

Notes on the history of Armenians

There was no state of 'Great Armenia' in history.

Until 1918, there was no independent Armenian state.

History is a field of knowledge, a humanitarian science studying humans (their activities, conditions, worldviews, social ties, organizations, etc.) in the past.

In a narrower sense, history is a science studying all kinds of past data sources to establish the sequence of events and the objectivity of the facts described, and draw conclusions on their causes.

In ancient Roman historiography (historiography in the modern sense is a branch of historical science, studying its history), this term denoted not a way of studying but a narrative about past events. Later on, in general, any real or fictional story about any case, event, or incident began to be called 'history.'

While working on his famous work 'Short Chronicle' (published in 1725, republished in 1728 under the title 'The Chronology of Ancient Kingdoms'), the English physicist, mathematician, and astronomer, one of the founders of classical physics Isaac Newton (1642-1727) drew attention to the fact that 'lengthening' history was common or trendy at all times: many peoples strive to demonstrate their ancestry, starting it from the ancient world, and even better, from the Stone Age. Therefore, the fake phenomenon of 'antiquity' of many nations, trying to intercept the initiatives of Armenians, Basques, Ethiopians, or Jews is today so widespread.

From the middle of the 2nd millennium BC, as a result of the conquest of many people by one, large and strong states were formed. Their rulers dreamed of conquering the whole world. The internal life of great states was largely subordinated to the task of waging wars of conquest.

The emergence of great states in the Middle East became possible thanks to two innovations that appeared there in the second half of the 2nd millennium BC. Firstly, Indo-European tribes who came from the north brought a domesticated horse with them, and now large armies could quickly move over long distances. Horse-drawn chariots became an effective tool of war. Secondly, people improved their ability to manufacture various products, including iron weapons.

The Hittites established the first great state. It was conquered by the great states of Mesopotamia (the valley of the Tigris and Euphrates rivers) – Assyria, and then Babylon. Then, in the territory of the former Hittite Kingdom, directly in Asia Minor, the states of Urartu (in the east) and Phrygia (in the west) emerged.

In the region of Lake Van (Turkey) and the Transcaucasus, tribes lived, the Assyrians called the Urartians. In 860 BC, the union of Urartian tribes became the Kingdom of Urartu. In 714 BC, Neo-Assyrian King Sargon II defeated Urartu. Since then, the term ‘Urartu’ has not been mentioned in any sources.

In the ancient Middle East, the Neo-Assyrian Empire (911-609 BC) dominated for most of the 8th and 7th centuries BC, being the largest empire in history at that time. At its heyday, the Empire ruled all of Mesopotamia (Iraq, northeast Syria, east Turkey, and parts of west Iran), Levant (Syria, Lebanon, Palestine, Israel, Jordan, southeast Turkey, and Cyprus), and Egypt, as well as parts of Anatolia, Arabia, and Iran and Armenia of the time. From 626 BC, the Empire was wrapped up in violent internal wars.

As a result of migration, various Aramaean groups were settled throughout the Middle East.

In 605 BC, after Assyria ceased to exist, two new states emerged – the Median and Neo-Babylonian Kingdoms.

Media was inhabited by Iranian-speaking tribes. Another name for the Medes tribes is the Aryans; it is assumed that this is their self-name.

In 550-549 BC, Persian King Cyrus II broke free of the power of the Medes, and the Median-Persian state was formed. In the east, the Persians reached Central Asia and India, and in the west, they subjugated all of Asia Minor. This is how the Achaemenid state arose, created by the Persian Achaemenid Dynasty (550-329 BC).

In the 7th and first half of the 6th century BC, Media was the center of Iranian material and spiritual culture, further developed by the Persians.

The Achaemenid Dynasty belonged to the Persian tribe of the Pasargads, who ruled the city of Anshan (an archaeological site near the city of Shiraz, Iran) and were vassals of Media. Cyrus' father married the daughter of a Median king. In 550 BC, Cyrus united all the Persian tribes and launched an uprising against his grandfather Astyages, the King of Media. Cyrus won, and the Achaemenid era began.

The state was divided into administrative-taxed districts called satrapies. The leading positions were concentrated in the hands of the Persians, only they were appointed to the post of satraps.

After the Achaemenids, the Macedonian Empire (334-309 BC) arose for a short time, and then the Seleucid State (312-64 BC), which was split between the Roman Empire (509 BC - 476 AD) and the Parthian Empire (250 BC - 224 AD). In 129 BC, the eastern part of the Seleucid State was captured by the Parthians. In 64 BC, the Romans turned the rest of it into their province.

In 224, the Sassanid State emerges (224-651) as the Parthian Arsacid Dynasty falls and the Sassanids come to power in the Parthian Empire.

Then, new state formations emerged in Asia Minor, which played a huge role in building a new world order. These were the Byzantine Empire and the Arab Caliphate.

In 395, the Byzantine Empire (395-1453) emerged due to the split of the Roman Empire into western and eastern parts.

At the beginning of the 7th century, an Islamic state – the Arab Caliphate (632-945) emerged in Hijaz (western Arabia) as a result of forming a Muslim community.

At the beginning of the 11th century, the Oghuz Turks establish the Seljuk State (1037-1194). Chingizid Hulagu creates the Iran-zamin or Ilkhanid Kingdom (1256-1335).

In the western part of Asia Minor, the Turkic Ottoman Empire (1299-1922) is formed.

In the eastern part of Asia Minor, the Turkic States of Karakoyunlu (1375-1468) and Akkoyunlu (1467-1501), the states of Safavids, Afshars, and Qajars (1500-1925) emerge. These states are directly related to present-day Azerbaijanis.

In 1828, Khanates (administrative-territorial divisions) of the Qajar State, located in the north of the country (now the Republic of Azerbaijan and the Republic of Armenia) were annexed to the Russian Empire as a result of the 1826-1828 Russo-Persian War. In 1918, the independent states of Azerbaijan and Armenia were formed in the territories of the northern Azerbaijani Khanates. The southern Azerbaijani Khanates remained part of the Qajar State, and since 1925, they became part of Iran.

In historical science, the states of Safavids, Afshars, and Qajars are called Persian. This opinion is erroneous. These states are Turkic (Azerbaijani). In the territory of the Qajar state, the Shahdom of the Pahlavi Dynasty was first established through a military coup in 1925. The Dynasty founder Reza Khan's father and mother were also Turkic Azerbaijanis. In 1935, the Pahlavi Shahdom became the Iran Shahdom. In 1979, the Islamic Republic of Iran was established through an Islamic uprising. Turkic dominance was replaced by Persian one. Today's Iran dates back to 1500, when members of the Turkic (Azerbaijani) Sufi Order of Safavids came to power. The dominant factor in the fundamental of the Safavids was not an ethnic one but Shiism, a branch of Islam. All subsequent states put Shiism at the head, including the Iran Shahdom and the Islamic Republic of Iran. By the way, the Supreme Leader of Iran (since 1989) Ali Khamenei is also an ethnic Azerbaijani.

Here is a brief chronology of the history of Asia Minor with its state formations. Sometimes, in the territories of present-day Armenia, Azerbaijan, and northwestern Iran, local rulers, governors, or military leaders created state formations that existed for a short time and quickly disappeared.

Azerbaijani statehood has a long history.

There was a Golden Age in the history of Georgia (1086-1213) under David the Builder and Queen Tamara. Georgian monarchs then recruited dozens of thousands of Kipchak Turks (Polovtsy), whose families were settled in Georgia. The Kipchaks played an important role in the history of Georgia, i.e., they were successfully used in military operations against neighboring Muslim countries.

There was a Golden Age (921-1022) in the history of Armenia as well. The Ani and Bagratuni principalities then had large territories. In these years, the Arab Caliphate was in decline. The Arabs strongly encouraged Christian principalities in their territory. The Byzantines also used them in the fight against the Muslims. As a result, these Armenian principalities ceased to exist. They were swallowed up by the Christian Empire of Byzantium and not by Arab or Turk Muslims.

The Armenians did not create a state, they appropriated the history of others.

According to Armenian myth, Haykazuni was the first dynasty of patriarchs and kings of Armenia (2107 BC - 331 BC). The dynasty founder was Hayk Nahapet, the eponym of the Armenians.

According to Movses Khorenatsi, Hayk was the son of the Biblical Patriarch Torgom, the grandson of Tiras, the great-grandson of Homer, and the great-great-grandson of Japheth, one of Noah's sons. From his name, the Armenian tradition produces the self-name of the Armenians, and from the name of Aram – their name in other languages. Armenian historian Sebeos (? - 661) relates this ethnonym with the name of Hayk's son Armenak.

According to Khorenatsi, after Hayk, the 'Armenian kings' were Armenak, Aramayis, Amasia, Gegham, Arma, Ara, Aram, Anushavan, etc.

This is myth and fiction, which has no historical basis. Hayk was a legend; the rest of the names were invented by Khorenatsi. According to Biblical-Christian tradition, Hayk was one of the descendants of the Biblical Torgom (Fogarma). The legend of Hayk has come down to us thanks to the History of Armenia by Movses Khorenatsi. There are no other sources.

Armenians worldwide consider the Kingdom of Urartu as their state and write about it in all their textbooks and historical books.

Russian scholar Igor Diakonov (1915-1999) proved for the first time that the State of Urartu was not Armenian. This theory destroys the Armenian mythic history.

According to scholar Ivan Meshchaninov (1883-1967), "Armenian history owes its 'antiquity' to historians who attributed this 'antiquity' to it and not to history itself."

Referring in his *Lettres Assyriologiques* to ancient sources, the French scholar Lenormant (1837-1883) writes: "The study of cuneiform inscriptions and texts unexpectedly illuminated the ancient history of Armenia before the Achaemenids. Using these texts, we can draw a picture of this history based on reliable facts of the time, some of which are local, and others are Assyrian. But important is that the history based on these reliable facts does not agree at all with that narrated by Armenian writers, and particularly, Movses Khorenatsi."

Lenormant believed that the Armenians are not related to Urartu in any way. Armenia is a geographical term but by no means an ethnographic one, and this name is first mentioned in the time of the Achaemenids.

The Armenian early scientists invented a scholar named Agathangelos (Agathengelos), who wrote an ecclesiastical history for Armenians (*The History of the Conversion of Armenians to Christianity*) by copying the work of Eusebius of Caesarea 'Ecclesiastical History.' More likely, Agathangelos' book was written by Movses Khorenatsi to create the source for further writings.

Movses Khorenatsi, Pavstos Buzand, and Lazar Parpetsi created the history of the Armenians using the book of Eusebius of Caesarea 'Chronicle.'

The Greek ecclesiastical writer and theologian Eusebius of Caesarea (something between 260 or 265 - 339/340) was a friend of the Roman Emperor Constantine. He is considered the 'father of church history.' He wrote the oldest surviving work devoted to church history. His writings were in Greek. They have been preserved mainly in translations and interpretations.

Comparing the texts, urartologist Piotrovsky (1908-1990) concluded that Khorenatsi took the text by Eusebius of Caesarea as the basis for his writings while excluding historical facts that were unnecessary from his point of view and supplementing it with information from folk legends and some sources, possibly invented by him.

Aram (Aramu, Arame, Arama) was the first known King of Urartu, who ruled around 860-844 BC. The name Aram is translated from the Armenian language as 'son of the Sun' and 'noble, merciful,' and the Persian language, as 'peace, consolation.' Armenian historians consider Aram and the Kingdom of Urartu to be Armenian.

This name is found in the Bible: in the Aramaic language, Aram means 'high lands,' and in Hebrew, Aram (Ram) means 'height, high region, highlands.' In biblical tradition, Aram the son of Shem (Noah's eldest son) is considered the ancestor of the Arameans. The Book of the Righteous (the history of the Jews) specifies the names of Aram's sons: Uts, Khul, Gether (Gefer), and Mash. According to Hebrew historian and commander Flavius Josephus (37-100), the Bactrians descended from Gether. Ancient ethnoses, characterized by relation to Noah's son Shem, were called Semites.

The Aramaeans, a confederation of tribes speaking the North Semitic (Aramaic) language, settled in a large region in northern Syria between the 11th and 8th centuries BC. Then they inhabited Mesopotamia, and further eastern Anatolia, i.e. the Anatolian Highlands, which since 1843 began to be called the Armenian Highlands thanks to the Russian archaeologist of German origin Abikh and Khachatur Abovyan.

These highlands were further called Aramaean, Aramaen, Aramen, and eventually, Armin. Later, under the Achaemenids, the satrapy (province) of Armin emerged.

The Armenian alphabet was created based on the Aramaic one, the name Armenia also came from the term 'Arameans,' fragments of the Parthians and Aramaic tribes living around Lake Van formed the backbone of the people.

There was no state of ‘Great Armenia’ in history. There was a Satrapy of Armin, a Marzpanship of Armenia, and an Emirate of al-Arminiyya - provinces in the composition of various states.

There were historical territorial-geographical names: Egypt, Syria, Persia, Cappadocia, Lesser Armenia, Greater Armenia, Media, Persia, Bactria, Parthia, Atropatene, Caucasian Albania, Mesopotamia, Anatolia, etc. Some disappeared, and new ones emerged.

Armenian historians also specify the Yervandid clan as their first kings.

The Yervandids (Orontids, Yervanduni, or Yervandakans, 570-200 BC) are a dynasty that ruled from 401 BC as Persian Achaemenid and temporarily, Macedonian satraps of Armenia.

According to Strabo (ancient historian and geographer, 64 BC - 24 AD), this Dynasty descended from the Persian nobleman Hydarnes the Elder.

Everyone has seen the film about 300 Spartans – a story of the brave feat of the 300 best soldiers of Sparta, led by King Leonidas, fighting against the many-thousand-strong Persian army under the command of Xerxes.

During the reign of Xerxes I (Shahinshah of the Achaemenid Empire, 486-465 BC), Hydarnes the Younger (son of Hydarnes the Elder) was one of the commanders of the Second Persian Campaign against Greece in 480 BC. On the first day of the Battle of Thermopylae, Hydarnes led the ‘immortals’ against the phalanx of Leonidas’ Spartans, but an attempt to break through their formation failed. On the second day, local inhabitant Ephialtes betrayed the Spartans and told the Persians about the secret goat path around Thermopylae, which allowed Hydarnes and his ‘immortals’ to bypass the Spartans and defeat them.

The Artashesid Dynasty (190 BC -12/14 AD) is sometimes considered to be his branch, a representative of which the King of Seleucids (312-64 AD) appointed satrap (189-160 BC) of the province of Armenia.

The Yervandids and Artashesids had ancient Persian roots.

In Armenian, the Dynasty name sounds like Yervanduni. ‘Orontids’ is the Greek version of the Dynasty name and a Hellenized form of the male Persian name Arvand derived from the Avestan (ancient Iranian language of the Zoroastrians) *aurand/aurvant* meaning ‘mighty’, ‘hero.’

According to ancient authors (Herodotus, Strabo, Diodorus Siculus, Plutarch, Pompey Trogus, Demosthenes, etc.), Yervand I (mentioned in Greek sources as Orontes) was the son of Persian commander Artashir, a native of

Bactria. He served the Persian King Artaxerxes II and was the satrap of Armenia, which included Sophene (part of the Elazig and Diyarbakir regions, Turkey) and Mitanni (northern Syria and southern Turkey).

Armenian historians built the genealogy of Armenian kings as follows:

Yervand I was the grandfather of Yervand II, through whom the Armenian branch of the Yervandid clan developed.

Yervand II (died in 331 BC) was the hereditary satrap of the province of Armenia in 336-331 BC. He died in the Battle of Gaugamela (Erbil, Iraq), fighting for the Persian King Darius III.

Yervand's son Mihran voluntarily defected to Alexander the Great during the Battle of the Granicus (near the city of Canakkale, Turkey). Alexander received him with great honors. At the Battle of Gaugamela, he fought for Alexander against Darius and his father Yervand II.

Artashes I, Artaxias (230-160 BC) – Seleucid strategist (military leader), then governor (189-160 BC) of the province of Greater Armenia. He related himself to the Orontid Dynasty.

The Artashesid Dynasty were the governors of the province of Armenia until the beginning of our era.

This is how the 'history of the kings of Armenia' continues until Tigranes V, the governor of the province of Armenia in 6-12 AD. His grandfather Herod was governor of the Roman province of Judea. In 6 AD, the Roman Emperor Augustus appointed him governor of the province of Armenia. They were Jews.

All these historical names and personalities, except for Tigranes V, had Persian roots and had nothing to do with the Armenians since the Armenian people did not then exist at all.

Some scholars assert that these dynasties were of Iranian origin. Thus, American historian Nina Garsoyan believes that the Orontids was a local dynasty of Iranian origin. German Iranian scholar Rudiger Schmitt calls the Dynasty founder Yervand I a Bactrian (a historical ethnos inhabited the adjacent territories of present-day Tajikistan, Uzbekistan, and Afghanistan from ancient times to the 5th century AD). Sirapi Ter-Petrosyan (American, English, and French historian), American historian Michael Weiskopf, German archaeologist Bruno Jacobs, American historian Cyril Toumanoff, and Russian historian Eduard Rung have the same opinion.

Armenian historians are adept at referring to ancient authors as evidence of the autochthonous nature of Armenians in Asia Minor and the Caucasus.

However, thereat, they cite quotes from texts of ancient authors, acceptable for the ideological concept of 'antiquity of Armenians' while skipping other ones and putting 'great' instead of 'large' and 'Armenian commander' instead of 'commander.' Then even deeper, they put 'king' instead of 'governor' and 'kingdom' instead of 'province.' 'Armenian' is added everywhere.

In western Asia, three great nations were confronted with each other. These were Hellenes striving from Europe to the coast of Asia Minor, Aramaic peoples moving from Arabia and Syria in a northern and northeastern direction towards the Euphrates valley, and Iranian tribes who not only inhabited the entire space from present-day Lebanon to present-day India but also penetrated present-day Anatolia, Armenia, and Azerbaijan.

During the Achaemenid era (550-329 BC), the culmination of the ancient Iran power, Iranian dominance spread in all directions, especially to the west. Then a new - Sasanian Iran period comes (224-661), and after the Arab Caliphate (632-945), the Turkic era begins.

Between the two periods of the ancient and new Persian Kingdoms - the Achaemenids and the Sassanids, five centuries seem to be deleted from the history of Iran as if they had never happened. But there was the Parthian Kingdom (250 BC - 227) between them.

The Arsacids are an ancient dynasty founded by the Parni leader Arshak I. They ruled the Parthian Kingdom, Armenia, Atropatene, Iberia, and Caucasian Albania.

In historiography, the Parthian-Persian Arsacid Dynasty is often referred to as the Pahlavids, from the Parthian *pahlav* ('Parthian'). In Armenian historiography, it is called Arshakuni. It ceased to exist in 428.

Arshak I is considered the founder of the ruling Dynasty, but he was its ancestor. The first crowned king from this Dynasty ruling Parthia was his younger brother Tiridates, who took the reign name Arshak II. This Dynasty's members ruled Caucasian Albania (Azerbaijan), the province of Greater Armenia, and Iberia (Georgia). The Arsacid State had close ties with the peoples of Central Asia.

The Parni or Aparni were an ancient East Iranian ethnos probably belonging to the Massagetian (Scythian) group, who were part of the Dahae confederacy. In the period of antiquity, they inhabited the steppes of the Aral Sea and Mangyshlak and the northern slopes of the Kopet-Dag.

Dahae is the common name of the Iranian-speaking confederation of three nomadic tribes of the Sakas (Massagets), who inhabited Central Asia in ancient times.

Massagets is the name used by ancient authors to refer to the Iranian-speaking nomadic people, who inhabited the territory of Scythia. Referring to his contemporaries, Herodotus wrote that according to some of them, the Massagets were a Scythian tribe. The Scythians are a group of Iranian-speaking nomadic and semi-nomadic tribes.

Arshak I, the founder of the Parthian Dynasty of Arsacids, also originated from Bactria (a historical region in the adjacent territories of present-day Tajikistan, Uzbekistan, and Afghanistan, between the Hindu Kush mountain range in the south and the Ferghana Valley in the north). The Persians did not like the Parthians, who were considered nomads of Central Asia.

The Parthian Kingdom was heterogeneous and unstable. The regional population belonged to different and close ethnoses and tribes that had different languages but a common material and spiritual culture. The Parthians were nomadic tribes. The Sassanids or Persians did not like the Parthians or consider them Aryans. The descendants of ancient peoples are considered ‘Aryans.’

Therefore, the first Persian Empire was the Achaemenid State. The second Persian Empire was the Sasanian State. The Parthian Empire between them is not considered a Persian Empire. The Sasanian Empire was a successor of the Parthian Empire, but the governor of the Pars province rebelled, killed the last Parthian king and his supporters, and became king. In fact, the state’s name has changed. The Central Asian nomad tribe representative was deposed. The Sassanids declared themselves descendants of the Achaemenids.

Fragments of the Parthians concentrated in the province of Armenia ruled by the branch of the Parthian royal dynasty. Armenian historians usurped the Parthian period of history, literally copying and misappropriating names and dates. The fragments of the Parthian Central Asian nomadic tribes were ‘Armenianized.’ This process began in the early 400s.

The Greco-Roman sources do not mention ‘Greater Armenia,’ and the maps of the time specify ‘Armenia Major’ and ‘Armenia Minor’, i.e. Big Armenia and Little Armenia. These territories are currently part of the Republic of Turkey and are called Eastern Anatolia.

The term ‘Armin’ (Armina, Armenia) is first found around 521 BC in the Behistun Inscription cut by the order of Persian king Darius I to designate the Persian satrapy in the territory of the former Kingdom of Urartu. The later Greek

sources mention two satrapies with this name: Western Armenia and Eastern Armenia. The territory of the latter was ruled hereditarily by the Orontid (Arvands, Ervandids, Armenian Ervanduni) Dynasty.

In 71, The Roman Emperor Vespasian abolished the province of Armenia Minor, including it in the province of Cappadocia. Since 1515, the province called Cappadocia also disappears. Now it is only a tourist name for the territory (part of the lands of the Nevsehir, Kayseri, Aksaray, and Nigde regions) in central Turkey.

In 387, the western part of the satrapy (province) of Armenia passes to the Byzantines, who annex these territories to other provinces of the Byzantine Empire. The Sassanids retained the Marzpanship (province) of Armenia. From 591, the Marzpanship of Armenia became an Emirate (province) of Al-Arminiyya of the Arab Caliphate. Since 889, geographical Armenia has completely disappeared.

Armenians are one of the oldest peoples in the world. Armenian architecture is thousands of years old. ‘Armenian kings’ ruled their beautiful rich country many centuries ago. Here is what we hear from the Armenians and their supporters.

Where are the palaces and tombs of ‘Armenian kings?’

Armenians have only churches.

Armenians assert that many ‘royal Armenian palaces’ came down to us in ruins due to historical circumstances and extreme antiquity or were located in Turkey, the eastern part of which was called Western Armenia. And “the Turks destroyed them.”

The Armenians say that the impressive palace of ‘Armenian kings,’ which has not come down to us, stood on Akdamar Island, on Lake Van in Turkey. If so, then why didn't the Turks destroy the Armenian Christian Church located there?

Back in the 1970s, in Armenia itself, in the Atshk village, some of the oldest royal palaces dating back to the 4th century were excavated. One of the palaces of the ‘royal Arsacid dynasties’ allegedly stood here. And the tombs of ‘Armenian kings’ were nearby, alas, found already ‘empty.’ Magnificent palaces also existed in Tigranakert (they say there were seven cities under this name), Ani, and Artashet, but have not reached us. This is an ordinary mediocre fiction, utopia, fairy tale.

Dvin was one of the most famous cities in the province of Armenia. Dvin was built in the 3rd century by 'Armenian King' Khosrov II (the Parthian governor of the province of Armenia) from the Parthian Arsacid Dynasty. In a literal translation from the ancient Armenian language Grabar (actually Persian), the city's name means 'hill.' Today, small Armenian villages located near the famous Armenian city of the past bear the names Dvin and Verin Dvin (Upper Dvin). At least there had to be something left.

Systematic excavations of Dvin have been performed since 1937. However, the ruins of royal palaces built after the earthquake of 893 were discovered there. The Armenians "assert that under them, there are the ruins of palace structures of the 4th-9th centuries."

In 1236, the city was finally destroyed by the Mongols. The Mongol yoke had dire consequences. Armenia was plundered, the country's economy completely collapsed, the population decreased sharply, the exodus of the population from the country began, and city life froze for a long time. The nomadic Mongols needed abandoned pastures. They were not interested in agriculture; the cities were destroyed, since they could serve as centers of resistance.

This is what Armenian sources write. Actually, it was different.

The Mongols retained the pagan faith, but the Christian church and the clergy took a privileged position. The Mongols allowed restoring churches and professing Christianity.

On the one hand, the province of Armenia was under the Mongols, and on the other hand, the real rulers were the Armenian Nakharars, autonomous in their actions but showing loyalty to the Mongols.

The Middle East Christians joyfully greeted the Mongol troops. Hulagu himself was a follower of the mystical brand of Buddhism, but his wife Dokuz Khatun believed in Christ and patronized Christians. The military leader Hulagu, Naiman Kit-Buka-Noyon, and his closest supporters were zealous Christians. Next to the Mongols, Armenian Nakharars stood. In the 1250-1260s, there was an Armenian-Mongol alliance.

The ancient city of Ani was deserted by the middle of the 18th century. It is currently in ruins, but the city walls and defensive towers are partially preserved. In 1878-1920, the Kars region, including Ani, was part of the Russian Empire. When the Turkish army approached the city, about 6,000 items were taken out of the city by archaeologist Ashkharbek Kalantar. They enlarged the collection of the Yerevan State Museum of Armenian History.

In 2016, the Ani Cathedral, like the entire city of Ani, was declared a UNESCO World Heritage Site. Restoration work began in 2018 and is currently ongoing.

The Surb Khach Armenian Church (located on Agdamar Island (Lake Van), the Surb Nshan Armenian Church in Istanbul, the Surb Giragos Armenian Church in Diyarbakir, the Armenian Cemetery in the city of Zara (Sivas region) have been restored. Along with them, many other churches and monasteries have been restored, some of which act as cultural centers.

In his work 'Les Armeniens Dans L'Empire Ottoman a la Veille du Genocide' published in Paris in 1992, Armenian scholar Raymond Gevorgyan provides the following figures based on unpublished data from the archives of the AAC Patriarchate of Constantinople: 2,528 churches, 451 monasteries, and about 2,000 schools. Allegedly, this number was in the Ottoman Empire until 1914, and many of them were destroyed by the Turks.

In 1922, the Ottoman Empire ceased to exist. Along with the Republic of Turkey, new countries emerged: Iraq, Syria, Palestine, Lebanon, and Saudi Arabia. Of course, a certain part of the Armenian monuments remained there.

The Hrant Dink Foundation (Turkish journalist of Armenian origin) implemented a project called Cultural Heritage of Anatolia. The project was aimed at studying the historical and cultural structures of Turkey, left by national minorities.

According to the study results, 4,600, 4,100, 650, and 300 of 10,000 ancient buildings (churches, monasteries, cemeteries, schools, and orphanages) in Turkey are, respectively, Armenian, Greek, Assyrian, and Jewish. Most Armenian historical buildings are located in the regions of Mush, Bitlis, and Elazig. The Turks did not destroy anything.

The 'Armenian Yervandid Dynasty'(before our era) and the 'Armenian Arsacid Dynasty'(our era) were not Armenians. The first ones belong to ancient Persians. The latter ones, including Catholicos Gregory Partev, were Parthians. At the beginning of the 5th century, the Armenian alphabet was created, schools were opened, and the process of forming the Armenian nation began.