

**REPLY BY THE DELEGATION OF THE REPUBLIC OF AZERBAIJAN TO “THE
RESPONSE OF THE DELEGATION OF THE REPUBLIC OF ARMENIA TO THE WRITTEN
QUESTIONS No. 526 AND 528 BY THE AZERBAIJANI PARLIAMENTARIANS MS.
PASHAYEVA AND MR. HUSEYNOV”***

Nakhchyvan: historical background

The territory of the Autonomous Republic of Nakhchyvan, Republic of Azerbaijan, was part of all states established by the ancestors of Azerbaijanis in the territory of Azerbaijan from the 4th century BC until the occupation by Russia in the early 19th century, namely, from Atropatena and Caucasian Albania up to the Nakhchyvan and Iravan khanates.

The very fact of occupation of Nakhchyvan and Iravan khanates by Russians in the early 19th century, which resulted, among others, in change of the demographic situation in the region and had a significant impact on the future fate of the Azerbaijani people.

According to the Russian official I.Chopin, who conducted a research by order of the count Paskevich-Erivanskiy on the Nakhchyvan and Iravan khanates after their occupation and which was published in 1852 in Saint-Petersburg, the number of Azerbaijanis in these khanates before Russian occupation was 81.749, with 17.138 in Nakhchyvan khanate, and the number of Armenians was 25.131, with 2.690 in Nakhchyvan khanate.¹ If to exclude 288 Armenians in Daralayaz mahal (mahal - administrative-territorial unit) - as the territory of this mahal became a part of Armenia after sovietization - out of the total 2.690, it appears that in 1828 all but 2.402 Armenians lived in the territory covering the area of the modern Autonomous Republic of Nakhchyvan. However, due to resettlement from Iran and Turkey in 1828-1830, the number of Armenians in these provinces in 1832 reached 82.357,² with 10.679 in the Nakhchyvan province.

Expressing his attitude to the Armenians who resided in the territory of these khanates (on the basis of whose liquidation, by decree of the Russian Tsar, an Armenian Oblast was formed in March 1828, and liquidated in 1840) at the time of resettlement of colonists from Turkey and Iran, the very Russian official wrote that “[t]he Armenians found in the Armenian Oblast were immigrants, moved here in different times and under different circumstances.”³ It should be mentioned that only 1.957 Armenians in Vagarshabad (present-day Echmiadzin) village - the first Armenian settlement in the territory of the Caucasus and the history of settlement in which by Armenians dates back to the early 15th century - of the 25.131 in the Iravan and Nakhchyvan khanates were real Armenians. The rest of so-called Armenians were indeed Armenianized Albanians (see next section).

Every Russian-Turkish war and Armenian disturbance in Turkey brought a great number of Armenians to the Caucasus. N.Shavrov, who was directly involved in colonial policy of the Russian Tsar’s administration, wrote in “A new challenge to the Russian issue in Transcaucasia: Upcoming sale of Mughan to foreigners” published in 1911 in Saint-Petersburg: “... of 1.300.000 Armenians now living in Transcaucasia, more than 1.000.000 don't belong to the number of indigenous inhabitants and were resettled here by us.”⁴

* Prepared by the Foreign Policy Planning and Strategic Studies Department, Ministry of Foreign Affairs of the Republic of Azerbaijan.

¹ See: И.Шопен. Исторический памятник состояния Армянской Области в эпоху ее присоединения к Российской Империи. Типография Императорской Академии Наук, СПб, 1852, с. 639-640.

² See: *ibid.*, pp. 640-641.

³ *Ibid.*, pp. 706-707.

⁴ Н.Н.Шавров. Новая угроза русскому делу в Закавказье: предстоящая распродажа Мугани инородцам. Типография Редакции периодических изданий Министерства Финансов, СПб, 1911, с. 59-60.

The First World War also contributed to the increase in the number of Armenian settlers. According to the “История армянского народа” (History of the Armenian people) published in Armenia in 1980, about 350.000 Armenians settled in the Caucasus from 1914 to 1916.⁵ As a result, according to “Кавказский календарь” (Caucasian Calendar), the number of Armenians in Iravan province (Note: Under the Decree of 9 June 1849 of the Russian Empire, the province of Erivan (Iravan), a new administrative territorial unit of Russia, was established on the basis of Erivan, Nakhchyvan and Alexandropol uyezds of the Tiflis province and consisted of 5 uyezds: Erivan, Alexandropol, New-Bayazid, Nakhchyvan and Ordubad⁶) in 1916 reached 669.871⁷ from 25.131 in 1828 (an increase by 26.6 times). As for the number of Azerbaijanis in Iravan province in 1916, it was 374.482⁸ from 81.749 in 1828 (an increase by 4.6 times) and this was without any resettlement from abroad and due to the staged expulsion of Azerbaijanis from their native lands in order to resettle Armenians.

Against the background of the situation in the Caucasus at that time and taking into account the possession by the Armenians of the territory, where unlike previous years, they constituted a substantial mass, a favorable ground emerged for the establishment of their first state organism in the Caucasus on 28 May 1918. According to Armenian scholars, on the basis of the Treaty of Batoum signed by Turkey with Azerbaijan, Georgia and Armenia on 4 June 1918, the territory of the first Armenian state in the Caucasus - with the capital, which was conceded by Azerbaijan on 29 May 1918⁹ - formed a minimum of 8.000,¹⁰ 9.000¹¹ and a maximum of 10.000 sq.km¹² in the west of present-day Armenia. Efforts of the first Armenian state in the Caucasus to make expansion due to Azerbaijani territories didn't give any positive result.

The words of Kachaznuni, then prime-minister of Armenia, best illustrate the situation with regard to Nakhchyvan. He wrote: “[dashnaks] in such important places like Vedi-Basar, Sharur-Nakhchyvan could not establish their power even with the help of arms, were defeated and retreated”.¹³ According to Article 2 of the Gumru (Alexandropol) Treaty between Turkey and Armenia, general poll was held in Nakhchyvan¹⁴ in early 1921. More than 90% of the population voted for Nakhchyvan to stay part of Azerbaijan.¹⁵ The Treaty between the Soviet Russia and Turkey, signed in Moscow on 16 March 1921, approved the fact that had already existed. As was stipulated in this treaty, Nakhchyvan would have an autonomy under the Azerbaijani protectorate.¹⁶ The status of Nakhchyvan was affirmed in the Kars Treaty of 13 October 1921 signed by Russia, Turkey, Azerbaijan, Georgia, and Armenia. According to Article 5 of the Treaty, the government of Turkey and the governments of Soviet Azerbaijan and Armenia agree that the Nakhchyvan province is an autonomous territory under the patronage of Azerbaijan.¹⁷

⁵ See: История армянского народа. Издательство Ереванского Университета, Ереван, 1980, с. 268.

⁶ See: Сборник статистических сведений о Кавказе, т. I, Тифлис, 1869, отдел I, ч. III.

⁷ See: Кавказский календарь на 1917 год. Типография Канцелярии Наместника Е.И.В. на Кавказе, Тифлис, 1916, с. 219.

⁸ See: *ibid.*, pp. 220-221.

⁹ See: Государственный Архив Политических Партий и Общественных Движений Азербайджанской Республики, ф. 970, оп.1, д.1, л. 51.

¹⁰ See: Г.Галоян. Борьба за Советскую власть в Армении. Государственное издательство политической литературы, Москва, 1957, с. 92.

¹¹ See: Ц.П.Агаян. Великий Октябрь и борьба трудящихся Армении за победу Советской власти. Издательство Академии Наук Армянской ССР, Ереван, 1962, с.174; Е.К.Саркисян. Экспансионистская политика Османской империи в Закавказье накануне и в годы первой мировой войны. Издательство Академии Наук Армянской ССР, Ереван, 1962, с. 365.

¹² See: История армянского народа, с. 283.

¹³ Ов. Качазнуни. Дашнакцутюн больше нечего делать! Тифлис, 1927, с. 33.

¹⁴ See: Türkiye Cumhuriyeti'nin anlaşmaları. Türkiye Cumhuriyeti Dışişleri Bakanlığı yayınları, Ankara, 1992, с. 1, s. 3-4.

¹⁵ See: Государственный Архив Нахичеванской Автономной Республики, ф. 1, оп. 3, д. 13, л. 79.

¹⁶ See: Документы внешней политики СССР. Государственное издательство политической литературы, Москва, 1959, т. 3, док. 342, с.598-599.

¹⁷ See: Документы внешней политики СССР. Государственное издательство политической литературы, Москва,

Dashnak Armenia, the independence of which, due to the increasing threat by Bolsheviks, was de-facto recognized by the League of Nations on 19 January 1920,¹⁸ i.e. 7 days after the de-facto recognition of Azerbaijan and Georgia by the League of Nations, i.e. on 12 January,¹⁹ was for a short period replaced by “Soviet” Armenia in the winter of 1920-1921. As “sovietization” failed to fulfill the aspirations of the ultra-nationalists, a coup d'etat was staged in February 1921. However, with the liquidation of the Dashnak rebellions in Zangazur, on 15 July 1921, “Soviet” rule was again established in Armenia. With the aim of more effective pacification of Dashnaks, the Bolsheviks chose the method of indulging Armenian nationalists. Thus, on 5 July 1921, under pressure from Stalin, the mountainous part of Garabagh was given the status of an autonomous province within Azerbaijan.

Due to “sovietization,” the territory of Armenia increased from 8.000-10.000 sq.km to 29.800 sq.km, mostly at the expense of Azerbaijani lands. As for its population, it also didn't leave behind and the number and percentage of Armenians in Armenia also considerably increased due to the immigration of a great number of Armenians from abroad and forceful expulsion of Azerbaijanis from their native lands. Thus, according to Armenian sources, about 20.000 settled in 1925-1926 and about 6.000 in 1926-1929 immigrated to Armenia from abroad. In addition to the first Armenian immigrants in 1921, more than 42.000 Armenians immigrated to Armenia between 1921 and 1936.²⁰ As a result, according to the All Union Census of Population in 1939, the number of Armenians in Armenia reached 1.061.997, with all but 130.896 Azerbaijanis remaining in these territories.

The next step in the resettlement was the special decree by Stalin in November 1945 on the immigration of foreign Armenians, according to which Armenia received more than 50.000 in 1946, 35.400 in 1947, and about 10.000 settlers in 1948.²¹ Taking advantage of the flow of a great number of Armenians and complaining of the lack of territory for their settlement in Armenia, its leadership achieved the adoption by the Committee of Ministers of the USSR on 23 December 1947 of Decree No. 4083 signed by Stalin “On the resettlement of collective farmers and other Azerbaijani population from the Armenian SSR to the Kur-Araz plain of the Azerbaijani SSR.” Thus, 100.000 Azerbaijanis were deported from their native lands in Armenia so that “buildings and apartment houses left by Azerbaijani population with regard to their resettlement to the Kur-Araz plain to be used for settling foreign Armenians, who have arrived in the Armenian SSR.”

By mid-1961, 200.000 Armenians immigrated to Armenia.²² Between 1962 and 1973, the republic received more than 26.100 settlers²³ and, as a result, according to the All Union Census of Population in 1979, the number of Armenians reached 2.724.975 (an increase from 1939 of 1.662.978), whereas the number of Azerbaijanis constituted 160.841 (an increase from 1939 of 29.945).

Not being satisfied by gaining about 20.000 sq.km, carrying out ethnic cleansing, resettling Armenians from abroad and obtaining autonomy status for the mountainous part of Garabagh within Azerbaijan, Armenia didn't retract its demands of the inclusion of Garabagh - under the pretext of claims on the mountainous part - and Nakhchyvan in Armenia. This led to expulsion of the remaining 200.000 Azerbaijanis in 1988 (apart from Nuvadi village in the Mehri district, the population of

1960, т. 4, док. 264, с. 423.

¹⁸ See: Papers relating to the foreign relations of the United States, Paris Peace Conference, 1919. Volume IX. Washington, D. C.: U. S. Government Printing Office, 1946, pp. 899 & 901.

¹⁹ See: *ibid.*, p.904.

²⁰ See: История армянского народа, с. 336.

²¹ See: *ibid.*, с. 366.

²² See: Документы внешней политики СССР. Государственное издательство политической литературы, Москва, 1962, т. 6, прим. 33, с. 611.

²³ See: История армянского народа, с. 418.

which was expelled on 8 August 1991, i.e. within one day!) from Armenia and undeclared war against Azerbaijan, the active military phase of which started in 1991.

As far as Armenians in Nakhchivan are concerned, according to the census of population in 1926, their number there was 11.300, i.e. 10,8% of the total population (104.909). Armenians, even after their resettlement, have never ever constituted 50-60% of the population of Nakhchivan, as they sometimes assert. As for the decrease in their number, this was due to their resettlement habits to move to the places with better living conditions. The illustrative example of this is the case of Armenia itself, which doesn't have Azerbaijani population, however the number of Armenians there day by day decreases.

Christian monuments in Azerbaijan

Azerbaijanis have inherited and represent a diverse culture. This cultural diversity is the heritage of its predecessors, followers of different religions. The cult monuments created by the ancestors of Azerbaijanis have a special place within this heritage, one of them being the Albanian Christian ones.

The history of the Christian background of Azerbaijanis dates back to the early period of its introduction in the territory of the Caucasian Albania, which emerged following the collapse of the Ahamanid power in the 4th century BC, covering the territory from the Araz River in the south to Darband in the north. Although Christianity was declared the state religion in Albania in the 4th century, its propagation started in the 1st century, and the first church was founded in its territory at that time by Eliseus, a disciple of apostle Thaddeus. The church, which was founded in Kish village in the Shaki district, was considered the mother of Albanian churches. It was the first not only in Albania, but also in the Southern Caucasus.

However, the conquest of the Caucasian Albania by Arabs put an end to its existence in the beginning of the 8th century, and the majority of the Albanian Christian population adopted Islam, whereas the population of the Albanian highlands remained Christian. During the existence of such Azerbaijani Muslim states as the Sajids, Salarids, Shaddadids, Atabays, Hulakids (Elkhanids), Garagoyunlu, Aghgoyunlu and Safavids, the remaining Christian Albanians in different parts of the former Caucasian Albania could restore their entities like Sunik in the 9th-12th centuries, Khachyn-Arsakh in the 12th-15th centuries, and 5 malikates in the 15th-18th centuries. All these entities were established on the right bank of the Kur River, so most of the Christian monuments of the later period have their origin in this area, although some were also on the left bank of the Kur River; the Albanian churches of the 11th-12th centuries in the Orta Zayzit and Bash Kungut villages in the district of Shaki, the Albanian church of the 14th century in the village of Chudulubina in the district of Zagatala, the 17th century Albanian church in the village of Nij in the district of Gabala, and another from the 18th century in Gakh town.

In the early 16th century these malikates became part of the Garabagh baylarbaylik (principality), one of the administrative-territorial units of the Azerbaijani Safavid state, which - together with other Azerbaijani baylarbayliks of Chukhursad or Iravan, Shirvan and Tabriz - following the collapse of the Safavid state in 1736 was included in the united baylarbaylik called "Azerbaijan" by Nadir Shah of the Turkic Afshar people. The above-mentioned 5 malikates were subjects of the Azerbaijan baylarbaylik, ruled by Ibrahim khan, brother of Nadir Shah. After Nadir was killed in 1747, independent and semi-independent entities, including the Garabagh and Ganja khanates were established on the territory of the former Garabagh baylarbaylik. By the late 18th century, these 5 entities existed in the form of malikates within the Garabagh khanate.

However, the following events opened a new chapter in the history of the Southern Caucasus. One of the bitter results of Russia's plans to occupy Turkey was the fate of the Christian Albanians. In

exchange for their service to Russia in implementation of its occupational policy, a long-standing dream of the Armenian religious authorities was realized: the independent Albanian Catholicosate was liquidated and all its parishes were subordinated to the Echmiadzin Catholicosate. From this day on, the policy of assimilation of Albanians by Armenians strengthened, and in the Armenian history, which was rewritten under the guidance of the Echmiadzin patriarch, the territories historically populated by the Caucasian Albanians were presented as Armenian ones and the Albanians as Armenians. Opening churches and schools in the areas settled by the Albanians, Echmiadzin through its emissaries introduced the doctrine of their Armenian origins. The struggle against any element impeding this crafty policy was merciless. And the richness with important facts denying the Armenian myths of the library of the Ganjasar Catholicosate, carrier of the centuries-old history of Albanians, center of the independent Albanian Catholicosate by the early 19th century, with what the fate of Christian Albanians was closely connected, was the reason for its transfer to Echmiadzin and liquidation.

Under the organized policy of Armenianization of everything belonging to Albanians, the above-mentioned methods were applied to Albanian monuments as well. The “cloisters, which were visited very frequently and were prosperous until 1828... after the liquidation of the Albanian Catholicosate started falling into decay, were deprived of their monastic groups, and remaining neglected, mostly began to fall into ruin”.²⁴ These words written at the end of the 19th century belong to episcope Makar Barkhudariants of Albanian origin.

However, the later periods changed the whole picture of Albanian culture even in a more intensive way; new elements, alien to Albanian architecture, were included in the Albanian monuments, inscriptions in Armenian were placed onto them, Albanian crosses were replaced by Armenian ones and many other methods useful to change their Albanian identity were applied. There were cases when parts of Albanian monuments were stolen, like the 17th century “winged” cross of the Khamshivang cloister in Gadabay district. The cross was discovered by the expedition of the Institute of History of the Azerbaijani Academy of Sciences in 1938, then disappeared and was later found in the yard of Echmiadzin, in front of the cathedral. In the postcard released in the 1970s, it was presented as “winged cross from Garabagh”, but later just as a “winged cross”, without any notice of its origin.

Despite such an organized policy of assimilation, the Armenians could not absorb all Christian Albanians. Most of them even accepted the adoption of Islam in order to protect themselves against the process of Armenianization, which could be proven by the statistical data of the period between the middle and late 19th century, gathered and published by Russian Imperial authorities. And this was during Russian rule, when the Muslims were in a distinctly more disadvantaged position than Christians. However, most preferred to be Muslim, constituting the majority of the indigenous population and being in traditionally good neighbourly relations with them, in order to avoid assimilation by ethnically foreign people who had appeared only recently within the area of Christian Albanians due to the Russian colonial policy. Despite all the oppression by the Armenian side, the Albanians-Udins in the Gabala and Oghuz districts of Azerbaijan, Christian descendants of Albanians who managed to avoid Armenianization, preserved their language and traditions.

The Christian Albanian monuments also saw and continue to receive great care and attention by the Azerbaijani people and government. The restoration of the Albanian churches in the village of Kish in Shaki district, which was completed in 2004, the Nij village in Gabala district, completed in 2006, and the ongoing conservation of the basilica in Gum village in the Gakh district, are a testimony to

²⁴ Епископ Макар Бархударянц. Арцах - НАИИАНА инв N1622, 2010, с. 5-6.

the preservation and protection of the Albanian Christian heritage, despite the past and continuing policies of destruction or Armenianization.

As for the Armenian monuments, in ancient and medieval times there couldn't be any Armenian monument in the territory of modern Azerbaijan as Armenians themselves were resettled to Azerbaijan in the early 19th century. One of the monuments created by Armenians after their resettlement, Gazanchy church (1868-1883), which like some other Armenian monuments was included in the Shusha historical and architectural reserve in 1977, underwent restoration works under the project of Azerbaijani architect F.Miralayev in the Soviet period. Another famous Armenian church, again of the late 19th century, which still stands in the center of Baky, also underwent restoration.

Unlike Armenia, policy of nationalism of which turned it into a monoethnic country, ethnic and religious tolerance of the Azerbaijanis has always been and continues to be the best example of possibility of peaceful coexistence of representatives of different ethnicities and religions. And unlike Armenian publications, including the "Atlas of Armenian Soviet Socialist Republic," published in 1961, the section "Monuments of Material Culture" of which contains no single reference to Azerbaijani monuments of material culture, including Muslim ones, the "Most Significant Ancient and Medieval Monuments" section of the "Atlas of Azerbaijani Soviet Socialist Republic," which was published two years later than that of Armenia contains the most significant churches and cloisters of Azerbaijan.

Facts about the opening of new synagogues and churches in Azerbaijan are other examples of respect of Azerbaijanis to other religions.

The state of the Azerbaijani cultural resources in the occupied territories of Azerbaijan and in Armenia

The occupation of a considerable part of Garabagh (the districts of Shusha, Kalbajar, Lachyn, Gubadly, Zangilan, Jabrayil, Fuzuli, Khojavand, Khojaly, Aghdam and Tartar), as well as 7 villages in the district of Gazakh and the village of Karki in the district of Sadarak with 1.891 cultural resources, comprising 738 monuments, 28 museums with more than 83.500 exhibits, 4 picture galleries, 14 memorial complexes and 1.107 cultural establishments was a great cultural loss for Azerbaijan.

The ongoing policy of deliberate destruction of this legacy following the occupation has been and continues to be an irreparable blow to Azerbaijani culture. As clearly demonstrated in the deliberate change of the cultural look of Shusha and other towns and settlements of Garabagh by destroying the monuments and changing architectural features, and making "archeological" excavations, this Armenian policy pursues far-reaching targets of removing any sign heralding their Azerbaijani origins.

Analysis of the 13 years since the declaration of a cease-fire in 1994 shows that the military phase of the war between Armenia and Azerbaijan, which lasted for almost 3 years, didn't destroy Azerbaijani monuments to the extent to which this was subsequently done by the Armenian authorities. Thus, if in the years immediately following the military phase of the war, in Shusha town, the architectural monuments like the Yukhary and Ashaghy Govharagha mosques with their madrasahs, the mausoleum of Vagif, and the house of Natavan and caravanserais were destroyed, burnt, plundered and rendered unusable, an architectural example of the 19th century, where Aslan Garasharov, hero of the Second World War, lived, was razed to the ground and three new Armenian houses were built in its place, the later period shows the intensification of the barbarism, which has left almost no Azerbaijani monument without destruction or damage.

As for other districts, the “Imarat of Panah khan” complex, mosques in Aghdam town, the Abdal and Gulably villages, the tomb of Ughurlu bay and the home museum of Gurban Pirimov in the Aghdam district, the 14th century tombs in the Khojaly district, mosques in the Bashlybel and Otagly villages, ancient cemeteries in the Moz, Keshdak and Yukhary Ayrym villages and Kalbajar town in the Kalbajar district, mosques in the Zangilan, Gyrag Mushlan, Malatkeshin, Babayly and Ikinji Aghaly villages, cemeteries from the Middle Ages in the Jahangirbayli, Babayly and Sharifan villages in the Zangilan district, ancient cemeteries in the Gayaly and Mamar villages, the mosque in Mamar village in the Gubadly district, the mosque in Garygyshlag village and ancient cemetery in Zabukh village in the Lachyn district, the mosque complex in Chalabilar village and ancient cemetery in Khubyarly village in the Jabrayil district, mosques in Fuzuli town and the Gochahmadli, Merdinli and Garghabazar villages in the Fuzuli district, the cemeteries of the Khojavand, Akhullu, Kuropatkino, Dudukchu and Salakatin villages and the old cemetery of Tugh village in the Khojavand district, the ancient hamams in Umudlu village in the Tartar district and the cemetery of Karki village in the Sadarak district were destroyed, burnt down and plundered.

The Museum of History in the Kalbajar district, with its unique collection of ancient coins, gold and silverware, rare and precious stones, carpets and other handicraft wares, museums in Shusha, the Lachyn Museum of History, the Aghdam Museum of History and the Bread Museum and others have also been destroyed, plundered, and their exhibits put on sale in different places of the world. For example, the bronze statues of the poetess Natavan, of composer Uzeyir Hajybayov, and of singer and musician Bulbul would have been sold as bronze scrap metal in Georgia if the Azerbaijani government had not bought them for \$500,000 and taken these to Baky. Similarly, a silver handbag from the Lachyn Museum of History was sold at a Sotheby's auction in London for \$80,000.

Acts of barbarism are accompanied by different methods of defacing the Azerbaijani cultural image of the occupied territories. Amongst them are large-scale construction works therein, such as, for example, the building of an Armenian church in Lachyn town, the extension of the flight line of the Khojaly airport by destroying the children's music school, library, social club and infrastructure facilities. Another widespread phenomenon consists of changing the architectural aspects of different monuments like the Saatly mosque and Khanlyg Mukhtar caravanserai in Shusha town, as well as replacing the Azerbaijani-Muslim elements of the monuments with alien ones, such as the Armenian cross and writings, which have been engraved on the Arabic character of the 19th century Mamayi spring in Shusha town.

As for the fate of the Azerbaijani historical and cultural heritage in Armenia, those which could survive until the beginning of the conflict were also liquidated afterwards, such as the Damirbulag and Goy mosques of Yerevan. Thus, the former was razed to the ground, while the latter has been “restored” and presented as a Persian mosque. The mosques and other Azerbaijani monuments in other places of Armenia have also shared the same fate as the above-mentioned two, together with ancient or modern Azerbaijani cemeteries and toponyms of Azerbaijani origin, which have been erased from present-day Armenia.