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**GORIS - 2010:  
SEASON OF THEATRE  
OF THE ABSURD**

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***THE HISTORY OF OCCUPIED NAGORNO-KARABAKH  
AND THE BATTLE FOR JUSTICE***

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**TBILISI - 2010**

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Ramiz Mehdiyev | **GORIS - 2010: SEASON OF THEATRE OF THE ABSURD**

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In his book, full member of the Azerbaijan National Academy of Science, outstanding philosopher and scientist, Ramiz Mehdiyev, uses scientific evidence to reveal the falsification of history by Armenia's leaders, who attempt to confuse the international public with new lies. He draws attention to the historical evidence that the Armenian state was established on territory which was formerly Azerbaijani land.

The academician replies in his book to the new 'research' of Armenian ideologues with firm scientific evidence, and proves the futility and baselessness of those 'ideas' and that 'research'.

The book, which includes both ancient and modern maps of Azerbaijan, is of interest to historians, politologists, specialists in international issues and to a wider readership.

**Mehdiyev Ramiz Anvar oglu** was born on 17 April 1938 in the city of Baku.

1957 - He graduated from the Seamen's School.

1963 -1966 - He was educated in the History Faculty of the Azerbaijan State University. In 1965, while still a 5th year student, he was offered a job with the Central Committee of the former Azerbaijan Lenin Communist Youth Association and went to work as an instructor in the Department of Students at Institutions of Higher Education (1965-1967).

1967-1968 - He worked as Second Secretary for the Committee of the Nakhchivan Regional Komsomol.

1968 - He was accepted on a postgraduate course in the Philosophy Faculty of the Mikhail Lomonosov Moscow State University. In May 1972 he became a Candidate of Philosophical Science, having defended his thesis at the Scientific Council of the same university. From 1972 to 1974 he worked first as a teacher and then as head teacher at the Azerbaijan State University.

May 1974-1976 - He worked as a lecturer in the Department of Promotion and Agitation of the Central Committee of the former Azerbaijan Communist Party; from 1976 to 1978 he was Deputy Director of the Department of Science and Education.

1978-1980 - He worked as First Secretary of the 26 Baku Commissar (now Sabail) Regional Party Committee of the former Azerbaijan Communist Party.

June 1980 - He was Director of the Department of Science and Education of the Central Committee of the former Azerbaijan Communist Party; of the Department of Party Organizational Work from 1981-1983 and, from 1983-1988, he was Secretary of the Central Committee of the Communist Party of Azerbaijan, managing ideological, educational, scientific, cultural issues and international relations.

*As a result of his stance on the issue of the Nagorno-Karabakh conflict at the plenum of the Central Committee of the Azerbaijan Communist Party on 31 May 1988, he was freed from his position at the insistence of Abdurahman Vezirov.*

*June 1988 - He was detailed to be Head of Department of the Institute of Social-Political Research and Information of the Azerbaijan Academy of Sciences. He defended his doctoral dissertation in 1993 in order to attain a PhD in Philosophical Science.*

*February 1994 - He was appointed Head of Department in the Executive Apparatus of the President of the Republic of Azerbaijan.*

*From February 1995 - He has worked as Head of the Executive Apparatus of the President of the Republic of Azerbaijan (the current Presidential Administration).*

*1980-1990 - He was a deputy in the Supreme Soviet of the Azerbaijan SSR and from 1995-2000 he was a deputy in the National Assembly of the Republic of Azerbaijan.*

*He was twice awarded the "Red Labour Banner" and, in 2008, he received the "Order of Liberty".*

*1999 - He was appointed Head of the Department of State Service and Staff Policy of the Academy of Public Administration under the President of the Republic of Azerbaijan.*

*2007 - He was elected a full member of the Azerbaijan National Academy of Sciences.*

*He is the author of numerous books and scientific articles on social-political problems, as well as on the progress of the modern Azerbaijani state and society.*

*He is married. His wife is a professor and chair of computational mathematics department at Baku State University. He has a son, a daughter, and five grandchildren.*



## **GORIS - 2010: SEASON OF THEATRE OF THE ABSURD**

On 16 October 2010, we witnessed another performance at the Armenian Theatre of the Absurd. This time it was staged not at a Yerevan theatre, but in the town of Goris, and the leading role was not played by a rank-and-file actor, but by Armenian President Serzh Sargsyan himself – yes, one of the organizers of the Khojali massacre of February 1992 and the ethnic cleansing carried out against the Azerbaijani population of Nagorno-Karabakh and surrounding areas. Clothing himself this time in the mantle of an academician, he decided to surprise the whole academic world from that theatre stage with “fresh” discoveries in the science of history. One of the “gems” in his address to journalists of the Armenian diaspora was the thought that a certain large group of “geneticists and linguists, which does not include a single Armenian, carried out a complex and lengthy study. According to the latest results, the Armenian language has a

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history of at least 8,000 years. This means that we, as a nation, have existed for at least 8,000 years.” We have to confess that not since the time of Lysenkov’s repression of genetics, has world science been enriched by a discovery as sensational as the ability of genetics to ascertain the age of a language.

No matter how hard this scholar tried, he failed to inject gravity into this “new” production or conceal the crudity of the farce. However, working himself into a rage, Serzh Sargsyan, whose legitimacy as president is questioned even by Armenian society, also let fly with some impromptu statements from the stage of the Goris theatre; they reflected the level of his own inner culture and education rather than the image of the political leader that Armenian society deserves. The Armenian people, who have lived side by side with the Azerbaijanis for centuries and who are fated to be their neighbours in the future, certainly deserve a better leader - one who does not launch public attacks at the level of a provincial man-in-the-street to make a laughing stock, not only of himself, but also of the society he represents, to the misfortune of its respectable citizens.

Having invited diaspora journalists to Armenia, instead of taking the opportunity to call for impartial and unbiased coverage of regional developments,

Serzh Sargsyan approached the meeting from his own narrow-minded viewpoint and gave those present a “presidential” homily: distort historical facts beyond recognition, rewrite history the way he did, ignore scientific sources and, instead, rely on the myths and fantasies he offered. In a healthy academic environment, a head of state does not usually interfere in the processes of scientific-research, but creates the conditions for scientists to study topical problems. This is normally followed by the publication and comprehensive discussion of the results obtained, based on a professional comprehensive, impartial and, more importantly, critical analysis of the whole complex of available sources, without emphasising one result and ignoring another. Armenia has leaders who seem to be unaware of the scientific approach and the culture of scientific work adopted by the rest of the world. Guests of the country, among whom there are probably some true professionals, are advised to employ completely different methods; methods that look ridiculous in a scientific environment and which are totally disgraceful coming from the lips of a head of state.

Sending a message to the external world rather than to the audience, the Armenian head of state told the meeting, without a hint of embarrassment, that the

**They achieved nothing but a meaningless war, thousands of destroyed lives, millions of refugees, devastation, large mine fields instead of farmland and military spending instead of social expenditure – they never managed, and will never manage, to incorporate Nagorno Karabakh into Armenia – 20 years ago, today or in 100 years.**

results of the study were ready and that all scientific work should now be directed, not at searching for the truth (it has already been established!) but simply to confirm the propaganda slogans which he and his team had prepared in advance, even though there are numerous facts and documents which contradict them. In a country in which the subjection of science to political goals (perhaps even myths) is the norm, statements by the head of state like the ones made recently in Goris, become possible.

Seventy years ago, similar “valuable” directives about the exceptional nature of the Aryan race were made by German scientists and leaders of the Third Reich. The outcome of all that talk about one nation being superior to another and some people being ancient and pure and others being alien and mixed, is well-known to everyone. It is to be regretted that the leaders of present-day Armenia, who are leading their people in the same catastrophic direction, have not learned a lesson from recent history.

The negotiating process towards a peaceful settlement of the Armenian-Azerbaijani Nagorno-Karabakh conflict is continuing and everyone is waiting patiently for the culprit in the conflict – Armenia – to accept the updated Madrid principles, based on the provisions of the 1975 Helsinki Act.

International organizations and the parliaments of leading countries are adopting resolutions one after the other. These resolutions confirm Azerbaijan's territorial integrity, Nagorno-Karabakh's affiliation to Azerbaijan, the unacceptability of a spontaneous application of the principle of nations' self-determination, the need for an Armenian withdrawal from the occupied territories and for refugees to return to their homes. Meanwhile, Serzh Sargsyan, stubbornly failing to notice all these documents and ignoring the positions of the international community, advises his guests from the diaspora to channel their efforts into "the establishment, strengthening, development and international recognition of a second Armenian state – the Nagorno Karabakh Republic". Instead of looking around, understanding his country's international isolation and pulling out the misplaced nail, the President of Armenia urges journalists, on the contrary, to hammer the nail in to the very end, failing to understand that the pain of correcting the mistake will be worse in the future than now. The more Armenia drives itself into a dead end, the longer and more difficult the process to extract itself. The responsibility for this will rest with the leaders of the state.

What international recognition for the "second

Armenian state" (and then the third, fourth etc.) are we talking about and what false hopes are the leaders of Armenia feeding to their compatriots, if the international community has clearly let it be known, via numerous resolutions, that this will never happen? What is the Armenian leadership hoping for? A miracle? Or, perhaps, unprecedented obstinacy, which they hope neither Azerbaijan nor the international community will endure. Isn't it time to dispel this illusion?

If the adventurers of the 1980s who sent their unreasonable compatriots onto the streets and squares of Yerevan and Khankandi failed to realize that the "miatsum" utopia was doomed, isn't it time now for the leaders of Armenia to understand this tragic mistake? Have the current leaders of the country, like rank-and-file Armenians, ever thought about what the South Caucasus region would be like today, had the false patriots of the Krunk and Karabakh committees of those years not plunged their own people into this meaningless adventure? There is no doubt that it was an exemplary region, with an economy closely integrated from the three countries in which one's nationality did not matter, in which everyone had the chance to maintain their identity and in which peoples had the chance to develop their own culture.

What did these adventurers achieve in the end? They achieved nothing but a meaningless war, thousands of destroyed lives, millions of refugees, devastation, large mine fields instead of farmland and military spending instead of social expenditure – they never

managed, and will never manage, to incorporate Nagorno-Karabakh into Armenia – 20 years ago, today or in 100 years, either directly or via the notorious “independence”. Isn't it time to finally understand this mistake and give journalists from the diaspora more reasonable advice?!

**Armenia is totally isolated today, transport routes and pipelines bypass it, it has no access to the sea, most of its borderline is closed and the padlock will continue to hang on two of its four borders. What other country has 85 per cent of its borderline closed through its own fault?**

In his speech in Goris, Serzh Sargsyan expressed his indignation at the fact that Stepan Shaumyan is called a “bandit” in Azerbaijan. However, the communist regime, which favoured the Armenians and created a state for them, is a thing of the past. Today we are free to contemplate the events of our

past. Archive materials help us to do this. No matter how hard President Serzh Sargsyan seeks refuge in quotations from ideological texts of the past, he cannot avoid facts. Stepan Shaumyan's name is

associated with one of the most tragic periods in the history of the Azerbaijani people in the 20<sup>th</sup> century. Acting under the banner of the Bolshevik regime, Shaumyan in fact embodied the programme of the Dashnaktsutyun party, whose strategic goal was to create an Armenian state on a considerable expanse of Azerbaijani and Turkish territory. It was possible to achieve this goal only by means of exterminating the Azerbaijani and Turkish population, and the Armenian leaders did not fail to use those means.

Shaumyan finally took the path of Armenian expansionism after the Bolshevik government of Russia announced its decree on 11 January 1918, supporting “the right of Russian-occupied Turkish Armenia to free self-determination as far as independence”. Shaumyan’s affiliation to two parties explains how he used armed Dashnak detachments in March and April 1918 to organize the mass extermination of the Azerbaijani population. Shaumyan subsequently admitted: “We used the occasion... and launched an offensive along the entire front..., and we had armed forces – about 6,000 people. Dashnaktsutyun also had from 3,000 to 4,000 national forces that were at our disposal. The latter’s involvement partly gave the civil war the nature of an ethnic massacre, but there was no way to avoid this. We did this consciously.

If they (i.e. Azerbaijani political forces) had gained the upper hand in Baku, the city would have been declared the capital of Azerbaijan.”<sup>1</sup>

**Against the background of Azerbaijan’s growing international authority and economic and military power, Armenia is trying to hide behind a military block whose every member, apart from Armenia, is friendly to Azerbaijan and understands Armenia’s aggressive nature**

As a result, in three days – from 30 March to 1 April 1918 – the Bolshevik-Dashnak troops exterminated more than 12,000 Azerbaijanis in Baku because of their ethnicity. After this, how can we not regard Shaumyan as the principal organizer of a massacre of Azerbaijanis?

At the Goris meeting, the journalists were urged to provide the world community with “true and impartial information about Artsakh”, “actively promote the truth” and “not to embellish the reality”. This was good advice, there is no doubt about that. However, every time a foreign channel or newspaper reports without embellishing the reality – Shusha and the seven districts surrounding Nagorno-Karabakh devastated and burnt out by Armenian marauders, cultural monuments destroyed and desecrated and

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<sup>1</sup> Шаумян, Степан Г. *Избранные произведения*. Т.2. Москва: Политиздат, 1978, стр. 246.

villages devastated, or video footage of atrocities committed by Serzh Sargsyan's former colleagues in Khojali - Armenia and the diaspora immediately raise a fuss because this does not accord with the goals of the Armenian leadership and diaspora. By "reality", they refer to only one side of the medal. In speaking about "the problems of Artsakh" and the "concerns of modern Artsakh people", they refer only to ethnic Armenians, striking out almost one third of the region's population from Nagorno-Karabakh. How awkward will they feel if a foreign journalist, listening to such advice, visits the temporary settlements of Nagorno-Karabakh Azerbaijanis in order to cover the concerns of modern "Artsakh" Azerbaijanis who expect to return to their homes? The leaders of Armenia have their own understanding of "objective reality" which, in almost Goebbels-like fashion, has no room for non-Armenians.

In Goris, Serzh Sargsyan accused Azerbaijan of spending oil dollars, as he put it, on "spreading lies, falsifications and black propaganda", promising to contrast it with "our human potential worldwide". Perhaps, by his "human potential worldwide", a kind of "secret weapon" that he holds in reserve, he meant the large criminal group of Armenians recently exposed in the United States, who robbed the elderly

and the poor and used the money stolen to bribe corrupt congressmen in the guise of donations to their election campaigns. Using the money stolen from rank-and-file taxpayers and members of the House of Representatives, the Armenians have spread sheer lies and black propaganda about Azerbaijan and regional developments all these years. It turns out that this entire criminal network is linked to top Armenian officials. The Armenian leaders need not worry about the fate of oil dollars – they are being spent on the construction of schools, hospitals, temporary settlements for the displaced persons ousted from their centuries-long homeland by those same field commanders who built their political careers out of the war and are now handing out “valuable directives” to diaspora journalists.

One of the requests made to the journalists was to help Armenia’s ruling regime to consolidate in the diplomatic sphere the “victory” gained on the battlefield. All this time the Armenian leadership has failed to understand that having committed aggression against a neighbouring state, occupied its territory, carried out ethnic cleansing and barbarically devastated cities and villages, Armenia in fact lost rather than won! It has lost the peace, missing out on so many opportunities. In order to understand

this, it is enough to compare today's Azerbaijan with Armenia and estimate the margin that will continue to widen from year to year. In the diplomatic sphere, Armenia is moving inexorably towards total failure, which could be followed by failure of a different nature. Isn't it time for the leaders of a country which is sliding into an abyss, to save face now and hurry to emerge from the situation with credit, avoiding the inevitable outcome before it is too late?

Armenia is totally isolated today, transport routes and pipelines bypass it, it has no access to the sea, most of its borderline is closed and the padlock will continue to hang on two of its four borders. What other country has 85 per cent of its borderline closed through its own fault? There is no other country in the world. The population of Armenia is steadily shrinking. According to the report on the development of human potential, published under the aegis of the UN Development Programme, from 23,000 to 27,000 people leave Armenia every year.<sup>2</sup> According to Armenian non-governmental organizations, 1.5 million people have left the country since 1991. Two decades ago, the Republic of Armenia, Artsakh and

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2 "Миграция в Армении: минусов больше, чем плюсов." *Радио Организации Объединенных Наций*. May 14, 2010. <http://www.unmultimedia.org/radio/russian/detail/69756.html> (accessed September 20, 2010).

**The arguments of the Armenian side were, and remain, weak in both cases, because the historical argument is based on fiction, fraud and unscientific conclusions, and the legal argument – on a free interpretation of the provisions of international law.**

Javakhk were populated by 3.7 million Armenians. Today, only 2.2-2.3 million Armenians live in these territories, i.e. the population of Armenia has declined by almost 40 per cent. From a sense of hopelessness and in an attempt to emigrate as soon as possible, everyone without exception in the country plays the American Green Card lottery, even top officials and generals in the security forces. Information from the Gallup service indicates that Armenia has the highest proportion of people wishing to emigrate – 39 per cent<sup>3</sup>. It looks like the president, too, will run away soon. No longer do major enterprises belong to the country; they were sold to pay off the public debt. Armenia is not even able to independently protect its state border, which is one of the symbols of statehood, an element of national pride and prestige for any other country. It does not have enough troops to protect its

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<sup>3</sup> "Армения: бедная родственница Закавказья или прекрасная незнакомка инвестору?" *Биржевой Лидер*. October 24, 2010. <http://profi-forex.org/news/entry1008057044.html> (accessed September 30, 2010).

borders. Despite that, it wants to expand its borders at the expense of Azerbaijan. What for? To again ask foreign border guards to protect them? Having occupied foreign territory and failed to populate it, Armenia, with its challenging demographic situation, will soon lose its own population. It is not difficult to explain the ease with which Armenians are leaving their own country and moving abroad – they do not feel an affiliation to this land because they instinctively feel that they are incomers. That is why they are light on their feet. Furthermore, they understand full well that the Azerbaijani people are determined on the issue of liberating their land and as long as they have not restored their integrity, Armenia will have no calm future, with hostilities always on the agenda.

Against the background of Azerbaijan's growing international authority and economic and military power, Armenia is trying to hide behind a military block whose every member, apart from Armenia, is friendly to Azerbaijan and understands Armenia's aggressive nature. Information about Azerbaijan's

**Azerbaijani historians have never claimed that the Caucasian Albanians were the first to embrace Christianity. But Armenian historians have created, and persistently promote, the myth that Armenia was the first country to adopt Christianity as a state religion in 301.**

possible purchase of two defence systems caused unprecedented panic in the Armenian leadership. And they call this "victory"? Winners do not behave like that and do not ask other countries to protect them against the loser!

Perhaps Serzh Sargsyan's "victory" was the operation about which Armenia's top circles, as they themselves admit, "*prefer not to speak aloud*".<sup>4</sup> The same Sargsyan, who admitted in an interview with a British journalist several years ago that his associates had participated in the shooting of Khojali refugees and who now hypocritically complains about information "lies" and "falsifications", ordered the establishment of a service a year ago to confront Azerbaijan's growing efforts to inform the world community of the truth. The new entity soon yielded its first result: a sacrilegious myth was created, denying Sargsyan's confession about the extermination of Khojali residents by Armenian servicemen: "*Before Khojali, Azerbaijanis thought that they could joke with us, they thought that Armenians were not capable of raising their hand at the civilian population. We managed to break that stereotype.*"<sup>5</sup> In Goris, the same Sargsyan told journalists that "you can't go far with

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4 Waal, Thomas de. *Black Garden: Armenia and Azerbaijan through peace and war*. New York: NYU Press, 2003, p. 172.

5 Ibid - p. 172.

lies and falsifications". This is the modern Armenian leadership's understanding of the "truth".

Serzh Sargsyan's irresponsible statement that *"Azerbaijan itself began the war and itself lost it"* is striking in its cynicism. Azerbaijan, which has faced aggression from Armenia but has never made territorial claims on it (despite sufficient historical grounds), now hears a sacrilegious statement from the lips of the leader of the aggressor state, the occupier state and the state that violates international conventions. You inevitably recall Goebbels' remark: "If you tell a lie big enough, people will come to believe it." You also remember the Polish "attacks" on Germany and the Kuwaiti attacks on Iraq. Azerbaijan has never had any intention of seizing one fifth of Armenian territory in order to expel the Armenians and create a puppet regime there. It would be better if the author of such hypocrisy considered another question: if the consequences of defeat, as he claims, are never pleasant, why then have the Armenians been weeping for many decades about the consequences of the Armenian revolt against the Ottoman Empire during World War I? They themselves betrayed their state, stabbed it in the back, defected to the enemy, began to exterminate the Muslim population in the east of the country, and they themselves bear

the responsibility for the consequences! As if the consequences of such actions could be pleasant. What "genocide" are the Armenians talking about? That word did not even exist at the time! And they want to be its "first victims" of the 20<sup>th</sup> century, as if they themselves had not massacred the whole Muslim population and there had not been the massacre of Herero and Hottentot peoples in Namibia in 1904-07.

Gone are the days when you could grab someone's land and declare it to be yours just because you had seized it. The world is no longer what it was centuries ago. Therefore, to justify their territorial claims on neighbours, the expansionist heads of Armenia decided first to turn to the historical argument: *"These lands were once ours, we are the indigenous people, you are incomers and, therefore, we are entitled to it."* To this end, they invented a falsified version of history which has nothing to do with fact. When they came to realize that in today's world, territorial disputes are dealt with according to international law, not within the framework of narrow medieval thinking or in historical dimensions, Armenia decided to adapt the international legal principle of nations' right to self-determination to its territorial claims. The arguments of the Armenian side were, and remain, weak in both cases, because the historical argument is based on

fiction, fraud and unscientific conclusions, and the legal argument – on a free interpretation of the provisions of international law, which is unacceptable and counterproductive. Therefore, the Armenian claims are not supported internationally.

In the historical argument, Armenia could be called the undisputed world champion in falsification. It has no equal in the world. In an effort to make their history more ancient and to “link” their people in every way to their neighbours’ territories, Armenian authors, sometimes without even knowing it, draw almost anecdotal conclusions, which are immediately seized upon by political leaders and without a hint of embarrassment, proclaimed from high rostrums as “axioms” universally accepted by science. For example, Serzh Sargsyan, with undisguised arrogance, allowed himself to groundlessly accuse Azerbaijanis of claiming to be the first in the world to adopt Christianity. Azerbaijani historians have never claimed that the Caucasian Albanians were the first to embrace Christianity. But Armenian historians have created, and persistently promote, the myth that Armenia was the first country to adopt Christianity as a state religion in 301, although science has long known that at the end of the 2<sup>nd</sup> century, i.e. more than a century before the Armenians, Christianity

became the official religion of the Aramaic kingdom of Edessa (Osroene). In 165, King Abgar Bar Manu (Abgar V or Manu VIII) of Edessa converted to Christianity<sup>6</sup>; he was persuaded by a missionary from Palestine, St. Thaddaeus (Adday), while his successor on the royal throne, Abgar VIII, made Christianity the state religion of Osroene<sup>7</sup> (some sources write that this was done by Abgar IX<sup>8</sup> who laid the foundations of Christian poetry). In 1905, the German historian and theologian Adolph von Harnack wrote: “... *there is no doubt that even before 190, Christianity was being actively spread throughout Edessa and its outlying areas, and (soon after 201 or even earlier) the royal court also accepted the Church (i.e. Christianity).*”<sup>9</sup> Irfan Shahid wrote of Abgar VIII as the first ruler of a Middle Eastern state to adopt Christianity.<sup>10</sup>

It is curious that Armenia’s adoption of the Christian religion in 301 is challenged by Armenian historians themselves. Sirarpi Ter-Nersesyan writes:

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6 Cheetham, Samuel. *A History of the Christian Church during the First Six Centuries*. New York: Macmillan and Co., 1905, p. 58.

7 Lockyer, Herbert. *All the Postles of the Bible*. Grand Rapids: Zondervan, 1988, p. 260.

8 Adshead, Samuel Adrian Miles. *China in World History*. London: Macmillan, 2000, p. 27.

9 Harnack, Adolph von. *The Expansion of Christianity in the First Three Centuries*. London: Williams & Norgate, 1905, p. 293.

10 Shahid, Irfan. *Rome and the Arabs: A Prolegomenon to the Study of Byzantium and the Arabs*. Washington D.C.: Dumbarton Oaks, 1984, p. 96.

"The year 301 is traditionally regarded as the date of this event but, judging by recent studies, this did not happen before 314."<sup>11</sup>

How did the Armenians become the "first" Christian nation in the world in the light of these facts? Interestingly, the Armenians, whose fabrications deny historical facts, try to play down the significance of the fact that Edessa was first to convert to Christianity, resorting to outright distortions: some Yerevan "historians" claim that the adoption of Christianity as the state religion by Osroene "does not count", as it were, because at that time, it was allegedly not independent and did not have statehood yet (or any longer). In support of this speculation, they publish a map in which Osroene is shown as part of Armenia. However, they hold back the fact that Osroene had been conquered by Tigran the Great long before and for a short time but, at the time it adopted Christianity, it had been independent for many years. Apart from these distortions, these "historians" are trying to belittle in every way the importance of the fact that Osroene was the first to convert to Christianity, because it was linked to an apocryphal legend of correspondence between Abgar V (Manu VIII) and

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11 Тер-Нерсисян, Сирарги. *Армения: Быт, религия, культура*. Москва: Центрполиграф, 2008, стр. 84.

Jesus Christ. Whoever the king of Edessa “wrote” to and whatever the real reasons for his personal adoption of Christianity, the fact remains - no matter how hard the false propaganda of the neighbouring country tries today, Christianity became the official religion of Osroene more than a century before the Armenians adopted it.

Serzh Sargsyan also pompously quoted the Greek geographer Strabo, who allegedly pointed to Armenian autochthony in the South Caucasus. In fact, Strabo described these areas as territories conquered by Armenian kings from other nations and peoples. Even in those days, Strabo noted the Armenians' inclination to seize the lands of others and recorded in his book: *“Armenia, which was formerly a small country, was enlarged by Artaxias and Zariadris, who had been generals of Antiochus the Great and, at last, after his overthrow, when they became kings, (the former of Sophene, Acisene, and Odomantis, and some other places, the latter of the country around Artaxata) they simultaneously aggrandized themselves by taking away portions of the territory of surrounding nations: from the Medes they took Caspiana, Phaunitis and Basoropeda; from the Iberians, the country at the foot of the Paryadres, the Chorzene and Gogarene, which is on the other side of the Cyrus; from the Chalybes and*

*the Mosynceci, Carenitis and Xerxene, which border upon Lesser Armenia, or are even parts of it; from the Cataones, Acilisene and the country around the Anti-Taurus; from the Syrians, Taronitis.*<sup>12</sup> Moreover, Strabo emphasized that in the conquered lands, the Armenians tried to assimilate the conquered peoples: *"Hence they all speak the same language."*<sup>13</sup>

The Armenian president's team interprets the words of Strabo rather amusingly. According to their logic, if Armenian kings conquered the territories of other nations, the Armenians immediately became "autochthons" in those lands.

It should be noted that, as an independent state, Armenia survived for a relatively short period. History tells us that having existed as an independent state for slightly more than two decades in the early years AD, Armenia lost its independence and became a Roman-Parthian possession because, after the year 63, according to a treaty between Rome and Parthia, Armenia's double dependence was established.<sup>14</sup> For all the following centuries until 1918, it was either a vassal or totally dependent on other powers - the Persian, Roman, Ottoman and Russian empires.

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12 Strabo. *Geographica*, XI, XIV, 5.

13 Ibid.

14 Меликишвили, Георгий А. *К истории древней Грузии*. Тбилиси: АН Груз. ССР, 1959, стр. 344.

Within the short period of the independence of the Armenian kingdom, its rulers made numerous attempts at territorial expansion. There is no scientific evidence of the spread of Armenian control to the territory of modern Azerbaijan, except in the time of King Tigran the Great. Only during the reign of Tigran did Armenia reach its peak and temporarily conquer

lands to the north of the River Araz. Strabo, who was born in the years when Armenian King Tigran the Great was still alive, can be regarded as a contemporary of those events. Therefore, it is not surprising that in his book "Geographica", he recorded that Orchistene was (probably at the time) a region of Armenia. As we know, history has never been static – possessions have expanded and contracted, states have appeared and disappeared and borders have changed. One should not forget that the Armenian kingdom,

which expanded under Tigran, was home to many peoples, not just Armenians. But the important point is a different one - nowhere does Strabo say that Orchistene, which could easily change hands, was

**In the process, the toponym Artsakh became «Armenian», and an «Armenian settlement called Vararakn» was made up. Not a single source mentions any «Vararakn».**

**Christian churches and temples, built by Albanian princes and part of the history of Caucasian Albania, are becoming “Armenian”.**

**Armenian scholars carry out so-called “restoration” work on these monuments in order to Armenianize them.**

populated by Armenians. Strabo does not say a single word about the ethnic composition of Artsakh and, especially, whether its population was autochthonous or migrant! But there are myriad other sources and accounts by other writers, which specifically mention the Albanian population of Artsakh. In the same, 11<sup>th</sup>, section of the book, Strabo says that the River Cyrus (Kura) flowed through (!) Albania<sup>15</sup>

Another absurd thesis that characterizes the intellectual level of its authors is the assertion that Azerbaijan and Azerbaijanis as a nation emerged less than a century ago, and everything that was in the territory before the early 20<sup>th</sup> century had nothing to do with them. The authors of such delusional statements have hardly considered the basic question: how does directive-bureaucratic ethnogenesis relate to normal human biology? If a nation can be created by the simple pen stroke of a party leader who decides in his office to change the name of a centuries-old people, does it mean that the first representatives of the “newly created” people had neither fathers nor grandfathers nor great-grandparents, and were cloned in a test tube? The older generation, born in the 1930s, still lives in Azerbaijan today, and many members of this generation still have parents who

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15 Strabo. *Geographica*, XI, XIV, 2.

were born before the decision was made to rename the Azerbaijani Turks Azerbaijanis. According to the logic of the Armenian “intellectuals”, it appears that these two generations belong to different ethnicities, as the seniors, you know, are not young enough to be considered Azerbaijanis, while their children born in the 1930s are not old enough to deserve a spiritual, cultural or historical connection with the millennial legacy of their “biological” ancestors. It turns out that when a people is given a new name, the centuries-old history of one people stops and becomes “ownerless” and the history of another people begins, and further, there is no more a link not only between the “neighbouring” generations of parents and children, but also between nations, which are now “different”.

Perhaps nowhere but Armenia could the leaders of a state publicly make such absurd statements. What would these “scientists” say if, for example, a policy decision had been taken in the 1960-1970’s to rename the Armenians “Araratis” after a valley or even “Sevanis” after the new name for

**At the very beginning of the conflict in 1988, Armenian historian Ronald Suny of the University of Michigan, USA, noted the existence of a state of Caucasian Albanians on the territory of today’s Karabakh in the Middle Ages.**

Lake Goycha? Would the era of a new nation begin in such a case? Would they lose the right to reside in their own republic in that case, and would they be subject to immediate deportation for the reason that you cannot find mention of the "Ararat" or "Sevan" nation in medieval manuscripts, which write about some obscure Armenians who ceased to exist when the party issued its resolution?

Meanwhile, medieval Arab authors often called the territory of Caucasian Albania "Azerbaijan" or "Upper Azerbaijan". Al-Kufi, writing of the presence of the ruler of Azerbaijan in Shaki, wrote that the Caliph ordered Al-Jarrah *"to stay in Azerbaijan"*, *"he reached al-Bab (Derbent) in the region of Azerbaijan"*, *"he travelled to Azerbaijan and settled down in Baylakan..."* and *"he went to Azerbaijan and stopped in Barda"*.<sup>16</sup>

In 1864, the British consul in Tabriz, Keith Abbott, wrote in a memorandum to the Royal Geographical Society: *"The country, known to Persians as Azerbaijan, is divided between them [Persia] and Russia. The latter owns 5/8 [of Azerbaijan] whose territory is 80,000 square miles, or is roughly equal to the territory of Great Britain; thus 50,000 square miles belong to Russia and 30,000 square miles to Persia. The Russian part [of*

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16 Велиханова, Наиля М. «Изменение исторической географии Азербайджана в результате арабского завоевания.» In *Историческая география Азербайджана*, 53, 58. Баку: Элм, 1987.

*Azerbaijan] borders on the Caucasus Mountains in the north and north-east, stretching to the vicinity of Baku on the Caspian Sea. In the west, it includes the provinces of Imereti, Mingrelia, Guria and Akhyska, which now belong to Russia; in the east, there is the Caspian Sea, and in the south, the border is marked by the River Arass (Araks) ... through the Mugan steppe to the Talysh district and by a small river called Astura (Astara), which flows through this region into the Caspian Sea. This region includes the following territories: Georgia or Gurjustan which consists of Kakheti, Kartli, Someheti and Qazakh; the Mohammedan regions of Erivan, Nakhichevan, Karabakh, Ganja, Shirvan, Shaki, Shamakhi, Azerbaijan, Quba, Salyan and part of Talysh."*<sup>17</sup> As is evident from the account of the British diplomat, whom it is difficult to accuse of lying and serving "Azerbaijani propaganda", by the 1860s, the population of Iravan, Nakhichevan and Karabakh, even after the Armenians were resettled here, continued to be predominantly Mohammedan (i.e., Turkic, if Sargsyan will - Azerbaijani), and these regions were considered part of Azerbaijan.

Alas, such is the intellectual level of today's leaders of Armenia, who seek to impress visitors from the

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17 Abbott, Keith E. "Extracts from a Memorandum on the Country of Azerbaijan." *Proceedings of the Royal Geographical Society of London*, Vol. 8, No. 6, 1863-1864: pp. 275-279.

diaspora with the rhetorical question – “how could a settlement have an Azerbaijani name 200-300 years ago? They could have said Turkish or Persian!” It turns out that it could! Both 300 years ago and a thousand years ago! Counting on the ignorance of his audience and without realizing it himself, Serzh Sargsyan did not

explain that from a linguistic point of view, “Azerbaijani” and “Turkic” are the same thing, especially when it comes to the South Caucasus region. If it is difficult to understand, let him ponder in exactly the same way what relationship Hays have to Armenian place names.

**Prior to the Armenian-Azerbaijani Nagorno Karabakh conflict, Armenian historians did not really challenge the fact that Artsakh was part of Caucasian Albania and was populated by Albanians.**

After all, according to the rule applied in linguistics, in a hundred random features the Hay language is divided into 11 groups and 44 dialects.<sup>18</sup> Linguists believe that the existence in this nation of so many

branches of the language and dialects is reason to believe that the Hay language was not the language of one people. This is also supported by skulls found in ancient tombs in Armenia. The skulls differ sharply

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18 Джаукян, Геворк Б. *Общее и армянское языкознание*. Ереван: АН Арм. ССР, 1978.

from those of contemporary Armenians.<sup>19</sup> The division of Armenians into 16 anthropological types causes confusion among researchers. One nation cannot have so many anthropological differences. It turns out that we can safely challenge the relationship between Hays and Armenians. Thinking about this, the Armenian president's team will, perhaps, understand how a settlement could have an Azerbaijani name 200-300 years ago.

It would not harm them to think about something else. Anthropologically, Armenians are almost the only people that do not fit into the anthropological type characteristic of the peoples of the South Caucasus. On the basis of anthropological research, we can argue that the population of the western part of historical Azerbaijan was in all periods (from the Neolithic to the present) similar to the rest of the population of Azerbaijan. The oldest anthropological discoveries concerning Armenians and found on the territory of modern Armenia belong only to the 17<sup>th</sup> century and are confirmed only by finds in the Kenaker necropolis. In a number of features (shape of the cranium, facial skeleton structure etc.) they are fundamentally different from previous paleoanthropological series

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19 Яков Я. Рогинский, Григорий М. Левин. *Антропология*, 2 изд. Москва: Высшая школа, 1963.

and represent a new ethnic component.

The fact that the Armenians were not aborigines in the area of Nagorno-Karabakh is also proved by an analysis of dental systems.<sup>20</sup>

In the process, the toponym Artsakh became "Armenian", and an "Armenian settlement called Vararakn" was made up. Not a single source mentions any "Vararakn". Of course, they did not have enough time to concoct it in the Armenian laboratories of historical falsification and attach it to the site where Khankandi, which was founded by Karabakh khans, stands. This "Vararakn" is a useless invention of Armenian propaganda, just like "ancient Armenian" Berdzor, Karvachar, Kashatagh and many other fictitious names. Take, for example, the so-called "Tigranakert", a name which they arbitrarily decided to give, without strong scientific evidence, to the area around the base of a structure discovered during illegal excavations in the occupied Agdam District of Azerbaijan. Why "Tigranakert" rather than a different name, and why in this place, and not in another? Is it only because the Armenians have set their eyes on this land and routinely concocted false evidence and records which they now artfully quote in order to assist the annexationist plans of the laboratory of

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20 *Этническая одонтология СССР*. Москва: Наука, 1979, стр.135.

historical falsification?

Hundreds of place names in the former Azerbaijani (precisely Azerbaijani!) Iravan Khanate were bestowed during the Soviet era; Armenian names in order to destroy traces of the Azerbaijani Turks who lived in these lands - place names which have a meaning in our language and mean nothing in Armenian. Where are those place names? There is no doubt that when searching for an answer to this question, the same Armenian laboratory of historical falsification will invent hundreds of new "Vararakns" for former Azerbaijani toponyms such as Basarkechar (Vardenis) Qaranliq (Martuni) Hamamli (Spitak), Jalaloglu (Stepanavan), Qarakilsa (Sisian), Qarakilsa (Vanadzor), Keshishkand (Yeghegnadzor), Ulukhanli or Zangibasar (Masis), or Istibulaq or Karvansaray (Ijevan), Davali (village of Ararat), Gozlu Kamarli (Metsamor), Uch-Muazzin (Echmiadzin), Alagoz (Aragats), Goycha (Sevan), Arpachay (Akhuryan) and hundreds of others. All these Azerbaijani toponyms will be "seething with sources" for 8,000 years. False "records" will appear, supposedly containing information about new "ancient Armenian" names from Noah's time. These same laboratories have already come up with new names for the occupied towns and villages and, after a while, Armenia's leaders will inform the world of

new “Vararakns” from the high rostrum! They already want to rename the Ukrainian city of Lviv Aryuts!

As far as the so-called “Armenian” toponym Artsakh is concerned, it has nothing to do with the Armenian language or the early history of Armenia. The thesis, voiced by the President of Armenia in Goris, is amazing in its level of ignorance: *“The Armenian name of this area - Artsakh – was mentioned in the 8<sup>th</sup> century BC, and it was mentioned by the son of the founder of Yerevan, Argishti I - Sarduri II.”* Firstly, Argishti I and Sarduri II were Urartu kings, not Hay. Urartu and Hays were different nations and spoke in languages that belong to different language families. Obviously, Armenia decided to grab not only Albanian cultural and historical heritage, but also Urartian. Secondly, why did this name suddenly become Armenian? The Urartian king mentioned the name of Artsakh, but did not refer to it as an “Armenian” toponym! He only noted that there was such a region, and that’s it. It would seem that if the existence of a region called Artsakh in the Caucasus had been mentioned by Egyptian pharaohs or Chinese emperors, this toponym would immediately have become Egyptian or Chinese. The name Artsakh did not become ancient just because it was mentioned by Byzantine sources! Armenian pseudo-scientists and politicians surprise us with their

fraudulent methods: first, they turn Hurrite-speaking Urartians into Indo-European Hays and arrogate their heritage to themselves and then they make Artsakh an "Armenian" name, solely on the basis of the fact that it was allegedly mentioned by the newly-made "Hay" Sarduri II. Meanwhile, the consensus established in international historiography is that today's Armenians (Hays) have nothing to do with the place name Artsakh, the Urartian civilization or the city founded by Argishti I! The sources of Artsakh Khachen, along with Syunik, Utik and Paytakaran, mention a historical region called Caucasian Albania, which could have fallen under the political influence of the territorially enlarged Armenian kingdom for some short period of historical development. But many other empires, caliphates and kingdoms also expanded, contracted and experienced rises and falls. This did not make the whole population in areas under their control, say, Latin, Greek, Arabic, Persian, Mongol, Ottoman, English, French etc. Indigenous peoples continued to live in the conquered lands. The Albanian population of the right bank of the Kura and, in particular, Artsakh, Paytakaran, Utik and Syunik, was mentioned even by Armenian historians such as Raffi, B. Ishkhanyan, I. Orbeli and R. Suny, not to mention dozens of other respected historians worldwide.

**Cultural terrorism is under way in today's Armenian-occupied lands. Separatists have destroyed a historical and architectural reserve – the medieval Azerbaijani town of Shusha.**

For example, at the very beginning of the conflict in 1988, Armenian historian Ronald Suny of the University of Michigan, USA, noted the existence of a state of Caucasian Albanians on the territory of today's Karabakh in the Middle Ages: *"Back in the Middle Ages, before the Turkish people migrated here from Central Asia, eastern Transcaucasia was known as Caucasian Albania. No relation to the Balkan Albanians, these were a Christianized people quite close to the Armenians. Once the Seljuk Turks began arriving in the 11<sup>th</sup> century, the Albanians in the mountainous part - Karabakh up to historical Armenia - remained largely Christian and eventually merged with the Armenians. The Albanians in the eastern plain leading down to the Caspian Sea mixed with the Turkish population and eventually became Muslims."*<sup>21</sup>

Later, in the midst of hostilities, he wrote in his book "Looking towards Ararat": *"Karabakh had been in ancient and medieval times part of the kingdom of Caucasian*

21 Suni, Ronald G. "What Happened in Soviet Armenia?" *Middle East Report, No. 153, Islam and the State*, July - August, 1988: p. 37.

*Albanians. This distinct ethno-religious group, now long extinct, had converted to Christianity in the 4<sup>th</sup> century and drew close to the Armenian Church. Over time, its upper classes were effectively Armenianized. When the Seljuks invaded Transcaucasia in the 11<sup>th</sup> century, a process of Islamization began that resulted in the conversion of the peoples of the plain to the east of Karabakh to Islam. These people, the direct ancestors of present-day Azerbaijanis, spoke a Turkic language and adopted the Shiite brand of Islam dominant in neighbouring Iran. The mountains remained largely Christian and, in time, the Karabakh Albanians merged with the Armenians. The central seat of the Albanian Church at Gandzasar became a bishopric of the Armenian Church, and the memory of the once-independent national religion was preserved in the stature of the local primate, who was called Catholicos.”<sup>22</sup>*

Another Armenian author B. Ishkhanyan wrote that *“the Armenians living in Nagorno Karabakh are partly aborigines - descendants of the ancient Albanians, and partly refugees from Turkey and Iran, for whom Azerbaijani soil became a refuge from persecution and oppression.”<sup>23</sup>*

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22 Suny, Ronald G. *Looking Toward Ararat: Armenia in Modern History*. Indianapolis: Indiana University Press, 1993, p. 193.

23 Алиев, Играр. *Нагорный Карабах: История. Факты. События*. Баку: Элм, 1989, сс. 73-74.

Armenian scholars wrote of Caucasian Albania as “a significant country, along with Armenia and Georgia, in the Caucasian cultural world” and about Albanian art and architecture as a separate subject in the cultural history of the Caucasus. According to the Armenian historian Iosif Orbeli, the rise and blossoming of the Khachen principality, which formed part of Albania, occurred in the 12<sup>th</sup>-13<sup>th</sup> centuries.<sup>24</sup> The same Orbeli wrote about the capture and colonization of regions of modern Nagorno-Karabakh by Armenian feudal lords.<sup>25</sup>

The Armenian academician, S.T. Yeremyan, wrote: «A huge number of Christian monuments, many of which relate to the pre-Arabic period, survived in the Armenianized part of ancient Albania, in the ancient Albanian regions of Artsakh and Utik which are currently predominantly Armenian-populated.»<sup>26</sup>

Why did these Armenian authors write honestly about Artsakh as a province of Albania, if this fact is a lie, invention and product of “Azerbaijani propaganda”, as claimed by Armenian leaders today? If Artsakh had nothing to do with Albania,

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24 Орбели, Иосиф. «Гасан-Джалал – князь Хаченский.» In *Избранные труды*, by Иосиф Орбели, стр. 146. Ереван: АН Арм.ССР, 1993.

25 —. *Избранные труды*. Ереван: АН Арм.ССР, 1963, сс. 296, 297, 317, 347.296, 297, 317, 347.

26 *Очерки истории СССР (III-IX вв.)*. Москва: АН СССР, 1958, стр. 326.

**Armenians (Hays) hardly lived in the South Caucasus until the middle of the 15th century. In 1441, Jahanshah, the ruler of the Turkic-Azerbaijani state of Qaraqoyunlu, relocated the centre of the Armenian Catholicosate from the Cilician city of Sis to the Uch-Kilsa (or Uch-Muazzin) monastery which was situated near the totally Turkic-populated Iravan and was an Albanian monastery in antiquity.**

and the Ganjasar monastery was founded as purely “Armenian”, why did Prince Hasan Jalal, who built this temple, leave an inscription in which it was called the “main cathedral of Albania” built for “my Albanian people”? Did anyone force them to do it, or perhaps they were recruited by “Azerbaijani intelligence”? Armenian historians have themselves recognized the Albanian nature of Artsakh!

It is notable that, prior to the Armenian-Azerbaijani Nagorno-Karabakh conflict, Armenian historians did not really challenge the fact that Artsakh was part of Caucasian Albania and was populated by Albanians. At the very beginning of the conflict, the woeful Yerevan historians first tried to deny the existence of the state of Caucasian Albania and Albanians in the ancient and early medieval periods. Some even compared it with the mythical Atlantis. When these “historians” realized that they had put themselves in an unenviable position in the academic environment and become an object of ridicule by scientists, they decided to extricate themselves from this situation in a rather original way: recognizing the undeniable fact of the existence of Caucasian Albania, they “tweaked” its borders slightly, placing them on the Kura River, that is, right up to the line to which their territorial ambitions extended. Most likely, if Armenian claims

extended to the Absheron peninsula (and the most imbecilic ones are still talking about “Armenian Bakurakert”), then Albania would have to “move” beyond the Caspian Sea. In this case, Yerevan “historians” would have to come up urgently with an explanation as to why Albania was “erroneously” called Caucasian, not Central Asian. In an attempt to subordinate science to myth and put it at the service of foreign policy objectives, Armenian historical science sometimes approaches the absurd.

Unlike Hays, the Albanians were autochthons in Artsakh and other provinces of Caucasian Albania. History finds Albanian tribes on both banks of the River Kura. A.Y. Krymskiy very accurately remarked: *“Strabo knew about the common origin of ‘part’ of the population on the right bank and on the left bank.”*<sup>27</sup> The fact that the Kura flowed through Albania, as noted above, is proved by Strabo’s direct note (XI, I, 5; XI, III, 2; XI, IV, 2; XI, VIII, 3).<sup>28</sup>

The Albanian state emerged in the 4<sup>th</sup>-3<sup>rd</sup> centuries BC, and the Albanian population was first mentioned

27 Крымский, Агафангел Е. «Страницы из истории Северного или Кавказского Азербайджана (Классической Албании).» In *Памяти академика Н.Я.Марра (1864-1934)*. Москва, 1938.

28 Крымский, Агафангел Е. «Страницы из истории Северного или Кавказского Азербайджана (Кавказская Албания).» In *Сборник статей в честь Е.Ф.Ольденбурга. К 50-летию научно-общественной деятельности.*, стр. 289–290. Москва, 1934.

in connection with events of that time.<sup>29</sup> From the 1<sup>st</sup> century BC, Albania was ruled by the Parthian Arshakid dynasty. Reporting this period, both Armenian and Albanian sources indicate that the southern border of Albania was the Araz River<sup>30</sup>, i.e. the whole area between the Kura and Araz rivers was part of the Albanian state. It was here that the historical lands of Karabakh - Orchistene (Artsakh), Tsavdeya, Otena and part of Araxene – were situated.

The Armenian author Movses Khorenatsi, whose information is confirmed by the Albanian historian Movses Kaghankatvatsi, reported the establishment by the Parthian King Valarshak (probably Vologez I (51/52-79/80 BC), son of Vonon II) of a province *“in the great, glorious and populous north-eastern area, along a great river called the Kur, which cuts through the vast plain, (appointing) Arana<sup>31</sup>, the husband of the eminent one, the first in all matters of wisdom and reason.”* Then it turns out that this great and glorious area was Albania: *“Know, however, the people of Sisak – for it is a great and eminent tribe we forgot to mention in the first book – who inherited*

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29 Флавий, Арриан. *Поход Александра*. Москва: АМН СССР, 1962.

30 Хоренаци, Мовсес. *История Армении*. Москва, 1858; Каланкатуйский, Моисей. *История агван*. Санкт-Петербург: СПб., 1861.

31 *One of the cases when Movses Khorenatsi personified a place name. Aran was a region in the eastern part of the territory between the Araz and Kura. It was also called Alvank, Alvania or Albania.*

*the Alvan plain, including its side that fronts onto the mountains from the Yeraskh<sup>32</sup> river to a fortress called Hnarakert<sup>33</sup>. The country is called Alvania because of its gentle disposition, since it was called 'Alu'<sup>34</sup>. And here, one of his descendants, mentioned as an eminent and gallant Draya, was appointed governor by Valarshak of Parthia. It is said that the Uti tribe and the principalities of Gardmans, Tsavdeys and Gargars<sup>35</sup> hail from his offspring."<sup>36</sup>*

It is important to stress that this recognition comes from the Albanophone Movses Khorenatsi, who spoke about the inhabitants of Aran (between the Araz and Kura) as *"Alvan men mired in constant mendacity"*.<sup>37</sup> Of these Albanian tribes, the Utis, Tsavdeys, certainly, and Gargars, almost certainly, lived in the Karabakh zone. Consequently, the whole right bank of the Kura and the meanders of the Araz River up to Agstafa were occupied by Albanian tribes. Sources definitely

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32 *Araz.*

33 *Agstafa.*

34 *«Alu» – pleasant, tasteful.*

35 *They are all Albanian tribes that had nothing to do with the Armenians.*

36 Хоренаци, Мовсес. "История Армении, книга 2, глава 8 (Назначение второго (лица) в государстве из потомков Аждахака, царя марвов), Ереван: Айастан, 1990." *Библиотека «Вехи»*. <http://www.vehi.net/istoriya/armenia/khorenaci/02.html> (accessed October 30, 2010).

37 —. "История Армении, книга 3, глава 3 (Кончина святого Григориса от рук варваров). Ереван: Айастан, 1990." *Библиотека «Вехи»*. <http://www.vehi.net/istoriya/armenia/khorenaci/03.html> (accessed October 30, 2010).

indicate that the tribes in the Karabakh region were of Albanian origin and that the region belonged to the Albanian state.

Movses Khorenatsi also mentions the Albanian population of the province of Paytakaran, where King

Trdat, accompanied by a certain Sanatruk, sent a young missionary named Grigoris, the eldest son of Vrtanes, obviously to convert local residents (Khorenatsi called them "barbarians") to Christianity. *"But when news came of the death of Trdat, the barbarians, by the machinations of Sanatruk and some other Alvan men mired in constant mendacity, killed the blissful one, trampling upon him with hooves of their horses on the Vatnean field near a sea called Caspian... Sanatruk, taking the crown, captured the city*

*of Paytakaran and conspired to seize power over the whole of Armenia with the help of other peoples."* By "other peoples" who helped Sanatruk to capture Paytakaran, Movses Khorenatsi undoubtedly means the recalcitrant local population – "Alvan men".<sup>38</sup>

**Speaking in Goris about the Turkic-Muslim "nomad" population which barely exceeded five per cent and the "homogenous" and "indigenous" Armenian population of Karabakh, Serzh Sargsyan switched the Armenians and the Turks and used the word "nomad" incorrectly.**

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38 Ibid.

One of the most authoritative Western experts on Caucasian Albania, Oxford University professor Charles Dowsett, wrote: "*Catholicos John and Tovma Arkruni mention three Albanian princes among the captives taken by Boga Al-Kabir in 854: Prince of Khachen Atrnersekh, Prince of Shaki Sahl, son of Smbat, and Esay Abu Musa, the prince of Ktish in Artsakh.*"<sup>39</sup> A year later, the scientist wrote: "*In the Albanian part of the ancient region of Artsakh, Khachen retained its independence. It is known that Mkhitar compiled a set of laws, partly at the request of the governor - Prince Vakhtang.*"<sup>40</sup> Caucasus expert V.F. Minorskiy wrote that the territory of the then Azerbaijan SSR roughly coincided with that of ancient Caucasian Albania.<sup>41</sup>

After the fall of the independent Albanian state, Karabakh, a part of the geographical and political concept of Azerbaijan, was part of the Azerbaijani Sajid state; part of the Salari state in the 10<sup>th</sup> century, part of the Shaddadi state in the 11<sup>th</sup>-12<sup>th</sup> centuries; and in the 12<sup>th</sup>-13<sup>th</sup> centuries, Karabakh was part of the Azerbaijani Atabay-Ildenizid state of. Later, it was part of the Qaraqoyunlu and Agqoyunlu states and,

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39 Dowsett, Charles. J. F. "The Albanian Chronicle of Mxit'ar Gos." *Bulletin of the School of Oriental and African Studies, University of London*, Vol. 21, No. 1/3, 1958: 463.

40 Ibid., p. 475.

41 Minorsky, Vladimir. "Caucasica IV ." *Bulletin of the School of Oriental and African Studies, University of London*, Vol. 15, No. 3., 1953: p. 504.

in the 16<sup>th</sup>-17<sup>th</sup> centuries, Karabakh, as part of the Karabakh principality, was part of the Turkic Safavid state. In the second half of the 18<sup>th</sup> century, Karabakh was in the Karabakh Khanate, as part of which it was incorporated into Russia in the early 19<sup>th</sup> century.

The Christian monuments of Azerbaijan have always been subject to fraud by the Armenian clergy and the science they use. The Armenian Church, which had been struggling with the Albanian Church for centuries, planned to subject it and then eliminate it. Part of this policy was the destruction of Albanian manuscripts and epigraphy. The Christian architectural monuments of Azerbaijan do not contain Armenian epigraphy until the 11<sup>th</sup> century (unless modern stone dressers have had a chance to carve new "ancient" Armenian inscriptions on monuments in the occupied territories). Earlier Albanian inscriptions were erased after the Albanian Church was placed under the jurisdiction of the Armenian Church by the Russian Synod in 1836. The existence of Armenian-language epigraphy and historical sources written after the 11<sup>th</sup> century testifies only to the religious affiliation of the writers, not their ethnicity.

From 1975-76, during the construction of the Amassia-Qazanchi road, the official Armenian authorities flattened an ancient cemetery, which

the Azerbaijani population of the village of Gollu (Lakeside) in Amassia district considered to be Christian, because of the crosses and inscriptions carved on tombstones, which were not like Armenian crosses or letters of the Armenian alphabet. Specialists and Armais Harutyunyan, head of the Propaganda Department of the Amassia District Committee of the Communist Party, removed the human remains from the graves and studied their anthropological characteristics. After a while, the tombstones were completely destroyed and razed to the ground. Asked by local residents why they were destroying the graves of their ancestors, Harutyunyan answered that they were believed not to be Armenian graves. That is how they obliterated traces of the non-Armenian Christian population of Albania.

The Christian architectural monuments of Azerbaijan, including Karabakh, speak for themselves, and their ethnic and cultural provenance is proved by works of the Albanian historians Movses Kaghankatvatsi and Kirakos Gandzak. They are monuments built by Albanian kings and princes. Among them are the ruins of early Christian churches erected by King of Albania Vachagan the Pious, who, according to Movses Kaghankatvatsi, built as many churches as "days in the year". Many monuments

**Didn't the Armenians themselves (e.g. A.M. Nazaretyan) vote at the plenary session of the Caucasian Bureau in July 1921 for keeping Karabakh part of Azerbaijan? Didn't the leaders of the Karabakh Armenians (e.g. Sero Manutsyan) welcome this decision, noting: *"The act of self-government within Azerbaijan was met with complete unanimity by the Armenian peasants."***

were built by Prince Javanshir. These were built in the 12<sup>th</sup>-13<sup>th</sup> centuries, the heyday of the Albanian principalities, among which Khachen was prominent. A representative of this branch, Hasan Jalal, was able to unite Albanian principalities within a short period and achieved the title of King of Albania. The Ganjasar temple he built became the centre of the Albanian Catholicosate. The Khudavank monastic complex was built by the Albanian Khachen prince Hasan the Great, his son Vakhtang and his wife Arzu Khatun – the daughter of *“the Grand Prince of Princes of the Kurds”*.

Saint Elisha’s Monastery bore the name of the enlightener of Albania. It has existed since the reign of Albanian King Vachagan the Pious, and one of the chapels holds his grave. The Khatiravank funeral monastery was built as the tomb of another Albanian royal family. The history of these and other monasteries and churches of Karabakh is closely linked to the history of Caucasian Albania, from ancient times to 1836 when the Ganjasar Catholicosate was abolished. Their founders were Albanian rulers and princes. Their names speak eloquently of their ethnicity. The Armenian researcher S. Lisitsyan was forced to admit that “judging by the names of the modern monasteries of Nagorno Karabakh, the activity of purely Armenian

saints was feeble here". Even in the 20<sup>th</sup> century, after the Armenianization of the Christian population of Karabakh, purely Armenian saints were not revered here. Naturally, in earlier centuries, monasteries and churches dedicated to Armenian saints did not exist in Karabakh. Albanian monasteries and churches were dedicated to other Christian or local Albanian saints, which distinguishes them from the Armenian ones.

Cultural terrorism is under way in today's Armenian-occupied lands. Separatists have destroyed a historical and architectural reserve – the medieval Azerbaijani town of Shusha. Mosques, 18<sup>th</sup>-19<sup>th</sup> century homes and monuments of civil and defence architecture have been destroyed there. Outstanding monuments of civil architecture – the 11 and 15-span Khudafarin bridges crossing the River Araz - remain in the occupied zone. Numerous mosques have been destroyed, including those built by the outstanding Azerbaijani architect Karbalayi Safi Khan Qarabagi, bridges, baths, memorial buildings, the mausoleums built by Malik Ajdar in the 12<sup>th</sup>-13<sup>th</sup> centuries, Mir Ali in the 14<sup>th</sup> century, Khachin Dorbatli in the 14<sup>th</sup> century, Sheikh Babain in the 13<sup>th</sup> century, Panah Khan in the 17<sup>th</sup> century and others. Azerbaijani cemeteries are also subject to destruction. All this is the result of cultural terrorism and the systematic destruction of

Azerbaijani traces in the occupied territories.

If Islamic monuments are subjected to a policy of terrorism, the other part of Azerbaijani cultural heritage – the Christian architectural inheritance of Caucasian Albania - is being destroyed or Armenianized. Christian churches and temples, built by Albanian princes and part of the history of Caucasian Albania, are becoming "Armenian". Armenian scholars carry out so-called "restoration" work on these monuments in order to Armenianize them. This work is illegal as it is being carried out on foreign monuments in occupied territories and without the participation of scientists from Azerbaijan. The traces of their connection to Albanian culture are being erased. Under the guise of "restoration" work, they are falsifying and destroying the characteristic features of Albanian Karabakh architecture. Unfortunately, they sometimes involve foreign experts in this work, and their participation, the occupiers believe, gives "scientific validity" to their fabrications.

Armenians (Hays) hardly lived in the South Caucasus until the middle of the 15<sup>th</sup> century. In 1441, Jahanshah, the ruler of the Turkic-Azerbaijani state of Qaraqoyunlu, relocated the centre of the Armenian Catholicosate from the Cilician city of Sis to the Uch-Kilsa (or Uch-Muazzin) monastery which

was situated near the totally Turkic-populated Iravan and was an Albanian monastery in antiquity. Later, the Armenians distorted the name of Uch-Muazzin and began calling it “Echmiadzin”. In Armenian, this word has no meaning (unless, of course, they adjust some Armenian word to it), while in the Azerbaijani Turkic language, it means “three muezzins” (muazzin “reader of the azan” in Arabic). Medieval documents held at Matenadaran refer to a temple known as “Uch-Kilsa”<sup>42</sup>. After the Armenian Catholicosate was relocated to Uch-Kilsa, Armenian missionaries rushed there, taking the opportunity to spread their influence in the South Caucasus. The monastery soon became the religious centre for Armenians. Until the incorporation of these lands into Russia in the first half of the 19<sup>th</sup> century, the number of Armenians outside Uch-Kilsa in western Transcaucasia was negligible.

Prior to their migration to the South Caucasus, where the local Turkic population dominated, the Hays lived around Lake Van, to which they had previously migrated from the Balkans. The ancient Greek historian, Herodotus, wrote that the ancestors of the Armenians had come from the Phrygian land<sup>43</sup>.

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42 Персидские документы Матенадарана (указы, сост. А.Д.Папазян). Вып. I (XV–XVII вв.). Ереван, 1956; Персидские документы Матенадарана (указы, сост. А.Д.Папазян). Вып. II (1601–1650 гг.) Ереван, 1959.

43 Геродот. *История в девяти книгах*. Ленинград: Наука, 1972, стр. 334.

This fact is also recognized by Armenian scientists. In particular, M.G. Nersisyan, who edited "The History of the Armenian People", states the following: *"During the period of known migrations by peoples of the sea (13<sup>th</sup>-12<sup>th</sup> centuries BC), Armenians penetrated into Asia Minor, together with kindred Thracian-Phrygian tribes from the Balkans."*<sup>44</sup> A. Pastermadjian agrees with this, and he believes that the migration of Armenians, as one of the Phrygian tribes of Indo-European origin from the Balkans, to Asia Minor is a fact generally accepted in the scientific world<sup>45</sup>. However, he believes that this migration happened six centuries later - in the 7<sup>th</sup>-6<sup>th</sup> centuries BC, which is recognized by most researchers. A prominent Russian orientalist, I.M. Dyakonov, wrote that "the original bearers of the ancestor of the Armenian language came to the Armenian Highlands as roaming cattle-breeders who lived on subsistence farming and did not know of a class society, and they learnt the nature of the Highlands and the social conditions of early class society from the autochthonous people who had not yet adopted the Armenian language".<sup>46</sup> The absurd statement

44 *История армянского народа с древнейших времен до наших дней. П/р проф. М.Нерсисяна.* Ереван: АН Арм.ССР, 1980, стр. 27.

45 Pastermadjian, Herand. *Histoire de l'Arménie.* Paris (1st edn, 1949, 2nd edn, 1964), 1949, p. 23.

46 Дьяконов, Игорь М. «К преистории армянского языка (о фактах, свидетельствах и логике).» *Историко-филологический журнал* №.4, 1983: стр. 166.

by the Armenian president that the population of Karabakh was allegedly *"homogeneously Armenian"* for millennia and that *"Turkic-Muslim nomadic tribes began to settle here only in the second half of 18<sup>th</sup> century, and their number at the beginning of the last century was barely 5 per cent of the total population"* has absolutely nothing to do with science or historical fact. To be more convincing, Sargsyan referred to

mysterious *"Turkish official sources of the 18<sup>th</sup> century"*. Of course, there was no further clarification as to what sources the author of this unscientific nonsense had in mind, as there are no such sources behind the walls of the Armenian laboratories of historical falsification. The Turkish archives, in fact, suggest the opposite. In November 2009, the Central Department of the State Archives under the Turkish Cabinet of Ministers issued a 660-page book

called *"Karabakh in Ottoman Documents"* based on archive materials. The book consists of two parts - *"Political, Military and Diplomatic Relations"* and *"Resettlement"*, which, based on archive documents, cite evidence of the resettlement of Armenians to

**Armenia hopes that it will be able to annex Nagorno Karabakh by ineptly forging history and "proving" to the international organizations that it is supposedly ancient Armenian land.**

Karabakh. Ottoman archives have no mention of Armenians in Karabakh, and all documents indicate that Armenians settled in Karabakh from the 17<sup>th</sup>-19<sup>th</sup> centuries and changed the ethnic composition of the population.

Sargsyan's "discovery", to put it mildly, does not really match what Armenian historians themselves write. For example, George Bournoutian notes: *"A number of Armenian historians, referring to statistics since the 1830s, incorrectly assess the number of Armenians in Eastern Armenia under Persian rule, giving a figure of 30 to 50 per cent of the total population {Serzh Sargsyan put the number of Armenians at 95 per cent of the total population!} In fact, according to official statistics, after the Russian conquest, the Armenians hardly comprised 20 per cent of the total population of Eastern Armenia, while Muslims made up more than 80 per cent. In any case, before the Russian conquest, the Armenians here had never been in the majority. Despite the fact that the Office Description indicates an Armenian majority in several mahals of Eastern Armenia, this change*

**Nations' right to self-determination, which Azerbaijan supports, does not imply permissiveness and the right to change borders as you wish. The manner in which Armenia interprets this law is unacceptable.**

*took place after the emigration of more than 35,000 Muslims from the region. Thus, there is no evidence of an Armenian majority in any district during the Persian administration. Perhaps the only place where the Armenians constituted a majority at a local level was Karbibasar mahal, in which the Armenian spiritual centre Uch-Kilsa (Echmiadzin) was situated. With the departure of thousands of Muslims and the arrival here of 57,000 Armenian immigrants from Persia and the Ottoman Empire, the Christian population had grown significantly by 1832 and equalled that of the Muslims. Yet only after the Russian-Turkish wars of 1855-56 and 1877-78, which resulted in even more Armenians coming to the region from the Ottoman Empire, and even more Muslims leaving the area, did the Armenians finally achieve a majority here. And even after that, until the beginning of the 20<sup>th</sup> century the city of Iravan remained predominantly Muslim.”<sup>47</sup>*

Citing statistical evidence according to which the number of Muslims in the Iravan and Nakhichevan khanates dropped by almost a third between 1826 and 1832 while the number of Armenians increased by 3.5 times due to immigration, Bournoutian notes

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47 Bournoutian, George A. "The Ethnic Composition and the Socio-Economic Condition of Eastern Armenia in the First Half of the Nineteenth Century." In *Transcaucasia, Nationalism and Social Change: Essays in the History of Armenia, Azerbaijan, and Georgia*, by Ronald Grigor Suny, pp. 77-80. Ann Harbor : University of Michigan Press, 1996.

further: *"As is evident from the statistics, prior to the Russian conquest, the Armenians constituted about 20 per cent of the total population of Eastern Armenia and Muslims - 80 per cent. After the Russian annexation, 57,000 Armenian immigrants arrived here from Persia and the Ottoman Empire, while 35,000 Muslims fled Eastern Armenia. By 1832, the Armenians made up half of the total population."*<sup>48</sup>

Prior to the conclusion of the Turkmanchay Treaty, there were even fewer Armenians in the Karabakh khanate, according to Russian statistics. *"According to a Russian census, in 1823 Armenians comprised 9 per cent of the total population of Karabakh (the remaining 91 per cent were registered as Muslims), in 1832 - 35 per cent, and in 1880 they had already achieved a majority - 53 per cent,"* says the Swedish author Svante Cornell.<sup>49</sup>

After the conclusion of the Turkmanchay Treaty in 1828, Armenians began migrating en masse from Persia and the eastern regions of the Ottoman Empire to Iravan, Nakhichevan and Karabakh. The operation was headed by the Russian diplomat and poet, Aleksandr Griboyedov, who wrote in his *"Notes on the Resettlement of Armenians from Persia to*

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48 Ibid., p.79.

49 Cornell, Svante. *Small Nations and Great Powers: A study of Ethnopolitical Conflict in the Caucasus*. Surrey: Curzon Press, 2001, p. 68.

Our Regions": *"Armenians are mostly settled on the lands of Muslim landlords. In summer, it was still acceptable. Most of the Muslims landowners were away and had little opportunity to communicate with the heterodox incomers."* Griboyedov also warned about possible future conflicts between the Armenian incomers and local Muslims (as seen from the Office Description statistics, Muslims were mostly Turks, i.e. Azerbaijanis): *"He (Prince Argutinsky) and I also talked a lot about the need to persuade Muslims to reconcile with their present burden, which will not be long, and eradicate their fears that the Armenians will take over forever the lands where they were allowed for the first time!"*<sup>50</sup>

The resettlement of Armenians to Karabakh, Iravan and Nakhichevan was described in detail by the Russian writer and historian, S.N. Glinka, in "The Description of the Resettlement of Azerbaijani Armenians to Russian Territory with a Brief Preliminary Statement of Historical Times of Armenia", published in Moscow in 1831. From 26 February to 11 June 1828, i.e. within three and a half months, 8,249 Armenian families, or at least 40,000 Armenians, were

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50 Александр, Грибоедов С. «Записка о переселении армян из Персии в наши области.» *Фундаментальная электронная библиотека «Русская литература и фольклор»*. [http://feb-web.ru/feb/griboedov/texts/piks3/3\\_4\\_v3.htm](http://feb-web.ru/feb/griboedov/texts/piks3/3_4_v3.htm) (accessed October 30, 2010).

resettled here from Persia.<sup>51</sup> In the next few years, another 90,000 Armenians were resettled to these three former khanates of the Ottoman Empire.<sup>52</sup>

In 1911, another Russian writer, N. Shavrov, wrote: *“Of the 1.3 million Armenians currently living in the South Caucasus, more than one million are not indigenous, and were resettled by us.” “The Armenians were settled mainly in the fertile lands of Yelizavetpol and Erivan provinces where their number was negligible. The mountainous part of Yelizavetpol Province (Nagorno-Karabakh) and the shores of Lake Goycha were populated by these Armenians.”*<sup>53</sup>

The historical fact of the resettlement of Armenians to Karabakh, Iravan and Nakhichevan is reflected even in the works of artists, in particular, in a picture which was drawn by the famous Russian artist Vladimir Mashkov in 1828 and clearly reflects the theme of the mass migration of Armenians from Persia to the northern bank of the Araz River.

Thus, speaking in Goris about the Turkic-Muslim

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51 Глинка, Сергей Н. *Описание переселения армян аддербиджанских в пределы России, с кратким предварительным изложением исторических времен Армении*. Москва, 1831, стр. 131.

52 *Акты Кавказской Археографической Комиссии (АКАК), т. VII, док. 829*. Тифлис, 1878, стр. 845.

53 Шавров, Николай И. *Новая угроза русскому делу в Закавказье: предстоящая распродажа Мугани инородцам*. Санкт-Петербург: СПб, 1911, сс. 59-61.

“nomad” population which barely exceeded five per cent and the “homogenous” and “indigenous” Armenian population of Karabakh, Serzh Sargsyan switched the Armenians and the Turks and used the word “nomad” incorrectly. Statistical data and descriptions by contemporaries of those events, writers who can hardly be suspected of working for “Azerbaijani propaganda”, show the overwhelming numerical superiority of the Turkic population over the Armenians before the Turkmanchay Treaty and a sharp rise in the Armenian population as a result of their resettlement to Karabakh and present-day Armenia (Iravan khanate) after the incorporation of these lands into Russia. This is confirmed by Armenian historians themselves. None of them wrote about the resettlement of “Turkic nomads” to “ancient Armenian” land or the “homogeneous Armenian” population of these areas. They record the opposite in detailed and accurate accounts.

The current leaders of Armenia are unlikely to find in Karabakh a monument erected on the anniversary of the arrival of “Turkic-Muslim nomads” there. But in 1978, in the village of Margushevan in Agdara District, a monument was unveiled to mark the 150<sup>th</sup> anniversary of the resettlement of completely different incomers to Karabakh. As for what became

of this monument after the conflict began and why Sargsyan's compatriots hastily destroyed it, the Armenian president will tell his reporters from the diaspora about this next time. He will also explain why the 1805 treaty on the incorporation of Karabakh into Russia (Kurakchay Treaty)<sup>54</sup> was not signed by some Armenian prince, but was concluded between the Turkic (Azerbaijani) Ibrahim Khalil Khan and a representative of the Russian Emperor, General Tsitsianov. This was probably because Ibrahim Khalil Khan was representing "the five-per-cent nomadic population" which had "recently appeared there".

According to Russian statistics, about this time (1810) the population of Karabakh comprised 9,500 Turkic and 2,500 Armenian families.<sup>55</sup> It is not surprising that the text of the treaty does not, and could not, contain the word "Armenia" or "Armenians". Nevertheless, many years later Armenia would create a myth about "the Armenians of Karabakh voluntarily joining Russia".

Academician T. P. Aghayan, in his work dedicated to the Azerbaijani educator Bakikhanov, published

54 «Трактат между Карабахским ханом и Российской Империей о переходе ханства под власть России от 14 мая 1805 года.» *azeri.ru*. <http://azeri.ru/az/karabakh/412/> (accessed August 16, 2010).

55 *Акты Кавказской Археографической Комиссии, т. IV. Изданъ под редакцию председателя комиссии дсс. А.Д.Берже, док. 37.* Тифлис: Типография главного управления наместника Кавказского, 1870, сс. 38-39.

a map of the northern Azerbaijani khanates of the 18<sup>th</sup> century.<sup>56</sup> However, the Armenian academician did not include the territory of one of the Azerbaijani khanates, namely the Iravan Khanate. In a note on the map, Aghayan said that he had taken this map from P. Kovalevskiy's book "The Russian Conquest of the Caucasus"<sup>57</sup> as it was. Aghayan lied, because the map published in Kovalevskiy's book showed the territory of all the khanates, including the Iravan Khanate. That is a good example of sophisticated Armenian falsification!

As Azerbaijani Turks celebrated the Novruz festival on 21 March 1828, Emperor Nicholas I issued a decree abolishing the Iravan and Nakhichevan khanates, which had existed for centuries, and formed in these areas a so-called "Armenian province" for Armenians resettled from Iran and Turkey.<sup>58</sup> Thus, the first step was taken towards the creation of a new homeland for Armenian immigrants in the Azerbaijani lands of the Iravan and Nakhichevan khanates.

It would be good to remind Mr Serzh Sargsyan

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56 Агаян, Цатур П. *А.Бакиханов*. Баку: АН Азерб. ССР, 1948, стр. 9.

57 Ковалевский, Павел И. *Завоевание Кавказа Россией (Исторический очерк), (без выходных данных)*. Санкт-Петербург: СПб., 1911, сс. 65, 113.

58 *Полное собрание законов Российской империи (ПСЗРИ). Собрание второе, т. III, 1828*. Санкт-Петербург: СПб, 1830; *Акты Кавказской Археологической Комиссии, т. VII, док. 437*, Тифлис, 1878, стр. 487.

and his ideological and political associates that on 28 May 1918, the Armenians declared the establishment of an independent state without a political centre. On 29 May 1918, the newly proclaimed Azerbaijan Democratic Republic, under pressure from the great powers, was forced to give the Armenians the ancient Azerbaijani city of Iravan with adjacent territory of approximately 9,500 sq. km. By the way, the current territory of Armenia is more than 29,000 sq. km. The question is at whose expense? So, the modern Armenian state was created on this territory of Northern Azerbaijan which was handed over to the Armenians and which had previously belonged to the Iravan Khanate.

The chairman of the ADR Cabinet of Ministers, Fatahi Khan Khoyski, assumed that this would end the territorial claims of the Armenians. But he was profoundly mistaken. After the fall of the ADR, he was not fated to see how the expansionist policies of Armenia developed further, for on 19 June 1920, he was killed in Tbilisi by Armenian Dashnaktsakan terrorists Aram Yerkeyan and Misako Kirakosyan as part of Operation Nemesis, carried out by Dashnaktsutyun to eliminate the leaders of the Ottoman Empire and the Azerbaijan Democratic Republic.

All these are historical facts based on sound

archive materials and accounts by contemporaries and historians - both neutral and Armenian. How can anyone ignore or, even worse, reject them, calling them "Azerbaijani fraud"? Maybe it was "Azerbaijanis", not A. Mikoyan, who wrote to Lenin in 1919: *"The Dashnaks, agents of the Armenian government, are seeking Karabakh's incorporation into Armenia. But for the population of Karabakh, that would mean loss of livelihood in Baku and attachment to Erivan, with which they have never been connected in anything. The Armenian peasants decided to join Azerbaijan at the fifth congress."*<sup>59</sup> Didn't the Armenians themselves (e.g. A.M. Nazaretyan) vote at the plenary session of the Caucasian Bureau in July 1921 for keeping Karabakh part of Azerbaijan? Didn't the leaders of the Karabakh Armenians (e.g. Sero Manutsyan) welcome this decision, noting: *"The act of self-government within Azerbaijan was met with complete unanimity by the Armenian peasants."* Despite the publication of archive documents, which say that Karabakh remained within Azerbaijan in 1921, Armenia's current leaders continue to promote around the whole world their myth that Stalin "separated" Karabakh from Armenia and "transferred" it to Azerbaijan, in the hope that

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59 Центральний партійний архів Інститута марксизма-ленинізму (ЦПА ІМЛ), ф. 461, оп. 1, ед.хр.4525, л. 1.

they can mislead the international community and appeal for sympathy. Meanwhile, Stalin and Chicherin were in favour of handing over Karabakh to Armenia.

The autonomous region in Nagorno-Karabakh was an artificial entity whose borders had been drawn arbitrarily by merging locally situated Azerbaijani villages with the already prevailing Armenian population. And matters came to the point of absurdity here. According to the 16 September 1923 decree of the Presidium of the CC ACP (b), Karabakh was visited by a commission which included I. Dovlatov, M. Bagirov and E. Khanbudagov to investigate the situation in the region. Later, recording the results of the investigation, M.D. Bagirov wrote to the CC ACP (b) in a memorandum dated 8 October 1923: *"In the area of Khankandi, Shusha and Abdalar there are several Muslim villages: Halfali, Zarisli, Musulmanlar and others, with a population of up to 8,000. It is much easier to govern them from Abdalar rather than from Khankandi. Just because among these Muslim villages is the village of Qaladarasi with a population of about 1,150 Armenians, the entire area was attached to Khankandi for some reason, plus Shusha with a population of about 10,000 Muslims. In the Javanshir county, among three dozen Muslim villages there is one Armenian village which, for some reason, was*

*attached to Khankandi, bypassing Muslim villages.*<sup>60</sup> As seen from the commission's report, the Armenians, who constantly complained about a "lack of land", were even given the territory of Muslim cemeteries.

At the time of its formation, the Autonomous Region of Nagorno-Karabakh had an area of 4,160.5 sq. km.<sup>61</sup> In just over two years (1923-1925), 16,000 dessiatinas of land from the Land Fund of the Azerbaijan SSR were handed over to the ARNK.<sup>62</sup> The territory of the ARNK expanded continuously and, as of 1 January 1933, it covered 4,431.7 sq. km.<sup>63</sup>

Under the Soviets, Armenia was given large tracts of land from the Azerbaijan SSR. Soon after the establishment of Soviet rule in Armenia in December 1920, it was given Zangezur. Then, two years later, "Armenian" Zangezur was given additional land. A note dated 22 October 1922, prepared by the People's Commissariat of Agriculture of the Azerbaijan SSR, stated: *"The whole territory of the Azerbaijan SSR*

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60 *Архив политических документов при Управлении делами Президента Азербайджанской Республики (АПДУДПАР), ф.1, оп.74, д.136, сс. 4-8.*

61 *Азербайджанская сельскохозяйственная перепись 1921 г. Итоги по сельским обществам во вновь образованных уездах АССР, Нагорного Карабаха и по тем (основным) уездам, в которых произошли изменения границ. Т. III. Вып. XVII. Баку: АзЦСУ, 1924, стр. 9.*

62 *К истории образования Нагорно-Карабахской Автономной Области Азербайджанской ССР 1918–1925. Документы и материалы. Баку: Азернешр, 1989, стр. 295.*

63 *Социалистическое строительство АССР. Статистический сборник. Баку: Союзоргучет, 1935, стр. 9.*

*comprised 7,989,105 dessiatinas. Of this total area: a) 379,984 dessiatinas were handed over to Armenia from the Qazakh county, and b) 405,000 dessiatinas of land from the former Zangezur county were handed over to Armenia.”<sup>64</sup>*

A report by the land department of the People’s Commissariat of Agriculture for 1920-1923 says: *“Part of the summer pastures, with an area of 150,000 dessiatinas, which was previously within the boundaries of Zangezur, Javanshir and Qazakh counties and belonged to Azerbaijan, entered into a zone disputed between the two republics following its handover to Armenia, which is why indigenous users of these pastures - Azerbaijani cattle-breeders experience major inconveniences as they move.”<sup>65</sup>*

On 18 February 1929, Armenia was given the last piece of historically Azerbaijani Zangezur - its southern tip, overlooking the border with Iran. According to the 18 February 1929 resolution of the Transcaucasian CEC, it was given the territory of lowland Karabakh - the villages of Nuvadi, Eynadzor and Tugut in Jabrayil County of the Azerbaijan SSR<sup>66</sup>,

64 Государственный Архив Азербайджанской Республики (ГААР), (State Archive of the Republic of Azerbaijan), ф.28, оп.1, д.155, сс. 19-20.

65 Государственный Архив Азербайджанской Республики (ГААР), ф.2502, оп.1, д.20, лл. 56-57.

66 Государственный Архив Азербайджанской Республики (ГААР), ф.2502, оп.1, д.26, л. 98 об.

the village of Karkivan in Ordubad County and part of the lands of the village of Kilid<sup>67</sup>, after which the Meghri county of the Armenian SSR, which did not exist before, was artificially created in the new "Armenian" lands with an Azerbaijani population. Thus, the separation of Nakhichevan from the rest of Azerbaijan was completed and an artificial geographical wedge created within the Turkic world. According to the same resolution, Armenia was given other villages in Nakhichevan: Qurdqulaq, Qoradiz, Khachik Agbin, Aghach, Almali, Dagalmali, Itqiran and Sultanbay. Thus, by 1933 the territory of the Nakhichevan autonomy had shrunk from the original 5,988 sq. km<sup>68</sup>, defined by the Treaty of Kars, to 5,329.6 sq. km.<sup>69</sup>

Armenia is not even ashamed of denying facts from its most recent history, as witnessed by generations living today, to distort history and to switch cause and effect. For example, Armenians talk everywhere about pogroms in Sumqayit, Kirovabad and Baku, but prefer to keep quiet that they were behind the pogroms and massacres in Gafan, Meghri Asgaran

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67 *Государственный Архив Азербайджанской Республики (ГААР), ф.2502, оп.2, д.26, л. 99.*

68 *Azərbaycan Xalq Cümhuriyyəti Ensiklopediyası. II cild.* Bakı: Lider, 2005, s. 250.

69 *Социалистическое строительство АССР. Статистический сборник.* Баку: Союзоргучет, 1935, стр. 9.

and Gukark, during which far more Armenian citizens of Azerbaijani nationality suffered than Armenians in Azerbaijani cities. Despite overwhelming evidence and testimony by witnesses and victims reflected in the materials of the Soviet Prosecutor's Office, Armenia prefers not to mention (and sometimes even completely denies it and calls it a "fiction") the participation of Armenians themselves in the killings of their compatriots in Sumqayit and other cities. Did even one Azerbaijani take part in the pogroms against his compatriots in Gukark and other regions of Armenia like the Sumqayit murderer E. Grigoryan? Was there even one resident of Armenia who spirited an Azerbaijani away and saved his neighbour's life? Erecting an obelisk in memory of six Yugoslav rescuers killed in a plane crash, Armenia did not even express (at least for the sake of common decency) verbal condolences to the families of 79 Azerbaijani rescuers who rushed to the earthquake disaster zone in 1988 and were killed due to unclear and conflicting commands by Armenian air traffic controllers, whose actions were not investigated.

Attempts to separate the former Nagorno-Karabakh Autonomous Region from Azerbaijan in the final years of the USSR were one-sided, contrary to several articles of the Constitution of the USSR and

in violation of several provisions of the 3 April 1990 Soviet law "On the procedure for resolving issues related to the secession of a republic from the USSR". Therefore, all these efforts by the separatists had no legal force from the moment they were made. With the demise of the Soviet Union, 15 independent states formed in its place; they were recognized by the international community and admitted to the UN within their previous borders. A member of the UN Sub-Commission on Human Rights A. Eide said, "... *Even in these complicated cases, there has been a broad consensus within the United Nations that the borders of the union Republics, such as in the former USSR and in former Yugoslavia, should be drawn not on the basis of ethnic habitats but should follow the principle of uti possidetis juris, which has been interpreted to mean that the new borders should be those which previously existed as the borders of the union Republics of the federation.*<sup>70</sup> PACE rapporteur D. Atkinson clearly stated in his report of 29 November 2004 that "a substantial part of the territory of Azerbaijan is still occupied by Armenian forces". He stressed that "*the borders of Azerbaijan, whose territory included the*

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<sup>70</sup> Eide, Asbjørn. «Territorial integrity of States, minority protection and guarantees for autonomy arrangements: approaches and roles of the United Nations.» *Local self-government, territorial integrity and protection of minorities*. Lausanne: Council of Europe Publishing, 1996, p. 282.

*Nagorno Karabakh region, were recognized by the international community at the time when the country was recognized as an independent state in 1991.”<sup>71</sup>*

The political history of the Armenians provides sufficient grounds to say that the national consciousness of the Armenians, by the efforts of their politicians and ideologists, is permeated with Turkophobia and hatred of everything Azerbaijani and Turkic. They do not even hide the fact that the starting point of this flawed Armenian ideology, which supports the existence of the Armenian state, includes such ideological and political directives as “the 1915 genocide” and “the annexation of Karabakh and Javakhk” and other territories. In order to realize these absurd ideas, their world outlook justifies the most sophisticated crimes of Armenian terrorists and separatists.

Armenia hopes that it will be able to annex Nagorno Karabakh by ineptly forging history and “proving” to the international organizations that it is supposedly ancient Armenian land. Serzh Sargsyan and Armenian “intellectuals” from the laboratories of historical falsification should have recognised

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71 Atkinson, David. “The conflict over the Nagorno-Karabakh region dealt with by the OSCE Minsk Conference.” Council of Europe. November 29, 2004. <http://assembly.coe.int/Main.asp?link=/Documents/Working-Docs/Doc04/EDOC10364.htm> (accessed October 20, 2010).

long ago that the historical process is moving in a progressive direction, not backwards, while the fact that Nagorno-Karabakh, or Artsakh under its ancient name, is an ancient Albanian land has been proved by Armenian historians themselves. For example, S.T. Yeremyan wrote: "A huge number of Christian monuments, many of which belong to the pre-Arabic period, have survived in the Armenianized part of ancient Albania, in the ancient Albanian regions of Artsakh and Utik, where a predominantly Armenian population currently lives."<sup>72</sup> But what surprises us is the audacity of falsifiers and politicians of the same ilk who lie in cavalier fashion and try to win over some parts of the world community. By virtue of his position, Serzh Sargsyan should not play with the fate of the Armenian people. After all, no-one else has ever managed to escape the wrath of their compatriots for their crimes. Isn't it time to recognise that in the present world, borders are not established on the basis of myths and ancient chronicles and do not change because of the presence of monasteries in some area or a national minority's residence there? Otherwise, the political map of the world would look different today (e.g., Armenia would have to lose its independence again and return to the revived Roman

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72 *Очерки истории СССР (III-IX вв.)*. Москва: АН СССР, 1958, стр. 326.

Empire, while the Armenians themselves would have to return to Phrygia), the UN would be engaged in collecting and studying archaeological data and manuscripts rather than drawing up its Charter, while the Security Council would become a place for debate between historians. Armenia's leaders should realize that in today's world, territorial issues are resolved on the basis of international law rather than in a historical context based on the principle of "who originally lived where and who migrated where", and quickly extricate themselves and their society from such provincial thinking. Distorting history and destroying monuments, even if done successfully, will not help them to justify the seizure of territory from other states. Forcible changing of borders always leads to war. A political leader must protect his people from war, not push his people into war.

Nations' right to self-determination, which Azerbaijan supports, does not imply permissiveness and the right to change borders as you wish. The manner in which Armenia interprets this law is unacceptable. Otherwise, there would be no national minorities in the world today, because all of them, even the smallest, would use the right to self-determination, declare themselves independent members of the world community and ask for

international recognition. Obviously, fears based on such a primitive interpretation of this principle forced the Armenian authorities to implement a planned expulsion of Azerbaijanis from their ancestral lands in the former Iravan Khanate, turn Armenia into a mono-ethnic state and then conduct ethnic cleansing in the occupied part of Azerbaijani territory. Armenia will have to accept the fact that the self-determination of national minorities, which is the status of the Armenian population of Nagorno-Karabakh, is only possible under international law, whose principles are enshrined in numerous conventions and documents, with which Armenia is undoubtedly familiar. The legal basis for the settlement of the Armenian-Azerbaijani Nagorno-Karabakh conflict is the Helsinki Final Act of 1975, in which the right to self-determination is outlined within the territorial integrity of states.

Nagorno-Karabakh has been, and will remain, part of Azerbaijan. As such, it is recognized by a number of authoritative international organizations, including the UN, OSCE, Council of Europe, European Parliament, OIC, NATO, GUAM and the parliaments and heads of many states. As part of Azerbaijan, it is recognized by the co-chairs of the OSCE Minsk Group who use the historical name of Khankandi, along with the Armenian name, in their statements,

who conduct meetings not only with the de facto leaders of the Armenian community, but also with the leaders of the Azerbaijani community of Nagorno-Karabakh and who describe their visits to the region from Azerbaijani territory not as “crossing the border, but as crossing the contact line between troops”. In UN Security Council resolutions, Nagorno-Karabakh appears as “the Nagorno-Karabakh region of Azerbaijan”. Similar formulations can also be found in the documents of other international organizations. If Armenia has not learned to read between the lines and notice these details, they should at least address documents where it is stated openly and without subtle hints, in order to understand that the world community does not support them.

Only in speeches by Armenian leaders, can one hear the name “Nagorno Karabakh Republic”. Despite the isolation, they continue to feed themselves and their citizens with the illusion that the world community supports their “aspirations”. Nobody has recognized the puppet pseudo-republic created on the occupied territory. Recognition by Armenia, as the leaders of this country sometimes threaten, will not add legitimacy to this illegal entity and will further exacerbate the position of Armenia itself. Instead of understanding the reality, Serzh Sargsyan has placed

himself in an unenviable position with his speech in Goris and given his visitors the wrong advice. It is not difficult to understand that the severity of the consequences of these mistakes will be felt by future generations in Armenia.

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