

Bible's Sacred Highland[©]



 [Հայերեն](#)

A brief Bibliography of Armenian History Books in English

Geographically, Armenia encompasses a Plateau covering over 300,000 sq. km, and has a mean elevation of 1700 meters, comprising the historic birthplace of the Nation. It is also classified as a specific geographic region, such as Anatolia, Iberia or Scandinavia. Currently only a small strip of that land is inhabited by its Nation, namely the Republic of Armenia and recently recovered Artsakh, in history the latter is a province of the former's monarchies; essentially they belong to the same geography. The rest of the country – ninety percent – remains under occupation, with its Armenian population exterminated, Islamised or wandering the Globe in the form of a Diaspora; the latter is now the vast majority. Thus, geographically, there is a significant difference between Armenia—also referred to as the Plateau of Armenia or Greater Armenia—and its Republics. Updated guidebooks provide current details of the small republics in question, for example: Mathew Karanian, **Armenia and Karabakh**, Denville/California, 2013. ■ For occupied Western Armenia, also consult the same author's work: **The Armenian Highland: Western Armenia**, Pasadena/California, 2019. ■ For the country's overall history by cartography refer to Rouben Galichian, **Historic Maps of Armenia: The Cartographic Heritage**, London, 2004.

The country possesses a deep rooted history of 3000 years—a record that highlights mainly its monarchic period—with its foundations resting upon its antecedent Urartu timeline. Beyond that point, however, there are thousands of years of cultural material history; accordingly archaeological developments remain decisive. [Near East](#). By origin the Urartu Armenians were separate from the Semitic peoples of the South such as the influential Assyrians, who referred to Armenia as Nairi – the land of rivers. The 8th Century BC classification of Urartu or even Nairi can be looked upon as Southern Semitic designations of the country. Later, they were converted to its Aryan-oriented classification of *Armenia*, by influential cultures emanating from the North and West, such as the Classical Greeks the Roman World and the Persians. For example, in western Persia, the word *Armenia* appears on the acclaimed Behistun rock relief, established by Darius the Great (522-486 BC) in three languages: Old Persian, Elamite and Akkadian/Babylonian.

Philologically, Urartu is an intramural development of the Plateau; its closest link is modern Armenian. Nevertheless, due to the emphatic Indo-European people's migrations of the distant past, Armenian has been classified as a special branch of the Indo-European languages. In history, as a matter of

course, numerous languages have altered and progressed conclusively. Indeed, the spread of the Indo-Europeans across a vast territory, from Scandinavia to Northern India, is impressive. Nevertheless, they were unable to alter significantly the original ethnology of the country. As anthropologically the Nation remains Armenoid predominantly, that reality is the conception of the Plateau of Armenia. Broad links between Armenian and Basque languages can be endorsed. One can add that, external factors including the Indo-Europeans were devoid of Armenoid domains. Thus, according to these paradigms, external factors were only influential philologically. Due to new research, however, that discipline may now have to take into account Armenia's influence beyond its Plateau, pertaining to the pre Indo-European timeline of influence; one such new discovery referencing that research reveals the significant similarities between primary Armenian and Sumerian. A further link of some relevance is the importance of the semiprecious stone Lapis Lazuli to the Sumerian culture. In history, Armenia has been a major supplier; in fact, its notable softer variant is known as Lapis Armenus – the Armenian Stone. Its celestial blue is often linked to the heavens. Claims are made regarding its potency. Its spiritual value, however, is only maintained as long as it is not defiled by the invading destroyer.

As a Kingdom, Armenia attained its monarchical apex during the BC era, expanding well beyond its Plateau, thus briefly establishing a national geography from the Caspian Sea to the Mediterranean. However, if Pontus, Armenia's Black Sea province's maritime region is included – a small affiliate – then a state architecture linking three seas is established. Thus, Greater Armenia advances and Armenia Superior emerges. This development is achieved during the reign of Tigranes the Great – Tigranes Magnus in Latin (reigned 95-55 BC). The ascent is significant: for example, in the south, Armenia's armies reached the gates of Jerusalem, but did not occupy the city. Indeed, the Land of Ararat's arrival is relatively peaceful. After attaining an amicable understanding with the Hebraic Dynasty of the city, Tigranes withdrew. Shortly after, in 63 BC, the Roman armies occupied the city. Only a generation later, within the same environ, a Globally significant Angelic Role Model was to walk on water – concordantly inherent messianic developments can be sealed as Civilisational. The specific land in question is to blossom as the Holy Land. This epoch witnessed significant wars with the Roman Republic in the west, the primary superpower of the period, and Parthian – Iran, the eastern empire in the second position. Armenia, flanked at its western and eastern approaches, is to cross swords with both prominently. It's an inconsistency that despite the fact there are numerous operas composed about Tigranes Magnus by European Composers – inclusive of prominent Italian and German ones – in contrast, scholarly works in English are scarce. Understandably, this specific timeline involved major developments, albeit one can mention the most recent publication by Serge Momjian, ***Tigranes the Great: The Raise and Fall of an Ancient Empire***, Shrewsbury, U.K.

Fundamentally evolved omniscient records reveal that, as civilisations developed and expanded over the centuries, Armenia became incrementally incorporated within the European/Western Civilisation, and gained some gravity in the Scriptures. **[Frontiers of Europe: Union of Cultures within a Civilisation](#)**. Accordingly, in the Bible's Book of Genesis, Armenia is designated as the Land of Ararat. Additionally, it is recorded that Noah's Ark came to rest upon the Mountains of Ararat. The resting place of the Ark is often perceived to be Mount Ararat; firstly, because it is the zenith of the Highland, and secondly, Noah descends and plants vines in the valley below. Archaeological records show that the Ararat Valley, overlooked by the Majestic Mountain, has been a wine producing region since time immemorial.

Additionally, of course, the Spring for the Garden of Eden – as mentioned in the Bible – can be classified with significant certainty to be the Plateau of Armenia. [Cartography of Armenia](#) [p.4]. This sacred picture is completed when once more, in the shadow of Mount Ararat, Armenia becomes the first country to acknowledge Christianity as its state religion. It appears that there's more to these enshrined developments than meets the eye. [Christianity and Governance](#). Indeed, a messianic magnetism whirls through the air.

Astonishingly, however, the European/Western Civilisation has failed to recover the Bible's Sacred Highland from the invading Central-Asian-initiated destroyer, essentially foreign to the region. No civilisation should lose any of its primal dynamics to such degradation, a possible misstep that can incrementally instigate the beginning of the end. In this respect, it is imperative to remember that Rome in the East – Byzantium – that brought European / Western Civilisation to Eastern Europe, has been destroyed to its foundations. Anatolia – a most dynamic foundational geography of that immaculate progress – is now a foreign desert. Under the circumstances, it is reasonable to state that such deserts should be replanted wherever possible. Understandably, progress has its difficulties, as the Enemy Within Propensity of the Civilisation in question disrupts a great deal perilously; its collaboration with the external adversaries is a case in point, undermining intercultural unity is an additional adversity, nevertheless it is imperative to declare that this Civilisation should not be defeated in the East. [Rights and Values](#).

As expected, there are an extensive number of works in Armenian regarding the country. Its unique alphabet was established in 405 AD by the philologist, Mesrop Mashtotz. Among the west and east European languages, publications relevant to Armenia and the Armenians in English command a significant lead. This is especially the case regarding the visual and performing arts and literature inclusive of biographies; additionally one can highlight national architecture, inclusive of cross-stones (Khachkar), illuminated manuscripts, Church History, Genocide, the Diaspora, paintings, photography, textiles, inclusive of rugs, handicrafts in general, and the culinary arts. The number of publications available regarding the aforementioned sectors vary significantly. For example, scholarly books regarding the [Genocide](#) number well over 250, in addition to a handful of distorting and *denialist* materials published by the destroyers' promoters. On the other hand, the deep-rooted past of the Diaspora in Central and Eastern Europe is only minimally represented. A published juridical and historical PhD thesis regarding the Diaspora is by Marian Oleś, ***The Armenian Law in the Polish Kingdom (1356-1519)***, Rome, 1966. The forcibly displaced Armenian population within the Ottoman Empire are, of course, the Armenians of Western Armenia and the former Kingdom of Cilicia, thus not Diaspora. A further displacement occurred during the Ottoman-Persian wars, when the former, advancing from the west, proceeded to occupy Western Armenia from the Persian Empire; Ottomans were newcomers to the region. Consequently, Shah Abbâs I (reigned 1588-1629) uprooted and resettled a section of Armenia's population in Iran. They mostly returned during the second quarter of the Nineteenth Century to their homes in Eastern Armenia, after the Russians gained control of that domain. Armenians have the right to populate their highland entirely.

Travel and topographical publications began to appear in greater numbers after the first quarter of the nineteenth century. Good topographical works, however, are a mid-twentieth century development. Overall writings on the country, of course, hark back significantly: one can even refer to translated passages from Classical Greece. ■ For an overall annotated bibliography consult: Reverend Dr. Vrej

Nersessian, **Armenia: World Bibliographical Series**, Oxford, 1993. ■ A further work compiled by the same author is: **A Bibliography of Articles on Armenian Studies in Western Journals, 1869-1995**, Richmond/Surrey, 1997.

Scholarly works in English pertaining to Armenia's overall history, inclusive of the modern period, are not numerous. Thus, good overall accounts are more recent developments. Even then, certain epochs and developments have to be highlighted by specific works. ■ For anthropology, the work by S. Coon, **The Races of Europe**, published in the United States, in 1939 by Macmillan, is a substantial work of 739 pp. It is reasonably relevant for the Armenian perspective. Carlton Stevens Coon was a professor of Anthropology at the University of Pennsylvania; lecturer and professor at Harvard University, and president of the American Association of Physical Anthropology. ■ Pertaining to the Urartu period, Boris Pietrovsky's work can be consulted, **The Ancient Civilization of Urartu**, Spokane/Washington, 1969. ■ Regarding the tribal treks from the North and the West, to ancient Ararat, also refer to the work by Charles Burney and Prof. David Marshall Lang, **The Peoples of the Hills**, London, 1971. ■ For a reasonably broad work covering history from a substantially early period, with illustrations and a chronological table, consult Prof. David Marshall Lang's, **Armenia: Cradle of Civilization**, London, third edition, 1980. ■ A brief work also providing details with some fathomage is by Prof. Sirarpie Der Nersessian, **The Armenians**, London, 1969. ■ For the middle ages—pertaining to the Byzantine era—the multi-volume, **Cambridge Medieval History**, vol. IV—part I, published in 1965 is relevant. ■ Prof. Nina G. Garsoïan has published a number of works covering the Medieval period, for example, **Church and Culture in Early Medieval Armenia**, Oxfordshire, 1999. ■ Regarding Cilicia, the medieval Armenian Kingdom, established on the Eastern Mediterranean coastline of Anatolia, consult: T.S. Boase, **The Cilician Kingdom of Armenia**, Edinburgh, 1978. ■ Two works by Christopher J. Walker are jointly most comprehensive, especially for more modern times, **Armenia: The Survival of a Nation**, London, first edition, 1980; and **Visions of Ararat: Writings on Armenia**, London and New York, 1997. ■ A reasonable work for the Soviet Period – Eastern Armenia – is by A.A. Aslanyan, A.B. Bagdasaryan, L.A. Valesyan and S.M. Dulyan, **Soviet Armenia**, published in Moscow, 1971, by Progress Publishers. ■ The work edited by Prof. Richard G. Hovannisian is proficient, **The Armenian People from Ancient to Modern Times**, New York, 1997, 2 vols. ■ Prof. George A. Bournoutian's work remains broadly popular, **A Concise History of the Armenian People**, Costa Mesa/California, second edition, 2002. The two final academics mentioned have published further relevant works. ■ A more recent publication is by Prof. Simon Payaslian, **History of Armenia**, New York, 2008. ■ A work published in the Republic is by Prof. Armen Khachikyan, **History of Armenia: A Brief Review**, Yerevan, 2011.



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