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The Armenian Family

A brief historical-ethnographic review



By
Edic Baghdasarian, Ph.D.

Armenian Research Center

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I dedicate this book to my beloved son and daughter-in-law:
Argishti and Karina
On the occasion of the creation of a new Armenian family, a new
warm hearth and their sacred marriage union.

*Dr. Edic Baghdasarian, Author
August 30, 2024*

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Abbreviations

AD	Anno Domini (in the year of the Lord), After Christ, CE (Common Era)
ASSR	Armenian Soviet Socialist Republic
BC	Before Christ
C.	Century
CC	Centuries
EA	Eastern Armenia
GA	Greater Armenia
LA	Lesser Armenia
RA	Republic of Armenia
WA	Western Armenia
WWI	First World War
WWII	Second World War

Armenian Alphabets

Աս	Aa	as in Part	Փփ	Pp	Put
Բբ	Bb	Boy	Կկ	Kk	Kit
Գգ	Gg	Good	Եվ Լ	Yev	
Դդ	Dd	Door	Օօ	Oo	Or
Եե	Yy, Ee	Yard, pet	Ֆֆ	Ff	Foot
Զզ	Zz	Zoo			
Էէ	Ee	Egg			
Ըը	e'	as in Turn			
Թթ	Tt	To			
Ժժ	Zh as in Pleasure				
Իի	Ii, ea	as in Peak			
Լլ	Ll	Look			
Խխ	Kh	as X in Russian			
Ծծ	ds	as in dsar in Armenian meaning Tree			
Կկ	hard k	as in Krak in Armenian meaning Fire			
Հհ	Hh	House			
Ջձ	dz	as in dzoo in Armenian meaning Egg			
Ղղ	gh	as in R in French or german			
Ճճ	tch	Armenian Tchut meaning chicken			
Մմ	Mm	Mom			
Յյ	Yy	Yes			
Նն	Nn	No			
Շշ	Sh	Show			
Ոո	Vo, Oo	More			
Չչ	Ch	Chair			
Պպ	P'	Hard P as in Piti in Armenian meaning Must			
Ջջ	Jj	Jerm			
Ռռ	RR	Rock			
Սս	Ss	Sick			
Վվ	Vv	Verb			
Տտ	Th	Hard T as in Thun in Armenian meaning house			
Րր	Rr	Room			
Յյ	Ts	Hertz			
Ու ու	U in	Urmia			

Preface

I published "The Armenian family throughout the History" in Armenian language in 2016, which I dedicated it to the marriage of my beloved son and daughter-in-law Baruy and Tina. In that book I presented the Armenian family and its development throughout history, the structure and internal relations, habits, traditions, different stages of life from birth to the last farewell.

In occasion of marriage of my younger son Argishti with Dr. Karina Tavakalyan, I thought it would be appropriate to dedicate the English version as new edition of the same book to my beloved son and daughter-in-law.

In English version I have added some more chapters to help readers have wider idea about Armenian family, its traditional values, Armenian family structure, lifestyle, family habits, entertainments, cuisine, customs, etc.

In this version, since my English readers may not be familiar with the Armenian History, I have added history section to give them a brief information about History and geography of Armenia from ancient time to our present days.

By dedicating this book to my beloved Argishti and Karina, I hope they will establish a firm family structure, full of love, our national values, Armenian rich culture and will expand their family with new members of little ones.

*Dr. Edic Baghdasarian
August 30th, 2024*

A brief history of Armenia



Map of Armenia (through the centuries)

Ancient Armenia (3500 BC - 520 BC)

Armenia is one of the oldest countries in the world with a recorded history of about 3500 years. The oldest known ancestors of modern Armenians, the Hayasa-Azzi tribes, also known as Proto-Armenians, were indigenous to the Armenian Highland in Eastern Anatolia. These tribes formed the Nairi tribal union, which existed until late 13th century BC. The legendary forefather of Armenians, Hayk, famous for his battles with Babylonian ruler Bel, most likely was one of the Hayasa tribal leaders. The words *Nairi* and *Nairian* are still used by Armenians as poetic synonyms of the words *Armenia* and *Armenian*.

According to a Greek myth, the forefather of Armenians - Armenios - was one of the Argonauts, accompanying Jason in his quest for the Golden Fleece. In the year 1115 BC, King Tiglath Pileser I of Assyria reports a battle with a force of 20,000 Armen in the Gadmokh province of Assyria.

Armenians call themselves "Hay" and their country "Hayastan", while other peoples call them Armenians and their country Armenia. The Armenian language is basically the language of Armen. It incorporated a large number of Hayasa words and grammatical features, as well as a significant number of non-Indo-European words from minor ethnic groups, which also took part in the ethnogenesis of Armenians.

The Kingdom of Urartu, 9th-6th Centuries B.C.



Van or Araratian Kingdom (9-6 cc. BC)

The first significant state of the Armenian Highland was the highly advanced Kingdom of Ararat (with the capital in Tushpa, today's Van), better known under its Assyrian name Urartu (Ararat). This state was formed in the XI century BC and existed until VII century BC. In 782 BC

the Urartian king Argishti I founded the fortified city of Erebuni, which is today's Yerevan, the capital of the Republic of Armenia. Another major city in the Valley of Ararat was Argishti-khinili, also founded by Argishti I in the year 775 BC.

In the late VII century BC Urartu, weakened by Scythian invasions fell, but after several decades was revived under the Armenian Yervanduni (the Orontides) dynasty with the capital in Armavir, former Argishti-khinili. The revived kingdom was already called Armenia by its neighbours, but in some languages the older name, Urartu, was still in use. In the famous tri-lingual Behistun inscription of Persian king Darius the Great (522-486) the same country is referred to as *Armenia* in the Persian and Elamite versions and *Urartu* in the Akkadian version.

Araratian Kings of Van

1. Arame (860-843 BC)
2. Lutipri (843-735 BC)
3. Sarduri I (835-825)
4. Ishpuini (825-810)
5. Menua (810-786)
6. Argishti I (786-764)
7. Sarduri II (764-735)
8. Rusa I (735-413)
9. Argishti II (713-685)
10. Rusa II (685-645)
11. Sarduri III (645-635)
12. Sarduri IV (635-625)
13. Erimena (625-617)
14. Rusa III (617-609)
15. Rusa IV (609-590)

Yervandian or Yervanduni Dynasty

The Orontid dynasty, also known by their native name Yervanduni, was a hereditary Armenian dynasty and the rulers of the successor state to

the Iron Age kingdom of Urartu (Ararat). The Orontids established their supremacy over Armenia around the time of the Scythian and Median invasion in the 6th century BC.

Members of the Orontid dynasty ruled Armenia intermittently during the period spanning the 6th century BC to at least the 2nd century BC, first as client kings or satraps of the Median and Achaemenid empires who established an independent kingdom after the collapse of the Achaemenid empire, and later as kings of Sophene and Commagene who eventually succumbed to the Roman Empire.

Xenophon mentions an Armenian king named Tigranes in his *Cyropaedia*.

He was an ally of Cyrus the Great with whom he hunted. Tigranes paid tribute to Astyages. His elder son was also named Tigranes. Upon the outbreak of hostilities between Medes and Babylonians, Tigranes had renounced his treaty obligations to the Medes. As a successor of Astyages, Cyrus demanded to be paid the same tribute.



Armenia at the time of Yervanduni rule

Strabo testifies about this in his *Geography* (xi.13.5). In 521 BC, with the disturbances that occurred after the death of Cambyses and the

proclamation of Smerdis as King, the Armenians revolted. Darius I of Persia sent an Armenian named Dadarshish to suffocate the revolt, later substituting him for the Persian Vaumisa, who defeated the Armenians on May 20, 521 BC. Around the same time, another Armenian by the name of Arakha, son of Haldita, claimed to be the son of the last king of Babylon, Nabonidus, and renamed himself Nebuchadnezzar IV. His rebellion was short-lived and was suppressed by Intaphrenes, Darius' bow carrier.

Yervandian Kings in the Armenian tradition

1. Yervand I Sakavakyats (580–560 BC)
2. Tigran Yervandian (560–535 BC)
3. Vahagn (530–515 BC)
4. Hiudarnes I (late 6th century BC)
5. Hiudarnes II (early 5th century BC)
6. Hiudarnes III (mid 5th century BC)
7. Ardashir (2nd half of 5th century BC)
8. Yervand II (404-360 BC)
9. Yervand III (331-300 BC)
10. Yervand IV (220-201 BC)

Yervandian kings of Sophene-Commagene

11. Samos (3rd century BC)
12. Arsham (240-220 BC)
13. Abdisares (220-215 BC)
14. Xerxes (215-201 BC)

Artashesian dynasty

Armenia under the Yervanduni dynasty soon became a satrapy of the mighty Achemenide Persia, and later part of the Seleucid Empire. It

restored its full independence in 189 BC under the king Artashes I, founder of the Artashesian dynasty (the Artaxiads).

The kingdom started to expand and reached its peak during the reign of Tigran II, also called Tigran the Great (95-55 BC). Under Tigran, Armenia ascended to a pinnacle of power unique in its history and became the strongest state in Asia Minor. Extensive territories were taken from Parthia, which was compelled to sign a treaty of alliance. Iberia (Georgia), Caucasian Albania, and Atropatene had already accepted Tigran's sovereignty when the Syrians offered him their crown (83 BC).



Armenian empire at the time of Tigran the great

Tigran penetrated as far south as Ptolemais (modern Akko in Israel). As a result, the empire of Tigran II stretched from the Caspian Sea in the East to the Mediterranean Sea in West, and from Mesopotamia in the South to the river Kura in North. Political strengthening and territorial expansion of Armenia was accompanied also by unprecedented cultural development, with rich cultural heritage of Urartu intermixing with Hellenistic features. As a result Armenia during the Artashesian period became one of the most Hellenized and culturally advanced countries of Asia Minor.

After the death of Tigran II, Armenia was reduced back to its ethnic Armenian territory and found itself in the middle of a long war campaign between Rome and Persia, with each superpower trying to have Armenia as its ally, as the military assistance with Armenia was crucial for gaining political superiority in Asia Minor.

Artashesian (Artaxiad) Dynasty

1. Artashes I (189–160 BC)
2. Artavazd I (160-115)
3. Tigran I (115-95 BC)
4. Tigran the Great (Tigran II, 95–55 BC)
5. Artavazd II (55–34 BC)
6. Artashes II (33–20 BC)
7. Tigran III (20–8 BC)
8. Tigran IV with Erato (8–5 BC)
9. Artavazd III (5-2 BC)
10. Tigran IV with Erato (Second time 2 BC–1 AD)
11. Ariobarzan (2-4 AD)
12. Artavazd IV (4-6 AD)
13. Tigran V (6 AD)
14. Erato (Third time 6-11 AD).
15. Vonon Arshaguni (11-16 AD)
16. Zenon Artashes (18-34 AD)
17. Arshak the prince (34-35 AD)
18. Mihrdat (35-51 AD)
19. Hradamis (51 AD)
20. Terdat I (52-59 AD)
21. Tigran VI (60-61 AD)

Arshakunian or Arshakuni dynasty

In the middle of the first century AD a new royal dynasty - the Arshakuni or Arshakunian (the Arsacids) - was established in Armenia. This

dynasty was related to the royal family of Parthia (Persia), which bared the same family name. At this period Armenia and Persia enjoyed a long period of peace and cooperation, until in 224 AD the Sassanid dynasty came to power in Persia. Regarding Armenia as the ally of the overthrown dynasty, the Sassanids adopted anti-Armenian policy, trying to eliminate the Armenian state and to assimilate the Armenian nation. Since the Armenian religion of that period bared similarities to both Zoroastrianism and Greco-Roman polytheism, in the realization of their anti-Armenian policy the Sassanids were trying to capitalize on the religious closeness. In order to deprive the Persians of this advantage, the Armenian king Trdat III in 301 AD declared Christianity the state religion of Armenia, thus making Armenia the first Christian state in the world, with Gregory the Illuminator as the first head (Catholicos) of the Armenian Apostolic Church. Christianity was officially legalized in the Roman Empire 12 years after Armenia became officially Christian.



Armenia at the tome of Arshakunians

Arshakunian Dynasty

1. Terdat I (66-88 AD)
2. Sanatruk I (88-110)
3. Ashkhadar (110-113)
4. Partamasir (113-114)
5. Vagharsh I (116-144)
6. Sohemos-Tigran Yervanduni (144-161)
7. Bakur I (161-163)
8. Sohemos-Tigran Yervanduni (164-186)
9. Vagharsh II (186-198)
10. Khosrov I (198-215)
11. Terdat II (217-252)
12. Artavazd Mandakuni V (252-262)
13. Vormizd-Artashir Sasanian (262-276)
14. Nerseh Sasanian (276-293)
15. Khosrov II the Great (279-287)
16. Terdat III the Great (298-330)
17. Khosov III Kotak (330-338)
18. Tiran (338-350)
19. Arshak II (350-368)
20. Pap (369-374)
21. Varazdat (374-378)
22. Arshsk III (378-385)
23. Khodrov IV (385-389)
24. Vramshapuh (389-417)
25. Khodrov IV (417-418)
26. Shapuh Sasanian (418-419)
27. Artashes IV (422-428)

Arab invasion and Byzantine Empire



By the end of the 4th century the Byzantine Empire and Sassanid Persia officially established their spheres of influence in Armenia. Armenian was partitioned in 387 into Eastern and Western Armenia. The Arshakuni dynasty was dissolved in the year 428, and eastern part of Armenia was annexed to Persia, while the western part was put under Byzantine rule. The Sassanids were forcing Armenians to convert to Zoroastrianism, causing the Armenian revolt of 451 under the leadership of Prince Vartan Mamikonian, commander-in-chief of the Armenian army. Although the Armenian forces, outnumbered by the Persians, actually lost the legendary battle of Avarayr, and Vartan Mamikonian himself was killed, it turned out to be a significant victory for Armenians, as Persians eventually gave up their efforts to convert and assimilate Armenians, and were forced to agree with much higher level of autonomy for Armenia.

The spiritual independence of Armenia was further asserted in 554, when the second Council of Dvin (capital of Armenia of that period) rejected the dyophysite formula of the Council of Chalcedon (451), a deci-

sive step that cut Armenians off from the Roman and Greek churches as surely as they were already ideologically severed from the East.

By the time of Arab invasion in 640, Armenia ruled by Prince Theodore Rshtuni, was virtually independent. After conquering Persia, the Arabs started to concentrate their armies against Armenia, but didn't manage to conquer the country until 654.

Marzpanate Armenia (428–646)

In 428, Armenian nobles, nakharar, dissatisfied with the rule of Artaxias IV petitioned emperor Bahram V to depose him. Bahram V abolished the Kingdom of Armenia and appointed Veh Mihr Shapur as marzban (governor of a frontier province, "margrave") of the country.

In 465, Adhur Gushnasp was appointed by the Sasanian emperor Peroz I (459–484) as the marzban of Armenia, replacing Adhur Hormizd. In 475, the Mamikonian princess Shushanik, was murdered by her husband Prince Varsken, a recent convert to Zoroastrianism, because she refused to convert and wanted to stay Christian. Varsken was then executed by Vakhtang I, king of Iberia.

Peroz I, eager to avenge Varsken, sent his general Shapur Mihran to Iberia. Vakhtang then appealed to the Huns and the Armenian nobles, citing solidarity between Christians. After carefully weighing the decision, the Mamikonian prince Vahan Mamikonian agreed to revolt against the Sasanians. He defeated and killed Adhur Gushnasp, and thereafter declared Sahak II Bagratuni as the new marzban. He also kept repelling several Sasanian counter-attacks.

In 482, Shapur Mihran began to become a big threat to the security of Iberia, which made Vakhtang request Armenian aid. Vahan and Sahak shortly arrived to Iberia at the head of a big army, but were defeated in Akesga, where Sahak was killed. Vahan fled with the remnants of the Armenian army into the mountains, where he led guerrilla actions against the Sasanians, while Shapur Mihran managed to regain control of Armenia. However, Shapur Mihran was shortly ordered to return to the Sasa-

nian capital of Ctesiphon. Vahan quickly used the opportunity to regain control of Armenia.

In the spring of 484, however, Shapur Mihran returned as the head of a new army and forced Vahan to flee to refuge near the Byzantine frontier, at Tao and Taron. During the same period, the Sasanian noble Zarmihr Karen from the Karenid family, was successful in another campaign against the Armenians, and managed to capture several of them, including noblemen from the Kamsarakan family. Zarmihr shortly delivered the Armenian captives to Shapur Mihran, who delivered them to Izad Gushnasp, promising the Armenian captives to make Peroz spare them.

However, an unexpected event changed the course of events: the death of the Sasanian king Peroz I in 484 in war against the Hephthalites, causing the withdrawal of the Sasanians in Armenia and recovery of Dvin and Vagharshapat. Struggling to suppress the revolt of his brother Zarir, Peroz's successor, Balash (484-488), needed the help of the Armenians: in exchange for military support, he agreed to sign the Nvarsak Treaty, which granted religious freedom to the Christians and the prohibition of Zoroastrianism in Armenia, including much greater autonomy for the nakharar. Vahan was also recognized as sparapet and the property of the Mamikonian family and its allies were returned.

Between 515-516, several Hunnic tribes kept making incursions into Armenia—the Armenian nobleman Mjej I Gnuni then decided to organize a counter-attack, where he successfully managed to repel them. As a reward, Kavadh I appointed him as the marzban of Armenia in 518. During this governorship, Mjej maintained religious peace. In 527, he repelled several other Hunnic invasions. In 548, he was succeeded by Gushnasp Bahram.

Chihor-Vishnasp, a member of the Suren family and a relative of Khosrow I himself, was in 564 appointed as marzban. During this period, the Armenian aristocracy was split between two parties, the national one which was headed by a member of the Mamikonian family, and a pro-Sasanian one, which was headed by a member of the Siunia family.

Chihor Vishnasp harshly treated the Christian Armenians who were suspected of secretly siding with the Byzantines, and he also did the same with the rest of the Christian Armenian population. Claiming to exploit on the command of the king, he persecuted the Christian Armenians and even built a fire-temple in Dvin. These actions soon resulted in a massive uprising in late 571 or early 572, which was led by Vardan III Mamikonian. On 23 February 572, the Armenian rebels seized Dvin, and had Chihor-Vishnasp killed.

Vardan Mamikonian

Sasanian king Yazdegerd II began to view Christianity in the Northern lands as a political threat to the cohesiveness of the Iranian empire. The dispute appears to be based on Iranian military considerations of the time given that according to Acts 2:9 in the Acts of the Apostles there were Persians, Parthians and Medes (all Iranian tribes) among the first new Christian converts at Pentecost and Christianity has had a long history in Iran as a minority religion, dating back to the very early years of the faith. Nevertheless, the conversion to Christianity by Armenians in the North was of particular concern to Yazdegerd II. After a successful invasion of the Eastern Roman Empire, Yazdegerd began summoning Armenian nobles to Ctesiphon and reconverted them to Zoroastrianism (a faith many Armenians shared with Iranians prior to Christianity). This upset the Armenian population and under the leadership of Vardan Mamikonian an army of 66,000 Armenians rebelled against the Sasanian empire. Yazdegerd quickly subdued the rebellion at the Battle of Avarayr.

Nvarsak Treaty

The military success of the Iranians ensured that Armenia would remain part of the Sasanian empire for centuries to come. However, Armenian objections did not end until the Nvarsak Treaty, which guaranteed Armenia more freedom and freedom of religion (Christianity) under Sasanian rule.

Armenian Marzpan (governors)

1. Vasak, king of Siunik (438-451)
2. Sahak Bagratuni (481-482)
3. Vahan Mamikonian (486-506)
4. Vart Mamikonian (506-512)
5. Mzhezh Gnuni (513-548)
6. Vartan mamikonian (Karmir) (571-572)
7. Pilipos Syuni (573-578)
8. Smbat Bagratuni (591-617)
9. Davit Saharuni (617-629)
10. Varaztiros Bagratuni (629-633)

Emirate of Armenia under Arab rule, prior to the establishment of the Bagratuni dynasty



The Muslim conquest of Armenia was a part of the Muslim conquests after the death of the Islamic prophet Muhammad in 632 CE. Persarmenia had fallen to the Arab Rashidun Caliphate by 645 CE. Byzantine Armenia was already conquered in 638–639.

The Armenian historians report that the Arabs first arrived in 642, penetrating up to the central region of Ayrarat, and sacked Dvin, returning with over 35,000 captives. In 643, the Arabs invaded again, from the direction of Azerbaijan, ravaged Ayrarat and reached the Anatolian peninsula, but were defeated in battle by the Armenian leader Theodore Rshtuni and forced back. After this success, Rshtuni was recognized as ruler of Armenia by the Byzantine emperor Constans II. At some point soon after, the Armenians recognized Byzantine suzerainty.

1. Teodoros Rshtuni (634–654)
2. Hamazasp Mamikonian (654-661)
3. Grigor Mamikonian (661-685)
4. Ashot Bagratuni (685-689)
5. Nerseh Kamsarakan (689-693)
6. Smbat Bagratuni (693-701-703-736)
7. Ashot Bagratuni (732-749)
8. Mushegh Mamikonian (749-753)
9. Sahak Bagratuni (753-770)
10. Smbat Bagratuni (770-775)
11. Ashot Bagratuni (775-781)
12. Tachat Andzevatsi (781-785)
13. Ashot Msaker Bagratuni (790-826)
14. Bagrat Bagratuni (826-851)
15. Smbat Bagratuni (851-855)
16. Ashot Bagratuni (855-862) as Great prince (862-885) and King of Armenia (885-890)

Bagratunian or Bagratuni dynasty

After more than two centuries of struggle with the Arab Caliphate, Armenia regained its independence in 885, and both the Caliphate and Constantinople recognized Prince Ashot Bagratuni as the king of Armenia. During the rule of the Bagratuni dynasty Armenia reached its peak in political, social and cultural development. The capital of Armenia of that period, Ani, was a magnificent city, known as "a city of one thousand and one churches". The Armenian architecture of the Bagratuni period, especially the dome laying techniques, for which Armenian architects were famous, significantly influenced the Byzantine and European architectural styles.



Bagratuni Armenia

At the end of the 10th century the Byzantine Empire, although ruled by an imperial dynasty of Armenian origin, adopted a near-sighted policy of weakening Armenia and eventually annexed it in 1045, thus depriving

itself of an effective shield against disastrous invasion of Turkic nomads from Central Asia.

Bagratuni dynasty

1. Ashot I (885-890)
2. Smbat I (890-914)
3. Ashot II Yerkat (914-928)
4. Abas I bagratuni (928-953)
5. Ashot III Vogormads (953-977)
6. Smbat II Tiezerakal (977-990)
7. Gagik I Shahنشah (990-1020)
8. Hovhannes-Smbat (1020-1041)
9. Ashot IV (1022-1042)
10. Gagik II (1042-1045)

Other Armenian states under Bagratuni kingdom

- Kingdom of Vaspurakan (908-1021)
- Princedom of Andzevatsik (8-10 cc.)
- Princedom of Mogk (8 century -1021)
- Princedom of Taron (826-967)
- Princedom of Artsakh (5-10 cc.)
- Kingdom of Albania (9-11cc.)
- Princedom of Hamshen (Late 8th-Early 20th cc.)
- Kingdom of Kars (963-1065)
- Princedom of Tayk (962-1001)
- Kyurikian kingdom (966-1113)
- Kingdom of Syunik (821-1170)
- Princedom of Bagratunis in Georgia or Georgian Bagratuni Princedom (9-19 cc.)
- Princedom of Khachen (10-16 cc.)

- Princedom of Chighbk
- Princedom of Kakhet
- Princedom of Kegharjk
- Princedom of Virk
- Princedom of Samskhe
- Princedom of Liparit Baghvas
- Kingdom of Abkhazia

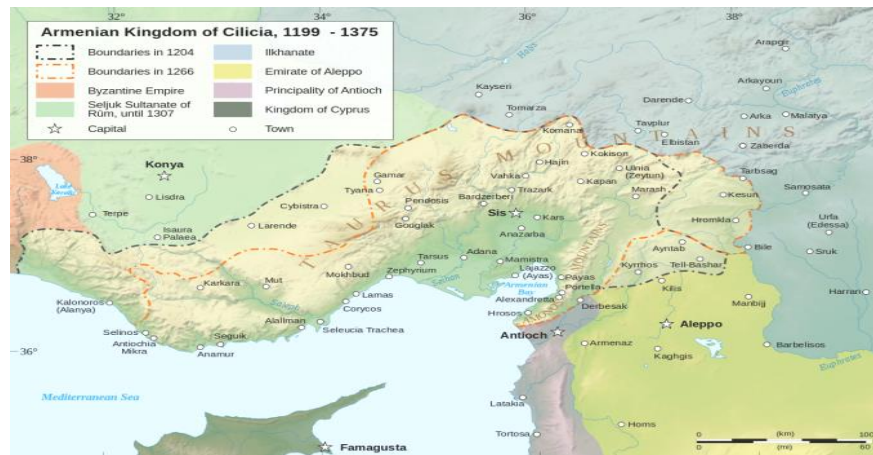
Bagratid Armenia, 962-1064



**Bagratid Armenia and neighboring Armenian states of Vaspurakan,
Taron, Syunik-Baghk, Khachen, etc**

The Armenian Kingdom of Cilicia

Before the fall of the Bagratuni kingdom a number of Armenian princes managed (or were forced by Byzantines) to escape from Armenia and found refuge in Cilicia, a region at the north-eastern corner of the Mediterranean Sea, where Armenians were the majority of population.



The Armenian Kingdom of Cilicia

In 1080 their leader, Prince Ruben, founded in Cilicia a new kingdom, which became known as Armenian Kingdom of Cilicia. The new Armenian state established very close relations with European countries and played a very important role during the Crusades, providing the Christian armies a safe haven and provision on their way towards Jerusalem. Intermarriage with European crusading families was common, and European religious, political, and cultural influence was strong. The royal court of Cilicia and the kingdom itself were reformed on Western models, and many French terms entered the Armenian language. Armenian Cilicia also played an important role in the trade of the Venetians and Genoese with the East.

Enduring constant attacks by the Turks, Mongols, Egyptians and Byzantines, Cilician Armenia survived for three centuries and fell to Egyptian Mameluks in 1375, but survived partially until 1424 and even some local Armenian rulers existed until 1515. The last Armenian king of Cilicia, Levon VI Lousinian emigrated to Spain and was appointed mayor of Madrid then moved to France, where his grave still can be seen in the St. Denis Cathedral of Paris. The title "King of Armenia" passed to the kings of Cyprus, thence to the Venetians, and was later claimed by the house of Savoy (a cultural region in Rhône-Alpes, France).

Armenia under Turkish, Persian and Russian rule

After the fall of the Armenian kingdom in Cilicia, the historical Armenian homeland was subject to various Muslim warlords, and eventually was divided between the Ottoman Empire (Western Armenia) and Persia (Eastern Armenia). Several Armenian principalities managed to preserve their independence or autonomy. The most significant among those was the Federation of Khamsa in Artsakh (today's Nagorno-Karabakh), which consisted of five allied principalities. De facto independent Armenian principalities existed also in the regions of Sasun and Zeytun in Western Armenia.

Being for centuries at the edge of physical annihilation, Armenians nevertheless managed to preserve and develop their national, religious and cultural identity. Apart from architecture, Armenians successfully manifested themselves in literature, painting, sculpture and music. Armenians were the 11th nation in the world to put their language in print (since 1512).

In 1828 the Russian Empire captured Eastern Armenia from Persia. Contact with liberal thought in Russia and Western Europe was a factor in the Armenian cultural renaissance of the 19th century. In the Ottoman Empire, the Armenians initially benefited with the rest of the population from the measures of reform known as the Tanzimat, and in 1863 a spe-

cial Armenian constitution was recognized by the Ottoman government. These liberties were however unknown outside Constantinople, and the condition of Armenians in Anatolia was unbearable. After the Russo-Turkish War of 1877-78, in which Eastern Armenians had taken part, Russia insisted in the Treaty of San Stefano that reforms be carried out among the sultan's Armenian subjects and that their protection against the Kurds be guaranteed. This demand was softened at the Congress of Berlin.



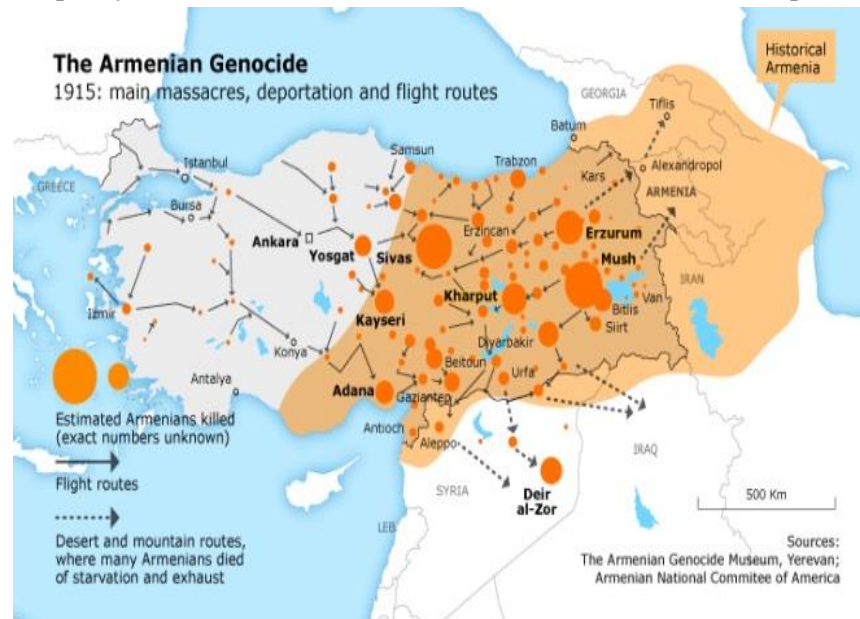
Western and Eastern Armenia under Ottoman and Russian rule

Having lost most of its territory in the Balkans, the Ottoman Empire was afraid of losing Western Armenia as well, which would mean the end of the Ottoman dream of creating a pan-Turkic empire, stretching from Balkans to the Yellow Sea. A new state policy was formed, aiming at the final resolution of the Armenian Question through total annihilation of Armenians in their historic homeland of 3500 years. During the reign of

sultan Abdulhamid Armenian massacres became a common phenomenon. In 1895, after Abdulhamid had felt compelled to promise Britain, France, and Russia that he would carry out reforms, large-scale systematic massacres took place in the Armenian provinces. In 1896 more massacres broke out in the capital and in Cilicia.

The Armenian Genocide

After coming to power in Constantinople, the Young Turks made the policy of "No Armenians - no Armenian Question" their main priority.



Taking advantage of the favourable political conditions created by the World War I, they began the "final resolution of the Armenian question" on April 24th, 1915, by executing hundreds of Armenian intellectuals of Constantinople without trial. In Armenian provinces of Eastern Anatolia all Armenian males aged 15-62 were conscripted, disarmed and executed. Defenceless Armenian women, children and the elderly were de-

ported to the Syrian desert of Der-el-Zor; most of them were brutally murdered on the way by Turkish soldiers or Kurdish nomads, or died of starvation and exhaustion. More than one and half million Armenians, i.e. 80% of the Armenian population of Western Armenia, perished in this first Genocide of the twentieth century. Several hundred thousand survivors of the Genocide found refuge in neighbouring counties, laying the foundation of the worldwide Armenian Dispersion or Diaspora. By the year 1923 Western Armenia was completely de-Armenized, and successfully incorporated into the newly formed Turkish Republic.

The Republic of Armenia

Between 1915 and 1917, Russia occupied virtually the entire Armenian part of the Ottoman Empire. Then in October 1917, the Bolshevik victory in Russia ended that country's involvement in World War I, and Russian troops left the Caucasus. In the vacuum that remained, the Armenians first joined a Transcaucasian federation with Azerbaijan and Georgia, both of which, however, soon proved to be unreliable partners. The danger posed by the territorial ambitions of the Ottoman Turks and the Azerbaijanis finally united the Caucasian Armenian population. In May 28, 1918, an independent Armenian republic was declared; its armies continued to fight on the Allied side south of the Caucasus until the Ottoman Empire surrendered in October 1918. The independent republic endured from May 28 1918 to November 29 1920.

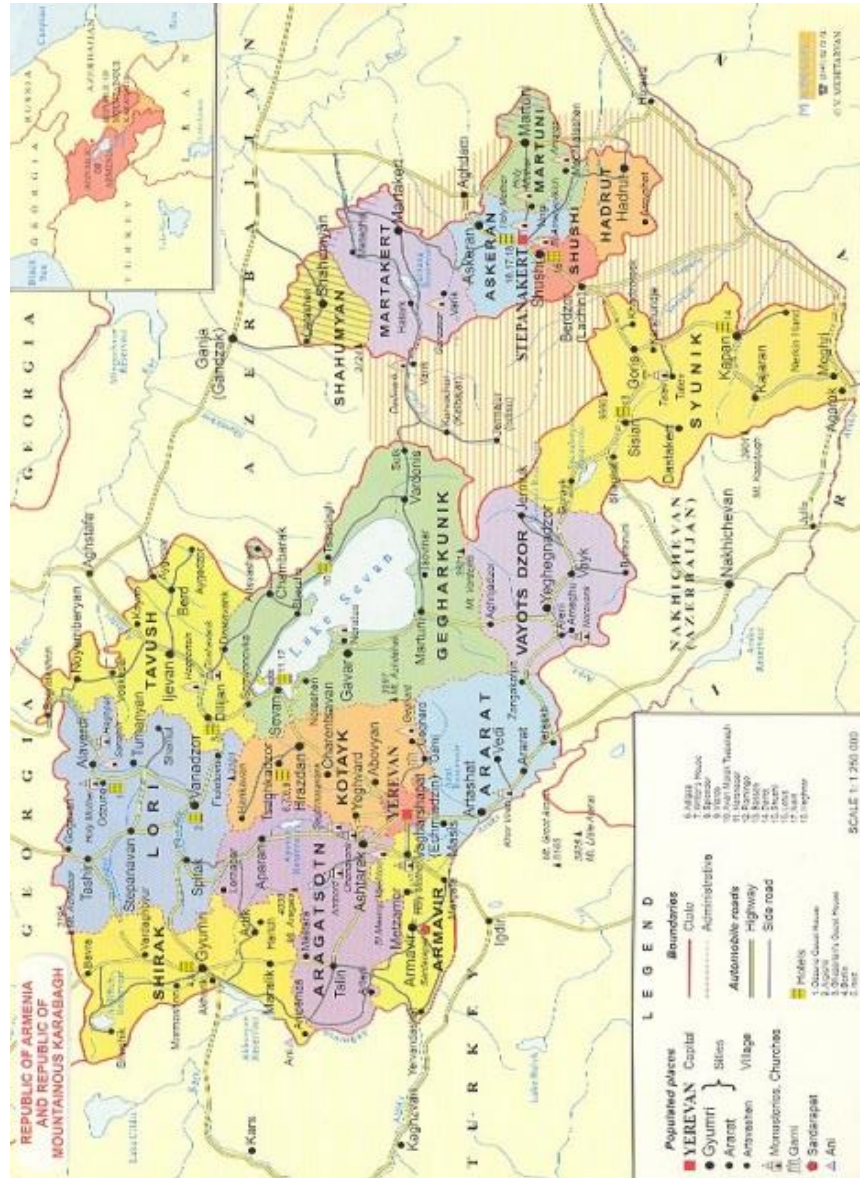


The victorious Russian XI Red Army, after successfully Sovietizing Baku, Azerbaijan, and Karabakh, approached Yerevan. On November 29, 1920, Armenia was declared a Soviet state.

Armenia restored its full independence on September 21, 1991, and became a member of the United Nations on March 2, 1992. On January 25, 2001, Armenia also became a member of the Council of Europe.¹

¹ - United Nations (Official Site)

- Soviet Armenian Encyclopedia, Vo., 6, p.158, Yerevan, 1980.
- Movses Khorenatsi, "History of the Armenians", Yerevan, 1968, p.76.
- Ferdowsi, "Shahnameh", Tehran, 1998, pp 42-44.
- B. Farahvashi, Dictionary of Palavi language, Tehran, 1979.
- S. Bahrami, A Dictionary of Avesta, 4 vol., Tehran 1980.

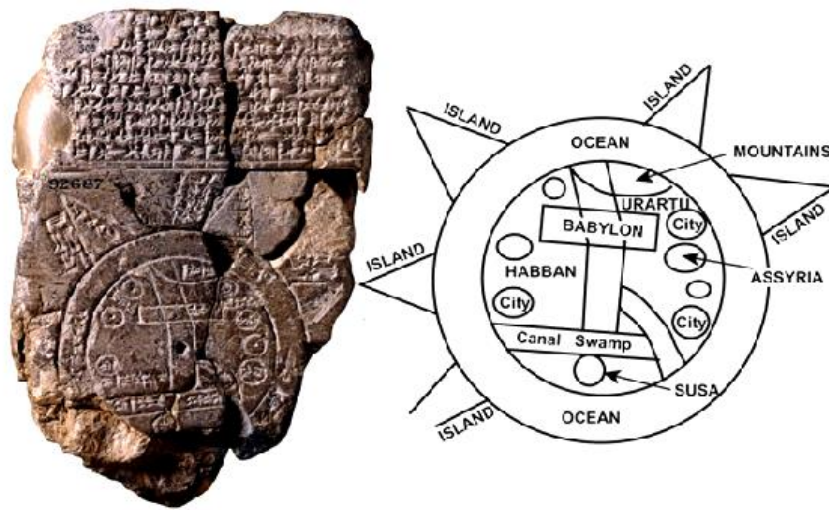


Soviet Armenia and Karabakh

Armenia in the ancient geographical sources

Relatively a lot of findings were discovered during excavations in Babylonia and other countries of Mesopotamia, where clay tiles or tablets served as a material for writing, and acquired incomparable durability after backing.

The oldest finds, dating back to 2400-2200 BC, with a schematic picture of Mesopotamia represent the river, flowing along the valley, between two mountain countries; before emptying into the sea, the river forms a delta, the situation of the countries is indicated by means of circles.



Among engineering **maps** saved, there is a piece plate with plan Nippura city in Mesopotamia, which represents the walls and gates of the city, the most important buildings, canals and other facilities.

There are also isolated images, reproducing speculative presentation of ancient people about structure and boundaries of the world. Among

them there is a Babylonian tablet of 6th century BC, accompanied by the text. It depicts the Earth as a flat circle, washed by Ocean, named “Bitter River”. Mountains, which descend to the river Euphrates, are situated in the north. Gulf (Persian) extends deep into the land. Babylon is placed in the center of the Earth. Assyria is represented to the north-east of Babylon, in the north adjoining with the country Urartu (Armenia). In addition to Babylon several other cities are also indicated on the **map** by oval mark. Behind the Ocean lie seven islands, symbolizing the unknown world. The concept of the world in the form of disk, surrounded by ocean, with the public or religious center of the country, was widespread and even appeared on **maps** of the early Middle Ages¹.

Tabula Peutingeriana (Peutinger map)



Drawn in 1265 by a monk from Colmar and made up of 11 parchment scrolls measuring approximately 34 cm high by 6,74 m. long when assembled, this document was discovered in 1494 by Konrad Meissel, ali-

¹ - <https://mapstor.com/articles/history-of-cartography.html>

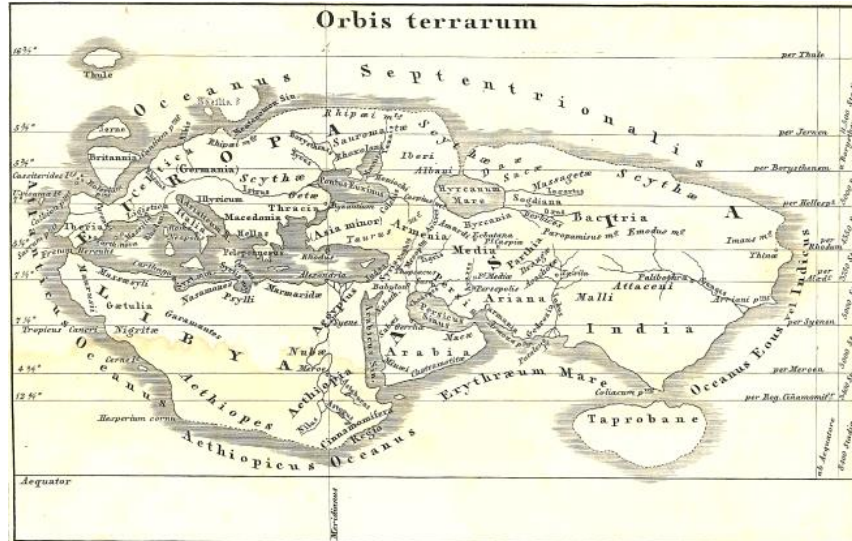
as Celtes, and given in 1507 to an Antiquarian of Augsburg, Konrad Peutinger.

The map is a copy of the Roman original, and covers Europe (without the Iberian Peninsula and the British Isles), North Africa, and parts of Asia (including the Middle East, Persia, and India). The original map which the surviving copy is based on is thought to date to the 4th or 5th century and was itself based on a map prepared by Agrippa during the reign of the emperor Augustus (27 BC – AD 14).

The map was discovered in a library in the city of Worms by German scholar Conrad Celtes in 1494, who was unable to publish his find before his death and bequeathed the map in 1508 to Konrad Peutinger, a German humanist and antiquarian in Augsburg, after whom the map is named. The Peutinger family kept possession of the map for more than two hundred years until it was sold in 1714. It then bounced between several royal and elite families until it was purchased by Prince Eugene of Savoy for 100 ducats; upon his death in 1737, it was purchased for the Habsburg Imperial Court Library in Vienna (Hofbibliothek). It is today conserved at the Austrian National Library at the Hofburg palace in Vienna.

In the map Armenia is located to the north of the Mesopotamia, near Media. The names of Armenian cities that can be recognized are Tigranokerta (Tigranakert), Artaxata (Artashat), Raugona (probably Bagrewan) and Vastauna (Possibly Vostan).

The major roads of Ancient Armenia on Peutingerian map is presented in the next section.



The World Map of Eratosthenes, reconstructed by von Spruner in 1855 is dated around the third century BCE. The three continents are shown named Europe, Asia and Libya. Armenia is placed in the middle of the world, just south of the Caspian and Black Seas.

The name of Armenia appears in many of the Greco-Roman geographical and historical texts and books. The Greek philosopher and geographer Eratosthenes (c. 276–194 BC) accepting the existing theory of the earth being spherical, suggested that it was the center of the universe and all the celestial bodies revolved daily around it. His world map includes the country of Armenia¹.

Among European travelers, who in 25 BC crossed the Mare Nostrum (Mediterranean Sea) to visit Alexandria, was a young man named Strabo. Born in Amasia, the capital of the former kingdom of Pontus, he was a very important figure in the history of cartography.

¹- R. Galchian, A Brief History of the Maps of Armenia, Journal of Armenian Studies, Armenian National Academy of Sciences, Yerevan, 2013, pp. 83-107.

Strabo (c. 63 BC – 24 CE) was one of the giants of geography. His Geography volumes were completed in the second decade of our era, containing almost everything known about geography and cartography during his time. Strabo's description of Armenia occupies many pages of description of the land and its people and includes over 60 references to this country.

Almost everything we know about Greek cartography up to Claudius Ptolemy (150 AD), originates in the writings of Strabo.

Strabo's description of Armenia occupies many pages of description of the land and its people and includes over 60 references to this country.

Some world-famous cartographers have prepared maps of the world according to the descriptions provided by Strabo, which invariably include Armenia, located north of Mesopotamia and south of the Caucasus.

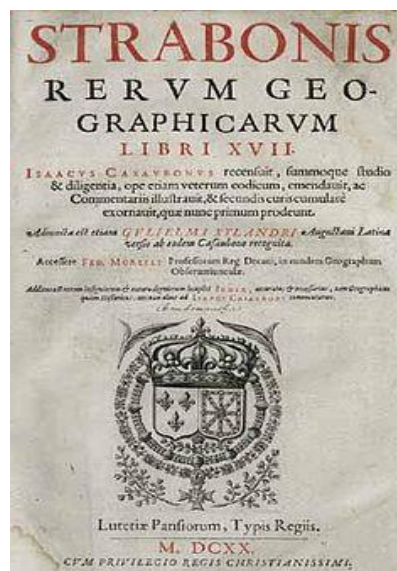
STRABO
GEOGRAPHY
BOOK XI, CHAPTER 14

1 As for Armenia, the southern parts of it have the Taurus situated in front of them,¹ which separates it from the whole of the country between the Euphrates and the Tigris, 527the country called Mesopotamia; and the eastern parts border on Greater Armenia and Atropatenê; and on the north the mountains of Parachoathras that lie above the Caspian Sea, and Albania, and Iberia, and the Caucasus, which last encircles these nations and borders on Armenia, and borders also on the Moschian and Colchian mountains as far as the Tibarani, as they are called; and on the west are these nations and the mountains Paryadres and Scydises in their extent to Lesser Armenia and the river-land of the Euphrates, which latter separates Armenia from Cappadocia and Commagenê¹ ...

¹-Published in Vol. V of the Loeb Classical Library edition 1928
http://penelope.uchicago.edu/Thayer/E/Roman/Texts/Strabo/11N*.html

STRABO
GEOGRAPHY
BOOK XII, CHAPTER 3
(Excerpts)

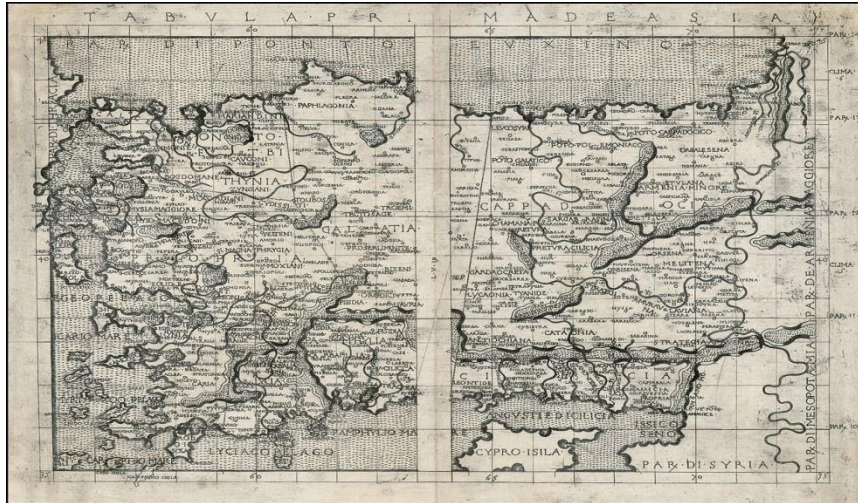
As for Pontus, Mithridates Eupator established himself as king of it; and he held the country bounded by the Halys River as far as the Tiberani and Armenia, and held also, of the country this side the Halys, the region extending to Amastris and to certain parts of Paphlagonia. And he acquired, not only the sea-coast towards the west as far as Heracleia, the native land of Heracleides the Platonic philosopher, but also, in the opposite direction, the sea-coast extending to Colchis and Lesser Armenia; and this, as we know, he added to Pontus. And in fact this country was comprised within these boundaries when Pompey took it over, upon his overthrow of Mithridates. The parts towards Armenia and those round Colchis he distributed to the potentates who had fought on his side, but the remaining parts he divided into eleven states and added them to Bithynia...



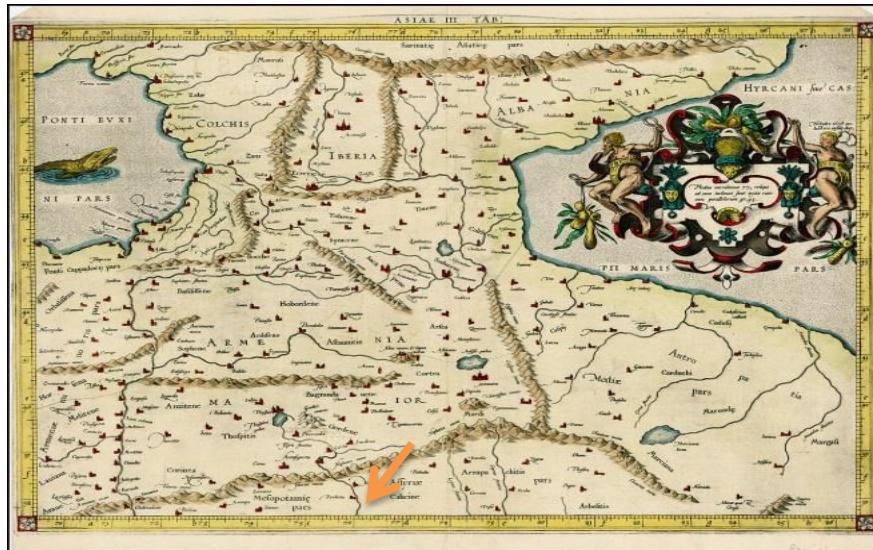
Title page from Isaac Casaubon's 1620 edition of Geographica

Strabo takes in history and in this story a strange place. It is doubtful that he has made at least some personal contribution to the treasury of human knowledge; hardly in his life he has made at least one map. But the "Geography" of Strabo - work in 17 books - is the main key to the history of ancient cartography, simply because this manuscript survived and was published, while most other works and maps were lost or destroyed.

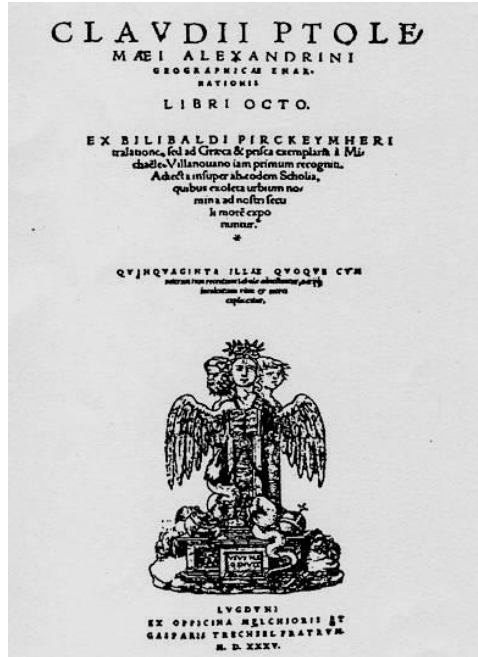
Claudius Ptolemaeus of Alexandria, or Ptolemy as he is generally known (c. 90-168 CE) was the most important figure in geography and cartography of the old world, whose books and maps were used extensively well into the sixteenth century. (Source: University of Florida George A. Smathers Libraries: Holy Land maps).



1st Map of Asia Bithynia & Pontus, Asia, Lycia, Pamphylia, Galatia, Cappadocia, Cilicia, & Lesser Armenia (Armenia minor)



3rd Map of Asia Colchis, Iberia, Albania, Greater Armenia

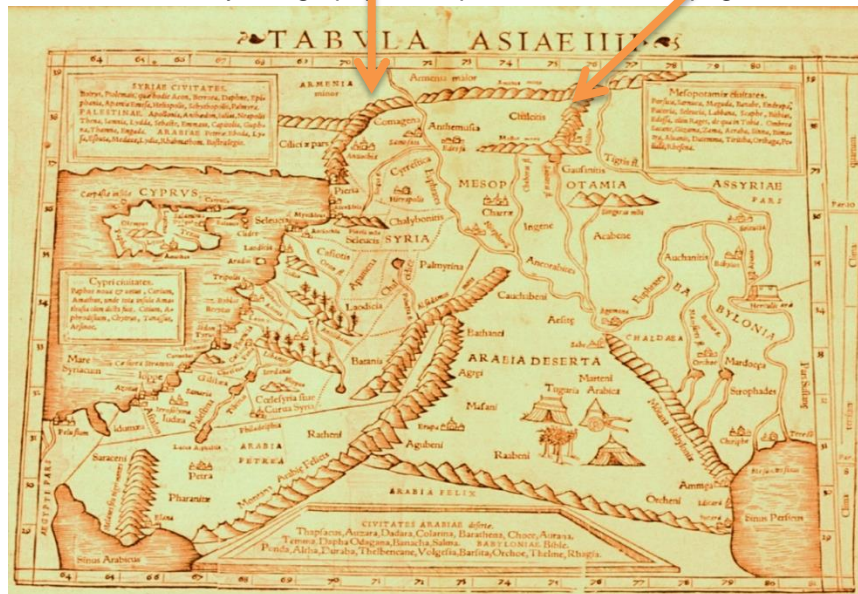


4th Map of Asia, Cyprus, Island, Syria, Palestine or Judea, Arabia Petrea & Deserta, Mesopotamia, & Babylonia

Armenia minor

Armenia maior

Ptolemy Geography, 1535 printed edition, title page



The name of Armenia is always presented on the maps of the Christian era since it was the first and only Christian country east of Asia Minor – Anatolia. In Christian cartography Armenia is frequently identified with Mount Ararat and Noah's Arc, as per the biblical account of the Flood. In some maps the Garden of Eden or Terrestrial Paradise is shown inside or adjacent to Armenia.

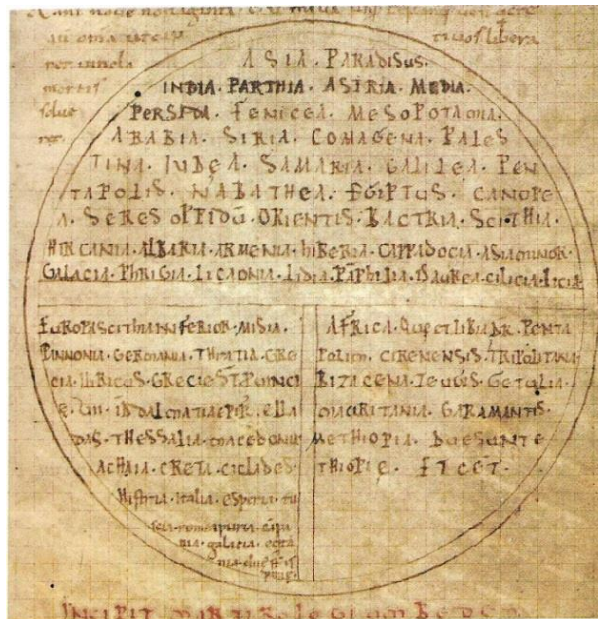
The oldest Roman map is the 'Peutinger Map', the archetype of which dates from the middle of the first century CE. This is a road map is some 34 cm wide and 6.4 metres long, a fifth-century copy of which has survived. The map shows various routes radiating from Rome to the four corners of the empire, including Armenia, where the names of Artashat, Bagrewan (misspelled Raugona), Vostan (Van) and Tigranakert are recognizable.

With the coming of Christianity and religious fervour, especially under the influence of the Biblical theory of the Creation, the western science of cartography suffered immensely and there was no advance at all in the field from the second to the fifteenth century CE, except for cosmetic modifications and representations. In the western Christian world during this period all the old theories and scientific works were pushed aside and were replaced with new 'facts' based on the teachings of the scriptures.

Since the sixth century the spherical earth was replaced by a flat disc-shaped one, divided into three continents and surrounded by the oceans. This was adopted by Isidore of Seville (c. 560–636), who included the T-O map of the world (see below) in his *Etymologiae*. This type of maps appeared in hundreds of manuscripts and, with some modifications, formed the backbone of the Christian cartography for almost 1000 years.

The maps developed according to this doctrine were simple ones called T-O maps, which came into being in the Middle Ages. These maps, if they could be called that, showed the earth in the shape of a circle, or letter O, with the letter T inserted into it, in order to divide it into three known continents, hence the name, which could also be short for 'Orbis Terrarum'. In these maps east was invariably at the top, where Paradise

was also located. The vertical line forming the stem of the letter T represented the Mediterranean Sea and the two parts of the cross bar were the Rivers Nile and Don, thus dividing the world into the three known continents, the largest being Asia and the smaller two Europe and Africa. Many of these maps have survived in various manuscripts and in varying sizes from 10 cm to a few metres in diameter. The later versions of T-O maps contained details of counties and towns, with many descriptions. On these maps Armenia was always represented as the country where Mount Ararat could be found and Noah's Ark had landed.



A typical T-O type European world map by Venerable Bede, from the 11th century England. It shows the disc shaped world with East at the top. This is divided into the three continents by the vertical line of the Mediterranean Sea, and horizontal waterways of Don on the left and the Nile at the right. Country names are listed in the space allocated for the continents. The eighth line of the names listed in Asia reads Hircania, Albania, Armenia, Hiberia [Kartli], Cappadocia and Asia Minor.

During the eighth century, the Spanish Benedictine monk Beatus of Liebana created his own more decorative version of a T-O map (see Fig. 5). This style was adopted by others, giving rise to a number of similar maps, called Beatus maps. In most Beatus maps Armenia is featured prominently, located next to Paradise and south of the Caucasus Mountains.



This is a world map prepared for Beatus's *Commentarium in Apocalipsin*, dating from the eighth century. This is an elaborate T-O map with east at the top, where Paradise is shown. Left of the map the name "Armenia" is inscribed below the Caucasian Mountains (green). The vertical blue mass is the Mediterranean Sea with its abundant islands. The heads represent the ten Apostles placed where they preached.

The small and simple T-O maps gradually gave way to more elaborate ones, depicting towns, cities or even some fauna and flora. Two of the most important and large scale maps of this type are the Ebstorf Map, which had a diameter of about 3.6 metres (destroyed during the Second World War) and the 'Mappa Mundi' (World Map), dating from the thirteenth century, kept in the Hereford Cathedral, England. Both these maps show Armenia in the relatively correct geographical position, with particular attention being paid to Noah's Ark and Mount Ararat. The third simi-

lar map is kept in Vercelli, Italy but was heavily damaged during careless restoration work¹.

One of Islamic cartography's most important foundations is the Balkhi School of geography and maps, which generally described the Islamic countries located in the Persian Gulf, Caspian, Arabian and Red Seas, the eastern Mediterranean and the Indian subcontinent. However, Armenia, together with Russia and Bulgaria, does appear on most Islamic world maps, some of which also include the names of other European countries such as Spain, France and Germany.

There are a number of important cartographers in the Islamic world including the Persian geographer and scientist Abu Reihān al-Birunī (973–1048 CE), who travelled extensively and wrote books on geography, other Persians such as Ibrahim Ibn Mohammad al-Farsi, known as al-Istakhri (died c. 957 CE), al Muqaddasi (945-1000CE), Sadiq Isfahani and Abu Zakariya Ibn Muhammad al-Qazwini (1203–83), Arabs Ibn Hauqal (d. 934 CE) and Idrissi (1099–1166 CE).

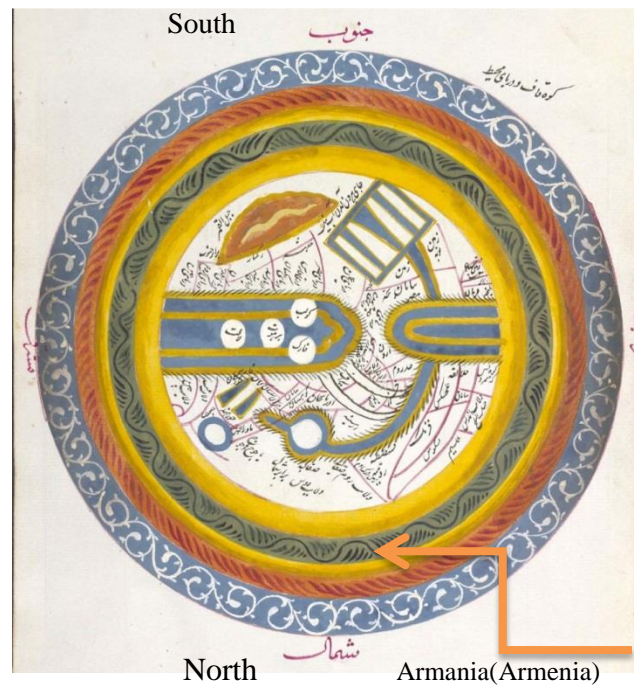
All of the above geographers have produced books describing the world, countries and peoples. As mentioned above, all Balkhi school books contain a world map, as well as 16-20 regional maps, depicting mainly the Islamic world. The only exception being the Christian country of Armenia, which is included on the regional map dedicated to the South Caucasus. This regional map is entitled “The map of Azerbaijan, Arran and Armenia”, where Azerbaijan is placed south of the Arax River as one of the Iranian provinces and Arran (Caucasian Albania), always placed north of the Arax. Armenia is shown straddling the Arax and extending westward².

The most famous of Arab geographers of the era was Ibn al-Sharif al-Idrisi or Edrisi (who was born in Ceuta, Morocco, and studied in Cordoba, 1100-1165). After his extensive travels to many parts of the world he was invited to work for the Norman king Roger II of Sicily, for whom

¹ - R. Galchian, A Brief History of the Maps of Armenia, Journal of Armenian Studies, Armenian National Academy of Sciences, Yerevan, 2013 , pp. 83-107.

² - Ibid

he produced a silver globe of the world inscribed with the contemporary map of the known world. In his maps Idrisi includes the countries of Greater Armenia and Lesser Armenia. His atlas of the world known as The Book of Roger also includes much detail about Armenia and names many Armenian cities.



The tenth century World Map of Istakhri is one of best examples of the Persian cartography (copy made in 1836). As per Islamic cartography practices, south is at the top of the page. The two gold lined blue inward pointing fingers are the Indian Ocean (left) and the Mediterranean, which is extending north represented by the curved waterways of the Aegean and the Black Seas, eventually connecting to the Caspian Sea (gold-blue circle with white core). Armenia is found between the Caspian and the Black Seas and the Iranian province of Azerbaijan is placed to its south.



Tabula Rogeriana, 1154 - upside-down with north oriented up

In Ottoman Turkey the most important geographers of the seventeenth century were Mehmet Zilli Ibn-Dervish (1611-1684) better known as Evliya Chelebi, who was a traveler and wrote books about his travels in the neighbouring countries, and Mustafa Ibn- Abdullah (1609–1657) known as Katib Chelebi or Haji Khalifah, who also travelled widely and produced the first important geography book called *Jehān Numā*, describing various parts of the world. In addition to detailed descriptions, their manuscripts refer extensively to Ottoman and Persian-occupied Armenian territories and cities, accompanied by some map sketches.

Portolans are marine charts and maps prepared for the seafaring peoples, generally depicting the shorelines and ports of the Mediterranean. Portolans of the Mediterranean include much information about the coastline of Asia Minor in the Black Sea as well as all the Mediterranean shores. The Armenian kingdom of Cilicia, located in the north-eastern corner of the Mediterranean, features prominently in many Mediterranean portolans of that period, sometimes surrounded by a green arch. This was predominantly due to the fact that the ports of Cilician Armenia were Christian ports, and the mapmakers wanted to show them as friendly to the European seafarers. Greater Armenia, being landlocked, would normally not be expected to appear on portolans, since it was out of their useful range. However, this appears not to be true.

In the Italian and Catalan portolans of the Mediterranean area details of the coastlines are shown amazingly accurate and consistent, generally being very advanced for their time. The curious fact is that on majority of the portolans of the East Mediterranean area Armenia also appears. Armenia Maior (Greater Armenia) is generally depicted with a range of mountains, which are shown as the source of the Rivers Euphrates and Tigris, sometimes as well as a third river, the Arax, flowing from these mountains north and west towards the Caspian Sea. These maps also show Mount Ararat placed in Armenia, with Noah's Ark perched on top (usually shown sideways) and many include the Armenian populated cities of Arzenga (Erzinjan) and Malatia.

Some of the well-known European geographers and cartographers of the period who have produced maps and atlases of great importance are the following:

- Martin Waldseemüller (1470-1520)
- Sebastian Münster (1489–1552)
- Gerardus Mercator (1512–1594)
- Abraham Ortelius (1528–1598)
- Willem Janszoon Blaeu (1571–1638) and his son Johannes(1596–1673)
- Christopher Saxton (1542–1610)
- John Speed (1552–1629)
- Henricus Hondius (1587-1638)
- Jan Jansson (1588-1664)
- Nicolas Sanson (1600–1667) and others

Most atlases of the above cartographers include a map of the Turkish Empire, which shows Armenia divided between the Ottoman and Persian Empires. Although not having an independent country, the name of Armenia appears on the territory surrounding Lake Van, Lake Sevan and Mount Ararat, since here were the lands where the Armenians were autochthonous¹.

¹ -Ibid.



Above detail of the area between the Black and the Caspian Seas is from Kohler's 1718 map *Historic Orient*. Armenia is divided between the Ottoman and Persian empires and is shown extending from Amid (Tigranakert) to the confluence of Kura and Arax Rivers. Aderbigana or Atropatena (Azerbaijan) is the north-western province of Iran, south of the Arax River, while the territory of the present-day Republic of Azerbaijan is named Albania, placed north of the River Kura and east of Iberia (Kartli).

Guillaume Delisle (1675–1726) produced many atlases such as the “*Atlas de Géographie*” in 1707 as well as the “*Atlas Russicus*”, the first large-scale atlas of Russia, in 1745. This atlas includes maps of the Caucasus, the Caspian Sea, Persia and Turkey. On these detailed maps one could see that Armenia was shown over an area extending from Mush to Artsakh. Azerbaijan is shown as the north-western Province of Iran, south of the River Arax and, the territory north of the river is named Shirvan,

Shaki etc. It could be clearly seen on all maps that until 1918 there was no Azerbaijan existing north of the Arax, while Atropaten-Azerbaijan did exist as an Iranian province, always situated on the southern shores of the River Arax.



Guillaume Delisle's 1730 Map of the Caspian Sea and its Neighbouring Territories clearly shows that Azerbaijan (yellow) is the province south of the Arax and is part of Iran. To its north, across the river are the lands called Chirvan, Chamaki, Derbent and Tabassarane, presently occupied by the Republic of Azerbaijan. Armenia (green) covers all of Eastern Armenia as well as most of the Western Armenia¹.

¹ -Ibid

An Introduction to the Armenian ethnography

Ethnography is a science of people's lifestyle, customs, movements, ethnic characteristics, historical and cultural relations. It is closely related to history, archaeology, sociology, linguistics, anthropology, natural science, geography, music, etc.

Ethnographic materials contain many ancient manuscript sources that have come down to us from ancient Armenia, Egypt, Assyria, Babylon, India, China and other countries. In that sense, the literature of Ancient Greece is more prominent. In the works of Herodotus, Xenophon, Strabo and others, there are also ethnographic information about the Armenian people. Those literary traditions were preserved and developed by Byzantine, Persian and Arab historians and geographers of the Middle Ages.

In the era of great geographical discoveries (15-16 centuries), a certain interest in the way of life of peoples arose, but ethnography as a science was formed in the middle of the 19th century, when ethnographic institutions and societies were established in different countries, and special journals were published.

The Bible and, especially, the works of the Armenian chroniclers of the Middle East contain valuable ethnographic information about the Armenian people. There are remarkable ethnographic materials in the works of medieval Arab chroniclers and European travelers who visited Armenia. There are valuable data in inscriptions, chronicles, miniatures, literature, archeological materials and other sources.

From the 1st half of the 19th century, **Minas Bezhishkian**¹, **Ghukas Inchichian**², **Mesrop Taghadian**³, **Khachatur Abovian**⁴, **Ghevond**

¹ - Մինաս Բժշկյան

² - Ղուկաս Ինճիճյան

³ - Մեսրոպ Թաղիադյան

⁴ - Խաչատուր Աբովյան

Alishan¹, **Mkrtich Emin**² and others wrote down and brought together ethnographic references in historical literature, as well as materials related to the lifestyle and daily life of the Armenian population. In the second half of the 19th century, ethnographic materials were published in a number of periodicals printed in the Armenian cultural centers (Tiflis, Moscow, Saint Petersburg, Constantinople, etc.). **Garegin Srvandztian**³ has been engaged in ethnographic scientific activities since the 1860s. On the basis of his works, **Grigor Khalatians**⁴ published in Moscow in 1887 the work "Program of Armenian Ethnography and National Legal Practices", the first "National Questionnaire". Ethnographer **Yervand Lalayan** collected and published many folklore materials in the first Armenian ethnographic periodical, "Ethnographic Journal" (1895-1916), where valuable studies of a number of regions and provinces of Armenia (Javakhk, Vaspurakan, Goghtn, Artsakh, etc.) were also published.

Many materials were also published in the **Eminian ethnographic collection** published with the money bequeathed by Mkrtich Emin (9 books, 1901-13). At the end of the 19th century, folklore and ethnography were gradually separated, turning into separate fields of science. Since the 1920s, ethnographers **Khachik Samuelian**, **Stepan** and **Srbuhi Lisitsian**, **Vard Bdoyan**, **Karo Melik-Pashayan**, **Emma Karapetian**, **Vardan Temurchian**, **Derenik Vardumian**, **Asia Odabashian** and others have carried out fruitful activities. The contributions of Diaspora Armenian scientists **Vardan Hatsuni**, **Arshak Alpoyajian**, **Sergey Harutyunov** and others are also valuable.

¹ - Ղևոնդ Ալիշան

² - Մկրտիչ Էմին

³ - Գարեգին Սրվանձտյան

⁴ - Գրիգոր Խալատյան



First issue of semi-annual Ethnographic Journal, 1896, Shushi (Artsakh)

All volumes of "Ethnographic Journal" are as following:

1896 Book A	1907 Book XV
1897 Book B	1907 Book XVI
1898 Book C:	1908 Book XVII
1898 Book D:	1908 Book XVIII
1899 Book E	1910 Book XIX
1900 Book F:	1910 Book XX
1901 Book VII-VIII	1911 Book XXI
1902 Book IX	1912 Book XXII
1903 Book X:	1912 Book XXIII
1904 Book XI	1913 Book XXIV
1904 Book XII	1914 Book XXV
1906 Book XIII	1916 Book XXVI
1906 Book XIV	

All mentioned issues of "Ethnographic Journal" are available at the following address:

<https://grahavak.blogspot.com/2015/12/1896-1902-ix-1907-xvi-1912-xxiii-1897.html#b1>

Ethnographic studies are carried out at the Institute of Archeology and Ethnography of the National Academy of Sciences of the Republic of Armenia, Yerevan State University, the History Museums of Armenia and Yerevan, the State Museum of Armenian Ethnography and National Liberation Struggle at Sardarapat Memorial Complex. In 2005, the latter published one issue of the "New Ethnographic Journal" periodical.

Ethnography in Armenia

Ethnography as an independent science was formed in Armenia in the 19th century, although ethnographic knowledge has been accumulated since ancient times. Ethnographic information about the population of the earliest period of the Armenian highlands was obtained thanks to archaeological excavations. There are ethnographic evidences about the population of the highland and the Armenians in the Assyrian and Urartian (Araratian kingdom) cuneiforms. Sources of the ancient period (Herodotus, Xenophon, Strabo, Tacitus and others) provide rich materials about economic occupations, customs, rituals and beliefs.

Ethnographic information in the Bible and the works of Armenian chroniclers

There is ethnographic information in the Bible and Armenian chronicles (Agatanghegos, Pavstos Buzand, Movses Khorenatsi, Lazar Parpetsi, Movses Kakhankatvatsi, Tovma Artsruni, Aristakes Lastivertsi, Kirakos Gandzaketsi, Stepanos Orbelyan, Arakel Davrizhetsi, Zakaria Sarkavak “Kanakertsi” and others, since 5th century). In the 1st year of the 19th century, more than half of a number of Armenian authors (Ghukas Inchichian, Mesrop Taghiadian, Khachatur Abovian, Minas Medykinian, Ghevond Alishan and others) wrote ethnographic references scattered in written sources, as well as materials related to modern Armenian lifestyle and habits. In the second half of the 19th century, Armenian ethnographic materials were published in the periodicals (including Russian) of Armenia and the centers of Armenian culture (Vagharshapat, Shushi, Alexandropol, Tiflis (Tbilisi), Moscow, St. Petersburg, Kostandinapolis, etc.).

The separation of folklore and ethnography

At the end of the 19th century, folklore and ethnography were gradually separated, turning into separate fields of science. Yervand Lalayan, Stepan Lisitsian, Khachik Samuelian and others carried out fruitful activities in the Soviet period.

The Study on the Armenian economic occupations, lifestyle and habits

In the 1950s, the economic occupations, lifestyle and habits of the Armenians were thoroughly studied. Dozens of studies related to the Armenian people's economic life, material and spiritual culture, public relations, public transportation, beliefs, rituals and worship were brought to light. Since 1971, in the series "**Armenian Ethnography and Folklore**" (26 volumes have been published so far), thematic studies, materials stored in the archives of the Institute of Archeology and Ethnography have been published. Within the framework of preservation and study of intangible, cultural heritage of the Institute of Archeology and Ethnography, the series "**Ethnographic and Folklore Heritage**" was published, which summarized the materials kept in the archive of the institute.

Armenian family life, until the 19th century

In the course of long-term relationships, the society develops various forms of behavior for itself, a significant part of which turns into customs and oral laws or rules that regulate individual spheres of life.

A part of the ancient Armenian oral laws, penetrating the works of historians, reached us, some of which were reworked by Christian legislators. Thus, in the early medieval Armenian literature, there are both raw and underdeveloped, so-called pagan rules and on the other hand well developed and processed Christian rules.

Armenian historiography has deposited very little information about the family and family life. Using these materials, it is difficult to determine, for example, the forms of large and small families. Each author repeating the word "family" does not describe its composition, the rights and duties of its members, internal relationships, division of labor and many other issues. But there are authors who to some extent fill that gap. For example, catholicos **Hovhan Mandakuni (403-490)** mentioned a three-generation family at the end of the 5th century. As a Catholicos, he does not tolerate cases of polygamy, which probably existed during his time. One wife, one husband - this is their principle, and the husband should be considered the head of the wife, her glory and law. He preaches fidelity between spouses. He condemned hating one's wife, and hating one's brother was considered as a murder. Those who hate their children out of impurity or other reasons are evil in the sight of God. He does not tolerate when his prodigal son torments his prodigal father and there is fraud in the family. Admitting that a woman cannot be completely without rights, she warns that the hostile attitude of the husband causes the same dislike in the woman. therefore, he suggests not to abuse the rights of men. He considers the upbringing of children to be the primary task of family elders.

Yeghisheh (410-475) does not tolerate the Persians, who force them to convert and accept polygamy for the sake of the idea of rapid growth. **Kirakos Gandzaketsi** (1200/1202–1271) speaks angrily about people who violate moral norms. **Agathangelos** (5th century AD) presented the royal family with servants and attendants. **Ghaazar Parpetsi** (442-510) writes about the newlywed's shyness and staying in her own room, not being seen by others for some time. Some authors have hinted at adoption, having a babysitter, infertility, and even being a single mother. Hovhan Mandakuni has an eye on wealthy houses, their treasures, movable and immovable properties, cattle breeding and farming and paying high taxes. **Aristakes Lastivertsi** (1002- after 1071) testified to the wife's second marriage with the servant of the house after the death of her husband. In general, the word **family** was used frequently by many writers in the early times.

The 17th century historian **Zakaria Sarkavak (deacon) Kanakertsi** (1627-1699) left a remarkable description of the family and its lifestyle. He presented the life of the upper class in **Karbi** in 1650-1690. The description includes three generations: Hakobjan, his three male children and the latter's 10 male children with their wives and children, whose number was more than 30. The historian calls **Gerdastan** a house, and its constituent parts a **family**. **Arakel Davrizhetsi** (1590-1670) pointed out one such family in **Tigranakert**.

Remarkable information about the ancient Armenian family and hereditary property has been preserved in the works of Xenophon and Procopius of Caesarea.

Among the Armenian customary paternal laws, the following are listed:

1. "Only men have the [right] to inherit their parents, but never women."

2. At the beginning of the 6th century, a vestige of the custom of marriage by purchase was preserved among Armenians. Condemning that custom among other nations as well, the law says that it is a dishonor of human nature, a degradation of the female sex. A woman is seen as a

low and dishonorable being, deserving of being deprived of all honor, as if she was not created by God and does not participate in the perpetuation of the generation.

3. As it can be seen, in those same times, dowry was not respected in Armenia, or if it was accepted, it was insignificant, so Justinian's law says, "women should not marry without a dowry."

Family and family life in 19-20th centuries

Accurate data on the Armenian family and family life have been collected from written and oral sources of the 19th-20th centuries. The most reliable among them are ethno-literary materials written by folk-collectors, which were acquired with the help of special programs. Thanks to them, the ethnographic science, starting from the end of the 19th century, was able to give a scientific definition of the family.

One of the forms of the family is known as the patriarchal patriarchy. It survived only in rural areas. The second is the small or individual family, which was the majority in the villages and widespread in the cities.

The patriarchate or family community was formed after the disintegration of the maternal line, when the man took over the leadership of the family in addition to other spheres of social life. This form of family shows from polygamy to monogamy, or represents a transition between the family originating from group marriage and based on maternal rights and the individual family of the modern world. It means that thousands of years passed from the origin of the family community to its final disintegration.

In 19-20 centuries in Armenia, the big family was known as **Ger-dastan**. It corresponded to the ancient **Roman Familia**.

In the 19th-20th centuries, the common property of the Armenian nobility was represented by: cultivated land, gardens, residential and livestock buildings, mills and oil mills (if there were any), livestock, agricultural tools, furniture and dishes, and the products of home crafts. (if there were any). The monetary income that individual members of the family earned abroad was also added to the common property. Personal items, weapons, craftsman's tools, individual horses, women's dowries and jewelry were exceptions. These exceptions were not accidental, they

clearly pointed to the disintegration of the economic unity of the superstition in the conditions of feudal and capitalist relations.

Gerdastan had a stable composition, strong leadership, order and rules regulating relationships, which were manifested through customary law.

Looking at the natural growth, the composition of the super-class reached 15-50, and in some cases, up to 70-80 or more people. In the first half of the 19th century, superstitions were preserved in both parts of Armenia (Western and Eastern). In the second half of that century, as a result of the rapid development of capitalist relations, the upper classes in Eastern Armenia experienced rapid disintegration. In Western Armenia, this process intensified at the end of the same century and the beginning of the 20th century. Their remains reached Eastern Armenia until the end of the 1920s. However, those superclasses were not more than 20-30 people. In such farms, additional working hands were added at the expense of annual and temporary cultivators. Meanwhile, in the 19th century, working families also rented many superdistans with individual cultivators. In this way, Great Britain maintained its historical role of an exploitative economy in the class society.

The patriarch of Gerdastan was its general, sole leader. His rights were almost unlimited. He was the owner of all the property and decided the fate of the four generations living under his supervision. It was his right to encourage people acting in favor of the supreme court and to arrest and punish those acting against its interests. According to customs, he had the right to disinherit disobedient children or grandchildren and remove them from the family. These laws became particularly strict during the development of capitalist relations, when individual members of the upper class, having earned money in the cities, refused to combine it with the family's property, violating the established moral norms.

At the end of the 19th century and the beginning of the 20th century, people everywhere pointed to the decline of the once high authority of the patriarchs of the upper class, which was a consequence of capital-

ist relations, and therefore the rise of the role of individual independent families.

The patriarch's assistant in the family community was his wife. The latter was engaged in the regulation of everyday life. Women were completely subservient to him in order to maintain moral standards. The grandmother was entrusted with the work to educate the women, in accordance with the teachings of the given super-class. She taught girls and newlyweds all the ways of women's work: baking bread, cooking, preparing dairy products, etc.

After the elder and eldest son of the family, the patriarch's wife was one of her husband's main advisers. She played a great role in keeping the relations of the upper class in balance. Similarly, she was her husband's informer and messenger, through which the ties between the leader and the subordinates were strengthened, the unfavorable outside interventions penetrating the superstructure and the disintegrating moods were eliminated.

After the death of the husband, although the duties of the patriarch passed to the eldest son and leadership rights were granted to the latter's wife, the general supervisory rights of the grandmother were still preserved.

Both during her husband's lifetime and after his death, the patriarch's wife enjoyed great prestige. They were not afraid of her, but respected her, openly consulted her and received answers to their questions.

After the death of the grandmother, the assistant of the patriarch became the wife of the eldest son, who fully inherited the duties of the mother-in-law.

One of the conditions for the economic success of the family community was the division of work according to gender and age. In addition to the general management, the landlord also took over the management of foreign relations and sometimes the task of organizing trade. One of the sons, according to his inclinations, managed the agricultural or horticultural works. During the sowing and harvesting seasons, he or

ganized the work of all the adult members of both sexes, the women preparing the seeds and the men doing the sowing. Everyone participated in the harvest and the harvest. The work of the herdsmen was supervised by one of the landlord's sons, who sometimes became the senior shepherd. Many superclasses had family craftsmen: shawl weavers, tailors, carpenters. The processing of wool was done entirely by the hands of women and girls, led by the grandmother. The keys to the food pantry and the right to distribution belonged to the patriarch's wife, the key was a symbol of her rights. Having previously consulted with her husband, she, in accordance with the custom, carried out the division of women's work. The eldest son's wife was usually the mother-in-law's direct assistant.

In the course of millennia, the Armenian family community developed oral rules regulating the legal relations of its members. According to the correct view of the scientists, the most important among them was the question of the relationship between the two sexes and then the order of seniority. Since the family community was created on the basis of the decline of the maternal lineage and the victory of the paternal right, the defeat of the maternal right was the global historical defeat of the female sex. From that defeat until the disintegration and abolition of superstitions, the woman was considered a man's subordinate. In the hierarchical society, this subordination became more pronounced and women's rights were limited in all aspects of life. The birth of a girl was considered a misfortune in the upper class. Before marriage, girls had some freedom compared to women, but compared to young men, they were oppressed. A girl did not have the right to participate in youth games and was reserved and shy in society. The rites associated with marriage put her in a state of non-speakability. On her wedding day, she wore heavy dresses. Heavy headdresses, with which the nose and mouth were tied, legitimized the ancient habits of not speaking. The man did not consider the woman in economic and social matters. She was accountable only to the patriarch. The woman was a breeder for him. Children were considered the property of the father. In this sense, the moral situation of a barren woman was very difficult. The wife did not call her husband's name, and

the husband called her by her father's name (Mina's girl or by the name of her native village). Women did not have the right to feed their children in the presence of men. The custom condemned parents for hugging and kissing their children in the presence of family members. Men and women dined separately, newlyweds did not cover their faces while dining with their mother-in-law. The marriage of boys and girls was generally decided by the patriarch after partial consultation with the wife. Any violation of the order of seniority was condemned. The younger ones did not sit in the presence of the older ones, and in the case of the patriarch's permission, they were guided by the order of seniority. During the management of the affairs of the family, the patriarch called a family council on rare occasions. In **Gerdastan**, all ritual orders were strictly observed, which in turn served to keep women and younger men submissive to their elders. Among those rituals were washing and wiping the feet of the patriarch and father-in-law, kissing them after putting water on everyone's hands, putting the father-in-law to sleep by rubbing his feet, bowing and kissing the hands of women when greeting elders, keeping hair shorter than the patriarch's beard, celebrating the patriarch and the grandmother on holidays, honoring and taking offerings from them, etc.

Gerdastan had a large complex of buildings corresponding to its people and property. In the initial planning of the latter, the apartments of individual families, which would be separated in the future, were planned, with three-dimensional views of the east. As mentioned, the bakery was the most important department in that complex.

The beds of the entire upper class were folded in one place or placed in a closet opened in the wall. It was the symbol of the unity of the world. Dividing the fold into groups or pairs was considered a sign of the beginning of a family split.

Thanks to centuries-old traditions, the superstition kept every person in itself with a centrifugal force, as an indivisible part. Although at the end of the 19th century and the beginning of the 20th century, that family had already lost its role, still its division and separation had a heavy impact not only on the patriarch and his wife, but also on those

who were separated, in popular sayings, the division of the superstructure was considered as hard as death, as a result of which the supposedly indivisible parts were separated from it, thereby disintegrating the great economy. According to the ancient tradition, the separation should take place after the death of the patriarch and his wife. At the end of the 19th century, before the eyes of ethnographers, the separation was also recorded during the lifetime of the chieftain and his wife. As a result of capitalist relations, the tendencies of division in the super-destination became stronger. In the initial period, the patriarch was still able to deprive those who destroyed the gerdastan of their hereditary rights. But the historical process of the disintegration of the patriarchal order could not be prevented by any obstacle. Unable to stop the inevitable, sometimes the patriarch himself, in consultation with the elders of the family, carried out the division at his discretion. According to the custom, the youngest son was not separated from the patriarch, the father together with this son took the bakery or the barn and the old house and distributed the rest to the separated children, grandchildren and others. After separating the housing, land and other properties chosen by the patriarch, the rest were divided by lot in the presence of the village elders. Then the separation ceremony was sanctified by the ancient custom of moving the fire from the father's hearth to the newly built houses.

In general, after the death of the patriarch, the division of the family headed by his brother or eldest son took place in the same order, with the only difference that the allocation of the main parts of the house to the elder was left to the discretion of those who were separated.

As the written materials confirm, small families were widespread among us. This circumstance was characteristic of the 19th century and especially the first quarter of the 20th century. The reason for this was that the superstition, as such, had long lost its historical role and what we know about it is entirely a relic. A re-marriage, which in Armenia's unstable economic and political conditions, inevitably survived as a unique group of vice-assistants. Taking into account that among the known noble families, individual families were endowed with the rights to create

their own property, it can be said that the patriarchal family of the late Armenian period was in some sense a conditional union, which explained the strictness of its leadership. It is with this circumstance that it is necessary to explain that as much as the individual families were connected with the upper class by traditional power, they were also anti-legacy. This is where the constant division and internal tension of the patriarchal family came from.

The individual family continuously strived for independence. It was a relatively small family. On the other hand, the opposite phenomenon is extremely remarkable. Each individual family potentially held within itself the possibility of turning into a superfamily.

From the point of view of their composition, small families were divided into three subtypes before the communist revolution. The first was the married couple with their children and grandchildren, the second was the married couple with their children and the third was the married couple without children, which was not typical and was an insignificant number.

Guided by economic and traditional principles, the brothers representing these families sometimes lived together and only separated during the third generation. And since the atmosphere of the families in the rural society was of "Gerdastan", the small families, at least outwardly, largely preserved the habits that perpetuated the power of men. From this point of view, the three-level families were particularly prominent. The man here still preserved some of the rights of the patriarch. Those families, standing between the upper class and the two-level family, forcibly maintained unequal relations between men and women from the social point of view, which were followed like a shadow by incommunicado with all its bitterness.

In two-level families, the relations between men and women developed according to real principles. In the economy, the wife was the husband's main adviser, the direct caretaker of the children, the de facto head of the economy. This family had opportunities for free relationships. However, two-generation families faced a difficult situation from

the point of view of organizing agricultural and animal husbandry work. A woman with many children was almost unable to participate in field work. This was mainly the reason why three-generation families prevailed in pre-revolutionary Armenia, because in this case the possibilities of mutual assistance were great.

In the years 1915-1920, as a result of the massacres, the Ger-dastans or Latge families completely disappeared among the Armenians who spread to different places from Western Armenia. The reunification of the surviving members of previously separated families became an inevitable phenomenon. Orphaned children were adopted or included in the families of relatives and others. At the beginning of the 1930s, Diaspora Armenian families had already regained their natural forms. In the rural areas of the Diaspora, the three-generation family became dominant, and in the cities, the two-generation family. Even in the 1960s, these forms were preserved throughout the diaspora.

In Soviet Armenia, the old forms of the family were preserved until the end of the 1920s and the beginning of the thirties. As long as land ownership relations were maintained, three-level families were the majority. In some places, the last remnants of large families were also preserved. In the first half of the 1930s, during the formation of collective farms, when land relations were radically changed, rural families began to shrink, and the super-domestics completely passed into the lap of history. Starting from that period, in accordance with the order of distribution of the plots of land near the houses, as well as due to the spread of the urban lifestyle, the collective economic families became two-tiered. In the villages, young people separated from the three-level families and created a new family. In many settlements, especially in the Ararat valley, separate plots of land are allocated to young people.

Marriage in the Middle Ages

Marriage is a social institution that legalizes the union of a man and a woman for the purpose of raising and rearing offspring. In the Middle Ages, marriage was administered by the church, which was guided by regulation books and judgment books. The law books, other legal literature and bibliography have preserved enough materials on marriage. These materials can be divided into three main parts.

1. The oral fragments of the Armenian pagan marriage traditions, which were written down by Christian authors. The authors have a critical attitude towards some of them (sometimes they considered wedding rituals, etc. barbaric and indecent).

2. Armenian church rules, which were invented by religious figures in accordance with the requirements of the time. Among them, the actual pagan customs found an insignificant place.

3. The foreign rules that were applied through the Armenian Church.

Even from minor information, it appears that marriage was based on free and unfettered relations before the conversion to Christianity. Rejecting free love relationships under the cover of Christian fathers and even watching the debauchery shows that in the pagan world, the couple was in control of their personal destiny before their husband. But, of course, such a choice of young people was accompanied by oral laws. On the basis of common law, parents have regulated the relations of young people. State intervention in marriage has been discreet. From the marriage orders of the gods, it can be seen that the youth during paganism were quite endowed with the rights of free choice. Folklore is a solid proof of this, according to which love relationships among ancient Armenians were much freer than in all subsequent times, up to the beginning of the 20th century.

The ancient Armenians, like other peoples, defined engagement, wedding and many rituals that took place around them, which were con-

sidered important and necessary in their time. Marriage was legalized through those rites. Christianity used those national customs in its own way.

The information about marriage in the regulations books is diverse. They include the customs of warriors, freedmen, and the spiritual class, issues of matrimony and non-matrimony, etc. As you can see, there was intermarriage among pagan Armenians. The habits of pagan Armenians have partially passed over the life of Christian Armenians. In the articles of the regulations, pagan practices were strictly condemned. It was forbidden to marry the girl who was in sexual relations with the young man of her choice before the marriage ceremony. In such cases, the wedding could be performed in the prescribed manner for those married for the second time. It also shows that, really, before the wedding, Armenian pagan girls used the rights of free love, as much as the old national customs allowed.

The forms of marriage are reflected in the Armenian bibliography. Their comparison gives a general picture of the Middle Ages. Speaking about the construction of Arshakavan, Pavstos Buzand noted that among a number of criminals, King Arshak recognized those who kidnapped women as innocent. In one of the rules of the Shahapivan assembly, it is simply stated that the remnants of the habit of kidnapping were preserved both among the peasants and the nobles, and the main thing is that the kidnapping was done with the help of a group of thugs, friends of the "false groom". In the M. Khorenatsi history, the form of kidnapping was mentioned, when the loophole was used to "catch" a person. Zakaria described a case of kidnapping the beloved girl and it is said. In Smbat Sparapet's *Datas-tanagrik* (Regulation book) if someone kidnaps a virgin, in addition to considering their children as illegitimate, the kidnapper is deprived of the physiological ability to have an heir. In a manuscript of the 14th century, such ritual ceremonies are preserved, which symbolize the ancient forms of abduction marriage.

The legal form of marriage in ancient Armenia was and is still considered to be addressing the parents of the chosen girl with a proposal.

By using this form of election, cases of marriage between close relatives, age mismatch of those getting married, accidental marriage, etc. were prevented. The church legalizing this order, in accordance with its rules, maintained the rule of monogamy and fought against bigamy and the practice of marrying other people's wives.

In the Middle Ages, the class nature of marriage was strictly maintained. Marriage between the upper classes and the working classes was practically forbidden. The bibliography mostly talks about marriages taking place in kings courts and princely houses and rarely about marriages of the working classes. At the same time, there are allusions to the customs of marriage for political reasons, which were used by the Eastern country states during their various military-political relations with Armenia. Due to in-law ties, the parties ensured peace for some time. One of the many such facts is the willing or unwilling establishment of the union of Armenians with Persians, Byzantines, Arabs, Cypriots, Georgians, etc.

Regardless of the methods of marriage organization, like all other peoples, among Armenians, they were accompanied by a number of rituals, which ended with wedding announcements. The wedding was actually a rite of social validation of every marriage, regarding which there are a number of direct and indirect testimonies, expressions and words.

In the Middle Ages, divorce was generally forbidden. However, it was done under various pretexts, According to Buzand's report, during the reign of King Arshak, many men and women left their wives and husbands and married others.

In Greater Armenia, as reminded by Movses Kakhankatvatsi, the church rule says that a man who leaves his wife without a reason and marries an unmarried woman is equivalent to a murder act and deserves a bitter death. Cases of divorce were recorded by Arakel Davrizhetsi and Zakaria Sarkavak.

According to the definitions of the canonical literature, the regulations books considered the divorce legal only if one of the parties had a mental illness, if he was a leper, if the parties were filled with hatred, if the husband engaged in fornication or religious conversion, or for seven

years or more was absent from the country or if the wife was involved in immorality and witchcraft and if the husband was impotent. It is clear from this that at least since the fifth century, public organizations and the church have tried as much as possible to stabilize family relations, to generalize moral norms on a national scale, which primarily concerned the corrupt elites and clergy leading a debauched life. Historians have severely criticized the lies and gossips, evil envy, hatred, greed, theft, drunkenness, laziness, sorcery, scheming, slyness, scheming, lying in the society. slander, hypocrisy, arrogance, backbiting, blasphemy, cursing, vanity, revenge, bribery, etc.

Marriage and marriage customs In the 19th-20th centuries

In the conditions of feudal and semi-feudal relations of the patrilineal family, the rules of marriage selection were correspondingly patriarchal in nature. The marriage of the young parties by their own choice was strictly limited, which was greatly facilitated by the practice of nominating girls during childhood or even taking them as brides. However, this does not mean that in the Armenian reality in general, marriage was performed by violence. For socio-economic reasons, the older generation in the 19th century and until the 20th century, the beginning often did not take into account the inclinations of the mother or daughter. As a result of the traditionalism and strictness of the older generation, one's own election had assumed, such an underground, secret character, and the custom of secret, mutual mediation had developed. It rarely happened that boys and girls were chosen or were choosers, if they reached maturity age. Neighborly ties, joint games and competitions, wedding festivals with their three-day dances, the Ascension flower gathering with its rituals and long dances, among many other games, the contests, the great performances of Vardavar watering, the pilgrimages played an important role for mutual recognition and selection, entertainments, horse races, etc. The group activities of girls and boys organized within the community on the principle of mutual help were significant, such as gardening, soil activities, fruit picking, wool spinning, making dough, etc. In all cases, the result of those contacts of youth was the election. In those places, the youth got an opportunity to show their physical strength, beauty and mental virtues.

There were various ways of expressing the choice, which were both practical and ritual in nature. The choice was usually made by boys, and partly also by girls.

There were the following forms of recommendation:

1. Probing look, when the other person reaches a mutual understanding.
2. Handing over an apple, a symbol of love, when the recipient of the eye validates the proposal.
3. Touch as a means of offering love, the forms of expression of which are handshake or holding the arm; "getting into a girl's hand" during public dances. hugging a girl's head or neck, holding a girl's collar, a girl touching a boy, mutual smelling in ancient times as the most ancient tribal custom to get close, to make her one's, from which the ritual kiss originated, the ritual kiss as a constant for choosing a girl and a sign of making her one's own.

At the end of the 19th century and the first quarter of the 20th century, there was a custom known as **guardianship** (Khnamapah), which was used after the wedding of the bride at the girl's father's house, at the time of leaving the house. The young people of the village were kissing the girls they loved, and according to the actual wedding custom, a boy from the girl's side kissed a girl from the boy's side. In advance, the guardian served to make it favorite, for the knowledge of not only the parents of the girls and boys, but also the community.

The custom of decorating a woman's face with a dowry was directly related to selection and "validation" with a ritual kiss. It was previously a sign of belonging to the maternal lineage. But with the appearance of patrilocal settlement and exogamous marriage, it takes on a two-faced nature. the girl first wore the insignia of her mother's family and lineage, then also her husband's family and lineage. As soon as the hero of the Armenian fairy tales kisses the chosen girl, moles appear in the place of the kiss, which were, in fact, moles on the boy's side and had a healing meaning.

The election was followed by petitions. Girls and women played the role of mediators, through which (with a completely sacred feeling) exchanges of rings, handkerchiefs and other accessories took place between the parties. However, these choices were not always respected and taken into account, because the right to marry was reserved to the par-

ents. The right of the father, who could reject the pre-loves of his children and marry them at his will, was especially great.

Marriage took place according to the degree of kinship. seven generation was considered the most normal limit, although 5-6 degrees for starting a family was not excluded. The desire to educate a woman in the spirit of a given family sometimes led to taking the girl to a daughter-in-law who has not yet reached puberty. Boys were married at the age of 15-20. Taking into account having a working hand, there were also cases when an underage boy was married to a girl older than him, which phenomenon, as can be seen from folklore, was ridiculed. The practice of “**ororotsakhazi**” was known in Armenian reality, which was a procedure for nomination for engagement and marrying them when they become mature. It must be said, however, that these phenomena had a partial nature. Actually marriage of two mature parties had happen.

The betrothal took place through the oracle. According to which, the female messenger secretly touched the mood of the girl's parents, after which only influential people were sent as messengers. After the latter's visit was repeated several times, the signed agreement was followed by the engagement and many rituals marked by mutual offerings. The betrothed girl received a gold or silver ornament from her parents-in-law, thereby connecting with her future husband's family and almost being deprived of all her freedoms. After that, all the rights to introduce the bride to society, to make her a participant in folk holidays, weddings and other events were reserved for the wives of the mother-in-law family.

The time period from the engagement to the wedding lasted from several months to two or more years. The reasons for the delays were: the preparation of the dowry, the minor age of the bridegroom, the groom's sojourn, etc. Staying engaged for a short or long time is known in science as “**dislocal migration**”.

All those customs of the Middle Ages and the 20th century were formed and developed according to the principles of patrilineal lineage or patrilocal settlement and private ownership of land. Among them, the most important of the remnants of matrilineal settlement is the custom

preserved in a number of circumstances, when the betrothed groom was given the right to visit the in-laws with offerings and spend the night with his bride.

As we said, remnants of abduction were preserved in Armenian marriage customs. 19-20th centuries. from abundant ethnographic data, it can be seen that abduction of a spouse is presented in two ways, one is the usual abduction, in the old form, which has been quite transformed in the conditions of class society, and the other is the symbolic forms preserved in wedding rituals.

In our reality, the abductions took place with the help of several armed peers and friends of the youth. That action took place in various occasions, for various reasons, i.e. when the parties were related to each other by mutual love, when the parties were strangers to each other, when the young man from the familiar parties showed one-sided love, when the girl's parents did not agree, referring to the boy. social status, appearance or moral character, etc., when the girl's father did not agree, but the mother agreed, facilitating the abduction, when the boy's parents rejected the girl of his choice, when the boy's and girl's parents agreed, but the daughter refused and when the boy could not pay the **girl's "ransom"**. According to which, abductions of the girl taking place with absolute ignorance or violence were rare phenomena. In other cases, the abductions were carried out with the knowledge and sometimes with the assistance of the boy or his family. According to the custom of some places, the abductors received a ring or other valuable pledge from the girls who organized the kidnapping. Many churches and monasteries, which were relied upon by kidnappers, got them married. Therefore, the word "abducting a girl" can only be understood in rare cases in the sense of "kidnapping" and in the 19th-20th centuries. most of the so-called abductions depicted were mainly expressions of pure and devoted youth love, carried out by mutual consent, and therefore not reprehensible because they were based on mutual love.

Coming to the circumstances of extending the ancient methods of **buying (vardzank)** a wife or **ransom (glkhagin)** to the 19th century

and the first quarter of the 20th century, it can be considered an exaggeration. First of all, let's see that in that period, the family of the boy getting married gave some money to the bride's family. In medieval Armenia, this amount was known as **Vardzank** or **Glkhagin**. In the 19th century, the word Vardzank was completely forgotten, and only scientists used this term. Instead of them, the people standing at a lower level from the point of view of development, used these words: **khalan**, **halzat**, **bashlgh**, **hademasi**.

19-20th centuries. according to customs, the groom and his relatives on various occasions gave monetary and material gifts to the bride and her family, which were known as **arnagin** (blood price), **katnagin** (milk Price), **dsedsagin** (breast price), **hghe ktrel**, **chnapah** (road price), **sarmia**, and in the middle ages, by the name of **yeresatstes**.

As in the Middle Ages, girls took dowry from their parents' houses to their grooms' houses. The largest part of the dowry was made up through the glkhagin and the yeresatstes. Sometimes even the girl's parents prepared the dowry only with the funds given by the groom. There were only a few who prepared their daughter's dowry with their own funds.

There are enough testimonies about the supposed purchase and appearance of a woman in the press of the second half of the 19th century and the first quarter of the 20th century, as well as in ethnographic professional literature. The phenomenon of economically providing for the couples came from the old society and was further substantiated in the emerging capitalist relations. The idea of creating personal property was rooted not only in the upper classes, where the individual family was looking for unbridled ways to liberate itself from the patriarchy in the 19th century, but also in the three-level families that kept the deposits of the patriarchal house. The father-in-law who demands money for dowry and the father-in-law who pays it have correctly understood the social meaning of the transaction for the benefit of their children. At the time, the representatives of the press misunderstood this phenomenon and were unable to decipher the modern meaning of the concept. It is wrong

to call girls "commercial goods". Just the fact that in Armenian reality the birth of a daughter did not attract as such, as it did in other congregations, also denies the ancient meaning of the ransom in Armenia. The facts confirm that in the 19th c. in the second half and 20th century. In the beginning, the main meaning of the dowry brought by the girl was to provide the newly formed family economically. In Gandzak province, instead of the term ransom, the expression **pezhinki pogh (money)** was used. Undoubtedly, similar terms were used in other provinces as well, which the collectors did not pay attention to. In the 19th century, the word "**bazhink**" acquired a new meaning. It did not literally mean a dowry given by the girl's parents. The **bazhink** or **harsnabazhink** was actually the goods brought by the in-laws in exchange for the money given by the groom to the bride. Therefore, dowry had nothing to do with the concept of ransom and the meaning of dowry. Since the **bazhink** money was not a ransom, which the girl's father's family had no right to appropriate, it was allocated to prepare a dowry. The amount of bazhink money and material and monetary gifts given to the bride by the in-laws was equal to the amount of bazhink brought by the bride. Ethnographic descriptions of this phenomenon were made at the end of the 19th century and the beginning of the 20th century, which deny the existence of arranged marriages during the last two centuries of Armenia.

Wedding

A wedding is a series of rituals dedicated to the patrilocal settlement. Patrilocal settlement should be understood as the marriage of a girl to a boy's house and his lineage, which arose on the basis of the victory of the patrilineal lineage. Contrary to that, in the case of matrilocal settlement, the boy settled in the girl's house and in her lineage.

The ancient wedding registers had a patriarchal character, with remnants of matriarchal customs, which were not recognized in the Middle Ages and later. They were equipped with such magics and charms, which through rituals perpetuated the patriarchal order towards the matriarch. In that sense, wedding rites have a patriarchal significance. In order to easily inculcate the patriarchal customs in the new generations, as well as to protect against the evil forces, the wedding ceremonies were accompanied by songs, music and magical dances.

In ancient Armenia, weddings took place almost exclusively in the autumn and winter months, when the field work was completed and the annual supplies were collected. The circumstance of getting married in winter was also related to health considerations, regarding which there are instructions of Armenian doctors of the middle ages.

In the families of the boy and the girl, wedding preparations began on Thursday. According to ancient records, these events lasted for seven days. The number seven had a magical meaning, the essence of which apparently corresponded to the name of the seven main Armenian pagan deities. It is quite possible that each of those wedding days was dedicated to one of the gods. In the 19th century, these traditions were preserved only in the wealthy upper classes, and in other classes, the duration of the wedding is 2-3 days.

Among the old ways of inviting a wedding, it should be considered the most primitive way of inviting with an orchestra. The bell-ringers climbed up to the high terrace of the wedding house and played a special tune. In some places, accompanied by a bride's representative, the band

went around the streets of the village, approached the guest's house and played. This last phenomenon, most likely, is connected with the fact that not everyone was invited in the conditions of class stratification. Meanwhile, playing on the terrace was a revival of the old way of inviting guests, which was not well known among the families of the community. Without an orchestra, the invitation was made verbally, while the host was offered a glass of vodka or dried fruit, in which it is not difficult to see the remnants of fertility rituals. Although the way of inviting a wedding with invitation cards was known in the cities of the 19th century, it became popular in the villages only in the first half of in the 20th century.

The wedding was preceded by preliminary preparations for the event. During the **Karvadsk**, the day of the getting the bride was decided. In the case of bringing a bride from a neighboring village, the girl's side, knowing the number of participants of the bride's party, decided their hosts. The bridegroom's and bride's **makars** (unmarried men) and **Dsaghkotsavorner** (flower bearers) were chosen in advance. The traditional bestman was informed or a new one was chosen. The first day of the wedding was marked by a gathering of women, who in many places kept the ancient customs of presenting food to the bride's house on that day. In the 19th century and the beginning of the 20th century, these customs were performed with the ritual of **tashtadronk**. On that day, under the leadership of an old woman and accompanied by musicians, the women performed a series of magical actions: they sifted the flour of the wedding **gatha** (Armenian famous flat cake of pastry) symbolizing fertility, they lit candles on the dough tray so that the bride would shine like a light. the sifters put a red veil on their heads and on the face of the trough, so that the bride would be ashamed, agreeable and obedient, they sifted the flour in silence, so that the bride would not speak, etc.

The eras of the decline of the matrilineal lineage and the appearance of the paternal line were special for secret unions formed according to gender and height. In those secret societies of young men and women, physical education, moral education, religious and other activities were

carried out with the help of special people, the purpose of which was to prepare young people to enter life. After this unique training, boys and girls received the right to marry and were included in secret societies of men or women. Secret boys' clubs, among many other issues, often decided to kidnap girls for friends who wanted to marry, which they carried out with armed attacks. We also find the remains of those customs in Armenian wedding rituals, in the form of games and entertainment. Their example was the specially selected groups of friends of the boy and girl who were getting married, who participated in all the wedding ceremonies and added solemnity to the event. The members of the groom's retinue bore the names of **makar, tagvortsi, pesamanuk, pesaghber, pesaver, pesatsou, manktik, momktik**, as well as the foreign term, **azab-azabchari**, while the bride's maids bore the names **kuyrik (sister), dsaghktots**, and **dsagkhvor** (flower girl)

The flower bearers (**Tsavkovors**) surrounded the bride, occupied her with conversations, songs and dances, participated with her in the feasts that were made by her close relatives and friends. That hospitality was called the **Aghjik durs hanel** (Taking the girl out). **Tsavkovors** protected the bride's dresses, jewelry and accessories not only from accompanying men and boys, but also from all other young men from stealing. That custom, no doubt, suggested marriage by abduction. They performed bathing, dressing, braiding the bride's hair and other rituals accompanied by sometimes sad and sometimes happy songs. The sad songs performed by the Kuyriks before the bride's wedding remind us of several past events, the first of which was when the forced abduction left sad traces on the girl's mental world, because after that the abductees often did not see the face of their relatives. The second was the cases of marriage by engagement, when the girl was forced to leave her native location with her husband.

Let's bring a song that expresses that reality, from the folklore of Javaghk (Armenian historical region, now under Republic of Georgia):

I'm leaving, I'm leaving, I'm going to remote places,

*Now my mind is the same, I'll hold my back, I'll leave.
Don't cry mother, don't cry, they've come to take.
A sister of seven brothers they chose to takes.
Don't cry mother, I'm the one crying
I am the one lost in the strange lands.*

Until the beginning of the 20th century, the custom of electing the leader of the **makars** was preserved, which took place in **Vaspurakan** (one of the Armenian provinces) on the day before the wedding under the name **azpanstum**. The Makaranist put the scepter up for auction, the "buyer" of which became a chieftain, who enjoyed great prestige. And the way to subjugate him was to kiss the mentioned rod by the believers. From three to seven **Tagvortsi** left the impression of a kind of armed squad, because in addition to performing the ritual customs of primitive age groups, they also had a military duty to protect the motherland (family or state).

During the wedding ceremonies, the **makars** under the leadership of the **makarapet** (chief makar) had a number of duties. They surrounded the king like bodyguards and protected him from surprises, from "stealing" his robes, dresses and especially his hat, which the flower-bearers and all the young men eagerly attempted. Moreover, the son-in-law had no right to resist or vote. He submissively obeyed even the girl who "robbed" him.

With partial exceptions, all the actions of the makars were rituals reminiscent of the forms of marriage specific to the patrilineal family. The customs of the bride are important in the sense of preserving the ancient elements in the wedding rituals. They were especially fierce when bringing a bride from a neighboring village, when serious fights arose and unfolded between the young men on the girl's side.

In a number of regions of Armenia, the groom did not participate in the bride's procession. He stayed in his village with a part of the Makars and when the bride returned, he poured dry fruits on the bride, which symbolized fertility.

Among the Armenian wedding customs, the collective methods of mutual assistance were important, which reached the 20th century through the Middle Ages from ancient times, bearing various influences. Material help was given to the families of both the groom and the bride. When visiting the house of the girl's father, the bestman or godfather brought gifts to the bride, which were added to the dowry. On that day, the bride's father-in-law brought a 2-5 sheep, or an ox or a cow, a large amount of wine and vodka, needlework, etc. to the house of the in-laws. When the bride went to the neighboring village, almost no guests stayed at the girl's father's house, because his relatives invited 1-4 people to their homes and entertained them. It happened that the bride was forced to spend the night, and in this case the guests also stayed in the houses of the hosts.

The house of the boy who was getting married received dairy products, eggs, noodles, cereals and cash gifts from his neighbors and friends through the above-mentioned trough. The countryman or neighbor and/or godfather used to receive and feed those going to the village head or the middle of the village. The bride and her companions lived in his house for one or more days. On various occasions, as well as the “king” and his people gathered here to enjoy various foods.

As can be seen from the factual materials and the findings of scientists, the wedding events, with their ritual ceremonies, preserved and brought to our days the elements of social relations inherent in family orders.

Kinship system

Kinship is a group of blood relatives counted on the male side. In ancient Armenian, that group was expressed by the terms **aryunaru** (bloodline) and **kin** (tsegh) or **family**. But during the long-term Iranian rule, these Armenian terms were replaced by Pahlavi language (middle Persian language) nation and clan and Persian **tokhm**, which, in addition to a number of meanings, have the meaning of generation.

Passing from the lineage to the class society and preserving the old traces, new phenomena were added to the kinship system, which corresponded to the new conditions and lifestyle. In connection with marriage, family, blood relationship, tribe, inheritance rights, the office of political organizations of the prefectural and courtiers, and other issues, historians have many times had the opportunity to show the kinship degrees of people in mutual relations. For that, they used *nation, relative, kindred, kinship, nation under, tribe, ethnic lineage, tribe, bloodline, blood* and other words.

An important element in the kinship system is the economic base. The members of the Armenian ethnic family were connected by one or another bond through mutual economic assistance or inheritance of property. Old and helpless people were happy to rely on their relatives, and some wealthy people organized the material support of their relatives.

From the history of the kinship system of the 19th century, it can be seen that the clans created clan houses in the rural settlements, with windows to transmit news inside the circles. Plowing together with the compatriots or neighbors and performing other field work together were aimed at mutual aid and in some places self-defense against the exploits of the oppressors who had infiltrated the Armenian Highlands.

Self-defense and the duty of revenge were special to the clan. At all times, they took revenge on those who touched the honor of the nation. In historiography, there are few but striking examples that show that not only moral, but also political relations are the basis of revenge. Thus,

for example, Armenian historian **Pavstos Buzand** writes that there were bloody fights between the principalities of **Manavazian** and **Vorduni** for political reasons. In addition to harming each other greatly, they also destroyed the Armenian royal house.

From this brief information, it can be seen that the revenge between clans in the kinship spheres and within them arose from socio-economic, political, religious and moral foundations.

One of the ideological and spiritual ties of the kinship system was the prohibition of marriage between blood relatives up to the fourth degree inclusive. Later it gradually included the sixth and seventh generations. The prohibition also included the spiritual brotherhood, the sorority. A part of the written information refers to the issue of whether or not it has arrived. Pavstos Buzand was one of the first historians relying on the canonical provisions, writes that Nerses the Great (or Nerses the Gracious, 1102-1173) also admonished to be lawful in marriage..., to stay away from ethnically close mixed marriages, close marriages with daughters-in-law, and the like". Stepan Taronetsi Asoghik (10-11 centuries) angrily mentioned the fact of marrying his sister's daughter. Kirakos Gandzaketsi (1200-1271) considered it unforgivable when there was a marriage among the Aghvans(or Albanians, a nation living in Albania, present Rep. of Azerbaijan) in the third degree with the permission of the Georgian leader.

It was also forbidden to marry one's brother's widow within the family. But as evidenced by the resources of the end of the 19th century, the insignificant remnants of that habit persisted to continue for a long time. This phenomenon is known as levirate marriage. Individual cases of levirate are recorded in the Middle Ages. One of them is the marriage of King Arshak with Parandzem, Gnel's widow. And the church rules say: "Cursed is he who takes his brother's wife, because he defiles himself with his brother. because they are the same. Lawless people who marry their uncle's wife and, in addition, mix with the wives of their fathers, sons, brothers, are also condemned. And it is to some extent related

to polygamy and poly-motherhood, about which there are also partial references.

Armenian surnames

Ancient times

The most important among the ideological ties of the clan was the surname, which in its modern form was not specific to ancient times. There were different ways of calling the nation and showing the degrees of kinship, which did not reach us from the old times. Those initial forms of the surname are as old as the history of marriage.

Like all social phenomena, the surnames or family names also experienced continuous development until our times. Since the fifth century, a number of forms of the surnames have been documented in the literature. According to written forms and oral data, the Armenian surname was formed in the Middle Ages according to three main principles. The first and most ancient is to be called by the name of an ancestor, the second is to be called by the name of a village or a city, and the third, which is rarely mentioned in the Middle Ages, is to be called by occupation.

In ancient times, the last name did not have a common ending like today, so in order to mention a person, they first gave the name of the ancestor, then after naming the grandfather and father, they reached him. So, for example. "Avetnerats Margari Mkoyi Yenok", which meant "Yenok, son of the Mkrdich, son of Margar of Avet family so Mkwyi Yenok for short, There are similar examples among the personal names studied by famous Armenian scholar Hrachia Acharian. "Bagam, son of King Parnavaz of Haykazan, grandson of Armog." The medieval surnames formed from the names of ancestors have the endings *ats*, *ents*, *ents*, *its*, *ints*, *onc*, *onts*, *ents*, *ean and eans*. So, for example: Yeghiagariants (11th century), Shahanian (12th century), Saduniants, Hovsepian, Magistrosenk (13th century), Mr. Levoni Bazunets, son of Bazu (14th century), Astvadsatur Yaghoubian (16th century), Khutikents, Torosents,

Ganepiants (17th century), Mkarats Minas, Hamazaspents, Gabeghians (18th century).

These surname forms with their endings indicate blood relation and affiliation. Moreover, in the Middle Ages, those with the ending - denoted the patronymic and the surname at the same time. Even in the 19th century often the suffix *ian* indicated the patronymic, and *ianc* - the surname (Grigor Abrahamian Sanamiants).

In addition to being named after one's ancestors, it was also common to be named after one's patronymic in the Middle Ages. Thus: Davit, son of Alavka, Grigor, son of Abasa (13th century), Abdav, son of priest Hovhannes (15th century), Amir-Vard, son of Mkrdich and brother Margare the elder (16- 10th century), Asdvadsatur Ankilratsi, son of Satlmish (15th century), Atrnerseh Bagratuni, son of Vasak, son of Ashot Msaker, son of the cousin of Ashot Msaker and father of Georgian Ashot Kyurapaghat (9th century), etc.

Armenian names and surnames

A name is a person's name by which he/she is recognized in society, and a surname is mainly a family name that is inherited.

Names originated in the earliest period of human development, mostly from simple names. Each people created their own names, which were transferred from one to another as a result of people's movements and contacts.

In ancient times, people named children in accordance with their behavior, appearance or with words that expressed the desire to see the child endowed with one or another quality in the future, for example, the Armenian names *Vardges*, *Hrachia*, *Razmik* respectively mean *rose-like hair*, *fiery eyes*, *warrior*. Some Armenian names are derived from the names of animals, birds, flowers: *Ezrik*, *Aitsemnik*, *Garnik*, *Aghavni*, *Artsvik*, *Hasmik*, etc.

In the ancient East, there was a custom to make personal names similar to the names of gods. In ancient Rome, only the first four male children were named, and the following were named in numerical order, for example, Quintus the fifth, Sextus the sixth, and so on.

After the spread of Christianity, children were also named with the names mentioned in the Bible, which spread to almost all the peoples of the West, with modified versions. The French changed *Hovhannes* to Jean, the English to John, the Polish to Jan, the Spanish to Juan, the Italians to Giovanni, and the Russians to Ivan. Many biblical names are common among Armenians: David, Samvel, Ruben, Isaac, Sarah, Tamar, Petros, etc., are sometimes perceived as Armenian.

Hrachia Acharian was especially engaged in the study of Armenian names. He compiled the unique "Dictionary of Armenian Personal Names" in 5 volumes.

A number of Armenian names express some external and internal virtues of a person: Geghuhi, Hrayr, Zhirayr, Hamest, Azniv, Patvakan, some names originate from place names: Nairi, Ararat, Taron, Araxi,

Vanuhi, another group has religious content and translation of Christian names: Harutyun, Arakel, Astvadsatur, or new names: Hambardzum, Mkrtich, Galust, Avetis, Srбуhi, etc. Some names of foreign origin: Seda, Mher, Yeghishe, Ruzan, Suren, etc., have changed into Armenian.

Surnames did not originally exist because in ancient times people lived in isolated, small settlements and everyone knew each other. And people with the same name were distinguished by the names of their fathers, for example, Arakel son of Tigran, etc.

However, as a result of the increase in the number of people, it was not possible to be satisfied with just the name or patronymic, and surnames arose. In the ancient and middle ages, only noble families, for example, Mamikonians, Artsrunis, Rshtunis, etc., bore surnames. When mentioning prominent clans in medieval Armenia, the words nation or house were added to their surname: Azgn Mamikonyats, Azgn Rsh-tunyats, Tunn Artsrunyats, etc. Sometimes the name of their birth or the place of their main activity was attached to the name of people as a surname: Movses Khorenatsi, Grigor Narekatsi, Nerses Lambronatsi, etc.

Over time, each clan received its own surname, which was mainly derived from the name of a prominent ancestor in the clan, and a prefix or suffix expressing affiliation or kinship was also added. for example, Armenians add *-yan*, *-yants*, *-ian*, *iant*s, *-ents*, *-unts*, *-ons*, *-uni*, Greeks *-ides*, Persians *-zade*, Slavs *-ich*, *-ski*, *-ov*, Georgians *-dze*, *-shvili*, etc.

Surnames were also given after the trade that one or more clan members were known for: Darbinyan, Voskerchian, Zhamagorstian, as well as after prominent women: Manandian, Shushanian, Hasmikian, etc. Among some peoples (for example, Russians), many surnames derived from the names of animals (Zaychik, Volkov, Medvedev, etc.) are common. In ancient times, Armenian surnames with the suffix *-uni* were specific to principality families (Amatuni, Artsrun, Bagratuni, Rshtun, etc.), surnames with the suffix *-ents*, *-unts*, *-onts*, Bakunts, Adonts, Brutens, etc., are still widespread in Zangezur of Armenia today.

The most common among Armenians are surnames ending in *yan* or *ian*.

-yan or ian is derived from the form –yants or -iants, which is the same as -ents (Aramyants-Araments, i.e. belonging to the tribe of Aram).

According to the current order in Armenia, a citizen can change his name and surname if he wishes.

National-religious feasts and holidays

Eve of a Feast (Nakhatonak)

Nakhatonak is performed on the eve of a major religious feast. Nakha-Tonak means religious rite prior to an actual ceremony of a festival. It is usually performed on the eve of the Lord's and other famous Saints' days in the chancel in front of the altar, with the officiating priest wearing the chasuble (the outer garment of celebrant) with the Holy Gospel and lighted candles.

During the ceremony special hymns are sung, and incense is burned, and after the Lord's Prayer the ceremony comes to an end.

Inauguration (Navakatik)

Navakatik is a Pahlavi¹ word, which has entered into the Armenian language.

NAV in the Pahlavi and Persian languages means new, and **KAT** in the Zendi language² means house. Literally, it means New House or newly established organization.

Stepan Malkhasian, a famous Armenian linguist in his Armenian Explanatory Dictionary gives the following definitions for the word Navakatik:

1- Inauguration ceremony for a new house (or any other organization), construction or renovation of a building.

¹ - Pahlavi is a Middle Persian (sometimes called Middle Iranian) language, meaning that it was primarily used from the end of Achaemenian dynasty (559–330 bce) to the advent of Islam in the 7th century.

² - or Avestan language. Avestan is an umbrella term for two Old Iranian languages, Old Avestan and Younger Avestan. They are known only from their conjoined use as the scriptural language of Zoroastrianism; the Avesta serves as their namesake.

2- *Rejoicing during the opening ceremony of a new house (or any other organization), as well as crowning and wedding anniversaries.*

3- *Ceremony following the Saturdays after the feasts of Transfiguration of Jesus Christ, Assumption, and the Holy Cross, when the fast is broken.*

4- *Ceremony on the eve of Nativity and Easter when the fast is broken, with the exception of meat dishes.*

And M. M. Soukiasian in his Dictionary of Synonyms gives the following definitions:

"Nakhaton, Nakhatonak, breaking of fast, opening ceremony of an establishment."

"In the distant past it was customary to perform an opening ceremony for any organization, building or a house. This practice was very common among the ancient Egyptians, Greeks, Romans and Israelites.

Presumably, it was adopted by the Christians in the 4th century, and became a part of their religious rites.

In the church calendar the word Navakatik, when mentioned after a fast or major feast, indicates that fasting can be observed in a milder form and fish or milk can be consumed.

"Church Navakatik" means that a newly constructed church is ready for consecration.

In the Catholic church, it is a custom for the archbishop to sprinkle blessed water on the interior and exterior parts of a newly built church.

Navakatik is also performed during the consecration of the Holy Altar, internment of sacred relics, the blessing of crosses and other church vessels.

Navakatik was an important major feast for the ancient Jews. It was a common practice to celebrate Navakatik specially when the Temple was being repaired. It is noteworthy that during the Maccabean era (165 B.C.), Navakatik was ceremoniously celebrated on the occasion of the renovation of the Temple.

The Armenians do not have a particular habit of observing Navakatik, but for the sake of preserving an ancient custom the word appears in church calendars.

The consecration of newly constructed church buildings, as well as sacred vessels, is performed by a bishop.

Currently it is only the following occasions that the word is used:

a) Church Navakatik is the ceremony performed on the eve of the consecration of a newly constructed church building. The custom of "Church Navakatik" was adopted from the Old Testament. Most probably Navakatik was known to the ancient Armenians, who ceremoniously celebrated the opening of new buildings or establishments.

Solomon (The Wise), after completing the construction of the Temple in Jerusalem, offered sacrifices and celebrated Navakatik for seven days.

In order to distinguish themselves from the Jews, the Christians used to perform Navakatik by saying the Holy Mass for eight successive days.

When Constantine and his mother, Helena, completed construction of churches in Jerusalem, Navakatik was celebrated for eight days.

The Greek historian Eusebius writes that it was a common practice to celebrate Navakatik on the completion of new church buildings, a custom which still prevails.

As directed by Saint Gregory the Illuminator, the Feast of Holy Cathedral of Ejmiatzin is celebrated every year, and this in a way can be considered as a Navakatik feast. During the first centuries of the Christian era, the anniversary of the construction of a church was regularly celebrated.

b) Navakatik Meals - During the time of the Apostles, besides publicly organized meals, it was a custom for the relatives of the dead to lay a special table in the church and share meal with other believers.

Although the Ecumenical Council of Nicea prohibited such banquets, the custom lingered on for a while and during the succeeding centuries was finally forgotten.

c) Navakatik Fastings - The duration of Navakatik fastings is eight days at the feasts of Epiphany, Resurrection, and Transfiguration of Jesus Christ, and five days at the feast of Assumption and the Holy Cross.

It was customary for Christians to abstain from eating meat on Saturdays in order to distinguish themselves from Jews, who used to offer sacrifices and consume meat during the Navakatik feasts.

Amanor / New Year

Amanor means New Year. Armenians have been celebrating that holiday since immemorial time. Our ancients also called New Year by other names. *Navasard, Taremut, Tareglukh, Kaghand, Lole, New Year*. Over the millennia, the time to celebrate the holiday has changed, moved back and forth. In the deep past, the Armenian ancestors celebrated the New Year at the dawn of spring, on the equinox of March 21 in the month of *Areg* (name of one of the months in Armenian). It was not a random choice. The Armenian connected the success and fruitfulness of the new year with the awakening of spring. Since ancient times, the Armenians, who are known as "sun watchers", celebrated the New Year on the *Areg* day of the *Areg* month. It is not at all surprising that the first day of all months in the Armenian calendar was called *Areg*. As a result of the registry changes, the Armenian New Year was moved to *Navasard* 1st, i.e. *August 11*. The image of the verse written by Grigor Magistros Pahlavuni (990-1058 AD), which is the oldest work dedicated to the New Year in Armenian literature, has been preserved and reached us.

*He's going to smoke me
And the morning of Navasard.*

*Deer running and deer hunting.
We beat the trumpet and beat the drum,
As it was our kingdom law.*

The researchers confirm that these words belong to the Armenian king Artashes II (Artaxerxes II 30-20 BC). Navasard's festivals lasted for several days, during which sacrifices were made, feasts accompanied by songs and dances, plays were organized. In the past, there were many pilgrims. gathered especially in **Bagavan town** of **Bagrevand province**, where the Armenian court and army used to go to celebrate the holidays. After the official adoption of Christianity in Armenia, this holiday celebrated in Navsard-August was officially replaced by the holiday dedicated to *St. Karapet Hovhannes*. With the destruction of temples dedicated to pagan deities, Bagavan's festivals disappeared. As a new year, Navasard continued to be celebrated, but already in November, after **grape harvest**, particularly until the beginning of the 20th century, on the Sunday following November 10, it was celebrated in **Artsakh, Tavush, Syunik**, and elsewhere. The next day, festive feasts, group dances, it was the day of youth games, horse races, and on that day, starting from the morning, funds were acquired to ensure the abundance and success of the year. They carefully watched that the table was always abundant, the water in the *ujhughlunu* did not run out completely, they were sure that the full table and the full bowls would ensure an abundant and auspicious year.

In the early morning, they also took care of the cattle and livestock, gave plenty of fodder to the cattle, and sprinkled wheat and barley in the fields. The guest who entered the house with the same expectation was not let go empty-handed, they filled their pockets with sweets, and gave any item (socks, scarf, handkerchief) to their loved ones. In 1080, **Hovhannes Sarkavak Imastaser** (1047-1129) accepted August 11 as the beginning of the year for the Armenian calendar. In 1616, **Azaria Jughaetsi** (1563-1601) (in 1707, also *Vardan Kartetsi*) proposed a version of the Armenian calendar, according to which March 21 was accept-

ed as the beginning of the year. In 1758, *Simeon I Yerevantsi* (1710-1780) made a new calendar, where January 6 (the birthday of Christ) was accepted as the beginning of the year.

The new **Gregorian calendar**, which came into use in 1582 with the circular of Pope Gregory the Third and succeeded the Hoghian (old) calendar, was adopted in Armenia in 1920, and the **Armenian Apostolic Church** officially adopted it in 1923. Armenians have celebrated January 1 as the beginning of the New Year for the last hundred and some years. Among Armenians, like many peoples of the world, the New Year's celebration symbolized the conclusion of the past year, the ritual provision of success and abundance of the new year, and the prevention of evil. In this way, people worked to return moral and material debts, resolve controversial issues, reconcile conflicting parties, etc.

To ensure the success of the new year, for example, the use of pastries and certain types of food with various magical meanings, such as round, hole-in-the-middle doughnuts decorated with wheat and barley, called "bread hole" and "barley hole". In the villages, they baked "cow's teats", aror, plow, and in the cities, they baked in the image of a work tool that indicates the income of the family (scissors, thimble, axe, purse, etc.). In many places, human-shaped and animal-shaped cakes were also baked in proportion to the number of family members and one of each type of domestic animal (ox, cow, sheep, etc.). Swelling or curdling, during baking was a positive or negative prediction for the given year, respectively. In some places, two breads called "**eg**" and "**chik**" were also baked, of which the "eg" was kept in flour all year round, so that the flour would rise, and the "chik" was thrown into the running water, so that the "evil" did not wash away like passing water.

The arrival of the new year was accompanied by "repairing" activities: new clothes, newly baked bread, newly brought water, repaired fireplace, etc. The beginning of the new year was considered to be the midnight of December 31 to January 1, and great heavenly power was attributed to that moment. Mutual congratulations of family members began at midnight. In order to fully use the heavenly power of that moment,

they tried to bring blessed water to the house at that moment. They celebrated the New Year by throwing specially baked bread into the running water, throwing grains of wheat and barley and singing.

*I will eat you wheat, barley,
Doa fav to me,
Happy new year.*

At the same time, in that water they soaked ritual pastries, from which they ate themselves, and a bunch of grass, with which they fed the birds and animals of the house.

Amanor is also called "**Kaghand**", derived from Latin "Calandaa" and Greek "Kalanse", which means the first day of each month.

No particular religious rite or ceremony is performed at Amanor in the Armenian Church, except that the Holy Mass is said.

The ancient Armenians used to celebrate Amanor with pomp and splendor. In this connection, Grigor Magistrus, in a beautiful poem ascribed to Artashes, king of Armenia, says that the king ardently aspired for the arrival of Navasard, when he would supervise and witness the majestic grandeur of royal celebrations.

During these celebrations, besides the king many prominent princes also used to take part, when sacrifices were offered, entertainments organized, with songs and dances, theatrical performances, sporting competitions, horse racing, bull fighting etc.

Like the ancient Egyptians, Babylonians and Persians, the Armenians also used to measure the year with the movement of the moon. The lunar year had 360 days, but later they adopted the solar calendar and measured the year with the movement of the sun.

According to the ancient Armenian solar calendar, the year had 365 days divided into 12 full months of 30 days each and one small "month" of 5 days.

The names of the months were:

- 1) Navasard
- 2) Hori
- 3) Sahmi
- 4) Tre
- 5) Kaghots
- 6) Arats
- 7) Mehekan
- 8) Areg
- 9) Ahekan
- 10) Mareri
- 11) Margats
- 12) Hrodits
- 13) Avelyats

The names of the Armenian months are mostly undefinable and unintelligible. The name Navasard, as mentioned above, is derived from the Zendi and Persian languages.

In the ancient Armenian calendar each day of the month had also a specific name.

The names of the days were

- 1) Areg
- 2) Hrand
- 3) Aram
- 4) Margar
- 5) Ahrank
- 6) Mazdezn
- 7) Astghik
- 8) Mihr
- 9) Dzopaber
- 19) Moorts
- 11) Yerazahan (Yerzkan)

- 12) Ani
- 13) Parkhar
- 14) Vanat or Vanatour
- 15) Aramazd
- 16) Mani
- 17) Asak
- 18) Masis
- 19) Anahit
- 20) Aragats
- 21) Grgour
- 22) Kordouk
- 23) Tzmak
- 24) Lousnak
- 25) Tsron
- 26) Npat
- 27) Vahagn
- 28) Sein or Sin
- 29) Varag
- 30) Gisheravar

It appears that the names of the above mentioned days were related to mountains, temples and Pagan gods.

The Armenians even had a special name for each hour of the day and night.

Lighting Of Candles (Tchragalouyts)

The day preceding Nativity and Easter is called Tchragalouyts. Tchragalouyts means "to light a lamp or a candle". During important and major feasts it was a custom to light the church chandeliers, and distribute lighted candles to the congregation.

In the Armenian Apostolic Church, during the course of the year, only on two occasions is Holy Mass said in the evening-at Nativity (christmas) and Easter Tchragalouyts feasts. After divine service, hundreds of believers receive holy communion, and after Mass the rite of next day's Nakhatonak is performed.

In the monasteries, the custom is for the monks and theological students to congregate in the dining rooms of the Seminaries and perform Nakhatonak there. Also passages from the scriptures are read, short prayers said and congratulations exchanged.

During the evenings, the clergy and all of the theological students have dinner together, where fish, spinach and egg dishes are served.

In the dioceses, priests go to the prelacy, and, after Bible reading and short prayers, offer their congratulations to the primate.

The Tjchagalouyts dinner is generally comprised of fish, vegetables and eggs. Wine is also served.

The Armenians of Iran celebrate the feast of Tchragalouyts in the following manner:

Over the dining table, the head of the family distributes small pieces of dry unleavened bread (Nshkhark) among the members of his household, who put the bread into a glass filled with wine and drink a toast to the health of everyone present and exchange congratulations. It is noteworthy that the unleavened bread is blessed and delivered to the parishioners by the deacon a few days before the feast.

The menu consists of "Koukou" (a type of dish usually made of vegetables and eggs), rice, fish and wine.

It is also a popular custom for small groups to visit houses in the evening, and announce good tidings and receive presents. Today this custom is gradually dying out.

Nativity, Christmas (Sourp Dsnound)

Epiphany Day or Christ's birthday is celebrated by all the Christian peoples of the world. In the early period of Christianity, this holiday was celebrated on January 6 together with the feast of Christ's baptism. In the 4th century, the Church of Rome adopted a decision to celebrate the birthday on December 25, Baptism on January 6. This decision was ratified by the Council of Chalcedon in 451, after which the Christian peoples of the world, except for Armenians, celebrate the Birth and Baptism separately.

The Armenian Church remained faithful to the tradition of celebrating the birth on January 6 and keeps that rule intact today. The Feast of Baptism celebrated on the same day symbolized Christ's baptism in the Jordan River.

As mentioned the Armenian Apostolic Church celebrates the Feast of the Holy Birth of Jesus Christ on January 6. The Catholic Church celebrates that holiday on December 25. Orthodox churches celebrate that holiday on January 7, which, according to the Julian calendar used by Orthodox churches, coincides with December 25.

Since Christmas was known to early Christian writers, it must have originated in apostolic times. Irenaeus of Lyons mentioned it among the holidays, even mentioning December 25 as the date of his birth [2]. Tertullian, connecting the days of Christ's crucifixion and Mary's conception, mentions Christ's birthday as December 25.

The celebrations of the birthday in the life of the Armenian people revolved first of all around the ritual of the church. But even so, some folk customs were interwoven with them, which partially gave the holiday a national characteristic. Thus, on the evening of January 5, the celebration was centered around the immersion dinner, in which the candle brought from the service was lit in front of the dishes of each member of the participating family. The main decoration of the table that evening were snacks made from various types of fish: boiled, fried, fish pie, grilled fish, etc. The fish dishes were accompanied by mixed or unmixed rice of rice, semolina, noodles anointed with plenty of oil, *khashil* made

of flour and sweetened with *doshab* or honey, soup with chickpeas and dried vegetables. During dinner, groups of 3-5 boys announcing the birth of Christ entered the house and received oil, eggs, nuts, and other products from the hosts. "**Avetis**" songs are very diverse, they are sung in the local dialect. They glorify the Savior's virtues, miracles, then best wishes to the family and its members.

Christmas is a holiday that is invariably celebrated together with the New Year. Here are some interesting facts about Christmas.

1. The Christmas tree has not become a symbol of Christmas for nothing. The point is that evergreen plants have been considered a symbol of eternal life and rebirth since ancient times. Pagan worship eventually formed a tradition of decorating their homes with such plants.

2. The first Christmas greeting card was made by the British Henry Cole in 1843. Judging by relatively recent statistics, more than 3.5 million people die on Christmas Eve in the United States every year. a post-card is being sent.

3. The tradition of decorating a Christmas tree at Christmas originated in Germany in the 1700s. The Germans, being resourceful people, made the first artificial Christmas trees out of goose feathers.

4. In the year 320, Pope Julius I, bishop of Rome, declared December 25 as the day to celebrate Christmas.

5. In the 16th century, glassmakers in Saxony created the first Christmas tree toy, for which the Eden apple served as a prototype. Mass production of colored balls began many years later, in the middle of the 19th century.

6. There is a tradition of hanging Christmas stockings on the fireplace for gifts. The largest such hose was 32.5 meters long and 15 meters wide. Done at London this 14th day of December, 2007.

7. It is customary to prepare a festive table at Christmas. Each country has its own traditions on this occasion. In Denmark, for example, roast goose with apples and rice porridge with raisins are considered the main Christmas dishes. Porridge, by the way, is left on the table at night to feed the elves.

8. Again, according to the old tradition, on Christmas day it is accepted to decorate the house and yourself with green, gold and red colors.

9. In the past, many European countries believed that evil and good spirits were active during the 12 days of Christmas. After some time, the souls got a body and became elves.

10. In Europe, there is a tradition of lighting a Christmas log on any of the 12 days of Christmas. This custom symbolizes the cyclical return of the sun. The trunk or its charred parts are considered a symbol of fertility, success and health.

Why do Christians celebrate Christmas on different days?

The Nativity of Lord Jesus Christ, which in ancient times was known as Epiphany and Baptism, is the oldest and most popular feast in Christianity, and is magnificently celebrated throughout the Christian world by millions of believers.

Originally, Christians had two important feasts, i.e., Nativity or Holy Birth and Easter or Resurrection.

The circumstances of Christ's miraculous birth have been depicted in the three Gospels in similar terms, and John the Evangelist has given a philosophical description of this incarnation mystery.

The term "birth" used here does not imply that Christ begins with his birth, since He preexisted with His Father before all things and all ages.

During early Christian eras, the feast of Christ's birth was known by the name of Epiphany and was celebrated along with His Baptism on the same day.

The Armenian Apostolic Church has still retained her archaic custom of observing and celebrating Christ's birth and Baptism on the same day.

There is very minor information available about the exact date of Christ's birth. The principal source of information on this matter is a vague record of the four evangelists.

In accordance with reliable sources, until the fourth century, all Christians observed the feasts of Epiphany on the 6th of January.

It was after the fourth century that the Roman Catholic Church decided to celebrate the Nativity on the 25th of December, and the Baptism on the 6th of January.

Considering the fact that the difference in the date of Christ's birth is often a subject of interest, especially among Christians, we quote here a few facts and testimonies of historians, which prove that formerly, in the East, the Holy Birth was celebrated on the 6th of January.

- In the beginning of the 5th century, between the years of 417-427, a monk named Johannes Cassianus, who visited Egypt, writes in his memoirs, that he had been present in many religious ceremonies, and states that the Savior's Birth there, was being celebrated on the 6th of January.

- Saint Ephraem the Assyrian (379), in one of his works writes that in the church of Mesopotamia the Holy Birth was celebrated on the 6th of January.

- In the Church of Constantinople, until the year 379 the feast of Epiphany was celebrated on the 6th of January. When in the year 379 Saint Gregory Naziantz was ordained a bishop following the Western pattern, he changed the date of Nativity to December 25, but after his death January 6 was re-established as the date of Christ's birth.

- In Cappadocia until the year 380 and in Antioch until the year 386 also the feast of Epiphany was celebrated on the 6th of January.

It is interesting to know why the Latin Church decided to celebrate Christ's birth on the 25th of December.

One of the main reasons was connected with the birthday festival of the most favored Sun-god, Mithra or Mihr.

Mithra, the Sun-god or the god of light, spread from Persia to Asia Minor and thence to Rome and many parts of the Roman Empire.

Mithra's birthday was celebrated with great festivity in Rome on 25th of December.

Mithra was the most honored god of light and fire. In Rome he was called Saturila, in Egypt he was known as the Sun-god, and in Persia and other places he was known by his real name of Mithra.

Christianity was unable to hinder the celebration of his feast and until the 4th century it was celebrated on the 25th of December.

In the Ecumenical Council of Chalcedon, which was convened in the year 451, in order to put an end to the celebration of the feast of the Sun-god, the Church of Rome decided to observe the 25th of December as Christ's date of birth.

Thus the Sun-god Mithra or the "Invincible god" was gradually forgotten and the 25th of December became the date of Nativity.

The present day Vatican is located on the ground where once the beautiful and magnificent temple of Mithra stood.

During the fifth century, the Eastern churches too accepted the 25th of December as the date for the celebration of Christ's birth and thereafter the entire Christian world, except the Armenian Church, finally accepted that date.

According to Saint Luke the evangelist, when Christ was baptised He was just 30 years old. Saint Luke writes: "And Jesus himself began to be about thirty years of age" (Chapter 3:23). By this testimony the church fathers concluded that since Christ was born on the 6th of January, then after 30 years He was baptised on the same day, i.e. the 6th of January.

We deem it necessary to add that the controversy over the

date of Christ's birth is not a doctrinal or dogmatic problem, but is merely a matter resulting from the absence of accurate literary accounts and information.

The 4th canon of the 34 Apostolic Laws of the Armenian Church code concerning Christ's date of birth, instructs:

1- "The feast of Nativity and Epiphany should be performed together on the 6th of January in a glorious manner, with recitations from the Psalms and the singing of spiritual songs", devout believers take home with them small bottles filled with blessed water.

2 -The 26th canon of the 5th Ecclesiastical Council of Dvin (719 AD) instructs:-

"It is imperative and appropriate on the occasion of Epiphany to bless water and drip Holy Oil in it, in memory of Christ's baptism in the Jordan river, and carry fresh branches on Palm Sunday".

3 - In the 30th article of the same Council it is said:-

"On the day of Epiphany the Gospel on baptism, and on the 8th day the Gospel on Nativity and Baptism should be read, because as both these feasts are performed in one day, so must the Bible be read in the same day."

4- In Nerses Shnorhali canons (1167-1173) we read:-

"The Armenians from the very beginning observed the tradition of celebrating the feasts of Nativity and Baptism together. During ancient times all Christians were performing these feasts together in one day, but in later centuries changes came about. The Armenians remained true to their original customs ... "

As a matter of interest we would like to state that His Grace, Archbishop Ormanian, in his work "Azgapatoom", designated the 6th of January of the year 303 as the date when king Terdat along with thousands of others were baptized in Bagavan.

On the occasion of the Holy Birth the Catholic Church offers three ceremonial masses. The first starts on the night of December 24, the other two are said in the morning of December 25.

In the Armenian Church, in the morning of the 6th of January, Holy Mass is said and hymns, highly embellished with figurative language praising the Epiphany, are sung.

During the Mass, hundreds of believers receive holy communion and, immediately after Mass, the ceremony of Jrorhnek (Blessing of water) is performed in memory of Christ's Baptism. Some

It is a custom for parish priests to visit the homes of their parishoners and perform the house-blessing rite.

Blessing of water (Jrorhnek)

On January 6, after the liturgy, the ceremony commemorating Christ's baptism in the Jordan River, known as "*Throwing the Cross into the Water*" or "*Blessing the Water*", was performed. In front of the public, the priest threw the cross into the water and let the dead man drop into the water. The gathered immediately dipped their hands in the blessed water, applied it to the sick parts, convinced that the blessed water would heal them. They took the water home with bowls and jugs, poured oil and cheese into the granary, hoping to ensure an abundance of food. They kept that water until the next year's festival and used it if necessary to clean the rotten water, give the sick people a drink, mix it with the ashes of the Lord and use it against hail, etc.

The festive folk ritual of blessing is certainly related to the idea of worshipping water known to Armenians since time immemorial, whose manifestations in everyday and festive life stretched throughout the year and had a tendency to communicate to people the purifying and life-giving power of water.

Palm Sunday or Dsaghkazard (**Dsaghkazard, Dsarzardar, Dsarkotruk**)

Palm Sunday is celebrated a week before Easter and symbolizes Christ's entry into Jerusalem as the Messiah. On that day boys and girls wear their best dresses. The men of the village cut down the willow trees and the girls decorate their branches with colorful cloths, fruits and candies. Young people make crowns of willow branches and wear them.

It is believed that in the pre-Christian period, the holiday was dedicated to **Nar**, the goddess of water and rain. Nar sent fruitful rains to the earth. During the drought, people would pray to Nar with puppets and ritual songs to bring rain to the fields. The doll that is part of the ritual has different names: *Nuri, Huri, Khuchkururik, Chichi-mama, Chichi-muma*, etc.

Palm Sunday was a celebration of the weather, the worship of spring. It was dedicated not only to water, but also to trees and flowers. The worship of the tree was passed down from generation to generation and was considered a product of nature's life and survival.

The idea of the Tree of Life is also the basis of the holiday . It emphasizes the upward development of life, from birth to flowering and fruitfulness. Its highest goal is immortality.

The New Year's tree and the Vardavar tree also had the idea of a cosmic or tree of life. On New Year's, the tree was decorated with dried fruits and nuts, and on Tsaghkazardr, with broken eggs, which also had an anti-evil meaning. It was customary to decorate the trees with colorful rags on **Dsaghkazard**. It is for this reason that the holiday was named **Dsarzardar**. Later, the worship of the tree continued in the Christian period as well. The proof of this is the church in the Khosrov Reserve, which was named "Tachar Mayrii" (Forest Temple).

After the adoption of Christianity, the holiday was adapted to the ideology of Christianity and was celebrated as the day of Jesus Christ's entry into Jerusalem, when he was greeted with green olive branches, which is described by all the evangelists.

Remembrance Day (Merelots)

The day following the five major feasts of Nativity, Easter, Transfiguration of Jesus Christ, Assumption of Virgin Mary and Holy Cross is a remembrance day devoted to the dead.

On Merelots, people go to the cemetery and get the graves of their dead blessed.

After Holy Mass, which is performed in the chapel of the cemetery, Requiem Mass is said for the repose of the departed souls.

In every religion deep respect exists for the dead. The dead are buried with honor and piety, with the hope that one day they will rise; a hope which found its realization in the Resurrection of Jesus Christ, and Christians approach the question of the final judgement and resurrection with a conscious belief.

The burial ceremony, prayers, the Requiem Mass and the blessing of the graves inspire in everybody the hope of the final judgement and resurrection.

The observance of the Remembrance Day and the blessing of the graves, as well as the ceremony of the Requiem Mass, all serve to strengthen and affirm that hope and faith in the people.

Christians believe in the final judgement and the resurrection of the dead; and with that purpose in mind they pray for the repose of their soul.

The blessing of the graves also hails the rising of the dead as explained in the rituals.

The ceremony of Merelots is therefore an expression of respect and remembrance devoted to the dead, and at the same time gives hope that the dead will rise again.

Naming of The Child **(Anvanakochootyun)**

The eighth day of Nativity is the naming day of Jesus Christ.

In conformity with the message of the Archangel Gabriel, Joseph and Mary took the newborn Jesus to the temple for circumcision, after the Jewish custom. During this ceremony his name was called Jesus.

Foremost Fasting **(Arafavorats Pahk)**

The Foremost Fasting period in the Armenian Church, which was decreed by Saint Gregory the Illuminator, is called "Arafavorats Pahk".

When Saint Gregory was taken out from the Deep Dungeon (Khor Virap), in order to prepare the ground for the Sublime Message of the Gospel, he prayed and embarked on wide scale peaching for 65 days and designated the last five days for fasting, in memory of the illumination of Armenia.

It is called "Arafavorats Pahk" because it is the first, or the fore-runner of the Major Fast.

During "Arafavorats Pahk" in the Armenian Church, the Gospel is not read and Holy Mass is not said, since in "Arafavorats Pahk" Adam's disobedience of the Divine injunction and his fall is mentioned.

The Saturday of "Arafavorats Pahk" coincides with the memorial day of Saint Sarkis, and it is for this reason that some people misunderstandingly consider it as Saint Sarkis's fast.

In the canon law of the Armenian Church the saints do not have fasting days, and as such, Saint Sarkis also does not have a fasting period.

According to the Armenian custom, during "Arafavorats Pahk", young girls often observe strict fasting, and on Saturday go to church to pray and renew their vows.

"Arafavorats Pahk" is a distinct Armenian custom, which is related to interesting events and has attained an enigmatic nature.

Candlemas **(Tiarndaraj, Terendez)**

According to religious traditions, this holiday is associated with coming to meet the Lord 40 days after his birth. The Armenian Church celebrates that holiday on February 13. During the festival, barren women jump over the fire, and it is said that God gives them a child afterwards. It is a very old and interesting Armenian holiday, the main ceremony of which is lighting a fire, which symbolizes the beginning of spring.

"Tiarndaraj", or Candlemas, is the feast of the presentation of the 40 day old Jesus to the Temple.

The Armenian Church celebrates the feast of "Tiarndaraj" on the 14th of February. On the evening of February 13, after the divine service, blessed candles are distributed among the congregation. The officiating priest lights the altar candles and the faithful take the lighted candles home with them.

After the ceremony, it is an ancient Armenian custom to burn fire in the church-yard.

In Christianity there is no law or canon to burn fire and dance around it. In fact, the Church condemns it as being a remnant of pagan custom.

In the cults of pagan religions fire is found to be a symbol of the divine or divinity itself, hence an object of worship. Fire also symbolizes sun and light, home and family.

The temples had special fire-places, where the eternal fire was perpetually tended to and revered, as is still practiced today by the Zoroastrians.

The burning of fire at "Tiarndaraj" is generally ascribed to the Armenian god **Tir**. Tir was the expounder of dreams. He was considered to be the scribe of gods. The small town of Yerazamouyn, which

is situated between Yerevan and Artashat, was the main center of his cult. He is identified with the Greek god of sunshine, Apollo, and the Persian Sun-god, Mihr.

Apollo and Tir always appeared with their usual symbol of bow and arrow. "Tir" in Persian means arrow.

The rituals of the church, i.e., the lighting of candles and lamps and offering prayers for the crops and fertility of the fields, arouse in us very ancient memories of Armenian events.

Quinquagesima (Boon Barekendan)

Barekendan (Carnival) means a day for good living, rejoicing, entertainment and the consumption of rich and abundant food.

The Saturday preceding all principal weekly fastings is called "Barekendan".

The most significant of these "Barekendan"s or Carnivals is the pre-lent Sunday, which is called "Boon Barekendan". It is an occasion for festivity and merry-making.

Even in the Armenian monasteries and theological seminaries a certain degree of freedom was allowed the monks, which was called "Abeghatogh" (literally, freedom from rigid rules of monastic life). In the evening of Saturday preceding "Boon Barekendan", during Divine Service, the curtain of the altar falls and remains closed throughout the duration of the 40 days of fasting.

"Barekendan" in Europe is called carnival, where it is celebrated with exceptional festivities, accompanied with parades, demonstrations and popular rejoicing.

"Barekendan" is heralded by masked people, who appear in the streets and squares. In the distant past it was believed that masquerading served to drive away evil spirits, and those who wore masks would be filled with the supernatural powers of sacred

Christianity was unable to deter people from observing the ancient pagan customs of "Barekendan".

In Armenia, Christianity retained a number of pagan festivities customs and traditions sometimes in a christianized form.

Barekendan/Carnival was one of the favorite and expected holidays of our people. It was perceived as the most national and happy holiday. The days of the carnival were considered "Days of the Armenian Nation" in the songs of the people and lasted for two weeks, directly following St. Sarkis and ending with the Lent. Those days were filled with joy, dances, games, feasts, entertainments, plays, mutual visits, public parties, etc. In that festive atmosphere, the accepted norms of social, family and age relations were turned upside down and freedom of people's behavior prevailed everywhere.

In contrast to the uncomplicated, simple vegetable dishes used in everyday life, meat, oil, dairy products, and various kinds of pastries were mainly used during the two-week Brekendan/Carnival period. Festive feasts were excellently accompanied by the participation of large masses of the people.

The tables, despite the winter cold, were open in the open air, the feasts lasted for hours and the composition of their participants changed several times a day. Another feature of the holiday was the abundance of weddings, which added new momentum to the joy of the horde. Joyful dances, which were inseparable companions of Carnival parties, gathered all young people together at weddings. But not only young people participated in the dances. Carnival dances involved women and men, from children to elderly people. The dances started on the very first day and became livelier day by day, becoming more crowded with performers, spectators, cheerleaders. They danced to the accompaniment of **zurna-dhol** and choirs, and on the last weekend of the holiday, whole districts of the village were chained with round group dances. The last day was marked by group dances of elderly people. The old people formed a giant chain around the whole village, drinking wine in front of every house,

and the unique dance of the 80-90-year-old women was accompanied by a typical dance.

Lent **(Meds Pahk)**

The period between "**Boon Barekendan**" and Easter is called "Meds Pahk" (literally, major fast). It is called major because the duration is the longest (40 days).

In the past it was also called "Agh-u-Hats" (Salt and Bread), and the fast was broken by eating bread and salt.

In reality, the "Meds Pahk" consists of eight weeks, and since fasting is prohibited on Saturdays and Sundays, therefore after deducting the Saturdays and Sundays (16 days) the duration of "Meds Pahk" is 40 days.

Fasting or abstinence means restraining oneself from satisfying one's appetite or refraining from consuming certain foods, especially meat, eggs or milk and devoting oneself to contrition, introspection and repentance.

The carefree joy of the carnival, games, insatiable feasts, domestic frivolity, violations of the traditional order of social customs were replaced by the longest of the annual festivals, the **Lent**. It is a 40-day period of self-purification, self-sacrifice, penance, chastity, and self-restraint. The very first day of the Lent was a day of peace and solidarity, a day to alleviate anger and enmity, and to restore harmonious and friendly relations in society. The mediators went to work, met even the enemies. No one could avoid that custom, otherwise they would be deprived of the right to be announced at the end of the Lent. On the same day, spiritual purity was accompanied by the custom of material purity. Carnival is over, and on the very first day of the Lent, they tried to wash all the dishes, do laundry, bathe, clean all the corners of the house and yard, and thus cleanly welcome the period of self-restraint. It was a season and all foods of animal origin were banned, vegetables and oil came to replace them. During the forty days of the Lent, they would eat rice,

soups, fried foods, and especially the famous *makhok soup* made from beans, lentils and peas, potatoes and peanuts, onions and garlic, grains, various dried and pickled greens.

Makhokh was prepared in different ways in different places, but it was the companion of the Lent, the symbolic dish everywhere. In many places, after boiling the cracked weath (korkot) well, it was cooled, mixed with yeast and poured into the vat, leaving it to ferment and sour. Some others, after mixing with leaven, made balls and dried them, and if necessary, opened those balls with water. Almost everywhere this ritual dish was accompanied by certain rituals. For example, many people observed that the number of times to eat and especially prepare the makhokh during Lent should not be even, but definitely odd. Others, after preparing the makhokh and filling the crucible, called the children to bray several times like a donkey near the crucible, so that, as if, the makhokh would turn sour quickly. The Armenians of Karin (Erzrum) had a special makhokhapuri dance that they danced only on the first day of the Lent. Makhokhapuri dance was danced exclusively by men, in addition, all the men of the community, the village, mainly from adults to the elderly, danced singing the song dedicated to Makhokhapuri, without music. The Lent, its main dish, makhokh, was praised with the Makhokhapur dance. The dance was performed group by group, in a round-closed circle. Each group performed seven rounds and left the dance floor giving way to the next group.

Each Sunday of "Meds Pahk" is devoted to a certain event, and is named accordingly, these are:

- Artaksman kiraki (Expulsion Sunday)
- Anaraki kiraki (Prodigal's Sunday)
- Tentesi kiraki (Steward's Sunday)
- Datavorl kiraki (Judge's Sunday)
- Galstian kiraki (Advent Sunday)
- Dsaghkazard kiraki (Palm Sunday)

Mid-Lent (Mijink)

The 24th day of "Meds Pahk" is called "Mijink". At "Mijink" no special ceremony is performed in the Armenian Church, except that in accordance with the church calendar, in the morning the ceremony of Sunshine is performed and in the evening special prayers are said and the hymn "Steghi" is sung.

Apparently "Mijink" was established to remind the faithful that the second half of "Meds Pahk" had commenced.

In the past there were many interesting customs pertaining to the feast of "Mijink", and up to this day the Iranian Armenians follow the custom of preparing a cake known as "Mijinki Karkandak".

Whether these customs have a remote relationship with the Pagan period festivities or not is difficult to say, since there are no written records or literature available in this respect.

Easter (Zadik)

Easter is one of the oldest and most awaited holidays in the Christian world. Everyone congratulates each other on that day: "Christ rose from the dead" - "Blessed is the resurrection of Christ."

Before Easter, Armenian families sow wheat or other seed on a tray with a thin layer of cotton and put it in a bright place until it grows. That green plant symbolizes spring and the awakening of nature. Painted eggs are placed on the grass and decorate the festive table.

Until now, Armenians have kept the biblical custom of dyeing eggs red and making millet bread. When Christ was crucified, his mother took some eggs and wrapped them in a cloth. When the mother saw her son crucified and bloodied, she fell to her knees and wept. The mother's tears and her son's blood spilled over the eggs and stained them, and the mother threw the cloth over her head. Since that day, it has become tradi-

tional to color eggs in red, and for women to wear a headscarf when entering the church.

Feast of the Ascension (Hambardzman ton)

It is celebrated on the Thursday exactly forty days after Easter. Both the name of the holiday and the day of celebration are explained in the church calendar by the story of the Gospel, according to which after the Resurrection, Christ walks on the earth for forty days and then ascends. This holiday is in the classical chain of events, when Christianity adjusted folk holidays to the ceremonies determined by the official Christian ideology, the last spring holiday, which played an important role in the folk life of pre-Christian Armenia, was actually adjusted to the Ascension Day of the Christian calendar. The content and performance aspects of the festivities, however, remained faithful to their original forms. - to the very outstanding power of nature at that moment.

The night of Ascension Wednesday to Thursday was considered the moment of concentrated expression of that power, it was the night of predictions, miracles and magic, one mysterious, positive and negative from the other. They believed that once a year, on the night of the Ascension, the stars come from different sides of the sky and join together, embrace each other with a warm kiss and return to their places again. All the requests expressed by the people who witnessed that kiss at that moment were allegedly fulfilled. At the moment of the kiss, the whole universe stops for a moment, trees and flowers, waters, people and animals stop and hold their breath for a moment, which is immediately followed by universal greeting, kissing, heaven and earth, trees and flowers greet each other. ..

Immediately after that, the trees and flowers start talking, telling each other what kind of pain medicine they are, or what is near their roots, and as if at that moment you can understand their language. That night, many women went out to the fields to collect medicinal herbs. A

special healing, enriching power was attributed to the dew that sat that night, which was collected, mixed with water, bathed, hair washed, and the lepers rolled on greens anointed with dew. They collected a large amount of flowers and gave bouquets to each other, they made predictions about their future with flowers, greens and other means. On the night of Ascension, evil forces also became active. According to popular beliefs, they could abduct daughters-in-law and girls, drain the milk of cows, etc., so people resorted to evil measures as well. In Van, for example, women rode more and circled the house seven times to protect the house from evils, many took the animals out of the barn and spent the whole family outdoors together with the animals, sure that the evils become weak in the open space. The morning in all families started with cooking milk soup. In some places, katnapura was cooked in groups, by neighborhoods or neighbors, and a few ladles were sprinkled around the fields, first to ensure an abundant harvest, and then to protect the field from locusts and hail. In all cases, that day's milk soup was an offering, it was divided into at least seven places.

In many families, they did not cook milk soup from Easter to Ascension, and milk soup cooked for the first time on Hambardsman was eaten with a special ceremony. It is noteworthy that on this holiday they did not sacrifice an animal, they did not slaughter an animal in general, as if out of concern for keeping the fertility period of nature intact. It began on Ascension Thursday, the day of decorating people and animals with flowers, going from house to house to donate bouquets, praising the flower by singing, and drawing lucky lots. After the auspicious quatrain of the girls gathered around the beads filled with dew and flowers and with a doll called "Arus" in the center, the signs removed from the beads after the songs, according to the content of the song, heralded happiness or predicted misfortune to the owner of the sign.

Vardavar (Festival of transfiguration, Paydsarakerputyan ton)

Among traditional Armenian holidays, the Feast of the Transfiguration is a major summer holiday celebrated 14 weeks after Easter. In pre-Christian Armenia, this holiday was associated with the pagan goddess Anahit, to whose pagan temple young and old people went on pilgrimage. The name Vardavar has two meanings: lit with roses and sprinkled with water. According to legend, the Armenian goddess Astghik spread love by sprinkling rose water and giving roses. Vahagn Astvat had kept that love by fighting dragons. The holiday was formed after the adoption of Christianity. Now during Vardavar everyone sprinkles water on each other from early in the morning and no one should be upset or hurt for the mischief.

Assumption of the blessed virgin Mary (Verapokhoumn sourb Astvadsadsni)

The Assumption of the Virgin Mary is celebrated on the Sunday which falls nearest to August 15.

According to tradition, Virgin Mary passed away peacefully and was buried by the apostles and devout Christians.

The apostle Bartholomew, who was not present at her funeral, on hearing about her demise, accompanied by the apostles visited the grave, but when the gravestone was lifted they were astonished to find no body but sensed "an exceeding sweet fragrance".

In later years, based on this miraculous event, the church fathers established the feast of the Assumption of the Blessed Virgin Mary.

It is noteworthy that the first Armenian Apostolic Church built at Sourb Ejmiadsin was dedicated to the Blessed Virgin Mary.

Blessing of grapes (Khaghoghornek)

There is a traditionally preserved custom among many peoples of the world. The first ripened harvest, the first fruits were sacrificed in shrines or other places of worship, after which they only tasted it themselves. Different peoples sacrificed different fruits: grains or fruits, the most vital, the most important for them, like the Jews - wheat, barley, grapes, figs, pomegranates, olives, the Persians - pomegranates, grapes, etc. Among the foods sacrificed on various holidays among Armenians were *pokhindz* (porridge made of the flour of fried and ground wheat) to St. Sarkis, eggs to Easter, *katnov* (milk-soup) to Hambardzum, apples and wheat to Vardavar, etc., and grapes or grapes were dedicated to a special holiday called the **blessing of grapes**, which is celebrated on the Sunday following August 15. During Christianity, it became a general custom to bless the first bunches of grapes to the priest, which was certainly a continuation of the custom of donating them in temples or places of pilgrimage. Blessing the grape, however, was only a superficial manifestation of the solemnity of the holiday, in fact, this holiday was a day of pilgrimage and entertainment.

In many places, people prepared for the August pilgrimage for days, and the day of the holiday itself turned into a joyful, endless entertainment. Groups of loved ones, relatives, just acquaintances, having previously chosen their holiday pilgrimage places, set out in groups, sometimes with the condition of going all night, in order to meet the sunrise at the designated place. Those night processions themselves created a festive mood, one can even say that they were part of the festive ceremony. During that time, the young people became close, jokes and songs accompanied the travelers. In the morning, the crowd gathered in the pilgrimage places greeted the sunrise with a festive mood and preparations for a feast. While the adults made the sacrifices, saw the preparation of the table, the young people played lakhti, wrestling, wrestling, etc. in one group, and danced in another group...

In the afternoon, they sat down in groups for a feast, among the dishes of which *gata*, *halwa*, *mik cream*, *sacrificial meat* and, of course, a large amount of *fruits* and especially *grapes* stood out. Lines of food began to be passed from one group to another, sacrificial meat, dairy products, fruits, but necessarily grapes were sent. Especially the in-laws were very obliged to bring new fruits to each other and the newly-married bride or betrothed girl received many trays loaded with fruits and other gifts from her husband's or groom's relatives. In general, this holiday was an expression of full, unfettered joy with minimal obligations.

Exaltation of the Holy Cross (**Sourp Khachverats**)

On the Sunday following September 14, our people celebrate the holiday known in the Christian calendar as Khachverats, popularly known as Sbkhech or Ulots. Khachveratsi holiday is dedicated to the anniversary of Christ's cross release from captivity. It is known that the Persian king Khosrow II Parviz attacked Byzantium in 610, captured Jerusalem in 614 and took away the crucifix of Christ. Emperor Heraklos of Byzantium (610-641) attacks Persia in order to liberate the wooden cross. The regiments of the Greek division of Armenia under the leadership of General *Gnouni* were also a part of the Byzantine army.

The emperor conquers Persia and forces the Persians to sign a peace alliance. One of the main points of the alliance was the return of Christ's cross. Emperor Heraklos, taking the staff, first takes it to Constantinople and from there transports it to Jerusalem. During the procession, which also passed through the territory of Armenia, great ceremonies take place. In order to perpetuate the memory of that event, the Khachverats holiday (September 14) is established for all Christian churches. The Armenian Church celebrates Khachverats on the Sunday from September 14 to September 17. The holiday itself is based on the story of the invention of the Cross and on the occasion of that invention, the expression of joy and satisfaction, in the folk ritual, a part of our people's ideas

about the dead is expressed, when the people who have finished the economic year and harvested the harvest, thought to take a part of the harvest and the new fruits of the year to the deceased. Indeed, the core of the Sbkhech or Ulots holiday was visiting the cemetery and organizing a feast here, a happy feast, because visiting the cemetery on that day had a mandatory part of joy in it. Preparations began on Saturday, women baked pastries, men butchered meat. Ul (kid) was the special, necessary food of that day, without which the holiday could not be complete. The skinned, cleaned ul was hung in the oven with a pot full of grains placed under it. The best early morning breakfast was semolina pilaf soaked in ul fat, after which everyone went to the cemetery with fruits, pastries, dairy products, grilled ul. After the priest blessed the graves, the tablecloths were opened right next to the tombstones and the happy, relaxed parties, accompanied by jokes and treats, began. Taking out the ancestors, dead relatives from the new harvest, sacrificing ul to their memory, they made them a communicator of their worldly life.

Feast of Saint Sarkis

Saint Sarkis is one of the popular traditional holidays among young people. It is celebrated 63 days before Easter, on Sundays from January 18 to February 23. The night before the festival, young people eat a salt donut to dream. They believe that Saint Sarkis decides their fate and that the person who gives them water in their dream will become their future spouse. People also place a tray of flour outside their house for Saint Sarkis to ride over on his horse. They believe that Saint Sarkis passes by on his fiery horse and leaves a mark on the Pokhindz flour, which brings them good luck. Many people imagine Saint Sarkis to be handsome with a spear, golden headdress and golden armor.

Who was Sarkis?

Saint Sargis the general is ordained to the class of saints of the Christian world. According to tradition, Saint Sarkis was brave and honest, helped the poor and innocent, punished the wicked. He was a gray or white horseman, according to popular ideas. Saint Sarkis ruled over

winds, wind, thunder, hail and lightning. The world shook from the sound of his horse's feet, and a roar rose from the movement of his spear. The saint used to ride in the mountains and help needy travelers. However, one of the important roles of Saint Sarkis was helping young lovers. He is also considered as patron of families. According to tradition, he was martyred for the Christian faith along with his son Martiros and 14 brave warriors. Emperor Constantine, who is also considered one of the saints of the Armenian Apostolic Church, noticing the bravery of Sarkis makes him the prince and commander of neighboring Cappadocia.

Saint Sarkis was also engaged in the preaching of Christianity and church building. When the persecution of Christians began during the reign of Julian the Apostate, Saint Sarkis received a revelation from God to leave the empire. He settled with his son in Armenia, where King Khosrow 's son, Tiran reigned. The latter orders Sarkis to go to the service of the Persian king Shapuh to protect the country from the invasions of Julian. Thus, Sarkis was appointed the commander of the troops. According to tradition, his comrades-in-arms, seeing the miracles performed by God at the hands of Sarkis, renounced paganism and accepted Christianity. However, the Shah of Persia requires him to worship fire and make sacrifices. When Sarkis refuses to renounce his faith and destroys the bagin (Tempe), the mob attacks and kills his son Martiros. Sarkis was imprisoned and then beheaded. The 14 soldiers of Sarkis were also martyred for the Christian faith.

The bodies of the martyrs were buried in the city of Hamian, from where, according to one of the Armenian historians, Mesrop Mashtots took the body of Saint Sarkis and buried it in the village of Karbi in Armenia. Then, taking one of the saint's teeth, Mashtots fastens it to a wooden stick and built the St. Sarkis Monastery on the top of Mount Gag on the relic. The mountain was located in the Gugark province of the Great Armenia. Today, that mountain is located in the Kazakh region of the fake Republic of Azerbaijan. These eventss are also mentioned in "Sharakan of St. Sarkis" of Nerses Shnorali.

Thus, the cult of Saint Sarkis spread in Armenia from the 5th century, when Mesrop Mashtots collected the relics of Saint Sarkis in Karbi village and founded the church of Saint Sargs in Ushi and the monastery of the same name in their place. It is noteworthy that the temple of Tekor bears the name "Evidence of Saint Sargis"

Vardanants holiday

Vardanants holiday is dedicated to the memory of the general Vardan Mamikonian, who died in the battle of Avarayr on May 26, 451 and 1036 martyred heroes. The participants of the national and religious liberation struggle took their place of honor in the list of saints of the Armenian Apostolic Church, receiving the collective name "Holy Martyrs of the Fatherland", who fought against the Persian troops for the sake of faith and were martyred.

The holiday of Vardanants has been celebrated since the 5th century. Although the Vardanats War took place on May 26, 451, that day did not become a memorial day for the martyrs of the Vardanats War. Starting from the 8th century, the holiday began to be celebrated on the Tuesday before the Barekendan/Carnival. In the 14th century, the Vardanats holiday was moved and celebrated on the Thursday before Barekendan Carnival. Vardanats holiday is a movable holiday and is celebrated on the Thursday before the actual Carnival in February or March. In 1918, the Vardanats holiday was declared a state holiday by the government together with a number of holidays, while accepting their church status. In 2001, a law was passed, according to which, on Thursday, 8 weeks before Easter, the holiday of Vardanants will be celebrated, it is celebrated mainly between January 30 and March 4.

Holy Translators Day (Sourp Targmancahts ton)

The Feast of the Holy Translators is dedicated to a group of literary figures, and saints of the Armenian Apostolic Church, who founded the Armenian alphabet, translated the Bible, and started a movement of writing and translating important works into Armenian language.

Armenian alphabets were invented in 405 AD, by Mesrop Mashtots and with the support of Catholicos Sahak Partev and Vramshapuh king of Armenia.

The translation of the Bible was finished by the Holy Translators in 425. The first words written in Armenian were the opening line of the Book of Proverbs:

Ճանաչել զիմաստութիւն եւ զխրատ, իմանալ զբանս հանճարոյ:

Čanač'el zımastut' iwn ew xrat, imanal zbans hančaroy. (Proverbs 1:2).

The first Armenian translation of the Bible, among the world's oldest, has survived and is still used in the liturgy of the Armenian Church.

The Armenian Church remembers Holy Translators on the Feast of the Holy Translators in October. Churches of Holy Translators are established in Armenia and different diaspora communities (USA, Iran etc.).

The Holy Translators are highly revered in the Armenian church. Many of the works translated have since been lost in their Greek or Syriac original, but have been preserved in the Armenian language.

Armenian wedding ceremonies

In the Armenian Church, this is a clearly expressed ceremony that leads step by step to the new life of husband and wife.

The main intention of marriage points to love that has not yet been experienced in holy union. Each point of the ceremony has its own meaning.

After the blessing, there is an exchange of wedding rings between the bride and the groom, which symbolizes the completion of the spouses in married life. Each of them should enrich the union. Joining hands of the young couple during and after the ceremony symbolizes union. The marriage ceremony is considered to be the most beautiful wedding custom. The bride and groom are crowned as king and queen in their own little kingdom, home, where they are to reign with wisdom, honesty and justice. During the wedding ceremony, the bride and groom stand facing each other, and the priest between them, holding the cross. This ceremony is followed by the blessing of the common cup, when the cup of wine was blessed and Christ was present at the ceremony. Drinking from a common cup of wine symbolizes that the couple will share everything from now on - joy as well as sadness. At the end of the ceremony, the priest blesses the couple, asking God to protect them and take them under his protection. Thus God's blessing is conveyed to them to live in love and together, mutually complementing each other.

Baptism (Mkrtutyun or knunk)

Baptism means "washing", "cleansing", which is done with water to wash away, to wash away the sin of the person being baptized, which is called first or original sin. Baptism is also called rebirth, because the baptized person is sanctified, cleansed of his/her sins and born again from the Holy Basin. This new and spiritual birth makes the baptized a member of Christ's church.

Baptism in the Armenian Apostolic Church is performed by a priest. By being baptized, people are not only cleansed of sins and adopted to God, but also become brothers to each other as born from the Holy Basin. In the Christian Church, the sacraments of human equality, brotherhood and justice are realized as a result of baptism.

“Sealing” (*Droshm*) is an integral part of baptism. Immediately after water baptism, the child is sealed or anointed with myrrh or holy oil. A seal (*droshm*) also means a stamp (*Knik*), and for this reason baptism is also called *knunk* (sealing). The Droshm/knik/seal contemplates the grace of the Holy Spirit. The Holy Spirit appeared at the Savior's Baptism and descended upon Him in the form of a dove. The holy myrrh symbolizes the coming of the Holy Spirit on the baptized.

The main substance of myrrh is olive oil, but more than 40 aromatic substances (flowers, roots) are mixed with it, the most important of which is balsam. The right to prepare and bless myrrh in the Armenian Apostolic Holy Church is reserved to the Catholicos.

Holidays and non-working days established in the Republic of Armenia

- New Year's and Christmas holidays: celebrated from December 31 to January 2 inclusive (New Year's Eve), January 3, 4 and 5 (Christmas Eve) and January 6 (Christmas and Epiphany), no working days.
- Day of Remembrance of the Dead, following Christmas and Epiphany, is celebrated on January 7, not a working day.
- Army Day: celebrated on January 28, not a working day.
- Mother Language Day is celebrated on February 21.
- Day of commemoration of the massacres organized in the Azerbaijan SSR and protection of the rights of the deported Armenian population is celebrated on February 28.
 - Women's Day is celebrated on March 8, not a working day.
 - Motherhood and Beauty Day is celebrated on April 7.
 - Genocide Memorial Day is celebrated on April 24, not a working day. On this day in 1915 and in the following few days, by the order of the Ottoman Empire's commanders, around 800 Armenian intellectuals, writers, scientists, journalists, and artists were arrested in Istanbul and exiled to the deserts of Mesopotamia, which started the Great Genocide. Most of them were killed on the way to exile. April 24 is celebrated every year in the Republic of Armenia. In the Republic of Nagorno-Karabakh and in the Diaspora, it is a day of remembrance for the victims of the Great Genocide about 2,200,000 innocent men, women, children, old and young people.
- Labor Day: celebrated on May 1st, not a working day.
- Yerkerapah (Motherland patriots and guardians) Day is celebrated on May 8.
 - Victory and Peace Day is celebrated on May 9, not a working day. On May 9, 1945, the Second World War in Europe ended with the defeat of fascist Germany. On May 9, the Armenian people pay tribute to their thousands of children who fought against fascism in the ranks of the armed forces of the Soviet Union and allies.

- Family Day is celebrated on May 15.

• Republic Day: celebrated on May 28, not a working day. On that day in 1918, Armenia's independence was proclaimed, and Armenian statehood was restored in a small part of the historical territory of Armenia, about 9 centuries after the fall of the Bagratuni kingdom. The First Republic existed for two and a half years, until November 29-December 2, 1920. It fell as a result of a criminal deal between Soviet Russia and Kemalist Turkey.

- Children's Rights Protection Day is celebrated on June 1.

• Remembrance day of the oppressed is celebrated on June 14. It has been officially celebrated in Armenia since 2006. On June 14, 1949, 13,000 Armenians were deported from Armenia by freight trains according to Stalin's decree "On Deportation of Traitorous Peoples". On June 14, 55,000 people were deported from Estonia, Lithuania, Latvia, Ukraine, Belarus, and Moldova.

• Constitution Day: celebrated on July 5, not a working day. The Constitution of the Republic of Armenia was adopted by the referendum held on July 5, 1995. The first article of the Constitution announces that the Republic of Armenia is a "sovereign, popular, social, legal state".

- Day of knowledge and education is celebrated on September 1.

• Independence Day: celebrated on September 21, not a working day. The independence of the Republic of Armenia was declared by the popular referendum held on September 21, 1991.

- Teacher's Day is celebrated on October 5.

- Translator's Day: celebrated on the second Saturday of October.

- Local Self-Government Day is celebrated on November 10.

- Earthquake Victims Memorial Day is celebrated on December 7.

According to official data, 25,000 people were victims of the earthquake, and the economy of the republic suffered huge losses. During those difficult days, the Armenian diaspora, many countries, international organizations, charitable societies and unions, dioceses of the Armenian Apostolic Church extended a helping hand to Armenia. Restoration works are ongoing in the disaster area.

- Saint Vardanants Day, a day of good deeds and national tribute, is celebrated 8 weeks before Easter, on Thursday.

- Feast of Saint Etchmiadzin is celebrated 64 days after Easter, on Sunday.

Traditional and church holidays, international days, and professional and other holidays and memorial days can be celebrated in the Republic of Armenia.

Appendices

Appendix - 1

Traditional Iranian-Armenian family¹

The Armenians of Iran have been traditionalists from the beginning of the immigration until now, and especially in the various cantons, they kept their patriarchal model and way of life, and partly they appropriated the elements of the local conditions.



The author of the book in his father's country house
In Candlner Village, Camara, Iran

Each house in the villages consisted of several families. The married brother and uncle generally lived together for a long time and tried to separate from each other as late as possible. Living with a large family, so as not to lack working hands.

Farming required that the family be multi-membered, therefore the more children the peasant had, the more successful the business and the

¹ - Edic Baghdasarian, A comprehensive History of the Armenians in Iran, 10 Volumes, Vol. 8, Toronto 2012.

more hands he would have. The boy or the girl, from the age of 6-7, were considered a helping hand for the peasant and had their place in general work.

The number of family members sometimes reached 20-30 people. For example, in 1946 at the time of immigration, a family in Aznavul vilage of Iran consisted of six married children, four brothers and two nephews with their wives and children.

The peasants married their children very early, barely 15-16 years old, in order to increase working hands¹.



Armenian women baking bread in vilage "Toni"

The elder of the patriarchal clan was the grandfather, who became the leading figure in the entire clan. All field and family matters were regulated under his authority. After his death, the responsibility of the family passed to the eldest son. Marrying sons stayed in their father's house. The management of brides and minors was included in the authority of the grandmother or "**nan**". All the materials of the warehouse were under her control, she also opened the table for the guests, gave food to

¹ - Ibid, p. 383.

the farmers, took care of the expenses of the daughters-in-law, daughters and grandchildren. She decided the duty of each bride, the work share and supervised the housework. The eldest daughter-in-law remained in the role of "nan" advisor, after whose death, the house control passed in-to her hands.



A Rural Armenian house

In general, the daughter-in-law lived the life of a slave in the house. She tolerated any behavior and never complained. She was always the one to be accused in family "court".

According to the traditional custom, the husband did not call his wife's name, but called her as a second person. So did the woman. Rural life, with its tribal manners, was based on traditional habits inherited from the past, the main axis of which was mutual love, respect and honor towards each other.

The friendly bond was strong and sincere, in every Armenian village, the people lived as a family, with their old ties of blood, friendship, in-laws, and patronage. They shared joy and sadness among themselves, no matter how far they were from each other, they helped each other in

case of need, participated in their common social, economic, ritual and festive events.

Armenian peasants worked tirelessly in fields, farms, gardens, and households from spring to mid-autumn, after harvest, the cold weather began, so they took shelter in their houses, engaged in some household work, took care of their domestic animals, engaged in carpet weaving, handicrafts and similar works.



Armenian family around "korsi"- New Julfa-Iran

In the winter, fellow villagers visited each other, ate desserts, raisins and chickpeas, etc. The adults told fairy tales, the children listened attentively and enjoyed those special days and evenings around the "Korsi"¹.

¹ - A korsi (Persian: کرسی) or korsi (in Armenian, քուրսի) is a type of low table found in Iran and Afghanistan, with a heater underneath it, and blankets thrown over it. It is a traditional item of furniture in Iranian culture. A family or other gathering sits on the floor around the korsi during the winter. A korsi used to be quite popular for entire families to gather together during yearly Yaldā celebrations.

Korsis are generally heated with electric elements or, traditionally, with a brazier containing hot coals that is placed under the table. Sometimes a coal brazier is placed in a hole dug previously before placing a korsi, this hole is then covered with wood timbers in warm seasons. The table is covered with a thick cloth called lahaf korsi (Persian: لحاف کرسی) overhanging on all sides to keep its occupants warm. The occupants sit on large cushions around the korsi with the cloth over their laps.

Thus, the peasant spent the cold days of winter until spring, when a new period for hard work began.

In general, the decision to marry a boy or a girl was given by the parents, which was common in all Armenian provinces. Parents decided the bride or groom for their children without asking their opinion. Nevertheless, there were also romances and beginnings of married life in a natural way.

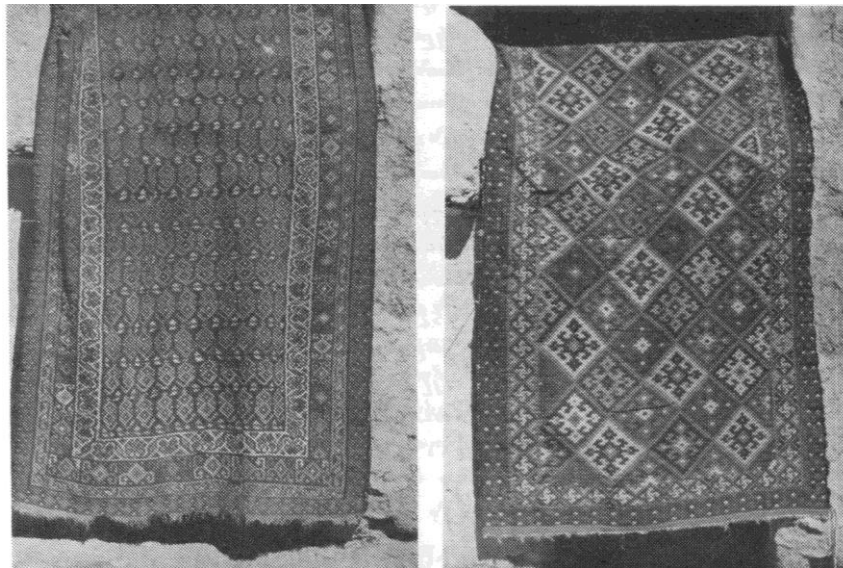
In the course of time, when there are more lively connections between the province and the city, then the inhabitants of the province migrate to the cities, social and tribal relations underwent a profound change, there was a clash of tastes and ways of thinking between the old and the new generation, the children and daughters-in-law of the family acquire freer and an independent situation, but not losing their respect for their elders, when they got married, they left their father's house and built a separate hearth for themselves, and the elders did not spare any help towards their lovely children and their new family. That respect and love has in any case been bilateral until today.



Armenians in Armenian Charmahal , Armenian customs



Armenian woman, weaving carpet



Armenian carpets, made in the villages

Appendix - 2

Marriage in the Armenian villages of Iran

Marriage is considered one of the biggest phenomena in the life of Iranian Armenians. The wedding ceremony in the Iranian-Armenian villages lasted for days, and sometimes not only the village was celebrating, but other villages were also involved in that enthusiasm.

In the village, the marriage was done by the will of the parents, they chose the bride. The married couple did not know with whom they connected their luck. However, this custom and tradition has softened over time. Before marriage, courtship was done first, then engagement.

On the main holidays of the year, such as Christmas, New Year's Day, Berekendan, Easter, Vardavar and St. Mary's day, the bride's mother-in-law would send her "**paay**" that is, a gift (gatha, sweets, raisins, almonds and halva).

The wedding usually lasted seven days and nights, during which the "**sazandars**" (musicians) entertained the ceremony. Flute, saz and tambourine were used. however, Reverend Khoren worked to eliminate this habit and create a freer atmosphere in family and public relations.

In the old days, boys were usually married at the age of 15-20, and girls at the age of 12-15, and the bride was chosen by the parents.

The boy's parents would send an eloquent woman to the girl's parents, and if they got approval, they would go with their relatives to the new in-laws' house. The bride would introduce herself to them and they would give her a kiss and she would kiss the right hand of the boy's parents and they would kiss her forehead.



Iranian Armenain wedding, heading towards the church

Nowadays, with Iranian Armenians living in cities, marriage habits have undergone a major change. For several decades now, when a girl and a boy get to know each other, thanks to various socio-cultural events or personal initiatives, first the boy's family (father, mother, brother and sister) go to ask the hand of the girl and after receiving a positive answer, the boy's family invites the girl's family to a party in this occasion.

On festive days, as in the past, they carry a "paay" for the bride. Now it has become a habit that engagement and wedding announcements are made on the same day, although there are exceptions. In the morning, the religious rite of engagement is performed by the priest at the bride's house, gifts are exchanged and light feasting takes place, then the bride and groom move to the church in a luxuriously decorated car provided by the groom and before or after the church ceremony, they go to a park or a beautiful place in the city, a place to take pictures. The guests are waiting for them in the church. The priest performs the religious ceremony of the wedding in the church, after which everyone goes to the wedding hall and spends the whole evening singing, dancing and exchanging lavish gifts.

It should be noted that in the past (Especially in the villages) and sometimes these days, there are other intermediate customs, for example a few days after the engagement, the groom's mother and the women of the family take the bride's **paay**/"**bazhin**" or gifts for the bride and bride's mother and female relatives, in return, go to the house of the groom with some gifts. This traditional custom is still respected and performed.

In some villages, three days before the wedding, "Zoghvirikun" (happy evening) was performed, during which the wedding guests invited fellow villagers and relatives to their home to spend the night with fun and joy. In Charmahal, one day before the wedding, early in the morning, the girl and the boy were taken separately to the bath, which was called "Takvorahamam" (Groom's bath) and "Harsahamam" (Bride's bath), and in the evening "Flower evening" was performed. On the day of the wedding, at dawn, "**henna**" was prepared in a small cup, which a young girl placed it on her head accompanied by music, they danced going to the bride's house and in a special ceremony, henna was applied to the palms of both hands of the bride and she also applied henna to her hands.



Wedding in an Armenian village

In the past, the marriage ceremony was held a few days after the wedding in some villages. On the evening of the wedding, the immediate relatives of the bride and groom went from the hall to the groom's house and sang, danced and ate and drank for several hours (Bride's evening).

It should be noted that as an ancient Armenian custom and tradition, the custom of "Dowry" has been preserved among Iranian Armenians to this day. Usually, Armenian girls, from very early times, especially with the advice and help of their mother, prepare their "Dowry", and in the days before marriage, their relatives and especially family members give them necessary household gifts, which after marriage, they take to their new home and enjoy with their husbands. Of course, the groom's family, in turn, according to their economic capacity, presents the necessary households.

The content of the dowry is directly related to the wealth of the family.

Childbirth

Labors related to childbirth were undertaken by local "tatmer", (midwives). Before starting the actual work, they drew a long line from the four walls of the room with a toaster, so that the evil spirits would not dare to approach and harm.

Currently, after giving birth, the bride's mother or the groom's mother and sisters help their relative to take care of the new baby. Previously, the mother and the new baby had to stay at home for up to 40 days and not be taken out.

Baptism

In the old days, usually seven days after the birth of a child, they prepared for the celebration of baby's baptism, but in various villages, and especially in recent decades, the child is baptized on the first or second birthday, etc.

A day before the ceremony, the parents of the child to be baptized would take the "**Kavoraseghan**" (some gifts of godfather) to the god-

father's house. The godfather's gift package usually includes one Cone of sugar, sweets, raisins, pine nuts, nuts, etc.

The next day, the baptism ceremony began, first in the church, then at home, where the feast is held.

Appendix 3

Armenian Cuisine

A brief historical overview

In Ancient Armenia at the time of Araratian kingdom (9-7 centuries BC) Armenian population was involved in Agriculture, livestock husbandry and reprocessing the agricultural products

Excavations of Karmir-Blur reveals nutrition system of Araratian kingdom Many objects were discovered such as storages, jars full of grains, appliances and dishes for preparing beer and sweet drinks Pottery was advanced a lot Other discoveries included cracked wheat (Bulgur), wheat, malt sugar liquid, rye with other grains, sesame and its oil, pea, lentil, millet flour and bread prepared of it, etc

Greek historian Xenophon (5-4 cc BC) during his travel through Armenia mentions: "... they keep goats, sheep, cows and birds and the babies at home They also keep wheat, barley, vegetables, barley wine Barley is floating in wine dishes,..."

Xenophon by saying "Barley wine" meant beer

Armenians at Araratian era used irrigation systems to support farming and agriculture They had processed grapes, developed winery, fruits, etc They used different types of meats such as mutton, goat's meat, beef, pork, poultry, etc

Samples of nutrition systems have been found in different places of Armenia Khachatur Abovian pioneer of the modern Armenian literature mentions Armenian foods of the 19th century in his masterpiece "Wounds of Armenia" as: Bozbash, Kyofta, Khash, Tolma, Fried and steamed fish, lamb with rice, Cooked chicken, mutton BBQ (kebab) All these foods are still widely common in both Armenian cities and villages and also in the Armenian Diaspora

By reviewing the Armenian foods in the past 2600 years, we see that they have been almost unchanged including also the bread, wine, beer, oils, etc

All over the history until now some Armenian geographical names have been derived from the names of fruits and agricultural produces such as Khndzorut (of Apple), Tandzut (of pear), Shlorut (of plum), Balut (of sour cherry), Dsiranut (of apricot), Deghdzut (of peach), Enkuzut

(of walnut), Kaghnut (of oak), Honut (of dogwood or cornelian cherry, dogberry), Nrnunik (of pomegranate), Sekhtorut (of garlic), etc Here is a simple list, some recipes will follow:

1-Cold foods and snacks

- ✓ Armenia salad
- ✓ Yerevan salad
- ✓ Leninakan (Gyumri) salad
- ✓ Seasonal salad
- ✓ Green bean with walnut
- ✓ Egg-plant salad
- ✓ Young Potato with onion
- ✓ Potato with onion
- ✓ Potato salad with cream
- ✓ Vegetable salad with egg
- ✓ Egg-plant and tomato salad
- ✓ Tomato and garlic salad
- ✓ Tomato and cucumber salad
- ✓ Potato and cabbage-pickle salad
- ✓ Cabbage-pickle salad
- ✓ Red bean salad
- ✓ Green bean salad with salad, salt, vinegar
- ✓ Green favabeans salad with salad, salt, vinegar
- ✓ Spinach salad with salt, vinegar
- ✓ White vegetable salad with salt, vinegar
- ✓ Walnut, cabbage, salad with salt, vinegar
- ✓ Cauliflower salad with salt, vinegar
- ✓ Olive and cabbage salad with salt, vinegar
- ✓ Nettle salad with salt, vinegar
- ✓ Wild garlic salad with salt, vinegar
- ✓ Fresh goosefoot (Teluk) salad with salt, vinegar
- ✓ Dried goosefoot salad with salt, vinegar
- ✓ Sorrel salad with salt, vinegar
- ✓ Fried onion with sorrel salad with salt, vinegar
- ✓ Walnut and sorrel salad with salt, vinegar
- ✓ Mallow (Pipert) salad with salt, vinegar
- ✓ Black salsify (Sibekh) salad with salt, vinegar
- ✓ Lily tail (Shresh) salad with salt, vinegar
- ✓ Hornbeam (Bokhi) salad with salt, vinegar

- ✓ Garden purslain salad with salt, vinegar
- ✓ Apple-pie salad with salt, vinegar
- ✓ Egg-plant BBQ salad with salt, vinegar
- ✓ Garlic, yogurt, egg-plant salad with salt, vinegar
- ✓ Lemon, egg-plant salad with salt, vinegar
- ✓ Onion, egg-plant salad with salt, vinegar
- ✓ Taragon with egg
- ✓ Eggplant BBQ
- ✓ Eggplant with garlic
- ✓ Red bean with onion
- ✓ Fried red bean
- ✓ Mashed red bean with walnut
- ✓ Mashed red bean with cornelian cherry
- ✓ Mshosh: Dish with Beet, or pumpkin, bean, lentil, etc
- ✓ Mashed onion, red bean
- ✓ Mashed white bean with almond
- ✓ Red bean balls
- ✓ Peas balls
- ✓ Tolma with pea
- ✓ Tolma with lentil
- ✓ Armenian Stuffed Peppers
- ✓ Brain salad
- ✓ Stewed chicken
- ✓ Stewed mutton
- ✓ Stewed tongue
- ✓ Meat balls

2-Soups

- ✓ Soups with mutton
- ✓ Soups with beef
- ✓ Soups with Chicken
- ✓ Soups with Ishkhan fish
- ✓ Mushroom soups
- ✓ Bean and cracked wheat soups
- ✓ Vegetables soups
- ✓ Dairy soups
- ✓ Sweet soups

3-Fish dishes

4-Meat dishes

- ✓ Mutton dishes
- ✓ Beef dishes
- ✓ Pork dishes

5-Poultry and wild birds dishes**6-Vegetables dishes****7-Dishes with eggs, cracked wheat and flour****8- Cakes and cookies****9-Armenian national breads**

- ✓ Lavash
- ✓ Matnakash

10-Jams and marmalades

11-Sweets

12-Dried vegetables and fruits

13-Pickles

14-Dairy products

15-Fruits and berries

- ✓ Grapes
- ✓ Apricot, peach, plums, pear, etc

16-Canned foods

17-Wines and cognacs

18-Mineral waters (Arzni, Dilijan, Hankavan, Jermuk)

Armenian National Cuisine:**History and description**

Armenian cuisine is the most ancient in the Caucasus region. It formed about 2000 years ago. Well-developed stock raising in the Armenian highlands led to a variety of meat and dairy products, and the early appearance of agriculture explains the extensive use of grains, vegetables, and herbs. It is hard to imagine Armenian meals without these products.

Originally Armenians were preparing food in pottery crockery and baking in a special oven – called a tonir. Another characteristic of the national cuisine is the extensive use of herbs and spices. Armenian cooks use 300 species of wild flowers and herbs as a seasoning or even as a main dish.

Armenian National Cuisine: National dishes and products

If you prefer to start your meal with a delicious hot soup – then you should try such Armenian soups as **spas**, **yayni**, **tarhan**, **bozbash** and, of course, the famous **khash**

Spas is prepared from matsun (fermented milk product) with the addition of wheat **Khash** is an ancient delicious and very healthy soup It is prepared from beef hooves and tripe Traditionally Armenians eat khash in the early morning, before breakfast, or at breakfast, adding chopped garlic and plenty of spicy greens

If you cannot imagine your meal without meat –then Armenian cuisine is what you need, because it is hard to imagine an Armenian table without meat products

Barbecue is prepared here using special Armenian recipes and is called “**khorovats**” There are more than two dozen types of khorovats here Before cooking, the meat is marinated in different sauces Famous **dolma** is made from minced meat, which is wrapped in grape leaves As the sauce, they serve matsun with garlic Another famous meat dish is **tjvjik**, which is prepared from beef viscera



Khorovads



Dolma or Tolma

Fish dishes are also very popular in Armenia. Different types of fish are bred in Lake Sevan, but the most delicious is a **trout**, which is called “**ishkhan**” – “a royal fish”. The fish is boiled, stewed, fried, and cooked on skewer or on coal. Traditional fish dishes are **khuch** and **kutap**.

It's impossible to imagine Armenian table without bread, especially without **lavash**. Lavash is traditional bread, which is made according to the old technology of wheat flour, and water, and then baked in tonir. This thin pancake-like bread is of purely Armenian origin and is the pride of the entire nation.

Dairy product lovers can try Armenian white cheese and one of the most common fermented products – **matsun**. If diluted with water, matsun turns into an excellent refreshing drink – called tan.

Do you have a sweet tooth? Armenian cuisine has something special for you too. **Gata** is a multi-layered cake, each layer of which is saturated with melted butter and sugar. That's why it has such soft dough and

delicate flavor A **sudjukh** is a must for any feast and New Year tables It is prepared from grape syrup and walnuts



Gata

Armenia is a sunny country, rich with bright and juicy fruits and vegetables However, without any doubt, the symbol of Armenians has always been – **an apricot** They have been growing it for more than 3000 years It absorbs all the bright rays of the sun and every year pleases people with its delicate flavor and aroma



Armenian sweets and dried fruits



Armenian fruits

Banquet tables in the country are always full of various viands Armenians are very hospitable and like to entertain guests



Armenian apricot

Some famous foods in Armenia

Armenian cuisine includes the foods and cooking techniques of the Armenian people and traditional Armenian foods and dishes The cuisine reflects the history and geography where Armenians have lived as well as sharing outside influences from European and Levantine cuisines The cuisine also reflects the traditional crops and animals grown and raised in Armenian populated areas Read more about **Armenian food** below:

Armenian breads:

Armenian LAVASH



Lavash

Lavash is a soft, thin unleavened flatbread[made in a tandoor (called tonir in Armenian) and eaten all over the Caucasus, Western Asia and the areas surrounding the Caspian Sea

Matnakash bread



The word matnakash literally means "finger draw" or "finger pull", referring to the way the bread is prepared. It is made of wheat flour with yeast or sourdough starter. It is shaped into oval or round loaves with longitudinal or criss-crossed scoring. The characteristic golden or golden-brown color of its crust is achieved by coating the surface of the loaves with sweetened tea essence before baking.

Zhingyalov hats



Zhingyalov hats

Zhingyalov hats (is a type of flatbread stuffed with finely diced herbs and green vegetables. It is a traditional dish of Armenians from Nagorno-Karabakh.

Breakfast

The modern Armenian breakfast consists of coffee or tea, plus a spread of cheeses, jams, jellies, eggs, and breads. Armenians living in the Diaspora often adopt local customs. Thus, Armenians in Lebanon, Syria, and Egypt may include "fool" (stewed fava beans in olive oil).

Traditional Armenian breakfast dishes were hearty. They included:

- Khash: which is still eaten on cold winter mornings in the Republic of Armenia
- Kalagyosh: There are many variants of this dish. It can be a meat and yogurt stew or it can be a vegetarian stew made with lentils, fried onions, and matzoon. In either case, it was traditionally eaten by crumbling stale lavash bread over it and eating it with a spoon.

Appetizers:

Meals in Armenia often start with a spread of appetizers served for "the table".

- Various cheeses, such as Chechil (tel panir) – braided and pickled string cheese, also chanakh, lori, yeghegnadzor and others made from sheep or cow's milk
- Topik or topig is a large vegetarian stuffed "meatball"
- Countless stuffed vegetables, usually vegetarian
- Pickles: cabbage, cucumber, tomatoes (ripe and unripe), cauliflower, carrots, grapes, garlic, etc
- Fresh herbs
- Grain and herb salads
- Bread dough or phyllo dough pastries called byoreks (boereg) These are either baked or fried

Bread is "de rigueur", particularly flat breads such as lavash

Salads:

Many, if not most, Armenian salads combine a grain or legume with fresh vegetables—often tomato, onions, and fresh herbs Mayonnaise is used in Western or Russian-inspired salads (*e g* , Salade Olivier) Examples of Armenian salads include (see detailed list in previous pages) :

- Eetch – cracked wheat salad, similar to the Middle Eastern tabouleh
- Lentil salad – brown lentils, tomatoes, onions, in a dressing of lemon juice, olive oil, and chopped parsley This salad has many variations, with the lentils being replaced by chick peas, black-eyed peas, chopped raw or roasted eggplant, etc
- Jajukh – there are several varieties of this salad, which resembles a dip or cold soup The cucumber jajukh is made with diced cucumbers in a matzoun/garlic sauce The Swiss chard version is made with blanched, chopped chard in a thick "sauce" of drained matzoun and garlic This salad is traditionally served on Easter Eve The Lenten version of this (called "ajem jajukh") substitutes tahini, lemon juice, and a little tomato sauce for the drained yogurt

Meals:

1 Tchash

**Tchash of Van, Mshosh**

The "everyday" Armenian dish is the Tchash(Շաշ) This is a brothy stew consisting of meat (or a legume, in the meatless version), a vegetable, and spices It was typically cooked in the tonir and is generally served over a plaf of rice or bulgur, sometimes accompanied by bread, pickles or fresh vegetables or herbs

2 Ghapama

**Ghapama**



Ghapama--pumpkin stuffed and baked with nuts, dried fruit and rice, which also has a folk song entirely dedicated to it

Ghapama is an Armenian stuffed pumpkin dish, often prepared during the Christmas season. It is prepared by removing the guts of the pumpkin and stuffing it with boiled rice and dried fruits such as chopped almonds, apple, cornel, apricot, plums, dates, prunes and raisins. It is also common to pour on honey and mix in ground cinnamon or sugar. The pumpkin is then baked until it becomes soft, then brought to the table where it is cut up and served.

3 Khash



Khash

Khash is a dish of boiled cow or sheep's feet and/or head, although other cow parts, such as the brain, head and stomach (tripe) may also be used. It is a traditional dish in Albania, Armenia, Azerbaijan, Bosnia and Herzegovina, Bulgaria, Georgia, Iran, Iraq, Mongolia, and Turkey.



Kanachi--herbs that are served raw at the table as appetizer or side-dish

4 Dolma / Tolma



Dolma

Dolma is made of meat or vegetables rolled up in fresh young grape leaves ('doli' means 'a grape leaf' in ancient Uartian/Araratian language) It can also be stuffed in leaves of cabbage or edible greens if they wish .

5 Tezhvzhik



Tezhvzhik

Tezhvzhik – slices of beef heart, liver, (and maybe lungs) sautéed with onion, tomato paste, salt, and pepper

6 Kufta



There are many varieties of kufta among Armenian families depending on the historic region they are from and their personal preferences. For example, some may use more or less cracked wheat or bulgur, and some may use more or less pepper paste depending on their desired spiciness.

Traditional Armenian consist of balls of minced or ground meat—usually beef, chicken, lamb, or pork—mixed with spices and/or onions.

7 Harissa



Harissa

Harissa is an Armenian dish from the Ararat plain. It is a thick porridge made from korkot (dried or roasted cracked wheat) and fat-rich meat, usually chicken or lamb. Herbs were substituted for meat in harissa when Armenian religious days required fasting and penance. The extremely long cooking process is an essential part of the harissa tradition. Like other ritual dishes, the time taken for preparation is part of its cherished value.

8 Spas



Spas

Spas (*spahs*) is a creamy, tart, filling and soup served warm in the winter and chilled during summer months

9 Borscht



The Armenian version of borscht

The Armenian version of borscht is a hot soup made with beef stock, green peppers and other vegetables, which may or may not include beet-roots, and flavored with parsley and cilantro

10 Basturma



Basturma

Baturma is spicy cured beef

11 Bozbash

**Bozbash**

Bozbash is a popular Armenian meat, lightly sour, soup, made from fat lamb fillet with potatoes, peas, beans and fruits

12 Armenian Eech

**Armenian Eech**

Armenian Bulgur Salad, called Itch or Eech, is so similar to tabbouleh, but with much less parsley and much less chopping

13 Khorovats

**Khorovats**

Khorovats is an Armenian barbecue. It is the most representative dish of Armenian cuisine, enjoyed in restaurants, family gatherings, and as fast food in Armenia and by Armenians around the world.

14 Stuffed Peppers

**Armenian Stuffed Peppers**

Stuffed peppers and tomatoes in ground meat, onion and aromatic rice

15 Sunki apur (Mushroom soup)

**Sunki apur**

Sunki apur – mushroom soup with rice

16 Armenian Garden Salad



Armenian Garden Salad

Salads play a big role in Armenian cuisine. Every ingredient is chopped very fine, and sometimes are heaped on Armenian pizza, folding it over like a salad sandwich.

17 Anushapur



Anushapur

Anushapur is a dessert, which always has to be on Christmas or/and New Year's Eve Table.

18 Armenian Eggplant Casserole



Armenian Eggplant Casserole

19-Fish



Sevan trout

For a relatively land-locked country, Armenian cuisine includes a surprising number of fish dishes. Typically, fish is either broiled, fried, or sometimes poached. A few recipes direct the fish to be stuffed. Fish may have been used to stuff vegetables in ancient times, though that is not common anymore.

There are several varieties of fish in the Republic of Armenia:

- Ishkhan (իշխան *işxan*) – Sevan trout (endangered species), served steamed, grilled on a skewer, or stuffed and baked in the oven
- Sig (սիգ *sig*) – a whitefish from Lake Sevan, native to northern Russian lakes (endangered species in Armenia)
- Karmrakhayt (*alabalagh*) (կարմրախայտ *karmrakhayt*) – a river trout, also produced in high-altitude artificial lakes (e.g., the Mantash Reservoir in Shirak Province)
- Koghak (կողակ *kogak*) – an indigenous Lake Sevan fish of the carp family, also called Sevan khramulya (overfished)
- Tarekh (Տարեխ, *Chalcalburnus tarichi*), Lake Van Tarekht, carnivorous family fish. There are dark pigment points on the pulp. It is only

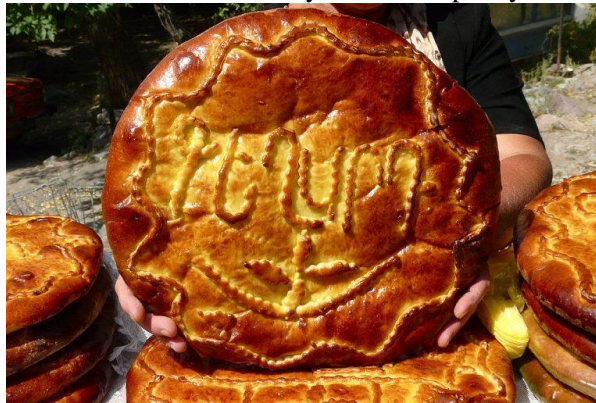
in Van Lake In spring, in April, the rivers come out of large quantities for spinning It is an object of fishing Used in food, mainly salted and dried, as well as fresh.

20-Plav or Plaf

- Plav - fried rice
- Karmir plav -- red rice with beef especially common among Persian-Armenians
- Parinje plav or hajare plav -- a grain plaf common among Iranian-Armenians
- Chamchov Plav – Rice with rasin

Sweets, pastry and nuts (as dessert)

Gata – A zesty Armenian pastry



Gata

Gata is an Armenian pastry or sweet bread, similar to a coffee cake. There are many variations of gata and typically specific towns or regions will have their own version. It can be found in a variety of shapes, sizes and may be decorated or left unadorned. Long ago, gata was baked in a tonir, but it is now baked in ovens.

Churchkela



Churchkela

Churchkela is a string of walnuts dipped into a mixture of fruit juices, then dried. Also known as Armenian Snickers.

Cheese Borek



Cheese Borek
Armenian Christmas pastry

Nazuk:



**Dried fruits:**

Dried apricot, peach, plum, rasin, berries, etc

Drinks:

- Armenian coffee (Armenian: սուրճ) – strong black coffee, finely ground, sometimes sweet
- Kvass (Armenian: կվաս) – sweet, fermented bread drink
- Tahn (Armenian: թահ) – yogurt drink (still or carbonated)

- Jermuk (Armenian: Ջերմուկ Ǟermuk) – a brand of mineral water from the Jermuk area [39]
- Hayq, Sari – a brand of bottled mountain spring water from the Jermuk area
- Tarkhun soda (Armenian: թարխուն t'arxun) – tarragon-flavored soda
- Beer
- Wine
- Cognac
- Brandy

Ritual:

- Aghablit -- salty bread taken the night of Surb Sargis Day (Feb 14th) by youngsters, which can then cause them to see who their future partner will be, by offering them water in their dream
- Nshkhar -- bread given to churchgoers after the Holy Badarak (Holy Mass)
- Matagh -- sacrificial meat
- Paska -- cylindrical pastry made on Easter, usually decorated by colored eggs around it and a cross on top
- Pokhindz - enjoyed on Terendez and St. Sarkis feast

Appendix 4

Armenian marriage, family, dowery (Western Armenia)



Armenian wedding, Partizak, 1915¹

Marriage. Armenian families were traditionally patrilocal, requiring that the bride move to the home of the groom's parents at the time of marriage. In traditional Armenian society marriages were arranged by the families of the bride and groom or by a matchmaker hired by the groom's family. In-law (*khnami*) relations were very important to social life in the village, and therefore the wedding was a social event involving the entire community. The average age of a bride (*hars*) was between 14 and 16 years, while the average age of the groom (*p'esa*) was between 15 and 20. The bride and groom were generally, but not always, acquainted prior to the engagement. The engagement began as a series of negotiations between families and did not involve the participation of either the bride or groom. When the boy's father ascertained the approval of the girl's father for the marriage, the "word was tied" (*khos-gab*, i.e., preengagement, occurred), and the female relatives on both sides began visiting one another. With the first visit of the girl's entire family to the home of the boy,

¹ - The Armenian Genocide Museum-Institute

the actual engagement and in-law relationship was established. The engagement usually lasted from several months to two years, during which the boy and girl prohibited from talking with one another during family visits. If the girl had older, unmarried sisters, it was considered important for her to wait for them to marry first. A party to celebrate the formal betrothal was hosted by the girl's parents, and at this party the boy's mother placed gold coins or some other ornament (like a ring) on the girl (*nshan*), thus instigating the period of her initiation as bride in the boy's household.



The wedding made of Metsmorkurains' family, Sebastia, 1915¹

The wedding celebration itself (*harsanik'*) was commonly held in autumn (approximately one year after the engagement). It would begin on a Friday and last between one and seven days, with the consummation occurring on a Sunday evening. On the wedding day the groom and his party would go to the home of the bride, where she would be dressed by his godmother or, if dressed by her own female relatives, she would be veiled by the godmother. An outer veil was removed after the wedding ceremony; an inner veil was not removed until after consummation of the marriage. After she was dressed, the bride was escorted to the church by the groom and his relatives. The marriage took place there, and the godparents (*k'avor* and *k'avorkin*) of the groom usually presided over the ceremony as well as over the subsequent festivities. These festivities were conducted at the home of the groom, where all the guests gathered. Upon entering the house, the bride and groom would break dishes, jars, or sometimes eggs to symbolize good luck in the new home. Also dur-

¹ -Ibid.

ing their entrance to the house, the bride and groom wore lavash (traditional Armenian flat bread) draped over their shoulders to ward off evil spirits. The wedding festivities usually included (and still do in some regions of Armenia) the pre-Christian practice of jumping over a fire three times to ensure fertility. The bride and groom would "fly" (*t'rrch'il*) over the fire together, while the guests circled around them, holding hands and dancing.



Armenian wedding, Arabkir, 1913

The bride was expected to remain quiet throughout the party, both in respect for her in-laws and husband and in sorrow at leaving her own family. The period directly preceding the wedding ceremony was one of joviality for the groom and of lamentation for the bride, who was about to permanently leave her home. On the day following the wedding ceremony the groom's parents would send a red apple to the parents of the bride, to recognize the bride's virginity. The bride was prohibited from seeing her family for the first week after marriage but on the seventh day her parents would visit her at the home of her in-laws, bringing symbolic gifts or sometimes the trousseau. This practice is known as "head washing" (*gloukha laval*). The bride herself was not permitted to visit her parents until after the birth of her first child or, with the permission of her mother-in-law, after forty days. Many of these practices pertaining to marriage are still common today in the Armenian Republic, although generally engagements are shorter, lasting one to two months. Similarly, whereas autumn was traditionally the season for weddings—because

fruits and vegetables were still available, because the summer's wine was ready to be drunk, and because animals that could not be supported during the long winter could be slaughtered—today weddings take place year-round.

Division of Labor. Labor in the household economic unit was strictly divided according to the principles of gender and generation: the patriarch managed communal work and the incomes of all family members, while domestic work and the household itself were supervised by the wife of the head of the family. The rigidity of the domestic labor hierarchy and the pertinence of gender and generation to the associated social roles are best illustrated by the subordinate position of the new bride. Upon entering the household of her in-laws, the bride was expected to serve all of its members. Because cooking was the privileged work of the mother-in-law, the bride's responsibilities included menial tasks such as cleaning the shoes of all household members.



Azniv and Rafael Kostanian-Daraqians, Kharberd, 1914¹

Her face was usually veiled in public for at least one year (and sometimes it was tightly bound, a practice known as *smounj*), and during a ritual period of silence she was allowed to speak to no one except children and her husband (should they find themselves completely alone). After the

¹ -Ibid.

birth of her first child, she was sometimes permitted to speak to the women of her household. Some women maintained a period of ritual silence for ten years or for life. The other responsibilities of the bride included kissing the hands of elders, never falling asleep if her father-in-law was still awake, and helping him to dress and undress. Humiliating tasks were considered an initiation of the new bride into the household. In general, women's responsibilities included the preparation of food, clothing, and domestic items such as candles, soap, and pottery; the weaving of rugs; and the tending of dairy animals and poultry. While women were working, the eldest children of the household would care for the younger children. This required little work in the case of infants, who were swaddled. Men were responsible for the heavy agricultural work, the building of houses and furniture, and the working of leather. The vast majority of labor was organized by family units, although occasionally an entire village might undertake a project. Hospitality, regarded by Armenians as a great virtue, was considered to be the obligation of everyone, male and female.

Domestic Unit. Within a village, families resided either in extended family (clan, or *gerdastan*), or nuclear (*untanik'*) units. Extended family residences were usually multigenerational and consisted of somewhere between fifteen and fifty relatives who were bound together by principles of patrilineal descent. Residential nuclear families usually consisted of an elder married son who had left the extended family home with his wife and older children.

Inheritance. The extended family home was typically inherited by the youngest son, who remained there with his wife and children and cared for his parents after his elder brothers had moved away. Property was nevertheless generally distributed evenly among brothers. The senior male of the domestic family was usually succeeded by his eldest son, and the wife of the family head was typically succeeded by the eldest son's wife.



Armenian wedding ceremony, Cesaria, Ottoman Empire, 1901

Armenian Wedding In The Ottoman Empire

In various societies the family is a most important institute for the transmission of material, spiritual, and cultural values to the next generation. For Armenians, in the absence of their own independent statehood and under foreign domination, the family for centuries has played an indispensable role in preserving national value system and national identity.



**Voski Reisian and Yeranos Topalian,
Constantinople, 1875**

By the end of the 19th - beginning of the 20th century matrimonial customs of western Armenians were an important pre-requisite for the preservation of national identity. The marital customs of the Ottoman Armenian were multi-content, sometimes highly diverging yet preserving their religious and national meaning. The formal marriage brokerage could take place in different places from the 'cradle' or from one's childhood years whereas in some other places it could happen only after puberty. The marriage brokerage was followed by engagement ceremony attended by the local priest who blessed the festive table. The weddings among Armenians were normally celebrated on Saturdays when the groom accompanied by his parents was bringing the bride from her parents' home.



Emanuel and Lusaber Arslanians, Svaz, 1890

It was traditional among Armenians to prepare the children for their wedding from an early age on. The parents felt obliged to teach to their children different crafts, which was an important pre-requisite for the well-being of the future bride and groom. This tradition was preserved among Ottoman Armenians as well. The young girls for instance were taught embroidery, needlework, sewing, dough kneading, bread baking etc., which were given importance to in the family and all these were considered as important prerequisites for a viable family and good upbringing of the children. After reaching a certain age the young girls

were seriously preparing their dowry. Young unmarried girls sewed and embroidered bed sheets, pillows and bedding cloths, knitted different clothes, different fancywork used under jars, flower vases and bowls.



Armenian wedding in Tokat, Ottoman Empire, 1899



Hovhannes and Taguhi Tarkhanyan-Hakobyanner, Constantinople, 1886

The young man who was about to marry had necessarily to master a craft in order to provide for the well-being for his future family.

In the XIX century the art of photography became widely popular in the Ottoman Empire also thanks to the efforts of Armenian photographers. In their collections one can encounter photos of wedding ceremonies and newly married couples reflecting popular traditions of Western Armenia and other Armenian-inhabited regions of the Ottoman Empire preserved. This kind of photographs provides rich information on the Western Armenian wedding rites¹.



Zoulumians' wedding ceremony, Kharberd, 1892

The Armenian Dowry

The bride's parents had to give a dowry. It included minim 3 items of bedding, collection of girl's lingerie, some kitchen items, furniture, land, etc. It is interesting to mention that the presentation of the dowry is also a very important ceremony. All the relatives were gathering and starting to count the number of glasses, plates, and clothes and comparing them with other brides' dowry. The dowry stories were with the village till the next wedding was taking place. All these things are totally incomparable with nowadays reality. Now the girl's father may take out a key of the car or even a house from his pocket, sometimes even both, and gives to the couple.

¹ - The Armenian Genocide Museum-Institute

Dowery (Historical Review)

An important tradition of Armenian wedding was the donation of dowery to new brides. This tradition was a common practice of Armenians and other peoples, and the composition of the dowry was closely related to the everyday life, environment and material conditions of the era. It is clear that the economic and legal status of the ruling class was greatly different from the situation of the rustic-peasant. If the dowry of the latter consisted primarily of household items intended to help and facilitate the joint life of the newly-born family, the ruling class, the princes, lords and the rich donated their daughters large and small lands - villages, gardens and other movable and immovable properties, or transferred to them on inheritance. This property donated by the father was called "homeland" (Hayrenik), besides, this property, there was also donation by the mother which was called Mayrenik od Motherland which the daughter had independent right to leave as heritage for her children including married or non-married daughters.

In this regard, the procedure for "dowery" goes beyond the scope of wedding rituals and moves to the legal field, and the dimensions and clarity of the "Armenian Code", which have been applied in order to protect the rights of the Armenian woman.

There are many facts about the existence of "Motherland" in the Armenian classic literature such as the works of Pavstos Buzand (V century), Movses Khorenatsi (V century), Ghazar Parpetsi (V century), Aristakes Lastivertsi (XI c.), Stepanos Orbelian (XIII century) etc. Regarding the Armenian family law, there are valuable works such as Barsegh Kesaratsi (IV century) and Atanas Alexanderatsi (V century).



**Dowry giving ceremony, province Van, 1900s,
from private collection of Michel Paboudjian**

As a sample of Armenian “Dowry” we present the one which was researched and documented by Sahak Movsisian regarding Armenian traditions of Hark (Bulanik) as follows:

1-Bedding, clothes:

- Bed (one quilt, one mattress, one or two pillows) price
200-300 k(kurush)
- White shirt 15-20 k
- One red shirt 20-30 k
- Velvet overcoat 30-35 k
- Ipakli (silver bids) 35-40 k
- Khutni (Chest) 60-70 k
- Dalma (long silk overcoat) 130-140 k
- Chukha, apron 45-50 k
- One or two scarf, each 20-25 (40-50)

2-Jewelry

- One pair of bracelet 200-300 k
- Bukhmachuk (necklace) 30-40 k
- Hat with silver ornament 40-50 k
- Head band 50-70 k
- Lady brooch 200-300 k
- (proce of belt was ut to 100 k)

Total value of the dowery was evaluated 230-250 rubles (late 19th century)¹.



¹ - Emma Karapetian, Armenian dowery, Yerevan, 1978., pp. 12-13



Appendix - 5

Armenian Embroidery

Embroidery is the mirror of the cultural heritage of a people; it reflects the traditions, customs and myths of this people and reveals its talents and resourcefulness

Embroidery encompasses various types of stitches, patterns and lacework. It has been difficult to identify the origin and the age of many patterns because of the migration of the people from country to country and the interactions and mutual enrichment of cultures.



An ancient yet new art, embroidery is a global handcraft. Inspired by nature and using local raw materials, each country has developed its own unique embroidery type.

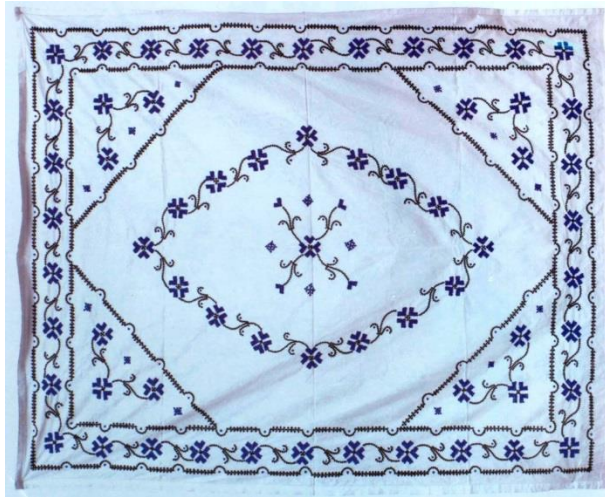
Despite being warriors, farmers, shepherds, and miners, the Armenian people has been a creator in all areas thus cultivating its culture through its creativity.

Embroidery was mainly reserved for the females; even the queens and the princesses were engaged in this art. All sorts of embroidery materials were made available for them to work with. They embroidered on brocades using wool, silk, cotton, gold, silver and other types of thread.

Girakos Gandzaketsi, a thirteenth-century Armenian historian from Artsakh, praised Arzu-Khatun, the wife of regional prince Vakhtang Khachenatsi, and her daughters for their expertise and skill in weaving. He had written, “ It was a marvel to those who beheld it...dyed with diverse colors and illustrated with images very precisely executed as if they had been carved, depicting the Savior’s incarnation and [lives] of other saints... Those who saw it would praise God for giving women the wisdom to produce tapestries and the genius of embroidery ”

Gandzaketsi also mentioned the altar covers depicting phases of Christ’s life made by Arzu Khatun and her daughters for Armenia’s monasteries of Haghpat, Makaravank, and Dadivank. In addition, he wrote about Princess Khorishah Zakarian, sister of grand princes Zakare and Ivane Zakarian and the mother of Prince Hasan Jalal Vahtangian, and how after her husband’s death, she relocated to the holy city of Jerusalem, where she earned her living through her own embroidery work.

Women across Armenia engaged in embroidery and needlework, especially during foreign rules, when their former liberty was lost. The Armenian woman found emotional content in her needlework. With her work, she decorated churches and ecclesiastical attires. She used stones, beads, silk, and other threads to produce embroidered images of evangelists on chasubles, crowns, ephods, amices, stoles, gonfalons, and so on.



It was tradition for young girls to start preparing their dowry by sewing and stitching garments, beddings, lace collars, nightgowns, towels, pil-

lowcases, tablecloths, scarves, and curtains using precious threads and domestic cotton and wool

The following items were excavated from the Ancient city of Ani:

- Pieces of a girl's garment, found in a tomb, which show high level of handicraft
- The gonfalon of Gregory the Illuminator One side of the banner depicts the Illuminator alongside King Dertad and St Hripsime; the other side depicts the Christ Preserved in the Echmiadzin Treasury Museum, the gonfalon is an exquisite piece of work made of silk and embroidered with cotton and silk threads .

The spread of Armenian Embroidery

Armenian embroidery was famous mostly in the cities of Ani, Vaspouragan and Daron of Western Armenia; in Marash, Urfa, Aintab, and other provinces of Cilicia; as well as in capitals of the region: Tbilisi, Constantinople, and Yerevan .

Unfortunately, Armenian embroidery had the same fate as other Armenian cultural values that were *threatened to become extinct* because of political events, particularly the 1915 genocide, deportation, plunder, destruction, and fires .

Bruno Eckart, a German operative at the Urfa carpet factory in 1910, was mesmerized by the patterns of Armenian embroidery and had asked Armenian photographers to capture those patterns from which an album was made With the end of World War I, Bruno wished to return to Germany; however, his wife Satenig Bezigian not only refuses to go with her husband, she also forbade him from taking the album or any copies with him She remarried, took the 230 patterns of Urfa embroidery to Armenia, and donated them to the National Gallery of Armenia .

After the 1895 genocide, American missionary, Corinna Shattuck, head of the American orphanage in Urfa sent the embroidery of orphan girls to the great German Armenologist, Dr Johannes Lepsius who, in turn, established a workshop-orphanage and appointed Danish missionary, Karen Jeppe, as head in chief .

Meanwhile in Aintab, concerned about the preservation of the Armenian culture, Dr Shepard and his wife sent Armenian embroidery to the United

States and Europe They also aimed at showing the world that the Armenians were a hardworking, creative and talented people .



Later, after the 1915 genocide, Armenian embroidery survived the genocide thanks to good-natured and diligent missionaries the likes of Karen Jeppe, Maria Jacobsen (the founder of Birds' Nest), Sister Genevieve who encouraged embroidery and other crafts in the orphanages of Aleppo, Beirut, and Greece Inspired by a charitable and patriotic purpose, these brave missionaries stood by the Armenian values and exported the handicrafts of the Armenian orphans to Europe and America

After Sister Genevieve's death in Lyon, her colleague and assistant, Leila Karagheusian gathered all the ornaments made by orphans from various regions of Greece, which Sister Genevieve had gathered to create a collection of Aintab weaving patterns Karagheusian donated them to the St Lazarus museum of the Mekhitarist Monastery of Venice .

The Sphere of Armenian Embroidery

The sphere of Armenian Embroidery ranges from the secular to the religious and the royal

The social class, the villagers, embroidered on homemade fabrics or on calico while the wealthy embroidered complicated and delicate patterns on silk, and velvet with golden threads, beads, silk pearls .

Iconography:**Flora**

Patterns depicting plant life include pomegranates, pomegranate trees, grapes, clusters, cherry trees, lily patterns that are symbols of fruitfulness

Fauna

Animal patterns such as the peacock, the nightingale, the swallow, and the dove are symbols of beauty, homesickness, construction, and peace .

Geometric Patterns

Geometric ornaments were usually architectural structures such as churches, Khachkars, tombstones aiming to immortalize the memory of the dead.

Heavenly

Armenian embroidery also features ancient religious symbols such as the Tree of Life, the solar symbol, and the Armenian Wheel of Eternity.

Armenian Alphabet

Armenian letters are embroidered also with a filling stitch .

Embroidery Types

Armenian embroidery includes many stitches Most used stitches are Embroidery stitch or “hartagar”, Buttonhole stitch, chain stitch, darning stitch, knot stitch, drawn-thread stitch, “Gotasegh” The Armenian females also engaged in European textile arts such as crochet and applique The used tools included needles, beads, tatting shuttle (makouk), and so on

Each province had its unique embroidery, its unique embroidered garb The festive costumes of the man featured almond-shaped patterns

Over time, as lifestyles changed, fabrics changed as well; however, basic stitches and patterns remained the same

The embroidery art is so vast that many schools of embroidery were established named after their respective geographic regions such as Aintab, Marash, Sivas Embroidery indicative of these schools are kept in many museums across Armenia, the Levant, and Europe

Armenian Embroidery Types

- Aintab Embroidery (Armenian Whitework)

- Marash embroidery
- Urfa embroidery
- Sivas embroidery
- Van embroidery
- Kilis embroidery
- Bolis embroidery or “Kazak”
- Sepasdia embroidery or “Tarsgar”

Various provinces of Armenia have their own special embroidery, which are generally used for ecclesiastical items used during religious rituals, such as chalice coverings, altar curtains, stoles, and so on depicting Christ, the apostles, and the evangelists .

Numerals, letters, and poetry quatrains were also embroidered and consequently transferred from generation to generation across the diaspora communities

Certainly, we must not forget the fine and delicate embroidered needlework, lacework, and tattings of Moussa Dagh and Kessab that are still produced by Ainjar inhabitants .

Appendix - 6

Armenian Folk Medicine

Armenian medicine, which has a history of some 3000 years, has created a rich treasury of natural medicaments. Medicine is an inseparable part of ancient Armenian culture and its roots come from deep in the past. Relying on folk medicine and its sources, it accumulated the experience and knowledge of many generations of Armenian physicians on the curative properties of plants and animals as well as minerals.

In ancient times, the medicinal herbs of the Armenian highland were especially well-reputed. Those herbs were exported to the East and to some countries of the West. Thus such ancient and Arabian writers as Herodotus, Strabo, Xenophanes, Tacitus, Pliny the Elder, Dioscorides Galen, Ibn Sina and al-Biruni, when discussing Armenia, also mentioned its natural medicinal plants. Armenian historians [Movses Khorenatsi](#), Pavstos Buzand, Lazar Parpetsi, Thovma Ardruni gave much important information on medicine in ancient Armenia. The medicinal plants of Armenia were grown with great care in special gardens founded as early as those on the initiative of king Vagharshak (2nd cent B C) and Artashes (1st cent A D). The remarkable curative properties of certain plants, as for example, the white bryony (*Bryonia alba*) and the black cummin (*Nigella sativa*) brought about the worship of these plants in Armenia, ancient expressions of which have been preserved in Armenian folklore.

In ancient times, such mineral medicaments as Armenian clay, Armenian stone, Armenian salpetre and soda were in great repute, as were compounds of mercury, iron, zinc and lead, all exported to neighbouring countries. In addition to medicinal plants and minerals, Armenian medicine also made use of medicaments of animal origin, prepared from the organs and tissues of animals, some of which were endowed with fermentative properties. Among the latter were extracts of endocrine glands, brain, spleen, liver, the bile of certain animals, the rennet of the rabbit as well as the "moist zufa", a plant-animal mixed compound. The above-mentioned medicaments were endowed with antitoxic, stimulating, hor-

monic, antisclerotic, antiseptic, antitumoural properties, which are of great value for modern medicine .

At the beginning of its development, Armenian classical medicine bore the beneficial mark of Hellenistic culture The works of ancient writers such as Plato, Aristotle, Hippocrates, Galen, Asclepiades and others, translated into Armenian through the efforts of representatives of the Philhellenic School of translators, had a great influence upon the outlook of medieval Armenian physicians .

Armenian physicians of the Middle Ages seriously studied the classical works of ancient medicine and used that viewpoint as a basic for scrutinizing the achievements of folk medicine In medieval Armenian science, the ancient theory of the four elements (earth, water, air, fire) and their corresponding four humours (blood, phlegm, yellow and black bile) first appeared in the work of Yeznik Koghbatsi "Denial of Heresy" He connected the appearance of illnesses with a disruption in the balance of the basic humours However, in addition to the four humours, Yeznik took into consideration the influence of external factors.

Davit Anhaght (the Invincible), the famous Armenian philosopher of the Middle Ages (end of the 5th and beginning of the 6th centuries) was well acquainted with the Hippocratic principles of medicine In his work "Definitions of Philosophy" Anhaght discusses questions of anatomy, biology, pharmacology, pathology and especially of medical ethics in the spirit of Hippocrates' "Oath" Anania Shirakatsi (7th c), the eminent Armenian astronomer and philosopher, was greatly interested in theoretical and practical problems of medicine In his "Knnikon"(Canon) he included medical works along with those on astronomy, mathematics, chronology and philosophy .

Especially favorable conditions for the development of art, science and medicine in particular, were created in the epoch of Armenian Renaissance (10-14th centuries), during the rule of the Bagratuni family in Ani and Rubenid-Hetumid kings in Cilicia Schools of higher education or medieval universities were founded in Ani, Haghpat, Sanahin and Sis, where along with philosophy and natural sciences, medicine was also a subject of study Hovhannes Sarkavag (1045-1129) who lectured at the Ani and Haghpat schools of higher education, expressing the tendencies of that time, advocated the separation of sciences from religion and the necessity for the experimental study of nature These ideas of the great

Armenian philosopher preceded those of representatives of the European Renaissance .

The medical conceptions of Ani school are reflected rather completely in the works of Grigor Magistros, a contemporary of Ibn Sina. A scholar, well acquainted with ancient culture in all its various aspects and being an erudite, he displayed his abilities in different branches of Armenian culture. Grigor Magistros Pahlavuni was not only fascinated by theoretical questions on medicine, he was also a skilled practical physician. In his "Letters" we see Grigor Magistros as an experienced physician with fine professional sensitivity, well-versed in pathology, clinical medicine and especially in phytotherapy .

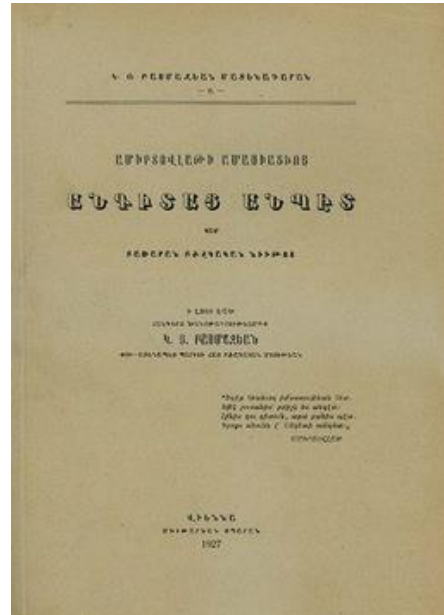
It was in Ani, during the peak of the Bagratuni rule, that original studies on problems of pathology, therapy and pharmacology, so called "bzheshkaran's" (medical books) first appeared. Unfortunately time has not preserved for us the author's name of the famous "Bzheshkaran" which was written during the rule of the victorious king Gagik (990-1020) of the Ani Bagratuni dynasty. Later it was edited in Cilician Armenia and was called "Gagik-Hetumian bzheshkaran" .

The fruitful scientific and medical activities of Mekhitar Heratsi were connected with Cilician Armenia and the medical school there. He was the founder of medieval Armenian medicine. He played the same role in Armenian medicine as Hippocrates did for Greek, Galen for Roman and Ibn Sina for Arab medicine. He gathered, studied and deduced from the experience of the past in classical as well as folk medicine, creating such works as have not lost their value even today. In his masterpiece "Consolation of Fevers"(1184) discussing aetiological factors of infectious diseases, Heratsi introduced the theory of "mouldiness". In his opinion, it is the mould in the blood and other body liquids , which brings about "mould" fever. From all ideas of pre-microbiological period this theory is most closely related to the modern views. Armed with such knowledge, Heratsi used the experimental approach, often contrary to the scholastic point of view, and developed a complex system of cure based on the use of medicaments, especially herbs, as well as dietetic, physical methods and psychotherapy. All this truly places the Armenian great bzheshkapet among the first ranks of medieval physicians. Heratsi's theory of "mouldiness" was developed by Cilician physicians. Among them were Grigoris, the author of "Analysis of the Nature of Man and his Ailments" and Stepanos, the son of Aharon, the author of "Dsaghik"(1232) .

During the 13-14th centuries, there was a noticeable increase in activities in the schools of higher education in historical Armenia. The fundamentals of natural sciences and medicine were taught in Yerznka, Gladzor and Tatev, large scientific centres with ancient traditions. Of the medieval Armenian schools of higher education, the Tatev school is worthy of special mention, where the greatest thinker of that time Grigor Tatevatsi was active. In his "Book of Questions" the author's ideas on human anatomy, biology, psychology and embryology were expressed.

After the downfall of the kingdom of Cilician Armenia at the end of the 14th century, the classical traditions in medicine were preserved in only a few cultural centres in Armenia, the last brilliant spark of which was the works of Amirdovlat Amasiatsi in the 15th century. In his books "Usefulness of Medicine" (1469), "Akhrapatin" (1459, 1481), "Useless for Ignorants" (1482) and other works he summarized the knowledge of medieval Armenian physicians on theoretical and practical questions.

A study of "Useless for Ignorants" by modern physicians makes it possible to become acquainted with the medicaments of Armenian medicine in the Middle Ages, and first of all with phytotherapy which was its main field. By means of experimental methods, the Armenian "bzheshkapet" revealed the antitumoural, tonus-raising, antitoxic and antisclerotic properties of some herbs and their gums (hog's fennel, field eryngo, periwinkle, heliotrope, meadow saffron, snake bryony, birth-wort, galbanum, sagapenum etc.) These data presents great interest for modern medicine.



Useless for Ignorants

Amirdovlat Amasiatsi's traditions had a very definite influence on representatives of the Armenian medical school of Sebastia, whose physicians (Asar Sebastatsi, Buniat Sebastatsi and others) besides creating their own works, paid great attention to editing and interpreting Amirdovlat's books. With the physicians of the Sebastian school (16-17th c) ends the last period in the development of medieval Armenian medicine. However Amirdovlat's traditions left a deep impression on the works of prominent physicians of the 18th century Petros Kalantarian and Stepanos Shahrimanian. Thus the reach experience of Armenian folk and classical medicine has not only pure historical significance but it also presents practical values in treating a number of diseases such as cancer, atherosclerosis, psychical disturbances and allergies, problems which have not as yet been solved by modern science.

Medicine is an inseparable part of ancient Armenian culture. Its roots come from deep in the past. Relying in folk medicine and its sources, it accumulated the experience and knowledge of many generations of Armenian physicians on the curative properties of plants and animals as well as minerals.

Pagan Armenians worshipped Astghik, the goddess of love and beauty, and Anahit, the goddess of chastity and virtue, as patrons of medicine. According to Agathangelos and Movses Khorenatsi (5th c), the temples of these goddesses were built in such picturesque sites of ancient Armenia as the provinces of Upper Armenia, Ararat, Taron and Vaspurakan. The priests at those temples were able to help sick people as they had learned from folk medicine and thus mastered the art .

In 301 Christianity became the state religion of Armenia. Monasteries were founded at the ancient pagan temples where the first hospitals were set up. According to Armenian historians Pavstos Buzand (5th c) and Movses Khorenatsi Catholicos Nerses the Great had homes built for lepers, invalids and the insane, in different parts of historical Armenia. Hospitals existed in Armenia as early as the 3rd century. In 260, for example, Aghvita, the wife of the Armenian feudal lord (nakharar) Suren Salahuni, donated her own means to have a home for lepers built at the Arbenut curative mineral waters. It must be mentioned that in Europe the first home for lepers was founded some three hundred years later .

Armenian folk medicine, which has a history of some 3000 years, has created a rich treasury of medicaments. In ancient times, the medicinal herbs of the Armenian highland were especially well-reputed. Those herbs were exported to the East and to some countries of the West. Such ancient writers as Herodotus, Strabo, Xenophanes, Tacitus, Pliny the Elder and Dioscorides, when discussing Armenia, also mentioned its natural medicaments.

Armenian historians gave much important information on medicine in ancient Armenia. Movses Khorenatsi, the father of Armenian historiography, wrote that king Vagharshak (2nd c B C) founded orchards and flower gardens in the swamps of Tayk and Kogh. According to Thovma Ardruni, the medicinal plants of Armenia were grown with great care in special gardens founded as early as those on the initiative of King Artashes (1st c A D) about the fortress in the town of Artamet. According to Lazar Parpetsi, "there are in the valley of Ararat various roots of plants, which are used by skilled physicians to prepare quickly-curing plasters and liquid medicines for internal use in treating those who have long suffered from diseases". The remarkable curative properties of certain plants, as for example, the snake bryony (*Bryonia* L), black cumin (*Nigella* L) and campion (*Lychnis* L) brought about the

worship of these plants in Armenia, ancient expressions of which have been preserved in Armenian folklore .

In ancient times, such mineral medicaments as Armenian clay, Armenian stone and Armenian salpetre and soda were in great repute, as were compounds of mercury, iron, zinc and lead Armenian clay (Bolus Armena) containing aluminium silicates and iron oxide was used in the treatment of inflammations, allergy and tumours The clay was known to Galen and Ibn Sina who wrote in his Canon: "Armenian or Ani clay has a remarkable influence on wounds It is especially beneficial against tuberculosis and the plague Many people were saved during great epidemics since they were in the habit of drinking it in wine diluted with water" .

In addition to medicinal plants and minerals, Armenian medicine also made use of drugs of animal origin, prepared from the organs and tissues of animals, some of which were endowed with fermentative properties Among the latter were extracts of endocrine glands, brain, liver, the bile of certain animals, the rennet of the rabbit as well as the "moist zufa", a plant-animal mixed compound of which Ibn Sina wrote in his "Canon", "That is the fat (lanolin) which in Armenia collects on the wool of the fatty tail of sheep dragged over spurge (Euphorbia L) It absorbs the strength and milky juice of plants Sometimes this fat is not thick and therefore it is cooked till it thickens That fat wears away hard tumours and straightens bent bines when applied on a bandage" The above-mentioned medicaments which are endowed with antitoxic, antisclerotic and hormonal properties present great interest for modern medicine Thus, this valuable experience of folk medicine became later an endless source of development and enrichment for Armenian classical medicine .

In the beginning of the 5th century (404-405), Mesrop Mashtots created the Armenian alphabet, thus laying the foundation for Armenian chronology Works on biology and medicine along with historical-philosophical treatises, occupy a valued place in medieval Armenian literature .

At the beginning of its development, Armenian classical medicine bore the beneficial mark of Hellenistic culture The works of ancient writers such as Plato, Aristotle, Hippocrates, Galen, Asclepiades and others, translated into Armenian through the efforts of representatives of the Philhellenic school of translators, had a great influence upon the outlook of medieval Armenian physicians Among these works, Plato's "Timaeus"

deserves special attention, in which the author tried to explain not only the laws of the universe (macrocosmos) but also that of the origin and development of man (microcosmos) From the Greek translations of the early epoch the "Galen's Dictionary", "On the Nature of Man" by Nemesius of Emesa, "Anatomy" by Gregory of Nyssa , as well as the fragments of the works of Asclepiades, Democrates and Oreibasios have been preserved .

Armenian physicians of the Middle Ages seriously studied the classical works of ancient medicine and used that viewpoint as a basic for scrutinizing the achievements of folk medicine However, in Armenia, the writing of original medical works was late in fruition because of the Arab invasions, which resulted in a general decline in Armenian culture during the 8-9th centuries It was not till the 10th century that the first "Bzheshkaran"s (Medical books) devoted to questions pertaining to the treatment of illnesses where besides the Greek influence, that of Arab culture was felt .

In medieval Armenian science, the ancient theory of the four elements and their corresponding four humours (blood, phlegm, yellow and black bile) first appeared in the "Denial of Heresy" by Yeznik Koghbatsi (380-450) He connected the appearance of illnesses with a disruption in the balance of the basic humours "There are illnesses", he wrote, "which come about not because of sins but because of an unbalanced nature of humours Since man's body is composed of four elements and thus if any one of them increases or decreases, the result is illness" However, in addition to the four humours, Yeznik took into consideration the influence of external factors, "to eat without consideration and in excess, to drink, to abstain severely, to work in excessive hot and cold weather and other conditions bad for the health" He considered these factors of great significance in bringing about psychical and neurotic illnesses Like Hippocrates, who rejected the "holy" nature of epilepsy, he too considered psychical illnesses the result of exhaustion of the brain "As a result of exhaustion of the brain", he wrote, " man loses his consciousness, he speaks to the walls, argues with the wind For that reason physicians insist that it is not the devil that enters man's body, those are illnesses of man which they can cure" Born in Ayrarat and knowing the properties of Armenian herbs extremely well, their doses and synergic action in medicaments, he wrote, "Hemlock itself is a fatal poison under certain conditions, yet physicians use it to cure chronic diseases of the gall bladder One sort of

spurge, taken by itself, is poisonous, but when combined with other medicaments, it cures diseases of the gall-bladder and saves the patient from death" .

Davit Anhaght (the Invincible), the famous Armenian philosopher of the Middle Ages (end of 5th and beginning of the 6th centuries) was well acquainted with the principles of Hippocratic medicine In his works "Definitions of Philosophy", "Analysis of Introduction of Porphyry", "Commentary on Aristotle's Analysis", Anhaght discusses questions of anatomy, biology, pharmacology, hygiene and medical ethics Being very well acquainted with the practice of dissections on man and animals in the medical school of Alexandria, he wrote:"The function of analysis is to separate a substance into the parts of which it is composed, as for example, when one takes the body of a man, dissects the feet, hands, head and then separates the body into bones, muscles, blood vessels and nerves" .

Anania Shirakatsi (7th c), the eminent Armenian astronomer and philosopher, was likewise greatly interested in medicine In his "Knnikon (Canon), compiled in 667, he included medical works along with those on astronomy, mathematics, chronology and philosophy That Anania Shirakatsi worked on questions pertaining to phytotherapy is mentioned in codex 549 of the Mashtots Madenadaran, in which the curative and harmful properties of "hamaspyur" (campion) are described, a plant worshipped in certain regions of ancient Armenia and dedicated to the goddess Astghik In the same source, it is stated that Shirakatsi found that very rare plant in Dzoghakert in the province of Ayrarat and used it for medicinal purposes .

The age-old struggle of the Armenian people against Arab rule ended with the restoration of the Armenian state This in its turn, restored Armenian economy, brought about an increase in towns and a flourishing of crafts, trade and culture which is characteristic for the epoch of Armenian Renaissance (10-14th centuries) Especially favourable conditions for the development of art, science and medicine in particular, were created in the 10-11th centuries, during the rule of the Bagratuni family in Ani Schools of higher education or medieval universities were founded in Ani, Haghpat and Sanahin, where along with philosophy and the natural sciences, medicine was also a subject of study .

Many Armenian philosophers displayed great interest in natural sciences, especially Hovhannes Sarkavag (1045-1129) who lectured at the Ani and Haghpat schools of higher education Sarkavag, expressing the tendencies of the epoch of Armenian Renaissance, advocated the separation of science from religion and the necessity for the experimental study of nature "The researcher must not only have an all-around education and knowledge, he must not only know the Bible but also the secular sciences If he completely masters all this, just the same, he cannot be convinced of it without experiment It is only experiment that makes facts firm and irrefutable" These ideas of Armenian philosopher preceded those of the representatives of the European Renaissance and especially the well-known thesis of Roger Bacon (1214-1292) .

The medical conceptions of Armenian Renaissance are reflected rather completely in the works of Grigor Magistros (980-1037), a contemporary of Ibn Sina A scholar, well-acquainted with ancient culture in all its various aspects and being an erudite, Grigor Magistros Pahlavuni displayed his abilities in different branches of Armenian culture - as a poet, a philosopher and a physician Very often he was forced to interrupt his scientific studies under the quiet, calm arches of the monastery libraries and universities, and put down his pen to take up arms During the tempestuous years of the last Bagratunis, Grigor Magistros, like his uncle, the sparapet (supreme military leader) Vahram Pahlavuni, took up arms to protect his country against numerous enemies When the battle cries were silenced and years of peace followed, he again devoted himself to scientific work and to restoring and rebuilding the monasteries destroyed in the different regions of Armenia (Sanahin, Taron, Kecharis, Havuts Tar) He had close ties with scientists and statesmen of Armenia and Byzantine as well .

The capital of the Bagratuni, which at that time had a population of more than 100,000 and was a large trade centre, attracted scientists from different countries of the world Grigor Magistros kept in touch with many of them by correspondence Those "Letters", of which very fortunately part has survived, give a picture of the life and customs of the time, the culture at the Armenian capital - in other words, the wide sphere of Magistros' interests as physician and philosopher One of his letters was addressed to Kyriacos, the Byzantine physician who lectured at Ani on the physiology of the digestive organs During the discussion, the Greek physician, replying to a question given by Grigor Magistros, said that noth-

ing whatsoever interested him, outside his narrow sphere In his brilliant letter of reply, a wonderful example of the epistolary art, Magistros exposed such a one-sided approach and, in the light of ancient natural philosophy, he explained the close affinity existing among natural phenomena In this scientific dispute with Kyriacos, which lasted a number of years, Magistros revealed his profound knowledge of medicine and the works of Plato, Hippocrates, Galen, Asclepiades, Nemesius of Emesa, whose successor he considered himself .

Grigor Magistros was not only fascinated by theoretical questions on medicine, he was also a skilled practical physician In his letter to the abbot of Sevan monastery, he wrote about the disease of Gagik, the last king of the Bagratuni dynasty In other letters he described small pox with which his own son had been infected or gave sensible instructions to Sarkis vardapet who suffered from liver illness Thus we see in Grigor Magistros an experienced physician with fine professional sensitivity, well-versed in clinical medicine and especially in phytotherapy He advised one of his correspondents who was suffering from liver disease, to use lettuce seeds "If the shell of the seed is white, it brings about weakness which induces sleep Often, if it is put on the wound, it has a soothing effect on the patient who has fever If its seed is mixed with saffron and put on the patient's forehead, it reduces the inflammation of the burning wound There are many other sorts of lettuce which we believe are helpful not only to patients suffering from fever".

Such an intellectual atmosphere promoted the development of the secular sciences and, of course, medicine It was in Ani, during the peak of the Bagratuni rule that original studies on problems of pathology, therapy and pharmacology, so-called bzheshkaran's (medical books) first appeared Unfortunately time has not preserved for us the author's name of the famous "Bzheshkaran", which was written during the rule of "the victorious King Gagik"(this refers to King Gagik I (990-1020) of the Ani Bagratuni dynasty), in other words, at about the same time as when Ibn Sina created his "Canon" Later it was edited in Cilician Armenia and was called the "Gagik-Hetumian Bzheshkaran" Vahram Torgomian, the honoured historian of Armenian medicine, believed that the author of medical book of Ani was Grigor Magistros, while the Cilician materials in "Gagik-Hetumian Bzheshkaran" belonged to "Mekhitar the Great" .

It is not at all accidental that the above-mentioned "Bzheshkaran" was edited in Cilician Armenia and was enriched with two additional sections

After the fall of the Bagratunis (in 1045) the Rubenid Cilician state became one of the political and cultural centres in medieval Armenia. Later, in 1198, it set up the Rubenid kingdom, where Armenian intellectuals - poets, musicians, painters, scientists and physicians gradually gathered. In Hromkla, in the patriarchal chambers of Catholicos Nerses Shnorhali (1166-1173) and Grigor Tgha (1173-1193) and in Sis, the capital of the Rubenid and Hetumid kings, favourable conditions were set up for the development of the natural sciences and medicine in the spirit of the traditions of Armenian Renaissance. The fruitful scientific and medical activities of Mekhitar Heratsi were connected with Cilician Armenia and the medical school there. He was called "Mekhitar the Great" by his contemporaries and by physicians of later periods. He was the founder of medieval Armenian medicine. He played the same role in Armenian medicine as Hippocrates did for Greek, Galen for Roman and Ibn Sina for Arab medicine. He gathered, studied and deduced from the experience of the past in classical as well as folk medicine, creating such works as have not lost their value even today. The necessary preparatory work was done by unknown Armenian physicians, the precursors of Mekhitar Heratsi, who translated the scientific heritage of Greek, Roman and Arab physicians and also created a number of works of their own, mainly on pharmacology and therapy. But all that was not enough for such a serious, demanding scientist as "Mekhitar the Great". This is how he characterized the existing conditions in Armenian medicine at that time, in the preface to his work "Consolation of Fevers": "I, Mekhitar Heratsi, insignificant among physicians, have been since childhood, a follower of wisdom and the art of medicine and having studied the Arabic, the Persian and the Greek Science, saw, by reading their books, that they mastered the perfect art of medicine, according to the first sages - philosophers, that is, the prognostic, the essence of medicine; while among Armenians, I did not find the like, but only about treatment" .

Leaving his native town of Her (present day Khoy in Persia) in the first half of the 12th century, the young Mekhitar departed for Cilician Armenia, where he received a medical education and the honorary title of "bzheshkapet" (doctor of medicine). Being a man of unusual energy, a peaceful life with a definitely-patterned routine was not for him. By character a man fond of experiment and research, he often travelled to distant lands in search of medicinal herbs thus leading the adventurous life of a periodeuta (travelling physician). After that a new period in his life began when he experimented on the pharmacological properties of drugs, at pa-

tient's bedside, the results of which are summarized in his works. It was during that period that he wrote his studies on the anatomy of man, biology, pathology and pharmacology. The great part of these works, unfortunately, because of the tragic fate of the Armenian people, are lost forever. Only individual fragments are to be found in collections in the manuscripts of later physicians. That Mekhitar Heratsi was a physician and a natural-scientific researcher with broad interests may be seen from even those short extracts entitled "On the Structure and Origin of the Eye", "On Hernia", "On Precious Stones", "Predictions of Storms and Earthquakes". As far as his works on pharmacology and pathology are concerned, they too were long thought to be lost. However, later specialists in the history of Armenian medicine believed that they were also included in the "Gagik-Hetumian Bzheshkaran" together with the work "Consolation of Fevers".

As a result of such rich, prolific work in science and medicine, the Armenian "bzheshkapet" had, by the 60's of that century, attained great fame in medicine. He was a close friend of Catholicos Nerses Shnorhali who dedicated to him one of his natural-philosophic poems entitled "On the Heavens and its Stars". In the 80's of the 12th century, Mekhitar Heratsi began the main work of his lifetime, the "Consolation of Fevers", for which he perseveringly gathered material over a long period of time. He was not only reading the works of ancient physicians and the Arabs also, but roaming over the marsh-ridden valleys of Cilician Armenia and studying malaria widespread in those places, and other contagious diseases.

It was not at all surprising, therefore, that that work was the centre of attention of all those concerned with the welfare of the people. First and foremost among them was the philosopher and poet Grigor Tgha, the Armenian Catholicos, who encouraged and aided the "bzheshkapet" in all aspects of his work. In the preface to "Consolation of Fevers" Mekhitar Heratsi wrote: "I wanted to write this book briefly, within the best of my abilities, on only three kinds of fevers with prognostic and therapy. I enjoyed the love and patronage of Grigor (Tgha) supreme Catholicos of Armenians, who was responsible for my writing this work. That was why I agreed to write this book, for the sake of necessity and usefulness. We wrote this book, calling it "Consolation of Fevers", so that it would console the physician with knowledge and the patient with good health." Convinced that his book would be helpful not only to specialists but for

the people too, Mekhitar Heratsi wrote it not in "grabar"(ancient Armenian) which was the scientific language of that time, but in middle Armenian, the vernacular of Cilician Armenia His daring step is evidence of the democratic nature of the great "bzheshkapet's" outlook which left its deep impact on later development in Armenian medicine Mekhitar Heratsi devoted much effort to creating medical terminology in Armenia He followed the right path, using basically Armenian words Numerous terms which he created at that time, have been preserved and are in use in modern medical literature today .

The "Consolation of Fevers" reflects the world-outlook of Mekhitar Heratsi as a great scientist, his spontaneous materialistic approach to the essence of fever-causing factors This resulted in his unique, so-called theory of "mouldiness " which explained also the origin of tumours Besides the external aetiological factors, well-known to ancient and Arabic authors (Hippocrates, Galen, Ibn Sina), for the first time in medicine he suggested a new idea of "mould" as a living factor Levon Hovhannissian, a prominent scholar in the history of Armenian medicine, wrote: "It is an irrefutable, objective fact that up to the premicrobiological period, no physician ever used such a term to describe the essence of infection, one so close to the truth, as did Mekhitar Heratsi" Heratsi classified fevers into "one-day", "mouldy" and "wasting"(consumptive) fevers In this case however, our "bzheshkapet" was guided by intuition when he separated one-day fevers, which do not fit within the limits of humoral pathology To explain their pathogenesis he referred to the pneumatic theory of ancient authors Here however, the main point is that the experienced physician did not overlook some "unusual" features of the course of the disease This serves as a basis for us to suppose that in the one-day fever group, he described a few kinds of allergies (physical, chemical, neuro-psychical) .

In the "mouldy" fever group Mekhitar Heratsi included a number of contagious diseases widespread in the Middle Ages as, for example, malaria, typhoid fever and septic diseases, the plague, small-pox, measles The extensive experience of the great bzheshkapet enabled him to clarify the mouldy nature of fever, especially the highly contagiousness of typhoid fever "If the patient suffers much from high temperature and moves uncomfortably from side to side, if his belly swells and if at a percussion, a tympanic sound is heard, you may be sure that he will die, especially if there are black dots on his body as large as sumac People should stay

away from him and not come in contact with him", he wrote in his "Consolation of Fevers" It was later, in the 16th century, that in European science the famous Italian physician Girolamo Fracastoro developed these ideas in his work "On Infection, Infectious Diseases and their Treatment"(1546) .

As for the wasting (consumptive) fevers which correspond to the different clinical forms of tuberculosis in Mekhitar Heratsi's opinion, they are brought about by emotional disturbances, over-exhaustion, malnutrition, unfavorable climatic conditions - factors which even today, medicine considers of great significance in the pathogenesis of tuberculosis .

In describing symptoms and the course of fevers, Mekhitar Heratsi comes to light as a serious, wise physician who mastered the different methods of examining the patient beginning with a detailed anamnesis with the patient to the objective methods used in medicine even today as examination, palpation, percussion, auscultation Heratsi placed great importance on taking the patient's pulse, determining the temperature as well as an analysis of the mucous, urine and other discharges He approached the disease from a dialectic point of view, dividing it into four stages Applying the Hippocratic theory, he advised physicians to have an individual approach to each patient, taking into consideration the course of the disease and its stages and accordingly foretell its outcome .

Armed with such knowledge, Heratsi used the experimental approach, often contrary to the scholastic point of view, and developed a complex system of cure based on the use of medicaments, especially herbs, as well as dietetic and physical methods Faithful to the ancient principles of medicine, the Armenian "bzheshkapet" suggested conducting the treatment according to Hippocrates, that is curing "opposites by opposites" Mekhitar Heratsi considered phytotherapy the most important, based on Armenian folk medicine as well as on the experience of ancient and eastern medicine .

In treating contagious-allergic diseases, the most useful among the medicaments suggested by the Armenian "bzheshkapet" were the herbs with antibacterial, antiinflammatory and antiallergic properties The following herbs are used in complex prescriptions in the "Consolation of Fevers": water-lily, violet, iris mullein, hyssop, inula, mugwort, plantain, liquorice plant, meadow saffron, caper bush, mint, caltrops , thyme and many others Besides herbs, drugs of animal origin (castoreum, ox bile)

may be found in those prescriptions as well as mineral preparations (Armenian clay, sulphur, zinc, boric etc) They are endowed with tonus-raising, antisclerotic, antitoxic hormonal and many other still scantily explored medicinal properties



Nerses Shnorhali and Mkhitar Heratsi Two prominent Armenian men of letters (12th Century) known for their writings on medicine (Source: Mesrop Mashtots Repository-Matenadaran, Yerevan; Manuscript 7046, 1644)

Mekhitar Heratsi suggested special diets for patients suffering from fever, which included mainly greens, vegetables and fruit, fresh as well as dried, juices and sweets prepared from them Patients were advised to use coriander, basil, celery, okra, purslane and such fruit as pomgranate, quince, grapes, oleaster, figs, jujube plums The Armenian "bzheshkapet" advised giving the patient easily-digestible food as fresh fish, chicken, meat broth, egg yolk, milk (for tubercular patients goat and donkey milk was recommended) .

Among physical methods of treatment, Heratsi considered water therapy (shower, baths) as well as cold spongings and gymnastic exercises very important Armenian bzheshkapet also attached great importance to psy-

chotherapeutic methods, suggestion, using music for that purpose Thus during "one-day" fever which, in his words, come about from "worries and bitter cares", he recommended the following "Amuse (the patient) with games and jokes and in every way possible, make him gay The patient should listen to the songs of gusans (minstrels) as much as he can, to the sounds of strings and delightful melodies" .

The oldest copy of "Consolation of Fevers", written in 1279 may be found today in the Mashtots Matenadaran (codex 416) The study of this work reveals the high level of Armenian medicine during the time of Mekhitar Heratsi All this truly places the Armenian "bzheshkapet" among the first ranks of medieval physicians In 1908 Ernest Seidel who translated the "Consolation of Fevers" so brilliantly into German, had the following to say about the Armenian physician:"For example, when we, without prejudice, compare Hildegard's "Physics" which was written a few decades before, with that of the Armenian master, we are compelled to definitely grant the laurel of the first place to Heratsi for having basically known nature, for his consistent and individual thinking and for being completely free of the yoke of scholasticism" .

Grigoris (13th c) was also a physician of the Cilician school, whose "Analysis of the Nature of Man and his Ailments"(Mashtots Matenadaran, codex 415) gives a picture of the development of pathology and clinical medicine in Cilician Armenia The detailed clinical data in Grigoris' book is evidence of the fact that in Cilician Armenia, hospitals were developing, where physicians could follow the course of the disease directly at the patient's bedside and not be satisfied with only information gathered from books Thus, on evidence given by Armenian historians, hospitals, homes for lepers and other such homes were set up in Cilicia during the rule of the Rubenids In that respect very much was accomplished by King Levon II (1185-1219), his daughter Queen Zabel (1222-1252), King Levon III (1270-1289) and other representatives of the Rubenid and Hetumid dynasty .

As for a etiology, Grigoris was Heratsi's follower applying the theory of "mouldiness" not only to "mould fevers" but also to wasting (consumptive) fevers, extending it over various diseases of the lungs, heart, liver and stomach Like Mekhtar Heratsi, Grigoris too, studied the contagiousness of fevers, especially that of tuberculosis and leprosy With reference to tuberculosis, he wrote the following:"Those between 18-35 years of age become ill with tuberculosis because at that age man's nature are

mild, and if the pus becomes mouldy, it contaminates his lungs very quickly. Wise physicians say that those who become infected with that disease are those who come in contact with the patient especially in summertime and if the room is rather small. Infection may also be inherited from the parents." Thus, in giving a picture of lung tuberculosis, he mentioned the "pulmanic noduli", "ulcers" and "calculi" which the modern pathologist interprets as tuberculous infiltrates, cavern and the focus of calcination. Grigoris developed another of Heratsi's thesis on the need to study the anatomical structure of the sick organism, thus becoming the forerunner of pathologic anatomy in medieval Armenian medicine .

The medical activities of the Armenian physician Aharon of Edessa and his family (in 12-14th centuries) were closely connected with the Cilician school. Stepanos, the son of Aharon, created a valuable medical book entitled "Dsaghik" ("Flower" or more exactly, "Anthology") in 1232. In the preface of the book Stepanos wrote, "I, Stepanos, the son of physician Aharon of the Edessa, also called Urfa, God's humble servant, composed what has been considered helpful by the study of many, and which I have studied from such physicians as my father, and the Great Mekhitar and Simon." Stepanos' work, which summarizes data on clinical medicine and pharmacology, was barbarically destroyed, along with numerous other Armenian manuscripts, in Turkey during World War I and the Armenian massacres .

The activities of the Syrian physicians Abusaid, Ishokh, Faradj in Cilician Armenia during the 12-13th centuries is of great interest. The scientific ties between Armenian and Syrian physicians, about which there is evidence from the end of the 10th century in medical books of Ani, were particularly strengthened in Cilician period. They all lived in an Armenian environment, wrote in middle Armenian and were in close friendly relations with prominent figures in Armenian culture, Nerses Shnrhali and Nerses Lambronatsi (1153-1198) .

Such works as "On the Structure of Man" (12th c) by Abusaid, "Book on Nature" (13th c) by Ishokh, "Bzheshkaran on Horses and Other Beasts of Burden" (1296-98) by Faradj and other medical and biological treatises were very popular in medieval Armenian literature. There are many copies of these works in the Mashtots Matenadaran (codices 549, 715, 4268, 10975 etc), a precious relic of the treasury of Cilician Armenian medicine .

During the 13-14th centuries, there was a noticeable increase in activities in the schools of higher education in historical Armenia. The foundation of natural sciences and medicine were taught in Yeznka, Gladzor and Tatev, large scientific centres with ancient traditions. It was during that period that in the schools of higher education of Krna and Dsordsor, centres of unitarism, that the works of a number of eminent scientists of medieval Europe were translated from Latin to Armenian. Among them were those of Albertus Magnus (1193-1280) the famous philosopher, botanist, zoologist and physician, and also the theological and natural philosophical works of Thomas Aquinas. Thus, although the ideological-political thesis of the Armenian unitarians was firmly opposed by famous figures in the schools of higher education in Greater Armenia, first and foremost those of the Gladzor and Tatev schools it did not prevent them at all from studying and spreading such works as those of the Armenian unitarians with the cooperation of European scientists.

Of the medieval Armenian schools of higher education, the Tatev school is worthy of special mention, where the greatest thinker of that time Grigor Tatevatsi (1346-1409) was active. In his works, besides the basic problems of philosophy, those of the natural sciences and medicine were also studied. Grigor Tatevatsi's "Book of Questions" is an extensive treatise written in 1389, where the author's ideas on human anatomy, biology, psychology and embryology were expressed. In the "Book of Questions" the tenets of physiognomy were critically examined. These questions also interested Albertus Magnus in his "Compendium Theologiae Veritatis". In answering the question - "Are external features true? Do they really express man's character?" - Tatevatsi wrote: "We can say that they are not true for the following five reasons: firstly, such features are not compulsory for man, they show that nature has specific tendencies; secondly, since they are not large or small and are sometimes even similar for all men; thirdly, since they can be suppressed when desired, by the intellect; in the fourth case, those features are often accidental and not at all natural; and fifth, since man can, contrary to his habits and by means of abstinence, prayer or control over his body, suppress himself and not manifest those qualities. It can be deduced from all this that we must not think badly of a person, if such features are noticed on him".

The downfall of the kingdom in Cilician Armenia at the end of the 14th century and the continual wars in the 15-16th centuries between Ottoman Turkey and Persia, for rule over the territory of historical Armenia,

brought about a decline in Armenian culture. During those bitter difficult years, the classical traditions of Armenian Renaissance in medicine were preserved in only a few cultural centres, the last brilliant spark of which was the works of the prominent physician Amirdovlat Amasiatsi in 15th century. He was the successor of Cilician medical school, who developed the work of the previous period, with which, in his own words "were involved our first physicians - the Great Mekhitar, physician Aharon, his son Stepanos and their family and the physicians Djoshlin, Sargis, Deghin, Simavon, Vahram, who have written many books on the influence and usefulness of medicine".

The Armenian "bzheshkapet" was born in the town of Amasia in Asia Minor, which had a large Armenian population, many Armenian schools and churches. Although the exact date of his birth is not known, yet scholars in the history of Armenian medicine, based on certain indirect facts, believe it to be in the first quarter of the 15th century. That was politically an extremely tempestuous period, when the western provinces of Armenia fell under Ottoman-Turkish rule. Amirdovlat Amasiatsi lived at the time and was probably even an eye witness of the capture of Constantinople in 1453 by Mohammed II, since in the 50's of the 15th century Amirdovlat had departed from his native town and resided in this famous cultural centre, where he very likely studied medicine under skilled physicians. Here Amirdovlat soon won acclaim as a physician, and was invited to Sultan Mohammed II's palace as his personal physician, receiving the honorary title of "djarapasha ramatanin" which literally means "head surgeon-oculist".

By that time, Amirdovlat Amasiatsi was an experienced, mature physician with great knowledge, when in 1459 he wrote his first work in Constantinople "on the request of Shady-bek's son, Vard". This book was entitled "Teaching on Medicine", in which problems of embryology, anatomy, physiology, pharmacology, pathology and hygiene are presented in the spirit of the ancient and Arab medicine. In the "Teaching on Medicine" by Amirdovlat Amasiatsi, the author's tendency to reexamine the age-old experience of Armenian folk medicine in pharmacology can also be felt, for which our "bzheshkapet" revealed deep interest all through his creative life. A brilliant expression of that was his first "Akhrapatin" written in the same year 1459. In that work he tried to compile a dictionary of "simple" and "complex" drugs, of which, some quarter of a century later, he created his two voluminous works, the second "Akhrapatin".

and "Useless for the Ignorants" The autograph of these works may be found today in the Mashtots Matenadaran (codex 8871) .

As for the "Teaching on Medicine", it was later completely rewritten by the author and enriched with new chapters on pathology and clinical medicine The clinical section of that work demanded quite a lot of time, since Amirdovlat's next book, entitled "The Usefulness of Medicine" was completed in 1469 in the town of Philippopolis (present-day Plovdiv, Bulgaria) In this work the author's point of view on all the fundamental problems of medicine is expressed It is amazing in revealing the "bzheshkapet"'s broad scientific outlook and his profound knowledge of previous medical literature "The Usefulness of Medicine" is written on the level of the best works of the time and summarizes the knowledge of medieval Armenian physicians on theoretical and practical questions The section on clinical medicine is of particular value Descriptions of more than 200 diseases of the internal organs as the brain, nerves, senses, heart, respiratory organs, the liver, stomach, intestines, urogenital and other systems as well as fevers, malignant and non-malignant tumours, poisoning, etc were given with methods of medicinal and dietary treating .

The decade of his lifetime when these valuable works were created, was at the same time full of dramatic events in his personal life On the one hand, he gained more and more fame as a humanist physician and talented scientist, while on the other hand, as a Christian, he felt the jealousy and open hatred of his enemies, who were not few in the Mohammedan ruled palace In the preface to "The Usefulness of Medicine" Amirdovlat wrote, "I have suffered many difficulties and hardships at the hands of infidels and foreigners, judges, kings and princes For many long years I have been in exile I have seen good and evil, I have met with adversities, I have known riches and poverty I have wandered from land to land and practised my medicine, have used drugs according to my knowledge I have served the sick - noblemen and rulers, military men of different ranks, citizens and paupers, the aged and the young" Forced to leave the capital, Amirdovlat did not let the ten years of exile pass in vain Continuing his humane duties towards sick people, be they rich or poor, Amirdovlat studied the medicinal herbs of the land where his fate as a physician-periodauta took him, often making experimental studies in the field of pharmacology .

In the 70's Amirdovlat returned from exile to Constantinople and judging from data in manuscripts, again received the honorary position of personal physician to the sultan. It was during those years that the great "bzheshkapet"'s love for Armenian literature manifested itself, his love for the creations of the physicians and philosophers of the ancient world. In the colophon of a collection (Mashtots Matenadaran codex 1921) which contains Aristotle's philosophical works with Grigor Tatevatsi's Commentaries, Andreas the scribe tells us that the manuscript was copied in 1492 in Amasia at the desire and with the agreement of physician Amirdovlat "who as a bibliophile, is at present, the second Ptolemy" .

After the death of Mohammed Fatih (1481) Armenian bzheshkapet came back home. In the colophon of the book "Useless for the Ignorants" which is today in the British Museum (codex Or 3712) the scribe mentioned the exact date of Amirdovlat's death: "The physician Amirdovlat, the author of this book, passed away true to the Christian faith, in 1496, on Thursday December 8"

During the later period of his life, he created his most outstanding works on pharmacology - the second "Akhrapatin"(1481) and the "Useless for the Ignorants"(1482) .

A little before those works, Amirdovlat wrote "Folk Book"(1474) which gives the basis for calling him astronomer, as Mekhitar Heratsi was called, in the medieval meaning of the word, when frequently the concepts of astronomy and astrology were closely knit .

A study of Amirdovlat Amasiatsi's works shows that although he was occupied with practical surgery, especially ophthalmology, yet taken as a whole, he preferred conservative methods of treatment (especially phytotherapy and nutrition). It must be mentioned that the Armenian bzheshkapet was particularly interested in pharmacology where he summarized the age-old experience of folk and classical medicine .

Amirdovlat's "Useless for the Ignorants" is an encyclopedia of medieval Armenian pharmacology with the names of medicaments given in five languages: Armenian, Greek, Latin, Arabic and Persian. It contains 3500 names and synonyms of more than 1000 medicinal plants, 250 animals and 150 minerals. A study of that work by modern physicians makes it possible to become acquainted with the medicaments of Armenian medicine in the Middle Ages, and first of all with phytotherapy which was its

main field To cure all those diseases, in the cause of which, based on data today, the contagious-allergic factor plays a definite role, Amirdovlat Amasiatsi used such herbs as cowparsnip, inula, camomile, mugwort, hyssop, thyme, sweet-flag, black cumin, caltrops, pearl-plant, all native to Armenian plant life All these herbs were rich in ether oils, vitamins, plant hormones and other substances which made for their curative influence By means of the same experimental methods, the Armenian bzheshkapet revealed the antitumoural properties of hog's fennel, field eryngo, red periwinkle, heliotrope, meadow saffron and certain other plants According to present data, they contain coumarin and furocoumarin derivatives as well as the alkaloids colchicine and vinblastin which have antitumoral influence Amirdovlat attached great significance to those herbs which had antitoxic (lavender, marigold, ironwort) and tonus-raising properties (birth-wort, snake bryony) .

The most of above-mentioned plants Amirdovlat used to prevent premature ageing and to maintain good health and vitality For the same purpose he used some gums of plant, animal and inorganic origin (galbanum, sagapenum, assa-foetida, propolis, mumia etc) .

Mumia, a complex natural compound formed from plant residues, excretions of animals and products of the destruction of hydrocarbons in caves of numerous countries (Iran, Afghanistan, Middle Asia) was recommended by Amirdovlat to raise the tonus of the body, to heal wounds and treat tumours There is information on the extraction of mumia in Armenia in "Useless for the Ignorants" The author said, "There are ten nearby caves with ten different names where the mumia is produced" Although he did not give the names of those caves, recent findings of mumia on the territory of modern Armenia (in caves of Eghegnazor) verify the data of the medieval Armenian bzheshkapet .

To use this vast amount of medicaments in Armenian pharmacopeias freely and correctly, not only need the physician to have had great experience and deep knowledge, but also be well acquainted with botany, zoology and chemistry Amirdovlat Amasiatsi was endowed with all these qualities harmoniously combined He made his significant contribution to medieval medicine, creating a whole library of medical works, written in middle Armenian, accessible to the people .

Thus the Armenian bzheshkapet's long life was replete with medical courage and devotion, with study and the search for new medicaments,

collecting and preserving manuscripts and composing new books Amir-dovlat's works are imbued with a deep consciousness of the physician's duty, with high ethical standards. He often expressed the principles of medical ethics, "The physician must be endowed with intellect and a sense of duty. Under no circumstances may he be fond of drinking, greedy and self-interested. He must like the poor, be merciful, devoted, pious and morally clean. If he cannot understand the essence of the disease, he must not give the patient medicine to not bring shame on himself. If he is ignorant, then it is better not to have him visit the patient and generally speaking, he must not be considered a physician." Many of these principles had been formulated by Hippocrates, the father of ancient medicine.

Like all great physicians, Amirdovlat was not alone in practising his art. He created a school of Armenian phytotherapists, which existed for a few centuries and the traces of whose influence can be noted in the works of such representatives of the Sebastian medical school as Hovasap, Asar and Buniat Sebastatsi. The works of Amirdovlat Amasiatsi in which, as in Ibn Sina's "Canon", almost all important branches of medicine are presented (embryology, anatomy, physiology, clinical medicine, pharmacology, surgery and therapy) have served for centuries as a medical encyclopedia. Their many hand-written manuscript copies scattered all over the world is proof of the great interest which medieval Armenian physicians took in Amirdovlat Amasiatsi's works.

During the 16-17th centuries Amirdovlat Amasiatsi's traditions have been developed by the physicians of the Sebastian medical school, who besides creating their own works, paid great attention to editing and interpreting Amirdovlat's and other authors' books. Thus, in 1614, Asar Sebastatsi wrote and in 1622 edited "The Book on the Art of Medicine", to which is added a medical dictionary in five languages. This book is of special interest because it makes extensive quotation from the works of Mekhitar Heratsi and other Armenian physicians, works lost to mankind. When editing Abusaid's "Anatomy of Man" in 1625, Asar Sebastatsi included therein a part "On the Structure and Origin of the Eye" from the Heratsi's work on ophthalmology, which is now lost too.

Similarly prolific were the activities of another representative of the Sebastian school Buniat Sebastatsi. In 1626 in the town of Marzvan he edited Amirdovlat's book "The Usefulness of Medicine", the Matenadaran copy of which (codex 414) served as the basis for its comparative-critical

text published in 1940 by Stepan Malkhasiantz. It was in the spirit of this book that in 1630 Buniat Sebastatsi summarized his medical experience and in the town of Samsun, wrote "Book on Medicine". Like Amirdovlat he collected and studied for his work the various sources of Armenian and foreign authors. In 1632 Buniat Sebastatsi edited Amirdovlat's book "Useless for the Ignorants". Its comparative-critical text was published in 1926 by K Basmadjian.

With the physicians of the Sebastian school ends the last period in the development of medieval Armenian medicine. Although up to the first half of the 18th century and even later, certain authors wrote their works along the traditions of Amirdovlat Amasiatsi and Mekhitar Heratsi, yet these last Mohicans in medieval Armenian medicine could not withstand the pressure of modern medicine.

Beginning with the second half of the 18th century, a number of Armenian physicians came to the fore, who had received their education in European and Russian institutions. Among them must be mentioned Petros Kalantarian, Stepanos Shahrmanian, Hovakim Oghullukhian, Mikael Resten. Petros Kalantarian was born in 1735 in Nor Djughha, then moved to Russia, graduated from the Petersburg Hospital School (later Military Medical Academia). His medical and scientific activities were closely connected with Moscow. In the preface to his "Bzheshkaran", published in 1793 in Nakhidjevan on the Don, he requested that "the modest physician Petros Djughayetsi be remembered, the son of Hovhannes Kalantarian, who now lives in Moscow, the capital of Russia". His book was devoted to the treatment of a number of contagious, allergic, skin and nervous diseases. Besides the medicaments used in European medicine Petros Kalantarian also suggested a whole series of remedies widely used in medieval Armenian medicine. Petros Kalantarian's "Bzheshkaran" also has a list of medical terms at the end where the names of the medicaments are given in Latin and Armenian as well as Greek, Arabic, Persian and Russian.



A page of the “Illustrated Pharmaceutical Dictionary” (Source: Mashtots Repository-Matenadaran, Yerevan; Manuscript 6594, 17th – 18th century)

Amirdovlat Amasiatsi's traditions left a deep impression on the works of another famous Armenian physician and botanist Stepanos Shahrmanian (1766-1830). Though he received his education in Europe, graduating from the medical faculty of famous University of Padua, he conducted his medical practice mainly in the Caucasus and Tiflis after a short period of life in Constantinople. In 1794-1818 he wrote in Tiflis his extensive work "Botany or Armenian Flora" which unfortunately is as yet, unpublished. The manuscript copies of that work, preserved in the Mashtots Matenadaran (codices 6267, 9856 etc.) give us an idea of the detailed, painstaking effort which he spent on his book, for almost a quarter of a century. In that book, those Armenian medicinal herbs are described, which were used extensively in medieval phytotherapy and especially in the "Useless for Ignorants" by Amirdovlat Amasiatsi.

Stepanos Shahrmanian was also the author of a work on the medical treatment of the plague, which he wrote in 1796 in Constantinople where an epidemic of the plague was raging at that time. It must be mentioned that Armenian physicians beginning with Mekhitar Heratsi, have always been most interested in both the plague and other contagious diseases,

their etio-pathology and treatment Along with other medicaments suggested by Stepanos Shahrmanian was the Armenian clay, one of the most favourite remedies in Armenian folk medicine It is clearly evident from Shahrmanian's works that he was well acquainted with modern European medicine and with Carolus Linnaeus' (1707-1778) classification of plants and new achievements in botany .

In the second half of the 19th century, a whole constellation of talented physicians came to the fore: Margar Arustamian (1854-1901), Vahan Ardzruni (1857-1947), Harutiun Mirza-Avagian (1879-1938), Levon Hovhannissian (1885-1970) and many others who were innovators in old Armenian medicine and founders of the new The vast experience of Armenian folk and classical medicine in the field of phytotherapy attracted the attention of and was studied by such great specialists in medicinal botany and pharmacology as Hovhannes Sepetjian, Simon Mirzoyan, Sofia Zolotnitskaya and others, forming an endless source for pharmaceutical production of Armenia Modern medicine today very often refers to the rich treasury of ancient Armenian medicaments in treating a number of diseases such as cancer, atherosclerosis, physical disturbances and allergies - problems, which have not yet been solved today¹

In old times traditional medicine was the only resort for most peasants and villagers and also for the people who lived in the towns There were experienced midwives and bonesetters in the villages, but the foundation of medical practice remained ancestral knowledge, passed down from one generation to the next, and practiced widely by the public As in many other cultures, the people of some villages both in Eastern and Western Armenia and Also in the diasporan villages such as Iranian Armenian villages were convinced that disease could be caused by supernatural phenomena, such as an “evil eye” cast upon someone by a jealous rival, the “evil spirit” they often called “El,” or “Al” etc .

Since supernatural causes were often considered the causes of disease, it is natural that the people resorted to superstition to stave it off In various areas of historic Armenia, pilgrimages (to monasteries, mountains, tombs, and natural springs) and animal sacrifices were seen as a means to ward off the “evil eye ” The people also believed in the power of talis-

¹ - S. Vardanian, The history of Medicine in Armenian, Yerevan, 2003.

mans. Alongside these practices, the people also used herbology, as well as waters of natural springs, to treat disease and keep it at bay.

Sample of Traditional medicine in some Armenian regions¹

The *Marashtsis* had a primitive understanding of illnesses and, consequently, their remedies too were primitive. Depending on the kind of illness, they resorted to inducing sweat; bloodletting; cupping therapy (*şişe çekme*), which the locals called «համամարթ քաշել» (*hajamat kashel*); herbal remedies, etc.

Herbal medicine occupies a central place in Marash folk medicine, just as it does in traditional Armenian medicine and medical practices in Cilicia, in particular. Herbs that abounded in the Marash area were used in abundance. The forests and fertile fields around Marash produced marvelous herbs. The majority were used as spices in food as well as in the preparation of medicines. Different parts of plants were used fresh or dried, intact or in powdered form, as ointments, pills, or potions, often mixed with other herbs.



Herbs with curative properties for which Marash was known included *kos*, *chemen* (*çemen*, cumin), *kundjud* (*küncüd*, sesame), *menemshen* (*menekşe*, violet), *mamukh* (*prunus spinosa*), *chirish* (*çiriş*, asphodel), *ermarug-anmerug* (*helichrysum arenarium*), *mezdeki-mazdake* (mastic), basil with large, green and violet leaves, *anoukh* (mint), *aghdor* (sumak), *salep* (*sorchis mascula*), *gangari*

¹ -<http://www.houshamadyan.org/>

khej (*kitre*, tragacanth gum), *mushg* (musk), *kazbe* (*kudret helvası*, gazangubin), and *kahri* (*reseda luteola*)

Eye care [Marash]

For the treatment of pain and diseases affecting the eyes, *Marashsis* had *otacıs* (herbalists, in Ottoman Turkish) Women generally practiced this type of folk medicine, preparing red, blue, and white powders and drops to cure eye diseases The person suffering from eye pain would lie down on his or her back, while the *otacı* sat cross-legged near the patient's head and applied folk medicine Diseases affecting the eye were common particularly in the summer, as the sun, dust, sweat, lack of hygiene, and infectious eye diseases conspired against the population .

Among the well-known *otacıs* in Marash were *Otacı* Dudu (of the Shekerdere neighborhood), Kohar Sislian and her daughter Gurcu Semerdjian (Kumbet neighborhood), Sevgul Keshishian (Uzun-Oluk neighborhood), *Otacı* Muteber (Ekmekdjı neighborhood), Yeghsa Kalpakian (Khatouniye neighborhood), Sultan Sultanian (Kumbet neighborhood), and Mahdesi Markarid or Hammal Ana, who had learned the craft from a 90-100-year-old matriarch in her family .

Bone-setting therapy [Marash]

The *çıkıkcıs* (*sinıkcıs*) specialized in bone-sets They were experienced folk doctors who treated bone fractures and joint dislocation [19] Well-known *çıkıkcıs* in Marash included *Sınıkcı* Gukur (Akərbashi neighborhood), Hagop Chivıyan (Bostancı neighborhood), Vartig Partamian (Ghuytul neighborhood), Mariam Tanielian (Shekerdere neighborhood), and Annig Chblakian (Sheikh Mahallesi neighborhood).

Dentistry

In old times, pulling decayed teeth was the profession of barbers (*berber*), as there were no dentists Many of them also specialized in blood-letting, leech therapy, cupping therapy, treating jaundice, etc Well-known barbers included *Berber* Hovhannes Khrlakian (surgeon) and his son, Nshan Khrlakian

Childbirth [Marash]

According to tradition, childbirth took place at home The midwife (*berber*), usually an experienced and elderly woman, was summoned to the house to deliver the baby The newborn was placed in salt for a few

hours, then washed and swaddled This tradition has no medical or scientific explanation, but it was thought that salt would prevent skin and other diseases, and that the salted baby would grow up in good health and full of energy .

The Attar—Herbalists [Marash]

Herbalists (*attar/aktar*) sold herbal medicines in their shops, but most were also experienced pharmacists and prepared medicines based on age-old recipes People approached attars not only for medicine, but also for advice on illnesses There were many such *attars* in Marash, including the noted *Attar* Hadji Charekdjian .

Ear pain [Kayseri]

People dipped the core of an onion into a special oil, which had antimicrobial and anti-inflammatory properties They then placed the core of the onion inside of their ear This special oil, called Bekir oil, could not be specifically identified, but it probably served to dissolve the oil-soluble ingredients of the onion core, in order to facilitate the introduction of these substances into the ear .

Deafness [Kayseri]

(The information provided here does not specify what level of deafness was addressed by these treatments, nor the causes of deafness that these treatments addressed) .

The people of Gesaria filled a slice of apple with incense and baked it in a tonir This baked slice of apple was used to “open the ears” of the deaf Incense is a gum/resin extracted from the frankincense (*Boswellia carterrii*), Spanish juniper (*Juniperus thurifera*), or boswellia (*Boswellia sacra*) plants, and when heated, it produces a vapor that has antibiotic and anti-inflammatory properties It can be presumed that this baked, hot slice of apple, acting as a tampon, introduced a large amount of vapor into the ear, which in its turn softened accumulated ear wax, thus opening the channels of the ear, and treating deafness caused by the blocking of these channels by earwax The people of Evereg used a different sort of tampon to open the ear channels, consisting of rotten tar and wild leek (*Allium ampeloprasum*) This plant, like other garlic species, contains ingredients that have antimicrobial, anti-inflammatory, and antispasmodic properties It can be presumed that the vapor produced by these substances also softened ear wax, opening up the inner channels of the ear .

Tooth pain and mouth blisters

To treat tooth pain and mouth blisters, the people of Gesaria used the oil of the dried buds of cloves, which contain eugenol, and which has proven antiseptic and painkilling properties. The locals gargled their mouths with a mixture of clove oils and arak. Arak contains alcohol, which can act as a local anesthetic. Other treatments included ground red pepper, which contains capsaicin, a spice and a painkiller. Yet another treatment was arak mixed with ground pepper pulp. This mixture resulted in a poultice that was placed on the painful tooth. There was also the mixture of ground pepper and flour, which was used as a poultice, and was placed on the cheek closest to the painful tooth. Nicotine also has short-term analgesic properties, and the people of Gesaria drew tobacco smoke over the painful tooth. To dry out wet blisters in the mouth, and to stop them from becoming irritated, the people of Gesaria used an astringent compound consisting of the ashes of gallnut, alum, and nicotine.

Headaches[Kayseri]

Many cultures have used henna (*Lawsonia alba*) as a dye. However, the people of Gesaria made a paste out of the leaves of this plant, and applied this paste to their aching heads. According to the information gathered by Nizamuddin et al, henna contains multiple substances that have medicinal properties, which may act as antiseptics, analgesics, or antipyretics. Insufflated vinegar has similar properties, and contains acetic acid, a constituent of aspirin. Another treatment for headaches was rubbing arak on the sick person's forehead. Arak contains alcohol and anise essential oils, which cool down the organism by evaporating, and allow the patient to "forget the pain". People also used compresses to soothe pain, by applying pressure on certain nerves, thus stemming the sensation of pain. The people of Gesaria used these compresses to tie salted onions and potatoes around their foreheads with bandanas. As for white mustard (*Sinapis alba*), its seeds have been used throughout history, in different ways, in folk medicine, both externally and internally. Mustard seeds have been tied to the skin, or have been turned into mustard paste. This latter form of treatment has been used to treat arthritis. Mustard seeds contain sulfuric counter-irritants, which cause localized inflammation, allowing patients to overlook other pain stimuli, such as headaches. The people of Gesaria would dip their feet in a hot aqueous slurry of mustard to treat

headaches They also applied mustard paste to their backs to induce sweating and combat common colds .

Cough treatments [Kayseri]

External treatments: Patches dipped in various solutions were applied to the chest Among them were patches dipped in a solution of honey and peppers, which are rich in the heat-inducing analgesic capsaicin Compresses of cotton that had been exposed to the vapor of burning incense were also used to treat coughs

Internal treatments: Demulcent and antiseptic preparations were consumed to treat coughs Among these were boiled marsh mallow (see treatments for eye pain), figs boiled in milk, and a sucking of rock or crystal candy This crystallized sugar was popularly known as nabat sheker .

Nausea [Kayseri]

Patients were instructed to drink an infusion of lemon and mint

Diarrhea [Kayseri]: patients were instructed to drink ginger (*Zingiber officinalis*) juice and rice paste Rice starch, after being cooked, turns into a jelly and absorbs intestinal fluids Ginger, on the other hand, has antispasmodic properties Diarrhea can also be accompanied by colics, which are the result of spasms in the intestinal tract Another treatment for diarrhea was pignut (*Conopodium majus*) We were unable to ascertain the exact chemical composition of this nut As for those who suffered from intestinal pains, they were instructed to place a hot brick on their abdomens However, this may lead to complications in the case of intestinal infections.

Fevers [Kayseri]

On the day patients were diagnosed with fevers, they were instructed to bathe in cold water They were then instructed to drink a mixture of lemon juice and egg shells This drink was consumed after the preparation had been stored overnight outside, in the cold Lemon contains anti-inflammatory flavonoids, while egg shells contain glycosaminoglycans, which can actually address the true causes of fevers, thus treating them In Evereg, another treatment for fever was a mixture of garlic and vinegar As we have already mentioned, vinegar has properties similar to aspirin, and this would be augmented by the antipyretic ingredients in garlic.

Treatments for hemorrhoids [*Kayseri*]

This condition is characterized by the painful swelling and prolapsing of the veins in the rectum. This is accompanied by inflammation, itching, and bleeding, especially in cases of vigorous bowel movements, such as those experienced by individuals suffering from constipation. To ease constipation, patients were instructed to expose their backsides to the steam of boiling water or vinegar (the latter also has painkilling properties). Another suggested treatment was exposure to the steam of the boiling leaves of the tree mallow (*Lavatera arborea*) plant. We know that plants in the Malvaceae family have anti-inflammatory properties, and contain ingredients that soften the membranes. However, it is unknown whether these ingredients are present in the steam of the boiled plants. There were two other treatments for hemorrhoids in Gesaria, which cannot be explained by modern medicine – patients were instructed to eat camel meat, or to eat fried frog meat.

Whooping Cough [*Dersim*]

A bacterial infection, characterized by hoarse coughing and the secretion of mucus, which is a vector that carries the disease and may spread it. Usually, people waited the infection out, hoping it would quickly disappear and go back to *jehennem* (hell). No other treatments are mentioned in the sources.

Chickenpox [*Dersim*]

A viral infection, with symptoms including fever, headaches, and the appearance of a red rash and water-filled boils on the skin. The patient was proscribed from bathing, in order to prevent the spread of the disease.

Constipation [*Dersim*]

To treat children suffering from constipation, people in Dersim would boil leaves of Senameki (*Cassia angustifolia*) in water, mix the resulting infusion with the children's milk, and give it to the children to drink. In other cases, people would use Spurges (*Euphorbia lathyris* or *Euphorbia orientalis*). They would mix the latex of the plant with flour to fabricate small "pills," the size of which would depend on the age of the patient. Additionally, drops of this "milky sap" would be added to water, and the mixture drunk as a laxative solution. It is worth noting here that the sap of this plant was also used to effectively treat warts on the skin. In such cas-

es, the sap was applied several times a day to the wart [38] We must also note that in some cases, this sap of this plant may be venomous If, after using all of these treatment options, an individual was still suffering from constipation, he/she would drink mulberry juice, which has laxative properties If this, too, proved futile, the patient would drink a solution of “English salt” popularly known as Ingliz duzu (Magnesium sulfate (Epsom Salt), $MgSO_4$), or drink the castor oil obtained from the seeds of *Ricinus communis* .

Arthritis [Dersim]

There were several treatment methods for arthritis Sometimes, a chicken would be beaten to death, still with its feathers, and the corpse would be tied to the affected area Another method was tying the skin of a recently slaughtered sheep to the affected area These items were kept tied to the affected area until they rotted and began stinking These methods of treatment were probably based on the theory of counter-irritants .

Some Armenian Herbal Teas and Their Health Benefits

Armenia is renowned for its production of wild herbs since it is located in the mountainous region between the Black and Caspian seas Here are some Armenian herbal tea recipes and their health benefits .

Chamomile Tea:

The usage of chamomile in Armenian cities and villages is very popular since the ancient times It is grown from summer to autumn; Armenians can harvest it twice a year Thus it is available in plenty of quantities .

Health Benefits:

Chamomile tea relaxes muscles and is effective for insomnia and anxiety It also treats menstrual cramps and irritable bowel syndrome effectively It soothes stomachaches and eases spasms It fights against cold .

Dill Tea:



Dill is widely used in Armenian cuisine since plenty of Dill plants are grown there .

Health Benefits:

Dill has flavonoids which protect the health of heart The flavonoids also fight against cancer The monoterpenes in dill have antioxidant properties and keeps aging at bay Dill tea helps in treating indigestion, cough, cold and flu and eases menstrual pains It relieves colic in infants and children It helps in stopping flatulence .

Pomegranate Rind Tea:

Armenia is a motherland for pomegranate plants since majority of people cultivate it It is the central fruit in Armenian culture and used as a main fruit in their households .

Health Benefits:

Pomegranate rind or peel consists of many powerful antioxidants than its pulp The antioxidants help in regulating the levels of LDL cholesterol The tea purifies the blood by eliminating toxins from the body .

Mint Tea:



Mint is a very popular herb in Armenian folk medicine It is grown in almost every part of Armenia as it can spread easily in humid places .

Health Benefits:

Mint is a good stress relaxant It treats diarrhea, vomiting, nausea and headaches It relieves from cough, cold and congestion .

Medical herbs used in Armenian Folk Medicine (Latin)



Achillea millefolium	Cucumis sativa
Agropyrom Gaertn	Cucurbita
Allium cepa	Cydonia Mill
Allium sativum	Cynara
Alnus Gaetn	Daucus carota
Alnus arborescens	Diantus
Amygdalus	Eleangnus
Anethum	Euphorbia
Artemisia	Ficus ccarica
Artemisia dracunculus	Geranium
Arctium	Glycyrrhyza
Arum	Helianthus annuus
Asparagus	Helichrizum Mill
Astragalus	Hibiscus esculentus
Berberis vulgaris	Hippomarahtrum Hoff
Borago off	Hordeum
Brassica	Hyosocyamus niger
Bryonia	Inula
Camphorae	Jugulans regia
Cannabis	Lawsonia
Cardus	Lens Adans
Caucalis	Lepidium
Cedrus Mill	Lycoperdom pers
Celtis	Lycopersicon esculentum
Cerasus	Libocedrum Eudl
Cephalarra	Malva
Chelidonium	Malus Mill
Chenopodium	Mentha
Cicer Arietinum	Mespilus
Cichorium	Morus
Cinchona	Nicotiana tabacum
Cinammonum	Noix de Galle
Citrus vulgaris	Olea
Colocintis	Onopordon
Convulvulus	Oryza
Coriandrum	Panicum
Cornus mas	Papaver
Corulus avellana	Petroselinum
Cossypium	Phaseolus
Coffee	Phelipaea
Crataegus	Piper nigrum

Pistacia mutica	Sambucus nigra
Picea	Scorzonera
Plantago	Sesamum
Polygonatum	Sinapis nigra
Primula	Solanum
Prunus Armenica	Symphytum
Prunus spinosa	Taraxacum
Prunus	Thea
Punica granatum	Thymus
Quercus	Tilia
Raphanus	Triticum
Rheum off	Teucrium
Ricinus com	Urtica
Rosa gallica	Veratrum
Rosa canina	Viscum album
Rubia tinctorum	Vitis
Rubus caesius	Viola
Rubus idaeus	Zea mays
Rumex	Zingiber
Salix	Zizyphus

Appendix - 7

Armenian Proverbs, Sayings, Riddles, Prayer, Folk- tales, Jokes

Armenian Proverbs and Sayings:

- Not everything round is an apple.
- The guest is the ass of the inn-keeper.
- If you speak too much, you will learn too little.
- Thunder clouds do not always give rain.
- He who begs is shameless, but still more shameless is he who lends not to him.
- The friend who helps me and the enemy who does me no harm, make a pair of earrings.
- Advice is a free gift that can become expensive for the one who gets it.
- One wit is good; two wits are better.
- Ashamed of what she sees in the daytime the sun sets with a blush.
- The wound of a dagger heals, but that of the tongue, never.
- The red cow won't change his hide.
- On a rainy day many offer to water the chickens.
- Far from the eye, far from the heart.
- All riches come from the earth.
- The woman who loves her husband corrects his faults; the man that loves his wife exaggerates them.
- The end of strife is repentance.
- God turns away his face from a shameless man.
- The blind have no higher wish than to have two eyes.
- One bad deed begets another.
- If bread tastes good, it is all one to me whether a Jew or a Turk bakes it.
- A drowning man will clutch at straws.
- The voice of the people is louder than the boom of a canon.
- He who looks for a friend without a fault will never find one.
- The poor understand the troubles of the poor.
- To be willing is only half the job.
- Dogs that fight each other will join forces against the wolf.
- It is better to carry stones with a wise man than accept the meal of a madman.

- The rose of winter-time is fire.
- Water is sure to find its way.
- When you are going in, consider first how you are coming out.
- Quiet horses kick the hardest.
- The eyes would not disagree even if the nose were not between them.
- You cannot put a fire out with spit.
- Begin with small things, that you may achieve great.
- Make friends with a dog, but keep a stick in your hand.
- He who speaks a lot learns little.
- Clouds that thunder do not always rain.
- When your fortune improves, the columns of your house appear to be crooked.
- When God gives, He gives with both hands.
- The scornful soon grow old.
- The dowry that a woman brings is like a bell; every time she passes by she hits you with the clapper.
- One blossom does not make a spring.
- Where is there a tree not shaken by the wind?
- Dogs quarrel among themselves, but against the wolf they are united.
- The butterfly who settles on a branch is afraid that he will break it.
- All men have three ears, one on the left of his head, one on the right and one in his heart.
- You cannot hit the point of a needle with a fist.
- He who falls into the water need have no fear of rain.
- At death's door a man will beg for the fever.
- The eagle was killed by an arrow made with his own feathers.
- One can spoil the good name of a thousand.
- Whoever drinks on credit gets drunk more quickly.
- The bee gets honey from the same flower where the snake sucks her poison.
- Choose a friend with the eyes of an old man, and a horse with the eyes of a young one.
- You never know a man until you have eaten a barrel of salt with him.
- Always tell the truth in the form of a joke.
- The tongue of the fool is always long.

- The world is a pair of stairs: some go up and others go down.
- A devil with experience is better than an angel without.
- In business you need two Jews for one Greek, two Greeks for one Syrian and two Syrians for one Armenian.
- I know many songs, but I cannot sing.
- When a tree falls there is plenty of kindling wood.
- Before the fat one slims, the slim one will die.
- When the thief has stolen from a thief, God laughs in heaven.
- If a rich man dies, all the world is moved; if a poor man dies, nobody knows it.
- Even if the nightingale is in a gold cage, she still dreams of returning to the forest.
- The wolf is upset about what he left behind, and the shepherd is upset about what he took away.
- Tears have meaning but only he who sheds them understands.
- He that asks knows one shame; he that doesn't know two.
- What does the blind care if candles are dear?
- Give a horse to the one who likes the truth so that on it he can escape.
- Dine with a friend but do not do business with him.
- One should not feel hurt at the kick of an ass.
- Friendship is not born of words alone.
- No one will give a pauper bread, but everybody will give him advice.
- A calf is not found under an ox.
- From the same flower the serpent draws poison and the bees honey.
- To ask a favor from a miser is like trying to make a hole in water.
- A small cloud can hide the sun and the moon.
- A king must be worthy of a crown.
- If a brother was really good for anything, God would have one.
- Unless the child cries, the mother will not suckle it.
- Men have three ears: one on the left of the head, one on the right of the head, and one in the heart.
- To pick up in a clumsy way is stealing, to steal in a skillful way is to pick up.
- Which of the five fingers can you cut off without hurting yourself?

- Until you see trouble you will never know joy.
- He who steals an egg will steal a horse also.
- He who cannot pray at home will celebrate mass somewhere else.
- Love ever so well, there is also hate; hate ever so much, there is always love.
- The more you stone a dog the more he barks.
- If a woman hears that something unusual is going on in heaven, she would find a ladder to go and look.
- If you chase two rabbits [at the same time], you won't catch either of them.
- What is play to the cat is death to the mouse.
- Take up a stick, and the thieving dog understands.
- When the cart breaks down, advice is plentiful.
- The water in which one drowns is always an ocean.
- He sleeps for himself and dreams for others.
- You are as many a person as languages you know.
- Better to be an ant's head than a lion's tail.
- Birds are caught with seed, men with money.
- A pain in the foot is soon forgotten — a pain in the head is not.
- Only a bearded man can laugh at a beardless face.
- When asked, "What news from the sea?" The fish replied "I have a lot to say, but my mouth is full of water."
- He who has money has no sense; and he who has sense, no money.
- A woman is like the moon-some nights it is silver others gold.
- A mule can swim seven different strokes but the moment he sees the water he forgets them all.
- A girl with a golden cradle doesn't remain long in her father's house.
- The apple doesn't fall far from the tree.
- The ass knows seven ways of swimming, but when he sees the water he forgets them all.
- At home the dog is very brave.
- Stand away from dwarfs, for it's God who hit them on the head.
- He's looking for the donkey while sitting on it.
- How can one start a fast with baklava in one's hand.
- When a man sees that the water does not follow him, he follows the water.

- Let it be late, let it be good.
- The fool throws himself into the stream, and forty wise men cannot pull him out.
- What the wind brings it will take away again.
- You don't satisfy your hunger by watching others work.
- Because the cat was given no meat, he said it was Friday.
- Wealth can give legs to the cripple, beauty to the ugly, and sympathy to tears.
- A fish in the water is worth nothing.
- What a man acquires in his youth serves as a crutch in his old age.
- Priest on the outside, Satan on the inside.
- What the great say, the humble hear.
- Speak little and you will hear much.
- When the cart breaks down, advice abounds.
- The goat prefers one goat to a whole herd of sheep.
- No one is sure that his light will burn till morning.
- If you cannot become rich, be the neighbor of a rich man.
- Love did not grow any garlic.
- The gravity of the earth is so strong that the old grey man walks crooked.
- There is no reason for war that reasonable men can't settle.
- A devil at home, a parson abroad.
- One hand cannot clap alone.
- The only sword that never rests is the tongue of a woman.
- When they gave the donkey flowers to smell, he ate them.
- The sun won't stay behind the cloud.
- The world is a pot, man but a spoon in it.
- A shrewd enemy is better than a stupid friend.
- As mills require two stones, so friendship requires two heads.
- The childless have one trouble, but those who have children have a thousand.
- They asked a bullfrog, "Why do you croak all the time?" He replied, "I'm enchanted with my voice."
- A near neighbour is better than a distant kinsman.
- A mule laden with gold is welcome at every castle.
- In dreams the hungry see bread and the thirsty water.
- No other day can equal the one that is past.
- Better lose one's eyes than one's calling.

- When someone's wealth improves, all of a sudden their house's columns appear to be crooked.
- The stones of my native country are warmer than the ovens of Babylon.
- The fox's witness is his tail.
- The poor who eat chickens either he is sick or the chicken
- Do not believe in the summer rain, and winter's sun.
- The world is salty and salt is tasty.
- The mouth of the world, the mouth of the bag.
- Autumn wine, spring water.

Armenian Riddles

At social gatherings amongst Armenians, proverbs and riddles are sometimes repeated for the entertainment of the company and the following are translations, with answers, of favorite riddles used for such a purpose:

I tie it; it goes a-roaming;
I loose it; stays a-homing.
(a shoe)

A dark house; a snug sleep.
(The grave)

There's a deep, deep well;
All there is betwixt haeaven and
hell
Falls therein.
(The ear)

4-The more I hew it, the longer it
grows;
The more I smooth it, the ihicker it
grows.
(Well)

I grasp it; I cast it;
It dieth a year; then again doth
appear.
(Wheat sowing)

Unstrung pearls; unwound thread;
The Lord threads them; man un-
threads them.
(A pomegranate)

Flint above; no rock is it;
Grass it eats; no sheep is it;
Egg it lays; no fowl is it.
(A turtle)

A snow-white field I own;
With my hand it is sown;
With my lips it is mown.
(Letter)

Nerses Shnorhali: RIDDLES

Being born and growing,
On the very same day,
Then again life
She wears bright clothes.
(Sun)

All day at home,
Beech on the pillowcase,

As soon as the mouse sees suddenly,
He's hunting like a bass.

(Cat)

The soil enters, dies,
Then he gets back to life,
Looking at the sky,
It's spreading.

(Wheat)

She has four legs, but she is not a dog,
It gives eggs, not a bird,
It eats grass like a cow,
She has a ceiling, but she is not home.

(Tortoise)

The house is white, widespread,
Black in the sandboxes,
They talk and talk,
Like a human language.

(Book)

There is no sleep all day,
He has no home in large fields,
Flower flows from flower,
He has a hive, he does not have nest.

(Bee)

They do not have a king but fast
They make a great, dreadful army,
As they enter the field,
The harvest is reaped without a knife.

(Grave)

By night He releases light,
And live exactly one month,
First and foremost,
Round face, comes to world.

(Moon)

Huge spreading baked
There is a gata of beautiful, fluffy,
The tip of the baking tray,
Again he turns round.

(Moon)

Armenian Fairy Tales, Folk Tales and Fables

Nourie Hadig (An Armenian Folktale)

Once upon a time, there lived a rich couple, and each month the woman asked the new moon, "Am I the most beautiful in the world, or are you?" Each month the moon replied, "You are most beautiful."

The woman gave birth to a baby girl, and they named her Nourie Hadig. She grew more beautiful with each passing year, and one night when she was 15, her mother asked the moon who was most beautiful. The moon replied, "Nourie Hadig is more beautiful than you or I."

She fell instantly sick with jealousy. When Nourie Hadig noticed her mother's fevered brow, she ran to her father. When he asked his wife what was wrong, she said, "Tell me, who is more important, your daughter or me?"

"I cannot answer such a question," he said.

But she would not be calmed; she insisted her husband kill their daughter.

The man was sick with grief, but he felt he must somehow cure his wife of her illness. And so he told his daughter they must go into the forest to seek help. This they did, but at sunset the father tearfully looked at Nourie Hadig and said, "Wait here for my return."

Nourie Hadig waited, but after many days when he did not appear, she began to search for him. She came to a house where she hoped she might find shelter. As she reached to knock, the door opened. She walked inside, and the door closed behind her. She turned to open it, but she could not.

Nourie Hadig discovered rooms full of silver and gold, silks and satins, rugs and candelabra, jewels and chandeliers, and at last a room where a handsome young man lay fast asleep. When she spoke, he did not answer or move.

And then she heard a disembodied voice that told her the prince was under a spell. "You must look after him for seven years," the voice said, "and then the spell will be broken."

And Nourie Hadig's work began.

Three years passed, and Nourie Hadig tended to the sleeping prince.

One night her mother smiled up at the new moon, and for the first time since her daughter's death, she asked, "Tell me, am I still the most beautiful in the world?"

The moon gleamed, as if winking, and said, "Nourie Hadig is most beautiful."

And the woman understood her husband had not killed their daughter as she'd asked, and so she knew she must do it herself.

So the mother set off to find Nourie Hadig.

Each month the mother asked the moon, "Who is most beautiful?" and each month the moon answered, "Nourie Hadig."

Another year passed.

One day in her loneliness Nourie Hadig cried out the window to a group of Gypsies, "Will someone help me tend to a sleeping prince?" She dropped a rope, and one young girl agreed to climb the rope and help.

Nourie and the Gypsy girl took care of the prince together, and three more years passed.

One summery day, the Gypsy girl sat beside the bed when the young man woke. "You have broken my spell, and I shall marry you and make you my princess!" he said, and naturally the girl agreed.

Nourie Hadig loved the prince, but she did not say a word. When the prince asked if she would like a gift for her service, she told him she would like the Stone of Patience.

"And your happiness," she said.

In the city the prince bought a ring and a bridal gown, and he went to see a stonecutter to ask if he might have the Stone of Patience.

The stonecutter smiled. "Yes," he said, "but you must know this: If the Stone of Patience sees that your troubles are too great to repair, it will swell and break wide open."

He agreed to sell the stone to the prince.

Back home the prince gave Nourie Hadig the Stone of Patience. At once she began to tell her tale.

"My father left me," Nourie Hadig said, and the stone swelled to twice its size. She went on to tell of the four years she took care of the prince all alone, and it swelled still more. She spoke of the three years she and the bride-to-be worked, and she asked the stone, "Tell me, am I more patient, or are you?"

With those words the Stone of Patience broke open, and the prince understood Nourie Hadig had saved him. He asked her to become his wife.

And she became Princess of Adana.

Soon after, when her mother asked the moon who was most beautiful, the moon answered, "Princess of Adana."

Now she knew how to find her daughter, and so she had a beautiful ring made and filled it with poison. She sent a servant to deliver the ring with a note asking for forgiveness.

Overjoyed by this, Nourie Hadig slipped the ring onto her finger. At once she fell into a deep sleep from which no one could wake her.

Three years passed, and just as his wife had looked after him, the prince looked after Nourie Hadig.

One day a healer came, and as he tended to Nourie Hadig, he noticed the ring. Hoping no one would see, he slipped the ring from her finger, and she woke.

He knew he had discovered a secret. He returned the ring to her finger.

"I can cure your wife," he told the prince, "if you'll pay me in silver and gold."

Naturally, the prince agreed.

The healer removed every necklace, bracelet and ring Nourie Hadig wore.

Last of all, he slipped off the mother's ring from her finger, and Nourie Hadig awoke at once.

That night, when her mother asked the new moon who was most beautiful, the moon answered, "Nourie Hadig, Princess of Adana."

And the mother, shocked at this news, died that night.

But Nourie Hadig and the prince lived happily ever after.

The Liar

(Hovhanness Tumanian)

ONCE UPON A TIME there lived a king. This king announced throughout the land:

"I shall give half my kingdom to the man who can tell a lie that I admit to be a lie."

A shepherd came and said, "Long May Your Majesty Reign! My father had a cudgel which he used to reach out from here and stir the stars in the sky.

"That's possible," answered the King. "My grandfather had a pipe. He used to put one end of it in his mouth and stretch the other up to the sun to light it."

The man went out scratching his head.

A tailor came and said, "I am sorry, O King, to have come so late. I had intended to come earlier. But there was a heavy storm yesterday, and lightning rent the sky. I've been patching it up."

"Oh, very commendable," said the King, "but you haven't patched it very well, for it rained a little again this morning.

This man also went away empty-handed.

A peasant came in with a bag on his shoulder. "What do you want, my good man?" asked the King. "You owe me a bag of gold. I have come for it." "A bag of gold!" exclaimed the King astonished. "That's a lie. I do not owe you anything."

"All right. It is a lie. Then give me half your kingdom."

"No, no. You're quite right. It's not a lie," the king tried to correct himself.

"So I am telling the truth. Then give me the bag of gold."

Brother Ax

(Hovhanness Tumanian)

ONCE A MAN went to a far-off land in search of work. He came to a village where he saw people breaking up firewood with their bare hands.

"Brothers," he said, "why do it with your hands? Have you no axe?"

"What's an axe?" asked the villagers.

The man took his axe from his belt, chopped up the wood and stacked it into a neat pile. Seeing this, the peasants ran through the village calling:

"Hey, everybody! Come and see what Brother Axe has done!"

The villagers gathered about the owner of the axe, begged him, entreated him, gave him valuable goods in exchange and took the axe from him.

They decided to take turns to use the axe. The first day the landlord took his turn. As he swung the first blow the axe landed on his foot and cut it. He rushed through the village roaring with pain.

"Come here, everybody! Brother Axe has run amock. He has bitten my foot."

The peasants crowded around, and taking up thick sticks began to beat the axe. When they saw the axe was none the worse for the heavy beating they gave it, they piled wood on it and set fire to it. The flames rose high. When the fire had died down, they approached, poked about in the ashes and discovered that the axe had turned red.

"Alas!" they cried, "Brother Axe is angry. Look how red he has turned! He will bring some calamity upon us. What shall we do?"

They thought and pondered, and finally decided to throw the axe into prison. So they took it and flung it into the landlord's barn. The barn was full of hay. As soon as the red-hot axe touched the hay a fire burst out and great flames leapt up to the sky.

Terrified, the villagers ran after its owner, overtook him and pleaded, "Come, for God's sake, and bring Brother Axe to his senses!"

Mkhitar Gosh's Fables¹

(late 12th and early 13th centuries)

1.

When God was creating living beings He was afraid of resistance. So He mixed up the heavy with the light, and the weak with the strong such that should they turn contrary, it would be against each other and not against the Creator.

This fable advises the king to counter the grandees with the lesser [folk] so that they war against each other and not against the king .

2.

Earth wanted to humble itself so that all would love it. However it was afraid of falling from grace. But the radiant bodies made it luminous.

This example teaches that one should boldly humble oneself to the exalted for, becoming accustomed to their honor, one will not be left dishonored.

3.

Once the sun, while rising, thought it was God. But when it descended and set it recognized its own nature.

This expresses the idea that some foolish kings, rising with the glory of triumph, thought that they were God. Yet entering the grave they realized their [true] nature .

4.

When the moon was full it thought it was the sun and illuminated the day. Yet as the light grew weaker, it did not illuminate the night.

This opposes those who, upon encountering one honored thing, believe that they themselves have become very grand, and grow crazed about what they do not have.

¹ - Translated by Robert Bedrosian, 2002.

5.

Once when the stars had assembled, the oldest of them said: "We are numerous. Why don't we shine day and night like the sun and moon?" One replied: "Because we are not united." So, uniting [they resolved] first to reject the sun. Yet when the moon rose they were defeated, saying: "Having grown so dim because of this one [the moon], what will we do when the sun rises?" Regretting [their actions] they admitted defeat. This fable counsels that although the weak are numerous, they cannot vanquish the mighty. Furthermore, it means that [in dealing] with the weak, pardon is worthy for those who are tried and repent.

6.

Earth, gazing at the height of the mountains, made bold to be Heaven. But unlike Heaven, it was unable to produce the luminaries of itself, and to shed light.

This reprimands some laymen who, puffed up by their wealth, want to ravage the priests' honor. But they are illuminated rather than illuminating, just as the Earth is illuminated and does not illuminate.

7.

An assembly took place among the plants regarding which of them was suited to be their king. Some said: "The date-palm, because it is tall, and has sweet fruit" [g8]. But the grape vine opposed this, saying: "I am joy, and worthy of the kingship." The fig said: "I [should be king] for I am sweet tasting." But the buck-thorn said: "I am a striker, and as such, am worthy." Thus did each praise himself excessively and say that he needed nothing from others. Now the date-palm, meditating, realized that they did not consent to make these [others] king for they did not want others to grow rich among them. So he said: "I am better suited to be king." All bore witness to this, saying: "You are tall, and have sweet fruit, but you lack two things. For you do not bear fruit when we do, and are unsuited for building, especially since your height makes you displeasing to many." [The date-palm] responded: "I shall reign making you princes, and at the end of my term I shall enthrone your sons." And so he set up the order of the kingdom, making the grape vine their wine steward (ginepet); the fig, consul (hipatos); the buck-thorn, executioner, and the pomegranate, physician and other fruits for maintenance: the pine for

building, the forest for burning, the blackberry [bush] for a prison, and work for each of the others.

This fable illustrates that no one can grow rich without abasement and cannot ascend without dishonor. And further, that many with a tardy hope expect ready presents from their lords.

8.

When in springtime the vine, bereft of children, wept, all the plants came to console it including the blackberry. These were their words of consolation: "Weep not," they said, "once again you shall have children." [The vine] replied: "I shall bear and again they shall destroy. What consolation is that? Rather my comfort would be if my children remained with me, were fruitful and the cause of human happiness. I would be comforted by this" [g10]. Now the blackberry spoke up: "I came to console you, so that you would wipe your eyes on me." And [the vine] replied: "I thank the gardener who snatches you from my root."

[The fable] clearly shows that temporarily one may be comforted by survivors, for humankind is mortal. However, the supreme consolation is that surviving heirs please the lord. Foolish words, such as those of the blackberry, aggravate more than comfort the mourner, who would have been thankful to have never seen the senseless consoler.

9.

The blackberry, having a grudge against the vine, said in a contrary way: "I shall ascend like you and bear fruit like you and furthermore, I shall remain green in wintertime." The vine rebuffed it, without reply, [saying to itself]: "Your boast will be fulfilled at harvest in the fall when you are gathered." And in the fall, the blackberry was trampled.

We learn from this that silence is appropriate in countering stupidity and not to play a second at it. And it is impossible to resemble one who performs many functions [by resembling him] in one thing.

10.

The pomegranate and the fig wanted to make love, and they were equal in sweetness. But the fig grew sick of the pomegranate's acidity and the compact was broken.

This fable instructs lovers to test each other's behavior so that they be similar in all things. Otherwise, that love is easily dissolved. .

11.

The apple and the pear, brothers, were jealous of each other. This was the argument. "Why," said [the pear] to the apple, "despite the fact that we are brothers, do kings fashion gold in your example and represent it in hand?" [The apple] replied: "Because I am round and fragrant. And if you were not jealous, I would take you along and you would be with me on the table of the wealthy, although the symbol would not be gold." But [the pear] continued to complain until it fell to the pigs.

This [fable] teaches that a contemptible brother should not be jealous of the glory of a brother honored by the grandees. For thanks to him [the glorified brother], the other one too enjoys grace. Should he grow brazen, he will be abased even more.

12.

The fig tree was asked: "Why do you spread forth so many branches on the ground"? And it replied: "Because my enemies are numerous. I bend down so that my branches will not be broken. And before coming up to me, I satisfy them and they forget the evil."

This fable teaches us to go before the enemy with humility, [laden] tables [g13], and sweetness when we are unable to receive [what we want]. For thus are they turned from bitter behavior and forget evil.

13.

The mulberry and the olive wanted to have relations. Each boasted of its strength(s), the olive of its evergreen condition and plentitude of fruit—especially since its fruit is made of oil, and oil is made of light, and light dispels the darkness. And the mulberry [took pride in] the sweetness of its fruit and in the fact that its leaves make silk. Worms are born and cloth comes from it—cloth enjoyed by kings and princes. The olive resisted the mulberry, [arguing that] its fruit passed too quickly, was also diseased rather than necessary, and that [people] removed [silk clothing] at night, but still left the lamp lit. The mulberry replied: "But it is extinguished in daytime." The olive said, "It is not put out but rather mingles with its relatives. Now your glory has faded and is transitory." So defeated, the mulberry saw reality.

The fable means this: that even if the royal line is glorious, it grows rich by mortals who are transitory. The mulberry symbolizes that. Now the

priestly clan, although it is poor, is greatly honored by the pious and is worthy of intermarriage with the royal clan.

14.

Someone unfamiliar with plants asked the pomegranate: "How is it that you have many flowers yet flow and ooze?" And [the pomegranate] replied: "The planter's eye is greedy. I have thin branches and heavy fruit. If my branches were not flexible, I would not be able to bear up. That is why I flow, so I won't break."

This fable reprimands those who demand more than is possible and ordered by the Creator, from attendants . Whose care is brought so that they do not break from the weight. Similarly let it be so among the clergy for whom God cares.

15.

The plum, prune, and apricot together were accused of setting the teeth on edge. In response they said: "You do not know it, but skilled physicians do know that we are harmful to the abdomen. If we do that and they continue to eat, what would they do if we did not set [teeth] on edge? We deserve thanks, not condemnation."

This fable is explained as follows: bitter and corrupting is evil of the soul and painful as it first works. The diseased wish to be easy. For if they work with difficulty and are so appetizing, what would they do if easy. It is clear to the wise that the protector is to be thanked, not blamed.

16.

At court once the peach started reproaching the quince, saying: "You are of yellow appearance and are difficult for people to eat. I, however, am attractive and easily eaten." [The quince] said: "You are a complete hypocrite and a deceiver of people. You seem sweet while being eaten, but on entering the stomach you cause much damage. Now I am yellow since I am the fellow-sufferer of the sick, going to see [them] and doing away with the illness unlike you who is expelled by them."

This fable expresses the thought that hypocrites always reproach honest [people] as having the rudest morality and being merciless, while decreeing themselves as goodnatured and sharers of grief. However, true words are medicine for the spirit, though at first they appear the contrary. Sharing pain with them, they eliminate the illness.

17.

All of the plants simultaneously began to slander the walnut, saying: "You are entirely stingy, unobliging, tart and wicked, and you bear inedible fruit." [The walnut] said in response: "Truly, should I be unlike you? For who among you gives up its fruit for eating before the [proper] time?" They answered: "They eat of us before we are ripe, but you keep [your fruit] in a sordid way until the end." Then [the walnut] said: "Yet I am the most generous of all to humankind and to the birds, not, like you, providing [fruit] irregularly." Thus did [the walnut] vindicate itself over them. "Especially", it said, reiterating, "since many of you do the same thing. And [by keeping] all [the fruit] uneaten, at the right time I shed my stinginess."

Nothing is dubious in this fable. For the well-ordered are always slandered by the tipsy as penurious; the dispensation of goodness is called stubbornness; and rebuke against eaters termed bitterness. However, [the walnut] gives abundantly at the proper time, appears benevolent and also has numerous witnesses to this. Now the foolish, expending what they have inopportunately, have nothing to give at the right moment, and in this appear tipsy.

18.

A thoughtless person struck at a jubjube, thinking that it was the buckthorn. At this [the jubjube] grew angry and said: "Oh cruel one, the plant should be recognized by its fruit and not by its appearance!"

The fable symbolizes the imprudent judges: king, prince, judge, and director of the church, and reproaches them for condemning without trial [or: "in an inexperienced fashion"]. For from their [= the accused's] deeds the truth is ascertainable, as the Lord Himself said: "By their fruit you shall know them" and not by judging their appearance or reputation—[a practise] which causes much harm, tormenting the good with the wicked.

19.

Agriculturalists (erkragortsk') were watering cotton plants near a poplar [saws] tree and were telling each other to be careful not to step on the "cotton tree." Hearing this, the poplar grew angry [since they] called it a [cotton] tree. It said: "Why do you call it—like me—a tree, while I am so dense, so tall, and occupy much ground?" Publicly, unafraid, the cotton plant replied: "You are tall and dense, but useless—praised neither for

building, fruit, nor combustion. But you do have a heavy shade for which you are blamed particularly, rather than praised. Now I, although poor and weak, have many uses: not only to the wealthy (metsatants"), but to the poor, in [my] cultivation, picking, and working. I become clothing, like fleece from sheep, linen from flax, and silk from worms. You have nothing of the sort, only cones". So rebuked, [the poplar] was quiet.

The words of this fable silence the vain human boasts which some have in [their] appearance and stature, [the boasters themselves] being frequently of no use for everyday things as well as for the spiritual. They despise the sight of others, weak and of short stature, [but] who are useful in many human things and bring riches. [Yet] such [useful ones] are praised by the facts [though] chided for vain pursuits.

20.

All of the plants were grumbling that their king had given honor to each in a prejudiced way. For he caused some to dwell in homes, like the orange: some in gardens; and some in vineyards and [these] were respected by people. However, [he settled] other fruitbearers, as if worthless, in the wilds to be food for swine and to be trampled by beasts. Others such as the pine, the laurel and cypress and others like them [he settled] in the forest to be mercilessly chopped down and disrespectfully dragged to prepare buildings and fire-wood. When [the king] heard about this [dissatisfaction] he summoned them and growing wrathful, said: "Don't you know that not everyone understands the plan of a king [just as everyone does not understand the plan] of God? Should you become brazen again, you shall be greatly punished." Terrified, [the plants] were silent.

The fable wants us to be sensible, obedient to God and to the kings, and not to grumble about the ineffable concerns of God or the secret plans of kings, rather [we should] strive at every task. For the king did not rank the plants foolishly just as God and kings do not administrate foolishly. For he established some of the fruitbearers in vineyards, some in orchards, and others, belonging to the same family, in forests. The reason for this was that they provide food for animals so that people who cultivate [such fruitbearers] not be harassed by [having the fruit] eaten. As far as those planted in houses, they are principally inedible, consequently people cherish them in recreation for their appearance and fragrance. For fragrance is food for the nostrils and the sight of them causes joy as gardens/ orchards do. Similarly [such plants have use] in medicine. The fact that the forests were suited for building and for fuel is providential, so

that fruitbearers would not be chopped down for building and burning. Thus too does God, and thus do the kings administer with sentient, inscrutable judgement. And should anyone make bold to say that [they reign] in confusion, such a one will be condemned.

21.

A certain poor man went to an orchard in wintertime to pick and eat fruit. Seeing the fruit-bearers dried up, he started to get hostile, grumble, and abuse them, saying: "Why don't you have fruit so I may eat and be satiated? Not a single one of you has fruit." He became worst yet. Then a certain tree said sweetly and persuasively: "Oh man, do not be saddened, and do not slander senselessly, for you do wrong. Although you are needy, how is it that you do not know that in wintertime we rest and strengthen our roots so that we may blossom in the spring, nourish fruit in the summer, ripen in the fall, and provide food? Why didn't you come when people, animals, and beasts were enjoying our fruits? At each and every moment you are ready to eat, but we are not [always ready to provide]. Go now, and come back at the proper time and eat as much as you want." And the man departed with the expectations of what had been said.

The message of this fable advises guests and the poor about expecting a good reception when they go somewhere at an awkward time. Guests are ready to eat and rest, and the poor [are ready] to fill their wants, but hosts are not ready, similarly, at every moment, nor are benevolent people [ready always] with charity. It is not worth getting angry when they are accused and complained about. Rather [they should] sweetly reply and explain the cause of their unpreparedness and [offer] plentitude at another time, when many will find comfort and mercy. To the extent of the possible, he should promise to receive [them] promptly, humbly fill their needs, and cause [them] to depart with love and hope.

22.

An intelligent person asked the trees: "Why is it that the higher you climb, the deeper you sink your roots?" They replied: "Being as thoughtful as you are, how is it that you do not know that we would be unable to bear up so many branches and to resist the tyranny of the wind if we did not strike our roots deep and winding?" You see our brothers, the sand-box tree (hachari) and the pine (p'ichi). They are lacking many branches and are unable to resist the wind, not having deep roots."

This fable counsels those who want to learn about the spiritual and physical stability of a thing, that it is worthwhile starting off with a firm base so that they not fall to the tests of tyrants—be they daevic or human—and so that they be very productive. But if they are started [growing] on shallow [land] and from the top, they will be easily broken, as the fable instructs the lord.

23.

Almonds, sweet and bitter, were brothers having the same mother but not the same father. [The sweet almond], harassed by his brother's bitterness, took as a friend (barekam) and brother the chestnut-tree (kaskeni), finding that the latter shared his own disposition, agreeable to both forms. Condemned by many, [the sweet almond] said: "According to my will, he is my brother". And no one could tell him anything.

The [meaning of] this fable is quite evident. For despite the fact that relatives be brothers, if they happen to be of divergent conduct they will necessarily break with each other and regard another one as sharing their own disposition. Although they are blamed, no one can prove the truth to them.

24.

The oak vaingloriously put on airs, saying that it was of royal stock, on account of its height, and extremely powerful since a huge force [of oaks] resided in Lebanon. And it thought to trample all underfoot. Now the walnut/almond tree (ark'aykaghni) did not stand for this and rebuked the oak, saying: "Many like you do not boast albeit they are not unaware of their glory, [being] praised more for fruit than for size. Why are you so brazen? [Even] I am nothing except that people, eating my fruit, praise me and respect me. But your fruit is victuals for swine." Having said this, he silenced the other and showed him to be laughable [g27].

The message of this fable is clear, counseling the vainglorious who boast of [their] line, type, and might, who have not learned from the wise that your friend should [be the one] to praise you, and not you yourself. Rather, they conceal their despicable [sides]. However, they are rebuked by the knowledgeable since there is nothing of use in their conduct or spirits. Those scorned by such a one are many times better, accepted by people. And those [scorners], dishonored and laughed at, are themselves scorned.

25.

The broom (or genista or birch, ts'arasi) and the heath (hawamrgi) were complaining to each other. Both were plants, but both silly. They grumbled: "Why is it that the myrtle, which resembles us in appearance, and the rose [resembling us] in delicacy, are so esteemed that they dwell in the homes of the very rich and in the Church, while we are dishonored instruments [used] to clean refuse in homes and on the streets"? Saying this, they concealed [the myrtle's and the roses'] fragrance, medicinal properties and general usefulness, and thrusting forth comparison with themselves, caused the complaint to grow.

The meaning of this fable is as follows: many who have recently entered the clergy, when designated for some very humble work which befits them, mutter, [saying]: "There are other clerics like us in form. Why are they honored and found doing decent work while we are so disrespected"? And they concealed [the modest clerics'] behavior, which was respect-worthy. For some are priests and in behavior resemble the Lord, like a rose. Others have become fragrant through celebrity from childhood, like the myrtle-tree. Not knowing themselves, they senselessly accuse.

We have left out numerous known and [lesser] known examples and fables of similar [g29] import, sufficiently comparing the symbolism of the one chosen, giving reasons to the intelligent and similarly filling in the defective. And now [the moral] was transmitted to us and to others, that is to say, from flowering plants, seeds, and vegetables—from them the idea is taken well enough morally and in story form. Although it may be thought improbable, nonetheless for the dull-witted [such a method of narration] is appetizing, and for that reason, we wished to write a little about them.

Vardan Aygeltsi (?-died in 1250)
Tales

The lion, the wolf and the fox

The lion, the wolf and the fox were brothers and went out to hunt, and found a ram, a sheep, and a lamb. At lunch hour, the lion told the wolf to divide that hunt among us. And the wolf said: "O king, God has already divided, the ram to you, sheep to me and the lamb to fox." And the lion became angry and struck the wolf's jaw and slid off the wolf's eyes, and he sat down and wept bitterly. And again lion said to the fox to divide the sheep among us? And the fox said, "O king, God has already separated the ram for your lunch, sheep for your command and the lamb for your supper." And the lion said, "Who is a cunning fox, who taught you to do that right?" And the fox said, "They taught me the wolf's eyes when jumped out."

The ugly woman

A man had an ugly woman. One day, when he saw the woman insane, he asked:

"Why have you been sad?"

"I looked at the mirror today," the woman responds, "because of my ugliness, I became sad.

"Looking at you once, you're so sorry," said the husband. "I'm sad every day because I see your face every day.

Donkey's grandson was born

The donkey was given good news, "be glad and happy, and give a great gift, because your grandson is born. And the donkey said, "Woe to me, my friends, if there were a hundred grandchildren, they would not lighten the burden of my back."

Silver-lover's Prayer:

An ambitious and greedy person would say:

"Oh, God, what happens to be mine, let it be gold and silver!"

And God did his request. Whatever falls down, immediately becomes gold and silver, including bread, water, or anything else. After a while, he died of starvation.

Armenian Prayers

Lord's Prayer

Hayr mer vor hergins yes;
 Sourp yeghitzi anoon ko.
 Yegeghtze arkayootyoon ko;
 Yeghitzin gamk ko;
 Vorbes hergins yev hergri.
 Uz-hatz mer hanabazort door mez
 aysor.
 Yev togh mez uzbardis mer,
 Vorbes yev menk toghoomk merotz
 bardabanantz.
 Yev mi danir uzmez ee port-
 zootyoon;
 Ayl purgya uzmez ee chare.
 Ziko e arkayootyoon yev zo-
 rootyoon yev park havidyans, hav-
 idenitz,
 Amen.

Lord's Prayer

Our Father who art in heaven,
 Hallowed be Thy name.
 Thy kingdom come.
 Thy will be done on earth as it is in
 heaven.
 Give us this day our daily bread.
 And forgive us our trespasses,
 as we forgive those who trespass
 against us.
 And lead us not into temptation,
 but deliver us from evil.
 For Thine is the Kingdom
 and the power
 and the glory forever.
 Amen.

The lyrics are:

Der voghormia.

Amenasoorp Yerortootyun, door
 askharhis khaghaghootyun.
 Yev hivantatz pujhushgootyun,
 nunchetsetlots arkayootyun.

The translation:

Lord have mercy.

All Holy Trinity, give peace to the
 world.
 And healing to the sick, heaven to
 those who are asleep.

Prayer for Wisdom

Eemasdootyoon Hor Hisoos,
 Door eents eemasdootyoon,
 Ezparis khorhel yev khosel yev
 kordzel
 Arachi ko hamenayn jam.
 Ee char khorhertots, ee panits
 Yev ee kordzots pergya zees.
 Yev voghormya ko araradzots yev
 eents pazmameghis.

Prayer for Wisdom

O Jesus, wisdom of the Father,
 Grant me wisdom, That I may,
 at all times, think, speak and do
 before Thee that which is good in
 Thy sight.
 And save me from evil thoughts,
 words and deeds.
 Have mercy upon Thy creatures,
 and upon me, great sinner that I
 am.

Before Travelling/Sleeping

Bahaban amenayni Krisdos

Ach ko hovani litsi ee vera eem
 Ee deve yev ee kisheri,
 Ee nesdil ee dan,
 Ee ken ee janabarh
 Ee nenchel yev ee harnel,
 Zee mee yerpek sasanetsayts.
 Yev voghormya ko araradzots
 Yev eents pazmameghis.

Before Travelling/Sleeping

O Christ, Guardian of all Creatures,
 Let Thy right hand
 be a shadow over me day and night,
 Tarrying at home and travelling,
 Sleeping and rising,
 That I may never fail.
 Have mercy upon Thy creatures,
 And upon me great sinner that I
 am.

Prayer of Thanksgiving

Kohootyun yev park Kezee meeshd
 dank
 Too vor tashdee dzagheegen
 Yev yergeenkee trchooneen
 Snoont goodas adeneen.
 Shnorhnert, ov Hayr,
 Geh vayelenk har,
 Asdvadz parerar,
 Park kez antatar.
 Amen.

Prayer of Thanksgiving

Thanksgiving and glory

We will give You always.
 You give nourishment
 To the flowers of the valley,
 And to the birds in the sky.
 We always enjoy Your Graces,
 Dear Father, Beneficent God.
 Glory to You, forever.
 Amen.

Prayer Before Meals

Hayr mer... Jashagestsook
 khaghaghootyamp ezgeragoores,
 vor badrasdial eh mez ee Dyarneh.
 Orhnyal eh Der ee barkeves yoor.
 Amen.

Prayer Before Meals

Our Father... In peace let us eat this
 food
 which the Lord has provided for us.
 Blessed be the Lord in His gifts.
 Amen.

Thanksgiving After Meals

Park Geragroghin di-yezerats,
 vor ezmez gerageryats yev
 liatsooyts.
 Nma park havidyanes.
 Amen.

Thanksgiving After Meals

Let us give thanks and glory
 to the nourisher of the universe
 who didst nourish and fill us.
 To him be glory forever.
 Amen.

Armenians Jokes

#1

- -Do you know where is Hakob's house?
- -Yep, next to my house.
- -Then where is your house?
- -Ha-ha, you are so funny, obviously next to Hakob's house.

#2

- Grandson to grandma:
- -You know grandma, when you turn 100 years old, we are going to have a great celebration of your birthday.
- – Oh my dear, will you live that long?

#3

- The doctor to the patient:
- – You are such an educated person, why did you go to the witch-doctor? And what was the stupid thing he advised you to do?
- – Well, he said to come to you.

#4

- – Hey Misak grandpa, your daughter-in-law was taken to the maternity hospital.
- – Oh really? Why? What happened?
- – I have no idea.

#5

- A man from Lori writes a report to his boss: "I would kindly appreciate if you gave me 2 days off to visit my wife in Spitak but, probably, I will catch a cold there and stay for a couple of days more. Please don't refuse my request".

#6

- – Dad, how much should I grow up to go out without asking mom?
- – Oh son... Even I haven't grown up that much...

#7

- – Hey! Do you know what happened? I have discovered a new type of predatory bird, called Delta plane. I saw it snatch a man off the cliff and I had to shoot 6 times until it finally released the poor guy!

Armenian Humor of Gavar

#8

- – I have heard they increased the price of vodka.
- – Naah, that's impossible.
- – Why do you think so?
- – It's priceless!

#9

- – Vodka is bad for your health: if a goat drinks just 50 ml, it may die and a tiger may die after 100 ml of vodka.
- – I have always said that vodka is not for animals, humans should drink it! – exclaimed Guidon.

#10

- – When do you feel that you are drunk?
- – What?! Never ask that kind of questions to someone from Gavar!

Armenian Humor of Gumayri (Gyumri, Alexandrapol, Lieninakan)

#11

- The hardly breathing wife to her husband:
- – Alec, I can feel I'm dying... If one day you get married again, don't let that woman wear my clothes.
- – Don't worry my darling, your clothes are too small for her.

#12

- Mher Mkrtchyan, one of the famous Armenian actors, on the phone with a friend:
- – It's so hard, I'm working 25 hours per day.
- – There are only 24 hours in a day.
- – But I wake up 1 hour earlier...

#13

- Ms. Margo asks Vardanik a question:
- – You have 6 apples and you give the half to your brother, how many apples will be left?
- – That's obvious, 5 and 0.5 apples, ma'am.

#14

- – Dad, why are you crying?
- – Your mother's coat fell down from the window.

- – Oh please, it's not that sad.
 - – It's is. Your mom was inside the coat.
- #15
- A man from Gyumri told a man from Yerevan:
 - – If you see the beauty of graveyards in Gyumri, you are going to die!
- #16
- In barbershop, a customer asks the hairdresser a question:
 - – Do you know why people have cancer?
 - – Of course, because they shave at home and not here.
- #17
- Wife
 - -You are useless! I have sacrificed all my youth for you and only you... what should I do with you now?
 - Husband
 - -Come on woman, stop talking to your diploma!

Armenian Humor of Aparan

- #18
- Aparantsi (a person from Aparan city) goes to the National Assembly:
 - – I want to be a deputy.
 - (Everybody stared at him.)
 - – Are you an idiot?
 - – Why? Is it a mandatory point?
- #19
- During the exam at the Agricultural University:
 - Lecturer
 - Tell me please, is it possible to do an abortion to a cow?
 - The student from Aparan looked at him:
 - – Oh man, I bet you have big troubles...
- #20
- Aparantsi (a person from Aparan) caught a strange fish. He looked at the fish and suddenly it started talking:
 - – I'm a magical fish and I can fulfill 3 of your wishes.
 - (Aparantsi smashed the fish angrily and killed it.)
 - – That's right! I will not let you fool me!

#21

- Jesus Christ decides to check if humans recognize him. He goes to Aparan and asks the first guy he meets:
- – Do you know who I am?
- – You are Vardan’s grandfather.
- – No.
- – So maybe Vardan’s father?
- – No.
- – Then one of Vardan’s relatives.
- – No, but why Vardan’s?!
- – Well, I’m sure I have seen your portrait at Vardan’s house.

#22

- Mother visits her daughter and the son-in-law. The latter opens the door:
- – Hello! Haven’t seen you for a while! How long are you going to stay?
- – Until you get fed up with me.
- – Oh, so you won’t even have time to drink a cup of coffee?

#23

- The wife:
- -Yesterday, during the party, the hosts asked me to sing, so I couldn’t refuse them.
- – Good job! I never liked them! – said the husband.

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Armenian scholar, historian, IT and PMDBMS scientist, University lecturer, researcher, technical writer, translator, lexicographer, editor.

Editor “Apaga monthly” magazine (1995-1999), “Apaga Oriental studies Periodical” (Armenian, Persian, English 2000-now), “Louys” Biweekly then monthly cultural magazine (Armenian-persian 2000-now), Exir (PM biweekly 2001-2002) He has over 200 articles and 204 books so far, Most important ones are: History of Armenian people Vol 1-2 1981, Let’s Leran Armenian 1984, History of Armenian in Tehran 2001, History of Armenian by Movses Khorenatshi, Persian academic translation and commentary notes 2002, History of Artsakh in Persian 2002, History of Armenian Church in Persian 2001, Shahname and Armenian, 2002, “Comprehensive History of Armenian in Iran” in Armenian 10 volumes 2012, the same in two volumes 2015, the same in Persian 2014, the same in English 2016, History of Armenian State in 7 Volumes 2013, Armenian Question in two volumes 2014, Aran- Azerbaijan Expansionism and Crime, Persian 2014 English, History of the Armenian Literature, In 3 Volumes, 2014, Collection of Articles in 3 volumes 2014, Republic of Ararat, Persian 2016, Manifesto of the Armenian Question, in Armenian 2014, English 2016 Conspiracy in the History of the Armenian People in Armenian 2016 Armenian-English-Persian pictorial Dictionary 2006, Armenian-English-Persian conversation guide 1998, History of Mathematics in Armenia, in Persian 2007, in English 2015,

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A: History, Culture, Literature

A-1: Published Books158

A-2: Non-Published Books.....6

Total Cultural Books.....164

B: Technical Works (Computer, Project Planning and Control, Management)

B-1: Published Books 30

B-2: Non-Published Books..... 10

Total Technical Books.....40

Total Published Books188

Total Non-Published Books.....6

Total Books.....204

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1- Apaga monthly (Cultural) 1995-1999

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4-Louys Biweekly (Cultural) 2000-Present

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