

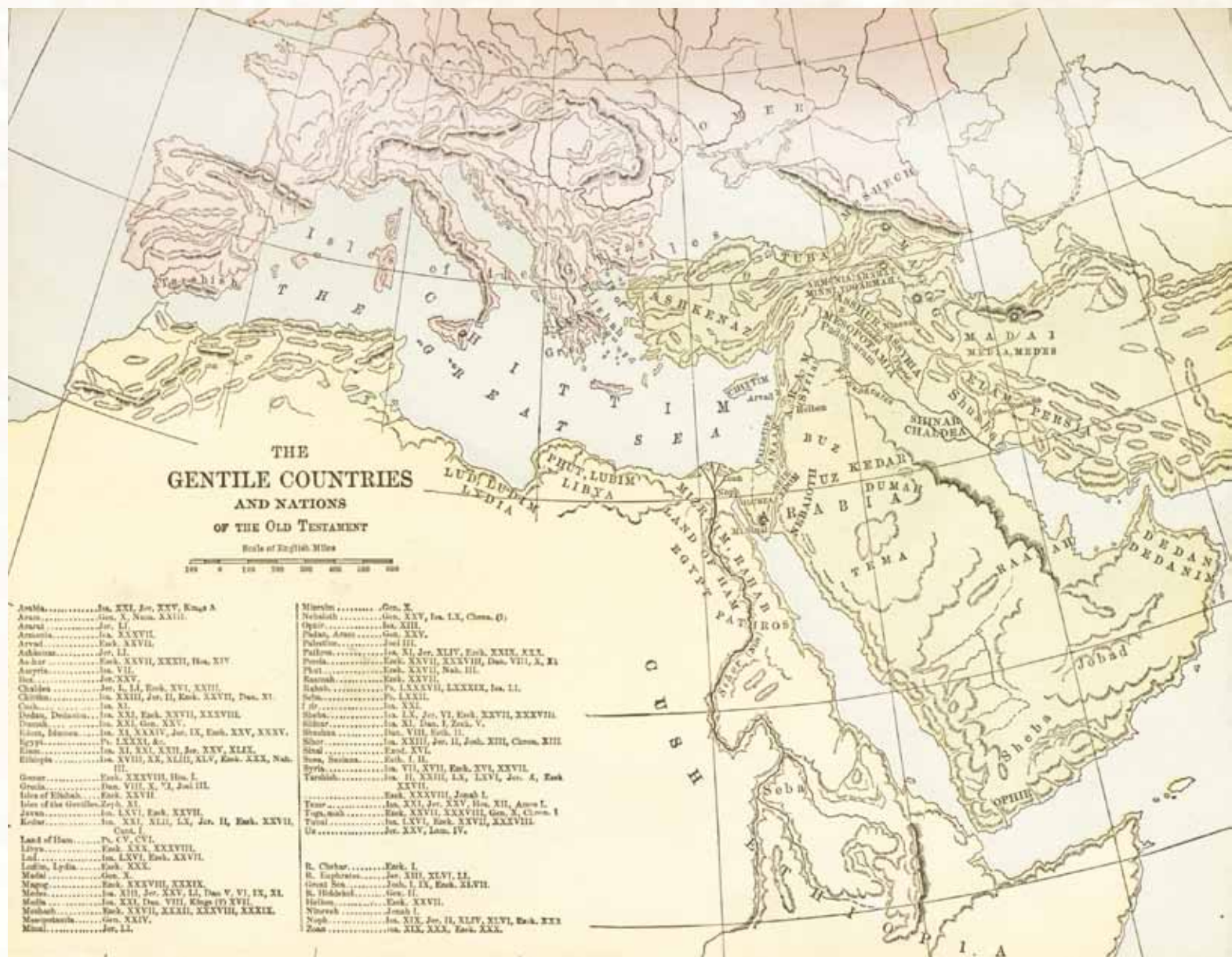


Two paintings of “The Garden of Eden” by Thomas Cole, 1828 c.

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). Armenic 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

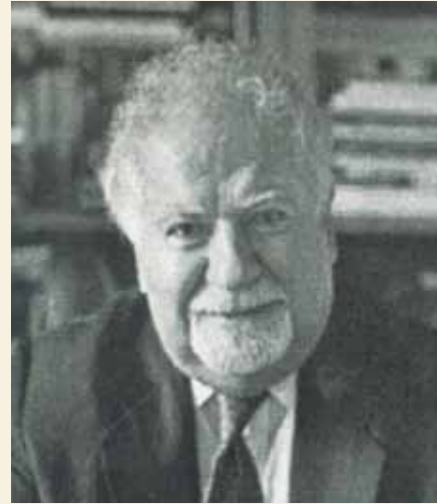


The location of Mount Ararat and Tigris and Euphrates rivers



**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 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 and 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. Atrpatakan was adjacent to the Nor Shirakan, Paytakaran, and Vaspurakan 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 Vagharshak 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 Atrpatakan 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, Ardashes, and Vahe.

In 1501; Tabriz became the capital under Shah Ismail, the founder of Safavid Empire of Persia, 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 nasy (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.

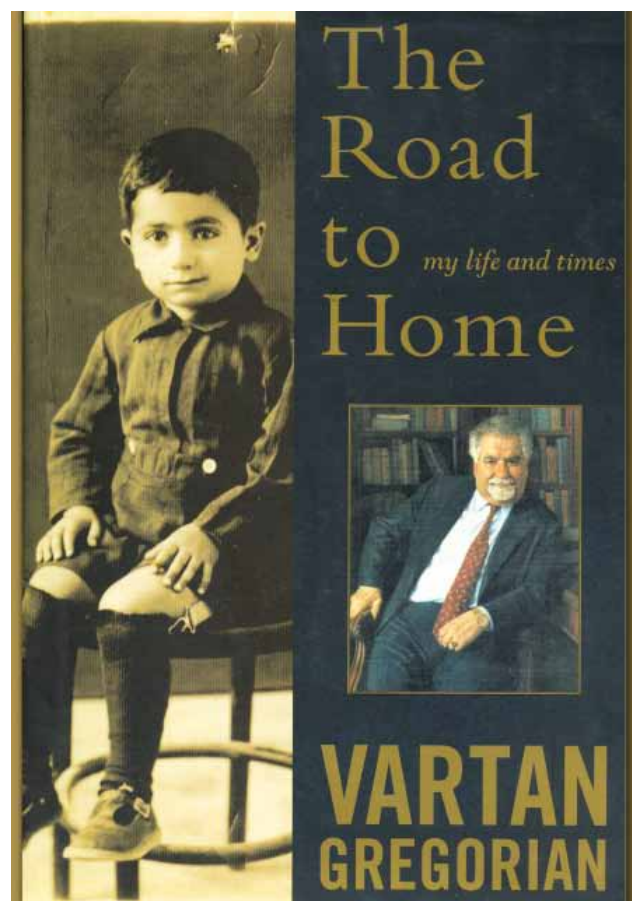
The Armenian language could be taught only as a language for religion. The government changed the name of Persia to Iran, which is the name of the country in Persian.

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 headscarves. 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 Aramians 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 Aramians 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 Aramians 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 Constantinople, 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 Atrpatakan belongs to it. The Armenians of Tabriz lived in two separate districts, Ghala (Berdatabagh) and Lilava (Leylabad). Ghala is the older one with Armenian inhabitants possibly having descended from natives of historical Armenia. The Armenians 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.

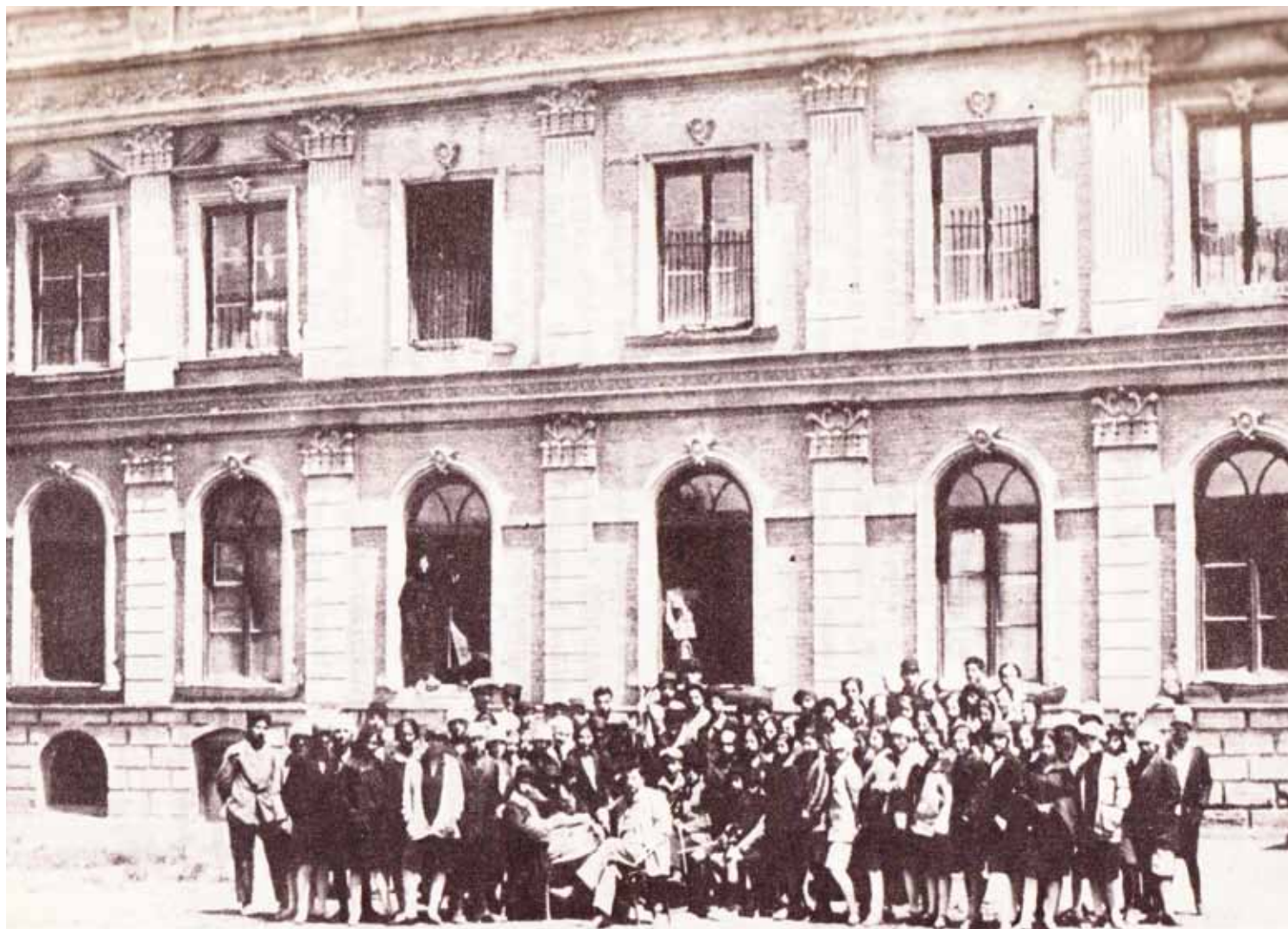
Together with the preliminary school of the Armenian General Benevolent Union, other primary educational institutions and kindergartens also existed in Tabriz. They belonged to the Armenian Aid Union, Mrs. Shushanik Khanazat (1917-1948), and Mrs. Astghik Hakobian (the "Gaspar" primary school). There 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



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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 Tamanian 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 ԿՈՅՅԱՆ

(1883-1954)



ՀԱԿՈՅ ԿՈՅՅԱՆ

Քառասական թվականների սկզբին Կոջոյանը մոտ երկու տարի ապրեց Իրանում՝ Թավրիսում: Նրա հայացքի դեմ հասնում էին Երկնագույն մզկիթի ավերակները, Ալիշահի ամրոցի պարիսպները, երկնի կապույտի մեջ մարձված միևնարենները: Արևելյան քաղաքի կյանքն էր նրա առջև՝ նեղլիկ փողոցների եռույկնով, ուր բազմազան ամրոցի մեջ հայտնվում էին չաղրայով կանաչք, հանդիսավոր ձեռնոց սպիտակ չալմարով մոզաներ, դերվիշներ, ուր օդը լի էր պղնձ-գուն աղմուկով՝ գոյացած առևտրականների ծիծաղից, հայիտյանքներից ու կանչերից: Նկարչի տալանտություններն իրենց արտացոլումը գտան «Փողոց Թավրիսում» և «Ճաշարան Թավրիսում» ժանրային կտավներում: Կոջոյանի ներկայացրած կերպարներից յուրաքանչյուրը սուր պզգցված է բնավորությամբ, արտաքին նկարագրով, շարժումով: Եվ, միաժամանակ, նկարիչը պատկերվածի մեջ գրոտեսկի տարրեր է ներմուծում, որոնք կտավներին որոշ պայմանականություն են հաղորդում: Այս շրջանում Կոջոյանն աշխատում էր առավելապես տեմպերայով: «Ճաշարան Թավրիսում» նկարում գունային գամման փոքրինչ մեղմված է, կառուցված մոխրավուն-կապույտ երանգների պուզորդումով: «Փողոց Թավրիսում» կտավում գույնն ավելի գործուն է դեր է խաղում, այն կարմրավուն, նարնջագույն հարթությունների հնչողության մեջ է, կապույտով ու սպիտակով արված մանրամասների մեջ: Գույնն այստեղ առավել շարժուն է իր փոխներգործությամբ, սակայն պահպանում է տեմպերայի տեխնիկային հասուն՝ հնչողության մեղմված բնույթը: Թավրիսյան նկարներում ի հայտ եկավ Կոջոյանի կոմպոզիցիոն վարպետությունը ևս, վերջինս արտահայտվում է միառանկան գործողությամբ ի մի բերված՝ փողոցի տարածության լուծման և մարդկանց շարժումների բնույթի մեջ, ինտերիերի խորքի հաղորդման և զուգորդման լուծման համակարգի միջոցով: Կոջոյանի կոմպոզիցիոն վարպետությունը ևս, վերջինս արտահայտվում է միառանկան գործողությամբ ի մի բերված՝ փողոցի տարածության լուծման և մարդկանց շարժումների բնույթի մեջ, ինտերիերի խորքի հաղորդման և զուգորդման լուծման համակարգի միջոցով: Կոջոյանի կոմպոզիցիոն վարպետությունը ևս, վերջինս արտահայտվում է միառանկան գործողությամբ ի մի բերված՝ փողոցի տարածության լուծման և մարդկանց շարժումների բնույթի մեջ, ինտերիերի խորքի հաղորդման և զուգորդման լուծման համակարգի միջոցով:



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;"

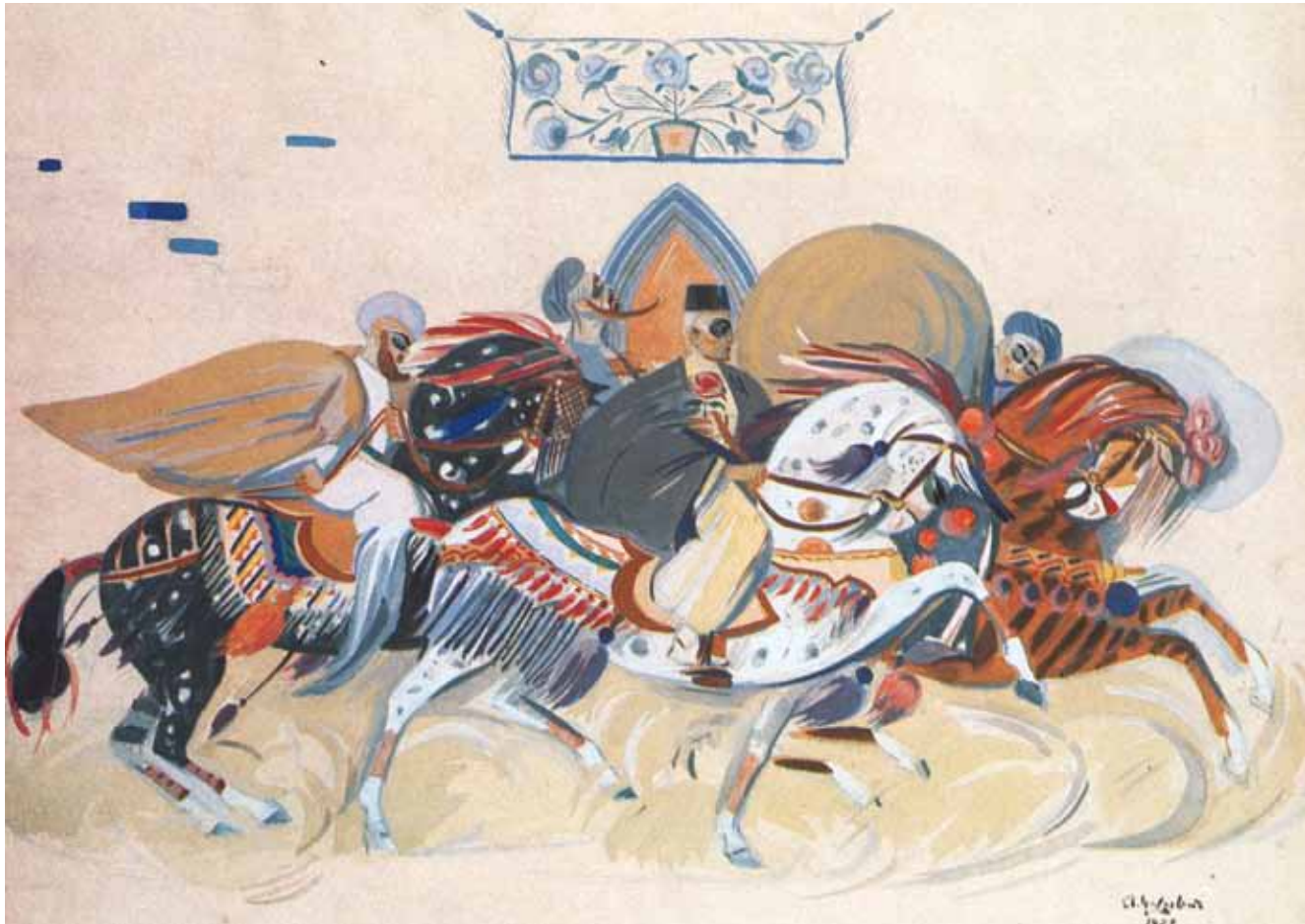
"A Group of Horsemen in Tabriz;" "The Children of Tabriz;" "Porters in Tabriz;" "An Iranian Woman;" "An Iranian Market;" and "Shakhsey-vakhsey," which in reality means "Shah Husein Vay Husein." Iranian cultural traditions, from the Sassanian epoch down to the early 20th century, were masterfully used 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 jewelery, 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 women 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.

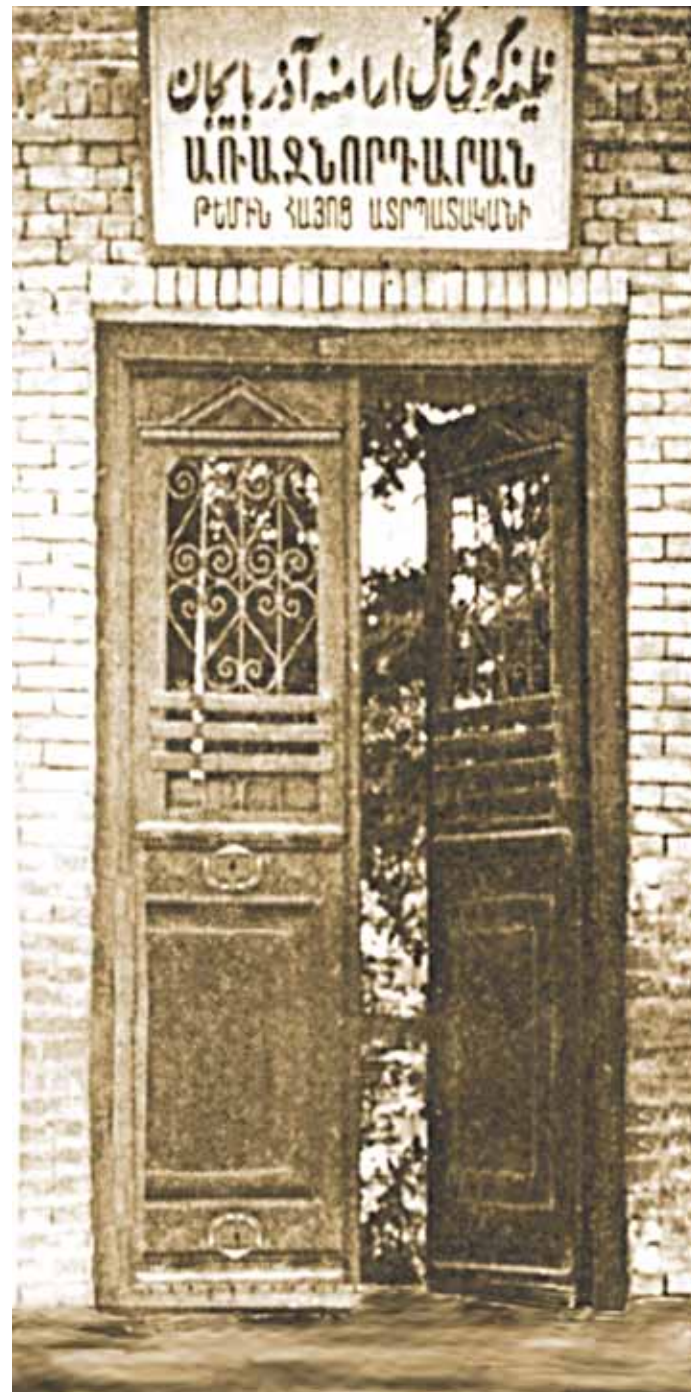
NERSES MELIK TANKIAN

(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 Gevorgian 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 Atrpatakan 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 Atrpatakan 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 Atrpatakan in Tabriz, the Seat of the Gregorian Christian Armenian religious leader in Northern Iran.

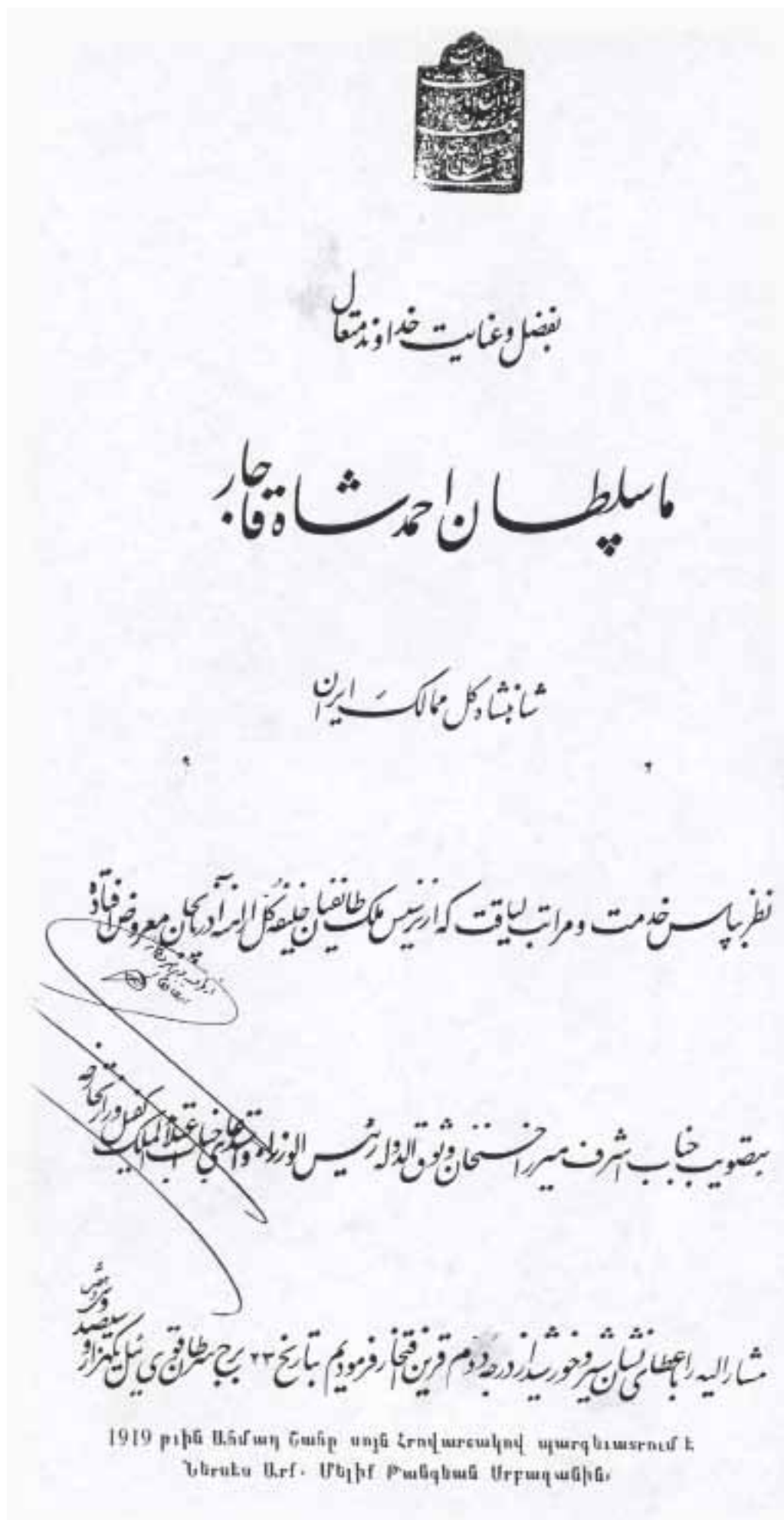
The Armenian diocese of Tabriz is the second oldest of the three Iranian-Armenian dioceses. The Armenian population of the eastern and western parts of Atrpatakan belongs to it. The Armenians of Tabriz lived in two separate districts, Ghala (Berdatagh) and Lilava (Leylabad). Ghala is the older one with 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 Atrpatakan 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.

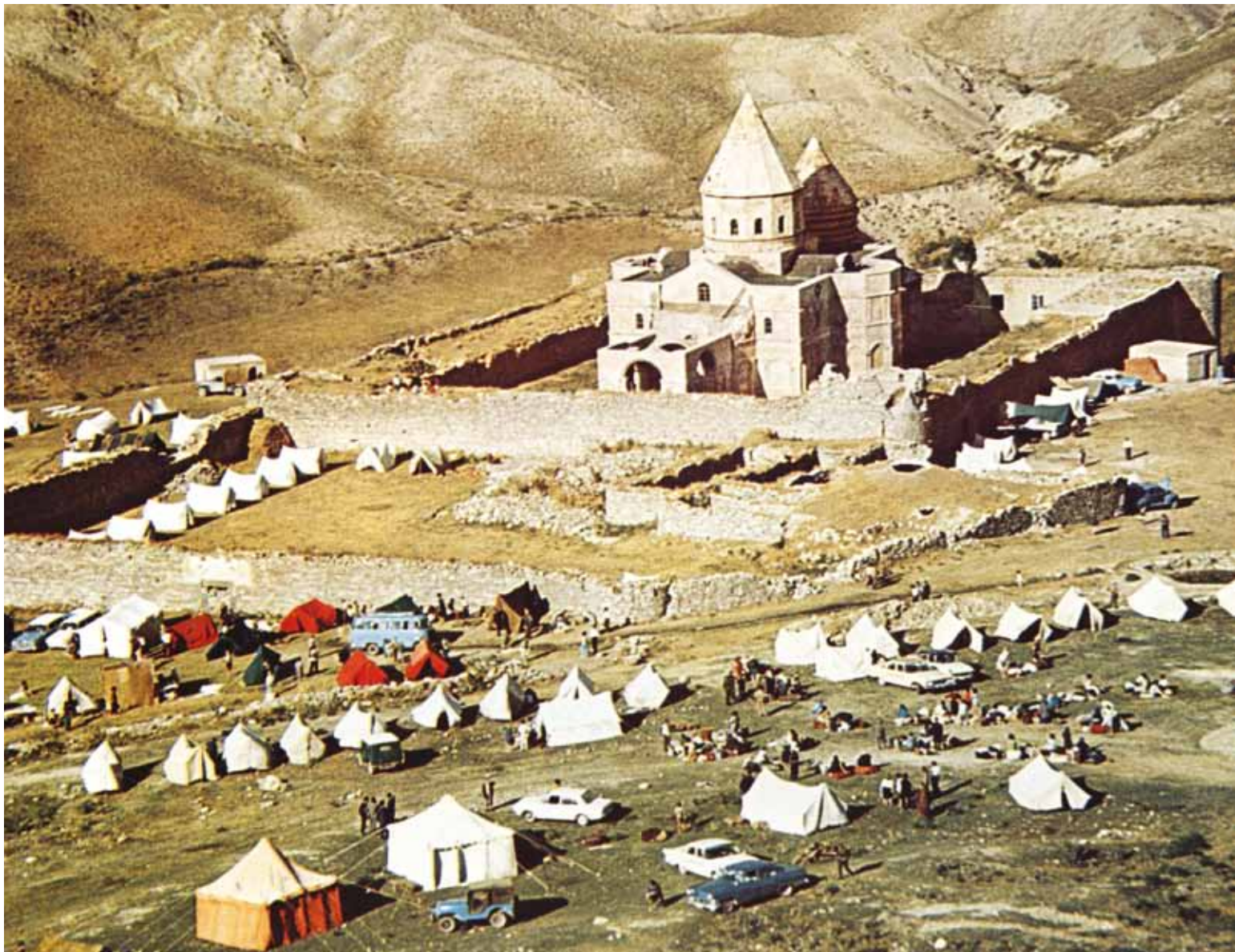


King Ahmad Shah
*He was the youngest and last king of
 Qajar Dynasty of Iran.*
*In 1919 with a Farman (Decree) at left,
 he honored*
Archbishop Nerses Melik Tankian the
Christian leader in
Adherbaidjan at Tabriz, Iran



Archbishop Nerses Melik Tankian





*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 Atrpatakan (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.





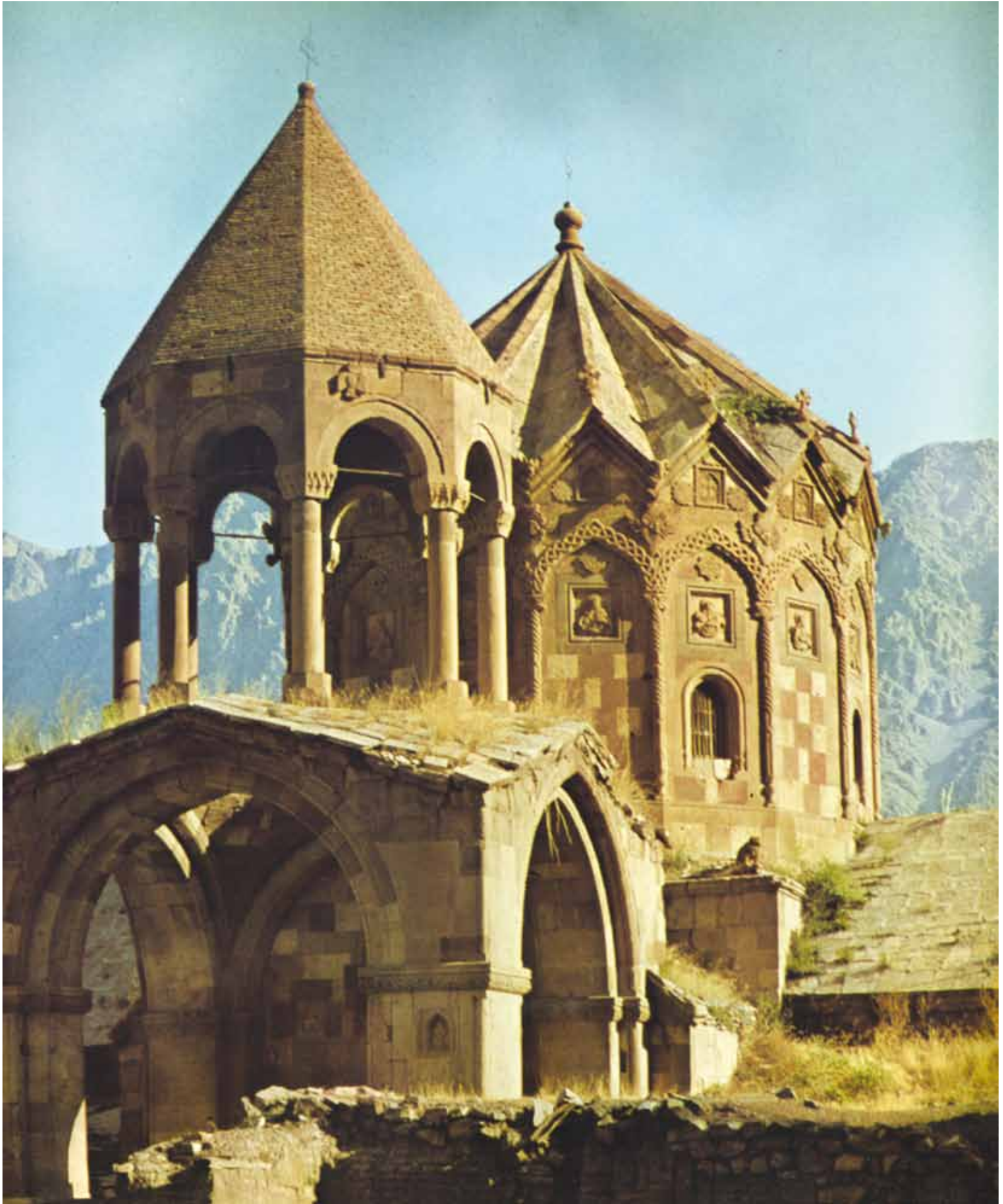
The carvings on the stone walls of St. Thaddeus Monastery are one of a kind. Above, the ribbon-like bas-reliefs of the church. Below left, Vartan Zoravar entering Artaz city. Below center, the portico on the bell tower with arches. Below right, the main entrance to the church through the bell tower.



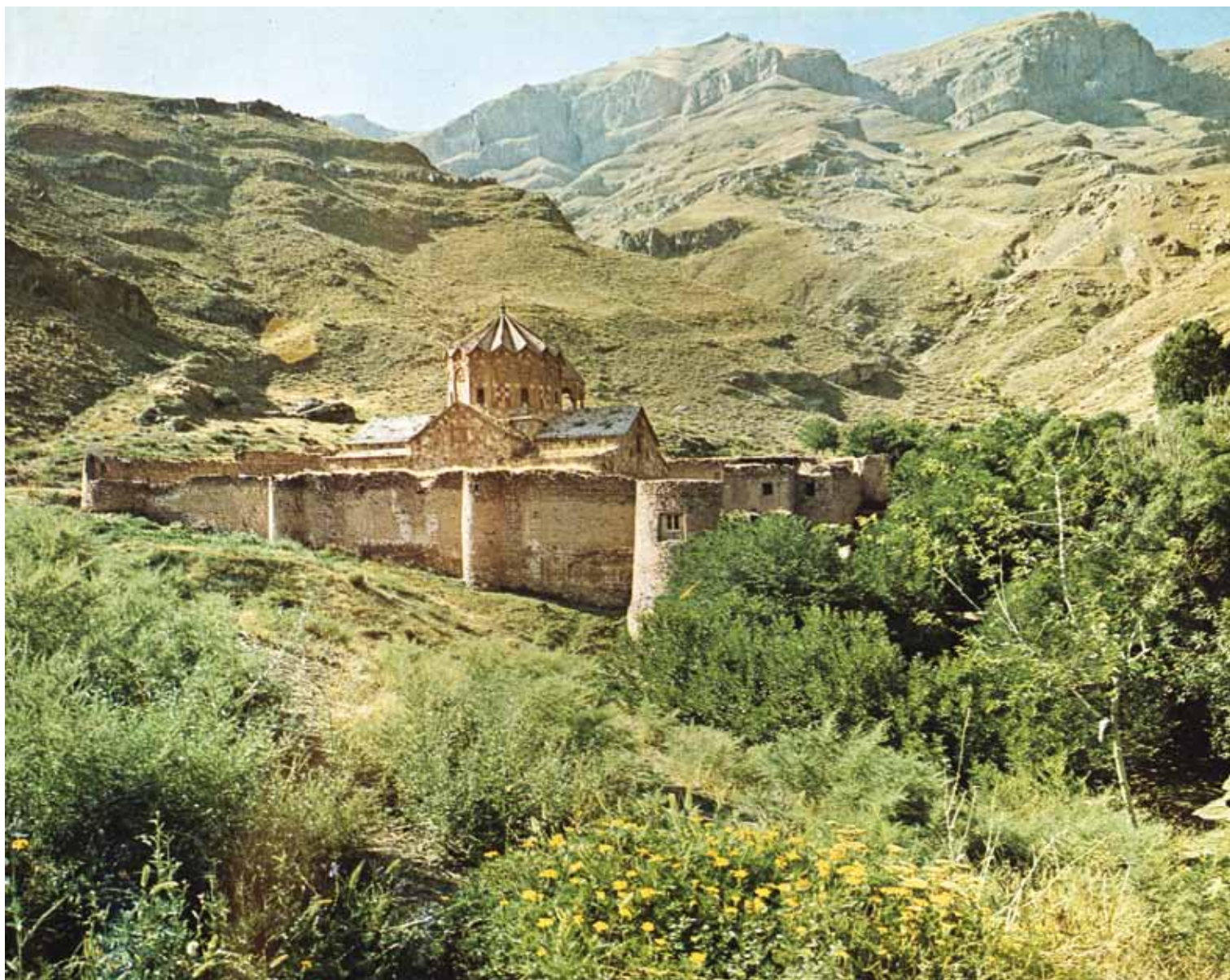


St. Thaddeus Church was badly damaged by the earthquake of 1319, but was subsequently reconstructed and afterwards occasionally transformed. Surviving to this day, it is one of the masterpieces of Armenian architecture, and is included in the special register of the antiquities of Iran under the state's 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 Atrpatakan, 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.

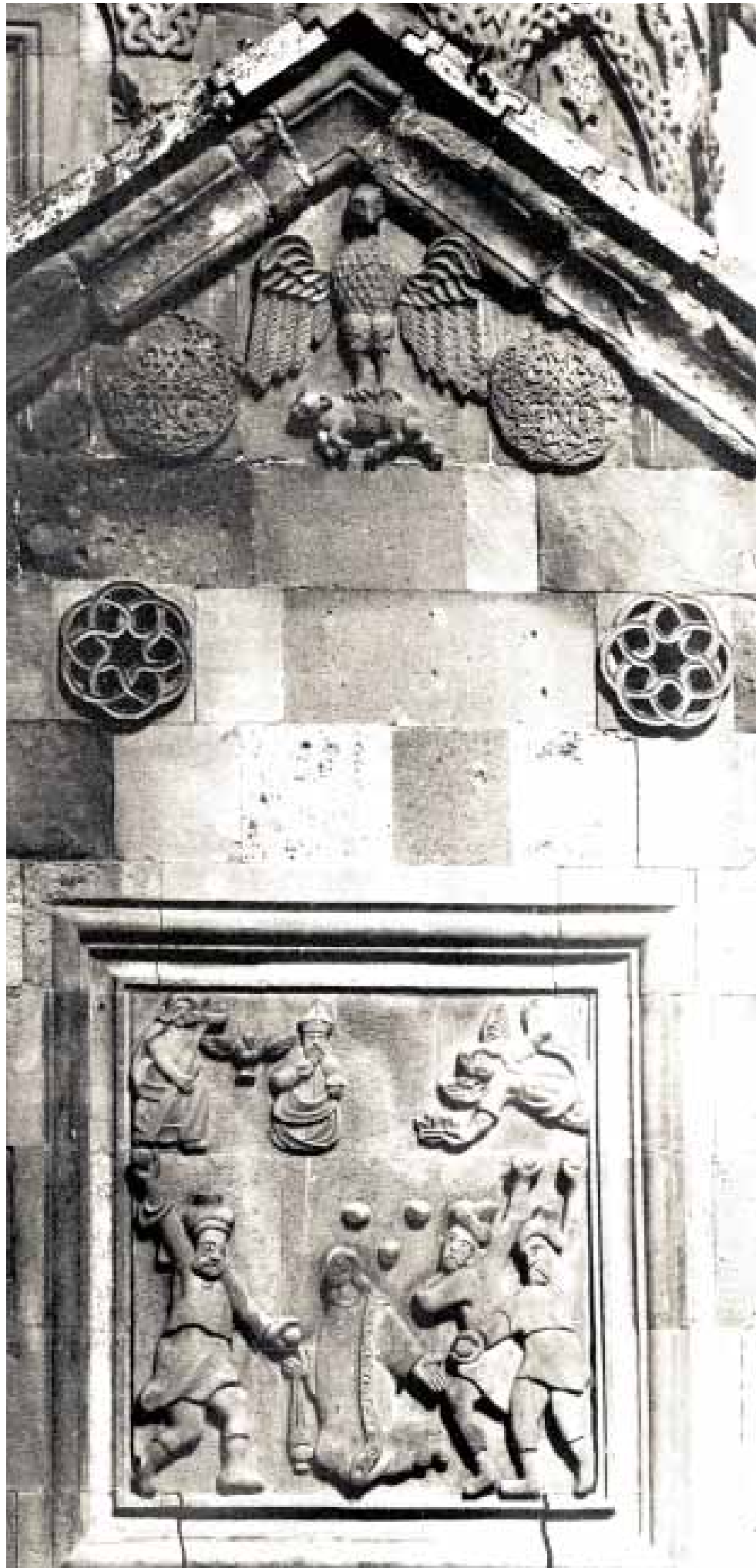
“He was the viceroy of Atrpatakan and during the Russian War became the general of the Persian army. After Shah Abbas, Abbas Mirza was the second ruler who understood the Armenians’ major role in the flourishing of education, trade, and agriculture in Persia.

“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 Azerbaidjan). 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 principedom 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 Frates 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 Atrpatakan Old Azerbaijan, Iran); today the former city of Marand has become a small village in Iran.



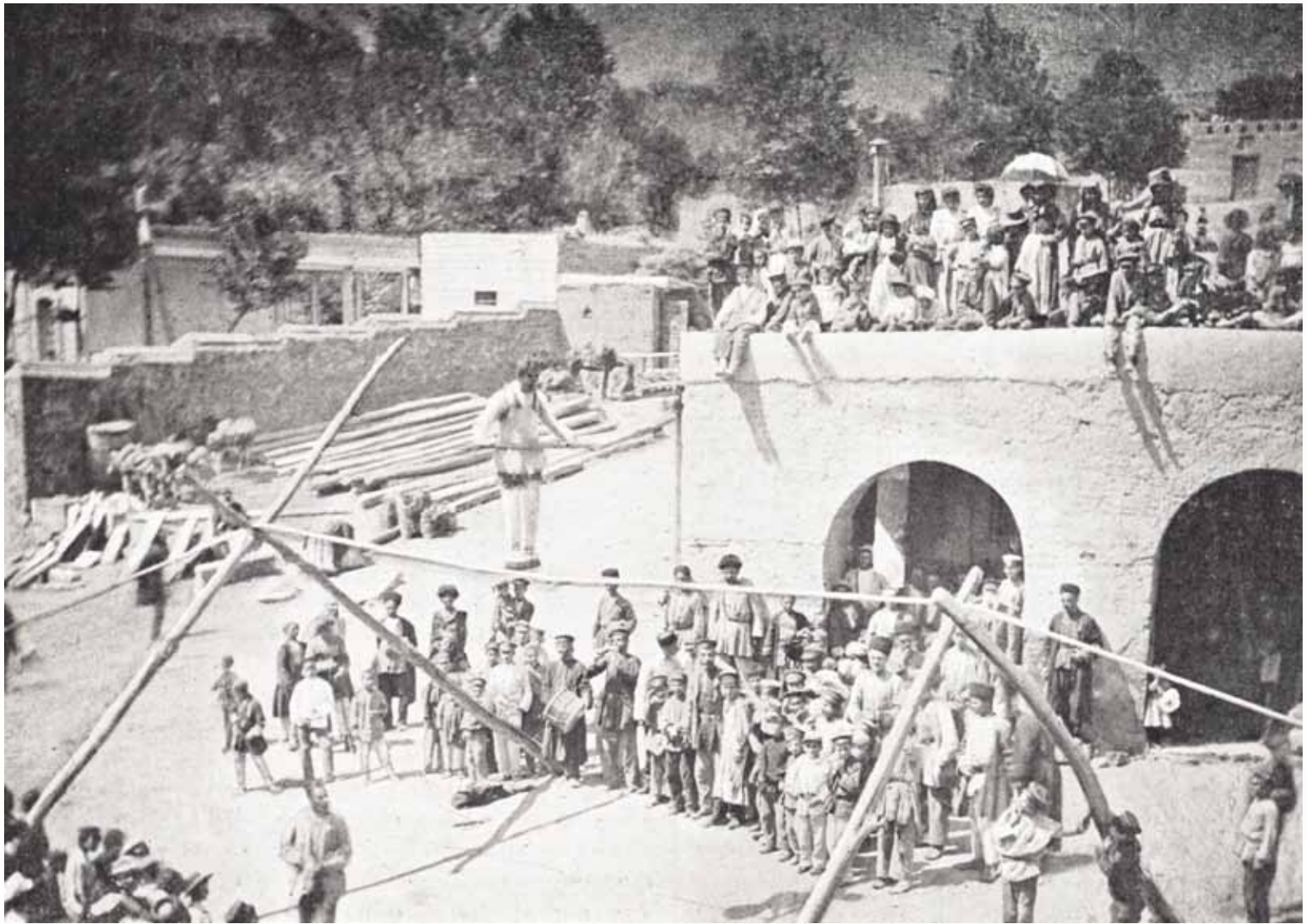
Refugee Armenian women from Van making bread, in 1915, in Salmas.



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 Azerbaidjan. 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.

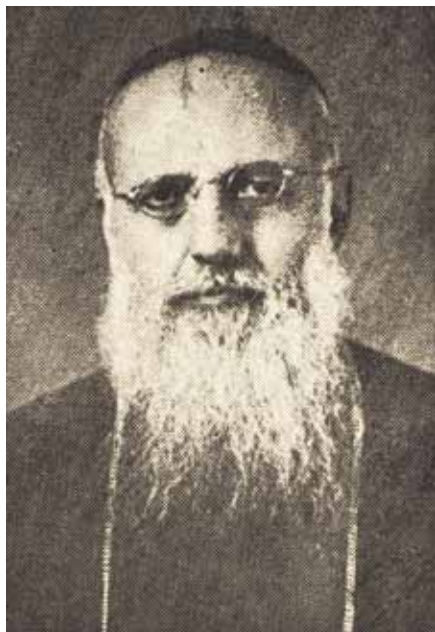
He past away in 1968, at the age of 95. He was a great man and a great hero, who led and spiritually supported the Armenian immigrants during the difficult times of the Genocide.



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 Mizra 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.

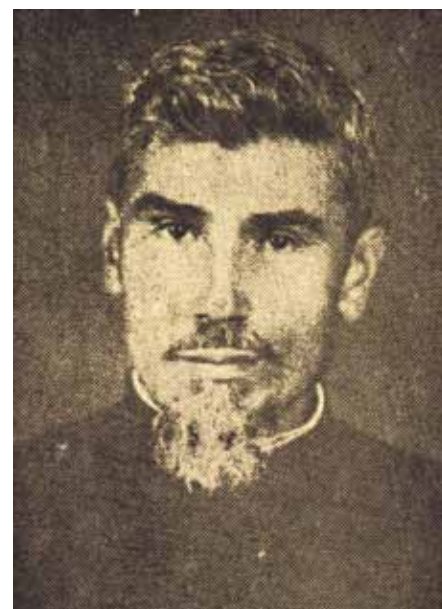
The first successful Protestant missionary attempt took place in 1834, when the American Board of the Commission of Foreign Missions (Congregational) commissioned Justin Perkins and Asahel Grant (1835) to establish a mission among the Persian Nestorians. Between 1834 and 1871, some fifty-two missionaries were sent by this organization to Iran with several physicians.



Father Emanuel Poladian, the Bishop of the Armenian Catholic Church in Tehran

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 Kurdistan, 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

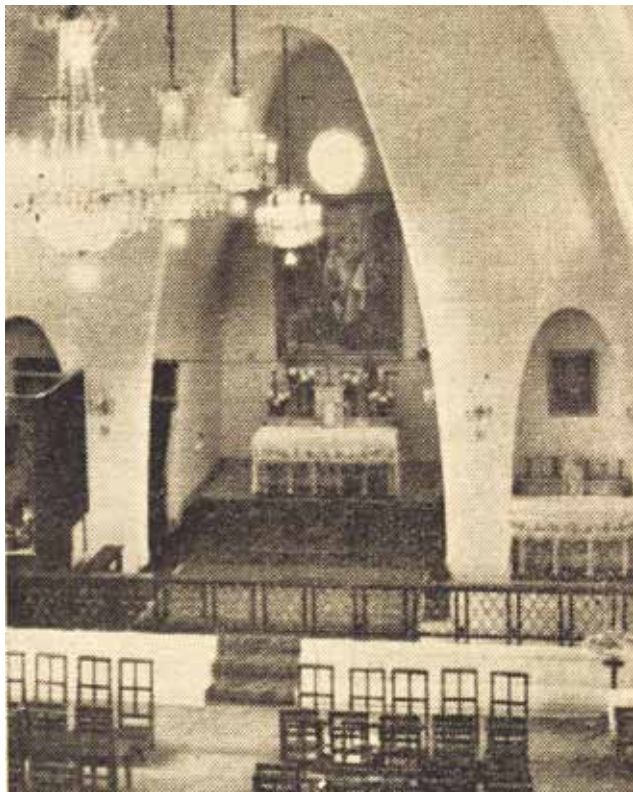


The Armenian students of Catholic Don Bosco (Andishe) boys school in Tehran, 1953.

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 dislvement 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.



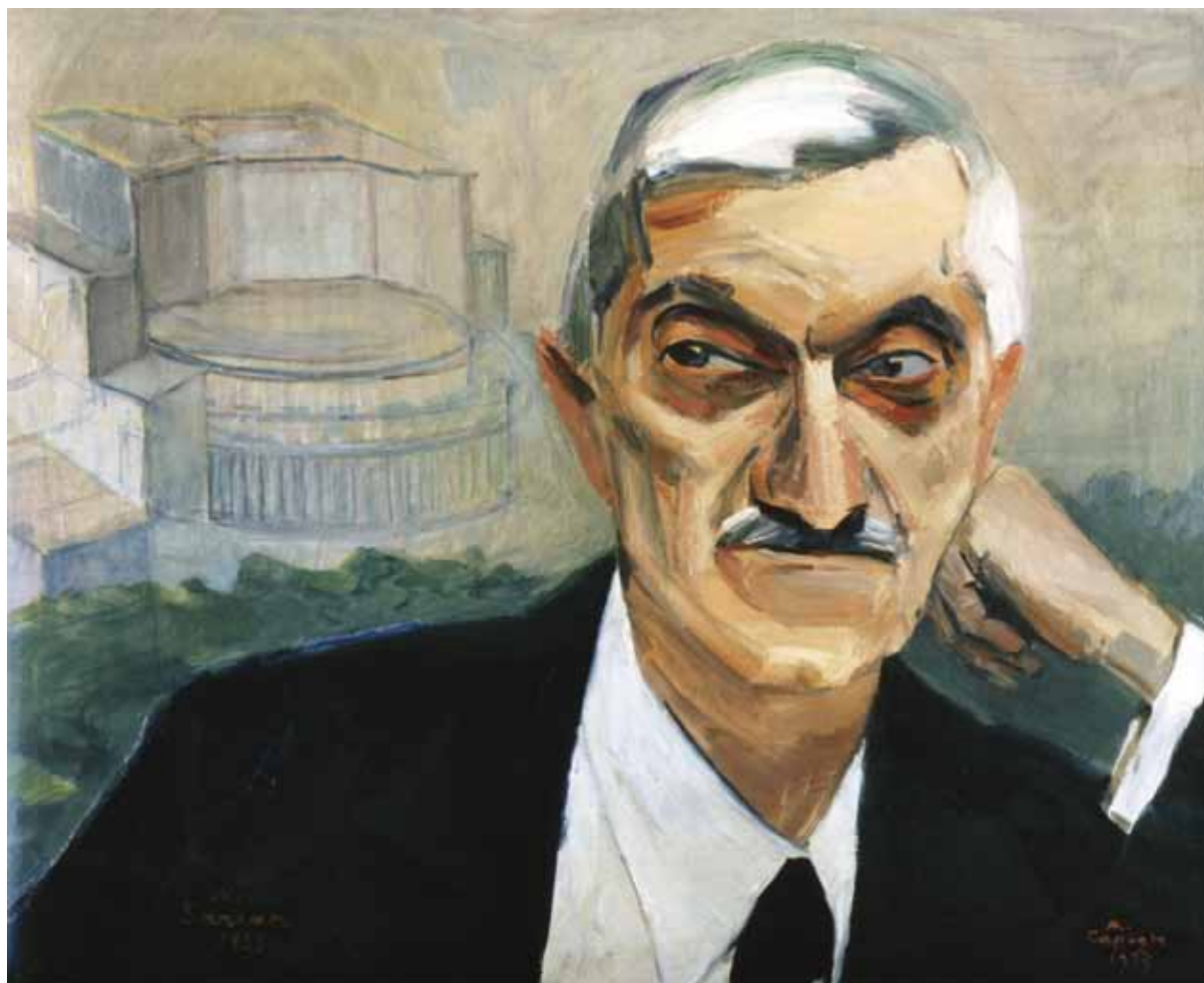
St. Gregory the Illuminator Catholic Church, in Tehran.



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 MARTIROS 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. Spendiaryan. 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. Ohanianian, 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. Ohanianian, 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.

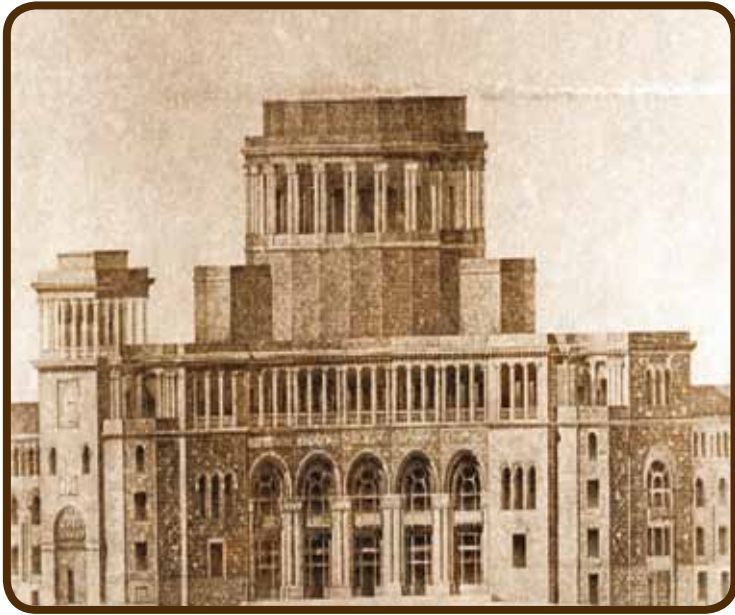
He made some important corrections to the general plan of Tabriz. One of the main streets of Tabriz, Pahlavi, was built according to his design. He also designed a fence for it. The migration to Iran had two phases: one was related to the fall of Yerevan, and the other, to Zangezur's fall. Passing the 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 Governmental 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.

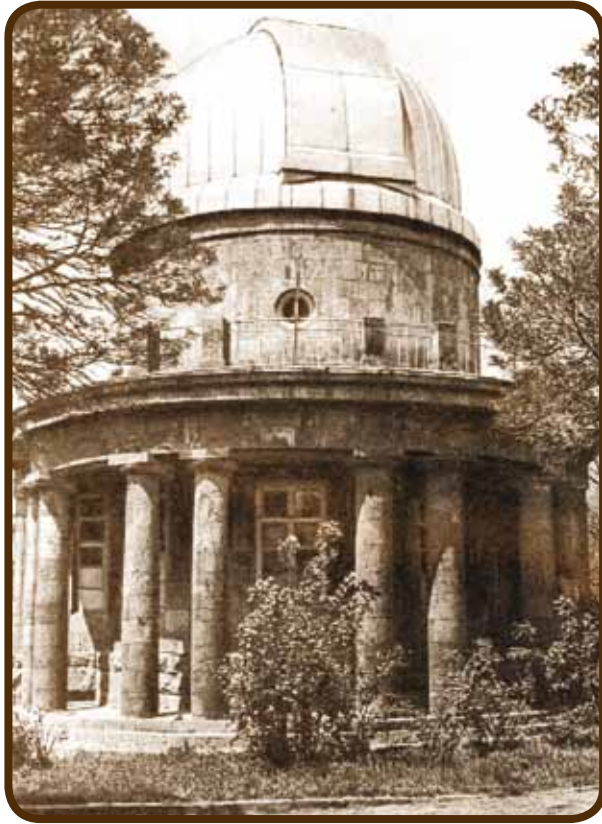
Tamanyan returned to Armenia in March of 1923, and, on April 4, was appointed counselor of the government of the Armenian Soviet Socialist Republic for architectural-technical affairs. At first he came to Armenia without his family, for negotiations; but he was so well accepted and offered so many opportunities 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



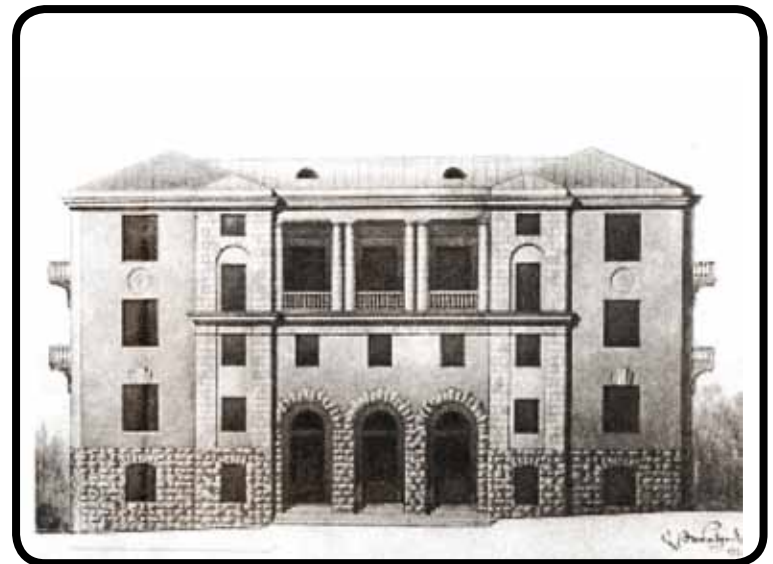
The façade of the Main Library in Yerevan.
Architect, ALEXANDER TAMANYAN

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 façade of the Polytechnic University of Yerevan.
Architect, ALEXANDER TAMANYAN

Աննա Կարմիրյանի ընտանիքը

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 Voghan in Gharadagh, Iran. The village of Voghan was inhabited only by Armenians. Gharadagh (Paytakaran) is the village of Parspatunik of ancient Armenia. Today it is situated in the province of Atrpatakan 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 Harutiun 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 Zeinaledin 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.



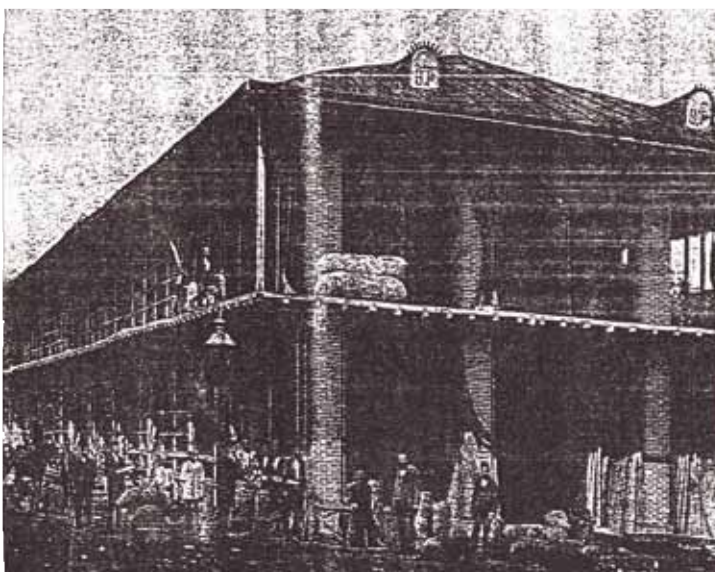
Khachatur Tumanian, with his sons Harutiun, Paruyr, and Stephan, daughter Perjuhi, and wife Yeghizapet, in Tabriz.



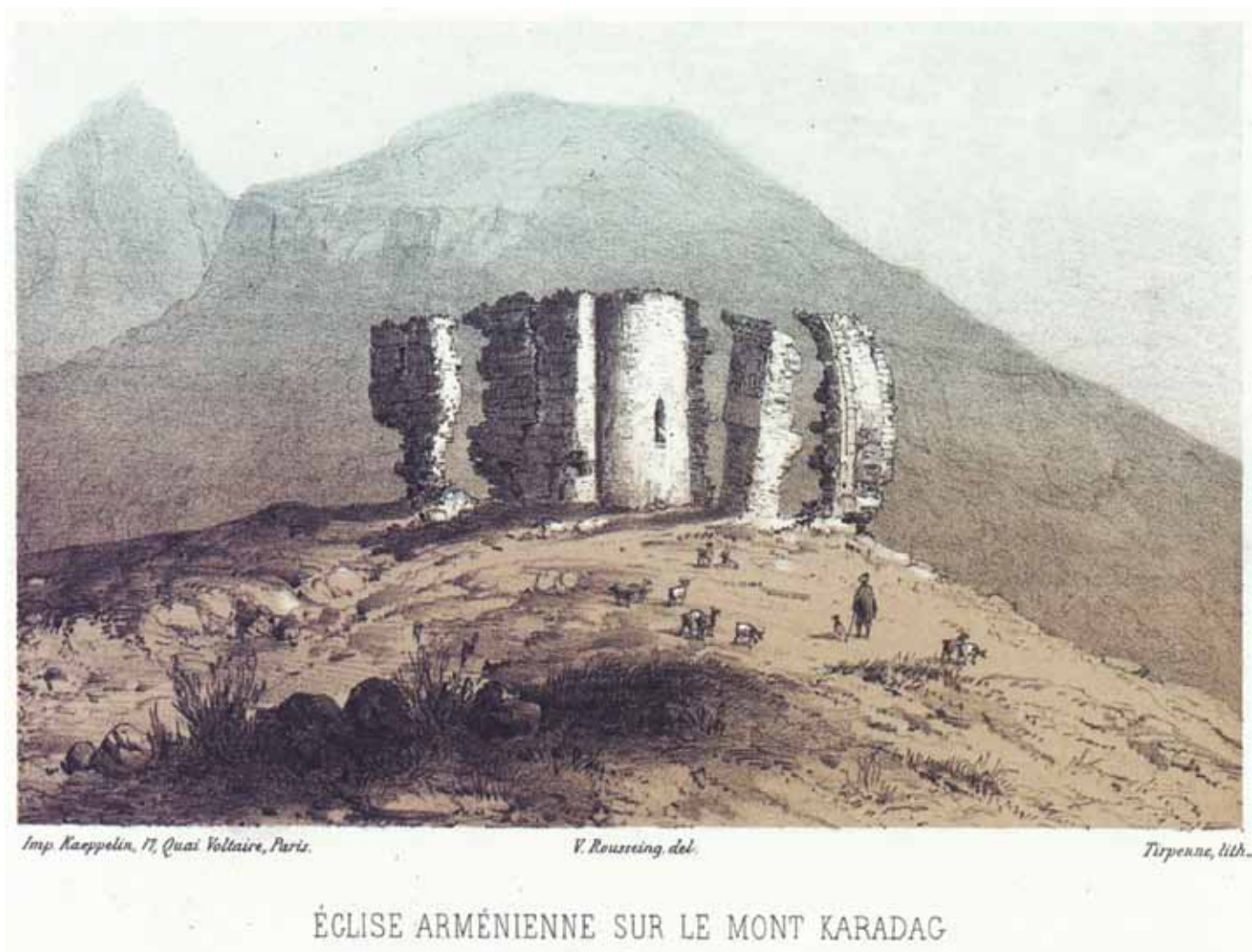
Tumanian cotton mill in northeastern Iran, 1917.

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.



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 Atrpatakan, where most of the Armenian population of the region lived. Situated in the north of Atrpatakan, 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 Angeghtun 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 Khorramids, 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, Chaldian 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.

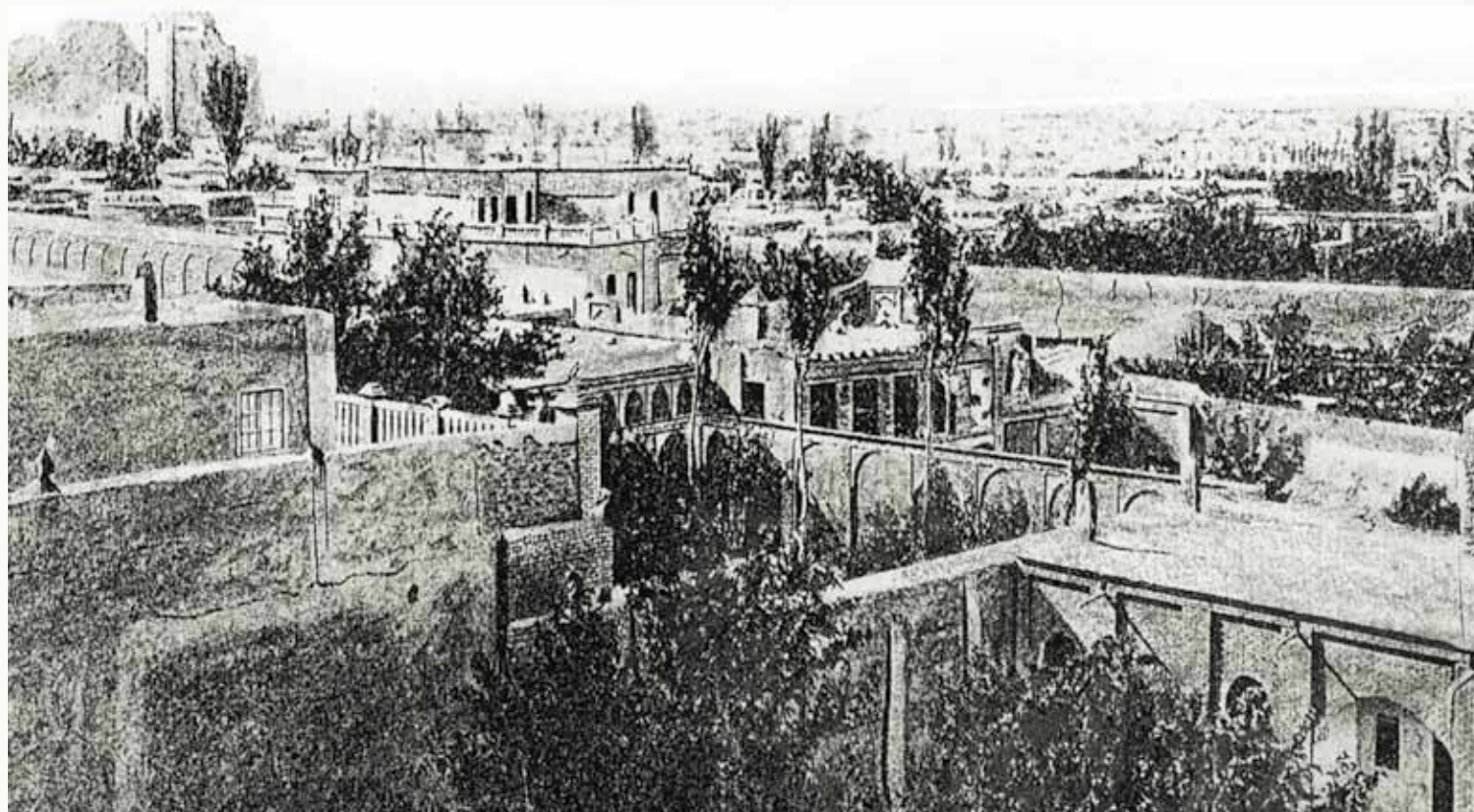
He spent a total of seven years in Iran: six years in Tabriz and one in Tehran. He visited New Djulfa, Maragha, and villages populated by Armenians, in order to study their dialects. In 1923, he was invited to the Yerevan State University, where he taught and was head of department until his death. He 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" (Հայ բարբառների դասակարգումը), "Armenian Dialectology" (Հայ բարբառագիտություն), and the "Armenian Dictionary of Provincial Words" (Հայ գավառական բառարան), which contains about 30,000 entries. Adjaryan's most outstanding work is his "Armenian Etymological Dictionary" (Հայերէն 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" (Հայոց անձնանունների բառարան), "History of the Armenian Language" (Հայոց լեզվի պատմություն), "Comprehensive Grammar of Armenian in Comparison with 562 Languages" (Լիակատար քերականություն հայոց լեզվի համեմատությամբ 562 լեզուների), and "The Sources of the Story about St. Mesrop and the Invention of the Script" (Ս. Մեսրոպի եւ գրերու գիտի պատմութեան աղբիւրներն). Acharyan studied old Armenian manuscripts kept at various places and compiled their catalogues: "Catalogue of the Armenian Manuscripts in Tabriz" (Յուզակ հայերէն ձեռագրաց Թաւրիզի), in 1910, "Catalogue of the Armenian Manuscripts in New-Bayazet" (Յուզակ հայերէն ձեռագրաց Նոր-Բայազիտի), in 1924, and "Catalogue of the Armenian Manuscripts in Tehran" (Յուզակ հայերէն ձեռագրաց Թեհրանի), in 1936.

He also studied topics of Armenian literature and history:

"History of Modern Armenian Literature" (Պատմություն հայոց նոր գրականութեան), and "History of the Turkish Armenian Question" (Տաճկահայոց հարցի պատմություն). He left important unpublished works such as the "History of Armenian Emigration" (Հայ գաղթականութեան պատմություն), the recently published, "History of Armenian Linguistics" (Հայ լեզվաբանութեան պատմություն), and "A Study of the Cilician Dialect: (Քննություն 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" (Կեանքիս 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 Harutiun 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.”

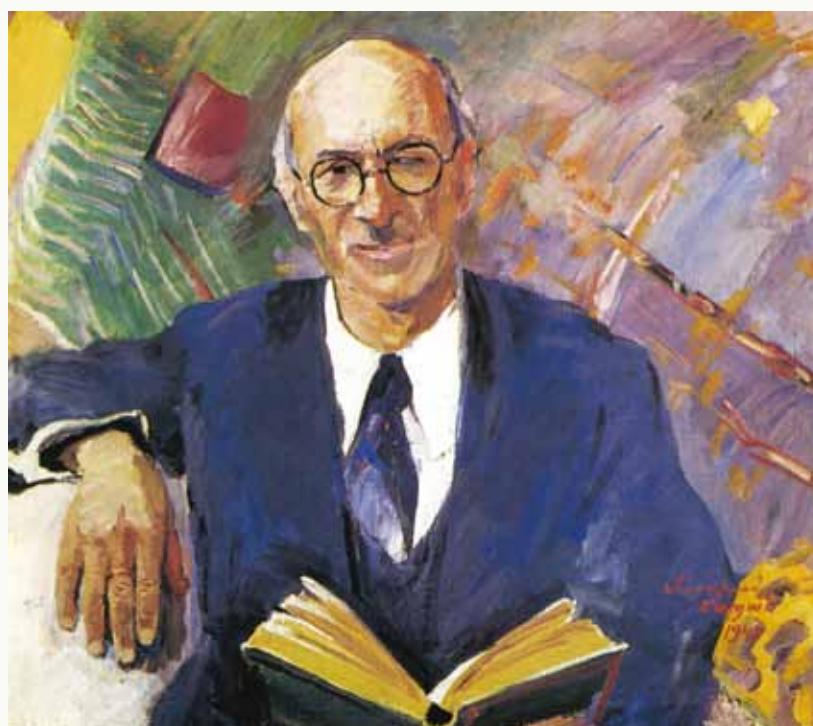
“It was written in 1295-1298, and commissioned by the Armenian King Smbat III. It was a book from the royal library, a veterinarian work: ‘Medical Book for Horses and for Beasts of Burden in General.’ I gave quick instructions, the cab moved, and we safely reached the Araxes.”

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 MARTIROS 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”] Hratchia Adjarian 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.



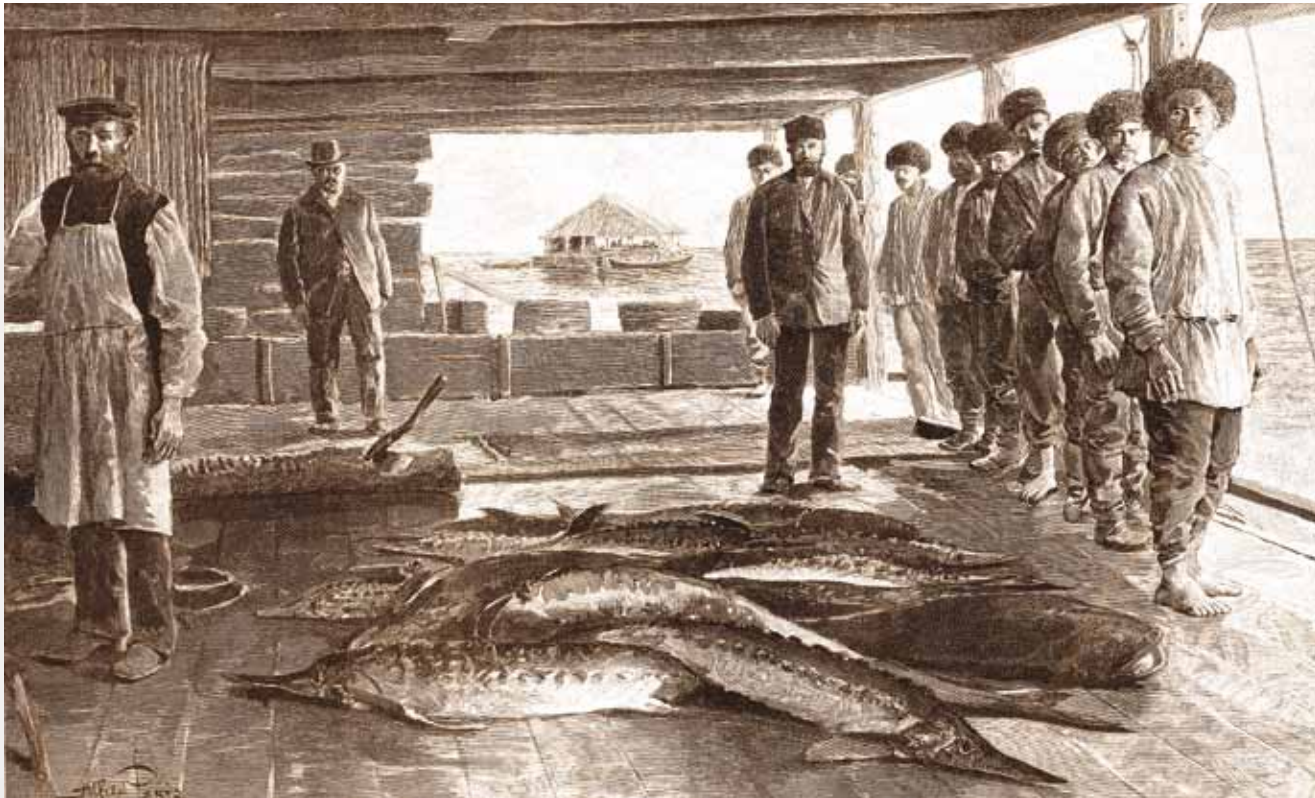
*Simon Manoucharian's OMID Leather Factory #1 in Tabriz, 1935-1936.
This was the first leather factory in Iran, built by Mr. Simon Manucharian. Chief engineer, Herr Scholten, is seated next to the owner of the factory. Reza Shah recognized the factory for its innovation at the time.
To hi right stands Shoghakat, Simon's mother.*



Hovhannes Khan Alaverian, for many years was the manager of Costom-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 Gharamiants, Mantashians, Arameants, Tumanians 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. Stepanean, 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
Alieye 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 Aminedovle`, 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- ‘Dav-tare Tanzimat,’ which was presented to the Shah by Mirza Jafarkhan Moshiredole` 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 semetary 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 Adamiyat 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 Adamiyat).

(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).



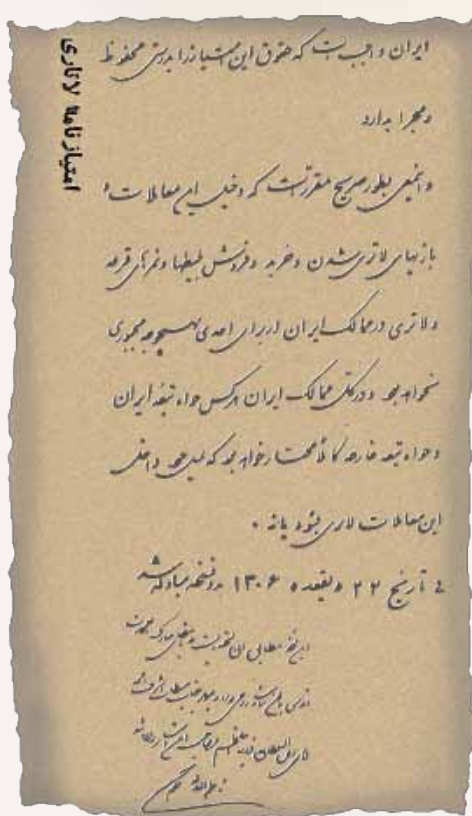
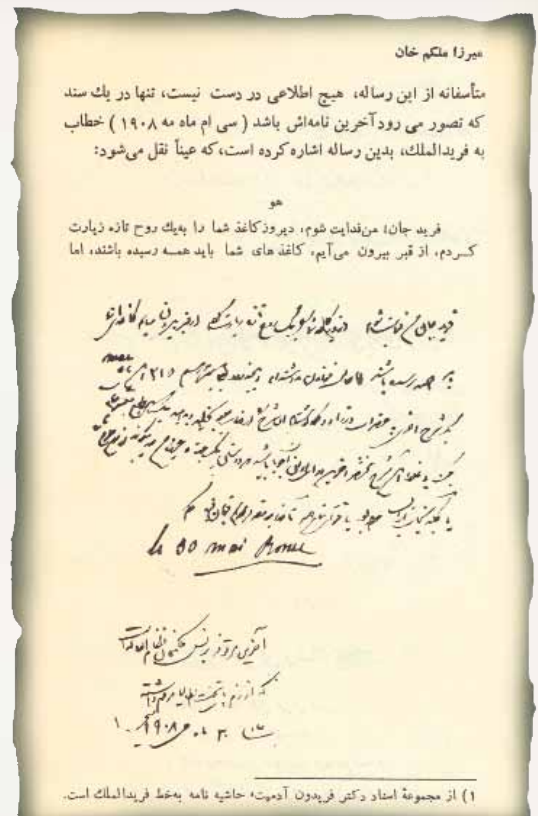
HENRIETTA DADIAN,
*Mirza Malcolm Khan's wife. The couple married at the
Armenian St. Stepanos Church of Constantinople,
on Sunday April 29, 1864. - (1281 Jamadi).*

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.

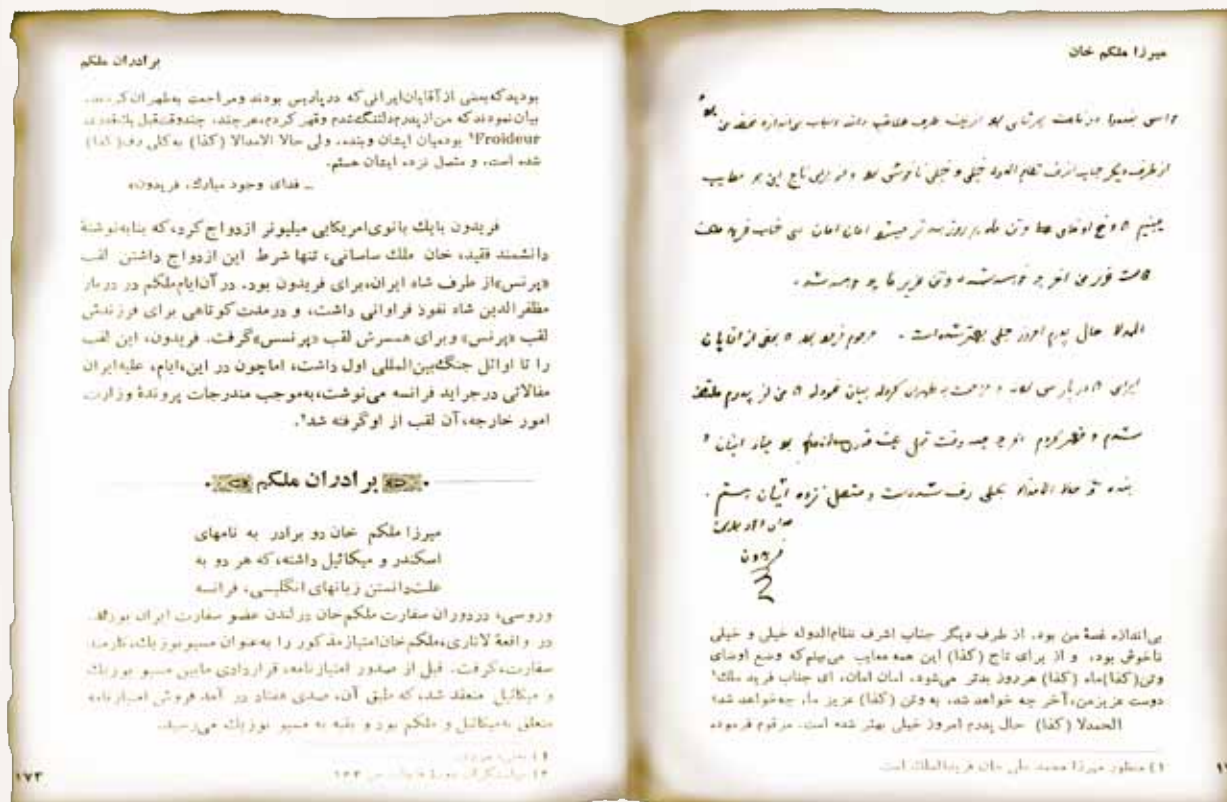
The books written by Malcolm Khan: 1- "The Laws
of Mankind" (Osuleh Adamiat), 2- "The Main Laws of Gov-
ernment" (Ghavanineh Asasiyeh Dovlat), 3- "The Laws for
Governing of Country" (Ghavanineh edarehye mamlakat), 4-
"Nam va Yaghzeh", 5- "A Book about Marv and Torkman"
6- "The Advantages of Freedom" (Manafeyeh Azadi", 7-
"Harriyat", 8- "The Invisible Book of Laws" (Daftareh Tan-
zimi), 9- "The Laws of Gathering an Army and Commanding
it" (Rafig 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 oliayeh adamiat), 14- "The Laws of Pro-
gress" (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' Mo-
staghim", -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 Chesh-
man), 26- "The Law" (Ghanoon) newspaper, 1886-1899, 26-
"The Laws of Diplomacy" (Ousule' Mazhabe' Divanian).



Malcolm Khan as Ambassador of Iran in Italy.
(Esmayil Rayin, "Armenians of Iran")



1- Malcolm's letter to his son, Feridon 2- Malcolm's letter to his intellectual friend' Fereydon Adamiyat. 3- The last page of a letter from Feridon Vartanian, from France, to his father Malcolm Khan.



While he was the ambassador of Iran in Italy, friends of his intellectual endeavors decided to consolidate his writings in print. Above, is a copy of a letters of appreciation to his friends, in his handwriting.



- | | | | | |
|-----------------------|------------------------|------------------------|---------------------------|-----------------------|
| 1 Բարսեղյան Պեղան | 11 Ստեփանոս Դադարյան | 21 Մկրտիչ Պեչերյան | 31 Բովսեփ Մարգարյան | 41 Տեր Գալստյան |
| 2 Բովանենկա Տառնան | 12 Արթուրյան Պարո | 22 Արմենակ Հայկունի | 32 Սեր Արար | 42 Վանես Մեկիրյան |
| 3 Ստեփան Սարգսյան | 13 Մկրտիչ Ճեղալիքյան | 23 Խաչատուր Պարտիզյան | 33 Բովանենկա Տերպեյց | 43 Շեղալիքյան |
| 4 Շարժը Արար | 14 Կամարյան Առաքելյան | 24 Արխանգել Բովանենկան | 34 Բովանենկա Միսենյան | 44 Յ. Լազարյան |
| 5 Առաքել Դարանյան | 15 Գրիգոր Ազարյան | 25 Ստեփան Միքայելյան | 35 Ստեփան Պարո | 45 Մամես Զ. Արարյան |
| 6 Մանուկ Միքայելյան | 16 Կեղևոս Պարո | 26 Ֆիլիպ Պարո | 36 Սարգիս Ազարյան | 46 Առաքել Զեյրանյան |
| 7 Բովանենկա Լազարյան | 17 Բովանենկա Ալվարդյան | 27 Բարսեղյան Ստեփան | 37 Առաքել Կապար | 47 Սարգիս Պարո |
| 8 Գրիգոր Տիգրան | 18 Խաչատուր Լազարյան | 28 Բարսեղյան Մարգարյան | 38 Մեղան Խան | 48 Արթուրյան Լազարյան |
| 9 Կարապետ Պարո | 19 Պեչերյան | 29 Ճանիկ Արանյան | 39 Գրիգոր Ստեփան | 49 Կարպ Արարյան |
| 10 Միքայել Կարապետյան | 20 Պարո Տառնան | 30 Պարտիզյան Դադար | 40 Միքայել Լարիս Մեկիրյան | 50 Միքայել Մանասարյան |

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 Gharamians; 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, Hovhanes 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 Mantashians family manor, on the corner of Lermontovskaya and Paskevichi Streets, (now G. Kifodze) 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.

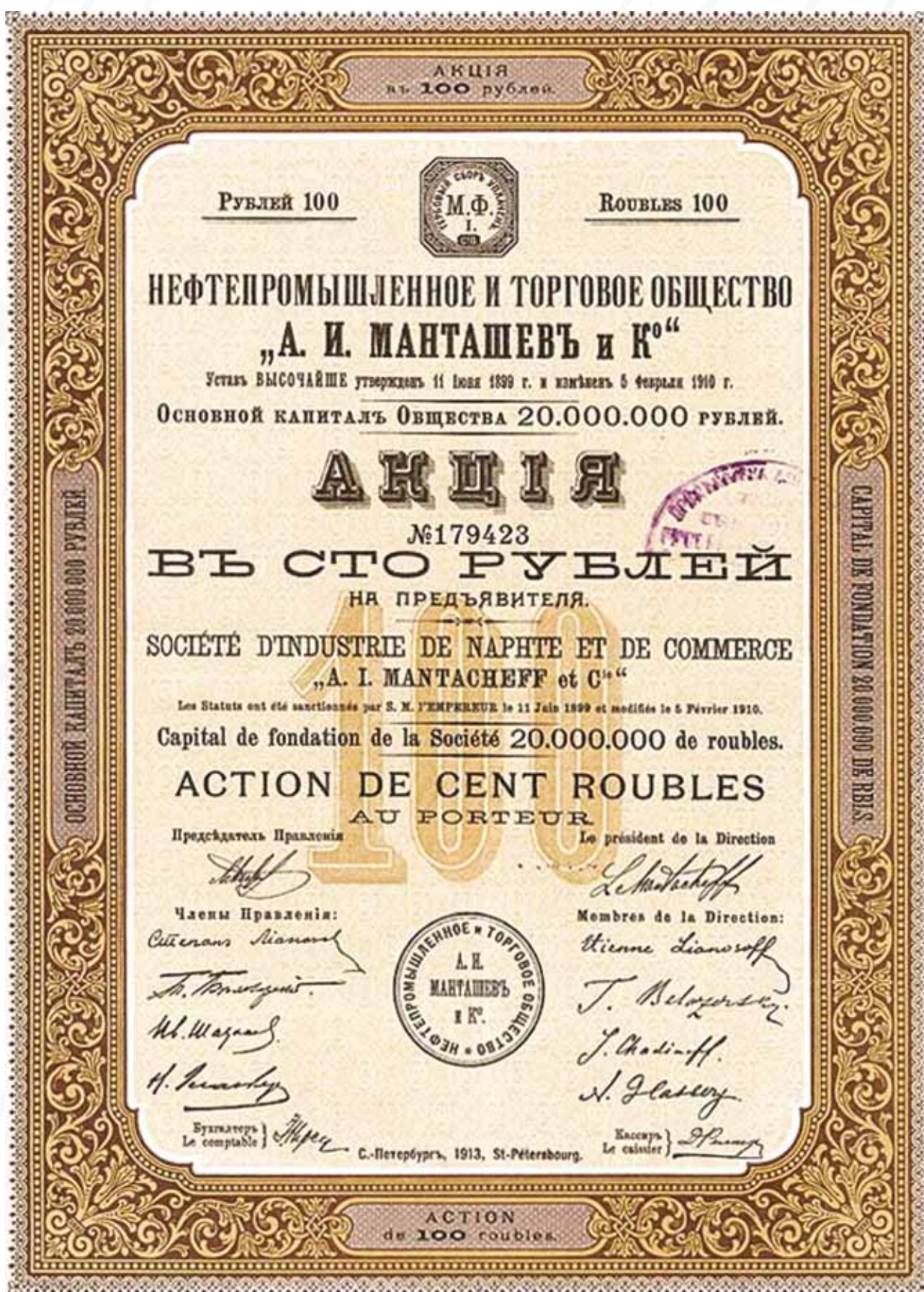
Brought up under his uncle's patronage, Hovhannes was engaged in the textile trade, and became a leading figure in Tehran. His son Alexander received his education in Tbilisi, and became an expert in business, and spoke several languages. In 1864, he returned to Iran, where, he worked with his father, 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.

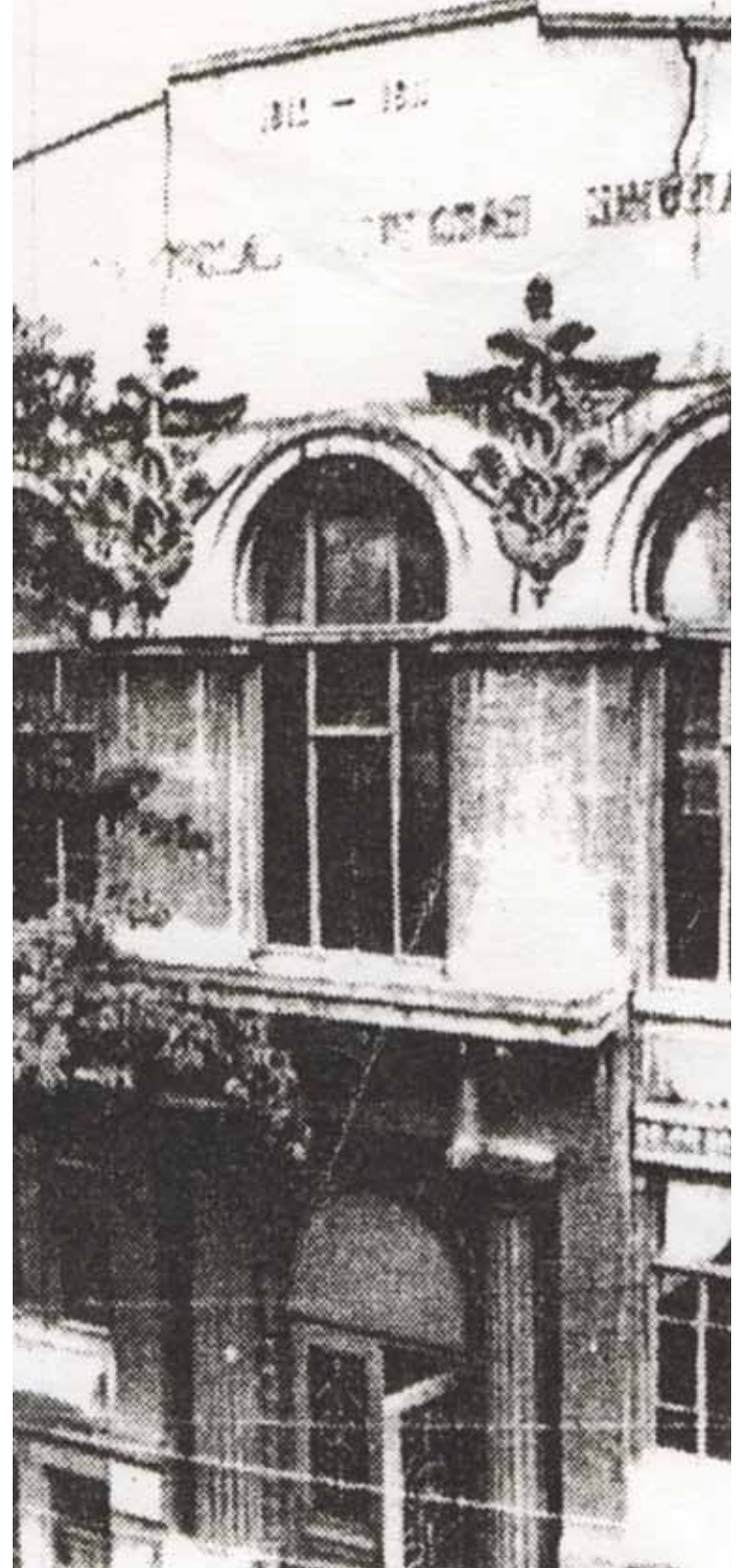


Neoclassical facade of Mantashiants' private mansion in Tbilisi.

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, Mantashiants 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 Mantashiants. 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.



The facade of the Rustaveli Theater, built by Alexander Mantashiants, in 1913, in Tbilisi.



One of Mantashiants' housing developments in Tbilisi. Architect, Christopher Der Sarkissian.

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 Nersisesean 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.

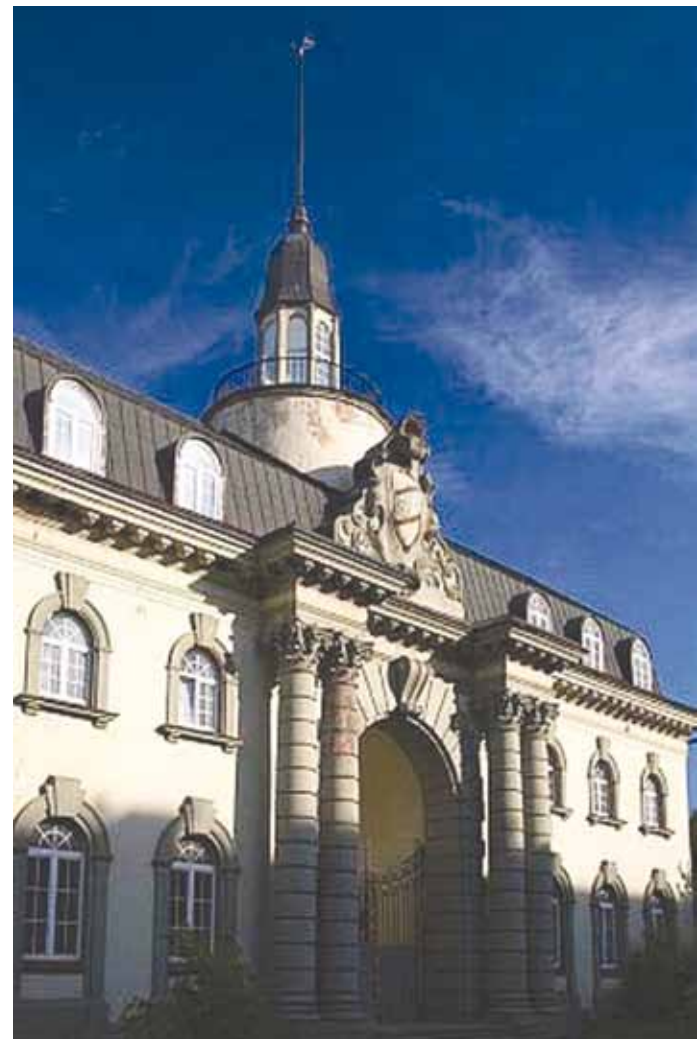
Numerous buildings appeared in Tbilisi and Baku with his aid: the long row of shops, an elderly people’s home, a stud-farm, Hotel Bomond, many houses, and a concert hall in Yerevan. Also the Cathedral of Akhalkalak and monasteries of Van were established through his endowments.

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 Terlemezean. 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.

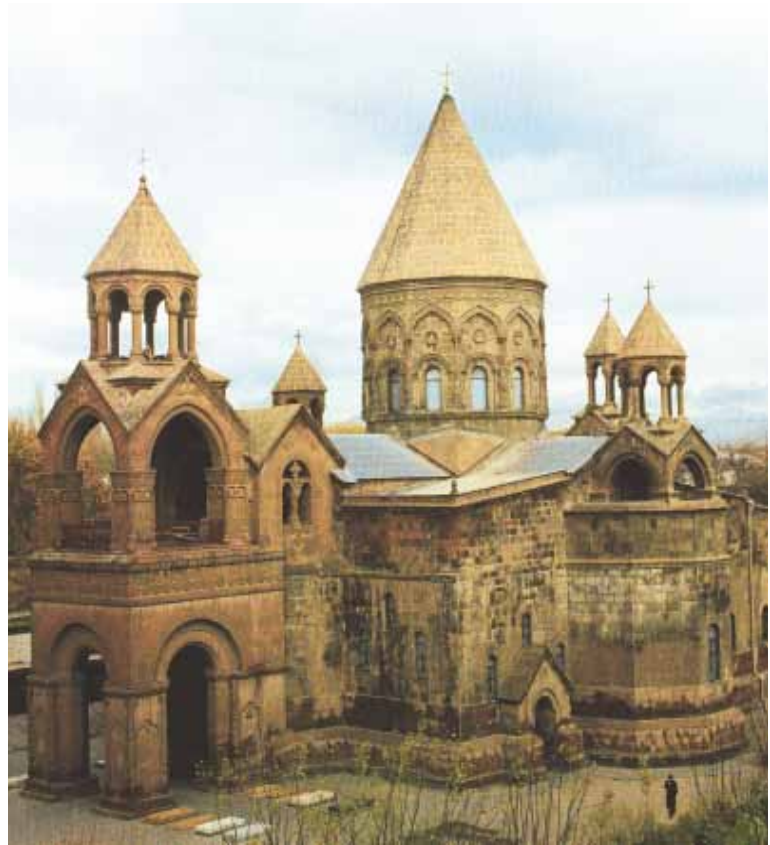


Grand entrance of the Mantashiants’ mansion and stables in Moscow, built and designed in the Italian Baroque style by architects Alexander and Victor Vesnin and Arshar Izmirov, in 1914. More than 200 purebred racehorses were housed here at one time.

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 Shelkovnikaian, 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 Edmiatsins 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 Edmiatsin.



Mantashiants' office buildings on Vatny Voids Street in Tibilisi, architect Ghazar Sarkissian. He appeared numerous buildings in Tibilisi and in Baku, including the Carvansarai (a long row of shops), housing for the elderly, a stud farm, the luxurious Hotel Lemonde, and many homes.

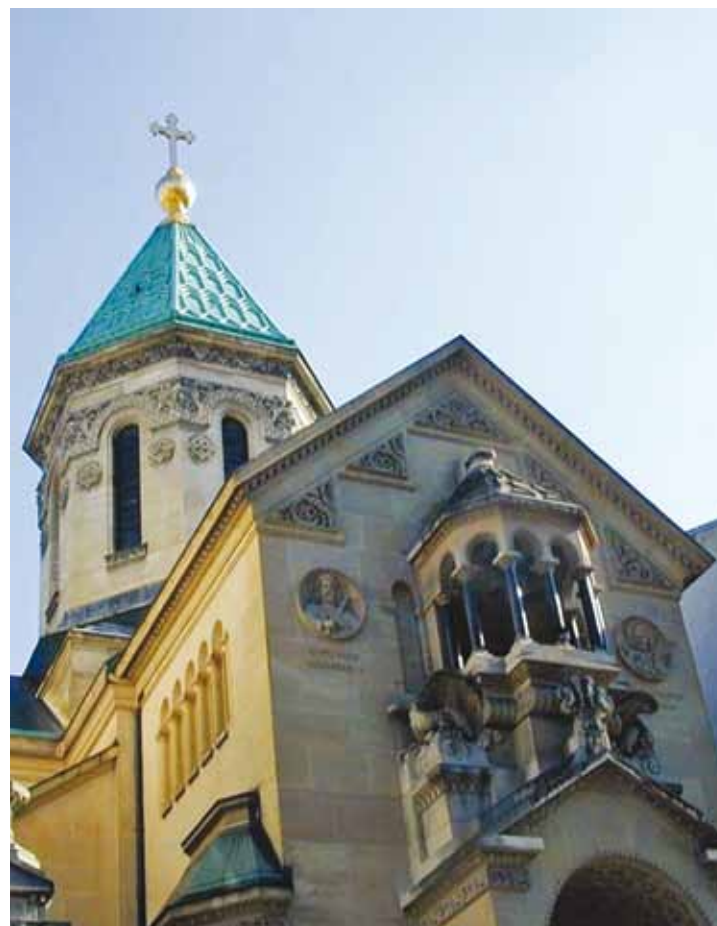
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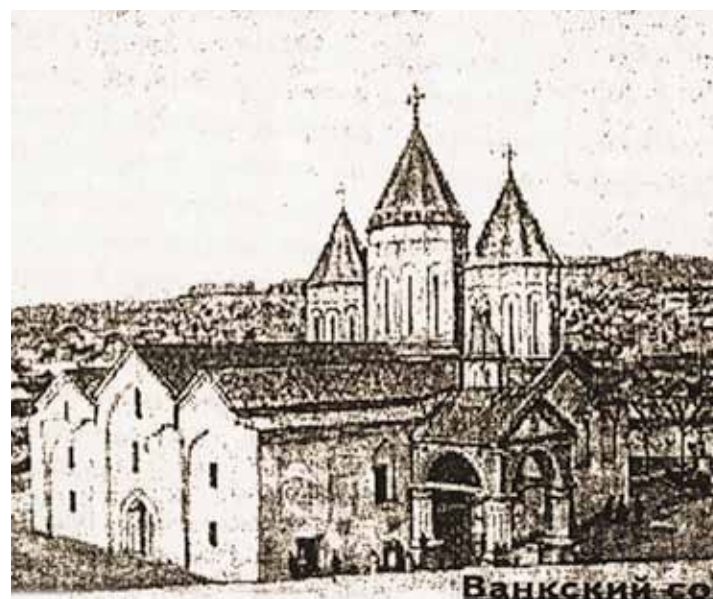
Armenian Church (St. Hovhannes or St. John), in Paris. The building was consecrated in the memory of the great benefactor's father Hovhannes Mantashiants, in 1904.



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.



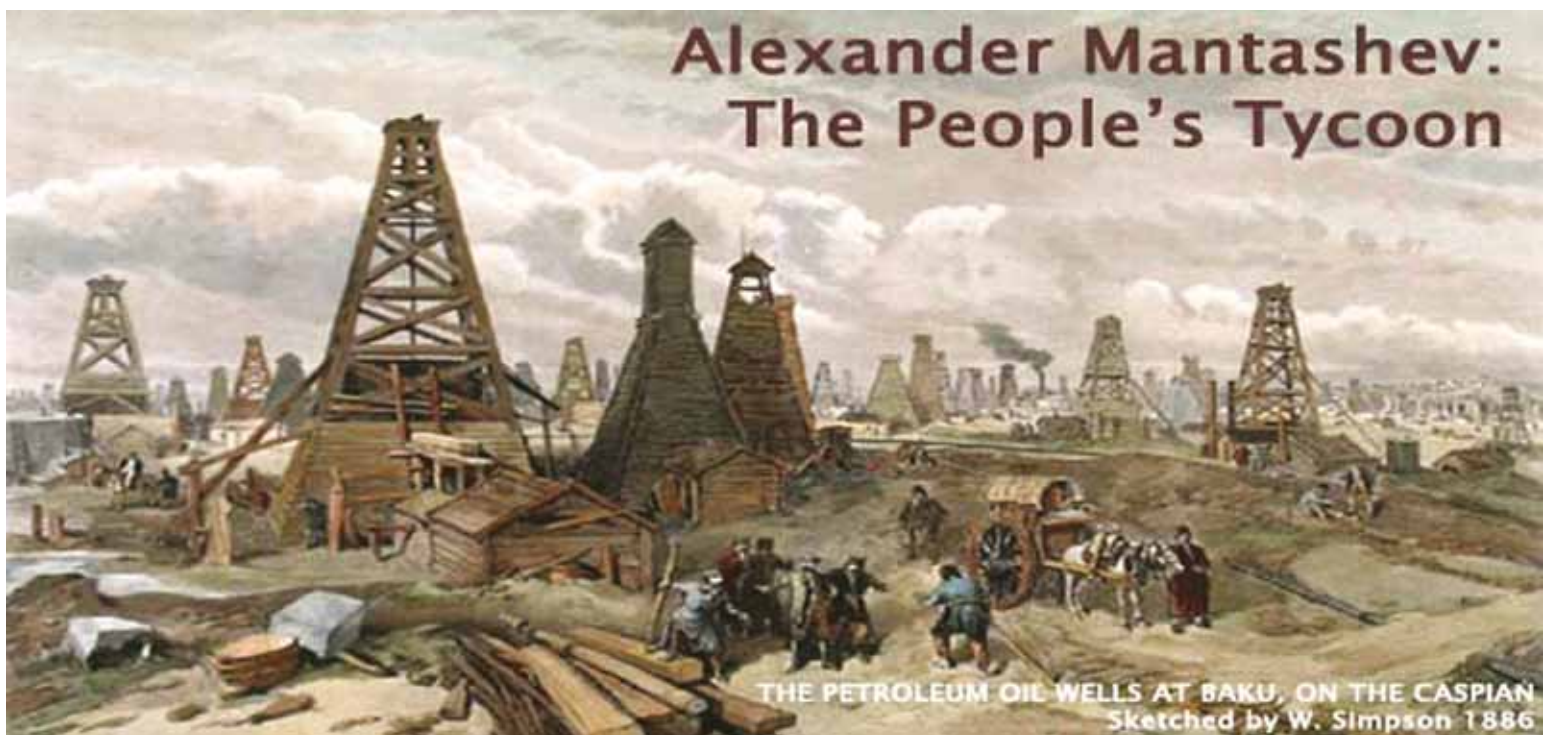
Mantashiants was among the first who supported the Armenian refugees of the Genocide.

He spent about 25,000 rubles towards the purpose. In addition, he purchased lands, founded villages and built churches for them.

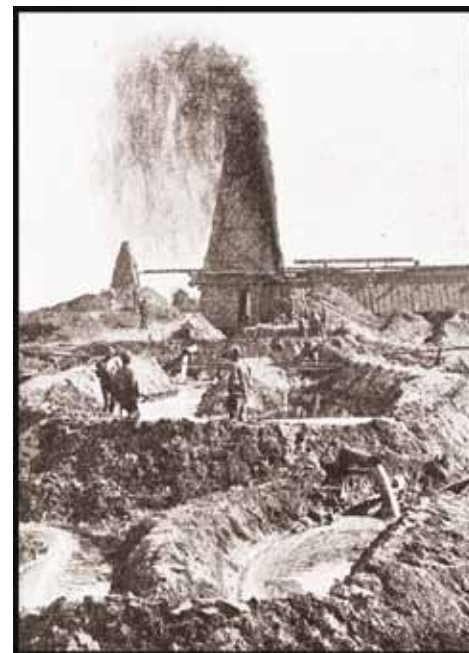
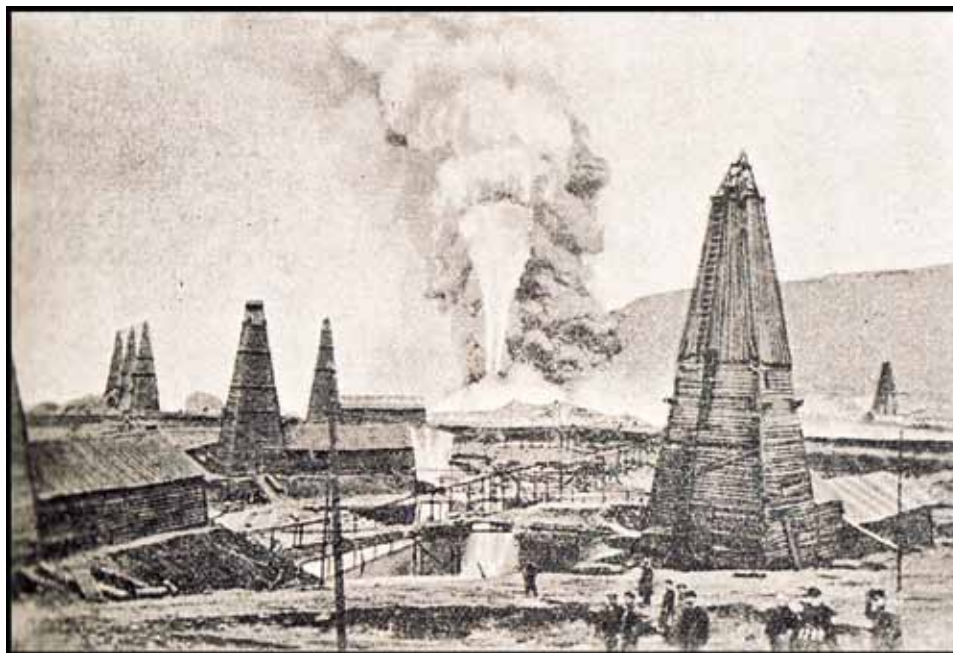
He granted money to establish a number of educational institutions in Western Armenia: an Agricultural College in Karin (Erzrum), The Rubinian National College in Constantinople in 1870 (which served for the education of the young for many years), and also colleges in Vaspurakan, Taron, Basen, Alashkert, Baberd and Khnus.

Famous Russian benefactor and intellectual Arkadi Milov wrote: "Mantashiants' 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".



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

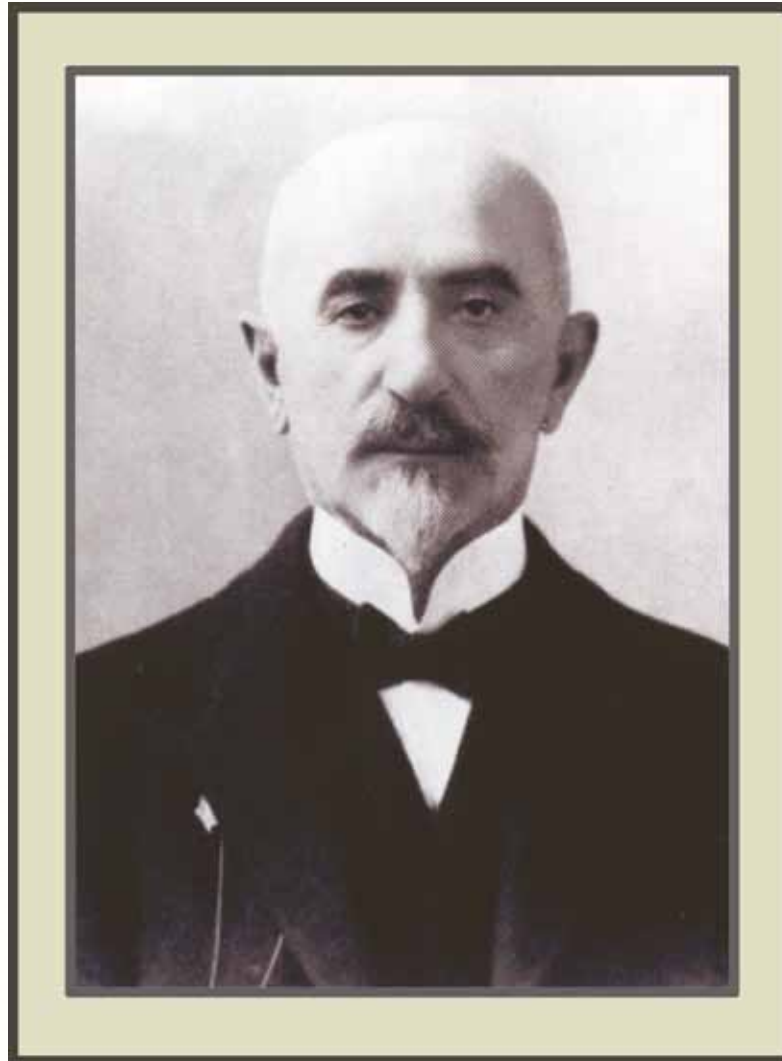
Shahumyan, Armenak Shahmouradian, Siamanto, and Tikran Nalbandian.

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 & Contributor)



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 "Tsaturon 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-tagh) 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 situation 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 Tbilisi. The huge hospital serves the community even today, and the people of Tbilisi still call it the 'Aramina Hospital.'

Aramian spent 100,000 roubles in constructing this hospital- a massive number in the early 1900s.



One of Aramian's remnants in Tbilisi is the Grand Hotel Majestic (or Hotel Tbilisi), 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.

Mikhael 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.' Mikhael 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.

Mikhael 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.

Mikhael Aramian had a large family; in the first years of the Soviet regime, they was 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.

Mikhael 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 Khrimean Hayrik, learned teachers and preachers were sent to Tabriz from Ejmiadzin, Tatev, Varag, and from other important educational and religious centers. Priest Hovsep Hovhannisian, 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 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.*

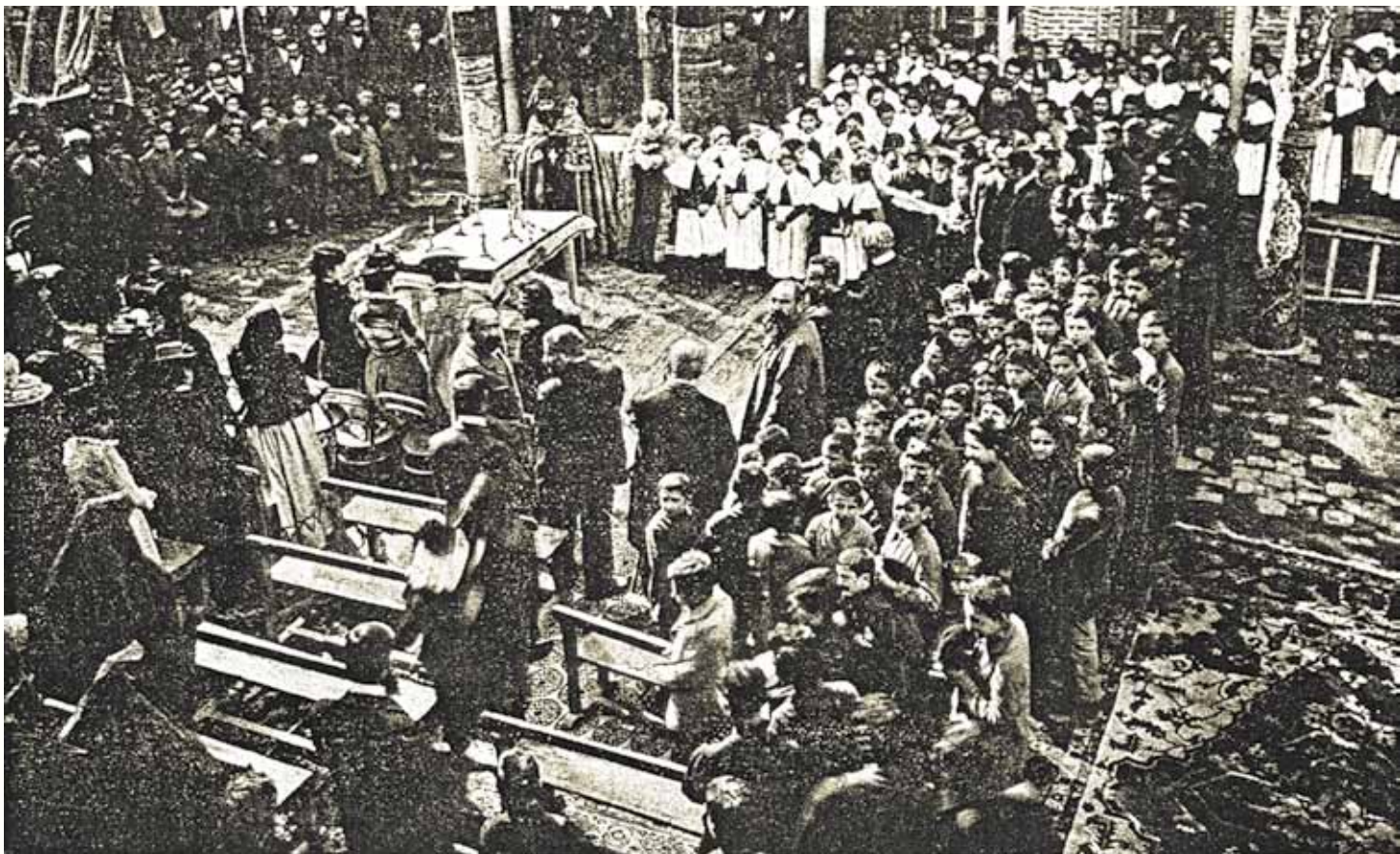
Raffi, Hrachia Adjaryan, Vrtanes Papazian, Leo, Tamanian, as well as the founder of the “Dashnaktsutyun” party (Rostom), the public figure Nikol Aghbalean, the writer Levon Shant, the musicologist Levon Grigorian, the painter Hakob Kojoyan, and other renowned Armenian intellectuals taught at the Aramian 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, Vagharsh Vagharshian, Hrachea Nersisyan, Avet Avetisian, Shamirkhanian, O. Buniatian, H. Khachanian, Mednikian; in 1940, New Abelyan with his troupe, and many others.

Aramian School



The students of Aramian School in Tabriz



The students of Aramian School in Tabriz, celebrating St. Vartan's Day.

RAFFI

(1837-1888)



Դ. Գրիգոր Կարապետ Զանգ
 Յժ. Կարապետ Զանգ Կարապետ
 Դ. Կարապետ Զանգ: 1847-73
 1873

Raffi (Hakop Melik Hakopian) was born in the Armenian village Payajuk, 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 Aterbatakan 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 Balakhnyants. 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 – Nakhichevan 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 Mkrtych 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.

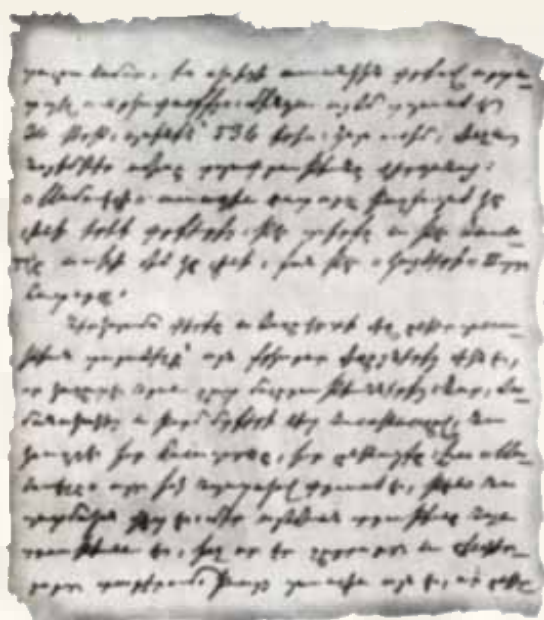
In 1881, he left for Karabakh, to gather material about the princes of the province and the liberation movement. His novels in this field, with their wide scope, rich plot and high artistic merits marked a new level in Armenian literature. In "Davit' Bek," and "Khamsayi Melikutianner" ("The Princedoms 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.



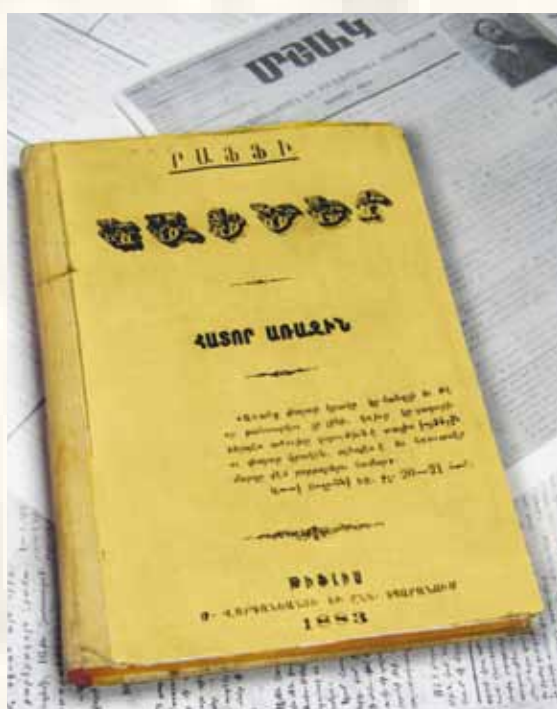
In the novels “Zahrumar” (“Damnation!”), “Voski Akaghagh” (“The Golden Cock”), “Minn Ayspes, Myusn Aynpes” (“In Different Ways”), he describes the bourgeoisie way of life.

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.



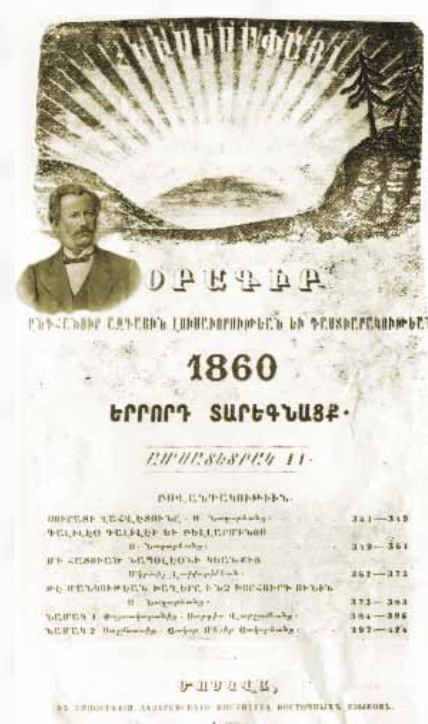
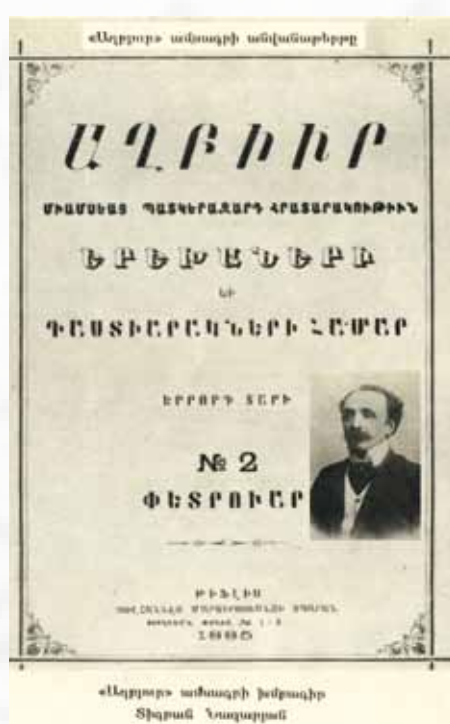
The cover of Raffi’s “Kaytser” (“Thunders”), published in 1883, in Tbilisi.



Anna Raffi in Yerevan; she was a very intellectual lady, and a highly educated teacher.



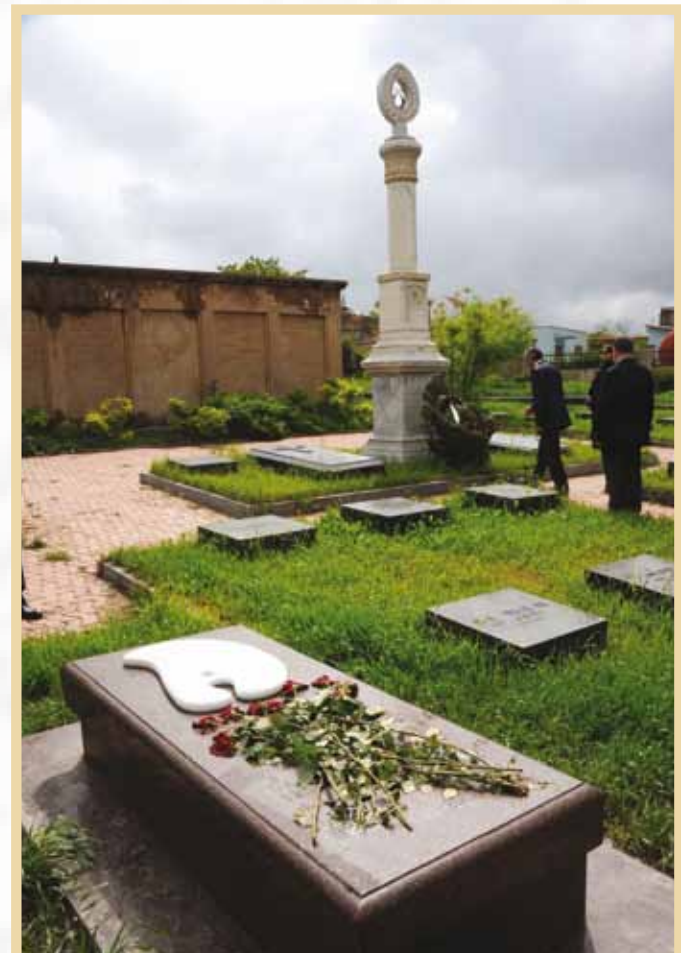
The heroes of Raffi's novel, "Khent."



Armenian newspapers in Tbilisi 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

ԽՐԻՄԵԱՆ ՀԱՅՐԻԿԻ
Երկամարդու թիւնը



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 Igdir (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 Nersissian 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, Narimanov, 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, Vagharshapat, 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 "Křiv" ("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 Atrpatakan 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. Atrpatakan 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 Atrpatakan, 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 Atrpatakan, 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 “Kaytser” (“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 organizational 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 Dashnaktutian”, 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 “Gevorgean College.” The “Aramian” school was in the Ghala district (“Berdattagh”). 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 internecine 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, Dashnaksakan 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 Djughha. 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 Dashnaksutiun in Tabriz. Seated, from right: Nzhdeh, Yeprem Khan with his grandson, Mourad, Balajan, Marzped and friends



Yeprem Khan, seated first from right, and Sardar Asad Bakhtiary, first from left, with the Bakhtiar 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 Dashnaksutiun). 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 Perian Constitutional Revolution, and, by 1907, he started to participate formally.

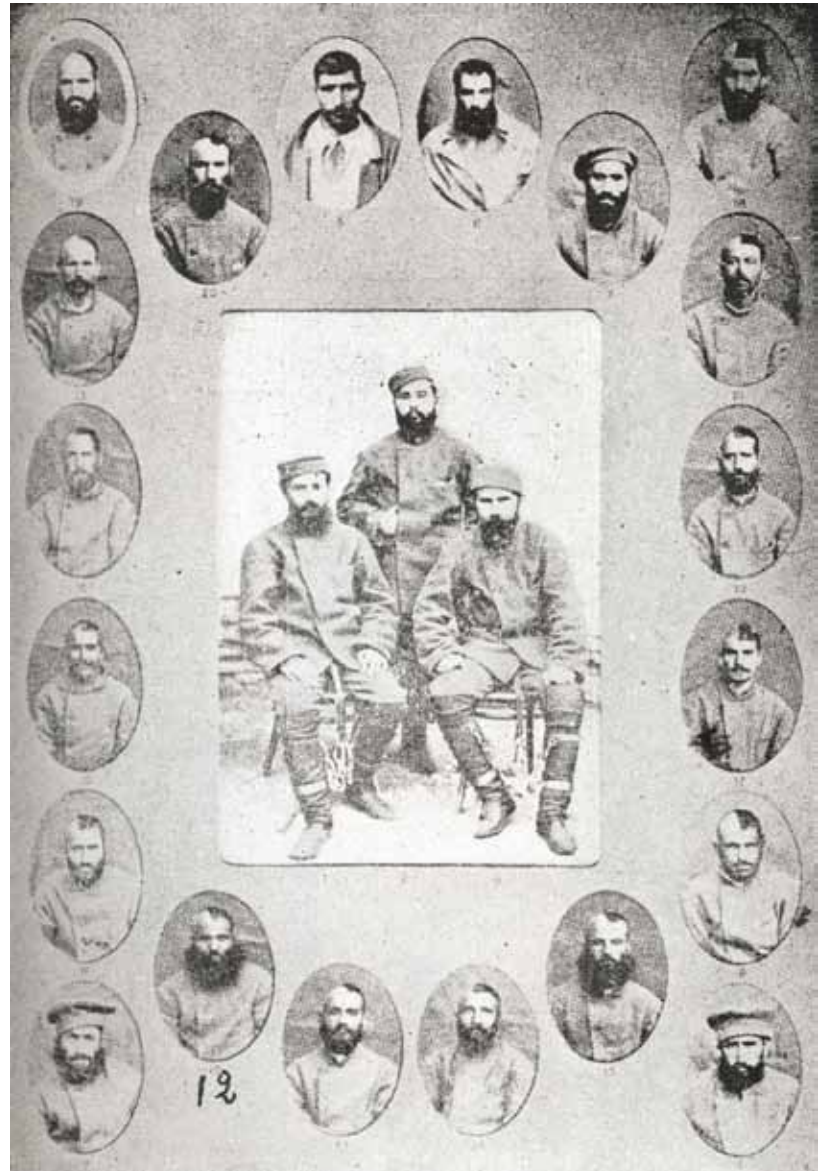
When the national parliament of country was shelled by Russian Colonel V. Liakhov, Yeprem Khan joined up with Sattar Khan and other revolutionary leaders in the Constitutional Revolution against Mohammad Ali Shah Qajar. In October 1908, during the Tabriz resistance, Yeprem Khan help to form a secret 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 Mazandarani 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 Yeprem Davidian (right) as a youth, 1886.



*Yeprem Khan Davidian's monument
in Armenian churchyard, in Tehran.*



*No. 12, Yeprem Khan in Sakhalin prison, Siberia, 1886.
All the picture of Yeprem Khan is from "The Lifestory of Yeprem Khan,"
by Esmail Rayin, published in Tehran.*



*Yerpem, seated second from left, and Sardar Asad Bakhtiary,
3th, from left, with the Bakhtiar Revolutionary Army, in 1900.*

VARTGES SURENIANTS

(1868 - 1921)



Vardges Sureniants 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 Sureniants 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, Sureniants 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. Sureniants was well-known in St. Petersburg and Moscow.

His scene paintings at the St. Petersburg Imperial Mariinsky Theatre had great success. In 1904, Sureniants 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, Sureniants 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 Gurgonian). 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 Sureniants. Vardges Sureniants 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 SURENIANTS, *SHAHNAME*
Aged Ferdousi bows before the aged Shah of Iran Sultan Mahmud Ghaznavi.



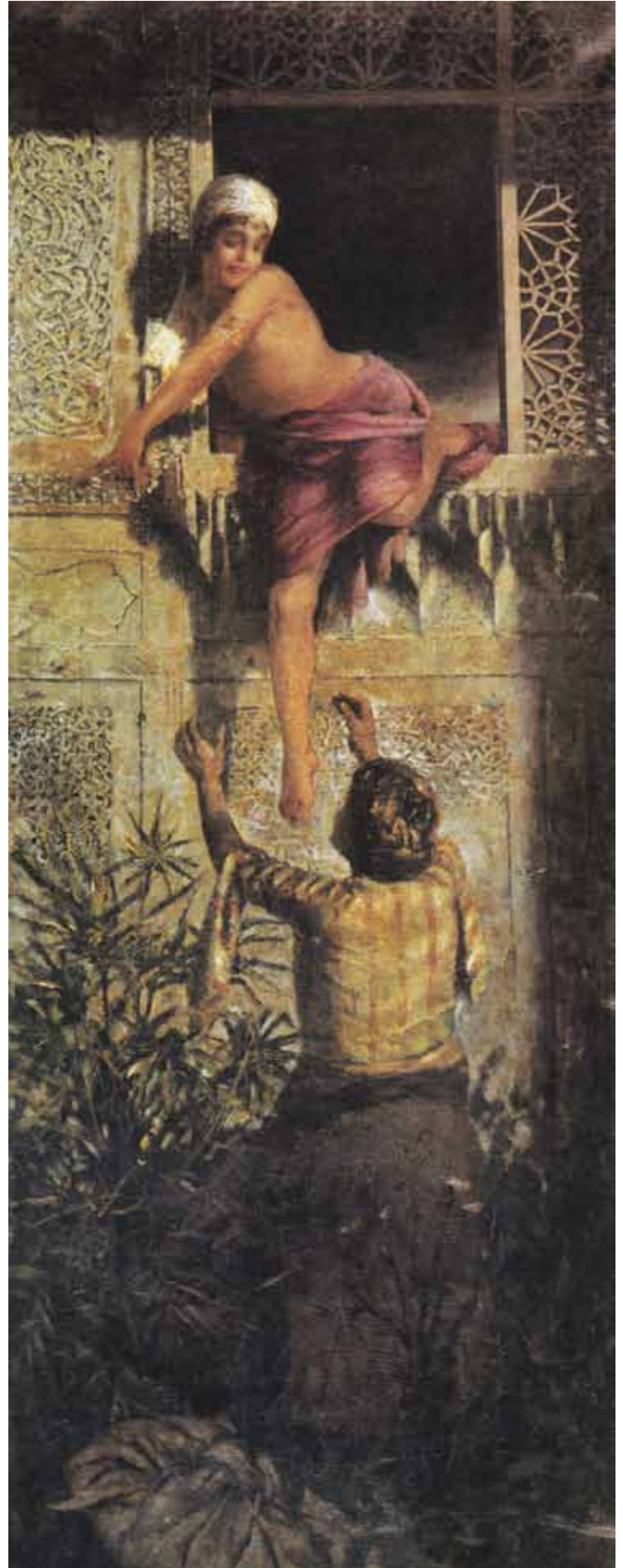
VARTGES SURENYANTS, *ROSTAM & SOHRAB*
*Illustration from Shahnameh,
the masterpiece of legendary Iranian poet, Ferdousi.*



VARTGES SURENIANTS, *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 rebles killed the Mariam's father took her and sold to the Turkish soultan.
"FOUNTAIN OF BAKHCHISARAI".

HOVHANNES KHAN MASSEHIAN

(1864-1931)

Diplomat, Politician, Educator, and Statesman



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*Hovhanness Khan Massehian with the all other Ambassadors of difrent countries to Iran.
The picture was taken right before their travel to Russia for coronation of Tsar.*

Hovahnnes 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.

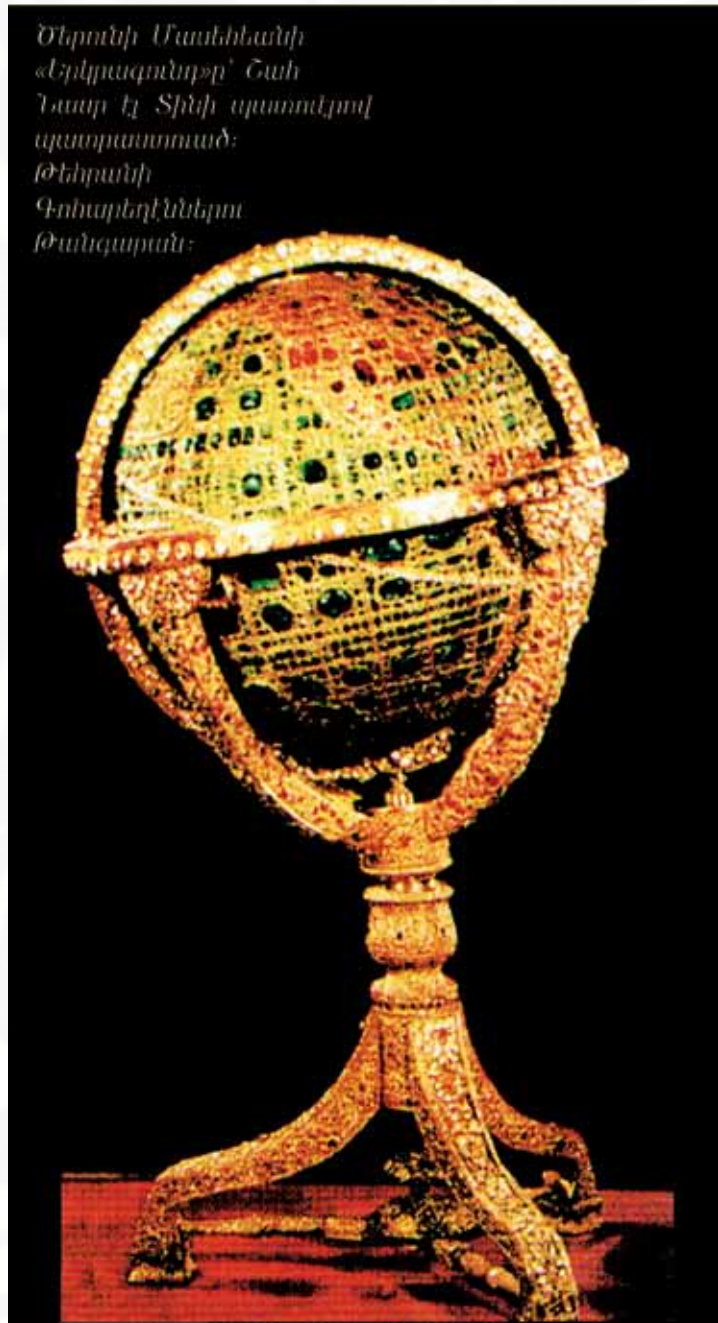


Tserouni Massehian, Hovnanees’ father was head of royal goldsmiths in the palace of Naseredish Shah and was nicknamed “Ebrahim zargarbashi”. From the time of Shah Abbas, the artisans and craftsmen working in the palace and enjoying special privileges were mostly Armenians; in order to protect them from 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.

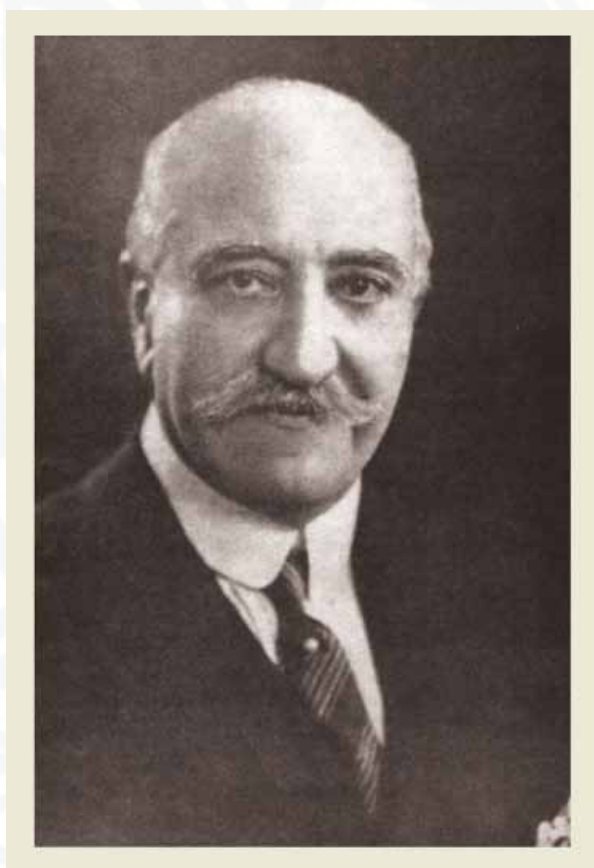


The golden globe, above, decorated with unique emeralds, rubies and precious stones was made by Tseruni Massehian, as well as a beautiful crown with precious rubies made by Levon Avrtian, together with many other splendid objects created by Armenian craftsmen are kept in the Museum of Bank-Meli in Tehran.

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 Nayebo-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 Nubar. In 1927 Massehian 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 Massehian was the only person perfectly fitting to that position.



On Hovhannes Massehian'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 Massehian was appointed as ambassador of Iran to Japan, (1929-1931) However, an unexpected illness compelled him to resign.



Naser-eddin shah, the king of Iran. He titled Hovannes Massehian 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.

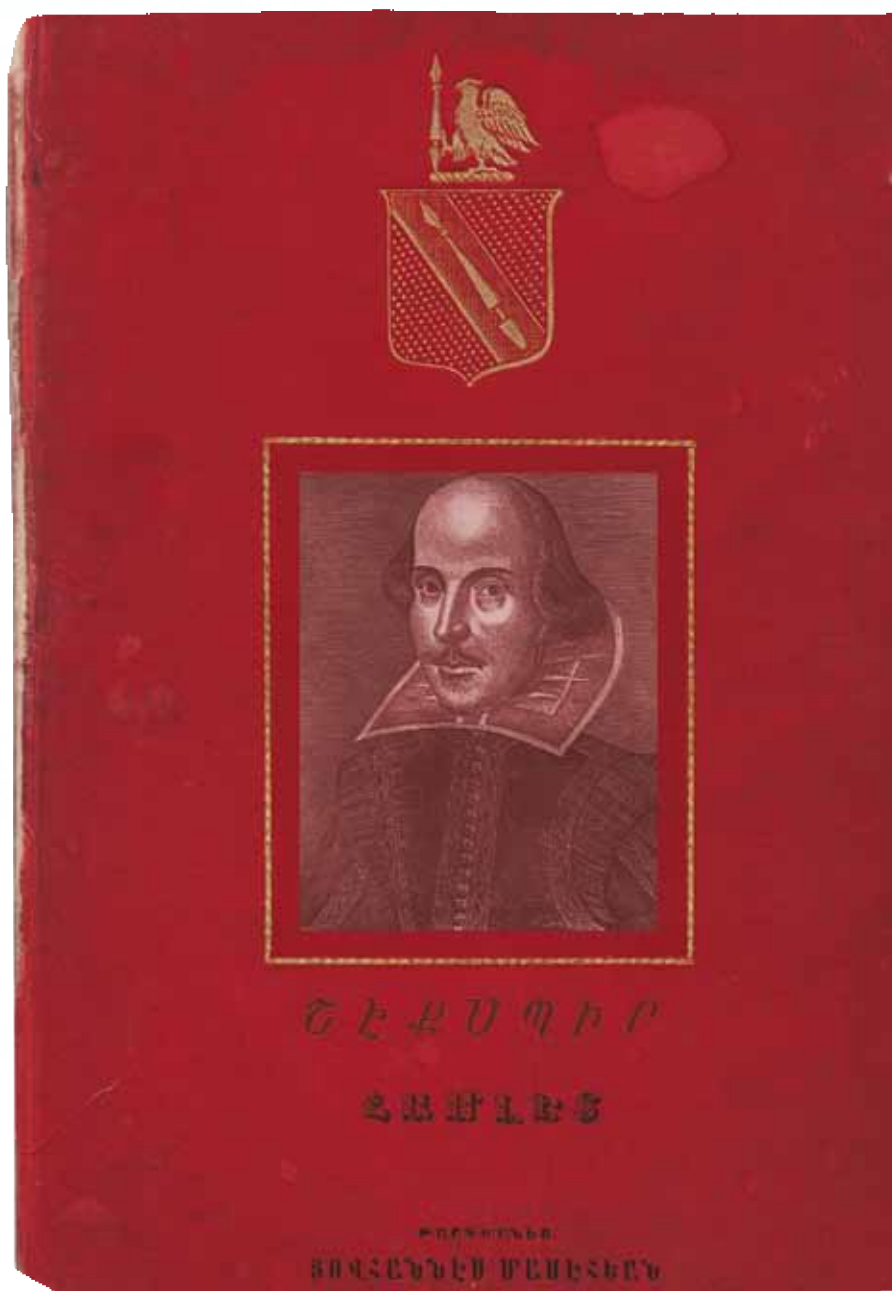
Massehian's contribution to the establishment and development of schools in Iran is also significant. On his initiative, in 1899 the Institute of Political Science was founded in Tehran, where he himself was lecturer and head of the departments of international law and general history. From 1885 on, 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. Massehian 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 weakly 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 Massehian’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 uary 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 Massehian’s translation of Shakespeare’s Hamlet. Mekhitarist Publication, Venice, 1921.

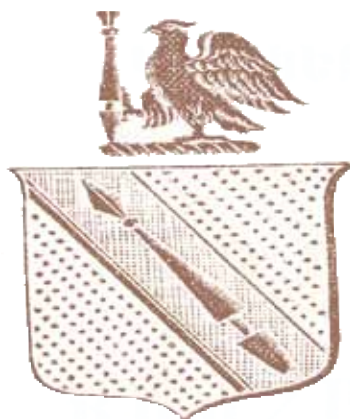
On April 1, Hovhannes Khan Massehian was buried with great pomp in the Armenian churchyard of Vanak.

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

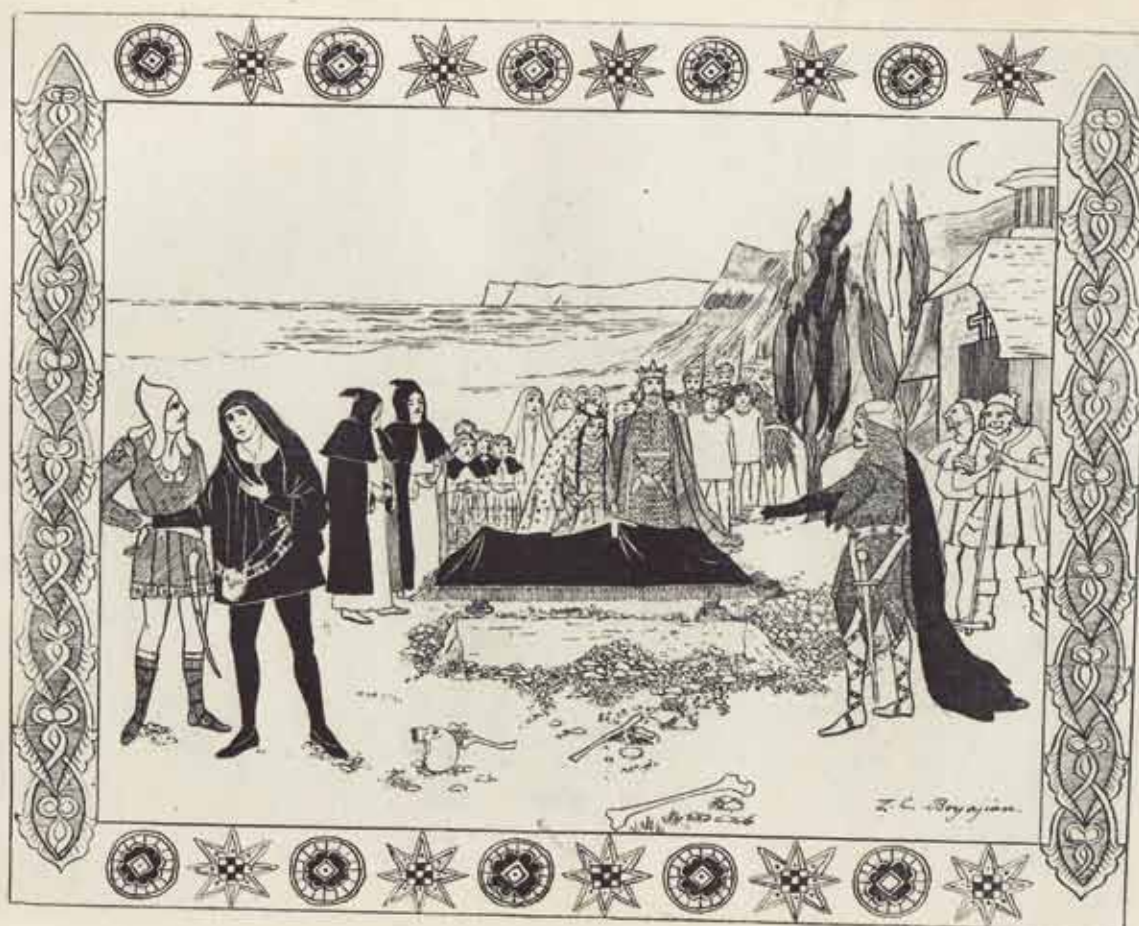


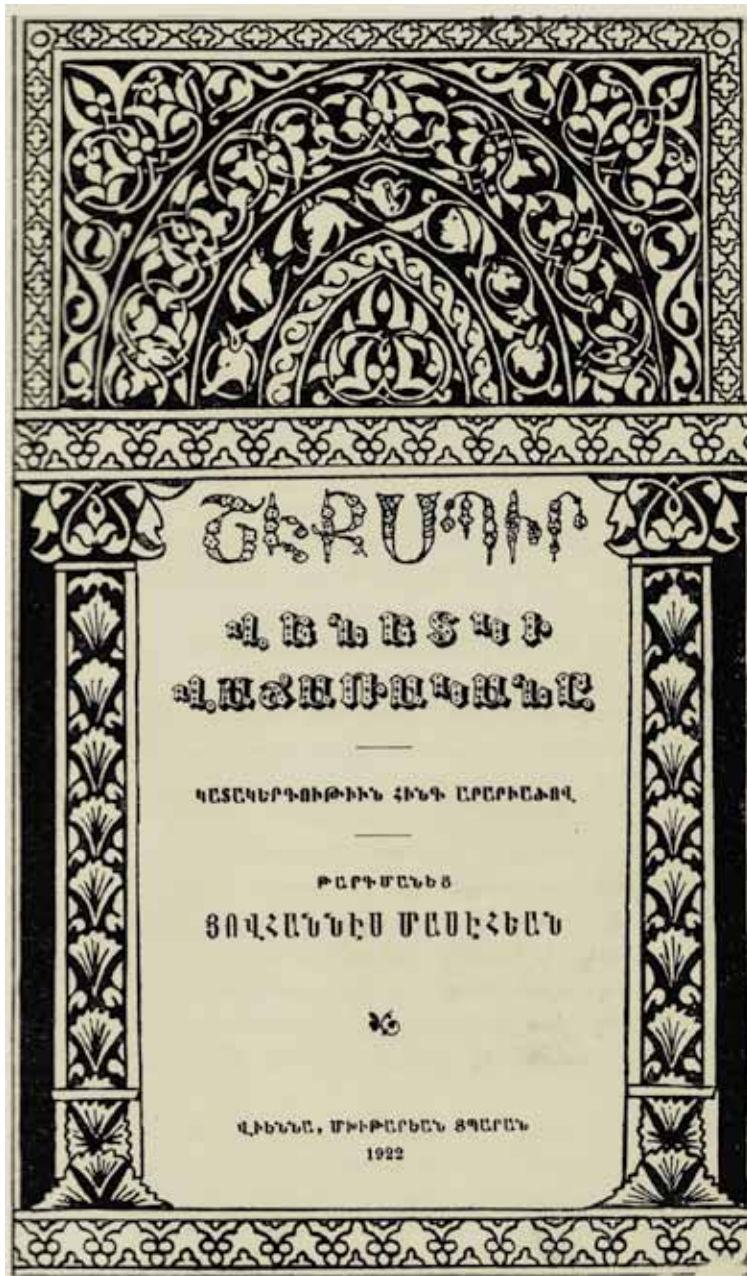
Title page of Massehian's Armenian translation of Shekespeare's "Hamlet," Mekhitarist Publication, Venice, 1921.



circa 1921. Illustrations of scenes from Shakespear's Hamlet, created by Mkhitaean 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, philosopher, and poet Hovhannes Tumanian wrote:
 "Shakespear 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 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 caused by Hovhannes Masehian, by his translation of Hamlet."





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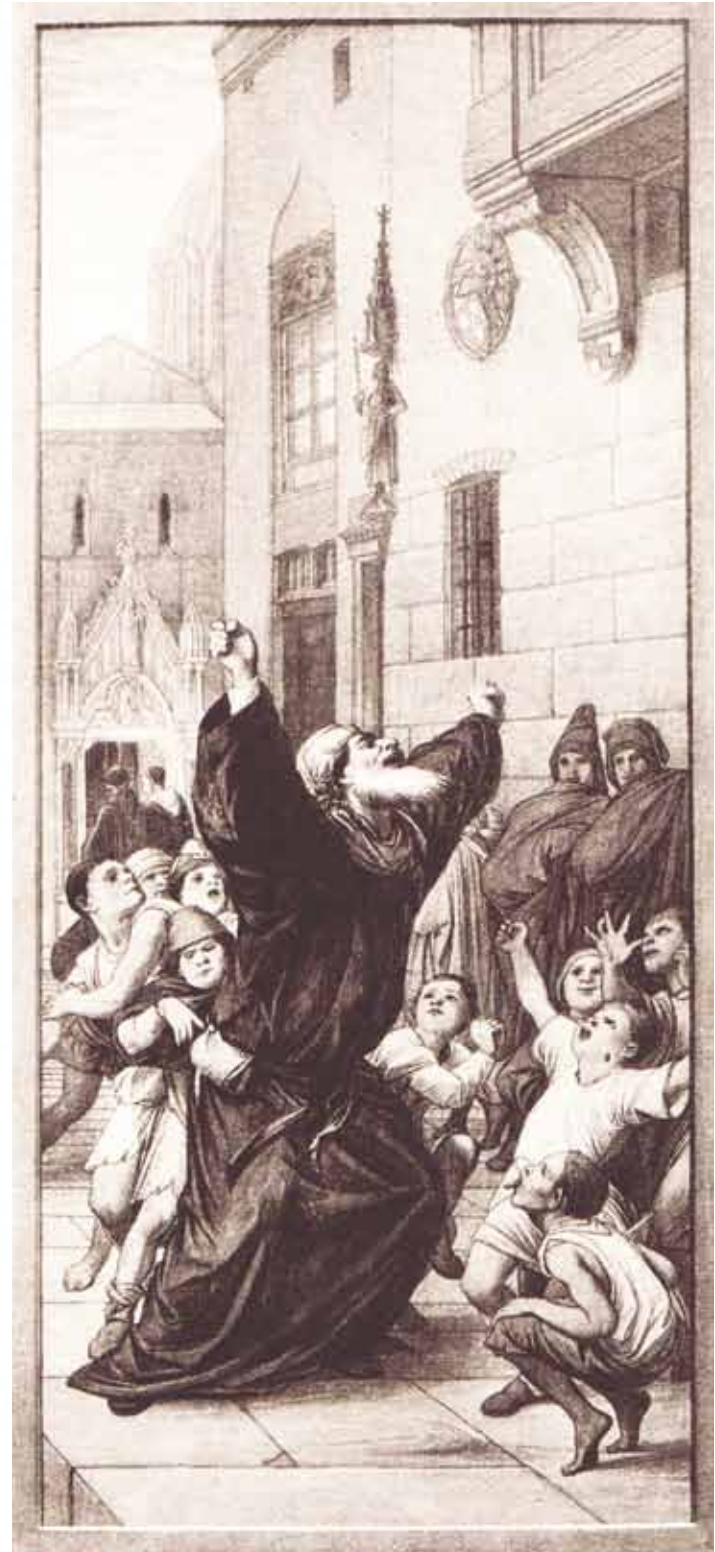
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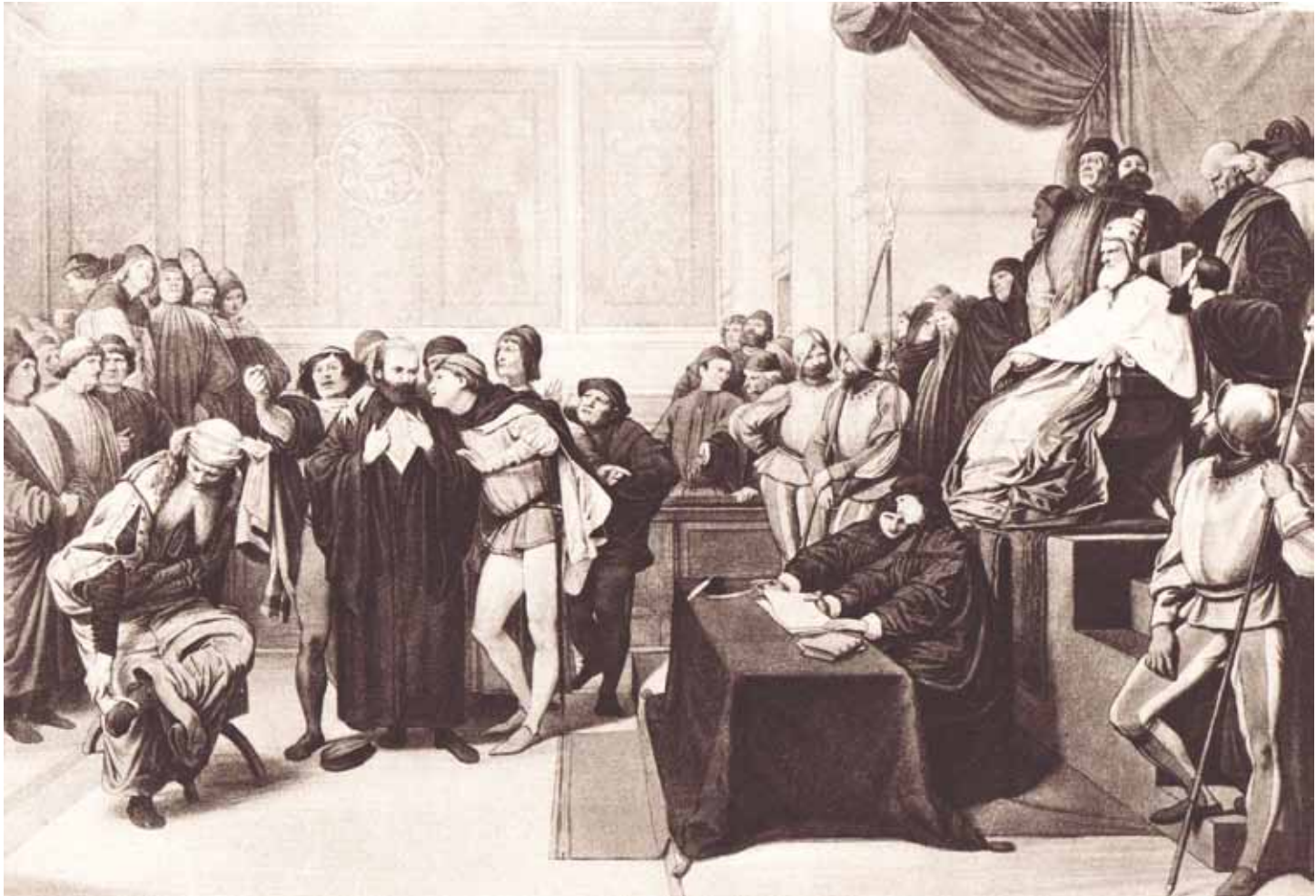
The title page of the Hovhannes Masehian’s Armenian translation of “Merchant of the Venice.” Mekhitarist Publication Vienna, circa 1921.



*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 հեռու՝ Իրանից: Տայրենիքս է Խանի Մական:
 Իմ հոգում արեւն Իրանի, Իրանի արեւն է իմ հոգում:
 Ես եկել եմ դարերից ու զնում եմ, հաղթական,
 Դեպի դարերը նորից, դեպի վառվող ապագան...
 Եղիշե Չարենց

Yeghishe Charents is reknowned as the father of modern Armenian poetry. He lived only 40 years, but his troubled life and work mirror the development of Armenian literature.

Yeghisheh Charents (Soghomonian) was born in 1897. in the city of Makoo (Old Dulfa), 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 continously 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”.



Կր. Արշակ Դանգյան
 1937. Վ. 7.
 Յիշում



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 Armenia⁵
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.

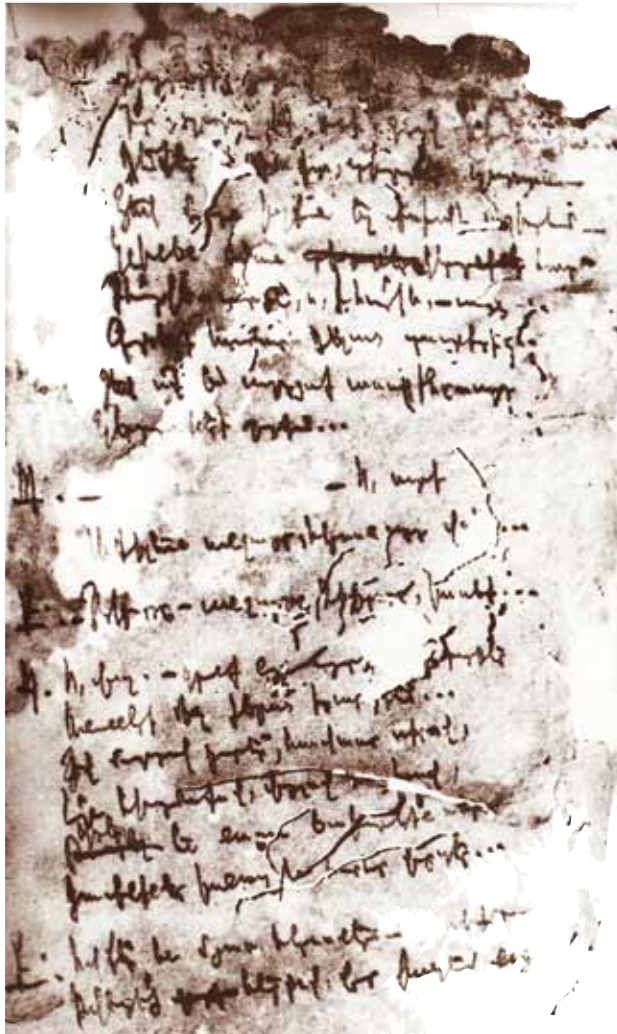
Translated by H. Kelikian

Ես իմ անուշ Հայաստանի արեւահամ բառն եմ սիրում,
Մեր հին սագի ողբանազ, լացակումած լարն եմ սիրում.
Արնաման ծաղիկների ու վարդերի բոյրը վառման,
Ու Նայիրյան աղջիկների հեզաճկուն պարն եմ սիրում:

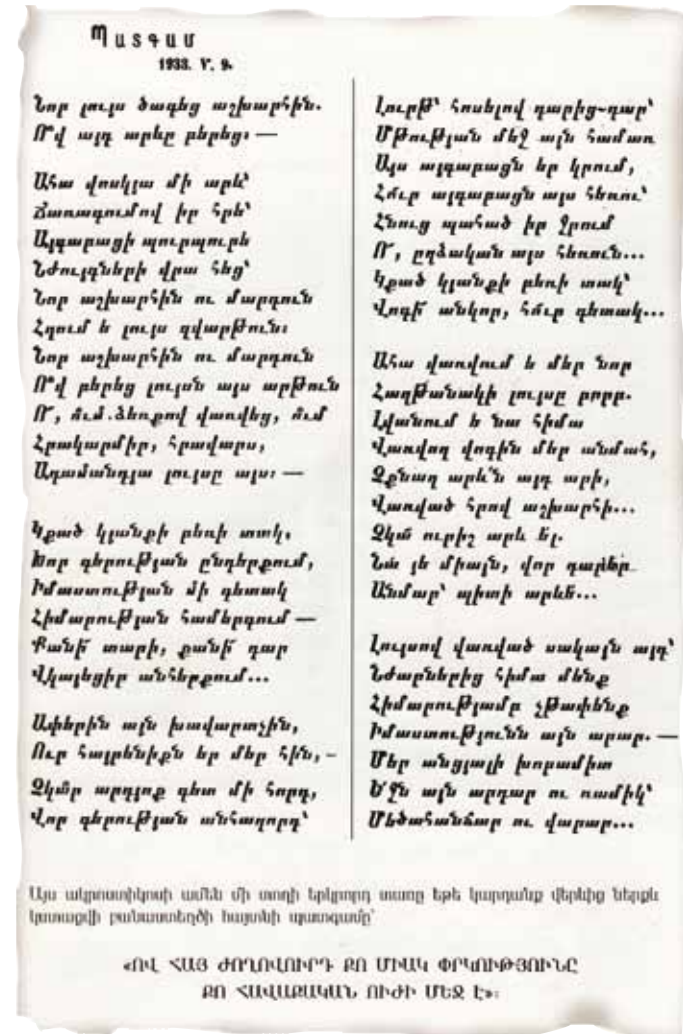
Սիրում եմ մեր երկինքը մուգ, ջրերը ջինջ, լիճը լուսե,
Արեւն ամռան ու ձմեռվա վիշապաձայն բուքը վսեմ,
Մթում կորած խրճիթների անհիւրընկալ պատերը սեւ,
Ու հնամյա քաղաքների հազարամեայ քա՛րն եմ սիրում:

Որ էլ լինեն չե՛ն մոռանալ ես ողբաձայն երգերը մեր,
Չեմ մոռանալ աղօթք դարձած երկաթագիր գրքերը մեր,
Ինչքան էլ սուր սիրտս խոցէն արհնաքամ վերքերը մեր,
Էլի ես որք ու արնավառ իմ Հայաստան եարն եմ սիրում:

Իմ կարօտած սրտի համար ո՛չ մի ուրիշ հեքիաթ չկայ,
Նարեկացու, Քուչաքի պէս լուսապսակ ճակատ չկայ,
Աշխարհ անցիր, Արարատի նման ճերմակ գագաթ չկայ,
Ինչպէս անհաս փառքի ճամբայ,
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.”



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.

MARTIROS SARYAN

(1880-1972)



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 MARTIROS 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.



MARTIROS SARYAN, (*PERSIAN BEAUTY*) 1919.



MARTIROS 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.”

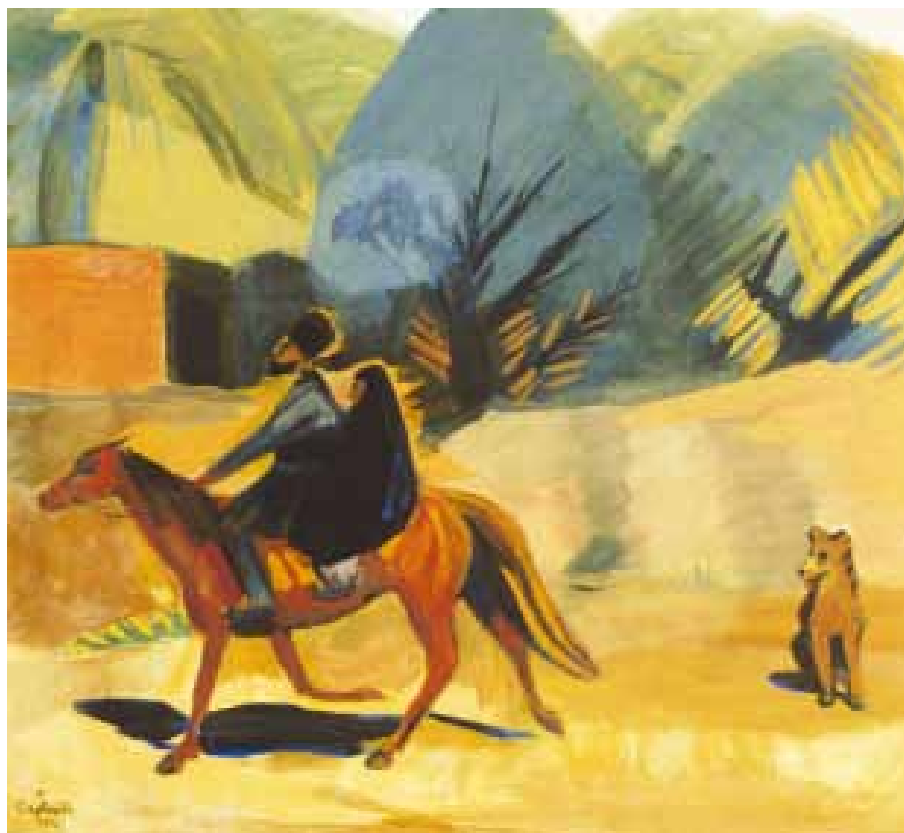
“I got an opportunity to go to Tehran. Of course the journey was not quite safe but I paid no heed to that. Fortunately, there were also Armenians among the travelers of the caravan, for example, the pharmacist and doctor of Barfrush, with his wife and wife’s sister Parandzem, as well as a young man, 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 unequaled 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...

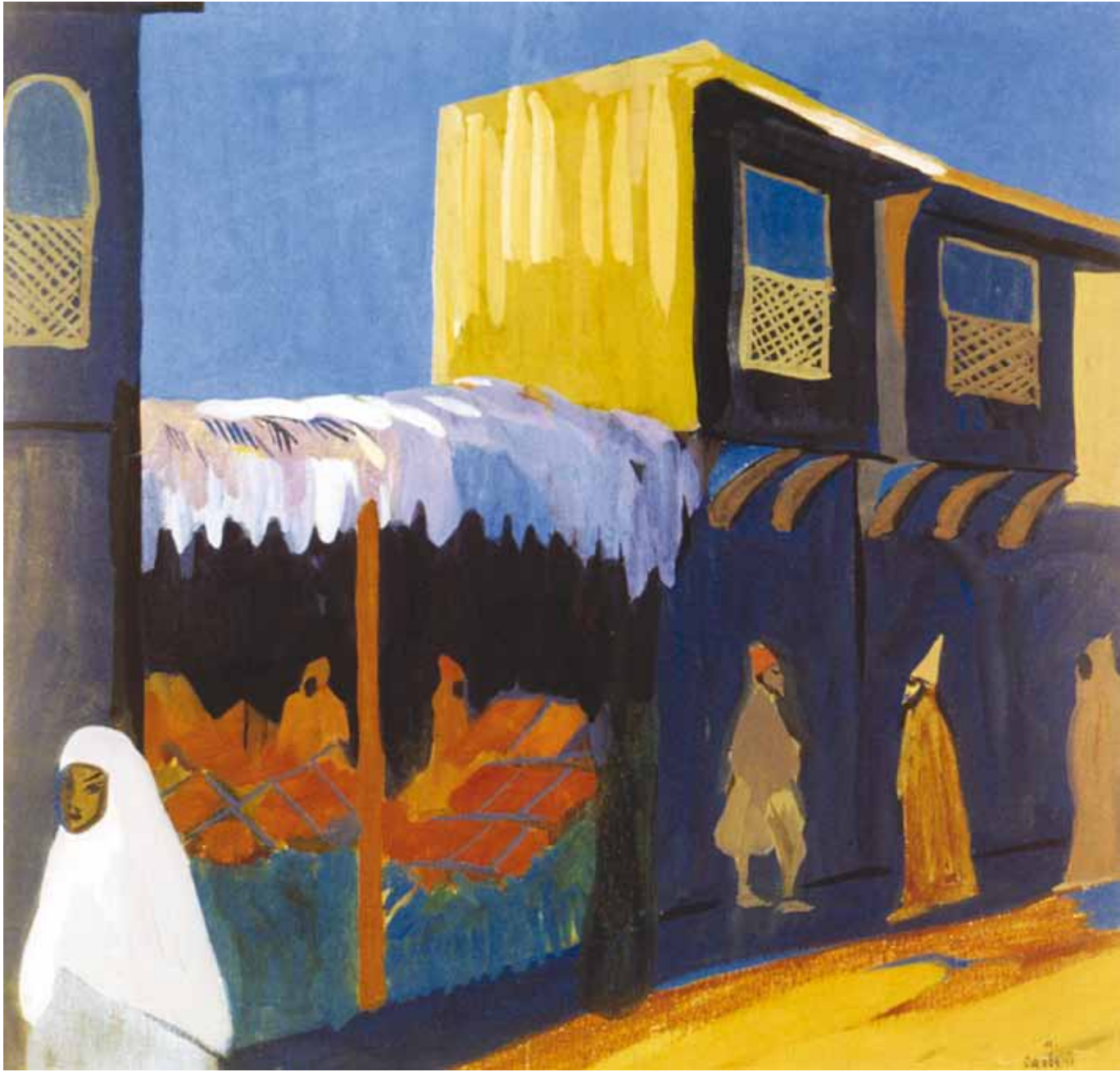
“These dreams had taken me far away, to the days of my childhood, when suddenly somebody said, “ahvale shuma chitores” (“How are you?” asked the Iranian merchant traveling with us, in Iranian). “Kheyli khub” (“Very well”), I answered. At last in the distance, in a cloud of yellowish-pink dust we saw 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.”



MARTIROS SARYAN, (*An Iranian Family, Mazandaran*), 1919.



MARTIROS SARYAN, (*Riding in the Village, Rasht*).



MARTIROS 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.”



MARTYIROS SARYAN, (*The Spell of the Sun, Tehran*), 1905.



MARTIROS 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 SARYAN, *(High in the Elburz Mountains looking to Damavand).*



MARTIROS 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.

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**Martiros Saryan,
“My Travel Memoirs” 1980, Yerevan.**



MARTIROS SARYAN, *Novrouz (Iranian New Year Celebration)*, Tehran, 1919.



MARTIROS 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.



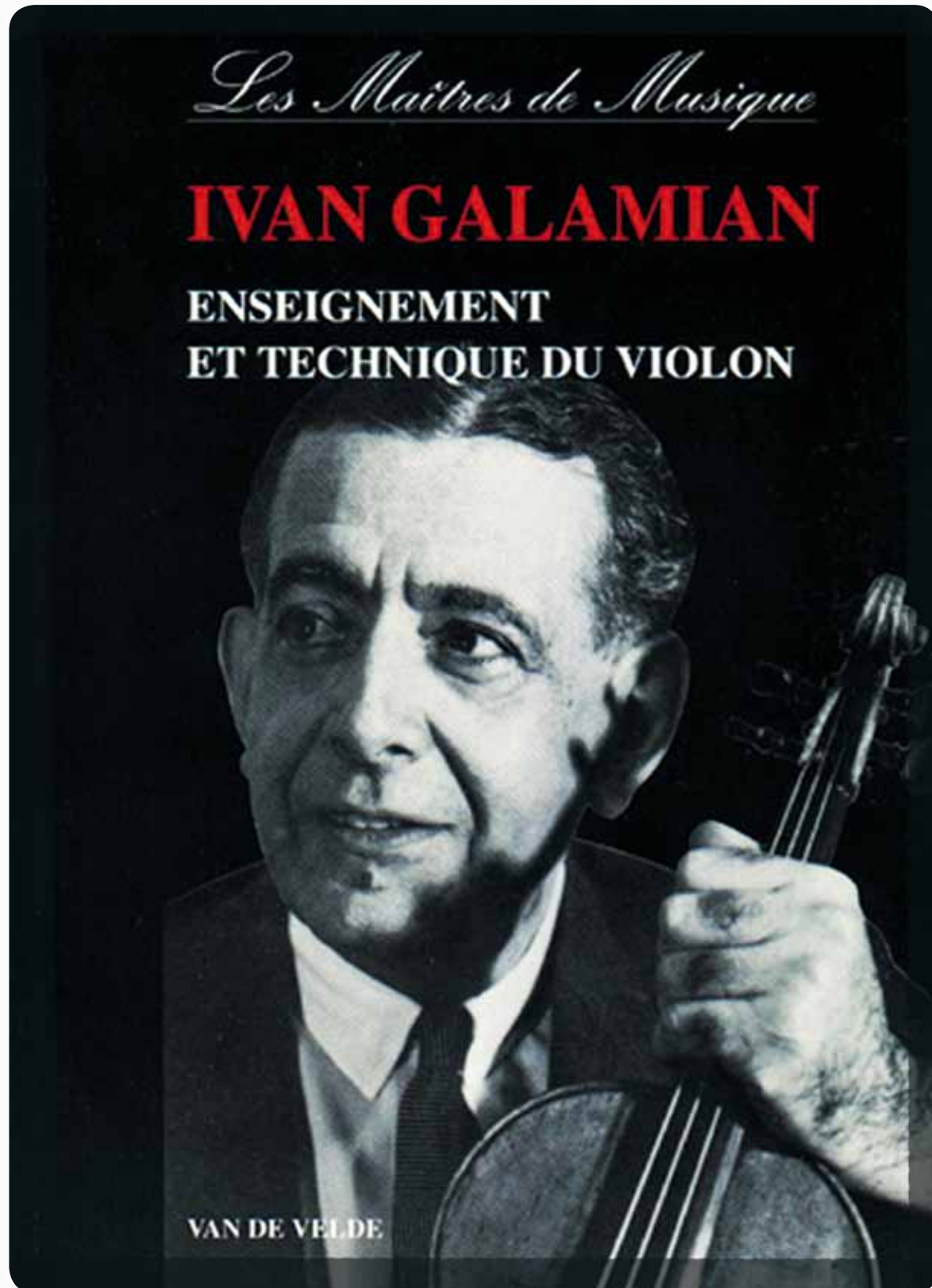
Pictures of Guy in uniform and army regalia.



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 Mistrall, 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 to 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 Mekanowitzky.

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 Julliard 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 on Sundays. At Julliard 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 Mistrall of Moscow and Lucien 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 Medowmount.



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 Heifets, 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.



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.



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 virtuosos of the 20th century. He never forgets his teacher; virtually in all his interviews, he mentions Ivan Galamian's name with respect.



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 Mohamad Khan Qajar the founder of Tehran as` Capital of Iran
 “Tehran”, The Jewel on the Silkroad”.
 (Taher Art & Cultural Institute, 1998),



Shamsolmareh, the tallest building of the time, was Nasereddin Shah's castle.
 “Tehran”, The Jewel on the Silkroad”. (Taher Art & Cultural Institute, 1998),

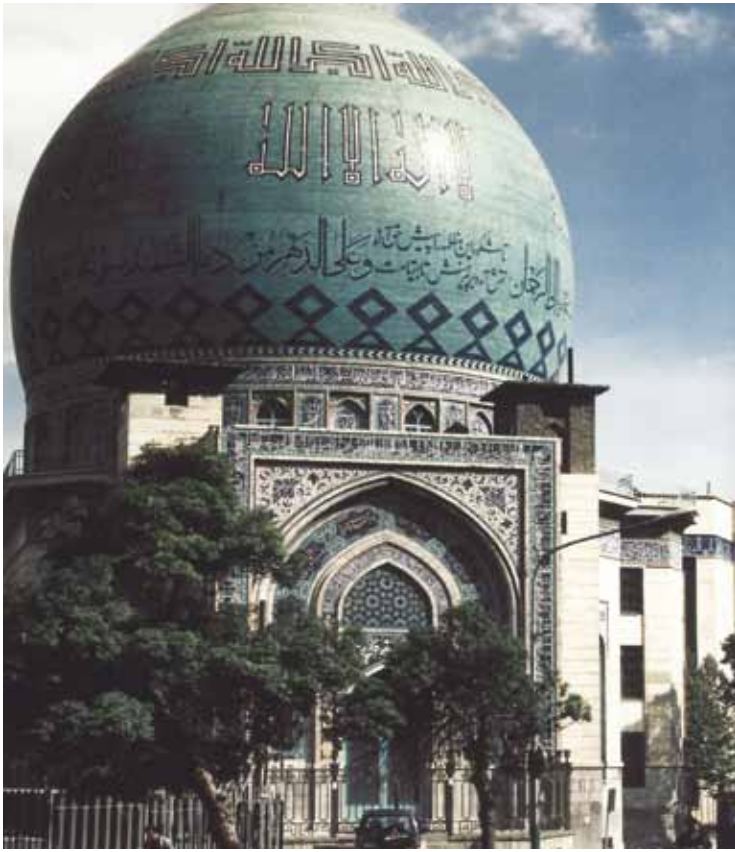
Armenians in Tehran.

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 Hrachia 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 Khachik, his wife Hromsima, and Usta Harutiun 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 Mosque 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. Sargis Church was founded; it was built in memory of the eminent benefactor Margar Sargsian by his sons Gurgun 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. Sargis 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. Sargis 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 Hrachuhi 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, Atrpatakan 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 Atrpatakan 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 Mirazyian, 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 Gevorg 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 acheivers. 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 an 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 Ec-batana, 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 hords, 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.

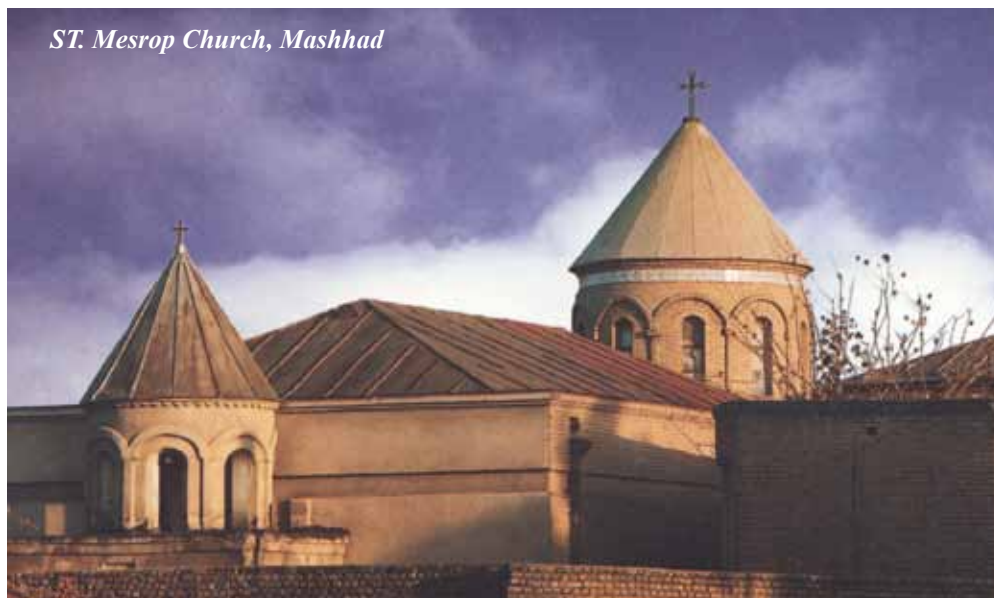
They mainly emigrated from Isfahan, Tabriz, and Hamadan. In 1898, a church was built that has since been ruined. In 1936, sponsor Hovhannes Barseghean built St. Hripsime church in memory of his daughter Hripsime, who had died in early age. For 25 years, Ter Harutiun Kahana Mesropean was the head of St. 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 Armenain 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 housin 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-Frangean” 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 Mehdiabad; 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 vil-lages 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 Mahmun, 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. Mary's Church, Bandar Enzali.



St. Mesrop Church, Mashhad.



St. Mesrop Church, Rasht





Two view 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 Shahijanjan, Misha Shahbazian, Harutyun Minasian, Basil, and Abraham Gurgonian 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, Khachatourian's valuable collection was exhibited at the Eastern Art section of the National Gallery of Art in Yerevan. Khachatourian 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 Ohanian was born in 1882 in Yerevan. He received his higher education at the Technological Institute of the Tomsk (Russia).

In 1918-1920, Ohanian 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 Ohanian'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 Atrpatakan were built according to Ohanian's designs. He died in 1950, in Tabriz.



ساختمان ناتمام شهرداری تبریز نمای جنوبی مهندس معمار: آودیس اوهانجانیان در حال بازدید

Construction of the magnificent City Hall building of Tabriz; architect and the builder, Avedis Ohanian.



ساختمان تکمیل شده شهرداری تبریز نمای شمالی - مهندس معمار آودیس اوهانجانیان
سال ۱۳۱۹-۱۳۱۸ - ساعت شهرداری به انگلستان سفارش داده شده بود

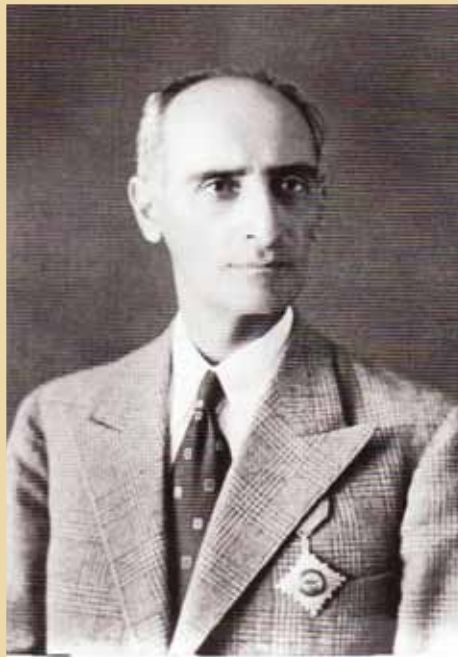
West view of the City Hall of Tabriz; architect and builder, Avedis Ohanian.



City Hall of Tabriz today; architect and builder, Avedis Ohanian.

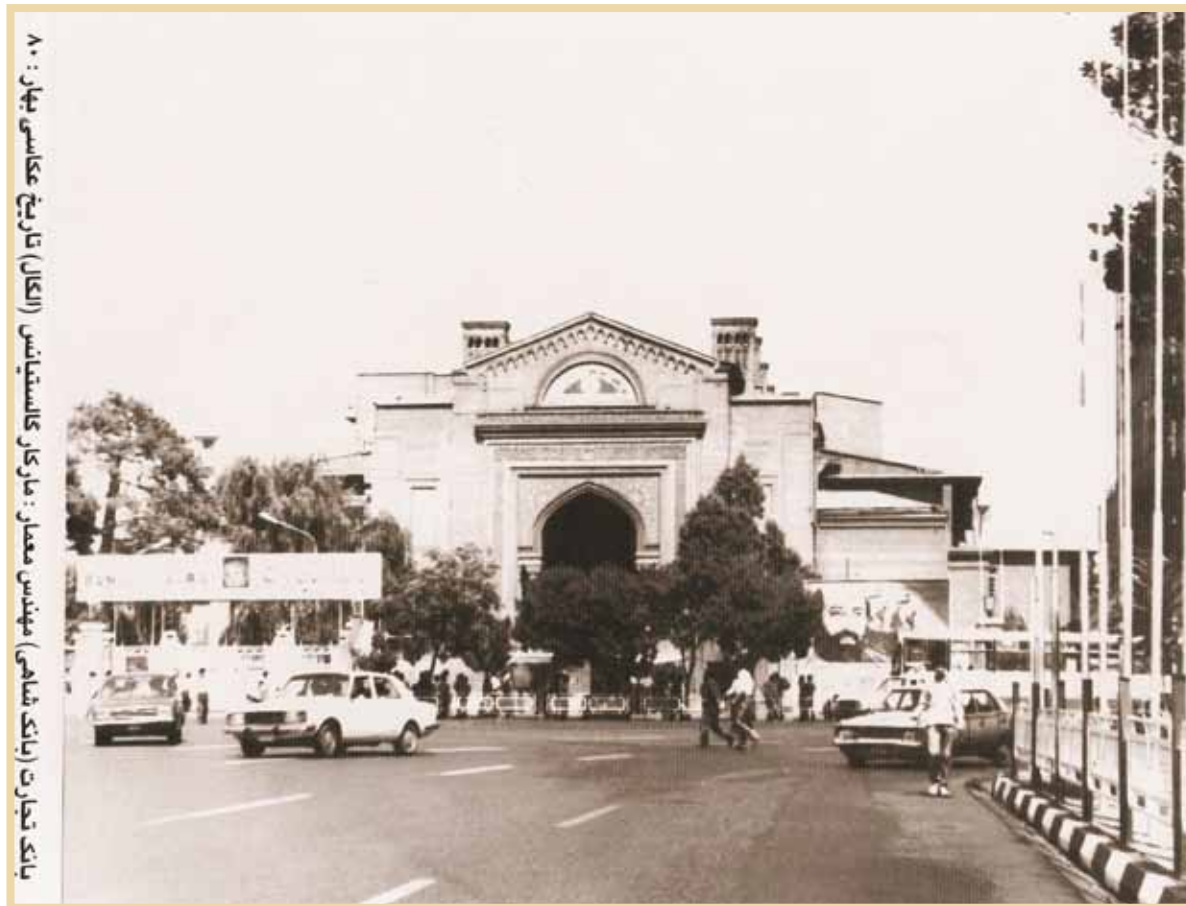
MARKAR GALUSTIAN

1888-1985



مهندس معمار مارکار گالوستیان (الکال)
که موفق به دریافت مدال برای ساختمان وزارت خارجه گردید

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.



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.*



*Federal Building No. 1;
architect and builder, Markar Galustian.*



*Post-telegraph headquarters, Tehran;
architect and builder, Markar Galustian.*



*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 commercial 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 Hovhanissian was the founder and editor of the *New Architecture* magazine, the only professional periodical of the time on architecture and urbanism. Vartan Hovhanissian passed away in May, 1982, at the age of 86. He was buried in the Armenian cemetery on Khorasan Road, in Tehran.



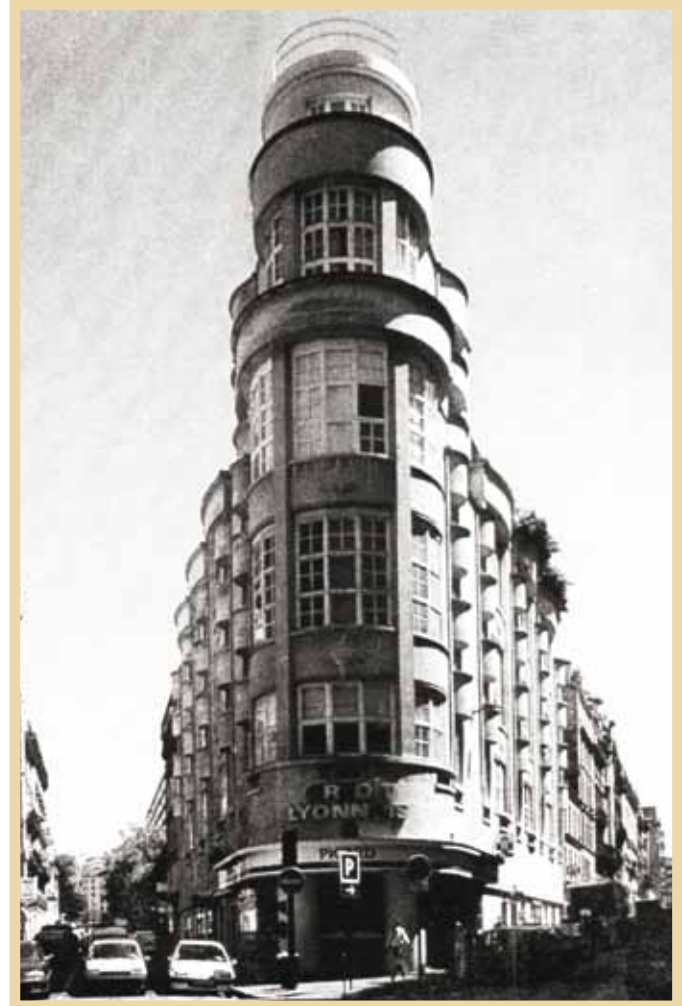
*Hotel Ferdousi, Tehran, 1937;
architect and builder, Vartan Hovanesian.*



*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.*



*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 “Bolvare 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.



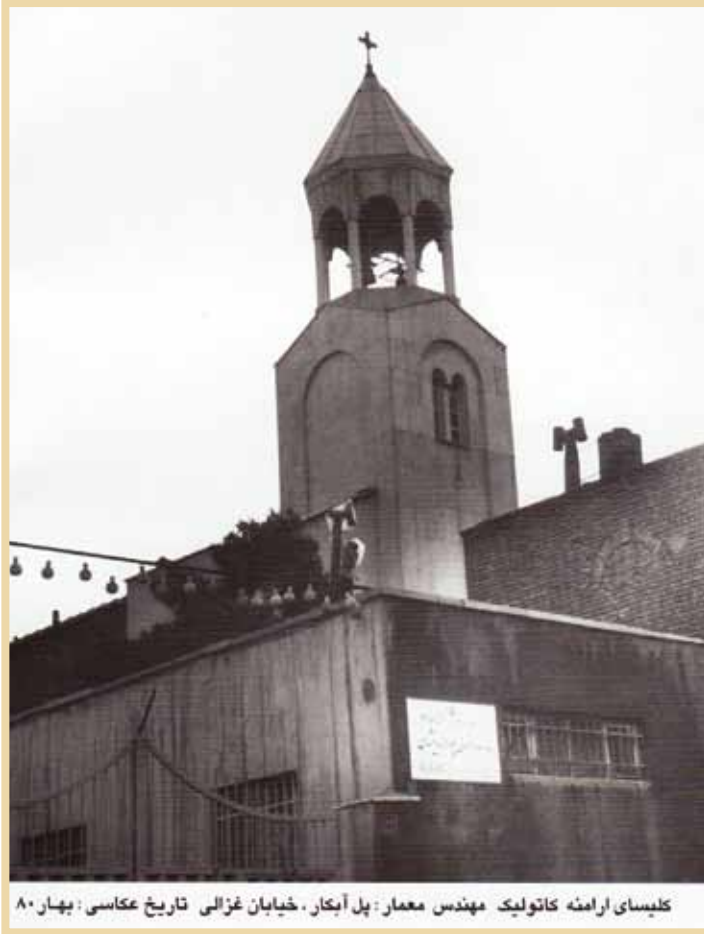
Eugene Aftandilian, architect and builder of state silo, Tehran.



Gabriel Kurkian, architect and builder of Meli Bank, main building in Tehran.

PAUL ABKAR

(1908- 1970)



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 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.



Paul Abkar, architect and builder of the first radio station in Tehran, Iran.

GURGEN PICHIKIAN

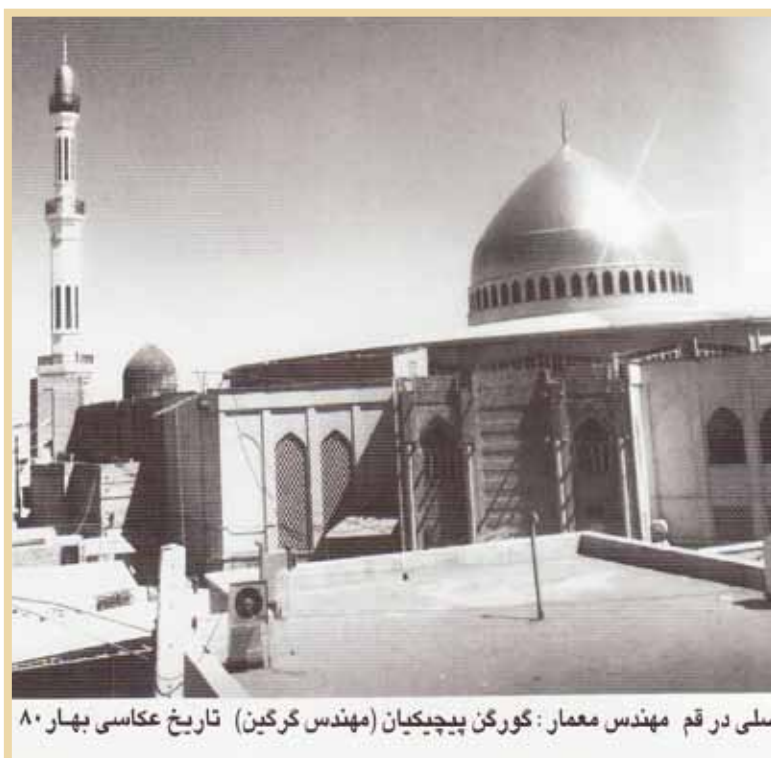
1916-1997



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 Mosely Building in Khom, Iran.



Giurken Pichikian, architect and builder of the Palace Court House in Tehran, Iran.



*Mount Ararat
Makoo, 1973,
View from Iran,*

Օտա՛ր ամայի՛ ճամբեքի վրայ
Իմ կարաւանը մեղմ կը դողանջէ,
Կանգնի՛ր կարաւանս, ինծի կը թվայ,
Թէ հայրենիքէս ինձ մարդ կը կանչէ:

Ա. Իսահակեան



*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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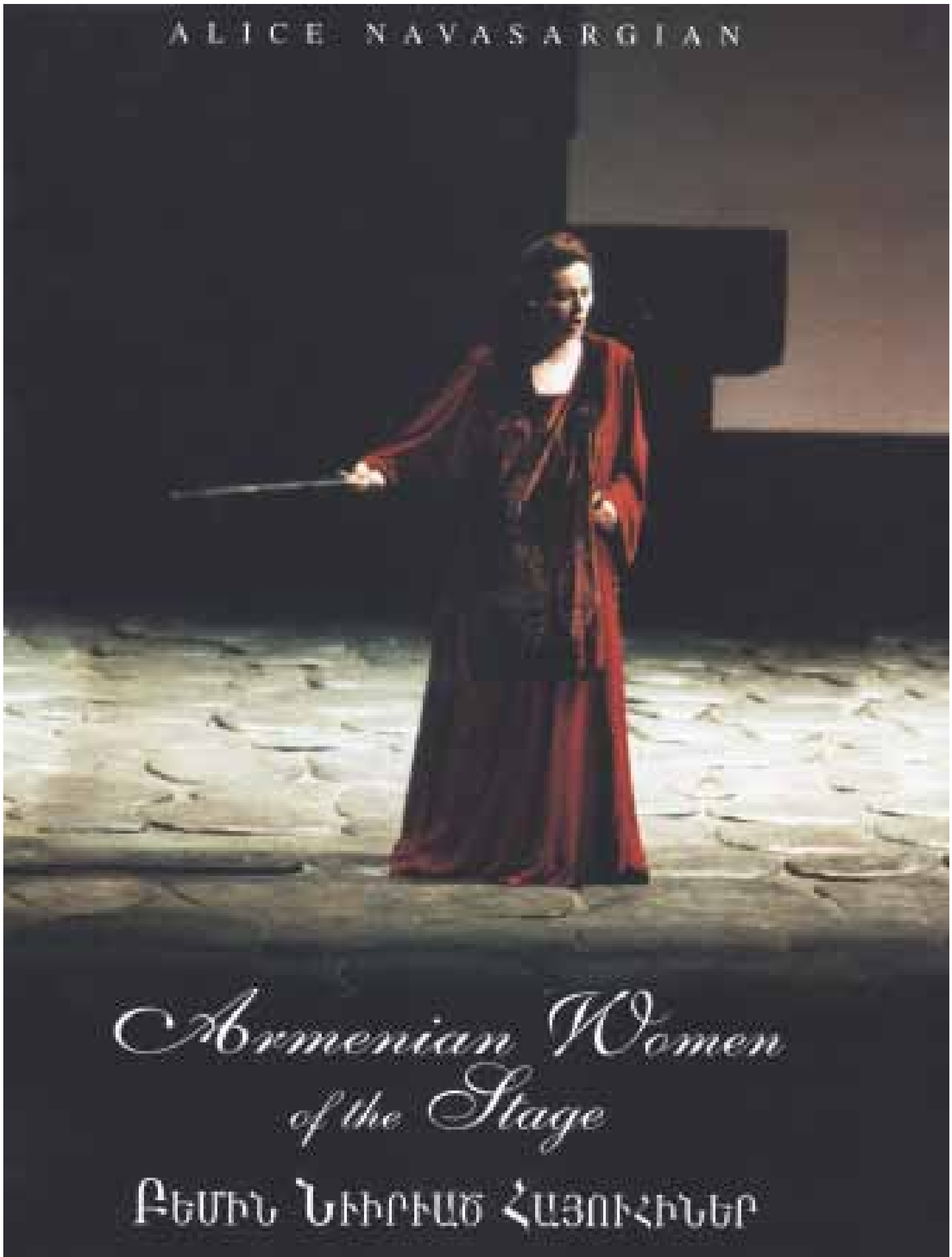
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IRAN - ARMENIA
GOLDEN BRIDGES

Twentieth Century Iranian-Armenian Painters

The first published book by Alice Navasargian in 1976.



The second published book by Alice Navasargian in 1999

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.

