

LEVON TER-PETROSYAN'S BOOK TITLED
Ասորիների Դերը Հայկական Կիլիկիոյ
Մշակութային
Կեանքում ԺԲ-ԺԳ Դարերում
**(THE ROLE OF ASSYRIANS IN THE XII AND
XIII CENTURY WITHIN THE CULTURE
OF THE ARMENIANS IN CILICIA)**

(12 VE 13NCÜ YÜZYILLARDA ASURİLERİN
KİLİKYA ERMENİLERİNİN KÜLTÜRÜNDEKİ ROLÜ)

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Abstract: *In this article the book written in Eastern Armenian and French by Armenia's former President Levon Ter-Petrosyan and whose title in Armenian is Ասորիների Դերը Հայկական կիլիկիոյ Մշակութային Կեանքում ԺԲ-ԺԳ Դարերում (The Role of Assyrians in the XII and XIII Century Within the Culture of the Armenians in Cilicia) will be examined. In this context, how Syrian and Armenian relations are addressed and which issues are emphasized in the book will be evaluated.*

Keywords: *Armenians, Assyrians, Levon Ter-Petrosyan, the Armenians in Cilicia.*

Öz: *Bu çalışmada Ermenistan'ın eski devlet başkanı Levon Ter Petrosyan tarafından Doğu Ermenice ve Fransızca¹ olarak kaleme alınan ve Ermenice adı Ասորիների Դերը Հայկական կիլիկիոյ Մշակութային Կեանքում ԺԲ-ԺԳ Դարերում (XII ve XIII Yüzyılda Kilikya Ermenileri Kültüründe Asurilerin Rolü) olan eseri incelenecektir. Bu kapsamda söz konusu eserde Süryani ve Ermeni ilişkilerinin nasıl ele alındığı ve hangi konular üzerinde durulduğu hususu değerlendirilmeye çalışılacaktır.*

Anahtar Kelimeler: *Ermeniler, Süryaniler, Levon Ter-Petrosyan, Kilikya Ermenileri.*

1 We've observed that throughout the text of the book, Ancient Armenian that is also known as "Krapar" as well as Eastern Armenian was used.

Introduction

This book, whose title in Armenian is *Ասորիների Ռերը Հայկական կիլիկիոյ Մշակութային Կեանքում ԺԲ-ԺԳ Դարերում* (The Role of Assyrians in the XII and XIII Century Within the Culture of the Armenians in Cilicia), has been written by Petrosyan at a time when the Soviet Union had not yet dissolved and has been published in Venice due to the political conditions the country was in. Moreover, since the book has not been translated into Turkish or into other languages until now, it is noteworthy to say that it entails quite important data regarding the history of Syrian-Armenian relations and that these data have not yet been used until now in international literature. From this aspect, it could be said that the book contains original content and presents some important clues concerning the past of Syrian-Armenian relations.

Within this framework, after the book's stylistic features are first examined in this article, some information will be provided on the author of the book Petrosyan's life and his works. Then, how he has addressed the relations between the two communities regarding that period in his book will be tried to be evaluated. How the political, cultural, religious and social dimensions of Syrian-Armenian relations of that period have been addressed in the book will also be tried to be presented. Furthermore, the issue of how the Syrians are perceived in Armenian sources and whether a change has taken place in this perception during the historical period will also be tried to be brought to light. In this sense, based on the religious dimension of Syrian-Armenian relations and the historical background of the two communities, how the Armenian and Syrian communities have lived together in the past will be tried to be explained. Moreover, the issue of which sources Petrosyan used when preparing this book will also be included within the scope of this article and when preparing this article, the Eastern Armenian version of the book, the official language of the Armenian Republic today, will directly be used.

The Stylistic Features of the Book

The eastern Armenian section of the book written by Levon Ter-Petrosyan consists of 80 pages. At the end of the book, there is also a summary written in French consisting of 6 pages. It has been published in 1989 in Venice by *U. L. U. U. L.* publishing house.

This book, written in Eastern Armenian, is comprised of six chapters. The titles of these chapters in English are as follows;

- Ասորիների Դերը Հայկական Կիլիկիոյ Մշակութային Կեանքում ԺԲ-ԺԳ Դարերում (The Role of Assyrians in the XII and XIII Century Within the Culture of the Armenians in Cilicia)
- Ասորական Աղբիւրները ԺԲ-ԺԳ Դարերի Հայ-Ասորական Հարաբերութիւնների Մասին (Armenian-Assyrian Relations in Assyrian Sources in the XII and XIII Century)
- Միկայել Ասորի, Ժամանակագրութիւն (Assyrian Mikael Chronology)
- Անանուն Եղեսացի, Եկեղեցական Ժամանակագրութիւն (Church Chronology by an Anonymous Writer from Urfa)
- Բար-Հեբրեուս, Եկեղեցական Ժամանակագրութիւն (Bar Hebreus, Church Chronology)
- Ամփոփում (Summary)

Who Is Levon Ter-Petrosyan

Petrosyan, Former President of the Republic of Armenia whose name in Armenian is Լևոն Տէր-Պետրոսյան, was born on 9 January 1945 in the city of Aleppo in Syria. Petrosyan, who came to Yerevan together with his family in 1946, started elementary school here and by specializing in the Arab language and literature, graduated in 1968 from the Oriental Studies Department at Yerevan State University's Faculty of².

By going to Leningrad in 1972, Petrosyan completed his higher education there and graduated from Leningrad University. Petrosyan, giving his doctoral thesis in 1987 again in the same university, worked as a junior researcher from 1972-1978 at the Manuk Abeghyan Institute of Literature.³

He has worked as a Scientific Secretary in 1978-1985 at Matenadaran (Mashtots Institute of Ancient Manuscripts) and as a Senior Researcher there in 1985. Petrosyan who is fluent in Armenian, Russian, French, English, German and Arabic, is also in command of many dead languages. Having written over 70 scientific research papers until now, Petrosyan is especially in command of Armenian medieval translated literature and has many works on

2 Levon Ter Petrosyan's official website: Լևոն Տէր-Պետրոսյան, Կենսագրություն, <http://www.levonpresident.am/?lang=arm>

3 Լևոն Տէր-Պետրոսյան, Կենսագրություն, <http://www.levonpresident.am/?lang=arm>

Armenian-Assyrian cultural relations published in Armenian, French and Russian⁴.

When looking at Petrosyan's political identity, it is possible to say that he has a profile different than the other administrators in Armenia. In this context, when he had come to power in 1991, he had given indications that he would take important steps regarding four issues in particular. According to this, he has aimed to develop a market economy, democratization, and to conduct a realistic foreign policy independent of liabilities of traditional Russian dependence⁵.

The resignation of Petrosyan, brought forward by researchers to have a more positive image compared to the administrators in the other Soviet countries, has been interpreted by many segments as a coup which is the continuation of the "velvet revolutions" said to be carried out by Western states⁶.

Ասորիների Դերը Հայկական Կիլիկիոյ Մշակութային Կեանքում ԺԲ-ԺԳ Դարերում (The Role of Assyrians in the XII and XIII Century Within the Culture of the Armenians in Cilicia)

It could be seen that by mentioning the geographical features of the Cilician Armenian state in this section, some information is provided on relations with neighboring countries and this way, a general introduction of the issue is made⁷.

In the passage that directly mentions Armenian-Assyrian relations in the book, this period has been recorded as XII and XIII centuries and it has been emphasized that close relations exist between the two communities⁸. Moreover, the book also addresses the cooperation existing between Armenia-Assyrian churches and the writings that were made in order to improve this. The book Petrosyan prepared by particularly examining the writings belonging to this period, also has rich content due to its footnotes and bibliography⁹. It could be seen that in the preparation of the book, Petrosyan has especially utilized sources by translating from the languages he is fluent in. Furthermore, it is seen that manuscripts in the Matanedaran library in Yerevan, French writings,

4 Լեվոն Տեր-Պետրոսյան, Կենսագրություն, <http://www.levonpresident.am/?lang=arm>

5 Stephan H. Astourian, *From Ter-Petrosian to Kocharian: Leadership Change in Armenia*, Berkeley: Berkeley Program in Soviet and Post-Soviet Studies, Working Paper Series, University of California, Winter 2000-2001, p.1.

6 Stephan H. Astourian, *Ibid.* p.1.

7 Լեւոն Յ. Տեր-Պետրոսեան, *Ասորիների Դերը Հայկական Կիլիկիոյ Մշակութային Կեանքում ԺԲ-ԺԳ Դարերում*, Կենետիկ Ս. Լազար, 1989, p.5.

8 Լեւոն Յ. Տեր-Պետրոսեան, *Ibid.* p.6.

9 Լեւոն Յ. Տեր-Պետրոսեան, *Ibid.* p.7.

journals, Armenian sources, Armenian Church records, Greek writings, chronology and bibliographies, American sources, Arabic sources, religious writings, Assyrian sources (Psalm, Bible etc.), manuscripts in the library of Jerusalem, manuscripts in monasteries, and data found in letters have also been used in this book.

Apart from Assyrian-Armenian relations, it could be seen that information on Armenian-Turkish relations and the policies of Greeks towards the Armenians and Assyrians have also been provided in Petrosyan's book. For instance, while mentioning in one section of the book that Krikor Diga requested aid from Great Mikhail against the Turkish armies, it could be seen that the Turks have been mentioned here¹⁰.

Another piece of information regarding Armenian-Assyrian relations given in the book is the information existing in the writings between the religious leaders of both communities. Based on this information, King Levon, upon the request of the clergy of the Cilician Assyrian monastery, has arbitrated in the 1210's for the Ikona sultanate to accept Ohannes XIV accepted as the patriarch of the Yakubi Church¹¹.

While Petrosyan's work has addressed the relations between the two communities, some information has also been provided on which areas the Assyrians and Armenians were active in that period. Within this framework, he has recorded that in 1244, the Yakubi Assyrians have started played an active role in architecture works in Cilicia and have started the construction of churches, bridges and religious sites in various places¹². However, the interesting point here is that apart from the Yakubi Assyrians' own religious centers in places like Sis, they have engaged in similar activities for the Armenians in Runkale. This section has also mentioned that in 1250, Armenian catholicos Konstantin I (1221-1267) had made a request to Ignatius II to also give room for the Armenians in the Harran Church. Petrosyan, indicating that that they accepted this request despite the Yakubians not wanting it, has also put forth that the Yakubians have not kept their word and that this situation has angered King Hetum I (1226-1270)¹³.

Furthermore, we can also see in the book that Ignatius, following his death, has left some part of his wealth to the Armenians through King Hetum. Hereby, Petrosyan has also argued that this wealth actually forms the Armenian Church's territories in the Eastern side¹⁴.

10 Լեինն Յ. Տեր-Պետրոսեան, *Ibid*, s.8.

11 Լեինն Յ. Տեր-Պետրոսեան, *Ibid*, s.9.

12 Լեինն Յ. Տեր-Պետրոսեան, *Ibid*, s.9.

13 Լեինն Յ. Տեր-Պետրոսեան, *Ibid*, s.10.

14 Լեինն Յ. Տեր-Պետրոսեան, *Ibid*, s.10.

In this book, from which we also learn that the fall of the Armenian kingdom of Cilicia has affected the patriarchate in Sis, we see that year 1292 is a turning point for the Yakubi Church.

By indicating that the Yakubi Church has separated into three patriarchates during this period, Petrosyan has expressed that their centers are in Sis, Malatya and Mardin and that two more patriarchs named Mikhail III (1313-1349) and Parseh (1349-1387) have come to duty in Sis after Mikhail Barsuma. Also, he has pointed out that in the first half of XIII century, the Sis patriarchate carried great importance within the Yakubian Church and that in the same period the authorities of the Patriarchate had exceeded its limits. He has written that these authorities are not only confined to the West, but has also reached Azerbaijan and the cities of Tabriz and Maragheh in Iran. However, he has also indicated that the Patriarchate of Sis has not been able to survive for too long after the fall of the Armenian Kingdom of Cilicia¹⁵.

Petrosyan has mentioned that in 1349, a series of developments has taken place within Armenian-Assyrian relations. According to this, he has expressed that Parseh or Kapriyel has been selected as the “Antakya and Assyrian Patriarch” to the city of Sis of Cilicia. He has written that in the same period after the collapse of the Mar Barsuma monastery Patriarch Konstantin had moved his valuable manuscripts from the monastery’s library to Sis¹⁶.

Based on this information, it is possible to say that relations between the Yakubian Church and the Armenian Kingdom of Cilicia in the XII and XIV centuries were at quite an advanced level.

Petrosyan has mentioned that in the XII and XIV centuries, the Yakubians have completely entered the within the property of the Armenians and that the Armenian kingdom and catholicos in particular have played a great role in relations with the Yakubians and even more in their practical choices. Petrosyan has connected the reason for this situation with the majority of the Assyrian population in Cilicia¹⁷. However, in the following page of his book, the affect of Mongolian and Tatar attacks in the Assyrian population in Cilicia to rise has also been mentioned¹⁸.

In the book which also contains some data regarding the Assyrian religious centers within Cilician borders, it is mentioned that apart from the monasteries belonging to the Assyrians, there are also five bishoprics and that these are

15 Լեինն Յ. Տեր-Պետրոսեան, *Ibid.*, p.12.

16 Լեինն Յ. Տեր-Պետրոսեան, *Ibid.*, p.12.

17 Լեինն Յ. Տեր-Պետրոսեան, *Ibid.*, p.12

18 Լեինն Յ. Տեր-Պետրոսեան, *Ibid.*, p.13.

Adana, Anazarpa, Ceyhan, Sis and Darson. It has also been indicated that apart from these, there are also Yakubian bishoprics of Maraş, Raban and Kesun belonging to the Assyrians and connected to the Armenian kingdom¹⁹.

Information regarding the relations of Assyrians, Armenians and Greeks and said to belong to Aykeksi is perhaps one of the points drawing the most attention, because it has been put forth that despite these three communities living together, they have lost respect and love towards each other. Therefore, the comparison made by Aykeksi between the Christians and Muslims is quite important²⁰.

Based on the information of Aykeksi, we can see that relations between the Armenians, Assyrians and Greeks have come to a breaking point in this period. In fact, later on in the book it is seen that Aykeksi has clearly made a call for the conflict between these communities to be ended as soon as possible²¹.

According to Petrosyan, Aykeksi's call has created a positive affect among the Greek, Assyrian and Armenian bishops. Accordingly, it has been recorded that the bishops, by complying with Aykeksi's call, have determined their own boundaries and have come to an agreement not to interfere in the others during religious ceremonies. However, it has also been put forth that the same effect has not taken place for the public²². Therefore, it has been pointed out that the disagreement arising between the Armenians and Assyrians in 1166 requires attention for displaying the conflict between the churches of both communities²³.

Furthermore, by explaining that the translations from Assyrian to Armenian appeal more to the public contrary to their originals, it could be seen that some examples of these translations are provided in the book. But, it has also been conveyed that some of the translations are not quite understood due to the language and method used. The first of these is the one which entails Doctor Abu Sait, but it has been written that since the language of the scientists are far from being understandable, they have not been able to explain this piece of work by efficiently using the words needed. It has also been indicated that Abu Sait's small manuscripts have been translated, most of his works concern humans and animal nature and that the lives and treatments of people and animals have been the subjects of his works²⁴.

19 Լեինն Յ. Տեր-Պետրոսեան, *Ibid*, p.13.

20 Լեինն Յ. Տեր-Պետրոսեան, *Ibid*, p.15.

21 Լեինն Յ. Տեր-Պետրոսեան, *Ibid*, p.15.

22 Լեինն Յ. Տեր-Պետրոսեան, *Ibid*, p.16.

23 Լեինն Յ. Տեր-Պետրոսեան, *Ibid*, p.16-17.

24 Լեինն Յ. Տեր-Պետրոսեան, *Ibid*, p.19.

Another work that has been translated is Priest Matta's "Thee Girls from the Levra Race". Moreover, it has been indicated that King Selevgius's work of "The City of Urfa and its Establishment" has also been translated²⁵.

In this book where various information regarding Priest Iso also exist, it has been indicated that priest Iso was a student of doctor Hasan from Malatya, later on settled in Cilicia and served the king and later on in 1244-1245, led to the construction of the Saint Mar-Barsuma church in the city of Sis²⁶.

While indicating that many scientific and technical writings have been translated from Arabic to Armenian especially in the XII century in Cilicia, some examples to these are also provided in the book. According to this, it has been said that among these writings, many books written during the 1st Hetum period (1221-1270) by doctors named Ishahak Ibn Abial Farac and Ibn Gasis regarding horse treatment, engraving of steel and astrology have been translated in 1299 into Armenian²⁷.

Perhaps the most allegation of the book in the scientific sense is the statement that the greatest role in the settling of Arab culture in Cilicia and spreading countrywide has been through the translation of the Assyrians²⁸.

In a reference made from a manuscript numbered 725 at the Mesrop Mashtots Library in Armenia, it is indicated that the translation works of the Assyrians and Armenians created results visible to the eye in South Armenia's city of Mayfarkin in the XI century and that these were affective all over Cilicia in the following years²⁹. It is also mentioned that in accordance with the requests of the public, philosophical works have also been translated in the following years in order to particularly meet the necessities. It has been recorded that the works of the Greeks and Assyrians in Cilicia were presented to the public by Armenian writers recompiling them word to word and Armenian writers in this area were Krikor Vigayaser, Nerses Shnorhali, Nerses Lampronatzi, Vartan Areveltzi etc³⁰.

According to Petrosyan, among the reasons for many pieces of writing being translated from Arabic into Armenian first comes Asuristan being a neighbor country and then the Assyrian population in Cilicia has also had a significant influence³¹.

25 Լեինն Յ. Տեր-Պետրոսեան, *Ibid*, p.20.

26 Լեինն Յ. Տեր-Պետրոսեան, *Ibid*, p.22.

27 Լեինն Յ. Տեր-Պետրոսեան, *Ibid*, p.24.

28 Լեինն Յ. Տեր-Պետրոսեան, *Ibidi*, p.25.

29 Լեինն Յ. Տեր-Պետրոսեան, *a.g.e.*, s.25.

30 Լեինն Յ. Տեր-Պետրոսեան, *a.g.e.*, s.26.

31 Լեինն Յ. Տեր-Պետրոսեան, *a.g.e.*, s.26.

In a section in the book concerning comments on Armenian-Assyrian relations, it has been written that the period when relations between the two communities were the most intense was the XII and XIII centuries. It has been argued in this section that this period is the most dense and efficient term of relations between the two communities. It is also pointed out that relations of these two communities living together in cities and villages within the geography of the Armenian Kingdom of Cilicia have also had a great influence on Cilician culture³².

In the chapter titled “Armenian-Assyrian Relations in Assyrian Sources in the XII and XIII Century”, it is seen that three main sources have been utilized. These sources are the works entitled “Chronology” of Assyrian Mikhail, “Chronology” of Ananun from Urfa, and “Cilician Chronology” of Bar Hepsos. Even though the histories of the Great Hayk, Armenian State of Cilicia, North Asorik Armenian Principality and the Armenian Church are addressed in these works, it is possible to say that in essence “Armenian-Assyrian” relations in the XII and XIII centuries are taken as a basis³³.

According to Petrosyan, the translations made from Assyrian to Armenian not only shed light on the belief, duty of the two communities and mutual behaviors towards each other in terms of history and politics, but also address the different views between the two sides and their economic struggles³⁴.

Chronology of Assyrian Mikhail

It is seen that in this chapter of the book some information is provided on the religious worships of the Armenians and Assyrians. In this context, it is seen that how the great fasting is experienced and welcomed in the two communities is addressed³⁵.

Another matter addressed in the book deals with where the Armenians and Assyrians migrated when the Greeks seized the region of Cappadocia from the Arabs. From this aspect, the book puts forth the fact that just as in the 19th century, the Armenian population was also subjected to migration in the 11th century³⁶.

As can be understood from the paragraph above, it could be said that the defeat

32 Լեինն Յ. Տեր-Պետրոսեան, *a.g.e.*, s.43.

33 Լեինն Յ. Տեր-Պետրոսեան, *a.g.e.*, s.44.

34 Լեինն Յ. Տեր-Պետրոսեան, *a.g.e.*, s.45.

35 Լեինն Յ. Տեր-Պետրոսեան, *a.g.e.*, s.46.

36 Լեինն Յ. Տեր-Պետրոսեան, *a.g.e.*, s.46.

of the Greeks has caused the Assyrians and Armenians to migrate. However, another important aspect of the book is that it mentions the Greeks' policies directed towards the Armenians and Assyrians. In relation to this, it has been conveyed that the Greeks have slaughtered the Armenians and Assyrians and have constantly disturbed them³⁷.

In the book where the cruel policies of the Greeks towards the Armenian and Assyrian communities are widely expressed, it is seen that how the two communities have resisted the Greek cruelty and the issues to which they objected have also been mentioned. It is expressed that the Greeks have applied various unjust policies towards the Armenians and Assyrians and therefore, some Armenian spiritual leaders have been arrested. By stating that the authority gap that emerged made the Turks' work easier than the Greeks, it has been recorded that the administration of the region of Cilicia evacuated by the Armenians has been shared between the Greeks and Turks³⁸.

“Cilician Chronology” of Bar Hephreos (Ohannes 12 Patriarch Years 1130-1137)

In this section of the book, in summary it has been stated that the Armenian Catholicos, in a fetwa he prepared, has humiliated the Assyrians for making the sign of the cross on dough and drinking honey, butter and wine despite a mouse falling in them. It has been put forth that this piece of writing is kept in the Cilician Armenian monastery under the name Trazark, but when Bar-Antreas heard that the Armenians read this writing and ridiculed it, he prepared a plan to get rid of this writing. According to this, by disguising himself, Bar-Antreas entered the Armenian monastery and refuted this writing, putting a new writing in its place among the Armenian books. It is also mentioned that upon this, Bar-Antreas was caught and taken to the Catholicos where the Catholicos has tore both his own and Bar-Antreas's letter³⁹.

Patriarch Mikhail's Years 1166-1199

The most important of the information provided on the period of Patriarch Mikhail is seen to be the divergence of views emerging on the issue of religious feasts as mentioned before in the previous sections. According to this, it is seen that another agreement was experienced in 1197 due to the Great Easter Feast. It is recorded that the feast celebrated by the Jews on March 14 came on the

37 Լեինն Յ. Տեր-Պետրոսեան, *a.g.e.*, s.49.

38 Լեինն Յ. Տեր-Պետրոսեան, *a.g.e.*, s.50-51.

39 Լեինն Յ. Տեր-Պետրոսեան, *a.g.e.*, s.61.

29th week of February. However, it is also mentioned that the Greeks celebrated it on the next day and started the Great Lent on February 10. The Assyrians, Armenians and Gypsies celebrated the feast the Sunday following that Sunday which falls on April 6 and the great Lent started on February 18. Therefore, it is understood that every 95 years these kinds of differences are observed in the dates of feasts and this emerges as a problem between communities. However, it is also seen that with this situation comes several conflicts. It is expressed that due to these differences in dates, the Iberians who saw that the Armenians also did not celebrate the feast like their selves, this time burned Armenian churches and murdered four people. Upon hearing this, the Armenians have formed a force consisting of 40.000 people and have declared war on the Iberians⁴⁰.

Patriarch Ignatius II Years 1222-1252

Among the issues addressed during the period of Patriarch Ignatius first comes the Orthodox Church constructed in Rumkale upon the Patriarch's request. Apart from this, it has also been recorded that the Patriarch has also led to the construction of the Virgin Mary Church established next to the Armenian Church in Sis. It has been indicated that when the Egyptians burned Sis down in 1249, the big churches of the Armenians were also burned and destroyed, but the Assyrian churches faced no damage from this. It has also been noted that apart from churches, the Patriarch also led to the construction of a bridge on the Catit river near Antrian and the river flowing to the city of Mamaestia in order to provide moral and material support to the monasteries being damaged⁴¹.

In this section, it has also been pointed out that the Armenians have had several claims from the Patriarch and again the churches came at the top of these claims. According to this, it has been mentioned that the Armenian Catholics, coming to see the Patriarch, wanted from the Patriarch a part of the church in Harran to be given to the Armenians. However, it is also mentioned that the Patriarch was not quite willing to give room for the Armenians⁴².

It is seen that in the sections of Tiyonisyus 7 and Ohannes 15 Patriarchs' Years (1253-1263) and the Period of Patriarch Ignatius 3 (1264-1282), some information have been provided on the visits of the patriarchs and the talks they held.

40 Լեինն Յ. Տեր-Պետրոսեան, *a.g.e.*, s.65.

41 Լեինն Յ. Տեր-Պետրոսեան, *a.g.e.*, s.68.

42 Լեինն Յ. Տեր-Պետրոսեան, *a.g.e.*, s.69.

Conclusion

It is seen that the book has been prepared by greatly utilizing Assyrian, Greek, and Armenian works. It could be said that the translations made in Cilicia by the Assyrians from Arabic and Assyrian to Armenian have established the foundation for Arab culture being established in Cilicia in the scientific field.

In general, it could be said that emphasis is put on the information that the Assyrian population living in attachment to the Kingdom of Cilicia lived together with the Armenians in peace and tranquility.

It is understood that during the period of the Kingdom of Cilicia, the city of Sis, for the Yakubians, became a management center for Yakubian churches.

Concerning the subject, information from different writers has also been provided frequently regarding how the Armenians and Assyrians have lived together in unity, solidarity and peace.

It could be seen that some interactions have taken place between Armenian and Assyrian culture in areas of science, literature, medicine and religion. Many Assyrian works being translated into Armenian and these translations receiving broad repercussion among the Armenian community have caused some affects to emerge within Armenian culture towards Assyrian culture.

It can be said that some Assyrian scholars like Abu Said have settled in Cilicia, have conducted their works with the title of doctor, philosopher and astrologist and this has left some influences in that period on Armenian culture in Cilicia.

Particularly in the XIII'th century, it could be seen that countless works have been translated from Arabic and Assyrian into Armenian. It is understood that some translations have especially found more favor than their originals among Cilician Armenians.

It can also be seen that both the Assyrian and Armenian communities have generally suffered more from the policies the Greeks applied on them and therefore, they have collaborated with each other from time to time. However, it is possible to say that the main point of conflict between the two communities in that period concerned religious issues.

The book can be assessed as a highly significant reference source for the Armenians and Assyrians, particularly in terms of the medieval ages. It could be said that the work being translated into Turkish and into other languages will be beneficial for academicians working within different disciplines.

In conclusion, in terms of the book being prepared by being based on extremely original sources and entailing quite detailed information concerning the period, it is possible to say that it carries the feature of being the first in its field. Furthermore, in terms of Assyrian-Armenian relations shedding light especially on the medieval period, it is possible to consider this book of Petrosyan, which has been prepared by almost referring to more than one source in each line, as one of the main reference sources for scholars wanting to research this issue.

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