

**INSTITUTE OF HISTORY OF THE NATIONAL
ACADEMY OF SCIENCES OF THE REPUBLIC OF
ARMENIA**

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**PROGRESSIVE BRITISH FIGURES’
APPRECIATION OF ARMENIA’S
CIVILIZATIONAL SIGNIFICANCE VERSUS
THE FALSIFIED “ANCIENT TURKEY”
EXHIBIT IN THE BRITISH MUSEUM**

**YEREVAN
2013**

PUBLISHED WITH THE APPROVAL OF THE SCIENTIFIC COUNCIL OF THE
INSTITUTE OF HISTORY OF THE NATIONAL ACADEMY OF SCIENCES OF
THE REPUBLIC OF ARMENIA

This work was supported by State Committee of Science MES RA, in frame of the research project № 11-6a634 “Falsification of basic questions of the history of Armenia in the Turkish-Azerbaijani historiography”.

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Eduard L. Danielyan
Progressive British Figures' Appreciation of Armenia's Civilizational Significance
Versus the Falsified “Ancient Turkey” Exhibit in the British Museum

This work presents a cultural-spiritual perception of Armenia by famous British people as the country of Paradise, Noah's Ark on Mt. Ararat-Masis and the cradle of civilization. Special attention is paid in the book to the fact that modern British enlightened figures call the UK government to recognize the Armenian Genocide, but this question has been politicized and subjected to the interests of UK-Turkey relations, thus being pushed into the genocide denial deadlock. The fact of sheltering and showing the Turkish falsified “interpretations” of the archaeological artifacts from ancient sites of the Armenian Highland and Asia Minor in the British Museum's “Room 54” exhibit wrongly entitled “Ancient Turkey” is an example of how the genocide denial policy of Turkey pollutes the Britain's historical-cultural treasury and distorts rational minds and inquisitiveness of many visitors from different countries of the world. The author shows that Turkish falsifications of history have been widely criticized in historiography.

Taking into consideration the fact that there are collections of ancient and medieval valuable artifacts and pieces from Armenia (Western and Eastern Armenia) and Asia Minor in the storerooms of the British Museum, as well as broad historiographical and cartographic materials on different periods of history of Armenia and Asia Minor, which are vivid testimony to their ancient civilizational heritages, it would be expected that exhibits entitled Ancient Armenia and Ancient Asia Minor would be opened in the British Museum.

ISBN 978-9939-834-41-2

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1. PROGRESSIVE BRITISH FIGURES' CONDEMNATION OF THE ARMENIAN GENOCIDE AND DESTRUCTION OF THE CIVILIZATIONAL VALUES

The civilizational values of Armenia are rooted in the past millennia. Since ancient times Armenia's importance has been conditioned by the rich natural resources of the Armenian Highland, its strategic position in Western Asia and the creativeness of the native Armenian nation. The ethno-spiritual, political and cultural history of Armenia and the Armenian people is testified to by archaeological, cuneiform, ancient and medieval historiographical written sources, historic monuments – petroglyphs and rock pictures, sites of early urban culture, masterpieces of architecture (castles, temples and churches), art and craftsmanship - khachkars, manuscripts and miniatures, carpets and jewelry, etc.



Stellar symbols on the rocky hill of Metsamor (the 3rd millennium BC) in the Ararat valley of Ayrarat province of Great Armenia with a view of Mt.Ararat-Masis

Historic evidence of the civilizing significance of Armenia is shown by the monuments of the past researched by Armenian, French, American, Austrian, British, German, Russian, and other specialists in archaeology, botany, astronomy, architecture and history according to which the Armenian Highland since ancient

times was one of the world-centers for the processing and export of obsidian, cultivated wheat, astronomical observations, creation of the Zodiac, the origin of metallurgy, horse-breeding, chariots and specific features of architecture.

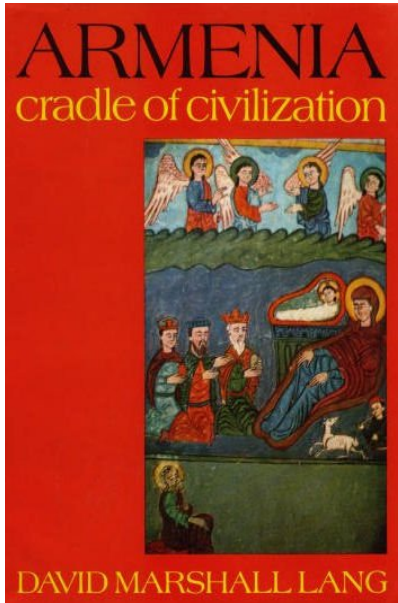
All these have contributed to the assessment (in historiography and cultural history) of Armenia as cradle of civilization.



Rock-picture of the stellar sky and a celestial calendar from the Geghama mountains (the 4th-3rd millennia BC)

Archaeology is the field of historic research of primordial testimonies of the roots of human activities and ancient cultural and civilizational values, on the one hand, and on the other hand, of passed and survived nations. The research on the ancient history of Armenia testified by archaeological materials and architectural monuments of the Armenian Highland and their cultural assessment in comparison with Mesopotamian and Egyptian civilizations together with the inclusion of biblical notions connected with Mount Ararat brought Professor of the University of London, David Marshall Lang to the following conclusion: “The ancient land of Armenia is situated in the high mountains... Although Mesopotamia with its ancient civilizations of Sumeria and Babylon, is usually considered together with Egypt as the main source of civilized life in the modern sense, Armenia too has a claim to rank as one of the cradles of human culture. To begin with, Noah's Ark is stated in the Book of Genesis to have landed on the summit of Mount Ararat, in the very centre of Armenia.... Whether or not we attribute any importance to the Book of Genesis as a historical source, none can

deny the symbolic importance of its account of Noah's Ark, which is cherished by both believers and unbelievers all over the world. Again, Armenia has a claim on our attention as one of the principal homes of ancient metallurgy, beginning at least five thousand years ago. Later on, Armenia became the first extensive kingdom to adopt Christianity as a state religion pioneering a style of Church architecture which anticipates our own Western Gothic”¹.



The church of St. John the Baptist (1216-1238) of the monastery of Gandzasar, the province of Artsakh of Great Armenia.

After such a high assessment of Armenia’s civilizational values David M. Lang noted with distress: “It is difficult to convey the horror of events of 1915, as the Ottoman government set into action its design for genocide. In April 1915, the Armenian intellectual and community leaders in Istanbul were rounded up and transported in ships to their doom; among the victims were a number of priests, poets, doctors, and the great composer Komitas”².

¹ David M. Lang, Armenia: Cradle of Civilization, London, 1970, p. 9.

² Ibid., p. 288.

It seems that such appreciation of the deeply rooted history of Armenia given by David M. Lang (and earlier by A. Toynbee) would be enough to open an exhibition entitled *Ancient Armenia* in the British Museum presenting artifacts of Armenia accompanied with maps of the archaeological sites of the Armenian Highland. But contrary to historic data and their researches in historiography an exhibit in “Room 54” (entitled “Ancient Turkey”) has been opened in the British Museum. Many questions arise naturally, but the most important one is: was there a country with the name of Turkey in ancient times? It is impossible to detect such an absurdity in historical sources all over the world. If nomadic Seljuk and Oghuz-Turkic tribes (the ancestors of the present-day Turks) began invading Western Asia from far away Trans-Altai and Cis-Aral steppes and deserts only since the second half of the 11th century and whose descendants captured Constantinople in 1453¹, how could “Turkey” “appear” in ancient times? It is not a matter of discussion, because “Turkey” simply did not exist in the Neolith, Eneolith, Bronze and Iron epochs.

Since the Middle Ages British cultural-spiritual perception of Armenia has been associated with the Biblical Paradise and the cradle of civilization. The British figures of the Enlightenment and Romantic periods along with other European and Russian intellectuals² expressed their inspiration for Armenia and its spiritual roots in history³, even in very hard conditions for the Armenian people.

With the origin of the “Eastern Question”, on the one hand, the political interests of the Great Powers clashed in Western Asia, on

¹ A monastic scribe in Crete wrote about the capture of Constantinople by the Turks: “There never has been and never will be a more dreadful happening” (Alan Palmer, *The Decline and Fall of the Ottoman Empire*, New York, 1992, p. 1-2).

² Sergei Nikolayevich Glinka (1774–1847), Valery Yakovlevich Bryusov (1873 – 1924), Sergey Mitrofanovich Gorodetsky (1884 –1967).

³ The Hereford Mappa Mundi (ca. 1300 AD), world map reflected Biblical perceptions of Armenia. In the 19th c. such a spiritual concept was observed in French religious literature (e.g.: “L’Arménie revendique pour elle l’honneur d’avoir été le pays choisi par Dieu pour y créer l’Eden; aux sources de ces quatre fleuves... Noé sortit de l’arche et descendit jusqu’au pied du mont Ararat... L’ Arménie doit être considérée comme le berceau du monde”. - *Encyclopédie théologique*, publié par M.l’Abbé Migne, tome premier, Paris; 1846, p. 590).

the other hand, the “sick man”¹, agonizing, in the course of time, turned into a criminal genocidal monster.

The Armenian Genocide (from the 1890s to 1923, which culminated in 1915) in Western Armenia (in the western part of the Armenian Highland), Armenian Cilicia and Armenian (Northern) Mesopotamia, as well as in other parts of the Ottoman Empire (the provinces, cities and towns of Asia Minor, particularly, in Constantinople) was organized and committed by the Turkish predatory state (the Ottoman empire, the Young Turks’ and the Kemalist regimes).

It was accompanied and continued by the genocide of the Armenian cultural heritage and the policy of the obliteration of historical memory² in relation to the Armenian territories occupied by the Turkish state using genocidal means. It was not a result of “the clash of civilizations”, but a misanthropic bloody and destructive crime of genocide which was committed by the uncivilized, nomadic, brutal Turkic savage and deformed state against the Armenian people and civilizational values which constitute a part of the treasure of world culture.



The monastery of St.Apostles
attacked and destroyed by Turkish troops



The ruins of the monastery
of St.Apostles after destruction

¹ “On 9 January 1853, in a conversational aside to the British ambassador (Hamilton Seymour) as he was leaving a private concert, Nicholas I for the first time applied his anthropomorphic metaphor of “sick man” to the Ottoman Empire” (A. Palmer, op. cit., p. 118).

² In the sphere of historiography it took the form of concoction of hypercritical, revisionist anti-Armenian and anti-scientific falsifications.

France, Great Britain and Russia were the first to condemn Turkish genocidal policy against Armenians in Western Armenia, Cilicia and Constantinople, asserting in their joint declaration, dated 24 May 1915, that "... in the presence of these new crimes of Turkey against humanity and civilization, the Allied Governments publicly inform the Sublime Porte that they will hold personally responsible for the said crimes all members of the Ottoman Government as well as those of its agents who are found to be involved in such massacres ..."¹.

In the same spirit, in January 1917 the Allies wrote to President Wilson that one of their aims was "the turning out of Europe of the Ottoman Empire, as *decidedly foreign to Western civilization*"².

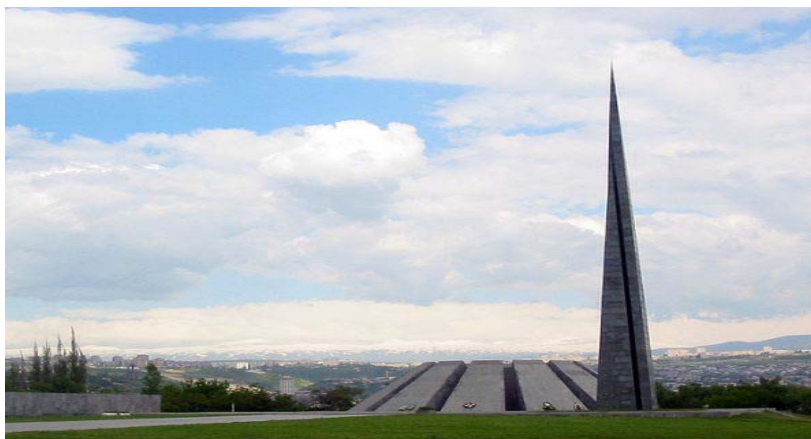
¹ History of the United Nations War Crimes Commission and the Development of the Laws of War, London: His Majesty's Stationery Office, 1948, p. 35, in: William A. Shabas, *Genocide in International Law, The Crime of Crimes*. National University of Ireland, Galway. Cambridge, 2000, p. 16. Concerning this declaration W. Shabas noted that the term "crimes against humanity" was first used in its contemporary context in 1915, but "no persecutions were ever undertaken on an international level for the genocide of the Armenians". Then this term "reappeared in 1945 as one of three categories of offence within jurisdiction of the Nürnberg Tribunal" (William A. Schabas, *An Introduction of the International Criminal Court*, Second edition, Cambridge, 2004, p. 41-42). It was adopted in London (United Nations, *Charter of the International Military Tribunal - Annex to the Agreement for the prosecution and punishment of the major war criminals of the European Axis ("London Agreement")*), 8 August 1945, Article 6 (c) <http://www.refworld.org/docid/3ae6b39614.html>.

² Hacobian A.P., *Op. cit.*, Ch.III. A century later a similar alienation of Turkey from western values is noted by contemporary researchers in the social-legal field: "The totality of the ideological control of the dominant radical nationalism is best shown in the official treatment of topics like the Armenian genocide in 1915. The public mentioning of this topic itself was tabooed during the entire 20th century, and the attempts for discussion today end with a lawsuit (as in the case of *Pamuk and Belge*). Furthermore, in the ideology of political Islam, democracy - as far as it exists - is not liberal. Thus, the alternatives of the state-political development of Turkey are enlightened secular authoritarianism, manifested by Kemalism, or Islamic democracy, which may imitate liberal reforms, but in essence it is alien to the values of Western liberal democracy. To these two alternatives, in different proportions, the ideological and political influences of neo-Ottoman, pan-Turkic and Turkic-Eurasian political doctrines could be added" (Ognyan Minchev. *The case of Turkey in the EU*: http://www.iris-bg.org/files/The%20Case%20of%20Turkey%20in%20the%20EU_eng.pdf).

On 14 April 1995 the State Duma of Russia adopted a statement, condemning the Armenian Genocide in 1915-1923.

In January 2001 the French parliament adopted a law stating: "France publicly recognizes the Armenian Genocide of 1915".

In England¹ the question of recognition of the Armenian Genocide has been politicized and subjected to the interests of the UK-Turkey relations and pushed into the genocide denial deadlock by the UK Government.



The Armenian Genocide Memorial (built in 1966-67) in Yerevan

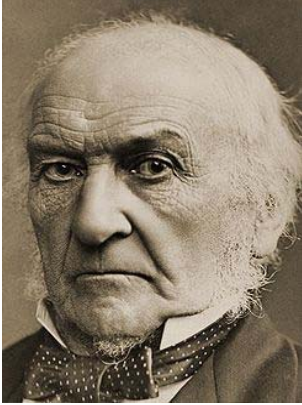
¹ It is necessary to remember that the Allied (among them the British Empire) and Associated Powers signed the Treaty of Sevres. Taking into account the fact that Armenians suffered genocide in their Homeland, according to some of the Treaty's articles, on the one hand, Armenia's territorial integrity's restoration was defined (Articles 88-93), on the other hand, Turkish government being condemned as the terrorist regime (since November 1, 1914 and during war) was held responsible for massacres, forcible deportations and Islamization, and "the injustice of the law of 1915 relating to Abandoned Properties" (Articles 142, 144) (The Treaty of Peace between the Allied and Associated Powers and Turkey Signed at Sevres, August 10, 1920 (The Treaties of Peace 1919-1923, Vol. II, Carnegie Endowment for International Peace, New York, 1924).



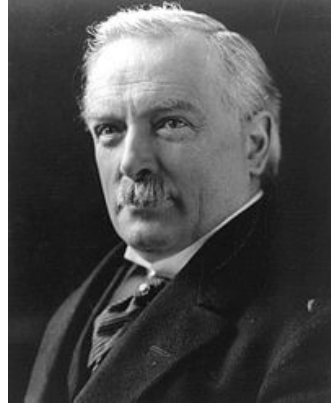
Mt. Sipan-Nekh Masik (4434 m) and Lake Van, Western Armenia

Prime Minister of the United Kingdom David Lloyd George (1916-1922) several years after his resignation confessed: “Had it not been for our sinister intervention, the great majority of the Armenians would have been placed, by the Treaty of San Stefano in 1878, under the protection of the Russian flag. The Treaty of San Stefano provided that Russian troops should remain in occupation of the Armenian provinces until satisfactory reforms were carried out. By the Treaty of Berlin (1878) – which was entirely due to our minatory pressure and which was acclaimed by us as a great British triumph which brought “Peace with honour” – that article was superseded. Armenia was sacrificed on the triumphal altar we had erected. ... The action of the British Government led inevitably to the terrible massacres of 1895-97, 1909 and worst of all to the holocausts of 1915. By these atrocities, almost unparalleled in the black record of Turkish misrule, the Armenian population was reduced in numbers by well over a million... if we succeeded in defeating this inhuman Empire, one essential condition of the peace we should impose was the redemption of the Armenian valleys for ever from the bloody misrule with which they had been stained by the infamies of the Turk”¹.

¹ D.Lloyd George, *Memoirs of the Peace Conference*, vol. 2, New Haven, 1939, p. 811-812.



William Ewart Gladstone (1809 – 1898)



David Lloyd George (1863-1945)

The high authorities of the British state forget the lessons in humanism and compassion by Prime Minister of the United Kingdom (1868 – 1874, 1880 – 1885, 1886, 1892 - 1894) William Ewart Gladstone who condemned the massacres of Armenians committed by the Abdul Hamid regime in the 1894-1896. Gladstone considered those massacres of Armenians as crimes against humanity and civilization.

Highly appreciating Armenian civilizational values and worrying for their destruction William Gladstone stated: “To serve Armenia is to serve civilization”¹.

¹ Independence for Armenia. An appeal to the Congress and the People of the United States of America by John G. Moskoffian, A.M., Professor of Modern Languages in Defiance College. Ohio. With a Preface by the Hon. C.J. Thompson, Congressman-elect, Fifth Ohio District, U.S.A., 1919, p. 4. On 3 March 1896 the under secretary of state for foreign affairs Mr. George Curzon (The Lord Curzon of Kedleston) in the debate on Western Armenia held in the House of Commons said: “When Lord Salisbury came into office he laid down at a very early date—July 26—a clear statement of his policy with regard to Armenia. I think my hon. Friend has not succeeded in giving the House a fair impression of the nature of those massacres. I do not see how it is possible to deny or even to minimise the appalling character of these events. I suppose I have read more about them than any other man in the House, because, in addition to the Papers in the Blue-books, I have had other information, public and private, put before me, and my impression of the massacres is this... The massacres were openly participated in by Turkish soldiers and gendarmes. The proceedings were conducted with an organisation that was perfect and almost mathematical. The massacres in some cases began and ended by sound

In 1897 was published “Letters from the scenes of the recent massacres in Armenia” by J.R. Harris and H.B. Harries with an Introductory Letter dated January 14 1897 from Mr. Gladstone: “Dear Mr. Rendel Harris, I am very glad to hear that you intend to publish a volume of your letters on your experience while distributing relief and travelling through Armenia. I am sure that it is of great importance that all the information possible should be given on this subject, especially where it can be given at first hand”¹.

Modern British enlightened figures following the humanistic path paved by William Ewart Gladstone felt responsibility “to raise the conscience of the nation”. On the 27th October 2009, Member of the House of Lords, Professor of Citizenship at Liverpool John Moores University, a cross bench member of the British House of Lords, Baron Alton of Liverpool delivered the 87th Roscoe Lecture: “Gladstone – son of Liverpool, scourge of tyrants” in St.George’s Hall, Liverpool. He reminded the audience that “Low Hill was the nineteenth century home of Hengler’s Circus and it was here that, on September 24th 1896, at the age of 86, the Liverpool-born Victorian

of trumpet. The Armenians were almost the only Christians who suffered... And finally these massacres were followed by the forcible conversion of the survivors to Mahommedanism, accompanied by the greatest cruelty... It is fair also to bear in mind the incidents that have followed this carnival of blood. Whole districts have been desolated; whole villages have been destroyed....” (Armenian Christians. HC Deb, HANSARD 4th series, vol. 38, cc. 72-85 http://hansard.millbanksystems.com/commons/1896/mar/03/armenian-christians#column_79).

¹ J.Rendel Harris and Hellen B. Harries, Letters from the scenes of the recent massacres in Armenia, London, 1897, p. ii. Describing their visit to the Armenian Patriarch of Constantinople M. Izmirlian on April 1 1896, the authors of the book wrote: “He is a noble old man, but extremely sad-looking... He spoke very warmly and gratefully of the efforts of English people, “Friends” and others, to relieve his suffering nation, but with *intense surprise and indignation* at the lack of action on the part of the Christian nations politically...” (Ibid, p. 8-9). The whole book is full of descriptions of horrible cold-blooded crimes committed against the native Armenian population by the Sultan regime in Western Armenia. For example, the authors witnessed the consequences of massacres in Kharberd (Harpoot) in the valley of the Aratsani river (the Eastern Euphrates): “This neighbourhood has suffered more largely in pillage and destruction of property than any other in Armenia... More than 150 villages have been pulled down and burned... The missionaries lost everything they had in the looting that followed the massacre and fire...” (Ibid., p. 143, 145-146).

Prime Minister, William Ewart Gladstone gave his last public speech”. After resignation of the premiership Gladstone couldn't enjoy his retirement keeping himself far away from the injustice and evil that reigned in the world. David Alton paid attention to the fact that: “The Hengler's Circus speech came after a minor uprising in 1894, in Sasun, in Turkish Armenia (Western Armenia-E.D.). Throughout 1895 a series of pogroms were carried out throughout Turkey's Armenian provinces – and even in the capital, Istanbul. Gladstone took first-hand accounts of the killings from Armenians who travelled to Hawarden Castle, his home in North Wales. He said “the powers of language hardly suffice to describe what has been and is being done, and exaggeration, if we were ever so much disposed to it, is in such a case really beyond our power.” Gladstone reflected that only the enormity of the “sickening horrors” perpetrated against the Armenians, and “a strong sense of duty” could have induced “a man of my age” to abandon what he called “the repose and quietude” of his retirement to embark on what would be his last great mission. He declared that “We are not dealing with a common and ordinary question of abuses of government. We are dealing with something that goes far deeper.....four awful words – plunder, murder, rape, and torture.” By the time he came to speak in Liverpool, a year later – and where an immense crowd of 6,000 people gathered to hear him – Gladstone knew that it was his duty to rouse the conscience of the nation...”. Baron Alton of Liverpool remembering Gladstones' lessons, said that “...he demands no ambiguity, no neutrality but condemnation of crimes against humanity, “which have already come to such a magnitude and to such a depth of atrocity that they constitute the most terrible, most monstrous series of proceedings that have ever been recorded in the dismal and deplorable history of human crime”. Gladstone was right to prophesy that indifference would lead to catastrophic consequences. Seventeen years after his death, the Armenian genocide of 1915-16 would become the first genocide of the twentieth century”¹.

¹ Lord Alton of Liverpool, Gladstone – son of Liverpool, scourge of tyrants, Gladstone Lecture, 27th October 2009, The 87th Roscoe Lecture: St.George's Hall, Liverpool. Posted by David Alton on February 18, 2012.



Baron Alton of Liverpool



Baroness Caroline Cox

On March 26, 2010 a cross-bench member of the British House of Lords, Baroness Cox, wrote a letter to British Government recalling on it to recognize the Armenian Genocide. Mrs. Baroness wrote that “she did it without any hope of a change in the British government’s consistent policy of refusal to acknowledge the truth. She stated that nevertheless the question is timely for three reasons.

First, the recent recognition by the Swedish Parliament of the state-organized massacres of 1.5 million Armenians by Turkish authorities, beginning in 1915, as genocide the latest in a long line of Parliaments and other official bodies, such as the Vatican, to do so.

Second, the publication last October of ‘Was there an Armenian Genocide?’ Geoffrey Robertson QC’s opinion with reference to Foreign and Commonwealth Office documents which show how British ministers, Parliament and people have been misled”¹.

<http://davidalton.net/2012/02/18/gladstone-lecture-liverpool-son-of-liverpool-scourge-of-tyrants/>

¹ <http://www.panorama.am/en/politics/2010/03/26/baroness-caroline-cox/>



Geoffrey Robertson



S.Tehirian monument in Ararat Cemetery, Fresno, CA

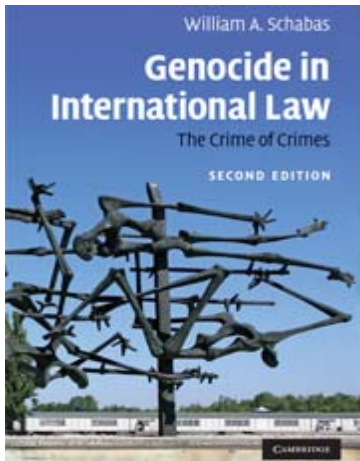
Geoffrey Robertson QC noted that the position of Her Majesty's Government would certainly have perplexed Raphael Lemkin, the legal architect of the Genocide Convention, since the Armenian massacres were uppermost in his mind¹. He coined the word *genocide* – a hybrid of the Greek “*geno*” (meaning “race” or “tribe”) and the Latin “*cide*” (from “*caedere*” i.e. “killing”)². G.Robertson wrote that Armenian massacres had pre-occupied Lemkin ever since he read about the case of Soghomon Tehirian (Tehlerian), an Armenian whose family had been killed in the massacres³ and who in reprisal assassinated Talaat Pasha,

¹ R.Lemkin. *Totally Unofficial. The Autobiography* [unpublished], see Yahreas H. *The World's Most Horrible Crime*//Colliers. 1951. Vol. 127, p. 2, 12, 32A CBS program (1949) includes a rare TV interview with R.Lemkin (1900-1959) on the UN Convention and the Armenian Genocide. R. Lemkin explains to the moderator how his interest in genocide began, and notes particularly: “I became interested in genocide because it happened to the Armenians; and afterwards the Armenians got a very rough deal at the Versailles Conference...” (Harut Sassounian, *Lemkin Discusses Armenian Genocide*. http://www.armeniapedia.org/index.php?title=Lemkin_Discusses_Armenian_Genocide_In_Newly-Found_1949_CBS_Interview).

² R.Lemkin, *Axis Rule in Occupied Europe: Laws of Occupation, Analysis of Government, Proposals for Redress*, Washington, Carnegie Endowment for World Peace, 1944; R.Lemkin, *Genocide as a Crime under International Law*, 1947, vol. 41 (1). - *American Journal of International Law*, pp. 145-151.

³ There is also an earlier information that Lemkin at the age of 15 first encountered the idea of intentional mass murder of a population in 1915 when news of the Turkish slaughter of Armenians reached his native village Bezvodene, near the town of Volkowysk (W.Korey, "R.Lemkin: 'The Unofficial Man'," *Midstream*, June-July 1989, pp. 45-48; Guide to the R.Lemkin (1900-1959) Collection, 1763-2002.

the former Ottoman Interior Minister regarded as primarily responsible for them. The evidence called on Soghomon's behalf at his trial, in Germany in 1923, had convinced Lemkin that "the purpose of the Turkish authorities in deporting the Armenians was to destroy the race...". G.Robertson is sure that "Lemkin's lecturing to and lobbying of the delegates of the UN legal sub-committee in Geneva during the drafting of the Genocide Convention leaves little doubt that the *Preamble* statement "RECOGNIZING that at all periods of history genocide has inflicted great losses on humanity" was intended to refer, *inter alia*, to that period in history, 1915-16, when approximately half the Armenians living in the Ottoman Empire were starved or slaughtered. Indeed, in the first case, on the interpretation of the convention, the US government submitted to the International Court of Justice that "the Turkish massacres of Armenians" was one of the "outstanding examples of the crime of genocide."¹



William Shabas

¹ W.A. Shabas, *Genocide in International Law, The Crimes of Crimes*. National University of Ireland, Galway, Second edition, Cambridge, 2009, p. 19, footnote 12; International Court of Justice. Pleadings, Oral Arguments, Documents. Reservations to the Convention on the Prevention and Punishment of the Crime of Genocide. Advisory opinion of May 28th, 1951. Contents. Section C. – Written statements. 4. – Written statement of the government of the United States of America. I. *The Genocide Convention*. http://www.armenian-genocide.org/Affirmation.388/current_category.6/affirmation_detail.html).

About the position of Her Majesty's Government G.Robertson wrote: "The invariable attitude of the British government over the past decade whenever this issue is raised – whether in parliamentary debate, by way of ministerial question or in diplomatic exchange – is to describe the events of 1915 as "a tragedy" and to state "*in absence of unequivocal evidence to show that the Ottoman Administration took a specific decision to eliminate the Armenians under their control at the time, British government have not recognized the events of 1915 and 1916 as "genocide"*"¹. This formula ... was most recently echoed in February 2008" in the House of Lords' written answer by Lord Malloch-Brown, when replying on behalf of HMG to the question of whether it would recognize the existence of genocide in Armenia in 1915..."².



Soghomon Tehlirian



Rafael Lemkin

G.Robertson concluded: "The truth is that throughout the life of the present government and throughout previous governments, there has been no proper or candid appraisal of 1915 events condemned by HMG at the time and immediately afterwards in terms that

¹ Baroness Ramsay. House of Lords, Hansard, 14 April 1999, Col 826.

² "Was there an Armenian Genocide?" Geoffrey Robertson QC's opinion with reference to Foreign and Commonwealth office documents which show how British ministers, parliament and people have been misled, 9 October 2009, p. 4.

anticipate the modern definition of genocide and which were referred to by the drafters of the Genocide Convention as a prime example of the kind of atrocity that would be covered by this new international crime. HMG has consistently (at least until 2007) wrongly maintained both that the decision is one for historians and that historians are divided on the subject, ignoring the fact that the decision is one for legal judgement and no reputable historian could possibly deny the central facts of the deportations and racial and religious motivations behind the deaths of a significant proportion of the Armenian people...”¹.

Geoffrey Robertson is right, because it is not an issue for a discussion by historians. The Armenian Genocide is a crime against humnity which has been recognized by more than twenty countries and many international organizations. Its condemnation and punishment under international law would make it possible to prevent further genocides and terrorist attacks and violations.

The irrefutable fact of the Armenian Genocide is that the most part of the cradle of the Armenian people – Western Armenia is deprived of its indigenous Armenian population and, as a result of the genocide, is occupied by Turkey, which by the genocide denial tries to escape the condemnation and territorial, material, moral reparations, and prolong its occupation of Western Armenia.

Baroness Cox continued: “Finally, the third important issue is that this year marks the 95th anniversary of the beginning of the genocide and recognition is long overdue. Every genocide which remains unrecognized is, in effect, condoned and can serve as an encouragement to other potential perpetrators of subsequent genocides. This was most infamously illustrated by Hitler’s reference to the Armenian Genocide before he embarked on the extension of the Holocaust in Poland: “Who, after all, speaks today of the annihilation of the Armenians?”

¹ Ibid., p. 38.



Raphael Lemkin (standing row, first from the right) among the representatives of four states who ratified the Genocide Convention

Baroness Cox in conclusion of her letter wrote: “Whenever initiatives are taken to encourage recognition of the systematic slaughter and deportation of between one and two million Armenians as genocide, the Turkish government becomes extremely active in attempting to prevent this, through intimidating political pressure and threats of economic boycott. Times change, but as other civilized nations recognize, the universal crimes of genocide and torture have no statute of limitations. This debate offers HMG an opportunity to join other civilized nations. I greatly fear that it will fail to do so, and perpetuate Britain’s dishonour. But at least it will provide an opportunity for the truth to be recorded once again in the British Parliament, for British citizens to make up their own minds and, as the Welsh Assembly has already done, to its great credit, to acknowledge and proclaim the historic truth”¹.

¹ <http://www.panorama.am/en/politics/2010/03/26/baroness-caroline-cox/>



The opening ceremony of the Armenian Genocide commemorative memorial in Cardiff, Wales (United Kingdom). The presiding Officer of the National Assembly of Wales Lord Dafydd Elis-Thomas along with Bishop Nathan Hovhannissian and His Excellency Dr Vahe Gabrielyan, Ambassador of the Republic of Armenia to the UK unveiled the Monument.

Speech by the Presiding Officer of the National Assembly of Wales (Lord Dafydd Elis-Thomas) given at the unveiling of the Welsh National Monument to the Armenian Genocide (3rd November 2007)

“It is a great honour to be here today at the invitation of ‘Wales-Armenia Solidarity’ to receive this stone cross, the khatchkar (cross-stone), on behalf of the people of Wales, and to see the cross being consecrated in memory of the Armenians who were killed during one of the worst genocides ever seen in the world; the Genocide of a million and a half of the people of Armenia by the Turkish state in 1915.

It is a great pleasure also to welcome to Wales the Ambassador of Armenia to the UK, Dr Vahe Gabrielyan, as well as Bishop Nathan Hovhannissian, the Primate of the Armenian Apostolic Church in the UK.

It is a reflection of the consuming interest in Wales in the history of Armenia that the finance for this beautiful monument was raised wholly by Welsh Armenians. It is a symbol of the special sympathy of the people of Wales for the people of Armenia that here, in the building raised in order to promote peace¹

¹ The Temple of Peace in Cardiff.

throughout the world after the horrors of the First World War, that the cross is placed. This building is a symbol of the wish and the ambition of Wales to have a voice in international affairs and I am pleased to say that Wales has recognised the right of Armenia to her freedom and has called on the rest of the world to recognise the suffering of her people. It is not just a matter of sentiment that Wales identifies with a small country with a unique language, a religious character which derives from the world's oldest Christian Church; and experience of living next to a rabid and imperialistic neighbour.

The relationship of Wales with one of the world's oldest countries and the world's oldest Christian Church back to the end of the nineteenth century and the massacre of the people of Armenia in 1894 in Sasoon.

Llewelyn Williams, the Liberal MP from Wales, wrote a book "Armenia Past and Present" on the shame of the massacre. Protest meetings were held, poems were written, and money was collected to ease the suffering, and a "Wales-Armenia Society" was formed. When the terrible Genocide happened, of course, we were in the middle of the Great War, and to our shame, not the same attention was paid to the sufferings of Armenia in 1915 as was the case in 1894-96. In the wake of Turkey's victory over the allies in Galipoli in 1915, the Turkish state began the work of trying to exterminate the whole Armenian population of the country. On the 24th April 1915, the intellectuals were arrested and murdered and the wider Armenian population then suffered the same fate. As Robert Fisk noted in his powerful book, "The Great War for Civilization", this was the first ever genocide and it is significant that it was the silence of the rest of the world in the face of such a tragedy that led the Nazis to consider the Genocide of the Jews...

I am glad that people are not turning their back on Armenia today as they did a century ago. The National Assembly has given true support to the campaign to recognise the reality of the Genocide. In October 2002, the majority of National Assembly Members supported a motion by Rhodri Glyn Thomas A.M. (the present Transport minister) to this effect:

- Recognising the truth of the Genocide that occurred under the government of Turkey in 1915.
- Calling on Turkey to end her economic blockade on Armenia
- Call on The UK Parliament not to support Turkey's application for EU membership until she recognises the Genocide of 1915 as well as ending her economic blockade of Armenia

The majority of Welsh MPs have also signed similar motions in the House of Commons in 2006 and 2007.

In 2001, the First Minister of Wales laid a wreath of flowers to remember the victims of the Genocide and in the National Holocaust Day ceremony this year in Cardiff. The Armenians were remembered as well as the Jews and the Darfuris. So this occasion is not only a way of remembering the million and a half that lost their lives in the Genocide, but also an opportunity for us to redress in a small way, because the rest of the world failed to intervene”¹.



The Armenian Genocide Monument in Wales. Inscription: "In memory of the victims of the Armenian Genocide" (translated into Armenian and Welsh)². The khachkar that was vandalized by a hammer³.

¹ <http://www.azad-hye.net/news/viewnews.asp?newsId=461hfs59>

² http://www.armenian-genocide.org/Memorial.158/current_category.62/memorials_detail.html

³ Mark Grigorian, a journalist and a blogger at Live Journal, wrote on the morning of January 27, 2008: "The Armenian Khachkar monument in Cardiff commemorating

Eilian Williams of Wales Armenia Solidarity condemned the attack, which happened on Holocaust Memorial Day (marked in the UK, January 27, 2008) just hours before a memorial service could take place in remembrance of the Holocaust, the Armenian Genocide and Hrant Dink. Eilian Williams said: "I call on Armenians and other sympathisers throughout the world to send messages of support to Wales Armenia Solidarity which we can send to the Prime Minister of the National Assembly of Wales. We shall repair the cross again and again, no matter how often it is desecrated. We also challenge the UK government and the Turkish Embassy to condemn this racist attack"¹.

The fact of sheltering and showing the Turkish falsified “interpretations” given to the archaeological artifacts from ancient sites of Asia Minor, on the one hand, and on the other hand, of the Armenian Highland in the British Museum’s “Room 54” exhibit, wrongly entitled “Ancient Turkey”, is a vivid example of how the Turkish policy of the denial of genocide pollutes the Britain’s historical-cultural treasury and distorts rational minds and cognitive inquisitiveness of many visitors from different countries of the world.

It is necessary to remember that truth and justice are higher than the momentary whims of political interest.



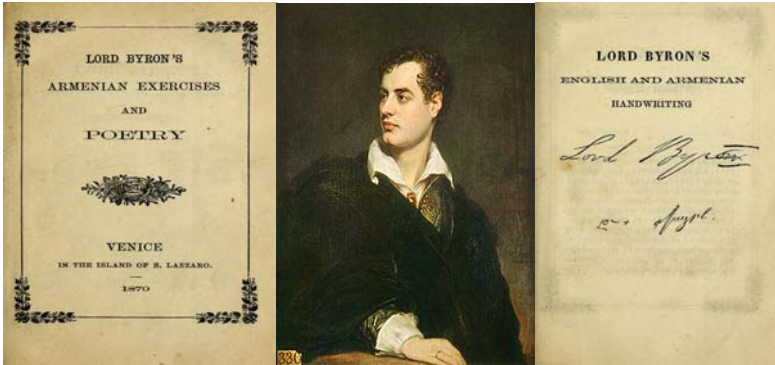
Mt.Maruta (2967 m), Sasun, Western Armenia

the Armenian Genocide, which had been consecrated only in November in the face of vehement opposition by official Turkey and UM Turkish nationalist groups has been badly vandalised and desecrated last night” <http://blogian.hayastan.com/2008/01/28/wales-nationalist-turks-vandalize-genocide-monument/>

¹ <http://www.caia.org.uk/v1/news/newsitem052.htm>

2. THE ROOTS OF THE BRITISH ETHNO-SPIRITUAL PERCEPTION OF ARMENIA AND ARMENIANS

In 1816 George Gordon Byron (1788 – 1824) visited the Armenian Mekhitarist Congregation on the Island of St. Lazarus in Venice and being inspired by Armenian culture in particular by its literary heritage, began to learn the Armenian language.



George Gordon Byron

Lord Byron wrote about Armenians and Armenia: “Whatever may have been their destiny - and it has been bitter - whatever it may be in future, their country must ever be one of the most interesting on the globe; and perhaps their language only requires to be more studied... It is a rich language... If the Scriptures are rightly understood, it was in Armenia that Paradise was placed... It was in Armenia that the flood first abated, and the dove alighted”¹.

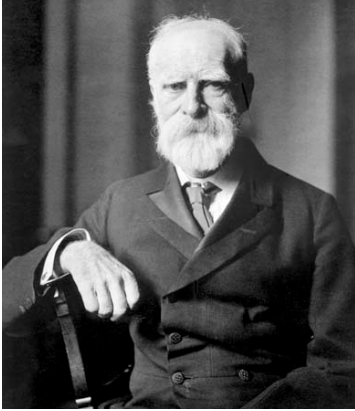
¹ Lord Byron’s *Armenian Exercises and Poetry*. Venice: in the Island of St. Lazzaro, 1870, p. 8, 10-12. At the end of the next century English Entrepreneur Richard Branson wrote with inspiration: “A breathtaking sight is emerging in front of us. We are flying over the snow-covered mountains of Armenia. ‘This is the place where Noah landed his ark during the great flood. In the noise and tone of the headphones we heard the voice of the Armenian dispatcher: ‘Welcome, accept our greetings from the whole Armenian nation’. The voice had such a sincere friendliness in it! If only all countries were so hospitable’ (R.Branson – English Entrepreneur when flying over Armenia in a hot air balloon in December 1998) [http:// www. welcomearmenia. com/ armenia/ famous_ people_ about_ armenia](http://www.welcomearmenia.com/armenia/famous_people_about_armenia)



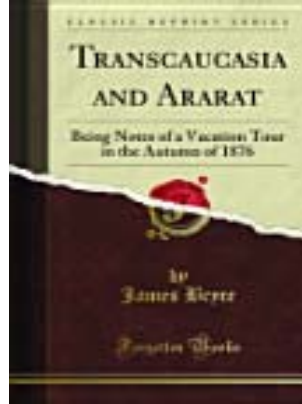
Hovhannes (Ivan) Aivazovsky. - "Byron visiting Mkhitarists on island of St. Lazarus in Venice"

In Britain George Gordon Byron had not been alone in his cultural interest towards Armenian historical and cultural heritage. A century earlier, Gulielmus & Georgius, the Gul. Whistoni brothers, presented British intellectual circles with their Latin translation of the founder of Armenian historiography Movses Khorenatsi's (the 5th century) works ("History of Armenia" from ancient times till the beginning of 440 AD and Ashkharhatsoyts"/"Geography"¹).

¹ Mosis Chorenensis Historiae Armeniacae. Libri III. Praefatio... Accedit ejusdem Scriptoris Epitome Geographiae. Armeniace ediderunt, Latine verterunt, notisque illustrarunt Gulielmus & Georgius, Gul. Whistoni filii, Londini, 1736. In the 7th century "Ashkharhatsoyts" ("Geography" or "World Atlas") was continued by the famous geographer, mathematician, the founder of Armenian natural philosophic thought Anania Shirakatsi who, together with editing the text, added data relating to the 6th century.



Viscount James Bryce



Viscount James Bryce (1838-1922), law professor at Oxford and historian, summited Mount Ararat in 1876 and wrote an article for the *Journal of the Royal Geographical Society* in London titled “The Ascent of Mount Ararat in 1876”. He was persuaded that the Ark might still have survived on Mount Ararat. About geographical position of the region he particularly mentioned “the part of Armenia which lies round and commands a prospect of Mount Ararat”¹. Later he published a book devoted to his travel and ascent of Mount Ararat².

Henry F.B.Lynch (1862 – 1913), a famous Irish-British traveler and geographer, Armenologist, political figure and lawyer, Corresponding-Member of the Royal Geographic Society and Liberal Member of Parliament (1906-1910) repeatedly traveled in the countries of Western Asia. Twice he traveled in Armenia (1893-1894, 1898) – Eastern Armenia and Western Armenia and published a two-volume book: “Armenia: Travels and Studies”³. His books

¹ British Viscount and Ambassador James Bryce, p. 145, http://www.noahsarksearch.com/The_Explorers_Of_Ararat_1876_James_Bryce.pdf

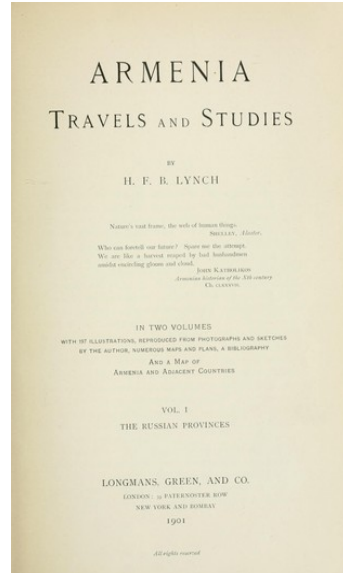
² James Bryce describes Mt Ararat in the province called Ayrarat by Movses of Khorene, “the well-known Armenian historian of the fifth century (*Viscount James Bryce*. *Transcaucasia and Ararat*, being notes of a vacation tour in the autumn of 1876, London, 1896, p. 212).

³ H.F.B.Lynch, *Armenia: Travels and Studies*, vol. I-II, London, 1901.

being very educative for those who are sincerely interested in historical geography of Armenia, may be also instructive for those who intentionally “suffer” of historical memory loss.



Henry Lynch



Henry Lynch wrote: “What attracted me to Armenia? I had no interests public or private in a country which has long been regarded even by Asiatic travellers as a land of passage along prescribed routes. One inducement was curiosity: what lay beyond those mountains, drawn in a wide half-circle along the margin of the Mesopotamian plains? The sources of the great rivers (the Euphrates and the Tigris-E.D.) which carried me southwards, a lake with the dimensions of an inland sea (Van Lake-E.D.), the mountain (Ararat-E.D.) of the Ark, the fabled seat of Paradise... Meanwhile the events occurred with which we are all familiar—the Armenian massacres, and the comedy of the concert of Europe”¹. “...The country and the people which form the theme of the ensuing pages are deserving, the

¹ *Ibid.*, vol. I, p.v-vi.

one of enthusiasm and the other of the highest interest. It is very strange that such a fine country should have lain in shadow for so many centuries, and that even the standard works of Greek and Roman writers should display so little knowledge of its features and character. Much has been done to dispel the darkness during the progress of the expired century; and I have been at some pains to collect and co-ordinate the work of my predecessors. In this task I have been assisted by my friend, the Hon. Mrs. Arthur Pelham...¹.



Cathedral of Ani. 1001 AD

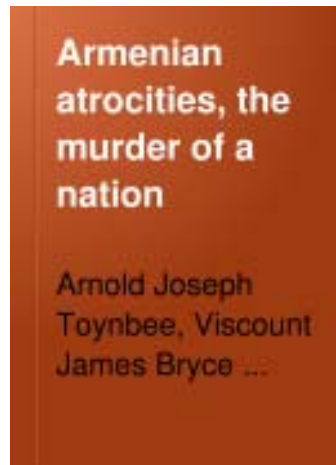
Fascinated by the Armenian architectural masterpieces of Ani - the capital (since 961 AD) of the Armenian Bagratuni Kingdom (885-1045), H.Lynch wrote: “A lesson of wider import, transcending the sphere of the history of architecture, may be derived from a visit to the capital of the Bagratuni dynasty, and from the study of the living evidence of a vanished civilization which is lavished upon the traveller within her walls. Her monuments throw a strong light upon

¹ Ibid., p.viii.

the character of the Armenian people, and they bring into pronouncement important features of Armenian history. They leave no doubt that this people may be included in the small number of races who have shown themselves susceptible of the highest culture”¹. “At Van for the first time we become sensible of a different impression, derived... from the monuments of a remote civilization which abound in the neighbourhood, and of which the spirit is wafted towards us across the ages. Here the massive substructures of an aqueduct, there the Cyclopean masonry of the fragment of a wall tell the tale of man's mastery over Nature, and insensibly conjure the vision of the plains crossed by great roads, the rivers spanned by bridges, the fertilising waters brought from afar. Our curiosity is enhanced by the inscriptions in the cuneiform character which are deeply incised in the hard stone of the various works”².



Arnold Joseph Toynbee



The British historian Arnold Toynbee (1889 – 1975), highly valuing the significance of the original Armenian civilization, wrote in 1915: “The Armenians are perhaps the oldest established of the civilized races in Western Asia, and they are certainly the most

¹ Ibid, p. 391.

² H.Lynch, op.cit., vol. II, p. 53.

vigorous at the present day. Their home is the tangle of high mountains between the Caspian, the Mediterranean, and the Black Seas. Here the Armenian peasant has lived from time immemorial the hard working life he was leading till the eve of this ultimate catastrophe. Here a strong, civilized Armenian kingdom was the first state in the world to adopt Christianity as its national religion. Here Church and people have maintained their tradition with extraordinary vitality against wave upon wave of alien conquest from every quarter... The Armenian is not only an industrious peasant, he has a talent for handicraft and intellectual pursuits. The most harassed village in the mountains would never despair of its village school, and these schools were avenues to a wider world... The Armenian has lost the undivided possession of his proper country... the original Armenia, east of the upper Euphrates and north of the Tigris... the intermittent sufferings of the Armenian race have culminated in an organized, cold-blooded attempt on the part of its Turkish rulers to exterminate it once and for all by methods of inconceivable barbarity and wickedness”¹.

On October 6th 1915 Lord Bryce in his speech “Armenian massacres” delivered in the House of Lords said with horror: “There is no case in history, certainly not since the time of Tamerlane, in which any crime so hideous and upon so large a scale has been recorded”². A.Toynbee marked on the map the places of massacres and deportations of Armenians. He depicted on the map Anatolia (within the limits of Asia Minor), Western Armenia between the Euphrates and the Arax rivers and Eastern Armenia within the limits of the Russian Empire’s Transcaucasia and Persian state. Mt.Ararat is marked in the eastern part of Armenia³.

A.Toynbee and Lord Bryce desired the civilized mankind to know that the Turkish misanthropic regimes committed massacres and destruction of civilizational values in Armenia where was the world’s highest spiritual symbol - biblical Mt.Ararat.

¹ Toynbee A., Armenian Atrocities. The Murder of a Nation, with a speech delivered by Lord Bryce in the House of Lords, London, New York, Toronto, 1915, p. 17-19.

² Ibid., p. 11.

³ Ibid., p. 2-3.



J.M.W. Turner's *Self-Portrait*, c. 1799,
Tate Gallery, London



H.C. Aivazovsky's *Self-Portrait*,
1874, Uffizzi Gallery

The biblical theme of the Deluge, Mt. Ararat and Noah's Ark was reflected in British painting. English Romantic landscape painter, water-colourist, and printmaker Joseph Mallord William Turner (1775-1851) painted 'The Deluge' c. 1805 and exhibited at the Royal Academy in 1813.

The 67-year old English master of landscape painting, J. M. W. Turner, who saw in 1842 young Hovhannes Aivazovsky's¹ "The Bay

¹ Aivazovsky was born on 17 July 1817 to an Armenian family in the city of Theodosia in the Crimea and was baptized in the local Armenian church where he was registered as "Hovhannes, the son of Gevorg Aivazian". His ancestors with the family name Aivazian in the 18th c. migrated from Western Armenia to the south of Poland and from there to Theodosia. Among them were a merchant Constantin (Gevorg) Aivazjan and his wife Hripsime who was a skilful embroideress. The Artist and his brother (in future Archbishop, scientist, writer, historian, educator Gabriel Aivazian) decided to call themselves Aivazian or Aivazovsky. Hovhannes started his education in a parish school. Some of his works bear the signature Hovhannes Aivazian, in Armenian}. At the age of twenty he graduates from the Art Academy of St. Petersburg (the Russian Empire) with a gold medal. He goes to Italy to continue his studies and returns home as an internationally acclaimed seascape painter. He participates in exhibitions all over the world, getting recognition and glory and contributed greatly to the Russian, Armenian and world art... In Aivazovsky's creative work one finds such aspects of Armenian culture and national temperament that it becomes impossible to separate his art from his native people. It

of Naples on a Moonlit Night” in Rome praised it greatly and even dedicated to him a rhymed eulogy in Italian¹:



J.M.W. Turner. *The Morning after the Deluge*

*In this your picture
Of a mighty king!
I see the moon, all gold and silver.
Forgive me if I err, great artist,
Reflected in the sea below...
Your picture has entranced me so,
And on the surface of the sea
Reality and art are one,
There plays a breeze which leaves a trail
And I am all amazement.*

is this characteristic that gives Aivazovsky's creativity its unique quality (cf. <http://www.armsite.com/painters/aivazovsky/index.phtml>).

¹ Nikolai Novouspensky, Aivazovsky, translated by Richard Ware, St. Petersburg, 1980, p. 8; Khatchatur I. Pilikian, Turner – Aivazovsky. An Auspicious Encounter, An abridged version of the paper first read at the Aivazovsky International Symposium on July 23rd 1990, Theodosia, Crimea.

*Of trembling ripples, like a shower
So noble, powerful is the art
Of fiery sparks or else the gleaming headdress
That only genius could inspire!*

In 1843 Turner painted two more pictures on the biblical theme of the Deluge accompanied by verses. One is *Shade and Darkness – The Evening of the Deluge* and the other - *Light and Colour (Goethe's Theory) – The Morning after the Deluge – Moses writing the Book of Genesis*:

*"The Ark stood firm on Ararat; th' returning sun.
Exhaled earth's humid bubbles, and, emulous of light,
Reflected her lost forms, each in prismatic guise
Hope's harbinger, ephemeral as the summer fly
Which rises, flits, expands and dies"¹.*

Hovhannes Aivazovsky also painted in the spirit of Mt. Ararat's biblical theme. Among his paintings devoted to this theme the most prominent is the picture *Noah Descending from Ararat*.



H.C. Aivazovsky The Descent of Noah from Mount Ararat

¹ The Makers of British Art, Edited by James A. Manson; J. M. W. Turner, R.A., London, 1902, p. 201.

Ayvazovski also depicted Mount Ararat in the pictures “Baptism of the Armenian people. Gregory the Illuminator (IV century)”, “Mkrtich Khrimian near Echmiadzin”, etc.

The theme of Mount Ararat was also touched on by some other British painters. There is drawing of Mount Ararat by a noted English artist, author, diplomat and traveler Sir Robert Ker Porter (1777–1842) in the text about “Mount Ararat”: “Ararat is celebrated as the resting place of Noah’s ark after the Deluge... It rises... on a large plain, detached, as it were, from the other mountains of Armenia, which make a long chain...”¹.

English Romantic painter, engraver and illustrator John Martin (1789 –1854) and Irish painter of the Romantic era, Francis Danby (1793 – 1861), painted pictures under the same title: “The Deluge”. An English painter and illustrator and one of the founders of the Pre-Raphaelite Brotherhood, Sir John Everett Millais (1829 – 1896) painted “The Return of the Dove to the Ark”. The leading British religious painter of the 20th century Norman Adams RA painted “The Flood”.

* * *

The earliest British notions about Armenia and Armenians were formed on the basis of *The Anglo-Saxon Chronicle* compiled by the order of the Anglo-Saxon King Alfred the Great (871-899) of Wessex.

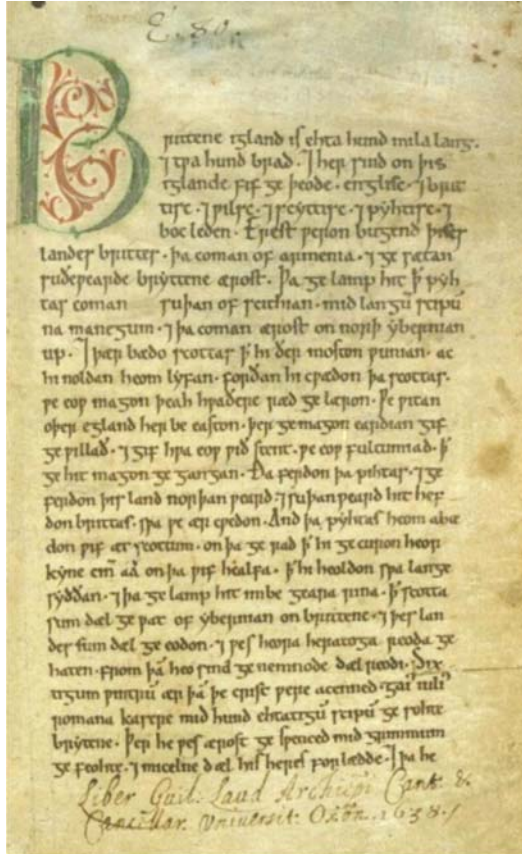


Venerable Bede (672–735)



Alfred the Great (871 to 899)

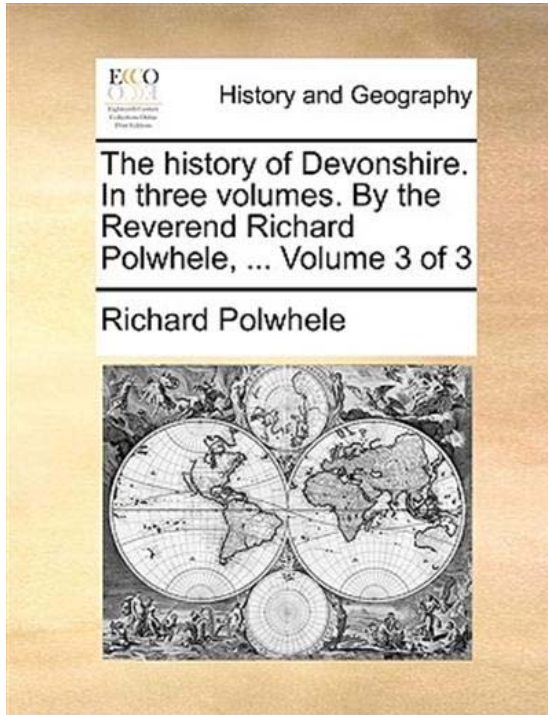
¹ Mirror of Literature, Amusement and Instruction: Containing Original Essays; Historical Narratives, Biographical Memoires; Sketches of Society; Topographical descriptions etc., Vol. XX, London, 1832, p. 313.



According to *The Anglo-Saxon Chronicle* (Part 1: AD 1 – 748):
 “The island Britain is 800 miles long, and 200 miles broad. And there are in the island five nations; English, Welsh (or British), Scottish, Pictish, and Latin. The first inhabitants were the Britons, who came from Armenia, and first peopled Britain southward. Then it happened that the Picts came south from Scythia, with long ships, not many; and, landing first in the northern part of Ireland, they told the Scots that they must dwell there.”¹

¹ *The Anglo-Saxon Chronicle* Everyman Press edition, London, 1912, "Originally compiled on the orders of King Alfred the Great." Translation by Rev. James Ingram

Notwithstanding a critical comment on the opening extract from *The Anglo-Saxon Chronicle* with reference to Armenia ("De tractu Armoricano." — Bede, "Ecclesiastical History" i. I. The word Armenia occurring a few lines above in Bede, it was perhaps inadvertently written by the Saxon compiler of the "Chronicle"¹), there is a fundamental reasoning in the British historiography on the issue concerning Armenia's mention in *The Anglo-Saxon Chronicle* .



Rev. Richard Polwhele (1760-1838), while researching *The Anglo-Saxon Chronicle*, paid special attention to the reference to Armenian resettlers in southern Britain. Taking into consideration

(London, 1823) with additional readings from the translation of Dr. J. A. Giles (London, 1847)

http://archive.org/stream/Anglo-saxonChronicles/anglo_saxon_chronicle_djvu.txt.

¹ *The Anglo-Saxon Chronicle*. Part 1: AD 1 – 748, Online Medieval and Classical Library Release #17, n. 3, <http://omacl.org/Anglo/part1.html>).

the commonly accepted theory about the colonization of the Island of Great Britain by the continental Gauls he touched on the issue of primordial settlers: “And not only in Devonshire, but in the South of Devonshire, we may discover, perhaps, some traces of original colonization of the island. That the Aborigines of Britain came from the neighbouring continent of Gaul, is the commonly-received opinion. But it has likewise been maintained, on no improbable grounds, that our primitive Colonists emigrated from the East before the existence of the European or Continental settlers”¹.

R.Polwhele commented on the mention of Armenia in the *The Anglo-Saxon Chronicle* in the context of the European population’s origin from the east: “That the original inhabitants of Danmonium were of eastern origin, and, in particular, were Armenians, is a position which may, doubtless, be supported by some shew of authority. But, whilst I assert, that our first Colonists were of eastern origin, I do not intend to deny what I conceive cannot be denied, that all Europe was peopled by emigrations from the east: I mean only to draw a line of distinction between the Aborigines of this country, who came from the east by sea, and settled at once in Britain, and those tribes who came from the east by land, and gradually spread over the continent...”².

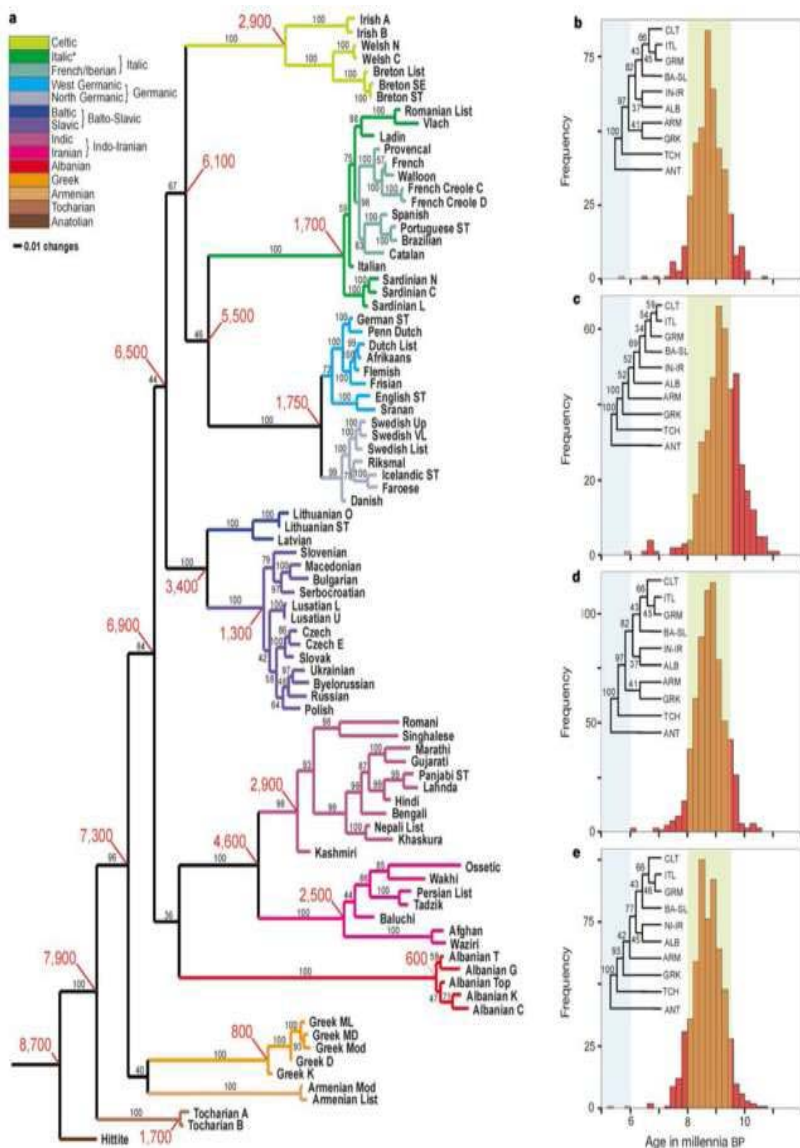
It is in accord with a modern theory of the expansion of Indo-European languages with the spread of agriculture 8,000–9,500 years BP from Asia Minor and the Armenian Highland as follows from the results of research work realized by glottochronologic and computational phylogenetic methods. As the authors of this method note, “our analysis of a matrix of 87 languages with 2,449 lexical items produced an estimated age range for the initial Indo-European divergence of between 7,800 and 9,800 years BP”³. Thus, they concluded that the Hittite lineage diverged from the Proto-Indo-European around 8,700 years BP, Tocharian, and the Greco-Armenian lineages are shown as distinct by 7,000 years BP, with all other major groups formed by 5,000 years BP⁴.

¹ Mr.Polwhele, Historical View of Devonshire. In five volumes, vol.I, Exeter, 1793, p. 3.

² Ibid., p. 3-4.

³ Gray R. D., Atkinson Q. D., Language-tree Divergence Times Support the Anatolian Theory of Indo-European Origin, Nature, vol. 426, 2003, p. 435.

⁴ Ibid., p. 438.



Consensus tree and divergence-time estimates (according to R. D. Gray & Q. D. Atkinson)

“The topology of the tree is consistent with the traditional Indo-European language groups... Recent parsimony and compatibility analyses have also supported these groupings, as well as a Romano-Germano-Celtic supergroup, the early divergence of Greek and Armenian lineages¹, and the basal position of Tocharian”².

The authors of this theory and their colleagues researching “the estimated posterior distribution for the location of the root of the Indo-European tree” and noting that “the distribution for the root location lies in the region of Anatolia in present-day Turkey”, came to the following conclusion: “Our results strongly support an Anatolian homeland for the Indo-European language family”³.

As follows from Fig.1 and Fig.2 (particularly the inset) Armenian is located in the Armenian Highland, but the authors do not use this term. Instead they write: “region of Anatolia in present-day Turkey”. It is not hard to see that the term “Anatolia” here is wrongly expanded and applied to the territory to the east of Asia Minor. Thus, the correct application of the geographic terms on this subject reveals the fact that the territories of Asia Minor (Anatolia) and to the east of it the Armenian Highland, are meant to signify the “homeland for the Indo-European language family”⁴.

¹ Rexova, K., Frynta, D. & Zrzavy, J. Cladistic analysis of languages: Indo-European classification based on lexicostatistical data. *Cladistics* 19, 2003, p. 120–127.

² Ringe D., Warnow, T. & Taylor, A. Indo-European and computational cladistics. *Trans. Philol. Soc.* 100, 59–129 2002. Gray R. D., Atkinson Q. D., *Language-tree Divergence*, p. 436.

³ Remco Bouckaert, Philippe Lemey, Michael Dunn, Simon J. Greenhill, Alexander V. Alekseyenko, Alexei J. Drummond, Russell D. Gray, Marc A. Suchard, Quentin D. Atkinson, *Mapping the Origins and Expansion of the Indo-European Language Family*. - www.sciencemag.org SCIENCE, VOL 337, 2012, p. 957-960.

⁴ Cf. Т.В. Гамкрелидзе, Вяч.Вс. Иванов, *Индоевропейский язык и индоевропейцы*, Тбилиси, 1984, часть II, с. 865, 895.

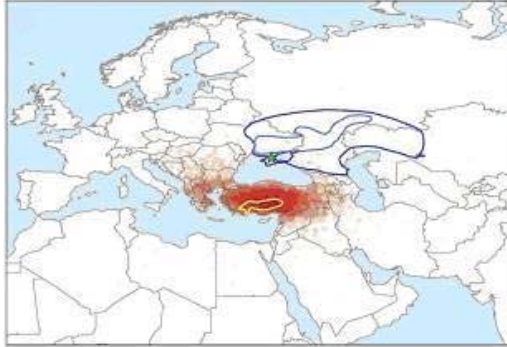


Fig. 1. Inferred geographic origin of the Indo-European language family. Map showing the estimated posterior distribution for the location of the root of the Indo-European language tree under the RRW analysis. Markov chain Monte Carlo (MCMC) sampled locations are plotted in translucent red such that darker areas correspond to increased probability mass¹.

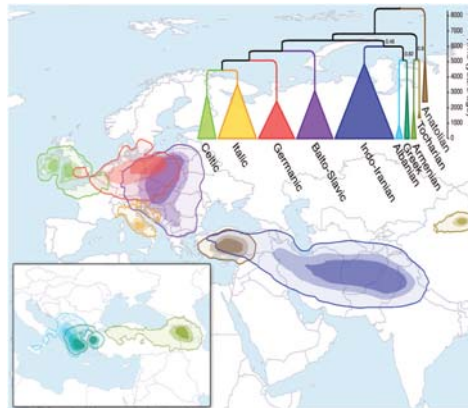


Fig. 2. Map and maximum clade credibility tree showing the diversification of the major Indo-European subfamilies. The tree shows the timing of the emergence of the major branches and their subsequent diversification. The inferred location at the root of each subfamily is shown on the map, colored to match the corresponding branches on the tree. Albanian (in the Balkans-E.D.), Armenian (in the Armenian Highland-E.D.), and Greek (in the Balkans and the western Asia Minor -E.D.) subfamilies are shown separately for clarity (inset)².

¹ R.Bouckaert, Ph.Lemey, M.Dunn, S.Greenhill, Al.Alekseyenko, Al.Drummond, R. Gray, M.Suchard, Q.Atkinson, Op. cit., p.959.

² Ibid.

The spread of agriculture across Europe, according to the radiocarbon analysis of the earliest Neolithic sites, had the following sequence: “agriculture arrived in Greece at some time during the ninth millennium BP and had reached as far as Scotland by 5,500 years BP”¹.

In his above-mentioned book R.Polwhele, considering the problem of “the Armenian emigration” from the religious-linguistic aspect, remarks: “That this distinction is not fanciful, may possibly appear, hereafter, from the religion of our first colonists, as well as their language, their manners, and usages, and several other particularities, in which they bore not the least resemblance to the Celtic race that peopled Europe....”. Using Gibson’s edition of *The Anglo-Saxon Chronicle* he notes: “In the meantime, let us consider the testimony of one of our chronicles, which speaks to the point of the Armenian emigration. The Saxon Chronicle positively asserts, that “the original inhabitants of Britain came from Armenia, and that they seated themselves in the south-west part of the island” (Gibson’s Edit. Oxford, 1692, p.1, 2). The same Chronicle next records “the arrival of (p.4) the South-Scythians, by sea, in long ship, whom the *Scoti* in Ireland declined receiving advised their settling in Scotland – which they did... The Saxon Chronicle is said to have been written by a monk, at Lincoln. And similar chronicles were kept by the most learned monks in several monasteries throughout the kingdom. The monk of Lincoln seems to have been well informed; and there is no more reason to dispute the authority of the passage before us, than that of any other part of the book. For it is not a conjecture: It is not hazarded as an opinion. It is a positive assertion and relation of an event, as a thing generally known and understood to be true. The only doubt that can be thrown upon this passage, must arise from a note in Bishop Gibson’s edition of the Chronicle, in which a different reading is suggested, and the word *Armorica* substituted for *Armenia*. And Bede is quoted as authorizing the conjecture. I have to add, that the context of the passage does not seem to warrant the word *Armorica*”².

¹ Gkiasta M., Russell, T., Shennan, S. & Steele, J. Neolithic transition in Europe: the radiocarbon record revisited. – *Antiquity*, 77, 2003, p. 45–62, Gray R. D., Atkinson Q. D., Op. cit., p. 437.

² Mr.Polwhele, *Historical View of Devonshire*, vol.I, p. 4-5.

In the first place, R.Polwhele advances ethno-geographic arguments for the substantiation of his viewpoint: “The Saxon Chronicle, speaking of the original inhabitants, plainly intimates, that they who settled in the South of the South-western parts, came a long voyage by sea... About the Southern Scythians there seems to be no dispute. In the meantime, it is absurd to describe a colony from the opposite coast of Gaul, as coming a long sea-voyage. If, indeed, the original inhabitants settled in the western parts of the island, before the Southern Scythians came, they formed their colony in Britain, when the coasts of Gaul were uninhabited; when on the coasts of Gaul, there were no settlers of any description, and of course no Armoricans. The Armoricans, indeed, are comparatively of a modern date... If the Picts, then, came from South Scythia, why not the Danmonii from Armenia?”¹.

Secondly, R.Polwhele, disagreeing with Gibson’s opinion that *Armenia* had been substituted for *Armorica*, advanced chronological and manuscript argumentations: “It is yet an unsettled point, whether the first part of the Chronicle was written before Bede’s time or not: Bishop Gibson and Bishop Nicolson hold contrary opinions; but, if it were necessary, I think I could bring forward some substantial arguments to prove that the former part of the Chronicle is actually taken from Bede... Bede’s ecclesiastical history with King Alfred’s Anglo-Saxon version was first printed, in this country, at Cambridge, 1644, by Abraham Wheloe, who had the use of several MSS. A splendid edition was afterwards printed at Cambridge, in 1644, by Dr.Smith, who had the use of other MSS. Of these MSS, the most ancient is that which is deposited in the Royal Library at Cambridge, and was written in 737, only two years after Bede’s death. Neither Smith nor Wheloe have said that the passage is not in this MS. On the contrary, all the MSS, seem to agree in all points, as to this passage, for there is not the most minute variation noticed in the

¹ Ibid., p. 5. According to R.Polwhele’s observation, “Armorica was colonized from Danmonium – not Danmonium from Armorica” (R.Polwhele, *The History of Cornwall*, vol. I, London, 1816, p. 32). Danmonium comprised Devonshire and Cornwall, (Bath and Bristol, with the Counties of Somerset and Gloucester Displayed in a Series of Views, Including the Modern Improvements, Picturesque Scenery, Antiquities, Etc., from Original Drawings by Th. H. Shepherd; with Historical and Descriptive Illustration, by John Britton, London, 1829, Cambria, p. 1).

readings. Bede died in 735, King Alfred died in 901. Alfred's Saxon translation closely follows Bede's Latin. Is it likely that at the short distance of a century and half, the king, whose extensive learning and sound judgment are so highly extolled, should have made use of a corrupted or interpolated manuscript, and should even have adopted and sanctioned an error, and that in a most material point? Our passage forms the fourth paragraph of the first chapter of the first book... The fourth paragraph could not, at any rate, be a mere interpolation..."¹.

Thirdly, R.Polwhele, for clarification of the problem, investigated the ethno-demographic composition of the island of Great Britain in the pre- and post-Caesarian times: "As to the inhabitants of the island, it must necessarily have taken place many centuries before... In the 5th book Caesar (Caesar's Commentaries on the Gallic and Civil Wars) prepares for a second invasion of the island. He passes over into Britain and he thus describes the inhabitants. The sea-coast or maritime parts are inhabited by different tribes from Belgium, who came from the Continent... But the interior parts are inhabited by those, who, according to general fame, are reputed to be the original natives of the soil... His distinction between the parts of Britain, which had been settled from the Continent, and the parts which were inhabited by those who did not come from the Continent, is strongly and decisively marked. And, in his account of the war-chariots of the Britons and their manner of fighting, utterly new and unknown to the Romans, and of their other customs as well as their religion... With respect to the first settlers, Caesar's account directly implies, that they did not come from the Continent... But where on the continent of Europe shall we find the name of the Aboriginal Britons? Yet they had a name and their name was *Danmonii*. When in a subsequent age, some of the *Danmonii* passed over from Britain into Ireland, they carried thither their hereditary name, though it was still retained in Britain...."².

Fourthly, R.Polwhele, advancing ontological and historical approaches to the problem of the ethnogenesis of the population of the British isles, combined biblical and historical data, attributing a

¹ Mr.Polwhele, Historical View of Devonshire, vol.I, p. 5.

² Ibid., p.8-9.

religious meaning to his interpretation: “If it be asked, at what period are we to fix the emigration from the east or from Armenia to the British isles? I answer, that, probably it was not long after the dispersion from Babel¹ – at the destruction of the great monarchy or empire of Nimrod². Polydore Virgil³ recites the various traditions and accounts of the first peopling of Britain, and inclines to the opinion, that it was originally colonized not long after the dispersion. Humphry Lloyd⁴ quotes Aristotle *de Mundo* addressed to Alexander the Great, where it is asserted that Britain, which he calls Albion, was settled A.M. 2220, and was so named by the ancient inhabitants long before the Roman name was ever known in Britain. Theophilus (Bishop of Antioch, writing 160 years after Christ) considers this island as already peopled, and inhabited by *Britons*, even before these emigrants, some time after the dispersion at the Tower of Babel, began to colonize the different parts of the world. Nothing in truth, is more credible, than that the south-west of our island was peopled by sea; whilst the western parts of Europe were absolutely uninhabited; since it was long before mankind could have migrated so far westward by land. In the nature of things, emigrations by land must go on much slower than by sea... Without entering into conjectures on a period so remote, it seems unquestionable that Britain, as well as Ireland, was peopled in very early times, from the eastern countries. The Danmonii, in short, are entitled, beyond dispute, to rank among the most ancient Nations in the world – as the Romans termed them Aborigines – that is, among the first race of mankind. The Romans never employed this expression in any other sense. This much for the first peopling of the island, or rather the south-west parts of it. For I consider the south of Devonshire as actually colonized, whilst the rest of the island was yet a desert, and even the opposite continent of Gaul and the greater part of Europe were uninhabited. That there were other emigrations from distant countries into Britain, before the invasion of Julius Caesar, is

¹ Gen., 11. 9.

² Gen., 10. 9-10.

³ Polydorus Vergilius (c. 1470 –1555), an Italian humanist scholar, historian, priest and diplomat.

⁴ Humphrey Lloyd (1610 – 1689), Bishop of Bangor (1674-1689).

extremely probable... The voyages of the Phenicians¹ to Danmonium were not mercantile only...². Concluding his research on *The Anglo-Saxon Chronicle's* notion about Armenia R.Polwhele used the term "Armenian Britons"³.



The Hereford Mappa Mundi⁴.

British spiritual and cognitive interest towards Armenia has been reflected in the Hereford Mappa Mundi, which is considered to be

¹ Phoenicians.

² Mr.Polwhele, *Historical View of Devonshire*, vol.I, p. 10-11.

³ *Ibid.*, p. 11.

⁴ http://en.wikipedia.org/wiki/Hereford_Mappa_Mundi

“unique in Britain's heritage, an outstanding treasure of the medieval world, it records how thirteenth-century scholars interpreted the world in spiritual as well as geographical terms... Superimposed on to the continents are drawings of the history of humankind and the marvels of the natural world. These 500 or so drawings include around 420 cities and towns, 15 Biblical events, 33 plants, animals, birds and strange creatures, 32 images of the peoples of the world and 8 pictures from classical mythology.”¹ The Hereford Mappa Mundi dating to ca. 1300 AD is currently on display at Hereford Cathedral in Hereford, England². “The map is based on traditional accounts and earlier maps such as the one of the *Beatus of Liébana* codex, and is very similar to the *Ebstorf map*, the Psalter world map, and the *Sawley map*; it does not correspond to the geographical knowledge of the 14th century. Note, for example, that the Caspian Sea connects to the encircling ocean (upper left). This is in spite of William of Rubruk's having reported it to be landlocked in 1255, i.e. several decades before the map's creation”³. Christopher de Hamel, a leading authority on medieval manuscripts, said of the Mappa Mundi, “... it is without parallel the most important and most celebrated medieval map in any form, the most remarkable illustrated English manuscript of any kind, and certainly the greatest extant thirteenth-century pictorial manuscript”⁴. Armenia is depicted in some detail: Noah's Ark in the mountains of Armenia, Armenia Superior (Great), Armenia, Armenia Minor.

Taking into consideration the fact of the existence of a collection of Armenian masterpieces in the storeroom of the British Museum, as well as broad historiographical literature on different periods of Armenia and especially its civilizational heritage, it would be expected that there would be a special “Room” entitled “Ancient Armenia”.

¹ <http://www.herefordcathedral.org/visit-us/mappa-mundi-1>

² Evelyn Edson, *Mapping time and space: how medieval mapmakers viewed their world*, London: British Library, 1997, p. 118, 187.

³ http://en.wikipedia.org/wiki/Hereford_Mappa_Mundi

⁴ <http://www.herefordcathedral.org/visit-us/mappa-mundi-1>

3. THE TRUTH ABOUT THE HISTORICAL GEOGRAPHY OF THE ARMENIAN HIGHLAND AND ASIA MINOR

The Babylonian map and Herodotus' (c. 484-425 BC) map of the world and the maps of Great Armenia and Armenia Minor with the adjacent territories of Asia Minor, by Claudius Ptolemy, are vivid examples of the absurdity of labeling the exhibition and maps placed in "Room 54" under the name of "Ancient Turkey".



The Babylonians have depicted the world in the form of a circle, washed by the Great Ocean (2), which contains seven land masses (1).

The map shows Babylon (6) at the centre of the world with Armenia (3) and Assyria (4) next to it.

The seven largest cities known to the Babylonians, including Haran (7) are marked on the map with small circles.

The river Euphrates (5) is clearly visible on the map.

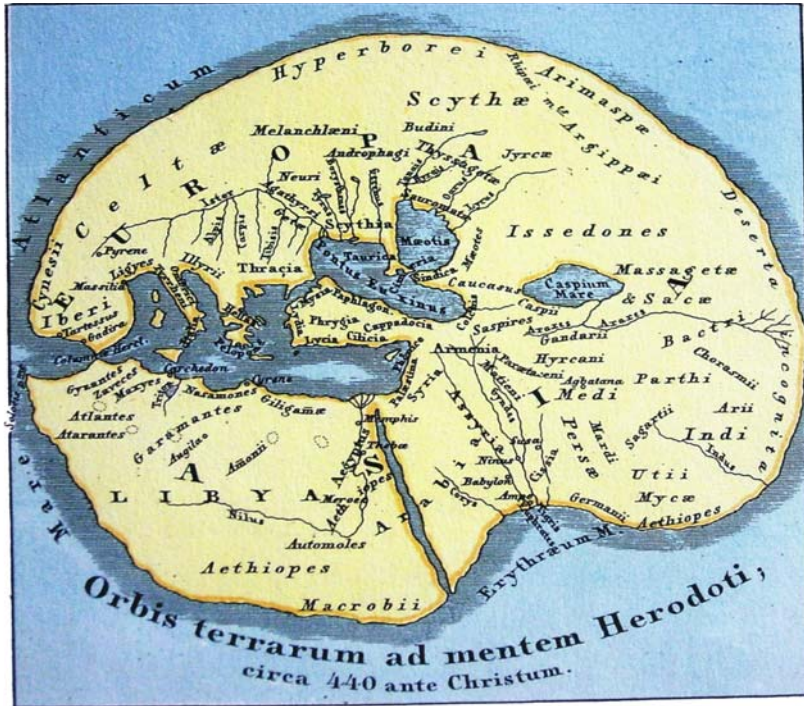


THE BABYLONIAN MAP OF THE WORLD.

6th century BC.

British Museum, London, Ant. Ref. 92687

Unger E., From the Cosmic Picture to the World Map, - Imago Mundi, vol. II, London, 1937, p. 1-7.



From the point of view of its spiritual history the geographical term for the natural environment of Armenia is “the mountains of Ararat”¹, which is known from ancient geography as “the Armenian mountains”².

¹ Gen. 8₄. Cf. Aratta; according to the Sumerian epic “Enmerkar and the lord of Aratta (3rd millennium B.C.)”: “Now if Enmerkar just makes straight for ... Aratta, for the benevolent protective spirit of the mountain of holy powers, for Aratta, which is like a bright crown of heaven...” (274-280, translation) (The Electronic Text Corpus of Sumerian Literature is based at the University of Oxford, 2001, <http://etcsl.orinst.ox.ac.uk/section1/tr1823.htm>)

² The Geography of Strabo, with an English translation by H. L. Jones, Cambridge, Mass., Harvard University Press, London, William Heinemann LTD, in eight volumes, vol. V, 1954, XI. II. 15.



The map of Ptolemy, "The third map of Asia"

About Μεγάλη Ἀρμενία (Armenia Major) - Great Armenia¹ Claudius Ptolemy (83-161 AD) wrote: "Great Armenia is terminated in the north by a part of Colchis, by Iberia, and Albania on the line which we have indicated as running along the Cyrus (Kur) river; on the west by Cappadocia along the accessible part of the Euphrates and the part of Pontus Cappadocia... on the east by a part of the Hyrcanium (Caspian) sea from the mouth of the Cyrus river... and by Media on the line leading to the Caspius mountains... on the south it is terminated by Mesopotamia... then by Assyria..."².

¹ ΚΛΑΥΔΙΟΥ ΠΤΟΛΕΜΑΙΟΥ ΓΕΩΓΡΑΦΙΚΗ ΥΦΗΓΗΣΙΣ. Parisiis, Editore Alfredo Firmin-Didot, Instituti Francici Typographo, M DCCCXI, V. 12. 1.

² The Geography of Claudius Ptolemy. Translated into English and edited by E. L. Stevenson, with an Introduction by J. Fisher, New York, The New York Public Library, 1932, V. 12; cf. Strabo, XI, 12.3.



The map of Ptolemy, "The first map of Asia"

About Armenia Minor situated to the west of Great Armenia Claudius Ptolemy wrote: "The part of Armenia Minor farthest north is called Orbaisene, below this Aetulane, then Haeretica and below this Orsene and further south after Orsene is Orbisene..."¹

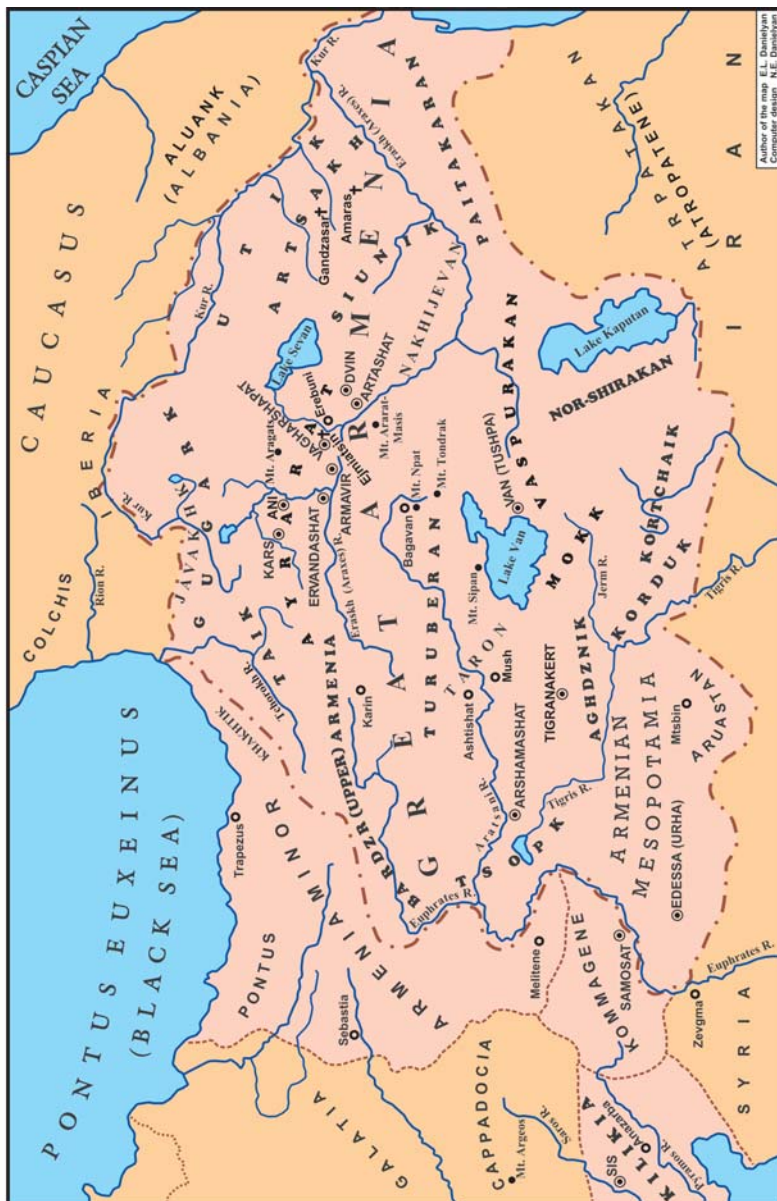
Since the time of the publication of the works of the German geologist, academician Herman Abich (1806-1886)² the geologic–geomorphologic–geographic term *Das Armenische Hochland* or *Bergland, the Armenian Highland*³ - have been used characterizing the physical-geographical- geologic–geomorphologic features of Armenia.

¹ Ptol., V.7; cf. Strabo, XII, 3.29.

² Herman Abich, *The Geology of the Armenian Highland. Western Part*, Proceedings of the Caucasian Department of the Imperial Russian Geographical Society, t. XXI, 1899, Eastern Part, t. XXIII, 1902 (in Russian).

³ *The Armenian Highland* is an adequate form of the term *Das Armenische Hochland* or *Bergland*.

ARMENIA IN ANCIENT AND MEDIEVAL TIMES



Author of the map: E.L. Danilov
Computer design: N.E. Demidov

Historical Armenia - Great Armenia and Armenia Minor¹, and Cilician Armenia included the whole territory of the Armenian Highland and costal zones of the Black, the Caspian and the Medeterranean Seas - from the valley of the Kur river in the north and east to the Iranian Highland in the south-east and the Caspian Sea's south-western coast, the Black Sea's coast in the north-west. the Asia Minor Plateau, Cilician Taurus and the Mediterranean north-eastern coastal region in the west and the Mesopotamian (northern) plains in the south.

The basis of the term “Anatolia” is the Greek word ἀνατολή which means “east”². Byzantine *theme* system located in Asia Minor had been formed since the middle of the 7th century to protect the empire from the attacks of the newly formed and aggressively expanding Arab Califate. The Anatolikon *theme* was in central Asia Minor stretching over the ancient regions of Lycaonia, Pisidia, Isauria, as well as parts of Phrygia and Galatia and was settled by the army of the East, which gave it its name³. It was to the west of Cappadocia, and Cilicia, and the Armeniakon *theme* was between Kolonia, Sebastia and Paphlagonia⁴. That is to say, according to the historic sources and historiographical and geographical literature, *Anatolia* with all its parts (northern, southern, eastern and western) corresponds to Asia Minor to the west of the Armenian Highland⁵. Henry Lynch wrote: “I have invited attention to the characteristics which Armenia shares in common with her neighbours in the series of the Asiatic tablelands, Persia on the east and Asia Minor on the west”⁶.

¹ Ptol. , V. 6. 18.

² H.G. Liddell, R.Scott. Greek-English Lexicon, Oxford, 1966, p. 123.

³ John F. Haldon, Warfare, state and society in the Byzantine world, 565–1204, Routledge, 1999, p. 73, Warren Treadgold, Byzantium and Its Army, 284–1081, Stanford University Press, 1995, p. 23.

⁴ The Cambridge Medieval History, vol. IV, The Byzantine Empire, part I, Byzantium and its Neighbours, Cambridge, 1966, p. 193, 194.

⁵ Л.Н.Зограбян, Орография Армянского нагорья, Ереван, 1979, с. 14-15 (L.N. Zohrabyan, Orography of the Armenian Highland, Yerevan, 1979, p. 14-15). Է.Լ.Դանիելյան, Հին Հայաստանի պատմության հայեցակարգային հիմնահարցերը պատմագրության մեջ. – ՊԲՀ, N 3, 2003, էջ 30-37 (E.L.Danielyan, Conceptual Issues of the History of Ancient Armenia in Historiography, - Historical-Philological Journal, N 3, 2003, p. 30-37).

⁶ H.Lynch, vol. I, p. 439.

In the article about Asia Minor George Ripley and Charles A. Dana wrote: “Asia Minor, a peninsula at the western extremity of Asia... between lat. 36° and 42° N. and lon. 26° and 41° E., and bounded N. W. by the Dardanelles (the Hellespont of the ancients), N. by the sea of Marmora (Propontis), the Bosphorus, and the Black sea (Pontus Euxinus), E. by the Armenian mountains and their S. W. prolongations to the gulf of Iskanderun (of Issus), S. by the Mediterranean, and W. by the Archipelago (the Aegean Sea); an area, about 212,000 sq. miles. The eastern portion of the district consists of an elevated plateau from which rise mountain ranges of considerable height, among them the Taurus and Antitaurus... During the earliest period of its history Asia Minor appears to have been inhabited by a number of different tribes, and even by entirely different races. The names of these tribes gave rise to most of the designations afterward given to the divisions of the peninsula... In reviewing its history Asia Minor cannot be treated as a united whole... the great nations for 3,000 years contended for its dominion... It flourished until King Croesus was defeated by Cyrus, and the Persian Empire gained the dominion of the peninsula... The boundaries of these were not well defined until, under the successors of Alexander, they became separate states, generally under the rule of Macedonians and Greeks... It remained under his various successors until the victories of L. Scipio (190 BC) and Manlius (189 BC), followed by the treaty with Antiochus in 188 BC, the bequest of the kingdom of Pergamus to Rome by Attalus III. (133 BC), and the overthrow of Mithridates (65 BC) gave the territory to the Romans, in whose hands, and those of their followers of the Byzantine Empire, it continued till its conquest by the Turks in the 13th century. - Asia Minor now forms a part of Turkey in Asia; its larger portion constitutes the district called Anatolia, or Natolia, from the old Greek name given to Asia Minor – ‘the east or land of the rising sun’”. The authors denoted Armenia Minor and Great Armenia accordingly to the east of Asia Minor on the map “Ancient Asia Minor”¹ .

¹ George Ripley and Charles A. Dana, *The American Cyclopaedia*. Vol. 1, D. Appleton and Company, 1873, http://chestofbooks.com/reference/American-Cyclopaedia-1/Asia-Minor.html#.UZkn_7bNPMJ

As is seen from the “The Encyclopedia of World History” western historic thought knows quite well this geographic truth: “Asia Minor, or Anatolia, is a peninsula stretching westward from the Armenian mountains to the Aegean Sea...”. Touching the period of the Urartian (Araratian) Kingdom’s history the authors of “The Encyclopedia of World History” noted that at the time of Menua (810-786 BC) the Kingdom included “the entire Armenian Highland”¹.

Contrary to the scientific data, the anti-Armenian policy of the negation of the Armenian geographic names by the Turkish official circles went hand in hand with their genocidal policy which resulted in the Armenian Genocide. The Ottoman Empire’s genocidal actions accompanied by the changing of the Armenian toponyms served the policy of the conquest of Western Armenia, Armenian Cilicia and Armenian (Northern) Mesopotamia by means of the extermination of the native Armenian population.

The falsification of Armenian geographic names constituted a part of the crimes perpetrated by the Ottoman Empire towards the conquered nations. The leaders of the Young Turks inherited this Pan-Turkic policy and directly applied it to their genocidal policy which was continued by the Kemalists who came to power. The policy of the distortion of the Armenian toponyms also has a psychological purpose which is targeted at deleting from memory the aboriginal place names in the greater part of the Armenians’ homeland – Western Armenia. The name of the Armenian Highland’s western part (Western Armenia) has been replaced by the wrongly used expression “eastern Anatolia” in the Turkish official terminology², as a result of the Armenian Genocide organized and committed by Turkey.

¹ “The Encyclopedia of World History”, p. 37, 39.

² Concerning different manipulations in regard to the term Armenia in the Turkish historiography, British historian Christopher Walker in his book-review (The Armenians in History and the Armenian question. By Esat Uras. An English translation of the revised and expanded second edition, pp. xiv, 1048. Ankara, Documentary Publications, 1988. - Journal of the Royal Asiatic Society of Great Britain and Ireland, 1990, N 1, pp. 165-170) unveiled the falsity of the book of Esat Uras (1882-1957). Ch. Walker quoted in his English translation a sentence from the original Turkish publication’s (1950) foreword (“I regard it as necessary, and

As an instrument of the Pan-Turkic ideology in the realization of genocidal policies, Enver Pasha, Deputy Commander-in-Chief on January 5 1916 sent to the Turkish military-political authorities a decree with the following misanthropic content:

“1. It is important to change into Turkish all the names of provinces, regions, villages, mountains and rivers belonging to Armenian, Greek, Bulgarian and other non-Muslim peoples. Making use swiftly of this favourable moment, we beseech your help in carrying out this order.

2. Cooperating with military commanders and administrative personnel within the boundaries of your jurisdiction, respective lists of name changes should be formed of provinces, regions, villages, etc. and be forwarded to military headquarters as soon as possible. After being studied and approved, these lists of proposed changes should be sent to the Ministry of the Interior and the Communications Ministry for generalization and implementation.

3. It is imperative that the new names reflect the history of our hard-working, exemplary and praiseworthy military. The glorified events of our present and past war experiences should, by all means, be mentioned. In case this is not possible, the names of those who had highly moral principles and who have fallen rendering invaluable services to their country should be remembered; or names should be found that are appropriate to the given area’s specific crop, product, trade or geographical situation.

Last but not least, teachers at schools in different parts of our Fatherland should find appropriate topics to teach about the given territory’s glorious history, climate, crop, trade and culture. It should be borne in mind that any sudden change of a conventional name into an inconvenient or improper one may bring about the continuation of using the old name by the population. Therefore, new names should

important above everything else, to point out that Armenia cannot be anything other than a simple memory based on geography, a region without political boundaries”), which was omitted in the second edition. Christopher Walker analyzing absurd statements in the book under review concluded: “Uras shows no understanding of the history or even the reality of Armenia” (Ibid., p. 166).

be chosen taking all this into consideration...”¹. From the very beginning of their rule the Kemalist leaders and their accomplices in the Republic of Turkey added to the assimilation and extermination policy of the former Turkish regimes this method of the usage of the toponymical distortions for the purpose of the criminal denial of the Armenian Genocide.

Professor of History at Georgetown University, Washington DC, Clive Foss notes that the Turkish government "has been systematically changing the names of villages to make them more Turkish. Any name which does not have a meaning in Turkish, or does not sound Turkish, whatever its origin, is replaced by a banal name assigned by a bureau in Ankara, with no respect to local conditions or traditions."²

¹ For the English translation of the decree see: L.Sahakyan, *Turkification of the Toponyms in the Ottoman Empire and the Republic of Turkey*, Montreal, 2011, p. 14. Among distorted renamings it is necessary to mention Sipkor instead of Armenian Surb Grigor (St. Grigor), Gyoze instead of Arm. Kes (half), Muradie instead of Arm. Berkri, Murad-su instead of Arm. Aratsani, Bitlis instead of Arm. Baghesh, Bingyol instead of Arm. Byurakn, Sos Huyuk instead of Arm. Sosi, Aghridagh instead of Arm. Ararat-Masis and many others. The military officer Huseyin Avni (Alparslan) Bey with the same criminal intentions wrote about changes of the toponyms following the decree of Enver adding to the list of enumerated peoples the Arabs. He wrote: "If we want to be the owner of our country, then we should turn even the name of the smallest village into Turkish and not leave its Armenian, Greek or Arabic variants. Only in this way can we paint our country with its colours" (Ibid., p. 15).

² Clive Foss, "The Turkish View of Armenian History: A Vanishing Nation," – *The Armenian Genocide. History, Politics, Ethics*. Edited by R.Hovhannisian, New York, 1992, p. 268. In some studies the changing of toponyms in Turkey is rather strangely considered the result of "nation-building projects in Turkey", as for example writes Asli Gür: "If we examine the relationship between the archaeological practices and the nation-building projects in Turkey since the early twentieth century, we see that dominant ideologies of nationalism influenced the way the names and images of archaeological sites and artifacts were appropriated and circulated publicly through icons, images, slogans, and stories...". The author continues: "Almost all the official Web sites of the Turkish Republic (primarily of Turkish foreign affairs, the Ministry of Tourism and Culture) organize their whole historical narratives according to this evolutionary logic of Turkish history rooted in Asia Minor... Through the narratives of inheritance of 10,000-year-old cultural wisdom a grandiose role is assigned to the Turkish citizen... The narrative invites citizens to identify with the peoples of Anatolia throughout the ages and recognize them as their ancestors... Many "national" excavations were started, particularly at

Without mentioning the genocide committed by Turkey and, as its consequence, the destruction and appropriation of the indigenous cultural heritage and violent renaming the original toponyms in Western Armenia and Asia Minor, Asli Gür “qualifies” falsifications sanctioned by Atatürk as “symbolic Turkification of pre-Islamic Anatolia”¹, which “was a nationalist,

Hittite sites in central Anatolia... The early excavations and museumification projects were parts of the larger project of rewriting Turkish history... At that time, the Kemalist historians traced the origins of Turkish identity to the Hittites. This official historical narrative was known as the Turkish (or Atatürk's) History Thesis. It was purported to show a Turkish ethnic continuity in Anatolia since prehistoric times. according to the thesis, Hittites were part of the Turkic tribes who migrated from Central Asia to Anatolia. This narrative shaped most of the anthropological, folkloric, and archaeological projects of the 1930s. The motivation behind this argument was to make a case for a primordial Turkish existence in Anatolia and hence to support the claim that the Turkish nation-state should be recognized as the “natural heir” of Anatolia in the international arena...” (Asli Gür, Political Excavations of the Anatolian Past: Nationalism and Archaeology in Turkey. - In Controlling the Past, Owning the Future: The Political Uses of Archaeology in the Middle East. Ed. Ran Boytner; Lynn Swartz Dodd; Bradley J. Parker, Tuscon, 2010, p. 73). The author very often uses the word “nationalistic”, instead she ought to have used “genocidal”, because all the actions of “the Turkish state-building” were motivated and led by discriminative, violent and illegal actions based on the unpunished genocide. By pseudo-scientific rhetoric the author disguises the fact of “privatization” with the aim of conquest of the territorial and cultural heritage of peoples who lived, created and passed away in the 2nd-1st millennia BC (Hittites, Lydians, Phrygians and others), and what is the most tragic, of those aboriginal natives (Armenians) who were exterminated during the Armenian Genocide [in Western Armenia, Armenian Cilicia and other parts of Asia Minor and Armenian (Northern) Mesopotamia] and other ethnic groups' genocides (Pontian, central and western Asia Minor Greeks, Orthodox Syrians and Assyrians).

¹ Former prime-minister of Turkey Turgut Özal (with his consultants) adherent of Turkish falsifications of history, first, confessing the Turks' nomadic origin (from central Asia), wrote that his book was mainly “concerned with Turkish history after our entry into Anatolia in the 11th century”, then contradicting himself, suddenly “discovered” millennia-old “roots” in “Anatolia”: “In looking at our history as an insider of Anatolia, we can claim to have lived on this land since the beginning of the Anatolian civilizations, for both culturally and demographically the preceding civilization has each time been carried over, at least to a certain extent, into the succeeding one. It was we, therefore, who brought about the Neolithic revolution. The Sumerians were also a people whose language was agglutinative like ours and had the most important word, namely God, in common with us...” (Turgut Özal, Turkey in Europe and Europe in Turkey, Published by K.Rustem & Brother,

anti-imperialist, and counter-Orientalist discursive move. The Turkish nationalist archaeological discourses reinterpreted the chain of historical continuity constructed among European, Anatolian, and Mesopotamian civilizations by inserting Turkish culture in chain”¹. Asli Gür explains it from the point of view of providing “a rich discursive repertoire for nationalist elites eager to construct a national identity that could claim historical connections with European culture. Consequently, the investigations that the Turkish History foundation undertook to label the Neolithic civilizations in Anatolia as “Turkish” firmly articulated the Turkish state’s cultural politics with the nationalist archaeological discourses in the postcolonial world”². It is rather strange to think that such a fraud in history could bridge non-existent “ancient Turkey’s” culture with European culture? The British Museum has fallen readily into the Turkish fraud trap, as is seen from the exhibition of “Room 54” - “Ancient Turkey”, in so far as the name of Turkey has nothing to do with the ancient history of Asia Minor –Anatolia, as well as the territory situated to the east of it - the Armenian Highland.

Revised English edition, 1991, p. 110, 346). In his analysis Professor of New York University, Speros Vryonis remarks that Turgut Özal’s “book was not initially intended to recover, reconstruct, and explain history, but rather it is agonistic and aims to persuade Europe to accede to Turkey’s political and economic goals and desires. The work is hardly documented, and in the few instances where there is rudimentary documentation of sorts, they are bizarre and can best be described as distorted. The lack of scholarly documentation harmonizes with the fact that the book, which carries the name of Mr.Turgut Özal, then the prime minister of Turkey, is in effect a semiofficial, state and party pronouncement on what the history of the Turks has been, is now, and will be in the future” (Jr. Speros Vryonis, *The Turkish State and History Clio Meets the Grey Wolf*, 2nd ed., Thessalonike and New Rochelle, New York, 1993, p. 2-3).

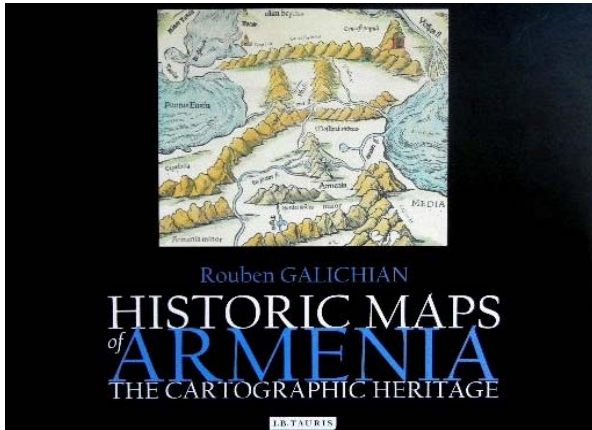
¹ Asli Gür, *Op. cit.*, p. 74.

² *Ibid.*, p. 77-78.



Baroness Cox and Eduard Danielyan in NAS RA¹
studying the map of Ancient Armenia

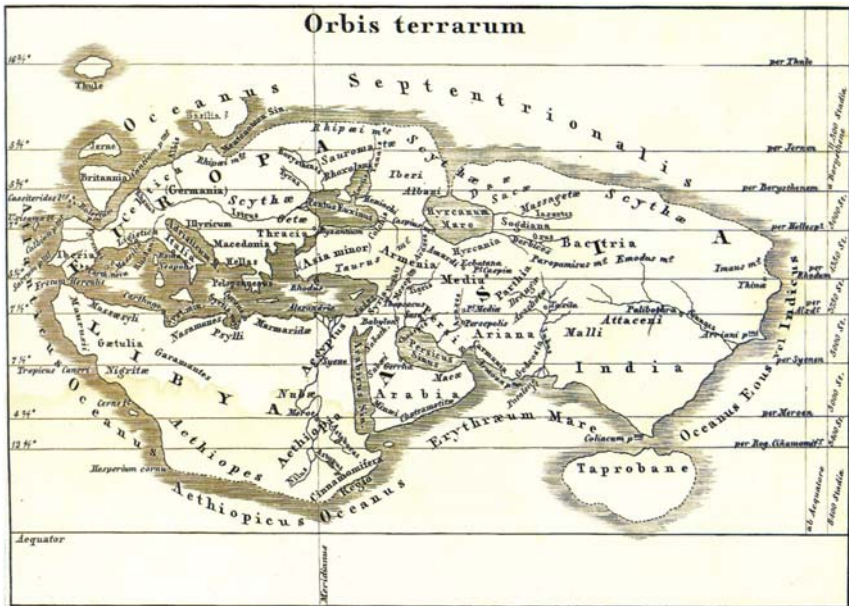
While unmasking Turkish falsifications of history, first of all, it is necessary to pay attention to the truthful historical geography and cartography.



¹ Doctor of History, E.Danielyan is the scientific consultant of the Russian translation of the book “Ethnic Cleansing in Progress: War in Nagorno Karabakh” (Yerevan, 1998) by Caroline Cox and John Eibner. Baroness Cox many times visited Artsakh. During her 68th visit, in an interview she said: “It has been my privilege to be with your Armenian people during the significant period when you were defending your historic land of Artsakh and to visit your people many times during that war and afterwards with humanitarian aid and to obtain firsthand evidence for advocacy” (<http://www.azad-hye.net/news/viewnews.asp?newsId=148afzs73>).

Rouben Galichian, *Historic Maps of Armenia*.
 The Cartographic Heritage, London: I.B. Tauris, 2004.

Ancient names of the countries (and their aboriginal population) and history of Asia Minor (Hatti, Hittites, Kasca, Kizzuwatna-Cilicia, Troada, Mysia, Bithynia, Aeolis, Ionia, Doris, Lydia, Caria, Lycia, Pisidia, Pamphylia, Phrygia, Lycaonia, Paphlagonia, Galatia, Pontus, Cappadocia) and Armenia are quite well known from ancient and medieval sources and maps. The British Museum is the custodian of the Babylonian and other ancient and medieval maps. It is impossible to see Turkey on it and other ancient maps of οἰκουμένη - the inhabited world.



The map of Eratosthenes (3rd-2nd centuries BC)

4. THE POLITICIZED APPROACH TO THE ANCIENT CULTURAL HERITAGES OF ARMENIA AND ASIA MINOR

The Hereford Mappa Mundi - the masterpiece of the British cartographical heritage contains many ancient and medieval geographic names, at the same time it is not hard to see that there is not a single mention of Turkey. In the 21st century the British Museum suddenly has made “a discovery” of “a new civilization”, as represented in the “Room 54” exhibit falsely called “Ancient Turkey”.

The British Museum was established on 7 June 1753 (opened to the public on 15 January 1759) by an Act of Parliament. *Status and Rules* of the British Museum were established in 1759.

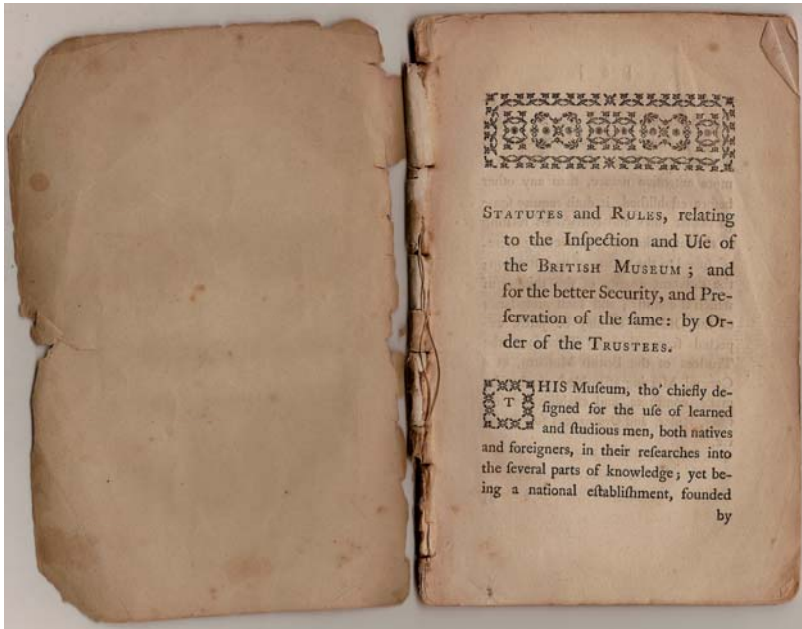


The British Museum

As follows from the opening sentences of *Status and Rules*, “This Museum, though chiefly designed for the use of learned and studious men, both natives and foreigners, in their researches into the several parts of knowledge; yet being a national establishment, founded by Authority of Parliament, it may be judged reasonable, that the

advantages accruing from it should be rendered as general as possible...”¹.

From the very beginning the British Museum officially took moral obligations to create conditions for research work, i.e. to set conditions for the researching of museum pieces and, consequently, their unbiased exhibition.



Statutes and Rules of the British Museum (1759)

The British Museum from the first decades of existence has been proud of its Egyptian and Greek civilization collections ready for research: “The founding collections largely consisted of books, manuscripts and natural specimens with some antiquities (including coins and medals, prints and drawings) and ethnographic material... In the early part of the nineteenth century there were a number of high profile acquisitions. These included the Rosetta Stone (1802),

¹ Statutes and Rules relating to the inspection and use of the British Museum, London, 1759, p. 5-6 (http://www.britishmuseum.org/about_us/the_museums_story/general_history.aspx)

the Townley collection of classical sculpture (1805), and the Parthenon sculptures (1816)... The Museum was involved in much excavation abroad. Its Assyrian collections formed the basis for the understanding of cuneiform (an ancient Middle Eastern script). In the same way the Rosetta Stone had resulted in the unlocking of Egyptian hieroglyphic script (a symbol-based script)”¹. In the 1872 fragments - the head and hand of the Armenian goddess Anahit’s statue were found in Satala (Armenia Minor) and taken to Constantinople and from there to Italy to the dealer Alessandro Castellani, who eventually sold it to the British Museum. The hand was presented to the Museum a few years later.



Armenian goddess Anahit’s head

Two and half centuries after the British Museum’s foundation, along with exhibitions of pieces of Egyptian, Greek, Chinese, European and other civilizations, rather surprisingly, in accord with Turkish falsifications, there suddenly appeared “Ancient Turkey” (“Room 54”) exhibit by robbing the historic heritages of ancient Armenia and Asia Minor.

¹ The British Museum, http://www.britishmuseum.org/about_us/the_museums_story/general_history.aspx

Before the “discovery” of such an artificial and incorrect expression as “ancient Turkey”, political consultants of the British Museum had to get acquainted with ancient historical annals, as well as modern critical researches on the problem¹.

The attribution of ancient history to Turkey is performed by a pseudo-scientific methodology of putting archaeology in the service of politics and the state. Such a violence to objectivity is studied by Ph. Kohl and Cl.Fawcett in their article, “Archaeology in the service of the state: theoretical considerations”, where in relation to a collection of articles devoted to the negative consequences of the politicization of archaeology they write: “The articles that appear here deal exclusively with European and East Asian archaeology... It is unfortunate that certain areas are not covered. We particularly regret lack of coverage on the nationalist practices of archaeology in Israel, Turkey, and other Middle Eastern countries... but it is also obvious that the issues associated with the relationship between archaeology and nationalist politics, whether considered historically or in terms of contemporary developments, are ubiquitous. The articles collected here, however, are principally concerned with the *abuses* of the relationship between nationalist politics and archaeology, with the *problems* that may emerge within distinctive regional traditions that are associated with concepts of cultural or racial superiority and particularly with the questionable agendas of certain political movements and nation-states. The case studies presented in this volume clearly show that archaeologists in the service of the state have frequently manipulated archaeological remains to justify the ownership of land claimed to have been held ‘from time immemorial’ or to support policies of domination and control over neighboring peoples”².

Despite the fact that Turkey is mentioned among the countries on behalf of which there is a “lack of coverage” on the studied problem, it is obvious that the usage of the expression “ancient Turkey” is a vivid manifestation of politicized absorption of ancient cultures’

¹ Clive Foss, “When Turks Civilized the World”, published in *History Today*, London, vol. 55, 2005.

² *Nationalism, Politics and the Practice of Archaeology*. Edited by Philip L. Kohl and Clare Fawcett, Cambridge, 1995 (reprinted 2000), p.3, 5.

heritages in modern Turkey, as well as a demonstration of the direct indulgence towards Turkey by the British Museum.

Such an attitude is dictated by certain political reasons. In spite of the fact that Great Britain was among the Entente Powers which were the first to condemn "...crimes of Turkey against humanity and civilization...", at present supporting Turkey, Great Britain keeps to the political line of "genocide denial". Gregory Topalian notes that "between the late nineteenth century and up until the 1930s, the tragic nature of anti-Armenian pogroms and then the genocide was commented upon and discussed amongst the general British media and by politicians of note. However, since the end of the Second World War, Armenians have felt beleaguered in their attempts to gain recognition for the crimes that caused such early dialogue, and embittered by various British Governments' response to their requests for recognition. More recently, the British Government has shown willingness towards allying themselves with the Turkish Government's denial of the crime of genocide for political purposes"¹.

The genocide criminals massacred Armenians in Western Armenia, including Armenian Cilicia as well as in other parts of the Ottoman Empire. The Turkish criminal state used religious, racial, economic and political leverages to perpetrate the genocide in order to exterminate and eliminate Armenians from western part of their Homeland – Western Armenia - the greater part of Armenia. The Armenian Genocide² has been followed by the genocide of the Armenian cultural heritage in Western Armenia.

The genocide denial acquired a form of persecutions against journalists, academics and writers under the Turkish penal code's infamous Article 301³ in Turkey. On 1 December 2005 AMNESTY

¹ Gregory Topalian, The Armenian Genocide & the British Response. The commentary for Head Heritage, 10th August, 2004 <http://www.headheritage.co.uk/uknow/features/?id=55>

² Vahakn Dadrian, The History of the Armenian Genocide, Povidence-Oxford, 1995; Ն.Հ. Հովհաննիսյան, Հայոց ցեղասպանությունը ցեղասպանագիտության համակարգում, Երևան, 2002 (N.H.Hovhannisyan, The Armenian Genocide in the Conceptual System of Genocide Studies, Yerevan, 2002).

³ It took effect on June 1, 2005, and was introduced as part of a package of penal-law reform ("insulting Turkishness", in 2008 changed to "insulting the Turkish nation"). This law, among other things, makes the recognition of the Armenian

INTERNATIONAL made a Public Statement: “Turkey: Article 301 is a threat to freedom of expression and must be repealed now!” Amnesty International expressed its extreme concern “at the frequent use of Article 301 of the Turkish Penal Code (TPC) to prosecute human rights defenders, journalists and other members of civil society peacefully expressing their dissenting opinion... Amnesty International believes that Article 301 poses a direct threat to freedom of expression, as enshrined in Article 19 of the International Covenant on Civil and Political Rights (ICCPR) and in Article 10 of the European Convention for the Protection of Human Rights and Fundamental Freedoms (ECHR). Turkey is a State Party to both conventions and therefore the Turkish government has a legal obligation to uphold this freedom. Nevertheless Amnesty International receives a steady flow of cases opened against individuals under Article 301, for expressing a wide variety of opinions...”¹

Turkish authorities do not limit their anti-Armenian restrictions to the spheres of their state competence, they interfere and dictate their will to other states. During the 1980s The Financial Times correspondent in Turkey and a former member of the Council of the British Institute of Archaeology at Ankara and the UK Turkish Area Study Group, David Barchard wrote an article “Western silence on Turkey” in which he noted: «In the past 12 months, the British Embassy in Ankara has had to intervene to protect the British Institute of Archaeology which, 10 years earlier, had published a guidebook to Ankara whose maps of Hellenistic and Roman Asia Minor showed a region called “Armenia”. The American Library in Ankara faced a similar problem when a reader complained about unwelcome geographical expressions in two of its Atlases. The US Ambassador recommended that the books should be withdrawn immediately. His officials resisted. A decision by Washington eventually ruled that the Readers Digest Atlas and the National Geographic Atlas could remain on the shelves. Meanwhile in

Genocide a crime in Turkey. EurActiv wrote: “Turkey’s new penal code entered into force on 1 June... However, it continues to elicit controversy” (“Turkey’s new penal code touches raw nerves”. – EurActiv, 02 June, 2005, updated 01, June, 2007. <http://www.euractiv.com/enlargement/turkey-new-penal-code-touches-raw-nerves/article-140266>)

¹ <http://www.amnesty.org/en/library/asset/EUR44/035/2005/en/9208fa44-fa12-11dd-999c-47605d4edc46/eur440352005en.pdf>

Istanbul, the deputy manager of Lufthansa briefly stood trial for possession of an ancient globe on which “Armenia”, “Pontus”... were marked. Travellers too had censorship problems. Five Britons travelling in Eastern Turkey¹ were held for five days in Adiyaman and Sivas after a farmer had denounced them for photographing old buildings where massacres of Armenians had once taken place... There was the Foreign and Common Office Secretary called Gillian, for instance, who had some difficulty getting into Turkey because police thought she might be an Armenian”². Adiyaman geographically corresponds to the Arsanmsur



Tigran II the Great (95-55 BC), King of Kings of the Armenian Empire

syncline at the southern prong branching from the Armenian (Eastern) Taurus – the southern border mountain system of the Armenian Highland³. Present-day “Adiyaman Province” lies in the area of the ancient Kingdom of Commagene (initially a part of Armenian Tsopk-Commagene Kingdom, the 3rd quarter of the 3rd c. BC)⁴. At the time of the King of Kings Tigran II the Great (95-55 BC) Commagene was a part of the Armenian Empire.

The famous ancient sanctuary at Mt.Nemrut prospered during the reign of the King of the Eruandakan dynasty Antiochus I Theos of Commagene (69-38 BC).

Ancient name of the modern Sivas is Sebastia, a city in Armenia Minor.

¹ A present-day term “Eastern Turkey” the author used concerning the territory of Armenia Minor and adjacent region (to the west of the Euphrates) where travelled five Britons.

² David Barchard. Western Silence. Index on Censorship, 6/83, 1983. p. 9.

³ L.Zohrabyan, Orography of the Armenian Highland, p. 31.

⁴ Հայ ժողովրդի պատմություն, Երևան, 1971, էջ 512-513 (in Armenian) (History of the Armenian people, Yerevan).

D.Barchard predictively warned: “The point is: what happens in Turkey happens in some sense in Europe. If there is a conspiracy of scilence to hide the appalling misuse authority in Turkey, the effects will spill through into Europe in a variety of ways...”¹. And it has spilled across the English Channel in a form of the British Museum’s “Room 54” exhibition, which serves to Turkey’s implantation of pseudo-scientific ideas serving the genocide denial with all its negative political consequences.

5. THE CONCEPTUAL FRAUD IN THE BRITISH MUSEUM’S “ROOM 54” EXHIBIT AS AN EXAMPLE OF THE TURKISH FALSIFICATION OF HISTORY

Since the 1930s pseudo-archeological “interpretations” of history have appeared in Turkey serving political purposes. The vivid example of such falsifications can be seen in Turkey where the primary sphere in the field of history has been archaeology targeted by “the Turkish History Thesis”, its tentacles and present-day “inherited concepts”.

There are certain levels of Turkish falsifications depending on the format of their coverage.

1. The falsification of world history and civilization by the invention of a non-existent Turkic “cradle” of civilization in Central Asia at “the dawn of history”.

2. The falsification of the history and the destruction and privatization of the cultural heritages of different peoples in the lands conquered by the Ottoman Empire and included within the frames of “the Republic of Turkey”.

3. The falsification and distortion, particularly of the history and geography of the greater part of Armenia [Western Armenia, Cilician Armenia and Armenian (Northern) Mesopotamia which constitute about half the territory of the present-day Republic of Turkey (783,562 km²)] and consequently of the whole of Armenia is put into

¹ David Barchard, Op.cit., p. 9.

the service of the denial of the Armenian Genocide¹ on the level of the Turkish state ideology.

Turkish falsifications in the field of history are generally directed against the fundamental concepts of the history of humankind, thus being destructive to the reconstruction of the world's truthful historical picture. Consequently, those international institutions which cooperate with Turkish "archaeological" and other "historical centres" willingly or not propagandize Turkish falsifications. It may be seen, for example, in joint Turkish-Australian archaeological publications, as well as Turkish-British cooperation, which is reflected in the British Museum's exhibition of "Room 54" entitled "Ancient Turkey".

¹ Vahakn Dadrian, *The Key Elements in the Turkish denial of the Armenian Genocide: A case study of Distortion and Falsification*, Canada, 1999. There is a substantial academic literature on the baseless denial of the Armenian Genocide, See: *Select Bibliography on Denial of the Armenian Genocide*, November 22, 2011 (<http://www.zoryaninstitute.org/bibliographies/Selected%20Bibliography.pdf>).

Gregory H. Stanton (the James Farmer Professor of Human Rights, The University of Mary Washington, Fredericksburg, Virginia; President, Genocide Watch; Chairman, The International Campaign to End Genocide; Vice President, International Association of Genocide Scholars) states that: "Denial, the final stage of genocide is best overcome by public trials and truth commissions, followed by years of education about the facts of the genocide, particularly for the children of the group or nation that committed the crime. The black hole of forgetting is the negative force that results in future genocides..." (The 8 Stages of Genocide by Gregory H. Stanton, This article was originally written in 1996 and was presented as the first Working Paper (GS 01) of the Yale Program in Genocide Studies in 1998. <http://www.genocidewatch.org/images/8StagesBriefingpaper.pdf>).



Such politicized activities resulted in publication of pseudo-scientific books entitled “Ancient Turkey: a Traveller’s History” (1989, 1999) by English archaeologist Seton Lloyd¹ and “Ancient Turkey” by Professor, Elected Fellow of the Australian Academy of Humanities and an Elected Fellow of the Society of Antiquaries (London) Antonio Sagona with co-author, Professor of Archaeology and Ancient History of the Department of History of State University of New York Paul E.Zimansky, as well as Turkish-Australian joint publications². Unlike A.Sayce who defined the period of the

¹ Seton Lloyd, “Ancient Turkey: a Traveller’s History”. Published by arrangement with British Museum Press, London, 1999. Seton Lloyd (1902-1996) was President of the British School of Archaeology in Iraq, Director of the British Institute of Archaeology at Ankara (President, 1948–1961), Professor of Western Asiatic Archaeology in the Institute of Archaeology, University of London (1962–1969) http://en.wikipedia.org/wiki/Seton_Lloyd

² The term “*Eastern Anatolia*” [A. G. Sagona, *The Asvan Sites 3: Keban Rescue Excavations, Eastern Anatolia. The Early Bronze Age* (British Institute of Archaeology at Ankara Monograph no. 18, London and Ankara, 1994; Sagona A. and Sagona C., *Archaeology at the North-East Anatolian Frontier. Vol. 1. An Historical Geography and a Survey of the Bayburt*

Kingdom of Van as “the forgotten early history of Armenia”, S. Lloyd entitled his book’s Chapter 10: “Urartu: a Long-Forgotten Nation” and wrongly applying the term “Anatolia” to western part of the territory of Armenia¹ wrote: “In addition to all the Anatolian provinces north or east of the upper Tigris and Euphrates², it occupied large parts of what are now Soviet Armenia³ and Iranian Azerbaijan”⁴. S. Lloyd baselessly considered the name “Urartu” “wrongly spelt as Ararat”. He used many Armenian geographic names of Western Armenia - Mt.Sipan, Mt.Nemrut, Eriza, Eraskh-Arax, Aratsani, Archesh, Manazkert in distorted Turkish forms: Süpan, Nemrut Dağ, Erzincan, the Aras, the Murat Su, Erciş, Malazgirt, etc. The name of western part of the Armenian Highland S. Lloyd brought in falsified form: “... this highland of eastern Turkey” or “eastern Anatolia”⁵. Sagona and Zimansky also crammed into invented and baseless “concept” of “ancient Turkey” the ancient history of Western Armenia and Asia Minor by distortion geography and history, particularly, wrongly using the term “Eastern Anatolia”: “A Kingdom of Fortresses: Urartu and Eastern Anatolia in the Iron Age (1200–600 BC)”⁶. It seems that the “Room 54” exhibit was methodologically planned according to the mentioned and similar books.

Province, Louvain, 2004; A. Sagona, *The Heritage of Eastern Turkey*, Macmillan Art Publishing, 2005; A.Sagona, *The Heritage of Eastern Turkey: From the Earliest Settlements to Islam*. New York & Melbourne, 2006, etc.] is wrongly applied to the western part of *the Armenian Highland* and modern Turkish names are used instead of the ancient and medieval Armenian toponyms, thus archaeological materials are politicized by falsification and the ancient cultural heritage of Western Armenia is unjustly and anti-scientifically ascribed to Turkey.

¹ Seton Lloyd (1902-1996) mentions only *Soviet Armenia*, which included a part of Eastern Armenia.

² In reality this territory corresponds to Western Armenia.

³ This mention is from the previous publication (1989) of the book of Seton Lloyd; this part was not edited in the publication of 1999. Restoration of the independence of the Republic of Armenia was declared on September 21, 1991.

⁴ Seton Lloyd, op. cit., p. 96. Iranian Azerbaijan, i.e. ancient Atropatene, to the south-east of Lake Urmia.

⁵ *Ibid.*, p. 94, 98, 109.

⁶ Antonio Sagona, Paul Zimansky, “Ancient Turkey”, London, 2009. It is rather strange to see Paul Zimansky as a co-author of a book with such a falsified title, which “includes” also the period of Urartu, because years earlier he published a book entitled “Ancient Ararat” (1998), and noted: “Known to its inhabitants as *Biainili* and given yet other names such as “Ararat” and the “Kingdom of Van”.

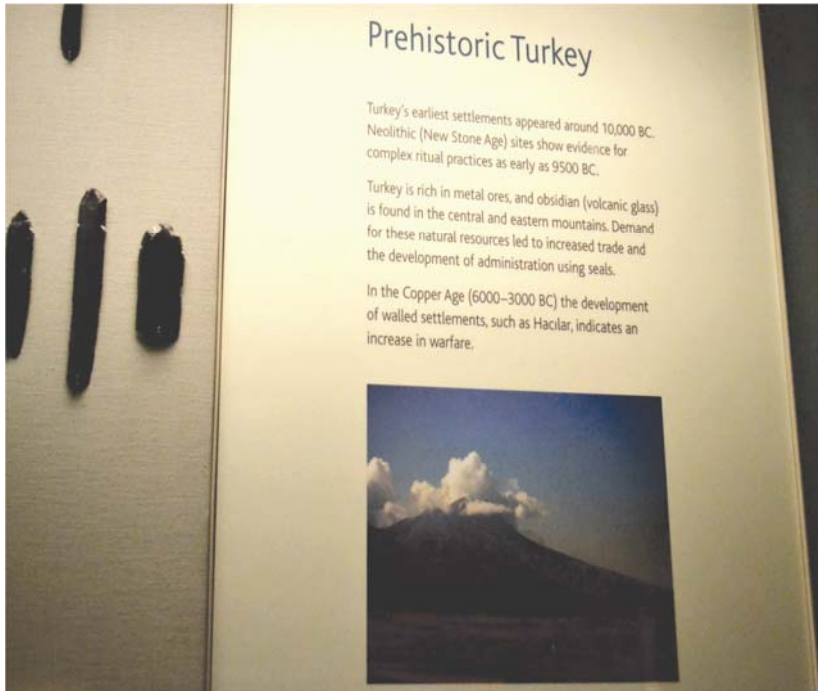
The main contradictions (rooted in the methodology of the falsification of the history of Asia Minor and the western part of the Armenian Highland) in application of the term “ancient Turkey” arise from enumeration of archaeological epochs, as well as ethnic (Hittite), geographic (Anatolia, i.e. Asia Minor and wrongly used “Eastern Anatolia” instead of Western Armenia) and country (Urartu) names of the 2nd – 1st millennia BC which have absolutely no connection with Seljuk and Oguz Turks who appeared in Western Asia not earlier than the second half of the 11th century.

What do all the enumerated archaeological-cultural layers have to do with Turkic nomadic tribes, whose “eponym, ‘Osmān, was the son of a certain Ertoghrlu who had led into Anatolia (Asia Minor - E.D.) a nameless band of Turkish refugees: an insignificant fragment of the human wreckage... ”¹. Alan Palmer’s work on this subject states: “Originally the Turks were nomadic horsemen from Central Asia who embraced Islam in the ninth century. Under the Seljuk leader Tugrul they captured Baghdad, home of the earliest caliphate, eleven years before William of Normandy invaded England. The first major victory of Seljuk Turks over Christians followed in 1071, when a Byzantine army was defeated near Lake Van. Subsequently the Seljuks established a Sultanate, with its capital at Konya on the site the Greek city of Iconium. This Seljuk Sultanate survived until the first years of the fourteenth century, battered by pagan Mongol tribes”².

The British Museum was harnessed to the cart of history’s falsification serving Turkish political purposes. The “Room 54” exhibit “chronologically” starts with the Neolithic and Copper Ages, as follows from a label falsely entitled “Prehistoric Turkey”.

¹ Arnold J. Toynbee, *A Study of History*, vol. II, Oxford University Press, London, New York, Toronto, 1955, p. 151. Rather strangely some expressions from this extract have been changed by D.C.Somervell, so the meaning of this passage underwent a certain transformation in the abridged version of Toynbee’s work (“...of one Ertoghrlu the leader of a nameless band of refugees ...”) (*A Study of History* by Arnold J. Toynbee, *Abridgement of Volumes I-VI* by D.C.Somervell, Oxford University Press, New York, Oxford, 1987, p. 113).

² A. Palmer, *op. cit.*, p. 2.



It states: "Turkey's earliest settlements appeared around 10,000 BC. Neolithic (New Stone Age) sites show evidence of complex ritual practices as early as 9500 BC. Turkey is rich in metal ores, and obsidian (volcanic glass) is found in the central and eastern mountains. Demand for these natural resources led to increased trade and the development of administration using seals. In the Copper Age (6000-3000 BC) the development of walled settlements, such as Hacilar, indicates an increase in warfare".



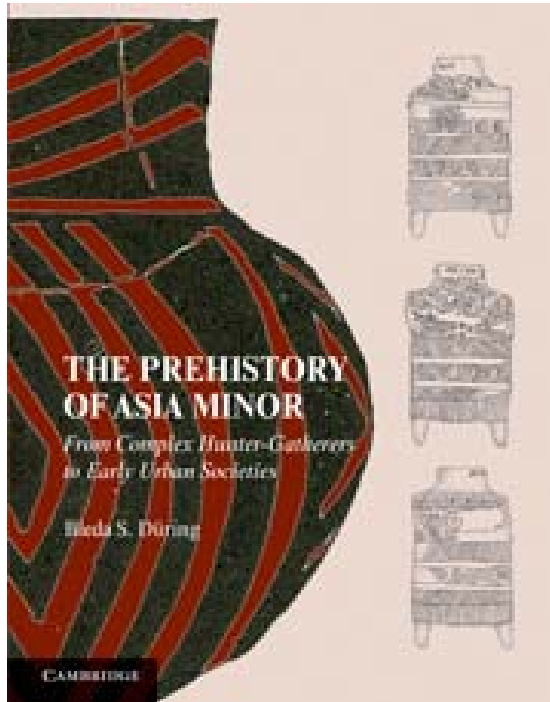
From the geographical notions “the central and eastern mountains” and a modern place name Hacilar (in the province of Burdur) it follows that on the one hand it is a question of the archaeological materials of Asia Minor or Anatolia, and on the other, the western part of the Armenian Highland. Contrary to the falsely applied terminology in the above-mentioned label in relation to the information about obsidian, about half a century ago British and American archaeologists wrote that Neolithic epoch obsidian was exported from ancient Armenia to the countries of Mesopotamia and the Near East¹.

¹ Dixon J., Cann J., Renfrew C. Obsidian and the Origins of Trade – Scientific America, 1968, N 218, p. 46.

A modern place name, Hacilar, is used deliberately as if it is as old as the ancient site itself. Without any remark that it is a modern name there is a mention of “south-western Turkey” in the same manner in the sign “Painted jar shaped like a woman” dated 6000-5500 BC. Moreover, continuing falsified presentation, a label reads, “Female figurines were important in ancient Turkey”. Then in the same falsified manner it follows that “often the breasts and thighs are emphasized suggesting they represent fertility goddesses” “in ancient Turkey”. It is surprising that the British Museum’s specialists, forgetting traditions of classical British studies, especially on the history of the ancient East, let themselves be led by the modern Turkish falsifiers.

The correct scientific term in archaeology describing the “prehistory” of Asia Minor is “Prehistoric Asia Minor”. Postdoctoral Research Fellow and lecturer at Leiden University, Bleda S. Düring, investigating the archaeological materials of Asia Minor in the context of its geography, writes: “The geography of Asia Minor is an essential element in the study of its Prehistory”¹.

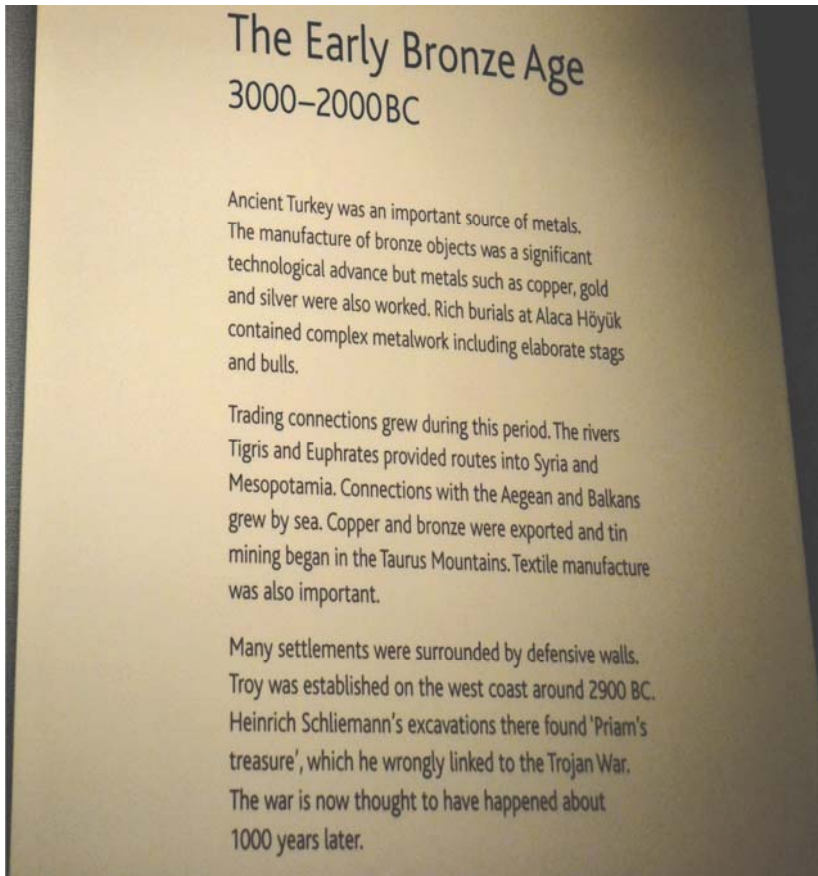
¹ Bleda S. Düring, *The Prehistory of Asia Minor: From Complex Hunter-Gatherers to Early Urban*, Cambridge, 2011, p. 19, 22.



Düring's archaeological analysis of Asia Minor demonstrates a critical approach to the state of affairs in the field of archaeology in Turkey in the period from the middle of the 19th century and with some variations in the 20th century. Düring makes the following negative remark: "Ottoman scholars adhered to the research agenda of Western archaeologists by investigating sites that could be connected with classical civilization or the biblical world, while understandably avoiding the study of the Aegean Bronze Age with its Hellenistic connotations". It is not hard to see that since the end of the 19th century they neglected the share of the Hellenistic heritage in the Aegean culture. Düring diplomatically considers "The Aegean Bronze Age" "gap" as an "understandable avoidance" of the Ottoman scholars meaning a part of Greek civilizational heritage (in the west of Asia Minor) which from the late medieval times appeared under Ottoman domination and since the 1930s had been openly challenged by the falsified "Turkish History Thesis". Düring

observes different levels of approaches to archaeology in the Ottoman empire and the Republic of Turkey: “The interest in the classical and Biblical worlds as the birthplace of Western civilization that motivated most Western archaeologists and that had also been adopted by the Turkish scholars was of no interest to the Ottoman empire with its Islamic identity; consequently, archaeology had little to offer Ottoman society...”¹

Thus, scientifically there cannot be definitions: “Prehistoric Turkey” or “Ancient Turkey”.



¹ Ibid., p. 22-23.

The next section of the exhibition of “Room 54” is entitled: “The Early Bronze Age 3000-2000 BC” and contains a fictitious statement: “Ancient Turkey was an important source of metals. The manufacture of bronze objects was a significant technological advance but metals such as copper, gold and silver were also worked. Rich burials at Alaca Höyük contained complex metalwork including elaborate stags and bulls. Trading connections grew during this period. The rivers Tigris and Euphrates provided routes into Syria and Mesopotamia. Connections with the Aegean and the Balkans grew by the sea. Copper and bronze were exported and tin mining began in the Taurus Mountains. Textile manufacture was also important. Many settlements were surrounded by defensive walls. Troy was established on the west coast around 2900 BC. Heinrich Schliemann’s excavations there found “Priam’s treasure”, which he wrongly linked to the Trojan War. The war is now thought to have happened about 1000 years later”.

This text is accompanied by a map where, falsely “coming out” from the general title “Ancient Turkey” of “Room 54”, the authors depicted the name of “Turkey” in the middle of Asia Minor. It is rather strange but there is not a single name on the territory stretching from the region of the Euphrates’ basin up to the place of Mt. Ararat (which is not denoted in the map). Armenia is denoted only within the limits of eastern part of the Armenian Highland (which also was intentionally omitted from all maps and labels’ texts of the “Room 54” exhibit). The authors of the map tried to disguise the fact that Armenia historically includes the whole of the Armenian Highland.



From the use of the modern place name Alaca Höyük (34 km from modern Boğazköy) it follows that it is a question of the archaeological materials of Asia Minor, but by mentioning the Tigris and Euphrates rivers - the western part of the Armenian Highland is meant. Thus, the archaeological and historical data described in the above-mentioned label have nothing to do with Turkey, but relate to the ancient period of the history of Armenia and Asia Minor.

From the next labeling of “Room 54” it follows that Assyrian merchants established a number of colonies in Cappadocia, which from the point of view of historical geography, is wrongly mentioned as situated in “central Turkey”. In reality Cappadocia was in eastern part of Asia Minor.

Assyrian merchants

1920–1740BC

In the Middle Bronze Age Assyrian merchants from Ashur in northern Mesopotamia established a number of colonies in Cappadocia, central Turkey.

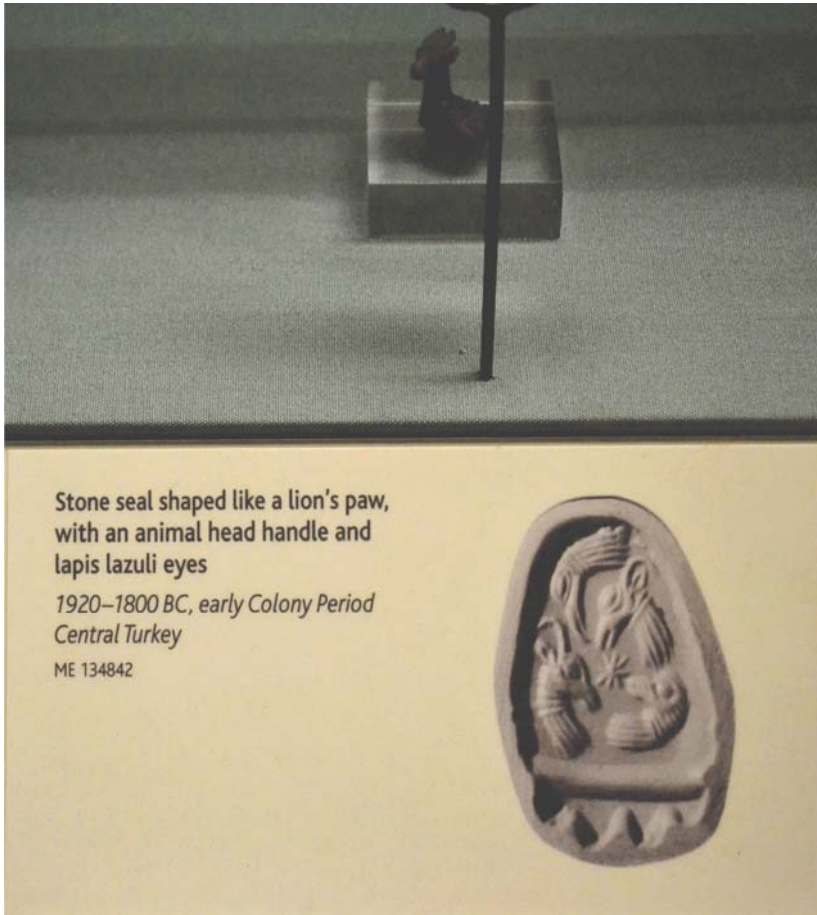
The best known colony, Karum Kanesh, was at Nesa (modern Kültepe). It was burnt down in about 1840 BC, rebuilt and finally destroyed in about 1740 BC. Business archives were found here, written in cuneiform (wedge-shaped) script on clay tablets. These tell us the merchants brought textiles and tin by donkey caravan to the palace of the local ruler. They then traded them for silver and gold and were also involved in the local copper and wool trade.

In the colony Assyrians mixed with migrant Hittites, Hurrians and local Hattians. The seals used to witness business transactions reflect this ethnic variety.

“Assyrian merchants 1920-1740 BC. In the Middle Bronze Age Assyrian merchants from Ashur in northern Mesopotamia established a number of colonies in Cappadocia, central Turkey. The best known colony, Karum Kanesh, was at Nesa (modern Kültepe). It was burnt down in about 1840 BC, rebuilt and finally destroyed in about 1740 BC...”

Such an arbitrary usage of terms conforms to the whole mess connected with the misuse of the chronological application of the name of “Turkey”: e.g., on the one hand, the expression “central

Turkey” is used as contemporary with Assyrian colonies in Asia Minor; on the other, “modern Kültepe” is mentioned.



Trojan history has also been targeted by Turkish pseudo-historiography. It follows from the context of the labeling of “Room 54” that the ideological background of the Turkish falsification reflected there is “the Turkish History Thesis”. The problem of the new wave of falsification of history in Turkey “defined” as “the Turkish History Thesis” since the third decade of the 20th century,

has been widely discussed and criticized in special and general researches in modern historiography.

Mentioning that “the Language Reform” movement (“Sun-Language Theory” launched in 1935) lost much of its *élan* after the death of Atatürk, Professor of the University of Leiden and Director of the International Institute of Social History at Amsterdam, E.Zürcher notes that, anyhow, it was continued after the Second World War. Zürcher makes a critical analysis of “the Turkish History Thesis”: “The existence and the theorizing of the linguistic society owed much to the work of the Society of Turkish History, which had been founded slightly earlier, in 1931. At its first congress, held in Ankara in 1932, ‘the Turkish History Thesis’ was propounded for the first time. This theory, which was emphatically supported by Mustafa Kemal, held that Turks had originally lived in Central Asia, but had been forced by drought and hunger to migrate to other areas, such as China, Europe and the Near East; the Sumerians and the Hittites were really proto-Turks... Atilla and Genghiz Khan were described as executing civilizing missions. The theory aimed to give Turks a sense of pride in their past and their national identity, separate from the immediate past, that is to say the Ottoman era. Declaring the Hittites (and the Trojans) proto-Turks had the added advantage of proving that Anatolia had been a Turkish country since time immemorial, thus extending the roots of the citizens of the republic in the soil they inhabited. It was one of the means whereby the Kemalist leadership tried to construct a new national identity and strong national cohesion”¹.

¹ Erik J. Zürcher, *Turkey: A Modern History*. London. New York, I. B. Tauris & Co Ltd Publishers, 1993, p. 199-200. Academician Manvel Zulalyan criticized Turkish falsifications of Armenian history (Մանվել Զուլալյան, Հայոց պատմության խեղաթյուրումը արդի թուրք պատմագրության մեջ (հին և միջին դարեր), Երևան, 1995, in Armenian with an English Summary: M. Zulalyan, The Distortion of Armenian History in Modern Turkish Historiography (ancient and medieval history), Erevan, 1995). Ruben Safrastyan noted: “Genocide is the greatest crime, and those who prepare and commit it are criminals, who try in every way to deny or conceal the fact of the crime. When a state chooses to declare falsification of its historical past and negation of the fact of genocide one of the topmost goals of its state policy, thus equated itself to a state that committed it – the impartial and factual scientific investigation, based on the facts of genocide as part of historic reality, will certainly contribute to its condemnation and prevention, and thereby acquired a great

All the manipulations connected with falsification of world history in “the Turkish History Thesis” were profoundly criticized by Clive Foss. In his article, “When Turks Civilized the World”, Foss deals with the whole specter of the anti-scientific fabrication of “the Turkish History Thesis”. He reveals and condemns all the attempts by Mustafa Kemal to rewrite history as part of his “radical modernization” of the Turkish Nation.

Foss touches on the origin of Atatürk’s idea and its realization in a way that had been commonly adopted as a fabulous tale: “Mustafa Kemal, or Atatürk as he became known, the undisputed ruler of Turkey from 1923 to 1938, was very fond of young ladies--to such an extent that he adopted four of them. One, named Afet, was an eighteen-year-old history student whose family Kemal had known in his native Salonika. Like the other girls, he encouraged Afet to pursue her studies, so that she eventually got a doctorate and rose high in the Turkish historical establishment. According to her own account, one day in 1929, she came to the Gazi with a problem. She had read in a French geography book that the Turks were a yellow race, generally considered second-class human beings. This provoked a reaction in Kemal, 'No, that can't be' he said, 'let's get busy about it'”¹.

World history is fundamentally falsified in “the Thesis”. Foss clearly notes in this regard: “This might seem to be manifest nonsense, especially as it was obvious that Chinese and Indians were not Turks. There was an easy explanation: the Turks arrived, brought civilization, then were absorbed by the local population”. The American professor reveals the goal of Kemal’s fraud: “Far more important for the future were developments in the Near East, which the migrating Turks entered by a route south of the Caspian. They brought irrigation and drainage to a land of swamps and established the first organized Turkish states and cities in Sumer and Elam. The Sumerians developed the world’s first writing system... using it to express their Turkish language. Archaeology reveals the grandeur of their civilization. From there, around 5000 BC, Turks entered their holy land of Anatolia and a

political worth” (R.Safrastyan, Ottoman Empire: the Genesis of the Program of Genocide (1876-1920)”, Yerevan, 2011, p. 8).

¹ Clive Foss, op. cit., p. 10.

millennium later had established the Turkish Hittite (Eti) civilization; all this is confirmed by excavations in Asia Minor. The language of the Hittites was Turkish, not Semitic or Indo-European; the volume goes on to narrate Hittite history in some detail”¹.

In “Room 54” a special label contains a text on Hittite history, where the expression “central Turkey” figures wrongly again: “The Hittite Empire and its legacy. The Hittites were skilled and pioneered the use of iron. They also adopted Mesopotamian traditions, including cuneiform writing. Their capital at Hattuša (modern Bogazköy) was established in central Turkey around 1650 BC. ...”. In spite of the fact that the word “modern” is used together with Bogazköy, the expression “central Turkey” is again mentioned falsely.



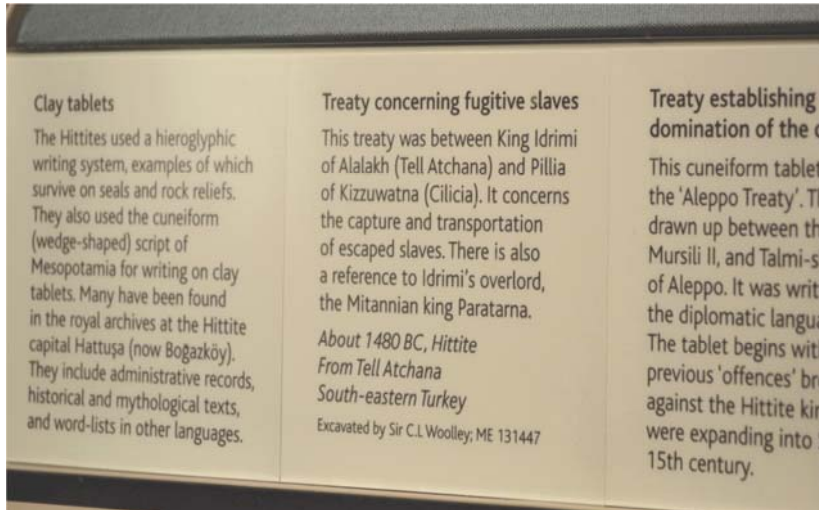
¹ Ibid., p. 13.

Such an incorrect geographical attribution of the Hittite artifacts to “central Turkey” led to other falsified discrepancies which were reflected in the following map.



For example, the modern name Istanbul (which instead of Constantinople officially came into use only from 1923)¹ is used as contemporary with the Hittites, Mittani and Assyria, the whole region again being falsely presented in the exhibit “ancient Turkey”. In the same way “Clay tablets” and “Treaty concerning fugitive slaves” of the Hittite epoch (dated 1480 BC) are falsely labeled: “Hittite from Tell Atchana South-eastern Turkey”, instead of “to the south-east of Asia Minor”.

¹ With the Turkish Postal Service Law of March 28, 1930, the Turkish authorities officially requested foreigners to cease referring to the city with their traditional non-Turkish names (such as Constantinople, Tsarigrad, etc.) and to adopt “Istanbul” as “the sole name...” (http://en.wikipedia.org/wiki/Names_of_Istanbul).



“The Thesis” reflecting the Turkish zeal for nomadic expansionism and plunder was intended to devour the roots of all high civilizational values in the world. As far as genocidal crime committed by Turkey remains unpunished, it seems that there have been no restraints left to bridle the Turkish insatiable ideological fantasy. From the “privatization” of the Hittite civilization “the Thesis” jumps to Troy’s heritage, not forgetting to make its claims to Italian soil “via” the fabricated - “related Traklar-Litler-Etruscan” heritage of the Roman civilization, as well. Clive Foss continues his critique of such a Turkish nonsense: “Along with the Eti came the Traklar (Thracians) who founded Troy (archaeology again). Related Turkish tribes included the Litler (Lydians) of whom one branch moved to Italy where, as the Etruscans, they laid the foundations for Roman civilization”. The deadening tentacles of Kemal’s “Thesis” reached even the Egyptian world and turning the origin of the Egyptians into an endless debate, came to the following conclusion: “The earliest settlers came from Central Asia, bringing agriculture and irrigation around 5000 BC.” As Foss notes, “the Thesis”, ascribing a “Semitic origin” to the Egyptian pharaohs, blames them

for “expunging” those “earliest settlers” “from the records after they took over in 3315 BC”¹.

Studying the role of archaeology in relation to national identity formation Valeria Forte, in her research work “Archaeology and Nationalism: the Trojan Legend in Etruria” analyzed “one of the most debated archaeological subjects in the western world, the case of Etruscan origins, demonstrating how through history the Etruscan legend has permeated the political reality at many levels and how this legend of provenance has been used to promote the formation of national identity and unified mythical ethnic origins”². The author focuses upon the case of Etruscan civilization in the development of Italian cultural and national identity, noting that “the Etruscan case is important for several reasons: Etruscan culture belongs to and defines not just Italy, but the entire Mediterranean region, as the Etruscan culture influenced Roman civilization which later colonized and expanded its power across the entire area of the Mediterranean. In fact, the debate over Etruscan origins permeates and involves many nations at different times”³. Forte presents “the intriguing topic of the relationship between archaeology and nation-state formation, specifically the political debate of Etruscan origins and the legendary birth of the Italian population from the divine Trojan hero Aeneas”⁴. Mitochondrial DNA testing conducted on Etruscan remains in 2004 and 2006 resulted in “the conclusion that the mitochondrial DNA of the Etruscans is similar to the DNA of the people now living in the region of Tuscany and also that it is different from the DNA of people living in other regions of Italy and other parts of Europe... Several genetic tests conducted on Etruscan remains have produced similar results, which indicate a common genetic pattern between Etruscans and populations in Asia Minor. The way in which these results have been interpreted has generated further controversies on

¹ Clive Foss, *op. cit.*, p. 13

² Valeria Forte, *Archaeology and Nationalism: the Trojan Legend in Etruria*. - The University of Texas at Arlington in Partial Fulfillment of the Requirements for the Degree of Master of Arts in Anthropology the University of Texas at Arlington, December, 2008, p. iv.

³ *Ibid.*, p. 2.

⁴ *Ibid.*, p. 3.

Etruscan origins”¹. And again Turkish falsifiers lying in ambush re-appeared and a “new wave” of falsifications started in Turkey. As Forte notes, “The results of these genetic tests have been received with great enthusiasm by the Turkish community, which proudly promotes the theory that the advanced and sophisticated Etruscan civilization was the historical product of Asia Minor and therefore a prominent part of Turkish historical tradition. Turkish newspapers² have published the results of these genetic tests declaring that Turkey could establish without doubt a direct connection with the Etruscan past”³. This obvious fraud has not been left without answer. For example, a prominent Etruscanologist Alberto Palmucci “living in Italy today has reacted energetically to the clamorous Turkish news of the genetic findings, opening a dialogue with European and American scholars in both academic papers and electronic blogs”⁴.

It is not hard to see that the British Museum’s “Room 54” has been put at the disposal of Turkish falsifiers. But all their efforts are in vain, because it is quite well known historic fact that present-day Turks’ ancestors, Oghuz and Seljuk Turks had invaded Western Asia only since the second half of the 11th c.⁵

Contrary to all historic facts, Turkey suddenly “appears” among the provinces of the Persian Empire “according” to a label (in “Room 54”) bearing the title “Collapse and revival” 1200-546 BC.

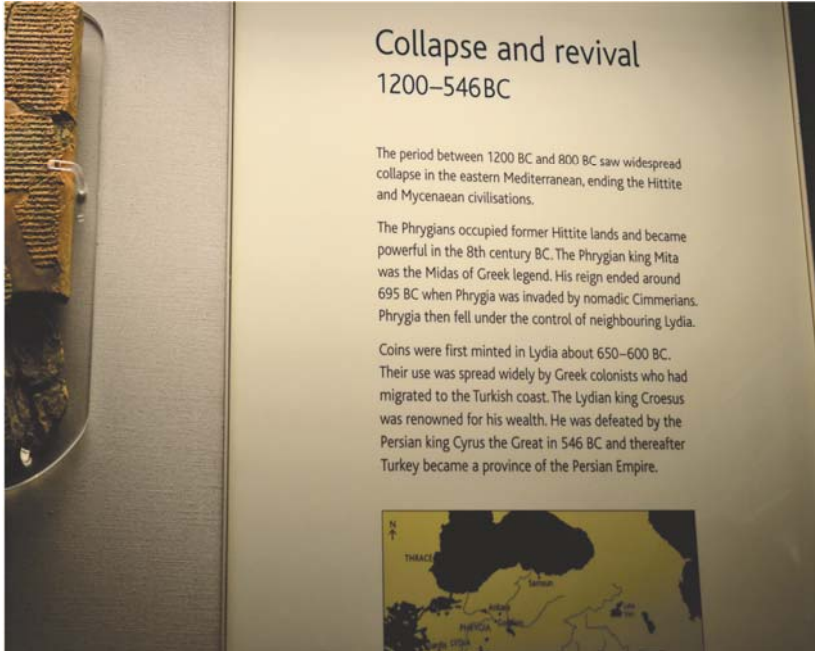
¹ Ibid., p. 41-42.

² “DNA Shows Etruscans Come From Anatolia,” Turkish Daily News, 9, February 2007”.

³ Valeria Forte, Op. cit., p. 42.

⁴ Ibid.

⁵ The Cambridge Medieval History. Volume IV, The Byzantine Empire. Part I, Byzantium and its Neighbours, Cambridge University Press, 1966, p.736-737, 739-740, 774.



“The period between 1200 BC and 800 BC saw widespread collapse in the eastern Mediterranean, ending the Hittite and Mycenaean civilizations. The Phrygians occupied former Hittite lands and became powerful in the 8th century BC. The Phrygian king Mita was the Midas of Greek legend. His reign ended around 695 BC when Phrygia was invaded by nomadic Cimmerians. Phrygia then fell under the control of neighbouring Lydia.

Coins were first minted in Lydia about 650-600 BC. Their use was spread widely by Greek colonists who had migrated to the Turkish coast. The Lydian king Croesus was renowned for his wealth. He was defeated by the Persian king Cyrus the Great in 546 BC and thereafter Turkey became a province of the Persian Empire”.

This label is a falsified “conceptual” continuation of the previous one: after the “assertion” about Turkey’s so-called earliest settlements dating from “around 10,000 BC.” and “the Copper Age (6000-3000 BC)” settlements, such as “Hacilar”, the turn of Turkish “privatization” has come to the 1st millennium BC history.

First, concerning the history of Asia Minor of the period of the 7th and the 6th centuries BC the usage of the term “the Turkish coast” is an absurdity, because there were no Turks neither in Asia Minor, nor in Western Asia, and generally none in ancient world history. On the contrary, Greeks settled along the eastern coast of the Aegean at least as early as the end of the 2nd and the beginning of the 1st millennia BC. And in the course of time Aeolian, Ionian and Dorian colonies were established (Miletus, Ephesus, Smyrna, etc.) along the western coast of Asia Minor. It is noted that “various dialects were to disappear in the freer intercourse of Hellenistic times when a development of Ionic became universal”¹, and in their turn the Greeks of Asia Minor contributed greatly to ancient Greek history and civilization.

Secondly, one of the sources of the history of the ancient East of the 6th century BC is the Behistun tri-lingual inscription (Old Persian, Elamite, and Babylonian - a later form of Akkadian) of Darius I (522-486) who describing the Achaemenid Empire² enumerated the following countries³: Persia, Elam (Susiana), Babylonia, Assyria, Arabia, Egypt, those by the sea⁴, Lydia, Ionia of Asia Minor, Media, Armenia, Cappadocia, Parthia, Drangiana, Aria, Chorasmia, Bactria, Sogdiana, Gandhara, Scythia, Sattagya, Arachosia, Maka⁵, but, naturally, there is no mention of Turks or Turkey. The unscientific fraud of “Turkey” which was nonexistent in ancient times shown as becoming “a province of the Persian Empire” reaches another level of absurdity in the map of “Room 54”, where is denoted that in “1200-546 BC” Phrygia, Lydia, Caria, Lycia were “ancient regions of Turkey” without any mention that the word

¹ This process of the settlement of the Greek tribes is demonstrated in “The Penguin Atlas of Ancient History” by Colin McEvedy (Harmondsworth, Middlesex, England, 1983, p. 40-41).

² Amélie Kuhrt, *The Ancient Near East, c. 3000-330 BC.. Volume Two*, London and New York, 1998, p. 667-668.

³ H.C.Rawlinson, *The Persian Cuneiform Inscriptions at Behistun*, London, 1846.

⁴ P.Lecoq supposes that the matter is about Chypre (*Les inscriptions de la Perse achéménide: Traduit du vieux perse; de l' élamite, du babylonien et de l'araméen, présenté et annoté par Pierre Lecoq*, Gallimard, 1997, p. 144, 188).

⁵ *Ibid.*

“Turkey” is a modern term¹ and has nothing to do with the ancient and medieval history of Asia Minor.



Contrary to the fact of the historic absence of Turks and Turkey in the 1st millennia BC and the following epochs in world history, the label in “Room 54” states that the Lydian King Croesus was

¹ It is necessary to pay attention to the fact that the use of the term “modern” generally is accepted in special literature concerning the place names of archaeological sites. For example, concerning the archaeological sites of western Asia Minor (Anatolia) in the Late Bronze Age R. Matthews and C. Glatz write: “... the results of archaeological survey in the modern provinces of Çankiri and Karabük, Inner Paphlagonia in Roman times” (Roger Matthews and Claudia Glatz. Institute of Archaeology, University College London, The historical geography of north-central Anatolia in the Hittite period: texts and archaeology in concert, *Anatolian Studies*, N 59, 2009, p. 51), etc. http://www.academia.edu/462646/The_historical_geography_of_north-central_Anatolia_in_the_Hittite_period_texts_and_archaeology_in_concert

defeated by the Persian King Cyrus the Great in 546 BC and “thereafter Turkey became a province of the Persian Empire”.

Such cognitive elements as time and space are quite alien to the authors of those lines. They can not answer to the question: how could non-existent Turkey become a province of the Persian Empire in the 6th century BC?

There are other exhibition rooms under the following geographic names: “Ancient Egypt” (4, 61, 62-63, 64, 65, 66), “Ancient Greece and Rome” (6, 11-23), “Africa” (25), “Asia” (33, 67, 92-94, 95), “Europe” (38-39, 40, 46-51), “Middle East” (7-10, 34, 52-56), “Americas” (26, 27), in the British Museum. The definition “ancient” is scientifically used with Egypt, Greece, Rome, etc., i.e., with the names of countries which really existed in ancient times and contributed to world cultural heritage. In the case of Turkey the word “ancient” can not be used scientifically, because it did not exist in ancient times.



The citadel of Van, the capital of ancient Armenian Kingdom of Ararat (Urartu).

6. FALSIFICATION OF ARARAT-URARTU KINGDOM'S HISTORY IN THE "ROOM 54" EXHIBIT

Before "designing" and calling "Room 54" "Ancient Turkey" the British Museum staff had to get acquainted with the corresponding ancient and medieval written sources (Greek and Roman, Armenian, etc.) and European (French, German, Italian, Russian) and, particularly, British historiographical and geographic literature containing accurate historic and geographic terminology.

Among such works on the problem the most fundamental are the research works of A. H. Sayce, British Assyriologist and linguist, who held a chair as Professor of Assyriology at the University of Oxford from 1891 to 1919. With utter accuracy in the usage of geographic terms and toponyms (Armenia, Van, Vannic kingdom, Vannic kings, Ararat-Urardhu/Urartu) he writes: "It is now more than half a century ago that the existence of inscriptions written in the Cuneiform character, and found in different parts of Armenia, first became known. The French Professor, Saint-Martin, in 1823, gave an account in the *Journal Asiatique* of the antiquities of Van, and drew attention to the fact that the Armenian historian, Moses of Khorene, had described them in such detail as to make it probable he had seen them with his own eyes"¹.

Paying attention to the fact of the inscriptions mentioned by the Father of the history of Armenia - Movses Khorenatsi, Sayce defined the period of their usage as "the forgotten early history of Armenia"². Notwithstanding the fact that in the 19th century Van was under the domination of the Ottoman Empire, Sayce mentions Armenia in relation to western and eastern parts of the country. He noted in particular: "Sir A. H. Layard had already visited Armenia in 1850, at the time when he was excavating in Assyria, and had there made copies of the inscriptions in Van and its immediate neighbourhood... Inscriptions in the Vannic character now began to be noticed to the

¹ Archibald Henry Sayce, The Cuneiform Inscriptions of Van, deciphered and translated - The Journal of the Royal Asiatic Society of Great Britain and Ireland (JRAS), New Series, Vol. 14, No.4, Oct. London, 1882, p. 377.

² Ibid.

north and east of Armenia”¹. Later Sayce again mentioned Armenia and Ararat in connection with Van and the cuneiforms discovered there: “Inscription of Menuas, King of Ararat, in the Vannic language. Since the publication of my Memoir on "The Cuneiform Inscriptions of Van Deciphered and Translated " in the Journal of the Royal Asiatic Society, xiv. 4, 1882, we have begun to learn something about a race of kings who ruled on the shores of Lake Van in Armenia, from the ninth to the seventh centuries before our era”².

In relation to the territory of the western part of ancient Armenia such terms as “east Turkey”, “ancient Turkey”, etc. are used in the wrong way in the British Museum’s “Room 54” labels demonstrating the period of Urartu.

Contrary to such a corrupt toponymical presentation of artifacts, Sayce used geographic terms, adequate to Armenia’s historic heritage, concerning the territory of Armenia in the texts describing the discovery and research of the Vannic inscriptions. In the chapter “The Geography of the Inscriptions”, Sayce mentions the sites in Western and Eastern Armenia where inscriptions had been found: “The sites on which the Vannic inscriptions have been discovered sufficiently indicate the locality to which those who composed them belonged. They are Van and its immediate neighbourhood...”. Sayce mentions that there were also found “monuments northward of Mount Ararat and the Araxes (Eraskh) ... The country is called Biaina or Biana in the inscriptions, and the name given to its capital... is Dhuspas or Dhuspaes. The latter is evidently the Θωσπία of Ptolemy³, the Tosp of Moses of Khorene⁴, which we are told was the older name of Van”⁵. Sayce paid attention to the fact that “the name Biaina is not met with in the

¹ Ibid., p. 385.

² Records of the Past, Being English Translations of the Ancient Monuments of Egypt and Western Asia, New series, Vol. I, ed. by A. H. Sayce, London, 1888, p. 163.

³ Ptol., V, 12, 8.

⁴ Arm. Movses Khorenatsi. He mentions “Van of Tosp”, (Մովսես Խորենացի, Պատմութիւն Հայոց, Երևան, 1991, էջ 300) because the region where was situated the city of Van, as well as Lake Van were also called *Tosp (Tushpa)*.

⁵ A. Sayce, The Cuneiform Inscriptions of Van, p. 388.

Assyrian inscriptions”¹. Further he marked; “The name under which the kingdom of the Vannic princes really goes in the Assyrian inscriptions is that of Urardhu or Ararat”. At the same time he equated “Urardhu” with Armenia, while describing Sargon II’s expedition northward: “through Bit-Khamban, Parsua, the Manni, Urardhu (Armenia), and the Kaskai...”². In the chapter devoted to the Vannic inscriptions’ history Sayce noted: “It is to the period of Shalmaneser II... that we must refer the date of the introduction of the cuneiform syllabary into Armenia”³.

Paul E.Zimansky entitled his book published in 1998 “Ancient Ararat”, because “Urartu” is the Assyrian form of the name of Ararat. Zimansky writes: “In the eighth and seventh centuries BC, Urartu was one of the world’s most powerful empires and technologically innovative societies. Known to its inhabitants as *Biainili* and given yet other names such as “Ararat” and the “Kingdom of Van” in modern literature, this state united a vast expanse of highland territory in the Near East that included lands now governed by Turkey, Iraq, Iran, Armenia, Georgia and Azerbaijan. Urartian monarchs challenged Assyria, invaded Syro-Hittite principalities, pushed the frontiers of civilization northward into Transcaucasia, and meddled in the affairs of the Meds, Manneans and Persians.... Despite these achievements, the memory of Urartu faded quickly after the kingdom was destroyed and its very name is seldom remembered, except in the corrupt rendering ‘Ararat’”⁴.

“Ararat” is not a corrupt rendering of “Urartu”, on the contrary *Ararat* is of native origin and the root ar- is found in the Armenian and other Indo-European languages - Hittite and Greek. For example, this root forms the bases of such Armenian words as *արարել* (ararel- create), *Ար* (Ar - ancient Armenian god), Greek – *αραρίσκω*

¹ A.Sayce, Op. cit., p. 389. Further he writes: “Just as Urardhu is not found in the Vannic inscriptions, so Biaina, the native name of the Vannic kingdom, is not found in the Assyrian inscriptions” (Ibid., p. 394).

² Ibid., p. 389-390.

³ Ibid., p. 402, 405

⁴ Paul E.Zimansky, *Ancient Ararat: A Handbook of Urartian Studies, Anatolian and Caucasian Studies*. Caravan Books, Delmar, New York, 1998, p.1.

(join, fit together)¹, etc.. As writes Ch.Walker: “ ‘Urartu’ is actually the same name as Ararat, in the Assyrian language”².

It is clear that Zimansky using the term “Ancient Ararat” in a historical meaning, mentions Turkey not in an historic, but modern meaning³. At the same time, contrary to the geographic term - the Armenian Highland the highest peak of which is Mt. Ararat-Masis Zimansky wrongly marks this sphere of research as “Anatolian and Caucasian Studies” (scientifically, on the one hand, Anatolia corresponds to Asia Minor and, on the other hand, the Caucasus is the geographic region to the north and east of the Kur river) and enumerates some country names (Iraq, Iran, Georgia and Azerbaijan), which have nothing to do with the territory of the Kingdom of Van (Urartu) identical with ancient Armenia, including the whole of the Armenian Highland. In ancient and medieval times Artsakh was one of fifteen provinces of the Kingdom of Great Armenia. It is the sphere of Armenian Studies – Armenology.

Since declaration of independence in September of 1991 there are two Armenian states in Eastern Armenia (eastern part of the Armenian Highland) - the Republic of Armenia and the Republic of Nagorno-Karabakh (Artsakh).

As far as it concerns “Azerbaijan” (a corrupt form of Iranian Azarbaijan), the latter’s name has nothing to do with the history of the territories to the east of the Kur river. Historically the name of Iranian Azarbaijan has been derived from Atropatene⁴ (later

¹ H.G.Liddell and R.Scott, Greek-English Lexicon, Clarendon Press – Oxford, 1996, p. 234), etc.

² Christopher J. Walker, Armenia and Karabagh. The Struggle for Unity, London, 1991, p.9.

³ As a modern name of a state which occupies western part of the historic territory of “ancient Ararat”, unlike the completely wrong title of the abovementioned book “Ancient Turkey” co-authored by Antonio Sagona.

⁴ According to the Greek geographer, philosopher and historian Strabo’s (64/63 BC – ca. 24 AD) “Geography”, “Atropatian Media... got its name from the commander Atropates, who prevented also this country, which was a part of Great Media, from becoming subject to the Macedonians. Furthermore, after he was proclaimed king, he organized this country into a separate state by itself, and his succession of descendants is preserved to this day, and his successors have contracted marriages

Adarbaigan) – Iran’s north-western province which lies to the south-east of Lake Urmia. At the end of May 1918 when “the Transcaucasian” independent republics were proclaimed: the Republic of Armenia and the Republic of Georgia and the third one (with an ethnically mixed population a part of which from the 19th and early 20th centuries’ Russian statistical documents had been known as “Caucasian Tatars”¹) which, due to Pan-Turkic projects, in the course of time, was artificially called the “Azerbaijani Republic”. The name “Azerbaijan” in the Soviet period again was sharply politicized out of the borders of Iranian Azarbaijan and was used as the name of “Soviet Azerbaijan” with the aim of annexing Iranian Azarbaijan (in a “revolutionary” way) to it. In 1924, in a lecture delivered in Baku the famous orientalist, academician V. Barthold stated that the name of Iranian Azarbaijan had been wrongly used to show an intent of their unification², thus planning to annex the Iranian province of Atropatene-Azarbaijan³. Thereby “the Caucasian Tatars” were called “Azerbaijanis” since the end of the 1930-40s.⁴, but there was no tribe with the ethnic name “Azerbaijani” or “Azeri” in history and fabrication of a history has been started for them. “Azerbaijani” falsifiers continue to distort the history of Armenia as well as of Aluank proper -“Albania” (on the left bank of the Kur)⁵ and of Iranian Atropatene (medieval Adarbaigan). The permanent distortion of history by the Baku falsifiers poses a threat in the region. For example, as it is noted, “...Tehran has shown... extreme

with the kings of the Armenians and Syrians and, in later times, with the kings of the Parthians (Strabo, XI, 13,1).

¹ To differentiate from “Crimean” and “Volga Tatars”.

² В. В. Бартольд, Сочинения, т. II (1), Работы по истории Кавказа и Восточной Европы, М., т. 2, часть I, 1963, с. 703, 775-776.

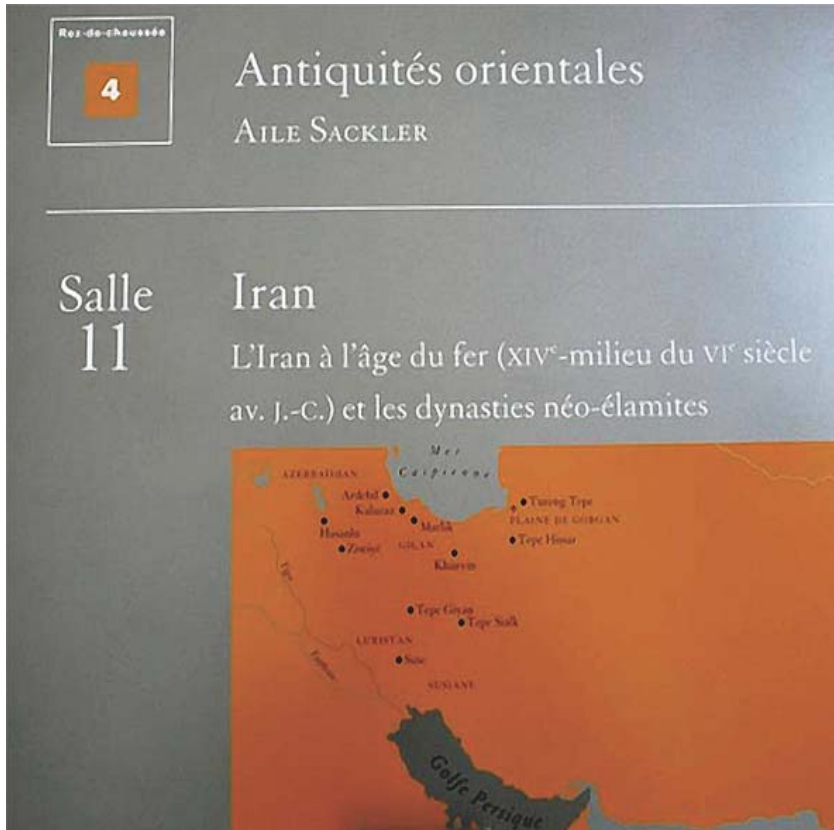
³ The Iranian official circles, politicians and literary figures protested against robbing the name of Iranian Azarbaijan, claiming “that this small region in the Caucasus... has another name and has never been called Azerbaijan” (K. Bayat, Storm over the Caucasus, Tehran, 2002, p. 66-67 (in Persian), p. 66—67, R. Galichian, The Invention of History, London, Yerevan, 2009, p. 2).

⁴ Большая Советская Энциклопедия, т. I. М., 1926, с. 641, изд. 2, М., 1949, с. 440.

⁵ Gevorg Stepanyan, Armenians of Baku Province in the second half of the 19th century, Yerevan, 2013, p. 107.

concern with prospects of the rise of sentiments calling for union between the two Azerbaijan¹.

It is necessary to note that a falsified application of the name of “Azerbaijan” is also seen on the map entitled “L’Iran à l’âge du fer (XIV^e milieu du VI^e siècle av. J.-C. et les dynasties neo-élamites” (Salle 11) [“Iran in the Iron Age (14th–mid-6th century BC) and during the Neo-Elamite dynasties (Room 11)] in the Louvre Museum.



(photo 2012)

¹ Croissant Michael P. *The Armenia-Azerbaijan Conflict: Causes and Implications*, Praeger/Greenwood, 1998, p. 61.

This mention of the name of “Azerbaijan” chronologically and territorially has nothing to do with the territory to the east of Lake Van, north of Lake Urmia and west of the Caspian Sea. In historic reality this territory corresponds to ancient Armenia’s southern and south-eastern provinces (central and eastern parts of Vaspurakan, Nor-Shirakan and Paytakaran – three of 15 provinces of Great Armenia), situated between Van Lake and the Caspian Sea, to the north of historic Iranian Atropatene (to the south-east of Lake Urmia).

It is necessary to note that the power of the Araratian Kingdom (Urartu) reached Zabakha (the ancient Armenian region of Javakhk in the province of Gugark of Great Armenia). As far as it concerns the mention of the names Iraq and Iran, it is necessary to pay attention to the fact that there were certain periods in the Ararat (Urartu) Kingdom’s history when it widely expanded its limits¹ stretching beyond its natural borders to the south of the Armenian Highland and covering wide areas of Mesopotamia and neighbouring lands (Mana, Bushtu, Parsua) and the Cis-Caspian regions.

The Armenian name Ararat was read as *Urartu* in the Assyrian inscriptions, which were deciphered in the 19th century. *Urartu* according to some well-known European orientalists, is an expression of identification with Armenia of the Biblical name of Ararat. The *Ararat Mountains* of the Septuagint² are identified with Armenia, according to the Latin translation (Vulgata, 5th century) of the Bible (“... montes Armeniae”³). According to some European authors of the 19th century the name of the Biblical Ararat corresponded to the name of the Armenian kingdom, headed by Armenian kings⁴.

Thus, ancient Armenia and Araratian (Urartu) Kingdom are identical covering the whole Armenian Highland. Notwithstanding this fact they are denoted separately in the map of “Room 54”: the

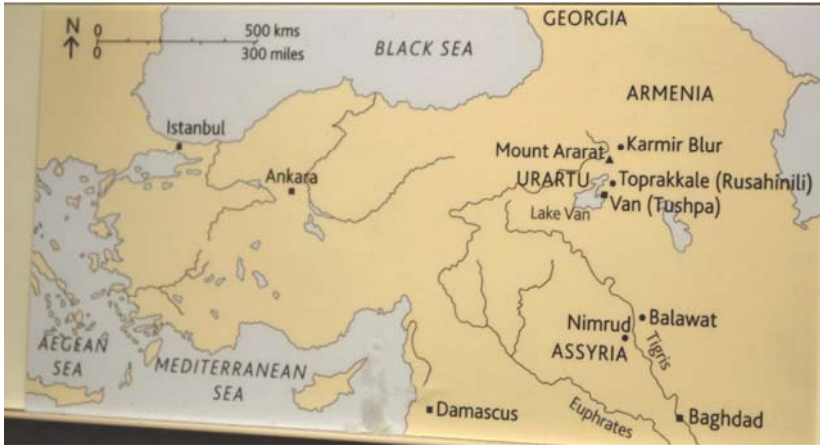
¹ A.E.Redgate, *The Armenians*, Oxford, 2000, p. 30-31.

² The Septuagint Bible, VIII.4.

³ The Bible Latin Vulgate. Gen. 8.4 (“And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Armenia”, Gen. 8.4.)

⁴ H.C. Rawlinson. *A commentary on the cuneiform inscriptions of Babylonia and Assyria*, London, 1850, p. 40, 70, J. Oppert, *Expedition scientifique en Mesopotamie*, Paris, 1863, t. I, p. 18, 354, H. Layard, *Discoveries in the ruins of Ninveh and Babylon*, London, 1853, p. 403; J.Bryce, *Op. cit.*, p.212.

name of Armenia is denoted in a part of Eastern Armenia, and the name of Urartu – to the north-west of Lake Van.



The name of Istanbul and other present-day names in Asia Minor again are chronologically used wrongly in the same map. Concerning artifacts from the western part of the Armenian Highland, all of them are falsely attributed to “east Turkey”.



Late 8th century BC, Urartian
From Toprakkale, east Turkey
Obtained by A.H. Layard in 1877
ME 91248

Bronze furniture fitting of
a winged human-headed bull
(see illustration); originally inlaid
and gilded

Late 8th century BC, Urartian
From Toprakkale, east Turkey
Obtained by A.H. Layard in 1877
ME 91247

Such a discrepancy is present in the next label entitled “The Urartian temple at Toprakkale”: “Many of the objects displayed here were found during excavations at Toprakkale (modern Rusahinili), the site of a major Urartian temple of the god Haldi. This lay outside the capital of Urartu, Tushpa (now Van). Urartian temples were built of stone and mud brick and were square with buttressed corners. Shields and spears decorated the façades and large bronze statues and cauldrons on tripods stood in front...”.

The Urartian temple at Toprakkale

Many of the objects displayed here were found during excavations at Toprakkale (modern Rusahinili), the site of a major Urartian temple of the god Haldi. This lay outside the capital of Urartu, Tushpa (now Van).

Urartian temples were built of stone and mud brick and were square with buttressed corners. Shields and spears decorated the façade and large bronze statues and cauldrons on tripods stood in front. The furniture used was decorated with bronze figures that were originally gilded.

Workshops and storerooms were associated with Urartian temples. Some contained arms and votive objects, including ivories, metal plaques and belts. In others there were piles of vessels for storing oil, grain and wine.

A chronological confusion of the toponyms is obvious in this label. As far as the artifacts found in Rusahinili [a town of Armenia, in the neighbourhood of Van-Tushpa (Tosp)] were made in the period of the Ararat-Urartu kingdom they have nothing to do with the history of modern Turkey. The wrong identification has led to false attribution. From this text it follows that “Toprakkale” is “modern Rusahinili”, but it is quite well known that Rusahinili was built by Rusa I (735-713 BC). Thus, in reality, the age of Rusahinili is about 2740 years. Rusahinili is the ancient and not the modern

name of the archaeological site. In the same false way again the expression “...from Toprakkale east Turkey” for the period of the 8th – 7th centuries BC is wrongly used in the labeling of the following exhibited artifacts:



“Bronze furniture fitting decorated with a god on a bull (see illustration), originally inlaid and gilded. Late 8th century BC”.

“Bronze figure of a god wearing a pointed horned headdress. 8th – 7th century BC”.



“Lead figure with glass and ivory inlays. 8th-7th century BC”.



“Bronze furniture fitting decorated with a recumbent lion originally inlaid and gilded”.



“Inscribed bronze shield with incised decoration. This was one of several fragmentary bronze shields found at Toprakkale which may have decorated the façade of the temple. The Urartian cuneiform inscription can be reconstructed from the other shields as ‘Rusa, son of Erimena, mighty king, great king, lord of the city of Tushpa (now Van)¹. The concentric friezes show lions and bulls. They are arranged so that when the shield is upright no animal is upside down. About 650. Urartian. From Toprakkale, east Turkey”.

All these falsified “toponymical” attributions of the artifacts of the Araratian (Urartu) period to fabricated term “eastern Turkey” are a reflection of the Turkish genocidal policy also in “cartographic war”.

¹ The Armenian toponym Van (in the forms of *Biaina* and *Biainili*, according to cuneiform inscriptions of the Van Kingdom) is as old as Tushpa. Biaina-Biainili is the name of the central royal domain of the Araratian (Urartu) or the Van Kingdom, as well as a country name - all being the names of the ancient Armenian statehood attested to in cuneiform inscriptions (the 9th-the beginning of 6th cc. BC).

It is necessary to take into account that the period of the Van-Biaina-Ararat (Urartu) Kingdom is a part of more than five millennia old history¹ of the Armenian statehood and historical-cultural heritage in the Armenian Highland that is attested to by archaeological, architectural, cultural monuments and written sources.



Mt.Great Ararat- Great (Mets) Masis (5165 m), the highest peak of the Armenian Highland

¹ The Armenian language's history is a vivid testimony to such an antiquity. Before the Araratian-Urartian period, Armenian since the initial Indo-European divergence (8th-6th millennia BC) had already passed a millennia-old way of development as a separate branch of the Indo-European family of languages. Since the 19th c. when initial steps were undertaken to decipher the Vannic cuneiform inscriptions up to the present some specialists researched the nature of those inscriptions' language. In the last decade of the 20th c. researching "Introductory Formulas in Urartian Inscriptions" Gevorg Jahukyan came to a conclusion that the Armenian nature of those introductory formulas has been proved and it is possible to interpret their vocabulary and grammatical structure in Armenian. Thus they may be regarded as the first known written texts in the Armenian language (Գ.Բ.Ջահուկյան, Ուրարտական արձանագրությունների ներածական բանաձևերի հնարավոր հայկական բնույթի մասին. Պատմա-բանասիրական հանդես, № 1, էջ 124-129, in Armenian with an English Summary: G.Jahukyan, "On Possible Armenian Nature of Introductory Formulas in Urartian Inscriptions". – Historical-Philological Journal" of NAS RA, 2000, N1, p. 124-129,). Of recent works on the research regarding the Armenian nature of "the Urartian language" see Sargis Ayvazyan, "Urartian – Armenian Lexicon and Comparative-Historical Grammar", Yerevan State University Press, Yerevan, 2011, p. 33, 100-101).

CONCLUSION

British historians, theologians, literary, political and state figures of the 18th-20th centuries Gulielmus & Georgius, the Gul. Whiston brothers, Rev. Richard Polwhele, George Gordon Byron, Joseph M. Turner, Archibald Henry Sayce, William Ewart Gladstone, the Viscount James Bryce, Henry Lynch, Arnold Joseph Toynbee, David Marshall Lang, and others contributed greatly to the appreciation of Armenian civilizational values in treasury of world culture.

Meanwhile the “Room 54” exhibit entitled “Ancient Turkey” sharply contradicts to the whole system of world historical science. Turkish historians’ falsifications, especially the fabrication of the “ancient” history of the Turks have been criticized by American historians Cleve Foss, Speros Vryonis, Valeria Forte, academician of NAS of the Republic of Armenia Manvel Zulalyan, Dutch historian Erik J. Zürcher and British historian Christopher Walker, among others. It is rather strange that instead of taking into account their criticism the British Museum’s historians have followed the Turkish falsifiers. It is not a matter for discussion, as may be presented by biased and unversed in history persons, it is a fact that Turkey simply did not exist in the Epochs of Neolith, Eneolith, Bronze and Iron Ages presented in the British Museum and as a consequence of this discrepancy the ancient history of Armenia and countries of Asia Minor is corrupted in the “Room 54” exhibit falsely called “Ancient Turkey”. From the point of view of international human rights law the directorate of the British Museum violates the Armenian people’s indigenous cultural heritage rights in the Armenian Highland, because the archaeological materials discovered as in Western Armenia which suffered the genocide, as well as in the territory of independent Republic of Armenia are exhibited in “Room 54” under the falsified name of “Ancient Turkey”. That is a continuation of the genocide of culture and the denial of the Armenian Genocide by the Turkish¹ government.

In the case of scientific, impartial and objective approaches to the ethno-cultural heritages of ancient Armenia and the lands of Asia

¹ David Holthouse, State of Denial. Turkey Spends Millions to Cover Up Armenian Genocide. - Intelligence Report, Summer 2008, Issue Number: 130. <http://www.splcenter.org/get-informed/intelligence-report/browse-all-issues/2008/summer/state-of-denial>

Minor there should be exhibits entitled “ANCIENT ARMENIA”¹ and “ANCIENT ASIA MINOR”² in the British Museum.



The archaeological site of ancient Artashat, the capital of the Kingdom of Great Armenia built by King Artashes I (189-160 BC)



The Garni Temple of Sun built by the King of Great Armenia Trdat I (65-88 AD)

¹ On the basis of archaeological artifacts of the Neolithic (sites in Aghdznik, Ayrarat, etc.), Eneolithic and Bronze [in Ayrarat (Shengavit, Metsamor, Tegut, Verin and Nerkin Naver), Siunik (Areni-1, Godedzor), Upper (Bardzr) Armenia (Sosi) etc.] and early Iron epochs the exhibit of “Ancient Armenia” will present ancient periods of history of Armenia: Aratta (cf. Ararat), Armanum (3rd millennium BC), Hayasa, Nairi (2nd millennium BC), Ararat-Urartu, Great Armenia and Armenia Minor (1st millennium BC).

² On the basis of archaeological artifacts of the Neolithic, Eneolithic and Bronze, and early Iron epochs and the periods of history of Hatti, the Hittite Empire, Kizzuwatna-Cilicia, Kasca, Troada, Greek - Aeolis, Ionia, Doris, Mysia, Bithynia, Lydia, Caria, Lycia, Pisidia, Pamphylia, Phrygia, Lycaonia, Paphlagonia, Galatia, Pontus, Cappadocia.

ՀԱՅԱՍՏԱՆԻ ՔԱՂԱՔԱԿՐԹԱԿԱՆ ՆՇԱՆԱԿՈՒԹՅԱՆ
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ԳՆԱՀԱՏԱԿԱՆԸ` ԸՆԴԴԵՄ «ՀԻՆ ԹՈՒՐՔԻԱ»
ԿԵՂԾԻՔԻ ՑՈՒՑԱԴՐՈՒԹՅԱՆԸ ԲՐԻՏԱՆԱԿԱՆ
ԹԱՆԳԱՐԱՆՈՒՄ

Է. Լ. Դանիելյան

Ամփոփում

Հայաստանի պատմության, պատմական աշխարհագրության և հայերեն լեզվի նկատմամբ հետաքրքրությունը Բրիտանիայում խոր արմատներ ունի: Բրիտանական պատմագիտության, գրականության և արվեստի անվանի գործիչները (Ջորջ Բայրոն, Արչիբալդ Մեյս, Ուիլյամ Գլադստոն, Հենրի Լինչ, Ջեյմս Բրայս, Առնոլդ Թոյնբի, Դավիդ Մարշալ Լանգը և ուրիշներ) բարձր են գնահատել հայկական քաղաքակրթական արժեքները համաշխարհային մշակույթի գանձարանում:

IX դ. «Անգլո-սաքսոնյան ժամանակագրությունում» Հայաստանի մասին հիշատակությունը XVIII դ. վերջին մանրամասն հետազոտած Ռիչարդ Փոլվելը, համարել է ճշմարիտ և իր եզրակացությունում օգտագործել է «հայ բրիտոններ» արտահայտությունը: Հերթֆորդի «Աշխարհի քարտեզում» (մոտ 1300 թ.) Հայաստանը ներկայացված է որոշ մանրամասներով. Նոյի տապանը Հայաստանի լեռներում` Արարատի գագաթին, Մեծ Հայք, Փոքր Հայք:

Բրիտանիայում Հայաստանի պատմամշակութային ժառանգության նկատմամբ հետաքրքրության մասին են վկայում դեռևս XVIII դարում Մովսես Խորենացու (V դար) «Պատմություն Հայոց»-ի և «Աշխարհացոյցի» Լոնդոնում հրատարակված Ուիստոն եղբայրների լատիներեն թարգմանությունը, ինչպես նաև XIX դ. Վանի սեպագիր արձանագրությունները, ի

թիվս որոշ եվրոպական հետազոտողների, Արչիբալդ Մեյսի կողմից, որպես Հայաստանի մշակութային ժառանգություն հետազոտելը:

Հայոց ցեղասպանությունը չճանաչող բրիտանական բարձրաստիճան ներկայացուցիչները մոռանում են Մեծ Բրիտանիայի նախկին վարչապետ Ուիլյամ Էվարտ Գլադստոնի դասերը, որը Աբդուլ Համիդ II-ի իրագործած հայերի կոտորածները (1894-1896 թթ.) համարելով որպես հանցագործություններ մարդկության և քաղաքակրթության դեմ, միևնույն ժամանակ, բարձր գնահատելով հայկական մշակութային արժեքները և խիստ անհանգստացած դրանց ոչնչացման վտանգով՝ հայտարարել էր. «Ծառայել Հայաստանին՝ նշանակում է ծառայել քաղաքակրթությանը»:

Բրիտանացի հայտնի ճանապարհորդ և աշխարհագետ, հայագետ, ծագումով իռլանդացի Հենրի Լինչը երկու անգամ ճանապարհորդել է Հայաստանում (1893-1894 և 1898 թթ.) և հրապարակել Արևելյան և Արևմտյան Հայաստանին նվիրված երկհատորանի աշխատություն, որում պատմաաշխարհագրական և պատմական տեղեկությունների հետ մեկտեղ, բարձր գնահատական է տվել հայկական մշակութային արժեքներին: Լինչը զարհուրանքով է նկարագրել Արևմտյան Հայաստանում թուրք հանցավոր իշխությունների իրագործած հայերի կոտորածները:

Բրիտանացի պատմաբան Աոնուդ Թոյնբին (1889-1975 թթ.), բարձր գնահատելով բնիկ հայ քաղաքակրթության նշանակությունը, հայերի կրած ցեղասպանության սարսափների մասին 1915 թ. լույս տեսած իր գրքում գրել է. «Հայերը Արևմտյան Ասիայում հավանաբար հնագույն քաղաքակրթագգն են, և նրանք ներկայումս որոշակիորեն ամենից եռանդուն են: Նրանց հայրենիքը Կասպից, Միջերկրական և Սև ծովերի միջև գտնվող բարձր լեռների համակարգ է: Այստեղ հայ գյուղացին ապրել է անհիշելի ժամանակներից, իր ծանր աշխատանքային կյանքը վարելով մինչև այս վերջնական ա-

դետր: Այստեղ հզոր, քաղաքակիրթ Հայոց թագավորությունը աշխարհում առաջին պետությունն էր, որն ընդունեց քրիստոնեությունը որպես իր ազգային կրոն: Այստեղ Եկեղեցին և ժողովուրդը չափազանց կենսունակությամբ պահպանեցին իրենց ավանդույթը՝ բոլոր կողմերից պարբերաբար կատարվող նվաճումների դեմ... Հայը ոչ միայն աշխատասեր շինական է, նա նաև արհեստի և մտավոր զբաղմունքի տաղանդ ունի: Լեռներում ամենից տազնապալի վիճակում գտնվող գյուղը երբեք չէր հուսալքվում և ուներ իր գյուղական դպրոցը, և այս դպրոցները պոդոտա էին դեպի ավելի լայն աշխարհ... Հայը կորցրել է իր բուն երկրի՝ Հայաստանի՝ ամբողջական սեփականությունը... վերին Եփրատից արևելք և Տիգրիսից հյուսիս... հայ ազգի հաջորդական տառապանքները հասան գազաթնակետին թուրք բռնակալների սառնարյուն կերպով կազմակերպած մահվան ոճրի հետևանքով՝ միանգամից և բարբարոսության ու չարագործության բոլոր մեթոդներով այն մեկնընդմիջտ ոչնչացնելու նպատակով»:

1915 թ. մայիսի 24-ին Ֆրանսիան, Մեծ Բրիտանիան և Ռուսաստանը դատապարտեցին Թուրքիային, որպես մարդկության և քաղաքակրթության դեմ նոր հանցագործություններ կատարողի: Հայաստանի տարածքային ամբողջականության վերականգնմանն ուղղված հողվածներ պարունակող (88-93) Սևրի պայմանագիրը (1920 թ. օգոստոսի 10) Դաշնակիցների հետ ստորագրեց նաև Բրիտանական կայսրությունը:

Ռուսաստանը (1995 թ.) և Ֆրանսիան (2001 թ.) ի թիվս ավելի քան երկու տասնյակ երկրների և բազմաթիվ միջազգային կազմակերպությունների ճանաչեցին Հայոց ցեղասպանությունը: Իսկ Միացյալ Թագավորության կառավարությունը Հայոց ցեղասպանության ճանաչման գործընթացը ենթակայեցնելով անգլո-թուրքական քաղաքական շահերին՝ մղեց ժխտման փակուղի: Հայոց ցեղասպանության անհերքելի փաստ է այն իրողությունը, որ հայ ժողովրդի բնօրրանի մեծ մասը՝ Արևմտյան Հայաստանը, զրկվել է իր բնիկ հայ բնակչությունից

և, որպես ցեղասպանության հետևանք, զավթված է Թուրքիայի կողմից, որն ուղեկցվում է մշակույթի ցեղասպանությամբ: Թուրքիան ժխտելով ցեղասպանությունը փորձում է խուսափել դատապարտումից և տարածքային, նյութական և բարոյական փոխհատուցումից, դրանով իսկ՝ երկարաձգել իր կողմից Արևմտյան Հայաստանի օկուպացումը:

Միացյալ Թագավորության վարչապետ Դ. Լլոյդ Ջորջը (1916-1922 թթ.) պաշտոնաթողությունից մի քանի տարի անց խոստովանել է, որ, եթե բրիտանական կառավարության չարաբաստիկ միջամտությունը չլիներ, հայերի մեծ մասը Սան Ստեֆանոյի 1878 թ. պայմանագրով կլիներ Ռուսաստանի դրոշի պաշտպանության ներքո, իսկ Բեռլինում կնքված պայմանագրով (1878 թ.), որը նույնպես տեղի ունեցավ ամբողջովին բրիտանական կառավարության սպառնալից ճնշմամբ, «Հայաստանը զոհաբերվեց իրենց կանգնեցրած հաղթական զոհասեղանին», դրանով իսկ բրիտանական կառավարության գործողությունները «անխուսափելիորեն հանգեցրին 1895-97, 1909 թթ. սարսափելի կոտորածներին և ամենից հրեշավորը՝ 1915 թ. հոլոքոստին (ողջակիզում)...»: Լլոյդ Ջորջի խոստովանությունը կարող է ուսանելի լինել ցեղասպանության ժխտման թուրք կեղծարարներին սատարող ներկայիս որոշ անգլիական քաղաքագետների համար: Մեծ Բրիտանիայում, հակառակ նրանց ժխտողական դիրքորոշման, Ուելսի Ազգային Ժողովը, բարոնուհի Քերոլայն Քոքսը, բարոն Դավիդ Ալտոնը, Ջեռֆրի Ռոբերտսոնը և նրանց համախոհները ճանաչել և դատապարտել են Հայոց ցեղասպանությունը և հորդորել իրենց կառավարությանը նույնկերպ վարվել:

Դ. Մարշալ Լանգը նույնպես քաղաքակրթական բարձր գնահատականով մոտենալով Հայաստանի պատմությանը գրել է. «Հնագույն երկիր Հայաստանը տեղադրված է բարձր լեռներում... Թեև արդի ընկալմամբ Միջագետքն է իր հնագույն Շումերի և Բաբելոնի քաղաքակրթություններով, Եգիպտոսի հետ մեկտեղ, սովորաբար համարվում քաղաքակրթա-

կան կյանքի հիմնական աղբյուրը, Հայաստանը նույնպես կարող է որակվել որպես մարդկային մշակույթի օրրաններից մեկը: Նախ, ինչպես Ծննդոց գրքում է ասվում, Նոյի տապանը կանգ է առել Արարատ լեռան գագաթին, Հայաստանի հենց կենտրոնում... Անկախ այն բանից՝ ինչ-որ կարևորություն տալիս ենք արդյոք Ծննդոց գրքին՝ որպես պատմական սկզբնաղբյուրի, թե՛ ոչ, ոչ ոք չի կարող ժխտել Նոյան տապանի մասին նրա հաղորդածի խորհրդանշական կարևորությունը, որը հիշողության մեջ պահպանում են ողջ աշխարհի հավատացյալներն ու անհավատները: Բացի այդ, Հայաստանը մեր ուշադրությունն է պահանջում որպես առնվազն, հինգ հազար տարի առաջ սկիզբ առած հնագույն մետաղագործության հիմնական օջախներից մեկը: Ավելի ուշ Հայաստանը դարձավ քրիստոնեությունը որպես պետական կրոն ընդունած առաջին մեծ թագավորությունը՝ հանդիսանալով եկեղեցական ճարտարապետության այն ոճի սկզբնավորողը, որը մեր սեփական՝ արևմտյան գոթիկայի կանխագործումն էր»:

Թոյնբրի և Լանգի գնահատականները բավական կլինեն Բրիտանական թանգարանում «ՀԻՆ ՀԱՅԱՍՏԱՆ» ցուցադրահանգելու համար՝ նկատի ունենալով նաև այն, որ թանգարանի պահեստներում կան հայկական բազում ցուցանմուշներ:

Մինչդեռ Բրիտանական թանգարանում, մի կողմից Փոքր Ասիայի և, մյուս կողմից՝ Հայկական լեռնաշխարհի հնավայրերից հայտնաբերված հնագիտական նյութերի թուրքական կեղծված «մեկնաբանություններով» ապաստան տալու և ցուցադրելու փաստը սխալ կերպով «Հին Թուրքիա» անվանված «54 ցուցադրահանգում», ցայտուն օրինակն է այն իրողության, թե ինչպես է Թուրքիայի ցեղասպանության ժխտման քաղաքականությունը ախտահարում Բրիտանիայի պատմամշակութային գանձարանը և աղավաղում աշխարհի տարբեր երկրներից ժամանող բազում այցելուների առողջ բանականությունն ու ճանաչողական հետաքրքրասիրությունը:

Թուրքական կեղծարարությունները, որոնց հիմքումն է «թուրքական պատմական թեզը» խիստ քննադատել են դանիացի պատմաբան Էրիկ Յուրկերը, ակադեմիկոս Մանվել Ջուլայանը, ամերիկացի պատմաբաններ Քլիվ Ֆոսը, Սպերոս Վրիոնիսը, Վալերիա Ֆորտեն, բրիտանացի պատմաբան Քրիստոֆեր Ուոքերը և այլք:

Միևնույն ժամանակ թուրք կեղծարարների հետ համագործակցում են մի շարք արտասահմանյան կենտրոնների ներկայացուցիչներ: «Հին Թուրքիա» վերնագրով 1989թ. (վերահրատ. 1999թ., հեղ. Ս.Լոյդ) և 2009թ. (հեղինակներ՝ Ա.Սագոնա և Պ.Ջիմանսկի) հրատարակվեցին գրքեր որոնցում բացարձակապես կեղծված են պատմական աշխարհագրությունը և տեղանվանումները, քանզի իրականում հնագիտական պեղումների աշխարհագրությունը վերաբերում է Փոքր Ասիային (Անատոլիա) և Հայկական լեռնաշխարհին: Իսկ հեղինակները օգտագործելով սխալ ձևով ուռճացված «Անատոլիա» տերմինը, այդ ամբողջը վերագրել են գոյություն չունեցած «հին Թուրքիային» և այդ վերնագրի տակ «ներկայացնելով» հին քարի դարից (Ք.ա. 1,000,000) և հետագա բոլոր դարաշրջանները (նեոլիթյան խեցեղենը, վաղ մետաղագործությունը՝ պղնձի-քարի և բրոնզի դարեր, Խեթական կայսրությունը և, հատկապես, երկաթի դարի «Ուրարտուն և Արևելյան Անատոլիան») մինչև Ք.ա. 600 թ., ինչպես նաև «արևմուտքում գտնվող նոր մշակույթները՝ Փոյոզիան, Լյուդիան և Էգեյան ծովափը»¹, ինչը բացարձակ կեղծիք է:

¹ Բավականին տարօրինակ է տեսնել Պ. Ջիմանսկուն որպես համահեղինակ այսպիսի կեղծված անվանումով գրքի, որն «ընդգրկում» է նաև Ուրարտուի ժամանակաշրջանը, քանզի ավելի վաղ նա հրատարակել էր «Հին Արարատ» անվանումով գիրք, ուր նշել է. «Իր բնակիչներին հայտնի էր որպես *Բիայնիլի* և, որին տրված էին նաև այլ անուններ, ինչպիսին են *Արարատ* և *Վանի թագավորություն*»:

Փոքր Ասիայի և Հայկական լեռնաշխարհի արևմտյան մասի պատմության կեղծարարության «մեթոդաբանությունից» բխող «հին Թուրքիա» կեղծ արտահայտության կիրառման հիմնական հակասություններն առաջանում են XI դ. երկրորդ կեսից ոչ շուտ Առաջավոր Ասիայում հայտնված սելջուկ և օղուզ թյուրքերի հետ ոչ մի կապ չունեցող հնագիտական դարաշրջանների, ինչպես նաև «Հին Թուրքիա» անվան տակ Ք.ա. II-I հազարամյակների առումով աշխարհագրական՝ Անատոլիա (այսինքն՝ Փոքր Ասիա), «արևելյան Անատոլիա» (որը սխալ կերպով օգտագործվում է Արևմտյան Հայաստանի փոխարեն) ու «Ուրարտու» անվանումների ներկայացնելուց:

Բրիտանական թանգարանում քաղաքական նպատակներով հետևում են ցեղասպանությունը ժխտող թուրք պատմագիտության կեղծարարություններին: «54 ցուցասրահը» սկսվում է «Ժամանակագրորեն» «Նոր քարի» և «Պղնձի» դարերով, ինչպես երևում է «Նախապատմական Թուրքիա» կեղծ անվանումով ցուցանակից, որտեղ գրված է. «Թուրքիայի վաղագույն բնակավայրերն առաջացել են մոտ 10,000 թ. Ք.ա.: Նեոլիթյան վայրերը վկայում են համալիր ծիսական արարողությունների մասին 9500 թ. Ք.ա.: Թուրքիան հարուստ է մետաղահանքերով և վանակատով կենտրոնական և արևելյան լեռներում: Այս բնական պաշարների համար եղած պահանջը պատճառ եղավ առևտրի աճի և կնիքներ օգտագործող վարչակարգի զարգացման համար: Պղնձի դարում (6000-3000 թթ. Ք.ա.) պարսպապատ բնակավայրերի զարգացումը, ինչպիսին է Հաջիլարը, պատերազմական գործի ցուցիչ է»:

«Կենտրոնական և արևելյան լեռներ» աշխարհագրական բնութագրերից և Ժամանակակից Հաջիլար (Բուրդուր նահանգում) անվանումից հետևում է, որ խոսքը մի կողմից Փոքր Ասիայի կամ Անատոլիայի հնագիտական նյութերի, իսկ մյուս կողմից՝ Հայկական լեռնաշխարհի արևմտյան հատվածի մասին է: Հակառակ վանակատի մասին տեղեկության կապակցությամբ կիրառված այդպիսի կեղծ տերմին-

նաբանության, համարյա կես դար առաջ բրիտանական և ամերիկյան հնագետները նշել են, որ վանակատը նեոլիթյան դարաշրջանում Հին Հայաստանից արտահանվում էր Միջագետք և Մերձավոր Արևելք:

Ժամանակակից Հաջիլար տեղանունը մտացածին կերպով է օգտագործվել, իբրև թե այն այնքան հին է, որքան և հնավայրը: Առանց որևէ նշումի, որ այն ժամանակակից անվանում է, նույն կարգով՝ Բ.ա. 6000-5500 թվագրված «Կնոջ նմանությամբ գունագարդ սափոր» ցուցանակում հիշատակված է՝ «հարավ-արևմտյան Թուրքիա»: Ավելին, կեղծիքը շարունակելով, գրված է. «Կանանց արձանիկները կարևոր էին հին Թուրքիայում»: Այնուհետև, նույն կեղծ կերպով գրված է, որ այդ ընդգծված կերպարները ենթադրել են տալիս, որ դրանք «առատության աստվածուհիներ էին հին Թուրքիայում»: Զարմանալ կարելի է, որ Բրիտանական թանգարանի մասնագետները թույլ են տվել, որ ցուցասրահի կեղծ վերնագրի ընտրության և ներկայացված նյութերի խեղաթյուրված մեկնության խնդրում իրենց առաջնորդեն ժամանակակից թուրք կեղծարարները:

Հնագիտության մեջ ընդունված տերմինը, որը նկարագրում է Փոքր Ասիայի «նախապատմությունը»՝ ճիշտ օգտագործել է, օրինակ Բլեդա Դյուրինգը՝ իր գիրքը վերնագրելով «Նախապատմական Փոքր Ասիա»: Նա գրել է. «Փոքր Ասիայի աշխարհագրությունը կազմում է դրա նախապատմությունը ուսումնասիրման էական տարրը». Այսպիսով, «Նախապատմական Թուրքիա» և «Հին Թուրքիա» արտահայտությունները հակագիտական են:

«54 ցուցասրահում» հաջորդ բաժինը կրում է «Վաղ բրոնզի դարը՝ Բ.ա. 3000-2000 թթ.», որի ցուցատախտակին կրկին կեղծված գրություն է. «Հին Թուրքիան մետաղների կարևոր աղբյուր էր... Ալաջա Հոյուկի հարուստ թաղումները պարունակում էին բարդ մետաղյա իրեր... Տիգրիսը և Եփրատն ուղիներ էին ապահովում դեպի Սիրիա և Միջագետք... Արտա-

հանվում էին պղինձը և բրոնզը, անագի արդյունահանումն սկսվեց Տավրոսի լեռներում... Տրոյան հիմնվել էր արևմտյան ափին մոտ Ք.ա. 2900 թ. ...»:

Այս տեքստին ուղեկցում է մի քարտեզ, որում, ելնելով «54 ցուցասրահի» «Հին Թուրքիա» կեղծ անվանումից հեղինակները «Թուրքիա» անվանումը գետեղել են Փոքր Ասիայի կենտրոնում: Իսկ Հայկական լեռնաշխարհի արևմտյան մասին (Արևմտյան Հայաստան) համապատասխանող Եփրատի ավազանից մինչև Արարատ լեռը ձգվող տարածքը ոչ մի անունով չի նշված, որից արևելք՝ ներկայիս Հայաստանի Հանրապետության տեղում գրված է Հայաստան: Այնինչ, հայտնի է, որ Հայաստանը պատմականորեն ընդգրկել է ամբողջ Հայկական լեռնաշխարհը:

Ներկայիս Ալաջա Հոյուկ տեղանվան հիշատակությունից հետևում է, որ խոսքը Փոքր Ասիայի հնագիտական նյութերի մասին է, իսկ Տիգրիս և Եփրատ գետերի հիշատակությունը վերաբերում է Հայկական լեռնաշխարհի արևմտյան հատվածին: Այսպիսով, վերոհիշյալ ցուցանակում նկարագրված հնագիտական և պատմական տվյալները ոչ մի կապ չունեն ներկայիս Թուրքիայի հետ, այլ վերաբերում են Փոքր Ասիայի և Հայկական լեռնաշխարհի պատմության հին ժամանակաշրջանին:

Մյուս ցուցանակում խոսվում է Ք.ա. 1920-1740 թթ. ասորեստանյան առևտրականների գաղութների հաստատման մասին Կապադոկիայում, որը պատմական աշխարհագրության տեսանկյունից կրկին կեղծելով պատմաաշխարհագրությունը՝ նշված է «Կենտրոնական Թուրքիայում»:

Տրոյայի պատմությունը նույնպես դարձել է թուրք կեղծարարների թիրախը: «54 ցուցասրահի» ցուցանակների բովանդակությունից հետևում է, որ այնտեղ արտացոլված թուրք կեղծարարության էսոնահենքում է XX դարի 30-ական թվականներից «ձևակերպված» «թուրքական պատմական

դրույթը», որը հետագայում լայնորեն քննադատվեց նորագույն պատմագիտության մեջ:

Ինչպես նշել է Է. Ցյուրքերը, Մուստաֆա Քեմալ Աթաթուրքի կողմից համառորեն աջակցվող այդ կեղծիքում ներկայացվում էր, որ «շումերները և խեթերը նախա-թուրքեր էին», իսկ «Աթիլյան և Չինգիզ խանը քաղաքակրթական առաքելություն էին իրականացնում» և այդ «տեսությունը» իրականացվում էր «թուրքերին իրենց անցյալի և ազգային ինքնության նկատմամբ հպարտության զգացում ներարկելու նպատակով, որպեսզի նրանց անջատեն իրենց անմիջական անցյալից՝ օսմանյան դարաշրջանից: Խեթերին (և տրոյացիներին) նախա-թուրքեր հայտարարելը մի հավելյալ առավելություն ուներ՝ ապացուցելու, որ Անատոլիան թուրքական երկիր էր անհիշելի ժամանակներից, այդպիսով հանրապետության քաղաքացիների արմատները տարածելով իրենց բնակեցրած (իմա՝ զավթած - Է. Դ.) հողում: Դա այն միջոցներից մեկն էր, որոնցով քեմալական ղեկավարությունը փորձում էր կառուցել նոր ազգային ինքնություն և ուժեղ ազգային միասնություն»:

Մանվել Ջուլյայանը խիստ քննադատության է ենթարկել հատկապես Հայոց հին և միջին դարերի պատմության խեղաթյուրումը արդի թուրք պատմագրության մեջ:

«Թուրքական պատմական թեզի» համաշխարհային պատմության կեղծարարության հետ կապված բոլոր ձեռնածություններին ջախջախիչ հարված է հասցրել պրոֆ. Քլիվ Ֆոսսն իր «Երբ թուրքերը քաղաքակրթեցին աշխարհը» հոդվածում՝ բացահայտելով Շումերում և Էլամում «թուրքական պետությունների և քաղաքների» և, իբրև թե, Ք.ա. մոտ 5000 թ. «թուրքերի սրբազան Անատոլիա գալու և խեթական քաղաքակրթությունը հիմնելու» մասին կեղծիքները:

Ըստ «54 ցուցասրահի» ցուցանակի, խեթական մայրաքաղաքի՝ Խաթուսան, հիմնադրվել էր «Կենտրոնական Թուրքիայում Ք.ա. մոտ 1650թ.»։ Չնայած Խաթուսայի կապակցությո-

յամբ նշված է ժամանակակից Բողագգոյը, սակայն «Կենտրոնական Թուրքիա» արտահայտության հետ «ժամանակակից» բառը չի օգտագործված: Խեթական հնագիտական իրերի տեղագրությունը «Կենտրոնական Թուրքիայում» հանգեցրել է մի շարք անհամապատասխանությունների դրանց ուղեկցող քարտեզում: Օրինակ՝ օգտագործված է ժամանակակից Իստանբուլ անվանումը՝ որպես խեթերին, Միտանիին և Ասորեստանին ժամանակակից, իսկ ամբողջությամբ վերցված տարածաշրջանը կեղծ կերպով ներկայացված է որպես «հին Թուրքիա»: Նմանապես «Կավե տախտակները» և «Փախստական ստրուկներին վերաբերող պայմանագիրը» սխալ կերպով պիտակավորված են. «Խեթական, Թել Աչանայից Թուրքիայի հարավ-արևելքում», այնինչ պետք է լիներ «Փոքր Ասիայից հարավ-արևելք»:

«Թուրքական պատմական թեզը» արտացոլելով թուրքական զավթողական և թալանչիական քոչվոր եռանդը՝ նպատակամղված էր կլանելու աշխարհի քաղաքակրթական բարձր արժեքների արմատները: Իսկ քանի որ Թուրքիայի գործած ցեղասպանության հանցագործությունը մնում է անպատիժ, թվում է, թե հնարավոր չէ սանձել թուրքական գաղափարապես անկուշտ երևակայությունը: Ինչպես նշել է Ք. Ֆոսսը, խեթական քաղաքակրթությունը «սեփականացնելուց» հետո, «թուրքական թեզը» թռիչք է կատարում դեպի Տրոյայի ժառանգությունը, «չմոռանալով» հռոմեական քաղաքակրթության՝ էտրուսկյան ժառանգության «միջոցով» նաև հավակնություններ ներկայացնել Իտալիայի նկատմամբ, քանզի աղավաղելով փոքրասիական և բալկանյան ժողովուրդների անունները և նրանց հայտարարելով որպես «թուրքական ցեղեր» (խեթերին՝ «էթի», թրակացիներին՝ «թրակլար», լուդացիներին՝ «լիթլե»), «թուրքական թեզը» լուդացիների մի ճյուղին ներկայացնում է որպես Իտալիա գաղթած «էտրուսկներ, որոնք հռոմեական քաղաքակրթու-

յան հիմքերը դրեցին»: Քեմալի «թեզուս» նմանապես կեղծված է Եգիպտոսի պատմությունը:

Վալերիա Ֆորտեն իր «Հնագիտությունը և ազգայնականությունը՝ տրոյական առասպելը Էտրուրիայում» աշխատության մեջ նշել է, որ Էտրուսկյան որոշ գենետիկ փորձեր ցույց են տվել Էտրուսկների և Փոքր Ասիայի բնակիչների միջև գոյություն ունեցած կապը: Ֆորտեն նշել է. «Այս գենետիկ փորձերի արդյունքները մեծ խանդավառությամբ ընդունվեցին թուրքական հասարակայնության կողմից, որը հպարտորեն առաջ է քաշում այն տեսությունը, թե զարգացած Էտրուսկյան քաղաքակրթությունը Փոքր Ասիայի պատմական արդյունքն էր և, դրանով իսկ, կազմում էր թուրքական պատմական ավանդույթի նշանակալից մասը: Թուրքական թերթերը հրապարակեցին այս գենետիկ փորձերի արդյունքները, հայտարարելով, որ Թուրքիան կարող էր առանց կասկածի ուղղակի կապ ստեղծել Էտրուսկյան անցյալի հետ»:

Թուրքական պատմագրության մեջ տիրող այսպիսի կեղծարարության մթնոլորտում դժվար չէ տեսնել, որ Բրիտանական թանգարանի «54 սրահը» դրվել է թուրք կեղծարարների տրամադրության տակ: Մակայն կեղծարարների բոլոր ջանքերը զուր են, քանզի պատմագիտության մեջ հայտնի է, որ ներկայիս թուրքերի նախնիները՝ օղուզ և սելջուկ թյուրքերը անդրալթայան և մերձարալյան տափաստաններից սկսել են իրենց ներխուժումները XI դ. երկրորդ կեսից, իսկ Կոստանդնուպոլիսը գրավեցին, թալանեցին և ավերեցին 1453 թ.:

Հակառակ բոլոր պատմական փաստերին և պատմագիտության տեսություններին, ըստ նշված սրահի հաջորդ «Փլուզում և վերածնունդ. Ք.ա. 1200-546 թթ.» ցուցանակի, Թուրքիան անսպասելիորեն «հայտնվում է» Պարսկական կայսրության կազմի մեջ, ինչպես, այդ ցուցանակում է նշված. «...Դրամներն առաջին անգամ հասվեցին Լյուդիայում, շուրջ 650-600 թթ. Ք.ա.: Դրանց օգտագործումը լայնորեն տարած-

վեց հույն գաղութարնականների կողմից, որոնք գաղթել էին դեպի թուրքական ծովափը: Ք.ա. 546 թ. Լյուդիայի Կրեգոս արքային պարտության մատնեց պարսից Կյուրոս Մեծ արքան, դրանից հետո Թուրքիան դարձավ Պարսկական կայսրության նահանգը»:

Նախ, Փոքր Ասիայի Ք.ա. VII-VI դարերը ընդգրկող ժամանակաշրջանի պատմության կապակցությամբ «թուրքական ծովափ» տերմինի օգտագործումը անհեթեթություն է, քանզի այն ժամանակ թուրքեր գոյություն չունեին Փոքր Ասիայում և Առաջավոր Ասիայում, ինչպես նաև չեն հիշատակվում համաշխարհային պատմության մեջ: Իսկ հույները Էգեյանի արևելյան ծովափնյա շրջաններում հաստատվել էին դեռևս Ք.ա. II հազ. վերջին և I հազ. սկզբին ու ժամանակի ընթացքում հիմնել Էոլիական, Հոնիական և Դորիական գաղութները Փոքր Ասիայի արևմտյան ափի երկայնքով (Միլետ, Եփեսոս, Ջմյուռնիա և այլն), իրենց հերթին մեծ նպաստ բերելով հունական պատմությանը և քաղաքակրթությանը:

Երկրորդ Հին արևելքի պատմության սկզբնաղբյուրներից է Դարեհ I-ի (522-486 թթ. Ք. Ա.) Բեհիսթունյան եռալեզու արձանագրությունը, որում Աքեմենյան կայսրության կազմում Դարեհի հիշատակած երկրների և ժողովուրդների թվում պարզ է, որ ոչ թուրքերի և ոչ էլ Թուրքիայի մասին ոչ մի հիշատակություն չկա և չէր էլ կարող լինել: Հակառակ «Թուրքիայի» բացակայությանը Ք.ա. II-I հազարամյակների և ավելի ուշ ժամանակների համաշխարհային պատմությունից, վերոհիշյալ ցուցանակում հայտարարվում է, որ «Թուրքիան դարձավ Պարսկական կայսրության նահանգը»: Ավելին, այդ գոյություն չունեցած «Թուրքիա» կեղծիքը շարունակվում է «54 սրահի» հաջորդ քարտեզում, որում «ցույց» է տրված, որ «Ք.ա. 1200-546 թթ.» Փոյուզիան, Լյուդիան, Կարիան, Լիկիան «Թուրքիայի հին շրջաններն էին»: Սակայն «Թուրքիա» բառը ժամանակակից տերմին է և ոչ մի կապ չունի Փոքր Ասիայի հին և միջնադարի մեծ մասի պատմության հետ:

Բրիտանական թանգարանում կան նաև այլ ցուցասրահներ, որոնք հետևյալ աշխարհագրական անուններն են կրում. «Հին Եգիպտոս» (4, 61, 62-63, 64, 65, 66), «Հին Հունաստան և Հռոմ» (6, 11-23), «Աֆրիկա» (25), «Ասիա» (33, 67, 92-94, 95), «Եվրոպա» (38-39, 40, 46-51), «Միջին Արևելք» (7-10, 34, 52-56), «Ամերիկաներ» (26, 27): «Հին» որոշիչը գիտականորեն օգտագործված է Եգիպտոսի, Հունաստանի, Հռոմի, Կիպրոսի, այսինքն այն երկրների անվանումների հետ, որոնք իրոք գոյություն են ունեցել հին ժամանակներում և ներդրում են կատարել համաշխարհային մշակութային ժառանգության մեջ: Թուրքիայի դեպքում «հին» որոշիչը չի կարող գիտականորեն օգտագործվել, քանի որ այն գոյություն չի ունեցել հնում:

Մինչ «54 սրահի» ձևավորումը և այն «Հին Թուրքիա» անվանելը Բրիտանական թանգարանի աշխատակիցները պետք է ծանոթանային համապատասխան ֆրանսիական, գերմանական, ռուս և, հատկապես, բրիտանական պատմագիտական և աշխարհագրական գրականության հետ, որում ճշգրիտ պատմաաշխարհագրական տերմինաբանություն է պահպանվել: Այդ աշխատություններից առավել աչքի են ընկնում Ա. Սեյսի, Ն. Լինչի և Դ. Լանգի գրքերը:

Հատկապես Սեյսը, անդրադառնալով Վանի թագավորության ժամանակաշրջանի պատմությանը, հստակորեն օգտագործել է Արմենիա-Հայաստան և Արարատ-Ուրարտու անվանումները: Սեյսը Վանի սեպագիր արձանագրությունների ժամանակաշրջանը (Ք.ա. IX-VII դդ.) բնութագրել է որպես «Հայաստանի մոռացված վաղ պատմության» դարաշրջան:

Հին Հայաստանի արևմտյան մասի առումով այնպիսի տերմիններ, ինչպիսին են «Արևելյան Թուրքիա», «Հին Թուրքիա» և այլն, սխալ են օգտագործված «54 ցուցասրահի» Արարատ-Ուրարտուի ժամանակաշրջանին վերաբերող ցուցանակներում:

Հակառակ հնագիտական իրերի այդպիսի կեղծ տեղանվանական ներկայացման՝ Սեյսը ժամանակին օգտագործել է

աշխարհագրական անվանումներ, որոնք համապատասխանում են Հայաստանի պատմական ժառանգությանը: Նա հիշատակել է այն վայրերը Արևմտյան և Արևելյան Հայաստանում, որտեղ հայտնաբերվել են սեպագիր արձանագրությունները, նախ՝ Վանը և իր շրջակայքը, այնուհետև՝ Արարատ լեռից հյուսիս և Երասխի (Արաքս) հովտում գտնվող վայրերը, նշելով որ, ի տարբերություն Վանի արձանագրությունների, բնիկ Բիայնա-Վան անունը չի հանդիպում ասորեստանյան արձանագրություններում: Նա գրել է, որ վերջիններս այն հիշատակել են «Ուրարտու կամ Արարատ»:

Հայկական Արարատ անվանումը XIX դարում վերձանված ասորեստանյան արձանագրություններում կարդացվել է որպես Ուրարտու, որը, համաձայն եվրոպական որոշ հայտնի արևելագետների, Հայաստանի հետ աստվածաշնչյան Արարատ անվան նույնացման արտահայտությունն է: Այսպիսով, պատմականորեն՝ Հայաստանը և Արարատ-Ուրարտուն նույնական են: Չնայած այս փաստին՝ «54 ցուցարահի» հաջորդ քարտեզում Հայաստան անվանումը դրված է միայն Արևելյան Հայաստանի մի մասում, իսկ Ուրարտու անվանումը՝ Վանա լճից հյուսիս-արևմուտք: Նույն քարտեզում ժամանակագրորեն սխալ են օգտագործված Իստանբուլ և այլ ժամանակակից անունները Փոքր Ասիայում: Ինչ վերաբերում է Հայկական լեռնաշխարհի արևմտյան մասում հայտնաբերված հնագիտական իրերին, ապա դրանք բոլորը կեղծված կերպով վերագրվել են «Արևելյան Թուրքիային»: Ավելին, կեղծիքը այնքան է խորացվել, որ դրանց վերաբերող ցուցանակում նույնիսկ գրված է. «Թոփրակկալե (ժամանակակից Ռուսախինիլի)»:

Հայտնի է, որ Ռուսախինիլին կառուցել է Ռուսա I-ը (735-713 թթ. Ք.ա.), իսկ կեղծ ցուցանակից հետևում է, իբրև թե Թոփրակկալեն «ժամանակակից Ռուսախինիլին է»: Բրիտանական թանգարանում պետք է իմանային, որ *Ռուսախինիլին*, որը մոտ 2740 տարվա պատմություն ունի, այդ հնագիտական վայրի հին անվանումն է: Այնպես որ, ներկայացված

իրերը ժամանակակից Թուրքիայի հետ ոչ մի կապ չունեն, և ցուցանակում Բ.ա. VIII-VII դդ. Արարատ-Ուրարտուի թագավորության պատմության վերագրելը բազմիս հիշատակված «Արևելյան Թուրքիային» բացարձակ կեղծիք է:

«54 սրահի» ցուցանակներում նշված է նաև «Տուշպա (այժմ՝ Վան)»: Սակայն հայկական Վան անունը այնպիսի հնություն ունի, ինչպես Տուշպան է: Այն վկայված է Վանա ժայռի արձանագրությունում, որտեղ Արարատյան թագավորությունը (ասորեստանյան արձանագրությունների Ուրարտու) հիշատակված է որպես Բիայնա-Վան: Մովսես Խորենացին պահպանել է Վանի մասին հին հիշատակություն, որին անդրադարձել էր դեռևս Մեյսը:

Անհրաժեշտ է նկատի ունենալ, որ Վան-Բիայնա-Արարատ (Ուրարտու) թագավորության ժամանակաշրջանը Հայկական լեռնաշխարհում Հայոց պետականության ավելի քան հինգհազարամյա պատմության¹ մասն է կազմում, որը վկայված է հնագիտական, ճարտարապետական, մշակութային հուշարձաններով և գրավոր սկզբնաղբյուրներով:

Բրիտանական թանգարանի տնօրինությունը մարդու իրավունքների միջազգային օրենքի տեսանկյունից խախտում է Հայկական լեռնաշխարհում հայ ժողովրդի մշակութային ժառանգության իրավունքները՝ թե՛ ցեղասպանության ենթարկ-

¹ Հայերեն լեզվի պատմությունը վառ վկայություն է այսպիսի հնության: Սկսած սկզբնական հնդեվրոպական տրոհումից (Բ.ա. VIII-VI հազ.) հայերենը մինչ արարատյան-ուրարտական ժամանակաշրջանը արդեն անցել էր զարգացման հազարամյակների ուղի, որպես հնդեվրոպական լեզվաընտանիքի առանձին ճյուղ: Վանի սեպագիր արձանագրությունների վերծանման առաջին քայլերից մինչև ներկայիս ժամանակները որոշ մասնագետներ հետազոտել են դրանց լեզվի բնույթը: XX դարի վերջին տասնամյակներում, հետազոտելով «Ուրարտական արձանագրությունների ներածական բանաձևերը» ակադեմիկոս Գևորգ Չախուկյանը նշել է, որ սպացուցվում է այդ բանաձևերի հայկական բնույթը, ինչպես նաև նրանց բառապաշարն ու քերականական կառուցվածքը հնարավոր է մեկնել հայերենով, այսինքն՝ այդ բանաձևերը համարել հայոց լեզվի առաջին գրավոր հայտնի տեքստերը:

ված Արևմտյան Հայաստանի, և թե՛ անկախ Հայաստանի Հանրապետության տարածքում հայտնաբերված հնագիտական նյութերը «54 ցուցասրահում» ներկայացնելով «Հին Թուրքիա» կեղծ անվան տակ, ինչը Թուրքիայի կողմից իրագործվող ցեղասպանության ժխտման շարունակությունն է:

Ցեղասպանությունը ժխտելու փոխարեն անզլիական կառավարությունը պետք է հետևի առաջադեմ բրիտանացի գործիչների փորձին, որոնք XIX դարի վերջից և այժմ էլ բարձրացնում են հասարակական կարծիքը ի պաշտպանություն Արևմտյան Հայաստանում, ինչպես նաև Օսմանյան կայսրության կողմից զավթված այլ տարածքներում ցեղասպանության ենթարկված հայերի հիշատակի և պատմության անաչառության:

Գիտական, անկողմնակալ և ճշմարիտ մոտեցմամբ Հայաստանի և Փոքր Ասիայի երկրների էթնոմշակութային հնագույն ժառանգությունները Բրիտանական թանգարանում պետք է ներկայացվեն «ՀԻՆ ՀԱՅԱՍՏԱՆ»¹ և «ՀԻՆ ՓՈՔՐ ԱՍԻԱ»² անվանումներով ցուցասրահներում:

¹ Այն կներկայացնի Նոր քարի (հնավայրեր Աղձնիքում, Այրարատում և այլն), պղնձի-քարի, բրոնզի [Այրարատ (Շենգավիթ, Մեծամոր, Վերին և Ներքին Նավեր), Սյունիք (Արենի-1), Բարձր Հայք (Մոսի) և այլն)] և վաղ երկաթի դարերի հնագիտական նյութերի վրա հիմնված հին Հայաստանի՝ Արատտայի (հմտ՝ Արարատ), Արմանումի (III հազարամյակ Ք. ա.), Հայասայի, Նաիրիի (II հազ. Ք. ա.), Արարատ-Ուրարտուի, Մեծ Հայքի և Փոքր Հայքի (I հազ. Ք. ա.) ժամանակաշրջանների պատմությունը:

² Այն կներկայացնի Փոքր Ասիայի տարբեր շրջաններում հայտնաբերված Նոր քարի, պղնձի-քարի և բրոնզի ու վաղ երկաթի դարերի հնագիտական նյութերի հիման վրա՝ Խաթիի, Խեթական կայսրության, Կիցուատնա-Կիլիկիայի, Կասկայի, Տրոյայի, հունական՝ Էոլիական, Հոնիական և Դորիական գաղութների, Սյուսիայի, Բյութանիայի, Լյուդիայի, Կարիայի, Լիկիայի, Պիսիդիայի, Պամփիլիայի, Փոյուզիայի, Լիկատնիայի, Պափլաքգոնիայի, Գալատիայի, Պոնտոսի, Կապադովկիայի ժամանակաշրջանների պատմությունը:



The Khtskonk monastery (VII-XI cc.) before 1920. Four of five churches were destroyed by Turks.



The ruins of St.Sargis church (photo 2000).

EDUARD L. DANIELYAN

**PROGRESSIVE BRITISH FIGURES' APPRECIATION OF
ARMENIA'S CIVILIZATIONAL SIGNIFICANCE VERSUS
THE FALSIFIED "ANCIENT TURKEY" EXHIBIT IN THE
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