



KAMRAN IMANOV

“What covers you discovers you”

(M.Cervantes)

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

or

**Hay-Armenian attempts to establish their
ancient origin by misappropriation of the
political history, historical geography and
culture of other nations**

Baku – 2017





Kamran Imanov,

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

**Ancient texts and conventional sources expose Armenian falsifications
and fabrications. Baku, 2017**

This book has been prepared on the basis of Kamran Imanov's – Chairman of the board of the Intellectual Property Agency of the Republic of Azerbaijan speech that he made on international event held on "Intellectual Property Day" and "World Book and Copyright Day" and researches and materials during 2016-2021 years.



OPENING SPEECH

Dear friends, ladies and gentlemen, delegates, members of the Parliament, and media representatives.

The conference today is one of a series of events dedicated to WIPO's April 26 International Intellectual Property Day. We intend to expose the Hay-Armenian falsifications and fabrications based on ancient texts and classical sources. I hope this conference will extend the mission of exposing Armenian mythomania with historical evidence, scientific arguments, and undeniable facts. Because, along with the "Armenian tradition of appropriating the cultural traditions of Azerbaijan," Armenia is highly addicted to a strange kind of "folklore," that is, contriving myths. Indeed, Armenians are "truly talented," in the area of contriving mythology about "Greater Armenia," "Armenian indigenusness in South Caucasus," the "great Armenian culture," or the "Armenian original cradle of world civilization," or the "Armenian genocide," or the myth about the violation of Armenians' rights in Azerbaijan. There is a myth about the "smart Armenians" that established the cultural heritage of South Caucasus and Azerbaijan, in particular.

This mythology links the "greater lands" stereotype with its territorial claims against the neighbors. It is this mythology that allows for and makes "legitimate" the "ingenerate way" of appropriating the neighboring countries' cultural heritage. Finally, it is this mythology that defines the moral values of the Armenian politicians, statesmen, scientists, and the public at large. The myth about the Armenian "exclusiveness" as well as the ambitions and claims arising from Armenians' promotion in the world as the "suffering nation" tend to deprive the nation's mentality of the role commonly played by the sense of justice, while the stereotype of Armenians' "special mission" hampers their recognition of the international law as the cornerstone of the modern peacebuilding process.

Beyond doubt, these factors shape the modern Armenian identity.



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Indeed, everyone has the right to belong to a particular cultural group based on his or her choice thereby establishing his/her identity (particularity) by associating with ethnic, religious, civil, or other types of group identity. Let us assume that one's identity is derived from "community," "country," and/or "world" categories.

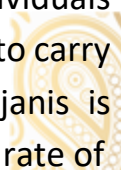
Talking about "community," we only refer to the choice of ethnic, local, territorial, or cultural abode; a "country" implies choosing a national or civil identity, while the "world" is a choice of global identity.

Under a powerful centrifugal influence, the identification process ranges from the local to the country level; otherwise, it extends from the country down to the local level.

An inherently negative identity tends to deny other groups by imposing its choice on other people, treating others as foreigners, and usually expressing aggression toward a different group of people. For example, while the Armenian group identity perceives itself as opposing to others, it so overhypes its own "exclusiveness" and "particularity" as to "isolate" itself and implement the policy of ethnic cleansing toward other groups. In such cases, the "community" based (or ethnic) identity is usually strong.

Instead of seeing other groups as enemies, an inherently positive identity aspires to manage the intergroup relations with appropriate trade-offs by looking for a consensus. In this case, the "country" and "world" type of identities exhibit greater strength and surpass the "community" based identity. The Azerbaijani nation's tolerant traditions provide a good example in this context. The inherently positive identity of multicultural society always prevails to gradually ensure the supremacy of national civil identity over the ethnic, or local, one.

Indeed, the World Values scientific project (UNESCO) covering individuals living in 76 countries of the world is a significant platform that we used to carry out our research: the multicultural and tolerant nature of Azerbaijanis is evidenced by their very low rate of "community" (24%) and a very high rate of





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"world" (21%) identities complemented by a high "country" rate of identity (55%). What does it mean? The country, national, or civil identity is many times greater than that of community, locality, and/or ethnic origin. At the same time, the population is supportive of the well-chosen universal policy of the government thus promoting a high rate of "world" identity in the country. In short, "we are proud to be Azerbaijanis"!

As for Armenia, its rate of "community" based identity totals 38% with its "world" identity rate only amounting to 11%. The results are not difficult to interpret.

Dear Friends,

The number of Armenian myths is innumerable. United by their purpose and practical designation, they all fall under the category of political mythology. As an element of the Armenian ethnic landscape, this mythology promotes certain forms of the Armenian ethnic perception of the outside reality, including the mechanism that generates moral values. Think about it. The research by several contemporary political scientists, including S.B.Lurye, demonstrates that, unlike that of other nations, the Armenian political thinking has a specific geopolitical nature whereby Armenians intend to build a specific geographical map based on their previous places of residence and call it yet another "Armenia."

However, the Armenian mythomania does not end there. Written by hired foreign authors on the Armenian orders, numerous hypocritical "works" pave the way for fabricated history and spread lies around the world through books, publications, and articles, thus confusing the international community and prompting it to accept their falsifications. Indeed, everything starts with books and books contain the essence of all things. However, this is not the case with the about mendacious books. Once the fabrications are not accepted, the nationalists of the "immensely suffering" nation resort to violence and terror.

A famous Austrian Historian Erich Feigl wrote in his book titled "Armenian Mythomania" that *"...the roots of Armenian terrorism stem from the deceptive*





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view of history... The uniqueness of the present-day Armenian terrorism has to do with the fact that history (or, more precisely, their view of history) is their only justification.” Hence, “rewriting history to justify inhuman actions is a distinctive feature of terrorism.” This is truly so. Political mythologization and historic fabrications, claims for other nations’ lands and cultural heritage, books calling for ethnic cleansing, and xenophobia inhibit not only cultural exchange but the broader process of mutual enrichment. Books containing deceptive lies lead to war and terror.

Such are also the books written by nationalist authors of our defamed neighbors. At this point, I would like to recall the famous words of Lichtenberg: “Books are like those who wrote them.” The Armenian “renewal” of history is based on “Armenian weird tales” as well as falsifications and fabrications undermining our tangible and intangible heritage, our national Folklore which Armenians try to misappropriate, our cuisine and musical instruments, carpets, and everything that Armenians never earned, intellectually devised, or even comprehended.

Dear participants of the conference,

Shortly, you will be provided with a presentation highlighting some interesting and new historical facts, including my work *“Hay-Armenian attempts to establish their ancient origin by misappropriation of the political history, historical geography, and culture of other nations.”* I must say that the investigation of the Hay-Armenian falsifications and fabrications makes one come across interesting facts and events.

Thus, the Hay-Armenian historiographers spread fabrications regarding the Hay-Armenian “inseparable” state that existed as long ago as approximately in 2500 B.C. This fictitious Hay-Armenian kingdom started with the legendary Haykazuni dynasty of the mythological Hayk lineage. It was followed by the dynasties of Artaxiads, Orontids, and Lesser Arshaks (or Arshakuni). Following the decadence of the Byzantine and Sasanian empires (included in the successive “chain” of fake kingdoms) in the V century A.D., the Mamikonian dynasty rose



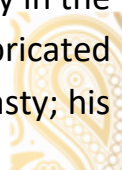


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to power only to be subdued by the Sassanids in the VI century; then, in the IX-X cc., came the kingdom of Bagratids that once again was overthrown by the last Sassanids. Finally, the Cilician (the Rubenids' dynasty) "kingdom" rose to power in the XI-XIV cc. to be destroyed by the Mamlyuks in the XIV century.

Thus, *"thousands of years (except for minor interludes) of the Hay-Armenian fictitious statehood tradition have come to an end,"* and they believe that it was *"successfully restored 500 years later."* However, the records of this "never-ending" statehood tradition are absurd. Some of them represent fantasies and contrived ideas that are either unsupported by ancient texts and sources, or even contradict them, while others represent lies and falsity derived from the sheer confessions of Hay-Armenian nationalists as well as the writings of western Armenists. Thus, the Hittite writings have nothing to do with the Hays; however, the Hay writers have fraudulently transformed the country name "Azzi" and squeezed it into "Hayasa" thereby identifying it with the phantom name of Hayk that miraculously headed up the Haykazuni dynasty. Since around 2500 B.C., Haykazuni has represented the two-thousand-year-long "legend of Hay-Armenian historical statehood." Without any proof whatsoever, they use ancient sources to call the provinces represented by the Achaemenid satraps – such as a non-Hay Artaxiad known as another Persian satrap of Achaemenids and a Seleucid Greek general Orontes – a fictitious Armenian kingdom thereby describing its inhabitants as "Armens" of "Armenia" and the progeny of the present-day Hay-Armenians. Whereas the ancient sources attest to the use of Aramaic and Persian languages in the region, the Armenians present them as speaking a common (Hay-Armenian) language and posing like a well-developed Hay ethnos.

Another example: The Hay-Armenian fictitious writings have turned the noblemen of the Lesser Arshaks, heading up the Greater Arshak dynasty in the Parthian Kingdom, into the forerunners of the Hay-Armenian fabricated Arshakuni state. Tiridates was from the Greater Arshaks' (Arsacid) dynasty; his descendants ruled the Lesser Arshak kingdom from 63 B.C. to 428 A.D.;

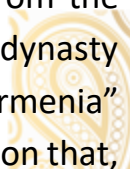




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however, for some unknown reason, both Tiridates and his descendants are presented as Hay-Armenians. Moreover, Suren Anakin was a descendent of the Greater Arshaks (Arsacids). Having brought Christianity from Cappadocia to the Lesser Arshaks, he and his clan became catholicoses of Armenia (Arshakuni) for ages to follow. But is this enough to consider that the Hay-Armenian “state” was amongst the first ones to accept Christianity? Next: why is there no trace of Khosrov Kotak’s (in Turkish Godek) name in history, if he had represented the Lesser Arsak dynasty, was of short height, and had a Hay-Armenian name? According to R. Sanlalgian’s book “Histoire documentaire de l’Armenie des ages du paganisme (1410 av.-3-5 apr. Y.C.)” (in French) (The documented pagan history of Armenia (B.C. 1410 – A.D. 305)), there no room for the Hay-Armenians among the peoples and clans making up the population of Armenia, while the book mostly speaks of Turanic inhabitants? Why did the famous historian F. Kirzioglu note that “...as soon as the book emerged, they have destroyed its copies and never mentioned its name in Bibliographies”? It should also be noted that N. Garsoian, the famous Armenian historian and Professor of Columbia University, USA, in his works “Armenia in the IV c.” and “Clarification of the terms “Armenia,” “Fidelity,” and “Ancient Armenian History” (M. Khorenski, F. Byzantium)” provided the truths about the state of Arshakuni that contradict the Hay-Armenian fabrications and expose them. He pointed out that Armenia has never had 1500 years of independence: the united and unified Armenia is a hoax; the period of the adoption of Christianity is a lie, and Armenia’s presence in the South Caucasus is a fallacy. That is why the work was destroyed on the date of its online publication on the website of the Armenian Academy of Sciences.

Finally, during the Soviet and post-Soviet periods, one could hardly find an official source that would not present the Cilician Kingdom as the Hay-Armenian state (1080-1375) (this is true about all sources ranging from the Encyclopedic Dictionary to children’s books) headed by the Rubenids’ dynasty that fled from the Seljuks. There was a movie “The Seven Songs about Armenia” produced to tell the story. However, there is hardly any source to mention that,





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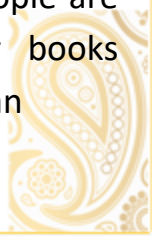
after the fall of this feudal state, the Albanian dynasty of Khetuvims took over the country and sustained it until its collapse (according to Girakos from Ganja) with Albanian as the state language, according to Khetum Patchichin (Albanian historian).

In the presentation, we will expound on some of these absurdities.

This is my next presentation on the Hay-Armenian tradition of producing falsifications. It is dedicated to the Hays' historical and geographic fabrications. Given the Hay-Armenian collective memory or institutional (academic and educational) publications, I should note that the historical, ethnic, and geographic region of their residence is sourced in mythology, thus undermining the rights of other, mainly neighboring, nations. Needless to say, every nation, including Hay-Armenians, has its past and a particular history: even when historians and politicians prefer absurdities, tall tales, and mythologems; when the real history is substituted with the falsified past that is published, edited, and spread at the orders of the church; finally, when these lies are believed and transformed into a certain way of thinking.

A genius ethnologist, A.Gumilyov said, *“History is a complex chain of cause-and-effect relationships. On the individual level, falsity (falsification), apart from being known as a non-symmetric (inadequate) behavior, is a way to influence ethnic and landscape environments. At the population level, however, deception is large-scale disinformation of anti-systems affecting the social and cultural environments.”* Notwithstanding the said evaluation of historical falsifications by the brilliant scientist, the foregoing point is the problem that must be solved by the nation, ethnos, or people utilizing their internal, or intra-ethnic, mechanisms. Moreover, such a fictitious political history and historical geography should be far from a predaceous attitude towards other peoples' past, or an attempt to distort, plunder, discredit, and humiliate them.

Thus, Armenian falsifications undermined the interests of our people are exposed through several books and publications, including our books *“Armenian weird tales”* (2008), *“Introduction to the history of Armenian*





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historical falsifications” (2011), “The “Copyright” for the falsifications contained in the books of Armenian authors” (2013), “The self-refuting Armenian copyright” (2015), “Armenian fabrications undermine the rights of other nations” (2016), “Moral terror against intangible and tangible cultural heritage” (2016), “Armenian genocide” or “Armenian terror” (2016), “Remarks on multiculturalism” (2016), “Intellectual property and human rights” (2015), “Emergency situations and cultural values protected by the intellectual property rights” (2012).

- **How should one characterize the true Armenian history?**

The answer to this question is provided by the Brockhaus and Efron Encyclopedic Dictionary (c.1, S.p. 1800), the most potent scientific publication in this area: *“As a whole, Armenia was never, except for a very short period, ruled by a single ruler as a single state... The country had barely had any ancient history. Neither Herodotus nor any cuneiform writings define the association between the ancient name “Ararat,” the global flood, and the story of Moses. Ancient Persians called this country “Armina.” The present-day history of Armenians is not based on ancient Armenian memorials. Derived from the Biblical stories, it originated much later, during the Christian period. According to the Armenian legends, the country situated in the center of the ancient world; it was permeated by the four largest rivers known as Euphrates, Tigris, Kura, and Araz. According to the Biblical and Assyrian sources, after the flood, this country became the cradle of the new civilization. Like their ancestors, they believe in having descended from Hayk, the Biblical son of Togarman; hence, they call themselves the Hayks from the country of Hayastan.”*

Several Armenian historians express identical ideas. We would like to quote them:

“Armenians have never played any significant role in history. It is not a political name, but the name of a geographical province populated by isolated Armenian settlements. Armenians have always been bad owners of their land; however, they have deftly sold their neighbors to serve those in power...”



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K.Patkanov (“Viena inscriptions and their meaning for Western Asia,” 1875).

“There is no information about the past of Armenians that can be considered as history or legend. After converting to Christianity, they fabricated the Hayk and Nukhla relationship story. It was thus accepted that Hayk descended from Japhet, the son of Noah, and Torgom. According to some of the earliest historians, the name Torghom is used in Jewish chronicles to designate a part of Armenia, a family, a generation, and a Torghom people...”

Garagashian (“History of Oriental Issue,” London, 1905).

“The Early Armenian Dynasty is represented by fictitious personalities from tall tales, instead of true historical figures...”

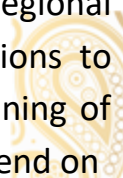
Aykazian, “L’histoire de l’Arménie”, Paris, 1919.

When we get acquainted with the works of the Armenian historians, we involuntarily come up with a question: what should we do, if the number of historical Hay claims increases while there is not a single trace of the “Hay” ethnos in history?

The Hay historiographers rely on falsity to skillfully use two opportunities.

First: Having changed and amended the Christian Scripture – the Bible, they used the influence of famous nations and other peoples with a different history to revise the “order of nations” and create a virtual Hayk and his false descendants such as Armen, etc., and artificially plunge them into the genealogy.

Secondly: They aspire to create appropriate Hay-Armenian mythologems by translating famous ancient texts, stories, legends, and tales into the Hay language and embedding them with the Haykian endoethnonym.

- The history of nations (peoples) is usually closely related to the region they populate: when compiled, the “history of Azerbaijan” or the “history of Georgia” quite naturally included the descriptions of these nations’ regional and historical peculiarities. However, Armenians use several definitions to describe the areas they inhabited, thereby resorting to a virtual meaning of their historical and ethnic origin. Any attempts to localize this area depend on
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the political conjuncture whereby its territorial claims to its neighbors make it either “necessary” or “possible.”

- In a sense, Professor I.Dyakonov (“Prehistory of the Armenian nation,” Yerevan, 1958, and later works) is the famous founder of the Armenian nation’s “classical,” traditional, and historic concept: Driven by the Gomerites, the Hays had left their historical native land of Thrace in the Balkan region to relocate to Asia Minor and settle near Lake Van. Moving from West to East, they came to the Caucasus. To appropriate these lands, the Hay-Armenians are ready to do whatever it takes to wear the hat of an indigenous Caucasian people. Instead of working on the “Ethnic History of Armenia,” however, the “indigenous” people follow M.Khorenski’s V century tradition (see M.Khorenski “History of Hays” p.1, edited by B.N.Arakelian and A.R.Ioannisian, Ep., 1951; V.A.Parsamian “History of the Armenian Nation,” V.1, Ep. 1972; “History of the Armenian Nation. From antiquity to modern time,” edited by Professor M.G.Nersisian, Ep., 1980; G.Kh.Sarkisian, K.S.Khudaverdian, K. N.Yuzbashian “Descendants of Hayk,” etc.) to write the history of the Hay-Armenian nation.
- The fiction written by Hay-Armenians has nothing to do with the history of the indigenous nation. No indigenous nation can write this; instead, it is devised by the migrant nation. We use any opportunity to note this (see “Armenian weird tales,” Baku, 2008, etc.). Indeed, the “father of Armenian history” and founder of the Armenist tradition M.Khorenski wrote his “Patmutyun Khayots” (the history of Hays) in the V or VII, or perhaps XIV centuries (his authorship and date of writing raise questions). In doing so, he distorted the Bible and included Hayk, Armenak, and other pseudo personalities in the “genealogy of nations,” and fabricated the kinship between the ethnic Hays, Saks, and Gomerites; he went so far as to use the lineage of Torgom (Togarma) (Turkic name) to claim 5 Armenias (1-4 and the Greek one). Two centuries later, A. Shirakatsi openly listed 8 Armenias in his “Ashkharatsuyts” (Geography), whereas now, the number of “Armenias” has reached 35.
- Based on the confession by an Armenian scholar, Armenians currently comprise 11 different sub-ethnic and ethno-confessional groups. The question is: given



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the number of “Armenias,” the history of which “Armenia” are we going to talk about? Thus, the Armenian scholars, unlike those of other indigenous peoples, simply must compile the history of the “Armenian ethnos,” or devise the history of the mythological Hays’ country they call “Hayastan.” As they do it, they even attempt to discuss other nations’ territories and history.

- There is no doubt that, from a political perspective, the abundance of Armenias and the Hay-Armenian written histories are indicative of their unquenched territorial claims. We have repeatedly emphasized the following acute issue: now that there is a list of Armenias, the history of which Armenia will you write? The Armenists ignore this, while Armenian writers use the multiplicity of Armenias to fuel the hoax of the “Greater Armenia” situated between the Mediterranean, Black, and Caspian Seas. This mythologem supports a newly fabricated complex consisting of various parts and fragments of false Armenias thereby including the territories of Turkey, Georgia, and Northern and Southern Azerbaijan.

Dear conference participants,

After 1 million people were forced to leave their native lands, 13 world-renowned (including 6 architectural and 7 archeological), 292 national (including 119 architectural and 173 archeological), and 330 local monuments have been destroyed or demolished in the regions occupied by the Armenian aggressors. 804 cemeteries and 10 mosques were looted and desecrated; 22 museums with more than 40,000 unique resources and 4 painting galleries as well as 927 libraries (4.6 million copies of books and priceless manuscripts) were leveled to the ground.

The root of this atrocity and vandalism stems from the reasons I mentioned before: instead of multiculturalism, a single culture is driven by the exaggerated sense of "exclusivity," theft and hostility against the cultural heritage and intellectual property of others.

The aggressor state ignores the international resolutions ordering its withdrawal from the occupied territories. Wanting no peace, it tries to protract the existing situation as long as possible and, regrettably, encounters no



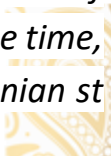
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pressure on the part of the international organizations that issued these resolutions to condemn such actions.

As the President said, *“The territorial integrity of our country is equally important as the territorial integrity of other countries. If the Western world demands the resolution of the conflicts in the post-Soviet space based on the principle of territorial integrity, then our conflict must be resolved on this principle, too. Yet, when it comes to us, the attitude is different. It is hypocrisy, double standards, and injustice”*.

Indeed, the hypocrisy and double standards are indirectly supporting the invading country.

However, it would be relevant to recall the words by President Ilham Aliyev at the meeting with a group of servicemen dedicated to the anniversary of the Azerbaijani Army’s April victory: *“Today, the Azerbaijani nation is united around a single purpose: We must strengthen our country and foster our independence and increase the strength of our army to restore our territorial integrity. I am confident we will achieve this goal. Nagorno-Karabakh is the ancient land of Azerbaijan. Our nation has lived, created, and built in this land for centuries. We are aware of the history of the Nagorno-Karabakh region. To date, many brilliant scientific works and books have been written about how Armenians migrated there in the XIX century. It would suffice to consider the Tsarist Russian maps published in the early XX century to discover the Azerbaijani origin of most toponyms both in Nagorno-Karabakh and the Republic of Armenia. While it is no secret, the international community already knows that present-day Armenia was also established in the historic lands of Azerbaijan. The regions of Yerevan, Zangazur, and Goycha are our historical territories. It was because of the great powers’ policies and injustice that we have been deprived of these lands. We need to know this history, indeed. We must know that the so-called Nagorno-Karabakh establishment has no future. We do not claim the lands of other countries. We do not covet the lands of other countries. At the same time, we will never allow for the establishment of the second so-called Armenian state on our land ...”*



I. A RETROSPECTIVE VIEW OF THE HISTORICAL AND GEOGRAPHICAL CHRONOLOGY OF THE HAY-ARMENIAN FABRICATIONS

A retrospective review of the Hay-Armenian institutional (academic publications and textbooks) historical literature shows that the creation of Armenian historical mythology consisted of four stages and none of these stages went beyond the so-called "from migrants to autochthons." This idea belongs to the famous scientist V.A.Shnirelman (The War of Memory, ICC Akademkniga, M., 2003). He precisely noted that *"In Armenia, myths and politics are closely intertwined thus, in one way or another, working to fulfill the slogan "from migrant people to becoming an indigenous nation."* The stage-by-stage development of Armenian historiography is related to certain permanent and temporary political factors. The permanent factors refer to the "ancient history" of fabricating political demands and misappropriating other countries' historical and modern statehood traditions in the absence of their statehood tradition (except for some brief interludes) as well as claiming their territories. The temporary factor relates to the current political environment.

As a result, according to the previously stated mythology, historical falsifications serve the following:

- Autochthonous in Asia Minor,
- Later, Armenia, the homeland of the first Aryans, was transformed into a non-Caucasian Armenian migrant from the Balkans, as well as an autochthonous people of Anatolia.
- Then to the autochthonous nation of Anatolia, South Caucasus,
- finally, the cradle of the Indo-European peoples, the first Christian country and the owner of the cultural heritage of the territory of "Greater Armenia".

That is, **first of all**: it turns the Hay-Armenians into the autochthons of Asia Minor, proves that they are of Anatolian origin and tries to attribute the Hay-Armenians to the first sources of Indo-European civilization.



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Let us elaborate:

Stage 1 covers the end of the XIX century and the beginning of the XX century (before the Soviet era). The main theses of this stage: "The first Indo-European civilization was created by Hay-Armenians, the homeland of Aryans (Indo-Europeans) was in Asia Minor, and the first statehood around Lake Van was also created by Armenians. The Armenians were not of Phrygian origin, the Armenian plateau was the cradle of the Aryan tribes, and it was from there that they migrated west and east; The Hittite and Nairi-Urartu cultures are the heritage of the Hay-Armenians, and finally, the Hay-Armenians are not of Caucasian origin.

The authors of this approach were: Ter-Gregor (1897), Gabrielian (1918), Aslan (1920), Sandalgian (1917). The attempts of these authors were, in fact, aimed at substantiating the claims of the Armenians to the Turkish lands, pitting the Hay-Armenians against the Caucasians.

Stage 2 covers the period from the first years of Soviet rule to the 1940s and the research of Armenian and foreign historians. During this period, Armenian historians tried to link the ancestors of the Indo-European Hays to the Balkans and developed the concept of migration. However, Armenian Soviet historians cautiously place "Armenia" within the geographical framework of the Armenian SSR, and present the early history of Karabakh as the Armenianization and Armenian colonization of the local Albanian population. The authors of this version are Boryan (1928) and Arakelyan (1938).

As a follow-up of the "Concept of Migration", Hay-Armenian scholars raise the issue of the ethnogenesis of Hay-Armenians. At that time, it was said that *"the Hays migrated from the Balkans with the Phrygians, and at the same time became the ancient inhabitants of the Hayasa area (where the local tribes called Azzi and the center was Hayasa)."*

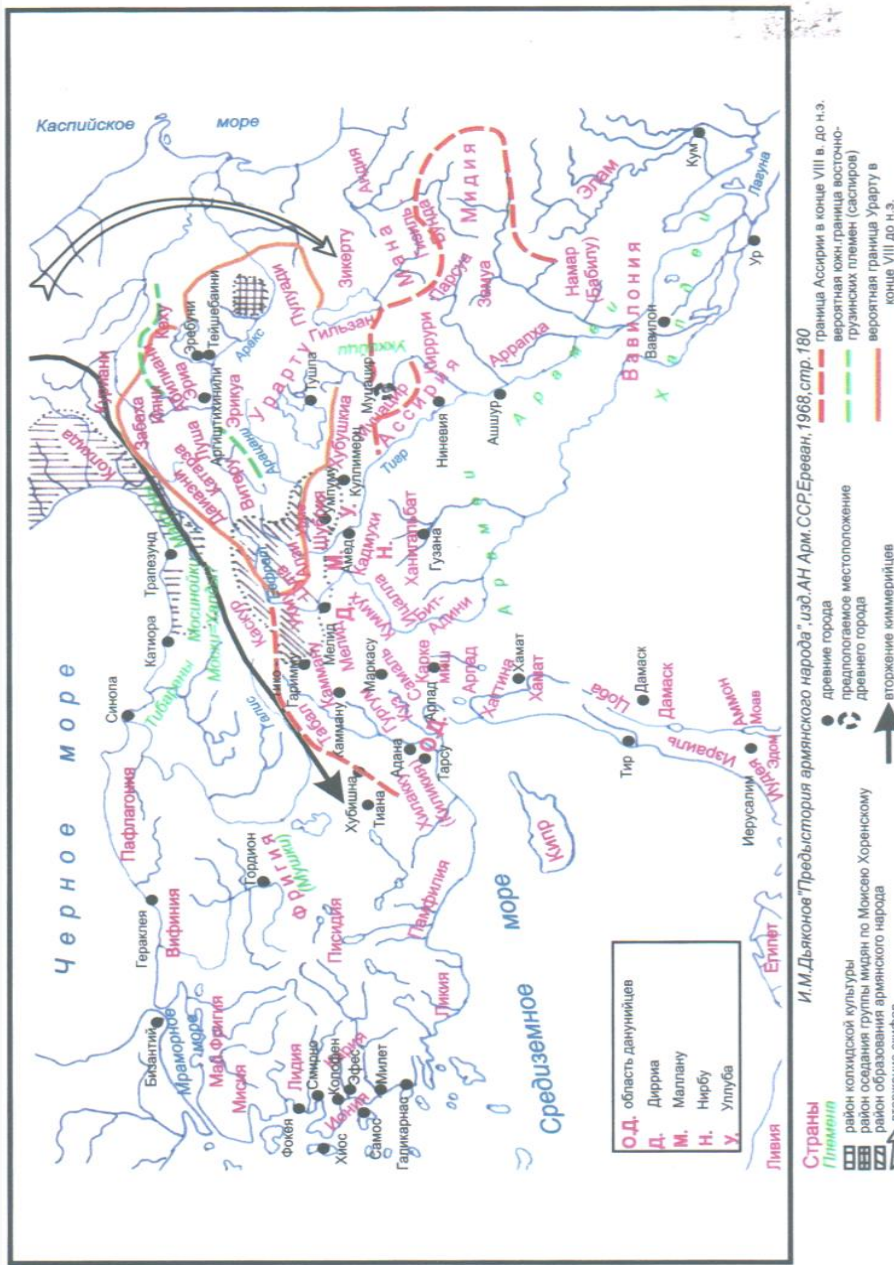


**HAY-ARMENIAN ATTEMPTS TO ESTABLISH THEIR ANCIENT
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Thus, on the one hand, the names “Hay” and “Armin” were endowed with the identical meaning while, on the other hand, the fake country of Hayasa became the first victim of Armenian historians because of its similarity. However, I.Dyakonov, a well-known author of classics on the origin and history of the Armenian people, noted that it is a great mistake to link the terms "Hayasa" and "Armina" only to the Hay-Armenian origin.

A more extensive view comprises the following:

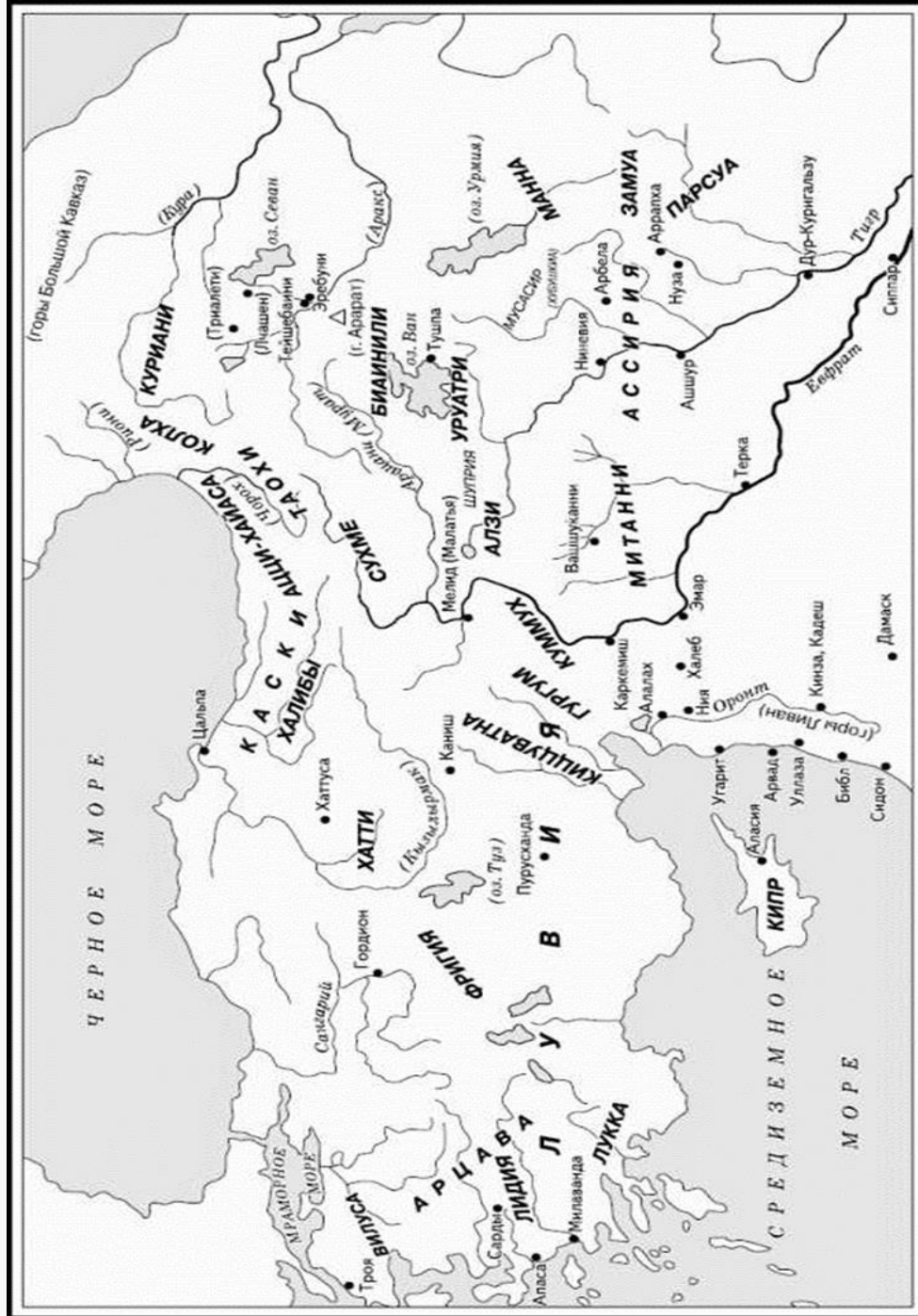
The early I Millennium B.C. Schematic Map of Asia Minor (IX–VII cc. B.C.)



Source: I. M. Dyakonov "Prehistory of the Armenian Nation," Published by Arm S ASSR, Yerevan, 1968, p.180

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Ancient Asia Minor and South Caucasus



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



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At the same time, mastering the history of Urartu, the Hittites and the Hurrians, the forgers try to trace the history of their imaginary Hay- Armenian statehood to the Bronze Age, before the writings of Behistun, and to the pre-Urartu statehood. It is then declared that the Hay-Armenians headed up formations of the Phrygian tribes, and it was they who "struck a fatal blow" to the Urartu state in the eighth century BC and became the rulers of these lands. **These ideas were authored by** Manandian (1943) and especially by Gr. Kapantsian (1947, "Armenia is the Cradle of Armenians").

The political purpose of Armenians was to fabricate the ancient Hay-Armenian origin to strengthen claims on Anatolian territories and start preparing claims for the region of South Caucasus.

Stage 3 covers the period up to the 1980s and is characterized by the strengthening of nationalist tendencies imported by repatriates to Armenia. As a result, these tendencies led to the drawing of larger-scale frames of Hay-Armenian history. According to V.A.Shnirelman, Armenian historians tried to show the processes that covered all mountainous Armenia, including the South Caucasus. Hay-Armenian historians assigned the leading role in the formation of the Armenian people to the unification of the Hayasa tribe. It was suggested that, unlike other territories, Hayasa was the only country that managed to maintain the independence that Urartu could not conquer. Hay-Armenian historians date the first Armenian state in the territory of the present-day Republic of Armenia to the Ayrarat kingdom, which was established in 316 BC in the middle reaches of the Kura river. The ruler of the is kingdom was from the Ervantid (Orontid) dynasty, which were known to Xenophon back in 401-400 BC and ruled 18 satrapies of the Achaemenid Empire (Arakelyan, Ionnisyan, 1951, p. 32). Thus, the Republic of Armenia had a glorious past, and this fame allowed local Armenians to feel like a truly indigenous people of these territories.



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Urartu, IX-VI cc. B.C.

The Kingdom of Urartu, 9th-6th Centuries B.C.

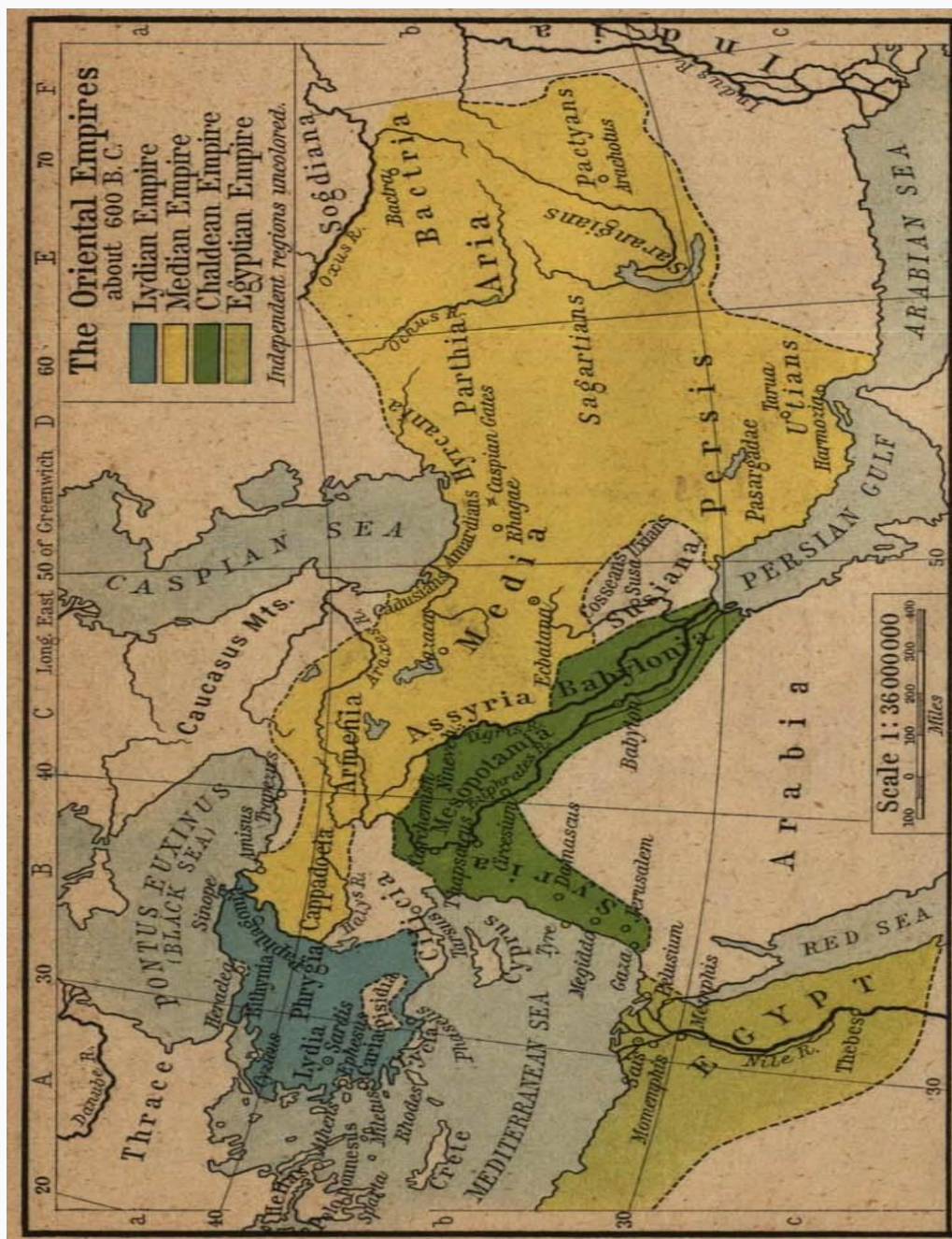


Source: <https://az.wikipedia.org/wiki/Urartu#/media/File:13-Urartu-9-6mta.gif>



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The Median Kingdom (625-585 B.C.)

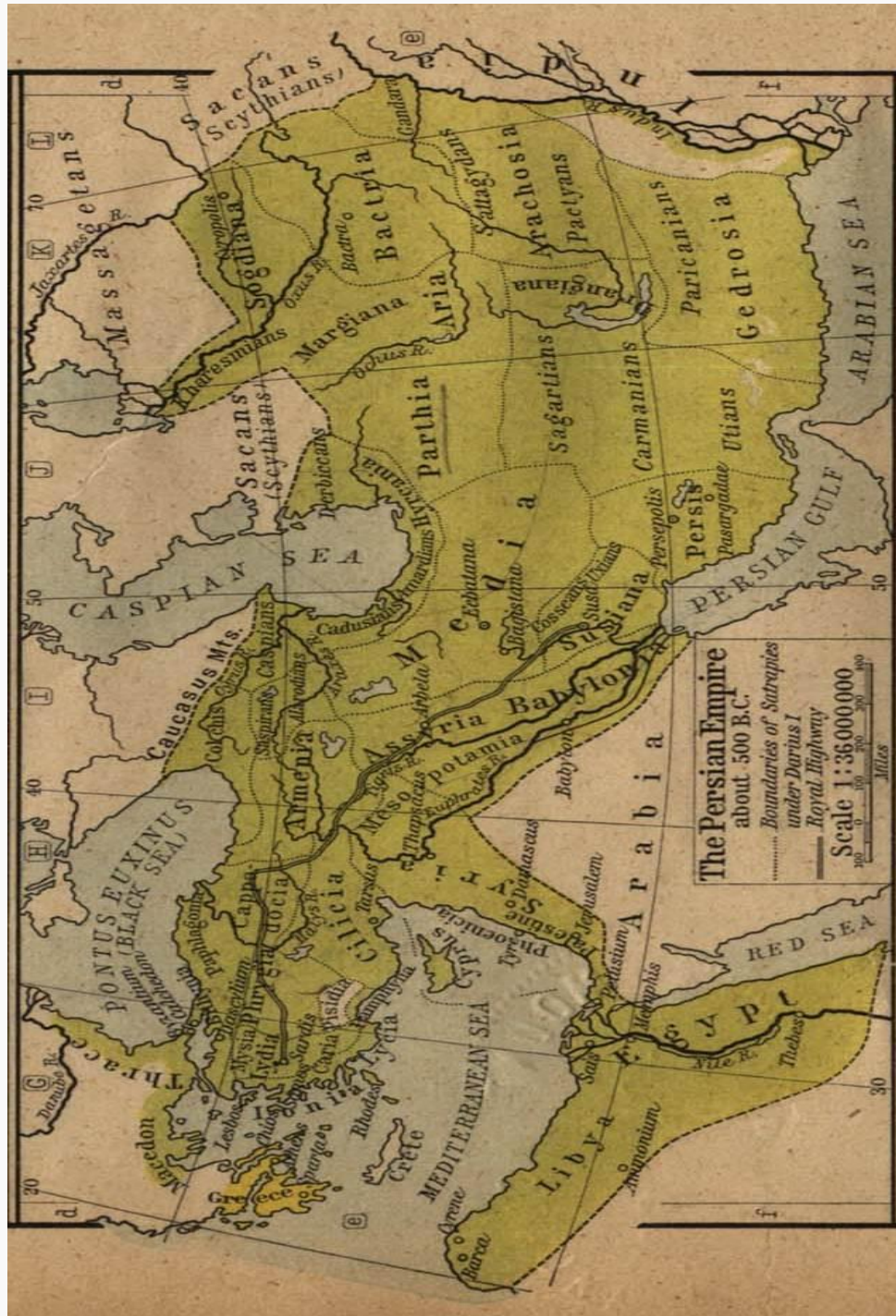


Source: <http://afg-hist.ucoz.ru/photo/maps/istoricheskie/midija/83-0-1914>



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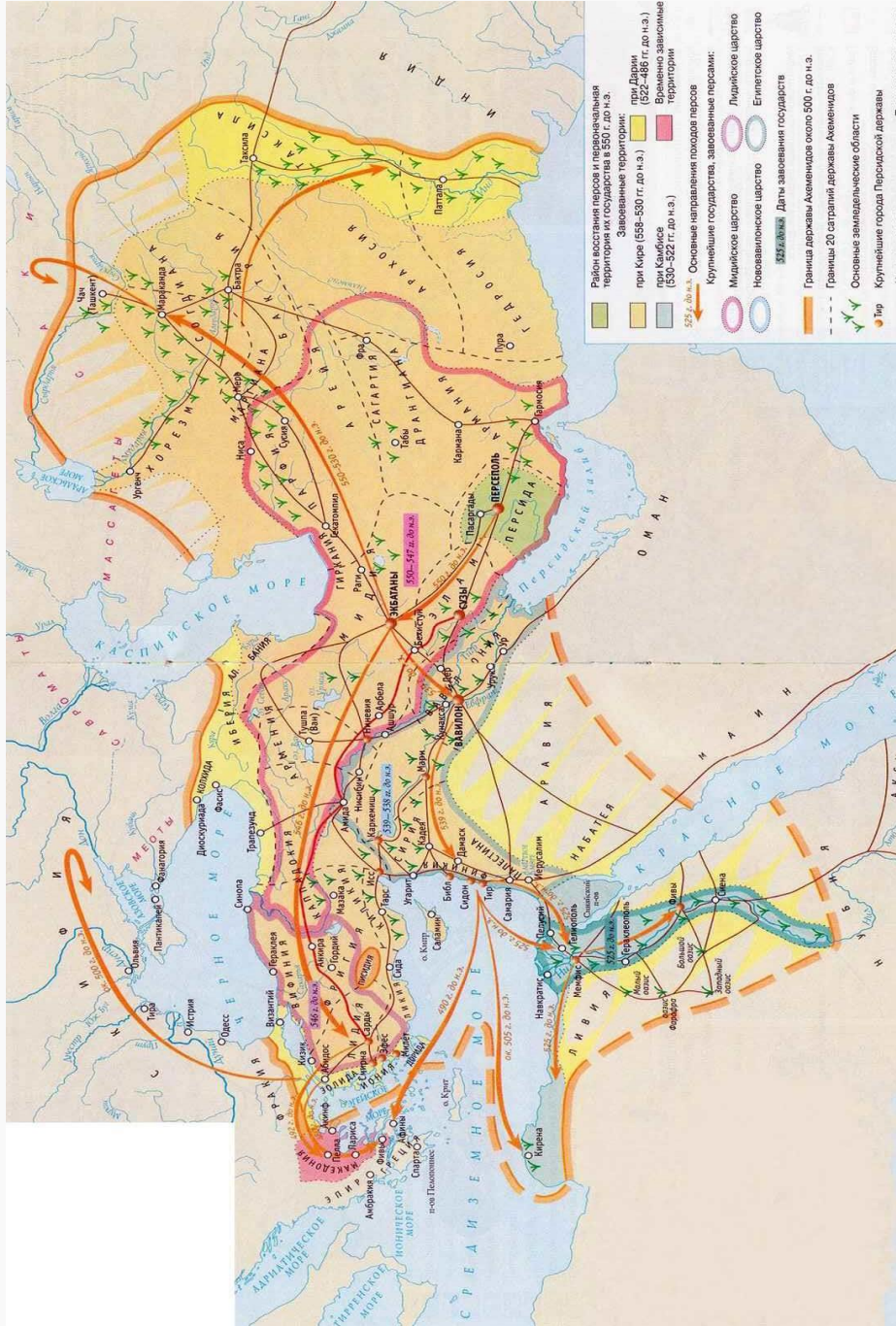
The Median Kingdom (550-330 B.C.)



Source: <http://sastha-knowyourledge.blogspot.com/2011/04/10-greatest-empires-in-history-of-world.html>



Map of the ancient Persian Achaemenid Empire stretching from India in the South to Greece in the West



Source: <http://www.mapsmaps.ru/nogeographic/istoricheskie-karty/karta-imperii-axemenidov.html>

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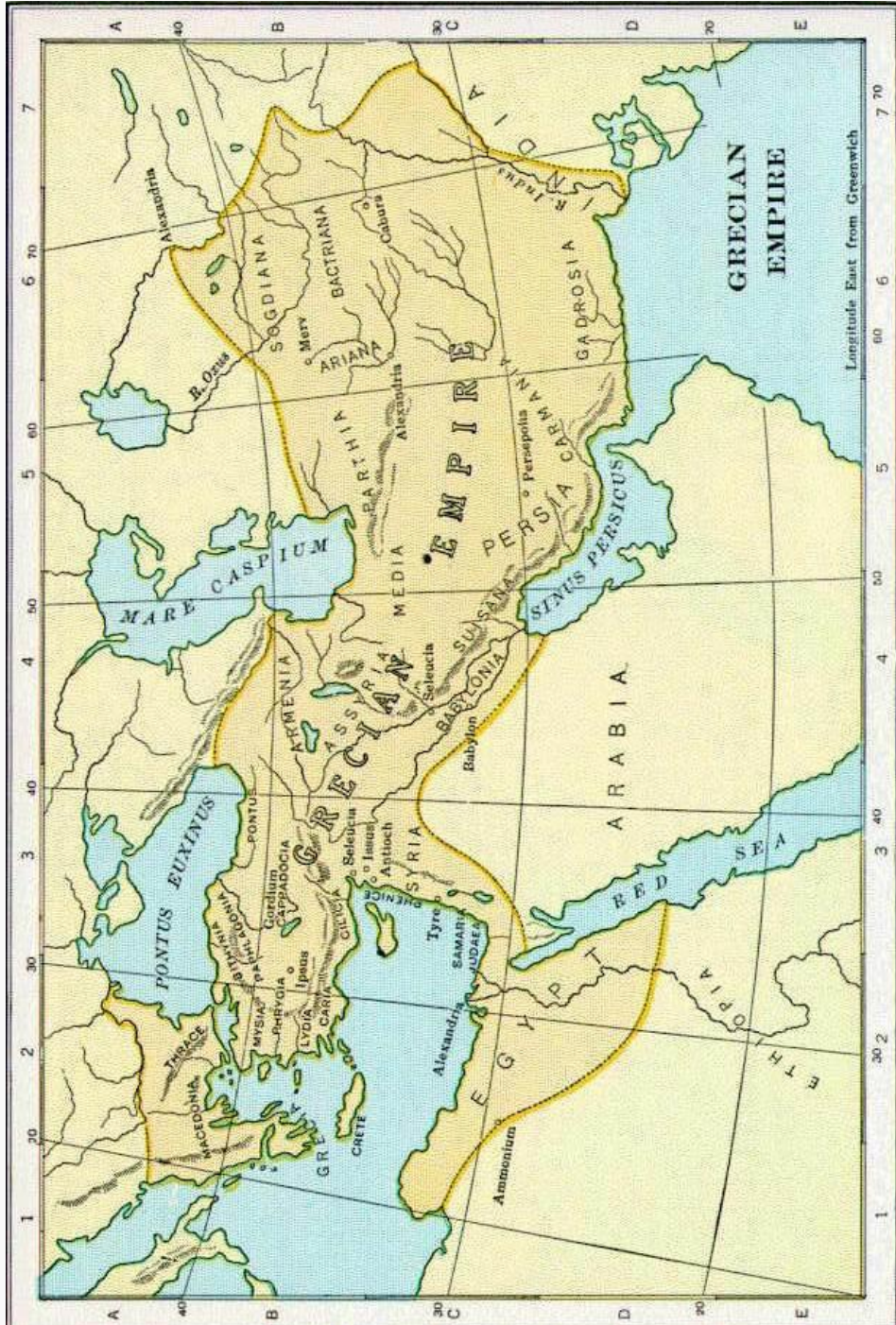
Map of the Achaemenid Empire, late VI c. B.C.



Source: *Map, 2nd Ed. "Development of Ancient Societies" based on the "Ancient World History"; in 3 Volumes, II Ed./Edited by I. M. Dyakonov, V. D. Neronova, I. S. Svenchichky - M.: Editorial Office "Science," 1983. Prepared through the use of Generic Mapping Tools, GIMP, and Inkscape. The ETOPO1 NGDC Relief Heights used (<http://www.ngdc.noaa.gov/mgg/global/global.html>)*

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The Empire of Alexander the Great



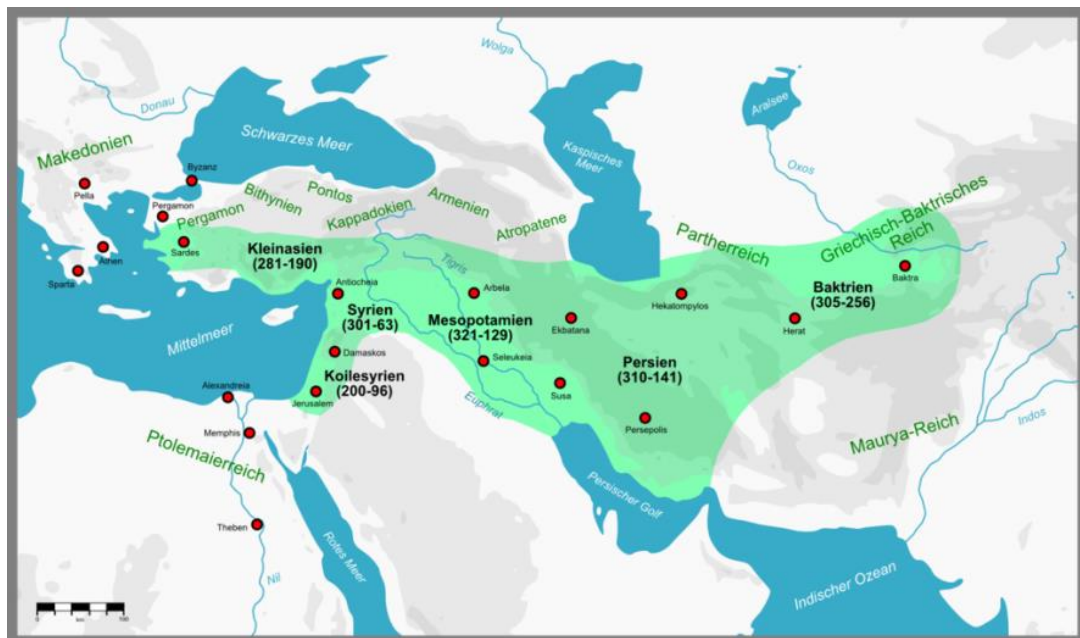
Source: Historical maps and illustrations
<http://ihist.org/maps/maked03.htm>

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The initiators of this approach linked the Hay-Armenian statehood with the Seleucid province, supposedly called the "Greater Armenia" "created" by the Artashes (actually Artaxerxes) dynasty, and they rely on a fame created by a virtual Hay state of Tigran II (95-55 BC). Moreover, the forgers expand the boundaries of this "state" and include the lands of Utik and Arsak/Arsakh, located in the area of the Kura-Araz river. V.A.Shnirelman writes that the authors (Armenian historians) "*quoted Strabo as saying that all the inhabitants of this area spoke only Armenian*" (Arakelyan, Ionnisyan, "History of the Armenian People", 1951, Volume II, p. 35, 38).

It should be particularly noted that Armenian authors described the Arsha-Kid state (Little Arsak) as an independent state against Rome and Persia, but as for the Caucasian Albania, according to V.A.Shnirelman, they silently drew a wrong picture of the Caucasus.

The Seleucid Kingdom



Source: <https://ru.wikipedia.org/wiki>



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Of particular importance are the works by S.T.Yeremian: On the one hand, they reflect a new approach to the “Hay-Armenian” ethnogenesis. On the other hand, the author’s series of “corrected” maps, including the most important fake map of the “Greater Armenia” (S.T.Yeremian, 1952), have been combined with the textbook of Arakelian and Ioanisian and published for educational purposes since 1951.

S.T.Yeremian’s Hay-Armenian ethnogenesis.

The author rejects the connection with Phrygians and based on Hayasa, promotes the Concept of Hays’ indigenusness, thereby turning the Mushki tribes into the ancestors of Georgians. The population of Hayasa was deemed to have spoken an Indo-European language. Ultimately, it turns out that Indo-Europeans populated Asia Minor since the remotest past. Under the influence of the Indo-European Hayasa language, the Urartu language was also accepted as Indo-European. While the “Iranian Scythians” participated in the process of Hay-Armenian ethnogenesis, Paryur Arme-Shupria from saka tribe is introduced as the leader of the confederation of the first Armenian states (VII c. B.C.). Along with this so-called state, there was another neighboring Hay-Armenian Armina kingdom called Ervanduni and ruled by an Armenian-Median dynasty. In this case, the Median Kingdom was removed from the historical scene only to be replaced by a bogus Armina as the successor of the Urartu kingdom. Yeremian tried to show that, along with the Median and Persian dynasties, the dynasty of Eruandids descended from Matienas. As the last king of Urartu, Rusa was succeeded by the Hay-Armenian kings of Armina. Moreover, the fall of Assyria and Urartu was the result of the Armenian-Persian-Median alliance headed up by the Hay-Armenians. Another “delicate” nuance is that, according to Yeremian, occupation of the region surrounding Lake Van by Hay-Armenians dates to the VI c. B.C., i.e., much earlier than the period of Artashes (the II c. B.C.).

In nutshell, it supposedly turns out that Hay-Armenians were indisputably indigenous people in the Armenian Highland, and their ethnogenesis was complete back in II - I cc. B.C. It was at that time that the mythical “Greater



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Armenia” speaking Hay-Armenian was established (S.T.Yeremian, 1951-52). In 1958-80, Yeremian made multiple additions and modifications to the concepts reflected in his works written in Armenian: Greeks and Persians could render Armina as Armenia, the Akkadians could transform it into Urartu, and the Jewish scrolls could call it Ararat. In short, Armina = Armenia = Urartu = Ararat (S.T.Yeremian, 1968). Hayasa-Azzi (XV-XIII cc. B.C.) is the “first Armenia” (the “historical” area of Lesser Armenia, west of Erzurum). According to Yeremian, the “proto-Armenians” populated the lands of Mushki. In 1165 B.C., the tribe of Mushki joined in with the unknown tribes from central regions of Asia Minor to migrate southwest toward Sophene and Arsaphene; here, they established the “Kingdom of Mushki,” or Arme/Urme; later, they began to mingle with Hurri-Urartians and, ultimately, assimilated the Urartian population. The Hay-Armenian ethnos had thus emerged, and, in VII-VI cc. B.C., the Hay-Armenians joined their forces with the Medes to destroy the Kingdom of Urartu and bring an Armenian dynasty to power.

What can be concluded from this concept?

First: To confirm the false theses, Yeremian distorted and humiliated the history of other neighboring nations and, with no grounds whatsoever, supplemented the Hays’ ethnogenesis with “Hayas” and “Mushki” to establish the Hay-Armenians’ indigenosity to avoid criticism by I. Dyakonov.

Second: The Armenian statehood traditions were artificially presented as ancient, thus dating to VII c. B.C.

Third: Currently, the center of Armenia was artificially brought closer to the country’s present-day territory.

In his later works, Yeremian, having “improved” on his fictitious ideas, wrote that the earliest historical findings regarding Armenians, date back to the III-II millennia B.C. Moreover, the development of the proto-Hay-Armenian language started in the V-IV millennia B.C. It was at that time that the European anthropological type emerged from the original Armenians at the Armenian Highland.



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In short, both the Armenoids and the proto-Armenian language have existed since the V millennium B.C.

Based on the foregoing three pillars, the “development” of the mythical Armenian history underwent the following three stages of development:

- Questioning the indigenoussness of the Caucasus nations;
- Migration from the Balkans in the guise of “Armens” while establishing the indigenoussness of the pseudo “Hayas” in Anatolia;
- Establishing their indigenoussness in Anatolia and South Caucasus.

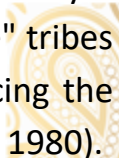
Each of the three stages of the Armenian historical mythology has emerged to reach certain political objectives in a particular political environment.

4th stage: covers the late Soviet and post-Soviet periods.

During these periods, the previously fabricated historical constructions “culminated” to ensure “perfection” of the Armenian historical mythology, thereby fostering the marginalization of the Hay-Armenians’ significance in the global historiographic context. We should pause on this state a bit longer as its history includes the time of aggression against the Azerbaijani nation.

Since the emergence of G. Emin’s historical and literary works such as Seven Songs about Armenia, the Hay historiography has gradually developed a stance that the proto-Hay-Armenians populated Asia Minor even before the rise of Urartu. While **the Kingdom of Urartu constituted the essence of the Hay-Armenian statehood, its Nairi inhabitants were Hay-Armenians (G. Emin, 1967-1979).**

Lately, historiographers of post-Soviet space began to question the Armenians’ descent from Hayas and their alleged role as the first creators of the state of Urartu (Aslanian and others, 1965). This reflects the “strong character” of the Armenian-Hay statehood and its alleged collisions with the Hittites. It was mentioned that the Armenian state was known by the ethnonym “Hayk” since the time of its establishment under the rule of the “Arme” tribes (Khachaturian, 1976). Special importance was also assigned to replacing the name Urartu with “Ararat” to identify them with each other (Katvalian, 1980).





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It turns out that the alphabet, calendar, the iron, and the wheel were invented in the “Ancient Armenia.” This is explained by the identical meanings of Armenia = Urartu = Nairi = Hayasa (S.Ayvazian, 1962, 1963, and 1967) and supported by the fact that Urartu situated in the region of Lake Van: this kingdom was called Hayasa by the Hittites; the Assyrians called it Nairi; the Persians regarded it as Armina, and the Greeks named it Armenia.


Thus, the so-called research of this period served not only the purpose of armenianizing Urartu but also strived to abolish its statehood by assigning all its merits to Hay-Armenians. To eliminate the Urartian language (as one of the Caucasian languages), it was declared Armenian.

Since historical works contain no information about the kingdom of Urartu, the Hay-Armenians were declared to have been the only nation that possessed any statehood in Asia Minor with their borders extending to Egypt, China, and India (S.Ayvazian, Ishkhanian, 1969).

It should be noted that, though weirdly presented as the new “findings,” all this daydreaming was published in Moscow based on the decisions of the Soviet Academy of Sciences Certification Commission, attempting to prove Asia Minor was the ancient home of Indo-Europeans, the Hay-Armenians were so to say declared their only representatives that have survived. It was also discovered that supposedly the Hay-Armenians were the Hyksos (Hayksos) people that invaded ancient Egypt and found the secret of iron as well as created the “hieroglyphic writing” system.

The Armenian historiography of that time highlighted two simultaneous processes suggesting the so called “elimination” of Urartu and the onset of Hayasa’s expansion toward Caucasian Albania, i.e., Azerbaijan's territories.

Despite the loath nature of their “historical discoveries,” S.Ayvazian confidently tries to supply them with archeological evidence. Later, he “found” it in the hieroglyphic writings and astronomical references of Metsamor dating back to the XX century B.C. (subsequently, Academician B.B.Petrvsky exposed S.Ayvazian’s misrepresentation of Arab inscriptions as “Hay inscriptions” and the coins dating back to the Mongol period as “Hay coins”; however, the mass





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media have exaggerated S.Ayvazian's fallacies so much that public consciousness continues to believe them). The list of falsities also includes the view whereby the Hay-Armenians populated Karabakh and the entire territory of Azerbaijan as their ancient native country. They continued to develop this fabrication over time.

Several historians of the Armenian Academy of Sciences sought to "clean up" S.Ayvazian's "achievements" (that were not widely accepted by the scientific community) and "justify" the Hay-Armenian identification with the Urartians. In particular, V.N.Khachatrian proved that Hayasa was the strongest confederation of states in the Armenian Highland, including the Ararat valley, i.e., the territory of present-day Armenia. Having had an Indo-European population since ancient times, Hayasa was supposed to have been a rival to the Hittite Kingdom (S.Khachatrian, 1973). For his reason, the Indo-European toponyms were "discovered" in that region (this falsity failed because of I. Dyakonov). After the subsequent attempts to reconcile Hayasan with the "confederation of Nairi states," the latter united with the Urartians and Subars under the rule of King Armen (by the IX century B.C.). Hence, the Nairi people, or Hayasa, was claimed to have been the titular nation in the fabricated confederation. They opposed the Urartian elite, its language, and accession to power, thereby ensuring their successful assimilation. Thus, the genetic multi-link "Hayasas – Nairis – Urartans – Subars" chain is based on the Hay-Armenian nation that spoke its Indo-European language (Khachatrian, 1972, 1976, and 1980) and managed to establish Armenia by 681 B.C. It is important to emphasize that, trying to use "Hay" and "Arme" interchangeably, Khachatrian follows Yeremian in presenting Sak Paruyr as the leader of the new state while designating the Arme tribe (previously known as "Hayk") as judges.



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Supposedly,

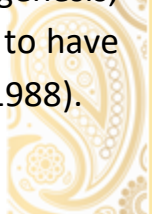
Hayasas and Hay-Armenians, their descendants, have lived on the Armenian Highland for millennia, and, during this period, they developed a stable language.

Even more so, the Armenian statehood was "proven" to have emerged by the middle of the second Millennium B.C. (Because of I.Dyakonov, this "theory" became the Apocrypha of the XX century).

Another historian M.A.Katvalian succeeded to "slide" the center of the previously armenianized Urartu to the north of Lake Van, or the "country of Ararat" (by using a hoax to prove that the word "Urartu" originated from Ararat and not vice versa). He also "proved" that *"the Armenian nation was formed in the VI century and the kingdom of Urartu consisted of the Hay-Armenian nation"* (Katvalian, 1980).

Building on Khachatryan's ideas, the works of Mnasakian served to "repair" the part relating to Urartu's elite. Not only now, Urartu consisted of armenianized Urartians, but also a few Urartian noblemen ruled the country on behalf of the Hay-Armenian satraps. **This indicated the Hays ruled over other ethnic groups and exercised political power in Urartu.** Purportedly, Urartu could withstand Assyria because it was an Armenian kingdom (Mnasakian, 1981).

At the same time, the textbooks and encyclopedias began to relate to Karabakh and other foreign territories as the "Greater Armenia" and the state of Arshakuni (Yeremian, 1981, Arutyunian, 1987); the emergence of the Armenian language initiated the process of the Armenians' ethnogenesis; supposedly having a 5-thousand-year history, this language is claimed to have distinctly differed from other Indo-European languages (R.Ishlhanian, 1988).



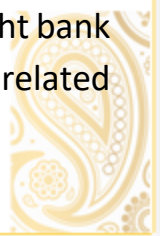


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The Hay-Armenians claimed to have settled near Lake Sevan and in Karabakh before the period of Urartu (A. Petrosian, 1987).

Touching on R.A.Ishkhanian's "contrivance," it should be noted that this book is a new "contribution" to the "destruction" of Urartu and appropriation of Azerbaijan's territories. It was published by R.Ishkhanian, a specialist in history, one of the ideologists of the Karabakh movement, and a philologist. By developing the idea that Asia Minor is the first ancient Indo-European homeland, he could supposedly "prove" that, starting from the IV millennium B.C. and until the collapse of the Indo-European Union (IV millennium B.C.), the Hay-Armenians lived on the Armenian Highland as an independent ethnos (Ishkhanian, 1979, 1980, and 1981). The author identified the Hay-Armenians' origin based on some 5,000 years of reported existence of the Hay-Armenian language. In essence, this idea is since only Hay-Armenians have spoken the Armenian language both in ancient times, in the Middle Ages, and in the modern world. **Moreover, since it started back in the IV millennium, the Hay-Armenians have been declared one of the most ancient nations in the world; starting from the second half of the III millennium, they were even known to the Akkadians that ruled in Mesopotamia.** The author rejected the "Urartu apparition" and noted that, instead of Urartu, "an Armenian Van Kingdom existed" there in the IX-VII centuries B.C. (Ishkhanian, 1988).

Sometime later, O.Garagozian rebuffed the concept of Phrygians and Thracians' migration from the Balkans to Asia Minor (together with the Mushki) in favor of supporting the concept of ancient Armenians' indigenesness. He believed in both the genetic and linguistic indigenesness of the ancient Armenian tribes to the Armenian Highland, thus considering the migrants as a myth. While rejecting Urartu and Hayasa, he "put together" the Etiunu state that in the IX-VII cc. B.C. encompassed the entire northern part of the Armenian Highland and the territories extending from the Chorokh River to the right bank of the Kura River (Garagozian, 1988). One of the author's main theses related to the "pre-Indo-Europeans," or "proto-Armenians."





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Archeologist B.Oganesian, one of the future leaders of the Dashnaksutyun party, justified his claims to Azerbaijani lands by declaring Trialeti as the Indo-European culture of the first half of the II millennium B.C. and promoted the view that Indo-Europeans migrated to the Kura-Araz region from the western part of the Armenian Highland (Oganesian, 1988). His colleague G.Areshian “proved” that Indo-Aryans lived in the Kura-Araz region since late III millennium B.C. (Areshian, 1992), while A. Petrosian “dug” as deep as to assert that the Indo-European period lasted until the early II millennium B.C. (Petrosian, 1987).

Thus, the Hay-Armenians’ Anatolian and Caucasian indigenusness was again allegedly “justified.”


Consequently, this nullifies the historical past of several non-existing regional countries and serves as an opportunity to lodge claims for the territories of currently existing regional countries. Also, the Hay-Armenian opus justified the Indo-European homeland in ancient Asia Minor and made particular use of the term “ancient Indo-Europeans” to specifically mean ancient Hay-Armenians thereby claiming that their “age” and language have existed for at least 5 thousand years.

Apart from the predominantly populist and emotional nature of the foregoing “research” works, the primitive and unfounded views they reflect have not received any criticism, while their authors often lack academic credentials. However, these views were better suited to the demands of the Armenian identity and public expectations.

In a way, Hay-Armenians had to finalize their “research” of this period, and they did so.

In 1988, the leading Armenian experts such as academicians B.Arakelian, G.Jaukian, and G.Sargsian published a fundamental monograph under the self-revealing content and title Urartu-Armenia.

Not surprisingly, this academic work, which first accused the Armenian authors of dilettantism and unprofessionalism, made claims in favor of the so-called dilettantes on a number of issues.





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While reflecting their surprise and blaming the listed Armenian authors for their amateurism and non-professionalism, the foregoing authors' academic work made several claims on several issues in support of the so-called amateurs.

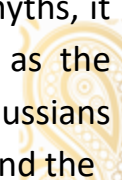
Thus, this institutional project has confirmed the importance of Hayasa in the Hay-Armenian ethnogenesis, the armenianization of Urartu (as the first state in the Armenian Highland) near the time of its collapse, and finally *"the Armenian people as the first and only nation that emerged and existed, and survived, in the territory of present-day Armenia."*

We should keep in mind the "works" of Yeremian (1981) and Arutyunian (1987) with accompanying maps that have been previously published and embedded in textbooks and scientific encyclopedias. It were these works that named the territory of Karabakh and other regions of the Caucasus the "Greater Armenia" and included them in the kingdom of Arshakuni (Lesser Arsacids). Keeping these in mind, it would be appropriate to supply this picture with the ideas from the work of Sarkisian (1991) on Hay-Armenians' "cradle of the initial civilization" in the South Caucasus and Urartu, the works of Tonakanian (1989) on the Hays' original "abode," and Z.Balayan, a defamed founder of the Hay astronomy (1981).

Lately, the major Hay-Armenian line of the study included the following:

- Armenia as the cradle of civilization: the history of Asia Minor implies the history of Armenians; substitution of the term "Urartu" with the phrase "Armenian kingdom." At the same time, the "suffering" nation is presented to the world as a cradle of knowledge. Finally, the "legitimacy" and "lawfulness" of their territorial claims are justified by the right of the "oppressed" nation.

At the end of this section, we must point out to S.Ayvazian's book "History of Russia: the Armenian Trace" (M., 2001, 1997, erm.) as "the highest achievement in the history of Armenian fantasy." Along with the old myths, it included some noteworthy discoveries, including the Ararat region as the Russian-Armenian homeland; the Georgian population consisting of Russians that, jointly with Hay-Armenians, have invented their writing systems and the





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calendar; references to the “joint product” of Hayk and Mitanni, etc. Admittedly, the proprietary "achievements" of the Armenians have not been forgotten either. Thus, their list includes the establishment of the powerful empire of Aram and the fabricated XVIII century map “proving” the Hay-Armenians’ historical dwelling between the Caspian, Black, and Mediterranean Seas; the consistent dynasty of Armenian kings since 2107 B.C.; displaying Russian princes and Atropates as Armenian; Armenia’s conversion to Christianity in 33 A.D.; the Armenian state of Tigranes the Great stretching from Spain to India; the defeat of Alexander the Great, etc.

In short, the world should not forget that "Armenians are so called a unique phenomenon of the civilized world and the source of all achievements of human culture."

Outside of unimaginable Hay-Armenian fabrications, sick brain fantasies, and absurdities, a retrospective analysis of different stages of the Armenian historiography allows us to outline the following several conclusions and positions:

First. The following major theses of Armenian historiography must be exposed: they blend the term “country of Hays,” or “Hayastan” with the notion of “Armenia” inhabited by several nations as reflected in the ancient texts and classical sources; they adjust political, ethnic, and other perspectives on concepts through artificial synonymity; they misappropriate the ancient land’s history in the name of Hay-Armenians.

Second. Based on the ancient classical texts and sources relating to the Hay-Armenians’ indigenusness in South Caucasus, we must reveal the political, ethnic, and statehood nature of the countries that dominated the South Caucasus under the name “Armenian kingdom.”

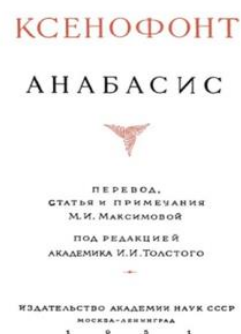
Third. The ancient texts and classical sources must be used to expose the successive “2,5 thousand-year-long” Hay-Armenian traditions of statehood as a figment.



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II. WHAT DOES ARMENIA/ARMINIA MEAN HISTORICALLY, AND WHAT LANGUAGE WAS SPOKEN BY ITS POPULATION?

1. First and foremost, let us go back to the V century B.C. and familiarize ourselves with the Russian translation of the illustrious work “The Anabasis of Cyrus” written by Xenophon, the famous historian, and commander of the period [Xenophon, “Anabasis,” Translation, Introduction, and Commentaries by M.I.Maksimova].

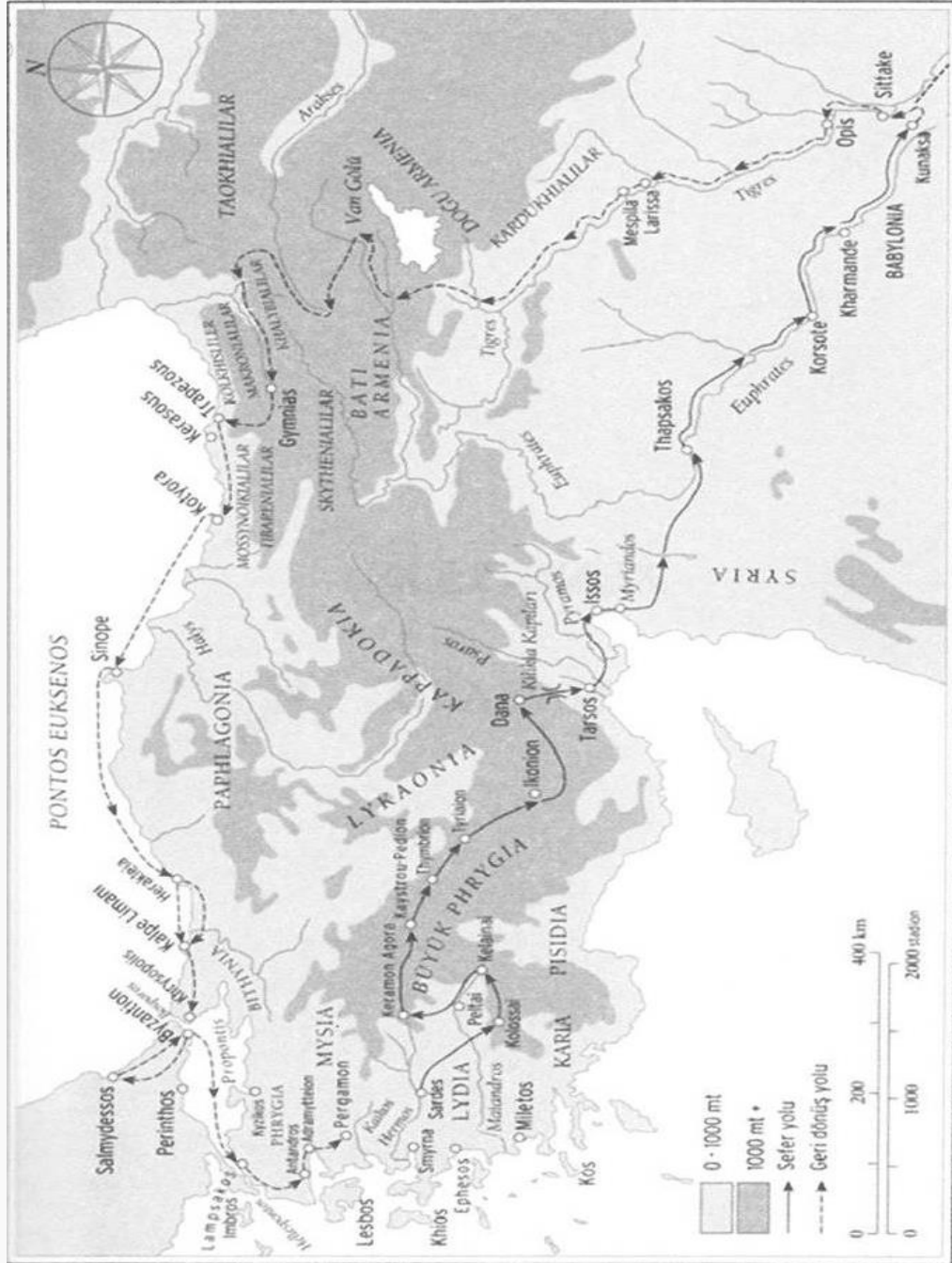


Book III, Chapter IV (17):

According to Xenophon, as the Hellenes approached the mountainous region inhabited by the Kardukhs, they thought they will soon “enter **Armenia**, the vast and rich country **governed by Orontes.**”

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**The March of the Ten Thousand
Xenophon's route in the IV c. B.C**



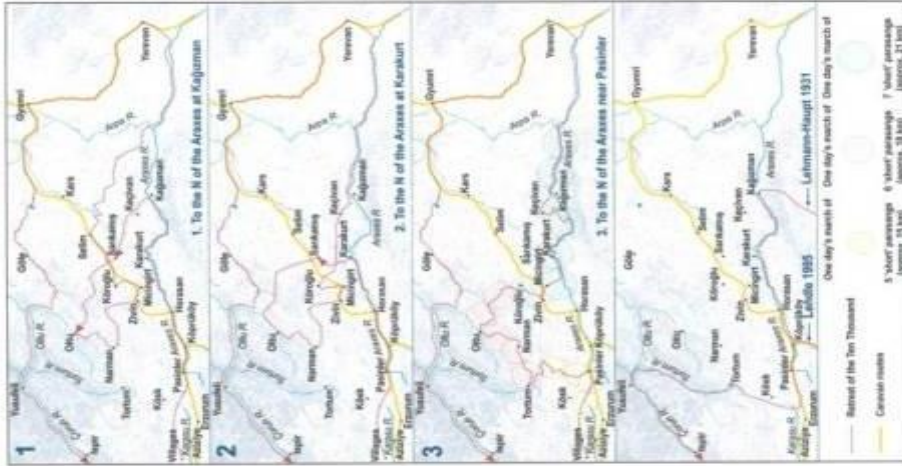
Book IV, Chapter III (3, 4):

According to Xenophon, “... the next morning they saw armed cavalry on the other shore of the river, probably on horseback, and infantry lined up on a hill above the cavalry to prevent the Hellenes from entering Armenia. They were the mercenaries of Orontes and Artukh - Armenians, Mards and Chaldeans”.

In her comments, M.I.Maksimova noted that, during these events of the V c. B.C., the region of Kardukhs was known as the mountains of Kurdistan: they abutted on the Tigris River in the south while, in the north, they bordered Armenia on the Kentrit inflow (currently known as Bokhtan) of the Tigris River. So, the Kardukhs populated the western part of the Kurdish Highland. Despite the difficulties associated with the alliance of different tribes, the Kardukhs “acted in concert to defend their independence; thus, Persians failed to subdue them (see text, III, V, 16). Yet, the satrap of the Sardukhs’ neighboring province occasionally made peace and had peaceful relations with them”... “At the time of Strabo (early 1 c. A.D.), the Kardukhs were called Carduchoi...” “In the Hellenistic period, they had to submit to the Armens (the inhabitants of Armenia) and later to the Romans (Strabo XVI, 1.24)”.

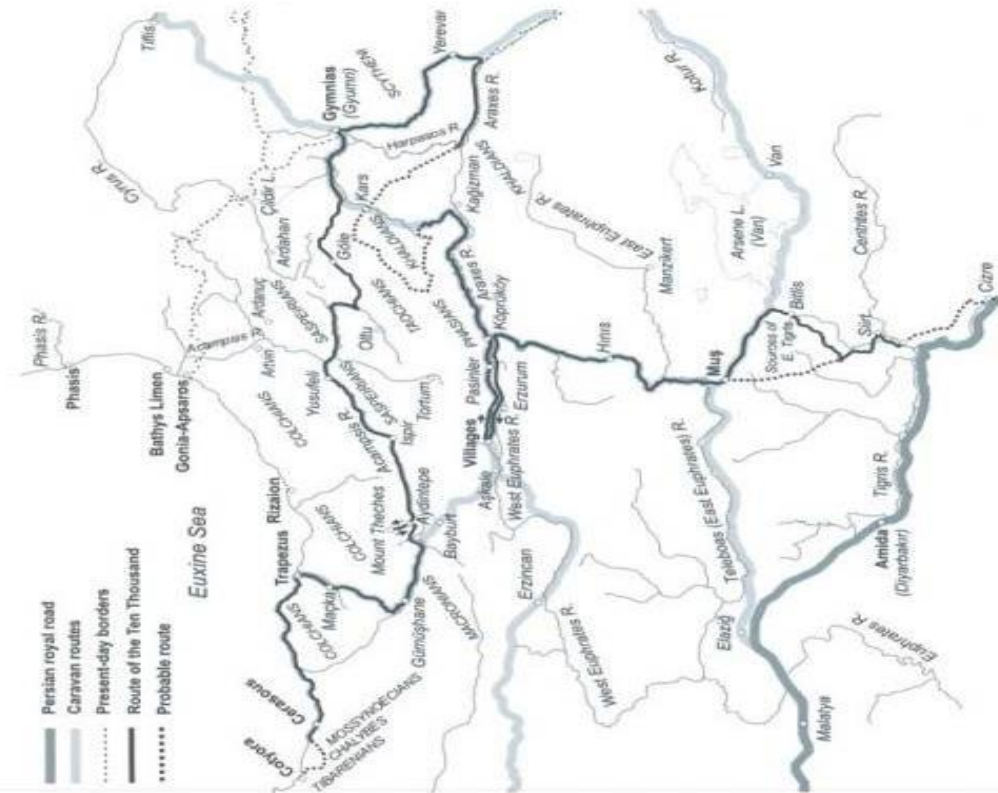
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2 ROUTE AND PARASANGS IN XENOPHON'S ANABASIS



Map 6: Possible points of transit to the north of the Araxes

Geogr. Review and Byzantine Studies 54 (2014) 220-234



Map 2: The Retreat of the Ten Thousand based on Diodorus



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M.I.Maksimova commented that the Hellenic mercenaries of Cyrus passing the Kardukhs' territories

“would re-enter the area controlled by the Persian King and repeatedly face the Persian army led by the satrap; that was Eastern Armenia, the Persian satrapy governed by Orontes, the son in law of Artaxerxes.”

(In the Russian text, the words “east” and “west” were written in lowercase as a reference to geographic indication and not statehood).

Thereafter, M.I.Maksimova explained that western Armenia is found south of Erzurum, that is between the two branches of the upper Euphrates;

“Armenians were known as a union of tribes that inhabited the Eastern and Western Armenia”: “eventually, they spread further eastwards and having joined the local tribes near Lakes Van and Urmia, established the Armenian Kingdom.”

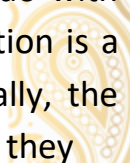
What kind of conclusions can be drawn from the aforementioned “Anabasis” by Xenophon and M.I.Maksimova’s comments?

First: A Persian by origin, Orontes is the governor of the Armenian satrapy of the Persian Empire (the ruler of the administrative province). The Eastern Armenian province is subordinate to the Persian King, whereas the Kardukhs and their territories were independent.

Second: The army of Orontes, Armenia’s satrap, included mercenaries such as the Armens, Mards, and Chaldeans; they reinforced the Persian army.

Third: The Armens were not Hay-Armenians but the inhabitants of Armenia and members of the tribes’ union.

In summary, these conclusions mean the following: the Orontids were the dynasty of Persian satraps; thanks to the efforts of the Hay-Armenian researchers, it became clear that historical Armenia has nothing to do with present-day Armenia; its portrayal as the Hay-Armenian state institution is a fallacy as it solely designated the name of the Persian satrapy; finally, the Armens can by no means represent the present-day Hay-Armenians as they



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represented the tribal union of the province of Armenia and served as mercenaries in the Persian army of Orontes.

Satraps of the Achaemenid Empire



Source: <https://ru.wikipedia.org/wiki>

Book IV, Chapter IV (3, 4):

According to Xenophon, the Hellenic mercenaries of Cyrus entered Western Armenia; this place was ruled by Tiribazus, *“the King’s friend; in his presence, no one else would help the king to get on the horseback.”*

He was supposed to stop the Hellenic troops.

After these events, Xenophon, captured by the Hellenes, described a person he saw

“as armed with the Persian bow, quiver, and poleax that resembled the hafted axe of the Amazons”;

Asked *“who are you,”* he answered he was a Persian from the camp of Tiribazus. From the Hellenes’ questions, it seemed that



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“Tiribazus, his army, along with Khalib and Taokh mercenaries”... “get ready to attack the Hellenes at the mountain pass.”

Book IV, Chapter V:

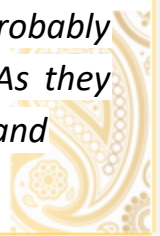
In this book, Xenophon reflects on his conversations with the Hellenes and ordinary villagers in Western Armenia. The village girls and women carrying water asked the Hellenes who they were, and the translator answered them in the Persian language. When the village women brought the Hellenes to the Komarkhin (village Elder), the translator began to communicate in Persian.

“After a series of mutual greetings...through the Persian translator,”

the Hellenes found out that this country is Armenia. M.I.Maksimova commented that the *“province of Western Armenia reached beyond the southern ramification of Euphrates, or the present-day Muratsu; based on the administrative division of King Darius, it constituted the 13th satrapy of the Persian Kingdom (Herodotus, III, 93). It was not governed by Orontes... but by a different ruler by the name of Tiribazus.”*

M.I.Maksimova further noted the *“Komarkh [Elder] guiding the Hellenes seemed to have deliberately led the army even further eastwards toward the upper Araks, instead of leading it northwards toward the Sea.”*

After the guide’s escape, the Hellenes exposed his lie and for 7 more days, continued wandering without direction in this area called Phasis (bordering on Araz). According to M.I.Maksimova, *“the Grecians’ route was uncertain; at this point, Xenophon’s narrative disagrees with the information provided by Diodorus. According to Xenophon, the Greeks, after reaching Phasis, encountered Khalibs and Taokhs, and then again ran into Khalibs; according to Diodorus (XIV, 29), however, the Greeks came across Hays and Phasians and then arrived in the Chaldean province. Finally, the addendum to Anabasis (not by Xenophon: see text, VII, VIII, 25) also mentions Chaldea at this point. Since Taokhs seemingly inhabited the plains of Kars, the Hellenes had probably realized their mistake and went north and northwest from Pharsis. As they moved in this direction, they arrived at the Harpasus River (Chorokha), and*





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following its course, they came to the city of Gymnias.”

What kind of conclusions can be drawn from this part of Xenophon’s “Anabasis” and M.I.Maksimova’s comments?

First: Western Armenia was ruled by Tiribazus, the satrap of the Persian Empire: both the Western and Eastern Armenian provinces were under the Persian rule.

Second: The Persian army of satrap Tribazus included mercenaries from the tribes of Khalib and Taokh.

Third: The language of this region (Western Armenia), including the names of people, was Persian.

Thus, according to Xenophon, we can infer the following: the Persian satrap Orontes ruled over Eastern Armenia while the Persian satrap Tiribazus governed Western Armenia; whereas Orontes was the son in law of King Artaxerxes, Tiribazus was the King’s close friend as these provinces were part of the Persian Empire. The troops led by both Orontes and Tiribazus consisted of Persians; also, the satraps hired the Armens, Mards, Chaldeans, Khalibs, Taokhs, and possibly representatives of other regional tribes as mercenaries.

In short, both western and eastern Armenia were subject to the Persian rule. Most importantly, whereas the army consisted of Persians, they only used mercenaries from regional tribes to participate in some military operations.

It is crucial to realize that, in Armenia, the Armens’ women, girls, and the rural elder fluently spoke Persian language and thus communicated with the Greeks via the interpreter. There is no reference to or evidence of the existence of some Hay-Armenian language. Most probably, at that time, most of the Armenian population spoke Persian like a native language.

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Given the foregoing narrative is true, it would be both erroneous and deceptive to promote stories about Armenia-Hayastan and impose this on historiography as well as disseminate the “research” results regarding the Hays’ statehood.

2. Let us leave the V century B.C. and advance about 5 hundred years to consider Strabo.

Strabo’s Geography: Book I, Chapter II.

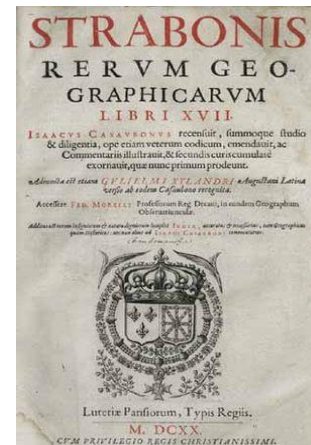
Strabo wrote the following:

«...Armenians [ought to be named Armens!], Syrians and Arabs discover close affinity not only in terms of their language but also in terms of their lifestyle and bodily shape; especially because they are close neighbors.»

According to an ancient author Poseidonia, the etymology of nations’ names was derived “from the kinship of nations and their common traits” from the inhabited areas around Mesopotamia. Strabo pointed out that, dwelling in the middle, Syrians more than any of these nations resemble both their northern neighbors Armens and their southern neighbors Arabs.

Quoting Poseidonia, Strabo wrote the following:

“...the names of these nations are akin to each other since the peoples known to us as Syrians bear the Syrian name Arimeans and Arameans; the latter name is similar to the name of Armenians, Arabs, and Erembi: this is how ancient Greeks possibly called Arabs as the word’s etymology confirms it.”



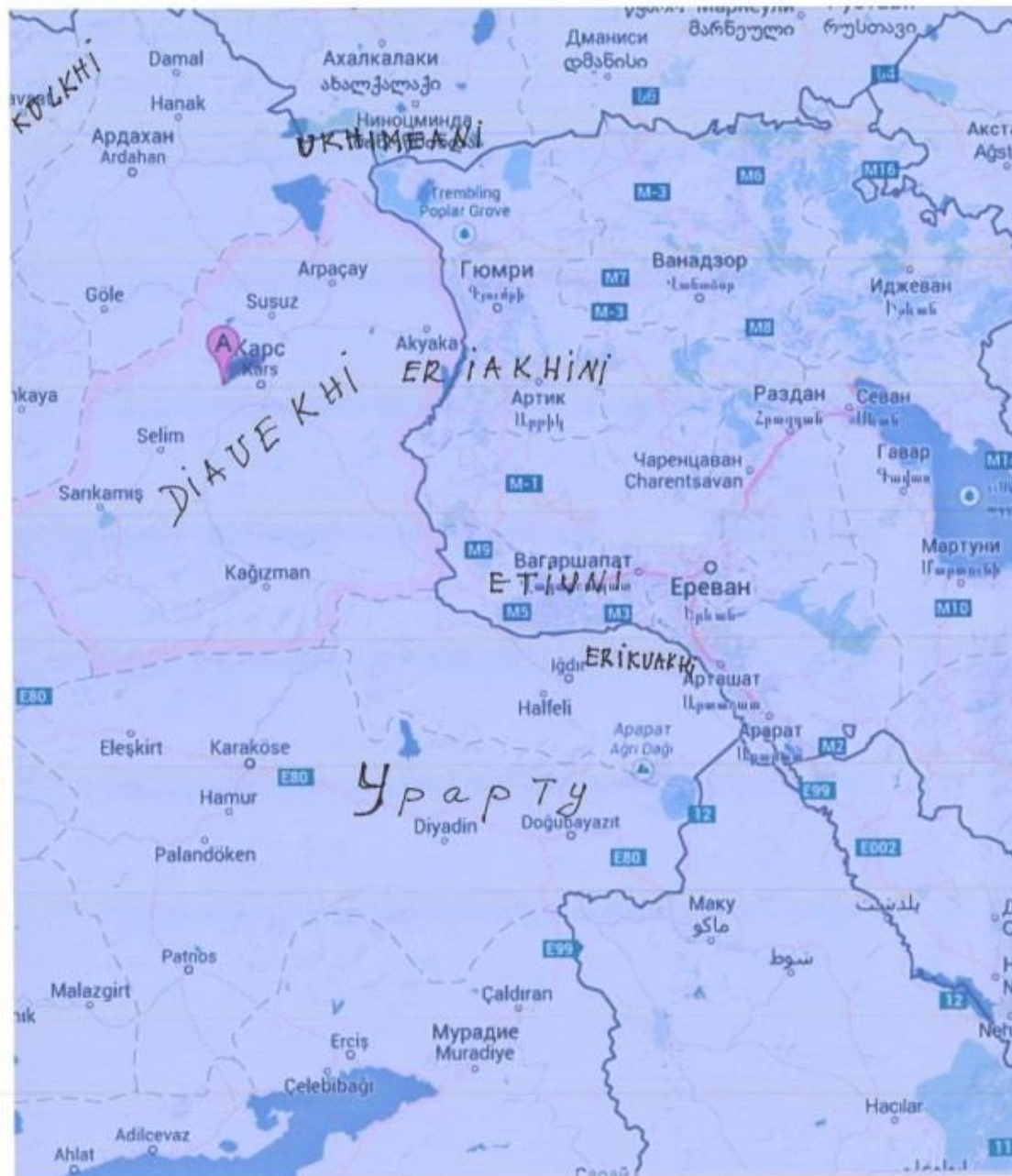


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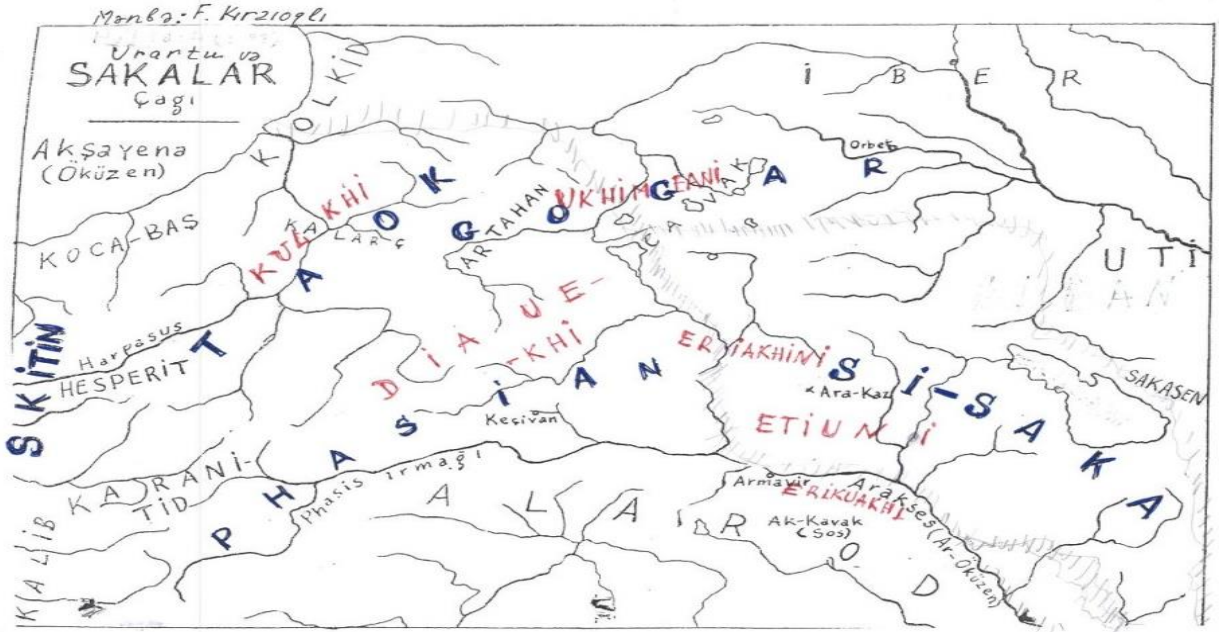
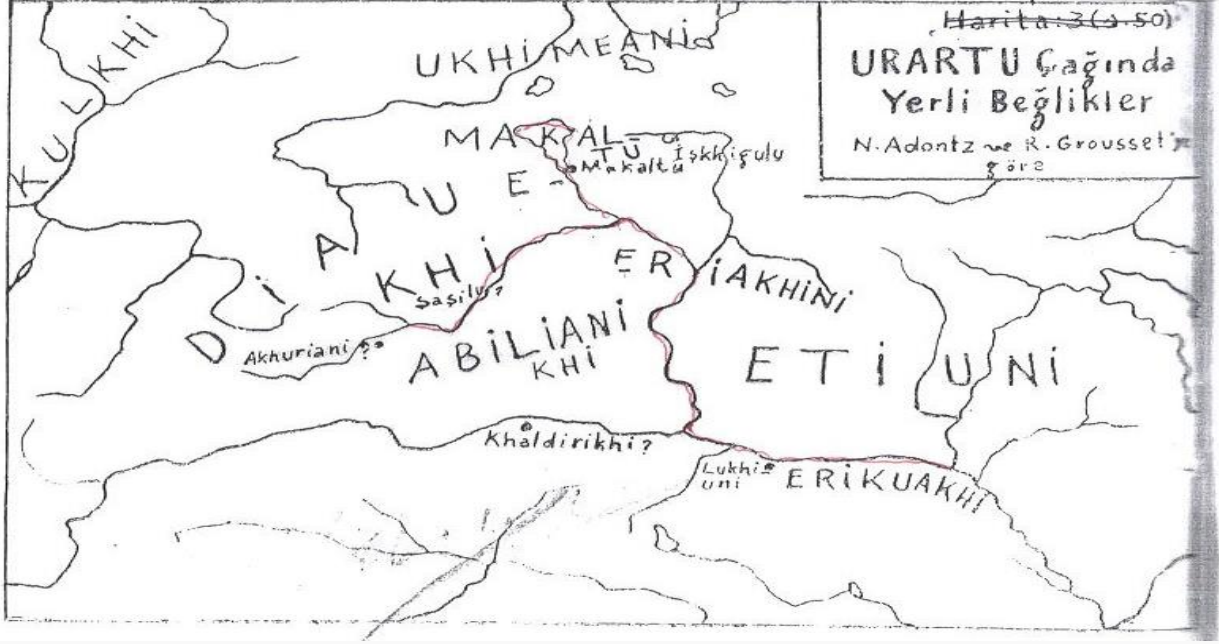
Strabo, Geography, Book XI, Chapter XIV.

“...known as a small country in the past, Armenia expanded through the wars led by Artaxias and Zariadres. Initially, they acted as commanders under Antiochus III the Great; after the defeat of Antiochus by the Romans, they became kings (Artaxias ruled over Sophene, Akisene, Odomantide, and some other areas, whereas Zariadres reined in the country surrounding Artaxiate); jointly, they expanded their territories by cutting off some areas belonging to the surrounding nationalities...” Strabo further infers the following: **“For this reason, these nationalities now speak the same language.”**

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Source:

F. Kirzioglu, "History of Kars"

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What kind of takeaways can we draw from the writings of Strabo?

First: 5 hundred years after Xenophon, Artaxias and Zariadres, the commanders of (the Seleucid) Antiochus III the Great and subsequent kings, expanded the Armenian territory; the Aramean language replaced Persian in Armenia leaving no traces of the Hay-Armenian language. This confirms Xenophon's suggestion that there was no Hay-Armenian language in Armenia.

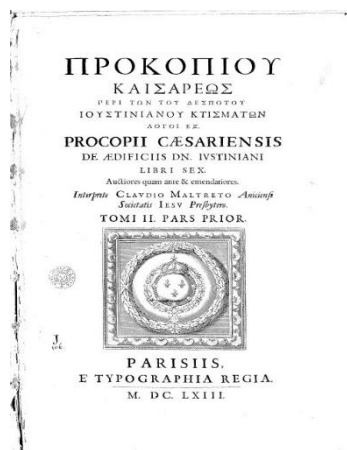
Second: Strabo believed the Armens, Syrians, and Arabs had a close affinity in terms of their language, lifestyle, and bodily shape (we will consider this later).

3. Let us skip another 5 centuries and pause on the writings of Procopius of Caesarea (the VI century A.D.).

Procopius of Caesarea "On Buildings," Book III

While writing about Armenia, this author emphasizes explicitly the deeds of the Byzantine Emperor Justinian: he reinforced a bridge between the mountains of Sophene and Pheison; he erected new buildings and fortifications in this area and stationed a military outpost. Then, the author notes the following:

"It was in these ways that he [the Emperor] rescued the peoples of Armenia by providing them with safety."



What kind of takeaways can we draw from the writings of Procopius of Caesarea?

Although a thousand years after the days of Xenophon, several peoples (tribes) still live in the territory of Armenia; however, there is no indication of the existence of Hay-Armenians as a titular nation in Armenia. This fact re-confirms the thesis that the word "Armenia" is primarily a geographical term.



III. THE ORIGIN OF THE NAME ARMENIA / ARMINIA

1. To identify the origin of the name “Armenia,” we need to consider the two existing perspectives that have nothing to do with the present-day Hay-Armenians. Further details regarding this issue can be found in the following works we have published:

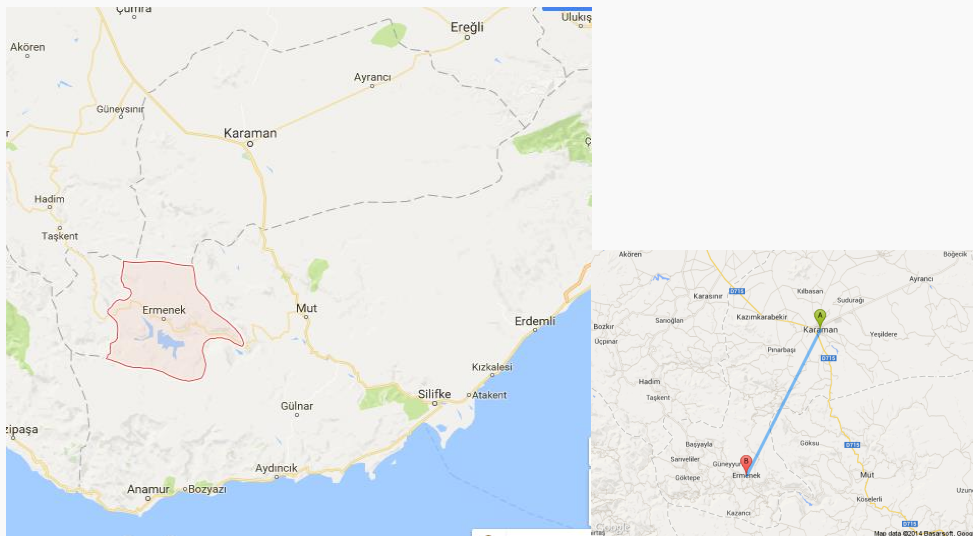
“The “Copyright” for the falsifications in the books of Armenian authors”; “The self-refuting Armenian copyright”; “Armenian fabrications undermine the rights of other nations” as well as the presentations made during the conferences held in April 2013, 2015, and 2016 on the World Book and Copyright Day and World Intellectual Property Day. Their major theses are listed below:

First: Denoting the “upper” or “lower” country, the geographical term (toponym) or oronym Armini and Armenia (Arminiya) is mentioned in Behistun Inscription dated 520 B. C. Synonymous with the name Urartu, “Arme” are used in Urartu inscriptions (VII c. B.C.) to denote “the Upper” streams of Tigris and Euphrates rivers, or an eastern country; the ancient Jewish texts, Assyrian and Babylonian cuneiform writings, ancient Persian and Greek inscriptions similarly use this word to mean “upper,” “higher,” “high,” “hill-country,” “highland,” etc. Strabo’s Geography notes that “Armi/Arim” situated in Cilicia. Hence, I believe it is no coincidence that the name of the city Ermenak is still preserved in the Karaman province of Turkey today.



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Map of Turkey: Ermenek city, Province of Karaman



Source: http://www.arasikackm.com/m/ermenek-karaman_karaman

Second: There are different opinions as to the meaning of the ethnonym “Armini.” Thus, the ancient writings of Callisthenes and Pindar use this ethnonym to designate the Arims tribe that populated the areas around the Cilician mountain of Celica. For this reason, its neighboring mountains bear the name “Arims.”

The most extensive information on the term "Armini" can be found in Professor J.Campbell's English Book on ancient Hittites [J.Campbell, “The Hittites. Their Inscriptions and their History.” Montreal, Toronto, 1890]. The book describes that the name “Armini” stems from the name of Arima/Arimi/Erme (in Greek “Arimai”) tribe. The “Arimai” tribe was part of Nairi peoples that, in turn, represented a branch of the ancient Turanic Hittites. The Bible mentions the latter people’s descendants as Ashteroth.



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Whereas the ancient Egyptians knew them as Naharaim from Mesopotamia, the Hebrew manuscripts regarded them as Aram-Naharaim, and the Assyrian texts call them Nairi. Herodotus used the name Neuri to designate Sakas [more detailed information can be found in K.Imanov's book "TheCaucasian Albania and Hattians of Asia Minor" as well as the author's presentation "The history and cultural heritage of Caucasian Albania in the context of human rights" made at the International Conference in June 2014].

2. For the reasons I have mentioned above, several foreign researchers such as St-Martin identify the term "Armini" with the word "Aram." It is for this reason that Strabo regarded Armenians as the relatives of Semitic nations (Arameans, Syrians, and Arabs). Thus, it is important to clarify whether this implies Hay-Armenians or Armens. To this end, we would like to quote several scientists:

- I. Dyakonov (a famous historian and scientist): *"The Hays never called themselves "Armenians" or "Armens."*

- I. Shopen (Russian scientist of French origin): *"Armenians and Hays have different origins. Armenians originated from Pelasgians (ancient Ionians, later Etruscans), whereas Hays are Semites... Armenians are close ethnic relatives of Parthians (Arsaks or Saks)." ... "Scientists confuse the Hays with their native land of Hayastan with Armenians and Armenia for some unknown reason. Armenians descended from Japheth (Midianites, Ashkenazi, Gomerians, Torks, etc.) and came from the north, whereas Hayk the Semite came from the south." ... "Hayk's descendants do not recognize the names of "Armen" and "Somekh"... This nation's literature was written exclusively on behalf of Haykans, and there is no explanation of why modern Armenian scientists translate "Hays" and "Hayastan" as "Armen" and "Armenia.""*

- N. Adonts (a renowned Armenian historian and writer of the Book "Armenia in the period of Justinian"): *"The Armenian nation is made up of different tribes and even racial elements."*

- N. Emin (Armenian writer and translator): *"...Haykans are not Armenians: they have a different origin."*



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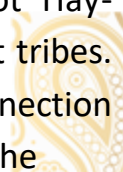
- I. Shopen believes that modern Hay-Armenians, *“are a people made up of Armenians, Parthians, Hays, and Jews; they have lost both their original name and identity.”*

As we can see, it is not Armenians but the Hays that have a kinship with the Semites through Aram.

It is well-known that multiple falsifications developed by M.Khorensky generate new lies. It was this most famous Hay historian that, having created the mythical ancestral personalities, incorporated several eponyms such as Aramaneak, Aramais, Aram, Hayk into the fabricated Bible. This historian noted that different nations link the Hays' country with the name of Aram: like, for example, the Greeks say “Armen,” the Persians and Syrians say “Armenik” (Volume 1, Chapter 12). It is clear from history, however, that Aram is the ancestor of the famous Semitic people known as Arameans. The Middle Eastern and Mesopotamian nations used the Aramaic language as lingua franca; it was the language of the ancient and later Biblical books. Eloquent about the fabricated personality of Aram, this historian used to spread tales about his heroic actions in the name of the people and country of Hays. Meanwhile, the epic stories of Hays either portray Aram as the leader of Armenian-Hays, or as an eponym.

Thus, they decided to maintain the mythical story of the Hays' descent from Aram while taking full advantage of the Arameans' rich history in terms of their true origin from Aram. It is no wonder that modern Armenian specialists (historians and linguists) publish books dedicated to this issue (for example, N. Mkrtichian, “The Semitic languages and Armenian language,” Yerevan, 2005).

At the end of this section, let us draw the following conclusions:

- The inhabitants of ancient Armenia/Arminia, the Armens, are not Hay-Armenians but the collective name of a people consisting of different tribes. The region's name has nothing to do with Hay-Armenia. Having no connection with the Armenian language, the regional languages were spoken by the
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historical states that made up the region of Arminia.

- Since ancient times, the Armenian territory of Eastern Anatolia was populated by several aboriginal ethnic groups (Hattians, Hittites, Hurrites, Urartian Alarodians, and later Gomerians, Saks, and other Turkic peoples, Chaldeans, Khalibs, Taokhs, etc.). Since the days of the Hays' arrival in the region, they lived in the form of a small colony and had never formed a large majority among the local peoples.
- Before their arrival in Armenia, the Hays developed as a group under a powerful influence of the Semitic and Aramaic ancestors.
- Originated by the ancient Hattians, the term "Armi" at the time of Herodotus designated the administrative division of Armeniya / Arminiya / Ermeniya while, in the Christian period, it referred to the area inhabited by the Gregorian Christian communities; following the medieval conversion of the main population to Islam, the Hays assimilated the term as an ethnonym.
- By appropriating the ethnonym "Armenians" in the Middle Ages, the Hays had several goals in mind: they wanted to appropriate the territory of the indigenous nation in the fabricated name of "Armenians"; they intended to turn the previous nation's history into their history; they tried to gain legitimacy through the VIth century administrative reform of Emperor Justinian and, since those days, apply the term "Armenia" to the Hay-Armenians of Chagdash.

IV. THE “DYNASTIES” AND “KINGDOMS” OF THE ARMENIAN GEOGRAPHIC DOMAIN

1. We will set aside the Hay-Armenian fantasies and forged writings (such as the mythical royal dynasty of Haykazuni dating approximately to 2500 B.C.) to discuss several royal dynasties playing a vital role in the Hay-Armenian historiography.

It should be noted that the period of the aforementioned dynasties' intermittent rule included the late Achaemenid kingdom, the dawn of the Empire of Alexander the Great, its transformation into the Seleucid Kingdom and decline, the rise of the Roman Empire, the emergence of the Great Kingdom of Arshaks (Parthians) followed by the rise of the Sasanian Empire. Historically, that time interval was about a thousand years long: it lasted from the V century B.C. through the V century A.D. and included the rule of the Orontids (Eruandids), the Artaxiads (Artashesids), and the Lesser Arsacids (Arshacids/Arshakunis). We know that the period of the “dynasty” of Orontes, the Achaemenid satrap, lasted from the rise of Achaemenids (VI-IV cc. B.C.) through to the period of the Seleucids (200 B.C.). After Alexander the Great and his Seleucid successors, the history of the state of “Armenia” can be conditionally divided into two parts:

1. The period of Artaxiads' (Artashesids) “dynasty” (188 –63 B.C.);
2. The Smaller Arsacids (Arshacids-Arshakuni) (63 B.C. – 429 A.D.).

The division of “Armenia's” history into two parts is conditional because by the time the Greater Arshaks established their power allowing for the emergence of the Lesser Arshak dynasty in the I-II centuries A.D. (more precisely in 123-88 B.C.), Armenia, under the protection of the Parthians, has become the object of dissension by the most powerful kingdoms of the world being the Roman and Parthian empires. We deliberately use the term “history of dynasty” instead of “history of statehood” because the so-called Armenian kingdom barely had the attributes of statehood outside of a short 40-year reign of Tigranes I the Artaxiad (95-56 B.C.).

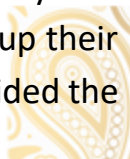


HAY-ARMENIAN ATTEMPTS TO ESTABLISH THEIR ANCIENT ORIGIN BY MISAPPROPRIATION OF THE POLITICAL HISTORY, HISTORICAL GEOGRAPHY AND CULTURE OF OTHER NATIONS

It is known that, in 213 B.C., the Seleucid King Antiochus III the Great (223-187 B.C.) conquered Atropatene §governed by Artabazd; 13 years later (in 200 B.C.), he included the upstream regions of the rivers Araz and Murat into his empire and assigned the Persian nobleman Artaxias to rule this strategic satrapy; he appointed Zariadres to rule the western part of the region called the Sophene (Elaziz-Tunjeli) province; then, he subordinated all the newly occupied territories to Antakya, the Seleucid center (see R.Grousset). Situated on the bank of the Araz River, Armavir became Artaxias' capital city, whereas Kharberd (now Harpoot, or Kharpert Castle) became the capital of Zariadris. Subsequent conquests impacted the western areas of Mush and Van provinces and the geographic area of "Armenia/Armeni" situated along the Murat River. Thus, the geographical region extended northwards to the shores of the Araz River. In essence, the so-called geographical region of Armenia became closer to that of ancient Urartu while the Romans and Europeans similarly described the area. If we go back to Xenophon's "Anabasis" (IV, iv, 1, 18; v.34), we will see that the author himself thought that Armenia was located on a plain between Kentrides (Bohtan-su) and Malazgirt. Kardukhs lived to the south of this region while the Phasians and Khalibs populated areas to the north.

Let us keep in mind that the province of Armenia was ruled by the two Iranian satraps Orontes and Tribazus. The one ruled in the east and the other in the west, accordingly. Unlike the Arsacids, these rulers were of the ancient Persian origin: the Orontids ruled during the Achaemenids' reign and later, during the period of Alexander the Great and his Seleucid successors; Orontes, or the Orontids, continued to rule over the satrapy and also became known as the Eruandids. The Orontids ruled until 200 B.C. and faded during the Seleucid period.

After conquering the entire Anatolia, the Seleucids also decided to occupy Greece: they failed because Antiochus III the Great was defeated by the Romans at Thermopylae in 191 B.C. In 190 B.C., the Romans followed up their success by ultimately defeating the Greeks at Magnesia. Then, they divided the Seleucid Anatolia thereby allowing for the emergence of Artaxias.





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Emerging in 188 B.C., the “kingdom” of Artaxiads, by and large, constituted a buffer zone between the Kingdom of Arsacids and the Roman Empire and, periodically, enjoyed the protection of both. After 10 B.C., the Artaxiads overthrew the local reigning dynasty and created the state of the Smaller Artaxiads (Arshakunik).


Having reigned for 200 years, the Artaxiads, later known as Arshakids, descended from Arsaks, the successors of Turkmens or the old Oghuz tribes. They periodically invaded the present-day Armenian territory of Iran, particularly the Kars elevation, and established pastures and winter accommodations on the banks of the Kura River.

While calling themselves "Hay," Armenians have never applied the geographical name of "Armenia" to themselves and had no idea that foreigners called them “Armenians” (Streck “Armenie”, Encyklopedia de l’Islam; also, Esat Uras “The Armenians in History”).

2. The Orontids.

Touching on the issue of “Kingdoms,” we will primarily tell the truth about the **Orontides** (the Hays present them as Ervanduni). According to Xenophon, Orontes was the Persian satrap that ruled over Western Armenia. According to the Hay-Armenian sources, the Hellenized Orontid and Hay dynasty were called Ervanduni or Eruandids. Serving as Persian Achaemenid satraps in the VI-IV cc. B.C., the Orontids (in 323-200 B.C.) ruled in “Armenia” on behalf of the Ayrarat kings. The hay-Armenian historians and linguists negate the full-fledged Iranian origin of the name Oront/Ervand/Arvand and relate it to the Hay-Armenian aristocracy. However, the inhabitants of Armenia, or Armens, were not Hays; therefore, nobody knows what kind of aristocracy they are talking about.

The ancient Iranian masculine name Ervant/Arvant means “agile,” “fast,” and “vibrant.” History knows several people that have had this name. A good example is Orontes from Xenophon’s “Anabasis” (I, 1.6, 1-11, 9, 2a): a Persian general, he was a member of the Persian royal family that sided with Artaxerxes II during his conflict with Cyrus the Younger over their rights to the royal throne;





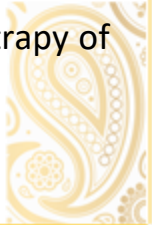
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according to Xenophon and Pompey Trogue, Orontes the Bactrian or Orontes the son of the Bactrian Artasyrus served as a satrap of both Armenias during the period of the Achaemenid Artaxerxes II; Diodorus Siculus wrote in his book "Bibliotheca historica" that Orontes the Bactrian was the son in law of Artaxerxes II. Orontes is believed to have been a descendent of the Achaemenid royal lineage and the ancestor of the Orontid dynasty that ruled in Commagene. Besides, Orontes was also the satrap of Mysia, according to Diodorus Siculus.

Finally: Orontes, the satrap of Armenia during the period of the Achaemenid King Darius III called Codomannus (336-330 B.C.), was re-assigned a satrap of Armenia after the reign of Darius III. This information was provided by Justin in his Epitome of Trogus' Philippic Histories. Arrian's Anabasis mentions that the satrap headed up the troops gathered from Armenia during the Battle of Gaugamela between Alexander the Great and Darius III. Even though the Achaemenid Empire was defeated, Diodorus Siculus mentions that the satrap retained his rule over Armenia; historians explain this by the satrap's possible friendship with Peucestas, a prominent general of Alexander the Great. Following the period of Orontus, rulers of the same name were also satraps of Armenia.

This point has "revolutionized" the Hay-Armenian history making them think that Orontes' family possessed the power over the satrapy and could pass it down to the next generations.

As for the roots of Oront, it should be noted that his family's ancestor is Gidarn, one of the "Seven Persians." It is well known from historical documents that the "Seven ones" are those who opposed the self-proclaimed king Gaumata and thus served as defenders of the Achaemenid Kingdom of Darius I. Besides, the father of Hydarnes II, himself also known as Hydarnes I, was the most important satrap of the Achaemenian empire: he ruled in the satrapy of Media.



It is most likely that in the Armenian books present this lineage of rulers as the Orontids (Eruandids). However, the Armenian lies, and fabrications have ridiculously confused this lineage with other lines of Orontids, mostly with those of Commagene.

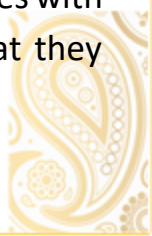
This dynasty's successor was the last satrap of Armenia from Hydarnes' family, also named Orontes. During the period of the Seleucid Empire (with Armenia as its integral part), Orontes went up against Antioch III and was defeated; it led to the fragmentation of the territory of Armenia; Antioch III divided the territory between his generals Artaxias and Zariadres thereby ending the "dynasty" of the Orontids.

Thus, we can draw the following conclusions:

a) As we can see, all of the rulers of the Orontids' dynasty were satraps and generals (under the Achaemenid and Seleucid kingdoms); historical sources contain no information that the Orontids reigned over independent kingdoms or states.

b) Although the Hay-Armenian sources recognize that Armenia was part of the Achaemenid Empire from 522 B.C. until the time of Alexander the Great, Armenia is declared to have been independent since the fall of the Achaemenid state in 331 B.C. Moreover, whereas Armenia is declared to have recognized the Macedonian authority, its dependence on the empire of Alexander the Great is said to be nominal. The latter point is evidenced by the fact that neither Alexander nor any of his generals have ever entered Armenia.

v) The empire is said to have been fragmented, and satrap Orontes III is reported to declare himself King after the death of Alexander the Great in 323 B.C. Although the "Greater Armenia" of the Seleucid period is reported to be divided into several most prominent Armenian kingdoms and principalities with the Orontids' submission to the Seleucid kings, it is still suggested that they were relatively independent.





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Thus, there are various trends in the Hay-Armenian historiography suggesting that the “Greater Armenia” = “Kingdom” of Ayrarat equals the fabrication of the Orontids’ full-fledge kingship. Indeed, during the Seleucid period, Armenia was not under its kings, but it was ruled by the “governors” (like the Persian “satraps”) that imposed taxes on their subordinates.

d) However, historical documents attest to the fact that in 200 B.C., Antioch III annexed Armenia to Sophene. It was only after the Romans defeated Antioch III that the local rulers of Armenia – Artaxias and Zariadres – declared themselves independent kings in 190 B.C. Artashes was the ruler of “Greater Armenia” while Mithridates, a relative of Antioch, ruled over “Lesser Armenia” situated west of Euphrates.

3. Artaxiads

- According to Strabo, after the Romans defeated Antioch III (190 B.C., the Battle of Magnesia), his two generals (governors) Artaxias and Zariadres rose against Antioch and declared themselves kings. Thus, the satrapy of the former Achaemenid and Seleucid Armenia was divided into two parts: Artaxias became the ruler of Armenia (called by the Hay-Armenian historians “Greater Armenia”) while Zariadres inherited the kingdom of Sophene on the left (eastern) bank of Euphrates. The Roman Senate recognized them as competing kingdoms that were independent of the Seleucid Empire. It should be noted that the Lesser Armenia situated east of the Euphrates River was ruled by Mithridates, the relative of Antioch. Historical pieces of evidence testify that the “kingdom” of Artaxias existed from 189 B.C. through to 52 B.C.

- **There are several lies in Armenian historiography regarding the "kingdom" of Artaxias.**

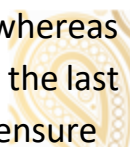
First: Since Artaxias (189-160 B.C.) was a Persian, his Hay-Armenian origin is a lie. For this reason, the historical events amply suggest that it would be immensely erroneous to call him the “Armenian king” or, in particular, an



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“independent king.” Thus Strabo (XI, xiv, 5, 15) that, intending to strengthen his independence, Artaxias I tried to expand his country by taking over some territories of Media Atropatene (Azerbaijan), including Caspiana (Mugan), Phaunitid (Julfa and Khoj), and territories of Basoroped known as "the Vaspurakan State" (north of Lake Van), and he could go across the Paryades Foothills of Iberia (Rize hill country). He could even subdue the areas of Gogarena lying in the upstream basin of the Kura River (Gola, Ardakhan, Laru, and River Khiram) (see J.Sandalgian, II; R. Grosset). Not satisfied with this, Artaxias had annexed Taron (Mush or Akhlat province), the province where the seleucid garrisons were stationed. Artaxias joined forces with the exiled Hannibal to build the new Armenian capital of Ardashat on the left bank of Araz River that flows south of Revan, according to Plutarch (see J.Sandalgian, II, R.Grosset). The Seleucid patrons of the Artaxiad “state” considered his actions unacceptable. In 166 B.C., Antiochus IV (Epiphanes: 175-164 B.C.) move to strike Artaxias, defeated, and took him as prisoner. The Seleucid kings had thus restored their power in the region and returned to Syria (see R.Grosset). Thus, the hay-Armenian historians’ concept of the so-called “independent Armenian kingdom” was but a hoax.

Second: According to Strabo’s testimony mentioned above, Artaxias sought to enlarge the Lesser Armenia through his battles and victories. Strabo also pointed out that the peoples living there spoke the same language. Thus, the Armenian historians concluded that this "kingdom" was inhabited only by Armenians that spoke a single Hay-Armenian language. Indeed, M.Khorensky, the "father of the Hay-Armenian history," confirms that the Aramaic language was the country's lingua franca. Thus, Artaxias divided the country into provinces and built a stone wall between them. Several of Artaxiads’ inscriptions on these walls were made in Aramaic reading roughly “the Artaxiad Eruandid rulers.” It turns out that the language used was Aramaic, whereas Artaxias himself traced his lineage back to Orontes (the Eruandid) being the last ruler of the Orontid dynasty (may have thus presented his ancestry to ensure



the legitimacy of the Artaxiads' dynasty). There is an interesting commentary on the language of this country in Shnirelman's Book "The War of Memory". The author writes that, should we talk about an ancient state with little information, it is difficult to discover the language of its local population: if the written documents correspond to the language of that ethnic group, then people say that it was the language spoken by everyone; otherwise, in case of inconsistency, this language is presented as only spoken by the high-ranking bureaucrats.

Third: The Armenian historiography puts forth the following thesis: *"At the time of Artaxias, the "Greater Armenia" grew to include the left bank of the Kura River and stretch to the Caspian Sea."* Indeed, the genuine, or non-fabricated maps of that time limited the borders of "Greater Armenia" not to the Caspian Sea but the Araz River.

- The most famous representative of the "kingdom" of Artaxias was Tigranes II (95-55 B.C.) called "great" by Armenology. It was during his reign that the great myth of Armenia's "extending from Sea to Sea" has emerged. The truth is that Tigranes II – using the temporary difficulties of two major political powers of the time (the Great Arsaks, or Parthians, and the Seleucids' war with the Romans) - ascended to power and ruled as a truly independent king for 40 years thereby successfully enlarging the territory of Armenia. Moreover, to go up the throne, he gave several Armenian regions to the Greater Arsaks.

It should be noted that, at the time of the Artaxiad's ascension to the throne, riots controlled the state of the Greater Arsacids. During the reign of Mithridates' predecessor Artabanus (88-77 B.C.), equestrian nomads of Saka and Tokhars, related to the Arsacids, conquered Khorasan from the northeast. Even Sinatruces (or Sinatruk) was brought to the throne by the Sacaraucae (77-70 B.C.). He was succeeded by his son Phraates III (Ferkhad: 70-57 B.C.) sometime between 70 and 68 B.C. Thus, the Sacaraucae from the tribe of Saks (Saka Ravook) successfully ruled over the country for 20 years. It was not by



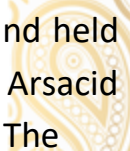
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chance that Tigranes wanted to take a significant part of the territory of the Arsacids that experienced a disorder in their state. When Tigranes' father-in-law, the King of Pontus, confronted the Romans on the battlefield in 87 B.C., Tigranes' army crossed the borders of the Arsacids and took over the ancient Assyrian district called "Adiabene." In this way, Tigranes' army reached Erbil and Nineveh. Exhausted from the intestine war, the Arsacids made peace with Tigranes in 95 B.C. Under the subsequent agreement, the Arsacids not only returned the 70 plains they had previously taken from Tigranes, but they also gave away Osrhoene (Urfa), Arzanene (Garzan-Siirt), Mygdonia (Mardin-Nusaybin), Gordyen (Bohtan and Hakkari), and Adiabene (Mosul-Kerkula) areas as well as surrendered their right to control the region between Kura and Araz Rivers, the Upper Mesopotamia, and Azerbaijan. Under the new setting, the ruler of Atropatene (Tabriz-Ardabil) leaving the Kingdom of Arsakids became the suzerain under Tigranes, whereas Albania (Shirvan), Iberia (Georgia), and the areas situated along the Kura River became subordinate to the Artaxiads.

The Seleucids experienced difficult times, too. After the invasion of Greece, the Seleucids clashed with the Roman Republic and suffered a series of devastating defeats. The Seleucids' territory was reduced to Syro-Phoenicia as their Eastern lands were ruled by the Greater Arsacids. The Seleucids became so weak that, in 83 B.C., they surrendered to Tigranes II; in 69 B.C., Tigranes II executed Selene I, the last Queen of the Seleucid dynasty. In 64 B.C., Syria, the former western part of the Seleucid state, became a Roman province.

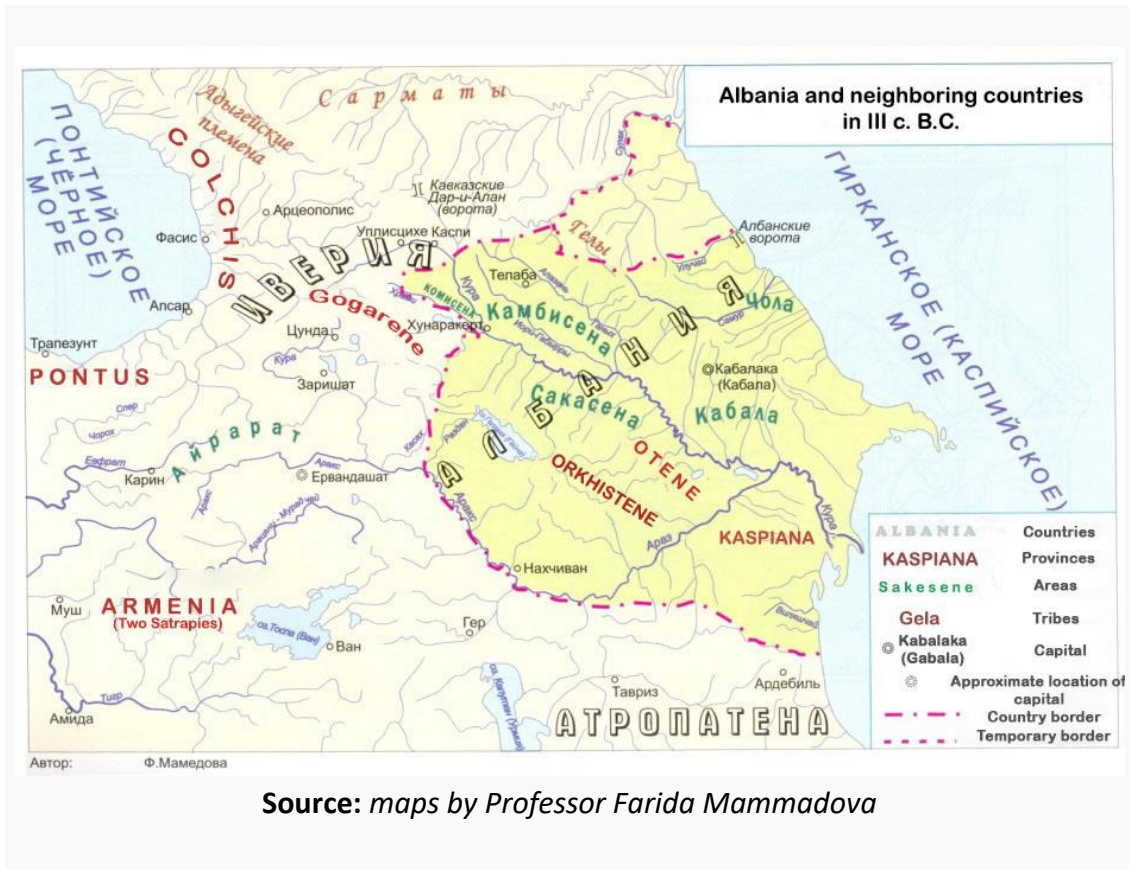
It is clear from this brief historical overview that the unstable condition of the Great Arsacids and the complete weakening of the Seleucids led to the situation whereby the Seleucids and Arsacids, two of the most powerful states in the world at the time, could not resist Tigranes II ascension to the throne, 40 years of independent rule, and his kingdom's expansion; they merely watched the rise of Tigranes II and were content with their role of simple bookkeepers.

However, at the onset of the 40 years, Tigran II was imprisoned and held hostage for many years in the capital of Hamadan of the Great Arsacid (Parthian) Empire, and eventually licking the feet of Roman governors. The



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question is whether it was for that reason that Tigranes II was assigned the title “Great”?



- Both before, during and after the reign of Tigran II, the Greater Arsacids had serious rivalry and collisions with the Roman Empire over the territory of Armenia. During the Seleucid period, the mighty ruler of Arsacids, Mithridates I (160-139 B.C.), conquered Bactria and the coast of Sindh; in the west, near the first Seleucid capital and the Tigris River, he defeated and captured Demetrios II Nicator (140 B.C.) thereby completely conquering Mesopotamia. The Seleucid Antiochus VIII Sidetes was killed by Firaat II, ruler of Arsacus (139-27 B.C.) near the mountains of Zagros. It is clear from the foregoing overview that, dominating the Artaxiad dynasty, the Seleucids were slowly losing their grip on the Greater Arsacids. Mithridates II, the real head of the Greater




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Arsacus called Arsak IX the Great (123-88 B.C., because of the conquest of Mesopotamia by his ancestor Mithridates I (Arsak VI), took over Azerbaijan and Iberia and annexed them. He entered the territory of Armenia and occupied some regions thereby oppressing the Artaxiads and demanding that these lands should be returned to their owners, the Parthians. The "King" of Armenia Artavasdes I the Artaxiad (123-95 B.C.) confronted him and was defeated in battle. **Thus, according to Strabo, the territory of "Armenia" was conquered, and the Greater Arsacids "ruled from the Caucasus to the Euphrates," according to Justinian. After his defeat, the Artaxiad Artavasdes I had to recognize the rule of the Greater Arsacids and send his son and heir Tigranes II to the palace of Hamadan as a captive.** Since that time, the Greater Arsaks considered the territory of Armenia as their subordinate principality or the "native land." Therefore, the Hay-Armenian and Albanian chronicles write in unison that the Arsaks came from Khorasan and ruled the territories along the Araz, Kura, Chorukh, Murat, and Euphrates Rivers (M.Khorenski "History of Armenia" (VII c.), Sebeos "History of Iraq" (661 B.C.), Hovhannes "Armenian History," Asolik of Taron "History of the World," Musa Kagangatli "Albanian History").

- **Another lie of Hay-Armenian historiography is that** Tigranes II and his predecessors, the Artaxiads, betrayed the Great Arsacids; although starting from 66 B.C. Tigranes II became a Roman vassal and in the following years brought about the Roman occupation of the territory, it was the Greater Arsaks that provided Artaxias II (30-20 B.C.) with the political asylum, military assistance, and opportunity to come to power. However, instead of presenting this as the Greater Arsaks' assistance to their noblemen, the Armenists try to explain this by the Greater Arsaks' fear of the Romans' future invasion of their territory; they even wrote that the united "Armenian-Parthian army, led by Artashes II, defeated the Romans."

The Artaxiads, like the Seleucids, adopted the Greek alphabet and language as their official language and alphabet. From the Kura to the source of the Tigris and from the Chorukh River to Karabakh, the population of the Artaxiads'

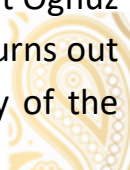




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kingdom spoke Khali (ancient Urartu), Saka (ancient Turkic) and Iranian (Mush-Malazgirt or "Armenian"). Based on the previous references to Xenophon (the translator into Persian) and "Anabasis" (V, v, 34), it becomes obvious from the recorded events that, instead of paying taxes, the Mush-Malazgirt region bred horses for the Persian king. The Aramaic inscriptions left by a satrap of the neighboring Sophene and a friend of Zariadres show that Aramaic was widely used in the region. This inscription (stone carving) was discovered in 1940 near Lake Goycha (see Grousset). From Tigranes I to Herat, Artaxiads minted coins in Greek (see V.Langlos, "Numismatique de L*Armenie dans Antiquite"). According to Plutarch, theater artists from Greece performed in Tigranakert; the Artaxiad Artavasdes himself was raised in a Hellenic environment (see J. Sandaljian). After Pompey's conquests (66 B.C.), Latin became an official language of the Artaxiads' capital Artaxata known to have been periodically subordinate to Rome. Except for Queen Erato, all the Artaxiads received the names of Persian origin: this is indicative of the widespread use of Persian in the lands of the Artaxiads (see J. Sandaljian). The official hierarchy of positions and officials' titles in the Artaxiads' palace was converted to the Iranian (Persian) style.

The population of the Artaxiads' territories mainly consisted of the former Urartians of the Hattian and Khurrit origin as well as their relatives, the tribes that populated the Kura-Araz region. There were also local principalities and Cimmerian tribes that could not withstand the cavalry raids of the Saks and left their fertile lands for the densely forested areas: the Saks used them as the winter lodging and pastures to graze cattle. For five hundred years, there was no nomadic tribe that ruled in Eastern Anatolia and Azerbaijan after the influx of the Saks (F. Kirzioglu calls the the "ancient Oghuz tribes"), except for the Arsaks, the blood relatives of the Saks that settled along the Kura and Araz rivers' basin, according to existing sources. The migration of the ancient Oghuz tribe took place during the reign of Mithridates (123-88 BC). Thus, it turns out that the Hay-Armenians could find no place to settle in the territory of the Artaxiads called "Greater Armenia." However, the fabricators of the

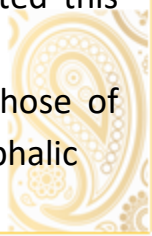




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mythological "Greater Armenia" take advantage of the influence of historical tribes and clans thereby trying to use any pretext to distort the facts. For example, they refer to Herodotus' (VII, 73) information and other sources about the Armenians (Armenian historians refer to the Hay-Armenians here) that served as a Phrygian colony in the army of Darius' son-in-law Artochemes during the Greco-Persian War of 480 B.C. They also use the legendary story of Strabo (XI, xiv, 12) dedicated to the Argonauts describing Armenos, a Thessalian hero that, together with Jason, left the city of Armenos for Colchis and appeared in Acilisene (Erzinjan), left his comrades-in-arms in Paipert (Bayburt Ispir) and conquered as far as Adiabene (Mosul). Based on the information of the Greek historian Eudoxus (370 B.C.) that the Armenians are of Phrygian origin and that the Armenian language is like the Phrygian language, Hay Armenians consider themselves to be descendants of Phrygians that lived along the upper Halys River (Kizilirmak) and in the region inhabited by the Iris River (Yeshilirmak) tribes. Their discontented imagination goes beyond that to tell the world that the Armenian researchers dug even deeper to discover that, both in VII century B.C. and later, the tribes along the Euphrates and Murat coasts, as well as those living on the banks of the Kura and Araz rivers, were "silently" "armenianized" by the Armenian-Phrygians (see Grousset). The Armenian claims are total twaddle for several reasons: first and foremost, the Armenians living in this region had nothing to do with Hay-Armenians; the latter ones adopted the ethnonym "Armenians" only in the XIV century. Secondly, F. Kirzioglu has rightfully pointed out in his fundamental monograph "History of Kars" that any research on Armenian history should be based not on fabrications and legends but on Xenophon's writings reflecting the events he witnessed at the time. The inclusion of Phasis and Scythian, Sakasene, Gogarene, Taokhian, Kardukhian, etc. areas and cities into the Historical Armenian territories once again proves that the Saka tribes populated this region thus boldly displaying the Hay-Armenian forgery.

Anthropological analyses also expose Armenian forgery. While those of Gregorian descent who call themselves "Armenians" have a brachiocephalic





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shape of the skull, the Phrygians are considered to have had dolichocephalic (long-headed) human skulls.

There is no doubt that the geographical term "Armenia" existed before the Seleucid Antioch III conquered the lands along the Araz and appointed Artaxias, the Persian as general and satrap over those territories in 200 B.C. Hence, there is no connection between the "Armenians" that call themselves Hay and fabricate legends about their ancestor Hayk, the tribes known by the Turks as "Armenians," and the country of "Armenia." Professor N. Marre made it very clear that *"...before the separation of the Armenian Church from the Orthodox Church, the Armenians had no national name."*

- Periodically, the Hay-Armenian falsifications, and fabrications manifest absurdity by contradicting each other. Thus, the Hay-Armenian historiography has put forth another thesis regarding the fall of the Artaxiads whereby the Great Arsacids (Parthians) invaded Armenia in 37-47 A.D. However; they write that the "creation" of a new "royal" dynasty was the most important and urgent issue facing Armenia at the time. However, historical sources interpret the truth differently (J.Sandalgian "Histoire Documentaire de l'Armenie des Ages de Paganisme," II c., Rim, 1917; R.Grousset "Histoire de l'Armenie des Origines à 1071", Payol-Paris, 1947). Namely, Arsaces XXII, 51-71 B.C., a Parthian (Greater Arsacid) ruler that freed the Lesser Arsacid kingdom from the Roman rule and enthroned his brother Tiridates (Olas / Ulash) in Armenia. Thus, the descendants of Tiridates ruled the Lesser Arsacid kingdom from 63 B.C. to 428 A.D. (366 CE): the descendants and heirs of Valarsak, the brother of the great Arsak, dominated the country.

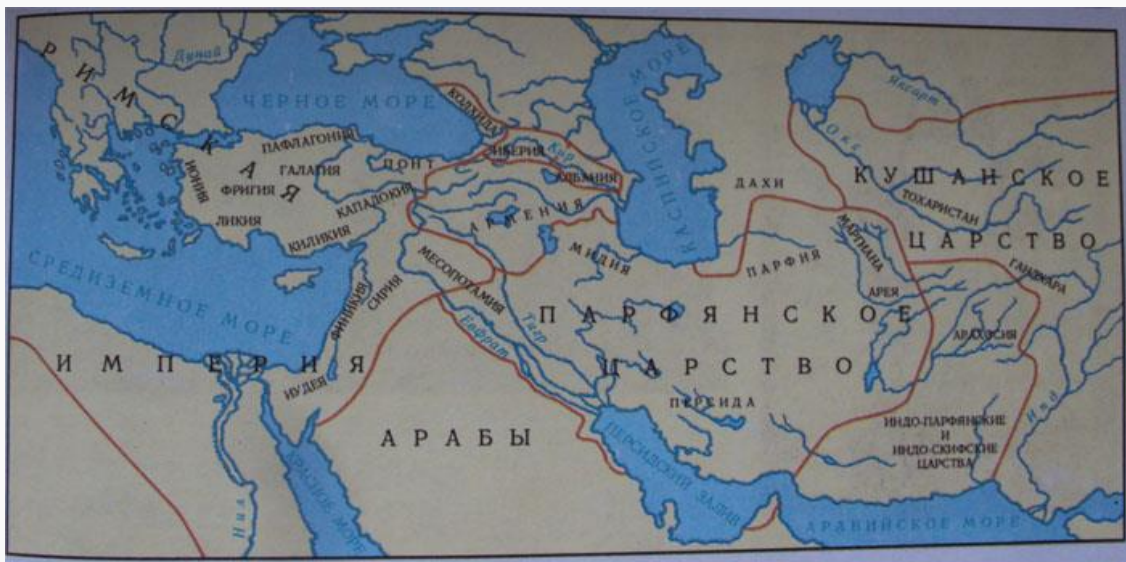
Thus, the Artaxiad dynasty came to an end followed by the dynasty of the Lesser Arshaks (Arshakuni). The foregoing historical description provides an ample opportunity to draw conclusions regarding the origin of the Artaxiad dynasty, their protectors, and the extent of the Artaxiads' independent rule in the Armenian "kingdom."

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Empire of the Greater Arshaks (Parphia)



Source: <https://ru.wikipedia.org/wiki>




Source: http://zhurnal.lib.ru/d/dolgaia_g_a/turkmenistan6.shtml

4. The Arsacids (Parfiya) and Arshakunis.

- It is known from history that the powerful Parthian state was founded by the Arsacid dynasty in 249 B.C. and was a Turanic kingdom: its statehood was sourced in the people called Aparni known as the descendants of the Sakan dynasty stemming from the Dahas (or Dahae) tribes. This is confirmed by ancient sources and classical writings. As far back as 2000 years ago, Pompey Trogue wrote that the “Scythians created the mighty Parthian and Bactrian kingdoms: the Parthians currently rule in the East; they were the successors of the former Scythians; the word "parfi" means "separated" (or “broken off”) in the Scythian language.” The same author cites another ancient writer, Justinian, as saying that the Parthians were a tribe that in ancient times broke away from the Scythian people living in the North Caucasus and north of the Sea of Azov to settle in the southern part of Khorezm and later populated its mountainous regions. It is no coincidence that, in difficult times, the Parthians relied on their northern friendly relatives, the Aspasians: "Aspasians" means "As" and "Pasians" (Pechenegs); there is no doubt that their origin is Turanian (Turkic). This is confirmed by Strabo: he presents the Dahas (or Dahae) tribes as "Teke Taka" or "Aday / Adagh" and leaves no doubt that they are of Scythian origin; it is no coincidence that the Turkmens currently living between the Caspian and Aral Seas have similar ethnic names as Teke Taka as they could be their ancestors. In the Middle Ages, Arab scholars (Ibn Jubayr XIII century, Al-Maghribi XIII century, Abu al-Fath XIV century) also noted that the Parthian-Arsak peoples were of Turkic origin. Finally, some famous and relatively modern historians share the view that the Parthian-Arsaks were of Turanian origin:

Professor J.Campbell (“The Hittites”, Toronto, New-York, 1890): *“The Arsaks are the Turanians: Relatives of the Hittites and their bravest tribe.”*

Professor L.Gumilyov (from several books): *“Alien to the Iranian population, the Parthians were the Turkic people from the steppes adjoining to the Aral Sea.”*





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Mommsen (History of Rome, 1887): *“Arshak II was the mighty Turanian warrior, a descendent of the Parthian “Aparni or Parth” tribe that founded the Turanian Arsak dominion.”*

- It is known from the Parthian-Arsaks’ history that the power of this kingdom was no less than that of the Roman Empire. Arsaces VI (Mithridates I, 160-139 B.C.) conquered Mesopotamia and became known as the "King of Kings," and his successor Arsaces IX (Mithridates II, the Great, 123-88 B.C.) conquered the territory of Armenia, Azerbaijan (South), and Iberia.

Hence, in the west, 3 Arsacid principalities emerged of which the Lesser Arsacids (Arshakuni of the Hay-Armenians) controlled the territory of Armenia (see A. De Markoff, “Monnales Arsacids, Subarsacides, Sassanides, etc....”). It was not by chance that Justinian wrote: *“the territory of the Greater Arsacids was from the Caucasus to the Euphrates.”*

It was mentioned before that, in 63 A.D., Arsaces XXII enthroned his brother Velersak in Armenia. Thus, it was till 428 A.D. that the descendants and heirs of Valarsak, the brother of the great Arsaces, ruled in the country.

- Describing the origin of the Lesser Arsacids’ kingdom, M.Khorenski (I, 8, 9; II, 1-4) calls Velersak the “Brave Arsak” (see their origin from the Dynasty of Pahlavi, or the Greater Arsacids of Parthia) and the head of the Lesser Arsacids’ dynasty that was born to Abraham and his second wife Keturah; the Albanian historian M. Kalangatli talks about the appointment of Ara from the Sisak family line as the head of Albania by Velarsak.

In short, it is quite clear that the Arshakuni Dynasty is a lesser genuine lineage of the Parthian Arsacids (Greater Arsacids) called the Hay-Armenians.

Although Hay-Armenian historiography has a completely clear picture of the origin of the Lesser Arsacids from existing historical documents, the Armenists interpret them in favor of the Armenians. Thus, to undermine the role of the Greater Arsacids, the role of the Roman general Gnaeus Domitius Corbulo is unduly exaggerated; in the light of the contradictory information about the genealogy of Tirdates I, the founder of the Lesser Arsacid dynasty,



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the Arshakuni dynasty soon became armenianized; although the Great Arsacid kingdom was overthrown by the Sassanids, his ability to preserve himself and bring his son Tiridates II to power after Khosrow's death in 216-217 A.D. speaks of the Christian conversion of the first "Armenian Arsacid" and his predecessors that grew up in Armenia. They conclude it was regardless of the origin of N.Garsoian, the American Armenian historian, that during the Arsacids' rule, an extremely original and exaggerated Armenian (Hay-Armenian) content blossomed in Armenia. However, another U.S. political scientist, R. Panosian, was quoted as saying that, in the late III century, the Arsacid dynasty and other Parthian nobles already had a Hay-Armenian identity and were probably speaking the Hay-Armenian language.

In response to these fantasies and blatant lies, let us refer to Professor N.Garsoian of Columbia University. In his article "Armenia in the IV century" published in the "News" of the Armenian Academy of Sciences in 1971, he analyzes the IV century events (clarifying the terms "Armenia" and "Fidelity") and convincingly shows that, in the past 1500 years, there has been no statehood in Armenia while the history of Christianity is a lie and fabrication. All ancient and later Armenian chronicles are based on historical lies arising from envy toward other peoples and attempts to stand out amongst other nations. Then N.Garsoian explains the historical landscape portrayed in ancient Hay sources is a forgery: *"...it is important for us that it [the historical landscape] distorts the realities of the IV century when Armenia was united and not hostile to the Persian world."*

It would, therefore, be untrue to portray the Arsacids (Arshakouni) as a unified state ruling other Armenias and the Euphrates satrapies. In other words, there has never been single Armenia: its provinces are located outside the South Caucasus, in the territories of modern Turkey, Iran, and Iraq; they were also subject to the political influence of the powerful Roman and Iranian empires. This is point one. Point two relates to the following false statement: *"we perceive Armenia [in scientific sources] as a religious and political entity, and unchanging toponym identified with the northern kingdom of Arsacids."*



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Then, he draws interesting conclusions about the truth and the acceptance of Christianity. The only reason for Armenian historiography to downplay the importance of the southern Armenian satrapies found along the Euphrates River while, alternately, exaggerating the significance of the northern "kingdom" of Arshakuni is because the latter was solemnly called the "kingdom," whereas, as Garsoian writes, the southern satrapies acted as provinces under the Roman jurisdiction and enjoyed a broader autonomy than the Arshakuni "kingdom." Unlike the "kingdom" of Arshakuni, the southern provinces were known to accommodate Roman military detachments that guarded them until 185 A.D.; unlike the Arsacids, these satrapies did not pay liege homage to the Roman Empire (until 358 A.D.) and used their military contingents.

Finally, it was the Armenian satrapies under the Roman jurisdiction that converted to Christianity because it was accepted by the Roman Emperor Constantine. At that time (in 301 A.D.), only Prince Tiridates III could accept Christianity in the "kingdom" of Arsacids and that without the feudal lords and the population. Neither the Arshakunis had a full-fledged kingdom, nor was there a single Armenia. The Arshakunis' conversion to Christianity was a fabrication, too. Eventually, one day after the publication of the article, the "News" of the Armenian Academy of Sciences was closed along with all its publications in the name of the "national interests."

- As for the issue of only Hay-Armenians' population in the territory of the Arsacid "kingdom," let us refer to another Armenian scientist Sandalgian. The works of this famous author have also been run down and forgotten in various ways. Joseph Sandalgian's Book "Histoire documentaire de L'Armenie des ages du paganisme (1410 av. – 305 apr. Y-C)" (The documented pagan history of Armenia (B.C. 1410 – A.D. 305)) was published in French by the Rome Imprimerie du Senate de Q. Bardi Publishing House in 1917.


Despite the author's portrayal of Urartus as the ancestors of Armenians (Hays) (although this contradicts available scientific evidence), the book introduces very interesting facts and ideas. Coming to the foreigners residing in



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the territory of Armenia (Sandalgian says the Hays represent an indigenous group in this territory), the writer mentions the names of 13 tribes (peoples) of which **the majority have the Turkic origin**. It was for this reason that the famous Turkish historian Fahrattin Kirzioglu wrote the following: *“Armenians (Hays) have no place in Armenia;” and, for 73 years, the Armenian chauvinistic circles refused to recognize the existence of this book; and...as soon as the book emerged, they have destroyed its copies, while never mentioning its name in Bibliographies.”*

➤ Who are the foreigners in Armenia, according to Sandalgian? Let us list them based on the analysis of F.Kirzioglu:

- the Gogu (Gogus people): chief of Saks from Gogu's descent inhabiting Northern Pitiashkh; their name is borne by the village of Gogaren/Gugark;
 - the Saks: they lived in Ganja-Karabakh and Sakasend which bore their name;
 - the Avors (Aors): they lived around Maku, also known as Avars, and spread through the areas of Lake Goycha/Alagoz (Aragas) (they left the name Avaran);
 - the Siraks (Shiraks): they lived in Siraken/Shuregel and central Shiravakand to the north of river Arpa;
 - the “Arevelians”: meaning “Easterners;” they lived in Pasend;
 - the Mards: settled around Agridag and Kizil-Ozen-Agzı (most probably, the name Mardin/Merdin relates to them);
 - the Parthians, including the family lines of Aziz-Grigor (Grigoris) descending from the branch of Arsaks (Arshakuni) and Suren-Bahlav;
 - Noblemen (princes) of Kamsarakan: coming from the Arsaks' “branch” of Karen-Bahlav, they migrated from Hamadan to settle down in the provinces to the northeast of Kars (in 310-722 A.D., they were the rulers of Armenia);
 - Noblemen (princes) of Orbelian: the army and people moved to Georgia from Chenastan (Eastern Turkestan); in Georgia, the rulers, descendants of the Uch-Ok family line and representatives of the royal dynasty lived in Northern Pitiashkh;
 - Noblemen (princes) of Mamikonian: the family line of brothers Mamik and
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Konak migrated from Chenastan (Eastern Turkestan); in 316-582, they were chief commanders, national heroes, and heads of dynasties of the Turkic Hun origin;

- the Vanands (Banandians): they descended from a Bulgarian branch. In 202 B.C, came down from North Caucasus to settle down in the valley of Kars (retained their local name “Balangs”);

- the Bulgars: they came down from North Caucasus after the Vanands and settled down in Bayburtobad (the ancient name if the area was “Pariadres”); these lands still bear their name “Barkar”/ “Balkar.”

- the Baratunis: they called themselves prophets from the line of David. The crown bestowers and Grand Viziers of the Small Arsaks; later, in 899-1801, one of their family lines became the Georgian-Abkhasian-Kartlian rulers, while the other family line (Gregorian) reigned in Ani and Kars in 885-1064.

Supposedly

There is no room for the Hays in the largely Turanic population of Armenia, thus reconfirming the fact that the Hays and Armenians are not synonymous. It was in the Middle Ages, i.e., the post-Islamic era, that Hays began to call themselves Armenians.

5. At the end of the presentation, I would like to pause on the accusations and answers Armenian historians provided in response to Western historians’ statements about the falsification of Armenian history.

In his book “The History of Armenia as Presented in American Historiography: A Critical Survey,” the Armenian historian Armen Ayvazian accuses several famous western Armenianists and Caucasus researchers (including ethnic Armenian Professors: Ronald Grigor Suni, Robert Thompson,



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James Rassel, Richard Hovhannisian and others) of deliberate falsification of the Armenian history by *“questioning the Armenian Highland as the scientifically substantiated origin of the Armenian nation and its modern history thus revitalizing the scientifically rejected view that Armenians are foreigners to the region.”* He did so based on the presentations of Azerbaijani and Turkish scientists. He thus noted that *“the works of these western scholars only portray the Armenian culture as a cultural product of the Iranian, Byzantine, Assyrian, Arabian, and other nations’ cultures. Hence, presented as a decentralized and weak country, historical Armenia was treated as a plaything by the Iranian and Roman empires. These arguments are used to downplay the 5-thousand-year-old Armenian history, “whereas the Armenian army possessed by the kingdoms of Hayasa, Urartu, and Ervanduni consisted of several dozens of thousands; the number of the Artaxiad, Arshakuni, and Bagratuni warriors ranged from 100 thousand to 200 thousand.”*

The position of these authors was supported by academicians Grachik Simonian, Manvel Zulalian, and others. In response, several mostly western scientists provided consistent answers to the Hay-Armenian chauvinistic and nationalistic scientific research at the Conference "Rethinking Armenian Studies: Past, Present, and Future" held by Harvard, Cambridge, and Massachusetts Universities on 4-6 October 2003. Thus, professors Bardakchian, Russell, and Robert Hussein noted that the *“xenophobic and ultra-nationalistic Armenology of the Republic of Armenia has become a dominant trend of Armenian studies that is conducive to self-destruction.”*

“Dealing with the grassroots of the accusations against Western scientists, the “U.S.-Armenian” scientists undermined the Armenian claims to Karabakh, Cilicia, Nakhchivan, Ganja and Turkish Armenia, including the date of Armenia’s conversion to Christianity,” Professor George Burntian pointed out. According to Robert Grigor Suni, “the Armenian scientists wallow in nationalistic thinking.”

It would be difficult and needless to add anything to what has already been said.