

**Kamran Imanov**

*“What covers you discovers you”*  
(Cervantes)

**Ancient texts and classical sources  
expose Armenian falsifications and  
fabrications**

**or**

**Ethno-geographical and Armenian  
hoaxes and intrigues about  
Azerbaijani territories**

**Baku – 2025**

**Kamran Imanov,**

Chairman of the Board of the Intellectual Property Agency of the Republic of Azerbaijan.

**Ancient texts and classical sources expose Armenian falsifications and fabrications, or ethno-geographical anti-Armenian tricks and intrigues about Azerbaijani territories. Baku, 2025**

Kamran Imanov, Chairman of the Board of Directors of the Intellectual Property Agency of the Republic of Azerbaijan, on April 22, 2025, on the occasion of April 23 - "World Book and Copyright Day" and was prepared based on his introductory speech and presentation of the same topic at the conference on the topic "Ancient texts and classical sources expose Armenian forgeries and fabrications or ethno-geographical and anti-Armenian tricks and intrigues about the territories of Azerbaijan" jointly organized with the Western Azerbaijan Community.

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# Table of Contents

<b>Introduction.....</b>	<b>5</b>
<b>Ethno-geographical and Armenian hoaxes and intrigues about Azerbaijani territories .....</b>	<b>20</b>
<b>I. Introduction .....</b>	<b>20</b>
<b>II. Briefly historical information on the Gardman area and its inhabitants.....</b>	<b>24</b>
<b>III. On the relations between Byzantium and Utica (Gardman) .....</b>	<b>44</b>
<b>IV. Brief information on sabir/suvar/sevordik and other ethnic groups of Turkic origin residing in Gardman .....</b>	<b>48</b>
<b>V. On the Kolan Turks who lived in Gardman .....</b>	<b>69</b>
<b>VI. Annex .....</b>	<b>83</b>



## Introduction

**Dear friends, esteemed guests, representatives of the Western Azerbaijan community, professionals working in the field of intellectual property, and media representatives!**

April is truly the month of intellectual property and copyright. We celebrate the growing importance and influence of intellectual property in our socio-economic life, and the special place that creative work holds.

The importance and role of intellectual property in the modern world is constantly growing. Thus, over the past 15 years, investments in intangible assets, which form the basis of intellectual property, have grown more than 3 times compared to tangible assets. As a result, by 2024 they have reached 7 trillion US dollars. Moreover, one third of patents issued worldwide belong to digital technologies, and patents based on generative artificial intelligence are showing strong growth.

As a result, innovations evolve, change, and merge with industrial innovations. Moreover, the distinction between hardware and software is blurred.

Therefore, today's Intellectual Property is no longer an independent legal segment, but is becoming a complex of intangible assets, and this new trend is being used by businesses for growth and by countries for development.

However, respect for books and copyright does not decrease. Thus, the number of books published and

deposited in national depositories worldwide is close to 2,5 million units (data is not complete). In 2021, out of 2,41 million units, Europe's share is 53,5%, Asia 35,0%, North America 8,8%, Latin America, the Caribbean and Oceania – 2,7%. The largest number of books is in China, Germany, the USA, Britain, Japan and Korea.

Thus, our goal in holding this event is to draw attention to IP, especially books and the copyright that protects them, to support creativity, to serve the enhancement of intellectual property culture, and to undoubtedly expose the hoaxes, fabrications, and lies of Hay-Armenianism.

We are holding this event together with the West Azerbaijan community, and today we intend to confirm our goodwill through an official document, reflecting the business and fruitful experience that has emerged between our organizations.

However, the end of April is a significant period in the world of intellectual property – these days – April 23, declared by UNESCO – are “World Book and Copyright Day” and April 26, celebrated worldwide by WIPO – are “International Intellectual Property Day”. Azerbaijan already has extensive experience in solemnly celebrating these significant days: since 1997, we have been celebrating the Book and Copyright Day for **28 years**, and since 2001, the solemn days of intellectual property have been held in our country for **24 years**. April has

been declared the month of intellectual property by us and a number of events are being held.

The Intellectual Property Agency actively participated in three international events in April: on April 10, at the WIPO Standing Committee on Copyright held in Geneva, it introduced the international community to the steps taken by our country in this area with a presentation on "Artificial Intelligence and Intellectual Property", on April 14, at the WIPO IT Transformation event, and on April 21, at the famous "Автор/Author – 2025" international conference traditionally held in Moscow, where it participated as a keynote speaker with a wide-ranging presentation on "Creativity is at the forefront of melody, harmony and rhythm".

**The most important aspect of this conference, now a nine-year tradition, is that it consistently draws great interest and engages public opinion. Entitled "Ancient Texts and Classical Sources Expose the Frauds and Fabrications of Armenianism," the conference updates its focus annually.**

In short, April is indeed a significant month for intellectual property professionals in this field. **These professional celebrations hold special meaning, as for the second consecutive year, they are observed by representatives of a victorious people and nation that have regained full sovereignty, celebrating in every part of our unified Motherland.**

**Dear friends!**

It is no coincidence that, as stated in the famous "Qutadgu-bilik", "It is the mind that leads to happiness."

The Supreme Commander-in-Chief, who spared no effort to restore justice over 30 years, who instilled pride

in us during 44 days, and who brought us honor and joy for 23 hours and 43 minutes, has established our happiness. **It is a well-known truth that time is measured not by its duration or length, but by its depth. The depth of intelligence should be gauged by its social impact, by the extent and significance of the influence it casts.**

The famous Seneca once said that it is meaningless to make plans for the future without owning tomorrow. Therefore, if we expect change in the future, we must actually become those changes. **Here, the exceptional historical role of Azerbaijani President Ilham Aliyev is undeniable — as the architect of tomorrow, he has been able to generously build each day of the past for the sake of the future. As events have demonstrated, President Ilham Aliyev is a brilliant statesman—far-sighted, patient, capable of making enemies stumble into mistakes, and skillful in capitalizing on those mistakes. He has the ability to create necessary opportunities and to effectively utilize what is happening around him.**

Currently, despite being a victorious country, our state is moving towards peace, initiating a peace agreement with Armenia. Without going too far, let us bring some of the ideas voiced by Mr. President at the international forum on “Towards a New World Order” at Ada University on April 9, 2025:

*“...Armenia's occupation of Azerbaijani territories hindered the South Caucasus from developing as a relatively integrated region...”*

***“... Thus, Armenia could have been part of this process. It is their fault for not correctly calculating the***

*events that will unfold in the future and sacrificing their future economy, the true independence that is the dream of a "greater Armenia."*

*"...The Armenian political establishment is not divided on the Azerbaijan issue. They have a consolidated position. It is just a matter of terminology, behavior and tactics. So we must be ready for this, both from a military point of view and from a political point of view."*

Here, let's focus on one of the President's ideas - we should see the insincerity of the Armenians, their hypocritical behavior, as well revanchist aspirations and wishes.

For example, in April of last year and later, repeating himself, Pashinyan, speaking in parliament, called for a re-understanding of Armenia's past in relations with its neighbors, noting that "historical Armenia" and "real Armenia" are in conflict with each other and this leads to certain challenges. According to him, the world should be viewed not from the position of the Van kingdom, but rather from the position of the modern Armenian state, otherwise the establishment of the Armenian statehood will be undermined.

On a different occasion, in the city of Gyumri, he made the following confession to his party members: "We must move from historical Armenia to real Armenia, otherwise real Armenia may turn into historical Armenia."

**But these were just words, while deeds show the opposite approach.** Pashinyan's words do not match his actions: against the background of the shooting on the border, he talks about the prospects of a peace agreement, and he says that it is necessary to act in a

planned and sustained manner, not based on hope. If these confessions are sincere, then why does real Armenia not resolve the natural conditions of the peace agreement for our state and prolong the conclusion of the agreement? Or in the Mehri district of Syunik province, he speaks of public agreement and social support on issues related to the restoration of communications in the region, the opening of borders, directed at its population. Why, showing political will, does the Pashinyan government avoid taking legal obligations?

**Dear friends!**

They say everything begins with a book and everything is within a book. Recalling the famous Lichtenberg quote, we should add, "As people are, so are the books they write."

It is a proven fact that books by past and modern Armenian authors are full of historical lies and keep repeatedly circulate untrue "facts" by quoting each other, thereby creating a chain of "Armenian-like sources", that is, a system of "evidence".

As for the ancient Armenian texts that are so passionately cited, their manuscripts and originals are usually not found or are quoted in the form of later copies. The root of all this is the Armenian forgery. **However, as the famous Cervantes said, "A dress both adorns and reveals."**

The title of our conference, which has turned into a tradition for the last 9 years, is "Ancient texts and classical sources expose the frauds and fabrications of Armenianism..." This is not at all accidental.

However, one of the latest books published by the National Academy of Sciences of the Republic of

Azerbaijan (Institute of History) and authored by V.G.Tunyan is entitled: “The Historical Passion of Azerbaijan for the History of Armenia: Myths and Realities” (“Azerbaijan’s Historical Passion for the History of Armenia: Myths and Realities”).

Even so, those who spread lies accuse us of lying.

Let us bring an example. Finding manuscripts of ancient Armenian authors in the archive in St. Petersburg, known as one of the richest archives in the world, is a challenging task. In 2003, the book “Treasures of the Academic Collections of St. Petersburg” dedicated to the 300th anniversary of St. Petersburg was published, and as the head of the book’s editorial team, an Armenian by nationality, Prof. Yuri Petrosyan, wrote, among the thousands of Armenian manuscripts preserved in copies, there is not a single original, most of them, up to 80%, are copies dating back to the 17<sup>th</sup> - 18<sup>th</sup> centuries, a few were copies dating back to the 14<sup>th</sup> - 15<sup>th</sup> centuries, and perhaps one of them can be attributed to the 12<sup>th</sup> century. According to another confession of the Armenian scholar, the number of Turkish originals dating back to the 17<sup>th</sup>-11<sup>th</sup> centuries in this archive can be counted in thousands.

### **Dear friends!**

Continuing the tradition of intellectual theft and showing mastery in creating myths, a branch of folklore, Armenianism does not stop eyeing the tangible and intangible heritage, lands, and culture of other peoples, especially us Azerbaijanis, and “enriches” its purse with attempts at appropriation, appropriation, intellectual theft, fraud, and fabrication. These apply to both our real political life and the past and historical events.

The stereotype of "great lands" based on mythology, territorial claims against neighbors, the idea of "great Armenian culture," and the concept of being "the first Armenian hearth of civilization," along with cultural thefts arising from various mythologemes, lend "naturalness" and "legitimacy" to the Armenian mindset. Therefore, the Armenian tradition of appropriating both tangible and intangible heritage and cultural traditions of Azerbaijan continues. Moreover, the stereotypes arising from the fictions of "exceptionalism," "suffering," and the "special mission" of Armenians, created by Armenianism, shape the modern Armenian identity. The mythologemes created from these fictions influence the morality and worldview not only of Armenian politicians, figures, and scientists but also of the masses.

Let's focus on two myths – the myths of Eastern Armenia and Western Armenia.

Having adopted the ethnonym Armen/Armenia, which did not belong to the Hays, and the ancient toponym Arminia (Armenia), Hay-Armenian historiography began to actively raise theses on the existence of Eastern and Western Armenia, and even a fictitious "Greater Armenia", after the conclusion of the Turkmenchay Treaty (1828). The lands of the Iravan and Nakhchivan khanates, **occupied by Tsarist Russia in 1827 and ceded to the Russians by the Qajar Shah of Iran**, were declared the territory of "Eastern Armenia", although none of the 16 articles of the treaty says a single word about this toponym.

The unjustified and artificially inflated Hay-Armenian territorial ambitions provoked by Tsarist Russia on the lands of the Iravan Khanate spurred claims to the lands of Nakhchivan Uyezd (province), Karabakh, and Zangezur. Even the hypocritical Armenian nationalism and Dashnak terror, which took on the guise of Bolsheviks, later led to the seizure of some of these lands. However, in 1921, an agreement was signed between Turkiye and Soviet Russia on the transfer of the Nakhchivan Autonomous Republic under the protectorate of Azerbaijan. In order to satisfy Armenian claims, first Zangezur Uyezd (Province), and in 1922, Goycha (Sharur-Deralayaz) were separated from Azerbaijan and gifted to Armenia. This was not an end as in 1923, the Nagorno-Karabakh Autonomous Oblast was established on the territory of Azerbaijan.

### **What is Eastern Armenia?**

The fictitious "Eastern Armenia" is the creation of a landless Soviet Armenia at the expense of Azerbaijani territories in this way.

Initially, this national Armenian nest, created in the territories of Azerbaijan under the guise of the annexation of "Eastern Armenia" to Tsarist Russia, was essentially an act of aggression that resulted in the military occupation of the territories, and during the Soviet era, it was a **concession** that peacefully satisfied the territorial claims of Armenians.

The fictional history of the "divided Armenian lands" became relevant after World War II, as it was in line with Stalin's intentions aiming at the return of Ardahan and Kars to Turkiye by Soviet Russia and revise the Turkish-Soviet treaty signed in 1921.

Thus, the issue of **Western Armenia** was brought back to the political agenda. Thankfully, Stalin's intention did not come true, but within the framework of the non-existent "Eastern Armenia", the historical Azerbaijani territories were Armenianized by the Hays, and moreover Armenian historiography, with the support of Soviet historical science, began to circulate lies and fabrications about the antiquity of the Hays in these lands. For this purpose, so-called Hay-Armenian tsarist dynasties were invented, the statutes of the Kurekchay Treaty began to be distorted in terms of the imaginary unification of "Eastern Armenia" with Russia, the history of Caucasian Albania, the tangible and intangible cultural heritage of the Azerbaijani Turks, the ancient inhabitants of these lands, and in general everything that could "prove" the autochthonous nature of the Hay-Armenians in these territories was falsified and appropriated.

Even today, the fictitious antiquity of the Armenians continues the aggressive and hypocritical imprint of Armenianism. It is no coincidence that **under the name of the history of the Armenian people of the 16<sup>th</sup> -17<sup>th</sup> centuries, the history of the lands of Karabakh, Ganja, Iravan, Nakhchivan and Zangezur of Azerbaijan is described.** After the transfer of the patriarchal throne to Echmiadzin in the 15<sup>th</sup> century (the patriarchate in Echmiadzin functioned without a diocese, since the diocese remained in Asia Minor), Armenians proudly called this period the "Echmiadzin period" of Armenian history.

In addition, they began to spread the idea in various political and scientific circles that "Western Armenia" still remained within Turkiye.

**In general, how many toponyms named Armenia are used by Armenians?**

M.Khorensky, the “father of Armenian history”, who established the tradition of writing Armenists, wrote “Patmutyun Khayots” (“History of the Hays”) in the 5<sup>th</sup> or 7<sup>th</sup> centuries, perhaps in the 14<sup>th</sup> century (actually, the authorship and date of writing remain under question), included Hayk, Armenak and other phantoms in his “Bible” revision, “Table of Peoples”, and claimed 5 Armenias (1-4 and Greek) by conveying the kinship of the Hay ethnos to the Sakas and Gamarli, and even turning them into Torgom (Togarmah) ancestors (Turkic roots). Two centuries later, A. Shirakatsi, in his “Ashkharatsuyts” (“Geography”), already gave 8 Armenias as the author, **and now the number of “Armenias” has reached 35.**

**How many states called "Armenia" existed?** Except for the current one, **none**. The states written in history under the name "Armenia" are states created and led by other peoples, not Hays.

According to the confession of Armenian scholars, Armenians currently form 11 sub-ethnic groups that differ in ethno-confessional terms, and I would like to add that, given that there are so many "Armenias", which "history of Armenia" will we talk about? Therefore, unlike autochthonous peoples, Armenian scholars are forced to write not the "history of Armenia", but the history of the Hay ethnos, or they write the history of the mythological Hay, who did not have a country called "Hayastan", and here they talk about the territory and history of other peoples.

Armenists give up on this, Armenian writers try to keep alive the fantasy of a "Greater Armenia" between

the Mediterranean, Black and Caspian Seas, based on the large number of Armenians, this mythologist supports the transformation of separate, fragmented fictional Armenias into a new fictional "complex", including the lands of Turkiye, Georgia and North-South Azerbaijan.

Every nation, including the Armenians, has its own history, and the events, developments, successes and defeats that occurred in the past of the nation are an integral part of its reality. We are not against the Armenian people, but against Armenianism, books and other writings full of lies, fabrications and slander written by nationalist authors of our notorious neighbors or hired foreigners who support their unhealthy worldview. We speak out against the fact that the main leitmotif in such works, especially those related to historiography, is that the Armenians are not a newcomer, but an autochthonous nation in the South Caucasus, and against territorial claims to the supposedly lost lands from here.

I hope that this conference will be a follow-up of the mission to expose Armenian mythomania with historical evidence, scientific evidence, and undeniable facts.

### **Dear friends!**

It is not suffice to enumerate Armenian myths. All of them, united by their purposeful structure and practical purpose, belong to the category of political mythology. It is this mythology, which is part of the landscape of the Armenian ethnic world, that determines the way the Armenian ethnos perceives external reality and the moral mechanism concentrated there. Think about it. **According to the research of several modern political scientists, including S.B. Luryen, the peculiarity of**

**Armenian political thought, unlike other peoples, is geopolitical in nature, building a certain geographical map based on the places where Armenians live and calling the places where they live the next "Armenia" for themselves.**

But the mythomania of Armenianism does not end there. Numerous "works" written by hired foreign authors on the orders of Armenianism, based on hypocrisy, pave the way for historical falsification. And when the fabrications are not accepted, the nationalists of the "very suffering" people resort to aggression and terror.

As the well-known Austrian historian Eric Feigl wrote in his book "Armenian Mythomania", "...Armenian terrorism has its roots in a wrong view of history... The uniqueness of modern Armenian terrorists is that history (or rather, their own view of history) is their only justification." Therefore, "the rewriting of history in order to justify inhumane acts is a unique feature of terrorism." Yes, this is indeed the case.

Because it is clear that "some deliberately spread lies, while others spread lies through deception."

I would like to remind those who succumb to mythomania, fraud, and lies of an opinion by a well-known scholar of Armenian origin.

So, let's hear what Ronald Grigor Suni, a professor at the universities of Michigan and Chicago, said in his study "A Look at Ararat. Armenia in the New History": "Armenians are a special people, firstly because they are a nation living within another nation, and secondly, this people are proud of its heritage, which is usually unknown to them."

Despite the confession of a well-known Armenian scientist, the nests of fraud are growing, which means that lies are also multiplying.

**Dear friends!**

At the beginning of 2023, a public institution was established in Armenia under a very controversial name - the "All-Armenian Union of Gardman-Shirvan-Nakhchivan". Its activities are aimed at sharing different statements, appeals to international structures and, naturally, the dissemination of false, fabricated information in the media and interviews, and constant denunciation of our country. The goal, as they declare, of the new public association is about protection of the rights of the Hay-Armenians who migrated to Armenia from various regions of Azerbaijan in 1988-1992.

In fact, the establishment of this organization is a "symmetrical response" to the establishment of the West Azerbaijan Community at the end of 2022. As noted in the Armenian opposition media, the initiative for the organization came from Prime Minister N. Pashinyan, and the person who heads this institution is Mr. Vilen Gabrielyan, a member of the ruling party "Civil Agreement", a Member of Parliament, a native of Baku and a close friend of Pashinyan. I am not going to dwell on the details of this institution, but I must say a few words about its management. This is the same Vilen who recently had to give back his MP mandate. The reason was the scandal he created in Gyumri with media representatives. The point is that the ruling party "Civil Agreement (Dialogue)" could not send its representative to the Gyumri Elders' Council elections, despite the fact that Pashinyan seconded Vilen Gabrielyan there in order

to strengthen the position of the ruling party. As a result of a noisy quarrel with media representatives, Gabrielyan was dismissed. Vilen, in turn, promised to work on improving the mood in the ruling party. This is their internal matter, but I shall specifically note that to this day the “All-Armenian Union” led by him relies solely on a well-established weapon – plagiarism, and repeats the legal and evidence-based steps of the Western Azerbaijan community. Their exposure is in my report.

# **Ethno-geographical and Armenian hoaxes and intrigues about Azerbaijani territories**

## **I. Introduction**

Today we will focus on Gardman, whom the All-Armenian Union considers as its "own" heritage. The All-Armenian Union "Gardman-Shirvan-Nakhchivan" public organization disseminates the following information about Gardman:

1. Gardman is a historically Armenian territory, where Armenians lived and created a unique cultural environment, centuries before the name Azerbaijan was used.
2. The Gardman lands include the historical lands of the Armenian ethnos remaining in Azerbaijan, stretching north and east from Nagorno-Karabakh, which were forcibly evacuated from the Hay nation in 1989-1990.

This was a general information about the organization created by our infamous neighbors, while historical information directly about Gardman states (translation is ours):

"Gardman is an ancient Armenian principality located northeast of Mets Hayk, which also includes the eponymous Gardman and Tavush provinces of the Utik province.

It was bordered by Artsakh to the west, Shakashen to the southeast, the Kur River to the northeast, and

Agvan and Gugark to the northwest. The province is also called Gardmank or Gardmanadzor. Gardman fortress was the center of Gardman. During the reign of the Arshakunats (Arsaks) kingdom, the Utik principality was located here, therefore, administratively, these places were called the “Gardmantsots principality”. At the beginning of the 8th century, the Armenian Tsar Ashot II annexed Gardman to his possessions. At the beginning of the 8th century, Gardman was part of the Armenian government of the Vagramyans, a minor branch of the Zakarian princes. In our time, the Gardman estate was established on this site. The Malik-Shahnazars of Gardman were from the ruling dynasty of the Varand Maliki. Their residence was the village of Oskanapat (therefore, the Maliks are often called Oskanat). The territorial and land rights of the Armenian Melik-Shahnazaryan dynasty arose after the annexation of Gardman and adjacent territories to the Russian Empire in the early 19th century (**Figure 1**).

It is clear that Gardman was historically and geographically connected to the Armenian Tavush to the west and to historical Artsakh to the south.

The Gardman region is now divided into two regions: Gadabay (the most mountainous part, bordering the Republic of Armenia) and Shamkir (the flat part extending to the Kura River).

**However, in the first decades of the last century, historical Gardman was unfairly incorporated into the**

**Azerbaijani state, and the Armenian settlements of Gardman were subjected to the discriminatory policy of the Azerbaijani authorities for decades** (italics ours).

"Gardman is rich in Armenian Christian cultural heritage that existed between 1988 and 1992. After the deportation and depopulation of the Armenian population of Gardman, it is under serious threat of extinction."

**Here the quote ends and I have difficulty in deciding which sentence in this article is true.** In order to provide this information, 19 sources are cited, and 18 of them are Hay-Armenian authors. Therefore, in order to expose the lies, we will consistently rely mainly on the confessions of Hay-Armenian authors and well-known classical sources, ancient texts.

First, we need to provide some historical information about the Gardman area.

# Principality of Girdiman



Source :

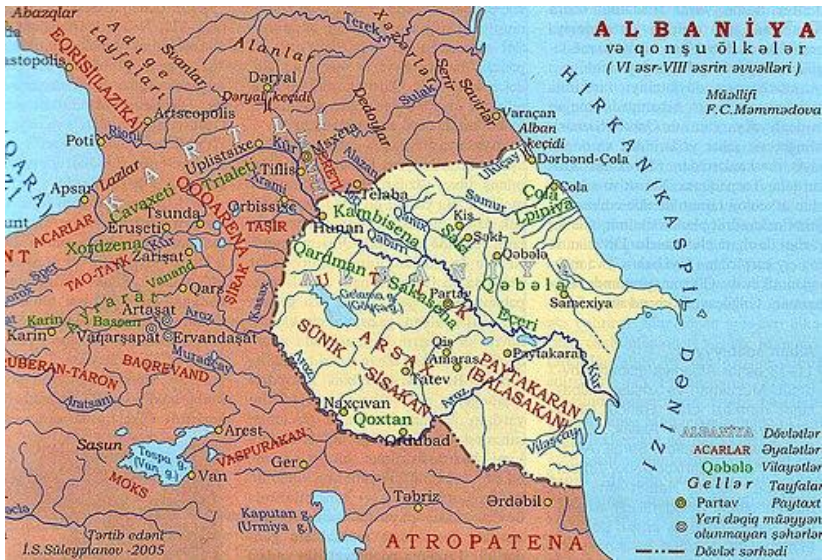
[https://az.wikipedia.org/wiki/Girdiman\\_knyazl%C4%B1%C4%9F%C4%B1](https://az.wikipedia.org/wiki/Girdiman_knyazl%C4%B1%C4%9F%C4%B1)

Figure 1

## II. Brief historical information about the Gardman area and its inhabitants

Let's start with the fact that we should be talking about the territory of ancient Albania (Figure 2).

### Albania and neighboring countries (6th century - early 8th century) Uti



Source : <https://az.wikipedia.org/wiki/Uti> ;  
[https://az.wikipedia.org/wiki/Qafqaz\\_Albaniyas%C4%B1](https://az.wikipedia.org/wiki/Qafqaz_Albaniyas%C4%B1) ;

Compiled by: I.S. Suleymanov

Figure 2

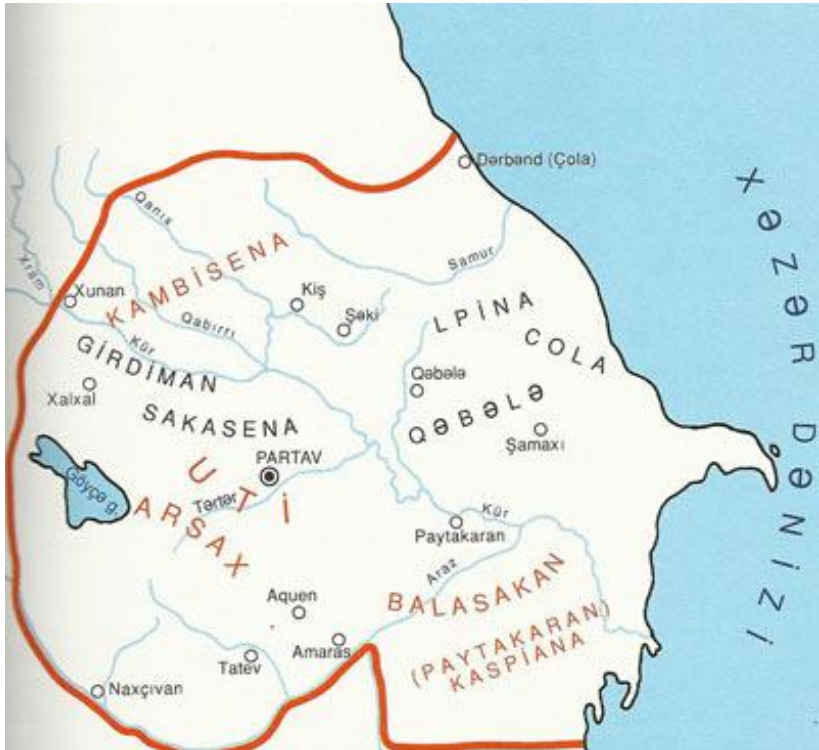
Brief (incomplete) information about the historical region of Gardman in Albania has been preserved in the chronicles, and we often obtain this information from grabar texts, which are frequently rewritten and edited, and often contradict each other.

Armenian figures are taking advantage of this situation to push for the declaration of the Gardman region as a historical Armenian territory, and for this purpose, false and unverified information about the region has been prepared.

It is believed that the area itself was located in the mountainous part of the Shamkir-Gadabay region - in the basin of the Zayam and Shamkir rivers.

have toponyms related to the name of the Gardman area, such as the city of Gardaban (Georgia) and the Girdiman River (Aghsu district), which are located somewhat further away from the mountainous part of the Shamkir-Gadabay region (**Figures 3 and 4**).

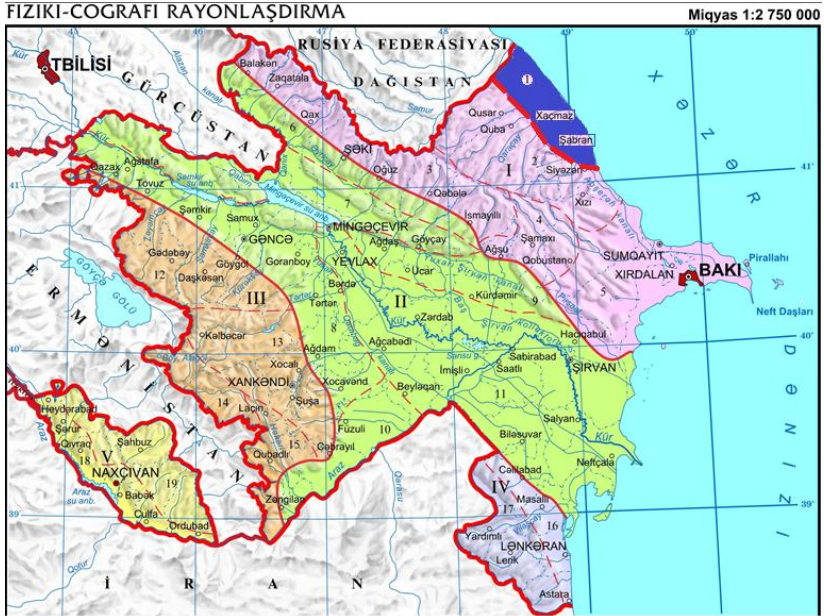
## Girdiman state



Source :

[https://www.azerbaijans.com/content\\_362\\_az.html](https://www.azerbaijans.com/content_362_az.html)

**Figure 3**



Source :

[https://commons.wikimedia.org/wiki/File:Az%C9%99rbaycan\\_Fiziki-co%C4%9Frafii\\_rayonla%C5%9Fma.png](https://commons.wikimedia.org/wiki/File:Az%C9%99rbaycan_Fiziki-co%C4%9Frafii_rayonla%C5%9Fma.png)

**Figure 4**

Obviously, this information creates confusion and gives rise to various speculations. For information, let us add that the city of the same name Gardman once existed in ancient Khorezm (Abu Abdullah al-Muqaddasi ("Ahsan at-taqasim fi ma'rifat al-aqalim" - The best division for recognizing climates").

**First of all, let us note that the phonological structure of the name Gardman, its remaining transcriptions such as Gardaban and Girdyman, as well as the existence of the city of Gardman in ancient Khorezm, exclude the Armenian, as well as the Caucasian, etymology of this geographical term.**

It is most likely that the etymology of the word "Gardman" is in some sense related to the Middle Persian or more likely the Turkic language layer.

The name of Gardman is mentioned several times in the book of the Armenian historian **Faust of Byzantium (Pawstos Buzandaci)**, where the princes of this region are mentioned several times in connection with the civil war during the time of the Lesser Arsacids.

**Let us first refer to brief historical information about the Gardman territory and its inhabitants, the Armenian chronologist M.Khorensky and the Albanian historian M.Kalankatuksky, and through these ancient texts, expose the writings of the All-Armenian Union about Gardman and dismantle their lies.**

First of all, let us note that **M.Khorensky's** book on the Armenian ethnos states that **"the Uti tribe and the principalities of the Gardmans, Chavdis and Gargars were descendants of Sisak," that is, they were of Saka origin from the Three Arrows, of Sisak.**

It is also mentioned that the people of Sisak, i.e. the Three Arrows, "inherited" (acquired as an inheritance) the Alvan plain, its side facing the mountains, from the river Yeraskh to the fortress called Khnarakert.

**In other words, these Sak tribes of the Three Arrows occupied a vast territory of the Kura-Araz**

**basin, which geographically included the Shamkir-Gadabay region, as well as the city of Gardaban and the Girdiman River.**

The Parthian Valarshak, brother of Arsak the Great, appointed the honorable brave Aran, a descendant of Sisak and whose country was named Albania, to rule over the entire Albanian land. **After Khorensky** this information is repeated by other authors (**Vardan, Asolik, etc.**).

The **Khorensky's** story mentions the Gardman Valley, from which Mesrop Mashtots returned from Balasakan, where he uprooted "the pagan heresy that had sprouted during the time of anarchy" and "dragged the stubborn into the territory of the Huns."

That is, those who did not accept Christian teachings were exiled to the territories of the Huns.

This section of the article **illustrates that the religious beliefs of the Balasakan residents were the same as those of the Huns.**

After these events, **Mesrop Mashtots** headed to the Gardman Valley "because he received news that there were followers of the same heresy there."

That is, it is again clear that **the inhabitants of Balasakan and Gardman shared the same religious beliefs as the Huns and were related to them** (there is interesting information about this in **M.Kalankatuksky's book "Albanian History" ).**

According to **Khorensky's** book, Mashtots Christianizes the inhabitants of Gardman, including its ruler named Hurs. He then goes to Gugarka and Tashir for the same reason.

All editions of Khorensky's books mention that Valarshak appointed the brave and valiant **Aran as the leader of ten thousand, and that it was from Aran that the tribes of Utis, Gardmans, Tsavdi, and Gargars** originated.

**Aran** is of Turkic origin and corresponds to the Hunnic king named **Eren**. **This name occurs in the work of Elisey (Egishe) "The Word on the Armenian War"**, in the passage where the alliance of the Sunik prince Vasak and the Balasakan king with him (**Eren**) in the war against the Sassanids is mentioned.

Undoubtedly, this ancient Turkic name is Erän/Ärän - noble, brave man. This Turkic etymology of the name Aran is also found in the texts of **Khorensky and Kalankatuksky, who call him "a courageous, brave man."**

**M.Kalankatuksky** also noted in his history of the Albanians that the "tribes of the principalities of Uti, Gardman, Tsavdei, and Gargar" originated from Aran, and their country, Albania, took its name from it.

The history of Albanians also mentions the Aluen Church, the place where church terms and laws were adopted, signed by the rulers of the Albanian territories, including the ruler of **Gardman**.

There is clear information **in Albanian history of M.Kalankatuksky that the Bishopric of Gardaman was connected to the throne of Albania.**

This is primarily a message from the Armenian Catholicos Iona (Yovannes) to the Catholicos of Albania Ter-Abas and the Albanian bishops, mentioned in Chapter 7 of the second book of the History of Albania.

The appeal was signed not only by the Armenian Catholicos, but also by Armenian bishops. This letter lists the bishoprics of Albania and **Armenia**. The Albanian bishoprics are as follows - Bakhalat, Kapalak, Amaras, Balasakan, Shaki, **Gardman**, Mets Kolmank.

In addition, **Shaki (Sisakan) is also mentioned as an Albanian bishopric**. The Armenian bishoprics are: Taron (Northern Syria), Tayk (Erzurum-Erzincan), Vanand (Kars), Rshtunik (south of Lake Van), Moks (southwest of Lake Van).

As can be seen, **all Armenian bishoprics are located outside the South Caucasus. This reference is related to the events of the second half of the 6th century.**

In the Albanian history of M.Kalankatuksky (MK), there is also information about the Mihranis first capturing **Gardman and then all of Albania. In a letter sent by the Byzantine emperor to Javanshir Mehrani, he is presented as the ruler of Gardman**, the prince of Albania, and the ruler of the eastern edge.

M.Kalankatuksky's book states that "Sahak, nicknamed Sevada, a brave and successful man, possessed **the Gardman gavars and Kusti Parnes.**"

It is clear from the sources that **Sahak, nicknamed Sevada, was of Subar origin, referred to in Armenian literature as the Sevordiks.**

Around this time, **the ruler of the Uti province was Stepan Klip or Kon (until 835), who was also a Suvar. Gardman was included in the Uti province as a territory. This territory belonged to the Suvar-Sevordiks, Turkic-Christians.**

According to M.Kalankatuksky, **Sahak Sevada** took under his control the territories of **Gardman** from the Uti province, Kusti and Parnas from the Arsag province, as well as the territory of Tsoroget (Shirak) in the Ararat province.

**We will provide more complete information about the Sevordiks/Sabirs/Suvars below.**

Sahak Sevada had kinship ties with the Syunik Ishkhani and the Bagratuni tsarist house. In addition, he fought against Ashot Bagratuni.

Descendants of Sahak Sevada became kings of Caucasian Albania in the 10th century (**Ioann Senekerim and Philippe**).

**M.Kalankatuksky wrote** about this (III, 22) and according to the information he provided, Senekerim had long been the ruler of the fallen Albanian kingdom, supported by the Persians (probably the Salaris, who ruled Northern and Southern Azerbaijan) and the Greeks (the Byzantine magister David) with a crown and throne, and was also officially brought to power by the patriarch.

In the period of interest to us (mid-10th century), the previously listed possessions of **Sahak Sevada** were under the rule of **Senekerim**.

**Senekerim** controlled the territory of Gardman, including the monasteries of Parisos and Noravank, located in the Kosti-Parnas and Sodk **districts**, which were part of his property.

Senekerim was essentially the eldest grandson of Sahak Sevada, the conqueror of **Gardman and Kosti-Parnas**. **His father Sevada is presented in the "History of Syunik" as "the great and glorious prince**

**of Albania", and his father-in-law Smbat as the first king of Syunik.**

It should be noted that the famous scholar **Zukerman** quite correctly emphasizes that "two Senekerim are mentioned in Ibn Haukala's list: the first is known as the son of Seবাদ (Ibn Savid), the owner of Al-Ruba, and the second, whose lineage is not mentioned, is shown as the owner of Khachen, which led to the inclusion of Khachen in the possession of Senekerim, the son of Seবাদ.

**Sukerman**, the second Senekerim was the son of Prince Grigor. It is also noted that Senekerim (the future king), a descendant of Sahak Seবাদ, owned **Gardman**, Kosti-Parnas, Sodka, and the descendants of his brother Apu Ali owned Khachin and, possibly, part of Galakuni.

**I would like to stop providing factual material here and seek answers to a few important questions.**

**First**, if **Gardman** is a Hay-Armenian homeland, then when Christianity spread here, for what reasons did ancient Armenian sources indicate that the beliefs of the local population were close to those of the neighboring Huns, and moreover, they dragged the "stubborn" into Hun territory?

**Secondly**, it is known that the Hay-Armenians referred to the Sabir/Savir/Suvar/Subar tribe, which was considered a Turkic tribe, under the name of the "Sevordiks" tribe. By what logic can the existence and rule of this people in these lands be described as the ancient lands of the Hay-Armenians?

Remember, we have conducted research on the roots of the sevordik and disseminated extensive information in our works.

Let's continue with the factual materials and give comments.

The well-known Albanian scholar **Trever** wrote that, according to Georgian **chronicles**, in 628, Heraclius was in the territory of **Gardman in Albania**, where he allegedly engaged in **the baptism of the Albanian prince Varaz-Grigory**. **Moses Kalankatuksky** does not provide any information about this.

According to another well-known scholar **M.I.Artamonov**, this is explained by the fact that **the baptism of Varaz-Grigor**, that is, his conversion to Chalcedonism, becoming Orthodox, must have been a very unpleasant event for the Monophysite Catholicos Viro, and the history of those years was most likely written by Viro, a writer of his time, who did not cover the event that was not to his liking, and **Moses Kalankatuksky** also used and did not cover it.

It should be noted that Christianity spread with great difficulty among the Albanian population; here it did not take as deep roots as **in Armenia** and **Kartli** ; even three centuries later, in the 7th century, there were still people who worshiped their ancient gods, writes **Moses Kalankatuksky**.

In the 7th century, three centuries after Gregory's preaching, the Albanian ruler Varaz-Grigor and "all his people" were re-converted to Christianity by the Byzantine emperor Heraclius **in Gardman**, as reported in the "Sumbat Chronicle".

**Towards the end of the 7th century, as is known, the Islamic era, the spread of Islam, began.**

The same type of repetition existed in another ancient Oghuz land, Khorezm, in **the Gardman region of Albania. In Khorezm – this classical Saka territory – there was a city called “Gardman”.**

This fact, when it comes to the etymology of the word Gardman, shows that the name of **the Gardman** lands of Albania cannot be associated with either Armenian or Caucasian languages. First of all, the repetition of the Gardman toponym in both Albania and Khorezm is an important fact, since, as can be seen, many toponyms of Albania are repeated in Turkestan.

**A few additional comments on the etymology of the concept of Gardman.**

We should take into account that the formant -man acted as an enclitic suffix in the Proto-Turkic language and later appeared in both tribal-historical names and personal names, as well as in some specific nouns (**orman - forest, duman - fog**) has been transformed as a noun suffix. This noun suffix is used **in Karaman, Turkman**, It is present in ethnonyms such as **cuman, as well as in the Turkish name Toraman**. For information, it should be noted that one of the Hephthalite khagans was named **Toraman** - the one who confirms the law (töre). **Most importantly, this formant is not recorded in Armenian and Caucasian languages.**

However, it is difficult to identify the exact etymology of the name of the Gardman principality. Because there are many etymological variants with the root kard/gart in the Turkic language. **One of the meanings of the word Gardman from the ancient Turkic language is given**

**as an old (or gray-haired) person.** However, there may still be several possible etymologies.

The following inscription (in the form of a letter) by the ancient Armenian writer Egishe exists.

He sent this letter to the marzban (border defenders) Sebukht. Sebukht, encouraged by the advice of Vasak and by the correct information he received from another source, confirming that the commander-in-chief was indeed advancing with a very small army, gathered all his forces, left the country of Chor and hastened to cross the great river called Kura. He met the Armenians on the Georgian border, near the city of **Khalkhal, the winter residence of the Albanian tsars.** The Persians had set up their camp here and were preparing for battle with the Armenian army.

Commenting on these lines, let us note that **Khalkhal was located in the Gardman region, and Egishe's information about the winter residence of the Albanian tsars is interesting.** Toponyms of the same name still exist in Azerbaijan today, and of course, the etymology of the city has no connection with the Armenian language. Usually, mountainous areas with serpentine and circular paths are called this way. In this case, **the word Khalkhal is a reduplication of the root xal - circle, meaning circular movement.** Today, in the Guba region, on the Khinalıq road, there is a steep area called Khalkhal.

Also, **the name of the city of Hunan, located in Gardman, or Hunarakert in Armenian sources, is associated with the Turks.**

As G. Geybullayev noted in his article "On the Ethnogenesis of Azerbaijanis", in connection with **the**

**Pecheneg-Kol**, the early medieval toponym **Kolb**, which existed in this area, should also be mentioned.

**Moses Khorensky (Book II, Chapter 8)** mentions the **Kolb** district, located somewhere near the **Tsob**, **Dzor**, and **Kangark** districts, in connection with events dating back to the middle of the 1st century, on the border with **Georgia**.

**Pawstos Buzand (Book IV, Chapter 50)** also mentions **the Kolb** gavar (circle) near the **Dzor** and **Gardman** circles. The mentioned **Dzor** (Armenian for "cliff") is associated with the valley of the **Akstafachay** River, while **Gardman** covered the **Shamkir** region and part of the present-day **Gardabani** region of **Georgia**.

Later, in the 7th century "Geography of Armenia", in the **Gugark** province, west of the **Uti** region (which in **Urartu** sources is **Uti** located in the basin of **Lake Sevan** and **Etiuni**), according to that source, it is mentioned as one of the 9 regions controlled by the **Georgians**, and **Tashir** (in **Turkic** languages, **tash** - "rock", "stone" and **er** - "earth" in the general sense, i.e. "rocky, stony place"), as well as the area called **Kolbopor - Kolb** and in **Armenian** por "cliff" adjacent to such regions as **Kangar** and **Artagan**. Later, in the 18th century, **Arakel Davziretsi** mentions the **Kolbay** road in **Georgia**, which leads to **Pashiachug (Bashiachig)**, i.e. the **Imereti** region.

Additionally, in ancient **Armenian** sources from the 5<sup>th</sup> century (in the **Gazakh–Aghstafa** region), the city of **Khalkhal**, located in the **Gardman** area, is listed as part of the "Uti region."

It should be noted that in the early Middle Ages, there were two **Gardman** regions in **Albania**. One of them was originally located in the basin of the **Shamkirchay**

and Kurakchay rivers, that is, in the territory of the present-day Shamkir and Gadabay regions. The other was located in the basin of the Girdimanchay river in the mountainous Shirvan. This area was first mentioned in the poems of the 12th-century poet Falaki Shirvani (1107–1147).

It is interesting that one of the branches of the Shamkirchay River was called Krtman by the Armenians. For example, we read from the 13<sup>th</sup> century Bishop Stepanos: "In 1220, the Tatars defeated the Georgians on the banks of the Krtman River". Therefore, in Armenian sources, Gardman is actually Gardman of Western Albania. This region is also mentioned by Pawstos Buzand (Book IV, Chapter 50) and in the "History of the Albanians" (Book I, Chapter 27), which reports that "Mesrop Mashtots invited the population of this region to Christianity through the ruler of Gardman, Khurs" (Book II, Chapter 3).

**In the early Middle Ages, the Principality of Gardman existed, which during the reign of Javanshir encompassed the whole of Albania. The Gardman fortress was also located in that area. However, after the weakening of the Gardman state, this territory temporarily passed to the Armenians, and therefore the Arab geographer Ibn Khordadbeh writes that "the Gardman fortress belongs to the Armenians."**

This fortress was located on the left bank of the Gardman River, on the course of the Shamkir River, where ruins called Qrtman were visible until the end of the 19th century. As far as is known, the last time this Gardman was mentioned in sources was in the 13<sup>th</sup> - 14<sup>th</sup>

centuries in the writings of Rashid ad-Din as “Dashte-Gardman” (“Gardman Plain”).

Following H.Hyubshman, V.F. Minorsky wrote that the Armenian Gardman was located on the Shamkir River. However, it is not clear why these researchers called Gardman, which was an Albanian territory, Armenian territory. According to S.Herman, this territory is the territory of the present-day Gazakh region of the Azerbaijan SSR. Another Gardman fortress, the ruins of which are known as Gizgalas, was located at the confluence of the Kura and Khram rivers.

In Arab sources, this fortress is known as “Qala ibn Kandaman” (the translators’ mistake was recorded in the form “Kardaman”) on the Hunan-Tiflis road. This fortress is mentioned in ancient Armenian sources in connection with the events of 371. **Pawstos Buzand writes that Musheg Mamikonian took Uti, Shakashen, Gardmandzor and Koltu from Albania (Book IV, Chapter 50). As it turns out, Gardman was precisely Albanian territory since it was taken from Albania.**

**A few words about the boundaries of the Gardman area.**

It should be noted that the original borders of the Gardman territory are unknown. However, there is no doubt that this name has been preserved to this day in the toponym Gardaban in the Georgian SSR. From this it can be concluded that part of the present-day Gardaban region of Georgia was part of the Gardman territory at that time, and this region may have also been subordinate to Armenia at certain times.

As mentioned, Gardman Castle was located on the border of Georgia and Albania, and its ruins are known

as **the Maiden's Castle**. In Arab sources, this city is mentioned as "Qala ibn Kandaman", that is, "Kardaman Castle", which can be associated with the toponym Sandoban in Strabo's records.

### **So, who were the Gardamians ethnically?**

Gardmanians – the name of the inhabitants of the Gardman region of western Albania. **Moses Kalankatuksy** believes these Gardmanians were descendants of the Albanian king Ara in the first centuries AD (Book I, Chapter IV). But who were the Gardmanians in terms of ethnicity?

As mentioned above, Sakasena covered the Ganja-Gazakh region, and from the 7th century it was part of the Gardman territory and principality, covering the Gazakh-Aghstafa territory, where, in addition to **the Albanians, the Utis and Sakas** also lived. It was also noted above that in the border region with Georgia - in Gazakh, a **"land of the kangars"** is mentioned in a 5<sup>th</sup> century source, which means that the kangars also settled here.

Finally, the 9th-century Arab geographer Al-Kufi mentions the city of **Kasakh** in connection with the events of the 7th century. The toponym **Kasakh** is undoubtedly connected with **the ethnonym Kazakh of Turkic origin**, which indicates that the Kazakhs - probably the ancient Kipchaks mentioned in Georgian sources - inhabited those territories.

At the end of the 6th century, Mihran, a relative of the Sasanian King Khosrow Anushiravan, moved with 30,000 families to the Gardman region of western Albania. They established the Gardman principality there, from which the Mihrani, descendants of the famous

Gardman ruler Javanshir, emerged (Moses Kalankatuksy, Book II, Chapter XVII).

There is a reference to the "tribe of the dowry" in Moses Kalankatuksy (Book III, Chapter X). These settlers converted to Christianity in Albania, but their ethnicity is not known for certain. It is believed that they were originally Persian-speaking.

F.Mammadova writes: "The Mihrani remained Persians for no more than two generations, then they converted to Christianity and became Albanians." In the 1727 source, the "Mihrani" (district) district is mentioned in the modern Tovuz region, which was part of the Gardman territory, and in the Barda region There was a village called "Mihrevan" with an Azerbaijani population.

Thus, **the original population of Gardman was composed of Albanians, Saks, Kangars, and Kazakhs**, and therefore, in the "History of Albania" (Book I, Chapter IV), it is stated that the population of Gardman is of Aran descent, that is, it is autochthonous.

In this context, it is incomprehensible that **Sh.V. Smbatyan considers Gardman to be the "northwestern district of the Uti region of Greater Armenia,"** as well as the book "Northern Artsakh" by Samvel Karapetyan, which we have exposed (**M., Yauza-Catalog, 2018**, see: K. Imanov "Ancient texts and classical sources expose Armenian forgeries and fabrications, or on the continuation of Hay-Armenian claims to Azerbaijani lands"), in which the author presents Northern Artsakh as a "continuation of Artsakh" that does not belong to the Hays.

Interestingly, the "History of Albania" mentions only the Mihrani as having established kinship ties with

Armenian families (Book III, Chapter XXIII). Such a mention would have been possible only if the population of Gardman was not Armenian.

The sources also contain a number of toponyms of Turkic origin - Kangar, Gazakh, Kol, Kava (Kayadan), Kavazan (modern Goyazan Mountain), Gaq, Tavaratapa and many others.

It should be noted here that relations between Albanians and Turks existed even earlier. In Moses Kalankatuksky's "History of Albania", it is mentioned that the Arselan dynasty "established ties of kinship with a brave man from the country of Basil during the reign of Khosrow the Great (Armenian Tsar, 211–259 AD)" (Book I, Chapter 8).

Elsewhere, the author writes that the Albanian prince Javanshir "crossed the river with 17 men (i.e., north of the Kura River) to the Hun camp and chose the tsar's daughter as his wife" (Book II, Chapter 26). At the same time, it is noted that "the Albanian Nahars were cursed for forming kinship ties with pagans" (Book II, Chapter 32).

Thus, the marriage ties between Albanians and Turks are one of the factors in the consolidation of Albanian Turks with the newly arrived Turks. Here, the expression "foreign women" undoubtedly refers to the daughters of pagan Turks.

This means that Turkish tribes lived intermingled in Albania, which led to their faster consolidation with Albanian Muslims.

The same source emphasizes that "Vraz Trdat, the prince of Gardman, being a Christian, told his people that

from now on we would not consider it a disgrace to be related to them (i.e., the Albanian Turks)."

Let's pay attention to one more issue.

The ruler of Gardman was Khurs. Interestingly, in Khachbulag (Dashkan district) there was a "holy place" called "Khach" ("Khach" generally means any place of worship) and where, according to legend, the ruler of Gardman, Khurs, was buried.

In the past, this site was considered sacred by both Armenians and Azerbaijanis. This fact shows that the Azerbaijanis who worshiped the cross became Christians before converting to Islam and, as part of the Albanians, bore the ethnic Albanian name. Khurs is a well-known name. Thus, in connection with the events of 450-451, the name of the Lpina ruler of the Albanian region, Khursan, is also mentioned. This name is also of Turkic origin. There was a Khazar commander named Zirtkik (i.e. Zirteghin) Khursan, who marched to Albania. The personal name Khurs is related to the ethnonym Khurs.

### **III. On the relations between Byzantium and Utica (Gardman)**

To reveal the truth we need to look into the “Book of Ceremonies” written by the head of the Byzantine Empire C. Bagryanorodny (Porphyrogenitus) in 912-959 BC, especially considering that it was not possible to apply the Hay-Armenian forgery (revision) to that text. In Chapter 48 of Book II the emperor gives his future successors a model form of appeals to neighboring states. Since there is no Russian translation of this text, we use the English section “Appeals used in written form to foreign states”.

It is interesting that here he gives examples of the three Sevordic archons (rulers), without a reference to "Armenia", while in the appeals preceding them the geographical sign "Armenia" is used and they are presented as the Armenian Gregorian world (group).

#### **Who are the Sevordics?**

Commenting on that article, the famous Albanian scholar Zukerman notes in his book “Travaux et Memories” (in French) that the Sevordik states were not subordinate to the Armenian Tsar, but he establishes that the Sevordiks were Christians. At the same time, he writes that for this reason they “were included in the Armenian group, and at that time (IX-X centuries) Caucasian Albania, with a Tsar north of the Kura and a

Grand Duke south of the river, is shown as a conditional unified community (i.e., it was about to disintegrate).”

**Thus, the absence of the preface "Armenia" in diplomatic correspondence addressed to the archons (rulers) of the Severodvins, located in the Uti province of Albania, indicates that they were not ethnically, religiously, or politically connected with Armenia, were not part of Albania, and were completely independent.**

**The separate mention of the addresses of the Sevordiks in the diplomatic correspondence of the Byzantine court indicates the dominant role and importance of this tribal association in the territory of Utik (by the way, a number of Christian monastery complexes are located here, including Dedavang (Khudavang), and this factor will be the subject of our further research.**

We will focus on Utica, where the Severdic-Suvars lived, mentioned in the diplomatic correspondence of Constantine Porphyrogenitus, and we will examine the beliefs of the Severdics and the material and cultural heritage left by them. When analyzing these issues, we will take into account that, **firstly**, most churches and monasteries were built in regions with a predominantly Turkish-Christian population, and **secondly**, in many cases they were initially confessionally not Gregorian-Monophysite, but Diophysite, or rather, Orthodox, Chalcedonians. There was a monastery of Dedavang (Khudavang) located in the territory inhabited by Christian Turks.

In particular, the Suvars/Savirs, Sabirs/Subars, according to Armenian chroniclers, the Sevordiks, and in

Arab sources – Savardiya (Siyavurdiya) according to Armenian folk etymology, means "black sons" (sev – black, ordi – son). **Armenian sources called the inhabitants of the Uti province – the Uti – the Sevordiks, while the Sevordiks were Christian Turks, moreover, "the inhabitants of Uti – the Sevordiks are known among the foreign enemies of the Armenians"**. According to the notes of the Arab geographer al-Masudi, "...the Kura River flows ... reaches the border province of Tiflis, cuts it in half. Then it flows through the lands of the Siyavurdiya, a tributary of the Armenians". As the famous scholar Sukerman noted, they settled in the Albanian province of Uti, they first met in Shamkir, "but this is by no means an occupation".

Let us add that, according to historical evidence, the Dedavang (Khudavang) monastery was located in Utik, on the land of Mets Kolmank (Great Kolmans), which is associated with the ethnonym of the Kol (Kolani) Turkic tribes.

According to sources, the number of Turks in the South Caucasus during the early Christian period was quite impressive. Thus, the Byzantine author Menander Protector reports that during the reign of Emperor Tiberius II (died 582), "Roman generals attacked Albania, took hostages from the Savirs and other peoples," and this mention only indicates the great influence, number and power of the Savir Turks in Albania itself. Moreover, in addition to the specifically mentioned Savirs, it follows from the sources that other Turkic groups were **the Kangars, Abdal-Ephthalites, Avars, Onoghurs, Saroghurs, Utigurs, Barsils, Bulgars, etc.**

It is clear that in the pre-Islamic period, not all of the Turks in the South Caucasus converted to Christianity, but most of them did. The same Menander reports that, due to the emperor's displeasure, "the Roman military leaders again entered Albania, forcing **the Savirs and Albanians** to settle on this side of the Kir River and from then on to remain in Roman territory." What does this mean? This means that the Romans wanted to prevent the military resistance of the Albanians and Savirs, and also that **both tribes were the dominant population of Albania** (we are talking about **the 5th-6th centuries**).

The information left by the Arab chronicler Ibn-Haukal indicates that a certain **ruler Senakherib Ibn-Suvar was the ruler of part of the Albanian territory, including the region of Khachin in Karabakh**. In the province of the rulers of Khachin there were monasteries of Dadivang, Ganjasar and others. In the same area was the village of Kalankatuk, where the author of the history of the Albanians, M.Kalankatuksky, was born.

#### **IV. Brief information on the Sabir/Suvar/Sevordik and other ethnic groups of Turkic origin residing in Gardman**

**Starting with the discussion of the Sabir-Suvars (Sevordiks), we will provide more complete information about the Sabir-Suvars (Sevordiks) and other ethnic groups of Turkic origin, mentioned in the diplomatic correspondence of C. Porphyrogenitus.**

**The history of the Subarean tribes (Suvar, Sabir) goes back to the most ancient depths of the Sumerian culture and earlier periods. Dwelling on this very briefly, let us note that, according to experts, the carriers of the Ubaid culture were the Subareans, who lived in the country of Subar in the north of Sumer. Apparently, for this reason, the Sumerians believed that their history began with two communities - Eredu (a purely Sumerian settlement) and Subar. It is assumed that at the beginning of the 4th millennium BC, the Sumerians mixed with the Subarians, the rest of the Subarians continued to live in the north, the Sumerians called them Subar, and themselves the people of Subar.**

Later, the Subar's settlement area was along the Upper Tigris, within the Northern and Central Zagros lands, and was called Subartu-Shubartu in Akkadian. According to some reports, at the end of the 3rd millennium BC they mixed with the Hurrians, known in the Bible as the Khores, and from that time on they were called Subarei/Shubarei in Mesopotamian sources.

According to Professor J. Campbell, the Subar are the Hatti (Hittites) themselves, and the expansion of their

habitation is associated with the creation of the first Hatti empire by Chedorlaomer, as mentioned above, by the dynasty called Khubur-Subarti, who took the name of the "people of Subartu". **J. Campbell considered the Hatti-Subar to be the great ancestors of the "Socho" or Sakas. The Hatti and considered it a Turanian tribe.**

Thus, it is important to note that the Subarei are a related tribe to the Hattians and Sakas (J.Campbell, "The Hittites. Their Inscriptions and History", Montreal, Toronto, Williamson&Co., 1890). The point of view on the related origin of the Hattians (Hittites) and Sakas (Scythians) is also expressed in Prof. R. Fessenden (Reginald Aubrey Fessenden, "The deluged civilization of the Caucasus Isthmus", Boston, TJ Russell Print, 1923). Detailed information can also be obtained in a number of other published books and brochures (K. Imanov, "Caucasian Albania and Genetic Analysis in Historical-Geographical Aspects", B., Intellectual Property Agency, 2016, 2019, as well as "Ancient Texts and Classical Sources Expose Armenian Forgeries and Fictions, or About the True Inhabitants of the Territory of "Armenia", B., Intellectual Property Agency, 2018, 2019).

With this information, let's move on to the Caucasus, the neighboring regions and sub-regions in these territories.

The Sabir-Suvar tribes in the Caucasus and the Black Sea region have been mentioned since ancient times. If we start from the sources of antiquity, then in Herodotus the Suvars are referred to as Saspirs (Σάσπειρες) and are localized among the Colchis and Medes. In the Greek author Aelius Herodian (2nd century BC) they are referred to as "**Sapirs** or **Saspirs**". In the

work of Apollonius of Rhodes "Argonauts" (3rd century BC), they are referred to as **Sapirs** (Σαπειρες), and the author, applying the proud epithet, places them on the southeastern shores of the Black Sea - between the Behirs and the Colchis. Diodorus Siculus, describing the march of the Argonauts, mentions the city called Subaris (Συβαριν), where the palaces of the kings of Colchis were erected. In the passage quoted above from Apollonius Rhodes, the name of the royal city of Colchis is given as Kutaye (Κυται-Cytea), which may be related to the name of the Hittites: as mentioned, the early Subarians were once part of the Hittite Confederacy.

The name of the historical Ispir (Georgian: Speri-სპირი, Armenian: Sper-სֵր) region in the Erzurum province of Turkiye is associated with the Sapirs. These territories are classified as Cimmerian lands in Assyrian sources, and later the Subarians are called Cimmerians in Mesopotamian texts. Xenophon (5<sup>th</sup>-4<sup>th</sup> centuries BC), who was in these places, does not mention the name Sapir in his Anabasis, but mentions the Scythians in that area, more precisely in the Arpasu (Αρπασο)/Arpachay (Axurian) river basin. They are most likely the Sapirs of Herodotus. This is confirmed by the fact that the later ancient author Procopius of Caesarea (6<sup>th</sup> century AD) lists "Huns called Savirs" in the Phasis river basin (modern Chorok) who are the Sapirs of Herodotus and the Sapirs of Apollonius.

In Jordan (6<sup>th</sup> century) the Sauri already appeared as the most powerful Huns. Stephen of Byzantium (6<sup>th</sup> century) makes an important reference, noting that "the Sauri are the people who are now called "Sabirs" in the Pontic province with the letter "β". Many Roman-

Byzantine authors recorded the Sabir-Subarei (Sauri, Saubr, Saur) tribes in various parts of Eurasia, including Anatolia.

The Byzantines and Sassanids used them very often in their wars. Later, the Byzantines and the peoples living around them called some of these subars living in the areas around the Danube Turks, and their country Turkiye. There is some important information about them in the work "Government of the Empire" by the Byzantine emperor Constantine Porphyrogenitus (9<sup>th</sup> century). He wrote that the Turks around the Danube were still "called Savart-Asfals for an unknown reason."

Of the seven Turkic-Subart tribes listed by Porphyrogenitus, two were of Finno-Ugric origin and five were of Turkic origin. The Pannonian Turkic-Subarts formed the main core of the early Hungarians, i.e. the Magyars.

Historical data show that part of the Subars (Savirs), who originally settled in Arsak and Utik, migrated to the territory of present-day Hungary. In this regard, it is worth remembering that **in the local Hungarian language of the Magyars, the name of Hungary is pronounced and written as Magyarorsag**. Here the similarity between the terms "Arsak" and "Orsag" is clearly visible. Moreover, "Magyarorsag" is written in the form of "Magyarorszag", that is, with the addition of "z" to the letter "s", which strengthens the pronunciation, like the letter "ts" in Russian, or rather, it is written as it sounds. When the word "Magyarorszag" is divided into two parts: "Magyar + orszag", the translation is "Hungarian country (countries)".

It seems that the Turks mentioned by Pliny the Elder (1<sup>st</sup> century BC) and Pomponius Mela (1<sup>st</sup> century BC) among the Scythian-Sarmatian tribes living in the Black Sea region at the beginning of our era were the same Savir-Subars or one of their branches. Because Pliny and Melasapirs do not mention them anywhere, although both of these authors try to carefully list all the names of the Scythian-Sarmatian tribes of Eastern Europe.

Since the Sabirs/Savirs are mentioned in Jordan as "mighty Huns", we will briefly state our opinions on the participation of the Sabirs in the Hunnic alliance. We consider the ideas existing in the historiographical literature that the first information about the Savirs is in the History of Priskov of 463 or the description of Prisk Paniyski to be incorrect and far from the truth. As mentioned above, the Savirs were recorded in the Caucasus by Ptolemy in his work "Geography" after the Aors and Pagirates, and the Savirs are also mentioned in earlier sources.

In Jordan, it is emphasized that the core of the Hun confederation was the Altsiagirs and the Savirs, and according to Priscus Panius, in the 5th century, the Savirs were active participants in the Persian-Byzantine wars.

**At a certain historical stage, when the Savirs became the dominant force, which tribes were included in the Hunnic Confederation?**

According to the information provided by Menander Protector, Procopius of Caesarea, and Theophylact Simocatta, the main tribes of the Hunnic alliance were the Utigurs, Kutrigurs, and Onoguri. A.N. Bernshtam, in his

"Essay on the History of the Huns" (Ld, 1951), believed that the main tribal groups associated with the Hun-Avar alliance were the Utigurs, Kuturgurs, Sabirs, and later the Bulgars (for Eastern Europe) and the Hephthalites or White Huns (for Central Asia).

According to Bernshtam, citing V.V. Radlov, all the various types of Uyghurs - Kuturgurs, Uturgurs, Saragurs and Onogurs - are actually branches and fragments of the Uyghur tribes (here "gur" is the main one, "kut" (happy), "ut" (fire or grass)). "The Uturgurs and Kuturgurs were called Hun-Cimmerians and formed two branches of the Hun tribe". The Uturgurs' habitat was the lands from the confluence of the Don into the Sea of Azov to the Cimmerian Bosphorus, while the Kuturgurs' were between the Tissa and the Danube.

Bernshtam also wrote, referring to Y. Klaproth ("Tableaux historiques de l'Asie", Paris, 1825), that "the Sabirs or Savirs became a "nation" from several lineages."

In the middle of the 5<sup>th</sup> century (456 AD), the Savirs living in the North Caucasus became part of the Avar Khaganate, which was directly subordinate to the Onogurs. V.V. Bartold considered the Suvars to be part of the Bulgars (Selected Works, V. Vols. I-IV).

After the death of Attila in 453 and the division of the Hunnic League into tribes in the Caucasus, the Savir confederation, which included the remnants of the Huns and Bulgars, began to rule. They were known as "Hun-Savirs", "Huns" and "Huns called Savirs", and became one of the most powerful tribes in the region, raiding Armenia through the Derbent pass and plundering Galatia, Cappadocia and Pontus. Their army consisted of

120 thousand people [Saint Theophanes the Confessor, "Chronography"].

As we have already mentioned, the Suvars lived in the north-west of the Caspian Sea and mixed with the Huns. G. Geybullayev believes that the Suvars penetrated Albania in several waves: the first - in the early (toponym Shaberan/Shabran) periods - the 5<sup>th</sup> century, the second - in the second half of the 6<sup>th</sup>-7<sup>th</sup> centuries (Gumilyov wrote that the Suvars occupied Albania in 552). According to A.Y. Krymsky, the Suvars lived in the Gabala region and in the north-west of Albania. The Suvars in Albania adopted Christianity (see: information from Arab authors about the existence of Christians in Shaberan). It is assumed that the formation of Shabran belongs to the Suvars who were among the Sauromats - Sarmatians (K. Kremen wrote that the ethnonym Savromat was formed from the ethnonym Savar/Suvar).

**In the middle of the 6th century, the Sabirs, as the most powerful and numerous people of the Caucasus, occupied all of Northern Albania, or rather, Shirvan and Aran.** Derbent-Gabala became the center of their settlement, where they remained for more than 100 years (Mernert, "Nomadic tribes in the steppe zone of Eastern Europe", "Historical essays of the USSR", M., 1958).

It is worth noting that Albania was first settled by the Hun tribes (2nd-4<sup>th</sup> centuries), later by the tribes called the Onogur Union or the tribes that were part of the Hun-Bulgar alliance, led by the Onogurs (late 4th century to mid-second half of the 5<sup>th</sup> century), and finally by the

tribes of the Sabir Union (second half of the 5<sup>th</sup> century - 6<sup>th</sup> century).

As is known, in 657-659 the Western Turkic Khaganate collapsed, and in the northeastern foothills of Dagestan the Suvar state emerged with its capital in Varachan (due to inertia, Armenian sources continued to call it the Hunnic Tsardom, and Arab chroniclers continued to call it the Cidan).

Immediately after Varaz-Trdat ascended the throne of Caucasian Albania (670-706), numerous armies of Hun-Savirs led by Prince Alp Ilutuer invaded Albania and began to ravage the regions at the foot of the Caucasus Mountains and the Kapalak region. Alp Ilutuer himself crossed the Kura and went to the Uti region, began to drive away cattle, rob and take captives. Then the Hun-Savirs set up camp in a valley near the borders of Lpinka. Varaz-Trdat sent his trusted man to him with peace proposals and achieved peace, and the Hun-Savirs returned to their country [29. Book II, M.Kalankatuksy "History of the Aluank Country"].

In 737, the Arab general Mervan, with the help of the Armenian prince Ashot, marched into the land of the Huns and captured the capital Varachan [Gevond Vardapet, "History of the Caliphs"], [Vardan the Great "General History"]. Here, the "Dagestan Huns" meant the Sabirs.

The Huns were no longer a single ethnos and a single military alliance: by inertia they were called Savirs, and it is believed that their capital city, Balanchar-Varachan, ceased to exist after 737. The Savirs went to the Don, and part of the Bulgars went to the Volga, where they formed the core of Volga Bulgaria, and the function

of political control over neighboring tribes passed to it. At the same time, at the end of the 8th century, a large group of Bulgars settled in the Don steppes. At the end of the 9th - beginning of the 10th century, the Elteberi of the Volga Bulgars began to control the Barsils and Savirs [33. A.V.Komar "On the discussion of the chronology of the early medieval nomadic monuments of the Middle Volga region of the 2nd half of the 1st millennium", Samara, 2010].

In the 8th century, the military-political situation increasingly changed in favor of the Khazar state, which imposed tribute on both the Suvars and the Bulgars. The Suvar state, with its capital in the lower Terek, in Samandar, became a Khazar federation. Later (second half of the 9th century), Ibn Khordadbeh mentioned the Suvar kingdom in the north, in the upper Itil.

**As for the Suvars who settled in Albania, mentioned in Armenian sources as the Sevordiks, the most compact part of them converted to Christianity, settled in Utik, and, according to V.F.Minorsky ("History of Shirvan and Derbent", Ararat, 1897), "became among the foreign enemies of the Armenians."**

It should be noted that in historical chronicles the Khazars were often called Suvars (Ligeti LA magyar. 345.1.; Nemeth Gy.A honfoglalo. 192.1.; Bartha AA magyar. 519.1.; Erdelyi I.A. magyar. 25-26.1.), which indicated the large number and influence of the Subar tribes themselves in the Khazar Kaganate (Honfoglalo. 192.1.; Bartha A.A. magyar. 519.1.; Erdelyi I.A. magyar. 25-26.1.). The ethnicon "Sabarts" ("Savarts") is identified by the Arab historian Balazuri of the second half of the

9th century with the Arabic "**as-Savardiya**" (c. 892): Z AIS 220-221, 233-234), the ethnicon "**Sevordik**" in Armenian sources, as well as the Latin anthroponym "**Zuard**" in the Hungarian Anonymous source (SRA. I.P 41, 75, 77, 78, 80, 90, 92, 93) and the 13th century author Shimon Kezai (Ibid, R. 160, 167).

It is clear that the Subar-Sabirs had a very strong historical imprint in Anatolia and the Caucasus. They were indeed powerful Hun tribes that later spread across vast territories of Eurasia. Even during the Byzantine era, they returned to Anatolia and settled there.

The Subars themselves played an important role in the history of Azerbaijan and the ethnogenesis of the Turks of the region. **In any case, the second name of the Albanian province Uti, which is mentioned as Sevordik in the Grabar texts, is associated precisely with the Suvar tribes. Armenian sources often call them hon. The Byzantine author Menander in his Protectorate presents the Savirs as the most numerous tribe of Albania. He notes that "during the reign of Tiberius, Roman commanders attacked Albania, took hostages from the Savirs and other peoples, and returned to Byzantium."**

They settled widely in Albania, in the Kazakh-Karabakh region and in the territory of the Massaget-Maskuts from the Kura to Derbent. It is possible that the free tribes around the Araz mentioned by Plutarch were of Subarean origin. The city of the same name also existed in Turkestan. The historical city of Shabran in the Maskut province also took its name from them. It is interesting that the Byzantine Ssuda, citing a fragment from the chronicles of Theophanes the Byzantine, notes

that "East of Tanaid live the Turks, who in ancient times were called Massagets. The Persians call them Kermixions in their language.

**The Scythian-Sabirs of early ancient authors and the Hun-Sabirs of later ancient authors are actually the Subar-Sabirs, a Turkic tribe mentioned by medieval authors.**

The language of the Subar Turks was not close to Chuvash, as some Turkologists have imagined. **Mahmud Kashgari clearly classifies their dialect as follows: "As for the dialect of Bulgar, Suvar, Bajanak and further up to the outskirts of Rum, it is a kind of Turkish with truncated endings."** According to Mahmud Kashgari's notes on the Subar, their dialect was between the Oghuz and Western Kipchak dialects.

**The most powerful branches of the medieval Subar were the Karabulag (Black Bulgars) and Karaman tribes.** Most of the toponyms of the Caucasus named Karabulag (including those in Karabakh) are associated with the name of the eponymous branch of the Subar-Sabirs. The Karabulags left a significant mark on the ethnogenesis of the Circassians, Kabardians and Vainakh peoples. In the later Middle Ages, most of the Subar-Sabirs, who adopted the Christian faith, disappeared among the Romanians, Balkan peoples, Greeks, Armenians, etc. It was mentioned above that they formed the basis of the first Magyars.

It is known that the Karamanli are a Turkic-speaking ethnic group living in Karaman (Konya, Ermenak) and Central Anatolia (Cappadocia) and practicing the Orthodox religion.

There is a version based on Karamannameh and the author of the Oghuznameh of 1423, Yazidcioglu, that the Karamanids descended from the Afshars (i.e. Oghuzs) who migrated from Arran to Sivas in 1230 due to Mongol invasions. It is also believed that they descended from the Salur or Bayandur lineage.

In this regard, it is worth mentioning here a fact about the ethnic connection between the Suvars/Savirs and the Garamans. Veng, which the Armenian side calls Charekvank, is located in the Gadabay region, 7-10 km below the village of Soyudlu, near the banks of the Shamkir River. The local population calls this place of worship Maysara. The translation of the word "Charek" from Armenian is unknown to us.

It is possible that this word is a derivative of the root "tsar" and is used in the meanings "evil, cruel, thin, flawed, cunning, unfortunate, villainous", etc. According to the Armenian side, the monastery took its name from the Charek fortress of the same name, located much higher than Veng itself. Among the people, this fortress is also called Namard-gala, which also sounds harmoniously with the Armenian word "tsar". It is known that this is the territory of Uti, the ancient settlement of the Uti - the Sevordiks (Suvars).

There is interesting information in Arakel Davrijetsi (Tabrizli) about the construction of this monastery: "...and Bishop David, from a princely family named Karamanents from the Shamkhor [Shamkir – K.I.] valley, came to the Great Desert and lived there. Then he went from there and came to the Shamkhor [Shamkir – K.I.] valley and built a monastery called Charekaget, where many of his contemporaries still live to this day and have very strict

laws and regulations, and Bishop David died and was buried there. And many people who lived there and sought refuge in God, as well as those who left there, laid the foundation of **monasteries** and monasteries in other places."

According to the Armenian side, the bishop in question lived in the 17th century and the monastery was built at that time. It turns out that even at that time, Christian Karamans lived in Gardman-Utik-Sevordik, who remembered their ethnic roots well. According to Arakel, this David studied at the Tatev monastery. However, in Armenian texts this center is mentioned as a Tat temple. Interestingly, the older generation of Azerbaijanis called this monastery "Tat Evi". That is, the name Tatev itself is of Azerbaijani (Turkic) origin, or rather, it is the Turkish version of the Armenian Tat house or deserted wilderness.

There is another version about the origin of the Karamanli people.

According to another version, a part of the Kipchak Turks, who were linguistically close to them, became part of the Karamanli people, or rather, it is assumed that they, as well as the Borchali Azerbaijanis, are of Kipchak origin.

Today, Karaman Christians living among the Greeks remember their Turkish origin. The famous Greek dynasty Karamanlis are descendants of the Karamans who converted to Greek Christianity during the Byzantine period. Although some of today's Balkan Karabulakhs, better known as Armin-Karavlox (Aromins, Karavlakhs, Kutsovlox, Macedonian Romanians, etc.), have changed their language, they continue to practice nomadic cattle

breeding in their agricultural activities to this day, and thus have been able to partially preserve their uniqueness. Once a large people, the Balkan Armin-Karavlux today live scattered in Macedonia, Albania, Greece, Bulgaria, Serbia, and Romania.

The Utigurs and Kutigurs, Hunnic tribes, were also branches of the Subar-Savii. Procopius of Caesarea noted that the Utigurs and Kutigurs, who lived in Maeotis, were formerly called Cimmerians.

The origin of the latter names is due to the fact that one of the rulers of the Huns had two sons named Utigur and Kuturgur. After the death of their father, they created a new tribe of Utigurs and Kuturgurs. **Scientists believe that the Utigurs and Kuturgurs formed the ethnic component of the ancient Bulgars (Bulgars).** It should also be noted that, according to Byzantine and Eastern authors, the Khazars and Bulgars were the same people and spoke the same language.

"...Most of the Hun tribes settled behind the Sagins. The country stretching from here is called Evlysia; both its coast and its interior are occupied by barbarians up to the place called the "Maeotian Marsh" and the Tanais (Don) River, which flows into the "Marsh". This "Marsh" itself flows into the Evksinsky Pontus. **The authority of Byzantine historical science, Procopius of Caesarea, wrote that on the shores of the Sea of Azov and the Don River live tribes who were called Cimmerians in ancient times, and now Utigurs...**"

"In ancient times, a very numerous Hun people, called **Cimmerians**, occupied the places I have just mentioned, and one king stood over them all. At one time, a king ruled over them and he had two sons, one of

whom was named **Utigur**, and the other **Kutrigur**. When their father ended his days, the sons divided the kingdom among themselves and each called his subjects by his own name..."

**According to M. Kashgari and Rashid ad-Din, the Utigor Bulgar tribes were considered part of the Oghuz Turks.**

It was noted above that the name of the Uti province is mentioned in Armenian sources as Sevordik, which is connected with the name of the subarei. As can be seen, the name of the Utigur Huns also coincides with the name of the Uti province. The particle gur or quz is translated as *a genitive structure* in the ancient Turkic lexicon.

Constantine Porphyrogenitus gives all the names of the lineages of the Pannonian Turkic-Subars: "The first is the **Kavarlar** lineage mentioned above, which broke away from the Khazars, the second is the **Neki** lineage, the third is the **Megeri**, the fourth is the **Kurtu**-germat, the fifth is the **Tariana**, the sixth is the Qenakh, the seventh is the **Kari**, the eighth is the **Kasi**."

In Hungarian sources, in addition to Kavar, there are the names Nek, Meder, Kurd and Darmat, Taryan, Yeno Ker, Kesi. The first two names are of Finno-Ugric origin, and the rest are of Turkic origin (DAI. II. P. 150; MTE. I-III). It is possible that the city of Maghri in Syunik-Zangezur is connected with the Maghari branch of the Subars, while the Niq province (Kasakh Aparan) is connected with the Neki clan. The Kabars of Constantine may have a connection with the Kabirli people of Karabakh.

Until the 17th century, this tribe was still part of the Javanshiris. Among the Javanshiris there was a Sabir clan group, they are recorded in the Varande and Garachug provinces, which cover the territories of Fuzuli to the north, as well as the Hadrut and Khojavend regions... These Sabirs are probably the bearers of the names of the Sabir-Subars or the Sevordiks in Armenian books. The Yagli-Vend group of the Javanshiris may also be related to the Bulgar-Subars, since researchers have established that the Vend particle is associated with the Bulgars in many names in Azerbaijan. The Vend particle is also present in settlements such as Garavand-Garvand, Sirkhavand, Shikhavand, Papravand, where the Turks of the Kolani lineage of Karabakh lived, which indicates their connection with the Bulgar-Suvars.

It is possible that the Karachorlu people, located between Karabakh and Zangezur, have a connection with the Turkic-Subar tribe Kurd (Kurtugermat in Porphyrogenitus), since in documents this people were sometimes called Kurds. The two geographical names of Kara Bulag (Fuzuli, Hadrut) are also associated with the famous Bulgar-Suvar connection. The name Kara Bulag itself is a modification of the name Kara Bulgar. As mentioned above, numerous Karabulags played a role in the ethnogenesis of the peoples of the North Caucasus and Eastern Europe.

The name of the village of Juvarli, located in the Garabulag-Fuzuli region, also bears traces of the name Suvar.

As already mentioned above, during the Albanian period, the Suvar-Sabir tribes settled in Azerbaijan not

only in the Uti region, but also in Gabala, Shirvan, and Mughan, under the names Bila-suvar and Bolgar-chay.

The Subar and generally Turkish population of Aran-Albania was numerous. An anonymous Persian geographical treatise from the early 13th century mentions the large number of Albanian Turks: "Arran is a blessed place full of blessings: it was the winter residence of the tsars.

There are no more buildings in the inhabited part of the world than in Arran. There is no other place where there are so many Turks: they say that there were one hundred thousand Turkish horsemen there. (N.N. Miklouho-Maclay, "Geographical Works of the XIII Century", in Persian, p. 199). The presence of one hundred thousand Turkish horsemen means that there was at least 700-800 thousand living population at that time, and this was a huge force. Apparently, after the appearance of the Seljuk Turks from the east and the Cuman-Kipchaks from the north, the Suvars mixed with the new Turks and created new formations with them, the traces of which should be sought in the Karabakh, Shamkir-Gadabay and Gazakh-Shamshadil peoples. We learn the names of these new tribal divisions from the archives of the 15<sup>th</sup> -16<sup>th</sup> centuries. These are such Turkish groups as Javanshir, Jabrayilli, Otuzikilar, Yiyirmi-dördl, Kabirli, Karachorlu, Kolani, Avshar, Qajar, etc.

Arab chroniclers paid much attention to the Suvars. Thus, the Arab chronicler, the author of "Futuh al-buldan" Belazuri (died in 892), referring to the Suvars (Siyavurdiya/Sevordikilar), notes that Shamkir is an ancient city and Salman ibn Rabiya al-Bahili sent an army to conquer it. This city remained a lively and

administrative city until it was destroyed by the Siyavurdiya (Suvars). Siyavurdiya (Suvars) – the tribes that came together after Yazid ibn Usayd left Irminia – this is how it is given in the Turkish translation of the aforementioned work of Belazuri by M. Fayd (Ankara, 2002).

Let us explain that the Arabs, based on the Byzantine administrative division system left over from Emperor Justinian (527-565), according to Belazuri, divided as-Sisakan and ar-Ran (Aran) into Armenia 1, Gurza (Georgia) into Armenia 2, and the Anatolian territories (mainly including Armenia) into Armenia 3 and Armenia 4, respectively (here Armenia is Armenia). The passage we cite as an example from Al-Belazuri Ahmed ("The Book of the Conquest of Countries") is given in the Russian translation of P.K.Juzen ("Materials on the History of Azerbaijan", 3rd edition, Baku, Society for the Study and Study of Azerbaijan, 1927).

"...Salman ibn Rabi'ah al-Bahili sent an army to the city of Shamkur, which is considered an ancient city, and the army occupied it. From that time on, the city did not cease to be populated and flourished until the Savardites destroyed it. This was a people who, after Yazid ibn Usayd left Armenia, flocked from various directions, grew stronger and became more rebellious. However, in the year 240 (854), the city was restored by Buga, the client of Mu'tasim-billah, the ruler of Armenia, Azerbaijan and Shimshat, may God have mercy on him, and a part of the Khazars were settled there..."

In his comments on the publication, N.A.Karaulov mentioned in his comments on "Information of Arab Writers about the Caucasus, Armenia and Azerbaijan in

the 10th and 11th centuries CE" about the city of Shamkir: "Shamkur is the present Shamkhor [Shamkir]. In the first half of the 7th century CE, Salman ibn Rabiyya brought it under the rule of the Arab caliph Osman. After that, the rebelling Savardii (neighboring residents) destroyed this city, but the slave Turkish nobleman Buga, freed by the caliph Mustasim, restored it...".

We will give an additional explanation to the above texts. **The Suvars (Siyavurdiya/Sevordiki) settled in the lands in question since ancient times, no later than the 5<sup>th</sup> - 6<sup>th</sup> centuries (especially from the second half of the 5<sup>th</sup> century - the second half of the 6th century, during the Sabir alliance of the Hun tribes). The Suvars lived in dense masses in the lands of Caucasian Albania and were in fact the full owners of the Uti province.**

It should be noted that in general, the Suvars (Sevordics) lived in the Caucasus and on the shores of Pontus for 8 centuries (II-IX), of which 2 centuries (from the death of Attila to the entry into the Khazar Khaganate) (453-approximately 650) the Savirs were in a superior position in the Eastern Front Caucasus. Moreover, they sometimes acted on the side of Persia, sometimes Byzantium, sometimes they joined the Hunnic, and later the Bulgarian confederation and led an autonomous nomadic and sedentary life, having their own statehood in the Caucasus.

The Savirs did not suffer fatal defeats in battles throughout their long history, but in extreme situations they would change their places of residence.

After the Arab conquest of the territories of Caucasian Albania (7th century), the Suvars, who

converted to Christianity in large groups in these territories, primarily in the Uti province, put up fierce resistance against the Arabs. Although the Arabs established fortresses in some points of the Suvar lands (Shamkir, Tbilisi) to ensure obedience, the neighboring Suvars did not submit to them.

The events described above, when the Suvars destroyed the Shamkir fortress under the command of the Arabs, date back to the first half of the 7th century, and the events when the Shamkir fortress was restored by the commander Buga to the 9th century. **Thus, the Suvars ruled the lands of Uti until the 7th century, and after the events described, from the 7th to the 9th century.** It is possible to trace the existence of the Suvars in the Uti province from the early Middle Ages to the 10th century, or rather, until the period associated with the diplomatic correspondence of C. Porphyrogenitus and the confessional crisis in Albania, which led to the collapse of the Albanian kingdom.

**Thus, we conclude that for at least 5 centuries the Suvars lived in the province of Uti and conducted their own independent policy, not subject to the centralized Albanian state. During the weakening of Albanian statehood (its conventionally unified representation – the Albanian Tsar on the left bank and the Grand Duke on the right bank of the Kura), as well as during the Arab rule in Aran, the Suvars remained largely independent and paid tribute to the Sajids, who were originally Turks. Only after the collapse of the Albanian Tsardom in the 11th century and Albania was divided between the Shaddadid rulers of Aran and temporarily Bagratid Armenia, did**

**the Suvars become dependent on the Shaddadids, who came to power in Aran with the expulsion of the Salarids. Later, during the Seljuk invasion, part of the Suvars converted to Islam.**

**As we have seen, the Suvars were the Christian owners of Utik, had no connection with Armenia, and the diplomatic mail of Emperor C. Porphyrogenitus was addressed specifically to them. The monastery complex of Dedavang was also in their possession.**

## V. About the Kolan Turks who lived in Gardman

It should be noted that the Uti province covered part of the present-day territory of Armenia, or rather, the northern lands from Lake Goycha (Sevan) to the borders of Azerbaijan, as well as the territories of the Gazakh, Gadabay, Shamkir regions and in the south up to the city of Berd and a large part of the Tartar river basin and in the south up to the Garabulag settlement in Karabakh. To the north of Uti are located such church-monastery complexes as Goshavang-Gedikvang, Agbat, Makaravang, Uzunlar (Odzun), Sanain, Agtala. It should be noted that the southern Garabulag was called Fuzuli. The Garabulags were a branch of the Suvars, and the names of the Garabulag and Juvarli toponyms in the Fuzuli and Khojavend regions are also associated with the Suvars. Muslim writers also mention the Sabir-Suvars. Since the Sabirs were Christians, they were sometimes called Armenians.

By listing historical facts related to the Christian Turks and especially the Suvars, and citing evidence from ancient texts, there was undoubtedly a possible succession and interconnectedness of the Turkic tribes Sabir/Suvars, Qazaq(x)-Qarapapaks, Barsils, Kolanis and Albanian-Qargars who lived in the region, as well as the Kasks/Kasaks in Hittite inscriptions.

To save time in this part of the presentation, we will focus on **the Kolan tribe**.

Let us examine the issue of the Kolanis, first of all, let us note that the area where the Dedavang monastery

is located is referred to in the history of the Albanians as Mets-Kolmank (Great Kolmans). Although the exact borders of the Great Kolmans region are not indicated in the chronicle itself, it is clear from the text of the book itself that this region is located between the basins of the Tartar and Gargar rivers.

The interesting historical fact cited by M.Kalankatuksky proves that the Greater Kolmans (Mets-Kolmank) region has no connection to Armenians in terms of territory and confession.

In M.Kalankatuksky's "Albanian History", the bishop of the Mets-Kolmank region, whom the Albanians sent to the country of the powerful Huns to negotiate, **is mentioned. The name of Israel is often mentioned.** In the story related to this event, the rituals of the Caucasian Turks are mentioned, where the names of Kuar, Tengri-khan are mentioned, or the ceremonies of sacrifice to fire, water, etc. are mentioned. The country of the Huns or Khazars (Khazars) is also called Turkestan by M.Kalankatuksky. The author especially emphasizes the sermon of the Bishop of Israel in their capital Varachan. It is clear from the text that the sermon of Israel was very long and, apparently, lasted several days. Several chapters are devoted to these events in the "Albanian History", which is conditioned by the importance of the results for the country. It becomes clear that the Bishop of Kolmank Israel knew the Turkish language well and was able to speak it. And this is natural, because the person sent to preach to the Turks had to be a connoisseur of their language. According to M.Khorensky, the Caucasian Turks positively received his speeches, offered him to become a religious leader,

and did not want to let him go and listen to another vardapet. Perhaps they considered him their own, because the Turks, who were very jealous of their own customs, could not listen to a stranger's speech so attentively. Israel's response was diplomatic: it could not accept such an offer without the consent of the Catholicos of Albania. After such a response, the Turkic prince Alp Ilutuer sent an embassy to Albania "with friendly proposals and a request to appoint him as the religious leader of the Hunnic country [of Israel]." Alp Ilutuer sent another appeal with the same request to Armenia - "to the bishop of Greater Armenia, the holy Sahak, and the many-acclaimed commander of Armenia, Prince Grigor." The response of Saak and Prince Grigor was interesting, where it was noted that **"he [the bishop of Mets-Kolmank] is not under our throne, but under the throne of Aluank. We want and agree that he should always be with you, but the right and power over him belongs to our parallel throne, Eliazar, the hayrapet of Aluank. This is his business"** (M.Kalankatuksky, XLV, Reply to the Huns' Letter). Thus, the Armenian Catholicosate recognizes the belonging of the Kolmank religious community, which the Armenian Catholicos calls the common throne, to the Albanian Church.

This is an important fact that shows the recognition by the Armenian Church of the territory and bishopric of the Dedavang Monastery as part of Albania.

However, considering the Suvars who took root in the area starting from the 5<sup>th</sup>-6<sup>th</sup> centuries, the idea that the Kolans are related to the Suvars is true.

Interestingly, the Khazars did not calm down with this, and as **M.Kalankatuksky** notes: "Itgin-khursan and Chat-khazir, who returned from Armenia [Aluanka], appeared before the Catholicos Eliazar and Prince Varaz-Trdat of the capital Partava and, when leaving, asked him to give them the bishop [Israel]. However, they did not want to give Israel [to the Khazars] as a religious leader. They said: "He cannot leave the religious community that God has completely entrusted to him and be with you. However, we will order him to come to you as soon as possible and confirm you in the Christian faith and preserve the unshakable love that has been established between us. We agree to this, because he will be a mediator between us, putting an end to hostility and establishing love and peace between us."

Hearing all this, the princes were surprised and indignant. Although they were dissatisfied with this refusal, they were nevertheless forced to agree, saying: "Let [Israel] not delay in visiting us, lest the foundation of the faith which he has established in us be destroyed, and we be left orphans, for we will not listen to or obey another vardapet."

The holy bishop [Israel], out of his kind disposition, voluntarily agreed to go to the Huns, and he persuaded both countries, and he took charge of the newly converted Christian community, in order to firmly preserve the terms of the promise and alliance. Having approved and listened to the words of the blessed bishop, they were filled with immense joy and, blessing the Holy Trinity, returned to their places in peace."

This fact is a clear manifestation of the adoption of Christianity by the Turks.

**Let us consider another fact that indicates that Mets-Kolmank belonged to the Albanian Catholicosate with the Dedavang monastery.** In Chapter VII (the appeal of the Armenian Catholicos Ioann to the Catholicos Ter Abbas of Aluank on the inviolability of the faith), M.Kalankatuksky writes: "To the benevolent, just, God-loving [bishops] and my gracious brother and co-emperor Catholicos Ter Abbas, to the Bishop of Bakhalat Movses, to the Bishop of Kabala Grigor, to the Bishop of Amaras hRomik, to the Bishop of Balasakan Timotheus, to the Bishop of Sheki Ambakum, to the Bishop of Gardman Johannik, to **the Bishop of Mets-Kolmank** Levon.

Blessings and greetings from Catholicos Ioann of Greater Armenia, Bishop Ibrahim of Taron, Bishop Grigor of Mardpetakan [descendant], Bishop Stepannos of Tayk, Bishop Mashtots of Horhorunik, Bishop Gut of Vanand, Bishop Abdishu of the Syrians, Bishop Papa of Amatunian [descendant], Bishop Christopher of Rshtunik, Bishop Secundus of Moks, and all the other Armenian bishops.

**We have received sad news that some predatory wolves in sheep's clothing from the impure Peter's Monastery, who call themselves beggars, but in their deeds hate Christ and reject the Holy Trinity, have come to your country, and they are unhinderedly sowing the weeds of the accursed Nestor and the Council of Chalcedon into innocent hearts, condemning them to eternal death and turning them away from the Orthodox faith..."**

The cited text reflects the events of the 5<sup>th</sup> century, and it is clear from the same text of the Armenian

Catholicos that the Albanian bishopric and bishops are mentioned first, after the Albanian Catholicos. **It is clear that the Mets-Kolmank diocese is hierarchically included in the Albanian church.** Moreover, taking into account the list given after the Armenian Catholicos and bishops of the Armenian bishopric, it is clear that all of them were outside the South Caucasus. Moreover, in addition to the Mets-Kolmank community, the Amaras, Balasakan and Shaki communities of Zangezur were also included in the Albanian diocese.

But where are the Dedavang monastery and Mets Kolmank located? Let us emphasize that **this refers to the Uti province, which we wrote about when analyzing the diplomatic correspondence of C.Porphrogenitus, and in particular with the Sevordiks living in the Uti province.**

Let's discuss the areas belonging to the Kol (Kul) or Kolani tribe.

**First**, the Turkic tribe with the ethnonym Kol covered a fairly large area of settlement in Uti and Artsakh - the provinces of Caucasian Albania, in Syunik (Zangezur) and other parts of present-day Armenia. Geographical names with the root "Kol" are found in the territory of the Gazakh-Shemshadil and Tovuz-Dashkan regions of historical Albania.

**Secondly**, the main habitat of the Kolani tribe was historically **Mets Kolmank (Great Kolmans)**. This is clear from the content of M.Kalankatuksky's "History of the Albanians", and this name itself indicates the presence of the Kolani Turks in these lands since ancient times. This area was located in the basin of the Tartar and Gargar rivers. However, the Kolani historically lived

in Karabakh (Khachen-Arsak, Sodk and other regions of Caucasian Albania). Here we come across hydronyms and toponyms such as Kolabag (Khojaly region), Kolatag river (a branch of the Khachin-chay river in the Khojaly region), Kolatag village (Kelbajar region). In short, this area covered the area from Agdam along the Tartar river and Khachin-chay in the west to Lake Goycha in Basarkechar.

**Third**, a significant number of Kolanis lived in the territory of Nakhchivan and in the territories of Daralayaz and Maghri, which are now part of Armenia.

**Fourthly**, in the places where the Kolani Turks live today, the names Garvand (Qaravand), Sirkhavand (Shikhavand), Papravand (Piravand), Shahbulag, Kochari, Alatakhtali, Qizilvang, Syg(i)nak, Chapagchi, Goran, as well as Garamanli, Koyunlu and many other such names can be found in many parts of Karabakh and other regions of Azerbaijan, which indicates the connection of the Kolani Turks with other Turkic tribes of the region. In addition, the indicated places of residence are primarily the names of the Kolani Turks' clans and clans. The names ending in "Vend" indicate their ancient historical connections with the Bulgar-Turks.

**Fifth**, in the Kalbajar region, on the right bank of the Tartar River, is the Dedavang Monastery (Khotavang, Khudavang (Azerbaijan)), and this area is the territory of **the Aghdaban-Baglipaya** village of Azerbaijan, inhabited by historical tribes called Kolani.

**Sixth**, in the Karabakh region there are settlements of Kolamici, Kolatak, inhabited by a Christian population, the names of which most likely belong to the Kolani Turks. Although the Kolani tribe group living in Karabakh

was historically numerous, in the 16th-18th centuries some of them moved to the Shirvan-Mugan region, as well as to the Iravan and Nakhchivan regions of the Vedibasar province of historical Azerbaijan. In particular, according to M. Barkhudaryants, some of the Christians living near Dedavang moved to the Iravan region and founded the village of Yenice ("new" in Turkish).

In addition, let us pay attention to a number of toponyms in which we encounter the root "kol". These toponyms, as a rule, are ancient, and in particular we are talking about the toponym Koltene, found in Ptolemy (V, XII, 9), where "Koltene along the Araz River" is mentioned. **Other toponyms located in Nakhchivan are Kolt (medieval Armenian – Gokht), or the name of the eponymous region of Western Albania, mentioned by the Byzantine Faustus (Pawstos Buzand) in connection with the Armenian conquest of the Albanian regions in 371.**

In addition, as mentioned, we find the toponym Mets Kolmank in Utik and Kolt in the Arsak region of Caucasian Albania. Kolt in Arsak is also reflected in the "Armenian Geography of the 6th century" and later, in the Middle Ages, it was called **Kola-yurt**, which also means "the estate (residence) of the Kolanis".

In connection with the description of the migration of the Bulgars from the North Caucasus to the Ararat Valley, one cannot fail to mention the toponym Kol, a region of Armenia, mentioned in M.Khorensky (Book II, Chapter 9). Similarly, as a toponym, we encounter the Kol component in the name Kogovit, which should be read as Kolovit (Kol Valley) (see: M.Khorensky, Book II, Chapter 23 and the

diplomatic correspondence of Constantine Porphyrogenitus).

It should be noted once again that "kol" is also used in the form of kul (ash) and even kal, and it is no coincidence that in the archives of 1727 we come across the name of the village of Kul in Nakhchivan. Here, in the Julfa district, there is a mountain and the Kola valley, in the Shahbuz district there is a settlement called Kolani, and in the territory of Nakhchivan the toponym Kolavat is recorded.

Al-Istakhri (10th century) and Ibn-Idris (12th century) mention the existence of the Kolangat settlement in Karabakh. The 19th century author Mir Mehdi Khazani notes in his book "Kitabi-Tarihi Karabakh" that "from the bank of the Tartar River (Ushachig Tower) to the border of Lake Yukhari Goycha (Sevan) is the place ("settlement") of the Kolangat tribe". And this indicator clearly defines the area of the Kolangat tribe's settlement in Karabakh.

The previously mentioned Kol province in the northern part of Armenia is the territory of the Tayk province. An anonymous ancient Armenian source regarding the events of the 10th century states that Sumbat II (977-990) "was able to seize Kola from the Tsar of Abkhazia (Georgia) along with the districts of Kangark (Kangary-Kengerli) and Gogshen (read Golshe/Kolshen) located on the right bank of the Kura". The well-known Armenian historian N.G.Adonts wrote that "in the west, the Tayk province bordered Iberia, and the northernmost canton, Kol, was considered a border post". When we compare this information about Kol by N.Adonts with what M.Kalankatuksy wrote about the

Kola of Caucasian Albania and P. Buzand about the conquest of the Albanian province by Armenia in 371, it becomes clear that this is the same Kol region.

**M.Khorensky (Book II, Chapter 8), recording the events of the 1st century, writes about the Kolb district next to the Tsob, Dzor and Kangark regions. These are the territories bordering Georgia, which P. Byzantium (Buzand) also mentions in Book IV (Chapter 50) when considering the region of Gavare, or rather the Kolb region adjacent to the Dzor and Gardman regions.**

**If Dzor means "valley" in Armenian, then it is completely identified with the valley of the Akstafachay River. As for Gardman, this territory has been localized with the present-day Shamkir region of Azerbaijan since the time of Caucasian Albania, and also included the Gardabani region of the present-day territory of Georgia, where the majority of its population is Azerbaijani.**

In later periods, in the "Armenian Geography of the 7th Century" [4, 52], one of the 9 regions belonging to the Georgians was named **Kolbopor = Kol + por (Armenian "valley"), near the province of Tashir** (Turkic "tash" = "rock", stone and "er" (earth), the general meaning of which is "rocky (stony) land") in the Gugark province west of Uti (Uti in the Lake Sevan basin, Etiuni in Urartu sources).

It should be noted that at the beginning of the 18th century, there were two Gol villages inhabited by Azerbaijanis in the Tovuz region of Azerbaijan. In general, it should be emphasized that the mentioned Kolman(k) district = (Kol + adam) = "kol + dwelling

place”)) is the dwelling place of the Kols (compare with the names of the Turkic tribes: Karaman, Kuman, Nayman, Shadman, etc.).

Among the toponyms, the name Kolagiran is also often found, this toponym is presented as the name of a number of settlements in the territories of present-day Armenia (mainly the northern part) and Azerbaijan, and they are also associated with the Turkic tribes of the same name.

"The one who enters the Kolanı giren" is also pronounced as Kolagir, Kolayır.

In particular, in the Lower Garanlig district of the historical Goycha district (since 1930, Martuni) there is a settlement **called Kolagiran**. The name of this place can also be found in sources as Kolagran, Kolani kiran, Kolani gran. This name was changed in Armenia in 1935 and was called Tsovinar. There is the Kolagiran fortress on the shore of Lake Goycha. The first Armenians here were immigrants from the territory of the Ottoman Empire and appeared in 1830.

Let's show a few more examples related to this toponym.

Kolagiran – a settlement in Gugark (mountainous Borchali), which was part of the Tiflis province during the tsarist era. In 1948, it was renamed Antaramut.

Kolagiren is the name of a winter camp (qışlaq) that once existed in Shamshadil.

**Kolagiran** – the name of a district in Lori province in the 16th century Ottoman archives. In Armenian sources it is called Dzorageh.

In other words, “Tashir Kolagiran” (Azerbaijan) is “Tashir Dzoreget” (Ermy), and this toponym is found in

the mountainous Borchali (Gugark). In addition to Kolagiran in the Lori region, this name is also recorded in the Pambak, Agtala, Tashir, and Arpaly districts.

**Kolagir is** a settlement in the Bolnisi district of Georgia. Locals call it Kolayir.

**Kolayir** – a settlement in the Agstafa district.

It is also interesting to note that the ancient Bulgars called priests Kolobra (in the original Bulgarian **Kolobor** or **Kolobar**). In the literal sense of the word, in the Proto-Bulgarian language this word means magician, sorcerer or priest (Theophylact Simokatta, Photius).

There is an analogy among the Hephthalites - Avars, where the priests were called Bokolobrs, that is, in the inverse form.

K. Porphyrogenitus noted **the Kuloba (kul + oba), ethnonym + "dwelling place", tribe in the southern Russian steppes**, and the ethnonym "kol" in the form "kul" has been preserved among many Turkic peoples - Tatars, Uzbeks, Turkmens, Khakass, Tuvins, etc.

**We will continue the presentation of material related to the Kolani tribe by focusing on the question of which Turkic tribe the Kolani belong to.**

Experts have different opinions on this issue. However, it is absolutely clear that the roots of the Kolani are connected with the union of the Hun tribes. Thus, John Catholicos (Draskhanakertsi) in his story, referring to the Utiks, repeatedly calls them the Honns (Huns), Sevords (who are also from the union of the Hun tribes), or "the wild tribe of the Uti region", "the people living around us". He also talks about the combat tactics of the Uti, who were exclusively from the Turkic tribes. Let us recall once again that the Uti region covered part of the

territory of modern Armenia (the northern lands from Lake Goycha (Sevan) to the borders of Azerbaijan), partly the Borchali lands of present-day Georgia, as well as the territories of Gazakh, Gadabay, Shamkir up to the city of Barda and a significant part of the Tartar River basin and the territories in the south of Karabakh up to the Garabulag settlement. However, regarding the origin of the Kolani, some experts accept that they are Pechenegs, others that they are Kangars, Kengers, Kengerli, known as part of the Pechenegs, and also assume that the Kolani are from the Oghuz-Seljuks, including being related to the Oghuz-Qarapapaks.

**We will continue the presentation of material related to the Kolani tribe by focusing on the question of which Turkic tribe the Kolani belong to.**

In general, the point of view regarding the Oghuz origin of the Kolanis is dominant, and we will discuss below the considerations that confirm the Oghuz version of the origin of the Kolanis, a Turkic tribe.

**Firstly**, medieval sources in Anatolia contain information about the Beydili tribes, a branch of the Oghuz, living in the Kilis region, and the Kolanis living alongside them are attributed to them. Kolani and similar names are also found in other sources.

**Secondly**, the Kolani are also found among the Garapapakhs, another branch of the Oghuz who lived in the Gazakh-Borchaly region and are in turn considered a branch of them.

**Thirdly**, in Turkiye, in the Yozgat province (Kolanlı village), the Kolanis were considered Turkmen, and as is known, starting from the 11th century, the Oghuz who converted to Islam were called Turkmen.

**Fourth**, the ending "vend" was used in the names of the places of residence of some branches of the Kolani, which indicates their connection with the Oghuz, the Bulgar Turks.

**Fifth**, among those who joined the alliance of Oghuz tribes in Anatolia were the Kolanshams, and since they are considered Turkmen, it is no exception that they are of the same origin as the Kolanis. Also, in the 16th century, the village of Kayı-Kolan existed in Sivas in Anatolia, and this name indicates the connection between the Kayı tribe (Oghuz-Ottoman) and the Kolanis.

**And finally, the sixth**, the presence of the Kolanis in the alliance of the Garagoyunlu Oghuz tribes is also a factor in their attribution to the Oghuz. The Garagoyunlu Turkmen settled in the Erbil-Nakhchivan region in the 13th century and, starting from the 14th century, created the Garagoyunlu union here together with other tribes. At the same time, the Kolanis were considered historical residents of the Igdir province and lived in the area of the same name. The Kolanis lived in the Khinit Garagoyunlu village of the Vedi region, and the "stone ram" found in the Kolani village of the Shahbuz region and attributed to the Garagoyunlu-Aghgoyunlu culture also indicates that they belong to the Oghuz. The emir of the Garagoyunlu state in Eastern Anatolia, Selahiddin Kolani, and the bey of Hakkari in eastern Turkiye, were representatives of the Kolani tribe, and all these are evidences confirming that the Kolanis were included in the Oghuz union of the Garagoyunlu.

## **VI. Annex**

### **The Hattians and their relationship with the Caucasian Albanians**

#### **I. About ancient Mesopotamia and its inhabitants.**

It is generally accepted that the Sumerians were the bearers of the Uruk culture (most of the 4th millennium BC). Before the Uruk culture, the Ubaid culture existed. Many authors assume that the Sumerians were its bearers. However, the new style of cuneiform writing on ceramics and changes in burials of that culture, as well as the presence of words borrowed from some more ancient language, make us doubt this. Therefore, they assume that the bearers of the Ubaid culture were the Subars, who lived in the country of Subar north of Sumer, and that this culture and the language called "banana" are also characteristic of them. Apparently, this is why the Sumerians believed that their history began at one time with two communities – Eredu (purely Sumerian settlements) and Subar. In this regard, it is assumed that the Sumerians settled in Lower Mesopotamia in the 10th century BC. They appeared at the beginning of the 4th millennium BC, and mingled with their predecessors, the Subarians or Subareans, thus beginning the first purely Sumerian period, Uruk, while their predecessors, the Subarians, continued to live further north. The Sumerians called their northern land Subar, and they themselves Subarians.

After the Uruk period, the Jamdet-Nasr culture (end of the 4th millennium BC) and then the Early Dynastic period of Mesopotamian history (30th-24th centuries BC) began, during which the Sumerian city-states emerged. It was during this period that the mountaineers from the Zagros – the Akkadians – appeared in Lower Mesopotamia.

The Early Dynastic Period is divided by archaeologists into three stages, dating back to the 3rd millennium (early 3rd millennium BC and the second half of the 3rd millennium BC). At the beginning of the 1st and 2nd stages, a catastrophe occurred that left a mark in the memory of the Mesopotamians as the "great flood" (c. 2900 BC). At the end of the 24th century BC, the unification of Sumer and Akkad took place in Lower Mesopotamia, the tyranny of the Akkadian dynasty arose (24th-22nd centuries BC), after its fall, the restoration of the Ur dynasty took place (late 22nd-21st centuries BC). The state of Ur fell under the raids of the nomadic Amorites in about 2003 BC.

## Ancient Mesopotamia



Source:

[https://commons.wikimedia.org/wiki/File:Ciudades\\_de\\_Sumeria.svg](https://commons.wikimedia.org/wiki/File:Ciudades_de_Sumeria.svg)

**Here the questions arise. First, who were the Subarians and Akkadians, who are considered to be East Semites?**

**Secondly, who were the Suti and Amorites, who were considered Western Semites?**

To answer these questions, let's go back to the historical chronology. It is known that Mesopotamia (mainly present-day Iraq) was divided into two parts, Lower and Upper. The place where the Tigris and Euphrates rivers flowed very close to each other and flowed into the Persian Gulf, and later merged into the Shatt al-Arab, was considered Lower, and the place where these rivers flowed quite far from each other was considered Upper Mesopotamia. **In ancient times, Lower Mesopotamia was also called Sumer**, and Sumer was mainly its southern part (the Seaside), and **the northern part - Ku-Uri** - later. At the end of the 2nd millennium BC, it began to be called **Akkad by the name of the newcomers**. The naming of Lower Mesopotamia as "Sumer and Akkad" began precisely from the end of the 2nd millennium BC. Later, it was called Babylonia, and Upper Mesopotamia was called Assyria (1st millennium BC), and ancient historians also followed this. In essence, Upper Mesopotamia-Assyria is a broad description of those lands, since the Greeks described its western part as Syria (from the word Assyria), and the rest as Mesopotamia. It is important to consider the fact that the name Mesopotamia originally applied only to Upper Mesopotamia, while the biblical name **Naharaim in Hebrew was applied to Upper Mesopotamia**.

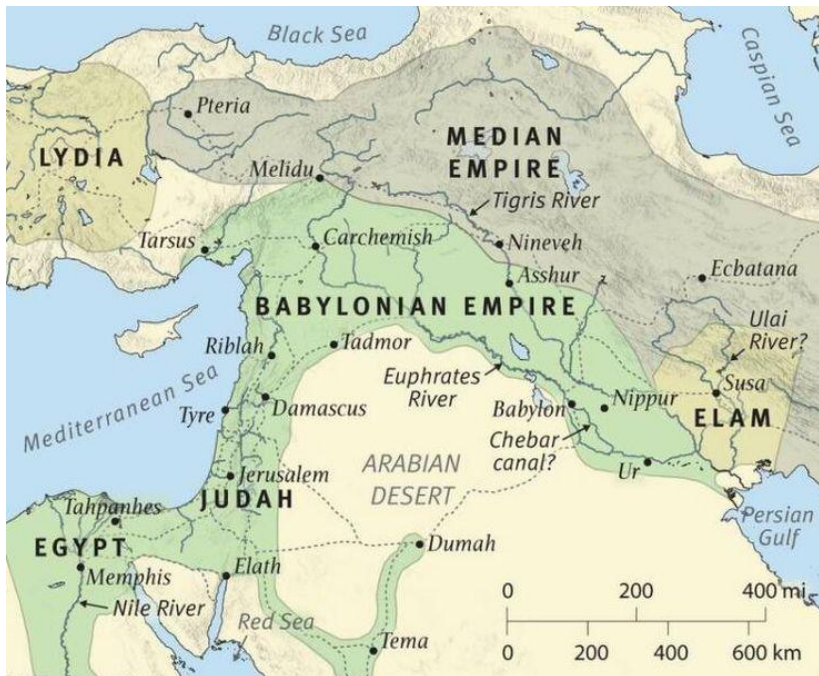
In general, historians assume that the East Semites, who migrated from Northern Arabia in the 4th millennium

BC and took the name "Akkadians" (the Sumerian name of the Ki-Uri region) in the north of the Sumerian territories, also settled in the middle Tigris, that is, in Upper Mesopotamia. The first group, which mixed with the Sumerians, formed the ethnic basis of the Babylonian people, and the second group - the Assyrian people. It turns out that the Babylonian and Assyrian languages are different dialects of the same East Semitic (Akkadian) language, which separated from each other at the turn of the 3rd-2nd millennium BC. This East Semitic language received the name Akkadian after the establishment of the Akkadian kingdom, which was created by uniting Sumer and Akkad at the end of the 3rd millennium BC. It is believed that the Sumerian-Akkadian-speaking population of Lower Mesopotamia (ancestors of the Babylonians) and the Akkadian-speaking population of the Middle Tigris (ancestors of the Assyrians) perceived themselves as a single bilingual super-ethnos. Only at the turn of the 3rd-2nd millennia BC, after the Akkadians completely assimilated the Sumerians, did the Sumerian language become a dead language of science and religion, and finally. By the 2nd-1st millennium BC, they simply became Babylonians, and the strengthened Assyrian state completely separated itself from them, and here we are talking about the Assyrians and Babylonians, who opposed each other until the fall of the Assyrian



empire in the 7th century BC.

The above also corresponds to the accepted version of Sumerian history, in particular, we referred to one of the most authoritative Russian history textbooks - "History of the Ancient East" (Moscow, 2009. "Drofa"), edited by B.S. Lyapustin, A.A. Nemirovsky and others. The author of the part we refer to the well-known professor A.A. Nemirovsky. In addition, let us examine how fair the arguments about the nature of the Akkadian language, namely the original Akkadian language, and not the later Semiticized (Aramaicized) one, are.

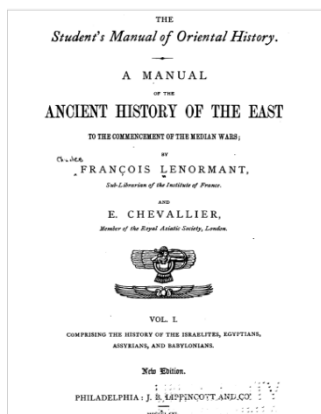


For this purpose, let's go aside and turn to the scientific work of the most famous linguist-historian, François Lenormant, "Primary language of Chaldea and Turanian idioms. Philological and historical etudes, following from the Akkadian language (dictionary)", Paris, 1875).

In the second part, the author, opposing his point of view to the views of other researchers, primarily M. Halevi (Alevi), with the question "Is the Akkadian language considered a Turanian language?", wrote that "if the question were about the similarity of Akkadian idioms to some specific language belonging to some Ugric-Finnic or Turkic-Tatar group, then my

opponents would be right". However, the author confirms that the Akkadian language should belong to the "rich Turanian language family", or the "Altaic family" (according to what we want to call them). However, according to Lenorman, despite the fact that the idioms in the Akkadian inscriptions have a number of similarities with the Turkic and Mongolian languages, they are closer to the Ugric-Finnic languages, as well as to the non-Aryan language of the inhabitants of Media.

The author notes an important feature arising from the similarity of the Proto-Median and Akkadian languages, and in this case he relies on the possibilities of Achaemenid trilingualism. This is made possible in




modern times by the research of Westergaard, M. De Sauley, Norris, and finally M. Oppert and M. Mordtman. They identify the similarities of the Proto-Median language with the Turanian and Altaic language families, especially since Media is a neighboring country with Chaldea.

Then the author gives the example of the "Oude" language. In the author's opinion, this language, which is in danger of extinction, has remained, as the author notes, a spoken language in several villages located between Lezgistan and Georgia. Brilliant dissertations have been devoted to this language. One of them belongs to M. Schiefner, where the classification of this language is carried out and it is presented as the only fragment of the existing Turanian idioms. In ancient times, this language was spoken mainly in a large part of Asia, from Susiana and Chaldea to the Persian Gulf ("les Memoires de l'Academie Impériale de Saint-Petersburg, 7th series, vol. VI). The author writes: "...even in our time, this language family is truly beyond geographical boundaries, and many erudite peoples of the past Turanian peoples are within the present (geographical) framework" (translation from French by K. Imanov). "Compared to the Akkadian language, we see here very instructive and significant analogies. If today "oude" says "kalkala" (very large), then not only the same grammatical style is used here, but even the word "galgal" itself, which existed in Akkadian centuries ago. Also in "oude" - "katzkatz", that is, "to divide, to separate into parts", which in Akkadian is "khaskhas", that is, the very repeated "khas" - "to stop, to cut" (see: the verb "kesmek" in Turkish and its derivative "kes").

***According to the author of Part 3 of his work "The Ancient Turanian People of Chaldea: Did They Leave a Trace in Traditions About Their Existence?", "The Turanian people of Chaldea preserved the writing they invented and used it by the later Semitic population."***

***According to the author of Part 3 of his work, "The Ancient Turanian People of Chaldea: Did They Leave a Trace in Traditions About Their Existence?",*** The Turanian people of Chaldea preserved the writing they invented and used it by the later Semitic population. We have studied the existence and characteristics of this language on the basis of the described events, the rich literature copied by Assyrian writers at the time of Ashurbanipal, at the same time, through these works, information was provided and translations were made... And this language, despite its biased position in the Euphrates and Tigris basins, was sufficient for a wide area."

Focusing on the difference in the origin of the Assyrian and Akkadian words, the author draws attention to the name of the god "Assur". The god "Assur" was unique to Assyria, but he was not worshipped in Babylonia and Chaldea. He would have had a separate Akkadian name. The Assyrians geographically designated their God in the form [  ], and this sign etymologically means "good God". Some (for example, M. Halevy) assume that the root of this word is an Akkadian term, but this term is not used in Semitic texts of Babylonian origin. Only once does the name of the Assyrian God appear in a liturgical hymn (Mus. Brit. K 4624) and is phonetically written as a foreign name in the

form "Ausar", and this form is exactly the same as the form read in the oldest inscriptions known to Assyria, and no one has the right to say that this name, which predates the emergence of the language, is of Akkadian origin.

Focusing on the name "Babylonia", the author notes that the ancient Akkadian name "Din-tir" was used by the later Chaldean kings to call Babylonia "Ka-dingira", which in Assyrian was pronounced "Bab-ilu" and had the same religious meaning. The author believed that in general, the cities of Babylonia and Chaldea, located in the Euphrates and Tigris basins, reflected the provinces inhabited by the Turanians and Semites, and such a situation was an indicator of the increase in the Turanian population in the northern part of Mesopotamia.

In the Akkadian language, two foreign forms were adopted to name the neighbors: "Martu", meaning - "West" - referred to Syria, and "Nimma", meaning - "The land above" - to Susiana. The Assyrians called one of these countries "Aharri", meaning - "The land behind", (relative to the west), and the other - Elam. The name Elam is used in the Bible, but this name does not appear in the Susian inscriptions.

Of particular interest is the city called Kute in Assyrian, **Tiggaba** and **Tiggab-bir** in Akkadian, situated in the neighborhood of Babylonia, and considered the center of worship of the god Nergal. In the Bible this city is named after the Assyrian form. But classical geographers do otherwise, as Pliny gives it as "Digba", Ptolemy as Διγούα. On Peutinger's map it is marked as "Digubis". All these forms derive from the Akkadian origin – Tiggaba, which orthographically corresponds to the

traditions preserved since the time of the Roman Empire. We will dwell on this geographical location in particular, because, as will be shown below, it is associated with the capital of the Hatti. But classical geographers do otherwise, as Pliny gives it as “Digba”, Ptolemy as “Digubis”. On Peutinger’s map it is marked as “Digubis”. All these forms derive from the Akkadian origin – Tiggaba, which orthographically corresponds to the traditions preserved since the time of the Roman Empire. **We will dwell on this geographical location in particular, because, as will be shown below, it is associated with the capital of the Hatti.**

Another example given by the author is “Our (Ur), Ouruk (Uruk), or Larsa, one of the ancient settlements of southern Chaldea, associated with the sacred city of the god Ea. Similarly, Nippur, the center of the god Moul-ge, assimilated by the Semitic god Bel. The Assyrians, who settled a little further from the sea, called it Eruti in their documents, and Rat-b in the Akkadian texts. However, Ptolemy records its name as Patta, which corresponds to the Akkadian form and is used predominantly in the spoken language. Let us give two additional examples to prove that the Akkadian geographical nomenclature parallels the Semitic nomenclature and, consequently, exists in the spoken language, which was used in some places until recent times.

The author notes that Assyrian commanders (captains) bore the name “sak”, and high-ranking officers bore the name “sud-sak”, which indicates that they were borrowed from more ancient Chaldean times. These are purely Akkadian words, since “sak” means “chief” (head, chief), “sud-sak” means “the greatest of captains”, “more

powerful”, “sud” is superior to the captain. From here arises the concept of a hybrid composition, the Assyrian “Rab-sak”, that is, “le grand sak” (“Chief Sak”), or (“Chief of the Sak”), which could have been possible after the name “sak” became subject to the Assyrian language. The author shows another example of the name “dubsar” – “writer” existing in Chaldea and Assyria. This is not a Semitic expression, but a purely Akkadian combination, since “dub” – “plate” and “sar” – means to write.

Another example is the word “sakkanakku” used in Babylonian documents. This word comes from the term “vicair” (“vicar”), which is formed from two geographical signs, meaning “foot” and “servant”. This term denoted the highest rank of sacred royal power in Babylonia. For example, the king (tsar) of the god Bel was considered to be “sakkanakku” water. “Sakkanakku” as a word is associated with the idea of sovereignty, power, as well as the exact name of the leaders of the Sakas or Asian Scythians, which is pronounced as “iskunka” and in the Behistun inscriptions in Proto-Median language as “sakuka” in Persian. In addition, susien (suzian) means “sinki” - “empire” and “sunki-k” (sovereign), which is reflected in the Proto-Median language as “sunku-k” - sovereign. The expression “Sakkanakku” was used for a long time in the southern part of Babylonia.

The name “Patesi”, sometimes used by the Assyrians, but often replaced by the Semitic, Arabic word “nuab”, is also not Semitic. The word “Patesi” is found in early Akkadian inscriptions and refers to viceroys, governors, who ruled large cities under the ruler's authority (for example, in the city of Ur). Moreover, when Sargon, who conquered Samaria, spoke of himself as

"Patesi of the god Assur", which is equivalent to the expression "nuab Assur".

**In conclusion, the author emphasizes that the non-Semitic people of ancient Chaldea belonged to the Turanian languages, which are fundamentally different from the Semitic languages. Grammatically and lexically, this language is similar to Finno-Ugric, Samogitian, Turkic, Mongolian and Tungusic languages, that is, it belongs to the specific Turanian language family.**

This non-Semitic people of Chaldea left many historical traces of their existence in the geographical names of the lower Tigris and Euphrates countries, in archival documents, in the cuneiform writings of later authors and classics, and in the Bible. "Ancient sources establish the existence of two races in Babylon and Chaldea."

Referring to Berossus and Eusebius, F. Lenormand shows that the Chaldean-Babylonian empire was created by tribes of non-Semitic origin. According to Berossus, the first inhabitants of Babylon, whose base was Chaldean, were foreigners. These foreigners were representatives of another race, personally brought to these territories by the god Oannes. It is clear that here we are talking about the Babylonians of Berossus' time, that is, foreigners in relation to the Semitic people to which Berossus himself belonged. This once again proves that the creators of civilization were not Semites. This is confirmed by monuments from the early Seleucid period, texts from the holy books and the undisputed Turanian language.

The author believes that it is a wrong point of view to interpret the ethnographic duality of Sumer and Akkad only in a political sense, and that this reality actually has both ethnographic and linguistic significance. The author writes that "the duality of Sumer and Akkad is actually based on two ethnic foundations, and the Assyrians understood this from the very beginning."

I would also like to add to the above that: Currently, there is extensive information on Turkish words in Akkadian, based on the research work of historian-linguist Elshad Alili, whose book was published by the Copyright Agency in 2017, entitled "Turkish Words in Akkadian and Akkadian Words in Armenian."



With this, we should go into the background and continue the brief historical presentation and return to the topic of the Subars. After the formation of Sumerian society in Lower Mesopotamia, the territories inhabited by the Subars covered the lands along the Upper Tigris, the Northern and Central Zagros, and later began to be called the "Land of the Subars", which in Akkadian was pronounced as "Subartu/Shubartu". In addition, it is assumed that during the transition from the 3rd to the 2nd millennium BC the Subars were assimilated by their northeastern neighbors, the Hurrians, known from the Bible as "Khorei". It was from this time that they began to be called "Subaru/Shubaru" in Mesopotamian sources.

Historical studies suggest that the area where the Ubaid probably settled, southwest of the lower reaches of the Tigris and Euphrates rivers, bordering Northern

Arabia, was the "Eann Mountains", and to the west and northwest of this, from the Euphrates to Central Syria, were inhabited by Suti-Semitic tribes, and these were the western borders of Sumer. The North Semites or Eblaites (Eblaites) (named after the city of Ebla in Syria) were located northwest of Sumer. The Sumerian-Akkadians called the Ebla territories Martu (Sumerian) and Amurru (Akkadian), and in both cases they meant "northwest" (geographically, this direction from Lower Mesopotamia).

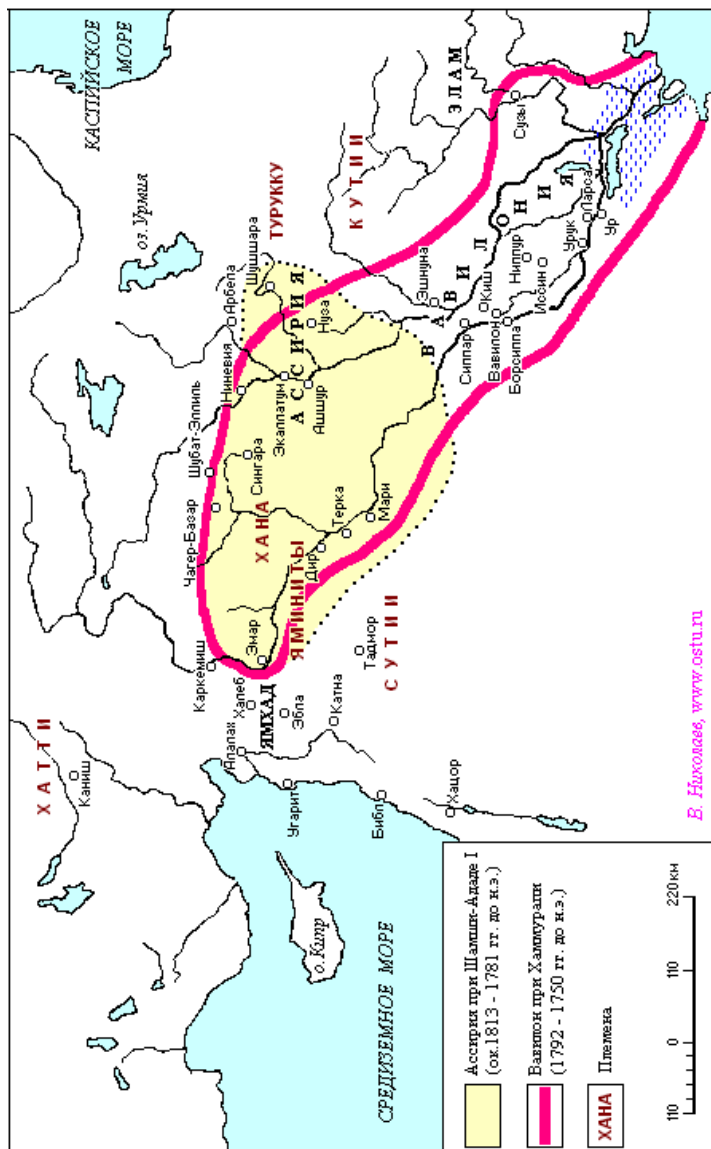
The territory from the Aman Mountains in Northern Syria to the Central Zagros, that is, most of Upper Mesopotamia, was called the country of the Subaris - Subar. The Eblaites and the nome states that once existed in these territories were able to subjugate other cities, and according to the example given by the excavations in Ebla, Amurru (Syria and the surrounding areas) was included in the state under the rule of Ebla in the middle of the 3rd millennium BC. It is assumed that beyond the Eblaites lived the West-Semitic ancestors of the Phoenicians (Byblos, Ugarit, etc.), to the north and east of the Subaris, between Lakes Van and Urmia, the Hurrian mountain tribes, and the Kutis/Guti settled in the northeastern branches of the Zagros Mountains of modern Iranian Azerbaijan and the Zagros Mountains. Currently, the Kutis are considered relatives of the East-Caucasian Vainakhs, and the Kutis are considered relatives of the Dagestanis (note that these are versions that require additional scientific evidence). Later, to the east of them came the area where the Dravidians spread, and in the territories from southwestern Iran - from the Persian borders to Mesopotamia, tribes called Elam (Akkadian for "high, mountainous country") lived in

Mesopotamia. In the territory of central Iran, there was also an ancient state - Aratta, which had connections with Sumer. It should be noted in particular that the Zagros Mountains region, which connected Elam, Mesopotamia and the territories inhabited by the Subari and Kuti, was called the "Country of Mountainous Cedars" by the Sumerians, and later there was the land of the mountain-lullubi, who were related to the Elamites.

Now let's talk about the relationships between the tribes and states listed in the list.

The ancient Akkadian state, founded by Sargon (2316-2261 BC), collapsed during the reign of his grandson Naram-Si (2236-2200 BC). At first, he repelled the attacking "northern barbarians" (semi-nomadic tribes consisting of the Kuts and Lullubi, called "Umman Manda, warlike Manda"), but then the Kuts defeated him and took the country under their rule. After the fall of the Akkadian empire, during the reign of the Kuts, changes also took place in Upper Mesopotamia. In the 22nd century BC (middle - second half), the Hurrians (in the Bible - the Khores) invaded these territories from the north, and the Suti from the south, and from that time they formed the basis of the population of this region.

## Mesopotamia during the ancient Babylonian period



As noted in the historical sources of many authors, the Hurrians assimilated the Subarii and later acted under their name. The Suti, in turn, assimilated the Eblaites (northern Semites), and the Mesopotamians began to call the Suti by the name "Amurru" (Amorites, Amorites), which was previously applied to the northern Semites. There were a number of tribal alliances of the Suti, including the Suti themselves, the Khanates, etc. By the end of the third millennium and later, they were already called **Amorites** or **Suti-Amorites**.

**Starting from about the 22nd century BC, the Subari-Hurrian symbiosis is called the Subari, and the Emblait-Suti symbiosis is called the Amorites (Suti-Amorites).** At the same time, in the first case, the ethnonym was retained by the assimilated part, and in the second case, a new ethnonym emerged. These events occurred during the dynasty of the Istin kings from Ur (2017-1794 BC), which replaced the III dynasty of Ur and, in turn, came to power after the abolition of the rule of the Kuts.

Thus, along with the local population, the Suti-Amorites lived in Mesopotamia. Due to their semi-nomadic lifestyle, their leaders lived in tents, while ordinary Amorites settled in places suitable for grazing near cities. Each Amorite (Suti) tribe had its own ruler, tribal chieftain, and over time they became centers of power, establishing their rule over other provinces of Mesopotamia. In the south of these states, the Lars kingdom of the Yamutbala tribal union (1800 BC), which claimed the inheritance of the Ur dynasty, dominated, in the center was the capital of the Amnanu tribal union - Babylon, and in the Middle Euphrates - the capital of the

Khanate tribal union - Mari. Somewhat later, all of Upper Mesopotamia, including the former Mari kingdom and the Assyrian state, became part of the great state of the Khanate ruler Shamshi-Adad (1824-1777 BC), called "the magnificent" by the ancient name of Subartu.

In the 18th century BC, the famous Babylonian king Hammurabi (1792–1750 BC) reunified Mesopotamia, and this period (1895–1595 BC) was thereafter called the Old Babylonian period. Hammurabi initially (until 1790 BC) accepted the leadership of Shamshi-Adad and his Hanei king Subartu in Mesopotamia, but after the latter's death his country was divided into parts, and the primacy passed to the Elamite king Chedorlaomer (Kutir-Laqamar in Elamite, 1770 BC). And there is a story in the Bible about this, according to which the king of Elam, Chedorlaomer, united a number of leaders of the other 7 Mesopotamian states, including Amraphel of Shinar (the ancient Hebrew names of Babylon and Hammurabi), marched to Transjordan, and subdued most of the kings of Mesopotamia (we will dwell on the origin of Chedorlaomer separately). In 1764 BC, Hammurabi, in alliance with Zimrilim, the ruler of Mari, overthrew the power in Elam, and then subjugated the remnants of Subartun, where Ishmi-Dagan, the son of Shamshi-Adad, was the leader, and after that he overthrew his ally from Mari, occupied Elam, and thus created a common Mesopotamian empire with Babylon as its center in 1755 BC. During the reign of Hammurabi's successor, Samsunlu (1749–1712 BC), Hammurabi's state was destroyed by the "Kass" (Akkadian "Kassu", now generally accepted - Kassili) tribes. A number of authors assume that "Kass" was pronounced "Kaspe" as a proper

name and that they were the Caspians. Under the leadership of Ganda, the Kassili divided Babylonia into two parts, continued to settle in the Middle Euphrates and, together with the local Amorites, created the Kassili-Amorite Khanate with the city of Terka as its capital. Upper Mesopotamia was separated from Babylonia and became the territory of small political units, including Assyria.

In 1722 BC, the southern Seaside Kingdom broke away from the weakened Babylonia, at the end of the 18th century BC the Elamites recaptured Susa (Shusha), began to march on Babylonia, and then the mainly Amorite part of Upper Mesopotamia was captured by the Hurrians who came from the north and northeast. The Hurrians created a state called Hanigalbat here, the core of which was the former lands of the Amon-Hanaeans. The name of this state means "cut off (torn off) from the Hanaeans" and during the new dynasty here, starting from the 16th century BC, it began to be called Mitanni. As a result of all this, in 1595 BC the Hittite king Mursili I marched on Babylonia and put an end to the Hammurabi dynasty. After that, power in Babylonia passed to the Daghli-Kassidian dynasty. During this Middle Babylonian period (c. 1595-1150 BC), the Kassite state was called Karduniash in Babylonia. The Kassites unified Babylonia, subjugated the Seaside, and took the Middle Euphrates Valley from Mitanni. Their historical lands, the "Land of Kasshu," were in the south-central Zagros Mountains. The Kassite dynasty fell as a result of attacks by the Highlander-Elamites, and the subsequent period, which lasted until the end of the 2nd millennium BC, is called the Neo-Babylonian period until the Persian invasion.

During the reign of the Kassite dynasty in Babylonia (in the 14th century BC), Assyria, located in the northern province of the Sumerian-Akkadian area, rose to prominence, subjugating vast surrounding territories and becoming one of the powerful states of the ancient East - Assyria. In essence, this state existed in the form of a nome on the middle Tigris with the city of the same name as its center in the 3rd millennium BC. Scientific publications assume that they were a population called "Assyrians" who broke away from the main mass of Akkadian tribes. They had been living in these places since about 3000 BC. Assyria was included in the states of Akkad and Ur as one of the administrative centers in the 23rd-21st centuries BC. After the fall of the 3rd dynasty of Ur, Assyria was captured by the Hurrians, and the Assyrians began to count their statehood from this date. It is important to note that history textbooks assume that around 1970 BC the local Assyrian dynasty (Assyrians) seized power in Assyria, and for six centuries this nome self-governing community gained political independence. The exception is the 19th and 18th centuries BC, when the lands of Assyria were occupied by the kingdoms of Shamshi-Adad and Hammurabi. The history of that state is divided into the periods of ancient Assyria (20<sup>th</sup>-16<sup>th</sup> centuries BC), middle Assyria (from the 16<sup>th</sup>-15<sup>th</sup> centuries BC to the 11<sup>th</sup> -10<sup>th</sup> centuries BC, until the arrival of the Arameans), and new Assyria (from the 11<sup>th</sup>-10<sup>th</sup> centuries BC to the 7<sup>th</sup> century BC, until the destruction of Assyria by Babylonia and its allies).



## 2. About Hattians.

### Information about the Hattians.

In our opinion, the origin of the words Arme/Erme/Armi/Arminia is based on classical sources and ancient texts, including the writings of Herodotus, Strabo, Callisthenes, Berros, Pindar, the Bible, Hittite, Assyrian, Egyptian, etc., the works of a number of well-known historians such as I. Chopin, R.B. Byorton, OR Henry, E. Renan, A. N. Sase, Anati, etc., as well as the poorly illuminated works of C.R. Conder, A.P. Ott, Hammel, Opperta, W. Winkler, Helsveld, Roumenson, and the completely unused works of A.T. Galey, R.O. Fessenden, J.Campbell, Levis, B. Paton, and others. Some of the scientific studies of the mentioned authors were poorly used in Soviet and later Russian historiography and were not translated into Russian, but are available in English and French, which we refer to by translating them.

According to the emerging point of view, the terms Arme/Erme/Armi and Arminia go back to the Hattians (primitive Hittites, biblical Hittites), this ethnonym of one of the tribal communities is a similar toponym related to the area in which they lived.

We would like to begin our evidence with a brief introduction to the Hattians. As is known, the Hattians (English: Hittites; Hebrew: **בְּנֵי־חֵת. חֵתִים**), In the Septuagint: Chettai LXX X ετταῖ οι, X εττείν, υί οι [τοῦ] X ε τ; Vulgate, “Cetheai”, “filii Heth”, Assyrian, “Khatti”, Egyptian, “Kh-ta”, as well as Khiti, Khatai, Kitai, etc. are mentioned in the biblical annals, Egyptian, Assyrian, Urartian and their own sources.

The first letter in the name Hatti (Heth) is a guttural vowel sound, and it is no coincidence that the Septuagint renders this word as Chettai, which corresponds to the pronunciation of the ethnonym.

The Hattians are an ancient biblical people, as in the Bible (Genesis: 10: 15) Hittite is the second son of Canaan (the name of ancient Palestine) after Sidon. According to Herodotus, the Hattians are "Syrians", and according to Strabo - "White Syrians". At the same time, the Hattians are a people of Turanian origin (J. Campbell "The Hittes. Their Inscriptions and their History, Montreal, Toronto, Williamson Co, 1890, A.H.Sayce "The Hittites. The story of forgotten Empire", Fleming H. Revell Co. NY., Chicago: C.R.Conder "Altaic Hieroglyphs and Hittite Inscriptions", AV Watt "Palestine exploration Fund, 1889").

➤ The Hattians are typical Turanians and, according to the Bible ("Genesis"), are Canaanites descended from the Hamaths (J.Campbell).

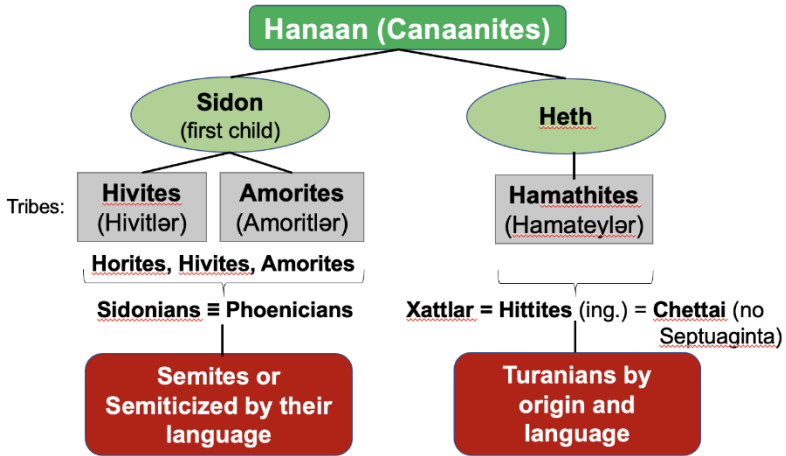
- In the descendants of Noah's sons (Genesis, chapter 10), we read: "And Canaan was the father of Sidon his firstborn, and Heth, and the Jebusites, and the Amorites, and the Girgashites, and the Hivites, and the Arkites, and the Sinites, and the Arvadites, and the Zemathites, and the Hamathites."

- According to J. Campbell, the first two of Canaan - the only names preceding the tribal names - the "Hivites and Amorites", descendants of which are Sidon, and the Hamathites - Heth. Only two of the Canaanite families - the Sidonians or Phoenicians, more commonly known as the Horites, the Hivites or Amorites, and the Heth - rose to empire. The first of these [the Sidonians], at least in

colloquial speech, became completely Semitic, while the second remained typical Turanians.

According to the Bible (Genesis XII, 7), when the empire of Shinar (Mesopotamia, ancient Babylon) was destroyed and “in the days of the division of the land of Peleg” “the Canaanites, descendants of Sidon, migrated from Shinar westward to the Mediterranean Sea, and their brothers, descendants of Cush, migrated southward to Arabia. 5 generations after this destruction, Abram entered the land of Canaan”. [קנען - the ancient name for the area between the Mediterranean Sea and the Dead Sea, which is called Palestine, Syria and Phoenicia, or the “Promised Land” in the Bible.]

**The descendants of the sons of the prophet Noah**



- The scheme given about the origin of the Hattians is consistent with the information in the Bible (Old Testament), (Genesis XII, Chapter 10) and the comments of J. Campbell. Patriarch Abraham (Prophet Abraham, Quran) met the Hattians in the land of Palestine, with Ephron (grandson of Ashchur, founder of the Hattian house), who ruled these lands, and appealed to him for a place to bury his wife Sarah (the cave of Machpelah).

- The Hattians came to Palestine from Northern Mesopotamia, where they had their capital at Kutha (north of Babylon, the Assyrian name Kute and the original Turanian name Tiggabaki), which Ptolemy called Digona or Tekoa. "Ancient inscriptions from Kutha tell of the formation of the Hattian empire". The information provided is given by Prof. J.Campbell Smith with reference to the "Chaldean Account of Genesis" and "Records of the Past" and "Records of the Past" v.166. From the presented scheme it can be seen that, according to J.Campbell, the appearance of the Hattians and the Hattian tribes in Palestine is associated with the 7 sons of Ashchur, the founder of the Hattian house, from two marriages. It was these 7 sons who left Kutha (Tiggaba) to expand the lands of the first Hattian house, although their migration could be associated with the overflowing of the Euphrates and the subsequent flood.

✓ According to the documents of Assyrian merchants, the country of "Hatti" was near Divriga [Lewis Bayles Paton "The Early History of Syria and Palestine"];

**Thus: the initial settlement area of the tribes - Northern Mesopotamia, Palestine, Northern Syria, Central Anatolia, Cyprus.**

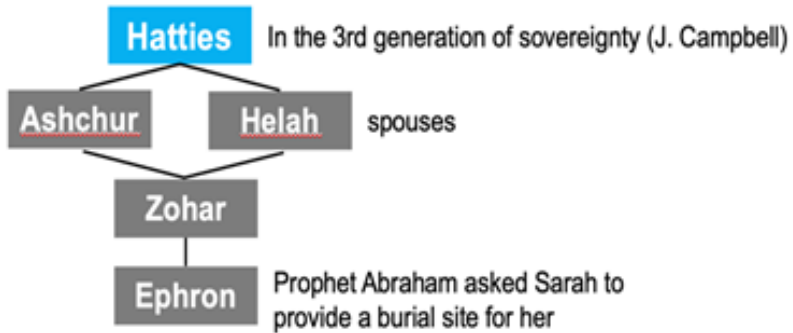
The Hattians lived in Palestine (in the southern part) before the Jewish conquest (Old Testament, E. Anati "Palestine before the Hebrews", Campbell, Sayce – the above-mentioned works of their authors, as well as OR Henry's "The Hittites"). The Hattians came to Palestine from Northern Mesopotamia (their ancient capital was Kutha or Tiggaba in the Hattian language) and later settled in Northern Syria, Central Anatolia, Cyprus, etc. (J. Campbell). The famous cities of the Hattians in Syria are Hammath, Kadesh, Carchemish (the capital of the Hattians in Northern Syria). The area inhabited by the Hattians included Commagene in the south, whose earliest inhabitants had been settled almost from time immemorial on both sides of the Taurus Mountains (as far south as Cilicia, north as Cappadocia, and east as Armenia: their original homeland was the northern territories of the Mother-Country), as is evidenced by hieroglyphs in the form of pointed boots, gloves, or mountains (Sayce).

## Initial Hattian migration routes to the south:

The route from the Caucasus – in orange



According to R.O. Fessenden, the Hattians descended from the Ab-Ur (Sun - fire worshippers) tribes, migrated from the South Caucasus to the Euphrates River valley and from there to Arabia and were later known as the Suts. Later, returning to the north and becoming known as the Hyksos and Hattians (Hittites), they established power in the mountainous part of Armenia, from where they returned to the Eastern Caucasus and the Black Sea coast and became known as the Scythian-Sakas (R.O. Fessenden, "The Deluged civilization of the Caucasus isthmus", Ch. I-XI, 1923-1927, Cambridge, Massachusetts, USA, Canada). E.Rennan also wrote about the kinship of the Sakas, Suts, Hyksos and Hattians in his work "History of the Israeli People".



Source: Chron., iv, verses 5-7c, with comment of J.Campbell

Let's briefly focus on the Hattian language.

It should be noted that the Hattian language is agglutinative, as shown by research professors

(Fessenden, Campbell, Sayce, and others, see Svyatichan's works on the Ural-Altai group of languages, the Turanian languages).

This language had a great influence. Thus, the ancient Hattian language in various dialects of Syria and Mesopotamia was the ancestor of the language of the Turanians of Persia, the Indo-Saks of India, and other peoples (J. Campbell).

The Hattians, who came from the Caucasus and were Turanians, had their own language. It is known that the Turanian languages are agglutinative, and agglutination is also characteristic of modern Caucasian languages. According to Fessenden, "the language of the Proto-Caucasians was agglutinative." The language of the Hattians was also agglutinative. This language was similar to the Proto-Medieval and ancient Chaldean languages, similar to the Akkadian (ancient Akkadian) languages (Conder, Campbell), which are primarily close to the Ugro-Altai languages - Finnish, Hungarian, Turkic (Lenomant, Conder, Jewish encyclopedia).

The Hattian language is partly similar to the Caucasian languages (J. Campbell, Sayce), and the Caucasian languages are Japhetic languages, which are more or less agglutinative. Academician Marr believed that the Hattian language was formed from a mixture of agglutinative and Semitic languages. It should also be noted that the ancient Hattian script was close to the Cypriot and Van (Urartian) scripts, as well as to the Elamite (new Elamitic), Kassite (Cossaen) languages (Lenormant, Hommel). The Hattian language is also similar to the language of the modern Chuvash. The Chuvash language (Turkic group, Bulgar branch, located

somewhere between the Turkic and Finno-Ugric groups) is a bridge between the Hittites and the Caucasian Japhetites, like the Bactrian, Etruscan, and Caucasian languages (J. Campbell) (J. Campbell, Marr).

In general, similarities are noted between the agglutinative language of the Turanians and Sumerians and the Chuvash language (Marr). Finally, the Hattite (Hammathite) hieroglyphs were also the source of the syllabic Kupr alphabet (Sayce, Conder, etc.). And this is very important. Let us note again, once again, that it was the Albanian historian Musa Kalantuksky who, referring to the origin of the Albanians, wrote: "... From them, the Kittites - the sons of Japheth, the Cypriots separated" (Book 1, chapter 2.).

More detailed information about this can be obtained from K. Imanov's book "Caucasian Albania and the Hattians of Asia Minor" (Baku, Copyright Agency, 2015 - 2017), which mentions the ancient name of Cyprus - Kittium and the migration of the Hattians here.

Based on the brief information provided on the sources and research on the Hatti, it can be concluded that the Hatti were related to the Kuti, Lullubi, Kassites and Sak tribes as a whole. Thus, the Lullubi and Kuti were called Uman-Manda, who were also Sakas (Hugo Winkler, Helsingfors), in turn, the Kuti kingdom was formed by the proto-Medians who captured Babylonia (Berros), and the Medes were Kuti or a branch of the Ashqus - Sakas (J. Oppert "On the Median dynasty", London, 1876, as well as Rowlinson). Or the Hatti and Kassites (Kass) were Sakas (ATGlay "Personal name from cuneiform inscriptions of the Cassite period").

### **3. Let us briefly list again the tribes related to the Hattians according to sources and research.**

- ❖ The Er and Kassites were called xETTa COS (Err or xETTEy) and xETTEIµ KASI, according to the Septuagint (1911, Encyclopædia Britannica).
- ❖ Lulubi and kuti are also derived from Umman-Manda (Hugo Winkler, Heltsveld) or Saka, Hatti.
- ❖ The Kuti Kingdom was founded by the Proto-Medians who ruled over Babylon (Berruz).
- ❖ The Medes, a branch of the Kuthi Sumerians, are also called Ashquz (Saka) (J. Oppert "On the Median dynasty", London, 1876, Rowlinson).

**So,**

- ❖ The Hattians and Kassites are Sakas (ATGlay "Personal name from cunui form inscriptions of the Cassite period").
- ❖ **Therefore, the Hattians, Kassites, Cutis, Lulubis, and Medes are related tribes.**

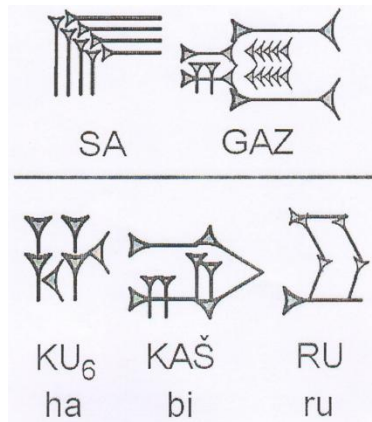




Source: <https://en.Wikipedia.org/wiki/Hittites>

**In the aspect of Caucasian Albania, the genetic affinity of the Sakas and Hatti plays a fundamental role, therefore we note that:**

- ❖ The Chabiri or Hab/piri (warlike tribes, invaders) are known as Sakas in the Amarna inscriptions and are referred to as SA.GAZ, SA.GAZ.ZA, SA.GA.AZ, SAG.GAZ, GAZ in the discovered Sumerian ideograms (Glay, G.Johannes Botterweck, etc. "Theological Dictionary of the Golden Testament").
- ❖ Chabiri = One of the Hittite people - Mittannian (Mitanli-Hattites) (Glay, M. Greenberg "The Hab/piry", Americ. Orient. Soc. New Haven, 1955).



**Sumerian ideograms  
Sakas (Scythians) = Suti = Hyksos are Hattians**

**Source: Fessenden and E. Renan "History of the People of Israel"**

## **A few words about the origin of the Sakas/Scythians:**

- The Sakyas (Sakyas) or Scyths (Scythians) as mentioned, come from the Sucathites or Socho people, their ancestor was Hatt – Cherpher/Herper/Heber – the second son of Ashchur from his second wife. The descendants of Cherpher (Chedorlaomer) created the first Hatti empire in Elam – "the people of Subartu"; from Cherpher comes the name "Cyprus"; they interbred with the Achshtari descendants and became among the Hyksos (J. Campbell "The Hittites").

- The Sakas/Hattis are also Hyksos:

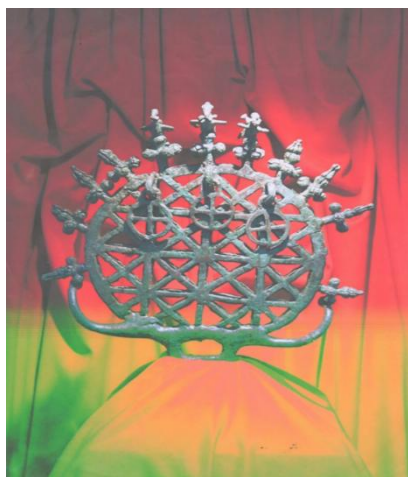
The name "Ashchur" is the same as S hac har, taking into account the letter "alef" (J. Campbell "The Shepherd Kings of Egypt"), where 'hac' (hak) means "leader" ("ruler"), and in a more complete form "Hyksos" - "Hyksos". Similarly, the name "Achuzam" is associated with Ashchur's eldest son from his second marriage (Achuzamites - the most famous Hattian family), from which also comes "hak", as well as the name "Casium" (mountain and area), called Sachisu, where the Hyksos settled (J. Campbell).

- According to J. Campbell, the Egyptian name "Misir/Misr" is connected with the change of the final letter "m" through the name Musara, which passed into the name Ashchuzam. And it is no coincidence that the Ashchuzamites are not only the "leaders of the Hyksos", but also the creators of Egyptian history. At the same time, according to Fessenden and D. Roll ("Genesis of civilization"), the name M'Acr ("From Aser") is connected with the name Aser (Osiris);

- In our opinion, the name Ashchuzam has the root "Ashchuz", which is read as "Askuz/Aşkuz" or, dropping the letter "alef", it becomes "skuz/şkuz", which coincides with the Semitic names of the early Oghuz - Scythians (Saks). Similarly, the name "Ashchur" - the father of Ashchuzam, sounds like "Askxur/Askur/Şkur", and in the Turanian (Turkic-speaking) languages, replacing the letter "r" with "z" leads to Askuz/Aşkuz by the typical substitution. We also note the possibility of obtaining Mashchud/Machud (massaget, maskud) from the name "Ashchuzam" by moving the letter "m" to the beginning of the word and replacing the letter "z" with "d".

**Thus, the Sakas (Scythians) = Sutis = Hyksos are Hattians** (Source: Fessenden and E. Renan "History of the People of Israel").

It should also be noted that the Hattians' beliefs were related to the sun.



**Hattian Sun Disk**

**Noting the numerous migrations of the Hattians to Elam, Anatolia, Arabia, Egypt, Assyria, etc., we will focus on their migrations to Cyprus and the Caucasus, which indicates the connection between the Hattians - Kittis - Sakas - Albanians [The appendix shows the migration routes of the sons of Ashchur, the founder of Hattian sovereignty in Palestine].**

The Hattians made a number of migrations, of which we briefly mention the Cyprus and Caucasus migrations.

### **Cyprus migration**

- ✓ It is known that the oldest settlement in Cyprus is Kittim (Xirokitia) (mid-4th millennium BC).
- ✓ According to the ancient history of Cyprus, during the Bronze Age (3500-2750 BC), the Hattians arrived on the island and subjugated the ancient Semitic population, creating the Kittis people or ethno-Cypriots.
- ✓ In the 13th century BC, a war between the Hittite Empire and Egypt for control of Syria and Palestine ended with a Hittite victory, and Kittim remained a dependency of the Hittite kingdom until 1200 BC.
- ✓ After the Hittite war with the Phrygians and the fall of Troy (around 1200 BC), which was destroyed by the Achaeans ("Sea Peoples"), the Hittite state collapsed and Kittim fell into the hands of the Achaeans.
- ✓ The Achaeans, having conquered Palestine, took the name "Philistines" from the local people and stated that they came from Kittim (i.e., Cyprus) and the island of Crete.

- ✓ After David's revolt in Palestine (11th century BC), Kittim was divided between the ethno-Cypriots and Achaeans as a result of war.
- ✓ Phoenician merchants and sailors, who frequented Cyprus, named the island Kittium and rebuilt Kition, which had been completely destroyed by the Achaeans.
- ✓ The ethno-Cypriot language of Kittim is similar to Hattian and Etruscan, and Hattian writing (Hamatit hieroglyphs) is the source of the Cypriot phonetic alphabet (Sayce, Conder, etc.).

### **Caucasian migration**

- In the 1st millennium BC, the following peoples lived in Albania: Albanians, Sakas, Gargars, Caspians, and a little later in the 1st century BC: Sharvans, Shamakhs, Bacans, Kabirs, Gels, Cathais, Ers, Utis, Legis, Qatis, etc. (Sources: Strabo and other ancient and ancient Armenian information, M. Kalantuksky and 54 tribes of Sarmatia (III-IV centuries BC) until the arrival of the Huns, "Armenian Geography" from the 7th century). At the same time, according to Pliny, M. Kalantuksky calls the tribes of Silvi, Lupen, Didur and Sod - "Gelme".
- The oldest ethnic components of them are the Saks, Albanians, and Gargars.

**According to J. Campbell, the expansion of the Hattians' habitat occurred as follows:**

- ✓ One of the Hattian branches (Cherpherites) (one of the sons of Ashchur'a, the father of the Hatti house, from his second marriage, who ruled Palestine in the

lineage of the III Hatti sovereign) - **Cherpher'a** (from whom the name "Cyprus" comes) created the first Hattian empire (Khubur - Subarti dynasty) in Elam (Suziana) through the efforts of his son Chedorlaomer, who was called the "Subarti people". They are also considered the ancestors of the Sucathites - "Socho" - the Sakan people. In other words, **the Subartis are related to the Hattians and the Sakas;**

- ✓ The second branch – from Ashchur's second son – **the Temenites**, together with the Japhethites, conquered the Sinai Peninsula and the Cushams and are referred to in the Bible as the Amalekites. Among them was the Temenite ruler of Edom;
- ✓ **the Achashtari (Achashtari)**, descended from the son of Ashchur by his second marriage, went east of the Jordan River in the time of Abraham and are mentioned in the Bible as Ashteroth (Astarte). A part of them were known as Chelub'a (Chelubites), son of Achashtari, and the Egyptians in Mesopotamia as Naharaime, and the Assyrians as Nairi (they are also the Neuri of Herodotus, from the Scythians). In Italy they were called Naharcer (part of the Etruscans) and also Navarrese (Navarrese). Another part of the line, son of Achashtari, was called Shuah'a (Shuhites).
- ✓ Achuzam, the eldest son of the marriage between Ashchur'a and Naarah, was the fourth branch of the Hattians, and his famous descendants ruled over the Ammonites and the Jahdaites (Jahdaites-Adites), and also participated in the history of Egypt.
- ✓ As for the sons of the first marriage with Helah, the father of the house of the Hatti, it should be noted

that, according to J. Campbell, the descendants of the eldest son, Zereth, gave the name Assur in the form of El-Assar, and it was from them, according to Campbell, that the Subari and their leader Shamshi-Adad arose. It is especially emphasized here that **it was the Zereths who were relatives of the Sumerians, from whom the Kassites arose, and from their descendants came the Alarods (Uragurtians)**. The middle son of the first marriage of Ashchur'a was Zohar, whose son, according to Campbell, was Ephron, who was contacted in the Bible by Abraham in the matter of purchasing the cave of Machpelah.

- ✓ Finally, Ashchur's youngest son, Ethan, the father of the Hattites, was the first king to rule in Edom.

Having completed the brief genealogy of the Hattians, let us turn our attention to the tribes related to the Hattians.

### **Albanian tribe**

According to M. Kalantuksky, the Albanians come from the Kitti, that is, the Hatti (see above). It was the Hatti (people from the "Land of Yatu", near Commagene, Karkhemish = the capital of the Hatti confederation) who created the kingdom of the Ude - Albanians, one of the capitals of which was Berdaa (Barda) (Kasi - Kumuk - kazi - Kumyks and Udis = their direct descendants) (J.Campbell). It should be noted that according to a number of scholars, primarily prof. F. Kirzioglu, the name Berdaa belongs to the ruler of the Sakas, Partatuya.

Let us add to the previously given information about the Hattians = Sakas:

- ✓ The fact that the Albanians were one of the branches of the Hatti-Sakas is also confirmed by their being mentioned as "Massa-Gets", that is, Masa-Hattis (Marcelin)
- ✓ The king of the Massagetae, Sanatruk/Sanatürk, was also presented as the king of Albania (Faustus of Byzantium), and his origin was also mentioned as being from the Ar-saki (Saka) dynasty (lineage).
- ✓ Massagets = "masaha-huns" (Agafangel).
- **The Sakas (Sakasen) tribe** consisted of previously settled Sakas and Sakas (as-guz, Ashguz) located in Sakasen (Ganja region).
- However, they lived between Iberia and Shirvan, including Sheki, Gakh, Zagatala (left bank of the Kura), Kambisene, Gabala, around Lake Goycha, and on the Mil Plain south of the Araz (Balasakan/Baytakaran).

In other words, these were the indigenous population of Caucasian Albania. Note that **the name Sakas or Artsakh (Er Saq'a) = Karabakh** is connected with the name "Arsak" - ethnotoponym = Arsak = Er(Ap) + saq(sak) = "men (warriors) of the Sakas (tribe)" (M.Seyidov).

Saq = Sa + or (yay, string + arrow) = yay – arrow (yay = red, bow) (M.Seyidov, E.Alili).

Saq (sak) = sayig = "vigilant, sleepless". In our opinion, →it is also possible to accept an etymology such as

Artsakh Saq (sak), shag, chag (Turkish), Arshak - Armenian.

M. Seyidov gives "bagh" = knot, lineage union (tribal unity), one of the meanings of "kara" (black) = leader, great, strong ("leader", "great", "strong"), i.e. Karabakh (Qarabagh) = "leader of a strong, great lineage union" (the main, main part of the tribal unity) (M. Seyidov).

- ✓ **In general**, Albanians = descendants of Temenites (younger son of Ashchur and second wife of Naarah) (Reference: these are the conquerors of Husham (Cush) in Sinai, known in the Bible as Amalek) (J.Campbell).
- ✓ The inhabitants of the Arazan basin = descendants of Lipoksai (eldest son of Targitaeus, father of the Scythians), from the Zerethites tribe of the Hattians (eldest son of Ashchur from his 1st marriage with Helah), they are Trojans, Asareel (founders of Assyria), inhabitants of Crete, Cyprus.
- ✓ The Tsar Scythians (Sakai) (Paralatae) are from Kalaksay (from the younger son of Targitay), from whom the Alarodians and Urartu.
- ✓ descended from Temeni's brother Cherpher), founder of the Hattian Empire I (J.Campbell).

## The Gargar tribe

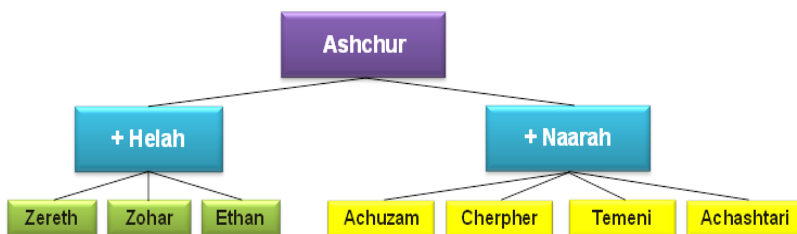
- The Khar-khar (Gargars), from the Albanian alliance, are the Hattian people (J.Campbell), that is, the Sakas.
- **Attention!** Our hypothesis is that Albanians = Saks, Gargars = Saks are the main tribe of the Albanian tribal union. This also includes Uti (J. Campbell). They are considered to be the legendary descendants of the first ruler of Ara (from Sisak), they are the local population.

**Basic:** All indigenous populations of Caucasian Albania are of Hittite (Hatti) origin (information from M. Kalantuksky and historical facts provided).

Before continuing the topic, let's make a side note.

The etymology of the names Armi/Erme-Armini, which, according to J.Campbell, is the name of one of the Nairi peoples, descended from the Hattians. At the same time, Callisthenes and Pindar noted that the Armi bearing this name lived around the Kalika Mountains in Cilicia, and therefore the neighboring mountains were called Arim. Campbell also noted that the names Armenia/Armini/Arminia are derived from the origin of Arima/Arimi/Erme and were also the name of a part of the Nairi-Hatti. They were descendants of Ashteroth (Ashashtari) mentioned in the Bible. The Egyptians called them the Mesopotamian Naharain, in the Torah – the Aramaic Naharaim, and the Assyrians called them the Nairs. Finally, Herodotus considered them the Neuri (Neurs), who originated from the Sakas, while those who migrated to Italy were known as the Naharcher (part of

the Etruscans), and those who lived in Spain, in Navarre, were known as the Navarrese. The Arimi/Erme tribes, which emerged from the Hittites, were closely related to the people of Khubur-Subartu (Subarei). According to J. Campbell, referring to the “Chronicle”, at the beginning of the sovereignty of the Hattians stood Ashchur, who had two wives named Helah and Naarah. To clarify the interpreted kinship relations of the Hattians, we need to look at the genealogical branch of Ashchur. We can show this in accordance with J. Campbell’s interpretation.



The 7 sons of Ashchur were the founders of various Hattian tribes and associations.

According to historical documents, Ashchur headed the third generation of the Hattite dynasty in Northern Mesopotamia, whose capital was Tekoa. J. Campbell, who identified the location of the city of Tekoa, noted that there was a place of this name in Judea. Campbell associated this with the Jewish origin of Ashchur's genealogy. At the same time, an analysis of ancient geographical lists conducted by J. Campbell shows that this city was Kutha Kuta/Guta, located in northern Babylonia, near the Tigris River, the Turanian name of

Kuta, as the Assyrians called it, was Tiggaba-ki (in the ancient Hattite form - Tiggaouki). Ptolemy called this city Digoua, but according to Campbell, the name of the city in ancient times was a combination of two words, Cheth and Tekoa. A. Leo Oppenheim in his work "Ancient Mesopotamia" (M., "Nauka", 1980) called this city Hitha, and indicated its location there.

Ancient inscriptions from Kutha provide an opportunity to present the history of the formation of the Hittian empire, and J.Campbell writes about this, citing the English Assyriologist C. Smith (C. Smith's "Chaldean Account of Genesis"), as well as the source "Records of the Past".

### The migration of the Hattians from Kutha



Вавилон — важнейшие города

Мари — прочие города

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The seven sons of Ashchur, the founder of the Hattite dynasty, from two marriages, later left Kuta to expand their territory, but it is possible that their departure was due to the overflowing of nearby rivers and the flooding of their lands, a process that, as J. Campbell notes, continued until the Semitic tribes and Assyrians expelled them from these lands. However, initially the Hattites expanded their territory in alliance with the Semites and also acted together against the rising Assyria.

Let's go back to the Hattian lineage to show where the Nairi lineages and the names Arima/Arimi/Erme come from.

Ashchur's son Cherpher (according to J.Campbell, the island of Cyprus was named after him) conquered Elam (Suziana) through the efforts of his son Charep, and he was known as Chedorlaomer I, the founder of the Hattian empire.

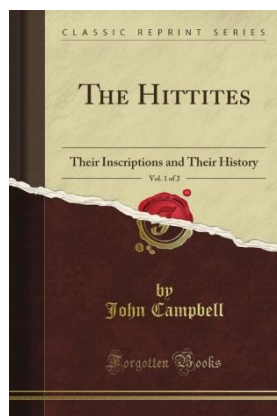
According to Professor Sase, the Elamites called them Apharsites, also known as “the people of Hubur or Subarti”. Note that in the Elamite language, the name Chedorlaomer sounds like Kutir-Lagamar, but its meaning is “[Goddess] Lagamar - patroness”. As V.Khints notes, in Elam “Государство Элам” (“Наука”, 1977) the divine power was called “kiten”, therefore many rulers from Hubur-Subarti had the word “kut” at the root of their names. Also note that in 2260 BC the ruler of Elam, who concluded an alliance with the Akkadian ruler Naram-Sin, the grandson of Ancient Sargon, was called Khita (V.Khints).

Kut/qut is a famous ancient Turkic theonym, while the Kuts/Kuti-s are a warlike tribe from the foothills of the

Zagros who ruled Akkad-Sumerian for 100 years at the end of the 2nd millennium BC.

The modern population of the modern province of Khuzestan (the historical territory of Elam, with its capital at Shusha (Suzi)) consisted of Iranians and Arabs who spoke Persian, Arabic, Bakhtiar and Lur languages and mixed with the locals, but the Qashqai living here spoke Turkic. Today, the Lurs and Bakhtiar are considered Iranianized, and it is believed that the Lurs are descendants of the mountain Elamites, but the Bakhtiar are considered Turks (Elize Reclue "Earth and People", General Geography, vol. IX, Perednyaya Asia. SPb, 1987). Although the ethnic classification of the Elamites is difficult, according to V. Khins, "...it is likely that the Elamites had common features with the Lulubi mountain tribes and the so-called "water people" who bordered them to the northeast." By "water people" we mean the "Subarei".

J. Campbell, in his earlier work "The Hittites. Their Inscriptions and their History" and in his special scientific work "The Shepherd Kings of Egypt" dedicated to the Hyksos, notes that the name of the father of the Hatt dynasty "Ashchur" (taking into account the letter "aleph") is practically the same as the name Shachar, and that the "Sakyas" (Saks) or Skyts (Scythians) are descended from the Sucathites or the Socho people, whose great-grandfather was Chepher (Herper/Heber). From his other brother Achshantari, the



Hyksos, who came from additional kinship ties, descended. From these considerations it can be seen that the Subars are related to the Hattites, Sakas and Hyksos, and also, due to the migration of the Hattites from Cyprus, to the ethno-Cypriots and, consequently, to the Caucasian Albanians - Sakas.

The Second Empire founded by the Hatti (Arab scholars believe that this is the First Empire) is associated with the name Temeni. The Temenids, together with the Japhethites, descendants of the Jerachmeelites from Arkam, invaded Sinai Husham (Cush) in the east and are mentioned in the Bible as Amalek (J.Campbell). Along with the Temenid ruler who ruled in Husham, another ruler of this lineage, Jabab, ruled in Edom. J.Campbell notes that this ruler was related to Abraham's descendants, namely the Temenid Elon, the grandfather of Esau's wife (Esava), but the great-grandfather of the Beerothites, who were from Hamath, was Beer, who belonged to the Scythians-Sacs.

The eldest son of Ashchur by his marriage to Naarah, Achuzam, according to J. Campbell, was the most famous of his descendants. Like his younger brother Achashtari, he was among the leaders of the tribes that migrated east of the Jordan in the time of Abraham. Ham was the capital of the Zuzimes, a descendant of the Ammonites, and this territory was not located in Hebrew, but was under the rule of Achuzam. The Egyptians called his descendants Qagama, and the Assyrians called them Qagumi (related to the Jewish Hebrew) in the form Zamzuni. According to J.Campbell, Achuzam's son Haran was the great-grandfather of the famous Jahdatis (Adites), whose descendants were the

leaders of the Hyksos when they invaded Egypt and one of the founders of Egyptian history (Jabez, the son of Gazez, grandson of Achuzam).

It should be noted that the root of the name Achuzam is Achuz or kuz/skuz/şkuz without the first letter “alef”, which corresponds to the Semitic names of the Sakas or the first Oghuzs - Scythians. A similar concept and the name of the father of the Hatt dynasty, Ashchur, sounds like Ashkhur/Askhur/Askhur, the change of the last letter “r” to “z” makes Ashkuz, etc. sound like the name of the Sakas' descendants.

At the same time, according to J.Campbell (The Shepherd Kings of Egypt), the word “hak” is derived from the name Achuzam, which means “leader”, and is also the more complete word “Hyksos”. At the same time, the name Achuzam was given to the region of Kasium (Casium), which the Hyksos called Sachisu (mountain and country). In our opinion, it is worth paying attention to the root of the word Sac-hisu, looking for a connection with the names “sak” and “shasu”.

We are particularly interested in the younger son of Ashchur, Achashtari, born of the marriage of Ashchurun and Naarah. This lineage is mentioned in the Bible as Ashtaroth (Astarte), because they founded Bashah and Ashtaroth Karnaim. According to J.Campbell, two sons of Achashtari were very famous. Shuah founded the Shurites lineage, and their descendants lived in Zuzim. They were called Emim, but the Egyptians, in their own way, called the Shurites Amu, and by this term they denoted the lands occupied by the Hyksos. In turn, the Assyrians designated all the southern peoples by the word Ama, or Amatu. The descendants of Achashtari

through the Shurites line and those who descended from Achashtari's elder brother Achuzam were related to each other by kinship, and therefore they are considered Hyksos. Achashtari himself was considered one of the greatest Hyksos. Even J.Campbell, as he notes, according to local traditions, Achashtari was a prototype of Noah. He writes that one of the possible reasons for the destruction of the Hattians from Cutha (Cutha) was a local flood, and the coincidence of this disaster with the biblical flood is associated with the main hero Achashtari, who is represented by Berossus as Sisitius or Xisutrus, and in the Babylonian tablets as Hasisadre. Another famous son of Achashtari was Chelub. He founded the dynasty of the Chelubites. It was Chelub's descendants who were known by the Egyptians in Mesopotamia as Naharaime. The Assyrians called them Nairi, and Herodotus called them Neuri (Nevrī). As we have noted, in Italy they were called Naharcher as part of the Etruscans, and in Navarre as Navarresse.

Thus, based on what has been said, we come to the conclusion that the Nairis are Hattians of the Achashtari lineage, and they played a major role in Egyptian history. As is known, the three earliest ruling dynasties in Egyptian history are the Auritae, the Aegypti, and the Mestraei. According to J.Campbell, the Auritae are from the Caucasus, the Aegypti are Caphtorim, that is, Copts, and the Mestraei are representatives of the Hattian lineage. They were presented as the 7 Jabirs, and they were the 7 sons of Ashchur.

And finally, a few words about the sons of Ashur from his first wife Helah. Their eldest son Zereth founded the Zerethites, and according to J.Campbell, his

descendants are Jehaleleel, Asareel. Asareel was changed by the Jews to El-Assar. It was this line that gave the Assyrians their name. The first king of Assyria was Arioch. From them arose the Dardanians. They gave the eponym of Troy the name Llus. G. Smith in his "Early History of Babylonia" noted that in the area called Uruk, Zirgulla built a temple dedicated to the Chaldean Sar-ili, or King of the Gods. J.Campbell shows that this temple is related to the Hatt Asare-el, which is changed in Hebrew to El-assar, that is, Assara. Speaking of Zereth, we cannot but speak of the connections between Subaru and the Hatti.

According to J.Campbell, the Subari descended from the Zerethites, a Hattian tribe. As noted, Zereth was the eldest son of Ashchur, the "father of the Hatti", by his first wife. J.Campbell defines the location of the Subaru as follows: "Subair is a country near Chaboras. This name is given in honor of Heber/Cheber, a Zerethite, who was a descendant of Ashchuru, who was expelled after the conquest of northern Mesopotamia and the establishment of the empire." On the other hand, J.Campbell notes that "the Zereth line seized power in Assyria and retained it until the fall of the Assyrian empire." In addition, J.Campbell notes that the Zerethites always ruled the Moabite region. J. Campbell wrote that the leader of the newly created Assyria was Shamshi-Adad, a Subari, and emphasized that he was from the Hattians, and his son Ismi-Dagan was related to the Beerothites. That is, the family that called the origin of Ismi-Dagan and Gundumu and Chemi-dag. The Beerothites were those who entered the Nile Valley in eastern Egypt. J.Campbell associated Chemi-dag with

Amnon, the owner of the Chaldean throne. Amnon's son Chemidag named those lands Amman after his father. Thus, Ismi-Dagan was the first of the eastern kings, from whom even Tiglath-Pileser did not shy away, calling himself his successor (in modern historical works Ismi-Dagan is the king of Assyria).

Elsewhere, the author writes that the history of Assyria and Babylonia is based on the relationship between the Japhlet and Renob families, that is, it is related to the Beerothite family of Assyrian rulers.

Noting the kinship ties and successors of the Zerethites, J.Campbell writes:

The Zerethites were close relatives and allies of the Sumerians in Babylonia and Southern Palestine;

The Kassites were Hattians from the line of the Zerethites;

The successors of the Zerethites were the Alarods (Urartu), and they were often identified with the Tibareni;

The Phrygians were the people of the Zerethites. They preserved the name of Gordius for their king, who were the descendants of Beriga;

The Zerethites were allies of the Midianites from ancient times, and the successors of the Phrygians succeeded each other in power: Gordius and Midas. Two Hattian tribes acquired the Subair part of Mesopotamian Liberia, but later the Assyrian ruler conquered these lands.

Assur – Ach-Bal mentions in his writings the conquest of Nair, Kirkhi, and Subari in Mesopotamia, along with the lands of Nireb.

Ashchur's middle son was Zohar, and his son was Ephron. According to the Bible, Abraham had intercourse

with him and asked for the cave of Machpelah for his deceased wife Sarah. Zohar's descendants, the Zoharites, or Tsocharites, ruled in Shingar (the king Amraphel allied himself with Chedorlaomer, the king of Elam, to suppress a revolt against him). According to Herodotus, the Tsocharites were allied with the Cherpherites. The Tsocharites were also called Teucri. J. Campbell wrote that the Trojans were their descendants.

Ashhur's younger son, Ethan, was the first king to rule Edom. His descendants, the Ethamites, are known in Arabic as Adhan and Adhanites respectively, and are considered to be descendants of Ishmael, son of Abraham by Hagar.

Now let's focus on the connection between the biblical Hatti and the powerful Hittite empire. For this purpose, we will draw on several studies. The first of them is the work of Garry Beckman.

In the 2001 collection "Die Gegenwart des Altertums" edited by Dieter Kuhn and Helga Stahl, there is an interesting article by Gary Beckman (University of Michigan) "Sargon and Naram-Sin in Hatti: Reflections of Mesopotamian Antiquity among the Hittites". In the writings of the Hittite state, one can find an indirect answer to the connection of Mesopotamian events with each other. The author writes that the founders of the Hittite state in the 18th century BC were, as is known, Indo-Europeans, although the country was still called Hatti in honor of the Hatti, the first people to settle there and of Turanian origin. By 1350 BC, the Hittite empire included many peoples, and at the same time it dominated a large part of northern Syria. The Hittite language was used for administrative purposes, until the

Hatti disappeared at the end of the Bronze Age (c. 1180 AD). The Hattian language was used more in religious texts and was often adopted by the Hittites.

The author writes that "... the Hittites found their cultural model in Mesopotamia, the most prominent civilization of ancient Western Asia... and adopted written inscriptions from their southern neighbors, the adaptation of which for the expression of their own language eventually led them beyond the borders of Syria and towards their origins - Assyria and Babylonia. The Hittites learned to write, absorbing the expressions of both major Mesopotamian languages and supplementing the exemplary literature in the Hittite language". The author's main point is that "Babylonian conventions and practices were so superior to elements of the Hittite Indo-European heritage that it is more appropriate to think of the Hattian country as a Mesopotamian culture than as a representative of the Indo-European diaspora".

As a more vivid and transparent example of the Mesopotamian heritage used by the Hittites, the author draws attention to the era of Sargon of Akkad and his grandson Naram-Sin (Naramsuena), that is, to ancient Mesopotamia, which coincided with approximately the middle of the 20th century BC. As is known, Sargon, who united the states of Sumer and Akkad and created a whole empire in Asia, extended its borders to Western Iran and Northern Syria. Sargon's empire existed for more than a century and collapsed during the reign of his grandson Naram-Sin. Traditionally, it is believed that this was the result of Sargon's "honor and success" as a ruler and, on the contrary, Naram-Sin's "indifference to God and injustice". It was believed that each ruler of Assyria

and Babylonia could choose: "either to follow the glorious path of Sargon, or, like his grandson, to destroy the gods and lay waste the lands." These traditions were widespread among the Hittites in the middle of the second millennium BC and reached as far as Egypt. From Hittite sources, copies of the epic "War King" have also survived from the 14th century BC. This epic praises Sargon's victories in Anatolia. According to the author, the Hittite rulers thereby "linked local history to wider world history, and in a similar way the Hittites translated and adapted the Mesopotamian epic of Gilgamesh. **Here, special attention is paid to the place where the hero of the epic lived - the Gedar Forest (Cedar Forest). They believed that this forest was part of the territory of northern Syria, which they controlled**".

The widespread use of Mesopotamian examples, also in the chronicles of Hattusili I, who identified himself with Sargon and preferred his own achievements to those of Sargon, speaks volumes. It is possible to speculate that Mesopotamian traditions reached the Hittite capital through intermediaries from northern Mesopotamia or northern Syria, or, as the author suggests, through the settlement of Babylonian scribes in Hattush.

However, the author emphasizes that a recently published text from the Assyrian trading colony of Kanash (modern Gultepe) in southeastern Anatolia "raises the possibility that Akkadian kings were still remembered in Anatolia even 100 years after the rise of the Hittite state and the abandonment of Assyrian settlements by merchants."

**In our opinion, this memory is the memory of the ancient Hittites who came to Anatolia from Mesopotamia around the time of Ancient Sargon.**

The next work is Trevor Bryce's *The Kingdom of Hittites* (Oxford Univ., USA, 2005). This work is one of the author's latest studies, in which he reviews the history of the Hittites, based on the civilizations of Anatolia and Mesopotamia. The author noted that thanks to the latest archaeological data it can be said that the Hatti-Hittite state was one of the great states of the Late Bronze Age at its peak and "ultimately surpassed its two most powerful contemporaries, Mitanni and Egypt, by the 14th century BC". As a result of excavations that have been ongoing for the last two decades, most importantly in the capital Hattush, and in the regional centers of the state (in southern Anatolia and other regions), so much new information has been added that it is possible to speak *only of a provisional history of the Hittite world* (italics ours). The author examines the period preceding these reigns, conventionally dividing the history of the Hittite state, called Hatti by its first inhabitants, into the Old Kingdom (from the beginning of the reign of the first king Labarna I at the beginning of the 17th century BC) and the New Kingdom (from the end of the 15th century BC to the beginning of the 14th century BC under the first king Tuthal), and he writes that in the Early Bronze Age, by the middle of the 3rd millennium BC, there were important centers of civilization in Anatolia (Troy in the northwest, Beysesultan in the southwest, and Tarsus on the Cilician Plain in the southwest). The author notes that "at least the region where the central Anatolian states were located was known as the land of Hatti from the

time of Sargon's Akkadian Empire." It is known that the reign of the tsar of Kanesh (now Gültepe kurgan in Kayseri) named Zipani is known for the rebellion of seventeen local rulers against the rule of Naram-Si of Akkad (2254–2218 BC), which spread from the Persian Gulf to Central Anatolia. The Hattian tsar named Pampa was among the rebels, which indicates the existence of an organized tsardom in the Anatolian region in the Early Bronze Age before the arrival of the Indo-Europeans. The author notes that, according to scholars, the existence of a pre-Indo-European population called Hatti and the "Hatti" civilization are confirmed by the remains of the Hattian language in religious and cultural texts identified from the older Hittite archives.

There is evidence of dramatic changes in some regions by 2300 BC, especially in the southwest, where there are signs of large fires. Some scholars link this to the invasion of Anatolia by Indo-Europeans.

Focusing on the Indo-European arrivals, the author writes that "we have not been given convincing archaeological evidence for the arrival of Indo-Europeans, but we can be sure of the Indo-European presence in Central Anatolia at the beginning of the third millennium BC, because Indo-European personal names appear in the inscriptions of Assyrian merchants who established trading colonies in the region at the beginning of the second millennium BC". Nor do we know whether they appeared suddenly or gradually, that is, "regardless of whether the arrival of the immigrants, whether they were invaders or peaceful settlers, whether they occurred in small groups over a period of time or in a

series of events, they mixed with the local population and adopted many elements of their culture”.

The author refers to a famous Turkish archaeologist and other scholars regarding the location of the tombs in Alaca-Göyük, and the high standards of the tombs attributed to members of the dynasty and their decoration in the Indo-European style confirm the presence of Indo-European immigrants.

According to the author, the immigrants concentrated in Nes, where there was an occasional indigenous population of Hatti, whom the author attributes to the Hurrians (early 2nd millennium BC). The author also does not rule out ethnic conflicts. However, he emphasizes that the population identified itself as "the people of Hatti".

This information indicates that the Hattians existed in Anatolia no later than 2300 BC, and despite the arrival of the Indo-Europeans and the transfer of power to immigrants - the Nesites - at the beginning of the 2nd millennium BC, the Ancient Hittite state and the Hattian ethnic group, which were fully formed in the 17th century BC, existed for 1500 years.

And finally, we present the works of the famous Turkish archaeologist Akurgal. Ekrem Akurgal, one of the prominent researchers of ancient civilizations, in his work "Anadolu kültür tarihi" (TÜBİTAK, Ankara, 1997), estimates the period of the Hatti civilization as the period of 2500-2000/1700 BC. The period of the Hatt-Hittite civilization is determined for the years 2100-1700 BC, and the period of the Hittite civilization – for the years 1660-1190 BC.

He reminds us that the oldest known name for Anatolia is “the land of Hatti” and the first information about the ancient civilization of the Hattians is recorded in the written sources of the Akkadian dynasty (2350–2150 BC). Ideas about the Hattians were found until the 7th century BC and this continues in Assyrian sources until 630 BC. Thus, the “land of Hatti” existed for about 1500 years.

The fact is that starting from 2200 BC, the new arrivals to Anatolia, Indo-Europeans of Hittite-Hittite origin, settled in the lands of the Hittites and continued to use the name "Hitti (Hitti) country". Philologists who first read the inscriptions from Hattusha/Hattusi gave the name Hatti to a new tribe that used a completely different language. When the inscriptions were re-read, it became clear that this Indo-European people called themselves Nesites (they spoke the Nesite language). However, it was not possible to change the name "Hittites " for the Indo-European Hittites in ancient history. As for the newcomers, that is, the Indo-Europeans, calling themselves "Nesites", this only applied to the parts of Central Anatolia where the Indo-Europeans were located. Along with them, other Indo-European tribes, such as the Luwians and the Palas (Palayans), settled with their names.

Philologists, realizing that the name "Hatti" was not acceptable for an Indo-European tribe, resorted to the names "Heth" and "Hittim" (in German - "Hethiter", in English - "Hitit", in French - "Les Hitites" and in early Turkish - "Eti" and now - "Hitit") in the Bible.

And here, according to Akurgal, it is necessary to pay attention to the misinterpretation when using the

expressions “Proto-Hittite” or “Proto-Hatti”. Thus, the use of Proto-Hittite instead of Hatti means that the Hittites, that is, the Hittites, originated from the Hattians, while here we are talking about two different peoples both linguistically and ethnically. On the other hand, it is absurd to call the Hatti-Hatti tribe Proto-Hatti (Hatti). Thus, the Anatolian Hatti kingdoms were protohistory, a hotbed of primitive civilizations. It is likely that their written language did not exist, but their spoken language, gods and customs are known to us thanks to the Hittites-Hittites.

There is little information about the Hittite language, called “Hattili”. From the inscriptions in Hattushi, dating back to the 14th – 13th centuries BC, it is clear that Hittite-Hittite religious figures sometimes used expressions that were not part of the Hittite language in their writings, and it was noted that “...here the priest speaks the Hattili (Hattili) language”. At the same time, it was possible to restore the Hittite language from the names of “mountain”, “river”, “city”, gods, and a number of religious and mythological texts, and for this, the most important reference source was the expression “The Moon God who fell from the sky”, written bilingually in the Hattiti and Hittite languages. Thus, it was established that “Hattili” is an independent language, radically different from the Indo-European and Semitic languages.

The archaeologist notes that the Indo-Europeans passed between 2100 and 1900 BC. He examines 13 tombs discovered at Alauma Hoyuk and shows that the Indo-Europeans are similar to the Maykop tombs. The ornate attributes indicate that these tombs belonged to the tsars and royal families. Akurgal and a number of

other scholars note significant differences in the appearance of the Hattians and the Hittites. The records of Egyptian historians about the long-nosed Hattian soldiers and A. Akurgal's writings about the completely different appearance of the Hittite rulers give reason to think so. According to A. Akurgal, "the Hattians still constituted the main part of the population during the Hittite period... and in the depictions depicting the Battle of Kadesh in the Egyptian temple, the Hattians belong to a completely different ethnic type" (E. Akurgal. "The Hattian and Hittite Civilizations").

And finally, let us note a number of points that indicate the initial commonality of the Hattians-Hittites. It is known that the name of one of the Hattian kings was Hattusili. However, we assume that this is the Hattian form Khita-siri (Khita-sir), which means "King of the Hittites". In the Hittite kingdom, the place of metalworking was called "kata-patuka", and the Saklar-Tiboren tribe was engaged in this work. The term "Tiboren" is related to the Hittite word "tabarna", which denotes the title of the Hittite kings, and in essence this word means "blacksmith".

So, what we have said clearly shows that:

- The Hay-Armenians have no connection with the creation of the terms Armi/Arme/Erme, Armenia/Arminia, and benefit from the Hattians.

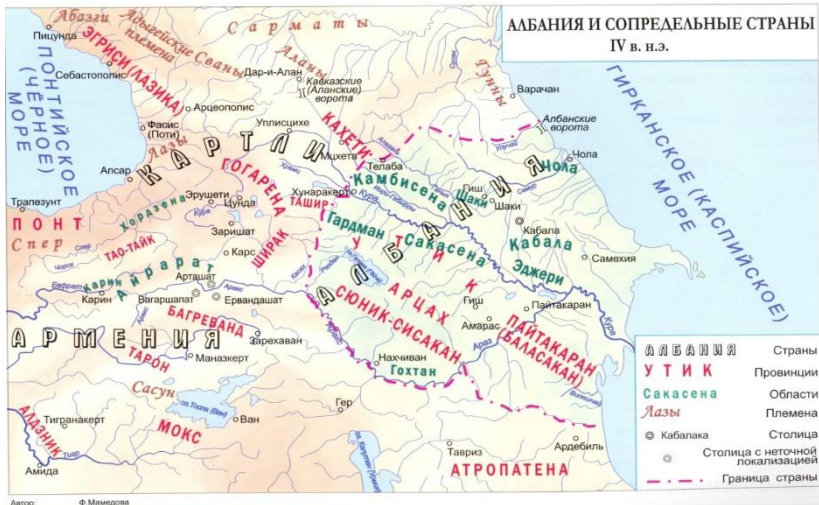
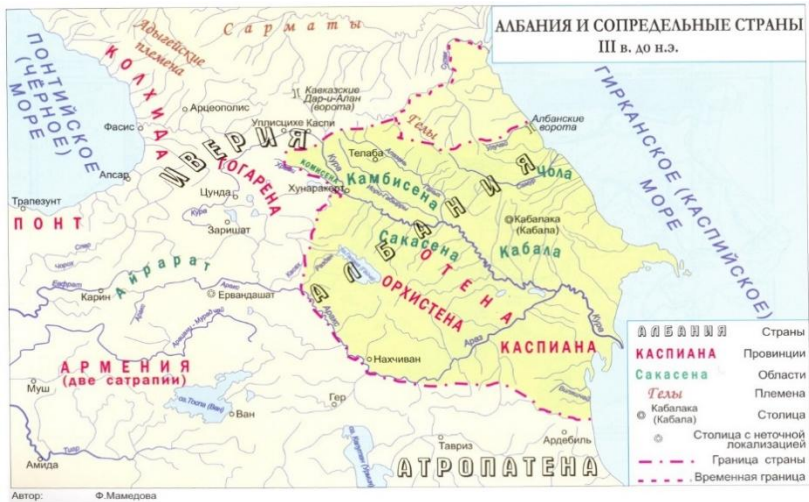
Analysis shows that these terms are of Turanian origin and that the Hay-Armenians adopted them in the Middle Ages.

## Epilogue

Here we will present two additional pieces of evidence that the Hattians share the same ancestry as the Albanians.

**1. The ethnic peculiarity of the appearance of the Caucasian Albanians on the historical stage in the eastern part of the South Caucasus on the eve of the fall of the Achaemenids stems from the fact that, as mentioned in the cuneiform texts of Assyria, Babylon, the Hittite state, Urartu, and ancient Greek authors dating back to the Homeric period, they had a strong ethnic group with the Cimmerian-Sacs, along with the Nakh-Dagestan and individual Iranian tribes.**

However, if we follow Herodotus (5th century BC), the Scythian-Sac-Cimmerian tribes appear in the southern Caucasus and the territory of Caucasian Albania in the 6th-7th centuries BC. This information does not always correspond to cuneiform texts and inscriptions, and in some cases contradicts the information of other ancient Greek authors, for example, Strabo, Diodorus Siculus, and others.



Source: Prof. F. Mammadova

### **Questions arise:**

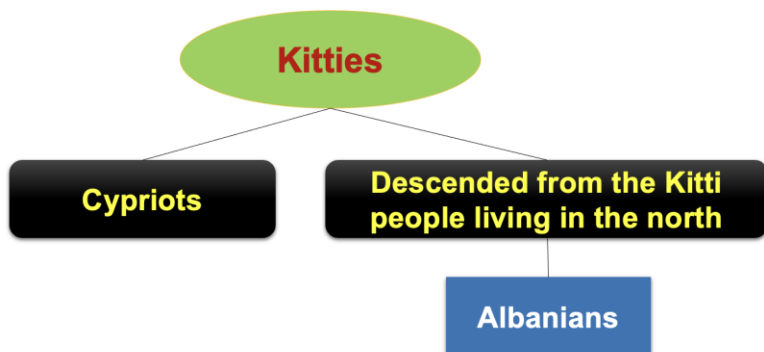
– How did the area, which was a "remote Scythian land" for all ancient authors, **like the South Caucasus and Asia Minor**, in Aeschylus (6<sup>th</sup> -5<sup>th</sup> centuries BC), and "a pitiful landscape for the Scythians" in "Prometheus Bound" by Lukman (2nd century BC), become Albania, inhabited by Albanians?

– What common ethnic platform can connect the tribes of Caucasian Albania, or a significant part of them, with the Sak-Scythians?

And finally, where is Albania from and who are the Albanians?

**2.** To answer the question posed regarding the Albanian ethnos and the area where they lived, let us first turn to the Albanian chronicler M. Kalankatlı or M. Kalangatuklu (Kalantuksky) [M.Kalantuksky "History of the Albanians"].

**Note:** this quote is taken from the above-mentioned Albanian author about the origin of the Albanians: "From them, the Kittites - the sons of Japheth, the Cypriots departed to the pagan islands, and those who live in the northern countries are from the same tribes as the Kittites, from whom the Aluans descended" (M. Kalankatlı, book 1, chapter 2). The given scheme describes what the Albanian author said about the origin of his people.



As can be seen from the scheme, direct identification of the kittiys means determining the Albanian root, and we have preferred this path.

It should be noted that in order to determine the genealogy of the Albanians, G. Geybullayev chooses the path of determining the genealogy of the Kitti peoples living in the north, and by "those living in the north" he means the Turkic-speaking peoples (Basils, Bulgars, Huns, Khazars, etc.) mentioned in ancient Armenian sources and M.Kalankatuksky. Moreover, G.Geybullayev, in connection with the events of the 5th century, draws attention to the name of the North Caucasian Hun tribe, which is "haylandur" in the Armenian historian Yegishe and "haluandur" in M.Kalankatuksky, and shows that the original name of the tribe was "aluandur" (the letter "x(h)" is an additional prosthesis in the Armenian version) and is also mentioned in Ptolemy [V, 8, 23] as "olond", and moreover, "aluandur-olond" does not mean "alan", but "aluan-alvan" and the suffix "dur" attached is a word

ending attributed to the Turkic tribes (“bayandur”, “javandur”, “utidur”, etc.). G.Geybullayev also notes that in the 19th century. The North Caucasian toponym “Albanovichi” essentially consists of “Alban” + Turkish “oba” and patronymic “ichi”. In other words, according to G.Geybullayev, it is possible that there were Albanians in the Hunnic union.

**Let us note right away that our version is this:** the Kittites are Hattians or primitive Hittites. The sections of this book will be devoted to proving this.

**3.** When discussing the cultural heritage of historical Albania, present-day Azerbaijan, the issue of the identity of the people living in this area – the Albanians – comes to the fore. All references in this study are based on ancient texts and classical sources.

We begin our research with the very valuable ideas of our compatriot, a resident of the city of Yevlakh in Azerbaijan, Pavel Florensky, who was Albanian by his mother Olga (Solomiya) Saparova, about his own origins. Pavel Florensky was an outstanding theologian, priest and mathematician who studied his own genealogy, and the results of his research were reflected in “To my children. Memories of past days” (M., “Moscow worker”, 1992) [«Детям моим. Воспоминания прошлых дней». М., «Моск. раб.», 1992].

The lines we quote from Florensky date back to 1916-1925. For reference, let us note that P. Florensky's father, Alexander Florensky, an engineer-builder of the Transcaucasian Railway, was an Orthodox Russian. His mother, O. Saparova, born in 1859, was a descendant of the famous Karabakh meliks (the period after **the**

**cunning appropriation of the Albanian Church** and its unification with the Armenian Church).

P.Florensky writes: "The Saporovs were among several tribes belonging to the diverse and ethnically mixed inhabitants of Armenia, the Armenians themselves called this branch of the tribe "Albanians". **This The so-called Mediterranean race is a branch of the oldest inhabitants of the Mediterranean basin. As an ethnic substratum, the history of this race goes back to Homeric Greece. Its remains, in a purer form, gave rise to the most ancient tribes of the Medes and Phrygians. This race, having gone deep into the northeast, partly mixed with the surrounding population of Ararat, and a part of it survived here as an ethnic group.**

Elsewhere, he directly states his opinion: "**On my mother's side, Hittite blood flows in me.**" It should be noted that this conclusion is fully consistent with M.Kalankatuksy's ideas about the origin of the Albanians ("History of the Albanians") and the well-known historical evidence about the migration of the Hittites/Hattis to Cyprus and the Caucasus.

The Albanian chronicler M.Kalankatuksy noted: "From them, the Kittims - the sons of Japheth, the Cypriots departed to the pagan islands, and those who lived in the northern countries are from the same tribes as the Kittims, from whom the Aluans descended" (M.Kalankatuksy, Book I, Chapter 2) [Kittim (Khirokitia) is the ancient name of Cyprus and, according to its ancient history, it was conquered by the Hattians in the 4th millennium BC].

P.Florensky draws his main conclusion in his later notes: "**The Karabakh Armenians are not actually Armenians, but a special tribe... In ancient times they were called Albanians, and the Armenians called them Akhavans**" (italics ours). "**They originally lived near Lake Goycha. Being pushed out from the south, they moved to Karabakh together with their princes, whose legendary ancestors bore the surname of Beys.**"

It should be noted that the Saparov family also descended from the Beylarovs who settled in Georgia. **Florensky emphasizes this in his "Memoirs" and writes that from the descendants of the Beylarovs, several generations, including the Saparovs, settled in modern Georgia and did not return to Karabakh, and they "became extremely cultured and very wealthy."**

Later, in "Notes about My Mother", which he began writing in 1915, he shows: "The main genealogy of the Malik-Baylarovs is recorded in the first pages of the 9th century Talyshi Bible. The Bible was kept in the family church of the Malik-Bayllarovs, on Mount Khorek, where the ruins of their estate still remain ...", "...they were stolen by the peasants", "the strict orders of the Armenian Catholicos and even the threat of expulsion from the church were not strong enough to force them [the peasants] to return to the church...". Another note on the history of the Malik-Bayllarovs is in the Bolnisi Bible, preserved in the church of the village of Bolnisi".

And finally, in "Notes on the Biography of P.G.Saparov" (c. 1923): "The history of the family is recorded in the sacred Shulaver manuscript Bible of the

local region. This Bible was re-bound by Pavel Gerasimovich Saparov..." [Florensky's grandfather, his mother's father].

The above quotes from P.Florensky are very important in understanding the geography of the residence of the noble Albanian family of Saparovs, who descended from the same Albanian kings.

**First**, we see that P.Florensky's ancestors lived in Karabakh after being relocated from the Goycha Lake region. Karabakh, as is known from sources, is the territory of Caucasian Albania. The genealogy written in the 9th century was prepared in the Talysh Bible. As is known, Talysh is a settlement (village) of the Tartar region of Azerbaijan (Mardakert region in 1921-1991). The residence of the Beylerov meliks was located here in 1716-1750, and P.Florensky's maternal line also descended from them. It should be noted that the village, previously occupied by the Armenian armed forces, was returned to Azerbaijani control on October 3, 2020.

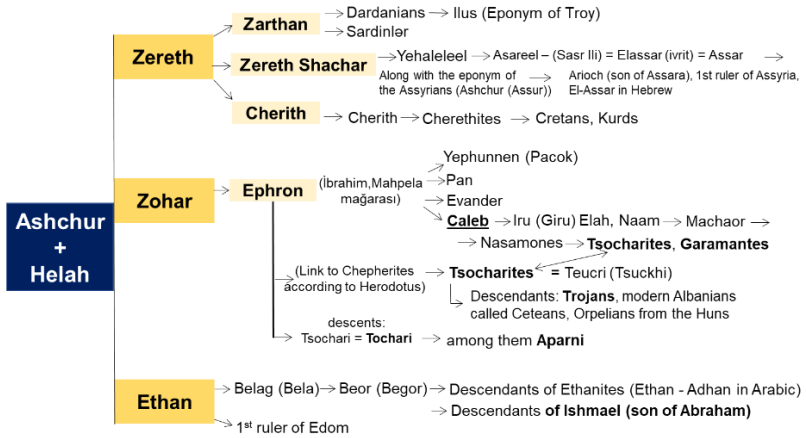
In the 16th century, P.Florensky's ancestors, together with their villagers, moved to the settlement of Bolnisi, now inhabited by Azerbaijanis, in the Tbilisi Governorate (collectively called Borchali), bordering Marneuli in the Kvemo-Kartli region of Georgia. P.Florensky also mentions the Bible, in which the genealogy of Shulaver is recorded. Shulaver is a historical name and is located in the Marneuli district (Borchali) of the Kvemo-Kartli region of Georgia.

From the above, it follows that **the geographical area mentioned in P.Florensky's "Memoirs" includes Karabakh and Borchal (now on the border of Azerbaijan, Georgia and Armenia). It is these areas of**

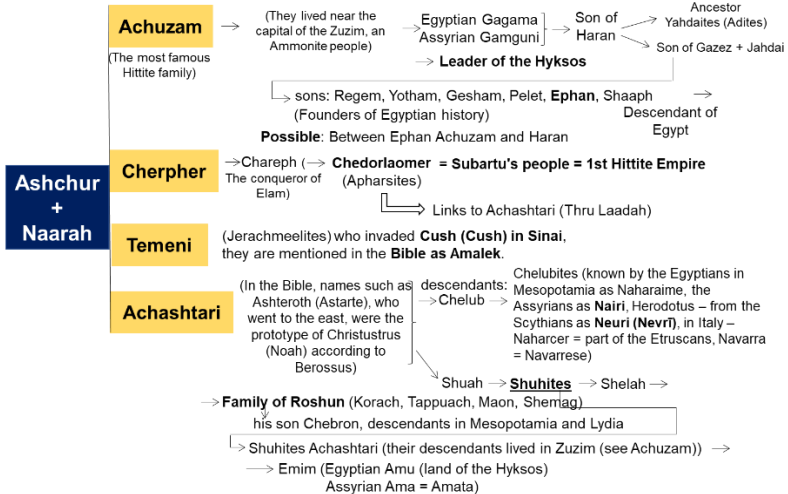
**Caucasian Albania that will be the subject of our focus below.**

**4. It is presented in accordance with the scientific work of prof. J.Campbell.**

## Hattian genealogy



## Hattian genealogy (cont.)



## **"Genealogical chronology of the Hattians"**

### **Results from the table regarding generations**

1. **Descendants of Zereth:** Dardanelles, Sardinians, Ilus (eponym of Troy), **Assyrians**, Cretans, **Kurds**.

2. **Descendants of Zohar:** Garamantes, Teucri (Tsuckhi), **Trojans**, modern Albanians, Orpelians (II century), from the Huns (together with Chepherites), Tocharian descendants, **Tocharians** (including **Aparni**).

3. **Descendants of Ethan:** Ishmaelites (from Abraham's son).

4. **Descendants of Achuzam:** **Hyksos** leaders, probably Egyptians.

4\*. **Descendants of Cherpher:** **Subars**, rulers of Elam.

4\*\*. **Descendants of Temeni:** Those who conquered Husham (Cush) in Sinai, in the Bible – Amalek.

5. **Descendants of Achashtari:** Nairis, Scythians-Neuris, part of the Etruscans, Navarrese, Lydians, Amu.

### **"Genealogy of the Hatti" table additional results (continued)**

1. **Descendants of Zereth:** Scythians (with Celtic and Japhetic admixture), pure Scythians from Beerothites = Parthians

(from Heber) = Iberians, Subarians

(From Jehaleleel) – Alarodians.

2. **Descendants of Zohar:** Chalybes, Vans, Huns.

3. **Joint descendants of Achuzam + Zuzim:**  
Hyksos = Moschi (Cappadocians).

4. **Joint descendants of Achuzam + Temeni:**  
Parthians.

P.S. **Fragments of the Parthians:** Alans (Temenites (from Elon)), Avars (Zerethites (from Heber)), Huns and Lombards (Zocharites + Ethanites (from Jephunneh)).