions Khoja Avetik in his work on Iran: "Khoja Avetik was a merchant from New Djulfa, who travelled and worked in Italy for a long time. He loved Italian art and became convinced that frescoed churches are more pleasant to God. With this persuasion, he returned to New Djulfa and decided to have the walls of the All-Savior Monastery painted." The date of Khoja Avetik's birth is unknown; he died in 1669 in New Julfa. This four-hundred year-old building, with its internal decoration, is one of the most beautiful Armenian monasteries. The big and small frescoes, around 80 in number, are painted in two styles, classical Italian and Persian "floral." According to historian E. Hayrapetian, those "floral paintings and images cannot be one person's work. This is clear from the significant differences between the styles of the pictures. The frescoes are certainly painted by various artists." The work was guided by an Armenian vardapet (archimandrite) named Hovhannes Mrkuts (1643-1715). He had studied art in Italy and was a talented painter. Accepting Khoja Avetik's offer, he came to New Djulfa with Italian painters and completed the task. After his excellent and disinterested work, Hovhannes was termed tiezeraluys ("enlightening the world"). The floor of the church is covered with precious old Persian carpets. The monastery is very rich thanks to its sponsors: it owns many estates, houses, shops, gardens, arable lands and forests.

At the beginning of the 17th century, the population of New Djulfa, which had become a wealthy suburb of Isfahan, began to restore, with exceptional viability, the way of life inherited from Old Julfa, adjusting it to the new social and political climate. In a few years, palaces, houses and churches were built there. According to the places from whence the migrants had come, the town was divided into districts of Jughaians, Tabrizians, Yerevanians etc., among which there were both adherents of the Armenian Apostolic Church and the Catholic Church.

The district "Pokr Meydan" or "Gharageal" was inhabited by wine dealers. The main street was called Shirakhane. The grain dealers, clothiers, weavers and carpenters had settled in the district of the Tabrizians. The potters (banna) were concentrated in the Hakobjanents or "Brutents" district. The stone cutters lived in the Kocheri Sangttash ("stone cutter"). There were many bath houses in the districts of the Tabrizians, Yerevanians and Charsun.

**St. Bethlehem** church was built in 1627. It has an interesting structure; its cupola, which leans upon splendid arches, is the highest among all the churches. The church has no columns at all; the walls are covered with fine and tasteful pictures. The beauty of St. Bethlehem makes a strong impression on the visitors and worshippers. It is said that, one day during the Easter holy week, Khoja Petros and his wife went to the Holy Virgin church, but there were so many people, that they could not enter the church. Therefore, he decided to build his own church and so the most beautiful church of New Julfa was built.

St. Gregory the Illuminator was built, together with its belvedere, by Agha Manuk Lazarian in 1729, in the territory of the Davrezh district. The other churches are St. Nikoghayos (1630), St. Sargis (1659), St. Minas (1659) and St. Nerses Shnorhali (1666).

The community also has an old cemetery which has been in existence since the foundation of New Julfa. There are old tombstones of great historic value in the cemetery. An unfinished manuscript written in Armenian and English is kept at the library of the monastery, which contains a conversation between a certain Francesco and the merchant Khoja Safar in Msrdam (Amsterdam). Francesco asks: "What is the main sanat (craft) of the Armenians (i.e., those of New Djulfa)?" and Khoja Safar answers: "Our nation has all sorts craftsmen such as tailors, hat sewers, cobblers, barbers, goldsmiths, blacksmiths, turners, carpenters, masons, weavers, scribes, book binders, watchmakers, house painters, physicians, parchment makers, jewelers, grooms, policemen, gunsmiths, soldiers, and navigators. There are also government employees such as ambassadors, advisors, generals and many others." Many crafts enumerated by Khoja Safar were not only quite old but also traditional in Armenia from the medieval period onwards.

There were also intellectuals (translators, writers and teachers) in New Djulfa, as well as painters, miniaturists, printers, popular singers and musicians. For example, we know the names of the following translators: Agha Davit (specialist in English), Tavakalov brothers, G. Lusikov and Romadamsky (specialists in Russian) who worked at the diplomatic department of the Kremlin in Moscow. Minas was a distinguished painter. The miniaturists Khachatur Jughayetsi, Mesrop and Khachatur Khizantsi, Stepanos Jughayetsi and Hayrapet were also well known and admired. The famous painter Bogdan Saltanov, who had gone to Moscow from New Djulfa, was tasked with painting the windows of the crown Prince Petros Alexeevich's room so that everything could be seen from the inside and nothing from the outside. Stonework was developed in New Djulfa. There were no quarries nearby, so the stones were brought to the town from distant mountains and worked by skillful stone cutters. The Armenians built bridges with small leisure rooms for the Shah over the Zayandeh River. They built churches with cross-stones carved in the walls. The tombstones made by those masters are very interesting and of great value from historical, artistic, and cultural point perspectives. The standing or sitting figure of the deceased is depicted in the center and accompanied by an inscription about him/her. The local painter Abraham Gurgenean made copies from those tombstones, 150 of which are kept in the Museum of New Djulfa, 450 in Holy Etchmiadzin, 100 in the George Martikean Museum of Beirut and 100 in the State Museum of India.



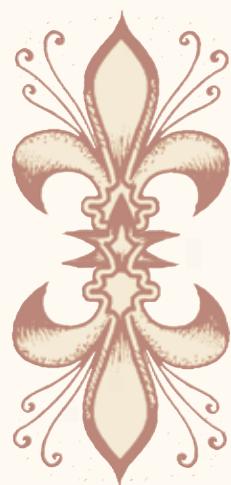
*Ruins of Armenian Tavarats (Hoviv) Church in Old Djulfa. The church was destroyed by rebels.*



*Ruins of gravestones in Armenian cemetery of Old Djulfa*



*Delineation of houses in New Djulfa, Isfahan, XII c.,  
Giuseppe Filosi, Venice.*



*Portraits of two Armenian merchants*



*Armenian merchant and his wife, New Djulfa, Isfahan.*

New Djulfa saw ruin and plunder, but the people managed to save important manuscripts and objects, some of which are now kept at the museum of All-Saviour monastery. Among them are 22 royal edicts- from Shah Abbas' time to Mohammad Reza Pahlavi- 667 manuscripts on parchment and paper- with religious and secular content- a copy of Parzatumar, the first Armenian book printed in the early 16th century in Venice, a copy of the Lives of Fathers, the first book printed in New Djulfa in 1640, a complete set of Azdarar, the first Armenian periodical.

Marvellous pictures of famous Italian and Armenian painters of the 15th and 16th centuries are kept in the Museum, along with an Italian sculpture of Virgin with Child in wood. The other objects of the museum include various old samples of Armenian embroidery (handkerchiefs, church garments), gold-thread carpets, old Armenian and Persian coins, mannequins wearing traditional Djulfan costumes, oil painings on leather, decorative paintings, and miniatures. The library is as old as the museum. Initially both were in one building but later the museum was transferred. The libary has more than ten thousand old and new books. The merchants of New Julfa presented to the monastery two valuable carved maps, which they had commissioned in 1695 to Italian craftsmen of Amsterdam. In an international exhibition organized in 1900 in Paris, those maps won the top prize. The Armenian printing house of New Djulfa, founded by the head of the diocese Bishop Khachatur Kesaratsi, has played a significant role in the history of Armenian printing. The first Armenian book, The Lives of Fathers, was printed there in 1640, and in 1642 the Breviary saw light. The printing house functioned thanks to Khachatur Kesaratsi (at the time only a handful of countries had printing facilities). He himself moulded the letters for the press, carving them on wood, and prepared the printing press and smoothed the paper.



*Ruins of gravestones at Armenian cemetery in Old Djulfa*

Two other books were published on the occasion of disagreement with the Catholic community: a book called ‘Controversial’ and ‘A Concise Book on the True Faith.’ Each of them also bears the Latin version of the title. It is noteworthy that more than three centuries ago, Kesaratsi’s disciple Hovhannes Vardapet brought from Europe not only Armenian but also Latin letterpress. As a result of backbiting of dishonest people, the government closed the printing house because “the printed books contain sayings contrary to the Koran.” Nevertheless, the printing house continued to secretly publish manuals and other important books. In 1844, Manuk Hordanean from New Julfa brought from Europe, a top-quality press and letters, and donated them to the monastery; but the printing house still did not operate on the pretext that “there is no master to bind together the different parts of the press.” This was the case for thirty three years. In 1877, the printing house opened and works to this day. Since its foundation, New Julfa had a school; it was opened in the yard of All-Savior monastery by Bishop Khachatur Kesaratsi and has operated a long time. After about two centuries, in 1843, Harutyun Abgarean from New Julfa, who had settled in Calcutta, founded the “Armenian Patriotic School” in the yard of Holy Virgin Church. It served the community for 40 years. In 1853, Mariam and Taguhi, two sisters from New Julfa who had settled in Java, opened a school in the yard of St. Minas Church, and in the same year Margar Sukeasean from New Julfa, who too had settled in Java, founded another one in the yard of St. Stepanos Church. Finally, a new building was erected in the Charsu quarter. Its construction was sponsored by Armenians from New Julfa, India, Burma and Java. The other schools were transferred there and it was called the “Armenian Schools for Both Sexes.” In 1905, George and Varvara Kananean from New Julfa, who had settled in Moscow, founded the George Kananean kindergarten and Secondary School for Girls. The school for boys was called “Central” or “Shah Abbas.” In 1832, a club was founded adjacent to the All-Savior monastery, which served as a family meeting place.

#### **THE PROVINCES & THE ARMENIAN COMMUNITIES OF SOUTHERN IRAN**

In 1603, Armenians from eleven regions of Armenia were deported by Shah Abbas to Iran. The people from Old Julfa settled in New Julfa and in suburbs. Many Armenians later moved to other cities and provinces of Iran: Tehran, Abadan, Ahvaz, Masjotsuleyman, as well as to India and Basra. The countrymen were mainly engaged in agriculture and crafts. Some of them had their own land while the other lands belonged to the monastery of New Julfa, Armenian schools and Persian Khans. The villages had churches and some of them had schools as well. The inhabitants of Burvar had migrated from four provinces of Armenia: Manazkert, Alashkert, Kars and Kaghzvan. Those who settled in Peria had come from Gandzak, Archesh, Artske and Van. The Peria province has seventeen Armenian villages, the largest of which is Namakert. It has three churches: Holy All-Savior, St. Gregory and St. Thaddeus. The “Armenian Hospital of Peria” with its pharmacy (founded in 1942) is also situated there. Some villages have not only schools but also libraries.

The village Ghanghun has the “Avetik Isahakean Library” (700 books), Svaran has the “Aghbalean Library” (350 books), Mikelakert has the “Zavarean Library” (500 books), Sangibaran has the “Poghos Andreasean Library” (800 books), Khoygan has the “Abovean Library” (1,500 books), and Hadan has the “Raffi Library” (400 books). The other villages with Armenian inhabitants are Snkert, Gharamelik, Chigan, Drakhtak, Shurishkan, Shahbulagh, Khung, Dajan, Boloran and Hazarjrib.

For many years the “Peria Union” has existed. It has branches in Tehran, Julfa, Abadan, Ahvaz and, in recent years, in California. The people of Peria have preserved, until now, their age-long customs, costumes and old dialect.

The inhabitants of Charmahal had come from three provinces of Armenia: Basen, Karin and Khnus. The Charmahal province has 12 Armenian villages. Three of them, Mamuka, Hajabad and Sirak, are purely Armenian, while Shahbulagh, Muchigan, Deyshkoh, Sinagan, Aghbulagh, Mamura, Livasa, Upper Konark and Lower Konark have a mixed Armenian-Persian population. Each province has its dialect and customs. Most villages had churches, schools and libraries.

The villagers were engaged in agriculture, herding, and trade. Charmahal always had fewer Armenians, since they often left the village and moved to the big cities of Tehran, Abadan, Ahvaz, as well as to other countries, especially to India and the Far East. Many children and young men from Charmahal studied at the “Humanitarian School” of Calcutta.

The inhabitants of Charmahal are very philomathean; most of the villagers are literate and some speak several languages. Many graduates of the “Humanitarian School” worked in European and American institutions of Iran and some of them held high public and corporate offices, especially in oil companies.

There are several active and viable Armenian communities in the south of Iran, which have their own rules and regulations and maintain connections with New Julfa only through the church council.

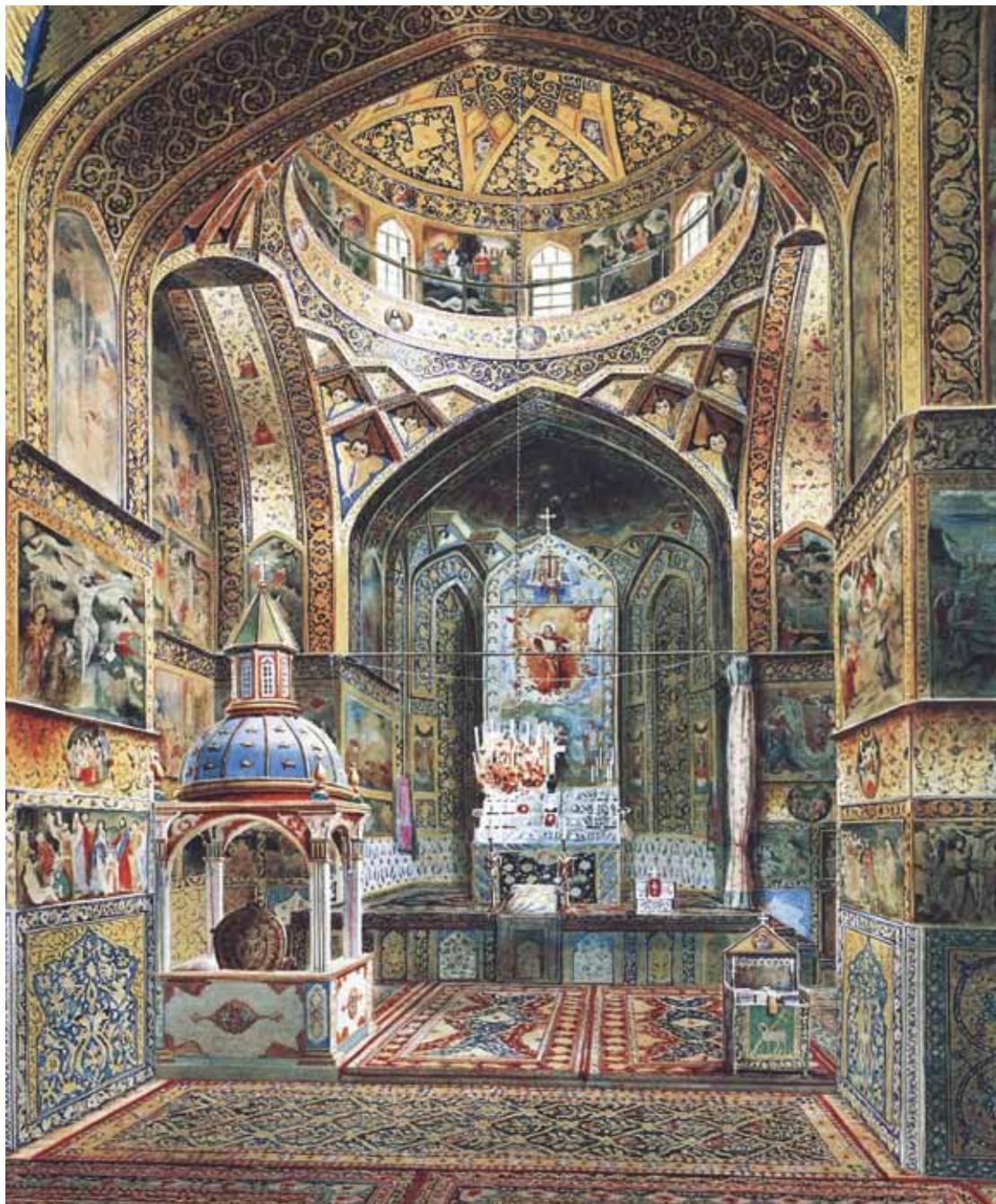
The Armenian community of Abadan, in the region of the black gold mines, was formed in 1922. Mostly officials and employees of oil companies lived there with their families. Their number gradually increased and in the 1970s and 80s, together with the small number of Armenians living at the Khorramshahr harbor, they numbered 5,000. They have one church, called St. Karapet, and the Armenian school “Adab” built in 1949. On the upper floor of the building, there is a library which has more than 2,000 books. An active Armenian cultural union was founded in 1942, as well as women’s, religious, teenagers’ and youth unions.

**Ahvaz** – About 700 Armenians lived in Ahvaz. In 1966 the school and St. Mesrop church were built. Armenians lived also in Agha Jari, Bandar Mahshur, Haft Tape, Naft-Sefid and Gach Saran. Shiraz.

The Armenian community of Shiraz is very old. Its Holy Virgin church was founded three centuries ago. According to the inscription, it was built in 1662 and restored in 1816. The church looks unattractive from outside. It is situated in a spacious yard in one of Shiraz’s old quarters (where once thousands of Armenians lived) and is surrounded with high walls.

Its structure is quadrangular; the walls are quite simple from the inside, but the ceiling, from the entrance to the altar, is covered with fine, well-preserved pictures of carpets. They look so natural that they seem to be real. The church is reached through long, narrow streets. Today no Armenians live there, and the place is isolated.

Under the entrance arch of the church, there is a memorial stone dedicated to Mesrop Taghiadean. Its inscription reads: “28 May, 1858. Mesrop Davtean, Taghiadean, Remarkable teacher, great scholar, Eminent poet and writer, Rests in this tomb. The assembly of Armenian erudites Always honours you with love, New Julfa and Calcutta will never forget you.” Mesrop Taghiadean died in Shiraz and was buried in the old Armenian cemetery at the foot of Mount Babakuh. About eighty years ago a barrack was built at the place of the cemetery and it was transferred to its current location. That is why the memorial stone is on the outer wall of the church.



*The Armenian Cathedral of St. Savior in New Djulfa, Isfahan,  
(Yervand Nahapetian, watercolor, 1970)*

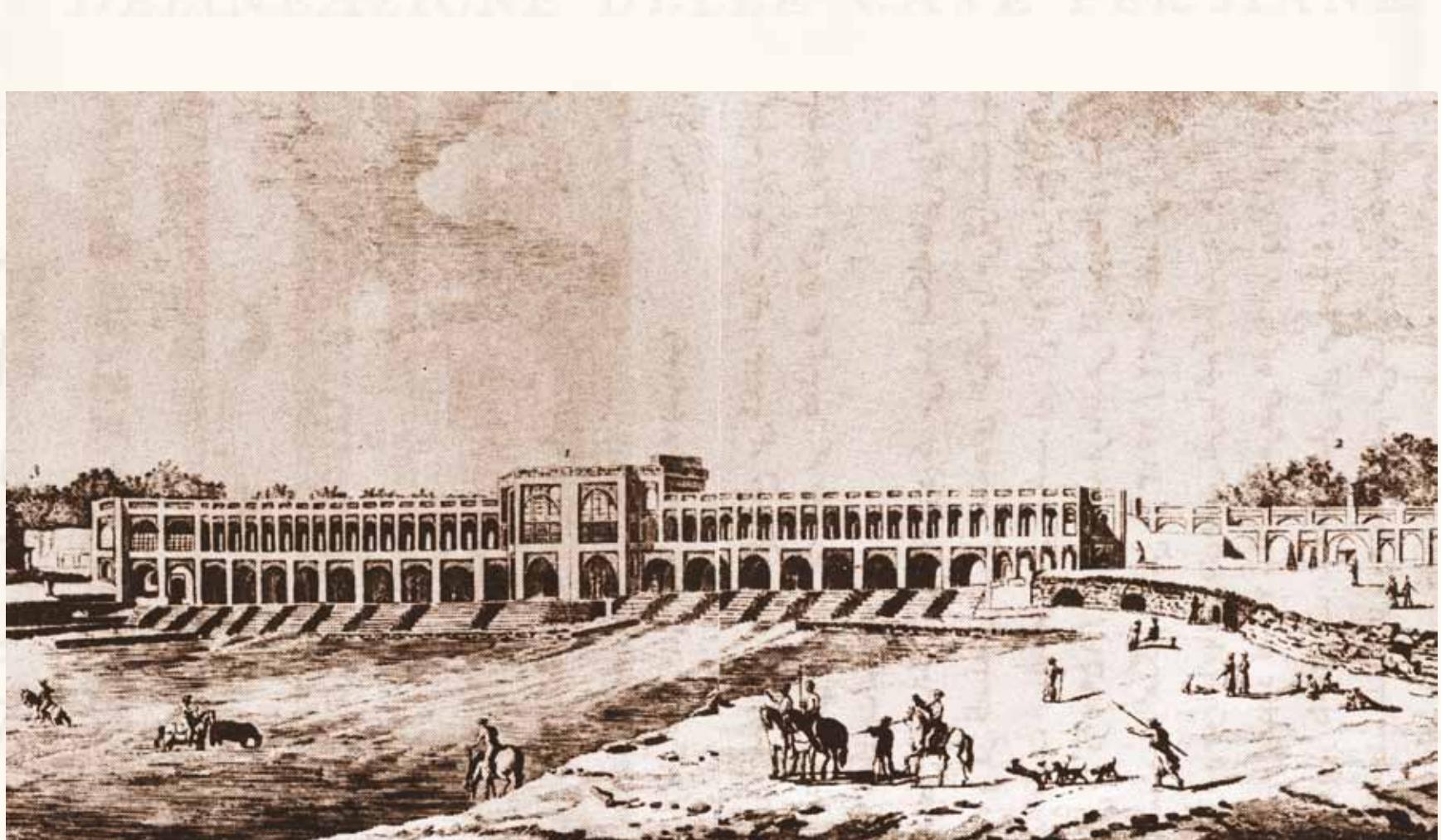
#### **NEW DJULFA & THE IRAN-INDIA DIOCESE**

**St. George Church** was built in 1611 by Khoja Nazar. It draws a great number of pilgrims, especially on the Eve of Five Tabernacles, because 15 ornate stones brought from Etchmiadzin are kept in a chamber of this church. There is an old chapel in the yard.

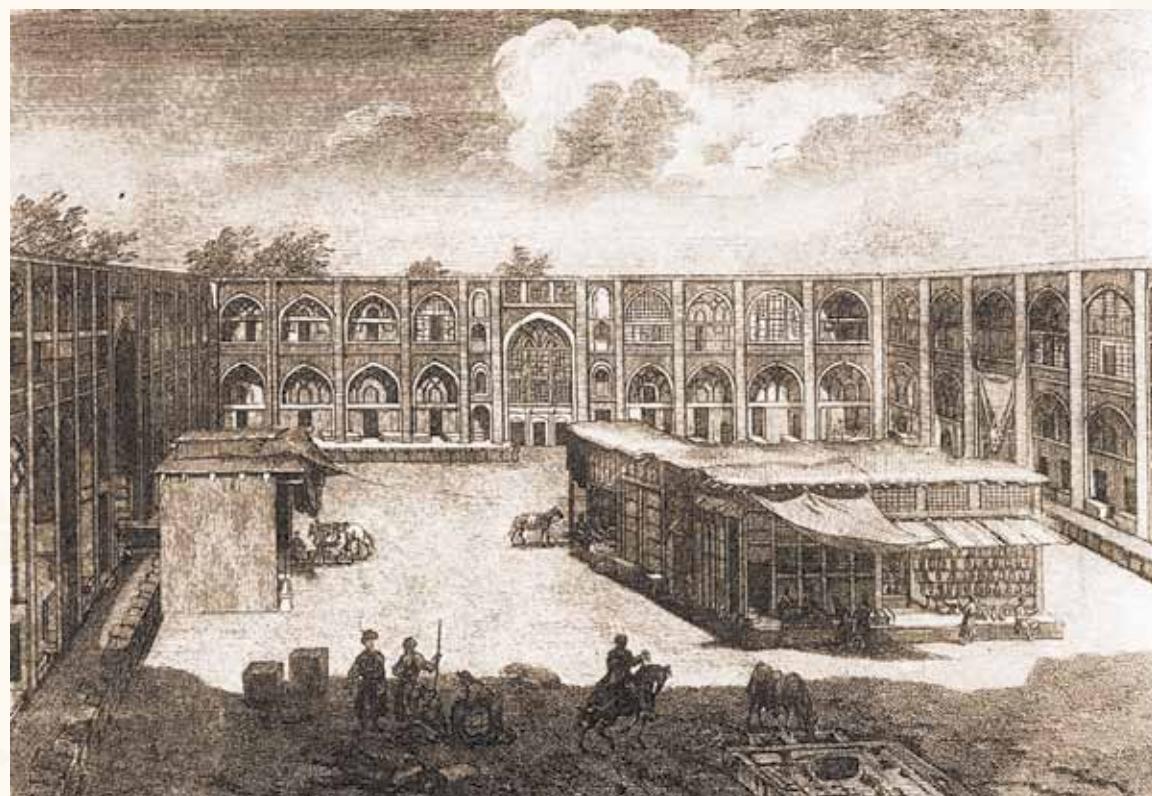
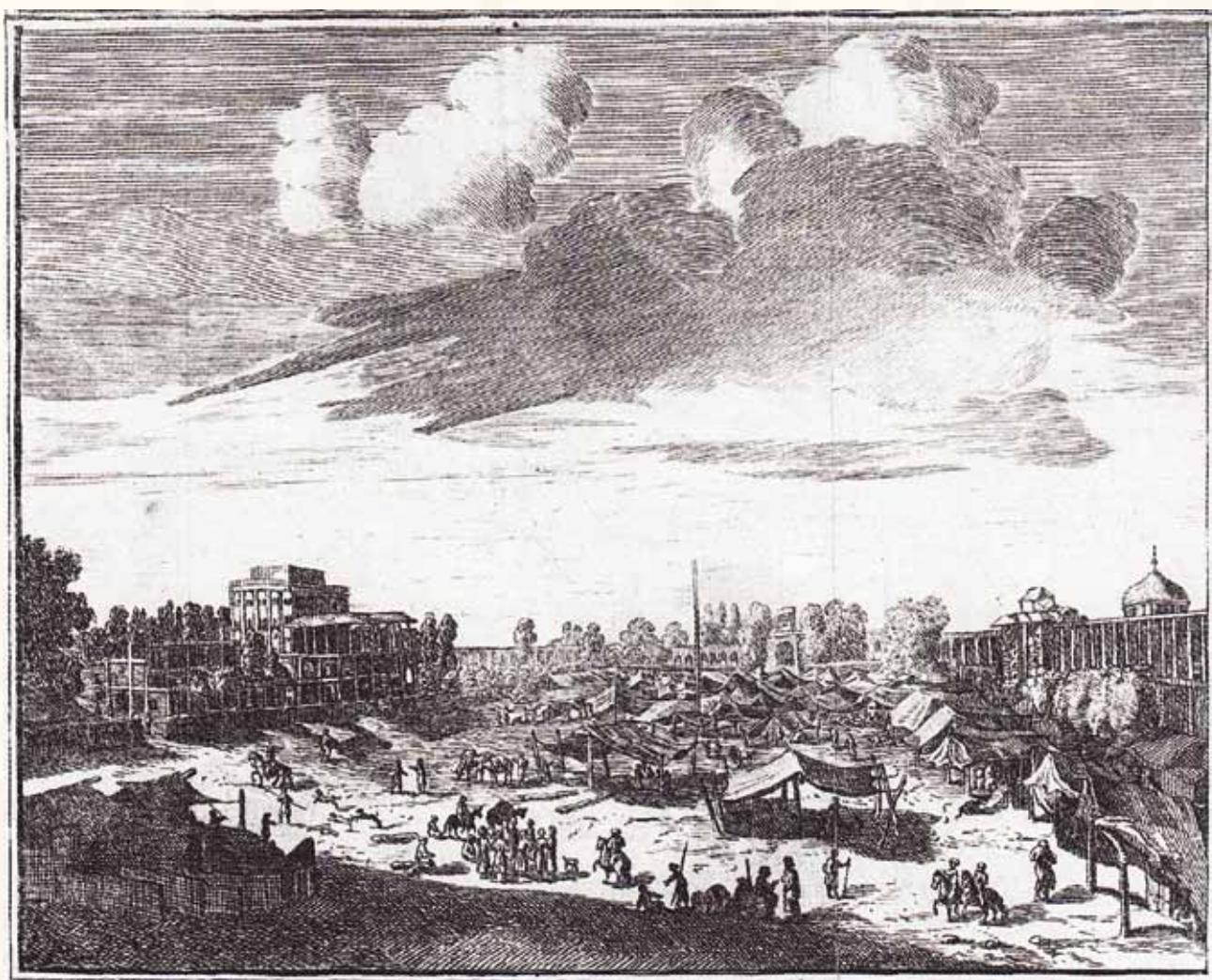
**Holy Virgin** was built in 1613 by Khoja Avetik. In 1666 Gerak Agha restored the church and commissioned two marvelous frescoes on the northern and southern walls. One of them represents Herod's palace and the other depicts the episode when the forty-day-old Jesus was taken to the Temple. At the bottom of the first fresco, one can see the portrait of Gerak Agha and at the bottom of the second, that of his wife and children. An enclosure with bars is placed inside the cupola; its entrance is from outside. We are told that it was made by order of Shah Abbas so that his wives could watch the religious rites from there. There is an old chapel in the yard, which was built by early Armenian immigrants.

**St. John the Baptist** – This church was built in 1621. It is also called the “Right-hand church.”

**St. Catharine** was built in 1623. During the deportation, three virgins named Urupsana, Taguhi and Hripsime had come to New Julfa. Agha Manuk, patriarch of the Lazarian family, built a nunnery in New Djulfa for them, and other virgins. In the yard of the nunnery, he also built a small church called St. Catharine. Formerly, the nunnery had up to 40 virgins, the last of which died in 1954. It has now become an orphanage.



*Two scenes from the famous Bridge of Thirty-three Arches (Siyoseh Pol) in Isfahan, commissioned by Armenian merchant Khodja Alaverdi Khan (Astvatsatour). The bridge has thirty-three arches, reflective of the age of Jesus Christ at his death and resurrection.*



*Two scenes from the squares in Isfahan, up; Shah Abbas' Palace of Forty Columns.  
The square was later named 'Meydan Shah' and became a grand bazaar, XIIc., Italy*

## THE FIRST ARMENIAN PRINTERS & THE FIRST ARMENIAN PUBLICATIONS

Henne Gutenberg (1398 –1468) was a German printer, and publisher who introduced the world modern book printing.

His invention of mechanical movable type printing started the Printing Revolution and is widely regarded as the most important event of the world. His major work, the (Gutenberg Bible), has been acclaimed for its high aesthetic and technical quality.

At the left is showing H.Gutenberg in his publishing house, in 15 c.

60 years after the Gutembergs creation, Armenians started to publishing books and newspapers in various countries.



ՏԵՐԱՎԻՐ ԵՎ ՏԵՐԱՎԻՐ ԱՐՄԵՆԻԱ  
“Մեղաբար Յան”  
1512-3 թ պատճեն

By the time of Rubinian Dynasty, the Armenians of Cilicia had close relation with Venetian people. There was an active Armenian community in Venice, and the Doge Marco Zianni, arranged a house for Armenians to stay there when they were in town, and called it “Armenian Center”.

Since 1253, it begins commers and trading relation between them.

One of the merchants was Hagop Meghabart, which 60 years after the Gutembergs creation, he became the first ever, who published books in Armenian language in Venice. Since 1512-1513, he was published five Armenian books, the “Barzadomar”, “Badarakadetr”, “Urbatagirk”, “Dagharan” and the fifth was “Aghtark”.

Meghabart didn't have his publishing house, as Father Ghevond Alishan in ‘Handes’ montly magazin said, there were a few Venetian publishers name in this five books, some of them were Armenian.

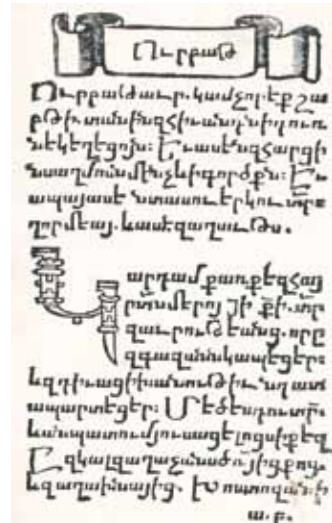
All the books of Meghabart has a red ink stamped mark.

The meaning of the red letters is unknown.

See below the pages of first Armenian publication by Meghabart.

Venice, Italy.

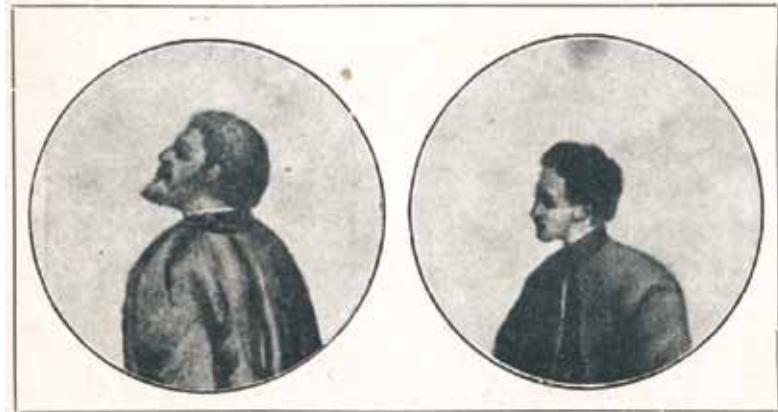
ՏԵՐԱՎԻՐ ԵՎ ՏԵՐԱՎԻՐ ԱՐՄԵՆԻԱ  
“Մեղաբար Յան”  
1512 — 3





ի թվականիս . հայոց . ռ . մ . դ . զ .  
ամիսեսթ ոխաթ ցիաբգարդալիրս  
ի սղեցի զայսնորդիրս . ի հոռմ  
ի պետրոս փափուն և երետ Հրամ  
անշինելու . բարեխաւութք  
այսկարտ ինալացնեայս . ե պկսի .  
և իմգրայմիտ սուլտանշայրդ .

*Abkar Dpir and his son meeting with the Pop of Rome.*



ԱԲԿԱՐ ԴՊԻՐ Աբգարի որդին ՍՈՒԼՏԱՆՇԱ

(Առյա պատկերները նախորդնակին վրայն կենդանապատճեն է :  
Մուսկան , և Զարգարակ և Յանակայան ան նամակ) :

The second Armenian publisher is Abkar (Safar) Dpir and his son Sultanshah. 1565, they published calendar, which in one side is showing two pictures of Abkar and his son meetings with Roman Pop Pios IV, and the Douge of Venice Yerelemon, (left).

The same year he was able to publish the psalms, but because of the inquisition and different of the faith between churches, he decided to move to Costantinople in 1567, leaving his son in Rome. After a few difficulties and short time jailed by opposite religion representetives, he was able to publish six books util 1569. In 1583, in Berlin, Germany, was published a grammer book, which there was shown Armenian syllables and grammer.



The third Armenian publishers were Hovhannes Terzentsi and his son Khachatour in Rome at 1583. They went from Tigranagert to Rome, and with the help of the Abkar's son Sultanshah, which was in high position in the Roman Court, they published "The Gregorian Bible".

He too was capture and jailed for that, but soon when released, went to Venice and there with the help of the merchants of New-Djulfa, was able to publish a "Saghmosaran", with his and his son picture in first page, (left).

In 16th century there were published 14 Armenian books and one calendar, , In 17th century, Hovhannes Yerets was open his publishing house in Poland (Bologna) at Lvov or Lemberg city at 1616, and published a 478 pages "Saghmosaran". The Armenian printing houses opened in Italia in 1512, in Turkey 1567, in Poland 1616, in France 1633, in Iran 1640, Holand 1660, Germany 1680, England 1736, Russia, 1771-India 1772, and America- 1857.



## The first printing center established in the East (Orient) was in New Julfa

The first Armenian printing house in Persia was established in New Julfa (Isfahan, Iran) in 1636. The first book to be published in this printing house was a *Psalter* ("Saghmosaran"); it was published in 1638 by Khachatur Kesaratsi, while the first Persian book in Iran was published 192 years later in 1830.

In the 1700 c., Armenian publishing activity notably increased in the number of printers. Special attention should be paid to the printing firm founded by the Primate of the Armenians in Iran, Khachatur of Caesarea, in the seventeenth century, in New Julfa. He struggled to propagate culture among the faithful of his jurisdiction. He opened schools and libraries, had churches built, collected manuscripts and undertook the difficult task of publishing books locally. In the early sixteenth century, when Hakob Meghapart was starting his typographic activities, there were already more than 200 printing houses at work in Venice; Khach'atur founded his press in Persia where none had previously existed. When he was in Europe, he saw Armenian books being published; upon his return, he decided to do the same. He prepared the alphabet, paper and a printing press himself, with the help of his students. In 1641, he was able to publish 500 copies of a book by the name, "*Harants Vark*." It was not only the first book in any language to be published in Iran, but it was also the first one printed in the whole of the Near East. One year later he published a Bible by the name "Adeni Djamagirke".

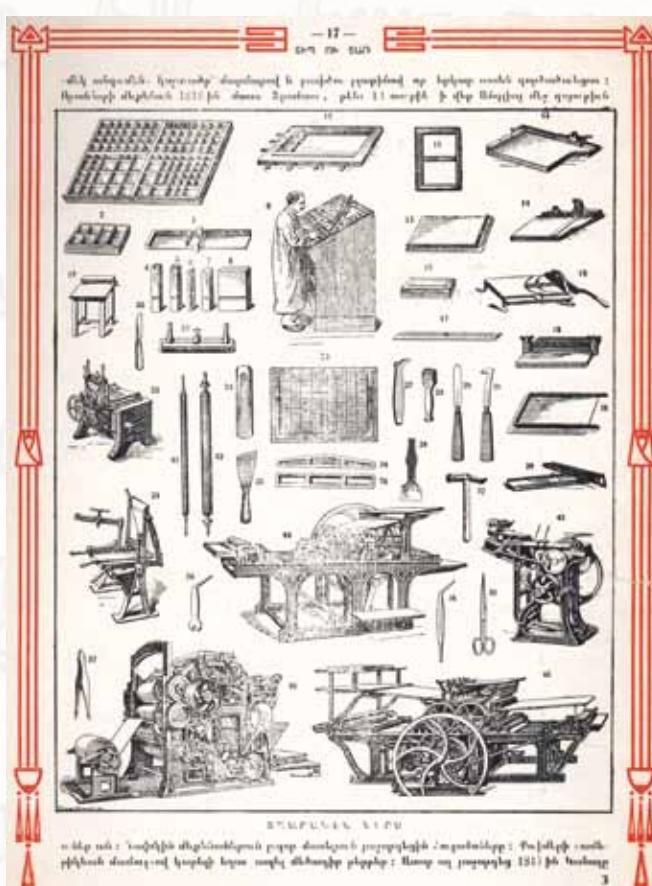
In 1641, Bishop Khachatour Kesaratsi, in the yard of All Saviors Catedral in New Julfa, Esfahan- beside the Armenian publishing house- established a school and library. He sent one of his students, priest Hovhannes Djughayetsi to Europe to learn more about printing. The priest had a difficult time obtaining and exporting printing machinery home. The Pope, along with established local printers, interferred and disrupted the mission. The Pope did not wish to see a thriving publishing house in the orient. He wished to supply books for Christians of the East from his own printing house, named Urbanosian. The publishers in Europe also feared the rise of new printing centers which abroad that would jeopardize their monopoly. At long last, Hovhannes Djughayetsi succeeded in making the letters for the press in Rome, and took them to Poland, where he published a "Saghmosaran", and brought it to New Julfa.

His teacher Khachatour Kesaratsi had already died, and he was not welcomed by the clergy in power there. They were not interested in publishing, and gave him a hard time; he faced opposition not only abroad, but from his own Church and bretheren.

In 1647, H. Djughayetsi succeeded in printing "Barzadumar Azariarin", and in 1650 was attempting to publish the Bible; but during the process, Voskan Yerevantsi who wanted to published it himself in Amsterdam betrayed him, and the Priest Hovhannes Djughayetsi fled to Edjmiatsin. In 1669, V. Yerevantsi published Arakel Davrijetsi's "The History"- the storyof King Abbas of Persia and how he brought the Armenians to Iran. Arakel Davrijetsi is the first Armenian whose work was published while he was alive. Later in New Julfa was published "Girk Atenakan" and "Girk Iskapes Hamarot" in 1687, "Girk Yerkabnagats' and "The History of New Julfa" in 1688, by Father H. Hovhanessian.

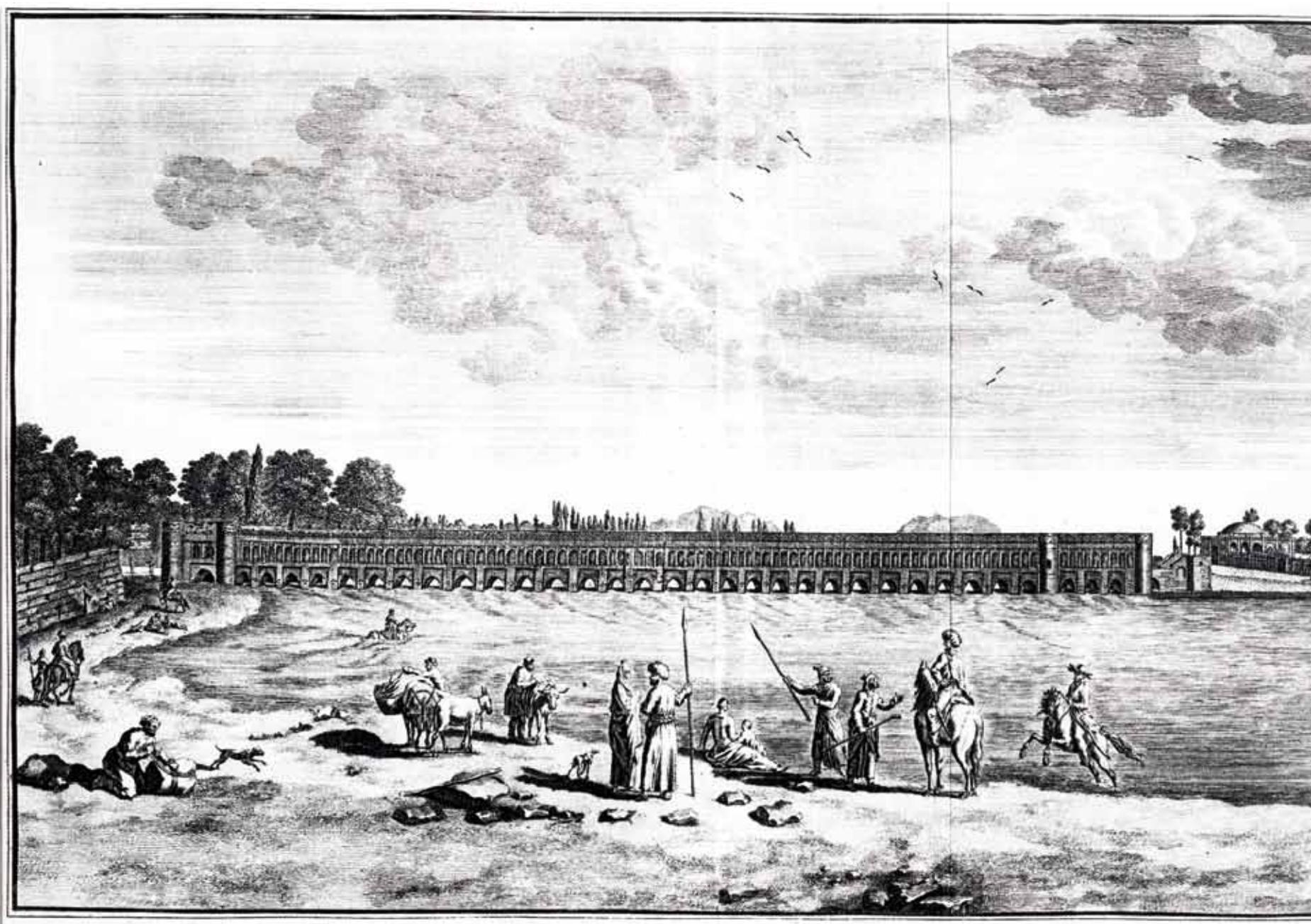
Haroutiun Shmavonian was born in Shiraz, Iran in 1750. Shmavonian published many Armenian religious and historical books and articles. After the death of his wife and two daughters, he decided to become a recluse and wandered the mountains, living among the Persian Darvishes almost seven years. Later, he joined the priesthood and went to Madras, India. He first introduced the printing press to India- in Madras. Haroutiun Shmavonian printed the first Armenian magazine *Azdarar*, in 1794; due to monetary restraints, the magazine lasted only two years. The magazine was circulated to Costantinople, New Nakhijevan, Edjmitsin, Iran and Russia. In 1796, *Azdarar* had only 28 subscribers in Madras. Shmavonian died in 1824, at the age of 74, in Madras. There were printing housees in Tabriz and in Tehran, 1894 and 1896 respectively. There were books, daily newspaper, magazines, school books, yearbooks, weekly newspapers all printed at these presses.



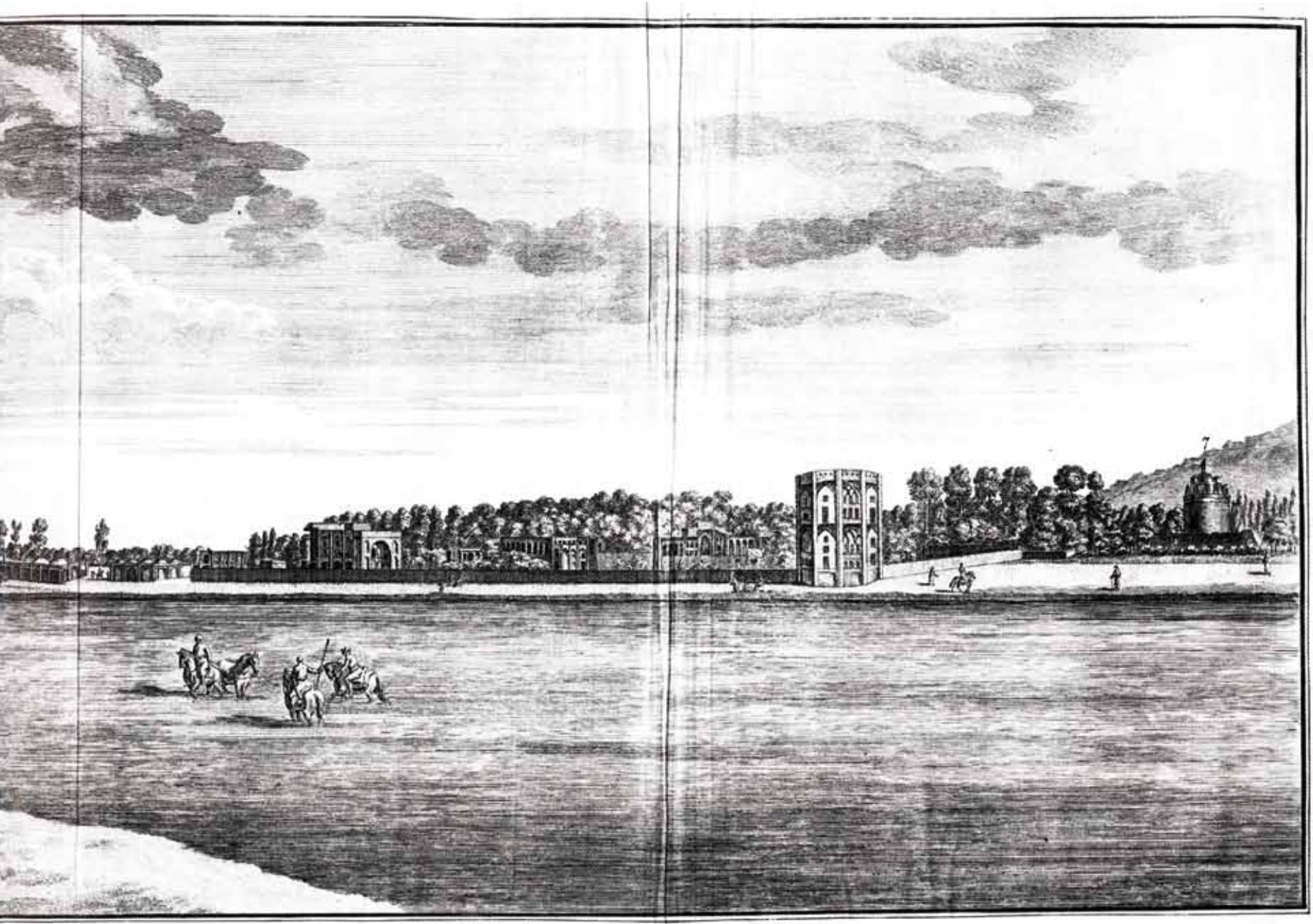


## • P. Stomach Ulcer • L. Sustentac.

Հ ռաշակեալ դաշտ արարատեան .  
տանըս հայոց յատուկ նըստեան .  
Ուշոյն և պարթանաց արձամ .  
Ժին և նոր բարեաց գանձարան .  
Եստ էջ միառօք օօր միածին .  
յատկապէս յայց հայոց աղզին .  
Ա յս է կերտեալն 'ի միածնէն .  
եղիկորորդ տապանըն , ուսեւ լէն .  
Ա յս է մասիս Աէժ լետոնըն այն .  
առ ոռ հանգեամ նորուան տապան Տ

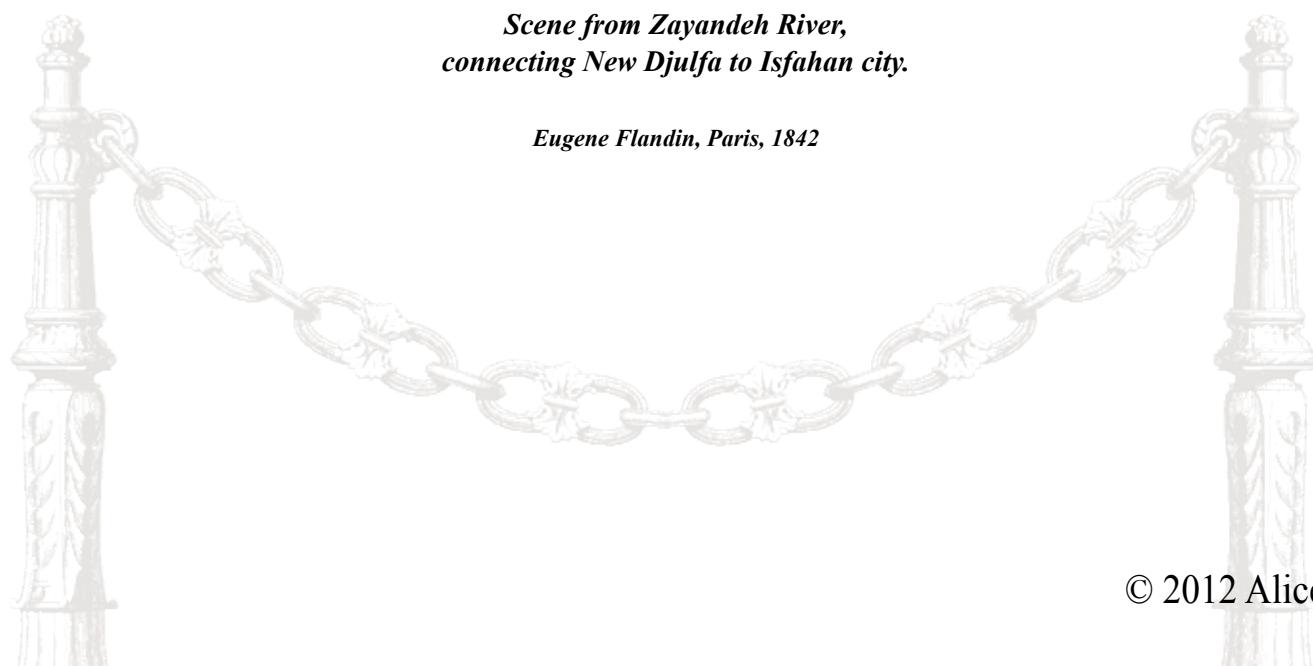


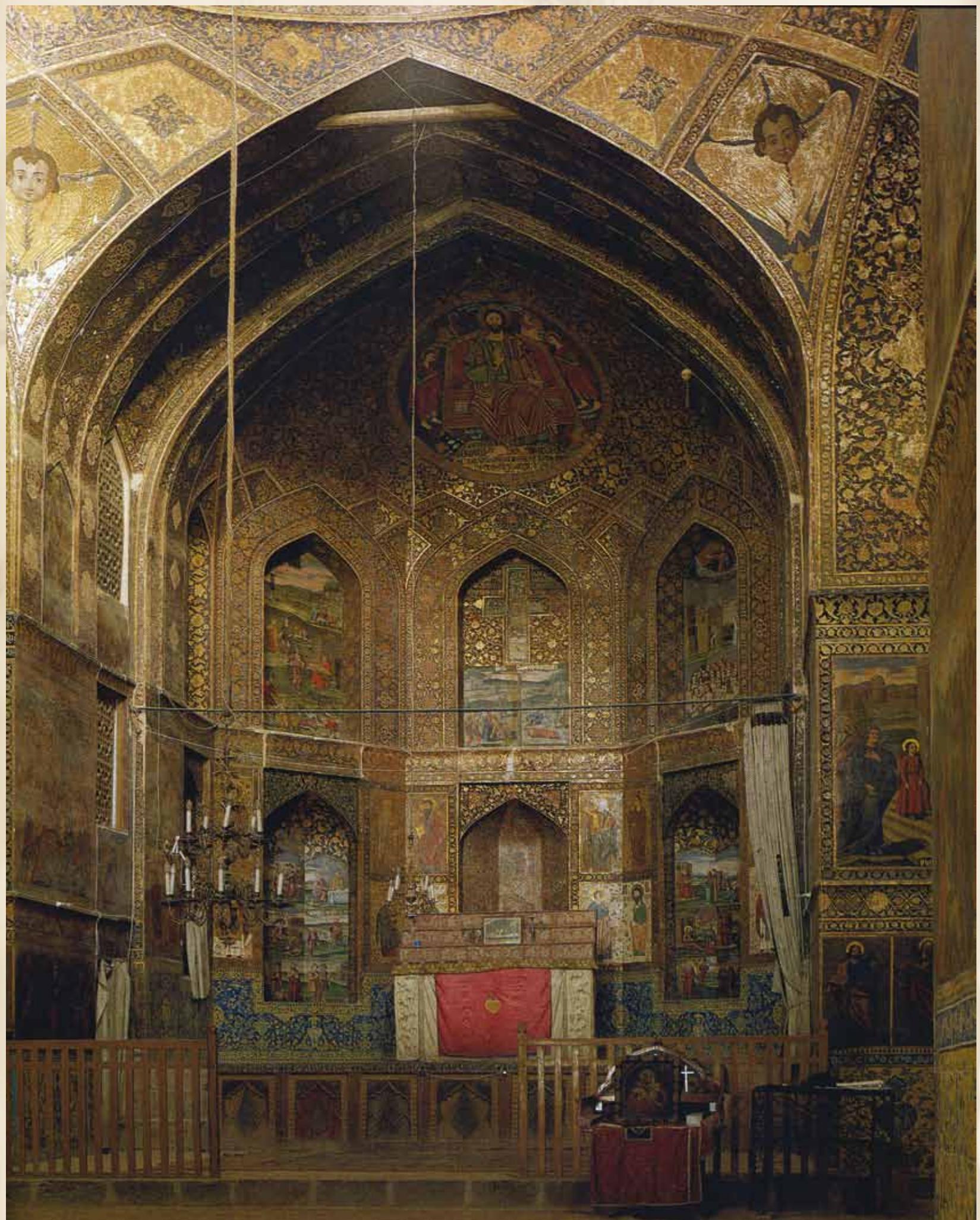
ZAYANDEH RIVER AND ALAVERDIKHAN BRIDGE IN ISFAHAN



*Scene from Zayandeh River,  
connecting New Djulfa to Isfahan city.*

*Eugene Flandin, Paris, 1842*



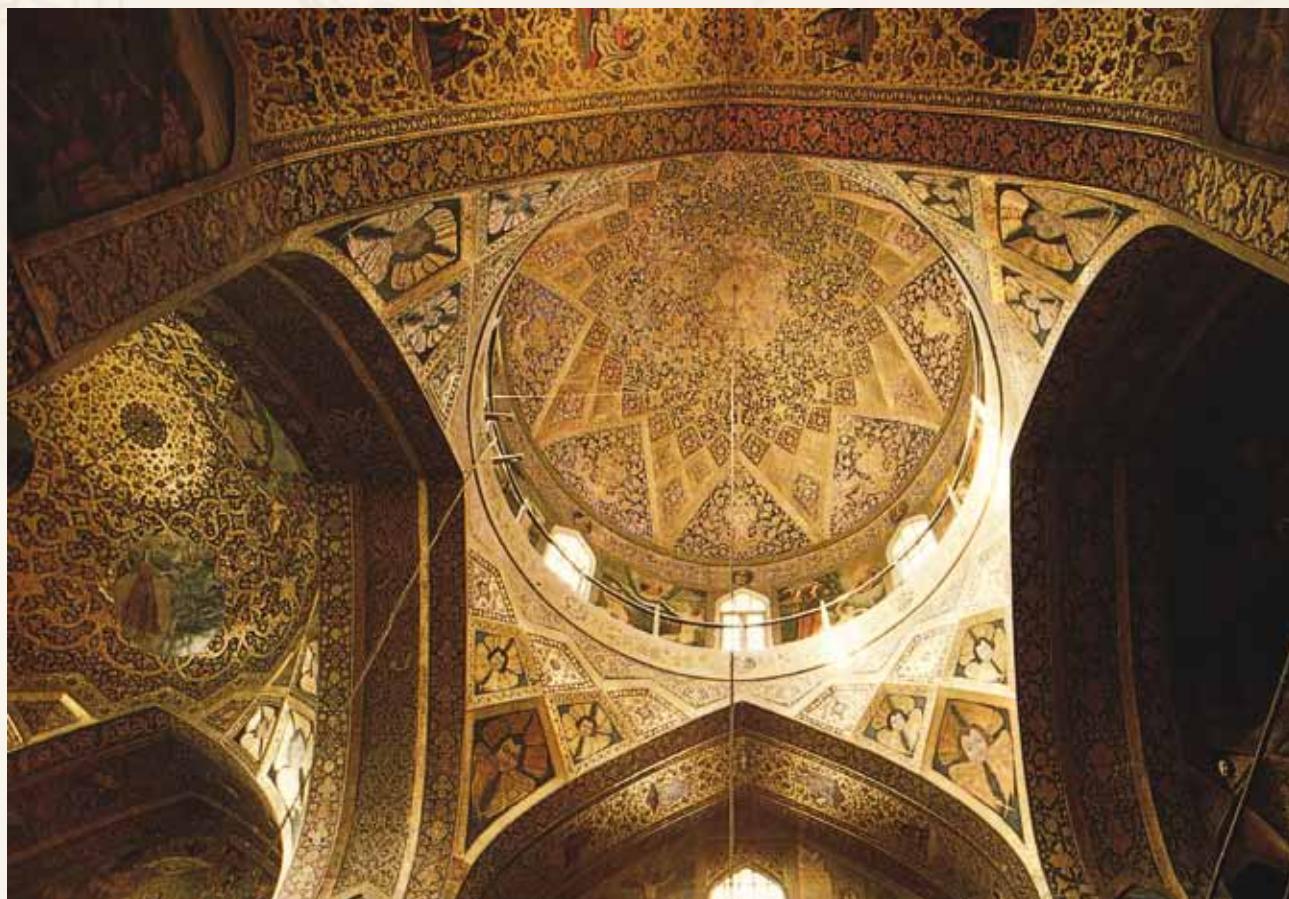




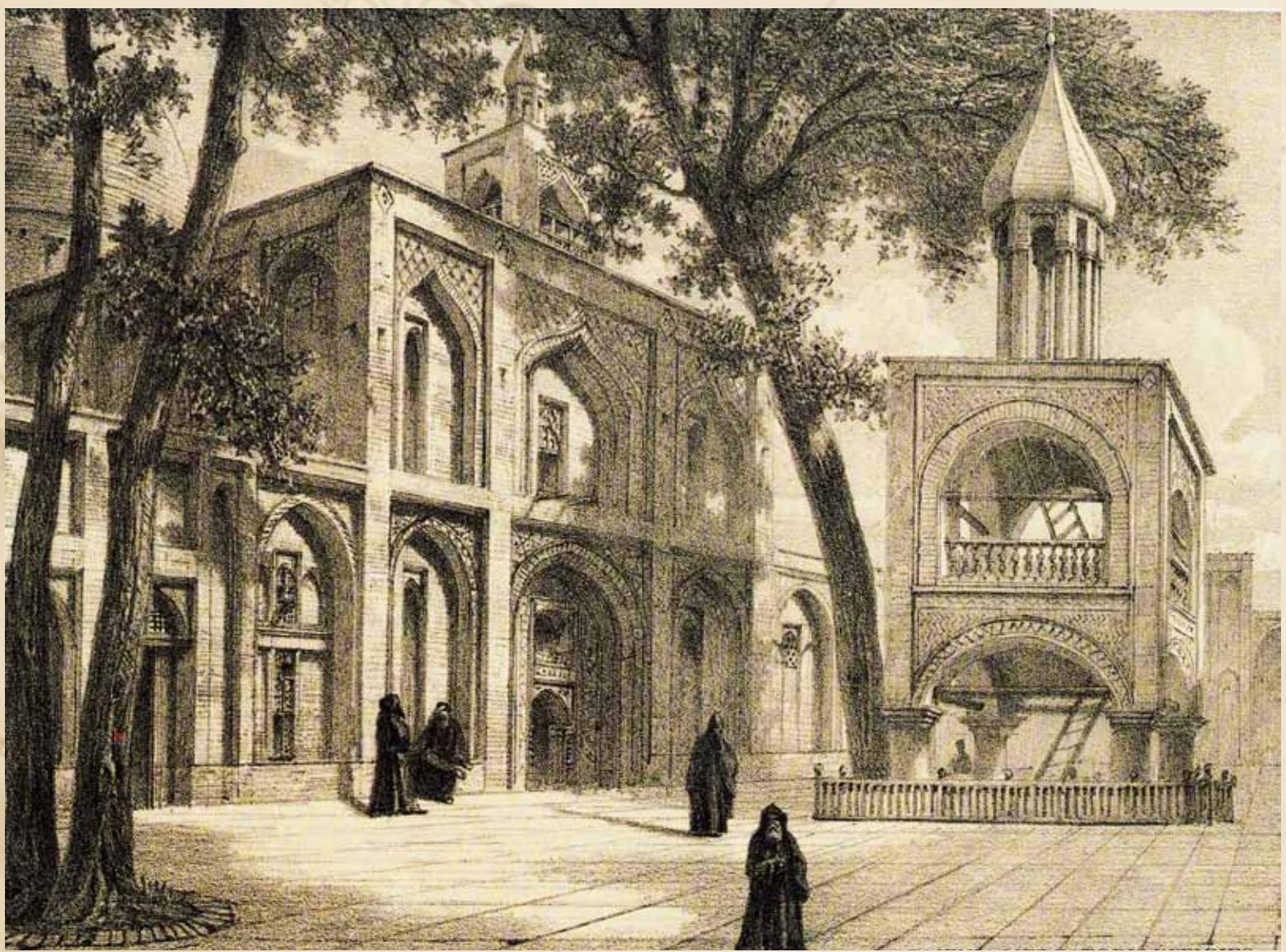
*Khodja Avetik Martirosian, was one of the major donors of the amazing frescoes of the All Savior Monastery (Amenaprkich Vank).*



*Khodja Valijanian was one of the major donors for the construction of the All Savior Monastery (Amenaprkich Vank).*



*The dome of St. Amenaprkitch Armenian Cathedral in New Djulfa, Isfahan. Left the Altar of St. Bethlehem.*



*All Savior Monastery in New Djulfa, Isfahan, Eugene Flandin, Paris, 1842*



*A tapestry depicting a religious ceremony in front of All Savior's Church, Isfahan*



Armenian All Savior Monastery (*Surb Amenaprkich Vank*) in New Djulfa, Isfahan, 1664-1673, Eugene Flandin, Paris, 1842



# MINAS JUGHAYETSI



Մինաս, Ռուբան Վելիջանյանի դիմա-  
նկարը: XVII դ.



Մինաս, Հակոբյան Վելիջանյանի դիմա-  
նկարը: XVII դ.

*The portraits of Voskan Valijanian and his son Hakobjan Valijanian  
by Minas Djughayetsi, XVIIc.  
Museum of All Savior Monastery, New Djulfa*



*Portrait of Khodja Zohrab, XVII c.*



*A young Khodja and his wife in New-Djulfa*



*A few of Minas' paintings are kept in the Museum of Surb Amenaprkitch Cathedral in New Djulfa, Iran. Minas also illustrated several history and school books. In addition, he founded an art school, students of which helped him with some of the frescoes at Surb Amenaprkitch Vank in New Djulfa*



*Paintings on the wall of Surb Amenaprkitch Vank by Minas, New Djulfa*



*Minas Djughayetsi, XVIIc. The Last Supper*



**St. George Church** was built in 1611 by Khoja Nazar. It has the greatest number of pilgrims, especially on the eve of Five Tabernacles, because 15 ornate stones brought from Etchmiadzin are kept in a chamber of this church. There is an old chapel in the yard.

**Holy Virgin Chruch** was built in 1613 by Khoja Avetik. In 1666, Gerak Agha restored the church and commissioned two intricate frescoes on the northern and southern walls. One of them represents Herod's palace and the other depicts the episode when the forty-day-old Jesus was taken to the Temple. At the bottom of the first fresco, one can see the portrait of Gerak Agha and at the bottom of the second, that of his wife and children. An enclosure with bars is placed inside the cupola; its entrance is from outside. We are told that it was made by order of Shah Abbas so that his wives could watch the religious rites from there. There is an old chapel in the yard, which was built by Armenian immigrants.

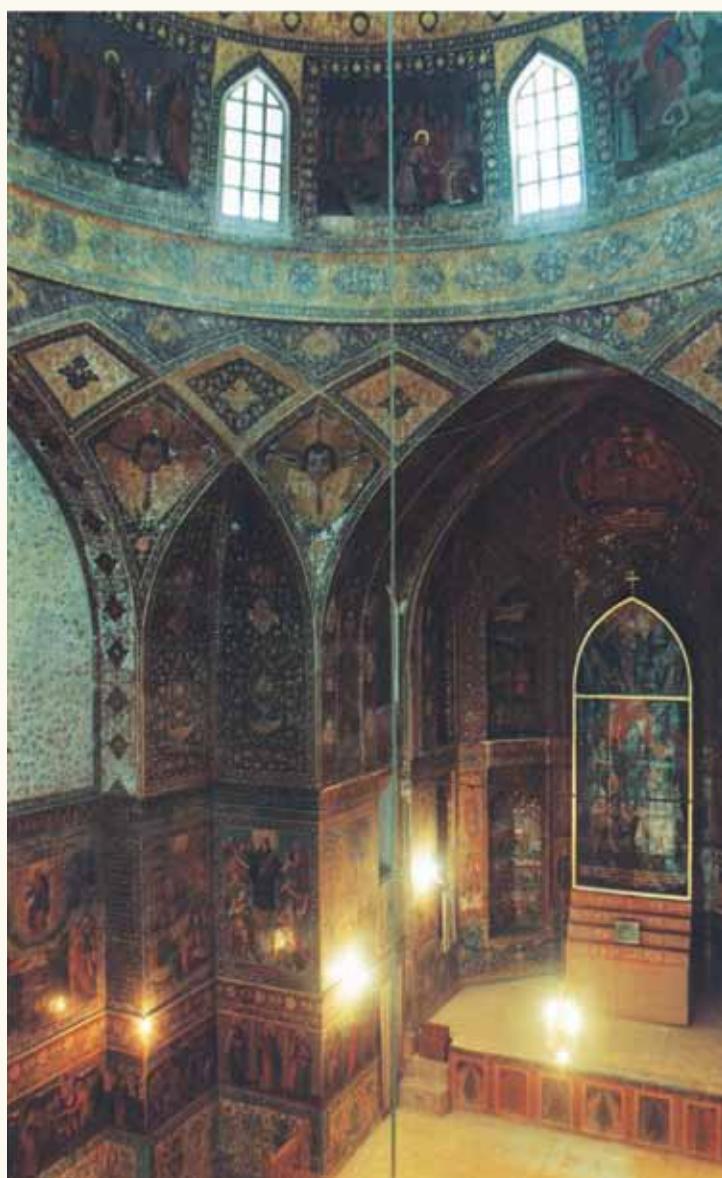
The other churches are St. Nikoghayos (1630), St. Sargis (1659), St. Minas (1659) and St. Nerses Shnorhali (1666).

The community also has an old cemetery which has existed since the foundation of New Julfa. There are old tombstones of great historic value in the cemetery.

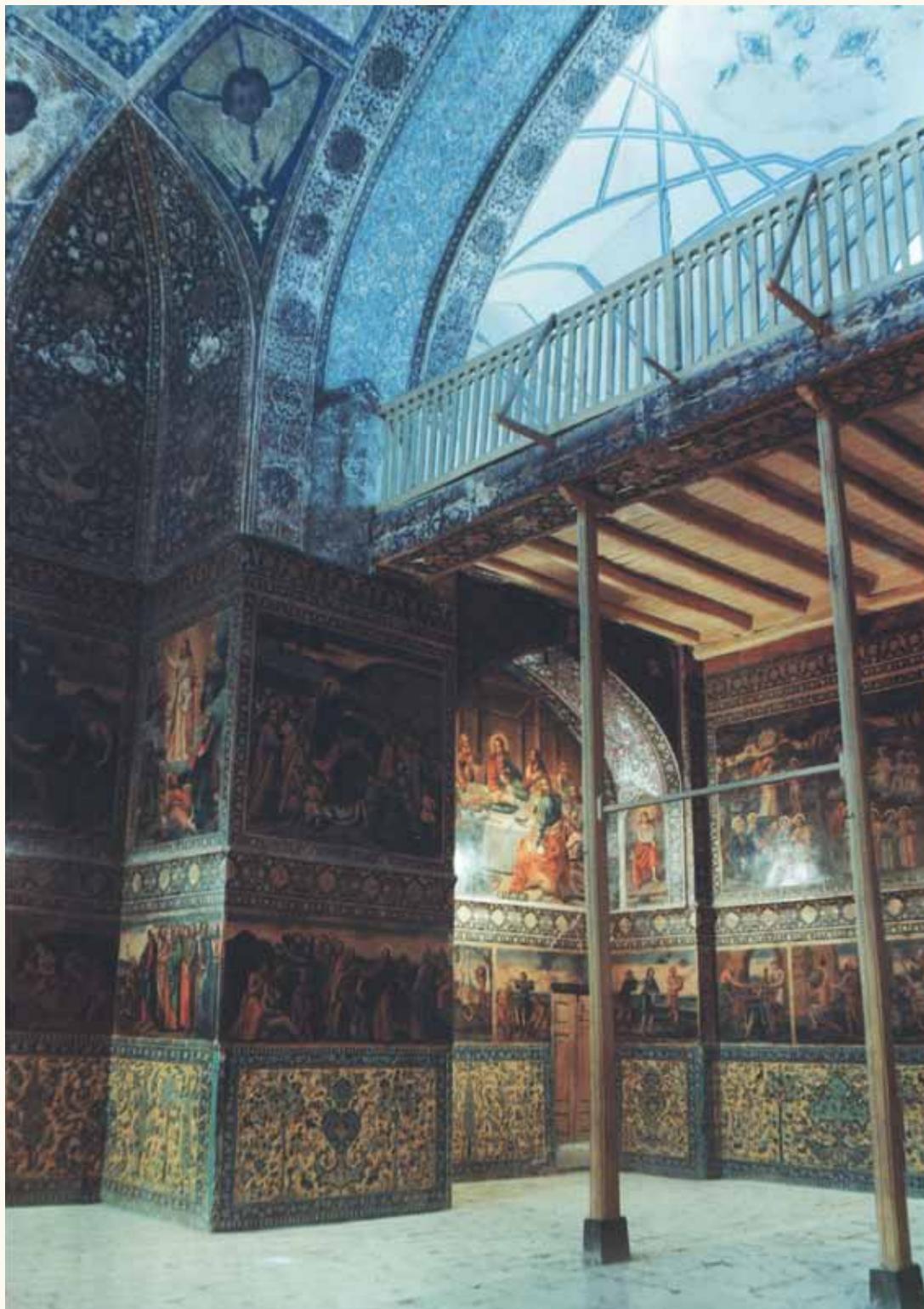
**St. Gregory, the Illuminator Church** is in the Davrezh district. It was built, together with its belvedere, by Agha Manuk Lazarean in 1729. In the territory of the **St. John the Baptist**, This church was built in 1621. It is also called "Right-hand church."



**St. Catharine Chruch** was built in 1623. During the deportation, three virgins named Urupsana, Taguhi and Hripsime had come to New Julfa. Agha Manuk, the founder of the Lazarean family, built a nunnery in New Julfa for these and other virgins. In the yard of the nunnery, he also built a small church called St. Catharine. Formerly, the nunnery had up to 40 virgins, the last of which died in 1954. It has now become an orphanage.



*The altar of St. Bethlehem, New Djulfa, Isfahan*



*Photographs of St Bethlehem, St, Gevork, and St Sarkis Churches of Isfahan*

*Photography by Gh. Arab.*

*Printed in The Islamic Republic of Iran, 1998, publisher: Rasaneh Kaj, Esfahan*

St. Bethlehem church was built in 1627. It has an interesting structure; its cupola, which leans upon splendid arches, is the highest among all these churches. The church has no columns at all. The walls are covered with fine and tasteful pictures. The beauty of St. Bethlehem makes a strong impression on the viewers. It is told that one day during the Easter Holy Week Khoja Petros and his wife went to Holy Virgin church, but there were so many people that they could not enter the church. Therefore, he decided to have his own church, and so the most beautiful church of New Djulfa was built.

## THE ARTS AND CRAFTS IN NEW DJULFA

At the beginning of the 17th century, the population of New Julfa, which had become a wealthy suburb of Isfahan, began to restore with exceptional viability the way of life inherited from Old Julfa, adjusting it to the new social and political conditions. In a few years, palaces, houses and churches were built there. According to the places from where the migrants had come, the town was divided into the districts of Jughaians, Tabrizians, Yerevanians etc., among which there were both adherents of the Armenian Apostolic Church and Catholics. The district "Pokr Meydan" or "Gharageal" was inhabited by wine dealers. The main street was called Shirakhane. The grain dealers, clothiers, weavers and carpenters had settled in the district of the Tabrizians. The potters (banna) were concentrated in the district Hakobjanents or "Brutents." The stone cutters lived in the Kocheri Sangrtash ("stone cutter"). There were many bath houses in the districts of the Tabrizians, Yerevanians and Charsun.

An unfinished manuscript written in Armenian and English is kept at the library of the monastery. It contains a conversation between a certain Francesco and the merchant Khoja Safar in Msrdam (Amsterdam). Francesco asks: "What is the main sanat (craft) of the Armenians (i.e., those of New Julfa)?" and Khoja Safar answers: "Our nation has all sorts craftsmen such as tailors, hat sewers, cobblers, barbers, goldsmiths, blacksmiths, turners, carpenters, masons, weavers, scribes, book binders, watchmakers, house painters, physicians, parchment makers, jewelers, grooms, policemen, gunsmiths, soldiers, and navigators. There are also government employees such as ambassadors, advisors, generals and many others." Many crafts enumerated by Khoja Safar were not only established, but also traditional in Armenia from the medieval period onwards.

There were also intellectuals (translators, writers and teachers) in New Julfa, as well as painters, miniaturists, printers, popular singers and musicians. For example, we know the names of the following translators: Agha Davit (a specialist in English), Tavakalov brothers, G. Lusikov and Romadamsky (specialists in Russian) who worked at the diplomatic department of the Kremlin in Moscow.

Minas was a distinguished painter. The miniaturists Khachatur Jughayetsi, Mesrop and Khachatur Khizantsi, Stepanos Jughayetsi and Hayrapet were also well known. The famous painter Bogdan Saltanov, who had gone to Moscow from New Julfa, was tasked with painting the windows of the crown prince Petros Alexeevich's room in a way that everything should be seen from inside and nothing from outside. Stonework was developed in New Julfa. There were no quarries nearby, so the stones were brought to the town from distant mountains and worked by skillful stone cutters. The Armenians built bridges with small rest rooms for the shah over the Zayandeh river. They built churches with cross-stones placed in the walls. The tombstones made by those masters are very interesting and of great value from historical and cultural point of view. The standing or sitting figure of the deceased is depicted in the center and accompanied by an inscription about him/her. The local painter Abraham Gurgenean made copies from those tombstones, 150 of which are kept in the Museum of New Julfa, 450 in Holy Etchmiadzin, 100 in the George Martikean Museum of Beirut and 100 in the State Museum of India. The skillful carpenters of New Julfa decorated doors and windows, made actinoid rosettes of wood and adorned the ceilings of balconies, doors of churches and houses of merchants (for example, those of Khoja Safar and Khoja Aghanur). One of the prominent masters was Hakobjan, the chief carpenter of the Persian Court.

Armenian glass makers, too, worked at the Persian Court. Among the masters mentioned in 1816 are Babel Zakarean, Manuk Khachikyan and Alexi Dionixeian. Harutiun Ter-Khachatryan was also known as a skilled glass maker.

European visitors of New Julfa speak with admiration about the Armenian way of life. They liked the festive garments of clergymen, the entertainments and dinner sets in merchants' houses, the furniture of halls, the gilded copper and iron chandeliers hung from ceilings, the copper vessels, salvers and cups (one of which is kept at the Museum of Etchmiadzin), the porcelain objects (especially the tableware embellished with green color, which was brought from China), as well as local products such as gold, silver and wooden vessels. Goldsmithery was traditionally highly developed in New Julfa. The Armenian masters made such big crosses that several people were needed to carry them in processions. On April 15 1628, when Khoja Nazar entertained the shah in his house, the goblets were of gold while the "golab" vessels for rosewater and the tublers for wine were of glass.

The textile workers produced gold-thread and silver-thread covers, pillows of silk and velvet, splendid curtains. Their softness, beautiful design and various decorations were of highly valued in the international market. It is no coincidence that when in the late 17th century silk manufacturing was encouraged in Russia, among the first founders of factories were Ignat Sheriman, Stepan Khaldarov, Ghukas Shirvanov and Vasil Khastatov, Armenians from New Julfa. The factory of the Lazareans from New Julfa in the village Fryanova near Moscow was famous. They employed silk manufacturers from Iran, especially from New Julfa, improved and adjusted their experience to the local taste.

In the Victoria and Albert Museum in London, samples of stamped textiles are kept, as well as lining for manuscript covers, several velvet curtains and an exquisite shirt. A marvelous coverlet is exhibited in the Museum of Etchmiadzin. The carpets woven in New Julfa were also famous. Some of these are embroidered (one such sample is kept in the Monastery of Etchmiadzin).

In 1677 the Armenian merchant Dominic Alia opened an impression factory in France. In 1699 the English offered the Armenians of New Julfa producing printed cotton with local ornaments, which was in great demand in England. The St. Catharine nunnery was a prominent center of embroidery. The Armenian jewelers were famous too. They made adornments for courtiers. The precious stones were brought from various parts of Iran, India and Arab countries.

The crafts and applied art of New Julfa are a remarkable achievement of the 17th-century Armenian culture. The churches there were so rich in valuable objects that in 1720 they were forced to pay around 100 kg of silver and gold to the Persian people to relieve their poverty. New Julfa also had skillful tailors. Initially, the national dress preserved its traditional features but in the course of time it was influenced by the Persian style. The Persian women wore long black cloths and veils while the Armenian women walked in streets with open faces and splendid garments. They wore adornments with precious stones, tied two-row gold coins under their headscarfs and fastened their cloths with silver and gold clasps. They chose gold-thread satin or velvet fabrics for their dresses, in which the red and yellow colors prevailed.

Their belts were wide, made of silver threads and decorated with various stones, coral beads and gold coins. We can form an idea about the costumes of the Armenians of New Julfa thanks to the paintings surviving in a number of houses. The festive garments of clergymen were sewed with pearls and precious stones. It was called "armani bafi" ("Armenian style"). Several samples are kept in the museums of New Julfa and Etchmiadzin.

## THE DIAMOND THRONE



The Diamond Throne, the most elaborate of the Royal thrones in the Armoury collection of the Czar Alexei Mikhailovich, is reminiscent of the throne of Czar Mikhail, his father. In 1660 the Armenian Trade Association of Isfahan presented a marvelous "Diamond Throne" or "Diamond Armchair" to the Russian Czar Alexey Mikhailovich. It was priced at 220,000 roubles and is now kept in the Kremlin Palace in Moscow. The Russian Court used it for coronation ceremonies, and on other solemn occasions. A group of Armenian tradesmen, in order to negotiate with the Russian government and gain some privileges, brought the throne with care from Isfahan to Moscow and through the mediation of Zakar Sahratian presented it to the Czar. Made by Armenian craftsmen, the throne has a simple form which was widespread in applied art during the 16th-18th centuries.

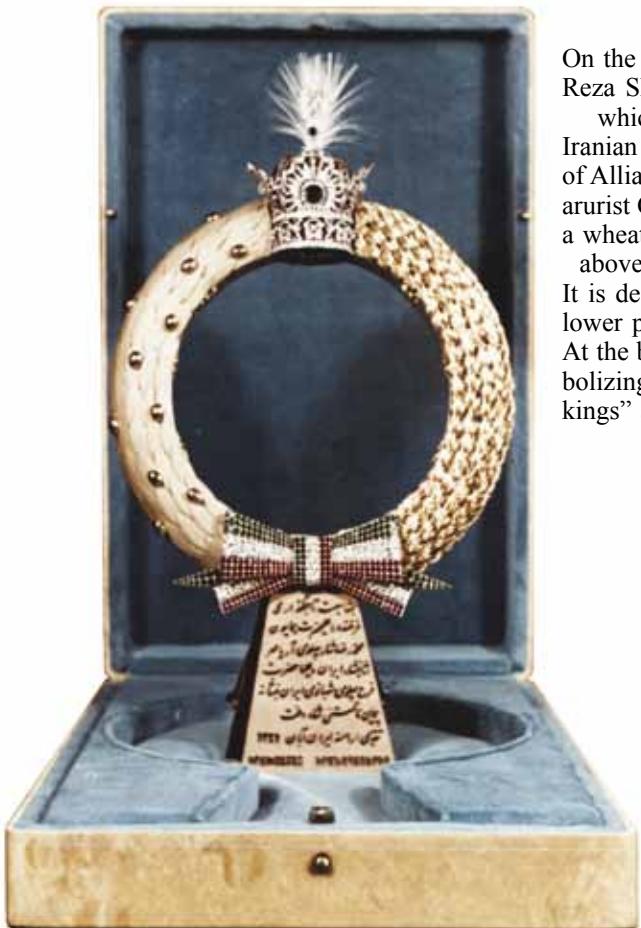
Its bottom is decorated with a bold carved pattern depicting a procession of elephants with riders on their backs. The back of the throne is covered with black velvet and embroidered images of two genii supporting a crown over the inscription glorifying the Czar and his power. The whole surface of the throne is faced with an intricate mosaic of firouzeh (turquoise) and diamonds. The precious donation was attached to the petition of tax-free trading in the Russian territory. Due to the prevalence of diamonds, the throne was named "Diamond Throne". In total the throne has 876 diamonds and 1223 other gemstones. On the back of this throne there is an embroidered Latin inscription:

*"Potentissimo et invictissimo Moscovitarum Imperatori Alexio, in terris feliciter regnanti, hic thronus, summa arte et industria fabrefactus, sit futuri in coelis et perennis faustum felixque omen. Anno Domini, 1659"* (To the most powerful and invincible Muscovy Emperor Alexis doth reign felicitously upon the earth the throne made with sumptuous art would be a token of future eternal bliss in heaven. In the Year of Our Lord, 1659).

They also made other thrones (one of which Shah Abbas presented to Boris Godunov); some are kept in the Golestan palace in Tehran and one, in the Historical Museum of Armenia (it was brought there from Etchmiadzin). The throne presented to the Czar has 900 diamonds of various sizes, 1300 pearls, hundreds of other stones: amethyst, sapphire, topaz, hyacinth, 1830 pieces of Nishabur turquoise, kilograms of gold, silver, plane-tree and beech wood etc. The decoration of the throne includes black velvet, red and yellow silk. A dedication and images of angels sewed with small pearls are embroidered on the back. Later on the same craftsmen added other images on the throne: the double-headed eagle, the sun etc...

## The Crown of Alliance:

On the occasion of the coronation of Mohamad Reza Shah Ariamehr and Queen Farah of Iran, which took place on October 26 1968, the Iranian Armenians present them a royal "Crown of Alliance." It was designed by the gifted miniaturist Clara Abgar. On one side, is an image of a wheat husk, on the other an olive sprout, and above them the royal crown of Iran is placed. It is decorated with precious stones, and in the lower part runs a ribbon of the Iranian tricolor. At the bottom of the crown, the nine spots symbolizing the "white revolution of the king of kings" are carved, and the loyalty of the Iranian Armenians is witnessed.



## The Golden Cup:

Another marvelous piece of art, the "Golden Cup," was presented to the State University of Isfahan by the diocese of New Julfa and Iran-India, in acknowledgement of the care for Armenology and Armenian students, as well as the magnificent building erected near the university and designed for Armenian studies. The "Golden Cup" was designed by the renowned Iranian-Armenian Artist; Yervand Nahapetian.

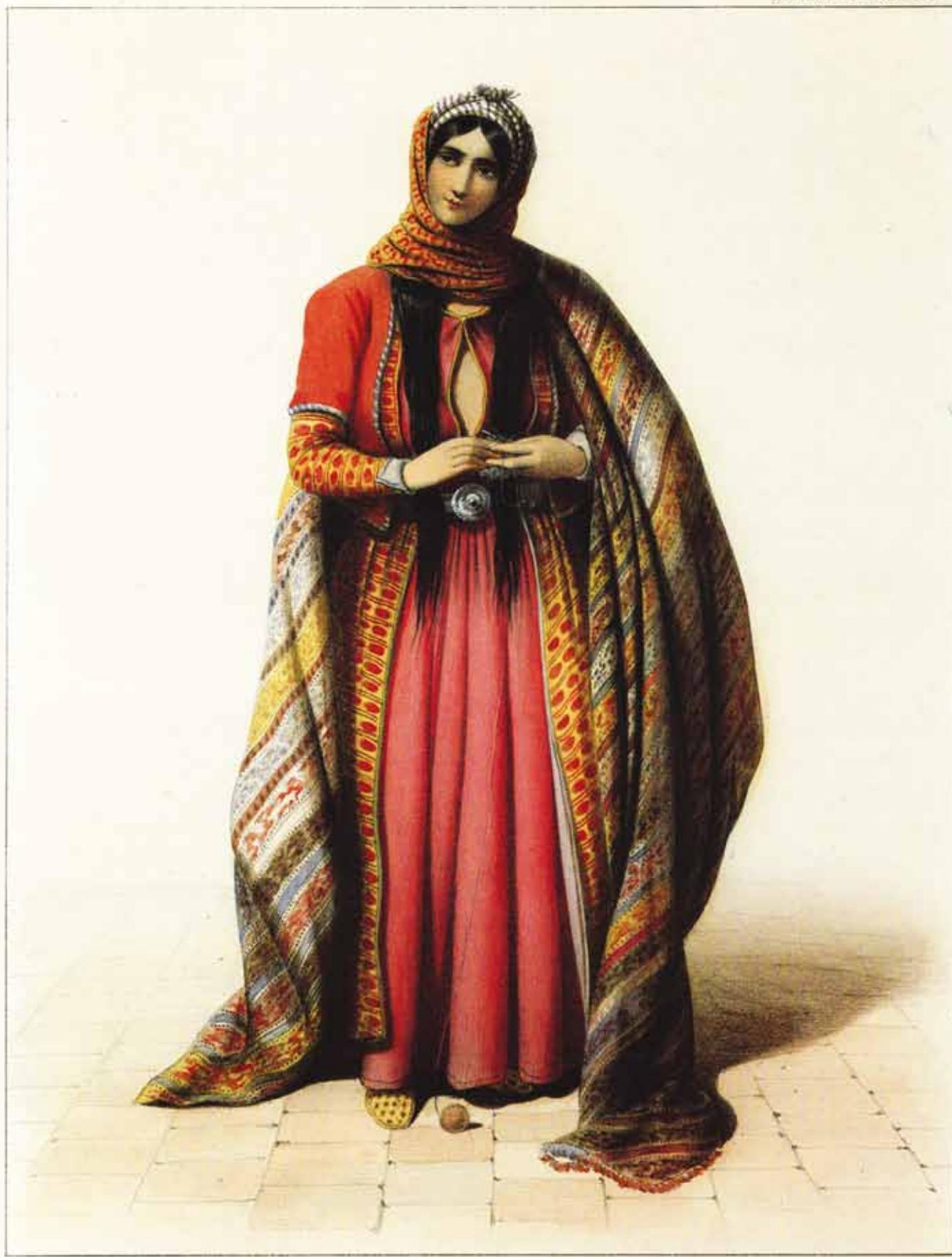




*An Armenian merchant and his wife. Lithograph by Alexandre Lacauchie, Paris, 1835*

GALERIE ROYALE DE COSTUMES

COSTUME ARMÉNIEN. 10<sup>e</sup>



EUG. FLANDIN. PARIS.

IMP. D'ADEPT. N° 2

JANET LANGE LITH.

Femme Arménienne d'Isphahan.

Armenian Woman of Isfahan. Lithograph by Eugene Flandin, Paris, 1850



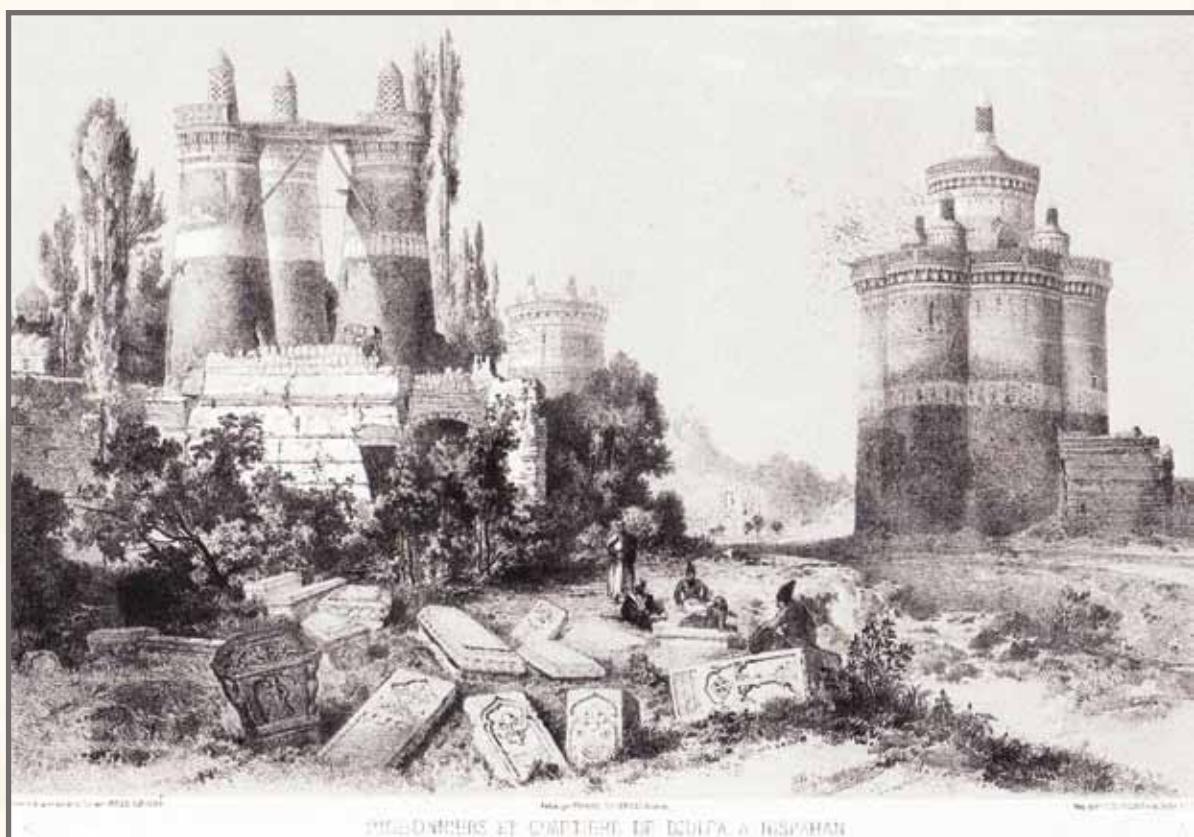
*Armenian woman from Urmia,*  
*Eugene Flandin, Paris, 1850*



*Armenian woman from New Djulfa,*  
*Achille Deveria, Paris, 1850*



*Persan assommé à coups de bâton.*



*Pigeon homes and cemetery of New Djulfa, Isfahan.*

Lithograph by Jules Laurence, Paris, 1860



*The tombstone of Khodja Murad,  
New Djulfa, Isfahan.*



*The tombstone of Armenian merchant Frangul  
Aghazar Topchian, New Djulfa, Isfahan.*



*The tombstone of an Armenian merchant from New Djulfa.*



*Armenian merchant Khodja Nazar (Lazar) of New Djulfa*

Khodja Nazar (left) by Rochefort, Paris, 1714.

Khodja Nazar was one of the wealthiest and most respected Armenians of New Djulfa and India. In 1627, he constructed St. Catherine's Nunnery (Kusanats Menastan) in New Djulfa, then St. Illuminator Church in New Djulfa and the Church of Nazareth in Calcutta, India.

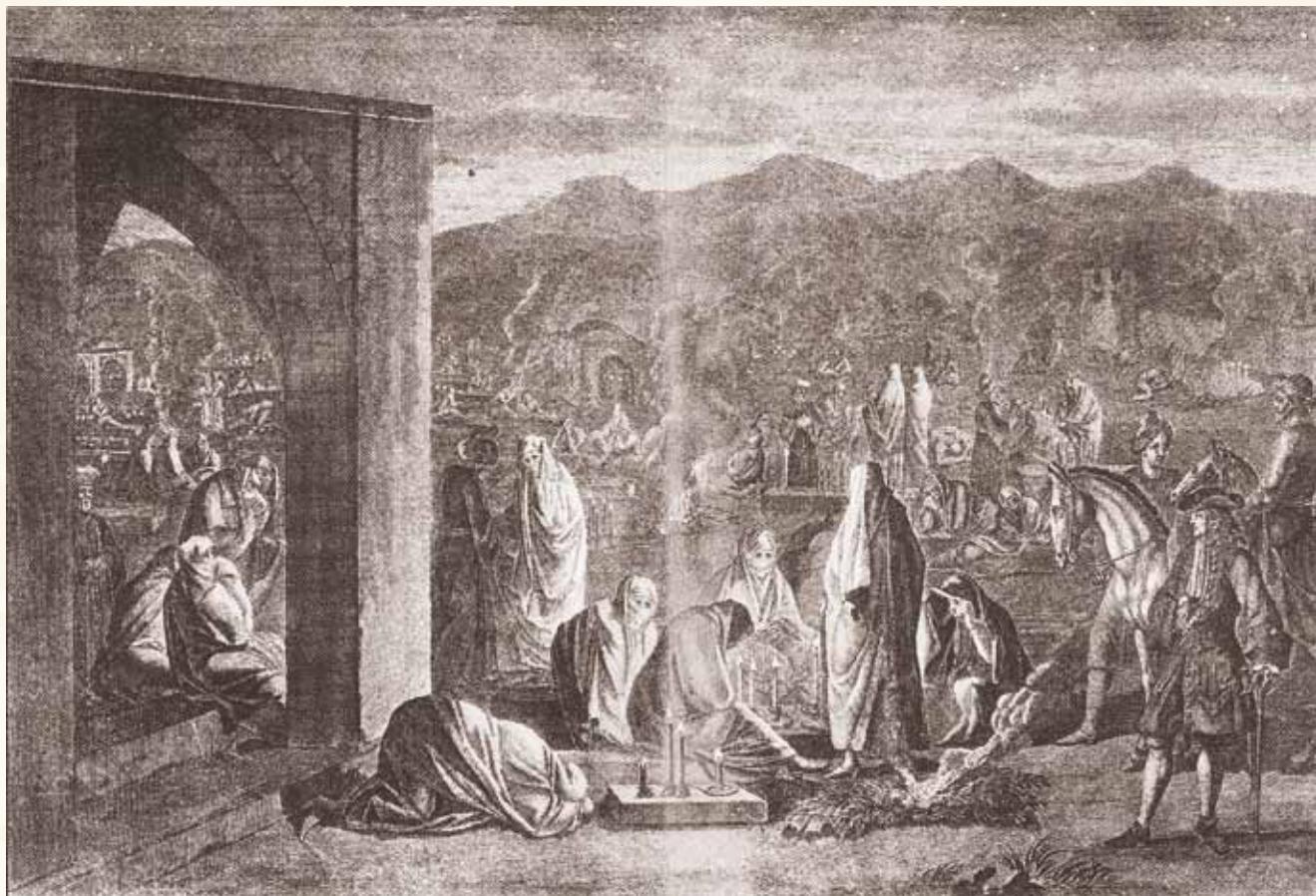


*Nuns of St. Catherine in New Djulfa,*

Dufour, "Le tour du monde," Paris, 1881



*St. Catherine Nunnery in New Djulfa.*



*Armenian women of New Djulfa mourning on All Souls' Day, Amsterdam, 18th c.*

**BOGDAN SALTANOV**  
**1650-1730**  
**THE FAMOUS RUSSIAN ARTIST IN THE TIME OF CZAR ALEXI MIKHAYELOVICH**  
**WAS ARMENIAN, AND, WAS BORN IN NEW DJULFA**

Bogdan Saltanov was born in 1650 in New Julfa, Iran. ‘Saltan’ was taken from his father’s Christian name, and Bogdan (which in Russian meant God-given: ‘Astuatsatur’) was the artist’s true surname. He is also known as Ivan Ievlevich Saltanov, and was court painter for Alexis I of Russia, and his successors.

Saltanov headed the painting workshop of the Kremlin Armoury from 1686. Saltanov’s legacy includes Orthodox icons for church and secular use, illuminated manuscripts, secular portraits including the portraits of Stepan Razin and Feodor III of Russia as a young man. In 1660, Zakar Sagradov (Khoja Zakar Sarhadian), an Armenian merchant from New Julfa, serving as an envoy for the Shah of Persia, delivered a gift from the Shah to Czar Alexis. The package included, among other items, an engraved copper board depicting the Last Supper. The board aroused the interest of the Czar. He instructed Khoja Sarhat to return to Persia and enlist the engraver into the Czar’s service. Muscovite artists were only experimenting with engravings on metal, and the Czar needed a professional to set up the new craft. Six years later Saltanov, “the apprentice”, arrived in Moscow with his brother, joined the staff of the Armoury and received a considerable salary. He was treated as a foreign noble, an honor rarely issued without reason. His brother, Stephan Saltanov, also became a Russian noble, a treasurer of the Armoury and a founder of the Saltanov family. Bogdan Saltanov became the fourth and last non-Russian artist employed by the Moscow court.

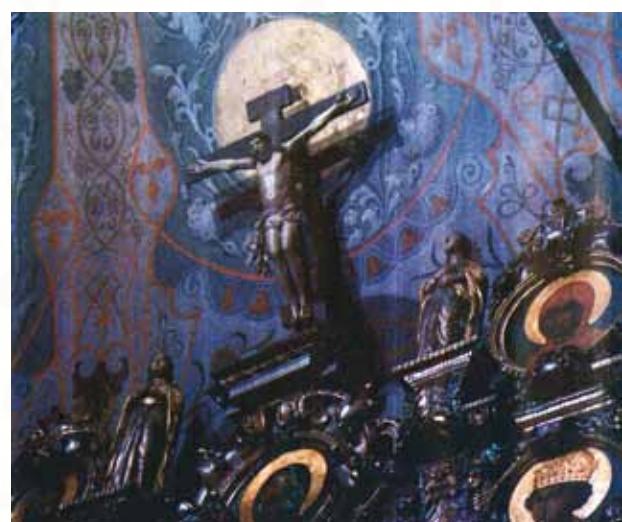
Saltanov’s earliest attested work was the taffeta icons, icons painted on cloth with partial cloth applications imitating garments of the saints. Igor Grabar suggested that this new genre of icon was Saltanov’s own invention, owing to his Oriental roots. Their status at the court was radically different from that of traditional icon painters:

Saltanov’s primary function was to provide secular art for the court, not the church. The earliest royal commissions of this kind (secular icons on copper and glass base) by Saltanov are dated to 1670 and 1671. As a result of the practice started in the 1670s, the professions of court painters and icon painters in Moscow essentially merged, with court painters actively taking over the icon painters’ religious mandates. Saltanov died in 1703, in Moscow.

Bogdan Saltanov gave Czar Alexis for Easter in 1675 an original gift: “three platters: one containing five goose eggs with gilded herbal designs, another containing seven duck eggs decorated in various colors over gold, and the third containing seven chicken eggs gilded lavishly: in addition, a mica box with forty chicken eggs decorated in various colors over gold.”

Since from that time, it became fashionable to decorate Easter eggs as a peculiar type of popular applied art, and a feature in the living image of Russia was born.

In the 18th-19th centuries, artistically decorated Easter eggs became widespread among various segments of the population. Recently, the famous Winter Easter Egg by Faberge, which Emperor Nicholas II gave to his mother, Empress Maria Fedorovna, for the 300th anniversary of the House of Romanov, was sold for a sensational \$7.5 million at a Christie’s Auction House in Geneva. The commission for the renowned Portrait of Feodor III of Russia was first offered by Sophia Alekseyevna in 1685 to Simon Ushakov and Ivan Maksimov, but both these icon painters declined the job, and it passed to Saltanov.





*The portrate of Feodor III of Russia,  
by; Bogdan Saltanov, 1685*

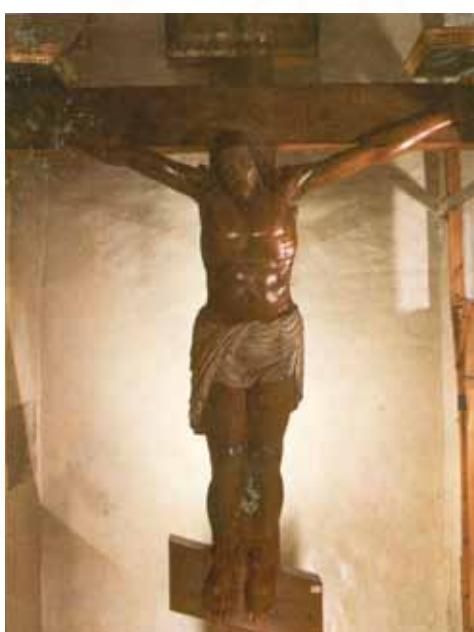


*Icon depicting The Cross of Kiy, a replica of the True Cross with holy relics commissioned by Nikon, Orthodox patriarch of Moscow, in 1656.*

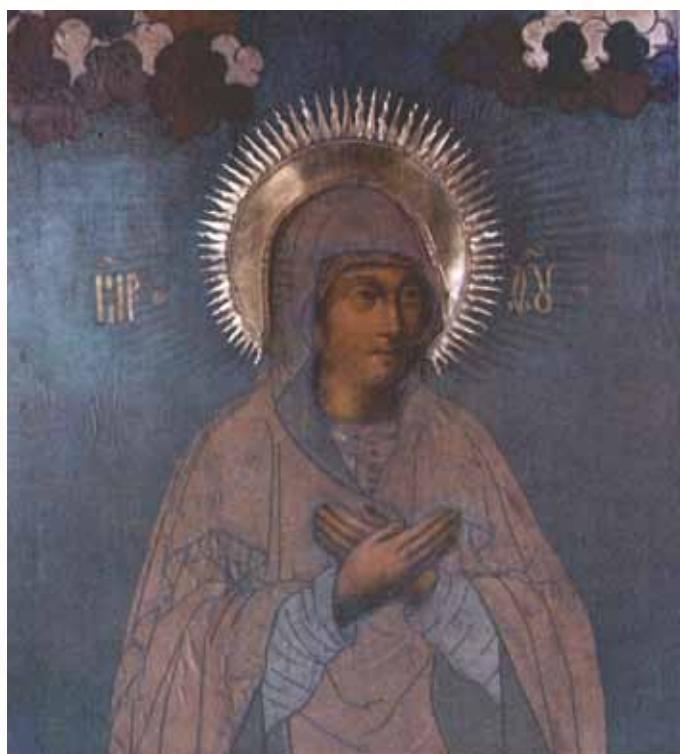
*On the left of the picture , are the images of Emperor Constantine the Great, Tsar Alexey Mikhaylovich and Patriarch Nikon.*

*On the right, Empress Helena*

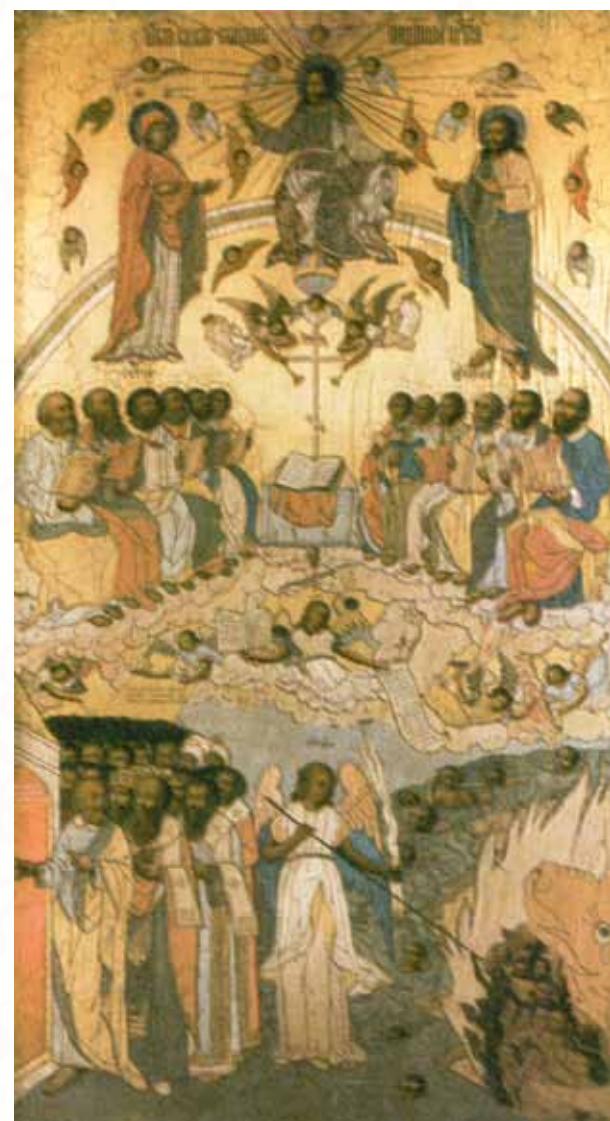
*and Tsarina Maria Ilyinichna, 1677.  
Bogdan Saltanov / Богдан Салтанов*



*Left, various carvings on wood by Bogdan Saltanov, 1681-1687*



*The Ascension of Christ. by Bogdan Saltanov*



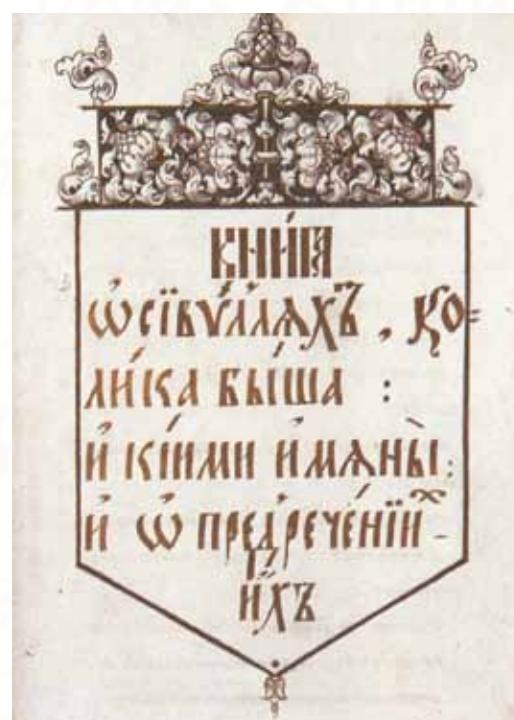
*Painting on taffeta, by Bogdan Saltanov*



*Paintings on canvas and taffeta with the silver carvings for the churches of Moscow, in Russia  
by Bogdan Saltanov, 1680*



*The Holy Mother of Christ  
by Bogdan Saltanov. 1679*



*The Book of Christian Sibellians  
by Bogdan Saltanov, 1673*



*A painting of the Theologian  
by Bogdan Saltanov, 1679*



Bogdan Saltanov; Portraits of 12 l "Sibilians' ladies with their religious books.  
In the book of "Vasiliologion", Saltanov has illustrated 26 portraits of Sybyllian` Rusian, Armenian,  
Asyrian, Persian, Greek and Roman Kings and Queens.

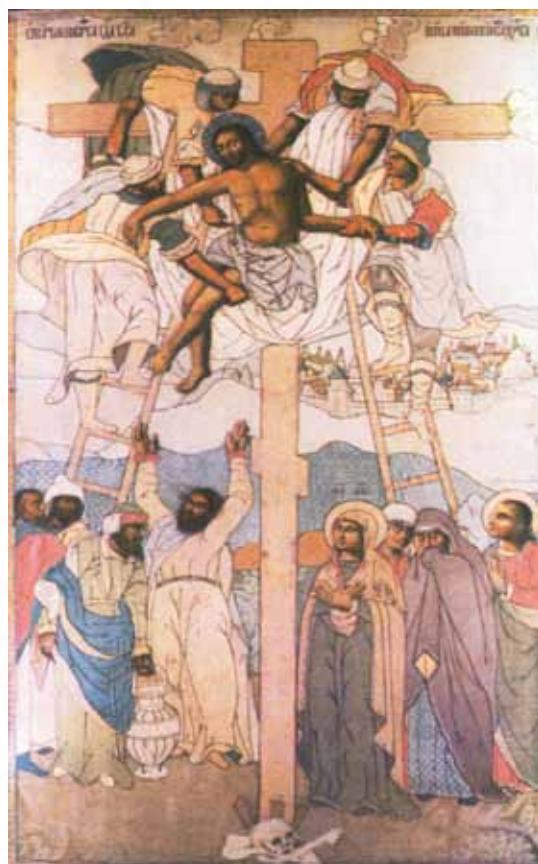




*(left), A letter from Bogdan Saltanov written in Russian and Armenian*

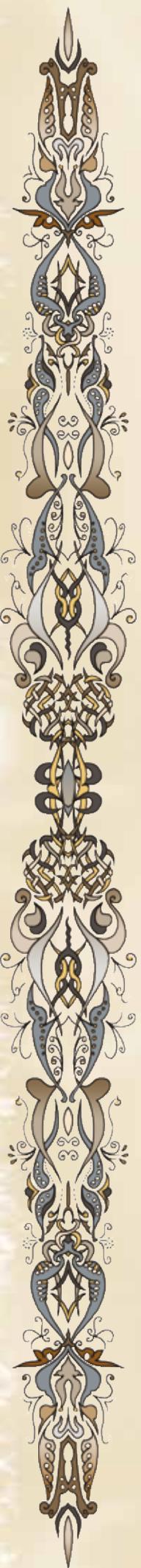


*Painting and Silver Carvings of Icons on taffeta,  
1680 (above).  
Holy Mother of Christ with Angels, 1679 (below).  
Detail of The Lamentation of Christ  
(upper right).  
Detail of The Resurrection of Christ (upper left).*





*Grave stones in Armenian cemetery at Old Djulfa, 1660 c.*



## ARMENIAN MERCHANTS OF NEW DJULFA IN INDIA

### The first Armenian in South India (780 AD)

The terms ‘Armenian’ and ‘merchant’ were long synonymous in India, for it was trade and commerce that attracted the Armenians to this tropical country and led them to bid farewell to their motherland and the snow-clad mountains of Armenia.

Fully seven centuries prior to the landing of Vasco de Gama on the Malabar Coast, on the 20th of May, 1498, an enterprising Armenian merchant named Thomas Cana (Khan) landed on the same coast, in the year 780 A.D. The local lord, Sheo Ram, who was the native ruler of Cranganore immediately grew fond of the trader, and showed him great favor, resulting in his amassing considerable riches by trading in muslins and spices. He is better known as Mar-Thomas. As a trader, he was shrewd and active, and as a diplomat, tactful and cunning. He was a prosperous merchant at Cranganore and later at Angamaly, further inland on the Southern Peninsula. He died in the lap of luxury, basking in the favor of potentates who loved and respected him. According to the traditions of the St. Thomas Christians of Malabar, Mar Thomas or Thomas Cana founded a commercial town near Cranganore and obtained, by way of a copper-plated document from the Emperor of Malabar, several commercial, social and religious privileges for the Christians of the country.

The early Portuguese writers call him Thomas Cananeo and describe his nationality as Armenian. He was known to the Malabar Christians as Knayi Thomman or Kana Tomma, which means the merchant Thomas.

A fair idea of the extent of the trade carried on by the Armenian merchants of Djulfa with India and the Far East may be gathered from the following valuable and carefully prepared list of those Indian towns with which the Armenian merchants of New Djulfa were acquainted and held commercial intercourse in the seventeenth century. This list was prepared in the Armenian language by Costand, an Armenian schoolmaster at New Djulfa, at a time when the enterprising Armenian merchants of the commercial city of New Djulfa were commercially at the zenith of their glory and ventured into the remotest parts of Asia in their commercial pursuits: Peshawar, Multan, Attock, Sirhind, Delhi, Agra, Bengal, Bihar, Patna, Benares, Surat, etc.

The pupils attending Costand’s school were the sons of wealthy Armenian merchants, who, trading extensively with foreign countries, paid special attention to the education of their children. They were instructed by Costand in the vernacular and the rudiments of commercial knowledge. Costand died in Djulfa in 1702 A.D. On his tombstone is written:

“This is the tomb of Costand, the scholar, who led a monastic life and died in Christ in 1702 A.D.”

Armenians traded along the coast of Madras in the early part of the 16th century. From the “Vestiges of Old Madras,” (vol. 1, p. 277) by Henry Davison: “In 1507, Dom Francisco de Almeida, the Portuguese Viceroy at Goa, finds out that there is a house and Chapel of the Christian Armenian Apostle Thomas on the Coromandel coast. Of four men whom he sent round by sea to make enquiries, two died but the survivors brought back a report which was transmitted to the King of Portugal. Ten years later, in 1517, two Portuguese, named Diogo and Bastiao Fernandes, arriving at Pulicat from Malacca, heard of the Chapel from an Armenian merchant. They all proceeded to the spot, and discovered a very ancient edifice, constructed like a church with nave and aisles, and having timber pillars and roof. Its length was twelve cubits. A sacristy beyond five cubits long had a dome surmounted by a dwarf spire rising to the height of thirty cubits. Crosses and peacocks in plaster constituted the decoration.

This structure was believed to be the sepulcher of Saint Thomas the Apostle.”

The Iranian Armenians flourished at Madras during the seventeenth and eighteenth centuries, when they had the trade of the Carnatic in their hands and carried on a lucrative trade with Europe and the East. From a voluble Armenian manuscript, written at Masulipatam by Sarkis Johannes in 1790, we find that the Armenians settled permanently at Madras in 1666. These opulent merchants were famous for their piety and true philanthropy, and for the great zeal they evinced in the advancement of Armenian classical literature in India. Their patriotism is perhaps unparalleled. They appealed to Catherine II of Russia to free Armenia from Muslim Persians and place it under her suzerainty. Two millionaires volunteered to place their millions at the disposal of the Russian Government for purposes of an anticipated war, but somehow or other, the project did not mature.

Being the leading merchants in Asia, the Armenians contributed considerably to the increase of trade in the respective settlements where they resided, and thereby added to the population thereto.

They were of the greatest service to the companies’ agents and factors in the disposal of their goods from different countries and in providing them with Indian merchandise for export to those countries.

## KHODJA PETROS VALIJANIAN

18 - CENTURY



The most eminent Armenian of Madras in the early part of the 18th century was Khodja Petros, son of Khodja Voskan, and the grandson of Khodja Pogose of Djulfa. He was one of the members of the Honorable East India Company's Council of Madras.

He is first alluded to in the Madras Records, in 1724, as "Coderjee (Khodja) Petros, an Armenian from Manila and an inhabitant of Madras. In that period, commerce with Manila was entirely in the hands of the Armenians.

They traded in precious stones and luxury goods with Persia and Europe.

They sailed on fine ships officered by Englishmen under European flags. Khodja Petros amassed considerable riches, but sustained heavy losses in the troubled days, in 1746, when the French captured Madras under Count Lally. They completely demolished all public buildings as well as upwards of forty houses belonging to Khodja Petros. Moreover, the French seized all that he had in the Fort and carried the spoils to Pondicherry. In spite of these heavy financial losses, he left in cash alone, at his death in 1751.

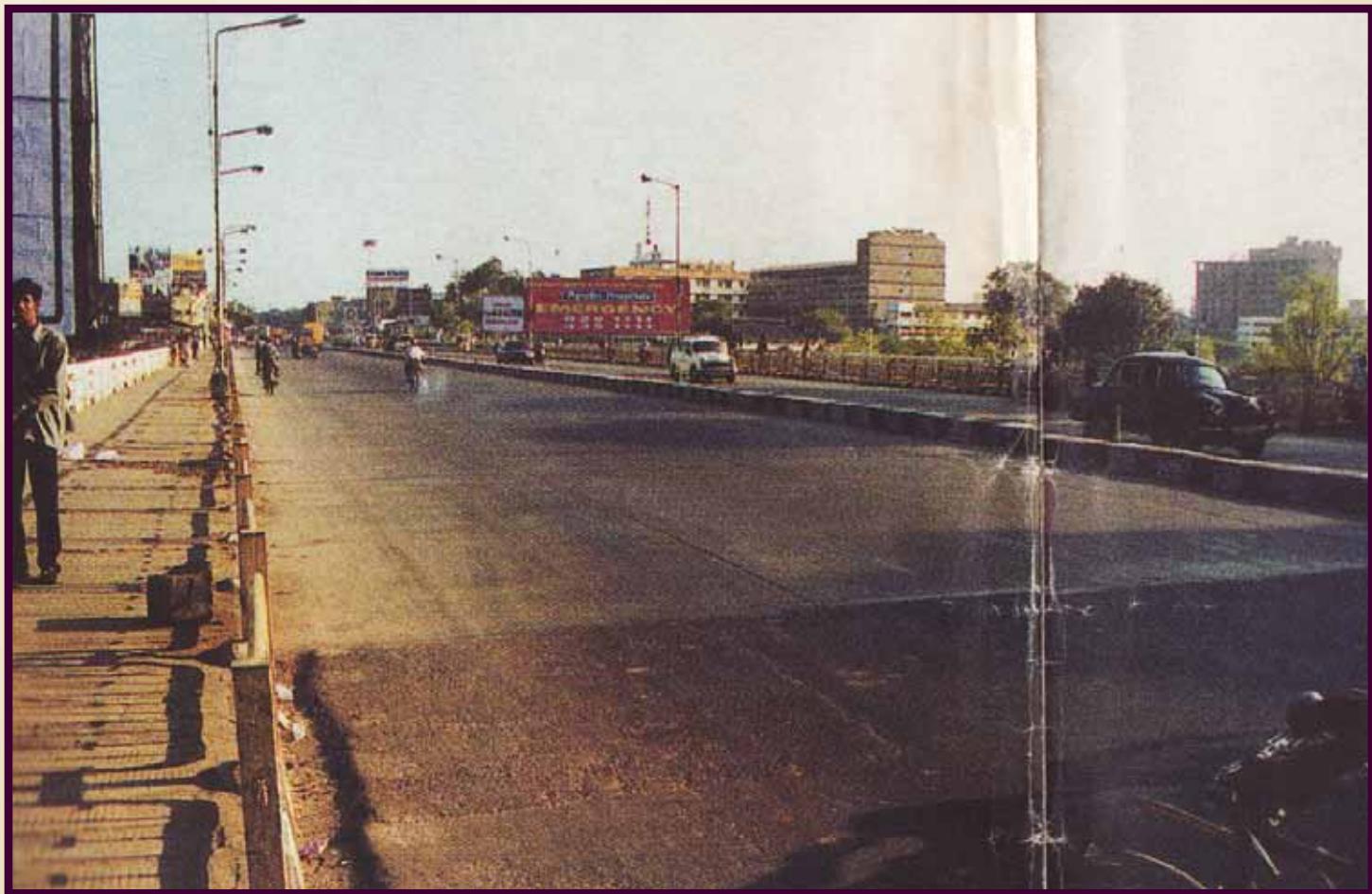
In 1726, Khodja Petros constructed a long bridge of many arches over the river Adyar, which flows through the hills of St. Thomas. The bridge, still standing to this day, is now called "Marmalong Bridge." Khodja Petros spent a fortune on the bridge and left a fund for its maintenance.



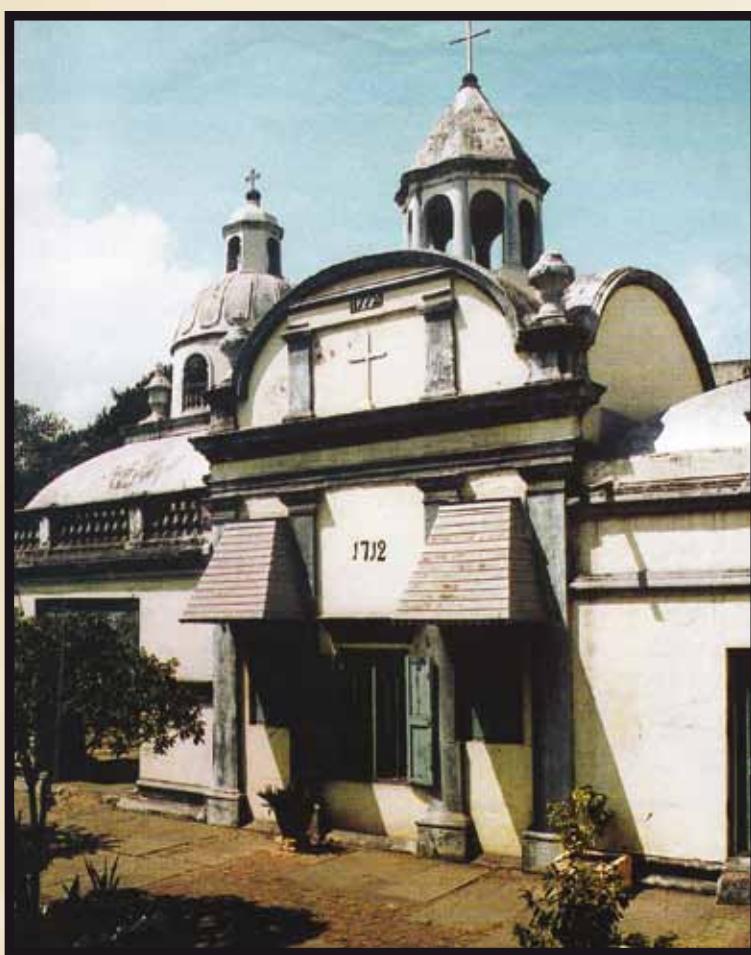
*The stone pictured above, inscribed in three languages (Farsi, English and Armenian), recognizes Khodja Petros Voskan Valijanian as the builder and sponsor of Madras' famous "Marmalong Bridge."* AGBU, publication, 2001

One of the two tall pillars which flank the southern approach, bears a stone tablet with the following inscription in Latin: "Hunc pontem edificari jassit pro bono publico Coja Petrus Uschan natione Armeni; Anno Salutis, MDCCXXVI."

Tombstones bearing Armenian inscriptions dating to the early 17th century exist to the present day. In 1726, Khodja Petros commissioned the construction of 160 broad stone steps at his own expense from the foot to the top of the hill of St. Thomas, the apostle of India. In his will, dated January 19, 1750, Petros Voskan writes the following: "After I expire, let my body be buried in the Chapel Nossa Senhora de Milagres, which I had erected at Vepery." A life-size oil painting of this highly patriotic Armenian, executed at Madras in 1737, may be seen at All Savior Cathedral at Djulfa in Isfahan. Khodja Petros is represented in old style Armenian garb; with pen in hand he writes in Armenian, "The fear of the Lord is the beginning of wisdom." On one side of the painting in the figure of a heart reads, "My heart longs for home, where, should I be unable to go, I desire that, when my last day comes, my heart be sent to my native town Djulfa, so I, Petros Voskan shall have a grave there. Khodja Petros was married to Mamakhatun, daughter of Johaness Kalantar Zakharia of Djulfa and had no children.

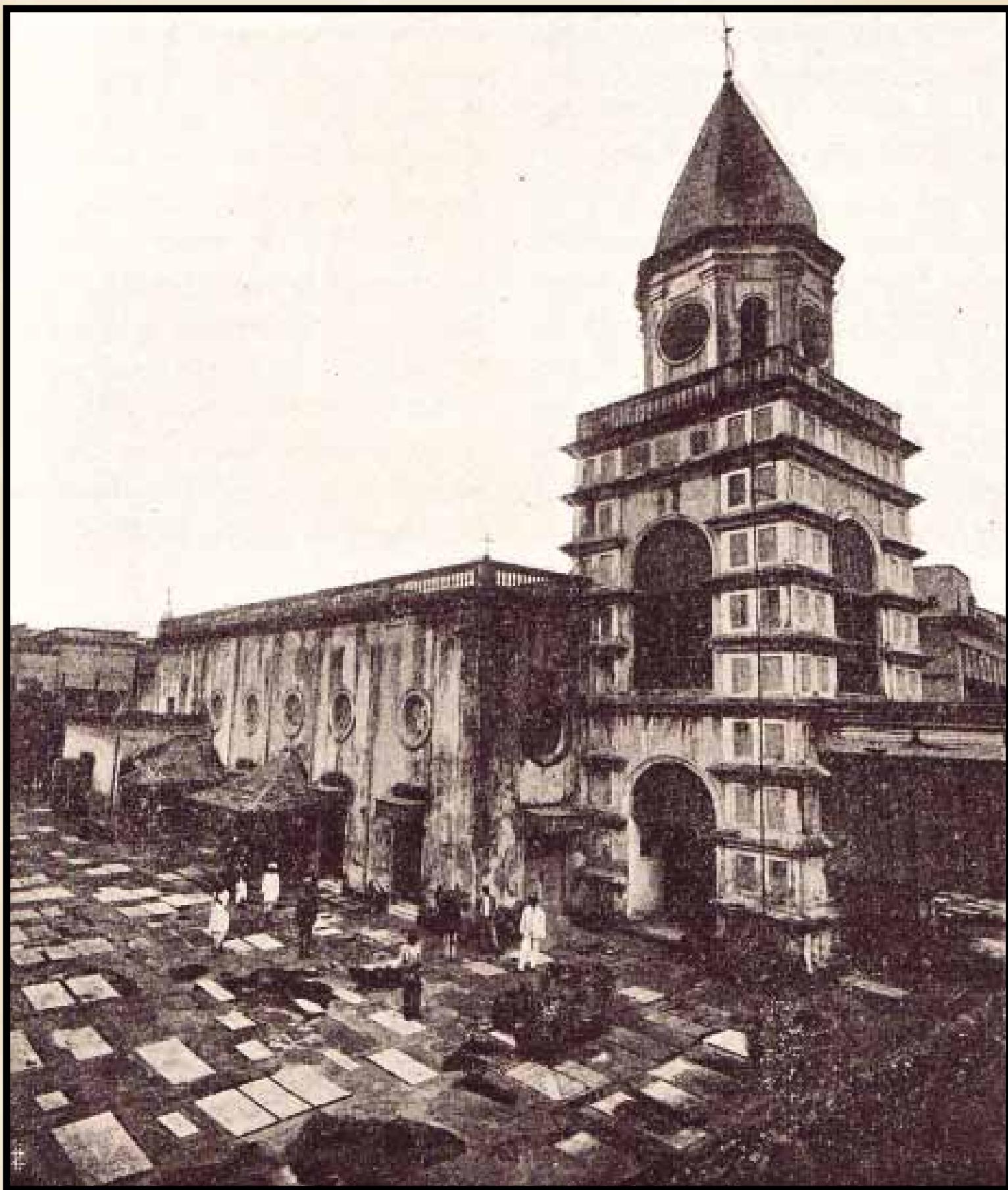


*Marmalong Bridge,  
AGBU, publication, 2001*



*Petros Voskan Valijanian, in 1627, constructed the beautiful church at Veperry in Madras, dedicated to Our Lady of Miracles, for the poor Christians of the city. Later the Capuchin fathers were placed in spiritual charge of that church. In November 1749, the Capuchins were ordered by the Government to hand the church over to the Danish Missionaries. Petros Voskan protested vehemently. The Council ultimately reached the conclusion that the Veperry Chapel had really been the property of Petros Voscan. AGBU, publication, 2001*





*Holy Church of Nazareth, the oldest church in Calcutta,  
was built by Khodja Nazar in 1724*

## **KHACHIK ASTVATSATURIAN**

### **SIR PAUL CHATER**

**(1846 -1926)**

Boghos Khachik Astvatsaturian was born in 1846 in New Djulfa. His family immigrated from New Djulfa to Calcutta.

Khachik was educated at La Martiniere school in Calcutta and, at the age of 18, went to Hong Kong in quest of a career. He found a position at the Bank of Hindustan, China and Japan, but soon realized that he could never be content in this type of work and conceived the idea of striving for greater opportunities open to the bold and courageous.

He resigned his post and entered into business as an exchange broker. Having inherited exceptional commercial aptitude from his illustrious ancestors, he achieved a high order of merit, and through undaunted perseverance rose from a poor boy to the exalted position of the greatest land-owner and one of the most generous benefactors in Hong Kong, and a leader in its administration.

His success was so striking that he became the greatest financial magnate of his time in Hong Kong, actively involved in all important civic and commercial activities of the city.

By virtue of his keen foresight and business acumen, he amassed great wealth and became linked to leading commercial concerns, public organizations and institutions in his adopted home, and thus became known affectionately as "the Grand Old Man of Hong Kong."

He was identified with practically every public movement and was a member of the Executive Council beginning in 1896. In 1897, he became chairman of the Queen Victoria Diamond Jubilee Committee. In recognition of his outstanding public service, he was awarded the C.M.G. (Companion of the Order of St. Michael and St. George), and was made a Knight Bachelor in 1902.

Sir Catchick Paul Chater passed away in Hong Kong in 1926 at the age of 80.

During his lifetime he was a generous donor and was especially munificent in his gifts to churches and institutions of learning. His gifts were bold in character and extent, and today constitute strongholds for the maintenance and sustenance of his innumerable beneficiaries.



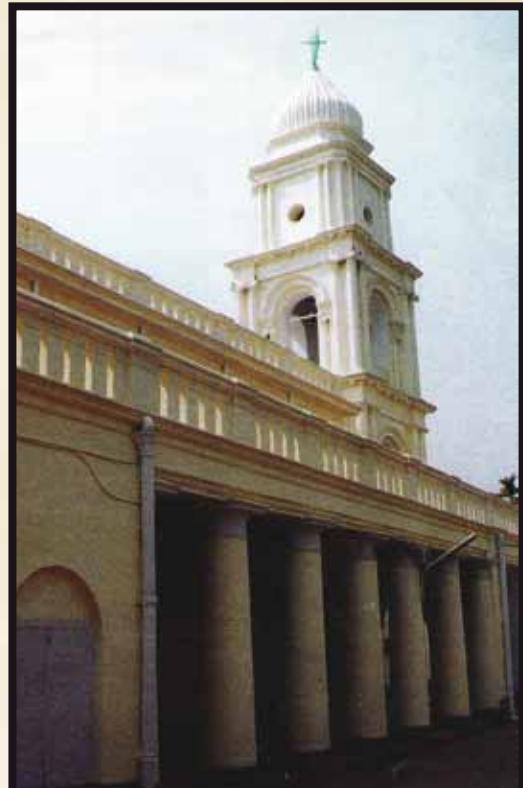
While it is impossible to list even a summary of his extensive charitable donations, it should be noted that La Martiniere College and the Armenian Church in Calcutta had the good fortune of being foremost among the recipients of his princely benefactions.

After providing magnificent bequests of millions of pounds for relations and friends, the remainder of his estate was left to the Armenian Church in Calcutta, India.

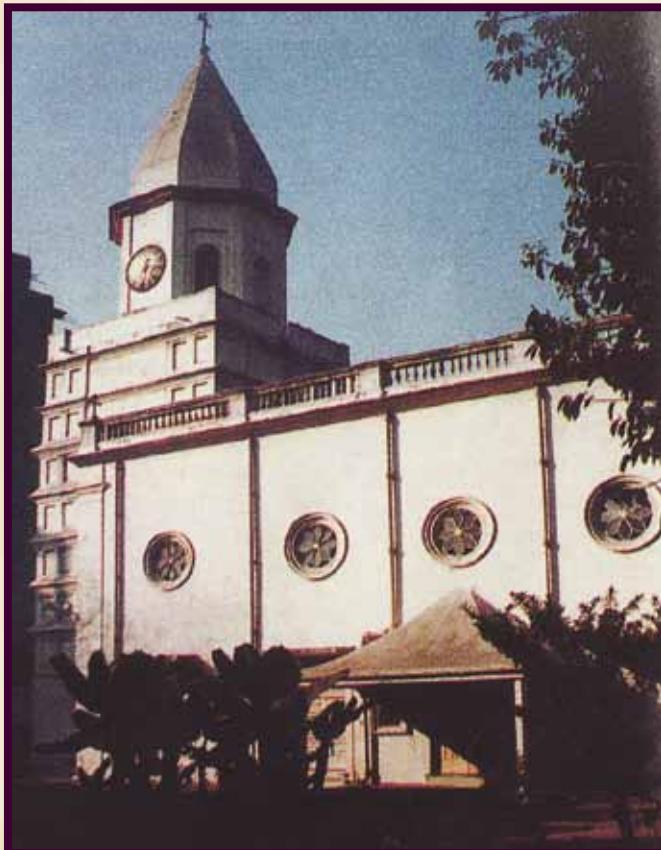
In perpetuation of the memory of a true friend and noble benefactor of Armenians in Calcutta, a well-equipped, modern three-storied building, adjoining the Armenian Chapel of St. Gregory in Park Circus, has been constructed. This residence, complete with all amenities, is provided to deserving members of the community.



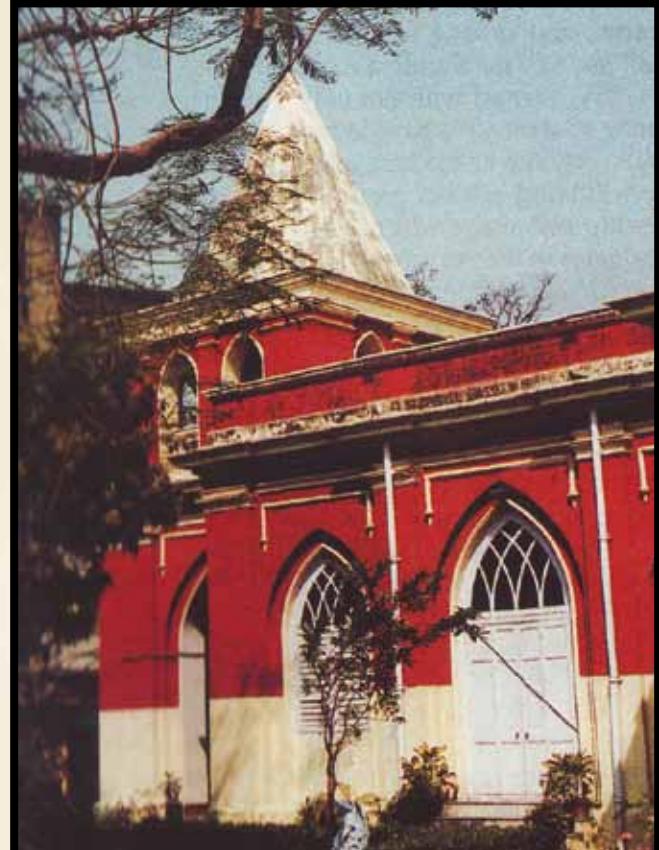
*Holy Trinity Armenian Church, built in 1867 in the Calcutta suburb of Tingra, where one of two Armenian cemeteries is located*



*St. John the Baptist Armenian Church at Chinsurah, near Calcutta, completed in 1697, is the second Christian church in Bengal.*



*Holy Church of Nazareth, built in 1724, is the oldest church in Calcutta.*



*St. Gregory the Illuminator Armenian Church, 1906, is adjacent to the Armenian cemetery and the Chater Home for the elderly, in Calcutta.*

## SARMAD

(17th Century)

Apart from eminent merchants, clever diplomats, great soldiers, able governors and administrators, and respected manufacturers, the Armenians have given India a poet of great merit, whose fame as a saint and a scholar spread over Mohammedan India in the middle of the 17th century. His memory is, to this day, revered and kept green by all lovers of the noble, the beautiful and the sublime, not only in India, but in all countries where the charms of the beautiful language of the immortal Ferdousi, Nezami, Saadi, Hafez, Jami and Khayyam have captured and captivated the imagination of

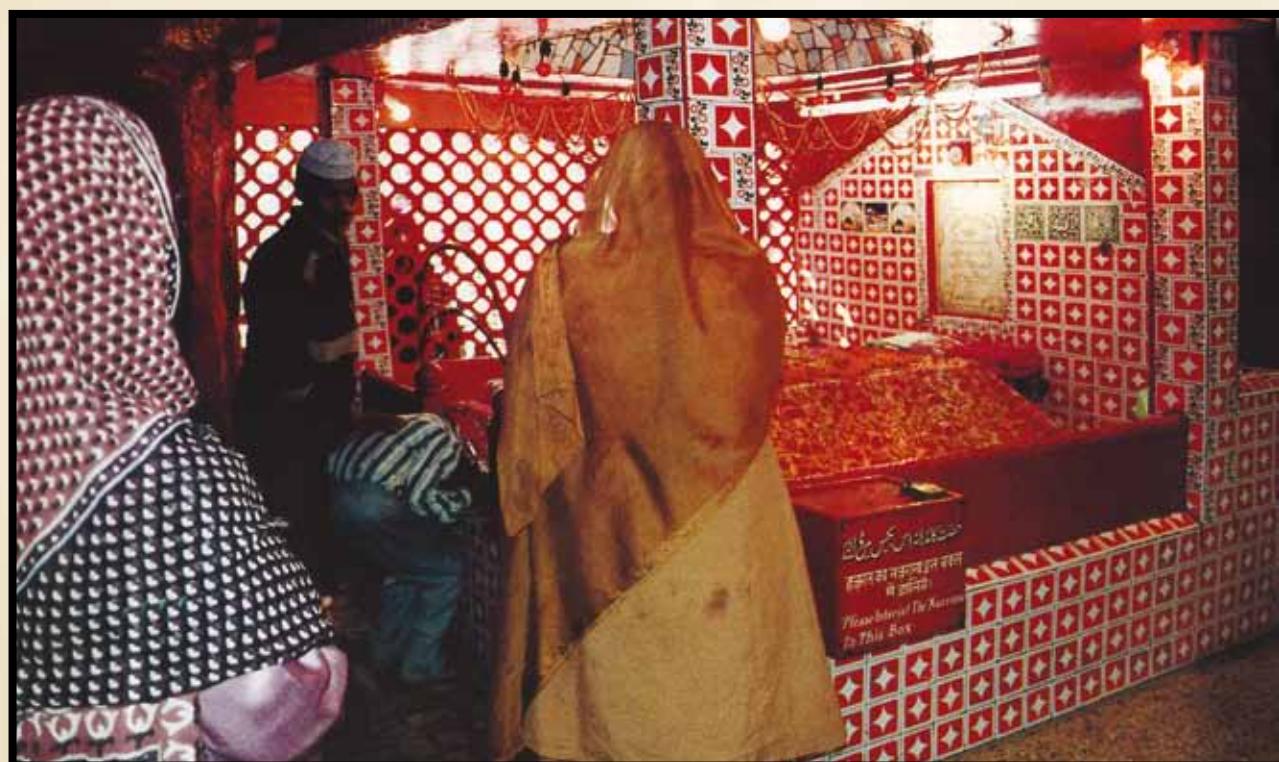
millions. In the "Oriental Biographical Dictionary" by Thomas William Beale, revised and enlarged in 1894 by the eminent Persian scholar and historian, Hanta George Keene, Beale writes: "Sarmad, the poetical name of an Armenian merchant who came to India in the reign of the Emperor Shah Jehan."

This Armenian merchant from New Djulfa became a Sufi and was beheaded in 1611 near the famous Jama Mosque (Masjid) in Delhi.

Following in the footsteps of his compatriots, Sarmad came to India by sea as a merchant from Persia. He set up in business in the town of Thatta in Sindh, on the shores of the Indus, where his business thrived and he spent his days in comfort and peace. In one of his journeys to Thatta, he fell so passionately in love with a Hindu girl by the name of Abhai Chand, that he went nearly mad, going about the streets almost naked.

Presently, his tomb serves as a shrine, where hundreds of devout Indian Muslims gather for prayer. His works, especially his Persian language poetry, are still very popular and hold a prominent place in Sufi literature. He was well versed in the Persian language and was a gifted poet. In the beginning of the reign of Alamgir (Aurangzeb), he was put to death on account of his disobeying the orders of the Emperor, who had commanded him not to go about half naked. But some say the real cause of his execution was a Rubai (quatrain) which he had composed, the translation of which is: "The Mullahs say that Mohammad entered the heavens, but Sarmad says that the heavens entered Mohammad."

His tomb is close to the Jama Mosque in Delhi.

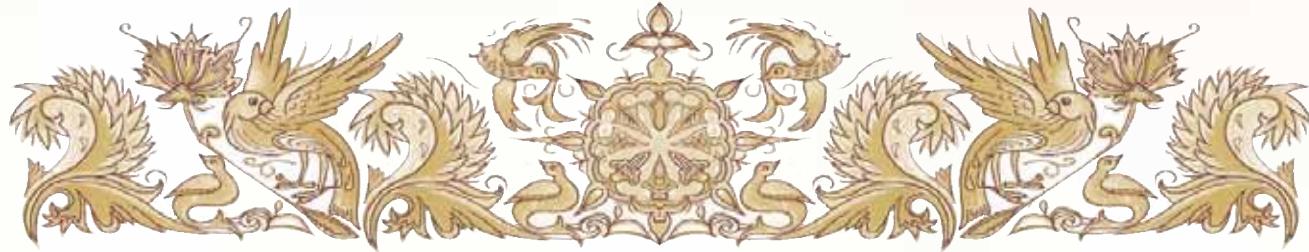


*The tomb of Armenian poet Sarmad, the famous Sufi who is revered by  
Indian Muslims and Hindus alike.*

*He was buried in 1611 outside the main mosque in New Delhi.*

*Thousands of people visit his tomb every year.*

*All the pictures of two pages (AGBU, publication, 2001)*



# ARMENIAN MERCHANTS OF NEW DJULFA IN RUSSIA



*In 1603, during the deportation of thousands of Armenians by Shah Abbas, the Lazarian family migrated to Iran and settled in the newly built town of New Djulfa.*

*Lazarian Museum, St. Petersburg, Russia*





*Lazarian family picture.*  
*Lazarian Museum, St. Petersburg, Russia*

## LAZARIAN FAMILY

(18-19 century)

New Djulfa has been the birthplace of outstanding, devoted Armenian benefactors, famous public and political figures, and well-known merchants. Among the most eminent personalities were the descendants of the noble Lazarian family.

In 1603, during the deportation of thousands of Armenians by Shah Abbas, the family migrated to Iran and settled in the newly built town of New Djulfa near Isfahan.

The Shah appointed the Lazarians to prominent positions such as inspector of the mint, royal treasurer, leader of the Armenians of New Djulfa, and head of the Merchant's House of Iran. Establishing active trade relations between Iran and Russia, the Lazarians played a significant role in the economic life of those countries. After the death of Nadir Shah, during a time of political unrest in the country, the Lazarians left for Russia. At the time, the Shahrimanians were already well known merchants in Russia.

The Lazarians bought their silk factory and the surrounding lands. They ran the new business so successfully that soon the halls of palaces in Russia and Europe were decorated with silk fabric produced in the Lazarian factory.

The Lazarians maintained close contacts with the Russian Court and Iran, contributing to the strengthening of the friendly relationship between the two countries and promoting Armenia's liberation.

The Lazarians also played an important role in the development of Armenian culture and enlightenment.

In 1810, they founded an Armenian educational institution in Moscow. It subsequently became a university of foreign languages and was called Lazarian Seminary.

The family bore the name of Khodja Manuk, Mr. Ghazar's son.

In 1605, during the deportation of Armenians organized by Shah Abbas, it was Khodja Manuk who immigrated to Iran and settled in Isfahan.

The Lazarians also played a key role in organizing and realizing the repatriation of Iranian Armenians to Armenia, as well as in making Eastern Armenia the center of immigration. The Lazarians made a significant contribution in the development of Armenian culture and education. According to Harutiun Ter-Hovnanyants' book entitled *History of New Djulfa* (Spahan, 1880),

the Lazarians played a major role in the public life of New Djulfa. In 1623, Agha Manuk built the "Kusanats Menastan" (Convent) and school of New Djulfa, as well as the St. Illuminator Church of the Davrezh district, with its dome and belvedere. He presented a number of his own buildings and estates to the church.

He had two sons named Aghazar and Agha Shahriman.



**AGHAZAR NAZARI LAZARIAN  
(1700-1782)**

Aghazar, son of Nazar, was born in 1700 in Isfahan. Like his father and grandfather, Aghazar, too, became a very wealthy and famous merchant. He had four sons: Hovhannes (the illustrious one), Minas, Khachatur and Hovakim. Aghazar was the governor of New Djulfa. In 1741, with his brothers Harutiun and Manuk, he founded a commercial company in Isfahan to conduct trade with neighboring countries.

Aghazar's success made him not just a rich man but the founder of a marvelous dynasty. However, in the days of Nadir Shah's rule, violence against Armenians was aggravated and the people of Djulfa were forced to pay burdensome taxes and fines. Aghazar, whose family had lived in Iran for 142 years, decided to leave Persia. For this purpose, in 1742 he sent his first-born son Hovhannes to Russia. In 1743, when Nadir Shah was killed and the country became chaotic, Aghazar Lazarian and his family left for Russia. Having traveled through several towns, he settled first in Astrakhan, then, in 1749, moved to Moscow. There, the family purchased property (including salt mines) and expanded the silk producing factory of Friyanovo.

In a short period of time, Aghazar Lazarian became one of the most outstanding industrialists of Russia. In 1766, in recognition of his service to the state, the Empress Catherine II of Russia granted, by supreme edict, the title of hereditary noblemen of Russia to the Lazarian family, mentioning the following:

"The Armenian Lazar ("Lazarev") is currently in our Empire. Aghazar and his four sons are descended from a noble Armenian family, to which witness the authentic decrees of King Teymuraz of Georgia and the Catholicos of All Armenians. His grandfather, Manuk Lazarev, is a descendant of the Armenian royal generations."

The Shah of Iran wanted him to settle, together with other Armenians, in Iran, where Lazarev became the governor and treasurer of the town of New Djulfa. Due to the disorder in Iran, he emigrated and came to our country, and many times stood us in good stead. Taking this into consideration, today, May 20 of the year 1774, we grant the title of nobility to him."



**COUNT HOVHANNES A. LAZARIAN**

**(1735- 1801)**

Count Hovhannes A Lazarian (Ivan Lazarev), the oldest son of Aghazar Lazarian, was born in 1735 in the town of New Djulfa in Iran. At the age of 17 his father sent him to Russia for higher education. Due to his outstanding intellectual and personal abilities, Hovhannes achieved great success in academics, politics, and business in Russia.

Hovhannes was a full state advisor to Russia, an industrialist and landowner. In 1785, in appreciation for his prominent service, this great man, endowed with exceptional mental and volitional faculties, was appointed by the supreme decree of Queen Catherine II of Russia, to the post of St. Petersburg's judicial councilor.

In 1800, Pavel I, the Emperor of Russia, assigned him to the position of St. Petersburg's state advisor, and in 1801 he was awarded the Order of St. John of Jerusalem's Knighthood. On March 16, 1786 the Emperor Joseph II of Austria granted the title of Baron to Hovhannes, and in 1788 he was granted the title of Count.

Hovhannes Lazarian was an eminent figure of the Armenian liberation movement; he constantly attempted to make use of his close relationship with the Russian Court to make the liberation of Armenia a reality. He actively participated in the expansion of liberation plans. He composed and presented to the Russian government "Hovhannes Lazarev's Note," in which he put forward the question of restoring Armenia's statehood under the protection of Russia."

Hovhannes attached great importance to education. He opened schools in Tbilisi, New Nakhijevan and Grigoriopol. He founded the celebrated Lazarian College in Moscow and a "young ladies' school" in Tsarskoye Selo.

Hovhannes also built the present Armenian churches in Moscow and St. Petersburg.

In the beginning, he bought the Shahrimanians' Bogorodsk province and their silk factory in Friyanovo village.

He is the founder of the industrial smelting works at Kizel and Polaznino in Russia.

In 1788, he bought the very profitable settlements of the province of Perm, with fully equipped plants. The territory of the settlements was about 700,000 acres, with 20,000 workers employed in the plants.

There were four metallurgical works and iron foundries in the settlements, which produced up to 50,000 lbs of iron and 23,000 lbs of cast iron annually.

Hovhannes also possessed salt mines, whence 70,000-1,000,000 lbs of salt were exported.

The Iranian government awarded Hovhannes the highest orders of state.

Hovhannes Lazarian died in 1801 in St. Petersburg.



**MINAS A. LAZARIAN**

(1737-1809)

Minas Lazarian, the second son of Aghazar Lazarian, was born in 1737 in New Djulfa. He was a famous Armenian public figure and advisor to the Russian Court where he was also the proxy of Daniel I Surmaretz, the Catholicos of All Armenians. His political activity was focused on Armenia's liberation.

He elaborated on the regulations of the Synod for the improvement of ecclesiastical leadership, the statutes of which the Catholicos confirmed in 1808 and based on which the Synod or Supreme Council was created. Minas died in 1809 in Moscow.

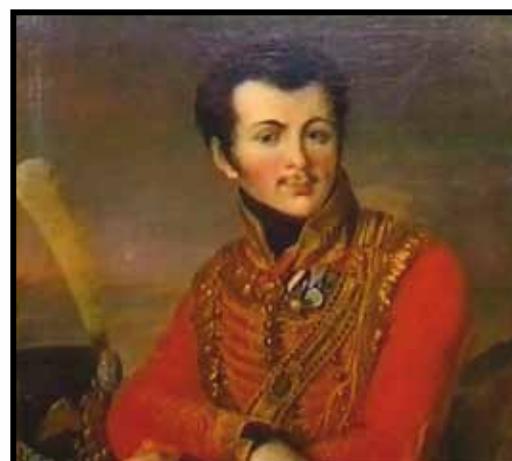


**HOVAKIM A. LAZARIAN**

(1743-1826)

Hovakim A. Lazarian, the fourth son of Aghazar Lazarian, was born in New Djulfa in 1743. He was an activist of the Armenian national liberation movement. In 1815, according to his brother Hovhannes Lazarian's will, he finished the construction of the building of the famous Lazarian College in Moscow. He stood for the interests and independence of the Armenian Church, and solicited the Russian government to maintain the privileges and advantages granted to the Armenian colonies in Russia. Hovakim built the Church of the Resurrection at the Vagankovo Cemetery of Moscow. He restored the Armenian Holy Cross Church constructed in Moscow by his brother. He erected the dome and belltower of the church and built apartments for the clergy.

Hovakim was also a poet. He wrote patriotic and satirical poems, which remained unpublished. Lazarian's letters contain valuable information about the public life of the Armenians in the late 17th and early 18th centuries. Hovakim was awarded the Iranian order "Lion and Sun." He died in Moscow in 1826 and was buried in the family mausoleum of Holy Cross Church.



**KHACHATOUR A. LAZARIAN**

(1741-1774)

The third son of Aghazar Lazarian was born in 1741 in the town of New Djulfa. He was a hereditary nobleman of Russia and held the post of advisor at the Russian Court. In order to devote himself entirely to his nation and fatherland of Armenia, he resigned his office and all titles and became an Armenian public figure and benefactor. He assisted his brother Hovhannes Lazarian in building the Church of the Resurrection in Moscow. In order to construct a new church, the Armenians needed permission from the Russian authority. The Armenian churches of Moscow and St. Petersburg did not have belltowers. In 1764, a few decades after the churches were built, Khachatur Lazarian asked his friend the minister of the interior to negotiate official permission from the government allowing Armenians to chime their church bells during ceremonies and services. Belltowers were thus constructed and utilized by the people.



**YEGHIAZAR H. LAZARIAN**  
**(1788-1870)**

Yeghiazar H. Lazarian was born in 1788 in Moscow; he was Hovakim Lazarian's son. From 1814, he served in the Guards' mounted troop as a bodyguard of the Tsar. In 1826, Yghiazar became colonel of the Russian army. In October 1827, he took part in the conquest of Atrpatakan and Tabriz. He became the commandant and mayor of Tabriz, greatly enhancing the peace negotiations of Russians, Persians and Turks in Dehkarkhan and Turkmenchay. (see the details follow).

He planned the repatriation of Persian Armenians. In February 1828, Paskevich appointed Yghiazar Lazarian head of the committee for the immigration of Persian Armenians. Thanks to Yghiazar's efforts, that committee resettled 50 thousand Armenians (8249 Armenian families) from Atrpatakan to Armenia and Karabagh, for which he was awarded St. Anna's Order.

After the expatriation of Nerses Ashtaraketsi, Yghiazar Lazarian was accused by the Russian government of creating an Armenian militia and attempting to restore Armenian statehood, and was exiled from the Caucasus.

Resigning from military service, Yghiazar returned to St. Petersburg and died in 1870. In 1830 he was awarded the Persian "Lion and Sun" order.



**HOVHANNES H. LAZARIAN**  
**(1786-1858)**

Hovhannes H. Lazarian was born in 1786 in Moscow. He was the son of the distinguished public and cultural figure Hovakim Lazarian.

Since 1836, he was chamberlain at the Russian Court, and in 1837 he became one of the full state advisors of Russia. Hovhannes studied at the German College of St. Petersburg and served in the Imperial Guard of Russia, as well as in the Ministry of Foreign Affairs.

He held other high state offices too. From 1815 until the end of his life, he was the trustee of the Lazarian College.

In 1830 Hovhannes furthered a very important work: the publication of the Armenian-Russian Dictionary. He also translated legal documents.

In 1851, he presented 60.000 rubles to the Lazarian College for opening its primary school.

He was awarded many orders, including St. Anna's Order of the First Rank and the Iranian "Lion and Sun."

He died in 1858 and was buried in the family mausoleum at St. Petersburg's Armenian church.





**KHACHATOUR H. LAZARIAN**  
**(1789-1821)**

Khachatour H. Lazarian, the third son of Hovakim Lazarian, also was a hereditary nobleman of Russia and held the post of advisor to the Russian Court. In order to devote himself entirely to his nation and fatherland the Armenia, he resigned from the office and all titles and became a devoted Armenian public figure and benefactor. Khachatour H. Lazarian's only son Hovhannes, passed away in childhood- at the age of six. The loss was so heavy for Khachatour that he fell into a depression. With the death of Hovhannes Lazarian, the last male heir, the Lazarian bloodline came to end. Khachatour passed away in 1821. He was buried in the family mausoleum. His father, Hovakim Lazarian, in the memory of Khachatour, built the Armenian Church of the Holy Cross in Moscow.



**HARUTYUN H. LAZARIAN**  
**(1753-1781)**

Harutyun was born in 1753, in St. Petersburg, Russia. He is the only son of Hovhannes A. Lazarian. Harutyun was a military man, an artillery officer of the first rank. He was killed at the age of 28 in the battle between Russia and Turkey. His portrait was painted by the famous Italian artist Giovanni Lampini; the painting now hangs in the Lazarian Museum in St Petersburg.



**HOVHANNES KH. LAZARIAN**  
**(1844-1850)**



He was the last of the bloodline of the Lazarian family, and died at the age of six. With his loss, his father founded a new department under his son's name at Lazarian College, calling it the "Hovhannes Khachatur Lazarian Preschool for poor children". Six year-old Hovhannes K. Lazarian was immortalized in the works of three famous artists. Firstly, during his short life, the Italian artist Bertolli created a portrait with oil paint (above); then Hovhannes Ayvazovsky created another portrait of the child after his death (left); finally the Russian famous artist S. K. Zaryankov captured the child's image by creating a lithography of the last Lazarian blood line.

The three paintings are housed in museums in Moscow.



**ELIZABETH LAZARIAN**  
(Lazarian Museum, St. Petersburg.)

#### **ABAMELIK LAZARIAN FAMILY**

When little Hovhannes Khachatur Lazarian died, the male line of the Lazarian family ended. Simeon S. Abamelik, was the grandson of Hovakim Lazarian and Anna S. Abamelik.

Prince Simeon Abamelik Lazarian later appointed as the head of the Lazarian family.

He became the honorary trustee of the Lazarian Institute and was elected member of the Russian Geographic Society.

Archaeologist and Geologist Abamelik were born in 1857 in Moscow. He studied at the Historical-Philological University of St. Petersburg. In 1882, Abamelik participated in the archaeological excavations of Palmira. He discovered the famous bilingual inscription subsequently called the Tariff of Palmyra, which is regarded as one of the most important Semitic inscribed monuments. He was a considerable landowner and industrialist, holding iron-treatment plants in the Urals. The Armenian families of St. Petersburg and Moscow, which were few at the time- even fewer being of the noble elite- often were blood relatives. Among the Lazarians' kinsmen were the Abamelik Princes as well as the Hayrapetyans, Arghutians, Delianovs, and Sumbatovs. By establishing a kinship with the Abamelik family, the Lazarians also strengthened their political relations with the influential Georgian families of Russia. The Abameliks had settled in Russia in the late 18th century. Three daughters of their family were married Georgian throne princes.



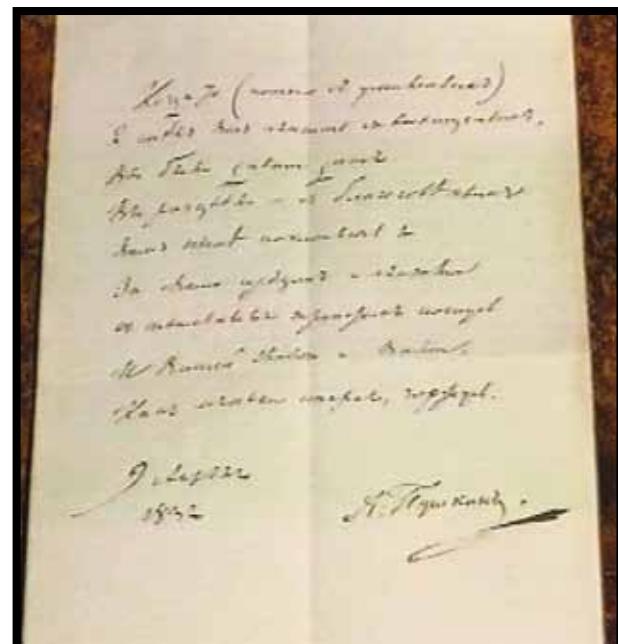
**SIMEON ABAMELIK LAZARIAN**

(Lazarian Museum, St. Petersburg.)

Abameliks were descendants of an Armenian clerical family (according to the tradition of the Armenian Apostolic and the Orthodox churches, clergymen should not have surnames). After receiving the rank of nobility, they bore the family name Abamelik. In the late 18th-early 19th centuries, youths from the Lazarian and Abamelik families took part in the wars Russia conducted against various enemies including Napoleon.

Some of them, namely Ivan, Artemi, Lazar, and Christopher Lazarian were distinguished as brave soldiers during those wars. Christopher, the last member of the Abamelik-Lazarian family died (1856-1916). In his will, he left his villa in Rome, Italy (known as "Villa Abamelik") to the Imperial Academy of Art in Rome. In 1946, the Italian government transferred it to the embassy of Armenia, and currently the villa is our country's property. Prince Abamelik Simeoni (1774-1833) was another eminent representative of the Abamelik family. In 1818 he was promoted to Major General of the Russian Army. He participated in the wars of 1805-7 and 1812 against Napoleon and was awarded St. Anna's Order of the First Rank. In the issue of July 1, 1994 of the newspaper "New Armenia," the following information was published: "In the settlement Lazarevsk of the Sochi region, a monument to our prominent compatriot Admiral Michael Lazarev has been erected. He personally led the landing of Russian troops in the valley of the Psache River, where a fortress built and named after Lazarev."

The Armenian people are grateful to the Lazarian family for their outstanding activities, continuous benefactions, and especially the foundation of the Lazarian Institute, the patriarch of Armenian schools.



*Ladies of Lazarian family, and the copy of a letter of admiration from Pushkin to Elizabeth Lazarian.  
(Pictured directly above and to the bottom right)*



TSAR ALEXI MIKHAYELOVICH



EMPEROR PETER I



LAZARIAN FAMILY MEMBERS WERE IN CLOSE RELATION WITH  
ROYAL FAMILY OF RUSSIA

Being wealthy merchants, the Lazarians played a significant role in the economic life of Iran, and established trade relations with Russia. Some Royal Russians were business partners with Lazarians. They maintained close contacts with the Russian Court, contributing to the strengthening of the friendly relationship between the two countries, and promoting, as they could, Armenia's liberation.

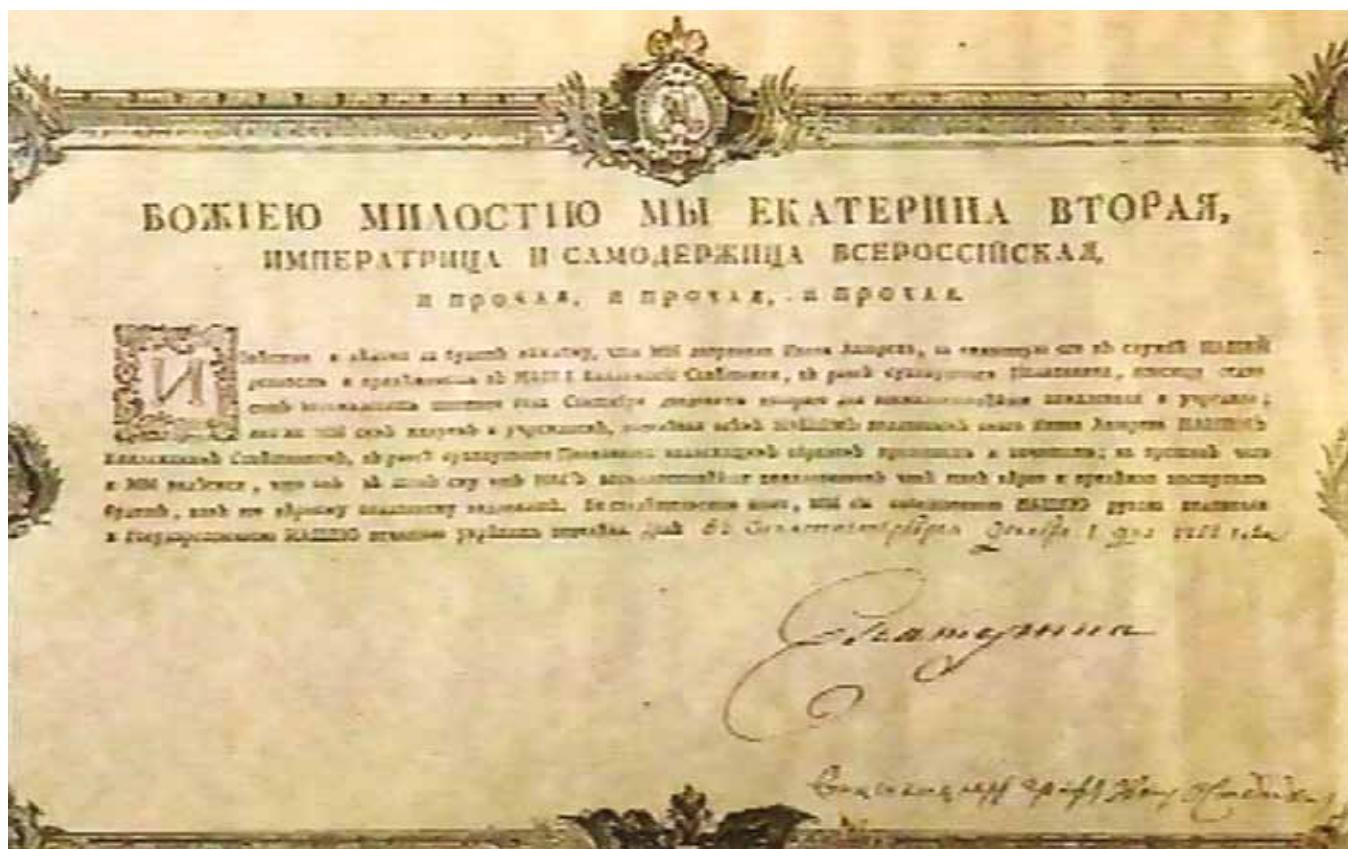
БОЖЕЮ МИЛОСТИЮ МЫ ЕКАТЕРИНА ВТОРАЯ,  
ИМПЕРАТРИЦА И САМОДЕРЖИЦА ВСЕРОССИЙСКАЯ,



TSARINA CATHERIN II, QUEEN OF RUSSIA



HOVHANNES LAZARIAN



In recognition of his services to the state, in 1766, the Tsarina Catherine II of Russia granted, by a supreme edict, the title of hereditary noblemen of Russia to the Lazarians, mentioning the following:

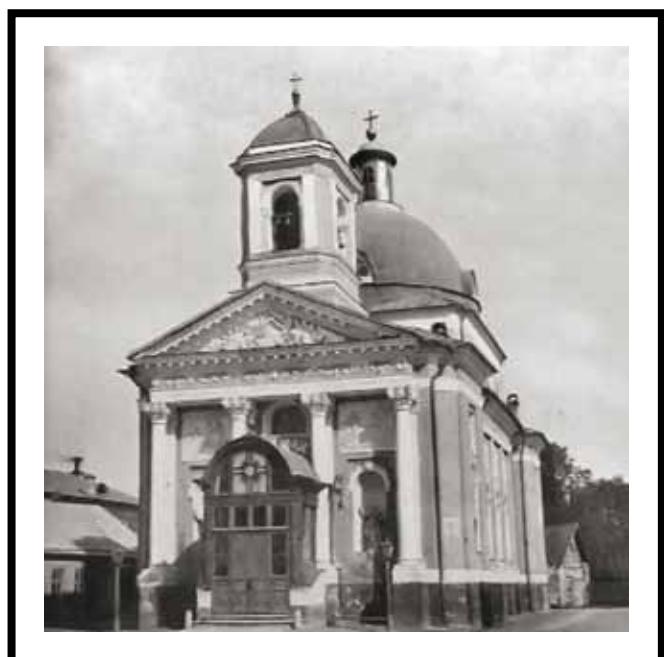
“The Armenian Lazar “Lazarev” is currently in our Empire.

Aghazar and his four sons are descended from a noble Armenian family, to which witness the authentic decrees of King Teymuraz of Georgia and the Catholicos of All Armenians.

His grandfather, Manuk Lazarev, is a descendant of the Armenian royal generations.

The Shah of Iran wanted him to settle, together with other Armenians, in Iran, where Lazarev became the governer and treasurer of the town of New Djulfa.

Due to the disorder in Iran, he emigrated and came to our country, and for many times he stood us in good stead. Taking this into consideration, today, May 20 of the year 1774, we grant the title of nobility to him.”



3rd annual 1801-4 till 1832. Signature

*DANIEL I SURMARHETSI - CATHOLICOS OF  
ALL ARMENIANS*

Hovhannes Lazarian is the founder of industrial smelting works at Kizel and Polaznino in Russia. At first, he bought the Shehimanian's Bogorodsk province and their silk factory in Friyanovo village. In 1788, he bought the very profitable settlements of the province of Perm, with fully equipped plants. The territory of the settlements was approximately 700,000 acres, with 20,000 workers employed in the plants (picture at top of right page). There were four metallurgical works and iron foundries in the settlements, which produced up to 50,000 lbs of iron and 23,000 lbs of cast iron annually. Hovhannes also possessed salt mines, whence 80,000-1,000,000 lbs of salt were exported. The Iranian government awarded Hovhannes the highest orders of state. Hovhannes Lazarian died in 1801 in St. Petersburg. The Lazarian Family built the Armenian churches in Moscow and St. Petersburg (pictured above).



*Estates of the Lazarian Family*





*Top: LAZARIAN FAMILY MANSION , ST. PETERZBURG, RUSSIA*

*Middle: Exterior and Interior of Lazarian mansion, now Lazarian Museum in St. Petersburg.*

*Bottom: Lazarian College with obelisk, Moscow. The sign for Armenian street in Moscow.*

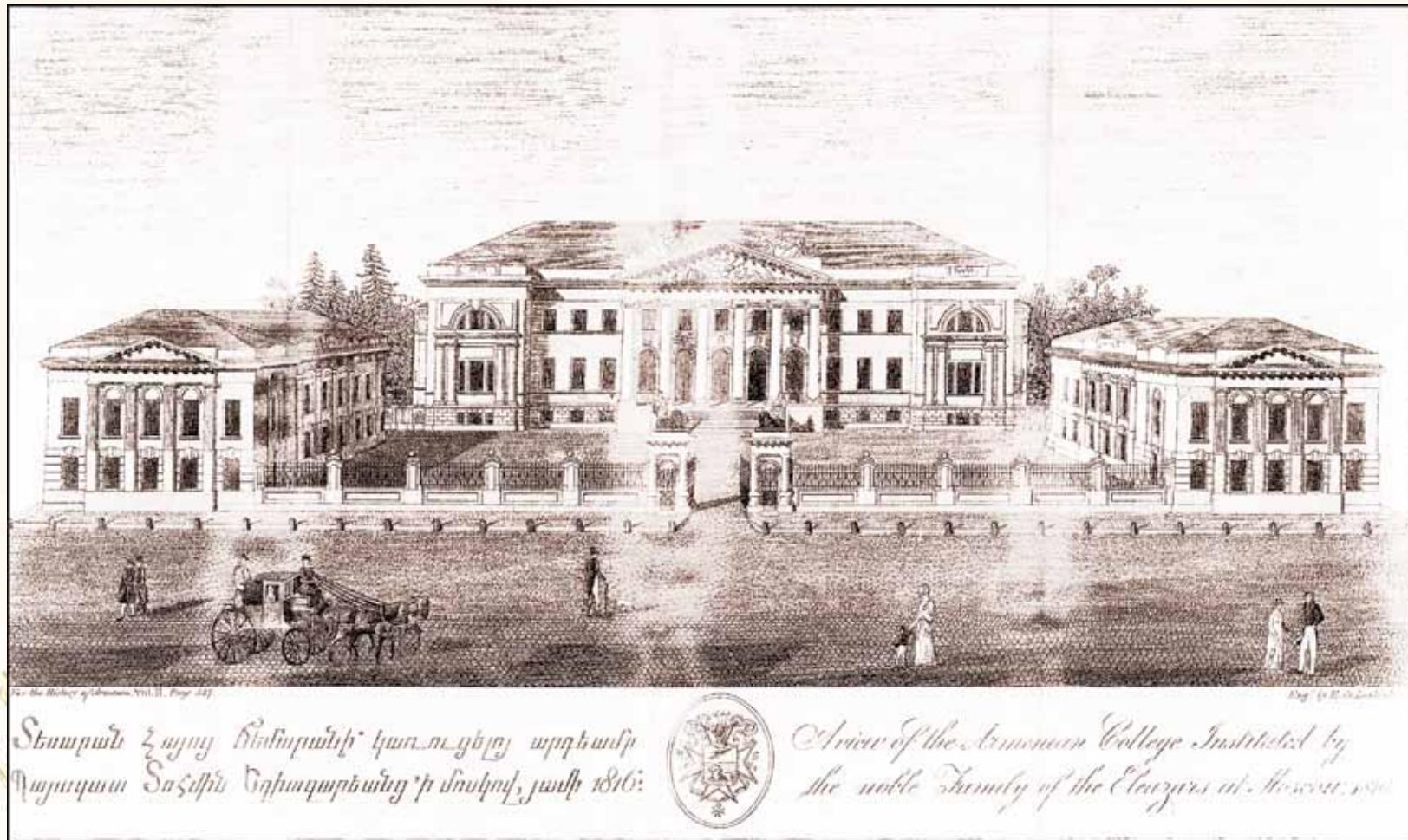


### FAMILY PICTURES OF LAZARIANS

*Their home was the gathering place for famous Russian artists, writers, and poets,  
such as Pushkin, Tolstoy, and Chekhov.  
Lazarian Museum, St. Petersburg, Russia.*

# LAZARIAN COLLEGE

“The Forerunner of Armenian Schools” (Moscow, 1815)



On May 10 1815, the grand opening of the newly built Lazarian College took place in Moscow. The first teacher of the college was Harutin Alamdarian who, with his ten pupils, moved from the Armenian Church to the college. At the beginning, the school was private, and it was called the “Armenian Lazarian School.” Only foster-children supported by the Lazarian family studied there. In the 1820s, the school’s education program level was a rigorous as the Russian Gimnasia curricula. In the academic excellence of the staff, curriculum, and especially in wealth, the school surpassed many educational institutions of the time. The college played an outstanding role in the educational and cultural life of Armenia. Though, under the circumstances, the subjects were generally taught in Russian, the school remained Armenian. The students of Lazarian College also learned the Armenian language and Armenological subjects. Most teachers and alumni, as well as directors and trustees of the school were Armenians. Much attention was paid to teaching Classical Armenian. The founders of the college, the members of the Lazarian family themselves, were fervent in assuring the Armenian character of the institution.

Until 1870, Lazarian College was the only Armenian institution of which the graduates had the right to enter Russian universities. In addition to Armenian and Russian, the students of the college also learned Latin, French, German, Farsi and Arabic. In 1841, a department of theology was opened for training ministers of religion and teachers of seminaries.

In his report submitted in 1836 to the Emperor, the Count Benkendorf states: “The college founded by the Lazarian family has already existed for 27 years, without receiving any allowance from the Empire. This school indeed has been a useful and fertile institution in our country.” The important subjects taught at the college were: theology in compliance with the Armenian doctrine, the standards of behavior and morals, natural and comparative sciences, literature and arts, European and Asian languages, translation, diplomacy and dialectics.

# ВѢДОМОСТЬ

объ успѣхахъ, вниманіи и приложеніи учениковъ / гимназическаго  
класса Лазаревскаго Института восточныхъ языковъ  
по предмету ~~Армянскаго языка~~ за 1912/14 учебный годъ.

The college had its own library, where a rich collection of more than 8000 books, in Armenian and foreign languages, were kept. The institution possessed also a large printing-house, where many books were printed.

Among the teachers of the college were H. AlAMDARIAN, S. KARNETSI (the first rector of the institution), M. NALBANDIAN, M. SALLANTIAN, SMBAT SHAHAZIZ, and M. SADATIAN. Some of them had been students of the college. Many eminent Armenians studied there, such as GEVORG EMIN, RAPHAEL PATKANIAN, VAHAN TERIAN, the pedagogues S. MANDINIAN and H. PATKANIAN, the actors and dramatists S. TIGRANIAN, R. SIMONOV, E. TER-GRIGORIAN, G. PETROSIAN, G. CHUBAR and N. ASLANIAN, the revolutionary activist A. MYASNIKIAN, the painter V. SURENIANC', the scholars and literary critics C'. KHANZADIAN, P. MAKINCIAN and M. BARKHUDARIAN.

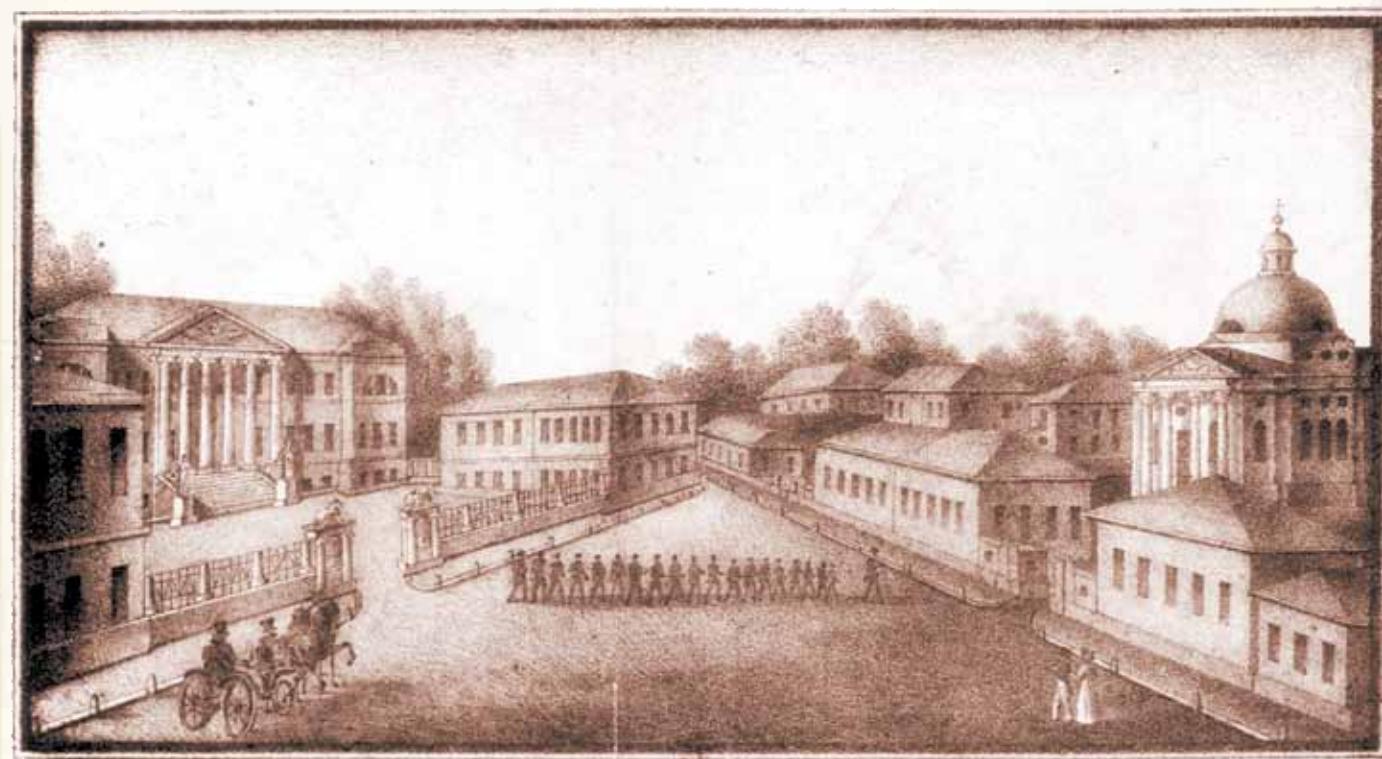
In 1858 the first Armenian periodical in Russia, the monthly magazine *Hiusisapayl* was established at the college.

The well-known representatives of Russian culture L. Tolstoy, I. Turgenev, I. Veselovsky, M. Glinka and K. Stanislavsky studied at the Lazarian College.

In 1829 the printing-house of the college was founded, with fonts of 13 languages. In 1830, NERSES SHNORHALI's 'I Confess with Faith' ('Havatov khostovanim') appeared in 12 languages. The printing-house also published two modern Armenian booklets of the Protestants of Shushi, the Description of Armenians' emigration from Iran (1832), translations of works by Racine, Zhukovsky, Pushkin, Lermontov, Shakespeare, Hugo, M. Emin's Selected Fragments, the 'Collection of Documents Related to the Survey of the History of the Armenian People', Saadi's 'Golestan,' Movses Kaghankatuaci's 'History of Armenia', Mserants' 'Memoirs of the Lives and Deeds of the Noble Descendants of the Famous Lazarian Family', the 'Speeches and Report Delivered at the Ceremonial Meeting of the Lazarian Institute', and other important books. In 1858 an Armenian theatre was organized with the participation of students of the Lazarian College and other schools. Among the founders were V. Shahkhatuni, S. Mandinian, S. Shahaziz, and M. Burjalian. C.S. Stanislavsky, the world-famous genius of theatre, actively took part in the theatrical life of the college. In the nineteenth century, P. Adamian, G. Petrosian, H. Abelian, O. Sevumian and others acted there.

In 1921, Lazarian College became the Palace of Culture of Soviet Armenia, where the Armenian State Dramatic Theater functioned for about a quarter of a century. The Armenian nation is grateful to the Lazarian family for their lasting benevolence and particularly for founding "The Forerunner of the Armenian Schools." It is necessary to represent here several world-famous personalities, who are graduates of the Lazarian College, in order to emphasize the great significance of that institution.

Гимназия в Москве



Կայութեան հայոց եկեղեցւ վերացման առ խոչ, և հայոց Եղիազարեանց Տեմարտին  
հանդիպ գրատանիքն

ДИРЕКТОРЪ

ЛАЗАРИАНСКАЯ

**О Т Ч Е Т Ъ**  
 класснаго наставника **VIII** гимназическаго класса  
**ЛАЗАРЕВСКАГО ИНСТИТУТА ВОСТОЧНЫХЪ ЯЗЫКОВЪ**

Число учениковъ къ  
 « вновь поступившемъ  
 и выбывшихъ

Число учениковъ къ  
 « Иль изъ нихъ: въ



Процентъ успѣшающи

Средняя успѣшность

Пропущено учениками

по уважительнымъ

по неуважительнымъ

Число учениковъ пропустившихъ уроки

$$27 = 84,2 \%$$

оно задавшихъ на уроки

Особенно много уроковъ пропустили.

**THE GRADUATE STUDENTS OF LAZARIAN COLLEGE;**

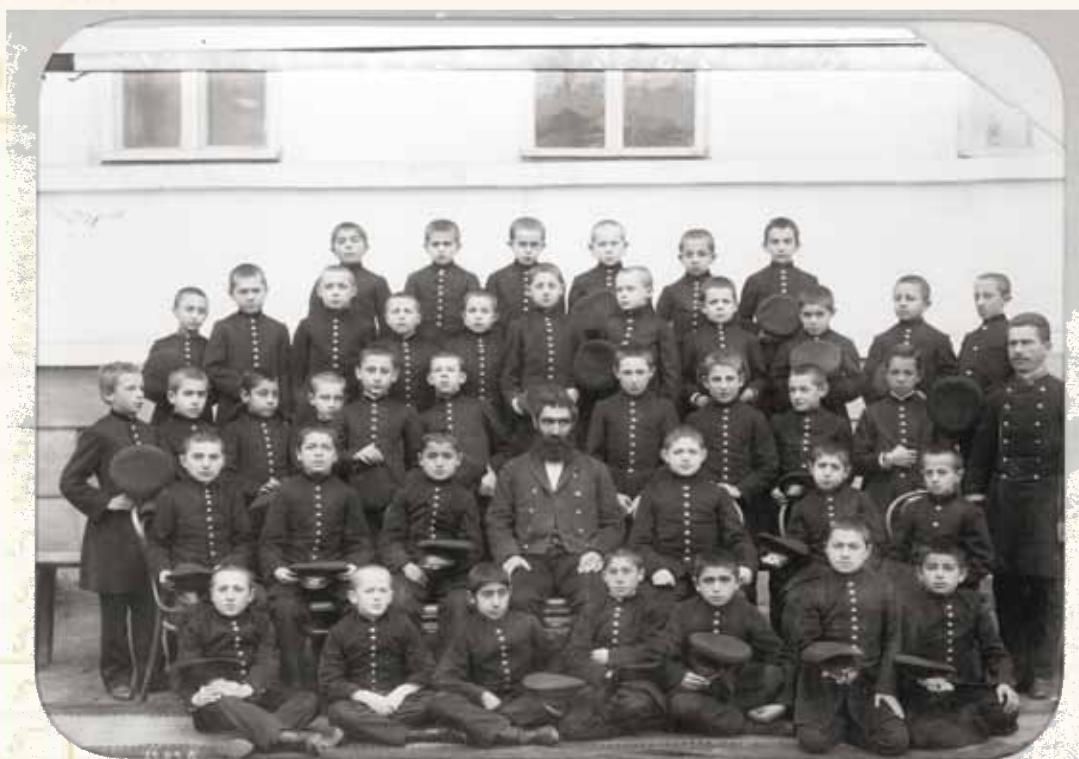
**MANY BECAME VERY IMPORTANT MEMBERS OF SOCIETY.**

Огерг Венадисиръ

Оросишанъ Георгъ

Хорна зонъ

**THE STUDENTS OF HOVHANNES KH. LAZARIAN PRESCHOOL FOR POOR CHILDREN.**





*Professor Mirza Jafar (3th front left),  
and Professor Emin (front 3th right)*

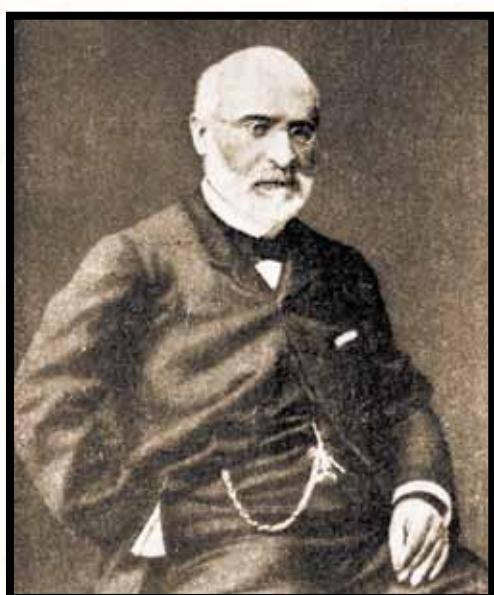


Պրոֆ. Միքայել Զավեհնար

*Iranian Professor Mirza Jafar, was the expert in farsi  
and Middle-Eastern languages at Lazarian College.*



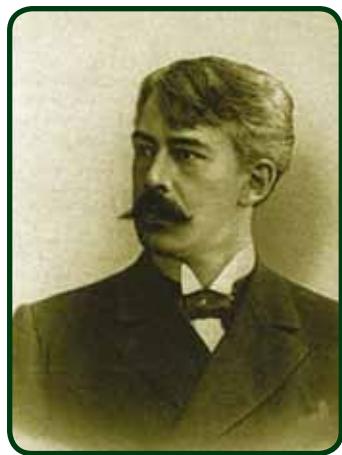
*Two class photographs of the students of the College*



*Professor Markar Emin*



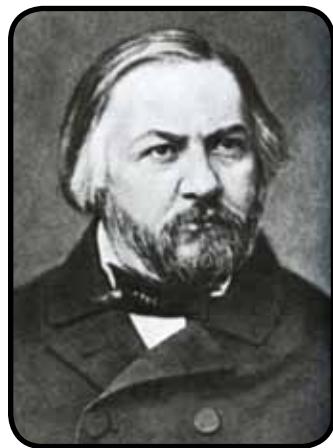
*Professor Kerovbe Patkanian*



**CONSTANTIN SERGEEVICH  
STANISLAVSKY (1863-1938)**

The founder of the modern study of dramatic art, actor, and theoretic of theatre Constantine Sergeevich Stanislavsky created his theoretical school (which received the name “Stanislavsky’s system”), marking a new phase in the development of stage realism. From 1871-1881, for ten years, Stanislavsky attended the gymnasium of the Lazarian College. Even in his early writings, he tried to do away with out-of-date traditions, and find subtler, more perfect means of expressing the artistic truth on the stage.

Stanislavsky knew Armenian culture and mixed with distinguished representatives of Armenian theatre from his youth. He staged plays with sets painted by V. Sureneanc. In 1932 Stanislavsky, with Martiros Sarian as stage painter, produced Rimsky-Korsakov’s Golden Cock and Bizet’s Carmen at the Moscow Opera-House. Stanislavsky’s theatrical ideas and his aesthetical views spread all over the world. Thanks to stage managers V. Achemian and A. Gulakian, and the stars of Armenian stage H. Zarifian and A. Shahkhatuni, Stanislavsky’s method has been widely employed in Armenian theatre as well.

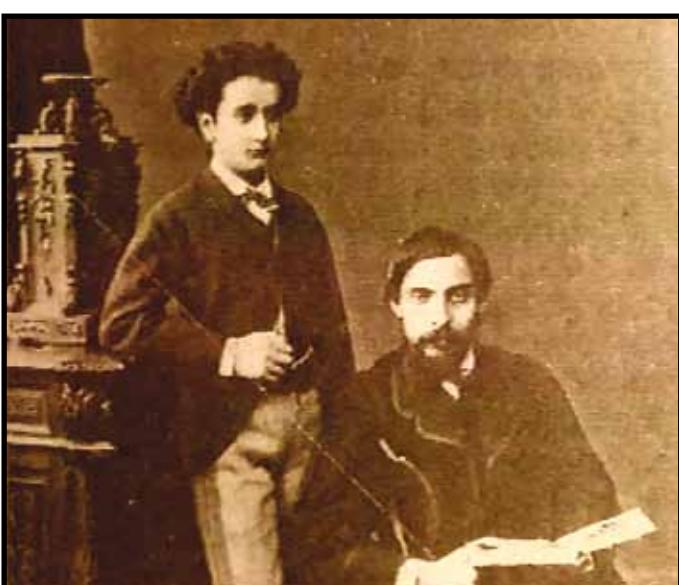


**MIKHAYEL IVANOVICH GLINKA  
(1804-1857)**

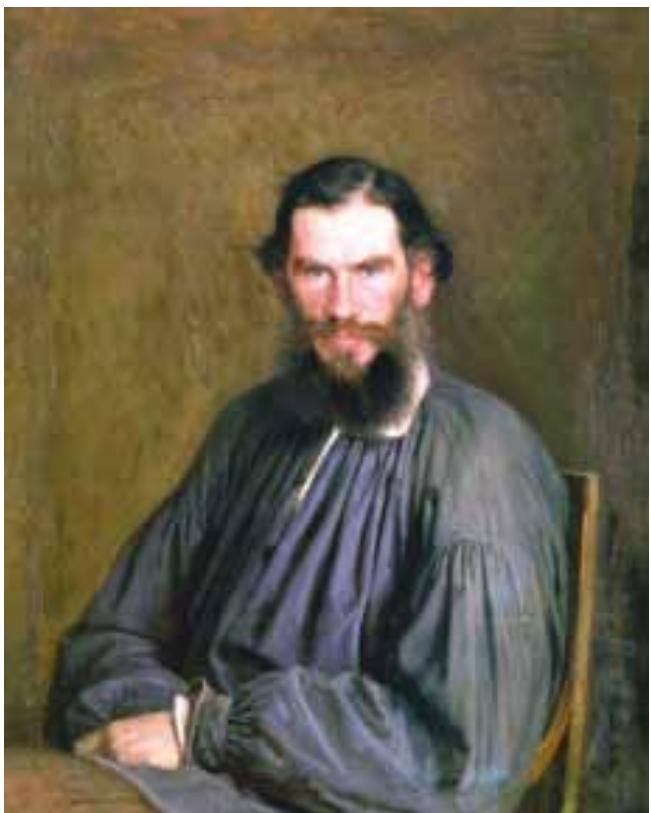
In 1818-1822 the father of Russian classical music, Mikhael Ivanovich Glinka at the age of 14, enrolled to study music and composition at Lazarian College. It was a well known boarding school for nobility at the time. Afterwards, he was accepted to the Chief Pedagogical Institution of St. Petersburg. His works include the operas, ‘A Life for the Tsar,’ and ‘Ruslan and Lyudmila.’

**YURI ALEXEYEVICH VESELOVSKY  
(1872-1919)**

The Russian literary critic, translator, Armenologist Yuri Alexeyevich Veselovsky was the son of A. Veselovsky, professor of the Lazarian College. In 1886-1890, he attended the Lazarian College and learned Armenian. In 1894, he graduated from the historico-philological faculty of Moscow University. Besides Western European literature, he also studied the history, literature and art of Armenia. In 1889, he traveled abroad and visited the Mechitarist Congregation in Venice. He actively contributed to the monthly Armiantsky Vestnik (“Armenian Bulletin”). Veselovsky was also an expert in theatre and dramatic art, and it is no coincidence that among his Armenological works there are many articles dedicated to Armenian theatre: “Petros Adamean” (1891), “The Oldest Period of Armenian Drama” (1892), “Mkrtich Peshiktashlian” (1892), & “From the History of Armenian Stage.” In the article, “The Armenian Theatre of Tiflis and Comedy of Everyday Life” (1892), he highly appreciates Gabriel Sundukian and his dramas “Pepo’s Misfortune” (“Khata-bala”), One More Sacrifice (“Eli mek zoh”) and The Ruined Hearth (Kandats ojakh). With his profound studies and propaganda, Veselovsky rendered a great service to Armenian literature and culture. Already during the years of education at the Lazarian College, Veselovsky’s monograph, poems and articles devoted to Armenia and the Armenian people appeared in the handwritten monthly *Gorts* (Work). Veselovsky’s name ranks side by side with the world-famous M. Gorky and V. Briusov.

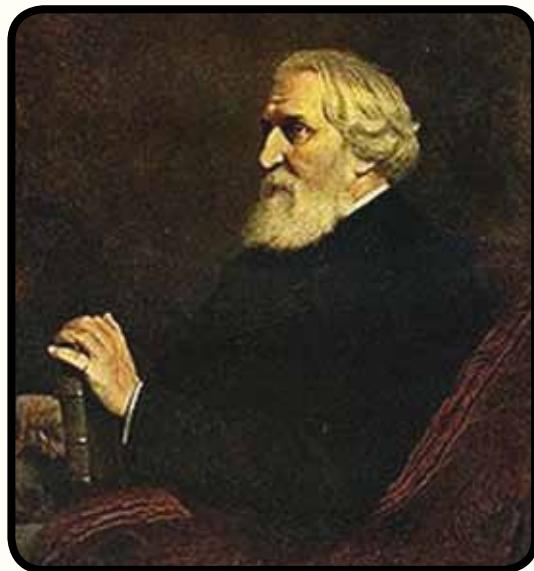


**Abamelik Lazarian with his teacher, Professor  
Yuri A. Veselovsky**



**LEV NIKOLAYEVICH TOLSTOY**  
**(1828-1910)**

The world-famous Russian writer Count Lev Tolstoy was a descendent from an old noble family. He was born in Kazan, Russia. In childhood, he was educated at home, by governesses. In 1844, at the age of 16, his parents brought him to Moscow to study at the Lazarian College. He entered into the Faculty of Oriental Philology, and afterwards the Department of Law, and stayed at the Lazarian boarding school till 1848. Later, he went on to write great literary works, including 'Anna Karenina' and 'War and Peace.'



**IVAN SERGEYEVICH TURGENYEV**  
**(1818-1883)**

In 1827, the eminent Russian writer Ivan Sergeyevich Turgenev was born in the province of Oriol. At the age of eleven, he was brought to Moscow to study at the prestigious Lazarian College. After graduating the college in 1834, he was accepted to the Department of Philosophy and Philology of the University of St. Petersburg, from which he graduated in 1837 with a candidate's degree. He is one of the greatest writers of the world, writing 'Fathers and Sons.'



*The most famous Patriarch of Russia Alexi Ist. Since childhood he attended the Lazarian school, and graduated from Lazarian Academy. Left; The certificate of Eminent Alexi Ist.*



Հայոց եկեղեցին իւ Լազարեան Ճեմարանը

*Lazarian School, and the Resurrection Church, built by Khachatour A. Lazarian on Armenian Street, Moscow.*



In the garden of the college, there is an obelisk in memory of the founders and family members. It is constructed of pewter and stands 30 meters high. Carved out on the obelisk are the busts of these founders; poems and prose are engraved along the structure in both the Armenian and Russian languages. The statue faces the seminary's exam room, and is inscribed thus: "This temple of knowledge was endowed by Tsar Alexander I, on May 1st 1815. Tsar Nicolas Ist in 1848, authorized the addition of the institute of eastern languages at the Lazarian seminary".



*Armenian Catholicos Daniel I Surmarchetsi with school authorities*



*The Armenian students of Lazarian Institute. Most of them became very well known artists, stage performers, musicians, painters, writers, poets, teachers and doctors.*



Հեմարանի Արևելյան Լեզուար



Հեմարանի գլխավոր մուտքը Հայոց փողոցից



*A page from the Lazarian Bible*



*The busts of the Lazarian Family on the obelisk, outside Lazarian College.*



*The statue of Catherine the Great, Queen of Russia, surrounded by members of the Lazarian family, in front of the Lazarian Academy*

## Дом в Армянском переулке

*Называя наш журнал «Армянский переулок» мы не имели права уже в первом номере не отразить историю этой не самой длинной улицы в Москве, и уж, конечно же, обязаны были рассказать о Доме Лазаревых. Делаем это, одновременно представив и обстоятельно написанную книгу Арутюна Тиграновича Амирханяна «Тайны Дома Лазаревых», фрагменты которой и предлагаем вашему вниманию.*

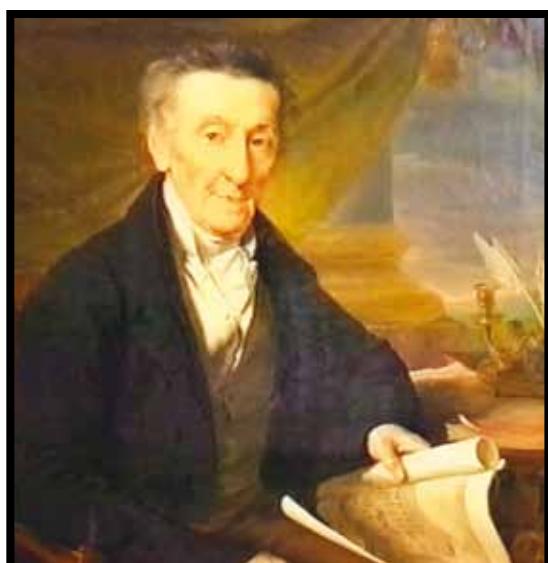




*AGHAZAR LAZARIAN*



*MRS. MARYAM LAZARIAN*  
*Aghazar Lazarian's wife.*



*HOVAKIM A. LAZARIAN*  
*Maryam's fourth son,*  
*Lazarian Museum, St. Petersburg*



*KHACAHTOUR H. LAZARIAN*  
*Maryam's grandson*



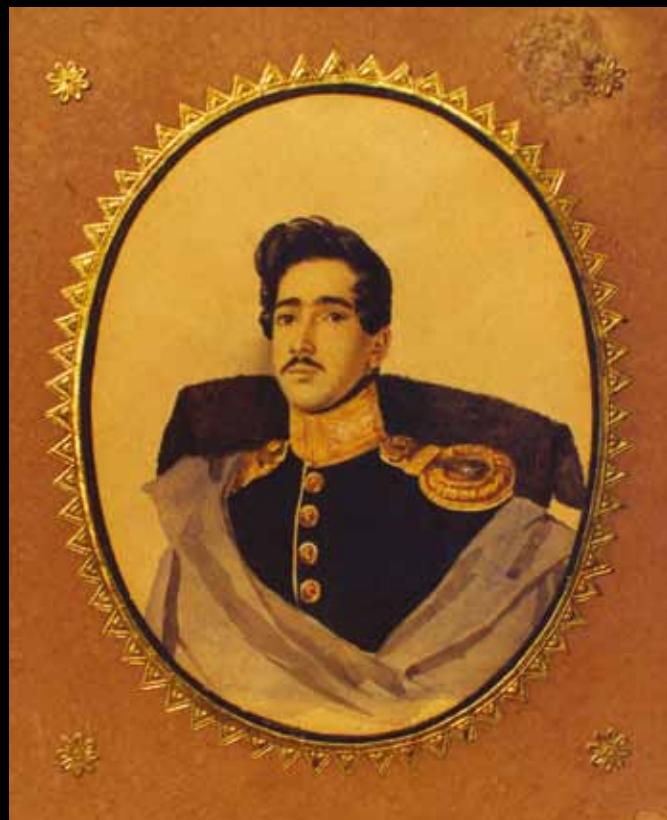
*HOVHANNES H. LAZARIAN*  
*Maryam's grandson*



*SIMEON ABAMELIK LAZARIAN*  
*Maryam's great grandson*



*The portraits of Lazarian family members, Lazarian Museum, St. Petersburg.*



*The portraits of Lazarian family members. Lazarian Museum, St. Petersburg.*



*The 195 carat diamond of Tsarina Catherine.  
The diamond was gift to Queen by Prince Orloff*



*TSARINA KATHERINE II, QUEEN OF RUSSIA*

In 1679, an Armenian jeweler Khojah Johannes (Hovhannes) in Surat India, purchased a diamond weighing about 195 carats, which he sold to the Russian Prince Orloff, whom he met at Amsterdam in 1775.

The celebrated diamond once formed one of the eyes of the Hindu idol in Sirangun.

It was set in the Russian imperial sceptre immediately beneath the Golden Eagle. It weighs 1941/4 carats, is flat on its underside, and is named after Prince Orloff.

Edwin W. Streeter, in his "Great Diamonds of the World" says: 'It was on his way from England to Russia that an Armenian Khojeh Rafael met Prince Orloff in Amsterdam, and induced him to purchase the Indian gem for his mistress, the Tsarina Catherine II. Having fallen under the displeasure of Catherine, he had absented himself from Court until the storm should blow over.



*Prince Orloff of Russia, who bought the exquisite diamond from Hovhannes Lazarian for Tsarina Katherine II.*

Khojeh's offer was now eagerly accepted, as affording an excellent opportunity for recovering the favor of the Empress, who is reported to have already declined the purchase as too costly, but who now accepted the jewel at the hands of her illustrious subject. Orloff paid the Armenian merchant 90,000 English pounds in cash, besides procuring him an annuity of 4,000 English pounds. Mirza Abu Taleb Khan, the Persian traveller, who met Khojeh Rafael at Leghorn, describes him as one "who had seen a great deal of the world, and understood a number of languages. He had left Persia when a young man, and had gone by sea to Surat; thence across the Peninsula to Bengal. After residing there some time, he made a voyage to England; and after travelling over a great part of England, at length, settled as a merchant in Leghorn." In all probability, Khojeh Rafael secured the stone at Surat, which has always housed a great market for precious stones; even today, the leading pearl merchants of Bombay hail from that city.



*The Mausoleum of the Lazarian Family in  
St. Petersburg, Russia.*



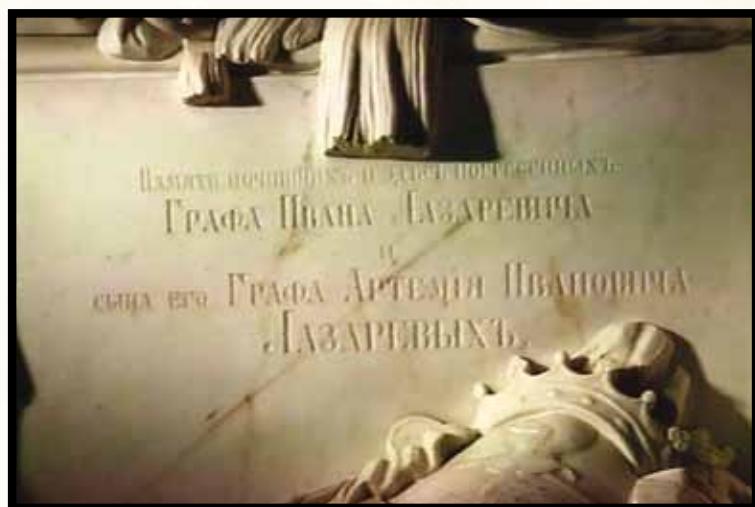
*The students of “Hovhannes Khachatur Lazarian’s  
Preschool for poor children”*



*The tombstone of 6 year-old Hovhannes Kh.- last of the  
Lazarian blood line, 1791. St. Petersburg, Russia.*



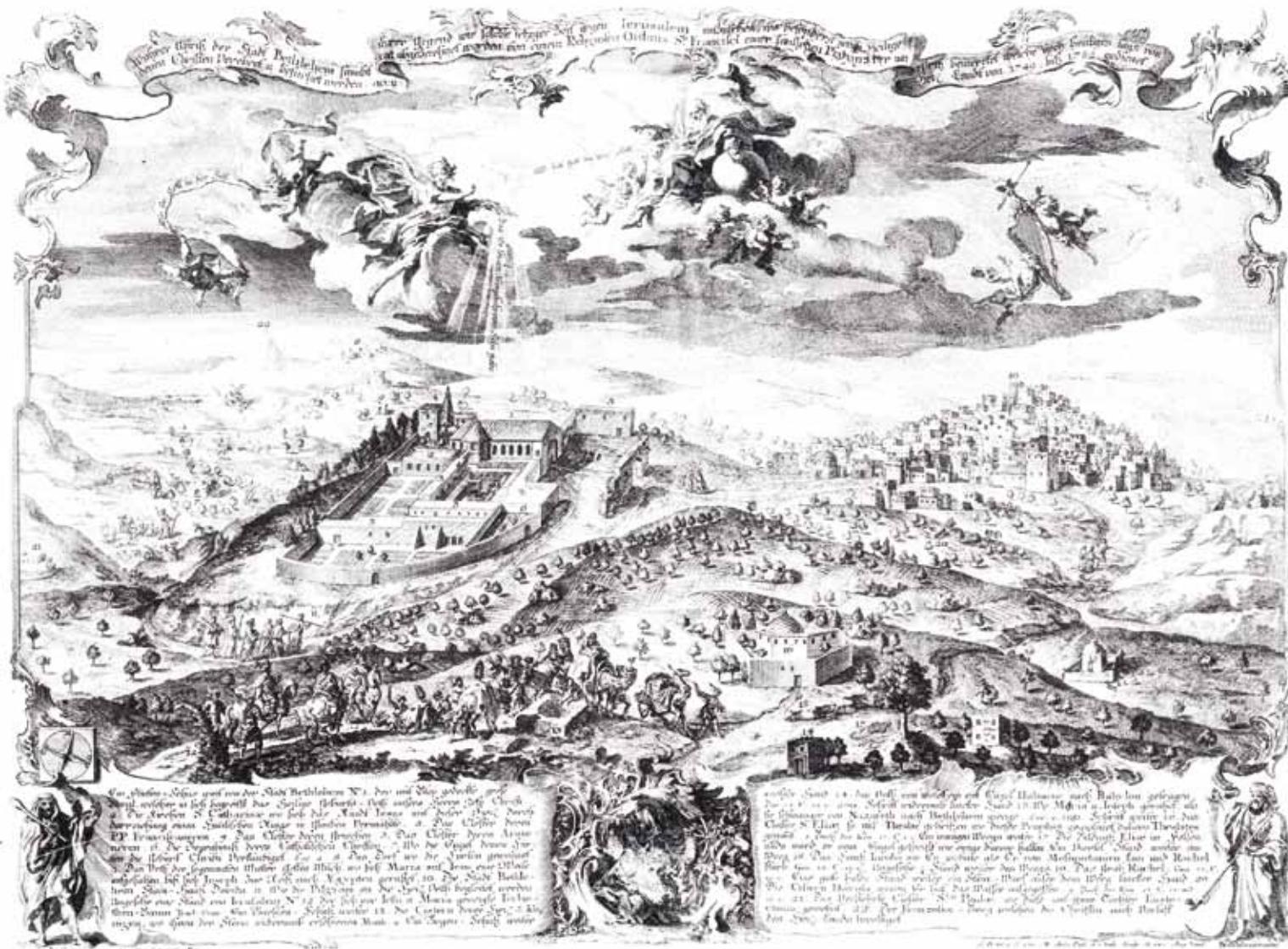
*Bellini, the Italian artist, created a portrait of  
6 year-old Hovhannes Kh. Lazarian, 1850, St.  
Petersburg, Russia. .*



*The tombstone of Hovhannes Lazarian, in  
St.Petersburg,Russia (1731-1801)*

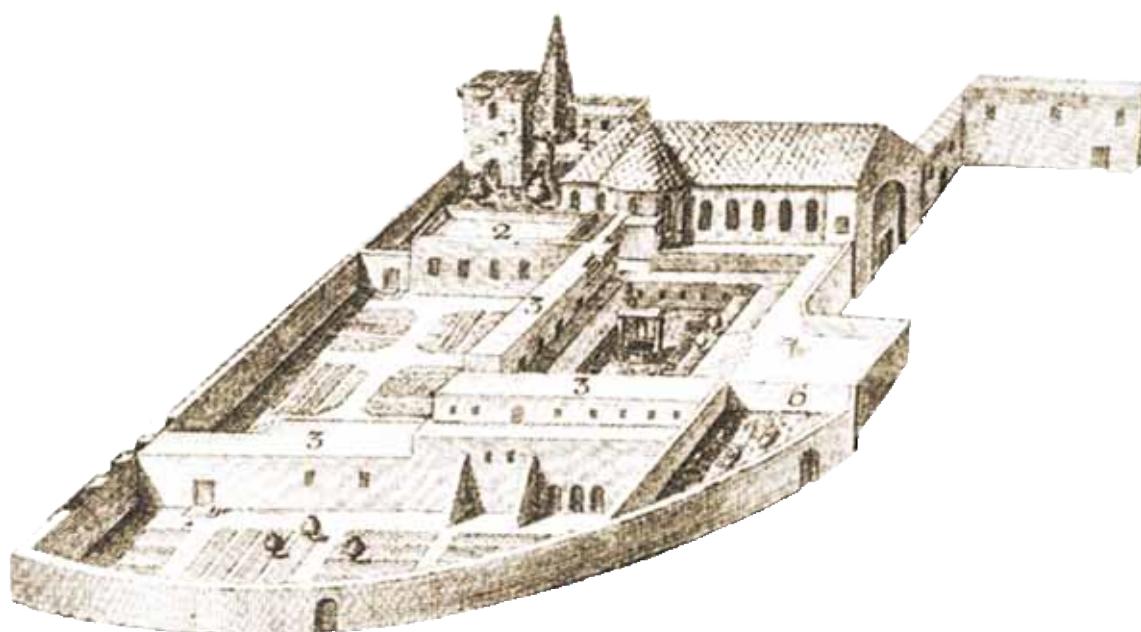


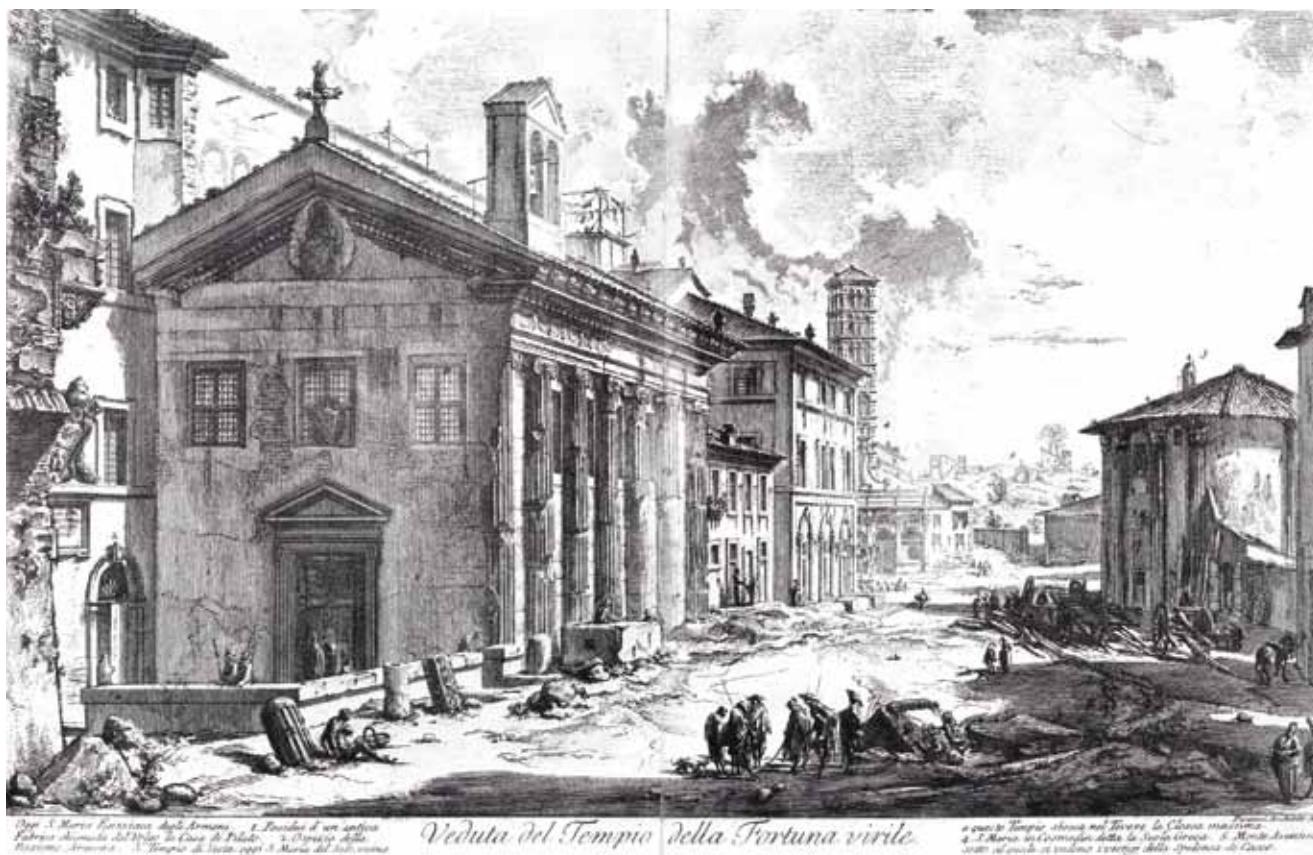
*The statue of Hovhannes Lazarian in Museum.*



*View of the Holy City of Jerusalem. No. 1 represents the Armenian Church,  
and No. 5 represents the Armenian convent.*

*(Litography by E. Arnold. Ed. Jerome Pakhomij. 1864. Moscow)*





*Old Christian church in Rome. No. 2, showing the entrance of Armenian church. Piranesi, Rome, 1785.*



За наше время вспомнили языком книжек, пока что неизвестных издач, имена таких писателей, как Альфред Каплер и Ганс Франкенберг. Альфред Каплер, автор романа «Барбара», был членом партии СС и участвовал в геноциде евреев в Белоруссии. Ганс Франкенберг, автор романа «Барбары», был членом партии СС и участвовал в геноциде евреев в Белоруссии. Ганс Франкенберг, автор романа «Барбары», был членом партии СС и участвовал в геноциде евреев в Белоруссии. Ганс Франкенберг, автор романа «Барбары», был членом партии СС и участвовал в геноциде евреев в Белоруссии.

*Napoleon Bonapart when visiting Jerusalem, stayed in the Armenian convent.*



*The covers of various Journals of 'Bazmavep', a publication of Mekhitarist Publishing House in Venice, 1843-1943.  
There is more of these publications under the name 'Geghuni'.*

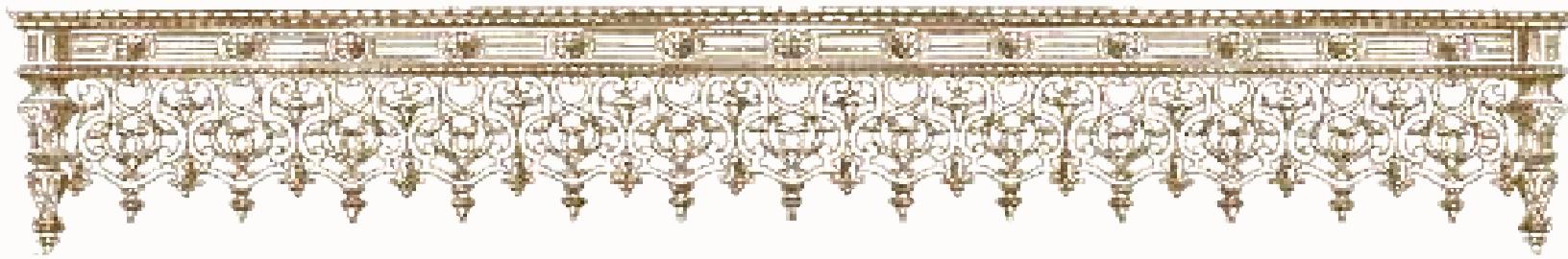


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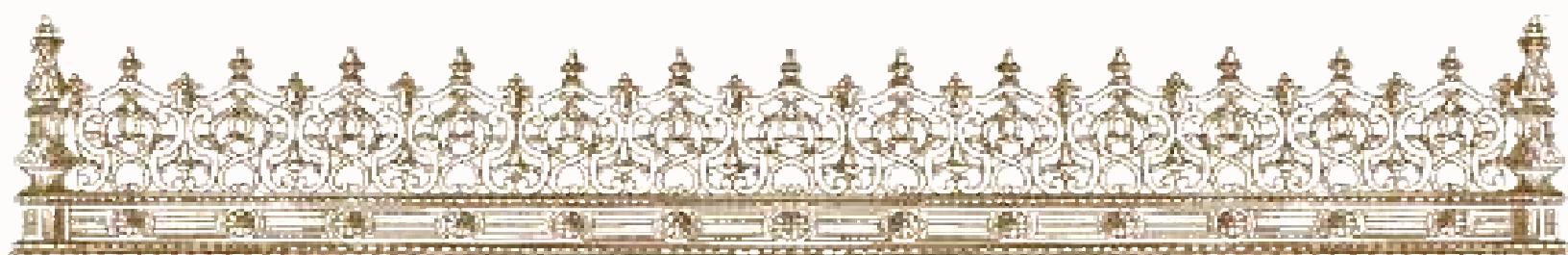
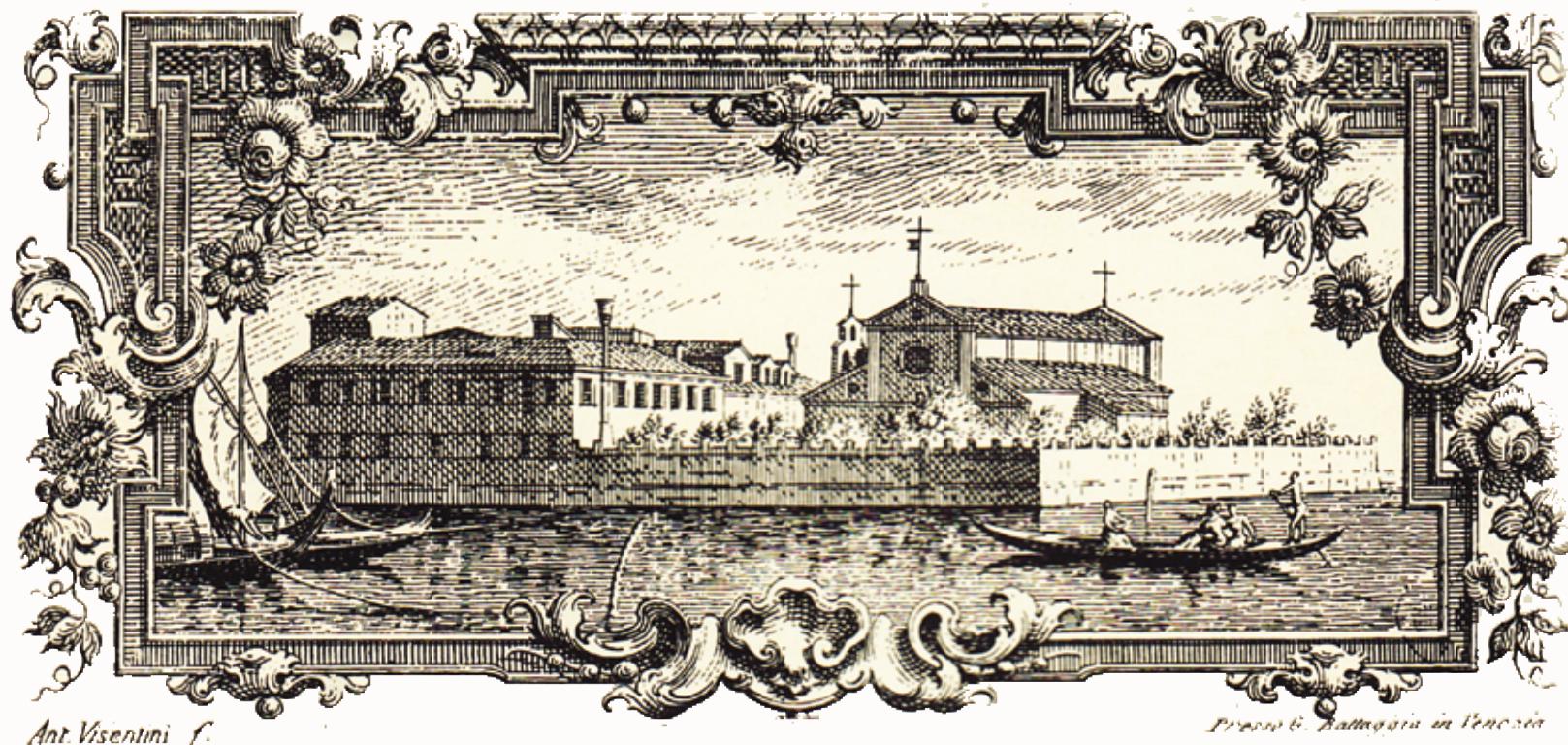
GABRIYEL AYVAZIAN  
(AYVAZOVSKY)

Archbishop, Writer, Translator, Historian and for many years was the editor of Bazmavep magazine in Mkhitarist Publishing House in Venice, Italy.

He is the brother of Hovhannes Ayvazian (Ayvazovsky), one of the most famous painters of Russia. He was the linguistic teacher of famous English intellectual and Poet Lord Byron when he went to Venice to learn more about Armenians and learn Armenian language. This picture was done by his brother H. Ayvazovsky.



# MEKHITARISTS & ARMENIAN MERCHANTS OF NEW DJULFA IN VENICE, ITALY





*An arial view of the island of the Armenians, and the Mekhitarist Convent of St. Lazarus in Venice, since 1733. Whithout exception, Armenian cultural scolarship indisputably recognized that with the establishnemt of the Mekhitarian Order, in the early 18th century a bright path to a new cultural and methodical life began. The fruit of this eneavor would be the spiritual, the intelectual and the national renaissance of the Armenian people.*

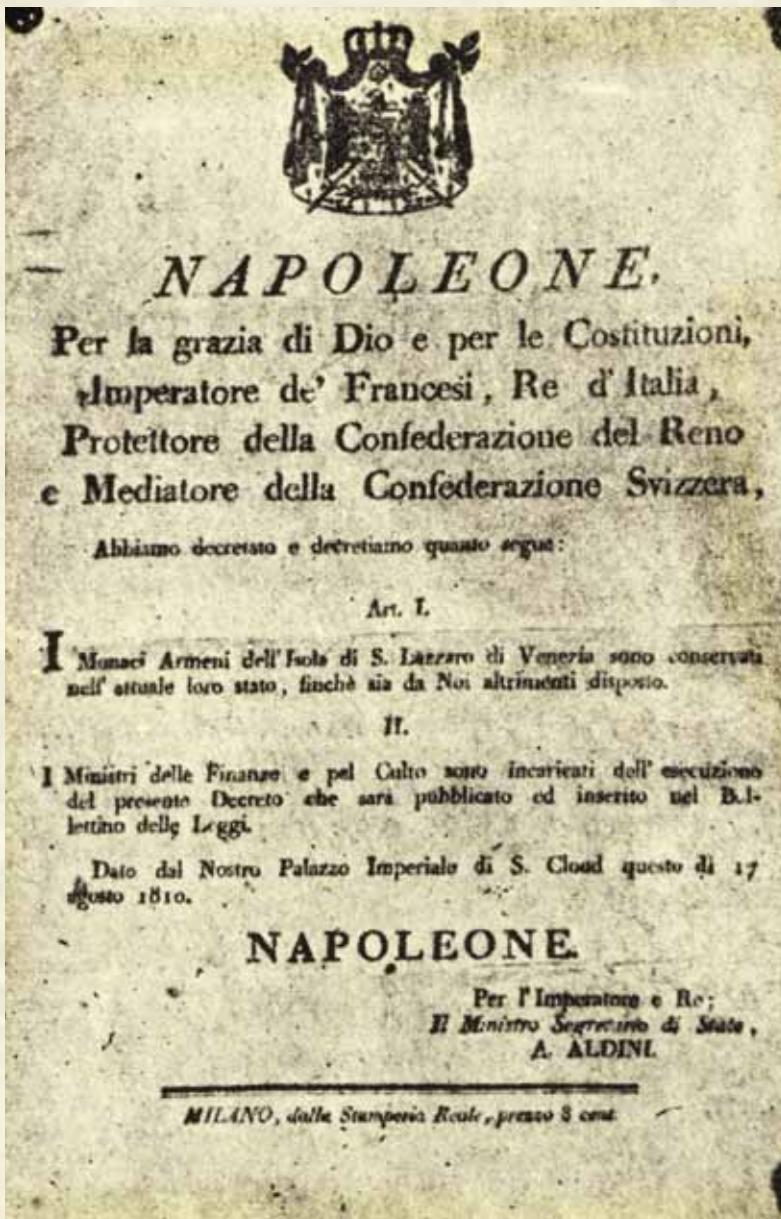


ABBOT MEKHITAR'S PORTRAIT

Abbot Mekhitar was born in Sivan (the classical Sebaste) in 1676. He completed his studies there, becoming a priest at twenty. He began his career as preacher, educator and writer of general and religious works. He soon realized that, in a country under the domonation of the Turkish Empire, it would be impossible to work for his religious ideals. He secretly moved to Modone, in Morea, and with the help of the Venetian Pope Clement XI, he found a new religious Order called the Mekhitarist Fathers.

Shortly afterwards, the Turkish invasion of Morea forced the small community to flee to another country.

Favored with exceptional sympathy by the Venetian authorities in Morea, the Mekhitarist monks escaped on a boat sailing to Venice. They arrive there in April, 1715. Two years later the Goverment of the Venetian Republic granted them, in perpetuity, the Island of San Lazzaro.

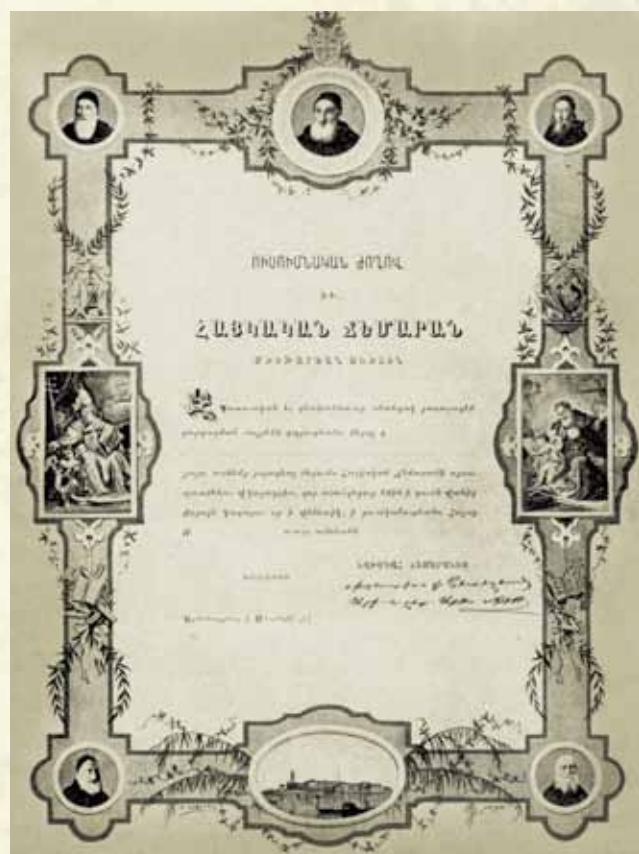


*Imperial Decree of Napoleon the Great, on August 17th, 1810. Emperor Napoleon Bonaparte, recognizing the peculiar nature of the Mekhitarian mission, designated the Mekhitarian Monastery of Venice an Academic Institution.*

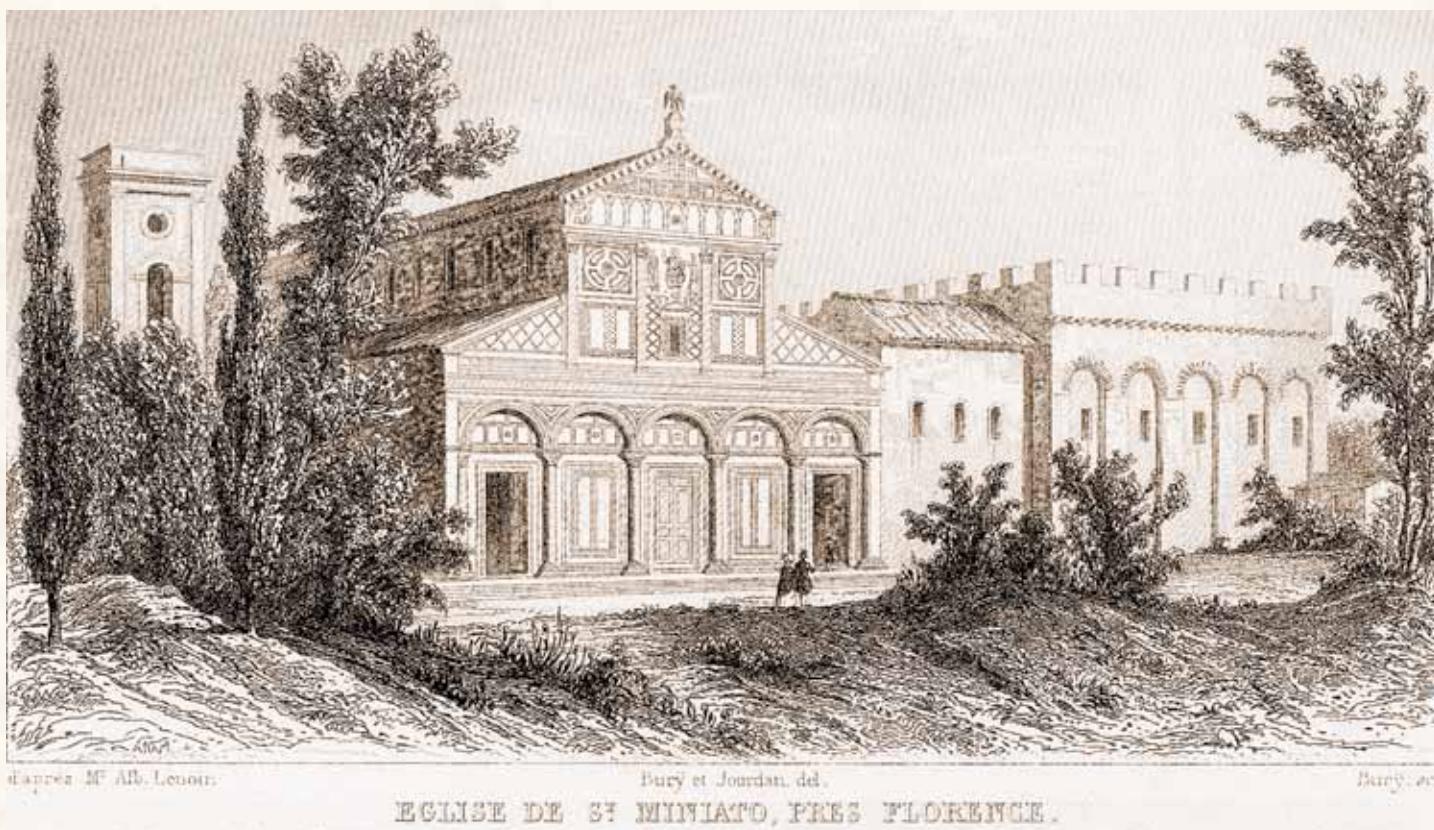
*Under this designation, it was exempt from dissolution under law, unlike the other monasteries of Italy. Since then, the Mekhitarian Congregation and those formally corresponding to it, refer to the Order as the Academic Institute or the Armenian Academy" (Academia Armena Sancti Lazari).*



*The contract stipulated between Abbot Mekhitar and the Republic of Venice.*



*The official certificate of the Armenian Academy of the Mekhitarian clergy.*



***St. Miniato Church, near Florence. Lenoir, Paris, 1855. The first Armenian church in Italy.***

The construction of the Churches of St. Theodoreus, St. Germina and St. Miniato in Venice, is ascribed to the first exarch of Ravenna, the Armenian Nersēs Patrik (541-568). According to reliable information, a century later, another Armenian exarch named Isaac Haykazun constructed the original building of the basilica in Torcello (625-643). In 1201, King Levon II granted privileges to Venetian merchants, which later were widened. In their turn, the Armenians in Venice were given monopolies, and by the first half of the 13th century, they had an “Armenian House” presented to them by the Doge of Venice, Marco Ziani.

In 1348, in the Venetian quarter Castello, the St. John the Baptist Church and Monastery of

“Armenian brothers” are mentioned; in 1434, the Church of the Holy Cross on Calle Lanteona is referred to (the street was later called “Calle di Armeni” and has kept this name till the present).

The Armenians in Venice had a cemetery, which was situated on San Giorgio Island. There, during the excavations of the 1970s, a tombstone of the year 1570 with an Armenian inscription was discovered.

In 1715, Mkhitar Sebastatsi with 19 followers arrived in Venice. Two years later, in 1717, San Lazzaro island was presented to them by the Venetian government, at the suggestion of Napoleon III. In 1512 the first Armenian printed book (Urbatagirk) appeared in Venice and from 1843 it became a center of Armenian printing. The Mekhitarist Congregation of Venice is of the most sacred and cultural places for the Armenian diaspora; not only has it served as a lighthouse of Armenian studies for three hundred years, but also has been an everlasting institution testifying to our spiritual strength and ability to survive.

The main undertaking of the Mekhitarist congregation of Venice was the founding of the Rafaelian school in Venice, founded by Edward Rafael Gharamiants, and the two Muradian Schools- one in Paris and one in Padua, founded by Samuel Muradian in 1834. As a result of the war between France and Germany, in 1870, the Muradian Schools were closed and the majority of pupils moved to Venice, where Samuel Muradian founded another school; the two schools, Rafaelian and Muradian, were united and called Murad-Rafaelian Schools, which still operate today. Many renowned writers and artists were educated there, including Daniel Varuzhan, Mkrtich Peshiktashlian, Vahram Papazian, and Petros Durian, as well as great generals Markos Aghabegian, Melkom Khan, Tiran Basha, Karapet Bazirkhanian.

Besides successful economic and commercial activities, the Armenians of Venice also had significant achievements in the fields of science and culture. During the cholera epidemic of 1575, the Venetian Armenian Anton Surenian invented a medicine by which he cured the citizens. He also made new powerful canons and a special machine, which helped to lift wrecked ships from the bottom of the sea.



*On the left side of the scene sits the Marco Ziani Doge of Venice, surrounded by three representatives of Shah Abbas, as he is presented with rare and fine silks and other luxurious products brought by Armenian merchants from Iran- who are seated to the right of the scene, in the back row. (Douc'e Museum, Venice).*

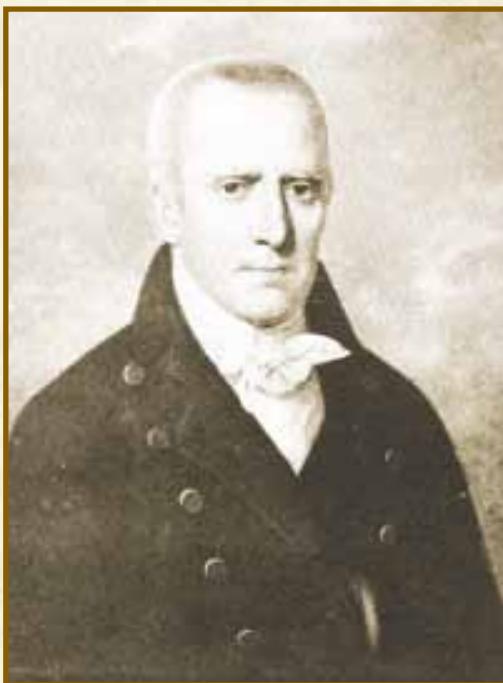


*A picture for hounering in 100 yeras of establishment, (1836 - 1936),  
of Mourad-Rafaelian Armenian Academy in Venice, Italy.*



*Convent of the Armenians of St. Lazaros in Venice. Paris, 1837*

## MOURAD-RAFAELIAN ARMENIAN ACADEMY IN VENICE & FRANCE



**SAMUEL MOURADIAN**  
**(1760-1816)**

Murad Aghaghian, the patriarch of the Mouradian family, came in 1603 to live in New Djulfa, together with other Armenians deported by Shah Abbas.

The Shah had appointed him as the overseer of the Armenian emigrants. His son Agha Mkrtich SarumMouradian, a successful merchant, married Begzadeh, daughter of the merchant Mikael Laziant from Eudocia, when meeting her during a business venture; their son, Samuel Mouradian, was born in 1760 in Eudocia.

Mkrtich Muradian at first moved his family to Constantinople, then to Venice, and finally they moved to India and settled in the town of Surat.

After Mkrtich's death, the family moved to Madras.

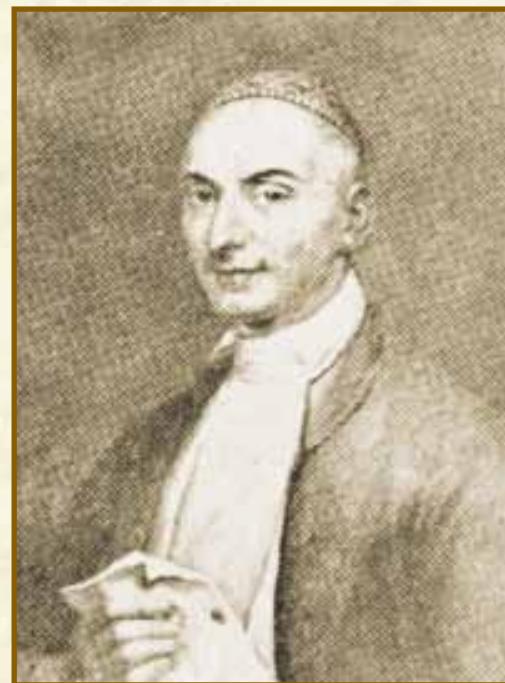
Samuel Mouradian started to work in Shahrimanian Grigo's Trading Company in Madras and he quickly learned the trade from him.

Soon he achieved great success and praise through his energetic activity. Edward Rafaelian Gharamiants, another successful Iranian-Armenian merchant, seeing the good progress of the young Samuel, gave his daughter's hand in marriage to him.

After Edward Rafaelian's death, Samuel Mouradian acted as his executor, carrying out ardently his wishes regarding the Rafaelian School, as expressed in Edward's will.

In his turn Samuel Mouradian handed down a great amount of money to the Mekhitarists of Venice, and the text of his last will witnesses to the prudence of the eminent benefactor.

He died in 1816, and his valuable heritage immortalized him. Samuel Mouradian is the founder of schools for the Mechitarist Congregation, in Padua, Vienna, Paris and finally in Venice.



**EDWARD RAFAEL GHARAMIANTS**  
**(1725- ...)**

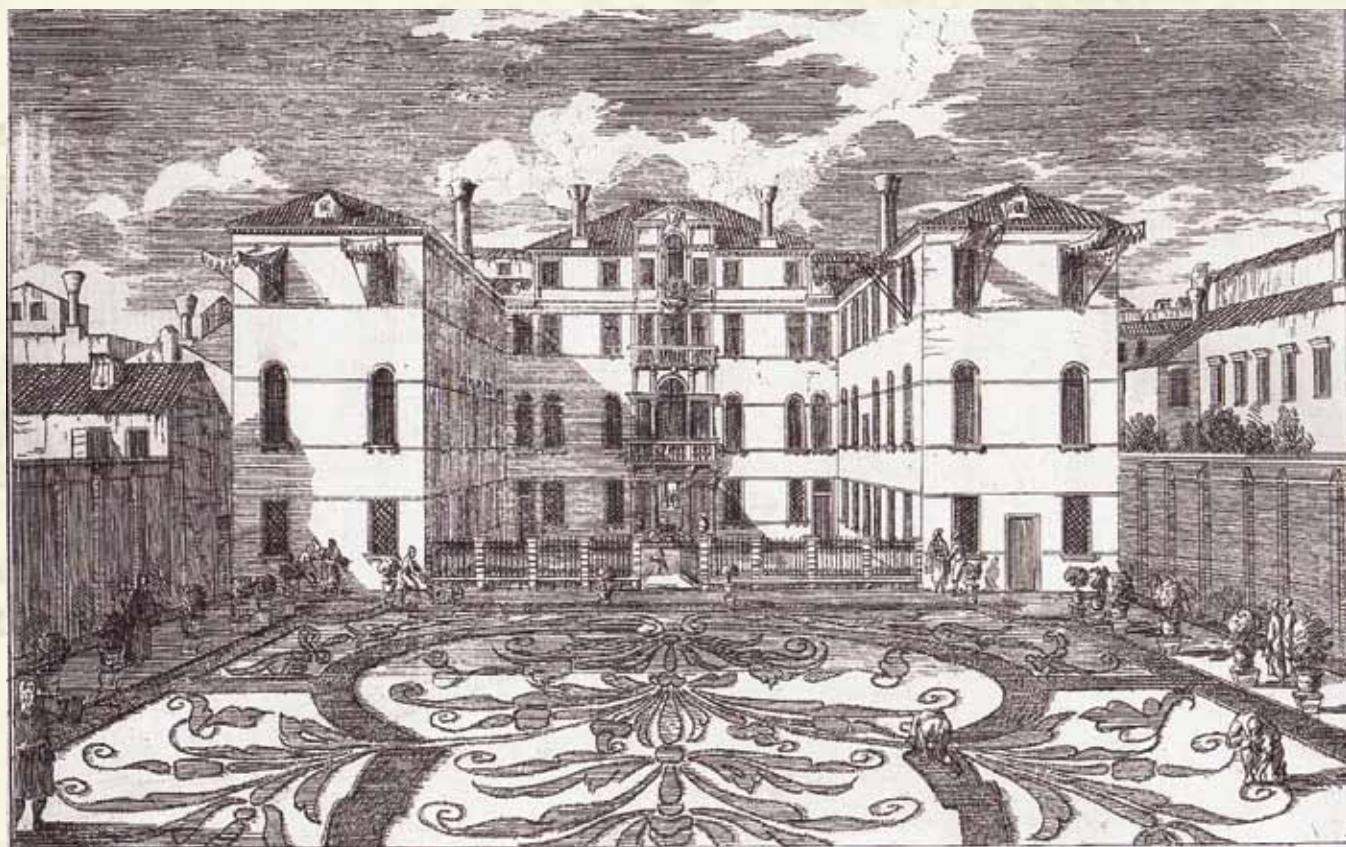
One of the main and everlasting institutions of the Mekhitarist Congregation of Venice is the Rafaelian School in Venice, founded at the behest of Agha Edward Rafael Gharamiants from New Djulfa. He was the descendant of an old family. According to the monthly Vorbuni (Illuminated Bazmavep, 1901, August 20, p. 5 ff.) published in Venice, Khach, Rafael Gharamiants grandfather, was a merchant. In the days of Shah Abbas of Iran, he migrated to New Djulfa with his family. His son Kachik was Rafael Gharamiants' father and Edward's grandfather. They all were engaged in trade. Rafael sent his son Edward to Madras, India, to study at the English school.

In that period, English and Dutch merchants were newcomers to country. They quickly dominated the market of India, and they made very difficult for Armenian merchants to run business there. In 1765, however, a war between England and Holland broke out, and the Armenian merchants took the opportunity to successfully reinvigorate their commerce in India, as before. Edward Rafael Gharamiants was a magnanimous, enlightened man and a patriot. His love for his nation was profound and his main goal in life was to be useful to his people, contributing by all means to their welfare and prosperity.

This great benefactor, who always tried to support the Mekhitarist Congregation and to further the intellectual development of his nation, is the founder of the first Armenian school in Venice- the Rafaelian School- and was the sole benefactor of the school until his death. Agha Edward Rafael Gharamiants gave his daughter Anna Gharamians in marriage to another outstanding Armenian benefactor, the merchant Samuel Mouradian, also the founder of the series of Mekhitarists' Mouradian schools.



*The front gate of Mourad-Rafaelian Armenian Academy in Venice, Italy 1740.*



*The backyard of the Mourad-Rafaelian Armenian Academy. The magnificent Zenobio Palace, 1703, had been bought by Edward Rafael Gharamiants from New Djulfa to become an Armenian Academy and Educational Center for Mekhitarists in Venice, Italy, 1740*



*The Mourad-Rafaelian college building in Venice, now houses a valuable library of works of the past centuries, of great typographic and editorial value- thanks to great benefactors Edward Raphael Gharamiants and Samuel Mouradian.*



*The main face of Mourad-Raphael Armenian College in Venice since 1850. The college is exclusively for Armenian pupils. They follow a course of study similar to Italian grammar schools, and the students awarded certificates can enter the various universities around the world.*

The Armenian colonists at Leghorn, Italy- who were mostly from New Djulfa and India- were solely engaged in commerce. A press for printing books in the Armenian language was started there in 1643 by an Armenian monk named Johanness, a native of Djulfa, the Armenian suburb of Isfahan. The first publication issued from that press was the Book of Psalms. Other important books, both sacred and secular, were subsequently published at that press in 1670, 1691, 1692, and 1701.

*Armenians in India, Mesroby Jacob Seth, Calcutta, India, 1937*



*The Mekhitarist Samuel Mouradian school in Paris.*

Fader. 1666: e congregatosi nella Stanza del med.  
E. 1666 nella sua sicil. il Re. Capitolo de  
Cred.  
nico s.

1717.  
3.2.500



*Inside the Mourad-Rafaelian school. The room has large windows, which can be seen in the distance. On the walls are three excellent paintings by Venetian Luca Carvaris, from the begining of the 18th century. All the paintings are framed in fine stucco work, which alternates with the marble arches of the doors*



*The library of old European texts and museum in St. Lazzaro. It is furnished on severe lines, creating an austere atmosphere, such as to inspire a feeling of pious respect.*

anno Incarnationis Christi  
1717. Octavo Septuagesimo Decimo Octavo  
82-82<sup>th</sup>



*Inside of the Mourad-Rafaelian School. Because of the frescos and complex decoration, this hall been called the Hall of Mirrors. The hall is a famous example of Venetian art of the 18 century. Each element contributes to create the sumptuous style of the room with the beauty of the frescos and the bronze decoration of the mirrors.*



*The Museum of Arts and Sciences of St. Lazzaro.*

Չափ Տն - 1666 - և 'ի Ծանրի Հոյոց - ուշեւ - Տպահան Տն Յակով Արքասի զբանարքել և մասնէ ու Խանութեց առաջնութեան համար Հանութ գրոց առաջնութիւն իրերաց առընթեր կարգել ու Խանութ վրայուի երեանեցւոյ - և առաջնու ապագայութեան կը լոյ ածեալ.



*Rev. Fr. Ghevond Alishan, who restlessly and superhumanly worked and produced his incomparable texts, benefitting the Armenian people's historical treasury.*



*The first complete publication of the "National history of the Armenian people" by Chamchian, printed in Venice by Mekhitarian Publication in 1784, total pages, 2761. --; Left; Leather-bound dictionary of Abbot Mekhitar.*



*The Mkhitarian schools educated a long line prominent intellectuals of Armenian descent. Central to the picture is Malcolm Khan. Some of the literary figures are: V. Papazian, B. Atamian, M. Aghabegian, S. Hekimian, A. Armenian, D. Varoujan, A. Arpiarian, M. Beshikashlian, T. Terzian, M. Mamoorian, K. Beleklian, M. Portukal Pasha, Malcolm Khan, D. Peshtimagli, G. Bazirghanian, H. Cherakian, E. Epremian, Z. Surmelian, Ed. Shahin, Ed. Manas, A. Sirabian, & K. Alemshah.*

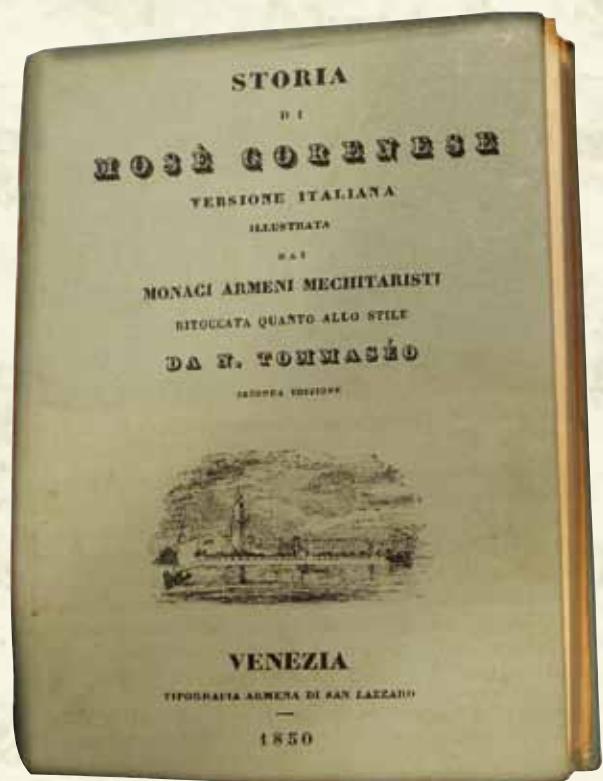




*The library of old European texts and museum in St. Lazzaro.*



*The frontispiece of the Armenian dictionary,  
Mekhitarian publication in Venice, 1749.  
For over 250 years, the San Lazzaro  
Mkhitarian press has printed the Italian  
translations of numerous Armenian classics  
for the Italian public.*



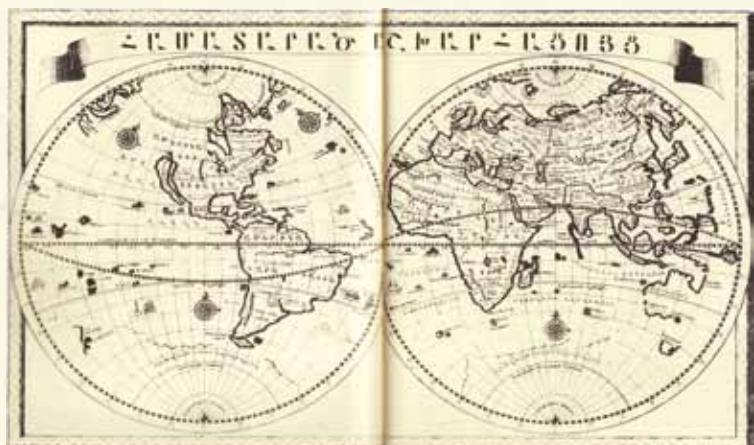
*The most famous of these translations is still the  
“Badmutiun Hayots” (Armenian History), the  
primary work of great Armenian histographer  
Movses Khorenatsi. It was published with the  
collaboration of the Italian writer and politician  
Nicolo` Tommaseo (Venice 1841-1850).*



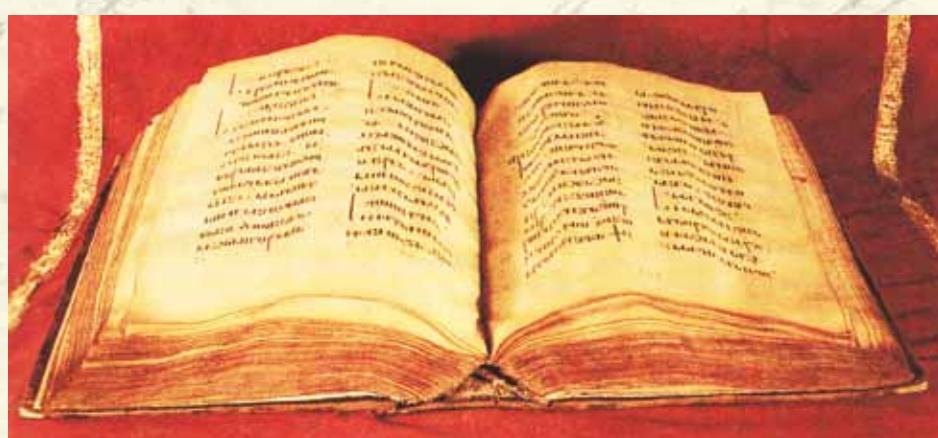
*The two volume dictionary of the  
Armenian Language published by the  
Armenian Academy of  
San Lazzaro, 1836.*



*The book of Lamentations of  
St. Gregory of Narek, published  
in Venice, 1789.*



***Geographical maps, Mekhitarian publication, 1749.***



*A sample of an Armenian manuscript. (Mekhitarian collection, Manuscripts Hall).*

The famous English poet, a Lord, and leading figure in Romanticism, Lord Byron first took his seat in the House of Lords in 1809. He was a strong advocate of social reform. His first speech before the Lords was loaded with sarcastic references to the benefits of automation, which he saw as producing inferior material as well as putting people out of work. Lord Byron himself made regular visits to St. Lazarus Island in 1816 and 1817, in order to study Armenian. He acquainted himself with Armenian culture, with the Mekhitarist Fathers.

He learned the Armenian language and attended many seminars about language and history. He wrote, "English Grammar & Armenian;" (*Kerakanutyun agghiakan yev hayeren*), in 1817, and also "Armenian Grammar & English" (*Kerakanutyun hayeren yev agghiakan*) in 1819, in which he included quotations from classical and modern Armenian. Byron also participated in the compilation of the English -Armenian dictionary (*Bararan angghieren yev hayeren*, 1821) and wrote the preface in which he explained the oppression and struggle for liberation of the Armenians with respect to the Turkish "pasha" and Persian satrap.

His two main translations are the Epistle of Paul to the Corinthians, two chapters of Movses Khorenatsi's History of Armenians, and a section of Nerses Lambron's Orations.

His fascination was so great that he even argued a replacement of the Cain story in the Bible with that of the legend of Armenian patriarch Haik. After enjoying his study of Armenology, he travelled to Greece to study the Greek Inaguag; He died in Greece in 1824.



*The Portrait of Lord Byron hanging in his room at St. Lazzaro, with his autograph in Armenian*

*Lord Byron seated in the library of St. Lazzaro with his teacher Father Pascal, studying the Armenian language. Father Gregor Ayvazian (Hovhannes Ayvazovsky's brother) also helped the great poet in his studies.*

*Byron wrote:  
"In the mornings I go over in my gondola to hobble Armenian with the friars of the Convent of St. Lazarus. It is a great language, and would amply repay any one the trouble of learning it." 1816.*





*Hovhannes Ayvazovsky: San Lazzaro Island at moonlight.*



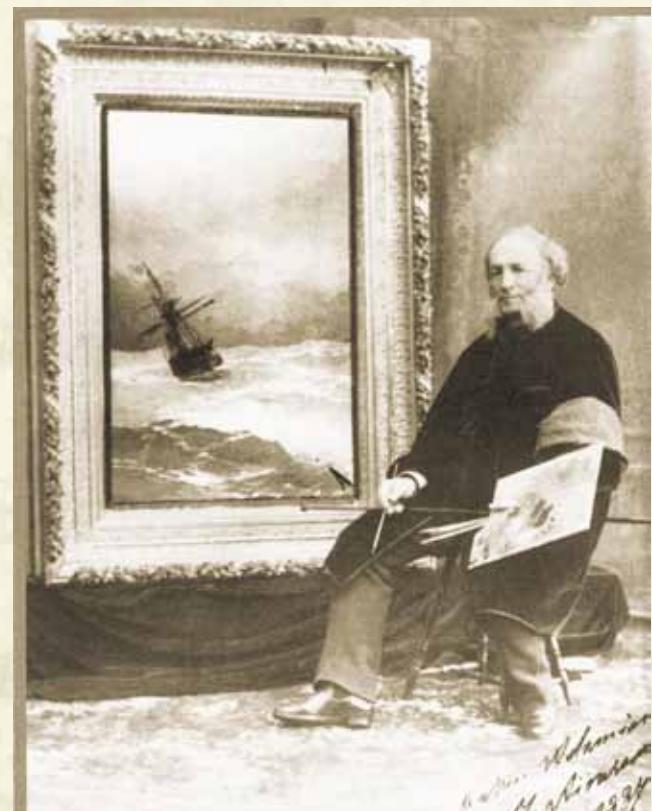
*Hovhannes Ayvazovsky, San Lazzaro Island at sun-down.*



*Hovhannes Ayvazovsky (Ayvazian): Arrival of Lord Byron at San Lazzarus Island.*  
**Lord Byron himself made regular visits to the San Lazzaro Island in 1816 & 1817, in order to study Armenian language. He also helped the Fathers in preparing their English-Armenian Grammer texts.**

When Hovhannes Ayvazovsky traveled to St Lazarus Island to visit his brother (Father Gregor Ayvazian) in 1840, he was invited to stay in Lord Byron's room, which is held for great visitors, near the library. Later the room became a Museum.

The Legendary Armenian painter was inspired by notes, poets and thoughts by the Byrons about Armenians and the Armenian language. Ayvazovsky was inspired also by the magical beauty of the Island, and he painted amazing paintings of it.



## SHAHRIMANIAN FAMILY

(1708 - 1784)

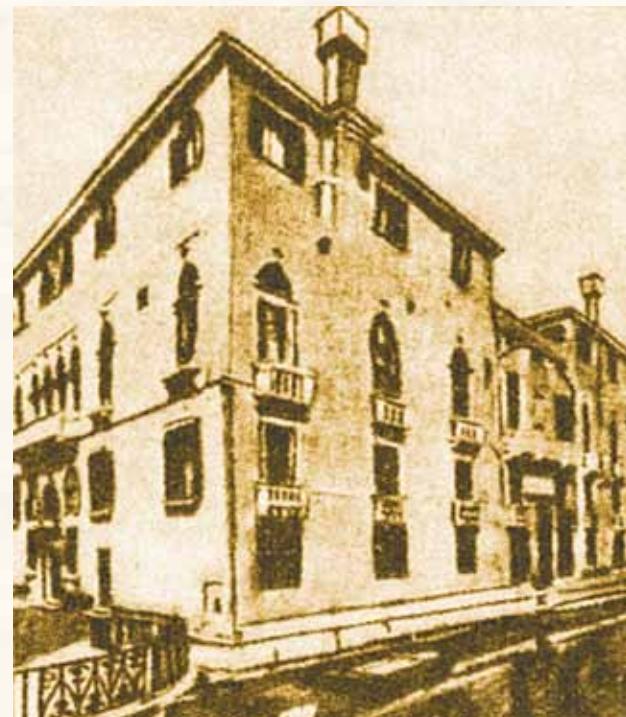
The first interactions of Iranian Armenians with Venice can be traced back to the period of the origin of the city. The Armenian community in Venice flourished in the 17th-18th centuries. During the years of the Cretan war (1645-1669), facing immense hardships, the Venetian Doge took steps to strengthen trade relations with the Armenians (perhaps the only source of commerce in the era). Merchants from New Djulfa, among which were Azat "Akiali," Atajian, Hormatian, Voskan, Gerak Mirman, Korvalik, and the Sahrimanian family, which, were famous not only in Iran but also in Russia, left for Venice in the second half of the 17th century and permanently settled there. Their descendants lived in Venice for a century and were engaged in commercial and cultural activities. Agha Murad, the patriarch of the Sahrimanian family, had been transported together with other Armenians by Shah Abbas and had settled in the town of New Djulfa, in Iran. He was the head of the Catholic Armenian community of New Djulfa. Soon his two sons were born, Agha Nazar and Agha Markar Shahriman, who became renowned merchants and accumulated fabulous wealth. His third son, Artemi, was a well-known jeweler in Russia. Agha Markar Shahriman had a son; Agha Zakaria.



### MARKAR SHAHRIMANIAN

In 1699 the Emperor of Austria granted Agha Markar the title "Count" for his outstanding merchandising activities in the country, and called him Ignatih Frantsev M. Shahriman. In 1721, Ignatih Frantsev M. Shahriman migrated to Moscow from Iran. In 1733, by investing 5,000 rubles, together with other Russian manufacturers, he founded one of the first silk factories in Moscow.

After managing it successfully for one year, he left the company, having obtained a large quantity of various products, especially silk fabric and dyes. By that time, the 5,000 rubles he had invested had already accrued to 25,000 rubles. He was familiar with silk industry, since he was from New- Djulfa and had been head of the local Armenian union of merchants. Soon, he founded his own factory in Moscow, which, he also sold shortly thereafter at a great profit. He bought many lands in the Bogorodsk province and founded an excellent silk factory in the village of Friyanovo, becoming one of the most successful merchants of Russia. The Sahrimanians, having raised great capital, owned commercial enterprises in St. Petersburg and established trade relations with European countries and great cities, especially with Venice. In the Caspian Sea, they had their own commercial ships and actively traded with Iran, playing a key role in the dealings between Russia and Iran. They were the owners of the famous European commercial conglomerate "Sharman." After Agha Markar Sahrimanian's death, in 1758, his son Zakaria Sahrimanian, sold the whole family estate, including the silk factory of Friyanovo with surrounding lands, to Hovhannes Lazarian, and moved with his family to Venice.



*There is an old street in Venice, which till the present day bears the names of Zakaria and New Djulfa. The street on which Sahrimanians' estate is situated is called:  
(PARROCCHIA DI S. ZACCARIA, RUGA GIUFFA)*

## ZAKARIA SHAHRIMANIAN

The philosopher, writer, and translator Zakaria Shahrimanian (Zaccaria Seriman), the son of Agha Markar Shahriman was born in 1708 in New Djulfa. As a youth, Zakaria was ordained into the priesthood, but he was not fond of the clerical life. After the death of his father Markar Shahrimanian, Zakaria sold the silk factory of Fryanova and all their lands to Hovhannes Lazarian and left for Venice, where he lived, devoting himself to literature until his death. Zakaria knew the Armenian and Russian languages very well, and soon mastered Italian. He wrote in Italian and authored original, as well as translated, writings of high value and academic vigour.

His first printed works are of philosophical, historical, and mythological characters; they were mainly written by order of renowned persons of the time and of the royal theatre of Venice. In 1748, at the age of forty, he published his poetical writing Aristippus, discussing the views of the ancient Greek philosopher Aristippus of Cyrene (435-355), pupil of Socrates. He also wrote medical books: 'Diseases that Are Cured by Nature Rather than by Doctors' and 'Book about Doctors and Medicine.'

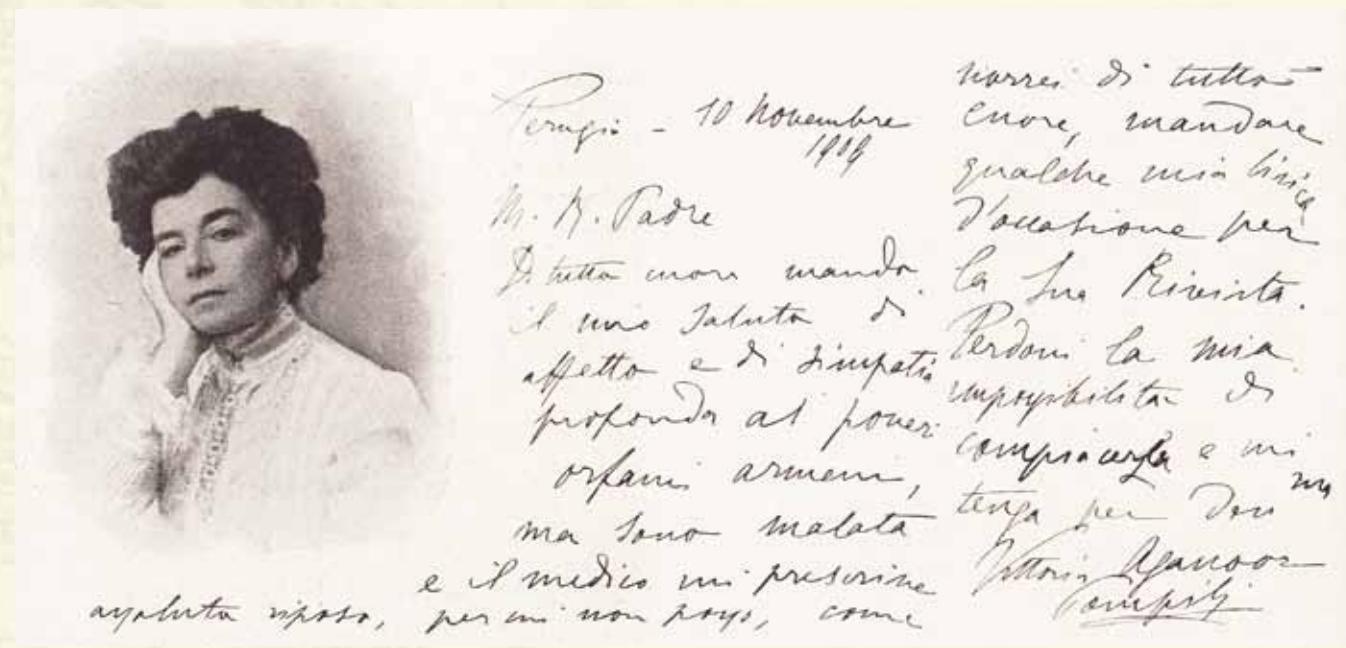
His adventure novel 'Travels of Enrico Wanton in the Land of Monkeys and Dog-heads' was famous.

It was first published in 1764 and subsequently reprinted in 1848 under the title Work of Zaccaria Seriman from Venice. Articles and monographs have been written about Zakaria Shahrimanian. Some of his works have been translated into English, Spanish, and French. Among his well-known writings are the historical musical drama Gnaeus Marcius Coriolanus, written in 1747, and the philosophical treatise Almanac for the Use of Sophists. In 1961 the English scholar Maxwell White published in Manchester the voluminous monograph Zaccaria Seriman and the Travels of Enrico Wanton, the appendix to which contains some of Zakaria's unseen writings and letters. He died in 1784 in Venice and was buried at the church of St. Cantianus.



## VICTORIA AGHANOORI

(1885 - 1910)



Among the Italian-Armenian intellectuals, one should also mention the poetess Victoria Aghanoori. She was born in Padua, into a noble Armenian family from New Djulfa in 1885.

They had migrated first to Madras, then to Italy.

After living for nine years in Naples, in 1890 the family moved to Venice. Victoria's writings are lyrical. The collections of her poems, Eternal Talk (1905) and New Songs (1910), were translated into Armenian by A. Ghazikian.

In certain poems (for example, in To My Distant Brothers), Victoria Aganoori also dwelled upon and reflected the fate and grief of her compatriots deprived of their homeland.

She died in Venice in 1910.



## ՀԵՌԱՆԻԱՐ ԵՎԼԱՅՈՒՄՆԵՐՈՒՄ

Ու ձեր սըրտերն էին յոյսով թաթաղում,  
Մըտքերը ձեր ապազայի մտածումով.  
Աթգիտակից՝ զերդ խոտ , ծաղիկ ազազում  
Որ կը թօշմիմ մի միայն մէկ նըշոյլով:  
Ու ձեր սըրտերն էին յոյսով թաթաղում:

Միթէ, մենք չե՞նք խոտի ծղիկներ երկրի վրայ .  
Եւ արեգակը չի՝ ժբատիր անտարբեր  
Դառն ու զըժինմ բախտին որ մեզ կը մընայ ,  
Զափչըփելով հանդերձ բոպէն մահարեր :  
Չե՞նք միթէ, մենք խոտի ծղիկներ երկրի վրայ :

Լուսնակը ձեր տումերում վրայ կը ժըպտէր  
Երէկ, այսօր չի փրնտոներ, չի նայիր, լուռ  
Կ'անցնի կ'երթայ . զերհզմաններ ու աւեր  
Ամէն տեղ, յարկ մը չընըմաց կանգում՝ ուր  
Լուսնակը ձեր տումերում վրայ կը ժըպտէր :

Թորու. Հ. Արուն Դաղիկեան

ՎԻԿՏՈՐԻԱ ԱԳԱՆՈՒՐ  
ԲՈՍՔԻՆԻ

Ce qu'il y a de capital,  
Lorsqu'on traverse une contrée  
(Humble hameau ou capitale),  
C'est d'épuiser le stock local  
De cartes postales  
Illustrées.

L'espace, au reste, étant fort mesuré,  
Ceci n'est point pour nous déplaire,  
Il sera superflu d'entrer  
En des frais  
De joliesse épistolaire.

D'ailleurs le photographe est là pour une fois,  
Son appareil parle pour nous:  
« Madame, il fait très froid, et j'ai tué trois  
loups. »  
On voit le froid,

On voit les loups.  
Une fois qu'on a fait emplette  
De la collection complète;  
« Nous perdons notre temps à demeurer ici. »  
Un bazar, une boîte aux lettres,  
Et le voyage est accompli !

Բայց նուեն ինչպիսիք բերերանք է անհնամուն հա-  
ստածածոյ մ'ուսնինալիք, և ինչպիսիք հարաբեկին՝  
բարեկամներու ցուցագրենք աշխովներու հայտնիք  
զարգարան մը — մշանքնեռուոր ուսուցմէն, ա-  
խորենիք իրացնաւթիւն և սիրուն զրուանք հա-  
ստարագուռ ողպեկիներան ու մեծ երան համար:

Յարմար առիթն է ըսկու մեր բանաստեղծ բանահնորդներին մէկուն հետ<sup>1</sup>, բանաստեղծ իր համապատեմն յանիկուն մէջ, և հայր՝ աղջին քարտահաւաքի մը:

## “ԵԶԱԵՆՏԱ” ՎԻԿՏՈՐԻԱ ԱՂԱՆՈՒՐԻ

• S P U D S N E A K Y R E D C H E E S E



Մեր խաղահայ քերթակունի վիկիարիա Ազանարի  
համբաւը խառ մասնաւի միջն կը նուազէ նորէն հաս-  
ցամի ներպահնակութանը : Քերթողունին իրեն հայ և  
հայրառը կը փափաքը Առա Ենեկիի հայ քերթաւածոց  
թարգմանութենէն տառջ հայ մասնալլ տար իր Էլձձնե-  
ապշինը . Համակիրի կը այդ պահանջը զոր կը գոհա-  
ցրն մեր միարաններէն չ . Առօնն Պաղիկեան : « Էլձ-  
ձնուան » կրին ապագրութեան արժանացաւ : Քարտուչի  
խառ մեծ բանաստեղծն սկսեալ՝ մինչեւ ներկայ ամե-  
նէն նորագոյն խառ բանաստեղծներն և դեկեցկապէտ-  
ներն կրիմն կրիմն կը յազնն Ազանարի փասըր, որուն  
վնահասողները կը բազմանան ու ատպանդին երկրաբ-  
առներն են ծանօթ հաշակաւոր զրադէմներ և զրական  
թերթեր : Առ փասը մը որ կը զրուասուի, այժմ զիսէ  
խառիան որ նա հայկական է որով մեր զրականու-  
թեան հարսկապ պարծանըր :

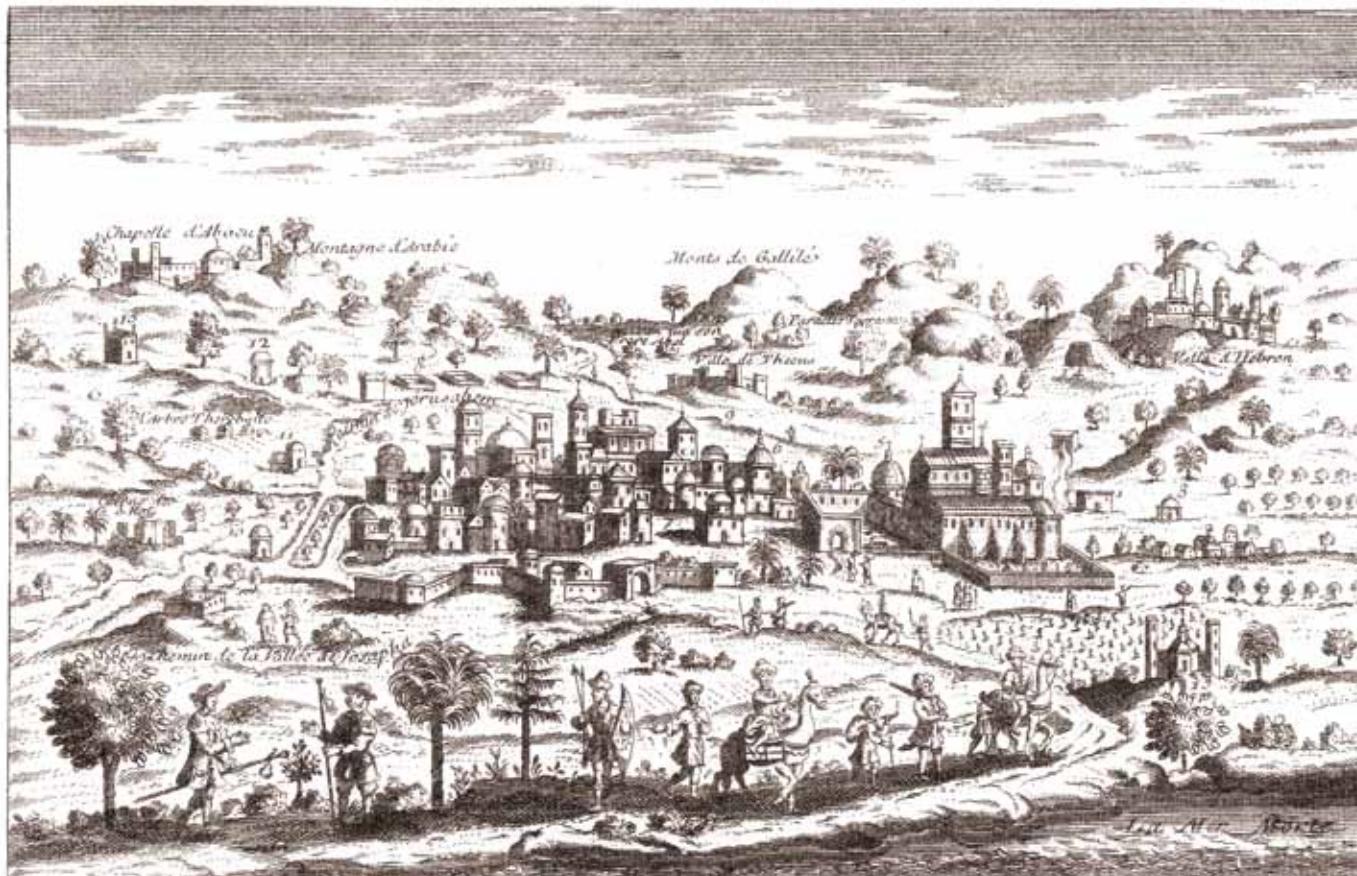
1-1773-2

ԱՐԵՎԱՏՅԱՆ Վ. ԵՐԵՎԱՆ ԵՐԿՐ



Ե՞ս՝ քեզի է վերջին երգս.  
Անլաց՝ քեզի կ'ըսեմ հուսկ խօսքս յուսահատ,  
Ո՛վ իմ վըշտիս նըման անծայր անհուն ծով։  
Այս իմ տարտիանըլս խօլ, այս հորձքն, այս  
| ծարաւն՝  
ի զուր եղան, ճըշմարտութիւնն այս է, այս,  
ի զուր եղան, ու ծրաբուած  
Խմ խրոխտանըլս մէջ զոռոզ՝  
Տեսըով՝ զըւարթ, բայց ոչ երրեք հասկըցուած,  
Անցայ ես այս կեանիքն իրրե անծանօթ՝  
Դէպ ի ափունք մ'անծանօթ,  
Խածխըծելով երկու ձեռքս  
Որպէս զի ճիշը բըռնեմ։  
Ե՞ս, քուկինդ եմ, զըրկէ զիս,  
Աեղմէ, փակէ զիս, ինչպէս  
Զեղաւ երրեք փակուած, չեղաւ սեղմըւած  
Այս իմ մարմինըս պաշտելի կուրծքին վրայ։  
Հրաբորոք միսըս բուկդ է,  
Զայն դու քու բիւր զալարներով պարուրէ.  
Հանգչի, քու մէջդ իյնայ վար  
Հուսկ ամոցուած՝ յաղթըւած  
Ահեղազօր համբուրէդ։





BETHLEHEM

*Paris chez Nicolas Bonnart.*

Cité de David et Ville de Jérusalem où Notre Seigneur fut né est à deux Lieues de Jérusalem où Joseph vint avec la Vierge Marie pour la faire Enregister come  
chant de la Tribu de Juda apres de Satyspurg à l'Edict de Cesar Augustus que voulent Savoir le nombre de ceux qui visitionent sous sa domination avoit ordonné  
que Iacobus donnat son nom et ses qualitez dans sa Ville; Ce qu'il y a de plus remarquable aux Environs de Bethlehem en regardant de Jérusalem Est le Sepulchre  
de Rachab qui est à la main droite du Chomin

1. Logis de St. Joseph.	2. Village où l'ange annonça à Joseph des Cordeliers où la Naissance de M. Jésus fut le lieu de la Cécephie où aux Pasteurs.	3. Monastere de St. Paul.	4. Couvent des Arméniens.	5. Chomin par où la S. Vie.	6. Tour du Patriarche Jacob.	7. Caverne où Adam et Ève se retrouvèrent après leur peche.
8. Monastere de St. Georges.	9. Couvent des Grecs.	10. Sauvia en Egypte.	11. Caverne de David.	12. Monastere Groc de St. Athosine.	13. Caverne de St. Elie.	
14. Piscine de Salomon.	15. Sepulchre de Rachab.					

Bethlehem. Number 5 on the list above represents the Armenian Church.

Nicolas Bonnart (1646-1718), Paris.



The door to the Holy Sepulchre in Jerusalem, 1890. Entrance door for Armenian and Greek clergymen.



View of the Church of Resurrection in the Holy City of Jerusalem.  
Lithography, 1864, Moscow.

# ԱՆՎԵՐԻԱ

# ՀԵՂԻ ԵՒԱՐՈՑ ԿՏՎԱՅՐՆԵՑ

## Ը, ԵՐԵԿԵՐՊՈՒԹԵՐԻ ԵՐԵԿԵՐ, ՅԵՐԵԿԵՐՈՅ ԵՒ ՃԾՄԵՐԸ, ՍՈՒՐԵՑ ԹԵՐՊՄԵՐՆ ԶԵՐԸ,

## ԶԱՐ ԶԱՐԵՎ ԱՄԵՅ ԲԵՐԳՄԵՅ

Համի Տն - 1666 - և 'ի թունին Հայոց - ռԱՌԺԵ - հրամանաւ Տն Հակոբայ Հայոց  
իաթուովիկոսի գլխակարգել և տնատել լու լ ատինացւոց - նաև զհամաձայնուի  
Հանուրց գրոց անձաշնչից իրերաց առընթեր կարգել մն Ասկանայ վրդպատի  
երեանեցւոյ - և առաջնութ առպադ ըռթեր ի լրյա ածեալ:

Իսկ այժմ նոյն լաւագոյն Ծղթովք, ազնուագոյն պատկերօք,  
գեղեցկագոյն ծաղկագրօք, զգուշագոյն սրբագրութէ, և բազմօք  
ծախսեք՝ վերստին առագրութէ՝ ի լոյս ածեցեալ,

Աշխատասիրութեանիւ Տիմակարայ Արքապահ Աւրա-  
տացւոյ՝ Աբբայ Հայը կոչեցելոյ:

¶ Փառա մեծագոյնս ԱՀՅ : Եւ ՚իյօդուա մանկանց Եպեղեցւոյ :

Եղբայրութեան համար առաջին համար 1733 թվականի դեկտեմբերի 25-ին

Դ Հայրապետութեն առ Աքրահամիւ Հայոց Կաթուկի իշխանի:



Պ Ա Յ Ե Ւ Ե Տ Բ Կ Վ Բ Ե Վ Ե Ր Ե Վ Ե

## Դ Տպարանի Անոնի Պաթօլի:

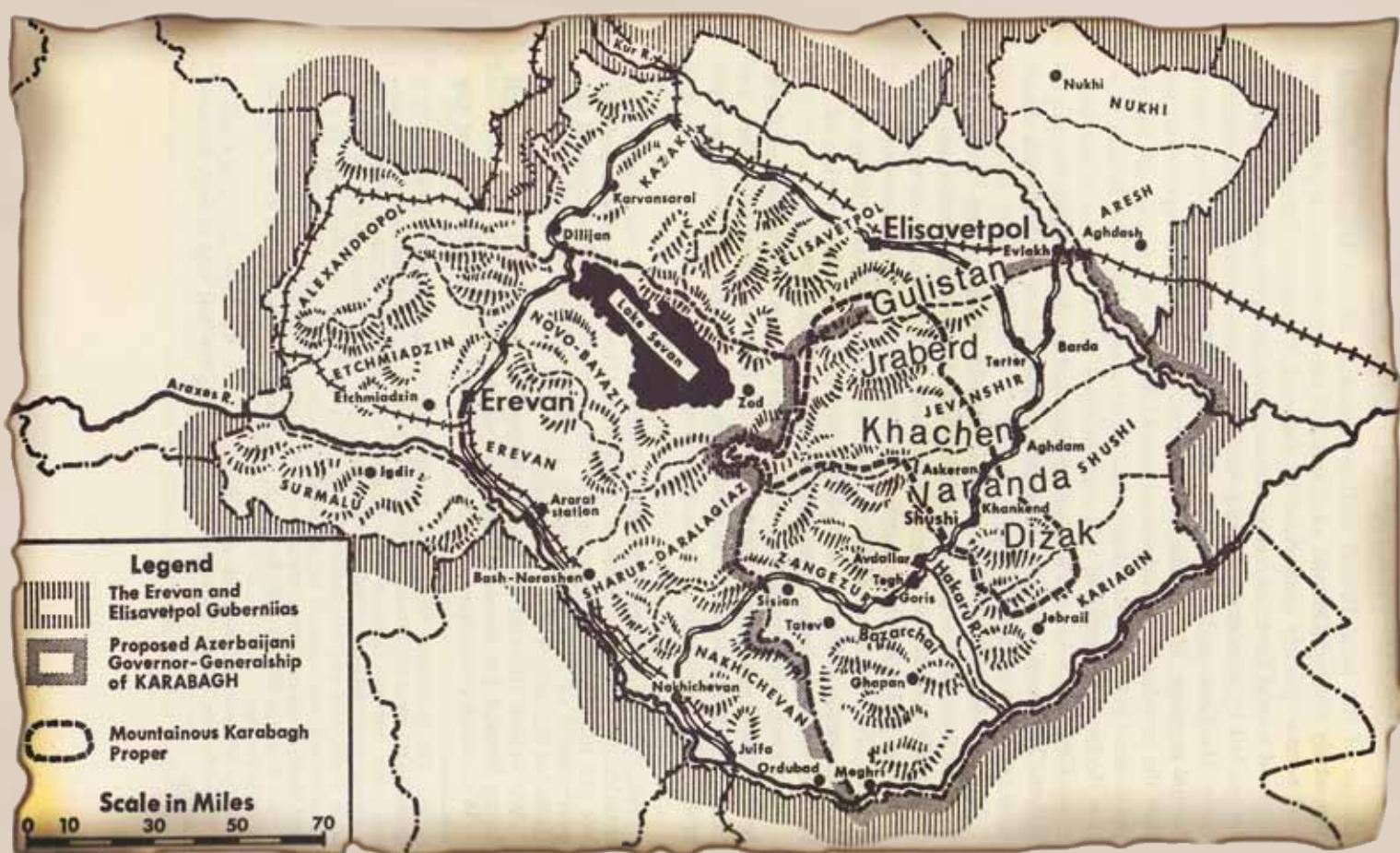
**MIR DAVIT MELIK SHAHNAZARIAN**  
(1770 - 1850)



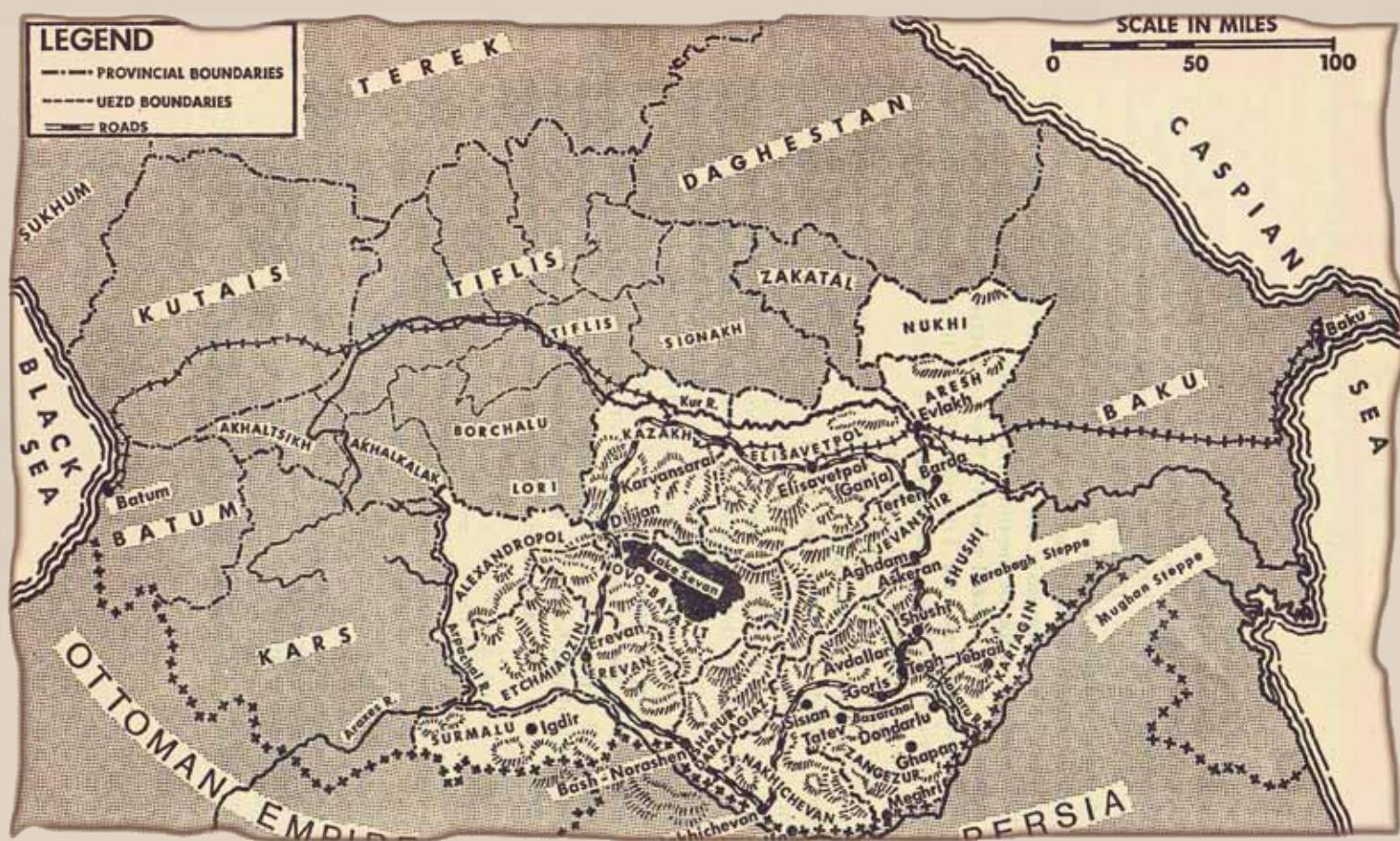
*Peltre del* *Peltre sculp*  
**MIR DAVOID-ZADOUR DE MELIK-CHAH NAZAR**  
L'ami de sa Majesté le Roi de Perse. Chevalier de première classe  
des Ordres du Soleil & du Lion.

A Paris chez Repret Libraire Passage des Panoramas. N° 26

1822



Two maps of Armenia and Kharabagh





*In September 1804, when Fathali-Shah Qajar, the king of Iran met the Armenian Catholicos Davit the 5th in Yerevan, Mir Davit provided him useful information about Napoleon Bonaparte, who had been officially declared the Emperor of France.*

*Left; Mir Davit at his young age.*

In the early nineteenth century, the Persian government, perplexed by the confusing political situation in Europe, was looking for allies to ameliorate the worsening foreign affairs of the country. Meanwhile, the great powers- England, France, and Russia- were trying to outdo each other in gaining control of the political, economic, and military spheres of Iran.

In 1802, in those complicated circumstances, Mir Davit Melik-Shahnazarian, son of Tsatur, from the Melik-Shahnazarian noble family from Gegharkunik of Karabagh, arrived in Tehran with the mission of bringing about a rapprochement between France and Iran. He was the first Consul of France in Iran and Napoleon's authorized negotiator.

Mir Davit Melik-Shahnazarian was one of those few outstanding Armenians, who played a significant role in Iranian diplomacy both from the political and economic aspects. Studies on Mir Davit's life and activities are rare; most information about him was scattered in the Iranian press. Such publications were kept in the diplomatic archives of the country and in all probability have not survived.

Philologist and historian Arshak Alpoachian considers New-Djulfa to be Mir Davit Melik-Shahnazarian's birthplace. He writes: "Davit learned the Armenian and Iranian languages in Spahan. Later on, following his mother's death, he improved his knowledge of Iranian at the age of 14-15. Afterwards he left for Baghdad, where he learned Arabic and French. In Baghdad Davit held the position of the translator for Consul of France, and then he was appointed to the post of Iran's General Consul's agent. It was in Baghdad that the General Consul of France suggested him moving to Paris, where he could complete his education and, especially, to study the French language thoroughly. Further, he became acquainted with Prof. Hakob Shahan Jerpet, from New-Djulfa, who taught Armenian at the School of Oriental Languages of the Imperial College of Paris."

Prof. Karapet Tumanian's article about Mir Davit Melik-Shahnazarian appeared in the issue of May 1917 in the Armenian monthly magazine Ararat published in London. It is entitled "An Armenian Diplomat in Service of Napoleon One Hundred Years Ago." Prof Tumanian writes, "Mir-Davit having become fluent in the Iranian and Arabic languages, left for Paris to learn French. At that time, Napoleon Bonaparte applied to the teacher of Armenian at the Imperial College of Paris Hakob Shahan Jerpet, for recommending him a negotiator familiar with the Iranian language and country. Napoleon was going to send that person to the Court of Iran with a special mission, and Hakob Shahan Jerpet recommended Mir Davit to him."

In 1861 Bishop Makar Barkhudarians, the prelate of Karabakh, when referring to the village Verin Shen of the Gulistan province in his book entitled (Artsakh), speaks about the Melik-Shahnazarians: "Melik-Shahnazar Shahpuriants, who begot Melik Eavri; he begot Melik Astuatsatur, who begot Mir Davit Khan, and Bababek...", and in this way he continues the genealogy.

This reliable evidence sheds light on Mir Davit's origins, particularly because the author adds the following: "On a thick and old piece of hide Mir Davit Khan's image is lithographed, with the ribbon of his title granted by the Shah of Iran, and the Iranian star. The lithographic note under the image runs as follows: "Mir Davit Khan Tsaturian, from the house of the Melik Shahnazarians Shazda; holder of the first rank "Sun and Lion" order of the King of Iran; Ambassador of the same King at the Court of France in 1816. The same is lithographed also in French translation.

English authors, too, have referred to Mir Davit Shahnazarian. In 1866, in his well-known history dedicated to the Qajars, Robert Grant Watson describes Mir Davit's mission in the following fashion: "An Armenian merchant claimed to have the credentials of the Emperor Napoleon's government, but since no one in Tehran could read the letters written in French, the self-invited ambassador was compelled to resign himself to nonchalance, and neither his appearance nor his attendants were sufficient proof to justify him."

Also another Englishman mentioned Mir Davit: Sir Henry Rawlinson, one of those scholars who deciphered the cuneiform Behistun inscription. He was the former Ambassador of Britain in Tehran, and dedicated special study to the political life of Iran in the nineteenth century. The title of the book is "England and Russia in the East", and it was published in 1875. When speaking of the first attempts to establish French-Iranian relations, Henry Rawlinson writes: "Those letters were delivered to the Shah by an Armenian named Shahnazar.



*At the age of 15, Davit left for Baghdad where he learned Arabic and French. There he held the position of the translator for Consul of France, and he was appointed to the post of Iranian General Consul's agent.*



*The reunion of Meliks in Soucha, Karabakh. Louis Figuier, 1873, Paris.*

He had traveled to Paris on private business, and was given much attention in the official circles of France". The Iranian-Armenian historian Jean Hananian, having thoroughly studied Iranian sources, says that in 1857-1858 the Historian Lesan-ol-Molk Sepehr, in the first part of his voluminous history of chronological character, the Nasekh-ol-Tavarikh dedicated to the Qajar dynasty of Iran, and Reza Gholi-khan Hedayat, in his book Rozat-ol-Safa (1879), describing the Qajars' life, "writes that Napoleon, the Emperor of France, who was full of hatred for Russia, taking an opportunity of the hostility between Iran and Russia, was eager to establish friendly relations with Iran. In the meantime an Armenian merchant, Khoja Davit by name, met Ismail Beg Bayat who had taken a letter to Baghdad, represented himself as a plenipotentiary negotiator sent by the French government, and told him that he wants to go and accompany Ismail Beg to Tehran. But since there was no one in Tehran to read French and understand the content of the letter, the Iranians felt doubtful about his mission and, granting Davit the title of Khan, sent him back without even opening the envelope."

These gentlemen were forced to speak somewhat ironically about Mir Davit'. The reason why he did not prove to be a successful negotiator at the beginning was surely not the unavailability of translators from French in Iran, but the fact that the Iranian government had entered into a new alliance with the English, pinning all their political hopes on Great Britain. This treaty, named after Sir John Malcolm, the representative of England in Iran, concluded in 1801. He persuaded Fath-Ali Shah to order the governors of the country not to allow Frenchmen to set foot on the lands subject to his rule. "You have the full right," he added, "to dishonor and kill them." In the light of this fact, it seems at least strange that the historians of Iranian policy and diplomacy, disregarding the real causes of Mir Davit Khan's failure, write that there was no one in Tehran to read the letter written in French. Actually, all those testimonies do not cast shadow to Mir Davit's mission. Maybe in their initial stage, his activities should be characterized as half-official, and possibly at that time he was not yet endowed with the full authority as Ambassador of France to Iran. However, in fact, he turned out to be an initiator and lay the foundation of the future; more serious negotiations between France and Iran, which resulted in fertile, mutually beneficial relations ensued. In that period, under the existing circumstances and particularly the expansionist policy of Russia, Fath-Ali Shah needed military and economic support. But England, having entered into an alliance with Russia, adopted a position of neutrality and laid down unacceptable conditions in return for such support. In September 1804, when Fath-Ali Shah Qajar met the Catholicos Davit IV in Yerevan, he obtained useful information about Napoleon Bonaparte, who had been officially declared emperor in the May of the same year. According to a letter kept in the archive of the Ministry of Foreign Affairs in London, "Mirza Bozorg wrote to Sir Harford Jones, the representative of England in Baghdad, that in 1804 Fat'eh-Ali Shah received the letters of the Emperor of France in Yerevan through an Armenian merchant. In reply to these messages, Fat'eh-Ali Shah wrote a letter to Napoleon and sent it to the Emperor through the same Armenian negotiator. In 1805 that letter marked the beginning of the fruitful period of rapprochement between France and Iran."



*Armenian wedding in Karabagh*



*Armenian Church in Shushi, Karabagh 18c.*

In 1806 Mir Davit' was appointed Plenipotentiary Ambassador of Iran to France. On his way to Paris he visited Holy Ejmiatsin. Mesrop Taghiadian, who was a witness to the event, writes the following in his study History of Iran: "In 1806 the King of Iran sent an ambassador to Paris, who held the post until the sixteenth year. The illustrious Armenian Prince Davit Melik- Shahnazarian, fluent in the French language and an expert in the political affairs of Europe, was sent to reside in Paris as the Ambassador of Iran representing the King of Iran."

In 1817 Mir Davit', in collaboration with Jacob Shahan Jerpetian and Louis M. Langles, published a book in Paris in three languages, Armenian, Farsi, and French. The Armenian title of the book is as follows: "Information on the Current Situation in Iran in the Iranian, Armenian and Gallic (French) Languages, by Mir Davit Tsatur, Langles and Jerpet." Under the French subtitle, he represents himself as "Chevalier des Ordres du Soleil et du Lion, envoyé en France en 1816." In 1822 Taghiadian got another opportunity to meet Mir Davit'- this time at the Holy Cross Monastery of Haghpat, where the Catholicos Ephrem had secluded himself after resigning the patriarchal throne. "Afterwards the illustrious Davit Khan Tsaturian, the Ambassador of Iran to Gaul-France, came there..."

On January 9 1824, Mir Davit received an edict from Abbas Mirza, which confirmed, once again, his family's centuries-old rights of melik-s (princes): In 1606 Shah Abbas was hosted by Melik Shahnazar. At that time, the Shah ruled over Armenia, Georgia and many other countries. On this occasion Arakel Davrizhetsi wrote: "Shah Abbas himself lodged at Melik Shahnazar's house. Melik Shahnazar was Armenian by birth and Christian by faith. He was a powerful prince and one of the closest friends of the king. And the Shah endowed his noble family with the authority to rule over the province, and granted other villages and estates to his brothers. He confirmed this in writing and sealed with his royal seal, resolving that the property should unalterably belong to their family and offspring from generation to generation, for all time." Melik Shahnazar in his turn was descended from the noble Dopyan family, which bore the name of Dop, Prince Sarkis Zakarian's daughter.



*Mir-Davit Frâneur de Melik Shahnazarian Envoyé du Roi de Perse au Roi de France*

**The portrait of Mir Davit Zadour.**

*De l'Ecluse, Paris, 1816.*

**Mir Davit dressed as nobleman of Karabagh with the ribbon of his title and Iranian star hanging on his neck, which were granted by the Shah of Iran.**

In 1826, the Shah sent Mir Davit as his representative to Constantinople, whence he was expected to leave for St. Petersburg to negotiate with the tsarist government, and settle the disagreement between Russia and Iran about the borders. His mission was to defend Iran's interests, but it was doomed to fail from the start, because the Russian princes of the Caucasus were ordered not to allow Iranian negotiators to enter Russia. According to the famous Treaty of Turkmenchay, concluded on February 10 1828, the whole of Transcaucasia fell under Russian domination, and the tsarist government refused to recognize the former rights of the meliks. The Melik-Shahnazarians, in particular suffered a severe blow, since a large part of their estates was appropriated by Prince Madatov, who from childhood had enjoyed their protection and benefaction. In the last years of his life, Mir Davit devoted all his efforts to rehabilitating the violated rights of his family. The meliks of Gegharkunik authorized him to plead their case in Russian courts of law. They were quite sure that Mir Davit, with his wide diplomatic experience, was the most suitable person to fulfill the task successfully.

However, despite the irrefutable facts and numerous documents, the legal proceedings dragged on for years, causing a tremendous waste of powers and means. "He had to sell secretly his orders, the furniture and utensils of his house, and even the "Sword of Honor," which he had received from Napoleon," Prof. Tumanian writes.

Mir Davit Shahnazarian has always been an influential figure dealing with complicated matters of national importance. For example, when Holy Ejmiatsin had run into huge debts and came into a hopeless situation, her financial affairs were trusted to Mir Davit, and he smoothed over the controversies with profound diplomacy.

On May 14 1830, he visited Holy Ejmiatsin accompanying Prince Vasil Behbudean, the governew of Yerevan, in order to be present at the ordination of Archimandrite Serovbe Araratean, from Karin, as a bishop. The ceremony took place in accordance with General-Governor Count Paskevich's wishes.

Long after Mir Davit's death, the Yerevan Institute of Ancient Manuscripts (Matenadaran) obtained, from an individual, the documents concerning his ownership of estates. He himself had compiled those documents in the early 1850s, in order to corroborate his hereditary rights. Thus, late in his life, Mir Davit returned to his home of Kharambagh and dedicated his attention to its betterment., becoming an avid supporter of the culture and history.

There is no exact information on the dates of his birth and death. It is supposed that Mir Davit was born in the early 1770s and died after 1850. A monument in the yard of Saints Thaddeus and Bartholomew Church of Tehran is regarded as Mir Davit's last haven. The inscription on the gravestone reads: "Cavalier D. Ts. Melik Shahnazarian; passed away April 30 1853."





*Jean-Jacques Rousseau in the costume of Armenian Nobles of Karabagh. The costume was made for him by an Armenian tailor in Paris. In the painting at the bottom left, Rousseau is being pursued in the French countryside by villagers calling him (Le philosophe Armenien)-(the Armenian philosopher). Edouard Heclouin, 1860, Paris.*



*J.J.Rousseau in Armenian costume.  
Buste d'Albatre, created from the painting of Eugene  
Delacroix, 1850. Paris.*





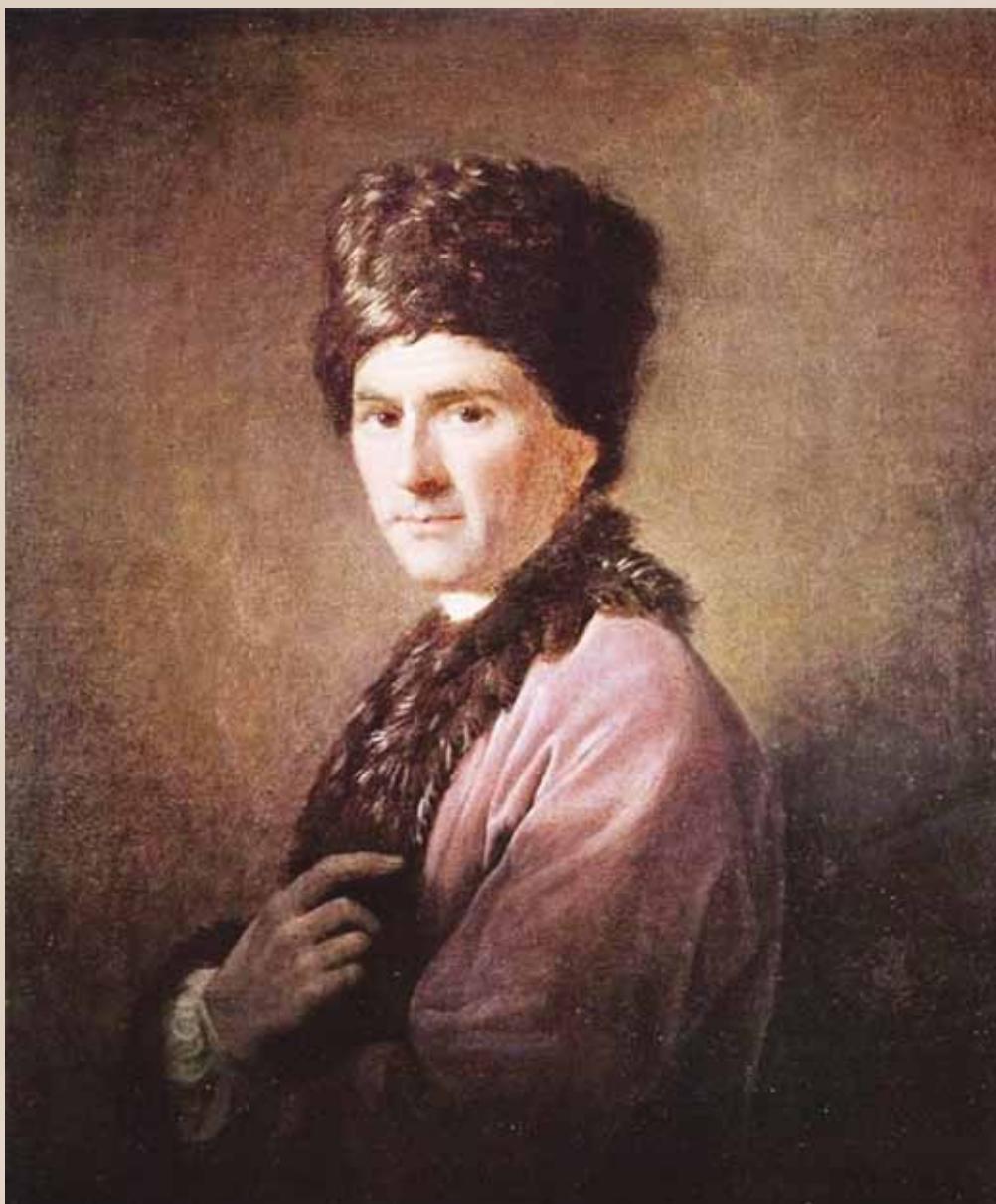
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ROUSSEAU POURSUIVI DANS LA CAMPAGNE  
*Confessions Liv. XIII*

*Jean Jaques Rousseau, in the costume of Armenian Nobles of Karabagh, walking in country side, while the French calling him “the Armenian Professor”, by A. Solmeri 1862*



*Jean Jaques Rousseau, the great Genevan/French philosopher, poet and composer was often seen and portrayed wearing the traditional garb of the Armenian nobility in Karabagh. Alhtough unusual in Paris, he had seen the vestures, and loved them. He found and maintained an Armenian tailor in Paris who would sew him these clothes. This habit always drew much attention internationally, both good and bad. Rousseau however maintained his costume, not being very averse or intimidated by the opinions of others.*

The pictures of JJ Rousseau: (Armenian Iconography) by Sarkis Boghossian, 1987, Paris.



## KARABAKH

For the first time the territory of modern Nagorno Karabakh is mentioned in inscriptions of Sardur II, King of Urartu (763–734 BC), found in village Tsovki in Armenia, as the region Urtekhini. A following mention, already at Strabo which characterizes “Orkhistena” (Artsakh) as “the area of Armenia exposing the greatest number of horsemen”. Strabo, also has listing all gains of Armenian Kings since 189 BC. According to the tradition the two river valleys in Nagorno-Karabakh were among the first to be settled by Noah's descendants. According to a 5th century AD Armenian tradition, a local chieftain named Aran was appointed by the Armenian king Vagharchashak to be the first governor of this province. Ancient Armenian authors, Movses Khorenatsi and Movses Kagankatvatsi, name it Aran the ancestor inhabitants of Artsakh and next province Utik, the descendant of Sisak (the ancestor and eponym next province Sisakan, differently Siunik), and through it the descendant of Haik, the ancestor and eponym of all Armenians. Armenian historian Faustus of Byzantium wrote that during an epoch of the distempers which have followed intrusion of Persians to Armenia (about 370), Artsakh it has appeared among the risen provinces, whereas Utik has been grasped by Albanians. Armenian military commander Mushegh Mamikonian defeated the country of Artsakh in a big battle, made many inhabitants of the region prisoners, took hostages from the rest and imposed a tribute on them. In 372 Mushegh defeated the Albanians, took from them Utik and restored the border on Kura, “as was earlier”.

Ruins of city Tigranakert are situated in near proximity to modern city of Agdam. It is one of four cities with such a name that were built in the beginning of 1 BC by king of Armenia Tigranes the Great. Recently archaeologists have led excavation of this city. Fragments of a fortress, and also hundreds the ancient subjects similar to subjects, found in Armenia. Fencing of a citadel and basilica of 5th–6th century AD have been revealed. Excavation have shown, that the city existed since 1st century BC until 13th–14th centuries AD.

Artsakh codified as the 10th province of the ancient kingdom of Armenia Major (Mets Haik), was brought into focus at the end of the 4th century, when Christianity was blooming in Armenian eastern provinces, in the aftermath of the St. Gregory the Illuminator. In the 5th century St. Mesrop Mashdots after finding the Armenian alphabet, established the first Armenian school in “Amaras” Monastery in Karabakh. Amarash where the first time newly invited Armenian alphabets was thought, now is located in the Martuni district of Karabakh. Ancient Greeks and Roman historians, including Pliny the Elder, Plutarch, Ptolemy and Dio Cassius stated in their writings that Armenia's eastern border with the neighboring region of (Aghvank) was demarcated by the River Kur, engulfing Artsakh in Armenia. Greek historian Strabo in his “Geography” mentions Artsakh as a fertile province of Armenia known for its exceptional cavalry. Karabakh is one of the cradles of Armenian statehood and the birthplace of a late medieval emancipatory movement in Eastern Armenia.

Historian Movse Khorenatsi which was Mesrop Mashdots' student, in 480 c. in “History of Armenians”, wrote about the Prince Sahak Bagratuni' a manfrstation of the importance of Artsakh in Armenian civilization during the region of Artsakh's King Vachagan II the Pious. After disintegration of Kingdom of Greater Armenia to several autonomous feudal entities, Artsakh became state of its own' the Kingdom of Khachen which ruled most prominently by Smbatian, Vaghtankian, and dopian Armenian Royale dynasties. They embraced today's Karabakh at the height of its power in 12 and 14 cc. The Kingdom of Khachen was stronghold of Armenian nationhood in the middle Ages (10-16 c.), and when in 14 c., the last independent Armenian state the Kingdom of Cilicia collapsed, Artsakh remained among the few places on the Armenian Plateau where Armenians preserved their relative independence, until the second half of the 18 c. Artsakh cavalry constituted core forces, throughout the war of the “Vartanank”, between Christian Armenians and Zardosht Persians in 450 century.

The Armenian meliks (dukes)... ruled the five melikdomed of Karabakh whose ancestors remained autonomous after the fall of the Armenian kingdom. They remained independent until recent times... Five Armenian principalities of N. Karabakh were Khachen, Haberd, Varanda, Dizak and Golestan and Zangeaur (Siunik), which in the beginning of 18th c., had 40,000 musketeers and horsemen. In the land of Karabakh is more than 2300 Armenian architectural and cultural monumemrs such as; churches, monasteries and khachkars. Mnasteries of Amarash, Besides the monasteries of Amarash (4th century) and Gandzasar (1216-1238), among the most important historical monuments of Artsakh are the monastic-complexes of: Gaghivank (2nd-13th centuries), Tzitzernavank (4th century), Dadivank (founded in the 1st century, expanded in 1210), Getamej (7th century), Erits Mankants (Three Infants, 14th century), St. Targmanchats (St. Translators, 987-989), Gtich-vank (1241-1246), ....



*Construction of the Ghazanchetsots Cathedral  
in Shusha was completed in 1887*





Tigran the Great, King of Armenia, (ruled 95–55 BC), founded in Artsakh one of four cities named “Tigranakert” after himself. Ruins of city Tigranakert are situated in near proximity to modern city of Agdam. It is one of four cities with such a name that were built in the beginning of 1 BC by king of Armenia Tigranes the Great. The ruins of the ancient Tigranakert, located 30 miles north-east of Stepanakert, are being studied by a group of international scholar. Fragments of a fortress, and also hundreds the ancient subjects similar to subjects, found in Armenia. Fencing of a citadel and basilica of 5th–6th century AD have been revealed. Excavation have shown, that the city existed since 1st century BC until 13th–14th centuries AD.

Khadavank (1188-1204r.), Okhta-Trne (7th century), St. Hakob (St. Jacob, 8th century), Kusanats Anapat (17th century), Khatravank (10th-11th centuries), St. Yeghishe Araqial (St. Elisha the Apostle, 5th-12th centuries), Kusanats (1818), Kataro, Havaptuk and Horek (all three founded in the 5th century); as well as churches: Bri (1270, in Varanda province), Cathedral of Holy Savior (1868-1887, in Shushi), Green Church (1847, in Shushi), Ptkes Berk St. Gevork (St. George, 10th century, in Khachen province), Chartar Church (in Varanda province), Spitak Khach (St. White Cross, in Dizak province) and St. Stepanos (16th century, in Dizak province). In 13th century Gandzasar Monasteryis “the encyclopedia of Armenian architecture,” while the Gaghivank Monastery is the “oldest preserved Christian monument in the world.” Professor Charles Diehl of Sorbonne, a prominent French art historian and specialist of Byzantium, called Gandzasar the third most important artifact of Armenian monastic architecture that is on the list of world architectural masterpieces. HovhannavankMonastery near Yerevan, and Harich Monastery in Armenia’s western Shirak Province replicate Nagorno Karabakh’s Gandzasar in many important details.

The mountainous part of Artsakh contemporary Nagorno Karabakh and historic Gardman-Hayots district (“Northern Artsakh”), located to its north from the ancient times and up to the mid-1930s were the regions with the most homogeneous Armenian population among all Armenian lands, including the territories comprising today’s Republic of Armenia. The ethnic composition of 220 historical Armenian settlements in Nagorno Karabakh and Gardman-Hayots remained largely unchanged throughout last two millennia. The return of Armenians from Persia and resettlement of Armenians from the Turkey, did not touch the Armenian-populated uplands of Artsakh, while temporarily affecting some of its lowlands. However, those eastern territories, also called Karabakh Steppe, were left outside the borders of the former Nagorno-Karabakh Autonomous Region. Armenians of Artsakh retained their thick dialect, registered as such since the 5th century AD. This unique, difficult dialect of Eastern Armenian is among the few that gave birth to an independent literary tradition, with several medieval Artsakhi chronicles written in it.



**ESRAYEL ORI**  
**(1658-1711)**



**Statue of Esrayel Ori in Jermuk, Armenia**

Armenian melik (prince) Esrayel Ori a prominent leader of the Armenian national liberation movement that tried to restore Armenian independence in Nagorno Karabakh and Syunik with the help of European powers, Russia and Georgia. Ori was born in 1658 in the city of Sisian in Armenia. He was the son of an Armenian melik, of the Melik-Haikazian rulers of Qashatagh. During his youth along with a number of other Armenians, Ori looked for support among the European powers in the fight of Armenians against the Persian and Turkish yoke. As one of the members of a seven man delegation created by Catholicos Hagop Jugaetsi and the support of Georgian King George XI he visited Constantinople in 1678. When the Catholicos died, the plan was abandoned, but Ori independently resolved to complete the mission and journeyed to Venice, Paris and Vienna. He joined the French army of Louis XIV, and entered into contact with the high political circles of France, in course of which he constantly raised the question about the liberation of Armenian people from the foreign yoke; however, he was met with cold indifference. In 1695 Ori settled in Germany, in the city of Düsseldorf, where he established connections with Johann Wilhelm, Elector Palatine. Hoping that the question of Armenia would become the object of consideration in the highest diplomatic circles of European states, German prince sent Ori with a letter of recommendation to the emperor of Austria and the ruler of Florence. However, since Ori did not have official authority from the Armenian political mainstream, his statements were disregarded. Ori departed to Armenia with the purpose to obtain the appropriate written documents from the Armenian nobility on the advice of Johann Wilhelm. In 1699 Ori, together with melik Safraz called in Angekhakot a secret conference along with eleven Syunik Meliks, where they agreed to officially ask for military aid from West European states. Ori met with Emperor Leopold I in 1700 who advised him that Russian support would be necessary for the success of his plan. Without having attained results in Germany and Austria, Ori in 1701 left for Moscow.

Ori was the first to set the pro-Russian orientation of the Armenian liberation movement for decades to come. After arriving in Moscow, Ori met Peter the Great and presented the request from the Meliks of Syunik where they had written that we do not have another hope, we hope for God and your country. Peter responded favorably. He promised to render assistance to the Armenian people after the end of Russo-Swedish War. In the meantime Ori also met with Pope Clement XI in 1704 who offered him his support. Ori proposed to the Russian court a plan, which contained the following points: for liberating the Armenian and Georgian peoples it is necessary to send via the Caucasus a twenty-five thousand strong Russian army, fifteen thousand Cossack riders and ten thousand infantrymen.

Cavalry must move to Transcaucasia with the road, which passes on the Daryal gorge, and infantry should cross from Astrakhan on the Caspian Sea. Russian troops will meet the Armenian and Georgian armed forces. Thus, even in the beginning of the 18th century within the Russian court the question about the preparation for a march in Transcaucasia was raised. It was agreed that a special envoy should be sent to Persia headed by Ori, to study the situation, the will of the locals, gather information on the fortresses and roads of the country and so forth. In order not to excite suspicions, Ori would say that he was sent by the Pope of Rome, to the court of Shah Husayn for the purpose of gathering information on the well being of the Christians in Persia. In 1707, after the necessary preparations, Ori with the rank of the Colonel of Russian army and with the large formation solemnly went to Persia. The French missionaries in Persia attempted to prevent the arrival of Ori into Isfahan, trying to convince the Shah that Russia was intending to restore the political independence of Armenia, and that Ori intends to be the King of Armenia.

When Ori reached Shamakhi, he was forced to wait several days before being granted permission to enter Isfahan. In She-makhi he met local Armenian and Georgian political figures, strengthening their sympathies towards Russia. In 1709 Ori arrived in Isfahan, where he again conducted negotiations with the local political figures. In 1711 Ori suddenly died in Astrakhan during the return to Russia from Persia. All of Ori's efforts helped to inspire Joseph Emin (1726-1809), who went on to keep the idea of the liberation of Armenia alive.

Hovsep Emin was born 1726 in Hamadan, Iran. He was a prominent figure of the Armenian national liberation movement who travelled to various European countries and Russia in order to secure support for the liberation of Armenia from Persia and the Ottoman Empire. He married Thangoom-Khatoon (1748 - 14 September 1843) in 1776, whose grave lies next to his. Emin was Born in Hamadan, Persia, in 1726 at a time when the empire was in turmoil, following the Afghan occupation of Isfahan and the fall of the Safavids. As a child Emin had witnessed firsthand the troubles of his family and other Christians at the hands of local Muslim officials. In 1744 Emin moved to India to join his merchant father in Calcutta. As a young man, not unlike Esrayel Ori before him, Emin resolved to dedicate his life to the liberation of Armenia. When he came into contact with the British military in Calcutta, he realized that the Armenians needed both education and skill in the contemporary Western art of warfare if they hoped to regain independence. In 1751, against his fathers wishes Emin left for London. His first four years there were filled with misery and hard labour, and he was deprived of any financial assistance from his father. However in 1755 Emin experienced a turning point in his life. He met and befriended Edmund Burke, the future British statesman and political writer, with whose support he gained access to the circles of British intellectuals and nobility. He received sponsorship from Hugh Percy the Duke of Northumberland and was admitted to the Royal Military Academy in Woolwich, where he remained for thirteen months after which he enlisted as a volunteer in the British and Prussian armies during their war against France in order to gain practical experience. Emin left London in 1759 and traveled to Echmiadzin, passing through the Armenian areas of the Ottoman Empire on his way.

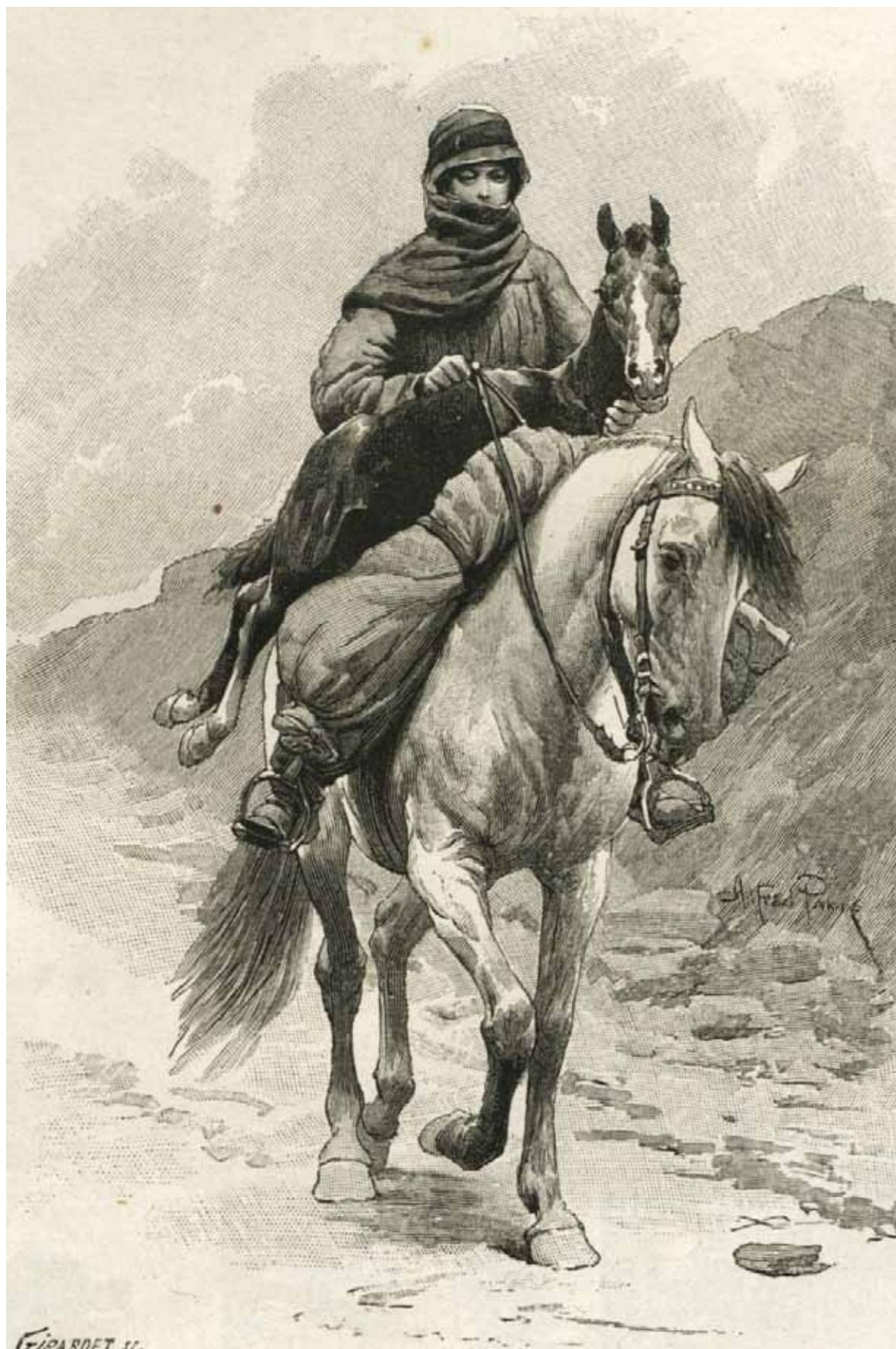
His initial strategy for liberating Armenia involved attempting to motivate the Catholicos of Echmiadzin toward the idea of first liberating Ottoman Armenia and then Persian Armenia and then proceeding to secure the cooperation of the Armenian meliks of Karabagh and King Erekle II of Georgia, who, after the death of Nadir Shah, had liberated his country from the Persian yoke and reestablished the Georgian Kingdom. However Emin was disappointed with the ignorance of the Armenian clergy and the passive and apathetic leadership. He decided to return to London to pursue other avenues for his liberation plans.

Emin returned to England in early 1761 from where he secured passage to Russia from Prince Golitsyn, the Russian Ambassador to England. In St. Petersburg he met with the Russian Imperial Chancellor, Count Vorontsov to whom he presented his plans to go to Georgia, enter the service of King Erekle II, and help liberate Armenia. Emin entered Tiflis (now Tbilisi) in 1763 with a letter of recommendation from Count Voronstov to King Erekle II and accompanied by a large group of Armenian volunteers who had joined him from Armenian settlements in the North Caucasus. In Tiflis Emin stressed to the king the historical links between the Armenian and Georgian peoples and the monarchs legitimate rights to extend his rule over his ancestral lands (see Origin of the Bagratid dynasties), assuring him that a small but disciplined army could easily cross over into Armenia, where a general revolt against Persian and Ottoman rule would take place. Tens of thousands of volunteer fighters, mostly gathered by Hovhan, the head of the religious order of St. Karapet Monastery in Moush, Western Armenia, would assist him in defeating the Muslim forces, allowing the establishment of a joint Kingdom of Armenia and Georgia. While King Erekle initially showed some interest in Emin's plans he eventually saw Emin as a challenger and a few months after his arrival into Tiflis Emin was forced to leave Georgia and cross into the Northern Caucasus. Emin remained in the region for the following five years, spending a lot of time among the mountain tribes, with whose assistance he was finally able to reach Karabagh and the mountainous Zangezur region in Armenia where he tried to pursue his liberation plans with the local Armenian nobles and the Armenian Bishop of Gandzasar. Realizing he needed the help of the Georgian king for any hope of success, he returned briefly to Georgia again only to be ordered to leave.

**Return to India-** After his second failed attempt to persuade King Erekle, Emin left Georgia, and passing through Armenia and Persia, returned to India in 1770, where he tried to secure financial support from Armenian merchants to go back to Armenia to maintain a 'few troops' there. But facing clerical opposition again, he failed. Bitterly disillusioned, he rejoined the British Army under Warren Hastings. Emin remained in India for the rest of his life, and devoted his time and energy to keeping the idea of the liberation of Armenia alive. Emin wrote his memoirs where he described all his numerous and dangerous adventures. The book was entitled as Life and Adventures of Joseph Emin, 1726-1809, written by himself, and first published in London in 1792. A second edition was prepared and published in Calcutta in 1918 by Emin's great granddaughter who added all the preserved letters written by Emin in English. Emin's book (The Life and Adventures of Joseph Emin) was revised by his great-great granddaughter Amy Apcar who added many letters and documents letters written by Emin. He also has descendants living in Calcutta and Russia, but more notably in London, England. Emin was also a descendant of Emin the First (or Emin the Great), who is thought to have held a position of considerable power in Armenia during the early 1500s. None of Emin's remaining descendants have retained the name 'Emin', and thus it has been lost.



**HOVSEP EMIN  
(1726-1809)**



*Armenian woman in Karabagh*  
by Ch. Barbant, *Le Tour Du Monde*, Paris, 1890



*A fountain in Shusha, Karabagh,*  
*by Ch. Alfred, Le Tour Du Monde, Paris, 1890*



## SET ASTVATSATURIAN

(1780 - 1842)

The progenitor of the Astvatsaturian (later Setkhanian) family, Set Astvatsaturian, was born in Bushehr, Iran in 1780 to a family that was among the well-known Armenian and Georgian families who were brought to Iran during the reign of Agha Muhammad Khan Qajar, and dispersed throughout Iran for political reasons. Bushehr is a seaport city in the Persian Gulf, and was one of the important trade centers for the Armenian merchants of Iran. Set Astvatsaturian learned the Armenian and Persian languages in the private school of the Armenian Church in Bushehr, and at the age of 13 went to Bombay in India, to continue his education in the English school there, where beside English, Set also learned the Hindi. After his education was completed, he remained in India and worked for a British company for a few years. He returned to Bushehr, during the reign of (Fath Ali Shah) Qajar, at a time when educated and multi-lingual people were very uncommon in Iran. As a result, when the Ambassador of Great Britain arrived in Bushehr, on his way to Tehran, Set was invited to become his translator and accompanied him to Tehran which the Qajars had designated as the new capital of Iran.

In Tehran, Set was asked to serve in the civil service of the Qajar Court. In 1810 he made his first trip to London as the translator to the Persian Ambassador in the United Kingdom. Upon his return, by the order of Crown Prince Abbas Mirza Nayeb-ol-Saltaneh, he started to work in the Qajar administration in Tabriz, where the Prince bestowed the honorable title of Khan upon him and thereafter he was known as Set Khan and later his family known as Setkhanian. His second trip to London was with Ambassador Mirza Saleh Shirazi as a military advisor, and thereafter, Set Khan took several trips to England in an ambassadorial capacity. In 1828, Set Khan was asked to deliver a letter sent by King Fath Ali Shah to Ottoman Sultan Mahmoud. Set Khan was well received and Sultan Mahmoud honored him with a First Class Medal, a jewel-studded dagger and the title of Sedghi Beig which means the honest one.

In that time Iran imported its copper requirements from the Ottoman Empire while the region of Azerbaijan of Iran was very rich in copper. Prince Abbas Mirza Nayeb-ol-Saltaneh, who was very much in favor of expanding industry in Iran, issued a Farman (royal edict) allowing Set Khan to begin mining precious metal in the Mianeh and Gharadagh regions of Azerbaijan, giving him exclusive rights to excavate the mines for twenty one years. For this purpose Set Khan brought two mining experts from England and twenty Greek miners and headed towards the Gharadagh mountains with his mining team.

In 1830 he located and mined sites that produced copper, silver and coal and was likely one of the first Iranians to utilize modern mining methods. Copper was in high demand in Iran due to its use in cannon making. Set Khan focused his efforts on cannon smelting which was considered a breakthrough in Iranian technical and military development.

Dr. Hussein Mahbubi Ardakani, a famous Iranian historian, writer and intellectual, in his book (*The History of Civilizing New Establishments in Iran*) has referred to Set Khan: "The honorable Said Khan Massifi (Christian), last year has cast two 6 pound cannons, tied them to wheels and presented them to the Shah as a "Pish-Kesh" (gift). In return, the Shah accorded him an income of 1500 Tumans. He has contracted to manufacture 84 guns to be delivered in six months to the royal court."

Set Khan and his wife Zizi Khanoom enjoyed a comfortable life in Tabriz. He was a prominent leader in the Armenian community and was a close friend of Crown Prince Abbas Mirza. The Crown Prince was known for his benevolent treatment of religious minorities, and his death in 1833 was a personal blow to Set Khan who lost a dear friend and benefactor. Abbas Mirza's son, Muhammad Mirza, became King after the death of his grandfather Fath Ali Shah in 1834. Although he was fully aware of the royal edict his father had issued regarding the exploitation of the mines, he did not honor his father's wish and Set Khan lost his whole fortune which he had invested in the exploitation of the mines. Set Khan used to wear beautifully tailored clothes, sported a thick beard and a well groomed appearance was known by the highest elements of British society and associated with royalty and dignitaries. Set Khan suffered increasingly hard times and died in Tehran in 1842 following the confiscation of his mines. (By; Mara Martin)

**TSATUR KHAN SETKHANIAN**  
(1820 - 1905)



Tsatur Setkhanian, the son of Set Khan and Zizi Khanoom was born in Tabriz in 1820. At the beginning of the 1830s, young Tsatur was sent to a boarding school in England. Upon completion of his secondary education, he attended Cambridge University receiving a degree in Medicine. On his return home, he realized that a career in medicine was not his calling. Because he was highly educated and his father had been a faithful civil servant and close friend of the Qajars, he was appointed as an advisor to the young Crown Prince Mozaffar-al-Din in Tabriz.

Viliki Knyaz (Grand Duke of the Caucasus) Mikhail Nikolayevich sent a pair of fine hunting dogs as a gift to the Crown Prince of Iran, Mozaffar-al-Din. In return, the Prince decided to reciprocate by sending a pair of very fine Arabian horses to the Grand Duke in Tblisi, through a delegation headed by Tsatur Khan. The Duke was grateful for the horses and all the gifts brought by the entourage.



**Tsatur Khan Setkhanian- at his young age.**

He was also very impressed by Tsatur Khan's high level of knowledge and refinement, and inquired about how he had attained it, whereby Tsatur Khan told him about his British education. "The Duke stated that Russia is the neighboring country to Iran and has the finest schools (in his opinion) and that it was an insult for Iranians to travel so far for their education. Tsatur Khan responded to him that it was because his father, Set Khan, had been an ambassador to England that he was sent to British schools. The Grand Duke announced that he would forgive Tsatur Khan provided that he would promise the Duke that when he would marry and have children, he would send all his children to Russia for education, at the Duke's expense. Tsatur Khan agreed to this offer and thus began Tsatur Khan's close relationship with Russia". (The following tale has been handed down through generations of Setkhanians).

Tsatur Khan was married to Ninon Hovnatanian, the daughter of the famous Armenian painter Naghash Hacob Hovnatanian, from Tblisi who spent the last fifteen years of his life in Tehran with his daughter and the Setkhanian family. Tsatur Khan and his wife settled in Tabriz and he continued serving the Qajar administration as military staff officer (his title,

according to one of the existing faarmans is Sartip va Nayeb Aval Kargozari Maham Kharejeh, which loosely translated means Brigadier General and Top Deputy of the Organization dealing with foreign dignitaries). During this time, he also made many trips abroad, including a trip to England accompanying Nasser-el-din-Shah. He received many medals and faarmans for his services. Tsatur Khan was also very active and well respected in the Armenian community of Tabriz and there are several proclamations (kondaks) addressed to Tsatur Khan from Edjmiadzin, including those from Khrimian Hyrik the Great Pope of Armenia, requesting him to use his influence with the Persian government in settling Armenian disputes or protecting Armenian villagers from Kurdish and Turkish attacks.

Tsatur Khan had three sons and three daughters. In 1878, Tsatur Khan sent two of his sons to Tblisi to study at the military academy of Tblisi. The eldest son, Set went on to Moscow, attended the military academy of Moscow, married a Russian lady and joined the Russian army.



**Nina (Ninon) Hovnatanian, the daughter of famous Armenian painter Hakop Hovnatanian.  
She was married to Tsatur Khan Setkhanian.**



Tsatur Khan Sethkhanian (4th from left, seated) with the Ambassador of Tibilisi in Iran.



Tsatur Khan Sethkhanian (5th from left) with the consulate general of Tibilisi (3rd from left).



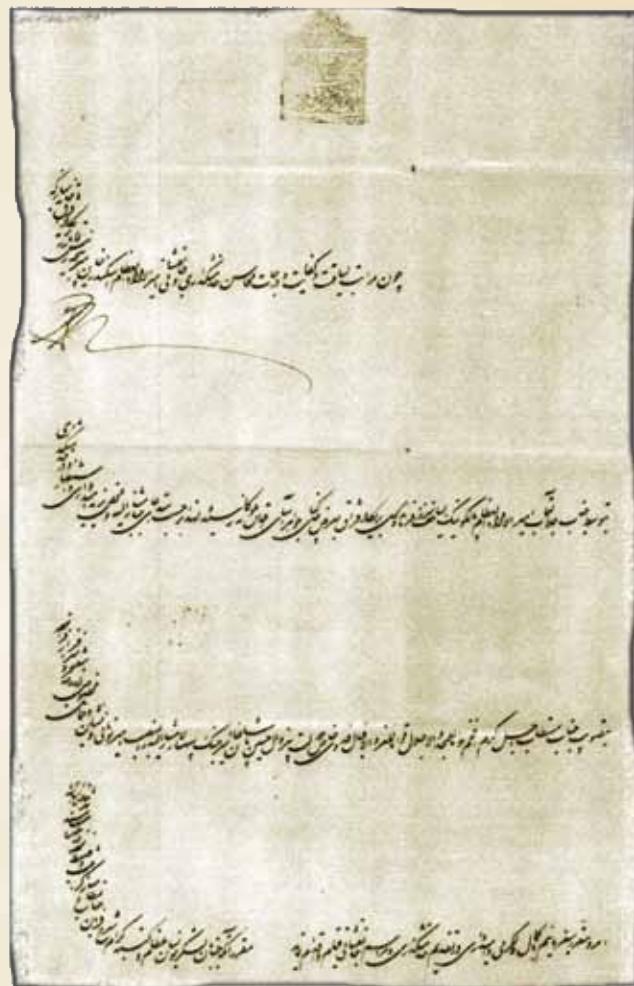
*The Qajar prince Mozafaredin with foreign and local dignitaries. Tsatur Khan Sethkhanian standing 2nd to the upper right of the prince. First from the right in the second row is another Armenian, Zakraia Nazarian- a liaison in the ministry of Commerce in Iran.*



*Tsatur Khan Sethkhanian seated to the right of General Rouslof, the magistrate of Tehran.*



*Decree for awarding title of Adjudant.*



*A decree from Shah for Tsatur Khan's son Eskandar*



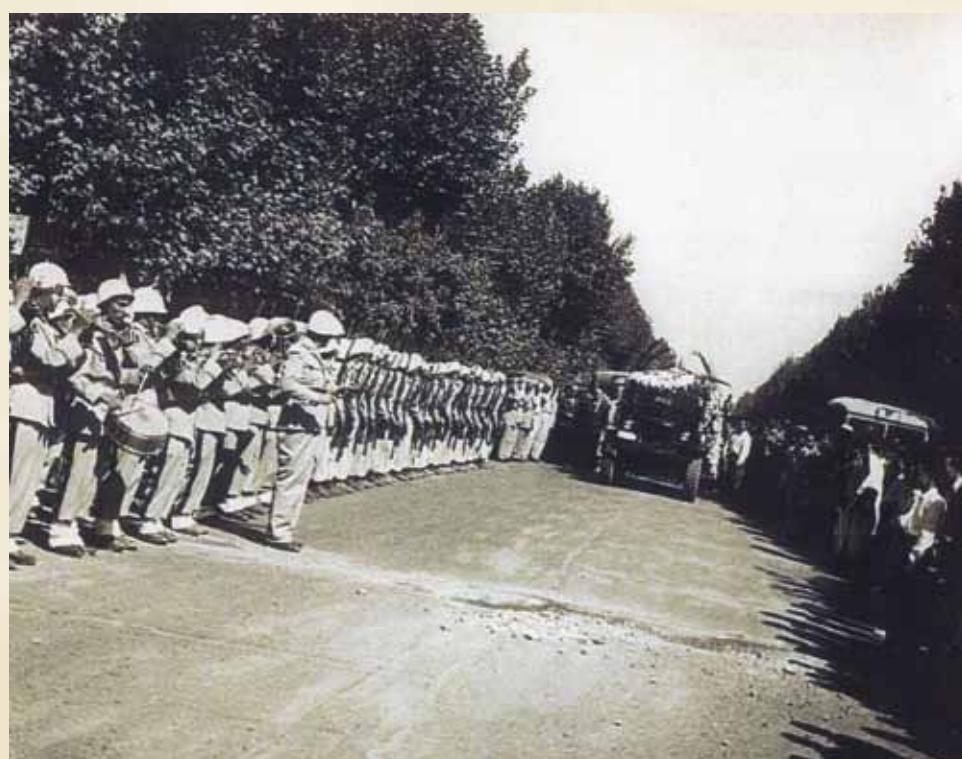
*FAMILY PICTURE OF SETKHANIANS*



*In the picture, Tsatur Khan is wearing the medals that he received from Iranian, Russian and European Governments.*



*Mozafaredin Shah, The King of Iran  
He gave the title of "Khan" to Setkhanian Family*



*The funeral procession of Tsatur Khan in Iran, 1905*

## HAKOP HOVNATANIAN

(1806 - 1881)



Hakop Hovnatanian was born in 1806 in Tbilisi, and died in 1881 in Tehran. The renowned Armenian painter's teacher was his father, the well-known artist Naghash Moekertum Hovnatanyan. They together painted and restored the interior decoration of numerous Cathedrals and several churches in Armenia and Tbilisi. In 1841, Hovnatanian presented his Portrait of E. Golovin the civil governor of the Caucasus, to the Academy of Fine Arts at St. Petersburg; he awarded with a golden medal and the title of "classical painter."

In 1865 he left for Iran to live with his daughter Anna (Ninon) Setkhanian. He worked for several years in Tabriz; then, upon the Shah's invitation, he moved to Tehran. The eminent painter, already famous in Iran, was invited to the palace to become the court painter, receiving the title "naghash bashi" (head of the painters). He was also decorated with the "Elmi" (Science) medal and several golden medals.

Hakop Hovnatanyan mainly painted portraits. His early commissioners in Tbilisi were noble citizens (mokalaks), gymnasiasts, and merchants, and in Iran he painted the portraits of the Shah himself, the crown princes, courtiers, and high officials, along with rich Armenian merchants, their wives, and children.

Faithfully replicating the features of his models, the painter also paid significant attention to the costumes and other details. With his vivid perception of colors and decoration, he abandoned the two-dimensional principles of the image, trying to model the forms, express their essence, and to stress the psychological traits of the portrayed persons.

Hovnatanyan's art bears the influence of eastern, especially Iranian, artistic conceptions. This style was something new in the cultural life of the Caucasus, and it dominated for a long time, influencing the local artistic tradition.

His female portraits are characterized by the prolonged, oval outlines of the face and almond-shaped sad eyes. The faces and hands of his models, and the graphically emphasized silhouettes of their figures are depicted with plastic expressiveness.

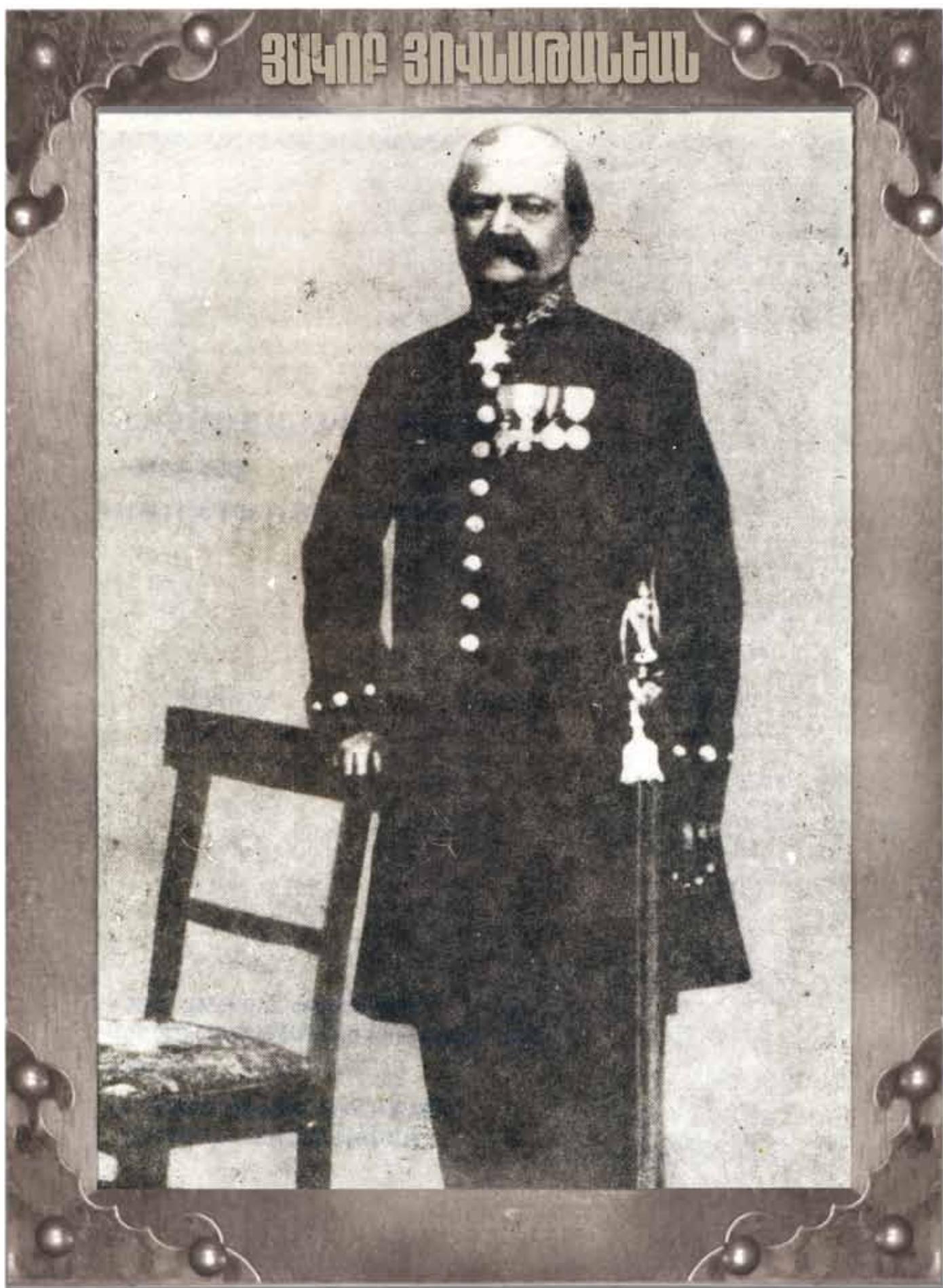
Many works of the Iranian period are gala portraits (especially those of Tsatur Khan Setkhanian and the members of his family, as well as the portraits of Tamar Saginian, her husband Tovmas Tovmasean and almost all the members of their family), and some of them are eclectic ("Shah Nasr ed-Din on Horseback" and the portraits of all the princes).

Hovnatanyan left a deep influence in the development of his contemporary and subsequent art. This is corroborated by the numerous portraits, which are known in the literature as of "Hovnatanyan's school." His paintings are remarkable for their highly professional skill, fine drawing, perfect characterization of images, and profound humanity.

Hovnatanyan's works are kept in the National Gallery of Armenia (Yerevan), in the Art Museum of Georgia (Tbilisi), in the Museum of Eastern Art (Moscow), in the Golestan and Marmar palaces of Iran, and in various private collections. Hakop Hovnatanyan was buried in the yard of St. George Church, in Darvazeh Ghazvin Quarter, in Tehran. Some of Hovnatanyan's descendants now live in Los Angeles (USA).



Naghash Hovnatanian and his son's Hagop, Harutyun and Hovnatyan; Painting adorning the lower half of the Altar in St. Edjmiatsin Cathedral in Armenia, XVIII century .



*Hakop Hovnatanian with medals received from the Kings of the Quajar Royal Family,  
Nasredin-Shah, and Mozafar-eddin Shah in Tehran, Iran (Private Collection).*



*Hagop Hovnatanian, Portrait of Nasredin-Shah on horseback  
(Private Collection).*



*Hakop Hovnatanian, Portrait of the Iranian Prince- young Mozafar-eddin,  
the son of King Naser-eddin-Shah on horseback. (Private Collection).*



*Hakop Hovnatanian, Portrait of Mozafar-eddin Shah, the King of Iran, standing next to the first Iranian manufactured canon, gifted to the Shah by Tsatur Setkhanian, the painter's son-in-law (Private Collection).*



*Portrait of Mozafar-eddin Shah, the King of Iran.*



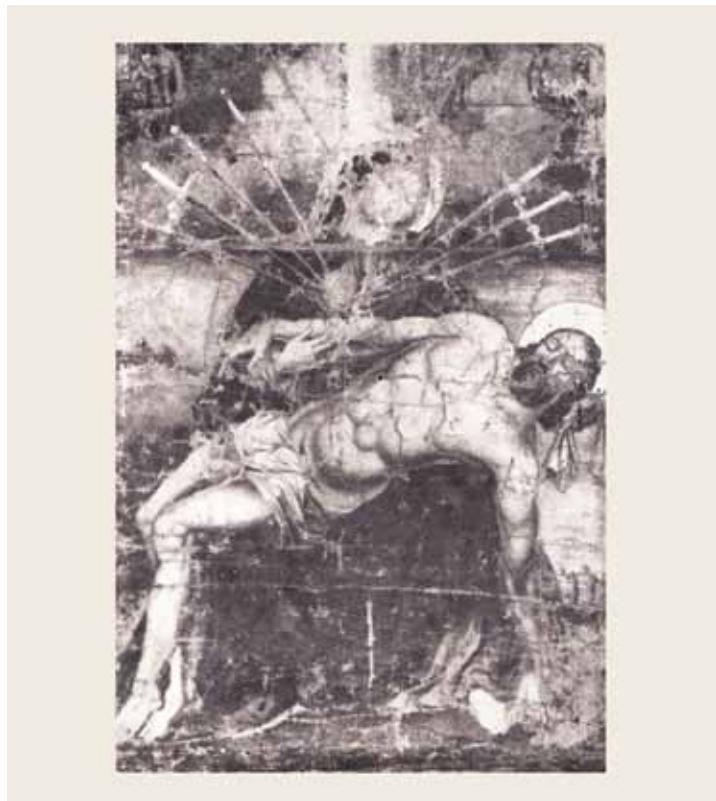
*Anonymous Painter, Fath-Ali-shah the King of Iran, with his servants. (Private Collection).*



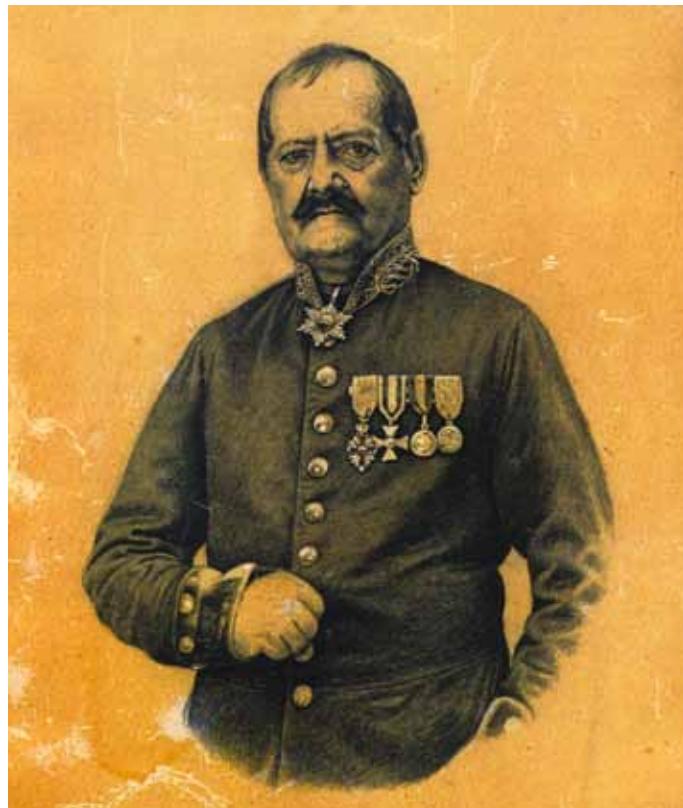
*Hakop Hovnatanian, the Portrait of Tamar Saginian- the wife of Dr. McCormic the private physician of the King (private collection)*



*Hakop Hovnatanian, Dr. McCormic, the husband of Tamar Saginian was the private physician of the palace (private collection).*



*Hakop Hovnatanian, Seven Wounds of the Virgin Mary. 1729.*



*Halop Hovnatanian, Self Portrait.  
State Gallery of Armenia*



*Hakop Hovnatanian, Portrait of his daughter*



*Portrait of the artist's wife, Salome Hovnatanian.  
State Gallery of Armenia, Yerevan*

*Iskandar Khan Setkhanian*

**ALEXANDER SETKHANIAN**

(1864 - 1953)



*Roussie Khan* TEHERAN.



# *Iskandar Khan Setkhanian*

Alexander Setkhanian, later known as Iskandar Khan, was born in Tabriz on August 14, 1864. He received his preliminary education at the Aramian school in Tabriz. He is the grandson of Hagop Hovnatanian. At the age of 13, his father sent him to Tblisi to continue his education at the military academy. There he was trained in Cossack Cavalry tactics and military sciences and mastered the Russian and French languages while also studying science and mathematics. Iskandar Khan completes his higher military education in Moscow and Petrograd (St. Petersburg). In 1887, at the age of 23, he graduated and returned to Tabriz. He immediately entered the service of the Persian military and received a farman (decree) which placed him in the rank of Sarhang (Colonel) due to his level of military and linguistic education.

It should be noted that at 23 Iskandar Khan was entering into service at the same rank of his father, who had served the government and military for some 25 years.

After four years of service in the regular Persian army as Sarhang, Iskandar Khan was given a promotion to the rank of Sarhang Adjutant in 1892, through the issuance of a hokm (ordinance) by Crown Prince and Governor of Azerbaijan, Mosaffar al-Din. Iskandar Khan went to Tehran in 1894 and joined the newly formed Persian Cossack Brigade. Due to his diligence, competence and hard work, Iskandar Khan quickly rose up the ranks to Sartip (brigadier general) of the 2nd rank in 1900 (the same year his services to the Brigade and Russia were also recognized by the award of the Order of St. Stanislaus of the Second Degree). He was promoted to Sartip of the First Rank and received the title Amir Panj in 1905. In 1906, involved in the training of new recruits and re-provisioning the Cossack Brigade, Iskandar Khan (Amir Panj) received the Order of St. Anne of the Second Degree and a gold medal from the Persian Ministry of Education and Occupations. In 1906 he also received one of Austria-Hungary's highest military awards, the Order of the Ritterkraus from Emperor Franz Joseph I. In 1908, during the Iranian Constitutional Revolution, Iskandar Khan remained loyal to the Shah and his commander in the brigade and under orders from the Shah, Iskandar Khan commanded a Cossack division surrounding the Baharistan and the Majlis which after failed negotiations resulted in the bombardment of the Majlis with heavy artillery. Tehran was placed under martial law under the infamous Colonel Liakhov of the Cossack Brigade. For remaining loyal and following the orders of his superiors, Iskandar Khan was promoted one month later to Amir Tuman, the highest rank in the Cossack Brigade under the Russian commander. An ornate sash that distinguished his new rank accompanied the promotion, together with a farman bearing the seal of Mohamad Ali Shah. When asked why he participated in this event, which is one of the most infamous in modern Iranian history, Iskandar Khan said "I am a soldier, not a politician; my loyalty is to the Shah and the brigade."

On July 16, 1909, Mohamad Ali Shah abdicated in favor of his 11 year old son Ahmad Mirza. The same year, Liakhov and Amir Jang issued a hokm (decree) awarding Iskandar Khan; the hokm was also stamped by the Moaven-e Sultan (Deputy). In 1911 Colonel Vadolski replaced Liakhov and Iskandar Khan continued in his service to the Brigade (as Chief Translator and General). For his services to the Brigade between 1911 and 1914, and with no higher rank to attain, Iskandar Khan

was presented with two farmans bearing the seal of Ahmad Shah. The farmans praised his services and granted him additional medals and fine military regalia – silver epaulets and a pendant encompassing a photograph of the late Mozaffar al-Din Shah, together with another salary increase and another Order of St. Stanislaus (First Degree) from the Russian government which was issued in August 1913. In October of the same year, Iskandar Khan was given two months leave by Vadolski and a two month visa to travel. Iskandar Khan became Chief of Staff of the Tehran headquarters of the Brigade in 1915 and for the first time in the Persian army received the title of Sardar Sepah, the highest rank possible, together with diamond studded shoulder pieces and medals. These also bestowed upon him the right to visit the Shah when it was necessary. World War I brought the armies of four belligerent nations to the country. In the face of foreign military occupation, the Cossack Brigade continued mainly to police Tehran and guard the Shah. In 1916, the last year of Tsarist rule in Russia, Iskandar Khan was in Moscow, upon returning from his trip, he retired from the Persian Cossack Brigade after more than a quarter century of military service to the Qajar Shahs. Immediately after Iskandar Khan's retirement, the Cossack Brigade experienced the most drastic change in influences and commanders. Reza Khan, who was Sarhang (colonel) of the Second Rank, upon the retirement of Iskandar Khan, was promoted to Sartip of the Third Rank and placed in charge of a regiment in Tehran. Having distanced himself from military confrontations, politics and coup d'états for the first time in a quarter century, Iskandar Khan chose to stay out of the conflict. Iskandar Khan was married to Maryam Davidkhanian, daughter of another Armenian Army General Mardiros Khan Davidkhanian` Amir Touman in 1894. Iskandar Khan did not have any Armenian political affiliations, but, his high rank and power enabled him, on many occasions, to be helpful to his Armenian compatriots. The Armenian community has not directly taken advantage of such eminent figures, but they have elevated the Armenian peoples' recognition in the governmental circles.

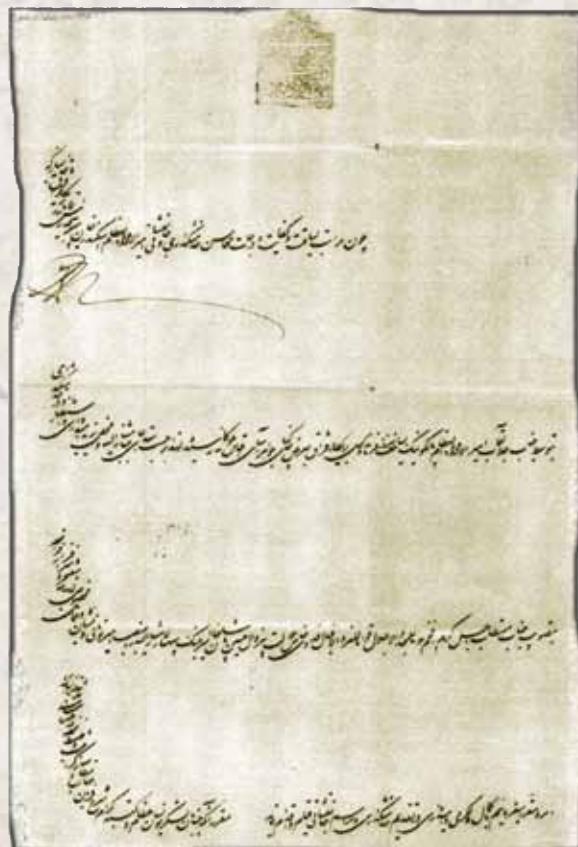
Iskandar Khan passed away in April 1953. Following the funeral service at Sourb Asdvadzadzin Armenian Church, the priests, military officer, and government officials gathered on the stairs outside to publicly extol the virtues of a man who, like his forebears, had long served in the military of Iran.



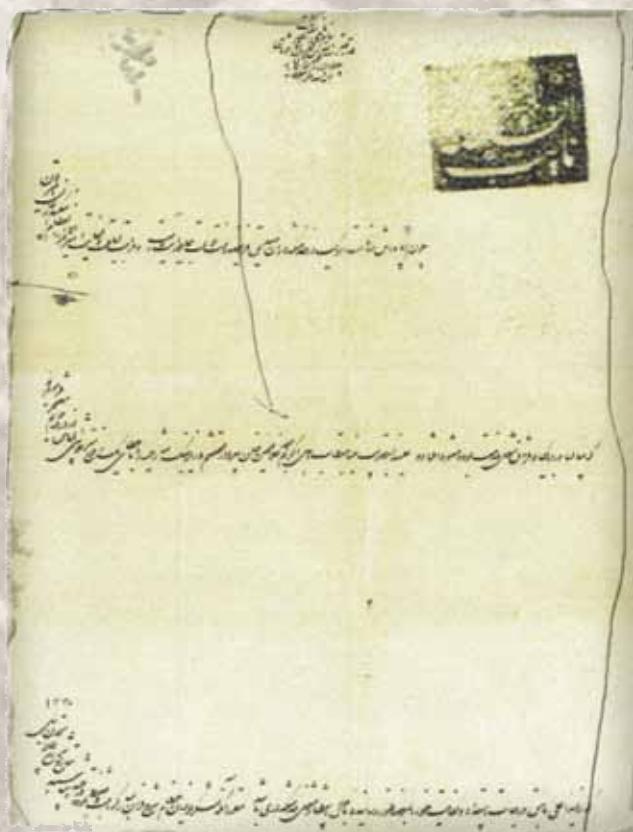
*The mansion of Sethkhanian family in Tehran.  
The building now is governmantal offices.*



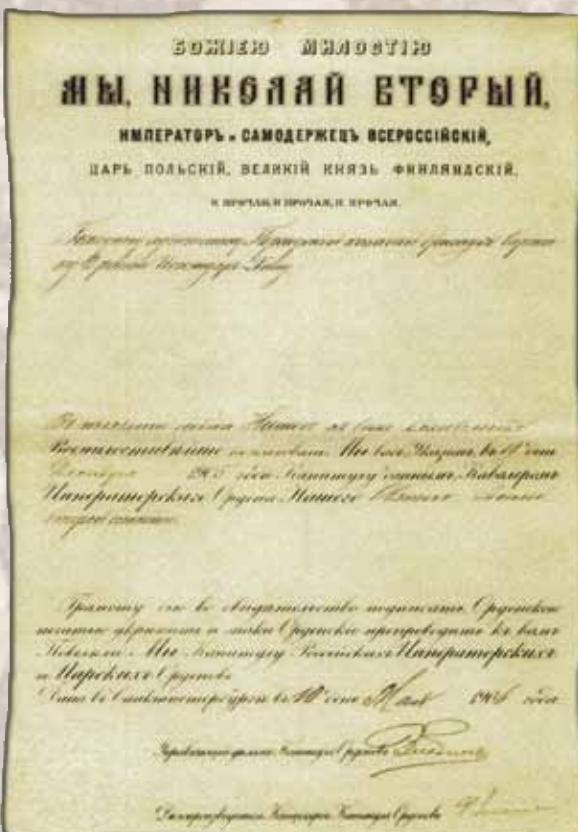
*Iskandar Khan, with medals and Awards from Shah of Iran and the Austrian Goverment (Ritterkreuz).*



*Farman awarding regalia of diamond studded epaulets of the 2nd rank.*

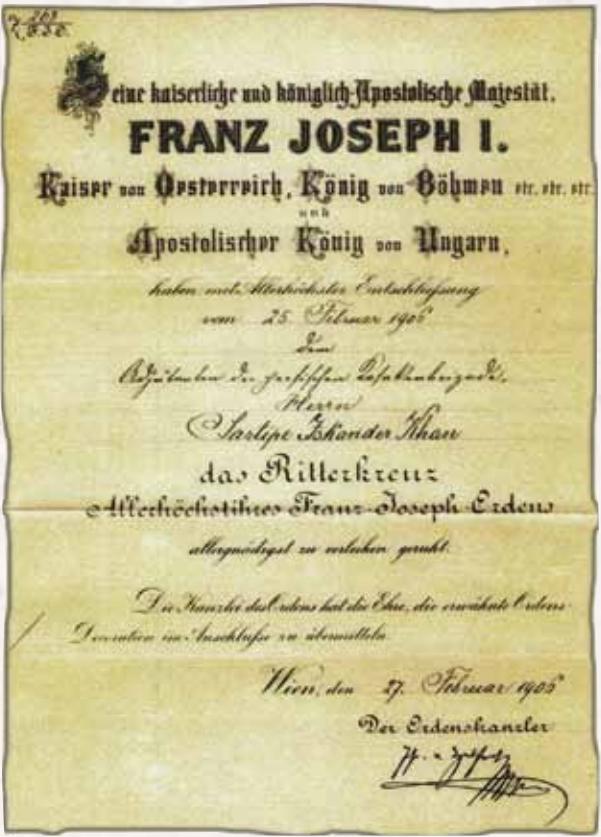


*Farman awarding regalia of diamond studded epaulets of the 2nd rank.*

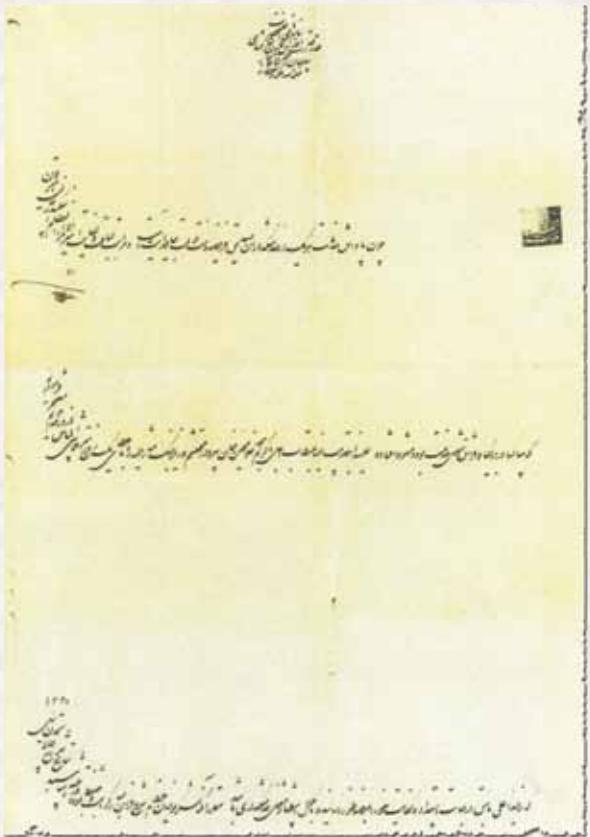


*Award of Medal of St. Anne, of the second degree, from the Russian Goverment.*

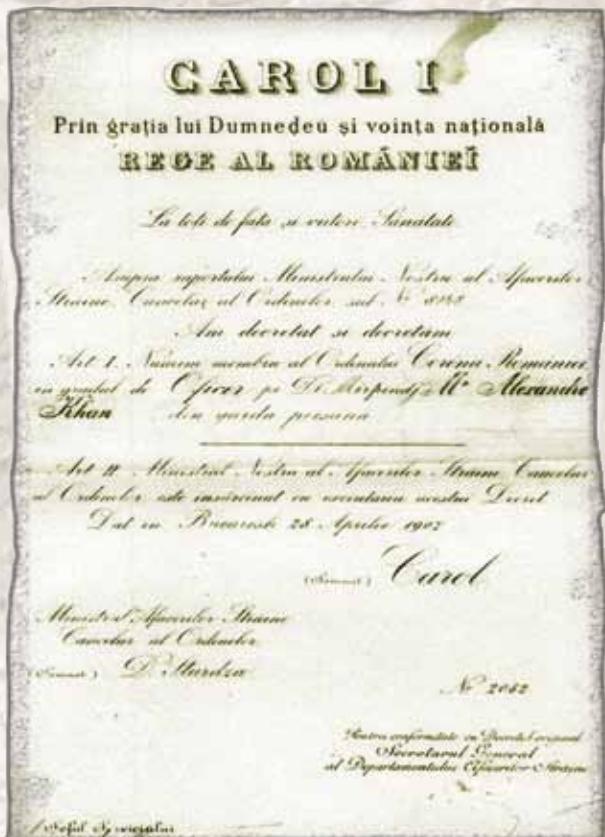
The picture of Sethkhanian family was given by Iskandar Khans great grand daughter Mara Martin, from her private collection.



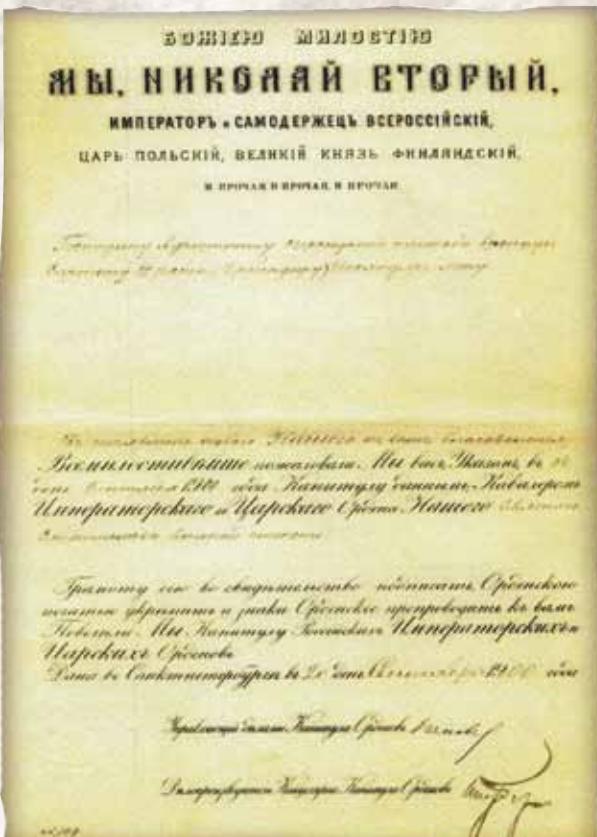
*Award of Medal from Austrian Goverment  
(Ritterkreuz).*



*'Farman', or royal proclamation, awarding a promotion to Amir Tuman Iskandar Khan, with medal and sash.*



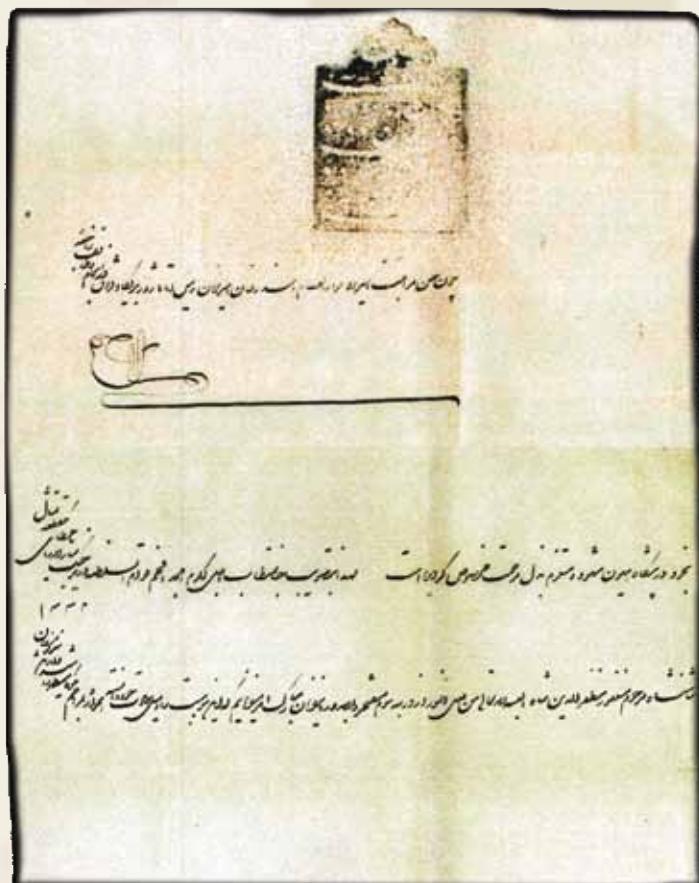
*Award/Medal from Romanian Goverment  
(Order of Crown of Romania).*



*Award/Medal of St. Stanislaus of the second degree, from the Russian Goverment*



Iskandar Khan and his wife, Maryam Khanom  
seated under the portraits of their fathers, Tsatur Khan & Mardiros Khan.  
Standing from left: Hacob, Houssep, Catherine, Jahangir, Aslan and Davit  
Hovaness and his wife Yekaterian were in Moscow so their photos are on pedestals



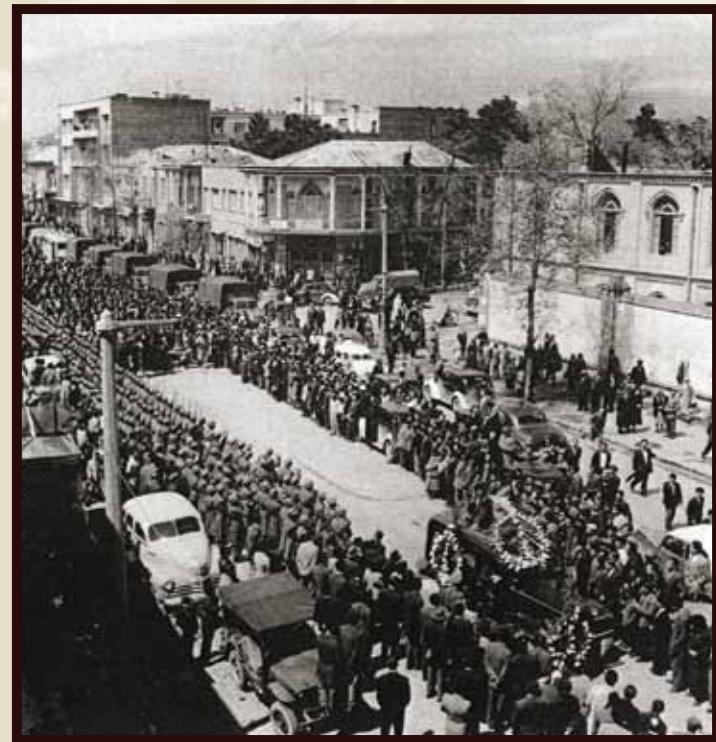
*'Farman'* (royal proclamation) awarding a promotion to Mir Panj Eskandar Khan, with according medal and sash.



The Persian Cossack brigade with Ahmad Shah Quajar (the youngest of all at lower right), General Liakhoff at his right and Iskandar Khan second from right. 1911.



Iskandar Khan passed away in April 1953. Following the funeral services at Sourp Astuvatsatsin Church, priests, military officers, and government officials gathered on the stairs outside to publicly extol the virtues of a man who, like his forebears, had long served the military of Iran.





*Royal Physician, Dr. David Khan; Museum of  
New Djulfa, Iran.*

**Dr. David Khan**, was born in 1795 in Shiraz. He was the second physician to the shah of Iran. Dr. David Khan at his young age was sent to India where he remained almost twenty years and was in the service of English government. Later, he returned to Persia, and entered the service of the shah.

*He died in Tehran in 1851.*

(By; Levon G. Minassian)



*داوید خانیان ناظر مالی فتحعلی شاه*

*Markar Khan Davithkhanian Museum of  
New Djulfa, Iran.*

**Markar Khan** was born in 1804 in Shiraz. He also was educated in India in English college, and upon his return to Persia he entered government military service and became the financial overseer or chief of procurement Nazer to the court of Fath Ali Shah.

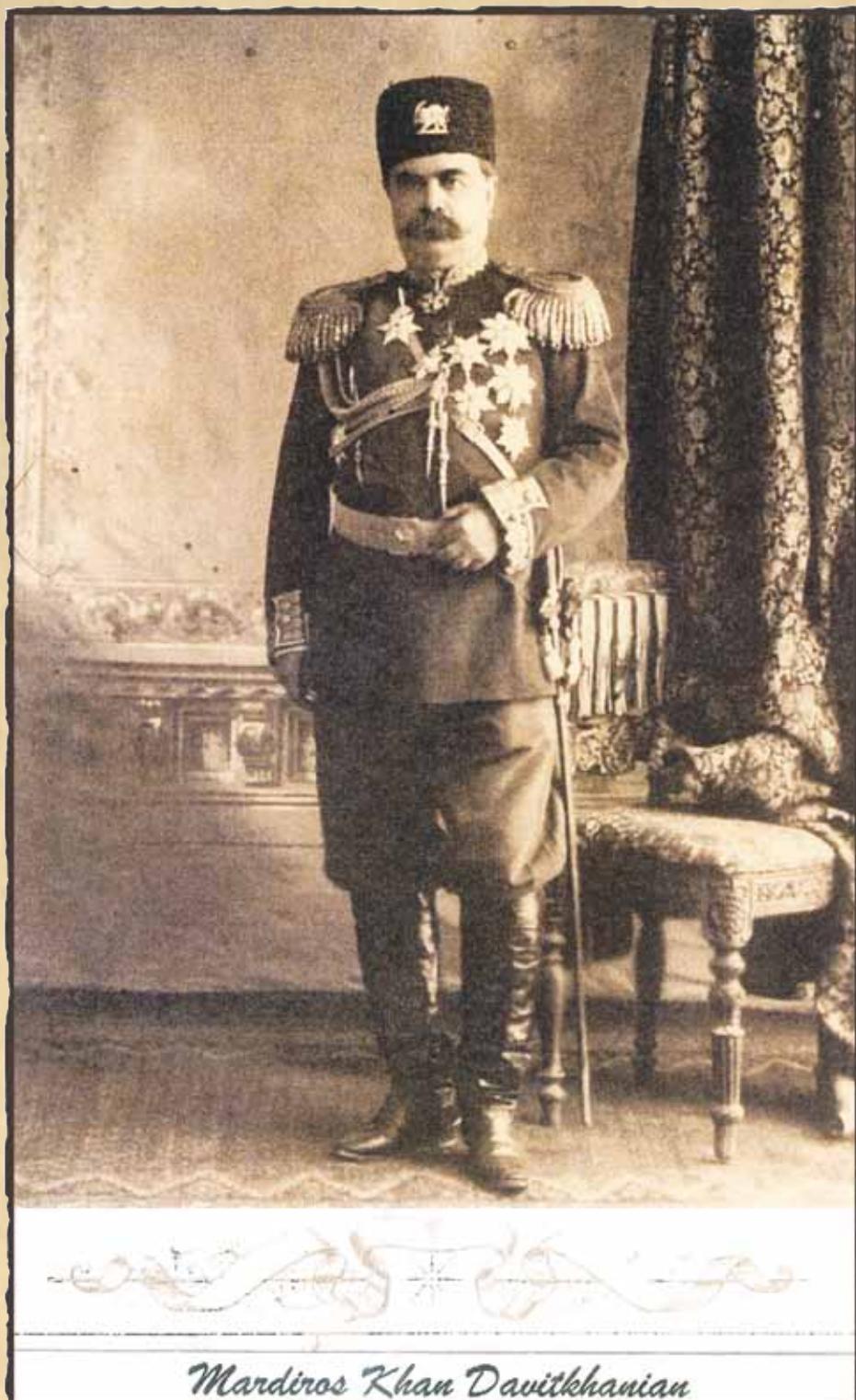
He died in January of 1847 in Tehran, he was as the treasurer of the Shah for nearly fifteen years.

(By; Levon G. Minassian)

## MARDIROS KHAN DAVITKHANIAN

**(1843 - 1905)**

Mardiros Khan Davitkhanian was an Armenian from New Djulfa, Isfahan. He was born in 1843, and at an early age his father sent him to Tsarist Russia to continue his education. He studied at the famous Lazarian Institute in Moscow and graduated with a gold medal. Young Mardiros then returned to Iran and immediately was accepted to teach at the prestigious Dar-ol-Fonoun school where he taught Russian and French language. In 1873, with the rank of a brigadier general (sartip) and in addition to teaching at the Dar-ol Fonoun, he started working as a translator of Russian and French languages at the Ministry of Publications and Special Governmental Translation Office. In 1879, when the Russian officers took over the training of the members of the Cossack Brigade, Mardiros Khan began working for the brigade as a translator. He was gradually promoted in the military ranks until he attained the rank of Amir Touman and became Raiss-e' Arkan-e Harb (which loosely translated means, head of the battle columns). In 1884, when Nasser-al-Din Shah Qajar, the King of Iran, decided to learn Russian, Mardiros Khan became his teacher. Mardiros Khan taught Russian at Dar-ol-Fonun for 32 years. After his death, his son Eskandar, who, like his father was proficient in languages, and was also an officer at the Cossack Brigade, became his successor and taught in the same school. Towards the end of the Qajar reign, Mardiros Khan became the Chief of the Royal Guard, which was comprised of emigrants from Nakhijevan.



*Mardiros Khan Davitkhanian*

Mardiros Khan was a major philanthropist. In memory of his daughter, Katarineh who died at a young age, he donated a large piece of land to the Armenian community for the purpose of building a school. Sourp Astvatzatzin Church and an Armenian School named Koushesh were built on that land. Later another prominent Armenian named Davitian expanded the building and made vast improvements for the betterment of the school, after which the school was called Koushesh-Davitian school. Mardiros Khan also built an orphanage in Isfahan and made sizable donations to many Armenian organizations.

Mardiros Khan's daughter, Maryam was married to Eskandar Khan Sethkhanian who had the rank of Sardar Sepah, Amir Touman. Mardiros Khan gave Maryam a dowry of an estate with a vast mansion-compound near the city center on Khiaban-e Sepah. The main building comprised of fifty rooms, ornate with plasterworks and mirror works, and the complex housed many separate residences for family members on the grounds, as well as a round lily pond, four tennis courts, a rose garden, stables and a workshop. Mardiros Khan built a large bath-house behind this building for the exclusive use of the Armenian citizens of Tehran, because at the time, all non Moslems in Iran were considered as "nadjes", or unclean, by many fanatic Moslems, and were forbidden to use the city's many public bathhouses. The bathhouse that Mardiros Khan built for the Armenians became known as "Hamaam-e Amir" (The Amir's Bathhouse). Mardiros Khan died on December 11, 1905 and is buried at Soorp Gevork Church in Tehran. His son Eskandar Khan Davitkhanian continued in his father's steps; he was a loyal military man for the Shah and his people. He was a highly educated man and respectable citizen.



*Eskandar Khan Davitkhanian, the son of Mardiros Khan, was a well known general of the Coassack Brigade in Tehran.*



*Mardiros Khan with his sons in front his mansion in Tehran. 1884.*



چه اسکندر خان داوید خانیان  
سرتیپ قراق  
پشت سر او رضا شاه در عکس دیده میشود

*Eskandar Khan Davitkhanian, (1st from left) while General of the Cossack Brigade, photographed with young Reza Pahlavy (2nd from left) who later became the Shah of Iran, to his left*



*Maryam Davithkhanian standing in front of her family mansion in Tehran. Later, when Maryam married Eskandarkhan Sethkhanian; the mansion served as her dowry.*

The picture of Davitkhanian family was given by Mardiros Khans' great grand dauther *Erika Hassenstein* (Germany) and Mr. Vruger Karakhanian.



*Photographs from the funeral procession for Eskandar Khan Davitkhanian in Tehran.*



**ZAKARIA NAZARBEGIAN**  
*A liaison in the ministry of  
Commerce in Iran.*

Zakaria Nazarbegian was a well known and well respected Armenian in Tabriz. He was exceedingly educated, well mannered, and and intellectual. He could easily speak several languages, including Armenian, Russian, Persian, Turkish, Kurdish and some French and English.

He was very friendly with Persian and Kurdish nobles, and helped the authorities in diplomatic advancements.

Zakaria Nazarbegian was very much respected and venerated by Kurdish tribes.

In the book, *Kurdistan, In the Shadow of History*, by Susan Meiselas, his granddaughter Takush Aftandilian, who lives in Boston, Massachusetts, tells, "my grandfather served as liaison in the Ministry of Commerce.

My grandfather owned two villages in Kurdistan; Darachegh and Daraghezi near the town of Soujbulagh. He would give the villagers the land rent and tax free to cultivate, and they would bring his share of the harvest profits each year. I remember having heard that they would bring gold coins to him- it was such a rich village." As Takush explains, "In order not to risk the Armenian community's reputation with the goverment, my grandfather, Zakaria

Nazarbekov, secretly gave refuge, to Simitko (the Kurdish rebel)- and being a humanitarian and gentleman, he hid Simitko in his own home." (P. 102)



**Zakaria Nazarbegian in his family home in Tabriz. The room is decorated with the most exquisite furniture and art, including portraits of the Kings of Iran, a crystal chandelier, and valuable rugs. To the left of Zakaria hangs a picture depicting 'Mother Hayastan,' the symbol of the Armenian nation (Mother Armenia).**



**Z. Nazarbegian in Tabriz, (second adult seated on the left side), with Russian and European visitors, taken at a schoolyard.**



*Sitted from left, the Russian ambasador, kurdish national hero Simitko with his entourage standing in the back, and Zakaria Nazarbegian*

*"Regarding the Russian consul seen in this group picture taken with my grandfather, Simitko and his body guards, I can't exactly say what the occasion might have been... - Maybe, coincidentally, the Russian consul was in my grandfather's house when Simitko came to visit. Perhaps my grandfather wanted them to meet. I was told that Simitko the kurdish rebel, took refuge in my grandfather's house with his entourage [shown in the picture] in Tabriz and escaped to safety from there," says akush Ohanian-Aftandilian, speaking of Zakaria Nazarbegian ('Kurdistan, In the shadow of History', by Susan Meiselas; page 102, published by Random House, New York, 1997)*



*Zakaria Nazarbegian, seated 3rd from left with Archbishop Melik Tankian and the Armenian community leaders of Tabriz.*

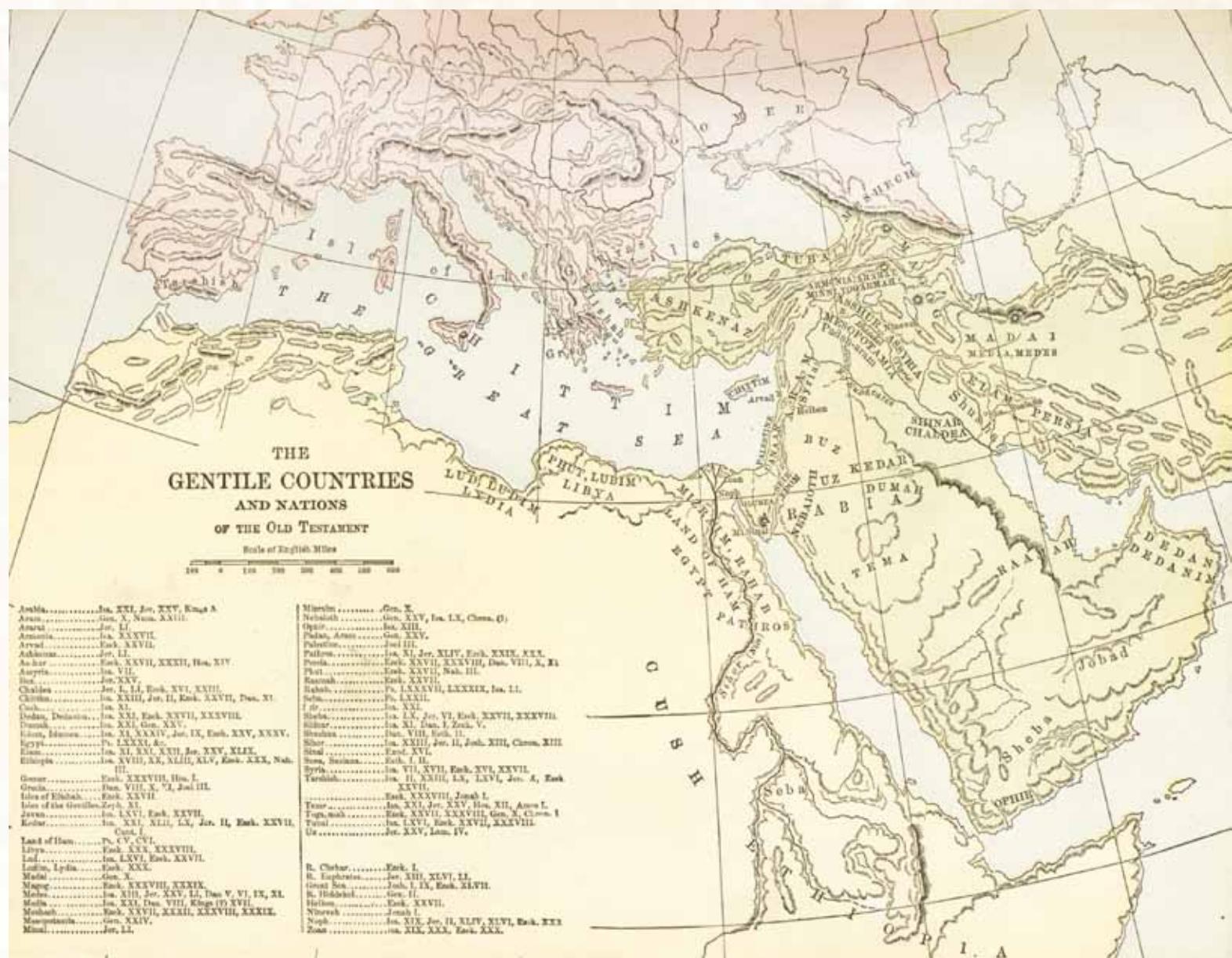


**Two paintings of “The Garden of Eden” by Thomas Cole, 1828 c.**

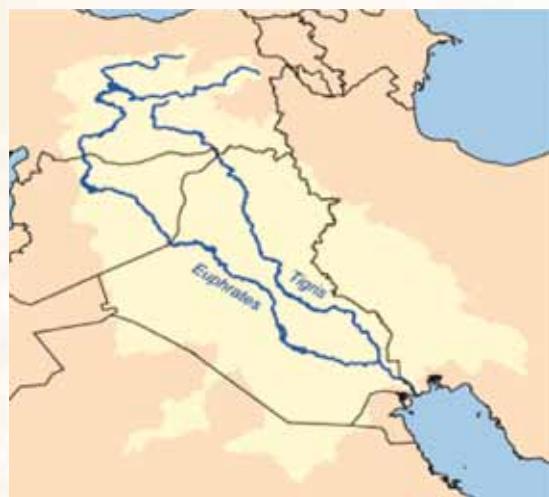
Armenia has been populated since prehistoric times, and has been proposed as the site of the Biblical Garden of Eden. Armenia lies in the highlands surrounding the Biblical mountains of Ararat, upon which Noah’s Ark came to rest after the flood. (Gen. 8:4). Armenian Sumerian records written ca. 2,700 BC, tell us the story of the Great Flood and the rebirth of Life. Garden of Eden is located in Armenia - the Land of Four Rivers. Archaeologists continue to uncover evidence that Armenia and the Armenian Highlands was the earliest site of human civilization



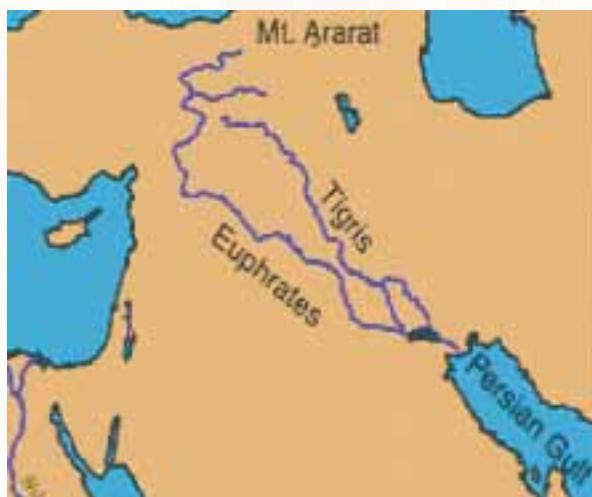
**The location of the Garden of Eden.**



Map of the Gentile Countries and Nations of the Old Testament.



Map showing the Tigris and Euphrates rivers

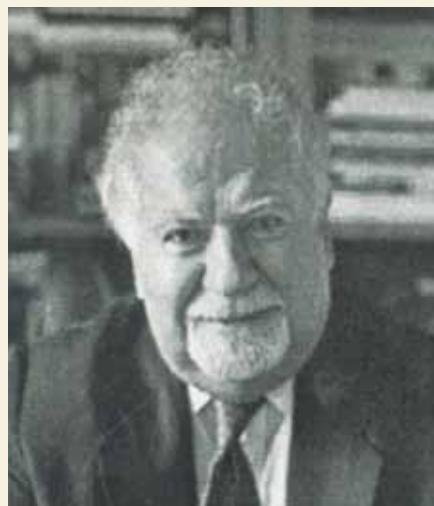
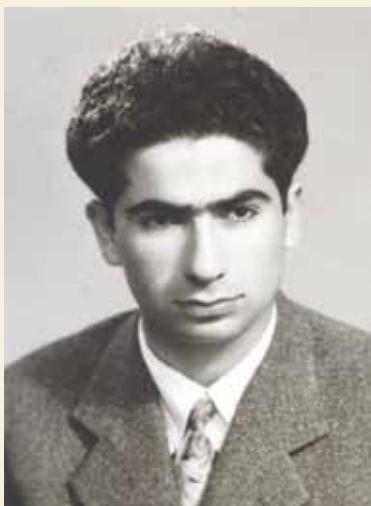


The location of Mount Ararat and Tigris and Euphrates rivers



The location of Garden of Eden, by modern map.

# VARTAN GREGORIAN



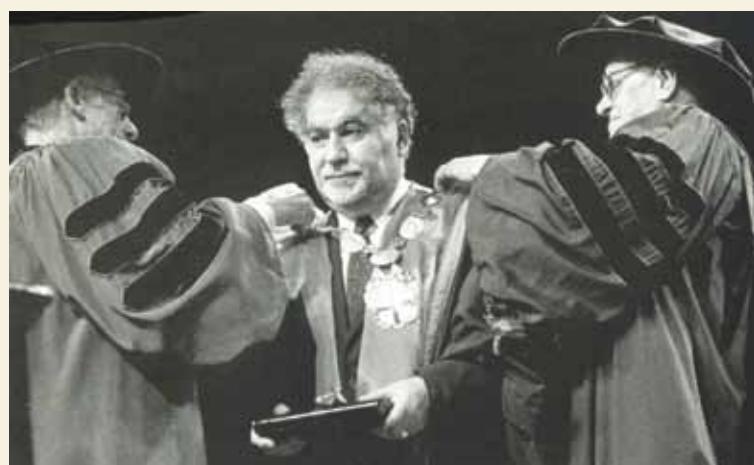
American academic Vartan Gregorian, is of Armenian descent and was born in 1934 in Tabriz, Iran. The 16th President of Brown University (1989–1997), now, he is serves as the president of the Carnegie Corporation of New York, and has done so since 1998.

He came to the United States in 1956 as a freshman, attending Stanford University, where he completed his B.A., with honors, in two years. After receiving his dual PhD in history and humanities from Stanford University in 1964, Gregorian served on the faculties at several American universities before joining the faculty of the University of Pennsylvania in 1972 as Tarzian Professor of Armenian and Caucasian History, and Professor of South Asian history. In 1974, he was appointed U Penn's Dean of the Faculty of Arts and Sciences, and became Provost in 1978. From 1981 to 1989, Gregorian served as President of the New York Public Library, an eight-year tenure, which would prove one of his most lasting legacies. In 1988, he was chosen to become President of Brown University, where he served for the next nine years. In 1997, he was selected as President of the philanthropic Carnegie Corporation of New York. He is also a trustee of the Museum of Modern Art, the American Academy in Berlin, the Institute for Advanced Study, and Brandeis University, among other institutions. He has received the National Humanities Medal. In 2004, he received the Presidential Medal of Freedom, the highest civilian award in the United States. Gregorian is on the advisory board of USC Center on Public Diplomacy, the Brookings Doha Center and is a member of the editorial board of the "Encyclopedia Britannica." President Barack Obama appointed him to serve on the President's Commission on White House Fellowships.

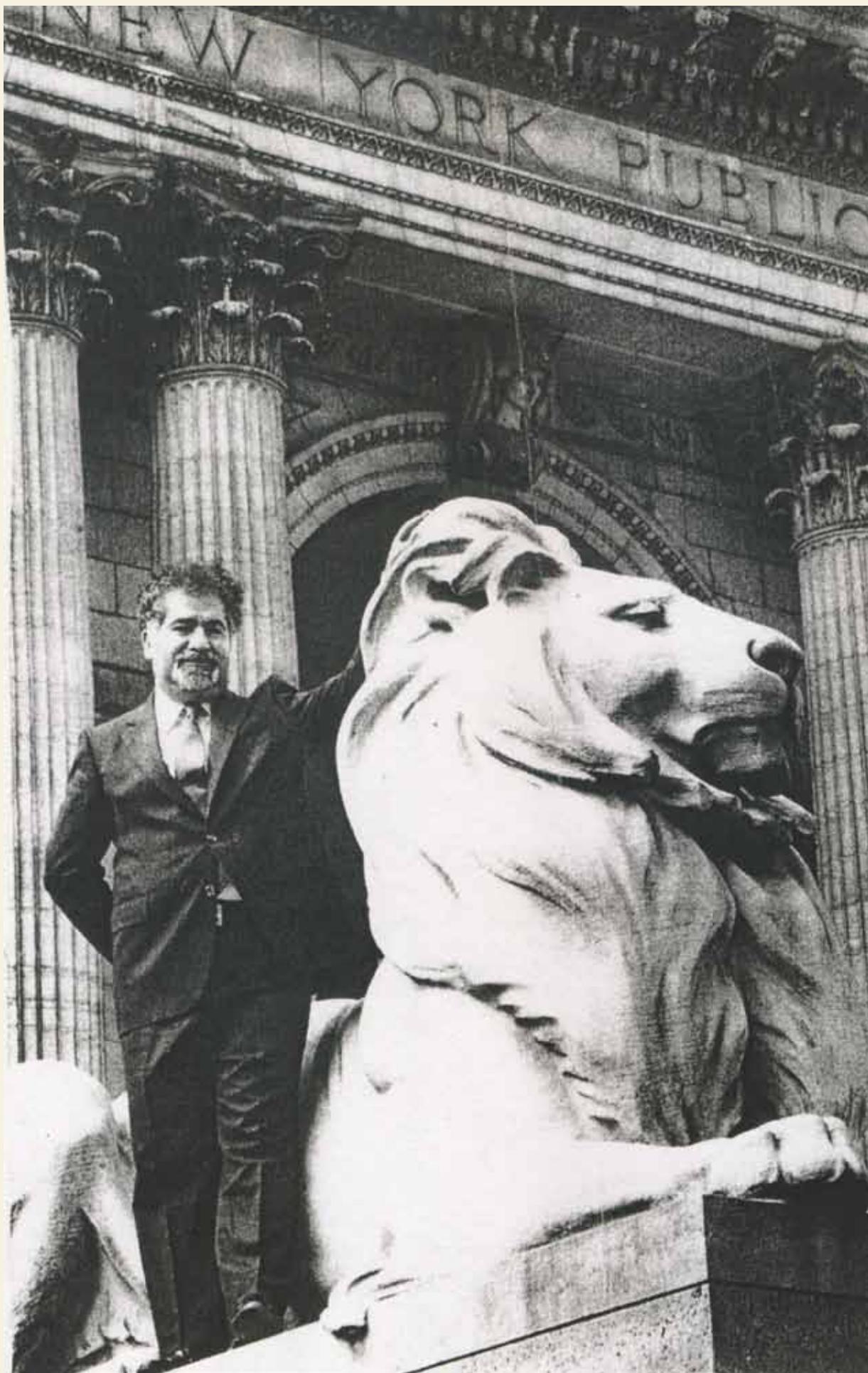
A Phi Beta Kappa, and a Ford Foundation Foreign Area Training Fellow, he is a recipient of numerous fellowships, including those from the John Simon Guggenheim Foundation, the American Council of Learned Societies, the Social Science Research Council and the American Philosophical Society. He is also a Fellow of the American Academy of Arts of Sciences. He has also received honorary degrees from nearly seventy institutions. He documented much of his private life in his 2003 autobiography, *The Road to Home: My Life and Times*. Vartan Gregorian is the author of *The Emergence of Modern Afghanistan*, and *Islam: A Mosaic, Not a Monolith*.



*Model United Nations Security panel discussion on the Suez Crisis (Stanford university, 1956). Bernard Lourier, representing France; Prof. Christine Phelps, moderator; Vartan Gregorian representing Iran.*



*The formal installation of Vartan Gregorian as President of Brown University, 1989.*



*Vartan Gregorian served as president of the New York Public Library, 1989.*



*Greater Armenia*

### (Azarabadegan) Adherpatakan, Atropatene, Azarbadjan

Adherpatakan was an old country at the north-eastern border of Persia, which played a major role in the history of Greater Armenia and the whole region. Satrap (governor of Mede) in the Achaemenid empire, who ruled a region is the founder of Atropatene. The Greeks call it Atropatene, the Armenians, Adherpatakan, the Arabs' Azarbadjan, and the Persians, Azarabadegan, which is the name of an ancient fire temple. The stem of the name "Azarabadegan" is Persian word and azar means fire.

One hypothesis places the origin of fire worship in Azarabadegan, while the Baranduz village in Urmia province is regarded as the birthplace of Zoroaster.

Lake Urmia, once known as the Kaputan (blue) Sea and now called Daryache-Rezaiye, is located in Adherpatakan. It was the largest body of water in the south-eastern border of the ancient Armenian Highland. It is a sea remainder, has no effluent, and contains heavily salinated water. Atpatakan was adjacent to the Nor Shirakan, Paytakaran, and Vasapurakan provinces of Greater Armenia. With its age-old past, the region is connected with various periods of the history of Armenia from the days of King Artavazd and King Vagharchapat and the apostles Thaddeus and Bartholomew, the founders of the Armenian Apostolic Church, until the beginning of the 20th century and the era of Armenians' struggle for liberation.

Throughout history, the Persian and Armenian peoples have had, and still have, close political and cultural relations. After the founding of the Achaemenian Dynasty, particularly in the reign of King Darius I (522-486 BC), when Persia became a powerful empire, a significant part of the ancient world including Armenia came under Persian rule. The Armenian population was especially numerous in the northern parts of Atpatakan and its main city and administrative centre Tabriz (Davrezh).

The European travelers Marco Polo (in 1270), Gonzales (in 1430), and Gondorini (in 1474) visited Tabriz and wrote about the populous, flourishing, and developed Christian Armenian community there, providing some details on their everyday life and religious rites. The diversity of the interests of Marco Polo is amazing. The nature, climate, state protocol, trade, architecture, religions, traditions and customs, magnificent palaces of the rulers, the disposition of the courtiers, the eastern bazaars, national cuisine, legends and stories is all addressed and explained in his book. Marco Polo begins his description of Asia from Armenia, writing about areas of Persia and Central Asia. He includes interesting information about Armenians, and how these Christians surrounded by Muslims, remain strongly attached to their beliefs, just as Catholics. Tabriz had a long, rich, checkered and sometimes glorious history. Its burden of memory included a record of centuries of struggles, adversities, triumphs, defeats, tragedies, destruction and dislocations- cycles of decline and rebirth. Situated in a valley to the north of beautiful Mount Sahand and Mount Sabalan, Tabriz was at the crossroads of expanding or contending empires and rival kingdoms. It was often a battleground or a military frontier, sometimes a center of political and economic power, other times confined to the periphery.



***General view of Tabriz, capital city of Adherbadjan of Iran. Charles Texier, Paris, 1842***

“... beautiful springs, pleasant summers, exquisite Persian carpets, pure and tasty drinking water, inspiring sunrises and dramatic sunsets, and gentle breezes during its summer nights. But the city had quantities of dust and mud as well, including awful potholes. Tabriz had wet autumns, harsh winters, frightening thunderstorms, torrential rains, marble-sized hailstones, heavy snowfalls, minor and major earthquakes, and devastating plagues, including typhus and cholera, not to mention smallpox”. (Vartan Gregorian, “The Road to Home” 2003, NY).

## **Tabriz**

***As Academic Vartan Gregorian described in his book, “The Road To Home: My Life and Times”:***

“I was born in Tabriz, Iran, an ancient city with a turbulent and illustrious past.” ...Tabriz had a long reach, checkered, centuries of struggles, adversities, triumphs, defeats, tragedies, destructions and dislocations, cycles of decline and rebirth. Situated in a valley to the north of the beautiful Mount Sahand, Tabriz was at the crossroads of expanding or contending empires and rival kingdoms. It was often a battle ground or military frontier, sometimes a center of political and economic power, other times confined to the periphery. Throughout it all, Tabriz remained the home for generations of artisans, merchants, scholars, poets, political leaders, petty rulers, kings, and even emperors. Mentioned for the first time in Assyrian King Sargon II’s epigraph in 714 B.C., Tabriz served as the capital of various rulers, beginning with Atropates and his dynasty (fourth century B.C.) and most notably Ghazan Khan, the Il-Khan of the Mongol empire in A.D. 1295.

The latter’s realm stretched from the Oxus to the borders of Egypt and from the Caucasus to the Indian Ocean. Ghazan Khan’s conversion to Islam inaugurated a new chapter in the history of the Middle East and Central Asia by shifting international and regional balances of power. It was during his rule that Tabriz reached the height of its power. The emperor expanded the city and built major caravanserais, markets, and public baths, along with many prominent mosques and other notable public structures, including an observatory and a number of colleges and libraries that attracted scholars from all over his empire and beyond, transforming Tabriz into a great center of learning. Some fourteen thousand men worked on the construction of his mausoleum. In 1392, after the end of the Mongol rule, the city was sacked by Tamerlane. The city, invaded by Arabs, Seljuk Turks, Mongols, Tatars, Turkmans, Uzbeks, Ottoman Turks, and Russians, suffered repeated natural disasters as well. It was destroyed by fifteen terrible earthquakes between AD 634 and 1936 and decimated in 1737 by plague. Yet the inhabitants in the city’s remnants have always had the tenacity to build and rebuild their city and continued to preserve its commercial and strategic role in the region and its central place on the Silk Road. Tabriz’s fabulous bazaar, the seat of its economic power, dazzled many contemporary chroniclers, such as Ibn Batutta (1327), Ruy Gonzalez de Clavijo (1404), Giasufo Barbaro (1474), J. B. Tavernier (1632), Olearius (1637), Andjean Chardin (1641), who reported that Tabriz had some 250 mosques and 300 caravanserais.



*Vartan Gregorian, Ter Karapet, the vicar of St. Sarkis Armenian Apostolic Church of Tabriz, and Simon Vratzian (Tabriz, 1956). Simon Vratzian (1882-1969) was the last prime minister of the Independent Armenian Republic. He served as the director of the 'College Armenian,' from 1951 to 1969, at which time, Vartan Gregorian was a student in Beirut.*



*Vartan Gregorian with his three sons, (from left): Raffi, Ardash, and Vahe.*

In 1501; Tabriz became the capital under Shah Ismail, the founder of Safavid Empire of Peria, which lasted until 1736. Shah Ismail adhered to the strictest tenets of the Shiite doctrine of Islam and made it the official state religion of Persia, formalizing the split between the Shia and Sunni realms of Islam and inaugurating more than two centuries of intermittent conflict between the Ottoman and Persian empires. During the Qajary nasty (1784-1925), Tabriz was the residence of the crown princes of Persia, who often served as titular governors of the Azerbaijan province. From the eighteenth through the first part of the twentieth century, Persia confronted European imperialism and became a pawn in the "Great Game" that pitted Great Britain and the Russian Empire against each other.

During the reigns of Peter the Great and Catherine the Great and afterward, Russia waged aggressive wars against Persia. Tabriz was captured by Russian forces but returned to Persia after the Treaty of Turkmanchai in 1828. The treaty consolidated two decades of Russian gains. Persia lost her rich Caucasian provinces, and present-day Georgia, Azerbaijan, and Armenia were annexed by Russia. The Aras River became the frontier between the Russian Empire and the Persian Kingdom.

In the early part of the nineteenth century, Abbas Mirza, a Quajar prince and the governor of Azerbaijan, launched a modernization scheme from Tabriz. He introduced Western-style institutions, imported industrial machinery, installed the first regular postal service, and undertook military reforms. He rebuilt the city and launched diplomatic initiatives to the West, concluding a treaty with Napoleon and later with England in an effort to fend off the Russian threat. He attempted to establish a rational taxation system and fought to control corruption. His plans were visionary but his finances limited, and he died in 1833 while engaged in reestablishing Persian sovereignty over the city of Herat. From 1841 on, Great Britain and Russia established political and commercial hegemony over Persia. In 1907, the Anglo-Russian Convention divided the country into two spheres of influence, British and Russian.

During the first decade of the twentieth century, Tabriz and the province of Azerbaijan became centres of the Persian nationalist movement. Its citizens fought for and succeeded in obtaining a constitutional monarchy in 1908. In 1915, during World War I, in spite of Persia's official neutrality, Ottoman forces occupied Tabriz. Then the Russians defeated and expelled the Turko-Kurdish forces. After the Russian revolution in 1917, Russian forces withdrew, and Ottoman troops returned. They were forced out after the Allied victory. The Persian government's control was confined to Tehran and the country was bankrupt. The 1919 Anglo-Persian Treaty rendered Persia a de facto British protectorate.

In 1925, Reza Khan deposed the last Quajar ruler and declared himself Reza Shah Pahlavi. Embarking upon a vast policy of modernization and Westernization, he centralized the bureaucracy, built a modern army, undertook social and educational reforms, curbed the authority of the religious and tribal leaders, and nationalized the private schools. Iran was celebrating the tenth anniversary of the Pahlavi dynasty when I was born.

The Tabriz of my childhood had the remnants of only two great historical monuments to its past glory: the Masjid-iAli Shah (The Mosque of Ali Shah), built between 1312 and 1322 and converted into an Ark (Citadel) during Quajar rule; and the Masjid-Kabud, or Blue Mosque (AD 1456}, an architectural gem. Iran had a polyglot society: Persians, Turks, Kurds, Baluchs, Turkomans, and Arabs were the major ethnic groups. The majority of Iranians were Shia Muslims.

The Kurds and Turkomans were Sunni Muslims. The major religious minorities consisted of the Armenian and the Assyrian Christian communities and smaller communities of Jews, Zoroastrians, Bahais, and some Georgian Christians. Tabriz was a microcosm of Iran. The majority of its population spoke Turkish. In addition to the larger minorities, there were Russians, American missionaries, and a handful of French and other foreigners. The largest religious minority, and one of the oldest, was my Armenian community.

Armenia and the Armenians, off and on, were either ruled by Iran or were under its political, military, and economic spheres of influence from the sixth to the third centuries BC. Armenian kings, princes, and their armies often served in the ranks of Persian military forces. Armenia was often a battlefield between contending empires and a highway for an endless number of invaders. Often the country was devastated and the Armenians uprooted as part of scorched earth policies. From 1048 to 1071, the Seljuks took a great number of Armenian prisoners to Iran. Fourteenth and fifteenth-century Mongol and Turkoman invaders followed this practice. By the sixteenth century, there were Armenian communities in most of Iran's major cities.

The clash of the Ottoman and Safavid empires during the sixteenth and seventeenth centuries inaugurated a new phase of devastation. The two fought eleven major wars between 1514 (Battle of Chaldiran) and 1639 (Treaty of Zuhab). Armenia, divided between the Ottoman and Safavid Persian empires, was often the main battlefield. Towns and villages were devastated and looted, populations massacred, deported, or taken away in slavery. Some Armenians were settled in Istanbul or urban centers of Iran. In 1603, following the capture of Tabriz by Shah Abbas I, the Safavid ruler, tens of thousands of people, mainly Armenians, were deported to Iran.

In the fall of 1604, as Ottoman forces advanced, the inhabitants of the Armenian city of Julfa, a major regional trade center, were forcibly uprooted by the Persians and settled in Isfahan. The Persians destroyed Julfa to prevent the Armenians from harboring any plans of return.

In the late nineteenth century, Tabriz became a major center of Armenian culture and was the seat of the Prelacy of the Armenian Church in Azerbaijan. The prelates of the province welcomed secular teachers and secular culture. Thousands of students received their education within a network of Armenian elementary and secondary parochial schools, taught by Armenian teachers, scholars, and intellectuals, educated in Russian and European colleges and universities. Their ranks included some prominent leaders of the Armenian nationalist and revolutionary movements founded in 1880 and 1890. An Armenian press published Armenian textbooks, books, and periodicals. The city also boasted an Armenian theater, the Aramian that staged plays and welcomed foreign actors and actresses. Its repertory included Armenian and Shakespearian plays. Occasionally the Aramian also welcomed operas.

By 1906, there was already an Armenian string music band. Instructors of violin and piano educated in England, Russia, Belgium, and Germany gave private lessons and taught music classes in elementary and secondary schools. A great pride of Tabriz was the American Memorial High School, founded by American missionaries. Hundreds of Armenians, Assyrians, Jews, Turks, and Persians received their secondary education in English. The French operated Jeanne D'Arc school, where the nuns educated girls. In addition to the Memorial High School, American missionaries operated an American hospital. There were Seventh Day Adventist, Methodist, and Presbyterian churches. In 1935-36, the Persian government, following the order of Reza Shah Pahlavi, nationalized all private and parochial schools and in 1939 shut down the American and other foreign language schools in Persia.

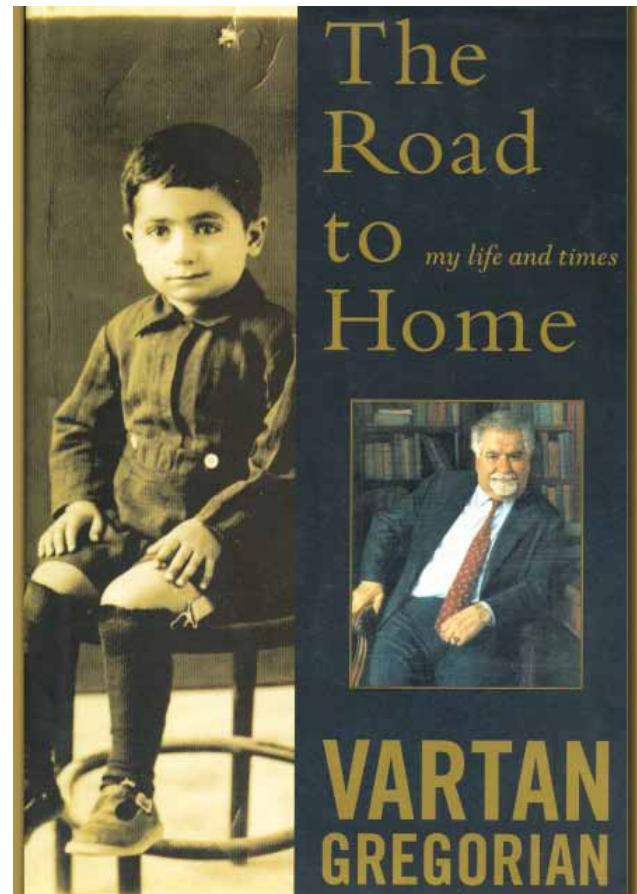
The Armenian language could be taught only as a language for religion. The government changed the name of Persia to Iran, which is the name of the country in Persian.

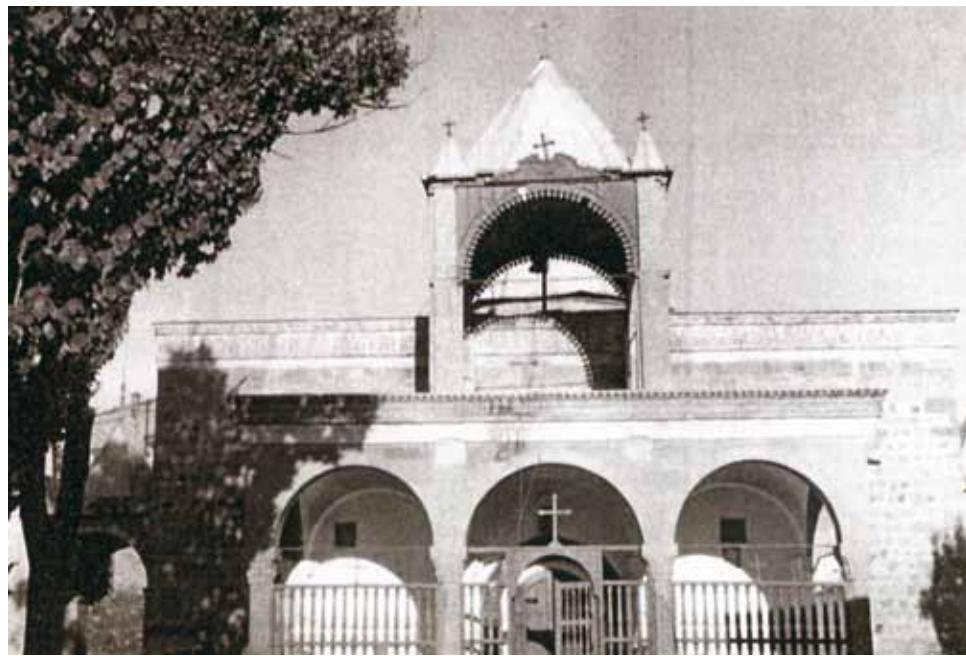
It was speculated that the change was instigated by the Persian ambassador to Nazi Germany because Germany was cultivating good relations with nations of the Aryan race. Iran is a cognate for Aryan.

Following in the footsteps of Mustapha Atatiirk of Turkey, Reza Shah also wanted to lay the foundations of a secular Iran, break from its immediate past, reclaim its pre-Islamic legacy, and assert its independence from British and Soviet spheres of influence. Reza Shah forbade traditional dress for Muslim and even Christian and Jewish communities, ordering Western-style clothing to be worn. Turbans were banned, as were veils and head-scarves. Long scarves worn to conceal women's hair and necks were outlawed.

With the closing of the Armenian parochial schools, there sprang up a furtive organized campaign on the part of all the secular Armenian teachers of language, history, ethics, literature, and religion to teach their subjects in Sunday schools or through private, individual, or group lessons, or during the religious instruction that was authorized by the Ministry of Education.

By: **VARTAN GREGORIAN**





*St. Mariam Armenian Church in Ghala, Tabriz*

Years later, the Armenian merchant Mikhayel Aramiants completely restored the school. For a long period, the great benefactor took care of its financial needs and sponsored indigent pupils. The school was renamed Aramian in his honor. It was a modern coeducational institution, which surpassed parish schools. It had two preparatory and four main classes and the duration of study was eight years. Armenian, Russian, French, and Persian, together with general subjects, were taught there. In 1909, after the foundation of the central diocesan school, the Aramian School became a primary school. It played a key role in the education of Persian Armenians. Until 1936, close to 1,300 pupils graduated from the Aramian School and received an opportunity to continue their education at the central diocesan school of Tabriz. Prominent Armenian intellectuals such as Raffi, Hrachia Adjaryan, Vrtanes Papazian, Rostom (one of the founders of the Armenian Revolutionary Federation), Leo, Levon Shant, Nikol Aghbalian, Alexander Tamanian, the musical expert Levon Grigorian, and the great artist Hakob Kojoian who painted a number of his best works in Tabriz, taught at the Aramian School. When Raffi, the great Armenian writer, was the director of the Aramian School, the community opposed the education of girls in accordance with Persian customs; thus only boys attended the school. For this reason, Raffi criticized the trustees of the school and the Armenians of Tabriz in the "Mshak" newspaper of Tbilisi. A decision was made to arrest Raffi. Before the end of the school year, Raffi, with his friends' help, quickly left Tabriz and settled in Tbilisi. Far from his family and in a sad state, he lived there. The article thrust the community into turmoil; several Armenian opponents of Raffi told Persian fanatics about his novel "Harem," in which the author severely criticizes the outdated customs of the Persians. A priest by the name Papazian continued the struggle started by Raffi, and in 1879, managed to found a girls' school in Ghala. Papazian was principal of the school while his daughter, Ashkhen, taught there. In 1887, the wealthy Tumanian family of Gharadagh built a new girls' school beside the Aramian School, and called it St. Annaian in honor of the family matriarch Anna. Subsequently, the two schools of Ghala were united and called Aramian-Annaian National School. Mikhayel Aramiants also founded a marvellous theatre called 'Aramian Theatre' near the school and the church. In fact, the Armenian cultural movement in Tabriz started after the foundation of the Aramian Theatre, which served the Armenian community for 40 years. In this theatre, the great Armenian actors Abelian, Astghik, Vartuhi, Mary Nvart, and others appeared on stage. In 1851, the Armenian printing house and the Melik Tankian Museum were built in the churchyard. Afterwards, educational activities were undertaken everywhere. Schools and cultural unions were founded in towns and villages; literature, journals, and newspapers were published. In the same year, the Shah issued a decree which declared: "All the Armenian schools founded in Persia are under the protection of our sovereign person and we command our officials to assist by all means the successful fulfilment of this holy task."



*Scene from Ghala, an old Armenian district in Tabriz. To the left, the dome of "St. Mother Astvatsatsin" Armenian Church. "Bazmavep," Mkhitarian publication, Venice, 1842.*



*Religious ceremony in Easter, by Armenian priests in churchyard, 18 c., Geghooni*

The community opposed the education of girls in accordance with Persian customs; thus only boys attended the school. For this reason, Raffi the director of the Aramian School criticized the trustees of the school and the Armenians of Tabriz in "Mshak" newspaper of Tiflis. A decision was made to arrest Raffi. Before the end of the school year, Raffi, with his friends' help, quickly left Tabriz and settled in Tiflis. Far from his family and in a sad state, he lived there. The article thrust the community into turmoil; several Armenian opponents of Raffi told Persian fanatics about his novel Harem, in which the author severely criticizes the outdated customs of the Persians. A priest by the name Papazian continued the struggle started by Raffi, and in 1879 managed to found a girls' school in Ghala. Papazian was principal of the school while his daughter, Ashkhen, taught there. In 1887, the wealthy Tumanian family of Gharadagh built a new girls' school beside the Aramian School and called it St. Annaian in honor of the family matriarch Anna. Subsequently, the two schools of Ghala were united and called Aramian-Annaian National School. Mikhayel Aramants also founded a marvelous theatre called Aramian Theatre near the school and the church. In fact, the Armenian cultural movement Tabriz started after the foundation of the Aramian Theatre, which served the Armenian community for 40 years. In this theatre, the great Armenian actors Abelian, Astghik, Vartuhi, Mary Nvart, and others appeared on stage. In 1851, the Armenian printing house and the Melik Tankian Museum were built in the churchyard. Afterwards, educational activities were undertaken everywhere. Schools and cultural unions were founded in towns and villages; literature, journals, and newspapers were published. In the same year, the shah issued a decree which declared: "All the Armenian schools founded in Persia are under the protection of our sovereign person and we command our officials to assist by all means the successful fulfillment of this holy task." The Lilava district inhabited by Armenians is situated north of Tabriz. The community migrated there from Gharadagh, Muzhumbar, and the neighborhood of Tabriz. The Armenians of Lilava mostly speak the Gharadagh patois of the Artsakh dialect.



*Scene performed by the Armenian theatrical group of Costantinople, on the stage of Aramian Theatre in Ghala Armenian district in Tabriz, (circa 1900).*



*View of Tabriz, 1840. "Bazmavep" Mkhitarian publication, Venice, 1882.*

### **Lilava (Leylabad)- Armenian District in Tabriz**

The Armenian district of Lilava is situated north of Tabriz. The community migrated there from Gharadagh, Muzhumbar, and neighboring Tabriz. The Armenians of Lilava mostly speak the Gharadagh patois of the Artsakh dialect. Later, Armenians from Russia (Rostov, Krasnodar, Grozny, Vladivostok, ....), who spoke the Russian-Armenian dialect, also took up their abode in Tabriz. In 1845, St. Sarkis Church was constructed, followed by the construction of schools, which function to this day. The Armenian prelacy is located on Shahnaz Avenue; it is the splendid three-story building of the former diocesan school with its beautiful gardens, adjacent buildings, and theatre. From 1833 to 1960, the diocese of Tabriz belonged to the Mother See of Holy Edjmiatsin. Twenty clergymen from Edjmiatsin were prelates of the diocese. The last was His Grace Melik Tankian, after whom the seat remained vacant for 12 years. The diocese was governed by the prelate's vicar, Reverend Ter Karapet A. Manukian, who lived in Tabriz for 65 years, from 1909 to his death.

In 1956, due to political reasons, the dioceses of Iran separated from Holy Edjmiatsin and joined the Catholicosate of Cilicia. The Reverend Ter Arsen Vardapet Avetikian became the first prelate of the diocese from the Catholicosate of Cilicia in 1960. Presently, the prelate of the diocese of Tabriz is the Reverend Ter Vaghenak Meloian.

Initially, the church of the Lilava district had a school where for many years clerics had taught using the "Ter-Todik" method of corporal punishment. In 1880, the commercial organization Haykazian-Sevan built the Haykazian Boys' School at the eastern edge of the church, and in 1895, the benefactor Grikor Tumanian erected an impressive two-story stone building at the western edge of the church. In memory of his daughter Tamar Tumanian, who met an untimely death, he called it Tamarian Girls' School. In 1965, the Sahakian family built a new modern looking school in the same churchyard and called it Mikhayel Sahakian School, in memory of their father, the benefactor Mikhayel Sahakian. Thanks to its active educational and cultural life, the Lilava district gradually surpassed Ghala and assumed the leading position. The church and schools of Lilava are still in good condition and are properly cared for. A part of the second floor of the prelacy was set aside for the Rostom-Gaspar library, which formerly held more than 10,000 books and manuscripts. The Melik Tankian Museum, also rich in books and manuscripts, is located near the library. As of today, most of the important and rare manuscripts and books have been stolen; about 6,000 books remain. Lilava was formerly inhabited only by Armenians; today many Persians live there. The Lilava district inhabited by Armenians is situated north of Tabriz. The community migrated there from Gharadagh, Muzhumbar, and the neighborhood of Tabriz. The Armenians of Lilava mostly speak the Gharadagh patois of the Artsakh dialect.

The Armenian diocese of Tabriz is the second oldest of the three Iranian-Armenian dioceses. The Armenian population of the eastern and western parts of Atpatakan belongs to it. The Armenians of Tabriz lived in two separate districts, Ghala (Berdatagh) and Lilava (Leylabad). Ghala is the older one with Armenian inhabitants possibly having descended from natives of historical Armenia. The Armenian of Ghala speak a distinct dialect. Since Tabriz was a significant centre of commerce situated near the Silk Road, it could hardly escape the attention of Armenian merchants and craftsmen. As Kiragos Gandzaketsi narrates, the old Armenian community of Tabriz was prosperous, and when King Hetum of Cilician Armenia was returning from Mongolia, the Armenians of Tabriz hosted him for almost one month. The European travellers Marco Polo (in 1270), Gonzales (in 1430), and Gondorini (in 1474) visited Tabriz and wrote about the flourishing populous and developed Christian Armenian community, providing details on their everyday life and religious rites. These travellers were amazed at how this small ethnic group, surrounded by Muslims for hundred of years, had strongly maintained its Christian faith.



*St. Sarkis Church in Lilava District, Tabriz*



*The leaders of Armenian community in Tabriz, with Bishop Ter Karapet in the middle and Armenian Senator Sevag Saginian to his left. By the time, Mr. Saginian was visiting Tabriz.*



(Gymnasium) Russian-Armenian School in Tabriz: Class of 1930-1931.

The yard of the prelacy has been given to the Ararat Organization of the Armenian Cultural Union, which for many years, preserved the Armenian spirit and national consciousness and played a major role in the life of Armenian youth. The Armenian Revolutionary Federation has erected a pantheon-monument in the yard of St. Sarkis Church, in memory of the 11 Armenian fighters who fell victim to the constitutional movement in Iran. The monument was designed by Alexander Tamanian, who, in 1922, was in Tabriz.

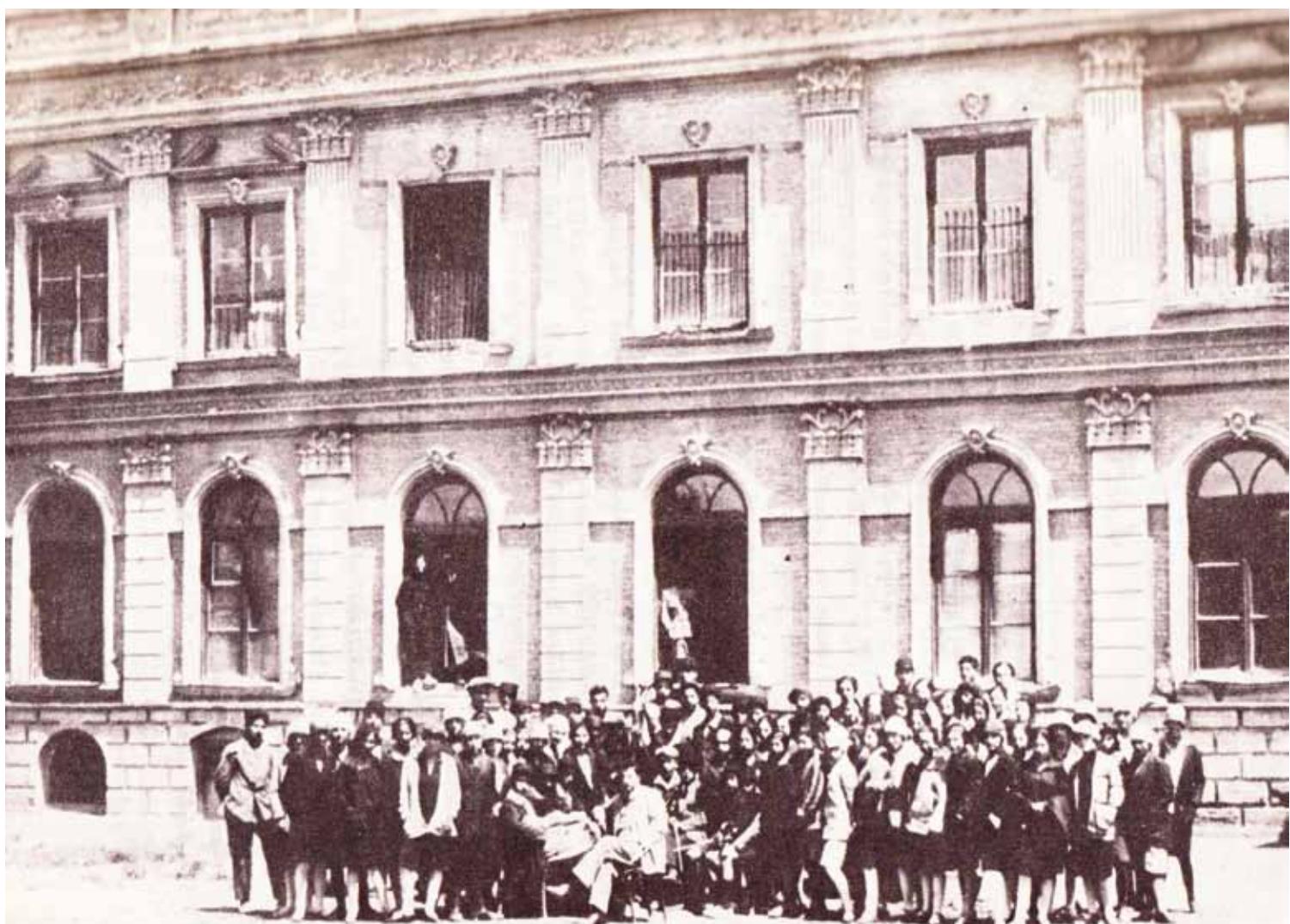
Together with the preliminary school of the Armenian General Benevolent Union, other primary educational institutions and kindergartens also existed in Tabriz. They belonged to the Armenian Aid Union, Mrs. Shushanik Khanazat (1917-1948), and Mrs. Astghik Hakobian (the "Gaspar" primary school). There were also co-educational Armenian Catholic schools as well as the School for Armenian Virgins, where classroom instruction was in French. The American "Memorial" school for boys and girls, with its high-level English language education, also functioned for several decades.

Thanks to the Armenian intellectuals and learned clergymen who taught in Tabriz, the Armenian spirit was very strong in these schools. Numerous Armenians of different generations graduated from the educational institutions of Tabriz, and many in their turn, taught in other cities throughout Iran.

There were also a number of important cultural and sports unions in Tabriz, such as People's Audience, Ararat Cultural and Sports Organization, David of Sasun Sports Union, Armenian General Cultural Union, Armenian Cultural Union, Armenian Aid Union, and the Benevolent Union, as well as orchestras, choirs, and excellent companies of actors. Lilava was formerly inhabited only by Armenians; today many Persians live there.



American-Armenian Girls School Teachers  
and graduates of 1926-27, Tabriz, Persia



ԱՄՊՈԱՏԱԿԱՆԻ ԹԵՄԱԿԱՆ – ԿԵՆՏՐՈՆԱԿԱՆ ԴՊՐՈՑԻ ՇԵՆՔԸ

*Students and teachers of the Diocesan School of Tabriz, 1909.*

**The 6th Armenian Diocesan College  
In Tabriz, 1909  
(Temakan Dbrots)**

In the 1830, the Tsarist government decided to close existing Armenian schools such as the famous Gevorkian Djemaran and Nersisian Djemaran. According to the new statutes (“Polozhenye”), diocesan schools could be established in six eastern dioceses only to train Armenian clergymen. The most prominent Nersisian School in Tibilisi was the first to join the diocese, followed by branches in Yerevan (1837), Shushi (1838), Astrakhan (1838), and Shamakhi (1844). Khrimian Hayrik wished to open the sixth diocesan school in Tabriz; this was accomplished thanks to the Zohrabians’ sponsorship. In 1909, a marvellous building was erected in the best quarter of Tabriz, situated between the two Armenian districts, Ghala and Lilava. This high school (Temakan College), which offered an elite education, existed for 27 years, until 1936, when by order of Reza Shah, all Armenian schools in Iran were closed. The Diocesan School of Tabriz was the most important Armenian educational centre and played a key role in the development of Iranian Armenian cultural and public life, the very existence of the nation in Iran and the political struggle of Armenian students.

After the sovietization of Armenia, many banished intellectuals settled in Tabriz and founded a second important educational institution, the School for Armenian boys or ‘Gymnasium.’ They also opened a school for Armenian girls, the American School for Armenian Girls. The new schools in their turn, assumed a major role in the education of Iranian-Armenian youngsters. Latin, French, Russian, German, and English were taught along with Armenian at both schools. There were kindergartens and preliminary schools, founded in the early 20th century and closed in 1936, run by the Armenian General Benevolent Union (AGBU) and the Armenian Aid Union in Ghala. In 1948, thanks to the efforts of the AGBU, the Aramian School of Ghala and the kindergartens reopened. No Armenians currently live in the Ghala district.



*A group of young Armenians who formed a classical orchestra in Tabriz, 1946.*



*A group of young Armenian athletes at the 'Sasuntsi Davit' Sport Center in Tabriz, 1948.*



*Leaders of the Armenian Cultural Center (Sasuntsi Davit) in Tabriz, with Bishop Nerses Melik Tankian, 1950.*



*Left: the Boy Scouts of Ararat Sport center, in front of a monument which was designed by Alexander Tamanian for the Armenians who were killed in Iranian Revolutionary War. The monument was in the Tamarian Schoolyard.  
Above: Two illustrations of the Ararat center signs.*



*Melik Tankian Chorus in Tabriz: founder and conductor Geora Minassian (author's brother). The chorus lasted 15 years.*



Armenians were very much involved in music in Iran, toward Western classical music and to Persian art music, even in their composed pieces, the veins of Persian music can be found. One of the vivid and known sample of such pieces that can be mentioned is "Rostam and Sohrab", an opera by Loris Tjeknavorian. Anyway, the four-century presence of Armenians in the land of Iran and having peaceful life beside Muslims is neither because of their ethnicity nor their Christianity. But it seems the pivot of humanity is the appointing element of the admitting of Iranian Muslim society to them. The titles, Christian and Armenian, are always with positive imagination. The well-named musician like Emanuel Melik Aslanian is perhaps enough as a sample. And in Isfahan city of Iran, the best craftsmen/women are famous to be Armenians.

Some famous Armenian musicians and conductors in Iran (1905-2000) are: L. Grigorian, H. Grigorian, V. Haroutunian, G. Barkhudarian, E. Hovsepian, A. Mardoian, V. Vahramian, H. Gasparian, H. Makarian, T. Sukiasian, G. Movsesian, R. Ohanian, T. Hakopian, Sh. Dilanain, A. Badmagrian, V. Melikian, R. Gregorian, G. Minassian. In the upcoming pages you can read more about this talented individuals.



*Well known Armenian musicians and conductors of Iran at their young age. Left, Edik Hovsepian, soloist Emma Khachatourian, Geora Minassian and Alfred Mardoian, 1952, Tehran*

# ՀԱԿՈՅ ԿՈՅՈՅԱՆ

(1883-1954)



Բանական թվականների սկզբին Կոչյանը մոտ երկու տարի ապրեց Երևան՝ Թալիբյան։ Նրա հայացքի դեմ հասնում էին Երևանագույն մակերի տվյալները, Աղիշահի ամրոցի պարհապետը, երկին կապուտի մեջ միրճակած միարձմանը։ Արեւան քաղաքի կամքը էր նրա առջև՝ նեղիկ փողոցների ճառագույնը, որ բարձրացաւ ամբոխի մեջ հայունում էին չաղրայով կանայք, հանդիսավոր ճանող սպիտակ չաղրաբույս մողաներ, դերմիչներ, որ ողը լի էր գրքնական ազգություն՝ գոյացած առևտուկանների ծիծաղից, հայեցակներից ու կանչերից։ Նկարչի տպավորություններն իրենց արտացոլում գտան «Փողոց Թալիբյան» և «Ճաշարան Թալիբյան» ժանրային կոտտենում։ Կոչյանի ներկայացրած կերպարներից լուրաքանչյուրը սուր զգացված է բնակուրությամբ, արտաքին նկարագրով, շարժուձևով։ Եվ, միաժամանակ, նկարչից պատկերվածի մեջ գրաւեստի տարրեր է ներմուծում, որոնք կոտտեներին որոշ պարագաներուն են հաղորդում։ Այս շրջանում Կոչյանը աշխատում էր առավելացնելու տեսմերայում։ «Ճաշարան Թալիբյան» նկարում գունային գամեան փոքրիչ մերման է, կառուցված մոխրավուն-կապույտ երանենքի գուգորդումով։ «Փողոց Թալիբյան» կոտավում գույնն ամեն գործուն դեր է խաղում, այն կարմրագուն, նարնջագուն հարթությունների հնչողության մեջ է, կապույտով ու սպիտակով արված մանրամասների մեջ։ Գույնն այսուղ առավել շարժուն է իր փոխներգրծությամբ, սակայն պահպանում է տեսմերայի տեխնիկայի հասուն՝ հնչողության մերման ընույթը։ Թալիբյան նկարներում ի հայտ եկած Կոչյանի կոմպոզիցիոն վարպետությունը ևս, վերջինս արտահայտվում է միաւնական գործողությամբ ի մի բերված՝ փողոցի տարածության լուծման և մարդկանց շարժումների ընույթի մեջ, ինտերյերի խորքի հաղործման և զոյզ տրամադրաչուղ առանցքների ծայրերին տեղադրված չորս ֆիգուրներով տառդական դաշտի կոնֆիգուրացիայի կառուցման մեջ։



Hakob Kojoyan was born in 1883 in Akhaltskha, into the family of the goldsmith Karapet Kojoyan. Several generations of Kojoyants had been goldsmiths. In 1890, the family settled in Vladikavkaz, where the seven-year-old Hakob attended the craftsmen's school. Simultaneously, he learned carving in the family workshop and seriously took lessons in painting, displaying extraordinary abilities.

He graduated from the school in 1900, and left for Moscow to study at the workshop of the renowned goldsmith-carver Prusov. In 1903, he went to Munich to receive his higher artistic education. He took classes at the studio of Anton Aschbe, then enrolled in the Academy of Arts. Kojoyan studied general subjects, arts, and the history of literature.

He traveled in Germany, Italy, Spain, France, and England, becoming familiar with the rich painting traditions of these countries. During the last years of his studentship, he displayed interest in the modern art of the 20th century. Munich was a city where contemporary progressive art was briskly discussed.

The post-impressionists Van Gogh, Gauguin, and Cézanne were regarded as the central figures of the 'New Trend.' Based on the school founded by them, expressionism quickly developed.

This style was also adopted by Kojoyan, in whose art it was characterized by distinct Armenian features. In 1907, he graduated from the Munich Academy of Art and left for Paris, where he stayed until 1909. When he returned to Vladikavkaz, he was conscripted into military service. He served in the headquarters of St. Petersburg as a cartographer and drawer.

The massacre of Armenians during these years and the hardships of his homeland caused him great distress. Returning to Armenia, he took part in the archaeological expedition to the medieval capital of Armenia Ani, headed by N. Marr.

He copied and studied the frescoes of the Savior Church (13th c.) and other monuments. In 1917-1923, he painted a series of works dedicated to Ani. Among them "The Ruins of Ani," a painting typical of Kojoyan's style, is very impressive.



HAKOP KOJOYAN, *A Bazaar in Tabriz*, 1922. (National Gallery of Armenia)

#### HAKOP KOJOYAN IN TABRIZ

In July 1920, prompted by A. Tamanyan, Kojoyan drew the coat of arms of the First Republic of Armenia (with some changes it has been adopted by the Third Republic); for this reason, he was persecuted by the Bolsheviks. In order to escape from danger, Kojoyan, together with a group of intellectuals including Alexander Tamanyan, left for Iran and settled in Tabriz.

He established good contacts with the local Armenians, participated in the cultural life of the colony, taught painting at the Aramian School of Tabriz and at the Artists' Studio founded by Tamanyan. Kojoyan became familiar with the age-old oriental traditions and customs of the Iranian people, and studied their rich millennia-old culture. The decorative art and the amazing culture of ornamentation, the poetry, music, architecture, and ceramics of the East and especially of Iran became a source of inspiration for Kojoyan. Under this influence, the painter founded a very interesting and original trend in Armenian art, which can be compared with Sayat-Nova's poetry and the khachkars of New Djulfa. Without any sense of alienation, he immediately plunged into the depths of the magnificent treasures of Iranian decorative art. Becoming an expert in the wonderful medieval Iranian miniatures and the distinctive painting of the 18th-19th centuries, he assimilated many motifs and principles of design. This is corroborated by Kojoyan's works painted in Iran during 1920-1922: "The Sleeping Iranian Woman;" "A Dining Hall in Tabriz;" "A Street in Tabriz;"

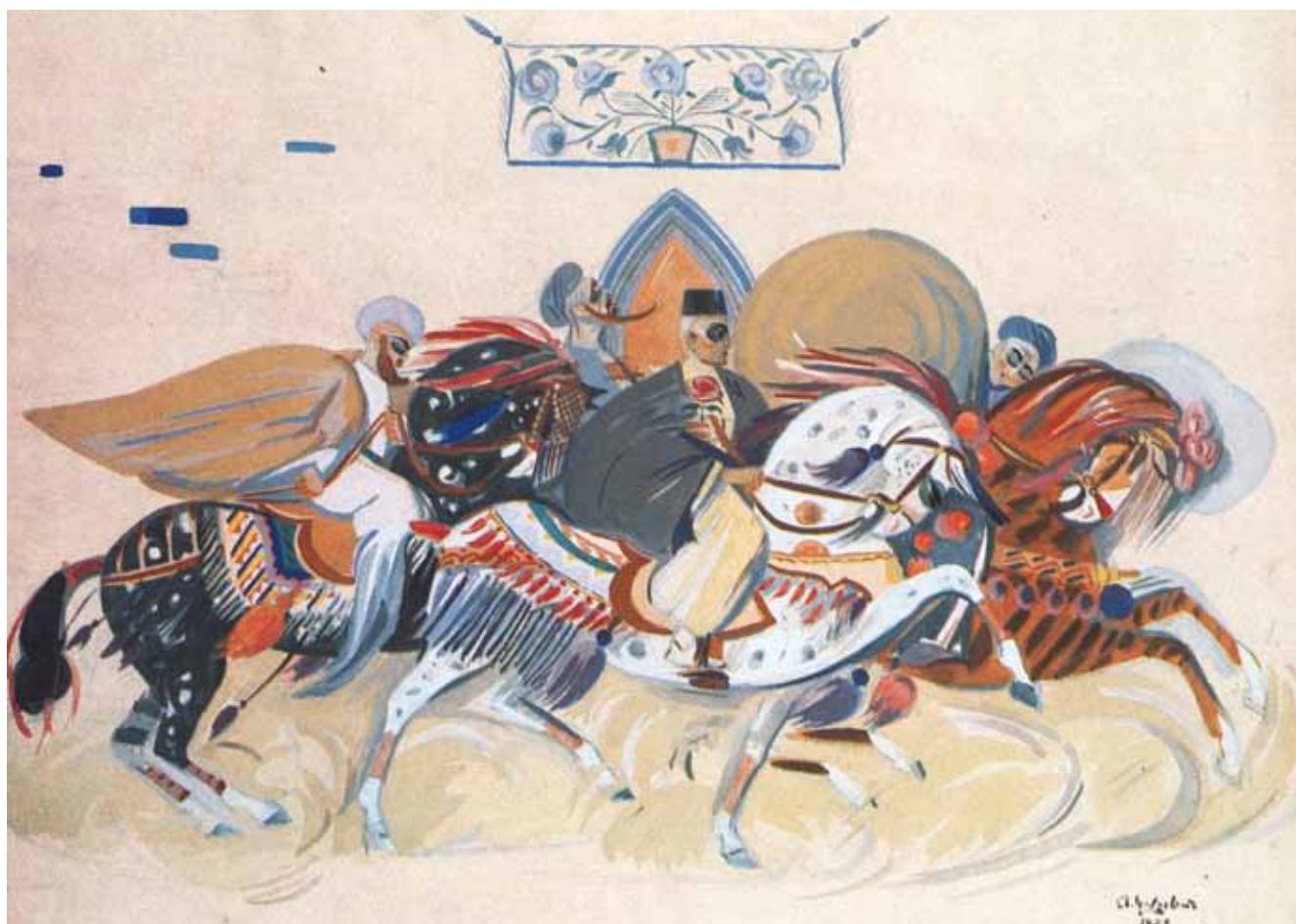
"A Group of Horsemen in Tabriz;" "The Children of Tabriz;" "Porters in Tabriz;" "An Iranian Woman;" "An Iranian Market;" and "Shakhsey-vakhsey," which in reality means "Shah Husein Vay Husein." Iranian cultural traditions, from the Sassanian epoch down to the early 20th century, were masterfully used by Kojoyan not only in the pictures painted in Iran or pertaining to Eastern subjects, but also throughout his artistic life. He drew his famous graphical work "David of Sasun" in Iran, and brought it to Yerevan in the autumn of 1922 (it bears the same date). In 1925, Kojoyan illustrated his first book, Stephan Zoryan's edited version of the folk tale "Hazaran Bulbul." In 1925, he illustrated the collection of Yeghishe Charents' poems entitled "Book of Journey," which, as he wrote, "was one of the great pleasures" of his life as a painter. He stated that he drew the illustrations with the immediate help and advice of the poet himself. In 1933, Kojoyan illustrated the collection of Aksel Bakunts' stories entitled "The Seeding of Black Fallows." Illustrations of the collected writings of Hakob Hakobyan and Azat Vshtuni, as well as Manuk Abeghyan's edited version of "The Daredevils of Sasun" followed. In 1934, he illustrated Maxim Gorky's book "Poems and Legends," which Gorky highly appreciated. Kojoyan's artistic career was quite long: in 1923, in Moscow, he was awarded a first degree diploma for a splendid carving on silver; in 1935, he received the title of "People's Artist of Armenia;" in 1939 he was decorated with the "Worker's Red Banner;" and in 1947, he became professor at the Yerevan Institute of Art and Theatre. In 1923, he married Nvard Martirosian. They had two children, Anahit and Ara. Kojoyan died in Yerevan on April 24, 1954.



HAKOP KOJOYAN, *A Tavern (Chelo-kababi) in Tabriz*, 1922. (National Gallery of Armenia)



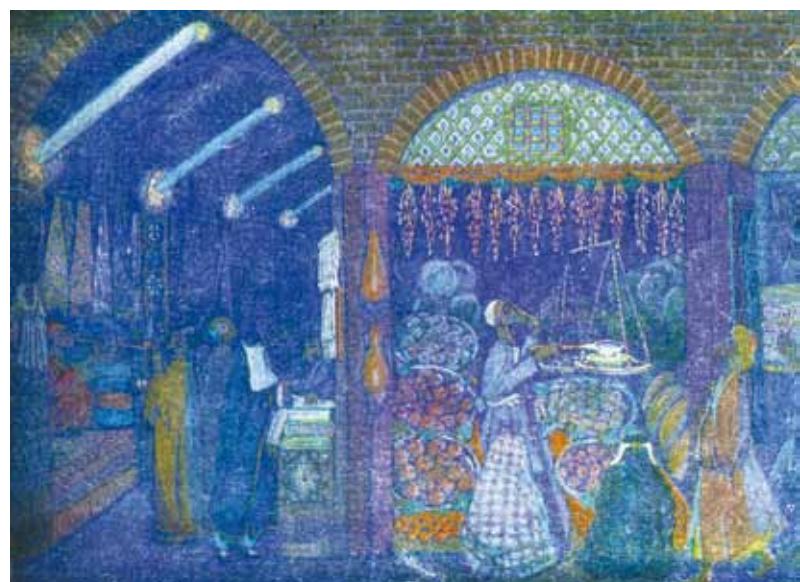
HAKOP KOJOYAN, *The Porters (eshakchilar) carry bushels of wheat by donkey in Tabriz*, 1923. (National Gallery of Armenia)



HAKOP KOJOYAN, *Cavalcade in Tabriz*, 1922. (National Gallery of Armenia)



HAKOP KOJOYAN, *Persian Beauty*, 1923.  
(National Gallery of Armenia)



HAKOP KOJOYAN, *Persian Market (Bazaar)  
in Tabriz*, 1922.  
National Gallery of Armenia.

(Today, the bazaar of Tabriz is known as the oldest, largest, and most original in the world- truly one of a kind.)



HAKOP KOJOYAN, *Persian woman taking a nap in Tabriz*, 1922. (National Gallery of Armenia)



HAKOP KOJOYAN, *Religious Ceremony in Tabriz*, 1923.  
(National Gallery of Armenia, Yerevan)



HAKOP KOJOYAN, *Children flying kites in a playground in Tabriz* 1922.  
(National Gallery of Armenia)



*Armenian ladies in various attire, in Tabriz, 1920.*



*Armenian ladies in costume (18th -20th centuries).*  
Their dresses were traditionally made of silk, taffeta, pure wool, and cotton. The jewelry, headbands, necklaces and belts were made of 24-carat gold, and various-sized gold coins were draped across their headbands (*ghazma*) and belts.  
T Taylor, for "A Travers L'Armenie Russe," by Madam B. Chantre` 1890, Paris.



*Armenian ladies in various attire, in Tabriz, 1920.*



*Left; an Armenian grandmother wearing her mink fur coat with her grandchild in Karabagh.*

*Right, Armenian little girl in Karabagh.*

*Below: Armenian children playing in Karabagh.*

*T Taylor, for "A Travers L'Armenie Russe,"*

*By Madam B. Chantre 1890, Paris.*





*An Armenian woman from Sasun, with her child, is jumping from a rocky hill, into the dark, to escape the Kurds, who scattered, persecuted and tore them all apart, like wolves, 1894.  
This picture has been given to Geghooni Magazine by M. Khan Yeremian from Tabriz, Iran.*

# NERSES MELIK TANKIAN

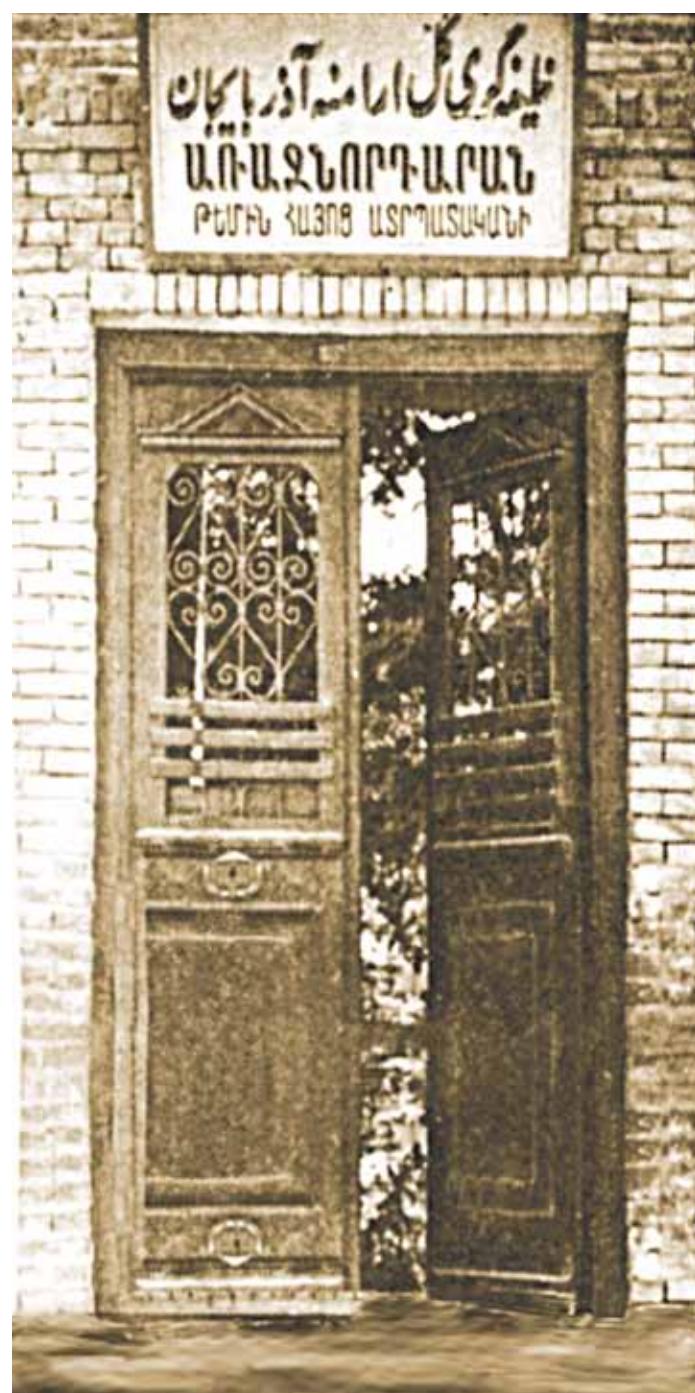
(1866-1948)



The national, ecclesiastical, and civic leader Archbishop Nerses Melik Tankian's life and works are a beautiful example of dedicated service. Descended from the princely Melik Tankian family of Karabakh, he was born in the village of Brnakot in Zangezur in 1866, with the given name Nicoghayos. After receiving his elementary education in his village, he went to Gevorkian College (Djemaran) in Edjmiatsin, after which he enrolled in the school of law at St. Petersburg University. In 1900, he was elected a member of the Brotherhood of St. Edjmiatsin, and, in 1901, was ordained a Vardapet and given the name of Nerses.

By the order of His Holiness Mkhitar Khrimian (Hayrik), he became the acting prelate of the diocese of Siunik in Zangezur, and the abbot of the Monastery of Datev. During the Armeno-Tatar battles of 1905-07, he played an important role in protecting Zangezur, for which he was removed from the region by the Russians. In 1906, Archbishop Nerses was appointed as the chancellor of the monastic complex of Edjmiatsin, but soon the Viceroy for the Caucasus, Vorontsov-Dashkov, accused him of being a member of the Dashnak (ARF) Party and exiled him to Surb Khach Monastery in Crimea. In 1901, Catholicos Matteos named him chief of the monastic administration of Holy Edjmiatsin. In 1912, Catholicos Gevorg V, in an effort to protect Nerses from Russian accusations, sent him to Tabriz as the prelate of the Atpatakan diocese in Iran.

Because of his dedication to his people, Nerses Vardapet quickly endeared himself to the Armenians of Tabriz and, by the request of the diocesan assembly, was elevated to the rank of bishop in 1914. The Turkish massacres marked a difficult and turbulent time for Bishop Nerses. At the end of 1914, he was elected president of the "Committee for Fraternal Assistance to Nakhijevan and Sharur-Daralagiaz," undertaking critically important work in assisting and resettling Armenian refugees there.



*The main door to the Armenian prelacy, Armenian cultural center and park in Tabriz, open 280 years.*

For his brilliant work, Melik Tankian was elevated to archbishop in 1917. Of particular importance are the reports and letters which Archbishop Melik Tankian sent to the government of Armenia between 1918 and 1920, containing specific and accurate information regarding the internal and external affairs of Persia and their impact on the Armenian people. After the establishment of Soviet rule in Armenia, a rather strained relationship developed between the Bolshevik leaders of Soviet Armenia and the prelate of the Atpatakan Diocese. The Bishop was sending weapons and food to the anti-Soviet warrior Nzhdeh in Siunik and assisting the Armenian fugitives of the February rebellion in Armenia. For nearly two decades, the leadership of Soviet Armenia tried in various ways to get rid of Nerses Melik Tankian to no avail since this courageous figure had the solid support of his beloved Persian Armenians. His death in Tabriz in 1948 caused great grief to all Armenians, especially those in Iran.



*Armenian Prelacy of Atpatakan in Tabriz, the Seat of the Gregorian Christian Armenian religious leader in Northern Iran.*

The Armenian diocese of Tabriz is the second oldest of the three Iranian-Armenian dioceses. The Armenian population of the eastern and western parts of Atpatakan belongs to it. The Armenians of Tabriz lived in two separate districts, Ghala (Berdatagh) and Lilava (Leylabad). Ghala is the older one with Armenian inhabitants possibly having descended from natives of historical Armenia. The Armenian of Ghala speak a distinct dialect. Since Tabriz was a significant centre of commerce situated near the Silk Road, it could hardly escape the attention of Armenian merchants and craftsmen. As Kirakos Gandzaketsi narrates, the old Armenian community of Tabriz was prosperous, and when King Hetum of Cilician Armenia was returning from Mongolia, the Armenians of Tabriz hosted him for almost one month. The European travellers Marco Polo (in 1270), Gonzales (in 1430), and Gondorini (in 1474) visited Tabriz and wrote about the flourishing populous and developed Christian Armenian community, providing details on their everyday life and religious rites. In 1650, under Shah Abbas, Catholic preachers were very active in Atpatakan and Isfahan. In order to resist them, learned preachers came to Tabriz from the important Armenian educational and religious centres of the time, namely Edjmiatsin, Vaspurakan, Tatev, and Varag: clergyman Ter Hovsep Hovhannisian arrived from Edjmiatsin and founded the Holy Mother of God Church in 1782 (it still stands in the Ghala district of Tabriz); Paul Vardapet arrived from Vaspurakan and founded the first school (Dpranots) in the yard of the church; and many more followed their example. In 1837-38, two eminent figures, Mesrop Taghiadian and Paul Vardapet Muzhumbartsi, taught at the school.



*King Ahmad Shah  
He was the youngest and last king of  
Quajar Dynasty of Iran.  
In 1919 with a Farman (Decree) at left,  
he honored  
Archbishop Nerses Melik Tankian the  
Christian leader in  
Adherbaidjan at Tabriz, Iran*



Archbishop Nerses Melik Tankian



نیشنل ویکنڈ

## ماسٹر احمد شاہ قادر

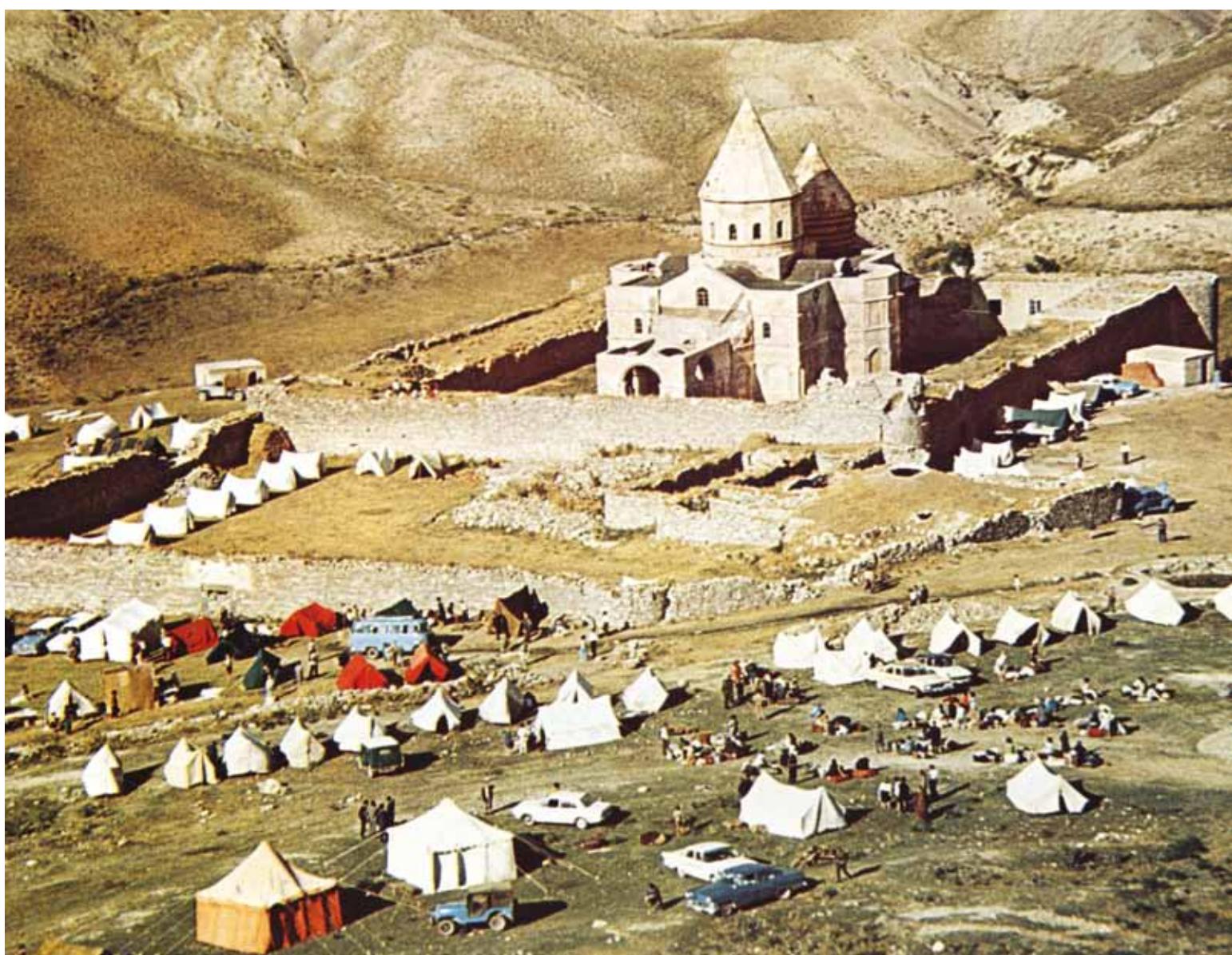
شہنشاہی مکان این

نظر پاس خدمت و مرتب ساقیت که از پسر ملک طلاق گشان خلیفه کل الامرا و دیوان معروض صنفیاد

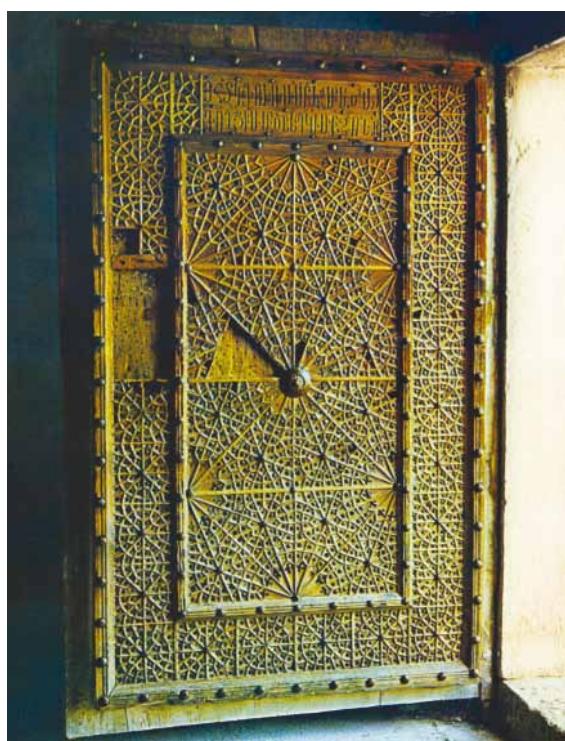
بتصویب خاکب شرف سریر شخان و نواده دل رئیس وزراء و همانجا عقد این معاہد

مش رالیه اعطا می شان فرخور شد در دوم قرین قرار فرمودیم با تاخ ۲۷ بج طلاقی می نماید

1919 թվին Ահմադ Շահը սոյն Հռովարքակավ պարզեւածում է՝  
Ներևու Արք. Մինիի Թանգիրան Արքայա ամին։



*Every year, Armenians from all over the world gather at the monastery to celebrate the annual feast day of St. Thaddeus.  
Below left, the carved wooden door of an entrance.*





### **Monastery of St. Thaddeus in Iran**

Armenia is one of the oldest and most civilized countries of Western Asia. Throughout many centuries, the peoples of two neighboring countries, Armenia and Iran, mostly coexisted in peace, up to the time when the Zoroastrian Sassanian Kingdom was established in Persia. In this period, the Arsacid dynasty of Parthian origin still reigned in Armenia. At the beginning of the 4th century, when Armenia embraced Christianity as the official religion of the state, the hostility between the Armenians and the Zoroastrian Persians gradually became aggravated and ultimately resulted in the great rebellion of the year 451, with the two neighbors becoming enemies. Subsequently, the abyss deepened, when Persia adopted Islam. For a long time Armenia resisted the military invasions of various Muslim tribes until the 13th century, when it finally lost its independence and served as the spoils for different conquerors.

Armenians are the first nation in the world to accept the Christianity as their official religion and the Armenian Church is one of the larger Monophysite churches in the East. It is the Christianity of the Eutychian sect; that is, they own but one nature in Jesus Christ: they hold him to be perfect God and perfect man without mixture. They hold in high esteem a book known as the Little Gospel, which speaks of the infancy of Jesus. The spiritual leader of all Armenians is the Catholicos (Pope). The clergy consist of patriarchs, archbishops, doctors (in old times), secular priests, and monks. The secular priests are allowed to marry once and maintain themselves by labor or trade. They have seven sacraments, as in the Roman Catholic church, but their fasting and abstinence surpass in rigor and frequency those of all other Christian sects.



The Monastery of St. Thaddeus, is located in western Atpatakan (Azerbaijan) region about 20 km from the town of Makoo in present day Iran, in a beautiful ravine near the historical field of Avarayr. This marvellous Church, bearing witness to our faith and architectural talent, is one of the oldest monuments erected by the Armenian people. The monastery is perched on a mountain ridge beside a stream sunken into the rock. Nearby are several chapels, three on the hills east of the stream, one to the south of the monastery on the road to Bastam, and another which serves as a church for the village of Kara-Kelisa. According to history, the monastery was founded by the Apostle St. Thaddeus on the spot where a pagan temple existed in prior times. According to tradition, it was built near the city of Shavarshavan- King Sanatruk's royal residence- the ruins of which can still be seen not far from the village of Krbulakh. It is the place of Jesus' disciple, St. Thaddeus the Apostle's martyrdom. His tomb is located in the southern chamber at the left side of the cathedral. The first structure was built on the site in 68 AD to honor the saint. Though the monastery received many wounds throughout history, it still survives to narrate our past. Time after time it was destroyed by invasion and struck by

earthquakes, the worst of which occurred in 1319. In 1329, the monastery was rebuilt and further renovated.

Legend also has it that the Messiah had sent Thaddeus the Apostle to Edessa to cure King Abgar of a serious disease. When, following the Ascension, Thaddeus went to Edessa and healed Abgar, the king and all the inhabitants of the city became Christians. Then King Abgar asked Thaddeus the Apostle to go to Armenia to preach Christianity there. King Sanatruk of Armenia persecuted Thaddeus and the apostle's followers, including his own daughter Sandukht who had become a Christian, and demanded a denial of their Christian faith. Thaddeus, his followers, and Sandukht remained true to their faith and after undergoing cruel tortures were martyred in the Artaz province. In 301, with Gregory the Illuminator's preaching and by order of King Trdat, Christianity was declared the official religion of the Armenian state, chapels were built on Thaddeus the Apostle's and Sandukht's tombs, and later a magnificent church was erected upon St. Thaddeus' Chapel.



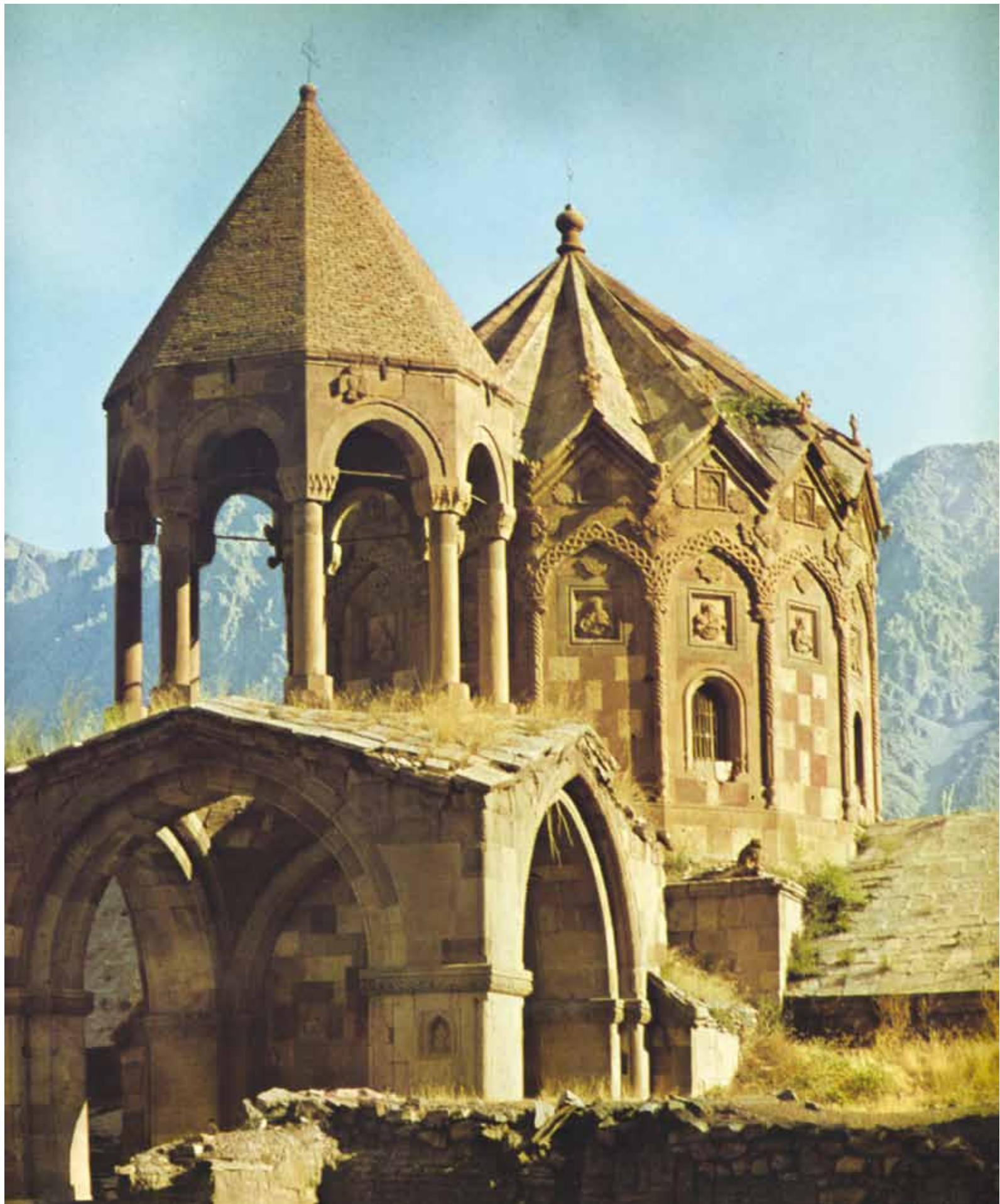
*The carvings on the stone walls of St. Thaddeus Monastery are one of a kind. Above, the ribbon-like bas-reliefs of the church. Below left, Vartan Zoravar entering Artaz city. Below center, the portico on the bell tower with arches. Below right, the main entrance to the church through the bell tower.*





*St. Thaddeus Church was badly damaged by the earthquake of 1319, but was subsequently reconstructed and afterwards occasionally transformed. Surviving to this day, it is one of the masterpieces of Armenian architecture, and is included in the special register of the antiquities of Iran under the state's care. Below is one of the amazing carvings on the wall of the Monastery of St. Thaddeus.*





**Monastery of St. Stephanos in Iran**



The Monastery of St. Stephanos (St. Stephen) the Protomartyr is located in Atpatakan, on the western bank of the Araxes River. Mount Magharata stands in front of the monastery. Darashamb village is situated on the northern side (it was formerly inhabited only by Armenians), for which reason the monastery was also called Monastery of Magharata or Monastery of Darashamb.

The village is located in a vast ravine overgrown with reeds; its Persian name is "Dare-ye shamb" and its Armenian name is "Shambadzor" or "Yeghegnadzor" ("Ravine of Reeds"). Situated in the Makoo province of Iran, in 1916, the village had 280 inhabitants (40 Armenian families) engaged in agriculture and cattle-breeding. Later, mainly in 1928 and 1946, those villagers repatriated to Armenia.

Since the monastery is near the border between Armenia and Turkey, special permission from the border services of Djulfa is required to go there. The mountain path to the monastery, stretching upwards from the right bank of the Araxes River, is barely passable. One can reach the monastery only by horse or mule. The marvellous monastic complex, with high walls, strong towers, a magnificent church, and other buildings, stands upon a semi-horizontal surface in a gorge full of huge nut trees with thick trunks and mulberries. A bubbling source runs down the neighboring hill and, passing near the main entrance of the monastery, feeds the Araxes River. The monastery is first mentioned in history in the year 849, but the exact date of its foundation is unknown. The oldest patriarchal decree (kondak) concerning a restoration of the monastery was written in 976, in the days of King Ashot the Merciful and the Catholicos Khachik. Further information on its subsequent restoration is found in the "History of Armenia" by Arakel Davrizhetsi. St. Stephen, the first Christian martyr (protomartyr) is a saint embodying the true faith; he did not hesitate to meet his death for the sake of Christianity and was stoned near Jerusalem. The Monastery of St. Stephen was one of the most famous sanctuaries in Armenia. It occupies a large territory and is surrounded by high walls with towers. The main entrance to the yard is in the west. Above the door, the *Madonna with Child* is sculpted from colorful stones under an arch.



The door is made of thick and solid nut wood and covered with iron. Inside the wall, there is a wide stone porch with three entrances. The one to the right opens to the prelate's residence and the monks' two or three-story dwellings with many rooms and a spacious yard. The one to the left leads to the cathedral and the front entrance opens to the refectory, store rooms, cellars, and stables. On the eastern side, there is a big hall with a large, high balcony, which was formerly King Ashot the Merciful's reception room. He dined there with his noblemen and church dignitaries. The belfry is at the southern part of the church, while the huge, splendid cupola, built of black and white stones, with sixteen arches and eight windows, is in the center of the cathedral. The smaller and pointed dome stands on eight pillars. Inside the church, on both sides of the bema, there are two-story chambers, the northern one of which has a secret closet where two big wooden chests are placed.

According to tradition, relics of the Vardanid martyrs, part of which remain, were sacredly kept in those chests. In one of the chambers of the church, a white marble tombstone is placed on the ashes of Vardanid martyrs.

As the historian Levon Minasian writes, "No pen can describe the inward and outward decoration of the church with its cross-stones, arches, chambers, and cupola adorned with color stones. Only those who see the monastery can feel and enjoy this beautiful, sophisticated, multifarious, fanciful, and refined work of art sculptured out of black, white, and red marble."

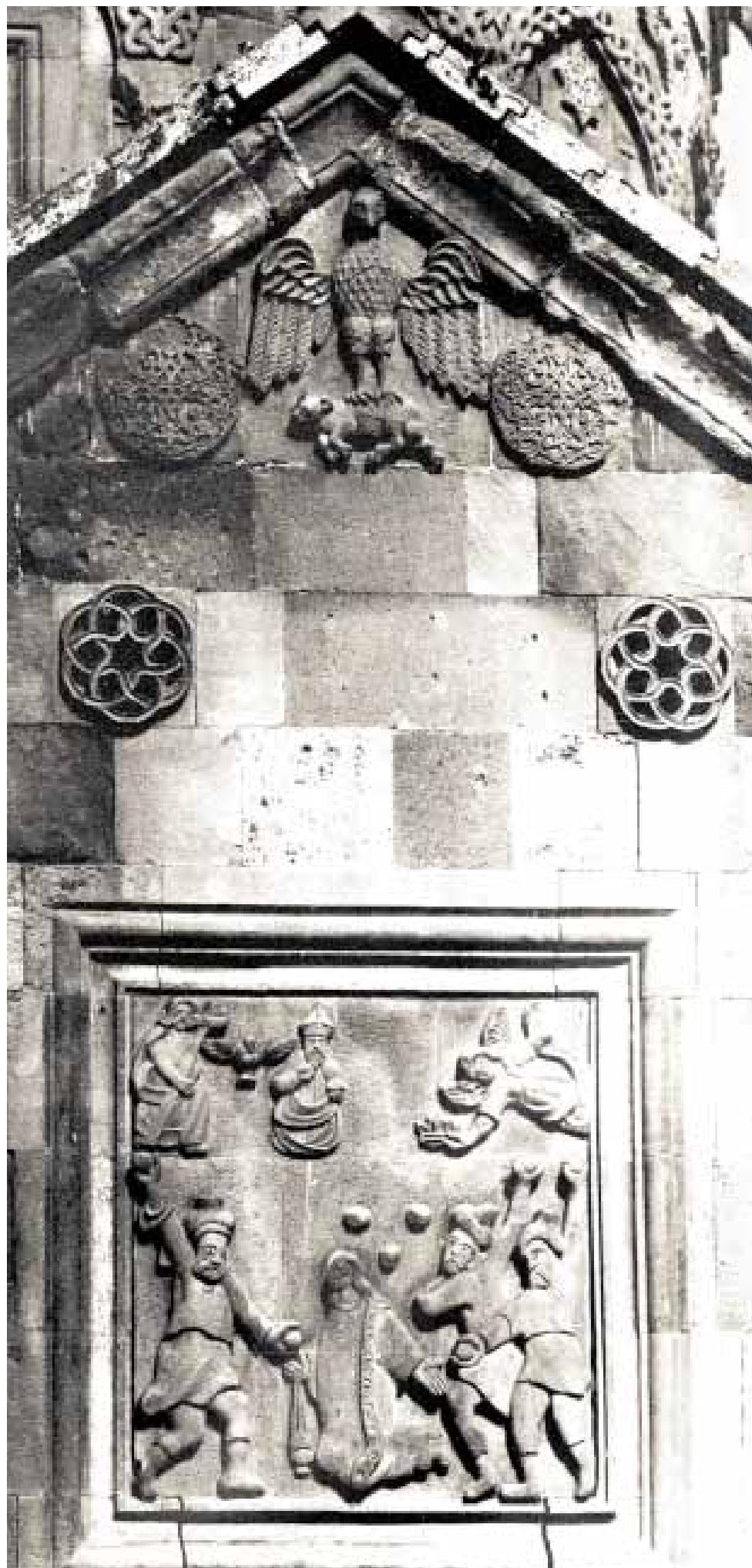
In the arch above the door of the church, there is a Persian inscription written by Abbas Mirza in 1831. Raffi, in his Journey in Persia, refers to him as follows: "Nayeb-ol-Saltaneh was Fat'h-ali Shah's son and Mahmed Shah's father.

"He was the viceroy of Atpatakan and during the Russian War became the general of the Persian army. After Shah Abbas, Abbas Mirza was the second ruler who understood the Armenians' major role in the flourishing of education, trade, and agriculture in Persia.

"When, according to the treaty, the Russians wanted to repatriate the Armenians, the Great Prince made every effort to keep the Armenians on Persian soil.

"He granted various privileges to them, giving the Darashamb village to the St. Protomartyr Monastery and the Gharakelisa village to the St. Thaddeus Monastery. He gave those villages to the monasteries not only together with their lands but also absolutely free of the state's taxes. After the peace agreement, when the Yeraskh River became the border between Russia and Persia, most estates belonging to the St. Protomartyr Monastery neighboring Astarabat passed to Russia."

Today, by order of the administration of the "Archaeological Service of Iran," the Monastery of St. Stephen the Protomartyr is included in the special register of the antiquities of Iran under the state's care.



*Carvings on the wall of St. Thaddeus Cathedral, in Iran. The engraving depicts pagans stoning St. Thaddeus in Makoo.*



## Urmia

Urmia was the capital of the Trabi province in the Persian-Armenia region of Greater Armenia. Today, this city is the administrative center of western Atrpatakan, in the northwest of Iran. It has a university. Formerly, Urmia was inhabited only by Armenians, but in later times, Syrians, Persians, Tatars, and Jews also settled there. Its population is engaged in the production of sugar, tobacco, and dry fruits. Urmia is also a center of carpet-weaving and wine-making. The city badly suffered from the earthquake of 1791. The Armenians were mostly craftsmen, gardeners, and traders; they grew rice and had food and industrial enterprises. In 1891, the Armenian Church of Urmia, together with the boarding school for boys, was built.

The Urmia province was divided into two districts, Baranduz and Nazluchay, which contained the following villages: Rezayie, Gerdebad, Nakhijevan-tape, Ikaghaj, Badlbo, Reyhanabad, Babaro, Darbaro, Karakiz, Hagibeglu, Balanish, Dizatape, Ardishataka, Karajalu, and Shiraba. Many Armenians lived in those villages and had their own five-year schools, churches, and clerics. There were 13 Armenian schools and 14 churches in Urmia province as a whole; the village of Gerdebad also had a sports union and a library.

## Maraghe

Maraghe is situated south of Tabriz. It houses a main railway station and a fruit-growing and wine-making center. The local population is also engaged in woodworking and in the production of dry fruits, morocco, and carpets. Coal and marble are worked near the city. During Arab rule, Maraghe was the capital of Iran. In 1221, the city was ruined by the Mongols, but under Hulagu Khan it was restored and again became the capital of Iran. A large number of Armenians lived in Maraghe. In 1318, under the pretext of Christian unity, the Roman Catholic Church sent preachers to the East, including Persian Armenia. An episcopal throne was founded in Maraghe, which existed for many years.

In 1829, thousands of Armenians migrated from Maraghe and settled in Eastern Armenia. In the latter half of the 13th century, on Ghazan Khan's advice, the internationally known Persian astronomer Nasreddin Tusi founded in Maraghe, the greatest astronomical observatory of the time, which operated for about one hundred years. Many eminent scientists of different nationalities, including Armenians, worked there. Ten instruments for observation and measuring, famous for their large dimensions, specific structure, and precision, were placed in the observatory, along with a rich library of about 40,000 manuscripts. Under the supervision of Nasreddin Tusi, the most important works on astronomy and related sciences by Euclid, Archimedes, and Ptolemy were translated and interpreted in the observatory. Lists of the motion of planets and the positions of stars were compiled, along with six-digit tables of trigonometric functions and the geographic coordinates of 256 cities. The scientists of the observatory also wrote their own astronomical and geometrical works. The Armenians of Maraghe had their own dialect which is now spoken in the Aza village of the Agulis region. Well-known Armenian merchants of dry fruits from Maraghe were David of Maraghe, Roman Arzumanian, and Hovhannes and Mushegh Budaghians; Hamayak Baghdasarian and Baruyr Harutyunian were carpet merchants. From the mid-20th century until the repatriation, 200 Armenian families lived in Maraghe. The city has an Armenian church, built about 250 years ago. In 1899, an Armenian theater and a school, together with a kindergarten, were founded; for many years they served the Armenian community. Today no Armenians remain in Maraghe.



## Makoo

According to Movses Khorenatsi, the province was initially called Shavarshan. The village of Avarayr is located there, along with the field of the same name, where in 451, a great battle for Christianity took place: the battle of Vartanank. The town of Makoo, the birthplace of the great Armenian poet Eghishe Charents, is situated south of Small Masis, north-west of historical Atrpatakan (Iranian Azerbaijan). Formerly, it was the Artaz fortress in the province of the Vaspurakan region of Greater Armenia (the hereditary land of the noble Amatuni family), where the Tghmut River flows. As Movses Khorenatsi narrates (II, 52), Artashes I settled the captives brought to Armenia from the Artaz province of the Alans' country, which explains how the place received the same name. One of the five great routes of Arsacid Armenia, namely Artashat-Ecbatana (present-day Hamadan), which is included in ancient Roman maps, passed through Artaz. One legend states that Thaddeus the Apostle, one of the first preachers of Christianity in Armenia, was martyred near Makoo. Later, the marvellous St. Thaddeus Monastery was built 20 kilometers southeast of Makoo. Not far from there, in the Aghbak province of Vaspurakan, another Christian preacher, Bartholomew the Apostle, was martyred and another splendid monastery, called St. Bartholomew, was built as well. Today, it lies in the territory of Turkey, right on the border with Iran. In the second half of the 8th century, after the migration of the Amatuni family, Artaz became the property of the Artsruni family. From 885, it was part of the Bagratid Kingdom and from 908, of the principality of Vaspurakan. In the 13th-15th centuries, the fortress of Makoo became the residence of the Armenian princedom of Artaz. Taking advantage of the agreement between the Mongols and the Armenian Kingdom of Cilicia, which bestowed certain privileges upon the Christians, the bishops of St. Thaddeus Monastery of Artaz held the secular power of the province as well. Bishop Zacharias and his brother Peter strengthened the fortress of Makoo, built bridges, put the roads in order, and founded the Holy Mother of God Monastery in Tsortsor, northwest of the stronghold. Some local feudal lords and representatives of the upper class of the city embraced Catholicism in the hope of getting support from Europe. At the Monastery of Tsortsor, the cultural center of Artaz, Hovhannes Tsortsoretsi Rabunapet and his followers translated works of Catholic authors into Armenian and established the literature of the Fratres Unitores. In the late 14th century, Makoo successfully resisted Tamerlane, but in 1426 Iskandar Khan, of the Turkmen tribe Kara-Koyunlu, put an end to the Armenian principality of Artaz. In the 17th-19th centuries, chieftains of the Bayat tribe ruled in Makoo. In the 18th century, it became the center of the khanate. At the beginning of the 20th century, 240 Armenian families (1,400 persons) lived in Makoo. Most of them were involved in wine-making and in crafts. They all migrated to Armenia as a consequence of the Turkish invasion of Makoo in 1918. No Armenians currently live in the province.



### **Khoy (Her)**

Khoy ('Her' in ancient times), is the birthplace of the famous Armenian Chief Physician, **Mkhitar Heratsi**. It is a historical province in the Persian-Armenia region of Greater Armenia, northwest of Lake Urmia (daryache Rezaiye). To the west, it shares a border with Vaspurakan and, in the south, with Salmast. The main city of the province was also named Her.

Movses Khorenatsi mentions: "in Her, a place called Maghkhazani (II, 37), where the newborn Artashes, the future King Artashes I (189-160 BC), was taken to escape death. It has been supposed that, in thanks for a service rendered to the Armenian court by the Khorkhoruni noble family, Khoy was given to one of their branches known under the name Maghkhazunik." Agathangelos, in his writings (in 795), refers to the province Her alongside Zarawand. During the reign of the Arsacids, Khoy, together with the neighbouring Salmast province, formed one administrative unit. In 870, Her belonged to the principality of Vaspurakan, and in 885 became part of Bagratid Ashot I's kingdom.

The arterial trade route ("Silk Road") starting from Iran passed through Khoy, where it branched and led to Van, Berkri, Archesh, Khlat, Baghesh and then to Mesopotamia. Under the rule of the Seljuks, Tartar-Mongolians, and Turkmen tribes, the majority of the population of Khoy was Armenian.

In 1403, the Spanish traveller Clavijo passed through Khoy and wrote: "Khoy, for the most part, has an Armenian population, and forms the border of Upper Armenia." Under Safavid Persia, a separate khanate, with the capital at Khoy, was established in this territory. The city of Khoy had walls; the square strong fortress was surrounded with trenches. Due to its location near the border of Turkey, Khoy was of strategic importance. In the city itself, and six neighboring villages, a large part of Armenians were massacred during the Turkish invasion of 1918. However, until 1927, the population of the province was still mainly Armenian. That year, the greater part of Armenians migrated to the Ararat Plain. After the First World War, around 500 Armenian families remained in Khoy; they dwelled outside the city, in the suburb of Mhala. Today, no Armenians live in Khoy.



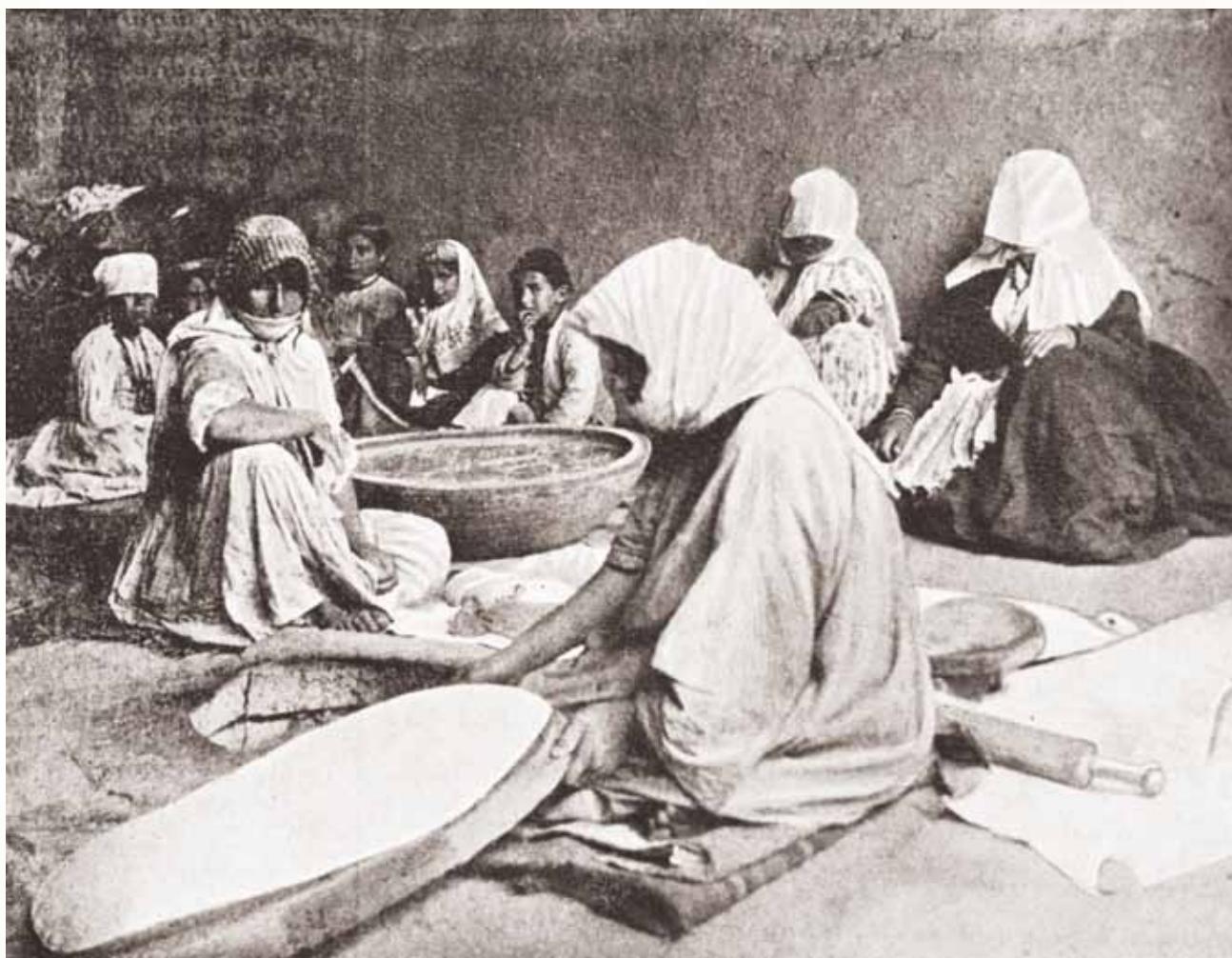
*German Orphanage for Armenian children in Khoy.*



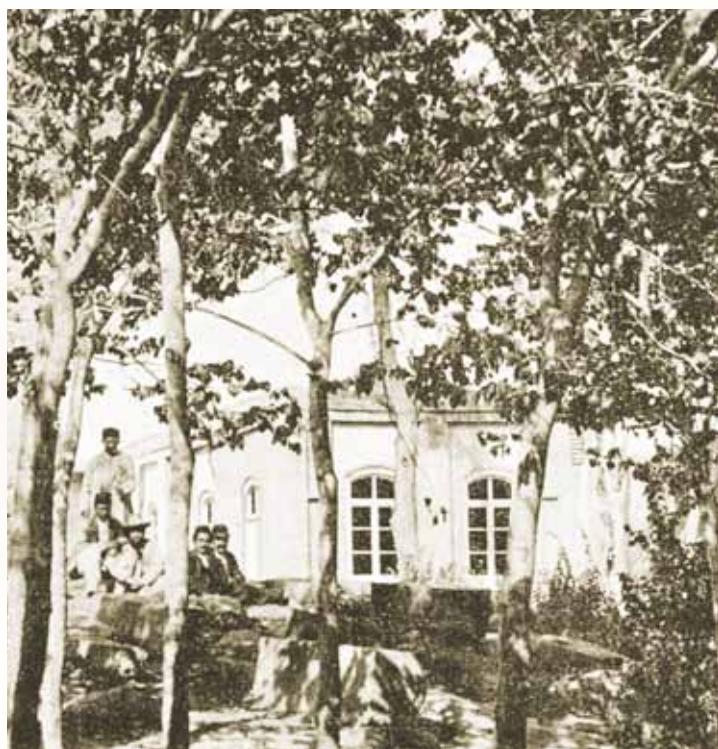
*Armenian wedding in Khoy.*

#### **MARAND (Bakurakert - Baquran)**

During the reign of the Armenian Arsacids, the Marand district was part of the Vaspurakan province of Greater Armenia. (The town formerly was named Bakurakert or Baqaran, later Marande). '[Famous Historian] Chardin gives Marande a very ancient origin, and tells us, it was the burying-place of Noah. The natives have lost the tradition. But I found a-few Armenians, who were by no means backward in maintaining a similar tale. They say, this was the spot where the patriarch planted a vineyard; and though they do not deny his having been inhumed here, they stoutly affirm, it contains the grave of his wife; that her name Marianne, and that the place, in consequence, was called Marande. After the fall of the Arsacid kingdom in Armenia (428), Marand was attached to Atpatakan Old Azerbaijan, Iran); today the former city of Marand has become a small village in Iran.



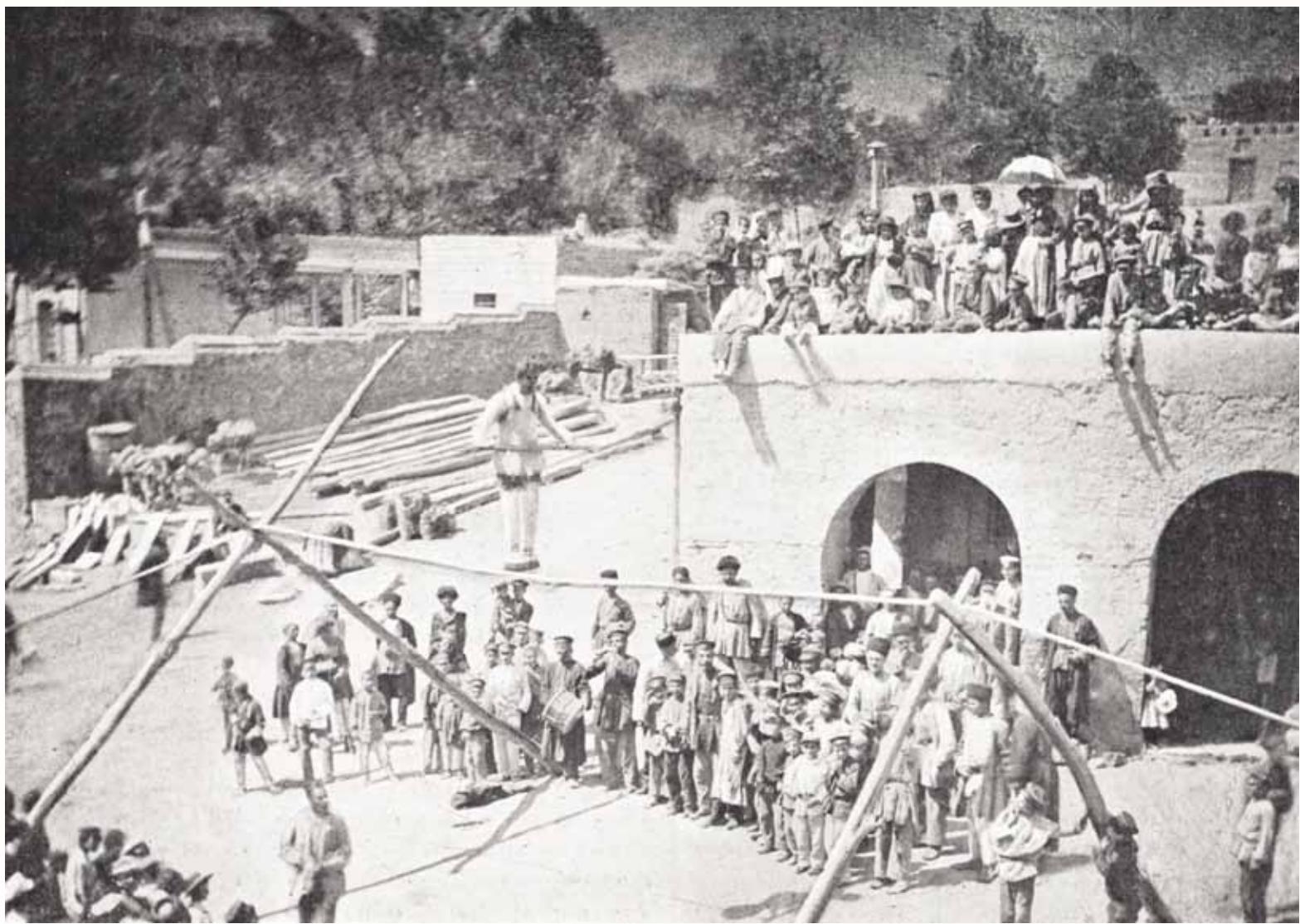
*Refugee Armenian women from Van making bread, in 1915, in Salmas.*



*An Armenian School in Salmas.*



*An Armenian refugee from Van making curd (hnotsi) in Khoy.*



*Tightrope walker from Van, performing in Salmas, in 1918.*

### **Salmas (old Zareh-Avan)**

Salmas is the capital of the Salmas province, in northeastern part of Persian Azerbaijan. The province is set in a circular, even field, which is nearly surrounded by the Araul Mountains. It borders Turkey, Lake Urmia (to its west), and Khoy (or, Her), and Khanatsor (from the north).

Zareh-Avan was the capitol city of Greater Armenia. In 387, after division of Greater Armenia, it came under the control of Sasanid kingdom. In the beginning of 8th century, the Arabs captured the city, and in 10th century, it belonged to the Vaspurakan Kingdom. Then, the Artsruny kings renovated the eastern part of the fortress, and fortified the strongholds as their battle post (garrison). Later, the Turk-Tatars captured the city, and afterwards, it came under the rule of Persian Safavid Dynasty. In the beginning of 14th century, the province had 60 villages with their capitol in Shahpour (Dilman). Shahpour had 1,200 Armenian families, who owned vineyards, and worked in beekeeping, cheese, and wine making. Salmas has three churches: St. Gevork, St. Thovmas and St. Hovhaness, each along with its school. Salmas played a very important role in the emancipation of Armenian history. In 1830, due to the Convention of Turkmenchai, a majority of the Armenians immigrated to Eastern Armenia. At the time of the World War I, the rest moved to their country of Armenia. Near the city of Salmas, the ruins of old capital city of Zarh-Avan, under the name (Kohna-Shahar) are maintained. The main Armenian villages of Salmas were Haftvan, Payajuk, Mahlam, and in the villages Khosrove, Shahpour (Dilman), and Ghalasar, Armenians lived with Assyrians. Ten-thousand Armenians lived in Salmas, but today there is only a few families left. Nine-hundred years ago, they built the Armenian St. Gevork Church, with a school and a library, named Gilishian. Salmas played a major role for Armenians during the Armenian Genocide. The Armenian legends Raffi and Avedis Aharonian are Armenians from Haftvan village. In western Salmas, there was a purely Armenian village named Derik, which was destroyed by Kurdish attacks in 1892.



**Father Karapet Manukian**  
1873-1968

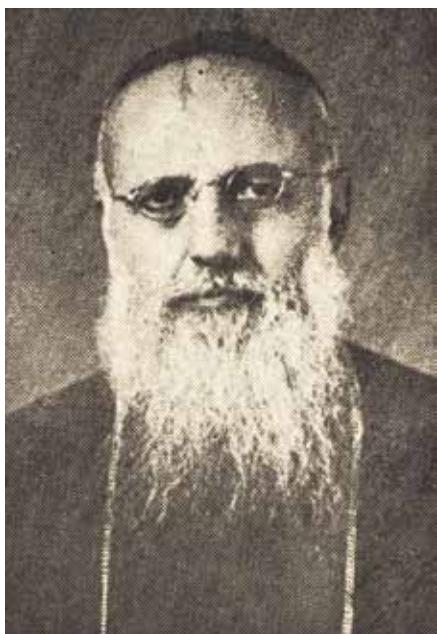
Father Karapet Manukian lead the Armenian Gregorian Church in Tabriz for almost 65 years. He was born in the Shatagh district of Rshtuni, in 1873. In 1896, he came to Iran with a group of Armenians who survived the Armenian massacre in Van. In the beginning, he started as a teacher in Armenian schools in Tabriz. In 1901, he was ordained into the priesthood, and in 1908, was the leader of the church of the Lilava district in Tabriz. After the death of Archbishop Nerses Melik Tankian, he managed the churches in Tabriz virtually on his own. He past away in 1968, at the age of 95. He was a great man and a great hero, who led and spiritually supported the Armenian immigrants during the difficult times of the Genocide.



**St. Thaddeus Cathedral in Makoo, Iran.**

## Christian Missionaries in Iran, 19th Century

The first missionaries arrived at the time of the Moguls in the 13th and 14th centuries, both in Central Asia and in Persia, but did not succeed. In the early part of the seventeenth century, the kings of Persia sought friendly relations with Europe. This gave a new impetus to a new Catholic missionary enterprise, and Carmelite, Minorite, and Jesuit missionaries were sent and were well received by Shah Abbas the Great. He allowed them to establish missionary stations all through his dominion, and Isfahan became a popular center for missionary work. Soon others such as the Augustinians and Capuchins arrived. They enlarged their missionary field, extending it to Armenians, and for the first time openly to Muslims. The most distinguished of these missionaries was Father de Rhodes of Avignon. Under Shah Sultan Husayn, the missionaries were forced to flee, and thousands of Christians were compelled either to migrate or to apostatize.



*Father Mkerdich Abkarian the leader of Armenian Catholic Church of Iran*

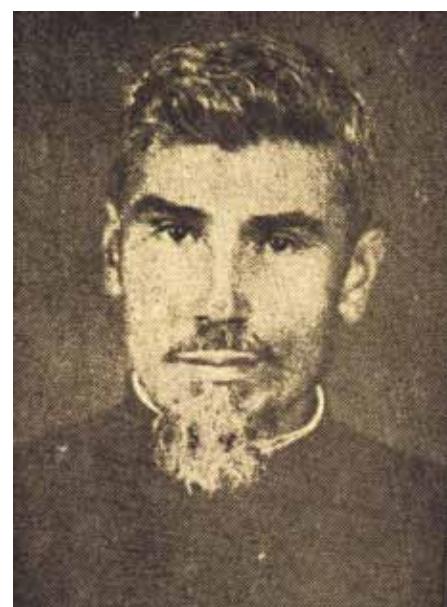
The second epoch of Catholic missionary work in Persia began in 1840, by the Lazarists; it started with a French civil servant Eugene Boré, a fervent Catholic. He was sent to Persia, in 1838, on a scientific mission by the French Academy and the Minister of Public Instruction. He founded four schools- two in Tabriz and Isfahan for the Armenians, and two in Urmia and Salmas for the Chaldeans. They were joined later on by the French Sisters of Charity, and other priests, who took over the schools founded by Boré. The establishment of a new French representative at the Persian Court helped; the Lazarists were permitted by the Persian Government to continue their work unmolested, and one of their priests- Father Luzel became a great favorite with Mirza Aghassi, the prime minister at the Quajar court.

They built a new seminary and a large new church, and trained new priests by teaching them Latin, French, Syriac, and Armenian, as well as theology. Besides the seminary, two other colleges opened: one for boys and the other for girls. The latter that was under the care and direction of the Sisters of Charity. To these were soon added one hospital and one orphan asylum, where all (including Muslims) were admitted. Naser al-Din Shah allocated a yearly allowance of 200 tumans (\$400) towards the maintenance of the two institutions. Soon after, two more hospitals opened, one in Urmia and one in Khusrowa. By late 19th century, most missionaries expanded to Tehran and established schools, churches and hospitals at the capital. The missionary schools were instrumental in providing modern thought and education for the Iranians, and they were the first who established girls' schools in Iran.

The first successful Protestant missionary attempt took place in 1834, when the American Board of the Commission of Foreign Missions (Congregational) commissioned Justin Perkins and Asahel Grant (1835) to establish a mission among the Persian Nestorians. Between 1834 and 1871, some fifty-two missionaries were sent by this organization to Iran with several physicians.

Catholics were not the only Christian group interested in missionary work in Iran. The earliest Protestant missionaries, the Moravians, arrived in 1747, but had to withdraw because of political disturbances. The next missionary was Henry Martin, a chaplain in the British army in India, who, in 1811, went to Shiraz and completed his Persian translation of the New Testament in this city.

The German missionary, Reverend father, arrived in 1829 and in his famous books "Mohammedanism" and "Mizan-al-Haag" (The Balance of Truth), argued in favor of the superiority of Christianity over Islam. American Protestant missionaries arrived during the 1830s. They established a school in Urmia, but like most other non-Catholic missionaries, lost many adherents to the Catholic missionaries.



*Father Boghos Der Boghosian, the Bishop of the Armenian Catholic Church in Tabriz.*

In 1870, their work was transferred to the Board of Missions of the American Presbyterian Church, and the mission was divided into those of the Eastern and Western Persia. The former included: Tabriz, Tehran, Hamadan, Rasht, Ghazwin, and Kermanshah. The latter included: the Province of Azerbaijan (Urmia, Khosrowa) and parts of Kurdestan, parts of the Caucasus, and Armenia. By 1910, the American missionaries managed to establish 62 schools and 4 hospitals, educating and providing health care for both Christians and Muslims. More missionaries arrived from other countries, including Russia, and they managed to convert several thousand Nestorians to the Russian Orthodox Church. The converts were motivated to seek Russia's protection against sporadic persecutions by the Muslim rulers of Iran and religious authorities.



## CATHOLIC DON BOSCO (ANDISHE) BOYS SCHOOL IN TEHRAN

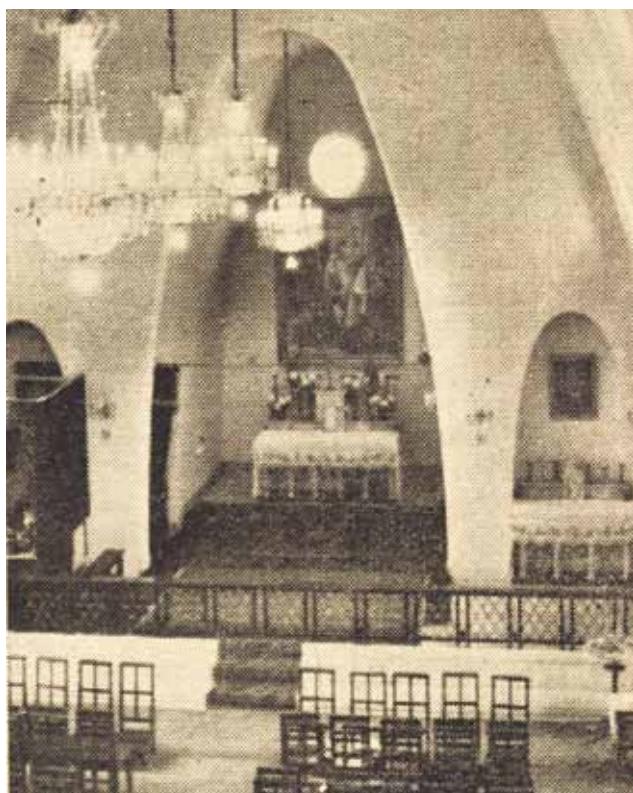


*The Armenian students of Catholic Don Bosco (Andishe) boys school in Tehran, 1953.*

The Salesians Priests, who are Catholic Don Bosco followers, have been actively working since a long time ago. The first center that they established in Iran was a church in France Street, which was financially supported by the Italian workers who were working for Iran railroad construction and needed a church for their pray activities.

In 1937 the first group of four Salesians entered Tehran after a tough trip with lots of dangers, and took care of the administration of the church, which had been named Consulata. First they faced problems including food but soon they could settle down properly and start their activities. In 1940 to 1943, due to occupation of Iran during world war two, their activities were limited. Since 1944 they established a board school with 32 Christian students and started teaching in English and Farsi. In the beginning the goal was just setting up a boarding school and during 10 years the number of students reached to 358. In 1963 the number of student was 1200, mostly Christian Armenians and some with different religion boys, and due to high interest in school, the boarding school improved and daily students were also accepted to the school. With higher number of students the academic system should have been official and the location should have been changed to larger area in a proper location. Therefore, first the institution moved to Shahreza Street, and then to Kakh Street.

At that time in 1953 the primary school and in 1954 the high school were officially recognized by The Ministry of Culture in Iran and the name "Andisheh" was chosen for this establishment. Due to increase in the number of students and limitation of space and services in Kakh Street, Salesians association planned to move the School and their center to newly developed Abbas Abad Hills, northeast of the city of Tehran. The main street and the tributaries were named Andisheh, during the construction of the new school. The main building was finished and inaugurated in 1959. After 1965 with encouragements from Fr Byrne a group of graduates came together to create an alumni. The organization was established and officially registered as a non-profit organization under the name The Past Student of Andisheh Society or "Anjomane Danesh Amoozane Pisheene Andisheh". Few months before disolvement of the school as Andisheh, the society was successful in obtaining approval from the Salesian Group to take over a large lot across the street from the football field and gradually turn it into an alumni club which would consist of conference rooms, Gym and recreation facilities, library and administrative offices. The idea never materialized after the school was taken over .



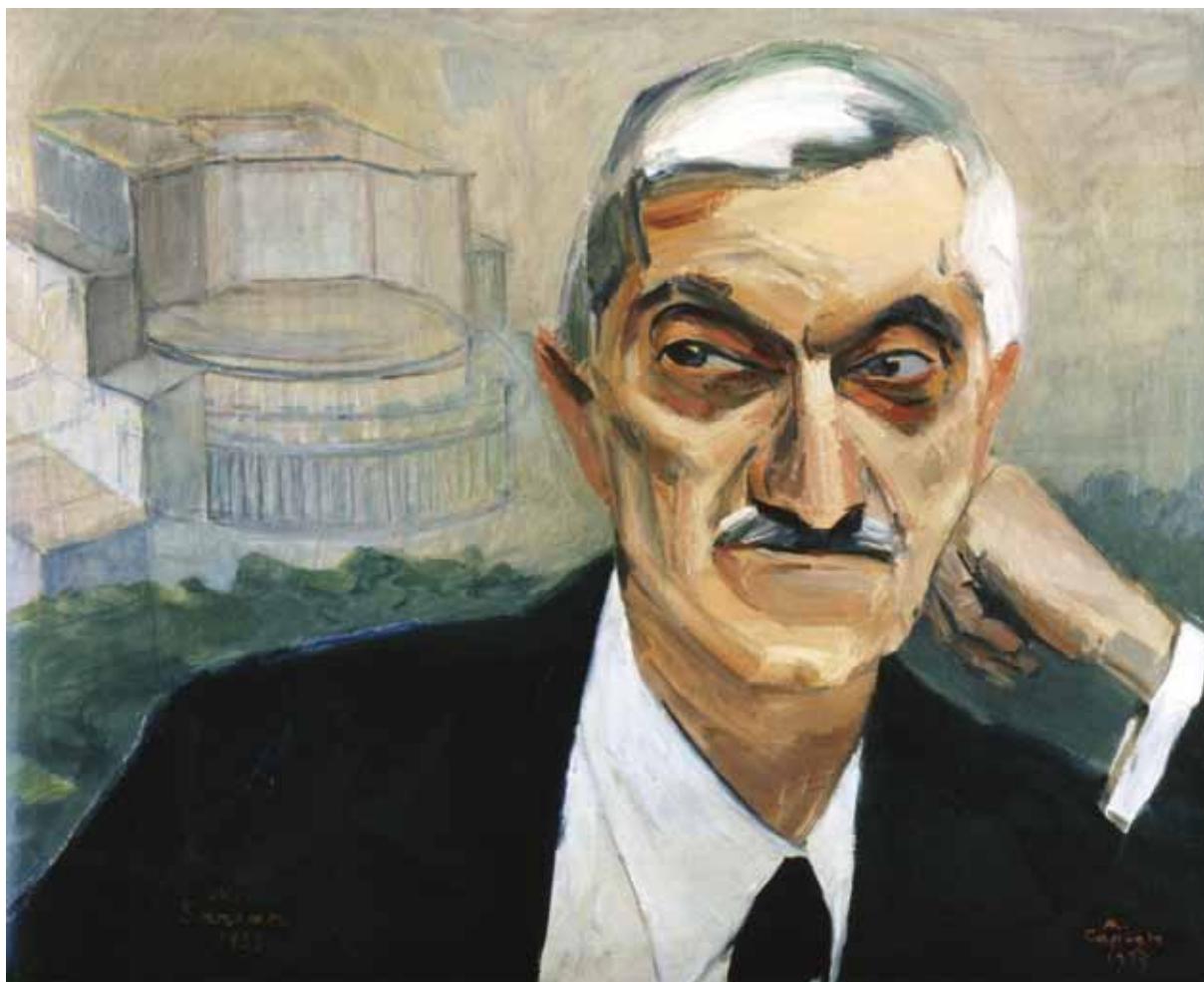
*St. Gregory the Illuminator Catholic Church, in Tehran.*



*St. Gregory the Illuminator Catholic Church,  
in New Djulfa. The church was built in 1702 by  
Dominican friars.*



*Two pictures of Armenian students in Catholic Don Bosco (Andishe)  
boys school in Tehran, 1955-1958*



*PORTRAIT OF ALEXANDER TAMANYAN BY MARTIROOS SARYAN*

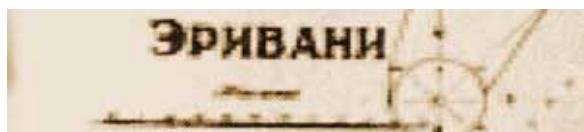
**Alexander Tamanyan** was born in 1878, in Ekaterinodar (now Krasnodar), into the large family of Hovhannes Tamanyan. In 1888, he entered the Alexandrian Non-Classical Secondary School of Kuban. From 1898, he studied at the architectural department of St. Petersburg Imperial Academy of Fine Arts.

In 1904, Tamanyan graduated from the Academy with honors and started his brilliant architectural career. From 1904-1918, he lived and worked in St. Petersburg; among his first works were the restoration of the khachkars ("cross-stones") in the Armenian cemetery and the reconstruction of the Armenian Illuminator's Church built in the 18th century by Felten. Tamanyan designed and built many mansions, hospitals, meeting halls, government buildings, facades of renowned people's houses, exhibitions, railway stations and workshops in Moscow.

He also worked as a scenic designer in the Academic Arts Theater and planned buildings. In 1917, at the general meeting of the Artistic Union of Petrograd, in which 1403 delegates took part, Alexander Tamanyan delivered a program speech, presenting the goals of the Artistic Union's endeavors. The presidium of the meeting included famous intellectuals and art workers (the composer Glazunov, the painter Repin, the writer Maxim Gorky, and the architects Shchusev and Lalevich); Tamanyan was elected chairman of the council of the Petrograd Academy of Fine Arts, in the capacity of vice-president. One of his tasks was to prevent the destruction of historical monuments, many of which were being ruthlessly demolished at that time. In the same year, 1917, Tamanyan designed the administrative building of the Moscow-Kazan railway and made a sketch for the museum of Ani. Although he had much to do in Russia, in 1919 he left Petrograd for Armenia, to work and build in his native land and to realize his longstanding dreams. He had great projects and ideas, but, due to the tension and perturbations in the political life of Armenia in 1919-1921, Tamanyan, along with a group of intellectuals, was compelled to leave for Iran, where he lived for two years (in Tabriz). In 1923, however, the government of Soviet Armenia invited him to his homeland, where he lived and worked for thirteen fertile years.



*Alexander Tamanyan (standing 2nd from left) with his classmates at the St. Petersburg Benuva School, 1898.*



*The general plan for Yerevan, the capital of Armenia.  
Architect, Alexander Tamanyan.*

In 1926, the Soviet Government of Armenia bestowed the title “People’s Architect of Soviet Armenia” upon Tamanyan, and he was tasked with the elaboration and realization of the general plan for Yerevan.

One after another, the planning and construction of the towns and villages of Armenia began. Between 1923 and 1932, Tamanyan designed and built the Yerevan Hydro-Electro-Station and the water tower at Lake Ayghr. He also drew the plans for several towns of Armenia (Edjmiatsin, Arabkir, Lukashen, Hoktemberyan, Stepanakert, Kirovakan, New Bayazet (Kamo), Akhta (Hrazdan), and Sovetashen) as well as the routes of the Dilijan sanatorium and the student quarter in Yerevan. Furthermore, Tamanyan designed and built the “Anatomicum” of the Medical Institute of Yerevan and the Moscow-Kazan railway.

He drew the plans for the Armenian cotton-cleaning factory and the Yerevan oil and soap mill.

He was occupied with the perspectives of the general restoration of Armenia’s irrigation network and the creation of a broadcast radio network in Yerevan. Finally, Tamanyan built dwelling houses in Hoktemberyan, Sovetashen, Arabkir, and other places. Tamanyan was the president of the Antiquities Preservation Committee of Armenia and head of the first Architectural Studio in Armenia. In this period, he realized the first project of the reconstruction of Yerevan and the “Great Yerevan” plan, as well as the construction of Yerevan Hydro-Electro-Station I.

He saw how, during his lifetime in various quarters of Yerevan, the buildings of the Institutes of Gynecology, Physiotherapy, as well as the Polytechnic, Medical, and Veterinarian Institutes, the Public Library and the Observatory, the Children’s Garden, the Central Square, and the Great Concert Hall of the Armenian Philharmonia designed by him were taking shape. Tamanyan was lucky enough to himself lay the first stones of the ‘People’s House’: the Opera and Ballet Theater named for A. Spendaryan. For this work, in 1937, he was awarded the gold medal (“Grand Prix”) at the World Exhibition in Paris. Tamanyan designed and built continuously. The extraordinary abilities and will of this man of genius are truly astounding. He lived for only 58 years. The intensive and uninterrupted work had completely exhausted him and he had nearly lost his eyesight. There could be no compromise between his ill, tired body and his ardor; and so on February 20, 1936, this great man passed away. His work remains as the best guarantee of his immortality. Generations have enjoyed and will enjoy the perfect and beautiful buildings designed by him, admiring his outstanding architectural skill and broad experience. The profound theories, impeccable taste, and inestimable traditions of the Tamanyan School will always be a source of learning and an example for imitation.



*Alexander Tamanyan (standing 1st from left) with his family in Krasnodar, Russia, in 1888.*



*Alexander Tamanyan (front row, first from left), when he served as Chairman of the Petrograd Academy of Fine Arts.*

### ALEXANDER TAMANYAN IN TABRIZ

The Tabriz period of Tamanyan's life (1921-1923) was neglected for political reasons. On November 30, 1920, the leaders of the Armenian Revolutionary Committee came into power in Armenia.

The day before, in "Caravansaray" (Ijevan), they had already declared Armenia a soviet republic. On December 6, an "Extraordinary Commission" was formed; at this time the Bolsheviks denied many provisions of the previous agreement. Repressions started; when the distinguished official of the Cheka (the first Soviet state security apparatus) G. Atarbekyan arrived in Armenia, the terror took over. Cheka officials arrested all more or less renowned Dashnaks, and everyone who sympathized with the party or- to be more precise- everyone who was out of favor.

The military commanders Hamazasp and Nikol Ghorghanian were killed in prison with an ax, while many arrested intellectuals awaited trial, among them, the previous prime minister, physician H. Ohanjanian, writers and political figures (Levon Shant, Nikol Aghbalian and others).

Very likely, Alexander Tamanyan, too, would have been imprisoned; he had not only cooperated with the Republic, but also given instructions to the painter Hakob Kojoyan in 1920, regarding the design of Armenia's coat of arms (which with some changes has been accepted by the Third Republic). Then the migration started. The Committee passed through Daralagyaz (Vayots Dzor) and headed for Zangezur, to Garegin Nzhdeh. Many intellectuals joined the fugitive army and members of the government; Tamanyan was among them.



*Alexander Tamanyan,  
with his family, in Tabriz.*

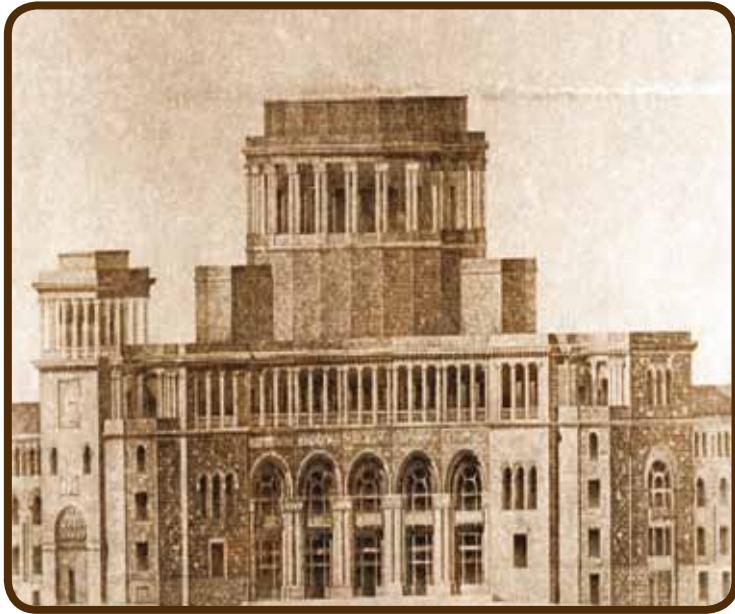
The number of refugees moving from Yerevan to Zangezur exceeded 10,000, with most journeying on foot. Tamanyan and his fellow travelers (H. Kajaznuni, H. Ter-Davtian, N. Aghbalian, H. Ohanjanian, H. Kojoyan, S. Vratsian, and other renowned persons) were given horses. From Zangezur, the refugees were sent to Iran. Archbishop Melik-Tankian, the parochial council, charity organizations, and all the Armenians of Tabriz did their best to help the exiles. On July 18, 1921, financially and morally supported by the government, Academician Tamanyan opened an artistic studio at the Aramian School of the Ghala quarter. Painting and art history (in particular, history of Armenian art) were taught there. Hakob Kojoyan collaborated with Tamanyan at the studio (Tamanyan's children, too, took his lessons). During his stay in Tabriz, Kojoyan painted some of his best pictures: "A Dining Hall in Tabriz," "The Tabriz Bazaar," etc. Tamanyan was invited as architect to the city hall (baladiye) of Tabriz, where he worked until his return to Yerevan. During his time in Tabriz, Tamanyan designed and built private houses for several Armenian merchants, as well as the pantheon of the Armenian Revolutionary Federation near St. Sarkis Church in Lilava.

He made some important corrections to the general plan of Tabriz. One of the main streets of Tabriz, Pahlavi, was built according to his design. He also designed a fence for it. The migration to Iran had two phases: one was related to the fall of Yerevan, and the other, to Zangezur's fall. Passing the swollen Araxes, which does not tolerate bridges, was yet another ordeal for thousands of people. The governor of the bank opposite Meghri was the feudal emir Arzhand, who demanded a half piece of gold for each emigrant.

The expenses were assumed by the expelled government.

The refugees crossed the river on insecure rafts fixed on goatskins, brought by Iranian oarsmen. Each raft could accommodate two or three persons, who reached the opposite bank wherever the stream took them. Since those journeying risked tipping over into the water, a group of engineers headed by Tamanyan attempted to make the navigation of the rafts safer by stretching a steel rope between the two banks. The attempt was unsuccessful. In May of 1921, Tamanyan reached Tabriz together with the first group of emigrants. At first, most were lodged with families and enjoyed a warm welcome for several months. When the stream of newcomers swelled, they were given accommodation in the schools of the Armenian quarters of Lilava (Leylabad) and Ghala, as well as Armenian clubs and hostels. Tamanyan was hosted in the house of Matevosyan, an Armenian inhabitant of Lilava. In July of 1921, his wife Camilla Matveyevna and their three children arrived from Yerevan. On December 9, 1921, the elder daughter of the Tamanyan family, thirteen-year-old Maria died of typhus, causing ineffable grief to her parents. On June 31, 1922, their fourth child, son Julius, was born in Tabriz.





*The main façade of the Govermental building in  
Yerevan's Republic Square.  
Architect, ALEXANDER TAMANYAN*



*The (unfinished) facade of Gabrielian Physiotherapy  
Institute in Yerevan.  
Architect, ALEXANDER TAMANYAN*

Furthermore, he planned a public center for the city, taking into account the requirements of Islam. He had already become familiar with Muslim architecture in St. Petersburg; in 1908 he had taken part in a competition for the design of a mosque. Thanks to Tamanyan's efforts, new streets were built in the Armenian quarters of Tabriz while some narrow ones were widened. At that time, Tamanyan also worked on the general plan for Yerevan, the drawings of which he had taken with him to Tabriz. When on Lenin's advice several Armenian communists, namely A. Myasnikyan, S. Srapionyan (Lukashin), and A. Erznkyan, were sent to Armenia as government leaders, they supported Tamanyan in his architectural mission.

Tamanyan returned to Armenia in March of 1923, and, on April 4, was appointed counselor of the government of the Armenian Soviet Socialist Republic for architectural-technical affairs. At first he came to Armenia without his family, for negotiations; but he was so well accepted and offered so many opportunities of work that he firmly decided to stay. On this occasion, H. Acharyan's memory as told by the building engineer Garnik Afrikyan is worth mentioning.



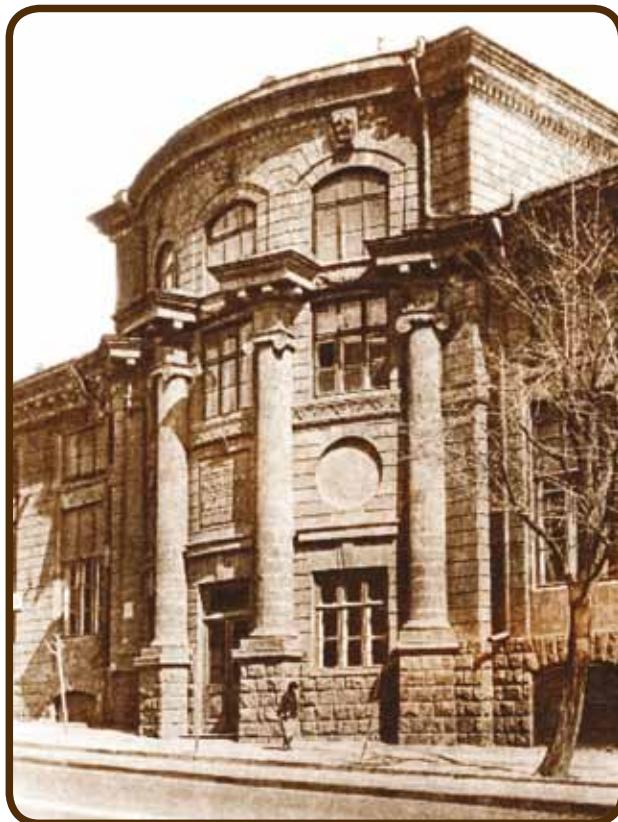
*The façade of the Medical University in Yerevan.  
Architect, ALEXANDER TAMANYAN*



*The Veterinary Surgery and Cattle-Breeder University  
in Yerevan (unfinished). Architect, ALEXANDER TAMANYAN*



*The façade of the Astronomy Institute, Yerevan, 1934.*  
*Architect, ALEXANDER TAMANYAN*



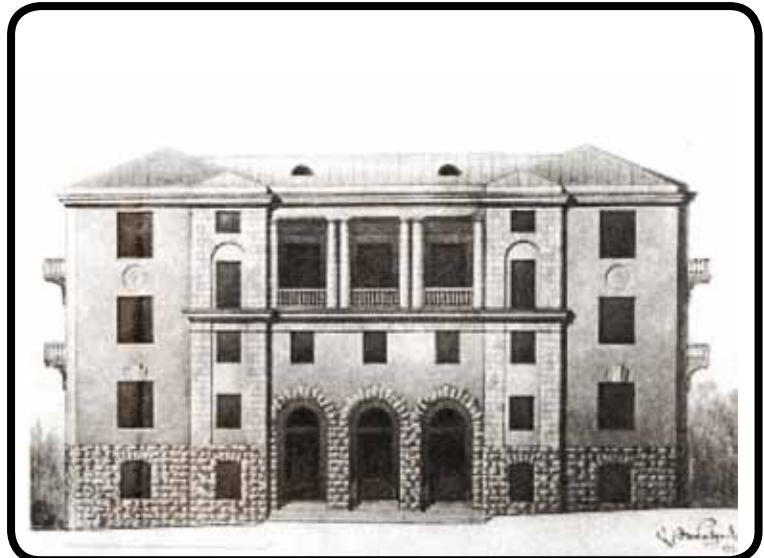
*The façade of the Main Library in Yerevan.*  
*Architect, ALEXANDER TAMANYAN*

According to that story, all the Armenian intellectuals in Tabriz wanted to return to Armenia. They prompted Tamanyan to go first, taking into consideration his Russian-Armenian origin and the fact that he was well-known in Russia. They decided that Tamanyan would write them an “innocent” letter from Armenia, ending it with information in code about the results of his negotiations. If they were negative, he would write, “Goodbye, yours truly, Tamanyan,” and, if positive, “Best wishes, yours truly, Tamanyan.” Tamanyan wrote a letter from Yerevan, which ended with the words, “Best wishes, best wishes, best wishes, yours truly, Tamanyan.” This meant, “All is well, come!” Most intellectuals returned to Armenia, but many were later repressed.

On February 20, 1936, Tamanyan died at the age of 58, handing down eternal values to his people. He remains a great man in the history of Armenia and has gained immortality.



*The Rural Economy Institute in Yerevan, 1934.*  
*Architect, ALEXANDER TAMANYAN*



*The facade of the Polytechnic University of Yerevan.*  
*Architect, ALEXANDER TAMANYAN*

## **TUMANIAN FAMILY**

*Anna Tumanian with her sons and grandchildren. Tamar Tumanian stands by his grandmother, Anna- Tabriz, 1920*



**The first bankers (before the rise of banking in Iran) in 1918, the Tumanian family owned the sole national mint company recognized by the government.**

## **TUMANIAN FAMILY**



## TUMANIAN FAMILY

The Tumanian family were the first bankers in Iran, and the founders, in 1918, of the sole national mint company recognized by the government. The Tumanians are descendants of the Meliks of Karabakh in Armenia. Since 1785, they lived in the village of Voghlan in Gharadagh, Iran. The village of Voghlan was inhabited only by Armenians. Gharadagh (Paytakaran) is the village of Parspatunik of ancient Armenia. Today it is situated in the province of Atpatakan in Iran and is called Arasbaran. Melik Sarkis Tumanian was a blacksmith and farrier. In such highlands as Gharadagh, where the only means of transport and communication were by horse and mule, Melik Sarkis' expertise was in high demand. After Melik Sarkis' death, his son Tuman expanded his father's business. He conducted business in Tabriz, selling linen, wool, cotton and the famous dried fruits of Gharadagh. He accumulated a fortune, but the family's success did not remain unnoticed by the Turkish leaders (khans), the usurers of Gharadagh. In accordance with their age-old immoral custom, they began to extort protection money the family illegally.



*In 1918, Tumanian Family owned the sole national mint company recognized by the government, 1918.*



**SARKIS TUMANIAN,**  
*wearing the insignia given to him by the King of  
Sweden and King Mozaffaredin Shah.*

In 1840, the Tumanians were forced to move to Tabriz. They settled in the Armenian district of Lilava (Leylabad). They founded their first trade center, calling it "Tumanians' Commercial Firm." Later, Tuman's son Harutun and his four sons, Sarkis, Zakaria, Simeon and Khachatur, became well known industrialist traders.

Soon the firm opened branches in all significant towns of Iran. Afterwards, it exported its products (silk, wool, cotton, dried fruits, as well as gold and silver) to Russia and sold them in the trade centers of Tbilisi, Moscow, Astrakhan, Warsaw, Odessa and Baku. Later, the Tumanians became involved in the oil business. In 1889, Sarkis Tumanian left for Stockholm, to order a Swedish oil steamship.

The King of Sweden highly appreciated Sarkis Tumanian as one of the first envoys to establish trade relations between Sweden and Iran. The King granted him an order and aristocratic title. Upon his return to Iran, Sarkis was awarded the highest order for his great services to the country.

Thus, the Tumanians were among the main shareholders of Europe's trade companies and the oil industry of Baku. They erected four marvellous trading houses in the center of Baku.

Until 1918, Iran had neither its own bank nor bank notes. In most cases, banking transactions were made through the trading firms of the Tumanian brothers.

For many years the Tumanians had the privilege of minting the silver and gold coins (riyal) of Iran.

The people called them "Agha Tuman."

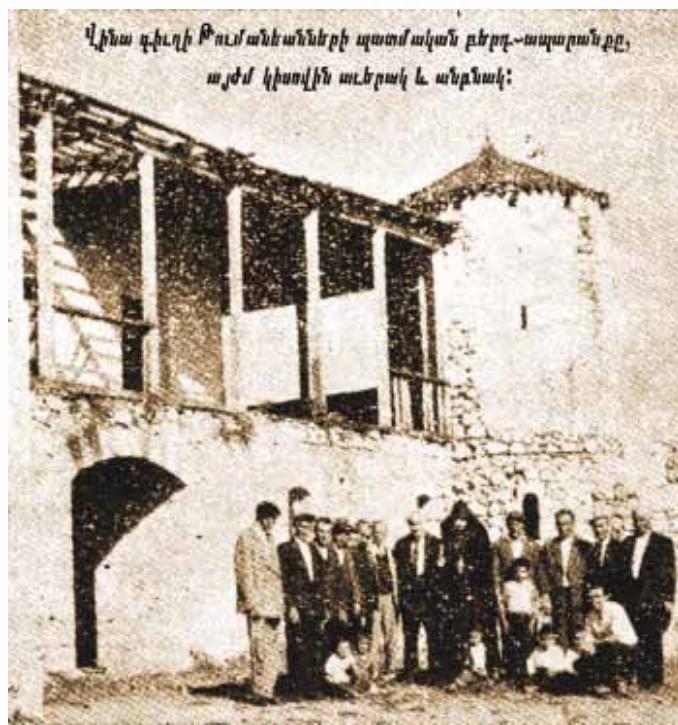
In the book "Money and Bank", a handbook for the country's faculties related to trade, published by the Central Bank of Iran, the history of the creation of the "Tumanian Commercial Firm" is presented extensively and is considered to be one of the first and most important milestones of the country from an economic perspective. The Iranian government holds the Tumanian family in high esteem.

During his travels to Russia and Europe in 1903, 1904, and 1906, Mozaffaredin Shah, the King of Iran, refused to lodge at the Russian Governmental State Palace in Baku, preferring to stay at the Tumanian family home.

In 1904, during a trip to Baku, the Shah also refused the invitation of Hadji Zeinaleddin Taghiev, a Turkish magnate in Baku, wishing instead to lodge at the Tumanian house, "causing much trouble."

The Tumanian dynasty existed for approximately one century and began to fall into decay after World War I.

During the October Revolution in Russia in 1917, the Bolsheviks usurped the main part of their wealth held inside the Russian Empire.



*The Tumanian home in the village of Vinna in Gharadagh (Arasbaran). The building is included in the special register of the antiquities of Iran, under the state's care.*



*The founders of the Tumanian Commercial Company (the first of its kind in Iran): the Tumanian brothers. Simon, Sarkis, Zakaria and Khachatur were great Armenian benefactors.*

Though the assets of the “Tumanian Commercial Firm” were greater than its debts, the company could not recover and, like that of other Armenian traders, was dissolved, falling victim to the government of the Bolsheviks. It seems quite possible that the latter had planned to primarily appropriate the Armenians’ property. The Tumanian family occupies a fitting place in the history of Iranian Armenians; the Tumanians are respected and remembered to this day. Their commercial offices in various provinces of Iran had become benevolent and consultative centers for Armenians, who struggled to save themselves from the violence of the Kurds.

Armenian peasants always depended upon the Tumanians for help. Every year, the Kurds, during their migrations in spring and autumn, passed through the villages inhabited by Armenians, robbing and devastating the inhabitants. Tumanians knew well that in Armenian villages, the despotic Turkish khans also terrorized the inhabitants. To alleviate the Armenians’ suffering, Simon Tumanian initially purchased his family’s birthplace, the village of Oghan. Later, he bought all thirty-four villages in Gharadagh that were inhabited by Armenians. Tumanians founded schools in their villages and provided for the teachers. For many years, they maintained the schools, meeting all necessary expenses.

Armenian peasants lived in peace and safety in those villages. Making use of the Iranian government’s goodwill towards them, the Tumanians saved thousands of Armenian refugees, sheltering them in their villages. Outstanding Armenian intellectuals and party leaders lived safely working as teachers in the schools of those villages.



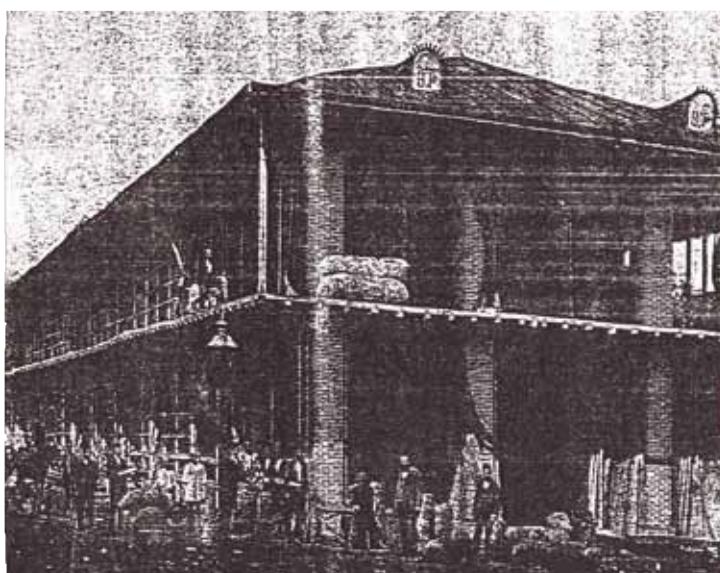
*Khachatur Tumanian, with his sons Harutiun, Paruyr, and Stephan, daughter Perjuhi, and wife Yeghizapet, in Tabriz.*



*Tumanian cotton mill in northeastern Iran, 1917.*

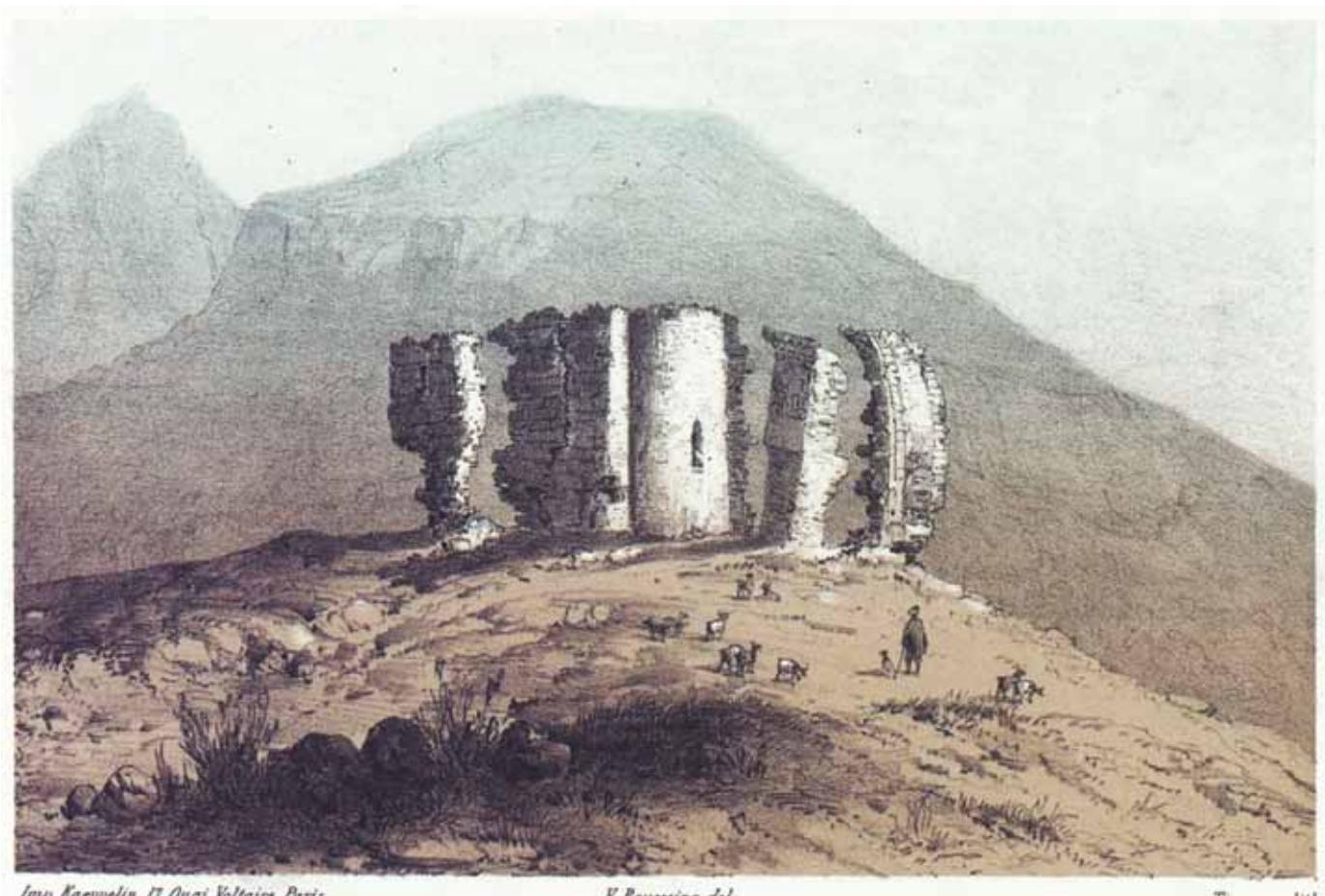
The Tumanians' role is especially eminent in the history of the Armenians of Tabriz. They built four magnificent schools, where thousands of Armenian pupils were educated. In 1879, in memory of their mother Anna, beside the Aramian Boys' School in the district of Ghala, they founded St. Anna's Girls' School.

In the same year, they built the two-story Haykazian Boys' School in another Armenian district, Lilava, near the courtyard of St. Sarkis Church. Subsequently, in 1895, they constructed their masterpiece of educatory edifice, the marvellous National Tamarian Girls' School. It was built by Zakaria's son Grigor Tumanian, in memory of his prematurely deceased daughter, Tamar Tumanian. Grigor was born in 1865 in Tabriz. He attended the Aramian School of Tabriz, where the great novelist Raffi was his teacher. Later, he gave the settlements of the buildings of the Haykazian and Tamarian schools to the Armenian Catholicos Khrimian Hayrik, presenting them as property to the St. Sarkis Church of Tabriz. The "Haykazian" and "Tamarian" schools have been in operation for almost 140 years and serve the nation to the present day. Recently, during the excavations of Gharadagh, Iranian archaeologists found the first workshop of the Tumanians. It was restored and is currently under special restorative care.



*Two picture of Tumanian's cotton factory in Iran, 1870.*





*Imp. Naepelin, 17, Quai Voltaire, Paris.*

*V. Rousseing, del.*

*Tirpenne, lith.*

### ÉCLISE ARMÉNIENNE SUR LE MONT KARADAG

*The ruins of Armenian Church in a mountain in Karadagh.. Lithography and painting by, V. Rousseing, Paris, 1854.*

### Gharadagh (Paytakaran)

Gharadagh is a province in Atpatakan, where most of the Armenian population of the region lived. Situated in the north of Atpatakan, it is entirely mountainous, and covered with forests where valuable varieties of trees grow. The fauna of the province is diverse and it is rich in cotton and wild barley. From ancient times, canals and dikes were built in this territory, thanks to which a vast area of land became irrigable. Paytakaran, that has been settled since earliest times, was the second province of Greater Armenia. The Greek historiographer Herodotus (5th century BC) mentions the Caspian tribal union in the territory of Paytakaran, the name of which was also given to the Caspian Sea.

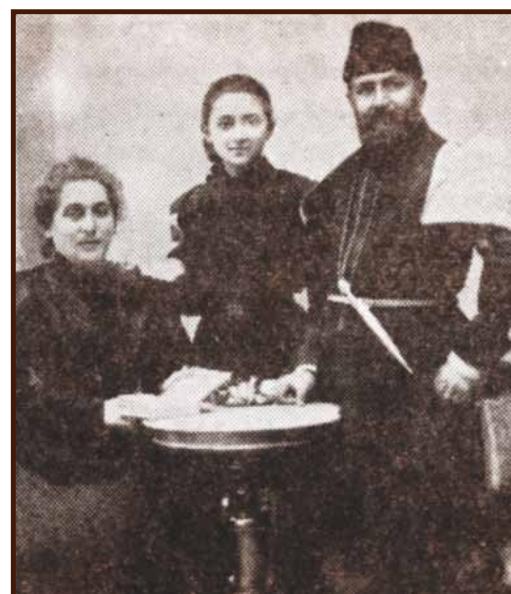
The city of Paytakaran was founded in the reign of the Arsacids and was the royal winter residence for several centuries. There was also a jail in Paytakaran, where state criminals were imprisoned. In the period when Christianity was embraced as the official religion of Armenia, the prince of Angeghut sent many priests who did not deny paganism to that jail. The city assumed importance during the reign of King Trdat III of Armenia. Sanatruk Arshakuni was appointed as the intendant of the city; he was ordered to support the mission of Gregory the Illuminator. After Trdat III's death, Sanatruk declared himself king and reigned in Paytakaran. When Armenian-Roman troops besieged the city, Sanatruk fled to the Persian King Shapur II. Instigated by the Persian court, the people of the Caspian land rebelled against the Armenian king. According to Pavstos Buzand, King Pap of Armenia commanded Mushegh Mamikonian, the general of his army, to punish the rebels severely and re-annex Paytakaran to the kingdom of Greater Armenia.

In the late 7th century, Paytakaran was conquered by the Arabs, in the 8th century, by the Babakans, in the 9th century, by the Khoramids, in the 10th century, by the Ravadids, in the 11th century, by the Seljuks, in the 12th century, by the Eldiguzids, in the 13th century, by the Mongols, in the 14th century, by Tamerlane, in the 15th century, by the Safavids and then by the Kara-Koyunlu and Ak-Koyunlu tribes. Within all these transitions, the Armenian population remained and thrived.

In 1501, it was part of the Ghezelbash state of the Safavids. In 1722-35, it belonged to Russia, but later remained in the territory of Persia. The villages of the Gharadagh province where a considerable number of Armenians lived are: Yurgut, Sardu, Khanagah, Norashen, Voghan, Vyina, Karaglukh, Sighin, Ghasumashen, Degeoygdara, Asran, Surun, Mhdau, and Germnav. Eminent Armenian benefactors devoted to the nation were born in Gharadagh; the Tumanian family was their precursor.



*The opening of Tamarian Armenian Girls' School in Tabriz, built by Grigor Tumanian, in memory of his daughter Tamar. The Haykazian Boys' School, also founded by the Tumanian family, stands in the foreground. To the right is the Armenian Church in Lilava (Leylabad), Tabriz.*



*Left, the photograph of Tamar Tumanian, which was hung at the entrance to her namesake school.  
Right, photograph of Tamar Tumanian with her father Grikor and mother Azniv.*

## HRATCHIA ADJARYAN

(1876 - 1953)



The Armenian linguist, philologist, and academic **Hratchia Adjaryan** was born in 1876, in Constantinople. After receiving his primary education in his birthplace, in 1893 he left for Paris, where, at the College de France and the Sorbonne, he studied linguistics and Eastern living languages. Simultaneously, he studied Zend, the comparative grammar of Armenian and Greek, Sanskrit, Egyptology, Assyrian cuneiform script, Chaldean cuneiform script, as well as Pahlavi, Arabic, semantics, phonology, and experimental phonetics.

In 1898, the eminent German philologist Heinrich Hübschmann invited him to Strasburg to attend his lectures on Armenian morphology. Settling in Armenia, Hratchia Adjaryan worked for four years at the Edjmiatsin Seminary, where he studied the 4000 manuscripts of the library of the Holy See. Then, he spent two years working in Shushi, followed by two years in Tabriz, one year in New Bayazet, twelve years in New Nakhijevan, one year in Tehran, and a return to Tabriz for four additional years.

He spent a total of seven years in Iran: six years in Tabriz and one in Tehran. He visited New Djulfa, Maragha, and villages populated by Armenians, in order to study their dialects. In 1923, he was invited to the Yerevan State University, where he taught and was head of department until his death. He is the author of roughly 200 works.

He studied all the branches of Armenian linguistics, founded some fields of Armenology, and created his own method and theory of lexicological research. His main works on Armenian dialectology include the “Classification of Armenian Dialects” (Կայ բարբառների դասակարգումը), “Armenian Dialectology” (Կայ բարբառավիճութիւն), and the “Armenian Dictionary of Provincial Words” (Կայ զալառական բառարան), which contains about 30,000 entries. Adjaryan’s most outstanding work is his “Armenian Etymological Dictionary” (Կայերէն արմատական բառարան), which has been greatly appreciated both by Armenian and foreign linguists and Armenologists. “No other language has such a rich and such a perfect etymological dictionary,” wrote the world renowned linguist Antoine Meillet. It includes 11,000 root words, used in early and late medieval Armenian literature, with explanations, grammatical and lexicological data, and etymology of 5,095 roots.

Among his other fundamental works are the “Dictionary of Armenian Personal Names” (Կայոց անձնանունների բառարան), “History of the Armenian Language” (Կայոց լեզվի պատմութիւն), “Comprehensive Grammar of Armenian in Comparison with 562 Languages” (Լիակատար քերականութիւն հայոց լեզվի համեմատութեամբ 562 լեզուների), and “The Sources of the Story about St. Mesrop and the Invention of the Script” (Ս. Մեսրոպի եւ գրերու գիտի պատմութեան աղբիրներն). Acharyan studied old Armenian manuscripts kept at various places and compiled their catalogues: “Catalogue of the Armenian Manuscripts in Tabriz” (Յուցակ հայերէն ձեռագրաց Թավրիզի), in 1910, “Catalogue of the Armenian Manuscripts in New-Bayazet” (Յուցակ հայերէն ձեռագրաց Նոր-Բայազէտի), in 1924, and “Catalogue of the Armenian Manuscripts in Tehran” (Յուցակ հայերէն ձեռագրաց Թեհրանի), in 1936.

He also studied topics of Armenian literature and history:

“History of Modern Armenian Literature” (Պատմութիւն հայոց նոր գրականութեան), and “History of the Turkish Armenian Question” (Տաճկահայոց հարցի պատմութիւնը). He left important unpublished works such as the “History of Armenian Emigration” (Կայ զարգացման պատմութիւն), the recently published, “History of Armenian Linguistics” (Կայ լեզվաբանութեան պատմութիւն), and “A Study of the Cilician Dialect: (Քննութիւն Կիլիկիոյ բարբառի). Among other dialects studied by Acharyan are those of Suchava, Karabagh, Tabriz, New Nakhijevan, Maragha, Agulis, New Djulfa, Istanbul, Hamshen, Van, and Artial. In 1953, he wrote the book “Memoirs of My Life” (Կեսնիքի յուշերը). The Institute of Linguistics of the Armenian Academy of Sciences, as well as School No. 72 in Yerevan, bear Hratchia Adjaryan’s name.



*VIEW OF TABRIZ AT THE TIME OF ADJARIAN'S ARRIVAL.*

#### *HRATCHIA ADJARIAN IN TABRIZ*

"When the parochial school in Shushi was closed, I had nothing to do in Shushi. I wrote a letter to the director of the Aramian School in Tabriz, A. Alexanian, offering my service. Receiving a positive answer, my wife and I left for Tabriz. We stayed in Tabriz for two years, having a nice and quiet time there. Iran is a very plentiful country and very cheap. There were absolutely no threats of danger, problems caused by the police, state restrictions and similar inadmissible things. The life of the Armenians was completely free, the Armenian organizations, which were persecuted in Russia and Asia, were completely free in Iran. It was possible to receive by mail the 'Droshak' and 'Hnchak' newspapers, and openly read them in the street. School life was not controlled by the Iranian government. Moreover, it granted the schools an allowance of 250 tumans monthly. The theatre was free, and free public lectures took place weekly. At that time, Tabriz was the greatest and most populous city in Iran. It had a fourteen-kilometer perimeter and 300,000 inhabitants- twice more than Tehran. There live 5,000 Armenians in the city, who occupy two separate quarters, Ghala and Lilava. The genuine old Armenian quarter is Ghala; the Armenians living there are native Tabrizians and have their own dialect, whereas the Armenians of Lilava have lately migrated there from Gharadagh and Muzhumbar. They speak the Gharadagh dialect, which is a variety of the Karabagh dialect. Ghala has a church and a school (Lilava too). I can say that the Armenians of Tabriz are the most inquisitive, diligent, and cultured people among the Armenian population. Notwithstanding their small number, they had four schools, to which they soon added central 'Parochial School' situated between the two quarters (let alone the Armenian Protestant and Catholic schools)."





"All the Armenians of Tabriz were adherents of two parties, the Dashnaks and the Hnchaks; there was no Armenian unaffiliated with one of those parties. Lilava was mostly Dashnak, and Ghala, mostly Hnchak. The antagonism between the two was so intense that they would not even marry each other. This antagonism sparked a rivalry with both parties often organizing public lectures on issues of scholarly and national interest. Each party even had its own newspaper."

"As I have said, I taught Armenian and French at school. I received 50 tumans monthly. My wife taught needlework, Russian, and arithmetic; she received 40 tumans. Thus, together we made 90 tumans, which equaled 180 golden rubles. All financial transactions in Iran were made with silver coins. When, for the first time, I was to receive my salary, the cashier called me to pay: 'What container have you brought?' he asked. 'I will fill my pockets.' 'Pockets are not enough.' I offered my handkerchief. 'The handkerchief, too, is small. Bring a large container.' I went home, as a joke, took the sugar sack and brought it to the school. The cashier saw it and said: 'This is good.' The sack which I had brought as a joke was seriously filled, and I carried it home. I put it in front of the window. Eat until it is finished! Iran was a very good country."

"I could not enrich my Etymological Dictionary in Tabriz, lacking in the necessary facilities. I undertook the compilation of the manuscript catalogue of Tabriz. The library of the school in Ghala had 51 manuscripts, and 19 manuscripts were kept in the prelacy."

"Adding to them the manuscripts kept in Lilava and by private persons, I completed a volume, which I published in 1910 in Vienna. Among those manuscripts, two are worth mentioning. The first was 'Poems by Arakel Baghishetsi,' written after the fifteenth century. It belonged to the cabman Harutun Astafian, an inquisitive man and a patriot. The other work was 'The History of the Armenian colonies', for which the Lazarian Seminary had instituted a prize of 2000 rubles. The fixed time was two years. I presented the work and received the prize."

"We were going to leave Tabriz. The railway was not yet finished, so we had to take a cab. We had just reached the house of A. Patmagrian; a young man introduced himself to me and said: 'There is a good manuscript in this house.' I asked the cabman to wait for a while and entered the house of the tailor Shirmazan, where this manuscript was kept. What a manuscript! For me, its value was equal to the whole of Tabriz."

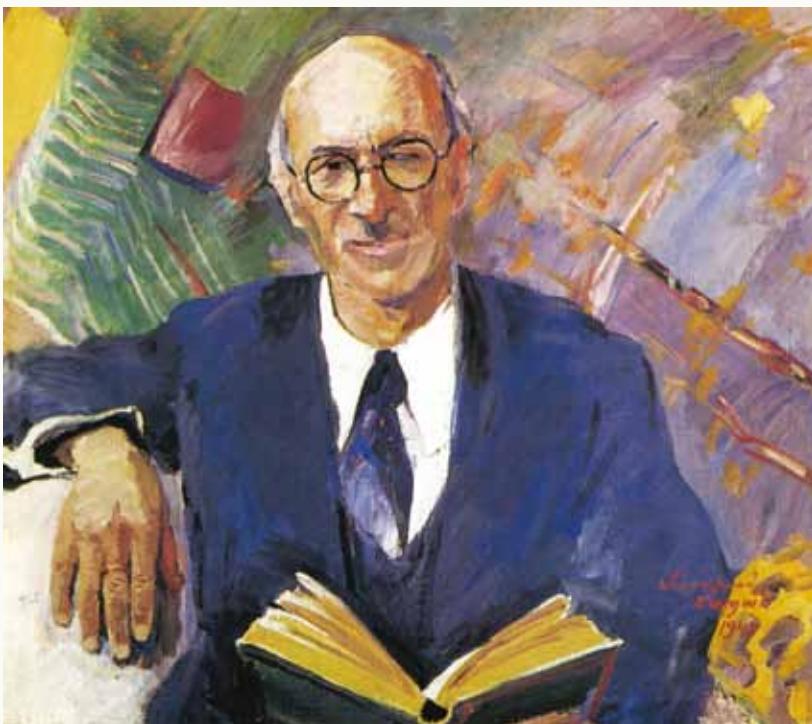
"It was written in 1295-1298, and commissioned by the Armenian King Smbat III. It was a book from the royal library, a veterinarian work: 'Medical Book for Horses and for Beasts of Burden in General.' I gave quick instructions, the cab moved, and we safely reached the Araxes."

#### **IN TEHRAN & ISFAHAN**

"Soon the ship approached the shore, in Iran. After being searched by English officers, the people went ashore and scattered in the fields and gardens. My wife and I went to my old schoolmate, geometrician Gevorg Mkrtchian. One day, I received a telegram from Tehran, with the signature of the director Mr. Pionian, by which I was invited to teach at a private Armenian school. I immediately started to make preparations for the trip."

"We are reaching Tehran. We are already in the capital of Iran. An Iranian official stops the cab and, approaching us, asks whether we are Iranian people. "We have this honor," answer the Armenians of Tehran, who accompany us, and without further questioning the official lets us go. Let me add in brackets, that wherever during our trip we dealt with any Iranian official, we saw on his part perfect politeness, incorruptible honesty, and friendly treatment. How different are the Turkish bribe-taking, rude, bandit, and simply villain officials!" "Tehran is not an old city. In 1785, Agha Mohammad Khan Qajar made it the capital. After that, the Armenians began to settle in Tehran. The first Armenian inhabitants initially lived in the quarter called Darvazeh-Ghazvin, then in the quarters Darvazeh-Shah-Abdul-Azim and Hasanabad. The educational life of Tehran started in 1870, when, in the Hasanabad quarter, the Haykazian School was opened, along with a small school in Darvazeh-Ghazvin, which was closed because there were few Armenians. In 1918, the "School of the Parents' Union for Boys and Girls" was opened in Tehran- the result of inner-community rivalry. I taught at that "School of the Parents' Union."

"Taking advantage of the summer holidays, before returning to the Caucasus, I decided to visit New Djulfa, in order to study the local Armenian dialect."



*PORTRAIT OF HRATCHIA ADJARIAN, BY MARTIROSH SARYAN.*

"It is 480 kilometers from Tehran to Isfahan; the fastest and cheapest trip is by carriage: in five days I reached Isfahan. I see the row of shops, some hotels, mosques, government buildings, and public gardens, dry and empty. This is the renowned capital of Shah Abbas! I take a cab and go to New Djulfa. "This is the Armenian monastery," the cabman says. I look up and see the big dome of the Amenaprkich ("All-savior") Monastery. I am not going to describe New Djulfa. If there is any Armenian province which is decently (and even more than necessary) studied from both historical and topographical aspects, it is New Djulfa. I stayed there for only 28 days and, enjoying cordial hospitality and extensive help on the part of a group of locals, completed the study of the dialect and left for Tehran on July 15. Since I was invited to Tabriz as a teacher, we finally said goodbye to Tehran, and my wife and I left for Tabriz."

#### **BACK TO TABRIZ**

"There were postal carriages ("gafi") and postal or private cabs from Tehran to Tabriz. We found such a cab. The cabman was a Turk from Tabriz, a man who knew well his work and his routes. He drafted a contract in which he promised to bring us to Tabriz on the 14th day, for 200 tumans. Half of the sum was to be paid on the day of departure, 50 tumans in Zenjan and 50 tumans upon reaching Tabriz. Thus, on Friday, August 16, 1919, we left for Tabriz. We pass Yusufabad and soon the great slope of Shibli begins; it takes a whole hour to descend it. On our way, we often meet caravans of donkeys and camels, coming to or going from Tabriz. As we approach the city, the villages become neater and richer. Coming to the bottom of the Shibli slope, we reach the village of Seydabad. On the left, we always see the Sahand mountain chain. Finally, we reach the village of Vasbinj, which is close to Tabriz and is connected with the city by telephone. Soon after comes Memedavan, the summer holiday village of the Russian consulate; it was ruined during the short period of Turkish rule. Then comes the palace called Khalat-pushan, where the crown-princes of Tabriz always appeared wearing their extraordinary royal robes handmade with golden string. We can now see the Eynal-Zeynal, the mountain dominating over Tabriz. Here are the gardens of Tabriz. It takes an hour to reach the central school, from where we go to our old friends. I had been in Tabriz 15 years ago. Oh my God, what changes! The desert route from Ghala to Lilava has become a street decorated with nice buildings, houses, shops, and hotels. My pupils have become ladies and gentlemen, and this scene is so painful for me. I always thought that I had not yet lived my life in this world; they kill that self-delusion with their big stature. One must see others who have lived in order to see that he himself has lived..."

"In 1923 I was invited from Tabriz to Yerevan, the capital of Soviet Armenia, to teach at the State University, where I remain at the present. I have taught Classical Armenian (Grabar), French, Turkish, Iranian, Arabic, introduction to linguistics, comparative grammar, history of Eastern languages and history of the East, Armenian dialectology and history of the Armenian language. I have educated thousands of pupils and students in various countries, in Turkey, Armenia, the Caucasus, Russia, and Iran. Among them there are many teachers, writers, postgraduates, docents, university lecturers, and one doctor-professor. In 1930, I was invited to the Sorbonne as the vice-rector of the university, but I did not want to leave Armenia." [from Adjarian's "Memoirs of my Life"] Hrachia Adjaryan died in 1953 in Yerevan.



*Left: The pupils of the Haykazian and Tamarian Schools, 1898-99.  
Right: Pupils of the Haykazian and Tamarian Schools- fourth grade, 1928-29.*



*Fourth-grade class of the Haykazian Boys School,  
1898-99, in the Lilava district.*



*Astghik Hakopian's kindergarten class in Tabriz, 1939.*



*Kindergarteners in Tabriz, 1938.*



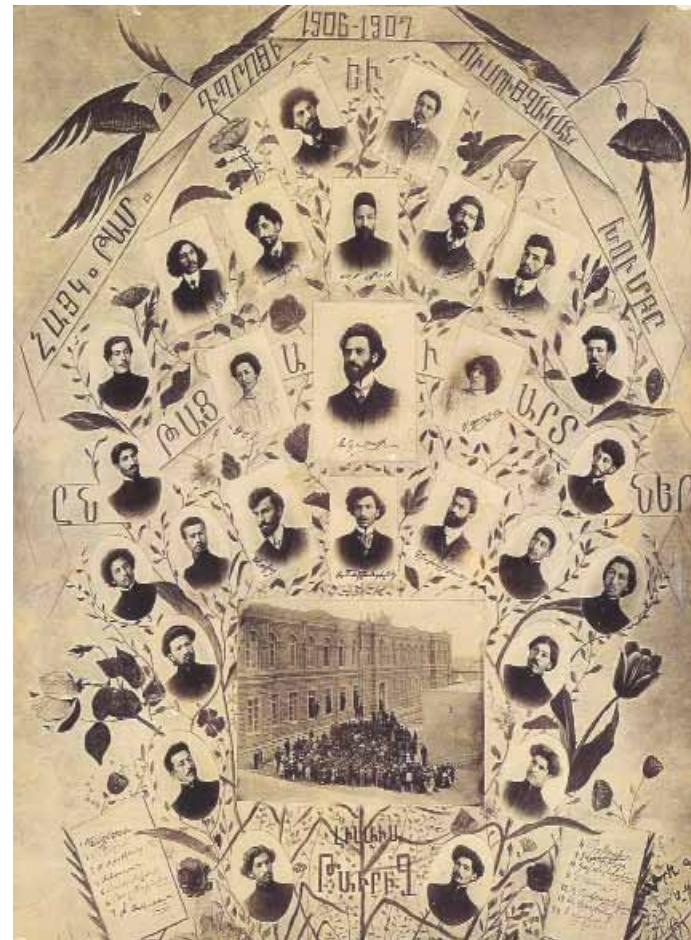
*Second grade students dressed for a play, in Tabriz.*



*Mrs. Astghik Hakopian's kindergarten in Tabriz, 1948*



*Mrs. Annik and Mrs. Gohar Davitian's kindergarten and pre-school classes, Tabriz, 1948-49.*



*Teachers and graduates of Temakan School, in Tabriz, in 1903, 1907, & 1908.*



*The members of Ladies Committee for Armenian Culture in Tabriz, 1955*



*The diploma of the Temakan College of Tabriz, presented in three languages:  
Armenian, Farsi, and French..*



*A decorative structure on Pahlavi Street, built by the Armenians of Tabriz, to welcome the Shah to Tabriz, in 1949. Standing at the structure are the leaders of Armenian community in Tabriz.*



*Simon Manoucharian's OMID Leather Factory #1 in Tabriz, 1935-1936.*

*This was the first leather factory in Iran, built by Mr. Simon Manoucharian. Chief engineer, Herr Scholten, is seated next to the owner of the factory. Reza Shah recognized the factory for its innovation at the time.*

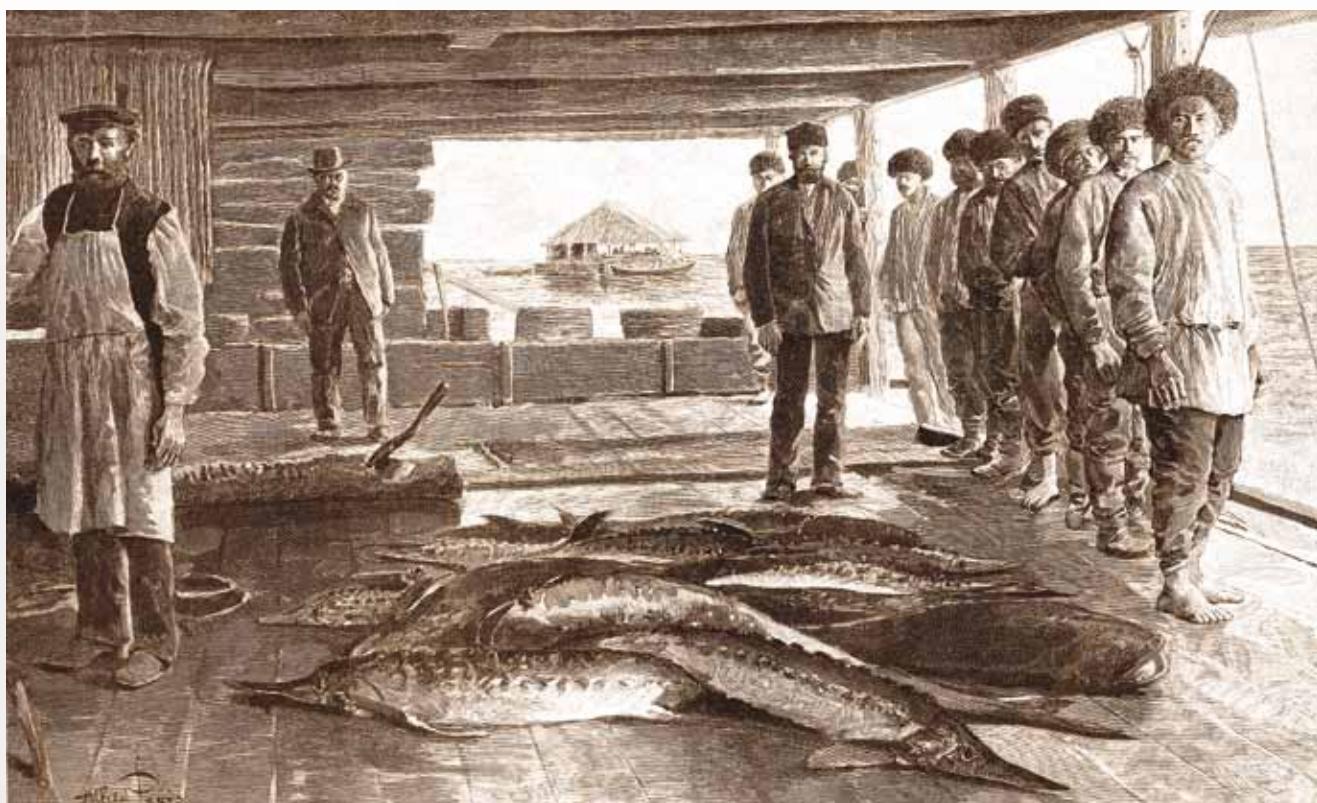
*To his right stands Shoghakat, Simon's mother.*



*Hovhannes Khan Alaverian, for many years was the manager of Custom-House in Tabriz, 1928-19 ...*



*The Custom House of Tabriz which employed many Armenians.*



**Armenian Merchants in North-Eastern Iran in the 19th & 20th Centuries**

From the beginning of the 17th century, until the end of the 18th century, the Armenian merchants of New Julfa played an important role in Persia's trade. Merchants from New Julfa had settled in about twenty commercial cities: Agra, Calcutta, Chinsura, Bombay, Madras, Delhi etc. They also traded in Iran, Turkey, Russia and Europe. Initially, the Dutch, English and French commercial companies in India made good use of the Indian-Armenian merchants. In 1686, according to the agreement concluded with the East-Indian Company, the Armenian merchants were allowed free trade in all the countries under English control. Later on they were also granted the right to purchase property and hold positions in those countries. For a certain period, this agreement strengthened the position of Armenian merchants, but afterwards they gradually lost their independence and were forced out by stronger rivals. Since the beginning of the 19th century, when the Armenian community of New Julfa was falling into an economic decline, the Armenian merchants from north-eastern Iran, together with the Caucasian Armenian merchants, became very active in Atrpatakan, especially in Tabriz, the near-Caspian provinces Gilan and Mazandaran, and then in the north-eastern provinces Astarabad, Shahrud, Khorasan, Bandaragaz, Nishabur and Meshhed. The trade of Indian, Western European and Russian goods was in the hands of Armenian merchants. The representatives of large Armenian companies settled in big commercial centers. For instance, in Atrpatakan, and especially in Tabriz, there was the trade house of Tajir-bashis founded by Gharaments, Mantashiants, Arameants, Tumanants and others. In the 1700s, A. Adamov, A. Tsaturov and Abiev played a key role in the commercial life of Bandar-gyaz. According to S. Stepaneau, the archive materials witness that in northeastern Iran the whole trade with Russia was in the hands of Armenian merchants. From Russia they imported sugar, iron, cast iron, steel, calico and exported cotton, wool, dried fruits and raw silk. The main center of Armenian merchants was Sabzevar; ten of the fourteen major trade offices there belonged to Armenians, with an annual turnover of 1,700,000 rubles, not counting the Tumanians, whose annual turnover was more than 200,000 rubles. Most of the Armenian enterprises were engaged in cotton trade, but Armenian merchants also dominated Iran's fish industry. In 1873, Stepan Lianozov received from the Shah's government, the monopoly of fishing from Astara to Atrek. Since that time, fishing and fish export developed in Iran. In the 1890s, the annual profit was around 600,000 rubles; in 1906, it was 10,000,000 rubles, and in 1907 through 1913, it averaged 2,500,000 rubles. Before World War I, the profit had reached 3,380,000 rubles and in 1916, 9,000,000 rubles. In the late 19th and early 20th centuries, export of the most important Iranian products (cotton, wool, dried fruits, raw silk, sugar, iron and textiles) was in the hands of Armenian merchants. They had also achieved dominance in cotton refinement, the fish industry and the import of distilled oil. The Armenian merchants enjoyed universal esteem in the places of their abode. They had gained the sympathy of the locals and protected their compatriots. At the end of the 19th century, the Persian and Turkish merchants gradually forced out the Armenians from fields such as the import of textiles and sugar.



# MALCOLM KHAN VARTANIAN

(1828-1908)



*Malcolm Khan as Minister. (Jenab Ashraf Nazem-eddovle Safir-Kabir).  
Jenab Ashraf Prince Mirza Malcolm Khan Nazem-eddovle safir kabir Dovlat  
Aliyeye Iran moghim darbar dovlat.*



Malcolm Vartanian was born in 1828 in New Djulfa, Iran. His father Hakop was an intellectual, who specialized in linguistics and folklore. He taught French, Russian and German to the Iranian noble families and important individuals at court, while at the same time working as chief translator at the Russian Embassy. Hakop was appointed to a high post at the Ministry of Foreign Affairs, and the Shah granted him the title "Khan." Later on, the title transferred to his three sons: Malcolm, Skandar and Michael. In 1837, Hakop Khan sent his son Malcolm to France to study at the famous Armenian school of the Mekhitarist Congregation of Paris. The nine year-old ingenue became an expert in several languages, and continued his higher education at the Polytechnic University of Paris, where he studied political science, diplomacy, sociology, and philosophy. In 1849, the 21 year-old young Malcolm returned to Iran and started working as a lecturer at the newly established College of Tehran, the "Dar-ol-fenun," where he taught mathematics, classical geometry, and the special advanced course in logarithms. Receiving grants at the college, Malcolm Vartanian translated numerous books from French, English, Italian, and German into Farsi. At the same time, he worked at the Ministry of Foreign Affairs of Iran, and soon became the personal translator of King Nasereddin Shah. In 1852, at the age of 24, Malcolm Khan already held several senior positions: Sarhang Ata Major (colonel), Motarjem-e' makhsuse' Shah (personal translator of the Shah), and Ajudane' Alahazrat (the King's adjutant). Following Napoleon's defeat, the four Great Powers of Europe, namely England, Russia, Austria, and Prussia formed the European Council. Until the First World War, they tried to maintain advantageous relations with countries sympathizing with them. By the Shah's order, with the Minister of Foreign Affairs Farrokh-Khan Aminedovleh', as advisor on international affairs and as his translator, Malcolm Khan went to Europe on a diplomatic journey. Because of their persistent efforts, Iran's trade with the West was established and flourished.

Through Farrokh Khan Aminedovleh', in Paris, Malcolm Khan had the chance to visit Versailles Palace, and to meet Napoleon the 3rd, the President of France. With the invitation of the President, he joined the Freemason organization, which, at the time, dominated the whole of Europe. Malcolm became one of the supreme members of the Masonic lodge of France, and was honored with the highest medals of "Grand Orient" and "Grand National." In 1854, Malcolm Khan, was awarded with the title of General, and became the Minister of Internal Affairs of Iran.



**Young Malcolm Khan standing in between Sadr Aazam Ataback of Iran (to his left), and the English ambassador to Iran, Colonel Astrige (to his right), 1892.**  
*(The Armenians of Iran) by Cosroe Chaquri, 1998, USA*

The official declaration of this fact can be found in the contemporary press of the time. Malcolm Khan played a significant role in the formation of the first Parliament in Iran, the 'Shurayeh Dovlat,' and the 'Majlese' Vozara' the Cabinet of Ministers. He compiled the Book of Statutes- 'Davatere Tanzimat,' which was presented to the Shah by Mirza Jafarkhan Moshiredo' and introduced new laws into the Constitution of the country.

Malcolm Khan established an assembly in Tehran which called "Faramushkhane." Enlightened noblemen, poets, prose writers, publicists, and leaders were members.

Mirza Taghi Khan Amir Kabir, an outstanding personality of irreproachable moral make-up, then was the Prime Minister of Iran. He was a highly intelligent progressive minister, diplomat, and politician; and his comradery with the freedom fighters had already given rise to disturbances throughout the country. Mirza Amir Kabir was exiled to the province of Kashan, and a group of ignorant and obscurantist retrogrades murdered him in a bath, named 'Finn' (hammam Finn) by slitting his wrists.

Malcolm Khan and his father were exiled to Turkey, where his father died and buried in Armenian cemetery of Istanbul. Malcolm Khan went on to London. He then started to write articles in the "Times"- the foremost newspaper of London. Meanwhile, he also became the editor of the paper named "The Law". After his return to Iran, he published a newspaper under the same name' (Ghanoon). Forty-seven issues of the Farsi version of "Ghanoon" are kept in the libraries of Tehran.

In 1862, Malcolm Khan was appointed as representative of Iran in Cairo. In 1871, he was the representative of Iran in Turkey. In 1875, by returning to Tehran, he took up the position of Iran's Minister of Foreign Affairs. Afterwards he held the post of the Assistant Prime Minister of Iran. In 1878, the Assembly of Berlin arranged peace talk between Iran and Turkey, where an agreement (San Stephanos) was discussed.; thirty international meetings took place.



**Nasreddin Shah, the King of Iran (center) with British dignitaries. Second to his left stands the young Malcolm Khan as the Shah's private translator, and the second to his right stands Sadr Aazam Atabak of Iran.**

(The Armenians of Iran) by Cosroe Chaquri, 1998, printed in US

The Iranian government attempted to make use of the chance, deciding to regain Iran's possession of the province of Khoy and the Mahal-Ghatur territories, plus the thirty-nine villages which had been conquered by the Ottoman Empire in Iran. (*The Life story of Yeprem Khan. By Esmayil Rayin*)

Malcolm Khan represented Iran in Berlin. He held private meetings with the chairman of the Assembly, the famous Otto Von Bismarck. The result of these negotiations was successful; the conquered territories were returned to Iran. Malcolm Khan's arrival in Berlin and his meeting with Bismarck made history- Iranian history. It marked the first participation of the country in the international peace talks, and turned to be quite successful.

Malcolm Khan was an extraordinary personality, an authoritative politician, always occupying senior positions. He was a favorite of intelligent and enlightened people. Of course his success did not go unnoticed by envious, slanderous persons, and fanatics, who exerted every effort to harm and overthrow him. However, in spite of hinderances, Malcolm Khan always remained faithful to his nation, entirely dedicating himself to its welfare, and striving, with pure thoughts and clear conscience, to be helpful to the enlightenment and progress of his compatriots. Because of his excellent education and exceptional mental abilities, his steady frame of mind, and his classical way of thinking, people called him 'magician,' and invented stories about him.

In 1881, Malcolm Khan became the Ambassador of Iran in Europe. His main residence was in London, and he held the post for seventeen years, after having blamelessly served the country as Assistant Prime Minister for twelve years. In 1889, Malcolm Khan attempt to establish a national lottery in Iran, but the idea was distasteful to the Shah and his people; they became extremely unhappy and asked him to leave the country. He resigned and left for London, although reluctantly. In 1898, when Nasereddin Shah was assassinated, and Muzafaraddin Shah ascended the throne, he appointed Malcolm Khan as Iranian Ambassador to Italy, where he lived and worked for ten years. In 1908, at the age of 75, Malcolm Khan died in Lausanne, Switzerland. Malcolm Khan was in love with literature. He wrote many books in several languages; he wrote articles dealing with political matters. Some of those writings have historical value.

His wife, Henrietta, delivered a number of his notes to the National Library of France. One of the most remarkable achievements of Malcolm Khan as a writer, was the creation of a modern literary style based on the best traditions of the classical literature of Iran. While complicated, pompous and embellished styles were common in the Iranian literature during Malcolm's days, in the abundance of tastelessly employed dialecticisms, the balance of expression was crudely upset- all this resulting in deceleration of the development of the spoken language and new laconic prose. Malcolm Khan manifested, in his newspaper "Ghanun", a tendency to simplify the language and bring it closer to life and the vernacular. Subsequently, the new generation of the country's short-story writers, following Malcolm's style, gradually overcame all obstacles and stood up for the continuity and development of traditions in a more fluid, modern, worldly style. Such ideas are prominent in the works of prose writer Ali Akbar Khan Dehkhoda, one of the initiators of the new trend in Iranian literature.(The Lifestory of Malcolm Khan. by: Esmayil Rayin).



The simple and lively literary style is characteristic also to other eminent representatives of the new Iranian prose, such as Jamalzade', Hedayat, Nafisi, and Alavi. The great Iranian poet Malek/ol/Shoara/ye Bahar said: "Malcolm Khan must be ranked alongside the grandees of Iranian literature. The fluent, well-thought-out, and constant style created by him, which should be called 'Malcolmian style,' had a significant influence over our modern literature."

(The Lifestory of Malcolm Khan. by: Esmayil Rayin).

Zal/ol Soltan, King Fatalishah's son, and one of the most enlightened noblemen of the time, in his book "My Memoirs" wrote: "I met my old friend Malcolm in Nice, France.

Fifty years ago, his father Hakob was my teacher of French, Russian, German, and other languages. Today Malcolm is the Ambassador of my country, to Italy, and he undoubtedly should be regarded as one of the most enlightened noblemen of Iran. The Malcolm are among the renowned families of my country. He is the first teacher; his concepts are as important for me as those historical philosophers, with the addition of modern knowledge. Malcolm is a highly educated, diplomatic and well-bred man, speaking a number of foreign languages as fluently as his native tongue. He has written many books in those languages, and has played a major role in the development of the country. He remained true to our fatherland, and to his moral principles and obligations; but since the way of the world is discordant with irreproachable, clever, and truthful people, this wonderful personality has always been stoned for his truthfulness and enlightenment." (Zal/ol Soltan). The distinguished Iranian historian Dr. Fereydun Adamiat wrote, "In 1858, Malcolm created the first telegraph. He was one of the most educated, enlightened, and intelligent minister in the retinue of Nasereddin Shah. He established freedom of speech in our country; his policies and ideas were humane and highly moral" (Fereydun Adamiat).

(The Lifestory of Malcolm Khan. by: Esmayil Rayin).

Malcolm Khan was married to Erica (Henrietta) Dadian; the Dadians were one of the most well-known Armenian families in Constantinople. The daughter of Arakel Bey Dadian and granddaughter of the Chief Gunpowder Maker of Turkey, Boghos Bey Dadian, Henrietta was a formidable match for Malcolm. The couple married at the Armenian St. Stephanos Church of Constantinople, on Sunday, April 29, 1864 (1281 Jamadi by Iranian cc). Soon they had three children- two daughters and a son. Their son Fred Vartanian (Feridun in farsi), was a graduate of 'Saint Sire'- the main military university of France.

Fred Vartanian was married to a well-known American writer, and died at the young age, of 40, in 1908, in Switzerland. Fred also translated and wrote a number of very important books and articles in Farsi and French. Among his notable translations into Farsi, the most significant one is the "History of the Creation of the British Constitution" ("Tarikhe 'Bargozide' Mashrutiye' Engelestan"), which was published in Paris, in 1909.

Mohammed Tabatabayi, about Freidun's translation, wrote: "without exaggeration, this book, is the most valuable translation into Farsi." The sixty years of Malcolm Khan's life coincided with one of the most important phases in the history of Iran: from the period of the country's reformation until the years of the national liberation movement. In the history of nineteenth and twentieth centuries of Iran, Malcolm Khan will be remembered as a great figure, teacher, intellectual, politician, diplomat, and a great revolutionary. The books written by Malcolm and his son Freidun have been studied at the faculties of diplomacy and law at the major universities of Iran.

(The Lifestory of Malcolm Khan. by: Esmayil Rayin).



HENRIETTA DADIAN,  
*Mirza Malcolm Khan's wife. The couple married at the Armenian St. Stepanos Church of Constantinople, on Sunday April 29, 1864. - (1281 Jamadi).*

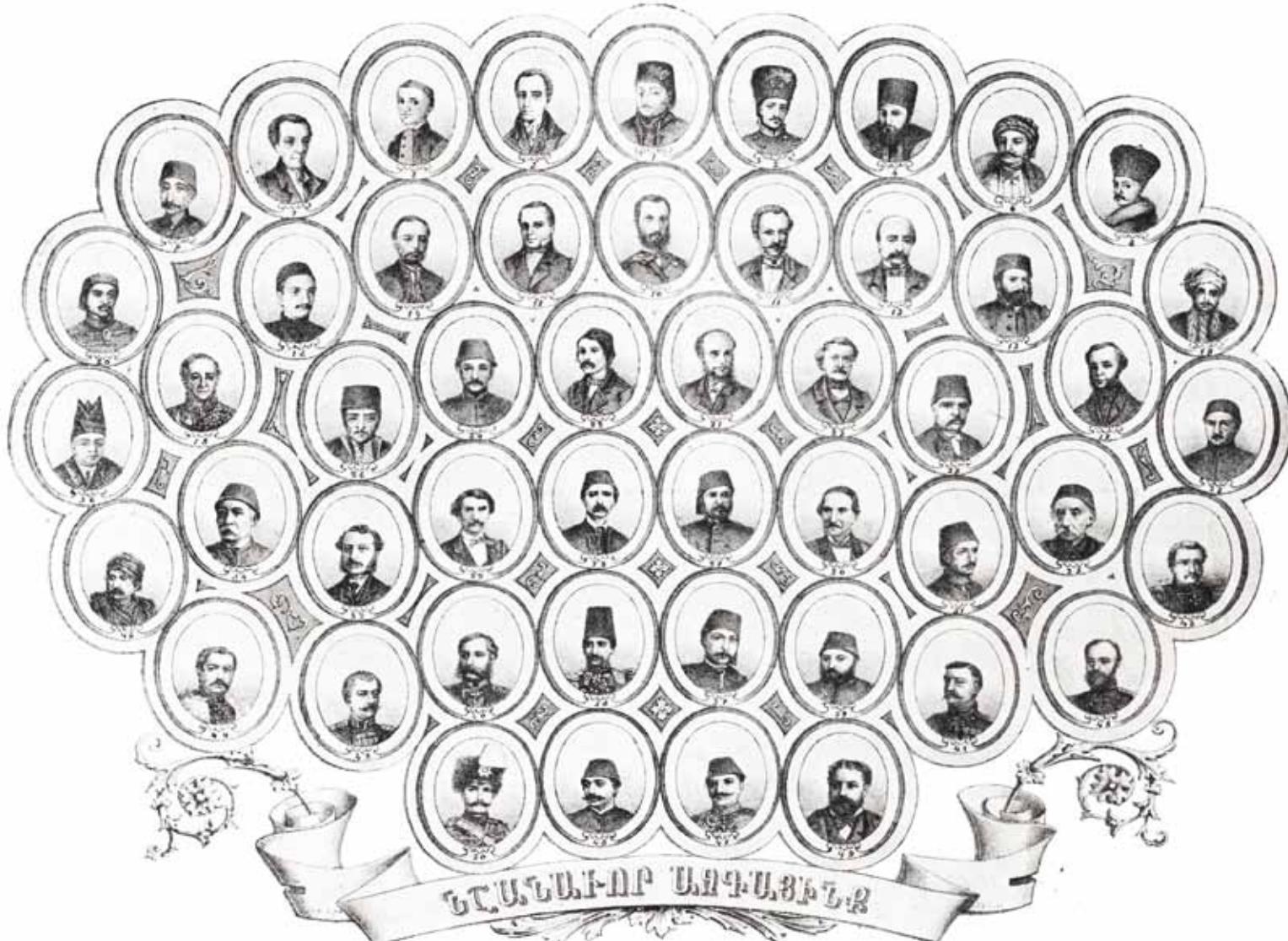
**Malcolm's Orders and Medals:** .1. The "Lion and Sun". - 2. The "General's -Sartibs- Red Belt," - 3. The order of the "Red Eagle" of Brussels. - 4. The French order "Légion d'honneur." - 5. The Belgian order of "Leopold." - 6. The Russian diamond order of "Stanislav." - 7. The Austrian order of the "Iron Crown." - 8. The Dutch order of the "Lion". He was also awarded Swedish and German orders.

**The books written by Malcolm Khan:** 1- "The Laws of Mankind" (Osuleh Adamiat), 2- "The Main Laws of Government" (Ghavanineh Asasiyeh Dovlat), 3- "The Laws for Governing of Country" (Ghavanineh edarehye mamlakat), 4- "Nam va Yaghzeh", 5- "A Book about Marv and Torkman" 6- "The Advantages of Freedom" (Manafeyeh Azadi), 7- "Harriyat", 8- "The Invisible Book of Laws" (Daftareh Tanzimi), 9- "The Laws of Gathering an Army and Commanding it" (Rafiq va vazir), 10- "Questions and Answers", (So-al va' Javab), 11- "A Place of Oblivion" (Faramooshkhaneh), 12- "Book of Law" (Daftareh Ghanoon), 13- "Imaginary Words" (Kalamateh motaghayeleh), 13- "Mankind and Civilization" (Eshteharnameyeh oliyeh adamiat), 14- "The Laws of Progress" (Ousuleh Taraghi), 15- "The Creation of the State Bank" (Tasiseh Bankeh Meli), 16- "Book of Income and Gain" (Ketabcheye madkhal va makharej), 17- "The Laws of Legal Proceedings" (Dastegahe' Divan), 18- "Sarrate' Mostaghim", 19- "Enlightenment" (Roshanai), 20- "The False Doctrine with Distorted Roots" (Fergheye' kaj Bonyan), 20- "The Pleasure of Punctuality" (Tofighe' Amanat), 21- "The Voice of Justice" (Nedaye' Edalat), 22- "A Proof" (Hojjat), 23- "A Key" (Meftah), 24- "A Foreigner's Word" (Harfe' Gharib), 25- "The Four-Eyed Town" (Shahre' Chahar Cheshman), 26- "The Law" (Ghanoon) newspaper, 1886-1899, 26- "The Laws of Diplomacy" (Ousuleh Mazhabe' Divanian).



*Malcolm Khan as Ambassador of Iran in Italy.  
(Esmayil Rayin, "Armenians of Iran")*





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|----------------------|-----------------------|-----------------------|-------------------------|-----------------------|
| 1 Արքային Պետքանց    | 11 Մուհամետ Նովարեանց | 21 Միքայել Գևհերազիստ | 31 Յագիկ Մարեկանց       | 51 Տէր Գուհառակ       |
| 2 Յավանեն Տատկան     | 12 Արաման Ապրո        | 22 Արմենակ Հայկունիք  | 32 Ար Արդոր             | 52 Վահան Մշկիբարդ     |
| 3 Ամենայ Մարտի       | 13 Միքայէ Ճէղայիրիստ  | 23 Խաչատոր Վարդիստրոս | 33 Յավանեն Տէրայենց     | 53 Շեղավերագի         |
| 4 Ճայրէց Աժիս        | 14 Կամագետ Առափնեան   | 24 Արխանիկ Յավանենիստ | 34 Յավանեն Միքայելիստ   | 54 Յ. Լազարիսէն       |
| 5 Խավայէ Գարաւեան    | 15 Գրիգոր Ազարոն      | 25 Միջոշ Միքայելիստ   | 35 Ջահան Պառոն          | 55 Մագես Զ. Արզարեանց |
| 6 Մամայէ Միքայելիսէն | 16 Եմիլոս Պարիս       | 26 Ֆիդիք Վազոն        | 36 Արդյոք Ազամիստ       | 56 Աստանը Զեյրաւեցի   |
| 7 Յավային Լուսորեան  | 17 Յավանեն Այմազովարի | 27 Յարսային Արմանանց  | 37 Աստիք Նուզոր         | 57 Ասրին Պարեան       |
| 8 Գրիգոր Տիգրեան     | 18 Խուշառու Լուսորեան | 28 Յարսային Արմարեանց | 38 Մելքոն Խան           | 58 Արտաձամ Երամեան    |
| 9 Լուսորեան Պարեան   | 19 Գիրեզի Արմանանց    | 29 Ճանիկ Արմանանց     | 39 Գրիգոր Օսկեան        | 59 Գլոր Վարույրան     |
| 10 Միքայէ Նուրսուստ  | 20 Գոյոս Տատկան       | 30 Գոյգագորեան Պահուա | 40 Միքայէ Լորին Մէլիքով | 60 Միքայէ Միքանարեանց |

*The most famous Armenians of 1903 introduced by Geghuni Magazine, published in Venice, Italy by the Mkhitarian Institute; the Persian Armenians are:*

*No. 3, Samuel Muradian; No. 5, Rafael Gharaniants; No. 7, Hovakim Lazarian;*

*No. 18, Khachatour Lazarian;*

*(No.20, Boghos Bay Dadian, Father of Henrieta (Dadian) Vartanian Malcolm Khan's wife ;*

*No. 38, Malcolm Khan; No. 44, Hovhannes H. Lazarian.*



# ALEXANDER MANTASHIANTS

(1842-1911)



## The Oil Baron of the Caucauses, “The People’s Tycoon”

*Alexander Mantashiants was worth over 40,000,000 rubles in 1897.*

*On his initiative, and with his participation, the Russian authorities constructed an 835 kilometer oil pipeline from Baku to Batumi, which had 16 oil rigs- it was the longest in the world.*

*He was the chairman of the Administrative Council of the Central Commercial Bank of Tbilisi, which was the most significant institution of the Caucasus. The Russian State Bank, Peasants State Bank, Georgian Nobles Estates Bank, as well as the municipal credit unions were in close cooperation with Central Commercial Bank of Tbilisi, managed by Alexander Mantashiants.*



*The Mantashiants family manor, on the corner of Lermontovskaya and Paskevichi Streets, (now G. Kifodzeh) No. 18/8, in Tbilisi. Architect Christopher Der Sarkissian. Since 1922, the building has housed an Art Center and Museum.*

Alexander Mantashian was one of the most prominent oilmen of Transcaucasia. He was a great Armenian, endowed with high human virtues. He ranks among the top Armenian benefactors and sponsors. Alexander Mantashian, son of the eminent Armenian trader Hovhannes Mantashian of Tabriz, was born on March 3, 1842. On his mother's side, Hovhannes was descended from the ancient religious and noble Ghaytmazianc family of Georgia.

A quarrel arose between Davit, son of Ter Philippe Ghaytmazian, and a relative of King Heracl of Georgia. Davit, and his brother Samuel, being afraid of Heracl's revenge, left Tbilisi. In 1785–6 Samuel, together with his wife and 18-month-old son Andreas, moved to Iran and settled in Tabriz.

Andreas became a distinguished statesman of Iran, and was named Khosrov khan-e vali Ghaitmazian. Hovhannes Mantashian was the nephew of Andreas.

Brought up under his uncle's patronage, Hovhannes was engaged in the textile trade, and became a leading figure in Tehran. His son Alexander received his education in Tbilisi, and became an expert in business, and spoke several languages. In 1864, he returned to Iran, where, he worked with his father, in his uncle's company (Tajir-Bashiha). Young Alexander's bold and skillful activity was encouraged. In 1868, Hovhannes Mantashian and his son left for Europe.

Having established trade relations with major firms in Leipzig, London and Manchester, they returned to Tehran where he became well-known in the community.

Mantashian remained in Iran until 1878. Subsequently, having achieved considerable success, they transferred their trade to Tbilisi. After his father Hovhannes' death in 1887, Alexander inherited 200,000 rubles. He gave up textile trade, left for Baku, and devoted himself to the oil industry, for which he also interacted with commercial banks. Soon, he became the main shareholder of the Central Commercial Bank of Tbilisi- the most significant bank in Caucasus. He was elected Chairman of the Administrative Council. The Russian State Bank, Peasants' State Bank, Georgian Nobles' Estates Bank, as well as the municipal credit unions were under the direction of the Central Commercial Bank, managed by Alexander Mantashian. Most members of those banks were Armenians.



*Alexander Mantashians was six feet, three inches tall. The great Armenian always harboured ultimate plans of constructing great edifices, theaters, and educational institutions in his motherland, Armenia. However, during his lifetime, the constant occupation of Armenia by vicious enemies made that dream impossible.*



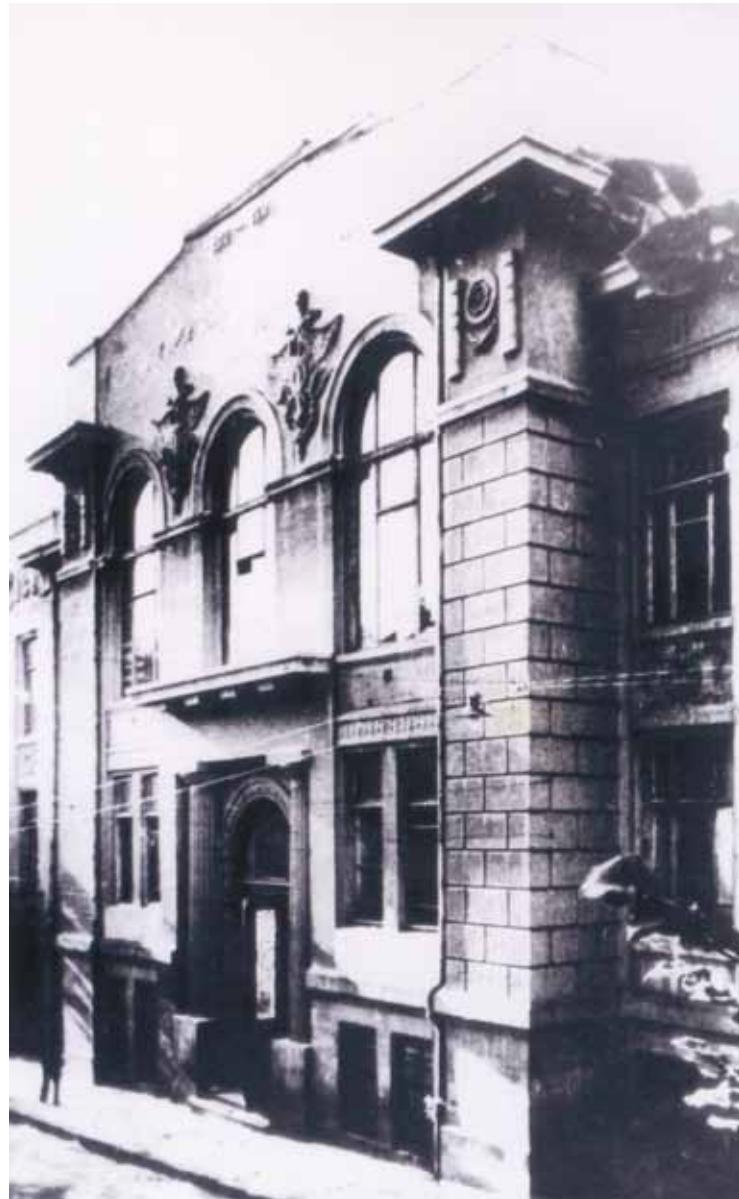
A 100 ruble bond for the Mantashev Company, issued in 1910.

Mantashiants became one of the magnates of the Baku oil industry and, as the “king of Caucasian oil,” was ranked among the wealthiest industrialists of the world. The following is written about Mantashiants Company in the “Big Soviet Encyclopedia”: “By the end of the [18]90s, Mantashiants was one of the richest men in Russia. In 1899, his wealth amounted to 22,000,000, and in 1914 to 30,000,000 rubles. He was also one of the major shareholders of a number of worldwide oil industry companies and commercial banks, among which the young Nobel Brothers. He possessed wide oilfields, houses and buildings.”

Mantashian was worth over 40,000,000 rubles at his prime. From 1897-1907, on his initiative and with his participation, the Russian authorities constructed an 835 km oil pipeline, from Baku to Batumi, which had 16 oil rigs; it was the longest pipeline in the world.



*Mantashiants' business center on Ganovskaya Street  
(now Tabodze), in Tibilisi.  
Architect, Christopher Der Sarkissian.*



*The facade of the Mantashiants Business School,  
in Tibilisi, built in 1910. He founded several  
educational institutions; one is the Mantashiants School of  
Trade in Tibilisi, also built in 1910. He spent 150,000  
rubles on the construction of the school, and  
remained its Honorary President until his death.*



He made new tank-cars, steel oil-storages, established a metals factory, bought a yacht, two big steamships and an oil-tanker. All these bore his own trademark: Lamb of God. Although a financial giant, in his private life, he remained a very modest person, maintaining the traditional habits of Armenian workmen. He always avoided frivolity and ostentation, and preferred to walk or take public transit. This pious man was an art-lover, the first great Armenian benefactor, and devoted to the Armenian church, culture and education of his people.

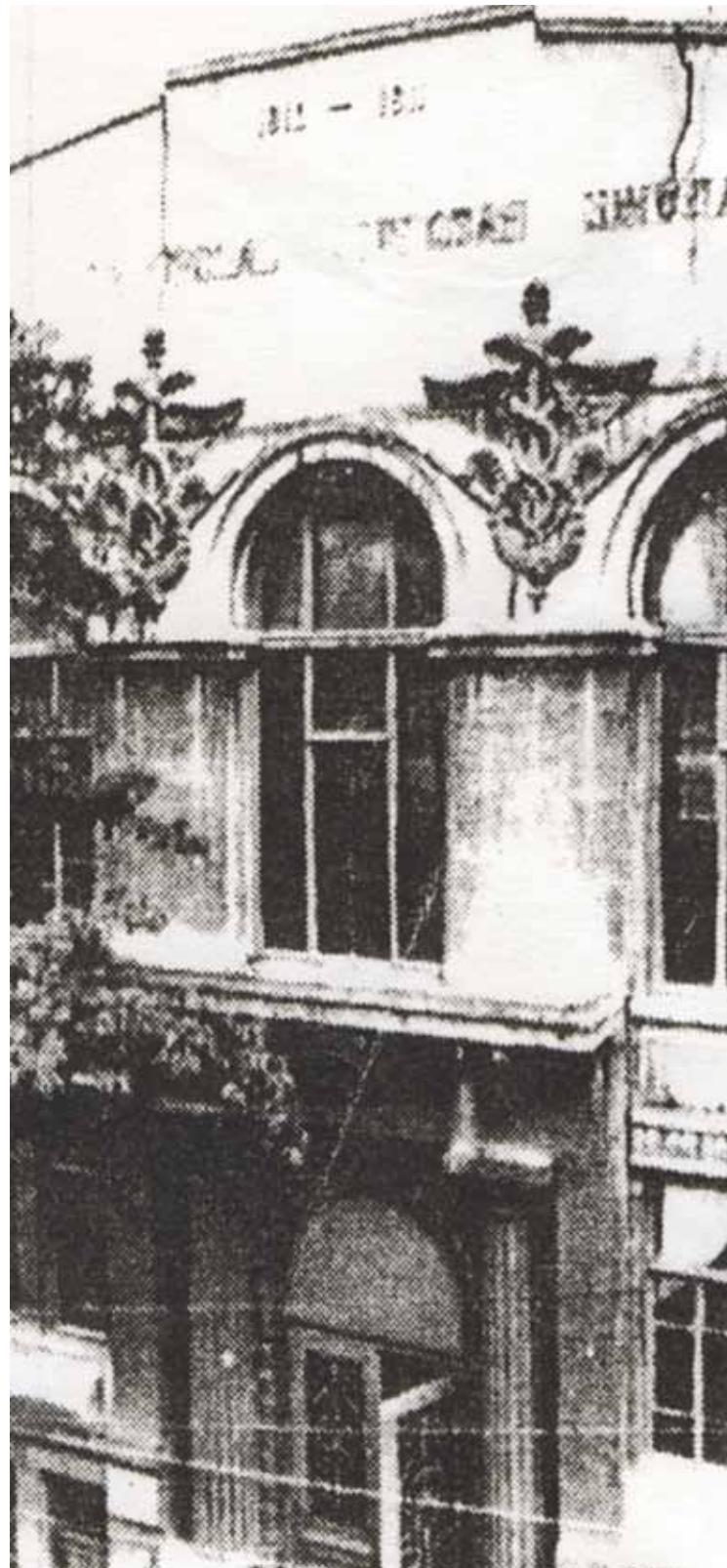


*Neoclassical facade of Mantashiants' private mansion in Tbilisi.*

His purse was always open for charitable giving. Gold generously flew from that purse for any undertaking favourable to the nation. He often paid more, considering the requested sum insufficient. For example, Catholicos Khrimian Hayrik sent Father Tirayr Hovhannesian to him, asking for 40,000 rubles to restore Edjmiatsin Cathedral. At first Mantashian was offended: why do they request such an important thing so late? Then, he added: "40,000 is not enough- the amount must be 60,000 rubles." The restoration of Edjmiatsin Cathedral started in 1901, and more than 50,000 was spent. In 1910, Mantashants sent a group of specialists to Edjmiatsin. Subsequently, when the final plan was ready, and it was decided to build a new patriarchal residence, he gave them 250,000 roubles.

Thus, he founded the splendid Patriarchal Residence of Edjmiatsin. In 1904, St. Yovhannes Church, founded by Mantashian, was consecrated in Paris, in memory of the great benefactor's father Hovhannes Mantashants. It is located in the best district of the city, on Jean Goujon Street, near the Champs-Élysées. A sum of 1,540,000 francs was spent on the construction of the church.

The French government awarded him a Legion of Honour. He was always happier giving, rather than taking; his charity was boundless.



*Mantashiants Business School, built in 1910, in Tbilisi, designed by Architect Ghazar Sarkissian.*

*The School is located on Bebudovskaya Street (now L. Asatyan) #50. After the Bolshevik October Revolution, it became #43 middle school. In June 1998, under the guise of repair work, the façade of the building, including the original name of the school (Mantashiants Business School), were destroyed by rebels.*

A. Sarukhan, his agent, writes in Mantashiants' biography: "The greatest benefaction to his compatriots was the support to more than 1000 indigent students over decades." 'Students are the future of our nation,' he used to say. From 1881, Mantashiants sponsored the education of 40–200 students annually. Among them were such eminent persons as Nikoghayos Adonts, Alexander and Constantine Khatisyan, Garegin Hovsepyan, Gevorg Chorekchyan, Karapet Ter Mkrtchyan, Stepan Shahumyan, Sahak Ter Gabrielian, Hakob Manandyan, Armenak Shahmuradyan, Si-amanto, Tigran Nalbandyan, and Haykanush Danielyan. Thanks to that scholarship Archimandrite Komitas, the most prominent student patronized by Mantashiants, had an opportunity to study at the private conservatory of Richard Schmidt in Berlin. From 1896–98, he completed the whole course in three years, then continued his studies in music, philosophy, philology and history at the Berlin Royal University. He took also a singing course, learned conducting, as well as playing the piano and organ; consequently, he became member of the Musicians' International Society.

Mantashiants organized the education of young people in a well planned manner, taking their preferences and wishes into account, without hurting their self-esteem. He not only dedicated funds to this endeavor, but as valuably, his time and expertise. He benefaction thus, was a predecessor to the style adopted today by Bill Gates. He used all his resources to contribute to national, international and cultural revival by all means.

Mantashiants founded a number of educational institutions, including the School of Trade in Tbilisi, which bore his name. He spent 150,000 rubles on the construction of that school, and remained its honorary controller until his death.



*One of Mantashiants' housing developments in Tbilisi. Architect, Christopher Der Sarkissian.*



*The facade of the Rustaveli Theater, built by Alexander Mantashiants, in 1913, in Tbilisi.*

He patronized the Non-Classical School of Tbilisi, and was the honorary trustee of the institution. At the same time, he financially supported the poor teachers of the school, and those sick persons who had formerly been served by it. He granted some allowance to old and disabled parents of salient pupils, as well as to advanced students. In 1903, he planned on establishing a higher polytechnic educational institution, but this undertaking was impeded at the urging of Prince Golitkin and Yanovsky to hold back the Armenian population. Nobody ever spoke about the 700,000 rubles paid for that endeavor and lost; at that time, Yanovsky was the Secretary of Education. It was said that when he saw or heard of an Armenian school, he shied like a beast. In the 1900s, the funding for construction of a new large building for the Armenian Diocesan Nersisean Seminary (founded in Tbilisi by Nerses Ashtaraketsi in 1824) fell through. When Avetis Aharonian became the director of the school in 1907, he and Satunian Srbazan- the prelate of the diocese of Tbilisi- left for St. Petersburg to meet Mantashiants.

He immediately promised to help, saying: "Why have you taken the trouble of travelling so far? It would be enough to send me a letter." The total sum of expenses for that building amounted to 300,000 rubles, which was wholly paid by Mantashiants. He granted money to establish a number of educational institutions in Western Armenia: an agricultural college at Karin National College in Constantinople (in 1870), the Rubinean School, which served for the education of children for 9 years, as well as colleges in Vaspurakan, Taron, Basen, Alashkert, Baberd and Khnus.

Mantashiants was among the first who supported the refugees from Western Armenia. He spent about 25.000 rubles for that purpose. In addition, he bought lands, founded villages and built churches for them.

In 1908, due to financial difficulties, the Armenian Dramatic Theatre of Tbilisi ran the risk of being closed. During discussion of the crisis at the general meeting of the Armenian Dramatic Society, Mantashiants promised to pay the debts of the theatre and to grant an annual allowance of 5000 rubles for 5 years. He also took care of completing the construction of the theatre building commenced by the rich Armenian Esayi Pitoyev, and accepted the latter's offer to become the main shareholder of his firm, thus assisting Pitoyev in overcoming a shaky financial situation. The Armenian actors found their permanent stage. All eminent actors of the time performed there on tour: Adamian, Hrachian, Siranuish, Astghik, Mnakian and other masters of dramatic art. Until his death, Mantashiants cared for the theatre and spared no expenses to improve the welfare standards of actors. Being the chairman of the theatre's committee, he created, with the assistance of fellow wealthy Armenians, a foundation for dramatic art.

Mantashiants backed many distinguished intellectuals and clergymen, among which, Alexander Shirvanzade, Muratsan, Hovhannes Tumanyan, Minas Cheraz, Arshak Chopanian, Hovhannes Shahnazar benefitted.

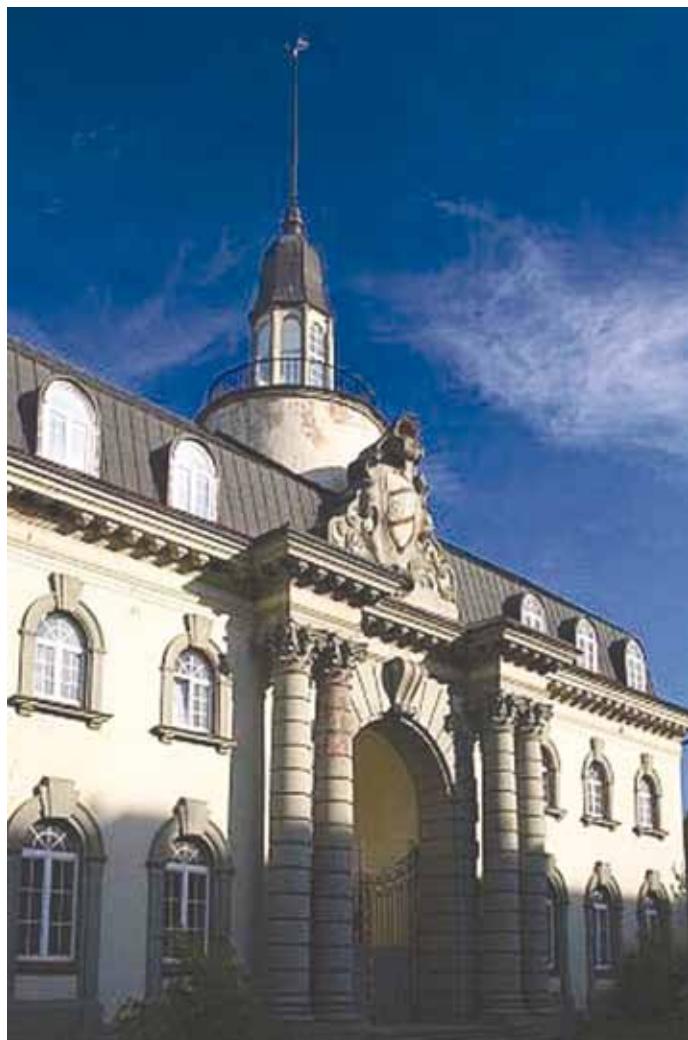
Numerous buildings appeared in Tbilisi and Baku with his aid: the long row of shops, an elderly people's home, a stud-farm, Hotel Bomond, many houses, and a concert hall in Yerevan. Also the Cathedral of Akhalkalak and monasteries of Van were established through his endowments.

He maintained friendly relations with Armenian painters and highly appreciated their art. He personally knew many of them, and they often visited him, including Gevorg Bashinjaghean, and Panos Terlemezian. The walls of his large reception room were decorated with three big paintings by Yovhannes Ayvazovsky, including, *Lord Byron's Visit to the Mechitarist Monastery*. Those paintings were nationalized and were not kept in Armenia, but in the fund of the Tbilisi Gallery.

Mantashiants was married to Darya Tamamshian, the daughter of another well-known benefactor from Tbilisi. They had eight children- four daughters and four sons. His wife was a gentle and tender person, cordially and devotedly bound to her family. In the twilight of their life, the couple was in poor health: the wife ill with diabetes and the husband with a kidney disorder.

Darya Mantashean died in 1910, in Frankfurt, Germany, where she was sent to undergo medical treatment. Her remains were brought to Tbilisi and buried in the pantheon of the Armenian monastery.

Alexander Mantashiants died on April 19, 1911, in St. Petersburg. His remains, too, were brought to Tbilisi. That day, the Armenian people gathered at every railway station, bearing silver wreaths and flowers, to honour the great man. "His burial," writes Mshak, "was a national grief. A large multitude surrounded the many-storied building constructed by him, black flags fluttered throughout the city, and the human stream did not stop." Numerous telegrams and letters of condolence arrived, one after another, from many cities of the world and from famous persons. All major newspapers of the Caucasus and Europe published obituaries and biographical articles in various languages.

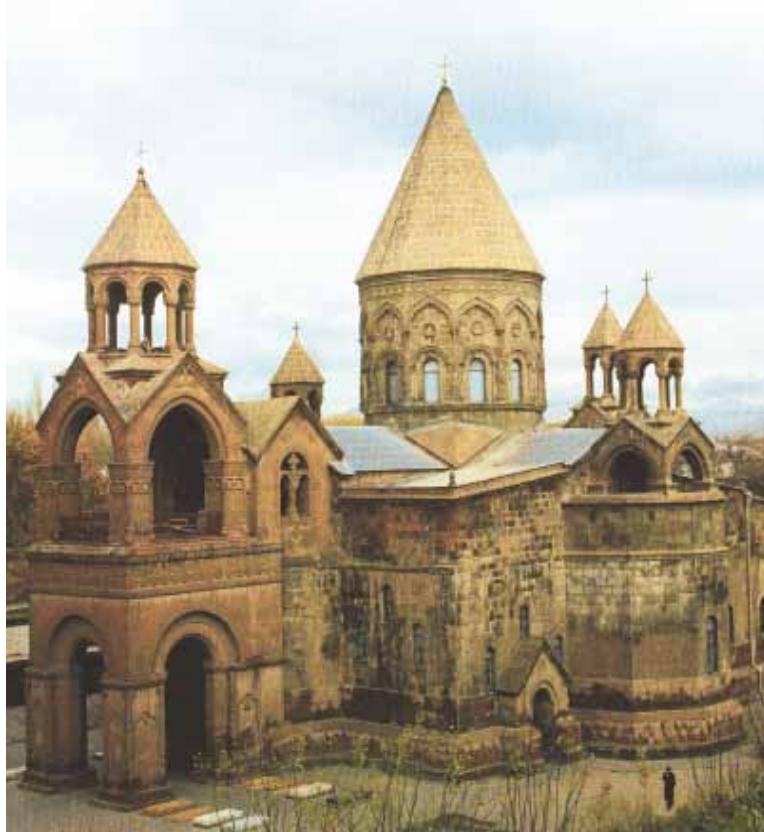


*Grand entrance of the Mantashiants' mansion and stables in Moscow, built and designed in the Italian Baroque style by architects Alexander and Victor Vesnin and Arshar Izmirov, in 1914. More than 200 purebred racehorses were housed here at one time.*

According to his will, Mantashiants' remains were buried beside his wife, in the Armenian monastery of Tibilisi. A number of prominent Armenians were interred in that pantheon: Loris Melikian, Arshak Ter Ghukasian, H. Lazarian, Behbud Shelkovnkaian, Abgar Hovhannisian, Hakob Alkhazian among others. The cathedral of the Tbilisi monastery complex, reconstructed by the great benefactor himself, was located on the right bank of the Kura River. In 1938, by the direct order of the Armenophobe monster Lavrenti Beria, that ancient monument was razed to the ground, and the pantheon of eminent Armenians, too, was destroyed.

Up until his last minute, the great benefactor did not reconcile himself with death, saying he had many unfulfilled plans, among which was founding an agricultural college in Yerevan and constructing a marvellous theatre, similar to the great theatre of Paris there as well.

After the establishment of Soviet socialist system, Mantashiants' offspring were exiled to France and settled in Paris. His sons could not continue their father's business – the time was uneasy and unfavourable. They hardly managed to sell part of the shares of the 'Alexander Mant'asheanc' & Company Trade Firm' to the banks of St. Petersburg and Moscow; and with paltry earnings, left for Europe to save their lives. Shirvanzade, who always was in close relationship with the great benefactor, writes: "Henceforth, it is up to the Armenian nation to appreciate, with deep gratitude, such a heart. And he will surely be appreciated, and very highly appreciated, in the future history." The famous Russian benefactor and intellectual, Arkadi Milov wrote: "Mantashiants' uppermost wish to unite all Armenians under one roof and enrich all of them without exception remained unfulfilled."



*Catholicos Khrimian Hayrik asked Mantashiants to restore the Edjmiatsins Cathedral. The Cathedral restoration started in 1901 and cost almost 60,000 rubles. Later, Mantashiants spent 250,000 roubles, and built a splendid Patriarchal residence in Edjmiatsin.*



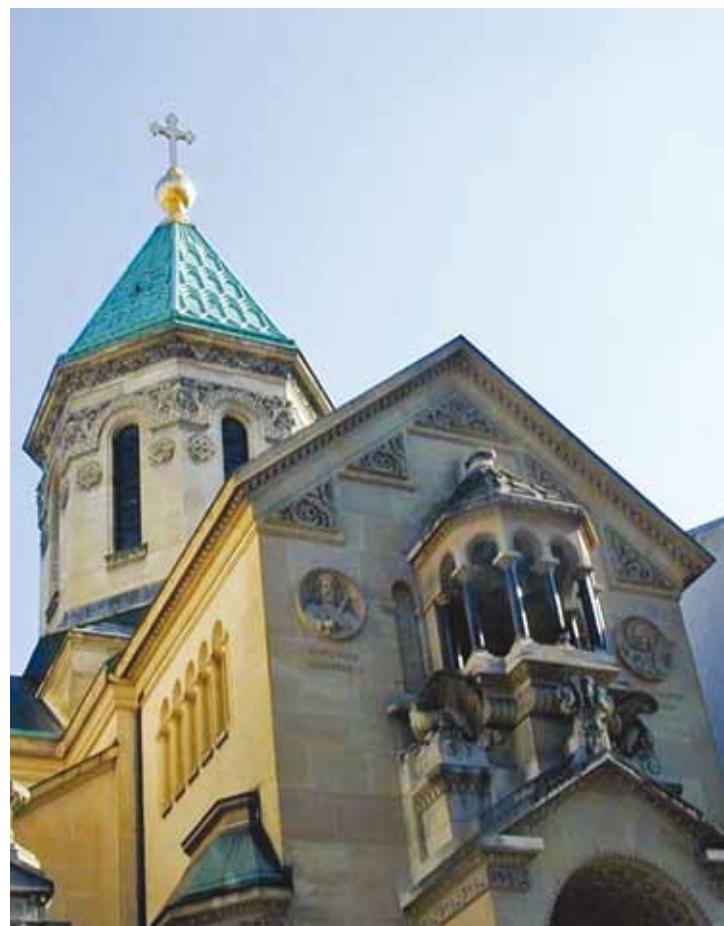
*Mantashiants' office buildings on Vatny Voda Street in Tibilisi, architect Ghazar Sarkissian. He appeared numerous buildings in Tibilisi and in Baku, including the Caravansarai (a long row of shops), housing for the elderly, a stud farm, the luxurious Hotel Lemonde, and many homes.*



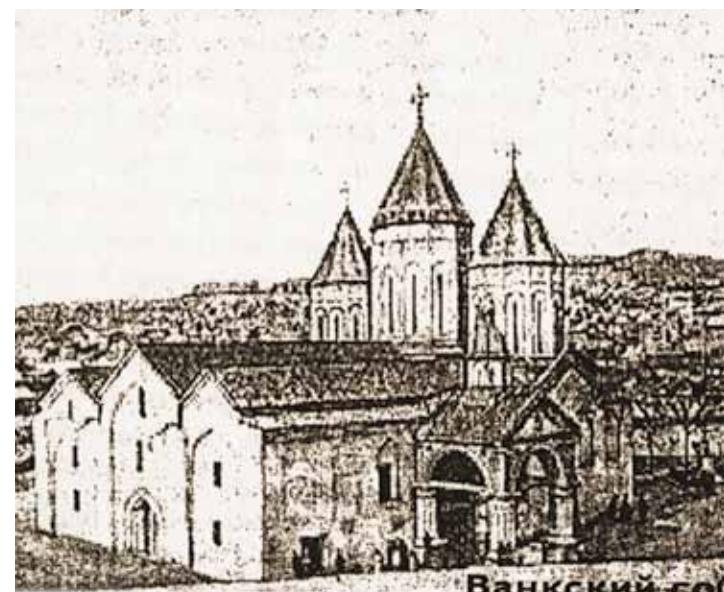
Armenian Church (St. Hovhaness or St. John), in Paris. The building was consecrated in the memory of the great benefactor's father Hovhannes Mantashiants, in 1904.



*The Mantashiants Family Tomb, which was destroyed by rebels along with the Chapel built on top of the tomb, in 1938, in Tbilisi.*



*In 1904, the St. John Church in Paris, was founded by Alexander Mantashiants. The church was built in the best district of the city, on Jean-Goujon Street, near the Champs-Elysees. A sum of 1,500,000 francs was spent on the construction of the church. The French government awarded A. Mantashiants the prestigious Legion of Honor.*



*A. Mantashiants built the Armenian Cathedral in Akhalkalak, and few monasteries in city of Van.*



Mantashants was among the first who supported the Armenian refugees of the Genocide.

He spent about 25,000 rubles towards the purpose. In addition, he purchased lands, founded villages and built churches for them.

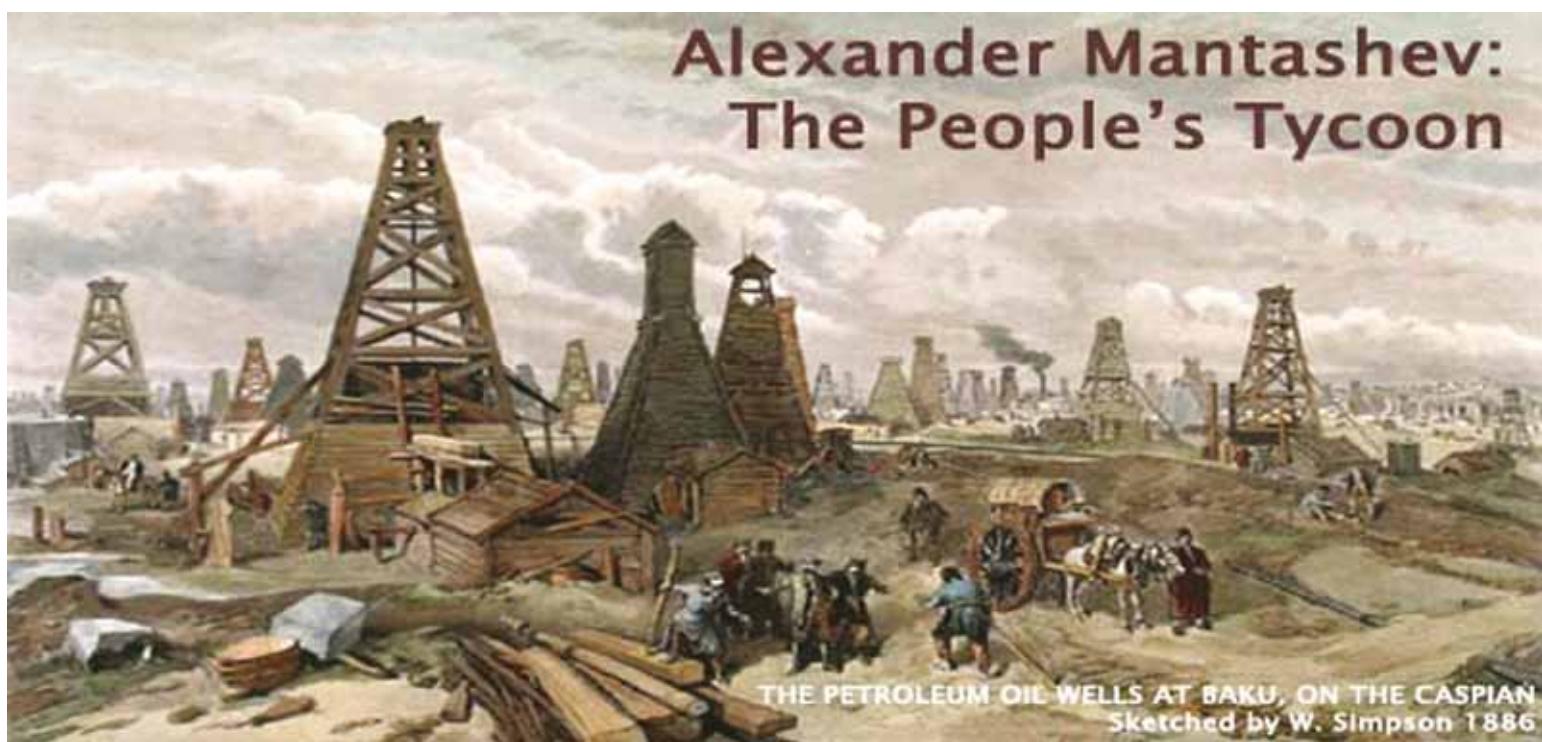
He granted money to establish a number of educational institutions in Western Armenia: an Agricultural College in Karin (Erzrum), The Rubinian National College in Constantinapole in 1870 (which served for the education of the young for many years), and also colleges in Vaspurakan, Taron, Basen, Alashkert, Baberd and Khnus.

Famous Russian benefactor and intellectual Arkadi Milov wrote: "Mantashants' upper most wish, which was to unite all Armenians under one roof and enrich all of them without exception remained unfulfilled".

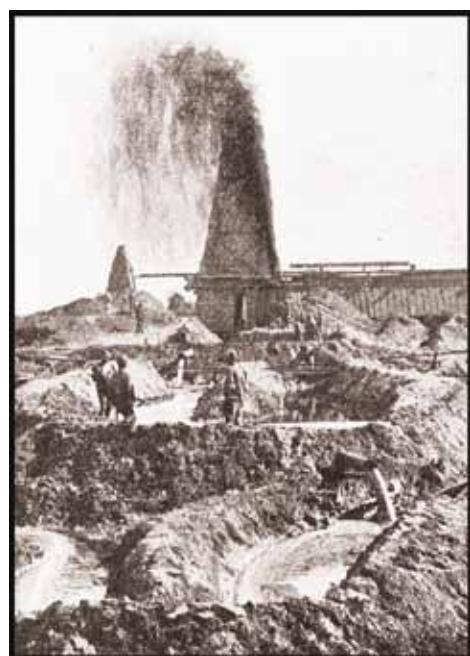
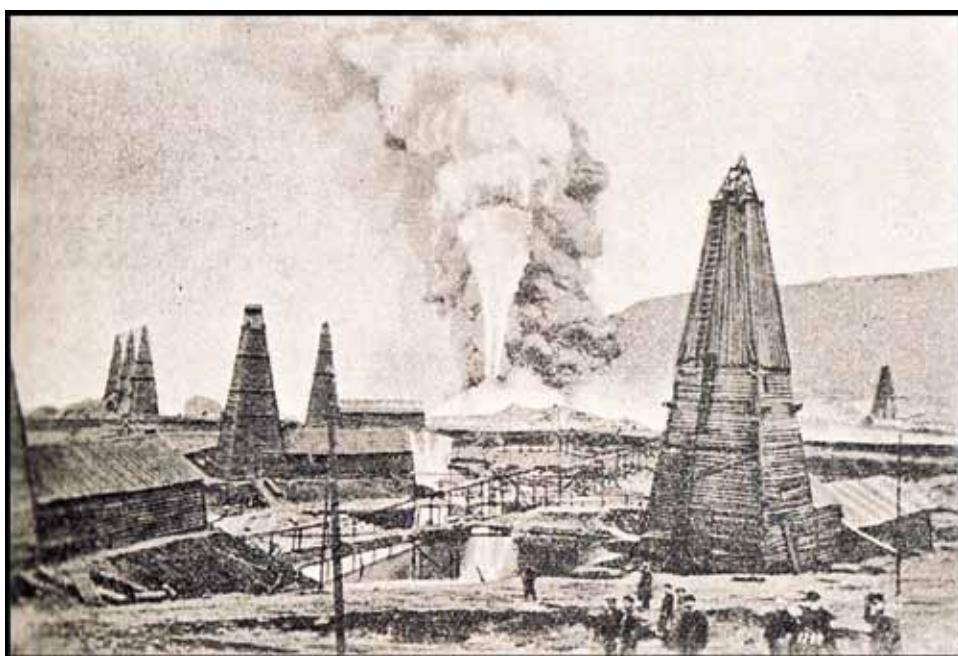
Shirvanzade', one of Mantashian's many protégées, wrote: "Henceforth it is up to Armenian people to appreciate, with deep gratitude, such a heart. And he will surely be appreciated very highly in the upcoming history".



## Alexander Mantashov: The People's Tycoon



*The Petroleum oil wells in Baku, on the Caspian. Sketched by W. Simpson 1886.*



*The petroleum oil wells in Baku, on the Caspian, 1886.*



*Portrayal of Alexander Mantashians inside St. John Church, in Paris.*

*He is surrounded by contemporary intellectuals and leading figures that he directly influenced. A. Sarukhan, his agent, writes:*

*“Alexander Mantashian was always happier with giving, not taking; his charity was boundless. “*

*The greatest benefaction to his compatriots was the support to more than 1000 indigent students over decades; he used to say*

*‘Students are the future of our nation.’*

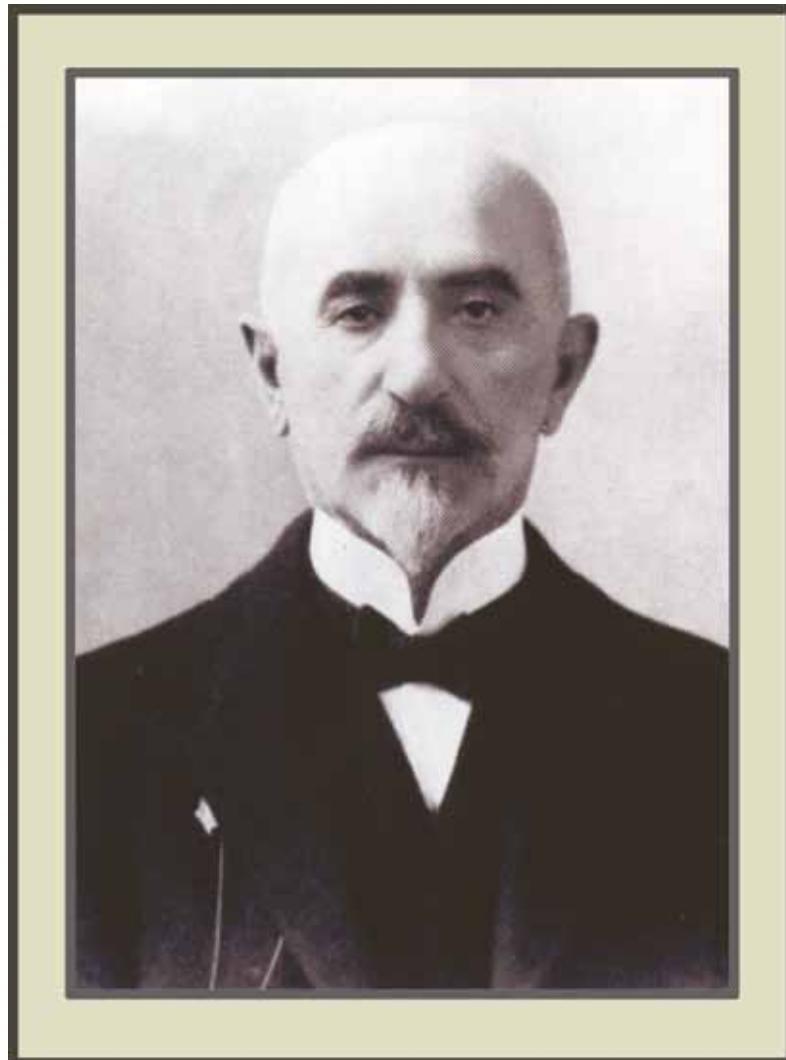
*Since 1881, Mantashians financed the education of 200 students annually. Among them were such eminent persons as Komitas Vardapet, Nikoghayos Adonts, Alexander and Constantine Khatisyan, Garekin Hovsepyan, Stephan Shahumyan, Armenak Shahmouradyan, Siamanto, and Tikran Nalbandian.*

*Thanks to that scholarship, Komitas, the most prominent student patronized by Mantashians, had an opportunity to study at the private conservatory of Richard Schmidt in Berlin. In 1896, he finished the course in three years, and continued his studies in music, as well as philosophy, philology and history at the Berlin Royal University. He also took vocal classes, learned conducting, as well as playing piano and organ. After all that, he became a member of the Musician’s International Society of Berlin.*

# MIKHAYEL ARAMIAN

(1858-1922)

(Oil Man, Cultural Founder & Contributer)



Mikhayel Aramian was born in 1858. His family, originally from Karabagh, lived in Tabriz, Iran. His father was a merchant, and Mikhayel, in his youth, started in business by selling silk and cotton in Tabriz. Aramian's friendship with Alexander Mantashian started very early, in Tabriz. The two young men met for business reasons and became friends. Later on Aramian left for Shushi, in his native Karabakh, and was engaged in the sugar trade.

During the Russian-Turkish War, Aramian lost a substantial sum of money, moved to Tiflis and got involved in the silk and cotton industries. In 1884, the merchants Arakel Tsaturian, Grigor Afelian, and Hovsep Tumanian advised him to join them in Baku, where together, they founded the "Tsaturov and Friends" company. Soon, they entered the industrial world of oil in Baku. At the time, Mantashian was successfully involved in textile trade. Aramian came to him and talked about the oil business: "Although I have already bought lots with rich oil resources, I am facing great difficulties in transportation. I would like to buy oil drums, but I have insufficient cash to concentrate the railway transport in our hands." He offered Mantashian a mutually-beneficial deal: to invest money and to become a partner of their company.

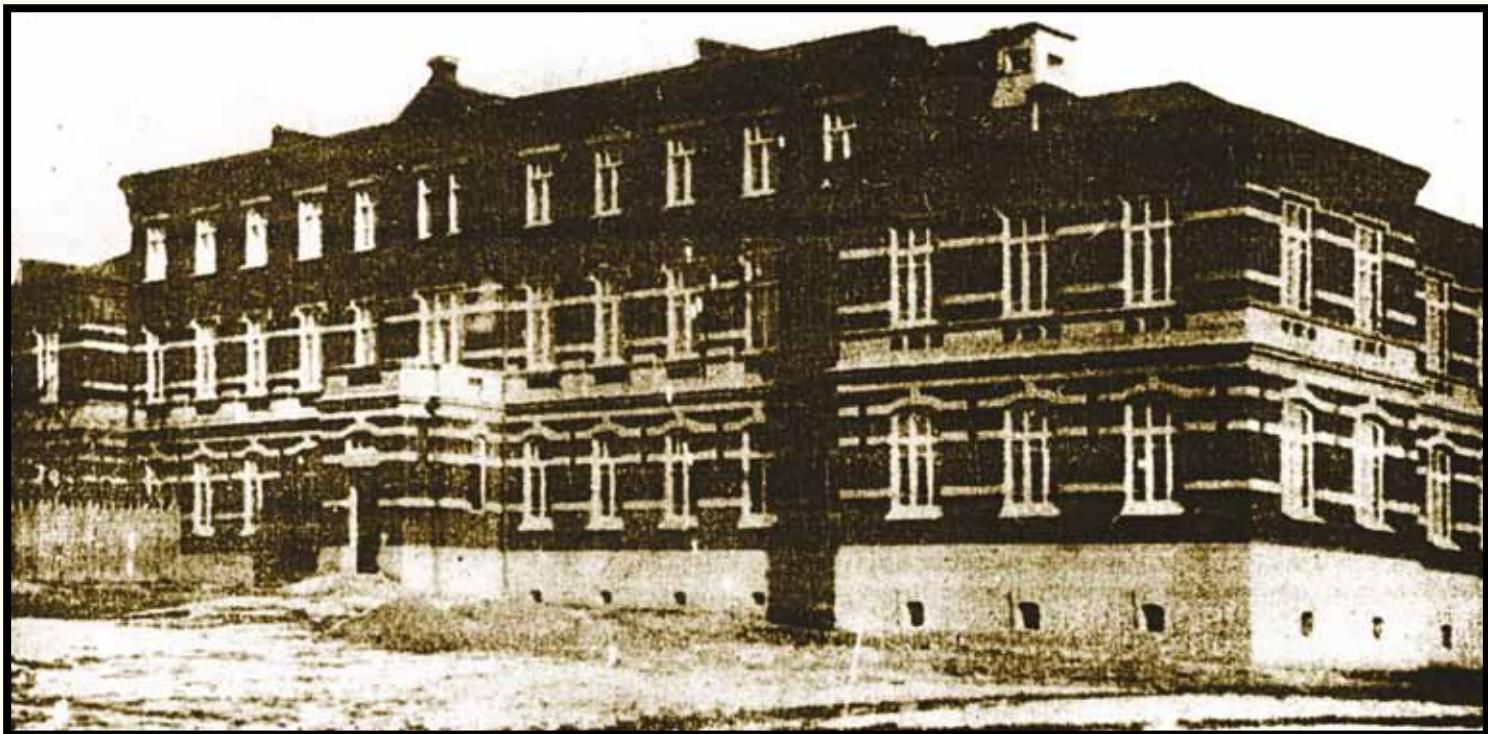


*Mikhayel Aramian built a Baroque style, luxurious theater in the Armenian Ghala (Berdi-taghi) district, in Tabriz, in 1913. The theater was decorated with white and golden carvings, and a burgundy velvet curtain embellished a large size stage. It has a 1000 person capacity, and was build near the Aramian, St. Annaian and Haykazian schools. In the picture above, students and teachers are celebrating Archbishop Melik Tankian's birthday in Aramian Theatre.*

Mantashian went to Baku, examined the conditions in situaton and was convinced that the business was profitable. By investing 50.000 rubles, he became a member of the company, which, thanks to his bold activity, in a few years gained millions. The other partners sold their shares on advantageous terms and left the company; Aramian and Mantashian remained. Mantashian's share was 3/4 and that of Aramian was 1/4. Aramian's start-up capital was continuously put into circulation and doubled; the interest he received was enough for him to live lavishly. Soon Aramian abandoned business for social activity. He moved to Tiflis and devoted himself to charity. Mikhayel Aramian bought large commerical lots in Baku and Tiflis. The beautiful building of the Hotel "Tbilisi," in modern Tiflis, which was formerly was called "Majestic Hotel," was built and owned by Mikhayel Aramian (the architect of the hotel was Gabriel Tēr-Mikhayelian).



*The entry door of the former Aramian theatre in Tabriz, Iran. The building does not exist anymore; it was destroyed in 1980.*



*Aramian Hospital in the Armenian Havlabar district, in Tibilisi. The huge hospital serves the community even today, and the people of Tibilisi still call it the 'Aramina Haspital.'*  
*Aramian spent 100,000 roubles in constructing this hospital- a massive number in the early 1900s.*



*One of Aramian's remnants in Tibilisi is the Grand Hotel Majestic (or Hotel Tibilisi), whose architect was Gabriel Der Mikayelian.*

Aramian also built summer homes in various areas of Georgia. He owned a grand estate in the Armenian Akhtala region, where he built a summer castle in the Swiss style. The Haghpat and Sanahin Monasteries, and the monks living there, were under Aramian's patronage. He also donated funds for the conservation of monuments and khachkars.

Mikhayel Aramian also bought Haghpat village; seeing the miserable condition of the monastery, he presented 500 dessiatines of forest and arable land, as well as Kayan Fortress, with its neighboring (30 dessiatines) land to the monastery. The publication of the "Golden Friend" ("Voski Enger") Encyclopedia was sponsored by Aramian. Many Armenian intellectuals, writers, playwrights, actors, painters, and clerics found hospitality in his house, such as Catholicos Khrimean Hayrik and 'New Tumanian.' Mikhayel Aramian also built a large hospital in Tibilisi, in the Armenian district of Havlabar, which remains open until today. The old inhabitants of the city call it 'Aramian Hospital.' Its construction cost Aramian 100,000 rubles. In 1913, he gifted his family home, valued at 45,000 rubles, to the town of Shushi in Karabakh, and bore the expenses for its repair. The renovation of the road leading to town alone cost him 2,000 rubles.

Aramian is the founder of the "Ethnographic Charity Organization" of Tiflis. He always subsidized ethnographic studies and archaeological excavations. With his financial support the Aramian printing house was founded in Tiflis, where Newspapers, journals, literary, and scientific books published in a very high quality. The associated printing house became an important stimulus for the development of Armenian literature and culture in general. Aramian also sponsored the education of many Armenian students in Russia and Europe.

Mikhayel Aramian reconstructed the Armenian Nersisyan School in Tabriz, which was later renamed the Aramian School. A few years later, he built a beautiful theater in Tabriz, called the "Aramian Theater." This was the only theater in Iran designed in the European style. The Aramian School and Theater played a significant roles in the intellectual development of the Iranian-Armenians.

Mikhayel Aramian had a large family; in the first years of the Soviet regime, they were cruelly repressed. His sons were named New, Aram, and Soghomon. His daughter, Anna, who graduated from Gymnasia College in Tibilisi, went to Germany. In Munich, she married the eminent architect Alexander Rostinian. Aramian's younger daughter, Flora, remained in Tibilisi and married Colonel Hovahnnes Shushanian; she bore the full brunt of sufferings during the years of Soviet repression.

Mikhayel Aramian died in 1922, in Tibilisi in poverty and loneliness (his faithful friend Mantashian had passed away long ago); after the Bolshevik's October Revolution, all his wealth was usurped by the state. His benefactions, the big hospital of Havlabar and the other buildings constructed on his initiative and at his expense, were all forgotten. After Aramian's death, four commoners hastily, and without any pomp, carried his corpse out of the multi-storied house built by him, from the back entrance of the basement, and took him to the cemetery, accompanied by a group of aged merciful friends.



*Aramian's mansion, together with many great Armenians' homes, was destroyed in a large fire in Tibilisi.  
The horror started on December 22, 1991, continuing until January 6th 1992.*

*Photo by S. Darchinyan (Picture taken from RAA, No.5, Yerevan).*

### Aramian School & In Tabriz

In 1775-76, the Catholic missionaries were very active in Atrpatakan. To oppose them, by order of Khriemean Hayrik, learned teachers and preachers were sent to Tabriz from Ejmiadzin, Tatev, Varag, and from other important educational and religious centers. Priest Hovsep Hovhannesian, who came from Ejmiadzin, founded the Holy Theotokos Church in Ghala Quarter, in 1782. Then, Boghos Vardapet arrived from Vaspurakan, and founded the first school in the yard of the Church. When Bishop Sahak Satunyan arrived in Tabriz, he erected a two-storied, spacious building near Holy Theotokos Church: the first floor served as the school and the second floor was the prelacy.



*The students of Aramian school.*



*The students of Aramian School in Tabriz.  
(Picture taken from Vorpuni of Venice).*

In 1837-38, two renowned Armenians taught at the school. The school was called “Nersisyan” after the name of Catholicos Nerses Shnorhali. It opened in 1852 with 60 pupils. At first the school faced financial difficulties, but thanks to the efforts of Archbishop Gevorg Vehapetian, in 1865 Nasreddin Shah assigned an annual sum of 250 (tumans) to it.

Later, the school was capitally reconstructed with the support of Mikhayel Aramian.

For many years, he took care of the school's material needs and paid the teachers. Subsequently, it was called the Aramian School. The Armenian cultural movement in Tabriz started after the foundation of the Aramian School.



*Students of Haykazian School in Tabriz.  
(Picture taken from Vorpuni, Venice.)*



*The kindergarten class of the Ghala schools, with teacher,  
Miss Astghik Hakopian.*

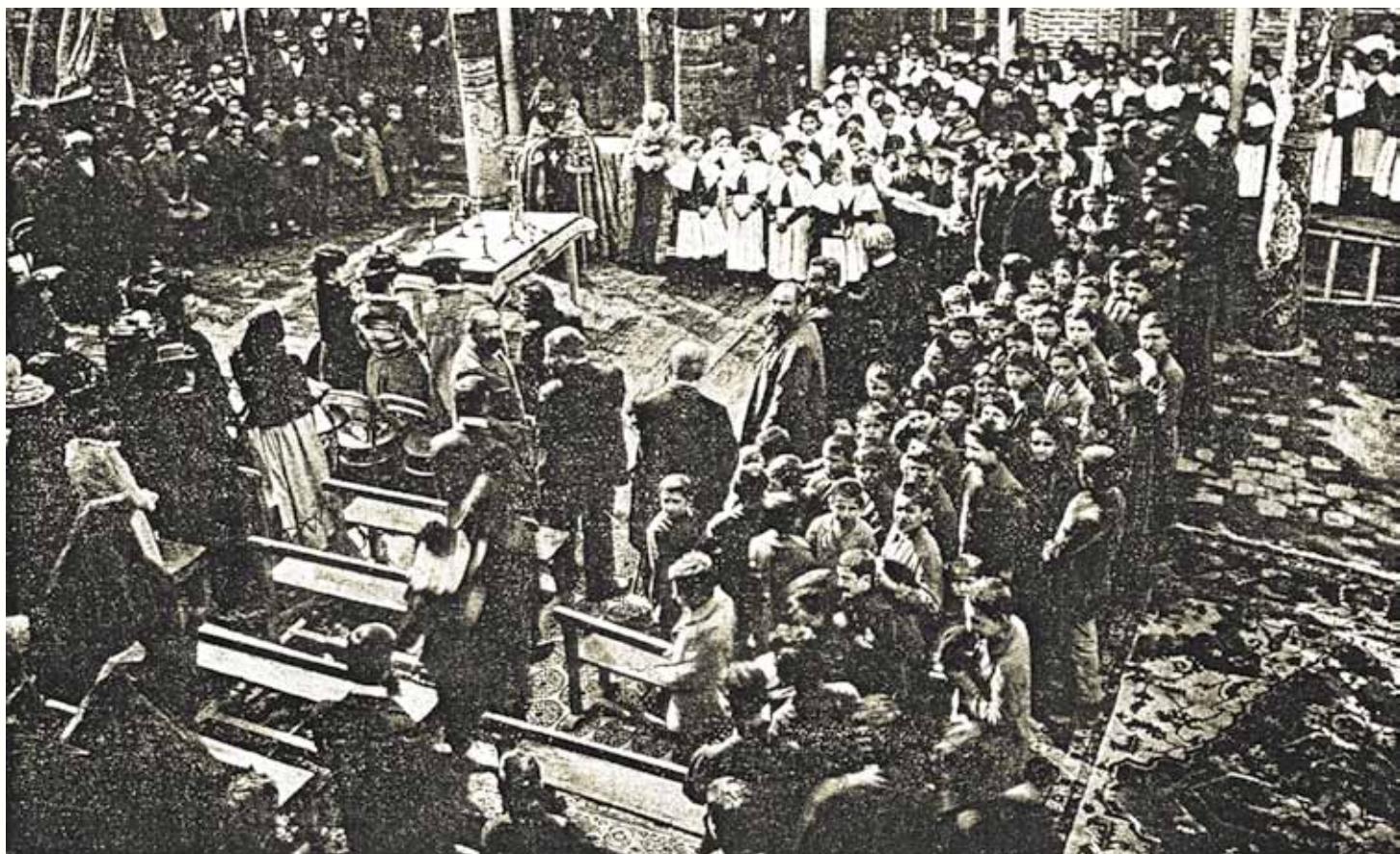
## Aramian School

Raffi, Hrachia Adjaryan, Vrtanes Papazian, Leo, Tamanian, as well as the founder of the “Dashnaktsutyun” party (Rostom), the public figure Nikol Aghbalean, the writer Levon Shant, the musicologist Levon Grigorian, the painter Hakob Kojoyan, and other renowned Armenian intellectuals taught at the Aramian School.

In 1913, Mikhayel Aramian purchased a large lot near the Aramian School in Tabriz, and built a magnificent theater. Aramian Theater served the Armenians of Tabriz for more than forty years. Famous Armenian actors performed on that stage: in 1914, Hovsep and Arus Voskanians, Torosian, Varditer and Isahak Alikhanyans, H. Zarifian with his troupe and his wife Arax Harutunian, Stepanian, Olga Gulazian, and Azniv Hrachia; in 1917, the opera troupe of Armen Armenian, Mrs. Durian-Armenian, Sardarian, the Pirumian couple and Mkrtich Tashchian; in 1924, Hasmik, Vaghars Vagharsian, Hrachea Nersisyan, Avet Avetisian, Shamirkhanian, O. Buniatian, H. Khachanian, Mednikian; in 1940, New Abelyan with his troupe, and many others.



*The students of Aramian School in Tabriz*



*The students of Aramian School in Tabriz, celebrating St. Vartan's Day.*

RAFFI

(1837-1888)



Դիմիտր Առաքելյան  
Ժկութակի առաջնորդ  
Դաստիարակութեան  
Դաշտական 1847 թ.

Raffi (Hakop Melik Hakopian) was born in the Armenian village Paiyajuk, in the province of Salmast, at the Azerbaijan region, in northeast Iran.

Raffi is known as the greatest Armenian novelist and the best historical novelist, poet, publicist, literary critic, translator, and the one who formulated the perceptions of national liberation and independence: an ideologist, teacher and great intellectual.

Raffi's literary language surpassed that of his predecessors, and in this respect, no later Armenian author matched him. The Eastern Armenian world found its supreme crystallized literary culture, thanks to Raffi. Raffi was the first to excellently present in his works, the ideological point of departure, reflecting the real life of Iranian Armenians.

He regards the feudal system as the root of all social evils. The ideology predominating in all systems is religion, which must be replaced with knowledge. Raffi views the history of mankind as an eternal struggle between good and evil.

The thought that the suffering of the Armenians living in his birthplace remained unknown to their compatriots living abroad, gave no rest to Raffi. He felt an inner need for speaking of his wounds and describing the bitter conditions his fellow countrymen lived in, so that their foreign compatriots could form an idea of the situation. After all, he was born and lived in northeastern part of Iran, in Salmast.

Since childhood, he had always felt the ruling state's cruel oppression as despotic and unjust; he had always seen grief and despair around him caused by the Turks and Kurds. He had seen the torture of his compatriots, defeated and existing in captivity, the disaster and suffering that befell them.

He had seen the ugliness of reality, vulgarity and backwardness, the horrors of constraint and violation of human rights. In 1855, he wrote the novel "Khlvlik" ("The Imp"), describing the life of Armenians in Iran.



*Raffi's family home in Payadjuk, in the Salmas district, in Aterbakan state, southeast Iran.*



*Raffi's wife, Anna Raffi, and their two sons, Aram and Arshak, in Tabriz.*

"Khlvlik" ("The Imp") was written in Grapar (Classical Armenian), but later on, Raffi translated the novel into modern Armenian, and entitled it "Salbi." He was the first to write, with highly artistic skill, the best works dedicated to the historical past of the Armenian people.

Raffi's writings are the most outstanding victories of Armenian literature. As his novels, always read with great enthusiasm, were propagated, they finally established the Eastern Armenian literary language, including "Khachagoghi Hishatakarane" ("The Swindler's Memoirs"), "Zahrumar" ("Damnation!"), "Voski Akaghagh" ("The Golden Cock"), and "Minn Ayspes, Miyusen Aynpes" ("In Different Ways"). Raffi's father, Melik Mirzabek, was a nobleman by birth, descended from a noble Armenian family of Kharabagh. Being a linen merchant, and a hereditary nobleman, he managed the administrative affairs of Payajuk. The title Melik was given to Hakop, Raffi's grandfather, by the Shah of Iran, and traditionally, it passed from generation to generation. He managed trade relations with the neighboring countries. Raffi's mother, Jeyranuhi Khanum, was from the neighboring town of Cohneshahr, and descended from the well-known Kondaksazner armourers' family.



His uncles were famous armourers, a craft that was hereditary in their family. Raffi was brought up in abundance and easy circumstances. He received his elementary education at the local parish school. His first teacher was Vanetsi Meser. Subsequently, Raffi immortalized his teacher Meser, as a representative of medieval regression, in his remarkable novel "Samuel," naming him 'Der Todik' :

"Our classroom was totally bare, there were no such things as desks, chairs, or tables. The pupils sat cross-legged on the humid floor, damp like a grave, covered with matting. The only object reminding that this room is a school was the falakhka (punishing tool) and a bunch of green rods put beside it."

In 1847, in pursuit of better education, he left for Tbilisi and attended the boarding-school of Armenologist Karapet Balakhyns. He particularly improved his knowledge of Classical Armenian. In 1852, he entered the State Russian High School, to study medicine.

After four years of study, he moved to St. Petersburg to complete his education, but abruptly received a message from home; Raffi's father, who was already an elderly man and very ill, had difficulties in controlling his worsened economic condition. In 1856, Raffi returned home to manage his family's affairs. On his journey back, instead of coming through the Yerevan – Nakhijevan route, he chose the Ejmiatsin - Khor Virap, Shah Takht route, crossing the Arax River, he entered Iran:



*Raffi's room in his birthplace, in Payadjuke, Iran.*



*The students of Aramian-Haykazian Armenian School in the Ghala district,  
where Raffi served as principal and lecturer.*

“Iran: what an easily-pronounceable word! But it breathes with all horrors of Asian tyranny. I set foot on the cruel land that reminds me of the fields of historical Artaz or Shavarshakan, which, in the days of Shapuh, Vram and Yazdegerd, were coloured with my ancestors’ blood, and now are irrigated with the tears of their miserable generation.”

On his way to Salmas, he joined a mass caravan for security. The caravan had to pass through the stoney field of Maku (Artaz). The reality and the prevailing customs were savage and ugly.

They met on their way a group of more than one hundred Armenians going to the Monastery of St. Protomartyr ((Surb Nakhavega). Those Armenians were robbed and tortured by Turkish brigands, and they narrated, crying bitterly, about the violence they suffered. Raffi separated from the caravan and joined the robbed group to help them. They went to the Monastery of St. Protomartyr. This shocking incident, and the ugliness of violence, provoked bitter thoughts in Raffi’s soul, especially when he learnt that only 15 robbers had attacked the group. This ‘victim’ trait of Armenian character became a significant subject for the writer. On various occasions, he criticized and reproached such weakness in his novels.

They stayed a few nights at the Monastery of St. Protomartyr, and Raffi formed there a negative opinion about the celibate priests. His new conclusion on the unfavourable role of clergymen in the fate of the Armenian people was a sad one. He adhered to the opinion that the Christian doctrine “does not oppose evil,” deprived the Armenians of their valiant spirit, killed the sense of struggle, and as a result of the clergy’s carelessness and impotence, the people’s chains of slavery became stronger.

In 1860, some of his works were published in Stepanos Nazaryan’s Hiusisapayel. In 1863, he married Anna and begat two sons named Aram and Arshak. In Iran, he tried to revive his father’s business, but this young man inspired with nationalist, patriotic and romantic ideas, had another mission. In order to fulfill his plans, and considering “the examination of life” important, in 1875 he traveled in the Armenian provinces of Iran and Turkey, writing down his rich impressions of the natural and geographical conditions of the region, as well as historical information. He also described the people’s way of life; subsequently, all those notes provided him with abundant material to realize his creative ideas. He went on a visit to Mush, about which he dreamed for many years. He saw there the Monastery of St. Karapet. He also visited Van and the marvellous Monasteries of Varag and Akhtamar.



*Raffi's room in Tbilisi. He spent his last years of life in this room, and created his magnificent novels, becoming the first Armenian novelist. He passed away in this room.*

There he became acquainted with Mkrtich Khrimian, who was the archimandrite (later, Khrimean Hayrik, became the Catholicos of All Armenians from 1892 to 1907).

Raffi returned to Iran with deep impressions. In 1858, he collaborated with Khrimean Hayrik's journal "Artswi Vaspurakan," and Khrimean Hayrik was the first to publish his articles.

In 1868, Raffi went to Tbilisi. Accepting the invitation of G. Artsruni, the editor of the newly founded newspaper "Mshak," he became its main collaborator. The newspaper "Mshak" played a very important and lasting role in protecting Armenian culture and the nation. While Raffi significantly contributed to the establishment, propagation and recognition of "Mshak," it, in its turn, furthered the quick and wide popularization of his writings. In 1875, Raffi left for Tabriz to work as a teacher at the Aramian College. However, he continued his collaboration with "Mshak." He founded a public library in Tabriz, and suggested founding a young-ladies' school, but, as always, the enemies of enlightenment and progress in the representatives of the Armenian clergy, inciting the community, hindered the establishment.

*(Right) Anna Raffi, at young age, dressed in the costume of Armenian nobility of Tabriz.*

They launched a persecution against Raffi under the pretext of reproaching his novel "Harem," published in 1874. In that book, Raffi had blatantly criticized tyranny and eastern regress. Armenian and Iranian fanatics denounced him to the authorities.

He scarcely avoided arrest and, with the help of his friends, again arrived in Tbilisi. In 1877, when Raffi left for Agulis to assume his new position as teacher, he met western Armenian refugees on his way. In consequence of the Russian-Turkish war, they had escaped from Turkish Armenia, intending to join rebels in Russian Armenia. Deeply affected by their shocking events and misfortunes, he wrote the "Jalaleddin," and his most heartfelt novel, the "Khent" ("Madman"). He wrote about his impressions in the monthly "Pordz," published in Tbilisi.

In 1880, the two volumes of his novel "Kaitser" ("Sparks") appeared, in which Raffi narrates about the sufferings of Turkish Armenia.

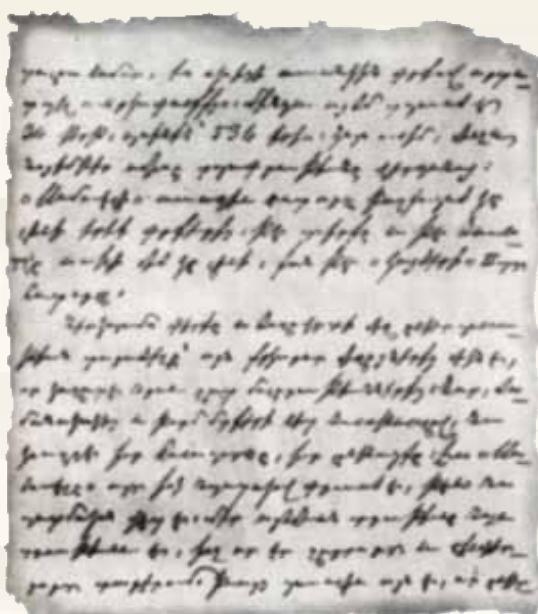
In 1881, he left for Karabakh, to gather material about the princes of the province and the liberation movement. His novels in this field, with their wide scope, rich plot and high artistic merits marked a new level in Armenian literature. In "Davit' Bek," and "Khamsayi Melikutiunner" ("The Prinedoms of Khamsa"), he depicted the struggle of the princes of Artsakh-Karabakh for independence. In 1882, he published the "Khachagoghi Hishatakaranh" ("The Swindler's Memoirs"), written in 1869, and "Kaitser" ("Sparks"), in which Raffi's characters mature into conscious fighters for the liberation of their nation.



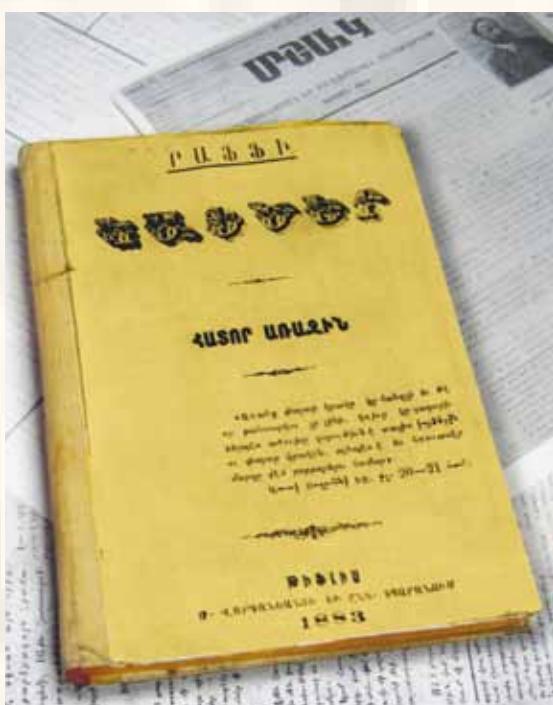
In the novels "Zahrumar" ("Damnation!"), "Voski Akaghagh" ("The Golden Cock"), "Minn Ayspes, Myusn Ayntes" ("In Different Ways"), he describes the bourgeoisie way of life.

Raffi earned his living mainly from writing in Armenian newspapers in Tbilisi. He had to work a lot, in wearisome conditions, for miserable wages. In consequence of this restlessness and shortage of food, he caught pneumonia.

Raffi's life was not a long one. He died on April 25, 1888, at the age of 51. Despite the downpour, his funeral was glorious. All intellectuals were present, and alongside them, all craftsmen: in short, the whole Armenian community. He was buried in Khojavank Cemetery, in Tbilisi. Raffi's importance remains poignant in every age; there is oppression present in every era. Raffi's works, especially his novels, have been published many times. Most of his writings have been translated into Russian, German, French, Iranian, Azerbaijani and, recently, into English. Among Armenian novelists, he is the most published. Even in Soviet Armenia, his works appeared over and over again (especially in 1921-1938), in mass copies, and in ten volumes entitled "Collection of Raffi's Works." There is a 'Raffi Street' and 'Raffi School' in Yerevan.



*Raffi's handwriting: a letter to a friend.*



*The cover of Raffi's "Kaytser" ("Thunders"), published in 1883, in Tbilisi.*



*Anna Raffi in Yerevan; she was a very intellectual lady, and a highly educated teacher.*



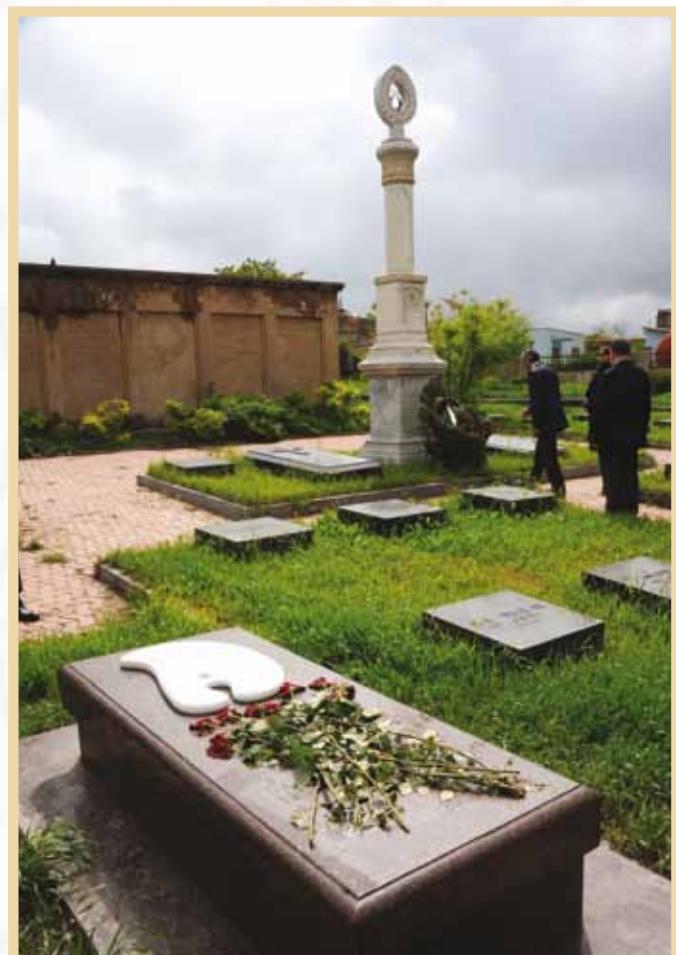
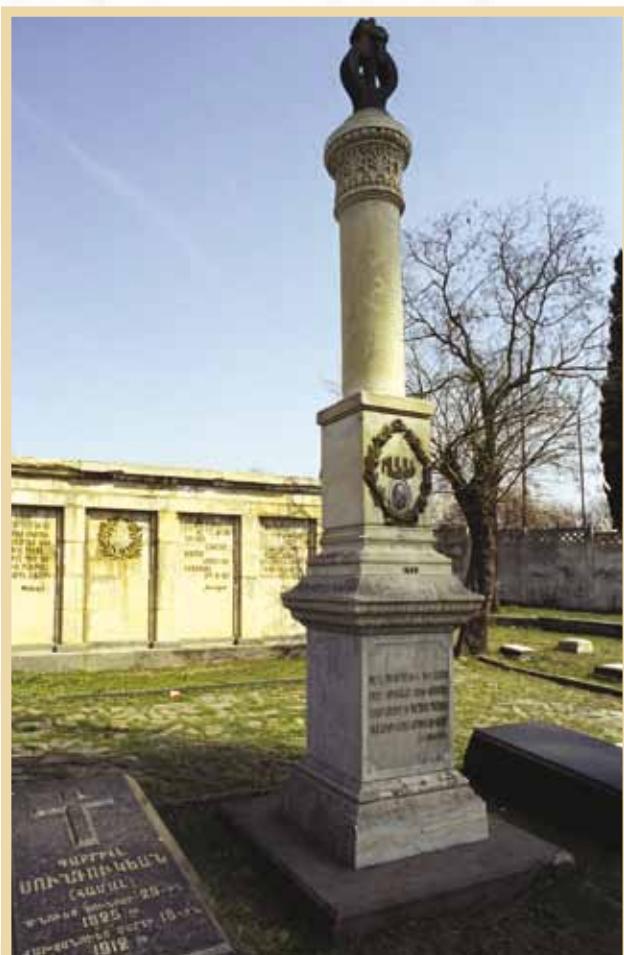
*The heroes of Raffi's novel, "Khent."*



*Armenian newspapers in Tibilisi and elsewhere, that first published Raffi's novels.*



*The rebels and local people began destroying all Armenian graveyards and gravestones in Tbilisi. For some reason they stopped desecration and gathered all the remaining grave stones of famous Armenians around the Raffi's tomb.*



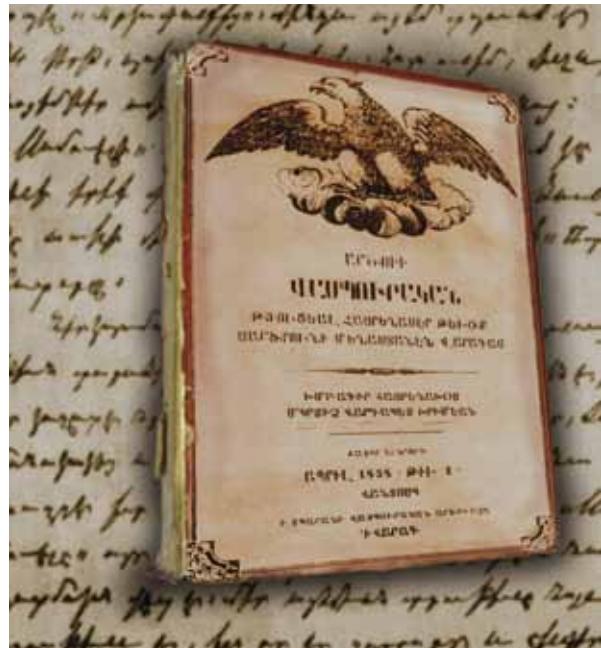


KRIMIAN HAYRIK

ԽՐԻՄԻԱՆ ՀԱՅՐԻԿԻ  
ԵՐԻՍՏԱՆԱԳՈՒՐԻՑԻՐ



AVEDIS AHARONIAN



*The cover of the newspaper "Artsvi Vaspourakan," published in the district of Varaga, near Van, in 1855. The editor of "Artsvi Vaspourakan" was Mkertich Khrimian who (later, All Armenian Catolicos, 1892-1907). He was the first who realized Raffis talent, encouraged him and became his mentor. For the first time Khrimian Hayrik published Raffis works and introduced him to the Armenian public.*

Writer, politician, public figure, and revolutionary Avedis Aharonian was born in 1866. His parents are from the town of Payadjuk, in the Salmas district of Aterpatakan, Iran. His father was an unsuccessful businessman, who also taught in local schools; his mother was a literate woman who taught Avedis' primary education at home. They moved to Armenia and settled in Iğdır (present-day Turkey). Once Avedis completed elementary school in the village, he was sent to Edjmiatsin, to study at the Gevorkian College; after graduating, he became a teacher at the same college for two years. Later, he went to the University in Lausanne, in France, to study philosophy and history.

Aharonian was invited to write for popular periodical "Droshak" by the chief editor of the paper- Kristaphor Mikayelian. In 1901, he was accepted to Sorbonne University. In 1903, he returned to the Caucasus, and became the headmaster of Nersessian School, and the chief editor of the famous "Moorj" newspaper.

In 1909, he was captured by the Tsarist government and imprisoned, during which he became seriously ill. After two years, he successfully escaped, and in 1917, went back to the Caucasus, becoming the Chairman of the Armenian National Council (which proclaimed the independence of the Democratic Republic of Armenia on May 28, 1918). He signed the Treaty of Batum with the Ottoman Empire. In 1919, he, and Boghos Nubar headed the Armenian delegation at the Paris Peace Conference, where he signed the Treaty of Sevres, formulating "Wilsonian Armenia," in direct collaboration with the Armenian Diaspora. He died in Marseille, in 1948.



**VRTANES PAPAZIAN**  
**1864-1920**

Novelist, literary critic, publicist, editor, ethnographer, historian, translator, dramatist, pedagogue, public, cultural and political figure, and short story-writer Vrtanes Papazian was one of the most erudite people of his time. He was the first to write a comprehensive study called: "History of Armenian Literature from its Beginning until Present", in 1910. He was fluent in fourteen languages: Armenian, Farsi, French, German, Russian, English, Greek, Georgian, Chinese, Arabic, Kurdish, Turkish, Hebrew, and Azeri. In these languages, he wrote many historical and folkloric novels and stories, contributing to the internationalization of the Armenian mentality. In 1899, his study "On Armenian Gypsies", gained him membership to the Russian Imperial Ethnographic Society. He has translated into Armenian the works of famous writers: Saltykov-Shchedrin, Tolstoy, Goethe, Narianov, Nietzsche, Ganem Shukri, Ferdowsi, and others. He has written studies on general issues of civilization, artistic and literary trends, logic, linguistics, and music. He is the author of the famous march 'Zeytuntsiner'. He himself staged some of his dramatic writings and wrote music to them. Being a revolutionary, he was persecuted by the tsarist government throughout his life. He was dismissed three times from work and imprisoned. He was continuously secretly tailed; the publication of some of his writings was interrupted, his works destroyed, and his manuscripts and books were confiscated. The Turkish government condemned Papazian to death. This compelled him to use pseudonyms for his writings: Apro, Brich, Vardges, Vaspurakantsi, Correspondent of Byzantium, Kayts, P. K. V. Gurgenean etc. His father, Priest Tēr Mesrop, was an Armenian Gypsy, who had migrated to Iran and settled in Tabriz. Tēr Mesrop was a teacher, writer, and public figure. Being Gypsy by birth, the Papazian family often moved from place to place. They moved from Tabriz to Van, where Tēr Mesrop was ordained as a priest. For several years, he was the prior of the Varag monastery, but then returned and settled again in Tabriz. He was also the father of Vahan Koms (Count) Papazian, who was also a famous Armenian figure.

Vrtanes was born in 1864. After receiving a primary education at the Aramian school in Tabriz- at the age of fourteen- he went to Tiflis and attended the Nersisean Seminary. Returning to Iran, he headed to Tehran, to study photography.

He taught in schools in various cities and towns: Tabriz, Tehran, Vaghanshapat, Karin, Shushi, Tiflis, Bucharest, Bursa, Nukhi, Baku, Van, and Constantinople (Istanbul), where in 1885-88, he served as correspondent for local Armenian newspapers. He also worked as a photographer, telegrapher, and translator. In 1891, the magazine "Mshak" published a series of essays entitled *Stories*, reflecting Papazian's life. In 1894, he graduated from the Faculty of Literature and Social Sciences of the University of Geneva. In 1895, "Emma" and in 1906, "Haji Bek" were published; in these novels, Papazian sharply criticized certain Armenian political parties, and their shady enterprises.

In 1895, in Tiflis, he was the editor of the illegal paper "Kriv" ("Fight") of the Armenian Revolutionary Workers Party. Then, in 1896 he edited the newspaper "Shavigh" ("Path") in Tehran and in 1911, he edited the weekly magazine "Karabakh," in Shushi.

He wrote for various Armenian, Russian, and European periodicals as well. Tired of his wanderer's life, he asked the Catholicos Khrimian Hayrik to ordain him vardapet, but Hayrik refused. In 1901, he published in Moscow, a collection of works entitled "Vtak" ("Tributary"). In that same year, he married in Tabriz. In 1904, his books "Letters from Turkish Armenia" and "Stories from the Life of Turkish Armenians" were published. He was a fertile author, writing in almost all genres. His frequent travels in different countries gave him the opportunity to personally study various peoples, their traditions, everyday life, difficulties, customs, and prejudices. In many writings, he reflected the opposition between the poor and wealthy, focusing on the problem of social inequity. Viewing the hardships of his compatriots, he also treated general issues such as human injustice. He protected the deprived; the pen in his hand was a weapon used for the sake of humanness and social improvement, while writing was his mission.

With such a mentality, Vrtanes Papazian opened a new page in the history of Armenian literature, exemplified in his works, "Lurda-lur," "Hammer," "Round Gods," and "Taraz." In some of his writings ("Dragon," "Zohak," "Country"), he arrived at the understanding of class struggle. Among his journalistic and literary works, one must also mention, "The Forest Moves" and "The Lion is Awake." Papazian played an important role in the development of Armenian drama. He wrote nine dramas, in which he raised liberation and revolutionary problems: "Dawn," "Stream," "Theatre," "Rock," "Fire," and "For the Motherland." Papazian criticized in his works, servility and humiliation, depicting tragic episodes of the struggle of the Western Armenian people against slaughterer. In his "Kheran," "Lightning," "Easy Pleasures," and "Those Dying Greet You," he created heroic characters of brave individuals.

He wrote the brief and sharp essays: "The Naked Dervish," "On the Sea," and "Stone Killers." His main purpose was always to be in his people and to be useful to his people. In 1914, he went to Nor-Nakhijevan, where his family lived, and in 1919, he became director of a school in Ejmiatsin. In 1920, he fell ill, was taken to the hospital in Yerevan, and died there. There is a street named after Vrtanes Papazian in Yerevan.

## THE ARMENIAN REVOLUTIONARY PARTIES IN IRAN (1800- 1900)



*One of the first Armenian Revolutionary Federation group in Iran, 18 c.*

As Mikayel Varandian in “History of the Armenian Revolutionary Federation” (Paris, 1932), wrote:

“Persia is an anchor; and is the portal of Vaspurakan. France was a refuge for the Italian revolutionaries, Bulgaria for the Macedonians, Galicia for the Poles. And Persia became the asylum of the Armenian revolutionaries.” “The historical province of Atpatakan in Persia, because of its geographical location, played a tremendous role in the Armenian liberation movement. Being the immediate neighbour of Armenia, the Caucasus, and Vaspurakan, it turned out to be the center of mobilization of the volunteer troops.

In fact it was Raffi who, long ago, with his patriotic precepts, marked the beginning of the revolutionary rumblings occurring in the minds of the young Armenian devotees of modern times. Atpatakan was the safest way for maintaining immediate relationship with Armenia, and the safest place for sheltering revolutionary activists. For two decades, Tabriz, Salmas, Makoo, Khoy, Maragha, Gharadagh, and Rasht gave refuge to outstanding figures of the Armenian liberation movement, and this became possible because of the favourable geographical and topographical conditions, and the tolerance of the Persian leaders. In general, the authorities knew the numerous Armenian revolutionaries rallying in Tabriz, and especially in Salmas. Even during the massacres in Turkish Armenia, when, for instance, in Van the “Christian” and “philanthropist” English Consul himself was bombarding the Armenian districts with Turkish guns, the Consuls of Persia, by their government’s order, had widely opened the doors of the consulates of Erzerum and Kharberd, giving refuge to thousands of Armenians and protecting them from the Turkish pogrom-makers, because Armenians were fighting against Iran’s age-old enemy” (Hnchakian.A.P., p. 200-213, Beirut, 1962).

Russia’s strict control over the frontiers made any military contact impossible, which is why the preference was given to Atpatakan, as the safest bridge to Armenia. Consequently, Tabriz- the beloved city and birthplace of many Armenian intellectuals- was adjacent to Armenia. Numerous well-to-do Armenians resided the province of Salmas, as well as Makoo, Khoy, Djulfa, Urmia, Ghazvin, and Hamadan; these areas became the centers of the Armenian liberation movement. In the 1900s, when Gilan and Mazandaran were connected to Atpatakan, the roads of Baku, Enzeli, and Rasht, too, became convenient communication routes to the Caucasus. The province of Salmas significantly contributed to the Armenian revolutionary and liberation movement (pictured above).

In 1877, following the Russian-Turkish war, several teachers from the Caucasus, Van, and Constantinople, such as Goloshian and Agripasian, arrived in Salmas with new ideas. First of all, they carried out reforms in schools and laid the foundation of the new educational system. Afterwards, in 1888, by the efforts and support of M. Avetisean, Nerses Pozikian and Otian brothers, the first cell of the “Armenakan” party was founded in the village of Haftvan.

In fact, these latter-day activists, the first “Armenakan” apostles, became the initiators of the Armenian liberation movement. They were idealist-fighters for liberty, inspired by the novel “Kyatser” (“Sparks”), by Raffi. His precepts filled them with enthusiasm, along with the patriotic periodical “Armenia.”

Goloshian and Agripasian decided to travel to Van in order to widen the movement, propagate their ideas, and carry out some organisational work. Unfortunately, both leaders were killed and became the first victims of the Armenian struggle against tyranny. Soon they had numerous followers not only in Salmas, but also in Vaspurakan, and even Europe. At that time, the “Armenakans” were the only patriotic organization in Salmas.

In 1890, after the demonstration in Karin and Constantinople, new revolutionaries came to Salmas from the Caucasus, bringing new ideas with them. Initially, the two other Armenian parties, namely the “Social-Democratic Hnchakeans” and the “Armenian Revolutionary Federation” were first initiated there. “Hay Heghapokhakan Dashnaktutium”, like the “Armenakans,” had the same purpose: to mobilize and arm the Armenian people, inducing them to rebel and liberate Turkish Armenia, throwing off the Ottoman yoke.

Salmas became crowded with revolutionaries. At the beginning, the “Armenakans” had settled in the village Havtvan, the “Hnchakians” had their assembly point at the village Payajuk (Raffi’s birthplace), while the “Dashnaks” chose the villages of Ghalasar and Mahlam.

Most fighters of the “Armenakan” party were killed in Derik by Kurds. The remainder joined the “Armenian Revolutionary Federation,” while some scattered.

The first organization of the Hnchakeans was established in Tabriz in 1891-1892. They had their official newspaper called “Hnchak.” Some organizers and propagandists regularly travelled to Tehran, Ardabil, Ghazvin, Enzeli, Rasht, Baku, and propagated their ideas.

In 1896, the first “Hnchakian” branch appeared in Maragha, where many Armenians lived. The initiator was Hayk Khazhak from Alexandrapol, member of the “Armenian Revolutionary Federation.” Subsequently, he came into conflict with the trustees of the Armenian school, resigned his position as teacher, and left Maragha. He was robbed and murdered on route, falling victim to a conspiracy probably hatched by the chairman of the board of trustees.

Among the “Hnchakian” intellectuals were Lazo, the British subject and correspondent of “Daily News” magazine, Arthur Ohanianian, writing under the pseudonym “Artavazd,” A. Darbinian, N. Lusinian, Architect M. Sarukhanian, the inspector of the “Aramian” school Ruben Khanazad, novelist and lawyer Atrpet (S. Mupahachian), lecturer Y. Shekerjian, and A. Vardanian, graduate of the “Gevorgian College.” The “Aramian” school was in the Ghala district (“Ber-dattagh”). All teachers were members of the “Hnchakian” party; they were often organizing lectures, and had a group of actors, constantly giving performances. With such activities, public life became brisker and vibrant.

The distinguished intellectual Aso, born in Van, was an “Hnchakian” activist in Salmas and Van. As a follower of the “anti-Ittihad” plan, he was martyred on the morrow of the hanging of the twenty immortal “Hnchakian” revolutionaries. In 1898, the “Hnchakian” party weakened, most of the members leaving the country for Tiflis and Van. Only few of them remained in Tabriz. In 1896, alarming news spread in Salmas: after long and unequal battles, the fighters of the Armenian revolutionary groups were forced to leave the town and intended to come to Salmas. Having obtained this information, the three parties immediately summoned a meeting and decided to send a group of forty horsemen to meet the volunteer soldiers at the border. In the frontier Persian settlement of Ghotur, the horsemen were informed that two hundred fighters and about one thousand unarmed Armenians, led by M. Avetisian, Martik, and Peto, were attacked by Kurds of the Mazrik tribe while passing from Van to Persia, and were massacred near St. Bartholomew Monastery.



*The 60-year collection of all publication of the “Armenian Revolutionary Federation”, 1890-1950. by D. Papazian.*



*Armenian refugees from Van in the Aramian schoolyard, in the Ghala district, Tabriz, 1915.*

This great misfortune had a demoralizing psychological effect on everyone, which threatened to turn into overall hopelessness and disorganization in Vaspurakan. For that reason, it was resolved to send a volunteer group "Shant" to Van hastily. The fighters reached the frontier without difficulties, but following the events already occurring in Van, the Turkish government had decided to prevent new volunteer forces from entering the territory of Turkey from Persia. Thus, the whole border was under the strict control of regular Turkish troops and savage Kurds. Consequently, the Armenian fighters' attempts to pass to Vaspurakan failed, and they had to return to Salmast.

At that time the "Armenian Revolutionary Federation" launched the Khanasor campaign. As a result of a number of great and small campaigns, the Turkish government put pressure on the Persian authorities, demanding to take harsh measures and persecute the Armenian revolutionary organizations. Outwardly, the diplomatic Persians showed goodwill towards the Turkish officials, promising them every support. They pledged themselves to carry out mass searches in the Armenian village of Salmast, in order to arrest Armenian revolutionaries and hand them over to the Turkish authorities. However, they secretly warned the Armenians about the danger, and suggested them withdrawing the revolutionary groups from Salmast, and sending them to the nearby mountains.

Most suspects left the villages, but one group- busy with placing weapons, ammunition, and archives in secure depots- could not get away at the appropriate time. Mirpanj Mahamad Ali Khan Ganjali with his horsemen, accompanied by the Turkish Consul Reza Bey, came to Salmast to search for Armenian fighters, and lodged at Ghukasian's house. The Khan was informed that a group of revolutionaries was still in the village. He started conducting the search personally, ordering his soldiers to look harder in those houses where he was sure no fighters could be found. Afterwards, when they approached the house in which the group had hidden, the Khan passed forward and, poking his head through the half-open door, immediately closed it loudly declaring that only women and children had gathered there, and that entering the house would be sacrilegious "namaharm" behaviour, contradicting their Islam. These searches formally carried out in the villages of Salmast inhabited by Armenians produced no results, and the Turkish Consul Reza Bey returned to Khoy empty-handed. Thus, the fighters for liberty escaped inevitable danger. Afterwards, the "Hnchakeans" withdrew to Van and the Caucasus, leaving the arena to future fighters for liberty. "By the time the province of Khoy, with its 43 villages, was under Turkish domination. Later on, by the efforts of Malcolm Khan the whole territory was returned to Persia."

The "Armenian Revolutionary Federation" (Dashnaks) was established in 1890, in Tiflis; but at the beginning, their activities were anchored in Iran, and especially to the province of Atrpatakan. Tabriz, Salmas, Makoo, Khoy, Rasht, and other provinces, towns and villages of Iran sheltered outstanding activists of the "Armenian Revolutionary Federation," whose members, in their turn, did their uttermost to give the Armenians' fraternal support to the Iranian people, when the country was in an internece conflict due to their own constitutional crisis.



*Above: The “Armenian Revolutionary Federation” leaders Rostom, Gaspar & Zavarian.  
Left; The ruins of Derik’s Church, near Salmast, where the Kurds assassinated thousands of Armenians in 1915.*

In the first year of the “Armenian Revolutionary Federation’s” existence, the half-ruined Derik Monastery, located in the Dushman valley at the Turkish-Persian border, was chosen as the assembly place of the “Dashnak” revolutionaries. M. Ishkhanian, Nikol Duman, Prince Hovsep Arghutian, Miss Satenik Matinian, and many other eminent figures were among the first gathering at the Derik Monastery, where most of them took part in the battle between Armenians and Kurds. After the Derik Monastery, Ghalasar, Khoy, Makoo, and particularly the Monastery of St Thaddeus Apostle (the “Solitary Monastery”) became the assembly points of the party.

One can endlessly enumerate the names of the “Dashnak” activists and leaders, who in different years, and for longer or shorter periods, left AtRpatakan or remained there to struggle for the common cause until the end of their lives- some of them falling in bloody battles.

Many distinguished personalities were members of the party, such as Commander Andranik (Andranik Zoravar) and Kerhi, who in 1904, following the battles of Sasun, took refuge with friends in the Monastery of St. Thaddeus (the “Solitary Monastery”). Rostom lived for many years in Tabriz, teaching at the “Aramian” and “Haykazian-Tamarian” schools. In 1891, he was active in Derik, and then he personally led the struggle for the Constitution in Tabriz.

One of the founders of the party, Prince Hovsep Arghutian, participated in the Khanasor campaign. Later on, he was appointed Ambassador of the Republic of Armenia to Iran. Yeprem Davtian who had fled from Siberia, became- through his heroic deeds- one of Iran’s legendary personalities. Among the prominent members of the “Armenian Revolutionary Federation,” were also Archbishop Nerses (Melik Tankian), Garekin Nzhdeh, Nikol Aghbalian, and Malkhas, who in 1904, came to Tabriz, and for many years acted as the representative of various parts of “Yerkir” (Western Armenia) and AtRpatakan. Keri, Dashnaktsakan Khecho, Samson Khan, Galust Aloian, Abraham Khan Bakhtiari, Gaspar Yakobian, and many more also played important roles in the Armenian community of Tabri. There were numerous fighters, activists, intellectuals who, during the fatal years of the liberation movement, with their magnificent exploits, created the history of Persian Armenia.

In 1898, the “Armenian Revolutionary Federation Committee” was founded in Nor Djugha. Subsequently, in 1911, the Committee of Tabriz was established, which left indelible traces in the social, educational, and cultural life- and even sports of the community. For many years, the Party’s members, followers, instructors, teachers, journalists, writers, and editors worked in various fields strengthened the multitude of Armenians with enthusiasm and vitality. One hundred and thirty years have passed from the day when the “Armenian Revolutionary Federation” came into existence in Iran. Its activities have been remarkable throughout the whole period, and until today, the party is present in the life of the Persian-Armenian community.



*The Armenian refugee children from Van at a school yard in Khoy, 1915.*



YEPREM KHAN DAVIDIAN  
(1868-1912)



*The rulers of ARF Dashnaksutin in Tabriz. Seated, from right:  
Nzhdeh, Yeprem Khan with his grandson, Mourad, Balajan,  
Marzped and friends*



*Yeprem Khan, seated first fromright, and Sardar Asad Bakhtiary, first  
fromleft, with the Bakhtiari Revolutionary Army, in 1908.*

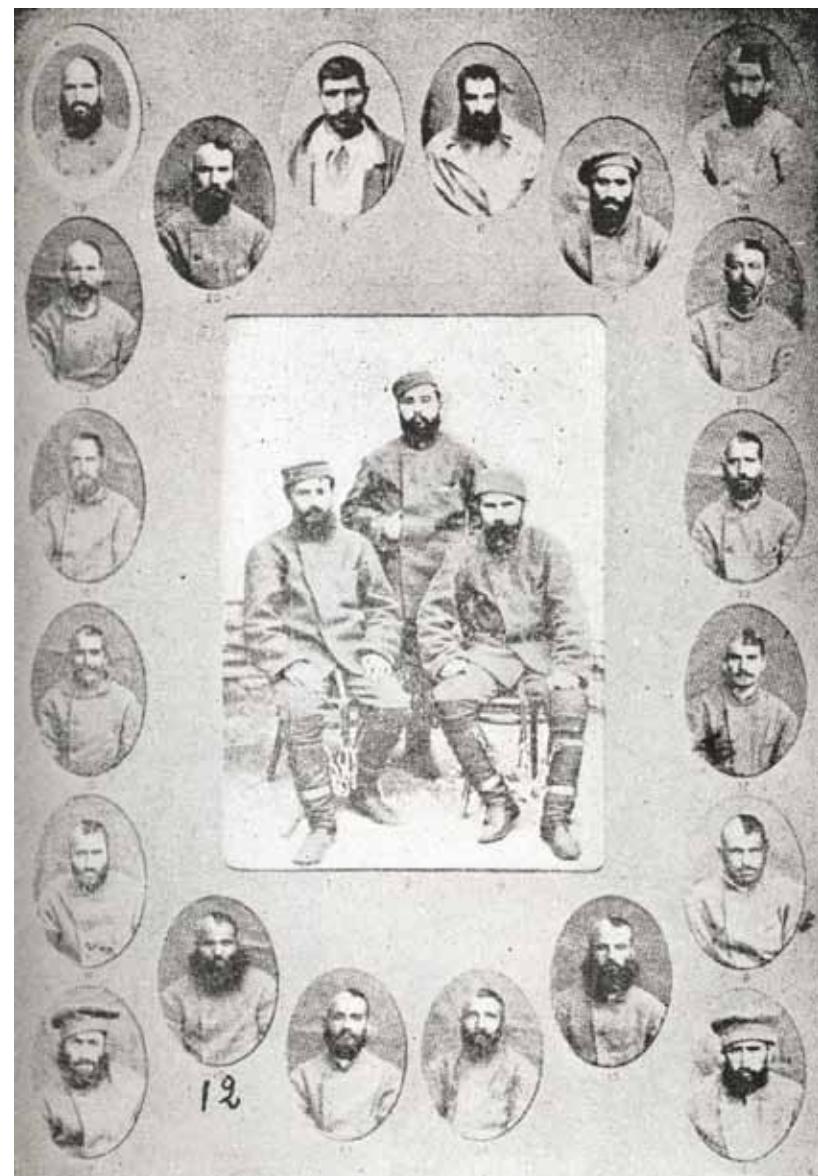
Yeprem Khan Davidian , was an Armenian revolutionary leader and national hero. He was born in 1868, in the village of Barsum. As a youth, Yeprem joined to Armenian nationalist groups, and, participated to partisan activities against the Ottoman Empire. In September 1890, Yeprem Davidian was arrested by the Russian Cossacks and exiled to an Alexandrian prison in Sakhalin, Siberia. By 1892, after six years, he managed to escape and came to Tabriz in 1896.

While in Tabriz, he began working for the Armenian Revolutionary Federation (ARF Dashnaksutin). The ARF advocates socialism and is a member of the Socialist International Group. The ARF became active within the Ottoman Empire in the early 1890s, with the aim of unifying the various small groups in the empire in advocating for reform and defending Armenian villages from massacres that were widespread in some of the Armenian-populated areas of the empire. ARF members formed fedayee groups that defended Armenian civilians through armed resistance. The Dashnaks also worked for the wider goal of creating a “free, independent and unified” Armenia, although they sometimes set aside this goal in favor of a more realistic approach, such as advocating autonomy. In 1917, the party was instrumental in the creation of the short-lived Democratic Republic of Armenia, which fell to the Soviet communists in 1920. After its leadership was exiled by the communists, the ARF established itself within Armenian diaspora communities, where it helped Armenians preserve their cultural identity. After the fall of the USSR, it returned to Armenia, where it now again has a significant presence as the leading opposition party in Armenia’s parliament.

Yeprem was highly instrumental in the Persian Constitutional Revolution, and, by 1907, he started to participate formally. When the national parliament of country was shelled by Russian Colonel V. Liakhov, Yeprem Khan joined up with Sattar Khan and other revolutionary leaders in the Constitutional Revolution against Mohammad Ali Shah Qajar. In October 1908, during the Tabriz resistance, Yeprem Khan help to form a secret Sattar Committee in Rasht, and established contacts with revolutionaries in Caucasus. Reinforced by 35 Georgians and twenty Armenians from Baku, Yeprem captured Rasht, and planted his red flag on the town hall of Anzali. Further reinforced by Mohammad Vali Sepahdar, the main landed magnate of the Caspian provinces and former Qajar commander, Yeprem Khan marched his forces of Caucasian guerillas and Mazandaranian peasants towards Tehran, which he entered in July, 1909. In November 1909, the Second National Assembly (Parliament), appointed Yeprem Khan as the police chief of Tehran. Yeprem Khan died in 1912.



*Mourad and Yerem Davidian (right) as a youth, 1886.*



*No. 12, Yerem Khan in Sakhalin prison, Siberia, 1886.  
All the picture of Yerem Khan is from "The Lifestory of Yerem Khan,"  
by Esmail Rayin, published in Tehran.*



*Yerem Khan Davidian's monument  
in Armenian churchyard, in Tehran.*



*Yerem, seated second from left, and Sardar Asad Bakhtiary,  
3th, from left, with the Bakhtiar Revolutionary Army, in 1900.*

# VARTGES SURENIANTS

(1868 - 1921)



**Vardges Surenyants** was born in 1868 in Akhaltskha. He received his primary education at the Lazarian Institute of Oriental Languages. In 1875, he graduated from the School of Art and Architecture in Moscow. From there, he pursued his higher education in Germany, where in 1879, he graduated from the Academy of Art in Munich.

Vardges Surenyants belongs to the constellation of great Armenian artists of the late 19th and early 20th centuries. Besides Armenian, he spoke eight foreign languages and translated many books and articles from Russian, Farsi, German, Italian, Spanish, French, English and Turkish to Armenian. In the history of Armenian art, Surenyants is regarded as the founder of historical painting. In addition to being an outstanding painter, he was also an original interpreter of well-known events of the past. Being a clergyman's son, he stressed the major role of the church in the enlightenment and unification of the Armenian people. In his painting *Trampled Sanctity*, he depicts how our enemies did not hesitate to defile our churches and degrade spiritual values. Surenyants was well-known in St. Petersburg and Moscow.

His scene paintings at the St. Petersburg Imperial Mariinsky Theatre had great success. In 1904, Surenyants was invited to the Moscow Art Theatre as scenic designer for the performances of Maeterlinck's and Anton Chekhov's plays. In 1899, on the occasion of the centenary of Pushkin's birth, Surenyants drew a series of illustrations for Pushkin's book of poetry "The Fountain of Bakhchisarai," published in Moscow by the famous Knebele's Publishing House.

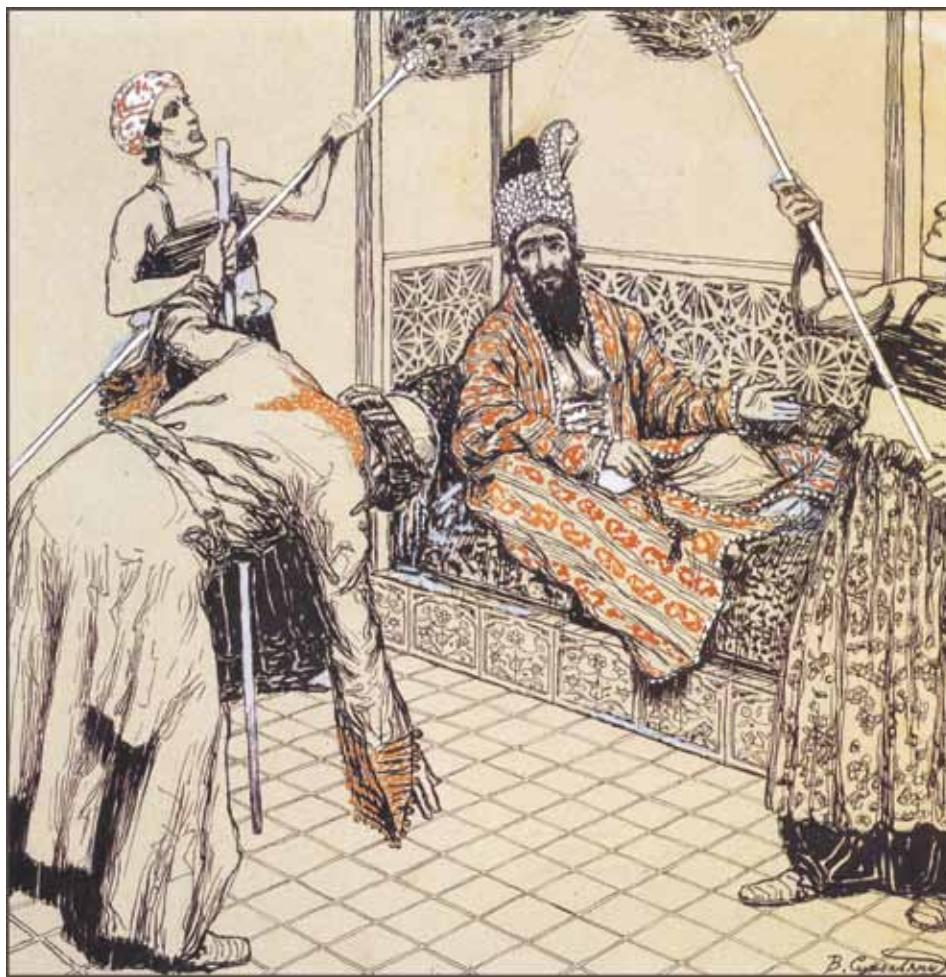
The painter's choice of this book was not accidental, as the story was related to memories of his childhood in Crimea. In the 20th century, Surenyants reached a high level in the graphic arts with such works as Oscar Wilde's "The Young King" (1906), "The Birthday of the Infanta," "The King and the Great Inquisitor" (1907), Maurice Maeterlinck's dramas "The Blind," "There Indoors," and "The Unbidden" (1904), and works by Selma Lagerlof in 1910. He also painted the Armenian folk tales "Arevhar and the Snake," "Garnouk Aber," and "The Wise Snake." In addition, Surenyants was one of the outstanding stage designers of the century. His stage designs included A. Rubinstein's opera "The Demon" in 1901 at the Mariinsky Theatre in St. Petersburg, as well as Maeterlinck's plays "The Blind" (directed by K. Stanislavsky), "There Indoors" and "The Unbidden" and Chekhov's "The Sea Gull" at the Moscow Art Theatre. Surenyants designed eight Armenian churches; with respect to history and contemporary life in Armenia, he depicted the life of Armenian refugees who escaped the Great Genocide of 1915. Surenyants is remembered as one of the most competent, interesting and unique intellectuals of his time.

## VARTGES SURENIANTS IN IRAN

In 1885-87, Vardges Surenyants took part in a scientific expedition to Iran, organized by the renowned Iranologist, St. Petersburg University professor V.A. Zhukovsky. He visited Tabriz, Tehran, Isfahan, and Shiraz. In these cities he founded art schools, where eminent Iranian-Armenian painters studied (Smbat Kyureghian, Yervand Hayrapetian, Misha Shahbazian, Harutyun Minasian, Basil, Abraham Gurgenian). He participated in excavations, restored the frescoes of Shah Abbas' palaces, and studied the Armenian khachkars in New Djulfa. Later, inspired by his journey, he masterfully painted works characterized by expressive colors and mysterious, melancholic moods, and delighted the eye with delicately sparkling tints. These works included: *A Young Boy in the Harem*, *Escape from the Harem*, *Rostam and Sohrab*, and *The Women of the Harem*. Among these works, the painting *Ferdousi Reads His Poem 'Shah-nameh' to Sultan Mahmud Ghaznavi*, is remarkable. With the fine strokes of his brush, the painter skillfully pictures the shady garden of the Iranian Shah, where the sovereign reclines on a high throne and silk carpets. The terrible and gloomy Shah looks at the poet with crossed hands and listens. Besides ornamented robes and cushions, Surenyants places a leopard under the Shah's feet, which symbolizes his power and authority. The painter depicts Ferdousi from behind in order to direct the viewer's attention toward the Shah, who listens with admiration and is absorbed in thought. Then follow the other listeners, who are spellbound by the poem. The Shah sits on a high throne, while Ferdousi kneels below. The Shah and his throne are gone, but Ferdousi lives forever, as does Surenyants. Vardges Surenyants died in 1921, at the age of 63, in Yalta.



VARTGES SURENIANTS, *SHAHNAME*  
*The legendary Iranian poet Ferdousi in youth, reading his masterpiece to the young  
King of Iran, Sultan Mahmud Ghaznavi.*



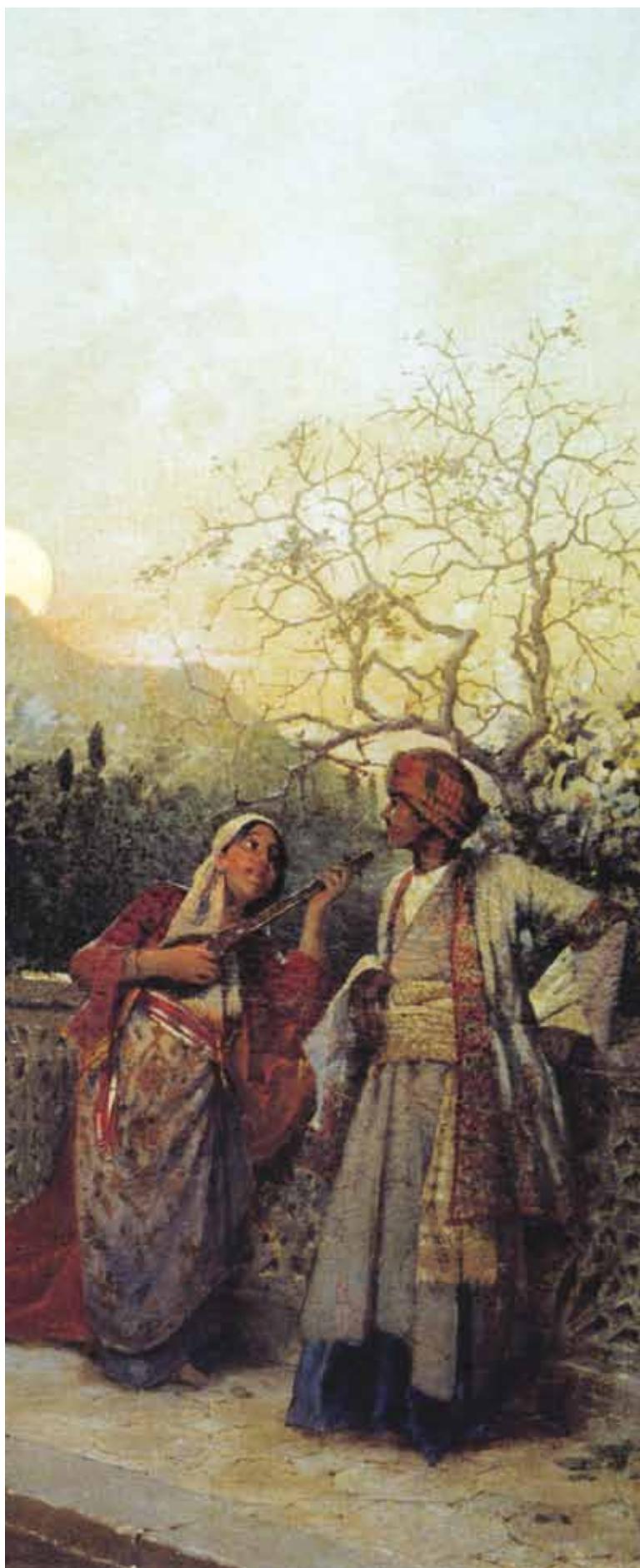
VARTGES SURENYANTS, *SHAHNAME*  
*Aged Ferdousi bows before the aged Shah of Iran Sultan Mahmud Ghaznavi.*



VARTGES SURENYANTS, *ROSTAM & SOHRAB*  
*Illustration from Shahnameh,  
the masterpiece of legendary Iranian poet, Ferdousi.*



VARTGES SURENYANTS, *DREAM*  
*A young prince with his poetry book in  
the garden of the harem.*



VARTGES SURENIANTS,  
*Love song* (*detail*)



VARTGES SURENIANTS,  
*Escape from harem*



VARTGES SURENIANTS,  
*Cover page of the Pushkin's famous poem:  
"FOUNTAIN OF BAKHCHISARAI".*



VARTGES SURENIANTS:  
*Tatar rebels killed the Mariam's father took her and sold to the Turkish sultan.*  
“FOUNTAIN OF BAKHCHISARAI”.

# **HOVHANNES KHAN MASSEHIAN**

(1864-1931)

**Diplomat, Politician, Educator, and Statesman**





*Hovhannes Khan Massehian with the all other Ambassadors of different countries to Iran.  
The picture was taken right before their travel to Russia for coronation of Tsar.*

Hovhannes Massehian was born in 1864 in Tehran, the capital of Iran. His father, Tseruni Massehian, was “head of royal goldsmiths” in the palace of Naseredin Shah and was nicknamed “Ebrahim zargarbashi.” From the time of Shah Abbas, the artisans and craftsmen working in the palace and enjoying special privileges were mostly Armenians; in order to protect them from fanatic Iranians, the shahs gave those Iranian names or nicknames.

Today, in the royal museum and treasury of Tehran, the crowns and other jewelry made by these skilled Armenians are kept. One can see there the golden globe with precious stones made by Tseruni Massehian, decorated with unique emeralds and other shining stones, as well as the beautiful crown with precious rubies made by Levon Avetian, and many other splendid objects created by Armenian craftsmen.

From 1870, Hovhannes received his primary education at the first Armenian Haykazian School of Tehran, located in the quarter Shah-Abdul-Aziz. For higher education, New' father sent him to Tabriz, to his mother's brother Anton Khan Ervandian. Tabriz was a cultural center for both Armenian and Iranian intellectuals, and it was the residence of the Iranian crown princes. Anton Khan was an educated person, a polyglot intellectual; he knew French, Russian and English. He was the tutor, teacher, and translator of the crown prince in Tabriz. Thus Hovhannes, together with the prince, became his uncle's pupil, getting trained in humanities and studying languages.

In 1882 he left for Paris to enter College de France. There, together with political and diplomatic subjects, he also studied linguistics, literature, and history. In 1885 he returned to Tehran and was appointed the shah's personal translator. He also worked as teacher at the local Haikazian School.

In addition to Armenian, Hovhannes Khan fluently spoke  
*Iranian, French, English, German, Russian, Greek, Turkish, and Japanese.*

In 1887, as the senior translator of the shah, he was included in the Iranian delegation led by Prince Hesam-ol-Saltane, going to London for participation in the celebration of “Fifty Years of Reign.” He was also present at the jubilee of the crowning of Queen Victoria. In 1888-96, Massehian was the director of the Haykazian School and in 1892 he was elected head of the “Society of Intellectuals.” In 1894 the shah sent him, with Amir-Khan-Sardar, to St.-Petersburg, Russia, to take part in Tzar Nicolai II’s crowning. In 1895-1901 he was the head and operative instructor of the “Department of Press” and the “Department of Eastern Countries” at the Iranian Ministry of Foreign Affairs. In 1897 Hovhannes Khan was appointed first secretary of the Iranian delegation in London and, as the shah’s personal representative, appeared before Queen Victoria to congratulate her on the occasion of her 80th birthday.

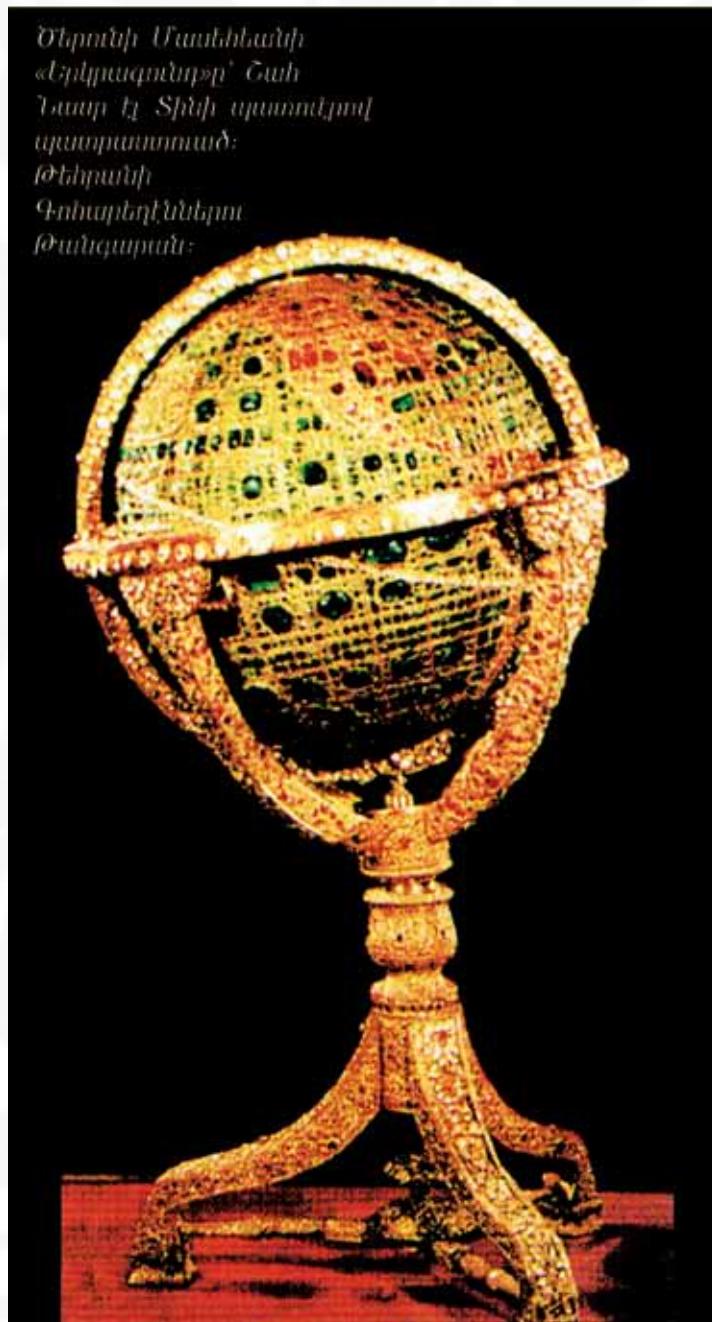


Tserouni Massehian, Hovnanees' father was head of royal goldsmiths in the palace of Naseredisn Shah and was nicknamed “Ebrahim zargarbashi”. From the time of Shah Abbas, the artisans and craftsmen working in the palace and enjoying special privilages were mostly Armenians; in order to protect them from some fanatics, the Shah gave them Iranian names or nicknames.

Today, in the Royal Museum and Treasury of Tehran are kept the several crowns and other Jeweleries made by these skilled Armenians.



*This silver box, created by Tserouni Massehian, is wrought in the style of Armenian smiths of Van.*

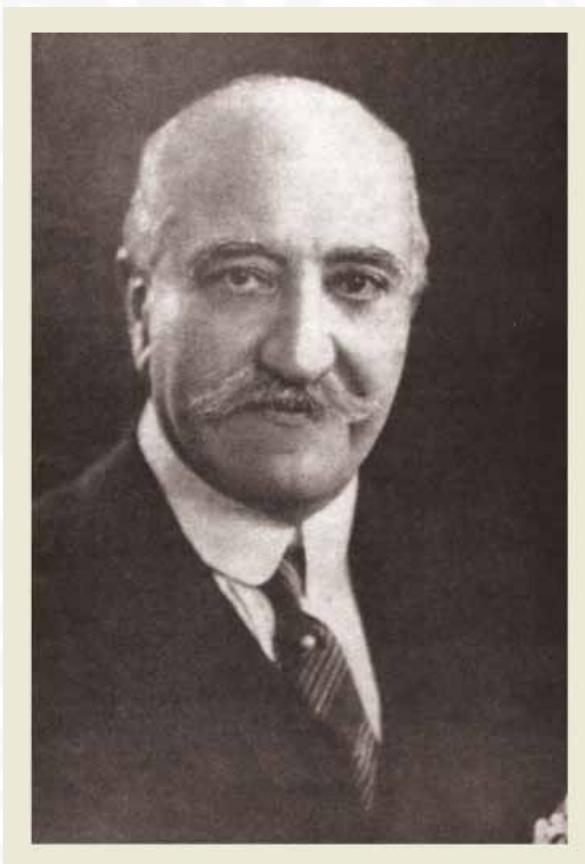


*The golden globe, above, decorated with unique emeralds, rubies and precious stones was made by Tseruni Massehian, as well as a beautiful crown with precious rubies made by Levon Avrtian, together with many other splendid objects created by Armenian craftsmen are kept in the Museum of Bank-Meli in Tehran.*

In 1899 the European period of Massehian's life began. It was important not only in respect of diplomatic work but also of literary and social activities. In 1901 he was appointed adviser of the ambassador of Iran in Berlin, and in 1905, solicitor. He brilliantly represented Iran in a series of international conferences: in Berlin, Paris, London, and elsewhere. In 1911 he returned to Tehran and was appointed the tutor and adviser to the crown prince Abolghasem Khan Karagozlu Nayeb-ol-Saltaneh.

In 1912, in conflict with the law recorded in Iran's constitution prohibiting non-Muslims from occupying high positions, he was sent to Berlin as the Plenipotentiary Ambassador of Iran. In 1916, he participated in the celebration of the 300th anniversary of Shakespeare's death in London. In the same year, he became member of the National Armenian Delegation headed by Boghos Nupar. In 1927 Masehian was elected Armenian deputy in the Parliament of Iran but soon he had to resign and leave for London, once again assuming the position of the Iranian Ambassador to Britain.

In 1929 when the Iranian government decided to establish diplomatic relations with Japan, Hovhannes Khan Masehian was the only person perfectly fitting to that position.



*On Hovhannes Masehian's initiative, in 1899, the Institute of Political Science was founded in Tehran, where he himself was lecturer and head of the departments of International Law and General History.*

*Nearing retirement, Hovhannes Masehian was appointed as ambassador of Iran to Japan, (1929-1931) However, an unexpected illness compelled him to resign.*



*Nasr el Din Shah*

*Naser-eddin shah, the king of Iran. He titled Hovannes Masehian the Khan (Prince).*

He was given a new, quite strange, nickname, "Mosaed," and left for Tokyo. He became Iran's first Ambassador to Japan. For his devoted and outstanding activity, the Iranian and Japanese governments decorated him with the "Orders of Merit" medal.

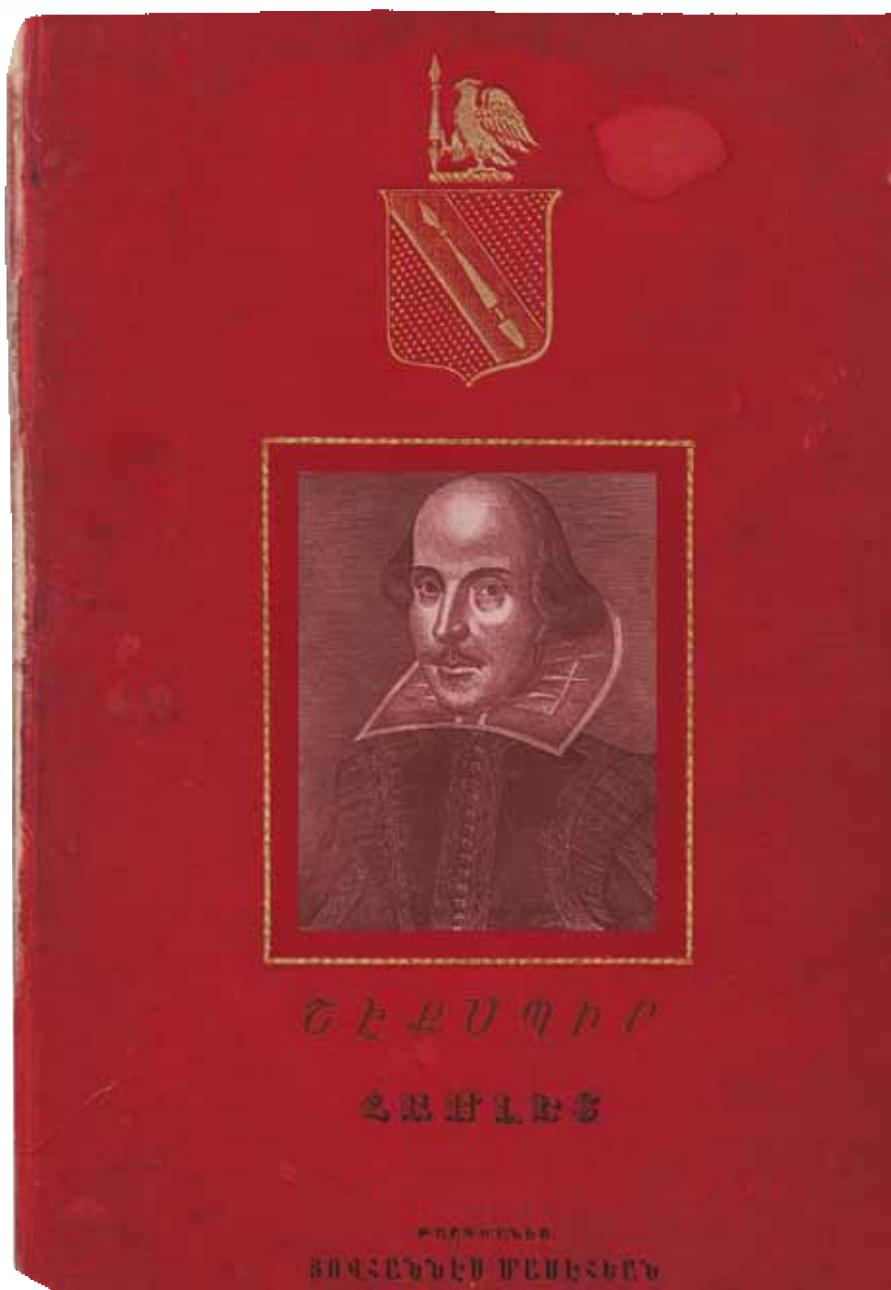
Masehian's contribution to the establishment and development of schools in Iran is also significant. On his initiative, in 1899 the Institute of Political Science was founded in Tehran, where he himself was lecturer and head of the departments of international law and general history. From 1885 on, while holding governmental offices, he translated into Iranian more than fifty famous novels and short stories from European languages. In the diplomatic sphere, his official status was "translator," but in reality he was adviser and representative of his country. Masehian played a major role in the cultural and social life of Iranian Armenian community.

Though he occupied high positions in the state, which imposed strict limitations on his activities, he managed never to forget his moral obligations to his nation. For eight years he was the director of the Armenian Haykazian School in Tehran.

In 1894 he founded and became the chief editor of the first Iranian-Armenian printed periodical, the weekly magazine "Shavigh" ("Path"). After the formation of the Republic of Armenia, he ardently cooperated with its government and was nominated as the Ambassador of Armenia in London. However, the English government raised objections to his candidacy, and Zoravar Bagratuni was appointed instead. Massehian continuously collaborated with the Armenian delegation until the Lausanne conference. The Iranian government did not easily tolerate Masehian's preference for Armenian matters in politics. For two years, between 1929 and 1931, he successfully held the difficult office of consul in Japan, but the unexpected illness compelled him to resign. This renowned and respectable man, Iran's first Ambassador to Japan, died on November 19, 1931, far from his faly, deprived of care, as if "from pneumonia," in an unknown hospital of Harbin

in China. He passed away in loneliness; nobody was beside him, and nobody got to know his last will and wishes. The French consul in Harbin, who was responsible for protecting Iranian subjects, pretended to be unaware of Massehian's Armenian origin (although he knew Hovhannes Khan quite well). There was a good Armenian community in Harbin, but the consul decided to bury him according to Muslim rite and tried to justify himself by saying, "It was written 'H.K. Mossaed' in his passport." Thus, Massehian's burial place was going to be lost but, fortunately, this did not happen.

The unary issue of the magazine "Lusaber" published in Cairo gave information about Massehian's death, and the Armenian community of the Chinese town Harbin immediately imparted this news to the Armenians in Tehran. After a proper memorial service for Massehian in the Armenian church of Harbin, on March 31, 1932 his corpse was brought to Tehran.



*Hardback front cover of first edition of Masehian's translation of Shakespeare's Hamlet.  
Mekhitarist Publication, Venice, 1921.*

On April 1, Hovhannes Khan Massehian was buried with great pomp in the Armenian churchyard of Vanak.

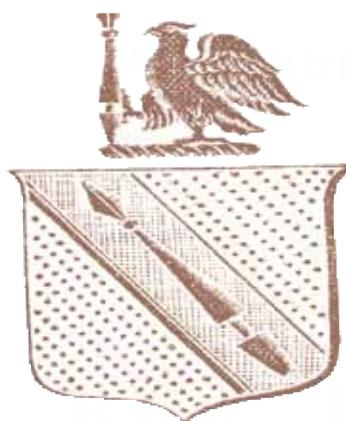
The burial ceremony was attended by state and military officials, diplomats, outstanding political figures, the whole Armenian community of Tehran, and representatives of other towns with significant Armenian population. When the magnificent church of St. Virgin in Tehran was completed, Hovhannes Massehian's ashes were transferred to the yard of the new church and a monument to him was erected there. Armenians mostly know Massehian as the excellent translator of Shakespeare's works. He occupied himself with translation from 1890. "Hamlet" in Armenian was published in 1894 in Tiflis. Good write-ups by Hovhannes Tumanian, Arshak Chobanian et al. appeared on this occasion.

Massehian translated and published "As You Like it" (1895), "Romeo and Juliet" (1896), "The Merchant of Venice" (1897), and "King Lear" (1898). He translated "Macbeth" and "The Tempest" but did not publish them. In 1921 and 1923, the Mekhitarist printing house of Vienna published again "Hamlet," "Othello," "The Merchant of Venice," and "Macbeth." Posthumously, the tragedies "Coriolanus," "Julius Caesar" (1962), "Antony and Cleopatra," and "The Tempest," as well as the comedy "Much Ado about Nothing" appeared (Beirut, 1967). His Armenian translations of Shakespeare have also been published, for several times, in Armenia. Massehian has also translated writings by Goethe, Byron, Omar Khayyam, Tagore, Saa'di, Schiller, and others, which have been published as separate books, in collections and in periodicals (Murtch, Areg" et al.).

*"There is figurative perception in Masehian's translations; tragic and comic moods are combined, heavenly and earthly matters are in harmony. His language is rich and his imagination is vivid."*

*"With his translations he stimulated the development of the Armenian literary language, both by creating new words and by using the classical lexicon. Masehian is a distinguished classic of the art of rendering; he created a school of translation, which subsequently had worthy successors."*

*Khachik Dashtents (Armenian Encyclopedia)*

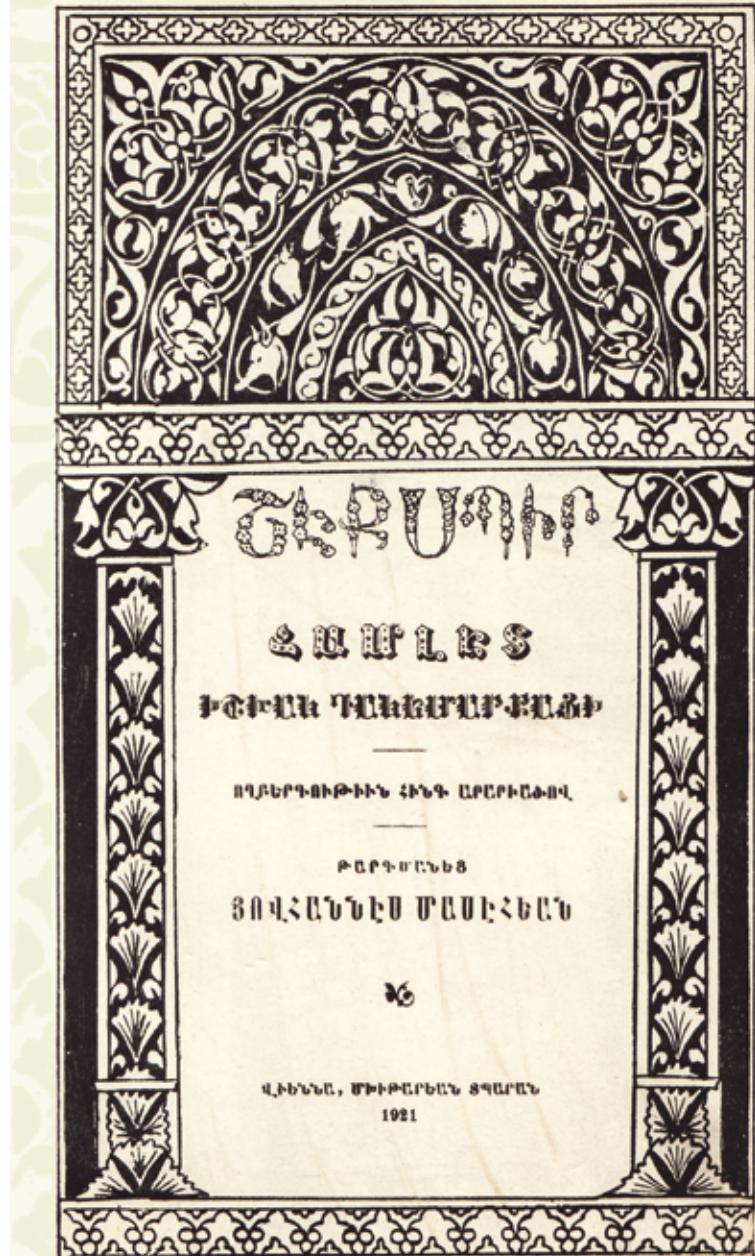


"Shakespeare has become a criterion for determining the degree of nations' development. If a nation does not translate him, it means they are ignorant,

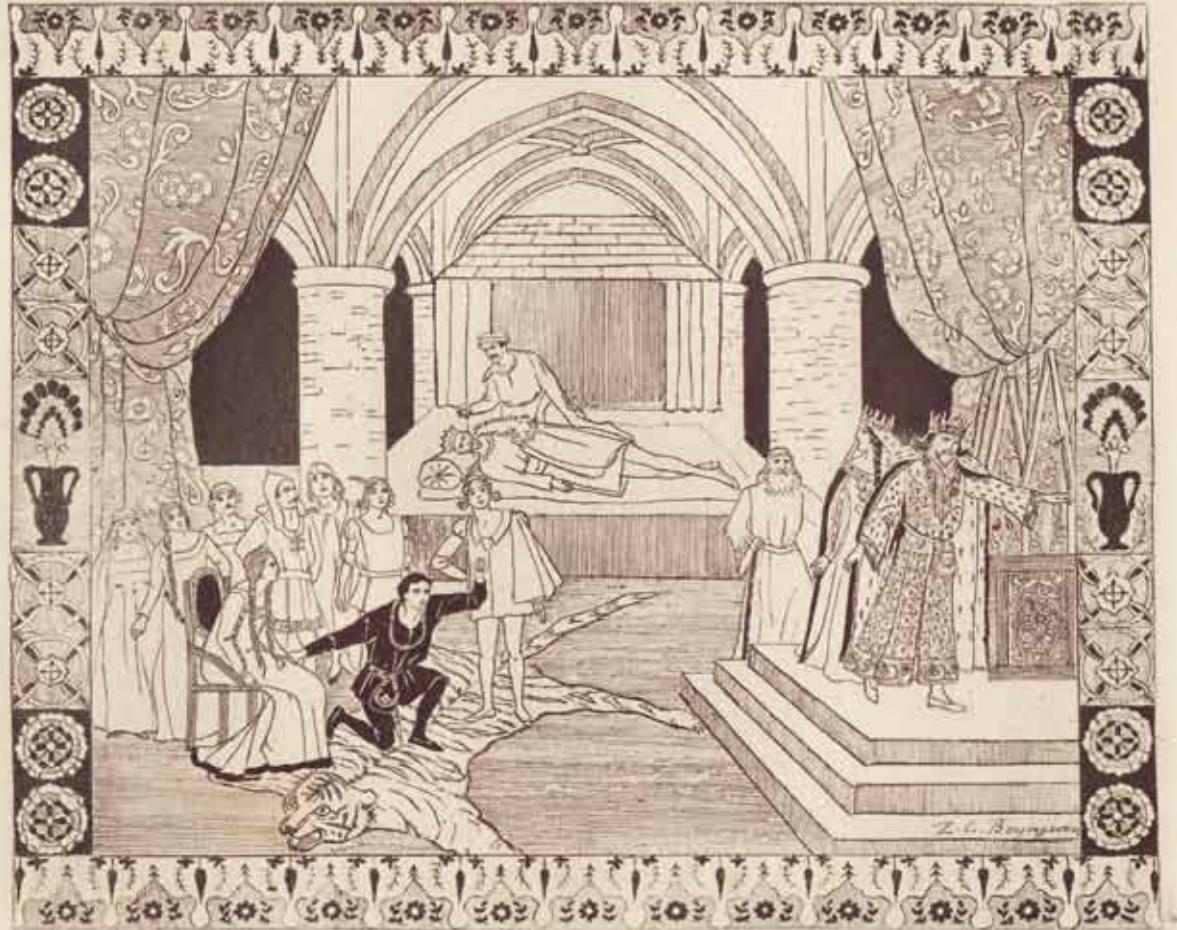
if they're not understand him` they are immature, and if a language cannot express him, means, it is a weak language In this respect, we have made not only progress but a leap, a sudden leap. And this leap was caused by Hovhannes Massehian, by his translation of 'Hamlet'." -Hovhannes Tumanian.

In an 1894 review of Massehian's translation of "Hamlet", Chobanian states, "We know him for his Armenian translations of Shakespeare's main writings and Byron's 'Manfred.' They are careful works. Til the present, these diligent works are of the best among us, and we should preserve his name on the pages of the history of translated Armenian literature."

*Arshak Chobanian, Anahit periodical, January Azdarar; April 2001, Seattle, USA*

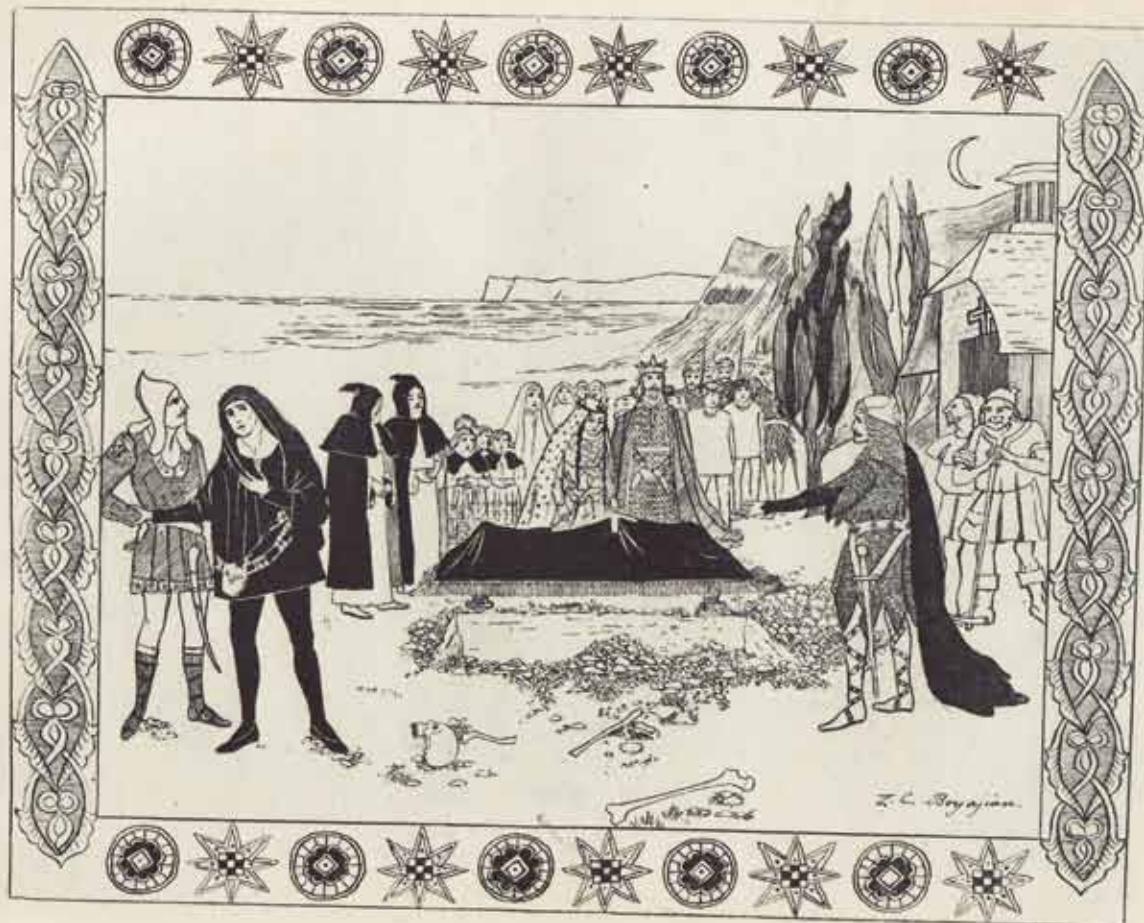


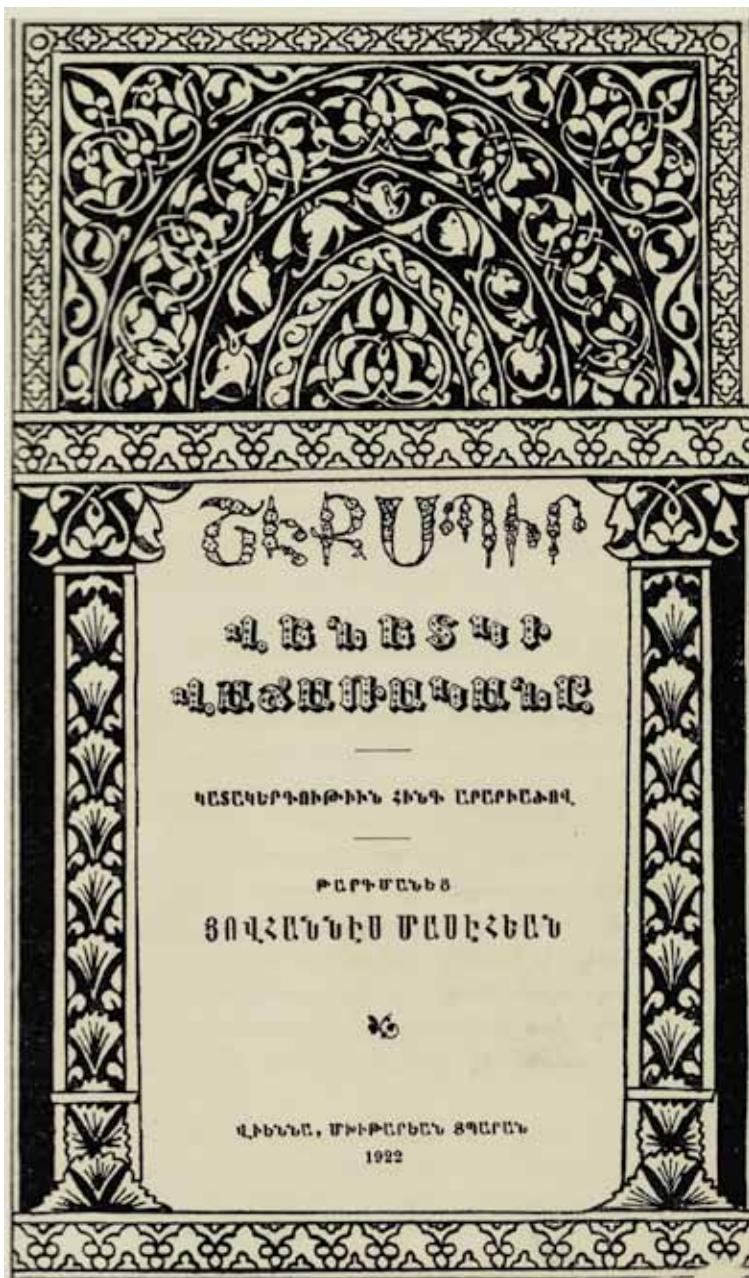
*Title page of Massehian's Armenian translation of Shakespeare's "Hamlet," Mekhitarist Publication, Venice, 1921.*



*circa 1921. Illustrations of scenes from Shakespear's Hamlet, created by Mkhitaian artists for the Masehian's translation of the book published in Vienna,*

*1894, review of H. Masehian's translation of this book, the great Armenian writer, philosofer, and poet Hovhannes Tumanin wroth: "Shakespear has become a criterion for determinong the degree of nations` development. If a nation does not translate him, this means that she is ignorant, if she does not understsnd him, she is immature, and if a language can not express him, it is weak. In this respect, we have made not only progress but a leap, a sudden leap. And this leap was coused by Hovhannes Masehian, by his translation of Hamlet."*





*"Shakespeare has become a criterion for determining the degree of nations' development.*

*If a nation does not translate him, this means that she is ignorant, if she does not understand him, she is immature, and if a language cannot express him, it is weak. In this respect, we have made not only progress but a leap, a sudden leap.*

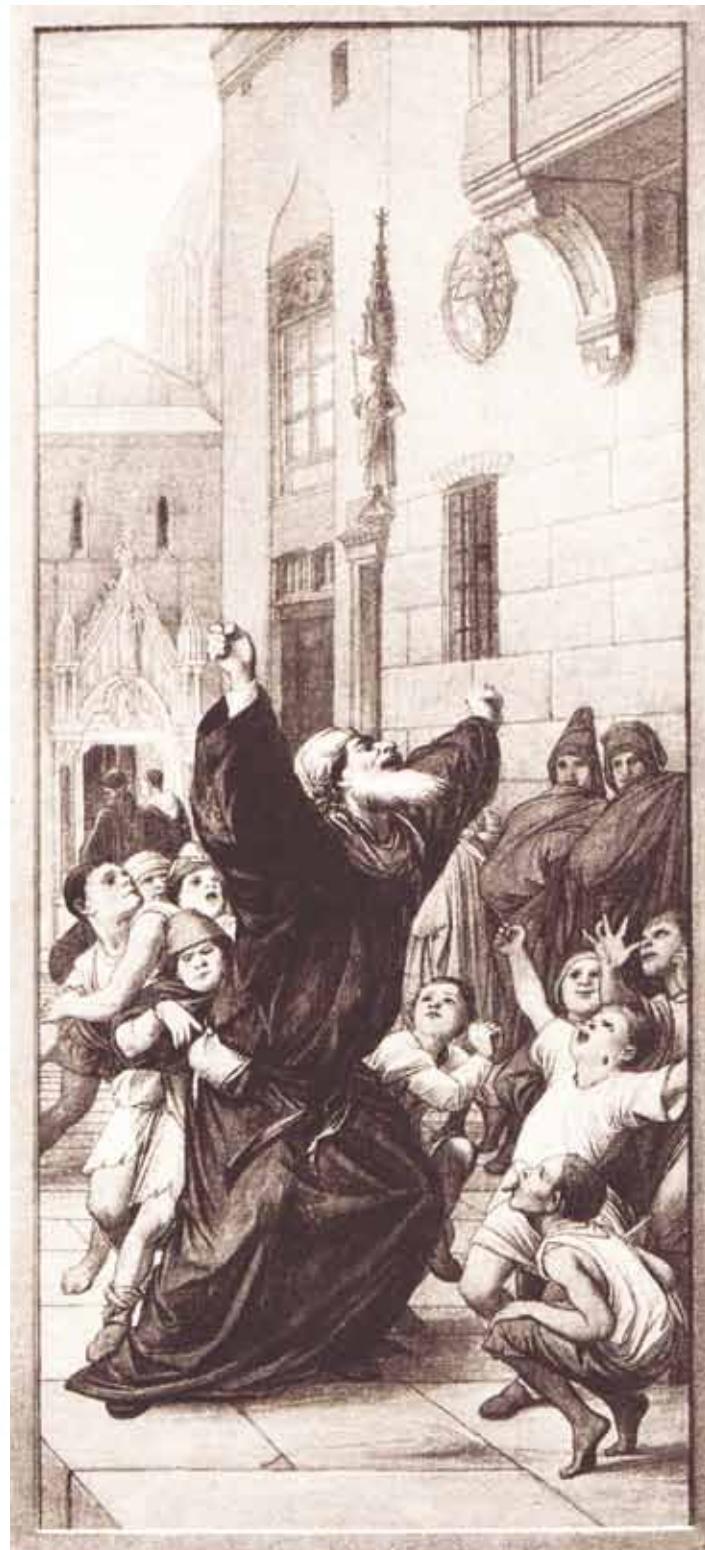
*And this leap was caused by Hovhannes Masehian, by his translation of 'Hamlet'."*

*Hovhannes Tumanean*

*"We know him for his Armenian translations of Shakespeare's main writings and Byron's 'Manfred'. They are careful works.*

*Till the present, these diligent works are one of the best among us, and we should preserve his name on the page of the history of translated Armenian literature."*

*Arshak Chobanian.*



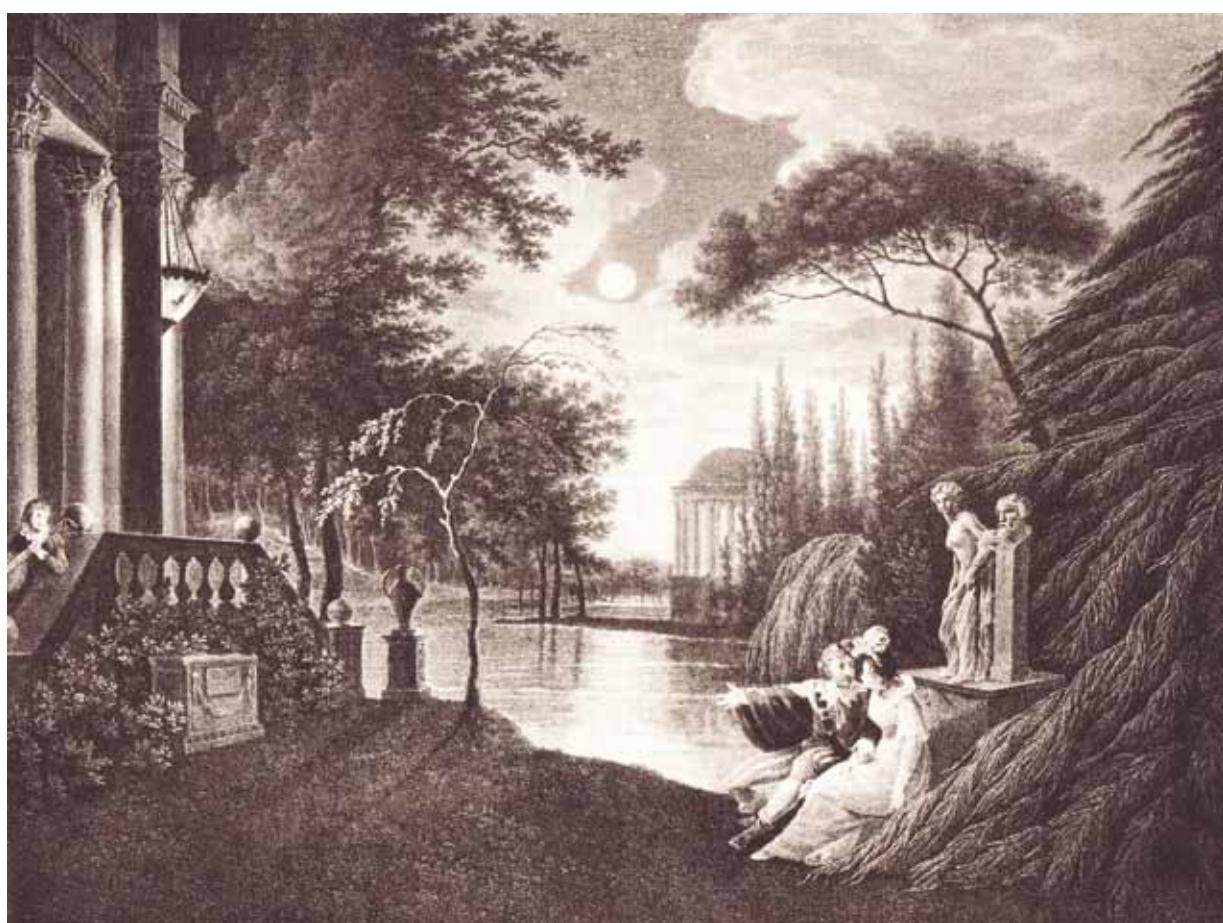
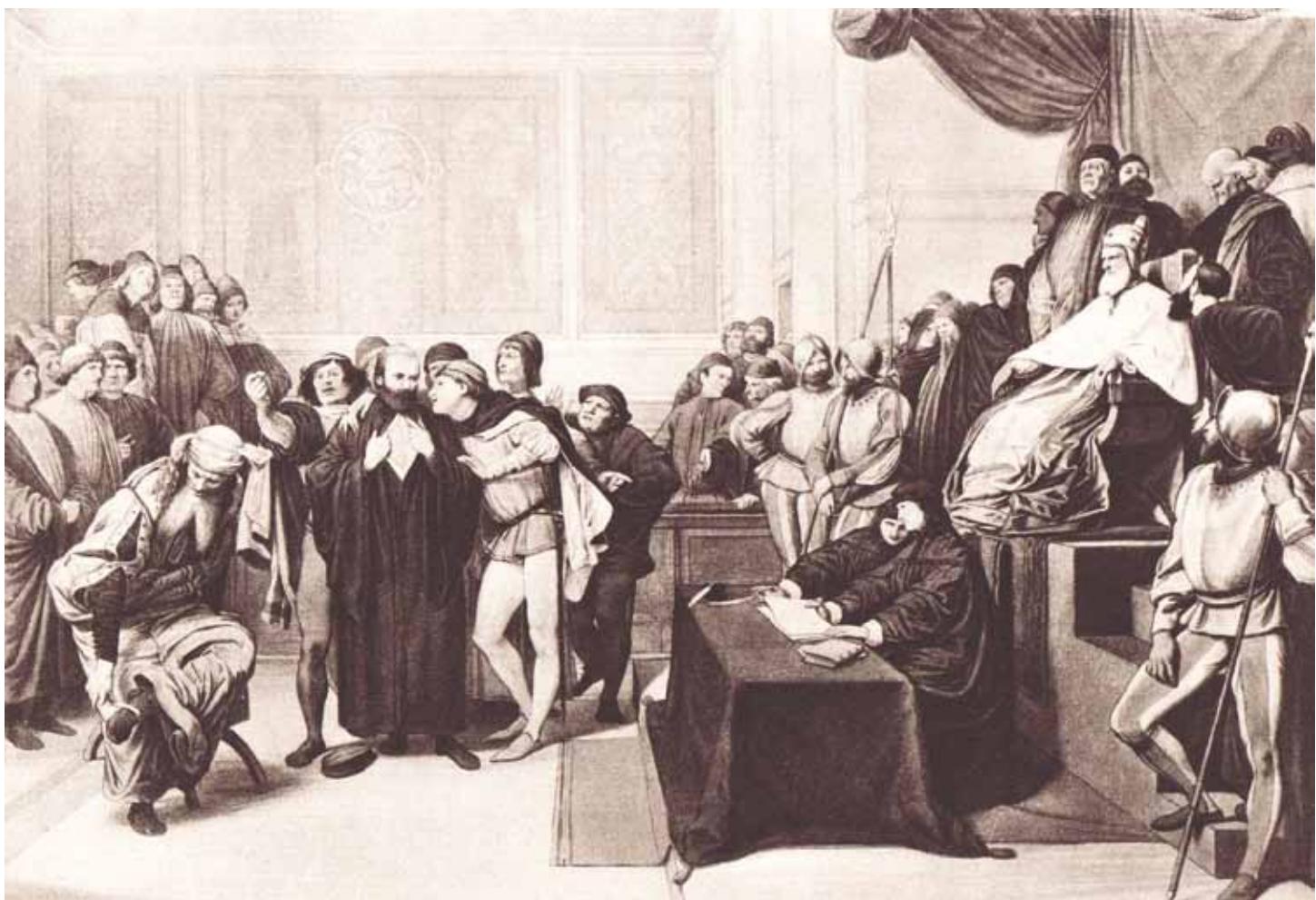
*The title page of the Hovhannes Massehian's Armenian translation of "Merchant of the Venice."  
Mekhitarist Publication Vienna, circa 1921.*



*Illustrations for Massehian's translation of Shakespeare's "Merchant of Venice." The stunning pictures in the book are the creation of Mekhitarian Artists, as part of the Armenian translation, circa 1921.*



*Illustrations from Massehian's translation of Shakespeare's "Merchant of Venice,"  
created by Mekhitarian Artists in Vienna, circa 1921.*





Ես եկել եմ հեռո՛ Իրանից: Հայրենիքս է Խանի Մակուն:

Իմ հոգում արեւն Իրանի, Իրանի արեւն է իմ հոգում:

Ես եկել եմ դարերից ու գնում եմ, հաղթական,

Դեպի դարերը նորից, դեպի վառվող ապագան...

Եղիշե Չարենց

**Yeghishe Charents** is reckoned as the father of modern Armenian poetry. He lived only 40 years, but his troubled life and work mirror the development of Armenian literature.

Yeghishe Charents (Soghomonian) was born in 1897 in the city of Makoo (Old Dulta), Iran. He was the son of Abkar Soghomonian, an Armenian rug merchant. At 10 years old, his family emigrated from Iran to Armenia and settled in the village Kars, (now in Turkey) where he continued his education at the Russian Realistic School (1902-1912), where, he wrote his first poems.

Charents, as a very young man, joined the Armenian volunteer army in 1915, to fight the Turks for the liberation of his people. At the age of 25, he traveled to Europe, visited the Germany, France, Italy and Turkey. Charents' place in literature is political as well as artistic. The writer, is not only a witness and recorder, but activist and illuminator of his time. Charents had been born into the most turbulent and unfortunate time of his nation's history- the reign of the Ottoman Sultan Abdul Hamid II, whose series of massacres of the Armenian population culminated in the 1915 genocide by the Young Turks, that wiped out over a million of Charents's countrymen.

His first-hand experiences, his view of the result of the massacres and the struggle that followed, was transformed into one of the strongest pieces of anti-war, anti-violence writing in all of literature. This long poem, "Dante-esque Legend" made him famous at eighteen.

From 1917-1920, the "Rainbow" and the poems "Frenzied Masses" and "Soma" were published. In 1926, the novel "Land of Nayirie" was also published.

In December of 1926, he established the Armenian Writers' Union. A moving spirit in the new union, at that time, Charents became the most celebrated poet in Yerevan. He was also the target of personal attacks and jealousy.

Lectures given by him at this time were not only erudite but famous for their biting humor and sharp sarcasm. His wrath and temper, his humor and memory were monumental.

In 1930, Charents's book "Epic Down" was published in Yerevan. "The Book of the Road" (1934), his last published volume of poems, shows a Taoistic approach to life.

Things begin, are born, develop, and transform; the road is eternal. Charents puts Armenian history on that road.



*Young poet at his 16, in Kars.*



*Charent in Paris, 1921.*

There are four major poems in the book: "David of Sassoun," "At the Crossroads of History," "The Vision of Death," and "Message." This was not the time for bravery; the era of Stalin and Beria was one where all dissidents were silenced; but this was the time Charents chose for his message: a famous acrostic not written blatantly in poem, but seen using the second letter of each line, spelling out "O Armenian people, your only salvation is in your collective power." In July 26, 1937, Charents was arrested, by direct order of the Kremlin. Fifty four days before he died, he wrote a poem on a handkerchief. The handkerchief and postscript were smuggled to Avedik Issahakian.

The postscript: "I am lively in spirit. The only thing that depresses me, rips me apart, is the worry about the family. I leave them to God and the Armenian nation. Oct. 6, 1937."

Charents did not know that his wife Isabella was in the same prison at the time. She remained there three months, before being sent to Siberia. On November 27, 1937, Charents died in prison. There are accounts that guards inhumanely tortured him and continually smashed his head against the prison wall, whilst he uttered terrible cries. The poet Vagharshag Norents was in the neighboring cell, and wrote: "It seemed impossible I would stay the same after hearing his heart piercing voice, and his shouts".



Եղիշե Շարենտս  
1932. ՎԻ. 7.

Յեհուս

Yeghishe Charents



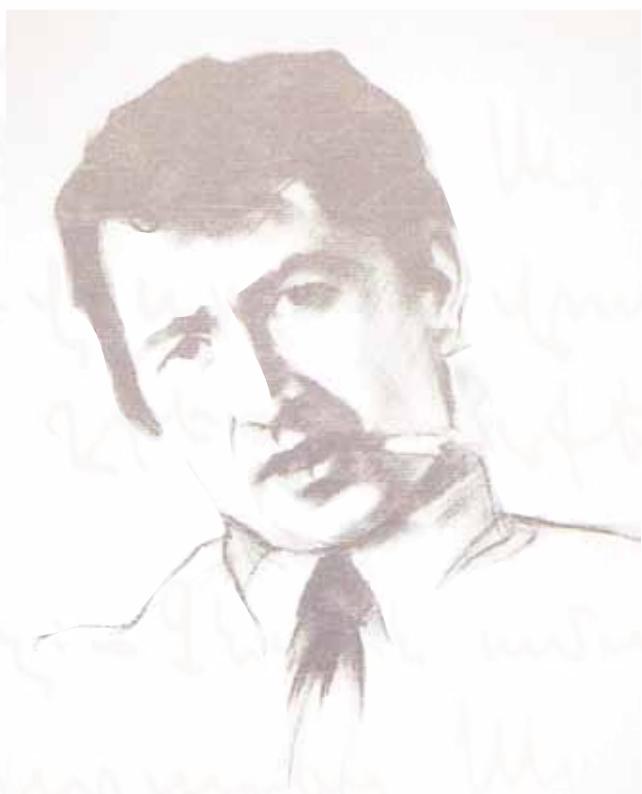
*Yeghishe Charents, in his room in Yerevan.*



*Yeghishe Charents, with his two daughters,  
Anahit and Arpenik, 1936.*

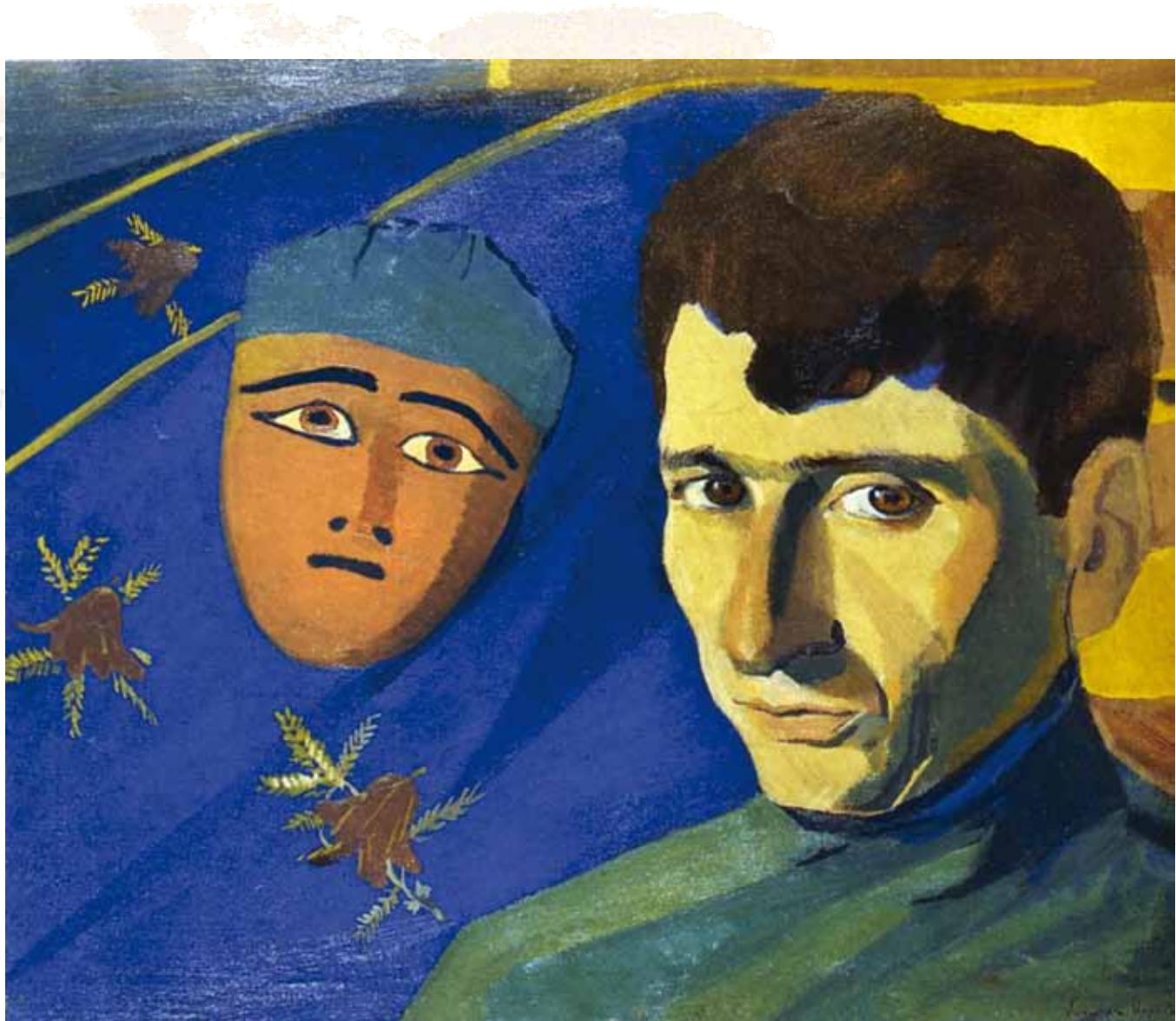


*Yeghishe Charents, in prison with his colleagues.  
On November 27, 1937, Charents was killed in prison.*



*Portrait of Yeghishe Charents,  
by Roudolf Khachaturian.*

*Sonnet written by the poet, after Aghassi Khanjian's  
assassination, June 1936.*



(1920-21 )

I love the sunsavouring word of my sweet Armenia;  
The sad, plaintive chord of our ancient lute, I love;  
The bloodred flowers and the burning scent of roses,  
And the soft supple of our maids, I love.

I love our somber sky, the clear waters, the lighted lake,  
The summer sun and the howling winter storm sublime,  
The black uninviting walls of shacks lost in darkness,  
And the thousand years old stones of ancient cities, I love.

Wherever I may be, I shall never forget our mournful songs,  
I shall not forget our ironlettered books, turned prayers,  
However deeply our blood drenching wounds pierce my heart,  
Orphaned and bleeding- I still love my beloved Armenia.

For my homesick heart there is no other tale,  
No hollowed brow like Narek's and Kouchak's;  
Tour the world; there is no summit as white as Ararat's,  
As an unreachable peak of glory I love my Mount Massis.

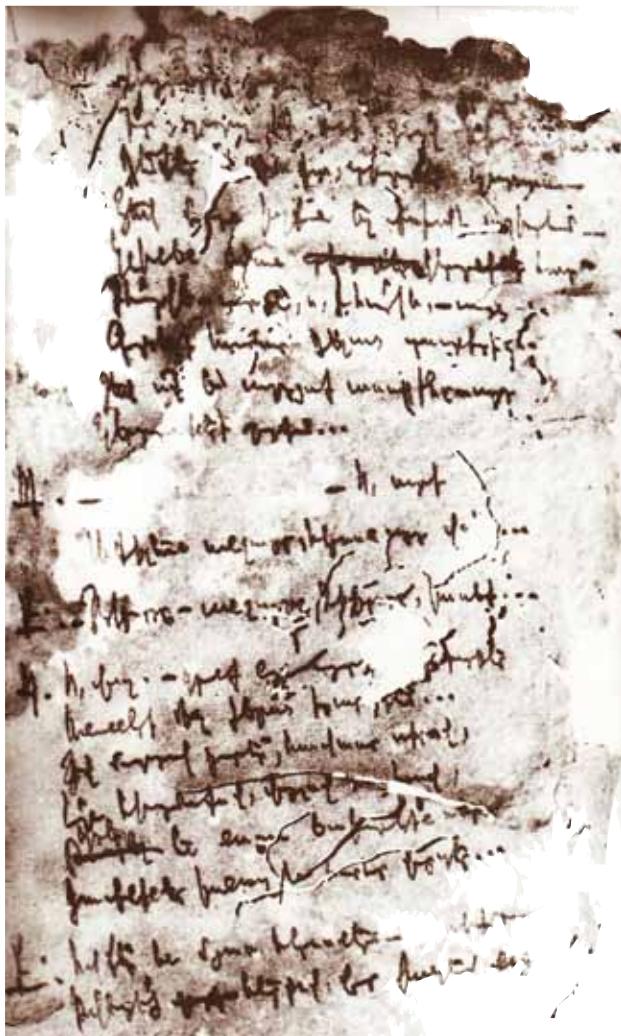
Translated by H. Kelikian

Ես իմ անուշ Հայաստանի արեահամ քառն եմ սիրում,  
Մեր հին սազի ողբանագ, լացակումած լարն եմ սիրում.  
Արնաննան ծաղիկների ու վարդերի բոյրը վառման,  
Ու Նայիրյան աղջիկների հեզաձկոն պարն եմ սիրում:

Սիրում եմ մեր երկինքը մուզ, ջրերը ջիճ, լիճը լոսէ,  
Արեն ամռան ու ձմռովայ վիշապալայն բոյքը վսեմ,  
Մթուտ կորած խրճիթների անհիւրընկալ պատերը սեմ,  
Ու հնամյա քաղաքների հազարամեայ քա՞րն եմ սիրում:

Ուր կ լինեմ չե'մ մոռանայ ես ողբանայն երգերը մեր,  
Չեմ մոռանայ աղօթք դարձած երկաթագիր գրերը մեր,  
Ինչըս կ սուր սիրոս խոցէն արինաքամ վերքերը մեր,  
Ելի ես որը ու արնավառ իմ Հայաստան եարն եմ սիրում:

Իմ կարօտած սրտի համար ո՛չ մի ուրիշ հերիաթ չկայ,  
Նարեկացու, Քուչաքի պէս լուսապսակ ձակատ չկայ,  
Աշխարհ անցիր, Արարատի նման մերմակ զագաթ չկայ,  
Ինչպէս անհաս փառքի ճամբա,  
Ես իմ Մասիս սարնեմ սիրում:



*Embedded in the second letter of each line in this poem, he send his message: "O Armenian people, your only salvation is in your collective power."*

Պ Ա Տ Գ Ա Ս  
1983. Վ. 9.

Նոր լուս ծագեց աշխարհին.  
Ո՞վ արդ արելը բերեց: —

Ահա զոսկա մի արև  
ճառագումով իր հրե<sup>ա</sup>  
Ազգաբացի պուրագութե  
Նժույգների վրա հեց՝  
Նոր աշխարհին ու մարդուն  
Հզում և լուս զվարթուն:  
Նոր աշխարհին ու մարդուն  
Ո՞վ բերեց լուսն ալս արթուն  
Ո՞վ, ձեմ ձեռքով վառից, ձև  
Հրակարմիր, հրավարս,  
Ազամանդրա լուսը ալս: —

Կթած կրանքի բնոր տոկ,  
Խոր գերության ընդերքում,  
Իմաստության մի գետակ  
Հիմարության համերգում —  
Թանի տարի, քանին դար  
Վկակեցիր աններքում...»

Ափերին այն խավարտչին,  
Ուր հայրենիքն եր մեր հին, —  
Զկմր արդուք զետ մի հորդ,  
Վոր գերության անհաղորդ՝

Լուրթ հոսելով դարից-դար՝  
Մթության մեջ այն համառ  
Այս արքաբացն եր կրում,  
Հմւր ալգաբացն ար հեռու՝  
Հնուց պահած իր ջրում  
Ո՞վ, ըղձական ալս հեռուն...  
Կթած կրանքի բնոր տոկ՝  
Վոզի անկոր, հմւր գետակ...

Ահա վառվառ և մեր նոր  
Հաղթանակի լույսը բորբ  
Լիանում և նա հիմա  
Վառվող վոյքին մեր անմահ,  
Չքնաղ արեն արդ արի,  
Վառված հրով աշխարհի...  
Զկմ ուրիշ արև ել.  
Նա յե միայն, վոր դարեր  
Անմար՝ պիտի արեմ...

Լուսով վառված սակալն արդ՝  
Նժարներից հիմա մենք  
Հիմարությամբ չթափենք  
Իմաստությունն այն արար. —  
Սեր անցլայի խորամիտ  
Եղն այն արդար ու ռամիկ՝  
Մեծահանձար ու վարար...

Այս ակրոսիկոսի ամեն մի տողի երկրորդ տառց եթև կարդանց վերևոյ ներկ կոտորվի բանաստեղի խայտի պատճենի:

«Իւ ՀԱՅ ԺՈՂՈՎՈՐԴ ԲՈ ՄԵՍԿ ՓՐԱՄԽՅՈՒՆԸ  
ԲՈ ԱԱՎԱՄԱԿԱՆ ՈՒԺԻ ՄԵԶ Է»:

*Unpublished poems that were buried in an earthenware dish have been painfully reconstructed by his daughter Anahit and published in one large volume in Yerevan, 1983.*



*The sculpture of the Great Poet, in front of "Yeghishe Charents" school, in Yerevan.*



*A view of the Yeghishe Charents school in Yerevan.*

# MARTIROOS SARYAN

(1880-1972)



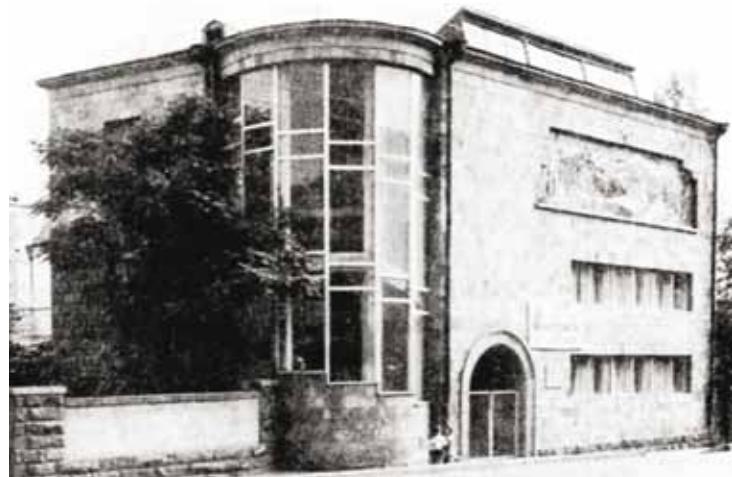
SARYAN, 1910

## The great Armenian painter **Martiros Saryan**-

People's artist, full member of the Russian Academy of Fine Arts, full member of the Armenian Academy of Sciences, and President of the Artists' Union of Armenia, was born in 1880 in New Nakhijevan. He died in 1972 in Yerevan. Saryan received his primary education at the local bilingual Gymnasia. In 1897-1904, he studied in the painting department of the School of Painting, Sculpture, and Architecture in Moscow.

In 1901 he visited the Caucasus for the first time: Yerevan, Ashtarak, Vagharshapat, and Sevan; in 1902 he went to Ani. After graduating from the School, he spent two years in advanced courses at the "Portrait Studio" of Serov and Korovin. When Saryan was still an undergraduate, he had close contacts with the most acclaimed of the Russian intelligentsia, who played an important role in his formation as a progressive intellectual and civic-minded artist. He painted portraits, landscapes, still lifes, and panels, illustrated books and worked as a scenic designer. No genre was more important or secondary for him; great artistic merit was Saryan's main goal.

In the early period of his work, he abandoned the traditional mentality and created innovative art, which was acknowledged by his contemporaries and called "Saryanic art." Saryan's motifs are not narrative by their nature. They are imaginative scenes with trees, mountains, human and various animal figures, which exclude any traditional "literary" subject-matter. The artist who already had a distinctive style often traveled. In 1910 he visited Constantinople, in 1911, Egypt, and in 1913, Iran.



**THE RESIDENTIAL HOME OF MARTIROOS SARYAN  
NOW, SARYAN MUSEUM, IN YEREVAN**

## SARYAN'S JOURNEY TO IRAN

"In late April of 1913, I was in Baku. After some days, we left Baku aboard a ship, crossed the Caspian Sea during the night and in the morning headed for Meshediser, Iran. The golden sky of the twilight with the huge sun-disk was clinging to the rippling waves woven like an ornament. Then it hid behind the horizon.

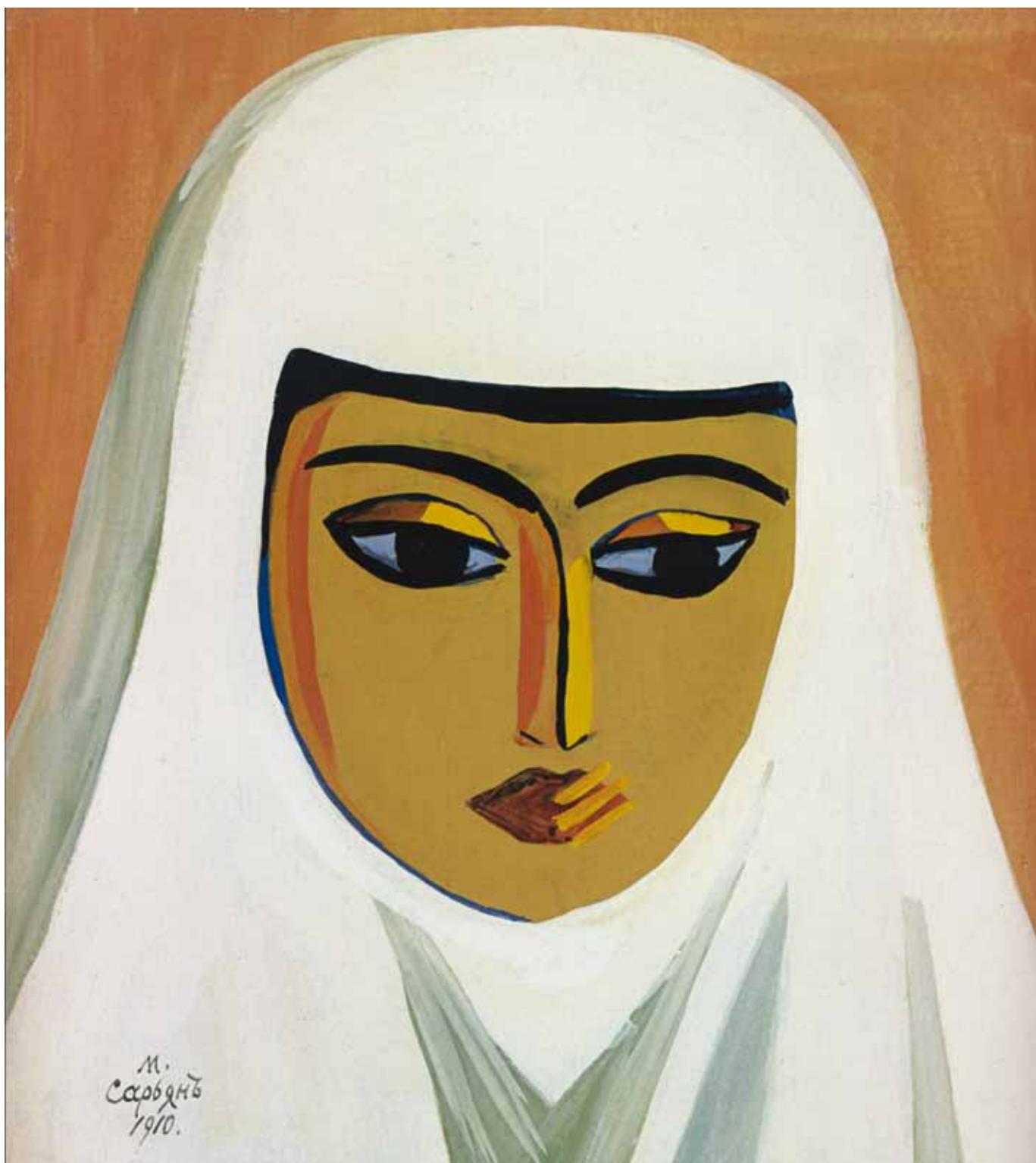
The next morning we were sailing to Mazandaran. We could already see the Elburz Mountains with the high conic peak Damavand, which stretched along the whole southern coast of the Caspian Sea. When we reached Meshediser, the sea near the shore was agitated. The Panyan family received me hospitably, giving me a separate room in their flat. I stayed there for about a week. Then I went to Barfrush and lodged in an Armenian caravansary. I should say that here, too, my compatriots received me very well. Again I was given a separate lodging with good facilities."

"I had a letter to the director of the local bank, Kulak. He was an amiable man and practiced painting a little. He had a good collection of Iranian faience. Kulak had close relations with the khan, who had miniatures. Once we went to him and I saw the rare works of those amazing painters of the East."

"Barfrush was one of the most fertile places of Northern Iran. The people exported cotton and rice from here to Russia and in exchange imported great quantities of sugar. Every day, loaded camels accompanied by chavradars entered the caravansary. Since long ago, trade in Barfrush had been conducted by Armenians. The town had gardens which yielded great quantities of oranges and citrons.

The alpine meadows of the surrounding mountains teemed with sheep. The most interesting place in the town was of course the bazaar, busy and variegated. Here, between heaps of goods, one could see Iranian merchants sitting cross-legged; they were lazily playing backgammon or smoking hookah.

Watching their phlegmatic and indifferent faces, one would hardly imagine they were doing business here.



MARTIRO'S SARYAN, (*PERSIAN BEAUTY*) 1919.



MARTIRO'S SARYAN, (*Persian Ladies and the Red Horse*), 1919.

"Those nicely displayed goods had been carried here from distant places, not for sale, but for exhibition.

"The square pavilion near them was the place of hashish-smokers. The blacksmith's shop was in the same row. A noteworthy contrast: voluntary death and living work were side by side. In a word, it is impossible to describe: the bazaar accumulated in itself the most typical features of the town. Such markets in general are the mirror of Eastern life, clearly reflecting its most splendid and most disgusting traits."

"All the time, the salar's riders swarmed over the town, giving commands and making demands like lords. I have to confess that I admired the beauty of those horsemen, who looked as if they had just sprung out of Iranian miniatures."

"I got an opportunity to go to Tehran. Of course the journey was not quite safe but I paid no heed to that. Fortunately, there were also Armenians among the travelers of the caravan, for example, the pharmacist and doctor of Barfrush, with his wife and wife's sister Parandzem, as well as a young man, Gurgen, who was going to Tehran to see his fiancée. I began to sing very simple songs, intending that the beautiful Parandzem (whom her relatives called Pari) be my listener. Everyone enjoyed my songs, which of course was a result of their poetic mood. Suddenly, darkness fell, and the moon appeared in the sky. The cold forced us to go quickly to bed..."

"We woke up early in the morning. The sun rose. On our way, near the mountain pass, the landscape changed. Many people like the might of the sea, its boundless mirror or stormy agitation, but the flight of the mountain waves, the bare rocks proudly towering against the background of the sky, have unspeakable strength in them and are closer to me. I was traveling with the unequalled Parandzem and was thinking about the sea, the steppe, and the mountains. The various colors and forms of the mountainous landscape, which were endowed with a fabulous appearance by the omnipotent luminary, the sun, were filling my heart with faith toward mother nature, the greatest and most faithful friend of the painter..."

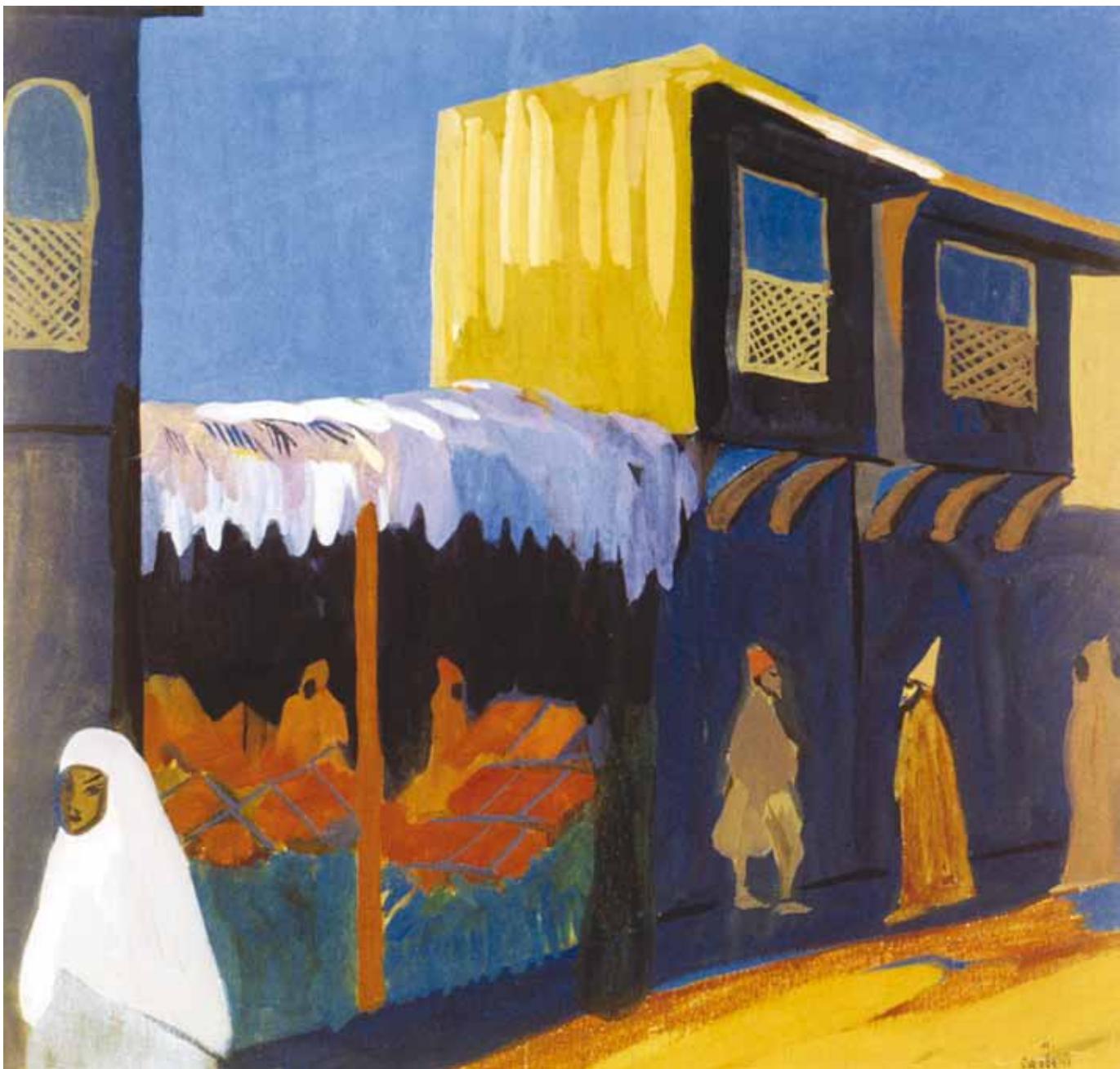
"These dreams had taken me far away, to the days of my childhood, when suddenly somebody said, "ahvale shuma chitores" ("How are you?" asked the Iranian merchant traveling with us, in Iranian). "Kheyli khub" ("Very well"), I answered. At last in the distance, in a cloud of yellowish-pink dust we saw a hazy blue stripe. It was Tehran. The capital of Iran was not so beautiful. All the streets of the city were covered with a thick layer of dust. The exotic character of Iranian life was inside the palaces. Each of them was an impregnable fortress."



MARTIROС SARYAN, (*An Iranian Family, Mazandaran*), 1919.



MARTIROС SARYAN, (*Riding in the Village, Rasht*).



MARTIRO'S SARYAN, (*Barfrushan Bazaar in Tehran*), 1919.

"From the cheerless street one found himself in a shady garden. Everything was made with great taste. As if aloof from the world and from its interests, the householder contributed all the fruits of his imagination and aesthetic abilities exclusively to his own property.

I lived in a hotel. My room was far in the yard. Every day I went out for a walk. I met Parandzem only once and then lost her. One day some local young Armenians, having been informed by my fellow-travelers about my arrival, came and offered their help. They kindly showed me the city's places of interest. In Tehran's bazaar I became acquainted with an antiquarian who had many illuminated Iranian books. The books were terribly expensive. I bought only one folio illuminated on both sides.

There were many painters in the market. In the twinkling of an eye and with great skill they made copies from classical miniatures.

I left Tehran not so satisfied. Istanbul and Cairo were different. The capital of the country with such glorious culture had no museum where one could become familiar with the local art. I returned to Russia via Rasht. The way from Tehran to Rasht is quite long. Day and night, in a simple cab and without rest, I reached my destination. We had passed Qazvin and descended to Rasht through groves where cicadas were singing, filling the sky with deafening sounds. The way was coming to its end. Rasht, Enzeli; I got onto a ship and left for Baku and, from there, for Moscow."



MARTIROOS SARYAN, (*The Spell of the Sun, Tehran*), 1905.



MARTIROOS SARYAN, (*Village at Springtime, Gilan*), 1905.



*M. Saryan: We woke up early in the morning. The sun rose. On our way [to Tehran], near the mountain, the landscape changed. Many people like the might of the sea, its boundless mirror or stormy agitation, but the flight of the mountain waves, the bare rocks proudly towering against the background of the sky have unspeakable strength in them and are closer to me.*



MARTIRO'S SARYAN, (*High in the Elburz Mountains looking to Damavand*).



MARTIROOS SARYAN, (*Persian Woman Selling Flowers*), Rasht, 1919.

The golden sky of the twilight with the huge sun-disk in Meshediser, was clinging to the rippling waves woven like an ornament. Then it hid behind the horizon. The next morning we were sailing to Mazandaran.

We could already see the Elburz Mountains with the high conic peak Damavand, which stretched along the whole southern coast of the Caspian Sea.

The most interesting place in the town [of Barfrush] was of course the bazaar, busy and variegated.

Here, between heaps of goods, one could see Iranian merchants sitting cross-legged; they were lazily playing backgammon or smoking hookah.

Watching their phlegmatic and indifferent faces, one would hardly imagine they were doing business here. As if those nicely displayed goods had been carried here from distant places not for sale but for exhibition.

Martiros Saryan,  
“My Travel Memoirs” 1980, Yerevan.



MARTIROST SARYAN, *Novrouz (Iranian New Year Celebration), Tehran, 1919.*



MARTIROST SARYAN, *(A Village in Sari, Mazandaran), 1919.*



**Guy  
Haig Pezeshkian  
1887-1937**

The renowned general of the Russian army, Guy (Haig Pezeshkian) was born in 1887 in Tabriz, Iran.

He received his primary education at the Aramian School of the Ghala Armenian district of Tabriz, where his father, Trdat Pezeshkian, worked as a teacher. Moving with his parents to Tiflis, Haig attended the Nersisian School from which he was expelled in 1901, for participation in the student revolutionary activities. From his early years, Haig showed interest in the life of the society. Bearing material hardships, and seeing the oppression of the working masses, Gaie was filled with hatred towards onerous regimes.

In 1903 he became member of the Hnchakian party. In 1905, he took part in workers' strikes and was imprisoned. In 1911, for his revolutionary activity, he served time in the Metekhi jail of Tiflis. In 1915, Guy was the commander of the cavalry company in the ranks of the 6th Armenian Volunteer Brigade (later appointed commander of the Brigade). For his courage in the Caucasian front, he was decorated with a Cross and a Medal of St. George as well as with St. Anna's Medal. In 1916, after going on an "instructors' and officers' course," he became the commander of the Armenian reservist military detachment. In 1918, he left the Hnchakian party and joined the Bolsheviks.

In dozens of instances, he displayed extraordinary heroism, which was highly appreciated. In 1918, he was appoint-

ed Commander of the First Army of the Eastern Front; in 1920, he was promoted to Commander of the Second Caucasian Cavalry Corps. He was also commander in other military units. In 1920-1922, he did a course in High Command Staff, subsequently becoming People's Commissar (Minister) of Military Affairs of the Armenian SSR and then the Military Commissar of the Republic. In 1927-1932, he was head of the Frunze Military Academy, and from 1932 onwards, at the N. Zhukovsky Military Academy of Air Forces.

Guy worked actively at the Armenian United Military School and in the independent Armenian rifle division. He was member of the presidiums of the Revolutionary Committees in Samara and Orenburg as well as of the Regional Executive Committee of Samara. He was also included in the General Executive Committees of Armenia, Transcaucasian Federation, and Byelorussia. He was awarded many medals.

Guy was an expert in military history and a master theoretician in military arts. He wrote works on soldiery. Monuments commemorating Gaie have been erected in Yerevan and Ulyanovsk. Streets and schools in different cities (among which, School N. 129 in Yerevan and the Officer's House), as well as towns and villages (the town Gaie in the district of Orenburg and the villages Guy-Art and Gaie-Beg in Western Armenia) were named after him.



*the articles and informations about Guy  
in Russian newspapers*



*Guy with his father, Trdat Pezeshkian,  
and his brother in Tabriz, Iran.*



*Guy in his office.*



*Left, A. Mikoyan, and right Haig Pezeshkian (Guy).*



*Guy was heavily wounded in battle,  
in February, 1920.*



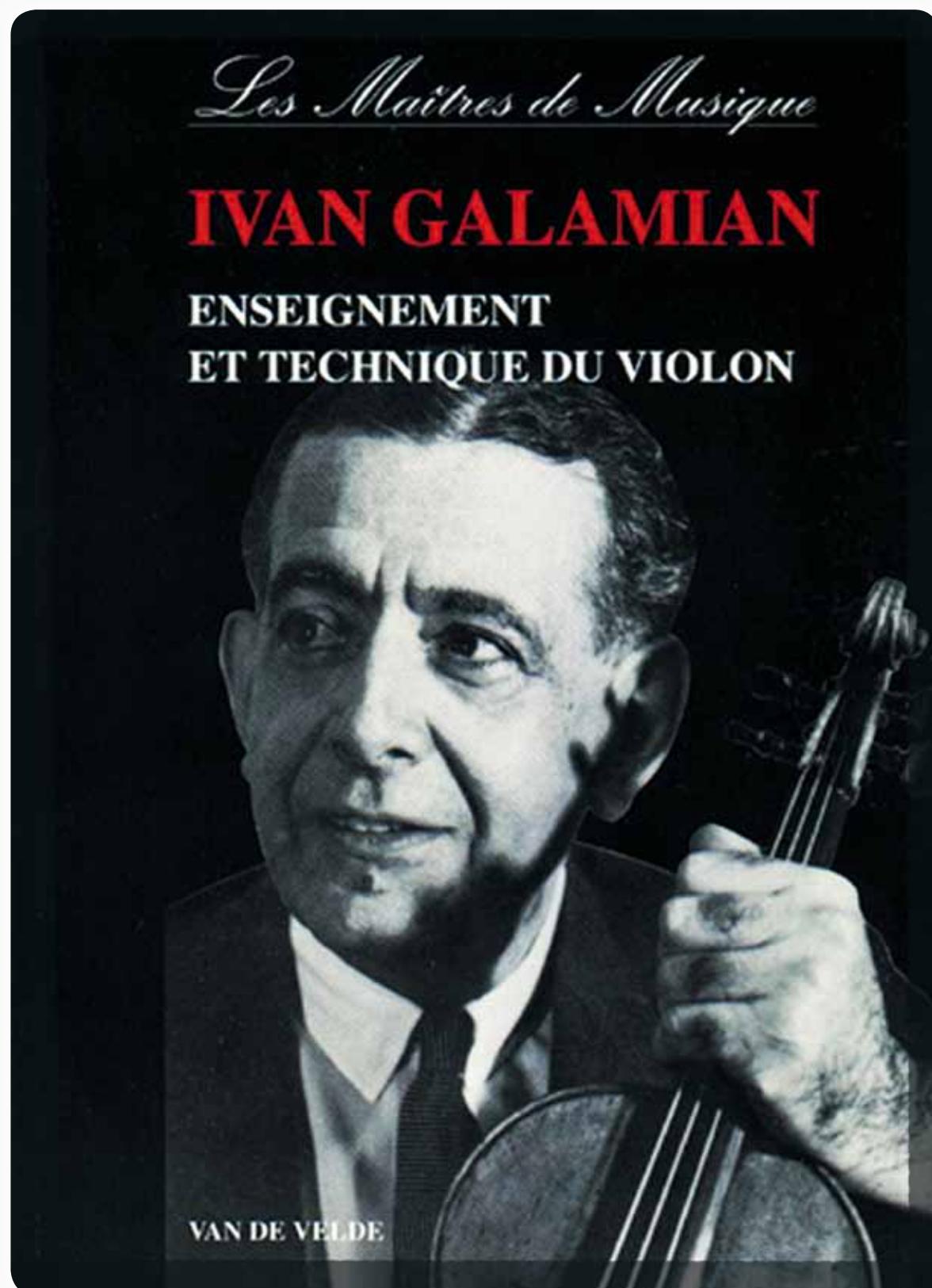
*Pictures of Guy in uniform and army regalia.*



**IVAN GALAMIAN**

(1903-1981)

The International Famous Pedagogue and Teaching Genius



**Ivan Galamian** was born in 1903 in Tabriz, Iran. At a young age, his family emigrated from Iran to Russia and settled in Moscow. There, he went to the school of the Philharmonic Society, and studied violin with one of the notable violin teachers of the Moscow Conservatory, Maestro Constantine Mistral, until his graduation in 1919.

At the advent of the Bolshevik revolution he moved to Paris, where he studied under another great maestro, Lucien Capet, from 1922-23. He debuted in Paris in 1924. Due to a combination of nerves, health, and a fondness for teaching, Galamian eventually gave up the stage in order teach full-time. He became a faculty member of the Russian Conservatory in Paris, where he taught from 1925 until 1929. His earliest pupils in Paris include Vida Reynolds, the first woman in Philadelphia Orchestra's first violin seat, and Paul Makanowitzky.

In 1937, with war imminent, Galamian moved permanently to the United States of America. With his strong background, he quickly established himself in the greatest music schools of the country. He became a leading violin teacher, with appointments to the faculties of the Curtis Institute of Music of Philadelphia beginning in 1944, and in 1946, became the head of the violin department at the Juilliard School in New York City. In 1962, he wrote two method books, "Principles of Violin Playing and Teaching", and "Contemporary Violin Technique." He incorporated techniques of both the Russian and French schools of violin in his approach. Galamian also founded his own summer program, Meadow Mount School of Music in Westport, New York. He was an incredibly dedicated teacher. He would teach 9 hours every day—a bit less in Sundays. At Juilliard Music School, he had approximately 104 students and several full-time assistants. His most notable teaching assistants who became distinguished teachers in their own right, were Dorothy Delay, David Cerone, Margaret Pardee, Sally Thomas, Pauline Scott, Robert Lipsett, and Lewis Kaplan.

Some students would see him once a month, others twice a month, and a few every week. His assistant teachers, such as Dorothy Delay, taught the students their lessons in the weeks when they didn't see Ivan.

Some of Ivan Galamian's well known pupils are: Michael Rabin, Pinchas Zuckerman, Itzhak Perlman, Jamie Laredo, Kyung-wha Chang, Glen Dicterow, Joshua Bell, David Nadien, Erik Friedman, Arnold Steinhardt, Charles Castleman, Vincent Frittelli, Mariam Fried, James Buswell, Sergiu Luca, Charles Treger, Ani and Aida Kavafian, Kauros Kakudo, Ray Dotoratos, Chin Kim, Eugene Fodor, Simon Standage, Daniel Philips, Berel Senofsky, Betty New Hagen, Young Uck Kim, Stuart Canin, Isidore Lateiner, Andor Toth, Skye Carmen, Jonathan Carney, Herbert Greenberg, Gerardo Ribiero, Eugene Sarbu, Dong-Suk Kang, Gregory Fulkerson, Brad Oviatt and Kate Stenberg of Del Sol Quartet.

All of his students always speak proudly about their most dedicated teacher. He was a man of very few words; he rarely gave compliments to his students on their playing. He believed that a violinist's playing should speak for itself, without the help of spin-doctors, and that only complete dedication to practicing over many years could yield meaningful results. In 1990, Galamian's widow, Judith Johnson, donated her husband's personal collection of scores to the Music Library of the University of Michigan. The Ivan Galamian collection contains 120 items, including scores given to Galamian by his teachers, Constantine Mistral of Moscow and Lucine Capet of the Paris Conservatory.

All the scores in this collection feature fingerings, bowings, and other markings written in Galamian's hand, and provide valuable insights into his approach to teaching and performing these works. As rare material these scores do not circulate, but may be viewed under the supervision of the Music librarians. Most of these scores are copies of commercially available items currently under copyright, and therefore cannot be microfilmed. Ivan Galamian died in 1981, at the age of 78 in New York. Galamian held honorary degrees from the Curtis Institute of Music, Oberlin College, and the Cleveland Institute of Music. He also was an honorary member of the Royal Academy of Music of London.



*Photo of Galamian's Meadowmount School of Music Faculty in Westport, New York (circa 1967). Seated from right: Dorothy Delay (internationally renowned violin teacher, and assistant to Ivan Galamian), David Garvey (well-known pianist, and staff accompanist at Meadow Mount), Ronald Leonard, Josef Gingold, Ivan Galamian, Sally Thomas, a student, Paul Mackanowitzky, and Michael Avsharian.*



*Galamian at his classroom in Meadowmount.*



*Michael Rabin, famous American violinist, was born to a Romanian emigrant family, in 1936. Rabin's violinist father and pianist mother, decided that their talented little boy must study under Ivan Galamian at the Juilliard Music School.*

*At six years old, Michael Rabin began studying with Ivan Galamian.*

*Galamian has regarded Rabin as having an extraordinary talent: "no weakness, never." His first professional appearance was in 1947 at the age of ten, and he had his Carnegie Hall debut, at the age of 13, with Dimitri Mitropoulos conducting the NY Philharmonic. Rabin's technique was considered nearly as flawless as that of Yasha Heifetz, and his tone equally impressive.*

*Rabin was a consummate virtuoso, performing the most challenging repertoire with an ease that belied any difficulty. He died prematurely at the age of 35 in New York, in 1972.*



*Violinist and conductor Jaime Laredo, was born in 1941 in Cochabamba, Bolivia. In 1953, when the family moved to Cleveland, Ohio, he began to study under Ivan Galamian at the Curtis Institute of Music. His Carnegie Hall recital in 1960 was much praised, and helped to launch his career. The next year he performed at Royal Albert Concert Hall in London, and afterwards, with many major European and American orchestras.*

*He has been the Music Director and conductor of the Vermont Symphony Orchestra since 1999. He also teaches at the renowned Indiana University.*



*Itzhak Perlman was born in 1945, in Tel-Aviv, Israel. He is one of the most eminent violinists of 20th century. He studied at the Academy of Music in Tel Aviv before moving to U.S., to study at the Juilliard School with the most famous violin teacher Ivan Galamian. After a few years, he made his debut in Carnegie Hall in 1963, and won the prestigious Leventritt Competition in 1964. Soon afterwards, he began to tour extensively, in addition to embarking on an extensive recording career. He is widely considered as one of the preeminent violin virtuosi of the 20th century. He never forgets his teacher; virtually in all his interviews, he mentions Ivan Galamian's name with respect.*



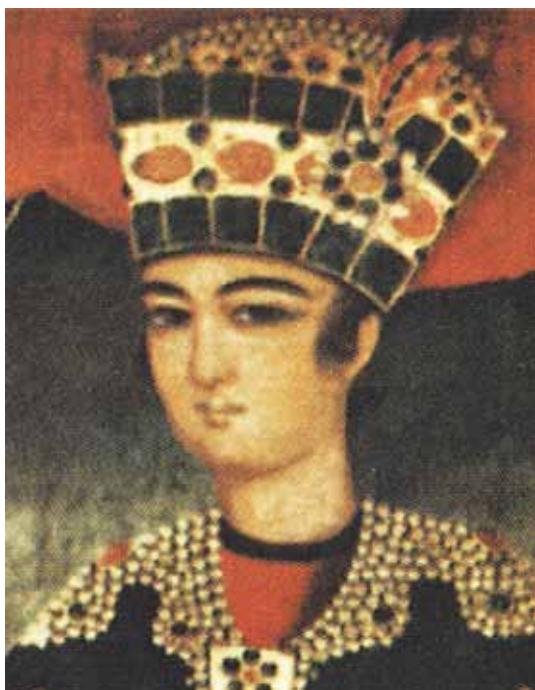
*Pinchas Zukerman was born in Tel Aviv, Israel, in 1948. With the support of the Helena Rubenstein Foundation, the talented 14 year-old Pinchas came to America in 1962. He began his studies at the Juilliard School with violin pedagogue Ivan Galamian, and 5 years later, like all the Galamians students, the 17 year old violinist was named the first prize winner of the 25th Leventritt Competition. He is one of the famous violinists of our time.*



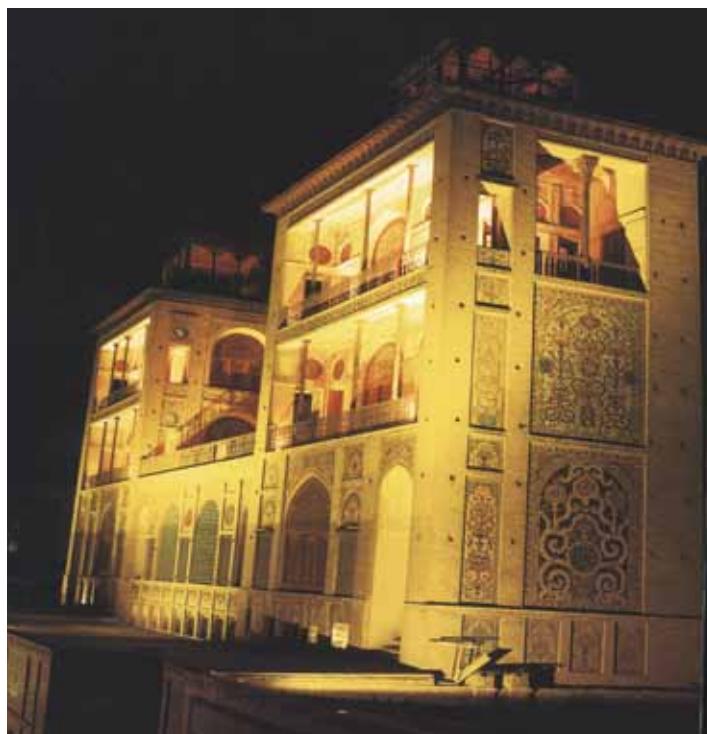
*Nigel Kennedy, was born in 1957, in Brighton, England. His father, John Kennedy was the principal cellist for the Royal Philharmonic and his mother, Scylla, was a piano teacher. In 1964, at the age of seven, Yehudi Menuhin awarded him a scholarship to study at the Juilliard Music School under the brilliant teacher Ivan Galamian. In 1977, at the age of 20, he performed his London debut at the Royal Albert Concert Hall. Since then, he performs approximately 120 concerts each year.*

## TEHRAN

Tehran is the current capital of Iran. In the 11th century, Tehran was a small town in comparison with Rey, the capital of the Seljuks. After the destruction of Rey by the Mongols in 1220, most inhabitants of the city settled in Tehran, where only 12 districts existed. During the eighteenth century, Shah Karim Khan, the founder of the Zand Dynasty, built a magnificent palace in Tehran (called Kakhe Marmar- "Marble Palace"), because it was a central location for his hunting grounds. In 1795, the founder of the Qajar dynasty, Agha Muhammad Khan, made Tehran the capital of Iran because it was near Mazandaran- his tribal homeland.



*Agha Mohammad Khan Qajar the founder of Tehran as 'Capital of Iran' "Tehran", The Jewel on the Silkroad".  
(Taher Art & Cultural Institute, 1998),*



*Shamsolemeh, the tallest building of the time, was Naseseredin Shah's castle.  
"Tehran", The Jewel on the Silkroad". (Taher Art & Cultural Institute, 1998),*

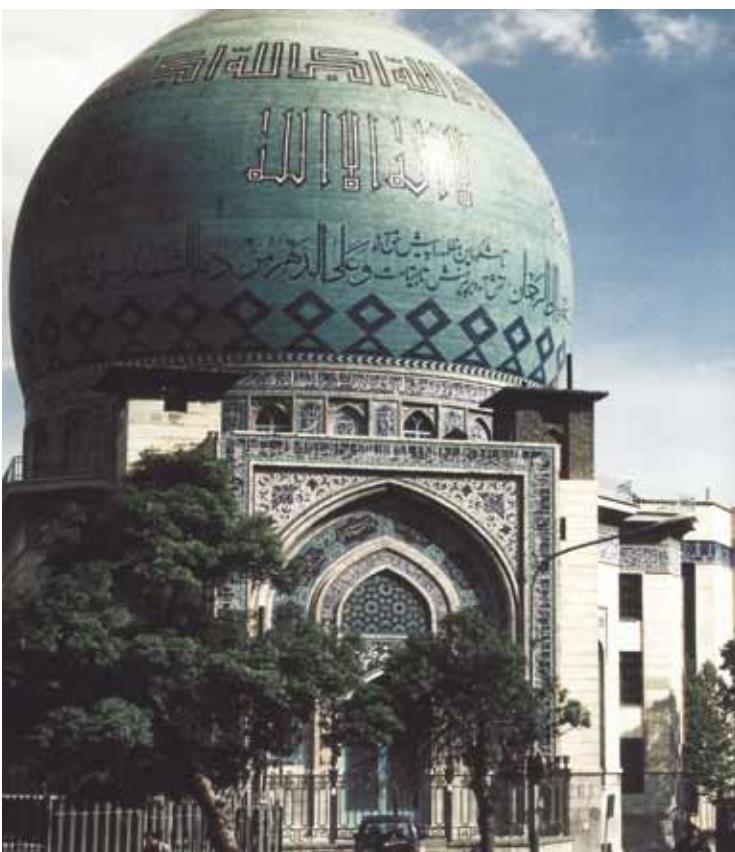
## Armenians in Tehran.

From the 19th century onwards, Tehran flourished and Armenians settled there. Under Reza Shah Pahlavi, wide and beautiful streets edged with trees were built in Tehran, and the city was renovated according to a new master plan. He ordered that each inhabitant of Iran should plant a tree annually in urban areas, public places or roadsides; this importance to urban design and beautification through natural enhancements can be seen even today in the great cities of Iran, especially Tehran. Other urban design elements were also introduced; large squares with statues of renowned people and beautiful fountains fill streets in Tehran. In contrast to other Iranian cities, where the historical past is noticeable everywhere, Tehran does not leave such an impression- it is a truly modern city.

According to Irachia Acharian, "The first Armenian inhabitants of Tehran were those 7 families whom Agha Muhammad Khan Qajar Shah brought from Gharabagh and settled in the quarter called Darvaza-Ghazvin, which is in the south-western part of Tehran." The second migration of Armenians to Tehran took place shortly afterwards, when Fat'h Ali Shah Qajar ordered 10 families of Armenian glaziers (jambor) be brought from new Julfa, and settled them in Darvaze Shah-Abdul-Azim Quarter in the south-eastern part of the city. Subsequently, new Armenian settlers came to Tehran from Isfahan, Tabriz, Hamadan, and other places. They built Armenian churches and took up residence around them. The street leading to St. George Church was called Khiaban-e-Aramane ("Armenians' Street"). In 1917, the craftsmen settled in the centre of the city, in the Seyid-Nasreddin district, while other Armenians made their home in the Hasanabad, Shaghlabad, and Darvaze-Ghazvin quarters. In 1952, there were virtually no Armenian families in the St. George Church neighborhood, and only 12 Armenian families dwelled in the St. Thaddeus-Bartholomew Church vicinity. In the late 19th century, the Shah's son-in-law, Mustafa Mamelek, brought 150 Armenian families from villages near Isfahan to work his agricultural lands and settled them in the Shahriyar district, along Tehran-Ghazvin road. However, those Armenians did not take up residence there- some went to Gharaghan, others to Tehran, and the rest returned to Isfahan. From 1790 to 1795, the Armenians of the Darvaze-Ghazvin district built St. George Chapel, which, in 1835, was restored and transformed into a church of the same name. The efforts of the cleric Ter Zareh Ohanian, in 1882, the church was reconstructed and a geriatric home (which still operates) was built in the yard. Although almost no Armenians now live in that district, every Sunday, service is offered in the church. In 1808, the Armenian glaziers of the Darvaze Shah-Abdul-Azim quarter founded St. Thaddeus-Bartholomew Church. As is written in the inscription on lintel of the southern door of the church, its founders were Usta Kha-chik, his wife Hromsima, and Usta Harutun from New Julfa. From antiquity, there were close relations between the Armenians and other Christian groups living in Iran, especially in Tehran (Georgians, Russians, Englishmen, Frenchmen, and Italians and other Europeans).



*A view of “Azadi Circle” (old Mehrabad).*  
("Tehran, The Jewel on the Silkroad". Taher Art & Cultural Institute, 1998),



*A view of a Masque in Tehran.  
“Tehran” The Jewel on the Silkroad  
(Taher Art & Cultural Institute, 1998)*



*Persian Antique Rug` in Rasam Arabzade Museum in Tehran  
“Tehran” The Jewel on the Silkroad  
(Taher Art & Cultural Institute, 1998)*



*Two scene of a hall and entrance of a palace in Tehran  
“Tehran”, The Jewel on the Silkroad” p. 34-35, (Taher Art & Cultural Institute, 1998)*



*Antique Persian Rugs Museum in Tehran.  
“Tehran” The Jewel on the Silkroad” (Taher Art & Cultural Institute, 1998)*

The Armenian churches and cemeteries often served these other worshippers as well. For example, in 1818 the English archaeologist S. Campbell was buried in the churchyard of St. Thaddeus-Bartholomew; in 1836, Georgian Princess Elizabeth, in 1848 Charles Scott (the son of the famous English writer Sir Walter Scott), as well as the English ambassador Charles Alison.

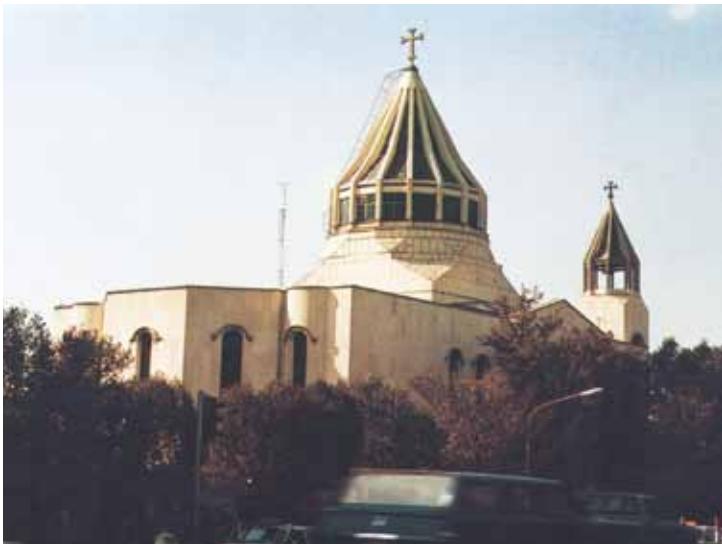
In 1878, the 1200 Armenians living in the Vanak quarter built St. Minas Church; and in 1938 benefactor Roman Isaev erected the Holy Mother of God Cathedral beside the old prelacy and the Davtian School. In 1964, St. Sargs Church was founded; it was built in memory of the eminent benefactor Margar Sargsian by his sons Gurgen and Vazgen. Margar Sargsian had himself founded the “Mariamian Girls’ School” of Tabriz in memory of his daughter Mariam, which still serves the community. St. Sargs Church, erected on Vila Avenue (presently Nejatollah Avenue), is the biggest of the Armenian churches in Iran. The floor of the church, as well as its inner walls, are of pure white marble. The excellent frescos were painted by Iranian Armenian artist Edman Ayvazian. The prelacy of Tehran was transferred from the yard of St. Mariam church to the yard of the St. Sargs church. A monument commemorating the Genocide of 1915 has been erected there.

In 1968, the 20,000 Armenians living in the Vahidiye quarter built the Holy Translators’ church. In 1982, Grigor and Hrachui Melikians sponsored the building of St. Gregory the Illuminator church in Majidiye district, and in 1986 St. Vardan Church was founded in Heshmatiye district. Also, three smaller chapels have been built in Tehran; they are called St. Hovhannes, St. Stephen, and Holy Cross (which stands in the yard of the “Ararat” sports centre).

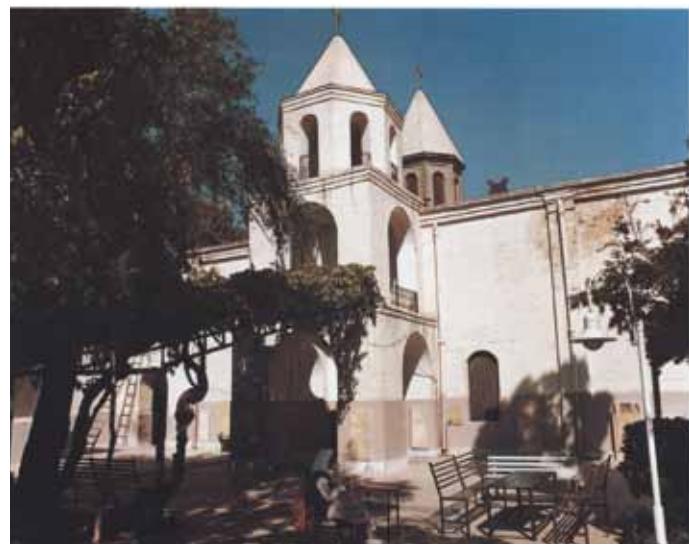
In 1850, Armenians in Tehran numbered merely 500, whereas in 1950 the number reached 50,000. In the beginning, the Armenians of Tehran were engaged in crafts and trade but later on they also became prominent physicians and architects, and assumed high offices in oil or other important companies. The diocese of Tehran, which was formerly part of the New Julfa diocese, in 1944 became subordinate to Holy Etchmiadzin. Ter Vahan Bishop Kostanian was the first prelate of Tehran appointed by the Mother See. He was succeeded by the Reverend Ter Ruben Bishop Drambian who held the office until 1949. In 1958, for political reasons the dioceses of Iran separated from Holy Etchmiadzin and joined the Cilician Armenian diocese. Ter Artak Archbishop Manukian was appointed prelate in Tehran and held the office for 40 years. Now the Reverend Ter Sepuh Archbishop Sargsian is the prelate of the Tehran diocese. The Armenian diocese of Tehran was governed by the “Armenian General Administration of Tehran,” the founder of which (in 1911) was the outstanding Armenian public figure Nikol Aghbalian who also prepared its statutes. This administration subsequently became the authorized body of all the Iranian Armenians, and the state recognized it as the main official representative of the community. Later on, in 1917, after the example of the “Armenian General Administration of Tehran”, the general administrations of Hamadan and Arak (called “Sultanabad”) were formed. Since long before, Atpatakan had governed through its diocesan council the Armenians of northern Iran; now it was desired to establish a single governmental body uniting the whole of Persian Armenian people. However, since the Atpatakan Armenian community had formally been separated from Tehran during the Turkish incursion, it was not possible. In this climate, the Council of the Persian Armenians was first formed.

During the ousting of the Turkish invaders, the Armenian National Council of Tehran was established in 1908. Acting as the supreme representatives of the Armenian citizenry, the Council attempted to mediate between parliament and the Armenian community, but they had limited recognized authority, as the state continuously hindered its activities as unofficial. After 4 years of struggle, the council was finally acknowledged by state. The first session of the Iranian parliament was held in 1906. By the second term, Iranian Armenians already had one representative in parliament- Hovsep Mirzayian, who was born in Hamadan. He had received his degree at the American College of Tabriz and in addition to political activity, worked translating texts. Among his valuable translations are Omar Khayyam’s Rubaiyat, a part of Ferdowsi’s Shahnameh, and Baba Taher Oryan’s Dobeyti, published in 1923 in Tehran. He faithfully represented the whole Iranian Armenian community for three terms in parliament. During the seventh term, Mirzayian was again elected as member of Parliament by the southern Iranian Armenians. He died in 1935. From the fifth session onwards, the Armenians had two representatives in the Mejlis. Northern Iranian Armenians elected Alexs Aghaian who was born in 1886 in the town Ghazvin. He attended primary Armenian school in Tabriz and then received higher education in Geneva. In 1910, he graduated from the faculty of law in Brussels. In 1914, he was the legal advisor for all embassies in Tehran and afterwards also worked as lecturer in criminal law at Tehran State University. During the Second World War, Aghaian was once again elected as a member of parliament. One of his important undertakings was the foundation of the first trading company (“sherkate haml va naghle kala”) after the Iranian revolution. He died in 1963. Zora Saginian, born in 1883 in Tabriz, was another Armenian representative in Parliament. His father Soghomon Khan was a senior military officer in Iran. Saginian had received primary education in Tabriz and afterwards had specialized in politics in Geneva.

**Armenian Schools of Tehran** = Armenian schools were not founded in Tehran before the 1870s. The formal education of Armenians in Tehran started in 1870 when the “Society of the Students” was established. In the same year, the “Haykazian School” was opened in the Hasanabad district, where about 200 Armenian families lived. The Armenians of Tehran also had a smaller school in Darvaze-Ghazvin. In 1915 the new building of the “Haykazian School” was erected, and in 1918, the “Co-Educational School of the Parents’ Union” was established adjacent, in the Armenian quarter Hasanabad. From 1930 onwards, the Armenian families began to move to Tehran from other cities in Iran. In 1947, when hundreds of families came to Tehran, ultimately hoping to return to Armenia, “5000 immigrants” were refused repatriation and had to settle in the north of Tehran. Therefore, the “Haykazian School” opened its branch called “Kushesh” on Nader Shah Avenue. In 1932-33 David Davtian from New Julfa, who had been living in India, restored the school and it was called “Kushesh Davtian School.” The half-private and half-state school became one of the major educational institutions of the Iranian Armenians. The director of the two main Armenian schools was chief librarian and lecturer at the University of Tehran Doctor Hovhannes Hakhnazarian.



*St. Sarkis Church, Tehran.*



*St. Gevork Church, Tehran.*

During the Second World War, when the Iranian provinces were through hard economic conditions, Armenians moved to the capital en masse and settled in the north of Tehran- in the Behjatabad, Fisherabad, and Amjadie districts. In 1931 Mrs. Bersabe Hovsepian-Senekchian had founded the first kindergarten. Kindergartens and six-year primary schools serving the community were: "Shahaziz," "Hur," "Danayi," "Abovian-Aram," "Arax," "Nairi," "Rostom," and "Shah Abbas."

There were also private schools in Tehran. In 1944 the "Tumanian Kindergarten-Primary School" and the "Bustan School" were founded (the founder of the latter was Mrs. Margarit Sarvarian) and in 1946, the "Sandukht School" opened. In 1951 the "Armenian General Benevolent Union" founded the "Nubar School" and in 1955 Mrs. Bersabe founded another kindergarten and six-year school in the northern part of Tehran. Foreign pupils, too, studied in those schools. Other educational and cultural institutions include: the "Society of Theatre Lovers" established in 1890, the "Women's Benevolent Society" (1905), the "Charitable Society of Virgins" (1910), the "Youths' Union," which afterwards was called "The Writers' Union of Armenian Young Men" (1913), the "Charitable Administration" (1914), the "Brotherly Aid" (1915), the "Church Administration" (1916), the "Group Providing Bread to the Poor" (1917), the "United Society" (1917), and the "Armenian Cultural Union, Ararat (1950). The Armenian press of Tehran also has a long history. In 1896 *Shavigh* ("Path") appeared for the first time and was published for three years. It was edited by Vrtanes Papazian, who in those years worked as teacher in Tehran.

As an counter to *Shavigh*, a newspaper titled *Western Star* was published in 1896 and ran for three years. During this period, only 500 Armenians lived in Tehran. Then, bimonthly newspaper *Arshaluis* ("Dawn") appeared in 1912, and *Aravot* ("Morning") in 1916. Soon thereafter, *Horizon* was published, as were two weekly papers, *Worker of Iran* and *New Life*. From 1931 *Alik* ("Wave") daily newspaper changed to a weekly format, and focused on expressing the ideology of the "Armenian Revolutionary Federation." For many years it was the only periodical concerned with national-political matters for Iranian Armenians and was distributed in all the Armenian communities of Iran. From 1940 onward, it once again became a daily again and is still published and read. From 1948, children's monthly *Lusaber* ("Morning Star") was published and from 1949, *Tsakhavel* ("Broom") popular satirical newspaper was created. Today, in addition to *Alik*, the following magazines and periodicals are also published: *Payman* ("Condition") quarterly journal, the monthly magazines *Ararat*, *Apagay* ("Future"), and *Arax*, as well as the weekly newspaper *Luis* ("Light"). Together with these, the calendars *Raffi*, *Nairi* and *Kantegh* ("Lamp"), and the literary magazine *Handes* (printed quarterly) have also served he community for years.

The youth organization, "Armenian Cultural Union Ararat" was established in 1944 in Tehran and afterwards also had branches in Tabriz, Urmia, Ghazvin, Abadan, Ahvaz, Masjed Suleyman, Arak, and New Julfa. It was initially called "Armenian Youths' Cultural Union" and afterwards, "Cultural Union of Armenian Young People." In 1950, when other Armenian unions of Tehran, namely "Mind and Art," "Cultural Union of Iranian Armenians," and "Cultural Union Homeland" joined this organization, it changed its name and became "Armenian Cultural Union Ararat". "Ararat" serves as a very important cultural and sports organization for the youth, which during its existence has trained tens of thousands Armenians boys and girls in Iran and worldwide.

The union has musical, theatrical, literary, and athletic branches, which in their turn have subgroups (for Scouts, sportsmen etc.). "Ararat" is acknowledged by the Iranian state, is known throughout the country and has first-class sports teams and achievers. Many other cultural and non profit organizations have served the Armenian community in Tehran; including, the "Benevolent Union of Armenian Women" (from 1907), the "Armenian General Benevolent Union," the "Armenian Union of University Lecturers & Students" (from 1944), "Union of Armenian Religious Women," "Armenian Women's Union," "Garun Club of Friends of Culture," and "Azhir Society of Armenian Cinema." In 1932 the "Armenian Club" of Tehran was founded. It served as a recreational place where Armenian families gathered. The club has a large garden and a rich library with 12,000 books and an impressive collection of periodicals. The "Armenian Club" is legally acknowledged by the state. Finally, by Arzuman and Margarit Avetisians' sponsorship, the Armenian Hospital was been founded in Tehran, with thoroughly modern design and technology.

### *The Armenian Communities of Tehran*

Before the Iranian Islamic Revolution, the communities of 12 districts were subject to the diocese of Tehran, namely, Vanak, Ghazvin, Rasht-Pahlavi “Gilan,” Mashhad, Gharaghan, Hamadan, Arak-Sultanabad, Anzali, Gorgan, Sari, Bobol-Babolsar, and Kermanshah. A considerable number of Armenians live in six villages around Tehran: Vanak, Khortun, Darus, Mansurabad, Davudie, and Dovlatabad. Vanak, the largest of those villages, was founded by a group of migrants from the provinces Kyazaz and Kamara. Afterwards, Armenians who had come from Gharadagh and Hamadan joined them. Initially, Vanak was the only village of Tehran which had a church and a school. Soon, the number of the Armenian population of Vanak exceedingly increased and there remained no place for settlers, so some of the villagers left for neighbouring places. Thus, three new villages originated from Vanak, namely, Darus, Mansurabad, and Khortun. No Armenians currently live there.

*(The pictures are from : “Churches of Iran”, by Gholamhosayn Arab, Rasane Kaj publishing, Iran)*

#### *St. Stephanos Church, Hamadan*



**The Armenian Community of Hamadan:** Hamadan has a developed economy and is known as a carpet-weaving center. The Armenian community of Hamadan is quite old; it was founded in the 1650s, but prior to that date, Armenian merchants from Russia settled in the Shavarin village, near the city. They built a church named the Holy Virgin, which was subsequently ruined. The Armenian church of Hamadan, named St. Stephen, was built three centuries ago. In 1900, “Nur” elementary school was founded there; it is a uniquely fortunate institution, as it is the only continuously operational Armenian school of Iran, surviving the years of oppression. The Hamadan Armenian community produced numerous eminent figures for the Armenian people, including Astuatsatur Catholicos, who from 1715-1725 sat on the throne of Holy Etchmiadzin. In 1781-1782, Patriarch Hovhannes from Hamadan occupied the patriarchal throne of Constantinople. Among the notables of the national liberation movement were the scholars Hovsep Emin and Karapet Vardapet Shahnazarean, both from Hamadan.

Their Armenian community had two social unions, the “Women’s Benevolent Union” and “Raffi Cultural Union,” which housed a library. Hamadan is the oldest city in Iran; it is believed that the founder of the city was the legendary King Jamshid. In the days of Darius, it was called Ecbatana, which means “gathering place.” It was the summer residence of the Achaemenid kings. The Arabs named it “Hamad Khan,” which later became Hamadan. Various conquerors passed through this city, including Arabs, Seljuks, Mongols, Tamerlane’s hordes, and Turks. The Sepulcher of Esther resides in Hamadan (according to the Book of Esther in the Old Testament, the heroine saves her people from destruction by the princeling authorities). The city is located at the foot of Mount Alvand, and its elevation makes the winter very cold, and the summer quite cool.

**The Armenian Community of Ghazvin:** Legend has it that the founder of this city was Mohammad the Prophet, who never actually came to Iran. The other explanation, that the city was founded in 241-242 by King Shapur I seems more reliable.

He called it “Shadiye Shahpur” (“Shapur’s joy”). In 664, the city was conquered by the Arabs. Later, in retreating from Turkic attacks, Shah Tahmasp Safavi transferred the capital from Tabriz to Ghazvin. This region is an important agricultural and wine-making center in Iran., Armenians settled in Ghazvin from 1880 onwards, but the principal community was formed in the 1890s.

They mainly emigrated from Isfahan, Tabriz, and Hamadan. In 1898, a church was built that has since been ruined. In 1936, sponsor Hovhannes Barseghian built St. Hripsime church in memory of his daughter Hripsime, who had died in early age. For 25 years, Ter Harutiun Kahana Mesropean was the head of St. Hripsime Church. The community had a co-educational elementary school named after famous writer Raffi. It was built through the initiative of great revolutionary and hero Yeprem Khan, and was financed by Armenian merchants and workers. There were several Armenian organizations in Ghazvin, such as the “Women’s Benevolent Union,” the “Armenian Cultural Union,” and the “Ararat Sports Union.” Currently, no Armenians live in the city.

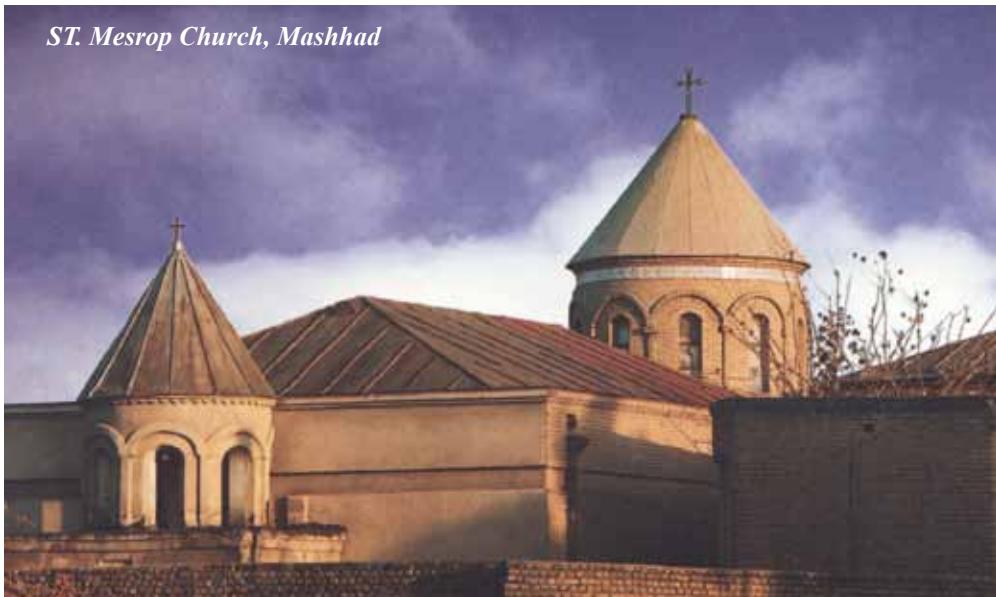


*St. Hripsime Church, Ghazvin.*

#### *ST. Mesrop Church, Arak*

**The Armenian Community of Arak:** The ancient name of the city of Arak is Sultanabad. It was founded in 1759, under Fathali Shah. The city is situated on a sandy plain and has no historical monuments or buildings. Population wise, the Arak region, with 17 Armenian villages, ranked second in the diocese of Tehran, but currently no Armenians live there. Armenians settled in Arak from 1902 onwards. The first of them had come there from New Julfa and worked in secretarial and accounting positions at the local British Consulate. In 1905, eight Armenian families (fifty persons) lived in Arak and by 1958, the number of Armenians reached 5,000. Arak was a carpet-weaving center and, in the course of time, Armenian carpet dealers took up residence there. In 1914, St. Mesrop church was built and in 1920, the beautiful building housing the elementary school was erected. Near it, Selim Shahinian built a kindergarten in memory of his son Areg Shahinian, who had died at an early age. The community also had the “Alishan-Franean” library with 3,000 books, and cultural unions such as the “Women’s Educational Union” and the “Armenian Youths’ Union.” Arak had 17 villages inhabited by Armenians. These were scattered in 4 districts. The following villages were located in the Kazaz district: Azna, Apasapat, Kalava, Umria, Marand, Alipurj, Gyulizard, Gargudar, Hoseinabad, and Mehdabad; most of them had their own school and a church. The villages Lilahan, Saki, Davitabad, and Darashur were in the Kamara district. All of them had a church and the first two also had a school. Finally, there were 3 Armenian villages in the Bulvari district: Khorchend, Nasrabad, and Farjabad. All of them had their own church and school as well. There were villages with notable Armenian populations in the Gharadan and Chaplegh districts as well. Thus, Arak region had rich, thriving Armenian community.

*ST. Mesrop Church, Mashhad*



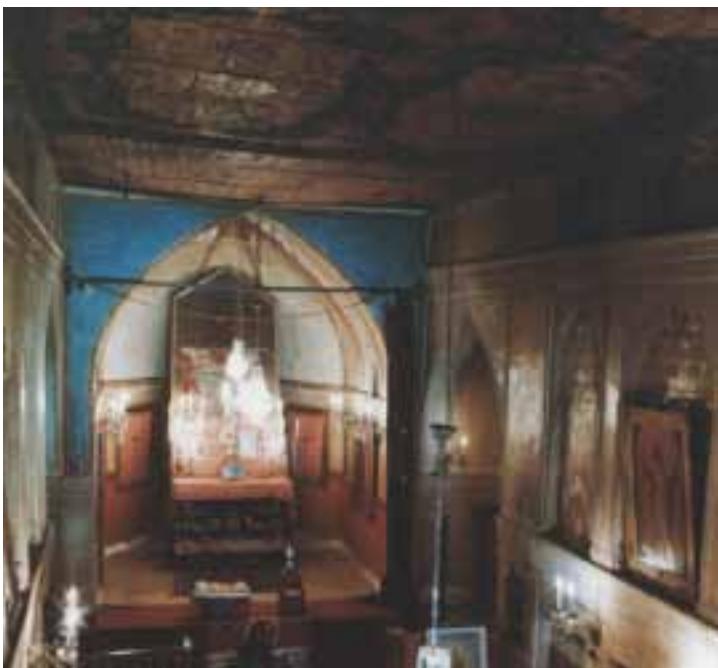
#### **The Armenian Community of Mashhad**

Mashhad- meaning “martyr’s place”- is the location where, in 817, Shia Islamic Saint Reza, the eighth Imam, was killed and buried. It is said that he was poisoned by Mahmmun, the son and successor of Caliph Harun al Rashid. Thanks to this event, Mashhad is one of those few cities of the East, the establishment of which has a definite date: 817. Starting from that year, it became an important place of pilgrimage for Shia Muslims. Under Nadir Shah, Mashhad became the capital. Reza Shah Pahlavi made the city more splendid and beautiful by building wide streets leading to the Sepulcher of Imam Reza. The population of Mashhad (of 250,000) doubles during the months of pilgrimage, namely, Moharram, Safar, and Ramazan. Persians, Arabs, Turks, and Afghan communities inhabit the city.

The architecture is sophisticated, and there are sugar, textile, and canning factories in Mashhad. This region has always been economically stable; fruits and vegetables are abundant, and Mashhad produces cotton, wool, and carpets. For this reason, Armenian merchants settled there from Russia, in order to engage in cotton, wool, and carpet trade. The Armenian merchants of the area founded cotton processing factories in the town of Sabzevar, central to the cotton farms. In 1933, when the cotton trade was monopolized by the state, those factories were closed. Among the cities of the Khorasan region, only Mashhad, Ghochan, and Nishapur had Armenian inhabitants. The Armenians were mainly traders, shopkeepers, craftsmen, and public servants. The community has a church called St. Mesrop, a school built in 1957, and a library. The local organizations include the “Women’s Organization for Aid” and the “Youths’ Cultural Union.” The Armenians living in 7 neighboring towns and villages of the Mazandaran region (namely, Golestan, Shahrud, Bandargaz, Bandarshah, Ghorugh, Gonbat, and Gavuz) have close relations with the central Armenian community of Mashhad.

#### *The Armenian Community of Gilan Mazandaran*

The population is of Caucasian Iranian stock with a minority of non-native neighboring Turkic tribes (esp. the Turkomen), a sizable Armenian minority, and Russian immigrants- mainly from the former Soviet republics of Georgia, and Armenia. The community of Mazandaran province offered refuge to its diverse immigrant groups, including Georgians, and Armenians, who have been supported in upholding their respective traditions and culture.



*St. Mesrop Church, Mashhad.*



*St. Mary's Church, Bandar Enzali.*



*St. Mesrop Church, Rasht*





*Two views of old Lalezar street in Tehran.  
“Tehran” The Jewel on the Silkroad” (Taher Art & Cultural Institute, 1998)*



*Up, Tview of old Toopkhaneh Square in Tehran.  
Left: View of the Capital City and Alborz Mountain.  
“Tehran, The Jewel on the Silkroad”  
(Taher Art & Cultural Institute, 1998, Tehran.)*

# SARKIS KHACHATURIAN

(1886-1947)



Sarkis Khachaturian was an individual devoted throughout his life to his art and to his homeland. He was born in Malatia and was educated at the Sanasarian School in Erzerum. He was trained in art at the Reggio Institute of Fine Arts in Rome and the School of Decorative Arts in Paris. During the tragic days of 1915, Khachaturian came to Armenia, traveled throughout the country and over several years created nearly 500 paintings depicting the lives of thousands of homeless refugees. Choosing the most representative of those works, he organized exhibits of his works in a series of European capitals, becoming the documenter of his people's suffering. In 1925, in an album devoted to that theme and published in Venice, Khachaturian was called "The Chanter of Armenian Pain." In 1916, the artist participated in the first meeting of the Armenian Artists' Union in Tiflis, and in 1926, participated in the formation of the "Ani" organization.



*Sarkis Khachaturian's art class in New Djulfa, 1930. The artist himself is sitting in the middle of the picture.*



SARKIS KHACHATOURIAN, *tempera on canvas from an XVIII century Iranian fresco*, 1934. National Gallery of Armenia.

#### SARKIS KHACHATURIAN IN IRAN

In 1930, this vastly experienced artist came to Iran and immediately became associated with worthwhile causes. For years he was dedicated to the copying of frescoes made in the period of the Iranian King Shah Abbas, and introducing them to the world. In some cities, he founded art schools, where eminent Iranian-Armenian painters, among them Smbat Kyureghian, Yervand Hayrapetian, Yesayi Shahjianian, Misha Shahbazian, Harutyun Minasian, Basil, and Abraham Gurgenian studied. Besides participating in excavations and the restoration of the frescoes of Shah Abbas' palaces, he studied the Armenian khachkars (engraved gravestones) in New Djulfa. He showed great love and unlimited patience first toward Iranian art, then in the arduous labor involved in copying the frescoes of the Ajanta Caves in India and Sigiriya in Sri Lanka, which were exhibited in the United States, in various European cities, and at the Cernuschi Eastern Art Museum of Paris. The devoted artist's work was highly acclaimed and appreciated by art experts and was considered prodigious. In 1971, Khachaturian's valuable collection was exhibited at the Eastern Art section of the National Gallery of Art in Yerevan. Khachaturian illustrated quatrains of the "Rubaiyat of Omar Khayyam," in English, which was published by Grosset & Dunlap in 1946 in New York.





SARKIS KHACHATURIAN, *tempera on canvas from an XVIII century Iranian fresco, 1934.*  
*National Gallery of Armenia.*



SARKIS KHACHATURIAN, "*WOMEN WASHING CLOTHES*", 1926.

## ARMENIAN ARCHITECTS AND BUILDERS OF IRAN



**AVEDIS OHANJANIAN**  
**1882-1950**

Avedis Ohanjanian was born in 1882 in Yerevan. He received his higher education at the Technological Institute of the Tomsk (Russia).

In 1918-1920, Ohanjanian was the Minister of Planning in the First Republic of Armenia. After the sovietization of Armenia, he migrated to Iran and settled in Tabriz. In Iran, he was at first involved in the survey of oil mines. Then, worked as an architect and was promoted to the status of "First Rank Architect of the State."

The Tabriz-Arasbaran road, which was of significant economic importance, was built thanks to Ohanjanian's efforts. The architectural complex and garden on Giulistan Street, in downtown Tabriz, the hall of the House of Culture, Tabriz City Hall, and several dikes in different parts of Atpatakan were built according to Ohanjanian's designs. He died in 1950, in Tabriz.



ساختمن شاتمام شهرداری تبریز نمای جنوبی مهندس معمار: آویدیس اوهانجانیان در حال بازدید

*Construction of the magnificent City Hall building of Tabriz; architect and the builder, Avedis Ohanjanian.*



ساختمان تکمیل شده شهرداری تبریز نمای شمالی - مهندس معمار آویدیس اوهانجانیان  
سال ۱۳۱۹-۱۳۱۸- ساعت شهرداری به انگلستان سفارش داده شده بود

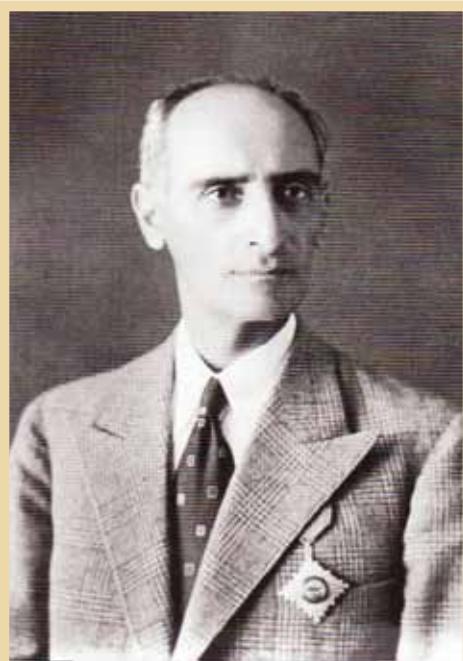
*West view of the City Hall of Tabriz; architect and builder, Avedis Ohanjanian.*



*City Hall of Tabriz today; architect and builder, Avedis Ohanjanian.*

# MARKAR GALUSTIAN

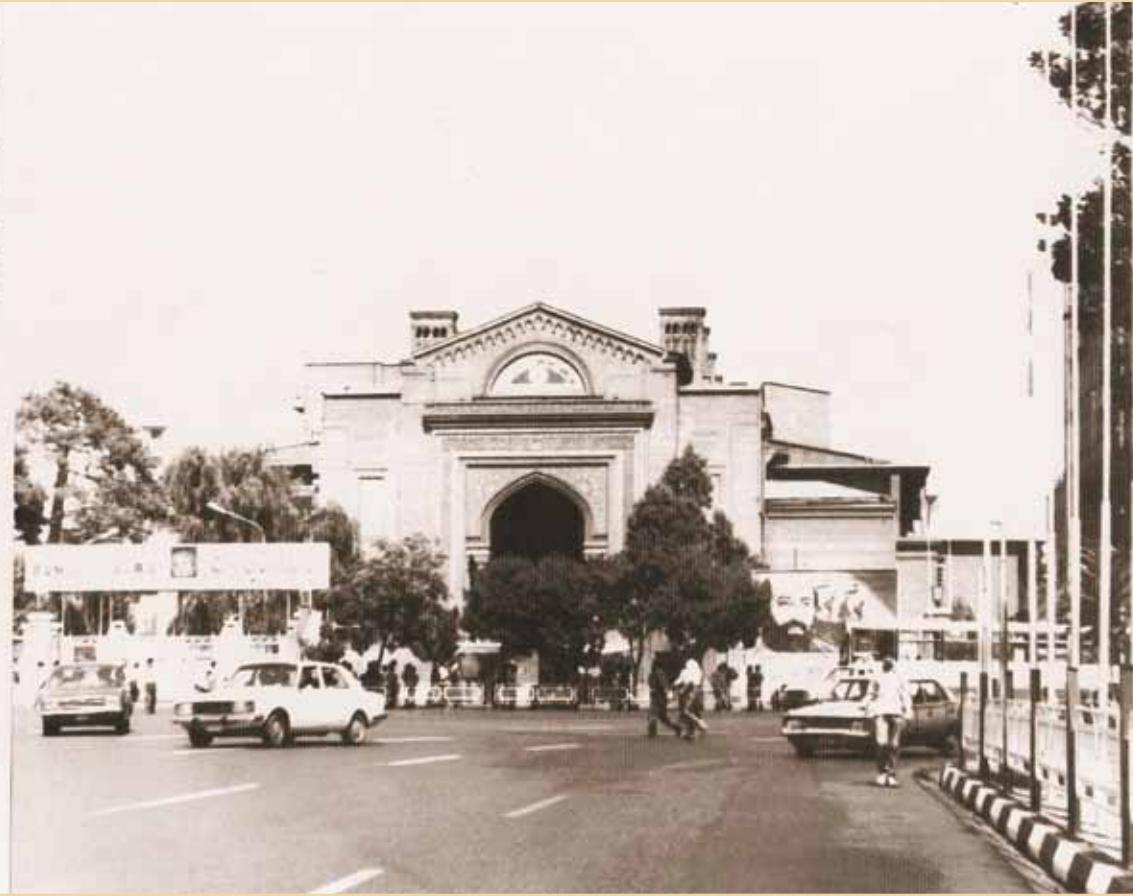
1888-1985



مهندس معمار مارکار گالوستیانس (الکال)  
که موفق به دریافت مدال برای ساختمنان وزارت خارجه کردید

Markar Galustian was born in 1888, in New Julfa, near the city of Isfahan. He received his primary and secondary education at the Armenian boarding school of the city of Calcutta in India. Later, he graduated as an architect from King's College, London. The first famous building designed by him is the Post Office on Imam Khomeini Street, in Tehran. He was also assigned the task of designing the headquarters of the oil company on Imam Khomeini Street and the main branch of "Banke Shahi" (now "Banke Tejarat"). For his design of Building No. 1 of the Ministry of Foreign Affairs, he was awarded a golden order. Before and after the Second World War, Galustian taught throughout Iran. He died in 1985, in the United States.

بانک تجارت (بانک شاهی) مهندس معمار : مارکار گالوستیانس (الکال) تاریخ عکاسی بهار : ۸۰



*Markar Galustian, the architect and builder of Investment Bank, Shahi, Tehran.*



*Foreign Ministry building, Tehran;  
architect and builder, Markar Galustian.*



*Foreign Ministry building, Tehran;  
architect and builder, Markar Galustian.*



وزارت امور خارجه (ساختمن شماره یک) مهندس معمار: مارکار گالستیانس (الکال) تاریخ عکاسی بهار ۸۰

*Federal Building No. 1;  
architect and builder, Markar Galustian.*



ساختمن تاریخی پست خانه مرکزی در زمان ساخت  
مهندس معمار مارکار گالستیانس (الکال)

*Post-telegraph headquarters, Tehran;  
architect and builder, Markar Galustian.*



پستخانه مرکزی مهندس معمار: مارکار گالستیانس (الکال)

*Post-telegraph headquarters, Tehran;  
architect and builder, Markar Galustian.*

# VARTAN HOVANESIAN

1896-1982

Vartan Hovanesian was born in 1896 in Tabriz. After studying at the Haykazian-Tamarian primary Armenian school, he continued his education at the Armenian "Temakan" (diocesan) high school in Tabriz, and graduated in 1914. He left for Paris in 1919 to continue his education at (Ecole des Beaux Arts) the School of Fine Arts, and later was admitted to School of Architecture (Ecole Speciale d'Architecture de Paris) and graduated in 1923. Vartan Hovanesian returned to Iran in 1935.

His first project was to design the Girl's School of Art and Crafts in Tehran, on 3rd- Esfand Street. He designed and built Hotel Darband and Saad Abad Palace in Tehran. In the project of the building the Railway Hotel of Tehran, in 1930, he considered the setting of the adjacent square to be more important than the building itself. Thereby, he not only emphasized the Railway Station Building, but also gave an impressive entrance to Railway Square, at the beginning of Pahlavi Street.

From 1931 to 1940, Vartan Hovhanesian designed a number of buildings including the Hotel Laleh, the Jeep Headquarters, the Metropole Movie Theatre and Diana Movie Theatre (1946), all of which are in Art Deco style.

In 1949-1951, he prepared various architectural plans for mixed use, residential and commerical projects. He designed the Akhavan Building, Hotel Ferdousi, Namazi High School in Shiraz, the Central Building of Bank Sepah in Toopkhaneh Square, and another Bank Sepah branch in the bazaar of Tehran. He also designed the branches of the Bank Sepah in Isfahan, Shiraz and other cities.

As written in *Architect Magazine*, August 1946: "Vartan Hovhanesian and his fellow young architects are leaders of a new era, a resurrection in the architecture of Iran, and the path revealed by these pioneers of arts and industries is going to be courageously walked by the young architects."

Vartan Hovhanessian was the founder and editor of the *New Architecture* magazine, the only professional periodical of the time on architecture and urbanism. Vartan Hovhanessian passed away in May, 1982, at the age of 86. He was buried in the Armenian cemetery on Khorasan Road, in Tehran.



*Hotel Ferdousi, Tehran, 1937;  
architect and builder, Vartan Hovanesian.*



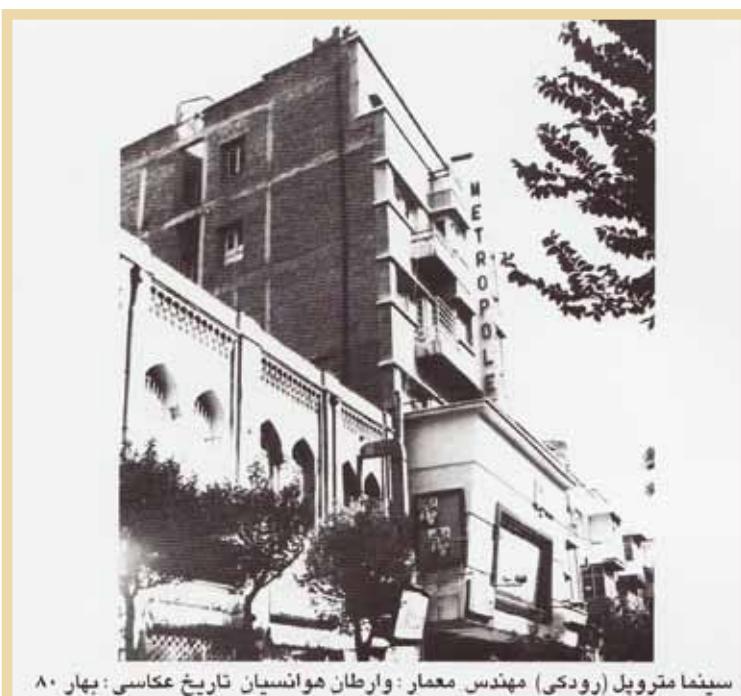
*Vartan Hovanesian, architect and builder of Dana Cinema,  
on Enghelab Street, Tehran.*



*Sepah investment bank, Isfahan, 1957;  
architect and builder, Vartan Hovanesian.*



*Jeep Headquarters, Tehran, 1944;  
architect and builder, Vartan Hovanesian.*



سینما متروپل (رودکی) مهندس معمار: وارطان هوانسیان تاریخ عکاسی: بهار ۸۰

*Metropol Cinema Theatre, Tehran, 1946;  
architect and builder, Vartan Hovanesian.*



*Saad Abad Palace, Tehran;  
architect and builder, Vartan Hovanesian.*

# ONNIK (HOVHANNES) GHARIBIAN

1927-1941



مهمانخانه رامسر مهندس معمار هوانس (اونیک) غریبیان تاریخ عکاسی بهار ۸۰

*Onnik Gharibian, architect and builder of Hotel Ramsar, Iran.*

## ONNIK GHARIBIAN 1927-1941

Hovhannes Onnik Gharibian received his primary and secondary education in Tiflis. In 1927, he graduated from Department of Architecture at Kiev University (Ukraine) and began his career in Yerevan. In 1930, he left for Iran and was appointed as the head of the Architectural department at City Hall, in Tabriz. Then, he worked for a while in the town Urmia as the Architect of Military Buildings. In 1938, he moved to Mazandaran by order of Reza Shah and was appointed as the Architect of Palatial Buildings. Among the buildings designed by Gharibian are the Hotel Ramsar and Palace of Ramsar, as well as many bridges. From 1941 onward, he was the supervisor of military construction at the capital.



کاخ رامسر مهندس معمار: هوانس (اونیک) غریبیان تاریخ عکاسی بهار ۸۰

*Onnik Gharibian, architect and builder of Ramsar Palace, Iran.*

# LEVON TADEVOSIAN

1898-1980

Levon Tadevosian was born in 1898 in Tehran. His father, Khachatur Tadevosian, was a distinguished goldsmith.

Under the Qajars, he took part in the making of royal adornments, and the king's gilded sword.

Levon Tadevosian received primary education in Armenian schools of Tehran, and then he specialized in architecture in France. In the 1920s, he designed a number of important buildings in Iran. Among those buildings, most notable are the "Kakhe Marmar," the "White Place," the Ethnographic Museum, and villas and estates of courtiers. Tadevosian also designed Hasanabad Square, in Tehran, which, as a historical site, is now under the protection of the state.

He died in 1980 in New York.



*Levon Tadevosian, architect and builder of Firouzgar Hospital, Tehran.*



*Levon Tadevosian, architect and builder of Hasan Abad Square, Tehran.*

# EUGENE AFTANDILIAN

1913- 1997

Eugene Aftandilian was born in 1913 in Tabriz. He received his higher architectural education at the École des Beaux-Arts in Paris. After the Second World War, Aftandilian returned to Iran and lectured for thirty years at the State University of Tehran.

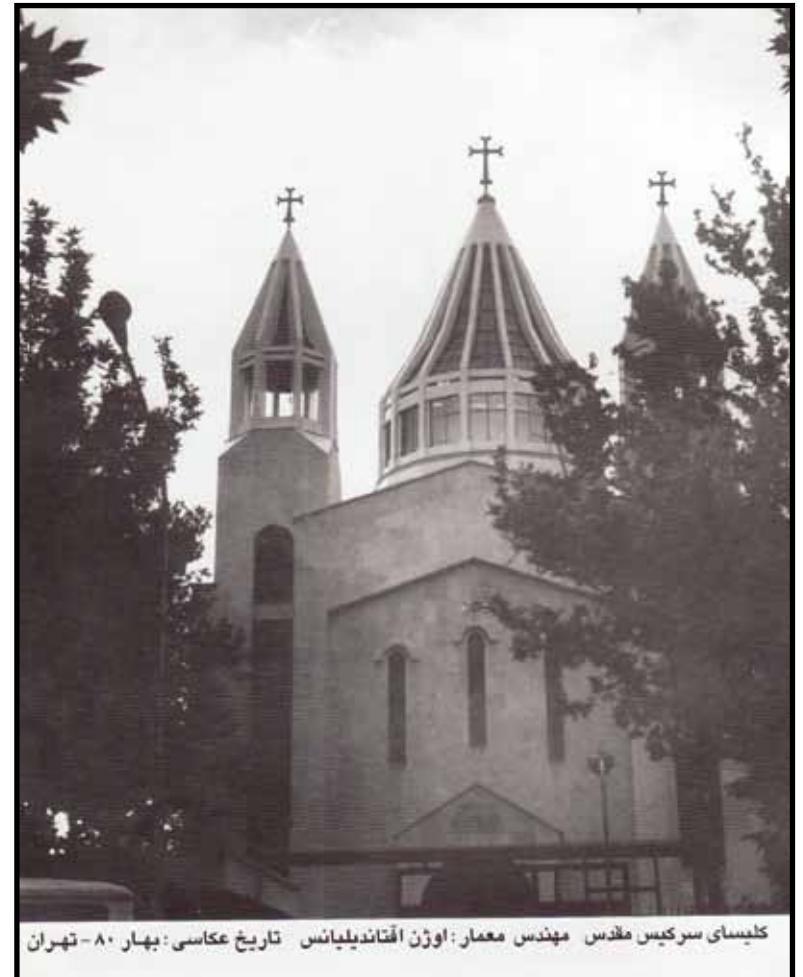
He designed many public buildings in Iran, including the Anthropological Museum (near the Archaeological Museum), the offices of the House of Culture, the "Nurbakhsh" and "Ferdousi" schools, the regional Educational-Administrative building, the Ministry of Culture and Art (recently, it has been renamed the Ministry of Islamic Ideology and Culture), several palaces in Sadabad, Niavaran, and Bubol, the Museum of the Monastery of New Julfa, the Administration Building of Petrochemistry on the "Bolbare Keshavarz," granaries in Tehran, Ghazvin, and Gombad Kavus, the previous building of the Mehrabad airport, the "Talare Vohtat" ("Talare Rudaki," "Golden City") cinema, the St. Sargis Church, and the prelacy near it (for these two buildings, he was awarded the highest order of the Catholicosate of Cilicia), and the building of the Armenian Department at the University of Isfahan. He died in 1997.



*Eugene Aftandilian, architect and builder of Vahdat Hall, Tehran.*



*Eugene Aftandilian, architect and builder of the Cultural Center of Tehran.*



*Eugene Aftandilian, architect and builder of St. Sarkis Cathedral in Tehran.*



*Eugene Aftandilian, architect and builder of Talar Farhang, in Tehran.*



*Eugene Aftandilian, architect and builder of state silo, Tehran.*

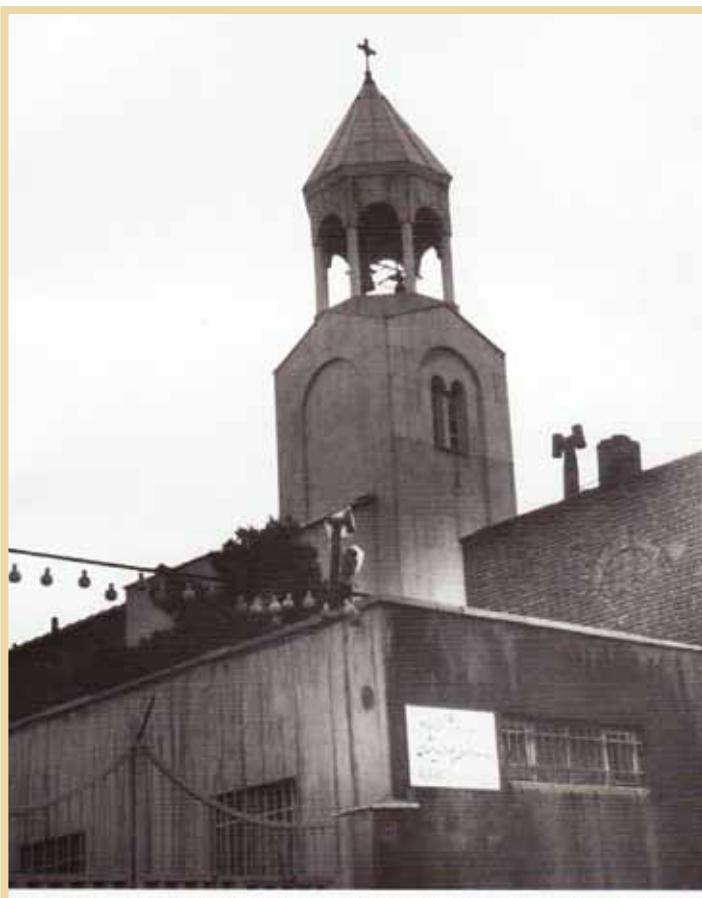


کاخ دادگستری مهندس معمار: گابریل گورکیان تاریخ عکاسی بهار ۸۰

*Gabriel Kurkian, architect and builder of Meli Bank, main building in Tehran.*

# PAUL ABKAR

(1908- 1970)



کلیسای ارامنه کاتولیک مهندس معمار: پل آبکار، خیابان غزالی تاریخ عکاسی: بهار ۸۰

Paul Abkar was born in 1908 in Tehran. He received his primary education at his birthplace and attended a secondary school in France. Then, he specialized in architecture in Belgium.

In 1939, Abkar returned to Iran and began a career in government service . During the thirty years of his activities, he held public positions, headed the architectural offices in departments including police, customs, and the administration of government finance. However, simultaneously with the public service, he also had his private architectural office. Before resigning, he was promoted to the rank of Colonel, then focusing on his private practice.

Among the buildings designed by Abkar, most notable are: the building of first radio station in Iran ,the buildings of the Finance Administration and the Customs buildings in various Iranian cities, the Armenian Cathedral in Tehran, the "Baghcheban School for the Deaf and Dumb", and many estates and private residences. After the Second World War, for twenty years Paul Abgar was one of the leading modernist architects of Iran.

He died in 1970 in Tehran.

*Paul Abkar, architect and builder of St. Peter Catholic Church in Tehran, Iran.*



دانشگاه آزاد اسلامی واحد تهران شمال (معماری) معاونت عکس و تصویر نمایندگی ایران

*Paul Abkar, architect and builder of the first radio station in Tehran, Iran.*

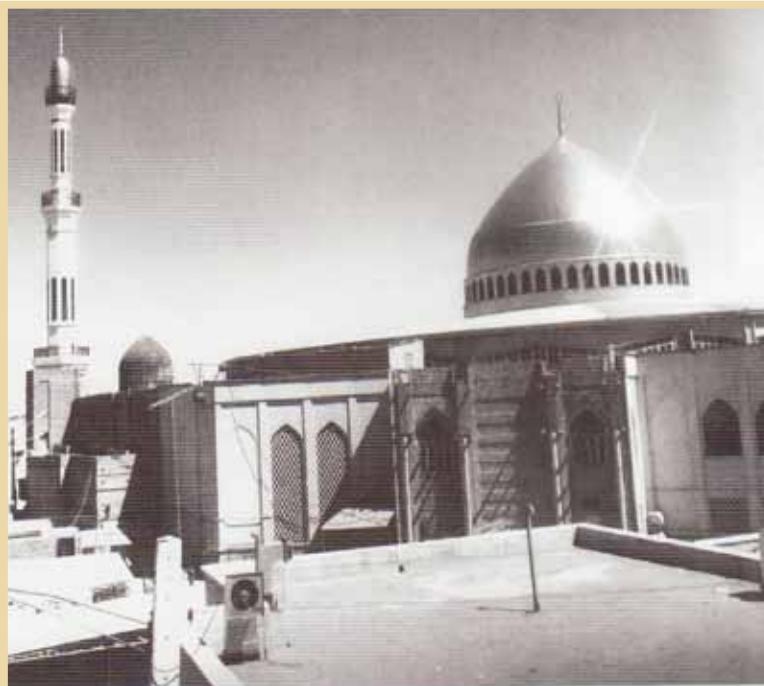
# GURGEN PICHIKIAN

1916-1997



*Giurken Pichikian, architect and builder of main building of Bank Meli, Tehran, Iran .*

Gurgen Pichikian, was born in 1916 in Volgograd (Russia). He received primary education at his birthplace. At the age of 17 he migrated to Persia with his parents. In 1946 he started to work as draftsman at the "Bank Meli," and in 1962 he was appointed as the head of the architectural department of the bank. He designed many buildings in Persia and other countries, among which the following may be mentioned: the "Hospital of Bank Meli" the building of Dubai Bank, which was a branch of "Banke Meli," the printing-house of the Central Bank, the "Jameh atal Zahra" building in Ghom city, the Vegetable Market, the House of Prayer, the car stations, the Medical University, the "Caterpillar" plant, the "Minu" factory of sweets, the Sanatorium of Kahrizak, the banks of "Iran and Japan," the bank of "Iran and Holland," the Central Building for the Blind in Tehran, dwelling houses of the Ministry of Foreign Affairs in Pakistan and Jidda, the buildings of two branches of the "Bank Refah" as well as several schools and a health center. Gurgen Pichikian died in 1997 in Tehran. Many Tehranians participated in his commemoration evening, including statesmen and representatives of the religious school of Ghom.



*Giurken Pichikian, architect and builder of the Moseley Building in Ghom, Iran.*



*Giurken Pichikian, architect and builder of the Palace Court House in Tehran, Iran.*



***Mount Ararat  
Makoo, 1973,  
View from Iran,***

Օտա՞ր ամայի՛ ձամբէքի վրայ  
Իմ կարաւանը մեղմ կը դողանջէ,  
Կանգնի՛ր կարաւանս, ինծի կը թվայ,  
Թէ հայրենիքւ ինձ մարդ կը կանչէ:

Ա. Խահակեան



*A Caravan Passing Mount Ararat.*

*View from Armenia*

*T. TAYLOR FOR LE TOUR DU MONDE, 1890, PARIS*

*My caravan is passing softly and gently  
Through desolate, forlorn foreign roads.  
Stop caravan, stop!, I hear a heavenly voice,  
It is calling me back home, to my country*

*Avedik Isahakian*

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ALICE NAVASARGIAN

# THE IMMORTALS



Alice (Alexani Minassian) Navasargian, was born in Tabriz, Iran. Growing up in a family involved heavily in Armenian cultural activities and causes, she was inspired in her current love of her people and her heritage. Alice studied music and art in Tabriz, and received her bachelors degree in Armenology and history at the University of Isfahan.

With her family she came to America in 1978. Her first book, "Golden Bridges, Iran-Armenia," 1997, presents artwork from and biographies of 55 Iranian born Armenian painters. In her second book, "Armenian Women of the Stage," 1999, Alice introduces Armenian women in the performing arts who have achieved acclaim and fame in their own time- some even finding international acclaim today.

In this, her third book, she introduces a brief history of Armenia, and Armenians of Iran, the insights of some legendary individuals, who travelled through the Armenia, and from Armenia to Persian Empire and wrote their impressive memoirs. Also, you can review the biographies of some magnificent Iranian-born Armenians who accomplished great and noble feats in their societies.

