

**NARINE A. HARUTYUNYAN**

*Institute of History NAS RA, Senior assistant*

HarutyunyanNarine899@gmail.com

ID 0009-0006-2073-1283

DOI:10.59523/1829-4596.2024.1(28)-58

## **KHACHATUR MALUMYAN AS THE FIRST ELUCIDATOR OF THE BIOGRAPHY AND ACTIVITY OF GRIGOR ARTSRUNI\***

**Key words:** Grigor Artsruni, Khachatur Malumyan, "The Cultivator of Mind", Stepanos Nazaryants, "Mshak", "Hyusisapayl", Education system.

### **Introduction**

The socio-political literary newspaper of Grigor Artsruni "Mshak" was an inexhaustible source of important problems and ideas of the intellectual revolution, enlightenment of the people and modernity both for contemporaries and for subsequent generations. An entire generation was brought up on his progressive ideas. The life and activity of the famous publicist have been sufficiently studied by our researchers<sup>1</sup>.

The main goal of our scientific study is to present the

---

*\*Submitted on 19.1.2024 թ., reviewed on 22.1.2024 թ., accepted for publication on 07. VI.2024.*

<sup>1</sup> Երիցյան. 1890, 100: Լեւոն. 1902, 477: Լեւոն. 1903, 551: Լեւոն. 1905, 496: Փարթևյան. 1996, 448: Lida Gevorgyan considers this commemoration work of Khachatur Malumyan to be devoid of scientific ambitions and views it as the encomium of his beloved teacher (see Gevorgyan 1996, 6). Of course, this admiration is present, but we should not ignore the generalizations and observations found in K.Malumyan's work.

biography and activity of the Armenian public speaker, social scientist, critic, literary and public figure Grigor Artsruni based on the important data included in Khachatur Malumyan's famous work "The Cultivator of Mind"<sup>2</sup> ("The Cultivator of Thought"). We would like to emphasize that this approach to the issue is considered for the first time.

There is a wealth of information about Khachatur Malumyan (Aknuni) who was a public speaker, public-politician and a member of the Armenian Revolutionary Federation Party. This information can be found in the works of Leo<sup>3</sup>, Mikael Varandyan<sup>4</sup>, Gevorg Khudinyan<sup>5</sup> and others. Some other information is provided in the multi-volume collection of archival documents "Materials for the History of the Armenian Revolutionary Federation"<sup>6</sup>. A brief biographical account can be found in the work<sup>7</sup> of Lendrush Aloyan titled "Khachatur Malumyan (Eduard Aknuni). Great public speaker, public figure, orator".

Kh. Malumyan's work, "The Cultivator of Thought", is

---

<sup>2</sup> Մալումեան. 1890, 96:

<sup>3</sup> Լեո. 1903, 26:

<sup>4</sup> Վարանդյան. 1992, 55, 56:

<sup>5</sup> Խուդինյան. 2006, 180, 186, 204, 273, 330:

<sup>6</sup> Նյուրթեր Հ. Յ. Դաշնակցության պատմության համար. 1984, 81, 139, 202:  
Նյուրթեր Հ. Յ. Դաշնակցության պատմության համար. 1985, 134, 137, 227:

<sup>7</sup> Born in 1863 in Meghri, he graduated from Nersisian School in Tiflis. According to that work, Kh. Malumyan worked for "Mshak", and in 1890, after joining the ranks of the ARF, he became the correspondent of "Droshak" (Geneva), the organ of that party, signing as Eduard Aknuni. His articles were eagerly awaited by the readers every month. From 1910, together with R. Zardaryan, he published the newspaper "Azatamart" (Constantinople). His "Cultivator of Thought" (on the occasion of the 25th anniversary of G. Artsruni's literary activity, 1890), "Caucasian Wounds" (ed. pub., 1903, French: 1904) and other works were published in separate books. He translated works by V. Garshin, M. Saltykov-Shchedrin, and others.

dedicated to the 25th anniversary of Grigor Artsruni's social and public speaking activities. Even though Grigor Artsruni is one of the most studied public speakers in Armenian reality, with numerous scholarly works written about his social activities, nevertheless, Khachatur Malumyan's scientific research is valuable from this point of view, because it is the first study in the history of the Armenian press in which the public speaker's decades of merit were highly appreciated and generalized. Preceding Leo's two-volume study, Kh. Malumyan's work comprises a preface and eight chapters. First of all, the author presents the intellectual leaders fighting and demands of the Armenian people (Khrimyan Hayrik, M. Nalbandyan, Raffi, R. Patkanyan, S. Nazaryants), during the revival of the history of the Armenian people, among whom G. Artsruni was a notable figure.

The book also contains the biographical data of the popular publicist, revealing that even during his studies, Artsruni's future activity plans endeavors were based on the issues concerning the future of the Armenian people and their historical destiny. That prompted him to learn the Armenian language from the Mkhitarians of Venice. Kh. Malumyan presents the beginning of Artsruni's journalistic activity step by step, the Artsruni's articles published in various periodicals. The author also emphasizes Artsruni's deep anxiety and concerns regarding the challenges that confronted the Armenian intellectual life. Outwardly, he considered it strange that Artsruni, who had progressive ideas, published articles in the conservative weekly "Meghu Hayastani". However, in fact, this apparent contradiction is not surprising. Regardless of his conservative leanings, Artsruni recognized the importance of the European

education model in shaping national education and upbringing. In contrast to contemporary education, where preference is given to the European school without preserving the features of national education, it's essential to remember that the debates<sup>8</sup> between "Meghu Hayastani" and "Mshak" began in the first half of the 1870s (1873-1874). Artsruni served as a correspondent for that conservative newspaper in the 1860s, indicating that Artsruni had already experienced ideological development before those discussions began.

### **The assessment of Grigor Artsrun's activity**

Before delving into the circumstances regarding Grigor Artsruni's succession of S. Nazaryants and the establishment of the newspaper "Mshak," E. Aknuni explored the history of the Armenian press. He provided biographical information about S. Nazaryants, presented his activities and gave a proper assessment of the role of the "Hyusisapayl" periodical in the Armenian press and reality. Aknuni mentioned that it laid the foundations for the restoration of those arenas and left lasting values. The author convinced his readers that Grigor Artsruni as a phenomenon originated from the intellectual movement generated by "Hyusisapayl": letting us emphasize that his point of view has a scientific significance.

Kh. Malumyan also dedicated a few words to "Ararat" journal, the official publication of Etchmiadzin. While he criticized its conservatism, he also showed the modern approaches of the "Ararat" journal to the development of science highly appreciating the publication of articles on Darwin's theory. Through Grigor Artsruni's article dedicated to Nazaryan,

---

<sup>8</sup> Հայ պարբերական մամուլի պատմություն XVIII-XIX-րդ դարեր. 2006, 390:

the author showed that one of the vicious phenomena of Armenian life in that period was that the Armenian society could not appreciate its best figures in time. Malumyan wrote that it was only after Nazaryantsi's death that people realized that he was one of the prominent reformers and progressive figures in the modern Armenian literary sphere.

He also mentioned that the Armenian society should have blamed him for having killed the best of its own figures with his own hands, with his indifference and hostility condemning them to public death while they were still alive<sup>9</sup>. A person who wants to be a reformer and a revolutionary figure must have more courageous character, so that he can endure all kinds of obstacles and conspiracies in life and not stop halfway through his social activities and not leave the scene, not be considered dead in the nation in which he worked, in which he has been fighting against outdated ideas for a long time<sup>10</sup>.

Reflecting on the circumstances of the beginning of the "Mshak" newspaper and using the comparative-analytical method, Malumyan contrasted the image of Gr. Artsruni with S. Nazaryan as a daring fighter against the obstructing forces. Thus, he establishes a foundational principle: a person engaged in public activity must strictly maintain consistency of thought, be a person of principle like Artsruni. He articulates, "Sacrificing the principle for the sake of personality is not Artsruni's characteristic, but sacrificing personality for the principle is Artsruni's characteristic"<sup>11</sup>.

Kh. Malumyan preferred Gr. Artsruni to S. Nazaryants

---

<sup>9</sup> Մալումեան. 1890, 40:

<sup>10</sup> Մալումեան. 1890, 40:

<sup>11</sup> Մալումեան. 1890, 86:

because the editor of "Mshak" also put forward the idea of national self-determination, especially during the Russian-Turkish war of 1877-1878 when the issue of Armenian autonomy, to be resolved under the auspices of Russia, was considered an issue of the day. Nazaryants mentioned that the Armenian was politically Russian by which he had completely turned his back on any national political goal in contrast to his contemporary and the main employee of "Hyusisapayl" M. Nalbandian.

Kh. Malumyan emphasized Gr. Artsruni's extensive activity in the newspaper of "Mshak" and the relevance of his publicity with a number of examples: thus, "For the sake of principle, Artsruni ignored even his own father, General Yeremia Artsruni. His father demanded to abandon the idea of publishing a newspaper but Grigor Artsruni refused him. Due to such behavior, he was deprived of his father's financial support" and he received only 100 rubles from his father for a long time<sup>12</sup>. Then the author described the ability of the publicist to have faith in his ideas and purpose which reached the level of passion in Artsruni's soul: "Artsruni's passion is in the head and not the heart. Armenian literature would be very happy if each of those working in it, instead of changing their convictions like a cover, defended them with passionate determination. Passion is not dangerous or harmful when it comes from principle and when the person acting has honest views, and G. Artsruni was definitely an honest person"<sup>13</sup>.

As a public and intellectual figure, Artsruni perfectly understood the time and, having stable principles as well as all

---

<sup>12</sup> Մալումեան. 1890, 48:

<sup>13</sup> Մալումեան. 1890, 8:

the above-mentioned natural qualities, he created a newspaper in which he deeply examined a number of phenomena and showed the ways that would restore a life that had been dormant for centuries.

Gr. Artsruni was active during this pivotal historical period, when the problems of progress and enlightenment were put before the Armenian people with all intensity. As a struggling publicist, progressive thinker and patriotic figure, he was able to contribute to the cause of the intellectual revolution. Through the assessment of the divisions caused by the disagreements between supporters and non-supporters of the newspaper "Mshak", Artsruni showed the provincial approach specific to the intellectuals of the time, "that it is necessary to cover the nation's shortcomings instead of highlighting the ones and offering solutions"<sup>14</sup>. A more interesting opinion was expressed by Kh. Malumyan regarding that historical period, he gave his assessment in figurative expressions, how "he left the scribes and the Pharisees and surrounded himself with simple fishermen, the unspoiled children of the people"<sup>15</sup>, from which it was clear that he agreed with Artsruni's opinion.

The author highlighted the fact that Artsruni filled with the historical fate of the people and high patriotic feelings chose such a method that included study, research and a critical approach. Artsruni believed that there was no progress without dissatisfaction. Taking a naturalist approach to problem-solving, Artsruni criticized all those people who either did not want or hindered the revival of the people and the renewal of their life.

---

<sup>14</sup> Մալումյան. 1890, 54:

<sup>15</sup> Մալումյան. 1890, 54:

Gr. Artsruni began the reconstruction with the recovery of the state and nation, which he considered a prerequisite for improving the latter. He envisioned this process using the inductive method, which involved moving from simple to complex, from concrete facts to accumulation of facts, analysis and generalization of the latter.

### **Conclusion**

Kh. Malumyan provided general information about Artsruni's 25 years of activity in the last sections of the book. Artsruni's public speaking activities were centered around the future and historical destiny of the Armenian people. Through his public activity, Artsruni personified the people's desire for revival.

Gr. Artsruni's views have not lost their historical and practical interest even today. First of all, his views refer to the formation of national unity, active patriotism as the civic consciousness of each individual. Being the active bearer and developer of national aspirations and ideas, Artsruni closely related the revival of the Armenian people to the study of their current life, daily pains, and their modern demands. Malumyan as one of the pioneers in bearing the ideas of freedom and patriotism education wrote his work as a genuine child of the people speaking from their heart and soul, expressing their pains and dreams. Based on this, he also emphasized Artsruni's conscious self-sacrifice for the sake of the people, homeland and freedom, which filled his entire being as the highest principle and goal.

Undoubtedly, this work of Malumyan deserves high praise. He was able to reflect very clearly from Enlightenment ideology to all kinds of violence finding the right ways of ideals through



struggle. This is what determines the value of the book. Kh. Malumyan was the first in the history of the Armenian press to point out the historical influence and renewing value of Grigor Artsruni as a thinker and publicist. Kh. Malumyan was also the first in the history of Armenian intellectual culture to raise the ideological requests of "Mshak" and "Hyusisapayl" which were specific to Armenian liberalism especially in the second half of the 19th century. The highlighting of the mentioned issues is also one of the important features of Malumyan's work.

Malumyan's work contributes to correctly appreciating the role and significance of Gr. Artsruni in the history of Armenian public thought.

#### **BIBLIOGRAPHY**

**Ալոյան Լ.** 2014, Խաչատուր Մալումյան (Էդուարդ Ակնունի): Մեծ հրապարակախոս, հասարակական գործիչ, հոռետոր Երևան, «Վ. Արյան» հրատ., 72 էջ:

**Գևորգյան Լ.** 1996, Գրիգոր Արծրունին և նրա «Մշակը», Երևան, «Գիտություն» հրատ., 448 էջ:

**Երիցյան Ա.** 1890, Գրիգոր Արծրունու եւ նրա քսանը հինգ տարւայ գրական գործունէութեան առիթով (1865-1890 թ.), Թիֆլիս, տպարան «Արօր», 100 էջ:

**Լէօ.** 1902, Գրիգոր Արծրունի, հ.1, տպարան Մն. Մարտիրոսեանց, 477 էջ:

**Լէօ.** 1903, Գրիգոր Արծրունի, հ.2, տպարան Մն. Մարտիրոսեանց, 551 էջ:

**Լէօ.** 1905, Գրիգոր Արծրունի, հ. 3, տպարան Մն. Մարտիրոսեանց, 496 էջ:

**Խուդինյան Գ.** 2006, ՀՅ Դաշնակցության քննական

պատմություն, Երևան, ՀՅ Դաշնակցության հրատ., 440 էջ:

Հայ պարբերական մամուլի պատմություն XVIII-XIX-րդ դարեր 2006, հ. 1, Գահիրե, ՀՀ ԳԱԱ հրատ., 697 էջ:

**Մալումյան Խ.** 1890, Մտքի Մշակը: Գրիգոր Արծրունու գրական գործունեության 25-ամեակի առիթով, Թիֆլիզ, տպարան «Արօր» Տ. Նազարեան, 96 էջ:

Նիսիսի ՀՅ Դաշնակցության պատմության համար 1984, հ. Ա, Պէյրուֆ, Համազգային Վահե Սէթեան տպարան, 302 էջ:

Նիսիսի ՀՅ Դաշնակցության պատմության համար 1985, հ. Բ, Պէյրուֆ, Համազգային Վահե Սէթեան տպարան, 395 էջ:

**Վարանդյան Մ.** 1992, Հ.Յ. Դաշնակցության պատմություն, Երևան, «ԵՊՀ» հրատ., 536 էջ:

**Նարինե Ա. Հարությունյան, ԳԱԱ պատմության ինստիտուտ, ավագ լաբորանտ, Խաչատուր Մալումյանը Գրիգոր Արծրունու կենսագրության և գործունեության առաջին լուսաբանող**

## Ամփոփում

Գրիգոր Արծրունու գրական գործունեության 25-ամյակի առթիվ Խ. Մալումյանի (Է. Ակնունի) հեղինակած «Մտքի մշակը» հոդվածն Արծրունու հասարակական և քաղաքական գործունեության հարուստ ժառանգության առաջին ամփոփ գնահատականն է: Արծրունին մեր մտավոր իրականության մեջ աչքի է ընկել որպես մարտնչող, իրեն ավանդույթները

մերժող և նոր գաղափարներ կրող գործիչ, որը XIX դ. 70-80-ական թվականներին շարունակել է այն, ինչ սկսել էր Ստեփանոս Նազարյանցն իր «Հյուսիսափայլ» ամսագրում (1858-1864): Նրա շնորհիվ, ինչպես ցույց է տվել և ընդհանրացրել Խ. Մալումյանը, արևելահայ հանրությունը թևակոխել է քննական մտածողության դարաշրջան:

Խ. Մալումյանը հոդվածում քննել է Գ. Արծրունու «Մշակ» թերթի հետ կապված մի շարք հիմնահարցեր և դրանք վերլուծաբար գնահատելով ցույց տվել, որ նա հատուկ ուշադրություն է դարձրել հայ իրականությանը, նրա կրթական համակարգին և հասարակության մտածողությունը վերանորոգելու կարևոր խնդրին, որով հայությունը պետք է առաջ ընթանար եվրոպական ազգերին համաքայլ: Ըստ Խ. Մալումյանի, Արծրունու շնորհիվ «Մշակը» պետք է հայկական շրջաններում դառնար ամենաժողովրդական թերթը:

***Քանալի բառեր՝ Գրիգոր Արծրունի, Խաչատուր Մալումյան, «Մտքի մշակ», Ստեփանոս Նազարյանց, «Մշակ», «Հյուսիսափայլ», Կրթական համակարգ:***

**Нарине А. Арутюнян, *Институт истории НАН РА, старший лаборант*, Хачатур Малумян как первый автор биографии и деятельности Григора Арцруни**

### **Резюме**

Брошюра Х. Малумяна (Э. Акнуни) "Труженик мышления" к 25-летию литературной деятельности Григора Арцруни, по сути, является первой сводной оценкой, посвященной богатому

интеллектуальному наследию редактора газеты "Мшак" ("Труженик"). В нашей политической-общественно жизни Арцруни являлся принципиальной фигурой, отвергающей устаревшие стереотипы мышления и пропагандирующей новые идеи. Он был последователем в передовых идей 1870 и 1890-х гг., начало чему было положено Степаносом Назарянцем в его журнале «Юсисапайл» ("Северное сияние"). Благодаря Арцруни, как пишет Х. Малумян, восточноармянское общество вступило в эпоху критического мышления.

Г. Арцруни особое внимание уделял армянской действительности, в частности, важной проблеме обновления социального мышлению в рамках системы образования, благодаря которой армяне смогут идти вперед вместе с европейскими народами.

Благодаря Арцруни «Мшак» должен был стать самой популярной газетой во всех регионах Армении и рупором прогрессивных идей.

**Ключевые слова:** Григор Арцруни, Хачатур Малумян, критическое мышление, Степанос Назарянец, «Мшак», «Юсисапайл», система образования.