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# Interethnic Developments in Utik-Gardmank ("North Artsakh") and The Ethnic Conflict over Armenian Village Khachisar-Chardakhlu (1900-1990s)

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**Abstract:** During the Armenian-Tatar wars, Khachisar-Chardakhlu was the administrative staff of the Elizavetpol province of the Elizavetpol region. Armenians of Chardakhlu stood out with their unique courage and invincible fighting behavior in Armenian-Tatar collisions of 1905-1906. According to the tradition, there was a huge bell on Khachisar mountain on the south of the Gandzak mountains, which warned the inhabitants of neighboring villages about the attacks of enemies. In the fight history of the village, the active participation of inhabitants of Chardakhlu in defense and heroic battles of far regions is remarkable. The policy of the micro-genocide of the heroic Armenian Chardakhlu, Atabek, and many other Armenian villages reached its end. However, since the end of 1987, the Armenian-Azerbaijani ethnopolitical clash in the Armenian village of Khachisar-Chardakhlu has had far-reaching consequences. Thousands of Armenians forcibly displaced from the Shahumyan region of Artsakh, Shamkhor, Gandzak, Dashkesan, and other Armenian settlements were provided only with certain financial, material, and additional assistance. Conditions were created, and it seemed to be forgotten that in Chardakhlu and hundreds of other Armenian settlements, their ancestors lived for many centuries, millennia, distorting the real content of historical and ethnic-political processes and choosing the most suitable, correct, and especially perspective options for their development.

**Keywords:** Utik-Gardmank, North Artsakh, Khachisar-Chardakhlu, Armenia, Azerbaijan, Deportation, Ethnic Conflict, Microgenocide

## Introduction

Chardakhlu (Khachsar, Chardakhlu, Chardakhli, in Azerbaijani Gardaqli) is an ancient Armenian village, which is now situated in Azerbaijan, 22 km to the southwest from the town of Shamkhor, surrounded with mountains from four sides.

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In folk etymology, it means “residence among four mountains.” Chardakhlu is an old, multicultural Armenian village. It has a long, aged history. The proof of its antiquity is the numerous mountains, remnants of castles, unique khachkars, various Cyclops structures, tombstones, chapels, and churches, every episode of its history, and Prince Vahram’s two fortresses built in the 13th-14th centuries: Shamkhor and Ghalaboyuni.<sup>1</sup> Previously, the village was situated on the eastern slope of Mount Khachisar; later, it spread to the western slope too.

It is interesting how about this famous and ancient village the observation has been compiled – author of the collection *History of the Armenian Village* L. Aghamyan signed-that the Chardakhlu comes from the depths of the ages. This can be seen from its numerous cross stones, tombstones, chapels, and church signs. Some historical sources of the 8th-10th centuries are also fragmented; they give information. that Armenians lived in that area, and it was called Chardakh (in Persian 14) and was the 14th settlement of the Gardmanats (Gardmank) government, in another state that Chardakh (chhardag) means four mountains, which the village is spread on the slopes and which was later transliterated under the name of Chardakhlu, and in the Georgian dictionary it translated “Golden Valley”. On the top of one of the mountains was placed a large khachkar, which was from the time period of Sahak Sevada (that’s how archaeologists define it), and his triumphant visit to Chardakhlu is remembered. Since then, it got the name of Cross Mountain, and the cold and sweet waters coming from those mountains, the forest that grew around it, became the resort of the brave Sevordians, which later, when the Turks conquered, translated him as Kara Oghli-Gharamoghlo.<sup>2</sup> But this is necessary to make an important reservation about it and to disagree with L. Aghamyan’s formulation, which, along with the above-mentioned important observations, considers the village of Chardakhlu as part of the territory of “Grassland Karabakh” located in the village,<sup>3</sup> which is unscientific and incorrect wording, and throughout the centuries, it has always been considered an ancient Armenian settlement within the Gardmank province of the Armenian Utik province.

The chronicle of the village roots came from ancient times. The history of the village goes back centuries from the depths. This is evidenced by its many monuments: the remains of fortresses, khachkars, various cyclops structures, tombstones, chapels, tombs, and St. Astvatsatsin Church (10th century, Sahak Sevada). In 1844, it was mentioned that not far from the historic Gardmank Shamkor settlement in the distant Khachisar-Chardakhlu village is a stone-built Surb Astvatsatsin Church. Over time, that church fell into disrepair, and in the 1870s, those who failed at the beginning embarked on a new one and built a bigger church. The construction was

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<sup>1</sup> Barkhutareants, 1895: 19, 208, 222, 326-327, 436-437; Hakobyan T. Kh., Melik-Bakhshyan St.T., Barseghyan H. Kh., 1988: vol. 2, 670; vol. 4, 1998: 220.

<sup>2</sup> *Chardakhlu*, 2004: 9.

<sup>3</sup> *Chardakhlu*, 2004: 501.

carried out in 1871-1872 with the means of the Chardakhlu society, information about which we get from the church's inscription. At the beginning of the 11th century, the church was in a dilapidated state and in need of repair. The village society in 1903, with the consensus decision of July 20, applied to the spiritual authorities of Gandzak with a proposal to repair. However, as seen in 1913, compiled from a documentary, the renovation of the church Surb Astvatsatsin was delayed, as a result of which it was further undermined. And already in 1914, the Synod of Echmiadzin granted the request by ordering the spiritual authority of Gandzak to help parishioners of the village Chardakhlu to repair the church, spending one thousand five hundred and fifty rubles from the church funds. Soviet authorities in 1928 closed the church illegally, using it as a warehouse. As of 1988, the Church of St. Astvatsatsin was completely empty but not destroyed and was standing unharmed.

Chardakhlu lies on the bank of the river Dzagir, today's Shamkhor's region of Azerbaijan Republic, and Gardmanats (Gardmank-Utik) province (Northern Artsakh), not far from the ancient town Gandzak, situated on the highway Shamkhor-Getabek. This ancient Armenian village became the pillar of 15 other Armenian villages during the centuries.<sup>4</sup>

Currently there is an unacceptable new historical-scientific idea, according to which artificially the conception "North Artsakh" is being circulated, and the chief defender of it is a monument expert, Samvel Karapetyan. According to him, the 3 provinces of Armenian Utik are involved in the region, which he conditionally called "North Artsakh". It's known that Utik is the second northern province after Artsakh from the east; moreover, the author himself doesn't deny the fact that the region called Northern Artsakh, according to the "World Map," includes three provinces: The Mets Hayq (Great Hayq-Armenia), Artsakh, and Utik. They are from Artsakh to Kusti Parnes, Kokht, and Mets Koghmanak, and from Utik: Tus-Kustak, Gardmank, and Shakashen provinces. The same incorrect point of view is defended by the Azerbaijani author Azim Jannatov, which does not correspond to historical realities.<sup>5</sup> The same incorrect, erroneous point of view is defended by the Azerbaijani author Azim Jannatov, which does not correspond to historical realities, because he also considers Gardmank-Utik only the northern part of Artsakh, which is a scientific distortion and does not correspond to historical realities.<sup>6</sup>

According to some circulated data given by a participant in the Russian-Persian War of 1826-1828, General-Lieutenant M.A. Kotsebu, and also revealed in the research of the Azerbaijani historian I. M. Mamedov, Chardakhlu was considered

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<sup>4</sup> Barkhutareants, 1895: 19, 208, 222, 326-327, 436; Karapetyan, 2004: 510.

<sup>5</sup> Karapetyan, 2004: 9; Hakobyan, Melik-Bakhshyan & Barseghyan, 1991: 220.

<sup>6</sup> Jannatov, 2016: 154.

an Armenian village. And even according to that fact, the village had 113 houses and 738 residents: 387 men and 351 women in 1826.<sup>7</sup>

Outstanding historians of Armenian sources S. Melik-Bakhshyan and T. Hakobyan produced facts, due to which in 1907 the village had 1863 and later in 1975, 4000 residents, who were busy with cultivating wheat, gardening, and cattle breeding.<sup>8</sup> According to the data of the Caucasian Calendar, in the year 1912, the village had 2634 inhabitants.<sup>9</sup>

### **The beginning of ethnic clash**

The brave sons of Chardakhlu fought heroically also in General Valeri Madatov's troops in 1826. The multi-thousand troops of Persian commander Abbas Mirza, who invaded Transcaucasia, General Valeri Madatov fought against the troops; he was being awarded the honorary title of Knight of the St. George "Golden Cross" for his selflessness and bravery. In general, the village gave Georgiev Golden 5 medal bearers of the cross, including A. Margaryan, Ts. Stepanyan, G. Martirosyan, and G. Khachatryan.<sup>10</sup>

In the 1877-1878 years of the Russian-Turkish war, the name of the Russian-Turkish war hero and military figure, lieutenant-general Arshak Harutyunni Ter-Ghukasov (1819-8 January, 1881), who is descended from Chardakhlu and whose father was the village priest and village "kyochva",<sup>11</sup> can be mentioned as a new example. He served in General Aleksei Brusilov's army, was awarded the high award of the tsarist government by the Knight of the Georgievyan Cross, and was the enemy of terrorists and bandits of the region.<sup>12</sup>

### **The sons of Armenian Village Khachisar-Chardakhlu in the ethnic confrontation of 1905-1906**

Chardakhlu has always been the main target of Tatar-Turkish aggression because by breaking the resistance of Chardakhlu, they most likely would be able to crush the resistance of all the remaining villages of the territory simply to conquer this Armenian-rich and native Armenian territory. In 1905, in the beginning, there were already signs of Armenian-Tatar aggression, which Transcaucasian newspapers warned

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<sup>7</sup> Mamedova, 2012: 109-110.

<sup>8</sup> Hakobyan, Melik-Bakhshyan & Barseghyan, 1991: 220.

<sup>9</sup> Kavkazskiy calendar na 1912 god, 1912 : 223.

<sup>10</sup> Yerkanyan, 2016.

<sup>11</sup> Qyoxhva- headman, village chief.

<sup>12</sup> Baghramyan, 1997: 78.

about. The Tatars attack and organize pogroms in the Armenian villages of Chardakhlu, Getabek, and Ghazakh, looting the Armenian population.

In 1905-1906 it was in the structure of Yelizavetpol (Gandzak) province when Armenian-Tatar fights were provoked. According to the legend, there was a big bell on Mount Khachasar, due to which the local residents were warned about the rival hostile attacks. After the terror and the return of Armenian property in 1902-1903, Al. Khatisyan issued a paper in Berlin in 1924 published by I. V. Hesen. It was prepared for the “archives of the Russian revolution” in an unpublished variant, “on behalf of the dark forces of the Russian regime, there were organized Armenian-Tatar massacres, in which Armenian self-defense played the rescuer’s role,<sup>13</sup> and the whole Gandzak province with numerous other villages, including Chardakhlu, was involved in its intricate atmosphere.<sup>14</sup>

In 1905-1906, during the Armenian-Tatar conflicts, Armenians of Chardakhlu were expelled and became famous for their exclusive courage and unbreakable fighting behavior, despite the uncomfortable geographical-locational position of the village, near which other villages such as Getabak, Krzen, Sarov, Gharadaghlou, and Badakend had better strategic base positions.

Chardakhlu was the main target of the Turks. Breaking the resistance of chardakhlu villagers, they would probably manage to break the resistance of other villages. On November 18, 1905, the Turkish military forces besieged the Chardakhlu, Badan, and Getabek regions, the copper alloy factory, and the nearby village of Ghazakh. They were sure that using this tactical means they would be able to blockade these villages, separating them and taking away their last hope of supporting each other, thus putting an end to the resistance of these settlements. According to H. Gevorgyan, in order to reach their goal, with the help of search groups, the Turks started the reconnaissance to get information about the resisting villages, details of their territorial location, mainly about the number of their military forces, and possibilities.

According to the information given by H. Gevorgyan, of all the villages situated in the Shamkhor region, Chardakhlu was the strongest and the most dangerous one, so the Turks decided to attack from the four sides, using the main forces and directing them to Chardakhlu, and after its complete destruction and robbery, they would concentrate the direction of their blow to Getabek, the factory that was situated there, and then to Ghazagh.<sup>15</sup>

But the village defenders weren’t depressed; they accepted the enemy’s challenge, they patiently waited for the moment until the enemy approached their positions, and

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<sup>13</sup> Hambartsumyan, 2017: 369.

<sup>14</sup> *Samooborona armyan Kirovabada v 1988-1989 gg.*, 2014: 37.

<sup>15</sup> Gevorgyan, 2010: 277.

soon after they gave the decisive counterattack to the Turks, accurately volleying them. The latter had several victims, retreated, and escaped, being shocked by the courageous steps of Armenians.<sup>16</sup>

Nevertheless, gathering their forces, the next day on November 19, the Turks, with their bandit groups, restarted the attack with the increased number of forces. In spite of that, the defenders of Chardakhlu managed to organize a strong self-defense, successfully giving a full counterattack to the Turks.<sup>17</sup> So they managed to fail the Turkish plans connected with the invasion of the famous Armenian Chardakhlu, after which the Turkish attacks were stopped for some time, and they concentrated on other problems.

After the capture and bandit robbery of the villages Badakend and Ghazagh, the Turks were sure that the second time they would be able to besiege the lives of Chardakhlu as they had done with the residents of the previously captured villages Badakend and Ghazagh. On November 25 they started a new attack against Chardakhlu, again besieging that village, which was the biggest and the most prosperous one in the western province of Gandzak, rich with its great martial traditions. Though the Turks understood that they were dealing with the village that had a very organized martial force, they undertook several attacks but again failed. Later they stopped the attacks, only volleying in the direction of the village receiving the counterattacks from Armenians.

On November 29, a famous leader and teacher, Martiros Petrosyants, who was also well-known among the Armenian population as a leader of armed hayduk groups during the self-defense fights of Gandzak, reached Chardakhlu.<sup>18</sup> After that, the Turks stopped their attacks for some time, planning to get new reinforcements and again using some new opportunities to restart their bandit actions against Chardakhlu and other nearby Armenian villages.

The basic attack on Chardakhlu took place on November 30, but it was resolutely pushed back. In the chronicle of those days, A.-Do wrote: “again hooligan Turks turned to Chardakhlu. Beginning from November 25 to 30, regularly pushing back and again attacking with fresh forces, they weren’t tired. The resolute attack took place on November 30. This time the hooligan escaped with great losses. Only one person died in that battle, but it was Armenian. He was Shahan from Chardakhlu.”<sup>19</sup>

Though historian H. Gevorgyan points out that the resolute battle took place on November 23 and as to A-Do (Ter-Martirosyan Hovhannes) on November 30, while

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<sup>16</sup> Gevorgyan, 2010: 277.

<sup>17</sup> Gevorgyan, 2010: 277-278.

<sup>18</sup> Martiros Stepanyan-Petrosyants -born in the village of Yernjala, in the region of Taron, West Armenia, Bulanukh province, enlisted in the army during the Armenian liberation war, participated in several fights in hayduk groups against the Turkish dictatorship, and after returning to the Caucasus in 1904, excelled in Armenian self-defense wars in Gandzak province.

<sup>19</sup> A-Do (Ter-Martirosyan Hovhannes, 1907: 363.

combining the facts, it becomes actual that it is spoken about the general attack on Chardakhlu on November 30. H. Gevorgyan witnessed very valuable information, thus writing the following: “Under the leadership of the teacher Martiros, our army fought in a way that even the soldiers who were fighting in European armies could be jealous of them... The Turks attacked the second time. Again they failed and this time were thrown away completely, leaving a lot of corpses on the battlefield.”<sup>20</sup>

So the glorious self-defense forces of Armenian Chardakhlu got an unarguable, worthwhile victory, keeping their homes impregnable. The enemy, who was sure of the superiority of its army, was defeated, and, leaving a lot of killed soldiers on the battlefield, stubbornly left the territory of the Armenian village Chardakhlu.

Under the leadership of courageous and unbreakable devotees, the village of Chardakhlu pushed back the enemy forces not only from the territory of Chardakhlu but also supported other Armenian villages in the neighborhood. Immediately the livers of Chardakhlu gave their assistance to the livers of the faraway Bars village. The most undeniable thing was the input of the Hayduk group, led by their teacher Martiros, who reached Barsum from Chardakhlu. He stood in front of the Turks just at the moment when the latter were taking out the herd of cows from the village.

It is noteworthy that the German scientist Tessa Hoffmann published a valuable overview of the Armenian-Tatar conflicts in 1905-1906, in which he brought important facts about these events. It is noteworthy that in this document he brought important facts related to the clashes, the focus of which was the defensive Armenian village of Chardakhlu. At the same time, that important document is specifically mentioned as a victim of these ethnic clashes, and the massacre of more than 65 Armenians and the mass riots were also ignored by the local Russian and Tatar officials and military-political state authorities, the municipal police, and the army. As a result, Kazakh, Getabek, Slavyanka, Bada, Chardakhlu, and the Armenian population of many other Armenian villages were forced to rely on their own forces, undertaking retaliatory actions against the Azerbaijani troops. Tessa Hoffman, citing Adolf Ohrn, the owner of the Getabek copper smelting factory located not far from Chardakhlu, addressed the factory owner Simmens, particularly related to the unfortunate events that took place around Chardakhlu and the Armenian Getabek. On January 10, about the events of November 25, 1906, which caused great damage to Simmens' interests from a material point of view, he simply wrote:

Lentz, a pump master from Chardakhlu, reports on the phone that the situation of him and the villagers is becoming more and more desperate. The village is being pressed from different sides and is able to resist only thanks to a well-organized defense. Larger groups of Tatars with red flags were seen near the mines; they were on their way to

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<sup>20</sup> Gevorgyan, 2010: 288.

Chardakhlu. Only on November 26, Saturday, do they finally manage to stop the robbers and organize the surveillance of the barracks.

On November 28, as soon as it gets dark, Chardakhlu enters a cavalry unit of dragoons of the Nizhegorod regiment.<sup>21</sup>

During the Armenian-Tatar conflicts, although Azerbaijani historian S. Alieva, along with the tsarist authorities, also considers the participation of the HY Dashnaktsutyun party to be complicit in those fights of 1905-1906 provoked by tsarism, which is one of the false claims of the Azerbaijani propaganda.<sup>22</sup>

A-Do (Ter-Martirosyan Hovhannes) has a very remarkable fact witnessing the last attack made by the Turks in 1905:

they besieged the Barsum, which showed strong resistance due to its firm positions and pushed the attack away. But the Turks weren't admonished for that; they attacked Barsum on December 5, taking away the herd from the fields. At that time, a group of armed young people came to help them. They not only took away the herd from them but also followed the Turks up to the village; Malaklu fired them.<sup>23</sup>

At last, on December 5, the livers of Chardakhlu managed to throw the Turks out of the village Barsum,<sup>24</sup> and then, pursuing the escaping Turks, they invaded the nearby Turkish village and seized a great quantity of armament.

On January 18, 1906, the Turks organized the last attack on Chardakhlu. On that day the enemy took positions 5 km to the southeast from the village on the hill Sangyar-Tapa. It was a dominating hill and had particular advantages over the surroundings. The livers of Chardakhlu had noticed the Turks positionings on time at the nearby mountains, so they attacked them bravely from both sides and with small forces withdrew the enemy from the borders of the village. The rifle shooting lasted till 5 o'clock in the evening, after which the Turks collected their killed people instead of the robbery, left the battlefield, leaving only 6 horses to the villagers of Chardakhlu. So the Turks, having a considerable number of losses, quickly retreated; the people of Chardakhlu had only 1 killed and 2 wounded men.<sup>25</sup>

The attacks of the enemy organized on November 30 from 1905 to 1906 failed; they always retreated, leaving their corpses on the battlefield.<sup>26</sup>

The enemy, striving to take over Chardakhlu and the neighboring Armenian villages at any cost, resorts to various despicable provocations, causing considerable

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<sup>21</sup> Hofman, 1990: 82-83, 86.

<sup>22</sup> Alieva, 2010: 292.

<sup>23</sup> A-Do, 1907: 341.

<sup>24</sup> A-Do, 1907: 341.

<sup>25</sup> Teryan, 2015: 311-312.

<sup>26</sup> Baghramyan, 1997: 15, 77-80.

damage to the Armenian civilian population. “Arshaloys” in 1906 On January 4, it was written that on December 9, 1905, 5 shops belonging to the villagers of Chardakhlu were robbed in the Dalyar station and Annenfeld village of the Gandzak province. more than 60,000 worth of goods, more than 30 Armenian houses become loot. S. Ter-Makaryan and A. Tarajyan's 3000 r. value store products, which, according to the news received from Gandzak, were looted by the so-called “Moroz” Turks.<sup>27</sup>

### **Khachisar-Chardakhlu in 1914-1918 and after the Russian October Revolution of 1917**

It is also remarkable in the war history of the village, the active participation in the First World War in the defense of other remote provinces and regions inhabited by Armenians and in the heroic battles of Western Armenia. According to the testimony of Arshak Virabyan, during the first Russian revolution, under the leadership of village resident Ghazar Manasyan, 26 men from Chardakhlu left for Western Armenia, took part in the 1904 Sassoon province uprising, and began the heroic struggle against the Turkish dictatorship. 6 of the members of that heroic troop did not return home, and the leader of the group, Ghazar Manasyan, was treacherously killed by an enemy bullet, lying in ambush near Shamkhor, which, however, did not pass without consequences, and the incident nevertheless made the Turks of Shamkhor feel uneasy, instilling fear, which the Armenians did not hide, hoping, if necessary, it would be a counterattack, and, of course, this case received a great response in various places, gaining a great public resonance, spreading throughout Transcaucasia.<sup>28</sup>

They received a great battle baptism. Of them, A. Margaryan, Ts. Stepanyan, H. Martirosyan, and H. Khachatryan became knights of the St. George “Golden Cross.”<sup>29</sup> It is also interesting to note that Aram Margaryants, a soldier of Andranik, was adopted by his uncle Jahan Bek, a famous general of the tsarist army, major-general, military doctor, and senior adviser of the Russian Empire, before enlisting in the military (Djahan Khachaturi) Margaryants.

General Djahan (Khachaturi) Margaryants (May 5, 1844, Chardakhlu-1931, Tiflis), which took part in a number of important military operations, particularly in the Russian-Turkish War of 1877-1878, feats done to be awarded the highest, St. Stanislav 3rd and 2nd degree, St. Anna's 3rd degree, St. Vladimir of the 4th degree, and 1877-1878 with commemorative medals of the Russo-Turkish War and Alexander III. He has always maintained a connection with the native place of birth and did a lot for the welfare of his village. Due to fate, he saves the life of the empress of Russia, and in return, Tsar Nicholas II gives the Armenian village of Chardakhlu,

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<sup>27</sup> *Arshaluys*, 1906, N 2.

<sup>28</sup> Baghramyan, 1997: 79.

<sup>29</sup> *Chardakhlu*, 2004: 9.

returning a thousand hectares of land illegally seized by the Turks from Takaghach to Til agbyur (“Til spring”) and Tsirani aygi (“Apricot orchard”). In Rafael Manasyan’s memoir, there is a telling fact about that. Residents of Khachisar-Chardakhlu village:

also remembered how the Turks of Shamkhor forcibly snatched about a thousand hectares of the fruit-bearing land belonging to the village and asked the king to return those plots to the village. By order of the Russian Tsar, they were returned to Chardakhlu and for many years were called lands of Jahan Bek.<sup>30</sup>

With that, Jahan Bek Margaryants did not lose heart during the famine years and selflessly helped his fellow villagers with his means, distributing grain, pest control products, and agricultural machinery, and building a two-story hospital building in the birthplace, which served and neighboring villages.<sup>31</sup>

And the adopted son of Jahan Bek Margaryants, Aram Margaryanc, was born in 1893, distinguished himself during the self-defense of the village from the Turkish attacks of the surrounding settlements, showed himself as a sharpshooter, became a horse-drawn machine gunner, and participated in a number of important battles as part of the famous Andranik’s detachment, actively participated in the battle of Sardarapat, was awarded a number of medals, and received a nominal pistol from the people’s hero, famous Hayduka leader, 1912-1913. A participant in the Balkan wars, Andranik, was awarded the St. George’s Cross IV degree and reached the rank of junior officer.<sup>32</sup> Aram Margaryanc in 1918 served as an artilleryman in the Separate Armenian National Corps, led by Dro (Drastamat Kanayan), and after demobilization he returned to his native Chardakhlu, living there with his family until 1937, and then, avoiding violence, fled to Gandzak.<sup>33</sup>

Historical documents testify that in 1917 as well, the young boys had installed a bell on the top of Khachisar mountain. The huge 25-foot bell was carried up the mountain by horses to the top and fixed on the pillars. Guards have been ordered there. In case of danger, the bell rang loud and clear. Its streams have spread and reached the nearby Armenian villages and informed about new Turkish attacks. On the eve of the Russian “Great Patriotic War” of 1941-1945, by the decision of the government, the bell was removed, cast, and made into a cannon.<sup>34</sup>

Aram Sargsyan from Chardakhlu has an interesting observation about that in the memorial book, in which he wrote the fate of the bell became known in the future.

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<sup>30</sup> *Chardakhlun Rafayel Manasyan hwusherum*, 1996: 3.

<sup>31</sup> Nahatakyanc, 1992: 3

<sup>32</sup> *Chardakhlu*, 2004: 38, 64-65.

<sup>33</sup> Mirzoyan & Mirzoyan, 2025.

<sup>34</sup> Araqelyan, 2012.

The bell remained at the top of the Mount of the Cross until 1937; then the government claimed it. The chairman of the village council, Gevorg Khachatryan, sent Sergo Danielyan and Armenak Khachatryan the task of removing the bell and sending it to Gandzak. They made the call and delivered to the state.<sup>35</sup>

In 1918, at the beginning of February, Chardakhlu appeared again as the target of a Kurdish-Turkish and Azerbaijani attack.<sup>36</sup> On February 10, Turkish-Kurdish and Azeri forces captured Chardakhlu, but this did not end the struggle of this ancient Armenian settlement against the enemies.

In March of 1918, during the Shushi disaster, the villages of Gandzak province and Chardakhlu in particular were targeted by Turkish-Tatar criminal thugs also, where the Republic of Armenia had only a guard force in connection with the Getabak copper mines, which was documented by Colonel N. M. Morel in the report presented to the commander of the troops. “From Yerznka, we started to get into the following situation. Our guard near Chardakhlu was shot by a group of Turkish riders. At the same time, 100 infantrymen and 16 mounted soldiers were seen crossing the flank of the guard from the northeast. The guard fought and retreated to Yerznka.”<sup>37</sup> And already in 1919, in April, Armenian-Tatar fights took place in Gandzak province itself, where the Tatar-Turkish gangs were concentrated around three “central villages.” They were Chardakhlu, Banants, and Getashen (Chaikend). The Armenian people of the surrounding villages took shelter in the mentioned villages and resisted.<sup>38</sup>

The Treaty of Batumi of June 4 of 1918 provided a wide opportunity for the Turkish troops to move almost unhindered in the direction of new Azerbaijan and Baku, despite the fact that Turkish regular troops, the advance detachments, had already arrived at the end of May in Gandzak, where Nuri Pasha also arrived. The Turkish entry of troops into Azerbaijan encouraged the Tatars, who began to carry out bandit attacks on Armenian villages, putting the Armenian population to the sword. Many Armenian workers who worked in Getabek copper mines were slaughtered by Tatars from neighboring villages.

The Getabek-Shamkhor transit road was closed. With the direct participation of the local beys, the Tatar detachments began to attack the Armenian villages of the Shamkhor region with the aim of making massacres and looting. The population of Chardakhlu, Badakend, Barsoom, Garnaker, Jagir, Saler, and other small villages resorted to arms for self-defense. They formed a mounted detachment of 500 men,

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<sup>35</sup> *Chardakhlu*, 2004: 63, 516.

<sup>36</sup> About the political situation in this period on the Caucasus, see e.g.: Poghosyan & Ghrmajyan, 2023; Hovhannisyan, 2024; Virabyan & Virabyan, 2024; Martoyan & Hakhoyan, 2025.

<sup>37</sup> Baghramyan, 1997: 79-80.

<sup>38</sup> A-Do, 1907: 179, 681.

which, wandering endlessly in the Armenian villages, prevented the surprise attacks of the enemy.

In the martial chronicle of the village, it's also notable the active participation of Chardakhlu people in the heroic and defensive fights of other remote Armenian provinces and regions.

From the evidence of Arshak Virabyan during the first years of the Russian revolution, 26 volunteers under the leadership of the village leader Ghazar Manasyan left for Western Armenia and participated in the heroic battles of Sasun against the Turkish government. The 6 members of that heroic unit didn't return home; the leader of the group was treacherously killed by the bullet of the ambushed enemy near Shamkhor,<sup>39</sup> but consequently it warned the Turks of Shamkhor and alarmed them that Armenians weren't going to surrender and if necessary they would counterattack them. Probably that incident had a great influence in many places, gaining a wide social response, spreading over the whole Transcaucasian region.

The figure of the future marshal Hovhannes Baghramyan, an officer from Chardakhlu, is very spectacular; he participated in the battle of Sardarapat against the Turkish army as a commander of the cavalry troop in the regiment of the Armenian corps's special volunteer division under the leadership of General Major Tovmas Nazarbekyan. Later, like many others, Hovhannes Baghramyan took a service in the military forces of the newborn Armenian Republic as a commander of the cavalry, participating in the bandit war unleashed by the Turks in September 1920.

It's impossible to forget about another episode connected with the heroic chronicle of Chardakhlu during the days of the First Republic. At that time also, Chardakhlu was in the center of all the events. The proof of it was the report (N 226), given on February 5, 1919, by Captain Mnatsakanyan, the commander of the military cavalry regiment, which was directed to the commander of the Armenian division. It was pointed out that the villagers of Chardakhlu, in Yelizavetpol-Gandzak province, had some complaints connected with the enhanced urged mobilization organized by the Tatars, as their aim was to clear up the Armenian highland from Armenians, from Getashen to Badakend.<sup>40</sup>

Moreover, according to the secret telegram written on September 20, 1920, by the RA diplomatic representative in Baku, the authorities of Azerbaijan consider Zangezur, Karabakh, Sharur-Nakhijevan, Surmalu, and other Armenian territories to be an inseparable part of their republic. Never could the Turkish Armenians living in different places of Azerbaijan avoid the military service, particularly those Turkish Armenian immigrants who had temporarily settled in the village of Chardakhlu, Gandzak region.<sup>41</sup>

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<sup>39</sup> Baghramyan, 1997: 79.

<sup>40</sup> HAA, f. 200, list 1, dossier 151, P. 90.

<sup>41</sup> HAA, f. 200, list 1, dossier 151, P. 90.

As historian G. Stepanyan emphasizes, the villages of Chardakhlu (formerly known as Khachisar), Banants, Getashen, and Suluk in the Gandzak province were subjected to massacres and destruction.<sup>42</sup>

The state of the well-known village didn't change; never was it lightened even by the promotion of the Red Army and the establishment of the Soviet authorities there. It was connected with the special interest towards the Getabek's copper alloys factory, which was situated not far from the village, near the ruins of Parisos castle. It's important to mention that Soviet authorities produced interest towards the copper mines from an economic-political side, which was the real and direct threat for the village.

It was evidently seen from the direct note written by G.K. Ordjonikidze<sup>43</sup> to the member of the Revolutionary Military Committee of the 11th Red Army that invaded Transcaucasia to force Soviet power on the Transcaucasian peoples, Ya. Vesnik, the member of the military-revolutionary council of the Red Army, on June 11, 1920. It was directly spoken there about the necessity of suppressing the anti-revolutionary rebellion both in Karabakh and other places settled with Armenians. For the realization of this purpose, the Chairman of the Military Revolutionary Committee of Azerbaijan, M.D. Huseynov, showed his willingness, thus promising to give more than 200 cavalry, to which Ordjonikidze added that he had no hopes with Baghirov, as the latter was retiring.

Meanwhile, after deciphering the above-mentioned conversation, it became obvious that the most important problem for Ordjonikidze was the disarmament of the village Chardakhlu, situated not far from the station Zegam, and the occupation and restart of the copper alloy factory in Getabek, which was under the authority of dashnaks at that time. But according to the facts in archives,<sup>44</sup> the events went out of control, many dramatic incidents happened in the village, so the Chardakhlu villagers were in the center of all this. The residents of the village didn't want to obey so easily and calmly to all those military-political events. They tried to show resistance, but as far as their forces were unequal, they finally retreated.

So, on July 11 of 1920, S. Ordjonikidze sent a telegram from Baku to the commander of the 11th Red Army, emphasizing that it was necessary to help the rebellions in the Ghazakh region, while also pointing out that the dashnaks were destroying the Muslims and Armenians in the Getabek region. He also mentioned that it was necessary to disarm the anti-revolutionary Armenian village Chardakhlu, which was situated between the stations Zegam and Getabek in Shamkhor province. So it was necessary to send 200 Red Army soldiers from Ghazakh and also a number of

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<sup>42</sup> Stepanyan, 2022: 20.

<sup>43</sup> Grigory Konstantinovich Ordzhonikidze, party pseudonym – Sergo, from January 1920 a member of the Revolutionary Military Council of the Caucasian Front.

<sup>44</sup> Nagorno-Karabakh in 1918-1923, 1992: 499.

Armenians to the station Zegam under the leadership of local commissar Zyatov,<sup>45</sup> but the residents of Chardakhlu were not depressed and even continued to help the neighboring villages.

There is also another interesting fact. During the Armenian-Turkish conflicts in 1905-1907, the Turk-Tatars expelled the Malokans from the village of Atabek, which was situated 8 km far to the west of Chardakhlu. They inhabited that village, which was once an Armenian residence. But unexpectedly the course of events changed. In April 1924, the heroic youth of Chardakhlu, under the leadership of the majors, resolutely expelled the Turks from the village of Atabek. As to Harutyun Virabyan,<sup>46</sup> who was in military service in the tsar army in Sarighamish since 1915, he had been on the front by his own wish, and after the demobilization returned to the village and united the youth of the village, later organized the military fight of the village young men against the harassment of the Turks, created a big family, and finally became the chairman of the village collective farm for a long time, having great reputation even among the Turks. Simultaneously, for the Armenifying and resettlement of the village, Harutyun Virabyan organized the transfer of more than 50 families from Chardakhlu to Atabek, where the Armenians spread and began to create until their forced displacement from the native habitat,<sup>47</sup> and that was the end of the microgenocide policy of these heroic Armenian villages.

### **Chardakhlu in the Second World War**

In the years of the Second World War, Chardakhlu sent a record number of its sons to defend the Soviet Union, gave birth to two marshals, heroes of the Soviet Union, several generals, and hundreds of officers: marshals of the Soviet Union, twice Hero of the Soviet Union Ivan Baghramyan, and Chief Marshal of the Armored Forces of the Soviet Union, Hero of the Soviet Union Amazasp Babajanyan.<sup>48</sup> During the so-called “Great Patriotic War,” 1,250 people from Chardakhlu went to the front, of whom 452 died a heroic death. More than 250 people out of 1,250 residents of Chardakhlu, that is, every fifth of those who participated in the Great Patriotic War, occupied high command positions in the Soviet Army. In the village of Chardakhlu, 2 marshals, 12 generals, and 57 colonels were born; 199 people became officers and 7 Heroes of the Soviet Union; and 853 natives of Chardakhlu were awarded Soviet orders and medals.<sup>49</sup>

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<sup>45</sup> *Nagorno-Karabakh in 1918-1923*, 1992: 531.

<sup>46</sup> Virabyan Harutyun Nahapeti (1896-1975) – Medalist of the Labour Red Flag, 1942-1945 Chairman of the collective farm of the village Atabek, not far from Chardakhlu. See Virabyan, 1998: 128.

<sup>47</sup> Virabyan, 1998: 128.

<sup>48</sup> Oganessian *et al.*, 2023: 633-644.

<sup>49</sup> Simonyan, 2020: 4-44; Erkanyan, 2024.

It is noteworthy that the genocidal realities for the Armenians have always been remembered, and in that sense, it is also remarkable that the letter addressed to the Chairman of the Council of Ministers of the USSR, Secretary of the Central Committee of the CPSU Nikita S. Khrushchev in December of 1963, in which this memorandum much more than 2,500 Armenians of the Nagorno Karabakh Autonomous Region and adjacent Armenian regions directly emphasize. “Since time immemorial, our land between Kuri, Araks, and Seva Lakes, which is historically known as ‘Artsakh’,”<sup>50</sup> has always been an inseparable part of Armenia. Turko-Mongol invasions outside the Armenians were pushed from the plains, villages, and cities were destroyed, and turned into pastures for nomads. Armenians managed to strengthen and find protection in Karabakh only in foothills and mountainous regions.

By the decision of Moscow in 1979, a Museum of Combat Glory was built in Chardakhlu by Marshal Hovh. Baghramyan in honor. The head of the Central Committee of Azerbaijan at that time, Secretary Heydar Aliyev, also participated in the opening of the Museum of Marshal Baghramyan, but that circumstance was not an obstacle at all since, in 1988, Azeris defiled this monument.<sup>51</sup>

It was not for nothing that Marshal of the USSR Dmitri Yazov, in his message sent on the occasion of a ceremony of those who were defeated, simply stated, “Not only in the country of the Soviets, but also beyond its borders, is it difficult to find a village similar to the coming from the 16th-century Karabakh Chardakhlu.”<sup>52</sup>

According to Lieutenant Colonel H. A. Baghramyan's memoir, at one time the rear of the Russian Air Force was led by Aviation Colonel-General Grigor Karakozov from the Chardakhlu. We cannot fail to mention also the head of Sukhoi CBA designer Rolan Martirosov, who is the creator of the SU-34 strike military aircraft, which gained the reputation of military aircraft of the 21st century.<sup>53</sup>

### **The heroic Fall of Khachisar- Chardakhlu**

Gagik Stepanyan, known as Hetanos (heathen) Gago, an active participant and a dedicated soldier in the First Artsakh War of 1991-1994, is also from Chardakhlu and was posthumously awarded the Order of the First Degree of the Military Cross for his courage and bravery in the defense of the motherland.<sup>54</sup>

The glorious village faced repeated new trials at the end of the 1980s, when, as a result of the collapse of the USSR, Armenia and Azerbaijan declared independence,

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<sup>50</sup> *Hayutyan payqary LGIM-y Khorhrdayij Hayastani het miavorvelu hamar*, 2011: 40.

<sup>51</sup> Vardanyan, 2016.

<sup>52</sup> Erkanyan, 2024.

<sup>53</sup> Erkanyan, 2024.

<sup>54</sup> Baghramyan, 1997:78.

and the republics appeared at the forefront of inter-ethnic conflicts, during which the first important target of Azerbaijani aggression was the Khachisar-Chardakhlu region, whose heroic population After a short but sharp resistance, not receiving support from the motherland, he was forced to be displaced from the ancient and heroic Armenian village, where for centuries he lived and created, glorifying ancestral history and the Armenian War of Independence, in which gold had written pages in the annals of his entire existence.

At the end of 1987, the events that happened in the remote Armenian village of Chardakhlu had further consequences.<sup>55</sup>

The first point of violence became the Armenian village of Chardakhlu with old and strong roots, whose collective resistance temporarily inspired confidence in the entire group of surrounding Armenian villages. The violence that lasted for several months reached the point where around 200 Azerbaijanis, with the support of the police forces, launched an armed attack on the Armenian village. The republican and central authorities covered up this phenomenon in every possible way. Only the central newspaper, *Selskaya Zhizn* (Rural Life), and that too very late, described the terrible violence and illegalities committed against the Armenians in the village of Chardakhlu.<sup>56</sup>

Those events with evil massacres were the policy of Azerbaijani authorities, forcibly to expel Armenians from Gandzak, Shamkhor, Khanlar, and other Armenian regions from natives. It greatly influenced the social-political, economic, and social life of the Armenian Republic and brought about the genocide, which had heavy consequences on the fate of Armenian Gardmank and will last for a long time.

From the point of view of a famous British journalist and Caucasian specialist, Tomas De Vaal, the start of that was in October 1987, when there was a conflict between the local Azerbaijan authorities and Armenians living in the famous village Khachisar-Chardakhlu in the North of Azerbaijan. As researchers S. Pogosyan and R. Mukhsyan very clearly note, the first violence in Karabakh occurred in the Armenian-populated village of Chardakhlu in Northern Artsakh. In December 1987, 200 armed Azeris surrounded the village and forcibly evicted Armenians.<sup>57</sup>

The reason was the appointment of a Turkish chairman of the collective farm by Azerbaijan and the resistance of the villagers with a demand to complain to Moscow.<sup>58</sup>

American historian Ronald Grigor Syuni also referred to the reconstruction announced by M. Gorbachev. He highlights the phenomena that came out with it, as well as stating that the Armenians of Karabakh took their own destiny into their own hands, and on the fact of the violence unleashed by the Azerbaijani authorities against

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<sup>55</sup> Chorbajian, Donabedian & Mutafyan, 1994.

<sup>56</sup> Beqer, 1987; Minasyan, 2016: 518-519.

<sup>57</sup> Poghosyan & Mukhsyan, 2024: 212-213.

<sup>58</sup> De Waal, 2003: 18, 93.

the Armenians in October and the clashes between the residents of the village of Chardakhlu and the Azerbaijanis.<sup>59</sup>

The protestors' righteous protest was due to the months-long anti-Armenian violence of the Azerbaijani authorities in the village of Chardakhlu, the peak of which was the attack of 200 Azerbaijani militiamen on the Armenian village accompanied by fire engines in mid-October, followed by the 2 commissions sent from Baku to Chardakhlu, which conducted illegal inspections in the sovkhoz but did not find anything illegal. The brutality of the Azeris was shown very clearly. Marshal Baghramyan's monument was blown up, the Museum of Glory and Labor was desecrated and turned into a tea house, khachkars were destroyed, etc.; residents of the village were given 24 hours by Mahomed Asadov to leave their native place immediately.<sup>60</sup>

Assessing the facts, T. Zakaryan states that the local district head, M. Asadov, who had a conflict with a local Armenian person backed by the village community, organized a police raid, beating, terrorizing, and having arrested a number of locals with the purpose of crushing their protest and forcing the local Armenian population out of the village. T. Zakaryan signed that this was, in fact, an attempted ethnic cleansing, albeit on a limited scale, and what was revolting was that its organizer got away with this kind of crime and even got a promotion in the Communist Party of Azerbaijan. The violence in Chardakhlu was no coincidence, as the local Armenian population in Nagorno-Karabakh, Armenia, and other places in 1987 were signing a widely circulated petition demanding that Nagorno-Karabakh join the Armenian SSR.<sup>61</sup>

The appointment of the collective farm chairman and the organizer of the massacre in the Armenian village was personally made by the first secretary of the Shamkhor region, M. Asadov,<sup>62</sup> which brought about the tension of interethnic relations and provoked further conflicts towards the Armenian population. The secretary of the district committee, Asadov of the party, set the task of getting rid of the population of all 12 Armenian villages of the Shamkhor district and, first of all, from the Armenians of the legendary village of Khachisar-Chardakhlu, demanding that the Armenians of these villages leave for Armenia.<sup>63</sup>

In connection with Asadov's provocative anti-Armenian actions, the famous journalist A. Becker tried to publish an article in "Izvestiya," which was shamefully rejected and blocked by the central authorities; the editor-in-chief of *Izvestiya* fired A. Becker, however, was published in the December 24 issue of *Selskaya jizn* to great

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<sup>59</sup> Suny, 2018: 481.

<sup>60</sup> Barsegyan-Krpeyan, 2018:103.

<sup>61</sup> Zakaryan, 2020/2021: 17.

<sup>62</sup> Richkova, 2018: 68.

<sup>63</sup> Balaian, 2017: 30-31.

acclaim. Condemning the violence against Chardakhlu, the journalist respectfully noted that this was the case when every 6th Chardakhlu had laid down his head for the victory against fascism.<sup>64</sup>

The result was that in 1987 the conflict in Chardakhlu between the Azerbaijani and Armenian sides in Chardakhlu became a signal for the illegal mass deportation, which had reached its culmination in November 1988. The deportation of the Armenian population from their native places, expelled by the Azerbaijan authorities, became the chief problem in the sphere of interethnic relationships. Aleksey Zverev accurately noticed the fact that the violence and massacres of 1987 committed by the last Azerbaijan authorities towards Armenians living in Chardakhlu, which was situated in the northwest of Upland (Nagorni) Karabakh, became the prelude for the more terrible events in 1988.<sup>65</sup>

Zazira Ongarova from Prague also emphasizes that, in October of 1987, in the predominantly Armenian village of Chardakhlu, a dispute broke out between the famous Armenian village and the Azerbaijani leadership, during which the residents of the village opposed the decision of the Azerbaijani authorities to appoint an Azeri as the chairman of the collective farm of the village and sent a complaint to Moscow, but they were severely beaten, dozens of Chardakhlu were arrested by the Azerbaijani police, who deported the population of Chardakhlu.<sup>66</sup>

The fact of Azeri vandalism is also confirmed by K. Ghahramanyan. “Since 1987, the policy of the Azerbaijani authorities to forcibly deport Armenians has become open. They made the first attempt against the residents of the village of Chardakhlu in Northern Artsakh.”<sup>67</sup>

As a result, in 1987 In fact, the Azeri-Armenian conflict that broke out in Chardakhlu at the end became an impetus for the 1988 mass emigration of Armenians from the Armenian-inhabited areas of Azerbaijan, which was born illegally and already reached its peak in November.<sup>68</sup>

In the summer of 1987, the final act of the Chardakhlu tragedy began. The requests of the Chardakhli residents from the Moscow authorities for help were in vain. As a result, the Azerbaijani authorities seized the village by force and forced the residents to leave for Armenia. And already on December 7, 1988, during breakfast in the Spitak health resort, 49 Chardakhli residents were buried alive under the rubble of the building as a result of the devastating Spitak earthquake of December 7.<sup>69</sup>

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<sup>64</sup> Beqger, 1987.

<sup>65</sup> Zverev, 1996: 1-47, 88-122.

<sup>66</sup> Ongarova, 2017: 38.

<sup>67</sup> Khahramanyan, 2000: 8.

<sup>68</sup> de Viñaspre Txurruka, 2020.

<sup>69</sup> Balaian, 2017: 31-33.

This difficult issue is thoroughly and consequently connected with the global problem of Nagorno-Karabakh. Why did the former Azerbaijan union (today's Azerbaijan Republic) make a "sudden" deportation of the native Armenian population to the Armenian Republic? It's a question that should be exposed impartially and thoroughly. The genocide was realized, the forcible replacement of the Armenian population from their native places, which is condemned by all international laws.<sup>70</sup>

These events found their rotten ideological-political and distorted substantiation even in the most irresponsible, unpromising, unaccountable, and anti-historical issues and speeches made by some representatives of Armenian intellectuals in the press. "Famous" writer Vardges Petrosyan published an ill-fated article in the newspaper *Khorhrdayin Hayastan* on August 17, 1989, entitled "Resettler...? refugee...? immigrant...? repatriate," which was a bad and rough attempt to falsify historical events and political phenomena by no means. Moreover, it has a strict anti-scientific nature and direction, which breaks the classical traditions and falsifies the primary Armenology views that had gotten citizenship.

Through political falsification of historical conceptions, the author of this article tried to equalize the main conceptions of the words "immigrant" and "repatriate" and, with festive arrogance, pointed out that the replacement of the Armenian population from the native settlements "should be independent from the events in Nagorni (Mountainous) Karabakh. They should have returned to Armenia". So he qualifies that phenomenon as a repatriatism.<sup>71</sup>

V. Petrosyan also ignored the important historical-political serious circumstance according to which, "their grandfathers and ancestors had lived in those places for ages, and they were more natives than today's owners of the map," "it was the historical motherland of their nation long before today's owners appeared." Without any reason, he considered the deportees to be immigrants.<sup>72</sup>

Thousands of Armenians and non-Armenians fell into dangerous political disorientation because of that article's author. Falsifying the word deportation with the "conception" of repatriatism, moreover, mentioning it with baseless arrogance, that the Azerbaijan people also were assured that the Armenian population would never return, that even "the legendary village, which had given two marshals to the country, was destroyed and ran away from that brotherhood."<sup>73</sup> It's also a heavy blow to the formulated ancient traditions and already accepted starting points.

It is obvious that V. Petrosyan and other authors of that category have a politically uncountable and unintentional way of thinking, the lack of political common sense, foresight, and the true understanding of interethnic relationships, which have remained

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<sup>70</sup> Simonyan, 2000: 442-443.

<sup>71</sup> Petrosyan, 1989.

<sup>72</sup> Petrosyan, 1989.

<sup>73</sup> Petrosyan, 1989; Simonyan, 1989.

unresponded to to this day. It also proves that the author belongs to those people who supported artificially organized, politically prepared deportations, who were persistently eager to hide the tracks and still continue hiding the whole truth of the deportation of Armenians from their historical Armenia, Armenian Motherland “Artsakh,” and “Utik” provinces.<sup>74</sup>

They are also those false patriots who hinder the realization of various external-political and martial events, thus organizing the so-called little patriotic games, using the highest chairs to achieve their goal. They can be classified among those who cried louder than others, playing false and inappropriate mercy and patriotism, confusing it more and more, making it difficult to solve the most important and superior problems connected with their own Motherland, the realization of strategic programs, reminding them about those sitting in the “swamp” during the French Revolution; they raise out the facts about high national “values” and “victories” in a louder and more unreasonable way.

Consequently, in the beginning of the deportation, more than 213,000 Armenians, or about 56,000 families, left their native places,<sup>75</sup> the number of which later increased.<sup>76</sup> They were shown financial, material, and other types of assistance. Some conditions were created, and as if they forgot the fact that their ancestors had lived in Chardakhlou and other Armenian settlements for hundreds, thousands of years, which continues up to today, distorting the real content of historical-political processes and the actual choice of the more effective, accurate, and perspective variants.<sup>77</sup>

### **Political-social and ethnic-historical results**

At the beginning of the Karabakh movement, 450,000 Armenians emigrated from Azerbaijan within three years. In 1988, the Sumgait genocide was followed by the looting and forced deportation of the Armenian population from the Armenian-populated Kirovabad (Gandzak), Shamkhor, Khanlar, Dashkesan, Shaki, and other settlements. 250,000 Armenians left their thousand-year-old cradle, churches, and graves of their ancestors and moved to Armenia or scattered around the world. The second wave of emigrants began in 1990. After the Baku pogroms in January, when hundreds of Armenians were killed in the capital of Azerbaijan and another 200,000 were forced to leave their homes and property, take the path of migration.<sup>78</sup>

The RA authorities showed an undisguised willingness: As a result of this leave-taking strategy, the Armenians left the many parts of historical Armenia, and in

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<sup>74</sup> Ulubabyan, 1994.

<sup>75</sup> Araqelyan & Kharatyan, 1989.

<sup>76</sup> Araqelyan & Kharatyan, 1989.

<sup>77</sup> Araqelyan & Kharatyan, 1989.

<sup>78</sup> Vardanyan, 2020.

particular the Utik-Gardmank province of Great Armenia. Were forcibly displaced from their homeland without any resistance, and thousands of people from Gandzak, Shamkhor, Dashkesan, and other regions

Armenians emigrated and settled in other places and found themselves on foreign shores, bearing the bitter name of emigrants. It seems to indicate that the RA authorities were also willing and in favor of “supporting” the emigration of the Armenian population of Chardakhlu and the surrounding villages from their native land, without any resistance. It must be said that the Armenian authorities most likely had their say in that matter and are most likely in this matter having a certain mutual agreement with the authorities of Azerbaijan.

Moreover, nowadays, numerous representatives of political science are actively and roughly busy falsifying the old and new history pages of the liberation war connected with Syunik (Zangezur)-Artsakh, Utik-Artsakh, which deprives the Third Armenian Republic of taking the best opportunity and completely defending its own national-state and historical-political rights in honor of their own Motherland, providing the historical-political prospects of the future generations, and realizing the unprecedented prosperity of the military programs.

The genocidal odyssey of the heroic Armenian Chardakhlu had a definite end. In 1988-1889, a large number of Armenians were evicted from the village of Chardakhlu (Khachisar), about 60 percent of whom settled in the former Azerbaijani village of Kyorpulu of the Noemberyan region (Tavush region) of the Republic of Armenia, which was renamed Zorakan on July 4, 2006,<sup>79</sup> 60 km northwest of the Tavush regional center of the Republic of Armenia, and which until 1988 was inhabited by Azerbaijanis. Folik Mikayelyan, the sister of the leader of the RA Erkrpah association (“Earthkeeper”) Sasun Mikayelyan, brings a significant fact about this. “From the very first day of the Artsakh movement, Sasoon was the first with dozens of cars, risking his life, back in 1988. went to Chardakhlu, Getabak, Bada, and Jagir villages of Shamkhor region and “liberated all the inhabitants of these villages from the new genocide,” brought them to Armenia,<sup>80</sup> as in 2020 during the days of the Artsakh September-October war, when almost the entire Armenian population was quickly moved” to the Republic of Armenia by the efforts of the Armenian authorities.

As a result of inter-ethnic fights and the aggravation of relations and subsequent ominous turns of events, 310 families from Chardakhlu village of Shamkhori region and 12 families displaced from Shahumyan region settled in Zorakan, where currently there are 300 households with about 1400 inhabitants. Instead, the Azerbaijani residents of Kyorpylu settled in the Armenian-populated and ancient Armenian

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<sup>79</sup> Zorakan, 2025.

<sup>80</sup> Miqaelyan, 2010.

Gardmank settlement of Chardakhlu in Azerbaijan, which was renamed Çanlıbel by the Azeris.<sup>81</sup>

Here, as noted by ethnographers Levon Abrahamyan and Artak Dabaghyan, even the linguistic affiliation of the place name gives way to the past of the population, as for example in the case of the former Armenian village of Chardakhlu, whose Armenian population was expelled in 1988. The Azerbaijani population replaced the Armenians, and the village was renamed Chanlibel (“Misty Mountain,” which is documented in the Turkish epic and linguistically has a possible Turkish name base, “roof of the house”). Armenian refugees of similar villages consciously paying tribute to the Turkish ways, as they tried to do in the Tavush marz, renaming the village Zorakan instead of the ancient name of Chardakhlu, was led to an unwanted deformation, as it happened in the case of the renaming of Leninakan (Gyumri), when it was replaced by the Turkish form of “Gyumri,” instead of the Armenian form of “Kumairi,” which is no longer a Turkish linguistic form; moreover, it is a place name with Armenian roots.<sup>82</sup>

On May 3 of 2015, in Zorakan village of the Tavush region, the busts of two-time Hero of the USSR, Marshal of the USSR Hovhannes Baghramyan, and Hero of the USSR, Chief Marshal of the Armored Forces of the USSR Hamazasp Babajanyan. Some of the residents of the village appealed to the first president of RA, L. Ter-Petrosyan, who was asked to rename Zorakan to New Chardakhlu, which ended without result, and the reason was given that Chardakhlu is not an Armenian toponym, which was a completely correct approach. What's more, the artificial transfer of the place name from one Armenian piece of land to another in a certain sense cut it off from the real historical roots and only created a false illusion of reality, which is a completely unacceptable political and historiographical approach.<sup>83</sup> Let's add that a part of the Armenian population of Chardakhlu and other Armenian villages suffered or died in the Spitak region of the Republic of Armenia during the December earthquake of 1988, and a part, as in 1915 after the genocide, caught the migrant boat and found shelter in Doni Rostov and other cities of the Russian Federation, as well as in other regions and countries. And so, as a result of Azerbaijan's genocidal policy, Armenian Khachisar-Chardakhlu ceased to be Armenian, and its Armenian population became refugees, expecting to return to their native place one day.

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<sup>81</sup> Papikqocharyan, 2016.

<sup>82</sup> Abrahamian, 2006: 45-46; Dabaghyan, 2011: 56. *Azerbayjanskaya SSR*, 1964: 45-46.

<sup>83</sup> Website of Ministry of Defense of RA, 2015.

## Conclusion

Khachisar-Chardakhlu is an ancient Armenian village with a centuries-old traditional culture. The indisputable facts stretch like a chain through the centuries, which clearly show that Khachisar-Chardakhlu came from the depths of the centuries.

This famous village, inhabited by ancient Armenians, has been the pillar and guarantor of the security of more than 15 surrounding Armenian villages for centuries, reflecting and symbolizing the Armenian fighting spirit. This village prevented the Tatars invasions of the plains from reaching the mountain pastures, creating the ground for clashes at different times, appearing at the center of regular destructive raids by Lezgians, Georgians, Turks, and Tatars.

Both the population and the composition of the village have undergone some changes in terms of demographics over the centuries. Still, they have always maintained their indigenous ethnic identity and belonging, almost always under the threat of destructive Muslim nomadic raids and regional geopolitical changes. In the second half of the 19<sup>th</sup> century, due to changes and destructive demographic shifts, arbitrary and artificial policy by the Russian imperial authorities in the Transcaucasia, which ignored national-demographic and historical standards, several regions of Artsakh-Karabakh and Utik were arbitrarily annexed to Elizavetpol and Tiflis.

The consequence of this policy was that stereotypes of the Muslim population and their tribal leaders formed about the affiliation of those regions. This, in the end, became a false and distorted basis for Vladimir I. Lenin and his successors, who had overthrown the Russian Empire and distorted the fundamental and universal principles of self-determination of the nations they had declared into a declarative and paper promise that did not guarantee anything. They further complicated the issue and, in the interests of imperial-colonial policy, formed in the person of the Bolshevik authorities the new generation of heirs and successors of the tsarist discriminatory administrative policy and formed a new map of the Transcaucasian region. Armenian interests were utterly ignored, as a result of which a number of regions of historical Artsakh and Utik appeared artificially formed and completely new, artificially created and in the administrative part of the East Caucasus or the Republic of Azerbaijan under the open patronage of Turkey, including ancient Artsakh and Utik-Gardmank. Naturally, this destructive policy left its indelible mark on the fate of Khachisar-Chardakhlu and hundreds of other Armenian settlements in the Gardmank province of the Utik province of Greater Armenia for a long time, becoming the main component and motivating factor of the clashes.<sup>84</sup>

The heroic chronicle of the village goes back centuries, taking root in the daily life of the local traditional Armenians. In general, Khachisar-Chardakhlu is an exceptional

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<sup>84</sup> Chardakhlu, 2004:80-81, 126, 405; Cornell, 2011: 48.

village, and to some extent, we can talk about the Chardakhlu phenomenon. The value orientations condition the Chardakhlu phenomenon, based on which their traditional system of upbringing was formed.

During the Armenian-Tatar generalizations of 1905-1906, the Armenians of Khachisar-Chardakhlu stood out with their exceptional courage and unwavering fighting behavior. The active participation of the people of Chardakhlu in defense of the remote areas inhabited by Armenians and in the heroic battles is also noteworthy in the military chronicle of the village.

The policy of micro-genocide of the heroic Armenian Khachisar-Chardakhlu and many other Armenian villages does not end with that. One of the glorious pages of Chardakhlu's heroism and the unforgettable pages of the Armenian Liberation War is the participation of its sons in the Great Patriotic War and its contribution to saving the world family of nations from fascism.

However, later the policy of eradicating the people of Chardakhlu from Khachisar-Chardakhlu became the key point of Azerbaijan's strategy. Because it paved the way not only for the forcible deportation and genocide of the Armenian population of Shamkhor, Dashkesan, Khanlar, and other regions, but also for the destruction of the collective symbol of the Armenians, embodied by Khachisar-Chardakhlu, the glorious village of marshals and brave warriors. It was the pillar of the Armenian settlements, the impregnable shelter, the haven of ethnic security, and finally the cornerstone of the two famous worlds of Utik-Artsakh. It also laid the groundwork for Azerbaijan to gain a foothold in 2020 after the defeat of the first Artsakh war in the 1991-1994 war, to destroy the real bearers of the Kur-Araks culture, which was a heavy loss for the Republic of Armenia in that ethno-political clash and a great defeat for the starting point of the military-political strategy.

Moreover, many representatives of the Azerbaijani historical-political science are actively engaged in the gross and open falsification of the ancient and modern history of Syunik-Artsakh and Utik, the Utik-Artsakh pages of the Armenian liberation war, which deprives the Third Republic of Armenia of the maximum opportunity to fully secure its national-state and historical-political interests for the glory of its Motherland, to ensure the historical-political prospects of future generations, and to implement strategic programs of unprecedented prosperity. Thus, as a result of Azerbaijan's genocidal policy, the Armenian Khachisar-Chardakhlu ceased to be Armenian, and its Armenian population became refugees, hoping that one day they would return to their homeland. And this day will come.

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