

The Anachronism of Armenian Historians

Even in our time of high technology and developed information infrastructure, when it is almost impossible to hide any historical truth from scientific thought, Armenian and pro-Armenian historiographers continue to insist on the impeccability of the existing version of the fictional history of the Armenian language and the Armenian people. They are hostile to any facts and versions that do not fit their fiction and myths, and declare falsifiers even reputable, recognized authors. Here, how can one not remember the proverb “A guilty mind betrays itself?!” But why there are still scientific circles that ‘eat the fruits’ of this ‘guilty mind’? Let's try to figure this out.

In historical science, literature, and cinema, anachronism is an erroneous, intentional, or conditional assignment of events, phenomena, objects, personalities, and characters to a different time, different era relative to the factual chronology.

In Armenian historiography, anachronism is of not erroneous but intentional, conscious nature. After the start of book printing, the fictional myth of Armenian history quickly spread throughout the world. Armenians managed to use printing to disseminate fiction by Armenian writers in different countries. It is worth noting that the Armenian inventions came just in time for the political circles of Russia, France, England, and then the USA, which sought to erase the Ottoman Empire and the Safavid State from the world map. Since the 1500s, Armenians maneuvered between the Ottoman and Safavid Empires. Since the 1700s, they began to pander to the Russian Empire, which was the first to use Armenians in its eastern policy against Ottoman Turkey and Safavid Persia.

Since the 1860s, full-scale support for Armenians by Russia, France, and then England began, which sent Christian missionaries to the Ottoman Empire, who, in turn, incited the Armenian population to illegal actions. The missionaries themselves composed complaints and letters in which they described the allegedly difficult situation of Christians in the Ottoman Empire and sent all this slander to European universities, libraries, statesmen, deputies, scientists, lawyers, etc., on behalf of Armenians. Based on these outlandish letters, articles were published, and books were printed.

Printing has radically affected historical writings. A significant part of what historical knowledge is based on today has come from the increased

number of copies and the emergence of new sources. Mass production of printed paper started around 1425. The book-printing invention year is considered to be 1445, when the German semi-precious stone polisher Johannes Gutenberg invented the printing press.

The start of Armenian book-printing dates back to 1512, when Hakob Meghapart published the book 'Urbatagirk' ('Friday Book') in Venice (Italy). 32 titles of Armenian books published during the 16th century have survived to this day, 19 of which were printed by Armenian book printers in Armenian. In 1616, Hovhannes Karmatenyants founded an Armenian printing house in Lviv (Ukraine), and in 1639, an Armenian printing house was founded in Jugha (Julfa, Azerbaijan). Within 1666-1668, an Armenian printing house in Amsterdam printed the first edition of the Bible in Armenian. In 1675, the first printed book was published in the new Armenian language - Ashkharabar. Armenian printing houses were also opened in Istanbul (1567), Rome (1584), Milan (1621), Paris (1633), Livorno (1643), Amsterdam (1660), Marseille (1673), Leipzig (1680), Padua (1690), London (1736), St. Petersburg (1781), etc. In the 19th century, Armenian printing houses were opened in Moscow (1820), Shusha (1828), New York (USA) (1857), Yerevan (1876), and Boston (USA) (1899).

In general, until 1920, more than 460 printing houses operated all over the world, printing books, journals, and newspapers in Armenian.

Around 1696, the first geographical map in Armenian was printed in Amsterdam. The first Armenian journal 'Azdarar' ('Bulletin') was published in 1794 in Madras (India). The first newspaper in Armenian, the weekly newspaper of the Eastern Armenians 'Aravelian Tsanutsmunk' ('The Eastern news') was published in Astrakhan in 1815.

Thus, printing allowed Armenian writers to falsify history and 'refer' to ancient authors as evidence of the autochthony of Armenians in Asia Minor and the Caucasus. However, as we mentioned above, new technologies and new approaches to science allow for exposing Armenian myths.

The ancient Armenians, or rather the Armens, were not a specific ethnic group and, moreover, had nothing to do with the present-day Hayk people (the self-name of the current Armenians) and their 'ancestral homeland of Hayastan.'

The ancient State of Hayasa (14th century BC - 13th century BC) was situated in the upper Euphrates River, northwest of Lake Van, now the Turkish regions of Erzincan, Erzurum, Bayburt, Artvin, and Kars. Some experts consider this state proto-Armenian, adhering to the Armenian ethnogenesis hypothesis,

and associate the self-name of Armenians 'hay' with the name of this ancient country. However, the terms 'Armen' and 'Armenia' are not related to the Hayk people since in ancient and Roman sources, in various interpretations, the names Armen, Ermen, Herman, German, Arminius, and Germanicus, have been used to denominate different peoples and geographical areas.

The American Armenologist, professor at Columbia University Nina Garsoyan writes: "The data of Armenian and classical sources often sharply contradict each other and cover the same facts in different ways. Ultimately, the mood of the Armenian sources themselves changes significantly for this period."

In 1971, Nina Garsoyan's article 'Armenia in the 4th Century' (On the issue of clarifying the terms 'Armenia' and 'Loyalty' of the VON AS Arm. SSR, 1971, No. 3) was published in the News of the Academy of Sciences of Armenia. The next day after the publication, the author was anathematized, and the publication was withdrawn from print and destroyed. What did the Armenian censors not like so much in the article? In that publication, Nina Garsoyan proved the prepossession of the fathers of Armenian history, Pavstos Buzand and Movses Khorenatsi, who, contrary to historical truth, presented Armenia as a politically unified space. Based on reliable historical material, N. Garsoyan justified the location of Armenia far beyond the Caucasus, i.e. in Asia Minor, on the two banks of the Euphrates River. The evidence base includes the fact of the baptism of the Armenians headed by the governor Tiridates in 314 near the Euphrates River. The author was right that the province of Armenia was not related to the Caucasus, but she was mistaken about the fact that Armenian nation existed at that time. N. Garsoyan explains that Armenians began creating the 'History of Armenia' starting from the 5th century, after the abolition of the 'Armenian statehood.' **There was no Armenian state before 1918 in history.**

'Ancient Armenian historians' were associated with individual nakharar (feudal) houses, promoting their interests, and therefore, their writings cannot be considered as those on the history of Armenia when putting geographical and national meaning into the demonym.

Until the beginning of the 5th century, the governors of the province of Armenia were Roman and Parthian proteges. The representative of the Parthian royal family became the founder of the Arsacids dynasty, who were hereditary governors of Armenia. Parthians are proto-Armenians. **The Parthian Kingdom's province of Greater Armenia was not a 'state' of Armenians.**

Below is the list of those who invented history for Armenians:

Sahak I Partev, Catholicos X of Greater Armenia, 338-439

Mir (or Mar) Abas Katin - Syrian historian, the second half of the 2nd century or the end of the 3rd - beginning of the 4th centuries.

Mesrop Mashtots - the creator of the Armenian alphabet, 361-440.

Pavstos Buzand - Armenian historian, the 4th-5th centuries.

Koryun - Armenian historian, 380-450.

Sahak II Bagratuni - nakharar from the Bagratid clan, the 5th century - 482

Yeghishe - Armenian historian, 410-480.

Movses Khorenatsi - Armenian historian, 410-490.

Lazar Parpetsi - Armenian historian, 441-515.

Agathangelos - Armenian historian, the 5th century - the beginning of the 6th century.

Sebeos - Armenian historian, the 6th century - 661

Supported by Sahak Partev, his companion Mesrop Mashtots created the Armenian alphabet and started translating the Bible. Sahak Partev opened schools and published writings of the Fathers of the Church in the newly created Armenian language. According to Mesrop Mashtots' biographer Koryun, many 'scientists and writers' came out of the schools founded by Sahak Partev and Mesrop Mashtots. From that moment on, the distortion of history begins, all the events of the past were somehow connected with Armenians: "Jesus created Christianity, Armenians developed this religion, with their help, the pagans of the Near and Middle East and Transcaucasia adopted Christianity, etc."

One of the first Armenian historians, Pavstos Buzand invented a history of Armenians up to 387 AD. His 'History' is of an epic rather than a historical nature. Here is the opinion of an Armenian scholar on Buzand's work. M. Abegyan (Manuk Khachaturovich Abegyan, 1865-1944, Armenian literary critic, linguist, academician): "This work cannot be unconditionally used as a reliable historical source ... since the aspect of creativity occupies a significant place in it."

Koryun's work 'The Life of Mashtots' is considered the first original monument of Armenian literature that has come down to us, where the author invents a mythical story for Armenians together with Catholicos Partev and linguist Mashtots. Then, historians Yeghishe and Parpetsi continued the epic

history of Armenians created by Buzand by the order of nakharar Vahagn Mamikonian.

Armenian historian of the 5th century Yeghishe wrote that after the defeat in the Battle of Avarayr (451), many of the Armenians who rebelled against the Persians fled to ‘impenetrable countries of Tmorik (southeast Turkey, Iraq, and Syria) and the dense forests of Artsakh (Nagorno-Karabakh).’

The Battle of Avarayr occurred on the Avarayr field (south of the current city of Maku, Ostan, Western Azerbaijan, Iran) when Christians led by nakharar Vardan Mamikonian rebelled against Zoroastrians and Sassanids. During the battle, Vardan Mamikonian died. In the same years, the formation of the Armenian people based on the newly created language began.

Reference:

The Turkic language speakers have long maintained linguistic and political unity. In the 4th-5th centuries, a Turkic state, the Turkic Khaganate, was formed in Central Asia.

The formation of the ancient Slavic ethnic community, which led to the separation of the Slavs from the conglomerate of Indo-European tribes, took place in the 6th-9th centuries.

The first Armenian language, Grabar, ceased to be spoken starting from the 7th century, and died out by the 11th century.

The formation of the ancient Armenian ethnic community, which led to the separation of Armenians from the conglomerate of Indo-European tribes, took place in the 5th-11th centuries.

The book ‘History of Armenia’ by **Movses Khorenatsi** is the basic source for Armenians. In his work, he refers to Syrian ‘historian’ Mar Abas Katin, who was invented by him. This work was ordered by nakharar Sahak Bagratuni. It is traditionally believed that Khorenatsi was born around 410 and died in 490 or at the beginning of the 6th century. Herewith, some scholars attribute his life to the period between the 7th-9th centuries inclusive. He is called ‘the Father of Armenian historiography’.

Mesrop Mashtots is an Armenian linguist, creator of the Armenian alphabet, translator of the Bible, theologian, and Saint of the Armenian Apostolic Church and the Armenian Catholic Church.

Pavstos Buzand is an Armenian historian of the 5th century. He is the alleged author of the historical epic work ‘Buzandaran Patmutyunk’ describing

events up to 387 AD. According to historian of the second half of the 5th century Lazar Parpetsi, Paustos came from Byzantium. It was traditionally believed that Buzand lived in the 4th century. Pavstos Buzand's work consisted of six books, of which the first two had not been preserved. These books described the 'Initial History' of Armenia, covering the period from the 'Babylonian pandemonium to the death of Christ,' and the 'Middle History' covering the period of the spread and establishment of Christianity in the province of Armenia.

Koryun is an Armenian historian, writer, and translator of the 5th century. There is almost no biographic data of Koryun. Koryun writes about himself that he was a disciple of Mesrop Mashots. His work 'The Life of Mashtots' was written between 443-450, in which he described a detailed biography of the teacher, his educational activity, and his history of the creation of Armenian, as well as Georgian and Albanian, writing, and the emergence of literature in these languages. The work is considered the first original monument of Armenian literature that has come down to us.

Yeghishe, Elisha is an Armenian historian and theologian, the author of the book 'On Vardan and the Armenian War' describing the uprising of Christians in the province of Armenia against Zoroastrians and Sassanids in 449-451. He lived in the 5th or 6th century.

Lazar Parpetsi is an Armenian historian of the 5th century and a monk who continued writing Pavstos Buzand's history at the request of nakharar Vahagn Mamikonian. Parpetsi wrote the book 'History of Armenia' in 490-495, according to British scholar Thomson, around 500. He used 'historical' writings by Agathangelos, Buzand, and Koryun as sources and borrowed a lot from writings by Movses Khorenatsi and Yeghishe.

Another Armenian myth-maker is Agathangelos. By the way, his existence is also in question.

Agathangelos or Agafangel is an Armenian historian of the 5th century.

The biographic data of Agathangelos has not been preserved. According to legend, he was the secretary of King Tridates III (298-330) and cousin of Gregory the Illuminator (around 252-326), and one of the first Armenian historical writers. He described the conversion of Armenians from paganism to Christianity in the 4th century and the establishment of Christianity as the 'state religion of Armenia' in the book 'The History of the Conversion of Armenians to the Christian Faith.' Present-day science considers him living in the last third of the 5th century. But the question arises, how could he be the King's secretary

and cousin of St. Gregory if he lived and worked 100 or more years after their death? They probably wished the essay to be chronological and reliable description of their life and work, but confused with the years.

‘History’ by Agathangelos details political and religious events, mainly related to the conversion of Armenians to Christianity at the beginning of the 4th century. It is first cited at the very beginning of the 6th century by Lazar Parpetsi. The work has been preserved in more than 30 manuscripts, the earliest of which dates back to the 10th century. A Greek translation from Armenian has been preserved. The book also summarizes Christian doctrine. Along with abundant hagiographic (describing the saints) material, ‘History’ by Agathangelos contains a lot of data on the history of Armenia in the 3rd - early 4th centuries. Agathangelos’ work is focused on ‘Armenian King’ Tiridates III and Gregory the Illuminator.

Sebeos is an Armenian historian of the 7th century, the author of the ‘History of Emperor Heracles’ dedicated to the period of the reign of the Byzantine Emperor Heraclius (610-641). The narration was brought up to 661.

Thus, this is a brief material on the primary sources of Armenian history, on which modern Armenology is based. However, even such a long and extensive list of inventors of Armenian history could not overshadow the historical truth and obstruct exposing of Armenian falsifiers by honest historians. One of them was I.M. Diakonov who, e.g., first proved that the State of Urartu was not Armenian. His theory destroyed the entire Armenian history-mythology, brought to naught the narratives of Armenian inventors of antiquity.

Comparing the texts, another scholar, urartologist Piotrovsky concluded that Khorenatsi took the book ‘Church History’ by Greek theologian Eusebius of Caesarea (between 260 and 265 - 339/340) as the basis of his writings. Piotrovsky notes that Khorenatsi removed historical facts, unnecessary from his standpoint, from Church History and supplemented them with stories from folk legends and some sources, possibly invented by him.

Another book by Eusebius, ‘Chronicle’ is the world history from the creation of the world to 325. The Greek original of ‘Chronicle’ has not survived. In 1782, it was accidentally found in an Armenian translation, although only a few fragments exist in Greek!!! The full text was preserved only in the ‘Armenian translation of the 5th century.’

Such things are not found accidentally. The work was written in the 4th century by the ‘father of church history’ Eusebius of Caesarea, translated into Armenian in the 5th century by the ‘father of Armenian historiography’ Movses

Khorenatsi, and ‘accidentally found’ by Armenians at the end of the 18th century.

In 387, Sahak Partev was elected Catholicos of the province of Armenia and started creating a new language and a new nation. The Bible, liturgical books from the Caesarean Church, the writings by Saints Basil the Great, Cyril of Alexandria, Athanasius the Great, John Chrysostom, etc. were translated into the new language. In 439, the Armenian liturgy was created based on the Byzantine one. In 506, the Armenian Church finally split from the Byzantine one.

First, the ‘historical writings’ were created by Mar Abas Katin, Pavstos Buzand, Agathangelos, and Koryun, and later became the primary sources for other ‘historical books.’

The main historian-inventor, Khorenatsi in his work refers to the ‘writings’ of aforementioned ‘historians who were church clerks’ while taking the work by the ‘father of church history’ Eusebius of Caesarea as a basis, removing ‘unnecessary from his standpoint’ facts from it, and supplementing it with information from some sources invented by him.

The primary sources of Armenian history form the basis for modern Armenology. All Armenian historians and researchers from other countries refer to them in their studies.

Brief information on the authors of Armenian primary sources is as follows:

- The biographic data of Agathangelos has not been preserved;
- Some researchers doubt the existence of Mar Abas, considering him a hoax by Movses Khorenatsi;
- It was traditionally believed that Buzand lived in the 4th century while some researchers consider him a historian of the 5th century;
- The biographic data of Koryun are almost completely absent, and some scholars consider him a hoax by Khorenatsi;
- There is no reliable data on the life of the ‘father of Armenian historiography’ Movses Khorenatsi, however, some scholars attribute his life to not the 5th century but the period between the 7th-9th centuries.

All historical names and personalities in the history of Armenians are Parthian kings, princes, and governors. They have nothing to do with Armenians since then, the Armenian nation did not exist at all.

Armenian historians converted almost everything Parthian into Armenian: language, in part, history, in full, names, etc. Parthian names Suren, Karen, Mihran, Tigranes, and many others are considered purely Armenian.

They simply took a part of the history of the Parthia Kingdom's province of Armenia and rewrote it. The province became the 'Kingdom of Armenia,' and the fragments of Parthians became Armenians. Mystical tales from church writings were added there, bringing the Armenian roots to Japheth - the son of Noah, who was a descendant of Seth - the third son of Adam and Eve.