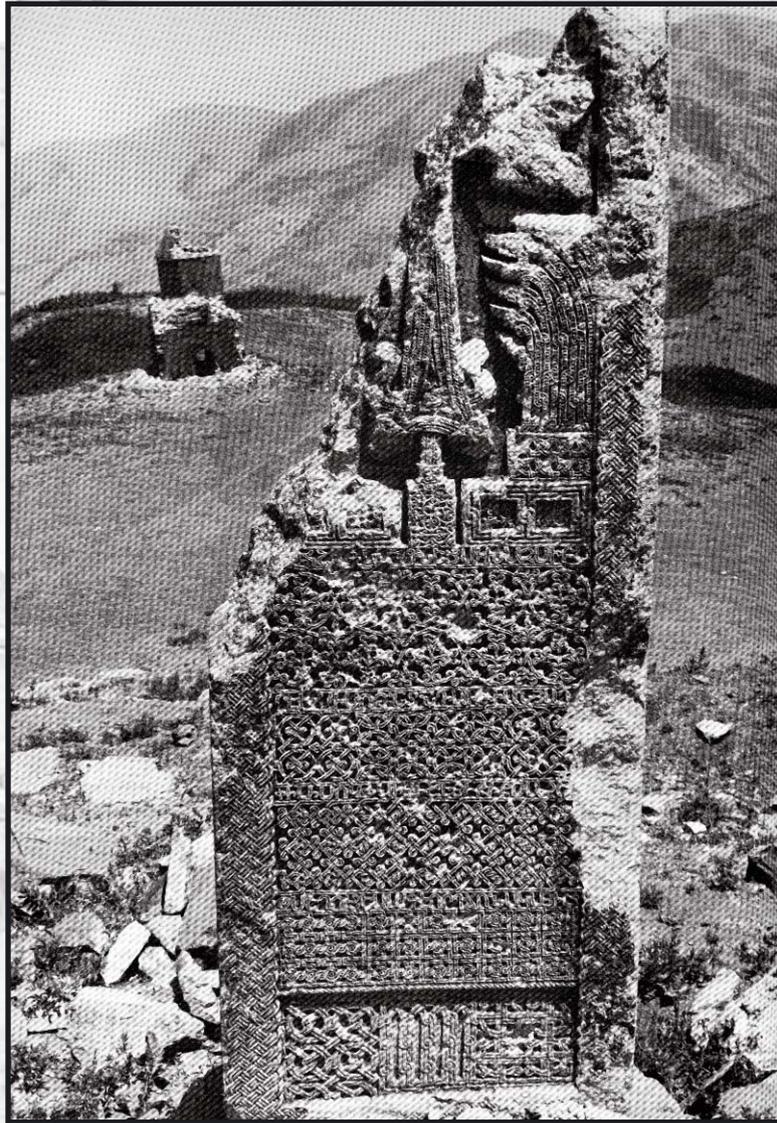


# **The Genocide of Armenian Culture**

## **Destruction of Civilization**

A study by **Vardan Levoni Tadevosyan**



The cultural genocide continues but the world  
remains silent and indifferent.

**Where is the civilized world?  
Where is UNESCO?**

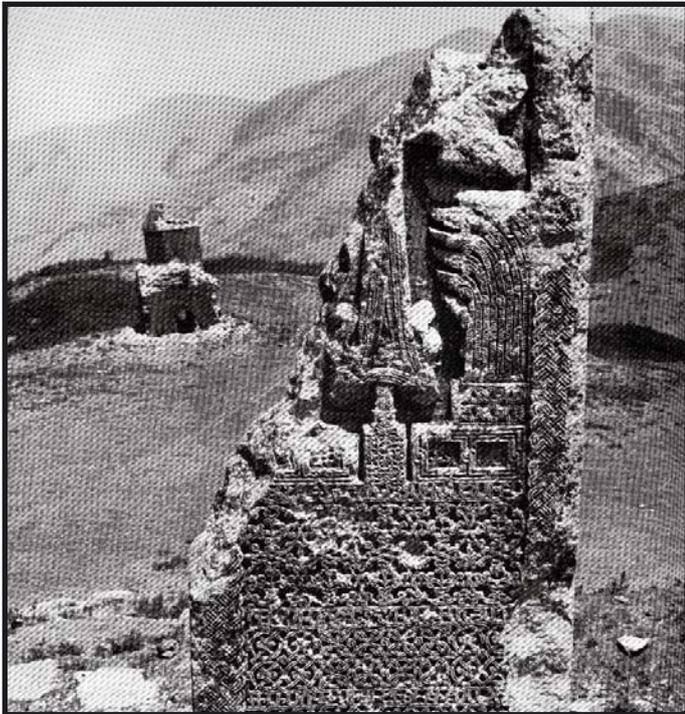


*"To serve Armenia is to serve civilization"*

William Ewart Gladstone

*"The Armenians are a \*\*\* race; their disappearance would be no loss"*

Mehmet Talat Pasha (Minister of the Interior, Ottoman Empire, 1st World War)



The cultural genocide continues but the world remains silent and indifferent.

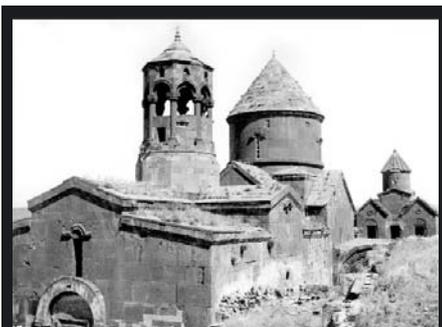
**Where is the civilized world?  
Where is UNESCO?**

**The civilized world will become more than a beast if it does not condemn what is happening.**

The Armenian highlands, the cradle of the Armenian nation, has a rich heritage which derives from the depths of its historic culture over thousands of years. This heritage was created by the Armenian nation, indigenous to the highlands. This heritage wasn't hidden by the Armenians but was generously shared with the rest of the world.

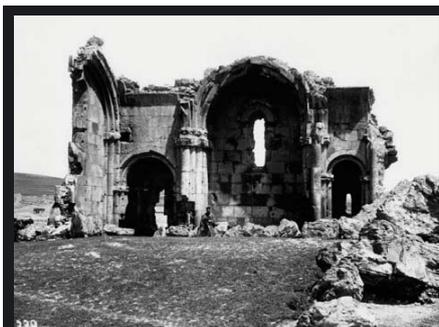
The Armenian nation communicated with waves worshipping the light with many ancient tribes and nations and their contribution to history resulted in world civilizations. Hence, providing them with wisdom from a more sacred height, like the biblical mountains of Ararat, which are gifted with a spiritual charge and from where the rivers of Yeprat and Tigris start and who invite us to their source, wherein lies paradise.

The photographs on pages 3 to 8 present selected Armenian medieval monuments destroyed during and after the Armenian genocide until the present day. They were supplied by RAA (Research On Armenian Architecture).



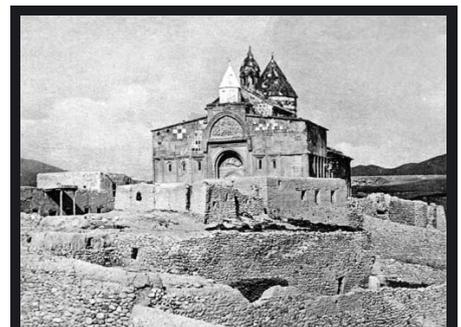
The view of the Horomos Monastery before 1965

... and in 1998 (photo S. Karapetian)



Kars, Argina, 10th Century. The view from the south, before 1915.

Photographed in 2005



St Bartholomew the Apostle Monastery, 1st to 17th centuries. Photo published by Bachman in 1913.

Blown up in 1961. Photographed in 1986



## Cultural Genocide

Acts and measures undertaken to destroy any nations or ethnic groups' culture is called, **'cultural genocide'**. The word 'Genocide' coined by Raphael Lemkin, does not only refer to the physical extermination of a national or religious group, but also its national, spiritual and cultural destruction. The concept of a cultural genocide has not yet been accepted into the 1948 UN Convention on the Prevention and Punishment of the Crime of Genocide. When the Armenian genocide is not recognised by Turkey and the world as a whole, history is in fact being manipulated and obscured and hence it is continuing to the present day.

Many proven facts concomitant with the massacres and deportation are witness to the fact that the Young Turk government premeditated and planned a systematic method aiming to destroy the material testimonies of the Armenian civilization. Realizing the role of the church and Christian faith within the Armenian nation, they knowingly massacred Armenian clergymen, destroyed churches, monasteries and other church property along with thousands of medieval handwritten illuminated manuscripts. The Turkish government of today have the same policy and are descended from the same political camp as those perpetrators of the Armenian genocide.

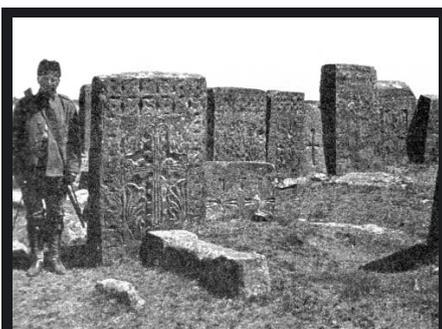
There are many testimonies to what happened, from the 18th century to the present day, from various European dignitaries and newspaper reports (The Times), including an Arab eye witness to the Armenian Genocide, Fayeze el Husseyn, who wrote in his memoirs:

*"After the massacres of the Armenians, the government established commissions who were engaged in selling the leftover property. Armenian cultural values were sold at the cheapest prices... I once went to the church to see how the sale of these things is organized. The doors of the Armenian schools were closed. The Turks used science books in the bazaar for wrapping cheese, dates, sunflowers."*

In 1912 the Armenian patriarchy of Istanbul presented an account of the churches and monasteries in Western Armenia and in the Ottoman Empire. More than **2300 were accounted for** including the early unique Christian monuments of the **4th and 5th centuries**. The majority of them were **looted, burned and destroyed** by the Turks during the genocide (1914-1923). The policy of destruction adopted by the "Young Turks" with regard to Armenian historical and cultural heritage was continued in Republican Turkey where these relics were viewed as **undesirable witnesses of the Armenian presence**.

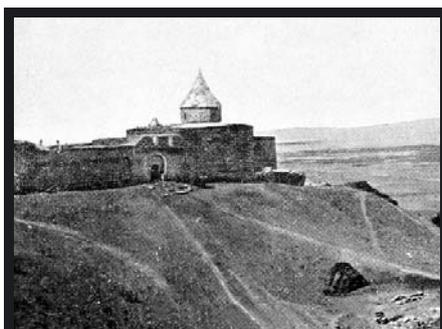
## A Systematic Method of Destruction

At the end of 1920s, Turkey began the process of changing the names of certain locations in Western Armenia. Presently 90% of the Armenian cities, towns and buildings in Eastern Turkey, Western Armenia have been "Turkified". Armenian geographical sites' names have also been replaced with Turkish names. Devising a systematic method of destruction, hundreds of architectural monuments have been destroyed and all Armenian inscriptions erased.



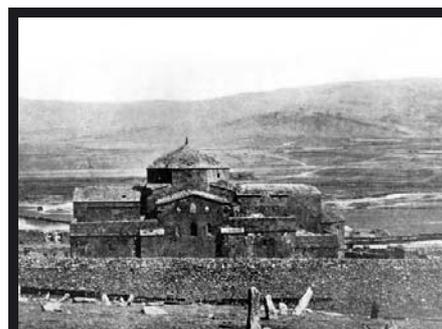
Khlat Armenian Cemetery

... photographed after its destruction in 2000.



Van Sourb Astvatzatzin (Holy Virgin) monastery of Kurupash, 14th to 15th centuries. The view from the southwest, before 1915

... and photographed in 2005.



St. Hovhan Monastery of Bagrevand, 7th century. The view before 1915.

Totally annihilated in the middle of the 1960s. (photo S. Karapetian)



In 1974 **UNESCO** stated that after 1923, out of 913 Armenian historical monuments left in Eastern Turkey, 464 have vanished completely, 252 are in ruins, and 197 are in need of repair. Armenian architectural buildings are consistently being demolished using dynamite and are used as targets during Turkish military training exercises; the undamaged stones are used as construction materials. In some rural places, Armenian monasteries and churches serve as stables, stores, clubs and in one case, even a jail. On many occasions the Turkish government converted Armenian churches into mosques.

On June 18, 1987 **The Council of Europe** adopted a decree wherein the 6th point mentions that:

*"The Turkish government must pay attention to and take care to heed the language, culture and educational system of the Armenian Diaspora living in Turkey, simultaneously demanding an appropriate regard to the Armenian monuments that are situated in Turkey's territory".*

The manner in which the Turks describe the entirety of the Armenian Highlands, is in fact denying and manipulating the geographical and physical concept and especially today, in Western Armenia, they have falsely called it (Eastern Anatolia). They just want to call it by a geographical name but not with the holy sacred spiritual significance of the Armenian Highlands. The Turks invaded Armenia whereas the nomad Kurds, who were supported by the Turks at the time of the Ottoman Empire to evict the Armenians, are illegal usurpers. Armenia has never been part of (Anatolia or the Caucasus). The geographical

and spiritual position of Armenia consists of the sacred Armenian Highlands. German and British researchers, biographers and historians from as early as the 19th century have confirmed this.

When some of the world's most powerful and significant countries. e.g. Great Britain, Israel, USA, Spain etc still do not recognise that the Armenian genocide took place, they are in fact supporting the Turkish crime.

## Alliance of Civilizations

The Alliance of Civilizations is an initiative of Spanish Prime Minister Jose Luis Rodriguez Zapatero, who in 2004 proposed in the framework of the United Nations, with support from Turkey.

The Prime Minister, José Luis Rodríguez Zapatero, assured the Turkish Prime Minister Recep Tayyip Erdogan, Spain "supports and will support" the entry of Turkey into the EU. Zapatero and Erdogan also relied on the "success" of the Alliance of Civilizations.

The proposed program has points about fundamental counter terrorism cooperation, correcting economic inequalities and cultural dialogue.

Rodriguez Zapatero said he was "sure" that the business forum will serve to increase trade relations with Turkey, a country with which Spain has to have "unique way" in the economic field. "Friendship, culture, art and knowledge unites people and makes them grow."

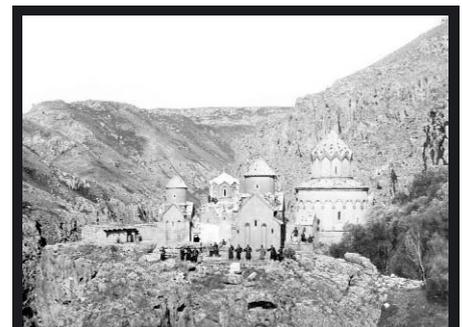


Narek Monastery 9th to 19th centuries. The view before 1915. The mosque built on the totally obliterated Narak Monastery. The photo was taken in 2004.



Varag Monastery 5th -19th centuries. The view before 1915

The remains of the totally obliterated monastery - photographed in 2004.



The Monastic complex of Khtzkonk, 9th to 13th centuries. The photo was taken early in the 1910s.

Exploded in 1964. Photographed in 2000.



The U.S. government joined the Friends of the Alliance of Civilizations on 13 May 2010, under the presidency of **Barack Obama**, recognizing:

*“the value of the Alliance of Civilizations as an important initiative that seeks a better understanding between cultures and peoples”.*

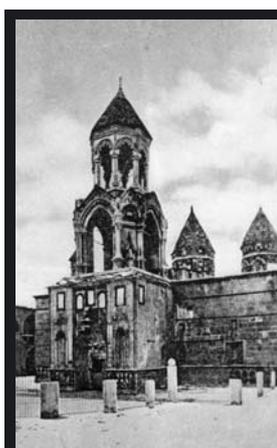
The United States joined 119 countries and international organizations that are members of the Friends of the Alliance.

On 6 and April 7, 2009 The Second Forum of the Alliance of Civilizations took place in Istanbul with the presence of 83 countries and 17 international agencies. It highlighted the presence of United States President Barack Obama to a cocktail before dinner in September hosted by Turkish Prime Minister Recep Tayyip Erdogan, the heads of the delegations participating in the Forum.

**If the Crimes are Not Recognised...**

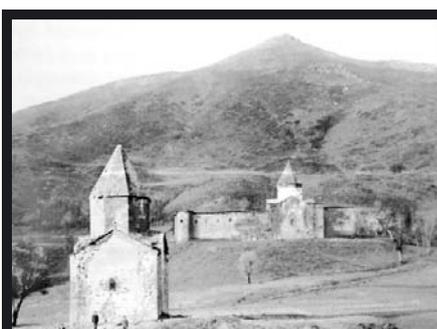
If Turkey annihilates a civilization and does not recognise its crimes and the damage it has done to civilization, how is it possible to assume Turkey's role in **The Alliance of Civilizations**? This is a new form of politics which has been cultivated by Turkey and its allies to hide their falsifications and crimes, both internal and external. The civilized world has not yet entirely recognised the **Armenian genocide** (1914-1923). It seems unbelievable that **every national State considers itself as civilized**. Is the participation of Germany in the Armenian genocide civilized and is the refusal of Great Britain, Spain and the USA to recognise the Armenian genocide civilized? **What alliance? What civilizations? What friends?** What initiatives can be talked about or can seek a better understanding between cultures and people when in reality all this is to the contrary?

The **Turkish invader** who confiscated Armenia is presently carrying out its last black deed of genocide by continuing to ruin and to **raze to the ground the Armenian monuments** before the eyes of the civilized world. Many of them have already been destroyed. Some have either entered the depository of the world's architectural history or a few of the preserved monuments have been maliciously and immorally violated and **converted into mosques** by them. All this testifies to the fact that the genocide continues to be implemented politically. What assurance do we have that Turkey won't maliciously continue the genocide which affirms the official **falsification of Armenian history** by Turkey which has been spread throughout the world by spending vast amounts of money on information and publications?



St. Karapet Monastery of Moosh 4th - 18th centuries.

The ruins of St. Karapet Monastery 1972, later totally annihilated 2000



Sourb Arakelots (Holy Apostles) Monastery of Moosh 4th-15th centuries. The view before 1915.

Sourb Arakelots in 2000



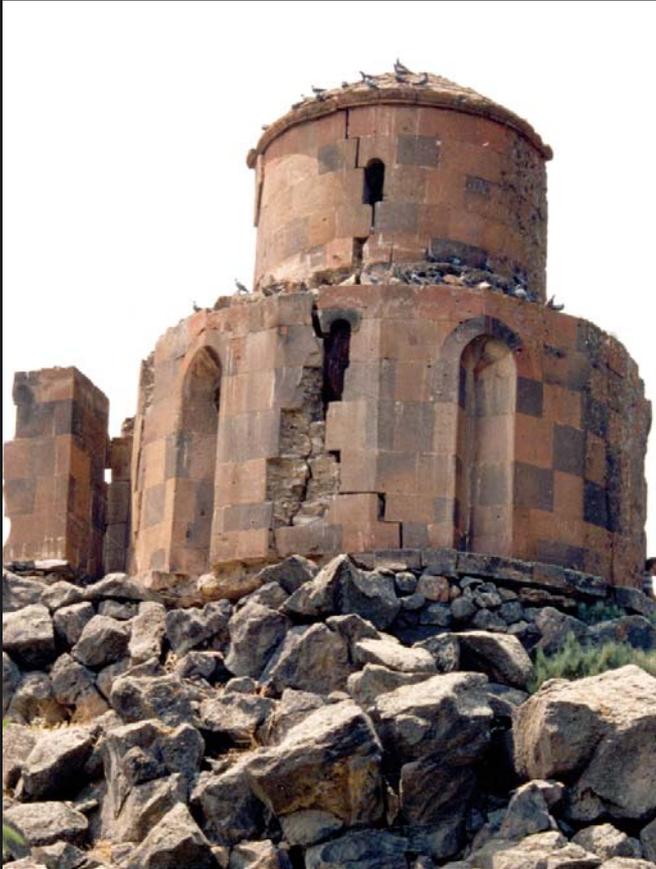
Horomos church before and after destruction.



The destruction of Armenian cultural heritage at state level is a crime not only against the Armenian nation but against all civilization. Al the world should be made aware of this reality, and in order to be civilized, we must first condemn those crimes against civilization and not conceal them under the name of friendship. (We must put an end to the politics of these official bandits.)

**Recognition of the Armenian genocide** is not merely just remembering what has happened, but more positive action should be implemented – by way of getting the Turkish to admit to what they have done, be **punished for their crimes** and then to formerly **identify and recognise the Armenian homeland** within Turkey, where Armenians have lived and established a culture over thousands of years. Students should be educated about the Armenian genocide in the same way in which they learn about the holocaust. **The Armenian genocide is not just a tragedy for Armenians, but for the rest of the world as a whole.**

**Vardan Levoni Tadevosyan**  
Artist & Historian



Bargaran village church 7th century on the Turkish border. Eastern façade, seen from the Armenian side.

The church seen from the Turkish side revealing evidence of it being used for heavy arms target practice.



Kurdish nomads using the stones from Armenian churches to build their homes.



**Extracts from Leonardo da Vinci's letters:  
(Armenian Version)**

*Casting a retrospective eye at the the influences left by Armenian art, it becomes clear that it seems probable to connect particularly elaborate examples of cupola-shaped constructions found in the Balkans, to those in Italy, France and Spain. All of them are classified among Armenia's early Christian cupola-shaped constructions. It is possible to explain and recognize the essence of these constructions as separate links of the same chain. In a comparatively short period of time the waves of influence spread from Ararat to the West and revived the face of art, halting a one-sided approach to the design of the basilica. Definitive links were established in some isolated cases, while in others less obviously. Consequently, a square-apse without a pylon was widespread in Constantinople in the period of the Armenian family dynasty, and throughout Hellas. Cupola-shaped structures above the cross-form would become a dominant type of construction in the countries of the Orthodox church.*

**Central Cupola Construction Spreads in Italy.**

*Great architects of the Italian Renaissance did their best to build a cupola as the top crowning of the space below as it used to be in Armenia. Over the centuries, western architecture has developed until the present day according to this objective.*

**Strziguowsky: "Armenian architecture and Europe"**

**Nakhijevan –  
An Historical Introduction**

by Dr. Armen Haghazarian

**Nakhijevan is situated in the area between the mountain range of Zangezur and the river Arax. It borders on the Republic of Armenia and the Islamic republic of Iran. In 1931 Turkey exchanged some territory with Iran and acquired a common frontier with Nakhijevan.**

Nakhijevan was located within the borders of Urartian (Ayraratian) Armenia (9th to 7th centuries B.C.), as well as the Armenian kingdoms of the Orontids (6th to 2nd centuries B.C.), the Artashesians (189B.C. to the early 1st century A.D.) and the Arshakids (66 to 428). In ancient times and the Middle Ages, Nakhijevan included the following districts of Metz Hayk (Armenia Maior): Sharur district, Ayrarat Province; Yernjak and Jahuk Districts of Syunik province; as well as Nakhijevan and Goghtan Districts of Vaspurakan Province. **Goghtan** was the district where **Mesrop Mashtots**, the inventor of the **Armenian alphabet**, first introduced the Armenian letters.

Due to its geographical position and location on a transit trade route, Nakhijevan was **repeatedly invaded** and devastated by the Arabs, Seljuk-Turks, Tartar-Mongols, Ak-Koyunlus (White Sheep Turkomans), Kara Koyunlus (Black Sheep Turkomans), as well as the **Persians and the Turks**.

**The treaty of Turkmenchay**, signed between Russia and Persia after the Russo-Persian war of 1826 to 1828, shifted Northeastern Armenia, including Nakhijevan, into **Russian domination**. Nakhijevan was included in the Armenian province (Armianskaya Oblast) until 1840. It was then part of Yerevan District between 1840 and 1846 and of Yerevan province from 1849 till may 1918.



The emblem (representing a cross and lion) of Ani City, the medieval capital of Armenia - viewed before 1920. The view after "repairs" were carried out in the 1990s. Its deliberate distortion is evident.





A view of Julfa cemetery, courtesy Centro Studi e Documentazione della Cultura Armena, Milan

During the period between **World War 1 and 1921**, Nakhijevan was situated **within the borders** of the first republic of Armenia. Between 1919 and 1920, Turkey, under the auspices of its allies, perpetrated the **slaughter of thousands of Nakhijevan Armenians**. That carnage was actually the continuation of the **Great Armenian genocide**, that had been committed in Turkey since 1915 for the purpose of removing the obstacle of the Armenians posed to **Turkey's unification** with the **Turkic tribes** inhabiting what is present-day Azerbaijan, a **long pursued dream** of Pan-Turkism, which is still a top priority for that country.

In compliance with an illegal agreement Soviet Russia and Turkey signed after World War 1, on 16 March 1921 without the participation of the Armenian side, Nakhijevan was **placed under the "auspices"** of Azerbaijan as an autonomous territory; in fact, it was annexed to that country after having **formed an inseparable part** of Armenia over many centuries.

Throughout the **70 years of Soviet Rule**, the Azerbaijan authorities consistently implemented a policy of

**national discrimination** against the indigenous Armenian populations of Nakhijevan and Nagoro Karabakh (Artsakh), another Armenian territory annexed to Azerbaijan in 1923 as a result of Lenin's and Stalin's policy of **dividing nations** to facilitate **control and domination**.

On the eve of the collapse of the Soviet Union, the Armenians of Nagoro Karabakh started a **peaceful movement for self-determination**. Azerbaijan attempted to suppress it by mobilizing all its military and civilian forces. Alternatively organising and allowing programmes against the Armenians living in the Azerbaijani cities of **Baku, Sumgait and Gandzak**, the Azerbaijani authorities intended to **intimidate the Armenians** into abandoning Karabakh and Naakhijevan. During the years of armed conflict between Nagorno Karabakh and Azerbaijan, Northern Karabakh (Northern Artsakh) and Nakhijevan were totally **stripped of their indigenous Armenian populations**. The last remaining 2,000 Armenians were deported from Nakhijevan in 1919. As a result, Nakhijevan's centuries-old Armenian cultural heritage was **reduced to a state of captivity** and its planned annihilation loomed large.



A view of Julfa cemetery, before its annihilation. Photo by Aram Vruyr, 1915.



Facing the River Araxes with railway line visible in the background Courtesy Centro Studi e Documentazione della Cultura Armena, Milan.



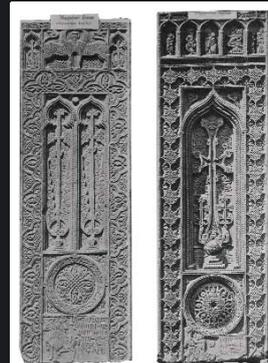
Djulfa cemetery, the ram-shaped tombstone of Manuk Nazar dated 1578. Photo by Mme Chantre, 1890. Courtesy of Centro Documentazione Armenia



Researcher Jurgis Baltrušaitis on horseback in front of the Djulfa cemetery in September, 1928.



A detailed carving of Christ on a khachkar



Left: Two Djulfa khachkars photographed in the beginning of the 20th century in the "Museum of the Caucasus." Their current whereabouts are unknown

## The State of the Armenian Monuments in Nakhijevan

The centuries-old cultural monuments the Armenian people created both in Nakhijevan and other territories of Historical Armenia are of universal value. At various periods, they were studied by different foreign scholars.

In recent years, Nakhijevan's Azerbaijani authorities have been perpetrating the premeditated annihilation of a wide variety of Armenian monuments which are reminders of the Armenian presence in the region. In August 2005, European researcher Stephen Sim became witness to the barbarities committed against the Armenian monuments in Nakhijevan.

## The Final Destruction Of The Armenian Cemetery Of Julfa

The violence against the memory and history of the Armenian people reached its climax with the total destruction of the historical cemetery of Julfa (known as "Jugha" in Armenian) located in Yernjak District.

Julfa cemetery used to extend over three hills on the left bank of the river Arax. Boasting a special place in the treasury of world heritage, this extensive depository of spiritual and artistic monuments aroused the admiration of both Armenian and foreign travellers and art historians for many centuries. French traveller Alexandre de Rhodes who visited the cemetery in 1648, saw 10,000 standing khachkars and ram-shaped tomb-stones there. By 1904, however, their number had been reduced to 5,000.

The khachkars of Julfa Cemetery date from the 9th to the early 16th century. The khachkars were carved from pink and yellowish stone up to two and a half metres high. Their central parts were deeply engraved with crosses, fine rosettes, and reliefs of plants, geometrical figures and scenes of daily life. Their upper parts often bore the representations of Christ, the Evangelists and the Holy Virgin. Most of the khachkars and gravestones of the cemetery had embossed or engraved Armenian epitaphs.

In the Soviet years, Julfa Cemetery was absolutely neglected by Azerbaijan's Monuments Preservation Department; moreover, under state auspices, its khachkars were continually broken in to pieces and used as building material.

In November 1998, Nakhijevan's Azerbaijani authorities started destroying the cemetery with bulldozers. UNESCO's intercession was able to stop that unprecedented vandalism only temporarily.

The annihilation of the cemetery resumed on 9th November 2002. By December 2005, the Azeri vandals finally succeeded in purging the three hills of Julfa cemetery of all



Views of Djulfa cemetery before its destruction. Photo by Zaven Sargissian, 1987



Khachkars toppled in the cemetery. Photos by Hrayr Baze Khacherian (Hawk), 2002.

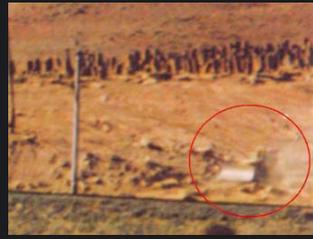


Dozens of uniformed Azerbaijanis with heavy equipment, seen from the Iranian side of the Araxes River. A crane extracting a large Armenian tombstone from its foundation so that it may be more easily destroyed



Azerbaijani soldiers at the Iranian border further defacing dumped khachkars, some of which still bore Armenian inscriptions and Christian symbols ,





Destruction of the Djulfa Cemetery Observed in 1998 and 2002. A bulldozer, circled in red, destroying a part of the cemetery. Photos by Arpiar Petrossian, 1998



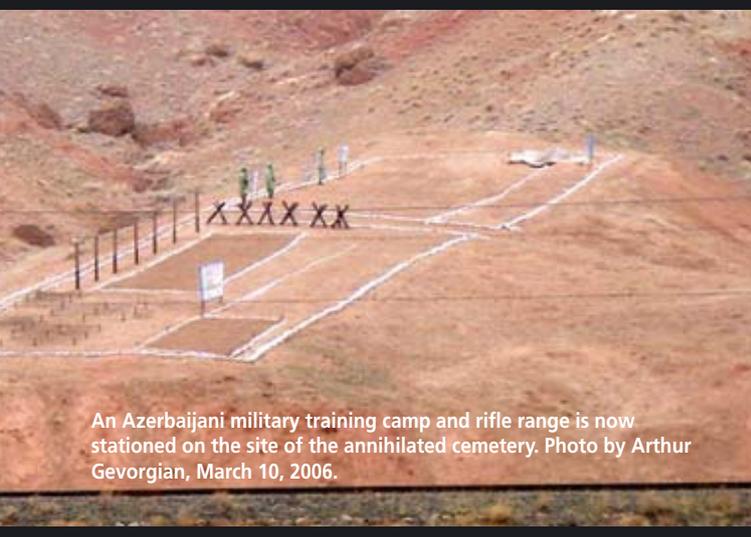
Azerbaijani soldiers photographed destroying tombstones at the Djulfa cemetery. Courtesy Arthur Gevorgian, December 2005



Remaining khachkar pieces being loaded onto a truck by Azerbaijani servicemen and dumping the pieces of destroyed khachkars into the River Araxes, which demarcates the Azerbaijani-Iranian border.



An Azerbaijani military training camp and rifle range now stands on the site and is viewed by A United Nations Educational, Scientific, and Cultural Organization (UNESCO) delegation in September 2007



An Azerbaijani military training camp and rifle range is now stationed on the site of the annihilated cemetery. Photo by Arthur Gevorgian, March 10, 2006.

the remnants of khachkars. Using heavy hammers and pickaxes, about 200 soldiers of the Azerbaijani army reduced and displaced khachkars into a heap of crushed pieces which were loaded onto lorries and emptied into the river Arax.

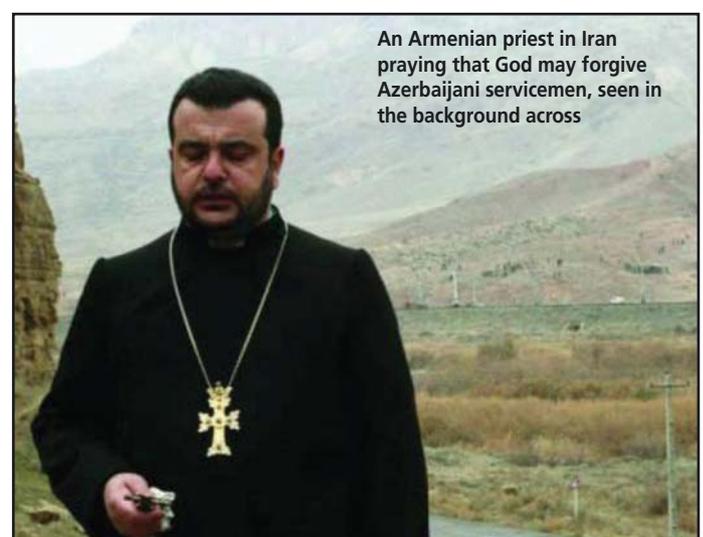
In March 2006, Nakhijevan's authorities stationed a shooting ground on the site of Julfa cemetery. Lying over thousands of human remains, that firing ground is an eloquent manifestation of Azerbaijan's moral values. Situated very close to the Iranian border, it can never serve soldiers in need of shooting practice. In fact, it was hurriedly established to conceal Azerbaijan's criminal actions: the Azerbaijani authorities turned the site of the former cemetery into a "military" zone so that they could ban foreign missions and observers from entering it.

**The Political Consequences of the Vandalism**

A country can gain entry to UNESCO and ICOMOS only if it complies with the laws and principles established in their statutes. Is a member country not to be expelled from these organizations if it later infringes its commitments?

Violating the 1948 UN Convention on Cultural heritage, Nakhijevan's Azerbaijani authorities demolished thousands of Armenian monuments (churches, monasteries, cemeteries etc.) in peaceful times, with the complicity of their army. Azerbaijan is obliterating Nakhijevan's centuries- old historical documents, thus hoping to prove that the region was never an Armenian territory.

**The destruction of Nakhijevan's Armenian cultural heritage at state level is a crime not only against the Armenian nation but against all civilization. The annihilation of such monuments at the cemetery of Julfa is defilement of sacred tenets of all religions. Does a country having committed such vile desecration have any right to remain a member of the Council of Europe?**



An Armenian priest in Iran praying that God may forgive Azerbaijani servicemen, seen in the background across

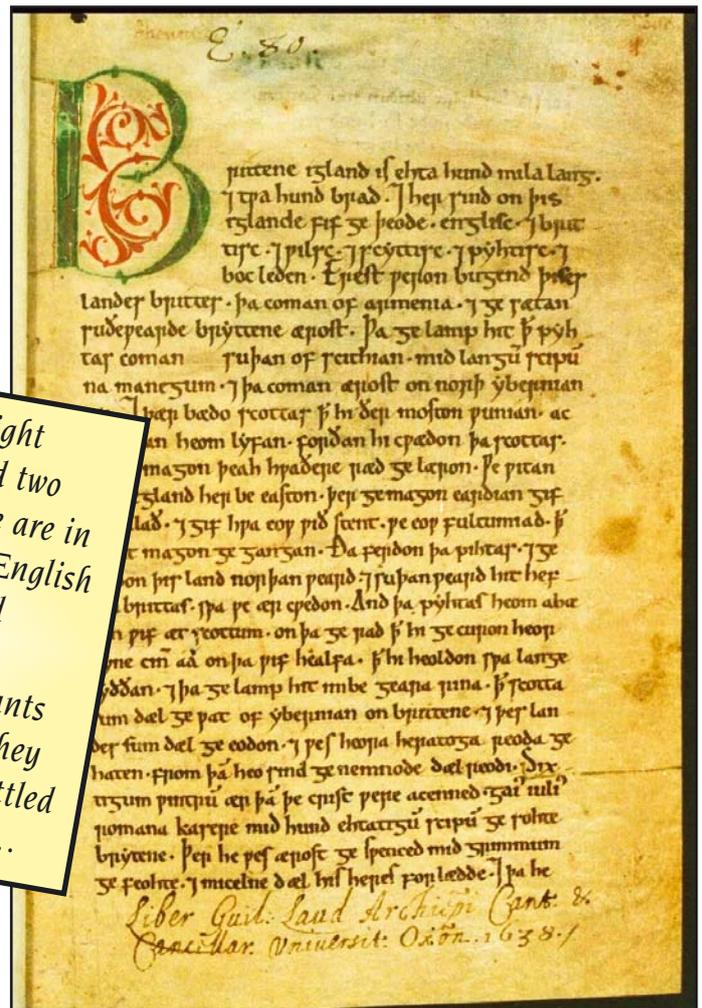
# Armenian Links to Britain

## Links Between Britain (Wales) and Armenia

The photo shows the initial page of the Peterborough Anglo-Saxon Chronicle which states that the first inhabitants of this land (Britain) were Britons who came from Armenia.

The Peterborough Anglo-Saxon Chronicle is a history of Anglo-Saxons written in Old English during the reign of Alfred the Great during the 9th century. Copies of the manuscripts were distributed to monasteries across England where they were independently updated. None of the surviving nine manuscripts is the original version.

*The island Britain is eight hundred miles long, and two hundred broad, and here are in this island five nations, English and British or Welch, and Scotch, and Pictish and Romans. The first inhabitants of this land were Britons; they came from Armenia, and settled in the south of Britain first...*



## Similarities Between Carahunge and Megalithic Standing Stones in Britain.

Many monuments retain a link with the original Armenian name, for example, Stonehenge, which has the same connotation as Carahunge, because "stone" in Armenian is "car" and "henge" (a word which is absent in English) is the same "hunge" (voice, sound, echo in Armenian). In the Gaelic and Welsh languages, "carreg" means "stone". Therefore, "stone" is an English word which came later in the medieval period and therefore it is not possible that Stonehenge is the correct word. It should be Carahenge, (Carahunge). All megalithic monuments in Great Britain commence with "car". Another example is Callanish in Scotland (Luis island in the Northern Hebrides), because "cal" = "car", "nish" in Armenian is a "sign" and Luis is "light". Another monument in Scotland is Caranish. It didn't happen by chance that all these monuments had similarities. They all have historical and spiritual explanations and connections.



Above: Carahunge, Armenian Megalithic Monument 5000 – 5500 B.C.



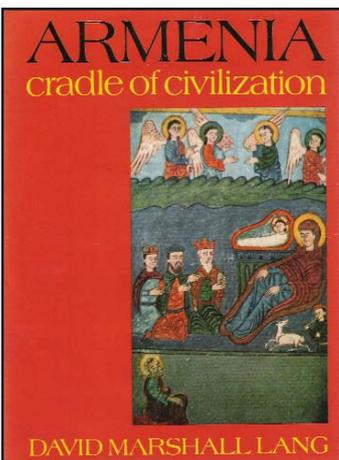
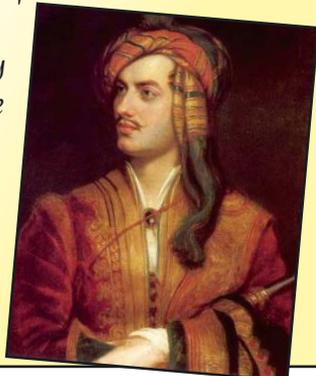
Right: Stonehenge, Salisbury Plain, Britain

*Armenians are an oppressed and noble nation... It would be difficult, perhaps to find the annals of a nation less stained with crimes than the Armenians, whose virtues have been those of peace, and their vices those of compulsion. But whatever may have been their destiny ... their country must ever be one of the most interesting on the globe; and perhaps their language only requires to be more studied to become more attractive.*

*If the Scriptures are rightly understood it was in Armenia that Paradise was placed. Armenia, which has paid as dearly as the descendants of Adam for that fleeting participation of its soil in the happiness of Him who was created from its dust.*

*It was in Armenia that the flood first abated and the dove alighted. But with the disappearance of Paradise itself may be dated almost the unhappiness of the country, for though long a powerful kingdom, it was scarcely ever an independent one, and the satraps of Persia and the pashas of Turkey have alike desolated the region where God created man in his own image.*

Lord George Gordon Byron



**Book: Armenia cradle of civilization.**  
**Author: David Marshall Lang.**

A knowledgeable masterpiece breaking down the history of Armenia little by little - with plenty of illustrations and photographs to guide the way.



**Cardiff Memorial**

Monument in memory of the victims of the Armenian genocide, situated in the garden of the Temple of Peace, Cardiff, Wales, unveiled on 3rd November 2007 and desecrated (above) on 27th January 2008.



**A Celtic Cross**

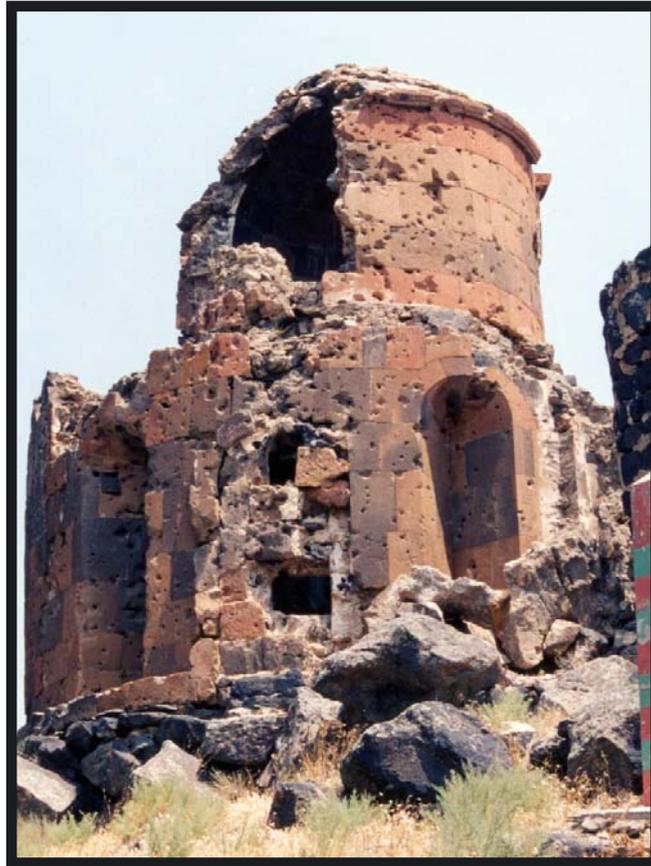
...in Ireland, protected from the elements in a modern glass structure...

*... how I wish that Armenian monuments could be protected in the same manner.*

*Armenians and Welsh (Celts) – two old nations who were inspired by the spiritual light and created culture.*







This booklet uses information from the major exhibition  
on Cultural Genocide in "Turkish" Armenia  
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