

Israfil Mammadov

**Our History**  
**Territory**  
**Destiny**

**Baku – 2009**

### **“About genocide of Azerbaijanis”**

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This opus as a political-geographic, historical-ethno-demographic and encyclopedic reference presents a modest step to create a complete picture of our national integrity and has been written on the basis of persistent demand of the modern research sphere of the Azerbaijanology and Turkology in order to bring certain clarity to some obscurities concerning the destiny of Azerbaijan and our fellow compatriots, who used to be the autochthon dominant-residents in its western lands - Chukhursad, khanate of Erevan and province of Erevan – as well as the life philosophy, past and contemporary realities of the Armenian-Turkish, Armenian-Azerbaijani relations, pan-Armenianism, de-ethnic psychology, Christianization, ethnic cleaning and finally genocide.

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## **NEW SINGERS OF THE OLD MELODIES**

Minister of Foreign Affairs of Armenia Alexander Arzumanyan has sent an official letter to the deputy Prime Minister, Minister of Foreign Affairs of the Republic of Turkey Tansu Chiller. It is said in the letter: ““The presidium of the Armenian Academy of Sciences has adopted a wide decision “About restoration of Ani city which was the capital of Armenia for many years in Anatolian territory. This question was also raised in the United Nations”... After wide commentary about “great historical importance” of this measure from the point of view of regulations of the relations between two neighbouring countries the minister on behalf of Armenian government asked decently from the Turkish government for giving consent for restoring of Ani city (in 1997).

This weird letter was written in accordance with ethical principles in a diplomatic manner. But there is another bitter truth here. Special attention should be paid to the insidious voice of the “old melodies” that come from the

depth of the shades of meaning, essence and purpose of the problem raised in the letter. In 1783, comprehensively worked up detailed project on “Creating the great Armenian state in the wide territory in the South borders of Russia and Ani city its capital” was presented to Tsar Government. The author of the project Hovsep Argutyan was swearing repeatedly and trying to persuade that creating such Armenian state and making the city of Ani a strong capital, invincible castle, a reliable prop point, a bridge passage between South and East; is more important to Russia than to Armenia(!?)

In order to create faith to the dream of “Great Armenia” Emma Khanzadyan proposed in the work named “The culture of Mountainous Armenia” (Erevan, 1967) that, as if in the 3<sup>rd</sup> millennium BC. The territory of “Mountain island” of Armenia was 300 thousand km<sup>2</sup> (p.3). Only and only high cultured Armenians used to live in this territory. Only their hands and minds created rare cultural pearls, architectural monuments, grandiose fortresses, giant buildings built in the areas named "Beshdash", "Dashbashi", "Barmagsiz", "Jlar", "Goytapa",

"Yanig tapa" (p.87). Of course, the author who wanted to armenialise the 300 thousand km<sup>2</sup> territories and the area lying from the Mediterranean to the Caspian Sea, should notice such irrefutable truth that the Armenians will never give names of Turkish origin to the area where they lived and created. No doubt, Emma Khanzadyan here simply didn't want to remember this on purpose.

The author of the work of "Capitals of Armenia" (Erevan, 1985) Sergey Vardanyan prevailed all authors illuminating this subject that there were lots of small Armenian states, Armenian capitals in history. No other nation had so many independent states and capitals (p.5). Only "Great Armenia" had twelve great capitals. Author gives the eleventh position to Ani city in the order of these capitals. There were thousand churches, more than hundred thousand people in this city in 1255, according to the source that he referred to.

Ani city which was located in Shirak plain, on the right bank of the River Arpa was returned to Russia together with Gars province after the war between Russia and Turkey in 1877-1878,

then again to Turkey by Gars treaty which was signed in 1921. Since then the fact that “the Armenian areas remained in Turkey” became best subject of the Armenian propaganda and the long distance weapon. In Armenia they have given the name “Ani” to the lots of cinemas, Cultural Centres, estates, streets, canteens, hotels, organizations, societies, even to cognac and wine with the intention to prove and inform the world that Ani city was the capital of the Armenian state in those lands. Though it seems strange, the Mountain Aghry being in the Turkish territory, its image is in the State Emblem of Armenia. While above mentioned Ani is situated in Turkey, its name is almost in every Armenian city, village, each family and home. Haven’t they praised also the Upper Karabakh for decades? They composed songs, wrote eposes, opened exhibition-museums named after “Karabakh”, they gave the name “Karabakh” to everything they met. What happened in the end?! Then they obviously passed to the main essence. They created the so called "Lernayin Gharabaghy Hanrapetutyun", the Republic of Nagorny Karabakh, an imaginary Armenian state in the heart of Azerbaijan.

May 28, 1918. Both Armenia and Azerbaijan got independence. In the same day leaders of the Armenian National Council without missing the opportunity knocked the door of the chairman of the Council of Ministers of Azerbaijan, Mr. Fatali khan Khoisky and said: “You are open-hearted people, you are generous and good-natured brothers, for God’s sake! Don’t leave us in trouble.” Only a day later, on the 29 May, Azerbaijani National Council assembled general meeting. Discussion of the request by the Armenian National Council was taken onto front plan, – Turks occupied Alexandroupoulos. There is no other suitable city. There is only one city that fits for a capital, political centre of the Armenian Federation and that is Yerevan and they compromised, presented generously Yerevan to Armenians. The National Council of Moslem in Yerevan, Mir Hidayet Seyidov, Bagir Rzayev, Narimanbey Narimanbayov objected the decision officially. Their objection was not heard, they acted as the Armenian National Council wanted. They said that we gave Yerevan city and Yerevan district to Armenians to make them give up from the Karabakh claim

for ever. Did they give up?! Would they give up?! No!!!

According to the treaty of Batumi (June 4, 1918) signed by three leaders of the Armenian government Kajaznuny, Khatisyan and Papajanyan that totally had 6 kilometres long rail-way, 9 thousand square kilometres territory (1460 square kilometres of this territory was territory of the Lake Goycha (Sevan)). Territory desire of the Armenians increased instead of decreasing after possessing Erevan by false tear. As it was marked in the letter which M.E.Rasulzade wrote on July 9, 1919 to Minister of Foreign Affairs M.H.Hajinsky that Armenians held the way of enlarging territory by turkifil propaganda on account of some Azerbaijani and Turkish territories. In the known plan that they presented to Enver Pasha they didn't only demand Karabakh, in addition they demanded Nakhchivan, Ordubad, Akhalkalak, Echmiadzin, Yerevan uyezds, Borchaly, Gazakh regions, Zangazur uyezd. Soon Poghos Nubar pasha presented to the Paris Peace Conference wider, more comprehensive territory claim. This time Armenians insistently demanded



Van, Bitlis, Diyarbakir, Kharput, Sivas, Erzurum, Trabzon provinces; Marash, Kozan, Jebel, Berket and Adana regions, Erevan province, South regions of Tbilisi province, Gars and Ardahan, South part of Yelizavetpol (Ganja) province, general Andranik who was a severe organizer of the mass slaughters against Azerbaijanis came with this demand to France, too. While the meeting with president Paunkare on the 15 June, 1919 in Paris he informed proudly: 195 thousand Armenian soldiers fought against Turkey and Germany in the World War. Blood of Armenian volunteers which were perished with honour when fulfilling duty in front of France and its allies must not be wasted. France must help by all means to make true the territory claim presented to the Paris Peace Conference. Answering to this hue and cry of the Armenian propaganda, the Armenian diplomacy heads of the Triple Entente states insistently demanded from their Azerbaijani neighbours to live with Armenians in the condition of tranquillity, affectionate neighbourhood, and not to wound these miserable's feelings which have suffered torments. Armenian guerrillas were in-

spired by this and began to punish Azerbaijani neighbours in Yerevan city and Yerevan province ruthlessly. Villages were set on fire, houses were ransacked and civil, armless Moslems were killed. In 1918-1919 within a few months 150 thousand Azerbaijanis were driven out from native land, home. After a short period of time their numbers were more than 600 thousand. It was said in the information of the National Council of Yerevan Moslem that the Armenian armed and robber groups attacked and killed Moslems, ransacked, set fire on houses, destroyed villages completely. If this situation continued, all Moslems living in Armenia would be sentenced to death.

Situation continued in the same way, nobody paid attention to alarm signal given by foresight. Authorities of Azerbaijan gave Yerevan city and Yerevan uyezd, Ijevan valley, Goycha and Zangazur to Armenia generously. At last, instead of this favour, authorities of the Armenia cleaned all territory of the present Armenia from Moslems by force of arms inch by inch in 1988-1989. Then they declared

themselves the owner of Azerbaijanian territory from Zangilan - Kalbajar to Khankandi.

In 1981, a book, which is widely known as "Dashnak's Recipe," written by Silva Kaputikyan was published in Moscow. In an extract taken from the 29<sup>th</sup> page of that book author have stated that, "In the territory located between the three seas (Black, Mediterranean and Caspian) and between the streams of mighty Tigris and Euphrates rivers had lived tall, strong grandchildren of my grandfather, Hakop. In the past, this area was called Urartu, and for the last twenty-five centuries it has been called Armenia". At the same time in 1981, Bagrat Ulubabyan's book called, "Eastern Armenia in the 5<sup>th</sup> -8<sup>th</sup> centuries" was published. On 363<sup>rd</sup> page of the book, Bagrat have stated that, "the first non-Armenian who stepped onto to the Arsakh's soil was Penah khan..." The author then continued on page 93, stating that, "according to the Treaty of 1639, Yerevan, Karabakh, Ganja, Tabriz and part of the Azerbaijan khanates have had become a part of the Eastern Armenia." In order to see the indifference to the reality of the so-called historian, one will suf-

fice to look through another book written by another well-known Armenian historian. On the 24<sup>th</sup> page of the book titled “The Armenian problem and international diplomacy,” which was published in Yerevan in 1965, doctor of law, Agasi Yesayan have stated that, “in order to bring clarity to the problem, let us assume that, in international politics, until the year of 1917, while mentioning “Armenia”, one would relate it to “Turkish Armenia.” However, B. Ulubabyan is a step away from taking almost the whole South Caucasus from Tabriz and affiliating it to the “Eastern Armenia”. At the same time, Hakop Ter-Hakopyan, did not suffice just to the claim of the territory and the fight for the land, he went even further. In his well-known book, in a more open and courageous way, he had declared that, taking vengeance on the Turks and Turkey is a task, even more, it is an order given by God to each Armenian. New singers of the old melodies, throughout their diplomatic and historical efforts, incite their territory claim and the fight for the land in this manner.

In the 15-18<sup>th</sup> centuries, in the mosaic of administrative territory division of Azerbaijan, Chukhursad province has had a specific place and role. As it was noted in the Haji Zeynalabdin Shirazy's work of "Bustan Assayaha," which was written in 1832, the majority of people populating this province were Turkish speaking Moslems. In another source titled "Tazkirat al-muluk," it was mentioned that Chukhursad province have had consisted of eight districts. In addition, there are some sources stating that there were nine districts.

At the time of Shah Ismayil's rule (1501-1524), Chukhursad was one of the country estates of Gizilbashlar. From 1517 until 1527, the chief-tribesmen, Div Sultan Roman, ruled the province. Huseyn Sultan Rumlu substituted him later. Ottoman sovereign Sultan Suleiman's army had attacked Yerevan in 1554. Huseyn Sultan Roman had shown no resistance and as a result had left the city. Ottoman army had occupied the city of Yerevan; however, they had not endured there for a long time and were forced to return. Nonetheless, Huseyn Sultan Roman could not return to his post of the chief-

tribesmen in Chukhursad, nor to Yerevan, and as a result was replaced by Shahgulu Sultan Ustajly, who was appointed to his post.

Sad was also the chief-tribesmen of a Turkish tribe. The name of the kin of Sad, as well as the tribe of the same name was related to his name. The dale surrounded by high mountains, the place where the rivers Arpa and Arax merge, the valley located between Nakhchivan and Surmeli was called Chukhursad.

Throughout the rule of Shah Tahmasib (1524-1576), the number of provinces in the ever-widening territory of the State of Safavids increased and totalled at 13. Amongst these provinces, Chukhursad was always distinguished by its geo-political and strategic location, economical potential and diplomatic representation. Taking into an account all of those superior features, in 1567, Shah Tahmasib had sent the head of Chukhursad province Shahgulu Sultan Ustajly to Turkey as an envoy, in order to deliver his condolences related to Sultan Suleyman's death, as well as congratulations to Sultan Salim with coming to power.

As per existing rule of heritable power exchange in the Safavids State, after Shahgulu Sultan's death, his son, Mahammad khan Ustajlu, was appointed as the head of the city of Yerevan, the centre of Chukhursad province. Mahammad Khan Ustajlu, who was also known under the alias of Tokhmag, had worked painstakingly for years as the head of the Chukhursad province. He had distinguished himself as a khan who has had an exceptional organizational skills and unique creative competence. He had immortalized his name by the way of the buildings he had built in the city of Yerevan, the channels he had constructed, the settlements of "Tokhmakhan Lake" and "Tokhmakhan village" that he had created.

Starting from 1580 until 1604 Chukhursad province was in subordination of the Ottoman authority. After Shah Abbas's army has had occupied the city of Yerevan Amirguna khan Gajar was appointed as the head of Chukhursad province. He had ordered the construction of the defensive fortifications and castles, architecturally significant buildings, roads and channels in Yerevan and in Chukhursad province. Basi-

cally, he had turned the city to garden and parterre from 1605 till 1625. Amirguna Khan was a brave khan, who wasn't afraid of any enemy or difficulties that may rise. Shah gave him the name of "Sary Aslan" ("Golden Lion") for the courage showed against countless enemies in many battles. During the war between Gizilbashlar and Georgians of 1625, he was grievously wounded, undergone a treatment for some time in Yerevan and died the same year. By the decree of the shah, the rank of khan was given to Amirguna khan's son Tahmazgulu bey, who then was appointed the head of Chukhursad province replacing his father.

\* \* \*

The time of decline came to Safavids' dynasty. By 1736 aristocrats of Gizilbashlar helped to bring Nadir shah to the authority in Mughan. Centralized government was in power for eleven years. In 1747, after Nadir shah's death, on the Azerbaijani territories several provinces (khanate) were created. In the Chukhursad province there were created two separate provinces called Nakhchivan and Yerevan .



Yerevan province had existed as a separate administrative unit from the 14<sup>th</sup> century. Chukhursad province was under the rule of Garagoyunlular and Aghgoyunlular. From the beginning of the 16<sup>th</sup> century they were ruled by the Safavids' dynasty. 16<sup>th</sup> and 17<sup>th</sup> centuries were accompanied by bloody wars. Province changed hands between Iran and Turkey. According to both peace treaties of 1555 and 1639 signed between Iran and Turkey that Chukhursad remained under the rule of Iran. Later on, approximately by the middle of the 17<sup>th</sup> century the provinces' dependence on the Iranian rulers became lesser in comparison with other times.

Untill the end of the 19<sup>th</sup> century, from ethnic point of view Azerbaijanis had created the majority in the khanate and in its capital city of Yerevan.

The socio-economic life, the demographic situation as well as the administrative-territorial system in Yerevan province had changed dramatically twice, first at the end of the 16<sup>th</sup> century and later in the first half of the 18<sup>th</sup> century. According to the information of 1590 Yerevan province consisted of two regions.

- 1) Yerevan region
- 2) Nakhchivan region

Ten areas were included into the Yerevan region - Yerevan, Vedi, Karby, Girkhbulag, Aralig, Talin, Aramus, Abnik, Abaran, Sharabkhana areas;

In the Nakhchivan region there had been 16 areas – Aghjagala, Mavaziya, Khatun, Mulki-Arslanly, Karabakh, Darasham, Darashahbuz, Bazarchayi, Zar, Zabil, Alinja, Sisyan, Azadjiran (Ordubad), Sharlug, Daranurkut. In addition, in Nakhchivan region there was one uyezd .<sup>1</sup>

According to the information of 1728, new changes had occurred in administrative-territorial system of the Yerevan province. In line with the new regulations administrative-territorial system of the province was divided into: Yerevan city, Girkhbulag, Karby, Maku, Khinzirak, Karny, Vedi, Darachichak, Abaran, Goycha, Mazra, Surmaly, Igdir, Aralig, Sharur, Sadarak, Zarzamin areas and Shuragal region; Nakhchivan region was consist from: Nakhchivan city, Nakhchivan, Alinja, Sair Mavazy, Darashahbuz, Mulki-Arslan, Mavaziyi-Khatun, Karabakh, Gishlaghat, Darasham, Azadciran

Azadjiran, Shorlut, Daranurkut, Dereleyez and Sisyan areas.<sup>2</sup> Origin of all this names are turkish-azerbaijanian.

The above mentioned facts about the demographic situation extracted from “the detailed note-book of Yerevan province” should not be ignored. There are two remarkable points. First of all, we can get an understanding of the emigrational history of the Azerbaijanis in present-day Armenian territories. Secondly, we can find the proof of falsifications, that had been so skilfully used by the Armenian historians. Let us pay a closer attention to the facts. In September of 1579 only from the Abaran province the whole population of the Ali bey’s district, which was consisted of 3 thousand homes were moved to Erzurum province. By October of the same year, 20 thousand captives have been taken away from Sharabkhana area of Sharur uyezd. In summer of 1583 fearing the start of a new war Moslem population of Irevan city and Irevan province left their homes and moved to the territories near Mount Agri. Clearly due to the facts mentioned above out of the registered population of the Irevan province where 43780 people had

lived at the time 26949 were Armenians and only 16831 were Moslems.<sup>3</sup>

### **The program of establishing the Armenian state**

The preparation of the program for establishment of an Armenian state on the territory of Caucas had began since the 12<sup>th</sup> century. In order to preserve and develop the so-called Armenian lifestyle during the time of Byzantine supremacy, the first stage of the program had began with the political inclination towards Russia. The second stage had began in the second half of the 16<sup>th</sup> century. In order to straighten up the undertaking Mikhael Sebat-sietsy was compelled to call a secret meeting in 1562. A delegation, headed by Abgar Tokhatetsie, was sent to Rome. In 1666, envoys were sent to France to request help from Luis XVI. Although the envoys returned from Europe without any promising results, Armenians did not loose their faith. They sent an envoy once again, this time to Italy in 1678. Israel Ory took an initiative into his own hands in this matter.

Italy, France and Germany did not support or favour the program for establishment of an Armenian state. Israel Ory together with the head of the Armenian church, Catholichous Minas went to Germany in 1699. Yet again they could not get an assenting answer, this time from Johann Wilhelm.

In 1699, the last year of the 17<sup>th</sup> century, the third stage of the program had began. Armenians, who could not receive any support from Europe, were forced to turn to Russia. Their correspondence with Russian Tsar Peter the Great (Peter I) continued for some time. In 1701, the Emperor of Russia personally received Israel Ory and archimandrite Minas. The “program” consisting of 36 articles, which they could not present to the heads of European states, was presented to Peter the Great. The Emperor had gotten a lot of information about South Caucasus. In 1703, Peter the Great had repeatedly looked over the map of “Armenia.” On the map presented by Israel Ory, Irevan and Zangazur provinces were protuberantly drawn.

In the letter to the Emperor, Israel Ory was assuring and persuading the latter, that “although the Irevan castle was built out of stone, Russian troops could occupy it without facing any resistance. There were no bombs, or gunpowder, for that matter, in the castle. However, there were significant supplies of gunpowder and other military equipment in the hands of the Armenians. The castle had two entries and there were only one guardsman at each point of entry. Local Armenians could easily open the gates of castle and organize the point of entrance for the Russian troops.” Israel Ory had stated in his writings, that “Erevan is the castle city and there are no other cities like it in the rest of the country.”

Archbishop Minas Parvazyan who was confirming the readiness of the Armenian armed forces to join the Russian army was writing (September 22, 1722): “At present, the Armenian army consists of 40000 men. We could mobilize another army consisting of equal number of men as soon as the emperors’ army approaches.” After two months Archbishop anxiously stated, that if emperors’ troops, consisting of 20-30 thousand men, didn’t reach the city of Shamakhy “we

would be lost and killed; furthermore, Turks would occupy the city of Erevan. Erevan is the key-point to the Iranian territories. Our purpose is to take the possession of the city of Erevan. If we take possession of Erevan, Turks and Iranians will not be able to do harm us.”<sup>9</sup>

Armenian desire to possess Erevan and its surroundings by the way of killing, banishing other nations was explained very clearly in the report “about situation in Armenia” that Ivan Karapet presented on the 4<sup>th</sup> of April, 1724. That notion was manifestly stated in the Catholicos Hovasaps’ letter that Armenians for possessing Erevan and surrounding territories were waiting for the Russian troops impatiently and anxiously.<sup>10</sup>

Peter the 1<sup>st</sup> had implemented the policy of changing ethno-demographic status in South Caucasus in Christians’ favour on bases of “the Armenian problem”. He had received three Armenian representatives on November 10<sup>th</sup>, 1724 and commissioned Lieutenant-generals Matushkin and Levashov for the settlement of the Armenians on the Moslem lands. “Try to

settle Armenians in Gilan, Mazandaran, Baku, Derbend and other regions,” he said.<sup>11</sup>

Newly crowned Ekaterina as soon as she came onto the throne had signed a decree about favoring the Armenians on February 22<sup>nd</sup>, 1726. Sometime in 1769, the native of the city of Astrakhan named Movses had presented to the tsar the project for liberation of Armenia and establishment of a separate Armenian state under the rule of Russia. Between 1880-1882 A.V.Suvorov, who was stationed in the city of Astrakhan had received considerable information about Erevan from Hovsep Argutyan and Hovhannes Lazaryan. He had stated, that “the distance from Ganja to Erevan is 300 versts. The condition of the road was good. There were 50 cannons in the city. The number of the cavalrymen and the infantry had totalled at 7000.” The news about the attack of Irakly the 2<sup>nd</sup> launched onto Erevan province, as well as the “historical map of Armenia” were also delivered to A.V.Suvorov by H.Argutyan and H.Lazaryan. In return, Suvorov had promised them to render his assistance in the task of restoring the “state.”<sup>12</sup>



At the same time, Armenians told a different story of gaining an ownership of the Erevan province and of establishment of the Armenian state on those lands. The Armenians who came from different places got land from the aboriginal population (from Azerbaijanis), they were establishing new Armenian villages one after another. Even in 1431 Amir Rustam sold Vajarshabad, Ashtarak, Batrinj, Noragavit, Agunatun, Kirajly and Mughny villages to Armenian Grigor who was from Maki. Thus, at the beginning of the 19<sup>th</sup> century Armenians possessed more than 60 villages.<sup>13</sup>

Eventually, on March 21<sup>st</sup>, 1828 a decisive step was taken for carrying out the program to put an end to the Moslems' presence in the Erevan province and to establish the Christian Armenian state. They established windfall "The Armenian state" in the territories vast majority of population of which were Azerbaijanis. That had forced them to change the political boundaries; however, the ethnic boundaries were still remaining. District and villages of Erevan province were divided according to this scheme:

District and villages of the  
Armenian state (Erevan province):

***1. Girkhbulag district***

1. Okhcharbed, 2. Mangus, 3. Juvrish, 4. Kamal, 5. Tutiya, 6. Zar, 7. Jadgiran, 8. Kamris, 9. Aghadarasy, 10. Bashkand, 11. Shahab, 12. Aramus, 13. Dizak, 14. Arinj, 15. Avan, 16. Chalmakhchy, 17. Kanakir, 18. Katran, 19. Putkny, 20. Maagub, 21. Eller, 22. Yelgovan.

***2. Zangibasar district***

1. Shingovit-Bayat, 2. Charbagh, 3. Shingovit, 4. Noragovit, 5. Behbudabat, 6. Ulukhanly, 7. Ashagy Nejily, 8. Yukhary Nejily, 9. Haji Elyas, 10. Galaly, 11. Aghjagishlag, 12. Shirabad, 13. Arbat, 14. Hachapara, 15. Goykumbat, 16. Sarvanlar kharaba, 17. Shollu Damirchy, 18. Garagishlag, 19. Vermezyar, 20. Donuzyeyan, 21. Sarvanlar Uliya, 22. Reyhanly, 23. Habilkandy, 24. Seyidkandy, 25. Sarijalar, 26. Shollu Mehmandar.

***3. Garnibasar district.***

1. Aghhamzaly, 2. Jabajaly, 3. Garatapa, 4. Garadagly, 5. Kharratly, 6. Boghamly, 7. Imam-

shahly, 8. Kharaqoyunlu, 9. Goylasar-Uliya, 10. Tokhanshahly, 11. Sheikhzadaly, 12. Tamamly, 13. Garahamzaly, 14. Chiydamly, 15. Bashnaly, 16. Ughurbayly, 17. Chilakhanly, 18. Boyuk Dalilar, 19. Kychyk Dalilar, 20. Novruzlu, 21. Gamarly, 22. Darghaly, 23. Yuva, 24. Masimly, 25. Bejazly, 26. Akhund Buzovand, 27. Artashat, 28. Gurbangulu, 29. Tapabashy, 30. Dvin, 31. Ayasly, 32. Gulamaly Buzovand, 33. Dogguz, 34. Yamanjaly, 35. Mehrably, 36. Aghjagishlag, 37. Jannatly, 38. Aghbash, 39. Ipekly, 40. Goylasar-Sufla, 41. Arpava, 42. Garavaly, 43. Aratan, 44. Eminja, 45. Aralyg, 46. Jiftlik, 47. Sirboghan, 48. Bayburt, 49. Gilanlar, 50. Korpugulaghy, 51. Gyol, 52. Kokht.

#### ***4. Vedibasars district***

1. Khorvirab, 2. Vedi-Sufla, 3. Ali-Mahammadgishlaghy, 4. Shuyutlu, 5. Khalisa, 6. Davali, 7. Dashly, 8. Vedi-Uliya, 9. Goravan, 10. Yengija, 11. Avshar, 12. Sadarak, 13. Asny, 14. Karky, 15. Gadily, 16. Garaghaj, 17. Jamishbasan, 18. Jighin, 19. Jirmanis, 20. Kussuz, 21. Armik.

### **5. *Sharur district***

1. Gushchu Damirchily, 2. Makhta, 3. Duda, 4. Zeyva, 5. Norashen-Sufla, 6. Aksi-kand, 7. Mahmudkandy, 8. Norashen-Uliya, 9. Loshan, 10. Dasharkh, 11. Kurkchulu, 12. Kurd-kandy, 13. Shahriyar, 14. Yengija, 15. Chomakhtir, 16. Charchiboghan, 17. Mahammad-Sabir, 18. Mughanjig-Mirza-Muslum, 19. Mughanjig Mehrably, 20. Garkhin, 21. Aralikh-Kalbalykhan, 22. Aralikh Mahammadaly bey, 23. Siyagut, 24. Kosajan, 25. Parchy, 26. Alakly, 27. Yelguz-Aghaj, 28. Vermezyar, 29. Khanlyglar, 30. Abadulla, 31. Abbas Gishlagly, 32. Tomasly, 33. Vaykhir-Sufla, 34. Sardarabad, 35. Diyadin, 36. Arab-Yengija, 37. Gara Hasanly, 38. Babeky (Abisiyab) 39. Keshtas, 40. Dervishler, 41. Arbatan, 42. Khalaj, 43. Ali-shir, 44. Mughanly, 45. Gorchulu, 46. Agh Ahmad, 47. Garaburj, 48. Tazakand, 49. Burunlu, 50. Vaykhir-Uliya.

### **6. *Surmali district***

1. Arkury, 2. Rahmatabad (Ramazankandy) 3. Hasanabad, 4. Suleymanabad, 5. Jannatabad, 6. Dashburun, 7. Tokhanshahly Gajar, 8. Goychaly, 9. Tokhanshahly Bayat, 10. Shirachy,

11. Safargulu, 12. Alijan, 13. Huseyn kandy, 14. Murshud Aligishlaghy, 15. Zulfiigar, 16. Tejirly, 17. Evjiler, 18. Amarat, 19. Najaf Aly, 20. Gazigishlaghy, 21. Alatly, 22. Panik, 23. Gizil Zakir, 24. Gazanchy, 25. Sarichoban, 26. Aghaver, 27. Agh Mahammad, 28. Arabkirly, 29. Molla Ahmad, 30. Yayji, 31. Guzukandy, 32. Gasimjan, 33. Blur, 34. Agh veis, 35. Ali Gamarly, 36. Khoshkhabar, 37. Khalifaly, 38. Iydir, 39. Ibrahimabad, 40. Baharly, 41. Arkhaji, 42. Melekly, 43. Garagoyunlu, 44. Dashlija, 45. Sichanly, 46. Gizilgula, 47. Gulluja, 48. Molla Gamar, 49. Chanchavat, 50. Gulp.

### ***7. Darakand-Parchenis district***

In the Parchenis valley.

1. Gara Gala, 2. Pirily, 3. Turaby, 4. Gamishly, 5. Gatirly, 6. Yaghly, 7. Gulahmad, 8. Gizilbulag, 9. Tovuzgol, 10. Ince, 11. Abbas Golu, 12. Ali Kosa, 13. Parchenis kharaba, 14. Kharmirkasan, 15. Parchenis Galacha, 16. Guru Aghaj, 17. Damirsikhan, 18. Gayakharaba, 19. Alchaly, 20. Garajaviran, 21. Jadgiran, 22. Gandzak, 23. Gayagishlag, 24. Gulabi, 25. Akarak, 26. Suki.

### In the Darakand valley

27. Kahin, 28. Hasanjan, 29. Khadimly, 30. Sarabdal, 31. Chichakly, 32. Kalakly, 33. Gulbulag, 34. Hasankandy, 35. Aghdis, 36. Soyugbulag, 37. Jandarvish, 38. Amirojag, 39. Girkhbulag, 40. Galacha, 41. Oghrunja, 42. Aghdash, 43. Jafarabad, 44. Garadash (Bayramkandy) 45. Aliverdykharaba, 46. Girampa-ashaghy, 47. Alimaly, 48. Takalty, 49. Pirdamir, 50. Tikanly, 51. Parnout, 52. Irabad, 53. Chirakhly, 54. Osman-kandy.

### *8. Saadly district*

1. Soyudlu, 2. Huseynkandy, 3. Jirikhly, 4. Elimcan, 5. Haji-Bayramly, 6. Eyrisifat, 7. Kheyirbayly, 8. Assar, 9. Shahvarid.

### *9. Talin district*

1. Yeni Talin, 2. Ashnak, 3. Mehribanly, 4. Irind, 5. Garghagovmaz, 6. Yukhary Aghjagala, 7. Ashaghy Aghjagala, 8. Yashil, 9. Bashsiz, 10. Bakhjajig, 11. Sheikh Haji, 12. Dadaly, 13. Aralikh, 14. Kohne Talin, 15. Gozlu, 16. Yeni Girmizily, 17. Guldarvish, 18. Adiyaman, 19. Masdara, 20. Soyudlu.

### ***10. Seyidly and Akhsaggally district***

1. Dian, 2. Garajalar, 3. Avan, 4. Makhta, 5. Goysh, 6. Goytul, 7. Ujan, 8. Dizir, 9. Persy, 10. Godakly, 11. Naziravan.

### ***Akhsaggally area***

12. Yeni Gazanfar, 13. Sarigol, 14. Ushu, 15. Kichikkand, 16. Babakishy, 17. Kirashly, 18. Kalashkandy, 19. Tigid, 20. Garajaviran.

### ***11. Sardarabad district***

1. Sharifabad, 2. Garkin, 3. Turkmenly, 4. Chubukhchu, 5. Markaragoy, 6. Evciler, 7. Aghjaarkh, 8. Armudlu, 9. Uzunoba, 10. Iy-daly, 11. Gojayaraly, 12. Janfada, 13. Guzugudan, 14. Gurduqulu, 15. Tapadiby, 16. Kari-markhy, 17. Sardarabad galasy, 18. Molla Bayazid, 19. Kechily, 20. Shahriyar, 21. Jafarabad, 22. Kollugarkh.

### ***12. Korpubasar district***

1. Gamarly, 2. Khatinarkh, 3. Mirza Huseyn, 4. Safiabad, 5. Aralikh Kolany, 6. Zeyva, 7. Yasakhly (Ashaghy Aylanly), 8. Alibayly, 9. Abdurahman, 10. Vagharshabad, 11. Giram-pa, 12. Mughanjig, 13. Samangar, 14. Aytakht,

15. Korpaly, 16. Kurakandly, 17. Aghjagala, 18. Giznauz, 19. Aghnatun, 20. Franganots, 21. Tossuz, 22. Haji Gara, 23. Molla Dursun, 24. Hajilar, 25. Aramly, 26. Ayaly, 27. Gizil Damir, 28. Ushayan, 29. Ashtarak, 30. Parpy, 31. Takiye, 32. Akarak, 33. Batrinj, 34. Hakhis, 35. Pirakan, 36. Argov, 37. Talish, 38. Talish Akarak, 39. Kalashan, 40. Yeghvard.

### ***13. Abaran district***

1. Mogny, 2. Iohanavang, 3. Boyuk Korpu, 4. Kichik korpu, 5. Saghmosavang, 6. Aghinagoy, 7. Galacha, 8. Gunbazly, 9. Bazarjig, 10. Shirakgala, 11. Jamishly, 12. Takarly, 13. Bulkheyir, 14. Garkilsa, 15. Astvatskal, 16. Gushchu, 17. Ali kichik, 18. Chamirly, 19. Molla Gasim, 20. Damjily, 21. Sachly, 22. Amirly, 23. Gulabdy, 24. Sary Budag, 25. Samdarvish, 26. Gulluja, 27. Melkumkandy, 28. Haji Bagir, 29. Garanlig, 30. Damagirmaz, 31. Mirak, 32. Malikkandy, 33. Bash Abaran, 34. Guruboghaz, 35. Gundagsaz, 36. Jarjeyis, 37. Chobangarakmaz, 38. Sharabgala, 39. Jangi.



#### ***14. Darachichak district***

1. Alparas, 2. Rovzanlar, 3. Gumush, 4. Erzekn, 5. Dallar, 6. Gabar Ali, 7. Bjny, 8. Sollak, 9. Kakhsy, 10. Aghpara, 11. Makravang, 12. Ashagy Akhta, 13. Yukhary Akhta, 14. Garnigov, 15. Randamal, 16. Zanjirly, 17. Farrukh, 18. Babakishy, 19. Dely Pasha, 20. Sarinjan, 21. Taycharikh, 22. Gorchulu, 23. Chopur Ali, 24. Dadagishlag, 25. Takalik, 26. Ulashik, 27. Gara Gala, 28. Gorug Guney, 29. Yayjy, 30. Tutmashen, 31. Tsakhkunk, 32. Shahriz, 33. Chercher, 34. Boyuk Ordakly, 35. Chubukhlu, 36. Tsakhmaber, 37. Gomadzor.

#### ***15. Goycha district***

1. Bigli Huseyn, 2. Zeynalaghaly, 3. Rahman-kand, 4. Aghgala, 5. Ayrivang, 6. Gizilaghaj (Abulkandy), 7. Noraduz, 8. Gishlag, 9. Kavar, 10. Gul Ali, 11. Kosa Mammad, 12. Pashakandy, 13. Deli Gardash, 14. Kuzajik, 15. Bash-kand, 16. Heyranis, 17. Atamkhan, 18. Veli Aghali, 19. Tazakand, 20. Delikdash, 21. Gol-kandy, 22. Ashagy Adyaman, 23. Yukhary Adyaman, 24. Abdul Aghali, 25. Gozal-dara, 26. Agh-girag, 27. Ashagy Garanlig, 28. Yukhary Garanlig, 29. Zolaghaj, 30. Ko-

lanligirilan, 31. Alychaly, 32. Garasaggalishlaghy, 33. Yarpily, 34. Zaghaly, 35. Gizilbulag, 36. Girkhbulag, 37. Ganly Allahverdy, 38. Barsarkechar, 39. Goshabulag, 40. Ashagy Keyty (Salman kenty) 41. Bash Keyty, 42. Ellija, 43. Dashkent, 44. Dash Keyty, 45. Tatly Gishlagy, 46. Zerzibil, 47. Zod, 48. Aghyokhush, 49 Eyrije, 50. Boyuk Mazra, 51. Kichik Mazra, 52. Kesemen, 53. Shishgaya, 54. Jil, 55. Ardanysh, 56. Adatapa, 57. Shor Aly, 58. Aghbulag, 59. Tokhluja.<sup>14</sup>

Above mentioned were the names of the districts and villages of Erevan province when a decree of March 21<sup>st</sup>, 1828 about establishing Armenian province was issued, founding the Christian Armenian state on the Turkish-Russian border. Let us state once more, that Armenians would never give, or to be more exact, could never give Turkish names to districts and village they lived in. From 1828 to 1988 in the territory of Erevan province considerable changes happened not only in divisions of administrative territory, but also in political system. Between the years of 1918-1920 the republic of the dashnaks and after 1920 the Armenia Soviet Socialist Re-

public were established; nonetheless, in the ensuing mix-up some of these settlements kept the original Turkish names.

## **THE AWAKENING OF THE ARMENIAN SEPARATISM AND CHAUVINISM**

As historian Leon confessed, it is necessary to acknowledge that “the most prosperous and successful nation amongst the nations populating Turkey were the Armenians”.<sup>6</sup>

Armenians were one of the nations that resided in Turkey. Nevertheless, besides Turks and Armenians, there were numerous representatives of other nations, who also resided in Turkey. Besides the Christian, there were numerous Circassians and Kurds residing in Turkey at that time. As it had been noted in San-Stefano and Berlin treaties, the Turkish government had to provide security for the Armenians and protect them (representatives of other nations, as well as the Armenians) from Kurdish and Circassian aggression. Who are Circassians? As a rule, Moslems who had found the

refuge in Turkey were called Circassians. In most of the archived documents Moslem refugees, including Circassians, Chechens, Lazs, Adzhars and others, were shown as Circassians. Most of Moslems founding refuge in Turkey were exasperated and impatient citizens of Russia and Bulgaria.<sup>14</sup>

The secretary of the English ambassador in Constantinople, St. John after his visit to the refugee camp located in a short distance from the capital and after his acquaintance with their situation described what he had seen and heard: "There were more than 7000 Moslems. They had come from around Batumi on ships. The condition of these people was extremely poor".<sup>17</sup>

According to the information given by Lieutenant Ketchenner "the total population of that Ada-Bazar uyezd was only 17 thousand men. At the same time, more than 25-30 thousand refugees came to this area and had pitched a camp or had settled here." According to the Erzurum deputies' statements Major Trittor had informed, that "it is expected that 10 thousand families or about 50-60 thousand refugees will come there soon. To the uyezd which had only

30 thousand inhabitants, more than 25 thousand refugees came. In Trabzon and Samsun 6 thousand refugees have just got off from the ship.” Undoubtedly, these facts are sufficient for creating an idea about refugees’ geographical routes, their life conditions, as well as the reasons and how they had arrived to Turkey.<sup>19</sup>

What were the life conditions of Armenians living in Turkey in those days? Let us have a look at the notes of adviser of the tsar regime Gryaznov to get an answer. He wrote, the “...only the Armenians were cultivating rich lands, only they had industries and trade posts. Though Turks and Kurds lived at the expense of Armenians, in return they were giving incomes from tillage of the land, industry and trade operations to this talented and tricky people. Those who are informed about the condition of the Asian Turkish Armenians must acknowledge that the richest lands of Basen, Alashkert, Kharbert, on the banks of Murad River and Van Lake were owned by Armenians. I could not see poverty amongst the Armenians living in Turkey, which was so well-known to the people inhabiting the Northern Russia’s

villages while I was living and travelling in Turkey for four years. Russian peasants can't even imagine the amount of grain collected and cattle kept in Armenian villages..."<sup>20</sup>

Inclinations from the history and modern interpretations had resulted in falsification. Let us look at the presentation of Trabzon events. Russian ambassador Nelidov writes: "In Trabzon everything began from assassination attempt of the Armenians against Van's former deputy Bahry. Both Bahry and Commandant Ahmed Hamid pasha who accompanied him to the ship were wounded. Immediately after this the Armenians killed one civilian Moslem who had known the son of one of the Armenians who had participated in the attack on Bahry pasha. Thus, this was the reason for mass killings of Armenians." From Nelidovs' statement we can obviously see that "the conflict in Trabzon was procreated by Armenians."

Nonetheless, Mr. Markosyan had repeatedly stated trying to persuade his readers, that "no, no, Moslems were expecting those events; otherwise, they could not have started to implement a counter measure, killing Armenians,

plundering their property.” At the same time, Mr. Nelidov disproves Mr. Markosyan by stating, that “in many places Armenians were the instigators of those attacks. Almost all the time they had attacked the Moslems first, to which Moslems were responding almost immediately; furthermore, without any resistance from government they began to slaughter and plunder.”<sup>45</sup> Another source affirming this notion was found in the report of 1904 wrote by Lieutenant-colonel Tomilov. He had stated, that “...Armenian rebels had organized slaughters and caused the instability. They have tried to incite Christians to revolt by slaughtering their own brothers in faith. By using those methods, they wanted to attract European states to the task of finding the solution for the Armenian problem. Eventually, they were hoping to get an autonomy.”<sup>46</sup>

All efforts of Armenian historians made the way of perverting the known historical facts were dedicated to the creation of a notion, that since last decades of the 19<sup>th</sup> century the Turkish government put aside all internal and external policy problems and took upon themselves as the first duty the foundation of the pretexts

for inflicting a reprisal onto the Armenians and extraditing them from the country.

It would be a big mistake to limit the regeneration of the Armenian chauvinism only the Turkish territory. In 1883, due to the beginning of the nationalist activities serving the creation of the Armenian kingdom 38 people were arrested in Irevan. These chauvinists, majority of who were school teachers, were working on passing the ideas of restoring the Armenian kingdom to young generations.<sup>50</sup> In 1892, “Armenian revolutionary workers association” was created in Tbilisi. Propaganda of the national chauvinism had continued until the year of 1895, when the tsarist government had stopped their activities.

It would be enough to emphasize only one fact, in order to gain an understanding about the degree of the Armenian chauvinism in the Caucasus. It was stated in the order of Knyaz (Prince) Golitsin:

1. The settlement of the Armenian refugees in this country should be stopped; refugees must either accept the Russian rule or return to Turkey.



2. Armenians must do their military service only in military units dislocated on the territory of the empire.

3. Do not give consent to create Armenian legions in the Trans-Caucasian territory; prohibit storage of the military supplies and weapon, as well as transportation of weapons on and through the Caucasian territories.

4. The activities of the Armenian charitable educational societies should be limited.

5. Taking into account preconceived character of the printed books, the Armenian printing-house in Tbilisi should be closed...<sup>51</sup>

At the end of the 19<sup>th</sup> century, representatives of Armenian Catholicos, visiting the capitals of the several European countries, were calling great and small countries to pressure, influence and force Turkey to solve the “Armenian problem” by creating “the Armenian state” called the “Great Armenia.” Thus, Armenian chauvinism, Armenian separatism had got out of the frames of limited propaganda long ago and had reached a level of international confession.

Complete conversion to Christianity of Irevan province located in the west region of

the Northern Azerbaijan took an exceptional place in the national-colonization strategy of the tsarist Russia. The first steps had been taken for achieving this insidious goal at the end of the 18<sup>th</sup> century. Graf V.Zubov received a very serious official task from Ekaterina the 2<sup>nd</sup> about “cleansing” the territories alongside the River Arax and settlements located on the boundaries neighbouring Ottoman Turkey. Graf Zubov officially informed all high ranked officers under his supervision that the problem of converting to Christianity the Irevan province must be kept in secret. He had stated that “the leakage of our future plans to the Moslems, would “awake” them and will cause a great fuss.”<sup>1</sup>

The death of Ekaterina the 2<sup>nd</sup> (November, 1796) had postponed the realization of the plan of “cleansing” the territories of Irevan province from Moslems. Nonetheless, it was not delayed for long. Ekaterina’s grandson, Alexander the 1<sup>st</sup> broadened zeal wars and fights for possession of the Irevan province which had a suitable strategic position, being in a close neighbourhood to Iran and Turkey, with even more enthusiasm.

Alexander the 1<sup>st</sup> remaining faithful to his grandmother's will and his vow, signed the historical manifesto officially affirming the annexation of Eastern Georgia by Russia on September 12, 1801. Loru, Pambak, Shamshaddil, Gazakh were annexed by Russia besides Georgia. At the beginning of 1804, Ganja khanate was occupied. Alexander's army began serious preparation for occupation of Irevan and Nakhchivan provinces, which had an important military and strategic location. Nonetheless, the demographic situation, as well as the ethnic structure of those territories were of serious concern and undermined their faith in a quick victory. General Paskevich was informing that instead of ten thousand Azerbaijani there were only three thousand Armenian families in Irevan province. Of course, the stability of the ethnic structure could weaken the will of the Russian generals and would make the invasion of the fortress considerably difficult; furthermore, it would be impossible to occupy the castle and, as a consequence of that, the province. The tasks of settling Christians, who were faithful to the empire, in order to achieve an easy

victory, of speeding up and carrying out of the occupation plan, of becoming stronger in this place and for establishing the security were arising. For this purpose, they had begun settling Armenians in the colonized territory of Irevan province. Undoubtedly, it was impossible to provide absolute superiority of the Armenians in the ethnic structure by migration only. Taking into an account all of these facts, tsar officials were oppressing and banishing Azerbaijanis from the land of their ancestors. Meeting the resistance they were killing Azerbaijanis. Besides giving wide scope to politics of converting to Christianity on the eve of war, another goal of tsarist Russia was to break the will of the Azerbaijanis in the territory of the province, to blunt national identity and eventually, to weaken and to liquidate the opposition against Russian troops.

Immediately after the occupation of Irevan province by tsarist Russia management of country, fate of aboriginal Moslem population was commissioned to Christians (Krasovsky, Chavchavadze, Kanaibo, Argutyan, Barsegh Behbudov, Pagovsky, Smbatyans, Krasitilevsky

etc. in 1827-1840). German traveller Morris Wagner, who came to Irevan in 1843, described the result of this insidious politics with the exceptional exactness and figuratively: "From the day that Russia delivered its two-headed eagle to Irevan hollow, from the moment that it spread its ugly, bothering max (duty) politics to the provinces in Southern Caucasus, prospering trade in this country became completely pale and disordered. As Irevan was the middle-point of the Iran-Georgia road, its shops and caravansaries were always full. In the yard of those shops, caravansaries which were absolutely empty now, once horses were neighing, camels were bleating under their heavy loads."<sup>2</sup>

Implementin the policy of changing the demographic situation in favour of the Christians in Irevan province, the colonizers were not satisfied with banishing Azerbaijanis from their ancestors' land by force. At the same time, they had exposed Azerbaijanis to the exceptionally merciless genocide. The annihilation of the Azerbaijanis was thought to be the most reliable guarantee that they will not be able to come back and get the land of their ancestors. An-

other favourable way to ruin of all refugees' hopes to come back was to urgently settle Armenians in the empty villages and homes. Dashnak *Mauserers* were using both methods spacioously and were carrying out the plans to convert territory of Irevan province to Armenian rule without any obstacles.

On March 3, 1828 general Paskevich was writing in the report he sent to Graf Dibich about moving Christians to Armenia and Nakhchivan: "It is necessary to create all kinds of opportunities for settling Christians, Armenians faithful to Russian empire in the emptied lands belonging to Moslems." On May 26, Paskevich was joyfully reporting, that "the migration was successfully in progress. 279 families were sent to Karabakh and 948 families to Irevan provinces. Pleased by this news Colonel Lazeryev had said that soon the number of the migrant families will reach to 5000.

At the beginning of the 19<sup>th</sup> century, immediately after occupation of the Caucasus and all of the Northern Azerbaijan, the colonization policy of the tsarist Russia was directed towards the "cleansing" of the country from Moslems.

At the same time they have planned to convert the population to Christianity, to make socio-economic, social-political, ethno-confessional and demographic changes. Christian province was created (March 21, 1828) on the territory of Irevan province between two neighbouring Moslem empires, Turkey and Iran. In 1830, State Council had made a separate decision about moving Russians to the South Caucasus.<sup>6</sup>

The migration of the “restless-dissatisfied” Russian (Malakan) peasants from Russian provinces into the Northern Azerbaijan and its component of Irevan province had began. The first part of Sektant’s nomads came to Nazarchay village of Zengezur area in 1830 (Segal I.L. *Elizavetpolskaya guberniya – “Kavkazskiy vestnik”*, -5, Tbilisi. 1902. Chapter 15, p. 27). Malakans were moved from Tambov and Saratov provinces to villages of the Goyche region. New groups of malakans of “Obshiye” sect appeared in Alexandrapol (Gandja) uyezd. Ideas of this sect spread through Novobayazet uyezd in 1854.<sup>7</sup>

In the 80’s of the 19<sup>th</sup> century in several villages of Erevan province lived more than 200

*dukhobors*. Between 1844 and 1847 in Dilijan valley Golovino new villages were created and settled by *raskolniks*. In 1844 on the territory of Pambak valley malakan villages named Nikitino and Voskresenkoe were formed. Malakans had also settled in Loru, Saratovka, Darachichek, Konstantinovka villages. During the second stage of the migration plan of moving Russians to Irevan province ten Russian villages were established.<sup>8</sup>

From December of 1917 until June of 1918 Armenian *zinvors* ransacked and set fire in over two hundred Moslem villages of Irevan province. Considerable part of the population was put to the sword and other part ran to the mountains in order to save their lives. Most of the refugees died as a result of starvation and cold. The Declaration about this situation accepted by Azerbaijani inhabitants of the province was presented by the deputies of Irevan province and discussed in Azerbaijan parliament on January 8, 1919. Within 3 days of the discussion the declaration was printed in Azerbaijan newspapers (January 11, 1919).



It was said in the declaration: "...Armenians moved to the lands of the newly created Armenian republic. On the other hand about hundred thousand Moslems were moved from different uyezds of Irevan province to the territories under Turkish power. Cruel actions of Armenians' who ransacked, set to fire, put to the sword the population of more than eighty Moslem villages forced them to run.

Armenian military units have occupied Surmaly uyezd completely, the parts of Irevan, Echmiadzin and Sharur uyezds where Moslems have once lived. They (Armenian military units) are moving forward towards Nakhcivan at the present time. Part of the peaceful Moslem population of these places was put to the sword, another part driven out from their villages and ran to Iran through the mountains, which made their death inevitable. The Armenians were settling in the territories emptied by force."<sup>9</sup>

**Ethnic reprisal.** Policy of kicking out the local inhabitants from their native lands by oppressing was implemented in several ways. Governor of Irevan, Major-General Frezo was writing in the letter sent to the Police Department of

Irean city on November 28, 1892: “Inhabitants of Damirbulag and City estates are Moslems. Epidemic of cholera have spread in most parts of those estates. It is necessary to create new streets in both of the estates. Organize a commission. Involve in the commission Haji Mirabbas, Haji Seyidhasan oghlu and Kerbalayi Mehemmed Aliyev from local inhabitants.”<sup>10</sup>

Creating an “Armenian province” in the region of Northern Azerbaijan, where 85 thousand Moslems and only 22.500 Armenians were living, oppressing the aboriginal population out of their historical land was the composing part of the colonization policy. Graf Paskevich-Irevansky, by sending to major-general knyaz Javjavadze five thousand manats of silver money, demanded insistently to strengthen the Irean castle, restore it and make it more suitable for defense.<sup>12</sup> Engineer, Major-General Truzson presented wide report about the present-day condition and defensive efficiency of the Irean castle on April 23, 1828.<sup>13</sup> In the official documents it was stated, that Tbilisi, Shusha, Baku, Gumru castles were considered

of second importance, but the Irevan castle considered as the first importance castle.

In all regions of Northern Azerbaijan, including in Irevan province, the migration wave became wide-spread and was implemented with an exceptional speed since 1801. The same year, both of Shamshaddil and Loru-Pambak regions as well as Georgia were passed under the patronage of Russians. That is why, 5-6 thousand people of the Azerbaijani population of 14 villages of Pambak province were compelled to leave the region (AKAK the 1<sup>st</sup> Volume. Tbilisi, 1886, document 801).

One part of the Pambak Azerbaijanis, under the protection of Rahim bey and Samad bey, ran from their native lands and came to Gars region in the summer of 1804. At the same time, Shorayel Turks had also escaped and settled in Gars region (V.Arzumanly, N.Mustafa, Black pages of history, B. 1988, pp. 18-19). When the first Russian - Iran war began, 950 Azerbaijani families were living in Pambak region. Until the end of the war – in 1813 only 466 of those families remained there. In the following years, that is till 1854, 300 families

more were compelled to leave Pambak. Thus, fleeing and a life of a migrant was a simple method to fight against the colonial policy of tsarist Russia. This life became the destiny of Pambakians. 784 families from 950 families were driven out of their homes and had become a refugee a period of 50 years.

Following the year of 1806, 500 Azerbaijani families had to leave their native land situated on the territories of Erevan province and had run to Gars (AKAK, the 3<sup>rd</sup> Volume, document 917). According to the calculations of I.Shopen, 2984 Azerbaijani families lived there by the time Russians had occupied the Irevan province. After the occupation the number of Azerbaijani families in the province had decreased 3.5 times. As a result, there were only 847 of them left to live in the province. In period of two to three years 2137 Azerbaijani families were compelled to move or to say more precisely to run to neighbouring Iran and Ottoman Turkey. The results of the migration process have shown that the number of Azerbaijanis native to the Irevan province had considerably decreased by the end of the first half of the 19<sup>th</sup>

century. At the same time, by 1832, the number of Azerbaijanis residing in the city of Irevan was 7331. Nonetheless, by 1854, there were only 3163 Azerbaijanis remaining there.<sup>15</sup>

By persuading the Armenians to move to Irevan and Nakhchivan provinces Russians had achieved a significant change of the demographic situation to the favour of the Christians in those provinces<sup>16</sup>. It was a concrete proof of the policy of converting to Christianity of the colonized Southern Caucasus. During the Russia-Iran war of the 1826-1828, on the territories of Irevan province, 420 villages which were ethnically ancestral lands of the Azerbaijanis, had been destroyed completely. Immediately after the Russia-Turkey war, which lasted from 1828 until 1829, 23098 Iranian born and 20324 Turkish born Armenians, totalling at 43422 were moved and settled in destroyed and emptied villages which were previously inhabited by Azerbaijanis.

The first half of the 19<sup>th</sup> century was coming to an end. By that time, in Erevan province, on one hand, Russian policy of national oppression and conversion to Christianity became in-

tensified and got a new form and content. On the other hand, demographic situation was quickly changing to the favour of the Christians, especially Armenians.

Immediately after the annexation of Irevan province by Russia, 2137 families were driven out from these lands. 2306 families were driven out of Gazakh between the years of 1817-1831. Between the years of 1796-1810, 10334 families were driven out of Guba. 11478 families were driven out of Shamshaddil between the years of 1804-1817. Finally, between the years of 1804-1817, 15354 families from Borchali and 1400 families from Nakhchivan were driven out of their native lands. The number of the Azerbaijani families who left Karabakh between the years of 1805-1813 totalled at more than 4845. Eventually, Azerbaijanis had to leave their native lands and representatives of other nations, under the protection of the state, were settled in this territory.<sup>18</sup>

The purpose of Tsarist Russia was creating a buffer zone – the state between Moslem East and Christian Russia. At the same time, the goal of the Armenian leaders was to establish the

“Great Armenian Republic.” Thus, both, Russians and Armenians, were showing serious efforts in fulfilling these goals. Andranik, who was the instigator of the process of putting Zangazur Azerbaijanis to the edge of calamity, had decided “to settle at least 30 thousand Armenian refugees on these lands alone.” Problem was not solved just by resettlement of Armenians to Zangazur. This policy was later followed in a certain order and with a certain cruelty in five other uyezds of the province.

In 1884, 3 thousand peasants from Zangazur uyezd were forced to move to Baku. An additional 10 thousand of them had joined their brothers in vain by 1904. When Azerbaijani peasants had demonstrated their frustration with the colonisation policy in Echmiadzin uyezd, the tsarist officials were seriously worried. In the letter sent to the Caucasian governor, Colonel Poster was informing his counterpart and writing about this fact with a certain degree of an excitement. He stated, that “all of the Azerbaijanis in the villages of the uyezd have become the enemies of the government.”

The 20<sup>th</sup> century was portentous for the radical changes that took place. Beginning of the century had started with an increase in the policy of the colonial oppression. The Azerbaijanis of Irevan province have had fallen a victim to a harsher, more merciless slaughter. In a real sense of the word, during 30 months of dashnak rule of the newly created Armenian government, the genocide of Azerbaijanis was committed. At least 60 thousand Azerbaijanis were killed or forced to flee their native lands. Armenian Soviet Socialist Republic was created on 11 November 1920. A new and a decisive time had begun in the policies of conversion to Christianity and ethnic cleansing. The policy of the ethnic cleansing against Azerbaijanis, the autochthon inhabitants of Aghridagh valley, Chukhursaad area, Irevan province and present-day territory of Armenia, that was started in 1828 have had been stopped by last decade of the 20<sup>th</sup> century.

It would be prudent to reiterate the irrefutable facts about the banishment of the indigenous population from their native lands by the way of a brutal force and with a violent oppression. During the Russia-Iran war (1826-1828) 420 villages in



the territory of Irevan province, where Azerbaijanis had once lived, were completely destroyed. Out of the 317 villages that remained by the end of the war (1828), 254 were occupied by Azerbaijanis, 38 of them by Armenians and 25 by both, Azerbaijanis and Armenians. Armenians had forced Azerbaijanis to flee from more than 146 villages between the years of 1828-1872. In addition, Armenians had totally cleansed 15 villages from Azerbaijanis. Between the years of 1826-1872, 420 ancestral villages of Azerbaijanis were destroyed and additional 161 villages were occupied by Armenians. Eventually, as a result of ethnic cleansing policy implemented on the territories of Erevan province within the 46 years, 581 villages were left without any Azerbaijani and were settled by the Armenians.

After the Irevan province was annexed by Russia, between the years of 1828-1829 Armenians, from neighbouring countries, had systematically moved and settled in 208 villages, which previously belonged to Azerbaijanis. Facts of oppression and banishment of Azerbaijanis from their native lands helps to create a certain idea from territorial point of view. The territory of

Irevan province was 23194.79 versts<sup>2</sup> or 26397.06 km<sup>2</sup>. With the inclusion of the Gars province (18739.46 kilometer<sup>2</sup>) the size of the total territory would be 45136.52 km<sup>2</sup>. The territory given from Irevan province to the Armenia Soviet Socialist Republic was about 1380600 hectares. It should be noted, that in 1828 only 3.37 percent of that area or 46515 hectares were occupied by the Armenians. At the same time, the lands owned by Azerbaijanis consisted of 1334085 hectares or 96.63 percent of the whole territory mentioned above. Nonetheless, starting from 1828 and all the way till 1873, 408 thousand hectares of Azerbaijani land, as well as, between the years of 1918-1920, 633 thousand hectares or approximately 75 percent\* of the whole territory were given to the Armenians.

The inclination towards chauvinism as the corner-stone of the colonization policy had turned hostility tendencies between nations and nationalities into a suitable weapon against all Caucasian people. Furthermore, Armenian authors, being the prime aides of the tsar palace,

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\* Armenian-Turkish slaughters, p. 114

as well as, the tsarist officials were writing about this insidious policy the following: “After the Armenian – Turkish bloody slaughters, which continued for the whole year, one more frightful calamity grew up and had turned into a ticking bomb. It was a disaster the proportions of which were never seen throughout the history. A group of Kazaks were sent to our uyezd to establish peace, order and stability between Armenians and Turks. Recalling this disaster brought to the population by this group of people led by Lieutenant-colonel Viberin, head of uyezd Freylikh and mediator of armistice Yermoloyev, one would be shocked. Kazaks were breaking into homes and ransacking them. They were putting people to the sword and torturing them. The death toll was enormous.”

Continuing their horrible story, the unknown authors were writing about “new graveyards created by the ruins of the flaming villages. In these graveyards, created by Kazaks indiscriminately lied the corpses of elders, children, mothers and their babies. All this crimes were committed by Kazaks.” The most terrible and deeply infuriating disaster for every woman

is her virginity was becoming “spoiled” before marriage. Little girls of different ages were raped in front of their fathers, sisters in front of their brothers, wives in front of their husbands. There were many villagers who had witnessed those atrocities\* .

Between the years of 1918-1920, within the 30 month of dashnaks’ rule, 157 villages completely and 67 villages partially were emptied of Azerbaijanis. Eventually, Azerbaijanis were driven out of 738 villages, which were given to Armenia by the year of 1920.

## **ON THE EVE OF THE WORLD WAR**

Senate court began the hearings on the problem called “the case of dashnaks” on the 17<sup>th</sup> of January of 1912 in the city of St. Petersburg. Criminal case in regards to 159 Armenians, who were charged of inciting the revolutionary activities and killing state officials, was raised by the article 102 of the criminal cod. Two of the accused Armenians had died in prison and nine of them had managed to escape.

The courts' verdict was read on the 19<sup>th</sup> of March of the same year. As a result, 94 prisoners were released and the rest were imprisoned to the sentences of 4 to 6 years.

Such a "courteous" verdict of the senate court can be related to two notable points. First of all, amongst the charged there were well-known Armenian capitalists, such as Melik-Azadyan, Shapashnikyan, Ganjaoghlyan. These rich men, who were financing dashnaks on their "honourable quest" for the solution of "the Armenian problem," had hired the most prestigious Russian lawyers. Secondly, all through the 1912, there was observed a certain degree of enlivening in the foreign policy of Russia. The policy was directed towards activation of all the forces opposing Turkey. Tsarist government had put "the Armenian problem" together with the Balkans problem forward once again.

At the **Third** meeting (6 June 1913) of the State Duma, P.Milyukov, by raising the reforms problem in the "western Armenia" in connection to the Balkan crisis, brought "the Armenian problem" to the discussion floor of the tsarist

government once again. He had called upon the government to be engaged more closely with this problem. Lawyer M.Papajanyan, who was elected a deputy to Duma from Ganja (20 October, 1912), taking the opportunity in-hand, had supported the discussion of “the Armenian problem.” Menshevik deputy A.Chkhengelin had asked: “To whom is the Armenian Macedonia is important?” Monarchist deputy P.Markov had added: “I ask you: Why is it necessary for Russia to create the Armenian Republic on the border line of the Caucasus and Turkey. Notwithstanding, M.Papajanyan did not give up and devoted each of his speeches to “the Armenian problem.”

“The Armenian problem” was also the subject of the international projects. In 1901, the International Peace Bureau presented “the Armenian problem” for the discussion in different political circles of Bern, Switzerland. In Berlin congress of the Bureau had called the governments of the countries which signed the peace treaty to help in implementing the reforms mentioned in the article 61. The same way, as it was at the end of the 19<sup>th</sup> century, in the beginning of

the 20<sup>th</sup> century, more precise between the years of 1901-1902, “the Armenian problem” was continuously heard in the press and the parliaments of the capitals of numerous European countries. Just like in the French parliament of 2000, prominent French people of the time, like Anadol and Jan Jores rose in the defence of the “tortured Armenian people.” Numerous protests were organised in London, Paris, Rome and Berlin and were declarations of the solidarity with those “tortured people” have had sounded. Between the 4-7<sup>th</sup> of June of 1902, with the initiative of the social and political figures and the support of the progressive scientists the international conference in support of “the Armenian problem” was held in Brussels. Conference had created a commission, prime purpose of which was to defend “the Armenian problem” and to find its resolution. More than that, a solidarity meeting was held in Brussels. At that meeting, Jan Jores declared the Europe’s attention to “the Armenian problem” and he said that “the position of Russia in this matter is dependant on position of France.”

The representatives of Armenian community had decided to address the tsarist government of Russia at the meeting gathered in Tbilisi on September 19<sup>th</sup>, 1912. Such meetings were also held in Batumi and Baku, as well as, in a number of other places. They were insistently asking the emperor to help in solution of “the Armenian problem”, take the fate of the Turkish Armenians under his patronage. Catholicos the 5<sup>th</sup>, Gevorg had sent the letter to the Russian tsar, humbly asking him to personally engage with “the Armenian problem”. At the same time, the position and the role of the Caucasian governor Voronsov-Dashkov in this problem deserves some attention. The governor had sent a letter to tsar Nikolay II in which he was writing that “politics that Russia lead in the area of relation with Armenians have always been corrected; Armenians have always been devoted friends of Russia.” The governor brought, with the politeness characteristic of diplomats, a very delicate matter to the emperor’s notice. He stated that “if you miss this good opportunity European states will be able to take control over the mediation of the prob-



lem; Armenians would be fallen out with us and would stick to the hem of the Europe.” Voronov-Dashkov also emphasized that it would be necessary to use such a devoted, faithful and reliable people as Armenians in Russia’s military operations area.

Turkish government had invited the representatives of the Armenian National Assembly and had introduced them with the project of the intended reform to be carried out in the Armenian provinces. This project was then been published in the press. Nonetheless, the Armenian National Assembly rejected this project and had presented its own project to the ambassador of Russia in April of 1913. In that project it was proposed to create a country consisting of Van, Bitlis, Erzurum, Sebastiya, Kharberd and Diyarbakir provinces under the patronage of the Governor-general or of the High Commissioner and to prohibit the return of the migrants to the country which would named Armenia. Diplomats had puzzled over to find a way of getting a decision to the problem of the east in their country’s favour. “The Armenian problem” which presented as the composing part of that

problem was important to them, especially on the eve of war. It was impossible for them to come to the unanimous decision. European states had begun the war on the 1<sup>st</sup> of August of 1914 for the purpose of dividing already divided world. War had continued for more than four years. 33 states and 75 percent of the population of the world had been involved in this war. Each of the sides involved had their own interest and position in the war.

Each country's relation to "the Armenian problem" was determined just on the basis of such interests. England wanted to keep its colonies in hand, to overpower Germany, to get firmly established in Egypt and to possess Palestine and Mesopotamia. Lord Kerzon commented on this desires this way: "The purpose of the allies is to defend and give freedom to Asian nations. Undoubtedly it does concern Armenia as well." Lloyd George had also described the First World War as "the war for the peoples' freedom".<sup>16</sup>

At the same time, Russia had intended to possess Straits of the Black Sea, Galitsiya and Armenian provinces in Turkey. Official circles

supporting the tsar Second Nikolay's position had decided, that when Europe began its war Russia would have had to decide "problem of the east" in its favour by the way of building an authority in the bays of the Bosphorus and Dardanel of Istanbul.<sup>17</sup>

Arisen new condition had increased the faith of Armenians in the sweet promise of the tsarist Russia to give "freedom to western Armenia". By using nationalist Armenian parties Russia had tried to incite the Armenians residing in Caucasian and Turkey; furthermore, it had tried to arm them and even join in the ranks of Russian army in the fight against Turks. "Mshak" and "Horizon" newspapers were advising each Armenian to demand the autonomy of "Turkish Armenia" under the patronage of Russia. Loyalty towards Russia had been rising in the Armenian community, especially amongst the young people, on the premises of a holy war for the purpose of freeing the "Western Armenia". It was said in one of the appeals, that the "time had come to fight against merciless enemy and to join in the ranks of the con-

querors Russian army. Our bleeding brothers are impatiently waiting for us with.”<sup>18</sup>

Several Armenian communities abroad had also begun their active work. Arshak Chobanyan was writing in the article of “War of liberation”: “Let’s do our best in trying to stand honestly in the row of the people who fought for the freedom when the sun of justice rose over the head of the world”.<sup>19</sup>

Tsarist government had made an appeal to Armenians about joining the Russian army voluntarily on July 23<sup>rd</sup> of 1914. The Armenians had immediately begun to conduct the negotiations with the governor Voronsov–Dashkov in regards to the formation of the organized armed volunteer groups.

The Armenian National Bureau was in charge of conducting the negotiations with Russia. This bureau had been created in 1912 in Tbilisi for the purpose of conducting diplomatic negotiations with great states in regards to “the Armenian problem.” A.Barkhudaryan (Leo), S.Harutyunyan, H.Tumanyan, K.Stepanyan, A.Sahakyan, H.Amirkhanyan, H.Spendiar-yan, Kh.Afrigyan, H.Argutyan, H.Melikyan, S.Kul-

benkyan, G.Khatisyan, S.Lisityan, A.Pogosyan, A.Abejyan, H.Kocharyan were in structure of this bureau, which was compelled to solve “the Armenian problem”. Bishop Mesrop had been elected honorary chairman of the bureau. In the month of September of 1914, the Bureau had gotten permission from the official circles of the tsarist Russia concerning the formation of the Armenian volunteer armed groups. “Military Council” was created and charged with a formation and armament of the volunteer groups. There were branches of the Bureau as well as the branches of the “Military Council” in all of the cities of the Russian Empire where the Armenians have lived at the time.

Armenians from different corners of the tsarist Russia as well as the ones from the foreign countries had begun to come to Tbilisi in order to join the volunteer armed groups. The Armenian volunteers wanted to solve “the Armenian problem” by the way of a brutal force and by serving in the armies of the different countries. Four volunteer groups were created by the end of 1914. At different times, Armenian leaders like Andranik Ozanyan, Arshak

Gavafyan (Kerry) Vardan Mehrabyan, Hamazasp Srvanstyan headed this groups. Pretty soon the 5<sup>th</sup>, the 6<sup>th</sup> and the 7<sup>th</sup> groups were created. The number of the volunteers accumulated rapidly and reached the number of 6 to 9 thousand by 1915. Andranik's group, which consisted of 1200 fighters, went to the Salmast-Van front on the 14<sup>th</sup> of November of 1914. The 3rd group went to the Alashgert-Kaghzman-Bitlis front on the 13<sup>th</sup> of November of the same year. The fourth group went to the front in the Sarigamish-Korpukoy-Arzurum direction on the 19<sup>th</sup> of November of 1914.

The Armenian volunteers who were familiar with the local conditions, roads, passes, rivers and knew languages of the indigenous population had helped and rendered their services to the Russian army. Frequently, they acted as spies and guides.

Dashnaksutyun Party, which preferred the concept of solving "the Armenian problem" by force in reality, was pulling the Armenian people to the calamity. Newspaper "Mshak" wrote: "The 3rd stage of the Europe-wide war has not

yet ended. Nonetheless, the results of the Dashnaksutyun's activities are in front of eyes."

**"IF WE DO NOT SHED BLOOD,  
WE SHALL NOT GET THE  
FREEDOM"**

The Armenian leaders had accepted this slogan as a program of activities from the last decade of the 19<sup>th</sup> century. For the solution of "the Armenian problem", in order to establish the "Great Armenia" 250 thousand Armenian armed zinvors invaded Turkey with the Russian army on the 4<sup>th</sup> of November of 1914. Within the four days they had occupied Korpu-koyu in Erzurum region. They had continued and had occupied Sarigamish on the 3-4<sup>th</sup> of January of 1915; Erzurum on the 16<sup>th</sup> of February of 1916; Isfahan (Iran) on the 17<sup>th</sup> of March and Trabzon on the 18<sup>th</sup> of April of the same year. They had tortured mercilessly the indigenous population of Khoy and of Dilman between the 2<sup>nd</sup> and 3<sup>rd</sup> of May. They had burned territories between Van and Urmia lakes, had occupied Arzincan on the 25<sup>th</sup> of June and Mush on the 23<sup>rd</sup> of August of 1916.

Surroundings of Hasangala, Sarigamish, Ardahan, Gars, Izmir, Erevan, Erzinjan, and Trabzon Armenians were completely destroyed. Armenians had burnt the Moslem villages and put to the sword the population without any distinction for the age or the gender. They were forcing peaceful population out of their homes and Mosques and were burning them alive if they would not come out. They had buried old men and children, cut the bellies of the pregnant women, pulled out the babies and strangled them, cut them to pieces, cooked them and had forced the mothers to eat the meat of their own babies. Kazim Garabakir wrote in the letter that he sent to general Harbord: "Our army liberated Mamakhatun on the 22nd of February. Nobody out of the local population had survived. They killed all of the local population and hid the bodies in a big well. Nonetheless, even more horrible sites came into our view in Alajakand. Breasts of the dead bodies became unrecognizable ... Bodies of all children had been gutted with bayonets. They had forced old men and women into the Mosque and had burnt them alive; they had cut the babies by axe into two



equal parts and had hung them. This tragedy of our compatriots hurt everybody's heart..."

American historian Stanford George Show stated that Russian army had reached Van on the 14 May. He continued that the Armenian volunteers, who had called upon the world community "To save the miserable people from Turkish oppression," were involved in the criminal amenability. The Armenian volunteers had come to the front and had slaughtered the local Moslem population within the two days of occupation of Van. They had established the Armenian state in Van. They had established this state in this particular city because there was not any Moslem left there. A part of the people had been killed another part of them had escaped.

Turkish army was fighting on a several fronts by that time. Despite that, they had found an opportunity to take Van back by storm on the 22<sup>nd</sup> day of July. The Russian army had once again occupied Van in August of 1915. Russian army had also occupied Erzurum on the 16<sup>th</sup> of February of 1916. Attacks continued, villages were ransacked, homes were burned, and peaceful population was slaughtered.

S.J.Show wrote: “The most terrible slaughter began during that war. More than million Moslem peasants were compelled to escape. Thousands of refugees who tried escape with the retreating Ottoman army towards Erzinjan were torn to pieces on the way”.

When the Armenian volunteer armed groups occupied Mush they, like a blood lusted savages, shouted that they had taken their vengeance. They had declared of the slaughters of any Moslems coming across their view, of the burnings of old men alive, of the disgracing of Moslem women’s honour. The Armenian volunteers had dumped the bodies of the inhabitants of the surrounding the Hazal lake 15 villages to that lake. On the way going inland of Anatolia they had gathered ill, children, women to Takka cloister and had burned them alive. They had cut breasts of the young girls, raped and then slaughtered them. They had cut and poked the breasts of mothers to the mouths of their wounded babies. They had cut the skin of the head of Sheikh Abdul Gafar Efendy so he would suffer and die in pain. Blood-thirsty, savage Armenians cut heads of about hundred

children and women in the place named Dikly Tash (J.Malevil). Ten thousands Moslem martyr lie in graveyards in Erzurum, Gars, Van, Bitlis, Mush, Sivas, Ankara regions. Slaughters organized by infamous Andranik and notorious Zavriyev in Erzurum on the 10<sup>th</sup> of February of 1918 will forever remain in the human history as indelible proof of the Armenian savagery and blood-lust. Raider groups scattered on the outskirts of the city, without any distinction for the age or gender, filled the ditches that they had dug and prepared beforehand with the bodies of robbed, raped and slaughtered Moslems. Armenian soldiers stationed at the garrison began to pillage the homes of Moslems, to kill the men and to disgrace their wives, sisters and daughters. This savagery had continued for 14 days. Finally, when the Turkish army had liberated the city from its occupiers, they had witnessed the raiders who were trying to bury 2127 dead bodies right on the streets of the city. Just by the gateway of Gars 250 dead bodies had been found. They had found bodies filled with wounds caused by axes, bayonets, and projectiles, with the empty eyelids and acts of inhu-

man cruelty and savagery. More than 8000 people were mercilessly slaughtered by the Armenians in the city of Erzurum.

As general Odishelidze said, in Erzincan over eight hundred Turks “being completely defenceless” were slaughtered. They had dug huge holes and forced Turks out of their homes into these holes. Then Armenians had seized the Turks by the throat as a sacrificial animal, cut their throats and threw the heads into one hole and the bodies into a different one. Each group of Moslems slaughtered had been counted by one Armenian. He was asking “Were they seventy? Kill ten more persons.” Following his orders, butchers killed ten persons, threw their bodies into the hole and covered them with the soil. Having “fun and joyful time” Armenians had forced eighty Turks into the home, set it afire and when one of the captives would try to escape, butchers split their heads one by one.

\* \* \*

February and October revolutions of 1917 in Russia were main causes for the change in

the situation at the front. On the 5<sup>th</sup> of December of 1917 the Adirna treaty was signed. Russian troops began to depart from the occupied territories of the Ottoman Empire. The so-called Armenian armed workers detachments together with the Russian troops of the Caucasian front were compelled to move off from Turkish territory. Armed volunteer Armenians began to execute and pillage Moslem population alongside the exodus. They had destroyed and burned 82 Moslem villages in Gars province and 211 Moslem villages in Yerevan province on their way out. Considerable parts of the local population were killed. The ones that survived this slaughters were compelled to leave their native land in fear of death and torture by the Armenians. Greek population of the Gars province leaving their homes were witnesses of the calamities caused by the Armenians and had described their misfortunes by the exceptional exactness: "Departing back to Russia, in front of the Turkish army, the so-called armed Armenian "refugees" were razing havoc on their way by obliterating the surrounding Moslem villages, were putting to the sword local popula-

tion and burning everything in their view. They were procreating a calamity the proportion of which is impossible to imagine. "Triumphant" Armenian army had undressed Moslem women and made them form the surroundings of the pass-way that they were exiting through. At the same time, they (Armenians) had raised their bayonets filled to the tip by the corpses of babies. Heart of the man must be made out of a stone, in order to listen and not to cry from the moans of women and children who had lost their minds from all this torment of hell."

It is impossible to pack in this small book all the facts of savagery that the Armenians had caused. English journalist Scotland Liddelin had said, that "the Armenians have forever looked for a conflict. Achieving their goal, they always turned it into a tool of pressure and aggression that was presumably been done against the Armenian people and skilfully had used it in their propaganda mechanism. From one side they had whispered to the ear of the child which just was born: "Turk - Azerbaijani is your only enemy." On the other hand they were always

begging the Turks to show mercy and to solve the “Armenian problem.”

On the 2<sup>nd</sup> of March of 1918 S.Zavriyev proposed a motion that was “calling upon Turkish troops to help and defend the independence by use of the Turkish bayonets.” Armenians were conducting negotiations with Turks from 12<sup>th</sup> of March to 14<sup>th</sup> of April in Trabzon and from 11<sup>th</sup> of May to 4<sup>th</sup> of June in Batumi. Al Khatisyan acting on behalf of the dashnak party had said, that “in the case if the Caucasia would be separated from Russia, we must further orient ourselves towards Turkey.” Khalil Pasha had come to Yerevan in the summer of the same year. Dashnaks met him boundless kindness and with thunderous applauses. Grandiloquent feast was given in honour of the respectable guest. Khalil Pasha wasn’t indebted by such a greeting and presented medal to a few of the dashnak officers. Speaking on behalf of newly created dashnak government several dashnak leaders had signified and thanked him for his doings.

“Peace and friendship” treaty was signed in Batumi on 4<sup>th</sup> of June of 1918. According to the

treaty, Gars, Batumi, Ardahan, Akhalskha, Akhalkalak together with another uyezds had remained in Turkey. All that was left for the Armenian state were 9 thousand km<sup>2</sup> of territory with the population of 324285 and the railway of 6 km in length. Nonetheless, dashnak government had sent to Istanbul the telegram full of “deep sorrow” right after signing the treaty. The content of that telegram was full of dashnaks thanks and affections to the friends that they loved heartily, the Anvar Pasha, Talat Pasha and personally the Sultan. In all sincerity for endows freedom and independence of Armenia they were writing: “If there was no Sultan, there would never be free Armenia either!!!”<sup>34</sup>

Now lets put onto the table of the each of the world Armenians the telegram which was sent to the National Assembly of Turkey on behalf of dashnak government and quite cautiously say: “Read, read and don’t forget those days!” Let us see how dashnaks acknowledged in this telegram their need of the Turks’ friendship not after five years of concocted and fictitious Armenian genocide 24 of April (1915):



“We are in a serious need of the friendly help of Turkey in the fighting against the Bolsheviks” (Text of the telegram is kept in the Armenia Central State History Archive, fund # 200).

All of these prove once again that dashnaks were persuading hermaphroditic policy of the Armenian problem. From the first days of its creation in 1890, the “Dashnaksutyun” devoted all of its activities to the fight against Turkish Republic. Nonetheless, Turks were able to change their tactics 180 degrees by seizing a good opportunity and using the right time and the place. What did this two-headed, hypocritical politics had given to the Armenian people in the period of 30 month rule of the dashnaks (from the 28<sup>th</sup> May 1918 to 29<sup>th</sup> of November 1920)? 180 thousand people in the first half of 1919, but within 30 months 489 thousand people (“Pravda”, 29 of November 1935) had died in the country. Between the months of January-October of 1919, 9055 dead bodies or 30 percent of the Erevan population were found by the walls of dashnak parliament. Every day 300 to 400 dead bodies had been taken from streets of Alexandropol. In January of 1920 431, in Feb-

ruary of 1920 422 and in March of 1920 818 dead bodies were found on the streets of Echmiadzin.

Armenians had wiped out Shidly, Khalisa, Avshar, Garalar, Kickik Vedi villages of Veditasar. In Echmiadzin's surroundings about 60 villages were destroyed, its population was killed. More than 100 thousand Azerbaijanis from districts of Erevan province had been driven out from their native lands. More than 130 thousand Azerbaijanis had been beaten mercilessly. Genocide was committed!

\* \* \*

Terrible flame of brutalities, of executions and robberies, the bloody tragedies that dashnaks procreated in 1918-1920 for the purpose of creating the "Great Armenia," to settle Armenians on the occupied territories, had burned the wide territories laying from Surmeli, Gars, to present-day Armenia and neighbouring Nakhchivan, as well as the territories of Maku, Khoy, Salmas, Urmia and even Tabriz. Armenian nationalists, who had been fed the insidiousness of erecting happiness palace for them-

selves on the misfortune of Azerbaijanis, who were their next-door neighbours, had killed more than 1500 armless and sinless Azerbaijanis within a night in March of 1918 in Urmia. While Turkish troops were approaching those territories Armenians had not satisfied themselves by pillage and robbery, they had brutally killed more than 10 thousand Azerbaijanis.

... Armenians had broken the doors, had entered homes and had raped little girls and then killed everybody. There were numerous Armenians shooting on streets that they had achieved the success. Thus, cries had risen to the skies, the scream and shouts of mothers who wanted to run to embrace their children. Often they saw their children stained with their own blood. Man cannot already comment these terrible and savage events (Sayyid Ahmad Kasravy).

Unbridled enemy had killed at least 100 to 200 Azerbaijanis in Urmia within days. Villages of Salmas, Urmia had been remained empty for years. According M.B.Mammadzada, the number of the dead could not be counted. The slaughter of that day would be remembered as the "Urmiya misfortune," that Armenians had

also procreated in Maku, Khoy, Urmia provinces of Iran where Azerbaijanis were living.

Each city, village and district of Northern and Southern Azerbaijan had been subjected to executions and robberies that dashnakian mauzerchis procreated with an inhuman cruelty. Eyewitness to the events, Sayyid Jafar Pishavary was writing: “I have seen with my own eyes, the savagery of the dashnaks, who had killed countless numbers of the sinless people and burning dead bodies in the Caravansary on March 18<sup>th</sup> of 1918.” It was very inhuman and detestable act. The rancour and enmity of the crimes perpetrated by dashnaks would make everybody who have had witnessed them psychologically ill.”

**Hovhannes Apresyan:** “*The war against Turks soon had turned into a vendetta*”.

**R. Darbinyan:** “*It can be said without going into extremes, that the Russian supremacy accepted by our nation is not the result of the real political thinking or calculation but an invincible social psychosis and epidemic*”. Harach 1920, 119

**M. Vardanyan:** “*Dashnaks are the tip of spear of the Russian bourgeoisie opening the*

*way for the latter in occupying the East. By doing so they had realized their program, but at the same time they had become servants".* Pages of the life. 1927. P.18

**Doktor Andreasyan:** *"At any given point of time in the history of Ottoman Turkish Empire we (Armenians) have served the state, held the highest posts and lived in happiness. Both in the periods of Ottoman and republic time we have never felt ourselves strangers and were never been looked upon as strangers by Turks. Nonetheless, there were a lot of traitors of the state amongst us" (1969).*

**Prof. Karapet Arman:** *"It was possible to meet an Armenian pasha, Armenian ambassador or an Armenian chief in any period of the Ottoman history. Unfortunately some of the foreign states were jealous of the state of affairs and had tried to break up Turkish –Armenian brotherhood for their own interests, given weapons to the traitor Armenians, sent agents, missionaries, officers to them and giving imaginary promises agitated the Armenians in Anatolia to revolt." (13 July, 1978)*

**Hakop Keshishyan (merchant):** *“Declaration of the 24<sup>th</sup> of April as day of genocide by the Armenian church of Beirut had deeply sorrowed us. Was not Gabriel Noradunkyan in the near past the Minister of Foreign Affairs of Turkey? Was not Hakop pasha Minister of Finance and Treasury of the Ottoman Empire? Was not Oskan efendi the Minister of Post and Telegraph?”*

*You ignorant ones, which past are you speaking of? Which past did we forget? There was not any genocide in the past. At that time as all of the citizens had been punished for breaking the law of the state and so were the Armenians who had broken the law!”*

**Levon Dobbaghyan, journalist:** *“We (Armenians) had revolted against the Turkish state believing in poisonous promises of our Christian brothers. Or, to be more truthful, we had committed treason against our motherland. Although it tastes bitter it is the truth. In spite of all of these the great Turkish nation have taken us back once again. We should not forget that any enemies of the Turks are ours as well”.*

**Torgom Stepanyan (writer):** *“We should be able to admit in front of the world, that we –*

*Armenians have lived like brothers together with Turks for hundreds of years. Taking into consideration our habits, meals, songs we have become so linked that it is like we have been one part of the symbiotic society. Turkish – Armenian brotherhood had begun in the 11<sup>th</sup> century. In 1064 the Byzantine Empire had wanted to slaughter all of the Armenians. At that time Armenians sought the refuge from Turks who are known with their charity, humanism and hospitality all over the world. Turks had protected us then. We had become linked with Turks. That is why Armenians scattered all over the world have surnames of Turkish origin. For example, the Romanian born catholicos of the world Armenians the first Vazgen's surname is Balchiyan. The reality is that here in Turkey in our churches and schools we live in the environment free of any kind of senseless prejudice”.*

**L.Mirzoyan:** *“It is my believing that Karabakh problem was artificially created on one hand by both of our high party and soviet leadership and on the other by numbers of nationalist calling themselves the Armenian intellectuals... In reality there is no Karabakh problem. Armenian*

*peasant says that he can't live without being closely connected to Baku and Aghdam..."*

**A.Hovhannisyan:** *"Armenians were only a quarter of the population of the Erevan city and Azerbaijanis were the majority part".*

**A.Burnotyan:** *"Till the end of the 19th century Armenians were the minority in the areas that nowadays is called Armenia Republic".*

**A.F. Myasnikyan:** *"Free and sovereign Georgians in the time of Mensheviks had pursued the Armenians and Armenians being sovereign at the time of the dashnaks had without punishment slaughtered the Moslems".*

**Khorurdain Ayastan 234 (1921):**

*"Bourgeois Armenia using dashnak methods had made both Armenians and Moslems crazy, and created madness and caused havoc. This is not exaggeration it is a fact. In return Armenia got hundred thousands of orphans creating skeleton-like army of children. Our country is the land of orphans and refugees. It is the country of crying, mourning and torture just like hell.*

*What were the dashnaks admonishing into the brains of their troops? Hate the Turks, kill the Moslems, rob people - these were the ap-*



*proximate admonitions of the dashnak military leaders... leading the army was some fellow named Ruben – he was churl robber and the organizer of the Sasun genocide as well as slaughters and robberies of Moslem in Armenia... His troops were brave and courageous only in mercilessly slaughters and plunders of the peaceful and armless Moslem population”.*

**Ovanes TU:** (“Izbrannoe proza” Erevan, 1977, p. 187, 201) *Don’t we know the kindness of the Russians, the open-heartedness of the Georgians, the chivalry of the Turks? We must see all these qualities of other nations and must approach them on the friendly terms and with an open, clean soul. If we would treat a simple man of another nation without prejudice we would find more qualities in him deserving our love and respect. The kindness is discovered not by rattling of a sabre but only with an attitude full of virtue and love.*

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*1. qızılbaşlar - a military class in the army of Shah Ismail*

*2. verst (= 3500 ft.)*

*3. uyezd - Territorial unit in Russia; district*

*4. mauserchi - man who carry Mouser type gun*

*5. dukhobor - representatives of one of trends of the Old Russian sectarianism denying external ceremonialism of orthodox church.*

Israfil Mammadov

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