

Misinterpretation of the Armenian term *Asori* (part 2)

David Dag (2015)



David Beth Behnam

Ասորի

Dear reader I have already written about the “Misinterpretation of the Armenian term *Asori*” into western languages.

Here comes what I didn’t know when I wrote part one of this issue. Thanks to Arman Akopian and other Armenians and thanks to Esarhaddon Bisseh from Australia and Matteus Aydin from Sweden:



Books by Arman Akopian, one in Russian and two in Armenian

Arman Akopian wrote the following on Facebook 10th July 2015:

"There’s been a lot of discussion recently on the Armenian term ‘*Asori*’. Although I do not normally engage in debates on identity issues, I found it necessary to share some remarks.

In Armenian scholarly tradition there is a clear distinction between the terms 'Asori' and 'Asorestanci'. The former has been used since at least 4th century AD as the Armenian equivalent of 'Suryaya', hence 'Surb Yeprem Asori' for 'Mar Aprem Suryaya' [Mor Afrem Suryoyo] (even today the Asori's [Asoriner plural form] in Armenia call themselves Suraye [Akopian refers to Nestorians in Armenia]). The latter is reserved for ancient Assyrians [Asorestanci]. We see this pattern in the 'History of Armenia' by Movses of Khoren (Moses of Chorene) (5th century AD), "father" of Armenian historiography, and in the "World Exposition" by Anania of Shirak (7th century AD).

Anania of Shirak distinguishes between ASORIK (which in Old Armenian *grabar* means "[the land of] Asoris"), MIDJAGETK (Mesopotamia) and ASORESTAN (Assyria). This is his definition of Asorik: "*Asorik, from its sea [Mediterranean] to the east, and north of Israel. And it has nine small districts, mountains that are called Lebanon and Carmel, and the mighty river Jordan, and many cities, and Antioch is its capital, then Damascus, and Qenneshrin, and Amasia, and two passages, and vast fertile fecund lands*". On MIDJAGETK (Mesopotamia): "*Midjagetk (Mesopotamia), east of Asorik (Syria) on Euphrates, to the west of Asorestan on the river Tigris, adjacent to Armenia. It has two mountains and two rivers, and many cities; one of them is Urha [Edessa/Urhoy]*". Armenians usually would say 'Midjagetk Asorwots', i.e. "Mesopotamia of the Asoris", to distinguish it from 'Midjagetk Hayots' – "Mesopotamia of the Armenians".

ASORESTAN is mentioned another three times, and is given this definition: "*Arwastan, that is Asorestan, to the east of Mesopotamia, adjacent to Armenia. It has rivers and mountains, and the city of Nineveh*".

In the "*Life of Mashtots*" by Moses of Koriwn (Chorene) (5th century AD) we find the following sentence: "*And he [Mesrop Mashtots] went and reached the land of Aram, the two Asori cities, the first is called Edessa, and the second Amid*" [Omid modern Diyarbakir].

This pattern has survived in Armenian scholarly tradition up to these days. For example, the *Armenian Encyclopedia* defines *Asoris [Asoriner]* as the 'descendants of Arameans'.

Dr. Hayk Melkonyan in his classic "*From the history of Armenian-Asori relations*" gives us the following: "*Asoris [Asoriner] are those Aramaic tribes that after the weakening of the Seleucid Empire in the 2nd century .BC, established their small principalities, the most famous being the principality or the kingdom of Edessa*".

I agree with those who point to the clumsiness of the term 'asorestanci', but this is a time-honored, deeply-rooted term, and giving it up is absolutely out of question.

Now, in Armenian vernacular [spoken Armenian] there is some confusion about these terms. For laymen it was, and is today, very difficult to distinguish between closely related Semitic peoples, so the word *Asori* goes beyond its scholarly meaning becoming 'Assyrian' as well. It

is not uncommon to hear that Semiramis [greek name for Assyrian queen Shamuramat], for example, was Asori."

Armenian Bible

The Armenian Bible is based on the Septuagint (The oldest translation from Hebrew Bible/Tanakh/Old Testament from Hebrew and Aramaic into Greek). Even though Syrian is anachronistic for Aramean here we know in fact that Naaman was an Aramean (2nd Kings 5:1 compare with Luke 4:27) but it doesn't matter in this sense.

I got this from another Armenian АрапатПетросян and Amir Khalloul Risha helped as well.

Asoriner = Syrians/Syriacs in Old Armenian (grabar) :

Deuteronomy 26:5

Ասորի թափառական էր

"Asori taparrakan" i.e. Wandering Aramean

"Min fader var en vandrande arame" (in Swedish version, meaning "My father was a wandering Aramean")

King James Version based on Septuagint says Syrian here anachronism but a fact)

2nd Kings 5:1

Ասորիները զօրքի իրամանաստարգեղեցկադէմնէն մանըյարգելի մարդեր իրտիրոջ առջէն, քան զինրամիջոցով էր Տէրը փրկու թինստուն լա **ասորիներին** :

"Asorineri zork 'ihraman atargeghets' kadem Neemany yargelim arder irtirojarrjev, k'anzin ramijots' over Teryp' rku' iwntuel **asorinerin**"

"The king of Aram had great admiration for Naaman, the commander of his army, because through him the LORD had given Aram great victories."

Ասորիների = Asorineri = supposed to be Assyrian but it is used for Arameans indirectly as Syrians (based on the Septuagint)

And we all know that Naaman and his king were Arameans and not Assyrians! While the Armenian Bible mention them and translate to Arameans/Syrians Asorineri!
Asorineri or Asori in Armenian is used indirectly for Arameans (Syrians/Syriacs) and we can see that clearly in the translation of the Bible!

Again Naaman and the Bible is exposing the lies and forgery of the Assyrianists

Asorestani = Assyrians

Isaiah 7:18

Այդօրը Տէրը պիտի շարժի ճանճերին, որոնք Եգիպտոսի գետի միւս կողմն են գտնուում, և զոռեխներին, որոնք Ասորեստանի երկրում են:

=

Aydory Terypitisharzhichancherin, voronk' Yegiptosigetimiwskoghmn yen gtnwum, yevgorrekhnerin, voronk' Asorestani yerkrum yen:

=

In that day the LORD will whistle for flies from the Nile delta in Egypt and for bees from the land of Assyria.

Isaiah 10:5

Վա՛յ ասորեստանցիներին, որոնց ձեռքին էի մբարկուլթեանու զայրոյթի գաւազանը.

=

Va՛ y asorestants'inerin, voronts' dzerrk'in e im barkut'yeau u zayroyt'i gawazany.

=

"Woe to the Assyrian, the rod of my anger, in whose hand is the club of my wrath!

Ասորեստանի = Asorestani = Assyria

ասորեստանցիներին = asorestants'inerin = Assyrians

To summarize:

1. Ասորիների = Asorineri = for Syrian/Aramean
2. Ասորեստանի = Asorestani = Assyria (Othur)
3. ասորեստանցիներին = asorestants'inerin = Assyrians (Othuroye)

The president of World Council of Arameans [Syriacs] (WCA) Johnny Messo have studied in Leiden University in the Netherlands. In his latest book "The Aramean (Syriac) People" (p. 63) suggested: "like the Greek language, Armenian knows the Arameans and their language virtually by one name only, namely Asoriner ("Syriacs") and Asoreren ("Syriac"[language]), respectively. ...

Ter-Minasyan contends that such occurrences have "nothing to do with 'Assyria'" – Asorestan is rooted in Persian and entered this language only as a loan translation of the Aramaic toponym Beth-Armāye." It seems Armenian borrowed the Asori term from Persian.

I referred to several sources, including but not limited to Ter-Minasyan, *Die armenische Kirche in ihren Beziehungen zu syrischen Kirchen bis 13 jahrh.*, p. 155 n. 1. See also A. Maricq, "Classica et Orientalia," in *Syria* 36 (1959), pp. 254-263 (esp. p. 259); E. Honigmann & A. Maricq, *Recherchessur les Res Gestae Divi Saporis* (Bruxelles: Palais des Académies, 1953), pp. 41-63. "

His book also contains brief chapters about the origin of the terms *suroyo* and *as-Siryān* (Arabic). On his understanding of Syrian & Suryoyo, his http://www.aramaic-dem.org/English/History/johnny_messo/Origin-of-the-Terms-Syria-n-and-Suryoyo.pdf

Matteus Aydin helped me as well he found these online:

Semitica: *serta philologica Constantino Tsereteli dicata*



Riccardo Contini, Fabrizio A. Pennacchietti, Mauro Tosco
Zamorani, 1993 - 342 sidor

★★★★★

0 Recensioner

8+1 0

Sidan 106

the imperial rule of Carthage, as it stood on its ancient ruins, according to the naming of the central province by this name is unclear in its details and also problematic, inasmuch as we are dealing, or so it would seem, with an external nomenclature becoming internalized (but cf. *Syrian* replacing *Aramean*!). An alternative solution would be the assumption that *Asorestan* is a translation of the Aramaic name of this province (also church province) *Bēth Armāyē*, the «land of the Arameans» (cf. pairs like *Bēth Hūzāyē/Khūzistān*) and that *Asori* had already had a history of meaning «Aramean» (Maricq [1959, 259] seems to be of

Sidan 107

Armenia—Creation in the course of the organization of the Nestorian Church became the see of the catholicos in 410 AD, it is not surprising that the name of the inhabitants of Asorestan, the *Asori*, acquired the meaning of Eastern Syrians and Syrians in general. *Asori* is the only term for «Syrians» in Armenian, there being no form lacking the initial «A-».¹⁵ This Armenian form must have also been well known to the Nestorian Eastern Syrians – a fact that has a considerable

Suryoyo (Syrian) NEVER fully replaced *Oromoyo*/Aramean in Syriac literature: the author of this book wrote “An alternative solution would be the assumption that Asorestan is a translation of the Aramaic name of the province (also church province) Beth Armaye . The Land of the Arameans (cf. pairs like Beth Huzaye (the Aramaic name for the Persian/Iranian province Khuzistan) and that Asori had already had a history of meaning Aramean (Maricq 1959, 259)

Cyclopaedia of Biblical, Theological, and 1894: John McClintock, James Strong

ESCOROT, MARTINA GE, a Spanish anchoress of religious orders, was born at Valladolid, Feb. 8, 1554. Although the daughter of rich parents, she refused marriage. She had visions very frequently, in which Sts. Gertrude, Brigitta, and Mathilda appeared to her. In 1582 a number of women desired to share her mode of living, and retired under her guidance to a monastery, to which she gave the name of *Recollection of St. Bridget*. She died June 9, 1633. Her *Life*, begun by P.

by order of the patriarch and sent into exile as a heretic. Esdras died in 689, of sorrow, it is said. He has been differently judged by his compatriots; the historians John VI Catholicos and Michael Asori (or the Syrian) call him ignorant, while the Armenians unitedly reverence him as a saint. During his time Armenia was ravaged by the Arabs, who massacred thirty thousand people in the city of Tavin. Nerses III, bishop

This one refers to Michael the Syrian (The Great) as Michael Asori

École des langues orientales anciennes de l'Institut catholique de Paris: mémorial du cinquantenaire, 1914-1964



Bloud & Gay, 1964 - 245 sidor

★★★★★
0 Recensionner
8+1 0

Sidan 133

que nous avons déjà cités, nous trouvons *asorerén* (« **asori-arén* : *asori* « syrien ») et *hayerén* (*hay* « arménien ») (*).

Dans ce dernier mot, le *-e-* ne peut s'expliquer que par analogie de la finale *-arén* de *asorerén* et *ehrayecarén* où le *-e-* est issu régulièrement, en syllabe inaccentuée, de **-e-* < **-ia*; il en est de même du *-e-* de

This book in French says "Asori = Syrien (Syrian in English)"

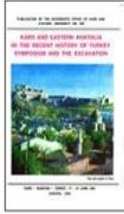
Ani. The famous Lazarean Bible-manuscript (887) already writes *asavrots* instead of *asorvots* (the genitive plural of *asori*/Syriac) thus testifying to the 'modern' development of classical *av* into *o* at this early date.

This manuscript is one of the very earliest documents extant in Armenian. Nearly so old as this manuscript is a somewhat neglected

The Armenian review vol 38 1985

Asori/Syriac

Kars and Eastern Anatolia in the Recent History of Turkey Symposium and the Excavation: Kars, Subatan, Turkey, 17-21 June 1991



Symposium called "Kars, Eastern Anatolia in the recent History"
Governor's Office of Kars and the Presidency of Atatürk University, 1 Jan. 1994 - 417 sidor
★★★★★
0 Recensioner

Sidan 156

there after the war were being taken from them to be given to Christians such as Greeks, Armenians, Asori / Syrians, Yazidis and peasants who were Russian colonies. For this reason, hymn-like epics were printed in Turkish: these papers were read in the yards of the mosques in Kars-Ardahan-Oltu-Kağızman province and Batum and were distributed to people. In one of these, the following advice takes place:

This book on page 155 says "Asori/Syrians"

History of the Nation of the Archers (the Mongols) -



<https://books.google.se/books?id...> - Översätt den här sidan

Grigor (Aknerts'i), Magakiia (monk) - 1954 - Strängvny

ILn.,rt.l Arak'el 14, 135. iijjtL uj i*b (in ^111 [f h n m]^tu*b in l^uiu p) Arak'eal (

follower of Vanakan) 5, 40. Hump "itni-pu Asar Nuin 4, 68. V.unpp(4) **Asori(k)**

(**Syrian**) 11, 49; 12,66,68. Ilun, pnL "bm /,h Asut"u Nuin 4, 65. tt<<"t""V

Astuac (God) J,

Page 126

Asori(k) (Syrian)

Armenian and Iranian Studies



James R. Russell
Department of Near Eastern Languages and Civilizations, Harvard University, 2004 - 1462 sidor
★★★★★

Armenian and Iranian Studies brings together select articles published in disparate journals and volumes over the past two decades. Some deal exclusively with either Armeniaca (ancient, medieval, and modern) or Iranica (pre-Islamic); in the case of the former, there is an emphasis on the sources and religious material of heroic epic and of folklore. A number of studies also deal with the visionaries of the Armenian tradition—Mashtots', Narekats'i, Ch'arents'. In the Iranian area, there are publications on Irano-Judaica and the culture of the Parsi Zoroastrians of India.

Mer >

Sidan 1302

huge Armenian populations there were Syrians (Arm. Aysor, Asori) as well: I viewed the ruins of a mediaeval church with Syriac inscriptions in the citadel of Xarberd (Tk. Harput); the Syrian divine Dionysius Bar Salibi, an exact contemporary of St. Nersēs, wrote his anaplectic tract

Armenian and Iranian studies by James R Russell says "Syrians (Arm. Aysor, Asori) page 1302

Armeno-Turcica



E. Schütz
Indiana University, Research Institute for Inner Asian Studies, 1 jan. 1998 - 420 sidor
★★★★★
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Sidan 168

23. Abgarian, p. 203.
24. *Ibid.*, pp. 204-205.
25. Such continuations are also found in Armenian chronicles, e.g., in those of Samuel of Ani, Michael Syrus (Asori), etc.
26. Czeglédy, Korai, pp. 115, 118, 119, 120, 125.

Armeno-Turcica by E. Schutz says Michael Syrus (Asori) on page 168

A First Glance at the Armenian *Prayers* Attributed to Surb Eþrem Xorin Asorwoy

Edward G. Mathews, Jr.

It would be no exaggeration to say that Ephrem the Syrian, known in Armenian tradition as Surb Eþrem **Asori**, Surb Eþrem Xorin Asorwoy, or even as Surb Eþrem Xurin Asorwoy,¹ was widely renowned throughout nearly every region where Christians lived. While he himself never left his native Syria, his works were soon translated—some even during his lifetime—into nearly every language of the Christian Mediterranean world: Greek, Latin, Armenian, Arabic, Coptic, Ethiopic, Old Slavonic, Georgian, and Syro-Palestinian.² Ephrem was known as the “Harp of the Holy Spirit,” primarily for the beauty and spiritual depth of the vast number of his hymns, which are considered by many modern scholars to be among the most beautiful of all religious poetry.³ But Ephrem was also the author—or reputed author—of numerous homilies, biblical commentaries, anti-

SurbEpremAsori (MorAfremSuryoyo)

***) Pro Syria in Arm. aliquando habetur *Assyria*, quoniam utrumque nomen apud Armenios incipit eadem vocali sc. **Asorik** (Syria), *Asoresdan* (*Assyria*). *Auch.*
Philo Iud. T. VIII. **I****

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the imperial rule of Constantine, as it stood on its ancient basis, continued to be the naming of the central province by this name is unclear in its details and also problematic, inasmuch as we are dealing, or so it would seem, with an external nomenclature becoming internalized (but cf. *Syrian* replacing *Aramean*!). An alternative solution would be the assumption that *Asorestan* is a translation of the Aramaic name of this province (also church province) *Bēth Armāyē*, the «land of the Arameans» (cf. pairs like *Bēth Hūzayē/Khūzistān*) and that *Asori* had already had a history of meaning «Aramean» (Maricq [1959, 259] seems to be of

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nachkriegsstaaten an und seinem irgenwann auf die nach babylonien verlagerte kernprovinz übertragen worden zu sein, so daß wir sie im Tatenbericht von Shapur I. im Griech. als *Assyria* und im Parth. als *Asorestan* (*swrstn*) bezeichnet finden. Da sie auch zentrale Kirchenprovinz der ostsyrischen Kirche wurde, nahm *Asori* im Armenischen die Bedeutung «Syrier» an. In der russischen Form *Ajsory* diente dieser Name zur Bezeichnung der Ostsyrier im Tiflis des vorigen Jahrhunderts. Die armenische Form ermöglichte die Interpretation von *Sūrdyā* als (*A*)*sūrdyā*.

Semitica: sarta philologica Constantino Tsereteli dicata

This is the paper from 1993 by Wolfhart Heinrichs "Modern Assyrians name and nation"

"Asori is the only term for Syrians" PROBABLY IN GRABAR (CLASSICAL ARMENIAN)

Harvard Armenian Texts and Studies, Volym 2



1969

★★★★★

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Sidan 430

Aršakuni: 1307 (no. 5), 1315 (no. 1), 1325 (no. 1). The name of the Parthian Arsacid dynasty, a branch of which ruled in Armenia (A.D. 54-428). (For its etymology, see Hübschmann, *Arm. Gram.*, p. 27, no. 24.) The references are to the Armenian Arsacids.
Asorik': 1449 (no. 1). The Syrian Christians; composed of *Asori*, "Syrian," plus the Armenian plural suffix *-k'*. *See also Asorik' (App. C).*

The Syrian Christians composed of Asori "Syrian"

YOUSIF, *Eucharistie* = P. YOUSIF, *L'Eucharistie chez Saint Ephrem de Nisibe* (OCA, 224), Rome, 1984.
ZARF'ANALEAN, *Ancient Armenian Translations* = G. ZARF'ANALEAN, *Իրանկարգրանի Հայկական Քարգնանութեան Կարգրան* (Չար Դ-ՃԳ), Venice, 1889.

INTRODUCTION

Ephrem the Syrian (Arm., Ep'rem **Asori**) was a deacon in Edessa and

The Armenian commentaries on Exodus-Deuteronomy attributed to Ephrem the Syrian Volume 588

"Ephrem the Syrian (Arm. Ep'remAsori)"

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‘**Asori** ullaḡ’ar ekelec’i’ [Église syriaque orthodoxe], dans *K’ristonya Hayastan. Hanragitaran* [Arménie chrétienne. Dictionnaire encyclopédique], dir. K. Khudaverdian, M. Hasratian et Sh. Adjemian, Érévan : Encyclopédie Arménienne, 2002, pp. 85-88.

“Asoriullaḡ’arekelec’i [EgliseSyriaqueOrhtodoxe]”

Armenische Grammatik, Del 1

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93. Die armenische Sprache in der Zukunft	1
94. Die armenische Sprache in der Vergangenheit	1
95. Die armenische Sprache in der Gegenwart	1
96. Die armenische Sprache in der Zukunft	1
97. Die armenische Sprache in der Vergangenheit	1
98. Die armenische Sprache in der Gegenwart	1
99. Die armenische Sprache in der Zukunft	1
100. Die armenische Sprache in der Vergangenheit	1

Heinrich Hübschmann

Georg Olms, 1962



Sidan 22

Zu unterscheiden von *Asori-k* 'Syrien' MGg. 611. — *Aso-restan* ist nicht direct aus dem Persischen entlehnt sondern eine armenische Komposition aus zwei fremden Bestandtheilen, aus *Asori* = Ἀσούριος und dem pers. *-stān*, also aus **asori-a-stan* (*ia* = arm. *ea*, in nicht-letzter Silbe = *e*) ent-

Sidan 323

ԵՐԿՐ , 11) ՄԵՆ ՇՄԱՐՆ ԸՆԴԱՐԿ , 12) ԲՈՐՈՒՄԵ ՄԱՆ ԸՆԴԱՐԿՐԻ , 13) ՇՄՈՒՄԵ Է ՇՄԱՆ , 14) *sinclitos* 'Senat', 15) *skull* 'Schüssel', 16) *p'os* 'Graben', 17) *K'ristos* 'Christus' (*K'ristoneay* 'Christ', *K'ristonēut'ian* 'Christenthum'), 18) *k'or-episkopos* 'Chorbischof', 19) *Asori* 'Syrier' (*Asorestan* 'Assyrien', *Asorestaneay*

Sidan 341

ՏՈՒՐԱԿ. 21

= gr. Ἀσάριον, lat. *assarius* 'Ass-stück', got. Lw. *assarjus*.

38. Ասորի *Asori* 'Syrier', *Asori-k* 'die Syrer, Syrien' MGg. 611, davon *Asorestan* (= *Arvastan* mit der Stadt Ninvé) 'Assyrien' MGg. 613, El. 139, 22, *Asorestaneay* 'Assyrer' MX. 30, 12,

Eusebius Werke: Bd. Die Chronik



Eusebius (of Caesarea, Bishop of Caesarea)

J.C. Hinrichs, 1911

Sidan xviii

form, sondern auch der Endung. Von diesem Princip wird abgewichen nur in Fällen, wo die Transcriptionsform von der uns geläufigen allzu sehr verschieden ist und Undeutlichkeiten veranlassen könnte, so z. B. arm. hrea »Jude«, hreastan »Judäa«, Asori »Syrer«, Asorikh »Syrien« neben Asorestan »Assyrien«, Asorestanea »Assyrer«, Parsik »Perser«, Mar »Meder«.

Sidan xxxix

Astyages zu Aždahak, Dareios zu Darch, Hystaspes zu Vyštasp, Artaxerxes zu Artasēs; nationalarmenisch die Umsetzung fremder Nomina geographica in einheimische bzw. die dem armenischen Sprachgebrauche geläufigeren; so wird ersetzt ursprgl. *Ἀρμενία* durch Haikh, *Μηδοί*, *Μηδία* durch Markh resp. Marastan, *Συρία* durch Asorikh, *Ἀσσυρία* durch Asorestan, *Ἰουδαίοι*, *Ἰουδαία* durch breakh resp. hreastan, *Χαλδαίοι*

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biales signifiant „en langue“: *yoyñ* „grec“ / *yunarēn* „ἑλληνιστί“, *asori* „syrien“ / *asorerēn* „en syriaque“, etc. et dont Hübschmann a fort bien montré qu'il remontait à un ancien iran. **ā-dayana-*, cf. persan *ādin*, *āyin* „manière, façon“; ainsi *-pan* „qui

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το πῦρος, *asori* „syrien“ / *asorestan* („pays syrien“ (cf. *asorestan* traduit en Luc XVI, 23 ἀπὸ μακρόθεν), etc. Enfin c'est le suffixe qui servira à former des noms de pays à partir de l'ethnique correspondant: *asori* „syrien“ / *asorestan* (< **asori-astan*) „Ἀσσυρία“, *hreyay* „juif“ / *hre-a-stan* „Ἰουδαία“, *parsik* „Πέρσης“ / *parsk-a-stan* „Περσίς“, *hay* „arménien“ / *hay-a-stan* „Arménie“; un canton du

[69] Heinrichs, pp 106-7, where he calls the hypothesis "simply naive." Armenian name Asori referred to the people of geographical Syria, the Arameans wherever they were found. The writer is grateful to the late Dr. Avedis K. Sanjian, Narekatsi Professor of Armenian Studies at the University of California, Los Angeles, for confirming my reading of these terms in his letter [DATED](#) October 10, 1994. Consult also Norayr de Byzance, Dictionnaire francais-armenien (Constantinople, 1884)[UNDER](#) "Assyrien," "Syrien" and "Syriaque"; S. Mulkhasyantch, Armenian Etymological Dictionary (Erivan, 1944), I 236; G Avadikian, K. Surmelian and M. Avkerian, Dictionary of Armenian Language (in Armenian) (Venice, 1836), I, 314. See also, M. Falla Castle franchi, "Armenia," Encyclopedia of the Early Church, v. 1, p. 79; Frederick C. Conybeare, "Armenian Language and Literature," in eleventh edition of Encyclopedia Britannica. In late 16th century, Sharaf Khan al-Bidlisi referred to the Nestorians as "Christian infidels called Ashuri" a borrowing from the Armenian. See also al-Bidlisi's Sharafnameh (in Farsi/Persian) (Cairo, n.d.), pp. 130-132.

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‘Hay’ means ‘ethnic Armenian’, and ‘hayastanci’ means ‘someone who lives in or originates from Armenia regardless of their ethnicity’; for example, Yazidis and “Assyrians” of Armenia are ‘hayastanci’, but Armenians, say, of Lebanon – are not. These two words are not synonymous.

Now, when Armenians say ‘asorestanci’ they do not mean ‘someone who lived in or originated from Assyria regardless of their ethnicity’, but ‘ancient Assyrians’. The comparison between ‘hayastanci’ and ‘asorestanci’ is not valid, because socio-linguistic connotations are different.

As I have noted before, in Armenian scholarly tradition ‘asorestanci’ is reserved for ‘ancient Assyrian’, and ‘asori’ for ‘Syriac’, but in vernacular ‘asori’ is very often used as ‘Assyrian’ as well. Armenians first established contacts with Arameans when they (Arameans) were Assyrian subjects, and with Assyrians – when they already spoke Aramaic (Aramaization of Assyria). For Indo-European Armenians it should have been very difficult to make heads or tails of this situation, and to distinguish between closely related Semitic peoples and their languages; hence all this confusion. I therefore believe that juggling with Armenian terminology in the discussions on identity is pointless, as is the debate itself.

Youtube clips with Arman Akopian

<https://www.youtube.com/watch?v=7gNjHh9Hoso>

<https://www.youtube.com/watch?v=y3gVm2tHxKM&t=14s>

<https://www.youtube.com/watch?v=SxTjO6ireWU&feature=youtu.be>