

**HAYASTAN – A LAND OF ANCIENT CULTURE /A BRIEF LOOK AT THE NEW
TIME CULTURE, EDUCATION, LINGUISTICS (1800 – 1917)/**

Maria Mladenova

Southwest University “Neofit Rilski” – Blagoevgrad, Bulgaria, m.kamenichka@swu.bg

Abstract: The culture of the Armenian people has a long and beneficial path, prosperous of remarkable achievements of human thought and human work, manifestations of the liberal spirit. Times of rapid expansion characterizes this period: Armenian writing was created in the 5th century, the translational art, manuscript culture, enlightenment, and science are prospering. Architecture, miniature, lyrical poetry and other areas of culture have created significant values that still cause admiration by descendants.

Armenian culture, however, knows periods of decline. In the wake of the destructive raids of foreign troops, teachers, poets, scientists, and artists have been forced to hide in strict monastic cells, protected from remote caves created by humans to protect and hide valuable treasures and manuscripts, and have often been forced to seek asylum abroad. Nevertheless, the spirit of the Armenian people loving freedom never perishes and keeps hope of restoring the independence of the country.

The report also examines the beginning of a new era in Armenian history - the nineteenth century, a century marked by turbulent social and political events when the spreading bourgeois relations have transformed and awakened long-lived forces. Armenian culture of the 19th century and the first two decades of the twentieth century was an essential element of the century's cultural history and gave new meaning as a basis for the subsequent cultural growth.

Keywords: Hayastan, Armenia, culture, education, linguistics

INTRODUCTION

The culture of the Armenia⁹⁸ has a long and beneficial path, prosperous of remarkable achievements of human thought and human work, manifestations of the liberal spirit. Times of rapid expansion characterizes this period: in the 5th century was created the Armenian writing the translational art, manuscript culture, enlightenment, and science are prospering. Architecture, miniature, lyrical poetry and other areas of learning had created significant values that still cause admiration by descendants.

Armenian culture, however, knows periods of decline. In the wake of the destructive raids of foreign troops, teachers, poets, scientists, and artists have been forced to hide in strict monastic cells, protected from remote caves created by humans to protect and hide valuable treasures and manuscripts, and have often been forced to seek asylum abroad. Nevertheless, the spirit of the Armenian people loving freedom never perishes and keeps hope of restoring the independence of the country.

In the XVI century, the first Armenian printed book appeared on the coast of the remote Adriatic, and at the end of the seventeenth century the first of many Armenian newspapers came out in the Indian city of Madras. At any place in the world, the Armenians never cease to create, work, and open schools. Once under an occupation, torn, long-suffering homeland, the country always found the strength to resist.

Thus, after a while, the Armenian people entered a new period of their history - a century marked by turbulent social and political events when the spreading bourgeois relations have transformed and awakened long-lived forces. A crucial moment in history is the liberation during the first third of the century of Persian thralldom and the accession of Eastern Armenia to Russia.

⁹⁸ The original native [Armenian](#) name for the country was Հայք ([Hayk'](#)), however it is currently rarely used. The contemporary name Հայաստան ([Hayastan](#)) became popular in the [Middle Ages](#) by addition of the [Persian](#) suffix [-stan](#) (place). However the origins of the name Hayastan trace back to much earlier dates and were first attested in circa 5th century in the works of [Agathangelos](#), [Faustus of Byzantium](#), [Ghazar Parpetsi](#), [Koryun](#), and [Sebeos](#). The name has traditionally been derived from [Hayk](#) (Հայկ), the legendary patriarch of the [Armenians](#) and a great-great-grandson of [Noah](#), who, according to the 5th-century AD author [Moses of Chorene](#), defeated the [Babylonian king](#) Bel in [2492 BC](#) and established his nation in the [Ararat](#) region. Referred from: <https://en.wikipedia.org/wiki/Armenia>

For a short period, the Armenians managed to join the achievements of the era and to realize the essence of the cultural values created in the past. Thus, by a rich tradition, the people built a culture in keeping with the requirements of modern times. In this process, the new educators began their work in Armenia, contributing to the spiritual revival and transformation of the population. Armenian culture of the 19th century and the first two decades of the twentieth century was an essential element of the century's cultural history and gave new meaning as a basis for the subsequent artistic growth. (Erkanyan.V., 1985:p.4)

The increase of the Armenian culture in modern times

The nineteenth and the first two decades of the twentieth century - the new era of the centuries-old history of the Armenian culture.

Due to the conditions of historical development, the Armenian people under foreign domination on the eve of the nineteenth century, remain socially, politically and culturally different from the level of developed nations at that time. But the appearance of capitalist relations in the country's reality is the cause of general social struggle against the remnants of medieval church-feudal culture and ideology.

In the nineteenth century, the Armenian people entered the new era divided on two, one under Persian, and the other under Turkish domination. In the name of the struggle for liberation to unite people with the awakening of their national identity, it was first and foremost necessary to educate people, to learn about the scientific and cultural values of advanced peoples. This process begins outside Armenia - in Armenian settlements around the world (India, Constantinople, Venice, Russia), where Armenian intelligentsia was concentrated.

As in settlements scattered all over the world, as well as in Western and Eastern Armenia, progressive intellectuals seek to subordinate the emerging literature, art, pedagogy, press, the science of tasks to awaken people's self-consciousness, and national consolidation. (Erkanyan.V, V., 1985:p.5)

Since 1870 Armenian intelligentsia has a responsible duty: to implement the program, ideologically developed in the previous decades, and to obtain general approval, namely to start cultural and educational work in the settlements and the provinces. At that time, primary schools, printing houses, libraries, and theatrical performances were set up. These phenomena are particularly characteristic of the early twentieth century.

In the second half of the twentieth century, great success reached the new Armenian literature, developing in spontaneous romanticism, then realism; a professional theater was formed. Armenian music reaches a high level - the first national opera, top artistic, musical works, and the painting abandon the medieval monotony. In the field of public education, secular principles become prevalent. In the previous decades, a struggle against the ancient Armenian language – “Grabar,” has become a monopoly of the clerical-feudal aristocracy, and ended with a victory for the new Armenian language – “ashkarabar.” In science, particularly in Armenology, significant progress was made. The grammar was created in the new Armenian language, as well as new independent branches in this field - literary criticism, archeology, folklore, ethnography. The Armenian public thought has also achieved apparent success in the area of publicism. (Erkanyan.V., 1985:p.6,7)

The development of Armenian culture of modern times was characterized by peculiarities determined by the life of the Armenian people. Because of its historical destiny, the people were divided into two main parts - the east and the west, and a large part is scattered all over the world. This circumstance left its mark on Armenian culture. The disintegration of the Armenian people living in different socio-political conditions, at varying levels of the typical attitude, has various influences. While in some developed settlements around the world the social and cultural life of the Armenian communities was making little progress, there were minor changes in Armenia itself. West-Armenian culture, due to the work of the Armenian intelligentsia and direct contacts with Europe, has quickly entered a new stage of development and has achieved some successes.

It is interesting to note that West-Armenian culture developed in close connection with the European, mostly under strong French influence, while East-Armenian was at the same time under the beneficial impact of progressive Russian ideology and culture and the achievements of world civilization. It is important to mention that in the new era, there were three directions of Armenian culture, namely West-Armenian, East Armenian and Armenian communities around the world. All of them have contributed to the further development of the unified Armenian culture. The unity of Armenian culture was conditioned by the centuries-old spiritual society of the entire Armenian people, it has preserved and passed from generation to generation the traditions of an ancient culture, unwavering desire, and national liberation, to survival and unification (Erkanyan.V., 1985:p.7,8)

This period has been scarred and fatal to Western-Armenian culture. A brutal historical turnaround once again interrupts its natural development. In 1915, the Turkish government organized the Armenian genocide and the

deportation of the population from its native land. As a result, the cultural life of this most significant part of the Armenian people stops. Thousands of refugees founded new generations in different parts of the world and laid the foundations for the modern Armenian diaspora. The persistence and struggle of Western-Armenian culture were somewhat reborn in the alien land, initiating a new direction of the Armenian culture of the twentieth century, also called the "culture of the Armenian diaspora."

The eastern part of the Armenian people was also undergoing severe periods of a new socialist path of development in the 1920s. It accepts thousands of Western Armenian refugees, heirs of the same culture created in the previous era, and relying on its best achievements. Thus, united, people began to build in their native land a new beautiful culture. (Erkanyan.V., 1985:p.10,11)

EDUCATION

Since the early 20th century, the education and training of the Armenian people had felt the need for change. The medieval and feudal foundations of life were abandoned, and the intensive process of developing common attitude was felt everywhere. These circumstances had urgently raised the question of the abolition of ecclesiastical educational methods, and Europe had already given examples of modern education. And the new movement of the Armenians for education, which began in large communities abroad, was trained in European cities, and evolved mainly on the path of enlightenment, started a relentless struggle against old things that did not satisfy the people anymore. This struggle, of course, affected the different stages of school development and was dependent on different conditions of the Armenian public-political life. In the first half of the century, the intelligentsia launched an initiative to disseminate and introduce new learning principles. This process was successful against the constant attempts of the foreign power to interfere with the country's activities. The people managed to preserve the folk aspect of the school, to improve it and develop it with its means. Education has always been the focus of Armenian public organizations and has played a major role in the development of the intellectual and cultural life of the people. (Erkanyan.V., 1985:p.14,15)

The new literature developed alongside education. That is why the question of a more accessible language arose in this period. The official language until the beginning of the 19th century was the ancient Armenian, also called "Grabar." Its use, however, was limited, as it was inconceivable for most of the country. The people communicated with each other in different dialects. It was imperative to develop a new literary language (ashkarabar) as quickly as possible. Gradually, the Ashkarabar was created, and translations of books from the old Armenian language began. The creation of the ashkarabar is one of the great achievements in Armenian culture in the nineteenth century and has played an important role in the education of the people. (Erkanyan.V., 1985:c.16)

In the area of the national education, as well as in other fields of cultural life, the first remarkable changes were observed in the Armenian communities abroad. The Armenian diaspora in Constantinople was the leader, where many Armenian schools were found. The Skyutar Seminary was opened there, which played an important role in the development of new training methods. Some of the leading schools were Nersisyan in Constantinople, Mesropyan in Izmir, Muradyan in Padua, Murad-Rafaelyan in Venice, as well as many other cities around the world. (Erkanyan.V., 1985:p.17,18,19)

The oldest enlightenment center was in the city of Astrakhan wherein 1770-1780 were small Armenian schools existed. The most famous of these was the officially opened school of Agababyan in 1810, and throughout the nineteenth century successfully fulfilled its role in the upbringing of the young Armenians. The most significant event in cultural life, however, was the foundation of the Moscow Lazarev Seminary in 1815, which the contemporaries call the "Temple of Armenian Schools." The seminary was founded on the initiative of the big producer and industrialist Count Hovhannes (Ivan Lazarevich) Lazaryan. The main purpose of the seminary was to provide education to the poor Armenians, but soon it became a multilevel educational institution. In 1824, was transformed into an Eastern languages school, and in 1827 it was named Lazarev's Armenian Institute of Oriental Languages. According to a new statute of 1848, the institute was transformed into a higher education institution of the first category and became known as Lazarev's Institute of Oriental Languages. (Erkanyan.V., 1985:p.19,20,21)

New schools were founded in dozens of Armenian settlements, particularly the Central National School in New Julfa, the Tabriz Armenian School, the Aikazyan School in Tehran, and many others. Following the youth revolution of 1908, despite the increasing intervention of the state, the Western Armenians made significant steps towards the unfolding of public education. In dozens of provinces, branches of the Constantinople School Council

were founded. More secondary schools opened. In the town of Ayntap, an Academy with three departments was established - teaching and medical college, as well as a spiritual seminary. (Erkanyan.V., 1985:p.40)
For the rise of the school life crucial part had the achievements in the field of pedagogy. In 1907, East-Armenian teachers created the Caucasian Union of Armenian Teachers in Tbilisi, which later published its first New School magazine. New pedagogical publications from Western Armenia such as "School," "Armenian students," "World" and others have also begun to emerge. Significant work has also been done on the creation of new textbooks where prominent representatives of literature and culture have been actively involved. One of the well-known educators at the time was Isaac Arutunyan (1863-1928), who first set out the excursions to educative-cognitive attitudes, wrote many works, and was a tireless organizer of the new school. (Erkanyan.V., 1985:p.42)

PUBLIC ORGANIZATIONS AND ENLIGHTENMENT

Speaking of enlightenment, we cannot ignore public organizations that have played an important role in disseminating it. Through various enlightened and benevolent societies and unions and their wider public, the initiative was taken in school affairs and encouraged the democratization of the school. It was a typical bourgeois expression of charity and was important for its time because national schools deprived of state aid received material and moral support from the people themselves, who were closely related to the school.

Charitable societies also provided tremendous help to rural schools, people who did not have the opportunity to pay for training, found new learning institutions and provided textbooks, organized Sunday courses, open lectures, libraries and reading rooms, to literate the whole nation. Some of these societies were Andznver - Constantinople, Mardasirakyan - Baku, and many others. Women's societies such as "Devoted to the Armenian nation," "Armenian women - school dilettantes" have also emerged to support education by training women for future teachers. It is interesting that the public initiative of women on a new basis starts to develop the pre-school education. A society created by Sofia Babayan and Gayane Ioanissian opened the first kindergarten in Tbilisi in 1882. Soon after, kindergartens were founded in cities around the world populated with Armenians, as well as in Western Armenia. (Erkanyan.V., 1985:p.47)

During World War I, these societies played an essential role in the life of Armenian refugees and orphans. Many school-shelters were set up. The Caucasian Charity Society, headed by the famous pedagogue I. Arutunyan, opened 147 shelter schools where about 11,000 students were educated.

By virtue of these societies and some individual initiators in schools, craft training also entered the education field. In East Armenia, in the state schools of Yerevan, Kars, Igdir, Kagiban, Nakhichevan new subjects such as agriculture, carpentry, and other departments were created. (Erkanyan.V., 1985:p.49,50)

LINGUISTICS

One of the most important and old parts of Arminianism is linguistics. Of particular importance in this area are the achievements of European linguistics, thanks to which the place of Armenians was defined in the Indo-European language group. In the middle of the 19th century, German linguists G. Petersen and F. Winschmann with the method of historical and comparative linguistics proved the belonging of the Armenian language, which was later discovered by the research of other prominent linguists like F.Bop, R. Gosh, F. Müller. At a later stage, the eminent philologist and orientalist Henryk Hübschmann, who is also the creator of the neogrammarian direction, studied the subject more thoroughly and found that the Armenian language was independent of the Iranian and Slav-Lutheran language. France's scientist Antoine Meyer has also significantly contributed to the study of the Armenian language. In his further works, Meyer examines the grammatical system of the Armenian language and establishes its connection with the Indo-European language family and its peculiarities. Interesting studies of the Armenian language have been carried out by many European scientists who have dealt with various issues in the history of the Armenian people. (Erkanyan.V., 1985:p.82)

Armenian writer Vage Erkanyan summarizes that if European linguists approached Armenian language studies mainly by the requirements of their theory, Armenian scientists studied their native language profoundly and comprehensively, subjecting to scientific systematization its grammatical and semantic peculiarities. In this period new works were created for the Grammar of the Old-Armenian language, also called "Grabar." The work of some great Armenian linguists was "Grammar of the Armenian Language" (1779) - Mikayel Chamchian - a piece of work recognized as a masterpiece and many times re-published. Ovsep Gartchian, who first wrote the Armenian History of the World (1849-1852); Chebrov Tervishyan, first in his studies of linguistics, "Indo-European language" (1885)

and the book "Language" (1887), corresponds to the new achievements of European linguistics and used them for the further study of the Armenian language. In his work "Study of the Classical Armenian Language" (1900-1908) Akvos Tashayan explained many questions about the origins and development of the Armenian language. A great contribution to developments in the grammar of the Western-Armenian "ashkarabar" also had Arsen Aitinian, with his work "Critical Grammar of the Ashkarabar or Modern Armenian Language" in 1866, he analyzed the history of the Armenian language and set the foundations of modern language grammar. (Erkanyan.V., 1985:p.83,84)

A partition for dialectology in linguistics had formed. The first in this area was the prominent scientist Kerobve Patkanian, with his work "Studies in the Dialectology of the Armenian Language" (1869), the foundations of dialectology were laid. In 1913, Rachiya Acharyan, a prominent linguist, published the unique "Dictionary of Armenian Provincial Language," which contained 30,000 words and phrases.

The historical destiny of the Armenian people and its close ties and contacts with various countries and peoples had been at the heart of the widespread reach of Armenian reality lexicography. A significant role in this area is played by Mhitara Sebastasi, who was also the founder of The Mekhitarists' meetings; he wrote the voluminous "Dictionary of the Armenian Language," which was published in 1749 in Venice. This vocabulary was the constant basis for the further development of lexicography. Bilingual dictionaries also occupy an essential place in this title. As early as 1788, the first Armenian-Russian dictionaries appeared in St. Petersburg, and then many more dictionaries were published in the world, such as Armenian-Italian, Armenian-English and so on.

At the same time, the work on the creation of unique and encyclopedic dictionaries progressed considerably. In 1822, a "Medical Dictionary" was published in Venice, which was an original multilingual medical-pharmaceutical dictionary containing 5,000 words and phrases. By the end of the nineteenth century, new dictionaries in the field of medicinal plants, botany, mineralogy, Armenian name of plants and many others appeared. (Erkanyan.V., 1985:c.86,87)

CONCLUSION

Thus, the culture of the Armenian people in the new era in the process of its development acquired quality and a level corresponding to the ideological and aesthetic requirements of this period. In the recent times, Ashkarabar's final victory had been achieved, and the achievements of the written culture had become available to the masses of the people. Cultural life began to develop both in Armenian foreign settlements and in its area, where they were experiencing the advancement of education and enlightenment, receiving a predominantly Soviet character. Armenian culture of the 19th century, with its progressive development, the constant accumulation of values had become a solid foundation for great creative achievements, and it can be named a heroic climb of two decades of the 20th century. Due to the diversity and importance of the cultural values they created, these decades were unprecedented in the history of the Armenian people and directly prepared the formation and the high rise of culture in the next period - the socialist culture of the Armenian people.

REFERENCES

- [1] Bgajba, H., "Из истории письменности в Абхазии / From the history of writing in Abkhazia". Tbilisi 1967
- [2] Richard Erringhausen, Supplement to a selected and annotated bibliography of books and periodicals in western languages dealing with the near and Middle East. With special emphasis on Medieval and Modern Times. Washington, D.C., 1954
- [3] Кнорозов, Y.V., "Древние системы письма. Этническая семиотика/ Ancient systems of writing. Ethnic semiotics", Moscow 1986
- [4] Chudnova, A., "Очерки из истории языкознания. Развитие грамматических теорий в средние века/ Essays on the history of linguistics. Development of grammatical theories in the Middle Ages", Moscow 1871
- [5] Vartanyan, A., "На пороге двадцать первого/ On the threshold of the twenty-first", Yerevan 1996
- [6] Tunyan, V.G., "Легенды и были: Охранка и Армения XIX – нач. XX вв./ Legends - XIX - XX centuries", Yerevan 2008
- [7] Saakyan, R.G. and others, Новая история Армении в трудах современных зарубежных авторов / The new history of Armenia in the works of contemporary foreign authors./ Yerevan 1993
- [8] Erkanyan, V., Армянская культура 1800 – 1917 г./Armenian culture 1800 – 1917/ Yerevan 1985
- [9] Christopher J.Walker., Armenia - The survival of a nation., London 1980

