


**ARTSVI BAKHCHINYAN\***

*PhD in Philology*

*Institute of History, NAS RA*

artsvi@yahoo.com

0000-0001-8637-6946 

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## **THE NUMBER OF ARMENIANS IN THE FIRST HALF OF THE 19<sup>TH</sup> CENTURY, ACCORDING TO THE DATA OF JOSEPH WOLFF**

### ***Abstract***

Joseph Wolff (1795–1862), a British missionary of German-Jewish origin, wrote six travel accounts about his journeys to Eastern countries. During these travels, he considered it necessary to record the populations of the various peoples living in the places he visited, including Armenians. In this respect, his travelogues constitute an exceptional source for clarifying the quantitative picture of the Armenian population in the first half of the nineteenth century, both in Eastern and Western Armenia, as well as in neighboring and other regions (the Ottoman Empire, Persia, the Middle East, Afghanistan, and India).

In particular, in his works *Missionary Journal of the Rev. Joseph Wolff*, *Missionary to the Jews* and *Researches and Missionary Labours among the Jews, Mohammedans, and other sects, by the Rev. Joseph Wolff*, he recorded the number of Armenian inhabitants in the cities and villages he visited. Thus, according to his data, there were 8,000 Armenian families in Karabakh, 114 in Baku, 4,000 Armenians in Shapin-Garahisar, 5,000 in Sivas, 130,000 Armenians in Constantinople, 40 families in Kabul, 1,000 Armenians in British India, and so on.

When noting the number of Armenian inhabitants in the cities and villages he visited, Wolff almost always distinguished between Apostolic and Catholic

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Armenians, and often found it necessary to indicate the number of clergy as well.

Considering that Joseph Wolff, as a missionary, was in contact with Armenian ecclesiastical and educational figures and obtained his information from them, the data he provides may be regarded as at least largely reliable.

**Keywords:** *Joseph Wolff, travel accounts, Armenians, rural population, Ottoman Empire, Mesopotamia, Persia.*

### **Introduction**

The British missionary of German-Jewish origin Joseph Wolff (1795–1862) was one of many Jewish converts who served as clergymen in the Anglican Church and became among the most notable figures of their time. He was probably the most widely traveled British missionary of the 19th century: he visited not only Europe but also the United States, Africa (Egypt and Abyssinia), and especially the East (the Ottoman Empire, Persia, Mesopotamia, Central Asia, India, and others), often more than once—an exceptional phenomenon for travelers of that era.

Joseph Wolff was born in Bavaria into the family of Rabbi David Wolff. At the age of eleven he left home, wandered for six years, and then entered the Lutheran Lyceum in Stuttgart. At eighteen, having embraced Christianity, he became a Catholic priest. He studied the languages of the Near East at the universities of Tübingen, Vienna, and Cambridge, after which he pursued theology and missionary training at the Roman College. Being in constant disagreement with the Catholic Church, he was excommunicated and expelled by the Inquisition for his heretical views. A decisive role in Wolff's subsequent fate was played by his meeting in Rome with the English banker, political figure, and writer Henry Drummond (1786–1860), better known as one of the founders of the Catholic Apostolic, or Irvingite, Church. Drummond invited him to join him and collaborate.

The twenty-four-year-old Wolff departed for England and, this time joining the Anglican Church, began working for the British and Foreign Bible Society<sup>1</sup> in

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<sup>1</sup> The British and Foreign Bible Society, also known simply as the Bible Society, was founded in 1804 as an interdenominational Christian biblical charitable organization whose aim is to make the Bible accessible throughout the world through translations, publications, and the promotion of biblical literacy.

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London. Two years later he began his extensive missionary travels: first in 1821–1826, visiting Egypt, the Sinai Peninsula, Jerusalem, Aleppo, Mesopotamia, Persia, Georgia, and Crimea. In 1828–1834 Wolff again traveled to the East, visiting the Ottoman Empire, Central Asia, Afghanistan, and India. His third journey along the same route took place in 1836–1838, and in 1843–1845, while in northern Iran and Turkestan, he set out in search of two missing British officers.

Beginning in 1824 and continuing until the end of his life, Joseph Wolff published six substantial travel books. In them he described the various countries and peoples he visited, among whom Armenians could hardly fail to appear. Alongside well-known facts, they contain valuable testimonies concerning the size of the Armenian population in Eastern and Western Armenia and in many places beyond the Armenian world, their places of residence, shrines, and many other realities; they also provide assessments of the Armenian people and mention several prominent figures of the time.

The current article presents the information recorded by Joseph Wolff on the number of Armenians in Armenia proper and in various countries.

### ***Armenians in Wolff's Travel Notes of 1821–1824***

Joseph Wolff published the account of his first missionary journey to the East (1821–1824) in 1824 as a separate volume entitled *Missionary Journal and Memoir of the Rev. Joseph Wolff, Missionary to the Jews*. The book was republished with some editorial changes in 1827 as the first volume (without the indication “vol. 1”), followed by the second and third volumes issued respectively in 1828 and 1829.

While in April 1823 in the Holy Land, Wolff, describing Nazareth, noted that at present there were no Jews living there, but about 1,000 Catholics, 400 Greeks, and a small number of Armenians.<sup>2</sup> Further, speaking of the inhabitants of Damascus, Wolff mentioned 200,000 Muslims, 4,000 Rabbinic Jews and three families of Karaite Jews, as well as 12,000 Christians–Greeks, Catholics,<sup>3</sup> Syrians, and Armenians.<sup>4</sup>

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<sup>2</sup> See **Wolff** 1828, 150.

<sup>3</sup> Here and hereafter, by the term “Catholics,” Wolff refers to all Eastern Christians of the Roman Catholic confession.

<sup>4</sup> See **Wolff** 1828, 184.

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In a letter written in 1824, Wolff reported that he had been in the town of Bir (now Birecik, Turkey) on the Euphrates, where "*Here are likewise twenty-five Armenian Christians, with three priests.*"<sup>5</sup> Continuing his journey toward Urfa (now Şanlıurfa, Turkey), Wolff visited the local Armenian bishop and testified that the city was inhabited by 200 Syrian and 2,000 Armenian families possessing two large and ancient churches.<sup>6</sup>

While on the territory of present-day Iraq, Wolff noted that "*There are in the whole about five hundred Christian houses, consisting of Armenians, Armenian Catholics, Syrians, and Syrian-Catholics, and Chaldean Catholics.*"<sup>7</sup> He then reported on the Armenians of Basra: "*There are at this place twenty-five families of Armenian Christians, who are from the land of Persia, who speak both Armenian and Persian, and some few English, those immediately about British residency. They have one church and one priest.*"<sup>8</sup>

In an entry dated 24 July, Wolff devoted eleven pages (pp. 346–357), arranged in seventeen points, to a conversation in the form of questions and answers with the Armenian bishop of Basra concerning the Armenian people and, in particular, the Armenian Church. Among other questions he asked: "*Where are the Armenians now chiefly established?*" To this the bishop responded with the following list of places (we retain the original forms, providing the correct spelling and contemporary names in parentheses):

1. *Teflis* (Tiflis-Tbilisi); 2. *Tabriz*; 3. *Amedea* (Amid-Diyarbakir); 4. *On the banks of Euphrates*; 5. *Karabakh*;<sup>9</sup> 6. *Bayazed* (Doğubayazıt); 7. *Erwan* (Yerevan), "*near Ararat*;" 8. *Ech-Miazin* (Echmiatsin); 9. *Waan* (Van); 10. *Warmi* (Urmia); 11. *Moosh* (or *Toron* [Taron]); 12. *Kars*; 13. *Erzeroon* (Erzurum); 14. *Tokat*; 15. *Mekhre*; 16. *Bambag* (Pambak); 17. *Arsangan* (Yerznka-Erzincan); 18. *Khoi*; 19. *Salmast*; 20. *Hakhbat*; 21. *Shatakh*; 22. *Mook* (Moks-Müküs); 23. *Constantinople*; 24. *Passan*; 25. *Paloo* (Bolu); 26. *Akhalzkha* (Akhaltzikhe); 27. *Arabkir*; 28. *Maskkir*; 29. *Thermakzag* (Chemshkatsag-Çemişgezek); 30.

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<sup>5</sup> Wolff 1828, 232.

<sup>6</sup> See Wolff 1828, 235.

<sup>7</sup> Wolff 1828, 289.

<sup>8</sup> Wolff 1828, 308.

<sup>9</sup> In one of his later travel notes, when mentioning Karabakh (Artsakh), Wolff—seemingly foreseeing the unfounded claims that more than a century later would emphasize its Armenian character—considered it necessary to note that it forms part of Armenia ("*station called Shushee, in the province of Carabagh, in Armenia Major*": Wolff 1860, 364).

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*Khoshab (Hoşap); 31. Archez (Arjesh-Erciş); 32. Kalat (Khlat-Ahlat); 33. Arzke (Artske-Adilcevaz); 34. Paghesh (Baghesh-Bitlis); 35. Tshabagtschur (Japaghjur-Bingöl); 36. Hayuzzur Ayoç Dzor (Gürpınar), "where Haik fought the battle against Bel, and Bel was killed and buried there;" 37. Astrachan; 38. Lankoran (Lankaran); 39. Gelan; 40. Antab (Gaziantep), "in Turkey;" 41. Sis (Kozan), "where the Patriarch resides;" 42. Marash (Kahramanmaraş); 43. Orfa (Şanlıurfa); 44. Seitoon (Zeitun- Süleymanlı); 45. Kaisari (Kesaria-Kayseri); 46. Ispahan; 47. Shiraz; 48. Bassora (Basrah); 49. Abushir; 50. Bombay; 51. Calcutta."*<sup>10</sup>

As can be seen, the list of Armenian-inhabited places is presented rather unsystematically, mixing together regions of Armenia proper, neighboring countries, and settlements of the diaspora.

In the third volume of his travel notes<sup>11</sup> Wolff reported in detail on the Armenians of Persia: "*To Julfa belong several Armenian districts near it: 1. Tarmahal (Charmahal – A.B.), two days distant from Ispahan. 2. Fereidoon, three days distant from Ispahan, in which are fourteen villages inhabited by Armenians. 3. Porporat, in which there are eleven Armenian villages. 4. Kabala, with fourteen villages. 5. Kamara, with five Armenian villages. 6. Kaasas, with seven Armenian villages: Hamadan also belongs to the archbishop of Ispahan. There are at Hamadan, fifteen Armenian houses, with a village, Shawareen, where eighteen families of Armenians are residing. .... There are, at Caboul, in the land of the Afghans, likewise forty Armenian families, who are under the Archbishop of Julfa too.*"<sup>12</sup> As about the Armenians of New Julfa, Wolff provides old and new numbers: "*New Julfa, once inhabited by twelve-thousand families, is now inhabited by scarcely five-hundred families of Armenians.*"<sup>13</sup>

Wolff also mentioned the population of Ooromea (Urmia), which he estimated at 15,000 inhabitants, among them Muslims, 300 Jews, 300 Nestorians, and sixty Armenian families.<sup>14</sup> Among the Armenian-inhabited

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<sup>10</sup> Wolff 1828, 345–346.

<sup>11</sup> See Wolff 1829.

<sup>12</sup> Wolff 1829, 89–90.

<sup>13</sup> Wolff 1829, 99.

<sup>14</sup> See Wolff 1829, 152.

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localities of the Urmia region he also named Tamalabad, "*inhabited entirely by Armenians, among whom I distributed Armenian Psalters and Testaments.*"<sup>15</sup>

Entering the territory of Armenia, Wolff regularly recorded the number of its Armenian inhabitants. The number of Armenian families in Old Julfa (Jugha) he indicated as fifty. From there he proceeded to "Nakhshawan" (Nakhchivan), which, according to him, was inhabited by 200 Armenian families and had three priests. Visiting Erivan (Yerevan), Wolff noted that there were four churches, twelve priests, and 500 Armenian families. In a note he added that his friend Major Monteith informed him that the number of Armenians in Erivan amounted to 5,000 persons.<sup>16</sup> After staying in Etchmiadzin, Wolff departed for the village of Masdara, "*entirely inhabited by poor Armenians, consisting of about twenty families, who have two priests and one church.*"<sup>17</sup>

Five days later Wolff reached Tiflis. There he met Major Monteith, who provided him his notes containing the demographic data on the population of Russia and neighboring country, including Armenians. Thus, according to Monteith, "*At Karabakh are 8000 families of Armenians. The province of Shake contains 2700 Armenian families, containing 7933 men and 6893 women; Bakoo contains 114 families, making 348 males and 209 females; Shirvan contains 1688 families of Armenians, forming a population of 5337 males, 4643 females. The city of Teflis contains 2931 Armenian families, forming 7696 males, 6836 females. The country of Georgia contains 12041 families of Armenians (Teflis excluding), making 29274 males, and 34027 females.*"<sup>18</sup>

Departing from Tiflis to the Ottoman Empire, Wolff in Constantinople met the Armenian Patriarch Karapet, who informed him that there were 130,000 Armenians in the city.<sup>19</sup> Arriving in Bursa, he noted that 1,050 Armenians lived there. Three days later he reached Muhalitsh (Muhulich, modern Karacabey), where 300 Greek and Armenian families resided.<sup>20</sup>

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<sup>15</sup> Wolff 1829, 149–150.

<sup>16</sup> See Wolff 1829, 186.

<sup>17</sup> Wolff 1829, 189.

<sup>18</sup> Wolff 1829, 192.

<sup>19</sup> See Wolff 1829, 292.

<sup>20</sup> See Wolff 1829, 317.

***Armenians in Wolff's Travel Notes of 1835***

In 1831 Wolff once again undertook a journey to the Ottoman Empire, then to Persia, the Russian Empire, and British India, and in his travel notes—alongside other information—he again everywhere reported data on the number of Armenians and on his personal encounters with them. His next travel work was published in London in 1835 under the title *Researches and Missionary Labours among the Jews, Mohammedans, and other sects, by the Rev. Joseph Wolff, during his travels between the years 1831 and 1834, from Malta to Egypt, Constantinople, Armenia, Persia, Khorossaun, Toorkestaun, Bokhara, Balkh, Cabool in Affghanistaun, the Himmalayah mountains, Cashmeer, Hindoostaun, the coast of Abyssinia and Yemen.*<sup>21</sup>

In this travelogue he first mentioned Armenians in the entry of 21 February, when he arrived in Adalya (Antalya) and indicated the number of local Armenian inhabitants—150 persons<sup>22</sup>. In an entry of 3 March, he noted that he met an Armenian priest in Bultur or Burdur who told him that 500 Armenians lived in the settlement.<sup>23</sup> In the entry of 6 March Wolff reported that there were 280 Armenian houses in Konya,<sup>24</sup> 10,000 Armenians in Kayseri, and 25,000 in the surrounding villages. The number of Apostolic Armenians in Kütahya he indicated as 3,500, and of Armenian Catholics as 2,500.<sup>25</sup> In Bursa he noted 15,000 Armenians and 3,000 Armenian Catholics; in Nicomedia (İzmit) 2,000; in the Torbalo district 1,000; and in Nali-Han 500 Armenians.<sup>26</sup> The number of Armenians in Angoroo (Ankara) he gave as 250, while Armenian Catholics numbered 15,000. “*The latter were converted to the Catholic religion, one hundred and fifty years ago. ... The Armenian Catholics have twenty-two Priests. If you ask an Armenian Catholic, whether he is an Armenian, he replies: ‘No, I am a Kotolok (Catholic – A.B.).’*”<sup>27</sup> Wolff’s testimonies that Armenian Catholics considered themselves not Armenians but just Catholics once again confirm the alienated character of certain strata of Armenian Catholics.

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<sup>21</sup> Wolff 1835.

<sup>22</sup> See Wolff 1835, 8.

<sup>23</sup> See Wolff 1835, 9.

<sup>24</sup> See Wolff 1835, 10.

<sup>25</sup> See Wolff 1835, 13.

<sup>26</sup> See Wolff 1835, 15.

<sup>27</sup> Wolff 1835, 16.

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Continuing his route, Joseph Wolff visited Isthanos, situated six hours' journey from Ankara, describing it as "*an interesting place, inhabited by 5,000 Armenians, who speak only the ancient Armenian language.*"<sup>28</sup> Here, by "*ancient Armenian,*" the author most likely meant the literary language rather than the classical *grabar* proper. In the settlement of Galatshik he mentioned 500 Armenians with a church and a priest,<sup>29</sup> and in Sangorloo (now Sungurlu) 300<sup>30</sup>; there he also met Armenians from Erevan who informed him that they were now traveling with Russian passports.<sup>31</sup> He indicated the number of Armenians in Alatsha (probably current-day Alaçati), 24 miles from Sangorloo, as thirty.<sup>32</sup> In the settlement of Seela, located thirty-six miles from Tokat, according to Wolff, 1,000 Armenians lived (and here, as was often the case, he stayed in the house of a hospitable Armenian), while in Tokat itself there were 4,500. At the same time, he noted that the local Armenian Catholics had no church, whereas the other Armenians possessed two monasteries and seven churches.<sup>33</sup>

On 20 May Wolff reached "Shebin Kara-Hizar" (Shapin-Garahisar, now Şebinkarahisar) – "*the Nicopolis of Armenia. It is inhabited by 4,000 Armenians and 200 Greeks*"<sup>34</sup> – and observed that the local Armenian bishop had nine villages with 4,800 inhabitants.<sup>35</sup> On 22 May he was invited by the Armenian bishop Hakobus. "*He was born at Sivas, the ancient Sebaste, which is inhabited by 5,000 Armenians; it has a bishop, two churches, twenty Priests, and the monastery, Surp Neshan. He informs me that at Marsawan, are 2,500 Armenians, an Archbishop, and a church, besides the great monastery Astwazazin.*"<sup>36</sup>

The following day Wolff was invited by the head of the Armenians of Goroon (Armenian Kyurin, now Gürün), who told him that the settlement

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<sup>28</sup> Wolff 1835, 20.

<sup>29</sup> See Wolff 1835, 22.

<sup>30</sup> See Wolff 1835, 22.

<sup>31</sup> See Wolff 1835, 22.

<sup>32</sup> See Wolff 1835, 22.

<sup>33</sup> See Wolff 1835, 23.

<sup>34</sup> Wolff 1835, 24.

<sup>35</sup> See Wolff 1835, 25.

<sup>36</sup> Wolff 1835, 26.

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possessed a church and a priest and that the number of Armenians amounted to 5,000; they recognized the authority of the Catholicos of Sis.<sup>37</sup>

On 26 May Wolff reached Oolu Sheiran (this toponym is unrecognizable), where he saw numerous church ruins, testifying that Christians had once lived there; now only one Armenian and two Greek families remained.<sup>38</sup> Referring to Armenian bishops and archbishops of his time, Wolff noted that "*The dioceses of the Armenian Bishop of Gumushkhane contains 1620 Armenians, one monastery, a church, and 5 priests. Trebison, which is also under his jurisdiction, contains 1,900 Armenians, and thirty five villages with 2,500 Armenians.*"<sup>39</sup>

On the road to Trabzon Wolff mentioned several settlements: Hamshoon (Hamshen), "*where the inhabitants were Armenians, but have turned Mohammedans*"<sup>40</sup>; Baiboot (Bayburt), where 300 Armenians lived; he noted that before the war with Russia there had been 4,000 Armenians there, after which General Ivan Paskevich resettled them to Akhaltsikhe<sup>41</sup>); Ashgala (Armenian Ashkala, now Aşkale), where previously 300 Armenians had also lived but were likewise resettled to Akhaltsikhe by Paskevich; and Klise (Kilis), where before the Russo-Turkish war 300 Armenian families lived, of whom only ten remained, the others having followed the example of their compatriots.<sup>42</sup>

"*When the Russians came to Erzeroom, the Armenians poured out their vengeance against the Turks, for all they have from them in former times. When the Russians retired, Paskewitch told them, he was apprehensive, if they remained, that the Turks would fall again upon them; moreover, this shrewd general through his influence with their Bishop, induced the whole Armenian and Greek population to emigrate with him, except 48 Armenian Catholics, and 100 Armenians, who remained at Erzurum.*"<sup>43</sup> In Erzurum Wolff met the Russian captain Voynikov, who was selling the houses of the resettled Armenians. "*There were in this place 17,000 Armenians before the invasion of*

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<sup>37</sup> See Wolff 1835, 26.

<sup>38</sup> See Wolff 1835, 26.

<sup>39</sup> Wolff 1835, 28.

<sup>40</sup> Wolff 1835, 32.

<sup>41</sup> See Wolff 1835, 32.

<sup>42</sup> See Wolff 1835, 32.

<sup>43</sup> Wolff 1835, 33.

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*the Russians. The ancient name Erzeroum is in Armenian, Garim (Karin – A. B.).*<sup>44</sup>

Wolff's next stop was Persia, where he visited Ispahan again. *"Armenians from the neighborhood of Ispahan called on me; they inform me that around Ispahan, and as far as Kerman-Chah, 16785 Armenians are residing in sixty villages."*<sup>45</sup> Wolff considered it necessary to devote an entire chapter (about eight pages, pp. 81–89) to a "A short sketch of the history of the Armenians." He noted that he had collected information from the learned Johannes Avdall (Hovhannes Avdalyan) of Kolkata and from the bishop of Gumushkhane, and that this information corresponded to the data he had previously received in Echmiadzin, Shushi, Tbilisi, Constantinople, and other places.<sup>46</sup> Wolff then reproduced a letter from his friend Avdall concerning the doctrine of the Armenian Church. He also noted that, according to Avdall, the number of Armenians in the world amounted to twenty million: *"I think that he is very much mistaken, and that will be very difficult to make out 3 millions of Armenians."*<sup>47</sup> Indeed, the number of twenty million is greatly exaggerated.

Having visited Kabul in May 1832, the missionary reported that fifty Armenians lived there; they had been brought there sixty years earlier by Ahmed Shah from Meshed. However, after the prohibition of trade in alcoholic beverages most of them left Kabul. The Jews returned to Mashhad after ten months, while the Armenians went back to Yerevan. It should be recalled that during his journey of 1834 Wolff indicated the number of Armenians in Kabul as forty families; yet *"now only 4 Jewish families and 4 Armenian men, and 19 Armenian ladies."*<sup>48</sup> Notably, seven years after Wolff's visit, in 1839, when the British army victoriously entered Kabul, Anglican clergymen accompanying it visited the Armenian community and baptized unbaptized children. One of the English clergymen, J.N. Allen, testified that the Armenians of Kabul told him that they had once numbered 200 families, but because of persecution by the Afghans only four families–thirty-five persons–remained.<sup>49</sup>

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<sup>44</sup> Wolff 1835, 33.

<sup>45</sup> Wolff 1835, 81.

<sup>46</sup> See Wolff 1835, 82.

<sup>47</sup> Wolff 1835, 89.

<sup>48</sup> Wolff 1835, 226.

<sup>49</sup> See **Derenik episkopos** 1957.

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Joseph Wolff also encountered individual Armenians in Central Asia. “*There were also at Bokhara two Armenians: one, who came from Russia and lived there for many years, and another who lately came from Astrachan, via Orgauntsh.*”<sup>50</sup> In Kashmir, bordering Afghanistan, among the inhabitants of the city of Yarkand (now Yarkant County in China) Wolff mentioned that fifteen years earlier (that is, in 1817) a certain Armenian named Akhoond Lok Suleiman had arrived there.<sup>51</sup> This name is not Armenian, and Wolff did not explain who he was or why he mentioned him.

Wolff considered it also necessary to devote a separate chapter to the Armenians of India (“Armenians in British India”), their number is 1,000 and they reside in Calcutta, Madras, Bombay, Penang, Singapore, Chinsurah, Sydabad, Dacca, Gwailor and Surat.<sup>52</sup>

Incidentally, Wolff’s subsequent book, published in 1845 (*Narrative of a mission to Bokhara, in the years 1843–1845, to ascertain the fate of Colonel Stoddart and Captain Conolly...*), also contains information on the number of Armenians in several settlements of Armenia, though this time it is rather limited.

### **Conclusion**

During his travels through various countries of the East, Joseph Wolff considered it necessary to record the number of inhabitants of different peoples in the places he visited, including Armenians. In this respect his travel notes constitute an exceptional source for clarifying the quantitative picture of the Armenian population in the first half of the 19th century - both in Eastern and Western Armenia and in neighboring and other regions (Persia, the Middle East, Afghanistan, and India). In indicating the number of Armenian inhabitants in the cities and villages he visited, Wolff almost always distinguished between Apostolic and Catholic Armenians, often also considering it necessary to note the number of clergies.

Given that Wolff, as a missionary, maintained contact with Armenian ecclesiastical and educational figures and obtained his information from them, the data he reports should be regarded as at least approximately reliable.

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<sup>50</sup> Wolff 1835, 189.

<sup>51</sup> See Wolff 1835, 341.

<sup>52</sup> See Wolff 1835, 427.

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**ԱՐԾՎԻ ԲԱԽՉԻՆՅԱՆ**

*Բանասիրական գիտությունների թեկնածու*

*ՀՀ ԳԱԱ պատմության ինստիտուտ*

artsvi@yahoo.com

0000-0001-8637-6946 

**XIX ԴԱՐԻ ԱՌԱՋԻՆ ԿԵՍԻ ՀԱՅԵՐԻ ԹՎԱՔԱՆԱԿՆ ԸՍՏ  
ՋՈՂԵՖ ՎՈԼՖԻ ՀԱՂՈՐԴԱԾ ՏՎՅԱԼՆԵՐԻ**

**Ամփոփում**

Գերմանա-հրեական ծագումով բրիտանացի քարոզիչ Ջոզեֆ Վոլֆը (1795–1862) գրել է վեց ուղեգրություն՝ արևելյան երկրներ կատարած իր ճամպարհորդությունների մասին: Դրանց ընթացքում նա անհրաժեշտ է համարել արձանագրել իր այցելած վայրերում ապրող տարբեր ժողովուրդների, այդ թվում նաև հայերի թվաքանակը: Այս առումով նրա ուղեգրությունները բացառիկ աղբյուր են XIX դարի առաջին կեսի հայության թվաքանակը պարզելու համար ինչպես Արևելյան և Արևմտյան Հայաստանում, այնպես էլ

**Bakhchinyan A.**

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հարևան և այլ երկրներում (Օսմանյան կայսրություն, Պարսկաստան, Մերձավոր Արևելք, Աֆղանստան, Հնդկաստան):

Մասնավորապես, իր «Միսիոներական օրագիր և հրեաների միսիոներ վերապատվելի Ջոզեֆ Վոլֆի հիշողություններ» (1827–1829) և «Հետազոտություններ և միսիոներական աշխատանքներ հրեաների, մահմեդականների և այլ աղանդների մեջ վերապատվելի Ջոզեֆ Վոլֆի՝ 1831–1834 թվականների ճանապարհորդությունների ընթացքում» (1835) ուղեգրություններում նա նշել է իր այցելած քաղաքների և գյուղերի հայ բնակիչների թվաքանակը: Այսպես, նրա տվյալներով, Բաքվում ապրել է 114 ընտանիք, Շապին--Գարահիսարում՝ 4000, Սվազում՝ 5000, Կոստանդնուպոլսում՝ 130,000, Քաբուլում՝ 40 ընտանիք, Բրիտանական Հնդկաստանում՝ 1000 հայ և այլն:

Նշելով իր այցելած քաղաքների ու գյուղերի հայ բնակիչների թվաքանակը՝ Վոլֆը գրեթե միշտ տարբերակել է առաքելական և կաթոլիկ հայերին, հաճախ անհրաժեշտ համարել նշել նաև հոգևորականների թիվը:

Հաշվի առնելով, որ Ջոզեֆ Վոլֆը, լինելով միսիոներ, շփման մեջ է եղել հայ եկեղեցական և կրթական գործիչների հետ և իր տեղեկությունները ստացել է նրանցից, նրա հաղորդած տվյալները կարելի է համարել հիմնականում հավաստի:

**Բանալի բառեր՝** *Ջոզեֆ Վոլֆ, ուղեգրություն, հայեր, գյուղական բնակչություն, Օսմանյան կայսրություն, Մետապորամիա, Պարսկաստան:*