

Kamran Imanov

“What covers you discovers you”
(M. Cervantes)

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

or

**the realities of Zangezur, which are
the ancient Azerbaijani-Turkic
lands**

Baku – 2023

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

Ancient texts and classical sources expose Armenian falsifications and fabrications or the realities of Zangezur, which are the ancient Azerbaijani-Turkic lands. Baku, 2023

This book was presented by Kamran Imanov, Chairman of the Board of the Intellectual Property Agency of the Republic of Azerbaijan, on April 20, 2023, as part of the publications devoted to the Year of Heydar Aliyev and based on the speech delivered on the occasion of April 23 – the "World Book and Copyright Day" at the conference "**Ancient texts and classical sources expose Armenian falsifications and fabrications or the realities of Zangezur, which are the ancient Azerbaijani-Turkic lands**" organized by the Intellectual Property Agency.

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Ancient texts and classical sources expose Armenian falsifications and fabrications or the realities of Zangezur, which are the ancient Azerbaijani-Turkic lands

Introduction

Dear friends, ladies and gentlemen!

The end of April is traditionally rich with important days for books, copyright and intellectual property (IP): April 23 is UNESCO's "World Book and Copyright Day" (in Azerbaijan, this date is celebrated for 26 years since 1997,) and April 26 is WIPO's "International Intellectual Property Day" (the Copyright Agency of the Republic of Azerbaijan has been celebrating it for 22 years, starting from 2001). The main purpose of different events, meetings, round tables, conferences and symposia held on those days is to support the development of intellectual property, author-rights culture, and to highlight the irreplaceable importance of intellectual property in stimulating creativity and innovation in the society of knowledge.

This year's events are also dedicated to the 100th anniversary of Heydar Aliyev, the architect of our state.

The history keeps record of historical personalities not due to the description of difficulties and problems, but due to their victory over challenges and problems. Today, we see this victory in modernizing and strengthening Azerbaijan, in the growth of our country's reputation, in the achievements of the President Mr. Ilham Aliyev's

smart and modernized continuity policy in the last 20 years, in the creative line of succession, and the support of the Azerbaijani people to Mr. President with the sense of deep respect and love. If we are to express this attitude to the leader with a famous saying: "True power over people is obtained only by serving them."

The wise people of Azerbaijan look to their future with great inspiration and confidence, and the path to the future lies in capable hands, in a responsible leader who understands that the fate of the state rests on his shoulders, who can perfectly assess the risks and dangers, overcome them, and make us all a victorious nation and Mr. İlham Aliyev, who brought us this long-awaited victory.

Today's realities are surely the victory of the Great leader through the path he paved to glorious victory, his ideas and thoughts that transformed into the most valuable intellectual property of our society, public opinion and wealth.

Dear friends!

The Armenian leaders and remnants of separatist who signed the act of capitulation are currently looking for a master, "sometimes moaning, sometimes begging". Therefore, let me remind the thoughts of the head of state Mr. İlham Aliyeva during his address on March 18, 2023: "There is one condition for Armenia to live comfortably in the territory of 29,000 sq. km - it must accept our conditions, officially recognize Karabakh as the territory of Azerbaijan, sign a peace treaty with us, and carry out delimitation works based on our terms. Only in this case, they can live comfortably on the 29,000 sq. km area, which is all they want now. If Armenia does

not recognize our territorial integrity, we will not recognize their territorial integrity either. Armenia and the hypocritical countries behind it shall be aware of the result. They shall know that no dirty plan against us will be possible. We have power, we have friends, we have a strong position in the world and we have a strong will...".

On April 18, in an interview with AzTV in Salyan city, the President said: "...they [separatists] will either stand by our word, or they will be sent off from there."

Armenian politicians, whose words and actions are full of phariseeism, should firmly keep this warning in their memory.

Dear friends!

If we turn to the recent past, we can see that hypocrisy and doublethink, fabrication and fraud were the leading mainstays of Hay-Armenian politics.

Using the non-Hay Armenian ethnonym and the ancient toponym Arminia (Armenia), Hay-Armenian historiography actively developed different theses about the existence of Eastern and Western Armenia, or even a fictitious "great Armenia" **after the conclusion of the Turkmenchay Treaty (1828)**. The lands of the Iravan and Nakhchivan khanates, which were invaded by Tsarist Russia in 1827 and ceded to the Russians by Qajar Iran, were declared the territory of "Eastern Armenia", although none of the 16 articles of the treaty mentioned a single word about this toponym.

The unjustified Hay-Armenian territorial appetite created by Tsarist Russia and artificially exaggerated in the lands of the Iravan Khanate gave impetus to the claims to the Karabakh and Zangezur lands of the Nakhchivan province. Even hypocritical Armenian

nationalism and Dashnak terror, disguised as Bolsheviks, later led to the secession of some of these lands.

In 1918, V.Lenin signed a decree on the transfer of Nakhchivan and Zangezur to the Dashnaks, only N. Narimanov's substantial demands sent to the Soviet leaders, the fierce protests of the population living in these lands, and the firm position of Turkey helped to create the Nakhchivan Autonomous Region between Turkey and Soviet Russia in 1921. An agreement was concluded regarding the transfer of the republic under the protectorate of Azerbaijan. In order to satisfy the Armenian claims, first Zangezur district was handed over to them, and in 1922, Goyja (Sharur-Daralayaz) was torn from Azerbaijan and given to Armenia. And the more, in 1923 Nagorno-Karabakh Autonomous Oblast was created on the territory of Azerbaijan.

What is Eastern Armenia?

The fictitious "Eastern Armenia" is the creation of landless Soviet Armenia at the expense of Azerbaijani territories. The myth of "Eastern Armenia" meant only the lands of Azerbaijan, and it was in these lands that Armenian statehood was established.

Initially, this national Armenian nest, created in the territories of Azerbaijan under the name of the unification of "Eastern Armenia" with Tsarist Russia, was essentially an aggression resulting from the military occupation of the territories, and during the Soviet period, it was a compromise that ensured the territorial claims of Armenians through peaceful means. The fictitious history of "broken Armenian lands" became relevant after the Second World War, because it was in line with Stalin's intentions, which provided for the return of Ardahan and

Kars to Turkey by Soviet Russia and planned to revise the Turkish-Soviet treaty signed in 1921. Thankfully, Stalin's intention did not come true, but the historical territories of Azerbaijan were Armenianized by the Hays within the framework of the non-existent "Eastern Armenia". For this purpose, the so-called High-Armenian tsar dynasties were invented, the statutes of the Kurakchay Treaty began to be distorted in terms of the imaginary unification of "Eastern Armenia" with Russia, the history of Caucasian Albania, the material and non-material cultural heritage of the Azerbaijani Turks, the ancient inhabitants of these lands, in general everything that could "prove" the autochthonous nature of Armenians in these areas was falsified and subjected to appropriation.

Even today, the fictional history of Hay-Armenian and the nostalgic feelings of the "suffering Armenian people" for the territories targeted for occupation continue to follow the aggressive and hypocritical traces of the modern fictional Arminism lovers. It is no coincidence that the history of **Karabakh, Ganja, Irevan, Nakhchivan and Zangezur lands of Azerbaijan is described under the name of the history of the Armenian people of the XVI-XVII centuries**. After the patriarch's throne was moved to Etchmiadzin in the 15th century (in Etchmiadzin, the patriarchate functioned without a diocese, because the diocese remained in Asia Minor), Armenians proudly called this period the " Etchmiadzin period" of Armenian history.

In addition, they began to spread the idea in various political and scientific circles that "Western Armenia" is still part of Turkey.

In general, how many Armenian toponyms does Armenianism use?

M. Khorensky, the "father of Armenian history" who established the writing tradition of Armenians, claimed in his books "Patmutyun Khayots" ("History of Hays") in the 5th or 7th centuries, or maybe in the 14th century (in fact, the authorship and date of writing are in question), "Biblical" revision that Hayk, Armenak and other phantoms in the "Table of Nations" have kinship of the Hay ethnos to the Sakas, Gamarli, and even turning it into Torgom (Togarma) ancestors (Turkish ancestry), 5 Armenians (1-4 and Greek). Two centuries later, A. Shirakatsi in his "Ashkharatsuyts" ("Geography"), yet again I not anonymous, presented **8 Armenias** as the author, and now the number of "**Armenias**" **has reached 35**.

How many states called "Armenia" existed? **None**, except in their present state.

According to the confession of Armenian scholars, Armenians currently form 11 ethno-confessional sub-ethnic groups, and let me add that if there are so many "Armenias", what "history of Armenia" will we talk about? Therefore, unlike the autochthonous peoples, Armenian scientists are not obliged to write the "history of Armenia", in short, the history of the ethnos, or they write the history of the mythological Hays without a country called "Hayastan" and talk about the territory and history of other peoples.

Undoubtedly, the majority of Armenians and the written histories of the Hay-er-Mani people indicate permanent territorial claims from the political aspect, but one issue remains acute, we say again: Which of the

Armenians would you write the history of? Armenists try to ignore this question, Armenian writers try to keep alive the fantasy of "Great Armenia" between the Mediterranean, Black and Caspian seas, based on the majority of Armenians, this mythologem supports turning separate, fragmented fictional Armenias into a new fictional "complex", including Turkiye, Georgia and North-South Azerbaijan.

The main script of Armenian politics is mythology.

Counting Armenian myths can turn into an endless process. All of them belong to the category of political mythology, united by their goal structure and practical purpose. This mythology, which is a part of the picture of the Armenian ethnic world, determines the way of perception of the external reality and the moral mechanism concentrated here by the Armenian ethnos. Think about it. Several modern political scientists, including the studies of **S.B.Lurie describe that unlike other peoples, the feature of Armenian political thought is geopolitical in nature, consists of building a certain geographical map based on the places where Armenians live and calling the places where they live the next "Armenia" for themselves.**

At the end of the historical background, it would be appropriate to recall the views of the most famous western philosopher-lawyers, which we have repeatedly referred to. Friedrich von Hayek, the Nobel laureate and the founder of liberal philosophy, said: "What makes people's lives possible is the regulation of their activities, the replacement of their habits with thoughtful rules and observance of legal norms." Otherwise, as another western scientist, the founder of liberal law, Jeremiah

Bentham, said, "Peoples who refuse to adhere to principles must sooner or later submit to force." Our Patriotic War, our Garabaghnama, the determination of the victorious Commander-in-Chief, the courage of our soldiers and officers are once again a clear proof of the saying we have read.

Dear friends!

Soon I will give a speech about the ancient Azerbaijani-Turkic lands of Zangazur. My goal is to show that we have lived in this place for thousands of years and to expose Hay-Armenian claims and fabrications to this area based on ancient texts and sources. Now I move on to the intellectual property agenda.

The national intellectual property system, which was created as a result of the foresight of the National Leader, is successfully developing as a result of the efforts and support of President Ilham Aliyev.

This all is developing in the era of the rapidly changing concept of IP, in the era that envisages economics and sociology along with law (jurisprudence) as a factor that forms a framework and system.

Let's take for example, patents and trademarks. This IP structure is not just a service area and should not be limited to the granting of protection documents. In fact, the structure that protects industrial property should be a structure that considers efficiency, measures analytical trends, shows the impact on market competitiveness, and analyzes the social part of protected objects.

If there is no economic factor and commercialization of innovations, there is no innovation, if copyright is not considered, we are giving up a share of the social effect and the noticeable effect of the creative industry.

This means that, **on the one hand, the synergy and emergence of the IP institution should be considered, and on the other hand, the institutional changes of the IP ecosystem are brought to the agenda.**

The establishment of the Intellectual Property Agency and the public legal entity that implements this model contribute to the management of areas, transparency, efficiency and responsiveness through a flexible, more compact and more purposeful structure resulting from the instructions of the head of state. A public legal entity performing state-administrative functions also has proper resources management and cost efficiency using the funds obtained from its activities with optimized methods.

So, within the framework of institutional reforms, the number of civil servants currently working is reduced by 43 people, and the total number of employees by 32 people providing for saving more than one million 100 thousand manats during the year. Only the wages of employees of the Intellectual Property Agency, who are equal to civil servants, are financed from the state budget. The maintenance costs of the Agency and the activity of the three subordinate centers as a whole are carried out on the basis of the principle of self-financing. **This is a confirmation of the effectiveness of the institutional reform.**

For this very reason the tasks facing the intellectual property system are determined by the country's innovation policy and serve the economic reforms implemented in the country.

Within the framework of the institutional reforms carried out by Mr. President Ilham Aliyev, industrial property (inventions, utility models, industrial samples, trademarks) and copyright, which have been operating separately for many years, have been united under one cover, Intellectual Property. The establishment of the agency is the next manifestation of the attention and care of the head of state in this area. The Republican Scientific-Technical Library became part of the Agency, and three centers under the Agency were created - Patent and Trademark Expertise, Intellectual Property Rights Protection and Technology Commercialization and Transfer Centers.

Another implemented project was the "Intellectual Property National Training Center", which is equal to the status of training centers of the World Intellectual Property Organization, jointly established by the Patent and Trademark Expertise Center under the Agency and the Center for the Protection of Intellectual Property Rights. In addition the Department of Intellectual Property Law of Baku State University established with the support of the Agency, as well as agency's branch. SMART-type classrooms equipped with modern equipment are available for students in the Agency. A similar department has been established at the University of Architecture and Construction, and its branch will be at the Agency.

As a part of infrastructure improvement and institutional changes, the digital information system "Open Target for Patents and Trademarks" (PANA), which hosts services to file claim documents for registration of industrial property was created in the Agency. The principle of "single window" and "service

accessibility from any place" applied in this area ensured openness, efficiency and transparency, had a positive effect on the increase of invention and patent activity, and also raised the level of public services.

Among the Eurasian countries, our country was the first to accept claim documents for three-dimensional (3D) objects, and in connection with this, experts were identified in the Agency to monitor the process, and necessary technical work was carried out.

The reforms carried out as a result of the efforts of the head of state bring their results in functional activity as well.

In 2022, the Agency received 271 claims documents related to the registration of inventions, useful models, and industrial designs (83 claims more than last year), including 213 claims documents related to inventions, 27 related to useful models, and 31 related to industrial designs. This **growth was possible as a result of stimulation of invention activity.**

The duration of the expertise on inventions was reduced and it was completed within 8-9 months on average, while it was 12 months according to the general rule.

In 2022, 108 patents for inventions (84 national, 24 foreign), 31 useful model patents (21 national, 10 foreign), and 22 industrial samples were issued in the State Register of Industrial Property Objects.

In 2022, there was a huge increase in the registration of trademarks - **4457** applications were received. This is **1189** units more than in 2021. The number of claim documents for geographical indicators was 8 (1 in 2021).

In 2022, the duration of the substantive examination procedure was reduced to an average of 3 months. In general, the examination should be conducted within **6** months, and in international practice, it takes **6-12** months to complete this procedure.

Examination of the claim document can be carried out quickly at the request of the claimant. In this case, the examination of the claim document must be carried out within one month from the date of its acceptance for consideration. In 2022, this period was reduced to **15-20** days on average.

The technological profile (patent landscape) of our country was determined by the most modern methods. The results of the analysis of the valid invention patents show that the role of the driver of new technologies in the country is played by "Chemistry"; "Health"; "Rescue services"; "Entertainment"; "Excavation of soil or rock; "mining" inventions, and these technological fields should be considered as possible priorities for the creation of scientific and technological development and new industrial fields in Azerbaijan.

In recent years, targeted work in the field of intellectual property plays an important role in strengthening the position of our country in international rankings. According to the latest Global Competitiveness Index Report of the World Economic Forum (the Report for 2022 has not yet been published), Azerbaijan ranks 30th among 141 countries in terms of the "protection of intellectual property" indicator, and according to this indicator, our country ranks among the CIS countries. takes the 1st place and is ahead of many European countries.

In the "Global Innovation Index (IGI) 2022 Report" covering 132 countries, Azerbaijan ranks 79th in the ranking of the "Innovative resources" sub-index. Our country has improved its position in the "Research and development" integral indicator and has risen to the 76th place. Azerbaijan ranked 56th in the "Innovation relations" category. Inventions rank 71st and useful models rank 49th in terms of indicators of intangible assets defined by intellectual property.

In the 2022 Report covering 129 countries prepared by another international organization - "The Property Rights Alliance", Azerbaijan ranked 60th, followed by Armenia (63), Georgia (72), Kazakhstan (75), ahead of Russia (85), Moldova (95) and Ukraine (105).

In the "Intellectual property right" group, our country is ahead of Kazakhstan (86), Moldova (90), Armenia (91), Ukraine (93) and Georgia (112), moreover, according to the "Awareness of intellectual property protection" indicator, Azerbaijan holds 30th place, which is high in the ranking.

The improvement of the level of protection of intellectual property rights in our country was also noted in the section 5 "Intellectual property rights" of the report published by the US State Department on the investment climate of Azerbaijan in 2022 ("2022 Investment Climate Statements: Azerbaijan").

That said, we have a lot of important tasks ahead of us.

If we are to cite the Head of state, "in the progress of modern world civilization, human capital and intelligence are of decisive importance as a new quality factor. The path to prosperity and

development of any state is through development based on science and innovation.” Therefore, the "Socio-economic Development Strategy of the Republic of Azerbaijan in 2022-2026", approved by the Decree of the Head of State No. 3378 dated July 22, 2022, sets a number of tasks before the Intellectual Property Agency for the development "Development of the innovation ecosystem": stimulation of registration at the international level; establishing effective patent registration procedures and raising awareness of intellectual property rights; determining the country's technological profile (patent landscape) and research directions based on international indicators of patent data. The tasks also include active promotion of Azerbaijani products and the "Made in Azerbaijan" brand in target markets, ensuring the dynamic development of cultural and creative industries, strengthening the ICT infrastructure necessary for the development of startups, etc.

Dear friends!

At the end of my speech, I wish good luck to everyone and looking forward to successful realization of our aspirations. Thank you for your attention.

The realities of Zangezur, which are the ancient Azerbaijani-Turkic lands

The main purpose of this book is to use classical sources and ancient texts and present evidence that the ancient Zangezur lands have been an ancient settlement for thousands of years and on the basis of, as well expose the lies of Armenian claims to these lands. As shown in a number of our studies and books, today's Armenian territory and even the term "Armenia" had nothing to do with the Hays.

The book is dedicated to the ancient Azerbaijani-Turkic lands, and based on scientific evidence and facts, it proves that the autochthonous traces of the Azerbaijani-Turkic tribes and reveals fabricated, false and fake claims of Hay-Armenian claims.



Source: "Nature science", 7th grade



Source: I.M.Dyakonov, "History of Medes", p.99

I. Zangezur: A brief historical-geographic reference

Everywhere you look, from Wikipedia to very simple articles of Armenian authors, you will find claims that "Zangezur is a historical-geographical region of Eastern Armenia...".

Armenian sources try to ignore the fact that this region was handed over to Armenia in 1920, or if they are forced to elaborate, they provide a standard explanation such as the restoration of historical "justice", because (allegedly) this land belonged to Armenians from ancient times, in other words this was historical territory of Armenia. Ridiculous etymological arguments are invented for this purpose. Namely, that "Zanga-zur" consists of the words "zanga" - "caves", "zur" - loud, or "zang" - bell, "zor" - strong, powerful. Or even more absurd: they associate this name with the "zurna" musical instrument, which has nothing to do with Armenians. While they present such absurd etymological explanations, they fail to explain the ethnonym of the Zangi tribe, which is the basis of many words and names such as Zangi river, as well as toponyms in the area inhabited by Turkic-Azerbaijani tribes - Zangilan, Zan-gibasar, Zanjan/Zangan. They do not say a single word about the fact that the stone inscriptions - rock petroglyphs in Zangezur coincide with those found in Gilan and Kalbajar, and thus testify to the unity of the ancient Turkish culture and the Turkish inhabitants of these lands.

In order to cover up the Armenian fictions about Sunik, they present a map of the Hay-Armenian Sunik

kingdom, which was fabricated through Wikipedia, while it is clear to scientists that this state structure belonged to the Suniks (Albanians).

From the article in Russian under the name "Sunik province" on Wikipedia: "Starting from the 9th century, Sunik became part of the Armenian state of the Bagratids. Since 904, the lands of Nakhichevan began to belong to Sunik. In 970, the Sunik kingdom was founded in these places, which recognized and honored the power of the Bagratids!" This article is a blank lie!

The Kingdom of Syounik-Baghk, 1020-1166



As Mr. President Ilham Aliyev rightly noted in his meeting with the Azerbaijani community of West Azerbaijan: "They (Armenians) have never had a state in the South Caucasus. If it ever happened, it is not yet clear whose state they want to use under own name, it might have been somewhere else..."

We would like to remind that Zangezur is an ancient name of the southern part of the region Sunik (Si-sakan), which is part of Caucasian Albania and geographically includes all the lands between the Zangezur and Karabakh ridges and the lower reaches of the Araz and Hekari rivers, as well as the area between the Bergushad ridge and the Araz river. The territory is split by ridges, which naturally divide the condition into the upper valleys of the Hekari River and the Bazarchay River, as well as the areas between the Bargushad Ridge and the Araz River.

In addition to the Zangezur lands, Sunik (Sisakan) also included the lands around Goycha Lake and to Araz river in the south, and during the period of Caucasian Albania, it consisted of 4 regions - Zangezur, Nakhchivan, Irevan and Goycha. At that time, Zangezur included 7 of Sunik's 12 neighborhoods.

Historically, in the earlier periods after the fall of the Manna state, Zangezur and Kura-Araz surrounding areas to Medes in 675-550. BC In the years 550-330, this area (South Caucasus) was subject to the Achaemenid Empire. From the 3rd century to 226, many territories of the Caucasus, including Zangezur, were subject to the Parthians, and from 226 to 651 to the Sassanids.

The territory of Zangezur was part of the kingdom of Scythians (Scythians) and Atropatena in the early Middle Ages.

After the administrative reforms carried out by Khosrov Anushireva from the 6th century, Azerbaijan was also included there with the creation of the province of Adurbadagan. During the weakening of the Sasanian state - at the beginning of the 7th century, centripetal tendencies started and, as M. Kalankatuklu noted at the beginning of the 7th century, an independent Sunik principality emerged.

In ancient sources, this region is called Sisakan (Sisakan) or Sunik (Sunik). Researchers associate the Sisakan toponymy with the Saks, which belong to the ancient Turks.

In the early Middle Ages, the territory of Zangezur included 7 of the 12 neighborhoods of Sunik, the Sunik Albanian region located in the far south of Caucasian Albania. Sunik, which was a direct vassal of the Sassanids before the Arab invasion, was also politically subordinate to the Albanian Mihrani, who ruled Caucasian Albania from the beginning of the 7th century until the Arab invasion in 705. In the period after the Arab invasion and before the conquest of historical Azerbaijan by the Seljuk Turks, the former Albanian kingdom began to revive in the form of small Albanian principalities.

Christianity was brought to Albania, including Sunik, by the sermons of Saint Thaddeus and Bartholomew, missionaries, and as a result the Albanian elite accepted Christianity from 313. The Albanians and Suniks tended towards Diophysite, which represented Jesus as both human and divine. There are many early Christian

monuments in this land, including Tanaat Temple in Sisian, Saint Gregory or Garakilsa Temple, Tatev Temple, which were converted into Armenian-Gregorian temples. Although a part of the Zangezur population adopted the Albanian version of Christianity, some of them, especially along the Zangezur and Bargushat ridges near the Araz river, preserved their previous beliefs - fire worshiping.

Starting from the 7th-9th centuries, the Armenian Gregorian Church tried to Gregorianize the local population by suppressing the activities of the Sunik Church in every possible way.

The Albanian Church and its subordinate Sunik Church were treacherously subordinated to the latter as a result of the treacherous proposal of the Armenian.

The Albanian language and alphabet were banned, and the books written in the Albanian language and with the Albanian alphabet were translated into the Armenian language in publications with favorable editing for the Armenian church, and the originals were burned and thrown into the Tar-Tar river.

After the defeat of the Sasanid's caliphate by the Arab caliphate, Albania, including Sunik, came under the rule of the caliphate, and Islam spread in the region in 656-889. The process of Gregorianization faced strong resistance from the local population of Albania, including Sunik, the majority of the inhabitants became Muslims, those who did not accept Islam mixed with the Turks, and the remaining Christian part, especially in the mountainous regions, began to be Armenianized. At the same time, with the permission of the Caliphate, Hay-

Armenians were relocated to the lands of Zangezur and Karabakh.

Khurramis led by Babek resisted the caliphate for 22 years, but while Babek was in one of his castles in the Gafan region, he was betrayed by the owner of the Shaki castle in Zangezur and handed over to the representatives of the caliphate.

In the second half of the 9th century, there was a semi-independent Turkic state of the Sajis in Azerbaijan. In the 9th-10th centuries, it was part of the Sunik Sajis (889-942), the Salaris (941-981), and the Shaddadis (971-1088).

The great sultan Alp-Arslan captured Gafan in 1065, and Azerbaijan, including Zangezur, remained under the rule of the Seljuks for 150 years.

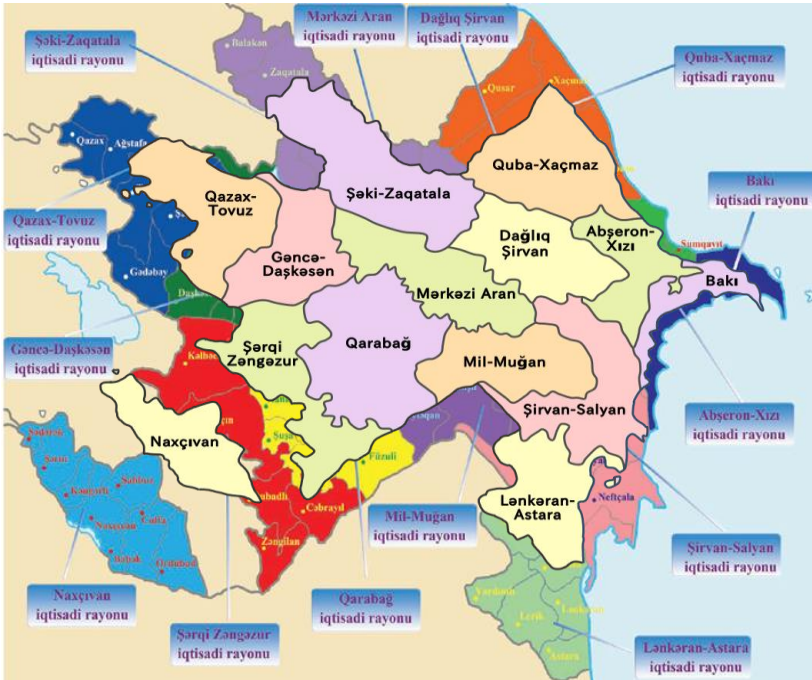
In 1136, after the establishment of the Azerbaijan Eldeniz state, Zangezur became part of it. Later, Mongol-Tatars (from 1236), and from 1385, Teymur (Jalair state) ruled, then this land was included in the unity of Azerbaijani states – Qara Qorunlu, Ag qoyunlu, Safavids, etc. During the Soviet period, after the Soviet leadership divided Zangezur and gave its western part to Armenia, Gorus, Gafan, Mehri and Sisyan (Qarakilse) regions were created.

The remaining eastern part of Zangezur stayed with Azerbaijan and included Lachin, Zangilan and Gubadli regions of the Republic of Azerbaijan.

During the occupation of the Azerbaijani lands by Armenia, in addition to the above-mentioned regions in the territory of Armenia, the occupied regions of Azerbaijan were also included in the structure of the Sunik region of the Republic of Armenia. As a result of

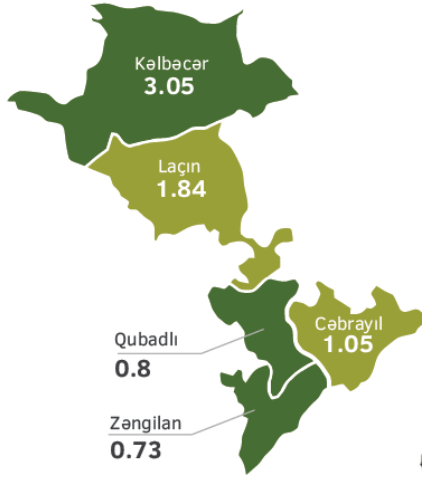
the 44-day great victory, the lands of the eastern part of Zangezur along with other territories were liberated by our country. As a result, Eastern Zangezur economic region was created, including Gubadli, Lachin, Zangilan regions, as well as Jabrayil and Kalbajar regions of Azerbaijan. Thus, East Zangezur economic region now includes lands including Zangilan in the south and Kalbajar in the north.

The modern maps below show Azerbaijan's East Zangazur economic region and Armenia's Sunik province.





ŞƏRQİ ZƏNGƏZUR: İNZİBATİ RAYONLAR ÜZRƏ ƏRAZİ (min km²)



15

Azərbaycan Respublikası İctimai İlahəşünaslıq, Təbii və Kommunikasiya Mərkəzi



31



Source:

The map was printed by the Caucasian Viceroyalty of Russia in Tbilisi (1918-1920s).

<https://az.wikipedia.org/wiki/Z%C9%99ng%C9%99zur>;

[https://az.wikipedia.org/wiki/Z%C9%99ng%C9%99zur#/media/](https://az.wikipedia.org/wiki/Z%C9%99ng%C9%99zur#/media/File:ADR-x%C9%99rit%C9%99.JPG)

[File:ADR-x%C9%99rit%C9%99.JPG](https://az.wikipedia.org/wiki/Z%C9%99ng%C9%99zur#/media/File:ADR-x%C9%99rit%C9%99.JPG)

Before moving on with the topic of Zangezur, I would like to dwell on one important historical fact: despite the evidence-based, scientifically proven position of the majority of researchers, Armenian experts continue to stubbornly and baselessly repeat own fabrications. We are talking about Tsar Dara's Bisut inscription, which supposedly shows the name of the current Armenian state.

II. About the name "Armina" in Bisut's inscription

Bisut inscription (also called Behistun script) is trilingual.

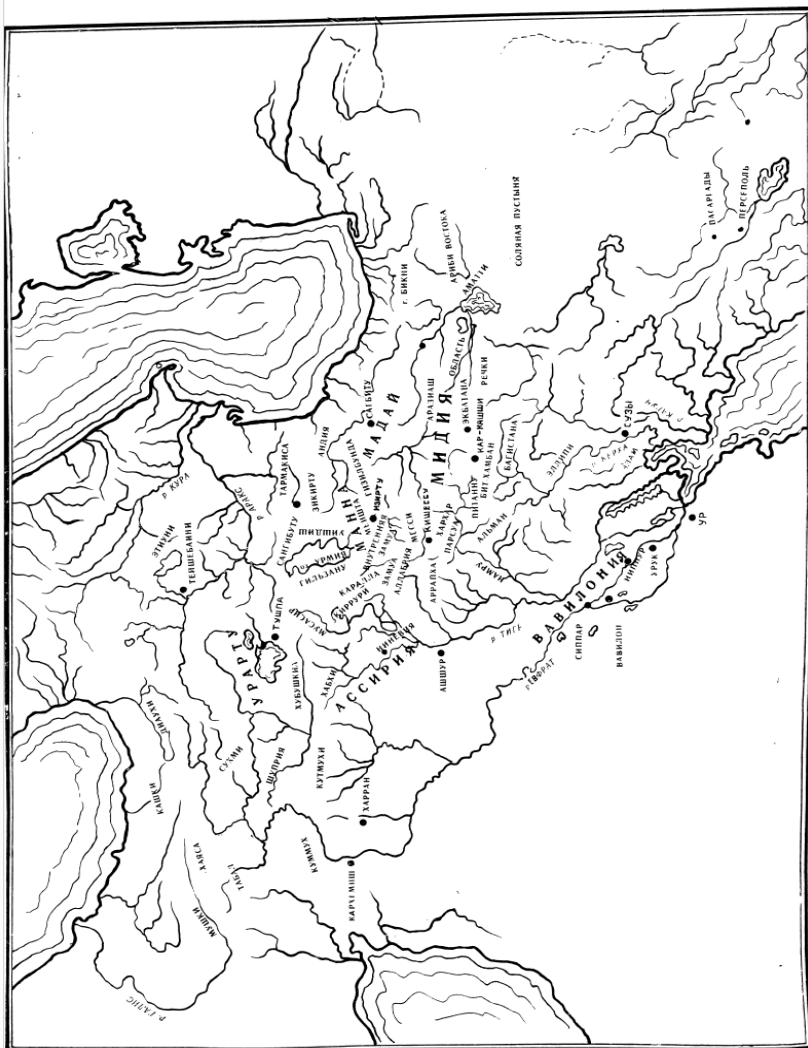
Here, the name of the country of Urartu appears as "Armina" in Old Persian (in Old Persian texts), "Arminiya" in the Elamite language, and "Ura[̄]st[̄]u" in the Ak-Kadja text.

Darius' writings also use the adjective Arminiya, (m) Arminiyar and (matu) Uraa[̄]staa. In the context, their meaning is clear: this term does not carry any ethnic meaning, only Armenian, Urartian, that is, here the adjective is meant not with the name of the ethnic group, but with the name of the country.

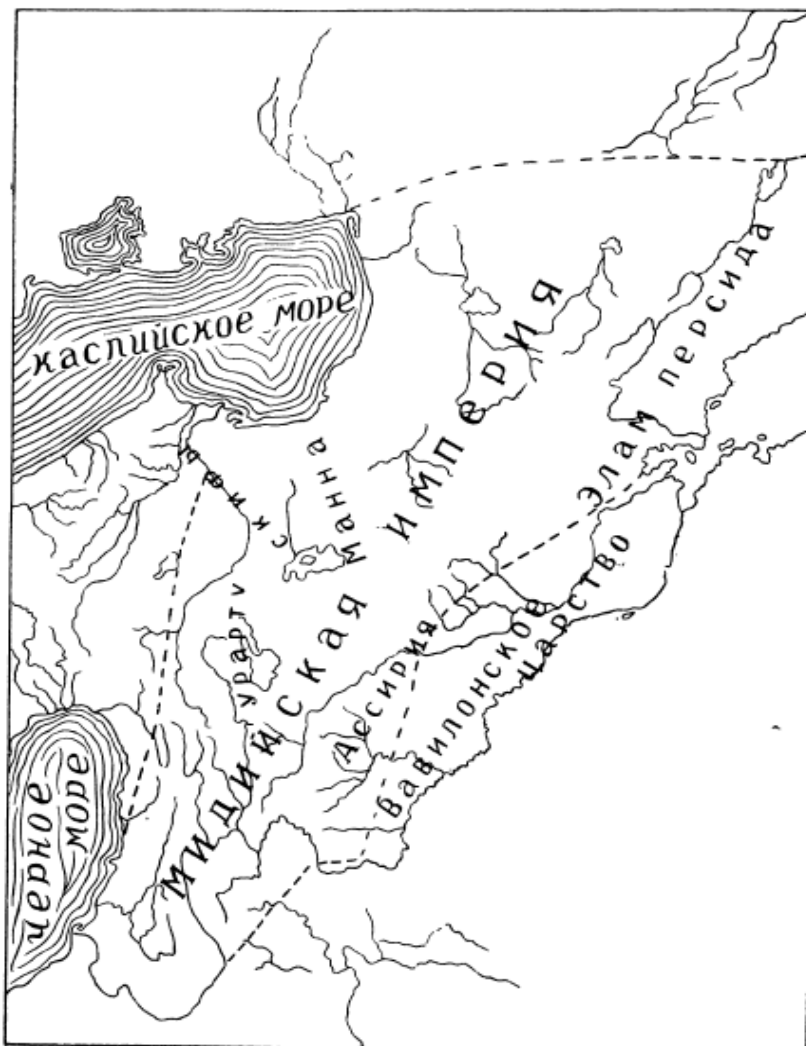
In English, the word "Armenian" means "inhabitant of Armenia". Thus, according to the Encyclopedia Britannica, until the 16th century, the term "Armenian" in English did not have an ethnic meaning, it simply meant "an inhabitant of Armenia", and the determinants themselves indicate only the country in both the second and third texts.

However, in modern texts in the Russian language, this adjective has been translated as "Armenian" and started to carry an ethnic meaning, which is completely wrong. Even the term "Harminiye / Harminiyar / Armina / Arminiya" found in Bisut's inscription continues to be persistently interpreted by Hay researchers as Armenia-Hayastan as the name of the Armenian state. Undoubtedly, Hay-Armenian researchers would like to

present this ancient toponym as the home of modern Hay Armenians.



Source: Igrar Aliyev, "History of Medes", I, p.488



Source: Igrar Aliyev, "History of Medes", I, p.489

According to M.Khorensky, Hayk / Ayk defeated Bel by fighting him and took 300 men with their families (his own people) and left Babylon (probably expelled) and reached Ararat. It should be emphasized that these are **not about real events, but about a mythological plot.**

It is clear that the Babylonian state existed from 1894 to 533 BC, and its last state, called the Neo-Babylonian kingdom or Chaldea existed from 605 (605-562 BC) under the reign of Nebuchadnezzar II, and then until 539 (556-539 BC) under the reign of Nabonidus or Nabu-Naid.

However, Armenian scientists seriously believe that "the legendary history of the Armenian state created by Hayk Naharet dates back to 2492 BC. It turns out that this date was calculated and determined by the Armenian scientist Gevond Alishan at the end of the 19th century. In other words, according to Gevond Alishan's "calculations", **Hayek, the mythical ancestor of Hay-er-Mani, the ruler of Babylon, Bel, defeated the Babylonian kingdom when it did not exist** (the Babylonian state existed from 1894 to 533 BC).

Haik, the mythical ancestor of the Hay-er-mani, the ruler of Babylon, defeated the Babylonian kingdom when it did not exist.

According to the sources, Nabonidus married the Egyptian Nitocris, the widow of Nebuchadnezzar, and adopted the prince Bel-shar-utzur (Balthazar in the Bible) and thereby strengthened his power. During all the years of Nabonidus' reign (17 years and 5 months), Bel-shar-utzura (Balthazar) was the crown prince, except when Nabonidus left Babylon due to disagreements with the

priestly oligarchy, Balthazar was also appointed regent in 553-543 / 542.

In 554, Babylon was attacked by the Medians and Harran was captured. But in 553 Astyages (Medes) was deposed by Cyrus, and in 540 Nabonidus returned to Babylon (see: Herodotus "History", "Nabonidus Chronicles"). Cyrus captured Babylon, Bel was assassinated in 543 BC and Nabonidus was exiled in 539.

To illustrate the absurdity of Hay-Armenian claims to statehood, let us assume that the person whom the fictitious Hayk allegedly fought was Bel-Sar-Usur, the co-ruler of Babylon and son of Nabonidin (another ruler named Bel does not appear in sources throughout the more than 1,300-year history of the Babylonian kingdoms). If we follow Khorensky and stay away from mythological plots, we can conclude that Hayek's departure from Babylon dates back to the years 556 and 539 BC. Considering that the reign of Bel started in 552 BC and continued until he was killed by Cyrus in 543 in BC, so it turns out that the migration of Hayek and the Hays began in 552-543 BC per Bisut's inscription it belongs to the year 522 BC. It is clear that in order to engrave the name of the state "Armenia" on the historical stones, the Hays had to be in these lands before the Bisut's scripts were created, because otherwise the claims of the Hays based on the mythical Armenia (in their opinion, Armenia originates from Armenia) would contradict logic. It means that from the time the Hays left Babylon to the creation of the Bisutu script, a maximum of $552-521=31$, and a minimum of $543-521=22$ years could pass. **Even if we do pay less attention to the**

time of migration, an interesting question arises: how did it happen that in 31 or 22 years a community consisting of only 300 people formed, strengthened and was able to organize such a state that even Dara Achaemenid began to recognize him, and that small number society managed to write its name in the historical records and on the rocks of Bisut?

Aside from Hayek being a fictitious person, even his killing of Bel and Hayek's migration from Babylon happened half a thousand years before the creation of the Babylonian state, according to Hay-Armenian experts. Also, let's consider that everything written by Hay-Armenians about the real Bel is just nonsense.

Thus, the expression "Armina" in one of the texts on the rocks of Bisut represents only the geographical name of this area and does not carry any ethnic or state meaning, and the opinions given earlier about the term "Armina" in the inscription of Bisut are in accordance and confirmed by the well-known scholars. In the work "Armenische Namen in altpersischen Quellen" (Annual of Armenian Linguistics I, 1980), R.Schmitt, analyzing the onomastics of the region in connection with the mention of Armina-Urartu and their inhabitants in the texts of Bisut, pointed out that the human and geographical names are of non-Hay origin and he concludes: "In the Achaemenid era, nothing can be said about the nationality of the Armenians (read, residents of Armina)...

... The ethnonym itself and all other names mentioned in connection with the rebellions against Dar in Armin (proper names such as Araksa, Khaldita and Dadariishish; the toponyms of Zuzakhya, Tigra and Uyama, the name of the Autiyara region) are not related

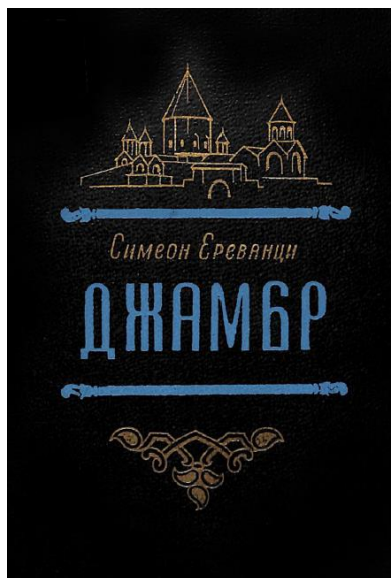
and have no connection to the Armenian language and onomastic material recorded only in Armenian-hay sources. They are not of Iranian origin at all, but there is a similarity to Urartu.

The opinion put forward by the prominent scientist I.M.Dyakonov in his work **"Pre-history of the Armenian People" «Предыстория армянского народа»** (Нр. Изд. АН Арм. СССР, 1968 г.) is a clear proof of the abovementioned facts. "For a long time in science, there is an opinion that the period when the term "Armenia" was recorded for the first time, i.e., 5 BC, is the time when Armenians and the Armenian language appeared in the mountainous area named after them, and the history of the Armenian people began from that period. This point of view should not be considered naive and by no means satisfactory."

According to I.M.Dyakonov, **"Hay never called themselves "Armens" or "Armenians".**

The reasons for the impossibility of creating an Armenian state (in ancient and pre-antique times, ancient and medieval times) are explained by Armenian scientist Karen Yuzbashyan ("Armenian states during the Bagratids and Byzantium in the 9th-11th centuries", M., 1988): "In the 9th-10th centuries, Armenia included several regions that were very different from each other in terms of history and culture. The differences were so great that it was impossible to create a single Armenian state."

"When did the Armenian (hay) nation begin to form?" Armenian Catholicos chronicler Simeon Yerevantsi (1710-1780s) answers this question in his work "Jambr" (translated by S.S. Malkhasyants, M., 1958) that it only happened after Armenia was baptised by the Parthian (from the Great Arshakids) Anak's son Grigory Lusarovich. S.Yerevantsi writes that the Almighty instructs Saint Gregory to "build a temple that will be his abode and shelter as a mother's womb for the **new Armenian people.**".



According to the author and translator of Hay-Armenian **H.Emin**, "**Haykan people (Hays) are not Armenians, their origin is completely different.**"

The well-known Armenian historian N.Adons ("Армения в эпоху Юстиниана") wrote: "**Armenian [Hay-Armenian] nation is formed from different tribes and even separate racial elements.**"

N.Chopin, a well-known Russian writer of French origin who studied the Caucasus, noted that "**Armenians and Hays have different origins.** It is hard to imagine how our scholars who study the history of Armenia usually connect the history of the Hayas and their name

and their country called Hayastan with the history of a completely different people...".

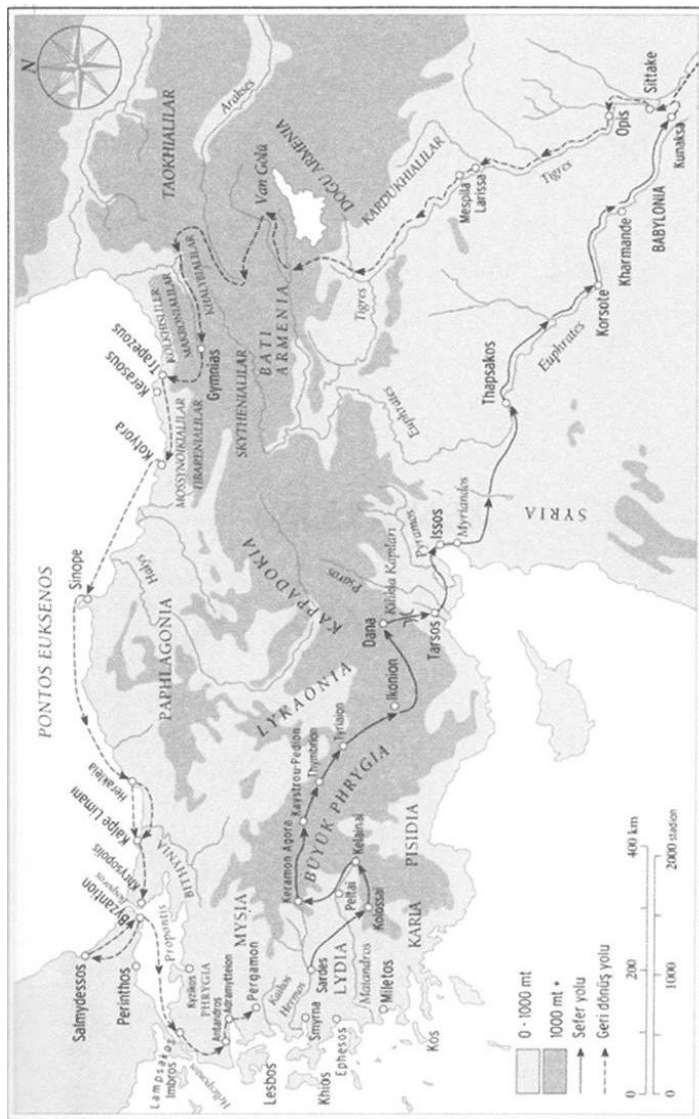
What language did the inhabitants of ancient Armenia (Armenia) speak during the Urartu period?

George Rowlinson, a well-known Assurologist and a leading specialist in deciphering Mesopotamian cuneiform texts, repeatedly noted in his studies that the language spoken by the inhabitants of Armenia during the Urartian period was Turanian (George Rowlinson, "The Seven Great Monarchies of the Ancient Eastern World", volume II). The scientist writes that when the Aryans came to the territory of Zagros, they encountered at least two forms of written speech: one was the ancient Armenian language of the Turanian dialect and the Assyrian language of the (Sami) type. Both of these peoples used the same alphabetic system, although their languages were completely different ... Apparently, the Aryan race, unlike the Turanians of Armenia, abandoned the Assyrian alphabet ... We observe the two alphabets used in the time of Medes and Persia during the Achaemenid period, both of which are simpler than the Assyrian language, one - the Turanian dialect is for the people to speak, and the other is for expressing the language of the invaders."

The texts of ancient authors play a special role in clarifying the issue of the language used in Armenia.

First of all, let's look into the work of Xenophon's Anabasis of Cyrus, of 5th century BC (Introduction, article, translation and comments by M.I.Maximova). This work presents the "March of the Ten Thousand" in which Xenophon participated.

The road of tens of thousands BC IV. the route followed by Xenophon through the region



It is clear from this that the Orontids (Ervantids in Hay-Armenian sources) spread to the world by Armenian scholars were the satrapies of Persian origin Oront (Eastern Armenia) in the "Armenian kingdom" and were subordinate to the Persian king. His army consisted of Persian forces, while Armenians, Mardians, and Chaldeans were mercenaries.

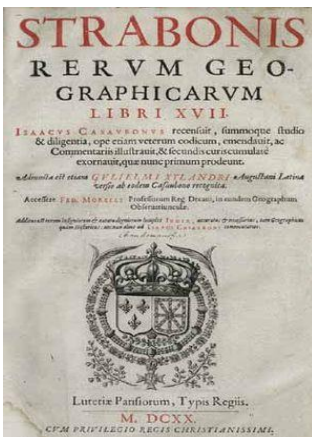
The translator **M. Maximova's** comments and notes show that **"Armenians were a combination of tribes living in eastern and western Armenia."**

Around that time, another satrap of the Persian Empire, Tiribazda, ruled western Armenia. His army consisted of Persians, and among the mercenaries there were representatives of the tribes of Khalib and Taok.

The most important conclusion drawn from this is that the spoken language in both eastern and western Armenia was not some Hay-Armenian language, but the Persian language, because the villagers, who were considered Armenian, communicated with the Greeks only in the Persian language through an

interpreter. It means, the Persian language was the native language for the majority of the population of Armenia at that time.

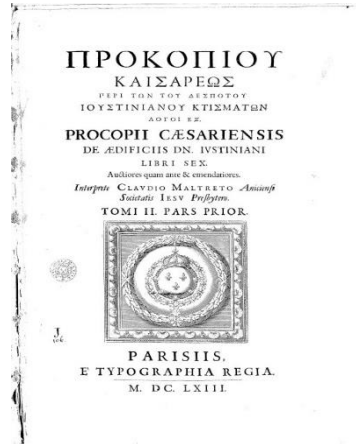
Going back 500 years, let's turn to **Strabo**, his work ("Geography"). It is clear that the warlords of Antiochus Seleucus, Artaxius and Zariadrius, expanded the area called Armenia and changed the



language of communication from Persian to Aramaic, and nothing about any Armenian language mentioned there.

Let's go back another 500 years and check the book "On Buildings" by **Procopius Kesariyski** (6th century BC).

When writing about Armenia, this author specifically mentions the actions of the Byzantine emperor Justinian. It shows that the emperor Sofafena [Sofena] strengthened the crossings of the plateau at Phaeson, erected new buildings, defense lines and stationed a military garrison there. Finally, the author notes:



Source gallica.bnf.fr / Bibliothèque nationale de France

“These are the ways in which he [the emperor] was a savior for the **peoples of Armenia**, giving them security.”

What results can be drawn from Procopius Kesariyski's writing?

It seems quite clear that despite the passage of about a thousand years from Xenophon's time, **a number of peoples (tribes) lived in the territory of Armenia, as before, and there is no sign of the existence of Hay-Armenians as a dominant nation. This fact once again confirms the thesis that the word "Armenia" is primarily a territorial-geographical name.**

It should be noted that **there are a number of confessions of Hay-Armenian figures about the**

forged Hay-Armenian kingdoms (Ervantids, Artesesids, Arshakids), the Hay-Armenian dominant nation and the Hay-Armenian spoken language.

Thus, the well-known Hay-Armenian linguist and historian **Kerop Patkanov's** "Research on dialects of the Armenian language" (Сб., 1869) states that claims of **"the various dialects of today's Armenian language belonging to some ancient common Armenian nation and are its variants and changes of the unified language sustain no criticism"**. According to the researcher, the existing colloquial language differences are pre-existing and originally existed until the 5th century, when the first translators of Christian Armenia had to create a conventional literary language from the court language. **If this dead and invented language was hypothetically spoken at some time, it can only be connected with the period of the Parthian dynasty that ruled Armenia.**

Ronald Grigor Suny, the most famous Armenian scholar of Armenian origin, professor of political and social history at the University of Michigan, professor emeritus of the University of Chicago, published his famous work "Looking toward Ararat: Armenia in modern history" (Ronald Grigor Suny "Looking toward Ararat: Armenia in modern history", Indiana University, Press, 1993) writes:

"The strong nationalism that many Armenians have is a compensation for the lack of roots and nobility and a replacement for historical knowledge."

"...from the point of view of the two most important signs of the people - basic culture and social structure, the differences between the deep-rooted (from

ancient times) and modern Armenians far exceed the similarities."

According to the well-known Armenian linguist **E.G.Tumanyan**, "the creation of the Armenian script, as well as education in schools and prayers read in churches in Syrian, Greek, and Persian, are borrowed from those languages, especially **from the Iranian language to such an extent that the Armenian language was formed from the Iranian languages for many years.**" (E.G.Tumanyan, "Drevnearmyanskiy yazyk". "Hayka", M., 1971).

Thus, "Arminia" is primarily a geographical name and, as our research shows, it appears as a synonym of the name "Urartu" in the Bisut's inscription of the ruler Darius, located on the upper reaches of the Tigris and Euphrates rivers. In the inscriptions of Urartu (7th century BC), the term "Arme" means "eastern edge", as well as in Hebrew texts and cuneiform inscriptions of Assyria, in ancient Persian and ancient Greek sources, the name Urartu means "upper", "high", " has the semantics of "elevation", "upper area", "mountainous place". During the reign of the Achaemenids, at the time of Herodotus, this geographical term had an administrative meaning, and during the Christian era, it had a confessional meaning.

From several of our studies, including "The term "Armenia, whether it is a toponym or an ethnonym, has nothing to do with current Armenians and is assigned to them" (Baku, COPAT, 2021 and also publications in "Day.az" and Trend.az" 20.10.2021 2008), interviews, it becomes obvious that the part at the root of the word

"Arminia" comes from the name of the tribe Arima / Arimi / Erme (Greek Arimai / Arimoi) included in the "Nairi peoples", and this ethnic group is the predecessors of the ancient Turanian Hittites, who are mentioned in the Bible Known as Ashteroth (Ashashtari). Ancient historians Pindar (about 470 BC), Kalisthenes (IV century BC) placed that tribe in Cilicia.

The well-known geographer Strabo (around 20 BC) in his "Geography" indicated that the Khattian tribe called Arima was from Cilicia.

Indeed, it is clear that in ancient times, Cilicia was one of the cradles of the Turanian Khattites, and it is no coincidence that most of the scholars dealing with the ancient period attribute the mythology of Typhon to the Khattis in connection with the name "Arima", and later the mythology of the Hittites mentions that it was appropriated and later adopted by the Greeks and reflected in their mythology (Homer, Hesiod). Therefore, in the lands of ancient Cilicia, in the territory of today's Turkiye, there is a city called Ermenek in the modern Turkish province of Karaman. Detailed information about what we have presented can be obtained from Professor J.Campbell's **(J.Campbell "The Hittites": Their inscriptions and their History, Montreal, Toronto, 1890)** book in English.

It should also be noted that the ancient Egyptians called the mentioned Khatties tribe "Mesopotamian Naharaim", in Hebrew texts they were called "Aram Naharaim", and the Assyrians called them Nairi (Nairi). **Herodotus regarded this tribe as Sakas** and called them Neuri (Nevrs).

In Italy they were known as part of the Etruscans, and in Spain as Navaressa.

In both cases, they connected this tribe to Khubur-Subars or Sabirs / Savirs.

Thus, the name "Armenia" can be considered as an ethnonym, while it is a toponym, more precisely a chrononym. However, **whether it is a toponym or an ethnonym, the name "Armenia" has nothing to do with today's Hay-Armenians, and in Bisut's writings, it has the meaning of a geographical area.**

At the end of this chapter, we would like to share the findings about the term "Arminiya" and its belonging to Eastern Anatolia by the famous Turkish historian Fakhreddin Kirzioğlu, a resident of Kars, who studied the area and published a book "Armenians in Turkish History", one of the last works published in Ankara in 1995. As the scientist wrote, the region extending from the North from the Caucasus Range and all the way to the Black Sea, in the South, the Red Ozen, Kirkuk and Mount Sinjar in Syria, in the West - Malatya-Shukurov and the Asia River, and in the East to the Caspian Sea is distinct as its rivers fall into the four seas. It is for this reason that these lands have been called "Upper lands" or "High country" in different languages since ancient times, that is, the land where water flows. Even in 1280 BC, the Assyrians described the lands north of the Great Zaba and the upper reaches of the Tigris, including the area around Lake Van, in their Semitic cuneiform inscriptions as Uru (high) - Atru (country). This was also presented in abbreviated form as **Ur-Artu**.

The land that brought water to Assyria, the name Nairi, i.e., rivers (rivers) or "river, water", the inscription they used as a geographical term belongs to the Assyrians (Later they began to give Nairi another meaning, i.e., "enemy"). Turkish professor Shamsaddin Gunaltay (S.Gunaltay "Middle East II Anatolia", Ankara, 1946) wrote about this. The name "R-R-T" without vowels, which refers to these lands and is included in the early versions of the Bible in Genesis (Genesis VIII, 4), was pronounced in later editions of the Bible, that is, "Mount Ararat" or "Ararat lands" (where Noah's ark landed) with the addition of vowels.

In the 1st millennium BC, the Aramaeans who came from the southern steppes and settled in the lands of Diyarbakir 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, above", and "Mina" = "land, country"). This term became the fate of the Persians as the Aramaic-Danish language applied to the surrounding peoples. This gave Tsar I Dara's from 515 BC to mark these lands in Bisut rock inscriptions as Ar-Mina and Ar-Minia (geographically, the current Elazığ-Tunceli division). This is stated in the book "Histoire Documentaire de l'Armenie des Ages du Paganisme" by the Armenian Catholic monk-historian Joseph Sandalkya (Rome, 1917), as well as by the French historian René Grousset in the book "Histoire de l'Armenie (des 1071)" in his book, published in Paris, 1947 (both books are in French). Later, the inhabitants of Western Anatolia, the Ionians (ancient Greeks) Hecataeus of Miletus (549-486 BC) and Herodotus (549-486 BC) 484-425 BC), taking the Semitic

geographical name (Armini, Armenia) from the Persians, they used the term "Armenia" ("upper land, country") in their works, and the inhabitants of these places were called "Armenioi" (Armenians). And this became a tradition in later Greek and Roman sources.

Based on the issues stipulated above, it can be concluded that the terms "Upper El-lar / High, Upper land, country", "Urartu", "Ar-mina / Ar-Minya", "Armeniya" reflect a geographically similar area, and also determine has a semantic identity because it has the same meaning in different languages.

Fakhreddin Kırzioğlu, referring to the Armenian source Grant Andreasyan, in his above-mentioned work, quite rightly emphasizes that the **Hays adopted the name "Armenian" much later and not by chance**. The Armenian-Gregorian monks such as Grigor of Akhlantli name Eastern Anatolia of "Upper country" while speaking of Timour (events of 1393), or Grigor of Kemakhli calls these lands "Upper provinces" speaking of Jalairs (west of Erzincan). On the inhabitants of these lands, F. Kırzioğlu notes that the Subars, who are related to the Sumerians, settled in the Upper Els (Urartu / Armenia) and south of it. Based on the information derived from the Sumerian-Akkadian texts of the 3rd millennium BC, the Subars spoke a language of an agglutinative nature that did not belong to the Semitic or Aryan languages. The name Subaru means "Sub-Aru" (where "Su" refers to the Tigris and Euphrates rivers + "Aru" means "between", ("between the two")), and this semantics corresponds to the term "Mesopotamia", i.e., "Inter-River".

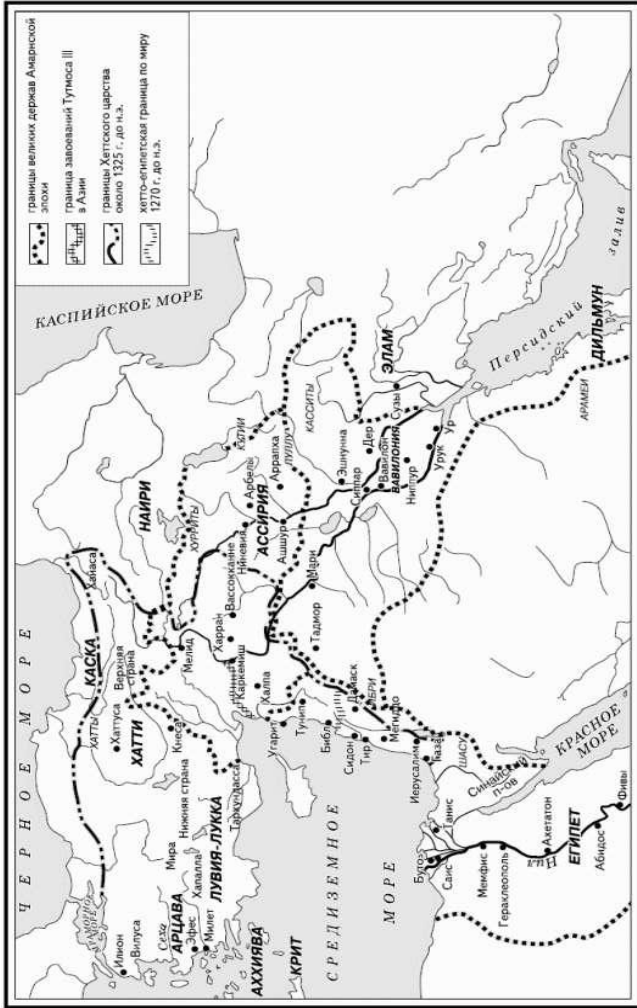
According to F. Kırzioğlu, their northern neighbor, even possibly the northern branch, was formed by the

ancient Hurrians, and their capital was the city located on the site of present-day Urfa until 2350 BC. The Hurrians were known as Kharri, the ancient Egyptians called them Kharru, and the Jews called them Hor (Horit, the "t" at the end means plural) as in the Bible. In the 18th and 16th centuries B.C, the Hurrians ruled Aleppo and Northern Syria.

Excavations in Hattush (Bogazgoy), the capital of the Hittite state, in Mari and Tel-Amarna regions of Karkuk showed that the language of the Hurrians was agglutinative, and the German philologist E. Forrer, based on this, concluded that their language belongs to the group of Turanic-type languages, more precisely Turkoid type. Their way of life and horse-breeding gave additional grounds for the Turanian origin of the Hurrians. According to F. Kirzioğlu, the Urartians (Upper Ellians) are mainly descendants of the Hurrians and used their agglutinative language similar to the Ural-Altai language group.

At the next stage, Cimmerians lived in these lands, as F.Kirzioğlu wrote, many researchers considered them as proto-Turks. They were replaced by the Saks (Scythians), who were ethnically related to the Cimmerians and lived a similar lifestyle.

Middle East in the 3rd half of the II millennium



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

The Cimmerians were called "Gimirri" in the Assyrian language, and in the Old Testament, the Cimmerians are referred to as "Gomer", the eldest son of Japheth.

Prof. A.Zaki Walidi, one of the outstanding scholars of the history of the Turks, analyzed the Togan Turkish and Iranian epics, as well as the chronicles of the Byzantine Procopius (completed in 550 BC) and showed that the Cimmerians are the ancestors of the Khazars and Bulgars (i.e., the Kypchaks of Eastern Europe). is).

When Herodotus (III, 93-94) writes about the 20 satrapies of the time of Darius, he uses the term Armina in a geographical sense. When describing the clothing and appearance of Armenians, it is emphasized that they are similar to Medians and thus do not correspond to the type of Hay-Armenians of the Phrygian colony. **Hecataeus of Miletus (549-486 BC) refers to the Armenian population of Urartu as Herodotus under the name "Armenioi" (Armens, Armeniyyans).** Based on the description of Herodotus (VII, 73, 78, 79) and his successor of Darius I Xerxes (486-465 BC), F.Kirzıoğlu rightly suggests that if Hay-Armenians as a colony of Phrygians migrated east of the Euphrates, why do they appear in the Persian army under common command with the Phrygians and not with the Armenians (ancient Urartu) and their northern neighbors up to the Black Sea? It is important to note that Herodotus (III, 93-94) provided information about the number of satrapies of that time and the amounts paid by those satrapies to the Achaemenids.

Strabo (XI, XIX, 16) noted that all the religious beliefs of the Armans are those of the Persians and the Medes (the Persians took power from them). However, the Armans of Akilisena (Erzincan, western Eastern Anatolia) worshiped Anahit like the Lydians, and Herodotus (I, 93) mentioned that prostitution was worshiped in the holy temples there. According to F.Kırzioğlu, this was the area where Hay-Armenians lived.

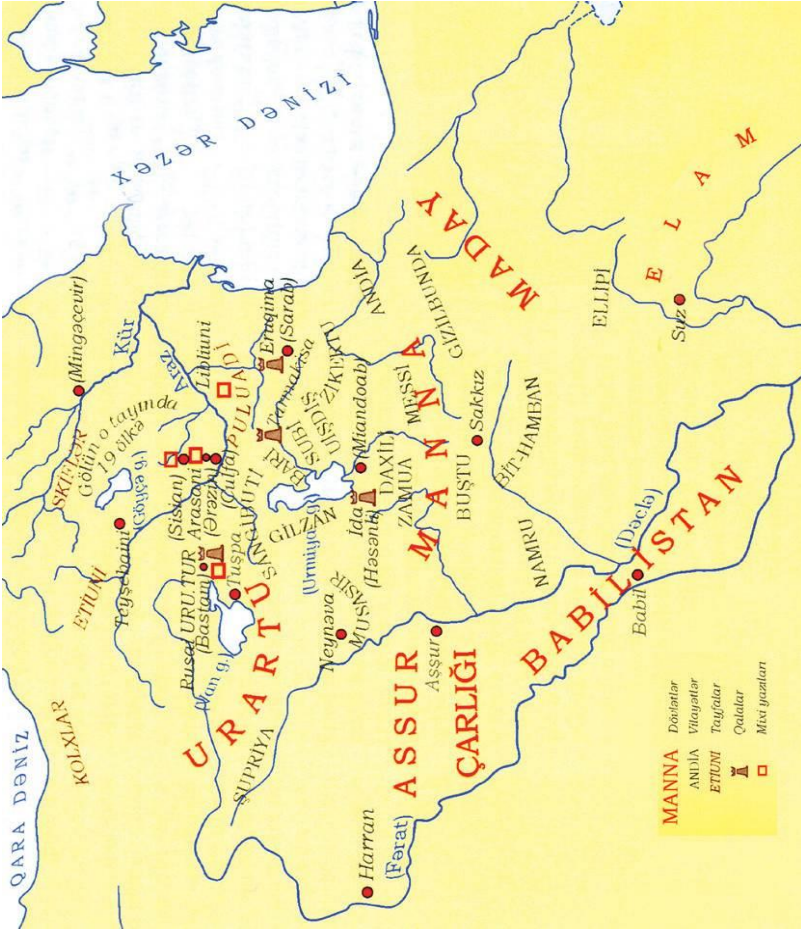
III. Hay-Armenian claims to Zangezur

We strongly disagree with the Armenian scientists as they claim own origin dating back to VI-V centuries BC, which is so broadly shared by their historians. Considering their claims, as well as the essence of Armenian fictions, I would like to look back to the first half of the 1st millennium BC, exploring the times of Urartu and Manna and the kingdom of Medes. Zangazur and the areas between rivers Kura and Araz were at different periods under the reign of these states.

Let's remind that at the beginning of the 1st millennium BC, various tribal associations were formed in Urmiya, Zagros-zone, the largest of which was Manna, the direct successor of Kuti, Lullubi, Hurri and other tribes.

Manna first mentioned in the Salmanasar writings, Assyrians called this country Mannani (the land of the Manna people), Mannaya, the Urartians called it Manne, and from the time of Salmanasar III, the names of the rulers of Manna and its capital - Zirta, which was later found in the form of Izirtu, can be found.

In the years when Manna was growing stronger, it was occupying more territory to the north of the Araz River, that is, it also included the regions on the other bank of Araz, where Zangezur and Sunik were later formed.



Manna state

Source: "History of Azerbaijan": 10;

(<https://e-derslik.edu.az/books/232/units/unit-1/page18.xhtml>)

Let's dwell on the claims of Armenians to Zangezur and Sunik.

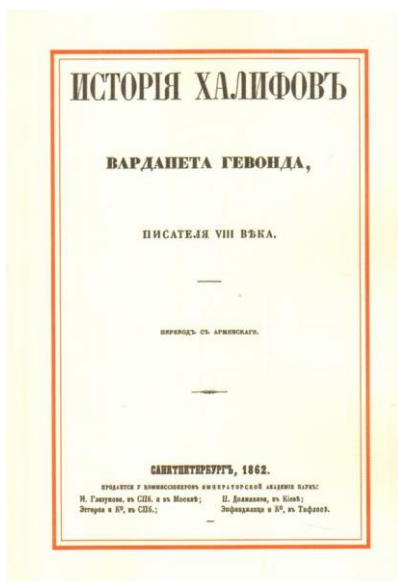
As shown earlier, the historical and present-day Hay-Armenian claims to the lands of Azerbaijan are closely related to attempts to prove the autochthony of this ethnic group in the South Caucasus. In order to realize the efforts, Armenians use all possible means to prove that they have been settled in the areas from Megri to the source of the Arpa-su river along Araz, which enters Zangezur.

A number of Armenian sources show that the territories along Araz from Megri to the source of the Arpa-su river were the lands of the non-Hay-Armenian people. Koryun, an Armenian author of the 5th century, who gave information about the life of Mesrop Mashtots, writes that the population in the territory of Gokhtn (approx. Ordubad-Megri) and Sunik did not speak Hay-Armenian, but another language (Koryun, "Житие Маштоца", М., 1962г .), he himself called this language a "rough" one.

Armenian scientists **Sh.V.Smbatyan and K.A.Malik-Oganjanyan**, who translated Koryun's writing, commented on that text and noted that it is about the madas in those areas. In the Armenian sources, the islands were called "Marlar", and their territories were called "Mark", and under this, as noted by the Armenian scholars, "Not Little or Big Medes, but an area starting from the northeast of Mount Ararat, along Araz, from Sharur to Nakhchivan, Khiram, Cugaya (ancient Julfa), etc. is understood" (Koryun, "Житие Маштоца", комментарии к гл. 6).

With this, Armenian scholars of the last century admit that the following lands along Julfa, Nakhchivan, Sharur and Araz do not belong to Armenians, that they did not live here. Madas living in the area, and those whose names are called **Marlar** in the Armenian texts mean "snake" or "dragon" when translated from the Middle Persian language.

Other Armenian authors confirm that the land does not belong to Hay-Armenians. So, VII century Armenian author **Gevond** describes Gokhtni, that is, Ordubad-Megri, Julfa, Nakhchivan lands as the land of Medians ("История халифов Вардапета Гевонда", Санкт-Петербург, 1862 г.), the author's translation, **According to the well-known Armenian scientist Kerop Patkanov, the Madians lived in these lands at least from the 6th century BC.**



M. Khorensky, whom we talked about earlier, noted in his work that the successors of Astyag lived in the foothills of Masis (Agri-dagh, modern Ararat), in Nakhchivan and along Araz, and they were known as dragons-vishap ("Повествование М. Khorenskogo», book 1). Another Armenian author Vardan shows that there is a "meadow of marlars" around Akhuryan river

(Arpa-su given by Xenophon) (Vardapet Vardan, "Всеобщая история", 1861).

The following conclusion should be drawn from this: **according to the ancient Armenian sources, the subsequent lands along Masis, Megri, Nakhchivan, Sharur and Araz were atropat-madar lands at least up to the Akhuryan (Arpa-su) river, and modern Armenian scholars also admit these facts.**

Let's pay attention to the Middle Persian term "Mar - snake, dragon". It is interesting that "mug / mag" has the same meaning in the ancient Turkic language, and horses were called "maq" or "mug" in classical sources.

In addition to the Armenian historian Koryun, the Albanian historian **Orbeli** also notes that M. Mashtots used translators and later elevated them to the rank of bishop in these lands (Stepannos Orbelyan, "History of state Sisakan", translated from armenian into English by Roberta Bedrosya). Let's not forget that Orbeli was a Sunik prince, and according to his information, the Gokhtn princes were also from the Sisakan clan. Finally, M. Khorensky also shows that two people assisted Mashtots in creating an alphabet for the Gargar language.

Conclusions should be drawn from the given information and confessions:

Firstly, the population living in Nakhchivan, Sharur, Vedibasar, Arpa-chay / Akhuryan, as well as Gokhtna, Sunik and Albania, could not understand the language of Mesrop Mashtots, that is, Hay-Armenian language.

Second, the same people were used for communication and translation purposes in the listed

provinces, which means that the population here probably spoke the same language.

Thirdly, if the Hay-Armenian population lived in those territories, there would be no need for translators, and this language would not be foreign to the Armenian clergy, but a familiar, native language.

It should also be noted that Armenians have always tried and continue to present Ganjasar and Tatev monasteries as "centers of Armenian culture in Karabakh (Arsak) and Zangezur (Sunik), respectively." However, historical documents leave no room for doubts about their Albanian origin.

The importance of the Albanian Church as a whole and its Sunik part in the 16th century is also proved by Shah Ismail Khatai's Decree of 1506. In the document he approves the previous rights of Vardapet Simo, the head and archpriest of the Tatev monastery (Sunik), over the clergy of Goycha province and sets tax benefits for him.

Among the territories listed in the decree are Arran, Arasbara, Kapanat, Orof, Sisacai, Gushtasif, Garadag, Nakhchivan (see: А.Д.Папазян, "Персидские документы Матенадарана"). The essence of this Decree-document is that the Albanian Church, which was revived in the 12th-15th centuries, regained its lost lands and its power.

If Zangezur (Sunik) and Nakhchivan are included in this list, **then the clergy here were not Armenian, but Albanian clergy. However, the Armenians, sticking to their fraudulent nature, try to change Garadag (Southern Azerbaijan) with Karabakh and to present the concessions set for the Albanian Catholicism as**

Nakhchivan khanate



Source:
https://az.ertaq.az/xeber/Naxchivan_xanliginin_dovlet_ve_doyus_bayraqlarini_n_teqdim_ati_olub-902619

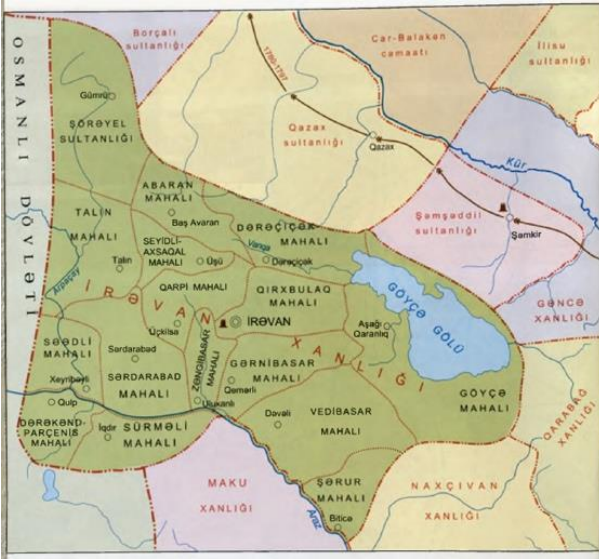
Source:

https://az.wikipedia.org/wiki/Nax%C3%A7%C4%B1van_xanl%C4%B1%C4%9F%C4%B1

B1



Iravan Khanate



Source:

https://az.wikipedia.org/wiki/P%C9%99mb%C9%99k_sultani%C4%B1%C4%9F%C4%B1#/media/File:%C4%B0%C9%99van_xanl%C4%B1%C4%9F%C4%B1n_x%C4%B1n_x%C9%99rit%C9%99si.png



Source:

The Khanate of Yerevan, c. 1800.

https://az.wiktionary.org/wiki/Nax%C3%A7%C4%B1van_xanl%C4%B1%C4%9F%C4%B1#/media/File:ErevanKhanate.gif

We are holding a book "Persian documents of Matenadaran" compiled and translated by A.D. Papazyan (published by the Academy of Sciences of the Armenian SSR, Yerevan). The book also includes 1959 and 1968 decisions and separately collected ownership certificates.

The detailed analysis of the mentioned documents, the distortions that occurred when they were translated into Russian, as well as the additions that falsify the content of the documents are the subject of a special analysis, but right now, we will look only into the content of the **ownership certificates** belonging to **Zangezur** from the available Matenadaran documents, and we will focus on a number of important aspects.

First of all, if we are talking about the Christian community in the ownership certificates, let's clarify: is it the Albanian-Caucasian (Sunik) or Hay-Armenian (Gregorian) community?

Secondly, what was done to falsify the document by Hay-Armenian commentator A. Papazyan and in this way to create a fictional history of medieval Armenia, replacing the real history of Azerbaijan at that time by deliberately introducing "innovations" (words or phrases that are not actually in the text) and additions in the translation, distortion of the original meaning of concepts by means of special substitution, changing of specific and geographical names?

Identification of forged elements is achieved by a detailed comparison of Hay-Armenian interpretations with the documents translated into Russian, as well as by referring to the original texts of the documents in the Azerbaijani language with old graphics (old alphabet).

This is very important, because the ownership certificates are irrefutable factual material that exposes the claims of the Hay-Armenians to the lands of Azerbaijan and the fictions about the Hay-Armenian allegedly that supposedly exists in these lands.

As can be seen from the Ownership certificates, the exclusion of the autochthony of Hay-Armenians in this area, the absence of Hay-Armenians among the main landlords of the region, the acquisition of land from Azerbaijani owners in one form or another, and the small number of Hay-Armenians who came here are historical realities. is visual evidence.

Thirdly, in cases where the ownership certificates are documents aimed at the implementation of the decrees of the Azerbaijani rulers (Garagoyunlu, Akgoyunlu, and Safavids), information and comments about these decrees are first given, and then the determination of the ownership certificates themselves is revealed. At the same time, special attention is drawn to cases where the essence of the relevant decree was deliberately distorted in A.Papazyan's comments.

Let's dwell on it in more detail on the aforementioned "Decree of Sultan Jahanshah Garagoyunlu of 1449 on the exemption of Tatev and Vagadi monastery lands from all kinds of taxes and the submission of the Armenian clergy of Goycha province to Vardapet Shmavon, **the monk of Tatev (No. 2)**". The name of the decree was given according to Papazyan's translation. However, the document does not actually contain the part of the name of the Decree, and therefore the meaning of the Decree is deliberately distorted. The goal of the Armenian scholar is clear, because in the 15th

century there was not a single diocese with a Hay-Gregorian community in the South Caucasus, these dioceses were in Asia Minor. The future Etchmiadzin himself moved to Uchkilse (three churches) only in 1441 with the blessing of Garagoyunlu Sultan Jahanshah as the future seat of Hay-Armenian Catholicism. The king's servants called him Matin-dera, that is, the keeper of texts (Metin-matn, dera-dera (storage), for example, "the valley of the mind", that is, "the keeper of the mind" or "a very intelligent person").

According to the author's opinion, the artificially inserted phrase "Armenian clergy" aims to present the monastery and its lands as belonging to Armenians. It is known that the Tatev monastery in Zangezur was the most important temple of the Sunik church, which existed independently of the Hay-Armenian church at that time. The monk of the monastery is called the "Christian leader" of the Albanian Sunik Christians, and the Christians of the Goycha region, who are also Albanian in origin, are instructed to recognize the monk of the Tatev monastery as their leader. The document shows that the representatives of Christianity are Albanian-Christian, and their Christian church in Tatev is the leading church that unites the Albanian Christian population.

In the **ownership certificate** of 1400 (document 3), which describes in detail the properties of the Tatev monastery, it is emphasized that Kapanat, Sisajan and Tuman-e Nakhchivan (Kafan, Sisian and Nakhchivan) belong to the country of Azerbaijan, and all the listed geographical names are purely of Turkic-Azerbaijani in nature.

In the 1430 **ownership certificate** (document 4) of Uchkilsa village (which was named Vagarshanat by Hay-Armenians after 1441, and the monastery of the same name was named Etchmiadzin) it is mentioned that Sheikh Said-bey as-Sadi (from Sa'dlu dynasty) Saru Malik, a lawyer, "sold a third part of the Uchkilsa village of Chukhur-Sad province of Azerbaijan to Caliph Grigor, the patriarch of the noble Christian religion." Moreover, Papazyan incorrectly translates the name "mutavalli" as "monk" and "caliph" as "yepiskop".

In fact, "trustee" was not "bishop" or "monk", but "executor of the foundation", that is, Grigor was the head of the foundation.

The ownership certificate dated 1431 (document 5) states that Grigor Jalal, a Christian resident of the village of Uchkilsa, bought property (small properties) from Rustam, the son of Amir Beshka, and gave them to the monastery.

Here, Papazyan deliberately makes a mistake, calling the village of Uchkilsa as Vagarshanat village in the name of the ownership certificate, i.e., the name that appeared only after 1441, and Grigory as the Catholicos of Etchmiadzin in the South Caucasus, before the appearance of the Hay-Armenian Catholicism in Etchmiadzin. In the name of this ownership certificate, there is another forgery related to the name of Amir-Rustam Orbelyan, because in the text of the original there is no indication anywhere about the kinship of the prominent Muslim family of Amir with the famous Albanian-Syunic family Orbeli-Orbelyan. According to Papazyan, in the 15th century, most of the monastic and feudal lands of the Armenian clans were captured by the

nomadic aristocracy and "representatives of the last Armenian clans donated the small remnants of their former large land properties to the monasteries for the purpose of liberation and tried to retain their rights to the property by accepting religious figures." There was another way of donation, that the representative of the feudal family, who accepted the priesthood and became a monk of this monastery, "bought" this property from his relative and donated it to that monastery with a Sharia-notarial record (waqf) and in the waqf contract and or in the "waqfnama" it was emphasized that the position of the monastery's monk or guardian will be taken over by his relatives (relatives) after his death" seems to be even more falsified.



Iravan Khanate.
Source: *Wikipedia*

The reason behind this was attributed to the fact that the administrative power was in the hands of Azerbaijani Turks, and according to Sharia law, monastery property was protected and had tax immunity. This was also the case in Hasan-Jalallar in Gandzasar, in Tatev, where Vardapet Shmavo's successors ruled, and in other places where religious leadership coincided with nobility.

But the main lie is that there were no Hay-Armenian family estates in this land, and it seems that Christian Albanian noble families, eager to protect the **transfer of foundation "inheritance" property in this way, used clerical-lineal substitution.**

The ownership certificate of 1431 presented by us (document 7) describes the event of Grigor Makvetsi "bought" 7 villages from Amir-Rustam and donated them to the monastery and brings some clarity. As stated in this deed of sale, Amir-Rustam, son of Beshke, who was the son of Smbat, is an Armenian prince, but it seems from everything that he is from the noble Sunic-Albanian family of Vardapet Shmavo, son of Khacatur, son of Akon of Angelakot, and is an honorable figure of Christians and Armenians. His purchase of 7 villages and his donation to the Tatev monastery, which is the home of the Sunik Albanians, illustrate the previously mentioned considerations about the advantages of keeping the property with a foundation. It is noteworthy that **in the text Christians and Armenians are presented separately, which indicates in favor of this deal being of an Albanian-Sunic nature without any participation of Hay-Armenians.**

Here, continuing the topic, it is appropriate to pay attention from the 15th century ownership certificates to the 16th century ownership certificates, but before that we should focus on the events of the Safavid era.

During the reign of Shah Ismail, a number of decrees were issued to prevent the respective ownership certificates.

Thus, in 1503, Shah Ismail I issued a decree "On the appointment of the former dioeparchial rights of Tatev in the person of Tatev's monk Vardapet Simeon over the clergy of Goycha province, reconfirmation of monastery lands, as well as the waiver of these lands and local clergy from numerous state taxes and obligations" (document 8). With this, the privileges of the Tatev Monastery to Gara-Goyunlu and Ag-Goyunlu, i.e., Alban-Sunik Church, were once again confirmed and guaranteed.

As we mentioned earlier, the decree issued by Shah Ismail Safavi I in 1506 was about Tatev monasteries and its powers.

Sometime later, in 1510, Shah Ismail I issued a new decree approving the list of villages belonging to Tatev monastery.

These documents had quite clear goals - the new state reaffirmed Tatev's privileges, as well as secured the properties of this Albanian-Sunic monastery. It should be emphasized that this was the time when the first Hay-Armenian Takht-Taj monastery appeared in the South Caucasus, located in Etchmiadzin, i.e., Uchkilsa, which was renamed into Vagarshanat.

In this regard, it is also interesting to look into the **ownership certificate of 1508**, according to which "Tatev, Sviri, Tashu, Aghakend, Tandzatap, Khotanan, Hamidzor, Shinkhar, Khot, Kits, Bordi, Dastad-jerd and the villages of Gilaza, Bnunis and Garakilsa and a garden were donated by him to the mentioned monastery".

It is emphasized in the document that **"it is fully in accordance with the spirit of the holy and noble Sharia"**, as well as **"the foundation was marked according to the Christian and Jewish faith"**.

The villages given to the foundation are either from the Urut Kapanat of the country of Azerbaijan, or from the Sisadjan district of Nakhchivan of the country of Azerbaijan.

This document actually reads: "Shmavon, son of Khachatur, son of Yaqub of Anglakot, mutavali (administrator of the foundation) of Urut Tatev monastery." In the translation into Russian, Papazyan includes the following distortions and additions, namely: "... (Vardapet Shmavon) - the pride of the Armenian clergy and monastery, helping the poor and the needy, Tatev located in the Urut (district / neighborhood) of Kapanat servant of the monastery, son of rahibi (trustee) Shmavon Khachatur of Angelahot, son of Akop. The distortion is related to changing the name "Jacob" to "Hakop" and adding the words "Armenian clergy", "vardapet", "monastery servant, monk". As we mentioned earlier, the goal here is to falsify the document and armenize the parties of this deal. However, if we exclude individual Hay-Armenian colonists of the 17th-18th centuries, as is known, they did not live in Zangazur

(Sunik) and Nakhchivan until the representatives of this ethnic group who were relocated later.

Historical evidence clearly show that Nakhchivan has always been part of the states belonging to Azerbaijan - Albania, Saji state, Salaris, Shaddadis, Atabays, Gara-Goyunlu, Ag-Goyunlu, Safavids, and existed as Nakhchivan khanate before Tsarist-Russian colonization. In short, it had nothing to do with Armenia. But the Albanian kingdom in Sunik, including the lands of Nakhchivan and Zangezur, could hold its own **until the invasion of the Seljuks**. Even during the Albanian Renaissance of the 13th and 14th centuries, Hasan Jalal - the ruler of the Khachin - acted together with the Sunik ruler Orbeli. Albanian and Sunik rulers was related, that is, Hasan Jalal's son Grigori Kich was the owner of Sunik, and his wife was the daughter of the Sunik ruler from the Orbeli dynasty. At the same time, the Sunik Catholicos were on friendly terms with the Albanian Catholicos and, in general, the Sunik Church tended towards the Albanian Church. Until the 20th century, these networks of Nakhchivan and Zangezur contained remnants of the Albanian population along with the Turks. Starting from the 16th century, during the reign of the Safavids, Nakhchivan was the territory of the succession of the Kangarli Turkish clan, which extended to the Ustajli Qizilbash, and when the Karabakh Khanate was formed, Ustajli and Zangezur were included in it along with Karabakh.

The Sisakans, whose Urud castle and province were subject to the Sunik ruler Orbeli for a while, were under the ownership of the heirs of the Sunik dynasty.

In 1211-1435, the territory under the control of the famous royal family of Orbeli, who ruled in Sunik, included the present Suunik and Vayotsdzor provinces of modern Armenia, the western parts of Karabagh and the northern parts of Nakhchivan. However, during the rule of Gara-Goyunlu, the Orbelis could not retain their power in Sunik, and even after 1437, they could not restore the right to this principality.

In clarifying the ethnic composition of the population of Sunik at that time, it is necessary to study one of the important written evidences - the epigraphic monuments, which are undeniable messengers of the past.

The ownership certificate, which is the subject of our research, is related to Urud village of Kapana and Sisajan district of Nakhchivan.

In some cases, the box-like tombstones of Zangezур's Urud cemetery have the following writings: "min ovlada agban" ("we are of Albanian descent"). That is, we are talking about Albanians who accepted Islam. The same in Urud, one can find tombstones with the verses of the Qur'an and the words "we are of Albanian descent").

Regarding the monuments of Zangezур, let us remind that in 1961, a well-known scientist,



member of the Azerbaijan Academy of Sciences, Ms. Mashadi Nemat studied the Urud cemetery in Zangezur, and read the epigraphy on the tombstones. These were rare "box-type" ("chest-type") tombstones with the description ram - "stone ram" and "stone horse".

Some monuments have the inscription "we are of Albanian descent", Muslim names and verses of the Qur'an are engraved on them. That is, the Islamic population continued to use the ongons of pre-Muslim beliefs. In this land, there are many Albanian toponyms with traces of Albanian reality, not Armenian. For example, the river flowing from Zangezur is called Agzan, there are Agvanlu neighborhoods in Ordubad, Sheki, and Agvanlu village in Zangezur.

As is known, the Hay-Armenians deny the Albanian trace in these places, replacing it with the non-existent Hay-Armenian trace, and declare that the graves in Urud are Armenian graves, as if they were forced to convert to Islam after the conquest of Timur, as Papazyan did, for example. Armenians destroy such monuments because there is no evidence other than baseless statements.

It should be noted that A. Khachatryan published the "collection of Arabic writings of Armenia" and included texts from the territory of modern Turkey (Ahlat, Ani, Erzincan, Erzurum), modern and historical Azerbaijan (Zangezur, Sh. Chukhur-Sad, Goycha, Nakhchivan). It included 290 Arabic-Persian-Turkish-language epigraphic monuments from the Shaddad period. But only 30 monuments from Armenia itself were included here, including 22 monuments from the former Zangezur of Azerbaijan. In order to read these writings, the Armenian author resorted to numerous distortions and forgeries due

to the repeated claims of the mythical "great Armenia" nostalgia disease. We also note that in the cemeteries of this region, a large number of ancient monuments and "stone rams" and "stone horses" were discovered and described by the archaeologist V. Sysoev in 1929 and recorded by the French traveler Dubois de Montpere as early as 1834. These tombstones were either appropriated by the Hay-Armenians or brutally destroyed by them.

What conclusions can be drawn from the issues stipulated above?

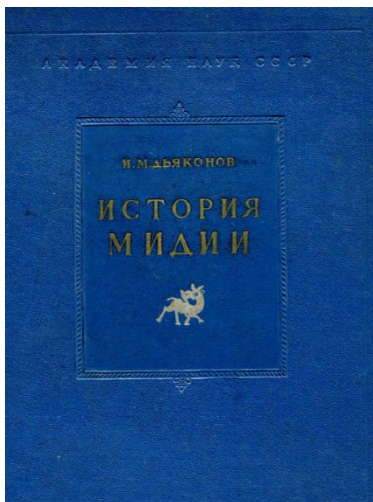
First, Muslims - Azerbaijani Turks - are the local population of the region.

Secondly, the Albanian-Sunik population also lived in the region, some of them converted to Islam, and some of them kept the Christian faith.

Thirdly, Shmavon, who donated his property, is not a hay-Armenian.

Thus, we see that not only history, including the history of Zangezur, is falsified and faked by Armenianism, not only real events that have nothing to do with Hay-Armenianism, but also the legal documents of the past are full of fabrications, and all this has a clear goal: to convince the public of the "legitimacy" of claims to the neighboring lands and that such actions are "historically just" and "justified".

IV. Sanqibutu / Sangibutu and Sangi: province and its inhabitants



Sanqibutu / Sangibutu (Sangibuta) is a region known from ancient times, located in the north of Lake Urmia and northeast of Lake Van, the center of which according to ancient sources is located in the city of Urhu (Ulhu). [see: B.B. Piotrowski, "Kingdom of Van" (Urartu); I.M. Dyakonov, "History of Medians. From ancient times to the end of the IV century BC" and other authors].

However, let's note that I.N. Medvedskaya Sanqibutun / Sangibutunu in the southwest of Lake Urmia ("Ancient Iran on the Eve of Empires" (BC IX-VI a.)) localizes, which in our opinion is not correct enough.

Sanqibutu / Sangibutu region was a semi-independent, sometimes independent territory, the first state union in the territory of Azerbaijan was part of Manna, later under the control of the state of Urartu, under the control of the Scythians, Gamarli, and later in Medes, which was included in the composition of Atropatena, fierce battles of the Assyrian rulers and was the scene of punitive marches. Assyrian sources show that before the establishment of the kingdom of Manna, small territories as Zamua, Gilzan, Allabria, Messi, Parsua, Visdish, Qisilbunda, Zikertu, Puluada, **Sanqibutu**

/ Sangibutu, which were invaded by Assyria and Urartu and located around Lake Urmia and further south and east used to be countries.

There are a number of interesting facts and references about Sanqibutu / Sangibutu region, the most important of which are the following:

First, Herodotus (5, 199) mentions the Siginni, descendants of the Median settlers. Somewhere in 738 BC, the Assyrian chronicles mention the settlement of the captured Kuti and the inhabitants of Bit-Sangibutu in northern Syria and northern Phoenicia, that is, settlers from the region of Lake Urmia. The name "Sygina" is compatible with the name "Sangil" from the Median region.

Second, there are references to Sanqibutu / Sangibutu and his clash with Rusa during the reign of Sargon II. Having defeated the Urartians in the territory of Uishdish region, breaking the resistance of the Ushkaya border fortress, Sargon entered the Subi region, which played an important role in Urartu. Here, riding horses were bred for the Urartian cavalry, and there lived people who were "in all Urartu incomparable by their skills to breed horses for cavalry," and this area is "Subi, which the Urartulians call the land of the Manneys." Then Sargon went to the region of Sanqibutu / Sangibutu and inflicted a terrible defeat on its main city, Ulhua.

Thirdly, another reference about Sanqibutu / Sangibutu is related to horse breeding. As noted by S. M. Qashgai (see: Pre-Asian collection III), in connection with the archaeological excavations conducted in Shahtakhtis of Nakhchivan: "It is known that at the beginning of the 1st millennium BC, horse-breeding began to play an

increasingly important role in the countries of Pre-Asia. and "ceramic products covered the horse skeleton in the Shahtakht cemetery", as well as "horse skeletons without traces of human bones are found in many graves of the Shahtakht cemetery". According to the Assyrian sources, near Lake Urmiya and the northern regions, i.e., not far from Nakhchivan district, there were manna regions, which were especially distinguished by their ability to breed horses. Sargon II refers to the settlement of Aniashtania on the border of the Subi and Sangibutu regions as "the house of the elk" (bit sugullat), and King Manne presented Sargon with "saddle horses with their accoutrements". "It seems that the important role of horse-breeding was also reflected in the Shahtakht tomb."

Below we will review this information about Sangibutu and its inhabitants in more detail.

The historical-geographical position of Sanqibutu / Sangibutu was successfully interpreted by I.M. Dyakonov in his book "History of Medians. From ancient times to the end of the IV century BC". The scientist notes that "the key to the historical geography of Medesis the study of its relief and orography" and to understand the economic and political significance of external events in the history of any ancient country... , since we do not understand the location of its individual parts and the direction of military campaigns, we must dwell in more detail on the natural division of the Median terrain". Since the ancient regions are mentioned in the Assyrian chronicles, it is convenient to connect them with the natural division of the country into ancient regions. From this point of view, I.M.Dyakonov assigns a permanent

numbering for natural areas whose names have changed over the centuries and uses them in the future "for the approximate localization of interchangeable political-geographic and ethnographic terms."

In the map of I.M. Dyakonov shown below, we are interested in the provinces (districts) numbered I and II, included in Atropatena Medes (Magasanna).



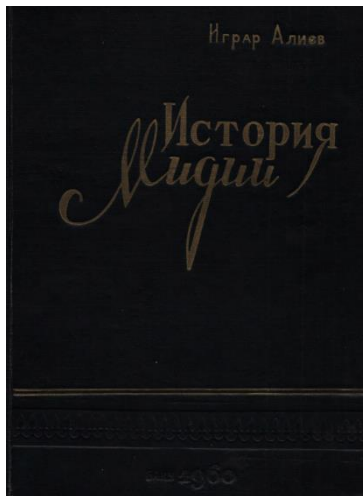
Schematic map of Medesregions.

Source: *I.M.Dyakov, "History of Mussels", p.89*

As noted by I.M. Dyakonov, region I - "from the Araz River to the Avrin-Dag and Kara-Dag mountain ranges, is the region of the modern cities of Kotur-Khoi-Marand" and "was called Sanqibutu / Sangibutu by the Assyrians and at the end of the 9th-8th centuries BC, it was fully included in Urartu." "The Sanqibutu / Sangibutu plain was a fertile agricultural region" and "the mountains separating it from the Araz valley, as well as the longitudinal mountain range separating this region from the Armenian Plateau (with the Kotur pass) were covered with continuous dense forest in ancient times" (subtropical forests).

Region II - "The valley of the Kara-su River (southern tributary of the Araz)" is little known and was later inhabited by the Kadusi. It can be seen from the presented parts that the I and II regions border the future land of Caucasian Albania along the Araz River and its southwestern part with Zangazur (Sunik).

Regarding the ethnic composition of these lands, as mentioned by I. Aliyev (in "History of Medes"), **"In the III-II millennia BC, the Kuti, Lullubians, Kassites, Elamites and some other tribes and tribal groups lived in the western regions of the future Medes. At that time, the Lullubeys lived in the regions south of Lake Urmia, and the Kutis lived in the north, northeast, and northwest. To the south and southeast of Lullu-beys, the Kassites lived, and at the same time, the possibility of settlement of Hurrian ethno-linguistic elements in the regions of Urmia was not excluded.** According to I. Aliyev, Sanqibutu / Sangibutu is localized in the north-west and north-west of Lake Urmiya or in the area of Tabriz-Marand-Khoy.



Since a number of tribes are listed, it is appropriate to pay attention to their language affiliation.

In this regard, a few notes on the Biblical Hatts (primitive Hittites) who are ethnically related to the tribal names given earlier. In our long-term studies and published books, the ethnic relationship of the Albanians - the inhabitants of Caucasian Albania and the Khattis, who are Turanians and speak an agglutinative language, is well substantiated. It is also written about in the books: **R.Fessenden** ("The deluged civilization of the Caucasus Isthmus", Boston, T.J.Russell, Print, 1923), J.Campbell, "The Hittites. Their inscriptions and their history", Montreal, Toronto, Williamson. &Co., 1890; **A.H.Sayce**, "The Hittites. The story of forgotten Empire", Fleming H.Revell Co. N-Y, Chicago; C.R.Conder "Altaic Hieroglyphs and Hittite Inscriptions"; A.P.Watt "Palestine Exploration Fund", 1889.

Based on the works of prominent historians of the 19th and 20th centuries, it can be concluded that the ancient Khatti language was the ancestor of the language of the Persian Turanians, Indo-Sak and other peoples in various dialects of Syria and Mesopotamia (J. Campbell).

In addition, the Hittite language has been shown to be similar to the Proto-Median and Akkadian languages of the ancient Chaldeans (Konder, Campbell), which in turn is close to the Ugro-Altai language (Finnish, Hungarian, Turkic), and also partially similar to Caucasian languages (Campbell, Sayce).

It is noted that the script is close to Cypriot and Van (Urartu), new Elamitic Cossaen (**Lenormant, Hommel**) languages.

On the basis of sources and studies, a general conclusion can be drawn about **the Kuti, Lullubi, Kassite and Saka tribes belonging to the Khatti. Thus, Lullubi and Kuti were called Umman-Manda, they were the Sakas (Ugo Winkler, Heltsfeld), in turn, the kingdom of Kuti consisted of Proto-Medians who conquered Babylon (Berros), and the medians were a branch of Kuti or Ashguz-Saka (J. Oppert, "On the Median dynasty", London, 1876 and also Rowlinson).**

Besides, the **Khattis and the Kassites (Kassis)** were **Sakas (A.T.Glay, "Personal name from cuneiform inscriptions of the Cassite period").**

Finally, the famous Chabiri or Ha(b/p)iri, Amarna letters reveal that the warlike invaders were Sakas, and the Sumerian ideograms SA.GAZ, SA.GAZ.ZA, SA.GA.AZ, SAG.GAZ, GAZ (**Glay, G. Johannes Botterweck and etc**). "Theological Dictionary of the Gold Testament"). At that time, it was noted that Chabiri was



Sangibutu / Sanqibutu.

Source: *Wikipedia*

We can easily refer to other sources and authors, be it classical or ancient texts, including Herodotus, Strabo, Callisthenes, Burros, Pindar, biblical chronicles, Hittite, Assyrian, Egyptian and other writings, as well as to rather unknown works of the Russian historians I.Chopin, Marr, R.B.Burton, O.R.Gurney, E.Renan, A.H.Sayce, Anati and others, J.R.Conder, A.P.Watt, Hammela, Oppert, W.Winkler, Helzveld, Rowlinson and other well-known authors.

Special attention should be paid to completely unused works of scientists such as A.T.Glay, Fesenden, J.Campbell, Lewis, B.Paton and others. Popular or less popular works, as a rule, were not translated, including into Russian, and were poorly used in Soviet and later Russian historiography, they exist in their original form in English and French.

The issues and studies help to draw the following conclusion based on the main sources: **Khatti, Kuti, Lullubeys, Kassites, Medians are related tribes.**

The Subarei are also related to the Khattis and the Sakas. Thus, one of the branches of the Khatti (Cherpherites) (to Assyria, one of the sons of the father of the house of Khatti from his second marriage who ruled in Palestine in the III generation of Khatti sovereignty) - Chedorlaomer, son of Cherpher (from whose name the name "Cyprus" was originating), the first empire Elam (Susian) was established by their (Khubur-Subarti dynasty), efforts who received the name "Subartu people". They are also considered to be the ancestors of Sucathites - "Socho" (Socho) people - Sakals.

Earlier, we mentioned the tribes of Marlar (Medes-Atropatena) living in Zangezur (Sunik) bordering Sangibutu, but now it is appropriate to touch on the Sakas, because the inhabitants of the land where Zangezur (Sunik) is located are also Sakas.

Strabo and other ancient authors call the Kura-Araz basin Sakasena, the inhabited area of the Sak tribes. In Musa Khorenli's book, Sak territory is divided into Si-Sakan and Bala-Sakan, or Sunik and Little Sunik. According to information given by Khorenli, the Sakas call a part of the territory Sunik, but the Persians call it more precisely Si-Sa-kan (The Story of Moses Khorenli. Book I, Chapters 21-22). This part of the text reveals the etymology of the names Si-Sakan and Sunik. In medieval Persian - "si" is equivalent to the number "three". In this case, "Si-Sakan" is explained as "Three sak". The term SAK from the Proto-Turkic language is translated as "arrow", sometimes "arrowhead" or "spearhead" (Cem Dilchin, "Yeni tarama sözlüğü", TDK publications. Ankara, 2009, p. 189). Thus, it turns out that "Si-Sakan" or "Three Saks" is another name of the Three Arrows from the alliance of the 12 Oguz groups. It seems that historical Sisakan-Sunik was not divided into 12 provinces by chance.

The synonym of the term "Sak" in the ancient Turkic language is "OK" (with modifications OX, OQ and OĞ), as well as the term "lineage unit". Many Turkic tribal unions called themselves by this term. **Thus, one of the meanings of this term will be "arrow", and the other "family unit"** ("Ancient Turkic Dictionary", Academy of Sciences of the USSR, Leningrad, 1969, pp. 367, 370). Examples of Turkish family structures that use this term

in their names: ON OK (ten arrows), BOZ OK (broken arrow), ÜÇ OK (three arrows), etc.

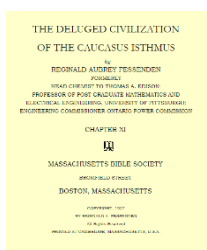
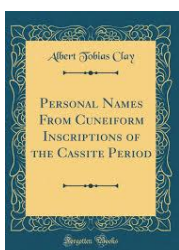
Since the Persian proforma -an is a plural suffix, Si-Sakan in Turkish would be more precisely Üç Oklar kimi, i.e., plural. Let's add the name of Shamshvil (Turkish adaptation of Shamshadil) located in the northern part of historical Sakasena to the above mentioned. This toponym is translated from Georgian as "Three Arrows". The name of this region appears in "Armenian Geography" written in the name of Anani Shirakat. The translator and commentator of the text, Kerop Patkanov, referring to the Armenian chronicler Ioan Katholikos, notes that the name of this toponym is translated as "Three Arrows" ("Armenian geography of the 7th century", translated by K. Patkanov). It is the same in Shamshvil. Another Armenian translator of Grabar texts, Nikolay Emin, mentions the same thing about the three arrows in his Russian translation of the work of Vardapet Vardan (Vardapet Vardan, "General History", translation and comments are Emin's, 1861).

What are these "three arrows"? Three Arrows are none other than the Oguz tribal alliance. History does not recognize any "three arrows" other than the Oghuz Three Arrows.

As shown earlier, claims to the lands of the ancient mars (madars) where Zangezur is located of Armenianism are exposed on the basis of historical facts and classical sources in ancient texts. Now let's focus on the Armenian "attempts" to copy the territory of the Sakas.

Let us inform in advance that our studies and publications like "Caucasian Albania and Lines of Small

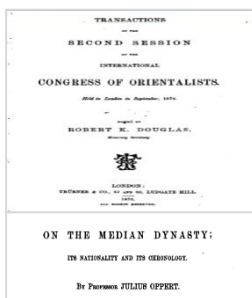
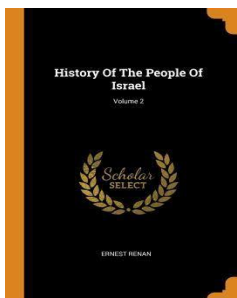
Asia" (Baku, MHA, 2015), "Caucasian Albania and genetic analysis in historical-genetic aspect" (Baku, MHA, 2016) , "Ancient texts and classical sources expose Armenian forgeries and fabrications or about the real inhabitants of the territory of Armenia" (Baku, MHA, 2018), "Ancient texts and classical sources expose Armenian forgeries or Armenians' attempts at Caucasian autochthony" (Baku, COPAT, 2019) refer to well-known and new sources and authors and clearly illustrates the ethnic kinship of the ancient scripts with the Kuti, Lulubi, Kassites and Saka tribes. Thus, Lulubi and Kuti were called Umman-Manda, Sakas (Ugo Winkler, Helffeld), the kingdom of Kuti, which captured Babylon, consisted of Protomads (Berros), and Madas were a branch of Kutis or Ashguz-Sakas (Julius Oppert "On the Median dynasty", London, 1876, also Rowlinson).



Albert Tobias Clay, a well-known semiologist, also wrote about the Khatians and Kassites being Sakas (A.T. Clay "Personal names from cuneiform inscriptions of the Cassite Period").

Fessenden also wrote about the naming of the Khattians as Suti and Hyksos, and after returning to the Eastern Caucasus and the northern shores of the Black Sea, they were known as Scythians (R.A. Fessenden "The deluged civilization. Of the Caucasus Isthmus", Ch. I-VI, 1923 -1927, Cambridge, Massachusetts, USA, Canada).

E. Renan in his work ("The history of the people of Israel") dwells on the kinship of the Sakas, Suti, Hyksos and Hatti. As a result, it was shown that the Khattians were called Saka and that they were the ancestors of the Albanians.



Indeed, the Chabiri (Ha(b/p)iri) invaders in the Amarn letters are presented as Sakas, and as we mentioned, in Sumerian ideograms they are represented as SA.GAZ, SA.GAZ.ZA, SA.GA.AZ, SAG.GAZ, GAZ (A.T.Clay, G.Johannes Botterweck and etc. "Theological Dictionary of the Gold Testament"). Besides, Chabiri are also presented as Hittite-Mittannian peoples (A.T.Clay, M.Greenberg "The Ha(b/p)iry", Americ. Orient. Soc. New Haven, 1955).

Lenormant, Conder, Campbell and other well-known scientists have shown the agglutinative similarity of the Khatian language to the Proto-Median (protomada) language and its proximity to the Ugro-Altai (Finnish, Hungarian, Turkish) languages.

The purpose of this repeated brief information is to show the linguistic and ethnic kinship of Sakas and Madas, because the previously listed historical and present-day Azerbaijani lands claimed by Hay-Armenians are also connected with the name of Sakas.

M.Khorensky, who is presented as the Armenian king Paruyr and thus has a fictitious relationship with the Sakas, mentions Sisak bey and his tribe from the Scythian-Saka branch ruling in Sisakan-Sunik. They are presented as a part of the Sakas, which were once powerful, and later, as a result of the wars of the Achaemenids and the Macedonians, they were able to maintain themselves in the form of islands that were divided into the Caucasus and Eastern Asia. M. Khorensky calls them "genius and numerous" during the powerful times of Sakala. According to Khorensky, as in the biblical tradition, the name "Sisak" is used not as an ethnonym, but as an anthroponym, while there is no doubt that the events told by the author are about the Saka tribes.

According to M. Khorensky, Sisak calls the country where he lives and later, Sunik, based on his name. But here Khorensky adds an interesting statement: "the Persians call the country Sisakan more precisely. Later, the first tsar of Armenia, Valarshak, from Arsak the Great (Parthian) roots, chose husbands from Sisakan's

successors and put them at the head of the country, and this is Sisakan's age...".

By revising the Bible, M. Khorensky, who removed Sisak from the roots of the fictitious, imaginary Hayk, obviously looks at the lands of Sisakan with the eyes of Hay-Armenian territories. **However, the information he shared raises an interesting question: for what reason did the Persians express the country more accurately in the form of Sisakan? If these lands are really the Hay-Armenian settlement, why is it that the foreign people (Persians) describe the territory that previously belonged to the Hay-Armenians more accurately than the Armenians?**

Strabo (XI, viii, 4) noted that Sakasena was located around the Kura River, in the neighborhood of Albania, and indicated that the location of Sakasena was east of Gogarena. These lands are located between Araz plain and Kura river. Moreover, the boundaries of Sisakan presented by Khorensky roughly correspond with the boundaries of Sakasena shown by Strabo, because it should be taken into account that according to Khorensky, the Sisakans were the heirs of the Albanian plain, i.e., in the Kura-Araz water basin. Gogarena is at the intersection of the borders of modern Turkey, Georgia and Armenia.

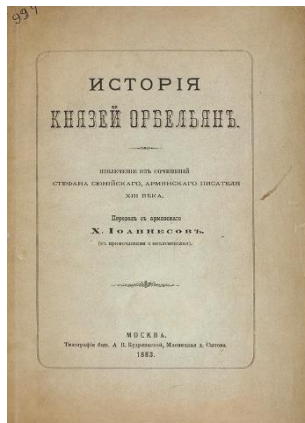
Gogarena's name also comes from the Sakas. The Sakas who came here in 665 BC were led by their ruler Gagu = Gogu = Gog. Later, this Saka was called Gog's, and they settled at the source of the Kura River, Strabo (XI, xiv, 4-5) mentions their territory as Gogaren, that is, Gogar's home of the Gogars who came with Gog.

During the time of the Great Arsaks (Parthia), this region covered the area from Gole to Borchali, which is located around Tiflis, and consisted of 13 communes (districts). According to the Armenian historian J.Sandalgian, whose work was destroyed by the Armenians, the word Gugark means Gugayar'k, that is, the people of Gug / Gog, the Goglus or "Gug / Gog's husbands". In "Armenian Geography", this region consisted of Gola, Ardahan, Childir of Kars province of modern Turkiye, Akhilkalek, Lori, Tomanis of present-day Georgia and Pambek of Armenia (the letter "k" in the word Gugark is a plural suffix in Armenian).

Traces of the ancient Gogar tribe have come to this day, and as F. Kırzioğlu writes, a part of the Ardahan-Çıldır-Ahilkalek and Ahıska communities of Kars province (the Turkmen and non-Tarakama people who came later, engaged in horticulture and agriculture) were called Gagavan (Kakavan). F. Kırzioğlu also noted that on the left banks of the Arpa River, north of Gyumri, there were lakes named Gagurdağı ("Cajur" on modern maps), and lakes named Gogiya and Goga-shen (i.e., Gog-abad, Gog's home) in the Ahilkalek region. All these are the legacy of the mentioned Saka - Turkic tribes - Gogars from the past. Some of this population, especially those belonging to the territory of today's Georgia, were known as Chin-Chavat and Javak / Javakh.

As written in the Stephen Orbelian's dynasty history of, the territory of Gogarena (Gugark) in the 600s BC were the provinces of the Orbelian princes who came from Chenas (Chinistan), in the west of China, east of the Hephthalites, near Kashgar, that is, from East Turkestan.

Returning to the topic of Sakasena, let's note that the Armenian historian J.Sandalgian (I, 242, 364) has shown that Sakasena is given as ShakaShen in later Armenian sources. This is Shakashe in Uti province of Albania. The historical falsifications of the Armenians are about replacement of the terms "Sakasena" and "Shakashen" with a deliberate intention, because by this the territory inhabited by the Sakas is narrowed. Moreover, Armenian scholars try to place Araksena in the Mil plain, thereby extending the borders of historical Armenia to the Mil plain.



However, Strabo places Araksena quite precisely in the present-day Ararat valley. For example, Strabo, pointing to the cities of Armenia, notes that Artaxada is near the Araksena valley. This city is located approximately on the coast of Araz, in the historical province of Sharur (known as the land of mars (medians-atropates) according to Khorenatsi), northwest of present-day Nakhchivan.

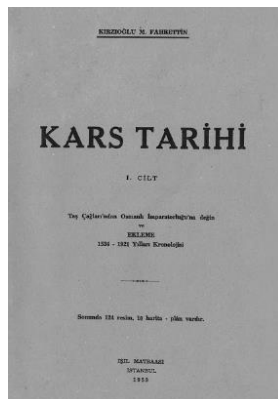
It should also be noted that Sakasena, whose center was in Ganja, according to Armenian historian Adonts, is called "Saka Shayana" in Iranian language, "Saekasta" in Zend-Avesta, "Sakapen" in Ptolemy's "Geography", as noted by historian Darmester, and the territory of Karabakh. and located around Goyçe Lake. This information shows that the people living in Sakasena are considered Sakas in one sense.

M.Khorensky takes the Si-Saks to Torgoma (Torkom), the grandson of Japheth, and shows that Val-Arsak, the first Parthian ruler of "Arminia" (from the Arsaks), appointed a tsar from the Si-Sak lineage to head Albaniya, and appointed prominent people from this generation as lords (princes) of Si-uni land (M. Khorensky I, 12).

Now let's make additional comments about the Turkic origin of the toponyms Sisakan and Siunik.

So, I would like to dwell on two versions about the meaning of the word Siunik.

As written by F.Kirzıođlu in the "History of Kars", there were two wings of the Si-Saka tribe (Si-Saka), the Saka itself was located in the east of Goycha Lake, up to Ganja, and the Si tribe was located in the south of them, in the lands of Nakhchivan-Karabakh. From here, the root of the name Siunik, that is, the name of the Si dynasty, which gave the area its name and indicates the origin of the "Si" generation from the Saks, was born, and "Si" means the land of the Si.

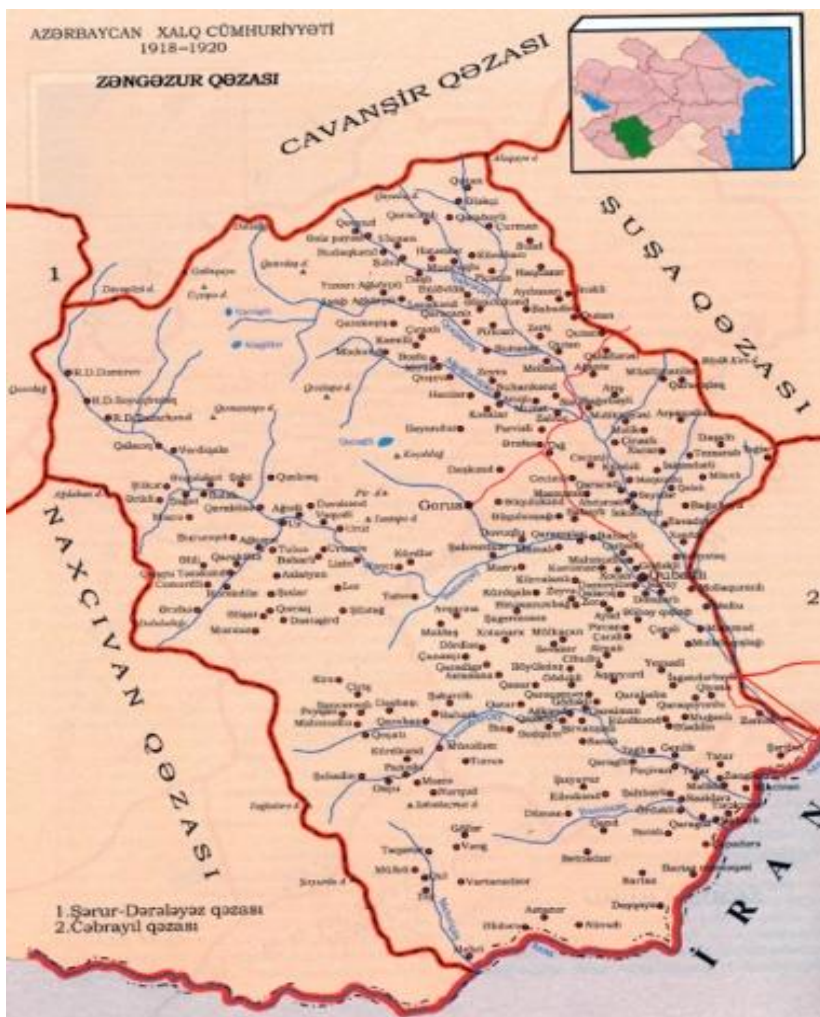


According to Patkanov, who studied the origin of the name Siunik, there is a reason to read this word in the correct form - "Si-unik", because "unique" is an indicator of ethnic origin or tribe. That's why Si-sakan and Si-unik start with "Si", that is, the name of the tribe located here. According to Armenian scholar, Si-unik means Si-beylik or Si-principality. As for the name of the "Si" tribe, as shown by prominent Turkish historians Togan and Kirzıođlu, this name owes its origin to the tribal division of the Saks from Eastern Turkestan, who are referred to as "su" in ancient Chinese sources, and to the name of their ruler. V. Langlois in his work ("Collection des Historiens anciens et modernes de l'Armenie", Paris, 1867, 1869) showed that the Zangezur lands of Nakhchivan and Gokhtn (Julfa-Ordubad) were included as districts in Si-uniq.

This information, the opinions of Turkish scientists explaining the etymology of the term "Sunik" (Si-unik) are

not at all contrary to the approach that we gave earlier in the meaning of "Sunik", i.e., "Arrows", and on the contrary, they are important additions.

As for Nakhchivan and Zangezur, research clearly shows that Armenians were not in these lands either in the early, middle, or later middle ages. They appeared in these lands as settlers only in the 19th century, and the graves in these lands are Muslim and Christian graves with crosses. These were the burial places of Albanians, the graves of Albanian Christians, as well as Albanians who converted to Islam.

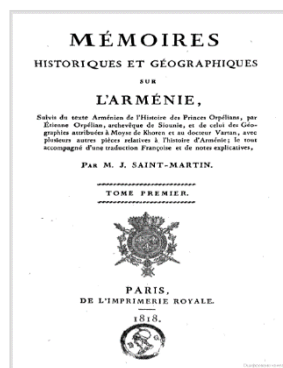
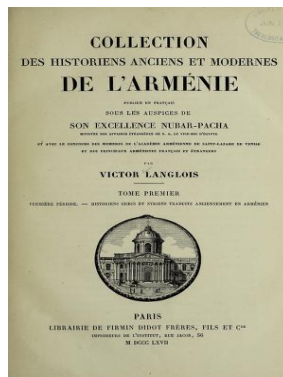


Source: <http://axc.preslib.az/az/maps>

If we turn to the earlier documents related to Sunik, which includes the land of Nakhchivan, it becomes clear that Istefan Orbelyan (Orbeli), the chief priest (catholic) of Si-unik, clearly shows that the Orbeli dynasty came from Chenastan in 600 BC, i.e., East Turkestan, and thus is of ancient Turkish descent [see also, M.Y.Saint-Martin, "Mémoires Historiques et Géographiques l'Armenie". Paris, 1818-1819 (Volume II) and K.P.Patkanov, "Armenian Geography", Saint Petersburg, 1877.].

In later years, beginning with the Safavid state of Azerbaijan in the 16th century, the land of Nakhchivan became the hereditary property of the Kangarli family, a branch of the Ustajli tribes of the Qizil-bashes. The Kangarli dynasty is famous for its military prowess and high courage, leaving behind a strong heritage and is considered one of the most powerful tribes.

Zangezur, together with Karabakh, was part of the Karabakh khanate from the time it was formed. Therefore, the Armenian claims to Nakhchivan, as well as to Karabakh, have no historical basis. In the 17th century, the sources of the Middle Ages mainly included 4 beylerbeyliks in Azerbaijan, namely Tabriz, Chukhur-



Saad, Karabakh and Iravan beylerbeyliks. Nakhchivan was included in Chukhur-Saad Beylerbahi, the Beylerbeys of Chukhur-Saad have always been emirs from the Ustajli tribe of Qizilbash. Regarding Nakhchivan, it was mentioned that it was the hereditary property of the Kangarli family as early as the 16th century. Of course, there was also an independent Albanian church in the lands belonging to the Albanian clergy in the Albanian territory.

One important point is that the name of the city of Akhuriani found in the writings of the Urartu tsars does not relate to the toponymic onomastics of the Armenian language. In today's Armenia, the name of Akhuryan River means "Arpa River" in Turkish, and the Greek author Xenophon (5th-4th centuries BC) gave the name of this river as Arpa-su, and mentioned that it was located in the land of the Scythians (not to mix with Arpa river of Nakhchivan). The Turkish name of this river, located in the land of the Scythians, which is reflected in the ancient Greek language, is important historical evidence and **shows that we are not aliens to these lands, and on the other hand, it once again confirms that modern Armenia originated in the ancient Turkish lands.**

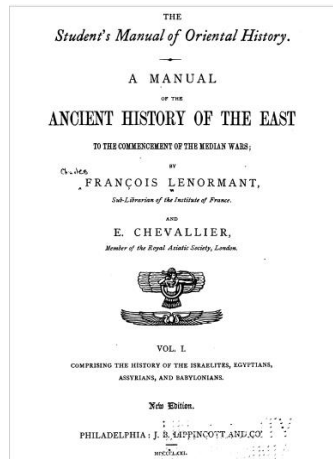
In addition, it is not accidental that the historical facts clearly show that Sakas who lived in this area were replaced by Turkic and Albanian tribes in the periods after the Sakas - the new tribes are the successors of the Sakas, in short, this means the Turanic, proto-Turkic origin of the Sakas.

When it comes to the word "Sak", it would be wrong to leave out an interesting fact. Thus, words with the root "Sak" were also used in the languages of the Assyrians

(see: K.Imanov, "Ancient texts and classical sources expose the forgeries and fabrications of Armenianism or about the real inhabitants of the territory of "Armenia", Baku, MHA, 2018).

Let's also look into the works of well-known historian-linguist François Lenormant (François Lenormant) "Primitive language of Chaldea and Turanian idioms. Etudes from the Akkadian speech" (Paris, 1875).

In the second part, the author was opposing other scholars by asking "Is Ak-kad language considered a Turanian language?". Namely, the author opposed M.Halevi (Alevi) and wrote that "if this were a question of some specific Akkadian idioms of one of the languages belonging to the Ugro-Finnish or Turkic-Tatar group, then my opponents would be right." However, the



author confirms that the Ak-Kad language shall belong to the "rich Turanian language family" or the "Altaic family" (as we like to call them). However, according to Lenorman, although the idioms of the Akkadian inscriptions have some similarities with the Turkic and Mongolian languages, they are closer to the Finno-Ugric languages, as well as to the non-Aryan language of the inhabitants of Medes.

The author notes an important feature arising from the similarity of the Proto-Median and Akkadian languages, and at this time he relies on the possibilities

of Achaemenid trilingual nature. This is possible in modern times thanks to the research conducted by Westergaard, M. De Sauley, Norris, and finally M. Oppert and M. Mordtman. They identify the similarities of the Proto-Median language with the Turanian and Altaic language families, especially that Medes is a neighboring country to Chaldea.

Then the author shows the Oude language as an example. According to the author, this language, which is in danger of extinction, remained a spoken language in several villages located between Lezgistan and Georgia, as the author noted. Very informative research is devoted to this language. One of them belongs to M. Schiefner (Šiefne), and here the classification of this language is carried out and it is presented as the only fragment of existing Turanian idioms. In ancient times this language was spoken mainly in a large part of Asia from Susiana and Chaldea to the Persian Gulf ("les Memoires de l'Academie Imperiale de Saint-Petersburg, 7th ser. vol. VI). The author writes: "... even in our time, this language family is really outside the geographical boundaries, and many erudite past Turanian peoples are within the (geographical) framework of today" (translation from French by K. Imanov). "Compared to the Akkadian language, we see here very instructive and significant analogies. In "oude" if you say "kalkala" (very big), then not only the same grammatical style is used here, but even the word "galgal" from Ak-kad language is used centuries ago. Also, in Oude - "katzkatz", i.e., "to divide, divide into parts", which in Akkadian "khasxas", i.e., "khas" - "to stop, to cut" - "to stop, to cut" in Akkadian (see Turkish verb "to cut") and the derivative "cut").

"The ancient Turanian people of Chaldea: did they leave traces in the traditions about their existence? – the author answers to this question in the 3rd part of his work by the following words: "The Turanian people of Chaldea kept the writing they invented and it was used by the later Semitic people. We have studied the existence and characteristics of this language on the basis of the described events and finally the rich literature copied by Assyrian writers during the time of Ashurbanibal, at the same time, information was given and translations were made through these works... despite its biased position in the basin of Euphrates and the Tigris, this language was sufficient for a large area.

Focusing on the difference between the origin of the Assyrian and Akkadian words, the author draws attention to the name of the god "Assur". The god "Assur" was unique to Assyria but was not worshiped in Babylonia and Chaldea. It would also have an Akkadian name. Assyrians geographically expressed their God as [▲▼▲] and this sign etymologically means "good God". Some (for example, M. Halevi) speculate that the root of this word is the Akkadian term, but the latter is not used in Semitic texts of Babylonian origin. Only once does the name of the Assyrian God occur in a liturgical hymn (Mus. Brit. K 4624), and it is written phonetically as a foreign name in the form "Ausar," which is exactly the same as the form read in the oldest known pre-Assyrian inscriptions, and which predates the origin of the language and no one has the right to say that this name is of Akkadian origin".

"The city located in the neighborhood of Babylonia and considered the center of worship of God Nergal,

called Kute, Tiqqaba in Assyria and Tiqqab-bir in Akkad" is of special interest. In the Bible, this city is called by the name of the Assyrian form. But classical geographers do it differently, so Pliny gives it as "Digba", Ptolemy Διγούα. It is also marked as "Digubis" on Peutinger's map. All these forms are of Akkadian origin - Tiqqaba, orthographically following the traditions preserved from the time of the Roman Empire. We will focus on this geographical point in particular because, as shown below, it is connected to the capital of the Khatians.

We should give a special place to this geographical point, because it is connected with the capital of the lines.

And now about the term "Sak".

The author notes that the Assyrian generals (captains) were called "sak", and high-ranking officers were called "sud-sak", which indicates that it was taken from the ancient Chaldean times. These are purely Akkadian words, because "sak" means "chief" (head, chief), "sud-sak" means "the eldest of the captains", "more powerful", "sud" is superior to the captain. From here, the concept of Assyrian "Rab-sak", i.e., "le grand sak" ("Chief Sak"), or ("Chief of the Saks"), which is a hybrid composition, was born, which could have been possible after the name "sak" became a subjugation of the Assyrian language. The author shows another example of the name "dubsar" - "writer" existing in Chaldea and Assyria. It is not a Semitic expression, but a pure Akkadian combination, since "dub" means "plate" and "sar" means write-mag.

Another example is related to the word "sakkanakku" used in Babylonian documents. This word originates from the term "vicaire" ("vicar"), which means

"foot" and "servant", derived from two geographical signs. This term denoted the highest rank of sacred royal authority in Babylonia. For example, the king (tsar) was considered "sakkanakku" of god Bel. "Sakkanakku" as a word is related to the idea of sovereignty, power, as well as the exact name of the leaders of the Sakas or Asiatic Scythians, which sounds like "iskunka" and in the inscriptions of Behistun and like "sakuka" in Protomedes Persian. In addition, susien (suzian) means "sinki" - "empire" and "sunki-k" (sovereign), which is reflected in the Proto-Median language "sunku-k" - sovereign. The expression "Sakkanakku" was used for a long time in the southern part of Babylonia.

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

This non-Semitic people of Chaldea left many historical traces of their presence in the geographical names of the lower Tigris and Euphrates countries, in archival documents, in the cuneiform writings of later authors and classics, and in the Bible. "The ancient writings determine the existence of two races in Babylonia and Chaldea."

Referring to Berossus and Eusebius, F. Lenormann shows that the Chaldean-Babylonian empire was created by tribes of non-Semitic origin. According to Berossus, the first inhabitants of Babylon, whose base was Chaldea, were foreigners. Those aliens were

representatives of another race that was personally brought to these areas by the god Oannes. It is clear that we are talking about the Babylonians of the time of Berossus, that is, foreigners in relation to the people of Semitic origin, to which Berossus himself belonged. This proves once again that the founders of civilization were not Sami. The monuments of the first Seleucid period, the texts of the period collected from the holy books and undeniable links to the Turanian languages, confirm this.

It would be even more convenient to continue the ideas of the famous scientist about the Turanian root word "Sak" with the interpretation of historical events, including the emergence of the Assyrian state and the role of ancient Turanian scripts in the formation of this state (see: K.Imanov , "Caucasian Albania and genetic analysis in a historical-geographical aspect" (Baku, AzIS, 2016); "Ancient texts and classical sources reveal Armenian falsifications and fabrications or about the original nomadic territory of "Armenia" (Baku, COPAT, 2018, in Russian, Azerbaijani and English)).

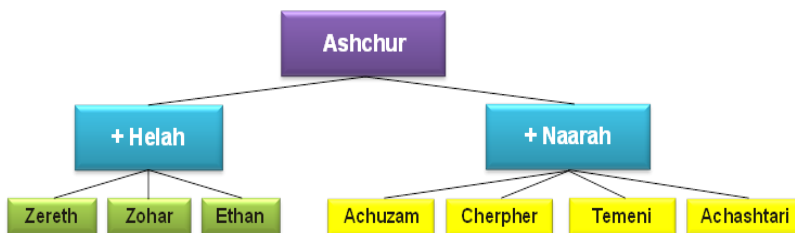
According to historians, in the 4th millennium BC, the Akkadians, who belong to the Eastern Semites, began to settle in the area inhabited by the Sumerians in Lower Mesopotamia and in Upper Mesopotamia. They believe that the Sumerians, who called their territory Subar, mixed with the Subar who lived in these lands before, and called the Subar who remained only in the northern land "Subar people", and called their territory "subar". The Akkadians mixed with the Sumerians formed the ethnic basis of the Babylonian people, and the people of Upper Mesopotamia later - the Assyrian people. It is assumed that the Babylonian and Assyrian languages

are different dialects of the same East Semitic (Akkadian) language. However, these languages were separated from each other on the eve of the III-II millennia. At the end of the 3rd millennium BC, the Eastern Semitic language was named the Akkadian language after the formation of the kingdom of Akkad, which was created by merging Sumer and Akkad. It is believed that the Sumerian-Akkadian population (the ancestors of the Babylonians) and the Akkadian-speaking population of the Middle Tigris (the ancestors of the Assyrians) perceived themselves as a single bilingual super-ethno. Only after the Akkadians completely assimilated the Sumerians on the eve of the 3rd-2nd millennium BC, the language of the Sumerians became the dead language of science and religion, and finally, towards the 2nd-1st millennium BC, they were simply called Babylonians, and the strengthened Assyrian state completely separated itself from them and turned into an independent competitor. They left a trace in history as Assyrians and Babylonians who opposed each other until the fall of the Assyrian Empire in the VII century BC. There is an important point here: **the famous scholar François Le Norman presented the research of the Akkadian language, not the Semiticized (Aramaicized) later, in order to determine how fair, the character of the original Akkadian language is, regarding its being a Semitic language.**

Agreeing with the views of the scientist, we would like to make certain additions from our side.

Our information is related to the history of ancient Khatties. So, according to J.Campbell, referring to the "Chronicle", Ashchur stood at the beginning of the

Khattian sovereignty, and he had two wives named Helah and Naarah. To clarify the kinship of the Khatts, we need to look at Ashchur's genealogical branch. We can show that according to J.Campbell's interpretation.



Ashchur's 7 sons were the founders of various Khatt clans and associations.

According to historical documents, Ashchur presided over the third generation of Kattite rule in Northern Mesopotamia, whose capital was Tekoa.

The analysis of ancient geographical maps conducted by J.Campbell shows that this city was Kutha Kuta / Guta located in northern Babylonia near the Tigris River, the name of Kuta as Assyrians was Tiggaba-ki (in the ancient Khatt form - Tiggaouki) in Turanian languages. Ptolemy called the city Digoa, but according to Campbell, the early name of the city was Cheth and Tekoa, a combination of two words. A. Leo Oppenheim called this city Hita in his book "Древняя Месопотамия" (M., "Hayka", 1980), and indicated its location there.

The ancient inscriptions from Kutha provide an opportunity to present the history of the formation of the Khattian empire, and J.Campbell suggests on this, referring to the English Assyriologist J.Smith (J.Smith

"Chaldean Account of Genesis"), as well as the "Records of the Past".

Kutha to Khatt migration



Вавилон – важнейшие города

Мари – прочие города

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The seven sons of Ashchur, the founder of the Khatt dynasty, born from two marriages, later left Kutha to expand their settlements, but their departure was due to floods in the nearby floodplains.

Ashchur's 7 sons from two marriages almost wrote the history of the Middle East. Without dwelling in the historical deeds of each of them, we direct those who are interested to the source of K. Imanov "Caucasian Albania and genetic analysis in historical and geographical

aspect" (Baku, COPAT, 2019). Here we will talk about Ashchur's eldest son Zereth from his first wife Helah, who is in our focus. Zereth founded the lineage of Zerethites, and according to J.Campbell, his descendants are Jehaleleel, Asareel. The latter was changed to El-Assar by the Jews and underwent an inversion. **It is this line that gave the Assyrians their name.** The first king of Assyria was Arioeh. Dardanians were born from them. They gave the name Ilus to the eponym of Troy. G. Smith noted in his "Early History of Babylonia" that in the area called Uruk, Zirgulla built a temple dedicated to Sar-ili, or the King of the Gods, in Khal-dei. J. Campbell shows that this temple is related to Khatt Asare-el, which is called El-assar, i.e., Assar, changed in Hebrew.

Speaking of Zereth, we can't help but talk about the relationship between Subaru and the lines.

According to J.Campbell, the Subaris were descended from the Zerethites, who were descendants of Khatt. As mentioned, Zereth is the eldest son of Ashchur, "Father of the Khatts", by his first wife. J.Campbell defines the area where Subaru is located as follows: "Subair is the country near Chaboras. The name was given in honor of Heber / Cheber of the Zerethites, who were descendants of Ashchuru and were expelled after the invasion of northern Mesopotamia and the creation of the empire. On the other hand, J.Campbell notes that **"Zereth's line took power in Assyria and maintained this power until the fall of Assyrian rule."** In addition, J.Campbell notes that the Zerethites always ruled the Moabite region. According to J. Campbell, the leader in the newly created Assyria was Shamshi-Adad from the Subaris, and he emphasized that he was from the Khatts,

and his son Ismi-Dagan was related to the Beerothites dynasty. The Beerothites are those who entered the Nile Valley in the east of Egypt. J.Campbell associated Chemi-dag with Amnon, the owner of the Chaldean throne. He named those lands Amman after the father of Chemidag, the son of Amnon. **Thus, Ismi-Dagan was the first of the eastern kings, whom the famous Assyrian king Tiglath Palasar did not shy away from, he called himself his successor** (In modern historical works, Ismi-Dagan is the king of Assyria).

In another source, the author writes that the history of Assyria and Babylonia is based on the relationship between the families of Japhlet and Renob, that is, the Beerothites family of Assyrian rulers.

Noting the relatives and followers of Zerethites, J.Campbell writes: "Zerethites were close relatives and allies of the Sumerians in Babylonia and South Palestine." He further notes that the Kassites were a line from the Zerethites.

Moreover, the successors of the Zerethites were the Alarod (Urartu) and were often identified with the Tibareni, while the Phrygians were the people of the Zerethites. They retained the name Gordius for their king, they were descendants of Be-rigah.

At this time, let's emphasize once again that the Zereths were relatives of the Sumerians, from whom the Kassites came, and their descendants were the Alarods (Urarts).

According to the works of Professor J.Campbell, the Khattian tribes related to Zereth can be shown in the chronology.



Let's add here once again that, firstly, Zereth's descendants are Dardanelles, Sardinians, Ilus (eponym of Troy), Assyrians, Cretans, Kurds. Secondly, the future descendants of Zereth are Scythians (with a mixture of Celts and Japhetids), and the pure Scythians are from Beerots = Parthians, (from Heber)-Iberians and subars from Jehaleleel - Alarodians.

Returning to the main topic, let's note that "Three Arrows" - Shamshvide province and the city of the same name were the great dynasty of the Orbeliani princes' dynasty, and this situation continued until their clash with the Georgian tsar Giorgi Bagrationi. According to the legends, the Orbelians (Orbelyans in Armenian) were the hereditary generals of Georgia during the Achaemenid period. Istefan Orbelyan wrote in his work about their ancestry that they are of Turkish origin and did not come from Chenastan (Eastern Turkestan).

It is clear from the historical information **about the Orbelians** that the Saka-Turks who passed through Darial settled in Georgia and gave them the "Kartal" fortress, built by the legendary father of Georgians Kartlos, located on a mountain height, and later the area around it was called Opbet / Orpet. The coming chens helped the local population and expelled the Iranians from the Georgian lands. Local population called their territory Orp-ulk, i.e., Orplu-lar, or Orbelli / Orbelian lands,

due to the fighting ability and valor shown by the Chens. In accordance with the memory of their homeland, they were also called Cenav-ulk, i.e., Chinese people, or Cena chik, i.e., Chinese. As we mentioned, the Orbet fortress was translated into Georgian as "THREE-OK" and received the name Sham-Shoylde [This information is obtained from Georgian, Armenian and Syriac traditional sources].

Even today, the local Turkish population living in the valleys of ancient Gogarena is called Chin-Chavad, that is, Chinese Chavs, the Oghuz call them Cavul (the original form is Chavat), Javak / Javakh ("k" is a plural suffix), that is, Cavs. and called Gagavan.

In Georgian, these lands are today's "Goga-let" (the ending "et" still means "land, country" in Georgian today, for example, Turk-et, Urus-et (Turkiye, Russia)). From here, Javakhet was born based on the word Javak and the name of the country. (It should be noted that the use of the letter "l" instead of the letter "r" is typical for the Turkish language, for example, gureş - guleş, arın - alin).

Let's touch on one more issue. According to Khorensky, Sisak called his country Sunik after his own name, that is, most likely, the name or nickname of Sunik exists among the Saka people living here.

The word " sūḡ" from the ancient Turkic language ("Древнетюркский словарь", L., 1969) is translated as "spear", and thus the toponym "Sunik" is related to the Turkish word "broken" and "sünü", "spear". The Turkish term "sünük" (spear, spearhead) is a synonym of the Turkish word "sak". If we consider the Armenian letter "k" at the end of the word, which indicates the plural suffix, "Sunik" is translated as "Arrows". Taking this into

account, it is possible to understand what M.Khorensky wrote about Sisakan-Sunik. If "Sisakan" means "Three Arrows", then this term is more reasonable than the term "Sunik", i.e., "Arrows". The toponym "Balasakan" used in Armenian texts from this style literally means "Little Arrows", and it is no coincidence that "Little Sunik" is used instead of it in a number of Armenian texts.



Moreover, Balasaka, that is, Little Sunik, is also used in the form of "Sisakani-Kotak" in a number of Armenian texts. It is known that "bala" means "child", "small" or "little" in the ancient Turkic languages and today in the Azerbaijani language. The term "Kotak" is also of Turkish origin, meaning "small", "short", "small". For example, "godek" in Azerbaijani, "godek" in Turkmen, "godek" in Turkish, etc. From here it is clear that "Sisakani-Kotak" means "Little Sisakan".

Therefore, the word "Balasakan" is also of Turkish origin. The territory of Balasaka included the plain, mountainous Karabakh and the Mil plain. And finally, in the texts of the Danube Turks, the name "Svniik" similar to Sūnik is mentioned.

We believe that the Persians knew the Scythians well from the Armenian writers and the Armenian compilers of the later revisionist Grabar texts, and even from the ancient Greeks, and it is no coincidence that the word "Sak" entered the ancient Greek lexicon from the Persian language. As Herodotus noted, "Persians called all Scythians Sakas." Another author confirming this idea, the Roman Gaius Pliny Secundus (23-79 BC) in his book "Natural Philosophy" places the Sakasenes below the place where the Iberian River flows into the Kura River. Since the Iberian River is not defined, it is considered as the upper reaches of the Kura River.

Pliny places the Sakasen after the Moskhs, that is, west of the place where the Iberian River flows into the Kura River.

In other words, the sakasen mentioned by Pliny and the sakasen mentioned by Strabo mean the sisakas of Khorensky.

Let's mention one issue about toponyms. Near Sisian (Sisakan) in Zangezur is the city of Gafan, which is presented in the Armenian language literature under the name of Balaberd. There is a settlement called Shaki near it. The Turks lived in these areas until recent times, and the Byzantine emperor Constantine Porphyrogenet gives information about them in his work "Administration of the Empire".

Zangezur and Nakhchivan also have toponyms related to Kangar-Pechengs. We call these Turks Kangarlis. In Grabar texts and Georgian writings, the province called Kangark, located in the area at the intersection of present-day Armenia and Georgia, is mentioned with the events that took place in the II century. In M.Khorensky's book, Kangark is adjacent to Javakhetiya. It seems clear that the name of the province is given as "Kangarlar" by taking the Armenian "k" plural suffix. This name is also reflected in medieval Armenian geography, and Kerop Patkanov, who translated this text into Russian, gave it as "Кангары", i.e., "Kangars / Кангары". "Kangarlar" was named after V. Armenian historian Lazar Parpetsi also mentions, and in Georgian sources this name is given in the form of "Kangari" ("Летопись Картли", Tbilisi, 1982). The Syrian author Mar Abbas (6th century) notes that the Kangar Huns were at war with the Sassanid king Khosrow Anushiravan in 542. Soviet historian and orientalist N.Pigulevskaya showed that the Sassanids fought wars with the Khangars, one of the Hun tribes, at the intersection of the borders of Georgia and Armenia.

Apparently, we are talking about the historical lands of the Sakas, and the Turkic tribes of Kangarli-Pecheneqs and branches of the Huns did not appear in these territories by chance. These are the Saka-Turks.

It is known that the kangars consisted of four Oguz clans, including Bayandur, Chavuldur, Bechene and Chepni. Those clans represented Uç Ok, that is, the Oguz tribe, entering the Uç Ok structure, one of its three branches, one axis. **In Nakhchivan and Zangezur, numerous toponyms about kangars have been**

preserved, including the Bichenek pass, which is connected to the Turkish trail.

As it can be seen, the listed facts are a clear proof that Sakasena, Si-saka, that is, Karabakh, Nakhchivan and Zangezur have nothing to do with Armenians. However, the attempts of Armenian autochthonousness in these areas still fail.

The preserved sources also contain information about Suvar-Sabirs, Kangar-Pecheneqs and other Turks from the Hun community. Savir-subars have been recorded in the South Caucasus and surrounding areas since at least the time of Herodotus. In antiquity, they were characterized as Scythians, in the early Greco-Byzantine period as Huns, and later as Turks. A number of toponyms from the period of Caucasian Albania (Kalankatuk, Sodk, Sisakan, Balasakan, etc.) indicate that the Turks were the ancient inhabitants of these lands.



"Dən bazayər də, ifşə edər də" seriyasından

KAMRAN İMANOV

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Ancient texts and classical sources expose Armenian falsifications and fabrications or the factual inhabitants of "Armenia"



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Əqli Mülkiyyət Agentliyi

CO PAT

Qafqaz Albaniyası, onun sakinləri və işğaldan azad edilmiş ərazilərdə mədəni sərəvətlər

Кавказская Албания, ее население и культурные ценности на освобожденных от оккупации территориях

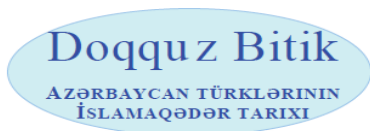
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We can learn a lot about Sangibuta, located between the Araz River and Lake Urmiya, the Assyrian king Sargo II, who marched against Urartu in 714 BC, i.e., to the territory of South Azerbaijan, including geography and demography, buildings and economy of this region, emphasizing geographical names and tribal names in particular. We consider it necessary to make a special stop on this trip. We quote what Sargon said about this campaign from his chronicles. This text is indicated by I.M. Dyakonov in his study "Assyro-Babylonian sources on the history of Urartu" with the text "Letter of Sargon II to the god Ashura with a description of the campaign against Urartu in 714 BC" (233). I set out from Ulhu and arrived at [.....]uinata, the first of the fortified towns of the Sangibutu region. This area was the birthplace of the temple, where the former king who lived before him spent money to expand his country. Hurnuku, Hardaniya, Gizuarzu, Shaszissa, Upper, Khundurna [.....], Uadnaunza, Arazu, Shadishjiniya, Lower Khundurna, El[.....]nak, Tsittuarzu, Zirna, Surzi, Eliyadiniya, Mountain settlements[... ..], Tsurzialdiu, Armuna, Kinashtania-21 fortified cities[.....] displayed their beauty on the steep rocks of Mount Artsabk, like vines and young forests of the mountains.

During this period, the lands of Manna were occupied by Urartu, and formally the purpose of this military campaign was to free them from the Urartu invaders. However, the main goal of the campaign was to destroy or at least weaken the state of Urartu and increase Manna's dependence on Assyria. These objectives achieved, the Assyrians returned with rich trophies, but the Manneans were left with ruins – waste

lands, ruined fortresses and shattered settlements, ashes of vineyards and farmlands, including ruined irrigation canals.

Firudin Ağasıoğlu



III Bitik

AZƏRBAYCANDA
QURULAN QƏDİM
DÖVLƏTLƏR

Bakı – 2014

Without going in details about Sargon II's marching route, we will mention some places that testify to the ethnography of the region and its ethnic characteristics. Thus, Sargon during a campaign upstream of the Diala River, not far from Beshbarmag mountain, enters the territory of Bars (Barlar) or the region called Barshua by the Urarians. According to F. Agasioglu, two of the regions bear the same name and their name goes back to the ancient Turkic tribe Bars (bar). The country of Lower Bars originally belonged to the Elamites, and later the Iranian-speaking Aryans made it their tribe, and the Iranian-speaking tribes that settled there were later known as Pars (Persians). As for the Upper Bars, it remained the homeland of the Barsils (bar-sil) - tribes that later migrated to the north of Dagestan together with the Azer / Khazar tribes. Barsils are quite widespread and, for example, the father of the famous Mahmud Kashgari (Kashgari) moved from Barsgan (Barsgan) to Kashgar.

The great Georgian poet Shota Rustaveli in his poem "The Knight in the Tiger's Skin" under the skin of a tiger (leopard) apparently reflects the realities arising from the name of the Barsils, originated from the name of the Barsils, and this was a certain tradition of that time. The clothes of some Turkic tribes served as the basis for their names, for example, among the tribes, karapapak, geydolak, garadonlu, shishpapak, etc.

Here, in the land of the Barsils, Sargon accepts sacrifices from various parts of the occupied country, and in the list of "offerers' gifts" the ethnonyms Sangibut, Sibur, Bit-Saghat, Saparda, Karzinu, Kharzianu are found, which are Zangi (Sangi), as well as the name of Saga (Saq), Sabar, Subar (Sibur) and Khoruz (Karzi / Kharzi) tribes. F.Agasioglu drew attention to these names.

From the Assyrian sources it appears that **after the region of Subi (Subi), the route of the march extended to the great region of Sanqibutu / Sangibutu (Sangibut)**. This area was located in the north of the lake. It partially covered Urmiya and its western coasts or the former Gilzan area. Zangi / Sangi tribes (Zangi / Sangi) lived here, as well as far from the south of Lake Urmia. The most important city in this area was the city of Ulhu (Ulku) and the city of Tabriz in the south, as well as their land, the country of Zangi (Sangi). As noted by F.Agasioglu, there is still a village of Zangibar between Tabriz-Akhar (Tabriz-Ahar). The Dadali tribes were located further south of the Tabriz region.

In the **writings of Sargon, there are certain dialectical variations such as Subi, Suvbi, Sumbi,**

probably variations of the name of the Subar tribe related to his military campaigns in different geographical places, these different pronunciations mean "river people" ("water man") of the Sumbu (Suvbi) and Subi regions"), it follows that the Suvbi tribes, **like the Zangi tribes, lived in different border regions of Manna.**

Unable to resist the Assyrian army, the Urartian army retreated to Urartu through the Gotur pass. Pursuing them, Sargon destroyed many settlements and buildings on the slopes and foothills of Mount Artsabia in the Sangibut region. Not all of the letters in the chronicle have been preserved, and the names of some of them have been distorted in the text. However, the toponyms Araz, Armun, Eli-yad and two upper and lower Kundur mentioned here deserve attention from the point of view of Turkish onomastics. It should be noted that the Assyrians had to pass the third city called Kundur (Khundur) in the Armarili region on the way to Lake Van. It should also be noted that today the toponyms Kundur and Kundan are found both in the south and in the north of Tabriz.

After Sanqibutu / Sangibutu, the next country was Armarilli, the ancient land of Urartu, located in the mountains between Urmia and Lake Van on the way of Sargon. After the Assyrians captured the city of Arba, the city of Rusa's father, and several other cities, the latter were razed to the ground, and Sargon entered the country of Ayada, "30 cities on the coast of the stormy sea," southeast of Lake Van, where the cities of Sargon, Argishtiuna, and Callania were captured. After that, the Assyrians came to the fortress of Uaiais (Uaiais) in the

land of Uaza, which was the border of the lands of Urartu. Sargon-Khubushki, the king of the country along the lanzu route - without resisting the Assyrians, gave Sargon valuable gifts - horses, large and small-horned cattle, etc. However, Mutsatsir king Urzana in Assyrian language - "Serpent's nest", (the Urartian name of this city was Haldi - "City of God Haldi") did not pay taxes and did not meet the Assyrian king to greet him. Sargon left the main part of the army to Assyria and approached the city of Mutsatsir through difficult passes with a thousand soldiers. Urzana left her family in the city and fled to the mountains. The Assyrians captured more than 6,000 people, including Urzana's wife, sons and daughters. The temple of the revered god Khaldi in Urartu was looted, stealing large amount of gold, silver and precious stones stored in the temple, most likely the temple was a storehouse for the treasure of the kings of Urartu, who did not spare the gifts offered. What happened was so tragic for Urartu that the king of Urartu committed suicide.

The lands freed from the Urartians were joined to Manna's lands, starting from Tabriz and reaching Gotur Pass, that is, Manna's territory expanded as a result of Sargon's campaign.

If we abandon the Urartu-Assyrian word endings, most of the toponyms are similar to the formation of Proto-Azeri word forms, such as the Araz theonym and the words armun, eli-yad, surchi, surchi-aldi. We also find the toponym Khundur (Kundur). So, in Sangibutu, near the Arzabiya mountain, there are settlements Khundur-eli (Upper-Kundur) and Khundur-Saplu (Lower-Kundur). In the same picture, there was a Kharkari-Khundur fortress of the same name in the Bit-Kapsi territory, although, as it

is known in Bisut's inscription, the name of the area is Kundur, which is related to the south-west of the Azerbaijani lands.

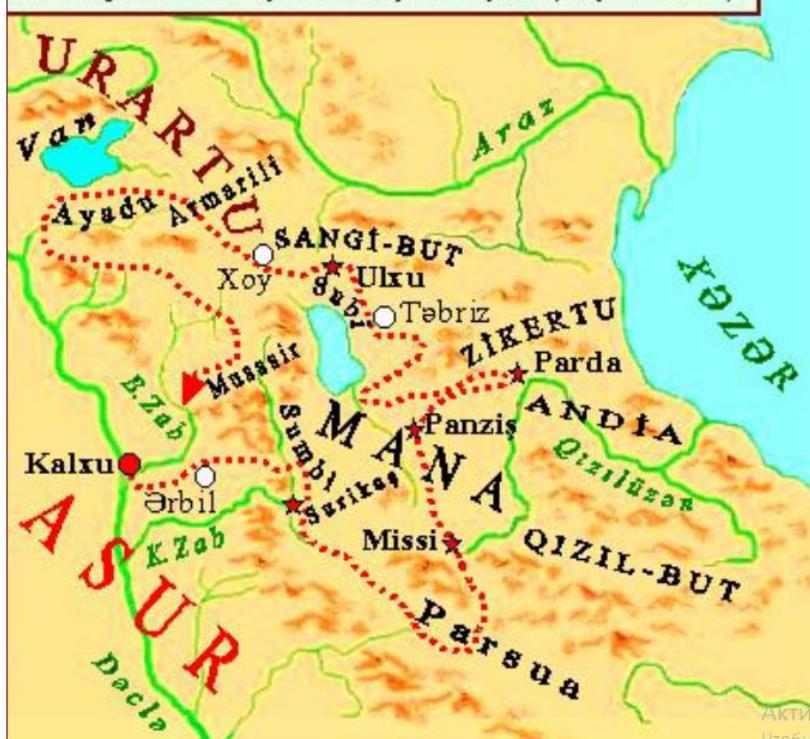
Currently, as F.Agasioglu writes, the name Kundur has been preserved today: one of them is on the Marand-Tabriz road, and the other is in the southeast of Tabriz, and despite the attempts of Iranianists to connect the origin of the term Kundur with the ancient Iranian name, it should be remembered that the name of Afrasiyab's fellow soldier was Kundur and he was not Persian, but Turanian. Although a number of toponyms taken from a number of Assyrian sources, such as Upa, Barda, Gafan, Zangi, Qizil, Anzali, changed along the route of Sargon's campaign due to migration, mountain names such as Kollar mountain and Iridag have survived to this day. As noted by F. Agasioglu, the Assyrian source testifies to the identification of tens of Turkish ethnonyms such as subar, subvi, royal leopard, boar, rooster, gold, deli, saga, bard, bell. Man-ba shows that the Zanga tribes live in two separate areas in the south and north of Lake Urmu (Urmu), while Bars and Subar (suvri, sibur) (bar) and Subar (suvri, sibur) tribes live in different areas. Words denoting titles such as buluk (big), yanzu (yan-zu), toygu (chicken), bastoygu (bashtoygu) and ethnonyms such as bi (bi) (breed), urug (tribe) are noteworthy. Thus, during this march that covered Central Azerbaijan, the Assyrians met mainly tribes whose names can be explained in Turkic, in a number of regions and settlements called Turkic. Such documents, which clearly reveal the ethnic demographic characteristics of the Urmu basin regions, reflect the real situation at that time. F.Agasioglu comes to this conclusion in his research.

It is very important to have an Arman toponym in the writings. This toponym in the chronicles of the 14th century BC was mentioned in Adadnerari I, and one of these toponyms was mentioned as a mountain in the Ugarsalli district, where one of its branches meets the Tigris river, and the second one was mentioned as a city in the upper reaches of the Turna river. As for the territory of Sargon's campaign, they fall into the region of Sangibut I, and then into the region of Sangibut II under the name of Armun.

A number of our studies show that the term Arman has nothing to do with Hay-Armenians. Therefore, it is no coincidence that the Arman toponym is found in the territory of the proto-Turkic Zangi / Sangi tribe.

Below is a schematic map of Sargon's military campaign (source: F.Agassioglu, "9 bitik") that clearly demonstrates the considerations presented.

II Sarqonun Güney Azərbaycana yürüşü (m.ö. 714)



Source: F.Agasioglu, "9 plants"

Let's summarize the above shared facts.

Sanqibutu / Sangibutu is an area inhabited by Kutis and Lullubi since ancient times. It is known from the sources that the language of the Lullubi tribes is related to the language of the Elamites. As mentioned in a number of works (K.Imanov, "Caucasian Albania and Lines of Asia Minor"; K.Imanov, "Caucasian Albania and

genetic analysis in the historical-geographical aspect", etc.), the ancient Elam (Suziana) Turanians was conquered by the Khattians (proto-Hittites). Umman-Manda included these tribes, as well as the Gimirra and Ishkuza tribes, also known as Saki. It is known that Manna got its name from one of the Lullubi-Kuti tribes. As for the name Sanqibutu / Sangibutu, **it is related to the name Sanqibutu / Sangibutu of the Hurrit tribe that lived in those lands.**

Based on the explanations used in the Elam language, it should be noted that the words "pata", "bate", "biti", "buta", "bat" found later in Median toponymic names I.Aliyev "Essays on the ancient history of Azerbaijan" (It appears in the work "Medes - the oldest state in the territory of Azerbaijan"), in terms of meaning and sound it corresponds to Elam bate (pate) and batia (patia) - "country" or "region". Such names are Aradpata, Kilambate, Karsibuta, Kitpat, Bat-Sangibuti, Sagbitu and others.

Thus, Sanqibuti may mean "Sanga country (region)".

At the same time, it should be remembered that "iyya" (yiya in Azerbaijani) means "owner of something", "protector" (protector) or protector of something, as well as "guardian spirit" of something.

In some Turkic languages, the original meaning of the word "bell" has been preserved, especially in Kyrgyz and Kazakhs, Tatars, Bashkirs and others. Among most Turkish herdsmen, it means the guardian spirit (protector, watchman) of cattle (mal) (the spirit that protects cattle). It is natural that according to the laws of ethnonyms, the

ethnonyms of some proto-Turkic shepherds have the name Sangi-animal wealth protector-water.

We still find the expression Sangi-par (Sangi-bar) in the Elamite inscriptions, and the river that preserves the name Zangimar flows in the region of Sangibut, where the modern city of Maki is located, and the name Zangibar is preserved between Tabriz and Ahar (Ahar).

As noted by F.Agasioglu, **"the general name of the proto-Azeri herder tribes who yearned for the protection of the guardian-protector Zangi was naturally "Zengi-bo-yu". It is quite clear that the meaning of the term "Zengi-boyu" will appear as Sangi-but in full accordance with the ancient ethnolinguistic model of Turkic-bud.**

From here it can be concluded that Sangi-but / Sanqi-but also reflects the name of an ancient tribe.

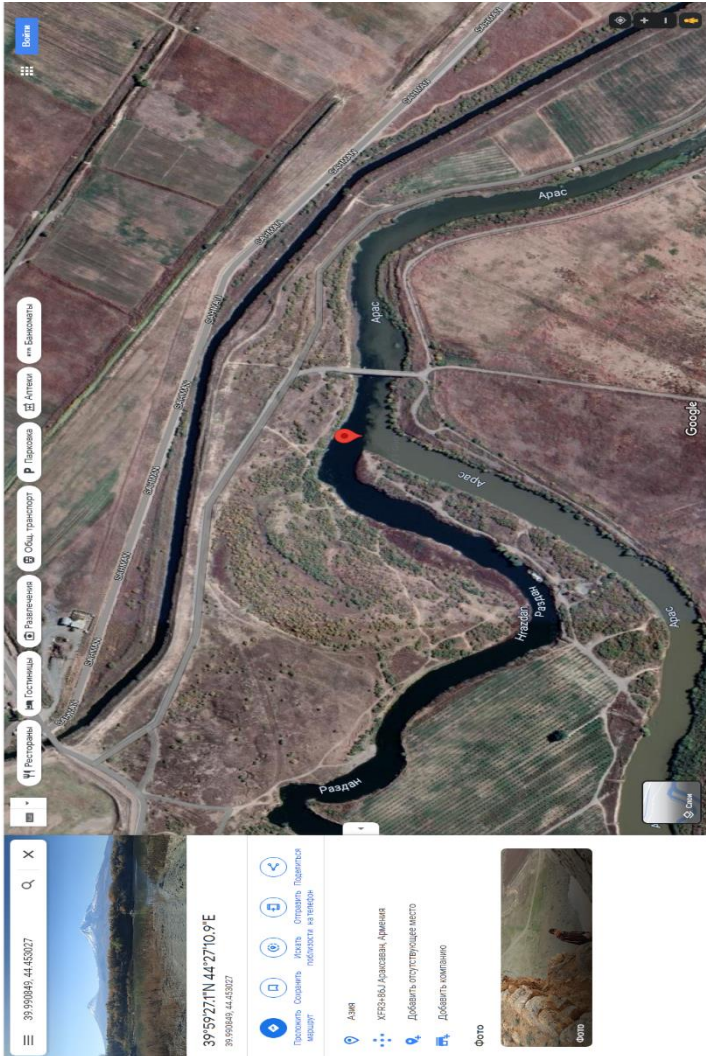
Above are two maps of I.M.Dyakov and F.Agasioglu.

Based on the maps, **it should be emphasized that Sanqibutu / Sangibutu is the future Atropatena - the northern suburb of Azerbaijan.**

Returning to geography, in our opinion, let's note an important fact.

It is clear on the map that the Zangi River (called Razdan by the Armenians) flows into Urartu, and now into the Araz River in the territory of Iran-Azerbaijan, the Republic of Azerbaijan and the Republic of Armenia.

Based on this, we can conclude that the term "Zangezur", which contains the "Zengi" component, originated from the name of the proto-Turkic "Sangi" tribe that lived in the ancient Sanqibutu / Sangibutu region about 3.5 thousand years ago.



The place where the Zangi River flows into the Araz River.

Source: *Google Map*

Prepared in the Intellectual Property Agency of the Republic
of Azerbaijan.