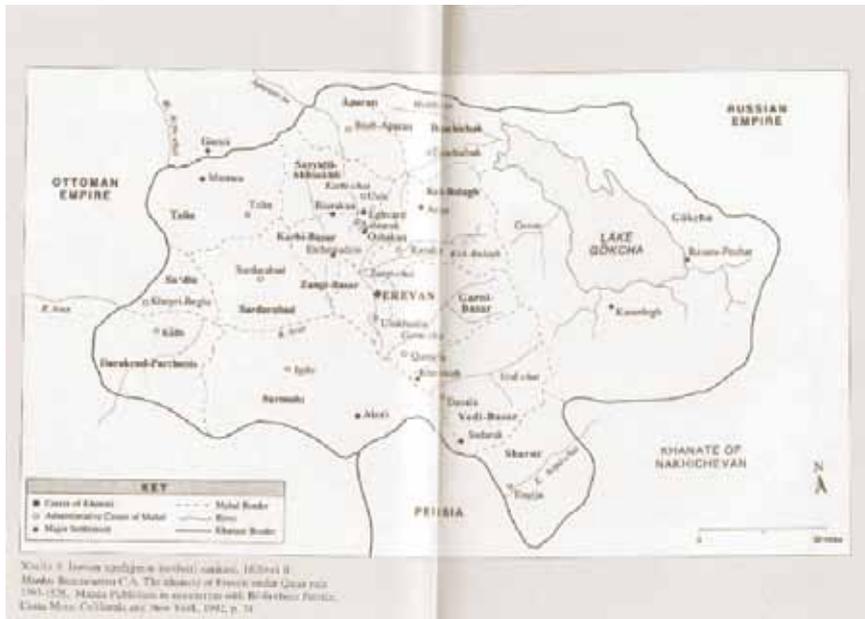


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ARMENIAN CLAIMS TO THE NAKHCHIVAN REGION OF AZERBAIJAN: NONSENSE AND HISTORICAL TRUTH



FOR MANY CENTURIES, THE ARMENIANS HAVE BEEN TRYING TO SEIZE AN INTEGRAL PART OF AZERBAIJAN - NAKHCHIVAN - AND TO ANNEX THESE LANDS TO THE MYTHICAL «GREAT ARMENIA». TO THIS END, THEY EVEN FALSIFY HISTORY, ACCORDING TO THE «NEW» VERSION OF WHICH THIS TERRITORY ONCE BELONGED TO THE ARMENIANS, AND TRY TO PROVE THAT THE ARMENIANS HAVE BEEN IN THE MAJORITY IN THE REGION SINCE ANCIENT TIMES.

Administrative map of the Erivan Khanate, 1820

The fact that one of the websites of the United Arab Emirates - the portal of the Middle East Armenians entitled «Azad Hye» - has posted an article about a book by the Armenian writer from Syria, Avo Katerjian, entitled «Armenian Nakhichevan or Distorted NAXCIVAN», should be considered the result of this policy. The book shows that the “researcher-writer” provides the reader with distorted historical facts relating to Nakhchivan, referring to it as a historical land of Armenia, Armenifies the names of ancient Azerbaijani settlements and falsifies other place names.

Armenians, who have always had their designs on our lands, have now

raised the theme of Nakhchivan. And this phenomenon has its reasons. Having occupied a large chunk of the territory of Azerbaijan - Nagorno-Karabakh and seven surrounding districts, destroyed about 500 historical, architectural and cultural monuments in these lands and ruined nearly 900 settlements, the Armenian chauvinists are now claiming Nakhchivan, where ancient Armenian cross-stones, khachkars, are allegedly being destroyed. Under the guise of looking after mythical monuments, the Armenians are trying to hide their true intentions and distract world attention from their main goal - territorial claims. In Nakhchivan, there have never been any ancient Ar-

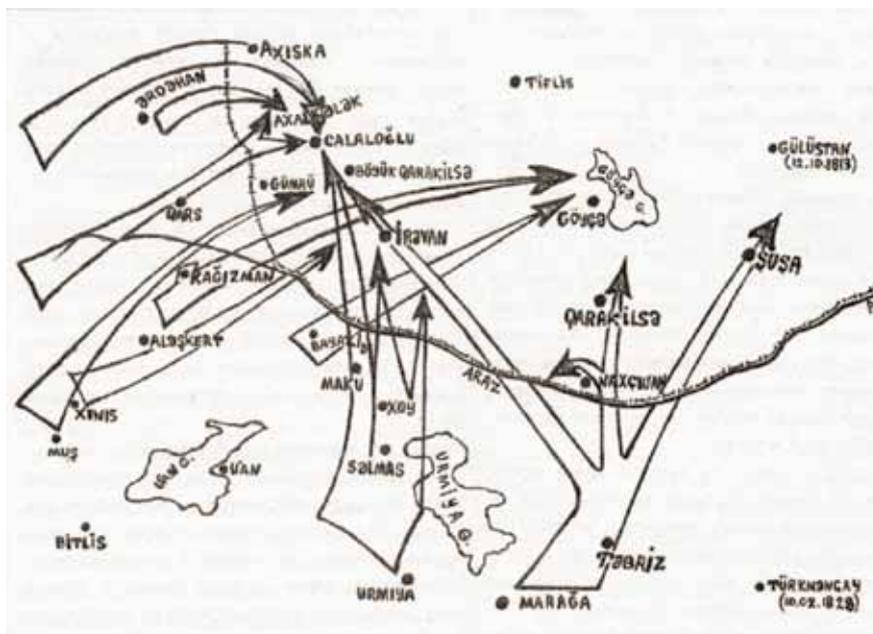
menian cemeteries, as the Armenians were resettled to the territory of Nakhchivan only in the last few centuries.

What sort of ancient Armenians graveyards can exist in lands where they came historically very recently? Regardless of ethnicity, all the historical, archaeological, architectural, cultural and religious monuments in the Nakhchivan autonomy are protected by the state. It is no accident that the head of the Supreme Council of the Nakhchivan Autonomous Republic issued a special order on 6 December 2005 “On work to organize the protection and certification of historical and cultural monuments in the Nakhchivan Autonomous Republic”. The Armenians

Routes of Armenian resettlement from Iran and Turkey to Azerbaijan in 1828-1831

are not autochthonous in the whole of the Caucasus or in its parts - the current territory of Armenia, formerly West Azerbaijan, or Nakhchivan, because they are incomers here.¹ Back in 1913, this was written by the Armenian scholar B. Ishkhanyan: "The true homeland of the Armenians is an ancient historical area called Great Armenia in Asia Minor, that is outside of Russia ... and they settled in the Caucasus only in the past few centuries."² And in Asia Minor itself, the Armenians are incomers as well. "The ancestors of the Armenians migrated to Asia Minor from Thrace in the 2nd-1st centuries BC."³

The famous American scientist Samuel A. Weems wrote: "... In a period of more than three thousand years, the Armenians had no national territory, and now they claims 'historical, national lands' on the basis of false historical inventions."⁴ According to Armenian authors, Nakhchivan belonged to the Armenians in the days of Noah. It belonged to them at the beginning of our era. These claims also have no scientific basis, and they are pure fantasy by Armenian 'scientists'. The results of archaeological, historical and geographical studies clearly show that Nakhchivan has historically always been an integral part of Azerbaijan.⁵ Historical sources and archaeological materials have convincingly demonstrated that even in the 4th-2nd centuries BC, large tribal unions in the territory of Nakhchivan played an important role in the formation of the Azerbaijani ethnic group. Monuments of the



Stone and Iron Age found on the territory of Nakhchivan, various images on the rocks of Gamigaya, the culture of the professional production of color ceramic dishes and traces of the high culture of urban development suggest that these lands were an ancient Turkic region and one of the sources of civilization.⁶ First of all, these were Turkic tribal unions of Kaspis, Kadusis and Nakhchis. The very name of Nakhchivan is associated with the name of the Nakhchi tribe that lived here in ancient times.⁷ At the beginning of our era, tribes of Bulgars, Huns, Pechenegs, Kangars and Khazars came to the territory of Nakhchivan. Dozens of branches of these tribes settled in the area. On the territory of Nakhchivan, the tribes of Bekdiili, Khalaj, Yayji and

others relating to the Oguz-Seljuks left their traces. The Turkic tribes of Ustajli, Didivarli, Gizilli, Amr Khanli, Arafali, Hajili, Kechili, Kelfirli, Garakhanbayli, Garkhunlu, Alikhanli, Mughanli and dozens of others were aboriginal inhabitants of the territory. On the territory of Nakhchivan, there are still settlements associated with the name of these tribes. All this proves once again that Nakhchivan has been inhabited by Turkic ethnic groups since ancient times. Along with this, there have been no settlements with Armenian names at any stage of history and to this day in Nakhchivan.

In different historical periods, Nakhchivan was part of the successive ancient states of Manna, Media, the Achaemenid Empire, Atropatena, Parthia,

- 1 See. Verdiyev Kh., R. Huseynzadeh R. The "origin" of the Armenians and their migration to the Caucasus from the Balkans. Baku, 2003
- 2 Ishkhanyan B. Peoples of the Caucasus. St. Petersburg, 1916, p. 44
- 3 The peoples of the Caucasus. V. 2. Moscow, 1962, p. 443
- 4 Samuel A. Weems. Armenia: Secrets of a "Christian" Terrorist State. The Armenian Great Deception Series. V. 1. (translated from English), Baku, 2004, p. 246
- 5 Abibullayev O. Eneolithic and Bronze Ages in the Territory of the Nakhchivan Autonomous Republic. Baku, 1982; Yaliyev V. The Azerbaijani Culture of Dyed Dishes in the Bronze Age. Baku, 1977; His work again – Ancient Nakhchivan. Baku, 1979; His work again - Nakhchivan is a Historical Region of Azerbaijan. Baku, 2002; Budagova H. Place names of the Nakhchivan Autonomous Republic. Baku, 1998; Historical Geography of Azerbaijan. Baku, 1987; Meshadukhanum Nemat. The Corps of Epigraphic Monuments of Azerbaijan. V. 3. The Arab-Persian-Turkic Inscriptions of the Nakhchivan Autonomous Republic (12th century - early 20th century). – B., 2001; Piriye V. Pages of Nakhchivan's History. B., 2004; Valikhanli N. Nakhchivan – From Arabs to Mongols. B., 2005 and others
- 6 Nakhchivan international analytical-information journal. March (01) 2004, p. 42
- 7 K. Gann, Experience of interpreting Caucasian geographical names. SMOMRK. 40th edition, Tbilisi, 1909, p. 110; A. Dirr, The Current Names of Caucasian Tribes. SMOMRK. 40th edition, Tbilisi, 1909, p. 9; Armenian Geography of the 7th Century AD (Attributed to Moses of Khoren). St. Petersburg, 1877, p. 36-38; R. Mammadov, Historical Essays on the City of Nakhchivan. Baku, 1977, p. 28 and others

the Sassanid state and others and was always their most developed province. As part of various major states, Nakhchivan was also an integral part of ethnic Azerbaijan. As for the Armenians, the Armenian state left the historical scene in the 4th century, and in 387, it was divided between Iran and Byzantium. In 428, the Armenian kingdom within Iran was also liquidated.⁸ From that period to May 1918, there was no Armenian state or statehood. It is clear that Nakhchivan could not have been part of a non-existent Armenian state. However, in those days there was some Cilician Armenian kingdom from 1080 to 1375⁹, but it was located in what is now Turkey and had nothing to do with Azerbaijani Nakhchivan.

In subsequent historical periods, Armenian migration to the South Caucasus, including Azerbaijan, continued, and some Armenians settled in the territory of Azerbaijan at the time of the Arab Caliphate. In 654, Nakhchivan was captured by Arab Emir Habib ibn Maslama, and this territory was incorporated into the first emirate of the Caliphate.¹⁰ Called Nasheva by Arab authors, Nakhchivan was part of Azerbaijan. Another Nakhchivan, related to the third emirate, was part of the Kars region. Armenian "researchers" deliberately substitute these two Nakhchivans. They attribute the historical events that took place in Kars Nakhchivan to Azerbaijani Nakhchivan, which once again shows their dishonest intentions. Mentioning the quote "Mohammed ibn Marwan in 150 (according to the Armenian calendar – I. H.; 702-703) brought 800 captive princes to Nakhchivan, put them in a church and burned them alive"¹¹,

Armenian authors use this fact in accordance with their objectives and present Azerbaijani Nakhchivan as the venue for the massacre. Studies of I. Orbeli¹² and Z. Bunyadov¹³ proved that the church in which "Mohammed ibn Marwan had burned the Armenian princes" was in the city of Nakhchivan, which was situated in the Kagizman district of the Kars vilayet. It should also be noted that ruins of churches or other Armenian Christian buildings have never been discovered in the territory of Azerbaijani Nakhchivan.

Many medieval sources indicate that Nakhchivan belongs to Azerbaijan: quotes such as "the capture of one of the Azerbaijani cities – Nakhchivan – by Abu Muslim" (10th century Arab historian al-Kufi), "Nakhchivan is a city of Azerbaijan (12th-13th centuries, Yaqut al-Hamawi), "Shamsaddin Eldeniz – the lord of the city of Nakhchivan and the province of Nakhchivan" (12th-13th centuries, Mkhitar Gosh), "the city of Nakhchivan belongs to Azerbaijan, it is great, its population is large, it is located on a hill and is well fortified" (13th century, the work "The Oddities of the World"), "the population of Nakhchivan is Muslim and it is a beautiful city of Azerbaijan" (13th-14th centuries, Hamdullah Qazvini), "Garabaglar is a rich city. All of its population (50 thousand people – I. H.) is Muslim. There are no Armenians or Greeks here" (17th century, Evliya Celebi) also testify to it. It is an undeniable fact that after the Arab invasion, Nakhchivan, as part of Azerbaijan, was part of various successive Muslim states - Seljuks, Atabays of Azerbaijan, Gara Goyunlu, Ag Goyunlu, Safavids, and others.

Some Armenian authors are trying

to prove that the Iravan province is an Armenian land. In fact, the Armenians are incomers in the territory, which is called Armenia today. The work "The Review Notebook of Iravan Province"¹⁴ provides sufficient evidence for that. As can be seen from this source, in 1590, this province consisted of two sanjaks - Iravan and Nakhchivan. The Nakhchivan sanjak covered the Nakhchivan city council and 16 townships (Agjagala, Mevaziyi Khatun, Mulki-Arslanli, Garabag, Darasham, Darashahbuz, Bazarchayi, Sharur, Zar, Zabil, Alinja, Sisian, Azadjiran, Ordubad, Shorlut and Daranurgut).¹⁵ The "Notebook" mentions the urban population of the province, too. It reports that at the end of the 16th century, the most populous city in the province was Nakhchivan. 4,208 lived here, 2,000 in Iravan, and 1,357 in Ordubad.

In his letter to Shah Ismayil Khatay, the baylarbay of West Azerbaijan, Ravan Khan, also says that the Armenians first appeared in the Erivan sanjak - West Azerbaijan - in the early 16th century:

"... In recent years, according to my observations, the Armenians, relocating from Beynannahreyn to the shores of Lake Van and then as groups of five or ten, to our lands in Kaf... instead of living off usury, petty trade, stone work and carpentry, have begun to actively move around in my land, claiming an extensive settled life. Armenian Catholicos Gregory II, who is now sitting in the village of Agkilsa (Echmiadzin), has started getting in the way of our government in a manner uncharacteristic of the canons of his church and with his provocations. The catholicos, using religious donations from the religious

8 Kocharli T. Nagshi-Jahan Nakhchivan. Baku, 1998, p. 262

9 Ibid

10 Bunyadov Z. Azerbaijan in the 7th-9th Centuries. Baku, 1965, p. 82; Historical Geography of Azerbaijan. Baku, 1987, p. 56

11 Kirokos G. History. B., 1946, p. 40; M. Kalankaytuklu. History of Albania. B., 1990, p. 193

12 Orbeli I. Inscriptions on the Construction of a Church in Nakhchivan. p. 430-433

13 Bunyadov Z. On a historical misunderstanding. Reports of the Academy of Sciences of the Azerbaijan SSR. Edition 2, 1977, p. 67-69; His work again. What Nakhchivan? Ulduz journal, № 6, 1988, p. 61-63

14 Review notebook of the Iravan region (translation). Baku, 1996

15 Review notebook of the Iravan region (Study, translation, notes and additions by Z. Bunyadov, H. Mammadov). Baku, 1996, p. 9

fund, has begun to finance the settlement of two or three Armenian families on the outskirts of every Turkic village, building small churches for them and thus creating a long-standing idea that the Armenians have long lived in the land of our Kaf, which will cause difficulties and headache for our next generations. It is now difficult to find a village in our region where there are no three foreign families. In contrast to habits of chastity, Armenian girls are trying to thrust themselves upon Turkic boys ... are trying to marry Oguz men, in other words, they are trying to take a share of our wealth and property and are committing crimes, which are called creeping capture in politics. I'm afraid of the growing number of mixed marriages, my Shah. Give me power, and I will kick out part by part some fifteen thousand incomers from our homeland. Your slave Ravan Khan."¹⁶

During the Safavid state (1501-1736), Nakhchivan was mostly part of it, but sometimes it found itself in Ottoman Turkey. In the Safavid state, the "Nakhchivan country" was first administered by the Tabriz baylarbajdom and was then handed over to representatives of the powerful Turkic tribe Qizilbash – the Kangarli family from the Ustajlar tribe. The leaders of the Kangarli family handed over their power by inheritance until the 1820s, and the residence of the Ustajlar tribe was Nakhchivan.

The Ottoman army entered the South Caucasus in the spring of 1723, captured Nakhchivan and then the city of Ordubad in September 1724. Nakhchivan remained in the possession of the Ottoman Empire until 1735. In the Ottoman administrative-territorial system, Nakhchivan is listed as "Nakhchivan sanjak". From the "Detailed Notebook of the Nakhchivan Sanjak" (1727), it is known that this sanjak included 15

nahiyes (in the Ottoman Empire, the smallest territorial administrative unit was called a nahiye – I. H.): the city of Nakhchivan, Nakhchivan, Alinja, Sair Mavasi, Darashahbuz, Mulki-Arslan, Mevaziyi Khatun, Garabag, Gishlagat, Darasham, Azadjiran, Shorlut, Daranurgut, Sisian and Daralayaz.¹⁷ During the Safavid period, Ottomans handed over the districts of Zor, Zabil and Sharur to the Iravan province. The Nakhchivan sanjak included 315 settlements. It included the present territory of the Nakhchivan Autonomous Republic, the current Yeghegnadzor district of Armenia, half of the current Jermuk district, most of the current Sisian district, and a number of settlements, including Meghri. The Nakhchivan region, which was part of the Azerbaijan state for millennia, was part of the Ottoman Empire at the end of the 16th century (1588-1603) and early 18th century (1724-1735), and there was the Ottoman system of government here.¹⁸

In 1725, like other lands of Azerbaijan, Nakhchivan was part of Nadir Afshar's possession. In 1736, Nadir proclaims himself as Shah of Iran and unites the whole territory of Azerbaijan in a single region of Azerbaijan. In 1747, after the collapse of Nadir Shah's empire, Nakhchivan actually becomes an independent state – the Nakhchivan khanate. The head of that same Kangarli family, Heydargulu Khan, proclaims himself as an independent ruler of the then territory of the Nakhchivan



region. The territory of the then Nakhchivan khanate was much larger than the present territory of the Nakhchivan Autonomous Republic, covering most of the lands of Daralayaz and Zangazur. The khanate included seven mahals (districts) - Alinja, Aylis, Ballav, Dasta, Daralayaz, Khok and Ordubad) and two cities - Nakhchivan and Ordubad.

On 21 March 1828, Tsar Nicholas I issued a decree artificially creating an "Armenian region" in the territory of the former Iravan and Nakhchivan vilayets. The decree stated: "Under the treaty concluded with Persia, the khanates annexed to Russia from Persia shall be called Armenian in all cases and the area shall be included in our title. Decrees on the composition and method of government in the region will be submitted to the Senate in due time."¹⁹ The "Armenian region", of which the Nakhchivan region was part, had to be governed by a Russian general and

16 7 Days, 19 December 1992

17 A detailed notebook of the Nakhchivan sanjak. Baku, 1997, p. 6-7

18 A detailed notebook of the Nakhchivan sanjak. Baku, 2001, p. 5

19 Aliyev F., Aliyev M. Nakhchivan Khanate. Baku, 1996, p. 48

Yerevan. However, the rule of Ehsan Khan Kangarli as naib (ruler) of Nakhchivan lasted until 1840. In April 1840, the Russian monarch issued a decree on administrative reform in the Transcaucasia. Under a decree, which came into force on 1 January 1841, the rule of the commandant was abolished here and the common Russian administrative system was introduced. In line with this, the Nakhchivan district and Ordubad county were incorporated into the Georgian-Imereti province. The territory of the Nakhchivan district was 4,378 sq. km and the population - 86,878 people. The district consisted of the territory of Nakhchivan, Ordubad, Daralayaz, Julfa, Shahbuz, etc.

Consistent with the geopolitical goals of tsarist Russia, in 1849 the Nakhchivan district was annexed to the province of Iravan located in West Azerbaijan. Along with this, even as part of the Iravan province, Nakhchivan retained its independent administration. The Sharur-Daralayaz district was created from Sharur-Daralayaz and Ordubad county, the vast majority there were Azerbaijanis, and it was incorporated into the Iravan province. The ancestral Azerbaijani lands of Iravan, Nakhchivan, Goycha mahal, Sharur-Daralayaz and Yeni Bayazid became part of the province. In the "Armenian region", there were 752 villages, of which 521 were listed in the Iravan province, 179 - in Nakhchivan and 52 - in Ordubad county.²⁰ Together with the abandoned villages, the «Armenian region» had 1,111 villages with 81,749 Muslims and only 25,131 Armenians.²¹ In Nakhchivan district, together with Ordubad county, there were 4,149 Azerbaijani (83.6%) and

810 Armenian (16.4%) families in 1828.

Later, B. H. Behbudov was appointed head of the «Armenian region», and in the period 1830-1838, he did a lot for accommodating Armenians here, improving their material conditions and for the representation of Armenians in the region's administration. Accordingly, the Armenian population increased in the occupied lands, and the Armenians seized the levers of government.

In justifying their claims to Nakhchivan, the Armenians particularly strongly highlight their numerical superiority in the population of these lands without referring to any historical sources and provide new figures every time. R. Yengibaryan, K. Mikaelyan, Z. Balayan and others showed wonders of fantasy on this issue. Let's study the real population figures from historical sources. For the first time, information on the ethnic composition of the population of Nakhchivan in that period was given in 1828 by Griboyedov in his letter to General Paskevich. It shows that before the conclusion of the Treaty of Turkmanchay, 404 Armenian families (16.4%) lived in the Nakhchivan province. According to I. Chopin²², the number of Armenian families was only 14.4%, and according to Griboyedov, as we have already mentioned, 16.4%²³ - quite similar figures.

After the annexation of Nakhchivan by Russia, there were serious changes both in the number and ethnic composition of its population. It was the implementation of the intentions of tsarism to Christianize, or rather, Armenify Azerbaijani territories. The arrival of Armenians in the South Caucasus was a multistage process

and lasted several centuries, and the most massive migration occurred in the 19th and early 20th century. In the end, after the conclusion of the Treaties of Turkmanchay and Edirne, 119,500 Armenians were resettled to the lands of North Azerbaijan, and this process continued later.²⁴ In 1830, 2,511 Armenian families (12,555 people) were resettled to Nakhchivan and Ordubad. In 1828, there were only 810 local Armenian families here. As a result, the number of Armenian families reached 3,321.²⁵ According to the first nationwide population census in Russia, 55,398 Armenians and 115,711 Azerbaijanis lived in Nakhchivan and Sharur-Daralayaz districts in 1897. As can be seen from this, despite tsarism's policy aimed at Armenifying Nakhchivan, the number of Azerbaijanis here was still twice that of the Armenians by the end of the century.

Taking advantage of the situation in the early 20th century, the Armenians started pogroms against Azerbaijanis in the territory of Nakhchivan in an effort to expel them from those lands and become masters here. As was the case in other parts of Azerbaijan, Armenians committed genocide against Azerbaijanis in 1905-1907 and 1918-1920. As a result, the population of Nakhchivan dramatically decreased by 38% in 1918-1920.

As a result of Armenia's previous attempts to occupy Nakhchivan, a very tense political and military situation developed here in 1918-1920, which is why most Armenians started to leave Nakhchivan en masse, which was the natural result of the mass atrocities they had perpetrated. As a result, the proportion of Armenians in Nakhchi-

20 Collection of acts relating to the review of the history of the Azerbaijani people. V. 1, Moscow, 1833, p. 178-179

21 Arzumanli V., Mustafa N. Black Pages of History. Deportation. Genocide. Refugees. Baku, 1998, p. 181-189

22 Mammadov I. Our history, land, fate. Baku, 2003, p. 39

23 I. Chopin. Historical Monument of the State of the Armenian Region in the Era of its Annexation to the Russian Empire. St. Petersburg, 1852, p. 509-510

24 The first nationwide population census of the Russian Empire and Baku province, p. 52-53

25 Grigoryev B. Statistical Description of Nakhchivan Province. St. Petersburg, 1833, p. 125-127

26 Pages of Nakhchivan History (materials of the international symposium "Nakhchivan in International Sources"). Baku, 1996, p. 35

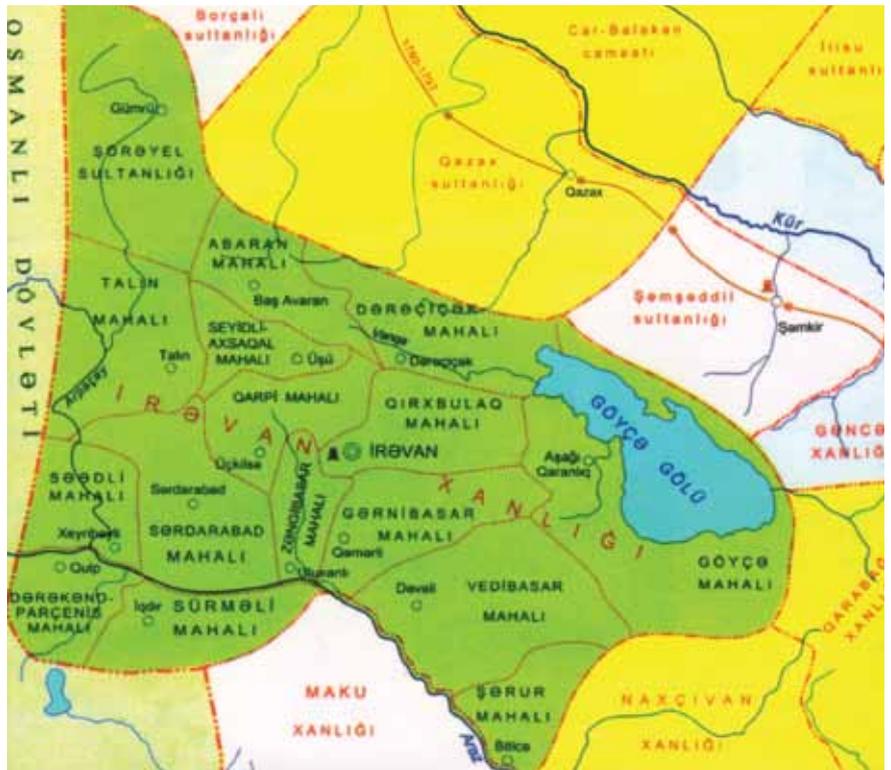
van's population had fallen to 12 per cent by 1921. The culprit of the exodus of Armenians from Nakhchivan was precisely the Armenian government, which shamelessly made its fellow tribesmen hostages of its own annexationist policy.

The first prime minister of Armenia, O. Kachaznuni, mentioning Nakhchivan and Sharur as «Muslim Nakhchivan and Sharur», wrote: «In the Muslim areas, we failed to restore order with administrative measures, and we had to take up arms, send troops, start destroying houses and massacre the population. And we achieved nothing. In such important places as Vedibasars, Sharur and Nakhchivan, we failed to establish our authority even by force of arms, suffered a defeat and were forced to retreat.»²⁶

In 1918-1921, the Armenian government, supported by other countries, legally claimed Nakhchivan, but the population of Nakhchivan rejected these claims. The Armenians also failed to do so militarily. At the beginning of 1921, a referendum was held in Nakhchivan. 90 per cent of the population voted in favor of keeping Nakhchivan as an autonomous republic of Azerbaijan.²⁷

On 16 March 1921, Russia and Turkey signed a treaty in Moscow. This document confirmed the territorial status of Nakhchivan its status as an autonomous region under the protection of Azerbaijan.²⁸ The terms of the Moscow Treaty were confirmed on 13 October 1921 by the Treaty of Kars signed by Turkey, Azerbaijan, Georgia and Armenia with the participation of Russia. The borders and future status of Nakhchivan were finally established²⁹. The treaty was indefinite, which was particularly important for the whole future fate of Nakhchivan.

Armenia undertook not to violate



the treaty, and respectively, this applied to possible attempts to breach the constitutional status of Nakhchivan. Nevertheless, in the subsequent period, Armenia not only evaded implementing the treaty, but also attempted to have it canceled. In violation of the treaty, the Armenian government secured a decision by the Transcaucasian CEC on 18 February 1929 to hand over to Armenia nine Nakhchivan villages with a total area of 657 sq. km – the villages of Khachik, Horadiz, Gurdgulag (Sharur district), Ogbin, Sultanbay, Agkhach, Almali, Itgiran (Shahbuz district) and Karchevan (Ordubad district).³⁰

Not content with this, the Armenians and the Armenian government, both throughout the 20th century and now, have not abandoned this expansionist idea and demand the repeal of the Moscow and Kars treaties to

ensure its implementation. They create such organizations and societies as «Annex Nakhchivan to Armenia» established in the U.S. in 1987, the «Nakhchivan Brothers» established in Yerevan in 1999, the «National Council of Armenians of Nakhchivan», publish in various media stories about claims to Nakhchivan, which are not based on any real facts.

In the early 1990s, the Armenians attempted an open military invasion of Nakhchivan, but received a worthy rebuff. It is also necessary to deal a scientific rebuff to new claims to Nakhchivan, using historical facts to prove the unfounded and delusional nature of Armenian attacks. We must preserve the territorial integrity of Azerbaijan not only for ourselves but for our children. ✿

27 The Central State Archive of the Nakhchivan Autonomous Republic, f. 1, list 3, case 13, V. 79; Musayev I. The political situation in Azerbaijan's Nakhchivan and Zangazur regions and the policy of foreign states (1917-1921), Baku, 1996, p. 302

28 Documents of Soviet Foreign Policy. V. 3, Moscow, 1959, p. 598-599

29 Ibid. V. 4, Moscow, 1959, p. 342; Ismayil Soysal. Turkey's Political Treaties. V. 1 (1920-1945). Ankara, 1989, p. 41-47

30 The Nakhchivan Autonomous Republic. Baku, 2003, p. 68.