

THE DEMOGRAPHIC CHARACTERISTICS OF BYLANIK PROVINCE

Vera Sahakyan

*“Matenadaran” Mesrop Mashtots Research Institute
of Ancient Manuscripts, Erevan*

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Introduction

This study focused on analyzing the demographic landscape of the Bulanik province in Mush. The study was mainly done on the archive of the Mkrtich Khrimian Catholicos kept in "Matenadaran" Mesrop Mashtots Research Institute of Ancient Manuscripts.¹ This archive contains around 8,000 letters, written by Armenians. That's quite an extensive dataset to explore for insights into the region's demographic patterns referring to its Armenian population.

In the initial stage of deciphering these challenging and exceptional sources within the framework of these studies, we discovered the villages in Bulanik where Armenians lived. Continuing our study, we find out how Armenians called their village, how were their living conditions, literacy level, and challenges. We tried to count the number of letter writers in each village to get an idea of how many people lived there, the gender-age composition of the Armenian population, and so on.

Primary sources like letters from villagers can provide valuable insights into the motivations, methods, and actors involved in mass movements, such as the migrations of the Armenian population. By studying these letters, historians can gain a deeper understanding of why these

¹ MM, Kh.CF, file 101-117.

movements occurred, who played a role in organizing them, and what problems they were attempting to solve.

What information do we have about the province of Bulanik in the late medieval sources?

In the scant bibliographic records of the 15th-17th centuries about Armenian history, Ottoman history, and the history of the East, there are no explicit references to the formation of the Bulanik province.

Detailed information about the formation of this province is provided by the bulletins (Tahrîr Defteri) compiled during the Ottoman period. In this regard, the detailed registers of 1537 and 1556² are particularly important. According to records, two subdistricts (nahiye) named Bulanik and Blejan were situated the Bitlis governorate. This source allows one to specify the province's topography, the names of the settlements included in it, the people living there, their estates, taxes paid, and other important information. Subsequent studies have revealed that these two subdistrict (Bulanık and Blejan) were later included in the Inner and Upper Bulanik administrative-territorial units.

Before and after the Treaty of Amasya (1555), the Taron region faced repeated invasions by both Safavid Iran and the Ottoman Empire. These conflicts involved the strategy of depopulating settlements to hinder the enemy's advancement. Consequently, the predominantly Armenian population of the Bulanik and Blejan sub-regions endured continuous deportations, leading to significant demographic shifts in the area.

In 1639, another treaty was signed between the Ottoman Empire and Safavid Iran. Subsequently, in 1642, the Head Tax Register (Avariz Defteri) was compiled. Interestingly, this register does not mention a village named Blejan. Instead, it refers to a single administrative-territorial unit known as Bulanik, which encompasses 14 named villages in Upper Bulanik. It is worth noting that the Bulanik sub-district mentioned here is situated within Khnus, in the province of Erzurum.

² 294 Numaralı Hınıs Livâsı Mufasssal Tahrîr Defteri (963/1556), (BOA. TD 294).

By 1714, a significant change occurred, as documented in the 'İc-mal Defteri.' This compilation included the settlements of Bulanik and Blejan districts within the jurisdiction of Manazkert. In the records of 1864, the village of Bulanik, alongside Manazkert and Vardo, became part of Mush, a sub-district under the Erzurum province.

In the annals after 1871, Bulanik was recorded as part of the Mush sanjak within the borders of Bitlis Province (Vilayet). In one of these yearbooks (salname), Manazkert was also listed as part of the Bulanik composition. In 1881, Bulanik province turned into a separate kaza.³

These repeated redistributions resulted in the same settlements sometimes being included in Manazkert and sometimes in Bulanik province.

Demographic changes in 1850-1900

The implemented reforms and the policy of weakening the Kurdish principalities⁴ inspired great hope among the Armenian population of Bulanik province. They began to think that they were freed from the Kurdish tyranny. A great wave of enthusiasm emerged among *Armenians*, and even they are imbued with the idea of having a national constitution.

However, as G. Aghaniants very prominently noted, from 1850 until 1878, despite the declarations of the Tanzimat reforms, the most striking episode was the deprivation of Armenians.⁵ Kurdish beys were replaced by Turkish pashas, prompting Armenians to migrate from one province to another in hopes of attaining freedom.

During this period, approximately 865 young people from the Vardenis region were forced to emigrate from their homeland due to adverse

³ Cuinet 1891, 588.

⁴ These were the descendants of Kasim Agaoglu Alaaddin Bey, who had established Kurdish rule in the Mush region. For more information see **Gencer 2019**.

⁵ For more details about the deprivations see **Աղանեանց** 1915, pp. 231-237, **Տևկանց** 2018, pp. 231-237.

conditions.⁶

As mentioned earlier, despite the Ottoman government's actions against Kurdish pashas in the 1850s, a significant wave of emigration began in the following decade. In 1858, the first groups of Caucasian mountaineers relocated to the Ottoman Empire. Negotiations led by Lobanov-Rostovsky eventually resulted in Field Marshal A. I. Baryatinsky's (Алекса́ндр Ива́нович Баря́тинский) plan to send approximately 3,000 families to the Ottoman Empire in the spring of 1860. The process of their resettlement continued successively from 1860 to 1862. It was only in 1863 that a staggering 80,000 mountaineers moved to the Ottoman Empire.⁷

The second phase of the demographic turning point was associated with the Russo-Turkish War, which occurred in 1877-1878. Following this war, the Muslim population of the Balkan countries began migrating to Ottoman Turkey on a large scale.

In 1878, Armenians faced challenges. The Treaty of Berlin, which was agreed upon after the Berlin Congress, was a turning point. It officially put the "Armenian issue" on the international agenda.

This led to Sultan Abdul Hamid dissolving of the parliament established in 1876 and assuming unilateral rule of the country in 1878. He earned the nickname "Zulum" or "Red Sultan" from his contemporaries. His reign marked the onset of severe persecutions against the Armenian people. He aimed to suppress the Armenian issue by targeting Armenians, believing that without Armenians, there would be no Armenian issue to attract European intervention.

Alongside deprivation, deportations, massacres, and the resettlement of mountaineers, the 1880s witnessed the Bulanik plain remaining one of the provinces with the densest Armenian population in Mush.⁸

⁶ Սաւունի 2013, p. 182.

⁷ Авакян 2001, pp. 94-145.

⁸ Lynch 1901, pp. 424-425. Маевский 1904, pp. 29, 126, 233, 243; Филиппов 1881, pp. 21, 93. Բենստ 1972, p. 79. Բդեկան 1962, p. 22.

The majority of the population of the Mush and Bitlis plains were Armenians, the Kurdish population was in second place, and there were almost no Turks.⁹

The Role of the Archive of Mkrtich I Khrimian Catholicos for the Demographic Study of Bulanik Province

As in other Armenian settlements of the Ottoman Empire also in Bulanik of Mush province after the Armenian Genocide that happened in 1915-1916, the historical connection of indigenous peoples and particularly Armenians was severed. The trace of the Armenianness of this province has been put together like a puzzle over the past hundred years. When we try to open the studies dedicated to Bulanik (caza) and try to understand how many Armenian villages there were in the same period (1893-1907), we may encounter discrepancies.

One of the sources compiled by major general of the Russian army Mayevsky (*Vladimir May-Mayevsky, 1867-1920*) mentions 29 Armenian-inhabited villages¹⁰, another – 30¹¹, another - 26 villages¹², another - 27 villages¹³, another - 28 village¹⁴, another - 22 villages¹⁵ and so on.

In order to present the demographic picture of Bulanik province, let's try to find out in which villages of the said province Armenians lived. There are three main sources for doing that work.

- 1) Bulletins compiled in the Ottoman period (*Tahrir defterleri*) ;
- 2) Press publications of the time, archival and other documents, memoirs ;
- 3) Letters written by Armenian residents of the province.

⁹ Филиппов 1881, p. 22.

¹⁰ Маевский 1904, pp. 119-121.

¹¹ Թեոդիկ 1985, pp. 99-101.

¹² Հայոց Յեղասպանությունը Օսմանյան Թուրքիայում 2012, p. 214.

¹³ Արաբետ 1915, No. 213, 214:

¹⁴ Մարտիրոսեան 1916.

¹⁵ Պետրոսեան 2005, pp. 94-95.

After presenting details about the first and second points, it is important to examine the significance of the letters addressed to Khrimian, particularly regarding their importance in presenting the demographic characteristics of Bulanik province. These letters contain valuable information about the population, settlements, family sizes, and other demographic aspects, which can provide insights into the composition and dynamics of the Armenian community in the province.

As part of my research endeavors, I had the privilege to explore an extensive archive housed at the Mesrop Mashtots Institute of Ancient Manuscripts, commonly known as Matenadaran. This archive is known as the "Personal Archive"¹⁶ of Mkrtich I Khrimian Catholicos.

Relying on these main sources, it is possible to pinpoint the Armenian-inhabited villages in the Ottoman Empire generally. The letters addressed to Khrimian are exceptional in the sense that, in fact, they remind of GPS coordinate locations, on the basis of which it is possible to clearly restore both the ethnic picture of the population of the provinces existing in the Ottoman period, as well as the areas inhabited by them, to compile a dictionary of many variant names given to the settlements.

Mkrtich I Khrimian Catholicos's personal archive is an archive collection consisting of 17 folders, including folders from 101 to 117, containing about 8000 documents. My research endeavors are fundamentally anchored in the exploration and analysis of this rich archival resource.

Because of the largest number of documents (700) were written by Armenian residents of Bulanik, I started from this province. In 2021, my

¹⁶ Archives of this nature are typically categorized into two main divisions: the personal archive and the "Divan" archive (Դիվան). The Divan archive primarily contains official correspondences, formal documents, and administrative records, reflecting official engagements and communications. Conversely, personal archives preserve the writings, correspondences, and materials of ordinary individuals, providing invaluable insights into the daily lives, perspectives, and interactions of historical figures and common citizens alike.

first study was published¹⁷. In this study, I deciphered around 200 letters. Based on this, I mapped 28¹⁸ Armenian-populated villages in the Bulanik district.

Bulanik, Harput (Kharberd), and Mush have been historically recognized as among the most densely populated regions with Armenian communities within the Ottoman Empire¹⁹.

The correspondence within the archive dates to the years spanning from 1893 to 1907, a period characterized by significant geopolitical up-

¹⁷ Մահակեան 2021:

¹⁸ These villages are Abri/Աբրի (Մահակեան 2021, 71-76), Alageaz/ Ալագ-
յազ/Ալագեազ (Մահակեան 2021, 76-78), Atkon/Ատկոն/Յատկոն (Մահա-
կեան 2021, 78-84), Blur/Բլուր/Պլուր Մահակեան 2021, 85-86), Bostake-
and/ Բոստաքեանդ (Մահակեան 2021, 87-90), Yonjalu/ Եօնջալու/ Եօն-
նալու/ Օննալու/ Եօննալը/ Եօննալի (Մահակեան 2021, 91-117), Yotn-
jur/Եօթնջուր/ Յոտնջուր/ Յօտնջոր/ Օտնջոր (Մահակեան 2021, 118-122),
Texghut/ Թէղուտ / Թղութ/ Թեղուդ (Մահակեան 2021, 123-133), Latar/
Լաթը/ Դալար/ Դալարիկ/ Թալարիս/ (Մահակեան 2021, 134-138), Liz/
(Մահակեան 2021, 139-153), Kharabashehir /Խարաբաշհար/Խարաբայ-
ճհար/ (Մահակեան 2021, 154-156), Khoshgyaldi /Խօշգեալդի/ Խօշկալտի/
Խօշկեալի/ Խօշգալդի/ (Մահակեան 2021, 157-161), Kaghanj/ Կաղանջ
(Մահակեան 2021, 162), Koghak/ Կողակ (Մահակեան 2021, 163-166),
Kop/ Կոփ/Բուկանրիս/ Կոպ/ (Մահակեան 2021, 167-177), Hamzasheyck/
Համզաշեյիս/ Համզաշեիս (Մահակեան 2021, 178-183), Mejitu/ Մեջիթու/
Մաջիթու/ Մանտու (Մահակեան 2021, 184-188), Merpar/ Մերպար/
(Մահակեան 2021, 189-191), Malakyand/ Մալաքեանդ/ Մոլաքանդ/ Մա-
լաքանդ (Մահակեան 2021, 192-196), Noradi/ Նորադի/ Նորատին (Մա-
հակեան 2021, 197-199), Sheychyaghub/ Շեիս Յաղուր/ Շեյիսյաղուր/ Շե-
իսաղուր/ Շեիս-Յաղուս (Մահակեան 2021, 200-206), Shirvansheyck/ Շիր-
վանշեիս/ Շերվանշեիս/ Շիրվանշեյիս/ Շերվան-Շեիս (Մահակեան 2021,
207-212), Pagan/ Պագրան/ (Մահակեան 2021, 213-214), Rostam Getik/
Ռոստամ-Գետիկ/ Ռոստամ-Կիրուկ/ Խրիստամ Քատուկ (Մահակեան
2021, 215-217), Pionk/ Փիօնք/ Փիոնիկ/ Փիոնկայ/ Փիօնգ (Մահակեան
2021, 218-221). For additional details about this village see Մահակեան 2024,
475-491), Prkashen/ Փրկաշեն/ Փրքաշեն/ Բրգաշեն/ (Մահակեան 2021,
222-226), Karaaghil/ Քարաաղլը/ Ղարաղլ/ Ղարաուլ/ Ղարաղլու/ Խարաի-
լոյ/ Կարա/Աղլը/ Խարաղլ/ Խարաղլը/ (Մահակեան 2021, 227-239), Kakar-
lu/ Քաքաղու/ Քեաքաղու/ Քակարլու/ Գագաղու/ Գաքաղու/ Թաքեար-
լու/ Թաքիաղու/ (Մահակեան 2021, 240-259).

¹⁹ Lynch 1901, 425.

heavals and shifting global dynamics. Concurrently, the Ottoman Empire grappled with internal turmoil, particularly in the eastern regions, while endeavoring to address the Armenian question through various means, including the suppression and displacement of Armenian populations.

People who were subjected to various persecutions wrote letters to Khrimian Hayrik (Father). They could not direct their problem to any other person, because there was no state, Armenia did not exist as such, there was no minister or prime minister. Only the Armenian Apostolic Church leader, Patriarch of All Armenians, who earned the title of Father (Khrimian Hayrik), embodying and consolidating the role of the protector and “Father” of an ancient people left orphaned, alone and without an owner during geopolitical interests and conflicts.

The letter writers turn to Khrimian Hayrik with the hope of receiving help. Traditionally, these letters include detailed personal information such as addresses, full names, and family member counts. By meticulously analyzing the addresses in these letters, I compiled a comprehensive database of 8,000 unique entries. Within the scope of this research endeavor, I uncovered previously unrecorded place names and identified variant forms of existing ones (for example, the same place name Kekeli²⁰ is mentioned in different letters in different ways: Kak’arlu²¹, Takarlu²², Gagarlu²³, Taqiarlu²⁴, Gakarlu²⁵).

This is not only a new source being put into circulation, but also a new, exclusive source stimulating interdisciplinary studies. Every researcher studying the history of the Middle East in the late 19th and early 20th centuries can discover valuable new sources within these letters. For instance, the collection includes discussions on topics such as the Mush-

²⁰ **Lynch** 1901, p. 343.

²¹ MM, Kh.CF, file 104, doc. 105.

²² MM, Kh.CF, file 104, doc. 073.

²³ MM, Kh.CF, file 101, doc. 254.

²⁴ (MM, Kh.CF, file 102, doc. 592.

²⁵ MM, Kh.CF, file 104, doc. 2.

Bulanik dialect, the forced Islamization policies, letters concerning conversions to Christianity, accounts of the Hamidian massacres, land confiscations, violations of women's rights, and testimonies regarding the abduction of children for specific purposes.

With this approach, our study is primarily centered on categorizing the addresses referenced in the letters and utilizing them to conduct a comprehensive survey of the Ottoman Empire province by province. In essence, our goal is to map out Armenian settlements and present a detailed demographic overview of each region within the Ottoman Empire.

Here we represent two letters of the archive collection in order to give an idea of its contents.

To Your Holiness, Lord Mkrtich', Holy Catholicos²⁶
From five new refugee families from Yeonchalu village of Pulanykh

Murat Hoveian: five people

Ghazar Shareian: three people

Poghos Khachoian: seven people

Hakob Margarian: four people

Minas Hovhannesian: three people

From Pulanykh's K'ak'rrlu village:

Avetis Minasian: seven people

From Shirvansheykh village:

Armo Markosian: six people

From Kharo village of Mush valley

Kirakos Karapetian: four people

From Alashkert's Ch'lkan village

Khlgat' Mosesian: five people Total: 44 people

Venerable Father,

Our **nine families**, 44 people in all, have been here for four days. I am expressing my endless gratitude to Your Holiness, particularly for

²⁶ MM, Kh.CF, file 102, doc. 712.

accepting us as a nation and providing us with two loaves of bread per head, as well as, sometimes, not always, with a warm dish.

But reverend Patriarch, we lack in something greatly that we can't stand any longer. Indeed, you are already aware that we, the miserable, don't have anything with us—neither money nor clothes nor blanket—nothing, as the authorities wrenched everything from us.

I beseech you prostrating myself before you, esteemed Father. The winter is coming and the exiles will get cold without clothes, lying down on the stones in the churchyard—those exiles that look like wilted and yellowed flowers cut off their stems. They once used to freely breathe and sing in their fluorescent fields. If you look at these young creatures' faces now, you'll see they have become corpse-like figures.

Please don't open the heart wounds of our parents. Take these run-down people under your wing and give them life and breath—clothing, shelter, and bread. If not, the winter is near and the sound of storms is already heard from afar.

Giving a son's kiss with a most humble reverence—
a villager from Yeonchalu, nine families, and more.

1894, October 27,
Vagharshapat

**To Your Holiness, Holy Catholicos, Lord Mkrtich', Adored
Father ²⁷, From Serop Sargisian, an inhabitant from Koghak village,
Liz-Bulanik h Province**

A humble plea

Indeed your sagacious and keen eagle eye hasn't neglected the fact that the rascal snakes insinuate themselves into the nest of your featherless nestlings in Central Turkey. Koghag village belongs to an unlawful

²⁷ MM, Kh.CF file, 101, doc. 18.

oppressor Sheikh Maiso from Seyidan. He lives in Alo-Zarig village, which is located near Mount Ablbuhar in Mush. He has imposed terribly heavy taxes on me. On top of that, now he demands a tenfold increase in money.

Consequently, we live like slaves in that bloodthirsty beast's hands—we are weeping, as we are famished; we work toughly; we make a living with difficulty in the hands of that pitiless and harsh oppressor. Everything rests on his will. And not only are we being harassed by him but also by his servants—the adherers of Muhamed's sons. They have been deliberating and exercising all kinds of malice towards us. Once they set fire to my wheat granary and hayloft and then made a circle around it and started dancing and making up savage songs.

So when oppressor Maiso saw that there is no blood left in our veins to satiate [the hunger of] his loathsome body,²⁸ he kidnapped my two children—twelve-years-old Fidan and nine-years-old Almast. Being terrified of that barbarism, I left everything behind and fled here barely escaping from his oppression.

Now as you are a refuge for all of Armenia, I shiveringly appeal to you, Your Holiness, and plead for your help to bring my daughters back. Please bestow shelter upon me, where I will be able to make a living for my other children; even though I am a forsaken, grieving vagabond.

As an earthly creature, I am praying to God for your longevity and asking for blessings for the esteemed, adored Father of the Aramyan nation.

Serob Sarkisian

The year 1893, December 27, Vagharshapat.

**The main characteristic features of Mkrtich I Khrimian
Catholicos's personal archive and the demographic data based on it**

²⁸ As he looted everything and there wasn't anything left.

Studying 700 similar handwritten letters, we found out the following demographic characteristics of Bulanik province.

- Based on the addresses mentioned in these letters, it is plausible to conclude that 1893-1907, there were approximately 30/31²⁹ Armenian villages in Bulanik provinces. The analysis of the data provided in the letters from these villages revealed that 546 individuals sent letters to Khrimian. In other words, these letters represent requests from 546 families³⁰ in the Bulanik province. We know the name and surname of the authors of the letters, and we have information about how many people were included in their 546 families ;

- All statistical information is extracted from documents. Each given number, name, movement, etc., is based on a document, all of which are kept in the Matenadaran named after Mesrop Mashtots. We have missed many letters because the name of the province or the name of the village that is part of it is not mentioned in them. We have not included such unspecified information. On the other hand, some letters can be somewhere other than where they came from. Although there are names and surnames, names of priests, etc., we have yet to determine their location in these letters. Therefore, we also omitted those letters of that kind and did not include the information contained in them. Thus, we avoided all those cases if the information conveyed by the document needed to be substantiated. We aimed to assemble new, solid work that is complete, accurate, reliable, and based on sources ;

²⁹ The emphasis on 30 or 31 settlements is due to the fact that, within this collection, only one letter has been identified from a village named Karanj in the Bulanik district. No further information about this village has been uncovered. At present, no additional bibliographic sources are known or accessible. Consequently, this limited evidence necessitates a cautious approach to the toponym, suggesting the possibility that Karanj may have been a newly established or temporary settlement.

³⁰ For a detailed study of the Armenian population of the Bitlis see **Թաթոյան** 2022:

- For several reasons, all the information we acquire from the letters is genuinely exceptional and valuable. Firstly, there is no political speculation here. Unlike documents influenced by political interests or imperialistic manoeuvres, these letters were penned without direction from any particular politician or organization. These letters are spontaneous appeals to the spiritual leader, the Catholicos of the Armenians, who, as we know, for centuries, when the Armenian people were deprived of statehood, the church itself shepherded the people, guided and protected them. Thanks to the Armenian Apostolic Church, the Armenians were able to face the heavy historical challenges, did not assimilate, and preserved their language and cultural identity. Studying these letters allows historians to understand better daily life, social dynamics, and even political events within Ottoman Armenia ;

- We should also highlight that most emigrants' letters were written in 1893-1896. In the letters of 1897-1898, they already ask for travel expenses to return to the homeland. People thought that the bad times had already passed and that order had been established in the country. All misery is left behind, and authorities and times have changed. They rush to return to their everyday lives, find their lost relatives, repair graves, etc. Since 1893, letters have been sent to Khrimian, in which they speak out about the fact that when they returned to the Motherland, they found neither their house nor their land, all of them were usurped by the Turkish and Kurdish population.

- The first group of letter writers are men ;

- The second group consists of women whose husbands are either in prison or killed ;

- The third group of letters is particularly remarkable, as they were written by adolescents aged 12 to 18, petitioning Father Khrimian to intercede on their behalf for admission into a spiritual seminary. These letters are especially compelling in their demonstration of the children's awareness, their aspirations for education, and their recognition of the importance of knowledge in overcoming challenges. This underscores

not only the significant role of the family but also the broader national commitment to education ;

- We have letters where people of other faiths want to accept Christianity. We also found out from these letters that they not only want to accept Christianity, but in fact, they sincerely want to become Armenians. The basis for that opinion was that they signed the letters with the surname Mahmedian. In other words, this shows, on the one hand, reverence for the Prophet Muhammad, preservation and sanctification of his name, and, on the other hand, a person's faith in Christianity. We think that by taking the -yan- suffix, they also wanted to eliminate the alienation that could prevent these people from establishing relationships. What made them become Christians, we cannot say based on these letters because we do not have additional explanatory letters. In any case, we see this as a manifestation of freedom of thought and religion, not excluding that there may be many variations ;

- As for the names, we should note that those who accepted Christianity named themselves after the saints of the Armenian Apostolic Church; for example, they accepted Sargis and Grigor ;

- We have the following observations about the degree of literacy or language proficiency. For example, Into Mahmedian has three letters. He wrote one of those letters, and another person wrote the other two. The first letter, which he composed himself, has thousands of typos, which not only shows that he just started learning to write, but also, from this letter, we understand that he could speak Armenian and mainly used the Bulanik dialect. The other two, written by different people, are written by a new believer, as he calls himself Sargis, who speaks very beautifully and expresses his mind full of hope and faith ;

- Thus, let's record that among those who accepted Christianity, Indo was from Hamzasheikh, and Sargis was from Rustam Ketik village. According to the various statistical data we have gathered, Hamzasheikh village appears to be purely Armenian ;

- The letters also give an idea about marriage laws and rules of conduct. For example, we have one letter where a woman named Nigyar married a certain Rasha Also 11 years ago, who left his wife, and her whereabouts are unknown. The woman asks that Hayrik/Hayrig (Khrimian) either help find and bring back her husband or allow her to remarry since she doesn't even have children. We have yet to record a person named Rasha Also on our lists. This may also apply to mixed marriages;

- These letters also uncover essential information from an earlier period. For example, from document 324 of folder 107, we learn that Muradov Sargis emigrated from the village of Maskert in Bulanik in 1827 and settled in an Armenian settlement. In other words, we find out from this letter that in 1827, the town of Maskert, inhabited by Armenians, was also part of Bulanik province ;

- Thus, within the framework of this study, letters written by the Armenian population of 30/31 villages were found. The mapping of settlement 30/31 has been completed. For the first time, the names and surnames of the Armenian population of these villages were listed, and the paths of their migration, how they reached Vagharshapat, and what challenges they faced were presented. According to this list of names and surnames, the local Armenians used Armenian names indiscriminately and bore the surname –yan/ian- or -yants/iants- unique to Armenians. For example, Simonian or Simoniants, Grigorian or Grigoriants. According to these letters, 99 per cent of the applicants were robbed, subjected to violence, and fled, hoping that Hayrik could support them ;

- The following diseases were common in this period. Hiccup, gangrene, syphilis ;

- We found that in 1906, the village of Adgon had one pilot: Yeghiazarian Khachik ;

- The birth rate was high, and men became fathers even at 72, and that was a common phenomenon ;

- No cases of polygamy have been recorded. There is no application containing any household complaints ;

We can bring our point of view to the question of what was the reason for addressing so many letters to Khrimian. Father's personality, charities, and dedication to the people also played a significant role here. We have facts that when the Catholicos died (1907, on October 29), he had no wealth, and his coffers were empty. It was not by chance that he was given the nickname of Father. He was a spiritual, great world figure, a human being, a clergyman whose need the whole world feels day by day.

ԲՈՒՆԱՆԸՔ ԳԱՎԱՌԻ ԺՈՂՈՎՐԴԱԳՐԱԿԱՆ ԲՆՈՒԹԱԳԻՐԸ

Վերա Սահակյան

Ամփոփում

Հոդվածը շարադրվել է Մեսրոպ Մաշտոցի անվան Մատենադարանում պահվող Մկրտիչ Ա. Խրիմյան կաթողիկոսի արխիվի ուսումնասիրության հիման վրա: Այս արխիվը ներառում է շուրջ 8000 նամակ, որոնք 1893–1907 թվականներին ուղարկվել են Խրիմյան Հայրիկին՝ ամենատարբեր խնդրանքներով: Նամակների հեղինակները նշում են իրենց անուն-ազգանունները, հասցեները, ընտանիքի անդամների քանակը, իրենց կացությունը և դրա պատճառները: Այս տվյալների հիման վրա առաջին փուլում քարտեզագրել ենք տարբեր նահանգների հայաբնակ բնակավայրերը՝ առանձնացնելով Բուլանքը գավառակը, ճշգրտել ենք գավառակի հայաբնակ գյուղերը, իսկ նամակների բովանդակության հիման վրա փորձել ենք ներկայացնել նաև գավառակի ժողովրդագրական առանձնահատկությունները:

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