

THE ARMENOLOGICAL HERITAGE OF EMMA KOSTANDYAN

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Armenian historian, philologist Emma Kostandyan (1934 - 2014) is one of the prominent Armenologists of the second half of the 20th century and beginning of the 21th century. She has written about two hundred articles, historical and literary studies, monographs and reviews.

Kostandyan's research fields of study were multifarious including the most important problems of Armenian history: socio-political thought, national liberation movement, cultural life. She also researched remarkable pages of the life and activity of prominent figures of the Armenian Apostolic Church of the 19th century.

Among her works a valuable study is dedicated to prominent enlightener, specialist in Armenian folklore, eminent scholar, pedagogue, a prominent figure of national liberation movement. Garegin Srvandztyants¹. In 1971 E. Kostandyan defended her Candidate dissertation, "Public and political activity of Garegin Srvandztyants" and in 1979 published the monograph dedicated to the educational, publicist and political activities of G. Srvandztyants. The author studied the great contribution of Srvandztyants to the spiritual and cultural life of Western Armenians, his social and political activities, including contacts with prominent figures of the Armenian national liberation movement, as well as his views and approaches to ancient and early medieval history of Armenia. The works by Srvandztyants also have a great scientific and political value about the ethnography of Western Armenia. E. Kostandyan's book about Garegin Srvandztyants was republished in 2008.

E. Kostandyan's book, "Garegin Srvandztyants. The Life and Activities", contains an introduction, three chapters, list of primary sources and the used literature. In the first chapter, the author presents the life of G.Srvandztyants, his educational-scientific activities. In the second chapter, the author scientifically analyzes interesting information about G.Srvandztyants and Western Armenian national liberation movements. The third chapter touches three problems: 1) Social and political views of Garegin Srvandztyants, 2) Bishop G. Srvandztyants and several issues of early medieval history of Armenia, 3) Demographic processes in Western Armenia in the 70-80s of the 19th century according to G. Srvandztyants.

¹ Կոստանդյան Է., Գարեգին Սրվանձտյանց. Կյանքը և գործունեությունը, Երևան, 1979:



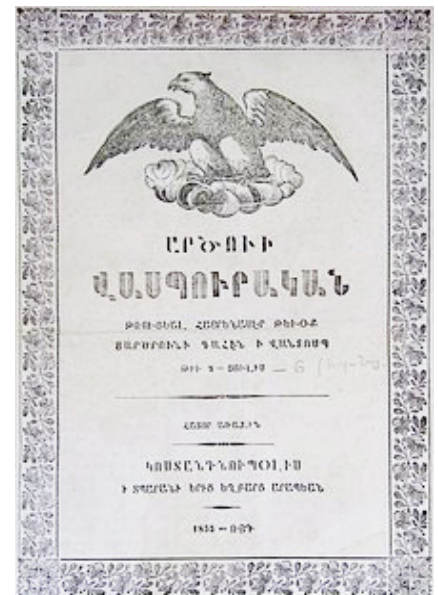
Bishop Garegin Srvandztyants

In the first chapter the author presents in details the first articles¹ by Srvandztyants, which were published in "Artsvi Vaspurakan" ("The Eagle of Vaspurakan") magazine: "Burial vaults of ancestors", "Patriotism and Homeland", etc. E.Kostandyan also presents the years of his study (1857-1860) at the "Zharangavorac" Seminary, Archimandrite degree (1867), Bishop degree (1886) and other valuable events.

Speaking on educational activity of Garegin Srvandztyants, Kostandyan noted that it consisted of two spheres - publishing and pedagogical. In the first field, the author appreciated cooperation of Srvandztyants with the periodicals: "Krunck Hayots Ashkharhi"² ("Crane of Armenian world"), "Artsvi Vaspurakan"³, "Artsvik Taronoy"⁴ ("The Eaglet of Taron"), "Meghu Hayastani" ("The Bee of Armenia"), "Masis", "Pordz" ("Experience"), "Arevelyan mamul" ("Eastern Press") and others. And in the second field, the author highly appreciates the works of educational ideas and programs of Garegin Srvandztyants. E.Kostandyan tells about several schools in different regions (Mush, Manazkert, Taron, Van, Karin) of Western Armenia that had been opened by Srvandztyants' efforts.

Srvandztyants' following works are analyzed in the book: "Sahak Partev the Great and the fall of Artashir Arshakuni"⁵, "Shushan Shavarshana" (its subject is related to the battle of Vardanants), "Grots-brots" ("Literary and folk"), "Hnots-norots" ("Of old and new", contains materials about Movses Khorenatsi), "Manana" ("Manna"), "Hamov-Hotov" ("With taste and aroma"), "Toros Akhbar" ("Brother Toros") etc.

Among Srvandztyants' works the most famous are "Grots-brots", "Hnots-norots", which are known for their creative uniqueness. The first contains interesting material about ethnography and archeology. Noteworthy is information about pre-Christian beliefs, rituals, ethnographic tradition. Its one section



"Artsvi Vaspurakan" magazine published by the Father Khrimian in the period of 1855-1856 in Constantinople, and later as a weekly, from 1858-1862 in Varagavank (Western Armenia, the Van region).

¹ Ibid, p. 22.

² Մեսրոպ Մաշտոցի անվան Մատենադարան, Կաթողիկոսական դիվան, թղթ. 193, վավ. 139.

³ «Արծուի Վասպուրական», 1861, N 1.

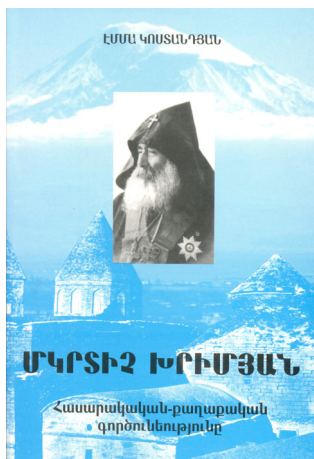
⁴ «Արծուիկ Տարոնոյ» 1863, N 2.

⁵ Կոստանյան Է. Գարեգին Սրվանդյանց. Կյանքը և գործունեությունը, էջ 48:

contains a variant of the epic tale known as *Mheri dur* or *Sasuntsi Davit*¹. Kostandyan considering this part noted that Garegin Srvandztyants was the discoverer of the first history of national epics. Srvandztyants noted that Krpo (from Arnist village of the Mush Valley) told the legends. Srvandztyants appreciated the feats of Davit and important historical events connected with him. Manuk Abeghyan mentions the remarks by Srvandztyants on *Sev Qar* (Black Stone), *Tsovasar* (Sea mountain), *Maruta sar* (Mt. Maruta) in his great work dedicated to "Sasuntsi Davit" epic².

Appreciating the great importance of the patriotic national epic *Mkrtich Emin* (1815-1890), *Sedrak Mandinyan* (1844-1915) and other Armenologists gave it a high appraisal.

In the sphere of comprehensive study of the Armenian Question and national liberation movement, life and activities of the prominent clergymen of Western Armenia, the next valuable work by E. Kostandyan was dedicated to the spiritual, public, political, literary and philosophical activities of prominent clergyman, Catholicos of All Armenians *Mkrtich Khrimyan* (*Khrimyan Hayrik/Father, Mkrtich I, from Van, 1820 - 1907*)³. In 1999 E. Kostandyan defended her Doctoral dissertation, "Mkrtich Khrimyan: the public and political activities". The monograph, which was highly appreciated, has been published in 2000 and republished in 2008.



E. Kostandyan, "Mkrtich Khrimyan: the public and political activities"

On the basis of archival documents, press, memoirs and scientific literature, E. Kostandyan elucidated stages of the life and activities of *Mkrtich Khrimyan*, emphasized his role in public and political thought in the context of the Armenian Question and national liberation movements.

M. Khrimyan was consecrated as a bishop in Echmiadzin (1868), and Armenian Patriarch of Constantinople (in 1869) by the National Assembly of Constantinople. *Mkrtich Khrimyan* struggled for representing all Western Armenians' interests and adding the number of provincial deputies in the National Assembly. Hoping for a diplomatic solution to the Armenian Question, *Khrimyan* headed the Armenian delegation to represent the will of the Armenian people at the Congress of Berlin (1878). Upon his return *Khrimyan* recited the following message at the Cathedral in Constantinople: "Dear Armenian people. Could I have dipped my paper ladle in the *heriseh*⁴? It would have become wet and stayed there. There, where guns talk and swords make noise, what significance do appeals and petitions have? And I saw next to the *Gharadaghian*, the *Bulgarian* and other delegates, several brave [men], blood

¹ The Heritage of Armenian Literature. Vol. III: From the eighteenth century to modern times. Agop J. Hacikyan (coordinating editor), Gabriel Basmajian, Edward S. Franchuk, Detroit, 2005, pp. 372-374.

² Աբեղյան Մ., Երկեր, հ.Ա, 1966, էջ 333.

³ Կոստանդյան Է., Մկրտիչ Խրիմյան: Հասարակական-քաղաքական գործունեությունը, Երևան, 2000:

⁴ A traditional Armenian stew-like meal made of meat and whole wheat berries.

dripping from the swords hanging at their sides. I then turned my head, as if I was looking for the brave men from Zeitun, Sasun, Shatakh and other mountainous areas. But where were they? People of Armenia, tell me, where were those brave souls? Should not one or two of them have been next to me, so that showing their bloody swords to the members of Congress I could have exclaimed, "Look, HERE ARE MY IRON LADLES! They are here, ready!"¹.

On 26 of September, 1893, Mkrtich Khrimyan was consecrated as Catholicos of All Armenians (1893- 1907). He expanded energetic activity for the alleviation of the poor condition of villagers, limiting the arbitrariness of the Turkish beastly officials. In 1895 the Catholicos went to Petersburg to present the Armenian Question in the Russian Royal Court. He condemned the massacres (1894-1896) that officially were sanctioned by Sultan Abdul Hamid.

In her book Kostandyan also describes Khrimyan's new construction works: Synod Building, Museum, Matenadaran in Echmiadzin, etc.

For her fundamental achievements in the sphere of the study of the history of the Armenian Apostolic Church, E. Kostandyan was awarded the "St. Sahak-St. Mesrop" medal of the Armenian Apostolic Church.



**St. Sahak – St. Mesrop Medal of
the Mother See of Holy
Etchmiadzin**

In 2003 she published her third monograph, "Constantinople's daily newspaper «East»"². She in detail elucidated a number of problems related to the daily newspaper "East", showed its role in public and political life of Western Armenia, showed its contribution in the field of Armenian journalistic culture and mass media.

E. Kostandyan's next study is "Essays of the cultural and public-political life of the history of Western Armenia" (the 80s of the 19th century)³.

Then the bibliography of the "Artsvi Vaspurakan" magazine (1855-1856, 1858-1864) was compiled and published by E. Kostandyan⁴.

In 2013, a collection of articles, "Armenological Studies", was published by E. Kostandyan, which indicates the whole course of her research work. In the introduction of this work, Director of the Institute of History, Academician of NAS RA A.Melkonyan wrote: "Emma Kostandyan merited the general love and respect of the Armenologists and held her honourable place among Armenian historians".

¹ Ruth B., Loving Father to all generations <http://www.armenianhouse.org/khrimyan-hayrik/loving-father.html>

² Կոստանդյան Է., Կոստանդնուպոլսի «Արևելք» օրաթերթը, Երևան, 2003:

³ Կոստանդյան Է., Ակնարկներ արևմտահայ մշակութային և հասարակական-քաղաքական կյանքի պատմության (19-րդ դարի 80-ական թվականներ), Երևան, 2005:

⁴ Կոստանդյան Է., "Արծուի Վասպուրական" ամսագրի մատենագիտություն: (1855-1856, 1858-1864թթ.), Երևան, 2006:

E. Kostandyan also desired to finish and publish a monograph dedicated to the prominent clergyman and scholar Maghakia Archbishop Ormanyan's (1841-1918) public-political and scientific activities. Thanks to the efforts of the Institute of History of RA NAS, the work was completed and published posthumously (2015).

The work, "Episodes from the life and activity of Maghakia Archbishop Ormanyan", consists of introduction, two parts, list of sources, used literature, names and place names¹. The first part of the study includes the problems, which reflect scientific articles that had been published by Kostandyan. The second part includes the author's unpublished materials. E. Kostandyan in her study based on the documents, press, memoirs and scientific literature, elucidates specific issues dedicated to the social, political, cleric and research activities of the theologian, Armenologist, historian, philologist, publicist and public figure of the national conservative movement, Maghakia Archbishop Ormanyan. The author in the study briefly presented his biography, in detail narrating his ecclesiastical ideas, historical views, lectures, religious, political, educational (in Gevorgian Seminary and Armash) and patriarchal activities.



**Maghakia Archbishop Ormanyan,
the Armenian Patriarch of
Constantinople (1896-1908)**

Presenting historiographical views of Ormanyan, Kostandyan highly appreciated the role and importance of his three-volume work, "Azgapatum", in the Armenian spiritual value system. Kostandyan writing about the Christian period of the history of Armenia, noted: "The monumental study contains the two millennia of history of the Armenian people, since Apostle Thaddeus until the first decade of the 19th century, Matthew II of Constantinople²".

She also described Ormanyan's valuable research on the discovery of the Armenian script by Mesrop Mashtots. Kostandyan presents the appraisal by the great clergyman of the period of activity of Mesrop Mashtots, Sahak Partev and Vramshapuh, as well of the creation of the Armenian alphabet by Mesrop Mashtots and the process of opening national schools and educating children.

Under the sub point, "Hovhannes Odznetsi Catholicos according to Maghakia Ormanyan appreciation", the historian emphasizes a high rating given by Ormanyan to diplomatic and political capabilities of the Catholicos Hovhannes Odznetsi and his creative work.

In the section "Maghakia Ormanyan's lectures" Kostandyan researches Ormanyan's lectures: "The past, present and future of Armenians", "The Soul of Armenians", "The Union of Armenians", "Armenian nation", etc.

¹ Կոստանյան Է., Դրվագներ Մաղաքիա արք. Օրմանյանի կյանքից ու գործունեությունից, Երևան, 2015:

² Ibid, p. 29.

In a separate sub point, she expounded Ormanyan's views on "The Defender of Homeland" organization's ideas, concepts of status improvement of schools, colleges of Karin as well his patriotic activities in Tortum, Sper and other districts of Western Armenia in the spiritual leadership capacity of Karin (1880-1887).

Along with socio-political and pedagogical activities of the spiritual leader, Kostandyan evaluated Ormanyan's role in educational life of the Etchmiadzin Gevorgian Seminary and Armash.

The section devoted to Ormanyan's Patriarchal activity presents special interest. Kostandyan notes that the most important issue of Ormanyan's Patriarchal activity was the assistance of Armenians, which had survived the massacres. The newly elected Patriarch decided to assist the needful¹. The Patriarch cared for not only orphanages and colleges, but also for the population of various locations of Western Armenians, who were subjected to various disasters. He also struggled against the law (on 12 of June, 1903) of the Tsarist government on confiscation of Armenian church property. He asked top spiritual institutions (the Cilician Catholicosate, Jerusalem Armenian Patriarchate, Akhtamar's Patriarchal Vicar) of Western Armenians at ecclesiastical meetings to appeal to the Russian Tsar to abolish his decision about the Armenian church. We would like to emphasize that on this matter more details are described in the work, including the resolution of their demand: in 1905 the Tsar published a decree reopening Armenian schools and returning the properties of the Armenian Apostolic church.

Relationships between the Patriarch Ormanyan and Cilician Catholicosate, Jerusalem Armenian Patriarchate, Akhtamar's Patriarchal Vicar are also described thoroughly in the study.

E. Kostandyan's numerous research works have been published in academic journals of Armenia, the Nagorno-Karabakh Republic (Artsakh), as well as the Armenian Diaspora. Her monographs are widely cited in Armenological research circles. Kostandyan is one of the authors of academic publications of *The History of Armenia* of the New period², as well as of many other corresponding books. She reviewed numerous researches and regularly participated with reports in Republican and international conferences, as well as delivered lectures in military units of Artsakh.

***Translated from Armenian by
S. E. Chraghyan***

¹ Ibid, p. 247.

² Հայոց պատմություն, հ. III, գիրք Ա, Բ, Երևան, 2010, 2015: