

HISTORY OF ARMENIA

BY

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FROM B. C. 2247 TO THE YEAR OF CHRIST 1780,
OR 1229 OF THE ARMENIAN ERA,

TRANSLATED FROM THE ORIGINAL ARMENIAN,

BY

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TO WHICH IS APPENDED A CONTINUATION OF THE HISTORY BY THE
TRANSLATOR FROM THE YEAR 1780 TO THE PRESENT DATE.

IN TWO VOLUMES.

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He also distinguished Sumbat the Bagratian by many favours, and invited him and his sons, Ashot and Varaztiroz, to come and reside with him in Persia. Sumbat, having accepted this invitation, was appointed a Persian general.

CHAPTER XV.

The period between the prefectures of Sumbat the Bagratian and David Saparuney, and the pontificate of Abraham.

A. D. 593.
Haican
era 42.

SUMBAT the Bagratian, surnamed the conqueror of many, having displayed many acts of valour in Persia, and in all instances triumphed over the enemies of the kingdom, was appointed by Khosrove prefect of Armenia, and also governor of the country of the Virkans. Sumbat, on his appointment, visited this latter country, where he found many Armenians, who had been formerly made prisoners by the Persians, and sent hither. They had actually forgotten their own language and letters. These captives were extremely pleased on seeing their countryman. Sumbat, pitying the miserable condition in which he found these individuals, sent for many priests and other qualified people from Armenia, to teach them again the language of their nation. One, however, of these captives, was an excep-

tion to the ignorance of the rest: he was a priest named Abel, a most excellent character. Sumbat sent him to Moses the pontiff, and directed him to be consecrated bishop of the Virkans, and sent back to assume the government of his diocese, which was henceforward to be under the controul of the Armenian pontiff. Sumbat then proceeded to Armenia.

At this period, the pontiff of the Georgians being dead, a dispute arose among that people respecting a successor to him. Not being able to decide their disagreement, they wrote to Moses the Armenian pontiff, authorizing him to consecrate whomsoever he chose, to be the head of their church. Moses then appointed Curion pontiff of Georgia. This individual was a Georgian by birth, and a most learned and pious man. He was master of four languages, Greek, Armenian, Persian, and Georgian. He had been appointed some time before bishop of Ararat. Immediately after his elevation to his new dignity he proceeded to Georgia, and caused to be brought from Constantinople a correct account of the proceedings of the council of Chalcedon, with its canons, and a precise translation to be taken of the code of St. Leo. These being all examined, the Georgians, the Egerians, and some other adjacent nations, consented to receive

A. D. 580 ;
Haican
era 29.

A. D. 581.
Haican
era 30. the council and its enacted rules. The year after this event Moses the pontiff, after governing the Armenian church thirty years, became so old and feeble that he was unequal to the duties of his office, and obliged to appoint a substitute, in the person of a Monk named Vertannes. This arrangement lasted for thirteen years when Moses died.

A. D. 594.
Haican
era 43. His successor was Abraham, bishop of the Rushtunians, from the village of Albathans, appointed by order of Sumbat the prefect. Abraham became extremely displeased with Curion the pontiff of the Georgians, for accepting the council of Chalcedon. He had previously written thrice to him to avoid receiving it. Curion in his replies says, "I am astonished that you are at variance with all other churches of Christ, which declare that the creed of the council of Chalcedon is precisely the same with that of the three other councils." Abraham not believing the council in question to be orthodox, and being unable to persuade Curion against it, held a meeting of bishops in Duin, where they anathematized him and all those who accepted it. Maurice the emperor hearing of this, became angry, and immediately ordered an assembly to be held at Constantinople, to which he invited both Greek and Armenian bishops. Upon this being made

A. D. 597;
Haican
era 46.

public, Abraham sent the monks Vertannes and Gregory as his proxies, with nineteen Armenian bishops, all from the division of the Greeks. After a careful investigation, and much deliberation, the council of Chalcedon was declared orthodox, and the beforementioned bishops accepted it. Vertannes and Gregory refusing to recognize this decision, returned to Armenia. Henceforward much discord prevailed amongst the Armenians in the two divisions of the nation. The emperor Maurice, desiring to set at rest all further disagreement and contention, absolved the Armenians residing in his division from all obedience to Abraham, and appointed another pontiff over them, in the person of Johan, an amiable and virtuous character, from the village of Bagaran in the province of Cog. He was also directed to fix the seat of his spiritual jurisdiction in the town of Cotais, otherwise called Avan. This separation of the two divisions lasted sixteen years. Sumbat the prefect, wishing to leave behind him at his death, some monument by which the Armenians might recal him to mind, set about building a church of hewn stone in the city of Duin, intending to dedicate it to St. Gregory the Illuminator. There had been one dedicated to this saint, built of wood and brick, by St. Vardan, which it was proposed to pull down, and erect the one con-

A. D. 600.
Haican
era 49.

templated by Sumbat on the old site. While Sumbat was prosecuting this undertaking, the Persians residing in the city, made a representation to Khosrove that the construction of this church would prove injurious to the castle. The king, contrary to their expectations, directed that part of the castle that was threatened by the church, to be broken down, thus leaving Sumbat uninterrupted in his labour.

When Sumbat perceived that he need fear no further opposition, he built the church in a most magnificent style. Some short time after he had finished this edifice, he was invited by Khosrove to meet him at Ctesiphon in Nineveh, where he died, after having distinguished himself by amazing acts of valour. This event occurred in the eighth year of his prefecture. His remains were interred in Darons in the province of Cog. From this time no Persian prefect was ever sent to Armenia, that power being exercised by different Armenians until the period when governors were sent on behalf of the Saracens, or the Caliphs of Damascus.

A. D. 601.
Haican
era 50.

At the request of the chiefs, David Saharuney was appointed prefect of Armenia, after the death of Sumbat the Bagratian. He built the church of Miren. During his prefecture the monastery of Innaknian was repaired and beautified by its Abbot Thodik. It contained 400 monks, besides

having in its environs seven hermits; four from Greece, and three from the country of Sagastan. The latter lived entirely upon herbs, and after leading a life of the most unblemished conduct, were martyred by the Persians, three years after having taken up their residence in the vicinity of Innaknian.

CHAPTER XVI.

The acts of Vahan the Wolf against the Persians.

ABOUT this time enmity again broke out between king Khosrove and Mushel. The former dispatched against the latter 10,000 men, headed by Mihran his nephew. Mushel, not being able to make head against this force, sent for his relative Vahan, surnamed the Wolf, from the fortress of Olkan; and on his appearing before him spoke thus, "My son, I am now grown old and have no heir; I will give unto thee the whole of my possessions, and thou shalt combat with the enemies of the faith, who are now coming against us!" Vahan engaged with ardour in the service of his kinsman, and sought to overcome Mihran by stratagem. He sent messengers to the latter, desiring him to return into Persia. Mihran replied, "Deliver Mushel into my hands, and I will quit the country!" Vahan hereupon promised to grant

A. D. 604.
Haican
era 53.

him his desire, on condition that the land of Taron should be retained by him. On the arrival of Mihran at the city of Mush, he was met by Vahan with the greatest seeming friendship, and having held a long conference with him about delivering up the person of Mushel, it was agreed that Vahan should be furnished with 4,000 Persian cavalry to carry their plot into execution. Having taken these, Vahan proceeded to the village of Kharz, where he left fifty of his cavalry, telling them on his departure from thence, "If I send a man to you with such a sign, hasten to Mihran for more troops, and then march to the city of Oz!" He then set out for Oz with the remainder of the Persian troops, and as the pass into that city was narrow and difficult, he directed them to enter after him in the manner of friends; taking care however to keep their weapons concealed under their garments. "And now," said he, "recollect, when I give such a signal, do not spare man, woman, nor child, but put all to the sword. Vahan then entered the city, followed by the Persians, and appointed them resting places at different houses, where he had previously stationed strong determined men, who, as the devoted Persians entered, strangled them in silence. While this act of butchery was going forward, Vahan sent one

of his servants to the other fifty soldiers stationed at the village, directing them to apply to Mihran for a reinforcement. The latter immediately dispatched to Oz 2,000 men more. Previous to their arrival, however, Vahan habited his Armenian followers in the dresses of the murdered Persians, and mounting them upon the horses of those wretches, led them out of the city. On the arrival of the two thousand men sent by Mihran, they were permitted to enter without opposition, but on their beginning to blow their trumpets as if in triumph, the citizens rose up against them and massacred every soul. After the destruction of these latter, Vahan assembled 800 powerful men, and posted them in ambush near the river Meltey. He then repaired to Mihran, to whom he laid complaints against the troops with which he had been furnished, and succeeded in obtaining from him another reinforcement of 2,000 men, which he declared were absolutely indispensable to ensure the capture of Mushel. These devoted wretches were then led by him towards the river beforementioned, where the concealed troops, on a preconcerted signal, cut them off to a man. He thence sent messengers to Mihran, informing him that all had succeeded to his utmost wish, and forthwith returned to this general, attended by a hundred men, and in a

conversation he had with him, told him, that the next day would see Mushel in his power. Then withdrawing, he watched his opportunity, and whilst Mihran was asleep in bed, he approached and plunged a javelin into his body. After this act, he went into another apartment, and sent for the secretary of the Persian general, whom he obliged by threats to write, as if from Mihran, to Varshin the governor of the Apahunians, to come to him within three days, and bring also 3,000 men with him. Vahan then caused the unfortunate secretary, together with the courier of Mihran, to be strangled, by the people whom he had brought with him.

During this time the Persian troops were engaged in revelry, to which they had been tempted by the machinations of Vahan. After the latter had observed the success of his plans with Mihran, he directed the few attendants who had accompanied him to the Persian camp to close silently all the outlets of the places wherein the soldiers were carousing, and then to set fire to them. This being done, completed the destruction of the enemy's army. Vahan then assembled his troops near Mount Cuth, where he pitched a camp, made to resemble as much as possible a Persian one, and stationed several Armenians outside, clad in the manner of the Persian chiefs. Varshir, who had obeyed

the false summons he had received, within the time specified approached at the head of 3,600 men. Having halted some distance from where Vahan and his followers lay, he set out alone for the camp, where he supposed Mihran was. On his arrival he was ushered into the presence of Vahan by the disguised chiefs, and not being intimately acquainted with Mihran, he saluted Vahan, fancying him to be the Persian general. He was however quickly undeceived by the Armenian chief, who addressing him in a scornful way, said, "so you imagined to force the Armenians to embrace the Persian religion!" He then directed the people to seize and scourge him. Varshir, confounded by this language, and overpowered at the reflection of the danger he was in, fell lifeless on the ground. On the attendants of Vahan seizing him, and commencing the punishment which they were ordered to inflict, Varshir recovered a little and implored mercy. Vahan promised to spare his life if he did as he directed him, which was, to write immediately to the officer whom he had left in charge of his troops to send 1,000 of them to the foot of Mount Cuth, 1,000 to a valley which he named, and after leaving the remaining 1,600 where they then encamped, to come to him with ten men. This was immediately consented to by the terrified Varshir, and as

soon as the letter was dispatched, the inexorable Vahan coolly ordered him to be strangled. The same fate befel the officer and ten men whom he had sent for, on their falling into his hands. The strength of Varshir's forces being thus broken by their division into three bodies, Vahan attacked them successively, while they, considering themselves in perfect safety, had neglected all means of defence, and destroyed them all with the exception of forty, who succeeded in effecting their escape to Persia. On their relating to Khosrove the horrid catastrophe which had befallen Mihran and his army, he became highly incensed, and immediately assembled a large force to revenge on Vahan the loss he had sustained.

A. D. 605 ;
Haican
era 54.

This force was placed under the command of Valthank, the uncle of Mihran, who marched with speed into Armenia. On his arrival in the country of the Apahunians, he received a messenger from Vahan, who had assembled an army of 28,000 men, bearing a message of the most scornful and contemptuous nature. "I am surprised," says he, "that after hearing of the tragical fate of Mihran, you have the rashness to come against us; perhaps you seek a wife amongst the daughters of Armenia. Come then to us, and you will find in the midst of our troops what will soon cool your amorous fire!"

After this, Vahan engaged the Persians twice, and defeated them each time. He shortly after died, having proved a dreadful scourge to the enemies of Armenia while they endeavoured to molest her. His remains were interred in the convent of Glak. After his death, his son Sumbat assumed the command of the Armenian troops, and attacking Valthank defeated and killed him, together with three other Persian generals, named Suren, Dehran, and Virduhr. He died shortly afterwards, and was succeeded in his command by his son Vahan, who was, by the mother's side, a descendant of the family of the Camsaracans. For more particulars of these chieftains see Hist. B. III, c. 48—50, and 52.

A. D. 607.
Haican
era 56.

CHAPTER XVII.

The period between the prefecture of Varastiroz and the government of Theodorus the Rushtunian, and between the pontificates of Comitas and Nierses, surnamed the Architect.

At this period died Johan, the pontiff of that part of Armenia belonging to the Greeks, and henceforward all separation ceased between the spiritual government of the two divisions. In the same year with the above, Abraham, pontiff of the Persian division of Armenia, also

A. D. 616.
Haican
era 65.

A. D. 617;
Haican
era 66.

died, and was succeeded by Comitas, bishop of Taron and abbot of the convent of Glak, a native of the village of Alzc in the province of Aragazote, and a prudent and pious character. This pontiff, on a visit to the tomb of St. Ripsima, discovered her urn, which as we have before remarked, had the seals of St. Gregory and St. Isaac upon it. He also put his seal upon it, and built a splendid church there, in which he placed the urn, causing the anthem, “ *The persons devoted to the love of Christ, &c.*” to be chaunted during the ceremony that took place on that occasion. He also rebuilt the cupola of the cathedral of Echmiatchin, constructing it with hewn stones, and made many improvements in the church, the memorials of which he enriched with several valuable treatises from his hand. War having again broken out between the Greeks and Persians, David Saharuney the prefect became alarmed for his safety with the Persians, of whom he was much afraid, and relinquishing his government, after holding it twenty-four years, went to Constantinople. He was succeeded by Varaztiroz the Bagratian, the son of Sumbat, surnamed the conqueror of many. Varaztiroz resided in Persia at the time of the flight of David Saharuney to Greece, and was installed by Khosrove at the head of the government of

A. D. 625.
Haican
era 74.

Armenia. Before his arrival at the seat of his administration, Comitas the pontiff died, after holding that office eight years. Christopher the third, of a noble family, from the province of the Apahunians, on the arrival of the prefect Varaztiroz, was elected pontiff by his order, and with the unanimous consent of the Armenian chiefs. He was a man of the most stern and unbending morality, equally impartial in his admonitions to the poor and rich. Having observed some irregularities in the conduct of the prefect and other nobles, he immediately proceeded to remark them with severity, on which account he became an object of dislike to them, and they sought to depose him from the pontificate. Christopher having observed this, and being quite regardless of worldly grandeur, resigned his office, having exercised it only for the short period of three years. He afterwards built a large convent at the foot of Mount Masis (Ararat,) near the village of Ulies, where, having collected a number of recluses, he lived in the practice of the most severe monastic discipline till the end of his life. His successor in the pontificate was Ezr from the village of Pharajnakert, in the province of Nig. In the first year of his spiritual sway, the emperor Heraklius recaptured the holy cross, which his troops had lost in an engagement

A. D. 625.
Haican
era 74.

A. D. 628.
Haican
era 77.

with the Persians. On his return from the war with that people, he visited the city of Carin, and testified much affection towards the Armenians in the division of the Greeks, and appointed Mijej the Gnunian, the great-grandson of the prefect of that name, ruler over them. Many of the Armenians in that quarter having received the council of Chalcedon, which from its not being generally approved of, produced much dissension amongst them, the emperor during his stay at Carin directed an assembly of bishops, as well Greek as Armenian, to be held in that city, for the purpose of restoring unanimity amongst the followers of the gospel.

A. D. 629.
Haican
era 78.

He also invited the pontiff Ezr to be present at it, who, having accepted the invitation, repaired to Carin, with the most distinguished bishops under his jurisdiction, as also several great chiefs. After much debate, and the clearest investigation, the Armenians accepted the holy council and its creed. This occurred A. D. 629, Haican era 78. See Hist. B. III, c. 51.

On the return of Ezr to Duin he was met by a procession of all his clergy, by whom he was conducted to the principal church. Here the pontiff made them acquainted with the proceedings of the meeting at Carin, with which all appeared to be content, except a monk, named Johan, who ventured resistance, for which he

was deprived of his clerical habit and driven out of the city. This individual then retired to the convent of Mair in the province of Nig, where, having made proselytes to his opinions, he caused much disturbance in the nation. Ezz hereupon ordered him to be banished from that convent, which, on account of receiving him, was henceforward designated Mairagom, and the monk himself called Mairagomensis. Expelled from this retreat, Johan took refuge in the country of the Aluans, at the most remote part of the province of Gardman, where he was permitted to remain without further molestation, being regarded as a rotten member of the church.

He was accompanied by one disciple named Sarkies. These two, having embraced the heresy of Julianus Halicarnensis, published a number of schismatic propositions. They were answered and refuted at first by a monk named Gregaratur, a man of profound knowledge, and afterwards by Theodorus Kurthenavor and Johannes the philosopher. Ezz, after his return from Carin, splendidly rebuilt with hewn stones the tomb of St. Gayana, and erected around it a number of dwelling-houses for the priests officiating there. He made many improvements in the church, and caused the Psalm on occasion of the sun rising, "*Blessed be the name of the Lord, &c.*" to be included in the service.

A. D. 630.
Haican
era 79.

It is worthy of remark here, that after the conclusion of the council of Carin, many of the Armenians situated in the Greek division, and who had hitherto conformed to the religious observance of their own people, suddenly changed their ecclesiastical ceremonies, particularly in three instances: First, they leavened the bread used at the sacred offerings, and mixed water with the eucharist. Secondly, they celebrated the feast of our Saviour's birth on the 25th December. Thirdly, in singing the anthem, "*Holy God, &c.*" they omitted the word "*crucified.*" These irregularities they wished to introduce into the Persian part of Armenia, which induced considerable disturbance, and finally caused the Armenians to separate again from the Greeks, and renounce the council of Chalcedon. These remarks being prefaced, we resume the thread of our history.

A. D. 631.
Haican
era 80. About this period, Rostom, the governor of Atropatia, began to intrigue for the purpose of dispossessing Varaztiroz of the prefecture, which he had long ardently wished to have himself. Varaztiroz, dreading the consequence of remaining exposed to the machinations of his rival, quietly relinquished the government, and retired with his family and property to the division of the Greeks, after holding the office of prefect seven years. The government of the Greek division of Armenia was some time after

this event given to David Saharuney, who, as we have mentioned before, had taken refuge in Constantinople, when hostilities broke out between the Persians and Greeks. Saharuney remained in his government three years, when having displeased some of the chiefs, he was expelled by them. These latter then quarrelled with each other, and by their mutual hostility left the country exposed to the incursions of her enemies. Theodorus the Rushtunian, on observing the disturbances that pervaded Armenia, gathered some troops, and by his exertions greatly contributed to lessen the disorders. About this time Armenia was invaded by the Saracens, who, to the number of 18,000, headed by a chief named Abdorrahman, had advanced into the regions of Taron, and there committed horrid devastations, taxing all the male inhabitants, and carrying away their wives and children. The chief of that country, Vahan the Camsaracan, and grandson of Vahan the Wolf, had assembled an army of 8,000 men, headed by his brother Tiran, and Mushel another general, to put a stop to the progress of these invaders; they were joined by Sahur, the chief of the Anzevasies, with his followers. A battle took place between them and the Saracens, in which Sahur basely betrayed his countrymen, by joining the ranks of the enemy. He was, however, well rewarded for his trea-

A. D. 636.
Haican
era 85.

A. D. 637
Haican
era 86.

chery, for Tiran, in the course of the fight, having encountered him, cleft his skull with a blow of his sword. The Armenians, however, were defeated with great slaughter; the two leaders, Tiran and Mushel being amongst the slain. All Armenia now lay open to the invaders, and the blaze of conflagration was seen in all parts of the nation.

A. D. 639.
Haican
era 88. Ezr the pontiff was so much affected by the calamities that afflicted his country that he died with grief, after ruling the church ten years and eight months. While the Armenians were considering about nominating a successor to the pontificate, the Saracens advanced with an immense force to the siege of Duin, which they invested on all sides on the 20th Tirey (November), and on the sixth of January following, which was the first day of the Epiphany, they took it by storm. They caused the most dreadful havock in the city, after massacring 12,000 of the inhabitants.

A. D. 640.
Haican
era 89. All the splendid edifices in it were burnt or pulled down, and after pillaging it of every thing valuable, these ruthless barbarians returned to their own country, carrying away with them 35,000 citizens captive. On their retreat, Niorses, the third bishop of the Taics, surnamed the Architect, being elected pontiff, immediately set about remedying the evils that

desolated Duin. He caused the corpses of the murdered citizens to be buried, and began to repair the public edifices which had not been entirely destroyed. He rebuilt the tomb of St. Sarkies, which had been burnt by the Saracens, and constructed another over the Khor Virap or deep dungeon.

This pontiff built the large church of St. Gregory in Valarshapat, and, at the time of laying the foundation of this edifice, he placed the relics of the blessed saint under the four pillars, persuaded by this that it would for ever remain secure from the devastations of future conquerors. The head of St. Gregory was, however, put in a rich urn, and deposited near the altar, for the comfort of the devout and cure of the diseased. It was afterwards removed by certain nuns to Neapolis. Nierses, after this, built a number of churches and other public edifices, among which was the church of the Virgin Mary in Valarshakert. In consequence of these works, he was henceforth called the Architect.

Constantine, the grandson of Heraclius, having succeeded to the imperial throne, Nierses the pontiff prevailed upon him to appoint Varaztiroz, of whom we before gave a few particulars, to the government of Armenia; that individual being then resident at Constantino-

A. D. 642.
Haican
era 91.

ple. Varaztiroz only enjoyed his new dignity a year, when he died, and was buried in the city of Darons.

A. D. 645
Haican
era 94. Some time about this period, several heretical books having found their way into Armenia, the pontiff held a meeting at Duin, where all heretics and schismatics were anathematized; and the meeting being of opinion that the council of Chalcedon had accepted the heresies of Theodorus of Mopsuesta, it was rejected by them, and twelve canons instituted for the better regulation of the church. Nierses having observed that the anthems in use had become exceedingly numerous, directed the monk Parsick, surnamed Chon, to make selections of the most useful; which being done, the book into which they were formed was designated by the title of Chonuntir or the selections of Chon.

CHAPTER XVIII.

The period between the prefectures of Sumbat and Nerseh, and between the pontificates of Anastas and Isaac the Third.

A. D. 644.
Haican
era 93. ON the death of Varaztiroz, his son Sumbat was appointed by the emperor governor of Armenia. After the country had recovered a little tranquillity from the distress into which it had

been thrown by the late invasion and pillage, the Saracens again made an irruption, killing and destroying all before them. The inhabitants of Aliovit and the Buznunians were the first to feel the horrors which these invaders brought with them. After despoiling these people, they extended their depredations along the parts about Mount Ararat. The governor Sumbat, dreading the recurrence of a similar scene of calamity to that which marked their first visit, went to meet them, accompanied by the general Theodorus and some other chiefs, with the intention of trying to stop their ravages by submitting to whatever they wished. After distributing many valuable gifts, the Saracens were prevailed upon to desist from their spoliations, by the promise of Sumbat to yield them a poll-tax for the whole nation, and to renounce obedience to the Greeks. The emperor Constantine, on being made acquainted with these terms, became extremely irritated, and assembling a numerous army, set out with a determination to bring the Armenians again to subjection by the sword. On his approach to Armenia, Nierses the pontiff, accompanied by a number of bishops, priests, and considerable laymen, went to meet him; and with much entreaty prevailed upon him to dismiss his anger. The emperor then proceeded with the

A. D. 646.
Haican
era 95.

A. D. 647
Haican
era 96.

pontiff to Duin, and the next day having heard mass in the church, he ordered the council of Chalcedon to be read before all present. The Armenians having again consented to accept the council, all then partook of the holy communion. The emperor then, leaving in Armenia a quantity of troops, with Greek generals and priests, returned to Constantinople. On his departure, the Greeks being differently circumstanced to the Armenians with regard to fasts and other religious observances, endeavoured to make them conform to their customs. Some of the Armenians complied, and were much honoured on account of it by the Greeks, but most of the people looked upon these latter with contempt, and would not allow them to partake of the communion in their churches. The Greeks hereupon complained to the emperor, who wrote a threatening letter to the Armenians, directing them immediately to refrain from the odious distinction which they made between the Christians of the two nations. This letter was brought by David a philosopher, and an Armenian by birth, from the province of Bagrevand. On the receipt of it, the Armenians assembled in the city of Duin, and wrote a reply to the emperor, entreating him to allow them to continue in the doctrines which they had received from St. Gregory, and

A. D. 648.
Haican
era 97.

implored him to desist from compelling them to adopt others of which they knew nothing. The emperor, on becoming acquainted with the moderate extent of their desires, immediately desisted from all attempts to molest them. The Greeks whom he had left in Armenia, however, were less tolerant. Their priests, particularly, were incessant in their endeavours to force the Armenians to accept the council of Chalcedon. During these disputes and disagreements Nierses the pontiff appeared to be well inclined toward the council in question, and indiscriminately administered the communion to Armenians and Greeks. This being remarked, some persons stirred up the anger of Theodorus the Rushtunian against him, which terrified the pontiff so much that he hastily took refuge in his native province of the Taics, where he remained six years. On his flight, Theodorus appointed Johannes Ticorensis, otherwise called Manazkertensis, a disciple of Gregoratur Anzakhazorensis, to officiate in his room as deputy. Johannes being a bitter enemy of the Chalcedonians, immediately on his assuming his dignity, took with him a few monks and repaired to Manazkert, where he held a meeting, and publicly condemned the council about which they had had so much dispute. We mentioned before that several Armenians

A. D. 649.
Haican
era 98.

A. D. 651.
Haican
era 100.

had begun to practise the heterodox ceremonies of the Greeks. Johannes, to prevent their example from deluding others, enacted at this meeting five canons, and particularly called them to the notice of the faulty. First, he commanded that no water should be mixed with the wine used at the eucharist. Secondly, that no leaven should be put in the bread designed for sacred offerings. Thirdly, that the birth of Christ should not be celebrated as a new and distinct feast. Fourthly, that in the fasts, neither fish, oil, wine, eggs, nor butter, was to be made use of, except on the Saturdays and Sundays of Lent. Fifthly, that the Lord's Supper was never to be partaken of a Maundy Thursday. This deed of the officiating pontiff gained him such renown, that all ranks of people began to look upon him as a great man, and he usually went under the designation of the sage or the philosopher. After a lapse of some time the proceedings of this meeting were published, and erroneously received, under the title of "Account of a meeting, &c. called and superintended by Johannes, the great philosopher."

A. D. 652.
Haican
era 101.

The Saracens having observed that the Armenians had again submitted to the authority of the emperor, renewed their incursions into that country. By the intercession, however, of Vasak,

chief of one part of Armenia Minor, and who had submitted to their authority, these invaders refrained from committing such depredations as marked their career on their other visits. They did not even kill a single individual, but taking hostages for the future obedience of the inhabitants, to the amount of 1,775, they returned to Damascus. Theodorus the Rushtunian was one of these hostages, and some time after his arrival with the conquerors at Damascus he died. In the following year the governor Sumbat also died, after holding that office ten years. Nierses the Architect, upon hearing of the decease of these two, who had been his most virulent opposers, returned to Duin, and resumed his pontificate. Shortly after this event the cross of Varag was discovered, and an annual festival appointed for the same. See Hist. B. III, c. 55.

On the death of Sumbat, the Saracens, who then domineered in Armenia, appointed Hamazasp the Mamiconian to the office of governor. By the direction of the latter, Vard, the son of Theodorus the Rushtunian, became general of the Armenian troops.

A. D. 654.
Haican
era 103.

Two years after the assumption of the government by Hamazasp, the nation finding the tributes exacted from them by the Saracens oppressive, revolted from their dominion, and again became tributaries of the emperor, who

A. D. 656.
Haican
era 105.

confirmed Hamazasp in the government by the title of prefect. When the news of this circumstance reached the caliph of Damascus, he put all the Armenian hostages to death, and commenced preparations to invade that country in person, determined to deliver it up to pillage and the sword. Before, however, he had time to carry his designs into execution, a sedition broke out among his troops, by whom he was killed. His successor Moavia having entered into negotiations with the Armenians, they were prevailed upon again to renounce subjection to the emperor, and return to the obedience of the Saracens. Eight months after this event Hamazasp the Mamiconian died, having held the government five years.

A. D. 659.
Haican
era 108.

He was succeeded by his brother Gregory, by order of Moavia the caliph of Damascus. This governor built a large church in the village of Aruch, near Mount Aragaz, and a spacious convent to the eastward of Elivard. Immediately after a war ensued between the Greeks and the Saracens, which terminated in favour of the latter, in consequence of the treachery of the Armenian general, Vard, who betrayed the Greeks into the hands of the Saracens. Vard, however, was severely punished for his treason, henceforward never enjoying rest through the compunctions of his guilty conscience. Imme-