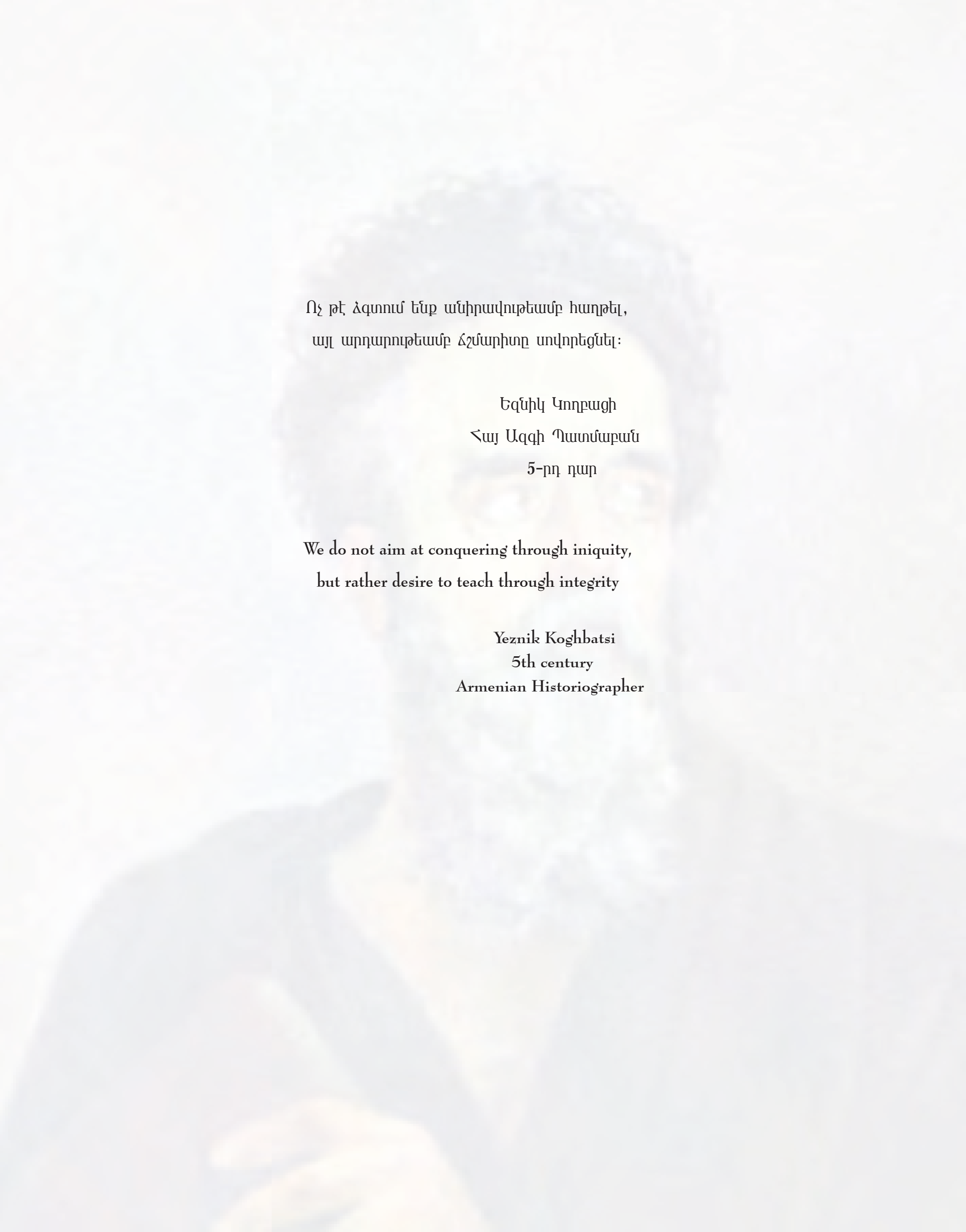


THE INDO-EUROPEAN
FAMILY OF LANGUAGES



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





Ոչ թե՛ ձգտում ենք անիրավութեամբ հաղթել,
այլ արդարութեամբ ճշմարիտը սովորեցնել:

Եզնիկ Կողբացի
Տայ Ազգի Պատմաբան
5-րդ դար

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

Yeznik Koghbatsi
5th century
Armenian Historiographer

WITH LOVE

*To My grandchildren Julian and Henry
Vartanian*

&

*To All Armenian Children,
Grandchildren & Great Grandchildren*



View of Mount Ararat from Yerevan, Capital of Armenia



(Aivazovsky) Hovhannes Aivazian

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

Alice Navasargian

IMMORTALS

A PICTORIAL ANTHOLOGY OF
HISTORIOGRAPHIC WORKS

&

A BRIEF HISTORY
OF ARMENIANS IN PERSIA

2012
California
U.S.A

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

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

I kept a regular journal of all I found of interest;

I collected and arranged all the subjects myself in my style.

My book tells very brief stories of Armenia and Armenians,

with special attention to Iranian Armenians,

along with fascinating tales from Armenian mythology

Alice Navasargian



Armenian ladies having afternoon tea in the backyard of their home in Tabriz.

Geghuni, Venice, 1903

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magazines, published in Venice in mid. 19th and early 20th century
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Mr. Aram Topchian for translation from several languages
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(Music Academy)

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Peoples Artist of the Republic of Armenia
State Award Laureate

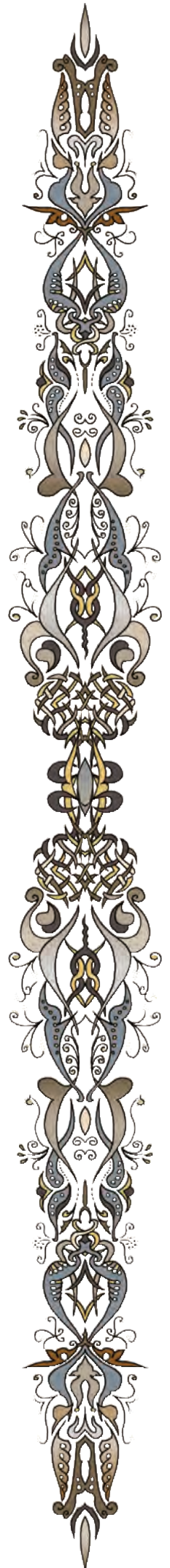
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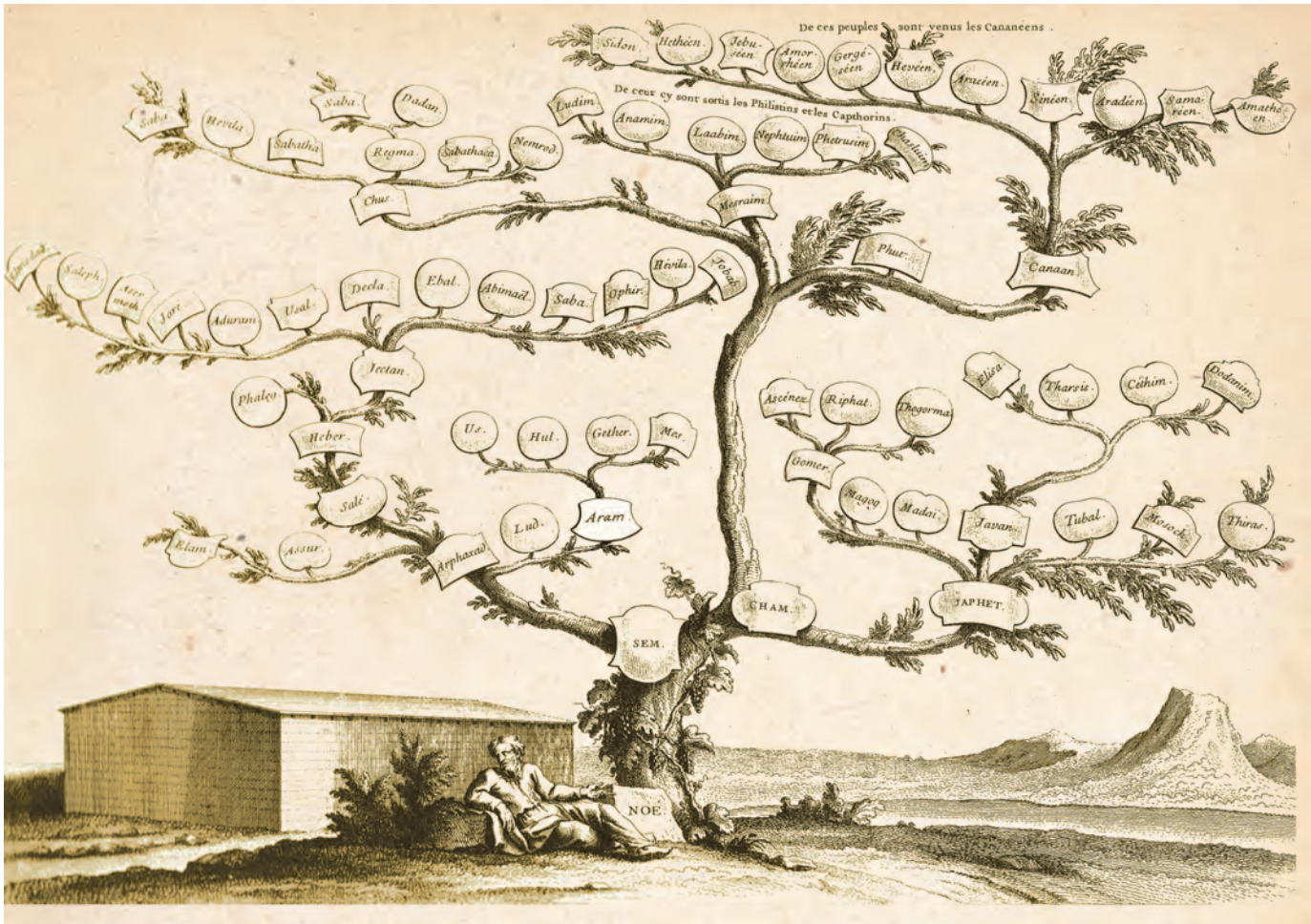
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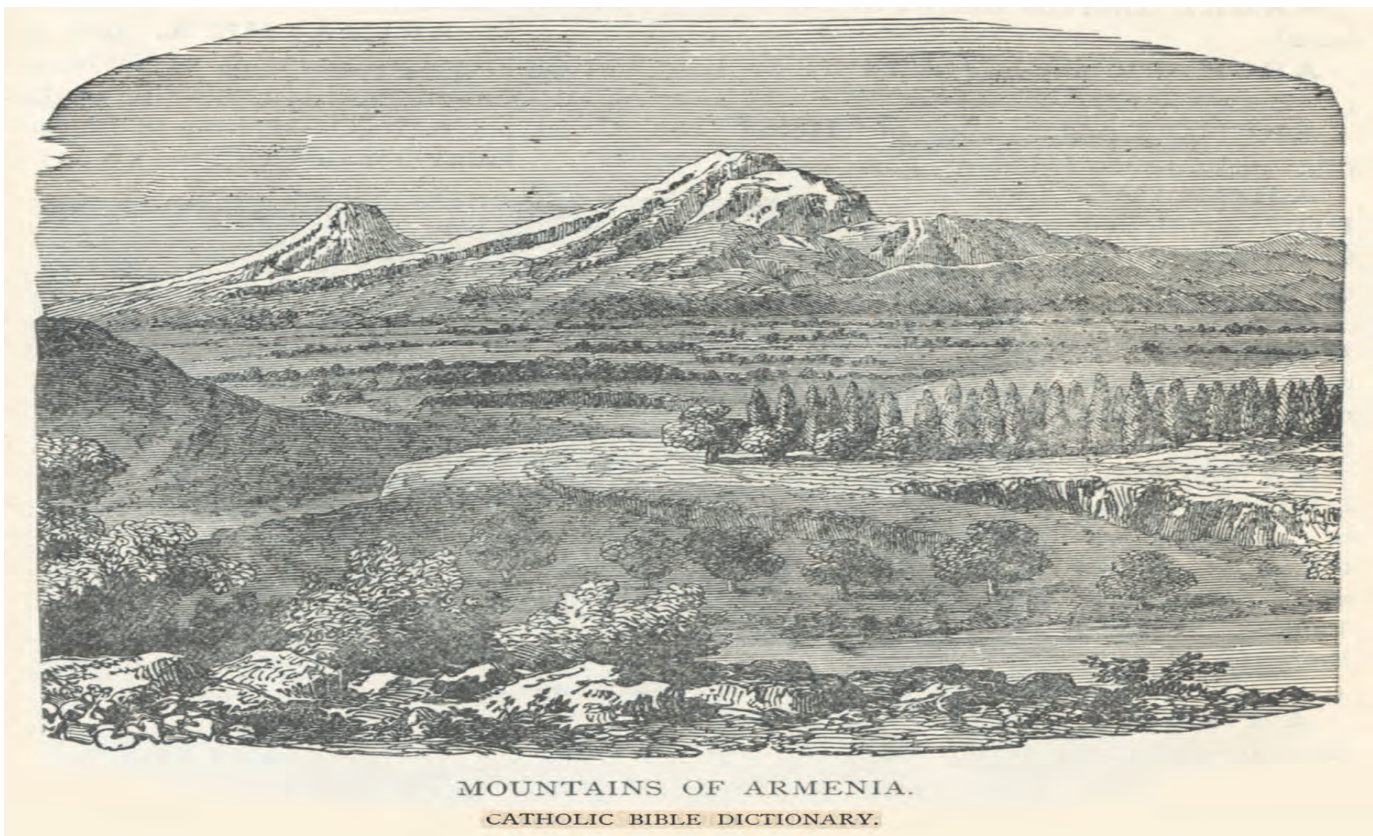
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Museum, Armenia

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Genealogical Tree of Noah's Descendants, Mount Ararat and Arax River. (Burin, XIII', Paris).

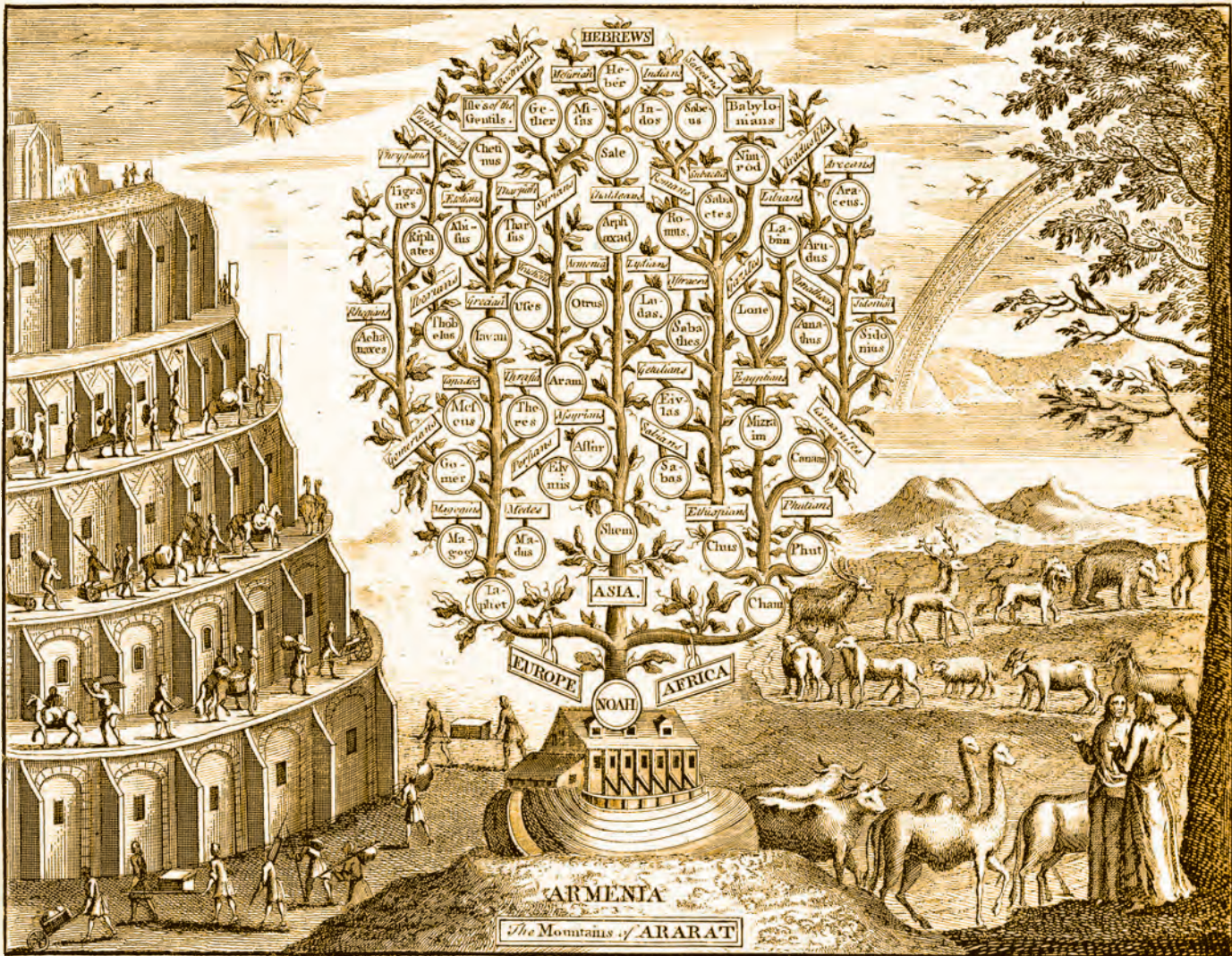




*In memory of my mother Astghik Alaverdian born in
Shushi, Karabagh, 1911, and
my father Boghos Alexani Minassians, also Karabaghtsi,
born in Grozny, 1905.*

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

The Manner how the Whole EARTH was Peopled by NOAH & his Descendants after the FLOOD.



Engraved for the Universal Magazine June 1749 for Hinton at the Kings Arms in St. Pauls Church Yard London.

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

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

ARMENIA

The Mountains of ARARAT

Preface

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

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

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

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

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

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

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

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

ALICE NAVASARGIAN



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

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

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

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



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



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

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

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



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

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

STEPHAN TOPCHIAN

Հայ մշակույթի հետազոտման նվիրված Ալիս Նավասարգեանի արդեն հրատարակման պատրաստած նոր հատորին ծանոթանալով, նախ հիշեցի նրա ուսման տարիների ավարտից սկսող Իրանահայ նկարիչներին վերաբերող եւ հայկական մշակույթի զանազան ճյուղերի հարստացմանը մասնակից տաղանդավոր արվեստագետուհիներին նվիրված գործերը, որոնց ինքնահատուկ շարունակություն է կազմում ներկա ծավալուն հատորը: Այստեղ ընդգրկված են 19-20րդ դարերի նշանավոր գրողներ, նկարիչներ, երաժիշտներ, ճարտարապետներ, վաճառականներ որոնց ստեղծագործական եւ բարեգործական կյանքը հիմնակի, նաեւ մասամբ կապված են Հայաստանի հնագույն հարեվան Իրանին: Խորհրդածելով Նավասարգեանի երկարամյա աշխատանքի մասին, կարելի է ասել, որ նա մշակութապաշտ է եւ հիշյալ հատորներով խորմտահղացում ունի՝ նոր սերունդներին կապված պահել իրենց բուն արմատներին, արդնացնող, լուսավորող ու պայծառ վերընթացի գաղափարներ ծնող մայրմշակույթին...

Ցանկանում եմ շեշտել նաեւ, որ՝ ներկա հատորի տեքստային մասերին զուգորդվող թե հեղինակների եւ թե նրանց գործերի ու ճարտարապետական կոթողների հինավուրց, նախնական լուսանկարների զգալի մասը անձանոթ է եւ ընկալվելով իբրեւ հայտնություն հուզում, ուրախացնում են:

ՇԱՀԵՆ ԽԱՉԱՏՐԵԱՆ
SHAHEN KHACHATOURIAN

Art Historian;
President of Museum of St. Edjmiatsin



«Անմահներ. նկարագարող մի ժողովածու՝ Հայաստանի, հայերի եւ իրանահայերի մասին». այսպէս է վերնագրել իր նոր սովորաձագ գիրքը մշակութաբան Ալիս Նավասարգեանը: Այն բարձրորակ, պատկերագար տեղեկատվություն է մեր ազգային դիմագծի մասին, փորձ՝ պահպանել եւ վեր հանել քաղաքակիրթ աշխարհի առաջ հայ ժողովրդի արվեստի, ծեսերի, հեքիաթների, լեգենդների եւ հավատալիքների հմայքն ու մարդասիրական գեղեցկության բարձրարժէք նմուշները: Դրանք այն - ոսկէ կամուրջներն են- «Նավասարգեանի գրքերից մեկի վերնագիրը», որոնք նոր խորք եւ իմաստ են տալիս մարդկության մտքի եւ հոգու պատմության անվերջ ծավալուն ընթացքին:

Ալիս Նավասարգեանի հավաքած պատմական նյութն ու խիտ նկարագարոված լեգենդներն ու անմահ ազգային հերոսները մեծ արժէք են ոչ միայն հայ, այլեւ օտար ընթերցողների համար: Եւ նայելով գրքի պատմական դէպքեր ու դէմքեր պատկերող նկարներին, դժվարանում ես ազատվել այն մտքից, որ պատմությունը ոչ ավելի ուսանելի է, քան սպանդանոցը, որ մեր հինավուրց պատմաբանները իրավացի են՝ խաղաղությունն ու ողջամտությունը հասանելի են մեծ մասամբ ծիսացող ավերակների վրա, որը մենք ժառանգում ենք անգութ ուժերի դաժան քայլերից հետո: Այս գրքի նկարագրողումները նայելով եւ կարդալով խնամքով տեղադրված տեքստերը, գիտակցում ես, որ մեր պատմությունը շատ հաճախ գրվել է արյամբ ու արյունահեղությամբ, եւ այդ արյունն ու արտասուքը մինչ հիմա չեն չորանում: Դա է պատճառներից մեկը, որ հայ ժողովուրդը ամրապնդել է քրիստոնեական հավատն ու տեսիլքը դարեդար եւ մաքառել հանուն ստեղծագործական կատարելության, ձգտել ամենավսեմ, ամենամարդկային եւ բացարձակ արժէքները:

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

Ալիս Նավասարգեանը շատ զգայուն է ազգային արժէքների սեփականության հանդէպ: Նա մեր ազգի հինավուրց պատմության, մշակութային դրսեվորումների եւ սովորությունների փառաբանումն ու գնահատումը ուրիշ ազգերի հաշվին չի անում: Նրա գրքում նորից կյանքի կոչված հայոց հինավուրց լեգենդներն ու պատմական կերպարները հիմք ունեն եւ դա է գրքի մեծագույն արժէքներից մեկը: Գողթան երկերից մինչեւ մեր օրերը հասնող ժողովրդական եւ պատմական հիմք ունեցող այս պատումները մերկ ապարանոց չեն, որովհետեւ պատկերագար էջերի հետ միասին դրանք խիստ հավաստի են դարձնում այս գրքի գեղագիտորեն հարուստ հոյակապ էջերը:

Այս գրքում Ալիս Նավասարգեանը հայոց պատմության աստեղային պահերը ընթերցողին է ներկայացնում հնագույն դիմանկարների եւ սյուժետային կտավների շնորհիվ, որոնք մեծարում ու փառաբանում են պատմական իրադարձությունները, անցյալի ու ներկայի հերոսական դէմքերը՝ այն ամենը, ինչը սրբորեն պահպանված է մեր մշակույթի եւ գրականության մեջ: Գիրքը նախ քայլ առ քայլ, պատմական փաստերի հիման վրա քաղաքակիրթ աշխարհին պատմում ու ցույց է տալիս այն կարեորագույն պահերը, որոնք տեղի են ունեցել իր հայրենիքում, հազարամյակների խստաշունչ ժամանակներով անցած Հայաստանում:

Այս գիրքը հրաշալի պատկերագար շքերթ է՝ հայոց պատմության հին ու նոր ժամանակների ձուլած ընթացք: Գիրքը սրբազան դարձած հայոց հողի եւ նրա ժամանակների, պատմական եւ գրական դրսեվորումների ազնիվ արտացոլումն է: Այն արձագանքում է այնպիսի երեւոյթների, որոնք արժանանում են ուշադրության իրենց բարոյագիտական, պատմական, գեղագիտական, քաղաքական, մշակութային եւ արդիական ուղղվածությամբ: Ալիս Նավասարգեանի գիրքը իր տեսակետի մեջ նոր խոսք եւ իմաստ է բերում, պատմական ու նկարագարող դասակարգման շնորհիվ արժէքավորելով մեր պատմությունն ու նրա անմահ հերոսներին: Գիրքը ահագնագոչ է, եւ իմաստալից: Այն մեր ազգի վսեմ հոգու մշակութային անձնագիրն է եւ պատկերը՝ աշխարհի բոլոր ծայրերում: Սրտանց շնորհավորում եմ Ալիս Նավասարգեանի այս հոյակապ ձեռնարկումը եւ մաղթում նրան նորանոր հաջողություններ:

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Armenia and Her People

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

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

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

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



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

Emil J. Dillon, 1898





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

MOUNT ARARAT

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

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



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

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

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

ԵՍ ԻՄ ԱՆՈՒՇ ՀԱՅԱՍՏԱՆԻ ԱՐԵՎԱՏԱՄ ԲԱՌՆ ԵՄ ՄԻՐՈՒՄ
ՄԵՐ ՀԻՆ ՍԱԶԻ ՈՂԲԱՆՎԱԳ ԼԱՑԱԿՈՒՄԱԾ ԼԱՐՆ ԵՄ ՄԻՐՈՒՄ
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«ԵՂԻՇԷ ԶԱՐԵՆՅ»

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

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

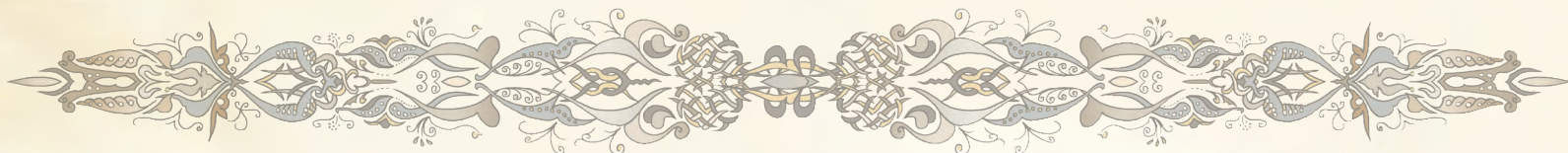
The most ancient Armenian historian is Agathangelus. He was the secretary of King Tiridates, in the fourth century. Agathangelus’ book “History of Armenia’s Conversion to Christianity,” written in the Armenian language, is the first contemporary record of the great empires of the time. This text is an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

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



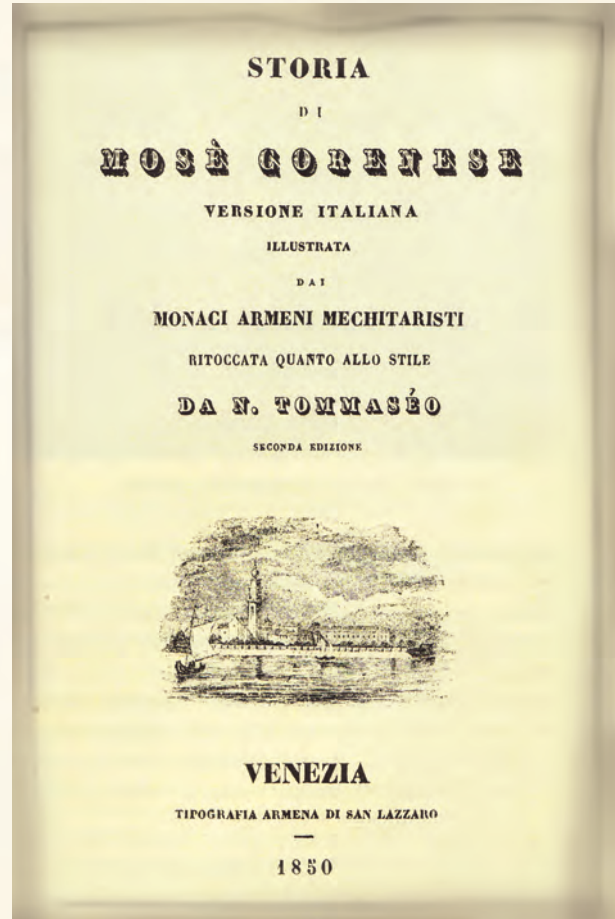
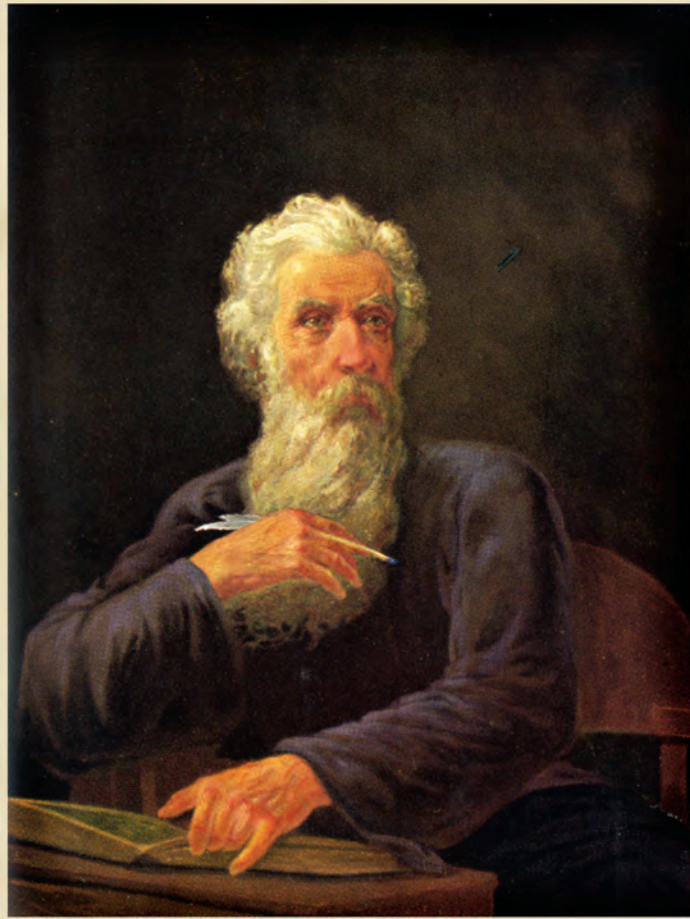
Ս. ՄԵՏՐՈՊՈՎ

ST. MESROP MASHDOTS



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

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



MOVSES KHORENATSI

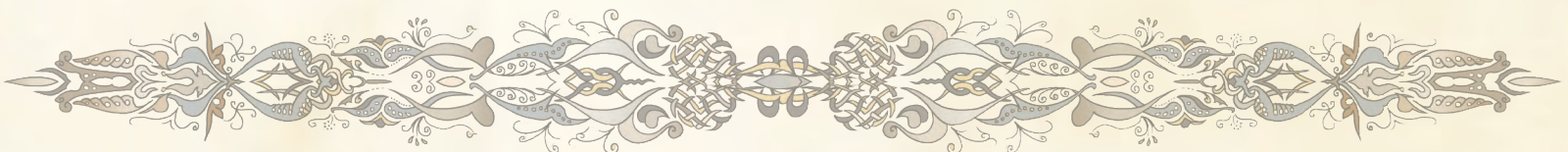
Painting by A. Fetvajian

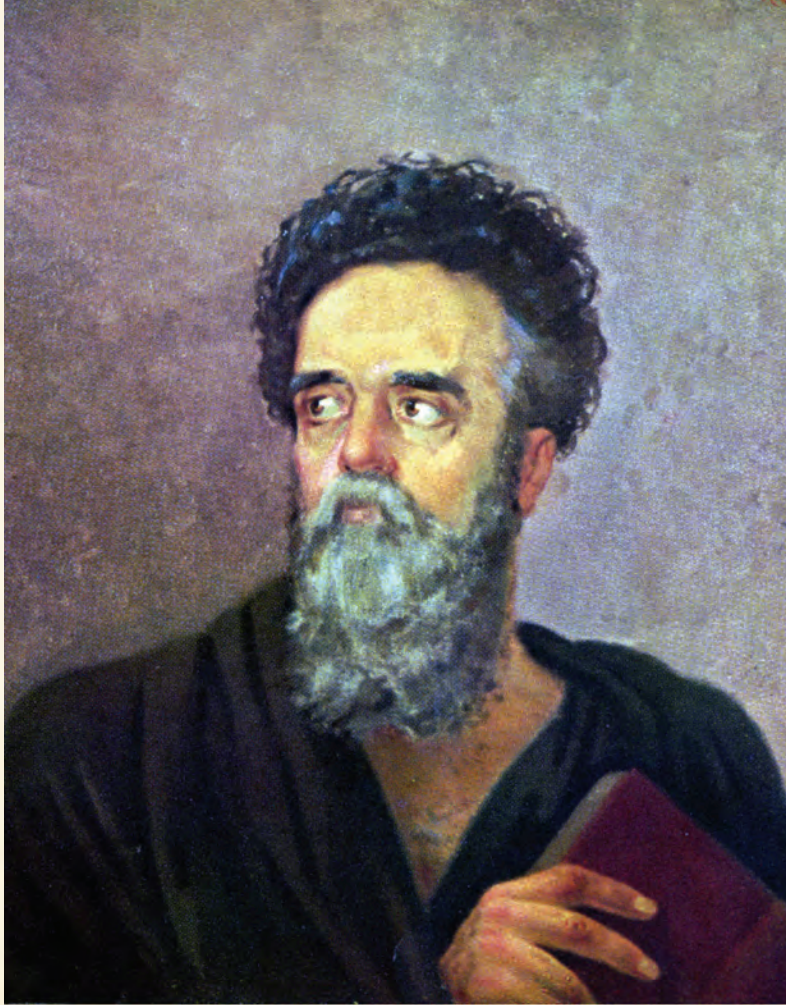
Moses of Khorene (Movses Khorenatsi), surnamed “kerthogh,” or the “grammarian poet,” is regarded by the Armenians as the first of their classical writers. He wrote books on history, rhetoric, and geography. His first work is a complete “History of Armenia,” starting with the origins of the Armenian people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

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

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

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





YEZNIK KOGHBATSİ

Painting by A. Fetvajian

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

YEZNIK KOGHBATSİ

5TH C.



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

“REFUTATION OF THE SECTS”:

“Refutation of the Pagan Sects”

“Refutation of the Persian Sect,”

“Refutation of the Greek Sages’ Beliefs,”

“Refutation of Marcion’s Sect.”

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

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





STEPANOS ASOGHIK

Painting by A. Fetvajian

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

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

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

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

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

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

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

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



THE DOVE OF MASIS



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

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

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

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



GRIKOR (GREGORY) NAREKATSI

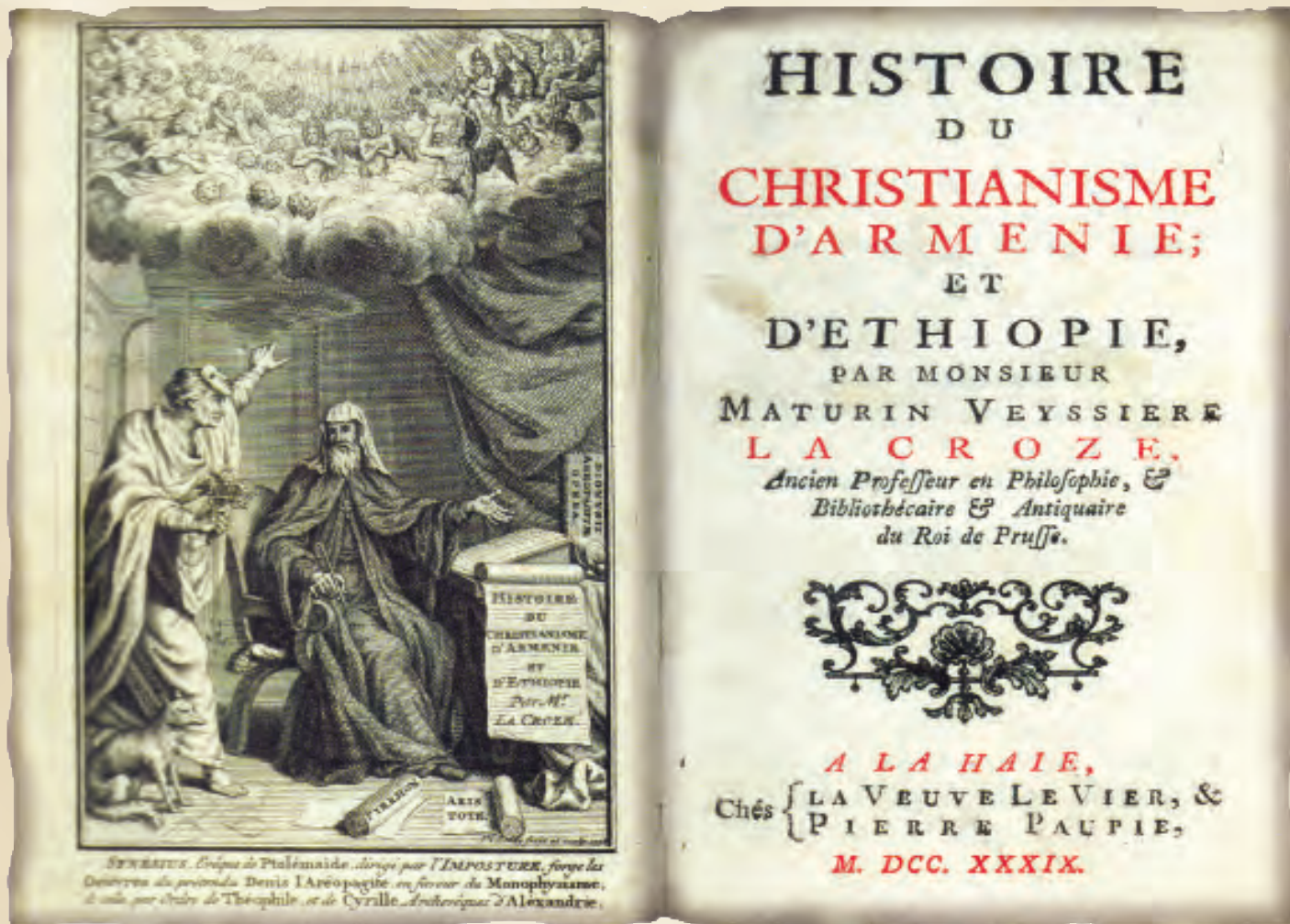
Painting by A. Fetvajian

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

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

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

**BRIEF HISTORY
OF
ARMENIA & ARMENIANS**



*The cover of the book by Veuve Le Vier and Piere Paupie.
“History of Christianity in Armenia & Ethipoiā”*

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

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

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

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

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

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

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

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

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

Tigran ruled Armenia as an ally of Rome until his death in 55 AD. Armenia stayed under Roman rule until 114 AD, when Trajan from Antiochia in Syria attempted to conquer the Armenian capital city

Artashat (Artaxata), and expanded the provinces to the shores of the Caspian Sea, bordering Caucasian Iberia and Caucasian Albania. At the time, the governor of Armenia was Catilius Severus.

Armenia was under Roman control until the establishment of the Armenian Arsacid Dynasty, from whence it fell under Persian rule.

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

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





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

HAYK NAHABED



HAYK

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

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

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

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



HAYK

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

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

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

Hayk's son was Aramenak, whose son was Harma, whose son was Aram.



HAYK NAHABED MORTALLY WOUNDS BEL THE GIANT OF BABYLON, WITH HIS BOW AND ARROW



NOAH'S ARK AND MOUNT ARARAT



THE DOVE AND THE LEAF OF OLIVE TREE

Genesis, Chapters 6-9:

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

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



NOAH'S ARK ON MOUNT ARARAT AND YEREVAN

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



For the History of Armenia, Vol. I.

Eng. by E. de la Courbe

*Stretched on the ground, the vanquish'd Belus dies,
And gallant Hayk claims the victor's prize!*

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



ARAM



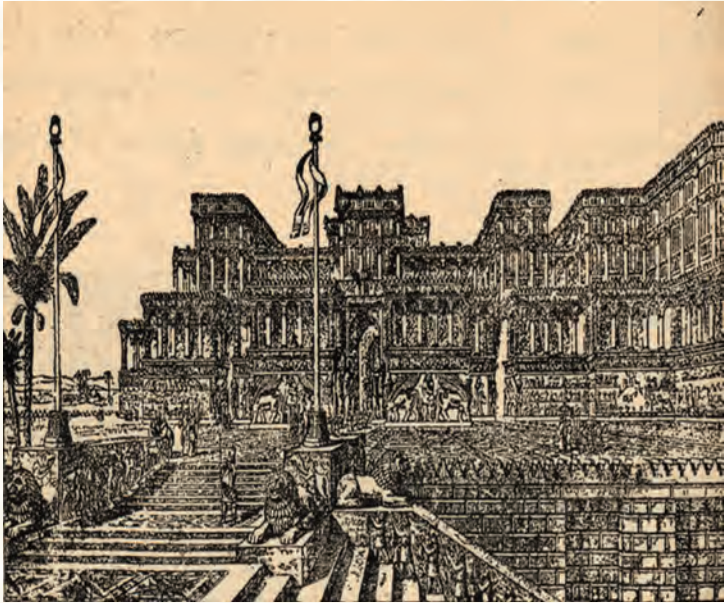
THE MEDIAN TYRANI NIUKAR KILLED ARAM'S GENERALS. (Rotter)

Aram, the son of Harma, was the great-grandson of Hayk. It is from Aram that we derive the name of Armenia. As the ruler of Armavir, Aram captured the Median tyrant Niukar who attacked Armenia and destroyed many settlements in Media. After defeating Niukar's army, he captured the leader and nailed him through the brow to the top of the tower of Armavir.

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



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



*THE CASTLE OF SEMIRAMIS IN
NINEVEH, ASSYRIA*



*ARA THE HANDSOME'S CORPSE BROUGHT
TO SEMIRAMIS*

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

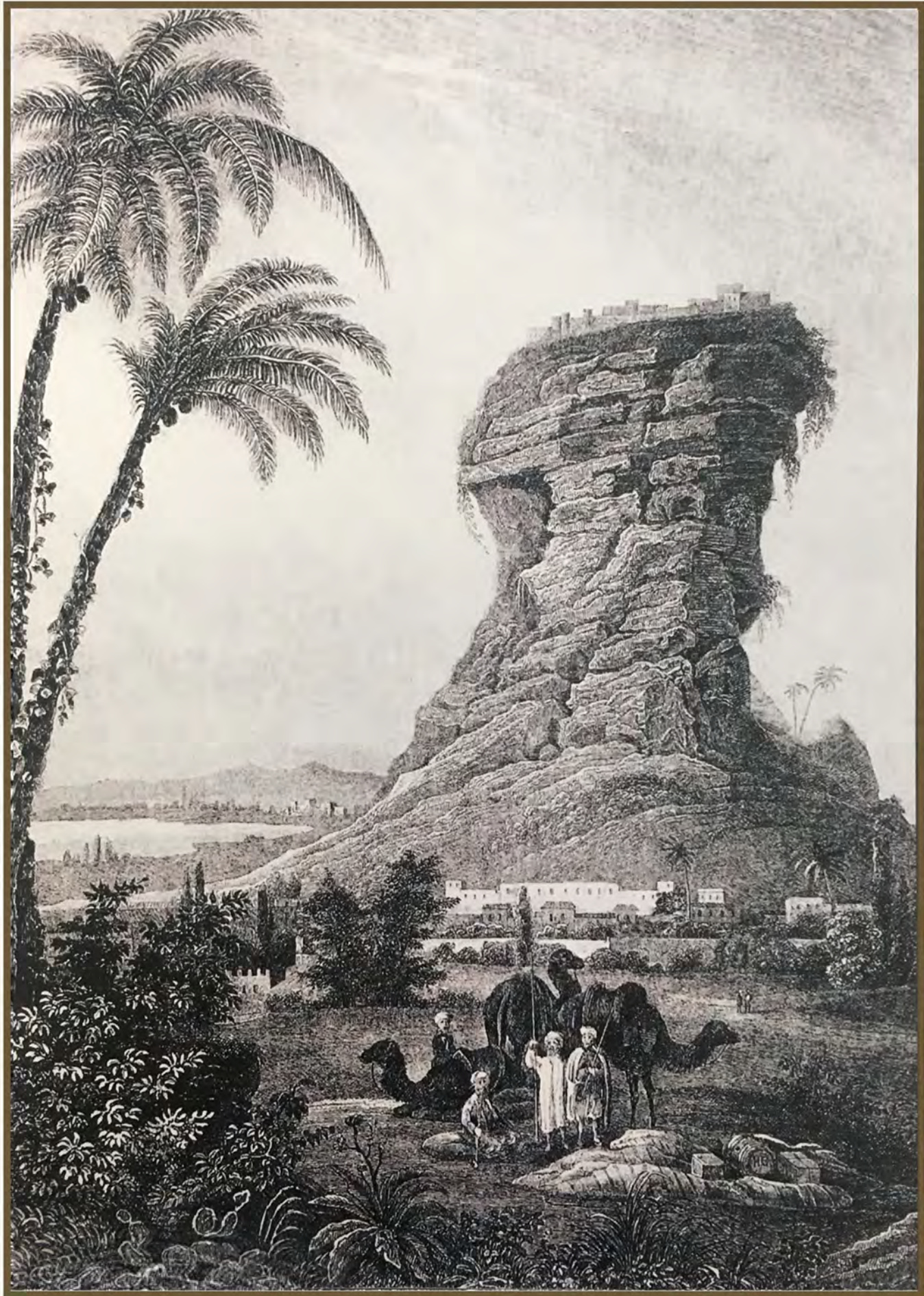
Ara the Handsome's son was Ara the 2nd, whose mother was Gohar. Semiramis assigned him to the governorship of Armenia. He was later killed fighting in a war for Semiramis, during which she was killed as well.



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



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



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



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

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

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

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

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

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



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

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



BABY ANUSHAVAN IS GIVEN TO POPLAR PLANTS

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





BAROUYER THE RULER

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

YERVANDUNIANTS DYNASTY

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



**KING TIGRAN I,
(Haykazoon)**





AJHDAHAK'S DREAM

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

-Movses Khorenatsi, c. 516

ՏԵՍԻԼ ԱԺԴԱՀԱԿԱՅ

Էր ինձ լինել այսօր մերձ 'ի 'Լեան մի երկար յերկրէ բարձրութեամբ. և ասէին գոգցեա յերկրին հայկազանց զայս լինել: Կին ոմն ծիրանզգեստ նստեալ երևեցաւ 'ի ծայրի, երկանց ըմբռնեալ ցաւով: Ծնաւ կինն յանկարծ երիս կատարեալս 'ի դիւցաւ զանց: Առաջինն զերանսն ածեալ 'ի վերայ առիւծու՝ սլանայր յարեւմուտս, և երկրորդն 'ի վերայ ընծու՝ 'ի հիւսիսի հայելով. իսկ երրորդն զվիշապն անարի սանձեալ 'ի մերոյս վերայ յարձակէր տէրութեանս: Ի մէջ այսպիսեաց խառն երազոց, թուէր ինձ կալ 'ի վերայ տանեաց իմոց արբունեացս, և զգիտն մեր հրաշատեսիկ տեսեամբ 'ի վերայ կացեալ և զիս զնոսա պատուեալ զսհիւք և խնկովք: Եւ յանկարծ 'ի վեր նայեցեալ, զայն որ 'ի վերայ վիշապին նեծեալ կայր, արծուանման սլացեալ թեք տեսի յարձակեալ. որ մօտ հասեալ խորհէր կործանել զգիտն: Իսկ ես Աշգահակ խտրոց ընդ մէջ անկեալ, և յիս զայնպիսի եղեալ յարձակումն ընկալայ, մարտ ընդ սքանչելոյն առնելով դիւցազանն: Բայց զինչ օգուտ ինձ և խօսից երկարութիւն. զի վախճան գործոյն՝ իմն էր կործանումն: — Ն. Ք. 556 — Խոր Գիրք Ա. Իզ.

ՎԵՆԵՏԻԿ, Ս. ՂԱԶԱՐ.



ASSASINATION OF AJHDAHAK BY TIGRAN I. (Rotter)

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

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

-Moses Khorenatsi, c. 516

VAHAKN ET LA VOIE LACTÉE

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



PRINCE VAHAGN AND HARTAGHOGHI ROAD

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

-Anania Shiraketsi, c. 521

Յաղագս ծիր կաթին ասէ Անանիա Շիրակացի. —

Ոմանք յառաջնոցն Հայոց ասացին թէ 'ի խիստ ձմերանի Վահագն նախնի Հայոց՝ գողացաւ զյարդ Բարշամայ Ասորեստանեայց նախնոյն . զոր և մեք սովորեցաք բնախօսութեամբ Յորդիգէ հեք անուանել : Իբրու թէ, ըստ առասպելաց Հայոց, 'ի փախելն աւարան՝ մղեղք յարդին սփռեալք իցին զճանապարհայն, յորոց գոյացեալ ծիր կաթին : — Ն. Ք. 521 .

ՎԵՆԵՏԻԿ, Ս. ՂԱԶԱՐ.

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

VENISE, St. LAZARE.



PRINCE VAHAGN THE DRAGON FIGHTGER (Rotter)

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

Later Vahagn's descendants were named Vahevanian.

-Anania Shiraketsi, c. 521

Վահագն որդի Տեգրանայ Ա. վասն մեծամեծ քաջութեանցն Հերակլէս կարգացեալ 'ի Յունաց. իսկ ըստ առասպելաց Հայոց,
 “ Երկներ երկին և երկիր, երկներ և ծիրանի ծով. երկն 'ի ծովուն ուներ զկարմրիկ եղեգնիկն. ընդ եղեգան փող ծուխ ելաներ,
 ընդ եղեգան փող բոց ելաներ. և 'ի բոցոյ պատանեկիկ վազէր, նա հուր ներ ուներ. ապա թէ բոց ուներ մուրուս, և աչկունքն էին
 արեգակունք:” Զայս երգելով ոմանց բամբուսմբ, լուսք իսկ ականջօք մերովք: — Խորե. Գիրք Ա. — Լ Ա.

AN ANCIENT ARMENIAN POEM FOR VAHAGN'S BIRTH:

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

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

ARDAVAZD YERVANDUNI

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



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

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



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



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

Alexander The Great



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

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



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

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



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



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

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

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

ARSHAKUNIANS DYNASTY



KING VAGHARSHAK

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

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

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



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



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

ՄԱՐ ԱՓԱՍ ԿԱՏԻՆԱՅ ԱՌԱՋԻ ՎԱՂԱՐՇԱԿԱՅ ԱՐՔԱՅԻ

Վաղարշակ արքայ Հայոց, հաստատեալ զԹագաւորութիւն իւր՝ կամեցաւ գիտել թէ ո՞րք և որպիսի արք տիրեալ են 'ի վերայ աշխարհիս Հայոց մինչև զնա: Եւ գտեալ զոմն Ասորի Մար Աբաս Կատինայ, այր ուշիմ և վարժ քաղաքացի և յոյն գրով, յղէ առ մեծ եղբայր իւր Աբլակ ընծայիւք, բանալ նմա զգիւանն արքունի: Եւ Մար Աբաս Կատինայ գտանէ մատեան մի հելլեն գրով, գրեալ հրամանաւ Աղեքսանդրի, որ ուներ զբուն հնոց և զնախնեացն բանս: Յորմէ զմերոյ ազգիս միայն հանեալ զպատմութիւն հաւասար, բերէ առ արքայ Վաղարշակ 'ի Մծբին: Ջոր տեալ Վաղարշակ, առաջին իւրոյ գանձուն համարելով՝ զնէր յարքունիսն 'ի պահեստի մեծաւ զգուշութեամբ, և զմասն ինչ 'ի յարձանի հրամայէ գրոյմել:— ԽՈՐԵՆԱՅԻ, ԳԻՐԳ Ա: Ը:

ՎԼԵՆԵՏԻԿ Ա. ՂԱԶԱՐ

MAR APAS GADINA DEVANT LE ROI VAGHARCHAGH.

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

MOÏSE DE KORÈNE, Livre I. - VIII.

VENISE St. LAZARE.



**KING ARTASHES I,
ASHKHARHAKAL**

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

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



ARMENIANS BATTLING THE REBELLIOUS MOLAKONS



**KING TIGRAN II,
THE GREAT**

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

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



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



THE CRUCIFIXION OF JESUS CHRIST THE SAVIOR IN ROME





Jesus Christ was crucified in 33 AD, by Romans. Hanging on a cross was the most disgraceful and cruel form of corporal punishment. In ancient Rome, such a death was imposed only on the most hardened criminals. The torture of a crucified man is impossible to describe; it causes unbearable pain in every part of the body, accompanied by a terrible thirst and spiritual suffering, until death. Jesus had no particular quarrel with Rome and did not violate Roman law. The life and passion of Jesus Christ have influenced the course of human history and greatly contributed to the development of humanity.

Shroud of Turin





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



KING ARDAVAZD I,

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

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

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



ABGAR V, THE FIRST BAPTIZED ARMENIAN KING

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

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

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

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

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



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

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

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



ST. STEPHANOS WAS STONED AND KILLED BY PAGANS

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

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

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

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

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

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

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



In 301, by the order of King Trdat, Christianity was declared the official religion of the Armenian state. Same time, St. Bartholomew the Apostle came to Armenia and he baptized St. Thaddeus and St. Stephanos.

By the order of King Sanatruk, all three of them were martyred by pagans. Later three chapels were built on the tombs of three Saints.

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

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



*ST. BARTHOLOMEW WAS
TORTURED AND LAPITATED
BY PAGANS*



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



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



A KATCHKAR IN KARABAK



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

By Stepanos Lehatsi XVII c.



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



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

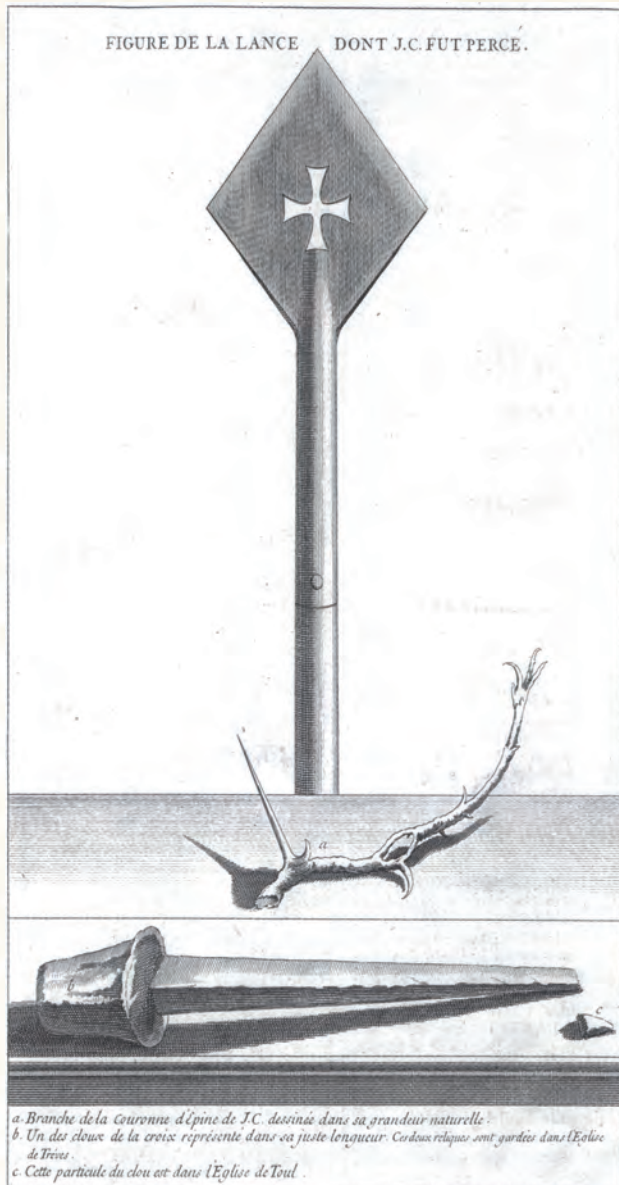


FIGURE OF THE LANCE WHICH PIERCED
JESUS CHRIST



Reliquary of Geghard, 1687.

(Treasures of Edjmiadsin)

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

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

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



PRINCES SANDUKHT CRUELLY TORTURED

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

ՆԱՀԱՏԱԿՈՒԹԻՒՆ Ս՝ ՍԱՆԿԻՍՈՅ

Սանատրուկ թագաւորեալ 'ի վերայ Հայոց՝ ուրացաւ զհաւատս Քրիստոսի և դարձաւ միւսանգամ 'ի կռապաշտութիւն և յաւել առնել չար ընդդէմ քրիստոնէից: Եւ լուեալ թէ թագէոս առաքեալ չըջեալ 'ի բազում տեղիս՝ զբազումս դարձուցանէր 'ի հաւատս Քրիստոսի, ընդ որս և զՈսկեանս, կոչեաց զնա 'ի Շաւարշան գաւառ, և սպան: Եւ զի և դուստր իւր Սանդուխտ աշակերտեալ էր առաքելոյն և հաստատուն մնայր 'ի հաւատս, ետ և զնա սպանանել: Եւ 'ի լինել մեծի սքանչելեաց 'ի վերայ սրբուհւոյն, հաւատաց 'ի Քրիստոս նախարար ոմն մեծ հանդերձ ամենայն տամբ իւրով, որպէս և այլք բազումք: — Ա՝ Տ. 48

ՎԵՆԵՏԻԿ Ս՝ ՂԱԶԱՐ



Տ. ՏԱՆԿՒԿԻՒՅՑ



Տ. ՀՐԻՓՍԻՄԵ



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

KING YERVAND II

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



QUEEN SATENIK



KING ARTASHES II

ARTASHESIAN DYNASTY

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

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

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



ARTASHES II IN DANGER

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

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

ՎՏԱՆԳ ԱՐՏԱՇԻՍԻ Բ.

Մմբատ հանդերձ մանկամբն Արտաշիսիս ելանէ առ օփն ծովուն Գեղամայ, զթիկամբք Արագածն կոչեցեալ լերին, ահապա-
րէին հասանել 'ի քանակն Երուանդայ: Առ ոչինչ համարեալ զբազմութիւն զօրաց նորա, միայն կասկածէին 'ի Մուրացանէն Արագ-
մայ, զի այր քաջ էր և բազմաց տէր տիգաւորաց: Եւ ճամբարն Երուանդայ էր բացագոյն 'ի քաղաքէ նորին աւելի քան երեքհարիւր
ասպարիսաւ 'ի հիւսիսոյ 'ի վերայ գետոյն Ախուրեան: Չայս իբրև լտեր Երուանդ, հանէր ընդ առաջ զբազմութիւն զօրացն, և ճա-
կատեր ոչ հեռի յիւրմէ բանակէն: . . Եւ Մմբատ հրամայէր զփողն պղնձիս հնչեցուցանել. և յառաջեալ զճակատն իւր, իբրև
զարծիւ յերամն կաքաւուց խոյանայր: . . Եւ անդ էր տեսանել կոտորած անհնարին զհնդին Երուանդայ և զզօրաց Միջագետաց: Եւ
'ի խառնակել այսպիսի ճակատուց, պատահին Արտաշիսի արք քաջք տաւրացիք, որոց զողիս 'ի բաց եղեալ, Երուանդայ պայմանեալ
սպանանել զԱրտաշէս: Որոց դիպեալ հետի ընդ մէջ անցանէր Գիսակ որդի ստրնտուին Արտաշիսի, և սատակեալ դնուսա, ուր և
զկէս զիմաց նորա 'ի վայր բերեալ սուսերաւ, զյաղթութիւն ստացեալ՝ մեռանի 'ի վերայ այսպիսեացո: Եւ ծնացեալ զօրքն 'ի փա-
խուստ դառնային: — Ա. Տ. 88 — Խոր. Գիրք Բ- ԽԶ: ՎԵՆԵՏԻԿ, Ս. ՂԱԶԱՐ.



THE CORONATION OF KING ARTASHES II

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

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

ՍՄԲԱՏ ԹԱԳԱԴԻՐ ԼԻՆԻ ԱՐՏԱՇԵՍԻ Բ.

Իսկ Երուանդ ծիռն իւրով բովանդակ ասպարէզս անցեալ, ելանէ 'ի խանս կարգեալս 'ի բանակէն իւրմէ 'ի քաղաքն իւր, ճեւ ձեւալ 'ի նոր ձիս հանգոյց 'ի հանգուցէ փախչել: Եւ քաջն Սմբատ զճեռ մտեալ, սաստկագոյն վարէր ղնա 'ի գլխերի մինչև զբուն քաղաքին. . . և սակաւ վաշտկանաւ, զբուն քաղաքին սլանէր մինչև 'ի գալն Արտաշիսի և զօրացն ամենեցուն: Եւ 'ի մարտնչիւ քաջացն ընդ ամրոցին, անձնատուրք եղին մարդիկ ամրոցին և բացին զբուն քաղաքին: Իսկ մի ոմն 'ի ղինուորացն մտեալ եհար վազերք զգլուխն Երուանդայ, և ցրուեաց զուղիղն 'ի յատակս տանն. . . : Յետ մահուանն Երուանդայ մտեալ Սմբատայ զարքունականն յուղէր զգանձան. և գտեալ ղթագն Սանատրկոյ արքայի, ղնէ 'ի գլուխն Արտաշիսի և թագաւորեցուցանէ 'ի վերայ ամենայն երկրիս Հայոց: — Խորեն. Գիրք Բ. ԽԶ. Ա. Տ. 88. ՎԵՆԵՏԻՎ, Ս. ՂԱԶԱՐ.



SATENIK PLEADING WITH ARTASHES THE RELEASE OF HER BROTHER

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



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





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



ARTASHESE'S FUNERAL

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

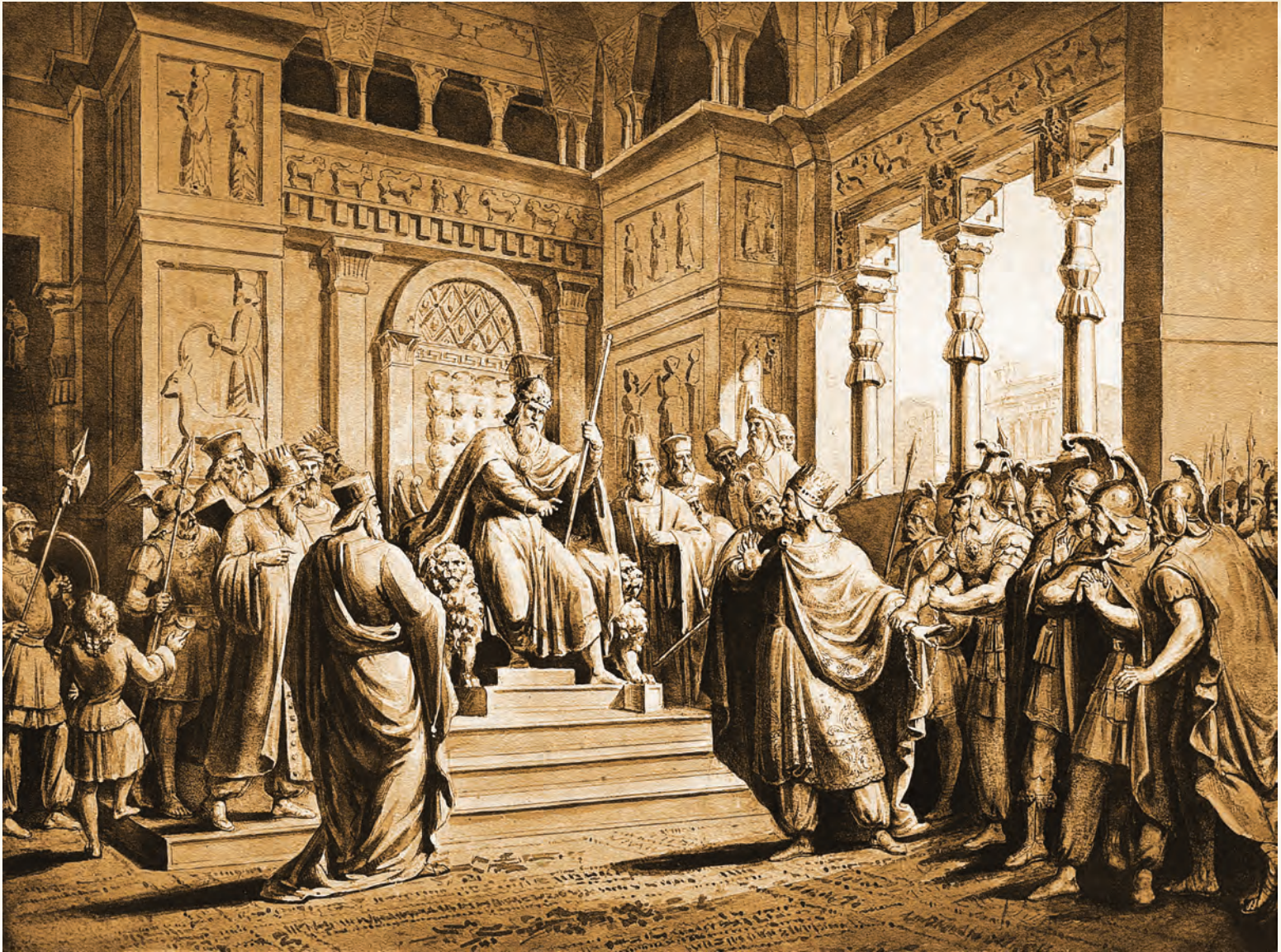


ՄԱՀ ԱՐՏԱՒԱԶԴԱՅ Բ.

Արտաւազէ յետ սակաւ ինչ առուրց թագաւորելոյն իւրոյ, անցեալ զկամրջան Արտաշատ քաղաքի՝ որսալ կինճս և իշալայրիս զակամբք Գինայ, աղմկեալ իմն ՚ի ցնորից իսելագարանաց, ընդ վայր յածելով երիվարան, անկանի ՚ի խոր իմն մեծ, և խորատոյճ լեալ՝ անկետի: — ԽՈՐԵՆԱՅԻ ԳԻՐԳ Բ. ԿԱ:

ՎԻՆԵՏԻԿ Ս. ԳԱԶԱՐ

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



THE IMPRISONMENT OF KING KHOSROV III

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

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

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

(Moses Khorenatsi, III.50).

Շապուհ էր ցասամաք ընդ խոսրովայ՝ ՚ի բարեկամանալն Արկաղեայ անձամբ, և յանհրաման կարգել յեպիսկոպոսութիւն զմեծն Սահակ. վասն որոյ յղեալ մեղադրութիւն՝ կանդերձ սպառնալեօք, ըմբոստացաւ խոսրով: ... Շապուհ, ՚ի հրապուրելոյ գուշակութեան նահապետացս մերոց, նոյն կետայն առաքէ զորդի իւր զԱրտաշիր զօրու մեծաւ ՚ի Հայս: խոսրով անկարացեալ ընդդիմանալ կամ խուսափել ՚ի նմանէ, չոքաւ առ նա: Եւ Արտաշիր ընկեցեալ զնա ՚ի տերութենէն՝ կապեաց ՚ի շղթայս և առեալ տաբաւ ընդ իւր ՚ի Պարսս՝ զնեւ յԱնուշն կոչեցեալ բերդի: Խոր. Գիրք Գ. — 50: Ա. Տ. 392

ՎԵՆԵՑԻԿ, Ս. ՂԱԶԱՐ.



PUNISHING THE TRAITORS

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

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

ՄԱՀ ՄԱՏՆՁԻՆ

Արտաշիւր սասանեան տեսնալ թէ ոչ կարէ հանգստեամբ տիրել Պարսից, խորհեցաւ նենգութեամբ քառնալ 'ի կենաց զԽոսրով արքայ Հայոց: Անակ Պահլաւունի հրապուրեալ 'ի մեծամեծ խոստմանց նորա, յանձն առնու սպանանել զԽոսրով. և առեալ զընտանիս իւր կեզծ փախտեամբ գայ 'ի Հայս: Գտանէ շնորհս առաջի Խոսրովայ արքայի, և պատուեալ 'ի նմանէ՝ բնակէ 'ի քաղաքն Վաղարշապատ: Այնուհետև պարապոյ սպասէր դաւել զարքայ և սպանանել: Եւ իբրև դէպ եղև արքայի ելանել 'ի դաշտ վասն որսոյ, Անակ և եղբայր իւր առեալ զնա մեկուսի իբր խօսելոյ ազազաւ, անդէն առ նմին հարին զնա սրով. և հեծեալ յերկվարս իւրեանց փախեան: Այլ նախարարք և զօրք Հայոց իմացեալ զայն, վաղվաղակի զնետ մտեալ նոցա՝ կալան զանցս հանապարհաց և զգլուխս կամբջաց: Եւ 'ի հասանել Անակայ և եղբօր նորա յԵրասխ գետ, զօրացն Հայոց պաշարեալ զնոսս հոսեցին 'ի գետն և հեղձամահ կորուսին: Իսկ Խոսրով արքայ մինչև էր հանեալ զհողին, հրամայեաց ջնջել զամենայն տունն Անակայ և զազգաստոհմ նորա: — Ա. Գ. 258

ՎԵՆԵՏԻԿ, Ս. ՂԱԶԱՐ

KING TRDAT THE GREAT

(285-339)



KING TRDAT



QUEEN ASHKHEN



GODESS ANAHIT

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

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

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

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

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

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

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

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



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



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



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

ՏՐԴԱՏ ՄԻՋԱԿՏՈՒՐ ԱՌՆԷ ԶԹԱԳԱՒՈՐՆ ԲԱՍԼԱՑ

Թագաւորն Տրդատ ամենայն Հայաստանօք իջեալ 'ի դաշտն Գարգարացոց, պատահէ հիւսիսականացն ճակատու պատերազմի. և 'ի խառնել երկոցունց կողմանցն՝ յերկու ճեղքէ զամբոխ թշնամեացն, սկայաբար շահատակելով: Ոչ կարեմ ասել զերազութիւն ձեռինն, սրպէս անբաւք 'ի նմանէ յերկիր անկեալ թաւալազլոր խողային. օրինակ իմն 'ի գեղեցիկ ցանցորդէ լի ձկամբք յերկիր թափեալ ցանցոյն, կայտուէին յերես երկրին: Զոր տեսեալ թագաւորին Բասլաց, մօտ հասանէ յարքայն. և հանեալ յասպաղինէն զներդեպքեմիտապատ պարանն, և կորովութեամբ ձգեալ յետուստ կողմանէ, ճարպ զիպեցուցանէ յուս ձախակողմանն և յանութ աջակողմանն. զի էր վերացուցեալ զձեռն ասէլ ումէք սուսերաւ. և ինքն վառեալ վերտ պահպանակօք, ուր ոչ գծէին նետք: Եւ քանզի ոչ կարաց շարժել ձեռամբ զհակայն, զլանջիւք առ երիվարին. և ոչ այնչափ ինչ շուժափեաց մտրակել զերիվարն, քան թէ անհակ ձեռամբն 'ի ներդեպն աճապարեալ սկային, և սաստկութեամբ ուժոյն զիւրեաւ ցանցեալ, 'ի ճաչ զիպեցուցանէր զերկասյ ըին. և ընդ մէջ կտրէր զայրն, և ընդ զոյգ պարանոցին զգլուխ երիվարին: — Խորեն. Գի. Բ — ԶԵ. ՎԵՆԵՏԻԿ, Ս. ՂԱԶԱՐ.

After Trdat, his son Khosrov II became King of Armenia. With the help of two brave Lords, Bagrat and Vahan Amatuni, Khosrov was able to succeed in numerous battles. He is the founder of the city of Dvin, which was his capital. Tigran VII, the son of Khosrov II, ruled after his father. He was heavily involved with the Roman Empire. Accompanied by Catholicos Vrtaness, he went to Constantinople, where Emperor Constantine coronated him. Persian King Shapur, worried about the relationship between the Armenians and the Romans, attacked Armenia; but Tigran, with the help of Arshavir Kamsarakan, the head of Marzbans in Armenia defeated the Persian army. When Catholicos Vrtaness refused to hang Emperor Julian's portrait in Church, Roman Cardinal Daniel gathered support against King Tigran. The Persian King Shapur then defeated Julian's army, capturing Tigran and blinding him. To please the Armenian people, King Shapur elected the son of Tigran, Arshak II, to the throne. Arshak married the daughter of Greek King Olympianos. He is the founder of the city of Arshakavan his capital.



See Robert Taylor

1. 12. 1842

View of a Basaltick Valley, and Tackt i Tjradosas.

Published by Longman, Hurst, Roe, Green & Brown, 1827.

VIEW OF BASALTIC VALLEY & TAKT-E TRDAT



Փ Ո Ք Ր Ա Ս Ի Ա

Հոռնեական սիրապետությունն անի



KING TRDAT TORTURES ST. GREGORY



ST. GREGORY IN KHOR VIRAP

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



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



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

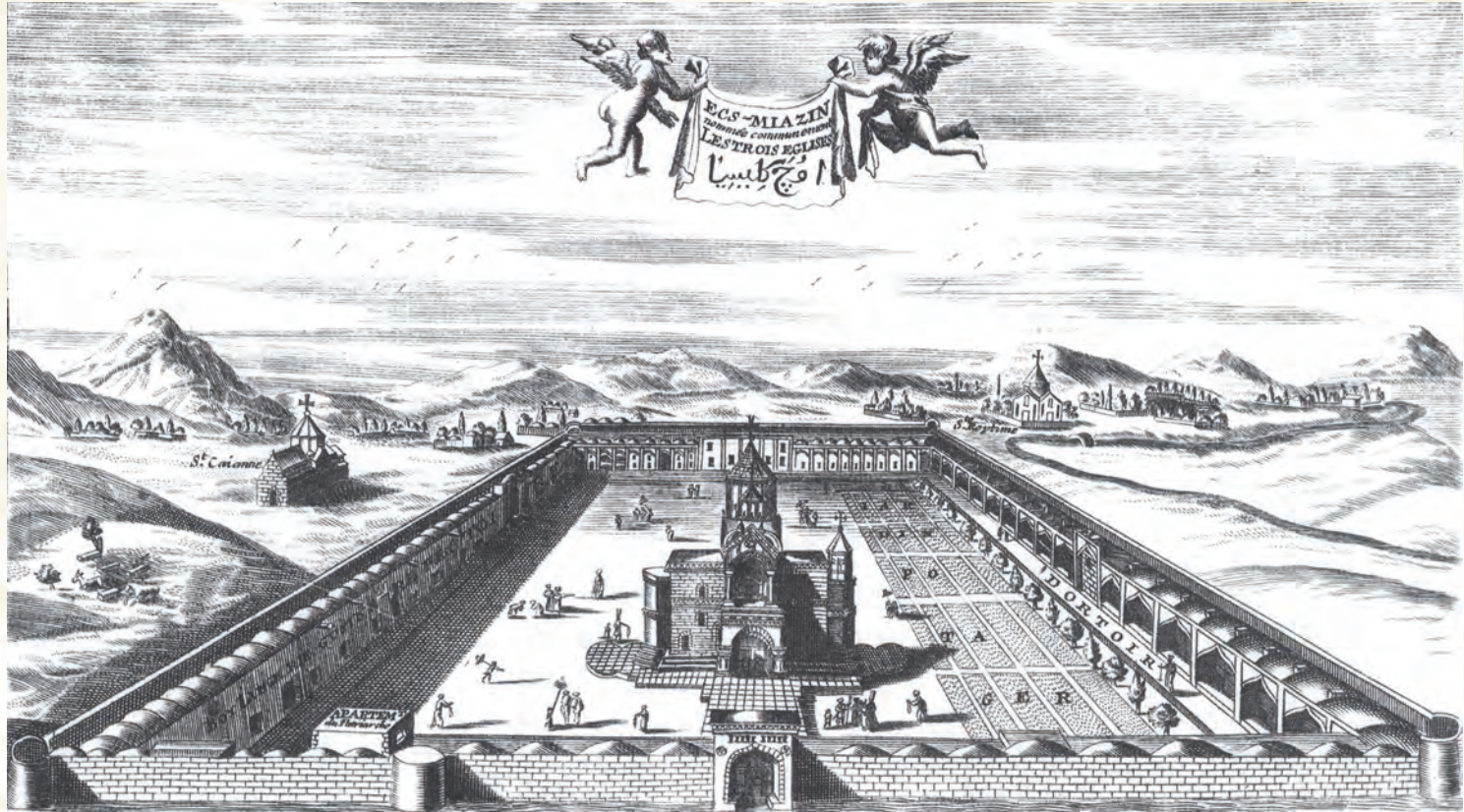
In 287, Gregory, after studying Christianity, returned to his native Armenia, during the rule of Trdat III. Trdat owed his position to the Roman Emperor Diocletian, a noted persecutor of Christianity. Once during a pagan celebration, Trdat asked Gregory [an honor] to offer flowers for the Goddess Anahita. But Gregory, being a Christian, hesitated to do so. The King had never forgotten that St. Gregory's father (Anak) had killed his father, and that Gregory, as a child, was taken to Caesarea to be safe from assassination. He ordered the imprisonment of Gregory in an underground pit, called Khor Virap in Ashtarak, where he stayed 13 years.



ԱՐՔԱՅՆ ՏՐԴԱՏ ԽՈՆԱՐԶԵԱԿ ՅՈՏՍ Ս. ԳՐԻԳՈՐԻ

Տրդատ արքայ՝ յետ բողոքադատել տանջանայ և գանից, հրամայեաց արկանել զՍ. Գրիգոր՝ զսահմանեալն յԱստուծոյ 'ի Լուսաւորիչ Հայաստանի՝ յանդնդախոր վիրապն մահադարտից: Յետ հնգետասան ամաց՝ պատուհարք աստուածասատք հասանէին 'ի վերայ Թագաւորին և պաշտօնէից նորա, ախտ դժնդակ և անբժշկելի: Քոյր Թագաւորին ետես տեսիլ, և առաքեալ վաղվազակի խնդրէին զԱսուրբն Գրիգոր, զոր խնամք Աստուծոյ պահեալ էին կենդանի 'ի վիրապին: Թագաւորն և նախարարք խոնարհեալ անկան ասալի նորա, և ընկալան զթողութիւն, զբժշկութիւն և զլոյս հաստոցն Գրիգորոսի:

ՎԿԵՆԵՏԻԿ Ս. ԿՁՁԱՐ



**Տ. EDJMIATSIN- THE THREE CHUECHES
Տ. HRIPՏԻՄԵ, Տ. EDJMIATSIN CATHEDRAL, & Տ. ՏԱՆԴՈՒԿԻՏ**

VAGHARSHAPAT, HOME OF Տ. EDJMIATSIN

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

He was killed in a battle by Southern Skutars.

Տ. EDJMIATSIN

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

The exact design and location came to St. Gregory in a divine vision:

“Christ himself descended to Ararat Valley and struck with a golden hammer to indicate the future location of the cathedral.”

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

(Websters Dictionary, 1901 Mass, USA)



VIEW OF MT. ARARAT AND ST. EDJMIATZIN

Amsterdam, 1717,



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



THE ASSASINATION OF PRINCE GNEL

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

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

SUICIDE DU ROI ARCHAGH

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

VENISE, St. LAZARE. 11



THE DEATH OF KING ARSHAK

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

King Arshak’s court eunuch Drastamat, who fought exceedingly well for the Persians against the Kushans, in saving Shapur’s life, refused all grand rewards offered to him and asked only to visit King Arshak at Anhush Fortress.

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

Drastamat followed his example, stabbing himself as well.

ԱՆՁՆ ԱՍՊԱՆ ՈՒԹԻՒՆ ԱՐՔԱՅԻ ԱՐՇԱԿԱՅ

Դրաստամատն տիրաւէր պաշտօնեայ Արշակայ՝ կապելոյ յԱնյուշն բերդի, շնորհս գտեալ ՚ի Շապուհ թագաւորէն Պարսից, սոյ օր մի լուծանել զկապանս տեսան իւրոյ, և ուրախ առնել զնա սեղանով և երգօք: Իսկ Արշակ կերեալ և արբեալ՝ յիշելով զառաջին փառսն և զայժմու գերութիւնն՝ սաւուղաբար անձին առնէ՝ դանակաւն որով կորէր զմրգունս: Զայն տեսեալ Դրաստա- մատին՝ յուսանաւարար կորզէ զղանակն և միւէ յիւր սիրա: — Ա. Տ. 381

ՎԵՆԵՏԻԿ, Ս. ՂԱԶԱՐ.

KING PAPES

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

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

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



MEHROUJHAN

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

KING VRAMSHAPUH



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

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



KING VRASHAPUH, MESROP MASHDOTS AND CATHOLICOS SAHAK PARTEV

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

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

Some claim it to be the best Bible translation ever.

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

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



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

ST. MESROP MASHDOTS

Armenia, the long time battleground for Persians and Romans, again lost independence in 387.

The Armenian Church was inevitably influenced by these violent political changes. But the loss of independence could not destroy the nation's spirit or faith. It brought the clergy, nobility, and common people closer together. At a time when Christianity was gaining considerable strength and support in Armenia, the need surfaced to revive the lost Armenian alphabet. In the Armenian churches, Mass was performed in Greek.

The royal court and nobility, the priesthood, the schools (established by Nerses Catholicos) and universities widely used Greek, Syrian and Persian languages. Therefore, the re-creation of the alphabet became vital to inhibit assimilation. King Vramshapuh decreed along with Catholicos Sahak that Mesrop Mashdots, a scholar-monk with exceptional ability and literary prowess, create a wholly new Armenian alphabet. Mesrop was a native of the rural community of Taron. After several years of service in the army, he was appointed royal secretary; being a menial position for someone of his talents, he soon turned his interests to philosophical topics.

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

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



*ST. MESROP MASHDOTS,
By: Stephan Nersesian, 1882.*



ARMENIAN ALPHABET

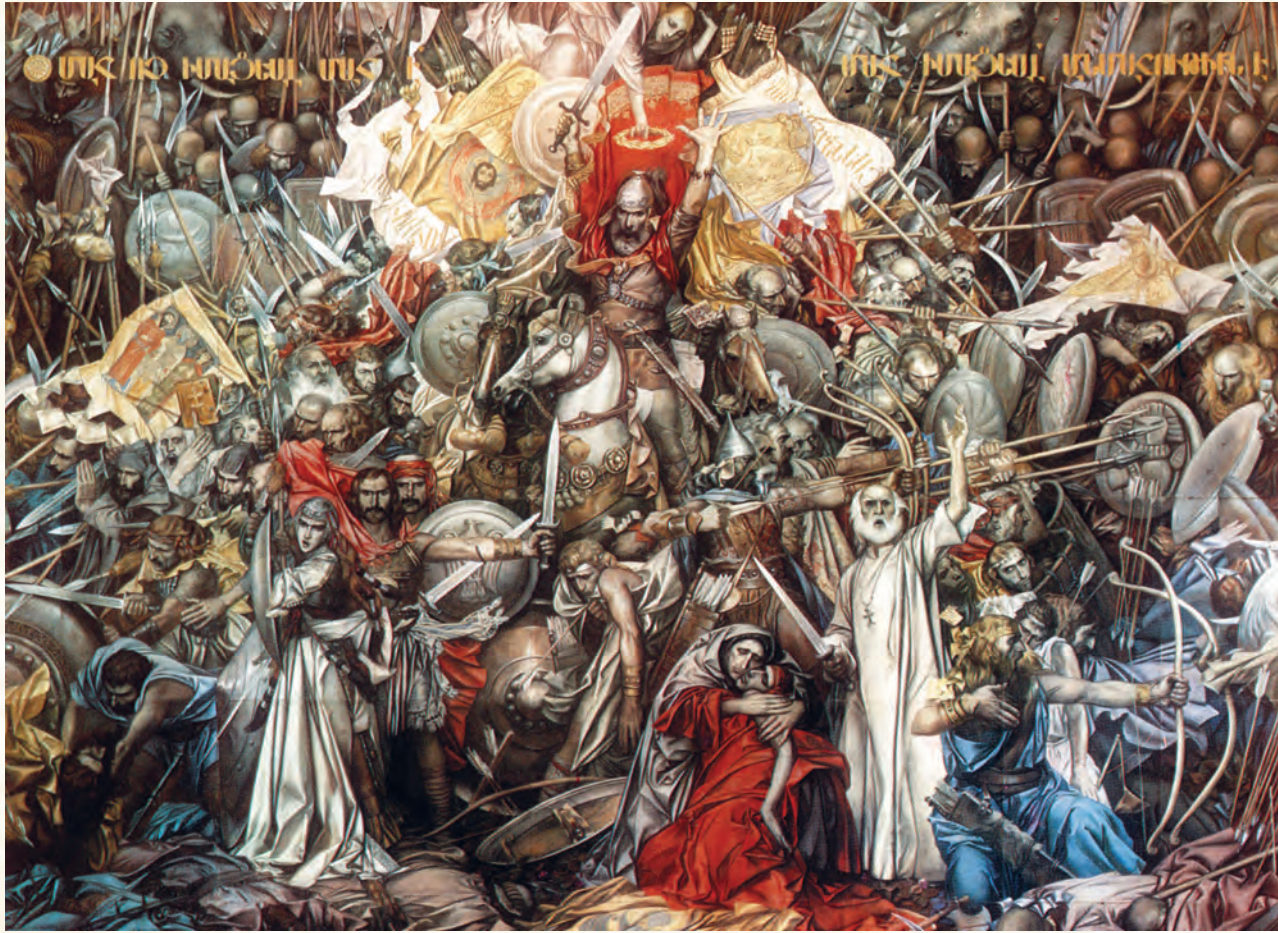
The first sentence that St. Mesrop Mashdots wrote after creating the Armenian alphabet:



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



THE FUNERAL OF ST. MESROP MASHDOTS



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

Treasures of Etchmiadzin, 1984

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

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

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

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

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





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



VARTAN MAMIKONIAN



GHEVOND YERETS





VARTANANK



General Büyük Vartan ın
kızı Şuşanig



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

(Haigh Adjemian, Raffi Taregirk)

left, SHUSHANIK, VARTAN MAMIKONIAN'S DAUGHTER



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



A LETTER TO HAZGERD

EDWARD ISABEKIAN

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

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

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

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

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



BATTLE OF AVARAYER, 451.

EDWARD ISABEKIAN

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

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

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

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



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

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



PRINCE VAHAN (GAIL)

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



**PRINCE
NERSES KAMSARAKAN**



PUNISHMENT OF PRINCESS MARIAM FOR ENTERING CHURCH

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



The Delphic Sibyl Sibyl fresco detail from Sistine Chapel by Michelangelo



HARNAVAZ (PRINCES SHAHANDUKHT)

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

The abyss she inhabited is named Harsnavaz.

ՀԱՐՆԱՎԱԶ

Շահանդուխտ, դուստր Վարազտրդատայ Աղուանից Տեառն, հռչակեալն հրաշլի գեղեցկութեամբ, հարսն երթալով 'ի տուն հայկազուն իշխանի Սիւնեաց, պաշարեալ 'ի դարանակալաց Պարսից՝ որք յափշտակել զնա կամէին, երիվարան հանդերձ գահաւ վիժէ զանձն ընդ փրթուածս քարանց 'ի վիհ խոր, և անփնաս հասեալ 'ի յատակն, ոչ կամի ելանել անտի, այլ շինեալ խրճիթ միանձնական՝ անդ կեայ և վախճանի. և տեղի վախիցն և վհին կոչի Հարսնավազ: — Ա. Տ. 800

ՎԵՆԵՏԻԿ, Ս. ՂԱԶԱՐ.



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





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

(M. Khorenatsi, Book 3-7).

Մ Ա Ն Ա Ճ Ի Հ Ր

Երթեալ Մանահիր Հայոց հարաւային գնդան և Կիլիկիացոց զօրօք զկողմամբ Ասորեստանի, ճակատ տուեալ ընդ Բակուր բղեշի, սատակէ զնա և զզօրս նորա, և զՊարսիկս օգնականս նմա հալածականս առնէ. և զորդին Բակուր զՀէլայ ձերբակալ աւարեալ, հանդերձ երկաթի կապանօք առաքէ Խոսրովու. և զգաւառս Էլիսանութեան նորա սրով դատի յանինայ, ոչ միայն զմարտիկս, այլ և զռամիկ շինականս. և բազում զերիս առեալ 'ի կողմանց Մծքնայ, ընդ որս և սարկաւազունս ութ մեծի կախկոպուսին Յակովբայ: — Մովս. Խոր. Գիրք, Գ. - Է. :

Ա. Տ. 345

ՎԵՆԵՏԻՆ, Ս. ՂԱԶԱՐ.





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

GENERAL VAHAN MAMIKONIAN

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





PRINCE TATOUL THE HERO CHATTING WITH THE MONGOLIAN TYRANT TOGHROL

When the Armenian princes and troops fought in the Vanand province against the invading Seljuks, lead by Sultan Tughril, some of them were taken captive. The Sultan sent for one of those princes named

Tatul, showed him the son of a Seljuk nobleman severely wounded in the battle, and said:

“If he survives, I shall set you free, but if he dies, I shall sacrifice you for him.” Tatul answered,

“If the blow is (one of) mine, he will not live; if of someone else, I do not know.”

(Aristakes Lastivertsi, 16).





PRINCE TATOUL THE VALIANT

The enormous empire of the Mongols expanded from the East, ousting the Turks from Greater Armenia, Syria, and Lesser Armenia. During the rule of Hetum I, Mongols approached the borders of Cilicia. Hetum I promptly established good relations with Toghrol Khan and other Mongol leaders. Later, when Toghrol assumed the title of Great Khan, Hetum made a long trip, with many sumptuous presents. As a result, the military alliance with the Mongols was reaffirmed. The Mongols supported Hetum in his conflict against the Turkish Sultans. Subsequently, Armenian Kings also maintained friendly relations with the Khans of the Golden Horde. The situation drastically changed when the Mongols declined in power and were gradually converted to Islam.



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

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

ԹՈՐՈՍ Ա.

Թորոս Ա. թռոն Ռուբինի կորզեալ զՎնդրոսկաւի բերդ՝ Լուծանէ զվրէժ մահուան Գագկայ Յ. 'ի տեարց նորին Մանտալեանց. յորոց զմին սպանանէ, միւսն գահավէժ առնէ զանձն 'ի պարսպացն, զերրորդն գերի վարէ, սյլովք հանդերձ. « և միաբարձ արարեալ զամենայն տունս նոցա՝ բազում գանձս և գիպակս, և խաչս յոյժ մեծամեծս արծաթիս, և պատկերք Տիրամօր ոսկէձոյլ և արծաթ, առեալ զնաց 'ի Վահկայն » . ընդ նոսին թափելով զթագ և զզէն և զզարդս Գագկայ : Ա. Տ. 1111

ՎԵՆԵՏԻԿ, Ս. ՂԱԶԱՐ.



KING HETOUM I, MOURNS HIS SON TOROS' DEATH

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

ՍՈՒԳ ԷՆԹՄՈՅ Ա.

Հեթում Ա. անմիջեմբար ընդ սպանումն որդւոյ իւրոյ Թորոսի 'ի պատերազմին Մաուեայ, և ընդ գերութիւն անգլորանկան իւրոյ Լեւոնի, կամեւով շահել զսիրտս Պարոնայց իւրոց, հրաւիրէ զամենեսին 'ի սոն Զրորնեաց և 'ի Հանդէս. և 'ի գումարել նոցա՝ հարցանէ ստէպ թէ իցեն եկեալ ամենեքին. և 'ի կրկնել նոցա եթէ Այո՛, աստ եմք ամենեքին. — Եւ ո՛ր իցեն ապա, գոչէ, Լեւոն իմ և Թորոս իմ: — Ընդ այս բան յարտասուս փղձկի ըովանդակ ատեանն, Հանդերձ ուխտիւ եկեղեցւոյն, և մատչին միմեարեւ զթագաւորն: Ա. Տ. 1267

ՎԵՆԵՏԻՅ, Ս. ՂԱՋԱՐ.



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

During the rule of Levon II, when Cilicia was in a period of development, the Third Crusade was proclaimed in Europe. The French King Philip II, the Roman Emperor Frederick I, and the English King Richard the Lion heart assembled their forces to recapture Jerusalem from Saladdin. Levon II promised to supply the Europeans with food and horses. Wishing to reward Levon II for his loyalty, Henry the IV of France, like Frederick Barbarossa of Rome, sent him a splendid crown. Other leaders of the Third Crusade also promised their friendship and protection. Nevertheless, the European monarchs and the Pope of Rome were never disinterested toward the Armenian state. Some religious concessions and the further reunion of the Armenian and Catholic churches were stipulated as important conditions.





KING LEVON II

Levon II, was born in 1236. He was the son of King Hetum I and Queen Isabella. He was King of the Armenian Kingdom of Cilicia from 1269 to 1289.

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

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



KING LEVON II, ENTERING ANTIOCH AND ACCESSION OF NAKHARAR RUBEN

CILICIAN KINGDOM

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

BAGRATUNIAN DYNASTY

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



**QUEEN KATERINAD,
WIFE OF ASHOT I**

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



KING ASHOT I, BAGRATUNI

KING ASHOT II, (YERKAT) BAGRATUNI

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



ASHOT III, BAGRATUNI (THE GRACIOUS)

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

He created a strong army and, in 961, transferred his royal residence from Kars to Anni. Thus,

Ani became the capital of Armenia and central in its unification.

Ashot III organized extensive construction and improvement in the capital city.



THE CITY AND FORTRESS OF ANI



KING GAGIK I,

KING GAGIK I, BAGRATUNI

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

ARTSRUNIANTS DYNASTY

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

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

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

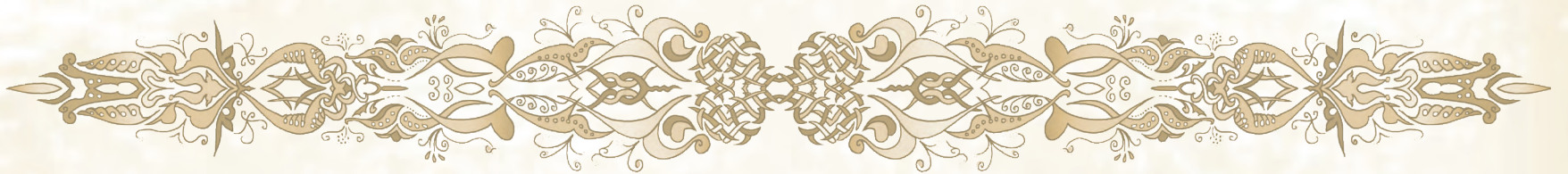


PRINCE RUBEN (ISHKHAN)

RUBINIAN DYNASTY & CRUSADERS

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

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



KING LEVON V, LUSINIAN

THE LUSINIAN DYNASTY AND FALL OF THE LAST ARMENIAN KINGDOM

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

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

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



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



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

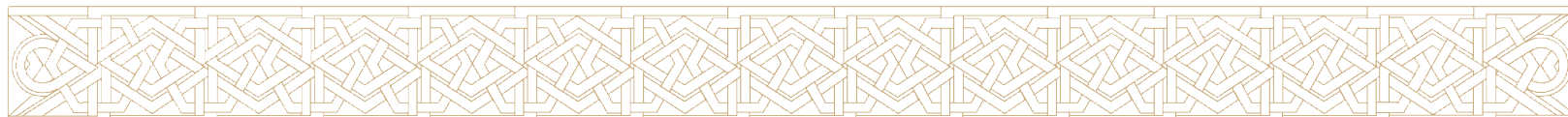


ANI

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

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

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





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

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





RUINS OF ANI

By: Ker Porter, Traveller to Armenia 1871

pp. 171-176

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



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



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

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



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



CREDO EN DIFFERENTES LANGUES .



FRANCAIS

Je crois en vous avec une foi vive,
 et je vous adore, Père, Fils, et
 Saint-Esprit, nature incréée, im-
 mortelle, créateur des Anges, des
 hommes et de tout ce qui existe.
 Ayez pitié de vos créatures.

ARMENIEN

Հաւատով խոստովանիմ, և եր-
 կրպագանեմ թե՛ Հայր և Որդի
 և Սուրբ Հոգի, անեղ և անմահ
 բնութիւն. արարիչ հեղուակաց և
 մարդկան և աննայն եղևոց:
 Աղըրմեմ թո արարածոցս .

TURC

اعتقاد ایله اتمان کتورورم
 وسجده و لرم سکا یسباب
 والابن و روح القدس ذات
 غیر مخلوق و لایموت ملائکی
 وانسانی و جمله کائناتی یرادان
 رحم ایله مخلوقاتکه .

PERSE

ای پدر و پسر و روح القدس
 ذات غیر مخلوق و لایموت من
 با ایمان تمام ادراک تو می کنم
 و ترا سجود هم نمائیم که
 از در گذار فرستگان و آدمیان و
 همگی کائنات هستی
 پس در افریدگان نور رحمت
 در نما

CALDEEN

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IBERIEN

ხარწმუნებოებით დღვი-
 არებ, ღ თსუყნსნ ჳცუმ
 შეს, შამნო, ღ ძეო, ღ
 სულოო შშიდნო, თქმე-
 ლლო, ღ თუკვდნო ბთხე-
 დნო, შემოთ მქმედო ანგულო-
 თობთ, ღ ჳცთნ, ღ თო
 კვლთთ ქმბსლოთნო:
 შეიწუადენ შესნი დანბა-
 ღებსლონი:

La Sémification est toujours la même



St. Gregory the Illuminator Cathedral, 1940)



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

Holy See of Cilicia

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





MOUNT NEMRUTH

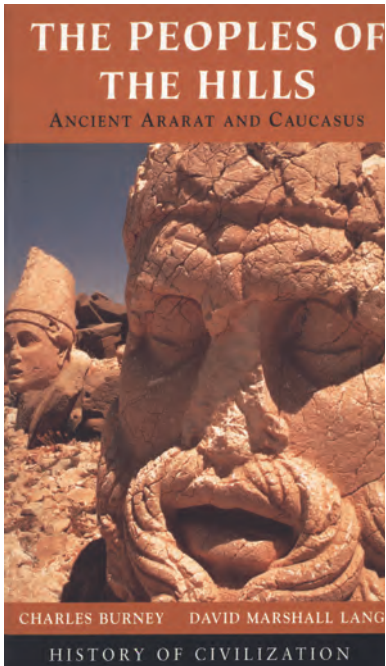
King Antiochus I Theos of Commagene built on the mountain top a tomb-sanctuary flanked by huge statues (8–9 m/26–30 ft high) of himself, two lions, two eagles and various Armenian gods, such as Vahagn, Aramazd (Oromasdes), Mithras. These statues were once seated, with names of each god inscribed on them.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

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

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

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

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



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



View of Mount Nemrut from the North-East



CHRONOLOGICAL SCALE



MAP OF SEVEN KINGDOMS OF ARMENIA
IN 10TH CENTURY



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

TIMOUR LANG

The Khan of Tatars (1370-1405)



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

CAPTURING ARMENIA

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



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

(Esmayil Rayin; The Armenians of Iran)



The entres` of the church in Khark

Esmayil Rayin (The Armenians of Iran)



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

A tombs of Christian church in Khark Island, Iran

Esmayil Rayin; The Armenians of Iran

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

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

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

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

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



KING DARYUSH II

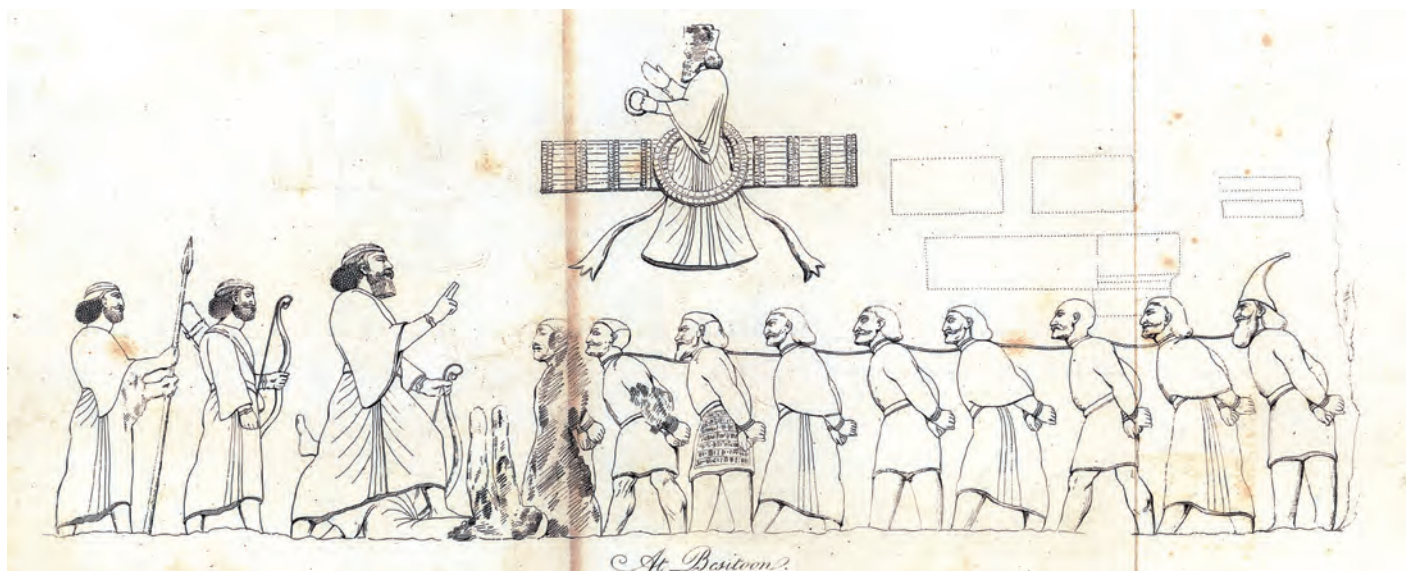
Most of the northern provinces and cities of Iran, which formerly had belonged to the Armenians, in different historical periods, especially after Armenia lost its sovereignty, became parts of Persia. Among those provinces and cities were Marand, large part of Paytakaran (Arasbaran), Urmia, Khoy, Salmas,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

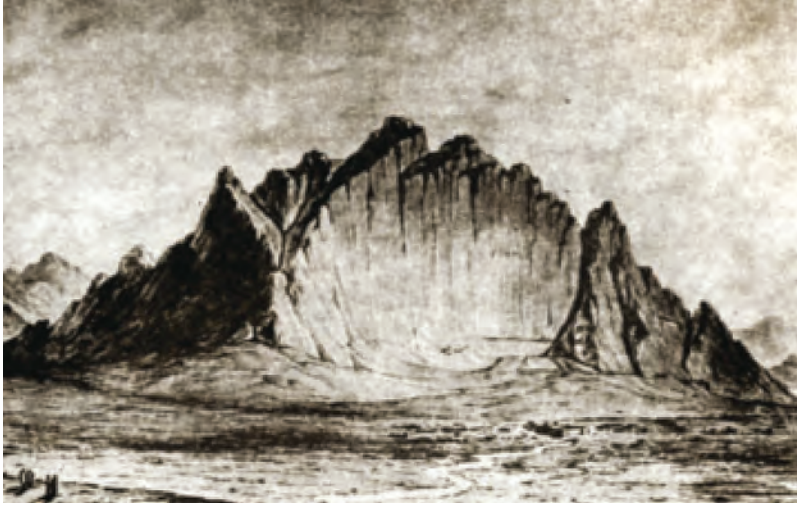
Under the Achaemenian King Cyrus II (Cyrus the Great: reigned BC 550-529), Persia became a vast empire. In 522 BC Daryush II (Daryush the Great) ascended the throne. Like the other kings of the Achaemenian dynasty, he conducted oppressive policy and severely punished the subject peoples of his empire,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

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

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

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





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



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



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

“The Armeniad,” by Boris Baratov, 2005, Moscow).

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

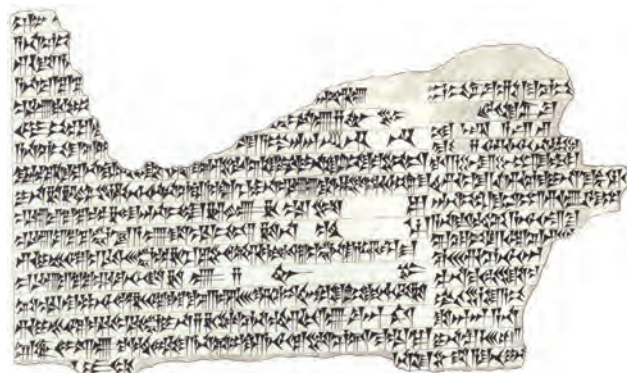
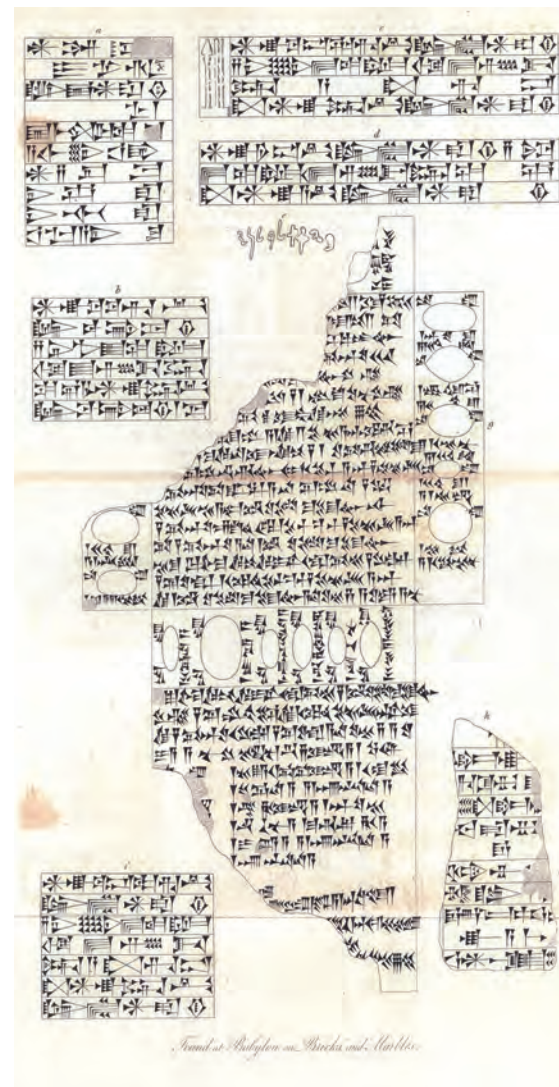
Sections 2-3: "I am the King Xerxes, the King of Kings, son of the Persian King Darius the Great, an Achaemenean, Aryan origin, son of Persia. Xerxes says: 'By the grace of my God Ahura-Mazda these are the 23 countries of which I am king in addition to Persia. They are obedient and bear me tribute, and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

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

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



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



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

By Sir Robert Porter, 1886, London.

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

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

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

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

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

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

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



However, the prudent Shah Abbas decided to entrust the government of the newly conquered Armenian provinces of Artsakh to the local landowners and called them Meliks. Those provinces were Siunik, Utik, Artsakh, Gyulistan, Jraberd, Khachen, Varanda, and Dizak. Artsakh was divided into five melikutians (“princedom”). The title melik was hereditary: the elder son, too, was called melik and succeeded his father, while the younger son was called bek. The beks had the status of noblemen within the melikutians. One of the most famous beks in the history of Armenia was Davit Bek from the eminent Melik-Shahnazarian family of Artsakh. Each melik had a detachment of soldiers and a fortress built on an inaccessible hill. He was the prince and general of his melikan-land. It was because of a disagreement between the Meliks that the Turks for the first time set foot in Artsakh, which was inhabited only by Armenians.

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

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

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



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

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

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

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

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

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

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

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



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



SARDAR ON HIS WAY TO YEREVAN

“Yerevan Khanate, 1736-1828”

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

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

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

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

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



BATTLE BETWEEN PERSIANS AND TURKS IN ERZROOM



BATTLE BETWEEN RUSSIANS AND TURKS IN TABRIZ



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



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



FATHALI SHAH QAJAR KING OF PERSIA



ABBAS MIRZA, ROYAL PRINCE OF PERSIA

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



MOHAMAD REZA BEG, PERSIAN
KHANATE REPRESENTATIVE IN YEREVAN

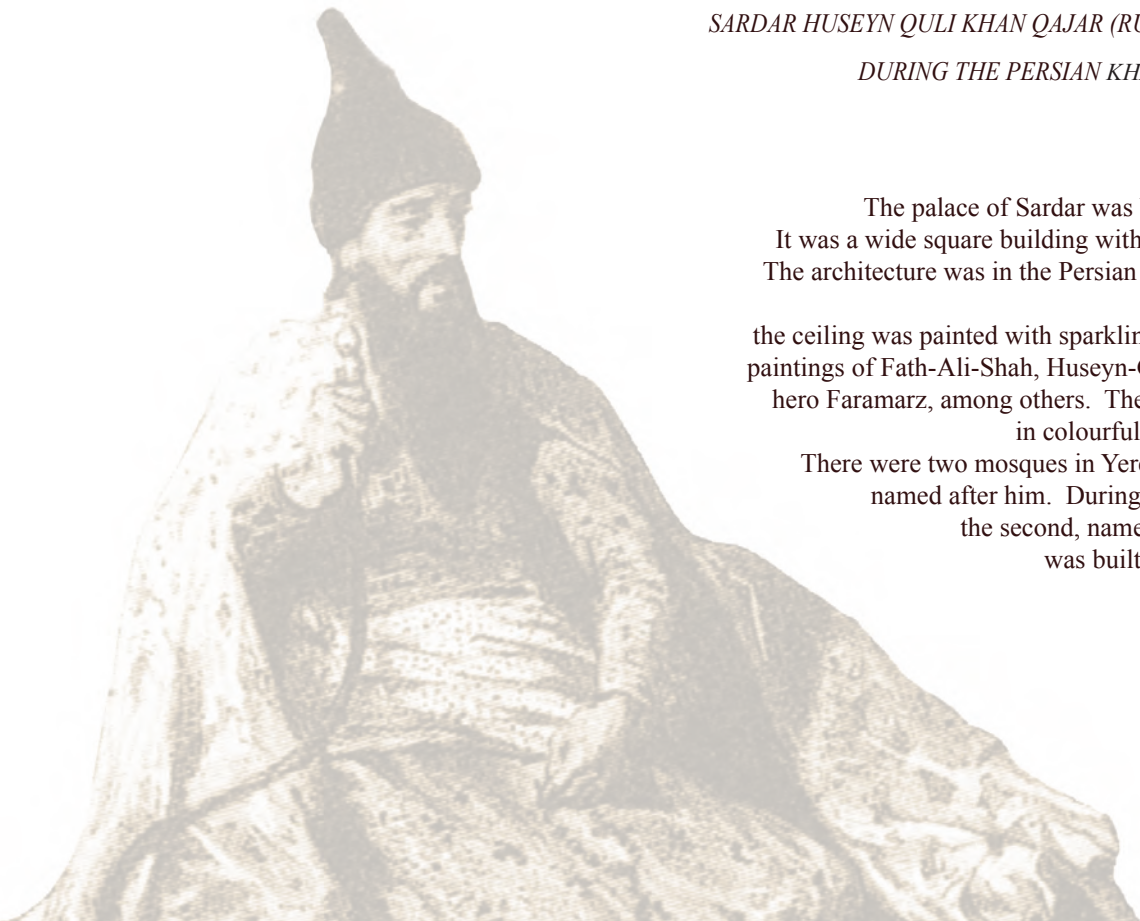


TAHMASEP-QULI KHAN, LATER BECAME
NADER SHAH KING OF PERSIA WAS
KHANATE RULER IN YEREVAN, 1736-47



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

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





THE RUINS OF THE OLD BAZZAR IN YEREVEN



AN OLD BUILDING DURING OCCUPATION OF PERSIAN KHANATE IN YEREVAN



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

SETRAK ARAKELIAN, OIL ON CANVAS

THE REPATRIOTION OF 40,000 ARMENIANS FROM IRAN TO ARMENIA







*THE NEGOTIATION BETWEEN GENERAL YERMOLOV AND CATHOLICOS YEPREM
OF ARMENIA IN YEREVAN, MOUNT ARARAT IS ABOVE.*

(Lithography by Shultz)



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

IN BATTLE WITH THE TURKS IN KARS





GENERAL PASKEVICH

*Lithography by Henry Tranzachel,
Paris, 1840*

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



GENERAL Y. LAZARIAN

*Lithography by Henry Tranzachel,
Paris, 1840*

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

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

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

He died in 1870.

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



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

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

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

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

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

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



Portrait by Alexi Yermolov

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

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

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

Portrait by S. Nersisian



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

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

Portrait by Hovhannes Ayyazian (Aivazovsky)



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

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

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

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

His success in this struggle led to his appointment as chief of the Supreme Executive Commission which had been created in St Petersburg after the February 1880 assassination attempt on the tsar to deal with the revolutionary agitation in general. Here, as in the Caucasus, he showed a decided preference for the employment of ordinary legal methods rather than exceptional extra-legal measures, and an attempt on his own life soon after he assumed office did not shake his convictions. In his opinion the best policy was to strike at the root of the evil by removing the causes of popular discontent, and for this purpose he recommended to the emperor Alexander II a large scheme of administrative and economic reforms. Alexander, who was beginning to lose faith in the efficacy of the simple method of police repression hitherto employed, lent a willing ear to the suggestion; and when the Supreme Commission was dissolved in August 1880, he appointed Count Loris-Melikian Minister of the Interior with exceptional powers.

The proposed scheme of reforms was at once taken in hand, but it was never carried out. On the very day (13 March 1881) that the emperor signed a ukase creating several commissions, composed of officials and eminent private individuals, who should prepare reforms in various branches of the administration, he was assassinated by Nihilist conspirators; and his successor, Alexander III, at once adopted a strongly reactionary policy. Count Loris-Melikian didn't immediately resign but when the new Emperor started to undo some of the reforms that his father, Alexander II had promulgated, Count Loris-Melikian resigned several months later and lived in retirement until his death, which took place at Nice on 22 December 1888.



CAPTURING OF YEREVAN FORTRESS BY RUSSIAN ARMY, OCTOBER 1827

(Lithography by Shultz)

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



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

(Lithography by Mashkov)



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

(Lithography by Shultz)



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

(Lithography by Boris Levkovich)



THE CAPTURE OF ABBAS-ABAD FORTRESS BY THE RUSSIAN ARMY, 1827
(Lithography by Vladimir Begrov)



AT JAVANBULAGH., THE RUSSIANS CAPTURE THE FLAG AFTER WINNING THE BATTLE
(Lithography by Boris Levkovich)



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

(Lithography by Roubo)



RUSSIAN ARMY ENTERING YEREVAN, OCTOBER 1827.

(Lithography by Boris Levkovich)



CONQUEST OF AKHALTSKHAY BY RUSSIAN, AUGUST 15, 1828.

(Lithography by Mashkov)



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

(Lithography by Mashkov)



TAKING OF ERZERUM BY RUSSIAN, JUNE 1829
(Lithography by Mashkov)



THE BATTLE OF CANLY
(Lithography by Mashkov)



*CAPTURE OF THE TURKISH LEADER PASHA HACKI BY THE RUSSIAN ARMY, 1827
(Lithography by Mashkov)*



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



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



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



PREMIÈRE ENTREVEUE DU COMTE PASKEVITCH-D'ERIVAN
avec Abbas-Mirza héritier du trône de Perse, à Dehkharkan, le 20 Novembre 1827

THE END OF TREATY OF “TURKMENCHY” AGREEMENT
BETWEEN GENERAL PASKEVICH & PRINCE ABBAS-MIRZA
IN DEHKHARKAN, NOVEMBER 1827,

Lithography by; V.I. Mashkoff





THE REPATRIATION OF 40,000 ARMENIANS FROM IRAN TO ARMENIA
UNDER THE LEADERSHIP OF GENERAL YEGHIAZAR LAZARIAN
AFTER THE TREATY OF TURKMENCHAY IN 1828,

Lithography by V.I. Mashkoff 1832.

Painting by Roubo



INDEPENDENT ARMENIA



YEREVAN SQUARE, ARMENIA, 1991.



YEREVAN CAPITAL OF ARMENIA

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

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

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

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