

FALSIFICATION OF THE HISTORY OF THE ARTSAKH MELIQDOMS BY AZERBAIJANI HISTORIOGRAPHY

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The history of the Meliqdoms (Principalities) of Artsakh constitutes an important part of Armenian history. In the absence of an independent Armenian state, in the 17th-18th centuries the Artsakh Meliqdoms remained the only power, which could potentially serve as a basis for the resurrection of the Armenian state.

Since the Soviet period, for decades in spite of the historical reality Azerbaijani historiography has spared no effort to falsify and present in a distorting mirror the history of Armenia and everything that is Armenian. In this context, Armenian Artsakh - its past and present - remains the primary target of the Azerbaijani pseudo-history constructions. There is not a single period in the history of Artsakh, which would not be purposefully falsified by Azerbaijani pseudo-historians. One of main topics of their falsifications is the history of the Meliqdoms of Khamsa, which in reality were a manifestation of the Armenian statehood in Artsakh. The “studies” are published in Azerbaijan and other countries in which the Meliqdoms of Artsakh are falsely presented as “Albanian” formations in sharp contrast and contradiction to numerous historical sources and original documents of the time. The Azerbaijani state-sponsored propaganda translates these pseudo-scientific “studies” into various languages and disseminates them around the world.

The present article focuses on two such pseudo-scientific publications, namely by O. Efendiev, Corresponding Member of the Azerbaijani National Academy of Sciences¹ and G. Mamedova, PhD of History². Their articles were included in a collection of articles entitled “Garabag: Kurekchay - 200” published by the A. Bakikhanov Institute of History of the NAS of Azerbaijan on the occasion of the 200th anniversary of the Treaty of Kurakchay. Although we have addressed our response to the above-mentioned authors, it is also addressed to the other authors falsifying the history of the Meliqdoms of Artsakh.

At the beginning of his article O. Efendiev writes: “In Armenian historiography the Meliqdoms of Garabag are unconditionally considered Armenian: their origin from

¹ Эфендиев О., Еще раз о так называемых «Гарабагских меликствах», «Гарабаг: Курекчай – 200», Баку, 2005, с. 85-90.

² Мамедова Г., К вопросу о христианских меликах и меликствах Северного Азербайджана в XVIII в., «Гарабаг: Курекчай – 200», Баку, 2005, с. 68-84. The fraud is seen from the title, because artificial “Azerbaijan” did not exist before the middle of 1918.

Caucasian Albanians is completely ignored”³. For anyone more or less familiar with the history of Artsakh it is clear that this unsubstantiated announcement by the Azerbaijani historian has nothing to do with reality. On this occasion, we would like to remind O. Efendiev and his fellow scribblers of the following well-known lines written by Russian Tsar Peter the Great in the edict of November 10, 1724 in response to the petition of the Meliqs of Artsakh: “This Armenian people We received under Our particular Imperial mercy and protection”⁴. We believe that no reasonable person would think that Peter the Great did not know which nation he was taking under his protection. This fact is enough to destroy the above mentioned false thesis of Azerbaijani pseudo-history constructors. It should also be mentioned that in the Russian documents of the Armenian national liberation struggle’s period of the 1720s the system of the Armenian defence known under the name of the “Armenian sghnakh”⁵ was simply translated into Russian «Армянское собрание» (“**Armenian Assembly**”).

There are a great number of similar facts the credibility of which is beyond doubt. Here we would like to refer to an extract from the “Description of countries and cities neighboring Georgia” by the Georgian king Heraclius II, dated 1769, where he writes about Artsakh: “Khamsa is a principality... **the whole population of which are Armenians** (this and the further underlines are ours - A. M.)... The Armenian patriarch (the Catholicos of Gandzasar - A. M.) is there ... The Armenians have a great fortress, forests, as well as fertile fields. Two thousand five hundred Jivanshir people will enter the battle and four thousand five hundred Armenians. The Armenians of Khamsa are very brave fighters”⁶. No one can accuse the Georgian king of partiality or moreover, of not knowing his neighbors well. We think that G. Mamedova, O. Efendiev and their fellow scribblers will also agree with us that Heraclius II simply could not fail to know or could not confuse the nationality of the Meliqs of Artsakh who he was in immediate relations with.

The Azerbaijani pseudo-history constructors should know that the Meliqs of Artsakh considered themselves “**the heirs descending of the noble military men of the Armenian kings**”⁷. Lord of Dizak principality Meliq-Yegan, the great prince of the Meliqdoms of Khamsa in the lapidary inscription at the entrance of his chamber clearly mentions: “**I did not allow that people from Armenia be taken captive**. Shah Nadir from Araghi came with his troops and took the country from the hands of Osmanlu. And

³ Эфендиев О., *op. cit.*, p. 85.

⁴ Эзов Г., *Сношения Петра Великого с армянским народом*, СПб., 1898, док. 255 и 257, с. 395; *Армяно-русские отношения в первой трети XVIII века. Сборник документов*, т. II, ч. II, под ред. А. Иоаннисяна, Ереван, 1967, док. 293 и 294, с. 210.

⁵ Sghnakh – a defensive stronghold.

⁶ Грамоты и другие исторические документы XVIII столетия, относящиеся к Грузии, т. I, под. ред. А. Цагарели, СПб., 1891, с. 434-435; *Армяно-русские отношения в XVIII веке. Сборник документов*, т. IV, под ред. М. Нерсисяна, Ереван, 1990, с. 94-95.

⁷ *Армяно-русские отношения в XVIII веке*, т. IV, с. 179.

I was of so much service to him that he appointed me *khan* (landlord)⁸ and *beklarbek*⁹ (governor) of the Christian nation's 6 *mahals*¹⁰ (gavars) - Talish, Charaberd, Khachen, Varanda, Qochiz and Dizak: he did a favor"¹¹. Meliq-Yegan, the renowned governor of Dizak Meliqdom died in 1744 and was buried in the vestibule of the church of the village Togh where the ancestral cemetery of Meliq-Yeganyans was located. His tombstone bore the following verse epitaph:

"This is the courageous prince's grave,
Yegan the name of great Melik,
Who is the son of pious
Vardapet by name Ghukas.
Being beloved by everyone and
The shah by name Nadir.
He ruled in the land,
The province of Aluank,
He was greatly honoured by the Persian nation,
As the prince of the Armenian country.
Armenian calendar ԲՃՂԳ - 1193 (1744)"¹².

As it is said in such cases - comments are unnecessary. It is no coincidence that renowned Persian historian **Muhammad-Kyazim** mentions Meliq-Yegan as a wise man gifted with exceptional abilities characteristic of a delicate politician who enjoyed Nadir Shah's great love and trust. By analyzing the situation in Transcaucasia in 1723, Muhammad-Kyazim gives first place to Melik-Yegan among the leaders of the Armenian military men¹³.

On the tombstone [which is in the church vestibule of the monastery Kusanats Anapat (Virgins' desert) in the village Avetaranots] of **Meliq-Husein Meliq Shaynazaryan**, a contemporary prince of Meliq-Yegan, the following is recorded:

"This is a tombstone of Meliq Shahnazar's son Meliq Husein of 1736, I will speak words of praise to Meliq Husein, writing them on this tombstone. He was the lord of the land of Varanda, 35 villages, he was a man with a table full of bread, had mercy upon everyone, his image was worthy of praise, he did not pay tribute to the king, he was a

⁸ "The word khan has roots in Sanskrit and Persian and Sogdian languages; word khana or khanva meaning chief and khan in Persian means landlord and chief of town" ([https://en.wikipedia.org/?title=Khan_\(title\)#Etymology](https://en.wikipedia.org/?title=Khan_(title)#Etymology)).

⁹ Bek (beg<old Persian бага) - master, commander, head of the family (c. 22-23)

¹⁰ From Arabic محل (mahall, "place") - a territorial division (<https://en.wiktionary.org/wiki/mahal#Etymology>) corresponding to the Armenian gavar (district).

¹¹ Փափազյան Հ., Մելիք-Եգանի ընդունարանի մուտքի վիմագիր արձանագրությունը, ԼՀԳ, 1985, N 5, էջ 77:

¹² Դիվան հայ վիմագրության, պր. Վ. Արցախ, կազմեց Ս. Բարխուդարյանը, Երևան, 1982, էջ 178; Магальян А., Арцахские меликства и меликские дома в XVII-XIX вв., Ереван, 2012, с. 201-202.

¹³ Հայ ժողովրդի պատմություն, հ. IV, Երևան, ՀՍՍՀ ԳԱ հրատ., 1972, էջ 181:

strong wall of the country, **the Armenian nation's crown and pride**, he struggled against the Ottomans and beat the Turks"¹⁴.

The latter was proclaimed **the Armenian nation's crown and pride** by his contemporaries for the victories against the Ottoman Turks.

Here we should like to bring the example of **Meliq-Adam (Hatam) Meliq-Israyelyan**, the renowned lord of Jraberd gavar (district), who addressing the envoy of the Russian court in July 1783, before his death, said: **"Do not let the possessor of these places, the Armenian nation, lose hope"**¹⁵. It is evident that only a person greatly dedicated to his Homeland and gifted with a high sense of national self-consciousness could leave such a testament on his deathbed.

G. Mamedova, who with one stroke of the pen was trying to "Albanize" the full-blooded Armenian meliqs of Artsakh, had to know this and numerous other such facts, not to mention the fact of her adverting to them in her amateur text. To give an idea of her "professional" preparedness it should be mentioned that the latter considers Lori a district of "Albanian" Syunik¹⁶. The Azerbaijani pseudo-history constructor did not even bother herself to look at the map before writing this nonsense or, which is more likely, relied on the readers' ignorance.

The reason for G. Mamedova's behavior is evident: since she could not succeed in "Albanizing" Armenian Lori (a gavar of Gugark - the province of Great Armenia¹⁷) and the Armenian meliqs part of which originated from there, she decided to "solve" the problem in a specific way - including Lori in Syunik¹⁸. Well, such behavior is only worthy of a sneer.

G. Mamedova's next announcement that Meliq-Haykaz¹⁹ of Kashatagh was also "Albanian" is nothing but utter nonsense. Here the Azerbaijani falsifier ignores the well-known fact that **the meliq's name itself - Haykaz, means Armenian (hay, haykazun) and clearly testifies to his nationality**. Besides, according to the famous Armenian historian Arakel Davrizhetsi, whose work is known to G. Mamedova as well, among the authorities that went to Iran's Shah-Abbas I in 1603 to ask him to save them from the Ottoman despotism there also was **"from the Armenian nation...Meliq Haykaz from the country of Kshtagh, from the village Khanatsakh"**²⁰.

Another unsubstantiated allegation of G. Mamedova that "Albanian" Meliq-Haykaz also contributed to the cultural uplift of the "incomer" Armenians, building for them the Armenian school of the monastery Syunyats Mets Anapat (Great Desert of Syunik)²¹, is just a simple deception by which the falsifier unconsciously betrays herself. First, it is

¹⁴ Դիվան հայ վիմագրության, պր. V, Արցախ, էջ 149:

¹⁵ Армяно-русские отношения в XVIII веке, т. IV, с. 250.

¹⁶ Мамедова Г., op. cit., p. 76-77.

¹⁷ Երեմյան Ս., Հայաստանը ըստ "Աշխարհացոյց"-ի, Երևան, 1961, էջ 109:

¹⁸ Syunik was the 9th provinces of Great Armenia, according to "Ashkharatsuyts" (Ibid., p. 109).

¹⁹ Мамедова Г., op. cit., p. 77.

²⁰ Առաքել Դավրիժեցի, Գիրք պատմութեանց, աշխ. Լ. Խանլարյանի, Երևան, 1990, էջ 63:

²¹ Мамедова Г., op. cit., p. 77.

unclear why someone “Albanian” would build an Armenian school, especially for incomers. And then, an eulogy starting with the line “**Blessed Lord Jesus the Savior**” has been preserved, which was written by one of the first pupils of the same school, the renowned Armenian poet Nerses Mokatsi and was devoted to the foundation and founders of the monastery Syunyats Mets Anapat, where he writes about Meliq-Haykaz:

The Persian king Shah Abas who dominated in the Eastern domain
 Selected the regiment of the Aryans of Persia and came against Osman.
 One of the selected was of Christian faith,
 A mighty, brave, rival of many in front.
 The king liked and praised him before the multitude,
 Then revered with guileless love his valour.
 Appointed him the prince of the land, rendering homage to him
 And honoring him greatly called him his favorite
 His father Hakhnazar named him
 Haykazn in the likeness of **Haykazn Tigran...**²².

It's quite obvious that the Armenian meliq who was dedicated to his Homeland and whom the poet compares to Haykazn Tigran, opened a school for his compatriots. This is the unpleasant reality for G. Mamedova.

As to O. Efendiev's unsubstantiated allegation that according to his observation the Meliqdoms of Artsakh did not have boundaries²³, this is nothing but self-deception or a result of not knowing the topic of his own “composition”. In order to get acquainted with the boundaries of the Meliqdoms of Artsakh, O. Efendiev and those thinking like him should get acquainted with the work “**Truthful story**” by the Armenian historian Mirza Yusuf Nersesov (Hovsep Nersisyan) the translation of which into Azerbaijani was included in the book “Гарабагнамелер” (Garabagnameler)²⁴ published in Baku in 1991. In one of the chapters of the work, namely “Khamsa mahals of Gharabagh and the origin of their meliqs” there is detailed information on the boundaries of the Meliqdoms of Artsakh²⁵. Chapter eight of the same work which is entitled “About the historical past of the Armenian kingdom, the mahals of Khamsa and Zangezur, the origination and lineage of the local meliqs and khans” starts like this: “**The land of Gharabagh is one of the Armenian territories**”²⁶. It is said clearly and precisely...

²² Ներսես Մոկացի, Բանաստեղծություններ, աշխ. Ա. Դոլուխանյանի, Երևան, 1975, էջ 46-47:

²³ Эфендиев О., op. cit., p. 87.

²⁴ Qarabagnamələr (книга составлена и подготовлена к печати Н. Ахундовым), II kitab. Bakı, 1991, s. 5–92.

²⁵ The Armenian translation see Միրզա Յուսուֆ Ներսեսով, Ճշմարտացի պատմություն, թարգմ. քնագրից, ներածությունը – ծանոթագրությունները Գ. Կոստիկյանի, Երևան, 2000, էջ 39-44: About the Meliqdoms of Artsakh see also Магальян А., Арцахские меликства и возникновение Карабахского ханства, «Русский сборник», том VIII, Москва, 2010, с. 9.

²⁶ Միրզա Յուսուֆ Ներսեսով, Ճշմարտացի պատմություն, էջ 35:

This issue was absolutely rightly presented this way also by **Abbas-Kuli-gha Bakikhanov**, who wrote in his work **“Gyulistan-Iram”** (**“Heavenly flower garden”**): “Judging from various circumstances and the information given by historians it can be assumed that the right bank of Kur up to the place of confluence with Arax comprised a part of Armenia”²⁷. In another place of the same work we read: “Panah khan, gaining more power day by day, subjected to his power the **Armenian meliqs**”²⁸. In fact, for the employees of the Institute of History of NAS of Azerbaijan named after A. Bakikhanov his famous work is «unknown».

Now let us see what the Caucasian Tatar historians (considered by present Azerbaijanis to be theirs) write about the Meliqdoms of Artsakh. In his work **“The history of Gharabagh”**, which by the way was written by order of Colonel Shamirkhan Meliq-Beglaryan²⁹, a representative of the Gyulistan meliq family, Mirza Jamal Jevanshir, the vizier of Gharabagh³⁰ khanate, writes: “During the reign of the Safavid kings of Iran the Gharabagh *vilayet*³¹, the ilats (nomadic tribes - A. M.), the **mahals of Armenian Khamsa**³² comprised of the mahals of Dizak, Varanda, Khachen, Chilaberd (Jraberd - A. M.) and Talish, were subject to the beklarbek of Gyanja (Gandzak - A.M.)”³³. Another Muslim writer, Mirza Adigyoza-bek, in his work, **“Gharabagh-nameh”**, writes that Nadir Shah releases the meliqs of Khamsa from the rule of Ziadoghli khans of Gandzak and takes them under his rule³⁴. In fact, the Tatar historian informs about the formation of the autonomous Armenian principality by Nadir Shah, independent of the Gandzak beklarbek’s governance. This fact is quite rightly presented this way in the academic volume “История Азербайджана” (The History of Azerbaijan) published in 1958 by the Institute of History of Azerbaijani SSR as follows: **“The Armenian Meliqs of Gharabagh** - of Varanda, Jraberd, Gyulistan, Dizak and Khachen - were ordered not to obey the beklarbek of Gyanja”³⁵. And finally, it should be mentioned that the other Tatar historian, Ahmed-bek Jevanshir in his work, **“On the political situation of the Gharabagh Khanate in 1747-1805”**, clearly mentions about

²⁷ Бакиханов А., Гюлистан-Ирам, Баку, 1926, с. 8.

²⁸ Ibid., p. 128.

²⁹ About him see Մաղալյան Ա., Արցախի մելիքությունները - մելիքական տները XVII -XIX դդ., Երևան, 2007 էջ 96-97:

³⁰ Its Russian form is “Karabakh”.

³¹ The word vilayet originated from Arabic wilāya(t) ‘government, administrative district’ (<http://www.oxforddictionaries.com/definition/english/vilayet>).

³² Five Principalities.

³³ Мирза Джамал Джеваншир Карабагский, История Карабага, Баку, 1959, с. 65. In the Russian translation: «армянские магалы Хамсе» (р. 65), in the Azerbaijani translation: «ермәни Хәмсә маһаллары» (с. 13).

³⁴ Мирза Адигезаль-бек, Карабаг-наме, Баку, 1950, с. 48. See the Armenian translation Մատենադարան, ձեռ. N 4463, էջ 3ա:

³⁵ История Азербайджана, т. I, Баку, изд. АН Азерб. ССР, 1958, с. 319.

the Meliqoms of Artsakh: **“the meliqs of Armenian Khamsa”**³⁶. Thus, **all the historians of «the Gharabagh Khanate» unanimously present the Meliqdoms of Artsakh as Armenian principalities.**

It turns out that G. Mamedova, O. Efendiev, F. Mamedova and other contemporary Azerbaijani pseudo-history constructors deliberately “forget” about these testimonies. The facts stated above put in a laughable situation the Azerbaijani falsifiers that have lost the feeling of time and space and testify to the loss of memory of the historians of that country. How is it that several decades ago the Azerbaijani historians (even titular academicians) knew nothing about the so-called “late Albanians”, and the contemporary Azerbaijani falsifiers are just “discovering” them. What “Albanians” are they that the Caucasian Tatar historians did not know them? Against such a background we can only add that the writings of contemporary Azerbaijani pseudo-history constructors are actually nothing but a **unique display of immeasurable cynicism.**

To make the picture more complete we should bring a testimony worthy of attention from the work **“Tarikhi Chelebi-Zade”** by Ismayil-Asem Efendi Chelebi-Zade, the 18th century Turkish official (assigned by the state)³⁷ historian. Depicting the 1726 attack of the Ottoman army on Artsakh in one of the chapters of his work, namely, “The annihilation of the Armenians of Sghnakh” he writes: “Although **the Armenians of Sghnakh** for more than 15 years had been in a state of revolt and had been destroying the Ghzlbash villages in their districts, had shown obedience after the conquest of Genje (Gandzak) and gained peace and security owing to the Ottoman government, again started guerilla activity and caused damage to some places near their region... The Chief of the Sghankhians, an Armenian named Avan, had come and established himself on Sghnakh with a cannon and խուճբարա. The victorious (Ottoman - A.M) army with his commander came to the Shushi village which was under the fire of Sghnakh and by a sudden attack bombarded the Sghnakh with several cannons till evening. That night the Sghnakhian escaped with several Armenians that were at his disposal”³⁸. Then Chelebi-Zade tells with delight about the marauding and killings made by the Ottoman army: “The next day the Islamic soldiers seized their property and belongings and murdered 400 unbeliever escapee Armenians”³⁹. The hostility of the Ottoman chronologist praising the murder of Christian Armenians by the “victorious” Ottoman army is more than evident. **The mentioning of Armenians in the work of the**

³⁶ Ахмед-бек Джаваншир, О политическом существовании Карабахского ханства (с 1747 по 1805 год), Баку, 1961, с. 70. In the Russian version: «армянских Хамсемеликов» (р. 70), in the Azerbaijani translation: «ермәни хәмсә мәликләриндән» (с. 19).

³⁷ In the Ottoman Empire chronology writing had become a state position. The chronologists were appointed by the sultan, often from among high officials and people famous for their writing skills.

³⁸ Թուրքական աղբյուրները Հայաստանի, հայերի - Անդրկովկասի մյուս ժողովուրդների մասին, հ. Ա., կազմեց Ա. Սաֆրաստյանը, Երևան, 1961, էջ 158-159:

³⁹ Ibid., p. 159.

Turkish official historian cannot be denied even by the most fanatic contemporary Azerbaijani court historian.

In the middle of the same 1720s in the work, “On the histories of the land of Persia”, translated into Armenian from “Hollandizi kazet” (Dutch magazine) (which is now kept in the Matenadaran named after Mashtots) we read the following about the heroic struggle of the sghnakhs of Artsakh against the Turkish troops: “Once again the Ottoman wishes that the Armenian centurions obey them, but they do not, because the fortress of Shushi⁴⁰ is with them, especially that their place is very strong. Many times numerous Ottomans attacked to defeat them, but with the blessing of God they have not succeeded. But **many a time the Armenian Avan khan has fought against the Ottomans together with a lot of Armenian troops and he always wins; because of such deeds the Osmanlu retreated from the Armenian sghnakh and is scared. They no more send the troops against them and the Armenians of the sghnakh all remain fearless**”⁴¹. So this was a piece of information on the nationality of the sghnakians of Arshakh translated from the European “Hollandizi kazet”.

Now after these testimonies we would like to discuss the information on the Meliqdoms of Artsakh rendered by Russian state and military figures. So, in his papers the Russian general Aleksandr V. Suvorov (1730-1800) wrote about the Meliqdoms of Khamsa: “Of the great Armenian state (Great Armenia - A.M.), after Shah Abbas, during two centuries the province of Karabakh remained self-governing. Now there are five meliqs there (meliqdoms - A.M.)”⁴². The Russian state figure, prince **Grigory Potemkin** gave the following assignment to his relative, general Pavel Potemkin by the decree of April 6, 1783: “Ibrahim khan of Shushi must be overthrown, since after this **Karabakh must be an independent Armenian district subject to no one but Russia**”⁴³. These Russian figures were key players in the Armenian Russian relations of the 1780s⁴⁴ and their records have great importance. It is not accidental that the Azerbaijani authors tangled in the web of pseudo-history construction persistently avoid referring to the information they rendered.

As far as it concerns the works of the Russian historians of the pre-Soviet period, the picture is more than clear. The renowned historian, academician **P. Butkov** wrote the following about Artsakh: “Kharabakh is a country between the left bank of the river Arax and the right bank of the river Kur, up the Mughan plain, in the mountains. **Its main inhabitants are Armenians** who are governed by their 5 meliqs or ancestral

⁴⁰ This fact once again proves that the fortress of Shushi existed at the beginning of the 18th century (see also Армяно-русские отношения в первой трети XVIII века. Сборник документов, т. II, ч. I, под ред. А. Иоаннисян, Ереван, 1964, с. XLI).

⁴¹ Մատենադարան, ձեռ. N 9648, էջ 33ա, published in Նադիր շահի դարաշրջանի պատմագրական հուշարձանները, աշխ. Ա. Մաղալյանի, Երևան, 2010, էջ 59-60:

⁴² Нерсисян М., А. В. Суворов и русско-армянские отношения в 1770–1780-х годах, Ереван, 1981, с. 135.

⁴³ Армяно-русские отношения в XVIII веке, т. IV, с. 239.

⁴⁴ About the Armenian liberation struggle of 1780s see Иоаннисян А., Россия и армянское освободительное движение в 80-х годах XVIII столетия, Ереван, 1990.

princes according to the number of sghnakhs or provinces: 1. Jraber, 2. Igirmidort (Gyulistan - A.M.), 3. Dizak, 4. Varanda, 5. Khachen. Each of them can field 1000 soldiers. Upon the decision of Nadir Shah those meliqs directly depended on the Shah”⁴⁵.

Another famous author, the military historian V. Potto on the very first page of his work, **“The First Volunteers of Kharabakh”**, wrote: “From the pieces of once great Armenian kingdom (Great Armenia - A.M.) only Kharabakh belonging to Persia, has preserved as monuments of the past greatness, those ancestral estates of the Armenian meliqs - the whole territory that stretches from Arax to Kurakchay”⁴⁶. The same picture can be seen in the works of other Russian authors⁴⁷, but not to abuse the volume of our article we will be limited to this much.

It is clear for any reasonable person that in regard to the nationality of the meliqs of Artsakh this great number of Armenian, Russian, Georgian, European, Persian, Turkish and Caucasian Tatar figures and authors could not be simultaneously wrong, giving the “laurel of truth” to the contemporary Azerbaijani pseudo-history constructors whose “works” in fact speak about the death of historiography in that country.

Thus, the falsifications of the Azerbaijani pseudo-history constructors about the history of the Meliqdoms of Artsakh of the 17th-19th centuries are unmasked through references to numerous authentic facts and the failure of their spurious “theories” is shown on the basis of scientific literature.

At the end we would like to refer to another ghastly article in the same compilation authored by Farida Mamedova, a notorious Azerbaijani history thief. The latter “reveals” in her article why their furious attacks were aimed especially at the Armenian liberation movements of the 1720s and the Armenian Meliqdoms of Artsakh. “There is nothing else but the history of those meliqdoms in the historical arsenal of the Armenian history of the 18th century”⁴⁸, - opens her cards the experienced history thief in a conceited manner⁴⁹. But before writing her article the Azerbaijani pseudo-history constructor who recognizes no limits had to realize that if the history stolen from the natives of Armenia - the Armenians and the neighboring nations that lived in the territory of present Azerbaijan is returned to their real owners, there will be nothing left from artificially formed Azerbaijan’s “history”; only pseudo-history invented under presidential supervision of the Alievs will be.

***Translated from Armenian by
S. E. Chraghyan***

⁴⁵ Бутков П., Материалы для новой истории Кавказа, с 1722 по 1803 год, ч. I, СПб., 1869, с. 385; Нагорный Карабах в международном праве и мировой политике. Документы и комментарий, т. I, составитель Ю. Барсегов, Москва, 2008, с. 73-74.

⁴⁶ Պոտտո Վ., Ղարաբաղի առաջին կամավորները, Երևան, 1974, էջ 5:

⁴⁷ By the way, this indisputable fact is also accepted by G. Mamedova in despair (see Мамедова Г., ук. соч., с. 73).

⁴⁸ Мамедова Ф., Истина о Гарабагской проблеме, «Гарабаг: Курекчай - 200», Баку, 2005, с. 50.

⁴⁹ The criticism of the falsifications of the latter see Սվազյան Հ., “Ուշ աղվանների” առասպելը, ՎԷՄ, 2009, թիվ 3, էջ 129-140: