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ULTERIOR PLANS OF ARMENIAN NON-PROFIT ORGANIZATIONS IN NORTHERN AZERBAIJAN IN THE LATE 19TH AND EARLY 20TH CENTURIES

After the division of the historical lands of Azerbaijan between Russia and Qajar Iran, the mass resettlement of Armenians to North Azerbaijan began. The Armenians who resettled here, being an ethno-confessional support for Russia, protected the interests of the empire in the Caucasus and played a role in expanding its sphere of influence. At the same time, the Armenians who joined to Russian society gradually exposed the myth of the “Armenian state” they had invented and succeeded in suppressing the Muslim community, the indigenous population of North Azerbaijan. Of course, this also coincided with the interests of the imperialist forces. During the said period, to unite under a social organization in the South Caucasus, especially in Azerbaijan, was controversial. Unlike the local Muslims, the foreign Armenians were provided by necessary conditions by the ruling forces of the empire. Since the church itself is directly involved in philanthropy in Russia, the main reason for the lag of Muslims in this area is clear. However, charity is one of the important conditions in the cultural and social life of every nation.

The Armenians, who were gradually gaining ground in the lands of North Azerbaijan, used even the ugliest means to achieve their goals. Nationalist, chauvinist Armenian parties such as Dashnaksutyun and Hinchag were planning to strengthen their position here, as well as to usurp Eastern Anatolia, organize raids, uprisings, raise funds, and train terrorist groups. Propaganda was one of the main tools for the implementation of these heinous and ulterior plans. The main source of funding for the separatist movement was non-profit organizations that spread enlightenment and worked for the national awakening of the Armenians: the necessary funds were collected from fairs, literary gatherings, lotteries, membership fees, donations organized for charitable purposes. Armenian non-profit organizations operating in Baku closely cooperated with nationalist parties and were closely involved in their ulterior goals under the guise of enlightenment and charitable activities. The aims of charity organizations such as the Baku Armenian Humanitarian Organization and the Baku Armenian Cultural Union were in fact to secretly assist the activities of the Dashnaks.

Key words: North Azerbaijan, resettlement, non-profit organization, enlightenment, ulterior objects of Armenians.

Formulation of the problem. According to the Treaty of Turkmenchay between the Russian Empire and Qajar Iran in 1828, the historical lands of Azerbaijan were divided into two parts: the lands north of the Aras River became part of Russia, and the lands south of Araz became part of Qajar Iran. As follows began the process of establishing various methods of governing the colonial empires in the divided territories. The process of resettlement of Christians, especially Armenians, as part of the colonial policy of the Russian Empire in the South Caucasus – North Azerbaijan coincides with this period.

With the resettlement of Armenians in the South Caucasus, imperialist circles established ethno-confessional support in the newly occupied territories. The local inhabitants of these lands and Muslims, who made up the majority of these inhabitants, (the Russians called them Tatars) did not openly or potentially accept living under Russian captivity. In the first half of the 19th century, as well as in the 1970s, there was a popular struggle against the colonial policy in North Azerbaijan. The Russians did not trust the local Muslims and intended to break their resolve. As the Russian ambassador to the Qajar State

A.S.Griboyedov said: "We threatened them, but we could not educate them. This issue cannot be resolved soon." (6). The policy of resettlement of non-Muslim peoples was considered the only game in town in this regard. This process also covered the period of development of capitalist relations. In particular, the resettlement of Armenians directly served the political interests of the empire.

Analysis of recent research and publications

At first glance, "respect" for Armenians, who always present themselves as "poor" and "martyr", in the eyes of the ruling circles of the Russian Empire, and act as a reliable and loyal hatchet man, can be attributed to Christianity, which is a common religion. However, there were also political interests. Armenians protected the interests of the Russian Empire in the Caucasus and played a role in expanding its sphere of influence. At the same time, being the political and ethnic backbone of Russia, the Armenians who had joined into Russian society gradually developed their own myth of "Greater Armenia from sea to sea" and succeeded in suppressing the Muslim community. Of course, this also coincided with the interests of the imperialist forces.

It should be noted that in the second half of the XIX century, due to the development of the oil industry on the Absheron Peninsula, Baku became a major industrial city and was considered the largest industrial center in the South Caucasus. The rights of Turkish-Muslims were violated due to the resettlement of non-Muslim peoples, especially Armenians, and their employment in industry, agriculture and handicrafts. At the same time, the main goal of the imperial government was to hide the appropriation of oil by central management from Muslims. That is why the conditions were created for the social organization of the Armenians, who were the "favorite" of the empire, not only in the South Caucasus, but also in the whole Caucasus. The main purpose of these organizations was to enlighten the nation to which they belonged, to form self-consciousness under the guise of education and to create a state as the logical consequences of these activities. At the root of this process was the complete collapse of local Muslims. Apparently, in order to achieve their insidious goals, both the Russians and the Armenians understood each other very well and complemented each other.

Setting objectives. It should also be noted that over the past 30 years, 20% of the territory of the Republic of Azerbaijan, including the territory of Nagorno-Karabakh, has been occupied by the Republic of Armenia. For centuries, our evil-doer neighbors have resorted to various means to

achieve their insidious goals in the historical lands of Azerbaijan, where they live. In order to realize their cold-blooded plans, the Armenians, who settled in Baku from the end of the 19th century, were able to become a public union. Interestingly, despite the efforts of prominent bourgeois and enlightened representatives of Azerbaijan, the local Turkish-Muslim population was able to achieve this success a little late. Such a situation existed in the formation of political parties. At the beginning of the 20th century, branches of various Armenian parties were widely active in Azerbaijan. The largest of them was the hard-line bourgeois-nationalist Dashnaksutyun party. The Dashnaks, who aimed to achieve economic and political freedoms through revolts and terrorism, promoted the idea of unity and harmony of interests of various social forces among the Armenians. Declaring the struggle for the independence of the Armenians in the Ottoman territory as its main task, Dashnaksutyun gradually expanded his field of activity beyond the borders of this country. The party was founded in 1890 to spread the idea of creating a "Greater Armenia" that dominates from sea to sea and covers almost the entire territory of the South Caucasus, including the Ottoman Empire. The branches were established in Baku, Ganja, Shusha and other cities of Azerbaijan. The Dashnaks took an active part in the massacres against Turkish-Muslims in Ottoman Empire, in Azerbaijan in 1905, as well as in the March 1918 massacre. In addition, there were other Armenian nationalist organizations in the South Caucasus. In the 80s of the 19th century, there was a political circle in Yerevan called "Armenian Nationalists and Patriots" (4). The main purpose of the members of this association was to raise funds to provide weapons to Armenians living in Ottoman territory (10).

The Hnchak party, founded in Geneva in 1887, also aimed to establish a Greater Armenian state. The goal was to liberate "Eastern Armenia – Turkish Armenia" (7). Local organizations of this party, which used terrorist acts against its political rivals, also operated in Baku, Shusha and Ganja. One of the interesting points is that after the suppression of the Hnchak revolt in the territory of Ottoman Empire in the 90s of the 19th century, a massive influx of Armenians began to the South Caucasus - especially to the regions of Yelizavetpol, Yerevan, Baku. If after 1826-1828, as a result of the resettlement of Armenians, in the 90s of the 19th century their number was 900,000, in 1908 this number had risen to 1,300,000 [7].

Undoubtedly, activists of these political parties, especially the Dashnaks, who intended to create

their own state at the expense of foreign lands, were actively involved in the work of several Armenian public organizations. This can be clearly seen in the documents on the activities of the above-mentioned Armenian non-profit organizations.

Thus, the territory of Azerbaijan was gradually becoming a base for Armenian separatists to pursue their insidious goals. Armenians were making plans to strengthen their position here, as well as to usurp Eastern Anatolia, organize raids, uprisings, raise funds, and train terrorist groups. Propaganda was one of the main tools to achieve this goal. The main source of funding for the separatist movement was non-profit organizations that spread enlightenment and worked for the national awakening of the Armenians: the necessary funds were collected from fairs, literary gatherings, lotteries, membership fees, donations organized for charity. Among those who held a separatist position and had special sympathy for the Armenian political parties were millionaires A.I. Mantashev, the Gukasov brothers, B.Lalayev and others. These individuals donated some of their income to charity [4].

As noted, Armenian non-profit organizations operating in Baku were closely involved in the goals of the nationalist movement under the guise of close cooperation with nationalist parties and educational and charitable activities. The activities of the Dashnaks in the activities of the Baku Armenian Humanitarian Organization and the Baku Armenian Cultural Union were undeniable. Under the pretence of the enlightenment propaganda, they were in fact spreading ideas for the creation of a fictitious "Greater Armenia".

Presentation of the main research material. In the second half of the 19th century, social organization in the South Caucasus became controversial. Unlike the local Muslims, the ruling forces of the empire created conditions for the foreign Armenians. Since the church itself is directly involved in philanthropy in Russia, the main reason for the lag of Muslims in this area is clear. However, charity plays a significant role in the cultural and social life of every nation.

The first Armenian non-profit establishment founded in Baku was the Baku Armenian Humanitarian Organization. Prior to that, there was an Armenian charity founded in 1860 in the territory of Ottoman Empire, in Istanbul. However, this society could not expand its activities with the "desire" of the Armenians. On May 21, 1864, the said organization was established in Baku. The motto of the society was "love for the people", and its purpose was to help the Armenians in Russia and

to spread enlightenment. Even the poorest Armenian was ready to spend his last penny on the activities of this organization. Armenians were more interested in reading and writing than Turks and Muslims, who were left homeless in their ancestral lands, and the organization of enlightenment was at the required level. The main initiator of the organization, David Rostomyan, an Armenian doctor working in Baku and originally hailing from Tbilisi (Georgia), was able to find several like-minded people to carry out this work. These people were engaged in the oil industry, trade, production, and using their own funds, were able to raise enough capital in 1862–1863. After two years of preparation, the charter of the Baku Armenian Humanitarian Organization named after Enlightener St. Gregory was adopted by His Majesty the Emperor on May 21, 1864 (3, Charter).

The main goal of the Baku Armenian Humanitarian Organization named after the Armenian enlightener St. Gregory was to spread enlightenment among all Armenians, regardless of age, gender, living conditions and religious beliefs, and to take measures to improve their financial opportunities. The organization provided money or clothes and food to those in need, and helped the unemployed to find work. They also placed the elderly and the orphans in appropriate shelters and orphanages, and the minors in orphanages and children's homes, and were engaged in enlightenment - publishing books in Armenian, organizing libraries and theaters.

The organization operated in Baku city and Baku province. At least 15 people were required to become members in order to open branches. In general, adults of both genders and, most importantly, any Armenian with Russian citizenship, regardless of their social status, could be admitted to the organization. According to the charter, if the organization was to be closed, all its funds had to be spent on the Armenian people (3, Charter).

While there was no public organization of local Muslims in Baku, the existence of the "Armenian Humanitarian Organization" can be considered an important part of the ideas of statehood that Armenians dreamed of in these lands. The gathering of Armenians living in Baku in this organization, uniting for charitable purposes under the propaganda of Christian ideas was a manifestation of the unity of the church and their national wealth. At a time when the Russian Empire was in a tough position against the Muslims of North Azerbaijan, this self-governing organization can be considered as a kind of national autonomous body of the Baku Armenians within the city. All this was done with the blessing of

the ruling circles of the empire. While we exposed to the indifferent and rude attitude of the empire in our lands, it was unfortunate that the Armenians were given such privileges and that this nation was purposefully pursuing its goals.

After the death of David Rostomyan, in 1870, Major Movses Zohrabyan was elected chairman of the organization. This year, the organization opened a printing house and a long-running library in Baku. The organization, which published books in its native language, distributed free books to members. The organization had published more than twenty different books. Book publications, secret messages were also sent for the purpose of enlightenment and literacy. The founders and members of the organization understood very well what their activities would lead to.

Starting from 1875, in the contrary to the “Baku” wording in the name of the organization approved under its charter, it was not satisfied with the activities in Baku, tried to spread its existence in the provinces of Azerbaijan. This fact itself is evidence of the illegality of the organization’s activities. The goal was to bring all Armenians together, to educate, to govern from a single center.

A heavy blow to the Baku Armenian Humanitarian Organization was made by Prince (knyaz) Golitsyn, who was appointed as the Viceroy for the Caucasus. Thus, by his order, the activities of the organization were restricted, Armenian schools were closed in the South Caucasus, the promotion of literary and enlightenment was banned, and only charitable activities were allowed. This charitable activity could be carried out only in the territory of Baku province. Even the words “named after the Enlightener St. Gregory” were removed from the name of the organization. The prince also signed a decree in November 1901 on the return of Armenian refugees to the South Caucasus after the suppression of the Ottoman revolt [8]. The implementation of all these measures was not unreasonable. The “cultural awakening” among the Armenians, which went beyond the established framework, worried the imperialist forces. Of course, Prince Golitsyn was aware of this and limited the broad powers of organization.

In June 1903, the prince instructed the governor of Yerevan, Nakashidze, to inspect the Armenian-Gregorian churches (8). After that, Golitsyn signed a decree on the confiscation of the property of the Armenian Church. The reason for this was the detection of the fact that the rich Armenian Apostolic Church, with its innumerable incomes, secretly aided the proletarian revolutionaries. Golitsyn, of

course, had an idea of what the Armenian Church could do. The Armenian Church was seemingly a place of worship, but inside it was an institution where political issues were discussed; plans for the realization of fictitious ideas of statehood were drawn, and secretly opposed to the laws of the empire. It should be noted that the role of charitable actions organized by Armenian public organizations in collecting church revenues was great.

According to the law, the real estate of the church was transferred to the Ministry of Agriculture, and the income was transferred to the Ministry of Internal Affairs. The activity of the Armenian Church, as it is known, was political in nature. In connection with this, Armenians living in Yerevan, Kars, Etchmiadzin, Tbilisi, Akhalkalaki, Batumi, Shusha, New Nakhchivan (none of these lands belongs to the Armenians) protested. In 1903, Baku Armenians joined a general protest against the confiscation of the property of the Church of Enlightener St. Gregory. In October of that year, Prince Golitsyn was severely wounded by members of the Hnchak party. On January 1, 1905, Golitsyn was dismissed from the position of Viceroy of the Caucasus. Nakashidze died as a victim of Armenian terror. Investigating the events in Etchmiadzin in 1910, the prosecutor reported to the court investigator: “... Golitsyn understood that Russia has a strong enemy in the Caucasus, and that is the Armenians ... Today’s collapses in the Caucasus shows that the misinformed local government that rejected Golitsyn’s policy committed a crime” [9].

In general, during this period, the Dashnaks became a real force of the nationalist-separatist movement in the Caucasus [4]. Realizing this, Prince Golytsin intended to break the Dashnak church union and completely neutralize the Baku Armenian Humanitarian Organization, which cooperated closely with them. However, the removal of the prince from the Caucasus prevented this work.

On July 6, 1899, the Minister of Internal Affairs Goremykin gave consent to the activities of the Baku Armenian Humanitarian Organization under the name of the Armenian Humanitarian Organization named after the Armenian enlightener St. Gregory and the approval of its new charter. In general, such a “local” situation lasted until the outbreak of World War I. In fact, the prohibitions were not important to the Baku Armenians. Armenians living in Baku, who had all the important and small privileges, eagerly participated in the activities of the society and made donations. During the prohibitions, the Armenian Humanitarian Organization named after the enlightener St. Gregory managed to hold a number of charity events in Baku.

There were include organization of orphanages, free and cheap houses for the poor, etc. Gregor Tumayan, an oil entrepreneur, donated a two-story building bearing his name to the organization during this period. There was an orphanage, a tailor's shop and a laundry. Another entrepreneur, David Avanyuzbashyan, also donated a two-storey building with an orphanage. In addition, the organization had a labor house and a canteen.

On the eve of World War I – In 1913, the organization was again allowed to engage in cultural and educational propaganda. For that year, the organization had 306 members, and the chairman was G. Ter-Mikaelyan [2, report of 1913]. It was after this period, when a complex socio-political environment existed, that organization was able to expand its sphere of activity. In the same year, the organization opened its branch in Baku, where Armenians lived. Taking advantage of the outbreak of the war, the Baku Armenian Humanitarian Organization became more active and took on the mission of “national self-defense”. In 1914, the organization opened a clinic for wounded Armenian soldiers, established a special central city committee and a city committee to help wounded and sick soldiers, and established a women's committee to help refugees. Enlightenment was not forgotten either. The names of Mantashov and Gukasov brothers were among the largest donors. These are the people who later – In 1918 – supported the massacres against Muslims in Baku.

On October 12, 1916, the Baku Armenian Humanitarian Organization applied to the Mayor (City Administrator in Russia in 19th century) of Baku to open a branch in Shamakhi [2, p. 1]. The organization ceased its operations in 1920.

The Baku Armenian Cultural Union was especially “distinguished” among the non-Muslim organizations existing in Azerbaijan in the early twentieth century by its activities. The available materials raise suggestive questions about the activities and violations of this organization disguised as “charity”. The establishment of this organization in Baku – in the territory of historical Azerbaijan, in an oil-rich country and under the Russian colony – In the name of cultural awakening among the Armenians, actually served the realization of their plans for autonomy, the idea of such a revolt against Russia. The main issue here, of course, was the propaganda campaign against the Turkish-Muslims, the expulsion of them from their ancestral lands and the creation of a “united, from sea to sea Armenia.” It can be noted that the main support for the activities of the Baku Armenian Cultural Union

in the oppression of Muslims directly originated from the tsarist government itself.

The Armenian Union established in Baku began to operate legally and competently on the basis of the charter approved by the Provisional Governor-General of Baku, Lieutenant-General Fadeyev on June 23, 1906. The founder of the society was K. Khatisov, and his main goal was to promote the cultural and economic development of Armenians living in the Baku province only “peacefully and legally.” Khatisov was originally hailing from Tbilisi (Georgia) and moved to Baku after graduating from the St. Petersburg Mining Institute and in 1898, he established Yuzbashov, Khatisov and K^o Trade Union with a mechanical plant and an office for the oil industry, and in 1902, the Baku Machine-Building, Oil Industry and Trade Union. Apparently, the Armenians who moved to Baku were able to create good conditions for themselves.

The adoption of the “General Rules on Organizations and Unions” signed by Emperor Nicholas II on March 4, 1906, regulated the establishment, operation and liquidation of organizations. According to the rules, the activities of political parties that violate public order, contradict statehood and are governed from abroad were prohibited. However, despite the violations of the law in the activities of the union, as well as the direct threat to the empire itself, its activities were not terminated.

The charter of the Baku Armenian Cultural Union provided for the comprehensive development and enlightenment of the city's Armenian population. Given the tense socio-political situation in the territory of the Russian Empire in the early twentieth century and the massacres committed by Armenians against Muslims in North Azerbaijan in 1905–1906, it is interesting for what purpose this organization was established and why its main headquarters were located in Baku.

The union was divided into 5 sections: school, land reclamation, publishing, medicine, art and theater. Each section had an election bureau of 7 people. The charter included economic and cultural development, the opening of schools and libraries, the publication of newspapers and magazines based on the ideas of the union, the organization of Armenian theater, the promotion of Armenian art and epics, the collection and writing of folk songs, and the design of albums. Along with the preservation of the Armenian language, its development, writing encyclopedic dictionaries, development of Armenian culture, promotion of historical monuments, music, collection of fairy tales and legends, organization of a cappella

and church choir, it supported the propagandists of all Armenian culture [1, p. 3]. It was planned to provide assistance in the purchase and sale of land, to provide the villagers with the necessary tools, seeds and livestock. One of the main issues was to open sports organizations, hold various sports games, organize medical care, and “ensure the physical development, health lifestyle of the Armenian people.” As can be seen, the charter of the society did not neglect any area of the Armenians living in Baku in the social, cultural and economic spheres.

The establishment of the union was discussed at a meeting with the governor of Baku on October 19, 1906, the draft charter was considered and finally adopted [1, p.11]. Thus, the union, which served the real goals of the Armenians, began to operate legally with the “blessing” of the imperial government.

It should be noted that the Catholicos of All Armenians, Chief Patriarch of the Apostolic Monastery of Etchmiadzin, Mkrтч I did not spare his blessing in the establishment of the organization: “The news of the establishment of such a union could not but rejoice as. There can be no better work than this for the development and rise of the people, their spiritual and economic development ... I hope that you will mobilize all your forces to spread education among the youth and live up to the expectations of all our people. We expect high results from you and give you our blessings” (1, p.71). Of course, there is no doubt, what issues are hidden under the patriarch’s words stating “you will live up to the expectations of our people” and “we expect high results from you.” It is clear what authority the church has among Armenians. Throughout history, the church, which has been the only reason for the unity of Armenians, has done everything possible to protect Armenianness, to determine the Armenian identity, and most importantly, to create myths about Armenianness. It is safe to say that the church has historically played the role of a political center in the life of the Armenians more than the temple and aimed to realize the dream of a “Greater Armenia” [5, p. 35]. It should be noted that one of the main goals of the above-mentioned Caucasian Viceroy, Prince Golitsyn, was to neutralize Mkrтч I.

The phrase “regardless of political affiliation” mentioned in paragraph 2 of the union’s charter is also interesting. Since its incorporation this Baku Armenian Cultural Union has finally been able to reveal its main goal. On March 9, 1907, the Office of Baku Mayor received the following letter from the head of the Security Point: “According to the information of agency, the Armenian Cultural Union

operating in Baku secretly aims to unite the Armenian nation in the struggle against the government. It is my duty to personally inform Mr. Mayor about what happened” (1, p.18). So, the idea of the union was a direct threat to the state itself, and the law enforcement agencies, aware of this issue, were concerned. In connection with this issue, the Chief of Police of the Special Department under the Caucasian Viceroy of the Emperor also sent a letter to the Mayor of Baku. The followings were stated in this letter: “The police department has received secret information about the activities of the Baku Armenian Cultural Union operating legally in Baku in the spirit of nationalism. We kindly ask you to monitor the activities of the Union” [1, p.19]. An interesting fact emerged after an investigation of this information. The point was that, according to an investigation by the Gendarmerie Office of Baku Province, the majority of members of the Baku Armenian Cultural Union belonged to the Dashnaktsutyun party. It follows that the inclusion of party members in the union secretly directed the organization’s activities in the struggle against the government.

In this line, information was coming to the Mayor of Baku one after another. However, in any case, the activities of the union were legal under the terms of the charter. The association operated without any violations of the law under the terms of the charter, and its members did not pose a legal threat to administrative bodies. However, it should be noted that under the terms of the “General Rules on Organizations and Unions”, activities of organizations that violate public order, are immoral and are controlled from abroad were banned. Interestingly, it was the tsarist government that promoted the union and approved its charter. A letter from the head of the Special Police Department to the Mayor of Baku dated March 29, 1907, emphasized the role of the Bolsheviks in drafting the union’s charter [1, p. 22]. The following were mentioned in this letter: “The inclusion of the phrase “regardless of political activity” in paragraph 2, which allows every Armenian to become a member of the union, indicates the indifference of the organization to the political meetings of its members. According to this statement, contrary to the political will of the members of the Baku Armenian Cultural Union, it does not interfere in their representation in any group or party, and its members are given greater privileges, even allows them to be involved in illegal and persecuted organizations. In other words, the current charter of the Armenian Cultural Union is evidence of the

involvement of representatives of any revolutionary organizations and violations of the law in the activities of the union. Therefore, I kindly ask you, the Viceroy of the Emperor in the Caucasus, to decide to revise the charter of the union, to amend it and to take it under strict control» [1, p. 23]. It can be assumed that the interest of the authorities in the activities of such a controversial society in Baku served to suppress local Turkish-Muslims. The activities of the Union had national and political goals. This also caused concern among law enforcement agencies about the union's outsider and subversive activities.

In this situation, it was necessary to put an end to the activities of the Baku Armenian Cultural Union. However, on May 5, 1907, the Mayor of Baku appealed to the City Governor's Office to consider the minutes of the meeting on the adoption of amendments to the union's charter [1, p. 26]. On May 28, it was decided to hold a meeting to review the terms of the charter.

The meeting heard the proposals of the chairman of the Baku Armenian Cultural Union, mining engineer Khatsov, to amend the charter approved by Fadeyev, the former governor-general of Baku. Khatsov also noted the proposal to pass the state register, which was discussed at the meeting of the union on December 16, 1906. After the disputation, it was decided to make changes, edits and additions to the charter of the union, to register it. However, there were a number of changes in the charter. The sentence in paragraph 2 stating that "Any adult Armenian who respects the Union, regardless of gender, social status or political affiliation, can become a member" was replaced with "Any adult Armenian who respects the Union, regardless of gender, social status, can become a member". Apparently, despite the anti-government campaigns of the Baku Armenian Cultural Union, the issue was resolved only by amending the charter.

On June 25, according to the "Temporary Rules on Non-profit Organizations", Baku Armenian Cultural Union was entered on the state register. After this, it can be assumed that the union continued its activities "on an exemplary basis." In fact, as mentioned above, the goal of the union was clear: to achieve the cultural awakening of the Armenian people in foreign lands. If there was a cultural awakening, there would be no obstacles to the pursuit of Armenian independence in the ancient Turkic lands.

The union informed law enforcement agencies about its charitable activities. For example, the Baku Police allowed a person named Aghalyans to hold a lottery under the name "Masquerade Ball" in the hall of the Baku Public Assembly. 50% of the profit of

this event were allocated to Armenians suffering from hunger in the Caucasus [1, p. 56].

The activities of the Baku Armenian Cultural Union could be expanded throughout the South Caucasus in necessary cases. One of the main issues was the establishment of a branch of the union in the Yerevan province. Of course, it was very difficult to work from Baku to the Irevan province - first of all, to open a school in the Armenian language. The leadership of the Union intended to work in the neighboring provinces of the South Caucasus, along with the Baku province mentioned in the charter. However, the Mayor of Baku refused this proposal. After Yerevan, Yelizavetpol province was also on the agenda. It can be considered that the subsequent course of historical events may be the answer to the question of "Why Yerevan was in the first place?"

One of the interesting points was that the leadership of the union obtained information about the situation in the Yerevan province through special agents sent there. This issue - the type of activity through a specially authorized agency, which has no department in any province or country - still worried law enforcement agencies. This case was not regulated by the charter. Apparently, the Baku Armenian Cultural Union was still engaged in illegal activities. It was proposed to include in the charter that "the activities of the Union can be carried out on the basis of branches in other parts of the Caucasus." However, the members of the union were illegally propagandizing by sending their representatives to the Yerevan province. A meeting on this issue was convened on February 3, 1909 at the Mayor's Office of Baku. At the meeting, the chairman of the union proposed to expand the activities of the Baku Armenian Cultural Union not only in Baku, but also throughout the Caucasus. However, the proposal was not accepted: the resolution of the issue was postponed due to the lack of sufficient evidence and the absence of the mayor of Baku [1, p. 74].

The next meeting was convened on March 16. The issue under discussion was the amendment of the first note of the first paragraph of the charter of the organization. The sentence "The union can operate not only in the Baku province, but also in the whole Caucasus" should have been added. Mayor of Baku did not accept the amendment to this paragraph, citing the fact that he was responsible only to the Baku province and did not have the authority to other provinces of the Caucasus.

Why was the activity of the Baku Armenian Cultural Union, which was established for charitable purposes, but in fact served the national-cultural awakening of Armenians living in Azerbaijan and

engaged in subversive activities in our historical territories, not prohibited when there were such serious illegal steps? What were the goals of the imperialist forces, which took a hard line against the Turkish-Muslims, but supported the Armenians who came to their lands? What was the purpose of maintaining the existence of this union? In any case, it is possible to find answers to all these questions in the subsequent course of historical events. Looking at the activities of the Baku Armenian Cultural Union, it can be concluded that the Armenians living in the city from time to time tried to achieve their goals and used every means in this way. This can be seen in the activities of other public and charitable organizations belonging to Armenians.

Conclusions. In general, when analyzing the activities of both the Baku Armenian Cultural Union and the Baku Armenian Humanitarian Organization, which covers a period of 50 years,

interesting and thought-provoking points emerge. First of all, one of the interesting facts is that the founder of both organizations is not originally from Baku, but from Tbilisi. Second, like local Muslims, Armenians living in Baku were subject to the rules and regulations of the Russian Empire. Interestingly, this community, formed in a completely foreign society, used its own methods to “survive”. Primarily, it was necessary to get rid of economic dependence. In order to achieve this and to win the competition with Muslims, it was necessary to be literate and educated. It seems that the Armenians themselves either did not trust the Russians or were ungrateful. Also, as mentioned above, from the second half of the 19th century, the enlightened sons of Azerbaijan fought for the education of the nation, of course, the Armenians living in Baku saw this and managed to create all conditions for themselves with specific options.

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Багірова Ш.В. СЕКРЕТНІ ПЛАНИ ВІРМЕНСЬКИХ ГРОМАДСЬКИХ ОРГАНІЗАЦІЙ У ПІВНІЧНОМУ АЗЕРБАЙДЖАНІ НАПРИКІНЦІ ХІХ – НА ПОЧАТКУ ХХ СТОЛІТЬ

Після розділення історичних земель Азербайджану між Росією та Каджарським Іраном почалося масове переселення вірмен у Північній Азербайджан. Вірмени, які переселились сюди, будучи етноконфесійною опорою Росії, захищали інтереси імперії на Кавказі та відіграли свою роль у розширенні сфери її впливу. Вірмени, які приєдналися до російського суспільства, поступово стали реалізовувати вигаданий ними міф про «вірменську державу» та змогли подавити мусульманську громаду, корінне поселення Північного Азербайджану. Звісно, це збіглося і з інтересами імперіалістичних сил. Указаний період об'єднання в загальнодержавну організацію на Південному Кавказі, особливо в Азербайджані, було складним. На відміну від місцевих мусульман іноземним вірменам були надані необхідні умови панівними силами імперії. Оскільки сама церква безпосередньо займається благодійністю в Росії, основна причина відставання мусульман у цій сфері є зрозумілою. Однак благодійність – одна з найважливіших умов культурного та суспільного життя кожного народу.

Вірмени, поступово охоплюючи землі Північного Азербайджану, використовували всі засоби для досягнення своїх цілей. Націоналістичні, шовіністичні вірменські партії, як-от Дашнакцутюн та Гнчаг, планували закріпити тут свої позиції, а також узурпувати Східну Анатолію, організувати рейди, оновлювати, збирати кошти та навчати терористичні групи. Пропаганда була одним з основних інструментів реалізації цих прихованих планів. Основним джерелом фінансування відокремленого

руху були некомерційні організації, які розповсюджували просвіту та працювали для національного пробудження вірмен: необхідні кошти збиралися з ярмарків, літературних зібрань, лотерей, членських унесків, пожертвувань на благодійність. Вірменські некомерційні організації, які діяли в Баку, тісно співпрацювали з націоналістичними партіями та були активно задіяні для прихованих цілей під прикриттям просвітницької та благодійної діяльності. Цілями благодійних організацій, як-от Бакінська вірменська гуманітарна організація та Бакінський вірменський культурний союз, насправді була таємна співдружність діяльності дашнаків.

Ключові слова: *Північний Азербайджан, переселення, некомерційна організація, просвіта, приховані об'єкти вірмен.*