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THE ARMENIAN POPULATION OF ARGHANA MADEN SANJAK¹ OF PROVINCE DIARBEEKIR (TIGRANAKERT) AT THE END OF XIX – BEGINNING OF XX CENTURIES

Key words: Western Armenia, Diarbekir, Arghana Maden, Balu, Tsopk, immigration, Hamidian massacres.

Introduction

Arghana Maden was one of three sanjaks of Diarbekir province of Western Armenia. The process of external border formation of Diarbekir province was terminated in 1885 when Arghana-Maden sanjak with its Arghni and Balu regions was ceded from Kharberd to Diarbekir province. According to historian G. Badalyan the area of the province was 47250 sq. km² in 1914 and according to armenologist and geographer R. Hewsen it covered 42000 sq. km³. The article refers to the historical and demographic situation of Arghana Maden sanjak at the end of the XIX – the beginning of the XX centuries, outcomes of hamidian massacres and their impact on the Armenian population. In particular it considers the issues, relating to the number of Armenian population in the mentioned region in 1914, before the Armenian genocide.

The area of Arghana Maden comprised mainly the territories of Great Tsopk, Balahovid, Paghnatun districts of historic Tsopk (Fourth Armenia) province. At the end of the XIX century, according to the administrative division of the Ottoman

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¹ One of the administrative divisions of the Ottoman Empire, smaller than villayets (provinces). The other smaller division than sanjak was kaza.

² Բադալյան 2020, 154: In the “Haykakan harc” (Armenian Question) encyclopedia the author mentions 47220, according to other data – 49609 sq.km. See «Հայկական հարց» 1996, 114:

³ Hewsen 2006, 66.

Empire, Arghana Maden was itself divided into Balu, Maden, Jermuk kazas. S. Parsamyan, who was the author of the book about Jermuk settlement, wrote that Arghana sanjak had 18150 Armenians in the 1890s⁴. The data match another one published by French orientalist V. Cuinet, who had taken it from the Ottoman official sources. According to S. Tsotsikyan, there were 1083 settlements in the above-mentioned district with 35000 population, 20000 of which were Armenians⁵. Based on Constantinople patriarchate data which had been prepared for publication by French-Armenian historians R. Gevorgyan and P. Paboudjyan there were 38460⁶ Armenians living in Arghana Maden in the 1913–1914s⁷. One can also find information about Armenian population of the province in the yearbook “*Amenun tarecuyc*” edited by an Armenian intellectual, publicist Teodik. This publication stated that before the war there had been 20000 Armenians in Balu, 12000 in Arghana and 13000 in Chnqush⁸, in total there had been 45000 Armenian population in Arghana Maden sanjak. These data referred to the year of 1912 and had been compiled by the commission due to reopening of the Armenian Question. The statistical data introduced by Byuzand Yeghiayan were based on information provided by the Armenian Patriarchate in Constantinople, archival materials introduced by Cilicia Catholicosate and diocesan bulletins according to which, there had been 25875 Armenians in Balu, 11500 in Arghana, 6900 in Chnqush⁹, in total there had been 44275 Armenian population. In fact, summarising data from all the above-mentioned sources, we can conclude that there had been up to 45000 Armenians in Arghana Maden sanjak in 1914. In this research an attempt is made to summarize the data both from this and other sources kaza by kaza.

Balu kaza

At first let's consider the population and demographic issues of settlements of Balu kaza¹⁰. Balu as well as central sanjak of Kharberd province had been the districts in Western Armenia with most fertile soil and densely populated with

⁴ Պարսամյան 1969, 135:

⁵ Ծոցիկյան 1947, 126:

⁶ In the table of this publication the number of Armenians in Arghana Maden is 38,730.

⁷ Ke'vorkian, Paboudjian 1992, 403. See also Kevorkian 2006, 277.

⁸ Ամենուն տարեցոյց 1921, 261:

⁹ Եղիայան 1975, 892:

¹⁰ See also-Քաբլումյան 2019, 91–101:

Armenians. Many of the settlements in Balu kaza were purely Armenian up to 1914. The central settlement of the province was town Balu, which according to protestant preacher G. Filian had 15000 inhabitants in the 1890s, among which 5000 were Armenians and 10000 were Muslims. The author also mentioned that **“Paloo is one of the oldest cities in Armenia”**¹¹. British traveller H. Lynch pictured Balu as a prospering settlement with 2000 houses and 10–12000 population. According to him, 600 houses of the population were Armenians the others being Kurds¹². We think that the data refer to the end of the 1870s. The book of memoirs by priest Harutyun Sargsyan devoted to Balu comes to prove the fact that in 1878 there were 600 Armenian families in Balu¹³. Lynch also quoted the statistics of Balu sanjak in his work, which had been provided by the British vice consul Tomas Boyajyan. According to the statistics, 45580 people of the population of Balu were Muslims: 15150 were Armenians and in total there were 60730 people living in Balu region¹⁴. V. Cuinet wrote about 9800 Armenians living in Balu sanjak, but his information was taken from Turkish official sources, referring to 1890¹⁵ **and it is obvious that they can't reflect the real number of Armenians** living there.

As for the number of Armenians in Balu in 1914, R. Gevorgyan wrote that there had been 15753 Armenian inhabitants in 37 villages of Balu kaza, and particularly Balu had 5250 Armenians, in total there were 9850 inhabitants in Balu city¹⁶. According to the statistical data of Constantinople patriarchate published by Teodik, in 1913-1914 Balu had 15200 Armenian population in all its settlements, 14500 of which belonged to Apostholic church, 700 belonged to Protestant church¹⁷. The comparative analysis of data shows that the number of Armenian population of Balu in the 1870–1880s and in 1914 remained almost the same. Those demographic trends had several reasons, some of which will be considered in this work.

The number of Armenian population underwent some changes as in other regions of Western Armenia also in Diarbekir province. It must be mentioned that

¹¹ Filian 1896, 266.

¹² Lynch 1901, 391.

¹³ **Կոսայեան** 1965, 190:

¹⁴ Lynch 1901, 413.

¹⁵ **Ղազարեան** 2010, 263–264:

¹⁶ Kevorkian 2006, 278–280. See also - Ke'vorkian, Paboudjian 1992, 407.

¹⁷ **Թեոդիկ** 2014, 395:

serious demographic changes like islamization, transmigration of Kurds, emigration had already resulted in a decrease of Armenian population in the middle of the XIX century in the regions which had been once densely or purely populated by Armenians and Balu had not been an exception. Priest H. Sargsyan mentioned that only one Armenian family remained in village Norshnak of Balu kaza, and no Armenians remained in Ghamparshekh, Tilimli, Krpo, Qurdiqan, Temyrchi, Khaghari Mrza villages, they all had left their settlements¹⁸. It was probable that the Armenians migrated from the settlements less populated by Armenians to the settlements which could be safer for them.

The mass massacres of the Armenians in 1894–1896 in almost all Armenian settlements of Western Armenia and other parts of the Ottoman Empire led to serious demographic changes. There were tremendous losses among the Armenian population of Diarbekir province and first of all among Armenians of Balu kaza during the years of massacres. These facts have been proved and assured both by the **Armenian and foreign sources**. The American “New York Times” journal wrote that “one of the most difficult problems which we had was Palu, with its forty-three villages, many of them large. They have had the most **awful treatment from Turks and Kurds...**”¹⁹. Up to 2000 men were killed in Balu within several days. The adjacent settlements had also been attacked, hundreds of houses had been burnt and a great number of people killed²⁰. Unfortunately, the losses of the Armenian population were not limited only to the number of people killed in those days: after the hamidian massacres severe epidemics and famine spread over nearly all settlements, resulting in more and more human losses. Numerous houses and settlements had been robbed and destroyed, cultural centers had been damaged, in some of the settlements women and girls had been subjected to Islamization and there had been a feeling of fear and distrust almost everywhere. A long time was required until the Armenian population could recover from it, could restore its houses and rebuild its settlements. It is natural that a vast amount of people migrated to other settlements in search for safer life conditions. A great number of people left for the USA in that period, and it may

¹⁸ **Կռայեան** 1965, 190:

¹⁹ The Armenian Genocide: Prelude and Aftermath. As Reported in the U.S. Press, The New York Times 2018, 452.

²⁰ For more information on the hamidian massacres in Diarbekir province see also – **Բաբլումյան** 2020, 45–64:

be strange but the number of immigrants from Balu was originally less compared with the number of Armenians from Kharberd. According to M. Krayan, “**Before** and after the Hamidian massacres in the 1895–1896s the Armenian population of Balu had immigrated to different cities of Turkey – Kharberd, Tigranakert, Urfa, Ayntap, Halep, Adana, Constantinople, **etc**”²¹. In fact, the Armenians from Balu immigrated not to foreign countries but to different large cities in the Ottoman Empire. After 1908 the number of people migrating from Balu to the USA increased, and it resulted in the **formation of “Usumnasirac Miutyun” (Studies Union)** in New York by a few Armenians from Balu. New York became the center of the Union and in due course of time several branches were opened in other cities²². Even though the number of people migrating to the USA from Balu was not so great, the migration had its negative impact on the number of the Armenian population. The fact that at first mainly men were migrating and later their families tended to have serious demographic impact on the future existence of the Armenians. The table given below reflects the compiled data about the number of the Armenian population of Balu kaza both at the end of the XIX century and in 1914.

Settlement	P. Natanyan ²³	G. Srvandztyants ²⁴	M. Krayan ²⁵	Teodik ²⁶	R. Gevorgyan ²⁷
Balu		550 families		250 families/ 1600 souls	5250 souls
Mrjuman Mezre	44 families /265 souls	27	30 families	30 families	20 families / 180 souls
Khamshly	11 / 70	11	15	9	9/82
Artkhan	31 / 263	34	40	33	33/274
Havav	180 / 1436	160	210	207/1700	207/1648
Kharabovq	23 / 103	23	25	21	21/195
Krpo	8 / 74	8	1	6	
Okhu	27 / 205	27	40	-	25/250
Tepe	48 / 444	40	50	61	61/337
Tilimli	4 / 36	4	4	4	
Qurtiq	4 / 33	4	4		6/51
Gumpet	23 / 167	20	25	32	32/196
Ghamper	15 / 85	3	3	4	

²¹ Կռայեան 1965, 426:

²² Կռայեան 1965, 427:

²³ Նաթանեան [աշխատանքն անթվակիր է], 66–89:

²⁴ Սրուանձտեանց 1885, 166–167:

²⁵ Կռայեան 1965, 190–191:

²⁶ Թեոդիկ 2014, 805–806:

²⁷ Ke'vorkian, Paboudjian 1992, 408:

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Sheykh					
Janik	25 / 75			20	
Karndzor	5 / 55			5	
Isnisi	3 / 24				
Temirchi	6 / 56	2	2		17/130
Gharaghaya	4 / 35	1			
Teveji	5 / 105	15	15	4	
Isabek	30 / 240	30	35	25	25/209
Khoshmat	100/ 1027- 1207	82	90	114	114/853
Npshi	20 / 163	20	25	36	36/287
Nrkhi	31 / 263	28	60	62	62/440
Apranq	20 / 165	20	25	23	23/133
Shnaz	53 / 420	45	50	54	54/374
Sgham	42 / 216	35	45	51	51/372
Sagrat	44 / 656	55	65	75	75/650
Dzet	62 / 754	70	100	87	87/454
Uzun Ova	45 / 360	25	30		178 ₂
Uzun Ova Mezre	10 / 73	6	10	12	95
Kachar	35 / 283	15	20	7	7/56
Alvalu	15 / 123		30	5	19/130
Qenkerli		20		28	28/169
Pasharat	20 / 160	10	15		12/104
Halalgom	20 / 164	20	20	8	8/48
Kharagelik	10 / 82	12	20	12	12/94
Kyulishker	40 / 320	20	35	37	27/143
Armchan	50 / 425	47	55	30	30/296
Norgegh		18	25	30	21/98
Norgeghi Mezre	28 / 144	20	30		
Davti	22 / 176	24	25	10	10/98
Norshinak	8 / 48	5	6		
Srin	21 / 166	17	25	32	32/296
Paghin	52 / 674	170	120	102	102/617
Nacharan	24 / 207	15	30	25	25/187
Trkhe	33 / 225	44	60	32	32/167
Til	21 / 212	25	35	24	24/155
Tchayiri Mezre		13		13	13/126
Ashngegh				6	
Aghbunar				3	
	1322 / 11277 -11457	1840	1550 ²⁸	1629	15422 ²⁹

²⁸ There is no data on the city of Balu in general calculation of Natanyan's and Krayan's data.

²⁹ While mentioning the total number of Armenians in this kaza, R. Gevorgyan mentions a slightly different number – 15753.

We highly value the data about the number of Armenian population in every settlement but it must be emphasized that the data provided by the Patriarchate are more complete for the latter includes almost all the settlements of different **kazas and sanjaks. At the same time, we must admit that they don't reflect the real** number of Armenians, because the comparative analyses of data from several settlements show that they are less than the real numbers. For example, the collection published by Armenian National Archive included interesting evidence about the village Nrkhi of Balu kaza. The survivor of the Armenian genocide Z. Fntkhyan, speaking about his village, stated that it was a settlement purely inhabited by the Armenians with 60 families and 2000 people³⁰. It is interesting that according to the data of the Patriarchate, the above mentioned settlement had 62 families with only 440 Armenians. The previous source states that the number of Armenians in Nrkhi was 4–5 times larger. We can summarize that the **total number of Armenians was underestimated in R. Gevorgyan's publications.** More obvious are the data introduced by Teodik according to which Balu town had 250 houses with 1600 Armenians, and it was about three times less than the real number of Armenian population. At the same time the total number of the **Armenian's houses in Balu villages was about 1300 at the end of the XIX century** and this number seemed to be constant compared with the data introduced by the patriarchate in 1913–1914s. Meanwhile according to M. Krayan, the villages of Balu had 1550 families of Armenians in 1914. The comparative analyses show that in about 50 villages of Balu kaza there had been about 1500 Armenian houses (families) with 12000 population, the town of Balu had 5000 Armenians and in total Balu kaza had 17000 Armenian population.

Maden kaza

The next kaza of Arghana Maden province was Maden. According to S. Tsotsikyan, **Maden kaza comprised of 480 villages. He wrote that “Armenians living here speak Turkish in general, especially the old population”, they were envolved in mining, trade, crafts, agriculture, silk weaving and “were in good economic condition”**³¹. The settlements of Arghni and Maden were larger than other settlements in this kaza. Arghni was rich in nuts, vineyards, vegetables and

³⁰ Հայոց ցեղասպանությունը Օսմանյան Թուրքիայում. Վերապրածների վկայություններ. Փաստաթղթերի ժողովածու 2012, 358:

³¹ **Ծոցիկեան** 1947, 394:

was suitable for cultivation of cotton. The population both in Arghni and Maden was involved in working in gold and copper mines. Priest and folklorist G. Srvandztyants, whose writings referred to the 1878–80s mentioned that Maden had 163 houses of Armenians, St. Astvatsatsin Church and a school with 50 pupils. Arghni had two Armenian churches – St. Sargis and St. Savior, two colleges, which were closed in that period, and 252 Armenian homes³². He also wrote that “the town which had an old and strong fortress had been gradually destroyed, several old and famous Kurdish and Turkish families were still living there, but mainly they were illiterate and uncivilised. The Armenians were also illiterate and had no solidarity”³³.

Based on data taken from state census in 1880s published in the journal “Araqs”, the Armenian population in Maden and Arghni constituted 1500 and 2500 people respectively³⁴. This information matches with the data introduced by V. Cuinet, who had taken it from official sources. He stated that in 1890 there were 1000 Armenians living in Maden and 2525 in Arghni³⁵. Unfortunately, the official sources generally underestimated the number of Armenians. The same data were introduced in S. Parsamyan’s works³⁶. It should be mentioned that in the Armenian sources the number of Armenians in Arghana Maden in the 1900s is counted at 7000 of the 48500 population³⁷.

Tsotsikyan wrote that the number of Armenians in Maden was 1000 and the total population was 5000, including Turks, Armenians and Greeks³⁸. Maden was comparatively a new town and was also called Arghana Maden. It was founded at the end of the XVII century by the Armenian immigrants from old Arghni. They succeeded in the development of copper mining and agriculture in the new settlement. According to R. Gevorgyan, Maden had 3300 Armenian population and there were 3100 Armenians of 7150 population³⁹ in Arghni in 1913–1914.

The group of villages Akil (Ekil) was also located in Maden kaza and according to G. Srvandztyants, its center had 200 families of Armenians and a church called

³² Սրուանձտեանց 1884, 180–181:

³³ Սրուանձտեանց 1884, 180:

³⁴ Արաքս 1888, 30:

³⁵ Ղազարեան 2010, 263–264:

³⁶ Պարսամեան 1969, 135:

³⁷ Գէորգեան 1965, 23:

³⁸ Ծոցիկեան 1947, 394:

³⁹ Kevorkian 2006, 277.

St. Nshan. G. Srvandztyants also mentioned the villages of Piran, Hregghan, Payamli and Hopik in this kaza.

R. Gevorgyan wrote about six more settlements from Maden kaza but **provided information only about Akil's Armenian population**. Teodik introduced more detailed information about the settlements of kaza and we included it in the table below. Besides the settlements mentioned by G. Srvandztyants, Teodik also wrote about the villages Tpne, Til Bagh, Chnqush and Atish. The latter two settlements were included in the list of Jermuk kaza according to the administrative allotment.

Settlement	G. Srvandztyants ⁴⁰	Teodik ⁴¹	R. Gevorgyan
Akil / Ekil	200 families	150 families	800 souls
Payamli	30	40	-
Piran	40	69	-
Hregghan	42	40	-
Arghni	252	300	3100
Maden	163	250	3300
Hopik	15	15	-
Tpne		100	
Til Baghdad	45	1	-
	787	965	7200

As Teodik presented, **the number of Armenians' houses in this kaza was 965**. The average number of family members is considered to be 8 in villages and 6 in towns, which is quite a small number for these settlements with large families. However, the above mentioned settlements could hardly be considered towns, these were more townlike villages and that is why it should be more precise to count 8 members in each family instead of six. In total about 8000 people were accounted. Unfortunately, R. Gevorgyan did not provide data for a number of settlements in this kaza, but gave general data, according to which there were 10559 Armenians in this kaza⁴². The point is that because of confused or incomplete information the group of villages called Akil was sometimes not included in the total number of population of kaza. Referring to the total number of Armenians in Arghni in the 1914-1915s, we can state that the data introduced by B. Yeghiayan and "Amenayn Tarecuyc" were nearly the same and accounted

⁴⁰ Սրուանձտեանց 1884, 181–183:

⁴¹ Թեոդիկ 2014, 804:

⁴² Kevorkian 2006, 27.

11500⁴³ and 12000⁴⁴ respectively. Summarizing the above-mentioned data, we can assume that there were about 10000 Armenians living in this kaza in 1914.

Jermuk kaza

The third kaza of Arghana Maden was Jermuk and it was included in historic Tsopk province. Jermuk and Chnqush settlements of the kaza were densely populated by Armenians. Both agriculture and some branches of crafts were developed here. Chnqush and Jermuk had fertile soils, **that's why people grew** wheat, barley, flax, rice, cotton, fruits, almonds, pomegranate and grapes. There were also many gardens with famous types of grapes, which were like no other grapes in other provinces. Armenians were also predominant in trade, they were involved in government positions like judges, treasurers, translators and so on. Craftsmen in Jermuk and Chnqush were mainly Armenians and, as Srvandztyants wrote, **"Armenians were craftsmen** for everyday needs and were speaking purely **Armenian"**⁴⁵. For many centuries people in Chnqush were involved in leather making and the masters of this branch of craft as well as others were mainly Armenians. In the XIX century immigrants from Chnqush contributed to the development of this craft in Malatia, Severeke, Diarbekir, Kharberd. However, Chnqush had not lost its reputation of an important center which was definitely accepted in the area of Urfa, in the settlements of Kharberd, Diarbekir provinces. Until the beginning of the XX century, people of Chnqush imported leather for brogue from India, China and other countries, produced them and were considered to be monopolists in this sphere⁴⁶.

The number of Armenian population both in this kaza and in other settlements of Western Armenia had decreased in due course of time because of migrations, movement of population, islamization and other demographic changes. G. Srvandztyants mentioned some villages which at the moment of his visits were populated by Kurds, but they had Armenian churches either standing or destroyed. Those villages were Habarman, Hasut, Akhorner, Halbat, S. Toros, Hilar, Malan, Balakhu, Tikhdzor, Bakur, Varigegh, S. Yeghia, Hersni, Karmir Qar, Agrak, Mantigan, Tilghati, Tikhum, Eniqyoy, Laghary, Khangegh, Toghan, Almatin,

⁴³ Եղիայան 1975, 892:

⁴⁴ Ամենուն տարեցոյց 1921, 261:

⁴⁵ Սրուանձտեանց 1884, 186–187:

⁴⁶ Գէորգեան 1965, 19:

Qartil, Kavur qyoy, Aylu, Ghulfakhir and so on. This fact is an eloquent proof that many of the settlements which had been purely populated by Armenians had no Armenian population. At the end of the XIX century there were only few settlements populated by Armenians in Jermuk kaza. The authorities of Ottoman Empire as well as local authorities, rich Turks and average muslim population had adopted the policy of persecution and discrimination of the Armenians, and it led to the decrease of Armenians in all settlements. The media and contemporaries testified to persecutions and atrocities. One of the authors wrote: **“It has become very common for an average Turk to order some work from an Armenian craftsman then to quarrel about the price, pay the half and leave shouting at him”**⁴⁷. S. Parsamyan mentioned a fact referring to religious atrocities and discrimination. He assured that the Apostholic church of Jermuk was restored only at the end of the 1870s, because before that muslims had hindered its restoration⁴⁸.

The Armenian population of Chnqush was subjected to more severe atrocities. Still in the XIX century the 500 houses of Armenians of Chnqush being unable to bear the maltreatment and looting of Kurds and Turks had migrated to the cities Severeke, Jermuk, Maden, Malatia, Kharberd and to villages of Shiro and Karkar kazas. According to G. Gevorgyan, men of those families had worked in those settlements for 8 months, returned to Chnqush and stayed there until Easter⁴⁹. The priest of Armenian Apostholic church S. Naggashyan testified to the discrimination and atrocities of Armenians in Chnqush. He wrote about Turk **aghas’ oppression** of Armenians, harassment of Christians and those complaints always remained unheeded. S. Naggashyan described cases when for example a muslim stayed in an Armenian’s house who had migrated, but the taxes and tolls were charged from Armenians. There were many cases when Armenians had to **pay off their debts to Turk aghas with their houses and gardens but were still forced to pay taxes**⁵⁰. In 1880 an article was published in the **“Masis”** daily about the atrocities of several beys⁵¹ in Chnqush. The deputy Primate of the Diocese,

⁴⁷ Պարսամեան 1969, 45:

⁴⁸ Պարսամեան 1969, 37:

⁴⁹ Գէորգեան 1970, 84:

⁵⁰ Աւետաբեր 1879:

⁵¹ Title among Turkish people given to members of ruling families, and to important officials.

Protestant and Catholic national activists wrote a letter of complaint to the governor and the patriarchate and sent it through American missionary H. Barnum⁵². All those cases of discrimination and atrocities contributed to permanent resettlements and movements of Armenians both inside the province and to other far away settlements.

As for the number of Armenians, according to G. Srvandztyants, there were 278 Armenian families in Jermuk and 500 families in Chnqush. Jermuk was rich in gardens, had a **large supply of water, but the buildings were “tasteless” and “dirty”**⁵³.

G. Gevorgyan, the author of a book of memoirs about Chnqush, mentioned that the ancestors of this settlement had settled down there in the XI century immigrating from Ani. The analyses of the dialect spoken in Chnqush comes to confirm the above-mentioned fact. The author testified the settlement to be founded during that period⁵⁴. We suppose that information about two central settlements of this kaza mentioned by Srvandztyants is incomplete, and they are closer to the information stated by the official Turkish sources. In 1888 the monthly **“Araqs” published a material about Kharberd province, which introduced** some data, referring to the number of population as well as data about Armenian population from adjacent settlements. According to that publication, Chnqush had 4200 and Jermuk had 2400 Armenian population. Those numbers had been taken from the notebook of government census⁵⁵. It goes without saying that **official sources of information wouldn’t reflect the real picture**. The number of Christians and particularly Armenians was underestimated, there were incomplete data about the settlements, and the census was not conducted properly. The information on the number of Armenian population from other sources proves the incompleteness of the official sources. According to the article published in **“The New York Times”** on March 6, 1896, Chnqush had 1000 houses of Christians⁵⁶. According to E. Bliss who was the author of an important work on the Hamidian massacres in the 1894–1896s, Chnqush had 6000 Armenian

⁵² Գէորգեան 1970, 48:

⁵³ Սրուանձտեանց 1884, 184–190:

⁵⁴ Գէորգեան 1970, 29–30:

⁵⁵ Արաքս 1888, 30:

⁵⁶ The Armenian Genocide: Prelude and Aftermath. As Reported in the U.S. Press, The New York Times 2018, 452.

population in 1896⁵⁷. What refers to Jermuk, S. Parsamyan, the author of the book of memoirs about Jermuk, wrote that it had 600 houses of Armenians before 1895. Some part of Armenians of Jermuk had migrated from Chnqush, another part had settled down here two centuries prior from Habarman village, the other part were people who had lived there for ages⁵⁸. Srvandztyants stated that in the 1880s Habarman wasn't populated by Armenians any more. Probably Armenians had migrated to large cities and settlements like Jermuk.

Unfortunately, after the massacres of 1895 the Armenian population of Jermuk and Chnqush decreased and that was because of horrors of massacres and killings. The article published in "The New York Times" on 23rd of January in 1896 introduced a table which had been published in the "Independent" showing data about the massacres in the settlements of Kharberd and Diarbekir. It also stated the approximate number of houses in the settlements each of them consisting of 8–10 members. Thus, according to the author, Chnqush had had 1000 houses of Armenians and 480 houses of Turks. During the massacres 680 Armenians had been killed and 103 houses had been burnt. The same source mentioned about 400 houses of Armenians and 700 houses of Turks in Jermuk⁵⁹. Armenians had been killed from almost all houses, and this fact allows us to depict the demographic changes after the massacres. The Hamidian massacres and persecutions towards Armenians forced people to migrate. About 400 families of Armenians had migrated from Chnqush. Atish village which was once populated only by Armenians and had 400 houses of prospering Armenians, had become desolated, Armenians had migrated leaving their fields, gardens and properties to Turks⁶⁰. Those Armenians who stayed had to share their earnings with Turks and Kurds in order to get their protection. People were forced to migrate as it was considered to be the only way out, they were migrating to safer and more prosperous settlements.

During the Cilician massacres in 1909 people in Jermuk got some rumours that Sultan Hamid had ordered to slaughter also Armenians in Diarbekir, Severak, Chnqush, Arghni and Maden. Thousands of Kurds came to surround those set-

⁵⁷ Bliss 1982, 483.

⁵⁸ Պարսամյան 1969, 36–37:

⁵⁹ The Armenian Genocide: Prelude and Aftermath. As Reported in the U.S. Press, The New York Time 2018, 382–383.

⁶⁰ Գեորգեան 1970, 76:

tlements as well as Jermuk, waiting for a command. But kaymakam⁶¹ announced that local Turks would be in charge of a riot and the attacks were prevented⁶². Hearing about the massacres, the Turks and Kurds of Chnqush decided to organize the same slaughter in their settlement. Fortunately, people who were to migrate for work were still in Chnqush and they prepared for defence. Chnqush was surrounded by 2000 Kurds. At that time myudir⁶³ of Chnqush joined Armenians with some of his policemen. People found shelter in the church. The blockade lasted 21 days, on the 10th day of the blockade a centurion arrived at Chnqush from Jermuk escorted with 12 soldiers. He pretended to order and force Armenians and Kurds to return to their daily life routine. Armenians kept their promise **to return to their daily life but didn't weaken the defence. Soon a sheikh came to Chnqush, gathered all muslims in the mosque and started to punish and slay the Armenians. But Armenians took up their defence without panic and addressed letters to Maden and Diarbekir asking for help. This time those letters were helpful and the tyrants were sent away. But they were not punished even though people from Chnqush had written letters to the governor**⁶⁴.

Consequently, migration was supposed to be one more reason for the decrease of Armenian population. During that period the Armenians were migrating particularly to the USA. In 1911-1914 more than 30 young people migrated from Jermuk city to the USA. The reason was that Armenians from Chnqush and Jermuk had relatives among those who had migrated from Kharberd to the USA earlier. Those immigrants settled down mainly in the city of Lorence, **where Jermuk's "Usumnasirats ynkerutyun" (Studies Union) was founded in 1913**⁶⁵.

Now let's consider the number of Armenians in the mentioned two settlements in 1914. According to the data introduced by S. Parsamyan, the town Jermuk had 3000 families, 350 of which were Armenians, 30 were Jews with their separate district and a synagogue. Starting from 1908, Jews of Chnqush began to migrate to Jerusalem, not more than 10 families remained⁶⁶. The remaining

⁶¹ The title used for the governor of a provincial district in the Ottoman Empire.

⁶² Գէորգեան 1970, 74:

⁶³ The senior administrative officer in the Ottoman Empire.

⁶⁴ Գէորգեան 1970, 88–90:

⁶⁵ Պարսամեան 1969, 107,110:

⁶⁶ Պարսամեան 1969, 34–35:

population consisted of mainly Turks and some Kurds. In another part of his book S. Parsamyan mentioned 3896 Armenians, living in Jermuk in 1915⁶⁷. According to the data taken from the same book of memoirs, the population of Chnqush consisted of 1500 families with 8000 people, 1200 of which were Armenians with 6700 people, and 300 families were Turks with 1300 people⁶⁸.

The author of the memoir book about Chnqush G. Gevorgyan wrote that after the massacres in 1895 up to 1915 Chnqush had 1200 families of Armenians and 300 families of muslims □ according to the data published in the “Byuzandion”)⁶⁹. Tsotsikyan mentioned 13000 population in Chnqush, in 1914. He wrote that there were 10000 Armenians in Chnqush in the words of a well-informed Armenian, living there⁷⁰. R. Gevorgyan cited some data, referring to 1895, according to which Jermuk had 1948 and Chnqush 10200 Armenians and the total population was 12650 people⁷¹. According to the data of the patriarchate published by Teodik, Jermuk had 180 and Chnqush had 600 Armenian families⁷². We suppose that the number of Armenian families stated by Teodik diverges from the reality, moreover, information provided by various sources completely differ from those mentioned by Teodik. According to the statistics from the yearbook “Amenun taretsuys” published by Teodik, Chnqush comprised 13000 Armenian population⁷³. The comparative analysis of both Armenian and foreign sources shows that about 1200 houses of Armenians lived in Chnqush and 350-400 houses in Jermuk.

Atish was one of the villages of Chnqush. G. Srvandztyants mentioned about its Armenian population: “Almost all of them earn their living by migrating to Constantinople looking for a job, **most of them are bakers**”. **The village had a church named St. Karapet, a college with 100 learners and 300 houses of Armenians**⁷⁴. Tsotsikyan wrote that Atish had 360 houses of Armenians and was surrounded with pomegranate trees. According to the author, the old inhabitants

⁶⁷ Պարսամեան 1969, 135:

⁶⁸ Պարսամեան 1969, 61:

⁶⁹ Գէորգեան 1970, 84:

⁷⁰ Ծոցիկեան 1947, 507:

⁷¹ Kevorkian 2006, 280.

⁷² Թեոդիկ 2014, 803–804:

⁷³ Ամենուն տարեցոյց 1921, 261:

⁷⁴ Սրուանձտեանց 1884, 190:

of Atish had migrated from Ani and founded the village of Veri Atish⁷⁵. Teodik mentioned only 40 houses of Armenians, living in Atish village⁷⁶, and R. Gevorgyan wrote that the population of Atish was mainly involved in trade and crafts and only 280 Armenians were engaged in agriculture⁷⁷.

Settlement	G. Srvandztyants	Memoir books	Teodik	R. Gevorgyan
Jermuk	278 houses	350 houses / 3896 souls	180 houses	1948 souls
Chnkush	500	1200	600	10200
Atish	300	360	40	280
	1078	1910	820	12428 ⁷⁸

Unfortunately, there was no information about other Armenian settlements in Jermuk kaza in 1914 except the above stated three settlements. So we can conclude that before the Armenian Genocide there had been 14.000 Armenians living in this kaza, 10.000 of them were in Chnkush and 4.000 in Jermuk and Atish.

Conclusion

According to the administrative division of the Ottoman Empire, Arghana Maden was one of the three sanjaks of Diarbekir province. The area of Arghana Maden comprised mainly the territories of Great Tsopk, Balahovid, Paghnatun districts of historic Tsopk (Fourth Armenia) province.

It must be stated that at the end of the XIX and beginning of the XX centuries the Armenian population of Arghana Maden was subjected to severe persecution and as a result of the Hamidian massacres thousands of Armenians were killed, tens of thousands became homeless. Because of both economic persecutions and slaughter numerous Armenians migrated to larger settlements, some of them to the USA, though the number of migrants and the rate of migrations were less compared with that from Kharberd.

The Armenian population in Jermuk and Maden was mainly concentrated in large, townlike settlements like Arghana, Maden, Akil, Jermuk and Chnkush. These settlements were considered to be safer and provided greater opportunities

⁷⁵ Մոցիկեան 1947, 760:

⁷⁶ Թեոդիկ 2014, 804:

⁷⁷ Kevorkian 2006, 281:

⁷⁸ While mentioning the total number of Armenians in this kaza, R. Gevorgyan mentions a slightly different number – 12.650.

for living. As for Balu we conclude that a great number of Armenians lived both in the town of Balu and in 50 villages of kaza and in 1914 many of them were populated merely by Armenians. Based on the above-mentioned facts and sources we can conclude that there were about 41.000 Armenians, living in three kazas of Arghana Maden sanjak in 1914: about 17.000 Armenians lived in Balu, 10.000 in Maden and 14.000 in Jermuk kazas.

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ԴԻԱՐԲԵՔԻՐԻ (ՏԻԳՐԱՆԱԿԵՐՏ) ՆԱՀԱՆԳԻ ԱՐԴԱՆԱ ՄԱՊԵՆ ԳԱՎԱՌԻ ՀԱՅ ԲՆԱԿՉՈՒԹՅՈՒՆԸ XIX ԴԱՐԻ ՎԵՐՋԵՐԻՆ – XX ԴԱՐԻ ՍԿԶԲՆԵՐԻՆ

ԲԱՐԼՈՒՄՅԱՆ Ա.

Ամփոփում

Քանալի բառեր՝ Արևմտյան Հայաստան, Դիարբեքիր, Արդանա Մադեն, Բալու, Ծոփք, արտագաղթ, համիդյան կոտորածներ:

Դիարբեքիրի նահանգի Արդանա Մադեն գավառի տարածքը ընդգրկում էր հիմնականում պատմական Չորրորդ Հայք նահանգի Պաղնատուն, Բալահովիտ գավառների տարածքը: XIX դարի վերջերին, համաձայն Օսմանյան կայսրության վարչական բաժանման, Արդանա Մադեն գավառը իր հերթին բաժանված էր Բալու, Մադեն, Ջերմուկ գավառակների: XIX դարի վերջերին և XX դարի սկզբներին Արդանա Մադեն գավառում, ինչպես Արևմտյան Հայաստանի մյուս գավառներում, հայ բնակչությունը ենթարկվեց հալածանքների, համիդյան կոտորածների ընթացքում սպանվեցին հազարավոր հայեր, անօթևան մնացին տասնյակ հազարավոր մարդիկ: Ինչպես տնտեսական ճնշումների, այնպես էլ կոտորածների պատճառով բազմաթիվ հայեր ապաստ

տան գտան և հիմնավորվեցին այլ, ավելի խոշոր բնակավայրերում, ոմանք արտագաղթեցին ԱՄՆ, թեև արտագաղթի թափն ու արտագաղթողների թվաքանակն ավելի փոքր էին Խարբերդի նահանգից արտագաղթողների համեմատությամբ: Հորվածում անդրադարձ է արվում Արղանա Մադեն գավառի բնակչության պատմաժողովրդագրական պատկերին, XIX դարի վերջերի և XX դարի սկզբների համիդյան կոտորածների հետևանքներին և ազդեցությանը հայ բնակչության թվաքանակի վրա և հատկապես՝ 1914 թ. դրությամբ հայ բնակչության թվաքանակի խնդիրներին:

1914 թ. Արղանա Մադեն գավառի երեք գավառակներում, համաձայն մեր հաշվարկների, ապրում էին շուրջ 41.000 հայեր, որոնք Ջերմուկի և Մադենի գավառակներում հիմնականում կենտրոնացված էին խոշոր, քաղաքատիպ բնակավայրերում՝ Արղանա, Մադեն, Ակիլ, Ջերմուկ, Չնքուշ: Այս փաստը կապված էր տվյալ բնակավայրերի՝ համեմատաբար ապահովություն և կենսագործունեության ավելի մեծ հնարավորություններ ունենալու հետ: Ինչ վերաբերում է Բալուի գավառակին, ապա այստեղ հայերը մեծաթիվ էին ինչպես Բալու քաղաքում, այնպես էլ շուրջ 50 գյուղական բնակավայրերում, որոնցից շատերը զուտ հայաբնակ էին:

АРМЯНСКОЕ НАСЕЛЕНИЕ САНДЖАКА АРГАНА МАДЕН ПРОВИНЦИИ ДИАРБЕКИР (ТИГРАНАКЕРТ) В КОНЦЕ XIX- НАЧАЛЕ XX В.

БАБЛУМЯН А.

Резюме

Ключевые слова: Западная Армения, Диарбекир, Аргана Маден, Балу, Цопк, эмиграция, гамидовские погромы.

Территория санджака Аргана Маден провинции Диарбекир (Тигранакерт) в основном охватывала области Пагнатун и Балаовит исторической провинции Цопк. В конце XIX века, согласно административному делению Османской империи, область (санджак) Аргана Маден, в свою очередь, была разделена на казы Балу, Маден и Джермук. В конце XIX – начале XX в. в санджаке Аргана Маден, как и в других областях Западной Армении,

армянское население подвергалось гонениям, тысячи армян были убиты во время гамидовской резни, а десятки тысяч остались без крова. В силу экономического гнета и массовых убийств многие армяне нашли убежище в других, более крупных поселениях, незначительное число армян эмигрировало в США, хотя поток эмигрантов из Аргана Маден в численном соотношении был меньше, чем из Харберда.

По нашим оценкам, около 41.000 армян проживало в трех казах санджака Аргана Маден – в основном они были сосредоточены в крупных городских поселениях – Аргана Маден, Акил, Джермук, Чнкуш. Последнее было обусловлено тем, что эти города были относительно безопасны. Что же касается казы Балю, то армянское население здесь было многочисленным, причем как в самом Балю, так и примерно в 50 сельских поселениях, во многих из них к 1914 г. население было исключительно армянским.