

ANGELA TERYAN

**ANCIENT WRITTEN SOURCES
OF EUROPEAN NATIONS ABOUT
THEIR ANCESTRAL HOMELAND—
ARMENIA AND ARMENIANS**



YEREVAN 2017

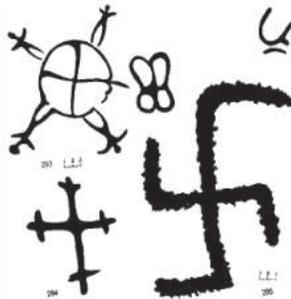
*THE BOOK IS DEDICATED TO THE DESCENDANTS
OF GOD AR, THE CREATOR,
WITH WISHES FOR LIGHT AND KINDNESS TO PREVAIL*



Gods in the land of Ararat (mountains)- the Cradle of Creation, Sumerian stamp, III mill. B.C.

ԱՆԺԵԼԱ ՏԵՐՅԱՆ

ԵՎՐՈՊԱՅԻ ԺՈՂՈՎՈՒՐԴՆԵՐԻ
ՀՆԱԳՈՒՅՆ ԳՐԱՎՈՐ ԱՂԲՅՈՒՐՆԵՐԸ
ԻՐԵՆՑ ՆԱԽԱՀԱՅՐԵՆԻՔԻ՝
ՀԱՅԱՍՏԱՆԻ ՈՒ ՀԱՅԵՐԻ ՄԱՍԻՆ



Armenian petroglyph, Mountains Gaghama, VII- V mill. B.C.

«ՈՍԿԱՆ ԵՐԵՎԱՆՑԻ»
ՀՐԱՏԱՐԱԿՉՈՒԹՅՈՒՆ

ԵՐԵՎԱՆ 2017

ANGELA TERYAN

ANCIENT WRITTEN SOURCES
OF EUROPEAN NATIONS ABOUT
THEIR ANCESTRAL HOMELAND –
ARMENIA AND ARMENIANS



God Enki-Haya, Sumerian stamp, III mill. B.C.

“VOSKAN YEREVANTSI”
PUBLISHING HOUSE
YEREVAN 2017

The Publication of the Book is Recommended
by the Ancient Period Department of the RA
NAS Institute of History and Scientific-Methodical
Council of Yerevan History museum

UDC 930.2

The publication of this book is sponsored by the
statesman, a native of Mush **Meruzhan Varazdat Mikaelyan**

Editor: Candidate of Historical Sciences
Ed. L. Danielyan

TERYAN ANGELA

Ancient Written Sources of European Nations About Their Ancestral
Homeland – Armenia and Armenians/A. Teryan.–

Yer: Voskan Yerevantsi, 2017. – 144 p.

ISBN 978-99930-0-258-1

© TERYAN ANGELA, 2017

Preface

Armenia is one of the ancient countries of the world. Armenians (hay-armens), the natives of the Armenian Highlands, are one of the ancient nations of South-Western Asia, and Armenian is one of the ancient languages in the world. According to studies in the Armenian Highlands and in surrounding territories Armenian used to be a spoken language more than 9000 years ago. New studies have come to testify that these surrounding territories were also the ancestral Homeland of Arian tribes, the ancestors of Indo-Europeans. From then on, these tribes started moving from their Homeland, the Armenian Highlands, and its surrounding territories, to countries where they live at present on territories between Europe and India. The ancient maps of the world, also testify that Armenians (hay-armens) are the ancient inhabitants of South Western Asia, and that Armenia is one of the ancient countries of the world. The famous ancient image of the Universe and Mother Earth is a Sumerian map (middle of the III millennium B.C.) on a clay-tablet¹ (see p. 122), on which mountains (the Armenian Highlands), Mesopotamia and the rivers Tigris and Euphrates, originating from the Armenian Highlands, are indicated. Those territories, having been settled by hay-armens before the appearance of Semitic tribes (Akkadians and later Babylonians and Assyrians), were known to the Sumerian people in the middle of the III millennium B.C.² It is

¹ The History of Ancient East, part 1, M., 1983

² Asia Minor was populated by Thracians, Lydians, Phrygians, Pelasgians, Trojans, Etruscans, etc. According to Robert Ellis, an English researcher, they were Armenian tribes and spoke Armenian (dialects). (Robert Ellis: The Armenian Origin of the Etruscans, 1861: <http://www.hayagitaran.info>). We should not forget that in the “Iliad” by Homer and “Trojan War” (12th-9th cc. B.C.), Thracians, Phrygians, Lycians and other neighbouring tribes, joined each other during imminent danger and helped the Trojan king Priam. According to the Armenian prominent historian Movses Khorenatsi (410-490 A.D.), Trojans were also helped by Armenian brave warriors lead by the epic hero Zarmayr Nahapet, who was wounded and later died during the war, (M. Khorenatsi, History of the Armenians, Yerevan, 1981, p. 107). R. Ellis writes that from Italy to Armenia, the flow of Armenian speakers was interrupted only when Syrian or Assyrian people (semitic tribes) came up from the south and appeared between Armenia and Phrygia, hindering their close relationship. That territory was called Capadocia, In the Eastern part of which Armenian was also spoken. Later the tribes (Armenian

also known that the former settlements of the Sumerians were the southern parts of the Armenian Highlands,³ from where, making little shifts, they appeared in Southern or Lower Mesopotamia.⁴ According to results of archaeological excavations, Sumerians were already in Lower Mesopotamia in the V–IV millennia B.C.⁵ There are notes about **“high mounts”, “gods”, “immortals”, “holy laws” and “sacred ceremonies”** of Aratta country⁶ in the Sumerian heroic epic “Gilgamesh” (“Gilgamesh and the Land of Immortals”, “Enmerkar and the Lord of Aratta”, “Lugalbanda and Mount Hurum” and other heroic epics). Aratta is one of the ancient names of Armenia. It must be noted that the migration of Sumerians to the south is considered to be the first known migration from the Armenian Highlands. Armenia is represented on a Babylonian star-like map (6th c. B.C.), on the map of Heca-

tribes) living on the Western territories from the Armenian Highlands, started to develop separately, further spreading to the West; to Greece, the Apennine Peninsula, the Balkans and Europe.

There are also other sources about Thrace and Thracians. Thus, Hovhannes Draskhanakerttsi (9th c.) considered that Tiras, who was the grandfather of Armenians’ forefather Hayk, was also the forefather of Thracians (Hovhannes Draskhanakerttsi, *History of Armenia*, Tiflis, 1912, p. 11), while According to Strabo, Thracians lived to the North of Armenia, among the Guran and the Med tribes, on the territory between Lake Urmia and the Caucasus Mountains (Strabo, XI, 44). These ancient sources state that the forefather of Thracians was one of the Armenian ancestors Tiras, and the Land Thracia was in the Armenian Highlands. Today Thracia is located in the eastern part of the Balkan Peninsula.

³ G. Childe, “New Light on the Most Ancient East”, M., 1956; I. Kaneva, “Enmerkar and the Lord of Aratta”, *Journal of Ancient History*, 1964, *History of Ancient East*, part I, 1983, p. 92.

⁴ Studies allow us to say that many ancient cultures (Neolithic, Kur-Araks or Shengavit, Bronze Age, etc.) were created by the people of Armenoid type of the Europoid race. Uncovered ancient images and figures of gods and kings represent the Armenoid anthropological type. The images of Egyptian pharaohs and Akkadian kings are exceptions as, according to uncovered ancient written sources, the Armenoid type was treated inimically by them. The reason is supposed to be the following: The study of the history of mankind shows that since the Neolithic period (10th c. B.C.) the Armenoid type has always been in the center of important events of the formation and evolution of people’s tribes. The people of the Armenoid type took active part in those events. Its permanent and important role in all the events was most probably the reason of hostile attitude towards the Armenoid type.

⁵ J. Mellaart, “Earliest Civilizations of the Near East”, M., 1982, L. Woolley, “A forgotten kingdom”, M., 1986.

⁶ Kramer S. N., *The Sumerians*, Chicago, 1963; I. Kaneva, *Journal of Ancient History*, 1964, 4, p. 208.

taeus of Miletus (517 B.C.), as well as on the map (5th c. B.C.) drawn on the basis of the work “History” written by Herodotus, etc.

There were also shifts to the East, the West and the North from the Armenian Highlands and surrounding territories. It is also known that some tribes, who called themselves ari, **arya** as well as **ayu** and **(h) ayu**⁷, moved to India from the West in the middle of the II millennium. Being armed with metal weapons they rode horses and war-chariots. Indian ancient written sources, “Rigveda” and “Mahabharata”, testify about this. In scientific spheres it is accepted to claim that Iranian tribes (Medes and Persians) appeared in Iran in the first half of the II millennium⁸. Iranian tribes left their ancestral Homeland and moved, but they preserved their worship of gods, lifestyle, habits, traditions, as well as the idea of belonging to the Arian tribe and denomination **Ari**. Being written in the 7th c. B.C. the Zoroastrian Holy Book “Avesta” testifies about that. Later, in the early Middle Ages, according to oral legends, the text of “Avesta” and its explanation “Zend” were written. Settling in their new homeland all the tribes, however, remembered their previous, ancestral Homeland, their gods and their belonging to the Arian tribe and tried to keep their traditions and mode of life alive. They remembered their kindreds, who had remained in their ancestral Homeland, with love and respect and tried to keep good memories about them. Some written sources give important information about the history of ancient Armenia and Armenian (Arian) tribes. It must be noted that these data refer not only to the history of the tribes which left their Homeland, but also to the history of their original Mother tribe, the hay-armens, who stayed back in their ancestral Homeland.

The tribes moved both to the East and to the North. One part, passing around the Caucasus, and the other part around the Caspian Sea, found themselves in the north-western nearby territories of the Caspian Sea and in the northern nearby territories of the Black Sea. Later the ancestors of the Indo-Europeans (Arian tribes) moved to the West, to Europe. Archaeological excavations provide information about those tribes. During these shifts one section of the tribes settled in the Bal-

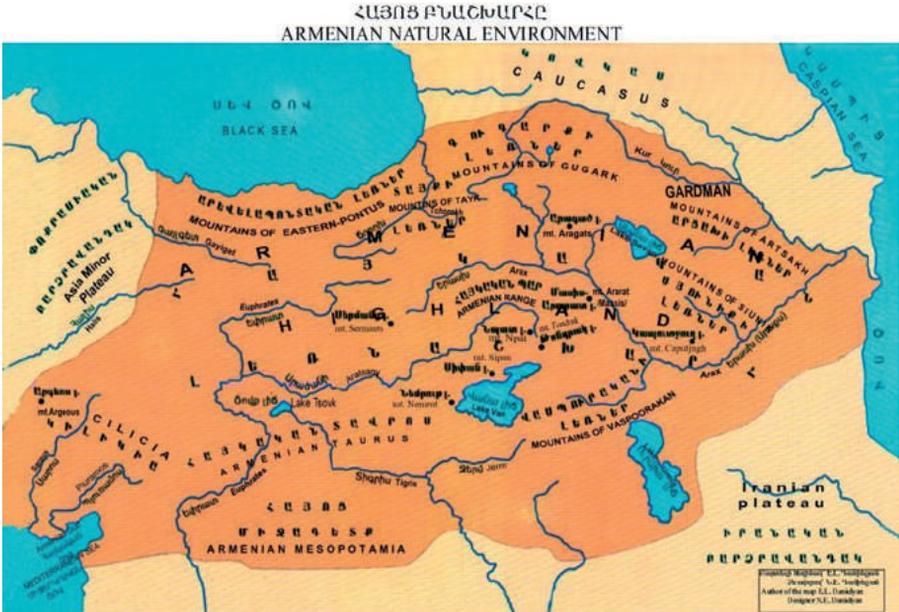
⁷ Rigveda, M., 1972, I, 31, 10, I, 130, 6; II, 20, 24, III, 59, 5; Literature of Ancient East, 1984, Mahabharata (63, 65), c. 58, 318.

⁸ The History of Iran, M., p. 37

kans. Some also went to the western parts of Asia Minor and then to Europe. As it is seen the ancestors of the Indo-Europeans, the Arian tribes, moved to Europe from their ancestral Homeland, the Armenian Highlands and surrounding territories, both from the East (Caucasus) and from the South-East (Asia Minor).

Roman written sources (Tacitus) give information about the history of European people, especially about the Gauls (Celtic people), and German, British and other ancient tribes. Later, in the IX–XV cc., through to the 18th c. according to written sources of European people (“The Anglo-Saxon Chronicle”, “Das Annolied”, “Kaiserchronik”, “Das Rolandslied des Pfaffen Konrad”, “Chronica Baiuoriorum”) it is stated that their ancestors (British-Welsh people, Bavarians as well as Basques and Slavs) came from Armenia. In those written sources mention is always made about “brave and proud” Armenia, holy Mount Ararat, which is situated there, and Noah’s Ark. Travelers, geographers and cartographers of the Middle Ages also have displayed the same attitude towards Armenia.

Both in the Ancient period and in the Middle Ages cartographers,



of the new geopolitical situation in South Western Asia, which did not allow the division of the “ill” Ottoman Empire, in order to have a “weapon” against Russia, and also the formation of the State of Armenia on ancient Armenian territories. On maps and in textbooks instead of the names Armenia (Western Armenia) and the Armenian Highlands there appeared fictitious names such as Anatolia⁹ and Kurdistan¹⁰. Beginning from the end of the 19th century, with the connivance of the governments of England, Germany and Austria-Hungary as well as because of the indifferent and evasive behaviour of Russia, the hardest and most tragic period in the history of Armenia began. The population in Western Armenia, Cilician Armenia and other Armenian territories under Ottoman rule were periodically persecuted and massacred culminating in a full scale preorganized and implemented Genocide in the years between 1915–1923. The aim of the Genocide organisers was to get hold of Armenian territories, culture and genetic fund. The perpetrators of the Genocide thus tried to weaken and neutralize Armenians and Armenia, one of the most important and viable powers in the Middle East.

In spite of the above mentioned factors, however, Armenia and the history of Armenia did not stop being in the center of scholars’ attention. Many European scholars (Arnold Toynbee, Count August von Holzhausen, Heinrich Hübschman, Johannes Lepsius) on the basis of ancient written sources wrote works and articles about the ancient history of Armenia and the important role Armenians had played in World Civilization. But there were also other researchers who tried to deny the evidences of ancient written sources about Armenians and

⁹ It is accepted that the name Anatolia (in Greek “East”) refers to Asia Minor, in the western part of the Armenian Highlands.

¹⁰ Kurds came to Armenia (Armenian Highlands) during the rule of Seljuk-Turks (XII–XIII cc.) settling in the southern regions of Armenia: Arzanene (Aghdznik, now Diyarbekir district) and Korchayk (also known as Corduene after the name of its great province). Being encouraged by the Turks, Kurds settled in other regions of Armenia, too, since the beginning of the 16th c. Corduene was also known by the names Kadmea House and Kadmos House. According to Khorenatsi, these names come from the name of Hayk’s grandson, Aramanyak’s son, Kadmos. Hayk settled him in his first house, Corduene, giving him wealth (Movses Khorenatsi, 1981, p. 47). The Homeland of Kurds is considered to be the northern part of Fars (Parsa) Province of Iran. (ASE, 1986, v. 12. p. 491).

Armenia, as well as the facts proving that Armenians were the ancestors of Indo-Europeans and Armenia was their ancestral Homeland.¹¹

In the 20th century and in the beginning of the 21st century scholars again touched upon the subjects dealing with Armenians and Armenia. On the basis of new studies¹² scholars expressed some views according to which the Armenian Highlands is the cradle of civilization (David Marshall Lang, *Armenia: Cradle of Civilization*, London, 1970) and Armenians are one of the most ancient nations. They also claimed that the Armenian language is also very old and that the Armenian Highlands and its surrounding territories are the ancestral Homeland of Indo-Europeans (Arian tribes), etc. Linguistic studies are of great importance as they support the view that Armenian is an ancient language which was spoken more than nine thousand years ago. It must be mentioned that some authors misrepresent and politicize the history and the historical geography using the names “Eastern Turkey”, “Eastern Anatolia”, “the territory of modern Turkey” instead of Armenia and the Armenian Highlands.

According to archaeological, linguistic, anthropological and other studies we dare to say that Armenia is both the ancestral Homeland of Arian tribes (Indo-Europeans), that came from hay-armens and the cradle of modern civilization. Today, in the beginning of the 21st century, the Armenian Highlands and the main parts of its surrounding territories are held captive, which is the sorrow of Armenians and the shame of the heirs of Arian tribes, the Indo-Europeans, especially the Englishmen and the Germans, who left those territories centuries ago. They are mainly guilty for this situation as behaving in their and others' political interests, they forgot about their ancestral Homeland and their “kindred who stayed there”.

¹¹ “The Anglo-Saxon Chronicle”, 1861–1953 publications; E. A. Quitzmann, *Die heidnische Religion der Baiwaren*, Leipzig, 1860 and E. A. Quitzmann, *Die älteste Geschichte des Baiern bis zum Jahre 911*, Braunschweig, 1873; Hans F. Nöhbauer, “Die Bajuwaren”, *Weltbild Verlag*, Augsburg, 1990

¹² Luigi Luca Cavalli-Sforza, *Genes, Peoples and Languages*, (NY: North Point Press, 2000) 159–165; Russell D. Gray & Quentin D. Atkinson, “Language-tree divergence times support the Anatolian Theory of Indo-European origin,” *Nature* vol. 426 (Nov. 26, 2003) 435–439; Bouckaert R., et al., “Mapping the Origins and Expansion of the Indo-European Language Family”. *Science*, vol. 337, № 6097 (2012), p. 957–960; Merritt Ruhlen, *The Origin of Language*, 1994.

Ancient Written Sources of Mesopotamia about Armenia as the Land of “Gods”, “Immortals”, “Holy Laws” and “Sacred Ceremonies”

There are many citations about “high mounts”, “gods”, “immortals”, “holy laws” and “sacred ceremonies” of Aratta country in one of the ancient sources, in the Sumerian heroic epic “Gilgamesh” (“Gilgamesh and the Land of Immortals”, “Enmerkar and the Lord Priest of Aratta”, “Lugalbanda and Mount Hurum” and other sections).¹³ Aratta was an Armenian ancient State.¹⁴

In other ancient written sources of Mesopotamia (“Gilgamesh”, “Atrahasis”, “Babylonica” by Berossus) Armenia is the “land of gods”, which by the will of gods was destined to become the salvation country for all mankind during the Flood. Thus, kind and pious people like the Sumerian Ziusudra, the Akkadian Utnapishtim (Utnapistim is the Akkadian translation of Ziusudra, which means “having found a long life”), and Ksisutros by Berossos, were those who were saved from the Flood, having found refuge in “the Land of gods”, Armenia. According to the Bible Noah was also a pious man who, being saved from the Flood, also sought refuge in Armenia (Mount Ararat).

In his famous work “Babylonica”, Berossus (IV–III cc. B.C.) writes that the Land of gods, where mankind found its salvation, is Armenia (“the History of Babylon”, “Babylonica” or «Chaldaika»).¹⁵ While writing his work High Priest Berossus had come to this conclusion by referring to the written cuneiform inscription found on the temple. The Greek written work includes the history of Mesopotamia from the ancient period till the period the author lived. Some chapters from the work by Berossus are still preserved in the work by bishop, historian and theologian Eusebius of Caesarea (thanks to the Armenian translation) and in the works by other authors. In those preserved chap-

¹³ Kramer S. N., *The Sumerians*, Chicago, 1963; Kaneva I., *Journal of Ancient History*, 1964, 4, p. 208

¹⁴ M. Kavoukjian, *The Origin of the Armenian people*, Montreal, 1982; M. Kavoukjian, *Armenia, Subartu and Sumer*, Montreal, 1987, p. 65–72; A. Movsisyan, *The Armenian Ancient State. Aratta, Y.*, 1990

¹⁵ Eusebius of Pamphilus Caesarea, *Chronicon*, Chapter I, Venice, 1818 (in Armenian)

ters it is spoken about one of the Mesopotamian variants concerning the Flood, where the hero has the Greek name of Xisuthros. According to Berossus Cronos, the god or titan, forewarns him about the Flood saying that a ship must be built to be saved.

To Xisuthros' question "Where shall we go to be saved?" sounds the answer: "To the land of Gods".

After the Flood when the Ark rested on top of the mountains they were told that they were in the **Land of gods**, in **Armenia**. Then the gods granted Xisuthros and his wife immortality and the right to live in the **Land of gods**. It is worth mentioning that the other survivors were sent to Babylon and were not allowed to live in Armenia. As we see not **everybody was allowed to live in Armenia, the Land of gods**.

Ancient written sources also testify that those who returned to Babylon were the descendants of titans, who decided to establish their own rules there. The names of the giants and titans such as Etan or Titan, Ner, Cronus, Japetus, etc. have been preserved. Citing another source (the Berossus Sibyl), Movses Khorenatsi (5th c.) writes: "Before the construction of the Tower of Babel and the chaos caused by multilingualism and after Xisuthros' navigation to Armenia the rulers of the country became Cronus (Khorenatsi uses the name Zrvan), Titan and Japetus".

Movses Khorenatsi compares these heroes with Shem, Ham and Japhet.¹⁶ It is known that these titans tried to build a tower to reach the gods. This made the gods angry and they destroyed the tower. Then people began to speak different languages, thus not being able to unite their powers against the gods.

As we see the Land Armenia existed both before and after the Flood. **It is the Land of gods and mortals, whom the gods made immortal**. It is a very important fact to note that not all mortals were allowed to live in the holy Land of Ararat.

The name Ararat (the Land of Ararat) is also connected with the creation mystery of man. There are words in Armenian that have special meaning: Արարիչ (Ararich = creator), աբարել (ararel = to create), աբարաւծ (ararats = creature), Աբարաւուն (the land of creation),

¹⁶ Movses Khorenatsi, 1981, p. 29

Ararat). Thus, the sentence in Armenian Արարիչն արարել է արարածին Արարատում (Ararichn ararel e araratsin Araratum), means **God created man in the Land of Ararat**. So using only a few words the history of the creation of man and the dwelling-place of the people are displayed. It is worth mentioning that the root of the word Ararat (arar) in Armenian means “to create, to form, to make” while the “at” component is a suffix that shows the place. And Mesopotamian mythology (“Enki and Ninmah”, “Atrahasis”, “Gilgamesh”) confirms that the gods created man in their image.

Therefore the word **Ararat** with its origin and pronunciation is an Armenian word and has the meaning of the Land of Creation. A is supposed to be the first sound the earthly human being, the created man, pronounced. It is a fact that almost all the alphabets of the world begin with **A**, which is pronounced easily and beautifully. The man, being a spiritual creature, is supposed to have pronounced the first letter of his Creator’s name. This is attested by the names of many gods of the Armenian Highlands, of Mesopotamia as well as Greek, Indian, Iranian and other gods from different deities. The names of all these gods begin with **Ար-Ar**, e. g. **Aruru** (pre-Sumerian mother-goddess), **Ara the Beautiful** (resuscitated god in the Armenian deity, as well as Armenian mythological king), **Aramazd** (the father god in the Armenian deity), **Arma** (the goddess of the Moon in Hittite-Luwian deity), **Ara, Ardi, Arsimela, Aratsa** (Ararat-Urartu deity), **Armati** (goddess in Iranian deity), **Artemis** or **Artemida** (Greek goddess of the Moon and hunting), **Ares** (Greek god of war), **Aruna** (Vedic goddess of dawn), **Aryaman** (Vedic deity), **Aranyan** (Vedic goddess of forest), **Ra (Ra=Ar)** (Egyptian god of the Sun), etc. These names of gods also allow us to say that the second letter of God’s name was **R** and the name was pronounced **AR** (the name of the main god in Sumerian deity sounded **An**, in Akkadian-**Anu**).

Of great significance in the work by Movses Khorenatsi is the fact that the names of five out of eleven Armenian forefathers begin with **Ar**: **Aramanyak, Aramaysis, Harma, Aram, Ara the Beautiful**.¹⁷

¹⁷ Movses Khorenatsi, 1981, p. 23



The Man-like image of the Creator, the Father God, (the only permitted image) carved on the wall of the Noravank church porch (architect Momik, 13th century). The Creator, holding the head of the first man he created, is trying to enliven him.



The image of Father God under the porch of St. Astvatsatsin Church, Vayk, 1321,

Ar also has interchanged sound forms¹⁸ like **Er, Ir, Ur, Or; Eriu, Eremon**¹⁹ (Celtic mythological heroes), **Er Armenios**²⁰ (resuscitated

¹⁸ Some researchers are against the existence of **Ar** as god because it isn't mentioned in ancient written sources. But we should bear in mind that the name of god **Ar/Ara** is mentioned in prehistoric sources, which date back to the end of the 4th millennium – beginning of the 3rd millennium B.C., while it is estimated that modern civilization has a history of 14–15 thousand years. Thus, being too old it is possible that the name of the Creator, god **Ar** may not have been mentioned in written sources. But the names of the ancient gods of South-Western Asia, especially the ones of the Indo-European people begin with the root **Ar** (Aruru, Ara the Beautiful, Aramazd, Arma, Ares, Aras). The fact that the Creator's name begins with the word stem **Ar** is not accidental.

¹⁹ Mythology of the World Nations, M., 1988, v. I, p. 52; 1991, т. II, p. 636

²⁰ “Republic” by Plato, XL (X. 614)

character in the work “Republic” by Plato), **Uranos** (Ur=Ar, Greek god of the sky), **Rod** (the main god in Slavonic mythology) as well as **Orey** (the forefather of Slavs), **Yarilo (Yarovit)**, the son of Rod, the god of spring, cultivation and fertility), etc.

In the root **Ar** the sound [r] was sometimes interchanged into [l] and the name was pronounced **Al-Hal**, or **El-Hal**. **Aldi/Haldi** or **Khaldi** is the main god of Armenian Ararat-Urartu State.

Taking the above mentioned into consideration we can say that the root “ar”, which is the first root of the names of many ancient gods and heroes, means not only **brave and noble** but is also directly related to **the name of the God, Ar the Creator** (Ararich in Armenian), the **toponymic name** (Ararat Land), and the **idea of creation and immortality** (Ara the Beautiful, Er Armenios). It is therefore natural to consider the fact that the man, who was created in the Land of Ararat, was saved from the Flood and found refuge in the same Land.

According to studies a great many words in Armenian as well as in other Indo-European languages, have the root **ar**, which is the name of the God, in them. Other ancient Armenian words like **arev** (sun), **arpi** (dawn), **arshaluys** (dawning), **arusyak** (dawn), **artsat** (silver), **aragil** (stork), etc., that have the meaning of **light, sparkle and white**, allow us to say that primarily **Ar** meant **light**. **Ar** is always present (whether overtly or covertly) in the Armenian language and in the consciousness of each Armenian as well as in Arian tribes.

Ar is the Creator, Space, Light, Heaven and Earth, God, bright mind, culture, art, flora and fauna, some personal and geographical names, and a mythological hero...²¹

It should also be mentioned that for Armenians **Ar**, the god, was identical with the Sun-god. Without the existence of this god there would be no people, no nature, no flora and fauna on Earth.

²¹ Some researchers interpret the name of god **Ar** in a negative way or they just don't accept his existence, but there are so many obvious facts that it is senseless to debate with those researchers who are against the existence of **Ar** as “ararich”, God the Creator. The negative attitude towards **Ar** is observed at the time of Christianity.



The image of the Lord (the Sun-god), the beginning of the 21st century,
Byurakan (author Gor Abrahamyan)

Both personal and geographical names beginning with [ar] were spread in the Armenian Highlands:

Personal – Aram, Aramanyak, Aramayis, H/arma, Ara the Beautiful, Armenak, Artavazd, Artashes, Artan, Artavan, Arshavir, Argam, Arbak, Artsrun, Armihir, Arame, Argishti, Ariazate (the name of the daughter of Tigranes the Great), Arshak, Arsham, etc.

Geographical – Ararat, Aratta, Armani, Arme, Armina, Ardini, Armavir, Artashat, Araman, Aramus, Aramanyak, Artagers, Aragats, Aratsani, Araks, Areguni, Artaz, Areni, Armash, Artsn, Archesh, Arush, Artsakh, etc.

The root [ar] may occur in the beginning, in the middle or at the end of a word. There are numerous examples in Armenian: **Arev-Aregak** (the Sun), **aryun** (blood), **art** (field), **aror** (wooden plough), **aros** (ashberry), **arka** (king), **artsiv** (eagle), **aryuts** (lion), **aragil** (stork), **arahet** (path) as well as **erkink** (sky: yer=**ar**+kyank), **erkir** (earth: yer=**ar**+kertel, a created place), **garun** (spring), **gari** (barley), **varel** (plough, lead, drive), **zartnel** (wake up), **bartsranal** (rise), etc. We can also add the words meaning leaders (**arajnordner**): **arka**-king (Armenia), **pharaoh** (Egypt) **Caesar** (Rome), **tsar** (Rusia), **karol** (Europe), etc.

The name **armen** has a deep, symbolic meaning. Let us discuss the names **Ari**, **Armen**, (the son of Ar) and **Arman** (the son of Ar).



In Sumerian sculptures (4th mil. B. C.) people are depicted with light skin, fair wavy hair, big black and blue eyes, round head and oblong nasal bone (characteristic features of the Armenoid racial type). It is assumed that people created in the land of Ararat might have had certain likeness to the above described ones, who lived in Lower Mesopotamia in the V–IV millennia (also earlier). Let us not forget that one segment of Sumerian people remembers that its ancestors have come from the north, from a mountainous land (G. Childe, *The Most Ancient East: The Orientale Prelude to European Prehistory*, Moscow, 1956; *Enmerkar and the Lord of Aratta* by I. Kaneva, *Journal of Ancient History*, 4; *History of the Most Ancient East*, chapter I, 1983, p. 92), unlike the other segment which calls itself “black-headed” (*The Most Ancient East*, chapter I, 1983, p. 265). G. Childe states that a number of tribes with light skin from the Armenoid racial type came to Sumer from Northern Mesopotamia (Armenian Mesopotamia). The “black-headed” Sumerians, having Dravidyan origin, are supposed to have come by sea from the South. We may also assume that by “black-headed” men or people Sumerians meant human beings in general, differentiating them from gods.

In the Bible it is spoken about the sons of God, who are bright and saintly²² people and whose role on earth is very important. But who are these sons of God? There is only one answer: They were the people who were used to be called “Honest and Brave Arians”. They followed all the commandments of God (to struggle against evil, to tell the truth, to help the poor and to be responsible for their relatives). According to some researchers the denomination Arian means having spiritual power. Thus the spirit is in the word-stem Ar of Arian, which is God. But the name of one of the ancient nations in the world, the hay-

²² Psalm-book, 28,1: In the Bible, the expression “Sons of God” is explained as “Angels of God”. (Book of Job, in Hebrew, original, 2, 1). In another case the “Sons of God” expression describes mankind. (Luke 15: 11–32, “The Return of the Prodigal Son”).



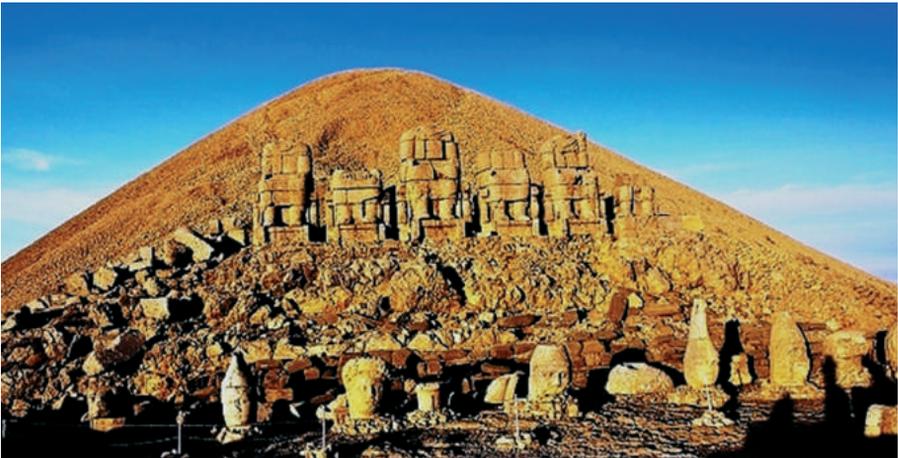
The settlement of the gods, the magic garden Ararat Valley,
which is situated on the other side of the mountains

It has already been mentioned that the epic poem testifies to the fact that Aratta is not only a land of “high mountains”, “immortals” and “gods”, but also a land of “holy laws” and “sacred ceremonies”. In ancient written sources there is no other land which is described to have those characteristic features. This means that the inhabitants of Aratta (Ar-Atta, the land of forefather Ar, the land of Ar) lived following the commandments and laws of the Creator (God). There was a firm relation between the Creator and the created men. These inhabitants were people from the Arian tribe (ar-men), the sons of the Creator, who lived according to the commandments of the Creator. For hay-armens all people created by the Creator were equal. In Armenia there were no slaves, no serfs or other subordinated layers. It was typical for Armenians to think that man, being created by God, the Creator, was perfect and that all people were equal.

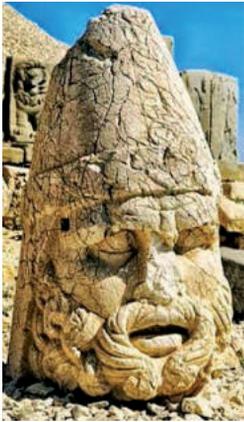
Ancient Armenian Gods



Armenian gods: Vahagn, Anahit, Aramazd (in the center), Mihr, Tir, 1st c. B.C., Sanctuary in Mount Nemrut, Western Armenia (reconstructed)



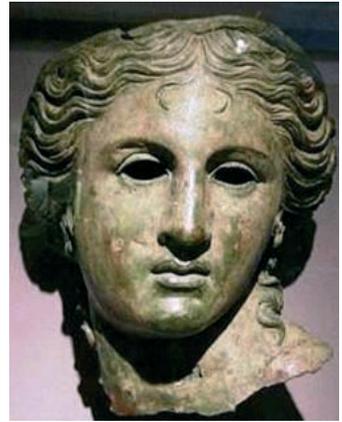
Present day Sanctuary of Mount Nemrut, 1st c. B.C., Western Armenia



Aramazd
Father of gods,
Creator of
Heaven and Earth,
Sanctuary of Mount
Nemrut



Mother Anahit
Goddess of love and
fertility,
Sanctuary of Mount
Nemrut,, Western Armenia,
1st c. B.C.



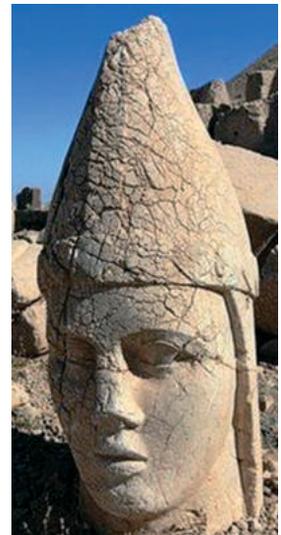
Mother Anahit
Goddess of love and fertility,
bronze sculpture, Yeritza
Western Armenia, the
British Museum



Vahagn
God of war and victory
Sanctuary of Mount Nemrut,
Western Armenia, 1st c. B.C.



Mihr
God of the Sun and fire
Sanctuary of Mount Nemrut,
Western Armenia, 1st c. B.C.



Tir
God of writing and science,
Sanctuary of Mount Nemrut,
Western Armenia, 1st c. B.C.



Ardi (Haldi),
leading god of Ararat-Urartu, the
high-relief, Artske, 8th c. B.C.,
Western Armenia

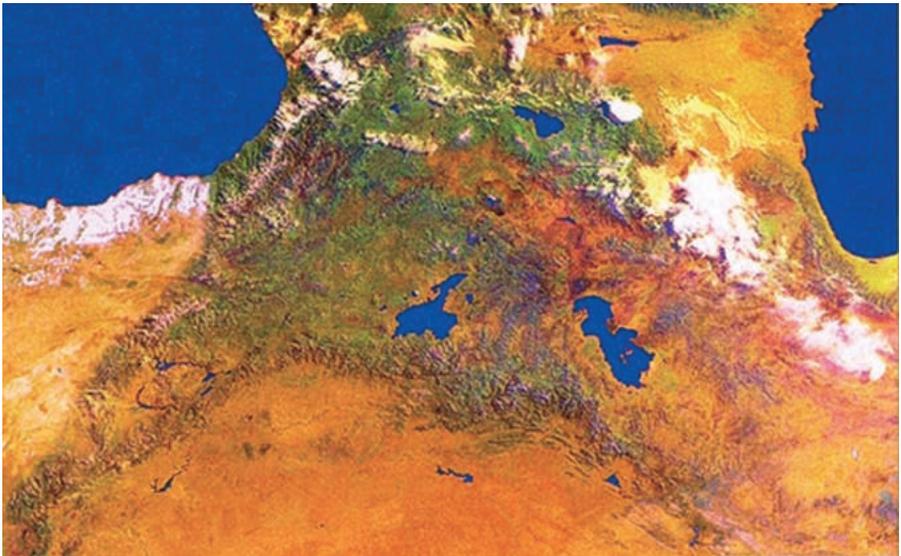


Arubani (Bakbartu), goddess,
wife of Haldi, Teyshebaini
(Yerevan, Karmir blur), 7th c. B.C

Thus, we can say that the ancestors of the Indo-Europeans—the Armenian/Arian tribes lived in their ancestral Homeland, the land Ararat and followed the laws of God, which bestowed freedom of soul and mind, harmony and moral values in their relationship with others.

About the Shifts from Armenia and Its Surrounding Territories of Armenian/Arian Tribes

Armenia (the Armenian Highlands) lying between West and East is the upland and the central plateau of South-Western Asia. Located at equal distances from the ancient cultural centers of both worlds, Armenia serves as a bridge between the West and the East, becoming an international transit trade crossroad connecting the East (China, India) with the West (Greece, Rome). That road was called the “Silk Road”²⁴. **As we see Armenia used to have a convenient geographical location.**



The Armenian Highlands from the Space

²⁴ Manandyan A., “About the Trade between Armenian Cities and the World in Ancient Times”, Yerevan, 1954, p. 72.

The convenient geographical location of Armenia had also a strategic meaning that provided a dominating position in the region. During millennia many states and empires were formed in the neighbourhood of Armenia, which struggled among themselves to rule over Armenia. Almost all the strong states of the Ancient World tried to conquer the Armenian Highlands, which was known as **Aratta, Armani, Nairi, Hurri, Mitanni (Hurri-Mitanni), Hayasa, Ararat-Urartu, Armenia**, etc. The inscriptions of Sumerian, Akkadian, Egyptian, Hittitian, Assyrian, Babylonian and other states also attest about this. Conquering Armenia was not an easy thing, however, as there were skilful and courageous soldiers in Armenia, who had been making daring counterattacks against the enemies for centuries.

In the VII–IV millennia B.C. production (metal discovery, advanced working tools, horse domestication, and usage of draught animals) was highly developed in Armenia, ensuring the steady growth of population and settlements.

The first shifts from the Armenian Highlands date back to the VII–VI millennia B.C. when the traces of Armenian (Arian) tribes (pottery, working tools made of obsidian, ritual symbols) were uncovered in the western part of Asia Minor (Catal Huyuk, Hajilar, Troy, Alishar) and in the eastern part of the Mediterranean Sea, Amuq or Amik Valley (Tell-Esh-Sheikh, Alalakh).

In the III–II millennia B.C. there were more shifts from the Armenian Highlands. Armenian/Arian tribes moved to West, North and East. During the shifts to the West, one section of the tribes reached the western part of Asia Minor and the Balkans (Greek tribes of Crete-Mycenaean culture, Phrygians, Thracians and Etruscans). These tribes reached the northern parts of the Black Sea, through the Caucasus as well as from the South passing around the Caspian Sea. At the end of the II millennium B.C. new bulks of the Indo-European (Arian) population reached the Balkans through the northern parts of the Black Sea. Objects of ancient culture uncovered in Greece are known as Crete-Mycenaean, which date back to the III–II millennia. This culture is also observed in Asia Minor (Alishar, Troy), the Armenian Highlands (Shengavit, Garni, Elar and Artsn), etc. Greek tribes are acknowledged to have created the Crete-Mycenaean culture

during some minor waves of emigrations to the Crete Island and the Balkanian Peninsula from the western parts of Asia Minor (Iona and other territories). Besides the Greek tribes, Phrygians, Thracians, Etruscans and other tribes have also represented the Crete-Mycenaean culture. The DNA results of analysis carried out through modern methods by American and Greek scientists on skeleton bones of the people bearing the Crete-Mycenaean culture show that the ancient inhabitants of Greece were the descendants of agricultural tribes dating back to the Neolithic period, who were the bearers of Crete-Mycenaean culture. Their ancestors came to Crete from Asia Minor and Western Asia about 9000 years ago. According to the same studies people of Crete-Mycenaean culture have genetic similarities with ancient and modern Europeans. So the ancestors of Crete-Mycenaean tribes, that is to say people of Neolithic culture, emigrated to Europe, too, and they are also the ancestors of modern Europeans.²⁵ As we see the results of those studies answer many questions of ancient history, which are also important for further studies concerning the shifts from the Armenian Highland and its surrounding territories.

There are no concrete facts about the ancestral Homeland in ancient Greek written sources, but the spiritual values (worship of gods, legends) and the values of material culture testify about the ancient connection between Armenia and Greece. It's interesting to note that the Greek mythology has its own variant of the Flood. According to one of the legends in Greek mythology, Greeks and Armenians have blood relations. Nowadays we can read about the Greek variant of the Flood in the "Works and Days" poem by the famous Greek poet Hesiod (VIII–VII cc. B.C). In this poem 4 generations were obliterated by gods because of their haughtiness, evil and envious attitude. These generations were created and lived in the Golden, Silver, Copper and Iron Ages. In the Iron Age during the Flood, the son of Prometheus, Deucalion with his wife was saved. Prometheus advised Deucalion to make a big box and sit in it with his wife. After nine days of flooding the box landed on

²⁵<http://www.dailymail.co.uk/sciencetech/article-2325768/The-Minoans-Caucasian-DNA-debunks-longstanding-theory-Europes-advanced-culture-Africa.html>

top of Mount Parnassus. Then by the order of Zeus the human tribe again propagated itself.²⁶

According to another Greek legend Deucalion and his wife had two children, Helen and Amphictyon. The Hellenes were derived from Helen and the Armenians from Amphictyon.²⁷

This legend shows that Greeks and Armenians have blood relation. Armenian literary man Hovhannes Draskhanakertsi (IX–X cc.) states in his work that the grandfather of our Armenian forefather Hayk, Tiras, was also the forefather of Tracians.²⁸

But the newly emerged tribes were not always in peace with their kindred who had been living in those territories earlier. The old residents often moved to other territories under duress of newcomers. In Egyptian sources we can read about one of those kinds of shifts which describes “the emigration of sea people” that began from the Aegean World and the Balkans (Tracian-Phrygian tribes) and ended in Asia Minor and Egypt (2nd half of the 2nd millennium B.C.). In the list of “sea people” no mention is made about “**hays**” or “**armens**”, and the migrants are called by the names of their tribes or by new names.

As we see the ancestors of Europeans came to Europe from the East passing around the Caucasus or the Caspian Sea and from the South through Asia Minor (the above mentioned is testified by archaeological excavations, during which cultural values identical with those of Armenian origin were uncovered. Geographical names also testify about it). During those shifts in Europe Celtic, Greek, German, Illyrian, Italic (now Italian), Slavonic, Baltic and other languages were finally formed.

In historiography these moving tribes were called Indo-Iranian people, but those tribes called themselves Aryan (in honour of god Ar, the Creator). Being descended from hay-armens those tribes, the Aryans, even in other territories, always remembered about their ancient homeland Hayastan-Armenia, **the land of gods, immortals**

²⁶ M. Bartikyan, Helen Dick (Դիցապատյան Հելլադան կամ Հելլեն դիք), Athens, 1936, pp. 32–36

²⁷ H. Ter-Movsesyan, History of Armenia, Venice, 1922, p. 119–120

²⁸ Hovhannes Draskhanakertsi, History of Armenia, 1912, p. 11

and holy Laws, sacred ceremonies and holy Mount Ararat-Masis, as well as the Mother River Araks and other things.

Since the end of the 1st millennium the shifts of hay-armens had been related to anti-Armenian policy practised by Roman and later by Byzantine Emperors. They provoked or forced Armenians to migrate to the suburbs of their Empire as they did not want to see a powerful Armenia. After the first and second partition of Armenia between the Byzantine and Persian Empires (387, 591), the population in Western Armenia, especially servicemen, were removed to the western parts of the Byzantine Empire, Cappadocia, Cilicia and other territories. Armenians were also driven to Thrace, the Balkans, the Danube River basin and other territories. Not only soldiers but also people of other layers, such as ministers, merchants, artisans, etc., were forced to emigrate. In Western Armenia by the order of Byzantine emperors mobilizations periodically took place and under the command of their ministers recruited Armenian horsemen and infantry regiments were deported to the West to take part in aggressive and plundering raids against Vandals, Goths, Slavs and other tribes. During those raids Armenian soldiers were perished or they just refused to take part in those unjust wars and punitive activities of the Byzantine army. The Armenian soldiers left the Byzantine army and settled in new territories (the Balkans, Europe and Kievan Rus'). The traces of Armenian presence are especially seen in the Balkans. We can say that in the formation of the Balkan peoples (Serbs, Bulgarians, Macedonians) Armenians have played a very crucial role (Armenian detachments who served in the army of Byzantine Empire). This is testified by legends, traditions, lifestyle as well as many other cultural components (music, musical instruments, dressing and broidery) of those people. It is also known that since 572 during the Persian-Byzantine war the inhabitants of Arzn canton, situated in one of the Armenian regions Arzanene (Aghdznik), more than 10000 people, who served Persians faithfully, were deported and populated in Cyprus in 587 by the order of the Byzantine Emperor Maurice (Mauritius). According to John of Ephesus²⁹ “those people live there till now”.

²⁹ John of Ephesus, see N. Pigulevskaya, Syrian Sources about the History of USSR Nations, M.-L., 1941, p. 133, 143, 146

Since the middle of the 7thc. Armenians left their Motherland and were deported also because of a social movement called Paulicianism. This movement was against the Byzantine Empire, injustice, all kinds of class privileges as well as the church. In the 70s of the IX c. the Byzantine army inflicted reprisals against the members of the Paulician movement in the entire territory of the Byzantine Empire. Those who survived were deported to the Balkans. Many of them settled in Philippopolis of Thracia (now Plovdiv in Bulgaria) and in the islands of the Mediterranean Sea. According to Byzantine historian Anna Komnene (12thc., daughter of Byzantine Emperor Alexios I Komnenos) the entire Philippopolis was mainly populated by Paulicians³⁰ (Armenians), who were “brave men”, “warriors who fought audaciously against the enemy”³¹. Paulician³² soldiers fought also against the Slavs during which they (Armenians) communicated with Slavonic tribes.

³⁰ Chrestomathy of the History of Armenia, Yerevan-1981, pp. 806–807 (Anne Commene, *Alexiade*, book 6, chapter 2).

³¹ Chrestomathy of the History of Armenia, p. 804 (Anne Commene, *Alexiade*), (book 14, chapter 8).

³² Paulicians lived in Thracia till the 19th c. After that time, in the Plovdiv and Svishtov districts of Bulgaria about 50000 descendants of Paulicians lived. They have already forgotten the language of their ancestors, Armenian, and are assimilated with Bulgarians having some traditions typical to Armenian ones (some standards of living, embroidery, music, dances), (History of Armenia, v–2, Yerevan, 1984, p. 415; H. Zhamkochyan, A. Abrahamyan, S. Melik-Bakshyan, S. Poghosyan, *History of Armenia*, Yerevan, 1975, p. 383).

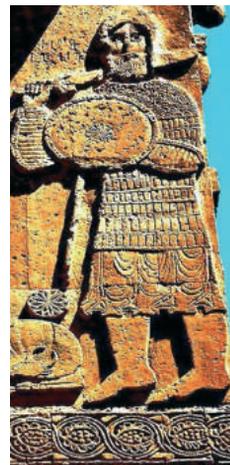


These details from a 10th-century ivory casket depict Armenian infantry in Byzantine employ. Most of the Empire's military aristocracy were of Armenian ancestry and in the 9th and 10th centuries Armenians formed about twenty-five per cent of the Empire's armed forces or possibly even more.

Armenian Pedestrian warriors of Byzantine army, depicted on an ivory jewel box, 10th c. ("Byzantine Army 886-1118" by Ian Heath, 2004). It is of great interest to note the way soldiers saluted each other which is identical to the way they practice today. Under the image we read: "the images on the ivory jewel box show the service of Armenian pedestrian soldiers in the Byzantine army. The main section of the Empire's military aristocracy, (may be more than 25%), were Armenians". http://armenian_military_portal:



Armenian horsemen (Vardanank),
miniature, 5th c.



Pedestrian Armenian warrior,
sculpture on the wall
of Sourb Khach (Saint Cross)
Church, Akhtamar Island, Van, 10th c.

Summary: Being situated between the East and the West the Armenian Highlands were in a convenient geographical **position having a significant** military importance. That is why the States and Empires, which were formed in the neighbourhood of Armenia during millennia, aimed at ruling over Armenia. Armenia, the country of Heaven, with its Alpine grasslands, mountainous pastures, forests, rivers and lakes attracted the attention of cattle-breeding nomadic (Semitic, Turkish, Tatar, Kurdish) peoples. These tribes invaded Armenia for millennia **as they wanted to own the pastures of our country**. Armenians were able to struggle for their independence for centuries, but there had been failures as well, which led to the rise of a wave of emigration among the Armenian population.

Social movements (Paulician, Tondrakian) against the Byzantine Empire, all kinds of injustice and the church as well **as natural disasters like** earthquakes, drought, starvation, etc. became reasons for emigration.

It has already been mentioned that Byzantine Emperors, leading anti-Armenian policy, supported the movements and the emigration of Armenians (especially those of military servicemen) to the suburbs of the Byzantine Empire. The main aim of this policy was to weaken Armenia. Armenians used to be good soldiers and they protected the boundaries of both the Roman and the Byzantine Empires. They also took part in military expeditions, organized by Roman (Byzantine) emperors. During those expeditions they communicated with tribes and people living in Europe. In the Ancient World the Armenian cavalry (ayrudzi այրուծի) was well known. According to the above mentioned fact Armenian detachments left the Roman and Byzantine armies because they did not want to take part in their invasions. They settled in new territories in the neighbourhood of tribes who had already been living there. There are many facts about this both in Roman and European (German, English, French) as well as Armenian written sources, according to which much important information is revealed about the relations between the European ancient tribes (Britons, Basques, Celts or Gauls, Germans, Franks) and Armenia. We will further touch upon the European ancient written sources: legends, memories as well as the works of antique authors.

Armenia and Germany

“The Annals” by the Roman historian Publius (Gaius) Cornelius Tacitus (50-120 A.D.) is an ancient written source about Germany and German tribes. In this work questions referring to the origin of Germans and the geography of Germany are discussed. The historian also touches upon the ancient gods of German tribes, their traditions, lifestyle³³, etc. In the ancient German anthem the earthborn god Tuiston, whose son Mannus is the ancestor and forefather of the German people is glorified. Mannus had three sons, Ingvaeon, Irminon and Istaevon, and after their names were called the tribes living near the ocean (sea). Other sources reveal that Mannus had other sons, too, therefore more tribe names are mentioned, e.g. Manimi, Suebi, Vandals, Zumi, “these are ancient, original names of tribes”. Tacitus then writes “...and the name Germany is a new one and it wasn’t used before. Nowadays the Tungri tribe (former Germani) was the first to cross the river Rhine chasing and driving out the Gauls (probably II–I cc. B.C.). Later the name of the winning tribe, Germani, became dominant referring to the people living on that territory”.³⁴

The similarity of the following names should be noted: German (Herman, Erman) and Arman (ar-man), Armen (ar-men). Tacitus writes also about the military collisions between the Roman and German tribes during which the military, political and humanistic praiseworthy character of the Germanic **Herusk** (her=har=ar) or Cherusci tribe leader Armini (Arminius) was revealed.

In the 5th c. A.D., conquering the territory between the Rhine and the Elbe rivers the Romans settled there and formed the Germania Province, but Germanic tribes led by Armini, the leader of the Herusk tribe, rebelled against the Romans. Serving in the Roman cavalry, Armini received Roman citizenship by the orders of Emperor August, but he wanted to liberate Germany from the Romans. Taking advantage of the Roman general Varus’ confidence towards him Armini secretly organized a rebellion. In the 9th c. A.D., during the Battle of Teu-

³³ Tacitus C., The Annals, Nursery Stories, v. 1, L., 1969: The origin of German people and their position in the world, p. 353–373

³⁴ Tacitus C., The Annals v. 1, L., p. 354

toburg Forest the German tribes, led by Armini defeated the Roman army, the commander of which was the above mentioned general Varus. Then Armini was betrayed by some of his relatives, including his father-in-law Segestes, who collaborated with the Romans. Even in that situation Armini didn't stop fighting. Segestes and Armini were enemies because the latter had married the daughter of Segestes while Segestes had promised his daughter to another man. That is why Segestes kidnapped his pregnant daughter, Arminis' wife, and gave her to the Romans as a captive.³⁵ Arminis' son was born there and his name was Thumelic according to Strabo³⁶. Armini continued fighting against the Romans for about 12 years. Sometimes he was defeated but wasn't conquered. After the Romans had left he tried to unite the Germanic tribes and mount the throne but his close relatives did not approve of that idea and they organized the murder of the 37-year-old Armini (II-I c. A.D). According to Tacitus, Armini is the warrior who liberated Germany and whose "heroism is glorified to the present day".³⁷



Marble bust of Armini (supposedly)
Rome, the Capitoline Museum



Memorial to Armini
in the Teutoburg Forest

³⁵ Tacitus C., The Annals, v. 1, I, 55, 60, 58

³⁶ Strabo, VII, 1

³⁷ Tacitus C., The Annals, v. 1, 88

Then in German medieval written sources it is also spoken about Armenian-German, particularly Armenian-Bavarian relations. The Crusade was of a new and special interest. During it in Cilician Armenia Germans (Bavarians) met “people who spoke their language”, which was Armenian.³⁸

According to German written sources (XII c.) Armenia was the Homeland (Stammland) of Bavarians. In the 20th chapter of “Das Annolied” or the “Song of Anno” poem (1105–1126), which is dedicated to Archbishop Anno of Cologne, it is mentioned that Armenia is the original Homeland (Stammland) of Bavarians, their “brave and trustworthy ancestral land” and that they have come from Armenia.

20. Als das Bayernland sich ihm tapfer widersetzte,
belagerte er das herrliche Regensburg.
Darin fand er
Helme und Brustpanzer
5 und viele treffliche Helden,
die die Stadt bewachten.
Was für Krieger dort waren,
das ist bekannt aus heidnischen Büchern.
Dort liest man: „Noricus ensis“
10 (das heißt: ein bayrisches Schwert),
denn sie glaubten zu wissen,
daß keine [anderen Schwerter] besser bissen:
Oft durchschlug man die Helme damit.
Dieses Volk besaß stets große Tapferkeit.
15 | Ihr Stamm war vormals dorthin gekommen
aus dem hochgelegenen Armenien,
wo Noah aus der Arche ging,
als er den Ölzweig von der Taube empfangen hatte.
Anzeichen von der Arche gibt es noch heute
20 auf den Bergen Ararat.
Man sagt, daß in jenen Gegenden noch [Leute] seien,
die deutsch sprechen,

³⁸ Quitzmann E. A., Die älteste Geschichte der Baiern bis zum Jahre 911, Braunschweig, 1873, S. 76; Topakyan G., Die Bayerisch-Armenische Stammesgeschichte, Hantess-Journal, 1987, p. 926

20. When Bavaria dared to rise against him,
 he at once besieged the famous Regensburg.
 Here he found
 helmet and byrnie,
 5 and many bold heroes
 who were defending their city.
 The heathen books tell
 what kind of warriors were there:
 there we read “Noricus ensis”,
 10 which means, “a Bavarian sword”,
 for they believed
 that no other blade had a better bite,
 often slicing through a helmet.
 This was always a brave people.
 15 Their tribe came long ago
 from the magnificent Armenia,
 where Noah came out of the ark
 when he received the olive twig from the dove.
 The remains of the ark
 20 are still to be found in the highlands of Ararat.
 It is said that in those parts
 there are still those who speak German,

/http://www.dunphy.de/Medieval/Annolied/

According to the above mentioned it becomes clear that there were ancient pagan manuscripts, which, unfortunately, have not been preserved, but they have served as important sources for many authors. It is of special interest to note that in ancient written sources the “Noricus ensis” (Norikyan sword) is presented and explained as the “Bavarian sword”, which is not correct because it refers to the name of the Norikyan dynasty, which was well known in Austria. That country was also called Norik (Norikyan) in the past. The territory, situated in the southern part of the Danube River, is called Norik by Tacitus.³⁹

Chronologically, “Das Annolied” is followed by “Vita Altmanni episcopi Pataviensis”, another source written in 1125–1141 and bearing the name of Bishop Altmanni (1065–1076). In that work it is de-

³⁹ Tacitus C., *The Annals*, v. 1, 98

scribed how a nobleman named Bawarus came from Armenia with a large number of people, settled there and called that country Bavaria after his name.⁴⁰ That work testifies about Norikus (Norik), the son of Hercules, and about the country called in his honour, the country of Norikus.

The book “Kaiserchronik”, written by a group of authors in Regensburg in 1147–1170, also testifies about Julius Caesar’s German invasions (1st c. B.C.), the heroic struggle of German tribes as well as about Armenia as the ancestral Homeland of Bavarians.⁴¹

315. Das Schwert sclug man feste durch den Helm,
Demjenigen war sein Kampfesirfer sehr groß
Das Geschlecht der Baiern,
Hergekommen von Armenien,
Wo Noah aus der Arche ging
320. Und den Ölzweig von der Taube empfing,
Die Spuren der Arche kann man noch sehen
Auf den Bergen, die da heißen Ararat.
Den Sieg, den Julius [Casar] uber die Baiern gewann,
Den mußte er sehr bluting bezahlen.

315. The sword was intensely striking the armor,
Some showed obstinate willpower,
The tribe of the Bavarians
Originated from Armenia
Where Noah left his lifesaver ark.
320. When the dove returned to him with an olive leaf,
You can still see traces of the ark
On the mountain named Ararat
And Ceaser won his victory upon the Bavarians
At the cost of blood.

As we see both “Das Annolied” and “Kaiserchronik” attest the same things. These facts allow us to assert that there actually were ear-

⁴⁰ Wilhelm Wattenbach, *Vita Altmanni episcopo Pataviensis*, 1856, S, 237; Topakyan G., *Die Bayerisch-Armenische...*, p. 927.

⁴¹ Hans Ferd. Massman, *Der Keiser und kunige buoch oder die sogenannte Kaiserchronik*, Quedinburgund Leipzig, 1849, s. 25–28: Hans F. Nöhbauer, “Die Bajuwaren”, *Weltbild Verlag*, Augsburg, 1990, s. 15

lier written sources, which were used by the authors of the above mentioned poems. In the 300th part of the poem “Das Annolied” some pagan rolls (heidnischen Buchern) are recorded, which refer to the above mentioned events and prove that what is said is true.

These ancient written sources show how bravely Armenian noblemen and warriors fought against the Romans on the banks of the River Rhine. Let us not forget that this was during the time when Romans did their best to weaken powerful Armenia in the 1st c. B.C. It was during the rule of Tigran II the Great (95–55 B.C.). We may possibly ascertain that fighting in those areas Armenian noble men and warriors fought actually for Armenia itself.



Tigran II the Great (95–55 B.C.)

In the “Chronica Baioariorum” by priest Veit Arnpek (1492) also we come across lines about Bavarians, their leader Bavarius and their Homeland Armenia. “Chronica Baioariorum” is the most reliable source in Bavarian chronology. Veit Arnpek writes: “Baioarius mit seinem fraisamen volk hat seinen ursprung aus dem land Armenia und ist mit in ausgezogen mit grosser macht, und sind kommen in das land und funden darin paurenvolk, di sich nerten mit vischen und jagen der wilden thire, und ließen sich da nider und nennten das land nach irem fürsten und herfürer Bavaria”⁴² – “Bavarius with his freedom longing people, (Armenians by origin) from Armenia reached this country

⁴² Veit. Arnpeck, Sämtliche Chroniken, 1969, 10: Hans F. Nöhbauer, “Die Bajuwaren”, Weltbild Verlag, Augsburg, 1990, s.

where they found poor people who earned their daily bread by hunting and fishing. Settling here these people from Armenia called this country Bavaria in honour of their leader”.

According to this source there is another interesting information stating that noble Bavarius and his Armenian wife had 2 children: **Bohem** or **Bohemud** and **Ingram (Ingramad, Ingramion)**, who came to Bavaria from Armenia with their mother.⁴³ Furthermore, writing about duke Noriks (Norikus, Norik) Veit Arnpek considers that he is the son of Hercules (that subject will be discussed later). He writes that Norik-Norikus founded the cities of **Noriksberg, Nürnberg (Nurenberg)**. After his death Bavarius became the leader of the territories that Norik-Norikus had invaded. Later his sons Bohemud and Ingramad inherited that title. In the “History of Bavaria” (Chronica Baioariorum) “Armenien und Herzog Naimes” (14th c.) there is much information about duke Naymes and noble Bavarius, who came from Armenia, settled in this country and called it Bavarius. Some other questions are also discussed there.⁴⁴

Moreover, in “Bayrische Chronik” chronology (1517–1526) by Johannes Turmair (J. Aventinus) information is given about the name Bohemund. It is mentioned in antique books that Bohemia (now Czech Republic) was also called Herminia, which equates with Armenia. Like Bavaria-Bavarius, Herminia-Armenia was renamed Bohemia after the name of the nobleman Bohem. According to another version the name Bohemia has come from the Celtic tribe name Boiev.⁴⁵ It should also be mentioned that in written sources the name of the Bavarian leader is sometimes transformed into Baioarius, **Bavarius, also Bayr, Bavarus, Baurus, Boius, and Pavarus**⁴⁶, while Norix into **Norikus, Norika and Norikum**.⁴⁷

Early medieval written sources continue touching upon Armenia and the relations between Armenians and Bavarians. Quoting Bobiens, an unknown historian, Vincenz Pol (from Folhauzen) writes in 1776: “During

⁴³ Veit Arnpek, “Chronica Baioariorum” / “History of Bavarian Territory”, 34, 1971, p. 200

⁴⁴ Von Georg R. Spohn, “Armenien und Herzog Naimes”; Zeitschrift für Bayerische Landesgeschichte (ZBLG History of Bavarian Territory), seite 185-210, ZBLG 34 /1971

⁴⁵ Wikipedia, Celts

⁴⁶ Veit Arnpek, Sämtliche Chroniken, 1969, 10, notes

⁴⁷ Veit Arnpek, in the same place

the Crusade, Emperor Frederick I met Bavarian speaking people in Armenia (Cilician Armenia)”. “Kaiser Friedrich Lobesam sei bei seinem Kreuzzug in Armenien auf Volker getroffen, die bairisch sprachen”⁴⁸.

According to this fact it can be stated that in the XII–XIII cc. Bavarians still spoke their native language, Armenian, and they communicated with Cilician Armenians in that language. That was during the third Crusade (1189–1192) led by the German Emperor Frederick I, Philip II of France and Richard I of England (Richard the Lionheart). At that time the head of Cilician Armenia was Levon II, who was promised by Frederick to be recognized king of Cilician Armenia in case the Armenians helped him. Unfortunately, Frederick was drowned in 1190 in Selevka, one of the rivers of Cilician Armenia.



Cilician Armenia, XII-XIV cc.

⁴⁸ Hans F. Nöhbauer, “Die Bajuwaren”, Weltbild Verlag, Augsburg, 1990, s. 19

In 1198 Frederick's son, Henry VI, the new Emperor of the Germans, recognized Levon II as king of Cilician Armenia (1150–1219), and sent him a crown.⁴⁹ By the way, Naymes was the ancestor of Frederick⁵⁰ and it is obvious that the following names have the same root: Norik-Noriks-Naymes.



The king of Cilician Armenia Levon II (1150–1219)

⁴⁹ Cilicia is the continuation of the Armenian Highlands in the west. It is in the north-eastern part of the Mediterranean Sea. It was always situated in the Armenian cultural territory. Researchers (J. Parch, E. Markvart, H. Manandyan) consider Cilicia (Kitsvatna) an ancient Arian territory (H. Manandyan “An Examining Theory of the History of Armenians”, Y., 1977, v. 1, p. 25). The volcanic country Arimayis mentioned in the “Iliad” by Homer is said to be situated in the surroundings of Mount Argaeus in Cilicia, and Arims, people who lived there, are identified as Armens (Armenians). It is worth remembering that one of the heroes in the works of Plato Er Armenios was also from Cilicia (Pomphyliia) (Plato “The Republic”, M., 1929, p. 614).

The archaeological material, uncovered in Cilicia, dates back to the VI–V millennia B.C. (Mersin, Tarsus). They are similar with the material uncovered in Neolithic Island Hill, Mashtots Hill and other monuments of Ararat Valley. The ancient written sources (Hititian, Hurian) testify that Cilicia (Kitsvatna) was populated with Hurians (hur-har-ar=Armenians) in the III–II millennia B.C. After the collapse of Huri-Mitani (middle of the 13th c.) Cilicia was under the rule of Hatti, then Ararat-Urartu, then the Achaemenid Persian Empire. Romans conquered Cilicia in the beginning of the 1st c. B.C. In the middle of the 1st c. B.C. during the rule of Tigranes the Great Cilicia once again formed a part of Armenia. Later Cilicia became a part of the Roman and then of the Byzantine Empires. In the middle of the 11th c. Armenian noblemen lead by **Ruben** formed the Cilician Armenian Kingdom in the western part of the Euphrates River. The first kings of Cilician Armenia belonged to the Rubenyan (Rubinyan) family. Cilician Armenia existed until 1375 (about 300 years).

⁵⁰ Topakyan G., Die Bayerisch-Armenische..., p. 933

Armenia and Armenian origin of Bavarius, Norik-Noriks-Naymes and the origin of other Bavarian noblemen as well as Bavaria and other questions were discussed in “Chronik Von Den Fürsten Aus Bayern” by Hans Ebran von Wildenberg, (2nd half of the 15th c.), Ulrich Füetrer, “Bayerische Chronik” and by other authors. It’s interesting to note that in the 18th c. on the patrimonial flag of the representatives of German noble family Aretin (Harutyun) (Armenian by origin) was depicted Mount Ararat and Noah’s Ark.⁵¹ On the flag the letters P.D.P.A. were written, which are deciphered as **Propter Deum, Propter Armenia**-meaning in the name of God, in the name of Armenia. This statement expresses Armenian national ideology which calls for the great love the Arretins cherished towards Armenia.

In Armenian written sources we also find facts about Armenians’ settling in Germany. Thus, in one of the medieval Armenian folk songs (15thc.) we read:

Տրդատ եւ սուրբն Գրիգոր
 Եկան հիւր եղան հռոմայ,
 Չորս հարիւր մարդ անդ թողին,
 Ալամանք կոչեցան նորայ⁵²:

Trdat and Saint Grigor
 Came and were hosted in Rome,
 Four hundred people died there,
 And they were called Alamans (Germans).

It is known that Alemanni were German tribes (l-r, al-man=arman) and they played an important role in the formation of Germans. In another source it is written: “Emperor Constantine asks Armenian King Trdat and Saint Grigor to give him 300 handsome men in order to settle them in Lower Germany. Thus an opinion has been formulated that Germans are the descendents of Armenians”: “Kaiser Konstan-

⁵¹ Erwin v. Aretin, Promemoria, Göttingen, 1912. Topakyan G., Die Bayerisch-Armenische..., p. 926

⁵² Mnatsakanyan A., Armenian Medieval Folk Songs, Y., 1956, p. 275

tin bittet Trdat und den hl. Krikor um dreihundert schötärfere Männer, um sie im “unteren Germanien” anzusiedeln”⁵³:

So according to ancient and medieval German written sources the ancestral Homeland of one of the main German tribes, the Bavarians, is **“brave”** and **“loyal or trustworthy” Armenia**.

⁵³ Yean Dardeli, *Armenian Chronology*, Saint Petersburg, 1891, p. 5.; Topakyan G., *Die Bayerisch-Armenische...*, p. 937

A number of publications (some excerpts) of German medieval written sources (published in different years) give information about Bayr-Bavarus, Naymes-Noriks (Norik), Bohemund, Ingremand as well as about their Homeland Armenia and new Motherland Bavaria.



Afbeelding uit de Latijnse Vita Annonis, Siegburg ca. 1183.
Darmstadt, Hessische Landes-und Hochschulbibliothek, Hs. 945, fol. iv.
Anno met de vijf hem gestichte kloosters

DAS
ANNOLIED.

Genauer

Abdruck des Opitzischen Textes

mit

Anmerkungen und Wörterbuch

von

Joseph Kehrein,

Director des herz. nass. Lehrerseminars zu Montabaur, Ritter des päpstl. St. Gregoriusordens, des Vereins z. Erforschung der rhein. Alterthümer zu Mainz corresp., der Gesellschaft für deutsche Sprache zu Berlin auswärtigen, der königl. deutschen Gesellschaft zu Königsberg i. Pr. ordentl. u. des histor. Vereins für den Niederrhein, insbesondere die alte Erzdiöcese Köln, Ehren-Mitglied.

Frankfurt a. M. 1865.

Verlag für Kunst und Wissenschaft.

G. Kamacher.

- 310 Dur diz olizui von der tuvin intfieng:
Iri ceichin noch du archa havit
Vf den bergin Ararat.
Man sagit daz dar in halvin noch sin
Die dir Diutischin sprecchin,
315 Ingegin India vili verro.
Pefere vurin ie ciwige gerno:
Den sign den Cesar an un gewan
Mit bluote muster in geltan.

XXI.

- DER Sahsin wankeli mut
320 Dedimo leidis genug:
Sor si wand al ubirwundin havin,
So warin simi aver widiri.
Die lisit man daz si wilin werin al
Des wunterlichin Alexandris man.
325 Der diu werlt in iarin zuelevin
Irvúr uns an did einti.
Dú her ci Babilonie sin einti genam,
Dú cideiltin diz richi viere sini man,
Di dir al dú woltin Künige sin;
330 Dandere vurin irre,
Vuzir ein deil mit scifmenigin
Quamin nidir cir Eilbin,
Da die Düringe dú sazin,
Die sich wider un vermazin.
335 Cin Düringin dú dir siddi was,
Daz si mihhili mezzir hiezin sahs,
Der di rekkin manigis drügin
Damidi si die Düringe slugin,
Mit untruwin ceiner sprachin

312. O. bergen. 315. O. In gegin. 326. O. Irvur. 331. O. scifmenigen. Für Vuzir lies Vnzir. Bodmer liest uzir (ûzir) ausser. 331 und 332 sind nicht durch grossen Anfangsbuchstaben geschieden. 334. O. virmazin. 336. O. michilli.

Das Annolied

Mittelhochdeutsch
Neuhochdeutsch

Reclam

26 *Das Annolied*

die sich dikke des vure nâmin,
daz si gûde rekkin wêrin,
woli verig vntû wîchaft.
doch bedwang Cêsar al iri craft.

20. Dû sich Beirelant wider in virmaz,
die mêrin Reginsburh, her se bisaz.
dâ vanter inne
5 helm unti brunigen,
manigin helit gûdin,
die dere burg hûdin.
wîliche knechti dir wêrin,
deist in heidnischin bûchin mêri.
dâ list man: ‚Noricus ensis‘,
10 daz dhudit ‚ein suert heierisch‘,
wanti si woldin wîzen,
daz ingeni bat nibizzin,
die man dikke durch den helm slûg,
demo liute was ie diz ellen gût.
15 dere geslehte dare quam wîlin êre
von Armenie der hêrin,
dâ Nôê êz der arkin ging,
dûr diz olizûf von der tûvin intfieng.
iri ceichin noch du archa havit
20 7f den bergin Ararat.
man sagit, daz dar in halvin noch sîn,
die dir diutischin sprecchin,
ingegin India vili verro.
Peiere vûrin ie ci wîge gerno.
25 den sigin, den Cêsar an un gewan,
mit bluote mûster in geltan.

20,6 hûdin O. 12 ingemimi (f) O, ingeni OAnn.; korr.
mit M, inginiu R. 24 ciwige O.

Das Annolied 27

das sich oft dadurch auszeichnete,
daß sie tapfere Krieger waren,
sehr bereit zur Heerfahrt und kämpferisch.
Dennoch bezwang Caesar ihre ganze Heeresmacht.

20. Als das Bayernland sich ihm tapfer widersetzte,
belagerte er das herrliche Regensburg.
Darin fand er
5 Helme und Brustpanzer
und viele treffliche Helden,
die die Stadt bewachten.
Was für Krieger dort waren,
das ist bekannt aus heidnischen Büchern.
Dort liest man: ‚Noricus ensis‘
10 (das heißt: ein bayrisches Schwert),
denn sie glaubten zu wissen,
daß keine [anderen Schwert] besser bisßen:
Oft durchschlug man die Helme damit.
Dieses Volk besaß stets große Tapferkeit.
15 Ihr Stamm war vormals dorthin gekommen
aus dem hochgelegenen Armenien,
wo Noah aus der Arche ging,
als er den Olzweig von der Taube empfangen hatte.
Anzeichen von der Arche gibt es noch heute
20 auf den Bergen Ararat.
Man sagt, daß in jenen Gegenden noch [Leute] seien,
die deutsch sprechen,
sehr fern gegen Indien hin. –
Die Bayern zogen immer gern in den Kampf.
25 Den Sieg, den Caesar über sie errang,
den mußte er mit Blut bezahlen.

die sich dikke des vure nâmin,
daz si gûde rekkin wêrin,
woli vertig vnti wîdhaft.
doch bedwang Cêsar al iri craft.

20. Dû sich Beirelant wider in virmaz,
die mêrin Reginsburch, her se bisaz.
dâ vanter inne
5 helm unti brunigen,
manigin helit gûdin, 300
die dere burg hûdin.
wiliche knechti dir wêrin,
deist in heidnischin bûchin mêri.
dâ list man: ‚Noricus ensis‘,
10 daz diudit ‚ein suert beierisch‘,
wanti si woldin wizzzen,
daz ingeini baz nibizzin,
die man dikke durch den helm slûg.
demo liute was ie diz ellen gût.
15 dere geslehte dare quam wîlin êre
von Armenie der hêrin, 310
dâ Nôê ûz der arkin gîng,
dûr diz olizuû von der tûvin intfieng.
iri ceichin noch du archa havit
20 vîf den bergin Ararat.
man sagit, daz dar in halvin noch sîn,
die dir diutischin sprecchin,
ingegin India vili verro.
Peiere vûrin ie ci wîge gerno.
25 den sigin, den Cêsar an un gewan,
mit bluote mûster in geltan. 320

20,6 huhdin O. 12 ingemimi (!) O, ingeini O*Ann.*; *korr.*
mit M, ingeiniu R. 24 ciwige O.

das sich oft dadurch auszeichnete,
daß sie tapfere Krieger waren,
sehr bereit zur Heerfahrt und kämpferisch.
Dennoch bezwang Caesar ihre ganze Heeresmacht.

20. Als das Bayernland sich ihm tapfer widersetzte,
belagerte er das herrliche Regensburg.
Darin fand er
5 Helme und Brustpanzer
und viele treffliche Helden,
die die Stadt bewachten. 300
Was für Krieger dort waren,
das ist bekannt aus heidnischen Büchern.
Dort liest man: ‚Noricus ensis‘
10 (das heißt: ein bayrisches Schwert),
denn sie glaubten zu wissen,
daß keine [anderen Schwert]r besser bissen:
Oft durchschlug man die Helme damit.
Dieses Volk besaß stets große Tapferkeit.
15 Ihr Stamm war vormals dorthin gekommen
aus dem hochgelegenen Armenien,
wo Noah aus der Arche ging,
als er den Ölzweig von der Taube empfangen hatte.
Anzeichen von der Arche gibt es noch heute
20 auf den Bergen Ararat.
Man sagt, daß in jenen Gegenden noch [Leute] seien,
die deutsch sprechen,
sehr fern gegen Indien hin. –
Die Bayern zogen immer gern in den Kampf.
25 Den Sieg, den Caesar über sie errang,
den mußte er mit Blut bezahlen.

B i b l i o t h e k
der
gesammten deutschen
National-Literatur
von der ältesten bis auf die neuere Zeit.

Vierten Bandes erste Abtheilung:
Der Kaiferchronik
erster Theil.

Quedlinburg und Leipzig.
Druck und Verlag von Gottfr. Basse.
1849.

Der kaiser und der kunige buoch
oder die sogenannte
Kaiferchronik,
Gedicht des zwölften Jahrhunderts

von 18,578 Reimzeilen.

Nach 12 vollständigen und 17 unvollständigen Handschriften, so wie anderen Hilfsmitteln, mit genauen Nachweisungen über diese und Untersuchungen über Verfasser und Alter, nicht minder über die einzelnen Bestandtheile und Sagen, nebst ausführlichem Wörterbuche und Anhängen

zum ersten Male herausgegeben

von
Hans Ferd. Massmann.

Erster Theil.
K.U.B.E.

Quedlinburg und Leipzig.
Druck und Verlag von Gottfr. Basse.
1849.

27

dâ lifet man inne noricus enfis,
daz quit ein swert beierisc.
die swert man dicke durch den helm fluoc.
deme liute was sîn ellen vil guot.

- 315 **D**ie geslechte der Baiere
kômen her von Armênie,
dâ Nôê ûz der arke gie
und daz olezwi von der tûben intphie.
ir zeichin noch die arke hât
320 ûf den bergen, die dâ beizent Ararât.

dâ lifet man inne noricus enfis,
 daz quît ein swert beierisc.
 die swert man dicke durch den helm sluoc.
 deme liute was sin ellen vil guot.

- 315 Die geslechte der Baiere
 kômen her von Armônie,
 dâ Nôê ûz der arke gie
 und daz olzwi von der tûben intphie.
 ir zeichin noch die arke hât
 320 ûf den bergen, die dâ heizent Ararat.

nifken buchē mere, & mare (sieh 308 diu haidenischen bûch *WBo*, div puch *M*).

- 311 *h* liefet; *X* Da lifit m. N. e. = *WBB* ohne inne; *W* voricus ensis, *W* Noryens ensis.
 312 *h* quid, *W* cheut, *W* kut, *W*o tut, *X* diudit, & Dat spreket, *W* sprichet, *M* zivgt; *h* beierisc, *W* bairisc, *W*o peiris, & bele'is, *X* Beierisch, *M* beigers usw.; *X* *fûgt* zu Wanti si woldin wizzia Daz nigeini nî baz ni bizzin.
 313 *X* Die, *WBB* Diu; *X* *fehlt* swert; *WBB* Diu (= Driu *W*) sw. sint ofte guot Wunder (= Vil manic w. *W*) man da mite tuot; *h* Flûc, *X* Flug.
 314 *h* Den ellen lûten w. f. ellen nil gût, *W* Dem livte waf sin elle vil gût, & Den luten w. ein eln v. gut, *M* Dem livt waz, *X* Deme liute waz ie daz e. gut, *W*o Den beyrn w. ir ellend g.; *WBB* Doch nemohten si des niht eugan Sine muosen im werden undertan.
 315 *h* Die, *WBB* Diu, & De flechten; *h* baiare, *W* baierae, *M* Bayere, *W*o bey'n, & beieren heren; *WIKZ* Diu geslechte diu da warn erkant; *WBB* Nu wil ich (= Ich w. in *W*) sagen rehte Von der Beiere geslechte, Ez si in liep oder zorn(:).
 316 *h* Koin h. u. a., *W* Herkomen u. a., & Quemen v. Armenien, *M* Die chomen v. armenye, *W*o Ran her v. a., *X* Dere geslechte dare quam wilin ere Von Armenie der herin; *WIKZ* Komen von Armenien (= Ormenia *WIK*, normanien *Z*) lant, *WBB*(:) Si sint von den armenien (= Von a. sint si *W*) geborn.
 317 *X* arkin, *I* archen, *WBB* *fehlt* 317 — 322.
 318 *W* Vat; *h* obezwi, *W* olzwi, *WBB* olzwei, & den olcitch, *WIKZ* Und daz zwi, *I* Vnd v. d. t. daz zwei e.; *X* Du'r diz olizwi v. d. tulin intlicng.
 319 *h* die, *W*o div arch, *W* noh div arca, *M* div arch noch; *X* Iri ceichin n. diu archa havit, *WIK* n. diu a. h. (*Z* *fehlt*).
 320 *h* Vffe, *W* Of; *W*o *WIKZ* Uf dem berge der (+ da *WIZ*) heizet a.; *X* Uf den bergen Ararat; & Ararath, *h* ararath, *W* ararat; *X* *fûgt*

Das Rolandslied des Pfaffen Konrad

Mittelhochdeutsch
Neuhochdeutsch

Reclam



522 Racheschlacht

- 7765 der kaiser vorderöte Winemannen,
Rapoto hiez der ander.
er sprach: 'weset in Kuolantes stat,
der dem riche dicke wol gedienet hât.
hiute jämeret mich sîn harte.
7770 nim dû Durndarten.
dû bist ein helt ze dinen hanten.
blâs dû Olivanten.
gehœrent die haiden sîne stimme,
siu ist in nicht anmunne.
7775 welt iu drizec tûsent manne,
die iu beste gevallen.
behüetet wol des riches êre!
dô frôuten sich die helde bēde.
Der kaiser vorderöte Gebewinen.
er sprach: 'richtu den neven dinen.
7780 nim dû drizec tûsent man,
selbe füere du dinen van.
daz vergiltet dir got.
gedenke an Kuolantes tût,
7785 swaz dir kom ze handen.
hiute rechen wir unseren anden.
Nâimes, der wigant,
der zieret wol Beirlant.
got ruochte mich ienoch ze bedenken,
7790 der sante mir in ze ainem kemphen,
von den getriuwen Armenien geborn.
die Baigere hân ich selbe erkoren
ze vorderlicher cnechthait.
zwainzec tûsent er laite.
7795 mit ir scarphen swerten
sculen si den sige an in erherten.
si koufent in vil sêre,

Der Kaiser stellt das Heer auf

- 523
7765 Der Kaiser ließ Winemann rufen
und einen zweiten namens Rapoto.
7770 Er sagte: »Nehmt Rolands Stelle ein,
der dem Reich oft treu gedient hat.
Heute muß ich ihn sehr beweinen.
7775 Du nimm Durndart,
denn du bist ein tapferer Held.
Und du blas Olifant.
Wenn die Heiden seine Stimme hören,
wird sie ihnen nicht angenehm sein.
7780 Wählt euch dreißigttausend Mann aus,
die euch am geeignetsten scheinen.
Schützt die Ehre des Reichs.«
Da freuten sich die beiden Helden.
7785 Der Kaiser hieß Gebewin kommen.
Er sagte: »Räche deinen Verwandten.
7790 Sammle dreißigttausend Mann um dich
und führe selbst die Fahne!
Gott wird dir dafür lohnen.
Denke an Rolands Tod,
was immer dir begegnet.
7795 Heute rächen wir unsern Schmerz.
Nâimes, der Recke,
ist eine Zierde Baierns.
Gott hat mich nicht vergessen,
er hat ihn mir als Kämpfer gesandt,
7800 der von den treuen Armeniern abstammt.
Die Baiern habe ich selbst
als besonders tapfer kennengelernt.
Er soll zwanzigttausend Mann anführen.
7805 Mit ihren scharfen Schwertern
werden sie den Sieg über sie erringen.
Sie werden ihn blutig erkaufen,

- 7765 der kaiser vorderôte Winemannen,
Rapoto hiez der ander.
er sprach: 'weset in Ruolantes stat,
der dem rîche dicke wol gedienet hât.
hiute jâmeret mich sîn harte.
- 7770 nim dû Durndarten.
dû bist ein helt ze dînen hanten.
blâs dû Olivanten.
gehœrent die haiden sîne stimme,
siu ist in nicht anmunne.
- 7775 welt iu drîzec tûsent manne,
die iu beste gevallen.
behûetet wol des rîches êre!
dô frôuten sich die helde bède.
- Der kaiser vorderôte Gebewînen.
7780 er sprach: 'richtu den neven dînen.
nim du drîzec tûsent man,
selbe füere du dînen van.
daz vergiltet dir got.
gedenke an Ruolantes tût,
- 7785 swaz dir kom ze handen.
hiute rechen wir unseren anden.
Naimes, der wîgant,
der zieret wol Beirlant.
got ruochte mich inoch ze bedenken,
7790 der sante mir in ze ainem kemphen,
von den getriuwen Armenien geborn.
die Baigere hân ich selbe erkoren
ze vorderlicher cnechthaite.
zwainzec tûsent er laite.
- 7795 mit ir scarphen swerten
sculen si den sige an in erherten.
si koufent in vil sêre,

- Der Kaiser ließ Winemann rufen
7765 und einen zweiten namens Rapoto.
Er sagte: »Nehmt Rolands Stelle ein,
der dem Reich oft treu gedient hat.
Heute muß ich ihn sehr beweinen.
- Du nimm Durndart,
7770 denn du bist ein tapferer Held.
Und du blas Olifant.
Wenn die Heiden seine Stimme hören,
wird sie ihnen nicht angenehm sein.
- Wählt euch dreißigtausend Mann aus,
7775 die euch am geeignetsten scheinen.
Schützt die Ehre des Reichs.«
Da freuten sich die beiden Helden.
- Der Kaiser hieß Gebewin kommen.
Er sagte: »Räche deinen Verwandten.
7780 Sammle dreißigtausend Mann um dich
und führe selbst die Fahne!
Gott wird dir dafür lohnen.
Denke an Rolands Tod,
was immer dir begegnet.
- 7785 Heute rächen wir unsern Schmerz.
Naimes, der Recke,
ist eine Zierde Baierns.
Gott hat mich nicht vergessen,
er hat ihn mir als Kämpfer gesandt.
- 7790 Die Baiern habe ich selbst
als besonders tapfer kennengelernt.
Er soll zwanzigtausend Mann anführen.
Mit ihren scharfen Schwertern
7795 werden sie den Sieg über sie erringen.
Sie werden ihn blutig erkaufen,

QUELLEN UND
ERÖRTERUNGEN
ZUR BAYERISCHEN
UND DEUTSCHEN
GESCHICHTE

HERAUSGEGEBEN DURCH DIE HISTORISCHE
KOMMISSION BEI DER BAYERISCHEN AKADEMIE
DER WISSENSCHAFTEN

VEIT ARNPECK
SÄMTLICHE CHRONIKEN

HERAUSGEGEBEN VON
GEORG LEIDINGER

NEUE FOLGE BAND 3

Veit Arnpeck
Sämtliche Chroniken

NEUDRUCK DER AUSGABE MÜNCHEN 1915

NEUDRUCK DER AUSGABE MÜNCHEN 1915



1969

SCIENTIA VERLAG AALEN



1969

SCIENTIA VERLAG AALEN

[F.1] Diese nachfolgende history ist geschriben worden, als E. I.
berohet der dritt Fridrich, romischer kaiser, und sein sun Maxi-
millian, romischer konig, sagend von dem land Bavaria oder
Noric¹ genant und von den durchleuchtigen fürsten, di in dem
land geherschet haben.

Baiourius² mit seinem fraisamen volk³ hat seinen A. 24. E. 33.
unpungir aus dem land Armenia und ist mit in ausgezogen mit
grosze macht, und sind komen in das land und funden darin pauren-
völk, di sich nerten mit vachn⁴ und jagun⁵ der wilden thier, und
bliesen sich da nider und seantzen das land nach irem fürsten und her-
fres Bavaria, der Baiourius oder Bavarus liess zben sin⁶ Bos-F. 9.
mundum und Ingeramandum.

Noricus⁷, des starken Hercules sun, nach vil jaren darnach⁸ A. 22. E. 22.
zu der zeit, als Geden richtet die kinder von Israhel, besung das Andr. 507.
Iech land und rüng do an so pawen sin stat und nennt die stat und E. 24. 25.
das land nach seinem namen Norica⁹, als es noch heut bei tag dasselben
und genent wird. Auch sin geschlos auf ainem perg ist nach im
genet werden Mons Noricus¹⁰, das ist Norixberg, ies Nürenberg. A. 22. E. 33.
und als Orasius und ander setzen, so hat Hercules die welt durchzuren E. 34.
Zmit strich nach 4er vestörung Troja 50 jar, das ist nach der stiftung
1967 [F.2] jar vor der besehung Romuli und erpawung der statt
Rom 431 jar.

¹ am Rand Doppelkreis, darin schlechte Zeichnung eines Herrschers
mit Krone und Scepter in Erbstilbild-Steinansicht. ² am Rand Kreis,
Körner das Wort: vischen. ³ am Rand schlechte Zeichnung: ein Jäger,
der seinen Spieß eines Tier an dem Hals stützt; dasselbe Kreis, worin
die Worte: leit in tierheim (?). ⁴ am Rand das Wort dux in Kreis.
⁵ am Rand Norika in Kreis.

⁶ Ebran: Norco.
⁷ Andr. 507, 6: Bavarus; Ebran 33, 21: Bavarius; Fuotr. 7, 11, 22, 25.
9, 14, 15: Bax; Bavarus, Favarus; oben 44, 9, 16, 30: Baurus, Baiourius,
Bilus, Bavarus.

⁸ Oben 24, 3: pagani feroces.
⁹ Weiter bei Andr. 507 noch bei Ebran 35 nach oben im Lateinischen
35 Teil 25 werden Boemusundus und Ingeramandum als Söhne des Bavarus
bezeichnet; die Angabe stammt aus Fuotr. 2.

¹⁰ Andr. 507, Ebran 33, 34, Fuotr. 7, 8, 31. übereinstimmend Noris,
dagegen oben 22, 20 ff. Noricus.

¹¹ Andr. 507: post multos dies; Ebran 33 dagegen: nach demselben
40 Bavario; spt. Fuotr. 7 und oben 24.

¹² Vgl. oben 23, 1: unde supra hodie Castrum Noricum vocatur,
a vulgo autem Norenberga appellatur.

[F. 1] Dise nachvolgende istory ist geschriben worden, als E. 1. herschet der dritt Fridrich, romischer kaiser, und sein sun Maximilian, romischer konig, sagend von dem land Bavaria oder Norica¹ genannt und von den durchleuchtigen fürsten, di in dem 5land geherschet haben.

Baioarius^{a 2} mit seinem fraisamen volk³ hat seinen A. 24. E. 33. ursprung aus dem land Armenia und ist mit in ausgezogen mit grosser macht, und sind komen in das land und funden darin paurenvolk, di sich nerten mit vischen^b und jagen^c der wilden thier, und 10liessen sich da nider und nennten das land nach irem fürsten und herfürer Bavaria. der Baioarius oder Bavarus liess zben sün^d Boe-F. 9. mundum und Ingeramandum.

Noricus,^{d 5} des starken Hercules sun, nach vil jaren darnach^e A. 22. E. 33. zu der zeit, als Gedeon richtet die kinder von Israhel, bezbang das 15selb land und vieng do an ze pawen ain stat und nennt die stat und das land nach seinem namen Norcka^e, als es noch heut bei tag daselben umb genennt wird. Auch ain geschlos auf ainem perg ist nach im genent worden Mons Noricus⁷, das ist Norixberg, icz Nürenberg. A. 23. E. 33. und als Orosius und ander seczen, so hat Hercules die welt durchvaren E. 34. 20mit streit nach der erstörung Troja 60 jar, das ist nach der sinflus 1967 [F. 2] jar und vor der herschung Romuli und erpawung der statt Rom 431 jar.

^a am Rand Doppelkreis, darin schlechte Zeichnung eines Herrschers mit Krone und Szepter in Brustbild-Seitenansicht. ^b am Rand Kreis, 25darin das Wort: vischen. ^c am Rand schlechte Zeichnung: ein Jäger, der seinen Spiess einem Tier in den Hals stösst; daneben Kreis, worin die Worte: leit in tierheim (?). ^d am Rand das Wort dux in Kreis. ^e am Rand Norika in Kreis.

¹ Ebran: Norcoa.
30 ² Andr. 507, 6: Bavarus; Ebran 33, 21: Bavarius; Füetr. 7, 11. 22. 25. 9, 14. 15: Bayr, Bavarus, Pavarus; oben 44, 9. 16. 30: Baurus, Baioarius, Boius, Bavarus.

³ Oben; 24, 3: populi feroces.
35 ⁴ Weder bei Andr. (507) noch bei Ebran (35) noch oben im lateinischen Text (25) werden Boemundus und Ingeramandus als Söhne des Bavarus bezeichnet; die Angabe stammt aus Füetr. 9.

⁶ Andr. 507, Ebran 33. 34, Füetr. 7. 8. 31. übereinstimmend Norix, dagegen oben 22, 20 ff. Noricus.

⁸ Andr. 507: post multos dies; Ebran 33 dagegen: nach demselben 40 Bavario; vgl. Füetr. 7 und oben 24.

⁷ Vgl. oben 23, 1: unde usque hodie Castrum Noricum vocatur, a vulgo autem Noremerga appellatur.

QUELLEN UND
ERÖRTERUNGEN
ZUR BAYERISCHEN
UND DEUTSCHEN
GESCHICHTE

DES RITTERS
HANS EBRAN VON WILDENBERG
CHRONIK VON DEN FÜRSTEN
AUS BAYERN

HERAUSGEGEBEN DURCH DIE HISTORISCHE
KOMMISSION BEI DER BAYERISCHEN AKADEMIE
DER WISSENSCHAFTEN

HERAUSGEGEBEN VON
FRIEDRICH ROTH

NEUE FOLGE BAND 2
ABTEILUNG 1

Hans Ebran von Wildenberg
Chronik von den Fürsten aus Bayern

Mit 3 Stammtafeln und 1 Abbildung im Text

NEUDRUCK DER AUSGABE MÜNCHEN 1905

NEUDRUCK DER AUSGABE MÜNCHEN 1905



1969

SCIENTIA VERLAG AALEN



1969

SCIENTIA VERLAG AALEN

— 33 —

Nun vabst an die histori von den herizogen,
fürsten, konigen, keisera und andern herrschern
des landts Bavaris oder genant Noreoa.³

³ *Bayern ist genant Bavaris oder Noreoa, nicht allein Krenan, Chr. 5. 88 ein land, sonder auch ein konigreich, wann es wan anders Fürstentumb in im beschlosson und ander im geholt ist: etlich histori schreiber sprechen, das volck der wairheit wirt von den hohen teütschen geschichten oder getölt und sein grober siten, und das ordlich, das sie bewen, als Ysidorus Hist. 2. 60 to recht, ist genant von einem kalten acker algehoher weis als ein schiedlicher sawman, der anfruchtiger frucht pawet.⁴*

⁴ [Bl. 25^v] Man vinder auch geschriben in den büchern, die man nent si laien kroniken, die do sagen von den landten, die legen in Oerment,⁵ und von dem land Bayern. so ist siad die chronick soeben⁶ einbilig und sprechen, das die 716. S. 47, 68 Bayern iren urprung genomon haben aus dem land Armeni.⁷ do sind sie ausgezogen mit grosser macht und sind künen in das land und funden darin paßer volck, die sich sinen mit vriesen und jaget der wilden tier, und liessen sich do nider 30) und nonten das land nach iren fürsten und herfürer Bavaris, nach demselben fürsten Bavaris betzwang dasselb land Norix, den starben Herualis sun, und er hing do an rüpfen ein stat und nennlich woung⁸ und nent die stat und das land nach seinen namen Noreoa, als es noch heüt bei tag daselben 35) umb genant wirt Noreoa.⁹ ⁸ sach sprechen etlich, er hab gepafet ein burg auf einem berg, ist nach im genant worden Noreyng. ius genant Nürnberg.¹⁰ und als Orosius¹¹ und etlich

⁵ *Noreoa aus H stat Norix in J. — Den Rinde aus Ekeis mit rater Zitel, so ehen die Wort Bavaris, do andern die Wort Norix. 30 In H genant Hapenschüler von den Reichthum Bavaris, Bavaris — Noriger Norix. ⁶ *Noreo dicitur invento in H W seier also Noreo Varanis q ser; in H ist er von Norvalis hier durch Noriger ander- lant. ⁷ sach fald H W. ⁸ die in Genant ligen H. ⁹ *conuenerat H W. ¹⁰ und mit H W. ¹¹ und nennlich woung fald H W. 32 Noreoa fald H W. ¹² Die Wort: noch sprechen etlich — genant Nürnberg fald hier H W. (S. eben S. 25, Vor. 4).***

¹³ *Wahrscheinlich ein Missverständnis: Verwählung von vellis mit fritas. (Krenan, Chr. S. 88: Endan profetia Bavaris voutor a populi fritas.)*

¹⁴ *721. Actus S. 332, 41; Arzopk. A. S. 30; B. S. 1; die Tugener: Gründungsgebot bei Puz. Thesaur., Bl. III S. 482 — 500; die Berechnungen des Todesjahres des St. Emmerik. Beiträge: „Die ältesten Nachrichten über die Einwanderung der Bayern“ in oberh. Arch., Bd. 45, S. 425 ff.*

¹⁵ *721. Actus S. 332; Arzopk. A. S. 30, 31.*

¹⁶ *Quem finem est in Orosio nullo.*

Nun vahet an die histori von den hertzogen, fürsten, konigen, keisern und andern herschern des landts Bavaria oder genannt Norcoa.^a

*Beyrn ist genant Bavaria oder Norcoa, nicht allein *Kremsm. Chr. S. 85*
5 ain land, sonder auch ein konigreich, wann es etwan anders fürstentumb in im beschlossen und under im gehabt hat. etlich histori schreiber sprechen, das volck der warheit¹ wirt von den hohen tewtzchen gescheiden oder geteilt und seind grober siten, und das erdrich, das sie bawen, als Ysiderus *Jbid. S. 86*
10 redt, ist genant von einem kalten acker zügeleicher weis als ein schedlicher pawman, der unfruchtper frucht pawet.*^b

[Bl. 25^b] Man vindet auch^c geschriben in den büchern, die man nent zü latein kronicken, die do sagen von den landen, die ligen in Germani,^d und von dem land Beyrn. so
15 sind die chronickn schreiber^e einhellig und sprechen, das die *Jbid. S. 47, 86*
Beyren irn ursprung genomen haben aus dem land Armeni.² do sind sie ausgezogen mit grosser macht und sind kümen in das land und funden darin pawrn volck, die sich nerten mit vischen und^f jagen der wilden tier, und liessen sich do nider
20 und nenten das land nach irm fürsten und herfürer Bavaria. nach demselben fürsten Bavario betzwang dasselb land Norix, des starcken Herculis sun, und er fing do an zü pawen ein stat und menschlich wonung^g und nent die stat und das land nach seinem namen Norcoa, als es noch hewt bei tag daselben
25 umb genennt wirt Norcoa.^h | * auch sprechen etlich, er hab gepawet ein burgk auf einem perg, ist nach im genent worden Norixperg, itz genant Nürnberg.^{1 3 *} und als Orosius⁴ und etlich

^a Norcoa aus H statt Norica in J. — Am Rande zwei Kreise mit roter Tinte, in einem das Wort Bavaria, in anderen das Wort Norichs.
30 In H gerautele Wappenschilder mit den Beischriften Bavarus, Bavaria — Nordgew, Norix. ^b Dieser Absatz kommt in H W weiter oben (Seite 25, Variante c) vor; in H ist er vom Korrektor hier durch Nachtrag wiederholt. ^c auch fehlt H W. ^d die in Germania ligen H. ^e cronatisten H W. ^f und mit H W. ^g und menschlich wonung fehlt H W.
35 ^h Norcoa fehlt H W. ¹ Die Worte: auch sprechen etlich — genant Nurmberg fehlen hier H W. (S. oben S. 25, Var. c).

¹ Wahrscheinlich ein Missverständnis: Verwechslung von veritas mit feritas. (*Kremsm. Chr. S. 86*: Eadam provincia Bawaria vocatur a popull feritate.)
40 ² Vgl. Andreas S. 592, 41; Arnpeck A S. 26; B S. 5; die Tegernseer Gründungsgesch. bei Pez, *Thesaurus*, Bd. III S. 492. — Sepp, die Berechnungen des Todesjahres des hl. Ruprecht. Beilage: „Die ältesten Nachrichten über die Einwanderung der Bayern“ im oberb. Arch., Bd. 49, S. 425 ff.
45 ³ Vgl. Andreas 592; Arnpeck A S. 26, 31.
⁴ Davon findet sich in Orosius nichts.

ander setzen, so hat Hercules* die welt durchfarn mit streit nach erstörung Troja 60 jar, das ist nach der sintflus 1967 jar und^b vor der herschung Romuli^c und pawung der stat Rom 431 jar, *und als die alt beyrisch his- [Bl. 26^a] tori setzt, so hat Norix geherschet zû der zeit, als Gedeon richtet die kinder von Israhel.*^d | aber wer das land am nächstou nach Norix besessen hab, kan ich bisher geschriben nit finden;^e jedoch stet zû Regenspurg geschriben, das die stat gepawt sei^f von dem keiser Tiberi.^g zû gleicher weis setzen auch etlich, das die stat Augspurg gepawt sei von dem keiser Octaviano 10 Augusto;^h das mag dermas mit der warheit nit besten,ⁱ dann die zwo gedachten stet vor vil jarn gepawt sein, ee di zwen keiser geporn sein,^j aber die grossen stet hörn lieber sagen, das sie irn anfang haben von den römischen keisern^k dann von mindern fürsten, darumb sie mit fursatz irn ursprung setzen^l 15 auf die ersten und grösten^m keiser.

Kremsm. Chr.
S. 47,86

Do aber die Römer diese land bezwungen und die keiser vilⁿ darin woneten, dadurch haben die lande und stet vast aufgenommen von tag zû tag an^o grossen, zirlichen^p und mercklichen^q pewen. es haben auch etlich keiser und landt- 20 fögt, geporn von Rom, vil stet in Germania nach irem namen genent, so^r sie die betzwungen,^s *als davor auch davon gesagt ist.*^t und die fürsten von Bairn haben von anfangk irn konigklichn stül und ir furstlichs wesen gehabt zû Regenspurg,^u als in dem ersten [Bl. 26^b] und eltisten haws Bavaria,^v bis auf keiser Karl den grossen. es^w sprechen etlich, er hab die stat geben dem reich^x und sie begabt mit grosser freiheit,

* Hercules aus *H W* statt *Herculis in J.* ^b und fehlt *H W.* ^c Romuli aus *H* statt *Ramulus in J.* ^d Die Worte: und als die alt beyrisch histori — von Israhel fehlen *H W.* ^e bisher nit geschriben finden *H W.* ^f das die stat gebaut sei worden *H.* ^g gesein *W.* ^h geborn worden *H.* ⁱ keisern fehlt *H.* ^j zum ursp. setzen *H.* ^k grossen *H W.* ^l vil jar *H W.* ^m an aus *H W* statt *on in J.* ⁿ zirlichen fehlt *H W.* ^o mercklichen aus *W* statt *meneschlichen in J H W.* ^p wann statt *so H.* ^q In *H W* nach bezwungen: als auch thet der keiser Octavianus Augustus, da er die stat Augspurg bezwang, die vor genant was *Vindelicus* und nun genant wirt *Augusta*; zu gleicher weis ist auch die stat Regenspurg genant worden nach dem keiser Tiberio, da er sie bezwang. ^r als — gesagt ist fehlt *H W.* ^s zu Regenspurg gehabt *H.* ^t es fehlt *H W.* ^u er hab die dem reich geben *H.* 40

¹ Vgl. Arnpeck A S. 24.

² Vgl. Andreas S. 593; Arnpeck A S. 31; B S. 6.

³ Vgl. Arnpeck A S. 28; B S. 6.

⁴ Dies ist bekanntlich nicht richtig; die Stadt Regensburg wuchs wie andere Reichstädte allmählich in die Reichsfreiheit hinein, 45 ohne dass diese durch einen bestimmten äusseren Akt begründet

als hernach in desselben keiser und hertzog Tassilo histori mer davon gesagt wirt.^a aber als etlich ander sprechen, so wär die stat Regenspurg bei keiser Otten dem dritten an das reich komen.

Die zwen fürsten^b Boamandus und Ingeromandus hab ich gesetzt für das erst gesläch in Bayrnlande;¹ wiewol vor auch konig und fürsten in Beyrnland geherschet haben, so kan man doch von irer gepurd und siptschaft so warlich nit geschriben finden.^c die zwen obgedachten fürsten, setzen etlich histori, das die auch kumen sein von Armeni,² und als die histori^d in Beyrn und [Bl. 27*] bei dem Rein setzen de^e Straspurg, so hat Boamandus und sein bruder Ingeromandus^f einen herten streit gethan mit Julio Cesar; und als Julius^g besigt, do ward Boamandus ein diener und herfürer wid-er die Tewtzschen.³

Krsm. Chr. 47
Kgsh. 330,6

Die redt, so ich gethan hab von den zweien ersten keisern Julius^e Cesar und Octavianus, hab ich darumb getan, das ich mög komen auf ein jarzal der zweier fürsten Boamandus und Ingeromandus. brüder Andre,^h convers, setzt in seiner

^a statt: mer davon gesagt wirt in H: zu sehen; W schliesst den Satz mit histori. ^b Ueber diesem Absatze in J zwei rote Kreise, in deren einen Boamandus, in den andern Ingeromandus eingeschrieben ist. In W ein leerer Raum, in H ein Wappenschild, dem die Namen Boamundus und Ingeramus beige geschrieben sind. ^c so man doch von ihrer geburt und siptschaft so warlich nit geschriben findet H W. ^d historischreiber H.

^e Ingramus H. In W eine Lücke, ausgefüllt von dem Corrector mit Ingeramandus. ^f Julius aus H statt Julio in J. ^g wie in f. ^h Von hier an lautet der Absatz in H W abweichend: und als der vorgedacht bruder Andre, priester des closters zu sanct Mangen zu Regenspurg, setzt in seiner histori, so er gesamlet hat zu den zeiten des grossen fürsten kaisers Sigmund, das nach den zwaiuen fürsten Boamundo und Ingeromando gewesen sein Adalgerus und darnach Theodo: und wann die zwen hertzen tod seind, oder wor das fürstenthumb Bavaria am nächsten nach inen besessen hab, das kan ich bisher nit geschriben finden, das steet aber also mit disen worten geschriben. und wiewol ich in andern historien von den zwaiuen fürsten nichts find geschriben, so hab ich doch demselben bruder Andre nachgevolgt als einer glaubwürdigen person. aber als ich main und dessen nicht zweifel trag, so ist zu der obgedachten

worden wäre; erst um die Mitte des XIII. Jahrhunderts war die volle Freiheit erreicht. — Möglicherweise geht die Notiz Ebrans auf Stellen der Gesta Caroli in der Schottenlegende zurück, wo es unter andern von den Regensburger heisst: „Nulli homini servierunt vel subsunt preterquam apostolico auctoritati ac imperiali maiestati“; dort wird auch behauptet, dass Kaiser Karl in der Stadt einen Magistrat eingesetzt habe, und dass dessen Rechte von ihm herrühren. (Dürrovächter, l. c. S. 128/129.)

¹ S. oben S. 5. — Vgl. Andreas S. 593; Arnpeck A S. 27; B S. 5.

² Vgl. ebenda.

³ Die Sage von Boamundus (Boimunt) und Ingeromandus (Ingram) kommt zuerst vor in der Regensburger Kaiserchronik (Mon. Germ., deutsche Chroniken, Bd. 1, I. S. 85).

Zeitschrift für Bayerische Landesgeschichte (ZBLG)

Suche

Neue ausführliche Suche

 Schnellsuche: ▶
 (Stichwortsuche bis ZBLG 24
 1961, Volltextsuche ab ZBLG 25
 1962)
Bayerische Bibliographie
1927-1958

Überblick

 Band /
 Inhaltsverzeichnis:
 ZBLG 34 (1971)

Beitrag:

 • Karl BOSL, Passau, Tor zu drei...
 Georg R. SPOHN, Armenien und
 Herzog Naimes. Zur bayerischen
 Stammesgeschichte im Mittelalter
 und bei Peter Harer, in ZBLG 34
 (1971), S.185-210

• Otto WEISS, Klemens Maria Hofb...

 < Beitrag | << | < -10 | < -5 | < | Gehe zu Seite: | > | +5 > | +1
 >> | Beitrag >

Seite 185 ZBLG 34 (1971)

ARMENIEN UND HERZOG NAIMES

Zur bayerischen Stammesgeschichte im Mittelalter und bei Peter Harer

Von GEORG R. SPOHN

Herzog Friedrich von Bayern, Pfalzgraf bei Rhein (1482-1556), seit 1544 Kurfürst Friedrich II., hat in Hubert Thomas aus Lüttich, seinem Sekretär, einen Biographen gefunden¹, der nicht ohne Ironie über die Versuche seines Herren berichtet, nach Möglichkeit in die Habeburger Familie, der er unter Philipp dem Schönen, Maximilian I. und Karl V. diente, einzutreten. Friedrichs Verben um Karls Schwester Eleonora (1516) blieb jedoch ebenso ergebnislos wie sieben weitere Brautwerbungen, einschlägige Pläne nicht mitgerechnet. Als 52jähriger endlich wurde Friedrich von Karl V. und seinem Bruder dazu ausersehen, König der nördlichen Staaten zu werden, und er erhielt Dorothea, die drei Kronen schwere, wie es hieß, 15jährige Tochter von Karls Schwester Isabella, die mit König Christian II. von Dänemark² verheiratet worden war, zur Gemahlin. Nachdem ihn Ferdinand 1534 nach Prag gebeten und seinen Plan erläutert hatte, zog Friedrich im Frühjahr 1535 selbst nach Spanien zu Kaiser Karl V., um eine höhere Mitgift zu erwirken. Im April wurde in Barcelona die Heiratsabrede getroffen, im Juni in Brüssel die Trauung, im September in Heidelberg das Beilager gefeiert.

Die mehrtägigen Feierlichkeiten für die 4000 Gäste des Heidelberger Festes schildert ein in 29 Kapitel unterteiltes Gedicht von 4577 Versen, das in dem noch unveröffentlichten Cod. Pal. Germ. 537 der Heidelberger Universitätsbibliothek – wahrscheinlich handelt es sich um das dem fürstlichen Paar überreichte Exemplar – überliefert ist.

¹ *Annalium de vita et rebus gestis illustrissimi principis, Friderici II. Electoris Palatini, libri XIV.* Authore Herberto Thoma Leodio eiusdem Consiliario ... Frankfurt/M. 1624. Für das Folgende v. a. Buch X. – Vgl. auch Ludwig Häusser: *Geschichte der Rheinischen Pfalz nach ihren politischen, kirchlichen und literarischen Verhältnissen*. Bd. 2. Heidelberg 1924 (repr. d. Ausg. von 1845), S. 565-586.

² Christian II. hatte 1525 in die Niederlande fliehen müssen. 1531 versuchte er eine Rückeroberung seiner Länder und geriet in Gefangenschaft. Er verstarb erst 1546 auf dem Thron. Mit Hilfe des Pfalzgrafen Friedrich sollten nach 1556 die habeburgischen Ansprüche auf Skandinavien durchgesetzt werden.

 < Beitrag | << | < -10 | < -5 | < | Gehe zu Seite: | > | +5 > | +1
 >> | Beitrag >

 Technische Hinweise | Impressum | © Digitale Bibliothek - Münch
 Digitalisierungszentrum

Letzte Änderung: Thu Dec 08 10:16:11 CET

ARMENIEN UND HERZOG NAIMES

Zur bayerischen Stammesgeschichte im Mittelalter und bei Peter Harer

Von GEORG R. SPOHN

Herzog Friedrich von Bayern, Pfalzgraf bei Rhein (1482–1556), seit 1544 Kurfürst Friedrich II., hat in Hubert Thomas aus Lüttich, seinem Sekretär, einen Biographen gefunden¹, der nicht ohne Ironie über die Versuche seines Herren berichtet, nach Möglichkeit in die Habsburger Familie, der er unter Philipp dem Schönen, Maximilian I. und Karl V. diene, einzuheiraten. Friedrichs Werben um Karls Schwester Eleonora (1516) blieb jedoch ebenso ergebnislos wie sieben weitere Brautwerbungen, einschlägige Pläne nicht mitgerechnet. Als 52jähriger endlich wurde Friedrich von Karl V. und seinem Bruder dazu ausersehen, König der nordischen Staaten zu werden, und er erhielt Dorothea, die drei Kronen schwere, wie es hieß, 15jährige Tochter von Karls Schwester Isabella, die mit König Christian II. von Dänemark² verheiratet worden war, zur Gemahlin. Nachdem ihn Ferdinand 1534 nach Prag gebeten und seinen Plan erläutert hatte, zog Friedrich im Frühjahr 1535 selbst nach Spanien zu Kaiser Karl V., um eine höhere Mitgift zu erwirken. Im April wurde in Barcelona die Heiratsabrede getroffen, im Juni in Brüssel die Trauung, im September in Heidelberg das Beilager gefeiert.

Die mehrtägigen Feierlichkeiten für die 4000 Gäste des Heidelberger Festes schildert ein in 29 Kapitel unterteiltes Gedicht von 4377 Versen, das in dem noch unveröffentlichten Cod. Pal. Germ. 337 der Heidelberger Universitätsbibliothek – wahrscheinlich handelt es sich um das dem fürstlichen Paar überreichte Exemplar – überliefert ist.

¹ *Annalius de vita et rebus gestis illustrissimi principis, Friderici II. Electoris Palatini, libri XIV.* Authore Huberto Thoma Leodio eiusdem Consiliario ... Frankfurt/M. 1624. Für das Folgende v. a. Buch X. – Vgl. auch Ludwig HÄUSSER: *Geschichte der Rheinischen Pfalz nach ihren politischen, kirchlichen und literarischen Verhältnissen.* Bd. 2, Heidelberg 1924 (repr. d. Ausg. von 1845), S. 565–586.

² Christian II. hatte 1525 in die Niederlande fliehen müssen, 1531 versuchte er eine Rückeroberung seiner Länder und geriet in Gefangenschaft. Er verzichtete erst 1546 auf den Thron. Mit Hilfe des Pfalzgrafen Friedrich sollten nach 1535 die habsburgischen Ansprüche auf Skandinavien durchgesetzt werden.

Suche

Neue ausführliche Suche

Schnellsuche: >

(Stichwortsuche bis ZBLG 24
1961, Volltextsuche ab ZBLG 25
1962)

Bayerische Bibliographie
1927-1958

Überblick

**Band /
Inhaltsverzeichnis:**
ZBLG 34 (1971)

Beitrag:

• Karl BOSL, Passau, Tor zu drei...

Georg R. SPOHN, Armenien und
Herzog Naimos. Zur bayerischen
Stammesgeschichte im Mittelalter und
bei Peter Harer, in ZBLG 34
(1971), S.185-210

• Otto WEISS, Klemens Maria Hofb...

< Beitrag | << | < -10 | < -5 | < | Gehe zu Seite: | > | +5 > | +10 >
| >> | Beitrag >

Seite 192 ZBLG 34 (1971)

» Zum Kapitelanfang

192

Georg R. Spohn

Die „Vita Altmanni episcopi Pataviensis“, die zwischen 1125 und 1141, also nach dem „Annolied“ und vor der „Kaiserchronik“, entstanden ist und die früheste bodenständige Aufzeichnung der Stammesgeschichte enthält, weiß auch den Namen des ersten Herzogs der Einwanderer; es ist Bawarus, nach ihm wurde das eingenommene Land Bawaria genannt. „Hanc“, führt die „Vita“ fort, „post multos dies Norix filius Herculis expugnans, Noricum ex suo nomine vocavit“²⁸. Für den hier auftretenden Herculessohn Norix nennt der Autor der „Vita“ ebensowenig ein Datum wie zuvor für Bawarus, aber sicher wußte er, daß Hercules zur Zeit des trojanischen Krieges gelebt hat²⁹.

II

Etwa ein Vierteljahrhundert nach dem Entstehen der „Kaiserchronik“ erfährt die bayerische Stammesgeschichte im deutschen „Rolandslied“ eine Bereicherung durch die Figur des Bayernherzogs Naimos.

In den frühen Fassungen der „Chanson de Roland“ – hier ist er literarisch zuerst nachweisbar – wird Naimos an keiner Stelle als Bayernherzog vorgestellt. Die bayerischen Vasallen Karls, denen nach den Franken seine größte Zuneigung gilt, gehen vielmehr unter der Führung von Ogier dem Dänen in die Schlacht.

v. 5031 „Suz cel n'ad gent que Carles ait plus chere
Fors cels de France ki les regnes cunquerent.
Li gens Oger li Daneis, li pinneres,
Les guierat, ...“³⁰

Wie in der „Chanson de Roland“ gehört Naimos auch in vielen späteren Chansons zum notwendigen Personal. G. Moldenhauer³¹ hat die Entwicklung und Bedeutung dieser Figur in den einzelnen Dichtungen untersucht. Im „Aspremont“-Epos und im „Aquin“ spielt er eine Hauptrolle, im „Sachsenlied“ J. Bodels bleibt er im Hintergrund. Die „Ogier“-Geste macht Naimos zum Onkel Ogiers und kennt einen Sohn Bertran,

²⁸ Hg. Wilhelm WATTENBACH: Vita Altmanni episcopi Pataviensis. (MG. SS. 12), 1856, 226–245, hier: S. 237.

²⁹ Vgl. Otto von FRISING, Chronica I, 24, S. 92.

³⁰ Hg. Alfons HELLA: Das altfranzösische Rolandslied nach der Oxforder Handschrift. Halle/S. 1948². (Sammlung romanischer Übungstexte, 5. 4.)

³¹ Gerhard MOLDENHAUER: Herzog Naimos im altfranzösischen Epos. Halle/S. 1923. (Romanistische Arbeiten, 9.)

Die „Vita Altmanni episcopi Pataviensis“, die zwischen 1125 und 1141, also nach dem „Annolied“ und vor der „Kaiserchronik“, entstanden ist und die früheste bodenständige Aufzeichnung der Stammesgeschichte enthält, weiß auch den Namen des ersten Herzogs der Einwanderer; es ist Bawarus, nach ihm wurde das eingenommene Land Bawaria genannt. „Hanc“, fährt die „Vita“ fort, „post multos dies Norix filius Herculis expugnans, Noricum ex suo nomine vocavit“²⁸. Für den hier auftretenden Herculessohn Norix nennt der Autor der „Vita“ ebensowenig ein Datum wie zuvor für Bawarus, aber sicher wußte er, daß Hercules zur Zeit des trojanischen Krieges gelebt hat²⁹.

II

Etwa ein Vierteljahrhundert nach dem Entstehen der „Kaiserchronik“ erfährt die bayerische Stammesgeschichte im deutschen „Rolandslied“ eine Bereicherung durch die Figur des Bayernherzogs Naimes.

In den frühen Fassungen der „Chanson de Roland“ – hier ist er literarisch zuerst nachweisbar – wird Naimes an keiner Stelle als Bayernherzog vorgestellt. Die bayerischen Vasallen Karls, denen nach den Franken seine größte Zuneigung gilt, gehen vielmehr unter der Führung von Ogier dem Dänen in die Schlacht.

v. 3031 „Suz cel n'ad gent que Carles ait plus chere
 Fors cels de France ki les regnes cunquerent.
 Li gens Oger li Daneis, li pinneres,
 Les guiërat, . . .“³⁰

Wie in der „Chanson de Roland“ gehört Naimes auch in vielen späteren Chansons zum notwendigen Personal. G. Moldenhauer³¹ hat die Entwicklung und Bedeutung dieser Figur in den einzelnen Dichtungen untersucht. Im „Aspremont“-Epos und im „Aquin“ spielt er eine Hauptrolle, im „Sachsenlied“ J. Bodels bleibt er im Hintergrund. Die „Ogier“-Geste macht Naimes zum Onkel Ogiers und kennt einen Sohn Bertran,

²⁸ Hg. Wilhelm WATTENRACH: Vita Altmanni episcopi Pataviensis. (MG. SS. 12), 1856, 226–243, hier: S. 237.

²⁹ Vgl. Otto von FREISING, Chronica I, 25, S. 92.

³⁰ Hg. Alfons HILKA: Das altfranzösische Rolandslied nach der Oxforder Handschrift. Halle/S. 1948³. (Sammlung romanischer Übungstexte. 3. 4.)

³¹ Gerhard MOLDENHAUER: Herzog Naimes im altfranzösischen Epos. Halle/S. 1922. (Romanistische Arbeiten. 9.)

Zeitschrift für Bayerische Landesgeschichte (ZBLG)

Suche

Neue ausführliche Suche

Schnellsuche: (Stichwortsuche bis ZBLG 24
1961, Volltextsuche ab ZBLG 25
1962)Bayerische Bibliographie
1927-1958

Überblick

Band /

Inhaltsverzeichnis:
ZBLG 34 (1971)

Beitrag:

* Karl BOSL, Passau, Tor zu drei...

Georg R. SPOHN, Armenien und
Herzog Naimes. Zur bayerischen
Stammesgeschichte im Mittelalter und
bei Peter Harer, in ZBLG 34
(1971), S.185-210

* Otto WEISS, Klemens Maria Hofb...

< Beitrag | << | < -10 | < -5 | < | Gehe zu Seite: | > | +5 > | -
| >> | Beitrag >

Seite 194 ZBLG 34 (1971)

» Zum Kapitelanfang

194

Georg R. Spohn

Die Forschung hat die Fragen um den Bayernherzog Naimes im deutschen „Rolandslied“ noch nicht beantworten können. A. Hämels These⁴⁰, über einen Lesefehler in der Pseudo-Turpin-Handschrift von Santiago de Compostela (nicht vor 1140), die zuerst den Bayernherzog kenne, sei er sowohl in die französische Epik wie auch in das „Rolandslied“ des Pfaffen Konrad gelangt, wurde von D. Kartschoke widerlegt⁴¹, der auch zeigte, daß Konrad den Pseudo-Turpin nicht gekannt haben muß⁴². Auch Kartschoke kommt jedoch über Moldenhauer nicht hinaus, der das Problem 1922 folgendermaßen zusammengefaßt hatte: „Gegen die Möglichkeit eines deutschen Ursprungs (Konrad) und einflusses spricht kein entscheidender Beleg. Die Möglichkeit eines unabhängigen französischen Ursprungs soll zugestanden werden“⁴³.

Die Bedeutung, die Herzog Naimes und den Bayern im Regensburger „Rolandslied“ beigemessen wird, steht hier nicht zur Diskussion, es sei nur darauf aufmerksam gemacht, daß der Stricker sie in seiner Bearbeitung verringert. Bei ihm wird jedoch eine neue Figur eingeführt⁴⁴: Gerolt, Herzog von Schwaben, historisch der Nachfolger Tassilos in Bayern. Auf ihn und seine Schwaben wird im „Karl“ das Lob gehäuft, das im „Rolandslied“ Naimes und den Bayern zukommt.

Sei der Pfaffe Konrad der Schöpfer der Figur des Naimes von Bayern oder nicht, dem Dichter ist sicher die Verbindung der ihm vertrauten Geschichte von der armenischen Herkunft der Bayern mit diesem Herzog zuzuweisen. Konrad läßt Karl den Großen sagen:

v. 7787 „Naimes der wigant
der ziret wol Beirlant:
got ruchte mich inoch zebedencken,
der sante mir in ze sinem chemphen,
uon den getriwen Armenien geborn“⁴⁵.

⁴⁰ Adalbert HÄMEL: Vom Herzog Naimes „von Bayern“, dem Pfaffen Konrad von Regensburg und dem Pseudo-Turpin. München 1955 (SB. d. Bayer. Akad. d. Wiss., phil.-hist. Kl. Jg. 1955, H. 1), S. 15 f.; aus Baioua = Bayonne wurde Baiouria.

⁴¹ Dieter KARTSCHOK: Die Datierung des deutschen Rolandsliedes. Mit einem Vorwort von Peter Wapnewski. Stuttgart 1965 (Germanistische Abhandlungen. 9), S. 72.

⁴² KARTSCHOK, S. 67.

⁴³ MOLDENHAEUER, S. 162.

⁴⁴ Hg. Karl BARTSCH: Karl der Große von dem Stricker. Mit einem Nachwort von Dieter Kartschoke. Berlin 1965 (repr. d. Ausg. Quedlinburg und Leipzig 1857), S. 440.

⁴⁵ Das Rolandslied des Pfaffen Konrad. Nach der Ausgabe von Carl Wesle. 2.

Die Forschung hat die Fragen um den Bayernherzog Naimos im deutschen „Rolandslied“ noch nicht beantworten können. A. Hämeis These⁴⁰, über einen Lesefehler in der Pseudo-Turpin-Handschrift von Santiago de Compostela (nicht vor 1140), die zuerst den Bayernherzog kenne, sei er sowohl in die französische Epik wie auch in das „Rolandslied“ des Pfaffen Konrad gelangt, wurde von D. Kartschoke widerlegt⁴¹, der auch zeigte, daß Konrad den Pseudo-Turpin nicht gekannt haben muß⁴². Auch Kartschoke kommt jedoch über Moldenhauer nicht hinaus, der das Problem 1922 folgendermaßen zusammengefaßt hatte: „Gegen die Möglichkeit eines deutschen Ursprungs (Konrad) und Einflusses spricht kein entscheidender Beleg. Die Möglichkeit eines unabhängigen französischen Ursprungs soll zugestanden werden.“⁴³

Die Bedeutung, die Herzog Naimos und den Bayern im Regensburger „Rolandslied“ beigemessen wird, steht hier nicht zur Diskussion, es sei nur darauf aufmerksam gemacht, daß der Stricker sie in seiner Bearbeitung verringert. Bei ihm wird jedoch eine neue Figur eingeführt⁴⁴: Gerolt, Herzog von Schwaben, historisch der Nachfolger Tassilos in Bayern. Auf ihn und seine Schwaben wird im „Karl“ das Lob gehäuft, das im „Rolandslied“ Naimos und den Bayern zukommt.

Sei der Pfaffe Konrad der Schöpfer der Figur des Naimos von Bayern oder nicht, dem Dichter ist sicher die Verbindung der ihm vertrauten Geschichte von der armenischen Herkunft der Bayern mit diesem Herzog zuzuweisen. Konrad läßt Karl den Großen sprechen:

v. 7787 „Naimos der wigant
der ziret wol Beirlant:
got ruchte mich inoch zebedencken,
der sante mir in ze ainem chemphen,
uon den getriwen Armenien geborn“⁴⁵.

⁴⁰ Adalbert HIMMEL: Vom Herzog Naimos „von Bayern“, dem Pfaffen Konrad von Regensburg und dem Pseudo-Turpin. München 1955 (SB. d. Bayer. Akad. d. Wiss., phil.-hist. Kl. Jg. 1955, H. 1), S. 13 f.; aus Baiona = Bayonne wurde Baiouaria.

⁴¹ Dieter KARTSCHOKE: Die Datierung des deutschen Rolandsliedes. Mit einem Vorwort von Peter Wapnewski. Stuttgart 1965 (Germanistische Abhandlungen. 9.), S. 72.

⁴² KARTSCHOKE, S. 67.

⁴³ MOLDENHAUER, S. 162.

⁴⁴ Hg. Karl BARTSCH: Karl der Große von dem Stricker. Mit einem Nachwort von Dieter Kartschoke. Berlin 1965 (repr. d. Ausg. Quedlinburg und Leipzig 1857), S. 440.

⁴⁵ Das Rolandslied des Pfaffen Konrad. Nach der Ausgabe von Carl WESLE. 2.

32. Censorinus, De die nat. XVII, 4. Epigenes in centum duodecim annis longissimam vitam constituit, Berosos autem centum sedecim.
33. Plinius, Nat. Hist. VII, 49 (50), § 160. Poscere videtur locus ipse sideralis scientiae sententiam. Epigenes CXII annorum impleri negat posse, Berosus excedi CXVI.

III. DE DILVVIO

34. Alexander Polyhistor apud Eusebium excerptis Syncellus, p. 53, Eusebium, Chronic. I. I., ed. Karst, 19—56, 3. Pergitur fragm. 27 a. p. 10, 19—12, 5.

10 Alexandros des Polyhistor's <Bericht> λέγει γάρ ο αὐτός Ἄλεξανδρος ὡς ἀπὸ τῆς γραφῆς τῶν Χαλδαίων κτλ. von der Sintflut: aus derselben Schrift, von welcher gesprochen ist.

Nach dem Ende des Otiartes, sagt er, habe dessen Sohn Xisuthros regiert 15 8 Saren, und unter diesem sei gewesen die große Wasserflut. Und das Einzelne in die Schrift einschlagend, erzählt er dieserweise:

Kron, sagt er, habe ihm im Schlafe ge- 20 offenbart [derselbe, den sie 'Vater des Aramadz' nennen und andere 'Zeit'], daß am fünfzehnten des Monats Daisios [d. i. Mareri] die Menschheit durch die Sintflut untergehen werde; Befehl habe er gegeben: sämtliche, sowohl die ersten als die 25 mittleren und die letzten Schriftwerke zu vergraben und in das Innere einzugehen mit seinen Geschlechtsgenossen und nötigen Freunden; aufzuspeichern darinnen 30 Mundvorräte und Getränke; hineinzuführen auch wilde Tiere und Vögel und Vierfüßler; und mit allen Zurüstungen sich bereitzuhalten zur Schifffahrt. Ge- fragt habe er, wohin er denn nun schif- 35 fen werde; Antwort sei ihm geworden: zu den Göttern, Gebete zu verrichten, damit Heil den Menschen werde. Und nicht unterließ er zu wirken das Werk des Schiffswerkes: dessen Länge war fünf- 40 zehn Pfeilschüsse und seine Breite zwei Pfeilschüsse.

Fertig ausgerüstet nach allem, wie er auch Befehl erhalten hatte, habe er Frau und Kinder und die nötigen Freunde in 45 das Innere eingeführt.

Als nun die Sintflut heringebrochen und eilends wieder abgenommen, entlasse 50 Γνωμόνιον δὲ τοῦ κατακλισμοῦ καὶ εὐθείως λήξαντος τῶν ὄρων τινὰ τὸν

21 derselbe | 'Zeit'] additamentum interpretis Armeni. 23 d. i. Mareri] addit. int. Armen. 8 Ἀρδάτου] sic A. 24 Σιπάρους] Σικτάρους A. 32 ναυπηγήσασθαι] ναυπηγήσαντα A, corr. A. v. Gutschmid. 33 ἰε] ε A, corr. v. Gutschmid.

Xisuthros eliche Vögel, und sie finden keine Nahrung und weder Stelle noch Standort, sich niederzulassen; zurückkehrt, nehme er sie wieder in das Schiff auf. Und nach einigen wenigen Tagen entlasse er wieder andere Vögel; auch diese kehren abermals in das Schiff zurück, von Lehm schlammige Krallen führend. Darauf lasse er ein drittes Mal welche los, und sie kehren nicht wieder in das Schiff zurück.

Da erkenne Xisuthros, daß die Erde zum Vorschein gekommen und offen liege; er erbreche eine Seite des Schiffsdeckes und sehe das Schiff aufgefahren, an einen Berg angelehnt. Er steige heraus, begleitet von Frau und einer Tochter, mitsamt dem Schiffmeister und bete an auf der Erde, errichte einen Altar und bringe den Göttern Opfer dar. Und seither sei er aus den Augen entschwinden gewesen samt jenen, die mit ihm aus dem Schiffe herausgestiegen waren.

Und die dort im Schiffe geblieben waren, und mit den Xisuthriden nicht herausgegangen waren, als sie nachher hinausgetreten, suchten sie ihn und umherirrend riefen sie ihn laut an, mit Namen nennend. Xisuthros ist ihnen fürderhin nicht mehr erschienen; der Schall einer Stimme jedoch, die aus den Lüften kam, gab Vorschritt; daß es ihnen Pflicht sei, Götterverehrer zu werden; und daß er selbst, wegen seiner Götterverehrung hingefahren, in der Wohnung der Götter wohne; und daß seine Gattin und Tochter und der Schiffmeister ebendiese Ehre genössen; und er gebe ihnen Weisung und Vorschritt, wiederum nach Babylon zu gehen; so nämlich laute für sie der Schicksalspruch der Götter: zu gehen, aus der Stadt der Siparer ausgrabend die Bücher zu holen, die dort geborgen lägen, und sie der Menschheit zu übergeben; und daß der Ort, woselbst sie gelandet sich befänden, das Land Armenien sei. Und jene, als sie alles dies vernommen, hätten den Göttern Opfer dargebracht und seien zu Fuß nach Babylon gezogen.

Von dem Schiffe aber soll dort, wo es

Ξισουθρον ἀφίεσαι. Τὰ δὲ οὐ τροφήν ἐβρόντα οὔτε τόπον ὅπου καθίσαι πάλιν ἔλθειν εἰς τὸ πλοῖον. Τὸν δὲ Ξισουθρον πάλιν μετὰ τινὰς ἡμέρας ἀφίεσαι τὰ θρῆνα· τὰυτὰ δὲ πάλιν εἰς τὴν ναὸν ἔλθειν τοὺς πόδας πεπληρωμένους ἰχθῶντα. Τὰ δὲ τὸ τρίτον ἀφιεθέντα οὐκ ἔτι ἔλθειν εἰς τὸ πλοῖον.

Τὸν δὲ Ξισουθρον ἐννοηθῆναι γῆν ἀναπεφηνῆναι, διελόντα τε τῶν τοῦ πλοίου ῥαφῶν μέρος τι καὶ ἰδόντα προσοικεῖσαν τὸ πλοῖον ὄρει τινὶ ἐκβῆναι μετὰ τῆς γυναικὸς καὶ τῆς θυγατρὸς καὶ τοῦ κυβερνήτου προσκυνήσαντα τὴν γῆν καὶ βοῶν ἰδουσάμενον καὶ θυσιάζαντα τοῖς θεοῖς γενέσθαι μετὰ τῶν ἐκβάτων τοῦ πλοίου ἀφανῆ.

Τοὺς δὲ ὑπομείναντας ἐν τῷ πλοίῳ μὴ εἰσορευομένους τῶν περὶ τὸν Ξισουθρον ἐκβάτων ζητεῖν αὐτὸν ἐπὶ ὀνόματος βοῶντας. Τὸν δὲ Ξισουθρον αὐτὸν μὲν αὐτοῖς οὐκ ἔτι ὀφθῆναι, φωνὴν δὲ ἐκ τοῦ ἄερος γενέσθαι κλιέουσαν ὡς θεὸν αὐτοὺς εἶναι θεοσεβεῖς. Καὶ γὰρ αὐτὸν διὰ τὴν εὐσεβίαν πορεύεσθαι μετὰ τῶν θεῶν οὐκίσσονται. Τῆς δὲ αὐτῆς τιμῆς καὶ τὴν γυναῖκα αὐτοῦ καὶ τὴν θυγατέρα καὶ τὸν κυβερνήτην μετεσχημέναι. Εἰπέ τε αὐτοῖς ὅτι ἐλεύσονται πάλιν εἰς Βαβυλώνα, καὶ ὡς εἴμαρται αὐτοῖς ἐκ Σιπάρων ἀνελομένοις τὰ γράμματα διαδοῦναι τοῖς ἀρθράποισι, καὶ ὅτι ὅπου εἴσιν ἡ χώρα Ἀρμενίας ἐστίν. Τοὺς δὲ ἀκούσαντας ταῦτα θεοὶ τε τοῖς θεοῖς καὶ περὶ πορευθῆναι εἰς Βαβυλώνα.

Τοῦ δὲ πλοίου τούτου κατακλιθέντος 50

7 τὰ δὲ τὸ] τὸ δὲ Α, correxī. 27 βοῶντας] βοῶντος Α. 30 καὶ γὰρ] καὶ παρ' Α, corr. v. Gutschmid. 36 Σιπάρων] Σικπάρων Α. 50 κατακλιθέντος] κατακλιθέντος Α, corr. Scaliger.

The Song of Roland, an Epic Poem

The European famous epic poem “The Song of Roland” was written in the IX–XI cc. on the basis of earlier historical events (VIII–IX cc.) during the reign of Charlemagne (Charles the Great, 768–814). In the epic poem we read about how the last regiment of king Charles’ army, led by the king’s relative, count Roland (he had just returned to France from Spain after 7 years of triumphant invasion) was attacked by Saracens (Arabian tribes, Moors) in the Roncesvalles Gorge of the Pyrenees Mountains. Roland, together with his foster brother Oliver as well as with other peers and famous noblemen, fought bravely, but was defeated and killed. Roland’s stepfather Ganelon has to share some of the blame for their defeat as feeling envious of Roland, he had collaborated with Moor Marsile, the king of Saragossa. Charles took revenge for Roland’s and others’ death by defeating the innumerable army of the Muslims (Moors) and by killing Ganelon too.

The Prototype of Roland was Hruodland, the prefect of the French Breton, who was killed during the Basques attack in 778.⁵⁴ Later, in some other versions of the epic poem, referring to the Crusade, the Christian Basques were replaced by Muslim Moors. It’s interesting to note that in the legends of Basques the stories connected with Roland have been preserved. They tell that Charlemagne with his troop came to conquer Navarre and Roland was the commander of his infantry regiment. The inhabitants of one of Navarre villages gathered together in the church hoping to be protected as they had known about Franks’ invasion. But Charlemagne ordered to pull down the church and kill the people. Roland, being a strong and tall warrior, tried to show his power by ruining the church with one stroke of a stone. He tore off a huge rock from the mountain, but while trying to throw it on the church, he stumbled and rolling down with the stone reached the village gates and died there. The stone can still be seen at the gate of Uros village. The peasants still keep this stone to show their power to the enemies and conquerors of Basques.⁵⁵

“The Song of Roland” epic poem was spread in Europe even in the Middle Ages. It was translated and redrafted in many European

⁵⁴ The Song of Roland”, Y., 1991, footnote 104, translated by H. Bakhchinyan

⁵⁵ Basques legends, Y., 1996, p. 118–120, translated by V. Sargsyan

languages: English, German, Italian, Spain, Celtic and Scandinavian languages. The German version, ascribed to Konrad der Pfaffe (Conrad the Priest) and written in the XII c. (1170) is the best known one. That version of the epic poem testifies about brave Naymes, Charlemagne's fellow-traveller, an Armenian nobleman and duke of Bavaria, who was killed in the Battle of Roncevaux (Ronseval). Appreciating the bravery and loyalty of Naymes, Charlemagne considered Naymes a "godsent prize (or reward)" for him.

7787. Naimes ist im Kampf gewandt,
Hohe Zier von Baiierlant.
Es ward von Gott mir teure Gabe,
daß ihn zum Kämpfen habe.
Aus dem getreuen Armenien geboren
die Baigere hab ich selbst erkoren
zu dem auserwählten Streiten
zwanzigtausend soll er leiten .
Mit ihren scharfen Schwertern
Sollen sie den Sieg erhärten.
Sie kaufen ihn viel sehr
kühners Volk war nimmermehr.⁵⁶

Das Rolandslied des Pffafen Konrad

7787. Naymes began to struggle
In Bavarian outfit.
His action was an award by God.
He was from Armenia.
He leaded twenty thousand soldiers
With his outfit
In decisive battles.
They won
With their sharp swords
Because of that
Those brave people /the enemy/ don't exist any longer.

In another version we read:

⁵⁶ Richard Ed. Ottmann, Pffafe Konrad, Rolandslied, Reclam, 1891, Topakyan G., Die Bayerisch-Armenische...

7790. Naimes, der Recke,
Ist eine Zierde Baierns.
Gott hat mich nicht vergessen,
Er hat ihn mir als Kämpfer gesandt,
der von den treuen Armeniern abstammt⁵⁷.
7790. The brave Naymes /began to struggle/
In Bavarian outfit.
The God didn't forget me
Sending him as a soldier for me
Who was from loyal Armenia.

According to the above mentioned Bavarian ancient written sources Naymes (also Noriks, Norikus and Norik) was the son of Hercules or he was a descendant of the latter's generation, which explains why Bavarians were called Norikyian and their country as well as their capital were called **Nora, Norikum**⁵⁸.

⁵⁷ Das Rolandslied des Pffafen Konrad, Mittelhochdeutsch Neuhochdeutsch, Reclam

⁵⁸ Topakyan G., Die Bayerisch-Armenische..., p. 927, 930–932

Armenia and Britain

The ancient name of the British Isles is Albion. This name is considered to have Celtic origin that was used by ancient Greeks. Ptolemy (90-168) has also written about Albion in his works. There is also another viewpoint that the name Albion has derived from the white cliffs found in the south-eastern part of the island and means “white country”. “The Anglo-Saxon Chronicle”, written by the order of Alfred the Great, king of England, in the IX c. is an ancient national document about the people living there. It records: “And here are in the island five peoples: English, Brito-Welsh, Scottish, Pictish and Book-Latin. The first ones to inhabit this land were the Britons: they came from Armenia, and first settled in the southward of Britain”.⁵⁹



Manuscript of the Anglo-Saxon Chronicle

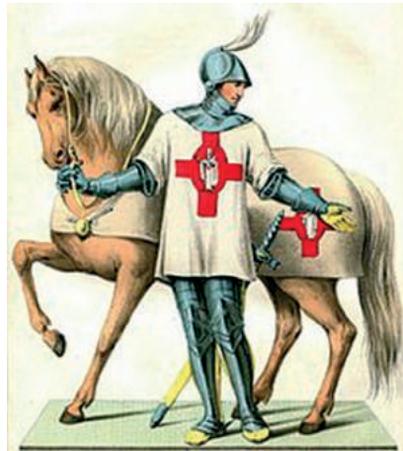
In one of the 15th century manuscripts (Jehan de Wavrin, *Anciennes et nouvelles chroniques d'Angleterre* (1470–1480), the meeting of the king of England Richard II (1337–1399) with the last king of Cilician Armenia Levon VI (1374–1375) in the Royal Court of England in Westminster is depicted. The last several kings of Cilician Armenia led a policy in favour of Europe for which they became enemies of neighbouring Muslim countries. In 1375, with a large number of his

⁵⁹ The Anglo-Saxon Chronicle, (Part 1: AD 1 – 748).

army the Sultan of Egypt attacked and conquered the capital of Cilicia, Sis and the Cilician Kingdom of Armenia came to an end. The dethroned king Levon VI visited a number of European countries, including England, to discuss the situation and to ask for assistance. The monarchs of all the countries he visited met him with royal honors, but did not make any encouraging promises.⁶⁰ It was during the period of the Hundred Years' War (1337–1453), with some intervals, between England and France. Levon VI also visited those countries with the intention of preventing the escalation of the war between France and England. He thought that both countries could not help Cilicia if the war continued.



The meeting of Richard II and Levon VI in the Royal Court of England, miniature <https://www.facebook.com/historyofar/photos/a>, History of Armenia



Armenian cavalier (horseman), XIII–XIV cc. Cilician Armenia (Gh. Alishan, 1885, p. 487)

⁶⁰ 1. It is known that in 1383 John I of Castile gave Madrid, Ciudad Real and Adukhari cities with their surrounding territories for life to the Armenian king Levon VI. The incomes of those cities would provide a regal life for King Levon VI. John I of Castile helped the Armenian king to return to his Kingdom, giving him six military and six ordinary ships with their crews. The French king Carlos VI, too, met Levon VI in Paris with royal honors. The Armenian king was respected in the French royal palace. He even tried to reconcile England with France, convincing them not to fight against each other. To that end he visited England, where as afore mentioned, he was met by Richard II. The last king of Cilician Armenia, Levon VI, died in 1393 and was buried in Saint Denis Temple in Paris.

At the end of the XVIII c. after studying “The Anglo-Saxon Chronicle” in detail, Richard Powell, an English researcher, considered it true that the Brits were Armenians by origin and in his conclusion he used the expression **Armenian Brits**.⁶¹

Furthermore, having studied the history of Armenia and the Armenian language, the English poet Lord George Gordon Byron (1788-1824), stated that “Paradise was placed in Armenia.”⁶²

In the Middle Ages Englishmen continued to consider Armenia as the salvation country for the survivors of the Flood. Among the Bible illustrations, published in London in 1599, we can see Noah’s Ark on Mount Ararat after the Flood with Armenia at the bottom, where a new society is reborn and spread towards the European, Asian and African continents.

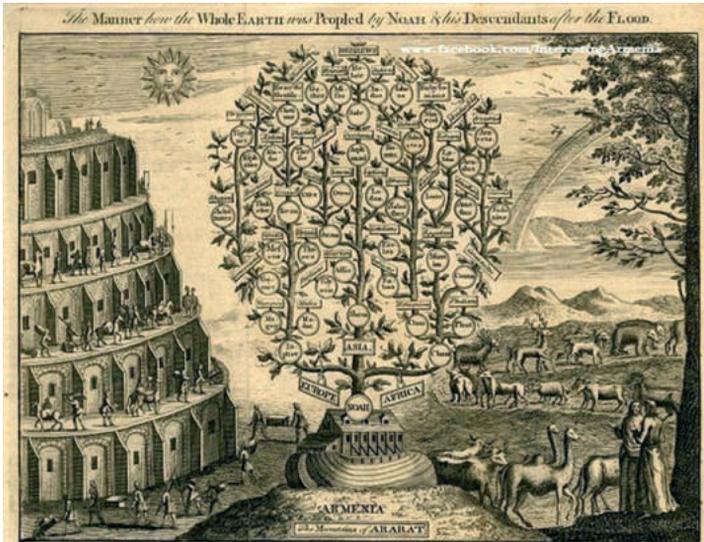
⁶¹ See Danielyan E. L., “Progressive British Figures’ Appreciation of Armenia’s civilizational Significance”, Versus the Falsified “Ancient Turkey” Exhibit In The British Museum, Yerevan, 2013, pp. 36–46, 109.

⁶² Armenians, the Armenian language and Armenian culture play a special role in the literary heritage of English poet George Gordon Byron (1788–1824). In 1816, visiting “Saint Lazarus of the Armenians” (a small island in Venice) and seeing their devotion to their nation, the poet decided to study the Armenian language and history. With the help of one of the Mechitarist Congregation members H. Avgeryan Byron learned Armenian. The poet wrote in his letters: “...it’s a rich language... that is worth studying in detail, during which... the learning hardships are completely compensated”. (*Th. Mooze. The Life, Letters and Journals of Lord Byron, London, John Murrey, 1908, p. 329*).

Byron and Avgeryan together wrote and published an English-Armenian and an Armenian-English dictionary. In the preface of the Armenian-English grammatical manual Byron’s warm attitude towards Armenians and their culture is expressed. In the preface Byron wrote: “In 1816 arriving in Venice like other travellers I was also interested in the Congregation in Saint Lazarus friary”. These people (the Mechitarists) are clergymen of an oppressed but noble nation, expelled and enslaved like the Jews and the Greeks. However, they did not isolate themselves like the Jews and did not have servility like the Greeks. **These people became rich without oppressing others... It must be difficult to find a nation who has witnessed so many evil deeds like the Armenians...** But in spite of their unfortunate destiny their country will forever be one of the interesting countries in the world... and their language needs a more detailed study...

If we trust the Bible, Heaven or Paradise was located in Armenia. It was there that the dry land was seen after the Flood and Noah’s dove flew back. But hardly had Heaven disappeared when misfortunes began. Being a powerful kingdom for a long time, later that independent country, where God had created man in his image, was turned into a desert by Persian satraps and Turkish pashas. (“*Th. Mooze. The Life, Letters and Journals of Lord Byron, London, John Murrey, 1908, p. 336, 337*”; “*Beauties of English Poets*”, «Ի թողոց Լորդ Գալդրիմի», (*Armenian and English, Venice, Saint Lazarus, 1852, p. IV–IX. A. Bekaryan “Byron and the Mechitarists”*, 1988, [http://hpj.asj-oa.am/4955/1/1988-2\(34\).pdf](http://hpj.asj-oa.am/4955/1/1988-2(34).pdf)).

As we see Byron speaks about Armenians’ noble character, spiritual culture, language and history with special warmth.



“Noah’s Ark”, Bible illustration, published in 1599 in London

But in the 2nd half of the 19th c. the powerful countries began to ignore the interests of Armenia because of the new political situation in international relations. This is reflected in historiography as well. In the 1st half of the 19th c. the English scholar James Ingram translated “The Anglo-Saxon Chronicle” into modern English without changing the original text. However, the translation was later published with distorted explanations by another researcher, Dr. Jaylis. Feeling skeptical about the idea that the “Brits have come from Armenia”, the latter expressed the opinion that the IX century authors wrote “Armenia” instead of “Armorika” by mistake. Based on this idea later publishers of “The Anglo-Saxon Chronicle” changed intentionally the original text, and wrote that the “Brits came from Armorika”. Much importance was not given to the fact that this new “explanation” was made in the 19th c. In 1861, the English historian B. Thorpe published the first volume of the 4 volumes of “The Anglo-Saxon Chronicle”. (Benjamin Thorpe, *The Anglo-Saxon Chronicle, Vol. I, Original Texts*, London, 1861). Writing about the people living in England Thorpe reiterated what was written in “The Anglo-Saxon Chronicle”, but in the footnote of the publication he added that the Brits have not come from Armenia. Rather, they have come from Breton, which used to be called Armorika (Armor, north-western part of France).

In 1953 “The Anglo-Saxon Chronicle” was republished, where the footnote “correction” was already typed in the text (these “corrections” will be discussed later). In both cases the facts were distorted and Armenia was turned into Armorika (by the way in the word Armorika the stem **Ar** should be underlined).

Thus, while according to the original text (9thc.) “The first inhabitants of the island were Brits who came from Armenia”, a 1000 years later, in the 2nd half of the XIX c., a scholar named Dr. Jaylis expressed the opinion, without sufficient facts, that instead of Armenia we should read Armorika. In such a case we cannot but refer to the Bible again, published in England in 1599, where Armenia is represented as the country of Salvation and Renaissance.

Let us touch upon another supposition referring to the name “England”. The similarities found in the names England and Arzanene region of Greater Armenia (Angel Tun) allow us to draw some interesting conclusions. The center of Angel Tun is Anggh (Angl) the town-fortress. Angegh (griffon-anggh) was an Armenian ancient bird-like angel god⁶³ that connected earthly and heavenly lives, and its worshiping center was the province of Anghegh Tun (Angel tun). The name of the province comes from the Angegh (Angel) god’s name. In the 4thc. the province was also known under the name of Angelene (Roman pronunciation).⁶⁴ Are the names Angegh/Angel connected with the tribe name of Angl and the name England? Let us not forget that Armenians used to write and pronounce England as Angghia. There are no accidental similarities, so it is completely probable that the tribe name Angl and the name England are connected with the name of Armenian Anggh/Angel tun province.

Let us now refer to the French Bretons that are separated from the English Brits by the La Manche Channel. The settlement Armorika (Ar-morika) is located in the French Breton. There exists a historical lighthouse there named Armen and a city named Van. Studying the Breton-Armenian vocabulary, one can assert that numerous words in Breton and Armenian have the same meaning and pronunciation:

⁶³ Sebeos, History, Y., 2005, p. –15, 55, History of the Armenian People, Y., 1971, v. 1, p. 484

⁶⁴ Armenian Soviet Encyclopedia, v. 1, Y., 1974, p. 379 (article by S. Yeremyan).

Breton	Armenian
aba	ապա-apa
Arvor	աղվոր-aghvor
Aspadenn	ավերակ-averak, ասպատակել-aspatakel
Aspedus	ասպետ-aspet
Arzh	արջ-arj
Asa	ասս (exclamatory)-asa
Askoan	այսքան-ayskan
Adkoan	այդքան-aydkan
Askorn	նսկոր-voskor
Astr	աստղ-astgh
Arz	արծն-arstn

65

Unfortunately, the French Bretons do not have preserved written sources which could verify their Armenian origin, but the similarity of names that are still used, other similarities in the Armenian and the Breton languages as well as the mention of the fact that the ancient inhabitants of the British Isles, the Brits, had come from Armenia, allow us to assert that French Bretons have also come from Armenia.

⁶⁵ Read about French Breton in the web page of Komitas archimandrite Hovnanyan. Pocket dictionary of Armenian, Venice, 1865, p. 159

Armenia and the Celts (Gauls)

Coming to Europe, the Celts settled in the central and western vast territories of that continent; in almost all the European countries: France, Spain, Germany, Italy, England, Belgium, Ireland, etc. They were called Keltoi by the Greeks, galli and gallatian by the Romans. In Armenian literature they are called the gauls (gaghiatsi). Celts are also known under the names of Caul and Gaul. According to a widely spread viewpoint, the ancestors of the Celts have come to Central Europe from the Black Sea coastal areas. But another opinion states that the Celtes are the natives of the territories situated in the middle stream areas of the Rhein and the Danube Rivers (since the 7th c. B.C.). Later in the 6th c. B.C. the Celtic tribes moved to the West inhabiting the modern territories of France, Spain and Britain. The Celtes of France (also of Belgium and Switzerland) were called Gauls by the Romans and their territory was called Gaul (Latin: Gallia).



The Historical Atlas of Celtic Culture, p. 1420

In the IV c. B. C. began their shifts towards the East and other places. Some researchers consider Armenia (northern parts of Armenia) to be the ancestral Homeland of the Celts. If this is the case Celtic tribes might supposedly have moved towards the West (today's territories of France and Belgium) by way of the Black Sea and the Danube River. In 390–387 B.C. the Celts crossed the Apennine Mountains and conquered Rome. In the 3rd c. B.C., reaching Asia Minor, they settled in the western bend of the Halys River Basin, where they were called galats by the Romans. In Asia Minor they founded the State of Galatia (Cappadocia, Phrygia, Central Anatolia) with Ancyra being its centre (ancient Hittitian Hattusa, now Ankara). Armenian historians, Movses Khorenatsi (5th c.) and Movses Kaghankatvatsi (7th c.) have written about the Celts (Galatians) in their works. M. Khorenatsi writes that Galatian troops and their Eastern regiment led by Vahan Amatuni were sent to Atrpatakan by the Romans to protect the country from the Persian king.⁶⁶ Movses Kaghankatvatsi, on the other hand, writes about the origin of the Celts and the Galatians mentioning that they are the descendents of Japheth's son Magog.⁶⁷

The Celtic tribes practiced farming and cattle-breeding. Craftsmanship (the making of pottery, glass and bronze objects) and trade were also developed. The Celts worshiped the tree of life (oak tree). Celtic (also Irish) crosses witness about their nation's cultural connection with Armenia. Their circular Sun-like discs and plaited patterns remind us of Armenian ornaments and crosses (later cross-stones) of pre-Christian and Christian times.

Some heroes in the Celtic mythology have the following names **Er, Eriy (Eriu), Eremon**⁶⁸ which are similar to Armenian names. Irish Celts used to be called Ériu (now Éire). The name Ériu is very close to the tribe and country name of **Eria(ini)** that was carved in Armenian king (735–713 B.C.) Rusa I's cuneiform inscription uncovered in the Tsovinar village, located on the banks of Lake Sevan. **Eria(ini)** is mentioned alongside with the tribe and settlement name **Uelkuni**.

⁶⁶ Movses Khorenatsi, 1981, p. 313

⁶⁷ Movses Kaghankatvatsi, "History of Aghuank", Y., 1969, p. 2

⁶⁸ Mythology of the World Nations, M., 1988, v. I, p. 54, 1991, v. II, p. 636



Irish
cross-stone



Celtic
cross-stone



Armenian
cross-stone



Armenian
cross-stone

Let us now refer to an ancient Irish legend that allows us to see the connection between Armenia and Ireland. According to that legend Ireland was conquered by a group of warriors (or adventurers), who won the war against god Danu's tribe, who used to live there. Among the newly arrived people were two brothers (or a father and a son in another version) named **Ire** and **Eremon**. Ire was proclaimed king of that country. Later the country was called **Ireland** in his honour.⁶⁹ In the legend the newly arrived people were from Greece but the names Ireland and Eremon allow us to say that their ancestral Homeland was Armenia (the newly arrived people, leaving Armenia, may have settled in Greece first and later moved to Ireland). It is worth remembering that in other stories the heroes (Bavarius, Norikus and Slavs) were the sons of Hercules. Armenian-Irish cultural (cross-stones, architectural elements), ritual, worshipping and other similarities have attracted the attention of many researchers.

An eminent orientalist and Armenologist Nicholay Mar (1864–1934), having studied European and Minor Asian mythological traditions has mentioned that “In Europe mythological traditions were preserved by the Celts, who lived in the Armenian Got-tan or Kol-ten (Գողթն-Goghhtn, Nakhichevan) region”.⁷⁰ The above mentioned is also stated in the “Flammarion Dictionary of the French Language”,

⁶⁹ Quiggin E.C., *Encyclopedica Britanica* 13 ch Ed, 1926, Ireland; Kavoukjian M., *The Origin of the Names Armen and Hay and Urartu*, Beirut, 1973, p. 365–366

⁷⁰ Mar N., *Caucasian Cultural World and Armenia*, Y., 1995, p. 122

where the following is written about the Gauls: “Les Gaulois sont installes sur le territoire actuel de la France relativement tard, vers 500 av. J. C. Originnaire de Boheme ou de Baiere, ils parlaient une langue indo-europeenne de type celtique (comme le Breton ou le gaelique)’ (“The Gauls have settled in today’s France relatively late, in about 500 B.C., They came from Bohemia or Bavaria. They spoke one of the Indo-European languages, Celtic, which is similar to Breton or Gaelic”).⁷¹

We see that according to this information Gauls came from Bavaria and spoke Celtic, like Breton (Brits).

Martiros Kavoukjian, an Armenian intellectual, has also studied the ancient relations between Celtic tribes and Armenia. Comparing a number of words in the Indo-European language families, he has suggested that the ancestors of Celtic (Welsh), Cornish and Breton speaking peoples have lived in places (in their ancestral Indo-European Homeland), where the words beginning with [v] were changed to [g]:

e.g. **gini** (գինի-wine in Armenian, Indo-European root: voinio/voino, Cimmerian gwin), **gueghts** (ղաղաղ-gland/wish, Ind.-Eur. root: vel, old Cornish-guell, Breton-guell), **gueghmn** (ալիք-wool/wave, Ind.-Eur. root: vel/vol, Cimmerian-gwlan, Cornish-gluan, Breton-gloan), **garun** (գարուն-spring, Ind.-Eur. root: vēsr/vēr, old Cimmerian-guiannuin, Cornish-guaintoin) and other words were pronounced with [g] not with [v]. The same is in Armenian⁷². Making use of comparative linguistic methods (borrowings, Indo-European original roots) Kavoukjian suggested that the ancestral Homeland of Celtic languages was situated in the north-eastern part of the Armenian Highlands along the upper stream of the Kur River and on the territory of Chldr-Sevan Lakes.

⁷¹ Dictionnaire Flammarion de la langue française, Paris, 1999, p. IV, (translated by Komitas archimandrite Hovnanyan).

⁷² Kavoukjian M., Studies about Armenian Ancient History, Y., 2010, the Homeland of Celtic Tribes and Celtic-Caucasian Connections, p. 301–304

According to historian M. Khorenatsi, one of the Armenian forefathers named Gegham (Gegh-am=ma) lived at the “seashore” behind the mountain in the north-eastern part of the country. The mountain was called **Gegh** after his name along with the country as well as the “sea” **Gegharkuni**⁷⁷ (the Gegharkunyats Sea, Lake Sevan). The country (Gegharkuni), the mountain (Gegh), the sea (Gegharkuni) as well as the tribe have the same stem [gēgh] (Uel-Wel) in them. Among Lake Sevan coastal area tribes, G. Ghapantsyan singles out the **gegħ-uel** tribe, the **Uelikuni-Gegharkuni** country and the forefather named **Gegham**, after whom the tribe was called, allowing us to consider that the Welch (Wel-ch) tribe could have preserved its tribe and ancestral Homeland’s name **Uelikuni (Gegharkuni)**.⁷⁸ Thus, we may presume that the **Uelikuhi**, **Uelikuni** (Geghakuni, Gegharkuni) and **Gulutahi** settlements of the Armenian Highlands had been the original homelands of the **Uel-Wel (Guel)** and **Gul (Gol)** tribes. It is probable to consider also that the **Uelikuni-Gulutahi** country, including in its boundaries the **Gegh** (Geghama) Mountain Range, **was the original Homeland of the tribes, which were called Celts** by the Greeks and **Gauls, Galat** by the Romans.⁷⁹

Hence we may assert that during several shifts in the II–I millennia B.C., the Celtic tribes known as the **Celts** or the **Gauls** were spread throughout Europe contributing greatly to the formation of European civilization and culture. Leaving their Homeland they brought with them both spiritual (worship of gods, the Sun, and the trees, traditions and rites) and material values (bronze and iron processing, founding of new settlements and architecture skills), which attest to the similarities and relations between ancient Armenian-Celtic cultural values. We should also bear in mind the similarities in the names and meanings of the ancient monuments (observatories) of Karahunj in Armenia

⁷⁷ Movses Khorenatsi, 1981, p. 51

⁷⁸ Ghapantsyan G., History of Urartu, Yerevan, 1940, p. 182,187

⁷⁹ Kavoukjian M., the Homeland of Celtic tribes..., p. 306

(middle of the 5th millennium B.C.) and Stonehenge in Britain (middle of the 3rd millenium. B.C.), noting that “kar” in Armenian means “stone”, while “hunj” and “henge” are very close in their pronunciation. They also attest to the ancient connection between the Armenian Highlands and Celtic tribes.⁸⁰



Karahunj Monument
(Armenia, Syunik)



Stonehenge Monument
(Britain)

Concluding, it should be noted that the history of European people (belonging to Indo-European language family) begins from Armenia, which means that the ancestral Homeland of European people (Indo-Europeans, Arians) was Armenia.

⁸⁰ Let us mention a recently made study. An English geneticist Stephen Oppenheimer in his 2006 book “The origins of the British” discusses the viewpoint that the ancient inhabitants of the British Isles, the Scottish people, the Welsh and the Irish have the same DNA, Y-chromosome traces that looks like the genetic code of the Basques.

Armenia and The Basques (Spain)

The “Asian version” (2nd c. B. C.) is one of the ancient sources about the origin of the Basques, one of the oldest peoples in Europe. A Roman historian, Appian, (95–165 A.D.) writes: “Some consider Asian Iberia to be a colony for European Iberians; others think that they are the ancestors of European Iberians. There are still others who think that they have nothing in common with each other except their names”.⁸¹ Researchers began to speak about the active participation of Armenians in the history of the people residing in the Pyrenean (Iberian) Peninsula in the XVI–XVII cc. Among Basques researchers Esteban de Garibay (16th c., “Historical Summary”), Andre de Pos (16th c., “About the Ancient Language, Habitations and Provinces of Spain”) and Baltasar de Echave (middle of the 16th c.–middle of the 17th c., “Speeches”) consider that Armenia was the ancestral Homeland of the Basques having as a basis the similarities in Basques-Armenian toponymic names, legends, traditions and national costumes.

Basque scholar Andre de Posa insists that Basques have come from Armenia. He mentions that Armenians have founded the city called Taragona, which in Armenian meant “commune of shepherds” on the Mediterranean seashore of Spain. The similarity of the name with that of Armenian Taron (the ancient form of which was Tarawna) is evident.

Baltasar de Echave writes: “The first people came to Iberia from their dear Homeland Armenia; they came with Noah’s sons after the Flood”.

The book about the history of Valencia (“Decada primera de la historia de Valencia”, 1610) by Gaspar Escolano published in 1610 is also of great importance. In that work the author writes “After the Flood forefather Tubal with his family reached the eastern coast of Spain and settled there (Catalonia)”. According to Escolano Armenians were the first inhabitants of Spain. They spoke Armenian.

But other viewpoints, of course without any basis, claim that there are no similarities between Armenian and Basque toponymic names.

⁸¹ Appian of Alexandria, Roman History (Appiani Alexandrini, Historia Romana).

They consider that the similarities in the names Ararat-Aralar, Araks-Arais, Korduk-Gordea or Gorbea are not true. This viewpoint is especially prominent in the “Geographical-Historical Dictionary of the Basque Country”, published in Madrid, in 1802. But in spite of all attempts to deny Armenian-Basque similarities it is impossible to conceal the truth. In the first volume of that same dictionary there is an interesting piece of information stating that the toponymic name **Armenia** was also known as **Armentegi**, where the particle **teg** or **tegh** in Armenian means Place, that is to say Armenteghi means **a place, where Armenians live**.⁸²

In the 19th c. the opinion that Basques have Armenian origin again attracted some scholars’ (among them Khuan Batiste de Ero) attention. At the end of the century an English scholar Edward Spencer Dodgson by name began studying Armenian and two months later he was surprised to notice that many Armenian and Basque words have the same meaning (He mentioned about 50 words: **char** (չար)-evil, **teghi** (տեղի)-place, **anti** (անտի) կամ **aynteghic** (այնտեղից) -from there, **zatel** (զատել) -detach, etc.). He wrote about his findings in his article “Basque words in the Armenian Language”, which was published in “Euskara” (Basque language) journal in 1884. It was something new for the scientific world as at that time the general opinion was that Basques were supposed to have Georgian origin.

“The Richness of the Iberian Language”, a work by the academician Amador des los Rios, was published in 1920. In spite of some mistakes concerning genealogical issues here we find many Basque-Armenian toponymic names that are practically identical. The author used Armenian written sources for this work (Movses Khorenatsi, Eghishe, Ghazar Parpetsi).

It is a notable fact that there are about 60 toponymic names in Spain (mainly in the Basque country) which begin with **Ar-Aram**.

Aram (Արամ), settlement, Ipuscoa Province

Aramedia (Արամեդիա), settlement, Nafarroa Province

Aramanti (Արամանտի), settlement, Nafarroa Prvince

⁸² “Sargsyan V., Basques at the foot of Mount Ararat”, Garoun monthly, 1991, 3

Aramayona (Արամայոնա), a river beginning from Arangio

Arama (Արամա), a hunting place, Alava Province

The name **Aram** (Արամ) is connected with the Basques, which testifies about the fact that there are toponymic names with the root **Ar-Aram** in the southern territories of France, too.

Aramits (Արամից), a canton in Pyrenean Department

Aramon (Արամոն), a canton in Nim city

Aram (Արամ), a river in the Pyrenean Department

In the Spanish encyclopedia “Sopena” there are more than 30 words that have the root **Ar**, which are surely of Armenian origin

Armen (Արմեն), a village in La Coruña Province

Armentia (Արմենտիա), a very old settlement near the city of Vitoria, Alava Province

Armenia (Արմենիա), an ancient Portuguese city (it is thought to be identical with Ponte de Lima, which is the oldest village in Portugal). In the French Basque country as well there are cities with the same names, which again attest to the fact that the name **armen** is connected with the Basques.

Amador de Los Rios also thinks that many toponymic names in the Pyrenean Peninsula, particularly in the Basque country, have the origin **Aya** (hay); **Ayese** (Այեսես), **Aya** (Այա), **Araya** (Արայա), **Endaya** (Էնդայա), etc. According to the Spanish scholar a great number of toponymic names have the root **Ur** and its origin is Armenian⁸³ (about 120 names). More than 100 of them are popular in the Basque country.

Urate (Ուրատես), settlement, Alava Province

Uriarte (Ուրիարտես), a district in Basauri city, Biscay Province

Uribarri (Ուրիբարի), six settlements in the Basque country

Urbain (Ուրբիայն), settlement, Nafarroa Province

Other toponymic names **Edessa** – Եդեսիա, **Carcar** – Քարքար, **Erice** – Երիզա, etc.

The work “Rapcal Valley” by Bernardo Estornes Lasa published in 1927 proves the opinion that Basques have Armenian origin. The author brings as an example a legend in Isaba, Nafarroa. According to

⁸³ It is known that the root “ar” was also used in the form “ur”. So it is supposed that in these examples the interchanged variant of the sound is ur (compare: Ararat-Urartu, Arme-Urme).

that legend Isaba was founded by Armenians, who were the first inhabitants of Nafarroa and the ancestors of the Basques. The legend told that the forefather of the Basques was called **Aitor (Ujhunn)** also known as Tobel. Coming from Armenia with his seven sons he founded seven settlements in their honour including **Tarraho** (his elder son's name), **Ampesta**, etc. The Ebro River was named after Aitor-Tobel's second son Iber. The newly arrived Armenians, who were said to be the ancestors of the Basques, and those living in the Pyrenean Peninsula, knew the secret of metal processing. It's interesting to note that an ancient manuscript in the Isaba archives testifies about the above mentioned legend.

In the Basque language **Isaba** is translated as “**The trace of ancestors**”. More interesting is the fact that in Isaba there exists a road which has the name **Ermina** (Armenia). According to the legend Aitor came from Armenia along that road. Some researchers (Joseph Karst) say that **Aitor** means “an Armenian's grandson”. Basques have the expression **Aitoren seme**, which means pedigreed, **noble**⁸⁴. So the people, who had Armenian origin, Aitor's heirs, were considered to be noble. It is also presumed that Aitor is just a mythological character (Joseba Tobel, Javier Kintana).

In the work “Rapcal Valley” by Bernardo Estornes Lasa we also come across tribes that were moving to the North. Passing the Caucasian Mountains, they moved to the West but a section of the tribe didn't continue travelling and stayed to live in the Caucasian Mountains, near their ancestral Homeland, the Armenian Highlands. It is worth mentioning that according to Lasa the opinion that Basques have Armenian origin was among the primary issues of scholars' discussions.

Another work titled “Alarodians and the Proto-Basques” published by the German linguist Joseph Karst in 1928, is also of great importance. In that work the author writes about 300 similar words in the Armenian and the Basque languages. Karst tackles ethnographical and anthropological questions, too. He was the first to reveal the fact that Basques belonged to the Armenoid anthropological type. But, unfortunately, this book of Karst and the ones dealing with the same topic are not unequivocally accepted in the scientific world. The

⁸⁴ Sargsyan V., “Basques at the Foot of Mount Ararat”

Basque language was thought not to belong to the Indo-European language family (Antoine Meyer), while Armenian is, definitely, an Indo-European language which means that there cannot be any link between the two languages.



Aitor-Tobel (illustration, Los mitos de Túbal y Aitor, www.recurtosacademicos.net/web/2011/12/22/el-mto-de-tubal)

In spite of some refuting opinions about the Armenian origin of the Basques, the facts are too obvious to be neglected. That is why researchers continue to speak about the similarities of these two languages, especially in the field of geographical names. Articles in Spanish–American encyclopedias also attest to it. Thus, in the entry about “Iber” we read:

“Memories about Iberians’ ancestral Homeland are expressed in the names of their mountains, rivers and towns. Aralar mountain range reminds us of the famous Mount Ararat, the second cradle of human civilization; the name of the river, which originates from the foot of the Aralar Mountain, is of course derived from the name of the Armenian river Araks. The name of the river Urmea in Ipuskoa is known as “Persian”, but in reality it is derived from the name of Lake Urmia, which used to be between the Armenian Lake Van and the Caspian Sea. (Lake Urmia is one of the lakes in Armenian Highlands). The Araks River, before reaching Tolosa, flows to the river Orío, which was also called Aturia, one of the tributaries of the River Tigris.”⁸⁵

⁸⁵ Spanish-American encyclopedia, volume XI, p. 647

In the entry about El valle Aram (Aram Valley) we find the following: “Aram Valley is situated at the northern foot of the Pyrenean Mountains in Spain. It is impossible to say exactly who the first inhabitants of that valley were. The only solution is to accept that they belonged to one of the ancient tribes, the “Iberians”, who, moving to Spain from the East, settled in the areas surrounding the Pyrenean Mountains and the Mediterranean Seashore.”⁸⁶

The explanation of the Aralar Mountain in the same encyclopedia is: “Aralar is a high mountain range in Nafarroa, on the borders of Ipuskoa and Alava. Numerous small rivers originate from it and they flow to the Burunda River, which crosses the Arakili Valley. The name of the mountain (Aralar) has the same stem as the Armenian Mount Ararat and it allows us to explain the geographical origin of the first inhabitants of Spain”. (V. Sargsyan thinks there is a connection between the names Aralar and Ararat). All the above mentioned toponymic names that have Armenian origin, according to the authors of encyclopedias are mainly situated in the land of the Basques and are still found on the map of Spain.

Orientalist N. Marr studied Basque-Armenian linguistic similarities as well as the historical and cultural relations of these two languages. (N. Marr, “Japethian Origin of the Basque Language”, N. Marr” Armenian culture, its origins and prehistoric connections in Linguistic”, Yerevan, 1989). After phonetic, grammatical and lexical comparison of the Basque and the Armenian languages he noticed many coincidences in these two languages. Thus, in his work “Japethian Origin of the Basque Language” Marr writes: “There are particularly surprising similarities between the Basque and the Armenian languages”.

Let us mention one more fact. It is known that Hayk, the forefather of Armenians, had a grandson called Paskam⁸⁷ that is similar to the word basque. That fact has attracted researchers’ attention (N. Marr). In the 1930 s, on the basis of similarities in the names Iberia-Iveria and a series of other words, Georgian scholars carried out studies trying to show that the Basque language was Caucasian (Kartvelian). But they did not pay attention to the origins of the words. Linguists state that they were Armenian borrowings in Georgian. But some scholars were not satisfied with that and they continued to study the topic.

⁸⁶ In the same place, volume VIII, p. 487

⁸⁷ Movses Khorenatsi, 1981, p. 129

Serious studies concerning the Armenian origin of the Basques were also carried out by Vahan Sargsyan. He published a series of articles and studies about his findings.⁸⁸ As a result of the studies it was concluded that about 1000 words have the same roots and meanings in the Basque and the Armenian languages, e. g. **Ashtarak-Astarak** (a settlement in the south of France), **Goris-Goris** (a settlement in Baskonia), **Debet-Deba** (a river in Baskonia), **Shubria** (the ancient name of Sassoun in cuneiform inscriptions)–**Shuberoa** (a province of Basques in France), **Araks-Arakses** (a river in Baskonia), **Aran-Aran** (a widely spread toponymic name in Baskonia), **Qarqar-Qarqar** (a toponymic name in Baskonia), **Karbi-Karbe** (a toponymic name in Baskonia), etc.

Greek historian Hecataeus of Miletus (546–480 B.C.) was the first to write about the Pyrenean Peninsula. He spoke about three tribes living there: **Mastien (Messenians)**, **Iberians** and **Tartessians**. The latter used to have a powerful kingdom, about which we can find information in ancient Greek legends and in the Bible (in the form of Tarshish or Tarsis). Iberians are thought to have come from Caucasian tribes. They are supposed to have been among Armenian emigrating tribes. Researchers (N. Marr) see some connections between the Basque name **Iber** and the Armenian **I-ver**, which means «above». Armenians called **I-ver** both the territories located above Armenia and the tribes living there. Little is known about Mastians living in the Pyrenean Peninsula. According to V. Sargsyan that tribe's name has also an Armenian origin. The Armenian (Arian) Mitani Kingdom existed in the southern part of the Armenian Highlands (XVIII–XV cc. B.C.). Its history is an important period in Armenian history. The similarity in the names Mitani (also Matien) (in the territory of Armenia) and Mastien (the ancient inhabitants in the Pyrenean Peninsula) allow us to say that the origin of Mastiens (Messenians) must indeed be searched in the Armenian Highlands.

⁸⁸ Vahan Sargsyan, *Urartian Civilisation and the Question of Basques' Homeland*, Yerevan, 1988; *Basques at the foot of Mount Ararat* (article) "Garoun" monthly, 1991, 3;

The myth about the Origin of Basques and Armenian Highlands, Y., 2000; *Basque-Armenian dictionary*, Y., 2001; In 1993 *Basque-Armenian scientific journal review "Araxes"*, where articles about this subject are published.

In ancient times the Pyrenean Peninsula used to be known not only by the names of **Tartess** and **Iberia** but also of **Spain**. There are different versions concerning the origin of the name Spain. The first form of the name Spain is supposed to be Hispania and some people think that it comes from the Greek word Hesperos “night”, “darkness” that is to say “West”, or “western country” (a country in the western part of Greece). Others think that the origin of the word Spain is the Phoenician (Carthaginian) word span (=rabbit), which is substantiated by the fact that in the past rabbits were widely spread in the Pyrenean Peninsula. The name España is also connected with the Basque word Ezpanna, which means “edge” or “border”, and according to Antonio de Nebrija the word “Hispania” comes from the Iberian word “Hispalis”, which means “a city in the west”.⁸⁹ Amador de Los Rios thinks that the name Spain comes from the name Hispa, that used to be an ancient Armenian settlement. It may also have come from the name **Sper**, which was an ancient Armenian Province.⁹⁰

V. Sargsyan studied the origin of the word Euskadi (that’s the name by which the Basques called themselves). As it was mentioned above in one of the Basque legends Armenia was considered to be the ancestral Homeland of the Basques and the ancestors of the Basques knew the secret of metal processing (copper, iron). Maybe this is also one of the reasons that the root of the word Euskaldu is **Eusk** (also usk, esku, ask...). V. Sargsyan thinks that the root eusk is identical with the Armenian word **nulh-voski** (gold) which has different ways of pronunciation in Armenian dialects (iski, veski, aski, veski, etc.). Then the researcher concludes that the name **Voskan** (possessing gold) comes from the Armenian word **voski** which is identical with the Basque word Baskon, in Latin Vascone. V. Sargsyan also states that the words “voskegorts-voskerich” (goldsmith) and “Armenian” had the same meaning for our ancestors. This is stated in the Basque legends, too.

As we see the word Euskaldu is supposed to have come from the word **eusk (voski)** and the word Basque from the tribe name Vascon

⁸⁹ webpages.<http://about-spain.ru/history/>; <http://dic.academic.ru/>

⁹⁰ Vahan Sargsyan, “Basques at the Foot of Mount Ararat”, internet version

(Gascon)⁹¹ and their origins are the Armenian word **voski** and name **Voskan**. The idea that the ancestral Homeland of the Basques is the Armenian Highlands can be seen also by the similarity of the words Paskam (Hayk's grandson) and Basque.

Basques are the most ancient people in Western Europe. According to the results of archaeological excavations the Armenoid anthropological type came to the Pyrenean Peninsula in the middle of the 3rd millennium. B.C. The first megalithic monuments of the Peninsula date back to that period. Metal processing was the secret of those ancient inhabitants of the Peninsula. They also knew how to cultivate cereals, etc. That is to say that Armenian dialects, metal processing skills as well as cultivation of cereals were spread in Europe due to Armenians who came from the Armenian Highlands. This maybe proved by the fact that many words in the agricultural field are identical in the Armenian and the Basque languages: **gari-gari**, **hasnel-asi**, **inchuaz-[ə]nkuyz**, **herkel-erka**, **ayts-aints**, **hot-ato**, **matsun-matoin**. And the use of the names **Shuberoa** (Shubria) and **Mastien** (Matien/Mitani) in the Pyrenean Peninsula let us say that Armenian tribes lived in those territories in the 3rd–2nd millennia.

As we see the geographical names /the words beginning with **Ar** and **Ay (Hay)**, anthropological Armenoid type, traditions, customs and culture of the ancient inhabitants in the Pyrenean Peninsula are firmly related to Armenia and Armenians.

⁹¹ The Gascon historical territory in south-western part of France is the Homeland of **Athos**, **Parthos**, **Aramis** and **D'Artanyan**, the main characters of "The three Musketeers", a historical novel by Al. Dumas. Dumas, being inspired by D'Artanyan character, made him the main hero of the novel, and D'Artanyan's prototype Charles de Batz-Castelmore lived in the 17th c. Later he took his mother's surname D'Artanyan. (Wikipedia). Let us mention that in the Armenian Highlands there are habitations with the following names: **Aramis** (Zangezour), **Aramo** (Cilicia), **Aramon** (now **Aramus**), **Artos** (Erzrum province, Western Armenia). There is also the Mount **Artos** (in Van, Western Armenia). The fact that these Gasconian young men's names and surnames are identical with Armenian names and surnames leads us to conclude that there is a connection between the Armenain Highlands and those heroes.

Armenia and the Etruscans

Etruscans (Rasenna, Rasna) are one of the ancient nations in Europe. Being ancient settlers in the Apennine Peninsula they lived in the north-western part of the Peninsula, between the Arno and the Tiber Rivers (1st millennium B.C.). That territory used to be called Etruria (now Toscana). This ancient people had a great influence on the creation process of the Roman State and culture. The inhabitants of Etruria possessed their own script as far back as the 7thc. B.C. There were inscriptions on tombs, jewelry and household items. Etruscan culture is tightly related to the Aegean Sea and the culture of Asia Minor that dates back to the II–I millennia B.C. There are diverse opinions about the origin of Etruscans. According to one of them Etruscans are the natives of Italy. Another opinion states that they have come from Asia Minor. There are also people supporting Herodotus' statement which says that Etruscans have come from Lydia (Asia Minor). Herodotus writes that Tyrrhenians left their Homeland and moved to the west because of severe famine⁹⁴. It's interesting to note that Herodotus thinks that the reason for their migration was the Trojan War. These historical events, the Trojan War and the migration process (XIII–XIIcc. B.C.), took place at the same time. It was also migration time for the “Sea Peoples”⁹².

In the new Homeland, the Apennine Peninsula, a series of geographical words refer to Etruscans' names. Thus, the Greeks called the territory of the sea Tyrrhenian, where Etruscans lived, controlling it. The Romans called Etruscans Tuscans, which is considered to be the origin of the toponymic name Tuscany (Italy), while Strabo, making an interesting revelation about Etruscans (1st c. B.C.-1st c. A.D), wrote that the forefather of Etruscans was Tirsens, the son of Hercules⁹³.

It is evident that many Etruscan names remind us of **Tir**, the Armenian god of wisdom, culture and science. He was also an

⁹² Herodotus, *History*, Y., 1986, p. 43 (vol. 1, 94)

The “Sea People” migration period is a disputable issue. A version states that it was before, while another one states that it was after the Trojan War, as famine had begun because of the war.

⁹³ Strabo, “*Geography*”, V, 2, (2)

interpreter of dreams. He was the messenger of the gods and psychopomps. He kept record of good and evil deeds of men for the future day of reckoning.⁹⁴ It is interesting to note that Etruscans gave much importance to the next life (life after death). They decorated the sepulchres with beautiful frescoes and buried people together with beautiful jars, jewelry, armors, etc.



Statuette
of a goddess



Statuettes and tombs of Etruscans
(middle of the 1st millennium B. C.)

Researchers of Etruscan script read their inscriptions in Greek because the language is still unknown (some attempts were made to read them in many other languages as well). Some Russian researchers have recently begun to consider that language to be old Slavonic. They are mostly inspired by the “rusk” component of the word Etruscan and the name Rasenna, by which Etruscans called themselves. Other researchers compare the Etruscan and the Armenian languages. A Norwegian philologist and linguist, Sophus Bugge, studying these two languages (comparative linguistic) states that the Etruscan language is one of the Armenian dialects.⁹⁵

V. Georgiev, a Bulgarian linguist, also states that there is a connection between the Etruscan and the Minor Asian languages. He pays much attention to the fact that the phonetics of those languages are very similiar to each other.⁹⁶

⁹⁴ Agathangelos, History of Armenia, Y., 1983, p. 437, (778)

⁹⁵ Armenian Association of Science Development Assistance, Science, p. 99 /www.aaas.org/

⁹⁶ Georgiev V., “The Study of Comparative-Historical Linguistics”, M., 1958, p. 194

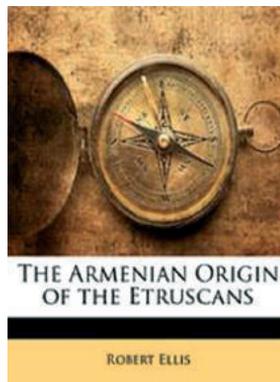


Etruscan fresco



Armenian medieval tombstone

An English scientist, Robert Ellis states that the following ancient inhabitants of Europe have Armenian origin: Etruscans, Celts, Thracians, Gauls, Franks, Basques, etc. He writes that they (Armenians) used to live in a vast territory, but later they moved to the West from Armenia under the following names: Phragian, Thracian, Pelasgian and Etruscan. They moved to other territories, too. (Robert Ellis, *The Armenian Origin of The Etruscans*, London, 1861).



As we see researchers have admitted that Etruscans and Armenians are connected with each other in many ways. This theme, of course, needs a deeper and more detailed linguistic study.

Armenia and the Slavs

In the ancient “Book of Veles” (“Влесова книга”), written in the pre-Christian era, we find interesting facts about the Homeland of Slavonic tribes, the reasons for their shifts as well as the territories they live on nowadays. Their Homeland is discussed in Slavonic mythology, too.

In the original version of the “Book of Veles” it is stated that the ancestors of the Slavs lived among high mountains, practicing farming (cultivation, cattle-breeding and scything). But later as a result of an earthquake people and animals, feeling insecure, left their Homeland (the territory of Insk) and passed on to the Land of Fars.⁹⁷ Slavonic tribes were led by **Orey** or **Oriy (Ariy)**, who is considered to be their ancestor.⁹⁸ Later they settled in Mesopotamia, Syria and the Carpathian Mountains. According to some sources Slavs lived in Egypt as well, and the young men served in the army of that country’s king. The worship of Slavonic god Hors testifies about it. The name of this god is identical with the name of Egyptian national patron god Horus, who is often being compared with the Egyptian main god Ra/Ar, god of the Sun (Ra was merged with the god Horus).

Further information refers to the Slavs moving across Europe. In the Carpathian Mountains three main Slavonic tribes were separated and moved to their future Homelands. The names Kiy, Shchek and Khoriv, sons of Oriy, refer to a basic myth of three Slavonic peoples. The legend tells that the brothers, on a hunting trip, followed different prey and thus travelled in different directions; Kiy went to the East, Shchek to the West and Khoriv to the South.⁹⁹ There are multiple versions of this legend. In one of them the three brothers founded a city and named it after the eldest brother, Kiev.¹⁰⁰ In Armenian historiography (historian Zenob Glak, 8th c.) too there is a version of this legend. It tells that the three brothers, Kuar, Meghtes and Khor,

⁹⁷ “Book of Veles”, Omsk, 2005, 38a. It should be mentioned that there are contradictory opinions about the authenticity of the Book of Veles in historiography. But studies have proved that it is a reliable source (historical sites, events, the shifts, the names of gods and leaders).

⁹⁸ “Book of Veles”, 2005, 5a, 6a

⁹⁹ Book of Veles, 2005, 7i, 31b

¹⁰⁰ Solovyov S., Stories about the History of Russia, M., 1989, p. 3

founded cities (fortresses) in the Paluni (Polyane) land and called them after their names Kuar, Mekhti, Khoreank (Khorni).¹⁰¹ Later, on Kerke hill they founded another city, which was a favourable territory for hunting and rich in vegetation. Two pagan idols were erected there. It's interesting to note that in 1908, on one of the hills in Kiev (Old Kievan Hill) archaeologists uncovered the remains of a fortress including two sacrificial altars (V–VI cc.). That city was called Sambat (Sambatas, Smbat) by Constantine VII Porphyrogenetos¹⁰² (913–959).

In these legends our attention is focused not only on the fact that cities were founded by them but also on the three brothers' activities and their identical names. In Armenian historiography we also come across the brothers Kiy, Shchek and Khoriv, which means that there used to be a relation between the Slavonic tribes and the Armenians. It is known that Byzantine emperors trusted the defense of their borders to Armenian detachments. During those times Armenians communicated with the native people and sometimes even settled there forming part of the Slav nation. In Armenian historiography (Sebeos, 7th c., Ukhtanes of Sebastia, 10th c.) we find lines about the Byzantine Emperor Maurice (582–602), as well as other emperors, who sent Armenian detachments led by Smbat Bagratuni to Thracia to fight against the Slavs.¹⁰³ It maybe presumed that the Sambat settlement on the Old Kievan hill was founded by Smbat Bagratuni and was named after him.

The information about “High Mountains”, “Fars Land”, Mesopotamia and “Syrian Land” found in the “Book of Veles” serves as a basis to assert that the first territory where Slavs have lived was the south-eastern part of the Armenian Highlands, south-eastern territory from Lake Van, which bordered with Iran (Fars).¹⁰⁴ As we see according to the ancient written Slavonic source, the “Book of Veles”, the Homeland of the Slavs maybe considered the territory lying between the Armenian Highlands and the Iranian plateau. A source on plank

¹⁰¹ Zenob Glak and Hovhan Mamikonyan, “The History of Taron”, Y., 1941, p. 109

¹⁰² B. Ribakov, “The Foundation of Kiev”, On the basis of information in “Science and Life Journal”, <http://tvoj.kiev.ua/history/osnovanie-kieva/>

¹⁰³ Sebeos, History, Y., 2005, p. 101; Ukhtanes, The History of Armenia, Vagharshapat, 1871, p. 56

¹⁰⁴ Studying that subject M. Ohanyan finds that the original dwelling place of the Slavs was on the borderline between the Zagros Mountains and the Armenian Highlands. M. Ohanyan, “Memories of Slav Origin and their Historical Origin”, Y., 2007, p. 13

states that the Slavs, led by their forefather Orey, left their ancestral Homeland in the X–XI cc. B.C., 1300 years before the Gothic king Ermanaric (4th c.).¹⁰⁵ In another source the period of time between the forefather Orey and the prince Dir of Kiev (9th c.) is 1500 years.¹⁰⁶ In both cases Slavic shifts date back from the beginning of the 1st millennium to the middle of the 1st millennium.

According to legends the forefather of the Slavs named Oriy¹⁰⁷ (Orey, Ariy, Ариѡ) after the “Great frostbite” leads his tribe from the “Russian Mountains” to the West. The “Russian Mountains” were heavenly mountains, among which there was a white, holy and scalding stone called Alatyr, symbolizing the center of the world. The legend tells us that the stone fell from the sky and on it were written the commandments of god Svarog (also of god Iri or Ari). In the same place later rose Mount Alatyr. It was God’s altar, where the heavenly and earthly worlds were combined. That mountain is considered to be the father of all mountains. In its surrounding was situated the spring of the holy river Ra (Ar), which watered the heavenly garden located on the top of the mountain. The Holy elm, that combined the earthly and heavenly worlds, was also situated there. Its branches reached the sky, and the heavenly birds built nests in them. Around the roots of that tree there was a black snake. Fruitful gardens and fertile meadows were everywhere. The gods lived there. A Slavonic legend tells us that the ancestors of the gods also lived there.¹⁰⁸ The garden described in that legend is like the earthly garden in the Sumerian epic poem “Gilgamesh”. It was considered to be “god’s garden”, which was situated on the other side of Mount Masu or Mashu (Masis)¹⁰⁹, in the “Ararat Valley”. It has similarities with the Heaven described in the Bible, and the name Alatir of the mountain is identical with the name of the biblical Mount Ararat (I-r). According to the above mentioned sources the

¹⁰⁵ Book of Veles, 2005, 9a

¹⁰⁶ Book of Veles, 2005, 5a, 6b

¹⁰⁷ Orey (Arey), Slavs’ forefather, is also considered to be the main god in Slavonic diety under the name of Rod, who created the Universe. In Slavonic mythology Rod is usually accompanied by Ipostas, Iriy, Viriy and Svarog. Rod’s son, Yarilo or Yarovit, is the god of spring, agriculture and fertility.

¹⁰⁸ A. Bazhenova and Vadrugin, *Mythology of Ancient Slavs*, Saratov, “Nadezhda”, 1993

¹⁰⁹ “Poetry of Ancient East”, Gilgamesh, Y., 1982, p. 146

Slavs, under the guidance of their ancestor Orey (Arey) left those mountains and moved to the West. Those mountains were in the ancestral Homeland of Indo-European people, Mount Ararat, in Armenia.

In Russian bylinas it is also spoken about their ancestral Homeland. Interesting is the fact that in the bylinas of Low-Lying Russia, the hero Svyatogor (“Holy Mountain” in Russian) is connected with one of the main heroes in the Armenian epic poem, Sanasar (“Holy Mountain” in Armenian). Let us discuss it.

In one of the bylinas about the Russian ancient hero Svyatogor mention is made about his ancestral Homeland. Svyatogor is a bulky, strong-built giant. He lives in the mountains and cannot leave his place as the ground isn’t stable enough for him. Speaking to Ilya of Murom he says:

– Я бы ездил тут на матушку сыру-землю,
Не носит меня мать сыра-земля,
Мне не придано тут ездить на Святую Русь,
Мне не позволено тут ездить по горам да по высокиим,
Да по щелейкам да по толстым.¹¹⁰

These lines also show the period when Russians lived in their ancestral, mountainous Homeland, the Land of Ararat. In the bylinas the meeting of Svyatogor and Ilya of Murom is written in an interesting way. In their meeting Svyatogor suggested fighting, but Ilya answered in a way that made them become friends.

As they talked together, Ilya said: “Gladly would I see Svyatogor, that great hero; but he rideth not now upon damp mother earth, nor appeareth among our company of heroes”.

“I am him”, quoted Svyatogor. “Gladly would I ride beside you, but damp mother earth would not bear me up. And moreover, I may not ride in Holy Russia, but only on the lofty hills, and steep precipices. Let us now ride among the crags, and come thou to the Holy Mountains with me.”

Thus they rode long together, diverting themselves; and Svyatogor taught Ilya all heroic customs and traditions.

On the way, Svyatogor said to Ilya: “When we shall come to my dwelling and I shall lead thee to my father, heat a bit of iron, but give him not thy hand”.

¹¹⁰ БЫЛИНЫ, 1987, с. 23 /. <http://feb-web.ru/feb/byliny/texts/>, /<http://ru.wikisource.org/wiki>

So when they came to the Holy Mountains, to the palace of white stone, Svyatogor's aged father cried: "Ai, my dear child! Hast thou been far afield?"

"I have been in Holy Russia, father." "What hast thou seen and heard there"?

"Nothing have I seen or heard in Holy Russia, but I have brought with me thence a hero."

The old man was blind, and so he said: "Bring hither the Russian hero, that I may greet him."

In the meanwhile, Ilya had heated the bit of iron, and when he came to give the old man his hand in greeting, he gave him instead the iron. And when the old man grasped it in his mighty hands, he said: "Stout are thy hands, Ilya! A most mighty warrior art thou!"

Thereafter, as Svyatogor and his younger brother Ilya journeyed among the Holy Mountains, they found a great coffin in the way; and upon the coffin was this writing: "This coffin shall fit him who is destined to lie in it".

Then Ilya tried to lie in it, but for him it was both too long and too wide. But when Svyatogor lay in it, it fitted him perfectly. Then the hero spoke these words: "The coffin was destined for me; take the lid now, Ilya, and cover me".

Ilya gave the following answer: "I will not take the lid, elder brother, neither will I cover thee. Lo! this is no small jest that thou makest, preparing to entomb thyself".

Then the hero himself took the lid, and covered his coffin with it. But when he would have raised it again, he could not, though he strove and strained mightily; and he spoke to Ilya: "A!, younger brother! 'Tis plain my fate hath sought me out. I cannot raise the lid; do thou try now to lift it".

Then Ilya strove, but could not.

Said Hero Svyatogor: "Take my great battle sword, and smite athwart the lid".

But Ilya's strength was not enough to lift the sword, and Svyatogor called him: "Bend down to the rift in the coffin that I may breathe upon thee with my heroic breath".

When Ilya had done this, he felt strength within him, thrice as much as before, lifted the great battle sword, and smote athwart the lid.

Sparks flashed from that blow, but where the great brand struck, an iron ridge sprang forth.

Again spoke Svyatogor: "I stifle, younger brother! Essay yet one more blow upon the lid, with my huge sword."

Then Ilya smote along the lid, and a ridge of iron sprang forth.

Yet again spoke Svyatogor: "I die, oh, younger brother! Bend down now to the crevice. Yet once again will I breathe upon thee, and give thee all my vast strength."

But Ilya answered: "My strength sufficeth me, elder brother; had I more, the earth could not bear me."

"Thou hast done well, younger brother," said Svyatogor, "in that thou hast not obeyed my last behest. I should have breathed upon thee the breath of death, and thou wouldst have lain dead beside me. But now, farewell. Possess thou my great battle sword, but bind my good heroic steed to my coffin; none save Svyatogor may possess that horse."

Then a dying breath fluttered through the crevice. Ilya took leave of the Hero Svyatogor, bound the good heroic steed to the coffin, girt the great battle sword about his waist, and rode forth into the open plain. And Svyatogor's burning tears flow through the coffin evermore.¹¹¹

The end of Svyatogor's life reminds us of one of the main heroes in the Armenian epic poem "Daredevils of Sassoun", Mher the Junior. Following his parents' advice he entered the Raven's Rock near the ancient Armenian city of Van. He lived there, as in this case, too, the ground wasn't stable enough for his weight (unlike the Russian bylana in the Armenian epic poem Mher the Junior with his fiery character would not leave the Raven's Rock until justice, honesty and peace were established in the world). These similarities allow us to say that the ancient hero in the Russian bylanas, Svyatogor, lived in the territory of the high Mountain Ararat, just like the heroes of Sassoun, Sanasar and Mher the Junior.

Svyatogor did not accomplish any feat but through his breath he was to pass over part of his strength to Ilya of Murom, who could not afford more. Later Ilya of Murom went to his Homeland, Kievan Rus, and there he accomplished a number of feats.

¹¹¹ http://www.shsu.edu/~his_ncp/IlyaMur.html



Svyatogor

(moreskazok.ru/personaji) 1277-svyatogor.html

As we see, in one of the Russian sagas dedicated to the Russian giant Svyatogor (Holy Mountain), the hero, through some characteristic features, (the place of residence, high mountains, Mount Ararat, feet plunging into the soil, the state of being closed in a cave or in a coffin) reminds us of the Armenian epic hero Mher the Junior, which means that he is connected with the Armenian Highlands and Armenia (the Land of Ararat).

According to the Slavonic ancient written source, “Book of Veles”, the ancestral Homeland of the Slavs is between the territories of the Armenian Highlands and the Iranian plateau. Later it is stated in written sources (Novgorod Chronicles, XVII c.) that the Homeland of Slavs is in the southern part of the Black Sea, between the Black Sea and the Sea of Azov (Great Scythia), etc. In this case those territories must be treated as the second refuges (the first being their ancestral Homeland), after which they (the Slavs) settled in their new Homeland (Kievan Rus, Poland and Czech Lands).

Thus Slavonic ancient written sources also testify that the ancestral Homeland of Slavonic tribes was the land of Ararat, Armenia. It should be noted that in Russian historiography information about Svyatogor having come from the Land of Ararat is seldom referred to.

About Heracles

Let us now touch upon an interesting fact, discussed in ancient written sources, about the shifts of tribes. Some of them (Etruscans, Celt-Germans and Slavs) are considered to belong to the generation of Heracles and date back to the times of the Trojan War (about the middle of the 13th c. B.C.). After the Trojan War many tribes from Asia Minor (Venetior, Trojans) were defeated by the Greeks and moved from Asia Minor to the coast of the Mediterranean Sea and later to Europe. It is presumed that Veneti is the collective name given to the Celtic, German and Slavonic tribes.

Heracles (Roman Hercules) is an ancient Greek mythological hero, the son of Zeus and Alcmena, the queen of Thebes. In Latin the name Hercules is associated with a person, who performs “Feats of Valor out of Hera’s persecutions” (meaning “to the Glory of Hera” or “glorious gift”). According to some mythologists, Heracles was originally given the name Alcides by his parents. In legends he is treated as a hero who fights against the enemies of humanity and evil forces of Nature. Heracles is known for his many adventures, which took him to the far boundaries of the Greco-Roman world. One cycle of these adventures have become canonical as the “Twelve Labours”, which include “The Choking of the Nemean Lion”, “The Cleaning out of the Augean Stables in a Single Day”, etc. In other legends Heracles freed Prometheus who was bound in chains in the Caucasus Mountains. He also had an important role in the Argonauts expedition, the Fall of Troy, etc. At last Heracles was awarded with immortality by Zeus, who took the hero Heracles to Mount Olympus. As we see a part of his heroic deeds is related to Asia Minor and the Caucasus.

We should also bear in mind that Greeks consider Heracles to be a mythological hero, not a god or a forefather. That’s to say he wasn’t one of the main heroes in Greece. This allows us to say that Heracles was Greek by origin. As it was mentioned above the name Heracles means “Glory to Hera”, but we may add that the name Heracles has an Armenian origin too: **hur** (fire) and **akn** (eye), **hur-akn** (is compared with “Hrach eyes” (or “sunny”) fiery eyes” of Vahagn). It is also

related to the Indo-European words **atar**, **atur**, which means **fire**.¹¹² All this leads us to say that the Homeland of the hero may be considered the Armenian Highlands. The shifts of Indo-European (Armenian) tribes could have spread the worship of Heracles in Asia Minor on the coasts of the Mediterranean Sea, and then in Europe.

There are some researchers, who think that the “Land of Hercules” is the same Armenian region “Angegh Tun”.¹¹³ The “Land of Hercules” is one part of the Byzantine epic poem “Basil Digenes Akrites” (IX–X cc). The Byzantine-Arab conflicts that lasted from the 7th c. to the early 11th century provided the context for that heroic poetry. This fact also attests to the fact that Heracles may have had an Armenian origin.

¹¹² See M. Ohanyan, *Genealogic memory of Slavs and their historical roots*, Y. 2007, pp. 45-55

¹¹³ *Chrestomathy of the History of Armenian People*, Y., p. 799 (note 7).

Armenia on Ancient and Medieval Maps

In European (English, German) written sources (X–XII cc., XV and even XVIIIc.) it is stated that the ancestors of European people have Armenian origin. The names **Armenia** and **Ararat** are mentioned with love and pride. Ancient maps also testify about the fact that Armenia is an ancient country. The well-known ancient maps of the world, drawn on brick, tin plate, clay, parchment and paper, also prove that Armenia is one of the ancient countries of the world and Armenians are the ancient inhabitants of the world and of South-Western Asia. Almost on all medieval maps, drawn according to the works of historians, geographers and travelers, Armenia (Greater Armenia, Lesser Armenia), Cilician Armenia and Mount Ararat with Noah's Ark are always indicated. Let us introduce some of the ancient and medieval maps.

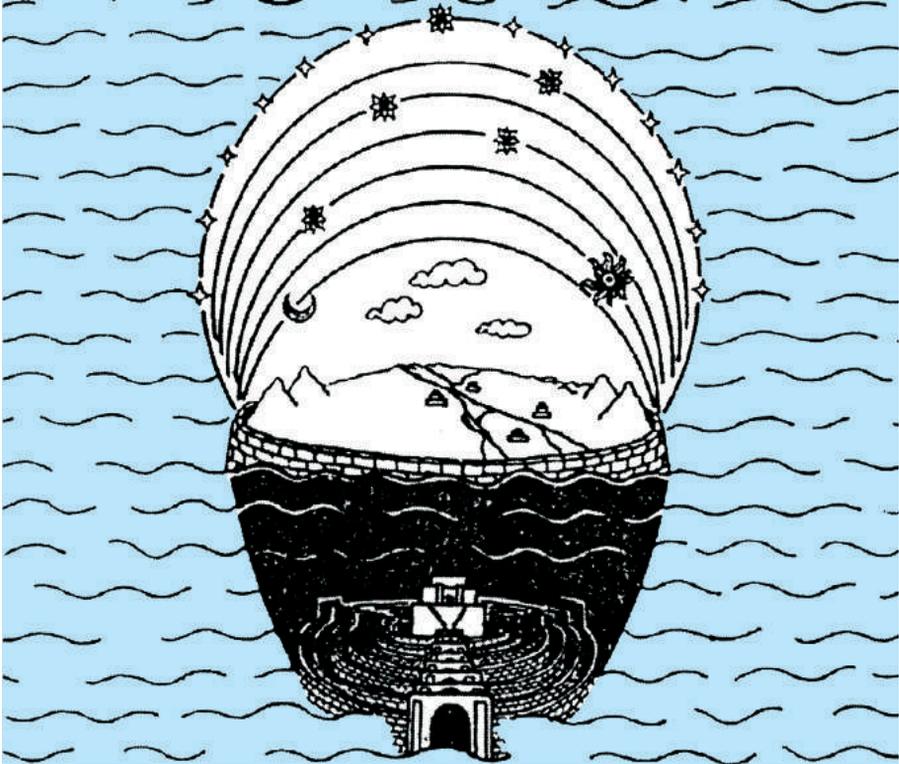
On one of them, the Land of Creation, the Armenian Highlands surrounded by mountains, is indicated in the center with a swastika, symbol or sign of the Creator (god Ar). Four rivers originate from the mountains like the four rivers of the Heaven in the Bible. The mother Earth is surrounded by World Oceans, where 12 fish swim.



(restored)

A clay circle with the image of Mother Earth, Samarra (Armenian or Northern Mesopotamia),
5th millennium B.C.

The images of the Universe and Mother Earth (Mesopotamia, the Armenian Highlands) are indicated on a clay tile, which is a Sumerian map dating back to the middle of the 3rd millennium B.C. On it one can see the Universe, the World Ocean, the Mother Earth on a floating smooth and oviform ground, with its underwater part and seven firmaments. At the bottom one may depict an entrance, a gate as well, from which the Universal or the Underground River is originated. The Tigris and the Euphrates rivers are supposed to have originated from the springs of this Underground River. Mountains can also be seen there. The Armenian Highlands and Mesopotamia are presumed to be located there too. Mother Earth is covered with seven firmaments which symbolize the Moon, the Sun and the five planets known at the time.



The ancient “map” of the Universe and Mother Earth, middle of the 3rd millennium B.C.

Another ancient map is the Babylonian stellate map drawn on a brick (6th c. B.C.). The Babylonian stellate map with geographical names on it is the first well-known map in the world. The world is represented as a floating disc in the sea. The map is surrounded by salt water and there are seven islands on it. On that map **Armenia** is indicated in the northern territory from Mesopotamia, and it borders with Babylon and Assyria in the southern part. On the upper right side of the map the word Armenia is written. The Euphrates River is originated from the mountains. Assyria, Babylon and seven cities including Habban, Derri, Bitlakina and other cities are also indicated on the map. The islands are in a triangle shape and the Sun, the Moon as well as the flora and fauna are indicated on them. Today only **Armenia** exists from the above mentioned countries and cities.



Babylonian stellate map, 6th c. B.C.

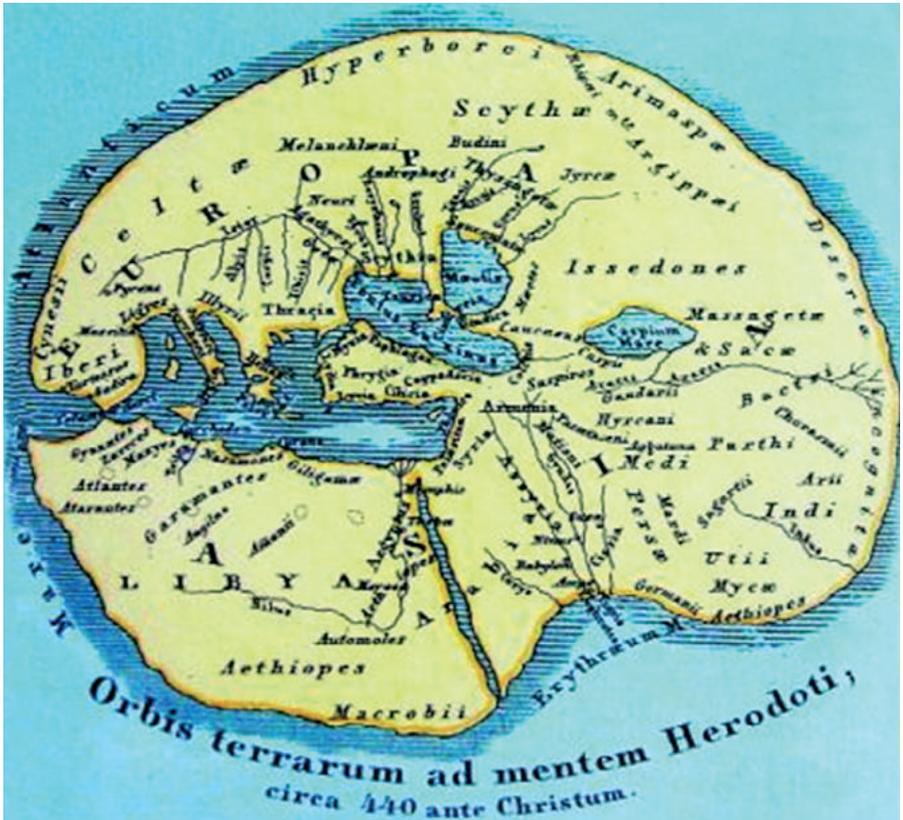
Engraved on a copper tin, one of the ancient maps in the world is the one drawn by Hecataeus of Miletus (517 B.C.) The map was later re-drawn by John Marin (cartographer) and Zatik Khanzadyan (draughtsman). On it Asia, Europe, Libya (Africa) and a number of other countries, including Armenia in the middle of the Mediterranean, the Black and the Caspian Seas, are indicated.¹¹⁴



World map by Hecataeus of Miletus, 517 B. C.

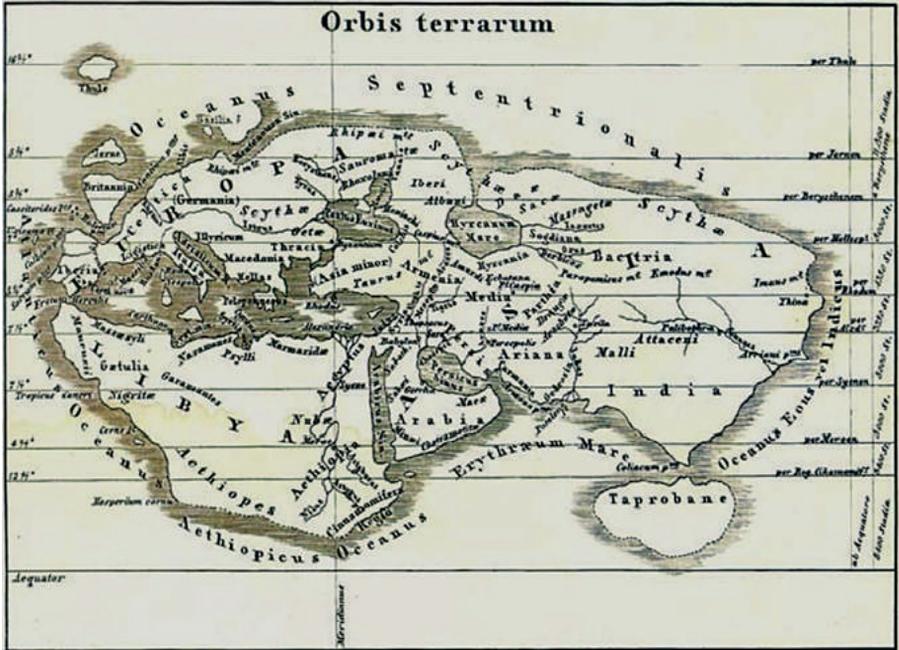
¹¹⁴ Maps by R. Galchyan “Armenia in World Cartography”, Yerevan, 2005, websites (according to the map names)

On the World map drawn by cartographer John Marin and draughtsman Zatik Khanzadyan on the basis of Herodotus' "History" (5th c. B. C), **Armenia** is indicated in between the springs of the Tigris and the Euphrates Rivers.



World map according to Herodotus (5th c. B. C.)

On another World map drawn by the German cartographer Karl von Sprunner in 1855 on the basis of information provided by Eratosthenes (276–194 B.C.), **Armenia** is indicated in between the Mediterranean, Black and Caspian Seas. Armenia occupies a central position being situated between Europe and Asia.



World map according to Eratosthenes (276–194 B. C.), 1855

On yet another World map drawn by Petrus Bertius in 1630, according to the Greek geographer Posidonis (1st c. B.C.). **Armenia** is indicated in the center of the map, between Europe and Asia.



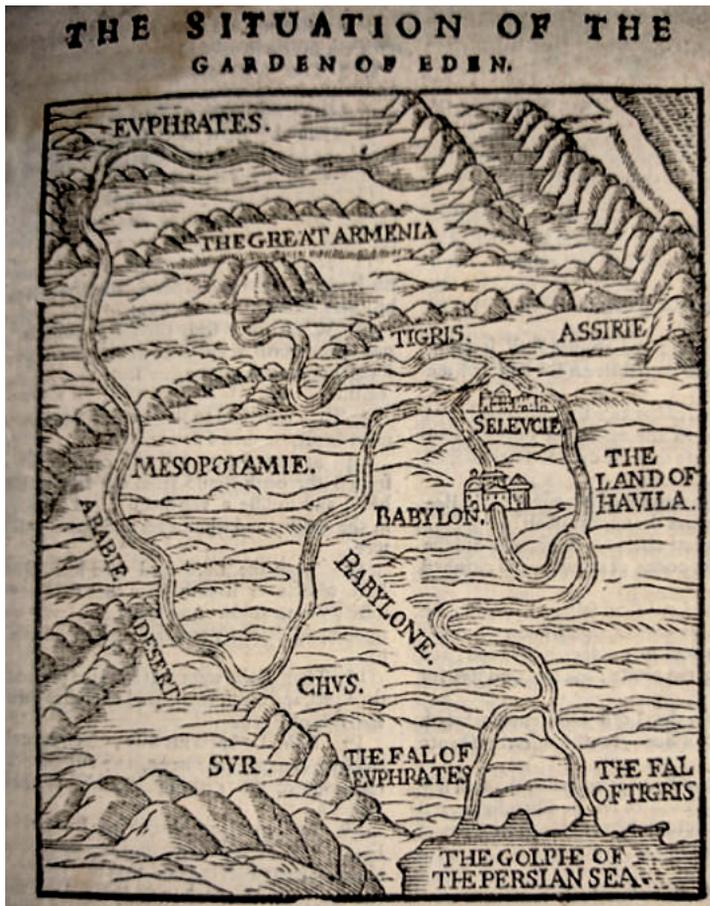
The World map according to Posidonis (1st c. B.C.), 1630

The world map drawn by John Marin on the basis of Strabo's "Geography" (63 B.C.-20 A.D.). **Armenia** is again indicated in the center of the map, between Europe and Asia.



World map according to Strabo, 1st c. B.C.- 1st c. A.D.

On the ancient map of the Middle East in the chapter “The Situation of the Garden of Eden” of the Bible (London, 1599) the following are indicated: Greater Armenia in the springs of the Tigris and the Euphrates Rivers, Mesopotamia, Babylon, the Persian Gulf and some countries. At present the book is preserved in the library of Lewis & Clark College in Portland in the US State of Oregon. It was revealed by one of the college students. CBC news announces that in the book there is a note asserting that it belonged to Elizabeth I of England and William Shakespeare.



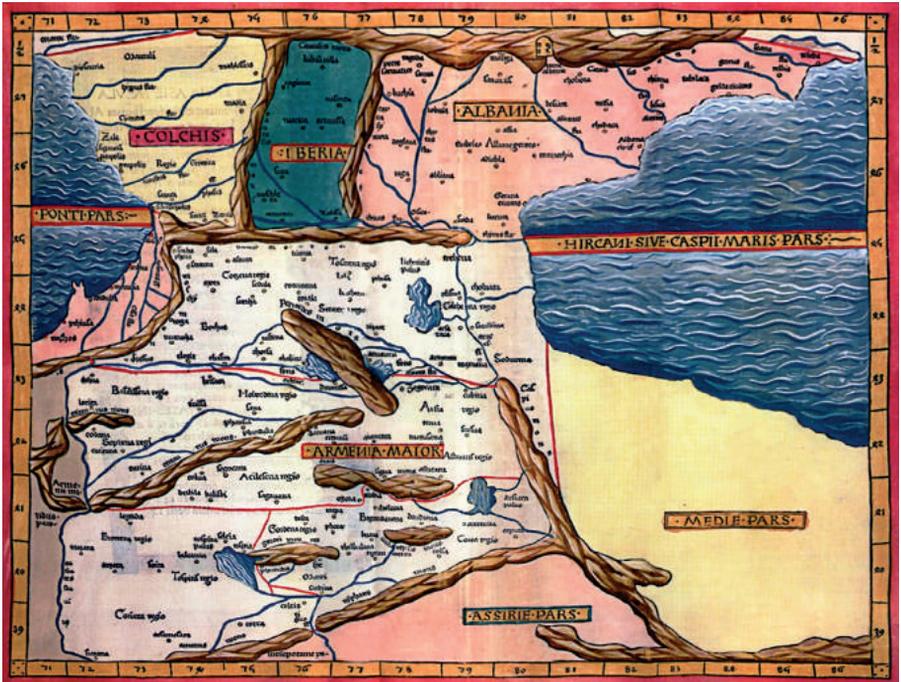
The ancient map of the Middle East in the Bible, 1599

On the map (map 17) found in the book “Geography” by Ptolemaeus (2nd c.), published in Rome in 1482, **Greater Armenia** and **Lesser Armenia (Armenia Minor)** are represented together. The seas are in blue and the mountains in green. The important cities of Armenia, Armavir, Artashat and Yervandashat, are also indicated.



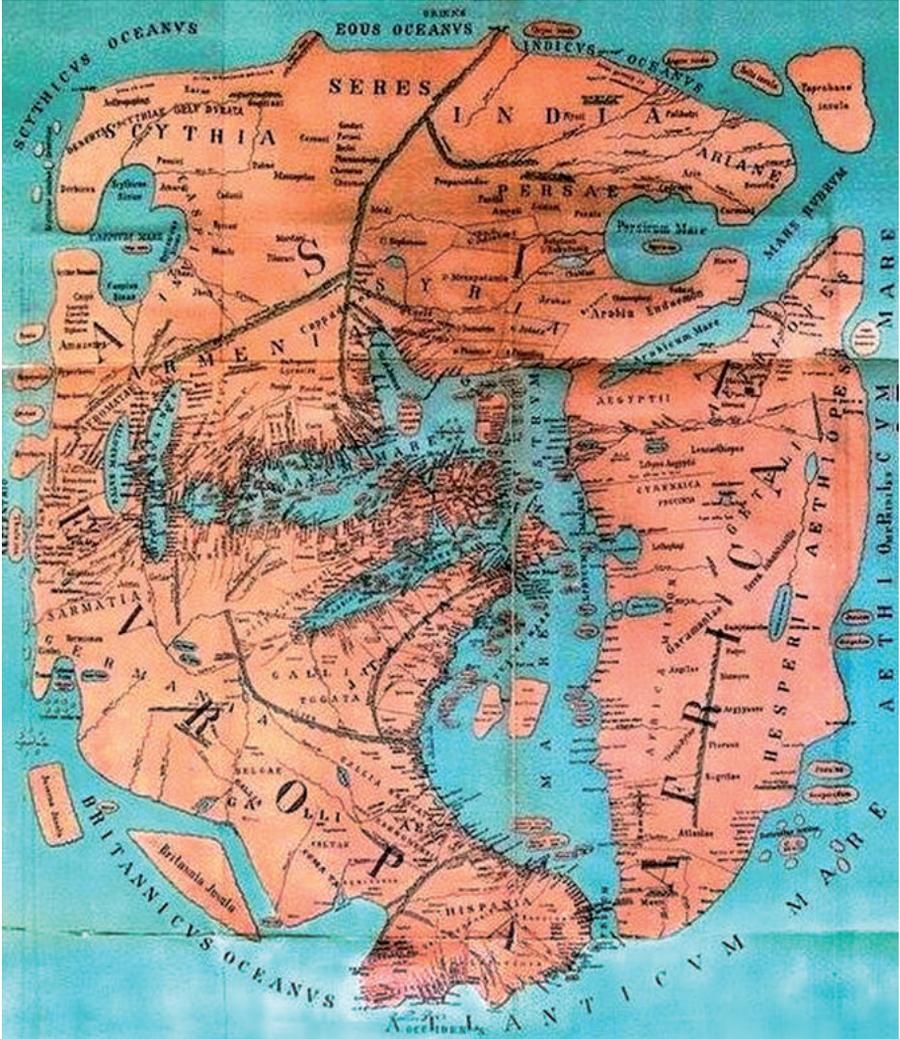
The map (map 17) in the book “Geography” by Ptolemaeus (2nd c.)

On “The third map of Asia” in the book “Geography” by Ptolemaeus (2nd c.), published in Ulm in 1482, Greater **Armenia** and its neighbouring countries, Colchis, Iberia and Albania are indicated.



“The third map of Asia” by Ptolemaeus, (2nd c.)

On the World map by the Roman geographer Pomponius Mela (43 A.D.) the continents Asia, Europe and Africa as well as a number of countries, including Armenia, are indicated. **Armenia** is on the upper left side, between Europe and Asia. The East (Asia) is on the upper part.



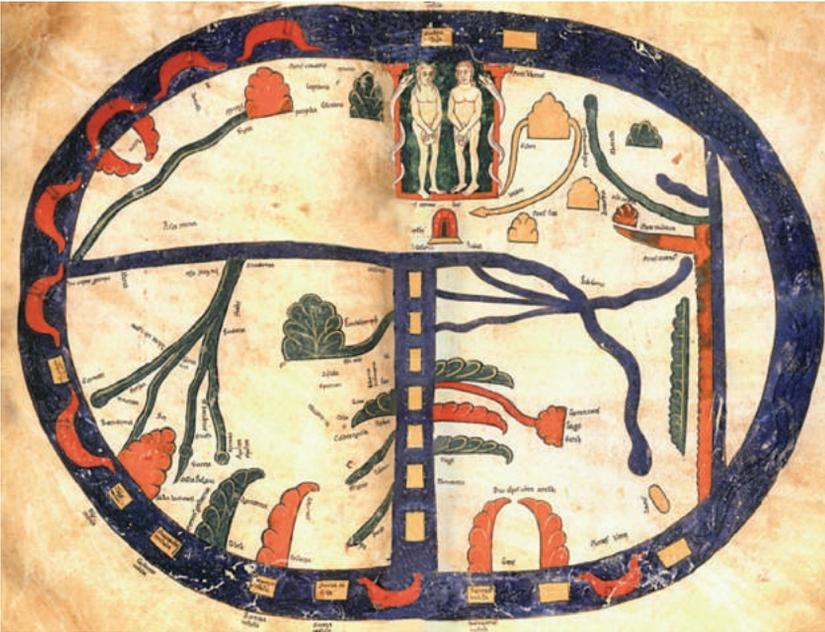
World map by Pomponius Mela, 43 A.D.

On the 11th century duplicate of the map by Archbishop Isidore of Seville (570–636) the East is on the upper part. The Mediterranean Sea with numerous islands is in the center, the Red Sea is wedge-shaped and is indicated in red. The mountains are on the upper left side of the map, above them near the images of flora (Earthly Heaven) **Armenia** is written.



The map by Archbishop Isidore (570–636), 11th century, duplicate

On the 12th century handwritten map in the work “Apocalypse” by Beatus of Liébana the Mediterranean Sea is indicated by a perpendicular and blue line. The East is on the upper part, where the image of Earthly Heaven with Adam and Eve is drawn. In the upper central part, on the left of Eve, near the green tree (Earthly Heaven) **Armenia** is written.



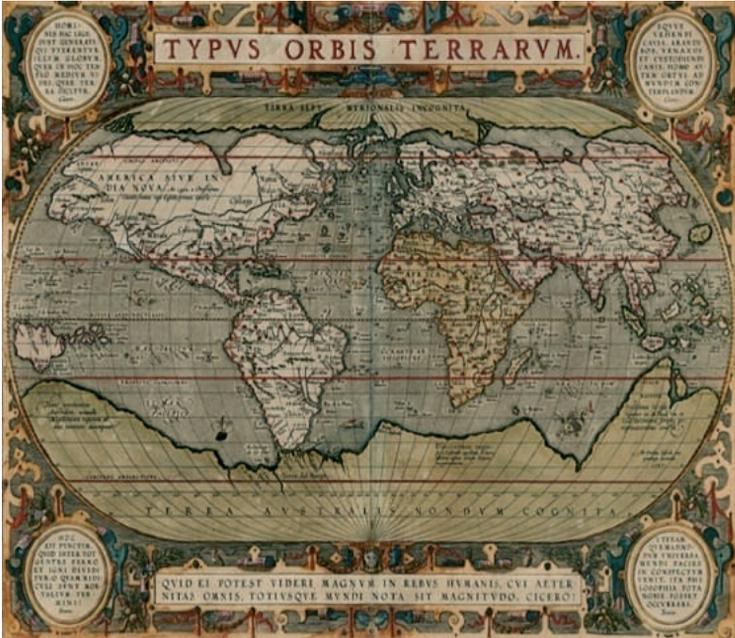
The 12th century handwritten map in the work “Apocalypse” by Beatus of Liébana, (8th century)

The “Cotton” map was formed in England in the 10th century. On it the East is on the upper part. The Mountains are in green, the seas and the rivers in red. On the upper left side of the map Mount Ararat and Noah’s Ark, with the inscription “Mountains of Armenia” are indicated. In the lower part of the Ark **Armenia** is written.



“Cotton” map, 10th c.

Both the first geographical atlas of the world by cartographer A. Ortelius and the basic map by Theatrum Orbis Terrarum were published in Antwerp in 1570. Armenia is in the central territory between Europe and Asia. This again comes to prove that **Armenia** is neither in Europe nor in Asia. It is in the center connecting the two continents.



The world's first geographical atlas by A. Ortelius, 1570

Next is the map drawn on the book “Noah’s Ark” by A. Kirscher (Amsterdam, 1675). The map shows the period before the Flood. Here **Earthly Heaven** and **Armenia** are indicated between the Tigris and the Euphrates Rivers.



The map on the book “Noah’s Ark” by A. Kirscher, 1675

On the map by Emanuel Bowen, 1780, Earthly Heaven is indicated in **Armenia**. It should be noted that this map has much in common with the above mentioned Sumerian map on the brick (middle of the 3rd millennium B.C.). On it mountains, from which originated the Tigris and the Euphrates Rivers, and Mesopotamia are indicated.

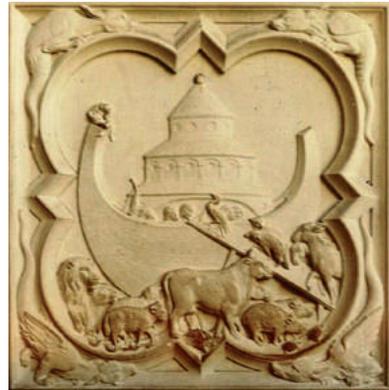


The map by Emanuel Bowen, 1780

It is interesting to note that the themes about the Flood and Noah's Ark were discussed in European medieval architecture, too. Thus, on one of the high reliefs of Sainte-Chapel in Paris (13th c.) Noah's Ark is depicted. Behind it is the three-storey temple of Zvartnots (7th c.), which shows the relation between Noah's Ark and Armenia.



Sainte-Chapel in Paris (13th c.)



Sainte-Chapel's high relief with the image of Zvartnots temple

As we see, even not being an independent state, Armenia has always been indicated on the maps until the 2nd half of the 19th c. In medieval cartography Earthly Heaven was always indicated in Armenia. The symbols of Armenia, Mount Ararat, Noah's Ark, etc. were also indicated on the maps. The name Armenia was usually written in between the springs of the Tigris and the Euphrates Rivers. It was usually indicated with the following names as well: Greater Armenia and Lesser Armenia. In all ancient maps Armenia occupies a central position.

The study of the maps allows us to say that the Armenian Highlands and its surrounding territories, including Cilicia and Northern Mesopotamia, were populated with hay-armens, Armenian (Arian) tribes. Armenia has existed since ancient times. Changes of Armenia's borders within centuries are also seen on the maps. It is also known that many countries and empires (Sumer, Akad, Hittite State, Babylon, Assyria, Egypt, Roman Empire, Arabic Caliphate and

Byzantine Empire) were formed and collapsed in the neighbourhood of Armenia during millennia.

The maps show the important role Armenia has played in world history during centuries. It used to be on the crossroads of commercial trade and one of the cradles of World Civilization. It should also be mentioned that European monarchs of the Middle Ages as well as political figures treated Armenians and Armenia benevolently.

Today, after several millennia, we can say that Armenians lived on the territory of their ancient Homeland (unfortunately, what is left of it is only a small part of Historical Armenia. Today's territory of the Republic of Armenia is the smallest among the States Armenia has ever formed). Armenia is the only country in the world that is indicated both on the ancient Babylonian stellate map (6th c. B.C.) and on the maps of the 21st century.

Misrepresentation of Ancient Written Sources and Testimonies Concerning Armenia (XIX-XX cc.)

Since the middle of the 19th century, as it was already mentioned, Armenia has been treated in completely another way. The reason was the new geopolitical conjuncture arising in the region. Driven by political expediency European countries like England, Germany and Austria-Hungary were against the partition of Turkey and the formation of an Armenian State on ancestral Armenian territories. Consequently, some researchers emerged, who misrepresented the historical facts in order to justify the anti-Armenian policy of their governments. Some German, English and European researchers began to deny the facts and substitute the ancient written sources about Armenians and Armenia with fake, concocted stories. They denied also the theory that Armenians were their ancestors and Armenia was their ancestral Homeland. The facts, mentioned in English and German ancient written sources that Brits, Bavarians and other tribes have Armenian origin, were denied without any substantial basis. The information given by historians about Armenians and Armenia was considered to be doubtful as well.¹¹⁵ Even the fact that Noah's Ark rested on top of the Armenian Mount Ararat, testified in the Bible, was considered dubious. (some scholars even put forward the false idea that the mountain mentioned in the Bible was the one called Ararad-Yudi dagh situated in Corduene (Korchayk district) in the southern part of the Armenian Highlands). In the 1880s the use of the name Armenia was forbidden in the Ottoman Empire. It was replaced by the fictitious names "Anatolia" and "Kurdistan". It is well-known that the name Anatolia refers only to Asia Minor, which is in the western part of Armenia, while the name Kurdistan (as it was mentioned above) is a fabricated one.

Johannes Turmayer's version about Bavarians not being the only descendents of Armenians was again put into circulation. Trying to discredit Bavarians, he wrote that all the nations arose from Armenians after the Flood.¹¹⁶ On the basis of this disputable issue some scholars try

¹¹⁵ "The Anglo-Saxon Chronicle", 1861 and 1953 publications; E. A. Quitzmann, *Die heidnische Religion der Baiwaren*, Leipzig, 1860 and E. A. Quitzmann, *Die älteste Geschichte des Baiern bis zum Jahre 911*, Braunschweig, 1873; Hans F. Nöhbauer, "Die Bajuwaren", *Welt-bild-Verlag*, Augsburg, 1990

¹¹⁶ There are different opinions about the origin of races. Polycentrism states that the races were formed in many different parts of the world, from various ancestors. Monocentrism states that all the races come from one ancestor. They were formed in one part of the world being spread all over the world later. As a result of evolution different races were formed.

to deny the testimonies about the Armenian origin of Bavarians in the German written sources. To answer this question we have to touch once again upon the Flood theme by Berossus. In the first chapter it was said that a country by the name of Armenia existed before the Flood. Immortals (gods) and mortals, who were made immortal by gods lived there. A country by the name of Armenia existed after the Flood as well, but not all survivors were allowed to live in Armenia, the Land of Ararat. Some were sent to Babylon. However, it is evident that in certain periods of the evolution of mankind some rules were broken and nowadays in most parts of the Land of Ararat live people who are not related to that territory both spiritually and culturally.

English historian Benjamin Thorpe's viewpoint was also mentioned above. In "The Anglo-Saxon Chronicle", published in 1861, he misrepresented the fact that Brits, the ancient inhabitants of Britain, had Armenian origin. In the footnote of the book he wrote that Brits were not the descendents of Armenians, but rather they came from the French Breton that used to be called Armorika. The "The Anglo-Saxon Chronicle" was republished in 1953 and the "correction" in the footnote was this time included in the text itself. In both cases the facts were misrepresented and Armenia was turned into Armorika.

In the 2nd half of the 20th century scholars again discussed the subjects about Armenians and Armenia. Anthropological (craniological), linguistic, archaeological and other studies made researchers speak about Armenians and Armenia. As a result of these new findings there emerged the viewpoint that the Armenian Highland was one of the ancient centers of civilization, and with its surrounding territories it constituted the Homeland of Indo-Europeans (Arian tribes). Armenians were one of the ancient nations in the world, and Armenian was one of the ancient languages of SouthWestern Asia.¹¹⁷ Let us now discuss some of those points of view.

¹¹⁷ According to linguistic studies in many Indo-European languages the names of metals, copper, bronze and iron, are connected with the Armenian Highlands. Thus, Greek **xalkos** (also **aes**), the word "copper, bronze", Sanskrit **ayas**- "copper", later also "iron", Gothic **aiz**- "Bronze", German **erz**- "iron", English **ore**- "iron", Latin-**aes**- "copper", etc. (H. Acharyan, Dictionary of Armenian Roots, v. 2, Y., 1973, p.59; V. Ivanov, T. Gamkrelidze, Ancient Western Asia and Indo-European problem, JAH, 3, 1980, p. 10; S. Dikshit, Introduction to Archaeology, M., 1960, p. 455–456): As we see the names of the above mentioned words, including the word **argentium** – silver, are connected both with each other and with hay-armens, **hay** and **ar** (armen), (**ayas**, **aes**, **ar**, **er** forms).

Thus, Italian geneticist L. L. Cavalli Sforza writes “...genetical studies of people, belonging to the Kurgan culture, attest to the fact that they belong to the South Western Asian Neolithic period and have migrated there from Turkey”¹¹⁸ (the author makes a mistake by using the name Turkey). He also speaks about the migration period. “The migration from Anatolia began 9500 years ago and the Kurgan culture period dates back to 6000 years. That is to say they left Anatolia 3500 years ago and reached the Volga-Donna territory through the Balkans” (here again the name Anatolia is used instead of the Armenian Highlands or Armenia).

A group of linguists of different nationalities, led by biologist Quentin Atkinson, who studied all existing Indo-European languages, and the origin and evolution of a number of modern languages, came to the conclusion that the Homeland of all Indo-European languages was Anatolia (the Armenian Highlands and Asia Minor). Some monosyllabic words (**mayr**-mother, **hats**-bread, **vors**-hunt, **yerking**-sky,...), which had one general origin and were pronounced in the same way in some Indo-European languages, were compared.¹¹⁹ A family tree of Indo-European languages was drawn to compare those languages.¹²⁰ After some new studies Quentin Atkinson and Russell Gray wrote that the language of Indo-Europeans was from 8000 to 9500 years old. It was actually older than it had been supposed to be. It came from Anatolia¹²¹ (Armenia).

Colin Renfrew, an English archaeologist, who in 1987 had expressed the opinion that the Homeland of Indo-Europeans was in the

¹¹⁸ Cavalli-Sforza Luigi Luca, *Genes, Peoples and Languages*, (NY: North Point Press, 2000) 159–165

¹¹⁹ Let us mention an important fact. In the Indo-European language family languages have different phonetic systems. In the languages of this language family consonants are different as well as the languages have different phonetic systems (Slavonic, Roman). Armenian with its dialects is a unique language as it has all the consonants and the vowels of that language family (36 sounds, 39 phonemes). There are many letters in Armenian alphabet that other Indo-European languages don't have (ծ, ձ, դ, ը, ս, հ, կ, տ, լ, ժ, ջ consonants). This fact attests that the Armenian alphabet has all the vowels and consonants typical to all Indo-European languages.

¹²⁰ Russell D. Gray and Quentin D. Atkinson, Language-tree divergence times support the Anatolian Theory of Indo-European origin, *Nature* vol. 426 (Nov. 26, 2003) 435–439

¹²¹ Bouckaert Remco. et al., Mapping the Origins and Expansion of the Indo-European Language Family. *Science*, vol.337,6097 (2012), p. 957–960

New studies assert the above mentioned. Scholars have compared the DNA results of people in Armenian ancient burial vaults (Gegharot, III–II millennia B.C.) with that of present-day Armenians and Europeans and have discovered that they are identical.¹²⁴ It's interesting to note that the main part of the people living in the Near East differs from Armenians in its gene. That is to say those people have come from different tribes and have assimilated in the Near East territory, while studies attest to the fact that Armenians with their specific culture and traditions have not lost the characteristic features of their unique gene even after being surrounded with foreign nations.

Studies have also come to prove that modern Armenians possess genetic similarities with ancient Europeans. That is why they were not assimilated with other tribes. Thus, having the genetic code of the ancient people in the Near East, Armenians were spread in Europe (migrations in III–II millennia B. C., II–I millennia B.C., and other migrations) in later centuries.

As we see studies (DNA) of a person's genetic characteristic features through modern methods, allow us to say who the ancestors of present-day European people really were.

Earlier linguists T. Gamkrelidze and V. Ivanov had also discussed the subject that the cradle of Indo-European family of languages was the Armenian Highlands and the surrounding territories¹²⁵ (again the name Anatolia was used). As we see researchers use the terms “Eastern Anatolia” and “the territory of Modern Turkey” instead of Western Armenia and Western part of the Armenian Highlands.

¹²⁴ [http://www. peopleofar. Com /2015/06/08/ why-armenians-are-a-living-fossil-to-geneticists/](http://www.peopleofar.com/2015/06/08/why-armenians-are-a-living-fossil-to-geneticists/); Levon Episkoposyan/ (co-author), “Genetic of Eurasian People in the Bronze Age”, article, Journal “Nature”.

¹²⁵ Gamkrelidze T., Ivanov V. *Indo-European Language and Indo-Europeans*, 1984, part. 1,2; see also Luigi L. Cavalli-Sforza, Paolo Menozzi, and Alberto Piazza, *Demic Expansions and Human Evolution*, Science, vol. 259 (January 29, 1993): 632–646, 642; L. L. Cavalli-Sforza, Paolo Menozzi and Alberto Piazza, *The History and Geography of Human Genes*, (Princeton University Press, 1994) 218; John Noble Wilford, “Fossil Signs of First Human Migration Are Found,” *The New York Times*, May 12, 2000.



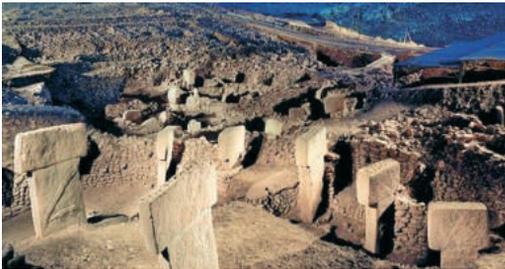
In this map the territories and languages are indicated correctly. maxpark. com

Among new researches, the article “Bavarian-Armenian legends” by Gerta Topakyan is worth singling out. In the article Armenian-Bavarian ancient similarities are discussed. The author neutrally shows both positive and negative sides of the question. In this context we should also mention the Preface to the “German–Armenian Dictionary” by Hakob and Levon Torosyans, (Beirut, 1987). The authors write: “The German language belongs to one of the Indo-European language branches, the Indo-German, which is related to Armenian. In the writing process of this dictionary more than a thousand identical word roots and participles were revealed”.¹²⁶

There are also scholars who are against the idea that the ancestral Homeland of Arian tribes is Armenia and its surrounding territories. On the basis of results attained after archaeological excavations they think that the Homeland of Indo-Europeans is the Caspian Plains (IV–III millenia B. C., Kurgan culture). Unearthed ancient habitations (Choyunu tepe, Catal-Huyuk, Alan-Huyuk, Hajilar, Alishar as well as areas in the RA territory Zagha, Barozh, Shengavit, Mokhrablur, Garni) and artifacts discovered in the Armenian Highlands and Asia Minor date back to earlier periods (VIII–IV millenia B.C). New facts are being uncovered. Newly-unearthed archaeological monuments

¹²⁶ Cilician patriarchate’s official newspaper “Hask” (1–6).

come to prove that the Armenian Highland is one of the most important ancient centers of civilization. The ancient **Portasar** (Geobekli Tepe) archaeological site, uncovered 15 km away, in the north-eastern part of the city of Urha (Urfa) in Armenian Mesopotamia may serve as an example. The religious habitation of Portasar dates back to the 10th millenia B.C. (12000 years ago). That is to say this Armenian religious center is hitherto the first one uncovered in this territory. It used to be a center for people who led a settled way of life. The “monument” was called Portasar meaning “the center of life and earth” (port =navel). It was called Portasar by the inhabitants, who knew that it was a ceremonial monument; they knew both about earthly and heavenly (life after death) lives. They worshiped god Angegh (Angel) that connected those two worlds. In Armenia stone monuments (cross-statues, stone commemorative columns, stone idols, later cross-stones) have existed during all periods of history. This 12000-year-old ancient monument and other archaeological sites, as well as comparative linguistics prove that **Armenia is the ancestral Homeland of Armenian/Arian tribes (Indo-Europeans) and the cradle of modern civilization.**



The Ancient Settlement Portasar



The Ancient Ssettlement Portasar
(reconstructed)

Unfortunately, nowadays the history and culture of Armenia is again ignored. What can Armenians do in this situation? We must write our history, studying and quoting all the well-known ancient written sources, chronologies and facts. We should know the history of all the people who have left our country because of different reasons, in

various periods, without giving thought to the fact whether their new generations would like it or not. This we should do because first of all it is our history, the history of Armenian people, and only later the history of all others who have left Armenia. Their generation is the main population of today's Europe and most of them want to know everything about the history of their ancestors. It is impossible to hide the truth even by denying or misrepresenting ancient written sources, legends and oral memories.

Thus we can say that Armenians have definitely left their traces in Europe (Sun worship, metal processing, pottery, cultivation, architecture, cross-stone art, toponymic names, etc.). Coming to Europe Armenian tribes preserved their traditions, ritual ceremonies, etc. They remembered their Homeland, **Holy Armenia** and **Mount Ararat**, mentioning them in written sources and passing them over from one generation to another.

Today there is no connection between the ancient European people and their ancestral Homeland, Armenia (or rather there is but it is blurred). It should be reestablished as both Armenia and Europe need it. Europe needs it because it is in danger of losing its national identity, culture, spiritual and other values. As it was mentioned above the ancestors of Indo-Europeans, the Arian tribes, (hay-armens) lived in their Homeland, the Land of Ararat, and followed the laws of the Creator. But the laws were, at times, broken, and the first totalitarian countries of Mesopotamia arose (Akkad, Babylon, Assyria). The leaders of those countries proclaimed themselves the sons of God as well as gods governing the world and nations. It is a fact that in different periods of history, countries with totalitarian regime and Empires emerged in other parts of the world as well. Their rule, however, did not last long but they managed to pervert peoples' minds and souls, giving much importance to material life and material values. The Creator's laws are being broken. The "famine" of mind and soul is unfortunately seen in the Land of Ararat as well. This means that the existence of human beings, in general, is again in danger.

The best way to overcome the danger is to rely on spiritual values and live according to the laws of the Creator.

Bibliography

- Movses Khorenatsi, The History of Armenia, Yerevan, 1981 (in Armenian)
- Agathangelos, The History of Armenia, Yerevan, 1983
- Movses Kaghankatvatsi. History of Aghuank, Yerevan, 1969
- Sebeos, History, Yerevan, 2005
- Ukhtanes, The History of Armenia, Vagharshapat, 1871
- Hovhannes Catholicos Daskhanakertsi, The History of Armenia, Tiflis, 1912
- Strabo, Geography, V, 2, (2)
- Dictionary of the Armenian Language, Venice, 1865
- Eusebius of Caesarea, Chronology, Chapter A, Venice, 1818
- Zenob Glak and Hovhan Mamikonyan, The History of Taron, Yerevan, 1941
- Alishan Gh., Sisuan, Venice, 1885,
- Acharyan H., Dictionary of Armenian Roots, v. 2, Yerevan, 1973
- M. Bartikyan, Helen Dick (Գիցապաշտ Հելլադան կամ Հելլեն դիք), Athens, 1936,
- Galchyan R., Armenia in the World Cartography, Yerevan, 2005
- Gavukchyan M., The Origin of the names Armen and Hay and Urartu, Beirut, 1973
- Gavukchyan M., The Origin of Armenian People, Montreal, 1982
- Gavukchyan M., Studies of Ancient Armenian History, The Homeland of Celtic Tribes and Celtic-Caucasian Assimilations, Yerevan, 2010
- Hakobyan H., Travel Notes, Yerevan, v. 1, 1932
- Ghapantsyan G., The History of Urartu, Yerevan, 1940
- Matevosyan K., Momik, Yerevan, 2010
- Mnatsakanyan A., Armenian Folk Medieval Songs, Yerevan, 1956
- Movsisyan A., Ancient Armenian State, Aratta, Yerevan, 1990
- Petrosyan S., The Union of Black Sea Coastal Area's Tribes in the North-East, the VI–V cc. B.C., Historical-Philological Journal, 1976, N 1
- Sargsyan V., Urartian Civilization and the Question of the Homeland of the Basques, Yerevan, 1988
- Sargsyan V., Basques at the Foot of Mount Ararat, (article in the journal “Garoun”), 1991, 3
- Sargsyan V., Mystery of the Basque Origin and Armenian Highlands, Yerevan, 2000
- Sargsyan V., Basque-Armenian Dictionary, Yerevan, 2001
- Teryan A., Armenian Ancient State, Mitani (Hurri-Mitani), Yerevan, 2006
- Teryan A., Armenia: Cradle of Creation and Civilization, Yerevan, 2011

Ter-Movsesyan H., *The History of Armenia*, Venice, 1922
Ohanyan M., *Genealogic memory of Slavs and their historical roots*, Yerevan, 2007
Song of Roland, Yerevan, 1991, translator` H.. Bakhchinyan
Basque Legends, Yerevan, 1996 (translator V. Sargsyan)
The History of Armenian People, Yerevan, 1971, v. 1
Chrestomathy of the History of Armenian People, Yerevan, 1981
Poetry of Ancient East, Yerevan, 1982
Armenian Soviet Encyclopedia (ASE), Yerevan, 1986, v.12

Anglo-Saxon Chronicle

Berosos, *Und Die Babelonisch-Hellenische Literatur*, Verlag und Druck Von B.G. Teubner-Leipzig-Berlin, 1923
Bouckaert Remco et al., *Mapping the Origins and Expansion of the Indo-European Language Family*, *Science*, vol. 337, 6097 (2012), p. 957–960
Cavalli-Sforza Luigi Luca, Paolo Menozzi and Alberto Piazza, *Demic Expansions and Human Evolution*, *Science*, vol. 259 (January 29, 1993): 632–646, 642
Cavalli-Sforza Luigi Luca, Paolo Menozzi and Alberto Piazza, *the History and Geography of Human Genes*, (Princeton University Press, 1994) 218
Cavalli-Sforza Luigi Luca, *Genes, Peoples and Languages*, (NY: North Point Press, 2000) 159–165
Colin Renfrew, *Archaeology and Language: The Puzzle of Indo-European Origins* (New York: Cambridge University, 1987) 148
Colin Renfrew, *Archaeology, Genetics and Linguistic Diversity*, *Man*, vol. 27, no. 3 (Sept. 1992) 445–478
Danielyan E. L., *Progressive British Figures' Appreciation of Armenia's Civilizational Significance Versus the Falsified "Ancient Turkey" Exhibit In The British Museum*, Yerevan, 2013, Summary
Das Annolied, *Mittelhochdeutsch Neuhochdeutsch*, Reclam, 2006, 20
Das Rolandslied des Pffafen Konrad, *Mittelhochdeutsch Neuhochdeutsch*, Reclam
Des Ritters Hans Ebran Von Wildenberg, Chronik Von Den Fürsten Aus Bayern, München (1905), 1969
Dictionnaire Flammarion de la langue française, Paris, 1999, page IV (translated by Komitas Archimandrite Hovnanyan)
Galchian R., *Historic Maps of Armenia, The cartographic Heritage*, London-New-York-Yerevan, 2003

- Hans F. Nöhbauer, *Die Bajuwaren*, Weltbild Verlag, Augsburg, 1990
- Kramer S. N., *The Sumerians*, Chicago, 1963
- Ulrich Füetner, *Bayerische Chronik*, München (1909), 1969
- Quiggin E. C., *Encyclopedica Britannica* 13 ch Ed, 1926, Ireland
- Ruhlen Merritt, *The Origin of Language*, 1994
- Russell D. Gray & Quentin D. Atkinson, Language-tree divergence times support the Anatolian Theory of Indo-European origin, *Nature* vol. 426 (Nov. 26, 2003) 435–439
- Topakyan Gerta, *Die Bayerisch-Armenische Stammesgeschichte, Bavarian-Armenian Legends*, (article), *Jornal (Հանդես ամսօրեայ)*, 1987
- Veit Arnpeck, *Sämtliche Chroniken* (1915), 1969, 10
- Veit Arnpeck, *Chronica Baiuvariorum (The History of Bavarian Land)*, 34, 1971
- Von Georg R. Spohn, *Armenien und Herzog Naimes; Zeitschrift für Bayerische Landesgeschichte (ZBLG The History of Bavarian Land)*, seite 185–210, ZBLG 34/1971
- Wilford John Noble, *Fossil Signs of First Human Migration Are Found*, *The New York Times*, May 12, 2000
- A. Bazhenova and Vadrugin, *Mythology of Ancient Slavs*, Saratov, 1993 **(in Russian)**
- Bylanas, Moscow, 1987
- Book of Veles*, Omsk, 2005, 5a, 6b, 38a
- Woolley L., *A Forgotten Kingdom*, Moscow, 1986
- Georgiev V., *Study of Comparative-Historical Linguistics*, Moscow, 1958,
- Gamkrelidze T., Ivanov V., *Indo-European Language and Indo-Europeans*, Tbilisi 1984, part. 1, 2
- Dikshit S., *Introduction to Archaeology*, Moscow, 1960
- Ivanov V., Gamkrelidze T., *Ancient Western Asia and Indo-European Problem*, *Journal of Ancient History*, 3, 1980
- John of Ephesus, see N. Pigulevskaya, *Syrian Sources about the History of USSR Nations*, M.–L., 1941
- Kaneva I., *Journal of Ancient History*, 1964, 4
- Kapantsyan G., *Historical-Linguistic Meaning of Toponymic Names in Ancient Armenia*, Yerevan, 1940
- Marr N., *Caucasian Cultural World and Armenia*, Yerevan, 1995
- J. Mellaart, *Earliest Civilizations of the Near East*, Moscow, 1982

Mythology of the World, v. I, т. II, Moscow, 1988, 1991
Prop V. Ya., Putilov B. N., Bylanas, M, 1958, v. I
Solovyov S., Stories about the History of Russia, Moscow, 1989, p. 3
G. Childe, New Lights on the Most Ancient East, Moscow, 1956
Cornelius Tacitus, The Annals, Leningrad, v.1, 1969
Ribakov B, Foundation of Kiev: On the basis of the material in “Science and Life” Journal
History of Ancient East, part I, Moscow, 1983
History of Iran, Moscow, 1977
Rigveda, Moscow, 1972
Literature of Ancient East, Moscow, 1971
Literature of Ancient East, Moscow, 1984, Maxaбxapara
Literature of Babylon and Assyria, Moscow, 1981

Abbreviations

NAS – National Academy of Sciences
CAP – Chrestomathy of Armenian People
ASE – Armenian Soviet Encyclopedia
HPJ – Historical-Philological Journal
JAH – Journal of Ancient History
MW – Mythology of the World

Appendix

About the Names Sis, Masis and Ararat of the Holy Armenian Mountain

The highest two-peaked mountain (5.165 m) of the Armenian Highland was called **Sis** and **Masis** by Armenians. Masis is also known as **Ararat**. Like many questions concerning Armenian History and ancient names, the names Masis and Ararat of the holy Armenian mountain have also interested researchers and raised many new questions: Why this sacred mountain has two names—Masis and Ararat?. Which one is more ancient?. What do the names Sis, Masis and Ararat mean?. Why and when the mountain was called Ararat?. Further on we will consider each of these questions and try to explain them.

The names **Sis** and **Masis** are the most ancient names of the mountain. It can be noted that the other mountain peaks of the Armenian Highland also have names close to the name Masis. Thus, the mountain to the North from Lake Van was called Nekh-Masiq (Sipan)¹. The mountain in Armenian Mesopotamia in the south-west of the Armenian Highland, in ancient Greek² and in Armenian³ sources was called Masios or Masion (now—Tur-Abdin). Assurian written sources use the name Qashiari⁴ mountains for these mountains. From the Shumer-accadian epos "Gilgamesh" a two-peaked mountain by the name of Masu or Mashu⁵ is known, behind which the sun rose and set, and on which Utnapishti's (Noah's prototype) Ark rested. Masu-Mashu is often identified with the Masios-Masion Mountains.



Sis, Masis (Ararat), the Holy Mountain

There are many explanations and points of view about the origin of the names Sis and Masis. The most ancient is M. Khorenatsi's explanation: In his work "Armenian History" he wrote, that the name Masis came from Hayk's great-grandson Amasia's name⁶ (Hayk, Aramanyak, Aramayis, Amasia). According to one of the points of view the names Masis, Masu-Mashu have the meaning of "twins", "pair of mountains", "twin mountains".⁷

According to another widespread viewpoint the name "Masis" has originated from the Armenian word "mas" (part), because the mountain consists of two parts. However, the majestic view of the mountain suggests something else. By their impressive appearance, Sis and Masis (lonely, two-peaked) leave such an imposing sensation as if they have directly come off the Mother Earth, the land, and are firmly rooted inside the ground. According to other opinions, the high peaks are not lonely and are not directly connected with the Mother Earth. They are just high peaks of mountain chains.

The appearance of the mountain Masis (Sis, Ma-Sis) suggests that the name Sis may have been connected with the meaning of the Armenian word "tsits", which is the "breast of a feeding mother"⁸ («կաթնաբեր մասունք մարց»). Among many Indo-European languages one can find words with similar meaning and pronunciation⁹.

"Ma" in the word Masis is a short form of addressing a mother in the Armenian language. Therefore we should assume that **Masis** has the meaning of **Mother Sis**.

By calling the two-peaked mountain Sis and Masis, located nearly in the center of the Armenian Highland, the Armenians viewed it as the Mother Country, an earth nourishing source, which with its high peaks received cosmic, life-giving stream and energy and nourished Mother Earth and the country – Armenia, directly connected to it.

It is known that Sumerians came down to the Lower Mesopotamia from the southern parts of the Armenian Highland bringing with them many cultural values, including religious and mythological ones created in their motherland. Certainly they knew about the two-peaked holy mountain of the Armenian Highland with the names Sis and Masis, and in the new homeland while talking about the Flood, they called the two-peaked mountain Masu-Mashu of the Arc. By the way,

the peak on which Utnapishti's Ark rested was called Nisir, which has a far similarity with the name Masis. The two-peaked Masu-Mashu mountain, from where according to "Gilgamesh" the sun rises and sets, is also illustrated on Acadian stamps. Moreover the mountains are illustrated in such a way as though they are seen from Mesopotamia – Masis on the left, and Sis on the right.

Armenians consider Masis as a holy, divine mountain, on the peak of which a mortal's feet should not step. Armenians believe that the mountain is protected by devils and vishapazuns (dragon's descendants). Let us recall M. Khorenatsi's words when he mentions about the Armenian king Artashes, who while cursing his son Artavazd, says:

If you get on a horse, go to hunt
Up to the free, to Masis,
Let the devils capture you and take away
Up to the free, to Masis¹⁰.

These devils and vishapazuns that protect the mountain Masis remind us of men-scorpions from the epos "Gilgamesh", which protect the gates of Masu-Mashu Mountains and open them only for gods. In 1255, when French traveler U. Rubruq wanted to climb up to the top of Ararat, an Armenian old man convinced him not to climb, saying "no one... should climb up to Masis, she is the mother of the Earth"¹¹. For Armenians even the snow on top of Masis was considered sacred. When in 1829 the Armenian writer Kh. Abovyan with a German scholar F. Parrot climbed up to the top of Masis, he brought with him a bottle filled with snow, which he kept as a sacred relic.

Thus, it can be said that the ancient name Masis of the Armenian holy mountain was used as a basis for the names Nekh-Masiq, Masios-Masion, and also Masu-Mashu, which are located in other places of the Armenian Highland.

For the holy mountain Masis, the name Ararat is also used, which is the most ancient name given to Armenia. The name **Ararat** (Ararat) with its meaning and explanation goes back to the times of creation and has the meaning of "**the place of creation**"¹². The name Ararat was spread in the world through the Bible. According to the Old

Testament, during the Flood Noah's Ark rested on the "Ararat mountains"¹³. The Hebrew original version of the Bible uses the name Ararat kingdom (Urartu) for Armenia, and the mountain on which Noah's Ark rested is called Ararat mountain. Later, in early medieval times, the Christian interpreters of the Bible identified the mountain of Noah's Ark, located in Ararat country (mountains) with the mountain called Masis by Armenians and thus Ararat-Masis was considered to be the mountain on which Noah's Ark rested.

Thus, the name **Masis** of the holy mountain, located nearly in the center of the Armenian Highland is the oldest name given to the mountain by Armenians and has the meaning of "Mother-Nourishing" (Ma-Sis), while the name **Ararat** was given to it later – as a mountain located in the center of Ararat-Urartu country, where during the Flood Noah's descendants found a shelter and were saved. After the Flood a new human civilization came into being around the mountain **Ararat-Masis**.

Footnotes

1. The History of Armenian People, Yerevan, 1971, v. 1, p. 21
2. Strabo, Geography, XI, 14 (2)
3. Eremyan S., Armenia According to Armenian Geography («Աշխարհագրություն») 4. Chrestomathy of the History of Armenian People, Yerevan, 1981, p. 15-16, 21
5. Poetry of Ancient East, Yerevan, 1982, p. 145
6. Movses. Khorenaci, The History of Armenia, Yerevan, 1981, p. 50-51
7. Martirosyan N., Historical-Philological Journal, 1961, N 3-4, page 107
8. New Lexicon of the Armenian language (Նոր բառգիրք Հայկազյան լեզվի), p. 746).
9. Acharyan H., Armenian Etymological Dictionary, 2, 1973, p. 471-472, (in Armenian), V. Dal, Explanatory Dictionary, Moscow, 1956, p. 188 (in Russian).
10. Movses Khorenaci, 1981, p. 233
11. Hakobyan Hovh., Notes (in Armenian), vol. 1, Yerevan, 1932, p. 18
12. Teryan A., Armenia: Cradle of Creation and Civilization, 2002, p. 18-19 (in Armenian)
13. Genesis, 4,5

Contents

<i>Preface</i>	5
Ancient Written Sources of Mesopotamia about Armenia as the Land of “Gods”, “Immortals”, “Holy Laws” and “Sacred Ceremonies”	12
About the Shifts from Armenia and Its Surrounding Territories of Armenian/Arian Tribes	24
Armenia and Germany	32
The Song of Roland, an Epic Poem	67
Armenia and Britain	70
Armenia and the Celts (Gauls)	76
Armenia and the Basques (Spain)	83
Armenia and the Etruscans	92
Armenia and the Slavs	95
About Heracles	102
Armenia on Ancient and Medieval Maps	104
Misrepresentation of Ancient Written Sources and Testimonies Concerning Armenia (XIX–XX cc.)	125
Bibliography	133
<i>Appendix</i>	
About the Names Sis, Masis and Ararat of the Holy Armenian Mountain	137

LIST OF OTHER PUBLISHED WORKS BY THE AUTHOR

- The Adoration of AR God in Armenia, Yerevan, 1995 (in Armenian)
- Armenia: Cradle of Creation and Civilization, Yerevan, 2002 (in Armenian, Summary- in English)
- Mitani (Hurri-Mitani), Ancient Armenian State, Yerevan, 2006 (in Armenian, Summary- in English)
- Armenia and History (Articles), Yerevan, 2007 (in Armenian)
- About the rise of the name of Yerevan (booklet), History museum of Yerevan, Yerevan, 2008
- Armenia: Cradle of Creation and Civilization, (in Armenian, Summary- in English), Yerevan, 2011
- Ancient Written Sources of European Nations About Their Ancestral Homeland - Armenia and Armenians, Yerevan, 2014 (in Armenian)
- History of Eastern part of Armenia (Aghvanq, Gardman, Utiq), Yerevan, 2015 (in Armenian, Summary in Russian)
- New Studies About Ancient History of Yerevan (Articles), Yerevan, 2015
- Ancient Written Sources of European Nations About Their Ancestral Homeland - Armenia and Armenians, Yerevan, 2016 (in Russian)
- Ancient Written Sources about Armenian Warrior, Yerevan, 2017 (in Armenian)
- Ancient Armenian Gods, Yerevan, 2017 (in Armenian)

ANGELA TERYAN

ANCIENT WRITTEN SOURCES OF EUROPEAN
NATIONS ABOUT THEIR ANCESTRAL HOMELAND –
ARMENIA AND ARMENIANS

*I am grateful to Komitas Archimandrite Hovnanyan
For providing me with invaluable
material about the subject.*

Translated into English by: Seda Hakobyan
Edited by: Hakob Tsulikyan

Order N 70

Copies 1000

«VOSKAN YEREVANTSY» printing house
11/1^A, Safaryan str. Nor Nork, I massif, Yerevan

ISBN 978-99930-0-258-1



9 789993 002581



**Angela A. Teryan
Historian**

Has graduated from Yerevan State University, Faculty of History with the specialization of history of the Armenian people. At present she works in Yerevan History Museum. She is mainly concerned with issues about the ancient period of the history of the Armenian people and of Yerevan. She is the author of a number of books and articles.



**The image of bird-like griffin
Angegh (Angel), Portasar**



The Ancient Settlement Portasar