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A BRIEF HISTORY OF THE MAPS OF ARMENIA

INTRODUCTION

When an Armenian is asked how he or she would describe their country to a non-Armenian, most would reply “we were the first country to accept Christianity as the state religion in the year 301”. This is all true but would it carry any weight if you were to say this to a Muslim, Buddhist, or even an atheist?

This article will help the reader with in gaining some basic awareness about how the non-Armenian geographers regarded the Armenians and the country of Armenia over the past two millennia. The article also has some basic information about Armenian cartography. The Homeland of the Armenian people, Armenia-Haiastan is mentioned in historic sources also as the Land of Ararat (Urartu), Arminiya.

The name Armenia could be observed on maps for various historic periods as well as in the historical and geographical works from the ancient to the most recent times. Armenia was depicted on the maps of Western Asia as an independent state, and later also as a country being partitioned between its neighbouring empires. That had been going on until the mid-twenties of the 20th c. Following the Armenian Genocide perpetrated by the Ottoman Turkey in 1915–1923 Western Armenia and Cilician Armenia were divested of the indigenous Armenian population.

Despite being landlocked, Armenia appeared on portolan marine charts which were produced for navigational purposes and covered coastal countries and towns. This will however be discussed later.

The Early Times

The oldest known map of the world, a Babylonian clay tablet dated by from the sixth century B.C. shows the world as a disc floating in the bitter seas with Babylon at its centre, being surrounded by Assyria, (city of) Harran and Armenia¹. On this tablet the River of Euphrates is shown flowing down from the Armenian mountains through Babylon (Iraq) and eventually reaching the Persian Gulf.

¹ British Museum, ref. BM 92687. See **Rouben Galichian**, *Historic Maps of Armenia*, (London: 2004), 36.

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2013 թ. № 1 (1)

The Greek historian Herodotus who lived around 489–425 B.C. was a keen geographer who travelled to Armenia too. According to that geographer, in about ca. 500 B.C. Aristagoras of Miletus performed a map in Sparta, which he drew on an iron plate. The map is said to have shown the territories of Lydia, Phrygia, Ionia, Cilicia, the island of Cyprus, Armenia and the city of Susa, the seat of the king of Persia¹.

The name of Armenia appears in many Greco–Roman geographical and historical texts and books. The Greek philosopher and geographer Eratosthenes (ca. 276–194 B.C.) after accepting the existed theory on the Earth’s spherical form, suggested that the Earth was the centre of the universe and all other universal bodies would have go around it. His world map included Armenia too (See Fig. 1.).

Strabo (ca. 63 B.C. – 24 A.D.) was one of the giants of geography. He was a seasoned traveller who also worked in the library of Alexandria by occasions. The library had numerous works on such subjects as medicine, astronomy, science, literature and philosophy, to which Strabo had seemingly an open access. His voluminous *Geographia* was completed in the second decade of our era. It contained almost everything what had been known to that time on the geography and cartography. Strabo’s description of Armenia covers many pages of description of the land and its people and includes over 60 references.

Some renowned cartographers prepared maps of the world according to the descriptions provided by Strabo and which invariably included Armenia, placed to the north from Mesopotamia and south of the Caucasus. Thus, Claudius Ptolemaeus of Alexandria, or Ptolemy as he is generally known (ca. 90–168 B.C.) was the most important figure in geography and cartography of the old world, whose books and maps were used extensively well into the sixteenth century. His most important work is the eight–volume book *Geographia*, the text of which has reached us in its entirety. The first volume of his work talks about geography and ways and methods to be utilized in observing and calculating locations, some of which are still in use today. Most of the volumes are detailed descriptions of some 8.000 locations of the then known world, divided into various regions and countries. The approximate boundaries of every country is described, giving details of the neighbouring countries and the sources and destinations of various rivers, as well as lakes and mountains belonging to each country. (See Fig. 2.)

The chapter concerning Armenia (Book V) is in two parts. Lesser Armenia (Armenia Minor), shown on the map entitled “Tabula I of Asia”, lists 79 names of towns and cities, and Great Armenia (Armenia Maior), which is shown on the map entitled “Tabula III of Asia” lists 85 town and city names. The important towns of Great Armenia are stated to be Artaxata (Artashat), Harmavira (Ar-mavir), Tigranocerta (Tigranakert), Arsamosata (Arshamashat) and Thospia (Van). Those of Lesser Armenia are Coma, Melitana (Malatia), Nicopolis and Satala. (See Fig. 3.)

In his text Ptolemy often refers to particular maps and discusses how to

¹ See **Rouben Galichian**, *Historic Maps of Armenia*, 37.

draw and update them with all new information received from travellers and other sources. He divided the habitable world into three continents, Europe, Africa and Asia, while the maps accompanying the book were grouped as below:

- Map of the World
- Europe, in ten regional maps
- Africa, in four regional maps
- Asia, in twelve regional maps.

The name of Armenia appears in five of the above set of 27 maps. Ptolemaic maps are simple and lack the elaborate cartouches common in those of the sixteenth to eighteenth centuries. Some fifteenth and sixteenth-century copies of Ptolemaic maps are hand coloured and some others have reached us uncoloured. A few have been printed on vellum.

Roman and Christian Cartography and the Middle Ages

As expected, the name of Armenia is always present on the maps of the Christian era since it was the first and only Christian country east of Asia Minor – Anatolia. In Christian cartography Armenia is frequently identified with Mount Ararat and Noah’s Arc, as per the biblical account of the Flood. In some maps the Garden of Eden or Terrestrial Paradise is shown inside or adjacent to Armenia.

The oldest Roman map is the ‘Peutinger Map’, the archetype of which dates from the middle of the first century CE. This is a road map is some 34 cm wide and 6.4 metres long, a fifth-century copy of which has survived. The map shows various routes radiating from Rome to the four corners of the empire, including Armenia, where the names of Artashat, Bagrewand (misspelled Raugona), Vostan (Van) and Tigranakert are recognizable.

With the coming of Christianity and religious fervour, especially under the influence of the Biblical theory of the Creation, the western science of cartography suffered immensely and there was no advance at all in the field from the second to the fifteenth century CE, except for cosmetic modifications and representations. In the western Christian world during this period all the old theories and scientific works were pushed aside and were replaced with new ‘facts’ based on the teachings of the scriptures.

Since the sixth century the spherical earth was replaced by a flat disc-shaped one, divided into three continents and surrounded by the oceans. This was adopted by Isidore of Seville (ca. 560–636), who included the T-O map of the world (see below) in his *Etymologiae*. This type of maps appeared in hundreds of manuscripts and, with some modifications, formed the backbone of the Christian cartography for almost 1000 years.

The maps developed according to this doctrine were simple ones called T-O maps, which came into being in the Middle Ages. These maps, if they could be called that, showed the earth in the shape of a circle, or letter O, with the

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letter T inserted into it, in order to divide it into three known continents, hence the name, which could also be short for ‘Orbis Terrarum’. In these maps east was invariably at the top, where Paradise was also located. The vertical line forming the stem of the letter T represented the Mediterranean Sea and the two parts of the cross bar were the Rivers Nile and Don, thus dividing the world into the three known continents, the largest being Asia and the smaller two Europe and Africa. Many of these maps have survived in various manuscripts and in varying sizes from 10cm to a few metres in diameter. The later versions of T-O maps contained details of counties and towns, with many descriptions. On these maps Armenia was always represented as the country where Mount Ararat could be found and Noah’s Ark had landed. (See Fig. 4.)

During the eighth century, the Spanish Benedictine monk Beatus of Liébana created his own more decorative version of a T-O map (see Fig. 5). This style was adopted by others, giving rise to a number of similar maps, called Beatus maps. In most Beatus maps Armenia is featured prominently, located next to Paradise and south of the Caucasus Mountains.

The small and simple T-O maps gradually gave way to more elaborate ones, depicting towns, cities or even some fauna and flora. Two of the most important and large scale maps of this type are the Ebstorf Map, which had a diameter of about 3.6 metres (destroyed during the Second World War) and the ‘Mappa Mundi’ (World Map), dating from the thirteenth century, kept in the Hereford Cathedral, England. Both these maps show Armenia in the relatively correct geographical position, with particular attention being paid to Noah’s Ark and Mount Ararat. The third similar map is kept in Vercelli, Italy but was heavily damaged during careless restoration work.

Armenia in Islamic cartography

While in the west geographers and cartographers were made to think and work within parameters set by the Church, in the East the Persian and Arab scientists continued to work unhindered by religious dogma. Regrettably, although medieval Islamic world was much advanced in science and astronomy, somehow their advances in cartography did not continue after the thirteenth century.

One of Islamic cartography’s most important foundations is the Balkhi School of geography and maps, which generally described the Islamic countries located in the Persian Gulf, Caspian, Arabian and Red Seas, the eastern Mediterranean and the Indian subcontinent. However, Armenia, together with Russia and Bulgaria, does appear on most Islamic world maps, some of which also include the names of other European countries such as Spain, France and Germany. (See Fig. 6.)

There are a number of important cartographers in the Islamic world including the Persian geographer and scientist Abu Reihān al-Birunī (973–1048 CE), who travelled extensively and wrote books on geography, other Persians such as

Ibrāhim Ibn Mohammad al-Fārsi, known as al-Istakhrī (died ca. 957 CE), al Muqadasi (945–1000 CE), Sadiq Isfāhānī and Abu Zakariyā Ibn Muhammad al-Qazwīnī (1203–83), Arabs Ibn Hauqal (d. 934 CE) and Idrissi (1099–1166 CE).

All of the above geographers have produced books describing the world, countries and peoples. As mentioned above, all Balkhi school books contain a world map, as well as 16–20 regional maps, depicting mainly the Islamic world. The only exception being the Christian country of Armenia, which is included on the regional map entitled “The map of Azerbaijan, Arran and Armenia”, where Azerbaijan (ancient Atropatene) is placed south of the Arax River as one of the Iranian provinces (see Fig. 7). For details of 20 Islamic maps see Rouben Galichian, *Countries South of the Caucasus in Medieval Maps. Armenia, Georgia and Azerbaijan*,¹ London: Gomidas Institute, 2007.

During what could be called the Norman–Arab period of cartography, this science became more advanced. The most famous of Arab geographers of the era was Ibn al-Sharif al-Idrisi or Edrisi (who was born in Ceuta, Morocco, and studied in Cordoba). After his extensive travels to many parts of the world he was invited to work for the Norman king Roger II of Sicily, for whom he produced a silver globe of the world inscribed with the contemporary map of the known world. In his maps Idrisi includes the countries of Great Armenia and Lesser Armenia. His atlas of the world known as *The Book of Roger* also includes much detail about Armenia and names many Armenian cities.

In Ottoman Turkey the most important geographers of the seventeenth century were Mehmet Zilli Ibn-Dervish (1611–1684) better known as Evliya Chelebi, who was a traveller and wrote books about his travels in the neighbouring countries, and Mustafa Ibn-Abdullāh (1609–1657) known as Kātib Chelebi or Hāji Khalīfah, who also travelled widely and produced the first important geography book called *Jehān Numā*, describing various parts of the world. In addition to detailed descriptions, their manuscripts refer extensively to Ottoman and Persian-occupied Armenian territories and cities, accompanied by some map sketches.

The Portolan Chart and Armenia

Portolans are marine charts and maps prepared for the seafaring peoples, generally depicting the shorelines and ports of the Mediterranean. They were used mainly by the pilots and navigators. Great Armenia being a landlocked country should not have been included on these charts. Cilician Armenia, however, being an independent kingdom from the eleventh to fourteenth centuries located on the north-eastern shores of the Mediterranean Sea, would be expected to feature on these marine charts, majority of which were produced between the twelfth and sixteenth centuries.

Portolan maps usually show a detailed coastline with the names of all the coastal towns, estuaries, inlets, bays, promontories, rivers, underwater obsta-

¹ Ancient Atropatene (Arm. Atrpatakan).

cles, reefs and other prominent features accompanied by the lines of the compass, called rhumb-lines, and directions of the prevailing winds. Anything that would interest the ship's pilot and assist in navigation was shown in as much detail as possible while inland details were not shown. Most of the maps have blank areas for the inland spaces, filled with decorations and cartouches. Portolans were drawn on parchment and were almost always coloured, since the colours provided additional vital information for the captains, such as showing town sizes and their importance, as well as indicating whether the coastline was friendly or not.

Portolans of the Mediterranean include much information about the coastline of Asia Minor in the Black Sea as well as all the Mediterranean shores. The Armenian kingdom of Cilicia, located in the north-eastern corner of the Mediterranean, features prominently in many Mediterranean portolans of that period, sometimes surrounded by a green arch. This was predominantly due to the fact that the ports of Cilician Armenia were Christian ports, and the map-makers wanted to show them as friendly to the European seafarers. Great Armenia, being landlocked, would normally not be expected to appear on portolans, since it was out of their useful range. However, this appears not to be true.

In the Italian and Catalan portolans of the Mediterranean area details of the coastlines are shown amazingly accurate and consistent, generally being very advanced for their time. The curious fact is that on majority of the portolans of the East Mediterranean area Armenia also appears. Armenia Maior (Great Armenia) is generally depicted with a range of mountains, which are shown as the source of the Rivers Euphrates and Tigris, sometimes as well as a third river, the Arax, flowing from these mountains north and west towards the Caspian Sea. These maps also show Mount Ararat placed in Armenia, with Noah's Ark perched on top (usually shown sideways) and many include the Armenian populated cities of Arzenga (Erzinjan) and Malatia. (See Fig. 8).

This was probably due to the fact that the country was well known in the West because of the activities and information obtained from the Armenian merchants established in Venice, Amsterdam and other European centres trading with the east. Armenia may have also been known in the west and to the Christian world because in the year 301 it became the first country to adopt Christianity as its official state religion while being the easternmost Christian country. Since then Armenian communities were established in Jerusalem where, today, the Armenian Monastery of St James is one of the guardians of the Holy Places, Constantinople and many European cities.

The Late Medieval period.

The last quarter of the fifteenth century saw two important developments in the world of cartography. First – Gutenberg invented the movable type printing press, facilitating the printing of Ptolemy's *Geography*. Second – towards the end of the century, Columbus discovered the New World, throwing the world of cartography into turmoil of new discoveries and redrawing of all world maps.

south from the River of Araxes, while the territory lying to the north from Kura river is named Shirvan, Shaki etc. It can be clearly seen on all maps that until 1918 there was no Azerbaijan existing to the north from the Araxes, while Atropatena–Azerbaijan was an Iranian province, lying to the south of the River of Araxes. (See Fig. 10).

Armenian cartography

The oldest Armenian geographical volume, the *Ashkharhatsuyts* (pronounced Ash-khar-ha-tsuyts – World Mirror), was penned between 591 and 610 A.D. before the Arab conquest and is attributed by most to the Armenian mathematician and geographer Anania Shirakatsi¹. The work takes its roots from the text by Pappus of Alexandria, which in its turn was based on Ptolemy's works. However, the text of *Ashkharhatsuyts* includes much more detailed information and data on Armenia, Caucasus and Persia. The book, written in classical Armenian, has been translated into modern Armenian², Latin³, French⁴, and German⁵, as well as reprinted with an introduction in English⁶. Some specialists believe that the text was originally accompanied by maps; although two versions of the book exist in manuscript as in well as printed form, no maps survived. In the eighteenth century a map of historic Armenia was printed at the St. Lazarus (San Lazzaro) Armenian monastery of Venice, prepared and etched according to the descriptions provided in *Ashkharhatsuyts*. (See Fig. 11).

Some Armenian medieval manuscripts include T-O-type and climatic zone maps of the world, bearing the influence of Christian and Islamic cartography traditions. These were important parts that formed the features of Armenian cartography. It led to the printed maps of the seventeenth century. The oldest circular map in Armenian dates comes from the thirteenth and fourteenth centuries. This is a T-O map with the characteristic features for this type of maps. This small map is kept in Matenadaran, the Institute of Old Manuscripts in Yerevan, being bound in a manuscript from Kaffa (Theodosia) of Crimea (See Fig. 12).

During the preparations for a cartographic exhibition in 1991, the authorities at the University of Bologna discovered a roll of cloth, wherein a map almost 3.6 metres long and 1.2 metres wide was discovered. The map was made in full and glorious colour. The only problem was that the inscriptions were in a language unknown to them. As the roll cover bore a title that included the word *Armenia*, the authorities contacted Gabriella Uluhogian (Uluhojian), pro-

¹ Anania of Shirak, who lived in the seventh century A.D.

² G. B. Petrosyan, *Shirakaci* (Yerevan: 1979) (in Armenian).

³ G. and W. Whiston, *Historiae Armenicae*, Libri III (London, 1736).

⁴ M. J. Saint-Martin, *Memoires Historiques et Geographiques sur l'Arménie*, tom II (Paris: 1819), pp. 310–394. P. A. Soukry (Venice: 1881).

⁵ J. Marquart (Berlin: 1901).

⁶ Prof. Robert Hewsen (New York: 1995).

fessor of the Armenian language at the university, for guidance. She was astonished to discover that the map was, in fact, in Armenian, and was a huge manuscript showing the locations of important Armenian churches, monasteries and Catholicosates¹ and covering the entire area of historic Armenia from Artsakh (Karabagh) to Constantinople, even including Cyprus and Jerusalem. The two cartouches of the map contained a detailed description of the hierarchy of the Armenian Church as well as details on the occasion of the map's preparation. The map had the date 1691 A.D. (See Fig. 13).

The third oldest Armenian map is the *World Map* printed in 1695 by Thomas Vanandetsi in Amsterdam. This map consisted of two hemispheres, namely that of America and Australia, that were however left incomplete. The cartographers, being of Dutch origin, utilised the latest cartographic information and up-to-date styles used in the Netherlands of that time. The map was prepared on a high art level as well as carefully decorated. At each corner the scenes related to the four seasons as well as astrological and mythological figures depicted.

A large-scale atlas of the world was printed in Venice in 1849. It included maps of the world, the solar system and each continent, as well as maps of the Ottoman Empire and Armenia, all carefully laid out and coloured. This must be the first full atlas designed in the Armenian language.

The Monastery of St. Lazarus and its printing house have a significant place in Armenian cartography, as from the early eighteenth century for almost two hundred years the most important maps in the Armenian language were printed there. (See Fig. 14.)

The Maps created after the Nineteenth Century

Since the middle of the nineteenth century, maps have become more accurate and reliable, their differences lying mainly in such relatively minor matters as place-names, scales, projection and detail. It took much time and effort on the part of many geographers and cartographers to achieve this greater reliability. During the same period, in some maps the name of Armenia was gradually being substituted with other more “acceptable” terminology, depending on who was the producer and where the map was printed. However, the reasons behind these changes were political rather than cartographical.

Global cartography reached maturity in 1891, when the Fifth International Geographic Congress approved the execution of the *International Map of the World* with a scale of 1/1,000,000. It was only after this final decision that the world could be properly surveyed, pending peace and the proper cooperation of the member states, both of which conditions are often elusive, even today.

Note:

For many more maps as well as detailed and comparative studies of wider

¹ Churches located in various regions of Armenia came under the rule of different religious centers, called Catholicosates.

ranges of maps of Armenia both in Armenian and English refer to the following works of the author of the article, Rouben Galichian.

Historic maps of Armenia. The Cartographic Heritage. London: I.B Tauris, 2004.

Armenia in World Cartography (Armenian and Russian). Yerevan: Printinfo Art Books, 2007.

*Countries South of the Caucasus in Medieval Maps. Armenia, Georgia and Azerbaijan*¹. London: Gomidas Institute, 2007.

A Medieval Armenian T-O Map. *Imago Mundi, Vol. 60 Part 1*, 86–92. London: Routledge, 2008.

Clash of Histories in the South Caucasus. Redrawing the map of Azerbaijan, Armenia and Iran. London: Bennett & Bloom, 2012.

Fig. 1 – The World Map of Eratosthenes, reconstructed by von Spruner in 1855 is dated around the third century BCE. The three continents are shown named Europe, Asia and Libya. Armenia is placed in the middle of the world, just south of the Caspian and Black Seas.

Fig. 2 – Detail from the World Map of Ptolemy, dating from the second century, showing the area surrounded by the Black Sea, the Caspian Sea, West Mediterranean and the Persian Gulf. Two Armenias are shown. Armenia Maior placed south of the Caucasus and Caucasian Albania, west of Media, north of Mesopotamia and east of Armenia Minor. The map is from Ptolemy's *Geographia*, printed in 1531.

Fig. 3 – Ptolemy's "Third Map of Asia" from the *Geographia*, printed in 1531. This map shows Armenia Maior, Colchis (Abkhazia), Iberia (Kartli – part of present-day Georgia) and [Caucasian] Albania.

Fig. 4 – A typical T-O type European world map by Venerable Bede, from the 11th century England. It shows the disc shaped world with East at the top. This is divided into the three continents by the vertical line of the Mediterranean Sea, and horizontal waterways of Don on the left and the Nile at the right. Country names are listed in the space allocated for the continents. The eighth line of the names listed in Asia reads Hircania, Albania, Armenia, Iberia [Kartli], Cappadocia and Asia Minor.

Fig. 5 – This is a world map prepared for Beatus's *Commentarium in Apocalipsin*, dating from the eighth century. This is an elaborate T-O map with east at the top, where Paradise is shown. Left of the map the name Armenia is inscribed below the Caucasian Mountains (green). The vertical blue mass is the Mediterranean Sea with its abundant islands. The heads represent the ten Apostles placed where they preached.

Fig. 6 – The tenth century *World Map* of Istakhri is one of best examples of the Persian cartography (copy made in 1836). As per Islamic cartography practices, south is at the top of the page. The two gold lined blue inward pointing fingers are the Indian Ocean (left) and the Mediterranean, which is extending north represented by the curved waterways of the Aegean and the Black Seas, eventually connecting to the Caspian Sea (gold-blue circle with white core).

¹Iranian Azerbaijan (ancient Atropatehe).

Armenia is found between the Caspian and the Black Seas and the Iranian province of Azerbaijan is placed to its south.

Fig. 7 – Istakhri's *Map of Armenia, Arran and Azerbaijan*¹, has North at the top, which is unusual for Islamic maps. The blue mass on the right is part of the Caspian Sea, with the rivers Kura and Arax (on top) and Sefid- Rud at the bottom, flowing into it. Cities of Arran are placed north and south of the Kura, Armenian cities are around the river Arax and Lake Van. Iranian Azerbaijani cities are at the south-east of the map, below the Armenian territory to the south of the River Arax. The twin triangles are the Ararat Mountains and the other large mountain is Mount Sabalan in Iran. Despite the Azerbaijani declarations, the Islamic maps clearly show that Arran and Azerbaijan were two different countries existing at the same time.

Fig. 8 – This is the eastern section of Dulcert's portolan chart of the Mediterranean, dating from 1339. The toponyms in small script denote the names of the ports and other coastal features, written perpendicular to the shoreline. Top half of the map, with blank interior is Asia Minor inscribed "Turchia". The lower blank part is the eastern end of the Mediterranean Sea. In the north-eastern corner of this sea, separated by a green border is the Cilician Kingdom of Armenia, described as "Armenia Minor". The green border indicates that these are friendly ports for the Crusaders. On the top right the twin green mountains are described as Mons Taurus, which are the source of Euphrates (lower left) and the Tigris Rivers (lower right). To their east we see Armenia Maior, and the sideway drawn twin peaks of Mount Ararat, with Noah's Ark perched on top. This is a most unusual detail to be included on a portolan of the Mediterranean, but most of the portolans of the period do depict similar features, while the rest of the area covered by the same charts remain devoid of any toponym or features.

Fig. 9 – Above detail of the area between the Black and the Caspian Seas is from Kohler's 1718 map *Historic Orient*. Armenia is divided between the Ottoman and Persian empires and is shown extending from Amid (Tigranakert) to the confluence of Kura and Arax Rivers. Aderbigana or Atropatena (Azerbaijan) is the north-western province of Iran, south of the Arax River, while Albania (proper Aluank) is placed north of the River Kura and east of Iberia (Kartli).

Fig. 10 – Guillaume Delisle's 1730 *Map of the Caspian Sea and its Neighbouring Territories* clearly shows that Aderbigana (Atropatena) is the province south of the Arax and is part of Iran. To its north, across the Kura river are the lands called Chirvan, Chamaki, Derbent and Tabassaran. Armenia covers all of Eastern Armenia as well as most of Western Armenia.

Fig. 11 – Here is the *Map of the Armenia as per the Ashkharhatsuyts* printed in St. Lazzaro in 1751. As evident from the title, the cartographer has used the text of the seventh century geography book for reconstructing the map of Armenia of the time.

Fig. 12 – This T-O map is the oldest Armenian map dating from the 14th century, kept in a manuscript of various articles in the Matenadaran, Yerevan.

¹Iranian Azerbaijan.

It has east at the top and shows the circular world with Jerusalem and its six gates, drawn disproportionately large, placed at its centre. On the top semicircle – Asia – we can find the cities of the Silk Road, extending from Zayton and Kansayh in China to Kaffa on the Black Sea. Other trading cities of Sarai, Khowrazm, as well as Mardin, Baghdad, Damascus, Venice, Cyprus are also shown. The Red Sea is placed between Asia and Africa (below right) and is painted red.

Fig. 13 – This is a section from the second oldest Armenian map dated 1691, made by the famous Armenian scholar and politician Eremia Cheleby Keomurjian (1637–1695) in Constantinople. It shows all the important Armenian churches, monasteries and religious centres. Here we see Mount Ararat near Echmiadzin, where the Catholicos is entertaining the Persian Sardar, The four peaked Aragats is north (left) of Echmiadzin with the Monastery of Saghmosavang and other churches found nearby, each with a relevant description in a cartouche.

Fig. 14 – This Armenian-language map of the Ottoman Empire was printed in the Venetian Armenian Monastery of St. Lazzaro in 1787. As per the political situation of the day, Armenia was divided between the Ottoman Empire and Persia, whose domain in the north extended to the Caucasus Mountains.

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(ԱՄՓՈՓՈՒՄ)

Հայաստանի հնագույն երկիր լինելու փաստերից մեկը Բրիտանական թանգարանում պահպանված բաբելոնյան աշխարհացույց քարտեզն է, որը մի փոքր կավե սալիկ է, ուր աշխարհի կենտրոնում նշված են երեք երկրներ – Բաբելոնը, Ասորեստանը և Հայաստանը՝ Արարատի երկիրը: Սալիկը շուրջ 2600 տարեկան է:

Հին Հունաստանի բազմաթիվ պատմիչներ գրել են Հայաստանի և հայ ժողովրդի մասին (տե՛ս պատկեր 1, Էրատոսթենեսի Աշխարհացույց քարտեզը): Ստրաբոնն իր *Աշխարհագրության* մեջ (մ.թ.ա. 64 թ. – 25 թ.) 60 անգամ հիշատակում է Հայաստանը, ներառյալ Մեծ և Փոքր Հայքերը՝ նրանց պատմությունն ու աշխարհագրությունը:

Ալեքսանդրիացի աշխարհագրագետ Կլավդիոս Պտղոմեոսն իր հանրահայտ *Աշխարհագրություն* երկում (2-րդ դ.), երկրագնդի 8.000 տեղանուններից 164-ը հատկացրել է Մեծ և Փոքր Հայքերին: Պտղոմեոսն իր աշխատության մեջ խոսում է 27 քարտեզի մասին, որոնցից հինգի վրա առկա է Հայաստանը (տե՛ս պատկեր 2 և 3):

Միջնադարյան Եվրոպայում, երբ գիտությունը գտնվում էր կղերականների հսկողության տակ, աշխարհացույց բոլոր քարտեզներում, ուր առկա էին երկրների անուններ, կարելի է տեսնել նաև Հայաստանը, Արարատ լեռը և Նոյյան տապանը՝ նստած նրա գագաթին (տե՛ս պատկեր 4 և 5):

12-15 դդ. ընթացքում Անգլիայում և Իտալիայում պատրաստվեցին մի քանի հսկայական չափերի աշխարհացույց քարտեզներ, որոնք պարունակում էին ավելի մանրամասն տեղեկություններ Հայաստանի, Հայկական լեռնաշխարհի և Նոյյան տապանի վերաբերյալ: Սրանցից են Անգլիայի Հերեֆորդ քաղաքի տաճարի, Վերջելլիի և Էքսթորֆյան կոչված աշխարհացույց քարտեզները, որոնցից վերջինը ոչնչացավ համաշխարհային պատերազմի ռմբակոծումների ընթացքում:

9-12-րդ դդ. իսլամական աշխարհագրությունն ու քարտեզագիտությունը մեծապես առաջադիմեց, քանի որ արաբ խալիֆները իրենց գիտնականներին քաջալերում էին անկաշկանդ նորանոր հետազոտություններ կատարել: Հայաստանն ու Ադվանքը մշտապես տեղ են գտել նաև իսլամական քարտեզներում: Վերլուծելով իսլամական քարտեզները և նրանց ուղեկցող տեքստերը փաստվում է, որ բուն Ադվանքը մի քրիստոնյա երկիր է եղել տեղադրված Կուր գետի ձախսափնյակին, իսկ Հայաստանը տեղադրված է բուն Ադվանքից հարավ-արևմուտք և Ատրպատականից արևմուտք ու հյուսիս-արևմուտք (տես պատկեր 6 և 7):

Այս տեղադրումները կարելի է տեսնել 9-11րդ դդ. Բալխի դպրոցին պատկանող իսլամական բոլոր քարտեզներում, ինչպես նաև դրան հաջորդող քարտեզագետների տարբեր աշխատություններում:

Պորտուլան կոչվող քարտեզները պատրաստվում էին ծովագնացների գործածության համար և ընդհանրացած էին 12-16-րդ դդ.՝ հատկապես Միջերկրածովի շրջանակներում: Սրանք անընդհատ լրացվում էին նորանոր հավաքած տեղեկություններով և ելնելով ժամանակի պայմաններից, բավականին ձգգրիտ պատկերացում էին տալիս իրենց պատկերած տեղանքի վերաբերյալ (տես պատկեր 8):

Պորտուլանների մեջ մանրակրկիտ կերպով ցուցադրվում էին ծովափնյա քաղաքներն ու գյուղերը, նավահանգիստները, գետաբերաններն ու ծոցերը, ինչպես նաև նավագնացության համար վտանգ հանդիսացող խութերը, սակայն ավերից հեռու՝ ցամաքի խորքում, աշխարհագրական տեղեկություններ չէին նշվում՝ բացի քարտեզը գեղեցկացնող մանրանկարներից ու զարդարանքներից: Կիլիկյան Հայաստանի առևտրականների մասին քաջ տեղյակ էին պորտուլան պատրաստող կատալան և վենետիկցի քարտեզագետները, հետևաբար 13-15-րդ դդ. Միջերկրականի հյուսիս-արևելյան մասը պատկերող պորտուլաններից շատերի վրա առկա են Կիլիկյան Հայաստանի սահմանների նավահանգիստները: Նրանց շուրջը կարելի է տեսնել կանաչով գծած կամար, որի նպատակն էր հաղորդել, որ այս նավահանգիստները քրիստոնյա են ու բարեկամ:

Միջերկրականի արևելյան մասը պատկերող պորտուլաններում, եթե նրանք ցուցադրում էին մինչև Փոքր Ասիայի արևելյան ծայրամասը, հաճախ կարելի է տեսնել Հայկական լեռնաշխարհը պատկերող լեռները, որոնցից սկիզբ են առնում Եփրատն ու Տիգրիսը՝ հոսելով դեպի հարավ, իսկ Արաքսը, ուղղորդված հյուսիս և արևելք, դեպի Կասպից ծով: Տիգրիսից արևելք, Հայաստանի տարածքում ընդհանրապես տեղադրված էր Արարատն իր զույգ գագաթներով, պատկերված կողքի, գագաթին նստած ունենալով Նոյյան տապանը:

15-րդ դարի կեսերին Կոնստանդնուպոլսի գրադարանի կարևոր ձեռագրերի մեկ մասը փոխադրվեց Եվրոպա, նրանց շարքում Պտղոմեոսի աշխարհագրությունը, որին դեռ անծանոթ էին արևմտյան գիտնականները: Այս գիրքը թարգմանվեց լատիներենի և իր մեծ ազդեցությունն ունեցավ եվրոպական քարտեզագրության վրա: Կարճ ժամանակամիջոցում Իտալիայում, Գերմանիայում, Հոլանդիայում և այլուր տպագրվեցին *Աշխարհագրության* տեքստն ու վերականգնված 27 քարտեզները, զարկ տալով եվրոպական քարտեզագիտությանը: Քարտեզների շարքին էին Մեծ ու Փոքր Հայքերը պատկերող մի քանի քարտեզ, որոնք ներկայացնում էին Հայաստանը՝ իր 2-րդ դարի կտրվածքով:

16-17 դդ. Եվրոպայում հրատարակվեցին բազմաթիվ քարտեզներ ու ատլասներ, բոլորը կրում էին Հայաստանի անունը և նրա գրաված տարածքը՝ Կովկասի և Միջագետքի միջև: Այս քարտեզներից որևէ մեկի մեջ, բնականաբար, հնարավոր չի գտնել «Ադրբեջան» կոչվող մի երկիր, տեղադրված Արաքսից և Կուրից հյուսիս (տե՛ս պատկեր 9):

Ֆրանսիացի քարտեզագետ Գիյոմ Դելիլի 1730 թ. քարտեզի վրա (տե՛ս պատկեր 10) պարզ նշված են Մեծ Հայքը, Վիրքը, Աղվանքը և Ադերբադզանը (Ատրոպատենե, որպես Իրանի հյուսիս-արևմտյան նահանգ):

Հայկական աշխարհագրական երկերի գլուխ-գործոցն է Շիրակացու *Աշխարհացոյցը*, որի ձեռագրերը, սակայն, քարտեզ չեն պարունակում (տե՛ս պատկեր 11): Դրան հաջորդում է Մատենադարանի համար 1242 ձեռագրում տեղադրված մի լատինական տեսակի 13-14րդ դդ. հայերեն քարտեզ (տե՛ս պատկեր 12), ապա ունենք 1691-ին Քյոնուրձյանի պատրաստած մեծադիր ձեռագիր քարտեզը, որը պարունակում է մանրակրկիտ տեղեկություններ Հայկական վանքերի ու եկեղեցիների մասին (տե՛ս պատկեր 13), իսկ հնագույն տպագիր քարտեզն է Վանանդեցու 1695 թ. *Համապարսած Աշխարհացոյցը*:

18-րդ դարի առաջին կեսից Վենետիկի Սբ. Ղազարի Մխիթարյան միաբանությունը հսկայական դեր ունեցավ զարգացնելու հայ քարտեզագիտությունը, որի լավագույն օրինակներն են *Ավելոյաց երկիր* (1746 թ.), *Պարսկական Հայաստան* (1751 թ. և 1786 թ.) և *Օսմանյան պելոպոնես* (1787 թ.) քարտեզներն ու 1849 թ. հրատարակված առաջին հայերեն մեծադիր *Արլասը*՝ 12 գունավոր տախտակներով (տե՛ս պատկեր 14):

Այսպիսով, մինչև 20-րդ դարի առաջին տասնամյակներ մեզ հասած աշխարհի հնագույն քարտեզների մեջ Հայաստանն ընդհանրապես ներկա է՝ անկախ նրա քաղաքական և պետականության իրավիճակից: Ինչպես Արևմտյան աշխարհի, այնպես էլ մուսուլմանական բոլոր քարտեզներում Մալաթիայից մինչև Արցախի տարածքի վրա կարելի է տեսնել *Հայաստան* կամ *Արմենիա*, *Էրմենիստան* անվանումը:

1915-1923 թթ. ընթացքում իրականացված Հայոց Ցեղասպանության հետևանքով Արևմտյան Հայաստանը, ներառյալ Կիլիկիան, զրկվեցին բնիկ հայ բնակչությունից, որից հետո միայն ժամանակակից թուրքական և այլոց քարտեզներում դադարեց նշվել *Հայաստան* անվանումը ցեղասպանության ենթարկված Արևմտյան Հայաստանի տարածքում:

принадлежащих Балхийской школе, а также в работах последующих картографов.

В XII–XVI вв. в Европе (в связи с торговым мореплаванием) были разработаны портуланы (портоланы), морские навигационные карты с подробным описанием береговой полосы Средиземного моря. Время от времени они пополнялись подробностями и довольно точно отражали нанесенные на них данные. Портуланы указывали многие прибрежные пункты – города, селения, порты, гавани, а также рифы и пр., но о внутренней части суши они не предоставляли никаких сведений, и эти части карт часто были украшены миниатюрами и орнаментами. Составлявшие портуланы каталонские и венецианские картографы, предоставлявшие карты также крестоносцам, (в организации походов которых участвовало и венецианское купечество), были прекрасно осведомлены о маршрутах киликийских купцов. И потому на многих картах северо-восточной части Средиземного моря вокруг пограничных портов киликийской Армении можно видеть выписанные зеленым дуги, сообщающие проходящим здесь крестоносцам, что эти порты принадлежат не мусульманам, а христианам и дружелюбны. На портуланах восточной части Средиземного моря, представлявших также восточную часть Малой Азии, можно было видеть Армянское нагорье, где берут начало текущие на юг Тигр и Евфрат и реку Аракс, текущую к северу и востоку, к Каспийскому морю. К западу от Тигра обозначалась гора Арарат с двумя вершинами и прилепившимся сбоку Ноевым ковчегом. Возможно этот вариант изображения сформировался по рассказам описывающих свою страну армянских купцов.

В середине XV века, когда тюрки уже готовились к захвату Константинополя, часть важных рукописей из хранилищ была переправлена в Европу и в том числе “География” Птолемея, которая все еще была неизвестна на западе. Этот труд, переведенный на латинский язык, оказал значительное влияние на европейскую картографию. Очень скоро в Италии, Германии, в Голландии и т.д. были напечатаны тексты “Географии” и 27 восстановленных карт, что стало стимулом к развитию европейской картографии. На нескольких из этих карт (представляющих Армению в контексте II века) обозначены Великая и Малая Армения. Европейская картография начала возрождаться и в XVI–XVII вв., были изданы карты, на которых между Кавказом и Месопотамией была обозначена Армения. Ни на одной из этих карт невозможно, найти к северу от Аракса страну под названием Азербайджан (рис. 9).

На карте, изданной французским картографом Гийомом Делилем (1730 г. рис. 10) ясно указаны Великая Армения, Иберия, Албания и Адербадагана (Атропатена), как северо-западная иранская провинция.

Одним из самых замечательных достижений армянской географической науки является “География” Анании Ширакаци, которая, однако, не имела карт. Затем следует упомянуть хранящуюся в Матенадаране (рук. 1224) армянскую карту XIII–XIV вв., имеющую прототипом латинский тип (рис. 12). Заслуживают внимания сохранившаяся крупномасштабная руко-

писная карта Кеомурджяна, 1691 г., представляющая подробное расположение армянских монастырей и церквей (рис. 13), и самая старая печатная карта – Универсальная карта мира Ванандеци 1695 г.

С середины XVIII в. активную роль в развитии армянской картографии начинает играть конгрегация мхитаристов, в числе лучших образцов, выпущенных трудами членов конгрегации были карты Обетованной земли (1746 г.), исторической Армении (1751 г. и 1786 г.) и Османского государства (1787 г.) (рис. 14), а в 1849 г. был издан первый большой армянский атлас с двенадцатью цветными таблицами.

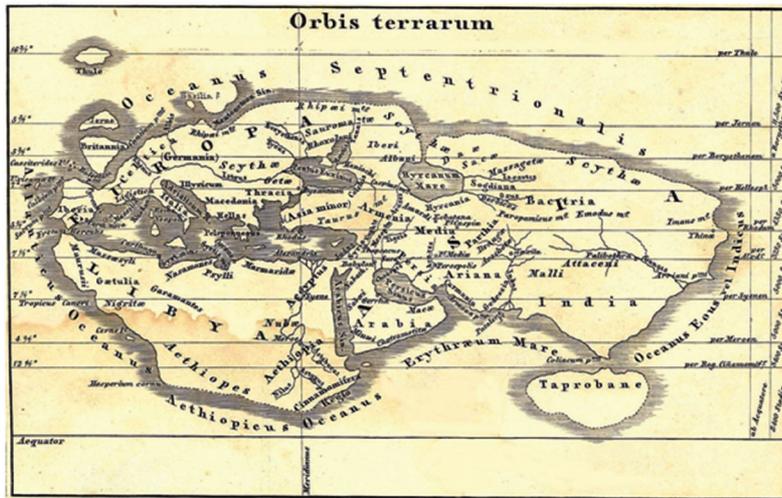


Fig. 1 – The World Map of Eratosthenes



Fig. 2 – Detail form the World Map of Ptolemy

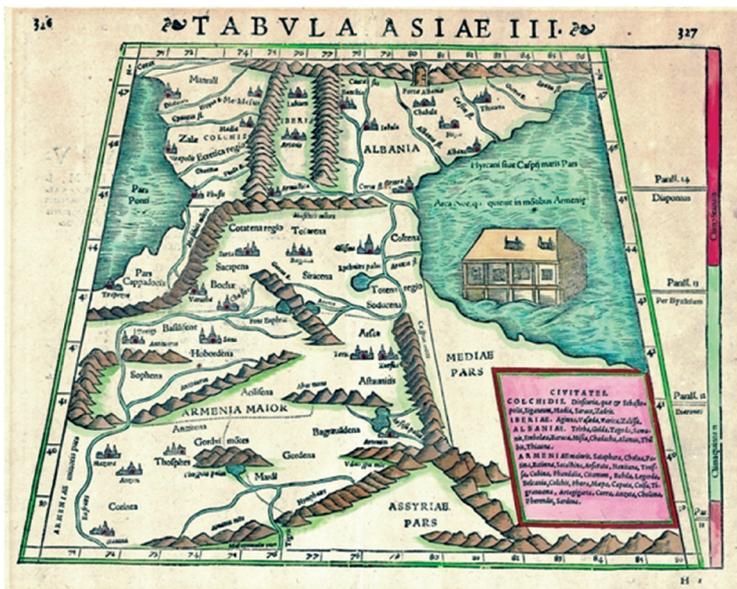


Fig. 3 – Ptolemy's "Third Map of Asia" from the Geographia, printed in 1531

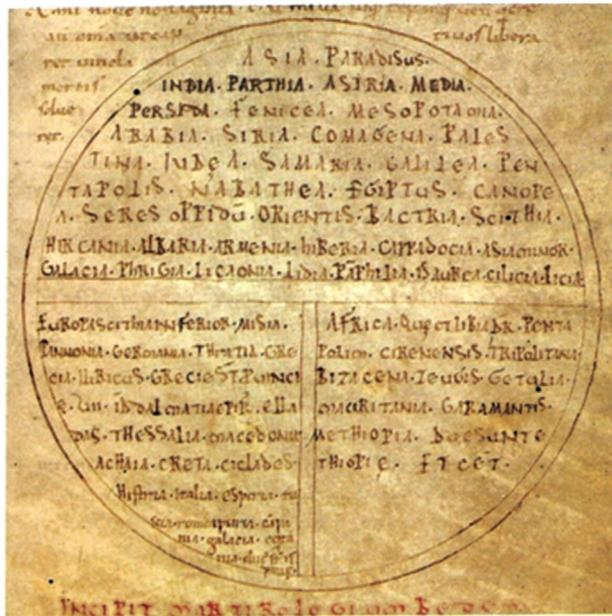


Fig. 4 – A typical T-O type European world map by Venerable Bede, from the 11th century England



Fig. 5 – The world map prepared for Beatus's Commentarium in Apocalypse



Fig. 6 – The tenth century World Map of al- Istakhri

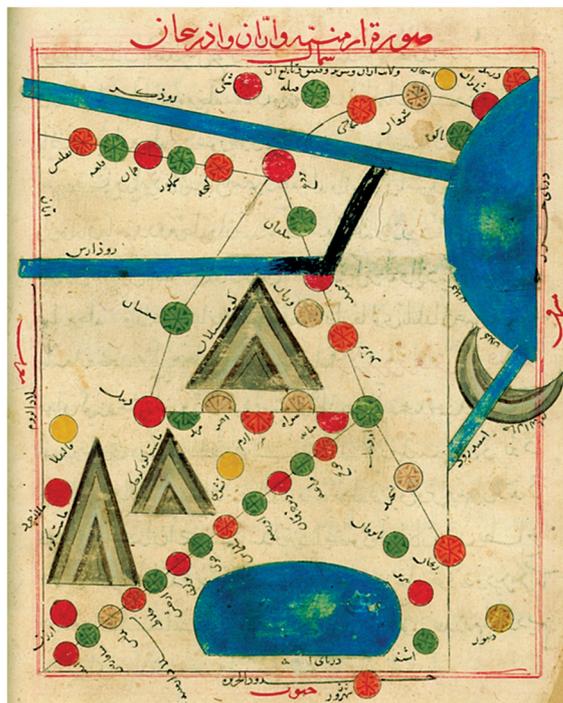


Fig. 7 – Al- Istakhri's Map of Armenia, Arran and Atrpatakan (Azerbaijan)

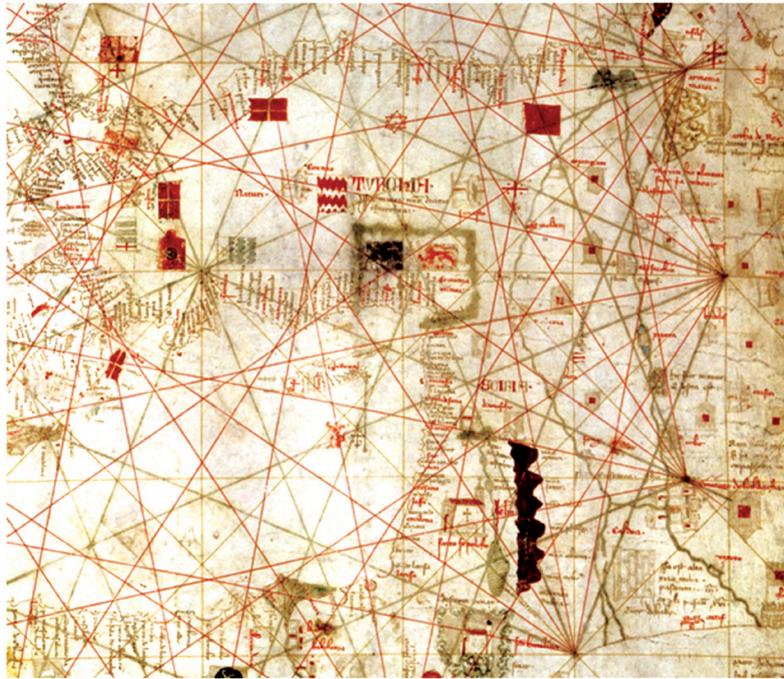


Fig. 8 – The eastern section of Dulcert's portolan chart of the Mediterranean, dating from 1339



Fig. 9 – Above detail of the area between the Black and the Caspian Seas is from Kohler's 1718 map Historic Orient



Fig. 10 – Guillaume Delisle's 1730 Map of the Caspian Sea and its Neighbouring Territories



Fig. 11 – The Map of the Armenia as per the Ashkharhatsuyts printed in St. Lazzaro in 1751

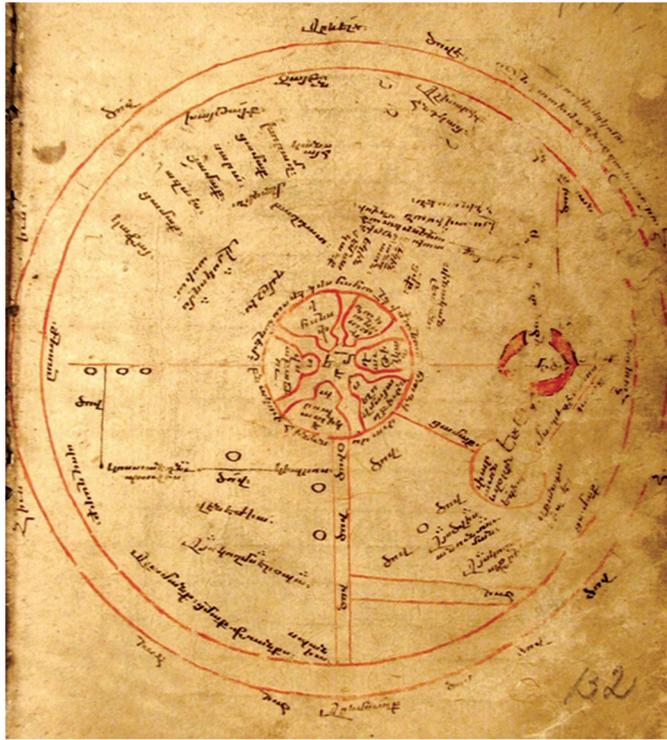


Fig. 12 – T-O map is the oldest Armenian map dating from the 14th century, kept in a manuscript of various articles in the Matenadaran, Yerevan

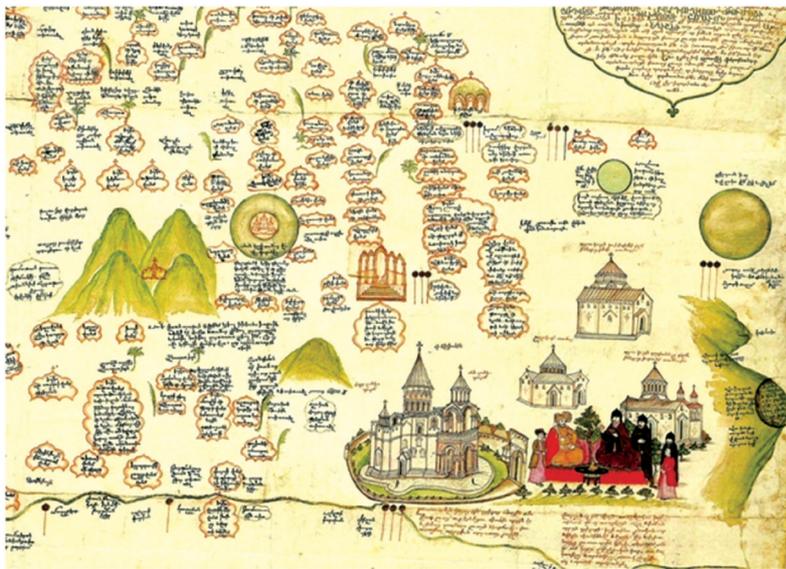


Fig. 13 – A section from the second oldest Armenian map dated 1691, made by the famous Armenian scholar and politician Eremia Cheleby Keomurjian (1637–1695) in Constantinople



Fig. 14 – The map of the Ottoman Empire was printed in the Venetian Armenian Monastery of St. Lazzaro in 1787