

BERZH PIRANJANI

ARMENIA
THIS FORGOTTEN CORNER
OF PELASGIAN EUROPE

Tirana, 2023

Prepared for printing: Berzh Piranjani

Edited by: Berzh Piranjani

Translated from Albanian in English: Pranvera Mulgeci

Graphic Art: Orest Muça

The publication was made possible by:

Berzh and Varuzhan Piranjani

Circulation 100 copies

TABLE OF CONTENTS

1. Instead of the introduction: Artak Movsisjan: “History of Armenia”	5
2. Foreword	7
3. Prefix: “The points upon which the work will be focused”	8
4. The common Indo-European ancestry	10
5. The contact with the Hellenic world and education, the Roman civilization and Christian ideology along the lengthy and shared historical journey with the power of survival under the rule of Alexander, Byzantium, and the Turks, and the adoption of those positive elements that today constitute the basis of European civilization	13
6. The close historical relations with European chancelleries	27
7. Armenians and the European community of nations.....	28

INSTEAD OF THE INTRODUCTION

ARTAK MOVSISJAN

“HISTORY OF ARMENIA”

Published by “albPAPER”, Tirana, 2019

In the early 1980s it was confirmed that the ancient homeland of the Indo-European world in the 5th - 4th millennium BC was discovered in the north of Western Asia, more precisely, in the Armenian Highlands, in the eastern provinces of Asia Minor, between Northern Mesopotamia and the northwestern provinces occupied by the Iranian plateau. Thus, the ancient homeland of the Indo-Europeans has been found exactly within that region where it was formed and through which the history of the Armenian people has passed.

(History of Armenia, pg. 18-19)

Nowadays it can be said with full conviction that the Armenians are part of the founding Indo-European nation, and must have separated from this nation (emerged as a separate branch) by the end of the 4th millennium BC (according to some recent studies it is thought that this division took place precisely in the second half of the 6th millennium BC). Around those times, Armenian tribes

began to take the form of “an ethnicity”, further on the first forms of “state” organizations appear, and only in the first half of the first millennium BC, Armenians appear as a unified all-Armenian state organization.

(History of Armenia, pg. 20)

FOREWORD

While I was working on the book “Indo-Europe; Albanians and Armenians; The Albanian and Armenian languages” a thought shaped more as a question, which I have worded below, kept spinning in my head: “Albanians and Armenians - so many similarities?; Albania – a small territory in Europe, Armenia – a small territory in Asia Minor; Armenia – connecting node between Asian Persia and European Albania; Armenia, as a part of eastern and central Anatolia, at different stages of time also saw itself as an integral part of the Persian Empire, the Alexandrian Empire, the Roman Empire, the Byzantine Empire, the Ottoman Empire, and the Russian Empire”. More or less their history is similar to that of the Albanian nation over the centuries.

I have tried to address the position of Albania, Albanians and the Albanian language in the Indo-European space of the development of the human race in the aforementioned book “Indo-Europe; Albanians and Armenians; The Albanian and Armenian language”. Similarly, in it, as well as in the summary report “The Pelasgian Bridge” (published by B. Piranjani, 2022), precisely when discussing “The Position of Albanians and Armenians in the Indo-European Family of Races and Languages and the similarities between them” the proximity between these two nations and languages is widely noticeable, despite what seems to be a great physical distance between the two countries, one placed on the

continent of Europe and the other in the eastern end of Asia Minor and the eastern end of Anatolia.

After reading the book “The Capture of Europe” by Aurel Plasari, which in my opinion constitutes an excellent analysis of the position of Albania in this community of nations and states called “Europe”, it seems that the answer to the question comes naturally:

When Armenians and Albanians have so much in common, then:

IN WHAT RELATION IS ARMENIAN WITH THE EUROPEAN COMMUNITY OF NATIONS?

Any European who has any knowledge about the history of the Armenian nation, even more so if they have recently had the opportunity to visit the Republic of Armenia (what has remained from Armenia’s former glory) and have come into contact with the people, cannot fail to notice the European similarities of their environment. I observed a similar thing when I visited Armenia for the first time; this was particularly evident in its capital, Yerevan.

And then, while reading the book “The Capture of Europe” by Aurel Plasari, it seemed to me that I had come in contact with the answer to the very question that had been swirling in my head through all this time.

Similar to Albanians and other European nations, in Armenians I found that fundamental element, which according to some of the enlightened European philosophical minds constitutes the connecting element of the grouping that nowadays forms the European Union (EU): the common European culture. Here is what A. Plasari writes in his book “The Capture of Europe”:

“Goethe’s formula, which he transmitted to his secretary, is known: “What unites Europe is culture and what divides it are their political ideas” (Gespräche, May 14, 1808). (p. 85)”

And below:

“... still the question remains: What is Europe?

The answer to this question has been given by history itself and it is roughly summarized as below: Europe is not simply a geographical structure, but primarily a cultural structure, which thinkers like Goethe had understood long since. The borders of this aforementioned Europe have been decided on the basis of “spirit”, not on geophysical principles. The poet and thinker Paul Valery later proved these factual borders in an essay entitled “La crise de l’esprit”, universally accepted as the “European manifesto” by the fathers of European integration (Nouvelle Revue Française, no. 8, 1919). According to Valery: Europe exists precisely where the influence of the Christian faith, the Latin world and Hellenic literature dominates. Therefore: neither the Greek world nor the Latin one, could constitute Europe without Christianity (pp 86 - 87)”

However these are distinctive features that belong to a relatively later time in the history of the development of the human race. And what about prior to this?

Naturally, Armenia has its own attributes as a nation and the effects of foreign influences on this nation that have left their mark throughout the centuries. However in the entirety of its formation, Armenia gives off the same energy as any other European country. Moreover the behavior and converse of the Armenians is noticeably similar to those of Europeans among themselves. Here I refer, at least, as far as I am informed, to the continental Europe.

There are no typical Asian features in them, nor typical Asian clothing, let alone patriarchal behavior, which may stem from the dominant religious belief in Asia.

Therefore, the question naturally arises: Where does the secret of this phenomenon lie, of this nation located in the Middle East but with a distinguishable European way of life? What connects them

to Europe? What fundamentally links Armenians to the European community of nations?

The answer to this question would be the one conveyed above by Artak Movsisyan in his book “The History of Armenia”:

THE COMMON INDO-EUROPEAN ORIGIN

A vast, wide, and deep topic, without end or limit, which I have attempted to address within my own abilities based on the studies of Albanian, Armenian, and other authors in the book entitled “Indo-Europeans; Albanians and Armenians; Albanian and Armenian languages”.

Studying the common Indo-European origin of Armenians with each of the European countries within a relatively short time frame would be an almost impossible task for any group of researchers, let alone for a sole individual.

At this point however, I think the history of Albania comes to my aid. A country, a nation, and a language that has strongly attracted the attention of foreign scholars, at least in the last two centuries, without mentioning the contribution of Arberes or Albanian scholars who have seen the problem not only as a scientific obligation but also as a spiritual duty, stemming as a call of the ancestors.

While analyzing the similarities between these two nations and based on what connects the Albanian nation with the community of nations that comprises the European Union today, one can draw conclusions to the question that arises:

WHAT IS THE CONNECTION BETWEEN ARMENIANS AND THE EUROPEAN COMMUNITY OF NATIONS?

This was the task I set for myself, and so, I attempt to answer the above question, through what I try to present below:

PREFIX

In this reference, I have assigned to myself the task of briefly dealing with the topic:

WHAT CONNECTS THE ARMENIANS WITH THE ALBANIANS AND WITH THE COMMUNITY OF EUROPEAN PEOPLES?

After analyzing the problem, I came to the conclusion that the main elements that determine the similarity between them are as follows, listed below:

1. Common Indo-European origin.
2. Contact with the Hellenic world and education, Roman civilization, and Christian ideology along the long and common historical journey with the force of survival under the rule of Alexander, Roman, Byzantine, and Turkish powers, and the acquisition of those positive elements that today constitute the basis of European civilization.
3. Close historical ties with European chancelleries (for example, the case of King Levon II and Levon IV).

I will briefly illustrate the aforementioned points as follows:

I

THE COMMON INDO-EUROPEAN ANCESTRY

Given that this topic has been extensively covered in the prefix “The Pelasgian Bridge” and specifically in the section on “The Position of Albanians and Armenians in the Indo-European Family of Races and Languages and the similarities between them” I will not elaborate further on it here.

In short, as it has been discussed in the aforementioned topic, I will list below the points of convergence between these two nations, which, in my opinion, would form the pillars of the bridge connecting them with other nations of the Indo-European community:

1. Common Japhetic origin
2. Common Pelasgian origin
3. Simultaneous participants in the Trojan War
4. Aryan origins of Armenians and Albanians
5. Armenian and Albanian origins of Etruscans
6. Armenian and Albanian origins of Basques
7. Anthropological similarities between Armenians and Albanians
8. Linguistic similarities between Armenian and Albanian languages
9. The tree of Indo-European languages.

II

THE CONTACT WITH THE HELLENIC WORLD AND EDUCATION, THE ROMAN CIVILIZATION AND CHRISTIAN IDEOLOGY ALONG THE LENGTHY AND SHARED HISTORICAL JOURNEY WITH THE POWER OF SURVIVAL UNDER THE RULE OF ALEXANDER, BYZANTIUM, AND THE TURKS, AND THE ADOPTION OF THOSE POSITIVE ELEMENTS THAT TODAY CONSTITUTE THE BASIS OF EUROPEAN CIVILIZATION.

I thought it best to divide this point into two sub-points:

1. What is the relationship between Albania and Albanians with the European community of nations?
2. Armenians and the European community of nations.

First, it needs to be clarified as to what we mean by the term Europe and what this community known as the European Union or the United Europe represents.

Plasari's approach of the concept of Europe as a national community with strong territorial and spiritual ties within them in the book "The Capture of Europe" firmly comes to our aid. In fact, in the analysis of what the term "Europe" includes, he also concludes on the position in which Albania stands in this community of nations and states called "Europe". Ultimately, in my opinion, his writing is an excellent analysis of the elements that make up the "European Home" and a no less compelling answer to the question:

1. WHAT IS THE RELATIONSHIP BETWEEN ALBANIA AND ALBANIANS WITH THE EUROPEAN COMMUNITY OF NATIONS?

Apologizing to Mr. Plasari for using his writing regarding Albania's European proximity to all nations and states, that have joined the European Union, with the intention of establishing a comparative basis for analyzing Armenia's position in relation to the European Union, below are some quotes from his work "The Capture of Europe" which may aid in understanding and addressing the issue.

(Intermezzo)

While reading the book "The Capture of Europe"

by Aurel Plasari:

"EUROPE FROM ITS ROOTS" (p. 5)

In the year 212 AD, Emperor Caracalla performed an act that had a decisive impact on the historical evolution of human society: he issued an edict granting Roman citizenship to all inhabitants of the empire. This act demonstrated the extension of a common mentality over the imperial territory. By embedding the rights of the individual in a wise code of laws, Roman law - one of the most ingenious constructions of the human mind - would now be applied without discrimination. Through this legislative act, the emperor marked the culmination of a process: the Romanization of the entire surface of the earth that was under his reign.

"The birth of Europe's spiritual and intellectual life is attributed by the German philosopher Edmund Husserl to the 7th-6th centuries BC, during the times of Ionian philosophy, ..." (p. 7)

Then a revolution occurred in the human mindset, ... (p. 7)

... one of the aftermaths of this mindset was the emergence of democracy in ancient Greece, an event that has left its mark on the

evolution of humanity in all its aspects. (p. 7)

Through Hellenic colonization, this mindset, this way of thinking was spread throughout the Mediterranean basin, as far as the Black Sea. (p. 8)

The cultural function that was previously performed by the colonies founded by the Greeks was now taken over at a continental level by Rome.

("We were conquered by the conquered Greece," as Cicero said) (p. 8)

When an analyst like Ladouce, unlike Husserl, has noted that "Europe was born from the providential encounter of an empire and a religion," he is referring to the time of Christ, during which the Roman Empire reached its apogee under the emperors Augustus and Tiberius. (p. 9)

The shaping of the Christian ideal on the Roman imperial concept has sealed the history of Europe in such a way that no "philosopher" can unravel. (p. 9)

It was due to this shaping precisely that the foundations of that civilization that we now call "European" were laid, organized and administered as best as possible, in accordance to structures that are still in place today. (pp. 9-10)

Note B.P.:

"Taken from Wikipedia"

Theodosius I (January 11, 347 - January 17, 395), also known as Theodosius the Great, was a Roman emperor from 379 until 395.

After negotiations that most likely lasted at least several months, the Romans and the Goths finally reached an agreement on October 3, 382. In exchange for military service in Rome, the Goths were allowed to settle in some parts of the Roman territory south of the Danube. The conditions were extremely favorable for the Goths,

this reflecting the fact that they were firmly entrenched in Roman territory and had not been banished. In other words, instead of being fully subjects of Roman authority, they were allowed to remain autonomous under their own leaders, thus remaining a strong and unified organization. The Goths settled within the Empire would primarily fight for the Romans as a national contingent, as opposed to full integration into the Roman forces.

Having become the center of Christianity, Rome defined the unity called Christianitas. This unity stood in solidarity - and still stands in solidarity today –with the nations born from the ruins of the Empire. (p.11)

For this reason, every achievement recorded by Christianity would mean, willingly or unwillingly, a further extension of the sphere of influence of the Greco-Roman mindset through the Latin Language. (p. 12)

As far as Albania's relations with the Latin spiritual and mental sphere are concerned, the following is a synthetic and indisputable conclusion of Eqrem Çabej, which I have quoted several times and would like to repeat: "Albania has been more oriented towards the West than its neighbors. Among all the Balkan countries - including Romania, with its Romanic idiom - Dalmatia, Albania, and the Ionian Islands are the countries that have been more directly opened to Western cultural influence" (Genesis, 18). (p. 31)

This is particularly related to the new circumstances created during the inclusion of Illyrian territories in the Roman Empire. (p. 31)

Thus it happened that Christianity, less the Eastern form and more the Western form, began to be called the common element/characteristic for nations who aspire to be known as European... (p. 33)

In "The Line of Theodosius Resurfaces," Aurel Plasari expresses his opinion on this matter in detail: "If nowadays there is a tendency in Europe to reject Islam, this tendency undoubtedly carries negative effects for the future unity of the continent" (The Line of Theodosius

Resurfaces, pp. 52-53). (p. 41)

“If Europe needs to take the issue of Islam seriously, it is not out of ‘pity’ or ‘tolerance’, but because it currently needs Islam, like other major religions” (The Line of Theodosius Resurfaces, pp. 52-53). (p. 42)

The great economist Jean Monnet, one of the people who contributed the most to the construction of the European community on the basis of economy and technology, testified at the end of his life an almost prophetic intuition by declaring that if work had to start from scratch, he would have to start with culture... Culture is that powerful bond that can lead not to superficial unions, but to common roots. (p. 44)

Below, Aurel Plasari emphasizes that Europeans find their common roots, the ones that stand at the foundation of the “European Union,” “in their inherited traditions of civilization that include a synthesis of *Hellenic education, Roman law, and Christian belief*, as the thinker Paul Valery has described.”

Here we must make it clear that the roots of the tree don’t just represent the past but are in fact the factors of its survival; the visioned Europe will either be a tree of these roots or it won’t exist at all. (p. 45)

“THE CAPTURE OF EUROPE” (p. 47)

In discussing the origin of the name “Europe,” Aurel Plasari writes:

“But what about the origin of the name itself? The old French encyclopedia derives it from the Phoenician word *herb*, which means ‘west’, the place where the sun sets.

Another interpretation can be found in the ‘Atlas of Ancient and Modern Geography’ published in 1829 by the Lapiéts (father and son): in this atlas the term is described as having Celtic etymology.

According to two geographers, in Celtic the term *wreb* means ‘west’. A third interpretation traces the name back to the Semitic word *ereb*, which means ‘dusk, evening’, leading historians to claim that for ancient people the ‘West’ was the place where “the sun set”, the land of darkness.... A similar word is also found in the Greek mythology: Erebus was considered the son of Chaos and brother of Night. It seems, at this point, that there is an excessive amount of speculation for this only one term! (p. 51) Note: This section should have been included in the book “Indo-Europe” or in the book “Meeting with the Pelasgian”.

In “The Line of Theodosius Resurfaces (1993)” it’s written that just before the Turkish threat, the adjective “European” and the noun “Europe” began to appear more frequently in the documents of the chancelleries of the continent. As I noticed, “historians believe that this is the first time this adjective appears, and that Europe is defined as a rejection of Islam. It is an identification between the continent and Christianity, and in this sense, it is not possible to reject the right of historians to claim that the European concept itself was born in confrontation with Islam” (“The Line of Theodosius Resurfaces “, p. 53). (p. 61)

And not by chance does Carolingian Europe coincide with what would be called “Europe of the Six” in modern times. At that time, it was mostly called the Christian Universe instead of Europe, because although the name Europe was “designated” at least from the 7th century, the name Christian was preferred. Why? Because what really mattered was not the territory, but the belief that dictated a way of being and defined the unity of a large group of people who, because of their Christian belief, felt themselves internally free. (p. 62)

When the First World War started the enemies of Germany, such as France, England, and later the United States, tried to “eliminate” Germany by treating it as “non-European”, that is, by excluding it from Europe. This was repeated during World War II. Meanwhile, during the “Cold War”, Germany suddenly and unexpectedly appeared not only as part of Europe, but almost as its “core”.

Hereupon, Europe seems to be an ill-defined “territory”. Geographically, it does not appear as a space with clearly defined borders. This territory is defined sometimes in one way, sometimes in another. In spite of that does any meaning remain unchanged? (pp. 69-70)

Illyrian Peninsula: this was the ancient name that our region inherited from Antiquity and the early Middle Ages. Coined by authors who wrote from Rome, this name indicated that the peninsula consisted only of Illyria who was being led by Roman administrative principals. After its conquest by the Romans, it began to be called the Roman Peninsula, and further with the transfer of the capital of the Empire from Rome to Byzantium, it would sometimes be called the Byzantine Peninsula. As can be seen, up until that time, these were political or historical names. (p. 75)

(*Note B.P.*: When we talk about the “Illyrian Peninsula”, why not equalize it to terms like “Iberian Peninsula” or “Italic or Apennine Peninsula”?)

On the other hand, the name “Balkans” instead of “Haemus” is not correct, since “Balkan” in Turkish means “mountain”. Hence, Konica said: “The Balkan Mountains mean therefore the Mountain Mountains” (p. 79).

The correction of this blatant conceptual error, and its possible rectification, served the purpose of a group of German geographers at the beginning of the 20th century for the naming of the peninsula as “Sudost-Europäische Halbinsel”, meaning the Southeastern European Peninsula (p. 79-80).

Konica has said: “The name Europe in classical times was given only to the ‘Balkans’, and only in the Middle Ages did it spread to the other part of the white continent!” (p. 80).

While examining the developments of our continent after World War II, Thomas S. Eliot conveyed the view that a deadly danger threatened European civilization from what he called “intellectual

borders of closed Europe”, which appeared since the rise of nation-states. “This type of cultural autarky inevitably leads to political and economic autarky”, he emphasized (p. 81).

It is understandable that not only Ahmatova with her dream of the lands where Eurydice “always roam” or where Europe is “lifted up by a bull”, but poets throughout the continent have turned and will continue to return, with atavistic nostalgia, to the privileged area that unquestionably forms part of the origin of the common European heritage: “Old Europe”. (p. 82)

“EUROPE AS A SPIRIT” (p. 83)

“Goethe’s formula, which he transmitted to his secretary, is known: “What unites Europe is culture and what divides it are their political ideas” (Gespräche, May 14, 1808). (p. 85)”
And below:

“... still the question remains: What is Europe?

The answer to this question has been given by history itself and it is roughly summarized as below: Europe is not simply a geographical structure, but primarily a cultural structure, which thinkers like Goethe had understood long since. The borders of this aforementioned Europe have been decided on the basis of spirit, not on geophysical principles. The poet and thinker Paul Valery later proved these factual borders in an essay entitled “*La crise de l’esprit*”, universally accepted as the “European manifesto” by the fathers of European integration (Nouvelle Revue Française, no. 8, 1919). According to Valery: Europe exists precisely where the influence of the Christian faith, the Latin world and Hellenic literature dominates. Therefore: neither the Greek world nor the Latin one, could constitute Europe without Christianity (PP 86 - 87)”

The truth remains that *Christianity* had to appear for Europe to be born. This happened because Christianity took the Hellenic education, as well as the Roman tradition of law in its hands, and

succeeded in creating a unique synthesis which had a decisive importance in history. (p. 88)

The expansion of the *Hebrew* environment from Christianity and its opening to tribes and nations was a decisive factor in the birth of Europe. Thanks to this opening, Christianity did not remain a “national religion”, but accepted people from every tribe, nation, and social class as equals, offering them a common identity and thus giving the sentiment that everyone belongs to the same world with no borders between them to be had - a fundamental truth that mistakenly may seem like a discovery of the modern man. (p. 89)

Therefore the *European Home* was built as a result of Christians:

- a. preserving the Hellenic education
- b. maintaining the Roman tradition of law, convincing the “barbarians” that the law is more important than the state, and particularly
- c. fighting to transform a miserable empire into a Christian republic: *Respublica Christiana*. (p. 90)

However, it is without a doubt and impossible to be concealed that Europe was born in the very courtyard of the Church. Now that they are trying to unite from all sides, it would be appropriate to keep in mind that it was born in relation to the church with the objective of its unity, an ideal that is abandoned if pursued by political ideologies or “economic interests”. (p. 113)

Those who truly desire a fully united Europe, must also take into account the responsibility needed for this Europe, to hold the unity of its nations as an ideal once again. It will then be necessary to acknowledge, both in its constitution and in its daily and perhaps mundane political life, that when we speak of Europe, we are talking about a culture, about a certain spirit, a spirit that has its roots in Christianity and that this spirit of Europe must be preserved, just like its territory. (p. 116)

2. ARMENIANS AND THE EUROPEAN COMMUNITY OF NATIONS

A. The contact with the Hellenic world and education

Alexander the Great

It is known that the Armenians were part of the Achaemenid armies in both of the previous battles lost against Alexander, in Issus and Gaugamela.

(History of Armenia, p. 48)

In the Battle of Gaugamela (as well as in the battle of Issus), the Armenians were an integral part of the Achaemenid troops and the main force on their right flank, leading it.

(History of Armenia, p. 48)

The next military confrontation between the Macedonians and the Armenians took place after 2-3 years, when Alexander sent one of his military units led by General Menon to the area of Upper Armenia, which was rich in gold. As the Greek chronicler Strabo testifies, the Armenians destroyed the unit and drowned the general. After that, Alexander did not send any further troops to Armenia. The known facts indicate that Alexander the Great was forced to consider the military power of Armenia and avoid a new confrontation with them.

(History of Armenia, p. 48)

Alexander died in 323 BC at the age of 33. Hellenism entered Western Asia through his campaigns and thus the Hellenistic era began. In this era, Armenia gained full independence.

(History of Armenia, p. 49)

The Seleucid period (Greek) (In contact with the Greek world)

After the death of Alexander in 323 BC “until 190 BC, when near the city of Magnesia in Asia Minor, a decisive battle took place between the Seleucids and Romans, which ended with the deep defeat of Antiochus”, the history of Armenia was a continuous battle between the Armenians and the Seleucids. This went on up until 190 BC, afterwards, aided by the circumstances created, the Armenians regained their independence.”

(History of Armenia, p. 51)

During the Hellenistic period, Armenian gods took corresponding meanings with Greek gods (Aramzd - Zeus, Anahit - Artemis, Vahag - Heracles, Astik - Aphrodite, Arek - Helios, Tir - Apollo, etc.).

(History of Armenia, p. 80)

Monuments of written culture, which can be divided into four groups based on their creation time and the content they convey, have been discovered in pre-Christian Armenia:

Writing systems created within Armenia and used in temples by ancient predecessors. Partly deciphered, this group belongs only to the temple script of the Kingdom of Van, which is composed of about 300 symbols (signs), written from right to left and from top to bottom. The language used in this type of writing is considered to be the oldest Armenian language.

The second group consists of writing systems that were not originated in Armenia, but have been used in the writing systems of ancient Armenian predecessors. This includes writing systems such as: Hittite-Luwian hieroglyphs, cuneiform scripts (in the form of wedges) Assyrian-Babylonian and local ones (called Biainili or Urartian), Greek, Aramaic, Assyrian, Pahlavi and Middle Persian scripts.

The third group consists of various written objects found in ancient Armenian settlements, whose authors are not Armenians.

The fourth group consists of monuments with inscriptions of mysterious symbols that are not known outside of Armenia.

(History of Armenia, pp. 83-84)

Monumental inscriptions in Greek or Aramaic letters left by Armenian kings, dating from 3rd century BC to 301 AD, offer significant historical information.

(History of Armenia, p. 85)

Armenia enters the Hellenistic era starting from the 3rd century BC, and this era lasts until Christianity is established as the official religion of the state of Armenia.

(History of Armenia, p. 86)

During the Hellenistic period in Armenia, theaters were constructed specifically for the purpose of presenting performances to the upper aristocracy. It is known that such theaters also functioned in Artashat and Tigranakert. Both Greek and Armenian authors had their plays performed within these theaters. According to the testimony of Plutarch (1-2 century AD), the tragedies written by Artavazd II, even a century and a half after his death, were well known among the passionate Roman readers of literature.

As for the theatrical life of the later Hellenistic period, a particular evidence is that of the silver teapot with inscriptions in the Greek language and figures of theatrical characters belonging to King Bakur (in the years 160).

(History of Armenia, p. 88)

During the 4th century, historical works written in Greek were translated, among which the most important were undoubtedly the works of Agathangelos and the Byzantine historian Faustus.

(History of Armenia, p. 114)

In the field of scientific thought (referring to the period between the 9th and 14th centuries), Neoplatonism (the new Platonism) continued to dominate, represented mainly by David Anahat. One of his original ideas was the possibility of approaching God, becoming closer to Him and merging with Him, a possibility that man could achieve through mental and spiritual activities. This idea later had a great influence in the brilliant work of Gregory of Narek (951-1003) “The Book of Lamentations”.

(History of Armenia, p. 136)

B. Contact with the Roman and Byzantine world

Roman Period (In contact with the Roman world)

After the Battle of Magnesia in 190 BC, aided by the circumstances, Artaxias in Greater Armenia and Zareh in Lesser Armenia managed to regain independence in these regions. The Romans immediately recognized their independence.

(History of Armenia, p. 54)

After this year, a long period of continuous reconciliations and disputes began between the Armenian kings and the Roman Empire, which was often fueled by Persian rulers seeking to weaken the former two for their own gain. *(Note by the author B.P.)*

In 76 AD, a fortress and temple were built in Garni. (Note by B.P.: in accordance to the model of Roman temples)

(History of Armenia, p. 72)

In summary, it can be said that Christianity entered Armenia in the 1st-3rd centuries, was declared the official state religion in the early 4th century, and the Armenian Church, as a Church with an independent national form of organization, took its final form during the 4th-6th centuries.

C. Contact with the Christian world

Perhaps the most significant event that brought about a radical change in Armenian history was the proclamation of Christianity as the official state religion, marking the division of Armenian history into two periods: pre-Christian and Christian.

(History of Armenia, p. 91)

According to oral tradition, this occurred in the year 301 (although there are differing accounts within historiography regarding this date).

(History of Armenia, p. 93)

In summary, it can be said that Christianity entered Armenia in the 1st-3rd centuries, was declared the official state religion in the early 4th century, and the Armenian Church, as a Church with an independent national form of organization, took its final form during the 4th-6th centuries.

(History of Armenia, p. 94)

III

THE CLOSE HISTORICAL RELATIONS WITH EUROPEAN CHANCELLERIES

Levon II (reigned in the period 1187-1219) signed privileged agreements with Venice, Genoa, Pisa, and other cities and countries. He established warm relations (even made family alliances) with the ruling Christian monarchies.

(History of Armenia, p. 132)

The tomb of Levon IV (died 1396) is located in Paris, inside the Royal Mausoleum in the Saint-Denis Basilica.

(History of Armenia, p. 133)

CONCLUSION

THE POSITION OF ARMENIA AND ARMENIANS IN THE EUROPEAN COMMUNITY OF NATIONS.

If history did not testify of a Trojan war, of an Iliad or an Odyssey, how would the so-called “Europe” launch its history, with what would Western Europe be proud of, and perhaps the whole world if not for the education, culture, and democracy of Greece, with the Roman civilization that today constitutes the basis of Western state organization, with the Christian ideology that was protected in the Anatolian peninsula and laid the first stone of the foundation with the first officially recognized church in Armenia, which later became official throughout the Roman Empire.

If Christian ideology today constitutes one of the three main pillars on which the so-called “European Community” was built, it is impossible to deny the merit of that small nation (Armenian), which is known as the first free haven of Christian believers, and which today stands as an island above the thousand-year-old Ottoman flood on the Anatolian peninsula, Byzantium, or the so-called “Eastern Roman Empire.”

Just as the Albanian nation served as a sword and shield for Europe in the midst of the 15th century and stopped the Ottoman invasion towards Christian West, thus rendering an invaluable

service to the modern European civilization, and perhaps to the world civilization as a whole, by sacrificing a part of its Christian spirit (present-day Albania is a country where Christian and Muslim faiths coexist), Armenia, too, sacrificed a part of its material and spiritual being, in order to remain what it is today - a Phoenix with weakened wings that, by struggling with the pain caused by the wounds it has endured over the course of centuries and with an unfriendly human environment, tries to rise up in flight as it is in its nature, like a free bird that knows how to soar above the storms of time to convey the ancient message of life itself, the message of revival and love for life. And who could convey this message better than the nations who are enchanted with the strong belief of survival over the powerful waves that life continuously pushes against them?

Armenia is part of Europe and will remain so as long as it lives; and the Armenian people will be part of the European community as long as there is even one single Armenian left who calls himself Armenian. And it is his duty to guard his nest tightly, that corner of Europe that has remained unspoiled in its Christian spirit, that part of Europe that continues to preserve the values of Latin civilization and Hellenic education.

And it is the duty of Europe to remember its sons, to remember their sacrifices in defense of its values, and, it is the duty of Europe to safeguard its borders, and, it is the duty of Europe to take care of and protect its sons.

Without Albania and Armenia, Europe would be an Indo-European history crippled in body and spirit.

TIRANA, April 2023