

ECONOMIC DIPLOMACY IN THE 11th CENTURY: GRIGOR MAGISTROS

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Key words. Grigor Magistros, culture education, economic diplomacy, security, negotiations

Introduction. Economic diplomacy, as it is known, presupposes the implementation of practical steps aimed at ensuring the security of the country and increasing the competitiveness of the economy, as well as the creation and realization of the necessary potential for effective negotiations aimed at the mentioned goals. These are the goals pursued by Grigor Magistros, who played an important role in the social, political and state life of Armenia in the 11th century. He became a participant in the adult years of his life, in 1045, in the dramatic events in Ani, after which he aimed to strengthen the country both traditionally and militarily, using various opportunities of diplomatic, particularly in-depth, cultural and economic diplomacy. He set a goal to build and renovate the country, which he has consistently accomplished, especially by engaging in numerous and diverse cultural, political and state affairs. In all this he showed not only wisdom but also perseverance and compassion [Muradyan, 2014, 28-31]

Methodology. Methods used in our study are those tools and approaches used by the scientists who examine the peculiarities of nation – state policies in ancient times and in middle ages, particularly, concerning the history of historical Armenia, Byzantine, Egypt and others. We mainly focus on issues related to economic diplomacy, negotiations with neighboring countries, as well as the ways and methods used by prominent Armenian thinkers and policy makers of those times aimed to strengthen the state and protect from invasions.

Literature review. Many works of historians describe the challenges and trends of countries situated in Small Asia, Great Armenia, Byzantine and the neighboring states. Gohar Muradyan's manuscript is devoted to the life and activities of Grigor Magistros: Bibliography of Grigor Magistros (published in "Banber of Matenadaran", Volume 20, in Yerevan, 2014). Among the valuable contributions to Grigor Magistros role in historical Armenia one can consider Babken Chugaszyan's Novelties in Grigor Magistros's "Papers" ("Journal of Social Sciences", 1987, № 10, pp. 46-53), Mher Abeghyan's articles (Yerker, D, History of Ancient Armenian Literature, second book (10-15th centuries), Yerevan, 1970, pp. 32-51), as well as A. Sanjian's and A. Terian's scholarly article "An Enigmatic Letter of Gregory Magistros" in the Journal of The Society of The Armenian Studies (2, 1985-1986, pp. 85–95). Among other valuable contributions it is worthy to mention the following works: P. M. Bartikyan, "Revelation of the Gregory Magistrate Pahlavuni to

the Syrian Catholicos." ("Palestinian Assembly", ed. 7 (70), in Russian, 1962, p. 130-145), H. Gabriel J. V. Menevishian, The Complete Solution of Grigory Magistros' ("Gamagtakan", Vienna. Mkhitaryan printing house, 1912 (National Matenadaran, KZ), pages 7-93), H. Bartikyan, On the Question of the Political Orientation of Grigor Magistros, Pages of the History and Philology of the Armenian People (Collection of Articles), Yerevan, 1971, pp. 63-72, to name a few. At the meantime, none of the mentioned works and studies examined the role of Grigor Magistros in 11th century Armenian economic diplomacy. In fact, we do not intend to cover all aspects of mentioned topic but to start exploring the heritage and the roots of economic diplomacy in the context of local and regional developments.

Analysis. Realizing the role of each settlement, fortress and cultural center in the further prosperity of the country, Grigor Magistros carried out a wide range of construction activities, organized the construction of numerous buildings and fortresses, and rebuilt the old ones. He also built monuments of cultural and educational significance, which are still of great value for the people, culture and history. It was dictated by the demands of the time. The first monument he left to future generations was in 1013. Havuts Tar Amenaprkich Church was built in This masterpiece was damaged by the earthquake, it has not been rebuilt yet.

Taking into account the fact that the church in historical Armenia was given a unique role in the educational, scientific, cultural, economic and social life of the country, Grigor Magistros devoted himself entirely to church building and strengthening the state conditioned by the role of the church, developing foreign relations. Back in 1013, at the age of only 23-25, he started the construction of the Savior Church in Havuts Tar, in 1031. undertook the construction of the Church of the Mother of God in Bjni in 1051. After the vestibule of Kecharis church, he reconstructed the single-domed church of St. Lusavorich. Grigor Magistros could not help but think about the military power of the country, which had begun long before him. The empire operated in order to gain dominion in Armenia a hundred years before the fall of Ani, in 949. conquering Karin, then continuously conquering other cities and provinces, capturing Taron in 969, 1016. Van, 1025 Harkin and Basin. However, the country's independence was weakening, and impending doom was inevitable. The situation was critical, everyone was looking for a way out. Grigor Magistros was one of the first among them. When 1023 the Comet grew old, and in 1036 there was an eclipse of Sun in 1037. By the order of Emperor Hovhannes Smbat, the Master imprisoned the Catholicos in Bjni. Before that, Petros, who had taken refuge in Dzorovan, was finally supposed to return to Ani, but he was subjected to a kind of detention for a year, five months and due to his talent and wisdom made friends with Grigor. The church fathers soon revolted and ousted

Dioscorus, a prominent Sanahin philosopher and then-Catholicos. Petros leaves for Ani and continues to wear patriarchal clothes and a staff.

It should be noted that Grigor Magistros was the son of Commander Vasak Pahlavuni and together with his cousin Vahram Pahlavuni fought with his party members against internal and external enemies, at the same time neutralizing many dangerous raids against the country by all possible diplomatic means, contributing to the strengthening of the Bagratuni throne [Chugaszyan, 1987, 46-53]. He was the father of a large family, one of the eldest in the family, after Vahram Pahlavuni. In addition to all his important secondary work, G. Magistros continued to nurture and raise his children, who were eight, four sons and four daughters. His sons became prominent political and religious figures of the time. For example, in 1065-1105, the son of Magistros, Gregory II Pahlavuni was elected Catholicos of All Armenians, who enjoyed the trust of the Byzantines. Grigor Magistros has been connected with the Armenian educational, scientific and cultural life in many ways, he has made a great contribution to the development of the Armenian reality and art in various spheres. In the seminary he founded, he taught rhetoric, negotiation, philosophy, grammar, mathematics, etc. In other words, to teach everything that is necessary, not only economically, but also in a broader sense, to serve the homeland through diplomacy and the formation of an effective intellectual arsenal.

He negotiated with his uncle Vahram Pahlavuni with the Byzantines and helped King Gagik II to preserve the Bagratuni kingdom. In order to preserve the kingdom of Ani, G. Magistros again uses his diplomatic opportunities and contacts in 1045 participating with king Gagik II in the negotiations with Emperor Constantine in Constantinople [Abeghyan, 1970, 32-51]. Anticipating the fall of the Armenian kingdom, he ceded his domains to Byzantium, and instead was able to obtain estates, lands, villages in southern Armenia, and Mesopotamia. The emperor of Byzantium gave him the high title of palace-military master, and in 1048 he was given the post of Governor of Mesopotamia in Southern Armenia. It is noteworthy that the lands under the influence of Grigor Magistros included not only Mesopotamia, which was of strategic importance, but also Vaspurakan, Taron, many regions of south-western Armenia, as well as the eastern borders, which he defended from the Turkish Seljuks, carried out extensive construction and restoration works in the mentioned areas. Mastering the art of diplomacy, including economic diplomacy, G. Magistros managed to combine the high position entrusted to him by his Byzantine state with the defense and development of Armenia. In ancient times, the merit of Grigor Magistros was first assessed by the fact that in Armenia and abroad he was recognized as a military figure, diplomat, scientist, pedagogue. He was educated in Ani school, then in Constantinople. He was praised in Armenia as a

prominent public figure, an influential intellectual [Sanjian, Terian, 1985-1986, 85–95].

Grigor Magistros deals with the problems of pedagogy on different occasions. According to Grigor Magistros, the educational system should be as follows: include its four types: mythology, teaching the Old and New Testaments, grammar, including translation, rhetoric, the art of negotiation, "Platonic", "Aristotelian", "Pythagorean" theories and concepts [Bartikyan, 1962, 130-145.]. All this, in turn, is divided into two parts or taught in two stages. The first is compulsory education and the second is higher education. The second level or higher education is supplemented by three arts, namely grammar, rhetoric and dialectics. According to him, those who have not passed the stage of education cannot study the second one, therefore they do not have the right to practice theology, as they will not be able to do so.

In fact, Grigor Magistros demanded to achieve perfection through science. And that perfection is embodied in the essence of God. He was convinced that the nation's own culture should be enhanced and enriched by getting acquainted with the cultures of other peoples. To do this, you need to translate their value by adding your own. "For it is not our habit to steal alienation from wisdom out of habit."

Grigor Magistros starts doing science and arts at a very early age. The reason for Grigor Magistros's concern is clear: he was interested in having skilled, well-developed pedagogues do the educational work. One of them, for example, was Hovhannes Kozern. Grigor Magistros's worldview system is complex and sometimes highly controversial. As for his authorial "Gamagtakan", despite the attempts of many researchers, it is still not fully deciphered, it contains many puzzles and mysteries [Menevishian, 1912, 7-93]. Life has no end for him. It is obvious that the Master was inspired by the image of the Lord. To him, Jesus is a living, active being, and any attempt to cut the ties with his essence breaks back into imminent death and catastrophic destruction. He helps people because he feels sorry for them, he feels their plight, but in return he does not demand any compensation.

Grigor Magistros has the psychology and worldview of his time. He was a great thinker. He adheres to the neoplatonic doctrine of the accepted and unequivocal question of the existence of God, remaining close to Plato and David the Invincible. At the same time, Grigor Magistros is a completely secular person. He was connected with the 11th century with many social, political and psychological nodes. His political views and the issues of political orientation related to them, which are of key importance for economic diplomacy, are especially emphasized [Bartikyan, 1971, 63-72]. Possessing an almost inexhaustible supply of knowledge, mastering almost all branches of science of the time, from medicine to mathematics to astronomy, he is considered an aesthetician with equal rights. An esthetician who

looks at the world in a whole new way. Like the other greats of the Renaissance, Grigor Magistros goes to the roots of national and world culture, reaffirming his ancient contributions to Armenian life. He admired the genius of Homer and interpreted for the Armenian reader the works of Plato and Aristotle, in which ancient and biblical characters appear who fight for the victory and establishment of the highest human ideals.

Conclusion. Thus, Grigor Magistros played a significant role in the social, national and political life of historical Armenia. He noted the tangible results of the country's economic progress, the development of foreign, including foreign economic relations, successful trade negotiations with other countries, and in general, through economic diplomacy to lay a solid foundation for the country's current and long-term development. In addition to his valuable research, scientific, pedagogical, state and national activities, he has educated a whole army of like-minded people, comrades-in-arms, ideologues, through whom we have gained important conceptual principles of great practical importance in the diplomatic arena.

References:

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Экономическая дипломатия XI века: Григор Магистрос

Ключевые слова. Григор Магистрос, культурное образование, экономическая дипломатия, безопасность, переговоры

Обладая почти неисчерпаемым запасом знаний, овладев практически всеми отраслями науки того времени, от медицины до математики и астрономии, он считается равноправным эстетиком. Григор Магистрос обращается к истокам национальной и мировой культуры, подтверждая свой древний вклад в жизнь Армении. Он отметил ощутимые результаты экономического прогресса страны, развития внешних, в том числе внешнеэкономических связей, успешных торговых переговоров с другими странами и в целом посредством экономической дипломатии заложить прочную основу для текущего и долгосрочного развития страны. Помимо своей ценной исследовательской, научной, педагогической, государственной и национальной деятельности, он воспитал целую армию единомышленников.

Թաթուլ ՄԱՆԱՍԵՐՅԱՆ

Տնտեսական դիվանագիտությունը 11-րդ դարում. Գրիգոր Մագիստրոս

Բանալի բառեր. Գրիգոր Մագիստրոս, մշակույթ, կրթություն, տնտեսական դիվանագիտություն, անվտանգություն, բանակցություններ

Ունենալով գիտելիքների գրեթե անսպառ պաշար, տիրապետելով ժամանակի գիտության գրեթե բոլոր ճյուղերին՝ բժշկությունից, մաթեմատիկայից մինչև աստղագիտություն, Գրիգոր Մագիստրոսը գնում է դեպի ազգային ու համաշխարհային մշակույթի ակունքները՝ վերահաստատելով իր հնագույն ավանդները հայ կյանքում: Նա նշանակալի դեր է խաղացել պատմական Հայաստանի հասարակական, ազգային և քաղաքական կյանքում, նպաստել արտաքին, այդ թվում՝ արտաքին տնտեսական հարաբերությունների զարգացմանը, այլ երկրների հետ հաջող առևտրային բանակցություններին և տնտեսական դիվանագիտության միջոցով երկրի երկարաժամկետ զարգացման ամուր հիմքերի ձևավորմանը: