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“Clothes may signify and may expose a man”
(M.Cervantes)

**Ancient texts and classic sources
expose Armenian falsifications
and fabrications or about primordial
inhabitants of territory "Armenia"**

Baku – 2019

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

Ancient texts and classic sources expose Armenian falsifications and fabrications or about primordial inhabitants of territory "Armenia". Baku, 2019.

This book was prepared on the base of Chairman of Board of the Intellectual Property Agency of the Republic of Azerbaijan Kamran Imanov's welcome speech and presentation "Ancient texts and classic sources expose Armenian falsifications and fabrications or about primordial inhabitants of territory "Armenia", made at the conference "Ancient texts and classic sources expose Armenian falsifications and fabrications" organized by the Copyright Agency on 20 April 2018 and dedicated to the 95th anniversary of the founder of our National Leader Heydar Aliyev and the 100th anniversary of the Azerbaijan Democratic Republic, on the occasion of 23 April – World Book and Copyright Day.

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Welcome speech

Dear ladies and gentlemen, official guests and our media friends!

As usual today, we organized this conference on the occasion of 23 April – the World Book and Copyright Day. This year conference was dedicated to the 95th anniversary of the founder of our State, National Leader Heydar Aliyev and the 100th anniversary of the Azerbaijan Democratic Republic as the predecessor of our modern and sovereign Azerbaijan.

The life changes very fast in our country, Azerbaijan changes and becomes powerful. It is due to innovative, reforms-oriented state policy that serves people. These are the creativity-oriented inheritance path of National Leader. The ideas and thoughts of the National Leader have become the most valuable intellectual property, public opinion and revelation of our society today.

Dear Friends!

The history accepts the triumph of difficulties and problems but not the explanation of historical personalities about challenges and problems. It is proved with the victory in the increasing Azerbaijan's reputation today and with the President Ilham Aliyev's achievements over the last 15 years, the achievements of the modernized follow-up policy, the generational succession line, and the people's deepest reverence and faith in Mr. President. The attitude to the leader person sounds as a famous quote like: "True power over people is only achieved by serving them."

It is confirmed also by the Presidential elections. The Azerbaijani people look at their future with great inspiration and confidence, and the path leading to the future is in the hands of skillful leader Mr. Ilham Aliyev

who has talent to govern, and who is aware of the fact that the fate of the state is on his shoulders.

Dear participants of the conference!

The people of Azerbaijan are preparing for the solemn celebration of the Republic Day. This is the 100th special anniversary of Azerbaijan Democratic Republic. While celebrating the Republic Day last year, President Ilham Aliyev said the followings: "...The first Muslim-democratic republic in the world arena was established in Azerbaijan. It once again proved how progressive and talented our people are...". ...The Government of Azerbaijan and the people respect the activities of the Azerbaijan Democratic Republic and the memory of its founders... Unfortunately, the Azerbaijan Democratic Republic did not last long. Two years later, our independence was taken away. If the Government of Azerbaijan could maintain its independence, I am sure that today it would be one of the most developed and richest countries in the world. However, as a result of foreign interference the Azerbaijan Democratic Republic has collapsed".

Dear Friends!

It is no secret that Armenian nationalists-dashnaks, under the so-called communist ideas caused to the collapse of the Azerbaijan Democratic Republic. Due to our not enough strong power and trust in dashnaks that their claims to Karabakh will come to an end, we have become victims of Hay-Armenian hypocrisy. Thus, as our President said, "...in 1918 Irevan was given to Armenia as a gift". Today, trusting our power and will, the President states that *"Azerbaijan will never allow the second Armenian state to be created in our historical lands. The existing Armenian State has already established in our lands"*.

However, the Armenian Government extends the negotiation process with Azerbaijan via artificial barriers. The policy with regard to Karabakh has dragged out because of the inefficiency of the relevant policy and the non-rationality of the status quo. Because the *status quo* is not just a balance in the front or militarily. This is, first of all, a comparison of economic development indicators of Armenia and Azerbaijan, which was admitted by Armenian commentators as well.

Here are the statements made by the head of our state at the New Azerbaijan Party's last Congress: "***...we must not forget our historical lands... Our historical lands are the Iravan khanate, the Zangezur, Goycha districts... We must be more active in this direction in the coming years by organizing exhibitions, presentations in different parts of the world. Because Yerevan is our historical land, and we should return to this historic land...***".

These words are based not on the aggression thoughts, but justice, international law and historical realities. There is no need to misinterpretate by giving them some meaning. Because the essence of the President's speech is to return to those lands, to return to Yerevan and Zangazur. Because in every statement made by Mr. Aliyev it is noted that the Karabakh conflict should be resolved within the framework of international law principles and norms. This means that the boundaries of a new independent state in the CIS region after the collapse of the USSR are recognized by the United Nations as it was in 1991. This is an axiom, and if there are those who refuse to do so, we must show the borders of 1918, that is, the historical Azerbaijani lands of Irevan, Zangazur, and Goyche, and remind them of the millennial place where our ancestors lived.

It would be noteworthy to reiterate the views of the most famous western philosopher-lawyers over and over again. Nobel laureate, founder of liberal philosophy Friedrich von Hayek said: "It is the regulation of their activities that makes people's lives possible, replacing habits with reasonable rules and adhering to legal norms". As other Western scholar, the founder of modern utilitarianism, Ieremias Bentham said, "people who refuse to follow the principles must be subject to power of force sooner or later".

Dear Friends!

The Hay-Armenian historiography having adopted the "Arman / Armanian" ethnonym and the ancient toponym of "Arminiya" not belonging to the Hays began to actively raise theses on the existence of East and West Armenia, even the so-called "Great Armenia" after the Turkmenchay Treaty (1828). What does "East Armenia" mean? This is the territory of our historical lands such as the Irevan khanate, Zangezur, as well as Goycha (Sharur-Dereleyaz) taken away in 1922 to give to Armenia in order to stop Hay-Armenians claims, so, it is an establishment of the landless Soviet Armenia at the expense of such Azerbaijani territories. However, as if that were not enough, with the support of Soviet history science, Armenian historiography began to spread lies and false historical information about their so-called ancient heritage on these territories. Thus, with this regard, first, it was fabricated the hay Tsarist dynasties of these so-called lands and the provisions of the Kurekchay Treaty were started to be distorted in the aspect of the "fusion" of Eastern Armenia into Russia, the history of Caucasian Albania, the material and non-material cultural heritage of the Azerbaijani people, the ancient residents of these lands, and generally everything

that could prove "aborigines" the Hay-Armenians' in those territories was falsified and subjected to embezzlement.

The fictional "fragmented Armenian lands" became actual after the Second World War, and the claims of "Western Armenia" have arisen.

It is no coincidence that the history of Karabagh, Ganja, Irevan, Nakhchivan and Zangezur regions of Azerbaijan is described under the name of Armenian history of XVI-XVII centuries.

In addition, the Hayks began to disseminate ideas in various political and scientific circles that "Western Armenia" still remained within the territory of Turkey. Consequently, pseudohistorians of Armenia try to publicize the imaginary political boundaries of "Great Armenia" that cover the lands of East Asia, Asia Minor (Eastern Anatolia) and the South Caucasus. Here are some examples. Ruben Safrastyan, the director of the Institute of Oriental Studies of the Armenian National Academy of Sciences, orientalist-turkologist recently made a statement that "the Turkish Government hopes to expand own territories at the expense of Nakhchivan...". Moreover, it is R.Safrastyan, who justifies the maintaining by Armenia the status quo in Nagorno-Karabakh conflict and accuses Turkish Government in using illegal Hay-Armenian migrants as a hostage in relation to the official statement of the President of Turkey "Expelling of 100,000 illegal migrants from Turkey is not an exclusion". This is an expert who called Ankara an "aggressor" for the military operation Olive Branch in his fight against terror. He opposes regular Turkish-Azerbaijani military trainings in Nakhchivan and notes that "Azerbaijan and Turkey are looking for ways to further strengthen their positions in this area".

R.Safrastyan's statements with regard to Turkey's "aggressive" intentions against Nakhchivan are considered as provocative, clear lie and manifestation of hypocrisy.

The point is that Nakhchivan is an integral part of Azerbaijan, as the United Nations has accepted. Taking into account the strong allied relations between Turkey and Azerbaijan and the brother hood of two nations as one nation – the question arises: "What is the reason for such information by the Armenian scientist?" Come to the point is that the Armenians, who want and dream about the territory of Nakhchivan, are eager to get Nakhchivan from Azerbaijan, but they do not have the power to do it, therefore, they try to realize this through other actors. Eventually, if Turkey changes the status of Nakhchivan, Treaties of Moscow and of Kars (1921) can be violated and the legal basis for their cancellation will be an issue. In this case, Armenians can gain the opportunity to legitimize their exploit claims in relation to Nakhchivan.

With regard to current Armenia, it is noteworthy to note that during the Soviet period the territory of Armenia was significantly expanded according to the decisions by Soviet Administration at the expence of the territory of Azerbaijan, including the Zangezur and Goycha districts, but the privileges of the Armenians on these territories could not be reflected in the Kars Treaty, signed in 1921. Consequently, this means that at least Azerbaijan has the right not to recognize Armenia's borders as early as 1988, in other words, the borders of Armenia that coincided with the pre-Karabakh occupation. Russian political analyst-historian Oleg Kuznetsov has completely exposed the Armenian provocations.

Let's analyze today's "Western Armenia" provocation to fabrication of the "East Armenia"

provocation and nonsense. As you know, Small Arsak Beylik founded by Parthian Turks was located in Eastern Anatolia, it was a dominion, and it called in Armenian language the Arshakuni Tsar and it was the main part of of Western Armenia as it was claimed by the Hay-Armenians. In 63 BC, I Arsak gave his throne to his brother Velersak and until 428 the descendants and heirs of the Velersak Dynasty have been ruled in this area. While historical documents are quite clear, inform about the origin of the Small Arsaks,

Hay-Armenian historiography is trying to interpretate it in favor of them. So who lived here? – we refer to the publication written by the Armenian scientist Joseph Sandalgian, who was looking for answers to this question, wrote in French "*Histoire documentaire de L'Armenie des ages du paganisme (1410 av - 305 apr.YC)*" which was published in Rome in 1917 ("*The documentary history of the Armenian pagan era "1410 B.C – A.D., 305)*"; "Документальная история Армении в языческую пору (1410 г. до н.э. – 305 г. до н.э.)".

Speaking on the strangers living in the territory of Armania (Sandalgian presents them as aborigens of this area), and lists the names of 13 tribes (peoples) and **most of them are Turkic peoples**. Therefore, a well-known Turkish historian Fahrettin Kirzioglu writes that "Armenian (Hays) does not have space in the land of the Armania" and for 73 years, Armenian chauvinist circles do not recognize the existence of this book ... and when the book was acquired they destroyed its copies and never remind the name of the author in the bibliographies".

Thus, it is quite clear that neither Eastern Armenia nor Western Armenia has been the land of

Hay-Armenians directly, and these are hay-Armenian myths.

A new fact that demonstrates Armenian hypocrisy; in April of this year in Van, Turkey it is planned to open a museum that incorporates the exclusive findings and excavations of the Urartian state (Kingdom of Van). The Ministry of Culture of Turkey has already allocated \$ 10 million to the creation of the Museum and is paying attention to its ancient role in the formation of human civilization, which was previously located in Eastern Anatolia. By misinterpreting the meaning of this noble goal, the Hay-Armenian website (yerkramas.org) dated (15.02.2018) writes that such a museum dedicated to the Ararat (Van) Kingdom – history of Urartu will be opened in Van, Western Armenia occupied by the Turks.

It must be recalled that either the existence of the so-called Ararat Czar or the territory of “occupied” "Western Armenia" are the nonsensical allegations by the Hay-Armenians. If we focus on the noble operation of the Turks, we can see that the Armenian side once again discloses its insidious intentions and exposes its inner face, hypocrisy by propagating the territorial claims. Urartu state-owned and non-material samples made belong to the mythical "Armenia" State.

Armenianism, as we have mentioned repeatedly, is very sensitive to mythic creativity and mythomania. These fabrications connect the myths of the "great lands", the territorial claims of neighbors and the adoption of their cultural heritage.

Theft methods of our intellectual property under "the assimilation of the Azerbaijani cultural traditions to make them Armenian traditions", which have become not a secret for a long time. Those methods are as such: a person of Armenian origin says a narration to assimilate

our narrations; singing *Husans* by the Armenian ashugs to steal our *Bayatis* (folk poetry), the Armenianization of Turkic and geographical names to own our *Dastans* (oral story), translating our proverbs and parables (sayings) first into Armenian and then other foreign languages to armenianize them, transferring song into musical notation or publish it first, then perform it by Armenian singer to own that. In order to steal our kitchen, our "recipes from *piti* to *bozbash*, *dolma* to *lavash*" are exposed to fraudulence, "decorating" from the other side of the ocean for the sake of "originality", as well as making ridiculous explanation to embroidery and knots in our carpets. Sanctification of pomegranates well-known in Azerbaijan, Israel, India and other countries by the decision of the Armenian catholicos and its transformation into the national symbol of prosperity and flourishing of Hay-Armenians and so on. Also, I do not need to talk about the "coffee spread by Hays to the world", "Armenian apricot", "about the country producing the oldest wine" and so on.

How ridiculous would be my words, though, Armenian history seems ineffective in the face of "discoveries". Thus, Armenia is the cradle of civilization and ancestors of Indo-Europeans, the ancient Egyptians have gained knowledge from Armenians and they taught how to construct the pyramids. Vikings are of Armenian origin, they have also moved forward until the British islands, Yerevan is more ancient than Rome, the toponyms like Croatia, Bosnia, Belgium, America, Canada, Sochi, Sukhumi, Odessa and etc. are product of Hay-Armenian creativity as well as countless Hay-Armenian fictitious claims. It would be wrong to approach them seriously. However, the Armenian National

Historical Museum, located in Yerevan, shows that Armenians are 500 thousands years old.

Dear friends!

The name of our conference is not a coincidence. This year's conference is a continuation of the last year's one and is dedicated to the topic of Hay-Armenians' allegations concerning the territory of Armenia and the real inhabitants of this area.

We will study the toponymic, ethnonymic and linguistic origin of the term "Armenia" in a number of presentations based on ancient texts and classical sources based on the ideas of well-known scientists throughout the world. There is an undeniable fact that unites all these approaches, is that these approaches to Armenia have nothing to do with today's Hay-Armenians. It should be noted that the use of the word "Armenia" in the Middle Ages and using it as a synonym of the word "Hayastan" since the twentieth century continues even today.

We justify our approach to put quotation marks while using the word "Arsax" when we talk about the so-called regime – which was not recognized by any institution or any international organization. Interestingly, the word "Arsax", which is supposedly replaced by the word "Karabakh" in Armenian mentality, is also of Turkic origin, and it is rooted from "saka" - the name of the combination of Turanian tribes. The Arsak dynasty is the name of the first and the subsequent rulers of the Parthian State, which is a full-fledged "Er" + "Sak / Saq" (hero, warrior Sak). It is no coincidence that the name of the Arsak was a synonym for Caesar in Rome, as a symbol of the Tsarist rule in the ancient East. The word "Sak / Saq" according to the "Ancient Turkish Dictionary" by M.Gashgarli and "An Ethmological Dictionary" by

G.Canson is termed as "sober", "alert person", "courageous", and thus "Ersak / Ersaq" means sober, warrior (hero), that is, "capable warrior (hero)". The Turks called the sober and alert person "sak er" and the word Ersak its inverse form. Thus, the name "Arsak" means "sober and alert warriors" or "saka fighter". This type of etymology coincides with the opinion of renowned Iranian scientist Richard Frye "The Heritage of Persia" (Наследие Ирана, М., Наука, 1972). Frye believed that "arsän", "ar / әr" meant hero. The second part of the word "Arsän" "sän" is also used in the dictionary by M.Gashgarli as "sak / saq". Hay-Armenians or the word Si-Sakan of Persia's is also associated with Turanian sakas. Because in ancient Chinese texts Su / Se (So / Si) is given as the name the sakas of the Central Asian parent tribal tribe. So, Si-unik = Si + unik (meaning "unik" in the sense of "akan-flowing") = Beylik Si, also Si + Sakan = the Si sakas.

I would also like to point out that our well-known folklorist Mirali Seyidov explained the word "sak / saq" as for "arrow". M.Khorenatsi, who is referred to as the father of Hay-Armenian history, wrote that "Sisak is a skillful archer, and he referred to his own country as Sunik, but the Persians call her more precisely as Sisakan". Here, the word "sak" means an arrow and edge of an arrow, it must be noted the word "Siyuni / Siuni" in ancient Armenian language means the same definition, whereas, the word "Sisakan" of Persians means "Si" ("si") - (three in middle Persian language) altogether "three arrows". This, as it is obvious, was the names of Turk-Oguz tribes – three arrows, nine arrows, gray arrows. A Georgian word Shamshvilde in Azerbaijani Shamsaddil-Shamicholda's inversion to the Turkish language and since the middle Ages, it is composed of three arrows. In

the ancient Mesopotamian cuneiform inscriptions, "sak / saq" was understood as «guiding», "head" maintaining the same meaning. In Russian, the Turkic word "saqaydak" means "quiver" (kolchan). Thus, if we accept the "sak / saq" as an arrow, "Ersak / Ersag" can be opened as "a warrior carrying arrows".

Thus, the word "Arsak / Ərsak" has nothing to do with Armenians.

Coming to an end my welcome speech, I would like to share my thoughts about the peculiarities of the art pieces included and to be included in the UNESCO Intangible Cultural Heritage List with you. As a result of the efforts made by Mrs. Mehriban Aliyeva, the First Vice President of the Republic of Azerbaijan, President of the Heydar Aliyev Foundation, since 2008 up to now, eleven elements belonging to Azerbaijan have been included into the Intangible Cultural Heritage List: musical instruments, carpets and ashug art, elements from our kitchen and so on. We are proud of it. And the number of our elements registered by UNESCO has doubled than our notorious neighbors. Nevertheless, the Armenian side while presenting proposals, from time to time, claims to the material and intangible heritage of the Azerbaijani people, put her eyes on our intellectual property. Although, one of such claims of the Armenians was that Khachkars (Khachkars), which belongs to Caucasian geographical region, her peoples, historical lands and modern borders belong to them irregardless the mentioned already. This provocation was prevented only through our cultural representatives working in the concerned field and the letter addressed to Mrs. Bokova, Director General of UNESCO: the decision was made only on stones located in the territory of Armenia. For several years, it was possible to prevent the dance

"Kochari" (nomadic) to be included into the Intangible Cultural Heritage List by Armenians. But last year, UNESCO allowed Armenianization of the "Kochari" dance to be included into the list. There is no doubt that this dance belongs to Turkic people. It is a dance that embodies the lifestyle of the Turks engaged in sheep raising, migratory pastures and features that are relevant to their actions.

Behind the etymology of the word "Kochari" in the Azerbaijani language stands a definition of "köç" Turkism, that is also a well-known in the scientific circles around the world. Even Russian linguists and Turkologists agree that the word "koçevka" and "koçevnik" in Russian are also derived from the term "(köç) migration".

Nothing could be more absurd than the Armenian plagiarism related to this dance and nonsensical explanation that the word "Kochari" derived from "koch-ari", that is, "a dance of brave aris" and concealing the word "koç" as Turkism.

Regarding the "research and discoveries" related to the "köç" and its derivation "koch-ari" as claimed by the Armenians, I would like to remind you that there are no vowels like "o", "ə" in Armenian phonology and therefore, they must use "o", "a" phonemes instead, while owning Turkic terms, and thus the Azerbaijani "Köçəri" is distorted in the Armenian transcript and made as "Koçari". To get rid of this ridiculous situation, some Armenian specialists associate the dance with "qoç (male sheep)", "koç" and "sheep".

The Armenians celebrate "Koçəri" as a traditional Armenian dance. It turns out that dance has an ancient history and reflects ethnic identities. In this case, it is natural that in the explanatory dictionaries of Armenians there should be information about dance. However, in the

Armenian dictionaries from 1633 to 1944, which have been examined by us; have shown that there is no "koç" root, and consequently, the term "köçəri" in the Armenian language.

Thus, neither phonetic nor semantic, the name of the dance "Köçəri" was not available in the Armenian dictionaries, and in the end, this dance itself and its name were taken in recent years. However, in order to compare if we take the "Divani-Dictionary-Turkish" work by Mahmud Gashgari's of XI century, we can see that the word "köçəri" has two meanings: "migrate" and "ram" (male sheep).

I want to ask Armenian scholars: "How did it come from the 17th century that there were no "köçəri" notion in 7 dictionaries of the Armenian language at all (but there was in XI century Turkish language)?"

In short, "Köçəri" is a kind of "Yalli"s (national dance) of a millennial dance that has been memorized for thousands of years in Gobustan's memory.

At present, Armenians are preparing new provocative proposals for inclusion into the UNESCO list. According to the news of "Sputnik Armenia", Yerevan is preparing the Blue Mosque, the sole remaining in ancient Azerbaijan, to be included to the List of World Heritage Sites. Vandals destroying mosques in the occupied territories of Azerbaijan offer this step as a gift to the Iranians under the name of the Iranian Mosque. Thus, it is a refund of the Armenians to Iran that the latter made includes the three monasteries complexes (Surb Stepannos, Surb Tadevos and Dzor-Dzori) located in Iran to the list of UNESCO. Moreoevr, as if that were not enough, they liked to recapture and use Armenian yogurt (matsun) recipe and its preparation instructions, Armenian fruit vodka (most likely from the occupied

Garabagh mulberry fruit trees), even traditional Armenian (?) Carpets and musical instrument “*tar*” into the UNESCO's list.

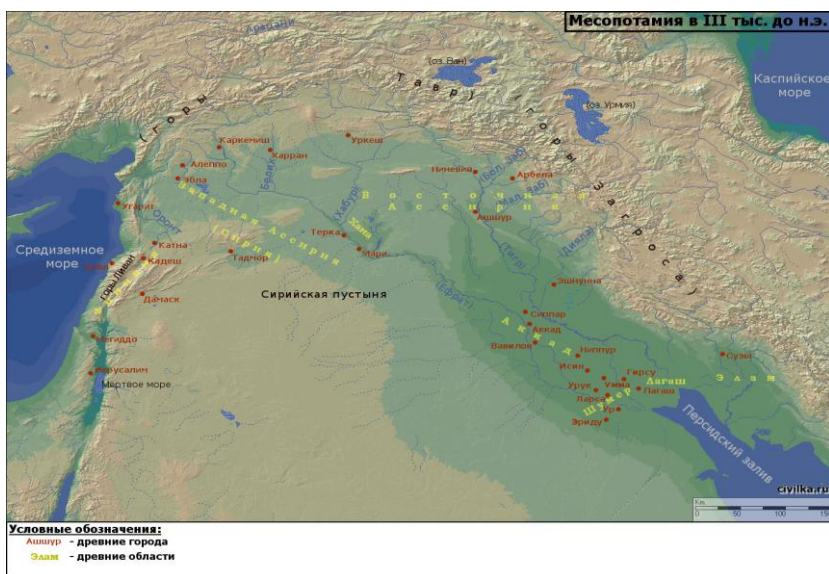
Even if we put aside the stealing of traditional cultural examples and traditional knowledge of other peoples and clear plagiarism, in any way, we must seek answer to one question: when will Armenians present their true intelligence and artistic product rather than what they have learned from others but later privatize that, hypocritical and aggressive irrelevant offers?

It is said that some are telling lies to deceive others but others spread lies because they are deceived. Therefore, we will spare effort to reduce the number of the deceived, being the servant of our conscience, and of our will.

Thank you.

Ancient texts and classic sources expose Armenian falsifications and fabrications or about primordial inhabitants of territory "Armenia"

Mesopotamia in the III millennium BC



Source: <http://civilka.ru/mesopotamia/narody.html>

I. Today's armenian historiography and numerous near-scientific circles along with them accuse us by the fact that only in 1918 in connection with the creation of ADR and even later we began to be called Azerbaijanis, moreover by inning of I.Stalin. Perhaps, this is the most idle thesis of Armanian agitation trying to appeal to our

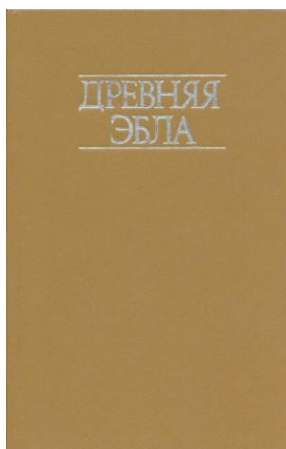
"immaturity" as a nation. Disagreeing with this thesis in principle let us assume that this is like that. But one may ask that we were calling somehow either being Azerbaijani (Aderbadjan) Tatars or the Caucasian Turks or the Turkish-Azeris and at last just Turks or Muslims. I ask you to pay attention that all these names express our origin, our roots, religion and area of residence specifically the Turks (Tatars) from the Caucasus, Azerbaijan, the Turkic-Muslims. And what about today's Armenians? Self-named Hay, they assigned the name of other ethnic groups and in particular armenians-armenics. Unlike Azerbaijanis living in their geographical area, in a country called Azerbaijan and representing the history of their country as the "History of Azerbaijan" in institutional sources, Armenians maneuver in their historical documents both as Hayes and as Armenians, and presented their institutional history in one redaction or another as "The History of Hayes" or "The History of the Armenian People", substituting the understanding of the country or the name of the geographical area, residence by its self-designation or acquired name of other ethnic groups. It is approach of allochthon migrants, not autochthonous, the inhabitants of one or another territory. This is the view at the history and modernity of those who were fared on this or another earth determine it or at least claim it as original. Unlike us – the Azerbaijanis at whom the high Armenian arrows fly about appropriating someone else's history – it were exactly the hay-Armenians who stole the history of other nations, continue stealing someone else's tangible and intangible cultural heritage and with all possible method and facilities strive to present the world all stolen as their intellectual property.

At the presentation "Qədim mənbələr və klassik mənbələr erməni saxtakarlıqlarını ifşa edir" ("Ancient texts and classical sources expose Armenian falsifications and fabrications"), which we made on 28 April 2017 and presented in the form of an appropriate brochure, was emphasized particularly the importance of exposing one of the main theses of Armenian historiography, in which the understanding of geographical area of residence of a number of nations was deliberately mixed named as "Armenia" with the name "Country of Hayes – Hayastan" and on the basis of falsified artificial synonym the identification of their political, ethnic and other histories and thereby the appropriation of the past of the ancient region "Armenia – Ərməniyyə" in favor of hay-Armenians.

In the same our work as in some more earlier researches based on ancient texts and classic sources we will focus on the origin of the term Armenia / Arminiya, its semantic on the basis of historical reports, we will study which ethnos it belongs to and which language its speakers were using. Thus, first of all we will show that the origin of this term has nothing relating with the current hay-Armenians. Then we will stop in details on today's versions handled the term of Armenia / Arminiya. We intentionally will not touch upon the hay-Armenian version of the term relying on the substitution in the Armenian version of the Bible with the phantoms of Hayy, Armen, Aram, etc. introduced here, and for clarification of the details we refer you to our previously published researchs on this issue.

II. We begin with two vivid examples which we see studying the term "Armenia / Arminiya" and its core (the basis) of Armi / Erme; one of these examples leads us to the interpretation of texts found during archaeological excavations in Ebla dated at least 4 millennia earlier, i.e. approximately to 2300 BC, and the second – to the interpretation of one of the mythological subjects which were reported by Strabo and dated at least 3 millennia earlier, before the Trojan era epoch.

II 1. The collection "Ancient Ebla" is dedicated to the historical and cultural monuments of Ebla – an ancient city discovered by the Italian archaeological mission in Syria and it represents itself the collection of specialist's articles. Collection compiled by the Italian scientist, the head of the Italian archaeological mission in Syria prof. Paolo Matthiae with the final article of prof. I.Dyakonov. Discovered archaeological finds



belong to the royal palace in Ebla - the end of III millennium BC – i.e. time previously considered to be unwritten. The materials of the collection cannot be circumvented by attention, since in some ancient texts the name "Ebla" is used in parallel with the name "Armanum".

First of all let us stop on P.Garelli's article "Remarks on toponymy from the archives of Ebla" («Древняя Эбла», под общ. ред. И.М.Дьяконова, М., «Прогресс», 1985). The author writes that "there are also a certain number of frequently mentioned names the identification

of which encounters on some difficulties". The example is "Ar-mi" considered by another specialist (J.Pettinato) as a proper name. By his point of view this noun is a "city", "which in some cases means implied by all city, i.e. Ebla". At the same time the author fairly criticizes such an explanation mentioning that in the found tablets there is place for a reduplicated form of "ar-mi" in the form ar-mi-ar-mi in the deterministic toponym... "ki" or without it, and assuming that this is the nominal form, which is representing in itself a plural of the expression "yr" - "city". Garelli writes that the author's approach is wrong, because first of all linguistically "yr" can not be ar-mi (as this toponym is often used), secondly after "ar" follows the anomalous form of the plural "mi" and in addition with the doubling of "ar-mi ar-mi". In this regard, the author suggests understanding Ar-mi^{ki} Ar-mi^{ki} as people of Ar-mi (city), i.e. **armiys**.

Along with this, there is no direct answer to the question about the place of the Ar-mi city. It is only clear that it is close to the Ebla city. The author mentions the common parallel use of the titles of Ebla and Armi in the texts ("Ebla^{ki} wa Ar-mi^{ki}") and **this leads to a consideration of a similar parallelism in the inscriptions of Naram-Suen: "Ar-ma-nam^{ki} and Eb-la^{ki}" or in the form of "Ar- ma-nim and Eb-la^{ki}".** As there is a difference in the outcome of the words, assuming the prolongation of the vowels at the outcome of the core of the words (as in the texts of the excavations from Mari), we can consider the version about the place of **Ar-ma-num in the region of Halep**.

The author discusses the hypothesis earlier expressed by experts, in particular by J.Pettinato, according to which the name "A-du^{ki}" found in the texts is identified with Hattu, the country of Hatti and rejects this

because of the fact that during this period there was not **one** country as Hatti and only many centuries later Anitta (the Hittite king) carried out the unification.

However, we cannot agree with the author, since we can talk about Biblical Hittites who left Mesopotamia for Palestine and Syria was considered their abode both in the early period of their formation and in subsequent chronologic stages.

According to the text it turns out that Marie has a claim to the king "A-du^{ki}", who helped Ebla people, which by our opinion is quite possible. Along with it, this is quite reasonable by the author's opinion to suppose that these two cities were not far from each other, and we agree with this.

Ebla



Source: <https://en.wikipedia.org/wiki/Ebla>

II 2. In the analysis of the given toponyms, the importance is article "The Meaning of Ebla for History and Linguistics" I.Dyakonov. Dyakonov writes that the "invades" on Ebla are mentioned by two kings of the Low-Mesopotamia dynasty of Akkad: "Sargon the Ancient (2316-2261 BC) and Naram-Suen (Naramsin) (2236-2200 BC) and apparently, it was Naram-Suen who completely destroyed "Ebla and Armanum" and demolished the Eblaite kingdom around 2225 BC, during its last king Ibbi-Zikir...". Ebla was restored around 2000 BC, but its population, according to I.Dyakonov, was changed, the Amorian West Semitic and Hurrian languages were spread, and Ebla playing some role during the first half of the 2nd millennium BC, was destroyed once again and was not reborn anymore. Dyakonov writes that the texts refer to the Ebla of the early bronze period approximately 2500-2225 BC, when the "original population" had been living here, speaking on newly discovered Eblaite language. The Amoreis and, moreover, the Hurrites, according to Dyakonov, were living here later. And here we are specifically emphasizing one thought of I.Dyakonov with reference to I.J.Gelb (I.J.Gelb "Ebla and the Kish Civilization", "La Lingua di Ebla", Napoli, 1981): "...The toponymy of the Eblaite texts is not Hurrian, not Sumerian and not Semitic [we could add - and not Indo-European], but refers to some more ancient ethnic substratum, which is for now is completely mysterious".

Furthermore I.Dyakonov writes that "in some **near-scientific** circles, particularly interest caused the name of the neighboring town of Armanum, as well as usually found in the texts of the toponym (?) or the ethnonym (?) the name "ar-mi^{ki}", - and the hope is appeared - whether it is possible to see here the ancestors of the

Armenians?" With persuasive arguments I.Dyakonov proves that "the assumption of the existence of Armenians in Syria of the III millennium is not possible" and the "myth about Armenians" mentioned in eblaist texts" is doomed to be melt just like the myth of Biblical cities". First of all it is because "in numerous personal names from Ebla, and in toponymy there is no hint of an Armenian or any other Indo-European linguistic element". It is also known that "during own history the Armenians never call themselves like that". The Persian term Arminiya, the Greek Αρμένιοι "was undoubtedly created by the neighbors of the Armenians-hayk on some toponym on the southern outskirts of their habitat" and **"there are no reasons why this toponym could not exist here much earlier, thousands of years before the formation of the Armenian ethnos", and the consonance between the name of the ancient Syrian city of III millennium BC, and the name that is given by strangers from the VI century BC, to armenian people is random.**

From our side we can add that this scientifically grounded and clear answer of the well-known scientist to the near-scientific hay-Armenian circles could be even more severe since from VI c. BC, Armenians could be called not as hay-Armenians, but Armenics living on the land toponymically called Armeniya.

"As to the ethnonym ar-mi^{ki}..., it is more possible (as noted by I.Dyakonov) that it should be seen the name of the inhabitants of Armanum city, or the famous Semitic ethnonym armi, arami, arhami, which did not originally refer to the arameas i.e. to the certain, attested from the end of the II millennium BC, group of semites... The fact is that the ethnonym Aramu (from where are the

possessive forms of arami, armi, etc.) is already mentioned in the Amorean genealogies in the beginning of the II millennium BC, and also in the Bible as the epithet of the ancestor of the ancient Jews, the Arameis and Arabs and apparently meant "nomads" in general, as neither Amoreis, nor Jews, nor Arabs have ever spoken in that Semitic language, which is now in science named as Aramaic". Generally accepted the point of view of prof. I.Dyakonov we believe that the question of the origin of the names Arman, Armi which is tied with the pre-Arameys term Aramu is acceptable but not mandatory and requires further research. Moreover, professor F.Agasioglu (Jalilov) in his work "Azər xalqı" advanced evidentiary arguments for the widespread use of the toponym Arman in the onomastics of the Turkic peoples, and there was offered understanding of the similar ethnonym as the name of the Subarean tribe "Yermen" attributed by the author to the Proto-Turkic tribes. Along with this there is a version of the origin of this term from the word "arman-orman" and now it is used in Turkic languages in the understanding of "forest-tree" advanced by the linguist historian E.Alili and also there is a number of remarkable works of deceased Turkish professor F.Kırzioglu with the interpretation of the term Arme / Erme as a geographic conception (For example, in the book "Türk tarihinde Ermeniler"). Finally, in a number of previously published works we have shown that this term dates back to the Turanian Hattians tribe from the Nairi union.

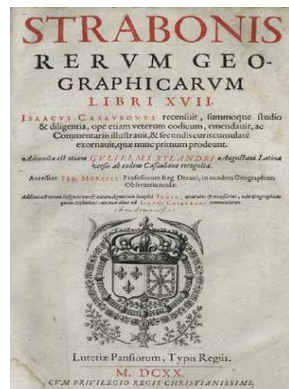
About all above will be discussed later. **This example convinces us that the term Armenia / Arminiya and accordingly Armanum, Armi has nothing related with the present Armenians and their**

origin is not connected at least not with the Semites and with the Indo-Europeans.

In the conclusion of this section, I quote the remarkable thought of professor J.Campbell who noted that "the early history of Arminius and Persia were obtained thanks to the Turanian documents and traditions. Exactly as the most of the stories from Rajatarangini ("The River of Kings") are based on Turanian sources. Thanks to the Turanian Small Asia, not only Greek writers in the West could present their history, but many others gleaned it from the Illyrians, Etruscans and Celts, in virtue of their written traditions. In the oldest records preserved by Celtic and Scandinavian authors these traditions, the traditions of the more civilized Turanian nations were incorporated" (John Campbell "The Hittites: Their Inscriptions and Their History", 1890, in English, our translation).

II.3 Hay-Armenians grabbing any term based on the letter combination of "Arm" as a straw deducing their antiquity could not overpass by the passage from Strabo's "Geography" in which Armen / Armenus was mentioned (It would be appropriate to note here that according to the testimony of one of the Armenian academicians S.Ayvazyan the word "armature" like all the terms that have a root combination of "arm" exclusively of hay-Armenian origin).

Strabo's narrative is also interesting because it allows us to take a fresh look at the etymology of the Aras River's name. Let us remind you that Strabo wrote



relying on ancient Greek mythology when the Argonauts were in search of the Golden Fleece and the group of fessalians led by Armen joined to them. Strabo writes: "According to the legend Jason while travelling to Colchis together with the fessalian Armen entered till the Caspian Sea and visited Iberia, Albania and most of Armenia and Midia and the sanctuary of Jason and some other monuments prove it. **Armen, as it is used to say, birthed from Armenia**, one of the cities lying between Feer and Larissa near Lake Bibeida; his companions allegedly colonized Akilisen and Sisparitida to Calahana and Adiabena. **The name of Armenia remains from the name of Armen as it used to say**" (our accentuation). Without doubt, the above-mentioned passage from Strabo about Jason and Armen has a mythological basis but usually myths reflect echoes, reminiscences of once-existing events. Apparently among the ancient authors of the Macedonian era there was conclusion that the geographical name Armenia is a memory on behalf of the fessalian Armen and therefore we owe this name to the heroes of the before Trojan era – Jason and Armen. Furthermore, Strabo explains the etymology of the name of the river Aras: "As it is supposed Armen and his companions named Aras as one name with Peneius, because of its similarity with this river; as Peneius was named Aras because he "cut off" Ossa from Olympus, piercing the Valley of Darkness" [2. XI, 14. 13]. Here is need to the clarification. The Fessalian River Penay separates the mountains of Ossa and Olympus and breaks out into the Tempei Valley. Then what is the similarity between these rivers? The fact is in ancient times Fessaly was inhabited by Pelasgians, and these nomadic tribes are related to the Turanian tribes of the Hattians and, in their turn, they believe that the Etruscans

originated from the Pelasgians. Therefore, the similarity is in the name of Aras given to the Fessaly hydronyma *Penya* and the Asia Minor Aras. It should be noted that among the known historical texts the name of the river Aras was mentioned before in all sources of the Assyrian king Sennacherim (VIII-VII centuries BC) where it is mentioned that after the victory and capture of Babylon he relocated part of the inhabitants of the city to the shores of river Aras named by him as Arakhti. This information can be revealed from the Assyriologist Austen Layard (Austen Layard "Discoveries at Nineven and Babylon", N.-Y., 1853). Otherwords, the mention of Aras hydronym is at least 2800 years ago. In order to understand that the similarity in the names of rivers is not accidental it is necessary to return to the land of ancient Fessaly. It turns out that really there was the city with the name Armenia / Ormenia on this land inhabited by Pelasgians of Turanian origin, and it was exactly there where the river flowed named as Aras, now calling as *Penya*. So, Fessalian Armen came to the Fessalian city of Armenia, due to his name, where the river Aras and he and his companions named Aras by hydronome born in the mountains of Anatolia. As it is obvious from this myth, outlined by Strabo, neither he nor the subsequent ancient authors linked the name "Armenia / Arminiya" to the Armenian / Armanics ethnos (Armonians), moreover with the current Armenian ethnos (hay-Armenians). **Thus, the appearance of the geographical term Armenia / Arminiya and its mention in ancient texts are not in accordance with the point of view of some modern historians that the hay-Armenian ethnos and the Armenian language originated in connection with the appearance of the geographical name Armenia in the history.** And this was mentioned even by I.Dyakonov

who believed that "this point of view should be considered naive and in no way satisfactory" (И.М.Дьяконов «Предыстория армянского народа». Ер., 1968).

As it turns out, since the appeared term "Armenia" has nothing related with the hay-Armenian ethnos, it is necessary to answer to another question: why the river Aras / Araks is named like that and how this name could be etymologized?

First of all, it should be noted that the early Fessalians did not speak the Greek language, and indeed, in this language there is no word that confirms the etymology of the hydronym, given by Strabo. According to Herodotus, they spoke in the Pelasgian language. Herodotus, who was speaking in lots of languages of the Balkans and Asia Minor did not understand the Pelasgian language and believed that it was "undisputably barbaric". Herodotus wrote: "Which language used the Pelasgians I can not say for sure. If, judging by the present Pelasgians, who live in the north of the Tyrsens in the city of Creston (once they were neighbors of the tribe, now called Dorians, and then lived in a country now called Fessamotidus), and then – by those Pelasgians who founded Plakia and Skillac on the Hellespont and were neighbors of the Athenians, as well as those other cities that were once Pelasgian, and later changed their names. So, if I say, this can lead to the conclusion that Pelasgians spoke in barbarian language". Thus, Herodotus supposed that the Fessalians spoke Pelasgian, strange, barbarian for Hellenics and many Greeks, having Pelasgian origin, spoke the Hellenic name – Pelasgia (Herodotus I, II) in Hellenic language before Hellenization. The same information was repeated by another ancient Greek author of the 5th century BC

Thucydides in his "History" and Strabo in his "Geography" mentioned, "the Pelasgians were the eldest of all the tribes that ruled in Greece. As the Roman author, Plutarch in his "Parallel Lives" also stressed the mobility, frequent migration of this tribe. Romulus, mentioning the movement of the Pelasgians, stressed out that the city of Rome was founded and received the name from the Pelasgians "who circumvented almost the whole world". Finally, many ancient authors informed that the Hellenics dislodged the Pelasgians from Thessaly and the latter, having moved to Italy, formed the Etruscan people whom the Romans called the Tursk and the Greeks - the Turchens. The remaining Pelasgians in Greece were assimilated. Herodotus believed that the last retreat of the Pelasgians was the island of Lemnos where they stayed in the VI century BC. The local stele with Pelasgian records allows completely rejecting the Indo-European imagination of this language and according to the experts establishes the relationship of this language with the Etruscan and Ethno-Cyprian (Ethno-Cypriot).

In the work "Caucasian Albania and the Hattians of Asia Minor" (Baku, Copyright Agency, 2014), we noted in the section "Cyprus migration" that the ancient settlement of Kittim (Hirokitiya) in Cyprus, known from the 4th millennium BC, was colonized in the years 3500-2750 BC by the Hattians, who subjugated the local population and formed the nation of the Kittians or Ethno-Cypriot. And later the Achaeans, who captured Palestine, and after the Hittite state fall, called "the Philistines" (hence the name "Palestine") said that they came from the country of Kittim (i.e., from the island of Cyprus) and from the island of Crete, and the Phoenician merchants and sailors also called Cyprus as Kittium and rebuilt Kittion destroyed by

the Achaeans. We emphasize that by experts' opinion the ethno-Cypriot Kittima language was similar to the languages of the Huttians (Hatties) and the Etruscans. This allows us to assume that the Cyprus migration carried out by the Hattians who were the Turanian tribe had other migration sequel, and the similarity of the language of the Hattians, Ethno-cypriots or Kittians, Pelasgians and Etruscans is not random at all. And this is confirmed by Moses Kalankatuklu himself - the author of Albanian history: "...From them, from the Kittites, the sons of Japheth, the Cypriots have separated and moved to the pagan islands, the people of the Kittians living in the northern countries and the Aluans originated from them" (Book 1, Chapter 2). In the work "Caucasian Albania and the Hattians of Asia Minor", facts are also indicated about the origin of the Hattians-Turanians and the similarity of their language to the Turanian and Proto-Turkic generally and in particular. Furthermore of conversation about the ties of the Hattians – the Kittians – the Pelasgians – the Etruscan, let us share the views of prof. J.Campbell from his history of Hattians – the Hittites (John Campbell "The Hittites. their inscriptions and their history", Montreal, Toronto, 1890). Campbell mentioned that Umbrian tablets with Etruscan inscriptions rely on Etruscan comprised by 3 parts: Tuscer, Naharcer and Japuscer. Those from Tusker or Tuski who were represented in the west and who are from the Hutt people of Tuscha, mentioned by the Assyrians. Naharcer or Naharci is the Hattian (Hittite) Nairi or Naharina from Mesopotamia and they were migrating to the West, to the Basque country where they were named Navarre (Navarans). Finally, the Japuscer or Japusci that were located in the east are the people of Khupuscia / Hupuscia, the Greeks called Thapsacus and they also represented a tribe of the Nairi tribes (About

Nairi, more in K.Imanov's article "Qədim mətimlər və klassik mənbələr erməni saxtakarlıqlarını ifşa edir və ya digər xaqaların siyasi tarixini, tarixi coğrafiyasını və mədəniyyətini özünüküləşdirməklə hay-erməni qədimliyinin qurulma cəhdləri", Bakı, 2017, 2018, MHA, in Russian translation «Древние тексты и классические источники разоблачают армянские фальсификации»). Solving the questions about the origin of Armenus, the language spoken by the representatives of his tribe and the origin of this tribe itself, we will try to answer the question of what is the name Aras determined by Armen and his companions.

For us it is obvious that the name of the Aras is of non-Greek origin, but belongs to the Pelasgians, the original inhabitants of Greece, ascending to the Turanian tribe of the Hattians. The river is called like this because it splits or divides certain territories. Fessaly located in the east of Northern Greece topographically represents a series of deep valleys separated from each other by mountain ranges, and the Penye River (modern Pinos, south of the city of Olympus) starting in the high part of Pinda divides the area into 2 parts. Peney, the same Aras, functioning as the separation line was in ancient times just a frontier boundary line dividing the historical Fessaly into two parts. It should be noted that even today Aras is a frontier boundary river and in ancient times, according to theses of some historians the Volga River named Aras separated Scythia from Sarmatia. Wordly, in ancient times the term "Aras" was interpreted as "a dividing boundary river". Strabo mentioned this etymological meaning of the term.

Azerbaijani historian-linguist Elshad Alili first investigated the question of the etymology Aras as a "separator, boundary" and suggested the need to

research for the proto-Turkic roots of this word. Indeed, if we follow the vocabulary of the Turkic language, for us-Azerbaijanians it is quite obvious, that "ara" means "a gap, a segment or a space between something". And in the ancient Turkic language the verb "ar" ("ar") means "to divide, separate" (by the way, the word "ari" is derived from the verb "arıtmaq" – "to separate, purify", for example "düyü arıtmaq", i.e. to clean rice by separating unnecessary impurities). The verb "ar" as a root has many derivative words due to the agglutinative nature of the Turkic language. For example, "aralamaq" – to divide, disconnect or used word combination "ardı var" translated as "to be continue" and meaning as "separated parts".

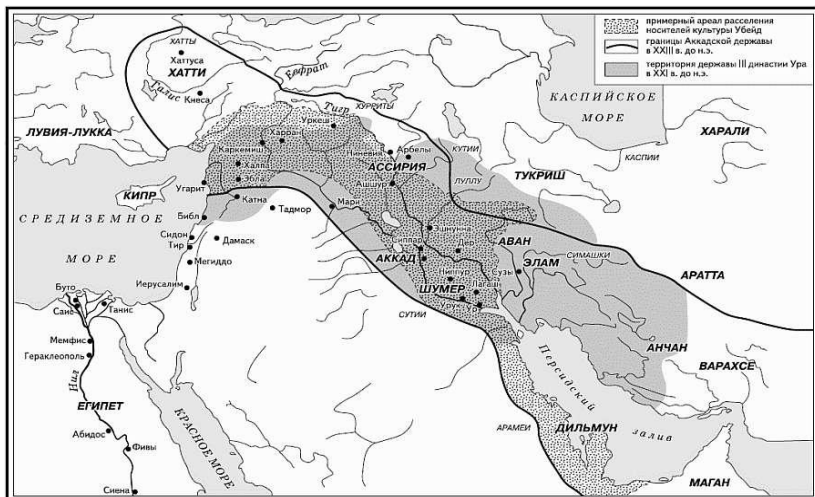
Exactly the same derivative of the word "ara" – "ara" (gap) is the ancient Turkic term "araqı", i.e. "located in the gap" («Древнетюркский словарь», АН СССР, 1969) and this confirms the Strabo's interpretation of the etymology of the river Aras as a "boundary river". It turns out that Armen's native language was related to the Turkic or Proto-Turkic language since today in all Turkic languages and dialects there is the word "ara" – "ara" – "the gap between". By our opinion, this is natural since the language of the Pelasgians, the descendants of the Hattians – Turanians, naturally had Turanian roots. It is also important that among all of the ancient languages, except for the Turanian, Turkic, only in the Etruscan language was the verb "ars" – "repel, separate" – similar to the "ar-ar" (Paolo Agostino's "Etruscan Glossary"). And this is also not random because Etruscan represented the migrated to Italy pelasgians from Greece. By the way, now the dead ancient language Etruscan has many parallels with the Turkic language and there are numerous foreign and domestic publications about it. It

should be noted also that the Roman historian Appian in his work "The Mithridatic wars" indicated the name of the river Aras in the form of "Arake" which is even more similar to the Turkic adjective "Araqi", and taking into account the presence in Turkic phonology of the rule of alternation of consonant sound "q" at the end of the word by the time with "d" and "z", today's name "Aras – Araz" becomes quite obvious.

Summoning the given source we state that Armen and his companions spoke in the Pelagian language of Turanians, Proto-Turks, and both the name "Armen" and "Aras" related back to the Turanian, Proto-Turkic roots, and therefore, about 3 thousand years ago, at least there were speakers of the Turanian, Proto-Turkic language in that region.

And once more, in conclusion, we present an interesting idea of prof. J.Campbell from the previously cited source. Campbell wrote that "the Turanians were the predecessors of the Arians and Semites in the lands of Asia Minor... and therefore it is justified to look in the language of their representatives the etymology of the most ancient terms, including personal names, geographic or mythologic names within the Turan Empire".

The Middle East in the III millennium BC



Source: M.D.Bukharin, I.A.Ladynin, B.S.Lyapustin, A.A.Nemirovsky "History of the Ancient East"

III. About the origin of the term "Armenia / Arminia".

An opinion on the etymology of this term was expressed in the section "Origin of the name Armenia / Arminiyya" of our research "Ancient texts and classical sources expose Armenian falsifications and fictions" (Baku, 2017, 2018, Copyright Agency of the Republic of Azerbaijan) and in previous works like thesis. It was especially emphasized that none of the points of view do not connected with current hay-Armenians.

Of course, by excluding the false hay-Armenian thesis based on Armenian edition of the Bible falsified by M.Khorensky and "creation" of phantoms like Hayk, Armen, Aramaneak, Aram, etc., connecting names like Armen, Aram with origin of Haik.

Explaining the origin of the geographical term Armenia / Arminia in like a toponym and choronym, it was indicated that it was used in the meaning of "upper", "high land-country" and as a synonym of the name "Urartu" (Behistun / Behsutun inscription of King Darius from 520 BC), and in the Urartian inscriptions (VII century BC) the term "Arme" means the "eastern edge" located on the top of the Euphrates and Tigris rivers.

In the ancient Hebrew texts, as well as in the cuneiform inscriptions of Assyria, in the ancient Persian and ancient Greek sources, the semantics of the name Urartu was also used in the meanings "upper", "high", "height", "upper land", "mountainous territory", etc. In Herodot's time, in the era of Achaemenid ruling, this geographical term had the administrative importance and during the Christianity period also had a confessional significance.

It is not accidental that Strabon placed "Armi / Arim" in Cilicia in his "Geography" and the city Yermenak exists

in Karaman province of modern Turkey. We also pointed out that there is an opinion on the origin of the term "Armini" as an ethnonym, and in particular, the ancient authors of Calisfen and Pindar wrote about the tribe "Arim" who were living in Cilicia near mountain Calika, wherein the neighboring mountains named as "Arim". Referring to professor J.Campbell, it was pointed out that the root of the name "Armini" refers to the name of the clan Arima / Arimi | Erme (in Greek Arimai) and this clan included in Hattis "Nairi people" who were descendants of the ancient Turans called Ashteroth (Ashashtari) in the Bible. Just ancient Egyptians considered them as the Mesopotamian Naharain, Hebrew texts – as Aram Naharaim, the Assyrians – Nairi (Nairi) and Herodot considered them as Saki and named as Neuri (Neuras).

Besides, it is not exception that some foreign researchers, including St.Martin connected the term "Armini" with the word "Aram", because of Strabon's supposing of being relative the Armenians to the Aramaic, Syrians and Arabs. Referring to the points of view of I.Dyakonov, I.Shopen, N.Adonets, N.Emina, we noted that in this case it could be about hay-Armenians, not about armenian - inhabitants of Arminia. But, Aram was the head of Sami family of Arameans and their language were used as the tool of communication among the nations of the Middle East and Mesopotamia, was the language of the New and Old Testaments, but the name Aram was "included" in the history of the Hay-Armenians by M.Khorensky, who praises "Hay people" for the shake of them. And this "innovation" of M.Khorensky led to the conclusion that hay-Armenians who were Indo-Europeans also wanted to become not only the ancient inhabitants of Arminia, but also wanted to be nation of completely different origin, Sami-Aramais.

After this short introduction, we will give more detailed information about the versions of the origin of the term "Armenia / Arminia".

There are a number of versions of the origin of the term "Arminia", in condition not taking into account the false hay-Armenian thesis by revising the Byble (Hayk, Armen, Armenak, etc.). Although all these versions are different, they completely exclude that Armenia has Hay origin:

So:

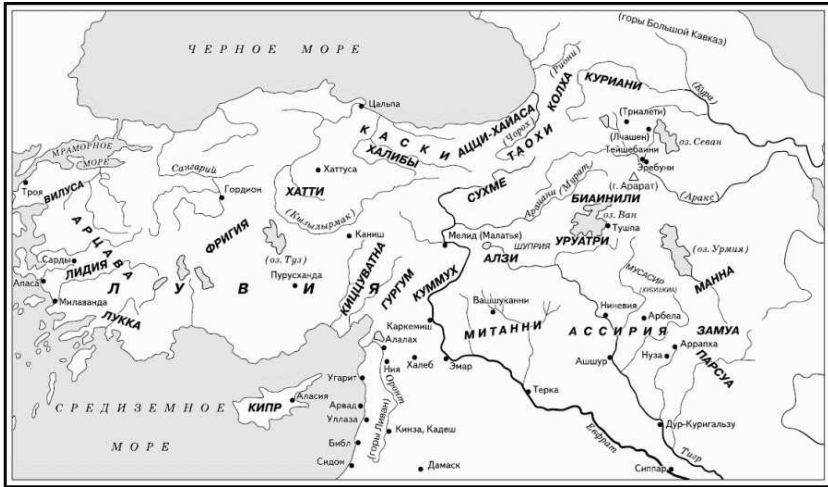
1. Professor F.Kirzioglu's version that means geographical territory in the sense of "high country", which in some cases matches with the point of view of the Russian researcher I.Shopen;
2. Professor F.Agasioglu's (Jalilov's) version of representing the term Ermene as the name of the proto-Turkic clan of the subarees;
3. Our version is similar, in some cases, with the position of the Canadian professor J.Campbell (Armie / Arme / Erme the name of the clan from the Nairi clan union, which refers to the Hattams, which also based on the name of the Arima area in Cilicia);
4. E.Alili's version based on Turkic term orman / arman, i.e. that means forest, village.

These versions can be conditionally separated into a number of categories: toponymic, ethnical, mixed (toponymic-ethnonymic) and linguistic. Let's begin from the presentation with a toponymic version, which is more fully described by professor F.Kyrzyoglu.

III.1. Before understanding what a semantic meaning the historical term Armenia / Arminia had itself, it is necessary geographically outlines the area to which

this term was applied. Generally, these are the lands of Eastern Anatolia, and let's pay attention to the characteristics given about them by famous historian and inhabitant of Kars (Eastern Anatolia) Fakhraddin Kirsioğlu in one of his last works (joint) under the name "Türk Tarihinde Ermeniler" ("Armenians in the history of the Turks") published in Ankara in 1995. The lands, bounded in the north by the Caucasian ridge and the Black Sea, in the south by Kyzyl Ozen, Kerkuk and Sinchar-dag, in Syria, in the west – Malatya-Shukurova and Asian Irma, and in the east – up to the Caspian Sea, were remarkable with its river waters flew down into four seas. Exactly that is why, since ancient times these lands were called "Yukharı-Eller" or "Yüksek-Ülke" ("Upper Lands" or "High Country") i.e. the land from where the water was flowing in different languages. Even in 1280 BC the Assyrians, the lands in the north of the Greater Zaba and the upper reaches of the Tiger, including the district near Lake Van, described in cuneiform texts in their Semitic language as Uru (high, yüksək) - Atru (country, ölkə), which in abbreviated form was represented as Ur-Artu (Ur -Artu).

Anatolia and the Armenian highlands in antiquity



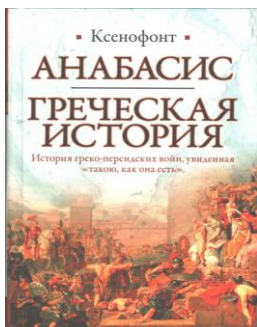
Source: *M.D.Bukharin, I.A.Ladynin, B.S.Lyapustin, A.A.Nemirovsky "History of the Ancient East"*

The record in which they are using as geographic term the land that brings water to Assyria, the name Nairi (Nairi), i.e. Nehirler (Irmaklar) or "river, water" (Later they began to present Nairi in different meaning, to be exactly as "enemy") also belong to the Assyrians. This was written by the Turkish professor Shamsaddin Gunaltay (Ş.Günaltay "Yakın Şark II Anadolu", Ankara, 1946). The name "R-R-T" without vowels indicating these lands and taking place in the part of Genesis (Genesis VIII, 4) in earlier versions of the Byble, has been announced in subsequent editions and was presented as "Mount Ararat" or "Land of Ararat / Ararat" (the place where Noah's ship) by adding new vowels.

The Semite-Arameans arrived from the southern deserts in the first millennium BC and located on the lands of Diyarbekir, began to call the upper northern lands of the Tigris in their language as "Ar-Mina" / Har-Mina / Har-Min-yab, which means "Upper Land / Country" (here "Ar" = "high, upper," and "Mina" = "land, country"). This term was appropriated during its ruling period and was gained by Persians as the aramei speaking language applied to the nations living at the sources of the Tigris and top of the Euphrates. This was the basis for King Darius I to mention these lands as Ar-Mina and Ar-Minia (geographically the current Elazig-Tunceli region) on Behistun / Behsutun (Bisutun) rock writings in 515 BC This was noted by the Armenian Catholic historian Joseph Sandalgian in his book "Histoire Documentaire de l'Armenie des Ages du Paganisme" (Rome, 1917), as well as by the French historian Rene Grousset in his book "Histoire de l'Armenie (des origins a 1071)" (Paris, 1947) (both books are in French) like this. Later, the inhabitants of Western Anatolia, the Ionians (the ancient Greeks) Hecataeus of Miletus (549-486 BC) and Herodot (484-425 BC) used the term "Armenya" ("Upper Land, Country") in their works by taking the Semitic geographic name (Armini, Arminia) from the Persians and they called the inhabitants of this land like "Armenioi" (Armenlør, Armens, Armeniys). And it became a tradition in subsequent Greek and Roman sources.

The conclusion of above mentioned is that the terms "Yuxarı Ellər / High, Upper Land, Country", "Urartu", "Ar-mina / Ar-Minia", "Armenya" also have a certain semantic identity by reflecting a geographically approximately similar territory, because they have the same meaning in different languages. It should be noted that Herodot called the east of Galis (Kyzylirmak) as

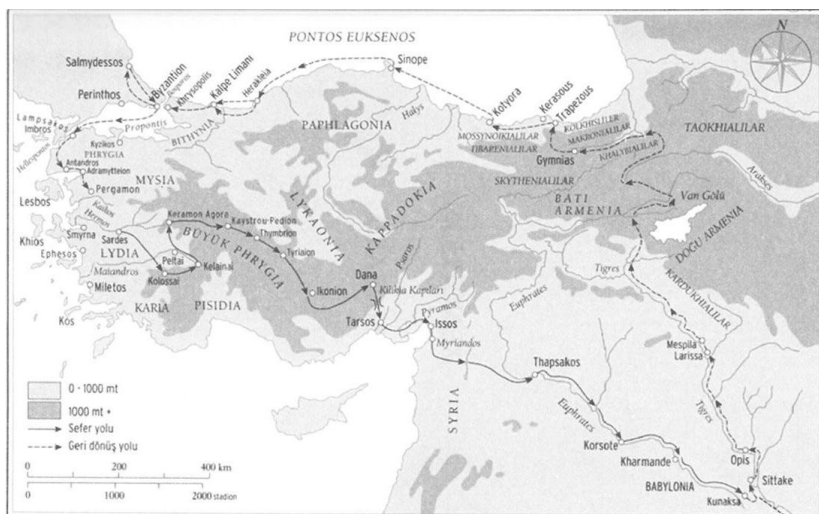
"Yukarı-Asiya" (Upper Asia), before and later, including the witness of the conquest of Constantinople (1453), the Byzantine Christobal supported the same opinion, and even in the "Anabasis" of Xenophon, march of ten-thousands was understood as a march to "Yukhari Ellər" (Upper lands).



As we have already noted that "Armeniya" as a geographic term, meant the division both administrative and the confessional belonging to the inhabitants at certain historical period of time. Academician Nikolai Marr, a connoisseur of Grabar, explained the origin of the term "Armenya / Ermeni" by dividing the Christians after the Chalcedonian Council in 451 on orthodoxes (orthodox) and Gregorians, who produce pork and bred these animals and those who were banned, i.e. he believed that this term is used not in the ethnic but in the geographic sense, and Armenlis implied the inhabitants of the geographic range of the term "Armenya / Ermeni (Ermenli)" meaning the same as the terms Anatolians, Balkans, Caucasians, Syrians. There is no need to remind that the present Armenians call themselves hayyas and their country – Hayastan – as before.

The way of ten-thousands

The path marked by Xenophon in the IV century. BC

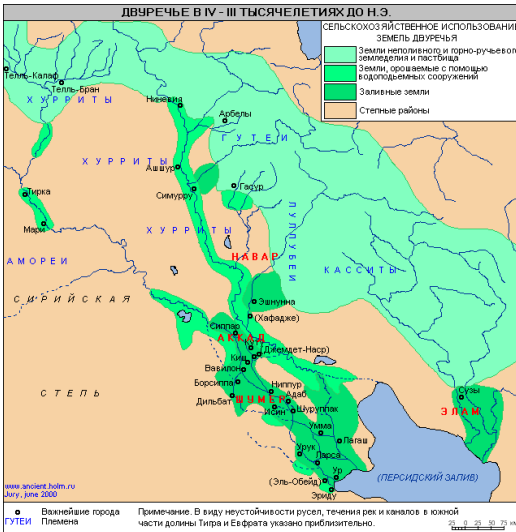


Referring to the Armenian source of Grant Andreasyan, Fakhraddin Kirzioglu quite fairly notes in his above mentioned work that Hayy appropriated the name "Armenian / Ermeni" much later and it is far away from coincidence that the Armenian-Gregorian priests, such as Grigor from Ahlat, narrating about Timur (events of 1393) calls Eastern Anatolia as "Yukharı-Məmləkət" ("Upper Country") or Grigor of their Kemakh (West Erzinjan), referring to the Jelairids, calls these lands "Yukharı Əyalətlər" ("Upper Edges").

Talking about the inhabitants of these lands F.Kirzioglu notes that the Subars, related to the Sumerians, dwelled in the Yukharı Ellər (Urartu / Armenia) and in the south. According to the information coming from the texts Sumer-Akkad belonging to the third

millennium BC, the Subars spoke in an agglutinative language, which had relation with neither Semitic nor Aryan languages. The name Subaru means "Sub-Aru" (where "Su" has two rivers - Euphrates and Tigris + "Aru" means "between" – "ara"), and this semantics corresponds to the term "Mesopotamia (interfluve)".

Mesopotamia in the IV-III millennium BC



Source: http://xn--c1acc6aafa1c.xn--p1ai/?page_id=17045

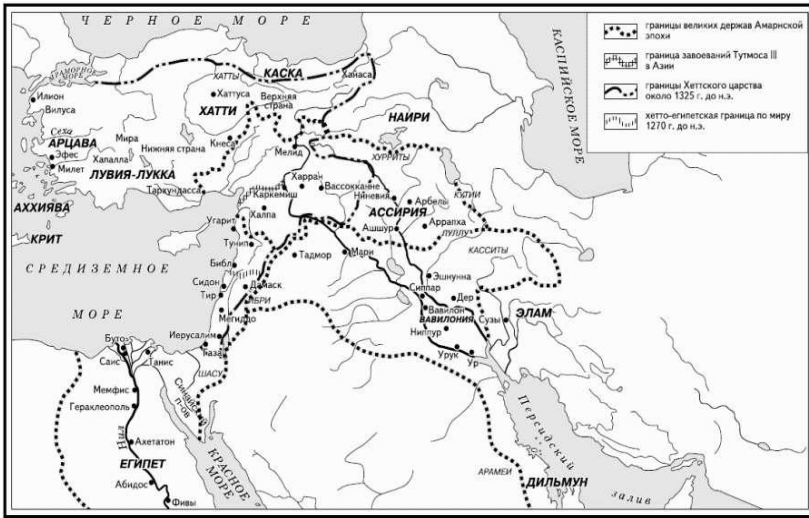
According to the Kirzioglu their northern neighbours, even probably their northern branch were the Hurrites and their capital by 2350 BC was the city at place of the current Urfa. Hurrites were known as Kharri, the ancient Egyptians called them Kharru, and the Jews called Hor as in the Bible (Horit, where the ending "t" characterizes the plural). In the XVIII-XVI centuries BC the Hurrites powered in Aleppo and Northern Syria.

The excavations in the capital of the Hittite state, Hattus (Bogazkoy), Mari and Tel-Amarna in the region of Kerkuk, proved that the language of the Hurrites was agglutinative and on this basis German philologist E.Forrer expressed his opinion about being the Turanian origin of their language, more precisely belonging to the Turkic type of language. Their lifestyle and engagement in horse-breeding created additional basis on being Turanian origin of Hurrites. According to F.Kirzioglu the Urartians (Yuxarı Ellilər) were mainly descendants of the Hurrites and also used their agglutinative language, similar to the languages of the Ural-Altai group.

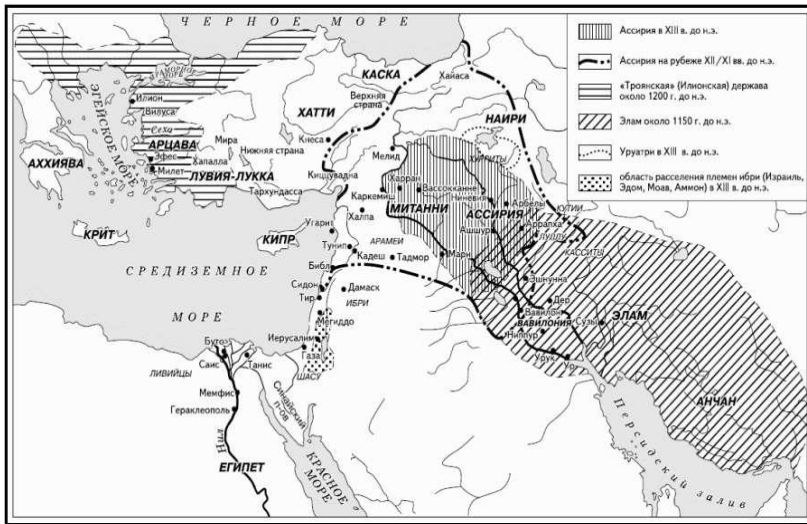
In the next period Cimmerians lived in these lands, as F.Kirzioglu wrote, many researchers consider them as prototurks who were living in a vast territory between the Volga and the Carpathians, in the south of the Caucasus and at the around of the Don near the Black Sea, and who were also horsemen and bearers of the barrow culture from 2000 to .e. to 800 BC They were replaced by Saks (Scyphes) who had the similar lifestyle and who were ethnic relatives of the Cimmerians.

As a result, a significant part of Western Cimmers, who did not wish to obey to Saks, moved from the inhabited areas and went to the Balkans and Central Europe, certain part of the eastern of Cimmers spread to

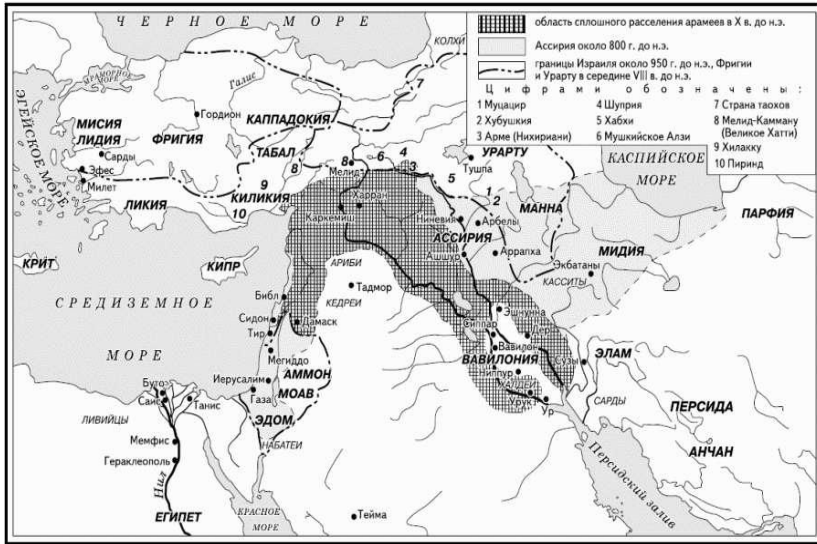
The Middle East in the 3rd quarter of the II millennium BC



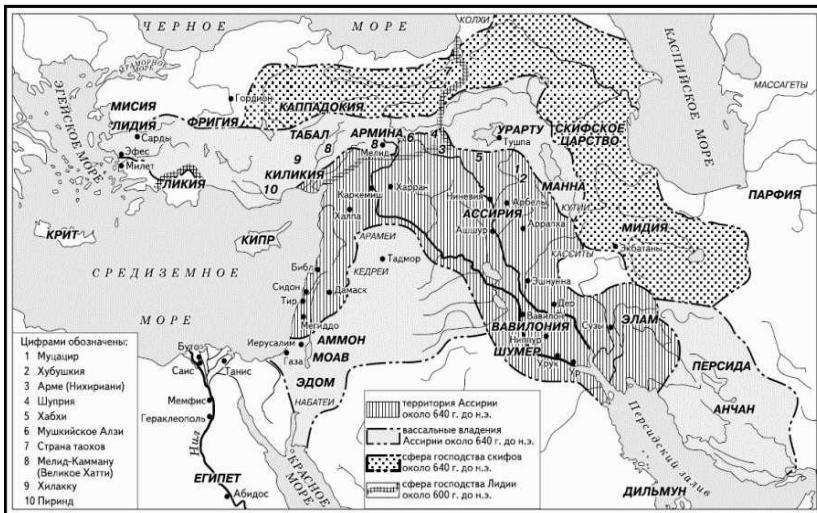
The Middle East at the end of the II millennium BC



The Middle East in the early I millennium BC



The Middle East in the VII century BC



Source: M.D.Bukharin, I.A.Ladynin, B.S.Lyapustin, A.A.Nemirovsky "History of the Ancient East"

The Kimmers were called "Gimirri" in Assyrian; the kimmers were mentioned as the elder son of Japheth, "Qomer" in the Old Testament.

Analyzing the Turkish and Iranian epics, as well as the biblical Prokopius (end of 550 BC), professor A.Zaki Validi Togan, a prominent scientist in history, showed that Kimmers are the ancestors of the Caspian and Bulgars (that is they are Eastern European Kipchaks). At the same time, he distinguished western Kipchaks called "Kimari / Kumar" in Turkic epics, according to Ptolemy's Geography (150th BC), he showed that there were "Kumars" in the south of Fargana.

As F.Kırzioğlu noted, although the last East Kimmerians were expelled in 680 B.C by the Saks, in 676-675 B.C, the Kimmers demonstrated their power by collapsing the Phrygia Kingdom. The Kimmers left many toponymic tracks in the area they settled. Evaluating the role and significance of the Saks' inheritance in these lands F.Kırzioğlu wrote: "The Kimmers who are the ancestors of Khazars and the Bulgars (they are referred as the Kipchaks in Georgia-Kartli history), as well as the ancestors of the Turkmen / Oghuzs, lead to the usage of the term "Turk". The names (ethnic and geographical) of the clans until the occupation of the Seljuks in these lands have been mentioned in prehistoric sources and works and we come across these names. In this regard, the names of Hay / Hayk and Hayastan are not mentioned in the Biblical area of the Mediterranean, between the Black Sea and the Caspian Sea, where the Anatolian (Azerbaijan and the Caucasus) are located, and the ancient Urartian country was presented as the "Ararat region". At the same time, it was noted Togarma (in Gospels translated into Armenian and other sources), Torkom / Torkomyan, in the history of Kartli – Targamos

– Turk, Meshek (Masaket / Massaget) towards the northward of Kur, in the Kartli history "Moskhi" (the Ahiska Turks deported during the Stalin period from Akhalkalaki and therefore called the Meskhetian-Turks, the Muslim-Turks), "the Gomer" (Kimmerians) along Sakarya and the Gulf Coasts, and the country "the Askenaz" (Saka) from the Northwest to the Sea of Marmara. F.Kirzioglu notes that the term "Armina" in the meaning the ancient country Urartu appeared in these territories during the ruling of the Achaemenid Empire in the inscriptions of Behistun by Darius I, and there was no information there about clans, ethnos and hay-Armenians but it is only about geographical terms.

While writing about 20 satraps of the Darius Era, Herodotus (III, 93-94) refers to the term of "Armina" as a geographic meaning. It is emphasized that the dress and appearance of the Armans were similar to those of the Midians, and thus did not correspond to the type of hay-Armenians of the Phrygian colony. The Hecateus of Miletus (549-486 BC) as Herodotus means (Armans, Armanians) the population of Urartu, under the name of "Armenioi".

Based on the descriptions of the period of Herodotus (VII, 73, 78, 79) and the successor of Darius, I Kserks (486-465), F.Kirzioglu rightly states that if the Hay-Armenians had migrated from Euphrates to the East as the Phrygians colony, why do they appear under the general command, together with the Phrygians, but not with the Armans in the Persian armies (ancient Urartu) and their northern neighbours along the Black Sea? Meanwhile, it is important to note that Herodotus (III, 93-94) gave information on the number of satraps of that period and the amount paid by the Satraps to the Achaemenians.

Strabon (XI, XIX, 16) noted that all beliefs of armens as similar as of Persians and Medians (the Persians seized power from them). However, Akilisena (Erzincan, western Eastern Anatolia), the Arabs / Armenians, worshiped Anahit as the Lydians, mentioning that Herodotus (I, 93) noted that prostitution was warshiped in the sacred temples there.

According to F.Kirzioglu, this was the land where hay-Armenians lived. As noted by us in the “What does Armenian / Arminian mean from historical point of view and in which language do the people speak here?” part of the work "The ancient texts and classical sources expose the Armenian falsifications and fabrications, or establishing attempts of hay-Armenians by appropriating the political history, historical geography and culture of other peoples” it is shown in the work "Anabasis" by Xenofont, the people of both the Armenia of Persian satrap Orontid and the Western Armenia of other persian satrap Tiribas consisted of different peoples and tribes speaking in the persian language.

According to the Caesarian Prokopiusa (III “Book of Constructions”), their neighbours were the relative clans coming together Saks – carduks, taoks, khalibs, hesperites, skitins as it was thousand years later in the

Kamran Imanov

**Qədim mətnlər və klassik mənbələr
erməni saxtakarlıqlarını və
uydurmalarını ifşa edir
və ya
Digər xalqların siyasi tarixini,
tarixi coğrafiyasını və mədəniyyətini
özününküləşdirməklə hay-erməni
qədimliyinin qurulma cəhdləri**

Baki - 2018

ΠΡΟΚΟΠΙΟΥ
ΚΑΙΣΑΡΕΩΣ

ΠΕΡΙ ΤΩΝ ΤΟΥ ΑΕΘΡΟΤΟΥ
ΙΟΥΣΤΙΝΙΑΝΟΥ ΚΤΙΣΜΑΤΩΝ

PROCOPII CAESARIENSIS

DE AEDIFICIIS DN. IUSTINIANI

LIBRI SEX.

Audientes quae ante & emendatae.

Interprete CLAUDIO MATEO ANCIANI

Instaurato REGIO PUGLIONI.

TOMI II. PARS PRIOR.



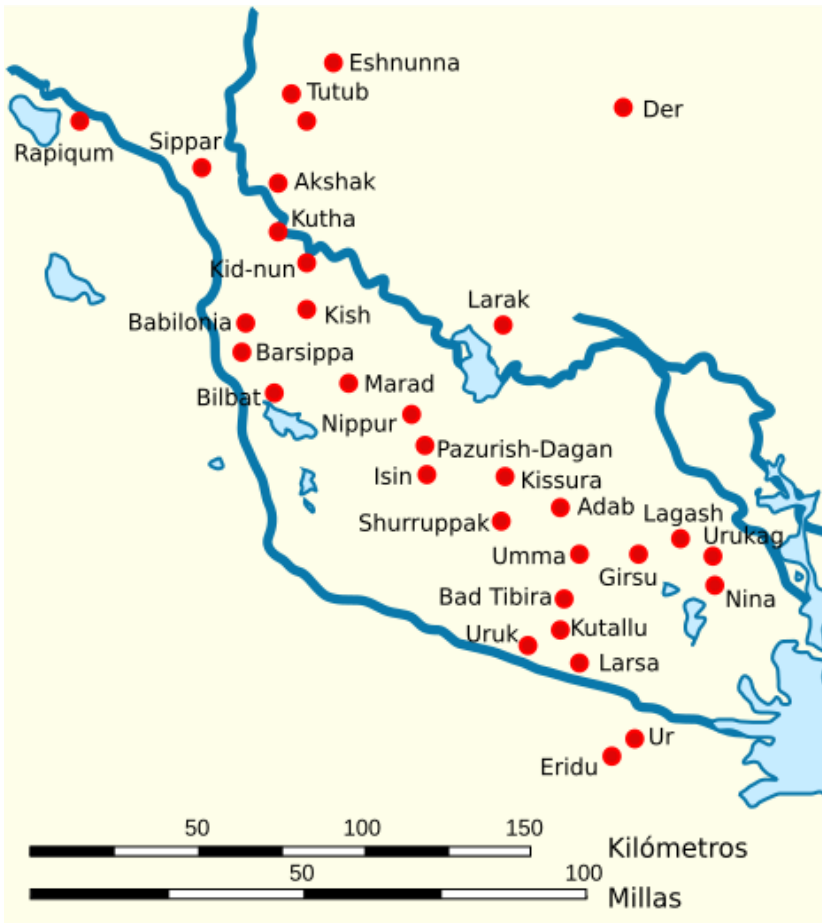
PARISIIS.
E TYPOGRAPHIA REGIA.
M. DC. LXIII.

fifth century AD. There were many ethnos living here as in the past, and there was no information about Hay-Armenians as a titular nation.

All the said prove that the term "Armenia" is primarily used as a geographical concept.

III.2. An explanation of the ethnonymic version requires to base on ethnos, peoples and tribal communities in the area of our interest, so we need an excursion to the history of the ancient East to move forward, and we will call it "**Important stages of the history of Mesopotamia.**"

Ancient Mesopotamia



Source:

https://commons.wikimedia.org/wiki/File:Ciudades_de_Sumeria.svg

III.2.1. It is accepted that Shumers were transformers of Uruk culture (the great part of the IV millennium). Ubeyd culture existed before Uruk culture. Many authors consider that the shumers were also their transformers. But new cuneiform writing style of the same culture on ceramics and changings in burial, and also existence of attained words from any other more ancient language make suspiciously approach to this. So they assume that transformers of Shumer culture were subars living in the Subar country in the north from Shumer, the same culture and the language called “banana” belong to them. It seems that because of this, shumers considered that their history began from 2 tribes – Eeredu (absolutely shumers’ dwelling) and Subar. According to this, it is assumed that Shumers appeared in Lower Mesopotamia in the IV millennium BC, they accreted with their predecessors – subars or subareans, thus the first shumer period – Uruk began, its predecessors – subars continued to live in the north. Shumers called their norhten land as Subar, them as subars.

After Uruk period, culture of Cemdet-Nasr (the end of the IV millennium BC) and later, the earlier period of dynasty of Mesopotamia history (XXX-XIV centuries BC) began, and the city-countries of shumers established in this time. Just in this time mountainees from Zagros – akkadians appeared.

The earlier period of dynasty has been divided into 3 periods by the researchers belonging to the III millennium (early the 3rd millennium BC and the second part of the 3rd millennium BC). Traumatic disaster on the memory of mesopotomians like “great flood” happened at the beginning of the 1st and 2nd period (approximately in 2900 BC). The unification of Shumer and Akkad happened in the Lower Mesopotamia at the end of the

XXIV BC, despotism of Akkad dynasty (XXIV-XXII BC), after its collapse restoration of Ur dynasty happened (XXII-XXI BC). Ur state collapsed by attacking of nomadic amorrheas approximately in 2003 BC.

III.2.2. Some questions arise here. Firstly, who were the Subars and Akkads accepted as Oriental Semities? Secondly, who were the Sutis and the Amoreys accepted as Western Semities?

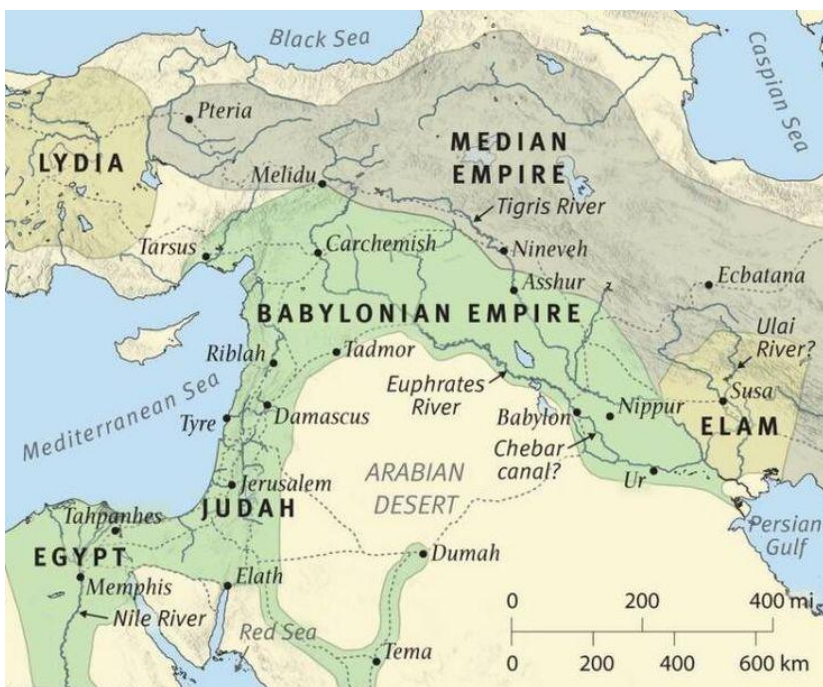
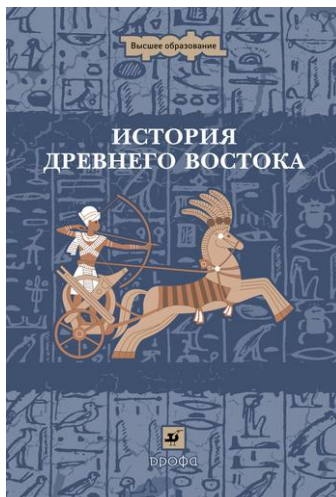
In order to answer these questions let's return to the historical chronology. It is obvious that Mesopotamia (mainly the territory of current Irak) was divided into two parts, Lower and Upper. The area where Tigris and Euphrates rivers are very close to each-other and flow to the Persian Gulf, which later flow to the Shatt al-Arab was considered; but the area where those two rivers flowed quite enough separate was considered as the Upper Mesopotamia. In ancient times the Lower Mesopotamia was also referred to as Sumer, which was mainly southern part of the Sumer (Seaside), and the northern part – Ku-Uri began to be called Akkad by the end of the 2nd millennium BC, based on the name of arrivals. The referral to the name of Lower Mesopotamia as "Sumerian and Akkad" has started from here from the end of the 2nd millennium BC. Later, this area was called Babylonia, but Upper Mesopotamia was called referred to as Assyria (I millennium BC) and ancient historians also followed this rule. In essence, Upper Mesopotamia-Assyria is a vast exposition of those lands, as its western part was depicted by Greeks as Syria (derived from the word of Assyria), and the rest part was considered as Mesopotamia. One fact must be considered that the name Mesopotamia was originally only referred to as Upper Mesopotamia, and **Nakharaim / Hebrew Bible /**

Mikra (as above mentioned), was referred to as Upper Mesopotamia (was not referred to Lower Mesopotamia as it is in modern languages today).

In general, historians are supposed that, in particular, in the fourth millennium BC, the eastern Sumerians who had received the name of the "Akkads" (Ki-Uri province's Northern Province) who came from northern Arabia, also inhabited in Middle Tigris, that is, in the Upper Mesopotamia). The ethnic background of the first group assimilated with the Sumerians was the Babylonian, and the second group was Assyrian people. So, consequently, the languages of Babylonia and Assyria are various dialects of the same as the Eastern Semites (Akkadian) language, which were separated from each other in the third millennium BC. The same Eastern Semitic language was referred to as Akkadian after the creation of the Akkadian Empire which was founded through the unification of Sumerian and Akkadian at the end of the III millennium. It is believed that the Sumerian-Akkadian speaking population of the Lower Mesopotamia (the ancestors of Babylonians) and the Akkadian speaking populations of the Middle Tigris (the ancestors of the Assyrians) perceived themselves as a single bilingual super-ethnos. The Sumerian language became the dead language of science and religion after the complete assimilation of the Akkadians only at early years of the III-II millennium BC and they were merely turned to Babylonians at the II-I millennium BC, whereas the fortified Assyrian state separated itself from them. Here we are talking about the Assyrians and the Babylonians opposed one another until the fall of the Assyrian Empire in the 7th century BC.

The above mentioned is also complied with the accepted version of Sumerian history, in particular we

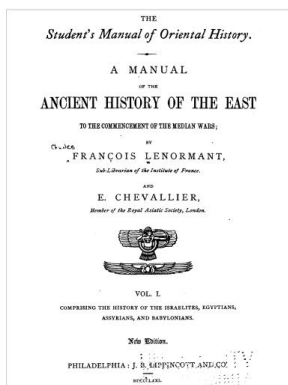
have referred to one of the most influential Russian history textbooks – "История Древнего Востока" ("History of Ancient East", Moscow, 2009. "Drofa", written by B.S.Lepustin, A.A. Nemirovski and others). The author of the part we referred to is well-known professor A.A. Nemirovski. However, let's explore to what extent the justiciability of the discretions in relation to the character of the original Akkadian language, but not that one which was semitized (arameytized) later.



III.2.3. With this purpose, it would be better to approach the work “Первичный язык Халдеи и туранские идиомы. Филологические и исторические этюды, следующие из аккадской речи (словаря)”, Париж, 1875) / (“The Elementary Chaldean and the Turan idioms. Philological and Historical Essays, Next to Acadca Rechts”, Paris, 1875) written by the well-known linguist-historian François Lenormant.

In the second part, the author argued his views against other researchers, first of all against M.Halevia (Alevi), discussing a question whether "Does Akkadian be considered Turanian language?", "If the question was about whether Akkadian sayings were specifically related to some of the Finno-Ugric or Turkic-Tatar language group is similar or not? Then my opponents would be right". However, the author confirms that the Akkadian language should belong to the "rich family of Turanian languages" or "the Altai family" (which we would like to call them). However, according to Lenormann, despite the similarities between the Akkadian sayings / proverbs and the Turkic and Mongolian languages, they are more similar with the Finno-Ugric languages and to the non-ariyan language of the Midian inhabitants.

The author points out an important feature of protomedian and Akkadian language similarities and it is based on the possibilities of the Achaemenian trinity. This became possible thanks to the studies conducted by Westergaard, M. De Sauley, Norris, and finally M.Oppertin and M.Mordtman. They identify similarities with the family of Turks



and Altaic languages with the Protomidian language, namely, the Media is neighboring with Xaldée.

Then the author shows the "oude" language as an example. According to the author, this language, which is threatened with being dissapeared, has remained the spoken language in several villages located between Lezgistan and Georgia. Brilliant dissertations are dedicated to this language. One of them belongs to M.Schiefner (Schiefne), where the classification of this language is carried out and it is presented as the only part of the existing Turanian sayings. In ancient times, this language was mainly spoken in a large part of Asia, from Suziana and Xaldea till the Persian Gulf ("Les Memoires de l'Academie Imperiale de Saint-Petersbourg", volume VI). The author writes, "...even in our times, this family of languages was indeed beyond geographical borders and many erudites were within today's geographical borders of turanian peoples (translated from French by K.Imanov). "Compared with the Akkadian language, we can see very well-researched and important analogies here. If today "oude" used the word "kalkala" (very big), it means that the word "galgal" is used not only in the same grammatical style, but even centuries ago in Akkadian language. Also, in the "oude" language, "katzkatz", that is, "divide, divide into pieces", it means "xasxas" in Akkad, that is, very often "homogeneous" – "stop, give up" (see: the verb "kəsmək" and its "derivation" "kəs").

According to the author of the third part of the book "Xaldea's Ancient Turan People: Has a Track of His Being in Traditions?" "The Turanian people of the Xaldea maintained own scripts inventioned by them, which were used by the subsequent Semities people. The existence and characteristics of this language have

been studied on the basis of the events described here, and finally the rich literature that was copied by the Assyrian writers during the Ashurbanibal times, and by means of these works, information was disseminated and translations were made... And this language was preoccupied with the Euphrates and Tigris basin although it was enough for a large area".

Standing on the difference between the origin of Assyrian and Akkadian words, the author draws attention to the name of the God of "Assyria". "The Assyrian" God was unique to Assyria but he was not worshiped in Babylon and Xaldea. It would also be the name of Akkad. The Assyrians were geographically expressing their own God as [𐎶𐎵𐎲], which an etymologically meant "good God". Some (eg, M. Halevy) predicted that the root of this word is an Akkadian term but it was not used in the Semitic texts of Babylonian origin. Only once the name of the Assyrian God was sounded in the anthem of Lithium (Mus. Brit. K 4624) and it was phonetically used as a loanword in the form of "Ausar" and this form is exactly the same as in the oldest texts known to Assyria, and no one has the right to say that it is of akkadian origin".

By referring to "Babylonia," the author points out that the ancient Akkadian name "Din-Tir" was later called the Babylonia as "Ka-dingira" by the late Xaldean tsars, and in the Assyrian language, it was sounded like "Bab-ilu", it meant the same religious meaning. The author considered that in general, the cities of Babylonia and Xaldea, located in the Euphrates and Tigris basin, reflected the inhabited localities of the Turanian and Semities peoples, living in the area, and this was an indicator of the growth of Turanian people in the northern part of Mesopotamia.

In the Akkadian language two foreign forms were adopted to call neighbours: "Martu", that is, "West" – Syria, "Nimma", that is, the upper country" – Susiana. The Assyrians called one of these countries "Aharri," that is, "The land behind" (relative to the West), and the other Elam. The name Elam is used in the Bible, but this name never existed in Susian's writings.

"It is especially interesting to mention that Kute in the Assyrian language, Tiggaba in Akkad and Tiggab-one city, which is located in the neighborhood of Babylonia and considered to be the center of the Nergal God". In the Bible, this city is called on the basis of the Assyrian form. But classical geographers do differently, as Pliny gives "Digba" in Ptolomey Διγούα. But it is indicated in the form of "Diqubis" in the Peutinger's map. All of these forms originate from the Akkada origin – Tiggaba, which corresponds to the tradition that is dated back to the time of the Roman Empire. We will specially focus on in this geographical location because, as mentioned below, it is related to the Xatt's capital.

Another example shown by the author is related to one of the ancient settlements of Southern Xaldea – Our (Ur), Ouruk (Uruk), or Larsa – the sacred city of the God Ea. The same as the center of the God Moul-ge Nipour, assimilated by the Bel God of the Semitic people. The Assyrians settled far away from the sea, calling it Eruti in their own documents, but in the Akkadian texts Rat-b. But Ptolemy notes that as Patta, whose name is in use for acadic form and as in spoken language. Let us bring two examples to prove that the Akkadian geo-nomenclature is parallel to the nominative of the Semitians and, as a result, to some extent, it has been used until recent times.

The author notes that Assyrian commanders (captains) were titled as "sak" and high-ranking officers were called "sud-sak", which indicates that they were derived from ancient Xaldean times. This is pure Akkad's words, because "sak" means – "leader" (head, chef), "sud-sak" – "the chief of captain", "stronger", is superior to the "sud" captain. Here, hybrid composition may arise from the definition of Assyrian "Rab-sak", that is, "le grand sak" ("The Chief of Sak") that it would be possible only after the colonization of the name "sak" by Assyrian language. The author points out another example of the "dubsar" – means "author", existing in Xaldea and Assyria. This is not a semitic expression but a pure Akkadian combination because "dub" – means "tile" and "sar" means to write.

Another example is related to the word "sakkanakku" used in Babylonian documents. This word is derived from the term "vicaire" ("vicaria"), which means "foot" and "servant" consisting of two geographical signs. This term implies the highest rank of the sacred kingdom in Babylonia. For example, the king (czar) was regarded as a "sakkanakku" of the God of the Bel. The word "Sakkanakku" refers to the idea of sovereignty, the idea of governing, as well as the exact name of the Saks or the Asian skif leaders, who were called in the form of "iskunka" and in the protomedian language in Behistun inscriptions as it sounded "sakuka" in persian. In addition, the susien (suzian) "sinki" means "imperial" and "sunki-k" means (sovereign), which is expressed in the Protomedian language as "sunku-k" that means sovereign. The phrase "Sakkanakku" was used in the southern part of Babylonia for a long time.

In some cases, the name "Patesi" used by the Assyrians, which is often used in the semitic language

but substituted with the word "nuab," in Arabic is not part of the Semitic language. The word "Patesi" are found in early Akkadian writings, which mean vice-kings, sardar, who rule large cities under the rule of the king (e.g. Urda). Moreover, when Sargon, who won in Samaria, spoke about himself as "the Pates of the Assyrian God", which is equivalent to "nuab Assur."

In the end, the author emphasizes that the non-Semitic people of ancient Xaldea belonged to the Turanian languages, which were deeply differentiated from the Semitic language. Grammatically and lexically, this language resembles the Finno-Ugric, Samodi, Turkic, Mongolian and Tunisian languages, namely the specific Turanian language family.

This non-Semitic people of Xaldéa left a trace in many geographical names of Tigris and Euphrates, their archives, cuneiform scripts of subsequent writers and classics, and in the Gospel. "Ancient sources identify the existence of two races in Babylon and Xaldea".

Referring to Berosa and Yevsev, F.Lenormann shows that the Xaldea-Babylonian Empire was created by non-Semitic tribes. According to Beros, the first inhabitants of Babylon, who were mainly based on Xaldea, were foreigners. Those aliens were the representatives of other races personally brought by the Oannes God. Obviously, it is about the Babylonians who lived in Beros's time, that is, it is about aliens from the perspective of people of Semitic origin to whom Beros was belonging. This once again proves that the creators of civilization were not Semitians. The monuments of the Early Salavism era, and the texts collected from holy books as well as from texts of the undeniable period of the Turanian languages, confirm it.

The author believes that the political interpretation of the ethnographic duality of Sumerians and Akkadians is a wrong point of view, and this fact, in fact, is in ethnographic and linguistic meanings. The author also writes that "the duality of Sumerian and Akkad is essentially based on two reasons and the Assyrians understood it from the very beginning".

I would also like to add that relevant information on Turkic words in Akkadian in the book titled "Turkic words in the Akkadian and Akkadian words in Armenian" written by historian-linguist Elshad Alili on the basis of his research and which has published by the Copyright Agency in 2017.



III.3. We should continue with this short historical presentation and return to the topic of subaris. Following the formation of the Sumerian society in Lower Mesopotamia, the territories inhabited by Subaris covered Upper Tigris, lands across the North and Central Zagros mountains, and later began to be called the Subaru State, which was sounded in the Akkadian language as Subartu / Şubartu. In addition, it is supposed that during the transforming from III to II millennium BC the Subarians were assimilated by their northeastern neighbors Huris that was known as the "Xorey" in Bible. Since that time they have been called "subaru / şubartu" in Mesopotamian sources.

Historical research suggests that the southern-western area ranging from the lower parts of Euphrates and Tigris and bordered with North Arabia, where the Ubays were settled, were the Eand Mountains; suti-

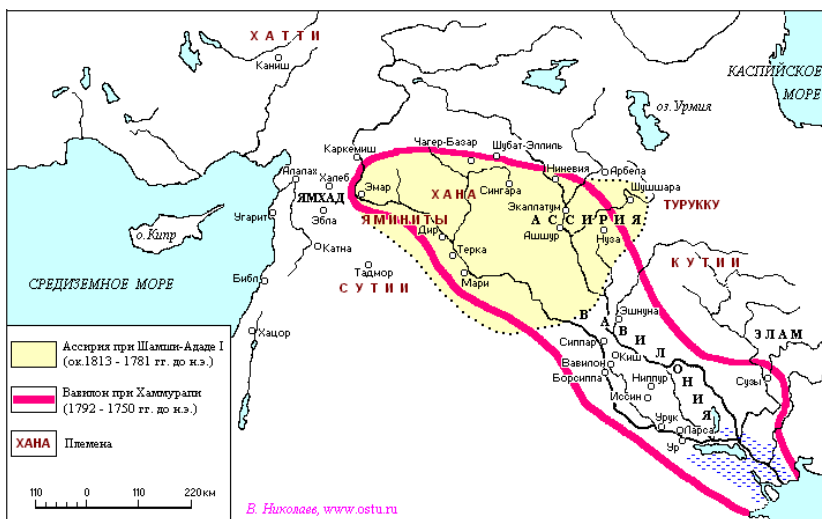
semitian tribes have resided from the west to the northwest, from Euphrates to Central Syria, which were western borders of Sumer. Northern semitians or Eblas (in the name of Ebla city in Syria) were located north-west of Sumer. The Ebla territories were called Martu (in Sumerian) and Amurru (Akkad) by the Sumer-Akkadians, and in both cases that meant "north-west" (from geographical point of view, indeed, from the Lower Mesopotamia to this direction).

Territories from the Aman Mountains to Northern Zagros in northern Syria, namely, the majority of the Upper Mesopotamia were called the State of Subarians-Subar. The Eblan and Subarians had once again been able to subordinate to other cities in these territories, and according to the excavations carried out in Amurru (Syria and surrounding areas), in the mid-3rd millennium BC, was part of the state under the ruling of Eblan. It is estimated that on the other side of Eblas, it was living Western-semitian ancestors of the Finikias / Elamites (Biblos, Ugarit, etc.); the Hirri tribal tribes were living from the Subarians to the north and east, between the lakes of Van and Urmia; and the Kutis / qutis were inhabited in modern Iran, Azerbaijan and the northern-east part of the Zagros mountains. At present, the qutis are considered to be the relatives of the East Caucasian vaynaxs / wombs, and Kutis are relatives of the Dagestan (let's note that these are versions, which require additional scientific evidence). Later on, to the east there was an area where the Dravids were spread out, but in the territories from the south-west of Iran, from Persian borders to Mesopotamia, were inhabited by the tribes called Elam (Akkadian "high, mountainous country"). Central Iran was also an ancient state of Aratta, which had a connection with Sumer. In particular, it must be noted that the Zagros

Mountainous region, where Elam, Mesopotamia, Subarians and Kuti's settlements were located was called the "Mountainous Ciderland" by the Sumerians and later there was the land of the Lullubids, a relative of the Elamites.

Now, there are a few words about the relations between the tribes and states listed. The Akkadian State, founded by the ancient Sargon (2316-2261 BC), collapsed during his grandson Naram-Sini (2236-2200 BC). He overthrew the primitive "northern barbarians" (the semi-nomadic tribes of Kuti and Lullubis that called the "Umman Manda, the warrior manda"), but then Kutis defeated him and led the country under own rule. After the collapse of the Akkadian Empire, there were changes in Upper Mesopotamia during the reign of the Kutis. In the XXII century, BC (mid-second half) the Hurrians were attacked this area from the north and the Sutis from the south, which was the basis of the population of that region.

Mesopotamia during the ancient Babylonian era



As noted in many historical sources, the Hurrites assimilated Subarians and then performed under their name. While the Sutis assimilated the Eblas / Elamites (northern Semitians), but the Mesopotamians began to be name the Sutis as "Amurru" (Amoreys, Amorits), formerly that were used for northern Semitians. There were a number of tribal unions of Sutis, including Sutis themselves, Xaneys, and others. At the end of the third millennium and then, they were called **Amoreys or Suti-Amoreys**.

Approximately starting from the XXII century BC, Subari-Hurrites are called as the symbiosis of Subarians, and Emblait-Sutis symbiosis - **Amoreys (Suti-Amoreys)**. However, in the first case the ethnonym was, saved by the assimilated part, and in the second case, a new ethnonym was emerged. These events took place in the period of dynasty of Isis (2017-1794 BC) that

was from Ur that replaced the Ur dynasty and came to power after the reign of the Kutis.

Thus, Suti-Amorians lived in Mesopotamia together with the local population. Due to their semi-nomadic lifestyle, their leaders settled in tents, and ordinary amoreys settled in suitable places for pastureland near the towns. Each Amorey tribe (Suti) had its own ruler and tribal leader, and in time, they turned into centers of power, establishing rulership over other provinces of Mesopotamia. Lars kingdom (1800 BC) of Yamutbala tribal alliance dominated, which claimed the heritage of the Ur dynasty in the south, in the center, which was the capital of the Amnanu tribe, Babylon, and in the Middle Euphrates, the capital of which was Mari-Xaneys tribal union. Shortly afterwards, all the Upper Mesopotamia, including the former Mari kingdom, and the Assyrian state, that became a part of the great state called "magnificent" as in the ancient Subartu by the Xaney king Shamshi-Adad (1824-1777 BC).

In the eighteenth century, the famous Babylonian King Hammurapi (1792-1750 BC) reunited Mesopotamia and period after this started to be called as Ancient Babylonian era (1895-1595 BC). Hammurapi first accepted the Shamshi-Adad (until 1790 BC) and his tribe subordinated to Subarta in Mesopotamia, but after the death of the latter his country was divided into the parts, and the first of the power started to be Cedarlaomer, king of Elam (in particular, Kutir-Laqamar, 1770 BC).

And there is such a story in the Bible that Elamian King Cedorlaomer united a number of other 7 Mesopotamian leaders, including Sandraard Amrafelia (the name of Babylonia and Hammurapi in ancient Hebrew), moving forward to Transiordia, obeyed himself the most of the Mesopotamian kings (we will talk about

the origin of Cedorlaomer). In 1764 BC Hammurapi in the alliance with Zimril, the king of Mari had overthrown the Elam ruling and then obeyed the territories of the remains of Subartu, whose ruler was Ishmi-Daqa, the son of Shamshi-Adad, afterwards defeated his allies and occupied Elam and founded the Mesopotamian Empire which capital was Babylonia in 1755 BC. During the reign of Samsunlu, heir of Hammurapi (1749-1712 BC, the State of Hammurapi was destroyed by the "kass" (in Akkadian "kassu", nowadays –universally accepted the Kassids). Some authors suppose that "kass" sounded like "kasspe" and they were Kassids. Under the leadership of Qandani, the Kassids divided Babylonia into two parts, and continued to settle in Middle Euphrates and together with the local Amorites created the Kassite-Amorian Kingdom State, with the capital of Terqa. Upper Mesopotamia split from Babylonia and became part of smaller political units, including the Assyrians.

In 1722 BC the southern Seaside kingdom from the weakened Babylonia, at the end of the XVIII century BC, the Elamites returned Susa (Shushan) and started marching to Babylonia, and later the Amorite part of Upper Mesopotamia was seized by the Hurrites coming from the north and north-east. The Hurrites created a state called Hanibalbat, which consisted of the former lands of the Amorite-Hanites. The name of this State means "cut off from the Hanites" and starting from the XVI century BC during the new dynasty here was called Mitanni.

As a result of all this, in 1595 BC Hittite King I Mursili marched to Babylonia and ended the Hammurapian dynasty. Then, in Babylonia, the power passed to the Mountainous Kassids. In the Middle Babylonian era (approximately 1595-1150 BC), the State of Kassids was called Karduniash in Babylon.

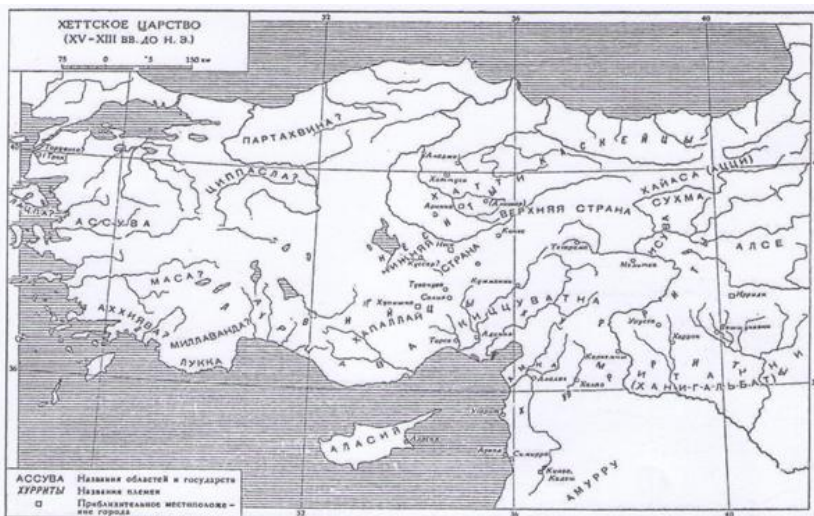
The Kassids united Babylonia, subjugated Seaside, and took the Mid-Euphrates from the Mitani. Their historical lands "Kasshu country"s southern Center was in the Zagros Mountains. The Kassids dynasty was overthrown as a result of the attacks of the mountain-Elamites and The next period until the end of II millennium BC, was called the New Babylonian period until the persian invasion. During the reign of the Cassitid dynasty in Babylon (XIII century BC), Asshur / Assur, located in the northern province of Sumer-Akkadian area, went on the rise, becoming one of the powerful states in the ancient East – Assyria through obeying the surrounding areas. As a matter of fact, that State is a nominal title in middle Tigris, with the center of identical name as the city of Assyria was existed from the III millennium BC. According to scientific publications, they were the so-called "Assyrians" who had been smashed from the main mass of the tribes of the Akkadian language speaking tribes. They have still settled in these places since about 3000 BC. Assur was included into Akkad and Ur states as one of the administrative centers in the XXIII-XXI centuries BC. Following the fall of the Ur dynasty, the Assyrians conquered the Hurris, and the Assyrians began to calculate their statehood historically from that date. It is important to note that the history textbooks suggest that, in approximately 1970 BC local ashurs (Assyrians) seized a dynasty and for six centuries the self-government community became politically independent. The XIX and XVIII centuries BC are exceptions, that the Assyrian lands were occupied by Shamshi-Adad and Hamurapi kingdoms. The history of that State dates back to the ancient Assyrian (XX-XVI centuries BC), Middle Assyrian (from XVI-XV centuries

BC to XI-X centuries BC, until the Aramis arrival) and New Assyrian (from the XI-X centuries BC to the VII century BC, until Assyria was destroyed Babylonia and its allies).

IV. In this chapter, we will explain the concept of the "Armi / Arme / Erme" term and the origin of the name "Armini". This approach was based on the findings of Professor F.Agasioglu (Jalilov) and the books titled "Armenians in Turkish History" (Basic Book), Ankara, 1995, as well as the research "Armenian Penguins and Pseudo-Armenian Hays" (Turkish-Armenian relations before Christmas) published in the book "Azeri People", Baku, 2005.

IV.1. The author emphasizes from the very beginning that the Hays that today are called as "Armenians," are Indo-European origin, and their ancient homeland is the Balkans. Similarly, the ancient land of the Proturks is not Altai, but the Asia Minor and the South Caucasus, and only after the IV-III millennium BC due to change of nature conditions and the migration of semitians flow influx, Turks started to migrate to the Altay region. The Prototurks tribes that migrated to the Altai created their second home there and some of them under different names such as Saka, Hun, Subar (Sabir), Oguz, Qipchaq and others returned at different times. We have to point out that the same approach was developed by **J.Campbell** in relation to the Hatts in the Asia Minor, in his book titled "The Hittites: Their Inscriptions and Their History".

Hett Kingdom in (XV-XIII centuries BC)



According to Aghasioglu, the Turkic tribes and tribal associations that remained in the Middle Asia were Hindu-Europeans (Hetts, Persians, Hays, etc.), immigrants from the north, living in within the surroundings of Semitic tribes and their derivatives (Akkadians, Assyrians, Aramids and Arabs) coming from south as well as Hurri-Urartu caucasian language speaking tribes. The Sumerian, Akkadian, and Urartian sources of that time reflect that there were the subars, kumans, kuluk, arme (ermen), urtu, gashgai, turuk, as (azer), mitan, sanqi, barsil, qarqar, kenger, kimmerians, saka and other tribes of Turkic origin in the northern and neighboring regions of Mesopotamia. Archaic Turkic expressions in the language of the Hays are important information for the restoration of the history of the Western Asia, and even the attention of German scientist Mortman focused on those 140 years ago. The author

also notes that the pre-Islamic entalinguistic history of the Western Asia confirms that the Sumerian, Akkadian, Arami, Hatt, Pers, Hürrit and Urartu languages were not the autocondes for Asia Minor, and it was shown the history of foreing tribes that spoke in those languages. Turkic, and especially the Turkic-hatt, Turkic-Sumerian, Turkic-kassit, Turkic-elam, Turkic-Hurrit, Turkic-Semitic names, expressions, idioms and sayings, anthropological, and archaeological information existed in the language of neighboring peoples proves the traces and locality of Turks returned from Mesopotamia and Middle Asia in this region.

Ancient Arme-Subar Beylik was one of the oldest prototurkic existences facing with the Hays, migrating from the Balkans (the author called them pseudoarmenians) during the first millennium BC In the South-eastern Anatolia, deeper contacts of the Hays with the Turks were found in the upper parts of the Euphrates when Christianity began to spread, and that the Hays associated with the Armenian tribe called Ermens / Armens of Turkic origin in the province called Armini. The argument based on the above mentioned is that **the name Arme – is an ethnonym of the Subar tribe in south-western Anatolia (the Arme toponym is derived from here, whereas the Erman is ethnonym of one of the Turkic tribes living in the north of the Euphrates, and the Ermeni / Armini toponymes (country) was developed from her.**

Later, the author states that the name of the ethnos itself, the name he knows, lives within a society that carries this name for thousands of years, which can be erased from his memory very rarely. What about how the neighboring peoples have called this ethnos, as a rule, character, lifestyle, habitat, and even clothing, or

anything, that is, specific to that ethnos, can lead to a change of this ethnonym in accordance with historical-political conditions. When talking about the language of two peoples of the same language group (for example, Saka-Kimer, Khazar-Barsil, Mitanni-Ermen, Kuman-Kipchak), the language is usually called as the language of that ethnic group. As a result of the assimilation of ethnoses speaking different languages, one of the languages melts and disappears, subjected to assimilation, and eventually one of the two ethnic names becomes a common name. For example, as a result of the Bulgarians-Slavic assimilation, the name of the Bulgarian language called as the name of the assimilated people or the language of Etrusk-Latin assimilation, Latin as a common language became a language of the people assimilated.) F.Agasioglu emphasizes the rule about ethnicity of names with regard to the name of "Armenian", stating that as it was repeatedly indicated, the Hays never called each other as Armenians, but called Hay.

In addition to that this name was given by others, that after the arrival of the Hays they have been called Armenians. The Armenian term is of Turkic origin, and therefore it is necessary to distinguish the Armenians from the Hays. (F.Aghasioglu called them pseudoarmenians, but in this study, we use the term Hay-Ermens or Hay-Armenians). The names "Arman", "Armi" as place names, since the third millennium BC, indicated as "Arman", especially in the notes by Sargon Qedimi and Naram-Sini (Naramsuena, circa 2236-2200 BC). According to F.Agasioglu, the name "Arme" is not the same as with toponym "Arman", although both are located in one region. The name "Armi" is also mentioned in the Eblait archive, as Professor I.Dyakonov points out,

it does not have anything to do with Armenians (see this presentation). F.Agasioglu notes that the name "Arman" was widely distributed among the Turkic people as a whole and especially among the protoazeris widely. For example, Arman is a toponym in Bashkortostan, as well as the name of the village near Ashgabat, and the mountain near the Duala river located near Kirkuk, It would not be right to name this name as pointed out by I.Dyakonov, as it was known thousands of years before the aramis were appeared.

IV.2. Thus, according to the author, Arme is not in the north of Syria, but rather upper the Tigris River, in Zabana-water region, that is, the central part of the State Mittani, where the Subarians was living, but the geographical name Armenia was located a bit in the north, in a neighborhood. In this regard, the author notes that the word "Ermeni" was the first time mentioned here as "Armini" in the 6th century BC, and explores the ancient history of the Mitanni State. He writes that the numerous Hurrians lived with the local subarians up to the place of Urartians in the upstream of the Tigris until the name of Armini appeared. For centuries, the coexistence of the Hurri-subarians led the way for the establishemnt of a confederation of different nations. According to the author, the Hurrians assimilated with the mitani tribes, mainly derivated from subarians. It is no coincidence that Mitanni was a state of Hurrits, but it was more known under the name of "Mitanni". It was discovered in the upstreams of the Khabur and Balix rivers by the western Hirrit tribes, with the capital of Vashshukani (XVI-XII centuries BC) and it was used as Hanigalbat in the Semitic language (the definition of this term was mentioned above), and Naharain ("the state

between two rivers") in the Egyptian sources. However, due to the fact that some of the eastern tribes of the Hurrians moved to the central area of Tigris' and have come to the left bank of the present Kirkuk, their trail reached to Palestine, and to the east – to the borders of South Azerbaijan. The Hurrians spread out in smaller distances from Asia Minor, used the help of local subarians that were under the pressure of Assyrians. It is no coincidence that according to in the sources of the Hurrilsit is possible to see the ancient Turkic subar names (Arigen, Dasuk, Kaltuk, Siluk, Ikita and others). In addition, F.Agasioglu pointed out the fact that it was created Arman and Ermen toponyms in the places where the mitanians lived and migrated.

For summarizing the abovementioned the Hurri-Subar ethnic unity form the basis for Mitanni reign. After the collapse of the Hurri-Mitanni state, mitanians and suborians created smaller states in different regions that were in vassal dependency on the larger state structures.

Then part of this moved to Central Anatolia, and some of them migrated to Middle Asia through Azerbaijan, and in later periods, mitanian families could be seen in these lands (for example, Kumush-Uzbeks, as well as Karakalpaks, Midian Matan). The Herodotus and Strabo stated that mitanian families were living in Anatolia and Azerbaijan, and this information dates back to about the 5th century BC (V-I century BC). For example, Herodotus notes that in the historical territories of Azerbaijan there were Matien (Matiena) in the area between two branches of the Tigris – in the Greater and Lesser Zab, representing the Anatolia and Urmia Lake as the place where the Matien tribes lived.

Returning to the Mitanni state, the author stresses that the Mitan (matian, matien, maytan) tribes, helped the Caucasian-speaking Hurrians to create a State in the north-east of Mesopotamia in the II millennium BC, and became the ethnicity of that State. In those times, the Mittanians were considered subarians (mitan) – hurrit tribes spread to the north-west of Syria from the east to the Tigris River (Kirkuk region).

The tribes of Mitan – (Subar-Ermen) reflected the two branches of one nation like Saka-Kimmerians. In the historical sources that describe the preceding era, the tribes of mitan – (subar-ermen) are always mentioned in the neighborhood areas. After the fall of Mitani, it was noted that some of them moved to Asia Minor and the other part to Azerbaijan and Middle Asia. Thus, during the era of Herodotus (V century BC), the mitan-ermen tribes could be seen in the Central and Eastern Anatolia, in the four surrounding regions of the Urmia lake, but finally at the time of Strabo (I century BC – I century AD), they could be seen in the east of Arminia and west of Atropatena, and the Matienna region was the provincial state of Midian.

In the next millenniums, the tribes of the Mitani are exclusively referred to as Turkic peoples (Uzbeks, Karakalpaks, Bashkirs), but the Ermen toponym from subar (mitan) tribes were indicated not only in Anatolia and Azerbaijan, but also in the Middle Asia and even until the Erman mountain in Baykal, and the range of this toponym covers Ermen Kishlag (Uzbekistan), Mountain (Kazakhstan).

The Ermen tribes, along with spreading to the Siberian region through South Azerbaijan, and arrived in Northern Caucasus (in Ossetia – Erman toponym, in Samur River delta – Armen fort, Ermik village – in Vedi,

Bashkir name Ermin, tribe Ermi, Ermenli of Volga river bulgars, and Armini ethnonym among the Saks tribes in Russia, etc.) through crossing the Darial Gorge and Derbent Gates through Northern Azerbaijan Erman toponym, Vedida, Volga the descendants of the bulls, the Ermeni, the ethnicity of his arm among the Saxon tribes in Russia, etc.).

Summarizing the results, it must be noted that Armi has named the region "Armini" (the land). After the collapse of the Mitanni state, it was a small structure called "Arme" in the northern provinces of the Mesopotamia. Although, at the end of the 2nd millennium BC – from the beginning of the 1st millennium AD it has begun the influx of semitic-aramis derived from the Aramis to the Upper Mesopotamia, according to Assyrian sources, there were spread out the toponyms as Aramaia axlamaic in the name of their places Areme, Arame, Aramu and to the north of Diyarbakir, to the south of Murad-sudan, to the west of the Subar Beylik, (those semitic names did not spread out beyond the Kashyar Mountains). Therefore, Subar-Hurrids, who survived the Mitanni era and lived in the Arme region (Armi ethnonym), were called Arme in the Urartulus, and Arime in Assyrians and according to F.Agaglioglu in the texts of the thousand years before the arrival of the Arams, it was talking about this country.

With regard to the latests periods there has nothing to do with the Arams the Armi-Arme-type toponyms and ethnonyms that we encounter in the triangle Azov-Siberia-Azerbaijan. It must be noted that the name of the Zaban-Su River flowing from the Arme State was called Subna (t) in the ancient times and then inverted to Sub-Ana proforma, as well as according to the latests Hay-

Armenian texts there was a Turk / Tork place of worship in this country.

IV.3. Under the pressure of Assyrian-Urartian raids, the Arme region was weakened by the sublime neighbors, and finally subjugating by the Assyrians and turned to the province of Assyria. However, the small Subar princely state in the east has maintained its own independence, until 673 AD. After Subar had lost its independence, the Assyrians involved the Arme region in the western provinces by establishing two provinces in its territory. Both provinces were geographically covering the present-day Mush-Bitlis-Diyarbakir-Khazar lake lands, which were inhabited by urmu, subat, armi tribes and roots. In the northern part of the Armies, it was living the Gashgays near Bingol. Among those Turkic peoples, since the Mitanni era tribes of Hurri have had living there. During the semi-long period until the overthrowing, the Assyrian kingdom a number of significant events took place in this region: it has begun the influx of sak-kimmerians from the northeast that dislodged Urartu to Van Lake, and weakened the Assyrian state starting from the Manna borders. However, the Assyrians succeeded in establishing relationships with one of the Saka's leaders, Partatuta, that prolonged the term of their state reign. The Assyrians, who lost several lands Manna and Midia after one after, joined the Arme district to strengthen the Subar region they had previously destroyed and created two great provinces. F. Agasioglu notes that the Assyrians began to change the ethnic composition of the population and, therefore, due to its policy, the Arams, the Mushks and other tribes were transferred here from the North-west of Syria and southern Phrighya. There could be Hay-Armenians among them, as according to their latests

sources there was information on their subsequent placement in the region. The Subar, the Mitan-armi and the Urmu tribes, which were dislodged from here, moved to the north and joined to the Saka-Kimmerians and became a new force and in the upper part of the Tigris, where previously Urartu province was located, established a new small state – Ermen (historically Ermeniya) in the VII century BC. The warriors of this state, in the war against Assyria in 615 BC allied with the Midian forces. Following the destroying of Assyria, the Midian king Kiaksar granted the Ermen province with the independent Beylik status where his allies were living, turned to the province of Midia and sent Paruru here as governor. **Thus, “the Ermen” kingdom was established in 612 BC, of which the majority of its population was of Turkic origin (armi-mitan, urmu, gashgai, subar, saga-gamer) and Hurri-urartuans.**

F.Aghasioglu writes that when the Christianity spread, few Hay-Armenian tribes infiltrated here became residents of the area where they came later. After the Midian, these lands became the province of the Persians, then the Macedonians-Selevkids, the Arsacids, the Roman-Byzantine, later the Sasanids, the Caliphate, the Seljuk and until the early twentieth century of the Ottoman Empire and currently is a territory of Turkey. The satraps, governors assigned here, sometimes had the authority to lead the larger territories, and in certain periods, the Ermen country not from ethnically but from political and administrative point of view, covered significantly large area that led to the conception of the country (governorship) and consequently this led to the formation of the term "Great Armenia". Here, Ermen ethnonym was formed on the basis of the scheme Er + men, although it can not be exclude that the term is of

subar origin (mitan-armi tribes), which is derived from the name of armini (that is, armili).

But in any case, it does not have anything to do with Hay-Armenians. And here it is necessary to remind the views of academician I.Meshaninov on the term "erimen": *"The term existed long before the Armenians had been scientifically established on the local ground"* (I.P.Meshaninov "Analysis of the name of Yerimena", language and thinking, Volume 1, Leningrad, 1933).

V. Starting the description of the mixed ethno-toponymic version and, first of all, let's note that according to our point of view Arme / Erme / Armi / Arminia originates from classical sources and ancient texts, which include Herodotus, Strabon, Kalisfen, Berros, Pindar, Bible, Hett, Assyria, Egypt and other inscriptions, I.Shopen, R.B.Byorton, O.R.Henry, E.Renan, A.N.Seys, Anati and other well-known historians such as C.R.Konderin, A.P.Uott, Xammel, Opperta, U.Vinkler, Helsweld, Roumenson, and the completely unused A.T.Qaley, R.O.Fessenden, **J.Campbell**, Levis, B.Paton and others' works. Some scientific studies of the mentioned authors were used very rarely in Soviet and later in Russian literature and were not translated into Russian and existed in English and French languages, so, that we translated and refer to them.

Based on the resulted point of view, the Arme / Erme / Armi and Arminia terms dates back to the Hutts (primitive Hetts, Biblical Hetts), and the toponym of one of these tribes' communities is similar to the name of the area that they live in. We would like to start with our brief information about the Hutts. As it is known, the Hutts (English: Hittites; Jewish: Hebrew); **בְּנֵי־חֶתַי** it is mentioned also in the Septuagint: as Chettai LXX **Χετταῖοι, Χεττεῖν, υἱοὶ [τοῦ] Χέτ;** Vulgate, "cetheai," "Heth", Assyrian, "Khatti", Egyptian (ancient Egypt), "Khata", as well as Khiti, Khatai, Kitai and etc. as well as in the Bible annals, Egypt, Assyria, Urartu and their sources.

The first letter of Heth is the throat vowels, and it is not accidental that Septuagint (Septuagint) gives this word as Chettai, which corresponds to the form of the ethnonym. The Hutts are ancient people of the Bible, and in the Bible (Ruth: 10: 15) Hett is the second son of Hanaan (the name of ancient Palestine) after Sidon.

According to the Herodotus, the Xatts are "Syrians", but according to Strabo – "white Syrians". Along with this, the Xatts is a people of Turanian origin (J.Campbell, "*The Hittes, Their Inclusions and Their Histroy*", Montreal, Toronto, Villiamson 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 Insights*", A.V.Watt "*Palestine exploration Fund, 1889*").

The Hutts lived in Palestine (in the southern part) until his Jewish invasion (Old Testament, E.Anatti, *Palestine before the Hevrews*, Campbell, Sayce's works mentioned above – as well as the work of "*Hittits*" by O.Henry). The Hutts came to Palestine from North Mesopotamia (ancient capitals Cutha or Tiggaba in Hutt's language) and later settled in North Syria, Central Anatolia, Cyprus, etc. (J.Campbell). There were famous cities of Xatts in Syria – Hammath, Kadesh, Karkemis (the capital of the Hittites in North Syria). The Kommagens was included to the south area of Hutts, the earliest inhabitants of which were almost settled on both fronts of the Taurus Mountains (Cilicia in the south, Cappadocia to the north, and Arminia until to the east: their first homeland Mother-Country – was areas in the north) that was evidenced by herogloifs (Sayce) in the shape of steep meadow nose, gloves or mountains.

The initial migration routes of Khatts to the south:
The road from the Caucasus – given in orange color



According to R.O.Fessenden, the Hatts originated from the Ab-Ur tribe (the Sun and fire worshipers), migrated from the South Caucasus to the Euphrates valley and then to Saudi Arabia, and later known as the Sutis. Afterwards, returning to the north and was known as the Giksos and Hatts (Hetts) established their reign in the mountainous part of Armenia, from where they returned to the East Caucasus and the coasts of the Black Sea and was known as the Skif-saks (R.O.Fessenden, "*The Deluged Civilization of the Caucasus isthmus*", Ch. I-XI, 1923-1927, Cambridge, Massachusetts, USA, Canada). E.Rennan on the Kin Relationships between the Saks, the Sutids, the Giksos,

and the Hattans also wrote in the work "*The History of Israeli Nation*".

The Hatts coming from the Caucasus and being of Turanian origin had their own language. It is obvious that Turanian languages are agglutinative and modern Caucasian languages are also agglutinative. According to Fessenden, "*the Proto-Caucasian language was agglutinative*". The language of the Hatts was also agglutinative. This language was similar to the Akkadian (Older Akkadian) languages which were similar to Proto-Midian and ancient Chaldeans (Conder, Campbell). These languages are primarily close to Ugro-Altai languages – Finnish, Hungarian, Turkic (Lenomant, Conder, and Jevishensislopedia).

The Hatt language is partly similar to the Caucasian languages as well (J.Campbell, Sayce), and the Caucasian languages are of Yafet languages which are agglutinative to some extent. Academician Marr believed that the Hatt language was formed from the mix of agglutinative and Semitic languages. Also it should be noted that ancient Hatt writings were close to the Cypriot and Van (Urartu) writings, the same as the Elamite (New Elamitic), Cassit (Cossaen) languages (Lenormant, Hommel). The Hatt language also resembles the language of modern Chuvashian. Chuvashian language (Turkic group, Bulgar branch, is located nearly between the turkic and ugro-finnic language groups) as bak, etrusk, caucasian languages (J.Campbell), and is a bridge among the Hatts and caucasian yafetids (J.Campbell, Marr).

In general, the similarity is mentioned between the agglutinative language of the Turanians and the Sumerians and the Chuvashian language (Marr). Finally, the Hatt (Hammathite) hieroglyphs were the source of the

syllabic Kupr alphabet (Sayce, Conder, and others) and that's very important. Let's reiterate that Albanian historian Moisey Kalankatuklu pointed to the origin of the Albanians: "...of them, from kittis- the Cypriots were separated from the sons of Japheth; they went to the pagan islands and those who deriviated aluans and live in the northern countries are the same tribe ass kittis". (Book 1, chapter 2).

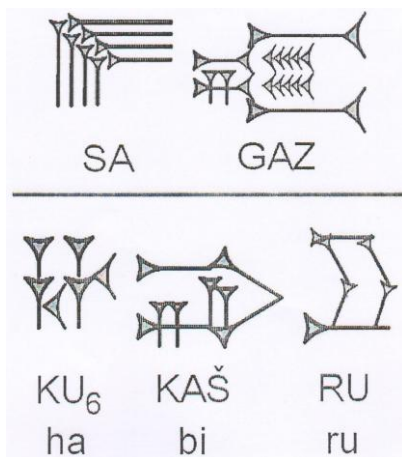
Further relevant information can be found in K.Imanov's book, "*The Caucasus Albania and the Hatts of Minor Asia*" (Baku, Copyright Agency, 2015-2017), in which there was information about migration of the ancient name of Cyprus – Kittum and Hatts.

Based on the sources and studies on the Hatts, it may conclude that the Hatts are kins of the Kuti, Lullubi, Kassids and Sak tribes. Thus, the Lullubi and Kuti were called Uman-Manda, and that they were Saks (Ugo Vinkler, Helsfeld), and the Kuti tsarism was consisted of Protomideans, who conquered Babylon (Berros), and the Midians were a branch of Kuti or Ashquz - Sak (J.Oppert "*On the Median dynasty*", London, 1876, as well as Rowlinson).

Or the Hatts and the Kassits (kasses) were the Saks (A.T.Glay, "Personal name from cuneiform inscriptions of the Cassite period").

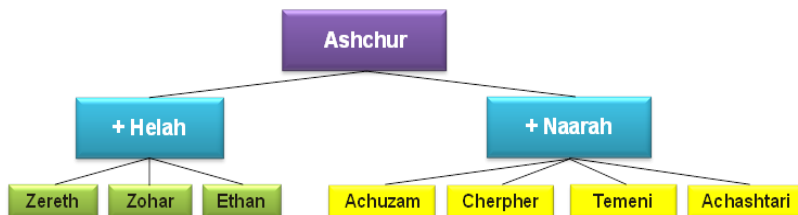
Finally, according to Amarn letters, well-known Kabiri or Ha(b/p)iri, are depicted as martial – alien invaders the Saks and in the Sumerian ideograms is written like SA.GAZ, SA.GAZ.ZA, SA.GA.AZ, SAG.GAZ, GAS. Moreover, it was noted that Kabiri Hittit was one of the Mittannian peoples (Glay, G.Johannes Botterweck and others. *Theological Dictionary of the Gold Testament*, Glay, M.Greenberg, "*The Ha (b/p) iry*", Americ. Orient, Soc., New Haven, 1955).

Shumer ideograms



Let's continue to the etymology of the Armi / Erme-Armini names, which, according to J.Campbell, it is the name of one of the Nairi peoples, derived from Hatts. At the same time, Kalisfen and Pindar noted that the Armi bearing that name lived around the Kalika Mountains in Cilicia, and therefore the neighboring mountains were named Arim. Campbell also noted that Armenia / Armini / Arminia originated from the Arima / Arimi / Erme origin and was also the name of a part of the Nairi-Hatts. These are the descendants of the Ashtheroth (Ashashtari) reflected in the Bible. The Egyptians called them Mesopotamian Naharain, in the Torah – is called Aram Naharaim, and the Assyrians called them the Nairs. Finally, Herodotus considered them Neuris (Nevrs) originating from the Saks, whereas those who moved to Italy considered as Naharcher (some part of Etruskans), but to Spain, and Navarre were called Navarres. The Arimi / Erme tribes, originated from Hatts were closely associated with the Hubur-Subartu (Subareys) peoples.

According to J.Campbell, referring to the "Chronicle", Ashchur was the ruler of the Hatt's sovereignty, who had two wives, named Helah and Naarah. We need to look at Ashchur's genealogical branch to clarify the kin relationships that have been interpreted. We can show it according to J.Campbell's description.



Ashchur's 7 sons were the founders of various tribes and alliances of the Hatt.

According to historical documents, Ashchur headed the third generation of Hattian dynasty in northern Mesopotamia, with the capital Tekoa. J.Campbell, identifying the district of the city of Tekoa, noted that there is a place with the same name in Judea. Campbell associated it with the Hebrew origins of the Ashchur genealogy. At the same time, an analysis of ancient geographical lists conducted by J.Campbell shows that this city was Cutha Kuta / Quta, located in northern Babylon near the Tigris River, and it was in Assyrian as Kutenin, the name of Turan was like Tig-gaba-ki (in the form of ancient Hatt - Tiggaouki). Ptolemy called this city Diqoua, and, according to Campbell, the name of the city in ancient times was consisted of two words Cheth and Tekoa. A.Leo Oppenheim, in his work titled "The Greatest Mesopotamia" (M., "Nauka", 1980), referred to this city as Hita, and also showed the place where it was.

The oldest texts coming from Cutha gave the opportunity to present the history of the establishment of the Hatt Empire, and J.Campbell writes about this referring to the British assurologist C.Smith (C.Smith, "Chaldean Account of Genesis") as well as to "Records of the Past."

Hatt Migration from Cutha



Вавилон — важнейшие города Мари — прочие города

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The Ashchur's, the founder of the Hatt Dynasty, seven sons from two marriages, went out of Kuta to expand their dwelling places, but it was possible that their movement was due to the floods of nearby rivers and the floods in the soil, and as Campbell noted, this process continued until the semitic people and Assyrians had expel them out of those lands. However, the Hatts first expanded their territory with the alliance with Semitic people, and acted against rising Assyrian.

Let's return back to Hatt's generation in order to show the descendants of the Nairi roots and where Arima / Arim / Erme names came from.

The son of Ashchur, Cherpher (according to J.Campbell the name of the island of Cyprus originated from his name), with the efforts of his son Charep, had invaded Elam (Suziana) and he was known as Chedorlaomer, the founder of the 1st Hatt empire.

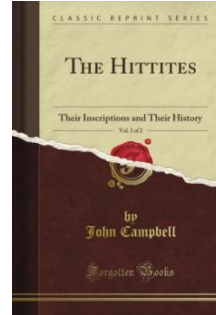
According to professor Seys, the Elamites call it Apharsites (Apharsites), as well as "Hubur or Subarti people". It should be noted that the name of Kedorlaomer in the Elamian language sounded as Kutir-Lagara, and meant "[goddess] Laqamar – a female guardian". As noted in "State of Elam" ("Nauka", 1977) by V.Khints, Elam was called divine power "kiten", therefore, there was the word "kut" in the root in the name of many kings from the Khubur-Subarti. Let's also note that Elam ruler who signed unity agreement with grandson on Ancient Sargon, Akkadian king Naram-Sin in 2260 BC, was called Khita (H.Hints).

Kut / qut is an ancient Turkic theonym, while the kutis / qutis are warrior tribes coming from the foothills of Zagros, which ruled 100 years in Akkad-Sumer at the end of the 2nd millennium BC

Modern Khuzestan province population (the historic Elam territory with the capital of Shusha (Suzi)) was a modern-day Persians and Arabs speaking in Persian, Arabic, Bakhtiar and Lurian, and assimilated with the locals, but the Gashgais lived here were speaking in Turkic language. Today, the Lurs and Bakhtiars are considered people assimilated with Iranians, and are believed to be the descendants of Mount Elamites, but Bakhtiars are considered to be Turks (Elize Reklyu "*Earth and people*", *Geophysics*, IX, Old Asia, 1987). Ethnic

classification of Elamites is difficult, but according to V.Hinsin, "*It is possible that the Elamites had common characteristics with the Lullubi mount tribes and with the tribes called "water people" bordering them to the northeast. "Water people" are considered "subareys"*".

In the scientific works written by J.Campbell "*The Hittites. Their Writings and Their History*" and "*The Shepherd Kings of Egypt*," it was noted that the name of the Hatt dynasty's father is "Ashchur" (the letter "aleph" must be considered), which is practically identical to the name "Shachar" and "Sakyas" (Saklar) or the Skyts (Skifs) the great father of Cipher (Herper / Heber) are derived from the Sucathites or the people of Socho. The ghiksots were originated from his other brother, Achishantari, as a result of additioanl kin relationships. It has seen from these considerations, Subarians are kins of the Hatts, Saks and Giksos, as well as with the Caucasian Albanians – the Saks as due to the migration of Hatts from Cyprus.



The Second Empire created by the Hatts (Arab scholars believe that it is the First Empire) is related to the name of Temeni. The Temenians invaded the Sinai Husham (Hush) in the east in allies with the Jafethites descendants the Jerachmeelites who came from Arkam and it was mentioned in the Bible as Amalek (J.Campbell). Another ruler of this generation, Jabab, reigned in Edom, along with the ruler of the Temanites who ruled in Hosam. J.Campbell notes that this ruler was a relative of Avraham's family, namely was Temenid Elon, the father of Esau's wife (Isava), but Beerli of Skifs-saks, the great-grandson of Beerothites born from Esan's father-in-law Hamath.

According to J.Campbell Ashchur's elder son born from the marriage with Naarah, Achuzam, has created his own the most famous generation. Like his younger brother, Achishtari, he was among the leaders of the tribes who went to Jordan eastward during the time of Abraham. It was the capital of the the Zuzim (Zuzins) coming from also the Amonites (Ammonites), and this place was not located in Hebrew; it was under the influence of Ahzam's rule. The Egyptians called his descendants Qaqama, but the Assyrians – Gamqumi in the form of Zamzuni (associated with Jewish Hebrew). According to J.Campbell, Aghuzaman's son Haran was the great father of the famous Jahdatisin (Adites) Yahdad, whose descendants were the leader of the Giksos when he occupied Egypt and the creator of the Egyptian history (the son of Gazez's son Jabez).

A similar concept and the name of Ashtour, the father of the Hatt dynasty, sounds like Ashhur / Ashur / Askur / Askur, the last "r" is changed to "z", Ashgur etc. sounds like the name of the descendants of Sak. It should be noted that there is Achuz in the root of the name Achuzam or the first letter of "alef" is the kuz / skuz / shkuz, which corresponds to the names of the Saks or the first Oghuzs – Skifs samiik names. A similar concept and the name of Ashchur, the father of the Hatt dynasty, sounds like Ashkhur / Askhur / Askur / Askkhur, the last letter "r" to the letter "z" Ashkuz and so on. It sounds like the name of the descendants of Sak.

At the same time, according to J.Campbell (*"The Shepherd Kings of Egypt"*), the word "hak" but more completely also the word "Hyksos" are derived from the name Achuzam, which means "leader". In addition to this, the name Achuzam was given to the region of Giksoses – Kasium (Casium), which was called Sachisu (mountain

and country). In our opinion, it is important to pay attention to the root of the word Sac-hisu, and to look for the connection with the names of "sak" and "shasu".

We especially focused on Achashtari, the younger son of Ashchur born of his with Naarah marriage. This generation is mentioned in the Bible as Ashteroth (Astarte), because they have laid the foundations of Bashah and Ashteroth Karnaim. According to J.Campbell, two sons of Achashtari were very popular. These are the descendants of Shuah, Shurites, and their descendants lived in Zuzim. They are called as Emmim, but the Egyptians called the Shurites as Amu and they also marked the lands occupied by the Gyksos. In turn, the Assyrians, however, pointed to the all southern people, either through Ama or Amatu. The descendants of Achashtari through the Shurites line and, his elder brother were kin of each other, and therefore they belong to the Giksos. Achashtari, himself was considered to be one of the greatest Giksos. Even as noted, J.Campbell, according to local traditions, Achashtari was part of Noah's prototype. He writes that one of the possible reasons for the collapse of the Hatts from Kutha (Cutha) is the local flood and the disaster in the Gospel flood is related to Berosus's main hero Achashtari, identified as Sisitus or Khisutrus, and Hasisadre in the Babylonian tablets. The other famous son of Achashtarin was Chelub. He founded the Chelubites dynasty. The Egyptians who only the descendants of the Chelub generation were known as Naharaim in Mesopotamia. The Assyrians called them Nairi, but Herodotus called them Neuri (Nevri). As we have noted, in Italy they were called Naharcher as part of the Ethus, and in Navarrese in Navarre.

Thus, according to what we have said, the Nairi are the Hatt from the Achashtari descendants and they have played a major role in the history of Egypt. As you know, the earliest rulers in Egyptian history are Auritae, Aegypti and Mestrae. According to J.Campbell, Auritae is from the Caucasus, Aegypti Capthorim, that is, the Coptic, but and Mestraei is the representatives of the Hatt tribe. They were presented as 7 Cabiri and they were seven sons of Ashchur.

And finally, a few words about Ashur's sons from his first wife, Helah. Their eldest son, Zereth, founded the family of Zerethites, and according to J.Campbell, his descendants were Jehaleleel, Asareel. Asarel was changed by the Jews as El-Assar. This line has given the Assyrians their name. The first king of Assyria was Arioeh. Dardanians have emerged from them. They gave the name Llus to Troja eponym. It has noted in Early History of Babylonia, by G.Smith that in the area called Uruk, Zirgulla Xaldehyd builds a temple dedicated to Sarli or the Tsar of the Gods. J.Campbell shows that this temple was changed in the Hebrew language as Al-Assar, that is, was associated with the, the Hatt Asare-el called Assara. By talking about Zereth, we can not avoid to talk about Subaru and Hatts' relationships.

According to J.Campbell, the Subarians came from the Zerathites of the Hattite family. As noted, Zereth is the eldest son of Ashchur's first wife. J.Campbell identifies the location of the Subaru: "*Subair is a country near Chaboras. This name was put in the honor of the Zerethites family, Heber / Cheber, and this family of Ashchur abandoned by him after the Northern Mesopotamian occupation and empire was created. On the other hand, J.Campbell notes that "Zereth's line seized power in Assyria and maintained his power until*

the fall of the Assyrian reign". Along with this, J.Campbell notes that the Zerithites were always dominating in the Moabite region. J.Campbell wrote that Shamshi-Adad was a leader suborian in newly-established Assyria, and emphasized that he was from the Hatt, but his son Ismi-Dagan had ties with the Beerotites. That is, the family name was caled Dagan and Gundumu, and Chemi-dag. The Beerothites are the ones who entered the Nile valley in the east of Egypt. J.Campbell linked the Chemi-dag-i with Amnon, the owner of the Khaldey throne. "After Amnon's son Chemidag's father, he called the lands Ammanu. Thus, Ismi-Dagan was the first of the eastern tsars that even Tiqlat Palasar did not afraid of him, as he called himself his follower" (In modern-day historical works, Ismi-Dagan is the Assyrian czar).

In another part, the author states that Assyria and Babylonian history are based on the relationship between the Japhlet and Renov families, which is associated with the Beerothites family of Assyrian rulers.

Having noted the kin relationships and followers of Zeretites, J.Campbell writes:

The Zerithites were close relatives and allies of the Sumerians in Babylonia and South Palestine;

The Kassids were the Hatts of the Zerethites line;

The followers of the Zeretites were Alarodians (Urartu) and they are often identified with the Tibarens;

The Frigians were the representatives of Zerethites. They preserved their name as Gordius for their tsar; they were the descendants of Berigah;

The Zerithites were allies of Midianites from ancient times, and the followers of the Frigians replaced each other in power: Gordius and Midas. The two Hatt tribes acquired the Subair portion of the Messopotamian

Liberian, but later the Assyrian ruler conquered these lands.

Asur-Ach-Bal talks about the conquest of Nairi, Kirkhin, Subar and Nireb in Messopotamia. Ashchur's middle-aged son is Zohard, his son is Ephrando. According to the Bible, Abraam contacted with him and asked the cave of Maxpel for his died wife, Sarah. The family of Zohar-Zoharite or Tsargarite was in power in Shingar (ruler Amraphel was an ally of Elam's ruler Kedorlaomer to rebel against him). According to Herodotus, the Tsocharites were allies with the Cherefites. The Tsocharites were also called Teucri. J.Campbell wrote that the Trojans are their followers.

Ashchur's youngest son, Ethan, was the first tsar to rule in Edom. His descendants Ethamites were noted in the Arabs accordingly as Adhan and Adhanites and are considered as descendants of Abraham's son Ismail. Now let's focus on the relationship between the Hatts in Gospels and the mighty Hatt dynasty. To this end, we will refer several studies. The first of them is Garry Beckman's work.

There is an interesting article "Sargon and Naram-Sin in Hatti: Reflections of Mesopotamian Antiquity among the Hittites" by Gary Beckman, in the compilation titled *Die Gegenwart des Altertums*, edited by Dieter Kuhn and Helga Stahl in 2001, by University of Michigan. In the writings of the Hittite state, it is possible to find an indirect answer to interlinks among the Mesopotamian events. The author writes, that in the XVIII century BC, the founder of the state of Hatt, as it is known, was the Indo-Europeans, though the country was formerly called Hatti in honor of the Hatts, who first settled and of Turanian origin. Before our era, in 1350, many peoples were included to the Xett Empire, and at the same time, it

governed a large part of North Syria. The Hitt language was used for administrative purposes, until the Hatts disappeared at the end of the bronze century (1180 BC). The Hatt language was used more frequently in religious texts and was widely used by the Hettis in many ways.

The author wrote: "...*The Hittites found a civilization model in Mesopotamia, the most prominent civilization of ancient West Asia... And accepted the written inscriptions from their southern neighbors, adapting them to the structure of their own language, made went beyond Syria, towards their origin - Assyria and Babylonia. The Hittites learned expressions of two main Mesopotamian languages and learned to write additionally to the exemplary literary text in the Hittian language*". The main idea of the author is that "*Babylonian conventions and practices were so superior to the elements of the Hindu-European heritage of the Hittites that Mesopotamia it is more appropriate to think of culture of the Hatts as a representative of the Indian-European diaspora*".

As the bright and transparent example of the Mesopotamian heritage used by the Hittites, the author draws attention to the time of Akkadian Sargon and his grandson Naram-Sin (Naramsuena), that is, to the ancient Mesopotamia, which coincided with the mid-20th century BC. As it is known, Sargon, who united the Sumerian and Akkadian states, created a whole empire in Asia, conveying its borders until the Western Iran and northern Syria. The empire of Sargon existed more than a century and it collapsed at the time of his grandson Naram-Sin. Traditionally, it is believed that this is the result of Sargon's "honor and success" and vice versa, Naram-Sin's "indifference and injustice to God". "It was thought that every ruler of Assyria and Babylonia could have made a chose: "either to go with Sargon's glorious

path, or to destroy the gods as his grandson, and to destroy the land". These traditions were widely spread among the Hittites in the middle of the second millennium BC and reached Egypt. According to the sources of the Hitt, there were also copies of the "War King" epic in the 14th century BC. This saga commends the victories of Sargon in Anatolia. According to the author, the Hittian rulers thus "bound the local history to a wider world, and similarly, the Hittites translate and adapt the Mesopotamian epic about Gilgamesh. **Here it has paid a special attention to the place – Gedar Forest (Sidr forest) where the hero of the saga lived. They thought that this forest was part of their Northern Syria that was under their control**".

The widespread use of Mesopotamian specimens, as well as in the chronicles of I Hattusili, who identifies himself with Sargon and overcame his work with Sargon's deeds, speaks about a great deal. It can be thought of that Mesopotamian traditions have come to the capital of Hett from North Mesopotamia or North Syria with the help of mediators, or, as the author supposes, because of the fact that the Babylonian authors settled in Hattush.

In addition, the author stresses that the recently published text of the Assyrian trade colony in Kanas, Southeastern Anatolia (modern-day Gultepe), "has increased the likelihood of the Akkadian chariots remains in Anatolia 100 years after the rise of the Hittite state and the repatriation of Assyrian merchants".

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

The next work is Trevor Brays's 'The Kingdom of Hittites' (Oxford University, USA, 2005). This work is one

of the latest investigations by the author, which reviews the history of the Hittites based on the Anatolian and Mesopotamian civilizations. The author notes that, thanks to the latest archaeological data, the Hatti – Hett state was one of the great states of the Bronze Age and consequently, she was during its flourishing period in the 14th century BC, she had surpassed Mitanni and Egypt, the two most powerful contemporaries". As a result of ongoing excavations over the last two decades, mainly in the capital Hattush, in the regional centers of the state (South Anatolia and other regions), so many new information is added that only the temporary history of the Hitt world is possible (*italic is ours*). From its first inhabitants, the history of the Hittite state, called the Khatti, was conditionally divide into the ancient Tsarism (beginning of the early XVII century BC from the beginning of the first I Labarnan's reign period) and to the New Tsarism (based on the first Tsar Tuthali, the end of the 15th century – the beginning of the 14th century BC) the author explores the preceding period. He writes that during the Ancient Bronze Age, in the mid – 3rd millennium BC, there were important civilizational centers in Anatolia have (Troya in the north-west, Beysultan in the South West and Tarsus in the southwestern Cilicia). The author notes that "at least the region where the central Anatolian states wwere located was known as the Land of the Hatt's of the Sargon era from the time of the Akkadian Empire". It is known that the Zipani, the tsar of Kanesh (the present-day Gultepe Kurgan in Kayseri) reign was known by the rebellion of the seventeen local rulers against the rule of Akkad Naram-Sini (2254-2218 years BC) spread from Persian Gulf until Central Anatolia. The Hatt's tsar, Pampaya was among the rebels, which shows that there was an organized tsarism

in Anatolia during the Bronze Age before the Indian-European arrival. The author notes that according to the scholars, the pre-East Indo-Europeans called Hatts and the "Hatti" civilization have been confirmed by the remnants of the language and cultural texts that were identified from the oldest archives.

In some regions, there are evidences about drastic changes are made up until 2300 BC, mainly in the south-west, which has signs of great fires. Some scholars link it with the invasion of Indo-European visitors to Anatolia.

Focusing on the Indian-European foreigners, the author writes that *"we have no convincing archeological evidence on the arrival of the Indo-European people, but, we can be sure that there is an Indo-European presence in Central Anatolia at the beginning of the III millenniu BC Because in the beginning of the 2nd millenniu BC, Indo-European personal names appear in the writings of Assyrian merchants who create trade colonies in the region"*. However, we do not know that they have suddenly or gradually emerged, that is, "regardless the immigrants arrival, whether they are occupiers or civilians, or whether it occurred in small groups are within a certain period of time or during a series of events, and they assimilated with the locals and accepted many elements of their cultures".

The author refers to the famous Turkish archaeologist and other scholars with regard to the location of the graves in the Alaca-Goyuk, the graves belonging to the dynasty and their Indian-European style confirms the existence of Indian-European arrivals.

In the author's opinion, immigrants are concentrated in Nes, where the local population of the Khatti, which the author relates to the Hurris (the beginning of the 2nd millennium BC), lived sporadically. Also, the author does

not exclude ethnic conflicts. Nevertheless, he emphasizes that the population identifies himself as a "People of Hatti".

This information indicates that the Hatts existed in Anatolia, no later than 2300 years BC, and the states, they created despite the fact that at the beginning of the 2nd millennium BC it has occurred the arrival of the Indo-European as well as the power passed to immigrants – nesids, Ancient Hittian state, formed in the XVII century and Hatti ethinicon existed for 1500 years.

Finally, we present the works of famous Turkish archaeologist Akurgal. Akram Akurgal, one of the prominent researchers of ancient civilization, wrote in his book "*Anatolian Culture History*" (TUBITAK, Ankara, 1997) that 2500-2000 / 1700 years BC was considered the period of Hatti civilization. 2100-1700 years BC was considered the period of the Hatt-Hitt civilization but 1660-1190 years BC was considered for the period of Hitt civilization.

He notes that the most ancient name of Anatolia – "Country of the Hatti" and the first information about the ancient civilization of the Hutts are mentioned in the written sources of the Akkadian dynasty (2350-2150 BC). Memories about the Hutts were encountered until the 7th century BC and this follows from Assyrian sources up to 630 BC Thereby the ethnic as Hatty-country existed for about 1500 years. And the fact is that the Indo-European by origin Hitit – The Hittites – newcomers to Anatolia – starting from 2200 BC settled on the Hutt lands, continued to use the name of the Hittite country in the form of "Hatti country". The philologists, who first read the tablets from Hattushi / Hattusi (Bogazgei) left the name Hatti to the new tribe which was using a completely different language. And again thanks to the readings from

the tablets it became known that this Indo-European people called themselves Nesits (they spoke on nesitic). However, in the era of ancient history, it was not possible to change the name "Hutts" for the Indo-European Hittites. As to the self-name of the newcomers – Indo-Europeans – "Nesits", it was only related with part of Indo-Europeans settlements in these lands of Central Anatolia. Along with them, other Indo-European tribes settled with their names, for example, the Louviers and Palalar (Palais).

The philologists realizing that the name "Hatti" is unacceptable for the Indo-European tribe, referred to the names in the Bible – "Heth" and "Hittim" (in German – "die Hethiter", English – "The Hittites", French "Les Hittites" and on Turkish first "Eti", and now "Hitit").

And here it would be worth to pay attention, as written by Akurgal, to mistaken interpretation in usage of the expressions "Proto-Hittit" or "Proto-Hatti". So, if to use proto-Hittit instead of Hatti, then the mistaken opinion arises that Hittit-Hitts come from Hatti-Hatti, while these two nations are different by language and race (ethnic origin). If to call the Hatti tribe simply as Proto-Hatti (Hatti) – the absurdity arises. Thereby Anatolian kingdoms of Hatti were protohistoric (primitive) civilizations. Apparently they did not have writings but they had their own language, gods and customs and we became aware of them thanks to the Hittit-Hetts.

We have a little information about the Hatti's language sometimes named as "hattili". According to the tablets (inscriptions) from Hattushi dating from the 14th-13th centuries BC it turns out that Hittit – the Hetts clergymen sometimes used expressions not from the Hittit language in religious writings, but noted at the same time – "here the priest speaks to Hattili (hattili)".

Along with this from the names "mountain", "river", "city", names of gods, a number of religious and mythological texts it was possible to restore the Hutt language and the most important source for this was the text of "Gökten düşen Ay Tanrısı", written in bilingual Hutt and Hittite. Thus, it was found that "Hattili" is radically different from Indo-European and Semitic languages and it is the independent language.

The archaeologist dates the passage of Indo-Europeans from 2100-1900. BC He researches 13 burials found in Alauma Hoyuk and presents that they are similar to the Maikop burials of Indo-Europeans. The burials, apparently, belong to the kings and representatives of the royal family, since they are buried with magnificent attributes.

Akurgal as well as a number of other scientists indicated the significant differences between the Hutts' and the Hetts' appearances. The reason for this were the records left by the Egyptian chroniclers in which were mentioned the long-nosed Hatts soldiers and an entirely different kind of Hetts kings, as wrote E.Akurgal and other authors we referred to in this section.

And finally, let's note a number of points that considers initial generality of the Hatta-Hett. As is known, one of the Hetts kings' name was Hattusili. However, we believe that this name is a modified form of the Hutta Khita-sir (Khita-sir) which means "the Hetts king". The place of metal processing was named in the Hetts kingdom as "kata-patuka" and this was the occupancy of the tiberenes tribe – Sak's handlers of the metal. However, the "Tiborenes" as a term is associated with the Hetts word "tabarna" which means the title of the Hetts kings. And in fact it means "smith".

So, what we say clearly shows that:

- hay-Armenians have no relation to the origin of the terms Armi / Armé / Erme / Armenia / Arminia;
- Analysis shows that the origin of these terms is Turanian and they have been misappropriated by hay-Armenians in the Middle Ages.