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«Հայագիտական ուսումնասիրությունները
Ֆինանսավորող համահայկական հիմնադրամի»
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EDUARD L. DANIELYAN

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AND MODERN CHALLENGES**

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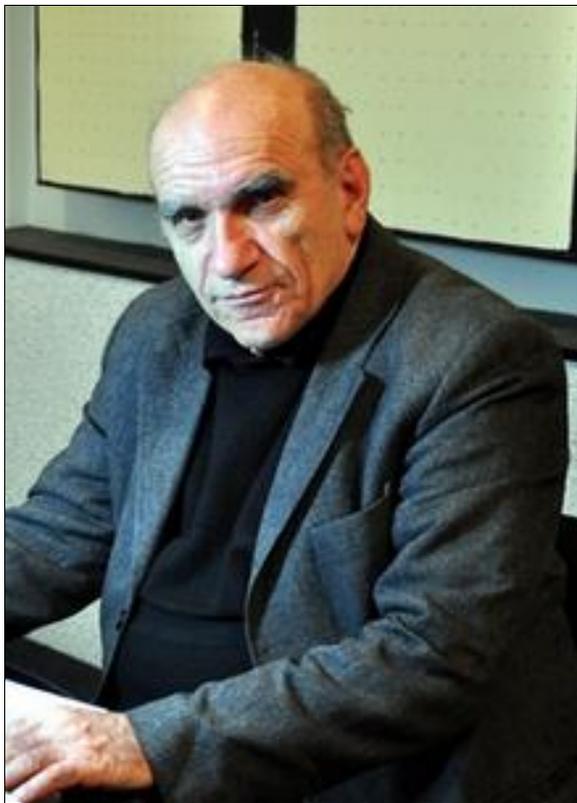
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**Doctor of Sciences (History)
(Institute of History of NAS RA),
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EDUARD L. DANIELYAN
(1944 - 2017)**

This book, based on a vast array of primary and secondary sources, is an overview of the long history of Armenian civilization. It focuses on three crucial aspects of that extraordinary civilization: 1- Where, when and how it originated in the ancient Armenian Highland; 2- The fundamental characteristics of Armenian civilization as shown particularly in the time of Tigran the Great and in subsequent centuries; 3- How this civilization became enmeshed in the Turkish state machine in the modern era, culminating in the horrific Genocide of 1915-22.

On a personal note I would like to say how privileged I was to first meet the author, Eduard Danielyan, when I went to teach at Brusov University in Yerevan as a Fulbright Fellow in 2000/01. We quickly became close friends and he made annual visits to my home in Virginia, USA. I became the English editor of many of his books and articles and worked closely with him in his capacity as Editor-in-Chief of the English-language electronic journal, Fundamental Armenology.

This posthumous publication is in many ways a distillation of the voluminous writings of Eduard Danielyan on both ancient and modern Armenia. It is a great honor for me to write the preface to a work which illustrates so well the extraordinary scholarship of my dear friend.

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February 6, 2019
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Hollins University, USA

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INTRODUCTION

Civilizational values of Armenia rooted in the past millennia developed owing to the rich natural and historical resources of the Armenian Highland, its strategic position in Western Asia and the creativeness of the native Armenian nation. The ethno-spiritual, cultural and political history of Armenia is testified by petroglyphs and rock pictures, the archaeological data of urban culture as a result of the earliest town planning, cuneiform inscriptions, ancient and medieval written sources, masterpieces of architecture (castles, temples and churches) and sculpture, particularly khachkar-stone crosses, arts (painted artifacts and spiritual music, illuminated manuscripts/miniatures, murals) and craftsmanship - ceramics, carpets and jewelry etc. Historic evidence of the civilizing significance of Armenia is researched by Armenian, French, Russian, Italian, Austrian, German, English and American specialists in archeology and anthropology, history, architecture, astronomy, geography and geology, botany and other spheres, according to which the Armenian Highland since ancient times was a world-centre for the processing and export of obsidian, cultivated wheat and apricots, astronomical observations and creation of the Zodiac, origin of metallurgy, horse-breeding and chariots, and specific features of architecture, creation of spiritual music and miniature painting. All these have contributed to the appreciation

(in historiography and cultural history) of Armenia as a *cradle of humankind* and *civilization*². Deep-rooted cultures and civilizations do not clash with each other, but enrich one another and contribute to the treasury of world culture³. Thus, according to a critical approach to the thesis of “Clash of Civilizations”⁴, “... the notion of a clash has been deliberately conjured to enable the centres of power in the West to preserve and perpetuate their hegemony”⁵. It is possible to speak about the competitiveness of cultures and civilizations due to diversities in cultural values, but cultures, owing to their immanent creative potential, as basic ingredients of civilizations, do not originally bear the elements of clash or destruction. Destructive forces are derived not from cultural factors but on the contrary, because of their absence.

Those states which choose the way of aggression, conquest and colonization, politicize ideological processes and violate, abuse and

¹ Dictionnaire historique, archéologique, philologique, chronologique, géographique et littéral de la Bible par le Rév. Père dom **Augustin Calmet**, Quatrième édition, revue, corrigée, complétée et actualisée par A.F. James, publié par M. l'abbé Migne, Paris, t. I, 1846, p. 590.

² **David M. Lang**, Armenia: Cradle of Civilization, London, 1970.

³ **Danielyan E.L.**, The Historical Significance of Armenian Writing, Original and, Translated Literature as an Aspect of the Dialogue of Civilizations. A paper read at the World Public Forum “Dialogue of Civilizations”, Rhodes Forum, VII Annual Session, October 8–12, 2009, Greece.

⁴ **Huntington S.P.**, The Clash of Civilizations and the Remaking of World Order, New York, 1996, p. 5.

⁵ **Muzaffa Ch.**, Introduction: A man and his Quest for global Justice, - Power and Justice in International Relations. Interdisciplinary Approaches to Global Challenges, Edited by Marie-Luisa Frick and Andreas Oberprantacher, University of Innsbruck, Austria, Ashgate, 2009, p. 5; **Köchler H.**, The Clash of Civilizations Revisited, in H. Köchler and G. Grabher, “Civilizations - Conflict or Dialogue?”, Vienna, 1999, pp. 17-21.

deform the field of culture. Consequently the expansionist policy is accompanied by a violent disablement and destruction of cultural spheres, “forced assimilation by prohibition of mother tongue, religion and cultural ways of expression and denial of the existence of whole peoples in the public life of a state”⁶.

The destruction of the Armenian masterpieces of architecture in Western Armenia and Armenian Cilicia has not been a result of the clash of civilizations, but the continuation of the Armenian Genocide - the state-organized anti-Armenian aggressive Pan-Turkic policy, the crime committed by criminal Turkey against humanity and civilization⁷. Such misanthropic, bloody and destructive actions were the result of the genocidal policy from the 1890s to the 1920s (the culmination in 1915) committed by the uncivilized, nomadic, brutal Turkic savage and deformed criminal regimes against the Armenian people and civilization in Western Armenia and Cilician Armenia⁸.

Former member of the Committee of Union and Progress (CUP) Mustafa Kemal in 1919-1922 continued the Young Turks’

⁶ International Day of the World’s Indigenous People, 9 August, <http://www.acpp.org/sevents/0809.html>; UN General Assembly A/RES/49/214 94th plenary meeting 23 December 1994, 49/214. International Decade of the World's Indigenous People, <http://www.un.org/documents/ga/res/49/a49r214.htm>

⁷ Барсегов Ю.Г., Геноцид армян - преступление против человечества (О правомерности термина и юридической квалификации), Е., 1990.

⁸ Following the unpunished genocidal actions of Turkey, artificial state formation of Azerbaijan since the second half of 1918 until the present commits criminal acts of destruction of Armenian historic monuments. At the beginning of the 21st century the remaining groups of tens of thousands (demolished during previous decades) of the Armenian cross-stones (khachkars) were annihilated in the Armenian Cemetery of Jugha (Julfa) in the south of Nakhijevan by the sanctions of the criminal Azerbaijani authorities (see **Julfa**. The Annihilation of the Armenian Cemetery by Nakhijevan’s Azerbaijani Authorities, Beirut, 2006).

genocidal policy against Cilician Armenians⁹ and on becoming the founder of the Turkish Republic suggested “the Turkish History Thesis”, which in reality had been a fundamental falsification of history “intended to ignore Armenians all together”¹⁰. Such a negation is not merely a demonstration of ignorance, but a continuation of the Turkish state program aimed at the denial of the Armenian Genocide¹¹ and, through the revisionist claims and rewriting history, “building of the Turkish history” at the expense of ancient peoples (Sumerians, Indians, Akkadians, Elamites, Anzani, Kassites, Carians, proto-Hittites, Hittites, Mittani, Hurrians, Luwians, Saka)¹² of Western Asia and, especially, the Armenian people.

The Turkish denial’s “ideological arsenal” nourished by the Turkish falsification of history is put in service of the Turkish state ideology attempting to disguise and distort the truth about the Armenian demographic, territorial and civilizational losses in western (Western Armenia and Cilician Armenia), as well as some eastern (Kars province, Mt. Ararat-Masis and surrounding regions, etc.) parts of the Armenian Motherland.

⁹ **Սահակյան Ռ.**, Թուրք-ֆրանսիական հարաբերությունները և Կիլիկիան 1919-1921 թթ., Ե., 1970:

¹⁰ **Foss C.**, The Turkish View of Armenian History: A Vanishing Nation, in: The Armenian Genocide: History, Politics, Ethics, ed. by Richard G. Hovannisian, New York, 1992, p. 268; **Foss C.**, “Turkish History Thesis” <http://illyria.proboards.com/index.cgi?board=turkishhistoryforum&action=print&thread=27662>

¹¹ **Kaiser H.**, About the Turkish Denial (<http://www.twentyvoices.com/about.html>). **Hovhannisyan A.**, The methods and mechanisms of the Armenian genocide denial in modern Turkey, *Fundamental Armenology*, Issue 2 (4), 2016, pp. 184–195, [http://www.fundamentalarmenology.am/datas/issues/ISSUE-2-\(4\)-2016.pdf](http://www.fundamentalarmenology.am/datas/issues/ISSUE-2-(4)-2016.pdf).

¹² **Vryonis S.Jr.**, *The Turkish State and History: Clio Meets the Grey Wolf*. Thessaloniki: Institute for Balkan Studies, 1993, p. 75.

CHAPTER 1

ARMENIA: CRADLE OF ARMENIAN NATION AND CIVILIZATION

CIVILIZATION'S THEORY IN GEOPOLITICAL CONCEPTIONS

The idea of the origin and development of civilization belongs to the historic categories within the scope of philosophic theories and interpretations. The entity of the spiritual-cultural, economic and political elements and the chronological sequence are characteristics of civilization. Therefore, each philosophical idea or definition concerning it, bearing the imprint of its time, has a modern sound, conditioned by cognitive and informational comprehension. In this way, the research on the theory of civilization went in two directions – scientific-cultural and political, with geopolitical purposes.

Oswald Spengler (1880-1936), analyzing the problem of civilization's concept, stated: "Every Culture has its own Civilization... The Civilization is the inevitable destiny of the Culture... Civilizations are the most external and artificial states of which a species of developed humanity is capable... The transition from Culture to Civilization was accomplished for the Classical world in the 4th, for the Western in the 19th century"¹³.

¹³ **Spengler O.**, *The Decline of the West*. English abridged edition prepared by Arthur Helps from the translation by Charles Francis Atkinson, New York, [1926, 1928, 1932], pp. 24-27, <http://www.duke.edu/%7Eaparks/SPENG7.html>;

Arnold Toynbee (1889-1975) accepted “the genesis of a civilization as an act of creation involving a process of change in Time”¹⁴ and “the cultural elements are the essence of a civilization”¹⁵. Putting the “upward movement of religion” at the basis of his philosophical concept about the development of civilization A. Toynbee continues: “If religion is a chariot, it looks as if the wheels on which it mounts towards Heaven may be the periodic downfalls of civilizations on Earth. It looks as if the movement of civilization may be cyclic and recurrent, while the movement of religion may be on a single continuous upward line. The continuous upward movement of religion may be served and promoted by the cycle of birth-death-birth”¹⁶ and civilizations “are particular beats of a general rhythmical pulsation which runs all through the Universe”¹⁷.

According to Marc Bloch (1886–1944), “a generation represents only a relatively short phase. Longer phases are called civilizations”. Taking into consideration the historical process of rising and falling civilizations, based on ethnographic, religious, technological and other peculiarities, he wrote: “The antitheses of civilizations appeared clearly as soon as the contrasting features of exotic lands were noted. Will any one deny that there is a Chinese civilization today, or that it differs greatly from the European? However, even in the same region, the major emphases of the

¹⁴ **Toynbee A.J.**, *A Study of History*, Oxford University Press, London, New York, Toronto, 1934, vol. II, p. 1.

¹⁵ *Ibid.*, 1939, vol. IV, p. 57.

¹⁶ **Toynbee A.J.**, *Christianity and Civilization*, Wallingford, PA., 1947, p. 6, 26.

¹⁷ **Toynbee A.J.**, *A Study of History*, Oxford University Press, London, New York, Toronto, 1948, vol. I, p. 205. “Renewed interest in Spengler and Toynbee in recent years, especially in the resurfaced genre of world-history, illustrates continuities between Modernism on the one hand, and post-1960s radicalism and its postmodern cultural perspectives on the other” (**Kuokkanen P.**, *Prophets of Decline. The Global Histories of Brooks Adams, Oswald Spengler and Arnold Toynbee in the United States 1896-1961*, Tampere, 2003, p. 147).

social complex may be more or less abruptly modified. When such a transformation has taken place, we say that one civilization succeeds another. Sometimes there is an external shock, ordinarily accompanied by the introduction of new human elements, such as between the Roman Empire and the societies of the high Middle Ages. Sometimes, on the other hand, there is simply internal change. Everyone will agree that the civilization of the Renaissance is no longer ours, despite the fact that we have derived such a liberal inheritance from it”¹⁸.

A more complete formulation of civilization has been defined by Will Durant: “Civilization is social order promoting cultural creation. Four elements constitute it: economic provision, political organization, moral traditions, and the pursuit of knowledge and arts. It begins where chaos and insecurity end. For when fear is overcome, curiosity and constructiveness are free, and man passes by natural impulse towards understanding and embellishment”¹⁹.

According to the 18th century Enlightenment historians’ concept, history had become progress towards the goal of perfection of man’s estate on earth²⁰. As Edward Gibbon noted: “Every age of the world has increased, and still increases, the real wealth, the happiness, the knowledge, and perhaps the virtue, of the human race”²¹. After World War I, there appeared a tendency of a cyclic theory of history, which drew from Hegel’s theory of

¹⁸ **Bloch M.**, *The Historian’s Craft*, Vintage Books, New York, 1953, pp. 187–189.

¹⁹ **Durant W.**, *The Study of Civilization. Part I, Our Oriental Heritage*, New York, 1954, p. 1.

²⁰ **Carr E.H.**, *What is History? The George Macaulay Trevelyan Lectures Delivered at the University of Cambridge January-March 1961*, New York, 1961, p. 146.

²¹ **Gibbon E.**, *The History of the Decline and Fall of the Roman Empire*, New York, 1995, ch. XXXVIII.

three civilizations to nineteen or even twenty-one civilizations of Toynbee²².

A. Toynbee wrote: “In A.D. 1947 the fortunes and future of the peoples of Western Europe are still a matter of concern to the world as a whole, because this little patch of territory on the extreme edge of the vast Eurasian Continent has been the seed-bed of the Western Civilization that now overshadows the Earth. The decline of Western Europe - if she really were to fall into a lasting decay - might still be as serious for the prospects of civilization as was the decline of Greece in the last century B.C.”²³.

The philosophical approach to the concept of civilization led its thinkers to its social interpretation and the cognitive perception of human nature in the context of the world civilization.

Isaiah Berlin (1909-1997), generalizing his historical outlook about freedom, noted: “The Enlightenment *philosophers* assumed that human values could be derived from facts about human nature. They believed that all men wanted the same things and that these things were not in conflict”²⁴. According to Marc Bloch’s observation, “There must be a permanent foundation in human nature and in human society, or the very names of *man* or *society* become meaningless”²⁵.

Sigmund Freud considered human beings more a biological than a social entity and tried to approach the social environment as something historically given and not in constant process of creation and transformation by man himself. He wrote: “Civilization is a process in the service of Eros whose purpose is to combine single

²² **Toynbee A.**, *A Study of History*, Oxford University Press, London, New York, Toronto, 1934, vol. III, p. 1; **Idem**, *Civilization on Trial*, Oxford University Press, London, New York, Toronto, 1948, p. 155.

²³ **Toynbee A.J.**, *Christianity and Civilization*, p. 5–6.

²⁴ **Ignatieff M.**, *Isaiah Berlin: a life*, London, 1998, p. 201.

²⁵ **Bloch M.**, *op. cit.*, p. 42.

human individuals, and after that families then races, peoples and nations into one great unity, the unity of mankind”²⁶.

Expansionist policies and wars aimed at the conquests and redistribution of natural, economic and human resources systematically resulted in the world’s geopolitical partition accompanied by destructions and enormous human losses. The rise, expansion and fall of empires and states fighting against each other for predominance were accompanied by ups and downs of civilizations.

In different times devastating wars and violence among and within the states considered to be civilized make the demarcation line between barbarism and civilization obscure, leveling down and erasing the idea of civilization. Voltaire (1694-1778) said: ”I want to know what were the steps, by which man passed from barbarism to civilization” and concluding he wrote: “If you have nothing to tell us except that one barbarian succeeded another on the banks of the Oxus and Jaxartes, what is that to us?”²⁷.

After the First World War in Western philosophy came the period of “pessimism” which was followed by the ideology of “liberal democracy”. Francis Fukuyama noted: “Our own experience has taught us, seemingly, that the future is more likely than not to contain new unimagined evils, from fanatical dictatorships and bloody genocides to the banalization of life through modern consumerism, and that unprecedented disasters await us from nuclear winter to global warming”²⁸.

²⁶ **Freud S.**, Civilization and Its Discontents, New York, 1962, p. 69.

²⁷ **Voltaire**, A philosophical dictionary, printed and published by W. Dugdale, in two volumes, vol. II, London, 1843, p. 22; **Toynbee A.J.**, A Study of History, vol. I, p. 114-115.

²⁸ **Fukuyama Fr.**, The End of History and the Last Man, New York, 1993, p. 3-4; cf. Nuclear Power: Myth and Reality. The Risks and Prospects of Nuclear Power, Saxonwold, 2006, p. 11.

In contrast to creative and constructive elements of civilization, destructive forces have blackened the history of mankind, reversing the idea of the world civilizational progress and having destructive consequences for world civilization²⁹. Western thinkers considering the First World War as “a critical event in the undermining of Europe’s self-confidence”, started to become “deep historical pessimists”³⁰.

From the second half of the 19th century till 1923 the Turks (headed by the Ottoman and Young Turks’ governments and then the Kemalists) criminally committed the Armenian Genocide in most of the Armenian Fatherland - Western Armenia and Armenian Cilicia, and other regions annexed by the Ottoman Empire, killing about 2 million and deporting 800,000 Armenians. The catastrophic culmination of the Armenian Genocide was in 1915³¹. In the volume “The Mainstream of Civilization since 1500” the authors noted that in the First World War “Germany suffered approximately 2 million military dead, Russia 1,7 million, France 1,3 million, Austria-Hungary 1,1 million, Britain and its Empire 750,000 and 250,000 respectively, Italy about 500,000, Turkey somewhat less, and the United States 114,000... and at least 1,5 million Armenians whom the Turks had massacred in 1915”³². The Armenian Genocide is the crime against humanity and civilization, for which Turkey bears responsibility³³.

²⁹ **Fussell P.**, *The Great War and Modern Memory*, New York, 1975.

³⁰ **Fukuyama Fr.**, *op. cit.*, p. 5.

³¹ **Ներսիսյան Մ.Գ.**, Պատմության կեղծարարները, Ե., 1998, էջ 130-132: **Барсегов Ю.**, *op. cit.*, p. 4-5; **Барсегов Ю.**, Геноцид армян: ответственность Турции и обязательства мирового сообщества, Документы и комментарии, т. 1, М., 2002, с. 11.

³² **Chodorow S., Knox M., Schirokauer C., Strayer J., Gatzke H.**, *The Mainstream of Civilization since 1500*, Sixth edition, New York, Toronto, Montreal, London, Sydney, Tokyo, 1994, p. 788.

³³ **Барсегов Ю.Г.**, Геноцид армян: ответственность Турции..., Документы и комментарий, т. 1, с. 7-9.

Complex cultural investigation of more than five thousand-year-old Armenian statehood's history gives the basis for defining the Armenian Highland as the cradle of the Armenian nation and the world civilization. In the development of civilizations the decisive role belongs to the spiritual and cultural, natural and economic resources of Armenia and the strategic position between East and West³⁴.

The significance of Armenia in world civilization has been highly valued since the XVIII century: "L'Arménie doit être considérée comme le berceau du monde"³⁵ ("Armenia must be considered as the cradle of the world"). David Marshall Lang in his book "Armenia Cradle of Civilization" wrote: "The ancient land of Armenia is situated in the high mountains... Although Mesopotamia with its ancient civilizations of Sumeria and Babylon is usually considered together with Egypt as the main source of civilized life in the modern sense, Armenia too has a claim to rank as one of the cradles of human culture. To begin with, Noah's Ark is stated in the Book of Genesis to have landed on the summit of Mount Ararat, in the very centre of Armenia. From the Ark, Noah's descendants and all species of living beasts, and birds are supposed to have issued forth to people the globe. Whether or not we attribute any importance to the Book of Genesis as a historical source, none can deny the symbolic importance of its account of Noah's Ark, which is cherished by both believers and unbelievers all over the world. Again, Armenia has a claim on our attention as one of the principal homes of ancient metallurgy, beginning at least five thousand years ago. Later on, Armenia became the first extensive kingdom to

³⁴ **Danielyan E.L.**, The Fundamental Questions of Armenian History in the Light of Tendencies of Modern Democracy, Armenian Mind, vol. V, No. 1-2, 2001, p. 8;

Danielyan E.L., Les conséquences politiques de la position stratégique de l'Arménie dans l'économie du monde ancien et médiéval, Armeniaca. Publications de l'Université de Provence, 2004, pp. 202-227.

³⁵ Dictionnaire historique, archéologique..., p. 590.

adopt Christianity as a state religion pioneering a style of Church architecture which anticipates our own Western Gothic”³⁶. This idea bears testimony to the recognition of the role and place of Armenia's contribution to the history of civilization.

According to the Sumeric epic of the third millenium BC “Enmerkar and the Lord of Aratta” (Aratta was called “the country of sacred rites (or laws)”³⁷ and the Book of Genesis³⁸, the Armenian ethno-spiritual roots were hallowed in the Ararat mountains (the Armenian Highland). The Armenian name for Ararat has been read also as *Urartu* in the deciphered Assyrian inscriptions in the 19th century, which, according to some well-known European Orientalists, is an expression of identification of the Biblical name of Ararat with Armenia (“Καὶ ἐκάθισεν ἡ κιβωτὸς ἐν μηνὶ τῷ ἑβδόμῳ, ἑβδόμῃ καὶ εἰκάδι τοῦ μηνός ἐπὶ τὰ ὄρη τὰ Ἀραράτ”³⁹

³⁶ **Lang D.M.**, op. cit., p. 9.

³⁷ **Kramer S.N.**, *Enmerkar and the Lord of Aratta: a Sumerian Epic Tale of Iraq and Iran*, Philadelphia, 1952; **Kramer S.N.**, *The Sumerians. Their History, Culture, and Character*, Chicago and London, 1970; Шумерский героический эпос. Транскрипции, перев., коммент. и ввводные статьи **И.Т. Каневой**, Вестник древней истории, N 3, 1964, с. 245-267; L.N. Petrosyan proposed to localize Aratta in the Armenian Highland. The name of Aratta he compared with the name of Ararat (Urartu) [**Պետրոսյան Լ.Ն.**, Հայ ժողովրդական փոխադրամիջոցներ, Հայ ազգաբանություն և բանահյուսություն, 6, Ե., 1974, էջ 123]: It is supposed that the memory of Aratta “dating from the beginning of the third and possibly from the end of the fourth millennium BC persists in the name Ayarat (<Ararat)” (**Kavoukjian M.**, *Armenia, Subartu and Sumer. The Indo-European Homeland and Ancient Mesopotamia*, Transl. from the Armenian original by N. Ouzounian, Montreal, 1987, pp. 59–81, cf. **Մովսիսյան Ա.**, Հնագույն պետությունը Հայաստանում, Արատտա, Ե., 1992, էջ 29–32)].

³⁸ According to the Bible, God planted Paradise out of which flowed a river and divided and became four rivers of which the most famous are the Tigris and the Euphrates. It is known that their sources are in the mountains of Ararat upon which came to rest Noah's Ark and where God established the Eternal Covenant with Noah (Gen. 2.14; 8. 4, 9–17).

³⁹ The Septuagint Version of the Old Testament, with an English translation and with various readings and critical notes, London, 1884, Genesis, 8.4.

«Եւ նստաւ տապանն յելօներորդում ամսեանն ի քսան եւ յելօն ամսոյն ի լերինս Արարատայ») ⁴⁰, in the Bible are identified with Armenia, according to the Latin Translation: “Requievitque arca mense septimo, vigesimo septimo die mensis super montes Armeniae”, The Bible Latin Vulgate. Gen. 8.4 (“And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat”, Gen. 8.4.)], which correspondingly, is also the name of the Armenian kingdom, headed by Armenian kings ⁴¹. The spirituality of the mountains of Ararat is reflected also in the works of world art (Joseph Turner, Hovannes Ayzavovski, James Tissot, Salvador Dali), poetry, literature and historiography (Luís de Camões, Lord Byron, Sergey Glinka, D.M. Lang).

The Armenian civilization is rooted in a cradle of the world civilization, which is a unique case in mankind’s history when the world civilization’s cradle coincides with the ethnic roots of the aboriginal nation ⁴².

⁴⁰ Գիրք Աստուածաշունչք Հին եւ Նոր Կտակարանաց, ի Վենետիկ, 1860, Ծննդ. Ը.4

⁴¹ **Rawlinson H.C.**, A commentary on the cuneiform inscriptions of Babylonia and Assyria, London, 1850, pp. 40, 70; **Oppert J.**, Expedition scientifique en Mesopotamie, Paris, 1863, t. I, pp. 18, 354; **Layard H.**, Discoveries in the ruins of Ninveh and Babylon, London, 1853, p. 403.

⁴² **Danielyan E.L.**, The Historical Background of the Philosophical Perception of the World Civilizational Developments, International Academy for Philosophy, “News and Views”, N 8, 2005, pp. 30–56.

NATIONAL AND CIVILIZATIONAL ROOTS OF ARMENIA

Since ancient times Armenian ethnic-spiritual, cultural, social and political developments took place in the natural-historic environment of the Armenian Highland.

It's notable that according to a new study of recent archaeological discoveries from Nor Geghi (in the north-east of the Armenian Highland, Republic of Armenia, Kotayk province), innovative Stone Age tools were developed in Armenia about 325,000 years ago. "This challenges the theory held by many archaeologists that such technology came from Africa, then spread to Eurasia as the human population expanded. Experts studied thousands of stone artefacts from the Nor Geghi village archaeological site in Armenia"⁴³.

The Neolithic⁴⁴, Eneolithic⁴⁵ and Bronze Age⁴⁶ archaeological

⁴³ Researcher Simon Blockley from the Royal Holloway geography department of the University of London said: "The discovery of thousands of stone artefacts preserved at this unique site provides a major new insight into how Stone Age tools developed during a period of profound human behavioural and biological change. Due to our ability to accurately date the site in Armenia we now have the first clear evidence that this significant development in human innovation occurred independently within different populations" (Stone Age tools not just from Africa, archaeologists in Armenia find <http://www.scmp.com/news/world/article/1601104/stone-age-tools-not-just-africa-archaeologists-armenia-find>).

⁴⁴ In the Neolithic epoch obsidian was exported from Armenia to the countries of Mesopotamia and the Near East (Dixon J., Cann J., Renfrew C., Obsidian and the Origins of Trade, Scientific American, 1968, vol. 218, N 3, p. 46).

⁴⁵ Մարտիրոսյան Հ.Ա., Թորոսյան Ռ.Մ., Հայաստանի էնեոլիթյան մշակույթի հարցի շուրջ, Լրաբեր, N 3, 1967, էջ 52-62: Թորոսյան Ռ.Մ., Թեղուտի վաղ երկրագործական բնակավայրը, Ե., 1975: Areni-1 Chalcolithic Cave Settlement, <http://arenicave.livejournal.com/> and others.

findings, the 3rd and 2nd millennia BC Sumerian, Akkadian and Hittite cuneiform data testify to the Armenian Haykian⁴⁷ statehood's (Aratta, Armanum⁴⁸, Hayasa⁴⁹) deep roots in the Armenian Highland⁵⁰.

⁴⁶ **Խանզադյան Է.Վ.**, Հայկական լեռնաշխարհի մշակույթը մ.թ.ա. III հազ., Ե., 1967: **Խանզադյան Է.Վ., Մկրտչյան Կ.Հ., Պարսամյան Է.Ս.**, Մեծամոր, Ե., 1973: **Տիրացյան Գ.Ա.**, Արմավիր, 1973 թ. պեղումների նյութերից, ՊԲՀ, N 3, 1974, էջ 174: **Դեջյան Ս.Հ.**, Լոռի Բերդ, II (միջին բրոնզ), Ե., 2006, etc.

⁴⁷ According to Moses Khorenatsi (V century AD), Hayk – the eponymous ancestor of the Armenians whose self-designative name is *Hay*. The history of the Haikazuns' deeds and activities (**Մովսէս Խորենացի**, Պատմութիւն Հայոց, Ե., 1991, էջ 38–39, 63–64) was proved in historiography (**Ալիշան Ղ.**, Յուշկը հայրենեաց Հայոց, հ. Ա, Վենետիկ, 1869, էջ 79–81, 94–96: **Խանզադյան Է.Վ.**, Հայկական լեռնաշխարհի մշակույթը...: **Мартиросян А.**, Аргиштихинили, Е., 1974. **Ավետիսյան Պ., Գասպարյան Բ.**, Ագարակի հուշարձանախմբի 2001 թ. պեղումները, Հին Հայաստանի մշակույթը, XII, Ե., 2002, էջ 9–12: **Карпетян И., Хачатрян Ж., Канецян А.**, Доурартский Армавир (III – начало I тыс. до н.э.), ИФЖ, 2004, N 2, с. 254-275); **Оганесян В.Э.**, Серебрянный кубок из Карашамба, ИФЖ, N 4, 1988, с. 145–161. **Միմոնյան Հ.**, Վերին Նավեր, գիրք Ա, Ե., 2006: **Միմոնյան Հ.**, Ներքին Նավեր N 4 դամբարանը, Հուշարձան, տարեգիրք, 5, Ե., 2010, էջ 7–20, etc.].

⁴⁸ **Кифишин А.**, Географические воззрения древних шумеров при патеси Гудеа (2162–2137 гг. до н.э., Палестинский сборник, вып. 13 (76), 1965, с. 64; **Иванов Вяч. Вс.**, Выделение разных хронологических слоев в древнеармянском и проблема первоначальной структуры гимна Вахагну, ИФЖ, N 4, 1983, с. 32–33 etc.

⁴⁹ The country name *Hayasa* reflects the ethnic self-name of the Hay – Armenians (**Մարտիրոսեան Ն.**, Հայերէնի յարաբերութիւնը հեթփղերէնի հետ, Հանդէս ամսօրեայ, N 9–10, 1924, էջ 453: **Մարտիրոսեան Ն.**, Նպաստ մը հեթ և հայ բառաքննութեան, ՊԲՀ, N 2, 1972, էջ 163–186: **Forrer E.**, Hajasa-Azzi, Caucasia, 9, 1931; **Kretschmer P.**, Der nationale Name der Armenier Haik, Anzeiger. der Academie der Wissenschaften In Wien, Philosophisch-Historische Klasse, 1932; **Капанцян Г.**, Хайаса-колыбель армян. Этногенез армян и их начальная история, Е., 1956. **Խաչատրյան Վ.**, Հայաստանը մ.թ.ա. XV–VII դարերում, Ե., 1998: **Ղազարյան Ռ.**, Հայաստանի քաղաքական և մշակութային պատմությունը, Ե., 2009, etc.

⁵⁰ **Lang D.M.**, op. cit., p. 9. **Սարգսյան Ս.**, Հայաստանը քաղաքակրթության օրրան, Ե., 2004, etc.

The creators of the earliest history of Armenia attested to archeological materials belong to the anthropological type scientifically called *Armenoid*. On the basis of research of the Armenians' anthropological type and considering Armenia to be the focal area of this anthropological type's dissemination in Western Asia since the earliest times, the term *Armenoid* has been introduced into anthropology since the 19th century⁵¹.

Within the framework of the Fifth Congress (22 June to 28 June 2009) of the Vavilov Society of Geneticists and Selectionists an attempt was undertaken to synthesize natural science and humanitarian knowledge at the round table discussion: "Genetics, a Bridge Between Natural Sciences and Humanities"⁵². In the course of discussions on the report of E.B. Balanovskaya and O.P. Balanovsky there were brought dozens of examples illustrating the reality of a bridge between genetics and humanities (e.g. on the basis of the research of gene pools). The primary support of such a bridge led to the elevation of the reliability of genetics proper: "Improvement of samples on Europe trebled the reliability of the bridge with linguistics, moreover, improvement of the genotyping's quality allowed a more correct the history of the Armenian gene

⁵¹ **Luschan F.**, The Early Inhabitants of Western Asia, Journal of the Royal Anthropological Institute of Great Britain and Ireland, vol. 41, London, 1911, p. 228, 240–244; **Бунак В.В.**, Crania Armenica. Исследование по антропологии Передней Азии, Труды Антропологического НИИ при МГУ, вып. II. Приложение к "Русскому антропологическому журналу", т. XVI, вып. 1-2, М., 1927, с. 7; **Кочар Н.Р.**, Антропология армян. Дерматоглифика и популяционная структура, Е., 1989, с. 25; **Movsesyan A.A.**, Crania Armenica: a Study of Genetic Variability from Bronze Age until Present Based on Non-Metric Data, 12th Congress of the European anthropological association. Program abstracts, University of Cambridge, 2000, p. 11. **Мовсесян А.А.**, Фонетический анализ в антропологии, М., 2005, с. 209.

⁵² © Comparative Cytogenetics, 2009. Vol. 3, No. 1, P. 83–84. ISSN 1993-0771 (Print), ISSN 1993-078X (Online) <https://bit.ly/2Xz93Le>

pool»⁵³.

In comparative linguistics by means of the method of linguistic analysis it is determined that genetically interrelated languages belong to the same linguistic group known as the language family or the family of language. The idea of the language family introduces a concept of the historic genetic ancestor of languages. Thus, “languages, like genes, provide vital clues about human history”⁵⁴. Phylogenetics is the sphere of biologic systematization that identifies and clarifies evolutionary interrelations between different species of life on the Earth. Meanwhile phylogenetic linguistics, establishing a relative taxonomy among three or more languages, is a culturologic approach to the solution of the question of language’s genesis, i.e. the problems connected with the latter are solved together with the question about the genesis of culture on the whole⁵⁵. Phylogenetic unit on the one hand, means the family taxon in biology, i.e. the species included in it, originate from a general ancestor and on the other hand, the complex of languages that derive from a common ancestor⁵⁶. Thus, language families are defined as phylogenetic units described as language branches.

⁵³ **Балановская Е.В., Балановский О.П.**, Изучение по генетическим данным миграций людей - как в исторические, так и в доисторические времена. <https://bit.ly/2GV40Vc>

⁵⁴ **Pagel M.**, Maximum-likelihood models for glottochronology and for reconstructing linguistic phylogenies. In: Time Depth in Historical Linguistics (**Renfrew C., McMahon A. & Trask L.** eds.): The McDonald Institute for Archaeological Research, Cambridge, 2000, pp. 189–207.

⁵⁵ **Даниленко В.П.**, Общее языкознание, Иркутск, 2003, с. 23–25.

⁵⁶ Language genealogies track cultures in a way that genes cannot (**Friedlaender J., Hunley K., Dunn M., Terrill A., Lindstrom E., Reesink G. & Friedlaender F.**, Linguistics More Robust than Genetics. *Science*, 2009, vol. 324, pp. 464–465) and so are crucial to our understanding of human prehistory (Atkinson Q.D., The prospects for tracing deep language ancestry, *Journal of Anthropological Sciences*, Vol. 88, 2010, pp. 231–233).

Through the analogy between the evolutionary taxonomies in biology and linguistics it appeared that the delimitation of the notions “genetic” and “genealogic” as it is done in the former is useful also in the latter where the genetic analysis includes the aspect of comparative-historic studies of languages connected with determination of regular correspondences, and genealogy - the common history of languages⁵⁷. Thus, the family tree is a product of the genetic analysis, and genealogic classification is a reflection of the “common history of languages”⁵⁸. It is linguistically determined that the Armenian language is a separate branch of the family of the Indo-European languages⁵⁹.

Researches in the sphere of comparative linguistics, archaeology, anthropology and historic geography, resulted in the Indo-European homeland’s localization within the region comprised of the Armenian Highland, eastern Asia Minor, Northern Mesopotamia and north-western Iran. According to the theory of T. Gamkrelidze and V.V. Ivanov, the period of existence of the common proto-Indo-European language was not later than the 5th-4th millennia BC, and the beginning of its divergence dated back to the end of the 4th millennium BC, and from the 3rd millennium BC

⁵⁷ **Виноградов В.А.**, Функционально-типологические критерии в генеалогической классификации языков, Теоретические основы классификации языков. Проблемы родства, М., 1982, с. 260.

⁵⁸ **Беликов В.И.**, Языковые контакты и генеалогическая классификация, Вопросы языкового родства, М., 2009, N 1, с. 49–68.

⁵⁹ **Hübschman H.**, Ueber die Stellung des armenischen im kreise der indogermanischen Sprachen, Zeitschrift für vergleichende Sprachforschung auf dem Gebiete der Indogermanischen Sprachen, Bd. 23, Berlin, 1877, S. 5-49.

Meillet A., Esquisse d’une grammaire comparée de l’arménien classique, Vienne, 1903, p. XI. **Ջահուկյան Գ.Բ.**, Հայոց լեզվի պատմություն. նախագրային շրջան, Ե., 1987, էջ 31–32: **Nettle D., Harriss L.**, Genetic and Linguistic Affinities between Human Populations in Eurasia and West Africa. Human Biology, Michigan, June 2003, v. 75, N 3, p. 333.

started the separation and diffusion of the Greek-Armenian-Aryan⁶⁰ dialect unity.

In this connection the wrong usage of the terms “eastern Anatolia” and “Southern Caucasus”⁶¹ in relation to the western and eastern parts of the Armenian Highland, completely distorts the toponymic terminology in all spheres of science [classification of archeological and linguistic materials, history and historical geography, cartography, e.g. falsifying the facts and without any scientific grounding they “localized” “proto-Kartvelian” tribes in a considerable part of the Armenian Highland⁶². On the one hand the Caucasus (northern, southern, eastern and western) with its foothills to the north and east of the Armenian Highland and the Kura river, on the other - Anatolia - with all its parts (northern, southern, eastern and western) is within the limits of Asia Minor, to the west of the Armenian Highland⁶³, which is defined as a territory about... 400,000 km² situated between the adjacent plateaus of Iran and Asia Minor, and between Northern Mesopotamia and the Caucasus”.

The problems of linguistics as in the aspects of deep antiquity, as well as of later epochs, have been researched by the methods of

⁶⁰ Linguistically *Aryan* is interpreted as the Indo-Iranian unity of dialects from which diverged Indian and Iranian languages. Spiritually *Aryan* related to the light-worshipping primarily unity of the Indo-European community.

⁶¹ **Гамкрелидзе Т.В., Иванов Вяч.Вс.**, *Индоевропейский язык и индоевропейцы*, Тбилиси, 1984, часть II, с. 865, 895, cf. **Thomas V. Gamkrelidze**, *Linguistics & Paleontology of Culture*, Bulletin of the Georgian National Academy of Sciences, Linguistics, vol. 2, N 4, 2008, pp. 143–147.

⁶² **Гамкрелидзе Т.В., Иванов Вяч.Вс.**, *op. cit.*, part II, pp. 956–957.

⁶³ See: *The Encyclopedia of World History*, **Stearns P.N.**, General editor, 6th edition, Boston, New York, 2001, p. 37, 39, see also: **Hofmann T.**, *Armenians in Turkey Today. A Critical Assessment of the Situation of the Armenian Minority in the Turkish Republic*, The EU Office of Armenian Associations of Europe, Bruxelles, 2002, p. 9.

genetic linguistics⁶⁴. In the course of the studies in the field of genetic research into the origin of the Indo-European language family by means of the use of computational methods derived from evolutionary biology, the latest results have been gained in the sphere of analysis of the linguistic data⁶⁵.

As it is noticed, “historical linguists traditionally use the ‘comparative method’ to construct language family trees from discrete lexical, morphological and phonological data”. But the comparative method cannot provide absolute date estimates, so recent advances in computational phylogenetic methods, provides possible solutions to the main problems faced by glottochronology - an alternative method of analysis⁶⁶. Taking into consideration the idea of “the spread of agriculture from Anatolia⁶⁷ around 8,000-

⁶⁴ **Chen J., Sokal R.R., Ruhlen M.**, Worldwide analysis of genetic and linguistic relationships of human populations, *Human Biology*, 1995, N 67, pp. 595–612; **Semoni O.** et al., The genetic legacy of Paleolithic Homo sapiens in extant Europeans: a Y chromosome perspective, *Science*, 2000, N 290, pp. 1155-1159; **Chikhi L., Nichols R.A., Barbujani G., Beaumont M.A.**, Y genetic data support the Neolithic Demic Diffusion Model, *Proc. Natl. Acad. Sci. USA* 99, 11008–11013, 2002; **Greenberg J.H.**, *Genetic Linguistics: Essays on Theory and Method*, Oxford Univ. Press., USA, 2005.

⁶⁵ **Gray R.D., Atkinson Q.D.**, Language-Tree Divergence Times Support the Anatolian Theory of Indo-European Origin, *Nature*, vol. 426, 2003, p. 435.

⁶⁶ *Ibid.*, pp. 436–439.

⁶⁷ It is obvious that the authors mean the territories of Asia Minor, as well as western part of the Armenian Highland, which is considered to be in the zone of the origin of wheat cultivation, as we'll see below. In some western publications following the Turkish expansionist “geographical nomenclature” misleadingly apply the geographical term “Anatolia” (Asia Minor) also to the western part of the Armenian Highland and wrongly call it “eastern Anatolia” (**Kuhrt A.**, *The Ancient Near East*. London and New York, 1998, vol II, pp. 547–562. **Riehl S.**, Changes in crop production in Anatolia from the Neolithic period until the end of the Early Bronze Age, in: *Prehistoric Economics of Anatolia. Subsistence, Practices and Exchange*, Proceedings of a workshop held at the Austrian Academy of Sciences in Vienna, Edited by Celine Wawruschka, November 13–14, 2009, Rahden, 2014, pp. 62, 65, 67). <https://bit.ly/2EFXXNI>

9,500 years BP”⁶⁸, R.D. Gray and Q.D. Atkinson analysed “a matrix of 87 languages with 2,449 lexical items” which produced an estimated age range for the initial Indo-European divergence of between 7,800 and 9,800 years BP... Hittite lineage diverging from Proto-Indo-European around 8,700 years BP, perhaps reflecting the initial migration out of Anatolia. Tocharian, and the Greco-Armenian lineages are shown as distinct by 7,000 years BP, with all other major groups formed by 5,000 years BP”⁶⁹.

The territory which is archaeologically defined by the term the “Golden Triangle” (XI-VII millennia BC) is denoted in “northern Syria, southeast Anatolia and western Zagros” (early Period - 10.500-8.000 cal. BC and Late Period post - 8.000 cal. BC)⁷⁰.

But the expression “southeast Anatolia” has been wrongly used⁷¹, instead of the west and south of the Armenian Highland and Northern Mesopotamia (known also as Armenian Mesopotamia) where archaeological monuments were discovered, which are

⁶⁸ **Renfrew C.**, 10,000 or 5,000 years ago? Questions of time depth in: Time Depth in Historical Linguistics (eds. Renfrew C., McMahon A. & Trask L.), - The McDonald Institute for Archaeological Research, Cambridge, UK, 2000, pp. 413-439.

⁶⁹ **Gray R.D., Atkinson Q.D.**, op. cit., p. 434, 437. Cf. **Bouckaert R., Lemey Ph., Dunn M., Greenhill S.J., Alekseyenko A.V., Drummond A.J., Gray R.D., Suchard M.A., Atkinson Q.D.**, Mapping the Origins and Expansion of the Indo-European Language Family, *Science*, vol. 337, 2012, pp. 957-960.

⁷⁰ **Kozłowski K.S., Aurenche O.**, Territories, Boundaries and Cultures in the Neolithic Near East, BAR International Series 1362, Oxford, 2005, pp. 80-82; **Asouti E.**, Beyond the Pre-Pottery Neolithic B interaction sphere, - *Journal of World Prehistory*, N 20, 2006, p. 97.

⁷¹ An example of such a falsified application of the term “Anatolia” is the book by Sagona A. and Sagona C. (“Archaeology at the North-East Anatolian Frontier, I: An Historical Geography and a Field Survey of the Bayburt Province (Ancient Near Eastern Studies Supplement Series, 14, Peeters Publishers, 2004), where the authors instead of the terms *western part of the Armenian Highland* and *Western Armenia* use *Turkey and Eastern Anatolia*.

evidence of the earliest civilization⁷². It is also testified by the archaeological sites dating back to the 7th and 6th millennia BC in other parts of the Armenian Highland⁷³, etc.

According to the classical sources and contemporary geologic, geomorphologic and geographic literature, the wrongly used term “southeast Anatolia”, in relation to the territory lying to the east and south of southeast of Asia Minor, corresponds to the southwest of the Armenian Highland and Northern Mesopotamia (which includes Armenian Mesopotamia). So it will be scientifically correct to entitle the above mentioned schematic map (by Kozlowski K.S., Aurenche O.): “The “Golden Triangle” in northern Syria, southwest of the Armenian Highland, northern Mesopotamia and western Zagros”.

In this region the most ancient (dated before the Neolithic Revolution) monument (11.500-9000 BP) is called the *Potbelly Hill* (in Northern Mesopotamia, 15 km northeast of Urha-Edessia).

The Potbelly Hill was located in the region of “der Fruchtbare Halbmond” - “Fertile Crescent”. The latter included the southwest of the Armenian Highland (the area of the Eastern Taurus - the Armenian Taurus Mountains) with its rich deposits of raw materials, particularly obsidian, needed for the production of tools⁷⁴. The “Fertile Crescent” was edged by “Hilly Flanks”⁷⁵.

⁷² **Schmidt K.**, Sie bauten die ersten Tempel, München, 2006.

⁷³ **Бадалян Р., Аветисян П., Ломбард П., Шатенъ К.**, Поселение Араташен (неолитический памятник в Араратской равнине), Культура древней Армении, XIII, Материалы республиканской научной сессии, Е., 2005, с. 34–41.

⁷⁴ As far back as the Neolithic and Chalcolithic, obsidian had been exported from the Armenian Highland to Mesopotamia and regions of the Eastern Mediterranean (**Dixon J., Cann J. and Renfrew C.**, op. cit., p. 46).

⁷⁵ **Schmidt K.**, op. cit., S. 44-46.

This hilltop sanctuary⁷⁶ bears traces of the earliest civilization. Charles C. Mann considers the phenomenon of the Potbelly Hill from the K. Schmidt's way of thinking, who suggests that the construction of a massive temple by a group of foragers makes evident that "organized religion could have come *before* the rise of agriculture and other aspects of civilization. It suggests that the human impulse to gather for sacred rituals arose as humans shifted from seeing themselves as part of the natural world to seeking mastery over it. When foragers began settling down in villages, they unavoidably created a divide between the human realm - a fixed huddle of homes with hundreds of inhabitants - and the dangerous land beyond the campfire, populated by lethal beasts". Moreover, French archaeologist Jacques Cauvin believed this change in consciousness was "La révolution des symboles au Néolithique" a conceptual shift that allowed humans to imagine gods as supernatural beings resembling humans that existed in a universe beyond the physical world⁷⁷. K. Schmidt sees the Potbelly Hill as evidence for Cauvin's theory. "The animals were guardians to the spirit world" he says. "The reliefs on the T-shaped pillars illustrate that other world"⁷⁸.

In the map from the above mentioned report of E.B. Balanovskaya and O.P. Balanovsky, red arrows mark the direction of spread of agriculture to the west. Geographic names are not mentioned in the map, but it is obvious from the direction of the arrows that the "Neolitization of Europe" started from the

⁷⁶ **Charles C.M.**, The Birth of Religion: The World's First Temple, National Geographic, Vol. 219, No. 6 (June 2011), pp. 34-59.

⁷⁷ **Cauvin J., Hodder I., Rollefson G.O., Bar-Yosef O., Watkins T.**, The Birth of the Gods and the Origins of Agriculture by J. Cauvin, translated by T. Watkins (New Studies in Archaeology), Cambridge, 2000; Reviewed by I. Hodder, G.O. Rollefson, O. Bar-Yosef with a response by **T. Watkins**, Cambridge Archaeological Journal, Vol. 11, Issue 1, 2001, pp. 105-121 (Review Feature).

⁷⁸ **Charles C.M.**, op. cit.

Armenian Highland via Asia Minor to Europe.

Armenia is famous as a centre of the origin of agriculture⁷⁹. N.I. Vavilov “studying the specific composition of cultivated plants”, considered “the elucidation of the centers of type-formation and the origin of cultivated plants”, as an important method, which allows “to approach objectively the establishment of basic foci of agricultural civilizations”⁸⁰. N.I. Vavilov noted: “The variety of wheat is especially great in Armenia, with respect to the number of botanical varieties; **it comes before all other areas and territories...** Wild wheats occur there in a great diversity, both - mono and distichous types. Concerning the number of species and ecotypes, **this center can be distinguished from all others in the world**”⁸¹.

J. Cauvin, not being acquainted with N.I. Vavilov’s theory, following only Gordon Childe’s theory of “Neolithic Revolution”, stated: “Only in the Near East do the wild ancestors of our modern domestic cereals grow”. And then, “the very early stages of agricultural origins” connecting predominantly with the western part of the nuclear zone, “where Natufian cultural tradition is followed by the Khiamian”, J. Cauvin speaks about “farming villages in the Levant and eastern Anatolia from the ninth millennium BC”, noting that “they are distributed throughout the whole of this nuclear zone and not only on its fringes where chance nature of

⁷⁹ Agriculture in the Armenian Highland had developed since the Neolithic (e.g. the south-west of the Armenian Highland - the Ararat valley, the district of Aghdznik in the region of Eastern or Armenian Taurus.), Chalcolitic (e.g. Areni-1) and Bronze Ages (Shengavit, Metsamor, Lchashen, Mokhrablur etc).

⁸⁰ **Vavilov N.I.**, Centers of origin of cultivated plants. First published in Papers on applied and plant breeding, vol. 16, no. 2, 1926. - in: **Vavilov N.I.**, Origin and Geography of Cultivated Plants. Translated by Doris Löve, Cambridge, 1992, p. 22, 129.

⁸¹ **Vavilov N.I.**, The phyto-geographical basis for plant breeding. First published in Theoretical basis for plant breeding, vol. I, Moscow-Leningrad, 1935, - in: **Vavilov N.I.**, Origin and Geography of Cultivated Plants, p. 341.

discovery had hitherto placed them”⁸². It is clearly seen that the concept of the origin of agriculture and domestication of cereals is mis-set because of wrongly used terminology: “eastern Anatolia” instead of western part of the Armenian Highland, which was not a fringe, but, as N.I. Vavilov noted, the center that “**can be distinguished from all others in the world**”.

The high level of cultural developments in Armenia of the Neolithic, Eneolithic and Bronze epochs is testified by the archaeological excavations in Ayrarat, Aghdznik-Sasun, Gugark, Syunik-Zangezur, Upper Armenia (*Bardzr Haik*), Artsakh and other regions of the Armenian Highland and its submontane territories.

Archaeological excavations have revealed charred remains and impressions of chaff in *mise* (mudbrick) in Neolithic settlements of Aratashen and Aknashen (sixth millennium cal BC) situated in the Ararat valley⁸³. “It demonstrates that naked barley and possible naked (free-threshing) wheat together with emmer and hulled barley were common.... Two carbonized grape pips found at Aratashen represent an early find of this species which is rare during this period”⁸⁴.

In the Areni-1 Chalcolithic cave settlement (in the ancient Armenian Sunik province, the present Vayots Dzor province) archaeologists discovered seeds of grape, different cereals, nuts, dried fruits, apricots, grapes, prunes, cloth, a leather shoe. The

⁸² **Cauvin J.**, Ideology before economy (a translated extract from Jacques Cauvin’s contribution to a similar review treatment in *Les Nouvelles de l’Archéologie* (No. 79, 2000, pp. 49–53), see: Review Feature, p. 106.

⁸³ **Hovsepian R., Willcox G.**, The Earliest Finds of Cultivated Plants in Armenia: Evidence from Charred Remains and Crop Processing Residues in *mise* from the Neolithic Settlements of Aratashen and Aknashen. *Veget Hist Archaeobot* DOI 10.1007/s00334-008-0158-6 <http://g.willcox.pagesperso-orange.fr/archaeobotanical%20images/PDF/willcoxarmenia.pdf>

⁸⁴ *Ibid.*

traces of winemaking of the same period were discovered in Areni-1⁸⁵.

Artifacts of copper (e.g. small dagger) were discovered in Areni. Excavations at Shengavit (4000-3000 BC) (in the south-western part of Yerevan, on the left bank of the Hrazdan River) and Metsamor (on the bank of the Metsamor river, some 30km west of Yerevan) revealed that Armenia was the center of the origin of metallurgy and horse breeding⁸⁶.

The residential quarters of Shengavit were surrounded by powerful tower walls⁸⁷. Circular form houses (diameter 6-8 m.) had stone foundations. There were discovered metal artifacts, particularly, bronze bracelets, adornments, ends of arrows, an axe, etc. Among archeological discoveries were human skulls of the Armenoid anthropological type⁸⁸.

A large metal production was uncovered in the ancient city of Metsamor situated on the volcanic hill. The metal industry included a foundry (dated back as Early Bronze - Early Iron Ages) with brick and in-ground blast furnaces. Metsamor's processed metal was

⁸⁵ Site Preservation and Management Plan for Areni-1 Cave Enterprise Development and Market Competitiveness. - USAD, ARMENIA, 2013, p. 12.

⁸⁶ The Armenian Highland is one of the earliest metallurgy centers, where the first evidence of metal processing dates as far back as the 8th-7th millennium BC (**Геворкян А.Ц.**, Из истории древнейшей металлургии Армянского нагорья, Е., 1980, с. 84, 92; **Khanzadyan E., Simonyan H., Manaseryan N.**, Royal tombs with Horse Sacrifices in Nerkin Naver, Armenia (middle bronze age), Ancient Near Eastern studies, suppl. 44, Archaeozoology of the Near East X, Leuven, Paris, Walpole, 2013, p. 204). **Միմոնյան Հ.**, Հայաստանը և միջազգային առևտուրը վաղ բրոնզի դարում, Հայաստանի քաղաքակրթական ավանդը մետաքսի ճանապարհի պատմության մեջ, Ե., 2012, էջ 22-34:

⁸⁷ **Байбуртян Е.А.**, Последовательность древнейших культур Армении на основании археологического материала, Музей истории Армении, Е., 2011, с. 26-28. **Միմոնյան Հ.**, Շենգավթի շերտագրությունը, շինարարական և կառուցապատման սկզբունքները, Հայաստանի հնագույն մշակույթը, 2, Ե., 2002, էջ 24:

⁸⁸ http://archive-am.com/am/r/reporter.am/2013-11-17_3175247_113/Armenian_Reporters/

wildely used in Armenia, as well as exported to different countries of the ancient world⁸⁹. There were uncovered three temples with the altar with numerous bowls.

Metsamor is also famous for astronomical observations testified by a complex of platforms depicting celestial bodies engraved on the rocky hill. Between 2800-2600 BC Sirius was observed and worshipped by ancient Armenians in Metsamor.

At Solstice in the morning, in the rays of the rising Sun, was observed the so-called helical rising of Sirius (the brightest star in our hemisphere) - the object of worship in Armenia, where as in Egypt, this phenomenon is related to the opening of the year⁹⁰.

The division of the sky into constellations was made a few thousand years ago in the Armenian Highland. According to the American astronomer and historian of science William Tyler Olcott and a British astronomer Edward Walter Maunder Armenia was the country where the signs of Zodiac were created, symbolizing the animals that lived long ago in the Armenian Highland. Olcott (1914) wrote: "Astronomy unites with history and archaeology in pointing to the Euphrates Valley, and, as we might expect, the region of Mt. Ararat, as the home of those who originated the ancient constellation figures⁹¹... We have left Asia Minor and

⁸⁹ In the Early Bronze Age Sumerians made use of copper mined in the Armenian Highland [Landsberger B., *Assyrische Handelskolonien in Kleinasien aus dem dritten Jahrtausend*, Leipzig, 1925, pp. 21-25; Հայ ժողովրդի պատմություն, հ. I, Ե., 1971, էջ 140]. In the Bronze and the Early Iron Ages highly developed metallurgy in Armenia allowed exporting processed metal products to the countries of the Orient.

⁹⁰ The astronomer Elma Parsamian was the first to unlock the secrets of the Metsamor observatory complex. Parsamian found out that a modern compass placed on the carved symbols pointed North, South and East. Thus it was one of the oldest compasses (**Parsamian E.S.**, *On Ancient Astronomy in Armenia* <http://www.iatp.am/resource/science/parsamyan/new/pars-eng.htm>).

⁹¹ **Olcott W.T.**, *Star Lore: Myths, Legends, and Facts* (originally published New York and London (1911), New York, 2004, p. 6.

Armenia, a region bounded by the Black, Mediterranean, Caspian, and Aegean seas, as the logical birthplace of the stellar figures”⁹².

Maunder, investigating the question of the origin of the constellations, wrote: “People, who divided the sky into constellations, most probably lived between 36 and 42 degrees of the northern latitude, so neither Egypt nor Babylon could be the motherland of creation of constellations. Calculating in what place the centre of this empty region coincides with the North Pole, we got the figure 2800 BC, which is probably the date during which the naming of the constellations was completed. It was observed that such animals as the elephant, camel, hippopotamus, crocodile and tiger were not amongst the figures representing the constellations, therefore, we can assert India, Arabia and Egypt could not have been the place where the idea of firmament originated.

We can exclude Greece, Italy and Spain on the basis of the fact that the figure of the tiger is present in the figures of constellations. Thus purely by logical thinking we can assert that the motherland of celestial figures must be Minor Asia and Armenia, that is to say a region limited by the Black, the Mediterranean, the Caspian and the Aegean Seas...”⁹³.

The petroglyphs (the earliest ones since the 9th-7th millennia BC) in the high mountains of Armenia also testify to the great interest of ancient Armenians in observations of celestial bodies, which were reflected also in rituals.

The symbols of the Earth, the Sun, the Moon, planets, comets, Milky Way, stars, constellations and ancient calendars are reflected in rock pictures in mountains (e.g. Geghama) around Lake Sevan and other mountainous parts of Armenia.

⁹² Ibid., p. 8.

⁹³ See: **Parsamian E.S.**, On Ancient Astronomy in Armenia <http://www.iatp.am/resource/science/parsamyan/new/pars-eng.htm>

Together with numerous petroglyphs of astronomical content and ancient stone observatories (Angelakot⁹⁴, Zorats Kar or Karahunge⁹⁵, both in the Sisian region, and Metsamor⁹⁶), Armenian calendar⁹⁷, astronomical terms and names used in the Armenian language⁹⁸ testify to the astronomical activities in ancient Armenia (since the 7th-6th millennia BC until the Middle Ages)⁹⁹.

As a result of the sky observations' adjustment to the essential daily demands in agricultural, religious and other spheres of life, the Solar, Lunar and Solar-Lunar calendars were invented. The ancient Armenians used a calendar which was based on "the Hayk's Cycle".

In 2008 was celebrated the 4500th anniversary of the victory of the Armenian Patriarch Hayk against Bel. The calendar calculation of the date was based on the periodicity of "Hayk's Cycle" of the "Ancient Armenian era". The year of the Armenian Calendar

⁹⁴ **Parsamian E.S.**, On Possible Astronomical Significance of Megalithic Rings of Angelacot, Communications of BAO, Vol. 57, 1985, p. 101-103.

⁹⁵ **Herouni P.M.**, Carahunge-Carenish, a Prehistoric Stone Observatory, Proc. National Academy of Sciences of Armenia, Vol. 98, N 4, 1998, pp. 307-328.

Bochkarev N.G., Bochkarev Yu.N. 2005, Armenian Archaeoastronomical Monuments Carahunge (Zorakarer) and Metsamor: Review and Personal Impressions, Proceedings of SEAC Tenth Annual Conference: Cosmic Catastrophes, held in Tartu, Estonia, 2002, pp. 27-54.

⁹⁶ **Parsamian E.S.**, On Astronomical Meaning of the Small Hill of Metsamor, Communications of BAO, Vol. 57, 1985, pp. 92-100.

⁹⁷ According to Hovhannes the Philosopher (Sarkavag) (1045-1129): "Faith, writing and calendar had been given only to these two nations by God, but for other nations they have been created by the human being: the Armenian writing, here on the rock with a fiery right hand, there on the stony scrolls; calendars – there Moses, here Hayk, earlier than he" («Մեկնութիւն տումարիս Հայկազնեայց», տե՛ս **Աբրահամյան Ա.Ա.**, Հովհաննես Իմաստասերի մատենագրությունը, Ե., 1956, էջ 223:

⁹⁸ **Թումանյան Բ.Ե.**, Հայ աստղագիտության պատմություն, Ե., 1985:

⁹⁹ **Parsamian E.S.**, On Ancient Astronomy in Armenia, Proceedings of the International Conference Oxford VI and SEAC, ed. J.A. Belmonte, La Laguna, 1999, pp. 77-81.

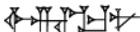
consisted of 365 days without a leap-year, so the year and the date were movable. Thus 1460 years according to the Julian calendar amount to 1461 years according to the Armenian Calendar. As it is observed by Gh. Alishan by such periodicity of the “Cycle of Hayk”, 2492 BC denotes the year of Hayk’s victory. The beginning of the victorious year was Navasard 1 (=August 11)¹⁰⁰. The Armenian Apostolic Church has adopted the Church Calendar according to “Hayk’s Cycle”. The Father of Armenian historiography, Movses Khorenatsi, depicted Bel as the head of the evil forces trying to conquer the world. Patriarch Hayk was engaged in peaceful work in the Armenian Fatherland, when Bel made an attempt to subjugate him. But even the enemy’s enormous force did not help them to realize their evil intention. Hayk killed Bel with his trident (the triple spear) arrow shot from his wide bow at the battle of Hayots Dzor¹⁰¹, to the south-west of Lake Van. The struggle against foreign invaders forms the axis of the millenia-long history of Armenia. Hayk’s victory, standing at the very source of that struggle, became a token of future victories. It symbolized the victory by the forces of Light over the forces of darkness.

¹⁰⁰ Ալիշան Դ., Յուշիկք Հայրենեաց Հայոց, Հ.Ա., Վենետիկ, 1869, էջ 79-81, 94-96. Cf. Բաղայան Հ.Ա., Հայոց տոմարի պատմություն, Ե., 1976, էջ 70-71:

¹⁰¹ Մովսէս Խորենացի, էջ 37:

ARMANU-PRUNUS ARMENIACA: ORIGINATED IN ARMENIA

Along with archaeological and historical geographical proofs, clarifying the origin of the terms *arman(n)u*¹⁰² and (Prunus)

¹⁰² According to the Pennsylvania Sumerian Dictionary: “apricot tree:  armanu [TREE] wr. ar-ma-nu “a tree”, Akk. *armannu*; equals {ġeš}hašhur kur-ra; ir [TREE] wr. ir “type of tree” Akk. *armannu*; apple (tree) armanu [tree] hašhur ar-ma-nu SLT 015 prism iii 29 (<http://psd.museum.upenn.edu/epsd1/nepsd-frame.html>) cf. *armannu* [APRICOT (TREE)] (N). Written forms: GIŠ. 𒄩𒀭𒊩𒌆.KUR.RA. Normalized forms: *armannu* (GIŠ. 𒄩𒀭𒊩𒌆.KUR.RA) (<http://oracc.museum.upenn.edu/saa0/saa09/cbd/akk-x-neoass/A.html>); Allan Bomhard and John Kerns made the following entry in “Comparative vocabulary of the Nostratic languages”: “Sumerian *hašhur* ‘apple, apple-tree’... *hašhur-ar-man-nu*, *hašhur-kur-ra* ‘apricot, apricot-tree’ (**Bomhard A.R., Kerns J.C.**, The Nostratic Macrofamily: A Study in Distant Linguistic Relationship, Berlin, 1994, p. 555); cf. “GIŠ. 𒄩𒀭𒊩𒌆/hašhuru and /GIŠ. 𒄩𒀭𒊩𒌆 KUR.RA/armanu have been identified as the apple and/or apricot” (**Ellison E.R.**, A Study of Diet in Mesopotamia (c. 3000–600 BC) and Associated Agricultural Technique and Methods of Food Preparation, Institute of Archaeology, vol. I, Thesis submitted to the University of London in the Faculty of Arts for the Degree of Doctor of Philosophy, 1978, p. 205). I. Gelb (**Gelb I.J.**, Sumerian and Akkadian Words for “String Fruit” in: Zikir Šumim, Leiden, 1982, pp. 78–82) revived M. Lamberts proposal to identify *hašhur/hašhuru* with *apricots*, at the same time not accepting the translation of the word *armannu* or *armānu* as “apricot” by Thompson and von Soden. J.N. Postgate {suggested to consider *šalluru* (a species of *Prunus*) as *apricot*} (Postgate J.N., Notes on fruit in the cuneiform sources, Bulletin on Sumerian Agriculture (BSA), Volume III, Cambridge, U.K., 1987, pp. 118–119) and M.A. Powell (not taking into consideration archaeological and cuneiform data wrote that classical sources by their silence speak uniformly for a relatively late date for diffusion of the apricot in the Mediterranean area), denoting the meaning of the word *hašhur* to be *apple*, as is generally accepted (The Assyrian Dictionary,

Armeniaca (Ἀρμενιάκᾶ) is an important argument for identification of *Armanum/Armani* with Armenia¹⁰³ and its corroboration as the

vol. 6, 1956, Fifth printing, 1995, pp. 139–140), disagreed with Gelb’s proposal (**Powell M.A.**, *Classical sources and the problem of the apricot*, BSA, vol. 3, Cambridge, 1987, pp. 155–156). Concerning the *term armannu (armānu, armanū)* it is noted: “The vocabulary designation “foreign apple” in Hh. III 35f. does not give sufficient evidence to establish the meaning of *armannu*, and the identification with “apricot” on the basis of the Syriac name “Armenian apple” (*Prunus armeniaca*) is based solely on the similarity of the words *armannu* and *armnāyā*” (The Assyrian Dictionary of the Oriental Institute of the University of Chicago, vol. 1, part 2, 1968, Fourth Printing, Chicago, 2004, p. 291). But the Syriac form of the name of “Armenian apple” might be derived on the basis of the toponymical similarity of the origin of the ancient terms *arman(n)u* (Sumerian and Akkadian) and (*Prunus Armeniaca*/Ἀρμενιάκᾶ (Latin and Greek).

¹⁰³ The problem of location of *Armanum* is widely discussed in archaeological and historical studies (**Gelb I.J.**, *Inscriptions from Alishar and Vicinity*, The University of Chicago Oriental Institute Publications, vol. 27, Chicago, London, 1935, p. 6 [Present-day Alishar is identified with ancient *Amkuwa* (**Minorsky V.**, in: *Journal of the Royal Asiatic Society of Great Britain & Ireland (New Series)/ Volume 68 / Issue 02 / April, London, 1936, p. 355). Astour M.C., *A Reconstruction of the History of Ebla (Part 2)* - see: *Eblaïtica: Essays on the Ebla Archives and Eblaïte Language*, Vol. 4, edited by Cyrus H. Gordon, Gary Rendsburg, Nathan H. Winter, Eisenbrauns, 2002, pp. 65–66; **Adelheid O.**, *Archeological Perspectives on the Localization of Naram-Sin’s Armanum*, - *Journal of Cuneiform Studies*, vol. 58, 2006, p. 1; **Archi A.**, *In Search of Armi*, - *Journal of Cuneiform Studies*, vol. 63, The University of Chicago press, 2011, pp. 5–34 et al]. At the same time there are researches substantiating the relation/identity of Arman(um/i) to Armenia [**Rigg H.A.Jr.**, *A Note on the Names Armānum and Urartu*, *Journal of the American Oriental Society*, vol. 57, No. 4, Dec., 1937, pp. 416–418; **Кифишин А.**, *op. cit.*, pp. 64–66; **Хачатрян В.Н.**, *Восточные провинции хеттской империи*, Е., 1971, с. 106–107; **Иванов Вяч.В.**, *Выделение разных хронологических слоев в древнеармянском и проблема первоначальной структуры текста гимна Ва(х)агнү*, ИФЖ, N 4, 1983, с. 30–32; **Ջահուկյան Գ.Բ.**, *Հայոց լեզվի պատմություն*, Ե., 1987, էջ 285–286; **Kavoukjian M.**, *op. cit.*, pp. 1-21; **Մովսիսյան Ա.**, *Հայաստանը Բրիտանից առաջ երրորդ հազարամյակում*, Ե., 2005, էջ 32–33 et al]. It has been observed that in the lexicon of the Armenian language a great many names of plants “relate to the local flora, mainly*

native land of the apricot. Comprehensive analysis of archaeological data, written historical sources and research works are the backbone of the problem's solution¹⁰⁴.

“De Re Rustica” of Lucius Junius Moderatus Columella¹⁰⁵ (4 - c. 70 AD) along with a smaller book (“De Arboribus” attributed to him) on trees, are important sources on Roman and other countries’ agriculture. Columella noted: “Tunc praecox bifera descendit ab arbore ficus Armeniisque, et cereolis prunisque Damasci stipantur calathi...”¹⁰⁶.

to the mountainous or piedmont landscape of the Armenian Highland, Asia Minor and Northern Mesopotamia, consequently their names had to belong to local languages”. Some of the words, which originated in the Armenian Highland, were borrowed into the neighbouring languages, and it is evidenced by the fact of the presence of “many of these names of plants, medicines even now in the world scientific literature”, traditionally have “the epithet *Armenian* or are known as plants of the Armenian origin (*Plantum armeniacum*). In Akkadian texts *apricot* is called (GİŠ)HAŠĪUR.KUR.RA “mountain apple” or simply *armannu* – “Armenian”. N. Mkrtchyan noted: “...this plant the Mesopotamians related to a *mountainous region*, as might be the Armenian Highland”, considering *Armennu* possibly identical to *Armenia* (Мкртчян Н., Субстрат названий растений в армянском языке, Древний Восток (ДВ), 4, Е., 1983, с. 24-25, сн. 2).

¹⁰⁴ Besides the scientific researches of the problem some rather doubtful concepts and even biased, politicized speculations have been put forward, which also have found their reflection in modern information warfare.

¹⁰⁵ Columella much indebted to earlier authors, at the same time, it is important to pay attention to the fact that he visited Syria and Cilicia (Lucius Junius Moderatus Columella of Husbandry. In Twelve Books: and his Book concerning Trees, Translated into English, London, 1745, pp. X, 77), during which he could get knowledge about agriculture in Armenia (Great Armenia and Armenia Minor), Cappadocia, Phrygia and Persia.

¹⁰⁶ Lucius Junius Moderatus Columella of Husbandry, op. cit., pp. 403-405. “Then from twice-bearing trees the early fig falls earthwards; panniers are piled high with plums waxen, Damascene and Armenian...” (Lucius Junius Moderatus

Plinius Secundus (23–79 AD) also mentioned the term *Armeniaca* in the following passages: “Ingens postea turba prunorum...., nec non ab externa gente Armeniaca, quae sola et odore commendantur”¹⁰⁷, “Martio ... ab ea proximae florent Armeniaca...”¹⁰⁸.

According to Dioscorides (40-90 AD), “τά δέ μικρότερα καλούμενα δέ Ἀρμενιάκᾶ, Ῥωμαιστὶ δέ βρεκόκκια”¹⁰⁹, εὔστομώτερα τῶν προειρημένων ἐστίν”¹¹⁰.

Columella, *On Agriculture, and Trees*, with a recension of the text and an English translation by E.S. Forster and E. H. Heffner, in three volumes, III, *Re Rustica X–XII, De Arboribus*, Cambridge, Massachusetts, London, 1955, pp. 42–43); according to another translation, “*Armenians (Armeniisque)* and wax plums *Damsons*” (Powell M.A., op. cit., p. 155). In English and French translations of Columella’s work instead of the term *Armeniisque* sometimes is used *abricots*, e.g.: “... on entasse dans les paniers les abricots, les prunes couleur de cire, celle de Damas...” (Columelle de l’économie rurale, t. III et dernier, trad. nouvelle par M. Louis du Bois, pub. par C.L.F. Panckoucke, Paris, 1846, p. 119) or “*Sorbi quoque et Armeniaci atque Persici non minima est gratia*” is translated: “... Service-apples also and apricots and peaches have no small charm” (Columella, *On Agriculture*, vol. II, *Re Rustica V–IX*, Camb., Mass., L., 1954, V. X. 19, pp. 98–99).

¹⁰⁷ **Pliny**, *Natural History*, with an English translation by H. Rackham, in ten volumes, vol. IV, libri XII–XVI, L., Camb., Mass., 1960, XV. 12, 41 (further: Plin.). “Afterwards comes a vast crowd of plums. ... and there is also the Armenian plum, imported from foreign parts, the only plum that recommends itself even by its scent” [Ibid., p. 317].

¹⁰⁸ “In March... the next to flower ... is the Armenian plum [*Armeniaca*] ...”. It is noted in the footnote: “Probably the apricot”, *ibid.*, XVI, 42, 103.

¹⁰⁹ Cf. *praecocia* (Pliny, XVI, 42. 103; 51. 119).

¹¹⁰ Pedanii Dioscuridis Anazarbei *De Materia Medica*. Libri quinque, ed. Max Wellmann, vol. I quo continentur libri I et II, Berolini, 1907, I. 115, 5, p. 109, “The smaller which are called *Armenian* and in Latin *praecoqua* [premature – ripe before their time] are better for the stomach than the ripe [above]” (Dioscorides, *De Materia Medica* being an Herbal with many other medicinal materials written in

Rutilius Taurus Aemilianus Palladius (the later 4th century – first half of the 5th century AD) noted: “... Armenia vel praecoqua prunis...”¹¹¹.

Ch. Daubeny interpreting Columella’s information, wrote: “We find enumerated in the first place, several kinds of plum, viz. the Armeniaca or Apricot, brought from Armenia...”¹¹². Analyzing the same information, D.J. White noted, “*Prunus* is most likely the plum, *Prunus domestica* L. The tree is *prunus*, -i, f.; the fruit is *prunum*, -i, n. ...Columella mentions *prunus*.. *Armeniisque*... among the fruits harvested at the very end of the gardening year”. Then the author commented: “**Armeniisque**: *Armenia*, here for *Armeniaca* (sc. *poma*), are apricots, *Prunus armeniaca* L.; the tree is *Armeniaca* (sc. *arbor*). Columella, in discussing types of fruit trees to plant in the orchard (*pomaria*), remarks: *sorbi quoque et Armeniaci et Persici non minima est gratia*”¹¹³. Mentioning *Prunus domestica* L. and *Prunus armeniaca* L.D. White followed the classification developed by Carl Linnaeus (1707-1778) who applied

Greek in the first century of the common era. A new indexed version in modern English by T.A. Osbaldeston and R.P.A. Wood, Johannesburg, 2000, p. 169).

¹¹¹ Palladius vegetius de mulo-medicina, Scriptores Rei Rusticae Veteres Latini, Tomus Alter, Gargilii martialis fragmentum cum editionibus prope omnibus et mss. pluribus collati, Lexicon rei rusticae, Lipsiae, 1735, p. 999, “... the Armenian, or the early one, on plum stocks...” (The Fourteen Books of Palladius Rutilius Taurus Aemilianus, On Agriculture. Transl. by T. Owen, London, 1807, p. 307).

¹¹² **Daubeny Ch.**, Lectures on Roman Husbandry, Oxford, 1857, Lecture VIII, p. 258.

¹¹³ **White D.J.**, Columella res Rustica 10: A Study and Commentary, University of Florida, 2013, pp. 117, 321.

the ancient term “Armeniaca”¹¹⁴. At the same time D. White remarked: “André thinks that Pliny is referring to the apricot when he mentions a variety of plums which he calls *Armeniaca*”¹¹⁵.

M.A. Powell noted: “The first certain occurrences of apricot are from the 1st century AD. Columella, Pliny, and Dioscorides refer to an “Armenian apple”, “Armenian plum” or merely an “Armenian”. These have... usually been interpreted as referring to the apricot... Pliny speaking of plums, after mentioning various kinds, says, almost as an afterthought “but also (we should not forget) the *Armenian* from abroad [*ab exterme gente Armeniaca*], the only one which also commends itself by smell”. Pliny’s mention

¹¹⁴ The Linnean Collections: LINN 640.12 *Prunus armeniaca* (Herb Linn) (<http://linnean-online.org/4699/>). B.D. Jackson presented it, as “*Prunus*. 640. *Armeniaca*. 1 (**Jackson B.D.**, Index to the Linnean Herbarium, with Indication of the Types of Species Marked by Carl von Linne, London, 1912, p. 122). To another usage of the term “*Armeniaca*” in the Index to the Linnean Herbarium (“*Argemone*. 670. *armeniaca*” [Ibid., p. 38] has been given the following interpretation: “*Argemone Armeniaca capitulis trivalvibus= Argemone d’Armenia*” [Apricot colored pricklepoppy] (<http://digitalcollections.nypl.org/items/510d47dd-d51b-a3d9-e040-e00a18064a99>). Caroli Linnaeus concerning “*Mala Armeniaca majora*”, “*Mala Armeniaca majora, nucleo dulci*”, “*Malus Armeniaca minor*” (**Linnaei C.**, *Species Plantarum, exhibentes plants rite cognitatas, Tomus I, Holmiae, 1753, p. 474*) made references to the book of the Swiss botanist Caspar Bauhin (1560–1624), who based his works (**Bauhino C.**, ΦΥΤΟΠΙΝΑΞ, seu, enumeratio plantarum ab herbariis nostro seculo descriptarum, cum earum differentiis, cui plurimarum hactenus ab iisdem non descriptarum succinctae, Basileae; **Bauhini C.**, ΠΙΝΑΞ Theatri botanici, sive, Index in Theophrasti, Dioscoridis, Plinii et botanicorum qui à seculo scripserunt opera, Basileae, 1623) on the studies of the ancient Greek [Theophrastus (c. 372 - c. 287 BC), Dioscorides] and Roman [Columella, Plinius Secundus] authors.

¹¹⁵ **White D.J.**, op. cit., p. 321; **André J.**, *Les Noms des Plantes dans la Rome Antique*, Paris, 1985, p. 25.

of its unusual aroma, together with his comment that the almond flowers in January followed by the “Armenian”¹¹⁶, in agreement with Columella¹¹⁷, who says that early flowering trees, such as “cherries, *tuberes*, *Armenians* [*Armeniaca*], and almonds” can be grafted in the latter half of December, point toward the apricot. Dioscorides’ statement [Materia Medica I. 115] that “Armenian apples” (*mēla armeniaka*) were known to the Romans as *praikokia*, i.e., Latin *praecocia*, “early ripe”, secures the identification. The Latin term “Early-Ripener” ultimately won out and has survived in our word “apricot”...¹¹⁸.

¹¹⁶ *Armeniaca* (Plin. XVI. 103).

¹¹⁷ *Columella*, XI. 2. 96.

¹¹⁸ **Powell M.A.**, op. cit., pp. 154–155, John Martyn suggested derivation of the word *apricot* from “the corrupted form” (βρεκόκκια) of *praecocia*, but at the same time commenting on Pliny’s information about *praecocia* in the passage about apples, pomegranates, pears and peaches, hypothetically questioned: “Whether Pliny meant apricocks in this passage, by the word *praecocā*; which perhaps might be used only as an epithet to *Persica*; and then it will signify an early sort of peach. This is certain, that he mentions *Armeniaca* in the very next chapter, as a sort of plum” (**Publii Virgilii Maronis** *Bucolicorum Eclogae* Decem. The *Bucolics* of Virgil, with an English translation and notes by John Martyn, London, 1749, p. 77). But, first, Pliny’s sentence (“nationum habent cognomen Gallica et Asiatica. Post autumnum maturescunt Asiatica, aestate praecocia...” **Pliny**, XV, 11. 40) he misread and missing the second mentioning of *Asiatica* attributed the word *praecocia* only to *Persica*. The second, as is seen also from other passages of Plini, *praecocia* (“early varieties”) (**Pliny**, XVI. 42, 103; 43. 106) was a generalizing term for some fruit trees. As far as it concerns the derivation of the word *apricot*, according to J. Claudius Loudon, “the popular English name was originally *praecocia*, from the Arabic *berkoche*”; whence the Tuscan *bacocche*, or *albicocca*; and the English, *abricto*, or *apricock*, eventually corrupted into *apricot*...”. According to his opinion, apricot originated in Armenia, being also native of some other lands: “*Armeniaca* Tourn. The *Apricot*. Lin. Syst... The genus is named *Armeniaca*, from the apricot being originally from Armenia...”;

According to Jean-Baptiste Lamarck (1744-1829), “Abricotier commun. *Armeniaca vulgaris*, - *Prunus Armeniaca*. L. ... Cet arbre est originaire d’Arménie...”¹¹⁹. Likely, M. le Baron De Poederlé on the basis of the research of ancient sources considered the origin and the naming of the apricot as a fact definitely connected with Armenia: “*Abricotier*, en latin, *Armeniaca-Malus*, en flamand, *Abricot-boom*, en wallon, *Abricoty*, en anglois the Apricot. Cet arbre tire son nom de l’Arménie... d’où il est originaire et d’où il fut porté en Europe: les Grecs l’appellèrent *Chrysomélon*; c’est-à-dire Pomme d’or, et les Romains donnèrent à ses fruits le nom de *Mala armeniaca*, Pommes d’Arménie”¹²⁰.

Touching upon the problem of the origin of apricot, Don R. Brothwell wrote: “Although in China, which is thought to be its native land, the apricot was probably cultivated as early as 2200 BC, it seems to have been very slow in spreading. Its progress

“*Armeniaca vulgaris* Lam. The common Apricot Tree... A native of Armenia, Caucasus, the Himalayas, China, and Japan ...” (**Loudon J. C.**, *Arboretum et fruticetum Britannicum*; or, *The trees and shrubs of Britain*, vol. II, London, 1838, pp. 681, 682). In his another book he also noted that *Prunus Armeniaca* L. *Armeniaca vulgaris*, *Malus Armeniaca* “generally supposed to have originated in Armenia” (**Loudon J.C.**, *An Encyclopædia of Gardening: Comprising the Theory and Practice of Horticulture, Floriculture, Arboriculture and Landscape-Gardening*, London, 1835, p. 917). Cf. “Western Asia is the native land of cherry, peach, apricot... The names of some of these fruits indicate their native soil: “... ‘apricot’... its Latin name, *malum Armeniacum*, referring it to Armenia” (Bevan W.L., *The Student's Manual of Modern Geography*, London, 1869, p. 381).

¹¹⁹ **Lamarck de M.**, *Encyclopédie Méthodique. Botanique, Tome premier*, Paris, 1783, p. 2.

¹²⁰ **Poederlé E.**, *Manuel de l'Arboriste et du Forestier Beligues, Seconde Édition, Tome Premier, Bruxelles, 1788*, p. 125.

westwards must have been via Persia and Asia Minor, and we know it was grown by the Assyrians and Babylonians, who called it *armanu*. The Latin term for it, *armeniaca*, has always been understood to imply an Armenian origin but it is more likely that it was first grown in the orchards of Mesopotamia, its name having been subsequently adopted into the language of other countries to which it spread. Apart from Mesopotamia, there is not much evidence of apricot-growing”¹²¹.

Don R. Brothwell supposed China to be the native land of apricot, then presented Mesopotamia as the first place where it grew, at the same time doubted the axiomatic fact of the origin of the term *armeniaca* from *Armenia*¹²².

Babken N. Arakelyan, publishing the results of the Garni excavations, mentioned apricot stone among the 1949–1950 archaeological discoveries: “Следует особо выделить находку в

¹²¹ **Brothwell Don R.**, *Food in Antiquity: A Survey of the Diet of Early Peoples*, New York, 1998, p. 136.

¹²² Don R. Brothwell mentioned Armenia as a part of a vast region, where some other plants originated (“The bristle oat of western Europe is derived from *Avena barbata* which is indigenous to the region from Armenia along the Mediterranean to the Iberian Peninsula...”; “... *malum punicum*... its original home seems to be the regions of Asia Minor, the Caucasus, Armenia and Persia” (Ibid., p. 100, 134). T.K. Lim considered *Armeniaca vulgaris* Lam. and *Prunus Armeniaca* to be synonyms and mentioned the Armenian name *Tziran*, but he did not denote Armenia while speaking about the origin and distribution of apricot: “Domestic cultivation in China dates back over 3,000 years ago. It spread to Asia Minor and was introduced to Europe through Greece and Italy by the Romans...” (**Lim T.K.**, *Edible Medicinal And Non-Medicinal Plants: Volume 4, Fruits*, London, New York, 2012, pp. 442–443). Such a silence about archeological discoveries in Armenia is a result of the neglect of adequate historical sources and scientific literature.

энеолитическом слое косточки абрикоса (*Prunus Armeniaca*). Этой находкой оправдывается научное название абрикоса, ибо трудно предположить, что косточка абрикоса могла бы быть завезена в Армению, к подножью Гехамских гор, в энеолитическую эпоху из Средней Азии, которая считается родиной абрикоса”¹²³. Translation: “The presence of an apricot seed (*Prunus Armeniaca*) in the Eneolithic stratum is of special interest. This find justifies the scientific name of the apricot, [for] it is difficult to assume that during the Eneolithic era an apricot [stone] could have been introduced into Armenia, in the base of Gegham Mountains, from as far distant as Central Asia, the supposed home of the apricot”¹²⁴.

As a result of misinterpretation of scientific data, some scholars have attempted to dispute the archaeologically substantiated viewpoint of B. Arakelyan, M. Faust, D. Surányi, F. Nyutó distorting the above mentioned citation from B. Arakelyan’s book, wrote:

¹²³ **Аракелян Б.Н.**, Результаты раскопок 1949–1950, Гарни I, Е., 1951, с. 25.

¹²⁴ **Arakelyan B.**, II Excavations at Garni 1949–50, Yerevan, 1951 - Russian Translation Series of the Peabody Museum of Archaeology and Ethnology, Harvard University, vol. III, No 3; Contributions to Archaeology of Armenia by V.P. Alekseev, B.N. Arakelyan, A.R. Arutyunyan, S.M. Ayvazian, L.A. Barseghian, A.A. Martirosian and I.A. Ohannesian, Translated by A. Krimgold. Edited by Henry Field, Camb., Mass., 1968. p. 29. Without considering archaeological evidence, M.A. Powell wrote: “It is hard to imagine if apricots had been cultivated in the Near East since the 3rd millennium [BC]... It is difficult to conceive that the Phoenicians would not have also known apricots if they had been cultivated in Mesopotamia already in the 3rd millennium... In sum, the classical sources by their silence speak uniformly for a relatively late date for diffusion of the apricot in the Mediterranean area” (**Powell M.A.**, op. cit., p. 155).

“Laufer (1919)¹²⁵ identified Sogdiana (ancient name for the area around Samarkand) as the place where the apricot was native. Jeszejian (1977), an Armenian, naturally described Armenia as the native location of the apricot. He based his conclusions on the fact that apricot culture had a long history in Armenia, especially in the area of Yerevan. Apricot seeds from about 3000 BC have been discovered at S[h]engavit and at Garni (both near Yerevan), but in the opinion of Arakelyan (1951), a noted archeologist, the fruit these seeds originated from was brought into Armenia rather than grown there. De Candolle (1886)¹²⁶, reviewing the available data on

¹²⁵ Berthold Laufer supported De Candolle’s version: “The Greeks also had the peach under the name ”Persian apple”, and the apricot as ”Armenian apple”, yet peach and apricot are not originally Persian or Armenian, but Chinese cultivations: Iranians and Armenians in this case merely acted as mediaters between the far east and the Mediterranean... The name of the latter (apricot) is *hin* ... Of fruits, the West is chiefly indebted to China for the peach (*Amygdalus persica*) and the apricot (*Prunus armeniaca*). It is not impossible that these two gifts were transmitted by the silk-dealers, first to Iran (in the second or first century BC), and thence to Armenia, Greece, and Rome (in the first century AD)... De Candolle has ably pleaded for China as the home of the peach and apricot... The zone of the wild apricot may well extend from Russian Turkestan to Sungaria, south-eastern Mongolia, and the Himalaya; but the historical fact remains that the Chinese have been the first to cultivate this fruit from ancient times...” (Laufer B., *Sino-Iranica, Chinese Contributions to the History of Civilization in Ancient Iran with Special Reference to the History of Cultivated Plants and Products*, - The Blackstone Expedition, Publications of Field Museum of Natural History, Publication 201, Anthropological series, vol. XV, No. 3, Chicago, 1919, pp. 209–210, 408, 539). Adherents of the Chinese version do not take into consideration the fact of the toponymical origin of the term *Armeniaca* and further archaeological discoveries.

¹²⁶ **De Candolle A.**, *Origine of Cultivated Plants*, - The International Scientific Series, vol. XLVIII, New York, 1885, pp. 215–218. N.I.Vavilov critically approaching to De Candolle’s method, noted: “The method of determination of

wild apricots in Armenia, stated that several qualified travelers, including Karl Koch, who traveled extensively in Armenia, and the Caucasian Mountains, did not find wild apricots there. The apricots these travelers found were all cultivated or escaped from cultivation. Based on this information, De Candolle concluded that the apricot was not native in Armenia. Apricot seeds were found from a later period at the excavation of Karmir Blur (a fort near Yerevan) from the 8th century BC (Arzumanian 1970). Still later, in the first century AD, large apricot plantations existed around Echmiadzin (near Yerevan) that were cultivated by Armenian monks¹²⁷.

the native land by De Candolle and other authors, according to the locality of the present cultivated plant (*Prunus armeniaca* L.) in wild state not always may be trusted” (Вавилов Н.И., Центры происхождения культурных растений; Дикие родичи плодовых деревьев азиатской части СССР и Кавказа и проблема происхождения плодовых деревьев, – Избранные произведения в двух томах, I, Ленинград, 1967, с. 95, 234–235).

¹²⁷ Faust M., Surányi D., Nyujtó F., Origins and Dissemination of Apricot. - in: Horticultural Reviews, vol. 22, New York, 1998, pp. 244–246; Origins and Dissemination of Prunus Crops: Peach, Cherry, Apricot, Plum and Almond. Edited by J. Janick, Scripta Horticulture, Number 11, Gent-Oostakker, Belgium, 2011, pp. 119-120. The authors wrote: “The name *armeniaca* may indicate that apricots came to the western world from Armenia... Koch (1869) indicated that Lucullus and Pompeius may have learned about apricots in the war in which they attacked Armenia from Syria during 69-63 BC. Thus, it is possible that the apricot arrived in Italy during the first century BC directly from Armenia and not through Greece”. Then, “forgetting” their own suggestion about Armenia, they wrote: “Apricot was cultivated throughout Asia and it is difficult to know where it may have come from to Europe” [Origins and Dissemination of Prunus Crops..., p. 122]. But Pompeius was in Armenia in 66 BC. (Cf. Dalby A., Food in the Ancient World from A to Z, London, 2003, p. 20. The author wrote that “The species originated in Tibet and Western China, and was being cultivated in northwest

M. Faust, D. Surányi and F. Nyujto mentioned 3000 BC, which corresponds to the beginning of the Early Bronze Age. But B. Arakelyan dated the archaeological layer in which apricot seed (stone) was found to the Eneolithic era, which corresponds to the 6th - mid 4th millennia BC. From B. Arakelyan's text it follows that the discovery of apricot stone justified "the scientific name of the apricot", i.e. Armenia to be the country which gave its name to the fruit. Third, they misrepresented his opinion, because B. Arakelyan never said: "the fruit form that came from these seeds was brought into Armenia rather than produced there", but to the contrary, he noted that "it is difficult to assume that during the Eneolithic era an apricot [stone] could have been introduced into Armenia, in the base of Gegham mountains, from as far distant as Central Asia...". Besides, there is not a single mention in archaeological literature about evidence for existence of apricot in the Eneolithic Age in Middle Asia (or Central Asia) as "the supposed home of the apricot".

As a source of such a "supposition" B. Arakelyan mentioned P.M. Zhukovski's book¹²⁸. It is rather strange, that in the third

India by about 2000 BC.). The apricot was apparently known in ancient Mesopotamia, but did not become familiar further west until after Alexander's expeditions. The earliest Greek term for apricot (*Armeniaca vulgaris*) was melon *armeniakon*, literally 'Armenian apple'; it also occurs in Latin as *Armeniacum*. This name betrays a conclusion: the fruit did not come from Armenia. The later Greek name *brekokkion*, *prekokkion* is borrowed from Latin *praecocium*, meaning 'the early fruit').

¹²⁸ Жуковский П.М., Культурные растения и их сородичи, М., 1950; третья изд. 1971, с. 325–326.

edition of that book (1971), while researching the problem of the origin of the apricot, P.M. Zhukovski (1888-1975) had not taken into consideration the fact of the discovery of apricot stone in Garni. He generally remarked: “The sort of *Armeniaca*, as many other *Prunoideae*, by its origin is eastern Asiatic with the main centre in China”¹²⁹... “Middle Asian genetic center” *Armeniaca vulgaris* L.: “growing wild in Eastern Tian Shan. A part of primary gencentre of wild apricot once connected with the main one in China. Apricot culture is very old in Middle Asia. It is the secondary genetic centre of the cultured type”, “Western-Asian genetic centre” *Armeniaca vulgaris* L. is presented as if “preserved” in Dagestan as “an islet” of growing wild apricot. The prejudiced nature of P. Zhukovski’s approach to the question is seen from his following biased statement: “Название *Armeniaca* (1752г.) ошибочное (родиной абрикоса считали Армению)” (“The name *Armeniaca* (1752) is incorrect (Armenia was considered to be the native land of apricot)”¹³⁰.

¹²⁹ Ibid., p. 477.

¹³⁰ As an assertion of such a non-analytical reasoning, the author (without explaining the origin of the name *Armeniaca*) suggested “a version” that “apricot was transposed by the Arabs from ancient Sogdiana to the Mediterranean region. ... European geographic group of sorts has a mixed - the Chinese and Middle Asian, as well as the Caucasian - origin” [Ibid., p. 13, 25, 31, 481-482]. P. Zhukovski ignored as the archaeological discovery in Garni I, as well as the Latin and Greek sources and incorrectly considered apricot to be an unknown fruit in the Mediterranean region until the Arabs introduced it there, i.e. not earlier than the period of the conquests of the Arab Caliphate since the mid-7th century. Moreover, he criticized a priori M. le Baron De Poederlé’s book, as if the author himself named that fruit *Armeniaca*. An incorrect contradictory remark (in

A group of Turkish-Hungarian researchers published an article in which, opposite to classical floristic classification, they falsely invented “Turkish apricot”, which according to their concoction “originated from the eastern part of the country, near the Turkish-Armenian border”¹³¹. Contrary to such a falsified statement, during millennia, up to the Armenian Genocide (1915-1923), the Armenian gardeners cultivated *Prunus Armeniaca* in the gardens of entire Armenia (Western Armenia and Eastern Armenia)¹³². The Armenian western natural border historically is the western borderline of the Armenian Highland (along western extremities of Armenia Minor to the west of Great Armenia, when there was no trace of “Turkey” in history¹³³). But Turkish forgers went further and, for example, S.

brackets) is also present in D. Gledhill's book [“*armeniacus -a - um* Armenian (mistakenly for China), the dull orange colour of *Prunus armeniaca* fruits; *armenus -a - um, armeniaca -a -um* from Armenia, Armenian” [Gledhill D., The Names of Plants, Cambridge, 2008, p. 56].

¹³¹ **Halász J., Pedryc A., Ercisli S., Yilmaz K.U., Hegedüs A.**, S-genotyping Supports the Genetic Relationship between Turkish and Hungarian Apricot Germplasm, - Journal of the American Society for Horticultural Science, 2010, vol. 135 (4), p. 415.

¹³² Apricot is a beloved fruit tree for Armenians: the national wind instrument *duduk* is made of it, and the royal gown in ancient Armenia was called “tsirani”; Komitas Vardapet's song *Tsirani Tsar* (Apricot Tree) is based on folk music; one of the colors of the Armenian Tricolour flag is apricot color, etc.

¹³³ It is well known that the ancestors of the present-day Turks, Seljuk and Oguz Turkic nomadic hords (from the trans-Altai and trans-Aral regions) had violently invaded Armenia, the Byzantine Empire and the adjacent lands from the second half of the 60^s of the 11th c. A. Palmer noted: “Originally the Turks were nomadic horsemen from Central Asia...” [Palmer A., The Decline and Fall of the Ottoman Empire, New York, 1994, p. 2]. From the 14th century appeared “Osmanli” (corrupted into “Ottoman” in the languages of western Europe) dynasty (Ibid.). Their “eponym, ‘Osmān, was the son of a certain Ertoghrlu who had led into

Ercisli under the falsified title “Apricot culture in Turkey” wrote: “Turkey and Iran (Iranian Plateau) are centers of origin and diversity of many fruit species... Apricot can be grown in all regions of Turkey, except in the Eastern Black Sea Region and in the high plateaus of the East Anatolian Region”¹³⁴.

In the Republic of Armenia modern researches on the origin and reproduction of the apricot reached a conclusion: “Apricot in Armenia, where vulgar forms of this culture exist until present, was cultivated ever since the ancient times. Seeds of the apricot

Anatolia (Asia Minor – E.D.) a nameless band of Turkish refugees: an insignificant fragment of the human wreckage... ” [Toynbee A., A Study of History, London, New York, Toronto, vol. II, p. 151].

¹³⁴ S. Ercisli falsifying historical geography, instead of Western Armenia (western part of the Armenian Highland) wrongly wrote “the high plateaus of the East Anatolian Region” and distorting the history of the origin of apricot and the original Armenian toponymical terminology of Western Armenia stated: “Although apricots are grown throughout Turkey, about half the crop is produced in the Central Eastern Anatolia Region. Most important apricot producing centers in Turkey are Malatya, Erzincan, Aras valley (Igdir-Kagizman), Elazig, Sivas... provinces” [**Ercisli S.**, Apricot culture in Turkey, - Scientific Research and Essey, vol. 4 (8), 2009, p. 715]. http://www.academicjournals.org/article/article/1380628156_Ercisli.pdf, But in reality these are Melitene (a centre of Armenia Minor) to the west of Great Armenia, Armenian *Erznka*, ancient Eriza (Երիզա) in the gavar of Ekegheatc (Եկեղեաց, Աκιլισղնի) of the province of Bardzr Haik (Upper Armenia) of Great Armenia; the ancient Armenian Eraskh-Arax (Երասխ-Արաքս) River; ancient Armenian Horeberd-Kharberd (Հորեբերդ-Խարբերդ) in the valley of the Aratsani (Արածանի) River (the Eastern Euphrates); ancient Armenian Sebastia (Սեբաստիա) in Armenia Minor. The same falsification of the toponymical terminology of Western Armenia and the origin and cultivation of apricot was presented also in another fabricated article by S. Ercisli and co-authors (**Demirtas N.M., Bolat I., Ercisli S., İkinci A., Olmez H., Sahin M., Altındag M., Celik B.**, The Effects of Different Pruning Treatments on Seasonal Variation of Carbohydrates in ‘Hacihaliloglu’ Apricot Cultivar, *Notulae Botanicae Horti Agrobotanici*, Cluj-Napoca, 38 (3), 2010, p. 223).

have been discovered during archaeological excavations of the Garni Temple and Shengavit settlement, having a history of 6000 years. In the process of many centuries the reproduction of apricots went by means of its stones, as a result of which a broad spectrum of varieties and forms has been created. Today there are 50 local varieties and a large number of forms known in Armenia... All of them belong to the species of ordinary apricot, *Armeniaca vulgaris* Lam”¹³⁵.

In the Areni-1 (in Vayots Dzor gavar¹³⁶ of the province of Siunik of Great Armenia) archaeological site of the Eneolithic (Chalcolithic) Age, along with different important discoveries¹³⁷, many very

¹³⁵ **Morikian E.S.**, Apricots of Armenia: Origin and classification of varieties, – ISHS Acta Horticulturae 121: VII Symposium on Apricot Culture and Decline, Oct, 1983, (<http://www.actahort.org/members/showpdf?session=1727>). It is noted: “The age of ethno-botanic materials goes back to the eighth millennium B.C. According to archeological studies, Armenia has been home for cereals, vegetables, melons, and essential oil plants, as well as for numerous types of fruit trees (wheat, barley, rye, lentil, oat, pea, melon, watermelon, apricot, grape, quince, pomegranate, etc.). Because Armenia still preserves the wild species of the mentioned cultivars and centralizes the largest amounts of these plants, the country is considered to be one of the world’s centers of origin of many cultivated crops [Ավետիսյան Ս., Հայաստանում գյուղատնտեսությունը և ագրովերամշակումը, Ե., 2010, էջ 82]. R. Chapman touching the problem of apricot, wrote: “It is called this because early scientists of the West, like Turner, believed it came to them from the land of Armenia. In modern times, archaeologists have found apricot pits in Armenia digs that go back to the Bronze Age” [Chapman R., California Apricots: The Lost Orchards of the Silicon Valley, Charleston, 2013, p. 38] (more exactly – Eneolithic Age). If the author meant the Areni-1discovery (in addition to the Garni archaeological find) he had to mention the Eneolithic Age.

¹³⁶ Present Vayots Dzor marz (region).

¹³⁷ The earliest known wine-making and wine preservation facility (4000 BC), leather shoe (3500 BC), three human skulls belonging to females between the ages of 9–16 (one contained a piece of well-preserved brain tissue) (5000–4000

diverse vegetal remains (desiccated and charred) were found; among them are what may be the oldest known intentionally dried fruits: apricots, grapes, prunes¹³⁸. On the basis of these discoveries it has been concluded: “Knowledge of the early use and cultivation of fruits such as apricot (*Armeniaca vulgaris*), peach (*Persica vulgaris*) and nuts such as walnuts (*Juglans regia*) in particular, is patchy and Areni-1 may shed light on their early use.... Areni-1 is one of the oldest sites in the world with well-preserved organic remains, from dried prunes, grapes and grasses to textiles, rope, mats and wooden implements dating to c. 4000 BC Moreover, the site sheds much light on the early exploitation and possible domestication of a variety of fruit trees, including walnut and apricot”¹³⁹.

A holistic scientific approach to the problem of the native land of apricot on the basis of archaeological data, the Sumerian, Akkadian cuneiform inscriptions and the Latin and Greek sources proves the toponymical origin of the terms *arman(n)u* and ***Prunus Armeniaca*** in relation to Armenia.

BC) and other objects were discovered in Areni-1 [Site Preservation and Management Plan for Areni-1 Cave Enterprise Development and Market Competitiveness. - USAD, ARMENIA, 2013, p. 12; <https://bit.ly/2IWPCIW>; <http://www.bbc.com/news/10281908>; <http://www.thehistoryblog.com/archives/6315>).

¹³⁸ http://www.nytimes.com/2010/06/10/science/10shoe.html?_r=0

¹³⁹ **Areshian G.E., Gasparyan B., Avetisyan P.S., Pinhasi R., Wilkinson K., Smith A., Hovsepyan R., Zardaryan D.**, The Chalcolithic of the Near East and South-Eastern Europe: Discoveries and New Perspectives from the Cave Complex Areni-1, Armenia, – *Antiquity*, vol. 86, N 331, March, 2012, pp. 126, 128; <https://bit.ly/2VvW9M9>

THE ARMENIAN CIVILIZATIONAL VALUES

Each historical period has put forward certain problems in the political life of ancient and medieval states. Their solutions have enriched the treasury of world politics and diplomacy. Armenia also has contributed its share to it.

Since the VI-III millennia BC the Armenian nation passed the decisive stage of ethnic and political unification as well as the development of the state system. With such a fundamental civilizational background the Armenian Kingdom acted actively in international relations. It concluded a treaty with the mighty Hittite Kingdom. The political necessity of the treaty's conclusion was prompted by the character of the development of relations between the Hittite Kingdom, the state of Mittani and the Kingdom of Hayasa¹⁴⁰.

¹⁴⁰ During their struggle both the Hittite king and the king of Mittani tried to strengthen their political relations with the neighbouring countries. The military-diplomatic activities of Suppiluliuma resulted in a conclusion of the treaties with Artadama, the royal adversary of Tushratta Shattiwaza, the king of Mittani, the king of Kizwatna Sunasuara and the ruler of Ugarit Nikm-Adu (**Аветисян Г.**, Государство Митанни, военно-политическая история в XVII–XIII вв. до н.э., Е., 1984, с. 43, 52–53, 58, 68). The Hittite king attached great importance to the forming of an alliance with Hayasa. The treaty was concluded according to the international legal norms of that period. Both sides swore to form a military alliance in order to help each other against common enemies, they arranged to protect royal heirs and to warn one another in case of discovery of plots directed against themselves. The alliance was strengthened by the marriage of the sister of Suppiluliuma to Hukkana (**Adonts N.**, Historie d'Arménie, Paris, 1946, p. 32). If

The first diplomatically formulated agreement between states in world history is considered to be the Treaty of Alliance between King Hattusili III of the Hittites and Pharaoh Rameses II of Egypt, concluded about 1280 BC¹⁴¹. A century before this event the Hittite king Suppiluliuma I and the king of Hayasa-Haik' - Armenia, Hukkana, had concluded a treaty¹⁴² which may be considered as the earliest source in the history of diplomacy.

In the history of Armenian diplomacy the principle of realizing political interests through the establishment of allied relations was testified as early as the time of Hayasa. Thus, since the 14th century

the Hittite king, preparing for decisive military action against Mittani, signed the treaty with the king of Hayasa to guarantee the safety of his state's eastern border, then the latter had the intention of putting an end to possible encroachments of Mittani through an alliance with the Hittites. The treaty also created legal guarantees for the restraining of Hittite aggression.

¹⁴¹ **Rowton M.B.**, Comparative chronology at the time of Dynasty XIX, -Journal of Near Eastern Studies, Chicago, vol. 19, N 1, 1960, pp. 15-22; **Schmidt J.D.**, Rameses II: a chronological structure of his reign, Baltimore-London, 1973, p. 13. According to the treaty, the two sides agreed not to allow hostility to rise between them, not to invade each other's territory, to render mutual help in suppressing internal rebellions, to help one another in case of aggression by external enemies, to protect royal heirs and to return refugees (**Langdon S., Gardiner A.H.**, The treaty of alliance between Hattusili, King of the Hittites and the Pharaoh Rameses of II Egypt, - Journal of Egyptian Archaeology, London, 1920, vol. 6, pp. 185-196; **Wilson J.A.**, "Treaty between the Hittites and Egypt", in J.B. Pritchard (ed.). The Ancient Near Eastern texts related to the Old Testament, Princeton, 1955, pp. 199-201). Some years later the marriage of the daughter of the Hittite king and Rameses II took place (**Edel E.**, Der geplante Besuch Hattusilis III in Ägypten-Mitteilungen der Deutschen Orient Gesellschaft, Leipzig, Bd. 92, 1960, S. 13).

¹⁴² **Friedrich J.**, Staatsverträge des Hatti-Reiches in hethitischer Sprache, Mitteilungen der Vorderasiatisch - Ägyptischen Gesellschaft, 34, Band, Leipzig, 1930.

BC, within the framework of Hittite-Armenian relations, these main principles of foreign policy were in the process of elaboration and found their further development in Hittite-Egyptian diplomatic relations and, as a fruitful manifestation of political relations they came to have an influence on the subsequent course of world diplomacy¹⁴³.

After the fall of Mittani¹⁴⁴ and later of the Hittite kingdom, Assyria remained the strongest state in Western Asia and had great influence in the formation of the political climate in the region.

In the long process of resisting Assyrian aggression, the decisive role belonged to the “lands of Nairi”, the “land of Ararat” (Urartu) - Biainili (Van) in the Armenian Highland¹⁴⁵.

The state doctrine of the Van (Araratian-Urartu) kingdom (9th c. - the beginning of the 6th c. BC) was the offspring of the further

¹⁴³ **Danielyan E.L.**, The Historical Background to Armenian State Political Doctrine, - Armenian Perspectives, 10th Anniversary Conference of the Association Internationale des Etudes Arméniennes, ed. by N. Awde, London, 1997, pp. 279–286, 412):

¹⁴⁴ Suppiluliuma I was able to break the might of Mittani and his representatives succeeded each other on the throne of that state. Mastering its might, Assyria at the time of Salmanasar I finally defeated Mittani.

¹⁴⁵ The consolidation and centralization of the forces in the Armenian Highland's southern regions marked the beginning of the Kingdom of Biainili or Van (Ararat-Urartu). It is interesting to note that in the pantheon of the Van dynasty, among other gods, is mentioned the ancient Armenian god Artsibidini - the God Eagle. As it is noted, “the cult of the God Eagle related to one of the ancient Armenian (royal) princedoms, the Artsrunis. The Eagle was perceived as a protecting phenomenon of the Artsrunis kin” (**Հմայակյան Ս.Գ.**, Վանի թագավորության պետական կրոնը, Ե., 1990, էջ 58–60). The Van dynasty - the ancestors of the Vaspurakan Artsrunids during the ninth-seventh centuries BC reached a dominant position in the Armenian Highland.

political development of the ancient Armenian state system. It was characterized by the establishment and strengthening of centralized power¹⁴⁶ on the basis of a prosperous economy¹⁴⁷ and commerce¹⁴⁸, as well as resistance to external aggression, widening spheres of influence and thus ensuring paramount position in the system of the countries of Western Asia.

¹⁴⁶ The members of the Armenian royal family represented by the Artsrunid branch of the Haikid dynasty kept the power through leading administrative positions of the Armenian princedoms (e.g. Diauhi-Taik', Zabaha-Javakhk', Urtehi-Artsakh etc.) of the Araratian Kingdom (Urartu).

¹⁴⁷ In the Iron Age (the region contained rich deposits of copper, iron and lead, though not of the essential tin that favored metal production. Smelting of iron began there much later, around the 2nd millennium BC) economy was represented by deferent branches of agriculture in the Araratian (Urartu, Van) Kingdom. Its high development was due to the iron made cultivation tools and irrigation system (the most important canal (more than 70 km in length) was Menua canal, which supplied fresh water to the capital Van (Tushpa) of the Araratian Kingdom. It started from Hayots Dzor and in low-lying areas was supported by about 15 meters tall stone walls. The irrigation system built by Rusa II in Rusahinili included an artificial lake and a network of underground canals and pipes. Armenians continued to cultivate wheat, barley, rye, millet, sesame, lentils and chickpea. During excavations of the cities of the Van Kingdom were discovered seeds and remains of these plants. Grains were ground manually or with mills, and the finds in Western Armenia suggest that at the Araratian Kingdom's times water mills were used. In Armenia grains were also used for baking bread and brewing (barley and millet) beer. During the next centuries the tradition of brewing was continued in Armenia. The Greek general Xenophon, who led the Ten Thousand Greek mercenary army retreating from Mesopotamia via Armenia, described in his "Anabasis" a "barley wine" made by native Armenians and ways of its storage in buried pitchers and drinking through a straw.

¹⁴⁸ Cattle, horses, grain, wine, metals and wood were the most common trade items. From ancient times horse breeding and chariot making were important for the military. The Araratian Kingdom was self-sufficient in grain and was the major producer and exporter of wine in the region. Armenia exported iron ore (a major weaponry material) and ironware to Mesopotamia (Assyria), Iran, Asia Minor, western provinces of Western Asia, up to the Aegean Sea.

In the last quarter of the 7th century BC the Medians formed an alliance with Babylon against Assyria. Armenia was involved in that struggle on the side of Media and Babylon. The Armenians also under the command of Haikazun Paruir, the son of Skayordi, took part in the assault of the allied forces. The capital of Assyria, Nineveh, fell in 612 BC. After this victory the king of Media recognized Paruir as the king of Armenia. At the end of the 7th century BC Assyria was finally defeated by Media and Babylon.

After the fall of the Assyrian Empire the alignment of political forces underwent great changes. New Babylonian, Median and Armenian states became an important force in Western Asia. As is seen from the course of further events, Armenia, in spite of the alliance, did not harness herself to the war-chariot of the conquest policy of Babylon and Media.

According to the Bible, by the word of God, Jews imprisoned in Babylon awaited their liberation from the country located at the sources of the Euphrates, i.e., Armenia: “The Lord God of hosts holds a sacrifice in the north country by the river Euphrates... Behold, a people comes from the north; a mighty nation... Set up a standard on the earth, blow the trumpet among the nations; prepare the nations for war against her, summon against her the kingdoms, Ararat, Minni, and Ashkenaz...”¹⁴⁹. According to Movses

¹⁴⁹ Jeremiah 46.10; 50.41; 51.27.

Khorenatsi: “The Armenian country - the most excellent of the northern (countries)”¹⁵⁰.

Soon the danger of being conquered by Media loomed, even over Armenia. The Armenian-Median¹⁵¹ alliance transformed into an Armenian-Persian one. Media was defeated by the allied Persian-Armenian forces led by Cyrus the Great¹⁵² and Tigran I Ervandakan. The Armenian kingdom of the Ervandakan dynasty emerged from a position subordinate to the Medians and restored its independence. In 539 BC Babylon was defeated by the Persian and Armenian allied forces, and Jews were liberated from captivity. The Persian forces were led by King Cyrus the Great and the Armenian forces -

¹⁵⁰ Մովսես Խորենացի, էջ 358:

¹⁵¹ Moreover, if we take into consideration that the Median king by subduing Elam, had challenged the hostility of Babylon, it will be possible to think that the relations of the allied powers developed in the course of confrontation. Both Media and Babylon, pursuing a policy of conquest against Armenia and each other, fell under the thrusts of Cyrus the Great.

¹⁵² “Cyrus never mentions Achaemenes as his ancestor in proclaiming his genealogy in cuneiform texts. The common name which attaches the descent of Darius to that of Cyrus is Teispis (ՕՔ Շիփի՛), but is it the same person? It would be easy to assert that it was one and the same ancestor, but just as the matter of Sargon II (722–705 BC) (he had asserted legitimacy by claiming descent from ancient kings of Babylonia), the intention was to prove legitimacy, which was very important in the ancient world. If we may question Sargon’s ancestors, why not also those of Darius? Why did Darius insist that both he and Cyrus were descended from Achaemenes, and not be content with Teispis as their common ancestor, since after the latter the two branches of the family diverged?” (Frye R.N., “Truth and Lies in Ancient Iranian History”, published in *Melammu Symposia 4: A. Panaino and A. Piras (eds.), Schools of Oriental Studies and the Development of Modern Historiography. Proceedings of the Fourth Annual Symposium of the Assyrian and Babylonian Intellectual Heritage Project Held in Ravenna, Italy, October 13–17, 2001, Milan: Università di Bologna & Isiao, 2004, p. 130).*

by the Armenian Haikazun King Tigran Eruandakan and the Armenian army's General Embas¹⁵³.

Thus, at the end of the 7th c. and the 6th c. BC Armenia took part in major events which were of crucial significance in world history: the Armenian kingdom participated in the defeat of Assyria and Media and consequently the establishment of the Achaemenid Kingdom, then the defeat of Babylon.

During the struggle against common enemies entering into a coalition acquired great importance in the foreign policy of the Armenian state. At this early stage in the formation of the political atmosphere in Western Asia the principle of securing self-political independence through allied relations was reflected in Armenian-Median and then Armenian-Persian relations. The Armenian court paid special attention to the legitimacy of the royal succession on the native throne, as well as in neighbouring countries. It constructed its relations, particularly with the Iranian court, being adherent to this principle and through it - to the continuity of political, especially allied, relations.

When, after the struggle for the throne a representative of the Achaemenids, declares himself Darius I (in the Behistun inscription) usurped the power, thus rupturing Armenian-Persian relations and taking the decision to conquer Armenia together with other states, his troops met with determined opposition of the Armenians - and

¹⁵³ **Xenophon**, *Cyropaedia*, with an engl. transl. by Walter Miller, Harvard University Press, Cambridge, MA, London, 1914, V, 3.38.

only after five battles¹⁵⁴ it was partially included into the system of the Achaemenid Empire. Despite paying tribute, providing military contingents and the administrative division¹⁵⁵, Armenia did not lose her national characteristics and preserved her military-economic potential as well as the dynasty, whose representatives on the one hand were appointed as satraps of (Western) Armenia by the Persian court, on the other hand, they continued their rule as kings in Eastern Armenia, the largest part of Armenia.

The Armenians in the course of time recognized the legitimate rights of the ruling branch of the Achaemenid dynasty to the Persian throne and as an allied power took part in their campaign of 480 AD. The Armenian forces fought in the final and decisive battle of Gaugamela (331 BC) on the Persian side¹⁵⁶, despite crushing defeats of the Achaemenid army and the fragmentation of the Empire. This meant that the existing relationship transformed into allied relations, to which the Armenians adhered in this difficult period for the Iranians.

The Armenian forces (40,000 of infantry and 7,000 of cavalry) fought beside the army of the last Achaemenid king Darius III at the battle of Gaugamela. The Armenian contingents from Great Armenia headed by King Ervand III fought on the right of the

¹⁵⁴ **Junge P.**, *Dareios I: König der Perser*, Leipzig, 1944, pp. 53–54, 58.

¹⁵⁵ **Herodotus**, with an engl. transl. by AD Godley, Harvard University Press, Cambridge, MA, London, 1920, III, 93–94; VII, 73, **Xenophon**, *Anabasis*, Books I–VII, with an English transl. by Carleton L.B., Harvard University Press, Cambridge, MA, London, 1922, III, IV.

¹⁵⁶ Arriani *De expeditione Alexandri*, Lipsiae, 1873, III, 8.5; 11.7.

Persian army and the Armenians from Armenia Minor headed by Mithraustes fought on the left of the Persian army. Following the Persians' defeat King Yervand returned to Great Armenia, and Mithraustes to Armenia Minor.

After the victory gained over the Persian army at the battle of Gaugamela, Alexander the Great swiftly marched to Persepolis, the capital of the Persian state.

The Greco-Macedonian army passed from the south around Armenia and only a detachment headed by Menon was sent by Alexander to the rich gold-mines of Sper (in Upper Armenia). Armenians smashed the detachment, and Menon was taken prisoner and put to death.

After the death of Alexander of Macedon (323 BC) his conquered lands were divided by his successors. Thus several independent states headed by the generals of the Greco-Macedonian army were formed: the kingdom of Antigonids in Macedonia, the kingdom of Ptolemaids in Egypt and the kingdom of Seleucids in the Asiatic part of the territories conquered by the Greco-Macedonians.

Armenia *conducted its* foreign policy *whilst repulsing* the Seleucid's aggression *in order to* preserve its independence. The kingdom of Great Armenia, which extended from Commagene on the west to the outfall of the Kur and Arax rivers on the east, Gugark on the north to Korduk on the south, mobilized military-political forces of the country. Armenia not only repulsed the

aggression of the Seleucids, but also helped Cappadocians and Bythianians to drive them out of their countries and enthrone their indigenous kings.

The capital of the state of Great Armenia continued to be Armavir, but later transferred to Ervandashat, built on the site at the confluence of the Akhuryan and Arax rivers. The Ervandids also founded the towns of Ervandakert, Ervandavan and the temple centre of Bagaran. Owing to the economic development, urbanization and activation of intergovernmental relations, Armenia took an active part in international trade being attested to by gold, silver and copper coins (5th and 3rd centuries BC) discovered during archaeological excavations.

The main northern highway of the “Silk Road” (from the earliest times connecting East and West) crossed Armenia during the period of its prosperity. “The beautiful country of Armenia” is written in a Greek inscription found in Armavir.

The kingdom of Armenia Minor which was the second Armenian state by its size in antiquity was famous for its economic and political development. Strabo writes about Armenia Minor: “This country is fairly fertile” and “was always in the possession of potentates... They held as subjects the Chaldaei and the Tibareni, and therefore their Empire extended to Trapezus and Pharnacia”¹⁵⁷. In the 3rd century BC the northern boundaries of Armenia Minor reached the Black Sea. Trapezus and Pharnacia

¹⁵⁷ The Geography of Strabo, vol. V, Cambr., Mass., London, 1954, XII.3.28.

were the main ports of the state¹⁵⁸.

The role of Tsopk (Sophene) and Commagene rose with the increase of the threat of the Seleucid aggression on the south-west of Great Armenia, as outposts of the Armenian statehood in this region. From the middle of the 3rd century BC an intense construction of towns and castles took place there. The Ervadakan kings Samos then his son Arsham founded capital cities of Samosat in Commagene and Arshamashat in Tsopk. The Ervandakan kings continued to mint coins displaying their own images, names and cult symbols.

From the 3rd century BC the growth of the economy, town-planning and culture were characterized by interchange of the Hellenistic and eastern traditions. This period of the activity of international relations is called “Hellenism” in historiography. Armenia was not conquered by the Greco-Macedonian troops, either at the time of Alexander the Great or the Seleucids. However, active trade and economic, as well as cultural relations with the neighbouring countries helped mutual enrichment of cultures.

In the last decades of the 3rd BC century peaceful development of international relations was interrupted by the aggression of the Seleucid king Antiochus III. According to Polybius (200-120 BC), in 212 BC Antiochus the Great invaded Armenia and besieged

¹⁵⁸ At the end of the 2nd century BC Armenia Minor was included within the borders of the Kingdom of Pontus by Mithridates VI (134 - 63 BC).

Arshamashat. Xerxes, the son of King Arsham of Tsopk, had to recognize the suzerainty of the Seleucids. Antiochus married his sister Antiochia with Xerxes Ervandakan. Antiochus as if fulfilling his imperial ambitions tried to give the Armenia-Seleucid relations a character of military-political alliance. However, Xerxes led an independent policy and Antiochus plotted and killed him with the help of his sister.

Strabo and Movses Khorenatsi connect this period of the history of Great Armenia with the name Ervand IV who reigned during hard domestic and international political conditions when together with the stirring up of the aggressive policy of the Seleucids Armenia Minor, Tsopk and Commagene appeared to be in the sphere of their influence. Throughout the country a regrouping of the political forces took place as a result of which King Ervand IV was defeated by Artashes, who also descended from the Ervandakan dynasty. According to Movses Khorenatsi, Ervand was put to the sword by a soldier.

From the end of the 3rd century BC Artashes (Artaxias) and Zareh (Zariadres) (in Tsopk) Ervandakan ruled in the country as generals with the purpose of limiting the aggression of the Seleucids against Armenia.

By the end of the 3rd and the beginning of the 2nd century BC there took place the change of the confronting powers on the international arena. The Parthians were gradually becoming the successors to the Seleucid dominions, whilst the Roman state was

strengthening in the west. The Roman troops drove out Antiochus III from the Balkans and marched into Asia Minor, where at the battle of Magnesia (190 BC) his troops were defeated. Artashes and Zareh proclaimed themselves independent kings of Great Armenia and Tsopk (a region of Great Armenia). Artashes I (189-160 BC) built the new capital Artashat in the Ararat valley.

Armenian statehood in the 2nd century BC was represented by the kingdoms of Great Armenia, Armenia Minor, Tsopk and Commagena.

Artashes I developed an active policy of consolidation. It resulted in the restoration of military-political power, stretching from the Kur River in the north-east to the Tigris River, Northern Mesopotamia (including Armenian Mesopotamia), the Armenian and Korduk mountains in the south; from the Caspian Sea in the east to the Euphrates River on the west, and the basin of the Tchorokh river (flowing into the Black Sea) on the north-west.

Armenia Minor was in the sphere of the consolidating policy of Artashes I on the one hand, and territorial claims of the kingdom of Pontus (to the north-west of Great Armenia) on the other hand. The son of Zareh Ervandakan, Mehruzhan, acceded to the throne of Tsopk¹⁵⁹. From 163 BC the kings of the Ervandakan dynasty again acceded to the throne of Commagene.

¹⁵⁹ The ancient Armenian region of Tsopk is mentioned in the form of Tsupa in cuneiform inscriptions and as Sophene in antique sources (Арутюнян Н.В., Топонимика Урарту, Е., 1985, с. 237, Strabo, XI. 12.3-4).

The centripetal policy in the internal life of Armenia reached its culmination during the reign of Tigran the Great (95-55 BC), King of Great Armenia, who put all his state political abilities into service to secure the independence of the Armenian state. The King of Kings Tigran the Great¹⁶⁰, skillfully used inner difficulties of the rival expansionist states (the Roman state and Parthian Iran) and the forces acting against them, as well as the political aspirations of the peoples that turned out to be in the sphere of their influence. The policy of Tigran the Great was based on the principle of the defence of Armenia through the creation of buffer territories, the final result of which was, after creation of the Armenian Empire, the limitation within the boundaries of the Kingdom Great Armenia, according to the Roman-Armenian Treaty of Artashat (66 BC).

¹⁶⁰ After defeating the Parthian kingdom Tigran the Great returned back to the Armenian throne the title “King of Kings” which belonged to the Armenian Kingdom since the reign of Sarduri I (Հայ ժողովրդի պատմության քրեստոմատիա, Հնագույն ժամանակներից մինչև Ք.հ. 298 թ., հ. 1, Ե., 2007, էջ 151); **Դևեջյան Ս.**, Թագակիր իշխանավորի պատկերը Լոռի բերդի բրոնզեդարյան բնակավայրից, Լրաբեր, N 8, 1986, էջ 79-81):

THE ARMENIAN EMPIRE OF THE KING OF KINGS TIGRAN THE GREAT

The internal and external policy of Tigran II the Great (95-55 BC) was dictated by the necessity of the reinforcement of the security and the defense of the Armenian state's independence. His state activity completely emerged from the certain system-doctrine of the military-political principles based on the idea of the safeguarding of the defense and economic might of the Kingdom of Great Armenia. With that aim he used the military and diplomatic arsenal against the expansion of the Roman state and the Parthian Kingdom. The internal military-political directivity of the policy of Tigran II the Great, essentially, was centripetal, active-defensive and external - offensive.

Thus, during succeeding geopolitical changes it was possible to secure the territorial integrity of the Kingdom of Great Armenia. Armenia is a cradle of civilization, and until the epoch of Tigran the Great Armenian statehood had already passed more than three millennia of historic development. It is necessary to ascertain that Tigran the Great continued civilizational traditions in the wider international field - the development of town-planning and trade (protection of the Silk Road), patronizing science and

arts¹⁶¹. Tigran the Great built the new capital Tigranakert in Aghdznik, as well as four more cities and towns also bearing his name in different parts of the Armenian Empire. Three of them he built in eastern parts of Armenia - in Goghtn, Utik and Artsakh.

The successful outcome of Tigran the Great's activities was prompted by a strong internal centripetal and flexible foreign policy. In 64 BC, Tigran, after a dispute over territory, concluded a treaty with the Parthians through Roman mediators. Concluding Armenian-Roman and Armenian-Parthian treaties, Tigran put military-political relations with Rome and Parthia on an international legal foundation.

The Roman-Parthian confrontation continued, and the above-mentioned treaties could not create stable guarantees for peaceful coexistence. Nevertheless, their importance for Armenia was great. They created conditions for putting the political relations with Rome and Parthia on a diplomatically formulated official basis.

The renovation of the Armenian kingdom half a century later, after the fall of the Artashesian dynasty, was a result of the strengthening of Armenian-Iranian military-political relations in conditions of the Roman Empire's encroachments on Armenia. After the victory of Hrandea (62 AD) in the conditions of the superiority of the Armenian-Parthian political alliance over the Roman Empire in the East, the arrival of Tiridat I in Rome and his

¹⁶¹ **Դանիելյան Է.Լ.**, Տիգրան II Մեծի քաղաքակրթական գործունեության ռազմավարությունը, ՊԲՀ, N2, 2006, էջ 3-12:

coronation by the Emperor Nero is an excellent example of such diplomatic expression of victory achieved on the battlefield.

The traditions of the Haykazun-Artashesians were strong in Armenia, so the Arshakid dynasty soon acquired the characteristics of the Armenian court and from the end of the 2nd century the Arshakid dynasty became hereditary. The Armenian Arshakids¹⁶² supported the legitimate rights of the fraternal dynasty and fought against their enemies, unable to restore them on the Iranian throne, but earning the hostility of the Sassanids. In the conditions of the Persian-Roman confrontation, the Sassanids treated the Armenian Arshakids as their dynasty rivals and carried out a policy of conquest which two centuries later brought to an end the Arshakids kingdom in Armenia.

From the end of the 3rd century AD, the alliance with Rome was again put into action and after the defeat of the Sassanids in the Roman-Persian war and the signing of the Treaty of Nisibis in 298, the independent Armenian state and its territorial integrity were restored. In 301 the conversion of the Armenians to Christianity and its proclamation for the first time in the world as the state religion was an expression of the independence of the Kingdom of Great Armenia. After the proclamation of Christianity

¹⁶² The Armenian kingdom on the basis of its political principles remained faithful to the Arshakids of Iran through their most difficult period, when they lost political power and fought for the restoration of their dynasty on the Iranian throne against the rising Sassanids.

as the state religion in the Roman Empire, Armenian-Roman relations acquired a religious shade.

The 4th century was the period in the history of the Armenian people when it became obvious that in order to preserve the independence and integrity of the state, the signing of treaties and reliance on alliances were not enough. Moreover, opposing states started to conclude treaties where the question of Armenia had been touched upon without Armenia's participation. The rival states, concluding such treaties, pursued their own strategic and political interests at the expense of Armenia. Even the Roman historian Ammianus Marcellinus and Greek historian Zosimus demonstrated their negative attitude towards such treaties. They called them “the most shameful” (244 AD)¹⁶³ and, “shameful” (363 AD)¹⁶⁴.

But the political aspirations of the Armenian people¹⁶⁵, which appeared to be in the sphere of the Roman-Persian confrontation, were alien to the interests of the rival states. Following their policy of distribution of spheres of interest they divided the kingdom of

¹⁶³ **Zosimi**, *Historia nova*, edidit L. Mendelssohn, Lipsiae, 1887, III.32.4.

¹⁶⁴ Ammianus Marcellinus, with an engl. transl. by J.C. Rolfe, in 3 vol., Harvard University Press, Cambridge, MA, London, vol. III, 1986, XXX. 1. 22–23.

¹⁶⁵ The Armenian kings Arshak II and his son Pap sacrificed their lives in fighting for the independence of the Motherland. The commander of the Armenian army, Mushegh Mamikonian, who restored the state border of Great Armenia along the Kur river (**Փառասոս Բիզանդի**, Պատմութիւն Հայոց, թարգ. և ծանոթ. Ստ. Մալխասյանցի, Ե., 1987, Ե, գլ. Ժգ, էջ 322), put forward a programme for saving the Armenian state through continuing allied relations with the Roman Empire.

Great Armenia at the end of the 4th century. After the extinction of the Arshakid kingdom in 428 the foremost question in the political life of Armenia became the problem of preserving the state system, protecting the nation and the Christian faith. It is important to note that despite the partition of Armenia and the establishment of the Byzantine rule in West Armenia and the Sassanid rule in East Armenia, the Armenian *nakharardom* (princedom) preserved the basic elements of the Armenian system and together with the Armenian Church led the national liberation struggle of the Armenian people against the foreign conquerors. The main aims of this movement were, firstly, to promote *the Golden era* culture in order to make the Armenian people aware of the sanctity of the struggle for the liberation of the Motherland and, secondly, to hold out against the policy of the conquerors which tried to disorganize the military-economic power of the country. Great rebellions of the Armenian people headed by Vardan Mamikonian (451) and Vahan Mamikonian (481-484) were aimed at liberation of the Motherland, defence of the faith, preservation of the nakharar state system and then restoration of the Armenian kingdom on its basis.

The period of the end of the V c. and the first half of the VI c. was prominent with the rise of the Haikian-Sisakian Aranshahik King Vachagan the Pious, who arranged well the Eastern Regions of Armenia - Artsakh and Utik and, embellishing his Kingdom with churches according to the number of days in a year, undoubtedly contributed to the construction of the Gandzasar Monastery. King

Vachagan the Pious created the *Canonical Constitution* inspired by the idea of the legal-spiritual reinforcement of the Armenian Kingdom reestablished in the Eastern Regions of Armenia.

At the end of the 6th century the doctrine of the Byzantine Emperor Maurice (582-602) was elaborated in the framework of Byzantine-Sassanid relations. By this, Armenian military forces had to be used away from their native country, on the far borders of the imperial states. Thus, the conquerors on the one hand deprived Armenia of its military power, while on the other safeguarded their own distant borders.

At the beginning of the 7th century, the Byzantine-Persian alliance, based on the ideology of conquest, fell apart and again created a wave of hostilities. In the course of the Persian-Byzantine wars both sides became seriously weakened and despite the victory of the Byzantines, the Arabian Caliphate took over as the leading force in the military and political life of West Asia. Sassanid Persia was crushed and the Byzantine Empire's defence¹⁶⁶ was smashed in turn by the Arabs.

The only force in this region was Armenia which, despite the devastating invasions of the Arab Caliphate, was able to put up resistance to the troops of the latter. The treaty concluded in 653 AD with the Arabs by the Armenian prince Theodoros Rshtuni had a defensive meaning for Armenia and was not directed against a

¹⁶⁶ The Byzantine Empire, true to its policy of conquest towards Armenia and neighbouring countries, failed to revise it and organize appropriate opposition to the new conqueror - the Caliphate.

third state. In the second half of the 7th century, owing to the weakening and abolition of foreign rule, the process of reunion of both parts of Armenia and the restoration of her independence took place.

Armenia's territorial integrity and independence were restored, and it lasted more than two decades, before the establishment in 701 of a century-long Arab Caliphate rule in Armenia and neighbouring countries.

The heroic struggle of the Armenian people against the Caliphate had the effect of bringing about the restoration of the Armenian state. The main doctrinal principle of the Armenian Bagratid kingdom (885-1045) was to maintain the independence of the state by leading the allied kingdoms of the region as well as relying on its own forces.

In the history of Armenian diplomacy an important page belongs to the Armenian Principdom (since 1080), then kingdom of Cilicia (1198-1375). The rise and prosperity of this state depended much on its flexible policy and skilful diplomacy with Eastern and Western countries. It is especially worth mentioning here the conclusion of a treaty and subsequent establishment of allied relations with the Mongols. Cilicia was not conquered by them and, for a certain period, it rebuffed even the attacks of hostile forces (the Seljuks sultanate of Rum or Ikonian, the Mamluks) due to its alliance with them.

In conditions of the Turkish-Persian division of Armenia several prominent secular and church leaders were elaborating the program of liberation of Armenia. Among them was Israel Ori who after vain efforts to turn the European courts' attention to his liberation program established direct contacts with the Russian Emperor Peter the Great. Ori had also been welcomed by the Artsakh Gandzasar catholicos Esai. At that time several Armenian princedoms preserved elements of the Armenian statehood led by the unifying body of the Armenian Apostolic Church. Among such princedoms were Siunik and Artsakh.

The Syunik and Artsakh princes (meliks) organized Armenian princedoms and fought successfully against Persian domination then Turkish invasions in the 1720s.

The Group of Armenian figures established in the Indian city of Madras by Shahamir Shahamiryan, Movses Baghramyan and Grigor Khodjadjyan in the early 1770s started to play a prominent role in the spreading of the Armenian liberation ideology among the Armenians. In 1773 the first social-political book on the Armenian reality - "New Booklet of Exhortation" by Movses Baghramyan was published in the printing-house of Sh. Shahamiryan. The author narrated the history and geography of his nation, described its sufferings under the Turkish-Persian yoke, inspired the youth with liberation ideas. According to M. Baghramyan, achieving victory needed enlightenment of the nation in the first place, its inspiration by liberation ideas, elimination of inter-feudal factions and the monarchy, and the establishment of a free democratic

republic. According to the decision of the Madras Group, the “New Booklet” was sent to the Catholicos of All Armenians Simeon Yerevantsi and Armenian political figures. New democratic progressive ideas were alien to the Catholicos, so he expressed his hostility against that book and gave orders to liquidate the whole edition of it.

The progressive liberation views of the Madras Group were narrated also in the book of a representative of the Armenian enlightenment movement Shahamir Shahamiryan - “Snare of Glory” (1773). Actually, it was an original project of the Constitution concerning the future independent Armenian republic. In that book Shahamiryan expressed his severe criticism of violence, assuming private freedoms to be a vital necessity for every person and rejecting categorically the monarchic system. Shahamiryan accepted only the democratic way of government formation: the power of the people, the electoral system, the establishment of an elective power etc., viz. the Parliament - named *Armenian House* or *House of Armenians*, the separation of the Church from the government, the introduction of a compulsory education system, the abolition of serfdom, etc. In future, members of the Madras Group edited new books, established close contacts with eminent Armenian figures in the homeland and Russia and the King of Kartli Irakli II, making a significant contribution into the forming and spreading of democratic and enlightenment ideas.

The victory in the Russo-Turkish wars of 1768-1774 had strengthened the positions of Russia in the north of the Black Sea and created the basis for the activation of Russia’s foreign policy in

Transcaucasia. In 1780 it was decided to send to Astrakhan General A. Suvorov - the future prominent commander - for the preparation of a new army expedition to the south.

An important council had been summoned in Petersburg with the participation of Prince G. Potemkin - the favourite of Catherine II, General A. Suvorov and two Armenian leaders - Archbishop I.Argoutinskii (Arghoutyan), the prelate of the Armenians in Russia and Johan Lazarev (Hovhannes Lazaryan). The Armenian leaders gave detailed information about the situation in Transcaucasia and their views concerning the reestablishment of the Armenian state system.

To summarise, in ancient and medieval times the specific gravity of the Armenian state was great in international relations, stipulated by its might and geopolitical position. The main guarantees of the stability of the Armenian state system were military power, economic potential, rich natural resources, ethnic homogeneity and spiritual community. The strategic significance of Armenia was due to its historically formed territorial integrity and the control of important junctions of the great trade routes from Asia to Europe.

During the existence of the ancient and medieval Armenian kingdoms, there arose a number of great states which constructed their relations with Armenia on the basis of this reality. In its turn, Armenia pursuing her own state interests was an active participant in international political life. In the periods of the existence of an Armenian independent state the main principles of state doctrine pursued the solution of internal and external state problems.

But there were periods, particularly in the Middle Ages, when in the course of foreign aggression the Armenian state doctrine transformed into a programme of the national-liberation movement which was aimed at the protection of the nation and its main social-political and cultural-spiritual functions. Nowadays, the construction of a peaceful life in the Republic of Armenia and the Republic of Mountainous Karabakh - Artsakh as a result of a proclamation of independence and the national liberation struggle of the Armenian people is an excellent proof of the continuity of the doctrinal traditions of the Armenian state system. Nowadays the national state system is recreated in Eastern Armenia in conditions complicated both by all-embracing economic crises and the hostile actions of the Azerbaijani republic supported by Turkey, which continue the blockade of Armenia.

In ancient and medieval times Armenia was able to preserve its military and economic potential, and this ensured the basis for the restoration of the Armenian state and its might. The Armenian state political doctrine has always been defensive. By its realisation, in accordance with the political situation, it was constant in its alliances. The policy arising from it was predictable and guaranteed by the Armenian state. The continuity in elaboration and implementation of the Armenian state political doctrine kingdom was a result of the natural development of Armenian society on its original mono-ethnic basis.

THE HISTORICAL SIGNIFICANCE OF ARMENIAN WRITING; ORIGINAL AND TRANSLATED LITERATURE AS AN ASPECT OF THE DIALOGUE OF CIVILIZATIONS

In the history of mankind the origin and development of writing conditioned verbal preservation of spiritual values and their written transfer to future generations. Written sources are of great importance in the study of history as the history of civilization, consequently “societies with writing have left far more behind them than those without”¹⁶⁷.

Since the 18th century the term *civilization*¹⁶⁸ has been brought into scientific use at the junction of economic, spiritual-cultural and social concepts in the general system of philosophy with reference to human history’s certain epochs. The study of the main components of civilization allows us to consider dialogue of civilizations in the context of contemporary tendencies of

¹⁶⁷ The Mainstream of Civilization, Sixth edition, New York, 1990, pp. XIII–XV.

¹⁶⁸ **Ferguson A.**, An Essay on the History of Civil Society, Edinburgh, 1767; **Ионов И.Н., Хачатурян В.М.**, Теория цивилизаций от античности до конца XIX века, СПб., 2002, с. 369 http://abuss.narod.ru/Biblio/ionov_civ.htm Denoting that it is wrong to translate the Arab word *umran* (used by Ibn-Khaldun, 1332–1406) in the meaning of “civilization”, as “it is used in western philosophy and science (e.g. see: **Fromherz A.J.**, Ibn Khaldun: Life and Times, Edinburgh, 2010, pp. 55, 138–139, 143) and partially in our literature”, A.V. Smirnov offered an opinion that *umran* means “обустроенность” (**Смирнов А.В.**, Ибн Халдун и его “новая наука”, - Историко-философский ежегодник 2007, М., 2008, с. 164–186) (the presence of) “necessary facilities”.

geopolitical processes¹⁶⁹. In the concept of *civilization* a paramount significance is attributed to culture¹⁷⁰ as an important sphere of human activity.

Cultures, as main constituents of civilizations¹⁷¹, are bridging them owing to an immanent creative principle¹⁷². Meanwhile, according to some modern theories about civilizations, the increase of the conflict of cultures together with the tendency of turning into the clash of civilizations is taking place in the contemporary world¹⁷³. But destructive forces are derived not from cultural factors, but, on the contrary, because of their lack.

In “The Declaration of the Rights of Culture” D.S. Likhachov, considering culture as the main source of human history’s

¹⁶⁹ **Danielyan E.L.**, Civilization’s Theory in Geopolitical Conceptions, – XXI century, N1, 2009, pp. 57–72.

¹⁷⁰ **Spengler O.**, The Decline of the West. Form and Actuality, vol. 1, New York, 1945, p. 31–32. **Durant W.**, op. cit., p. 1; **Toynbee A.**, A study of History, vol. II, p. 1 and vol. IV, p. 57. N.V. Klyagin noted: “The concept of civilization may be identified with the concept of culture” (**Клягин Н.В.**, Происхождение цивилизации (социально-философский аспект), М., 1996, с. 3).

¹⁷¹ According to S.N. Iconnikova, only humanitarian culture is able to become a fundament of ethics and morality (**Иконникова С.Н.**, История культурологии: идеи и судьбы, СПб., 1996, <http://www.countries.ru/library/uvod/ks.htm>). Jagdish Chandra Kapur observes the peaceful future of peoples through cultural creation and cooperation along with preservation of national originality (**Kapur J.Ch.**, Dialogue of Civilizations: a Philosophy for a Humane order, Berlin, 2004 // **Yakunin V.I., Kapur J.Ch., Papanicolaou N.**, Dialogue of Civilizations in the Contemporary Epoch, Englewood, N J, 2008, p. 23), thus, considering the “Human future” as a fundamental basis for a dialogue of civilizations (**Kapur J.**, Our Future Eternal or Temporal, – World Public Forum “Dialogue of Civilizations”, Bulletin, 2009, p. 26)

¹⁷² **Danielyan E.L.**, Cultural Basis of the Dialogue of Civilizations, – Scientific magazine «Logos», Tbilisi, 2008, pp. 298-303.

¹⁷³ **Huntington S.P.**, The Clash of Civilizations, Foreign Affairs, Summer vol. 72, N 3, 1993, pp. 23-24.

humanization, writes: “Culture is a determining condition of realization of the creative potential of an individual and society, a form of affirmation of the people’s originality and a basis of the spiritual health of the nation, a humanistic guiding line and a criterion of the development of a human being and civilization. The present and future of peoples, ethnicities and states is deprived of meaning out of culture” (Article 2).

Article 6 of “The Declaration of the Rights of Culture” states: “The culture of each people has the right to participate in the humanitarian development of the whole of mankind. Cultural cooperation, dialogue and mutual understanding of the peoples of the world are a guarantee of justice and democracy, a condition preventing international and interethnic conflicts, violence and wars”. In *the cultural-historic heritage*, as “a form of fixing and transferring of the cumulative spiritual experience of mankind” (Article 1a), writing has an important meaning.

In the history of the development of the world’s written languages Armenian writing, being a means of creativity of the Armenian people and a guarantee of its national originality, has a certain contribution to the treasury of world culture and that has been highly appreciated in Western European, as well as in Russian literature and historiography.

In 1816 **George Gordon Byron** visited the Armenian **Congregation** of Mkhitarians, on **St. Lazar Island** in Venice and, being inspired by Armenian culture, in particular, the literary heritage, began to learn the Armenian language. Lord Byron writes about Armenians and Armenia: “Whatever may have been their destiny - and it has been bitter - whatever it may be in future, their country must ever be one of the most interesting on the globe; and

perhaps their language only requires to be more studied... It is a rich language... If the Scriptures are rightly understood, it was in Armenia that Paradise was placed. . . It was in Armenia that the flood first abated, and the dove alighted”¹⁷⁴.

S.N. Glinka (1776-1847) comprehended the history of Armenia in the spirit of touching the sources of the civilization of mankind¹⁷⁵. He writes: “The second cradle of mankind rested on the summits of the Armenian mountains according to the Biblical and folk traditions”¹⁷⁶.

The roots of the origin and development of the Armenian language (as a separate branch in the Indo-European family of languages) and writing are millennia old¹⁷⁷.

Ancient authors (II–III centuries AD) have left certain information on Armenian letters. The Greek sophist and orator Lucius Flavius Philostratus (c. 170-247) notes: “It is said that once a panther was caught in Pamphylie¹⁷⁸; it had a golden collar on which

¹⁷⁴ Lord Byron’s Armenian exercises and poetry. From the letters of Lord Byron, Venice: in the Island of St. Lazzaro, 1907, pp. 8, 10–12.

¹⁷⁵ **Даниелян Э.Л.**, Философское осмысление истории Армении в сочинении Сергея Глинки, «21-й век», N 3, 2009, с. 77.

¹⁷⁶ **Глинка С.Н.**, Обзор истории армянского народа, М., 1832, ч. I, с. III.

¹⁷⁷ It is testified by pictographic writing in petroglyphs, on the walls of necropolises and on the cult ceramics (V–IV millennia BC) [**Մարտիրոսյան Հ.Ա.**, Կրոնական հավատալիքների և արվեստի ծագումը // Հայ ժողովրդի պատմություն, Ե., 1971, էջ 262], hieroglyphs [**Մովսէս Խորենացի**, էջ 115; **Movsisyan A.**, The Writing Culture of Pre-Christian Armenia, Yerevan, 2006, pp. 55–148], lexicon and grammatical forms, preserved in cuneiform sources of the epoch of the Kingdom of Van (IX–VII centuries BC) [**Զահուկյան Գ.Բ.**, Ուրարտական արձանագրությունների ներածական բանաձևերի հայկական բնույթի հնարավորության մասին, ՊԲՀ, N 1, 2000, էջ 124-129] and temple literature [**Մովսէս Խորենացի**, էջ 176].

¹⁷⁸ It lies to the west of Cilicia.

was found an inscription in Armenian letters: “King Arsak to Nysa's god”¹⁷⁹. The Roman theologian and writer Hippolytus (III c.) mentions Armenians among peoples (Greeks, Jews, Romans and others) having their own writing¹⁸⁰.

After the Armenians' conversion to Christianity by St. Grigor Lusavoritch (the Illuminator) under the aegis of the King of Great Armenia Trdat III *there were established schools where the Greek and Syriac languages were taught aiming at teaching the oral translation¹⁸¹ into Armenian as from the Bible during the church services, as well as documents (in foreign languages) which entered the court office.*

At the end of the 4th century the King of Great Armenia Vramshapuh, the Catholicos of the Armenian Apostolic

¹⁷⁹ **Photius**, Bibliothèque, t. V, Paris, 1967, p. 172, 324 b 4–11. A king by name of Arshak who reigned in Armenia long before Arshak II (350–368 AD) is mentioned by Tacit (55–120 AD) in his “Annales” [(after the Armenian king Zenon-Artashes III (18–34 AD) in Artashat reigned Arshak (34–35 AD), the son of the Parthian king Artabanus III (12–38 AD) [Publius Cornelii Tacit libri qui supersunt, t. I, Lipsiae, 1962, VI, p. 31–33] and by Moses Khorenatsi in his “History of Armenia” [Arshak I, the son of Vagharshak (the brother of the Parthian king Arshak the Great) who ascended the throne in Armenia [Մովսէս Խորենացի, էջ 118–119]. Some mountains and cities devoted to Dionisus - the youngest of the Olympian gods [27, p. 88] were called Nysa [Photius, Bibliothèque, t. V, 1967, 28, p. 1185; **Դանիէլյան Է.Լ.**, Իսիդոր Քարակացու Պարթևական կայանները, ՊԲՀ, N4, 1971, էջ 174, 180].

¹⁸⁰ **Hippolitus**, Werke, IV, Bd. Die Chronik, Leipzig, 1929, p. 58.

¹⁸¹ J. Marquart expressed an idea that from his young age St. Grigor Lusavoritch was acquainted as with the Greek, as well with the Armenian languages [Marquart Jos., Über den Ursprung des armenischen Alphabets in Verbindung mit der Biographie des Heilige Maštoc, in: Մարկվարտ Հ., Հայոց այբուբենի ծագումը և Ս. Մաշտոցի կենսագրությունը, - Մեսրոպ Մաշտոց, Հոդվածների ժողովածու, Ե., 1962, էջ 120)].

Church¹⁸² **Sahak Partev, Mesrop Mashtots** (361-440) and Armenian bishops, **according to Movses Khorenatsi, summoned a council being “concerned for the invention of Armenian letters”**¹⁸³.

An attempt to reconstruct the letters by means of the written characters found in Mesopotamia by Bishop Daniel had been in vain, because during the process of teaching pupils it turned out that “those letters were insufficient to form all the syllables of the Armenian language, especially since the letters essentially proved to have been buried under other letters...”¹⁸⁴.

According to the Armenian historian of the 5th century Lazar Parbetsi, Mashtots had been sure that Armenian letters existed¹⁸⁵. In the course of the search for Armenian letters Mashtots sent one group of his pupils to Samosat, another, to Edessa with the goal of preparing translators for the Bible’s translations from the Greek *Septuagint* and the Syriac *Peshito* versions. The pupil of Mesrop Mashtots, Vardapet Koryun (5th c.) and Movses Khorenatsi wrote that the work of St. Mesrop was hallowed by God’s Right Hand. According to Koryun, St. Mesrop

¹⁸² In the first half of the 1st century AD the Armenian Apostolic Church was founded by the preaching of the Apostles St. Thaddaeus and St. Bartholomew, according to Movses Khorenatsi, at the time of Armenian King Abgar [Eusebius, *The History of the Church*, London, 1989, Introduction, p. 31, 32] and Movses Khorenatsi preserved “A letter of Abgar to the Savior” and “The reply to the letter of Abgar written by St. Thomas the Apostle according to the order of the Savior” (**Մովսէս Խորենացի**, էջ 149–150)].

¹⁸³ **Մովսէս Խորենացի**, էջ 325:

¹⁸⁴ **Koryun**, “The Life of Mashtots”, Yerevan, 1981, p. 278.

¹⁸⁵ Ղազարայ Փարպեցոյ Պատմութիւն Հայոց: Թուղթ առ Վահան Մամիկոնեան, Ե., 1982, էջ 30:

“experienced many tribulations in order to serve his nation. And God the All-Bountiful finally granted him that good fortune; for with His Holy Right Hand he became the father of new and wonderful offspring – letters of the Armenian language, and then and there quickly designed, named, determined, their order and devised the syllabication”. Arriving in Samosat, Mashtots (with the help of Hropanos, a calligrapher Greek writing) “devised all the variations of the letters..., after which he proceeded with translations, with the help of two of his pupils, Hovhan, from the province of Ekeghiats, and Hovsep from Paghnatun”¹⁸⁶.

The Armenian language, owing to its millennia-old development, at the threshold of the 5th century had reached such a perfection, that after creation of the Armenian alphabet (405 AD) St. Mesrop Mashtots with his pupils undertook the work of the Bible’s translation from the old Greek language into the old Armenian-*grabar* language. The Bible’s translation they started from the Proverbs of Solomon, and the first translated sentence was: “To know wisdom and instruction, to understand words of insight”. Returning to Armenia, Mesrop Mashtots with his pupils, translated the New Testament into Armenian after having translated the Old Testament¹⁸⁷.

The creation of the Armenian alphabet by St. Mesrop Mashtots signified a new stage in the history of Armenian culture. The old Armenian language was so rich, and the translated and original literary heritage so perfect that the 5th century is considered as “the

¹⁸⁶ **Koryun**, “The Life of Mashtots”, p. 279.

¹⁸⁷ Mesrop Mashtots created alphabets also for the Georgian and Gargarian (one of the tribes of Aluank on the left bank of the Kur River) languages (**Առվլւտս հոռննաւցի**, էջ 327–329, cf. **Koryun**, “The Life of Mashtots”, pp. 285, 288).

Golden Age” in the history of Armenian culture. Educational life in Armenia, said the Armenian historian Eghishe (5th century AD), proceeded under the motto: “It is better to have blind eyes, than blind reason”¹⁸⁸.

Taking into consideration the words of Koryun and Movses Khorenatsi about the divine vision of St. Mesrop Mashtots, S. Glinka noted: “St. Mesrop invented the Armenian letters as if by inspiration...”. Mentioning the high estimation by M. La Croze (1661-1739), who called the Armenian translation of the Bible “the Queen of Translations”¹⁸⁹, S. Glinka noted that “undoubtedly the power of the Armenian word also promoted the precision of the translation”¹⁹⁰.

V. Brusov (1873-1924), in mentioning the high level of the Armenian language’s development long before the creation of the alphabet by Mesrop Mashtots, writes that after the invention of the letters quick flourishing of national literature in the mother tongue “urges to suppose that it was preceded by the works of the Armenian writers not only in foreign languages. Contemporary science refuses to suppose that the same century saw both the origin of the Armenian writing and its rich flourishing expressed in a perfect translation of the Bible... followed by “the Golden Age” of Armenian literature. That is why it is supposed that even before the letters’ invention, there were germs of the Armenian written literature... But all this ancient writing perished and for us

¹⁸⁸ Եղիշէ, Վասն Վարդանայ եւ Հայոց պատերազմին, Ե., 1989, էջ 28:

¹⁸⁹ Le Nouveau Testament de notre Seigneur Jesus-Christ, traduit en français sur l’original grec avec des notes littérales par Beausobre et Lenfant, t. I, 1718, p. CCXI.

¹⁹⁰ Глинка С.Н., Обзорение истории армянского народа, М., 1833, ч. II, с. 90.

Armenian literature starts not earlier than from the 5th century AD”¹⁹¹.

In the 5th century the bases of Armenian translated and original literature, together with the fundamental development of the national school were founded in Armenia. The high level of translations was guaranteed by the efforts of the Armenian scholars who knew perfectly well the mother tongue and continued their scientific and theological education in Greek and other languages in famous centers of ancient science and culture - Athens, Alexandria and elsewhere¹⁹².

“The Grammar” (*Ars Grammatica*) by Dionysius Thrax, 14 works by Philo of Alexandria, “The Romance of Alexander the Great” by Pseudo-Callisthenes, “The Demonstration of the Apostolic Teaching” and “Against heresies” by Irenaeus, Theon of Alexandria’s “Progymnaspata”, "**Refutation** of the Council of Chalcedon” by **Timothy** Aelurus, “The **Introduction**” of **Porphyry**, “The Categories” and “The Discourses” of Aristotle and other books were translated from Greek into Armenian¹⁹³. Only an enumeration of translated literature testifies to the wide cognitive interest of Armenian philosophic and historic scientific thought to the ancient heritage and that served as a basis for calling Armenian translators the representatives of the *Graecophile school* in Armenia¹⁹⁴.

¹⁹¹ Пoesия Армении с древнейших времен до наших дней, под ред. В. Брюсова, Е., 1973, с. 45.

¹⁹² Аревшатян С., Формирование философской науки в древней Армении (V–VI вв.), Е., 1973, с. 142-143.

¹⁹³ Ibid., p. 186–188.

¹⁹⁴ Մանանդյան Հ., Հունարան դպրոցը և նրա զարգացման փուլերը, Վիեննա, 1928: One of the beloved national-church holidays - St. Translators' Day is

The creative understanding and application of certain terms¹⁹⁵ and texts took place in the process of translation on the basis of the Armenian lexicon. Owing to the Armenian translations, “The Chronicle” by Eusebius Caesariensis¹⁹⁶, “Apology for the Christian Faith” by Aristides the Athenian, 7 works by Philo of Alexandria, “The Definitions” by *Hermes Trismegistus*, “Concerning Free Will” by *Methodius of Patar*, “Panarion” by *Epiphanius of Cyprus* and some other works have been preserved; their old Greek originals being lost in the course of time.

In the 5th century along with the translated literature, there developed historiography and philosophy presented by the works of Agathangelos, Pavstos Buzand, Koryun, Movses Khorenatsi, Eghishe, Lazar Parbetsi, David Anhakht (the Invincible), Eznik Kokhbatsi and others. The creative heritage of the pleiad of Armenian thinkers and scientists has an important significance from the point of view of studying the sources for the research of the history of Armenia and the Armenian people, as well as neighbouring countries and peoples.

Agathangelos narrates the life of St. Grigor Lusavorich and the Christening of Armenians in his book “The History of Armenia”. Koryun wrote “The Life of Mashtots” where he described the life and activities of his teacher St. Mesrop Mashtots. Pavstos Buzand in his book “The History of Armenia” narrated the history of the Kingdom of Great Armenia from the first decades of the 4th century up to the Roman-Persian division of Armenia (the middle of the 80^s of the 4th century).

“The History of Armenia” by Movses Khorenatsi is the crown of Armenian historiography. His work consists of three parts,

celebrated annually (in October) by the Armenian people in memory of the activities of the translators.

¹⁹⁵ **Аревшатян С.**, op. cit., p. 140.

¹⁹⁶ **Eusebius**, The History of the Church, p. xiv.

including a history of the Armenian people from ancient times till the beginning of the 40^s of the 5th century AD He wrote his book with a deep knowledge of the original ethnic roots of Armenian statehood, freedom-loving spirit of the Armenian people reflecting his adherence to the national and Christian spiritual values.

Eghishe is the author of several books of which the most famous is “About Vardan and the Armenian War” (450-451). Lazar Parbetsi also devoted his book (“History of Armenia”) to the liberation struggle of the Armenian people headed by St.Vardan Mamikonyan and then - Vahan Mamikonyan (481-484).

Based on Armenian sources, S. Glinka, contrasting the moral foundations of the Armenians inspired by the defense of the Fatherland to the ideology of foreign conquerors, writes: “The main aim of their (Armenians - E.D.) arming, owing to the basic spirit of their moral qualities... is the defence of the Fatherland, protection of native independence, resistance against the encroachments of outside violence”¹⁹⁷.

In the 4th century there lived a famous Armenian thinker, orator and pedagogue, Prohaeresius (Paruyr Haikazn) (276-367)¹⁹⁸.

Philosopher and theologian Eznik Kokhbatsi, the advocate of the teaching of the Armenian Apostolic Church in his work “Refutation of Heresies”, defending Christian faith, considers in detail the philosophic ideas of the ancient authors, as well as analyzes critically Zoroastrian religion (which the Sassanids turned into an ideological servant of their aggressive policy) and different heresies.

David Anhakht (5th century AD) is the greatest representative of Armenian philosophic thought. The most famous of his works is

¹⁹⁷ Глинка С.Н., *op. cit.*, p. I, p. VII.

¹⁹⁸ Philostratus and Eunapius, *The Lives of the Sophists*, Cambridge, 1961, p. 480; Аревшатын С., *op. cit.*, p. 25.

“The Definition of Philosophy”. David Anhakht, analyzing the definitions of philosophy, also the classification of the sciences: natural philosophy, mathematics, theology. He considered philosophy as the best means of nature’s cognition, because its main goal is revelation of those ways, following which it is possible to reject evil and, through goodness, reach spiritual perfection – *virtue*. During centuries the philosophic views of David Anhakht had a fundamental significance in the development of Armenian philosophic thought.

On the basis of the achievements of “the Golden Age”, Armenian culture and education in Great Armenia reached new heights also in the epoch of the Kingdom of the Armenian Bagratids (885-1045) and later, in Cilicia's Armenian statehood (the Princedom – 1080-1197, the Kingdom – 1198–1375).

In Gladzor University (1280–1340), which the contemporaries called “the Mother of Wisdom”, “the House of Wisdom”, “the second Athens”, and Tatev University (1390–1435), continuing traditions of the preceding epochs, the teaching was realized on the basis of the *trivium* (grammar, rhetoric and dialectic) and *quadrivium* (arithmetics, music, geometry and astronomy) subjects, comprising “seven liberal arts”, which centuries earlier were systematized in the works of David Anhakht¹⁹⁹.

Armenian medieval culture accumulating the achievements of the preceding epochs introduced new values into the treasury of national and world culture. According to V. Brusov, “Armenia – vanguard of Europe in Asia”, this formula suggested long ago determines correctly the place of the Armenian people in our world”, because, according to the great humanist, “the historic mission of the Armenian people – prompted by the whole process of its development – is to look for and acquire the synthesis of East and West. And this aspiration for the most part was reflected in the

¹⁹⁹ Аревшатын С., op. cit., p. 295.

artistic creativity of Armenia, its literature and poetry”²⁰⁰.

At the present stage of geopolitical processes, considering historical truth as a corner stone of inter-civilizational dialogue, “Human communities are constantly changing identities, lying in permanent dynamics. The philosophy of their evolutions is determined by historical conditions, under which they have been shaped. In different periods this process acquires different facets, and it is not always straight and what is more, predictable <...> It would seem wise to approach setting goals and selecting means to reach them in the process of successive approximation, by keeping to historical truth and without upsetting the unity of the universal and special in the course of discussions about the role and place of inter-civilizational dialogue in bringing together peoples and races”²⁰¹.

The principle of the prevention of the crisis of global security is a basic one in the concept of the dialogue of civilizations²⁰². Thus cooperation between sovereign peoples and states through the *dialogue of cultures* is considered to be an important principle in the dialogue among civilizations.

In the ontological aspect, proceeding from the importance of the idea of the dialogue of civilizations, according to V. Segesvary: “An inter-civilizational dialogue has to be based on mutual

²⁰⁰ Поэзия Армении с древнейших времен до наших дней, с. 27.

²⁰¹ **Kapur J.Ch.**, Dialogue of Civilizations: a Philosophy for a Humane order, Vladimir I. Yakunin, Jagdish Chandra Kapur, Nicholas Papanicolaou, Dialogue of Civilizations in the Contemporary Epoch, Englewood, NJ, 2008, p. 141.

²⁰² Intercultural Dialogue and Conflict Prevention Project, Expert Colloquy, Dialogue serving intercultural and inter-religious communication, Strasbourg, 7 to 9 October 2002, Council of Europe, Role of Religion in the 21st Century. Prevention of Crisis among Civilizations, Contribution by Prof. Masanori Naito, Directorate General IV: Education, Culture and Cultural Heritage, Youth and Sports, Directorate of Culture and Cultural and Natural Heritage, Cultural Policy and Action Department, DGIV/CULT/PREV-ICIR (2002) 4E, 3.

understanding”, which “requires a firm commitment to one’s own civilizational values and worldview in order to appreciate differences with others. We cannot understand the fundamental order of being and the meaningful order of things in the universe without our place in them”²⁰³.

Philosophical comprehension of the civilizational future of mankind is founded on revelation and deepening of the ways of the dialogue among civilizations, taking as a basis historical experience of each people separately and world civilization in its entirety²⁰⁴. It is necessary to comprehend and realize on the international level the defense of the cultural-historic heritage of each people (the monuments of architecture, the works of art, manuscripts etc.), especially, of the Armenian people in the Motherland, including its historic parts. It may become a guarantee of the security of world civilization by means of the dialogue of civilizations.

In the system of cultural-historic heritage *writing* is an important link in inter-civilizational relations. Armenian writing, presented by original and translated literature, in the context of historic realities, characterized by linguistic, spiritual-cultural, ethno-demographic and socio-political peculiarities, has rich traditions in the development of inter-cultural relations, promoting the dialogue of civilizations.

²⁰³ **Segesvary V.**, Inter-civilizational relations and the destiny of the West: dialogue or confrontation? Lewiston, N.Y., 1998, p. 8–9.

²⁰⁴ **Danielyan E.L.**, The Fundamental Questions of Armenian History in the Light of Tendencies of Modern Democracy. Armenian Philosophical Academy, “Armenian Mind”, Vol. V, No. 1–2, 2000, pp. 7–17.

CIVILIZATIONAL FACTORS OF ARMENIAN SEA TRADE DEVELOPMENT AND THE INTERNATIONAL COMPETITION IN THE 17TH CENTURY

Prior to the great geographical discoveries, international trade relations had been developing within the boundaries of the known world or oecumene in the Eastern hemisphere, via land, river and sea routes²⁰⁵. Participation of various countries in the international trade depended on availability of raw material sources and product lines.

Armenia had been involved in international trade since ancient times, given its important strategic location between the East and West and its civilizational developments²⁰⁶.

Existence of trade relations of the Armenian kingdoms with Mesopotamia, including the Persian Gulf basin, and Mediterranean countries, are corroborated by references to Aratta in the Sumerian epic of the 3rd millennium BC²⁰⁷, as well as to Armanum, Hayasa and Nairi, correspondingly, in the Akkadian, Hittite and Assyrian cuneiform inscriptions of the 3rd and 2nd millennia BC. It has been testified to the Egyptian, Mittani, Kassite and Assyrian

²⁰⁵ **Дитмар А.Б.**, Рубежи ойкумены, М., 1973; **Idem**: От Птолея до Колумба, М., 1989.

²⁰⁶ **Danielyan E.L.**, Les conséquences politiques de la position stratégique de l'Arménie dans l'économie du monde ancien et médiéval. - "Armeniaca", Etudes d'histoire et de culture arméniennes, Provence, 2004, pp. 203–227.

²⁰⁷ **Kramer S.N.**, Enmerkar and the Lord of Aratta: a Sumerian Epic Tale of Iraq and Iran, Philadelphia, 1952.

seals and seashells of that period discovered in archeological excavations on the territory of Armenia²⁰⁸.

City of Susa (the ancient capital of Elam, and later the winter quarters of the Achaemenids) in the Persian Empire²⁰⁹ and the Lydian capital Sardes in western Asia Minor were connected by the Royal Road that passed through southwestern regions of Armenia²¹⁰. From ancient times Armenia was connected with the lands of Mesopotamia through waterways as well. Herodotus (c. 484 - c. 425 BC) provided information on navigation from Armenia to Babylon by Euphrates and Tigris rivers: “The city (Babylon - E.D.) is divided into two portions by the river which runs through the midst of it. The river is the Euphrates, a broad, deep, swift stream, which rises in Armenia... the Tigris has its source in Armenia”²¹¹. Herodotus describes: “The boats which ply on the river and go to Babylon are round, and all of skins. They make these in Armenia, higher up the stream than Assyria. First they cut frames of willow, then they stretch hides over these for a covering, making as it were a hold; they neither broaden the stern nor narrow the prow, but the boat is round, like a shield. They then fill it with reeds and send it floating down the river with a cargo; and it is for the most part palm (date palm - E.D.) wood casks of wine.

²⁰⁸ **Փիլիպոսյան Ա.**, Հայկական լեռնաշխարհի մ.թ.ա. III-I հազ. հուշարձաններից հայտնաբերված ծովախխունջները որպես հնագիտական և ազգագրական հետազոտությունների սկզբնաղբյուր, «Հին Հայաստանի մշակույթը», XI, Ե., 1998, էջ 64-65: **Idem:** Հայաստանի հինարևելյան կնիքները որպես Մերձավոր Արևելքի ռազմաքաղաքական փոխառնչությունների սկզբնաղբյուր, «Հայկական քաղաքակրթությունը հնագույն ժամանակներից մինչև քրիստոնեության ընդունումը» գիտաժողովի հիմնադրույթներ, Ե., 2000, էջ 43-44:

²⁰⁹ **Herodotus**, III. 140, V. 49, 53.

²¹⁰ *Ibid.*, V. 52.

²¹¹ *Ibid.*, I. 180, V. 52.

Two men standing upright steer the boat, each with a paddle, one drawing it to him, the other thrusting it from him...When they have floated to Babylon and disposed of their cargo, they sell the framework of the boat and all the reeds. The hides are set on the backs of asses, which are then driven back to Armenia, for it is not by any means possible to go upstream by water, by reason of the swiftness of the current. It is for this reason that they make their boats of hides and not of wood. When they have driven their asses back into Armenia, they make boats in the same way”²¹².

Armenia’s strategic location in Western Asia had secured an important role for it in the global trade, especially in the Silk Road international system that had been prominent since long ago. Known for its urban development traditions, Armenian kingdoms experienced an upturn distinctly during the reigns of Sarduri I (845 - 825 BC), Ishpuini (825 - 810 BC), Menua (810 -786 BC), Argishti I (786 - 764 BC) and other kings of the Kingdom of Ararat (Urartu) or Van, the Ervandakans (VI-III cc. BC) and the Artashesians, particularly, Artashes I (189 - 160 BC), king of the Kingdom of Great Armenia, and especially Tigran II the Great (95 - 55 BC), King of Kings of the Armenian Empire.

Capital cities Van (as well as Erebuni – the present capital Yerevan), Armavir, Artashat, Tigranakert, as well as other newly built cities (in Artsakh, Goghtan and others) also named after Tigran II the Great confirm the high level of the Armenian architecture coming since antiquity. Activities of Tigran II the Great, emanating from millennia-long civilizational developments, expanded over most of the Western Asia that was incorporated in

²¹² Ibid., I. 194.

the Armenian Empire²¹³. Tigran the Great took control over the Silk Road portion from the borders of India to the commercial ports in Cilicia Pedias, Syria and Phoenicia²¹⁴.

The early medieval Armenian educational and scientific system attached much importance to geography and cosmography. Ashkharhatsuyts (Geography) of the 5th century, authored by Movses Khorenatsi and later continued and edited by Anania Shirakatsi (Anania of Shirak) in the 7th century, informs about navigation on Indian, Greek (Mediterranean), and Vrkants (Caspian) seas. Ashkharhatsuyts data on natural resources and ethnic composition of India confirm the existence of Armenian-Indian relations since old times. In his Cosmography Anania Shirakatsi provides interesting information about navigation by the stars. He writes that the stars called Yerknibever (Pole Star) and Sayl (the Wain) in Ursa Major constellation were visible pointers for the seafarers²¹⁵.

Along the Silk Road passing through Armenia such cities as Jugha, Nakhijevan, Karin, Manazkert, Dvin flourished in early Medieval Ages, as well as Ani, capital of the Armenian Bagratids in the 10th-11th centuries²¹⁶, which were large centers of science, education and culture, crafts²¹⁷ and commerce.

²¹³ **Դանիելյան Է.**, Տիգրան II Մեծի քաղաքակրթական գործունեության ռազմավարությունը, ՊԲՀ, N 2, 2006, էջ 3-12:

²¹⁴ **Strabo**, vol. VI, London, 1960, XIV. 5. 2.

²¹⁵ **Անանիա Շիրակացի**, Մատենագրություն, Ե., 1979, էջ 96, 266, 274, 308-310:

²¹⁶ **Манандян Я.А.**, О торговле и городах Армении в связи с мировой торговлей древних времен (V в. до н.э. - XV в. н.э.), изд. 2-е, Е., 1954, с. 70-71; **Мартirosян А.**, На Великом Шелковом Пути, Е., 1998; **Idem**: Мировые пути через Армению и Переднюю Азию по Карте Пейтингера, Е., 2003.

²¹⁷ **Աբրահամյան Վ.Ա.**, Արիեստոները Հայաստանում IV-XVIII դդ., Ե., 1956:

Navigation among Armenians developed intensively in the 12th–14th centuries, when the Armenian Principality and later the Kingdom of Cilicia became a maritime state with navy and commercial fleet that was involved in the sea trade system of the Mediterranean²¹⁸. Cilician Armenia was a sea gateway to the European ports for the Silk Road coming from China and India. It also introduced progressive changes to the international maritime law.

A number of European countries used to take advantage of *Jus naufragii* (*Jus litoris*) which allowed the lord of a territory to seize the cargo, crew and passengers washed ashore from the wreck of a ship along its coast. This law was also exercised in coastal countries of the Eastern Mediterranean. As Y. Barseghov mentions, the Byzantine Empire had issued decrees in 1290 and 1320 protecting the shipwrecked Barcelonans, France did the same in 1227 and 1461 for Italians, and later for the Flemish, Dutch and Brabantians, but these were most of the times to no avail and it was impossible to prevent robbery²¹⁹. In Cilician Armenia the struggle against *Jus naufragii* was more profound and persistent. In 1184 Mkhitar Gosh condemned this practice in his “Datastanagirk” (The Law Code), warning to keep away from that “if it happens that our nation possesses the sea”²²⁰. Yu. Barseghov noted that from partial restrictions of the 10th–11th centuries to international agreements and conventions of the 19th–20th centuries, it took a millennium to

²¹⁸ **Ալիշան Ղ.**, Միսրիան, Վենետիկ, 1885: **Микаелян Г.**, История Киликийского Армянского государства, Е., 1952, с. 400.

²¹⁹ **Барсегов Ю.Г.**, Отказ армян от “берегового права”, ИФЖ, N 1, 1971, с. 100-101.

²²⁰ Մխիթարայ Գօշի Դատաստանագիրք Հայոց, Վաղարշապատ, 1880, էջ 415:

eliminate the *Jus naufragii*. As the researcher notes in this regard, the clauses of Armenian Datastanagirk compare favorably to similar legislations of other countries not only by predating them chronologically, but also in terms of progressive contents²²¹. The king of the Kingdom of Cilician Armenia Levon II the Magnificent (1198-1219) struggled against piracy and applied great efforts to eradicate the *Jus naufragii*. First time the rejection of *Jus naufragii* took the form of an international legal standard in 1201. King Levon abandoned then the “right of shipwreck” in relation to the Republic of Venice, as he did earlier for the Genoese²²². Application of this legal standard in Cilician Armenia was further developed during the reigns of Hethum I (1226-1269)²²³ and Levon III (1270-1289)²²⁴. Cilician Armenia was a law-abiding and reliable partner in sea trade, which is corroborated by numerous references in commercial documents signed in the European and Middle Eastern ports of the Mediterranean.

Armenian seafarer merchants also actively participated in the “Manila trade” and established business relationship with the Portuguese in the Indian Ocean, especially after the discoveries of Dias and Vasco da Gama. Interestingly, back in the 16th century the

²²¹ Барсегов Ю.Г., op. cit., pp. 95-98, 103.

²²² Ibid., p. 105.

²²³ In 1254 Hethum I journeyed to Kara Korum to see the Great Khan Mongke to organize an Armenian-Mongol alliance against the aggression of the Seljuqs of Rum and the Mamluks of Egypt. A treaty of alliance was concluded, according to which Cilician armies should give the Mongols auxiliary troops and the Mongols, in turn, would help Cilicia against external enemies. Due to this treaty Cilicia not only escaped the Mongol invasions, but also in military actions against the Sultanate of Rum got some advantage.

²²⁴ Langlois V., Le trésor des chartes d'Arménie ou cartulaire de la Chancellerie royal des Roupéniens, Venise, 1863, pp. 106, 110, 126.

Portuguese poet Luís de Camões wrote in his “The Lusiad: or, the Discovery of India”:

“And those who cultured fair Armenia's lands,
Where from the sacred mount two rivers flow,
And what was Eden to the Pilgrim shew,”

referring to the Biblical Paradise, sacred Mount Ararat and headwaters of Euphrates and Tigris rivers²²⁵.

The role of Armenians in the “Manila trade” grew in the 17th century. Jean-Baptiste Tavernier, a French merchant and traveler, states that at the time there was no type of commerce that Armenians were not involved in²²⁶, whereas François Martin, the Commissary of the French Government mentions that other than the Portuguese, “Indian and Armenian merchants were allowed access to Manila”²²⁷. English documents recorded in 1711-1714 in Madras indicate that the Armenians controlled half of the Indian private trade with Manila and China.

Having thoroughly studied the participation of Armenian seafarer merchants in the “Manila trade”, Y. Barseghov has come to a conclusion that in practice, only Armenian merchant ships had access to Manila, because England, France and Netherlands most of the time were at odds with Spain. At the same time, the English, French, Dutch, Portuguese and Spanish made use of services provided by the Armenian merchants. Records made at Fort St. George of Madras indicate that vessels flying Armenian colors

²²⁵ De **Camoës L.**, *The Lusiad; or the Discovery of India. An epic poem*, transl. from the Portuguese by W.J. Mickle, London, 1877, book III, p. 81.

²²⁶ **Tavernier J.B.**, *The Six Voyages... into Persia and the East Indies*, London 1677, vi, pp. 158-159, **Appendix**, pp. 76-77; **Барцеров Ю.Г.**, Филиппины в морской торговле армян, “Анив”, N 5, 2008, с. 73-78.

²²⁷ **Margry P.**, *Relations et mémoires inédits pour servir à l'histoire de la France dans les pays d'Outre Mer*, Paris, 1867, p. 125.

traveled from Madras, Surat, Bombay, Calcutta and other ports to Manila. Khoja Minas, Khoja Stepan Mark, Hovhannes Markar were among the owners of the ships traveling between Surat and Manila²²⁸.

During the Ottoman-Persian Wars of the 16th-17th centuries the demographic and economic situation in Armenia deteriorated due to both destructive Ottoman raids and the “great deportation” forced by Shah Abbas I of Persia, when the ancient Armenian economic and cultural center Jugha and some other settlements were devastated. In order to enrich his treasury, Shah Abbas embarked on turning the direction of Western Asian trade toward Persian Gulf²²⁹. Out of his own interests, he awarded privileges to the Armenian merchants deported from Old Jugha to New Jugha, which was granted a right of autonomy. The problems related to New Jugha have been thoroughly studied by Leo, A. Hovhannisyan, L. Khachikyan, H. Papazyan, V. Baiburtyan²³⁰, Sh. Khachikian and other researchers. After the establishment of New Jugha, using the silk trade routes, the Jugha merchants’ or khojas’ capital²³¹ penetrated, on the one hand, through Caspian-Volga basin waterways into Russia and further to Europe, and on the other hand, through Iran into India. In both cases sea shipping played an

²²⁸ Records of Fort St. George. Diary and Consultation Book. 1678–1679, Madras, 1911, p. 169; 29.

²²⁹ Հայ ժողովրդի պատմություն, հ. IV, Ե., 1972, էջ 325:

²³⁰ V. Baiburtyan, in his studies of the New Jugha Armenian community’s role in the 17th century trade relations between Iran and European countries deliberated also on the previous periods, particularly the Armenian merchants’ silk shipments in 1580 from the Persian Gulf to Spain and Portugal via oceanic routes (**Байбуртян В.А.**, Армянская колония Новой Джульфы в XVII в., Е., 1969, с. 31–33).

²³¹ **Լեո**, Խոջայական կապիտալը և նրա քաղաքական և հասարակական դերը հայերի մեջ, Ե., 1934:

important role.

In the 16th-17th centuries the sea trade from Baku and Astrakhan was controlled mainly by Armenians²³², and was further boosted owing to Armenian merchants of New Jugha as a result of conclusion of the 1667 and 1673 Russian-Armenian trade agreements²³³.

The first signs of competition between the Armenian merchants and European companies surfaced when the Russian Empire, aiming to protect its domestic markets, revoked English East India Company's privileges of maintaining connection with Iran through Russia. In effect, the monopoly to use this route for international trade remained in the hands of the Armenian merchants. Meanwhile, Spaniards and Italians competed with the Dutch and English, whereas the neutral political stance of the Armenian merchants rendered an opportunity to cooperate with different parties. Armenian-Dutch trade relations were most

²³² **Հակոբյան Հ.**, Ուղեգրություններ, աղբյուրներ Հայաստանի և Անդրկովկասի պատմության, հ. Ա, ԺԳ-ԺԶ դարեր, Ե., 1932, էջ 442; Английские путешественники в Московском государстве в XVI веке, пер. с англ. Ю. Готье, Л., 1937, с. 274; **Ստեփանյան Գ.**, Համառոտ ակնարկ Կասպից ծովի հայկական նավատորմի պատմությունից, - Ծովի մշակույթը՝ մարդկության մշակույթն է քաղաքակրթությունների երկխոսությունում, Ե., 2010, էջ 40-43:

²³³ Sh. Khachikyan revised the traditional view that the Armenian Trading Company of New Jugha was the signatory of the 1667 agreement, and came to a conclusion that Stepan Ramadanski and Grigor Lousikov who signed the agreement were authorized representatives of the New Jugha self-governing bodies (**Խաչիկյան Շ.**, Նոր Ջուղայի հայ վաճառականությունը և նրա առևտրատնտեսական կապերը Ռուսաստանի հետ XVII-XVIII դարերում, Ե., 1988, էջ 24-25). Her investigations of genealogical trees of the Armenian nobility settled in New Jugha deserve a special attention, particularly those of Aghazarian family, later named Lazarian, descending from son of a Nakhijevan native Manouk [Լազարեան առևտրական ընկերութեան հաշուեմատեանը (1741-1759 թթ.), աշխատասիրութեամբ Շուշանիկ Խաչիկեանի, Ե., 2006, էջ VII).

successful, leading to strengthening of the Armenian Diaspora community in Amsterdam which is known for its great cultural achievements, particularly in Armenian printing. For instance, thanks to the efforts of the Vanandetsi family, in 1695 “Sharaknots” (Armenian Hymnals), “Hamatarats Ashkharhatsuyts” (The World Atlas), “History of Armenia” by Movses Khorenatsi and other publications were printed²³⁴. The role of Jughha Armenians’ capital in the national matters has been remarkable over the centuries. Covering numerous Armenian centers in Iran and India, Armenia, Russia, Italy and elsewhere in Europe, this capital had much greater significance than that of mere benevolence. Several centuries of development of the Armenian scientific, educational and cultural cause among the Armenian communities in India eventually led to maturation of a plan (in the late 18th century) devised by Armenian patriots of Madras for liberation of the Motherland, both Western and Eastern Armenia. According to Constandine Jughayetsi’s late 17th century textbook “Askharhazhoghov girq”, Armenians were involved in artisanship and commerce in dozens of Indian trade and crafts centers²³⁵. The use of “maritime loan” was widespread in the Indian sea trade, information about which has been preserved in relation to the Armenia khojas’ capital²³⁶. The English, French and Danish East India Companies initially availed themselves of the opportunities provided by Armenian commercial methods and trade relations, especially in India. They made huge profits as Armenians initially

²³⁴ Հայ ժողովրդի պատմություն, հ. IV, էջ 616–617:

²³⁵ Ibid., էջ 335, 337, 447; **Խաչիկյան Շ.**, Նոր Ջուղայի հայ վաճառականությունը և նրա առևտրատնտեսական կապերը Ռուսաստանի հետ XVII–XVIII դարերում, էջ 11:

²³⁶ **Խաչիկյան Շ.**, op. cit., pp. 161-167.

tended to rent European vessels. The 1688 agreement between Khoja Kalantar and London traders' company guaranteed the rights and privileges of the Armenian merchants in India. Over the time Armenians bought and built their own ships, thus becoming competitors to the European merchants. For instance, two high-class merchant ships of Hovhan and Hovsep Markarians, "New Jerusalem" and "Sancta Cruz" fell victim to piracy²³⁷. Y. Barseghov remarked that the centuries-long history of Armenian sea trade is also a dramatic saga of a struggle against European piracy, as the Armenians promoted progressive principles for the establishment of free seafaring and open seas policies²³⁸.

The fate of "Quedagh Merchant" is similar to those of Armenian merchant ships fallen victim to piracy²³⁹. Discovery and study of its wreckage off Catalina Island, Dominican Republic²⁴⁰ is a valuable contribution to the assessment of the Armenian legacy in the world history of merchant shipping.

²³⁷ **Барсегов Ю.**, Пиратство и армянская морская торговля, "Анив", N 5, 2006, с. 62–69.

²³⁸ **Барсегов Ю.**, Из истории борьбы армянского купечества против европейского пиратства в XVII в. (в связи с захватом "Нового Иерусалима" и "Санкта Круз" английской пиратской организацией из Сиам), ИФЖ, N 2, 1984, с. 35–42.

²³⁹ **Барсегов Ю.**, Дело королевского пирата Кидда, "Анив", N 5, 2006, с. 70–73.

²⁴⁰ "IU Team Finds Fabled Pirate Ship", - INDYSTAR.COM, December 13, 2007, Pirate Captain William Kidd's Ship Possibly Found, <http://www.foxnews.com/story/0,2933,316786,00.html>; **Beeker Ch.D.**, Living Museums in the Sea – Shipwrecks as Marine Protected Areas, - The Undersea Journal, the Third Quarter, 2010, pp. 47–49; **Mills E.**, A Find of Piratical Significance, – Naval History Magazine, April 2009, Vol. 23, N 2.

THE FUNDAMENTAL QUESTIONS OF ARMENIAN HISTORY IN THE LIGHT OF TENDENCIES OF MODERN DEMOCRACY

An examination of the historical background of the ethno-political, social and cultural bases on which the traditional infrastructure of Armenian nationhood is built may help to classify theoretically the transitory characteristics of developments in the political system of the Republic of Armenia and elaborate a conception of historic-comparative approaches in order to understand how the Armenian society can react more efficiently and fundamentally to the rapid influx of modern democratic ideas. During this transitional period of the history of Armenia it is very important to understand the historically formed Armenian nationhood's responses to the present-day international developments in the context of the world multi-cultural processes marked by the trends of democratization.

Such research may be done on the background of the theoretical correlation of the results of different sciences and political, social, cultural and religious concepts. Interpolation of subject-matters concerning the comprehension of the universal world on the national and international levels brings out the necessity of defining the modern cognitive priorities. If in ancient philosophy the term *metaphysics*, coming into use by accident, then acquired a special philosophic meaning²⁴¹, today the prefix “meta” is applied almost to all branches of sciences (metascience,

²⁴¹ Аристотель, Сочинения, т. I, М., 1976, с. 5.

metatheory, metamathematics, metalogic, metalinguistics, metabiology and other metasciences) in order to cover the whole theoretical spectrum of the cognitive world. According to G. Brutian's definition: "If the subject-matter of science is the study of the laws of reality, then the subject-matter of metascience is the investigation of the very nature of science, its structure, and methods with the help of which science realizes its purposes. It gives a basis to affirm that the concept of metascience has a more general character and a wider grasp of the corresponding concepts of science... Armenology can be defined as a theory of specificities about Armenian reality which is presented through different fields of scientific knowledge and which is studied by these corresponding sciences with their inherent methods"²⁴².

Armenian history, being investigated through the prism of the origin and development of Armenian civilization on the Armenian Highland - the centre of the Aryan spirituality and the proto-Indo-European homeland (rooted in the fifth-fourth millennia BC), gives a basis for defining the nation's role in the general concept of the historical continuity in world civilization.

The main courses of formation and development of the Armenian nationhood and its institutions had continuity through long periods of history. Consideration of the reasons of their natural development and then the causes of their interruption or transformation is a necessary precondition for understanding the historic background of Armenian society's infrastructure.

²⁴² **Brutian G.A.**, Armenology and Metaarmenology and the concept of metascience, - Fundamental Armenology, 2015, Issue 1, pp. 186-189. <http://www.fundamentalarmenology.am/datas/issues/ISSUE-1-2015.pdf>

After the proclamation of independence, the Republic of Armenia, setting the course for democratic restructuring of the political system, has been bringing in structural reforms in the main spheres of its social, political and cultural life. Since Armenia historically is mainly an ethnically homogeneous country with a long history of social, political, religious and cultural institutions, in order for these reforms to be more effective they also need historical-comparative argumentation. Thus, for the theoretical grounding of the reforms which touch on the ethno-social strata, together with investigations in the fields of Agriculture, Economics, Education, Medical Sciences, Political Sciences (particularly Comparative Politics and Law), historical research is also needed.

The methodological basis of such complex comparative study deals with the analysis of main aspects of the history of civilization as a fundament for construction of the theory of extrapolation of historically formed national values in response to present-day global developments. Such a historical concept supposes that a nation undergoing the process of integration into the world - or regional system of politics, economics and culture, ought not to be considered as a passive subject of application of the leveling schemes often elaborated by those who have a vague idea about the very subject; but it must be an active and responsive partner in the world community due to its scientifically perceived characteristics. Very important is the elaboration of approaches to revealing national psychology through keeping alive the historic memory as a primary factor of adaptability to new realities and circumstances.

Nowadays a worldwide interest and necessity to understand the regularities of historic developments is observed through the prism

of their contemporary reflections. F.E. Halliday wrote: “One of the vexations of mortality is that we shall never know what happened next, but we can at least know what has happened, and have some idea, therefore, of what might happen. It is vitally important that we should know, for unless we do we are in an undiscovered country without a map”²⁴³. As Mike Greenwood noted: “This renewed interest in history has an important part to play in addressing one of the key issues of the new century - how to meet the needs of society for lifelong learning by reaching out to people by way of their passions and interests, as well as their needs”²⁴⁴.

Armenia historically accumulated also social and political values of international political significance, as well as of democratic and federal importance.

(A) National interest and international politics. In ancient and medieval times the Armenian state carried great weight in international relations, stipulated by its might and geopolitical position. Its relations with powerful countries of the East and the West were guaranteed by the stability of the Armenian state political system. The latter originated from the hereditary *nakharardom* (the system of the Armenian patriarchal principedom, which was the main factor in preserving the state system even in those times when the kingdom was abolished) and was based on the might of its defensive forces, economic potential and rich natural resources, ethnic homogeneity (which was one of the causes of deeply rooted cultural traditions) of the country and spiritual

²⁴³ **Halliday F.E.**, England. A Concise History, London, 1999, p. 11.

²⁴⁴ **Greenwood M.**, Showing on a screen near you: BBC's History 2000, - History Today, Feb., 2000, Vol. 50 (2), pp. 3-4.

community. The strategic significance of Armenia was due to the historically formed territorial integrity and the control of important junctions of the great trade routes from Asia to Europe. Analyzing from this point of view the foreign policy of King Tigran the Great (95–55 BC.) we see that the kingdom of Great Armenia played a civilizing role in Western Asia and the creation of a vast state was dictated by the necessity to stop the Roman and Parthian aggression against Armenia and neighbouring countries. Tigran the Great took under his control and protection the international Silk Way, a considerable part of which passed through Armenia.

During the existence of the ancient and medieval Armenian kingdoms there arose a number of great states which constructed their relations with Armenia on the basis of such reality. Armenia pursuing its own state interests was an active participant in international political life. During the time of the Armenian independent nationhood the main principles of state doctrine pursued the solution of internal and external state problems. The essence of the Armenian state doctrine, with some variations, during those times was defensive and by its realization, in accordance with the political situation, it was constant in its alliance. Thus, the policy arising from it was predictable and guaranteed by the Armenian state²⁴⁵.

(B) Continuity in doctrinal policy of the Armenian nationhood.

The continuity in the elaboration and implementing of the Armenian state political doctrine is seen in the history of the Armenian statehood from the time of the Hayasa kingdom

²⁴⁵ **Danielyan E.L.**, The Historic Background of the Armenian State Political Doctrine, N. Awde (ed.), “Armenian Perspectives”, London, 1997, pp. 279–286.

(following from the Treaty of Alliance (ca 1380 BC) concluded by the King of the Hittite Empire Suppiluliuma I and the King of the Kingdom of Hayasa Hukkana) up to the Cilician principedom (1080-1198 AD) and then of the Kingdom (1198-1375 AD). The rise and prosperity of the Cilician Kingdom depended much on its flexible and cross-cultural policy and skillful diplomacy with Eastern and Western countries.

(C) Elements of a democratic participation in the ruling of the country. An ancient and medieval expression of a democratic participation was the “People's Meeting” (*Ashkharhajoghov*) which discussed important affairs of the country. This mass institution existed as a consultative body as in times when the state was ruled by the King as well as at the times when the kingship being abolished the country was governed by the *nakharars* (princes).

(D) Elections of the Head of the Church-Catholicos. Another kind of democratic expression of the will of the population was the election of the Catholicos of the Armenian Church. Such elections are documented by the early medieval Armenian sources. The joint council of spiritual and secular representatives of Armenian society and the Church elected the Head of the Armenian Church. This procedure, with some changes, reached our days.

(E) Federal elements in Armenian history. The Armenian principalities constituted the backbone of the Armenian state system. They held the offices of the state and some of them gave birth to the royal dynasties. It took place in the period of the Bagratid Kingdom (885-1045) when their offsprings and some other mighty principalities formed kingdoms. This period of

Armenian history is marked by federal-like power in the country²⁴⁶. One of the peculiarities of such an early federalism was that after the fall of the central Bagratid Kingdom, as a result of the aggression of the Byzantine Empire, some of the other Armenian kingdoms survived and the Cilician principedom and later kingdom became the heir of the Armenian nationhood.

(F) The historic background of the Armenian society's infrastructure. It is a historically determined reality that the infrastructure of Armenian society due to ethno-spiritual, social-political and cultural constituents served as a protective aura of the Armenian nation. The integrity of these components, especially during the last centuries, when Armenia was conquered and partitioned by the eastern despotic states, was greatly endangered and sometimes destroyed. And so during this period a national-liberation movement rose up in order to preserve the Armenian nation and its vital social-political and cultural functions.

(G) Three components of Armenian nationhood today. At the threshold of the 21th century the reality is that Armenian nationhood, due to political turbulence in the 20th century is constituted of three parts: both the Republic of Armenia and the Republic of Nagorno Karabakh (Artsakh) came into existence after the collapse of a huge political system, and the Armenian Diaspora (consisting of Armenian generations - the legitimate heirs of Western Armenia) which was formed after the national tragedy of the Armenian Genocide of 1915.

²⁴⁶ Մաթևոսյան Ռ., Բագրատունյաց Հայաստանի պետական կառուցվածքը և վարչական կարգը, Ե., 1990, էջ 206–207:

(H) Contemporary state-reforming of the Armenian society is taking place in a very complex geopolitical situation when in post-soviet space the right to collective self-determination identified with democracy dominates over the actuality of self-government, and thus the pressing necessity of structural reforms do not find sufficient ground for connecting them with objective reality. In the case of Armenian society all these processes have gone in the course of the Armenian national-liberation movement against the aggression of the Azerbaijan Republic in Nagorno Karabakh (the mountainous part of Artsakh - one of the fifteen regions of Great Armenia) and along the frontiers of the Republic of Armenia, and in conditions of their blockade by Turkey and the Azerbaijan Republic.

Scientific elaboration of the Armenian historic experience will help to carry out fundamental reforms on the basis of national values.

CREATIVE CRITERIA OF THE DEFINITION OF CIVILIZATIONAL INTERRELATIONS

An important ideological guarantee of the independence and recreation of national statehood - obtained through the national-liberation struggle - is the Armenological historical resource the protection of which is the barest necessity in the system of information security. The protection of the historical heritage, rooted in millennia - the pillar of the Armenian national system of values - by the means of information is one of the pledges of the national security's guarantees²⁴⁷.

In conditions of the present-day geopolitical developments "the problems of information and its constituent part - the spiritual security and the protection of spiritual values became the most important task of national security"²⁴⁸. In this context the disclosure and classification of the information-generated threats endangering the security of the national-civilizational processes are rather conditioned by deep conception and realization of the national interest.

Touching on the civilizational processes S. Huntington writes: "The clash of civilizations will dominate global politics... Conflict

²⁴⁷ **Դանիելյան Է., Թաիրյան Վ.**, Հայոց պատմական ժառանգության պաշտպանության գործը և անվտանգ տեղեկատվական արդի միջոցները, - Հայկական լեռնաշխարհը Հայոց և համաշխարհային քաղաքակրթության բնօրրան», հայագիտական գիտաժողով (13-15 նոյեմբերի, 2003), զեկուցումների ժողովածու, Ե., 2004, էջ 6-12):

²⁴⁸ **Հարությունյան Գ.**, Քաղաքակրթական գործոնը տեղեկատվական անվտանգության հիմնախնդիրների համատեքստում, - 21-րդ դար, 2, 2006, էջ 3:

between civilizations will be the latest phase in the evolution of conflict in the modern world”²⁴⁹.

On the other hand there is a rational explanation for the conflicts of values. According to Isaiah Berlin, “Enlightenment rationalism supposed that conflicts between values were a heritage of mis-education or injustice and could be swept away by rational reforms, by indoctrinating individuals into believing that their individual interests could be fully realized by working exclusively for the common good”²⁵⁰.

Owing to diversities in cultural values it is possible to speak about competitiveness and mutual influence among cultures and civilizations. On the one hand, the nation presents itself to the world by culture; on the other hand, the continuity of culture is due to the national tradition’s preservation. On the whole, cultures, as main constituents, bridge civilizations through their inner potential of creativeness.

In contemporary approaches of political science the problem of tradition has appeared in the propagating sphere of liberal democracy. According to F. Fukuyama, “A remarkable consensus concerning the legitimacy of liberal democracy as a system of government had emerged throughout the world over the past few years, as it conquered rival ideologies like hereditary monarchy, fascism, and most recently communism... Liberal democracy may constitute the “end point of mankind’s ideological evolution” and the “final form of human government” and as such constituted the

²⁴⁹ **Huntington S.**, The Clash of Civilizations, Foreign Affairs, Summer 1993, v. 72, N 3, from the Academic Index (database on UTCAT system), COPYRIGHT Council on Foreign Relations Inc., 1993, p. 1.

²⁵⁰ **Berlin I.**, A Life. Michael Ignatieff, London, 1998, p. 202.

“end of history.” That is, while earlier forms of government were characterized by grave defects and irrationalities that led to their eventual collapse, liberal democracy was arguably free from such fundamental internal contradictions... But these problems were once of incomplete implementation of the twin principles of liberty and equality, rather than the flaws in the principles themselves”²⁵¹.

F. Fukuyama interpolated the views of Kant (“The History of the world is none other than the progress of the consciousness of Freedom”)²⁵² and Hegel (“The Eastern nations knew that one was free; the Greek and Roman world only that some are free; while we know that all men absolutely are free”)²⁵³ in his conception. At the same time Fukuyama noted: “Hegel has frequently been accused of worshipping the state and its authority, and therefore of being an enemy of liberalism and democracy”²⁵⁴.

Against all social and institutional demerits is treated the idea of “liberal democracy” as a *panacea* with subsequent “leveling” of political and cultural structures in different countries and the subjection of their economies to the centralized transnational system. F. Fukuyama wrote that history “as a single, coherent, evolutionary process” came to its end, because whether “it makes sense for us once again to speak of a coherent and directional History of mankind that will eventually lead the greater part of humanity to liberal democracy? The answer I arrive at is yes, for two separate reasons. One has to do with economics, and the other

²⁵¹ **Fukuyama F.**, *The End of History and the Last Man*, New York, 1993, p. xi.

²⁵² **Kant I.**, *On History*. Indianapolis, 1963, p. 11–26.

²⁵³ **Hegel G.W.**, *The Philosophy of History*, New York, 1956, p. 19.

²⁵⁴ **Fukuyama Fr.**, *op. cit.*, p. 60.

has to do with what is termed the “struggle for recognition”²⁵⁵.

Historically, *democracy* was a result of the society’s natural development and it was specific to a statehood originated from the *patriarchal* times as people’s participation – *assembly* parallel to government system derived from the council of elders. It assembled for consulting and taking part in making decisions on important questions for the country. From ancient times this institution among Armenians – the natives of the Armenian Highland – was known as *Ashkharhazhoghov* [the Assembly of the world (i.e. the Armenian world-the Motherland)]. Its traditional place of assembling became the field of Dzirav spreading from the slopes of sacred Mt. Npat, at the upper reaches of the Aratsani River (the Eastern Euphrates).

In classical meaning the idea of democracy has been known in Europe since the times of ancient Greece (5th-4th cc. BC), as a form of government in some Greek polis-states, which theoretically found its reflection in the works of ancient Greek philosophers²⁵⁶.

The methods of modern democracy create opportunities for peaceful political and social developments: But, as noted by F. Fukuyama, “That was not to say that «Today’s stable democracies, like the US, France, or Switzerland, were not without injustice or serious social problems”²⁵⁷. In regard to such transformations Spengler’s thesis may be applied: “Democracy is the completed equating of money with political power”²⁵⁸. At the same time, in

²⁵⁵ Ibid., p. xii-xiii.

²⁵⁶ **Russell B.**, A History of Western Philosophy and Its Connections with Political and Social Circumstances from the Earliest Times to the Present Day, New York, 1966, pp. 114, 189-190.

²⁵⁷ **Fukuyama Fr.**, op. cit., p. xi.

²⁵⁸ **Spengler O.**, The Decline of the West, p. 485.

regard to his time Spengler, presenting his ideas about the final phase of the formation of civilization, wrote: “Money, also, is beginning to lose its authority, as the last conflict is at hand in which Civilization receives its conclusive form – the conflict between money and blood... Money is overthrown and abolished by blood”²⁵⁹.

Accepting technology as a corner-stone of the future liberal-democratic order of the world, F. Fukuyama wrote: “Technology makes possible the limitless accumulation of wealth, and thus the satisfaction of an ever-expanding set of human desires. This process guarantees an increasing homogenization of all human societies, regardless of their historical origin or cultural inheritances”. Then it sounds like a “doctrine” of a new “liberal world”: “All countries undergoing economic modernization must increasingly resemble one another: they must unify nationally on the basis of a centralized state, urbanize, replace traditional forms of social organization like tribe, sect, and family with economically rational ones based on function and efficiency, and provide for the universal education of their citizens”²⁶⁰.

Discussing F. Fukuyama’s ideas on democracy Vladimir Moss wrote.: ”The contradiction consists in the fact that while democracy prides itself on its spirit of peace and brotherhood between individuals and nations, the path *to* democracy, both within and between nations, actually involves an unparalleled destruction of personal and national life...” and not much “has been said about nationalism how it protects nations and cultures and people *from* destruction (as, for example, it protected the Orthodox nations of

²⁵⁹ Spengler O., op. cit., p. 506–507.

²⁶⁰ Fukuyama F., op. cit., p. xiv–xv.

Eastern Europe from destruction under the Turkish yoke)²⁶¹.

F. Fukuyama correlating Plato's interpretation (soul = a reasoning part + a desiring part (eros) + *thymos*, "spiritedness" (or the *desire for recognition*)] of *thymos* ("soul, spirit, as the principle of life, feeling and thought")²⁶² with the Hegel's thesis about "struggle for recognition" (which "is as old as the tradition of Western political philosophy"), wrote that the combined teaching of liberal democracy "ultimately arises out of the *thymos*, the part of soul that demands recognition... As standards of living increase, as populations become more cosmopolitan and better educated, and as society as a whole achieves a greater equality of condition, people begin to demand not simply more wealth but recognition of their status"²⁶³.

Thus the "*thymotic pride*" is presented as the mover of individuals to democratic government. If "desire of recognition" is understood as the motor of history, in this case many phenomena, such as culture, religion, work, nationalism, and war are going to be reinterpreted: "A religious believer, for example, seeks recognition for his particular gods or sacred practices, while a nationalist demands recognition of his particular linguistic, cultural, or ethnic group. Both of these forms of recognition are less rational than the universal recognition of the liberal state, because they are based on arbitrary distinctions between sacred and profane, or between human social groups. For this reason, religion,

²⁶¹ **Moss V.**, "The End of History: A Critique of Liberal Democracy", *The Restoration of Romanity. Essays in Orthodox Political Theology*, Surrey, England, 2004, ch. 10.

²⁶² A Greek-English Lexicon, compiled by H.G.Liddell and R. Scott, with a revised supplement Clarendon Press, Oxford, 1996, p. 810.

²⁶³ **Fukuyama F.**, *op. cit.*, p. xvi-xviii.

nationalism, and a people's complex or ethical habits and customs (more broadly "culture") have traditionally been interpreted as obstacles to the establishment of successful democratic political institutions and free-market economies"²⁶⁴.

In this regard, national-cultural peculiarities are considered to be obstacles or the elements subject to clash in the structural developments of the societies within the bounds of democratic values. This way of thinking along with the theory of the clash of civilizations demonstrates its obligatory character which leads us astray from the idea of democracy proper. At the background of such a methodological approach to the selective prosperity's idea may be traced the statement of Philo of Alexandria (or the Jew) (BC 20-50 AD): "I believe that each nation would abandon its peculiar ways, and, throwing overboard their ancestral customs, turn to honouring our laws alone. For, when, the brightness of their shining is accompanied by national prosperity, it will darken the light of the others as the risen sun darkens the stars"²⁶⁵.

Thus, some modern philosophical theories reflect different approaches to the world civilizational developments. Democracy, sometimes being «exported» from the countries of «stable democracies», has become a stumbling-block in intergovernmental relations: There is a trend to monitor, ideologically denationalize and even threaten by it. The idea of democracy, being pressed into the service of the expansionist political systems' propagation, is distorted in the network of the information-generated threats and used in the information wars.

²⁶⁴ *Ibid.*, p. xix.

²⁶⁵ **Philo**, with an English translation by F.H. Colson, M.A., in ten volumes, vol. VI, Cambr., Massach., London, 1959, On the Life of Moses, II. vii. 44.

Meanwhile, there appeared pessimistic teachings ranging from “anti-philosophy” to the manifestation: “philosophy is dead”²⁶⁶, as well as *metahistory* which is «*distilling*» history from its main constituents by «de-mystification» of histories and historians²⁶⁷. Meanwhile, there is no need to relegate any constituent part of history, because the ways of Weltanschauung’s formation, rising on the basis of creative values, being considered in the light of David the Invincible’s definition (“*Philosophia* (Arm. *imastasirutyun*) has a goal to embellish human souls”)²⁶⁸, History presents itself in the wholeness (including transcendental perceptions) within the system of philosophical knowledge concerning world cognition²⁶⁹.

The following statement sounds like the negation of traditional values: “Anti-philosophy does not believe in anything but in itself. No God, no country, no parents”²⁷⁰. As an answer to the followers of “anti-philosophy” and foretellers of “the death of philosophy” is noted: “Yes, a wave of barbarism and a spate of bad philosophy; but never the utter end of philosophy until human beings have lost their ingenuity, curiosity, troubles, contradictions, and hopes”²⁷¹.

S. Huntington’s theory of the clash of civilizations is based on the idea of a civilization “as a cultural entity... Arabs, Chinese and Westerners, however, are not part of any broader cultural entity.

²⁶⁶ Philosophy is Dead, www.essentialism.net/philosophy_is_dead.htm

²⁶⁷ **Hayden W.**, *Metahistory: The Historical Imagination in Nineteenth Century Europe*, Baltimore, 1973, p. xii.

²⁶⁸ **Դավիթ Անհաղթ**, Սահմանք իմաստասիրութեան, Ե., 1960, էջ 118:

²⁶⁹ **Danielyan E.L.**, *History and Metahistory in the Context of Metatheory*, – *Philosophy and Metaphilosophy*, 2007, p. 47–48.

²⁷⁰ **Palomo-Lamarca A.**, *Anti-philosophy and its Manifest*. University of Minnesota, <http://serbal.pntic.mec.es/~cmunoz11/antiphilos.pdf>, p. 1.

²⁷¹ Suber P., *Is Philosophy death?* Earlham College, Richmond, Indiana, 47374, U.S.A. Copyright 1993, <https://legacy.earlham.edu/~peters/writing/endphilo.htm>

They constitute civilizations. A civilization is thus the highest cultural grouping of people and the broadest level of cultural identity...” In such an interpretation civilization is defined from the point of view of cultural identity “both by common objective elements, such as language, history, religion, customs, institutions, and by the subjective self-identification of people. Civilization identity will be increasingly important in the future, and the world will be shaped in large measure by the interactions among seven or eight major civilizations... The most important conflicts of the future will occur along the cultural fault lines separating these civilizations from one another”²⁷².

The perception about the natural developments of cultural-civilizational phenomena without clashes is based methodologically on the research of the ways of the dialogue of civilizations. Touching the problem of local peculiarities of cultures and civilizations in regard to the thesis about interaction of different civilizations, “the controlled development of civilization as prerequisite for self-preservation of mankind” was considered as a transitional phenomenon²⁷³. V. Yakunin, considering the historic truth as the corner stone of intercivilizational dialogue, writes. “Human communities are constantly upcoming identities, lying in permanent dynamics. The philosophy of their evolutions is determined by historical conditions, under which they have been shaped. In different periods this process acquires different facets, and it is not always straight and what is more, predictable... It would seem wise to approach setting goals and selecting means to

²⁷² **Huntington S.**, op. cit., p. 2-3.

²⁷³ **Markaryan E.S.**, Transition to the Controlled Development of Civilization as a Condition of Self-Preservation of Mankind, Yerevan, 2004, p. 73.

reach them in the process of successive approximation, by keeping to historical truth and without upsetting the unity of the universal and special in the course of discussions about the role and place of intercivilizational dialogue in bringing together peoples and races”²⁷⁴.

According to the dialogical principle, “A recurring theme in the global evolution of cultures is that all history has been a struggle between two competing paradigms or models of what it means to be human a struggle between the egocentric view of man and the emerging dialogical human being”²⁷⁵.

Thus, the ecumenical system of cooperation among respectively sovereign nations elaborated through a “dialogue of cultures” is considered to be “not only important; it is urgent. ... The subject of a dialogue of cultures is culture in the broadest scope of the term. What is true in any part of culture as a whole must also be demonstrably true in any of its divisions”²⁷⁶.

Scientific-cultural wide contacts are characteristic to societies with high civilizational systems of values. Deep-rooted cultures do not come into collision with (or absorb) each other in such processes, but enriching mutually, contribute to the treasury of the world culture. The original and translated literary heritage of the Armenian “Golden Age literature” (5th century) is a classic example of such a phenomenon. Due to the efforts of the Armenian

²⁷⁴ **Yakunin V.I., Kapur J., Papanicolau N.**, Dialogue of Civilizations in the Contemporary Epoch, p. 141.

²⁷⁵ **Gangadean A.**, The Dialogical Revolution in Global Culture, HTML version Copyright, Ingrid H. Shafer 1997-1998.

²⁷⁶ **La Rouche L.H. Jr.**, Earth's Next Fifty Years. Executive Intelligence Review. The Dialogue of Eurasian Civilizations, December 19, 2004, www.larouche.com/lar/2005/3201_next_50_years.html

translators the Armenian reader can read in the mother tongue the philosophical works of Aristotle, *Ars Grammatica* of Dionysius Thrax, *Ecclesiastical History* of Eusebius of Caesarea and others. Owing to the Armenian translations are preserved *The Definitions* of Hermes Trismegistus, *The Apology* of Aristides the Athenian, *Chronicle* of Eusebius of Caesarea, and others, the Greek originals of which were lost.

The importance of dialogue of civilizations was put on the agenda by the General Assembly of the United Nations in November 1998 by a unanimous resolution which proclaimed 2001 as the “United Nations Year of Dialogue among Civilizations”²⁷⁷.

Cultures owing to their variety may compete and undergo mutual enrichment and bridge civilizations through their creative potential: meanwhile, the clashes belong to the sphere of expansionist politics.

Thus, philosophical comprehension of the civilizational phenomena in the context of the cognition and assessment of cultural developments has got a fundamental significance in the perception and preservation of what is national and common to all human values in the wholeness of world civilization.

²⁷⁷ About the United Nations Year of Dialogue among Civilizations, www.unu.edu/dialogue/ dialogue; <http://www.un-documents.net/a53r22.htm>

CHAPTER 2

GENOCIDAL DESTRUCTION OF CIVILIZATION BY THE TURKISH STATE MACHINE AND “THE TURKISH HISTORY THESIS”

“Les Turcs ont passé là: tout est ruine et deuil”²⁷⁸

Hugo Victor

THE GENOCIDAL BACKGROUND OF TURKISH FALSIFICATIONS

The Armenian Genocide in the Ottoman Empire - started by the bloodthirsty Sultan regime, continued by the Young Turks and completed by Kemalists and the new established republican Turkey - was a programmed state crime against the Armenian nation - extermination of the native population in its Fatherland.

The research of the circumstances related with the causes and specificities of adopting genocide by the Ottoman Empire as state policy reveals the genocidal nature of the Turkish state of the Ottoman, the Young Turk and the Kemalist periods. Revealing the genocidal nature of the Ottoman Empire is important in definition of the concept of the genesis of the Hamidian, the Young Turk and the Kemalist programs of genocide against the Armenian people. Criticising the Turkish official historiography, which following the

²⁷⁸ **Hugo V.**, Oeuvres complètes. Poésie I, L'enfant, Paris, 1985, p. 476.

genocide denial policy of the Turkish government falsifies the history of the Armenian Genocide, R. Safrastyan writes: “Genocide is not only a historical phenomenon or a scientific abstraction, but a severe reality of our days, a gravest crime against humanity”. The book as an investigation of the certain period of the history of the Turkish state, deals with the fact that “the Ottoman Empire was the first state in the history of the mankind to prepare and perpetrate a large-scale genocide”²⁷⁹. Condemning the genocide perpetrators and their followers, the author notes: “Genocide is the gravest crime, and those who prepare and commit it are criminals, who try in every way to deny or conceal the fact of the crime. When a state chooses to declare falsification of its historical past and negation of the fact of genocide as one of the topmost goals of its state policy, thus equated itself to a state that committed it - the impartial and factual scientific investigation, based on the facts of genocide as part of historic reality, will certainly contribute to its condemnation and prevention, and thereby acquired a great political worth”²⁸⁰.

The falsification and distortion, particularly of the history and geography of the greater part of Armenia [Western Armenia, Cilician Armenia and Armenian (Northern) Mesopotamia] and consequently of the whole of Armenia is put into the service of the denial of the Armenian Genocide²⁸¹ on the level of the Turkish state ideology. Gregory H. Stanton states that: “Denial, the final stage of genocide is best overcome by public trials and truth commissions,

²⁷⁹ **Safrastyan R.**, Ottoman empire: the Genesis of the Program of Genocide (1876–1920), Yerevan, 2011, p. 7.

²⁸⁰ *Ibid.*, p. 8.

²⁸¹ **Dadrian V.**, The Key Elements in the Turkish denial of the Armenian Genocide: A case study of Distortion and Falsification, Cambridge, MA and Toronto, 1999.

followed by years of education about the facts of the genocide, particularly for the children of the group or nation that committed the crime. The black hole of forgetting is the negative force that results in future genocides...”²⁸².

The formation of the genocide’s concept in research works of H. Fein²⁸³, J.N. Porter²⁸⁴ and others is based on the term *genocide* coined by Raphael Lemkin²⁸⁵. R.Safrastyan pays attention to the theoretical substantiation of the problem by L. Kuper²⁸⁶ and I.L. Horowitz²⁸⁷. The latter put into scientific circulation the notions *genocidal state* and *genocidal society*. Presenting “the concept of proto-genocide” the author defines the time starting from 1876 as the period preceding the implementation of large scale genocide. Writing that “the grounds for the legal notion of genocide as the gravest international crime against humanity, and the personal responsibility of its organizers, were laid in May, 1915, in the official declaration of the governments of Great Britain, Russia and

²⁸² The 8 Stages of Genocide by Gregory H. Stanton (the James Farmer Professor of Human Rights, The University of Mary Washington, Fredericksburg, Virginia; President, Genocide Watch; Chairman, The International Campaign to End Genocide; Vice President, International Association of Genocide Scholars). This article was originally written in 1996 and was presented as the first Working Paper (GS 01) of the Yale Program in Genocide Studies in 1998 <http://www.genocidewatch.org/images/8StagesBriefingpaper.pdf>

²⁸³ **Fein H.**, Testing theories brutally: Armenia (1915), Bosnia (1992) Genocide, New York, 1979.

²⁸⁴ Genocide and human rights: a global anthology, Ed. by J.N. Porter, Lanham-New York, London, 1982, p. IV.

²⁸⁵ Raphael Lemkin on Genocide, – Genocide and human rights: a global anthology, Ed. by J. N. Porter, Lanham-New York-London, 1982, p. 317.

²⁸⁶ **Kuper L.**, Genocide: its political use in the twentieth century, New Haven and London, 1981, p. 186–208.

²⁸⁷ **Horowitz I.L.**, Taking lives: genocide and state power, New Brunswick-London, 1997.

France” the author makes an important remark: “... in said official document, the subject at issue was the massacre of the Armenian people in Armenia proper”²⁸⁸. Thus, the author concentrates attention on the fact that the Armenian Genocide took place in the Armenians’ Motherland. As a result of the genocide the western part of the Armenian Motherland has been divested of its indigenous Armenian population. The Armenian demand for the restoration of historical justice and the return of native lands - Western Armenia and Cilicia (occupied by Turkey) is in the basis of the Armenian Genocide reparations and restitutions²⁸⁹.

R. Safrastyan concentrates attention on the Ottoman hostile policy towards the Christian nations whose native countries had been occupied by the Turkish nomadic state. Thus the Ottoman rulers tried by all means to preserve the occupied lands within their expansionist state. They carried out an oppressive policy against the national-liberation movement of the Christian nations, thus, as notes the author, “the basic suppressive means was the brute armed force. This stemmed from the very nature of the Ottoman military-feudal autocratic state order... Such were the conditions in

²⁸⁸ **Safrastyan R.**, op. cit., pp. 20–31.

²⁸⁹ **Sassounian H.**, What’s next on Armenian Genocide? Beyond recognition, towards restitution. - The Armenian Reporter, 2013 <http://www.reporter.am/go/article/2013-05-28-what-s-next-on-armenian-genocide-beyond-recognition-towards-restitution>; **Theriault H.**, The Global Reparations Movement and Meaningful Resolution of the Armenian Genocide, pp. 27–30, - The Armenian Weekly, April 2010 Magazine, pp. 27-30.

Alfred de Zayas noted: “The Turkish State remains liable for the crimes committed by the Ottoman Empire... the obligation of the genocidal State to make reparation, does not lapse with time” (Zayas A. de, *The Genocide Against the Armenians and the Relevance of the 1948 Genocide Convention*, Beirut, Lebanon: Haigazian University Press, 2010, pp. 12, 41).

the late 18th century, when some representatives of the Ottoman bureaucratic elite began to realize that prevention of Christian rebellions would be more effective than suppression by force of arms”²⁹⁰. Along with undertaking implementation of some reforms the Ottoman Empire, owing to its predatory character, put into service the oppressive policy. The analysis of the period of Tanzimat (the 30s of the 19th c. – 1876) with the “mixing and merging” method brought the author to the following conclusions: (a) the ultimate goal of the high ranking Turkish political figures of that period “was to preserve and consolidate the dominating position of Turks in the future “reformed” empire”; (b) “during the years of Tanzimat, the policy of the Sublime Porte on national issues... was characterized by intensification of conservative, antinational, oppressive tendencies”. Thus, the author revises “the general assessment of the Tanzimat period in Western and Turkish historiography, as well as the widespread opinion that the Turkish authorities pursued the policy of “liberalization” towards the subject nations”. Thus, as follows from further investigation, the Tanzimat “paved the way for the proto-genocidal situation”²⁹¹.

In the course of time along with administrative-political pressure and punitive measures the Ottoman state periodically realized its oppressive policy in conquered countries using the religious factor. Neglecting the ethnicity and citizenship for the Christians and other non-Muslims, the Ottoman rulers included them in the *millet* system, which was under the strict control of the oppressive state. A new phase of applying the religious discrimination was culminated in the period of Tanzimat. As notes

²⁹⁰ Safrastyan R., op. cit., p. 32.

²⁹¹ Ibid., pp. 40–50.

the author, “the oppositional Constitutional movement stemmed from the secret group of the “New Ottomans”, whose attitude towards the Christian peoples and their national-liberation movement was marked by extreme intolerance and hostility. The repressive aspect of their “teaching” was reflected in the Constitution (according to Article 16 all the schools of the empire, including those of the Christian people, were put under the state’s direct superintendence)²⁹².

R. Safrastyan’s analysis of the genesis of the Ottoman state is based on a methodological approach to prerequisites for the formation of the proto-genocidal situation. He has considered two dominant theories on the problem. According to Paul Wittek, in the first phase of the Ottoman state “the ideological unity, based on the militant interpretation of Islam, was prioritized as the principal state-forming factor”. According to a Turkish theory, “the origination of the Ottoman state was conditioned by the Turkish ethnic factor in the first place”. The author gives preference to the first theory complementing it with “the specificities of using force... Its existence for the most part depended on armed robbery, while its state ideology was jihad - both internal and external”²⁹³.

The genocidal nature of the Ottoman Empire was determined by its nomadic Turkic origin. Alan Palmer’s work on this subject states: “Originally the Turks were nomadic horsemen from Central Asia... A monastic scribe in Crete wrote about the capture of Constantinople (1453) by the Turks: “There never has been and never will be a more dreadful happening”²⁹⁴.

²⁹² Ibid., pp. 51–63.

²⁹³ Ibid., pp. 72–73.

²⁹⁴ **Palmer A.**, *The Decline and Fall of the Ottoman Empire*, New York, 1992, p. 1–2.

R. Safrastyan notes that the medieval Ottoman autocrats widely applied the policy of forcible deportation of peoples, changing the ethnic and confessional composition of different regions, “thus, the policy of genocide in the Ottoman Empire had deep historical roots, both in form and in content”. In the course of time the religious hatred of Muslim Turks was widely used by the state against the Christian population in conquered countries. As an example of the militant Muslim fanaticism’s growth against the indigenous Armenians in Western Armenia, the author mentions the facts of “barbaric behavior of the Turkish people” against Armenians in Van (provided by the “Mshak” of 1872). Thus, the militant, or ğazi version of the “New Ottomanism” movement is considered by the author as a basis for the first genocidal program in the Ottoman Empire”²⁹⁵.

R. Safrastyan has done comparative analyses of the Turkish genocidal programs (1876-1920) on the basis of a vast number of multilingual sources and research literature. The author notes that the first program was adopted in May 1876, which was directed against Bulgarians. At the same time, in the last months of the same year “the Turkish authorities were also planning a large scale massacre against the Armenian people... The danger of the impending massacre of Armenians was quite real”²⁹⁶. The first anti-Armenian program of genocidal nature, as notes the author, was launched when the Armenian Question was made an issue of international concern at the Conference of Berlin (1878) and appeared in the mid-90s of the XIX century, with the number of victims totaling 300 thousand. R. Safrastyan pays attention to the

²⁹⁵ Safrastyan R., op. cit., p. 80, 91.

²⁹⁶ Ibid., p. 107-113.

fact that “the authors of the first phase of the Armenian Genocide employed the social-political doctrine of Pan-Islamism and just shaping Pan-Turkism..., which in the days of the Young Turk rule grew into state ideology. The most significant feature of the program was that it designed brutal carnages of Armenians”²⁹⁷. Comparing the first anti-Bulgarian and anti-Armenian programs the author writes: “We may assert that, over the past two decades, the Turkish state machinery had become more skillful in organizing mass slaughters of peaceful people”²⁹⁸. On the basis of certain documents the author has done an examination of the state program of genocide during the Young Turk rule. In this relation the author investigates (1) the record of the resolutions passed at the secret meetings of a group of leading figures of the Ottoman Empire, headed by Talât during WWI, (2) the final decision made by the Young Turk Central Committee about mass killings of Armenians and the letter from the Central Committee of the Young Turk party to Kemal the responsible representative of the Central Committee in the vilayet of Adana (written in February 1915, where it is said that a decision had already been made to ruthlessly extirpate all Armenians), (3) the May 24, 1915 Declaration (“... a new crime of Turkey against humanity and civilization...”) by the governments of France, Great Britain and Russia²⁹⁹.

R. Safrastyan noted that a special investigation of the ill-fated “Law on Deportation” “enabled us to find out the source of the “tradition” of falsification, adopted by contemporary Turkish

²⁹⁷ Ibid., p. 116–117.

²⁹⁸ Ibid., p. 118.

²⁹⁹ The Entente Declaration is the first international recognition and condemnation of the Armenian Genocide committed by Turkey.

historians. It began back in 1916, at the time when the Armenian Genocide was still in progress. The Ottoman government, seeking to mislead the world community and avoid the potential responsibility, at first in Turkish, then in European languages published a massive reference book, in which reality is impertinently falsified...” On the basis of analysis of the above-mentioned documents the author concludes that they are “a program for committing Armenian Genocide - a program, adopted by the Ottoman government and ratified by the sultan, thus appearing a law... The “New Ottomans”, the Young Turks, the Kemalists right after coming into power, undertook drafting programs of genocidal nature”. Observing continuity in genocidal nature of the Turkish state the author concludes that “in the Ottoman Empire, preparation and implementation of the crime of genocide constituted a significant segment of the functions of the state power. Certain elements of such modus operandi passed via the Kemalists to republican Turkey”³⁰⁰.

In the ideological sphere of military Pan-Turkism special attention was paid to the distortion of the historical and geographical image of the occupied Armenian lands by the Ottoman Empire. The Armenian Genocide had been preceded by the attacks against the Armenian toponyms and historic memory about the Armenian lands and proceeded by total falsification of Armenian history. Parallel to all this, the Armenian historical monuments, as an essential part of the Armenian cultural legacy, is continuously destroyed.

³⁰⁰ **Safrastyan R.**, op. cit., pp. 122-133, 148.

Along with preservation of the national value system scientifically truthful historiography contains a potential of profound approaches to modern political problems³⁰¹. The entity of historical-geographic names, characterizing the natural environment of the Armenian Highland and the ethnic-political entity - Armenia (Great Armenia and Armenia Minor) is at the basis of the Armenian national thinking on the level of the Fatherland's spiritual perception. In the system of national security within the scope of civilizational developments³⁰² the protection of the Armenian toponyms has a nation's protective significance, keeping alive awareness of native sources. As guarantors of Armenianhood's security civilization - national, spiritual and cultural values preserve their paramount importance and their protection is of great importance in conditions of the information war³⁰³. Since the last decades of the 19th century taking advantage of the Great Powers' confrontataion, the declining Ottoman Empire turned to every debased means to keep its despotic regime in Western Armenia³⁰⁴.

During several months of 1878 a considerable shift took place in relation to approaches in international spheres to the definition

³⁰¹ The protection of the Armenian historic heritage by informational means is a guarantee of national security (**Danielyan E., Tairyan V.**, op. cit., pp. 6-12).

³⁰² **Այվազյան Ա.**, Հիմնատարրեր Հայաստանի ազգային անվտանգության հայեցակարգի, I, Ե., 2003, էջ 47:

³⁰³ **Հարությունյան Գ.**, Քաղաքակրթական գործոնը տեղեկատվական անվտանգության հիմնախնդիրների համատեքստում, էջ 3-18: **Idem:** Հայության կազմակերպման և տեղեկատվական անվտանգության հիմնախնդիրները, - «21-րդ դար», 2008, N 2, էջ 8:

³⁰⁴ **Աղոնց Ն.**, Հայկական հարցի լուծման շուրջ, Ե., 1989, էջ 7: "On 9 January 1853, in a conversational aside to the British ambassador (Hamilton Seymour) as he was leaving a private concert, Nicholas I for the first time applied his anthropomorphic metaphor of "sick man" to the Ottoman Empires" (**Palmer A.**, op. cit., p. 118).

of demands to the Ottoman Empire concerning the state of western Armenians. Thus internationalizing the problem of the Armenians and Armenian lands in Western Armenia the Armenian Question was introduced which, as the time showed, appeared to be merely an “alternative” to its real practical solution; moreover, it had become a target for the Ottoman and the Young Turks governments to realize their “solution” through the genocidal policy.

There is an opinion that the Armenian Question began from the end of the 20^s of the 19th century, as a result of the Russian advance: “To the east the Russians did quite well, advancing along the eastern coast of the Black Sea... and then moving into eastern Anatolia to take Kars (July 1828) with the assistance of the local Armenian populace. Thus did the so-called Armenian Question have its beginning”³⁰⁵. The authors wrongly used the term “Anatolia”, despite the fact that they depicted “Anatolia” in Asia Minor in the maps of their book. At the same time they constructed a “flexible theory” of the denial of the fact of genocide: “No one denies, or seeks to deny, that the Armenian people suffered terribly during the last years of the Ottoman Empire. We do make this clear, but in the context of Ottoman history. What may be overlooked is that the experience of the Armenians, however terrible it undoubtedly was, was not unique to them. It was part of a general tragedy that engulfed *all* the people of the Empire - Turks, Greeks, Armenians, Arabs, Jews, and others, all of whom have traumatic memories of the period. This was the terrible result of the final breakup of a

³⁰⁵ **Shaw St.J., Shaw E. K.**, History of the Ottoman Empire and Modern Turkey, Volume II: Reform, Revolution, and Republic: The Rise of Modern Turkey, 1808–1975, Cambridge, 2002, transferred to digital printing 2005, p. 31.

multinational society as the result of a whole series of brutal and destructive foreign invasions, terroristic attacks, national revolts, massacres and counter massacres, and famine and disease, in which all the Empire's people, Muslim and non-Muslim alike, had their victims and criminals. We appreciate, understand, and sympathize with the sensitivity of the Armenians and others on this issue. But it is to the interest of all concerned that all sources be examined without preconceptions or prejudice”³⁰⁶.

Stanford. J. Shaw and Ezel. K. Shaw discuss the issue prejudicially shifting the problem, dismissing and ignoring the basic facts of the crime committed by the Young Turks’ government admitted by some international commissions. S. Shaw and E. Shaw write: “The Armenians also feel that the deaths resulted from a planned policy of genocide by the Ottoman government. This accusation was repeated by several European commissions during and after the war. The Ottoman cabinet records, however, do not confirm this, but, rather, manifest numerous efforts to investigate and correct a situation in which some 6 million people - Turks, Greeks, Arabs, Armenians, Jews, and others - were being killed by a combination of revolts, bandit attacks, massacres and counter massacres, and famine and disease, compounded by destructive and brutal foreign invasions in which all the people of the Empire, Muslim and non-Muslim alike, had their victims and criminals. Considerable further study is needed to determine the exact degree of blame and responsibility that can be assigned to each of the parties involved”³⁰⁷.

³⁰⁶ Ibid., p. x.

³⁰⁷ Ibid., p. 316.

Analyzing the point of view of S. Shaw and E. Shaw, Donald Bloxham characterized their writing among “the writings of Turkish nationalist and pro-Turkish Western historians on the genocide period”, as “a version of the ‘provocation thesis’, focusing upon Armenian nationalist activism since the 1880^s and specifically in the early months of the First World War to suggest the idea of a civil war fought between Armenians and the state, in which all deportations were a military necessity. Discarding the demonstrably false claims that deportations were limited to the needs of military necessity, and that the CUP³⁰⁸ had no hand in the murdering of the deportees, the implication that the existence of an Armenian-Turkish political dynamic necessarily undermines the applicability of the epithet ‘genocide’ merits some attention... A dynamic did exist, but it was vastly unequal, which is why, indeed, the genocide could be perpetrated... Since the term ‘genocide’ was invented during the Second World War and the genocide convention introduced in the light of Nazi atrocity, the preoccupation with the Holocaust as an ‘ideal type’ genocide against which others have to be measured is not surprising. Nevertheless the author of the term and inspiration behind the convention, the Polish-Jewish lawyer Raphael Lemkin³⁰⁹, was clear that his thinking had a much wider relevance and had been particularly influenced by the Armenian case”³¹⁰.

³⁰⁸ The Young Turks’ party - “Committee of Union and Progress”.

³⁰⁹ On Lemkin, see A. Dirk Moses, ‘The Holocaust and Genocide’, in Dan Stone (ed.), - *The Historiography of the Holocaust* (London: Palgrave, 2004), pp. 533-555.

³¹⁰ **Bloxham D.**, *The Great Game of Genocide. Imperialism, nationalism, and the destruction of the Ottoman Armenians*, Oxford, 2005, p. 209-210. Among the books analyzing different aspects of the parallels between Genocide and Holocaust is Omer Bartov’s important “*Mirrors of Destruction*”. The author discussing

points of view of Raul Hilberg (**Hilberg R.**, *The Destruction of the European Jews*, New York, 1985; *Idem: The Politics of Memory: The Journey of a Holocaust Historian*, Chicago, 1996) and Hannah Arendt (**Arendt H.**, *The Origins of Totalitarianism*, New York, 1951 and *Eichmann in Jerusalem. A Report on the Banality of Evil*, New York, 1963), notes: “While Hilberg’s focus on the perpetrators was based on his assumption that this was the only way to explain the genocide of the Jews, Arendt’s intention was overtly to diminish the centrality of anti-Semitism in explaining the Holocaust and to show the inherent genocidal potential of the modern state”. Omer Bartov writing that while Arendt took a much wider and less precise view and Hilberg a narrower and more detailed one, notes that both scholars “ignored, or did not know about, the numerous instances of Jewish resistance, on the one hand, and, on the other hand, failed to acknowledge the more or less unresisting annihilation by the Nazis and other regimes of many groups not normally charged with “having gone like sheep to the slaughter,” such as, most prominently perhaps, the millions of Soviet prisoners of war murdered by the Nazi regime and its associates, but also the genocide of Armenians by Turks” (**Bartov O.**, *Mirrors of Destruction. War, Genocide, and Modern Identity*, Oxford, 2000, p. 130). O. Bartov meant that H. Arendt speaking about pogroms and massacres of 1915 did not use the term *genocide* and diminished the number of Armenian victims. According to H. Arendt, “And there was the case of the Armenian Tehlirian, who, in 1921, in the middle of Berlin, shot to death Talaat Bey, the great killer in the Armenian pogroms of 1915, in which it is estimated that a third (six hundred thousand) of the Armenian population in Turkey was massacred” (**Arendt H.**, *Eichmann in Jerusalem*, p. 265). Ranking a survivor of the Armenian Genocide, Soghomon Tehlirian (who assassinated the butcher Talaat and then was tried and found not guilty by the German court) with those who took the law into their own hands rendering a service to justice, H. Arendt actually acknowledged the fact of genocide, without using the word. Concerning R. Hilberg, it is necessary to pay attention to the facts that in the period after publication of his above mentioned book, he joined those Holocaust scholars who have actively demanded acknowledgement of the Armenian Genocide. According to Larry Derfner, “Over 125 Holocaust scholars including Elie Wiesel, Deborah Lipstadt, Daniel Goldhagen, Raul Hilberg and Yehuda Bauer have signed ads in the New York Times demanding acknowledgement of the Armenian genocide and the Ottoman Turks’ culpability for it” (*Armenian Genocide. Link of Note*) “Rattling the Cage: Playing politics with genocide” (4/21/05) By Larry Derfner, *The Jerusalem Post* <https://bit.ly/2GRreqo>). Later, in an interview published in *Logos*, R. Hilberg, opposing the denial of the Armenian Genocide said: “There are now books being written that state the Armenians were

Contrary to genocide deniers some Turkish historians and analysts try to express their opinions on the issue of the Armenian Genocide.

“Taner Akçam (historian) - Halil Mentesh, who occupied the post of the Minister of Foreign Affairs and the Speaker of the Parliament under the Young Turks, mentioned in one of the letters written from Malta that if they had not exiled the Armenians and Greeks they would not have been able to establish the state. Similar words were said in 1920 in the Turkish parliament by Hassan Fehmin: “Before carrying out the exile we knew that we would be called murderers”, - he said and asked: “Why did we take the risk of being called murderers?” And then he answered to his own question: “We were obliged to do that for the sake of our sacred motherland”.

The Turkish Republic was established also in consequence of the 1915 Armenian Genocide. The fame and glory of the founders of the Republic of Turkey is an inseparable part of our national identity. Criticising or accusing them is like accusing yourself and it is very hard. But among the founders of the Republic of Turkey there were people who took part in the 1915 genocide or they knew about it and this is the reason why we have a difficulty while speaking about that.

According to the 1919 official Ottoman numbers about 800 thousand Armenians were killed. It is easy to say – 800 thousand Armenians were killed and it is obvious that the state is responsible

not really subjected to genocide or the Gypsies were not really subjected to genocide – even though in my opinion both were...” (Is There a New Anti-Semitism? A Conversation with Raul Hilberg (interviewee), Logos, volume 6, issue 1, Winter 2007, http://www.logosjournal.com/issue_6.1-2/hilberg.htm).

for murdering so many people. Let us consider this issue in details: let's assume 800 thousand people died "of hunger, miserable conditions, unknown reasons", etc. Well, but in 1916, 1917, 1918 the Ottoman government resettled about 1.5 million Muslims without any problem. How could the state, which resettled 1.5 million Muslims without any problem, not avert death of about 1 million Armenians?

You know, we have an official lie: they say that "the Armenians would have delivered a strike from behind and that was why we exiled them from the war regions and resettled them in more secure places so that they could not fight against us". But it should be mentioned that the Armenians were exiled from all the regions of Anatolia - Ankara, Bursa, Kyutahia, Amasia, Tokat, Samsun, Edirne, Tekirdag. The Armenians were exiled from those vilayets to the deserts of Syria and Iraq. Meanwhile, according to the Turkish documents Syria and Iraq were announced war territories. The Armenians were exiled from the centre of Anatolia, from the most secure vilayets, where no incident happened, and sent to the war zone, to the war with the Englishmen. Isn't it queer?

We are tired of "Let's leave this issue to the historians" sentence. The Turkish Ministry of Foreign Affairs and our diplomats, without any reason, have become big historians. And after this you say that we should leave this issue for the consideration of the historians? I.e., we will leave it to the historians only when they say what you want. Or the opposite - you don't let the historians whose viewpoint differs from yours speak. This is entirely a political issue and it is necessary for the statesmen of two countries to sit and settle it.

Turkey cannot live covering up this crime. This is Turkey's shame. With this shame Turkey can neither become a member of the European Union nor find its place in the modern world. They would simply not be allowed. Today we call this century the age of apology. Turkey is like a kind of boiler: the Ministry of Foreign Affairs is the cover which can hardly "cover" Turkey. Now this boiler is going to blow up: it is no more possible to keep Turkey isolated from the external world. The boiler is bursting out from all the places.

Selim Deringil (historian) - They say: "Let the historians consider the events of 1915", but have they really asked the historians? No, Turkish authorities have historians whom I call "A-team". When saying "Let the historians consider" they mean those historians.

Those who established the Republic of Turkey were not estimated in thousands. They numbered hundreds who occupied different posts during the exile of the Armenians in 1915. They either knew about those events or were directly involved in them. On the large scale those were the same people. It is said: "Exile, massacres, genocide or whatever it was, were perpetrated by the Young Turks". Very well, and who were those Young Turks? All the founders of the Republic of Turkey were Young Turks.

Halil Berktaï (historian) - The issue of the Turkish state or semi-state stance is rather hard. Everybody knew about the massacres in 1915-1930s. That's why when we study the historiography of those times we can never see such formulations as "nothing like that happened, this is all lie". The reason is that the memories of those events were still fresh among the generations and everybody knew what had happened. There were people who

were even proud saying “if we did not kill them, they would”. In 1926 in Los Angeles Examiner newspaper interview with Atatürk was published. By that time the trial of some members of the Young Turks party was finished. Answering the journalist’s question Mustafa Kemal said: “People, whom we condemn today, are the perpetrators of awful violence and massacres in regard to the Christian population of the Ottoman Empire”.

Ayse Hyur (analyst-essayist) - According to the records made in 1914 there were 2538 churches, 451 monasteries and 2000 schools belonging to the Armenian community. The first thing the Muslims who settled in the Armenian villages and towns after the exile did was turning central and beautiful churches into mosques. The rest were used as storehouses, boiler houses. The representative of the radical nationalist wing in the Turkish parliament Rıza Nur in his letter of May 25, 1921 to the commander of the Eastern front Kazım Karabekir wrote: “If we manage to wipe off from the face of the earth the ruins of the city of Ani, it would be a great service for Turkey”. He wrote about the capital city of the Medieval Armenian kingdom. In his memories Karabekir wrote that he turned down the offer of Rıza Nur, because the ruins of Ani occupy territory equal to the walls of Istanbul and it would have been very difficult to carry out such works.

While perpetrating the exile the Young Turks party made most of the political, administrative and military staff of the Ottoman Empire accomplices. I.e., there was a collectively perpetrated crime. The ideology of the Young Turks lasted for decades. Due to that very continuity, which can be called complicity, after about 90 years, it is still impossible to reveal the truth about the 1915

exile of the Armenians which can be characterized as genocide”³¹¹.

The Ottoman Empire from its origin had genocidal inclinations which during centuries was realized by periodical extermination of peoples whose countries it conquered. The Seljuk Turks were nomadic tribes from Central Asia. Arnold Toynbee wrote: “Their eponym, ‘Osmān, was the son of a certain Ertoghrol who had led into Anatolia (Asia Minor - E.D.) a nameless band of Turkish refugees: an insignificant fragment of the human wreckage...”³¹². Rather strangely some expressions of this extract have been changed by D.C. Somervell so the meaning of this passage underwent a certain transformation in the abridged version of Toynbee’s work (“...of one Ertoghrol the leader of a nameless band of refugees ...”)³¹³.

Later, the Ottoman Sultanate emerged on such a savage basis. It was an alien heterogeneous body plunged with its deadly tentacles into the conquered lands which had a long civilized history. The Turkish despotism with a cruel and beastful face left its bloody trace in history. Wherever stepped the Turkish nomad the land turned into a desert.

In the last decade of the 19th century during the massacres of the Armenians perpetrated in the Ottoman Empire, when, together with enormous human losses suffered by Armenians, the civilizational values created by the Armenian nation were destroyed, William Gladstone (1809-1898) said: “Wherever they [the

³¹¹ These extracts were translated by Ruben Melkonyan (see: On some tendencies of contemporary Turkish historiography. <https://bit.ly/2TiRcZZ>

³¹² **Toynbee A.J.**, A Study of History, vol. II, p. 151.

³¹³ A Study of History by Arnold J. Toynbee, Abridgement of Volumes I-VI by D.C. Somervell, Oxford University Press, New York, Oxford, 1987, p. 113.

Ottomans] went, a broad line of blood marked the track behind them; and as far as their dominion reached, civilization disappeared from view”³¹⁴. In his speech delivered in 1895 he stated: “To serve Armenia is to serve civilization”.

Even in hard times Armenian creativeness exhibited itself in the Motherland as well as abroad³¹⁵. Lord Bryce noted: “The educated Armenians, notwithstanding all they have suffered, are abreast of the modern world of civilization. Among them are many men of science and learning, as well as artists and poets. They are scattered in many lands. I have visited large Armenian colonies as far west as California, and there are others as far east as Rangoon. Many of the exiles would return to their ancient home if they could but be guaranteed that security and peace which they have never had, and can never have, under the rule of the Turk. May we not confidently hope that the Allied Powers will find means for giving it to them at the end of this war, for extending to them that security which they have long desired and are capable of using well?”³¹⁶.

At the threshold of the 21st century the American journalist Robert D. Kaplan witnessed the destruction of the Armenian civilization in Western Armenia, where he traveled, reaching Trabizon. He wrote that except for an occasional ruin “every trace of Armenian civilization has been erased...”³¹⁷.

³¹⁴ **Gladstone W.E.**, *Bulgarian horrors and the question of the East*, London, 1876, p. 9.

³¹⁵ **Macler F.**, *La France et l'Arménie à travers l'Art et l'Histoire*, Paris, 1917.

³¹⁶ **Hacobian A.P.**, *Armenia and the War. An Armenian's Point of View with an appeal to Britain and the Coming Peace Conference with a Preface by the Rt. Hon. Viscount Bryce, O.M.*, New York., Preface, <https://net.lib.byu.edu/estu/wwi/comment/Armenia2/ArmeniaTC.htm>

³¹⁷ **Kaplan R.**, *Eastward to Tartary*, New York, 2000, p. 318.

As it is noted: “Mass murders of all the non-Turkish peoples of the Empire made the integral part of the new political “culture” by Abdul Hamid II (1876–1909). Armenians were among the first victims of the policy. Slaughters of the Armenians, executed by Abdul Hamid, were not accidental, neither were they the sultan’s caprice. They were conceptual by nature. It was him, who adopted the formula “The best way to settle the Armenian Question is their physical extermination”, and he tried to keep to it unswervingly”³¹⁸.

On the whole the Armenian Question is “the integrity of problems concerning the political history of the Armenian people: the liberation of Armenia from foreign rule, the restoration of Armenian independent statehood in the Armenian Highland, the policy implemented by Ottoman Empire authorities to exterminate and uproot the Armenians by means of perpetrating mass massacres and deportation at the end of the 19th century and the beginning of the 20th century and, as a result, the constraint imposed by the European Powers on the Ottoman Government to effect Armenian reforms, Armenian liberation movement, the international recognition of the Genocide”. The emergence of the Armenian Question dates back to the collapse of Armenian statehood, i.e. 1375 (the time of the fall of the Armenian Kingdom of Cilicia) and later on, beginning from the 1870^s, with the acute deterioration of the conditions of Armenians inhabiting the territory of the Ottoman Empire and, particularly, Western Armenia and Armenian Cilicia, “the rise of national selfconsciousness, it became the integral part of the Eastern Question, gained an important place in international relations, in the Middle East policy of the Great

³¹⁸ **Hovhannisyan N.**, The Armenian Genocide, Armenocide. Causes, Commission, Consequences, Yerevan, 2002, p. 37.

European Powers competing for the spheres of influence in the Ottoman Empire and the division of its territories”³¹⁹.

After the defeat of the Turks in the Russo-Turkish War of 1877–1878 widespread massacres followed. The Armenian social and public leaders appealed to the Russian Empire to present in the Treaty of San Stefano, 1878, provisions directed at the protection of the Armenian population. Article 16 stated: “as the evacuation by the Russian troops of the territory which they occupy in Armenia, and which is to be restored to Turkey, might give rise to conflicts and complications detrimental to the maintenance of good relations between the two countries, the Sublime Porte engages to carry into effect, without further delay, the improvements and reforms demanded by local requirements in the provinces inhabited by the Armenians, and to guarantee their security from Kurds and Circassians”³²⁰. Moreover, taking into

³¹⁹ **Kirakosyan A.**, *The Armenian Question and the Armenian Genocide*, Yerevan, 2006, p. 72 (in Armenian, Russian and English).

³²⁰ Alan Palmer analyzing the resonance of the Treaty of San Stefano in European states, in particular, noted: “On 3 March a peace treaty was signed at San Stefano, based on preliminary terms agreed at Edirne. It was a triumph for Pan Slavism. As well as imposing a large indemnity, giving Russia considerable gains in eastern Anatolia, and confirming the independence of Roumania and of an enlarged Montenegro and Serbia, the treaty created a “Big Bulgaria” as an autonomous principality under Ottoman tributary sovereignty. Never had a Sultan accepted such terms. Abdulhamid’s one hope was that the Pan Slav settlement would prove unacceptable to Russia’s rivals among the Great Powers... The Sultan placed more reliance on Disraeli...”. He invited the British ambassador Layard who prepared a memorandum for the Foreign Office “in which he set out the enormities of San Stefano. He emphasized, not only the Balkan aspects of the treaty, but the advance of the Caucasian frontier which gave Russia control of the historic caravan route from Trebizond to Tabriz and Central Asia... The new Foreign Secretary (Salisbury)... recognized the inherent dangers of a settlement which “solved” the Eastern Question so decisively in Russia’s favour... He secured

consideration article 19 which stated that Kars, Ardahan (Artahan), Bayazit (Daruynk), Batum, Olti, Ardanoush, Ardvin, Alashkert, Kaghizman (Kaghzvan), Khumar were transferred to Russia, it is concluded that “This was the first instance of Armenia and Armenians reappearing in an international document in modern history”³²¹. As a result of renegotiation of the San Stefano Treaty at the Congress of Berlin the Ottoman government was obliged to implement “the necessary reforms” and “to report back to the European powers”. As Article 61 stated: “The Sublime Porte undertakes to carry out, without further delay, the improvements and reforms demanded by local requirements in the provinces inhabited by the Armenians, and to guarantee their security against the Circassians and Kurds. It will periodically make known the steps taken to this effect to the Powers, who will superintend their application”. According to article 60 of the Berlin Congress, Kars, Ardahan and Batum, with their adjacent territories, were annexed to Russia and the valley of Alashkert and Bayazit were ceded to the

from the Tsar’s ambassador an acknowledgement that the peace treaty of San Stefano stood in need of revision... The three Ottoman delegates... were to save what they could in the Balkans, get the war indemnity scrapped and see that Varna, Batum and all Armenia were returned to Ottoman sovereignty” (**Palmer A.**, op. cit., p. 155–156). The author depicted the name of Armenia from the Euphrate to the Arax in the maps on the cover of his book and between pages ix and 1. At the same time concerning the territory of Western Armenia he uses the term “eastern Anatolia” which must be corrected, because “Anatolia” with all its parts corresponds to Asia Minor. When he writes about “all Armenia” among the territories that were going to be “returned to Ottoman sovereignty”, it must be noticed that (1) the Treaty of San Stefano touched only Western Armenia and (2) originally it is a part of the Armenian Fatherland captured in XVI–XVII centuries by the Ottoman Empire so instead of the word “returned” it might be “reoccupied”.

³²¹ **Kirakosyan A.**, op. cit., p. 75.

Ottoman Empire³²². But, even in such an invalid formulation the reforms were never implemented. In response to the new wave of massacres and pogroms³²³ against the unarmed native Armenian population in Western Armenia and adjacent regions (1894-1896) the ambassadors of England, France and Russia in May of 1895, in Constantinople submitted to the sultan's proposals to implement reforms in the Armenian regions. "In April 1895 the British government drafted a reform package for Western Armenia, which provided de facto autonomy of the region under the patronage of the European powers. On May 11, 1895, after France and Russia joined to the offer, the changed version of the British program was presented to the Ottoman Porte. The reform program consisted of the following basic offers: reduction of the number of vilayets (provinces); appointment of the governor (vali) in consent with the Powers; a general amnesty and release of political prisoners and return of exiled and refugee Armenians; improvement of judicial system and penitentiaries; appointment of a committee superintending the effected reforms and meeting with approval of the powers; establishment of a steady superintending committee consisting of three Muslim and three Christian state officials; compensation for the victims of the Sasoun and Talvorik massacres; free right of religious apostasy; preservation of the privileges of Armenians; improvement in Armenian population's condition in the other parts of Asia Minor; and administrative reforms concerning

³²² Ibid., p. 76-77.

³²³ "In July and August of 1894 Sultan's government organized the massacre of Armenian population of Sasoun where more then 10,000 people were slaughtered. Under the pressure of Europe's public opinion and the European Powers, the Sultan was forced to establish a commission to investigate the events in Sasoun, with representatives of Great Britain, Russia and France" (Ibid., p. 77).

tax-collecting, the status of vilayets' officials, police and gendarmerie, supervision over Kurds and Hamidiye cavalry"³²⁴.

Contrary even to such invalid reforms the Triple Alliance (Germany, Austria-Hungary, Italy) took a negative position which found its immediate expression in the announcement by Abdul Hamid II on June 3 concerning the offers actually rejecting “the May program”³²⁵. Thus, the Sultan's government did not carry out the reforms and Turkish authorities continued genocidal actions, and during the massacres and pogroms of 1894–1896 about 350 thousand Armenians were killed.

Extermination of the Armenian population in Western Armenia was accompanied by erasing Armenian toponyms. By special order of Abdul Hamid II, the use of the country-name *Armenia* was banned. It was substituted by such terms as “Anatolia” and “Kurdistan”³²⁶. Since that time a very cynical misanthropic document written by the Grand Vizier Kyamil Pasha circulated in

³²⁴ Ibid., p. 77-78.

³²⁵ Ibid., p. 78.

³²⁶ N. Adontz noted that the beginning of the Kurdish immigration was 1514, when sultan Selim, conquering the most part of Armenia “appointed Kurds as governors... Turkish government consciously aimed the principle of establishing a Musulman domination over Christians” (**Ադոնց Ն.**, Հայկական հարցի լուծման շուրջ, էջ 64), which also was reflected in the forcible changes of the toponyms (**Texier Ch.**, Description de l'Arménie, la Perse et la Mésopotamie, Paris, première partie, 1842, p. XXVII). At present, on the one hand, the falsified term “eastern Anatolia” is used instead of *Western Armenia* in Turkish and pro-Turkish publications, on the other hand, the rebel Kurds fighting against Turks, publishing maps out of Turkey, concerning a part of Western Armenia they falsify historic geography of Armenia use the term “Kurdistan”, including Armenian Korduk, Tsopk, Mokka, Aghdznik, Vaspurakan and “connect” Kurds' history with Korduk (<http://en.wikipedia.org/wiki/Kurdistan>). But Armenian Korduk, according to Movses Khorenatsi, was the region of dwelling of Kadmos – the grandson of Haik (**Մովսէս Խորենացի**, էջ 34):

the Ottoman court: “If in Europe we have warmed a serpent³²⁷ in our bosom, we should not do the same in Asian Turkey. Common sense tells us to do away with all these elements that can pose the same threat to us in the future and become the cause and a tool of foreign interference. Now, today, at least Britain’s interests demand that our territories in Asia Minor be safe from foreign meddling and all sources that may give others a pretext to meddle in our affairs. We, as well as the British not only do not recognize the word *Armenia*³²⁸, but we must smash to smithereens all jaws which dare to pronounce that word...”³²⁹.

In the last decades of the 19th century the Turkish government sent secret orders to the Armenian provinces, ordering Turkish officials to prohibit the usage of the country-name *Armenia*³³⁰.

³²⁷ The Balkan peoples are meant here.

³²⁸ It is necessary to take into consideration that, according to “Daily News” (20.07.1888), the British government appointed Colonel Herbert Chermiside “as the General Council for the provinces of Armenia”. At the same time “London Gazette” published an official information that “Chermiside was appointed the General Council of Kurdistan by the order of the English Queen”, which was a Turkish falsification (**Գալղյան Գ.**, Հայաստանը մեծ տերությունների աշխարհակալական առճակատումներում (XVI դ. - 1917 թ.), Ե., 2004, էջ 400). In the Oxford Dictionary article “Herbert Chermiside” is falsified version of the information: instead of the name of *Armenia* is used “Kurdistan”. “In 1888 he returned to consular duties, this time in Kurdistan, where he remained for just over a year” – Owen C.V., ‘Chermiside, Sir Herbert Charles (1850–1929)’, rev. M.G.M. Jones, Oxford Dictionary of National Biography, Oxford University Press, first published 2004, Published online: 23 September 2004).

³²⁹ Новая история Армении в трудах современных зарубежных авторов, Е., ред. **Р. Саакян**, 1993, с. 15, 17. English transl. of Kyamil Pasha’s plan see: **Sahakyan L.**, Turkification of the Toponyms in the Ottoman Empire and the Republic of Turkey, Montreal, 2010, p. 12.

³³⁰ **Կոստանդյան Է.Ա.**, Ակնարկներ արևմտահայ մշակութային և հասարակական քաղաքական կյանքի պատմության (XIX դ. 80-ական թթ.), Ե., 2005, էջ 81:

Invasive states periodically put into service of their interests falsification of the political and cultural history, historical geography and cartography of the countries and peoples conquered by them. Thus, the “Cartographic war” unleashed against the Armenian geographic names is a compound part of the obscurantist expansionist ideology - pan-Turkism of the times of the Ottoman Empire and its heir - Kemalist and present-day Turkey. Nowadays the “Cartographic war” has become a constituent part of the informational war against Armenia and the Armenian people³³¹. The criminal efforts of the Turkish authorities to erase the contry-name of Armenia and its physical geographic name *Armenian Highland*³³², together with all Armenian toponyms, hydronyms, oronyms of Western Armenia became more intensive after internalization of the Armenian Question. The system of all these names characterizing the Armenian natural and historic environment is the fundamental and undeniable reality of Western Armenia to be an organic part of the cradle of the Armenian people. The destruction of this reality the Turkish genocidal state realized was parallel to the physical extermination of the Armenians.

Present-day Turkish forgers even falsify former Ottoman publications and maps in which Armenia had been mentioned. For

³³¹ **Դանիելյան Է.Լ.**, Հայկական տեղանունների պաշտպանության հիմնախնդիրը տեղեկատվական պատերազմի քարտեզագրական ոլորտում, «Գլոբուս», վերլուծական տեղեկագիր, Տեղեկատվական անվտանգություն, Ե., 2008, N 3, էջ 13-15: **Idem:** «Քարտեզագրական պատերազմը» և Հայոց տեղանունների պաշտպանության հիմնախնդիրը, 27.12.2008 (<http://blog.ararat-center.org/?p=160#more-160>).

³³² Armenia completely covers the Armenian Highland and the foothills (the valleys of Kur and Yeraskh, Chorokh, as well as the Euphrates and Tigris and the neighbouring plains of northern Mesopotamia).

example, an Ottoman chronicler of the 17th century Kyatib Chelebi in his book “Jihan Numa” had a special chapter titled “About the Country Called Armenia” which was based on some Arabic sources, as follows from the following excerpt: “Hamdullah says. The Armenian *vilayet* consists of two parts – Greater and Lesser... Greater Armenia³³³ extends well into Iran³³⁴... It borders the Lesser Armenia... Its length covers the area from Erzen-el-Rum (Erzurum³³⁵) to Salmas³³⁶, while its width – from Aran³³⁷ to the end of Akhlat³³⁸ *vilayet*... To my opinion Greater Armenia at present consists of the Van and Erzurum *vilayets*, while Lesser Armenia – of Adana and Marsh³³⁹ *eyalets*. In the Takvim-el-Bouldan³⁴⁰, the following cities are mentioned in Armenia: Elbistan³⁴¹, Adana, Arjesh³⁴²...Bitlis³⁴³, Barda³⁴⁴... Akhlat...Sis³⁴⁵, Tarsus³⁴⁶, Malatia³⁴⁷, Van³⁴⁸, Vostan, Moush, Erzen-el-Rum and Malazkert”³⁴⁹.

³³³ Correct translation of the terms Ἀρμενία Μεγάλη and Ἀρμενία Μικρά (Armenia Major and Armenia Minor, Մեծ Հայք, Փոքր Հայք) is Great Armenia and Armenia Minor.

³³⁴ The author means the southeastern regions of Great Armenia that, according to the Persian-Turkish division of 1639 appeared under the Iranian domination.

³³⁵ Ancient Armenian city Karin in Bardzr Haik’ (Upper Armenia). The name of the city of Karin is derived from the name of the King of Haiasa Karanni (**Капанцян Г.**, op. cit., pp. 65–69). At the end of IV century, after the Roman-Iranian division it was reconstructed by the Emperor Theodisius and called Theodosupolis. Near Karin is situated an Armenian town Artsn, so the city of Karin acquired a new name Arzn (Artsn)-ar-Rum (on the Roman frontier)=Erzrum.

³³⁶ Salmas-Arm. Salmast in the basin of the Lake of Kaputan (Urmia).

³³⁷ On the left bank of the Kur River.

³³⁸ Arm. Khlat on the north-west shore of the Lake of Van.

³³⁹ Adana and Marash were located in Armenian Cilicia.

³⁴⁰ “Takvim-el-Bouldan” (“A Sketch of the Countries”) is the Statistical Data-book of Abul Fida (1273–1331), an Arab historiographer and geographer.

³⁴¹ Albistan, in the Marash province.

³⁴² Arjesh-Arm. Artchesh (Arzashku, the first capital of the Araratian Kingdom) on the northern shore of the Van Lake.

Armenia was mentioned also in the works of some other Ottoman authors of the 18th century. Such were the official court historian Eveliya Celebi who mentioned *Armenistan*, another one - Munejjim Basi who wrote about Armenia, which included the cities of Khard Bert (Kharberd), Erzinkan, Moush, Egin (Akn), Malazjerd (Manazkert), Bitlis, Akhlat, Arjesh, Vostan, Debil (i.e. Dvin) etc.³⁵⁰

When the book of Kyatib Chelebi was republished in 1957 the name of Armenia in the title of the book groundlessly was changed into “Eastern Anatolia” by its modern editor H.Selen³⁵¹. Fundamental studies of the Turkish falsifications of the Armenian toponyms brought L. Sahakyan to the following conclusion: “From the descriptions of these historians, it becomes evident that in the 17th century official Ottoman historiography recognized the existence of the occupied Greater (Great - **E.D.**) Armenia and acknowledged it by its internationally accepted name of Armenia

³⁴³ In south-western Armenia, Arm. Baghesh, native town of the ancestors of famous American writer of Armenian origin William Saroyan (1908–1981).

³⁴⁴ Arm. Partav in the province Utik of Great Armenia.

³⁴⁵ Sis was the capital of the Armenian Kingdom of Cilicia.

³⁴⁶ Tarson was one of the important cities of the Armenian Kingdom of Cilicia (it was the capital of the Armenian Cilicia before Sis).

³⁴⁷ Melitene was the capital of the province of Armenia II at the period of division of Armenia Minor by the Emperor Theodosius I (379–395).

³⁴⁸ Ancient Armenian city Van was the capital of the Araratian Kingdom (Urartu) in the 9th–7th centuries.

³⁴⁹ **Sahakyan L.**, op. cit., p. 21–22. Malazkert is the ancient Armenian city Manazkert. According to Movses Khorenatsi the name is derived from the name of Manavaz (**Մոսկստս հորեմնացի**, էջ 38).

³⁵⁰ Munejjim Basi: [Turkish Sources...], vol. 2, p. 183, see **Sahakyan L.**, op. cit., p. 22.

³⁵¹ The first payed attention to such a forgery A. Papazyan, see **Փափազյան Ա., Թորոքական վավերագրերը Հայաստանի և հայերի մասին** (XVI–XIX դդ.), Ե., 1999, էջ 125:

(Ermenistan), while Cilicia with its Adana and Marash *eyalets* as Lesser (Minor - E.D.) Armenia. Thus, in the 17th century when the Armenian Question was not as yet included into the agenda of international diplomacy, the terms Anatolia and Eastern Anatolia were never used to indicate Armenia³⁵². The same is seen in the Islamic World Map published in 1570³⁵³, The Second Map of the “Mediterranean Region”³⁵⁴ and other maps published in the 18th and middle of the 19th centuries³⁵⁵.

Since the time of publication of the works of German geologist, Academician Herman Abich (1806-1886)³⁵⁶ the geologic-geomorphologic-geographic term *Das Armenische Hochland* or *Bergland*, *Plateau Arménien-the Armenian Plateau*, *the Armenian Highland*³⁵⁷ - have been used to denote the physical-geographical location of the Armenian homeland. This term is correct from the point of view of the spiritual history (“the mountains of Ararat”³⁵⁸) and the ancient geography (“the mountains of Armenia”³⁵⁹). About Armenia Major-Great Armenia Claudius Ptolemy (83-161 AD) wrote: “Armenia is terminated on the north by a part of Colchis, by Iberia, and Albania on the line which we have indicated as running

³⁵² Sahakyan L., op. cit., p. 22–23.

³⁵³ Galichian R., Armenia in World Cartography, Yerevan, 2005, p. 148.

³⁵⁴ Ibid., p. 228.

³⁵⁵ Ibid., p. 226, 246.

³⁵⁶ Абих Г., Геология Армянского Нагорья, Западная часть, Орографическое и геологическое описание, Записки Кавказского отдела Императорского географического общества, кн. XXI, Пятигорск, 1899, Восточная часть, кн. XXIII, 1902.

³⁵⁷ The singular form - *the Armenian Highland* – is more adequate to the form of the term *Das armenische Hochland* or *Bergland*.

³⁵⁸ Genesis, 8.4.

³⁵⁹ Strabo, vol. V, XI. 2. 15.

along the Cyrus (Kur) river; on the west by Cappadocia along the accessible part of the Euphrates and the part of Pontus Cappadocia... on the east by a part of the Hyrcanium (Caspian) sea from the mouth of the Cyrus river... and by Media on the line leading to the Caspius mountains... on the south it is terminated by Mesopotamia... then by Assyria...”³⁶⁰.

The geographic names Ἀρμενία Μεγάλη³⁶¹ and Ἀρμενία Μικρά³⁶² have been translated “Greater Armenia” or “Armenia Major” and “Armenia Minor”³⁶³ in an English translation of “The Geography” of Claudius Ptolemy. It is more correct to translate these official geographic names of the ancient and medieval Armenian kingdoms in the forms of *Great Armenia and Armenia Minor* than *Greater Armenia* and *Lesser Armenia*, as it has been done in some other translations too³⁶⁴. According to Strabo, “ὁ Εὐφράτης... τὰς πηγὰς ἔχων ἐν τῷ προβόρῳ μέρει τοῦ Ταύρου, ῥέων δ’ ἐπὶ δύσιν διὰ τῆς Ἀρμενίας τῆς μεγάλης καλουμένης μέχρι τῆς μικρᾶς...” This sentence has been translated: “The Euphrates... having its sources in the northerly region of the Taurus (the Inner Taurus -

³⁶⁰ Geography of Claudius Ptolemy. Translated into English and edited by E. L. Stevenson, with an Introduction by J. Fisher, New York, The New York Public Library, 1932, V. 12.

³⁶¹ ΚΛΑΥΔΙΟΥ ΠΤΟΛΕΜΑΙΟΥ ΓΕΩΓΡΑΦΙΚΗ ΥΦΗΓΗΣΙΣ. Parisiis, Editore Alfredo Firmin-Didot, Instituti Francici Typographo, M DCCCCI, V. 12. 1.

³⁶² Ibid., V. 6. 18.

³⁶³ Ptol. pp. 117, 118, 123 (English transl.).

³⁶⁴ **Adontz N.**, Armenia in the Period of Justinian. Translated with partial revisions, A bibliographical note and Appendix by N.G. Garsoïan, Lisbon, Galuste Gulbenkian Foundation, 1970, p. 26; **Bournoutian G.**, A History of the Armenian People, Vol. I, California, Mazda Publishers, Costa Mesa, 1993, p. 5; **Redgate A.**, The Armenians. Oxford, Blackwell Publishers Ltd, Blackwell Publishers Inc., UK, Malden, Massachusetts, USA, 2000, p. 5; **Hewsen R.**, Armenia. A Historical Atlas, Chicago, London, 2001, pp. 35-37.

E.D.), and flowing towards the west through Greater Armenia, as it is called, to Lesser Armenia...”³⁶⁵ According to Strabo, Sophene was a part of Great Armenia: “... δεξιᾷ δὲ ταῦτα ἀφεις καὶ τὰ τῶν Κομμαγενῶν, ἀριστερᾷ δὲ τὴν Ἀκίλισην καὶ Σωφηνὴν τῆς μεγάλης Ἀρμενίας...? (“... and leaving these and the region of Commagene on the right, and Acilisene and Sophene in Greater Armenia on the left...”³⁶⁶).

It is necessary to pay attention to the fact, that the same word – “Μεγάλη”, is present in the royal title of Tigran II on his coins – ΒΑΣΙΛΕΩΣ ΜΕΓΑΛΟΥ ΤΙΓΡΑΝΟΥ³⁶⁷. All mentioned authors correctly translated this word: Tigran *the Great*³⁶⁸.

M. Brosset translated correctly the geographic name *Մեծ Հայք* (Μεγάλη Ἀρμενία) into French: *la Grande Arménie*³⁶⁹. C. Toumanoff’s approach to this geographic name is the same. He noted: “Historical Armenia, that is, Great Armenia...”³⁷⁰.

³⁶⁵ **Strabo**, XI. 12. 3. Cf. “...τῇ μεγάλῃ καλουμένη Ἀρμενία...”, “...ἐν Ἀρμενίᾳ τῇ μεγάλῃ” [Procopius. Buildings (De aedificiis), with an English transl. by H.B. Dewing, London, 1954, III. i. 17; v. 1. Here again it is translated “Greater Armenia”, pp. 183, 201].

³⁶⁶ *Ibid.* Cf. “... ἐν Ἀρμενίᾳ τῇ Σοφηνῆ καλουμένη...”, “... ἐν Ἀρμενίᾳ μὲν καὶ αὐτὸ κείμενον τῇ Σοφηνῆ καλουμένη...” (**Proc.**, De aedificiis, III. ii. 2; iii. 1).

³⁶⁷ **Մուշեղյան Խ.**, Դրամական շրջանառությունը հին Հայաստանում: Հայկական դրամներ, – Հայ ժողովրդի պատմություն, I հ., 1971, էջ 694, 814:

³⁶⁸ **Adontz N.**, op. cit., p. 303; **Bournoutian G.**, op. cit., p. 303; **Redgate A.**, op. cit., p. 42; **Hewsen R.**, op. cit., p. 34.

³⁶⁹ Collection d’historiens arméniens. Th. Ardzrouni, X^e s. Histoire des Ardzrouni, St.-Petersburg, Imprimerie de l’Académie Impériale des sciences 1874, p. 40; Deux historiens arméniens. Kiracos de Gantzac, XIII^e s. Histoire d’Arménie; Oukhtanès d’Ourha, X^e s. Histoire en trois parties. Traduits par M. Brosset; membre de l’Académie. 1^{re} Livraison. St.-Petersburg, Commissionaires de l’Académie Impériale des sciences, 1870, p. 214.

³⁷⁰ **Toumanoff C.**, The Background to Mantzikert. Thirteenth International Congress of Byzantine Studies, Main papers XIII, Oxford, 1966, p. 3. It is, of

Historical Armenia - Great Armenia and Armenia Minor - included the whole territory of the Armenian Highland - from the Kur valley in the north and east to the Iranian Highland in the south-east, the Black Sea in the north-west, the Asia Minor Plateau in the west and the Mesopotamian Plains in the south. From the point of view of the historical geography the following notion is important: “We have to remember that the territory of the actual Republic of Armenia is only the northern part of the ancient Armenian kingdom”³⁷¹.

The basis of the expression “eastern Anatolia” is the Greek word *anatolh* which means “east”³⁷². Byzantine themes located in Asia Minor were formed in the middle of the 7th century to protect the Empire from the attacks of the newly formed and aggressively expanding Arab khalifate. “Anatolikon” (θέμα Ἀνατολικῶν) was in central Asia Minor stretched over the ancient regions of Lycaonia, Pisidia, Isauria, as well as parts of Phrygia and Galatia, was settled by the army of the East (*Anatolh*), which gave it its name³⁷³. It was to the west of Cappadocia, and Cilicia and the Armeniakon theme was between Kolonia, Sebastia and Paphlagonia³⁷⁴. That is to say,

course, a partial definition, because Armenia Minor also constituted a part of “Historical Armenia”. C. Toumanoff uses the form “Lesser Armenia”: “Under the Heracliads, Lesser Armenia, together with some Cappadocian and Pontic territory, was transformed into the Armeniac theme” (Ibid.).

³⁷¹ **Mousheghian Kh., Mousheghian A., Depeyrot G.**, History and Coin Finds in Armenia. Antiquity. Wettern, Collection Moneta. 17, Moneta, 2000, p. 9.

³⁷² **Liddell H.G., Scott R.**, Greek-English Lexicon, Oxford, 1966, p. 123.

³⁷³ **Haldon J.**, Warfare, state and society in the Byzantine world, 565–1204, Routledge, London and New York, 1999, p. 73; **Treadgold W.**, Byzantium and Its Army 284–1081, California, 1995, p. 23.

³⁷⁴ The Cambridge Medieval History, vol. IV, The Byzantine Empire, part I, Byzantium and its Neighbours, Cambridge, 1966, p. 193, 194.

according to the historic sources and historiographical and geographical literature, Anatolia with all its parts (northern, southern, eastern and western) corresponds to Asia Minor to the west of the Armenian Highland³⁷⁵. It is seen from the “The Encyclopedia of World History” that western historic thought knows quite well this geographic truth. There one can read: “Asia Minor, or Anatolia, is a peninsula stretching westward from the Armenian mountains to the Aegean Sea...”). Touching the period of the history of the “Urartian Kingdom” (Ararat Kingdom) the authors of “The Encyclopedia of World History” noted that at the time of Menua (810-786 BC) the Kingdom included “the entire Armenian Highland”³⁷⁶.

Contrary to the scientific data, the anti-Armenian policy of the Turkish ruling circles intensified negation of the Armenian geographic terms especially since the years of mass extermination of the western Armenian population in the 1890^s. As a result of this new wave of Pan-Turkism and Osmanism before WW I the name of Armenia was erased from the documents in the sphere of the Turkish anti-Armenian policy. It found its reflection in the Russian-Turkish agreement signed on January 26 1914 concerning so-called “Armenian Reforms”³⁷⁷.

The main goal of the Ottoman Empire’s policy directed to changing the Armenian toponyms (as well as of the other conquered lands) was the conquest and establishment of its rule in

³⁷⁵ **Зограбян Л.Н.**, Орография Армянского нагорья, Е., 1979, с. 14-15.
Դանիելյան Է.Լ., Հին Հայաստանի պատմության հայեցակարգային հիմնահարցերը պատմագրության մեջ, ՊԲՀ, N 3, 2003, էջ 30-37:

³⁷⁶ The Encyclopedia of World History, Sixth ed., New York, 2001, p. 193, 205.

³⁷⁷ **Փալոյան Գ.**, op. cit., p. 651.

Western Armenia, Armenian Cilicia and Armenian Mesopotamia by means of assimilation and extermination of the Armenian population. The leaders of the Young Turks inherited this policy and directly applied it to their genocidal policy which was continued by the Kemalists who came to power and established the Republic of Turkey. The policy of the distortion of the Armenian toponyms had also a psychological purpose to delete from memory the aboriginal names of the homeland of the native Armenians. The leaders of the Republic of Turkey from the very beginning of their coming to power added to the assimilation and extermination policy of the former Turkish regimes the method of the usage of the toponymical distortions for the purpose of the criminal denial of the Armenian Genocide committed by the Turkish rulers.

Clive Foss notes that the Turkish government “has been systematically changing the names of villages to make them more Turkish. Any name which does not have a meaning in Turkish, or does not sound Turkish, whatever its origin, is replaced by a banal name assigned by a bureau in Ankara, with no respect to local conditions or traditions”³⁷⁸.

L. Sahakyan notes: “Toponyms represent persistent linguistic facts that have major historical and political significance. The rulers of the Ottoman Empire and the Republic of Turkey realized the strategic importance of the toponyms and carried out consistent policies towards their distortion and appropriation. Aiming to assimilate the toponyms of the newly-conquered territories, the Ottoman authorities translated them into Turkish from their original languages or transformed the local dialectical place names by the

³⁷⁸ **Foss C.**, *The Turkish View of Armenian History: A Vanishing Nation, - The Armenian Genocide. History, Politics, Ethics*, New York, 1992, p. 268.

principle of contamination to make them sound like Turkish word forms. Other methods of appropriation included etymological misinterpretation and renaming and displacing the former toponyms altogether”³⁷⁹.

Under the influence of the Young Turks’ government the name Armenia was replaced by the expression “Eastern Anatolia”³⁸⁰. It was not a “simple distortion”. It was a bloody trace of the Armenian Genocide organized and committed by the Turkish state.

So, as a continuation of the genocidal policy bloodthirsty Enver Pasha, Deputy Commander-in-Chief on January 5 1916 sent to the Turkish military-political authorities a decree of the following misanthropic content:

“1. It is important to change into Turkish all names of provinces, regions, villages, mountains and rivers belonging to Armenian, Greek, Bulgarian and other non-Muslim peoples. Making use swiftly of this favourable moment, we beseech your help in carrying out this order.

2. Cooperating with military commanders and administrative personnel within the boundaries of your jurisdiction, respective lists of name changes should be formed of provinces, regions, villages, etc. and be forwarded to military headquarters as soon as possible. After being studied and approved, these lists of proposed changes should be sent to the Ministry of the Interior and the Communications Ministry for generalization and implementation.

3. It is imperative that the new names reflect the history of our hard-working, exemplary and praise-worthy military. The glorified events of our present and past war experiences should, by all

³⁷⁹ Sahakyan L., op. cit., p. 7.

³⁸⁰ Գալոյան Գ., op. cit., p. 628.

means, be mentioned. In case this is not possible, names of those who had highly moral principles and who have fallen rendering invaluable services to their country should be remembered; or names should be found that are appropriate to the given area's specific crop, product, trade or geographical situation.

Last but not least, teachers at schools in different parts of our Fatherland should find appropriate topics to teach about the given territory's glorious history, climate, crop, trade and culture. It should be borne in mind that any sudden change of a conventional name into an inconvenient or improper one may bring about the continuation of using the old name by the population. Therefore, new names should be chosen taking all this into consideration..."³⁸¹.

The military officer Huseyin Avni (Alparslan) Bey with the same criminal intentions wrote about changes of the toponyms following the decree of Enver adding to the list of enumerated peoples the Arabs. He wrote: "If we want to be the owner of our country, then we should turn even the name of the smallest village into Turkish and not leave its Armenian, Greek or Arabic variants. Only in this way can we paint our country with its colours"³⁸². Falsification of Armenian names constituted a part of crimes perpetrated by the Pan-Turkish leaders of the Ottoman Empire towards the conquered nations, including the Balkan peoples.

The evidence of such a forcible renaming of native toponyms (e.g. Arm. Yeghnavhit was turned into Turk. Yaylakyolu, Arm.

³⁸¹ **Sahakyan L.**, op. cit., p. 14. Among distorted renamings it is necessary to mention Sipkor instead of Armenian Surb Grigor (St. Grigor), Gyoze instead of Arm. Kes (half), Muradie instead of Arm. Berkri, Murad-su instead of Arm. Aratsani, Bitlis instead of Arm. Baghesh, Bingyol instead of Arm. Byurakn, Aghridagh instead of Arm. Ararat-Masis, etc.

³⁸² *Ibid.*, p. 15.

Vardanots into Turk. Gyullyu, Rus. Mikhakich into Turk. Karajabey, etc.) is reflected even in the the complaints of some military circles. The quick speed of realization of Enver's notorious decree brought a certain confusion in headquarters of the Turkish army connected with the changes of the toponyms in maps. In Turkish military messages one can find such facts, e.g. "On June 15, 1916, the Ottoman Military Headquarters disapproved of those changes, arguing that on maps these new names were causing confusion in military correspondence"³⁸³. The reason was not the anxiety of the Turkish generals for forcible methods in dealing with names of the places where once had lived the genocide's victims, but the state of confusion and disorderliness in their military plans caused by the speedy changes of toponyms.

In modern studies it sounds rather ridiculous to consider changing of toponyms as a result of "nation-building projects in Turkey", as for example writes Asli Gür: "If we examine the relationship between the archaeological practices and the nation-building projects in Turkey since the early twentieth century, we see that dominant ideologies of nationalism influenced the way the names and images of archaeological sites and artifacts were appropriated and circulated publicly through icons, images, slogans and stories..."³⁸⁴.

M. Cherif Bassiouni writes: "The 1919 Peace Conference's Commission on the Responsibilities of the Authors of War and on Enforcement of Penalties for Violations of the Laws and Customs of

³⁸³ **Sahakyan L.**, op. cit., p. 16.

³⁸⁴ **Gür A.**, Political Excavation of the Anatolian Past: Nationalism and Archaeology in Turkey, – Controlling the Past, Owning the Future, The Political Uses of Archaeology in the Middle East, Tucson, 2010, p. 73.

War was forced to acquiesce to Article 228, which provided only for the prosecution of German military personnel charged solely with war crimes³⁸⁵. Notwithstanding, the Commission reiterated in its final report the two signal principles of the May Declaration:

1. Liability to criminal prosecution “without distinction of rank, including Chiefs of State”.

2. It cited Turkey among the other Central Powers as having been guilty of offences against “...the laws of humanity”³⁸⁶.

On June 23, 1919 the Supreme Council of the Paris Peace Conference adopted its official answer to the Turkish Delegation. According to that document, the Allies stated that massacre of the Christian Armenians was committed according to the order of the Turkish Government³⁸⁷. The May Declaration influenced mainly the framing of certain Articles of the Treaty of Sèvres (August 10, 1920): “... Art. 88 Turkey, in accordance with the action already taken by the Allied Powers, hereby recognizes Armenia as a free and independent State.

Art. 89. Turkey and Armenia as well as the other High Contracting Parties agree to submit to the arbitration of the President of the United States of America the question of the frontier to be fixed between Turkey and Armenia in the vilayets of Erzerum, Trebizond, Van and Bitlis, and to accept his decision thereupon, as well as any stipulations he may prescribe as to access

³⁸⁵ Andreas Th. Müller and Edward McWhinney consider Art. 227 and 228 of the Treaty of Versailles (June 28, 1919) on the questions of individual criminal responsibility and the creation of a special tribunal for the German *Kaiser's* trial (Power and Justice in International Relations, p. 100, 118).

³⁸⁶ **Bassiouni Ch.**, Crimes Against Humanity in International Criminal Law, Boston, 1992, pp. 165–167, 170, n. 78, p. 173, n. 88.

³⁸⁷ **Bassiouni Ch.**, op. cit., p. 647.

for Armenia to the sea, and as to the demilitarization of any portion of Turkish territory adjacent to the said frontier...

Art. 142. ... terrorist regime which has existed in Turkey since November 1, 1914...

Art. 226. The Turkish Government recognizes the right of the Allied Powers to bring before military tribunals persons accused of having committed acts in violation of the laws and customs of war. Such persons shall, if found guilty, be sentenced to punishments laid down by law...

Art. 230. The Turkish Government undertakes to hand over to the Allied Powers the persons whose surrender may be required by the latter as being responsible for the massacres committed during the continuance of the state of war on territory which formed part of the Turkish Empire on August 1, 1914. The Allied Powers reserve to themselves the right to designate the tribunal which shall try the persons so accused, and the Turkish Government undertakes to recognize such a tribunal. In the event of the League of Nations having created in sufficient time a tribunal competent to deal with the said massacres, the Allied Powers reserve to themselves the right to bring the accused persons mentioned above before such tribunal, and the Turkish Government undertakes equally to recognize such tribunal...³⁸⁸.

M. Cherif Bassiouni notes: "Thus, the parties to the Treaty of Sèvres intended to bring to justice those who committed 'crimes against humanity'...."³⁸⁹.

³⁸⁸ The Treaties of Peace 1919–1923, vol. II, Carnegie Endowment for International Peace, New York, 1924, pp. 828, 862–863.

³⁸⁹ **M. Cherif Bassiouni**, *op. cit.*, p. 174–175.

Raphael Lemkin's (1900-1959) fundamental studies concerning war crimes against humanity³⁹⁰ became the basis for the adoption of "The Convention of December 9, 1948 on the Prevention and Punishment of the Crime of Genocide". According to the Verdict of the Permanent Peoples' Tribunal (Paris, April 13-16, 1984): "The Armenian population did and do constitute a people whose fundamental rights, both individual and collective, should have been and shall be respected in accordance with international law; the extermination of the Armenian population groups through deportation and massacre constitutes a crime of genocide not subject to statutory limitations within the definition of the Convention on the Prevention and Punishment of the Crime of Genocide of December 9, 1948. With respect to the condemnation of this crime, the aforesaid Convention is declaratory of existing law in that it takes note of rules which were already in force at the time of the incriminated acts; the Young Turk government is guilty of this genocide, with regard to the acts perpetrated between 1915–1917; the Armenian Genocide is also an 'international crime' for which the Turkish state must assume responsibility, without using the pretext of any discontinuity in the existence of the state to elude that responsibility; this responsibility implies first and foremost the obligation to recognize officially the reality of this genocide and the

³⁹⁰ Raphael Lemkin. Totally Unofficial. The Autobiography [unpublished], see **Yahreas H.**, He Gave a Name to the World's Most Horrible Crime, Collier's, March 3, 1951. Vol. 127, p. 2, 12, 32A CBS program (1949) includes a rare TV interview with R. Lemkin on the UN Convention and the Armenian Genocide. R. Lemkin explains to the moderator how his interest in genocide began, and notes particularly: "I became interested in genocide because it happened to the Armenians; and after [wards] the Armenians got a very rough deal at the Versailles Conference..." [Harut Sassounian, Lemkin Discusses Armenian Genocide. <https://bit.ly/2EpZ2Y1>].

consequent damages suffered by the Armenian people; the United Nations Organization and each of its members have the right to demand this recognition and to assist the Armenian people to that end”³⁹¹.

From the point of view of general methodological approaches to the development of the international criminal justice system, its defects have been explained by the conflict between justice and the power politics of states, according to an explanation: “The history and record of international criminal investigation and adjudication bodies, from the Treaty of Versailles to the Rome Statute, demonstrate the dominance of competing interests of politics or the influence of a changed geopolitical situation. The *ad hoc* tribunals and investigations have suffered from the competing interests of politics or the influence of a changed geopolitical situation”³⁹². In connection with this problem it is necessary to draw attention to all legal aspects concerning war crimes of that period and their post-bellum consequences. For instance, E. Greppi in his article: “The Evolution of Individual Criminal Responsibility under International Law” analyses Art. 227-229 of the Treaty of Versailles and International legal heritage after the Nuremberg and Tokyo trials and concludes: “On the eve of the adoption of the Universal Declaration of Human Rights, an important development of the concept of crimes against humanity led to the adoption of the Convention on the Prevention and Punishment of the Crime of

³⁹¹ Excerpted from A Crime of Silence, The Armenian Genocide – Permanent People's Tribunal, p. 209, London, 1985. http://www.groong.org/the_permanent_peoples_tribunal_in_paris.html

³⁹² **Maogoto J.N.**, War Crimes and Realpolitik: International Justice from World War I to the 21st Century, Boulder, 2004, p. 9, <http://www.rienner.com/uploads/47da985f5271e.pdf>

Genocide. The Convention, which entered into force on 12 January 1951, clearly classifies genocide, whether committed in time of peace or in time of war, as a crime under international law”³⁹³.

Edward McWhinney analyzing the problem of post-bellum war crimes tribunals and contemporary international law observes that “some conclusions are clear enough from the larger historical record of the disparate *ad hoc* War Crimes Tribunals created, at the insistence of the Victor States at the conclusion of international armed conflicts, in order to try leaders, political and military, of their recently defeated enemies”³⁹⁴.

For the profound study of the development of international criminal law concerning power and justice in international relations in connection with Germany’s case after WWI it is necessary to include in modern researches on power and justice relevant documents of that period, especially about the Armenian Genocide committed by Turkey - Germany's ally. This problem from the point of view of international criminal law has been profoundly studied by the specialists of different countries on the basis of archive and other documentary sources³⁹⁵.

³⁹³ **Greppi E.**, The Evolution of Individual Criminal Responsibility under International Law, - International Review of the Red Cross, 1999, No. 835, pp. 531–553.

³⁹⁴ Power and Justice in International Relations, p. 128.

³⁹⁵ **Kunz J.**, The United Nations Convention on Genocide, - American Journal of International Law, Vol. 43, № 4, 1949; **Louis H.I.**, Taking Lives. Genocide and State Power, 3d ed., New Brunswick, 1979; **Kempner R.M.**, Vor 60 Jahren vor einem deutschen Schwurgericht: Der Völkermord an den Armenian, - Recht und Politik, 1980, N 3; **Melson R.F.**, Revolution and Genocide. On the Origins of the Armenian Genocide and the Holocaust, Chicago, 1984; **Verhoeven J.**, The Armenian People and International Law, - A Crime of Silence. The Armenian Genocide. The Permanent Peoples’ Tribunal, London, 1985; The Armenian

The danger posed by past crimes also depends on the criminal group's later behavior: has it apologized or otherwise shown contrition? Or has it shown contempt for its victims' suffering? Nazi Germany's crimes were among the greatest in human history, but Germany has re-established civil relations with its former victims by acknowledging its crimes and showing contrition, e.g., by postwar German leaders' public apologies and symbolic acts of repentance. As notes Stephen van Evera (a professor of Political Science at the Massachusetts Institute of Technology and a member of the Council on Foreign Relations) Turkey, conversely, has denied the great crimes it committed against the Armenian people during World War 1; this display of contempt has sustained an Armenian hatred that is still expressed in occasional acts of violent anti-Turkish retribution³⁹⁶.

The continuation of the Armenian Genocide - the organized anti-Armenian aggressive Pan-Turkic policy, the crime committed by criminal Turkey against humanity and civilization by destruction of the Armenian masterpieces of architecture in Western Armenia and Armenian Cilicia was not a result of the clash of civilizations,

Genocide. Documentation, Vol. 1. Munich, 1987; **Staub E.**, The Roots of Evil. The Origins of Genocide and Other Group Violence, Cambridge, 1989; Foreword by **Falk R.**, Collected Essays by Dadrian V.N., "The Armenian Genocide in Official Turkish Records", - "Journal of Political and Military Sociology", 22, 1, Summer 1994; The Ottoman Empire: A Troubled Legacy: Views, Comments and Judgements by Noted Experts Worldwide. Compiled by Dadrian V.N., Williamsburg, 1997; **Dadrian V.N.**, The Historical and Legal Interconnections Between the Armenian Genocide and the Jewish Holocaust: From Impunity to Retributive Justice, - "Yale Journal of International Law", Vol. 23, N 2, 1998; **Auron Y.**, "It was Genocide", Jerusalem, March 3, 2002, - Massis Weekly, Vol. 22, N 9, (1059), March 14, 2002, etc.

³⁹⁶ **Van Evera St.**, Hypotheses on Nationalism and War, - International Security, The MIT Press, Vol. 18, N 4, Spring 1994, p. 25.

but it was the continuation of the Armenian Genocide - the organized anti-Armenian aggressive Pan-Turkic policy, the crime committed by criminal Turkey against humanity and civilization³⁹⁷. Such organized misanthropic bloody and destructive criminal actions - the Genocide (from the 1890s to the 1920s) committed by the uncivilized, nomadic, brutal Turkic savage and deformed were state against the Armenian people and civilizational values in Western Armenia and Armenian Cilicia. In January 1917 the Allies wrote to President Wilson that one of their aims was “the turning out of Europe of the Ottoman Empire, as *decidedly foreign to Western civilization*”³⁹⁸.

³⁹⁷ **Барсегов Ю.Г.**, Геноцид армян – преступление против человечества (О правомерности термина и юридической квалификации), Е., 1990.

³⁹⁸ **Hacopian A.P.**, *Armenia and the War*. With a Preface by the Rt. Hon. Viscount Bryce, London, New York, Toronto, 1917, p. 22–23. A century later the similar alienation of Turkey from western values is noted by contemporary researchers in the social-legal field: “The totality of the ideological control of the dominant radical nationalism is best shown in the official treatment of topics like the Armenian genocide in 1915. The public mentioning of this topic itself was tabooed during the entire 20th century, and the attempts for discussion today end with a lawsuit (as in the case of *Pamuk* and *Belge*). ... Furthermore, in the ideology of political Islam, democracy – as far as it exists – is not liberal. Thus, the alternatives of state-political development of Turkey are enlightened secular authoritarianism – manifested by Kemalism, or Islamic democracy, which may imitate liberal reforms, but in essence it is alien to the values of Western liberal democracy. To these two alternatives, in different proportions, the ideological and political influences of neo-Ottoman, pan-Turkic and Turkic-Eurasian political doctrines could be added” (**Minchev O.**, *The case of Turkey in the EU*, 2006: <http://www.iris-bg.org/fls/TurkeyEN.pdf>).

THE DESTRUCTIVE CHARACTER OF THE TURKIC NOMADIC STATEHOOD

Armenia originally being at the centre of the witness of the Light-worship, as is reflected in the Biblical account on the location of Paradise and descent of Noah's Ark, later appeared to be the outpost of the Christian world in the East. During millennia Armenian civilization had periods of ascension contributing greatly to the world treasury of culture, but in the course of time suffered heavy losses caused by the invasions of nomads which reached its culmination during the Armenian Genocide. A. Toynbee, highly valuing the significance of the original Armenian civilization, wrote in 1915: "The Armenians are perhaps the oldest established of the civilized races in Western Asia, and they are certainly the most vigorous at the present day. Their home is the tangle of high mountains between the Caspian, the Mediterranean, and the Black Seas. Here the Armenian peasant has lived from time immemorial the hard working life he was leading till the eve of this ultimate catastrophe. Here a strong, civilized Armenian kingdom was the first state in the world to adopt Christianity as its national religion. Here Church and people have maintained their tradition with extraordinary vitality against wave upon wave of alien conquest from every quarter... The Armenian is not only an industrious peasant, he has a talent for handicraft and intellectual pursuits. The most harassed village in the mountains would never despair of its village school, and these schools were avenues to a wider world... The Armenian has lost the undivided possession of his proper

country... the original Armenia, east of the upper Euphrates and north of the Tigris... the intermittent sufferings of the Armenian race have culminated in an organized, cold-blooded attempt on the part of its Turkish rulers to exterminate it once and for all by methods of inconceivable barbarity and wickedness”³⁹⁹.

Remembering the words of Bertrand Russell, who philosophically highly estimated the continuity of the Church within the context of civilization (“The Church represented at once continuity with the past and what was most civilized in the present”⁴⁰⁰), it must be said that the destruction of the Armenian monuments - recognized among the world masterpieces of architecture - the churches and great many monuments of high historic value - has been an organized crime committed by Turkey against civilization⁴⁰¹. For the first time Turkey was condemned by France, Great Britain and Russia. The May 24, 1915 joint Declaration by the Entente Powers (“... in the presence of these new crimes of Turkey against humanity and civilization, the allied Governments publicly inform the Sublime Porte that they will hold personally responsible for the said crimes all members of the Ottoman Government as well as those of its agents who are found to be involved in such massacres ...”⁴⁰²) is the first international

³⁹⁹ **Toynbee A.**, Armenian Atrocities. The Murder of a Nation, with a speech delivered by Lord Bryce in the House of Lords, London, New York, Toronto, 1915, p. 17–19.

⁴⁰⁰ **Russell B.**, op. cit., p. xvii.

⁴⁰¹ **Барцеров Ю.Г.**, op. cit.

⁴⁰² “ ...Denonçant les massacres dans les provinces arméniennes les Alliés avertissent qu'ils tiendront personnellement responsables des dits crimes tous les membres du gouvernement ottoman ainsi que ceux de ses agents qui se trouveraient impliqués dans de pareils massacres” (**Beylerian A.**, Les grandes puissances, l'Empire ottoman et les Arméniens dans les archives françaises (1914–

legal recognition and condemnation of the Armenian Genocide in the 20th century.

Since the second half of 1918 it had been continued by the aggression of the Turkish troops in Eastern Armenia and supported by them the Musavatist criminal leaders (of the Turko-Oghuz-Tatar) of the artificially formed “Azerb. DR” who committed genocidal actions against Armenians in Baku (15–17. IX. 1918)⁴⁰³ and neighbouring regions, and in the Armenian region of Artsakh – particularly in the city of Shushi (23.III.1920)⁴⁰⁴.

The alien Oгуz-Turkic tribes who occupied this territory were called “Tatars or Caucasian Tatars” in the documents of the Russian Empire. From the middle of 1918, pursuing pan-Turkic aggressive goals, this territory was included into an artificial formation which began to be called “the Azerbaijan Democratic Republic” (the “Azerb. DR”), robbing the name of Iranian Azarbaijan derived from the late medieval form “Adharbadagan” or “Adharbayagan”, earlier known as “Atropatene” (in Armenian “Atrpatakan”) – the historic-geographic name [derived from the name of the Median general-satrap Atropates (4th c. BC)⁴⁰⁵ of the north-western Iranian Province and since ancient times populated by Iranian tribes (only from the second half of the 11th century the situation started to change in the province as a result of invasions of

1918): recueil de documents, Paris 1983, p. XLIII. History of the United Nations War Crimes Commission and the Development of the Laws of War, London: His Majesty's Stationery Office, 1948, p. 35; **Shabas W.A.**, Genocide in International Law, Cambridge, 2000, p. 16.

⁴⁰³ **Walker Ch.**, Armenia: The Survival of a Nation, Revised Second Ed., New York, 1990, p. 260.

⁴⁰⁴ **Мандельштам Н.Я.**, Книга третья, Париж, YMCA-PRESS, 1978.

⁴⁰⁵ **Strabo**, vol. V, XI. 13. 1.

the Oguz-Turkic tribes from the Central Asian steppes and deserts). The Iranian official circles, politicians and literary figures protested against robbing the name of Iranian Azarbaijan, claiming “that this small region in the Caucasus... has another name and has never been called Azerbaijan”⁴⁰⁶. The name “Azerbaijan” in the Soviet period again was sharply politicized out of the borders of Iranian Azarbaijan and was used as the name of “Soviet Azerbaijan” with the aim of annexing Iranian Azarbaijan (in a “revolutionary” way) to “Soviet Azerbaijan”⁴⁰⁷. Thereby “the Caucasian Tatars” were called “Azerbaijanis” since the end of the 1930-40s⁴⁰⁸, but there was no tribe with the ethnic name “Azerbaijani” or “Azeri” in history and fabrication of a history has been started for them. “Azerbaijani” falsifiers continue to distort the history of the Eastern regions of Armenia (on the right bank of the Kur) (nowadays, even the whole Republic of Armenia), as well as of proper Aluank - “Albania” (on the left bank of the Kur) and of Iranian Atropatene (medieval Adarbaigan). Permanent distortion of history by the Baku falsifiers poses a threat in the region. For example, as it is noted, “Tehran has nonetheless shown extreme concern with prospects for the rise of sentiments calling for union between the two Azerbaijan”⁴⁰⁹.

In the memorandum of Al. Khatisyan, the Minister-Chairman and the Minister of Foreign Affairs of the Republic of Armenia

⁴⁰⁶ کوه بیات، توفان بر فراز قفقاز، مرکز استاد و تاریخ دیپلماسی، تهران، ۱۳۸۸، ۶۶.

Galichian R., *The Invention of History*, London, Yerevan, 2009, p. 2.

⁴⁰⁷ **Бартольд В.В.**, *Сочинения*, т. II (1), *Работы по истории Кавказа и Восточной Европы*, М., 1963, с. 703.

⁴⁰⁸ *Большая Советская Энциклопедия*, т. I, М., 1926, с. 641; изд. 2, М., 1949, с. 440.

⁴⁰⁹ **Croissant M.P.**, *The Armenia-Azerbaijan Conflict: Causes and Implications*, Westport, Connecticut, London, 1998, p. 61.

presented to the Paris Peace Conference (18.I. 1919 - 21.I.1920) the following: “The Karabagh (Artsakh), which during the whole time has constituted a part of Armenia, at present has 355.000 Armenian population”. Al. Khatisyan stated that “the plan of the government of “Azerbaijan” to conquer Karabagh (Artsakh) aims at realization of the Pan-Turanian aspirations, by which it tries to join “Azerbaijan” with Turkey and Persia through Karabagh and Nakhijevan, thus to form a compact Muslim mass and to cut Eastern Armenia from Western Armenia and obliterate the creation of United Armenia”. For the realization of this goal “the hordes of Kurds and Tatars destroyed and annihilated the Armenian villages of Karabagh” and “the government of “Azerbaijan” secretly paved the way for the uprising of the Tatars which broke out in August against the Armenian government in the regions of Nakhijevan and Sharur”. The government of the Republic of Armenia expressed confidence that the Peace Conference “would take into consideration the question of Karabagh, which was vitally important for Armenia”⁴¹⁰.

During the Soviet period the criminal Azerbaijanian authorities carried out deportations of the native Armenian population and destruction of the Armenian historic monuments in the ancient regions of Great Armenia: Nakhijevan, Artsakh and Utik [which were annexed by illegal Soviet-Turkish treaties of Moscow (16 March) and Kars (13 October), and the forcible and unlawful decision (July 5) of the Kavburo (the Caucasian Bureau of the Russian Communist (Bolshevik) Party) in 1921 to the artificially formed Azerbaijanian SSR], as well as committed genocidal actions

⁴¹⁰ Վավերագրեր Հայ Եկեղեցու պատմության, գիրք Թ: Կազմեց **Սանդրո Բեհրության**, Ե., 2001, էջ 730–731:

against Armenians in Sumgait (27-29.II.1988), Baku (13-20.I.1990), Gandzak (Utik) and other places, which present-day Azerbaijani criminal authorities continued also in the post-Soviet years in Maragha (1992) and other places of Artsakh. They inherited from their Turkish kinsmen genocidal methods against Armenians and Armenian culture in post-Soviet time and at the beginning of the 21st century destroyed the last groups of the Armenian cross-stones (khachkars)⁴¹¹.

Those monstrous crimes committed by Turkey and Azerbaijan are not the result of clash of civilizations or cultures, but they are the continuation of the genocide against culture as a result of the misanthropic anti-Armenian Pan-Turkic policy. Concerning Artsakh, Baroness Caroline Cox and Prof. John Eibner noted in 1993 that the destruction of the Armenian monuments by the “Azerbaijanis” was accompanied by “ethnic cleansing”⁴¹². Owing to the Artsakh heroic liberation victory, nowadays natural life of the Armenian civilization is in the process of restoration in the Mountainous Karabakh Republic (Mountainous part of Artsakh with liberated lands). This historic reality proves that the native land and the national culture-creating civilizational values need to be defended with arms - the military forces of the nation.

The same destructive, genocidal methods had been committed from the second half of 1918 by the Musavatist and then the Sovietized artificially formed “Azerbaijan”. In the post-Soviet period it has been continued by the present criminal authorities against Armenians and Armenian historic monuments. At the beginning of

⁴¹¹ Julfa. The Annihilation of the Armenian Cemetery by Nakhijevan’s Azerbaijani Authorities, Beirut, 2006.

⁴¹² Cox C. and Eibner J., Ethnic Cleansing in Progress: War in Nagorno Karabakh, Institute for Religious Minorities in the Islamic World, 1993, p. 3.

the 21st century the remaining groups of tens of thousands (demolished during previous decades) of the Armenian cross-stones (khachkars) were destroyed in the Armenian Cemetery of Old Jugha (Julfa) in the ancient Armenian *gavar* Goghtan, to the south of Nakhijevan, by the sanctions of the criminal Azerbaijani authorities⁴¹³.

Thanks to the victory of the Armenian heroic patriotic forces the Armenians and Armenian historic monuments have been saved in liberated parts of Artsakh - the Republic of Mountainous Karabakh (Artsakh).

In a collection of articles devoted to the field of archaeology editors of the book Philip L. Kohl and Clare Fawcett in their article “Archaeology in the service of the state: theoretical considerations”, write: The articles that appear here deal exclusively with European and East Asian archaeology... It is unfortunate that certain areas are not covered. We particularly regret lack of coverage on the nationalist practices of archaeology in Israel, Turkey, and other Middle Eastern countries... but it is also obvious that the issues associated with the relationship between archaeology and nationalist politics, whether considered historically or in terms of contemporary developments, are ubiquitous. One can admire the positive role of an ethnically inspired archaeology that helps build justifiable pride in a specific cultural tradition and stimulates research into the past development of that tradition. The articles collected here, however, are principally concerned with the *abuses* of the relationship between nationalist politics and archaeology, with the *problems* that may emerge within distinctive regional traditions that are associated with concepts of cultural or racial

⁴¹³ Julfa. The Annihilation of the Armenian Cemetery ..., p. 9-14.

superiority and, particularly, with the questionable agendas of certain political movements and nation-states. The case studies presented in this volume clearly show that archaeologists in the service of the state frequently have manipulated archaeological remains to justify the ownership of land claimed to have been held “from time immemorial” or to support politics of domination and control over neighboring peoples. Some archaeological tales are not innocuous, but dangerous in that they fan the passions of ethnic pride and fuel the conflicts that today pit peoples against each other. Dependent upon considerable support for their primary research, archaeologists seem peculiarly vulnerable to state pressures. Like any form of archaeology, a responsible nationalist archaeology refuses to blur the distinctions between race, language, and culture and denies the purity or biological superiority of any culture over any other”⁴¹⁴.

If they take notice of the state of archaeology in Turkey, they will make sure that the perpetrator and the denier of the Armenian Genocide, as well as its partner Azerbaijan formed in the furnace of Pan-Turkism, share the first place in falsification both in the sphere of archaeology and history as well as toponyms and cartography.

“The school of falsification” of history in Turkey has passed certain stages of ripening and with the rise of the “Turkish History Thesis” in the Kemalist, post-Kemalist and neo-Kemalist periods has been unceasingly challenging the approaches of the ramparts of the world academic civilizational strongholds by political, financial and propaganda means.

⁴¹⁴ Nationalism, Politics and the Practice of Archaeology. Edited by Philip L. Kohl and Clare Fawcett, Cambridge, 1995 (reprinted 2000), pp. 3, 5–6, 8, 18.

THE PAN-TURKIC IDEOLOGICAL BACKGROUND OF “THE TURKISH HISTORY THESIS”

The Turkish falsification of history ideologically is based on Pan-Turkism, Pan-Turanism, Neo-Osmanism, which had been fed by the nomadic lifestyle of the Turkic invaders whose destructive character has been exhibited in relation to the conquered lands and peoples, particularly to Western Armenia’s territorial and civilizational heritage. At the same time “Turkey exerts political leverage and spends millions of dollars in the United States to obfuscate the Armenian genocide”, putting into service the Turkish state policy of the genocide denial⁴¹⁵.

Pan-Turkism is considered as a “political movement of the late 19th and early 20th centuries, which had as its goal the political union of all Turkish-speaking peoples in the Ottoman Empire, Russia, China, Iran, and Afghanistan. The movement, which began among the Turks in the Crimea⁴¹⁶ and on the Volga, initially sought

⁴¹⁵ Holthouse D., State of Denial. Turkey Spends Millions to Cover Up Armenian Genocide, - Southern Poverty Law Center Intelligence Report. Summer 2008, Issue N 130.

⁴¹⁶ In 1883 İsmail Gasprinski (who established the Turkish newspaper *Tercüman* in the Russian Crimea) proclaimed the “unity in language, thought and action” of all the Turkish-speaking peoples in the Russian and Ottoman empires. It is conditionally considered as the earliest period of the beginning of the Pan-Turkic ideology, when so-called written source of the bases of Pan-Turkism appeared, but “preconditions for the Pan-Turkism’s formation had been founded in the period of reign of Abdul Hamid II” (**Терехов Р.С.**, Влияние идеологии пантюркизма на внешнюю политику Османской Империи и Турецкой Республики в XX веке, Автореферат диссертации на соискание ученой

to unite the Turks of the Ottoman and Russian empires against the growing Russian tsarist domination”⁴¹⁷. Thus it had been explained as a reaction to the Russian Empire’s internal and external policies determined by the considerable number of the Turkic-speaking Muslim populations in its territory, as well as by confrontation with the Ottoman Empire and the Sultan (who pretended to the leadership of all Muslims) over the trade routes through the Bosphorus and the Dardanelles (the Black Sea Straits), which was an important condition of the development Russia’s trade with the Mediterranean and southern Europe⁴¹⁸.

The formulation of a political movement “that later became known as Pan Turkism” is attributed to Arminius Vambéry (a Hungarian Jew)⁴¹⁹ (1832-1913) and Ismail Bey Gasprinski (a Tatar from Crimea) (1851-1914) whose “position, perspective and activity as political agents cannot be fully grasped unless one has a wider view of the general political context of the 19th century, of which a

степени кандидата исторических наук, Нижний Новгород, 2011, с. 10–11). In 1911 Yussuf Oghlu founded in Constantinople (Istanbul) a paper, *Türk Yurdu* (“The Turkish Homeland”). At the same time Ziya Gökalp and Halide Adivar, author of the novel *Yeni Turan* (1912; “The New Turan”), glorified the common legendary past and the future of the Turkish race. During the years 1913-1918 Pan-Turkish propaganda was officially promoted by the Ottoman government and Young Turks’ regime as the “ideological” basis of the Armenian Genocide (**Барсегов Ю.**, Геополитическая угроза России с Юга (Ретроспектива и перспектива), М., 1996).

⁴¹⁷ Encyclopædia Britannica Online. Encyclopædia Britannica, 2009. Retrieved 19 Jul. 2009; Handbook of Language and Ethnic Identity: The Success-Failure Continuum in Language and Ethnic Identity Efforts, vol. 2, Ed. by Joshua A. Fishman and Ofelia Garcia, New York, 2011, p. 268-284.

⁴¹⁸ Russia and Asia: The Emerging Security Agenda, Ed. by Gennady Chufurin, New-York, 1999, p. 172.

⁴¹⁹ **Kushner D.**, The Rise of Turkish Nationalism 1876–1908, London, 1977, p. 9–10.

special characteristic was the Anglo-Russian competition in all fields of endeavor in Eurasia, or even on a global, scale. To put it in brief, the British were interested in establishing in a part of the steppe belt of Asia, from the Ukrainian plains as far as the borders of China, a geopolitically unified space as a barrier to the Russian advance towards British India... From their point of view and as regards Central Asia (or generally Inner Asia), the Russians were interested in the opposite: a full division that would enable them to incorporate these areas and their populations in their expanding imperial administrative system... The terms “Turk” and “Turan” became, among others, their instruments in the field of political ideology”⁴²⁰. Therefore, on the one hand, Vambéry became an adherent of a belief “in common origin of the Finno-Uralo-Altai-Mongol people led him to a vision of a unified Turkic world, where the Ottoman Empire would have had a leading role”, and on the other hand, Gasprinski’s “view of Pan Turkism relied more on the basis of religion and language. He found that Islam was the only string keeping together the people that were not Slavic or of other European stock in the Russian Empire, but as the Moslem population in Russia consisted mostly of Turkic people, his Islamic view concealed a Pan Turk one. This “Islamized” approach to Pan Turkism explains his attachment to the Sultan of the Ottoman Empire”⁴²¹. From the point of view of J.M. Landau “Gasprinski’s approach to advocating Pan-Turkism was to work for a union of all

⁴²⁰ **Kordoses St.**, From the History of Pan Turkism: Arminius Vambéry, Ismail Bey Gasprinski and the Anglo-Russian Rivalry in Inner Asia, - Journal of Oriental and African Studies, vol. 18, Athens-Greece, 2009, p. 241.

⁴²¹ *Ibid.*, p. 243.

Turkic groups in Russia, under the spiritual guidance of Turkey...”⁴²².

But the problem of Pan-Turkism’s formation is rooted deeper – in the expansionist character of Turkic nomadic conquerors’ statehood. There are archive documents going back as far as the first quarter of the 18th century, demonstrating the existence of Pan-Turkic “doctrinal” ideas in the Ottoman Empire at that time. One is a letter (dated March 10, 1725) written by the Gandzasar Catholicos Esai Jalalyan and Artsakh princes informing the Russian court that the Ottoman army’s invaded Eastern Armenia, Georgia and Iran, and captured Tabriz, Yerevan and Tiflis. Another letter (dated July 25 1725) was addressed to the Russian Emperor, Peter the Great⁴²³ as an answer to his order (November 10, 1724) to organize emigration of the Artsakh Armenians to the Transcaspien lands of the Russian Empire⁴²⁴. They were against the emigration of their compatriot Armenians from their native land and were asking the Russian emperor for help⁴²⁵. Only several months after Peter the Great’s death those two letters were received in the Collegium of the Ministry of Foreign Affairs of the Russian Empire.

According to the second letter, at the end of February, beginning of March 1725, a numerous Turkish army headed by three Turkish pashas invaded the Varanda District (gavar) in Artsakh. It was defeated by the Artsakh Armenian forces, two Turkish pashas were killed and the third one was taken prisoner by

⁴²² **Landau J.M.**, Pan-Turkism in Turkey. A Study of Irredentism, London, 1981, p. 2.

⁴²³ The authors addressed their letter to Peter I, because of the lack of communication they had not been informed that he died on January 28 1725.

⁴²⁴ **Эзов Г.**, op. cit., pp. 393–405, NN 256–259, 263–265.

⁴²⁵ Ibid, p. 420, N 275.

Armenians. The miserable remnants of the defeated Turkish army took to shameful flight. At the same time 200 captive Christians were liberated⁴²⁶.

In their letter the Artsakh Armenians reminded them of the defeat of the Turks in Artsakh, informed that during interrogation the imprisoned pasha being asked about the reasons for the Turkish invasion through Armenia to the regions of the Caspian Sea and answered: “Our sultan ordered us to exterminate Armenians and Persians of these countries. The troops of the Russian tsar came to this side of the (Caspian) Sea and we must march against them, and Armenians must not remain here, they must be exterminated so that our way be opened. The pasha added: “If you were not here we would march against Derbend and Baku”⁴²⁷.

It is obvious that the extermination of the Armenians in their native land, i.e. genocidal policy of the Ottoman state machine against Armenians had got a planned character since the times when the rulers of the Ottoman Empire after the Turkish-Persian devastating wars and divisions of Armenia (1555, 1639), in conditions of rising confrontation with the Russian Empire began to consider Armenia and its native Armenian population as the obstacle to the Turks’ expansion to the basin of the Caspian Sea and further. Thus Pan-Turkism was rooted in the Ottoman Empire of the 17th-18th centuries. In the course of time Pan-Turkism ideologically had been shaping Pan-Turanism realized through Osmanism. Pan-Turkism served as the militant ideology for the

⁴²⁶ **Բարխուտարեանց Մ.**, Պատմութիւն Աղուանից, Թիֆլիս, 1907, հ. Բ, էջ 84-85:

⁴²⁷ **Эзов Г.**, op. cit., p. 422, N 276.

Young Turks who organized and committed the Armenian Genocide.

With the decline and fall of the Ottoman Empire and the establishment of the Republic of Turkey all elements of the Pan-Turkist ideological goals were disguised under the cover of modernization.

Several generations of Turks have been brought up on “the Turkish Historical Thesis” and even at present it is praised in the Republic of Turkey. Its pseudo-mythological character does not allow even its adherents to speak seriously about it. Prof. Dr. Utkan Kocatürk starts his praising article with words full of doubts about “the Thesis”: ‘The paper that I am about to present to you is entitled “Atatürk’s Thesis Concerning Central Asia as a Cradle of Civilization”. But before going any further I do want to emphasize however, that the purpose of this paper is not to enter into dispute over the rights or wrongs of this thesis, or even to try to prove something which for the present remains unclear’⁴²⁸. Kocatürk highly praising the falsified version of history, notes: “Rather, if there is something upon which I would like to dwell, it is the cultural heritage that all of us enjoy today and to emphasize the share in this heritage that is the common right of all mankind...” Since the very beginning of the “implementation” of “the Thesis” some foreign researchers took part in the “foundation of cooking” “the Turkish history”. Kocatürk writes: “Following the Great War of Independence, the young Turkish Republic was established in 1923, and one of its most revolutionary moves was in the area of culture,

⁴²⁸ **Kocatürk U.**, “Atatürk’s Thesis Concerning Central Asia as a Cradle of Civilisations”, ATATÜRK ARAŞTIRMA MERKEZİ DERGİSİ, Sayı 9, Cilt III, Temmuz 1987.

including national history. Then between the years 1930-1937 a new and important scientific theory came to the fore: “The Turkish History Thesis.” This thesis was presented to and discussed in some detail by foreign specialists and others attending the First and Second Turkish History Conferences in 1932 and 1937. In their deliberations they tried to establish certain facts pertaining to the subject”⁴²⁹.

Kocatürk tries to persuade his readers that “The Turkish History Thesis” is a very serious “scientific” undertaking for the Turks, as well as for the whole of mankind: “It is the purpose of this thesis to examine the roots of the Turkish nation and establish the true course and development of Turkish history within the framework of world history. Indeed, this thesis was based on the concept of “the national history” of the Turks, rather than the traditional concept of the “history of the religious community”⁴³⁰. Not a single word is said by Kocatürk about the crime of the Armenian Genocide and destruction of the Armenian civilizational values committed by the Ottoman, Young Turkic and Kemalist authorities.

The way of “modernization” of the Republic of Turkey through secularization based on the invention of “national history”, in reality, served Pan-Turkic, Pan-Turanic and Pan-Islamic ideology, a reflection of which was the map published in 1944 in “Encyclopaedia of Islam” as well as the recently issued map “Turkic-Islamic Union again will bring benevolence, peace and love to the globe”, which Frank Jacob called “The Turkish-Islamic Empire” in his “Strange Maps” blog, critically comments: “This

⁴²⁹ Ibid.

⁴³⁰ Ibid.

map is another example of geopolitical grandstanding, but from a Turkish perspective. It shows what a global empire based on pan-Islamism and pan-Turkism would look like - a mega-state combining the *Ummah* (the lands where Islam dominates) with *Turan* (the name for all countries and regions inhabited by Turkic people). The Empire thus projected results from the maximum overlap of two distinct ideologies of which Turkey is, in the mind of the map-maker at least, the natural point of convergence. The Turkish-Islamic Empire occupies⁴³¹:

- Turkey in its present form, of course;
- The whole of Cyprus;
- Certain Muslim-majority areas in the Balkans, i.e. Bosnia and Albania
- Eastern European regions where Turks or related nationalities live: in Bulgaria, the Crimea, southern Moldavia (i.e. Gagauzia)
- In Western Europe, areas where Turks or other Muslims are heavily present, i.e. France, Germany and Spain;
- Most of Africa north of the Equator (with notable exception of Liberia, parts of Nigeria, Mali, Chad, Sudan, Ethiopia) and some parts to the south of it, namely the coastal areas of Kenya and Tanzania, and an enclave in the DR Congo;
- The whole of the Middle East, excluding Lebanon (partly Christian), but including Iran;

⁴³¹ The territories Western Armenia and western part of Eastern Armenia are also “denoted” in the map (but not mentioned in the comments list) within the limits of the non-existent “Turkish-Islamic Empire”, but which, in reality, as a consequence of the Armenian Genocide, committed by the Ottoman, Young Turks’ and Kemalist regimes, have been occupied by Turkey.

- A large part of the former Soviet Union, including all the central Asian republics (Turkic and Muslim) and large areas of Russia proper (indigenous Turkic peoples, who generally aren't Muslim);
- Mongolia, East Turkestan (Chinese at present, recently the scene of riots between native Turkic muslims and immigrated Han Chinese);
- Afghanistan, Pakistan, almost all of India, half of Sri Lanka, all of Bangladesh, the whole of Indonesia and Malaysia and even the only partially Muslim Philippines.

As a nationalist movement, pan-Turkism's rise and heyday coincided with similar ideologies in 19th and 20th century Europe, such as Pan-Germanism, Pan-Slavism and even Zionism. Nationalism seems a largely discredited and spent force nowadays. Pan-Islamism is a bit more *a la mode*, as Islam as a global political force has been in the ascendant in recent decades. It is, however, not clear that political Islam's agenda is driven by a vision of the Caliphate, the once and future Empire covering the *Ummah*, under one ruler uniting absolute spiritual authority with temporal power. But surely it is significant, especially for this vision of a Turko-Islamic Empire, that the last holder of the title of Caliph, however symbolic by that time, was the last Sultan of the Ottoman Empire, deposed by Ataturk's secularist republic. Which lends extra poignancy to the vision of Turkey as the lynchpin of this empire, covering all Muslims and all Turks. However, at no point did any sultan even come close to uniting all Turks and Muslims, or even all Turks *or* Muslims, in one state. So this Turko-Islamic Empire isn't an object of nostalgia, but a political project. One can see why this would come naturally to hardcore Turkish nationalists, but it's hard

to see what's in it for those who do not share their 'overlap'. Why would a Siberian shaman feel any desire to be a citizen of the same state as a West African Muslim? Or vice versa?"⁴³²

Kocatürk connecting "innovations" in "the history of the Turkish nation" with "modernization" in republican Turkey and comparing all this with the period of the Ottoman Empire notes: "Prior to Atatürk, the history of the Turkish nation was thought to be merely the story of a dynasty that went back to the foundation of the Ottoman State. Or else it was seen as a part of the history of Islam, but here the role of the Turkish people was not emphasized sufficiently. Their history, literature and culture belonging to the pre-Ottoman and especially the pre-Islamic ages were particularly neglected. Further just like Ottoman historians, Seljuk historians were not interested in the pre-Islamic age and also left the rich cultural heritage of the ancient Turks in the darkness of past ages. Thus, if the origins of Turkish culture and history are to be firmly established, then we have to start with the movement of the Turkic peoples from Central Asia and study their development from those early beginnings"⁴³³. This reveals the part played by the Turks in the

⁴³² <http://bigthink.com/strange-maps/418-the-turkish-islamic-empire>

⁴³³ According to Pan-Turkic system of views, "everything in this world should be considered in the light of the role of the 'Turks', meaning all Turkic nations. The history of civilization should be seen as the history of the Turks, the forefathers of human civilization; the science of language should recognize the primacy of the Turkish language as the parent language for the whole of mankind; geography should be studied from the point of view of the geopolitical concept of the habitation of the Turks; culture should be valued from the standpoint of the grandeur of Turkish culture and its guiding influence on all world culture. Pan-Turkism embraced practically every sphere of human activity and reflected larger than life" (Russia and Asia: The Emerging Security Agenda, p. 172). It is easy to see that such an approach to the history of civilization is based on corruption of

unfolding of world history, and their place in the history of civilization. It should be stressed here that nationalist movements that gained ground in the Ottoman Empire during the 19th century and the later establishment of more independent states (the First Hellenic Republic in 1827, the Third Bulgarian State in 1908 - E.D.), all contributed to a deeper realization of national consciousness amongst the Turks who then formed the heart of the Empire. This growing awareness among the Turkish intelligentsia gave birth to a new movement called “Turkism” as opposed to “Ottomanism”, “Islamism” or “Westernism”. Because of this, studies in the field of national history were begun - but only in a limited way- following the Reform Movement of 1839 called “The Tanzimat”. Atatürk, however, initiated more serious studies which resulted in a greater depth of integrity as we have discussed”⁴³⁴.

Thus, without acceptance of the crime of the Armenian Genocide (the 90^s of the 19th c. - 1923) committed by the Ottoman and Young Turks’ regimes and completed under his governance, Mustafa Kemal Atatürk, disguising his real purposes spoke about “peace and love” among the world nations. Kocatürk following Atatürk’s “historical thesis” speaks about “common cultural heritage”. But in reality, such a conception with a certain purpose pushes forward the “primacy” of the Turkic element in universal culture. Kocatürk continues in his article: “According to the historical thesis of Atatürk, apart from the national viewpoint of history there is also an aspect of universality that has to be considered. In other words, Atatürk’s viewpoint and interpretations

historical heritage of indigenous nations and peoples by means of falsification of history.

⁴³⁴ Kocatürk U., op. cit.

of history were not restricted merely to the historical limits of his own nation or national community. Rather, it encompassed world history and recognized the universal dimensions of human culture. He looked for the origins of human culture within these universal dimensions. He also understood and wanted others to understand that every nation has a real share in the legacy of human culture that must be respected by everybody. This universality of Atatürk's viewpoint as discerned in his thesis is rooted in his respect for humanity”.

The time of Atatürk's presidency and invention of “the historical thesis” had been the period when after the genocide had been applied the methods of “white genocide” – destruction of the traces of Armenian culture and civilization pursuing the goal of wiping out the truthful historic memory and implantation of an invented surrogate of “Turkish history”. The new “explorers” of history for the sake of their “fundamental discoveries” of “Turkishness” do not even attempt to challenge the history of well known ancient and medieval civilizations.

Kocatürk in unison with “The Turkish History Thesis” continues: “When we come to examine the history of mankind, we note that four civilizations follow one another in a row. These are: 1) The civilization of ancient Egypt and Mesopotamia, 2) The civilization of the classical Greek Age, 3) The civilization of the age of Islam during the Middle Ages, 4) The civilizations of Western Europe. Nevertheless, we ask, were there no other roots apart from these four civilizations? And just where were these civilizations from? According to Atatürk's thesis, in the light of archeological, anthropological and ethnological knowledge, the answers to these questions can be found in Central Asia. One reason for this

conclusion is the plentiful pre-history artifacts in the Central Asian sub-stratas which indicate rich cultures and craft skills dating back to the ages before the Christian era. Indeed, a vast cultural inheritance is locked into the soil of Central Asia. According to this theory, a pre-historic civilization developed in Central Asia and this civilization lived on through the stone, bronze and iron ages. Then it was spread by the migrating peoples to Mesopotamia, Anatolia, Egypt and Europe where new civilizations sprang up and were later developed. Again, according to Atatürk's theory, the origin of the pre-historic peoples of Anatolia was in Central Asia. This is evidenced by the discoveries in various archeological digs throughout Anatolia which show a distinct similarity to the artifacts of bygone civilizations in Central Asia".

It is the "kernel" of falsification of history: "privatization" of Anatolia *lock, stock and barrel*. For "wholeness" of piracy of the ancient aboriginal heritage (Hittite, Greek, Armenian) the term "Anatolia" [all parts (eastern, western, northern and southern) of which scientifically denotes Asia Minor, has been spread to the western part of the Armenian Highland, thus the term "eastern Anatolia" (wrongly used out of proper Anatolia-Asia Minor) from politicized spheres entered into modern Turkish and their partners' archaeological and historical researches⁴³⁵. Thus a falsely invented

⁴³⁵ Such an example is the collection of articles edited by Antonio Sagona where is wrongly used the term "eastern Anatolia" instead of the Armenian Highland. It is dominating in the whole publication starting from "Editor's Preface" and continuing in the articles by Mehmet Ozdogan ("The Neolithic and the Highlands of Eastern Anatolia", pp. 23-34), Marilyn Kelly-Buccelati ["Andirons at Urkesh: New Evidence for the Hurrian Identity of the Early Trans-Caucasian Culture", pp. 67-89, where the author wrongly using terms "eastern Anatolia", "eastern Anatolian highlands" had completely distorted the real historic-geographic and

“geographic entity” under the “general” name of “Anatolia”, “comprised” of different parts with a huge original historic heritage (belonging to different peoples), is “absorbing” any new archeological discovery, thus being put into the service of the Turkish ideological machine. Consequently, after long falsified constructions of the modified “Thesis” its contemporary adherents proclaim: “Central Asia was a cradle of civilization, leaving its indisputable imprint on many civilizations that were to follow”⁴³⁶.

Thus, since the times of “the Thesis“, first of all archaeology has been put into the service of the Turkish state ideology for inventing a myth of the Turkish presence in “Anatolia” as if as a result of a primordial dispersion from Central Asia. This distorted “historical Thesis” Kocatürk comments in the following way. “As a

ethnic picture of the article and in one place even rather obscurely wrote: “Early Trans-Caucasian sites in the Highland” (p. 76), but has not revealed what “Highland”? As may be seen, it is used instead of the term of the Armenian Highland], R. Badalyan, P. Lombard, C. Chataigner, P. Avetisyan [“The Neolithic and Chalcolithic Phases in the Ararat plain (Armenia): The View from Aratashen”, p. 399-420, the authors write: “The Anatolian zone of Lake Van”, p. 399; instead of the term Western Armenia is falsely used the expression “The Anatolian zone”) and others (“Ancient Near Eastern Studies”. Supplement 12. A View from the Highlands. Archaeological Studies in Honour of Charles Burney. Edited by Antonio Sagona, Peeters Press and individual authors, Leuven, 2004)]. One of the editors of this issue is a Turkish “researcher” A. Chilingiroghli who is an author of an article published in the “Aramazd” magazine, where he used wrongly the term “Eastern Anatolia” to “denote” western part of the Armenian Highland (**Chilingiroghli A.**, An Urartian Fortress in Front of Mount Eiduru: Ayanis, - “Aramazd”, vol. I, 2006, p. 140). Another Turkish falsifier M. Iskili “removed” “the peninsula of Anatolia” (i.e. Asia Minor) to the East, writing: “... The region of Kars covers the north-eastern corner of the Anatolian peninsula... The region called Kars-Erzrum is the highest part of the Anatolian peninsula... The region of Kars is one of the least studied...” (**Iskili M.**, A Collection of Kura-Araxes Pottery from Kars Museum, - “Aramazd”, vol. II, 2007, p. 40-49).

⁴³⁶ **Kocatürk U.**, op. cit.

result of climatic changes, the flood of people from the continent of Asia migrated by the way of the North and the South, taking with them elements of the Central Asian civilizations. These people from Asia sowed the productive soil of their new found lands with herbs, plants and grain crops. They employed skills of animal husbandry and raised sheep, goats, cattle, pigs, dogs and horses. They also knew how to work gold, silver and copper. Thus these wanderers from north of the Black Sea, Egypt and Anatolia who journeyed into Europe and the Balkans were influential elements in the “European Neolithic Civilizations”⁴³⁷. Here then, we can see how Central Asia was a cradle of civilization, leaving its indisputable imprint on many civilizations that were to follow”⁴³⁸.

Thus, Kocatürk’s article ideologically has been subjected to the Turkish state machine’s political purposes aimed at the denial of the Armenian Genocide and “privatization” of the huge historic heritage of the Armenian Highland, Armenian (Northern) Mesopotamia Asia Minor. In the same manner Turkish forgers ascribe their ancestors “nomadic lifestyle” to the Armenians – the natives of the Armenian Highland. Criticizing such a false allegation Clive Foss observes: “The notion, which seems well established in Turkey, that the Armenians were a wandering tribe without a home,

⁴³⁷ In this way were “coined” other falsified expressions concerning Turkey, e.g. see: **Özdoğan M.**, “Neolithic in Turkey: the status of research”, in *Readings in Prehistory. Studies Presented to Halet Çambel*, Istanbul, (1995): University of Istanbul, pp. 41–60; **Cauvin J., Aurenche O., Cauvin M.-C., Balkan’Altın N.**, *The Pre-Pottery Site of Cafer Höyük, – Neolithic in Turkey: The Cradle of Civilization: New Discoveries*, Edited by Mehmet Özdoğan/Nezih Başgelen, Plates, Istanbul, 1999). These terms cover the territory in reality corresponding to the western part of the Armenian Highland, where many archaeological sites are located.

⁴³⁸ **Kocatürk U.**, op. cit.

who never had a state of their own, is of course entirely without foundation in fact. But the facts are of far less importance in this kind of writing than the end which they can be made to serve. The logical consequence of the commonly expressed view of the Armenians is that they have no place in Turkey, and never did. The result would be the same if the viewpoint were expressed first, and the history written to order. In a sense, something like this seems to have happened, for most Turks who grew up under the early Republic were educated to believe in the ultimate priority of Turks in all parts of history, and to ignore Armenians altogether; they had been clearly consigned to oblivion”⁴³⁹.

The whole Turkish system of historiography has been put into the service of falsification and obliteration of the history of Armenia and its natives - Armenians. Thus, the main aim of the total distortion of world history for the Kemalists and their followers on the basis of the Pan-Turkic ideology is genocidal acquisition of the Armenian lands. So, one of the forms of denial of the Armenian Genocide is the “definition” of the preceding policy of the Ottoman Empire and Kemalists’ power not as the state program of genocidal extermination of the native Armenian population, but merely as expression of nationalism, ethnic conflicts or religious antagonism and any other thing, which may constitute only an element of the genocidal policy.

Nesim Seker approaches the emergence of “the Turkish History Thesis” from the point of view of “nationalism”⁴⁴⁰ and

⁴³⁹ Foss C., op. cit., p. 276.

⁴⁴⁰ Nesim Seker (Middle East Technical University, Turkey) without any word about the anti-Armenian policy of the regime of Abdulhamid II directed to the bloody “resolution” of the Armenian Question which resulted in the massacre of more

“etatism”, which he discusses in his articles. In the same manner justifying the genocidal state policy he writes about “the ethnical conflicts in the Balkans and Anatolia in the late Ottoman Empire”, which “led to the elimination of some ethnic groups from the core territory of the Ottoman state, Anatolia⁴⁴¹, and the foundation of the Turkish nation-state on its legacy”⁴⁴².

It is specific for the Turkish authors to praise the Ottoman millet system and to blame the foreign forces and oppressed ethnic entities in all negative processes within the Ottoman empire, as follows from Nesim Seker’s article: “Disintegration of the Ottoman millet system which classified the population according to religion and provided each recognized religious community to enjoy a high degree of internal autonomy and preservation of their ethnic, linguistic and cultural identities⁴⁴³, social and economic change in

than 300,000 Armenians, defines that period of discrimination and chauvinism reigning in the Ottoman empire only as an exhibition of the Turkish nationalism among “intellectuals” [“By the end of the 19th century, Turkism, then denoting Turkish nationalism, became one of the cornerstones of political thought among intellectuals” (**Seker N.**, *Vision of Modernity in the Early Turkish Republic: an Overview* - HAOL, N 14, 2007, p. 51)], who in reality were the scheming advocates of butchers.

⁴⁴¹ Asia Minor.

⁴⁴² **Seker N.**, *Identity Formation and the Political Power in the Late Ottoman Empire and Early Turkish Republic*, - HAOL, N 8, 2005, p. 59.

⁴⁴³ Nesim Seker citing Davison’s article (**Davison R.**, *Turkish Attitudes Concerning Christian-Muslim Equality in the Nineteenth Century*, - *The American Historical Review*, vol. 59, N 4 (July 1954), p. 845) was obliged to note: “Overviewing the principal characteristics of the millet system, it can be claimed that it organized the multi-cultural Ottoman society on the basis of inequality legally and socially. It is because in this system, the non-Muslim communities had to accept a second class, inferior status as they were granted their lives and given a kind of communal autonomy. In addition, they had to live and behave in a

the Ottoman society which led the rise of an ethnic division of labor and a bifurcated bourgeoisie, intervention of the Great Powers into the Ottoman domestic affairs and their exploitation of ethnic and national questions with the purpose of the establishment of political and economic influence, and, finally, dissemination of nationalism itself among communities with distinct religious, ethnic, linguistic and cultural characteristics with confusing political agendas over the same territory; all can be considered, together or separately, as major factors for the break out of ethnic conflicts in the late Ottoman Empire”⁴⁴⁴. Totally disguising the genocidal policy of the Turkish state against Armenians, Nesim Seker writes: “However it is difficult to conceive why these conflicts resulted in the removal of almost all of the Christian population such as the Greeks and Armenians from Anatolia⁴⁴⁵, and why the Turks could succeed to fulfill their political agenda in the final days of the empire by founding a nation-state on the last remained part of the Ottoman territory... the major purpose of reforms aiming at modernization⁴⁴⁶ became the salvation of the state, that is

designated manner not to be confused with the Muslims” (**Seker N.**, HAOL, 2005, p. 60).

⁴⁴⁴ Ibid., p. 59–60.

⁴⁴⁵ It is necessary to remember that Turkish officials and authors (for the wrong application of the term “Eastern Anatolia” see for example: **Inalchik H.**, *The Ottoman Empire: Conquest, Organization and Economy*, Collected Studies, London, 1978, p. 110–11, 126, 144) falsely use the term “Anatolia” (geographically corresponding to Asia Minor) (or “eastern Anatolia”) instead of Western Armenia distorting the historical and geographical meaning of Armenia and the Armenian Highland.

⁴⁴⁶ Nesim Seker touching the question of “modernization” in Turkey writes: “History of modernization in the Ottoman Empire, in the sense of adopting Western-origin rational governmental institutions and attitudes under Western military, economic and ideological pressure, is usually considered to begin early in

preventing the state from decay and preserving its integrity by a modernized, trained by a western outlook bureaucratic elite called Jeunes Turcs (Young Turks)”. Attributing to the Young Turks a leading role in “the foundation of the contemporary Turkish state”⁴⁴⁷, Nesim Seker, without using the term *genocide*, writes: “The ethnic conflict in the Ottoman lands was evolved from creating an inclusive citizenship denoting any ethnic affiliation to an informally exclusive one which, in 1910^s, would be a mixture of Muslim-Turkish and by 1923 only Turkish. It was during this transformation that the demographic composition of Anatolia would radically be changed through the deportation and uprooting of the Armenian population and expatriation of the most of the Greeks through an exchange of population with Greece... Domestically challenged by the rise of opposition and internationally squeezed by both the Balkan states, which had declared war against it, and the Great Powers setting forth the Armenian Reform issue, the

the nineteenth century. Several studies take the period of Selim III (1789–1807) as the starting point in dealing with modernization attempts in Turkey. Reforms aiming to restructure mainly the state apparatus were incessantly maintained by the succeeding statesmen throughout the nineteenth and early twentieth centuries” (**Seker N.**, HAOL, 2007, p. 49). It is necessary to denote that “modernization”, as in the Ottoman, as well is in the Kemalist periods outwardly bearing cosmetic character, in reality aimed at the centralization, and reinforcement of the power of the repressive state machine, which had been put into service of the discriminative, genocidal policy. During the Ottoman and the Young Turks’ rule this policy was directed especially against the Armenians, because the most part of the nomad based Ottoman empire in the 19th c. and the beginning of the 20th c. [when the Young Turks came to the power (1908)] was comprised of the Armenian lands [Western Armenia (western part of Great Armenia and Armenia Minor), Armenian Cilicia, Armenian (Northern) Mesopotamia) with their native Armenians which constituted majority of the population.

⁴⁴⁷ **Seker N.**, HAOL, 2005, p. 59–60.

Unionists seized power by a coup d'état in January 1913 and monopolized it until the end of the First World War in 1918.... As the Great War broke out and the Ottoman State allied with the Central Powers, the CUP found the opportunity to implement its nationalist program which, above all, aimed to provide the demographic superiority of the Turkish ethnicity in Anatolia and strengthening this ethnicity economically. Demographic superiority of the Turks was to be provided through coercive measures against the non-Muslims with a sizeable population in Anatolia⁴⁴⁸, the Greeks and the Armenians. The deportation of these groups and resettlement of Muslim refugees in evacuated places were the principal means to this end⁴⁴⁹. Using the genocide-denial method, Nesim Seker writes: “Constant struggle of suppressing rebellions and of wars against irredentist expansion of neighbor states led to a widespread use of violence by the Ottoman state against its citizens as can clearly be seen in the Armenian case. It was probably because, all these experiences proved to the political elite that the state was in a struggle for survival and taught them to adopt “a culture and politics of violence” as instruments of achieving their goals⁴⁵⁰.

Again wrongly applying the term “Anatolia” to the native land of the Armenians - Western Armenia, and distorting its demographic image by mentioning the enormously exaggerated number of the alien population, the author of the article

⁴⁴⁸ Here “Anatolia” meaning Asia Minor and wrongly used instead of Western Armenia.

⁴⁴⁹ **Seker N.**, HAOL, 2005, pp. 61–63.

⁴⁵⁰ **Gawrych G.W.**, The Culture and Politics of Violence in Turkish Society, 1903–1914, – Middle Eastern Studies, XXII–3, July 1986, pp. 307–330.

misleadingly ascertains the following: “The CUP’s Turkification policy of Anatolia seemed to be quite successful, especially when the demographic composition of Anatolia is considered in the 1920^s. Execution of a full-scale demographic engineering policy led to the creation of the Turkish nation-state on territory inhabited by ninety-eight per cent Muslim population in the aftermath of an interregnum era during which the Turkish nationalists gave a hard struggle to preclude ethnic remapping of Anatolia. Then, the question arises: Did the end of the multi-ethnic, multi-religious and multi-lingual Ottoman Empire as a political entity mean the end of these aspects of the society in Turkey?”⁴⁵¹.

For the western reader Nesim Seker opens the real purpose of his article, when following the methodology of the denial of the Armenian Genocide by Turkey, he writes: “During the First World War, the Ottoman government decided to deport the Armenian population. Legitimized by military reasons, the deportation caused the death of about six-eight hundred thousand of Armenians through massacres, epidemics, starvation, etc. Whether the tragic end of Armenian existence in Anatolia by the act committed by the government was a genocide or not is still the hottest issue between the Armenians and the Turkish government. A wide literature exists on the deportation and massacres of the Armenians”⁴⁵².

Nesim Seker, disguises the real reasons of the Armenian Genocide, calls it into question and presents it as “the deportation” “legitimized by military reasons”, at the same time he brings a diminished number (600.000-800.000) of the Armenian victims, instead of at least 1.500.000.

⁴⁵¹ **Seker N.**, HAOL, 2005, p. 63–64.

⁴⁵² *Ibid.*, p. 63, n. 18.

Nesim Seker explains the emergence of the “Turkish History Thesis” as the exhibition of nationalism in republican Turkey: “The nationalist elite of the early Turkish Republic ... led an assimilation program in order to create an “imagined” Turkish identity...With its founding treaty, namely the Treaty of Lausanne (July 1923), Turkey accepted all its non-Muslim citizens as minorities. In the constitution which was enacted in 1924, citizenship was defined as Turkish and claimed to be a constitutional supra-national identity for the inhabitants of Turkey: “The people of Turkey, regardless of religion and race, are Turks as regards citizenship”. With this definition, one of the ethnic groups of Turkey actually became the appellation for all inhabitants; however, as stated in the Constitution, ethnic origin was not a precondition to be accepted as a Turk, and being a Turk came to mean dependence on a political community. However this did not necessarily satisfy the criteria for being accepted as “Turk”. In other words, coming ethnically from Turkish origin was more important than being a citizen of Turkey as many practices proved this. Therefore, Turkish nationalism of 1920^s and 1930^s seems both an inclusive and exclusive one or by Poulton’s words, it was “a mixture of [Anthony] Smith’s two variants -the ‘ethnic’ and the ‘territorial. It was inclusive because it was not based entirely on ethnicity or racial origin and formally left opened the way for becoming “Turk” through cultural and linguistic assimilation. It was exclusive at the same time since it was overtly based on ethnicity and defined the “Turk” in ethnic, cultural, linguistic and moral values of the Turks in Central Asia. This definition emerged out of “a series of official conferences” which eventually were systematized in the Turkish History Thesis and Sun Language Theory”⁴⁵³.

⁴⁵³ Nesim Seker, taking rather seriously “Turkish History Thesis”, highly praised

Nesim Seker demonstrates a very selective approach to Hugh Poulton's book. In connection with "Turkish nationalism of 1920^s and 1930^s" N. Seker cites H. Poulton's words which in reality are: "Kemal's nationalism was "a mixture of Smith's two variants - the 'ethnic' and the 'territorial'"⁴⁵⁴. It is necessary to take into notice that Anthony Smith never meant "Turkish" or "Kemalist" nationalism while speaking about *ethnicity* and *territory*. Vice versa, he mentioned the "foreign domination of the Ottomans"⁴⁵⁵. His conceptual idea is that "Territory is linked with history in many subtle ways, which become part of the group's cultural heritage and outlook". In relation to the period of the 19th century he notes: "Moreover, ethnic groups are not necessarily coextensive with an economically defined 'region'... They may share it with other ethnic groups, as in the Russian Pale of Settlement, or be scattered across several regions. Yet, even in these cases, ethnic communities like the Blacks in America, the Armenians, the Jews and the Gypsies, have experienced an ethnic revival, and formed movements of ethnic nationalism"⁴⁵⁶.

Thus A. Smith analyzes variations of "Ethnic consciousness in premodern eras" and without any connection with "the Turkish nationalism"⁴⁵⁷ (simply Turkic element in Western Asia did not

"leading intellectuals" who wrote their volumes: "To these efforts, books on Turkish history were written by leading intellectuals and History and Language Congresses were convened as a result of which Turkish History Thesis and Sun Language Theory was formulated" (**Seker N.**, op. cit, p. 64-65).

⁴⁵⁴ **Poulton H.**, Top Hat, Grey Wolf and Crescent: Turkish Nationalism and the Turkish Republic, New-York, 1997, p. 97.

⁴⁵⁵ **Smith A.D.**, The Ethnic Revival, Cambridge University Press, 1981, p. 41.

⁴⁵⁶ *Ibid.*, p. 35.

⁴⁵⁷ A.D. Smith without any connection with 'ethnic' and the 'territorial' "nationalism" mentions Turks among those tribes which invaded Europe:

constitute a part of nations which had their *homelands* in the region- **E.D.**) concludes: “Through a better understanding of the mechanisms that sustained ethnic groups in most parts of the globe throughout recorded history, we will be able to gauge the extent and depth of the modern ethnic revival, and discover how and why pre-existing ethnic ties should once again become socially significant and politically important”⁴⁵⁸.

Nesim Seker had mentioned “Poulton’s words”, but fails to mention other parts of his book, where he, mentioning Serif Mardin’s book, pays attention to “the situation in the Bitlis (Arm. Baghesh - **E.D.**) Vilayet at the start of the third quarter of the nineteenth century”⁴⁵⁹. Şerif Mardin writes: “A process of settlement of tribes had begun shortly before the Ottomans established direct rule in the region. After 1842, in the Muş region, strictly Kurdish villages side by side with Armenian villages – a new pattern of settlement replaced the earlier symbiotic arrangement in which local tribes had been spending winters in Armenian villages...”⁴⁶⁰. “Abdülhamid implemented strict centralisation, his personal dictatorship and Islam and pan-Islamism, along with his role as Caliph, to create personal loyalty to himself and keep the Islamic elements in the empire unified... Along with this came the attempt by his regime to make the empire more homogeneous by the compulsory use of demotic Turkish. This was established by a

“Resistance to Saracens, and later, Mongols and Turks, helped to sharpen the ethnic sense of populations (French, Catalans, Hungarians, Russians, Poles) included within victorious states” (Ibid., p. 82).

⁴⁵⁸ Ibid., p. 63.

⁴⁵⁹ **Poulton H.**, op. cit., p. 42.

⁴⁶⁰ **Mardin S.**, Religion and Social Change in Modern Turkey: The Case of Bediüzzaman Said Nursi, New York, 1989, p. 44.

decree of 1894 requiring the use of Turkish in all the schools of the empire⁴⁶¹... Until the second half of the 19th c., Anatolia as a geographical unit had not really figured in Ottoman consciousness as constituting the heartland of the empire. Although the Ottoman Empire had begun in the northwestern corner of Anatolia, the elite of the empire had always looked towards Europe, and Rumelia was as important a focus of geographical loyalty as Anatolia. Whilst Anatolia had always been important for revenue and manpower for the army, it had no special distinction, and the Istanbul elites tended to view it as populated by ignorant peasants and nomads... This began to change with the *Tanzimat* period and the concept of *vatan* as popularised by Namik Kemal. .. To Namik Kemal, Islam remained the bond between the citizen and the 'vatan'. However, the concept of *vatan* as a geographic unit and the enhanced position of Anatolia within this came more to the fore as the 19th c. wore on. In this process, the relentless loss of territory by the Ottomans in the Balkans throughout the century was naturally important. The drought of 1872 in Anatolia also raised a strong public reaction and helped focus public opinion in the capital on Anatolia as part of the heartland of the *vatan*⁴⁶²... The growth and spread of Armenian and Greek nationalism in Anatolia, coming after the loss of most of the Balkans, also helped to raise this consciousness... The Kemalist state actively pursued an aggressive

⁴⁶¹ Poulton H., p. 61.

⁴⁶² For example *Tercüman-ı Hakikat*, no. 954, 24 August 1881, and no. 958, 31 August 1881, warned of the danger of an Erministan (Armenia) appearing in eastern Anatolia, and also pointed to the declining position of the once strong and prosperous Muslim population of western Anatolia now under threat from growing Hellenisation. Quoted in D. Kushner, op. cit., p. 52 (Poulton H., p. 63, n. 40).

Turkish nationalism⁴⁶³... Many scholars have claimed that Kemalist nationalism was not racist, but rather a state-building nationalism along territorial models proposed by Gellner and Smith, which did not persecute minority groups. The above discussion, however, would tend to conclude that there were strong racial aspects in Kemalist nationalism as it came to be defined and propagated in the 1930s... Contrary to Bernard Lewis's assertion⁴⁶⁴, the Kemalist state

⁴⁶³ **Poulton H.**, op. cit., p. 62–63, 121.

⁴⁶⁴ Bernard Lewis states that Kemal's "nationalism was healthy and reasonable: there was no arrogant trampling on the rights or aspirations of other nations, no neurotic rejection of responsibility for the national past (The Emergence of Modern Turkey, Oxford University Press, sec. edition, Delhi, 1961, reprinted 1962, p. 292)". Moreover, B.Lewis without any scientific grounding the Intruductory Chapter I entitled "The Sources of Turkish Civilization". The following definitions brought by him do not constitute the criteria of civilization:

1. Centuries later, after the first conquest in the 11th century of Anatolia by Turks "in the Imperial society of the Ottomans the ethnic term Turk was little used, and then chiefly in a rather derogatory sense, to designate the Turcoman nomads or, later, the ignorant and uncouth Turkish-speaking peasants of the Anatolian village. To apply it to an Ottoman gentleman of Constantinople would have been an insult [n. 2, A text studied by Cahen shows that already in the 13th c. a bourgeois of Konya "uses the designation "Turk" exclusively for the "barbarous and "unbearable" Turkoman frontier population (Cahen, in G.E. von Grunebaum, Unity and Variety in Muslim Civilization, Chicago, 1955, p. 330)"]".

2. Until the 19th c. the Turks thought of themselves primarily as Muslims... They had no political relevance.

3. The Turkish national idea, in the modern sense, first appears in the mid-19th c.

4. After the nationalist and modernist movements had established themselves, an interesting new development appeared – the assertion of identity with earlier, pre-existing local civilizations (distruction of Armenian – **E.D.**)

5. In Turkey it gave rise to the so-called Anatolianist movement and to the theories, fathered by Atatürk, of the Turkish origin of such ancient peoples as the Summerians, the Trojans, and above all, the Hittites".

Thus building the "colossus" of "Turkish civilization" on such clay foots B. Lewis in fact adopted the "Turkish History Thesis" "foundations" and used as a slogan bare-worded atatement of Atat. Said in 1924: "The Turks are the friends of all

never admitted that the **Young Turk regime pursued a deliberate genocidal policy against Armenians, and continues to this day to refuse to acknowledge it.** The defining and official propagation of the new nationalist thesis in the 1930s saw a rise in the official attitude of ‘Turkey exclusively for the Turks’ ... More chauvinistic perhaps was the fact that many professions, including medicine, law and even wheelwrighting, were closed to all but Turks. Worse were the several official expressions of anti-semitic and anti-minority policies... The 1935 law which required all Turkish citizens to adopt surnames produced pressure on Istanbul’s Jewish, Greek and Armenian populations to give up their traditional surnames and adopt new ones, while the language campaign (Citizen Speak Turkish) movement - also put pressure on the minorities...

After Kemal’s death, with Ismet İnönü at the helm, the situation deteriorated. Soon after the outbreak of the Second WW, the government mobilised all Jewish, Greek and Armenian males between 18 and 45 years old. At the time of the signing of the agreement between Turkey and Hitler’s Germany in June 1941, they were sent to special camps in the Anatolian interior where there were reports of harsh treatment and high mortality rates⁴⁶⁵... The new situation after the collapse of the USSR has allowed a more active foreign policy and there have been reports in the Turkish

civilized nations. Countries vary, but civilization is one, and for a nation to progress it must take part in this single civilization” (Lewis B., op. cit., 1-3, p. 292).

⁴⁶⁵ The camps held about 5,000 men each, and the inmates were instructed in non-combative skills like road building (Poulton H., op. cit., p. 114-117, n. 104).

media of several thousand radical-right⁴⁶⁶ volunteers fighting with the Azeri forces in and around Nagorno-Karabakh”⁴⁶⁷.

The chairman of radical rightest Türk Ocağı organization, “Professor Orhan Düzgüneş, still adhered to aspects of the ‘Turkish Historical Thesis’ which attempted to show the crucial importance of the pre-Islamic Turkish contribution to civilization. For example, he stated that ‘Human Rights are now discussed all over the world, but it is historically proven that Turks established and applied human rights wherever they ruled’. At the same time he claimed that democracy, due to early Islamic practices like the consultative councils, has always been a facet of Turkish history”⁴⁶⁸.

“Historical” and “linguistic” “discoveries” together with “modernization” went hand in hand with discrimination of non-Turks and racism in the Republic of Turkey, as shown in the following lines: “The historical and linguistic studies in the 1930s demonstrated that race and language would be inseparable components of Turkish national identity. Viewing the society as an organic whole, a homogenous entity, in a corporatist manner, this identity was also suggested to be a secular, modern and Western oriented one highlighting Turkish culture as the most important tie that bound the society together. In this respect, what was expected from the non-Turks, both Muslims, particularly the Kurds, and non-Muslims, was a complete assimilation to this identity. In other words, they were to be turkified. In the 1920s and 1930s, it is possible to trace the practices of a culturally and linguistically assimilative policy rendered by civil but military originated political

⁴⁶⁶ E.g. national Action party (NAP/MHP)

⁴⁶⁷ Poulton H., op. cit., p. 152.

⁴⁶⁸ Poulton H., op. cit., p. 144.

cadre which firmly established its power through a mono-party regime. An illustrative example of this kind of policy can be seen in 1925 when the Turkish political elites held a systematic pressure on the leadership of the non-Muslim communities to renounce their internationally guaranteed privileges granted in the Lausanne Treaty, specifically Article 42⁴⁶⁹, which regulated the individual and family status of non-Muslims in Turkey. Permitting non-Muslim minorities to settle their familial or personal affairs, such as marriage, in conformity with their customs and stipulating the Turkish Government to undertake measures to this end, this article was demanded to be null and void by the government with the claim for modernization. As a matter of fact, modernity and nationalism went hand in hand in the context of the late Ottoman Empire and early Turkish Republic. Whenever political leaders aimed to curb the privileges or internal autonomy of ethnic,

⁴⁶⁹ “ARTICLE 42. The Turkish Government undertakes to take, as regards non-Moslem minorities, in so far as concerns their family law or personal status, measures permitting the settlement of these questions in accordance with the customs of those minorities. These measures will be elaborated by special Commissions composed of representatives of the Turkish Government and of representatives of each of the minorities concerned in equal number. In case of divergence, the Turkish Government and the Council of the League of Nations will appoint in agreement an umpire chosen from amongst European lawyers. The Turkish Government undertakes to grant full protection to the churches, synagogues, cemeteries, and other religious establishments of the above-mentioned minorities. All facilities and authorization will be granted to the pious foundations, and to the religious and charitable institutions of the said minorities at present existing in Turkey, and the Turkish Government will not refuse, for the formation of new religious and charitable institutions, any of the necessary facilities which are guaranteed to other private institutions of that nature” (Treaty of Peace with Turkey Signed at Lausanne, July 24, 1923, From: *The Treaties of Peace 1919–1923, Vol. II* (New York: Carnegie Endowment for International Peace, 1924).

linguistic and cultural communities, they attempted to do it in a modernization discourse. The above case is not an exemption in point. The Turkish government laid its claim for renunciation of Article 42 from the Greek, Jewish and Armenian communities on the adoption of a universal code in civil affairs; namely, the Swiss Civil Code, which necessitated a new family and personal status as it made civil marriage compulsory. For this reason, it pressed the religious leaders to renounce formally the right of their community rights on family and personal affairs, which was one of the most important minority rights that had been granted centuries ago by the Ottomans. On the pressures coming from the government, the Jewish, Armenian and Greek communities announced renunciation of Article 42 respectively in September and October 1925⁴⁷⁰.

In the distorted “theoretical” perception of the Turkish “state establishment” the transition to the “republican” rule started with the “negation” of its Ottoman past, as Nesim Seker writes: “Cutting all relations with the Ottoman past and arguing that ‘the new Turkey has any relation with old [Ottoman] Turkey’, that ‘the Ottoman government has passed into history’ and ‘now a new Turkey has been born’⁴⁷¹, a very characteristic of the Kemalist discourse, found its expression in transformationism. This principle, defined as ‘a commitment to ongoing change and support for the Kemalist programme’⁴⁷², was the spirit lying behind the reforms held in the early Turkish Republic and displayed

⁴⁷⁰ **Seker N.**, HAOL, 2005, p. 65.

⁴⁷¹ Mustafa Kemal’s statement, quoted in Taner Timur, *Türk Devrimi ve Sonrası*, Ankara, 1993, p. 104.

⁴⁷² Nesim Seker wrongly cites Erik J. Zürcher, because in the latter’s book critically is brought the expression “the Kemalist reform programme” (**Zürcher E.J.**, *Turkey: A Modern History*, London, 1993, p. 190).

Mustafa Kemal and his colleagues' determination to create a new Turkish state and society independently of the past... The efforts of the Republican elite for nation-building and to give a sense of Turkishness to its citizens through linguistic and historical studies led to the adoption of an overtly ethnicist and secular Turkish nationalism emphasizing the Turkish ethnicity as master of the country and dismissing Islam from being a component of the Turkish identity"⁴⁷³.

Contrary to the exhortations of Nesim Seker on behalf of "the efforts of the Republican elite for nation-building" to implant the "sense of Turkishness to its citizens", Erik J. Zürcher critically presents 'six principles of Kemalism' ideology as the backbone of formation of "the personality cult around Mustafa Kemal during and even more after his lifetime... Indoctrination in schools and universities focused on him to an extraordinary degree". About survival of "the personality cult around Mustafa Kemal" E. Zürcher writes that "it is still very much part of the official culture of Turkey"⁴⁷⁴.

Thus, implementation of the ideology serving the goals of formation of "the Turkish nation" through the revising and distortion of history and, particularly, the denial of the Armenian genocide, became the Pan-Turkic ideological backbone of the state policy of the Republic of Turkey.

⁴⁷³ **Seker N.**, HAOL, 2007, p. 51-52.

⁴⁷⁴ **Zürcher E.**, op.cit., p. 190.

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ABBREVIATIONS

BAR - British Archaeological Reports

BSA - Bulletin on Sumerian Agriculture

HAOL - Historia Actual Online

ВДИ - Вестник древней истории

ДВ - Древний Восток

Լրաբեր - Լրաբեր հասարակական գիտությունների

ՊԲՀ (ИФЖ) - Պատմա-բանասիրական հանդես (Историко-филологический журнал)

EDUARD L. DANIELYAN

**CIVILIZATIONAL FOUNDATIONS OF ARMENIA
AND MODERN CHALLENGES**

ԷԴՈՒԱՐԴ Լ. ԴԱՆԻԵԼՅԱՆ

**ՀԱՅԱՍՏԱՆԻ ՔԱՂԱՔԱԿՐԹԱԿԱՆ ՀԻՄՔԵՐԸ ԵՎ
ԱՐԴԻ ՄԱՐՏԱՀՐԱՎԵՐՆԵՐԸ**

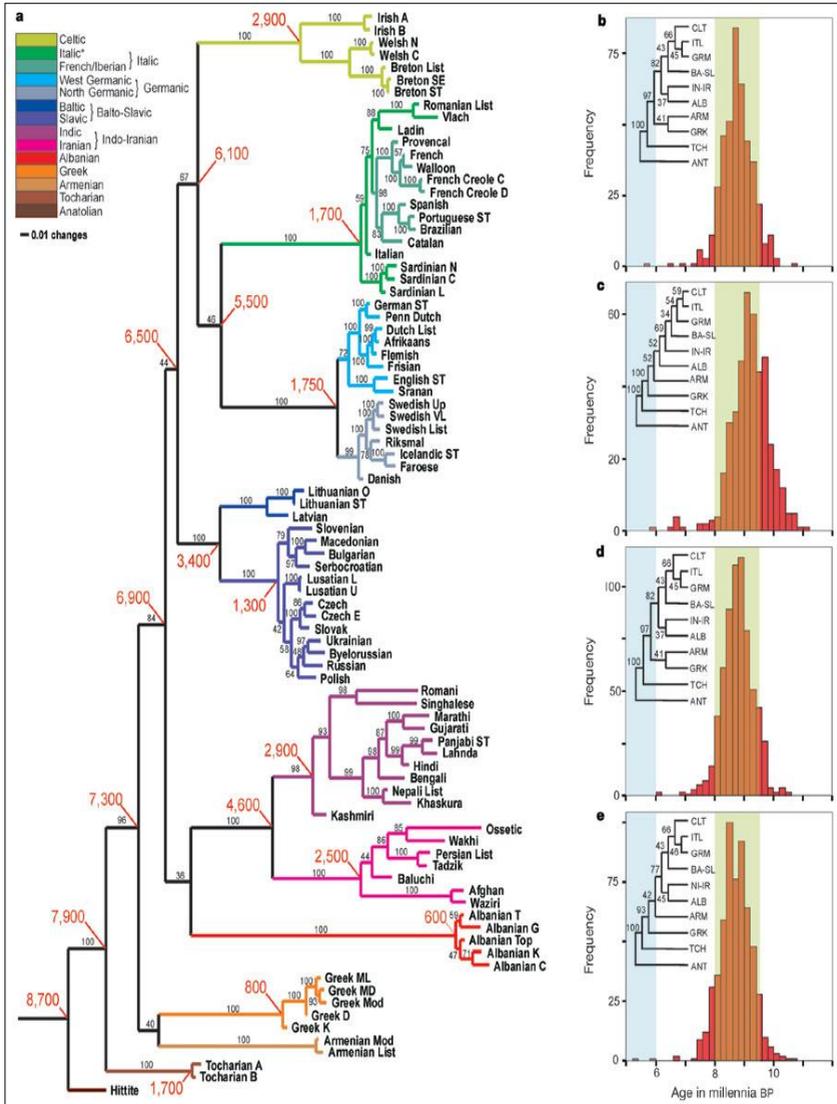
Հրատ. պատվեր № 933

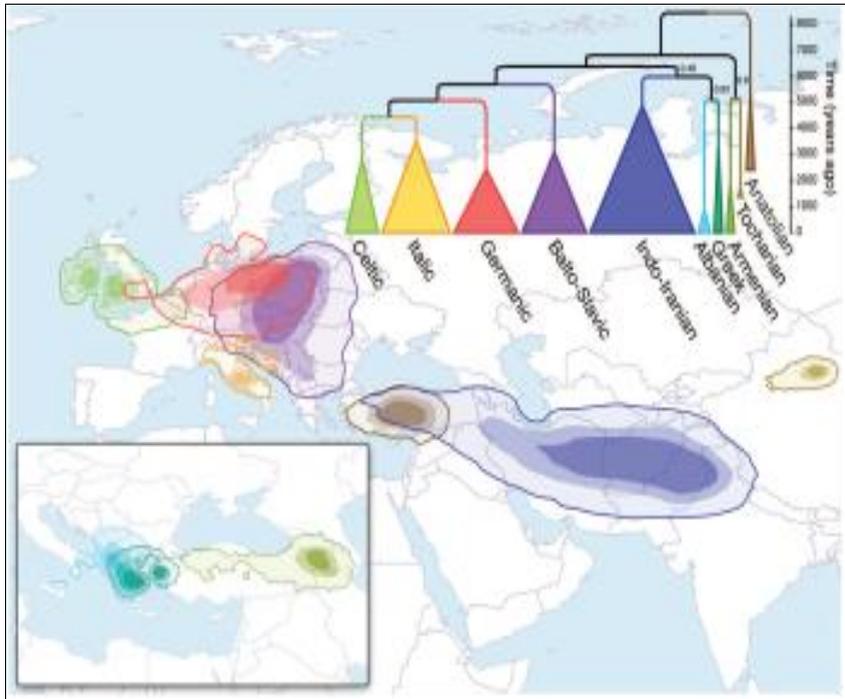
Ստորագրված է տպագրության՝ 20.03.2019թ.:

Չափսը՝ 60 x 84 ¹/₁₆, տպագր. 16 մամուլ:

Տպաքանակը՝ 150 օրինակ:

ՀՀ ԳԱԱ «Գիտություն» հրատարակչության տպարան,
Երևան, Մարշալ Բաղրամյան պող. 24:

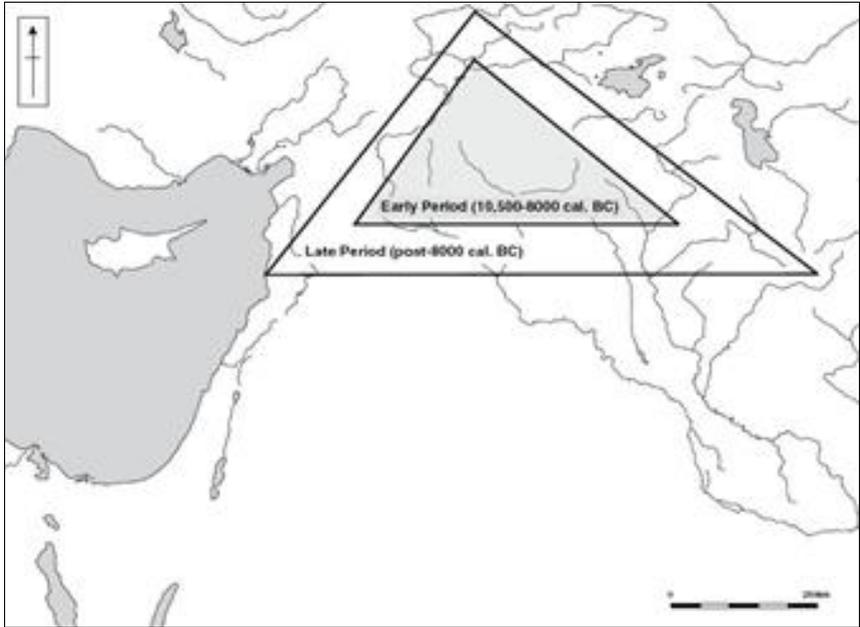




Map and maximum clade credibility tree showing the diversification of the major Indo-European subfamilies. The tree shows the timing of the emergence of the major branches and their subsequent diversification. The inferred location at the root of each subfamily is shown on the map, colored to match the corresponding branches on the tree. Albanian⁴⁷⁵, Armenian, and Greek subfamilies are shown separately for clarity (inset). Contours represent the 95% (largest), 75%, and 50% HPD regions, based on kernel density estimates⁴⁷⁶.

⁴⁷⁵ In the Balkans.

⁴⁷⁶ Bouckaert R., Lemey Ph., Dunn M., Greenhill S. J. et al, op. cit., p. 959.
<http://science.sciencemag.org/content/337/6097/957>



The “Golden Triangle” in northern Syria, southeast Anatolia and the western Zagros (redrawn after Kozłowski & Aurenche, 2005)



The temple of the Potbelly Hill

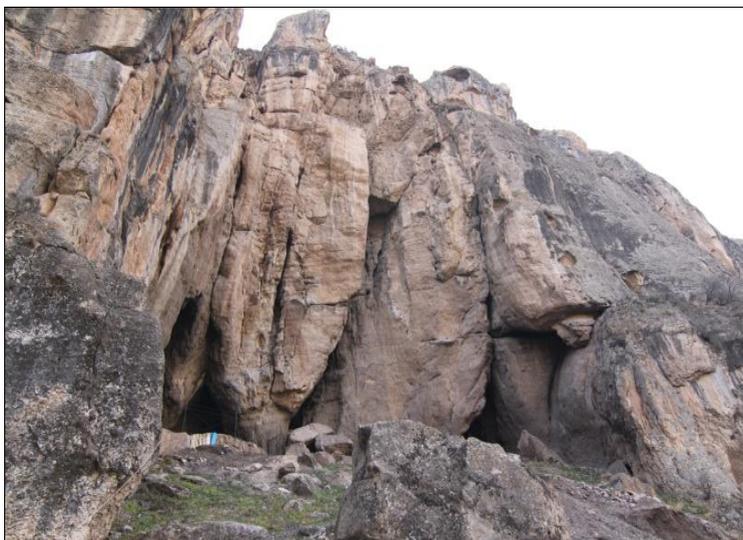


Monoliths with animals (Potbelly Hill)



“Europe, 8000 years ago (mtDNA). NEOLITHIZATION - SPREAD OF AGRICULTURE. Spread of agriculture through Europe - archaeological fact, but the genetics of mtDNA does not trace considerable migrations of population at that time. The analysis of paleo-DNA of ancient populations helped to bridge (E.B. Balanovskaya and O.P. Balanovsky. Studies according to genetic data of the migrations of people as in historic, as well as pre-historic times)⁴⁷⁷.

⁴⁷⁷ The Fifth Congress of the Vavilov Society of Geneticists and Selectionists, 2009.

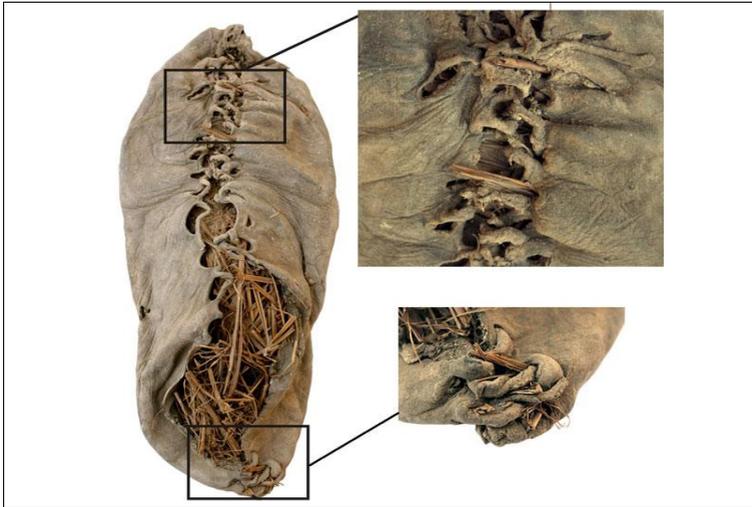


Areni-1



Wine production-storage part of the Areni-1 cave⁴⁷⁸

⁴⁷⁸ <https://bit.ly/2Xv2c5L>; <http://arenicave.livejournal.com/662.html>



*The Areni-1 leather shoe*⁴⁷⁹

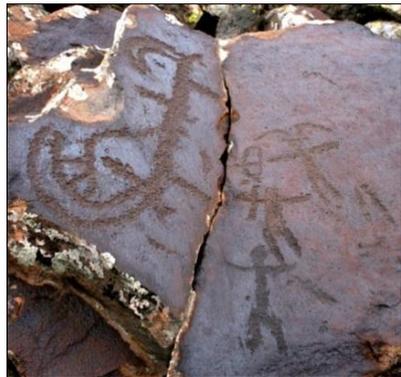


Shehengavit residential quarters

⁴⁷⁹ http://en.wikipedia.org/wiki/Areni-1_shoe



Stellar symbols on the rocky hill of Metsamor



Rock pictures from the Geghama mountains

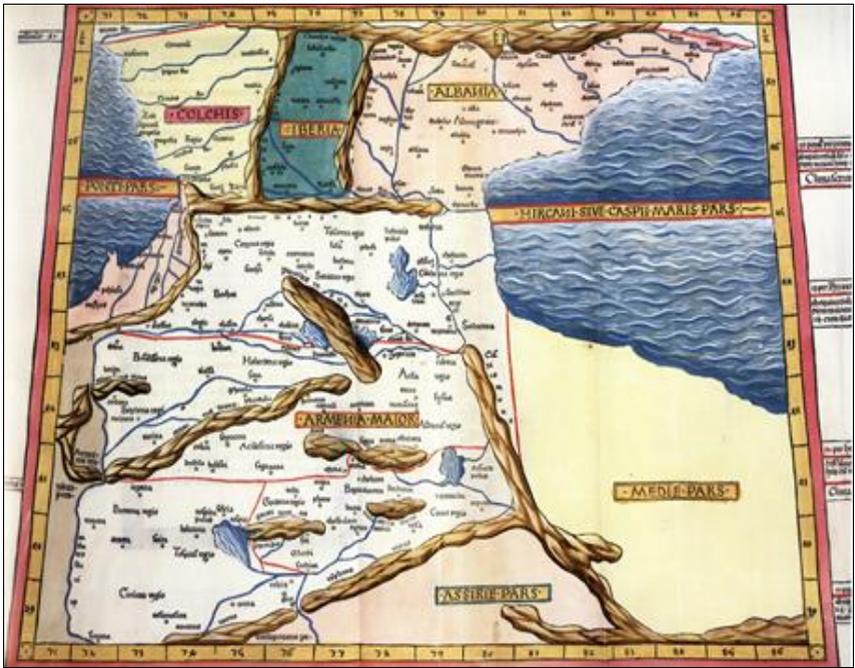
Rock picture (Geghama Mountains)



Zorats Kar (or Karahunj)



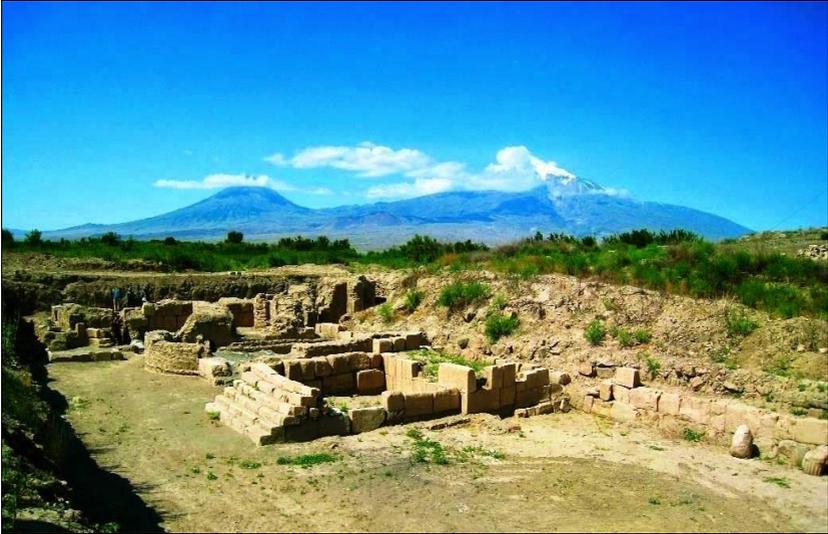
Zorats Kar (or Karahunj)



The map of Ptolemy. The third map of Asia (Galchian R., Armenia in World Cartography, Yerevan, 2005, p. 117 (in Arm.)).



Tigran II the Great (95-55 BC)



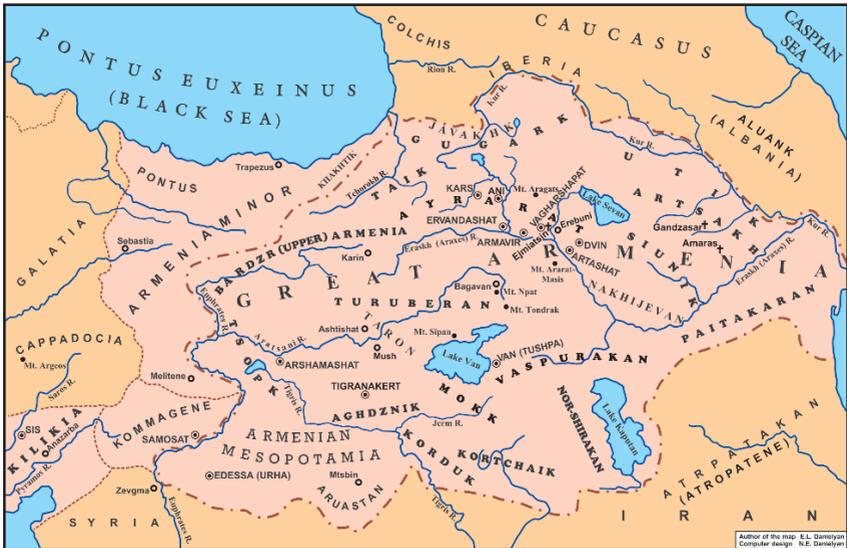
Artashat with a view of Mt. Ararat-Masis



Nemrut sanctuary in Commagene



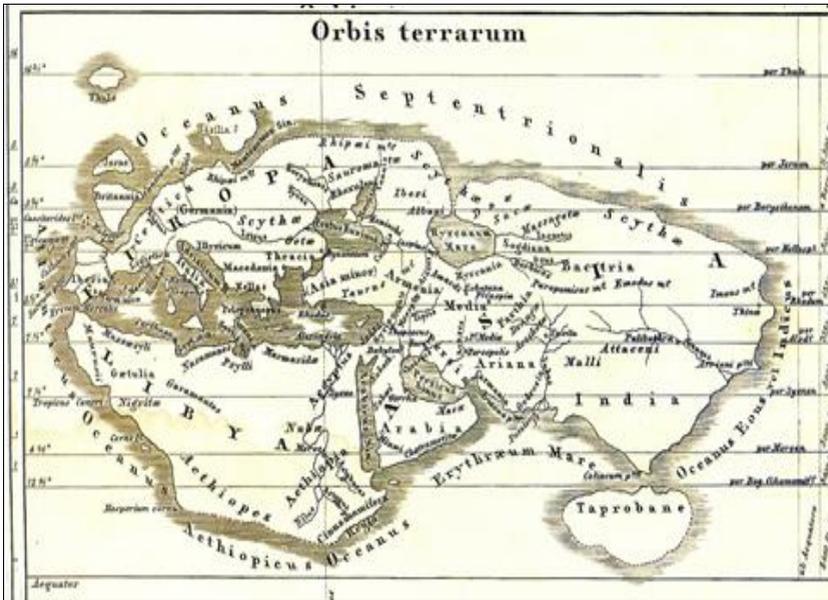
Tigranokert in Artsakh



**Armenia in Ancient and Medieval times
(author of the map E.L. Danielyan)**



The world map according to Herodotus (Galchian R., Armenia in World Cartography, Yerevan, 2005, p. 66 (in Arm.)).



The map of Eratosthenes (3^d-2nd centuries BC) (Galchian R., Armenia in World Cartography, Yerevan, 2005, p. 67 (in Arm.)).



The flag of Armenian seafarers



*Armenian cross-stones (khachkars) in the
Armenian Cemetery of Old Jugha*



*The destruction of the final group of the Armenian cross-stones
(khachkars) by the marauding Azerbaijani soldiers in the Armenian
Cemetery of Old Jugha (2005)*