



HAKOB MANANDIAN – THE SCIENTIST AND PEDAGOGUE (for the 150th Anniversary)

Celebrated scientist of the Armenian historiography and founder of the University education in Armenia Hakob Manandian made an inestimable contribution to different scientific disciplines, making major advances in the spheres of philology, source study, historical geography, Caucasian and Oriental studies. H. Manandian, being one of the founders of the Soviet Armenian historiography was to overcome many obstacles to reach the height, which was accomplished thanks to hard work and unrelenting dedication.

H. Manandian was born in Akhaltsikhe, on November 22, 1873. He lost his father at the age of 10 and grew up under his mother's care. He got his primary education at local Karapetyan gymnasium. In 1893, thanks to his relatives' support he entered the First Classical Gymnasium in Tiflis, graduating from it with great academic achievement¹.

H. Manandian got his further education in Europe (1893–1897) at the Universities of Jena, Leipzig and Strasbourg, specializing in the fields of history, philosophy, Oriental studies, linguistics, etc. Such renowned linguists of the time as August Leskien, Berthold Delbrück, Eduard Sievers, Fridrich Karl Brugmann, Heinrich Hübschmann, Otto Schrader were his professors. These scholars were adherents to comparative method in the Indo-European studies and representatives of Junggrammatiker school. At the end of his education at the University of Jena H. Manandian defended the thesis entitled "Contribution to Albanian History", getting

¹ On H. Manandian's life and activity see H. Manandian's Curriculum Vitae at the archive department of Mesrop Mashtots Matenadaran, fund named after H. Manandian, Paper 223 doc. 308, page 1.6 doc. 310 p. See also Яков Амазаспович Манандян, Вступительная статья Г.Х. Саркисяна. Составители Е.С. Власян и Р.А. Бабаджанян, Ереван, изд. АН Армянской ССР, 1959. Լ.Հ. Բաբայան, Վ.Ա. Հակոբյան, Հակոբ Մանանդյան, Երևան, ԵՊՀ հրատ., 1974. Հակոբ Մանանդյան (Կենսամատենագիտություն), Կազմեց և առաջաբանը գրեց Պ.Հ. Հովհաննիսյան, Երևան, ԵՊՀ հրատ., 1981.

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the Degree of PhD in History. In 1898 he took an external degree at the department of Oriental Languages at the University of Petersburg, getting First Class Diploma of Candidate of Philological Sciences, specializing in the Armenian-Iranian philology. Next year he focused on the study of the Armenian manuscripts at the libraries and museums of London, Paris, and Venice.

Finding acclaim among scientific circles, in 1899 H. Manandian came to Armenia at the invitation of Gevorgian Seminary, initiating his pedagogical activity there. At Gevorgian Seminary he taught Greek, German, Greek Philosophy and Literature. In January, 1902, he was appointed as deputy-editor of the Ararat journal. Thanks to Abgar Hovhannisian's financial assistance, the young Armenologist together with Franz Fink and Yeznik Gyanjetsian launched the publication of "Journal of Armenology" (published in Armenian and German "Zeitschrift für armenische Philologie"), becoming one of the editors.

While working at seminary in Etchmiadzin, H. Manandian became good friends with Komitas. Meanwhile he and Hrachya Atcharian studied historiographic and philosophical works, planning to co-author a work on Armenian culture. At the beginning of the 1900s H. Manandian initiated a journalistic and public activity, co-operating with various periodicals. In 1906, while working as a teacher in Tiflis, he became a temporary editor and publisher at the Armenian daily "Arshaluys" founded by G. Melik-Karagyozyan.

In order not to pursue profit in science, H. Manandian decided to get a new profession, i.e. that of a lawyer. To that end he passed examinations without attending lectures at the University of Yurev (Tartu-Dorpat), and settled in Baku in the same year, working first as a lawyer, then attorney at law at a state judicial institution. Two years later H. Manandian got an opportunity to move to Moscow, as eminent Armenologist Grigor Khalatians invited him to take the position of school superintendent at Lazarian seminary. However, H. Manandian didn't move to Moscow, staying in Baku until 1919. Continuing to work as a lawyer, he participated in the foundation of the journal "Gorts" for Caucasian Armenians, where he published articles on nations' right to self-determination. H. Manandian took active participation in the events celebrating the 1000th anniversary of the epic "David of Sasun" and the 20th anniversary of the formation of Soviet Armenia, also focusing his attention on the reforms of the Armenian language spelling.

In 1920 H. Manandian settled in Armenia permanently, devoting himself to pedagogical activities. He had pursued a pedagogue's career for many years,

teaching at Gevorgian Seminary (1900–1905), at the First and Second Men's Gymnasiums (1905–1907) and at Neressian School (1906–1907) of Tiflis, at the People's University of Baku (1911–1913) and at a mercantile school (1915–1919). Returning to homeland H. Manandian participated in the initiatives of founding the university which was originally to be in Alexandropol then was moved to Yerevan. When People's Commissariat of Education issued the order on "Founding People's University of Yerevan", the eminent historian became a devotee to Mayr Buh ("mother university"/Alma Mater). In December of 1919, H. Manandian was appointed acting dean at the Faculty of History and Linguistics. Whereas in January of 1921 at the first session of University's council by secret vote he was elected as rector. From 1921 to 1924 he occupied the dean's position at the Faculty of Oriental Studies (same as faculty of Historiography), from 1921 to 1925 H. Manandian became the head of the chair of the History of Armenian People and from 1925 to 1931 – a professor at the same chair.

H. Manandian greatly prioritized university work, and with all his essence he was dedicated to pedagogical activities. In this regard, Manandian wrote, *"I only live with the idea of creative work at university, considering it as one of the pivotal issues for this country, one and only straight direction for its rebirth and recovery. My whole life is only connected with university."* The eminent historian was really concerned about the idea of creating intellectual potential in Armenia which would be used in the education and upbringing of young generations. On January 23, 1921, at the solemn inauguration ceremony of the university, the newly elected rector emphasized the historical significance that the creation of the university entailed for the nation, hoping that *"intellectual Armenians"* from all over the world would return to *"their homeland to address the needs of struggling working people"*. Occupying the position of dean of the Oriental Studies (historiographic) he expressed the same enthusiasm and concern in a letter addressed to his wife and daughter where he wrote, *"The university work is progressing very well, and I'm very pleased with the students of the faculty. Day by day I see how a wonderful work with new, intellectual potential is being created for this unfortunate country."*

The Soviet Armenian historian's work was highly appreciated by the state. In 1925 he was elected as member of the Institute of Science and Arts, in 1930 becoming member of the original staff of the Institute of Sciences of Republic of Armenia. In 1935 he was awarded the title of Honorable Worker of Armenian Soviet Socialist Republic. In 1938 H. Manandian received the degree of Doctor of

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Historical Sciences (without defending dissertation, i.e. *honoris causa*). In 1939 he was elected as member of the Academy of Sciences of the USSR. For his scientific and pedagogical activities, he was awarded the Order of the Red Banner of Labor, different medals and diplomas.

The eminent scientist authored more than 150 works in Armenian, Russian and German, dedicated to such issues as ancient, medieval history and philology of Armenians, Armenian cities, trade and urban life, socio-economic relations and historical geography of Armenia and Transcaucasia, the study of trade routes and military campaigns, metrology and lithography.

H. Manandian entered the field of Armenology as a philologist, focusing on source study and textual criticism. His first work *“Beiträge zur albanischen Geschichte”* (Leipzig, 1897) included a comprehensive study on Aghuank (Caucasian Albania), eastern Armenia, was itself a serious contribution to science. Thence, young scientist H. Manandian and Hr. Atcharian co-authored an investigative analysis of 2 volumes entitled *“Armenian Neo-martyrs”* published in 1903, in Vagharshapat.

H. Manandian delved into the Armenian translation Greek philosophical works, Armenian chronicles, the activities of Greek school, focusing on the linguistic specifics of the latter via studying distinct works. In this field several works of his can be singled out: *“The Issue of Davit Anhaght (Davit the Invincible) with a New Interpretation”* (Vagharshapat, 1903), *“Extracts from Eusebius of Caesarea’s “Chronicon” in One Manuscript”* (Viena, 1905), *“The Interpretation of Aristotle’s Predication as Presented by Philosopher Elias”* (St. Petersburg, 1911). Also pivotal is H. Manandian’s monograph *“Greek School and its Development Periods”* (Viena, 1928), where the author carried a detailed study on such issues as the reasons for the origin of Greek school, its development periods, the chronology of philosophical and grammatical literature translated from Greek, attaching importance to the role of Greek School in the development of Armenian secular poetry, as well as morphology, syntax and vocabulary of the Armenian language.

Movses Khorenatsi’s *“History of Armenians”* occupied a special place among Manadian’s scientific interests. Appreciating greatly the historian’s heritage, his main concern was the era in which the work had been written. He devoted several studies to the given issue, i.e. *“Solution of Khorenatsi’s Mystery”* (Yerevan, 1934), *“Who and when was the “Geography of Armenia” outlined by attributed to Movses Khorenatsi”* (*«Византийский временник»*, т. 1 (26), Москва, 1947, p. 127–143),

“Notes on the Vocabulary of Khorenatsi’s History” (Etchmiadzin, 1955, № 5, p. 29–35; № 6, p. 20–26), “The History of Mar Abas (On the Question of Sources of Sebeos, Movses Khorenatsi, Procopius of Caesaria) (Палестинский сборник, вып. 2 (64–65), М.-Л., 1956, p. 69–86). Adhering to the misconception prevalent in the Armenological studies of the time, H. Manandian tried to prove that Khorenatsi’s “History” was written by the author of “Ashkharatsuyts”, who, according to him, lived in the middle of the IX century. Due to his approach Movses Khorenatsi’s language artificially became dependent on the language of the third period of the Greek School. Nevertheless, H. Manandian held Movses Khorenatsi in great esteem and the significance of his historiographic work, largely referring to the historiographer’s data in his studies.

Of great scientific value are H. Manandian’s studies on the creation of the alphabet and Mesrop Mashtots’ activities. H. Manadian, rightly considered the creation of the Armenian alphabet not only an important cultural but also political phenomenon, in his article “Mesrop Mashtots and Armenians’ Struggle for Cultural Identity” he shed light on a number of mysteries, concerning the history of the Armenian alphabet. Nevertheless, in his article “On the Question of the Date of Creating the Armenian Alphabet” (ՀՄԽ ԳԱ Տեղեկագիր, 1952, № 7, p. 41–57), casting doubt on the data put forward by Koryun he arrived at the conclusion that Mashtots alphabet was created in 383–392.

H. Manandian’s works on deciphering and studying the Greek lithographic inscriptions discovered in Armenia are valuable, among them are “The New Interpretation of Greek Inscription in Armavir” (1946), “The Greek Inscription of Garni and the Construction Date of Garni Heathen Temple” («Новые заметки о греческой надписи на языческом храме Гарни», ՀՄԽ ԳԱ Տեղեկագիր, 1951, № 4, p. 9–35).

Being one of the founders of Soviet Armenian historiography, H. Manandian appreciated greatly his nation’s historiographic heritage, stating: “Armenians’ voluminous historical literature, the most extensive of all the pieces of Eastern literature on history serves as a valuable source for studying not only the history of Armenia but also for the history of Persia, Byzantium, Georgia, Aghvank (Caucasian Albania) and of almost all the nations in the Middle East.”² His first works in the given field are on the study of socio-economic, trade relations of ancient and

² Հակոբ Մանանդյան 1981, 20:

medieval Armenia. "Notes on the Situation of Laborers in Ancient Armenia" (Yerevan, 1925), "The Taxes of the Armenian Court" (Yerevan, 1926), "Data on the History of Economic Life in Ancient Armenia" (1st fascicle Yerevan, 1927, 2nd fascicle Yerevan, 1928), "Notes on Feuds and the Feudal Army of Parthia and Arsacid Armenia" (Тифлис, 1923), where he sheds light on the main class that produces material goods, their social, legal and economic conditions, forms of landownership and other related issues.

His further studies are dedicated to measures and weights in Ancient Armenia: "Measures and Weights in Ancient Armenian Sources" (Yerevan, 1930), "Eratosthenes' Stadion and Persian Asparez" (Yerevan, 1934), "Medieval Itineraries of the X Century in Armenian Manuscripts" (в кн.: Академику Н. Я. Марру, АН СССР, XLX, М.-Л., 1935, p. 723–728), "Roman-Byzantine Bread Weight Measurements and Main Bread Price Indexes Based on Them" (Византийский временник, т. II, М.-Л., 1949, p. 60–73). His monograph "About Trade and the Cities of Armenia in Connection with the Global Trade of Ancient Times" was based on the aforementioned works, where he carried out a scholarly investigation of such issues as the history of Armenian cities, their role in world history, the underlying reasons for their origin and disappearance within time frame of one thousand years. As P. Hovhannisian states, "The question of monograph, viewpoints put forward make the work a unique scientific phenomenon in Armenia and in terms of the study of history of economic life of the Caucasus and Middle East in general."³

One of H. Manandian's pivotal works is his monograph "Feudalism in Ancient Armenia (the Arsacid period and Regional Governors)" (Yerevan, 1934), in which he elucidates such issues as the origin of feudalism in Armenia, its development and decline, providing analysis on the scale of ranks of feudalism, the internal structure of dynasties, the legal system of the country. Here similar to his other studies, he tries to prove that Armenia didn't have slaveholding socio-economic society, feudalism predominated after the collapse of tribal system.

H. Manandian's contribution to the elucidation of ancient and medieval Armenia's political history is of great significance of which we can single out "The Arab Invasions of Armenia" (Մանր հետազոտություններ, Երևան, 1932, p. 22–74) which was subsequently published in French, in Brussels ("Les invasions

³ Հակոբ Մանանդյան 1981, 26:

arabes en Arménie", Notes chronologiques, Byzantion, Bruxelles, 1946–1948, t. XVIII, 163–195).

To the same period belongs the research "The Popular Rebellions in Armenia against the Arabic Dominion" (in Armenian and Russian, Yerevan, 1939) which was published during the celebrations held on the 1000th anniversary of the epic "David of Sasun". Next year to mark the 20th anniversary of Yerevan State University H. Manandian published the monograph "The Cities of Armenia in the X and XI Centuries" (Yerevan, 1940). "Tigranes II and Rome in the New Light According to Sources" (its French edition Tigrane II & Rome: nouveaux éclaircissements à la lumière des sources originales, Lisbonne, 1963), based on the ample source data the scientist highlighted the history of the reign of Tigranes II from scientific-investigative perspectives. Re-evaluating all the sources and existent literature, he refuted the common view according to which the fight of Tigranes II against the Roman State was nothing else but the struggle of "the barbarian East" against "the civilized West". The author brought to light all the materials on Rome's military policy on Armenia and the Armenians' struggle against Rome. The given research is vital not only in terms of Armenian history but also from the perspective of elucidating all the controversial issues found in the Hellenic era of world history.

In the 1940s H. Manandian initiated the multi-volume work "Analytical Theory on the History of Armenians" where he analyzed the overall history of Armenia, starting from the VI century BC up until XVI AD. The first volume of the work (Yerevan, 1945) dwells on the origin of Armenians up to the establishment of the Arsacid (Arshakuni) dynasty, the first part of the second chapter (Yerevan, 1957) is devoted to the study of the Arsacid dynasty (66–428), whereas the second part of the same volume touching upon such issues as regional governance, Arab Caliphate, the establishment of the Bagratid (Bagratuni) dynasty, remained unfinished. The third volume (Yerevan, 1952) focuses on the Seljukids, the Zakarid kingdom and the rule of Tatar-Mongol tribes. In this volume the author tried to summarize and introduce conclusions of the topics having been previously covered in his other works. Concentrating his attention on mainly the issues and eras of the Armenian history which were not elucidated adequately or were overlooked whatsoever, he partially discussed the socio-economic relations of the country, the Armenians' liberation struggle against foreign rulers as well as touching upon such issues as the history of classes, interclass strife and culture. The given work was pivotal in terms of creating the Ancient and medieval history of Armenia from analytical,

investigative perspectives. This has been the first endeavor to study the history of the given eras on scientific premises.

H. Manandian authored almost twenty articles and monographs on the geographical history of Armenia, its roads, topography of the country's settlements, the selection of the directions of military campaigns and diverse related issues. Noteworthy is H. Manandian's monograph "The Main Roads of Armenia According to Tabula Peutingeriana" (Yerevan, 1936) devoted to the study of the five main roads in Armenia designated on a Roman map and identification and clarification of the toponyms related to the latter. However, H. Manandian somewhat overestimated "Tabula Peutingeriana", considering it a more significant source of Armenia's historical geography than Ptolemy's "Geography". Of great significance are such works of his as "Artaxata-Satala and Artaxata-Tigranokerta According to Tabula Peutingeriana" («Տեղեկագիր» գիտության և արվեստի ինստիտուտի, 1931, №5, p. 65–89), "On Some Problems of Ancient Armenia and Transcaucasia" (Yerevan, 1944), "Small Historic-Geographical Studies" (Yerevan, 1945), "On the Location of Caspia Via and Caspiae Portae" (Исторические записки, т. 25, 1948, p. 59–70).

H. Manandian's scientific legacy is an important contribution not only to the history of Armenia and that of Transcaucasian, Middle Eastern countries but also to the History of Ancient World, in general. His heritage is also vital in light of interpreting and studying diverse lithographic, philological geographical issues. His works include ample source, factual data, and H. Manandian analyzes them from new perspectives, making theoretical generalizations. Some of his generalizations were later rejected, but back in the time those were breakthroughs in science.

Many scientists, political, public figures, who were H. Manandian's contemporaries, left memoirs about him. In their memoirs H. Manandian's multi-faceted character as a historian and pedagogue emerges, revealing his traits, lifestyle and habits. Hr. Atcharian greatly appreciated his characteristics both as an individual and as a scientist: "He was fluent in three European languages and Russian. With nice pronunciation he made loud, well-thought speeches in Armenian and Russian. Being tall and good-looking, he was well-liked by many people."⁴ Simon Vratsian wrote: "I remember H. Manandian, our teacher of Greek and History with love and gratitude, who eventually became a great historian. Tall and slim with attractive

⁴ Ժամանակակիցները Հակոբ Մանանդյան մասին, Երևան, ԵՊՀ հրատ., 2010, էջ 17:

face, always well-buttoned, H. Manandian was serious, not sociable and was always formal with his students. But he was an excellent teacher, having studied at higher educational institutions of Russia and Germany and the subjects he taught (Greek and history) made him popular among his students.”⁵

The diaspora intellectual Ashot Artsruni characterized H. Manandian as a selfless historian and unwavering patriot: “Listening to H. Manandian’s lecture you would be under the impression that this man’s meaning and purpose of life is history. He would talk about Armenians with such love and cherishing, that you might think that he was talking about his beloved one. He was a devotee of the Armenian history which was discerned in all his expressions, gestures and pitch of voice. Being an admirer himself, he made others love the Armenian history. H. Manandian was a great patriot and ardent devotee. He admired Armenians’ heroic past and had unrelenting faith in their bright future. That’s why each of H. Manandian’s lectures was a lesson of patriotism and unwavering faith.”⁶

With great devotion the untiring scientist worked for popularizing the Armenian history and culture in which he really succeeded. Living during the complicated period of Sovietization the great patriot wasn’t afraid of voicing various controversial issues related to the historical fate of Armenians, always emphasizing that their resolution would entail struggle: “Armenians throughout all their existence have fought for their freedom and independence. Every time when Armenians’ freedom has been taken away, they struggled and recovered their country’s independence. And I am certain that this time again they will free themselves of the foreign yoke and will regain our motherland’s independence.”⁷ The great scientist’s belief was his guiding light throughout his whole life.

The patriarch of Soviet Armenian historiography died on February 4th, 1952. He was buried in the courtyard of Yerevan State University, then was transferred to the Komitas Pantheon.

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⁵ Ibid: 25.

⁶ Ibid: 58, 59.

⁷ Ibid: 62.