The concept of creating a network of ethnographic parks of the Armenian nation

A Safaryan
National University of Architecture and Construction of Armenia, 105, Teryan Street, Yerevan, Republic of Armenia
E-mail: ayusafaryan@gmail.com

Abstract. For the first time, it is proposed to create a network of ethnographic parks of the Armenian nation both in the territory of the Republic of Armenia, in Ararat, Gegharkunik, Shirak, Lori, Syunik marzes and abroad, preferably in largely populated Armenian diasporas of the United States, Russia and France. The problem of creating the main "Armenia of all times" ethnographic park where the creative achievements of the Armenian people around the world could be summarized and the Pan-Armenian Center for Armenian Studies in the Ararat marz arises again. Proposals for zoning the territories of ethnographic miniature parks and the representation of ethnographic parks by regions in Armenia are given. It is also proposed to create ethnographic miniature parks in the territory of the Mkhitarist Congregation Monastery Complex on the island of St. Lazare (Italy) and the Armenian Apostolic Church in the Church of the Assumption of St. Mary the Virgin in Armavir (Russia).

Introduction
The destruction of many unique historical and cultural heritage objects continues up to these days, entire villages where the traditional form of life was still preserved, traditional crafts, handicraft production and household traditions were present are erased. This can serve as an additional reason for the creation of ethnographic miniature parks [1, 2]. In these parks exhibits are the copies of the static cultural heritage of different peoples. Performances, festivals, exhibitions, sale of home-made products can also be held in the parks. These promising type of ethnographic parks are profitable and enjoy popularity [3, 4].

Establishment of ethnographic parks is also of primary importance for demonstrating the achievements and discoveries of the Armenian nation in the fields of culture, art and science. Tens of thousands of monuments of history and architecture are present in the Republic of Armenia and at present there are a large number of thematic Armenian centers and museums in Armenia and abroad but there are no ethnographic parks where it would be possible to present the cultural heritage of the Armenian nation in a centralized way.

World-renowned monuments of architecture - pagan temples, Urartian fortresses, cave towns, cross-stones are scattered throughout the land of historic Armenia. The cultural heritage of the Armenian nation can be accessible anywhere with the help of ethnographic parks.

Tradition and innovation-rich Armenian architecture has left its trace in the treasury of ancient eastern and antique worlds, gained authonomy from the early Middle Ages and took part in the formation of the architectural norms of the Christian world. The adoption of Christianity in the 4th c. was a turning point in the church architectural and construction sphere. This was the time of the
development of the basilic composition of the classical monuments together with the parallel crossed-
dome compositions: the Temple of Echmiadzin, Temple of Avan, Sisian, Talin (4th c.), Temple of
Hripsime (7th c.), Bagaran, Mastara Churches (7th c.), which became prominent samples of domed
compositions that were later widely spread in Europe and elsewhere [5]. Armenian architects Trdat,
Manuel, Momik and a number of others who have created the Cathedral of Ani, the Akhtamar
Cathedral, Noravank Monastery, and the Church of Zorats, have written lively pages in the history of
medieval architecture. With their innovations they have entered the history of world architecture [2,
6].

Armenian architecture in the 11th-13th cc. lived a new rise. The monuments of Marmashen, Tatev,
Khtskoonk, Geghard, Haghpat, Sanahin, Saghmosavank, Khorakert and other monastic complexes
appeared.

Armenian architects have operated in many countries around the world (United States, Canada,
Russia, France, Italy, Germany, Austria, Bulgaria, Romania, Turkey, Iran, Lebanon, Egypt and
elsewhere), and in the early 20th c. they had a significant contribution in South Caucasus cities of
Baku, Tbilisi and Yerevan [7]. Architect Sinan has made a significant contribution to Muslim
architecture working in the Ottoman Empire. He is the author of hundreds of buildings, palaces,
omesques, mules and castles. Among the prominent Armenian architects in Turkey, the Palyans who
made a great contribution to the construction of the city of Istanbul are worth mentioning [2, 6].

The above-mentioned can serve as a basis for the creation of an Armenian miniature ethnographic
park network with a rich set of materials for the exposition.

Main section
The main theme of the park is the presentation of the Armenian cultural heritage during the various
stages of world history. A territory in the Republic of Armenia can be used for the creation of the
central ethnographic park "Armenia of all times" shaped after the borders of the Kingdom of Armenia
under Tigranes the great and the Cilician Kingdom [8, 9, 10, 11].

The organization of the project is possible with the availability of a substantial sized territory and in
the presence of a developed transport infrastructure. The area located near the towns of Yeraskh and
Armash in the Ararat marz fits this criteria and can be used to create an ethnographic park.

In the proposal the ethnographic park will be divided into functional zones
- Cultural and enlightenment events zone. The exhibition of civilization development in the
territories of Asia, the Americas, Europe and the Armenian Highland, the placement of the miniature
13 capitals of the Armenian states, the existing seas, lakes, rivers and forests, masterpieces of
Armenian architecture and unique natural objects, the exposition of the houses built by the traditions
of folk architecture, “Hazarashen” covering, midis bricklaying. The park would include areas for folk
crafts, pottery, smithing, shoemaker, jewelry and textile workshops, tannery, bakery etc. The park
exhibits will be available in miniature copies at a 1:25 scale.
- New and old Seven Wonders of the World zone,
- Mass event zone: entertainment, exhibition and theater performances,
- Sports and service zone (sports, recreational, trade, food and maintenance zones etc.). In the
food zone the cuisines of ethnicities that inhabited historical Armenia would be presented.

Important historical and cultural monuments of the Armenian people will be presented in the
“Armenia of All Times” ethnographic park: ancient settlements - Fortress-city of Erebuni, 8th c. BC;
excavations of the settlement, 6th c. BC (Shamiram); the cave settlement of the Bronze Age
(Hizdoresk); monuments of antiquity - the Temple of the Sun, 1st c. (Garni); fortress, summer
residence of Armenian kings (Garni); monastery complexes - Tatev, 9th c.; Haghpat, 10th c.; Sanahin,
10th c.; Geghard 12th c.; Monastery of st. Zion, 9th c. (Gerger); temples and churches - Cathedral of Sts.
Echmiadzin, 4th -18th cc.; Church of st. Ripsime. 7th c.; Church of st. Gayane, 7th c.; Fortress - Amberd,
7th-13th cc.; Proshaberd, 11th-14th cc.); Khachkars of the 9th-17th cc.

The park will result in new jobs, residential and commercial complexes, tourism would be
promoted, the ecological situation of the area will be improved and the rich historical and cultural
heritage of the Armenian people will be presented. The zoning of the ethnographic park “Armenia of All Times” is also based on the division of Historical Armenia by medieval chronicles into 15 natural-historical regions (ashkhars) of medieval Armenia [11].

The main prerequisites for the establishment of an ethnographic park and their architectural organization are the following [12]:

- Cultural and architectural monuments of the armenian people around the world as well as the idea of presenting the creative and scientific achievements in a single place in the Republic of Armenia,
- The existence of a large number of movable and immovable objects of cultural heritage that would be possible to preserve for the future generations,
- The possibility to demonstrate individual episodes of unique natural landscapes in Armenia's ethnographic parks.

In the Pan-Armenian Center for Armenian studies information collection and processing will be provided in the field of architecture as well as in the following directions of Armenian studies: Ethnography, Art Studies, Archeology, History, Philology, Literature, Bibliography, Archeology, Music etc.

At the same time, the peculiarities of the resettlement of the Armenian people dictate that in countries with an Armenian Diaspora (in countries with a large diaspora in particular, Russia, USA, France) it’s possible to establish branches of ethnographic park-museums and the Pan-Armenian center for Armenian studies, where various scientific research can be carried out [11, 13].

Outside of Armenia Armenian ethnographic parks can be located in the territories of Armenian christian complexes considering the historic peculiarities of the formation of armenian diasporas as well as in Armenian embassies and in territories free of construction, notably the Mkhitarist Congregation Monastery Complex on the island of St. Lazare (Italy) and the Armenian Apostolic Church in the Church of the Assumption of St. Mary the Virgin in Armavir (Russia).

The Armenian diaspora originates and was formed: in Lebanon - 1st c. BC, Iran - 2nd c., Jerusalem – 4th c., Greece and Bulgaria - 5th c., Cyprus - 5th c., Egypt and Ethiopia – 7th c., Hungary - 11th c., Italy - 12th c., France - 13th c., India - 16th c., In the countries of Europe and Americas - 19th - 20th cc. And this process is still ongoing [14].

The miniature copies of the UNESCO World Heritage sites in Armenia and other monuments will also be presented in the “Armenia of All Times” ethnographic park: Haghpat Monastery, Sanahin Monastery, Echmiadzin Cathedral, St. Hripsime Church, Zvartnots Archaeological Monument, Geghard Monastery: Monastery complexes - Makravank, 13th c., Teghenyats, 7th -13th cc., Saghmosavank, 12th -13th cc., Temples and Churches - Surb Sarkis, 7th c., Tsiranavor, 5th c., Karmravor, 7th c., Surb Sarkis, 13th -18th cc., Katoghike, 7th c., Mesrop Mashtots, 7th c., Surb Astvatsatsin, 11th c. (Gekhi).

A division of Armenia into 5 regions in order to place an ethnographic miniature park in each is proposed. Those being the Syunik “ashkhar” (Syunik and Vayots Dzor marzes), the Gugark “ashkhar” ( Lori and Tavush marzes), the Shirak “ashkhar” (Shirak marz), the Sevan “ashkhar” (Gegharkunik marz) and the Ararat “ashkhar” (Ararat, Aragatsotn, Kotayk and Armavir marzes and Yerevan) where the central park “Armenia of all times” is suggested to be placed.

According to the proposal the Syunik, Gugark, Shirak and Sevan “ashkhar” parks would feature miniatures of significant monuments of material culture: monastic complexes, churches, khachkars, types of folk dwellings, etc., zones of sports, recreation, entertainment, theatrical performances, food with national cuisines, branches of the Center for Armenian Studies. The following is suggested to be showcased in the Sevan “ashkhar” park - Hayravank, 9th -12th cc., Makenozats, 7th c., Kotavank, 9th c., Surb Hovhannes, 9th -10th cc., Surb Astvatsatsin, 9th -15th cc. (Noratus), Surb Shoghakat, 9th c., Khachkars (Noratus). In the Syunik “ashkhar” park - Hermoni Vank, 10th-13th cc., Shatin Vank, 9th c., Surb Zion, 8th -13th cc., Bheno-Noravank, 10th -11th cc., Vahanavank, 10th c., Tsakhat's-Kar, 10th -11th cc., Spitakavor, 14th c., Noravank, 13th -14th cc., Surb Zorats, 14th c., Sisavan, 7th c., Astvatsatsin, 13th c., Kotut, 4th c., Surb Gevork, 4th -18th cc., Karmravank, 17th c., Khachkars 13th -17th cc. (Halidzor),
Smbataberd, 5th-10th cc., Proshaberd, 10th-12th cc., Bagaberd, 4th-10th cc., Caves. In the Shirak “ashkhar” park - Marmashen, 10th-11th cc., Lmbatavank, 7th c. Arich, 7th-13th cc.Surb Arakelagimin, 12th-13th cc., Makaravank, 10th-13th cc., Basilica church, 8th c., Basilica church, 4th-5th cc. (Karnut), Surb Gevork, 5th c. (Artik), Surb Astvatsatsin 5th c. (Artik), Basilica Church, 5th c. (Lernakert), Yereruyk Basilica, 5th c. (Anipemza), Church, 13th c. (Sarnakhyur), Church and chapel, 11th-13th cc. (Bartsrashen), Surb Astvatsatsin, 7th c. (Talin), Surb Hovhannes, 5th c., Surb Christopher, 10th c., Khachkars, 9th-13th cc. (Talin). And in the Gugarkh “ashkhar” park - Mishkavank, 13th c., Sanahin, 10th-13th cc., Oromayr, 7th-13th cc., Bartsrakash surb Grigor, 10th-13th cc., Surb Hovhannes, 8th-18th cc., Khuchap, 13th c., Kirants, 13th-14th cc, Nor Getik (Goshavank), 12th-13th cc., Samson, 13th c., Holy Apostles, 13th c., Morodzor, 5th-13th cc., Makaravank, 10th-13th cc., Nor Varagavank, 12th-13th cc., Surb Astvatsatsin, 7th c., Dome basilica, 6th c. (in Odzun), Tsianavor, 5th c., Surb Lusavorich 13th c., Surb Harutyun (Resurrection) 10th c., Surb Astvatsatsin, 1195 (Haghpat), Tiramor (Mother of God) of the 13th c., Surb Yerordutyun (Holy Trinity), 13th c., Surb Gevork, 7th-13th cc. (Metsavan), Surb Hovhannes, 7th-13th cc. (Metsavan), Surb Astvatsatsin, 12th c., Kaptavank, 11th c., Chichkhanavank, 7th c., Surb Astvatsatsin, 11th c. (Dorbantavank), Chitakhants, 13th c. (Kobayr), “Sirun Khach”, 12th c., “Crucifixion of Christ”, 12th c., Khachkars, 13th c. (Acharkut), Tavush Fortress Ruins, 10th c.

It is expected that the ethnographic park will have a continuous development and improvement with the use of up-to-date materials and technologies.

Summary
Consistent generalization and introduction of new approaches to the creation of an ethnographic park in the process of museumification of the Armenian people’s material cultural heritage will allow the world community to get acquainted with the creative contribution of the Armenian people to the world treasury of culture and should promote the preservation and self-determination of the Armenian people.

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