

POGROMS OF AZERBAIJANIS OF THE EARLY 20TH CENTURY FROM THE POINT OF VIEW OF ARMENIAN AUTHORS

In the late 19th and early 20th centuries, Armenian radical nationalist parties “Armenakan” (1885), “Hnchak” (1887) and “Dashnaksutyun” (1897) were established and began to organize bloody pogroms of the peaceful Muslim population in Ottoman Turkey. However, after the suppression of the riots provoked in the east of Asia Minor in 1894-1896, Armenian ultranationalists, taking advantage of the international situation, gave up on the idea of creating an Armenian state on the territory of the Ottoman Empire as a priority and transferred the main field of their activity to the South Caucasus, which then belonged to Russia. This region, or rather the ancestral Azerbaijani land, was designated as a testing ground for the established of a “great Armenia”.

According to Russian economist and chairman of the Tiflis Patriotic Society N. Shavrov, whereas there were 900,000 Armenians in the South Caucasus in 1896, this figure increased to 1.3 million in 1908. It can be assumed that such a sharp increase in a matter of 12 years was associated not so much with natural growth as with mass migration from adjacent areas of the Ottoman Empire after the aforementioned riots. Statistical data on the crime rate of this period are also quite noteworthy. According to it, Armenians from Turkey and hired killers committed 80 percent of crimes (1). Many organizers and participants in these riots arrived in the South Caucasus together with these migrants.

It should also be noted that the plans of Armenian extremists were favored by pro-Armenian sympathies of the Russian governor in the Caucasus, Count I. Vorontsov-Dashkov. According to Armenian author Anahit Lalayan, the governor's wife Elizaveta Grigoryevna

had an affair with Bishop Mesrop, one of the leaders of the Dashnaksutyun office in Tiflis, and had a decisive influence on the governor's decrees and decisions concerning Armenian interests (2).

At the beginning of the 20th century, Armenians constituted the majority of the population in three out of seven districts of the Irevan and one out of eight districts of the Elizavetpol province – only in five out of 54 districts of the Caucasus. On the eve of the 1905-1906 pogroms, Azerbaijanis lived in 959 out of 1,301 settlements in the Irevan province and Armenians in 342 (3), while in the Elizavetpol province Armenians lived in 390 out of 1,613 villages (4). In 1905, mass protests against the tsarist monarchy began throughout Russia, leading to a weakening of power especially on the outskirts of the empire. Armenian nationalists quickly took advantage of the situation favorable to their plans. Actively arming themselves with the support of their high-ranking compatriots and supporters in the governor's administration, they began to organize bloody pogroms and ethnic cleansing of the peaceful Muslim population. Thus, they wanted to clear the “living space” for the Armenians from Asia Minor who were supposed to become the ethnic foundation of the future Armenian state. According to the program of the “Hnchak” party, such a state was supposed to cover the South Caucasus, the eastern part of Asia Minor and a part of northwestern Iran (5).

The pogroms began in Baku on 6 February 1905, and subsequently continued sequentially in Irevan, Echmiadzin, Nakhchivan, Surmalinsk, Sharur-Daralagez, Novo-Bayazet, Zangezur, Elizavetpol, Javanshir, Shusha, Jabrayil, Gakh and Borshali provinces with minor

The Kurechay agreement on the inclusion of the Karabakh Khanate in the Russian Empire signed by the ruler of Karabakh, Ibrahim Khalil Khan. 1805

intervals until the fall of 1906. Those events were extensively covered both in the periodicals of the time and in literature, including the works of Armenian authors. Worth mentioning among such sources is the voluminous work "Armenian-Turkic clashes in the Caucasus (1905-1906) with documentary, statistical and topographic explanations" by Hovhannes Ter-Martirosyan (6), known under the nickname of A-Do. The book, published in the Armenian language in Irevan in 1907, contains numerous facts of the atrocities of Armenian militants against civilians in the region. The author describes in chronological order the pogroms that took place during this period in 7 districts and 12 cities of the region. The author collected the details during personal travels. The book also contains a list of Muslim villages in the Irevan province the residents of which suffered the biggest losses and were forced to leave their homes as a result of the pogroms. According to the author, seven Muslim villages were destroyed in 1905 in the Irevan province alone (7). Then the massacres spilled over to the neighboring Daralagez area where Armenian armed groups first broke into villages with a mixed population. The author indirectly points to the "active role of several Dashnaksakan self-defense detachments", who were "experienced" in committing massacres (8).

The book provides information about the tragedy of the village of Ushu in Echmiadzin province, where up to 100 civilians were killed. "Ushu was burned, destroyed and razed to the ground. Yet another village was wiped off the face of the earth, but the authorities were again not to be seen anywhere" (9) ... And further, "The tragedy of Ushu had such a terrifying effect on the Turks (i.e. Azerbaijanis) that residents of several other villages began to leave them on 5 June. Others were plundered and burned by the Armenians. The villages of Naziravan and Takiyye were burned, while

ПРОЭКТ ТРАКТАТА

Во имя Всенушуга Нога.

Мы, я е Ибрагим ханъ Шушинскій и Карабагскій и Всероссийскыхъ войскъ генъ-инженеринъ, Кавказской инспекции по инженерии инженеръ и проче я Павелъ Цициновъ по повелю и власти, данной имъ отъ Е. И. В. повелѣнаго моего величества Г. И. Александра Павловича, при ступивъ съ помощию Военнаго въ дѣлу о вступленіи Ибрагимъ хана Шушинскаго и Карабагскаго со вѣдомъ его семействомъ, потомствомъ и владѣннми въ вѣчное подданство Всероссийской Имперіи и имъ совместно царствующаго великаго Г. И. Александра Павловича и Его высочайшею приказкою, заключенъ чѣ, постановленъ и подписанъ на слѣдующее артикулы.

Артикулъ первый

Я, Ибрагимъ ханъ Шушинскій и Карабагскій, шепсъ юности, наследствено и преемственно имѣю торжественною мнѣюю отъ моего величества имъ, нахъ кахъшъ бы то готуемъ не было, отъ всякой зависимо сти отъ Персіи или иной державы и слѣдъ объявлено предъ тѣмъ всего свѣтъ, что я не признаю надъ собою и преемникамъ моимъ никакого самодержавія, проче въ верхней власти Е. И. В. Всероссийскаго великаго Г. И. и Его высочайшихъ повелѣній и преемниковъ престоловъ Всероссийскаго Императора свѣта, объявляя тому престоу вѣрность, яко вѣрноподданнѣе мое, — ахъ чѣмъ и донынѣ даю присягу по общаю на святокъ Коранъ

Артикулъ второй

Е. И. В. пріемлю со стороны е высочайше тѣмъ чѣстоосреднее объявленіе, равнолично объявляю и обязываюсь Императорскимъ своимъ стоюмъ за себя и преемниковъ своихъ, что имѣю въ благополученіе Шхъ отъ высочайшей власти Императора и Карабагскаго и преемниковъ его, яко отъ вѣрноподданнѣе своихъ, никогда не буду отъстаивать, въ домыслительно чѣмъ Е. И. В. Императорское свое рудачество на охраненіе вѣрности на стовѣхъ вѣднѣи е высочайше и преемниковъ его

Артикулъ третій

Во имя тѣмъ чѣстоосреднее, съ вѣдомѣемъ е высочайше Ибрагимъ ханъ Шушинскій и Карабагскій признаю верховную и единственную власть Все российскаго Императора надъ собою и преемниками его, постановлено, что новенурій ханъ, а послѣ его старшій сынъ и тѣмъ дѣтѣмъ постоенно по старшинству вѣднѣи, а послѣ не хавѣтѣ, получать вѣрность чрезъ главноруднаго вѣднѣи Гуріана Императорское на вѣрность постоеннѣе съ императоромъ, состоенно въ грамотѣ, государственною печатью утвержденной, по полученіи которой повелѣи ханъ домыслительно торжественно учинитъ присягу на вѣрность подданства Российской Имперіи и на признаніе верховной и единственной власти Всероссийскаго Императора надъ собою и его преемниками. Формъ же пріемни признается при свѣтъ трактата, дѣны и вѣмъ вѣднѣи Ибрагимъ ханъ Шушинскій и Карабагскій поспашъ сей образъ въ присутствіи главноуправляющаго Гуріана и сіе постановлено совершающаго, генъ отъ-имъ не Цицинова

Артикулъ четвертый

Я, Ибрагимъ ханъ Шушинскій и Карабагскій, въ домыслительно, что моя вѣднѣи въ разсужденіи моего и преемниковъ моихъ вѣрноподданства Всероссийской Имперіи и признаніе верховной и единственной власти императорской тѣмъ Имперіи обязываетъ суть вѣрными, общаю безъ предвѣри тѣмъ согласія главноуправляющаго Гуріана не имѣть сношеній съ оверстными вѣднѣи, а послѣ отъ нихъ пріидутъ посланцы или присланы будутъ письма, то должно вѣднѣи отъ себя выключеніи отъстаивать въ главноуправляющаго и требовать отъ него разрѣшенія, а вѣмъ вѣднѣи сообщать и совѣтовать съ оверсто, вѣрноподданнѣе отъ лица главноуправляющаго Гуріана при живъ

Артикулъ пятый

Е. И. В. пріемлю съ благоволеніемъ признаніе верховной и единственной Е. И. В. власти надъ владѣннми Ибрагимъ-ханъ Шушинскаго и Карабагскаго, объявляю насильствено и преемникамъ своимъ: 1) вѣрности тѣмъ вѣднѣи почитать яко своихъ вѣрноподданнѣе, не различая нѣмъ съ нѣмъ ступивъ имъ общирную Российскую Имперію 2) Высочайше Ибрагимъ ханъ и его дому на свидѣніи и готовность сохранять безвредно на ханствѣ Шушинскомъ. 3) Власть съ вѣрноподданнѣе управленіемъ совершающаго, судъ и расправу, стар равно какъ и домыслительно съ вѣднѣи, его пріоставлять со вѣрностью въ полную его волю 4) На охраненіе особы его высочайше и его дома, тѣмъ какъ и всякъ его вѣднѣи поспашъ въ Шушинскую вѣрность Всероссийскаго вой ска съ оверсто 500 человекъ съ нѣмъ шѣтъ и оборъ оверсто, а въ случаѣ общирной обороны главноуправляющаго Гуріана общаю, будутъ, генъ не об-стоитѣльствъ и по нуждѣ, оспашъ отъстаивать тотъ и вѣмъ рудно оборонять вѣднѣи е высочайше, яко Всероссийской Имперіи вѣрноподданнѣе

Артикулъ шестой

Я, Ибрагимъ ханъ Шушинскій и Карабагскій, въ знакъ вѣрноподданнѣе моему устрѣи общаю: 1) какъ на первый случай, тѣмъ и въ послѣдствіи вѣр менѣ заготовлять на вѣмъ вѣднѣи войскъ потребное чѣсто вѣмъ ступивъ и про-свѣтъхъ устрѣи, по утрѣнней чѣтѣи, утвержденной главноуправляющаго, шѣ

подвожъ отъстаивать въ высочайшею императорскую или совѣтъ невозможною признавъ бытъ домыслительно 2) вѣрноподданнѣе вѣмъ вѣднѣи въ Шушинской вѣрности надъ постой домы, по выбору начальнаго свѣмъ, и свѣмъ нѣмъ потребнѣмъ числомъ дровъ 3) Вѣднѣи въ Шушинскую вѣрность отъ стороны высочайшею свѣтъ удобнѣи и дароу устрѣи къ проходу вѣр-бамъ свободно 4) Буде бытъ угодно высочайшему правительству устрѣи дароу, ахъчуръ отъ Шушинской вѣрности въ Девандъ, то вѣмъ ступивъ для чего работ-нѣмъ поспашъ имъ за шѣту, означенную отъ правительствѣ

Артикулъ седьмой

Е. И. В. въ знакъ вѣрности благоволенію и власти своей съ е высочайше Ибрагимъ ханъ Шушинскаго и Карабагскаго вѣрноподданнѣе своихъ домыслительно и преемникъ его знакъ съ гербовъ Всероссийской Имперіи, которѣе домыслительно оставается при мѣмъ и по нѣмъ при вѣднѣи ханъ вѣмъ ступивъ чѣмъ и вѣмъ, высочайше дарованной вѣмъ омыслительно вѣднѣи, съ мѣмъ на войнѣ, если бы потребовалось, шѣтъ прочей своего ханъ вѣмъ ступивъ не мѣмъ ступивъ

Артикулъ восьмой

Я, Ибрагимъ ханъ Шушинскій и Карабагскій, вѣмъ высочайше Е. И. В. соизволеніе поспашъ общирными коней домыслительно, общаю вѣмъ ступивъ въ домыслительно Е. И. В. въ Тѣмъ вѣднѣи, по 8,000 черкызовъ въ годъ, уплачивая омыслительно въ 2 рубля, тѣ с 1 о вѣрность озу домыслительно, а другую 1 го сентября, начинаю вѣрностью первой половины, тѣ о 4,000 черкызовъ, при утвержденіи сего трактата Е. И. В., а свѣркъ того по общаю Азіатскому коллежнику и, свѣркъ пріемни въ вѣрности, въ вѣмъ ступивъ дѣтъ ступивъ моего свѣмъ Мамъ-Хали агу свѣмъ отъстаивать Шѣру Угулаха на вѣрность проблемнѣи въ Тѣмъ вѣднѣи

Артикулъ девятый

Е. И. В. въ знакъ своего шѣстоосреднее вѣрноподданнѣе даруетъ на содержаніе вѣрноподданнѣе въ Тѣмъ вѣднѣи, въ загоу вѣрности, е высочайше имъ по 10 р. с Российской монеты на дѣтъ

Артикулъ десятый

Сей договоръ вѣднѣи на вѣднѣи чѣмъ и не домыслительно подтверждается вѣмъ ступивъ омыслительно

Артикулъ одиннадцатый

Утвержденно Е. И. В. на вѣднѣи трактата высочайшею Его величествомъ, утвержденно государственною печатью, домыслительно бытъ домыслительно въ 6 мѣсѣю отъ подписанія сего акта и свѣркъ, буде возможно въ достояніе чѣмъ вѣрноподданнѣе подписали сей артикулы и при домыслительно вѣмъ ступивъ не имѣтъ, съ лѣтеръ высочайшею своей оверсто, при р Куранъ, въ 1200 отъ Г. Х. 1805 г (по нѣмъ ступивъ не вѣмъ ступивъ 1200), мая вѣднѣи (свѣркъ) 14 го дѣтъ

1437. Отношеніе кн. Цицинова къ кн. Чарторыйскому, отъ 22-го мая 1805 года, № 328

Имѣя честь подвоиситъ чрезъ посредство в. с. Е. И. В. дѣтъ вѣрноподданнѣи релаци о вступленіи въ вѣр-ное подданство Всероссийской Имперіи Ибрагимъ-хана Карабагскаго со вѣмъ его семействомъ и вѣднѣи, съ представленіемъ при оной ключей Шушинскаго вѣрности, трактата съ нимъ ханомъ, 14-го числа сего мѣ-сяца заключающаго, и пріемни имъ на вѣрность учиненной, такъ равно и о присоединеніи къ Всероссийской Имперіи Шекискаго вѣднѣи, которое вѣднѣи имѣи Свѣтъ ханъ 21-го числа, по слѣдъ соверши-шагосо съ нимъ трактата и учиненной присягѣ на вѣрность Е. И. В., при той же релаци приложенныхъ, домыслительно въ подданство Е. И. В. и съ нимъ себя са-мого съ вѣмъ своимъ семействомъ,—домыслительно стало присовокупить, что рудачество, данное послѣднѣи въ отдахъ сына своего въ вѣмъ ступивъ по вѣднѣи двухъ дѣтъ и въ трактатѣ упомянутое, приложено въ списокъ дѣтъ того, чтобы въ случаѣ неустойчивости можно было уничтожить подлинникомъ того акта —Изаюа во вѣрноп-

Persi, Angirsek, Kurdeli, Hamamli and the Chobankere settlement were plundered. Inhabitants of nine Turkish villages of Ashtarak area were robbed and their houses were set on fire. They ended up without a roof over their heads ... After all this, on 6 June, the district chief arrived with the Cossacks, many Armenians were captured, a number of Armenian villages were transferred under army supervision, and fines began" (10). Then the author provides a description of Armenian militant attack on the villages of Boyuk-Jimri (102 yards) and Kichik-Jimri (26 yards) in Zangezour district on 17 December. The latter was razed to the ground, while the population of the former managed to escape after all houses in it were plundered (11). On 26 December 1905 The author of the book witnessed the massacre committed in the

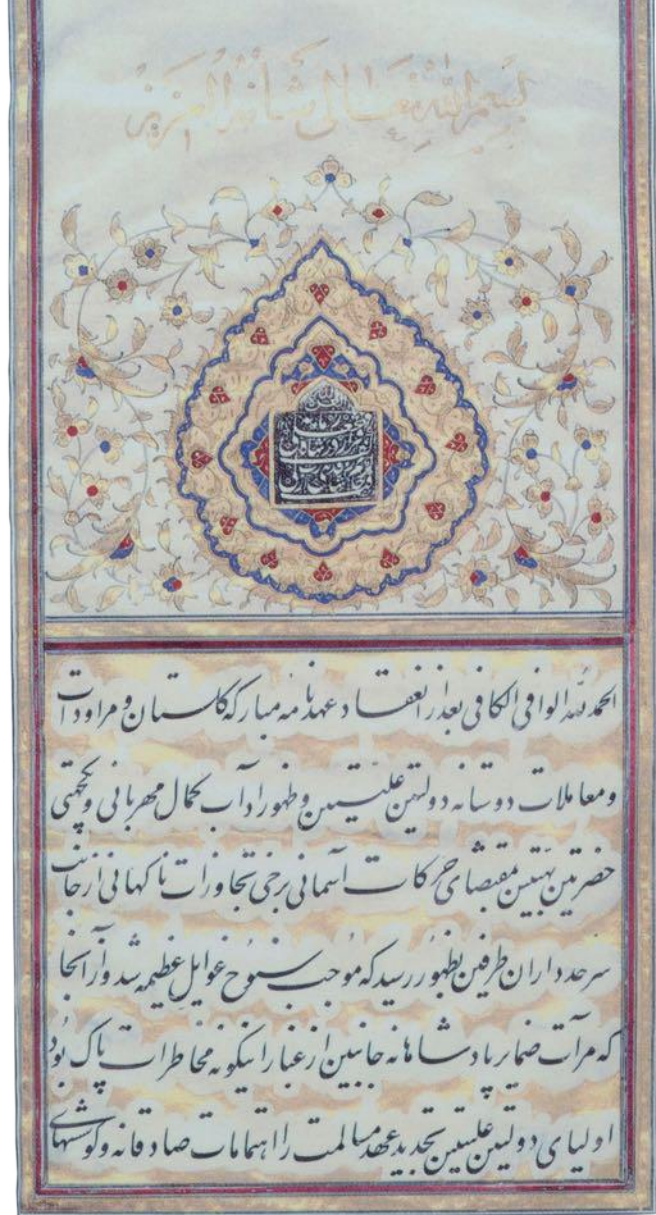
Title page of the Turkmenchay Treaty. According to Article 15, Armenians were officially resettled from Iran to Azerbaijan

village of Darabas with a mixed population, where the Dashnaks attacked the houses of Azerbaijanis. Some of the residents fled, others took refuge in three large houses belonging to Mullah Abulhasan, Alakbar Bey and Abbas's son Alakbar. "Hearing the cries of those who came to their aid, the Armenians who were hiding in their houses rushed out and attacked the houses of the Turks, plundered them and set them on fire. Continuing looting and setting houses on fire, they reached the houses where Turks, young and old, found shelter. The Armenians committed the most horrendous crime here, by setting all three houses on fire and burning those inside alive. The crime was committed in the midst of fire and destruction, many people died. We saw the ashes of burnt houses mixed with human bones, and were shocked. We cursed these murderers for this inferno ... The number of those killed and burned people, whose bodies were scattered around, reached 272." The author notes that local authorities limited themselves to the execution of a police protocol in the aftermath of this brutal massacre (12). There is also a list of 43 Muslim villages of the Zangezur district destroyed by Armenian armed formations (13).

Further, the book describes the tragic events in Shusha, where two ethnic massacres were perpetrated in the 1905-1906 time period. The author notes that during the first clash on 16 August 1905, the Armenians lost 100 people killed, while the Azerbaijanis lost up to three times more (14). During the clashes on 12-22 July 1906, the losses of the Azerbaijanis also exceeded those of the Armenians several times; more than 200 houses, mainly belonging to Azerbaijanis, were burned in the city (15).

On 23 August 1905, Dashnak formations attacked Khojaly, the settlement where one of the most monstrous tragedies of our time, the genocide of 26 February 1992, took place 86 years later. The author says that some of the villagers fled but others were killed. The attackers looted houses, after which the village was burned to the ground (16).

During the period from August 1905 to June 1906, Armenian armed detachments staged intermittent pogroms of the Muslim population in the basins of the Khachen-chay and Tartar rivers of Javanshir district. In particular, on 27-30 November, four villages were destroyed, looted and burned - Chiragli, Demirli, Haji-



Gervend and Purkhud. The author of the book describes further events as follows: "On 23 December, the Armenians launched an attack on the villages of Umudlu and Imaret-Gervend. The resistance, which lasted several hours, did not save the Turks from extermination. Bursting into these villages, the Armenians committed acts of barbarism. In Umudlu, for instance, they killed everyone who came their way, sparing no-one. After this massacre, something even more terrible happened: according to eyewitnesses, some of the survivors, unable to endure the long journey, froze in the forest and died" (17).

Another author, Stepan Zavaryan, reports that Armenian militants destroyed 12 villages in Shusha, 15 in Javanshir, five in Jabrayil and 43 in Zangezur districts in 1905-1906 (18).

In 1928, Leonard Rumsfeld's book 'Men Are Like That' was published in Indianapolis (USA). It was based on the memoirs of a certain Hovhannes Apresyan (19), who was born in Khankendi (in the Soviet years, it was the center of Nagorno-Karabakh Autonomous Region,

Resettlement of Armenians to the South Caucasus. Drawing by an eyewitness to the events of V. Mashkov. 1829



called Stepanakert) in 1892, a settlement with a mixed population, and received primary education in the nearby town of Shusha. In his memoirs, he provides an extensive description of the bloody pogroms of the Muslim population perpetrated by Armenian armed detachments in his native Karabakh, as well as the Irevan province and Kars region in 1905-1906 and 1918-1920. Apresyan notes: "The inhabitants of these places are Turks (i.e. Azerbaijanis - ed.) and Armenians. As a matter of fact, this land belongs to the Turks, while the Armenians are newcomers. We were a Christian minority in this region predominantly populated by Muslim Turks. The gap between these two tribes, caused by racial, religious differences, the differences in traditions and customs, was never overcome." He also emphasizes that the Armenians were involved in military service and were well armed, while the "Turks", who were removed from military service, had no other weapons than knives.

Describing the tragic events of 1905-1906, O. Apresyan notes: "When there was a certain calm, I went to Shusha. Only a pile of ruins remained of the Turkish quarters of the city. All houses were burned down and their owners were killed. The same happened to the Turkish quarters of Khankendi." The following incident was described: several friends came to visit an Azerbaijani in Khankendi one day. They all had dinner together, began to have fun and sing songs. Worried

about this, the Armenians living in the neighborhood called for the Cossacks, and when the "Turks" left, spread rumors in the village that the Azerbaijanis had allegedly had met an Armenian woman with a child on the way,



Example of Armenian falsification. Above: a monument erected in Karabakh in 1978 to commemorate the 150th anniversary of the resettlement of Armenians from Iran. Below is the same monument from which the inscription indicating the date and place of resettlement was erased in the late 1980s.

Examples of Armenian falsification of three historical sites in Karabakh. On the left – the initial state of the monuments, on the right – falsification (the Armenians carved a cross or Armenian inscriptions on it)



killed the child and took the woman away. Further events are described as follows: "Hearing this gossip, the Armenians were enraged and decided to take revenge on their Turkish neighbors. The Cossacks who were in the village did not agree to attack the Turks in broad daylight... Then the Armenians grabbed their weapons and went to the Turkish quarter of the village in a crowd. The frightened Turks suspected an impending threat, locked themselves up in their houses and put out the light. The Armenians pounded on the doors with their fists and, when there was no answer, smashed them. A massacre was unleashed that lasted until the last Turk was killed. I spent this unfortunate night huddled in horror in a corner and plugged my ears so as not to hear the cries of our Armenians and the terrible moans of those who were losing their last hope of salvation. I stayed awake through the night. All the Turks were killed. Soon after the extermination of the Turks in our village, the Russian revolution was suppressed. The Cossacks began to fulfill their duties again, and the clashes between the Armenians and the Turks ended" (20).

The works of Armenian authors of the Soviet period

The city of Shamakhi after the ethnic massacre staged by the Armenians in 1905-1906



about the events of 1905-1906 also mention the pogroms of the Azerbaijani population. The "Memoirs" of a native of the Ashagi-Gamarli village of the Irevan district, O. Harutyunyan, published in Irevan in the Russian language in 1956, contain a story about the tragic events in the author's native places. He notes that the Dashnaks were guided by the slogan "kill and rob as much as possible, sparing no-one". The author says that the Dashnaks were handing out weapons to the residents of Armenian villages, massacred the peaceful Muslim population, burned their villages, and then celebrated their "victories". The author notes that the Dashnaks did not experience a shortage of weapons, which were supplied by Bishops Khoren and Suren with the special permission of governor I. Vorontsov-Dashkov.

The author of the book also described an incident in the village of Dallar (Dalar), when hmbapet (commander of a detachment among the Dashnaks) Sumbat, who was awarded the title of a national hero, colorfully described the massacres committed under his leadership against the inhabitants of neighboring Azerbaijani villages, saying that the Turks pose a threat to the Armenians. When the author objected to him, Sumbat grabbed a Mauser in a rage, and only one of his comrades who managed to take the commander by his hand in time saved him from death (21).

In total, Armenian extremists perpetrated mass pogroms in 14 districts of the South Caucasus (Irevan, Nakhchivan, Sharur-Daralagez, Echmiadzin, Alexandropol, Surmali, Shusha, Javanshir, Jabrayil, Zangezur, Elizavetpol, Borchali, Gazakh, Eresh) in 1905-1906. As a result of these events, 286 villages were destroyed, including about 200 Azerbaijani, and eight cities were seriously damaged. More than 15,000 families (about

The city of Shusha, the center of Karabakh, after the ethnic massacre staged by the Armenians in 1918



100,000 people) lost their homes, while the number of victims exceeded 10,000 people. ❄

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