

HISTORY OF THE ARMENIANS AND LETTER TO VAHAN MAMIKONEAN (CLASSICAL ARMENIAN TEXTS) pdf

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*History of the Armenians and Letter to Vahan Mamikonean (Classical Armenian Texts) [P'arpets'i Ghazar] on www.enganchecubano.com *FREE* shipping on qualifying offers.*

The ancient city must have been one of the four coastal cities of Caucasian Albania mentioned by Ptolemy in his Geography cf. Hewsen, , Gelda Kudryavtsev, a, pp. This Armenian name is to be connected with Tzour, documented in Byzantine sources as the name of the pass Procopius, De Bello Gothico, 4 8. Altheim and Stiehl, p. MacKenzie, personal communication, 7 July The name of the pass, documented in many languages and various forms, was also frequently ascribed to the city. The name Darband is first attested for the city in the 7th-century Geography incorrectly attributed to Moses of Khorene [Pseudo] Moses of Khorene, ed. Although Kudryavtsev , p. The view of H. Nyberg Manual II, p. The term Caspian Gates in particular was used inconsistently. Although it originally designated a pass near modern Tehran Strabo, In some ancient sources the location of the Caspian gates is unclear Lucan, Prometheus 4; Arrian, Anabasis 7. In others Josephus, Antiquitates More caution is required in interpreting the terms porta Caspiaca Statius, Silvae 4. In other classical texts Sarmaticae portae e. Pliny, Historia Naturalis 6. Mittelhaus , Albania pylai with the Darband pass Ptolemy, 5. Chaumont, ; Hewsen, The mountain fortress Iouroeipaach, situated at the Caspian Gates Priscus, fr. Peoples advancing from areas north of the Caucasus were able to penetrate into Roman territory through this pass; had they already advanced through the Darband pass to Azerbaijan and into Media, the Romans would hardly have been interested in maintaining a border patrol there pace Peeters, , pp. Other authors who have associated the Greek names with the Caspian Gates have offered only ambiguous documentation e. Owing to excavations conducted by Soviet archeologists beginning in , the history of Darband can be traced back as far as the late 4th millennium B. In the 1st millennium B. In fact, the initial fortification of the hill at the end of the 8th century B. Archeologists have identified a period of construction subdivided into pre-Scythian 9th-6th centuries B. The walls apparently attained a maximum height of 2 m and a maximum thickness of 7 m. The fortress seems to have been destroyed repeatedly during this and the following periods. At the beginning of this period the hill became the citadel of an expanding city. The varied and often conflicting names in the sources complicate historical interpretation see above. It appears, however, that, with the political and economic development of Caucasian Albania in the first three centuries C. Neither Albania nor the city of Darband seems to have been conquered by the Romans in their struggle with the Parthians for hegemony in the Caucasus; nor, despite claims in the Armenian sources, is Armenian influence recognizable in the region. Coins and architectural details are evidence of interaction with the Parthians cf. Sasanian rulers must have endeavored to prevent the advance of peoples from the north along the Caspian coast and to protect the northern provinces of their realm. Albania remained Sasanian, though the precise position of its boundaries is obscure; Kudryavtsev , p. Akopyan, map presupposing the loss of the entire coastal region before the 5th century. The earlier hypothesis of a gradual Sasanian advance into the northern areas of Caucasian Albania, accompanied by construction of defensive walls, is generally rejected today Kudryavtsev, a, p. During periods when the Sasanians were distracted by war with the Byzantines or protracted battles with the Hephthalites in the eastern provinces, the northern tribes succeeded in advancing into the Caucasus. The first Sasanian attempt to seal off the road along the Caspian seacoast at Darband by means of a mud-brick wall maximum thickness 8 m, maximum height ca. It was clearly intended to protect the rich and fertile areas south of the Caucasus from the invading tribes. Little attention has been paid to the possibility that this wall was actually a reconstruction of earlier, damaged defenses. In about the Sabir Huns advanced on Darband Dzharfarov, , p. The new city wall at Darband consisted of a core of rough stone blocks set in limestone mortar and faced with limestone slabs. The wall measured 3, m on the north side and 3, m on the south. On the southwest the city wall joined the mountain wall for photographs, see Khan-Magomedov, , which extended west more than 40 km Arabic sources: This fortified wall, with its seven gates, apparently

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connected already existing freestanding fortifications cf. The stone city wall was 4 m thick and reached a height of m. On the north it was reinforced by seventy-three massive rectangular and round towers, spaced ca. The northern city wall and the wall of the citadel were constructed first, obviously to protect the inhabitants against imminent invasions from the north. Their foundations are much deeper, and, as a result, the wall is almost entirely preserved today, whereas the southern wall survives only in part. The northern wall follows the winding course of a ravine before straightening out toward the east; the southern wall, on the other hand, presents an almost straight line. Battlements and additional gates were added later; fourteen gates survived as late as Ezekiel ; the reference to iron gates in Josephus, *Bellum Judaicum* 7. The Darband fortress was certainly the most prominent Sasanian defensive construction in the Caucasus Artamonov, , p. In construction technique it is similar to other 6th-century fortifications see Frye, ; Cuneo, pp. By twenty-five Middle Persian inscriptions representing measurements for construction purposes had been found in the walls of Darband Kasumova, , p. Nevertheless, the readings, particularly of the dated inscription no. Most scholars consider this inscription to belong to the 6th century e. Pakhomov , M. Kasumova arrived at the thirty-seventh year Nyberg and Gerd Gropp differ dramatically, both having read the year as but Nyberg basing his calculations on the Arsacid era, thus arriving at a date in the middle of the 5th century C. Neither of these dates has been generally accepted, however. The citadel, today the site of Naryn-kala Artamonov, , p. Certain trades, like stonemasonry, were undoubtedly significant, and the city was also a major center of international trade. The city was for a time also the seat of the catholicos of the Albanian church Hewsen, , but accounts of the founding of the diocese are legendary Pseudo Faustus, 3. Emin, Moscow, ; tr. Abgaryan, Yerevan, ; tr. Aliev, *Kavkazskaya Albaniya I v. Caucasian Albania* [1st century B. Abel, *Revue biblique* 42, , pp. Asdourian, *Die politischen Beziehungen zwischen Armenien und Rom von v. Bandy, Ioannes Lydus on Powers. Or the Magistracies of the Roman State, Philadelphia, Lukonin, Sasanidskie gemmy Sasanian gems , Leningrad, , pp. Brentjes as Die Kunst Aserbaidshans vom 4. Jahrhundert, Leipzig, , pp. Osnovnye etapy istorii gg. Excerpta de Lega-tionibus Romanorum ad Gentes, ed. Marra , , p. Observations on the city and the surrounding area , Makhachkala, Kommentar I, Heidelberg, Idem, *Armenia and Georgia. Idem, Arkheologicheskie pamyatniki Dagestana. Gignoux, Abstracta Iranica* 11, , p. Idem, *Derbent, Moscow, The villages of Tabasaran , Moscow, Idem, Drevnyaya istoriya severnogo Kavkaza The ancient history of the northern Caucasus , Moscow, , pp. Institut istorii, yazyka i literatury im. Idem, Drevnie pamyatniki severo-vostochnogo Kavkaza Ancient monuments of the northeastern Caucasus , Makhachkala, a. Idem, *Pervye issledovaniya dosasanidskogo Derbenta. Materialy po arkheologii Dagestana Initial investigations of pre-Sasanian Darband. Directions and regularities in the development of the city in the 6th to midth centuries , Makhachkala, Lavrov, Epigraficheskie pamyatniki severnogo Kavkaza na arabskom, persidskom i turetskom yazykakh. Teksty, perevody, kommentarii, vvedenie i prilozhenie Epigraphic monuments of the northern Caucasus in the Arabic, Persian, and Turkish languages. Texts, translations, commentaries, introduction, and supplement I, Moscow, , p. Osnovnye itogi rabot gg. The Buddhist caves of Kara Tepe in ancient Termez. Basic results of the overall work of , Moscow, , pp. Outline history of the culture , Moscow, , pp.***

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2: The Balkh Art and Cultural Heritage Project - Late Antique Balkh

The History of the Armenians is the product of an author about whom certain biographical details exist. This information is found in Ghazar's History and in his Letter to the marzpan of Armenia, Vahan Mamikonean (marzpan ca).

Published on 28 February, *The Frogs* is a comedy play by Aristophanes c. 487 c. BCE, the most famous of the comic playwrights of ancient Greece. Although he endured prosecution for his continued attacks on the politician Cleon, *The Frogs* brought Aristophanes public honors for its promotion of Athenian unity. The play tells the story of Dionysos, the patron deity of theater, who complains about the sad state of Athenian drama. In an attempt to save tragedy from a generation of poor writers, Dionysos, disguised as the god Hercules, and his slave Xanthias, descend into Hades to bring Euripides back from the dead - the tragedian had died the previous year. Unfortunately, his works from this period are the only ones known to exist - only eleven of his plays have survived. Little is known of his early life with even his birthdate unclear. The son of Phillippus, he was a native of Athens but owned property on the Greek island of Aegina. He had two sons - one of whom, Aroses, composed a few minor comedies. All of Athenian life could be seen in his plays: Athens was a city of unrest. Residents were confined to the city as Spartan armies loomed nearby. People were outraged at their ineffective leadership in both city government and on the battlefield. By the time Aristophanes began to write, Greek drama was in serious decline. Euripides was dead and Sophocles would die before the play was completed. However, as in tragedy, much of the presentation of a play remained the same: Although Aristophanes is sometimes condemned for bringing tragedy down from the high level of Aeschylus, his plays, with their simplicity and vulgarity, were recognized and appreciated for their rich fantasy as well as bawdiness, gaiety, and satire. Greek Comedy Mask Aristophanes was an observer of Athenian society. David Barrett in his translation of Aristophanes said that the tension between the old and the new in Athens appears prominently in *The Frogs* and, like his predecessor Euripides, this change - the anti-war tension and political unrest - could be seen throughout his plays. Since his comedies often contained a theme of peace, many were led to believe he was a pacifist. As a whole, his plays were used to ridicule politicians as well as philosophers: Mythology and theology did not escape his scorn either - gods were often portrayed as both foolish and spineless. Dionysos, Xanthias, Hercules, Euripides, Aeschylus, Hades, Charon ferryman of the dead, Aeacus doorkeeper of Hades, two landladies, a maid, a slave, and two choruses - one of initiates and one of frogs. In a futile attempt to disguise himself as Hercules, Dionysos is dressed in a yellow robe covered by a lion-skin. A lion-skin over a yellow negligee! Why the high-heel boots? Barrett, They ask Hercules how he had made his way into Hades and explain they hoped to bring back Euripides from the dead. Nowadays it seems like many are gone, and those that live are bad. Hercules responds by naming a number of capable, young poets Iophon and Agathon but Dionysos contends that none of them is genuine. A disgrace to their calling. In order to restore Athenian tragedy, he must go to Hades and bring back Euripides. Trying to scare the deity, Hercules tells him of the possible terrors: His warnings, though, have little effect. Statuette of Hades Travelling to Hades Dionysos leaves and arrives at a large lake where Charon, the ferryman, escorts him across to Hades. Xanthias arrives by another, longer route. He gets into a heated argument with a chorus of frogs - singing frogs that refuse to be silenced: As they move away from the lake, they are approached by a singing and dancing chorus of initiates, chanting hymns to Demeter, Persephone and Iacchus. At the palace door of Hades they Dionysos still being disguised as Hercules are greeted by Aeacus, the doorkeeper. Fearful, Dionysos exchanges clothes with Xanthias. After an altercation with a landlady over who exactly is who, the doorkeeper decides to let Hades and Persephone determine who is the god and who the servant. Aeschylus Later, Xanthias and a slave begin to talk. The slave tells him that there is trouble in Hades: Xanthias learns that Aeschylus had the chair but now Euripides has challenged him for it. It seems he appealed to all the cut-throats and murderers for support. So, Hades decided to have a contest between Euripides and Aeschylus - Sophocles had renounced any claim. Scales are soon brought in: Throughout the contest, the two poets make references to their plays.

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He believed he added logic to his drama. Aeschylus says that it pained him to have to answer verbal attacks but in frustration, he finally asks Euripides what qualities does one look for in a good poet. They were real heroes, breathing spears and lances! Aeschylus the Winner Finally, Aeschylus grows tired of the contest and asks for the test of the scales. Dionysos looks at both men: I came down here for a poet. To save a city, of course! I shall select the man my soul desires. Of course, feeling betrayed, Euripides calls him a traitor: Aeschylus walks away, telling Hades to keep that lying foul-mouthed rogue out of his chair. One unique aspect of *The Frogs* concerns the tragedian Sophocles who died during the writing of the play. Aristophanes was forced to make several quick changes. Like his contemporaries, Aristophanes used his plays to critique Athenian society: In his book *The Classical Greeks*, Michael Grant says that Aristophanes wrote *The Frogs* during a time when military and political power in the city was on the verge of collapse. In an attempt to escape the world he sends Dionysos to Hades. He adds that his plays contain assaults on Athenian political figures but also a plea for peace. His plays remained appreciated and admired for years after his death, influenced Hellenistic and Roman comedy, and are still regularly performed today. They rose to particular prominence from c. 480 to 400 BCE. By the 5th century CE, though, the Sasanian Empire had begun to expand its influence into areas previously contested between the two Empires. The last Arsacid ruler was Artashes IV r. In CE the marzpan were installed, a position which was higher than satraps and more akin to viceroys. Representing the Sasanian king, the marzpan had full civilian and military authority in Armenia and the system would not change until the mid-7th century CE. The dynasty that now ruled the roost in Armenia was the Mamikonians whose heartlands were in the northern province of Tayk. Long a powerful clan group, the Mamikonians had been particularly successful in the military thanks to their ability to raise cavalry forces of 3,000 knights. By the end of the 4th century CE the hereditary office of grand marshal sparapet, who led the armed forces of Armenia, usually had a Mamikonian lord in the position. Amongst the other noble families the Mamikonians had been only second in importance to the Arsacid royal family itself, indeed two members had even served as regents: Mushegh and Manuel Mamikonian. Once the ruling house of Arsacid fell, the Mamikonians were left to dominate both Armenian politics and military affairs within the limitations imposed by their Persian overlords. One of the most powerful early Mamikonian princes was Hamazasp, who married Sahakanyush, the daughter of the First Bishop Sakak c. 300 CE. The marriage unified the most prominent feudal and ecclesiastical families in Armenia and the vast territories of the Mamikonians with those of the descendants of Saint Gregory the Illuminator dc CE. Over the next three centuries, seven Mamikonian princes would rule Armenia. The former were local princes whose ranks and titles were based on the hereditary clans of ancient Armenia, and they governed their own extensive lands as semi-autonomous fiefdoms. Some princes did switch loyalties to the Persians, even converting to Zoroastrianism, in exchange for tax and other privileges under the new regime. The second institution, the Christian Church founded in Armenia around CE, was not outlawed and crushed. The actual institutions of churches and monasteries themselves, like the nakharars, were largely permitted to keep their lands and revenue, maintain a low profile and live to fight another day. Sasanid rulers had long been suspicious that Armenian Christians were all simply spies of Byzantium in Persian territory but both these figures were zealous proponents of Zoroastrianism and the double-edged sword of political and religious policy was about to cut Armenia down to size. The fiscal obligations on the Church were increased, more Persian-friendly bishops were appointed, and a delegation of nobles and clergy invited to Persia was even forced to convert to the Persian religion on pain of death. A military confrontation seemed inevitable, and it came in CE at the Battle of Avarayr Avarair when the Armenians faced a massive Persian army. There was also a minor Armenian victory against a small force of Persians in the summer of CE. The 6,000 or so Armenians were led by Vardan Mamikonian, the son of Hamazasp, and they presented a genuinely united front of the anti-Persian aristocracy and Church. Unfortunately for the Armenians, help from the Byzantine Empire was not forthcoming despite an embassy sent for that purpose. Perhaps not unexpectedly, the Persian-backed marzpan, Vasak Siuni, was nowhere to be seen in the battle either. Indeed, the battle became a symbol of resistance with Vardan, who died on the battlefield, even being made a saint. Minor rebellions continued in the

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next few decades and the Mamikonians, in particular, continued a policy of careful resistance against Persian cultural control. The strategy paid off for in CE the Treaty of Nvarsak was signed between the two states which granted Armenia a greater political autonomy and freedom of religious thought. In this result, the Armenians were helped by the military disasters the Sasanids were enduring on their eastern frontiers and the Persians being fully occupied with the other side of their empire. Ultimately then, Avarayr was then and still is, seen as a moral victory for Christian Armenia. In political terms, too, the Mamikonians were ultimately successful, as Vahan, the nephew of Vardan, was made the marzpan in CE. During his decade-long reign, Armenia prospered, as is seen in the many new building projects of the period, especially the cathedral at Dvin and many impressive basilicas. Trade also flourished, and the city of Artashat was confirmed as a trading point between the Byzantine and Persian Empires in a Byzantine edict of BCE. However, the Armenian and Byzantine Churches did often differ on matters of dogma. Disagreement with the decrees of the Council of Chalcedon in CE opened a rift which would never be closed. Then the Council of Dvin c. As in politics, Armenian Christians were having to find their own rocky road between east and west.

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3: The Frogs – Mamikonian Dynasty – The Masaesyli and Massylii of Numidia – Origins and History

Ghazar Parpetsi (Armenian: Գառնար Քարպետի Գործեր, Latin: Lazarus Pharpensis; Ghazar of Parpi, alternatively spelled as Lazar Parpetsi and Ghazar Parpetsi) was a 5th to 6th century Armenian chronicler and historian.

Introduction, Translation, and Commentary. Oxford studies in Byzantium. Oxford University Press, Reviewed by Stephen Rapp, Jr. In the venerable tradition of C. This finely-tuned volume commences with a nuanced historical and historiographical study occupying nearly a hundred pages pp. Here Greenwood probes the medieval historian and his world, a politically and culturally fractured Armenia really Armenias that experienced renewed waves of Byzantine intervention as the grip of Abbasid authority loosened. Theologically, the non-Chalcedonian "miaphysite" Armenian Church had formed one of the central pillars of Armenian identity since late antiquity. Christianity and language came to define the Armenians, communal strands that intensified and became tightly intertwined as Armenians were increasingly divided. This process reached its apex after , when the Sasanians stripped Armenia Major of its indigenous royal authority. Most of what we know about him derives from The Universal History itself pp. It conveys several lists of ancient non-Armenian monarchs, the inclusion of which validates the antiquity and legitimacy of the Armenian kingdoms and situates the Armenian experience within Afro-Eurasian history from a distinctly Armenian perspective. Book II picks up the reign of Trdat and emphasizes his Christianization thanks to the intercession of Gregory the Illuminator. Armenian chief prelates, bishops, ascetics, and other holy men. This concluding installment maintains the focus on ecclesiastical figures and institutions, especially monastic communities. But this concluding section also imparts considerable original material on the tenth century. Consequently, The Universal History is especially valuable as an artifact of how literate Armenians at the turn of the ninth and tenth centuries conceived their identity and place within Eurasia. Greenwood prudently acknowledges the historiographical diversity enshrined in these sources. But he also demonstrates how they exude a "creative attitude towards the past, one not based upon, or circumscribed by, narrative. Some feature well-known episodes from the distant past reimagined in new ways; others tell stories about characters who seem to combine elements from the lives of several different historical figures" pp. One theme that might have been investigated further, however, is the enduring Iranic, or Persianate, matrix of Armenian society, and more precisely, its reception or lack thereof in the medieval Universal History. The persistence of such Iranic traditions requires further study. To his credit, Greenwood observes, in a footnote to the translation, that the Iranic aspects of Armenian identity could differ substantially among Armenian communities in the tenth century. In this regard, Greenwood acknowledges the expression of the durable Armeno-Iranian nexus in the contemporaneous literature from the Armenian region of Vaspurakan p. Indeed, the whole of Caucasia, and not just Armenia, had long been integrated into the Iranian cultural world. Greenwood makes occasional reference to the larger regional context of Caucasia, yet there is no sustained discussion of Georgia and what remained of Albania, which was undergoing Armenization and Turkification, including Islamization. The translation at the heart of this publication is precise and clear. Greenwood initially worked from the oft-cited St. Petersburg edition by S. Greenwood subsequently updated his translation with the Antelias critical edition by G. Although he does not supply a formal list of manuscripts, Greenwood discusses the important redactions pp. While readers unfamiliar with Armenian may be put off by his welcome! Some common terminology, like Kovkas Caucasus, Caucasia , might have been given throughout by their common English formulations. The introduction, translation, and commentary are complemented by six maps pp. Greenwood has compiled an extensive bibliography, divided into primary and secondary sources. There are, however, no regnal or genealogical tables, which would have particularly benefited Book III. In sum, Greenwood has produced a translation and accompanying literary study of exceptional quality that will appeal to Armenologists and Caucasiologists as well as specialists of Byzantium, Eastern Christendom, and the Islamic world. Of equal merit is the masterful historiographical commentary found in the extensive introduction and as footnotes

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throughout the translation.

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4: Ghazar Parpetsi

Ghazar P'arpec'i's History of the Armenians was written at the end of the fifth or beginning of the sixth century. The first book of this three-book work.

He, however, shifted his focus and began writing short stories as well as epics: He also wrote two novels, *Armenian Land* in and *The Man in* In , he published *The Principality of Khachen*, From the 10th to 16th centuries, a political and cultural history of the medieval principality of Khachen. In , he published *A Gold Chain*, a collection of historical essays from the stories of Movses Kaghankatvatsi until the era of the principalities of Karabakh, depicting the role of Nagorno-Karabakh in the history of Armenia. More recently, he authored *A History of Artsakh: From the Beginning Until Our Days* Later life In the late s, with the beginning of the Nagorno-Karabakh conflict , Ulubabyan took part in the demonstrations in Yerevan which called on Soviet authorities to turn Karabakh over to the control of Armenia. After suffering from a long bout of lung disease , Ulubabyan died on November 19, Shnirelman criticized Ulubabyans contention that in the early Middle Ages the Caucasian Albanians populated only the lands to the north of the Kura river, and despite the traditional point of view according to which the Udi people represent the descendants of medieval Albanian tribe of Utis, claimed that the latter were not only Armenicized very early, but were almost originally Armenian. Ministry of Foreign Affairs of the Republic of Armenia. Accessed May 20, Retrieved July 5, To the preliminary studies of the pioneering specialists of the early part of this century, which, however dated, remain rich in value and are always worthy of consultation, the present generation of Caucasiologists has added a formidable library of scholarly achievement that includes dictionaries, grammars, bibliographies, histories, geographies, political analyses, literary criticism, anthropological research, demographic and epigraphic studies, collections of colophons, surveys of art and architecture, and, above all, editions and translations of fundamental texts. Cyril Toumanoff , Rome 11 November University of Chicago Press, , p. Zed Books, , pp. Samuelian and Michael E. Scholars Press, , p. Myths, Identity and Politics in Transcaucasia. Academkniga, ISBN , pp.

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5: Books on the History of Armenia

Old Format List. Remove these books as they are added to the Book Form. The Case of Misak Torlakian Historical Novel and Trial Transcript, (Pub. Nov.) Vartkes Yeghiayan and Ara Arabyan, Paperback pgs.

Robert Bedrosian received a Ph. References to China and to the Chinese are found scattered throughout Armenian historical sources of the 5- 13th centuries. The references, which are not numerous, are of two main types: Several Armenists have examined the information on China contained in the sources. Among them are N. Adontz ¹ , M. Toumanean ² , C. Toumanoff ³ , and most recently, H. Some of these scholars have focused their studies on determining the geographical location of the "land of the Chenk", others have addressed the relationship between the Mamikonean house and its alleged Chinese progenitors. The present study will examine both the geographical information on China, and the question of the Chinese origin of the Mamikoneans. The first of the Armenian geographical references to China appears in the Geography written in the 7th century by the Armenian mathematician, Anania of Shirak. A translation of entry 37 follows: Chenastan is a land of vast plains inhabited by 29 peoples, one of which, [dwelling] by the Unknown country, practises cannibalism. There are six mountains. There are monsters, musk, many peacocks and other edible birds. And unlimited amounts of saffron are available there, to the point that if someone went hunting, dressed in white, mounted on a white horse and with a white falcon, on his return he would be completely covered with yellow. A great deal of silk is found there, and it is of a better quality than silk from any other country. Thus the inhabitants of the country are rich in artfully made silks. Their king is the Chenbakur who resides in the city of Siwra, which is in the southeastern reaches of the land 5. He encamped by the banks of an extremely mighty river called Botis" ⁶. The general then sent an insulting letter to the king demanding taxes and 30, virgins. At the appropriate moment the soldiers sprang out and massacred the Arabs ⁷. Through an overly literal interpretation of this passage, the Armenist H. This appears in chapter one of his History of the Tatars, written in the early 14th century: The kingdom of Cathay is considered the richest and most noble realm in the world. Full of people and incalculable splendor, it is located by the shore of the Ocean sea. There are so many islands in the sea bordering it that no one knows their number, since no one has visited all of them. Yet as far as the foot of man has travelled thereabouts, countless luxuries, treasures, and wealth have been observed. Olive oil is an item which fetches a great price there and is much esteemed, and kings and grandees have kept it with great care as a major medicine. There are numerous strange animals in the kingdom of Cathay, which I shall not mention. People there are creative and quite clever; and thus they have little regard for the accomplishments of other people in all the arts and sciences. They claim that they themselves are the only ones to see with two eyes, while the Latins see with but one eye, and all other peoples are blind. And their word is confirmed by the fact that, generally, they regard other people as imbeciles. For such a quantity of varied and marvellous wares with indescribably delicate workmanship is brought from that kingdom, that no one is capable of matching such goods in the scales [g5]. All the people in that kingdom are called Cathayans, and among them are many attractive men and women. But by and large, they have tiny eyes and are beardless by nature. These Cathayans have very beautiful letters, in some respects similar in beauty to Latin letters. It is difficult to describe the [religious] doctrines of the people of this kingdom. For some folk worship idols made out of metal; some worship cattle since they work the land which brings forth wheat and other produce ; some worship gigantic trees; some, the natural elements; some, the stars. There are those who worship the sun and those who worship the moon. Yet others have no belief or doctrine and lead their lives like irrational beasts. Although they are full of genius with regard to making all sorts of material goods, no acquaintance with the spiritual exists among them. However, they are extremely skilled on the seas where they defeat their enemies more so than on land. They possess many types of weapons not found among other peoples. If the money becomes worn through age, they take it to the royal court and exchange it for fresh money. They make vessels and other ornaments out of gold and other metals. Only in the west is Cathay

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bordered by another kingdom, that of Tars [g6]. In the north is the Belgean desert, and to the south are the aforementioned islands in the Ocean sea The geographical sources considered above are, relatively speaking, late sources 7th, 8th, late 13th, early 14th centuries. There exist several earlier Classical Armenian sources which contain references to China, or rather, to the Chinese origin of an important Armenian family. When the rebellion failed, they fled for refuge to the Parthian king of Iran. But the Emperor of China demanded that the rebels be sent home to face justice. The Parthian king, not wanting to kill the fugitives, but wanting to mollify Chenbakur, sent the two rebels, named Mamik and Konak, to Armenia in the west In the first instance, the Armenian king Pap A. The second reference to the Chinese ancestry of the Mamikoneans appears later in the same History. In this episode, the Mamikonean prince Manuel boldly informed king Varazdat of Armenia that the Mamikoneans were not the vassals of the royal house, but its equals. Because of a quarrel among brothers, to prevent great, bloodshed we left [that land]. And to find rest, we stopped here [in Armenia]" He derived the name Mamikonean from Georgian mama meaning "father" plus the Armenian deminutive ending ik According to Toumanean, the Mamikonean emigration from Cheng took place around B. For other families too claimed distinctive foreign origins. The Bagratids, for example, considered themselves descendants of the Biblical king David of Israel, while the Artsrunids claimed descent from the ancient kings of Assyria Nonetheless, Toumanoff notes that the Mamikonean legend does concern China, even though the legend may not be true The origin of the Mamikoneans remains an issue of debate which probably will not be definitively resolved " at least based on the presently available Armenian historical sources As for the geographical sources, for them China was a land of fantastic wealth; acknowledged, but not well known. Svazyan does not accept the view that this passage refers to China. It is not unlikely that the 7th century Anania would have mentioned China "Chenk". It is known that in the 6th century, two important centers of exchange in the international trade between the West and the Orient were located in Armenia [Dwin and Artaxata, see H. Furthermore, the remark in the Primary History see below, note 12 that the author learned his information "from the great man who had come on an embassy from the king of China to King Khosrov" deserves attention. If the king Khosrov in question is the "Khosrov the Great, king of Armenia" mentioned in the immediately preceding sentence, then Armenia and China may have had direct contact in the late 3rd-early 4th centuries. Petersburg, , 2nd ed. This is hardly the remark of a king from the Samarqand area. The region suggested by Svazyan Bactria was ruled by both Macedonians and Persians. The French and Latin texts are published in vol. II of *Recueil des historiens des croisades: Documents arméniens* Paris, On the editions see W. An English translation of the Primary History is available in R. They are descendants of the forefather of our nation, Aramaneak, but they came from China in the years of Artavan, king of the Parthians, and of Khosrov the Great, king of Armenia " as I heard from the great man who had come on an embassy from the king of China to King Khosrov. I questioned him at the royal court: And he said to me: After the death of this man, their king took his wife in marriage. His two brothers " from the mother, not the father " revolted against him. Bringing over a section of the princes and the army, they took an oath of unity. They hatched a wicked plot to murder their brother; Chenbakur, king of the land, and to seize his kingdom. Mamik and Konak gathered their forces against him in one area of their country; the army of the country was divided into two. When Chenbakur heard this news, he too gathered the army of his part and went out to oppose them in battle. They attacked each other, smote each other with the sword, and the rebel army was destroyed. And there was peace between the two kingdoms. Then with great insistence Chenbakur sought them from the Parthian king: But the latter, sparing the [two] men, did not give them up into his hands but wrote to him in a friendly way: Then the Parthian king ordered his army to take them under heavy guard, with their wives and sons and all their effects, to Armenia to his relative the Arsacid king, who was the king of Armenia. And there they multiplied greatly, and they became a great clan from Mamik and Konak". In his days, they say, there came to Armenia the ancestor of the Mamikonean family from the northeast, from a valiant and noble land foremost among all the nations of the north, I mean the land of the Chinese, of whom the following tale is told. Arbok sent messengers to seek his extradition, and when Artashir refused, the king of China prepared to war against

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him. But at that point Artashir died and Shapuh came to the throne. Now although Shapuh did not hand over Mamgon to his lord, nonetheless he did not allow him [to remain] in the land of the Aryans but sent him with all his entourage, as if exiled, to his governors in Armenia. And he sent word to the king of China, saying: But to cause you no trouble I have expelled him from my country to the edge of the earth in the west, which is equivalent to death for him.

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6: Bryn Mawr Classical Review:

Books on Armenia - The History of Asia from History of the Armenians and Letter to Vahan Mamikonean (Classical Armenian Texts) The History of the Armenian.

Life[edit] According to ancient and medieval sources that have trickled down to historians, Yeghishe was one of the younger pupils of Sahak Partev and Mesrop Mashtots , the inventor of the Armenian Alphabet. In , he was asked to write the history of the events leading up to and after the battle of Avarayr by a priest named David Mamikonian. Ghazar, however, dispassionately and analytically recounts the history of Armenia from the late fourth century to his own times, the battle of Avarayr merely figuring as one episode among many in his work. In this he recounts the struggle of the Armenians, in union with the Iberians and the Caucasian Albanians , for their common faith, against the Persians Both sides saw religion as a badge of national identity; the Armenians were determined to retain Christianity, while the Persians attempted to force a reintroduction of Zoroastrianism. In his own words, Yeghishe wrote the work "in order to reprove his sins, so that everyone hears and knows they may cast curses on him and not lust after his deeds. A number of other works also exist by Eliseus. The "Questions and Answers on Genesis" is probably not genuine. One of the manuscripts on which it is based purports to be a faithful copy of another manuscript dated to The text of that edition was further improved in subsequent editions at the same place , , and Among other editions of value are those of Theodosia in Crimea Ukraine , , and of Jerusalem , Yeghishe is also the author of a commentary on Joshua and Judges, an explanation of the Our Father, a letter to the Armenian monks, etc. A landmark study and critical edition of the text was prepared by philologist Yervand Ter-Minassian in In addition to the seven chapters mentioned by Yeghishe himself in his introductory remarks, all the editions contain an eighth chapter referring to the so-called Leontine martyrs and others. The authenticity of that chapter has been called into question. Armenian Academy of Sciences, , vol. The Heritage of Armenian Literature: From the Oral Tradition to the Golden Age. Hayastan Publishing, , p. Armenian Academy of Sciences, , pp. Biblio and Tannen, , p. Zaehner, The Dawn and Twilight of Zoroastrianism. Weidenfeld and Nicolson, , pp. James Clarke and co A Study by Yervand Ter-Minassian. Armenian Academy of Sciences,

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7: -Armenian Princely Families-

The adaptability of the Armenian language to the peculiarities and nature of the languages in the original texts, is indeed remarkable. When the Armenian version is done by men of genius and good taste instead of some humble and anonymous monk, it becomes a notable work of art.

What follows is a bibliography of sources which mention Balkh during the period AD to -- roughly the duration of the Sasanian dynasty in Iran. But this is no reason not to study the relevant sources. Chinese dynastic annals, and Late Roman and Armenian histories are included also. Secondary authorities which help to explain or clarify these sources are listed at the end of this page. Primary Sources Armenian Texts: Thomson, Caravan Books, New York, Dowsett, Oxford University Press, London,]. History of the Armenians and The letter to Vahan Mamikonean: A facsimile reproduction of the Tiflis Edition [eds. Greek and Latin Texts: Agathias Scholasticus, Historiarum libri quinque: Recensuit Rudolfus Keydell. Ammianus Marcellinus, Ammianus Marcellianus 2. Greatrex, The chronicle of Theophanes Confessor: Theophylact Simocatta, Historiae ed. Anonymi Auctoris Chronicon ad Annum Christi pertinens ed. Persian and Arabic Texts: Volume 5, Bibliotheca Persica, New York, p. Volume 6, Bibliotheca Persica, New York, p. Volume 7, Bibliotheca Persica, New York, p. Volume 7, Bibliotheca Persica, New York, , p. Avestan and Middle Persian Texts: The Sacred Books of the East v. I, Oxford University Press, Oxford, , p. Iranian or Greater Bundahishn ed. Anklesaria, Bombay, Zend-Avesta The Zend-Avesta trans. Darmesteter in The Sacred Books of the East v. Barfield, The Perilous Frontier: Nomadic Empires and China, Oxford, Oriens et occidentes, Bd. Franz Steiner Verlag, Stuttgart, Graff, Medieval Chinese Warfare, "â€", Abingdon, A Narrative Sourcebook, London, Juhl, "Chinese Excavations at Turfan," in M. Return to the Silk Routes: Stein, Histoire du bas-empire, t.

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8: Yeghishe - Wikipedia

Widely known as the father of Armenian history, his History of the Armenians pulled together ancient texts, oral traditions, and the author's own embellishments, and has become the staple historical source of Armenian history ever since it was compiled sometime in the second half of the 5th century CE (although there are some historians who.

University of Chicago Chicago, Illinois In the past few decades, there has been an increasing academic and popular focus on ethnic minorities, even turning minority studies into a viable academic field. In this new trend, however, minority studies are primarily focused on the present and recent past. This ignores the importance of historical minorities, especially ones that impacted states to such a degree as the Armenians impacted the Byzantine Empire. In addition to their own national history and culture, ethnic Armenians were also a highly important minority inside the Byzantine Empire. Some of the most famous and important Byzantines in history had Armenian blood, including Emperor Heraclius r. The rise to prominence of the Armenians, starting at the end of the sixth century, constituted one of the most important changes in Byzantine ethno-demographics. Between the end of the sixth century and the Battle of Manzikert in , the Armenians became the largest non-Greek ethnicity in the Byzantine Empire. The movements of the Armenians into the empire can roughly be broken into two different types, movement by choice and forced transplantation. Armenians that had become unhappy with the regime in Armenia, or believed that they could make a better life for themselves, crossed the border and entered the Byzantine Empire. In Byzantine territory, they would, at least in the first few centuries of this period, be able to count on receiving fertile land for farming, in exchange for military service. In addition, although the Byzantines followed the rulings of the Council of Chalcedon while the Armenians were Monophysites, the Byzantines and Armenians were both Christians. After his sack of Theodosiopolis, Constantine V was journeying back to Byzantium when Armenians from the surrounding countryside came and asked to return with him to Byzantium, to escape Arab rule. Byzantium was a close neighbor, and the Byzantines were co-religionists, even if their exact beliefs and customs differed. It was seen by the Armenians as a close and viable option if they no longer wanted to endure Muslim rule or wanted new opportunities in Byzantium. The other way that Armenians settled in the empire was by forced population transfers. The earliest of these, during the period from to , was under Emperor Maurice r. There had been forcible transplantations of Armenians and other peoples before in Roman and Byzantine history, and population transfers would also be forced on peoples such as the Slavs during this period, but this era ushered in a much broader trend in Armenian settlement patterns. Now come, I shall gather mine and send them to Thrace; you gather ours and order them to be taken to the east. If they die, our enemies die; if they kill, they kill our enemies; but we shall live in peace. Heraclius supposedly moved the descendants of the former Armenian royal family, the Arsacid Dynasty , to Philippi. The low population density of the Byzantine Empire following the plagues, wars, and territorial losses of the sixth and seventh centuries meant that new bodies were needed. The long Byzantine-Persian War , and then the continuous stream of Arab advances during the following centuries, only exacerbated the already heavy losses from the great plagues of the era of Justinian I r. The sharp drop in population also meant a drop in agricultural and economic output, threatening the empire with starvation and economic problems. In addition, since the population, especially in central and eastern Anatolia and Thrace, was so low, there were few obstacles from local peoples to the newcomers. The devastated Byzantine lands were repopulated through these new Armenian populations, who provided both economic and strategic benefits. New Armenian families cultivated the land and provided labor for economic stimulus. Cities and the Byzantine economy had of course survived during the seventh and eighth centuries, but in much reduced terms. The new Armenians helped to create a new, more vigorous Byzantine economy and population. In addition, they could also provide strategic benefits. Depopulated regions had little chance of being able to defend the more central parts of the empire from invaders, or even stem their advance. Integrating this new system of settlers as a first line of defense took more pressure off the Byzantine army, as

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now the population itself was strong and large enough to take a role in defending against foreign incursions. Before the tenth century, the Byzantine emperors had settled many Armenians in the Balkans, where they could be very useful as fighting men. Here in Thrace, Macedonia, and the Peloponnesus, they were far away from their homeland and removed from any potentially seditious Armenian movements against Byzantium, undercutting Armenian resistance against Byzantium. In addition, they were situated right on the frontier between the great Byzantine cities of Constantinople and Thessalonica and the dangerous peoples in the north, especially the Bulgars. This allowed for these regions to not only be repopulated by foreign peoples that were unlikely to rebel, being separated from their homeland and ethnic base, but also to serve as an economic and military asset in cultivating Byzantine land and serving as a first defense against foreign invaders. The wide geographic dispersion of important people of Armenian descent indicates a Byzantine Empire that welcomed, or at the very least did not actively oppose, the talents and energies of the Armenians, especially early on, when they buttressed a population ravaged by disease and war. Although they often cannot bring all of their possessions with them, immigrants always bring with them their customs, unique identity, and native language. But during the period from the late sixth to late tenth centuries, urbanization, economic integration, conversion, education, and linguistic Hellenization resulted in the Armenians becoming, for the most part, amalgamated into Byzantine society. They had settled across the empire, from the shores of the western Mediterranean to the heights of Mt. The Armenians had bolstered the Byzantine population right when it needed it most, facing the seemingly invincible enemies of the Bulgars and the Caliphs with a population decimated by plague and war. Much of the credit to the victorious resistance and eventual recovery of the Byzantine Empire during the first millennium must go to the Armenian element that had entered the empire. Their settlement inside Byzantium is only the first among the many ways in which they played a role in Byzantine history. Although the Armenian population made substantial contributions to Byzantine society on a variety of levels, they primarily made their impact on Byzantium through the military. This was especially important for Byzantium after the loss of its other soldier producing regions, such as Illyria and the Arab-populated border regions in Syria and Palestine. This situation remained the same until the reign of Maurice. With the Avaro-Slav incursions into the Balkans during the sixth century, Illyria, a major recruiting ground for Byzantine troops, was effectively lost, necessitating greater dependence on Armenian and other ethnicities for troops. They were excellent soldiers that filled the void of the lost Illyrian and Arab recruiting grounds, formerly the paramount centers for recruiting strong Byzantine soldiers. In addition, the steady migrations of Armenians, both by choice and forced by the Byzantine government, into Byzantium meant that there was a steady pool of Armenians from which to recruit troops, even after Armenia proper had been lost to the Byzantines. Maurice started to recruit substantial numbers of Armenian troops to serve in Thrace sometimes under ethnically Armenian commanders, such as Sahak Mamikonian and Smbat Bagratuni. As soldiers, commanders, and rebels, the military positions of the Armenians would greatly impact the Byzantine Empire during the period from to Heraclius actively recruited Armenian troops during his campaigns against the Persians and there were substantial Armenian elements in the Byzantine army during the first battles with the Arab forces coming out of the desert. The presence of Armenians in the military presumably remained high during the Byzantine Dark Ages in the seventh and eighth centuries, for which we have few sources. This can be presumed on the basis that there was a strong Armenian presence under the Heraclian Dynasty in the seventh centuries and again under the Macedonian Dynasty at the end of the ninth century, and the occasional reference to Armenians in the sparse literary sources of the eighth and early ninth centuries. Armenian troops continued to be a major force in the tenth and eleventh centuries. Of course, some Armenian still served in the Byzantine army. The recruited armies of the previous centuries that had been so predominantly Armenian began to be replaced by mercenary armies during the eleventh century. Despite these few remnants, however, the destruction of the Armenian militia and the increasingly contentious relations between the Byzantines and Armenians during the eleventh century spelled the end for the great Armenian influence in the army that it had previously known. During its heyday, however, the Armenian element in the Byzantine army had greatly

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impacted Byzantine history, contributing many of the finest soldiers in Byzantine history. The Armenians also contributed some of the finest generals in Byzantine history; many of the leading Byzantine commanders throughout the period from to were ethnically Armenian. Emperors Maurice and Phokas r. Andzevatzik was an Armenian nakharar [33] that had lived in Byzantium since the s; his personal bravery during a campaign so impressed Constantine V that the emperor gave him the rank of strategos and command over an army of over ten thousand men. Two important generals came from the ethnically Armenian family of Empress Theodora, the wife of Theophilos r. The tenth century was perhaps the greatest for the Armenian element in the Byzantine military. Kourkouas would make the greatest inroads into Muslim ruled lands since the Muslim conquests of the seventh century, even taking the city of Edessa. Tzimiskes then became the leading commander in the eastern parts of the Byzantine Empire after Nikephoros took the throne, conquering deep into the Levant, even coming within striking distance of Jerusalem. Basil II, one of the emperors of Armenian blood, also was known as one of the greatest Byzantine generals, slaughtering the Bulgarian army at the Battle of Kleidion in , which in turn led to the complete Byzantine absorption of long-time rival Bulgaria. Imperial policy and circumstances worked against the Armenian military establishment in the eleventh century. Armenian troops were no longer recruited as heavily, and not very many new Byzantine generals were of Armenian descent. There was no organized Byzantine campaign against the Armenian presence in the military; a host of circumstances merely acted against this status quo that had existed for centuries. The loss of all of Armenia and most of Anatolia, those Byzantine regions that were most populated by Armenians, to the Seljuks following the Battle of Manzikert in was the final nail in the coffin of the Armenian presence in the Byzantine military. Although a token presence would continue to exist for a few decades, the Armenian element no longer held the power or influence that they had once had. Other peoples, such as the Persians and Arabs, used Armenians, famous as warriors, in their armies, but it was only under the Byzantines that they consistently held a position of importance at both the levels of the common soldier and military leader. The Armenian military establishment in Byzantium was one of the most important reasons for the survival of Byzantium, and through it Europe, in the face of ascendant Muslim might. In addition to being the era of importance for the Armenians in the Byzantine Empire in terms of the population and military, to was also the period of the Armenian emperors, where the majority of emperors were ethnically Armenian. This period was also the era of importance for the Armenians in the Byzantine Empire in terms of influence, military, and population. Many Armenians rose to high positions in the Byzantine government, including the highest position of them all: Nearly a fourth of all Byzantine emperors had an Armenian background, all of them reigning during the period from to Twenty Byzantine emperors are suspected to have Armenian origins. Maurice was the first suspected emperor of Armenian ethnicity. Maurice came from a city in Armenia, but his origins are not actively discussed beyond that in any source. Such an impression could have cost Heraclius favor with the common people, who would have seen his Armenian heritage as being foreign and outside the Byzantine heritage. In the following century, Philippikos Bardanes and Leo V are directly referred to as Armenians in several primary texts. The Heraclian Dynasty and Leo V were particularly important. In , when Heraclius ascended the throne, Sassanid Persian armies had overrun Byzantine borders and would end up occupying half of the empire, from Egypt to Armenia. They even launched a joint siege against Constantinople with the Avars, which was one of the worst threats to Constantinople in Byzantine history. Heraclius saved Byzantium from the Sassanid Empire through adept leadership and a sixteen-year campaign that eventually destroyed the Sassanid armies. His descendants stemmed the tide of Muslim conquests, preserving Byzantium and preparing it for its eventual recovery. His great-grandson, Constantine IV, led the Sixth Ecumenical Council , which ended the Christian religious crisis over Monothelism and at least nominally restored religious unity. The greatest period of Armenian control of the Byzantine throne, however, was from to This period had its start with the death of the previous ethnically Armenian emperor, Leo V. His former comrade-in-arms, Michael, was then raised to the throne as Michael II r. Theodora initially held power as regent for her infant son, Michael III. Perhaps influenced by her eastern upbringing, Theodora restored the

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worship of icons and definitely ended the period of iconoclasm, for which she is remembered as a leading Orthodox saint. He created, for all practical purposes, an Armenian court. He promoted various Armenians to high positions in the military and civil service, such as his brother Petronas, who commanded the imperial armies, and also sponsored Armenian intellectuals, such as Leo the Mathematician and John the Grammarian. He also had Photios, a fellow Armenian, appointed as Patriarch of Constantinople, despite having been an intellectual and not a clergyman. Theodora and Caesar Bardas, with their respective regimes, had created a staunchly Armenian ruling power in Constantinople in the name of the half-Armenian Michael III. Another Armenian, Basil, soon undermined this Armenian regime and would inaugurate one of the greatest dynasties in Byzantine history. Basil, known as the Macedonian, had come into the palace as a stable hand, eventually catching the eye of Michael III.

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9: Historia d'Armenia - Wikipedia

Author, teacher, and community leader, Vahan M. Kurkjian was born in Aleppo in In Mr. Kurkjian published in Cairo, Egypt, the Armenian newspaper Loussaper (The Morning Star), in whose pages he and other noted intellectuals called for a national union for the Armenian people.

Smbatian - Sumbatian General notes: Family names of some houses clans could vary. Sometimes the same document a single noble house could be mentioned under different family names. For example, Aknuni, Akeatsi, Ake, and Akeoy are just variations of the same noble house. For example, the house of Bagratuni is also known from the chronicles as Aspetn or Aspetuni, a name that reflects their hereditary position of crowners of the Armenian kings. In some cases instead of the original family name of the noble houses, only their hereditary titles or positions are mentioned. In some of these cases, the information about the name of the house that occupied the particular position is lost. Some noble families would be repeated in the listings of aristocratic houses. This could be a result of growth of the houses, separation of kin branches, or even similarities of the family names of unrelated aristocratic houses. Regardless the causes, the Armenian authors normally would mention that they refer to another aristocratic house. Artzruni, Artzruni the second, Artzruni the third etc. The names of some noble houses reached our times in their misspelled versions. Sometimes the handwritten manuscript texts were not clearly readable, which would result in alternative pronunciations of names. For example, the Armenian capital letters "S" and "M" are quite similar in their handwritten forms; because of unclear manuscript texts and discrepancies in its reading, it is not clear whether one of the family names should be read as Sruni or Mruni. Another example of discrepancies in reading a family name is Tamberatsi or Mamberatsi or cause by similarities between the handwritten Armenian capital letters "T" and "M". Particularly, the ending of Armenian last names "-ean" has transformed in modern times into "-ian". Artashesean classical spelling - Artashesian modern spelling. Both spellings are congruent. Movses Khorenatsi History of Armenia. Yerevan, HSH, , pages

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