

**S R**

**20**

SENATE STATE AFFAIRS COMMITTEE

BILL NUMBER SR 20

SPONSOR LB 1 A

BILL TITLE Armenian genocide

DATE REFERRED 3.16.90

HEARING SCHEDULED 4.20.90

FISCAL NOTE PREPARED ~~⊙~~

SPONSOR CONTACTED ✓

INTERESTED PARTIES CONTACTED

OTHER

SENATE COMMITTEE REPORT  
FIRST COMMITTEE OF REFERRAL

DATE: 3/16/90

FURTHER:

Date of 5-Day Notice: 4.12.90  
(in accordance with Uniform Rule 23)

DATE TURNED  
INTO OFFICE: \_\_\_\_\_

State Affairs                      Committee considered                      SR 20

Relating to the Armenian genocide.

and recommended:

- replace with \_\_\_\_\_ CS \_\_\_\_\_  same title
- attached amendment(s)  new title
- \_\_\_\_\_ letter of intent adopted

do pass

do not pass

no recommendation

individual recommendations

further referral to \_\_\_\_\_

ATTACHES NEW FISCAL NOTE(S):

Department(s)/Date:

Department(s)/Date:

fiscal note(s) \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

zero fiscal note(s) SA/4.20.90  
\_\_\_\_\_  
\_\_\_\_\_

appropriation-no fiscal note

Governor's bill w/fiscal note

SIGNING DO PASS:

Tim Kelly  
Pat Adams  
Rich Lehman  
\_\_\_\_\_  
\_\_\_\_\_

OTHER RECOMMENDATIONS:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

Pat Adams  
Chair: Signature and Recommendation

OFF TELE CONFERENCE

SR 20, Armenian Genocide

TO TESTIFY;

Kathy Hathaway will testify on Senator Kettula's behalf.

This resolution was introduced at the request of Governor Deukmejian.



## State of Alaska


### Legislative Budget and Audit Committee

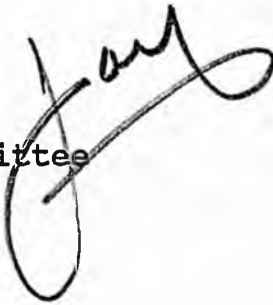
Sen. Jay Kerttula  
Sen. John Binkley  
Sen. Jim Duncan  
Sen. Pat Rodcy  
Sen. Arliss Sturgulewski  
Sen. Paul Fischer  
Rep. Kay Wallis  
Rep. Mike Davis  
Rep. Lyman Hoffman  
Rep. Ron Larson  
Rep. Randy Phillips  
Rep. Kay Brown

P.O. Box V  
Juneau, AK 99811  
(907) 465-4489

Wasilla, AK  
(907) 376-2675

#### MEMORANDUM

TO: Senator  Pourchot, Chairman  
Senate State Affairs Committee

FROM: Senator Jay Kerttula, Chairman  
Legislative Budget and Audit Committee 

SUBJ: Senate Resolution 20--Relating to  
the Armenian Genocide

DATE: March 19, 1990

I would appreciate your scheduling Senate Resolution 20, relating to the Armenian genocide, at your earliest convenience.

Between 1915 and 1923 more than 1.5 million Armenians were murdered by the Turkish government. At the time, people of the United States were shocked and saddened by this tragic event -- the United States provided approximately \$113 million in relief to aid the survivors, and provided foster homes to 132,000 Armenian orphans. I feel sure that you agree that genocide has been an abomination during this century and should be absolutely condemned at every opportunity. 1990 marks the 75th anniversary of the Armenian tragedy -- and I believe this is an appropriate time for the Alaska Legislature to pass a resolution as a memorial to the victims and condemning all genocides.

Thank you for your consideration of my request. I have attached a letter from Governor Deukmejian of California urging my support of such a resolution. Also attached is additional historical background on Armenia.

JK:kh

Attachments



GEORGE DEUKMEJIAN  
GOVERNOR

State of California  
GOVERNOR'S OFFICE  
SACRAMENTO 95814

March 9, 1990

The Honorable Jay Kerttula  
Senator  
State of Alaska  
Legislative Budget and Audit Committee  
P.O. Box V  
Juneau, AK 99811

Dear Senator Kerttula:

Thank you very much for your kindness in sending me a copy of the 1987 resolution you authored memorializing the tragic events of 1915 - 1923.

As you know, this year we will be commemorating the 75th anniversary of the genocide. I hope we can count on you to pass a similar resolution and urge you to seek a proclamation from your governor.

Again, many thanks for your thoughtfulness.

Most cordially,

George Deukmejian

**FOR REFERENCE**

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NOT TO BE TAKEN FROM THE ROOM

**The New  
Encyclopædia  
Britannica**

Volume I

MICROPÆDIA

---

Ready Reference

FOUNDED 1768  
15 TH EDITION



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cern over the situation of Armenians under Turkish rule. Following the Russo-Turkish war of 1877-78 and the Treaty of San Stefano, the issue grew into the "Armenian question." But attempts to effect reforms resulted only in a series of Turkish and Russian massacres of the Armenian populace, culminating in the Ottomans' virtually genocidal exile of 1,750,000 Turkish-Armenians to uninhabitable desert areas in 1915.

Following a Russian conquest in 1916, Armenia, with Georgia and Azerbaijan, formed a transcaucasian alliance; within a few months the alliance was dissolved. A series of political upheavals, including the brief appearance of an independent Armenian republic in 1920, eventually led to the reunion of the three states as the Transcaucasian Soviet Federated Socialist Republic, incorporated into the U.S.S.R. in 1922. In 1936 the new Soviet constitution gave Armenia the status of a republic of the U.S.S.R.

Articles are alphabetized, word by word, not letter by letter.

**Armenia**, capital (since 1966) of Quindío department, west central Colombia, on the western slopes of the Cordillera (mountains) Central at an altitude of 4,865 ft (1,483 m), between the Espejo and Quindío rivers. On the railway from Puerto Berrio to Popayán, it is the transfer point for road traffic to Bogotá via Ibagué (30 mi [50 km] southeast). Armenia (named after the ancient kingdom) was founded in 1889 by Jesús María Ocampo and Antonio Herrera. Coffee, corn (maize), beans, sugarcane, silk, and plantain are marketed, and there is some light manufacturing. Coal deposits are nearby. Armenia is the seat of the Universidad del Quindío (1962). Pop. (1984 est.) 156,670.

**Armenia Minor**: see Little Armenia.

**Armenian**, member of a people with a very ancient culture who originally lived in the



Armenian women and children. Marc Abouli—Magnum.

region known as Armenia, which comprised what is now northeastern Turkey and the Armenian Soviet Socialist Republic. Although few remain in Turkey, more than 4,150,000 Armenians lived in the Soviet Union, of whom about 2,700,000 lived in the Armenian S.S.R. in the early 1980s, with more than 1,000,000 others living in the Azerbaijan and Georgian S.S.R.'s and other areas of the Caucasus and in the Middle East. Many emigrated to Europe and the Americas.

The Armenians are the descendants of a branch of the Indo-Europeans. The ancient Greek historians Herodotus and Eudoxus of Rhodes related the Armenians to the Phrygians—who entered Asia Minor from Thrace—and to the peoples of the ancient kingdom upon whom the Phrygians imposed their rule and language. Known to the Persians as Armina and to the Greeks as Armenioi, the people call themselves Hayq (singular, Hay) and their country Hayastan, and they look back to a folk hero, Hayk.

Armenia (Asia): see Urartu and Armenia, history of; Armenian Soviet Socialist Republic.

**Armenia**, a region and ancient kingdom of northwestern Asia, roughly comprising what is now the northeastern part of Turkey and the Armenian Soviet Socialist Republic. At one time a nation powerful enough to challenge the Roman Empire, Armenia had a history marked by many struggles for independence and domination by many foreign powers.

**Armenian**, a people of the Caucasus region. The chief treatment of Armenia follows. For a general treatment, see MACROPAEDIA: Union of Soviet Socialist Republics.

**Armenian civilization** is one of the oldest in the world, laid in the 6th century BC on the ruins of Urartu, an ancient kingdom that had been overrun by Scythians and Cimmerians in the wake of the conquest of Urartu's powerful Assyria by Babylonia and Media. Traces of Armenian civilization, particularly agricultural innovations, were probably extant when the Armenians—who called themselves the Hayks—moved into the area. The new occupiers were quickly drawn into the Median empire, which c. 550 BC became a province of Persia's Achaemenian Empire. Local government was administered by village officials who paid tribute to the Persian king. In 331 BC Armenia was overrun by Alexander the Great, and in 301 it became part of the Seleucid Empire.

With Rome's conquest of the Seleucids in 63 BC, Armenia was divided into two provinces, Greater Armenia and Sophene, and unification did not take place until the reign of Tigran II the Great (c. 94-c. 56 BC). Under his rule Armenia reached the height of its power. It expanded to the south, bringing under its dominion Iberia, Albania, Attarnea, Syria, and part of Parthia. Armenia was briefly the strongest state in the Roman world. In 66 BC, however, Tigran was forced to cede territory and form an alliance with Rome, and Armenia subsequently became the arena of Roman and Parthian-Persian rivalry that lasted until the 3rd century AD.

A permanent break from Persia and the East was brought about by St. Gregory the Illuminator's introduction of Christianity and its acceptance as the official religion of the Armenian state in AD 300. About 390 the country was divided into Byzantine Armenia, which soon became part of the Byzantine Empire, and Persarmenia, which remained under Persian suzerainty. As Persian power declined Armenia was drawn into the Byzantine orbit. In 651 it came under Arab rule but was able to retain virtual autonomy.

The annexation of Armenia by the briefly revived Byzantine Empire in the 11th century was followed by the invasions of the Seljuqs, and in the last quarter of the 11th century found the rest of the country under Turkish domination. In the 13th century Armenia, much of which was then part of Georgia, was overrun by the Mongols. A migration into Cilicia following the Seljuq conquest had created the state of Little Armenia which in the period of the crusades became firmly allied to the West and absorbed much Frankish culture. During the 13th century Little Armenian rulers employed Mongol forces to help ward off invaders from Syria by the Egyptian Mamluks. In 1413 the fall of the Little Armenian capital brought the independence of the Armenian state to a close.

From the beginning of the 16th century Armenia was once more the object of contention between two hostile nations, the Ottoman Empire and Persia, a situation that continued—except for a brief interlude of Armenian independence (1722-30)—through the 18th century. During this time the country became a trade link between the East and Europe.

The advance of Russia into the Caucasus region in the 19th century inspired a renewal of Armenian culture and initiated foreign con-

reserve, economic levels are adequate.

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The Armenian language is Indo-European, but the phonetics and grammar have some features in common with the Caucasian languages. The Armenians are traditionally members of either the Monophysite Armenian Apostolic (Orthodox) Church or the Armenian Catholic branch of the Roman Catholic Church.

Until the early 20th century, the Armenians were primarily an agricultural people. Since 1930, however, considerable industrial development has taken place in the Armenian S.S.R.; by 1980, two-thirds of the population of the republic, which is nearly 90 percent Armenian, had become urbanized. This urban trend has also predominated among Armenians who have emigrated to Europe and the Americas.

The ancient Armenians had a highly developed and diversified culture that is most apparent in their architecture, painting, and sculpture. The periods of greatest artistic activity tended to correspond to those of national independence or semi-independence, but, for the most part, this activity had reached its high point by the end of the 14th century. Armenian literature continued to develop after that period and witnessed a strong revival during the 19th century in the face of Turkish and Russian domination. Armenian writers did much to awaken the national consciousness of the Armenians, who became increasingly impatient with foreign rule. Growing nationalism on the part of Armenians provoked massacres by the Turks and confiscations by the Russians. The greatest single disaster occurred with the outbreak of World War I. In 1915 the Turks, regarding the Armenians as a dangerous foreign element, decided to deport the entire Armenian population of about 1,750,000 to Syria and Palestine. An estimated 600,000 died of starvation or were killed en route. About one-third escaped deportation. Many later settled in the Soviet Union, Europe, and the Americas.

**Armenian alphabet**, script that was developed for the Armenian language in the 5th century AD and is still in use. It was probably derived from the Pahlavi alphabet of Persia, with some Greek influences. According to local tradition the Armenian alphabet was invented by St. Mesrob (Mashtots), aided by St. Sabak, supreme head of the Armenian Catholic Church, and by a Greek called Rufinos. St. Sabak founded a school of translators and had the Bible translated into Armenian in the new script. The oldest surviving documents in Armenian date from the 9th and 10th centuries AD.

The Armenian script is a system of 38 letters—31 consonants and seven vowels—well-adapted to the needs of the Armenian language. Although probably patterned after the Pahlavi script, a descendant of the widespread Aramaic alphabet (q.v.), Armenian script shows distinct Greek influence by the presence of letters for vowels and in the direction of writing (from left to right). As a means of stabilizing and formalizing Armenian speech, it was an important factor in the continued unity of the Armenian nation and church.

**Armenian Apostolic Church**, the Orthodox national church of Armenia. Its claim to the title Apostolic is based on the belief that Armenia was evangelized by the Apostles Bartholomew and Thaddeus.

Christianity became the state religion of Armenia c. AD 300 with the conversion of the Arsacid king Tiridates III by St. Gregory the Illuminator. The new Armenian Church soon struck a course independent of the founding church at Caesarea in Cappadocia, though it developed in close relationship with the Syri-

Ani (1064), and the victories of the Seljuks, is almost as much a prose elegy as a history.

After the political collapse of Greater Armenia (c. 1100) and the consequent shift southward of the cultural centre to Little, or Cilician, Armenia, the literature became divided into a western and an eastern branch. In both branches authors began to write in the spoken as well as the classical language. The Mamluk invasion of 1375 and the invasion by Timur (Tamerlane) in 1385 ushered in a long period of cultural and literary decline.

There were signs in the 17th century that the Armenians were emerging from the cultural decadence of the preceding centuries. The deeds of Turkish and Persian overlords figured prominently in histories by Araquel of Tabriz, Zaqaria the Deacon, and Eremia Chelebi Kômürjian, but there was some contact with Western scholars and works in Latin. Oskan of Erevan, born in 1614 in the newly founded trading colony of New Julfa, Isfahan, collaborated with the Dominican Pirandelli and printed the first Armenian Bible in Amsterdam in 1666. From the 13th century imaginative writing had been represented by a succession of popular troubadours, the most famous of these being Nahapet Kuchak (16th century), one of the rare Armenian poets to sing of physical love; Hovnatán Naghash (1661-1722); and in the following century, most famous of all, Aruthin Sayadian, called Sayat-Nova.

The 18th century witnessed an Armenian cultural and intellectual renaissance, and by the middle of the 19th century, the time was ripe for the development of a modern Armenian literature. The Armenian language, however, was in a chaotic state, and the question of which form should serve as the vehicle for new ideas led to controversies, both in Turkish and Russian Armenia, between champions of the old classical language and those of the modern spoken languages. Eventually the latter prevailed, with the result that the eastern literature became written in a modified form of the Erivan dialect (*rusahayeren*) and that of the west in a similarly modified form of the dialect of Istanbul (*dachgahayeren*). For their models, and for many of their ideals, Armenian writers looked to Europe. Among western authors, Hakob Paronian and Ervand Otian were outstanding satirical novelists, and Grigor Zohrab wrote realistic short stories; the theatre was best represented by Paronian, whose comedies (as *The Downy*, *Master Balthazar*, *The Oriental Dentist*) still remain popular.

The novel, weak in western Armenian literature, was strongly represented in Russian Armenia, where it became a vehicle for Armenian moral, social, and political aspirations. Khachatur Abovean, "father of modern Armenian literature," wrote *Wounds of Armenia* in 1841. The most celebrated Armenian novelist was Hakob Meliq-Hakobian, or Raffi. Among eastern poets, Hovhannes Thumanian wrote lyric and narrative poems; and his masterpiece, a short epic, *Anush*, full of songs that have become traditional, was early adapted as an opera. The most outstanding Armenian dramatist was Gabriel Sundukian, whose comedies (*Hullabaloo*, *Pepo*, *The Broken Hearth*) portrayed the contemporary Armenian society of Tbilisi, in whose dialect most of them were written.

The rapid decline of Istanbul as the principal western Armenian literary centre (after massacres in the first quarter of the 20th century) brought about a new period of decadence in Armenian literature, although Armenians scattered abroad continued to write in Paris, Beirut, and Boston. Some Turkish Armenians fled to the east, where they enjoyed a certain degree of autonomy and where, after the foundation of the Armenian Soviet Socialist Republic in 1936, national literature was encouraged but was controlled by the state.

BIBLIOGRAPHY. E. Arch Dourian, *The History of Armenian Literature* (1933); H. Thorossian, *Histoire de la littérature arménienne* (1951).

Armenian massacres, series of brutal campaigns conducted against the Armenian subjects of the Ottoman Empire by Sultan Abdülhamid in 1894-96 and by the Young Turk government in 1915.

There were about 2,500,000 Christian Armenians within the Ottoman Empire by the late 1880s. The Armenians in the eastern provinces, encouraged by Russia, began promoting Armenian territorial autonomy. As the movement grew, various political groups were organized, culminating in the formation of two revolutionary parties called Hénchak ("The Bell") and Dashnaktzutiun ("Union") in 1887 and 1890, respectively. At the same time, Abdülhamid, intent on suppressing all separatist sentiments in the empire, aroused nationalistic feelings and resentment against the Armenians among the neighbouring Kurdish tribesmen. The resulting persecution by Kurds, coupled with a drastic increase in taxes, gave the Armenian radicals two pretexts to rise in revolt. When the Armenians in Sasum refused to pay the oppressive taxes, Turkish troops and Kurdish tribesmen killed thousands of them and burned their villages (1894).

In the hope of calling the attention of the European powers to their cause, the Armenian revolutionaries staged another demonstration two years later: they seized the Ottoman Bank in Istanbul. The repression of this action was again sanguinary; more than 50,000 Armenians were killed by mobs of Muslim Turks apparently coordinated by government troops.

The last of the massacres occurred during World War I (1914-18). Armenians from the Caucasus region formed volunteer battalions to help the Russian Army against the Turks. Early in 1915 these battalions organized the recruiting of Turkish Armenians from behind the Turkish lines. The Turkish government ordered the deportation of the Armenian population to Syria and Palestine, in the course of which more than 1,000,000 died of starvation or were killed by Turkish soldiers and police and hundreds of thousands were forced into exile.

Armenian rite, the system of liturgical practices and discipline observed by the Armenian Apostolic (Orthodox) Church and the Armenian Catholics. Eastern rite members of the Roman Catholic Church. The Armenians, who regard themselves as the "first Christian nation," were converted to Christianity by St. Gregory the Illuminator c. AD 300. The Liturgy of St. Gregory the Illuminator, used by both Apostolic and Catholic Armenians, is patterned after the Antiochene Liturgy of St. James and the Byzantine Liturgy of St. John Chrysostom and is usually divided into five parts: (1) the prayers of preparation in the sacristy; (2) the prayers of preparation in the sanctuary; (3) preparation and consecration of the gifts; (4) the liturgy of the catechumens; and (5) the liturgy of the faithful, culminating in Communion.

Churches of the Armenian rite, unlike Byzantine churches, are generally devoid of icons and, in place of an iconostasis (screen), have a curtain that conceals the priest and the altar during parts of the liturgy. The Communion itself is given in two species, as in other Orthodox churches. For its worship services the Armenian rite is dependent upon such books as the *Donatziur*, the order of service or celebration of the liturgy; the *Badaramadziur*, the book of the sacrament, containing all the prayers used by the priest; the *Giashotz*, the book of midday, containing the Epistle and Gospel readings for each day; and the *Zama-*

future time, Old Armenian used subjective forms; Modern Armenian uses objective expressions, as English does in the forms "I shall go" and "he will work." A characteristic of Modern Armenian is the absence of the passive forms of the verb and the emergence of a negative conjugation of differing forms for verbs in instances of "I read" and "I don't read." Whereas Old Armenian was rather close to ancient Greek in many respects, Modern Armenian is etymologically much closer to Turkish. The vocabulary of the written languages is purely Armenian, being based almost exclusively on the dialect of Grabar, with very few loanwords from neighbouring languages.

Armenian literature, body of writings in the Armenian language. There is evidence that a literary culture existed in Armenia before the invention of the alphabet in the 5th century AD, but, owing to the zeal of the Christian priests, little of this has been preserved. For about a century after their conversion to Christianity (c. 300), the Armenians had to rely on Greek and Syriac versions of the Bible and other religious books. These versions were unintelligible to the common people, and to remedy this St. Mesrob (Mashayegh) composed the Armenian alphabet (c. 401). The philosopher Sahak (Isaac) the Great and St. Mesrob formed a school of translators who were reputedly sent to Edessa and to Constantinople to procure and translate Syriac and Greek copies of important works.

The golden age of Armenian literature, devoted to such translations. Original works, however, were not wanting, such as the *History of Eghishe* and *Ghazar of Pharp*. The masterpiece of classical Armenian writing is "Refutation of the Sects" by Eznik Koghizatsi. This was a polemic work, composed from Greek sources, in defense of orthodox Christian belief against—and thereby providing valuable information about—pagan Armenian superstitions, Iranian dualism, Manichaean philosophy, and the Marcionite heresy. The classical style is unsurpassed in Armenian literature. The work of translation of authors as St. John Chrysostom and St. Basil of Alexandria continued in the 6th-8th centuries. The so-called Hellenistic (Yunaban) style produced excessively slavish translations from Greek grammatical, theological, and philosophical works, including those of Aristotle, and Philo of Alexandria.

In the 10th and 11th centuries, which marked the maturity of the independent kingdom of Armenia, the Artsruni kingdom of Vaspurakan, and the kingdom of Tashir, Armenian literature, art, and architecture flourished more freely than at any other time since the 5th century. The principal figure of the 10th century was St. Gregor Tashiratsi, the first great Armenian poet. He is known for his mystic poems and hymns as well as for such prose works as the *Commentary on the Song of Songs*. Earlier in the same century, Thomas (Thovma) Artsruni wrote a treatise on the *House of Artsruni* which, in spite of its family bias, is the chief source of information on the history of Armenia until 936; an anonymous writer continued the work to 1121. The *History of Armenia* by the philosopher John VI Draskhanakertzi is of great value for its account of Arab relations with Armenia, for the author was himself an active participant in the later events he describes. At the turn of the 10th to 11th centuries Kallop Ukhtanes wrote a *History of Armenia* and a *History of the Schism between the Armenians and the Greeks*. The beginning of the 11th century saw the completion of the *History of Armenia* by the well-written *Universal History of Armenia* by the philosopher Kallop Ukhtanes, relating the fall of the independent kingdom (1045), the destruction of

of parts of the... and refugees... their, all over... as; and from their... (especially... and to Armenia... Armenian language... IL, see MACROPAS... them Balkan... Transcaucasian... ter part of the... invaders occupied... Lake Van B... enian language... ngues of the... : 4th century... writing; the... ed, according to... t. Mesrob (Mash... s still used by... Grabar, the... century, the golden... additionally said... Tarawn on Lake... literature from the... homogeneous... influence of the... the best-known... Grabar is the... age of the Armen... ore or less... inued as the... le of the 19th... nian nationalists... pulance with... revival resuho... that was much... This is known... n, now the offic... Soviet Socialist... of the Ararat... West Armeni... dialect of Istanb... se two written fo... slight, constitut... lligibility. In ad... ver of dialects... hat the speaker... ne language was... but subsequent... n to be an indep... do-European... ts in Armenia... sound system... language. In... plusive consoci... shuffled. In the... ree series of sta... of the periphery... two. All Armeni... types of r, one... led. Old Armeni... two types of l... other velarized... ack of the tongue... e back of the mo... dialects and in... fairly complicated... n has been main... anges in the Old... the general repla... e forms by perc... e groups of word... at take the place... pable of being und... me other featu... according to the... stic forms. In O... the main tense... present, aorist... ness or duration... stic perfect tenes... vant in classical... the modern

# THE ENCYCLOPEDIA OF HISTORIC PLACES

Volume I

By Courtlandt Canby  
Advisory Editor: Gorton Carruth

A HUDSON GROUP BOOK

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# AN ENCYCLOPEDIA OF WORLD HISTORY

*ANCIENT, MEDIEVAL,  
AND MODERN*  
CHRONOLOGICALLY ARRANGED

*Compiled and Edited by*

WILLIAM L. LANGER

Coolidge Professor of History, Emeritus  
Harvard University

Fifth Edition  
Revised and Enlarged  
with Maps and  
Genealogical Tables

HOUGHTON MIFFLIN COMPANY BOSTON

LAND, it was founded c.450 by St. Patrick, who became its archbishop. Its school of theology became famous throughout Europe. Today it is the seat of a Protestant archbishop.

**ARMAGNAC** (France) Region roughly coextensive with the modern department of Gers. Originally part of the county of Fézensac, it became a separate county in 960 and reached the height of its power in the 15th century when it struggled against BURGUNDY for control of France. In 1473 it was conquered by Louis XI of France and was finally united with the French crown in 1607.

**ARMENIA** [*Armenian: Hayasdan, Hayq; biblical: Minni; Old Persian: Armina*] (Iran, Turkey, USSR) Ancient W Asian nation, synonymous with the kingdom of VAN c.1270 to 850 BC. It was situated in the mountainous territory around MT ARARAT, SW of the Caspian Sea and SE of the BLACK SEA, and it included the sources of the EUPHRATES RIVER and the lakes of Sevan and Van. Legend tells of a descendant of Noah, named Hzig or Haik, who founded the original kingdom. Experts propose however, that the Armenians crossed the Euphrates in the eighth century BC, entered ASIA MINOR and invaded the state called URARTU by the Assyrians. Skilled from early times in crafts and metallurgy, they had formed a definable nation by the sixth century BC but were soon invaded and subjugated by MEDIA.

A provincial governorship of the Persian Empire from the late sixth to the fourth centuries BC, Armenia was conquered by Alexander the Great in 330 BC, and a short time later became part of the domain of SELEUCID EMPIRE under one of Alexander's successors, Seleucus I. Although Armenia then gained independence for a while, it remained divided into greater and little Armenia until its two parts were united by Tigranes (95-55 BC). He established his capital at ARTAXATA and was the most powerful ruler in a vast region until his defeat by ROME, under Lucullus in 69 BC and Pompey in 67 BC. The country was then allied to Rome. It became the first nation in the world to formally adopt Christianity as a religion, in 303 AD. Its people endured persecution as Christians in the fourth and fifth centuries as well as numerous changes in government in bitter wars lasting until the mid-seventh century between Rome and the Sassanid dynasty of PERSIA. Following a period under Muslim caliphates, struggle and tumult again ruled as the Byzantines, Arabs, Seljuk Turks, Khazars, and Mongols fought one another for control of the region.

From the ninth to 11th centuries Armenia was independent under the leadership of the native Bagratid dynasty. Conquered again by the BYZANTINE EMPIRE in 1046, it was soon retaken by the Seljuk Turks following their victory over the Byzantines at the Battle of MANZIKERT in 1071. Its repeated subjugation prompted a segment of the Armenian population to found the kingdom of LITTLE ARMENIA in CILICIA in 1080, which was sustained until the MAMLUK invasion of 1375.

Following devastation of the country by Mongolian

hordes in the mid-13th-century, many Armenians fled to the west under the leadership of Prince Reuben. Between 1386 and 1394 Tamerlane swept over Greater Armenia, murdering thousands in his path. When he died in 1405, the Ottoman Turks moved in, and by the 16th century all of Armenia was under the OTTOMAN EMPIRE. Although they were often harassed for their Christian beliefs, the Armenians did thrive economically under the Turks. Enclaves of Armenian financiers and merchants developed in all the important Ottoman cities. The economic flowering continued despite political alterations in which a portion of eastern Armenia was ceded to PERSIA in 1620. Russia occupied Georgia in 1802.

As in so many regions, the 19th century brought a rise of nationalist sentiment among the widely dispersed Armenian peoples. It proved impossible to revive the nation, however. Religious persecution continued under the decadent Ottoman Empire despite pressures by Western Europe to carry out reforms. The treaty of BERLIN in 1878 formalized the call for reform, but it was largely ignored by Turkey. In 1878 the Armenian nation was further splintered when Russia acquired a portion of the country under the Treaty of SAN STEFANO. Turkish massacres of Armenians occurred from 1893/94 on and continued through World War I, including the tragic massacre at MUSA DAGI. Armenian suffering increased during World War I when Armenians generally supported RUSSIA in the intensified hostility between that country and Turkey.

Following Turkey's defeat, the Treaty of BREST-LITOVSK in 1918 between GERMANY and the Soviet Union moved to make Russian Armenia an independent republic under German supervision. In 1920 the Treaty of SEVRES called for an independent Greater Armenia that would include both the Turkish and Russian regions, but later that year the Soviets moved into Russian Armenia and made it a separate Soviet republic, the ARMENIAN SSR.

**ARMENIA MINOR.** See LITTLE ARMENIA.

**ARMENIAN SOVIET SOCIALIST REPUBLIC** [*Armenian: Huyasdan; Russian: Armianskaia*] (USSR) Constituent republic of the USSR, in S Transcaucasia, between Georgia and Iran. Proclaimed a Soviet Republic on Dec. 3, 1920, it was joined to GEORGIA and AZERBAIJAN to form the Transcaucasian Soviet Federated Socialist Republic on March 12, 1922. Later that year it was included in the USSR and became a constituent republic on Dec. 5, 1936. See also ARMENIA.

**ARMENTIÈRES** (France) Town in Nord department, near the Belgian border, 10 mi NW of Lille. It inspired the World War I song, "Mademoiselle from Armentières, parlez-vous?" During the World War I battle of the Lys River, in April 1918, it was captured and destroyed by the Germans but was recaptured by the Allies in October. It was occupied by the Germans in World War II.

**ARMIANSKAIA.** See ARMENIAN SOVIET SOCIALIST REPUBLIC.

**ARMINA.** See ARMENIA.

Dec. 17. The Turks began their offensive against Kars.

Dec. 29-1915, Jan. 2. Battle of Sarikamish. The Turks took Tabriz (Jan. 8), but this important town was retaken by the Russians (Jan. 30) and the whole Turkish offensive gradually ran out. The Caucasus front remained quiet until April (1915) when the Turks began the deportation and massacre of the Armenians, whom they accused of aiding the Russian invader. The Armenians rose in revolt at Van (Apr. 20) and held the fortress until relieved by a Russian force (May 19). After months of desultory fighting the Russians were finally obliged to abandon Van (Aug. 3, 1915), which was then reoccupied by the Turks (Aug. 5).

In the interval the Turks had initiated operations against Egypt. They attacked the Suez Canal (Feb. 3-4, 1915), but were easily repulsed. Nevertheless, the constant threat of another such attack obliged the British to keep large numbers of troops in Egypt throughout the war.

The entry of Turkey into the conflict had extended tremendously the area of possible operations. In view of the deadlock on the west front, the idea was soon advanced in England (notably by Winston Churchill, supported by Lloyd George and by Lord Kitchener) that it would be wiser to allow the French armies to hold the western front, while Britain should devote her newly raised armies to attacking the enemy in some more vulnerable spot, preferably in the Near East, where success might serve to bring in the Balkan states on the side of the Entente. This idea was received sympathetically by a few French generals (Gallieni, Franchet-d'Esperey), but on the whole met with the most vigorous opposition from Joffre and the other commanders in France, who stuck to the idea that a decision could be reached only in the main theater of war, and that all available forces must be massed there for another attempt at a break-through.

The exponents of an eastern campaign (Easterners) continued to press the issue and advanced three different courses of action: (1) to land a force in the Gulf of Alexandretta, cut the railway between Syria and Anatolia, prevent a Turkish campaign against Egypt, and encourage the Arabs to break with the Constantinople government; (2) to send a force to Saloniki, strong enough to bring Greece and Bulgaria into the war on the Allied side; this force to march either up the Vardar to relieve the Serbs, or else to Constantinople and thence by way of the Danube against Austria; (3) to launch an attack on the Dardanelles, land a force and thus capture the Turkish capital. All

these schemes, however, had to be shelved because of the insistence of the generals that the newly raised forces be sent to France.

1915, Jan. 2. The Russians appealed to Britain for a diversion to relieve the pressure of the Turks in the Caucasus. The war council, after much debate, finally (Jan. 13) decided on a naval action against the Dardanelles, with Constantinople as the objective. Later (Feb. 16) it was decided to send one division of troops, which was to be reinforced from Egypt.

The Greek government offered to aid the Allied operations with a number of divisions (Mar. 5), but this policy was rejected by King Constantine, whereupon Venizelos resigned (Mar. 6).

Mar. 4. The Russian foreign minister, Sazonov, handed to the French and British representatives a note claiming for Russia, in the event of success, Constantinople and a strip along the northern side of the Bosphorus, Sea of Marmora, and Dardanelles, as well as Thrace to the Enos-Midia line, and the Asiatic side of the Bosphorus to the river Sakarya. To this Britain and France agreed, the latter reluctantly, on condition that Constantinople be made a free port and that merchant ships should be free to pass through the Straits. British and French claims in Asiatic Turkey were to be defined later (Mar. 12).

Feb. 19. The British began the naval action against the Dardanelles, and occupied the island of Lemnos as a base (Feb. 23). The forts were soon silenced and several companies of marines were landed, suggesting that more extensive military operations at this time would have been relatively easy.

Mar. 18. Adm. John de Robeck and eighteen warships tried to force the Narrows. Four ships struck mines, whereupon Robeck gave up the attempt, perhaps prematurely.

The interval of more than a month that followed was used by the Turks (Gen. Liman von Sanders put in command) to strengthen the defenses and to concentrate about 100,000 men. The British sent out about 75,000 men, under the command of Sir Ian Hamilton.

Apr. 25. LANDING OF THE BRITISH at several places at the tip of the peninsula, while Australian troops made a feint farther north and a French force landed on the Asiatic side. Poor co-ordination between the different parties; heroic resistance of the Turks, who managed to keep the various landing parties off the heights and prevented their coalescence (distinguished work of Mustapha Kemal, later leader of the Turk national revival, see p. 1085).

Several months of futile fighting ensued, during which the troops suffered from heat, lack of water, flies, etc.

