



KAMRAN IMANOV

“What covers you discovers you”

(M.Cervantes)

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

or

**Armenians’ attempts to establish their
indigenouness in the Caucasus**

Baku – 2019





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, 2019**

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.



Dear friends, Ladies and Gentlemen,

The end of April is conventionally known for the two significant days called the World Book and Copyright Day as well as the World Intellectual Property Day: while 23 April is celebrated as UNESCO World Book and Copyright Day (in Azerbaijan, this date has been celebrated for the past 20 years, since 1997), 26 April is the World Intellectual Property Day (the Copyright Agency of the Republic of Azerbaijan has commemorated it for the past 16 years, since 2001). Different types of events, meetings, conferences, and symposia are held on these days mainly to provide support for the development of the intellectual property and copyright culture as well as to showcase the paramount importance of encouraging creativity and innovations relating to the intellectual property in the knowledge society.

This year's 24th anniversary of the World Book and Copyright Day is *“dedicated to the celebration of the special importance of literature and reading. As a means of spreading knowledge, books unite people around universal history and common heritage. At the same time, the books serve to reveal the peculiar features of different cultures, identities and languages.”* This is characteristic of the books' dual importance: they are the carriers of universal culture and cultural diversity.

Dear conference participants,

Azerbaijan enjoys renewal and strengthening, and our country's prestige is growing internationally. President Ilham Aliyev's concept of economic reforms is yielding new successful results: Azerbaijan's economy strives; GDP in January-February 2019 is up by 3% vs. corresponding period of 2018, while the growth of the industry in the non-oil sector is 15.5% and is at a world record level. All this is accompanied by revolutionary steps to improve the socio-economic situation of the population. With great favor does the population recognize a significant increase in the minimum wage, pensions, all kinds of social benefits, and other steps taken by the head of state. In his congratulatory message to the people on the occasion of the Novruz holiday, President Ilham Aliyev said:



ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

"As our economic power grows, social issues will be addressed on a larger scale..."

Our people strongly support the policy pursued by the President. A survey conducted by the French company Opinion Way shows that 80.1% of citizens consider the preservation of the country's existing political and socio-economic stability as the highest success of President Ilham Aliyev's policy, while 85.1% of the population provide positive assessment for the activities implemented last year.

It is no coincidence that Azerbaijan rose to 25th position among 190 countries and is among the top 10 most reformist countries, according to the World Bank's "Doing Business - 2019" Report. In short, the important decisions made by the President marked the beginning of a new stage in the development of Azerbaijan.

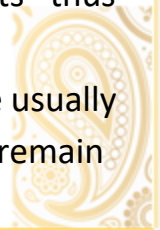
Devoid of any future, Armenia lives with its past that has resulted from mythomania. They also support terrorism and terrorists to present themselves to the world as indigenous people of the South Caucasus and "revive" their fictitious past by resorting to all kinds of forgery and fabrication being far from common sense.

In the words of the well-known Russian historian and political scientist Oleg Kuznetsov, a guest of today's conference, *"...illiteracy and ignorance... is the carte de visite of any Armenian humanitarian thought. Therefore, Armenia prefers to live under the precepts of the obvious Nazi theory of Tseghakronism [founded by Garegin Nzhdeh], rather than modern scientific knowledge."*

Dear Conference Participants,

Traditionally, our conference dedicated to the World Book and Copyright is held under the motto "Ancient texts and classical sources expose Armenian fabrications..." There are scores of books full of historical lies by modern Armenian authors that refer to each other and reproduce untrue "facts" thus creating "pro-Armenian sources," i.e. a system of "evidence."

The ancient Armenian texts they refer to with great enthusiasm are usually based on manuscripts and/or originals that either do not exist at all or remain



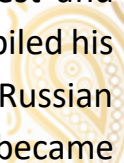
in the form of repeatedly copied transcripts. They are sourced in the Armenian forgery. Yet, as the famous Cervantes said, “Whoever tries to conceal you, reveals (exposes) you!”

Let us start by considering an example. Known for one of the richest archives in the world, St. Petersburg hardly accommodates any manuscripts of ancient Armenian authors. Published in 2003, the book "St. Petersburg Treasury of Academic Works" was dedicated to the 300th Anniversary of St. Petersburg. According to Professor Yuri Petrosian, the head of the book's team of authors, there is not a single original behind the Armenian manuscripts preserved in thousands of copies: the majority of them, up to 80%, are the copies made in the XVII-XVIII centuries; some of them were made in the XIV-XV centuries, and perhaps one of the copies can be dated to the XII century. According to another Armenian scholar, this archive contains thousands of Turkic originals dating back to the VII-XI centuries.

In this context, I would like to say a few words about M. Khorensky (Movses Khorenatsi).

On numerous occasions I talk in my speeches and works that M. Khorensky's "History of Hays" – is reknown as a classic of Armenian history written by the "father of Armenian history" in the 5th century A.D. and accepted as an undeniable fact by Armenian historiography – has an interesting history from the fictitious point of view. The scams and falsifications contained in this work relate to both its name, the date of writing, the authorship and even its translation. The underlying original text does not exist and nobody knows whether its original language was Siro-Aramaic, Greek, or Grabar. References to the article mainly belong to modern Armenian authors, while Khorensky was not mentioned in Hay historiography until the 10th century.

According to several scholars, Khorensky was an innominate priest and historian: in his 1858 edition, an Armenian translator N. Emin only compiled his biography in Russian based on unknown or false sources. In the 1809 Russian translation (published in Latin in London in 1736), the title of the work became



"History of the Armenians"; in 1858, it turned into "History of Armenia" thereby the history of Hay-Armenia has turned into the history of a forged Armenia.

However, M. Khorensky's greatest forgery had to do with the revisions of the Bible thereby resulting in the presentation of the Armenian version of the Bible. The forgery's insidious intention envisaged turning the Hays into the ancestors of the Armenians by inventing the phantoms of Hayk and Armenak to fill in the genealogical branches of the "Peoples' Table" and establish the "kinship" with the Sakas and ancient Turks. As a result, it was possible to appropriate other peoples' history in favor of the Hay-Armenians through the appropriation of the other countries' territory (see "Armenian weird tales," Baku 2008; "The "Copyright" for the falsifications contained in the books of Armenian authors," Baku, IPRA, 2015).

It is no coincidence that one of the most prominent historians of the eighteenth century Gibbon wrote:

Appearing as a strikingly falsified source, the most "respectable" record of the Armenian history gave the "green light" to the emergence of subsequent fictitious works.

Dear friends,

The tradition of intellectual plagiarism maintains its livelihood: thus Armenism, as a branch of folklore, skillfully creates myths to misappropriate the tangible and intangible heritage, lands, and culture of other peoples, especially those of Azerbaijanis. These facts relate to both the past, historical events, and our contemporary political life.

The stereotype of the "vast territories" is based on territorial claims against its neighbors, various types of mythologems relating to the "great Armenian culture," and the cultural falsity of "the first Armenian cradle of civilization" thus naturally and legitimately rooted in the Armenian way of thinking. Therefore, they overlook the evacuation of Azerbaijan's occupied territories and ignore any need to comply with the international norms. Therefore, the Armenians continue to purloin the tangible and intangible heritage and cultural traditions of Azerbaijan. Moreover, the stereotypes

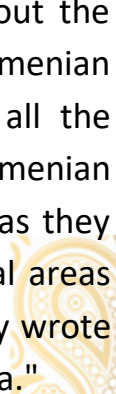


ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

generated by Armenism arise from the fabrications of "exclusivity," "being a suffering nation," and "special mission" of Armenians thereby forming the present-day Armenian identity: the mythologems influence the existing morality of Armenian politicians, Armenian public figures, scientists, and even the public morality, thus hindering the recognition of international law as the cornerstone of the modern world.

Every nation, including the Armenian people, has its history consisting of events, experience, past successes and defeats forming an integral part of its reality. We are not against the Armenian people; we oppose books, and other writings full of lies, fabrications, and slanders written by nationalist authors of our notorious neighbors or recruited foreigners who support the unhealthy Armenist worldviews. In particular, the main argument of such historiographic works is not about the arrival of Armenians in the South Caucasus but about their claim of being the indigenous nation that allegedly lost its lands.

In our opinion, an overview of the Armenian history clearly shows that the nationalist Hay-Armenians replaced the history of the country with the history of the Armenian ethnos. This is not only due to the lack of a sustainable political concept of "Armenia" in the past. No sustainable geographical concept of "Armenia" can ever satisfy the appetite of Armenians, given this geographical concept related to the region inhabited by many nations, including ethnic groups of Turkic origin. Whereas M. Khorensky's concept sheerly cared for the number of "Armenias," the contemporary Armenian historians measure Armenias in dozens, including those from "Eastern Armenia" of the so-called "Echmiadzin period of the Armenian statehood." We are talking about the historical lands of western Azerbaijan that became the home of the Armenian statehood. The writings of nationalist Armenian authors proclaim all the territories inhabited by migrant Armenians to be the indigenous Armenian lands. That is, the Hay-Armenians had to write the history of the areas they either migrated to or transited through, including all the geographical areas they have inhabited as a result of their historic migrations. Hence, they wrote the "History of the Armenian people" instead of the "History of Armenia."




But the Armenism forgets something important. This type of history is usually written by the descendants of the indigenous migrant ethnic groups, whereas those deeply rooted in the area are the natives that write the history of the country and describe the area where they have lived as their historical homeland and the homeland of their ancestors.

According to Edward Errion, "tradition results from the success and progress of the past; today's progress will become a tradition of tomorrow and the future." Although true, these popular words have nothing to do with the Armenian tradition of assimilation of Azerbaijani cultural traditions.

Beginning with M. Khorensky, the mythologems about the "lost territories of the suffering people" provide the revanchist premise of the Armenian territorial claims for the lands of its neighbors. The nationalist fantasies about the fictitious "Greater Armenia" always lead to the formation of their false history thereby distorting the history of their neighbors. Along with the pragmatic function of spreading lies, the aforementioned mythologems are aimed at the more important Armenistic objective of generating more mythological content.

The template used here is known as "the hero with a Christian past" and "the ancient people of Biblical origin surrounded by the enemies." This becomes an institutional history through textbooks and academic publications from written Armenian narratives engraved in the memory of the Armenian Ethnos thereby determining the present-day Armenian perception of the global ethnic landscape.

Let us consider the views of R. Thompson, a well-known American specialist, and Professor of Harvard University. According to R. Thompson, *"first and foremost, the authors of Armenian historical narratives are typically Christian clergymen; they produced the writings that were ordered and protected by and through the church. Secondly, instead of describing the events, the Armenian historical writings provide them with a special, selective structure. Thirdly, these writings appeared much later than the announced*





ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

time as they were changed and amended by Hay-Armenians for centuries until the XIX century."

The well-known Russian ethnologist A.Schnirelmann wrote in his work "Memory wars" that "modern Hay-Armenian historiography is based on the written patterns and images of their so called glorious past."


In the work "Armenian Political Mythology and its Influence on Armenia's Foreign Policy and Nagorno Karabakh", another famous Russian political scientist S.Lourie wrote that the political mythology of Armenians *"is part of the ethnic perception of the world; moreover, I would note that the unconscious picture determines their ultimate ethnic perception of reality and the rules of behavior against this reality."*

At the same time, the legends about the Armenian nation's history, while different from the unconscious byproduct of their ethnic perception of the world, are consciously adapted by and belong to the specific past and present authors, including Grigor Artsruni, Raffi, Leo, and Mkrtych Khrimyan. Without gaining historical knowledge, in the late 19th century, these writers and publicists created several historical myths and tall tales with the emphasis on false heroism.

Therefore, according to the well-known Russian writer Yuri Pompeyev, the publications of such authors as Artashes Artsruni regarding Armenian aristocrats' being of a divine origin had large circulation thereby promoting the bogus history of Suren Ayyvazian. As a result, "the ethnic group's collective memory fell into the trap of an illusion artificially created in the past, whereas the future is presented to reflect the past."

Yes, the famous writer Flaubert said: *"...since the past does not save us, the reality gives up on us."*

I must emphasize that the assessments of Armenian, Western, and foreign historians regarding the ancient texts of Armenian authors and the writings of many modern authors on history are radically different; we will focus on this point in my presentation.





ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

At present, I will refer to two opinions about M.Khorensky, also known as the "father of Armenian history." This quote was taken from the 1986 Russian edition of "Medieval Armenian literature" by the Armenian Academy of Sciences: "... As the first Armenian critical history, Khorensky's work is the Pearl and the National Scientific and historical masterpiece..."

In 1896, an eminent historian Auguste Carrier wrote that it would be naïve to believe in his [Khorensky's] information. as most of it is false."

Dear conference participants,

In contrast to the truth that stands on two legs, a lie and a fabrication stand on one leg, and the next lie is used to support it.

The presentation shed lights on a series of lies, fabrications and falsifications regarding the location of Echmiadzin described through the land claims in the anonymous "Armenian Geography" written by such Armenian authors as Agathangelos, Yeghishe (Eliseus), and Sebeos as well as the present-day attempts to validate these lies, including the graves of Armenian kings found near Yerevan and the remains of the fictitious city of Tigranakert in Karabakh. We will disprove these lies by bringing proper evidence and proof.

At the same time, the necessary information will be provided about the attempts to misappropriate ancient territories, or "atropates," by designating them with such toponyms as Sisakan and Suinik; in particular, we will provide information regarding the Turkish origin of these toponyms.

Finally, famous foreign scholars will be quoted and duly assessed to expose the trends and tendencies of modern Armenian historiography aimed at covering up past and present lies to expose them in the form of "truth."

The information provided is related to the main purpose of the research being the fact that Armenians have never been indigenous to South Caucasus thus exposing their claims to Azerbaijan's historical and present-day territories of Nakhchivan, Karabakh, Zangazur, and Goycha.

Today, we will witness many interesting presentations.



ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

Dear friends,

As Mr. President Ilham Aliyev said in his speech at the VI Congress of the New Azerbaijan Party: *"... we must not and will not forget our historical lands. This should also be a direction for our future activities, as we are still working in this area today. Our historical lands are the Irevan Khanate and the regions Zangazur and Goycha. The young generation and the world must know this..."*

Considering the instructions and recommendations of the head of state, I wish everyone success in our national endeavors.

Thank you for your attention!

1. FALSIFICATIONS AND FABRICATIONS IN THE WRITINGS OF HAY-ARMENIAN AUTHORS IN THE PAST

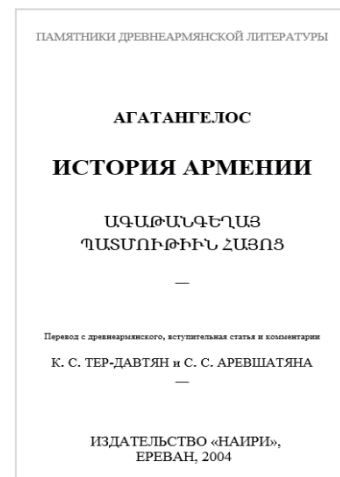
1.1. Agathangelos

Starting with the first Armenian historian Agathangelos and his "History of the Armenians" describing the events of the III-IV centuries related to the adoption of Christianity.

According to Armenian historians, Agathangelos was the personal secretary of the Armenian King Tirdates at the time when the king converted to Christianity. The assessment of this source by the Armenian academic publication is as follows: "[author] created a single and complete work by mixing the real historical facts with non-geographic material, myths, and folk legends" ("Armenian Medieval Literature," the Armenian AS, ASSR, 1986).

The following is the opinion of the famous western scholar R. Thomson: "*Writing seems enigmatic since it is a mixture of vague traditions and mythical legends. The text exists in several languages and different edited versions; many of them are not compatible with the existing Armenian version*" [R. W. Thomson, "Introduction to Agathangelos: History of the Armenians," London, Harvard University Press, 1978].

I must specifically emphasize that the (early IV century) history of Agathangelos is the first and main writing used by modern Armenian historiography to combine the province of Ararat around Lake Van with the present-day Ararat Valley in South Caucasus and replace the present-day Agridag (Mount Masis) with the Biblical Mount Ararat. Thus, the Anatolian territory around the Taurus Mountains bordering the Upper Mesopotamia was shifted northwards to the South Caucasus; this falsification and fabrication were extended as a result of the efforts and references of the VII century





ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

Armenian historians Sebeos and Anania Shirakatsi. The clear and concrete purpose of the falsehood was to "justify" the Hay-Armenians' indigenouslyness to the territory of Western Azerbaijan and present Echmiadzin (instead of Lake Van) as the cradle of the first Armenian church in the modern Ayrarat province.

It follows from this "historical work" that "Gregory the Illuminator," the founder of the Gregorian Church established the first Armenian Christian centers at Echmiadzin, i.e., around present-day Yerevan, known for the graves of the first Christian martyrs. However, this historical lie is exposed by another ancient Armenian historian Faustus of Byzantium (Faustus the Byzantine). According to Faustus of Byzantium, instead of the Iravan Khanate, the graves of the first Christian martyrs were found in the Korduk-Corduene province or the town of Ashtishat situated in the province of Taron, southwest of Lake Van. According to the Christian tradition, those who adopted this religion had to go through the rite of baptism in the Euphrates River. As we have written many times if Echmiadzin had been established where it is right now with the Araz River being close to it, why did they have to travel for weeks to reach the banks of the Euphrates River in Asia Minor? Moreover, how could it be that the main Church itself was found in South Caucasus while its dioceses were confined to the region of Asia Minor?

ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

The province of Taron



Source:

https://ru.wikipedia.org/wiki/%D0%A2%D0%B0%D1%80%D0%BE%D0%BD#/media/File:Armenian_regions-expansion_of_the_House_of_Mamikonian.gif

Consequently, one can conclude that all the Hay-Armenian holy places, including the present-day Echmiadzin, have resulted from the Medieval scam of the Armenian Church while Agathangelos' "Historical work" represented the written forgery of the late Medieval period.

Along with the Armenian historical confessions that the authentic Echmiadzin was located near Lake Van and both the original Ayrarat province and Mount Ararat were found in the country called Korduk, Asia Minor, this is also confirmed by the Bible, the Holy Koran, ancient historians Eusebius of Caesarea, Berossus, Alexander Polyhistor, John of Damascus, Josephus Flavius, and many medieval Arabic authors.



ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

Several European and Soviet researchers, including the famous Orientalist Academician A.P.Novoseltsev paid special attention to these fabrications. According to Academician Novoseltsev, the error resulted from the replacement of the Biblical Mount Ararat with the modern Mount Agri (Masis). According to the scientist, instead of Mount Ararat, the Bible refers to the "Mountains of Ararat" pointing to the mountains around Lake Van that later became known as the "Armenian Plateau" (A.P.Novoseltsev "On the location of the Biblical Mountains of Ararat"). Here is the immediate quote from the work of the well-known Russian scientist: *"Nowhere and never has the ancient Armenian literature associated Mount Masis [Agri-Dag] with the Biblical Mount Ararat. On the contrary, the ancient Armenian translators of the Bible's Septuagint were familiar with both the Syrian translation and the ancient Hebrew original; they did not identify the Biblical Ararat with Masis [Mountain Agri]...the ancient Armenian translators did not substitute the term "Urartu" with that of "Armenia"; even if they used a replacement for the "Mountains of Ararat" (similarly to the way this is done in the Bible's Septuagint), they would substitute the "Mountains of Ararat" with the "Armenian mountains" and never with Masis [Ağrı-Dag]"*.

Both the ancient Armenian literature and the Armenian translators of the Bible did not identify the Biblical Mount Ararat with Mount Agri. This alteration in Christian literature only took place after the XIII-XIV centuries; since that time, the Armenian literature began to reflect this change, too. This inference is fundamental as the identification of Mount Ararat with the present-day Mountain of Agri as well as the real Ayrarat region around Van with the modern Ararat plateau in South Caucasus (called Araxena by Strabo) by the "ancient" Armenian works shows the fraudulent nature of these works.



ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

Amongst them are the "Armenian Geography" - an anonymous work allegedly authored by Sebeos that I will discuss later - as well as the books by other authors such as Ghazar Parpetsi, Agathangelos, et al.

Thus, formerly called the Taurus Mountains by the European historiography, the Biblical "Ararat Mountains" was found outside of the Caucasus region, that is, in the southern part of Asia Minor, near Lake Van; modern geographical sources presented it as the present-day "Armenian Highland." Under the influence of Hay-Armenians, the German geologist Abich "invented" the geographical area called "Armenian Highland" thereby allowing the Armenians to start gradually shifting the plateau northwards. Thus, the signs and indicators of the Highland began to creep into the region of South Caucasus. For example, it suffices to look at the famous Brockhaus and Efron Encyclopedic Dictionary and the maps by the famous geographer and historian E.Reclus.

ARMENIANS' ATTEMPTS TO ESTABLISH THEIR
INDIGENOUSNESS IN THE CAUCASUS

The "Armenian Highland" on the maps of E. Reclus



Source:

Jacques Élisée Reclus. "General geography. The Earth and people":
Volume I, Brockhaus and Efron Press; 1906



ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

If we refer to the map of the Ancient Middle East by the well-known historian I.Dyakonov, we will see the portrayal of the "Armenian Highland" that extends from the west bank of the Euphrates River to the northern and northeastern coast of Lake Van. However, the map of the Armenian historian S.T.Yeremian portrays Dyakonov's "Armenian Plateau" as noticeably shifted north from Lake Van to reach the region of South Caucasus.

What are the goals of Armenian map manipulations? As a result of this "operation", the modern Mountain of Agri-Dag (Ararat) was supposed to be found in the center of the Plateau; as this could not happen, however, it pinpointed the northeastern part of the Plateau. The perpetrators of the Armenian forgery continue making new attempts as they cannot give up on this contradiction. The goal is to have the country of Ayrarat – localized by Faustus of Byzantium as extending northward from the south coast of Lake Van - come so close to the present-day Mount Ararat in South Caucasus that it would coincide with the territory of the modern Republic of Armenia. To introduce the next fabrication, a new lie is devised by approximating the lands of Ayrarat to the territory of South Caucasus thereby turning a relatively small administrative district described in the ancient Gavari literature into a large Ayrarat region. Thus, the historical western lands of Azerbaijan in the South Caucasus, including Yerevan, Sisian-Zangazur, Karabakh, and Ganja, became the Hay-Armenians' "homeland" called "Eastern Armenia," and the Hay-Armenians have thus turned into the indigenous people of the Caucasus. Moreover, the fraudulent relocation of Echmiadzin took place and modern Armenian historical literature has proudly announced the "new era," i.e., the "Echmiadzin period."

ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

The "Armenian Highland "



Source:

From the topographic map of the Caucasus region

https://ru.m.wikipedia.org/wiki/%D0%A4%D0%B0%D0%B9%D0%BB:Caucasus_topographic_map-ru.svg#/media/File%3ACaucasus_topographic_map-ru.svg

**ARMENIANS' ATTEMPTS TO ESTABLISH THEIR
INDIGENOUSNESS IN THE CAUCASUS**



Source:

[Past and present Armenia https://ok.ru/sj2357811/topic/67163011298724](https://ok.ru/sj2357811/topic/67163011298724)

1.2. Yeghishe

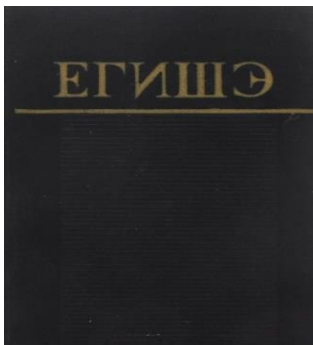
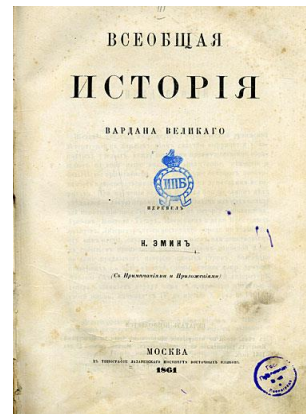
As we turn to the next historical falsification, we shall consider the work of the V-VI c. Armenian historian Yeghishe (Eliseus) dedicated to the History of "Vardan and the Armenian War." The work describes the V century revolt against the Sassanids under the leadership of Vardan Mamikonian.

First of all, the following is the Armenian institutional sources' assessment of the writing: *"Yeghishe's work is a convincing, historical, and primary source of the contemporary events reflected here in a logical and causative-consecutive way"* (Armenian Medieval Literature, Academy of Sciences of ASSR, 1986).

The position of Western scholars is as follows:

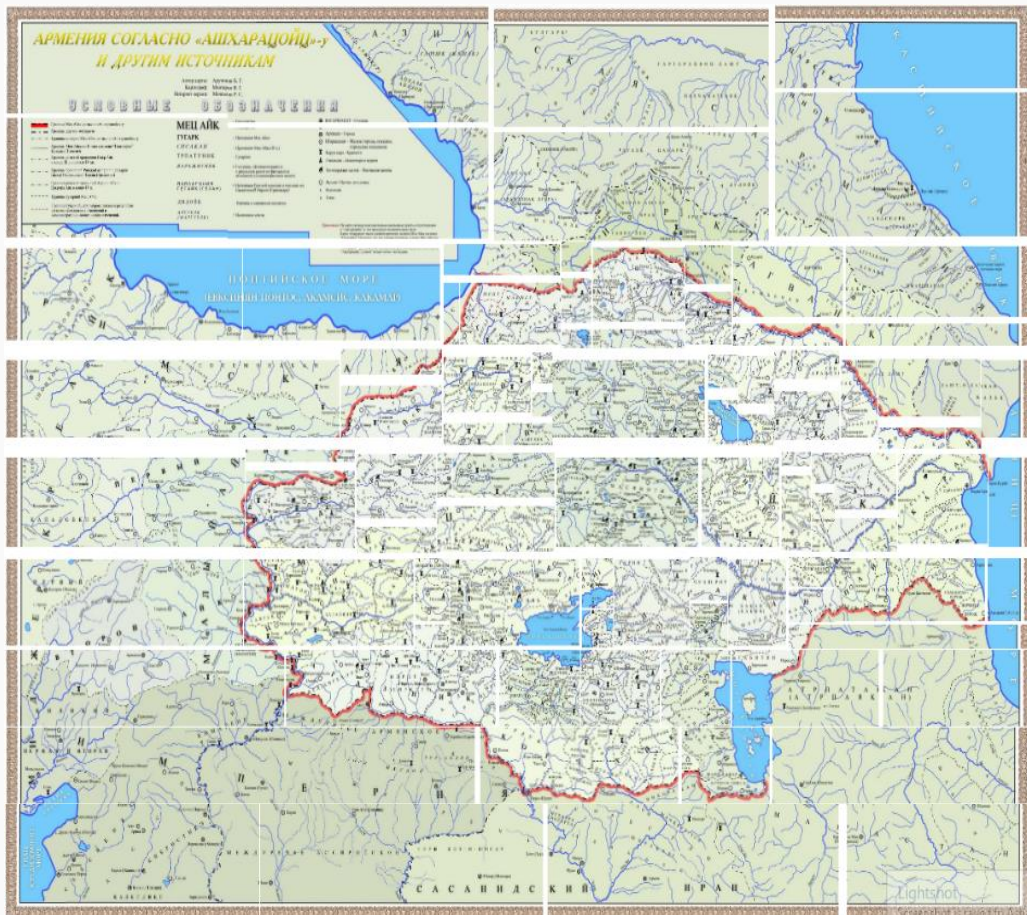
"Yeghishe says that his story is a narrative about the events witnessed by somebody in Armenia. But this idea in itself is unacceptable. The point is that the stories of other people introducing themselves as observers were accepted as a product of later and it is not convincing that the history of Yeghishe dates back to before the 6th century..." ("Elisha. History of Vardan and the Armenian War". Trans. Robert W.Thomson. Cambridge, Harvard University Press, 1982).

I should note that there are two Russian editions of this book: P.Shanshiyev prepared and published the first translation in 1853, whereas the second translation belongs to Orbeli published in 1957. However, a comparison of these books shows they are not different translations of the single original but two distinctly different books. **Talking about any truth written in this context is pointless as all of it represents the falsified fabrications of the late Middle Ages.**



1.3. Anonymous "Armenian geography"

The next "ancient Armenian source" is the "Armenian geography," or Ashkharatsuyts.



Source:

http://www.bvahan.com/armenianway/great_armenia/main_rus/maps_rus/map_rus.htm

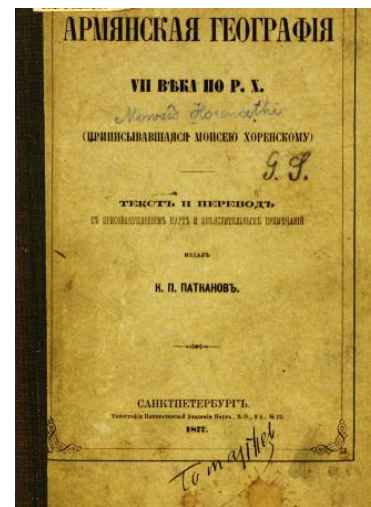
ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

In fact, this anonymous work is supposed to have been written in the VII century. Earlier, the famous Armenian historian Patkanov and others attributed the authorship of this work to M.Khorensky. Now, the Armenian scholars say that the article belongs to Anania Shirakatsi.

For several reasons, this compilation of work cannot be dated to an earlier time than the 14th century. In the first place, this is true because his earliest manuscripts date back to the late XVII century. The falsification stems from the presentation of non-Armenian territories as Armenian lands thereby making the prototypical territory of Armenia larger than the territory of the Sassanid Persia.

The fabrication's main reason was to relocate the ancient province of Ayrarat somewhere closer to the present-day Valley of Ararat. The insidious goal remains the same: it stems from the Hay-Armenians' attempts to become an indigenous population of South Caucasus.

It is likely that the falsification took place during the Mkhitarists period, the XVII-XVIII centuries, and the area shown here coincides with the hypothetical territory of the Republic of Ararat that was planned to be established in early last century. This kind of false "historical documents" were fabricated to historically substantiate the territorial claims of Armenians against Azerbaijan and Turkey. And again, the ultimate goal was to present the Hay-Armenians as an ancient people living in South Caucasus.



The next relates to the writings of the so called "ancient Armenian historian" Sebeos.

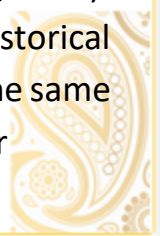
Sebeos was accepted as the VII century author of Armenian historiography. In his work, the author uses a different style than M.Khorensky to talk about the arrival of Mamguns (actually Mamhuns) in Armenia. Without considering this difference, let us focus on one point that we deem more important.

There are two types of fabricated text in the book. The first one relates to the city of Tigranakert in Karabakh while the second one has to do with the historical records of the Arab Caliphate regarding Yerevan. Considering the appeals and references of historians that studied the Medieval period, we would like to consider another "compilation" of the falsified historical events to explain the fact of its sudden appearance.

In 1840, the Armenian Bishop O.Shakhatuni suddenly discovered the work's only underlying manuscript notably containing no indication that it was written by Sebeos. Shakhatuni "scrutinized" the manuscript to infer that it was one of the lost manuscripts of Sebeos. There are many doubts regarding Sebeos' authorship of the writing. The primary reason is that it does not resemble the writings of M.Khorensky or Faustus of Byzantium. The most important reason is that the ancestors of the Mamykan (Mamgun) clan did not wage war against King Chen. While this is confirmed by M.Khorensky, Faustus of Byzantium, too, explains the departure of King Arikli Mamykan from the country of Chen caused by his desire to avoid the fratricidal war. Therefore, Sebeos' story about Mamyk, Konak, and the war in Chenistan is a sheer fabrication.

Armenian researchers have also come to this conclusion. Thus, the Armenian expert G.Abgarian questioned the authorship of Sebeos and spoke about the fact that large parts of the anonymous text were copied and presented from other works dating the XI century (G.V.Abgarian "The "History of Sebeos" and the Problem of Anonymity," Published by AS of Arm. SSR, 1965).

The fraudulent work was also promoted by those having no historical education. While it uses the toponym "Armenia" to mean "Hayastan," the same authors were known to have used the toponym "Hayk" as the character



ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

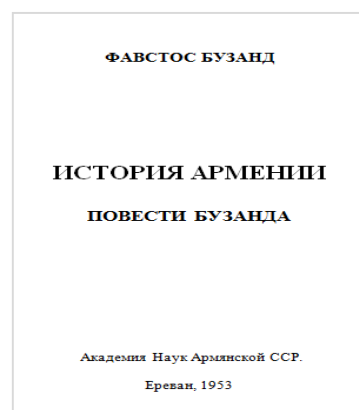
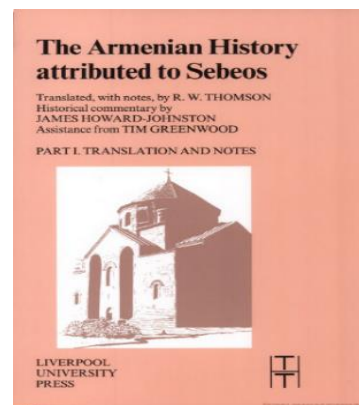
"Armenia" in this form notably appeared in the Armenian literature only after the XVII-XVIII centuries. Leaving aside other falsifications and chronological inconsistencies, let us comment specifically on the two deceptions.

Regarding the Arab invasion of 646, it points out that the Ayrarat province was supposedly near the city of Yerevan. Founded in 1520, the Azerbaijani city of Yerevan was named after Ravan-Khan; no historical source mentioned the name of the city before 1520. This is also confirmed by other ancient Armenian writings. Known as a more reliable Armenian source, the writings of Leontius (the VIII century) make no mention about Ayrarat or Yerevan during the Arab onslaught while providing information about the occupation of Nakhchivan by the Arabs.

Another deception relates to Tigranakert of Karabakh described by the fabricated text as "another Tigranakert." The clamor about modern Tigranakert of Karabakh originated from this fabricated source (see later).

While recording events related to the Arabs, the rich Byzantine sources make no mention of Tigranakert in Gardman (Girdiman); there is no source in the ancient Armenian language referring to the city called Tigranakert of Karabakh. However, the most interesting part relates to the phrase "another Tigranakert." The fact is that Tigranakert situated near the Euphrates River: it was wiped off the face of the earth at the time of Sebeos. Dating back to the period of Tigranes, the city existed for a short time. A few hundred years later, the Hay-Armenians lost all information about it thus reflecting no data about the city in the Grabar texts of our era.

In short, anonymous Sebeos later produced lies and forger to establish the Hay-Armenians' Caucasian indigenusness.



1.5. About the location of Echmiadzin

At the end of this section, I would like to provide additional information once again regarding the false location of Echmiadzin in South Caucasus and consider falsifications and fabrications concerning the first Armenian-Gregorian church.

Exposing these lies is important as they suggest the Caucasian indigenoussness of Hay-Armenians and designate Echmiadzin as the place of the first church in these lands thereby confirming that Hay-Armenians have lived in this area since at least the 4th century.

It is known based on relevant historical facts that the throne of Echmiadzin was established in 1441 by Jahan Shah Qara-Qoyunlu. Before the establishment of the throne in the XIII century, the Albanian author Kirakos Gandzaketsi provided no information about Echmiadzin, the main church, the first religious martyrs Hripsime and Gaiane, or their activity in pseudo-Echmiadzin. The extensive information Gandzaketsi, Tiridates, Gregory the Illuminator, and other remaining church patriarchs could not mention Echmiadzin simply because there was no such a city in those lands.

Gandzaketsi also wrote that St. Gregory brought Armenia to Christianity after living in the monastery of Khor Virap for 13 years. The Armenian propaganda ensured Armenia's conversion to Christianity after 13 years of Gregory's incarceration in the basement of Khor Virap monastery in Artashat. But where is the real Khor Virap? Is it a cellar or a settlement?

Built on top of a basement, the 17th-century monastery of Khor Virap still exists today. Located in the Gamarli district, the monastery situates near the former Turkish village of Ashagi Vedi. On 4 September 1945, the former Turkish village was renamed Artashat to cover up the fabrication. In doing so, they are trying to prove to tourists and Armenians that this made-up place is associated with Gregory the Illuminator.

Founded by the Persian-born Armenian King Artaxias I (Artashes) in the 2nd century B.C., the city had the historical name of Artashat, i.e., Artaxata. According to the Roman historian Tacitus (I-II cc. A.D.), the Roman general Gnaeus Domitius Corbulo completely destroyed it in the 50's A.D. The event



ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

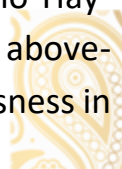
took place during the war between the Romans and the Parthians (Great Arsacids) that ruled in Armenia. At that time, Tiridates (brother of the Great Arsacid King Vologases I of Parthia) was the King of Armenia (Publius Cornelius Tacitus. Annals). This means that in Gregory's time, Artashat could not have existed in these places, and, of course, Khor Virab near Artashat was just another fabrication.

P. CORNELIUS TACITVS (c. 56 - c. 117 A.D.)
ANNALES Liber I Liber II Liber III Liber IV Liber V Liber VI Liber XI Liber XII Liber XIII Liber XIV Liber XV Liber XVI
HISTORIAE Liber I Liber II Liber III Liber IV Liber V Agricola Dialogus de Oratoribus Germania

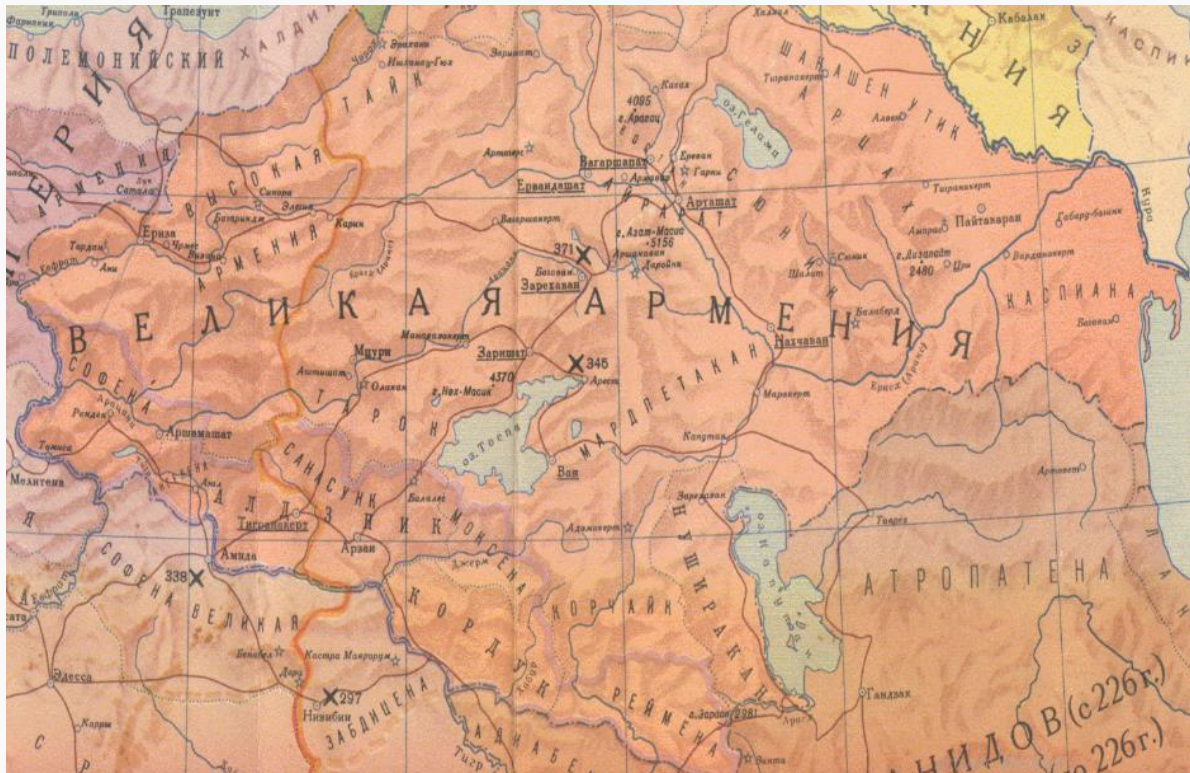
Spread throughout the world, the foregoing stories represent sheer lying. Apart from Gandzaketsi, such Armenian authors as Levond (VIII century) and Yeghishe (VI century) confirmed our position in their works without writing anything about the events in consideration.

The most interesting thing is that while the history of Echmiadzin (Valarshabad) is in the territory of Sakasena (Sisakan) province, Stephanos Orbelian (or Orbeli, the XIII-XIV cc. author of Turkic origin) does not provide any information about these events. Orbeli's History of Sisakan covers the Tatev Monastery, the Ordubad Church founded by the Apostle Bartholomew, the Vanand Church built at the burial place of Bartholomew's disciple Lusik, the Amaras Monastery built by Gregory the Illuminator in Albania, etc. Even Orbeli explains that after the establishment of churches in Georgia and Albania, Gregory the Illuminator established the Syunik diocese in Sikasan (not the Armenian religious department); it was the Cathedral of Valarshabad (right where Echmiadzin is located) in Syunik.

Thus, Orbeli does not say a word about the Armenian main church in Valarshabad and the churches named after other religious martyrs. He could not have opened it because the present-day Echmiadzin Church neither existed at the time of Gregory the Illuminator, nor it was there in the days of Orbeli (the XIII-XIV cc.). This indicates that before the 15th century, there were no Hay-Armenian settlements in the South Caucasus thereby undermining the above-mentioned attempts of the Hay-Armenians to establish their indigenoussness in the region.



ARMENIANS' ATTEMPTS TO ESTABLISH THEIR
INDIGENOUSNESS IN THE CAUCASUS



Source: <https://arbugo.files.wordpress.com/2013/04/er14kasp.gif>

2. MODERN ATTEMPTS TO "CONFIRM"

THE LIES OF THE PAST

Now let us consider the "materialized" false evidence left by historical fabrications.

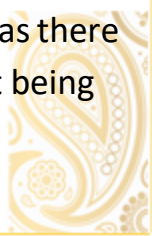
2.1. Fabricated royal graves near Yerevan

For example, let us consider the "next discovery" of Armenian scientists.

According to media reports, the royal shrines of the Artaxids (Artashesids) and Arsacids (Arshakids) dynasties were found near Yerevan. Archaeologist Akop Simonian, deputy director of the Historical and Cultural Heritage Research Center of the Ministry of Culture of Armenia, said that these graves emerged because of the Christian era reburial, as evidenced by the discovery of crosses. This is another fabrication. However, if we hypothetically accept that these graves had belonged to the Artaxid and Arsacid kings, the question arises as to why were these kings reburied? The reburial had clearly resulted from the attempt to save the remains of the deceased from the Sassanid occupation of the territories.

It is known from history that after the fall of the Great Arsacid kingdom (Parthia) in the late IV century, the Sassanids occupied and took over the Lesser Arshakuni kingdom (described as the Arsacid kingdom by Armenians) previously created by the Greater Arsacids in Eastern Anatolia. If that was true, why did the Arsacids have to bring the remains of their kings outside the territory of Armenia under the Sassanids?

A more ridiculous situation is associated with the remains of the Artaxids. The Artaxids did not follow the Christian-Gregorian manner of worship (as there was no Christianity at that time) since they were of Persian origin. That being





ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

true, how could the Sassanids endanger the royal remnants of Artaxids in the territory of Armenia provided they had common ancestry?

It means there is an ulterior motive behind this kind of fake "news." In doing so, the Armenians are trying to convince the world community that contrary to established scientific reasoning, they are not talking about the kings of Armenia but the "Armenian kings," i.e., the kings of Hay-Armenian origin. More importantly, they are trying to convince the world community that the territory of the present-day Republic of Armenia is part of the historical "Kingdom of Armenia."


In short, the main mantra of the next Hay-Armenian lie is closely connected with the desire to present themselves as the indigenous inhabitants of the South Caucasus region thereby making any falsification, even some non-sense, qualify to achieve the goal.

2.2. The fabricated Tigranakert in Karabakh

Another example.

Given the present-day excavations carried out by the Armenian occupiers in foreign lands, we cannot but consider another curiosity. It relates to the fictitious Armenian kings and non-existent Armenian kingdoms, including those in the occupied territories. At present, fictional history, including bogus Armenian monarchs, finds its political continuation in the occupied territories of Karabakh. To validate the legend of the "Greater Armenia," they are currently searching for the mythical Tigranakert founded in occupied Karabakh by the "Great Tigranes" from the absurd royal dynasty. It should be noted that the so-called "founder of Greater Armenia" and the second "great" Tigranes had nothing to do with Karabakh. Without considering whether he was the real king of Armenia, we should only note that he differed from the Hays in terms of his origin; moreover, he started out as a captive in the palace of the Parthians and ended up licking the boots of Roman commanders. However, in August 2007, the Armenian media (Arminfo) abounded with information that another Tigranakert allegedly founded by the mythical "great" Tigranes had been discovered during excavations in Karabakh. The promotion of Tigranakert (Artsakh) served the specific purpose of creating another "evidence" pointing to the existence of "Greater Armenia" that allegedly included the territory of Karabakh. Armenian historians claim to have excavated and cleaned a Christian basilica dating back to the V-VI centuries, a part of the temple, fragments of the roof, the entrance to the citadel, and even a section of the citadel itself. The ceramics found during the excavations, including all the remains of crosses, belongs to the early Christian period. In this case, Armenians have falsified and appropriated the material cultural heritage of Caucasian Albania.

Nevertheless, illegal excavations still take place on the banks of the Khachin River in the Aghdam region as Armenian scientists are trying to find additional evidence to support the existence of Tigranakert that moved from Asia Minor to the South Caucasus.



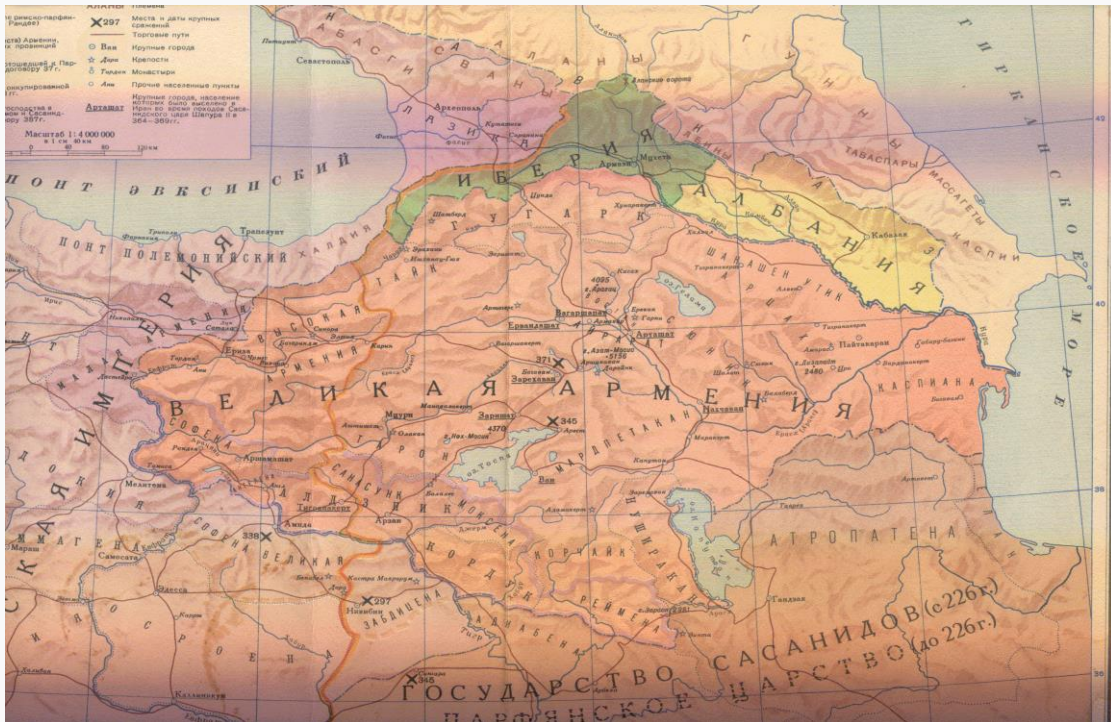


ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

According to the head of the Archaeological Expedition from the Institute of Archeology and Ethnography of the Armenian Academy of Sciences, one can see Tigranakert from 20 km. In fact, Azerbaijanis should see this illusion from their side. They even bring tourists there. They produced documentary films about Tigranakert. Yet, this scientist notably believes that the imaginary Tigranakert should not be given to others, especially to Azerbaijanis, since it is a "disputed" territory. He admits some international organizations refused to participate in the excavations which made this archaeologist cancel his membership in those organizations. Paradoxically enough, despite the "sacrifice" of the Armenian archaeologist, Azerbaijan does not want to acquire the fictitious Tigranakert, but beyond any questions demands the return of its occupied territories as supported by numerous decisions of international organizations.

Obviously, the ultimate purpose of this falsehood is to prove that the Hay-Armenians have been living in Karabakh since ancient times, i.e., they are the aboriginal population of these lands.

ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS



Source: <https://arbugo.files.wordpress.com/2013/04/er14kasp.gif>



Source:

<https://az.wikipedia.org/wiki/Atropatena#/media/File:AtropateneHistoryofIran.png>

3. FABRICATIONS AND TRUTH ABOUT THE LAND

As mentioned before, the Hay-Armenian claims to the historical and modern lands of Azerbaijan result from the attempts to prove their indigenusness in the South Caucasus. The Armenians use every opportunity to prove that since ancient times they have inhabited the region stretching from the Araxes River to Magri and further to the source of the Arpasu River. That is, they try to present the lands located on the left bank of the Araxes River and north of it as the "ancient Armenian lands."

To expose such Hay-Armenian attempts, the following section will provide information about the ancestors of the ancient ethnic group known as the Azerbaijani nation by bringing up the evidence and proofs from ancient texts and classical sources, including Armenian writings.

Araxes River



Source:

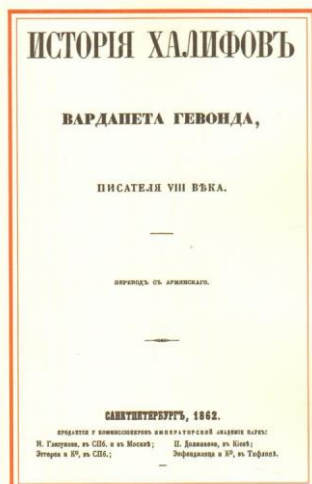
<https://ru.wikipedia.org/wiki/%D0%90%D1%80%D0%B0%D0%BA%D1%81#/media/File:Arasrivermap.jpg>

3.1. Attempts to appropriate the territories of the Medes

Several Armenian sources indicate that a non-Armenian people populated the territories stretching from the Araxes River to Magri and further to the source of the Arpasu River. Providing information about the life of Mesrop Mashtos, the V century Armenian author Koryun wrote that the population of Gokhtn (approximately Ordubad-Magri) and Syunik did not speak Hay-Armenian but another language (Koryun "Biography of Mashtots", M., 1962) he called "rough."

Commenting on the text, S.V.Smbatian and K.A.Malik-Oganjanian, Armenian scholars that translated Koryu's writing, noted that it provided information about the Medes residing in those areas. Calling the Medes "Marls," the Armenian sources designated their territories as "Mark" thereby implying (not the Lesser and Greater Media but) the region stretching from the northeastern side of Mount Ararat through to the basin of Araxes River, Sharur, Nakhchivan, Khiram, Jugha (ancient Julfa), etc., as noted by the commentator Armenian scholars (Koryun, "Biography of Mashtots," Comments to Ch. 6).

Thus, the Armenian scholars of the XX century have admitted that Armenians did not populate the territories encompassing Julfa, Nakhchivan, Sharur and Araxes thereby acknowledging that they did not live there.



Rendered as Marls in the Armenian texts, the name Medes translates from Middle Persian as a "snake" or "dragon."

Other Armenian authors also confirmed that the lands did not belong to the Hay-Armenians. In the 7th century, the Armenian author Gevond described Gokhtni – territories of Ordubad-Magri, Julfa, and Nakhchivan - as the land of the Medes (Gevond's History of Wardapet Caliphs, St. Petersburg, 1862). Gevond's translator, the famous



ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

Armenian scientist Kerop Patkanov, believed that the Medes lived in these lands since at least the VI century.

M.Khorensky noted in his work that the Medes, the tribes of Astyages known as "vishap," lived in the foothills of Masis (Mount Agri and modern Mount Ararat), in Nakhchivan, and along the Araxes River basin (Vol. 1 of the Story by M.Khorensky). Another Armenian author Vardan points out that there is a "meadow of marls" adjoining the Akhurian River (Xenophon's Arpasu) ("General History" by Vardapet Vardan, 1861).

Modern Armenian scholars also acknowledged that the Medes of Atropatena populated the territories surrounding Masis, Magri, Nakhchivan, Sharur, Araxes River, and at least as far as the Akhurian (Arpasu) River, according to ancient Armenian sources.


What is the rationale of many modern works that declare Ararat and Nakhchivan the ancient Armenian lands?

Let me draw your attention to the Middle Persian term "**Mar**" meaning a "**snake**" or "**dragon**". Interestingly, the ancient Turkic word "mug" or "mag" had the same meaning; also, classical sources call the Medes "mag" or "mug."

Apart from the Armenian historian Koryun, the Albanian historian Orbeli also noted that using translators M.Mashtos later promoted them to become bishops in these lands (Stepannos Orbelyan "History of the State of Sisakan," translated from Armenian into English By Robert Bedrosian). Let us remember that Orbeli was the prince of Syunik; according to him, the princes of Gokhtn also represented the Sisakan dynasty. Finally, M.Khorensky points out that two people helped Mashtos to create an alphabet for the Gargarean language.

The aforementioned information and confessions make us infer the following:

First: The people living in Nakhchivan, Sharur, Vedibasar, and up to the source of the Arpa (Akhurian) River as well as those in Gokhtn, Syunik, and





ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

Albania could not understand the language of Mesrop Mashtos, i.e., Hay-Armenian.

Second: In these provinces, the same people were used for communication and interpretation meaning that the population probably spoke the same language.

Third: If the Hay-Armenian population had lived in those areas, the Armenian clergy would not need the interpreters as the language would be familiar and native, and understandable for them.

ARMENIANS' ATTEMPTS TO ESTABLISH THEIR
INDIGENOUSNESS IN THE CAUCASUS

The Khanate of Nakhchivan

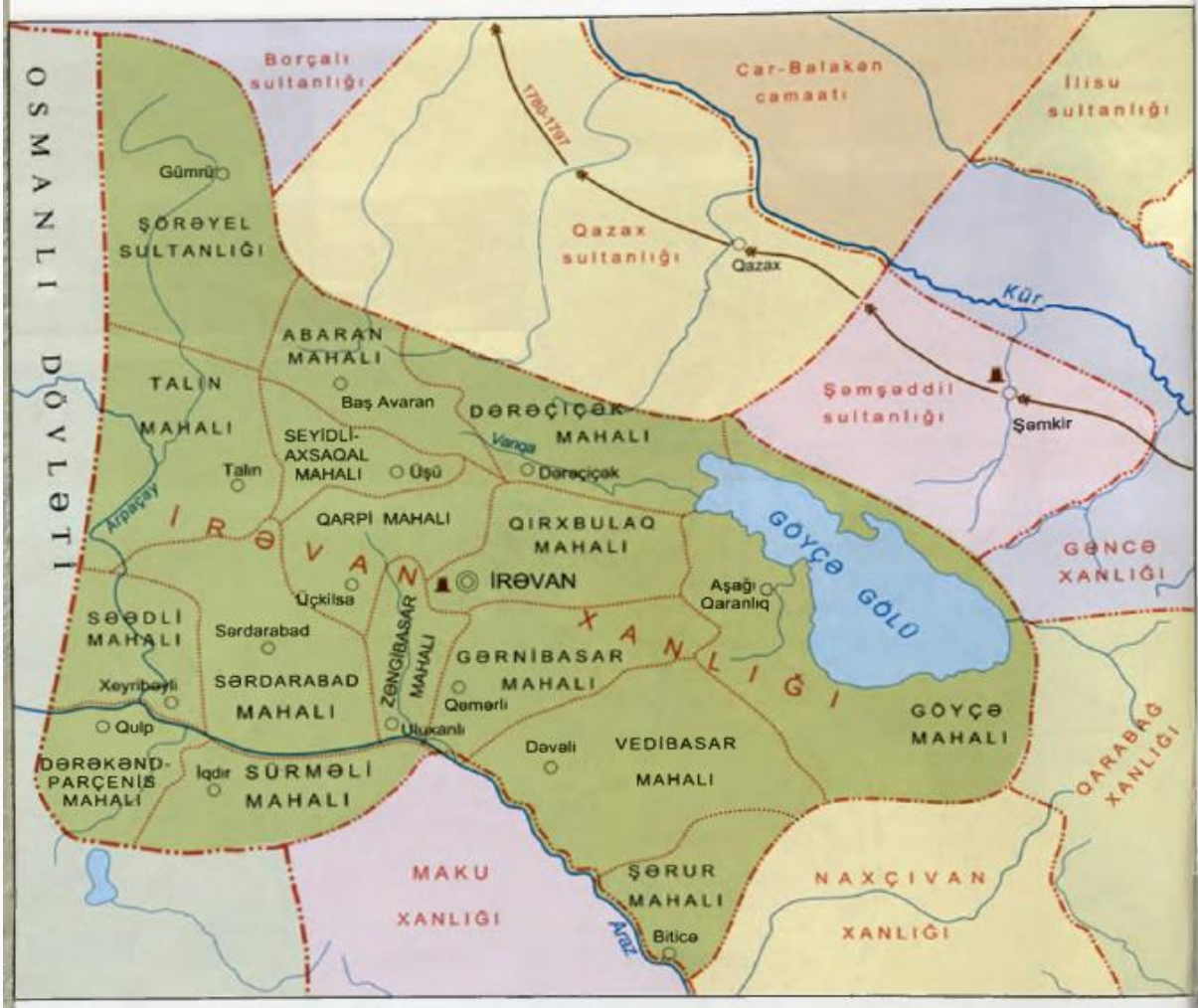


Source:

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

ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

The Khanate of Irevan



Source:

https://az.wikipedia.org/wiki/P%C9%99mb%C9%99k_sultan%C4%B1%C4%9F%C4%B1#/media/File:C4%B0r%C9%99van_xan%C4%B1%C4%9F%C4%B1n_x%C9%99rit%C9%99si.png

ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

The Khanate of Irevan



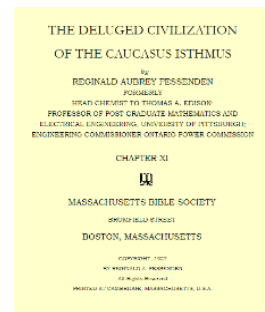
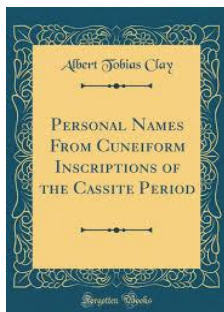
Source: The Khanate of Yerevan, p. 1800.

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

ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

3.2. Attempts to appropriate the territories of the Sacae (Sakas)

First and foremost, it should be noted that the books “Caucasian Albania and the Hattians of Asia Minor” (Baku, ACA, 2015) and “Ancient texts and classical sources expose Armenian fabrications and falsifications or who were the real inhabitants of Armenian territory” (Baku, ACA, 2018) provide references to the famous and new sources and authors to describe the ethnic affinity between the ancient Hattians and the tribes of Kutis, Lulubis, Kassites, and Sakas. Called Umman-Manda, Lulubis and Kutis (Hittites) were the Sakas (Hugo Winkler, Helsingfors); the Kuti kingdom conquered Babylon and consisted of Protomedes (Berros) while the Medes represented a branch of the Kutis or Ashguz-Sakas (Julius Oppert, On the Median dynasty, London, 1876, also Rowlinson).

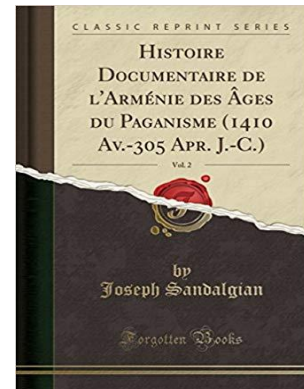
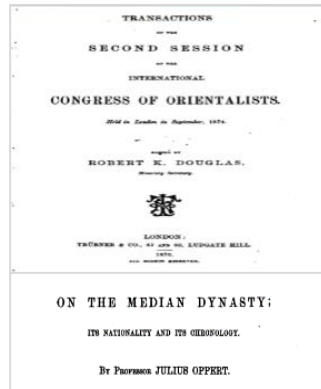
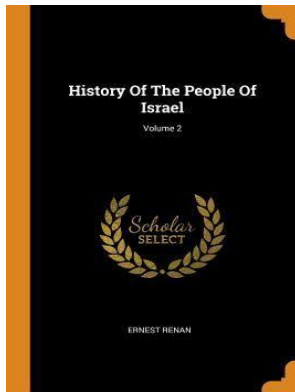


Albert Tobias Clay, a well-known Semitic linguist, also wrote about the Hattians and Kassites' being Sakas (A.T.Clay, Personal names from cuneiform inscriptions of the Kassite Period).

Fessenden also wrote that the Hattians were called Sutis and Hyksos and that after their return to the Eastern Caucasus and the northern shores of the Black Sea, they became known as the Scythian Sakas (Prof. R.A.Fessenden, The Deluged Civilization of the Caucasus Isthmus, Ch. I-VI, 1923-1927, Cambridge, Massachusetts, USA, Canada).

In his work History of the people of Israel, E.Renan focuses on the kinship of the Sakas, Sutis, Hyksos, and Hattians.

ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS



The Amarna Tablets introduce the Chabiri (Hka(b/p)iri) invaders as Sakas and Sumerian ideograms present them in the following way: SA.GAZ, SA.GAZ.ZA, SA.GA.AZ, SAG.GAZ, GAZ (A.T.Clay, G.Johannes Botterweck, etc. "Theological Dictionary of the Old Testament"). At the same time, Chabiri is presented as the Hittite and Mittannian people (A.T.Clay, M.Greenberg. "The Ha(b/p)iry," *Americ. Orient. Soc. New Haven*, 1955).

Lenormant, Conder, Campbell, and other well-known scholars have shown the agglutinative similarity of the Hattian language to the language of Proto-Medes and their affinity with the Ugro-Altaic (Finnish, Hungarian, and Turkish) languages.

This brief information aims at showing the linguistic and ethnic kinship of the Sakas and Medes since the historical and contemporary Azerbaijani lands claimed by the Hay-Armenians are associated with the name of the Sakas.

M.Khorensky does not only substitute the Armenian king with Paruyr thereby proposing the fictitious kinship with the Sakas but he also speaks of Sisak and his tribe that represented a branch of the Scythian Sakas and ruled in Syunik of Sisakan. They are presented as a branch of once-powerful Sakas that later survived in the form of islands divided into the Caucasus and Central Asia because of the Achaemenid and Macedonian wars. M.Khorensky says they were "brilliant and numerous" in the powerful times of the Sakas. Although there is no doubt that the author described the events occurring to the Saka tribes, Khorensky says that similarly to the Biblical tradition, the name "Sisak"

was used not as an ethnonym but as an anthroponym.

Based on his name, Sisak called the country of his residence and later kingdom Syunik. Then, Khorensky added the following point: *"It is the Persians that more precisely called the country Sisakan. Later, Valarshak Sisakan, the first king of Armenia and a descendant of the Great Arsacids (Parthians), selected men from amongst his successors and made them lords of the land, that is, the Sisakan family..."*

While examining the Bible, M.Khorensky - having removed Sisak from the fictional lineage of imaginary Hayk - inherently considers the lands of Sisakan as Hay-Armenian territories. **However, his information raises an interesting question: why did the Persians more accurately named the country Sisakan? If these lands were truly Hay-Armenian settlements, how is it that a foreign people more accurately title the territory formerly owned by Hay-Armenians?**

Found east of Gogarena, Sakasena situated near the Kura River and close to Albania, according to Strabo (XI, VIII, 4). These lands situate between the plain of Araxes and the Kura River. However, the Khorensky-given boundaries of Sisakan approximately correspond to the borders of Strabo's Sakasena: according to Khorensky, the inhabitants of Sisakan acted as heirs of the Albanian plain, i.e., the plain between the rivers of Kura and Araxes. Gogarena is found at the crossroads of the present-day Turkey, Georgia, and Armenia.

Gogarena's name is derived from the Sakas. The rulers by the names of Gagu = Gogu = Gog were the heads of the Saka tribes that came here in 665 B.C. Later, the name Gog substituted Saka as they settled at the source of the Kura River. Thus, Strabo (XI, xiv, 4-5) mentioned their territory as Gogaren, i.e., the native land of Gogar.

During the time of the Great Arsacids (Parthia), their region stretched from Gole to Borchali nearby Tbilisi consisting of 13 districts known as Gugarks. According to the Armenian historian J.Sandalgian (Armenians destroyed his work), the word Gugark means Gugayar'k, i.e., the people of Gug (Gog), the



ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

Gogs, or the “Gug (Gog) noblemen.” In "Armenian geography", this region consisted of Gole, Ardahan (Childir in the modern-day Turkish province of Kars), Ahilkelek, Lori, Tomanis in modern Georgia, and Pambak in Armenia (the letter "k" in the word Gugark denotes the plural form in Armenian).

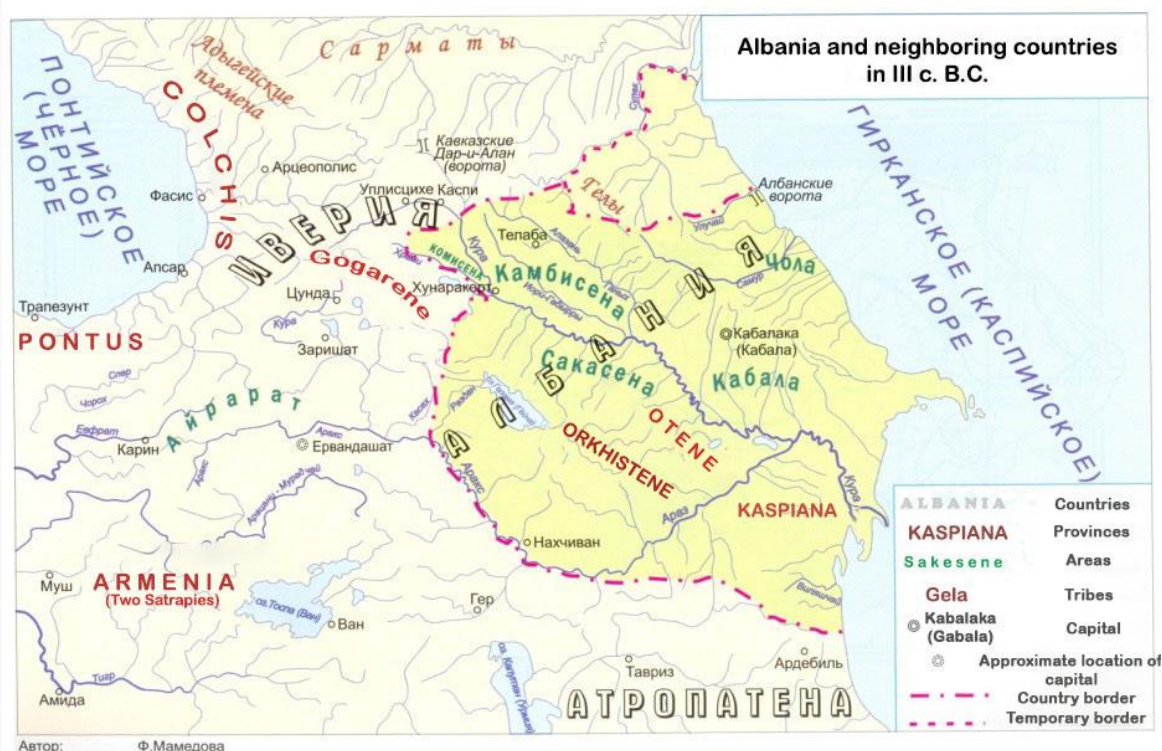
Traces of the ancient Gogar tribe have survived to this day. According to F. Kirzioglu, a part of the Ardahan, Childir, Ahilkelek, and Ahiska communities of the province of Kars (non-Turkmen and non-nomadic tribes engaged in gardening and agriculture that came later) were called Gagavan (Kakavan). F. Kirzioglu also noted that there were lakes called Gagurdagi (modern maps show Jajur) on the left bank of the Arpachay River, north of Gyumri, as well as Gogiya and Gogashen (i.e., Gogabad, or the land of Gog) in the Ahilkalak region. All this is the legacy of the distant past of the Turkic tribes of Saka or Gogars. A part of this population, especially those belonging to the territory of present-day Georgia, was known as Chin-Chavat and Javak (Javakh).

According to the history of Stephen Orbelian's dynasty, Gogarena (Gugark) belonged to the dynasty of Orbelian princes that came from Chenasdan (Chinistan) situated in western China (east of the Hephthalites, near Kashgar, or Eastern Turkestan) in the VII century.

Revisiting the subject of Sakasena, it should be noted that in later Armenian sources Sakasena is given as Shaka-Shen, according to the Armenian historian J.Sandalgian (I, 242, 364). This Shakashena later emerged in the province of Uti, Albania. Armenians deliberately resorted to historical falsifications to remove "Sakasena" and "Shakashen" with a view of decreasing the territory inhabited by the Sakas. Moreover, such Armenian scholars are trying to relocate Araxene to the Mil River Plain thereby intending to extend the borders of historical Armenia to the plain of the River Mil.



ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS



Source: Map by Prof. Farida Mammadova

However, Strabo quite accurately placed Araxene at the present-day Ararat Valley. For example, Strabo referred to the cities of Armenia noting that Artaxata situated near the Valley of Araxene. Found on the shores of the Araxes River, the city situated northwest of present-day Nakhchivan in the historical province of Sharur (known as the land of the Mars (the Medes of Atropata), according to Khorenatsi).

According to the Armenian historian Adonts, Sakasena situated the center of Ganja and abutted on Karabakh and Lake Goycha: Iranians called it "Saka Shayana" in Iranian; the Zend-Avesta calls it "Saekasta," and the Ptolemy's "Geography" defines it as "Sakapen." The foregoing information makes it clear that the population of Sakasene consisted of the Sakas.

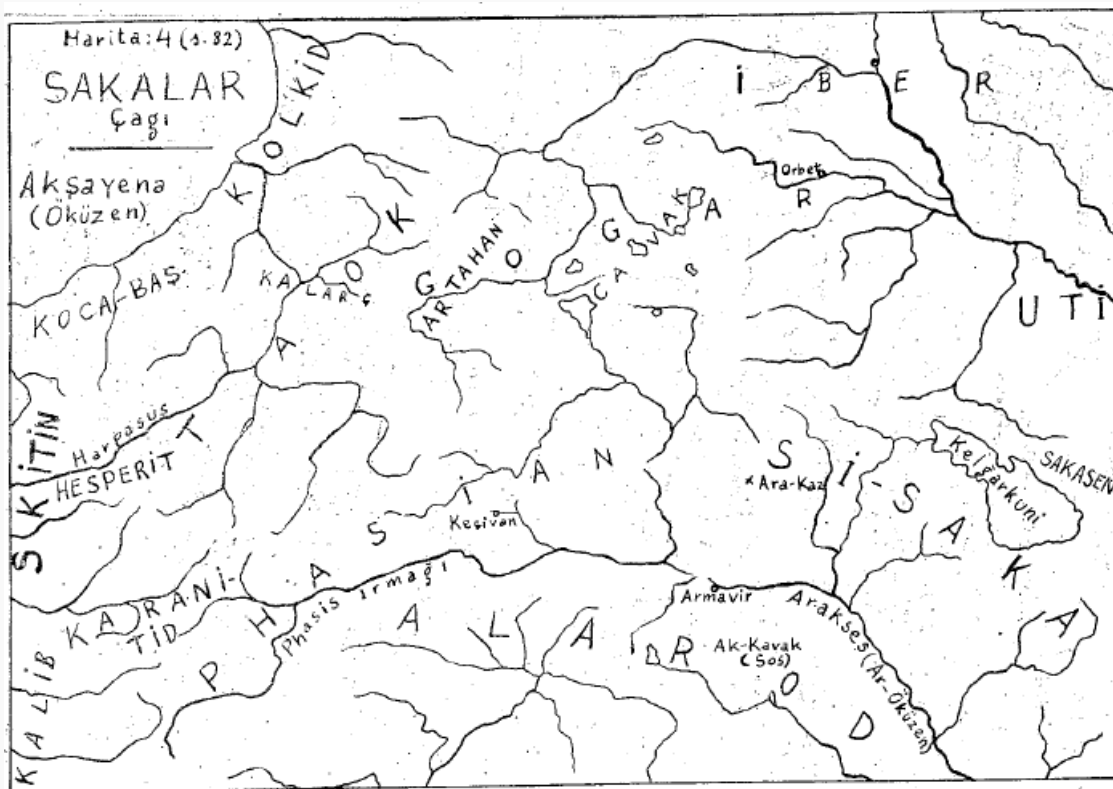


ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

M.Khorensky traces Si-Saks to Torgom (Torkom), the grandson of Japheth, and shows that the first Parthian (Arsacid) ruler of "Arminia," Val-Arsak, appointed the king from the Si-Sak dynasty to rule Albania. Also, he appointed noblemen (princes) from the same dynasty to rule the land of Siuni (M.Khorensky I, 12).

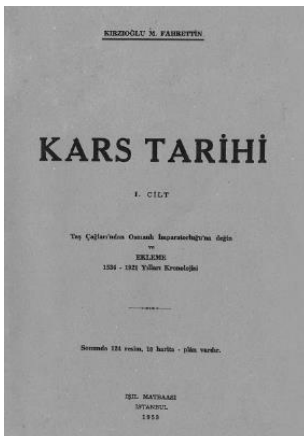
3.3. The Turkic origin of the toponyms of Sisakan and Syunik

I would like to pause on the two meanings of the word Syunik.



Source:

F.Kirzioglu, "History of Kars"



As F.Kirzioglu wrote in his "History of Kars", the Si-Saka tribe (Si-Saka) had two wings: Saka situated east of Lake Goycha adjoining Ganja, whereas the Si tribe situated south of Saka in the region encompassing Nakhchivan and Karabakh. Hence, it was the Si dynasty that gave its name to the region thereby indicating the Si dynasty's origin from the Saks, as the name Syunik means the land of the Si.



ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

According to Patkanov, a scholar that studied the origin of the name Syunik, there is a reason to believe that pronounced correctly the word would sound "Siunik," as "unik" is the ending that indicates an ethnic or tribal identity. That is why the words Sisakan and Siunik begin with the "Si" that indicates the name of the tribe situated there. According to the Armenian scholar, Siunik means Si-Dukedom or Si-Principality. As for the name of the Si tribe, the prominent Turkish historians Togan and Kirzioglu explained that the name originated from the tribal division of the Saks in Eastern Turkestan and the name of the ruler called "water" in ancient Chinese sources. In his work (*Collection des Historiens anciens et modernes de l'Armenie*, Paris, 1867, 1869), V. Langlois showed that Siunik included the regions of Nakhchivan and Gokhtn (Julfa and Ordubad).

The scale of destruction and vandalism undertaken in the occupied and previously annexed territories of Azerbaijan still does not satisfy Armenians.

Motivated by the so-called idea of building "Greater Armenia," the aggressors also claim the territory of Nakhchivan. Armenians use the cross-engraved stones, or rather tomb-stelae, as virtual "Trojan horses" theoretically based on false historical works or special amendments and fictitious changes made to historical documents. Thus, Armenians claim that any cross-shaped gravestone found somewhere is a tombstone of their ancestors.

It is about forgery and lies, as extensive research by scholars has produced appealing results: along with Armenian gravestones, there is many Albanian cross-shaped tombstones, Muslim tomb-stelae (headstones), and pre-Christian stelae. The fraudsters have even tried to furnish the non-Armenian tombstones with Armenian crosses to declare them as Armenian property.

As for Nakhchivan, research maintains that Armenians neither populated these lands in the early nor late Middle Ages. It was only in the XIX century when they appeared in this region as nomadic settlers. Also, the graves in these lands have Muslim and Christian (cross-shaped) gravestones. These were the

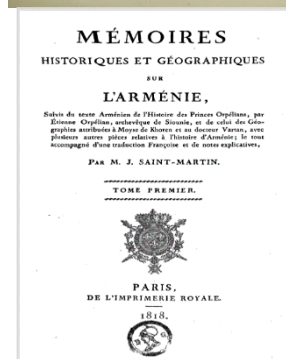
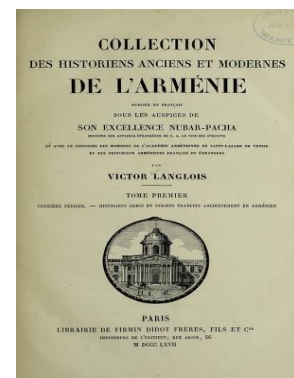
ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

Albanian places of burial: the graves of Christian Albanians and those converted to Islam.

If we look at history and historical documents, we can see that Nakhchivan has always belonged to the states relating to Azerbaijan such as Albania, the state of Sajids, Slarids, Shaddadis, the state of Atabays, the states of Karakoyunlus and Agkoyunlus, Safavids, and right before the Russian Tsarist colonization Nakhchivan Khanate.

The Albanian Kingdom in Syunik, including the lands of Nakhchivan and Zangazur, remained until the Seljuk invasion. During the Albanian renaissance in the XIII and XIV centuries, Hasan Jalal, the ruler of Khachin interacted with Orbeli, the ruler of Syunik. In addition to ethnic unity, the Albanian clans were related to each other: Gregory the Younger, Hassan Jalal's son, ruled over Syunik. His wife was the daughter of the Syunik ruler from the clan of Orbeli. It was for this reason that the remnants of the Christian Albanian population lived in the region until the XIX century together with the Turks that converted to Islam in Nakhchivan and Zangazur. The content of the biography book by our compatriot Pavel Florensky is a clear example of this history. Florensky's mother was of the famous Albanian descent. The events he described coincided with the abrogation of the independent Albanian Church by the Holy Synod of Tsarist Russia to ensure its subordination to the Armenian Church.

It was not by chance that Armenians restored the Albanian Church on the other side of the Araxes River in Julfa, Iran, to take it over by mutual agreement with Iran. If we refer to some earlier documents about Syunik, including the Nakhchivan region, we will find a clear explanation by the Chief Priest (Catholicos) of Siunik Stephan Orbelyan (Orbeli) regarding the Orbeli dynasty's migration from Chenastan, Eastern Turkestan, in 600 B.C. thereby establishing it as an ancient Turkic dynasty [see also





ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

M.J.Saint-Martin, *Mémoires Historiques et Géographiques l'Armenie*. Paris, 1818-1819 (Vol. II) and K. R.Patkanov, *Armenian Geography*, St. Petersburg, 1877].

Since the emergence of the Safavid state of Azerbaijan in the XVI century, the province of Nakhchivan became the hereditary property of the Kangerli dynasty that represented a branch of the Gizilbash tribes of Ustajli. Known for its military prowess and salient courage, the Kangarli dynasty endowed history with many famous names.

Along with Karabakh, Zangazur was a part of the Karabakh Khanate since its establishment. Therefore, Armenian claims to Nakhchivan and Karabakh have no underlying historical grounds. Medieval sources testify that in the XVII century, Azerbaijan included 4 provinces, namely those of Tabriz, Chukhur-Saad, Karabakh, and Iravan. Emirs from the Gizilbash Ustajli tribe always ruled over the Chukhur-Saad that included Nakhchivan. As mentioned before, Nakhchivan constituted an inherited property of the Kangarli dynasty in the XVI century. Needless to say, there was the independent Albanian Church and its episcopate in the Albanian territory.

Armenians have always tried to present the Gandzasar and Tatev monasteries as the "centers of Armenian culture in Karabakh (Arsak) and Zangazur (Siunik)," respectively. However, historical documents leave no doubt about their Albanian origin.

The importance of the Albanian church as a whole and its Syunik part, in particular, in the XVI century is also evidenced by the 1506 Decree of Shah Ismail Khatai that confirmed the previous rights of Vardapet Simon, the head and Chief Priest of the Tatev Monastery (Syunik), over the clergy of Goycha province and provided him with tax benefits.

Among the territories listed in the decree were Arran, Arasbara, Kapanat, Orof, Sisachay, Gushtasif, Garadagh, Nakhchivan (see A.D.Papazian's *Persian Documents of Matenadarana*). The essence of this decree is that revived in the



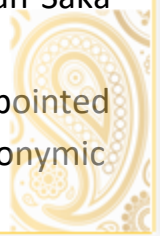
XII-XV centuries, the Albanian Church regained its power over the previously lost lands.

Since Nakhchivan was part of this list, **its clergy could not have been Hay-Armenian but rather Albanian. However, remaining true to their fraudulent nature, the Armenians are trying to replace Garadagh (South Azerbaijan) with Karabakh thereby substituting the privileges given to the Albanian Episcopate with the privileges of the Hay-Armenian Episcopate.**

Such facts can also be found in the earlier documents of the XV century, including the Decrees of the Garagoyunlu Sultan Jahanshah. Under these documents, the lands of Tatev and Vagatni monasteries were exempted from all taxes while the clergy of Goycha Province was given to Shmavon Vardapet, the Chief Priest and head of the Albanian Church of Syunik.

It is important to note **that the document calls the Albanian Christian clergy "representatives of Christians."** While describing this document, however, the above-mentioned Papazian also fraudulently used the term "Armenian clergy" thus trying to "armenianize" the internal hierarchical structure of the Albanian Church and substitute the true history of Azerbaijan with the fabricated history of Armenia - one that has never existed in these lands. However, it was not to be without the curious intricacies either. Papazian himself referred to E.Lalaian in confessing that in 1827, the Ordubad Armenians were deported from the territory of South Azerbaijan (see A.D.Papazian, "Persian documents of Matenadaran," Y., 1956; "Persian documents of Matenadaran," I, Edicts, II (1601-1650), Y., 1959; "Persian documents of Matenadaran", Y., 1968). Such are the historical facts. Dating to the earlier times, the Urartu cuneiform inscriptions describe the Sakasena and Sisakan areas as the lands of Ishkugulu thereby implying the name Sakas was a variation of the word "Ish-kuz" used by the Assyrians and referring to the Scythian-Saka tribal associations.

Another important point is that the name of the city of Akhuriani pointed out by the writings of the Urartian kings has nothing to do with the toponymic



ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

onomastics of the Armenian language. The meaning of the "Akhuryan" River in modern Armenia commensurates with the name "Arpachay" in Turkish; the Greek author Xenophon (V-IV centuries B.C.) named this river Arpasu referring to its location in the Scythian lands (not to be confused with the Arpachay River of Nakhchivan). Written in the ancient Greek language and found in the Scythian country, the Turkic name of this river is important historical evidence that confirms both our indigenusness to this region and Armenia's emergence in the ancient Turkic lands.

Meanwhile, it is not by chance that the foregoing historical facts were substituted with the presence of Turkic and Albanian tribes in the states of the post-Saka period, given the new tribes descended from the Sakas thus representing their Turanian or proto-Turkic origin.

Considering another interesting meaning of the words Syunik and Sisakan, I would like to note that E.Alili has interesting facts to present in this regard.

M.Khorensky's insistence on the name "Syunik" calls for an analysis of the word "Sisakan" in comparison with a more accurate name "Sisakan" given by the Persians. In the Middle Persian, the syllable "si" at the beginning of the name means 3 (three); thus, "Sisakan" is understood as "Three Sakas." Translated into the Proto-Turkic language, the term "Sak" mainly reads as "OKH," including such variants as "okhun juju," "okh uju," or "niza." Modifications of the word "OKH" (Ancient Turkic Dictionary, AS USSR, L., 1969)



are given in Latin script as "OK," "OQ," and "OG." As indicated in the dictionary, the term means "branch (tribal) structure"; as we know, the names of Turkic tribes and clans included this word. For example, "ON OKH / OK" (ten arrows), "BOZ OKH / OK" (broken arrow), "UCH OKH /



ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

OK" (three arrows), etc. The proto-Turkic morpheme OKH (OK) is used as the root word of "OGUZ."


Consisting of 24 clans (tribes), the Oghuzs comprised six (6) OKHs (OKs), where each of the four (4) branches (tribes) represented one (1) arrow. According to F.Rashidaddin, 12 Oghuzs were "BOZ OK" or "Inner Oghuz" while 12 Oghuzs were "UCH OK" or "Outer Oghuz" (Oghuz-name by F.Rashidaddin).

It should be noted that "Kitabi Dada Gorgud" describes them contrariwise as "UCH OK" and "Ich Oghuz" while calling 24 Oghuzs "Thick Oghuz Hands."

Given the ending "an" in the word "Sisakan" means a plural form in Persian, a more accurate translation of the word into the Turkic language should read as "Three Arrows." Notably, a province called "Shamshilde" ("Shamshadil" in Turkish) in the northern part of the historical Sakasena meant "Three Arrows" in Georgian. "Armenian Geography" mentions this toponym, too. While referring to the Armenian chronicler Johannes Catholicos, Kerop Patkanov commented on the source and rendered the term as "Three Arrows." Another translator Nikolas Emin Vardapet confirmed this position when translating Varda's work from Grabar.

The province of Shamshilde and the eponymous city belonged to the Orbeliani princes. This controversial situation lasted until they began to have a series of clashes with the Georgian King Giorgi Bagrationi. During the Achaemenid period, the Orbelianis (in Armenian Orbelians) served as the generals in chief of the Georgian dynasty, according to a legend. Regarding their roots, Stephan Orbelian wrote in his book that being of Turkish origin they came from Chenastan (Eastern Turkestan).

Historical information about the Orbelians shows that the Turkic Sakas crossed the Daryal River and settled in Georgia: they were presented with the mountainous fortress "Kartal" built by the legendary Georgian forefather Kartlos; later, they called the area around the fortified pinnacle Opbet (Orpet). The migrants helped the local population and drove the Iranians out of Georgian territory. Due to the fighting prowess and bravery shown by Chens, the locals called their territory Orpulk or Orpuli, or the land of Orbelli (Orbelian).





ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

To keep the memory of their homeland, the migrants received the name Genavulk (meaning Chinese people) or Jena Chik, i.e., Chinese. Translated into Georgian as "THREE OK," the fortress Orbet became known as Sham-Shoylde [This information is derived from traditional Georgian, Armenian, and Assyrian sources].

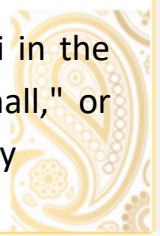
To date, the local Turkic people living in the valleys of ancient Gogarena are called Chin-Chavad or Chinese Chavs; the Oghuzs call them Cavuldur (the original form is Chavat) or Javak (Javakh: "k" is a plural ending), i.e., Javs and Gagavan.

In Georgian, these lands are still called Gogalet (in Georgian, the ending "et" means "native country"; for example, Turk-et and Urus-et mean "Turkey" and "Russia"). It is based on the word Javakhet, i.e., Javak + 'et' being the native country (notably, the letter "l" is typically replacing the letter "r" in Turkic languages: for example, "gyuresh" / "gyulesh" or "aryn" / "alyn").

Here is another issue to consider. According to Khorensky, Sisak calls his country Syunik after his name meaning there is probably a name or nickname Syunik among the Sakas living here.

From the ancient Turkic language (Ancient Turkic Dictionary, L., 1969), the word "syunyug" denotes "spear": thus, the toponym "Syunik" is linked with such words as "syunyuk," "syunyu," and "niza" (i.e., "spear"). The Turkic morpheme "syunyuk / syunyu" (spear or spearhead) "sak" is a synonym for the Turkish word. Given the letter "k" denotes the plural form at the end of Armenian words, "Syunik" means "Arrows." That said, it is possible to understand what M. Khorensky wrote about Sisakan-Syunik. If "Sisakan" means "Three Arrows," then this morpheme sounds better than the word "Syunik" or "Arrows." The toponym "Balasakan" used in the Armenian texts of this style means "Little Arrows"; it is not accidental that some Armenian texts replace "Balasakan" with "Little Syunik."

Moreover, several Armenian texts use Balasakani or Little Syuniki in the form of "Sisakani-Kotak." It is known that "bala" means "child", "small," or "little" both in the ancient Turkic languages as well as in the present-day



Azerbaijani. The word "Kotak" meaning "small," "short," or "little" is also of Turkic origin. For example, Azerbaijani "gödek" is equivalent to Turkmen "gödek" and Turkish "godek," etc. This means that "Sisakani-Kotak" means "Little Sisakan."

Thus, the word "Balasakan" is also of Turkic origin. The territory of Balasaka includes valleys, mountainous Karabakh, and the plain of Mil. Finally, the Danube Turkic texts mention the name "Svniik" that resembles Syunik.

We suppose the Persians knew the Scythians better than Armenian writers, later Armenian compilers of Grabar texts, and the ancient Greeks as it is no coincidence that the word "sak" came to ancient Greek lexicon from Persian. According to Herodotus, "the Persians called all the Scythian Sakas." In his book, Natural Philosophy, the Roman writer Gaius Plinius Secundus (23-79 B.C.) placed the Sakasens below the confluence of the Iberian and Kura rivers. As the Iber River has not been identified, it was considered to be the headstream of the Kura River.

At the same time, Plinius placed the Sakasens beyond the Moskhs or west of the confluence of Iber and Kura rivers.

That is, the Sakasens mentioned by Plinius match up with the Sakasens pointed out by Strabo and Khorensky.

Let us specifically point out one issue regarding toponyms. The Armenian literature represents the city of Gafan in Zangazur, near the town of Sisian (Sisakan), as Balaberd. There is a settlement called Shaki near it. Until recently, the Turks populated the foregoing areas described by Byzantine emperor Constantine VII Porphyrogenitus in his book On the Administration of the Empire.

There are also toponyms related to Kangar-Pechenegs in Zangazur and Nakhchivan. We call these Turks Kangarli. The Grabar texts and Georgian writings describe the second-century events that occurred in the province of Kangark situated at the crossroads of the present-day Armenia and Georgia. M.Khorensky's book explains that Kangark neighbored Javakheti. Given the meaning of the Armenian plural suffix "k," the name of the province literally



ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

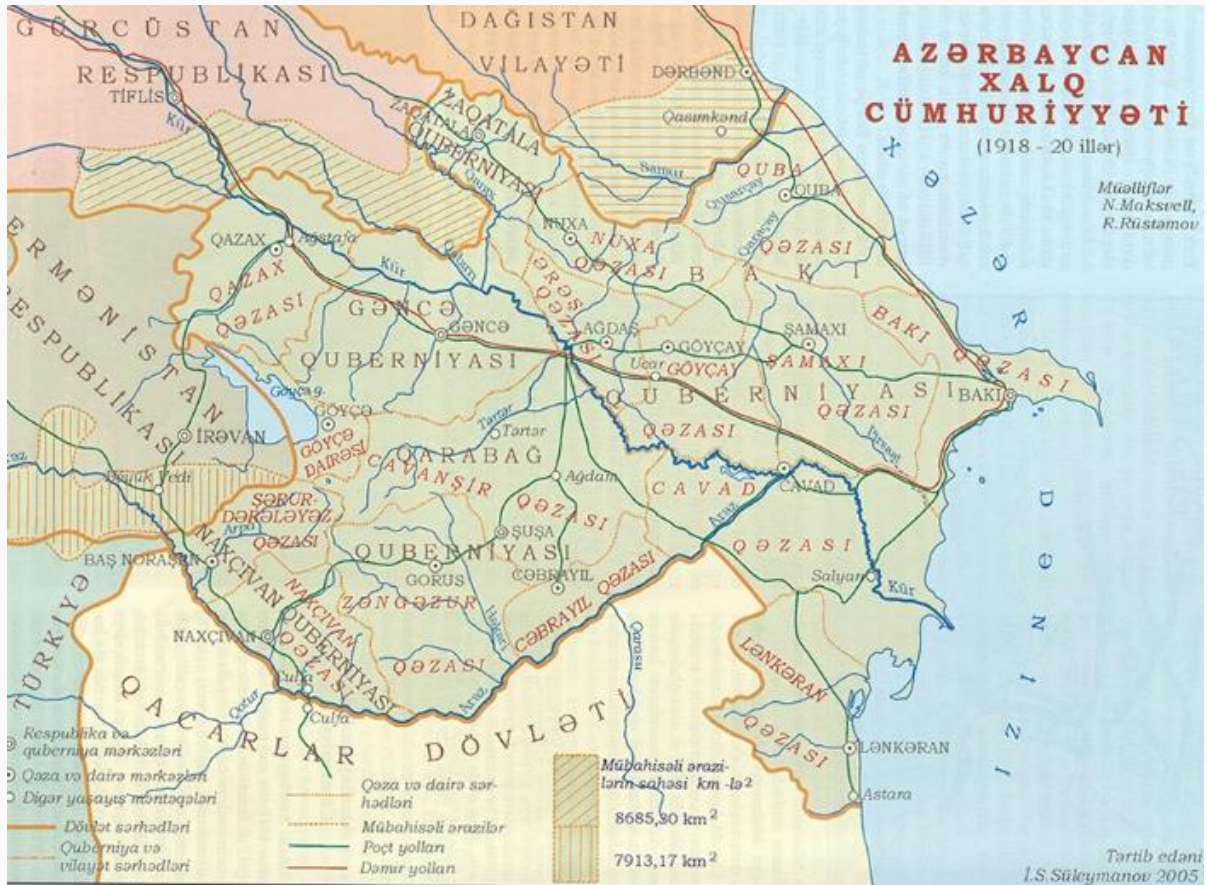
reads as "Kangars." This name is also reflected in the medieval Armenian geography: Kerop Patkanov, the work's translator into Russian, rendered it in Russian as "Kangary," i.e., "Kangars." In the V century, Armenian historian Lazar Parpetsi used the name "Kangars," too. The Georgian sources render this name as "Kanqari" (Chronicle of Kartli, Tbilisi, 1982). The Syrian author Mar Aba (the VI century) noted that the Kangar Huns were at war with the Sassanid King Khosrov Anushiravan in 542. Soviet historian and orientalist N. Pigulevskaya pointed out that the Sassanids waged wars with the Kangars, a Hun tribe, at the crossing of the Georgian and Armenian borders.

We are talking about the historical lands of the Sakas, and it was not by chance that the Turkic tribes of Kangarli-Pechenegs and Huns appeared in this region. These were the same Turkic tribes of Sakas.

It is known that the Kangars consisted of four Oghuz tribes, i.e., Bayandur, Chavuldur, Bechene and Chepni. Included in the Three Arrows' structure, the Oghuz tribes represented one of its three axes. Numerous toponyms about Kangars still exist in Nakhchivan and Zangazur, including the Bichenek pass associating with the Turkic trace.

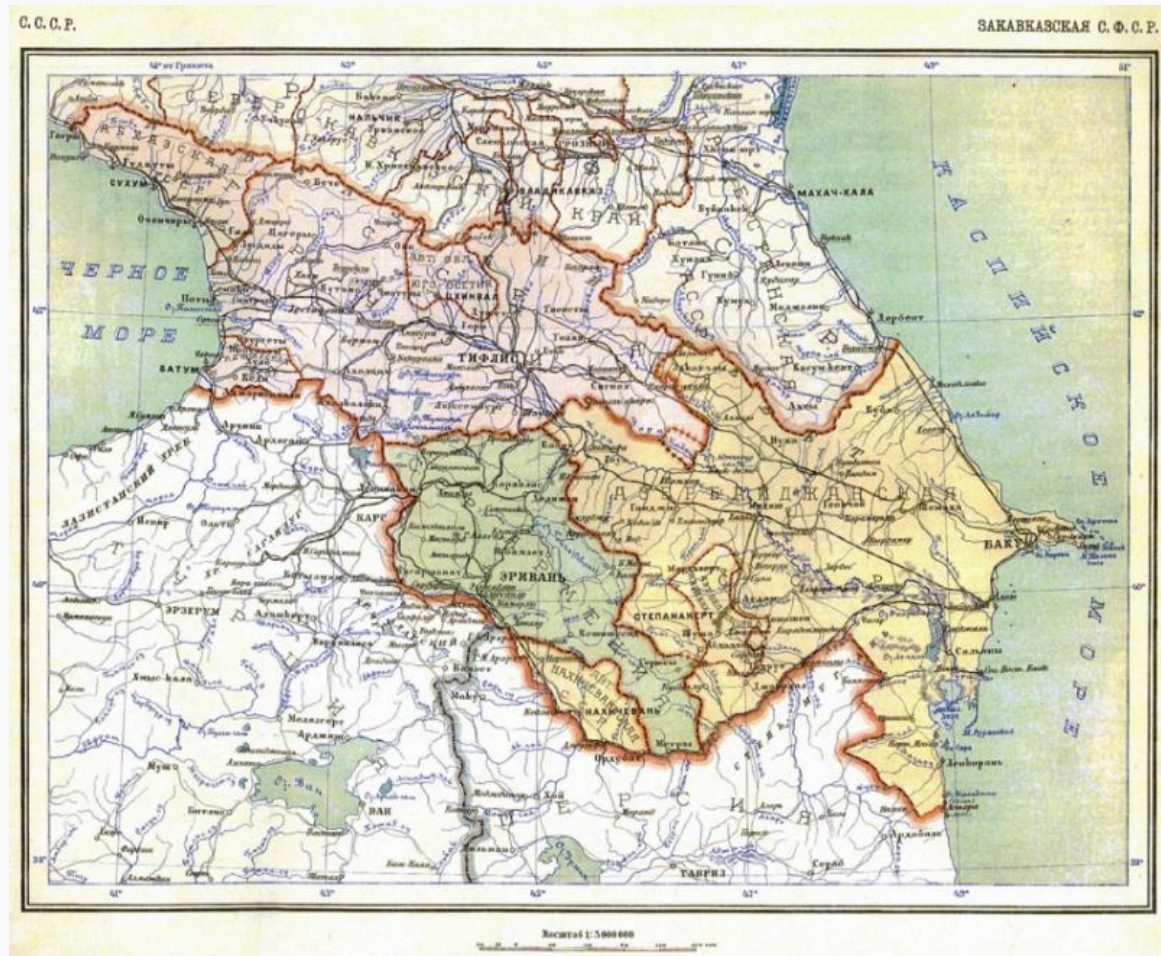
These facts provide clear evidence that Sakasena and Sisaka (i.e., Karabakh, Nakhchivan, and Zangazur) have nothing to do with Armenians. This is enough to nullify any attempts to establish Armenian indigenosity in the foregoing regions.

ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS



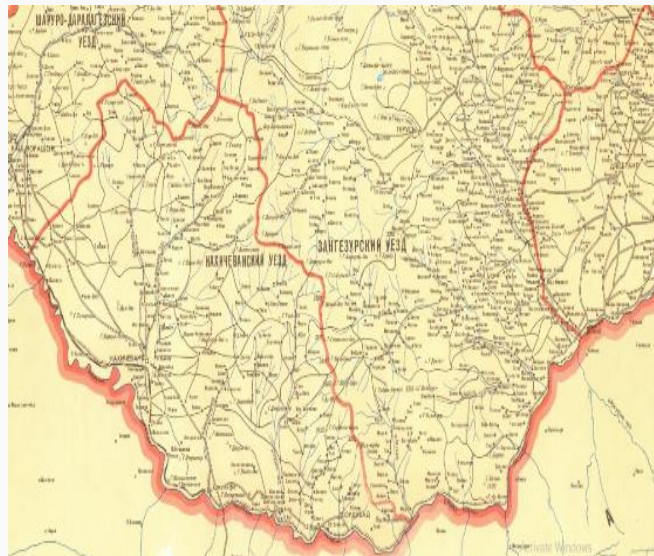
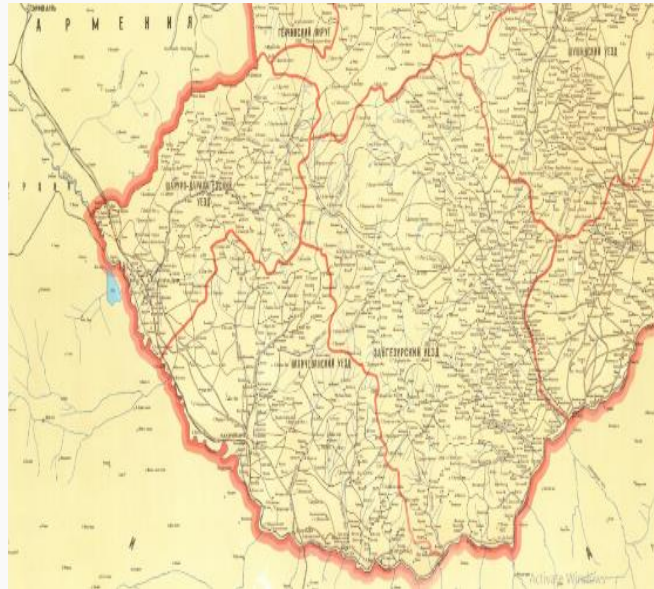
Source: <http://axcpreslib.az/az/maps>

ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS



Source: The Soviet Atlas (1928), published by the State Commission for Academic Degrees and Titles, USSR;
[https://az.wiktionary.org/wiki/Az%C9%99rbaycan_Sovet_Sozialist_Respublikas%C4%B1#/media/File:TSFSR_\(1928\).png](https://az.wiktionary.org/wiki/Az%C9%99rbaycan_Sovet_Sozialist_Respublikas%C4%B1#/media/File:TSFSR_(1928).png)

ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

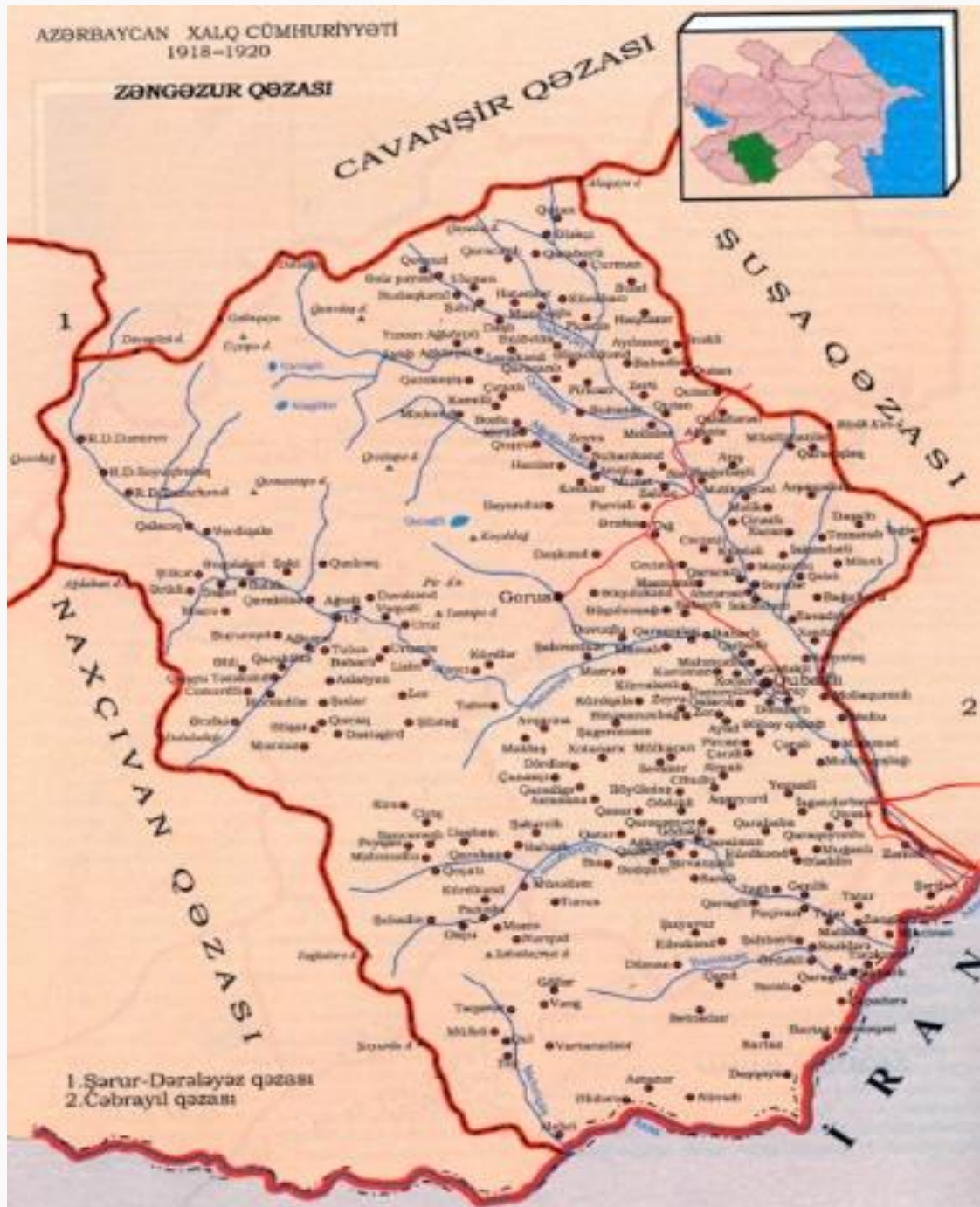


Source: Map was published by the Caucasian Viceroyalty of Russia in Tbilisi (1918-1920).

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

<https://az.wikipedia.org/wiki/Z%C9%99ng%C9%99zur#/media/File:ADR-x%C9%99rit%C9%99.JPG>

ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCA S



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

4. HISTORICAL FABRICATIONS CONTINUE

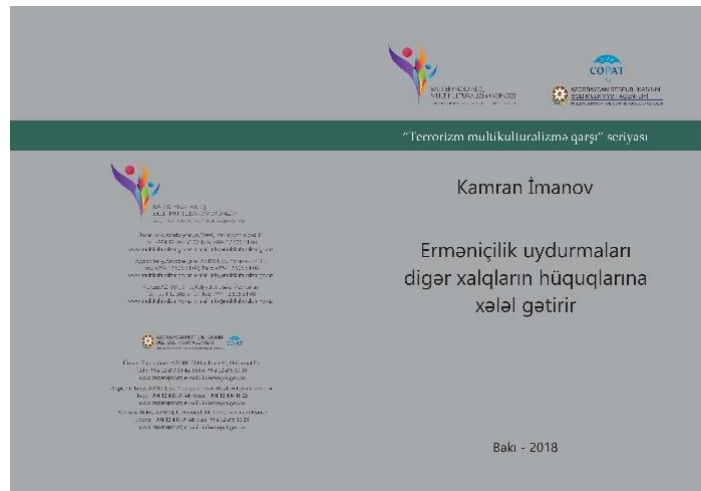
In the last part of my presentation, I would like to introduce the new works of modern Armenian historians on Hay-Armenian indigenes in the Caucasus. These works reflect theoretical support to the historical lies and falsifications promoted by modern Armenian historiography. Let me draw your attention to a "rather exemplary" work of the Armenian scientist S.Guroklian" (Present-day problem of the origin of the Armenian nation (1991-2012), S.Y.Guroklian, Humanitarian and Social Sciences Magazine #6, 2013).

In his work, the author attempts to prove the presence of the Armenian ethnos in South Caucasus since ancient times as well as the prosperity of the Urartu state due to its underlying Hay-Armenian roots. Therefore, it also seeks to provide an appropriate response to the criticism of scholars advocating the arrival of Hay-Armenians in those territories as well as to disprove the Armenian-Jewish nature of the state of Aratta (Ararat) (also known as Haysa, Nairi, Biayna, Urartu, Hayk, ...) that represented the Hurrian civilization [see The Hurrian Aramaic-Judeo-Christian tradition as the basis of the rebirth of the Armenian-Jewish (Hurrian) super Ethnos and State in the XXI century”].



ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

K.Imanov's book "Armenian fabrications undermine the rights of other nations" (Baku, IRA, 2016) duly considers the Aramaic-Jewish-Christian tradition, including considerations reflected in N.Mkrtichyan's "Semitic languages and Armenians" (Yerevan, 2005) and A.Ustian's "Political philosophy of Arrevism" (M., 2007).



While S.Guroklian criticized the works of the above-mentioned Armenian authors, the works of the Armenian scientist L.A.Barseghian enjoyed being raised to a high level (L.A.Barseghian "Issues of origin and formation of the Armenian people in historiography," Yer., 1996 (in Armenian)). The main reason is that the author created his highly valued work on the Armenian Highland.

Consider how Barseghian portrays the Hay-Armenians' ethnogenesis:

The first stage: the development of humankind and human society in the Armenian Highland (1000000-5000 B.C.);

The second stage (800000-12000 BC) marked the beginning of human activity in the Armenian Highland during the Paleolithic, Mesolithic, and Neolithic periods as well as the development of tribal associations, territorial and economic partnerships in the V-II centuries B.C.;

Third stage (XII-IX centuries BC): assimilation of proto-Armenian and local Hurrian-Urartian tribes with the third wave of Indo-Europeans on the Armenian Highland;

The fourth stage marked the establishment of a single Armenian state (B.C. VI-II centuries) thereby completing the complex development of the Armenian nation.




ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

A.E.Ter-Sarkisants is another author praised by S.Guroklian. Guroklian highly appreciated the author's "History and culture of the Armenian people from ancient times to the early XIX century" (M., 2005): this is primarily due to the author's description of Hay-Armenians' indigenusness in the Armenian Highland as opposed to their migration to the region; his dating the formation of the Armenian people back to the IV-III millennia B.C., and *"the separation of the Armenian speaking community from the great language of Indo-Europeans...resulting from the rapprochement and unification of various ethnic communities inhabiting the Armenian Highland since ancient times."* The ethnic communities mentioned here include such Proto-Armenian language speakers as Hayas, Hurrians, and Luvis; according to the author, different sources assigned various names to the aforementioned tribes (calling Assyrians Mushki and Urums, Greeks - Arims and, later, Armenians).

The author mentions two tribal alliances that were instrumental to the formation of the Armenian ethnos: the first one, known as Arme-Shubria (XII-VII B.C.), situated south-west of the Armenian Highland, whereas the second one was Hayasa-Azzi (situated northwest of the Armenian Highland in the middle of the II millennium B.C.). It was because of Hayasa-Azzi and the peoples inhabiting the region that Armenians are called Hay and their country is called Hayastan, according to the author. In the opinion of B.B.Piotrovsky, the name "Armenians" developed as a result of the Indo-European proto-Armenian tribes that populated the region (Assyrian sources rendered the country and people as Urume, Urartians - as "Urme," and Assyrians - as "Orme / Arme").

While this approach is presented as the only truthful one, those supporting it tend to criticize the experts and especially well-known foreign scholars that hold on to a different stance. In the first place, we can mention the well-known



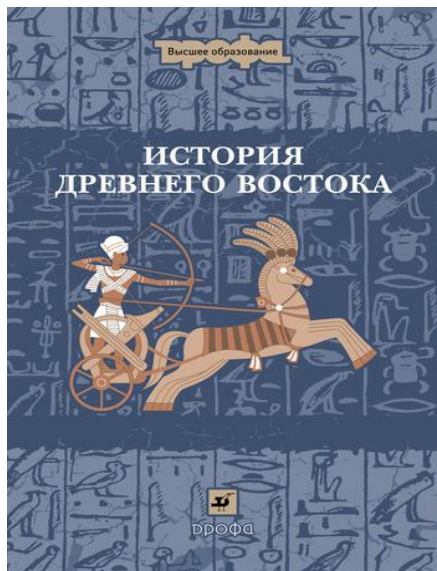
АЛЛА ТЕР-САРКИСЯНЦ

История и культура
армянского народа
с древнейших времен
до начала XIX в.

ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS

Russian ethnologist A.Schnirelmann and his work "Memory wars": Myths, Identity, and Politics in the Caucasus" (M., 2003). Guroklian provides the following explanation of V.A.Schnirelmann's purpose: "*[Schnirelmann's main goal is to present the public, including the scientific community, with the unfoundedness of Armenians' territorial claims to Nagorno-Karabakh thereby displaying the inadmissibility of theories regarding the indigenous origin of the Armenian people.]*"

Moreover, Guroklian questions the concept of a well-known scientist I.Dyakonov regarding the ethnogenesis of the Armenian people.

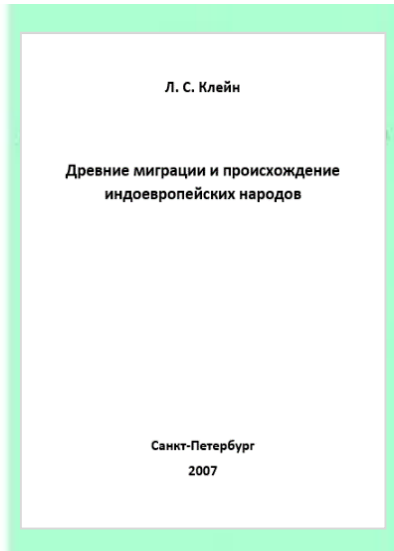


Mostly criticized are the authors of the textbook on the History of the Ancient East (History of the Ancient East, Textbook for Universities, authored by M.D.Bukharin, I.A.Ladynin, B.S.Lyapustin, and A.A.Nemirovsky, M., 2009).

The famous Russian historian A.A.Nemirovsky wrote several sections dedicated to Armenians and many other parts; hence, the main reason for the Armenian historian to express his anger related to Nemirovsky's position that Armenians' ancestors migrated from the Balkan Peninsula in the XII century. Interestingly, the most famous Armenian historians recently accepted this idea, too.



ARMENIANS' ATTEMPTS TO ESTABLISH THEIR INDIGENOUSNESS IN THE CAUCASUS



In the meanwhile, Guroklian criticized the research conducted by the Russian scientist L.S.Klejn regarding the history of migration (L.S.Klejn, "Ancient migration and the origin of the Indo-European peoples," St. Petersburg, 2007). The reason for this is the following statement (agreed with Schnirelmann) by L.S.Klejn about Armenians: "*While sounding "ultra-patriotic," the theory of indigenesness spreads only among populist politicians.*"

Why is it that the works by such well-known Russian scholars as Schnirelmann, Nemirovsky, and Klejn trigger an avalanche of criticism by modern Armenian authors? The answer is quite clear:

The scientific works of these scholars clearly and fairly indicate that the change of political situation in both Armenia and worldwide correlates with the major trends in the development of Armenian historiography and research conducted by Armenian authors on the ethnogenesis of the Armenian people. In short, the works of modern Armenian historians presenting Armenian historiography have an underlying conjunctural nature.

Modern works of Armenian historians primarily try to present the concept of Armenian indigenesness in South Caucasus or, at least, in Asia Minor. In response, I would quote the well-known scientist, Professor L.S.Klejn: "***...there is a very strong tendency in Armenian science to prove that Armenians lived in South Caucasus before: that is, they did not come from anywhere else, and their migration took place only within Asia Minor... They [Armenians] are very enthusiastic about the concept of having a homeland in Asia Minor or the Caucasus since, in this case, they do not need to deal with their past roots anywhere else as they live in their former homeland.***"

That is, it and we believe there is no need for further comment.

As the President said in his speech at the III Congress of World Azerbaijanis, *“The history of not only Nagorno-Karabakh but also of present-day Armenia was made in the territory of Azerbaijan. Our historical territory is inclusive of both the Iravan Khanate and Zangazur district. If we consider the map, we will see that the great Turkic world was geographically divided as a result of separating Zangazur from Azerbaijan and handing it over to Armenia.*

Indeed, the lands we have discussed here constitute the historical and present-day territories of Azerbaijan: first and foremost, this includes the territory of the Nakhchivan Autonomous Republic, the historical Iravan lost for certain reasons, the territory of western Azerbaijan used to establish modern Armenian statehood; western Zangazur (Upper Zangazur), Goycha, Daralayaz districts, and the area of Dilijan gradually appropriated by Armenia and "bestowed" to it during the Soviet period; finally, the territories of eastern Zangazur (Lachin, Gubadli, and Kalbajar) and Karabakh occupied through the Armenian military aggression.

Glancing over history, we come across an interesting fact: the Hay-Armenian claims to the historical Sisakana and Sakasene, and their fabrications regarding their indigenesness, reveal an insidious plan that has been implemented over the past years. They stole or destroyed the historical monuments and intangible cultural heritage of our people and changed hundreds of toponyms bearing the traces of our ancestors.

As a result, the territory of Azerbaijan decreased in size. The single territory of the Republic of Azerbaijan underwent division that caused the Nakhchivan Autonomous Republic's separation from the mainland. Azerbaijan lost its historical land route connecting it to Turkey and, conversely, Armenia gained a direct border with Iran.

I note with full confidence that Azerbaijan will retrieve the occupied territories of Karabakh and Zangazur as the Azerbaijani state possesses the necessary legal, historical, etymological, and linguistic resources to make this happen. Most importantly, the will of our President and the inexhaustible resolve and determination of our people will ensure the return of our lands.