

Πρώτο Μάθημα

1. Πολυθεϊσμός, Αρχαίο Αρμενικό Πάνθεον Θεών και Θεών – Πηγή: http://www.armenian-history.com/Armenian_mythology.htm

Σε ποιά συμπεράσματα φτάνετε με βάση τέτοια πρώτη εισαγωγή στο παγανιστικό κόσμο των Αρχαίων Αρμενίων; Διαφέρεται σημαντικά από τον ελληνικό; Κατά τη γνώμη σας ποιά είναι η ποιότητα αυτό το πρώτο ντοκουμέντο;



Արամազդ - Aramazd (Ζεύς) - Master of all Armenian gods, the father of all gods and goddess, the creator of heaven and earth. He called "Great and courageous Aramazd" (Մեծ եւ արի Արամազդ). Aramazd was the source of Earth's fertility. He made it fruitful and bountiful. The celebration in his honour was called Amanor, (Ամանոր) or New Year, which was celebrated on March 21 in the old Armenian calendar (which is the Spring equinox). Aramazd's main sanctuary was located in Ani Kamakhym, one of the cult centers of Ancient Armenia. The treasures and tribal mausoleums of Armenian Arshaguni (Arshakuni) kings were there, too.

Անահիտ - Anahit (Άρτεμις) - The daughter or wife of Aramazd. Anahit was the most loved and honoured Armenian goddess. She was mother-goddess. Anahit was sculptured with the child on her hands` with specific hair style of Armenians mothers or women and was called "Great Lady Anahit". Ancient Armenians believed that Armenian world was existing by Anahit's will. Anahit was the cult of maternity and fertility. Anahit-worships were established in Eriza avan (արշաւն - region) and in Armavir, Artashat and Ashtishat cities. A mountain in Sophene district was known as Anahit's throne (Աթոր Անահտա- **Աթոր Անահտայ**).



According to Plutarch, the temple of Eriza was the wealthiest and the noblest in Armenia. During the expedition of Marc Antony (84-30) into Armenia (34 B.C), the statue was crushed

into pieces by the Roman soldiers. Pliny the Elder (23-79 A.D.) transmits the following information: Emperor Augustus, being invited to dinner by one of his generals, asked him if it was true that the wreckers of Anahit's statue had been punished by the wrathful goddess.

"No!" answered the general, *"on the contrary, I have today the good fortune of treating you with one part of the hip of that gold statue"*.

Վահագն - Vahagn (Άρης - Ηρακλής), - The third god of the Armenian Pantheon. Vahagn was the god of thunder and lightning. Vahagn's main sanctuary was located in Ashtishat city of the province of Taron (region of Armenia). He too was a god of war. Armenian kings and warlords before going to war asked him for support.

Πηγή - <https://en.wikipedia.org/wiki/Vahagn> Ancient Armenian origin of Vahagn's birth song

*In travail were heaven and earth,
In travail, too, the purple sea!
The travail held in the sea the small red reed.
Through the hollow of the stalk came forth smoke,
Through the hollow of the stalk came forth flame,
And out of the flame a youth ran!
Fiery hair had he,
Ay, too, he had flaming beard,
And his eyes, they were as suns!*



Πηγή - <http://www.azad-hye.net/media/h1/vahagni-tsununde.pdf>

ՎԱՀԱԳՆԻ ԾՆՈՒՆԴԸ

Երկներ երկին, երկներ երկիր,
Երկներ եւ ծովն ծիրանի,
Երկնի ծովուն ուներ եւ զկարմրիկն եղեգնիկ.
Ընդ եղեգան փող ծուխ ելաներ,
Ընդ եղեգան փող բոց ելաներ,

Եւ ի բոցոյն վազեր խարտեաշ պատանեկիկ.
Նա հուր հեր ուներ,
(Ապա թէ) Բոց ուներ մորուս,
Եւ աչկունքն էին արեգակունք:

Աստղիկ - Astghik (Αφροδίτη) - The goddess of love, beauty and water. She was the wife or lover of Vahagn, the god of thunder and lightning. Her temple in Astishat was called "*the room of Vahagn*", where Astghik met with her lover - Vahagn. She was sculptured without clothes, as a swimming beautiful young woman. The celebration in her honour occurred in mid-June and was called Vardevar - **Վարդեվար**. It is still celebrated in Armenia by pouring water on each other.



Βλ. την εορτή του σημερινού Βαρτεβάρ στο Γερεβάν- **Վարդեվար** :
<https://www.youtube.com/watch?v=y6vPOsJFsbY>



Նանե - Nane (Αθηνά) - The daughter of Aramazd. The goddess of war. Her cult was closely connected with Anahit's. Her temple was purposely located in Ekegyac region (gavar – գավառ), near with Anahit's temple. Now Armenians usually call their grandmother "*Nane*" (*Nan*) which means that Nane was an influential goddess in Ancient Armenians' spiritual life.



Միհր - Mihr - Միթրա (Μίθρας)

The god of sun and heaven light. He was the son of Aramazd, the brother of Anahit and Nane. His main worship was located in Bagaharich. The pagan temple of **Գառնի** - Garni was Mihr's cultural centre.



Περισσότερα: <https://lusaber.wordpress.com/2012/10/17/mihr-mithra-the-chief-deity-of-the-armenian-heathen-pantheon-of-gods/>



Տիր - Tir - The god of wisdom, science and studies, also an interpreter of dreams. Tir was secretary of Aramazd. Tir's temple was located near Artashat and was called "Արամազդի գրչի դիւան" or "Aramazt's study".



2. Βάπτιση των Αρμενίων : ο πρώτος χριστιανικός λαός επί γης; - Πηγή:

https://w2.vatican.va/content/john-paul-ii/en/apost_letters/2001/documents/hf_jp-ii_apl_20010217_battesimo-armenia.html

Ποιός είναι ο επίσημος συγγραφέας αυτού του κειμένου; Ποιός είναι ο τόνος του; Γιατι όλες οι παραπομπές αναφέρουν κείμενα που δημοσιεύθηκαν στη Βενετία; Κατά τη γνώμη σας ποιά είναι η ποιότητα αυτό το δεύτερο ντοκουμέντο;

APOSTOLIC LETTER OF JOHN PAUL II FOR THE 1,700th ANNIVERSARY OF THE BAPTISM OF THE ARMENIAN PEOPLE

From the Vatican, 2 February 2001

[...]

2. Seventeen centuries ago, dear brothers and sisters of the Armenian people, this shared conversion to Christ took place for you. It is an event that has deeply marked your identity, not only personally but **as a community**, so that we are entitled to speak of the "Baptism" of your nation, even though Christianity actually reached your land **much earlier**. Tradition attributes its origins to the preaching and work of the holy **Apostles Thaddeus and Bartholomew**.

With the "Baptism" of the Armenian community, first received by the civil and military authorities, the people acquired **a new identity** that was to become **a constitutive and inseparable part of Armenian life**. It would no longer be possible to think that faith did not figure as an essential element among the components of this identity. For Armenian culture itself would receive an extraordinarily powerful impetus from **the proclamation of the**

Gospel: its Armenian aspect would give a profoundly characteristic note to this proclamation, which would eventually be a driving force for **an unprecedented development of the national culture. The invention of the Armenian alphabet**, a decisive factor for the stability and definition of the people's cultural identity, would be closely associated with the Baptism of Armenia, and would be desired and conceived as a true and proper vehicle of **evangelization, even more than as a way to communicate concepts and information.** The new alphabet, the work of St *Mesrop-Masthoc* [Մեսրոպ Մաշտոց], in collaboration with the holy Catholicos *Sahak* [Սահակ], would enable Armenians to receive **the best features of Syrian and Greek spirituality, theology and culture**, and blend them all in an original way with the specific contribution of their own genius.

3. The conversion of Armenia, which occurred at the dawn of the fourth century and is **traditionally** dated to the year 301, made your ancestors realize that they were **the first officially Christian people, well before Christianity was recognized as the religion of the Roman Empire.**

In particular, it was the historian *Agathangelos* [Αγαθάγγελος – Ագաթանգեղոս – 5th century A.D.] who, in a tale full of symbolism, recounted in detail the events that tradition says gave rise to this mass conversion of your people. The story begins with the providential and dramatic meeting of the two heroes on whom the story is based: **Gregory** [Γρηγόριος – Գրիգորիոս/Գրիգոր], the son of the Parthian *Anak* [Անակ < Middle Iranian: **anāk* (“evil, bad”)], raised at **Caesarea** [Կեսարիա] in Cappadocia [Կապադոկիա], and the Armenian king, **Tiridates** [Τιριδάτης – Տրիդատ – 250 - 330] *III*. It started, in fact, with a dispute: Gregory, asked by the king to make a sacrifice to the goddess *Anahit*, adamantly refused, explaining to the sovereign that **there is only one Creator of heaven and earth, the Father of the Lord Jesus Christ.** When he was therefore subjected to cruel torments, Gregory, aided by God's power, was unbending. Seeing his steadfast constancy in professing the Christian faith, the king had him thrown into **a deep pit**, a dark, narrow place infested with snakes, where previously no one had ever survived. But Gregory lived for many years in that pit without succumbing, **fed by Providence** through the compassionate hand of a widow.

The tale continues, mentioning the attempts made in the meantime by the Roman Emperor **Diocletian [244 - 311]** to seduce the holy virgin *Hrip'sime* [Հրիսիմիէ], who, to escape this peril, fled from Rome with a group of companions to seek refuge in Armenia. The young girl's beauty attracted the attention of King Tiridates, who fell in love with her and wanted to make her his own. In the face of *Hrip'sime's* obstinate refusal, the king was enraged and had her and her companions cruelly tortured and killed. According to tradition, Tiridates was turned into a wild boar as a punishment for his crime and could not return to human form until, in obedience to a message from heaven, he released Gregory from the pit in which he had lived for **13 long years.** Having obtained through the saint's prayers the miracle of being restored to human form, **Tiridates realized that Gregory's God was the true one and decided to convert, along with his family and army, and to work for the evangelization of the whole country. This is how the Armenians came to be baptized and how Christianity was imposed as the nation's official religion.** In the meantime, Gregory had received **episcopal ordination** in Caesarea and traveled all over the land with Tiridates, **destroying places of idolatrous worship and building Christian churches.**

After a vision of the Only-begotten Son of God incarnate, a church was built in *Vagarshapat* and from this wondrous event took the name *Etchmiadzin* [Էջմիածին], that is, the place where "the Only-begotten came down". **The pagan priests were instructed in the new religion and became ministers of the new worship, while their children formed the nucleus of the clergy and of the monasticism that followed.**

Gregory soon withdrew to the desert to live as a hermit, **and his youngest son, *Aristakes***, was ordained a Bishop and appointed head of the Armenian Church. In this capacity he took part in **the Council of Nicaea (325)**. The Armenian historian known by the name of *Moses of Khoren* describes Gregory as our "*first ancestor and father according to the Gospel*"(1) and, to demonstrate the continuity between the apostolic evangelization and that of the Illuminator, recounts the tradition that Gregory had the privilege of being conceived next to the sacred memorial of the Apostle Thaddeus.

The ancient calendars of **the still undivided Church** celebrated him on the same day in both the East and the West as a tireless apostle of truth and holiness. The father in faith of the whole Armenian people, St Gregory still intercedes from heaven today, so that all the children of your great nation may at last gather round the one table prepared by Christ, the divine Shepherd of the one flock.

4. In addition to its legendary aspects, this traditional story contains elements of great spiritual and moral significance. The preaching of the Good News and Armenia's conversion are based above all **on the blood of those who bore witness to the faith**. The sufferings of Gregory and the martyrdom of *Hrip'sime* and her companions show how the first Baptism of Armenia was truly one of blood.

Martyrdom is a constant feature of your people's history. Their faith remains inseparably linked to the witness of blood shed for Christ and the Gospel. The whole culture and the very spirituality of Armenians are filled in the pride they take in the supreme sign of the gift of life in martyrdom. There we hear echoes of the groans for the suffering endured in communion with the Lamb sacrificed for the world's salvation. A symbol of it is the sacrifice of *Vardan Mamikonian* and his companions who, in the Battle of *Avarayr (451)* against the Sassanid *Yazdegerd II*, who wanted to impose the Mazdean religion on the people, gave their lives to remain faithful to Christ and to defend the national faith. On the eve of battle, as the historian *Eliseus* relates, the soldiers were urged to defend the faith in these words: "*Those who believed that Christianity was like a garment for us will now know that they can not take it from us any more than they can remove the colour of our skin*"(2). This is an eloquent testimony of the courage that motivated these believers: to them, dying for Christ meant sharing in his passion and asserting the rights of conscience. There could be no denying the Christian faith, which the people considered the supreme good.

(1) *Storia dell'Armenia*, Venice 1841, p. 265.

(2) *Storia di Vartan e della guerra degli Armeni contro i Persiani*, chap. 5, Venice 1840, p. 121.

3. **Ο κεντρικός ρόλος της αρμενικής εκκλησίας στην αρμενική ιστορία –**
Μια παρουσίαση από τους Αρμενίους ηγέτες της εκκλησίας τους ίδιους –
Πηγή: <http://www.armenianorthodoxchurch.org/en/history>

Ποιός είναι ο ιστότοπος που βρήκα αυτό το κείμενο; Ποιά θα είναι η ιδεολογική τάση του συγγραφέως; Βρίσκετε αναχρονισμούς στη δομή του ντοκουμέντου; Περιέχει διαλεκτικά στοιχεία αυτό το ντοκουμέντο; Πως σχετίζονται τα ντοκουμέντα 2 και 3 μεταξύ τους; Βρίσκετε ομοιότητες μεταξύ αυτής της παρουσίασης της αρμενικής εκκλησίας με όσα ξέρετε για το Βυζάντιο; Υπάρχει αυτός ο όρος στο κείμενο;

The Origin of the Armenian Church

The origin of the Armenian Church dates back to the Apostolic age. According to the ancient tradition, which is well supported by historical evidence, Christianity was preached in Armenia as early as the second half of the first century by the two disciples of Jesus Christ, namely, St. Thaddeus (John 14:22-24) and St. Bartholomew (John 1:43-51).



Armenian clergy from Gars

During the first three centuries Christianity in Armenia was a hidden religion under heavy persecution.

It was at the beginning of the fourth century, 301 A.D., that Christianity was officially accepted by the Armenians as the state religion. St. Gregory the Illuminator, the patron Saint of the Armenian Church, and King Thiridates III, the ruler of the time, played a pivotal role in the Christianization of Armenia. It is a well-known historical fact that the Armenians were the first nation to formally adhere to Christianity.



Buildings of the Catholicossate of Cilicia in Sis

This conversion was followed in the fourth and fifth centuries by a process of institutionalization and Armenization of Christianity in Armenia.

St. Gregory the Illuminator became the organizer of the Armenian Church hierarchy. From that time, the heads of the Armenian Church have been called Catholicos and still hold the same title. St. Gregory chose as the site of the Catholicossate then the capital city of Vagharshapat, in Armenia. He built the pontifical residence next to the church called “Holy Mother of God” which then would take on the name of St. Etchmiadzin (meaning the place where the Only-Begotten Son has descended), according to the vision in which he saw the Only-Begotten Son of God come down from



Armenians in Zeytun

heaven with a golden hammer in his hand to locate the site of the new cathedral.

The Armenian Church played a highly magnificent role in the life of the Armenian people. The Armenian alphabet was invented by the Church (St. Mesrob Mashdotz, 43), the Armenian culture was flourished under the guidance of the Church. The Church also played a major part in landmark events of our history.



Sis

It became the defender of the human rights of its people.

In the sphere of theology, spirituality and literature and arts, many catholicoi, bishops and priests have made valuable contribution to the Christian thought, culture and civilization.

The history of the Armenian Church has been one of continuous and living martyrdom. However, creativity and evangelistic witness sustained the life of the Church in the midst of enormous storms and history.

The continuous upheavals, which characterized the history of Armenia, the church center, the Catholicosate moved to different locations together with the political authority. Thus, in 485, it was transferred to the new capital Dvin; in the 10th century it moved from Dvin to Dzoravank and then to Aghtamar (927), to Arghina (947) and to Ani (992). After **the fall of Ani and the Armenian Kingdom of Bagradits in 1045**, masses of Armenians migrated to Cilicia. The Catholicosate, together with the people, settled there. It was first established in Thavblour (1062), then in Dzamendav (1072), in Dzovk (1116), in Hromkla (1149), and finally in **Sis (1293)**, the capital of the Armenian Kingdom in Cilicia,



Armenians in Van, to right: Monastery of Varak

where it remained for seven centuries. After the fall of the Armenian Kingdom in Cilicia, in **1375**, the Armenian Church also assumed the role of national leadership, and the Catholicos was recognized as **Ethnarch** (head of nation). This national responsibility considerably broadened the scope of the Church's mission in the Ottoman Empire and in the Diaspora.

4. **Η εφεύρεση του αλφαβήτου και η ιστορικότητα της αρμενικής γλώσσας** (από τα κλασσικά αρμενικά զրարար ως τη διπλή σύγχρονη γλώσσα արեւմտահայերէն/արեւելահայերէն [δυτική και ανατολική μορφές]) – Πηγή: <http://www.sigmalive.com/archive/simerini/news/local/364593>

17.03.2011 06:37 - Με τον Αλέξ.-Μιχαήλ Χατζηλύρα*

Η αρμενική γλώσσα άλλοτε και τώρα Αναφορά στην ιστορία των Αρμενίων στην Κύπρο

Η κλασική Αρμενική (krapar - զրարար) επηρεάστηκε φωνολογικά από τα Γεωργιανά και έλαβε πολυάριθμες λέξεις-δάνεια από τα Ελληνικά, Συριακά, Λατινικά και Περσικά.

Αν και τα πρώτα ίχνη της Αρμενικής χάνονται στους αιώνες, πιστεύεται πως σχετίζεται με την Πρωτοελληνική γλώσσα. Αρχικά γραφόταν με ελληνική, περσική ή συριακή γραφή, μέχρι που το 405 ο Άγιος Μεσρόπ Μαστότς (Մեսրոպ Մաշտոց), αποφασισμένος να μεταφράσει τη Βίβλο στην Αρμενική, ταξίδεψε γύρω από τον Καύκασο και επινόησε ένα μοναδικό αλφάβητο με 36 γράμματα. Το αρμενικό αλφάβητο θεωρείται προϊόν θείας έμπνευσης. Αφού έγινε ευπρόσδεκτο από το Βασιλιά Βραμσαμπούχ και τον Καθόλιο (Πατριάρχη) Σαχάκ Α' (Սահակ), υπήρξε το έναυσμα για τον 'Χρυσούν Αιώνα' του αρμενικού έθνους και έκτοτε λειτουργεί ως ισχυρός παράγοντας στην ανάπτυξη και διατήρηση του εθνικού αρμενικού πνεύματος.

Η κλασική Αρμενική (krapar- զրարար) επηρεάστηκε φωνολογικά από τα Γεωργιανά και έλαβε πολυάριθμες λέξεις-δάνεια από τα Ελληνικά, Συριακά, Λατινικά και Περσικά. Η ανάπτυξη των sharagan (շարահան - εκκλησιαστικών ύμνων) και η λογοτεχνική παραγωγή εκλέπτυναν την κλασική Αρμενική, ενώ τα υπέροχα αρμενικά χειρόγραφα, διακοσμημένα με μορφές πουλιών, είναι από τα ωραιότερα παγκοσμίως. Λόγω της ευρωπαϊκής επιρροής στο Αρμενικό Βασίλειο της Κιλικίας, άλλα δύο γράμματα προστέθηκαν γύρω στο 12ο αιώνα. Το 13ο και 14ο αιώνα η γραμματική, το συντακτικό και η ορθογραφία τυποποιήθηκαν περαιτέρω. Μετά την πτώση του Βασιλείου της Κιλικίας (**1375**) και την καταστροφή πολυάριθμων Μοναστηριών, η Αρμενική έπεσε σε λήθαργο μέχρι το 16ο αιώνα. Τότε οι kousan (գրուածիկ - λυρικοί αοιδοί) και οι ashough (աշուղի - τροβαδούροι) άρχισαν να καταπιάνονται με τις ενασχολήσεις των Αρμενίων **που ζούσαν υπό το ζυγό των Περσών και των Τούρκων.**

Μέσα στο γενικότερο ρεύμα της **Αναγέννησης** και του **Διαφωτισμού**, ιδρύθηκαν αρκετά αρμενικά τυπογραφεία, με πρώτο αυτό στη **Βενετία** (1512), στο οποίο ο Hagop Meghabard τύπωσε το πρώτο αρμενικό βιβλίο, το Ourpatakirk (Ուրբաթագիրք - Βιβλίο της Παρασκευής) Ιδιαίτερα σημαντικά υπήρξαν τα τυπογραφεία των **Μεχταριστών** (Βενετία, Τεργέστη, Βιέννη), τα οποία συνέβαλαν στη διατήρηση και τη διάδοση της αρμενικής γλώσσας και του αρμενικού πολιτισμού, στα δύσκολα χρόνια του οθωμανικού σκοταδισμού. Η πρώτη αρμενική εφημερίδα ήταν ο «Aztagar» (Ազդարար - Μηνύτωρ), που εκδόθηκε το **1794 στην Ινδία**, ενώ η πρώτη αρμενική εφημερίδα στην Κύπρο εκδόθηκε το 1900 στη Λευκωσία και ονομαζόταν «**Kharazan**» (Խարազան - Μαστίγιο).

Μεταξύ 18ου και 20ού αιώνα, η καθομιλουμένη Αρμενική (Աշխարհարար - Ashkharapar) δανείστηκε πολυάριθμες λέξεις από τα Τουρκικά και τα Ρωσικά. Λόγω του διαχωρισμού της αρμενικής πατρίδας ανάμεσα στην Οθωμανική και τη Ρωσική Αυτοκρατορία, από το 19ο αιώνα διακρίνεται στη Δυτική Αρμενική (Արեւմ'դահայերեն - Արեւմտահայերէն) και την Ανατολική Αρμενική (Արեւելահայերեն - Արեւելահայերէն).

Η πρώτη ομιλείται από Αρμένιους της **Διασποράς**, ενώ η δεύτερη ομιλείται κυρίως στην **Αρμενία, τις πρώην σοβιετικές Δημοκρατίες, καθώς και στο Ιράν**. Αν και είναι σε μεγάλο βαθμό αμοιβαία κατανοητές, υπάρχουν **αξιοσημείωτες διαφορές στη φωνολογία, το λεξιλόγιο και τη γραμματική, ακόμη και την ορθογραφία**. Αυτή η πλούσια και δυναμική γλώσσα είναι η μητρική γλώσσα ενός έθνους που αριθμεί περίπου 9 εκατομμύρια ανθρώπους, διασκορπισμένους στις τέσσερις γωνιές της Υφηλίου, ως αποτέλεσμα της **Αρμενικής Γενοκτονίας**.

Η Αρμενική, που είναι η κύρια γλώσσα των Δημοτικών Σχολείων Ναρέκ [Նարեկ], διδάσκεται επίσης στο Κέντρο Γλωσσών του Πανεπιστημίου και τα Επιμορφωτικά Κέντρα Λευκωσίας. Το β' ραδιόφωνο του ΡΙΚ μεταδίδει αρμενικά καθημερινά προγράμματα μεταξύ 17:00-18:00. Κυκλοφορούν δύο αρμενόφωνες εφημερίδες, το «Αρτσακάνκ» (Խոհ - Արտաշատ) και το «Αζάτ Τσάιν» (Եλεύθερη Փωνή - Ազատ լայն), καθώς και τα ενημερωτικά δελτία «Κεγάρτ» (Դոր - Քեղար) και «Αραντού» (Եνημερωτικό Δελτίο - Արանտու), τα οποία εκδίδει η Αρμενική Μητρόπολη και το Γραφείο του Εκπροσώπου, αντίστοιχα. Η κλασική Αρμενική χρησιμοποιείται στις αρμενορθόδοξες εκκλησίες της Παναγίας (Սուրբ Աստվածածին - Λευκωσία), του Αγίου Στεφάνου (Սուրբ Ստեփան - Λάρνακα) και του Αγίου Γεωργίου (Սուրբ Գեորգ - Λεμεσός).

Στις 1/12/2002 η Κυπριακή Δημοκρατία και το Συμβούλιο της Ευρώπης ανακήρυξαν την Αρμενική ως μειονοτική γλώσσα της Κύπρου, στα πλαίσια του Ευρωπαϊκού Χάρτη Περιφερειακών ή Μειονοτικών Γλωσσών. Η Αρμενική είναι η μητρική γλώσσα των περίπου 3.500 Αρμενίων της Κύπρου.

* Εκπρόσωπος Τύπου του Εκπροσώπου των Αρμενίων στη Βουλή κ. Βαρτέκς Μαχτεσιάν