IN THE DIMENSION OF SOCIO-ECONOMIC THE INTERACTIONS WITH ARMENIANS WHO HAD LIVED UNDER PROTECTION OF SELJUK

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ABSTRACT
Anatolia lands have property in the sense of land and sea trade that it is a bridge between two continents and also being strategical military geographical region. Several civilizations that established before Turks had been socio-economic interactions. Turks combined their peculiar socio-economic life with the Islamic socio-economic life. It is known that Turks came to Anatolia lands from Middle Asia when they were looking for large pasture area for their animals. Muslim Turks had combined their own culture with the Anatolia culture which had collected during the historical process and reached the highest level of civilization of the period. With the attention of civilization history it is possible to say socio-economic relations between Seljuk Turks and Armenians had importantly interacted during the historical process. It has been discussing by the academic, political and social circles in Turkey that what are the basic dynamics which provided the becoming civilization to Armenians and Non-Muslims who had lived under protection of Turks with the context of socio-economic relations. In studies of general, geographical expansions and a fair management success is seen that come to the fore. Rather than these activities, it is clear that scientific and intellectual elements are the single target in the becoming of this civilization. Certainly consideration the effects of this formation is very important in the respect of history of humankind too. The Turk states which had founded in vast geographies during this historic process, had protected different ethnic and religious elements and managed with a peculiar civilization mentality and these elements have maintained their marital beings until today.

Key words: Armenians, Seljuk, Anatolian, Socio-Economy

1. INTRODUCTION
 Numerous states were established in Anatolia before Turkish sovereignty, and many various clans lived and faded away on these lands. If the known ones are listed, it is seen that they do back to 2000 BC. We know that they lived in Anatolia at the clan status coming from Aryan race, such as Hittites, Hurrian, Urartian, Ionians, Etruscans, Phrygians, Lydian, Cimmerians and Persians. These races had disappeared when Turks came to Anatolia. Anatolian lands were shaped by the newly formed race structure, which emerged in the period that lasted from 3. century BC to 1. century AC, that is Hellenistic Era. Turks had the chance to meet this new race structure, when they came to Anatolia. It is known that Anatolia Roman Empire dominance started in 1. century AC, and Byzantine Empire was a continuation of this empire. Heavy wars between Iran and Muslim Arabs, who came before Turks, and Byzantine to locate these clans in borderlines (such as Armenians) because of these wars, caused population to reduce to a large extent.

Before Seljuk State was settled, Armenians and Turks met with expeditions that Cagri Bey conducted to Anatolia. Armenians, who were under the sway of Byzantine between 1015-1021, were astonished when they saw Turkish cavaliers in Turkish troops under the command of Cagri Bey, who had spears, long and braided hairs, bow and arrows, belts on their waists and flew like the wind. While Armenians described Turks this way, they added that they had arrows they shot like rain. Byzantine and Armenians were being defeated against Turks. Besides many social and economic interactions that occurred in the historical period, which started with Turks settled down in Anatolia, there have been unintentional events, however they have been intervened before getting larger, and peace and tranquility were sustained. Under any circumstances, cultural or racial differences are explained as social and economic interactions. And even because of these interactions, Anatolia indeed became a
typical miniature of the world. It is not possible for the ones that see Anatolia once not to fall in love with its such wide culture.

Christian community living under Turkish dominance was treated equally, one of these was not preferred to the other and they were not allowed to interfere with each other’s businesses. These relationships in the depths of history to become evident, to be understood, interpreted in broad terms has great importance for our day and the future. Presuming that the relationships between nations in history were only around hostility and wars, and building a history around this presumption is not understanding the past. This is an important matter, which we have difficulty in explaining. Actually this understanding does not pertain to us only; it is an important impasse for the clans living under Turkish administration. These clans virtually built their existence and identity causes on Turkish hostility. However, history is a common case experienced together with all aspects for all parties. Having a grasp of this case will contribute enormously in the formation of a common historical sense. The greatest goal of all humanity is to have a healthy, happy life in peace. In each phase of history, these thoughts that were dreamed were condemned to be left just as good wishes.

The purpose of this study is limited with Armenians, who lived under Seljukian dominance and had the greatest majority among non-Muslims. Within the framework of this limit, contributions of Armenians to Seljukian administration were analyzed in social and economic terms. Together with Seljuks entering into Anatolia in the periods that Byzantine massacred Armenians, two races accepted each other and became one state with social and economic interactions, and fights were ended. We observed the changes occurred in Armenians under Seljukian administration with their social and economic interactions with Turks and privileges and rights given to non-Muslim citizens. Our study is based on works and documents published and archive documents, parliament recording and annuals, memoirs and works published about our topic.

2. ANALYSIS OF THE ARMENIAN COMMUNITY

In proportion to a special race, when and where Armenian was used as a word for the first time could not be determined. It is stated that the Armenian word was first seen on a tablet belonging to Persian King Darius I., who reigned between BC. 521- 486. On the tablet, the exact place of the region was not explained either. While it is argued that the same concept takes place on the tablet of Persian King Xerxes (485-465 BC) as well, however this concept to identify Armenians cannot be verified.

The reason for Armenian writers and scientists not being in agreement about Armenian history is not having accurate historical data. Agop Melik Agopyan explains Armenian history clearly in his work named Samuel. He mentions that Armenians are forgotten in history and that no information exists on how Armenians lived in villages. He informs that with which cities Armenian merchants and artists have relationship, what they wear and what they drink are not known. Raffi Samuel gave place to thoughts supporting these thoughts in his work. He points out that Armenian history left little information to historians and these information are just church writings and old literature. He expresses, even painfully honestly admits that there is not a description of traditions, family and societal relationships in the old literature.

According to Paul Hanze, Armenian history is full of dilemmas. The fact that this history was written by Armenians strengthens the dilemmas and makes it impossible to be believed. Many historians agree about it being biased. They agree that works of Armenian historians written especially in XX. century were extremely racist and written with the aim of glorifying their race.

1Marshall Cavendish, 1968, “Early Civilization”, London, s. 84
4Raffi Samuel, 1994, “Armenian Research Center Collection”, Hamazgayini Vahe Setean Tparan, Michigan Üniversitesi, s.15
5Poul Hanze, “Ermeni Şiddetinin Kökenleri”, s.173-174
2.1. Armenian Identity and Their Homeland

It is stated that the alphabet of Armenians, whom we mentioned as not having their own lands or states, was not formed in the early periods. Although it is expressed that the Armenian alphabet was systemized with the translation of Bible to Armenian in V. Century AC, not much information exists on how and in what way the alphabet reached a power that is enough to translate Bible to Armenian. On the other hand, according to information known about this topic that appears to be consistent, Armenian belongs to Indo-European language family. While it is mentioned that geographically Armenian region was between Black Sea and Georgia in the north, Iran, Mesopotamia, Syria and Mediterranean in the south, Iran and the Caspian Sea in the East, and Asia Minor and Mediterranean in the West; according to Herodotus and Strabon, Armenia is composed of the region between Matien and Cilicia. Claude Cahen on the other hand defines Cappadocia, Cilicia, part of Syria and Urfa as the Armenia region.

Part of historians argues that Armenians come from Urartu lineage, and some argue them to be Turan race. Some historians have the opinion that they are from Thracian-Phrygian lineage, and some have the opinion that they have Balkanic roots. The thought that Armenians lived in Anatolia in IV. Century BC dominates. Although there have been some that tried to name some of the cities in Anatolia in Armenian; however documents proving where these names were taken could not be found. While Armenians name themselves Hayk, they frame their country as Haystian. In the historical process, the name Armenian does not take place for these regions in any records or documents.

Dr. Hanrich Pudor; claims that Armenians come from the Semite race, because of the similarity of their nose structures (thick and rough, humped). W.S. Monroe, argues that Armenians are relatives of Romans and Iranian Baluchis because of their physical characteristics. He writes that their eyes are large, black and blue, their skins range from white to olive brunette color, and their beards are chestnut or Lepisk, and their noses are similar to Jewish noses. He claimed that because of Christians Jews, Armenians are called Christian Jews.

In thoughts of Toma Ardzrouni, Moise of Kloren and others, there is not agreement about where Armenians specifically are in Anatolia. It is being asserted that they go back to 2350 BC until the Biblical Flood ad come from the lineage of Noah. Since they cannot have any scientific evident, it is not possible to accept these ideas in the light of science. What Armenian writers claim is that Armenian race is not similar to neither Urartian, or Tragi-Phrygian, or Danube race, or South Caucasia race. The ones that aim to prove this based on several similar words in language could not find any supporters.

V.L. Veliçko (Russian scientist) also describes Armenians by looking at physical characteristics. After Babel captivity and destruction of Jerusalem, many of the Jews mixed with Armenians. It is claimed that this race has more width than length (brachycephalic) and their heads are short, therefore they look like mountain Jews, or even Assyrians. Prof. Dr. D.N. Anaçin does not similaritize Armenian race to Aryan clan, because he argues that Armenian race has become Aryan in terms of language rather than physical characteristics. He claims that many of the ones who say they belong to this race are not actually Armenian. The fact that Romans were assimilated especially in 1890s and joined Armenians. As a Caucasia anthropologist, Dr. İ.İ. Pantyukov gives interesting information about Armenian race. He evaluated Armenian race physically and puts emphasis on the

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8Kenneth Scott Latourette, 1953, “A History of Christianity”, USA, s. 102
10Trever Mostyn - Albert Hourani, a.g.e., s. 28
12Claude Cahen, 1968, “Pre- Ottoman Turkey”, London, p. 65
Armenians have been living in the East Anatolia lands since VI. century BC under the auspices of Persians, Macedonians, Seleucids, Romans, Sassanians, Byzantines and Arabs. They lived under Turkish auspices after XI. Century, therefore their independence has not been seen in history. They have lived as feudal or tribes in borderlines of countries, of which they were under the hierarchy.

Consensus of opinion of many writers throughout the research is that Armenians migrated together with Phrygians from Thrace to East Anatolia. They are a race that has lived in Anatolia throughout the history without a specific alphabet belonging to them and a distinctive religious life belonging to them. Roots of Armenians cannot be determined exactly. However according to some researchers, Armenians have the same roots with Phrygians. According to some researchers Hittites, and according to some researchers Armenians unite with Urartian in terms of roots. Later, civilizations such as even Assyrians, Medes and Scythians were added to these. Among the most efficient civilizations of the period, which are Hittite, Urartu, Phrygian, Assyria and then Roman and Persian Empire. In terms of literature, the consensus of researchers is that Armenians have had neither a political power, nor lands belonging to them or any states.

2.2. First Deportation of Armenians

In his expeditions to East Anatolia between years 976-1025, Byzantine Empire Basilios I. Possessed the lands of Armenian Kingdom. As another example for the deportation that Byzantine employed, sentencing Armenian King Senekerim and his family to live in Sivas for a life time can be given. East Roman Empire, which was often at war with Arabs, deported Armenians to border regions. Although Armenians are Christian, they were perceived as a threat and danger. Around IV. Century, they have later adopted Gregorian church, following Saint Gregory, the leader and founder of Armenian Church. East Roman Empire being Orthodox caused distrust among Armenians. Various battles were experienced between them because of this reason. Although Rums, who were dominant and superior in number, made serious pressure to them for changing their church, they could not be successful.

While these battles continued in Anatolia, Byzantine EmpireNikefer ended Sivas Armenian dominance in 1080, since they could not resist Turkish invasion. Turkish commanders took Sivas under Turkish sovereignty as they did not compile with the agreements done with Byzantine. Just like other towns and cities of Anatolia, Armenians lost neither their states nor lands to Turks. It is clear that their main enemy is Rums (Byzantine), and that many sermons were given in Gregorian churches on these topics. Therefore, Armenians were especially pleased with Turkish sovereignty. Turks approached to Armenians’ religion and churches with tolerance and did not limit their prayers. Since Turks were not accustomed to permanent settlement. They left their city life and business life activities to Armenians in 13. century with pleasure. While they have great contribution to Turks in the process of permanent settlement, they also contributed a lot in farm activities. For instance, Armenians were again brought to Sivas, in order to meet the food production needs of Turks settled in that area.

16Vasili Lyovig Velicco.KAVKAZ, Russkoye Debi Mejduplemenneye Voprost. p.65
18Heredotos, 1948, a.g.e., II, 149
19Altan Çilingiroğlu, “Urartular ve Ermeniler”, www.terig.org/arkeoloji_tarih/eskicag/urartu_a1.htm (12.03.2014)
25A.Mahiroğlu, a.g.e., s.17
Since the first place that was conquered and became Turk in Anatolia was East Anatolia, Armenians were met first. Armenians were deported from this region. Since Byzantines and Rums distributed Armenian community to other regions, Eastern Anatolia was fairly empty. After Battle of Malazgirt, Turkish public were inhabited to empty locations in Eastern Anatolia. Previously existing neighborhoods and cities were given new Turkish names, and new Turkish neighborhoods and towns were also settled.

3. SOCIAL AND ECONOMIC RELATIONS WITH TURKS BEFORE ISLAM

There were two Armenian Princedoms in the east of Anatolia, under the protection of Byzantine. One of this was the Vaspuragan Princedom, which Ardzuruni family ruled, in the east of Lake Van and the other was Ani in the hands of Bagrat House. While the two princedoms were subject to Abbasids at first, by the end of X. Century this geography is seen to be under the dominance of Byzantine.28 As Seljuks came to Anatolia in XI. Century, social and economic relations between Armenians and Turks started. Armenians were living under the dominance of Byzantine. In fact, when Seljuks entered Anatolia they encountered not an Armenian State, but an existing Byzantine State.29 Factors such as the tax system and religion policy of Byzantine, and assigning foreign administrators and troops to manage Armenians caused Armenians to get closer to Seljuks.30

Although Muslim Turks entered Anatolia in a process that started between 1064-1070, there were Turks in these regions who came 500 years ago. Some of the Turks came at that period chose Judaism. Some Turks chose Christianity. Some Turks, who chose Gregorianism and met under the same church with Armenians, were also seen. In the geography in Caucasia, where Kypchak Turks were located, Georgia, Azerbaijan and Armenia formed a part of North Anatolia. By uniting with Oghuz, Kypchaks were affected by them and accepted Islam.31

Although it is stated that the first Turkish clan that Armenians came across was Kumans; the first serious connexion identified is known to be started since Seljuks. Sultan Alparslan to marry the daughter of Kiurike, who was the son of Armenian King David, is the most evident sample of this connexion.32 The fact that Armenians took side with Seljuks in some wars and Malik-Shah to be praised by Armenian historians also show that social relations between Seljuks and Armenians were at the highest level.33

4. SOCIAL AND ECONOMIC RELATIONS WITH ARMENIANS UNDER SELJUK PROTECTION

Chaghrı Bey, who was the brother of Seljuk Sultan Tughrul Bey that came to Anatolia in 1018, started Turkish-Armenian relations. It is observed that these relations developed in the period of Kutlamis Bey, uncle of Tughrul Bey. Settlement of Turkish immigrants in this region forms the beginning of relations with Armenians.34 The statement of “Oh conqueror Sultan! Go and invade the city of Malazgirt, so that we and all Armenia be subject to you.”35 that people of Ercis told him when Tughrul Bey besieged Ercis is an interesting story in terms of showing the status of Malazgirt at that time.

Ani, which is located in the county of Kars, was invaded by Byzantines in 1045. They tyrannized and slaughtered Armenians because of race and cult differences. Surviving reverends were deported, heavy taxes were implemented and churches were attacked and became useless. According to some sources, at this period there were 1000 churches, and according to some historical sources there were 500. (Erol Küçükoğlu did not mention which historical sources these were. It is not possible to locate this much churches in the geographical structure of Ani. We assume that churches around Ani were dependent to Big Cathedral, or to Fetiye Mosque, which is the name in Turkish era.) These attacks and massacres continued until the besieging of Ani by Turks. Armenians and Assyrians living in this region helped Turks, in order to discard pressures and Rums helped for being able to have revenge.\textsuperscript{36} The reason for Ani to be honored this much is the fact that it is a multicultural city that embodied many different nations and religions for centuries. Turks, Georgians and Armenians managed to live together harmoniously, just like the instruments of an orchestra. As the intolerant world of today is considered; mosque, church and Zoroaster temple that stand together for thousands of years are extremely surprising. With this aspect, Ani is a city that deserves respect with commercial superiority.

Armenians has battles within themselves, however they mostly took sides with the Muslim Turks in this region and enabled Byzantine to weaken by rebelling. By helping Muslim clans such as Ziyaroğulları, Revvadi and Şeddadoğulları, they tried to gain their own independence. It is seen that Turks, who ended the sovereignty of Byzantine in Ani in 1064, gave the first capitulations to Armenians. These were commercial rights and very low taxes, poll tax and etc.\textsuperscript{37}

By the death of Sultan Alparslan in 24 November 1072, his son Malikshah took the reign of Great Seljuk Empire. Georgians started preparations of rebel against Seljuk Empire, considering this change as an opportunity. It is obvious that Armenians under the dominance of Georgians were influenced by this situation. Seljuk army suppressed these rebels quickly and got hold of Ani again. Armenians were also punished since they acted together with Georgians; they were destroyed and citizens were obliged with heavy taxes. Together with a committee consisting reverends, Ani Armenian Archbishop Barseg came into the presence of Sultan Malikshah, who was in Isfahan, in order to make an offer for Armenian leader Philatros Brachamios to increase the number of Armenian Patriarch to four, and heavy taxes to be reduced. The Sultan accepted to see them and accepted all wishes. He reduced Armenian Catholicity to one position and privileged clericals from tax. He gave a large command to Barseg for these. Azerbaijan Seljuk General Governor Kutbeddin Ismail was assigned for these tasks, and he removed taxes in a short time, had the cities and towns in which Armenians live repaired, and took Armenian churches under Seljuk protection. Armenians, having gained the trust of Seljuk, gushed over the Sultan. Mateos from Urfa, who was an Armenian author, told “The death of the Sultan, who was father of all, merciful and gracious to all, made all the world mourn.” in his annals in page 178 upon the death of the Sultan. He explains Azerbaijan Seljuk General Governor Kutbeddin Ismail with the following compliments; “Ismail is a good, merciful and a constructive person. He started to reconstruct the whole country and protected all church and abbeys against the ill-doings of Iranians.” (Mateos from Urfa, page 179).\textsuperscript{38}

Byzantine Romanes Diogenes was defeated and imprisoned in 26 August 1071 Malazgirt war. Thus, the region was taken under Seljuk protection. Seljuk sultan Alparslan took Armenians under his protection and saved Armenian race from the cruelty of Byzantine. Armenians have a debt of sin to Alparslan and Turks for coming to these days.\textsuperscript{39}

We know that Armenians owned not the whole but only some part of the region, where they were located, during Malikshah period of Seljuk. Just like his father, Malikshah tried to have good social and economic relations with Armenians. BY assuring that Armenian Catholicity was represented with one position, he privileged abbey and clericals, and all churches from tax.

"Between dates of 27 February 1090-26 February 1091, Armenian Catholicity Barseg went to Seljuk Sultan Malikshah. Barseg decided to present him problems such as, churches of Allah and clericals to be asked for tax, bishops to be pressured for tax in abbeys, and in some places Christians to be pressured for tax. By accepting presence of Barseg and complimenting him this way, the Sultan granted his wishes. After this, Malikshah, Lord of the Universe privileged abbeys, all churches and clericals from tax. He sent off the Armenian Catholicity, by giving him all necessary commands. It is clearly understood in these statements how high levels social and economic relations were at. Seljuk Turks showed a level of tolerance to non-Muslim public and Armenians, which Byzantine did not show before. They enabled them to protect their religions and social lives under a kind of insurance, or a guarantee. Social and economic interactions continued until the last phases of Anatolia Seljuks. Despite the tolerance shown, some Armenians with fanatical Christian emotions are known to take sides against Seljuks as rivals during the Crusades.

Also in the period of Kilicaslan (1092-1107), mutual social and economic relations continued. In Kilicaslan II.’s reign (1155-1192), we know by historical documents that social and economic relations were destroyed. The cause of destruction was city of Maras to be vandalized in 1156 by Stefan, brother of Armenian prince Toros II. Kilicaslan II. Assured Maras to be given back to Seljuks, by surrounding Goksun (Keysun) and Petrus Castle of Stefan near Maras. After these events, peace could be maintained in this geography again. Ayyubids to emerge as a political power among the repeated battles between Armenians and Byzantine caused an unintentional peace between Armenians and Seljuks. During the reign of Suleyman II. (1196-1204), we see that violent events were experienced between Seljuks and Armenians. During the second reign of Gıyâseddin I. (1205-1211), peace was assured with Armenians again. Upon the reconstruction of peace, it is seen that Armenian King Leon coined in the name of Gıyaseddin I. And economic relations also got better. The fact that social and economic relations with Armenians during Seljuks did not last long is understood by the Seljuk-Armenian social and economic interactions experienced in later Seljuk sultans.

We believe the main reason for this was the increase of Armenian activities in terms of getting more land during the Crusades. It is possible to prove this with many historical sources, since Seljuk and Armenian battles continued until the destruction of Seljuk Empire. Let alone the Crusades, the facts that Armenians took sides with Mongolians in Kosedag War in 1243, and Armenian King to give the mother and wife of Gıyaseddin II., who refused near him, to Mongolians are enough to put forward the differences between Armenians and Seljuks. These events show that social and economic relations were totally destroyed.

It is said that Armenians had social and economic relations with Karamanids, who were a Turkish-Islam beylie. These relations were not friendly. The expeditions that Karamanids did in 1286 to Armenian geography attract attention. Armenians asked for immediate help from Mongols. Despite this, at the end Karamanids took Armenians under their dominance. The same socio-economical process, tolerance to their beliefs in Karamanid administration enabled two races to live peacefully and wealthy.

The Turkmenian bazaar with 30 shops, which was under Izeetin Keykavus Endowment, in 1218 is one of the most beautiful samples. For Turks, Armenians had an important status within non-

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40 Ali Sevim, a.g.e., p. 20
41 Yıldırım, 2000, Dr. Hüsamettin; Ermeni İddiaları ve Gerçekler, Ankara
43 Erdoğan Merçil, a.g.e., p. 132
44 Erdoğan Merçil, a.g.e., p. 135
45 Geniş bilgi için bkz: Erdoğan Merçil, a.g.e., p. 136- 167
46 Erdoğan Merçil, a.g.e., 151- 153
47 Erdoğan Merçil, a.g.e., p. 303
48 M. Demir a.g.e., p.102-103
Muslim group, since they were successful in commercial life and had commercial intelligence. Armenian Bazaar in Gokmedrese Endowment is a proof of how comfortable and free Armenians were in the commercial life of this period. 49 We can show commercial activities in centers located on trade routes like Konya, Sivas and Erzurum as samples. For Seljuk sultans Sivas had an important status in economic terms, since it undertook secondary commercial activities like Kayseri, after Konya. 50

We present that Turks and Armenians lived together in these commercial cities and did not put boundaries between themselves. As understood from data of Gokmedrese Endowment in 1280; there were 20 Turkish households in Zikar neighborhood, 57 households in Bazaar Gapusu Neighborhood, 43 households in Miksat Kesis Neighborhood, 39 households in Nurmas Kesis Neighborhood, 19 households in Cemmati Garihan Neighborhood and 22 households in Kesis Muhtar Neighborhood. Armenian names are also found in these data. 51

Wine consumption and production of Armenians, which was strictly forbidden in Muslims’ religion, was approached with tolerance. At Gıyaseddin Keyhüsre II.’s time, wine to be drunk in religious rituals is a proof of how free they were. 52 Tolerance to their beliefs and many freedoms for Armenians under Seljuk administration enabled the two races to live in wealth, happiness and peace. Armenians adopted Seljuk Turks as savers. Throughout their history, neither Byzantine nor any other Christian country gave the privileges and opportunities that Muslim Turks gave.

5. CONCLUSION

Throughout history, Anatolian lands have had the property of being a bridge between two continents and a strategically important geographical region in terms of land and maritime commerce. After Turks settled in Anatolia as their homeland, this situation could not be stood for by many European Christian countries. Crusades consisting Christian soldiers were executed mercilessly many times against Muslim Turks. Each time, Crusader Armies were defeated in these wars. It was understood that Seljuk Empire could not be destroyed by these wars executed by Crusader armies.

Before date 1070, uncle of Alparslan invaded Malazgirt, however was not successful against Byzantines. Malazgirt victory, which would change the destiny of Anatolia, was vouchsafed to Alparslan. As a result of Malazgirt victory, which changed the destiny of Anatolia and even whole world, lands of Eastern Anatolia changed hands between Great Seljuk Empire and Byzantine, and were added to the lands of Great Seljuk Empire. Alparslan delivered all kinds of management and administration of Mus, Malazgirt, Ahtlat and etc. lands to Marwanids, who were Armenian vassals and supported him in Malazgirt War. By the time Anatolia came under domination of Great Seljuks, Turks were settled in and around Anatolia. The social and economic relations of two communities started at this time. Contributions of Armenians are not to be underestimated in every periods of Great Seljuk Empire.

Since Seljuk Turks were generally interested elements of in soldiering, administration and education; they lived disconnected from economic life. Although they were commanded to trade in terms of religion, Turks concentrated on livestock breeding and agriculture. As the economic positions of Armenians are analyzed, it was identified that they were in all fields of Seljuk economy. Armenians can be stated to be the race that lived in wealth and not comfortably, because of their economic power. At the same time this economic superiority is the most important factor that enabled them to be better in social and cultural lives, compared to Turks. Physical similarities between two races to be very strong and using similar outfits in clothing also show the magnitude of interaction.

Turkish-Armenian relations covering a 1000 years period mostly were realized around the art of living together in peace and comfort. This sample of living together has been at an enviable social and economic level compared to other societies, for some scientists. Throughout Turkish history, Armenian community has been in communion with Muslim Turk community in the status of “nation system” and “ahl-i zimma”. In the later centuries, by gaining the title of Loyal to the Nation,

50 O. Turan, a.g.e., s.197 ve M. Demir, a.g.e., p.102-103
51 M. Demir, a.g.e. p.114-116
52 Seyfullah Kara Serüveni, Selçukluların Dini, Istanbul 2006, p.568-569
Armenians are the race that is the most trustable one and the one that treasury was delivered by Ottomans.

There is not any other nation than Turks, which dispersed to different geographies from their homelands and settled states. In our study, we tried to analyze the past of Armenian community. The reality is that Armenians have never been a state. Massacres and deportations done by Byzantine in order to lead Armenians extinction should not be forgotten. Seljuk took these lands from Byzantine, not from Armenians. The fact that they are not debtors of the Republic of Turkey, which is their grandchild, has been written in each century of history. Armenians living in the Republic of Turkey pursue their lives in wealth and happiness for many years.

The number of Armenians in dire straits in Syria, which passes through a turbulent state today, is quite high. Any aid is not sent to Armenians in this region from Armenia. Turkey on the other hand made a claim on both Armenians and Muslim in this region without making any discrimination. The religions, races and cultures in the research and take place in Anatolian history living in peace under Turkish protection are indeed a legacy left to Republic of Turkey, which is the grandchild of Seljuks. Although a specific ground is tried to be formed in order to divide this legacy; it is not possible to happen realpolitik. Turkey performs transactions with humane arguments, in order for these various elements to live in unity. This kind of politics is aimed to gain continuity. Within the context of Peace at Home, Peace in the World principle; sustainability of this politics is locked to our wishes and desires. Let us not forget whose grandchild and whose children we are. Let us embarrass the ones who forget, and let us raise generations that will continue to embarrass the ones who forget.

6. REFERENCES


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