



KAMRAN IMANOV

“What covers you discovers you”

(M.Cervantes)

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

or

**A story about the owners of cultural values in
the territories liberated from occupation**

Baku – 2021





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**Ancient texts and conventional sources expose Armenian falsifications
and fabrications. Baku, 2021**

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



OPENING SPEECH

The people of Azerbaijan are going through historical times. The period of destruction of Armenian myths, the period of the glory of truth and justice.

Under the leadership of the Commander-in-Chief, the President of the Republic of Azerbaijan, the Azerbaijani army returned the previously lost lands of Karabakh, occupied by the Armenian troops and remaining de-facto outside of the control of the Republic of Azerbaijan. The invaders retreated facing the power of arms, heroism and courage, patriotism and motivation of Azerbaijani soldiers and officers. Under the threat of complete destruction of manpower and equipment, the aggressor was forced to surrender, signing a statement to liberate the remaining occupied regions that were not freed by military means.

As the President of the Republic of Azerbaijan, Mr. Ilham Aliyev, said in his address to the people, *“currently we live in a period of special valiant history ... we are restoring historical justice...”*. The soldiers of the occupying country, which is building a mono-ethnic state, have been expelled from our lands, and thus **numerous old and new Hai-Armenian myths are destroyed and even the mono-ethnic to be state that is being created is unable to support the expelled invaders.**

The essence of the insidious plans of the Armenians was that in a mono-ethnic environment, relying on fictitious facts, distorting the political history and historical geography of other peoples and verbally exaggerating the role of the Hai-Armenian ethnicity exclusively in the space of the Hai-Armenian community, it was easier and more convenient to disseminate among of the population such mythologems as the "exclusivity" of the (K)hai-armyan, the "special mission" of the Khays, the "primary hearth of humanity", "Great Armenia", etc.

The “distorted history of Nagorno-Karabakh” and the myth of “the invincibility of the Armenian army” that have taken root in the heads of the Armenians for about the last 30 years and scattered to smithereens in 44 days



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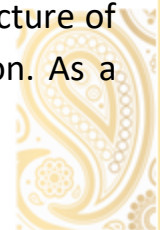
should be especially noted in the mythological series. The arguments behind this myth and arguments about the "incredible" and even "existential" motivation and combat capability of the Hai Armenians, coupled with the minefields and solid concrete fortifications created in the mountains, allegedly designed to defend the occupied Azerbaijani territories, have vanished.

It was an obvious result, as our cause is just – i.e., the restoration of historical justice. The Azerbaijani state was able to do the impossible in the Armenian consciousness and thus created a brilliant example to be quoted in the world history textbooks.

Dear friends!

Truly, the historical period we are going through is a period of debunking myths, a period of the triumph of truth and justice!

It worth noting that the essence of the insidious plans boiled down to the faded consciousness in the nationalist fog of, in fact, the only Khai ethnos living in the Armenian state, that kept deepening more and more, would bring the desired fruits of national unanimity. This happens as opposing voices to false mythologemes are not heard, possible objections of other ethnic groups are not voiced, and no protest wave is formed. As a result, the triumph of political mythology, which determines the Hai-Armenian ethnic picture of the world, the formation of a peculiar awareness of external realities and mechanisms of behavior in the Armenian ethnos. Taking root in the minds of the people, the myths of "exclusivity" and "suffering" and thus ambitions and claims towards other nations hinder a chance to face the alternative natural ordinariness, and the myth of a "special mission" denies international law – the cornerstone of the modern world order. The authorities and the intellectual elite, who support such mythologemes, themselves, as a result, become victims and captives of these fabrications. The point is precisely that deliberately presenting the ideology of a sober mind is experiencing difficulties in replacing the picture of the world that has arisen unconsciously and rooted in the population. As a result, everyone is trapped in political folklore.



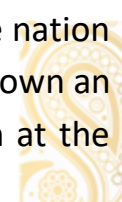
However, political folklore and a fictional picture of the world based on far-fetched theoretical theses on paper, fake-type falsifications far from the truth, numerous false books, and speeches, being designed for internal consumption, may work for a while, but facing real life they lead to bitter consequences.

Myths collapse, the reality that reveals the truth becomes obvious.

The result of our current great historic victory is the collapse of fiction. A vivid example of this is the destruction of the myth of the "invincible Armenian army" by the brave Azerbaijani soldiers and officers under the leadership of the Commander-in-Chief. Along with this myth, the myth of the "Armenian motivation", that is, the manifestation of exceptional courage in "protecting" the lands, was also dispelled. And finally, the myth of "a people ready for suffering, selfless and sacrificial people" was dispelled since their army with more than 10 thousand deserters was totally unable to hold the occupied territories.

The destruction of these myths and confirmation of aforementioned is obvious not only in the leadership talent of the Commander-in-Chief, but also in the undoubted intellectual superiority, courage and determination of the leader of Azerbaijan, Mr. Ilham Aliyev, in comparison with the leaders of the defeated country, precisely in the fact that he is the true leader of the people and the victorious country.

It is no coincidence, as the outstanding philosopher-educator Jean-Jacques Rousseau said, that "*there is nothing more dangerous than power in inept hands*". Such power does not serve the idea that it embodies, but only its own interests and therefore is useless and unstable. Because, as life shows, the bitter consequences of the mistakes of such leaders affect the nation and the latter pays a big price for that. History and reality testify about leader's special responsibility, of which he is the bearer since the fate of the nation entrusted to him is on his shoulders. Therefore, to govern the country so that the nation moves forward, he or she needs to make timely, correct decisions, and own an ability to choose, the ability to see the future, and this ability is born at the intersection of politics and law.





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The head of our state gave us the dignity of the victorious people, made us proud and happy for what we had done.

Let the pashinyans remember this.

No doubt, the victory is a demonstration of integrity and unity, patriotism, and spiritual strength of the Azerbaijani nation. This is a clear illustration of the boundless superiority of the tolerant, multicultural environment existing in our country in comparison with the nationalist sentiments in Armenia.

A new socio-political situation emerged in the region, when Azerbaijan is mobilizing its forces to restore the devastation left to us by the barbaric occupiers. We are faced with virtually destroyed material and cultural heritage of the Azerbaijani people, destroyed, or completely erased of the earth monuments of Muslim and Turkic culture. The returned lands have many monuments and Christian culture – churches, monasteries, etc., attributed to the heritage of Caucasian Albania, whose inhabitants were one of the ancestors of Azerbaijanis, and Azerbaijan is the successor of the lands of historical Albania.

The statehood tradition of Azerbaijan at all times carefully and respectfully treated its Muslim and pre-Muslim past, incl. Christianity and valued them as the heritage of the people of Azerbaijani. Therefore, the Pharisaic laments about the alleged destruction of Christian monuments on our land cannot but cause surprise. Moreover, most of the evidence of the Christian past since Soviet times and, especially during the occupation period, was subjected to redistribution and manipulation by Armenian falsifiers for the purpose of Armenization.

With regard to Albanian Christian monuments, the historical truth is not about Azerbaijanis unwillingness to preserve the monuments of their past, but, on the contrary, clearly shows the planned distortion of these monuments, the destruction of old inscriptions on them and the introduction of new ones, which should become "proofs" of their Armenian affiliation.



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In the current conditions, monitoring, both visual and material review of the state of monuments, as well as the study of historical evidence based on ancient texts and classical sources, is extremely relevant.

Dear meeting participants!


Let me talk of our lands liberated from occupation.

Loyal to their habits, Armenian scientists and politicians strive to appropriate the liberated primordially Azerbaijani territories and, spread lies about the historical Albanian lands all over the world on the basis of false sources.

It would be wiser to answer their claims with quotes from their own Armenian author F.Ekozyants (F.P.Ekozyants. "Israel Ori. Pandora's Box". Book 1). As the author suggest, we are talking about "the history of one hoax" and which is presented by Armenian researchers as a national liberation movement headed by the adventurer I.Ori against the domination of the Safavids and subsequent states. The essence of the mystification is that here we are not talking about the liberation movement of the Armenian people, but about attracting Karabakh meliks to their plans (I.Ori, son of melik), not to mention that it could barely qualify as a liberation movement since I.Ori presented as the "national hero" was a man who strove to achieve his private interests and personal goals.

This fiction, as Ekozyants writes, has its place among other falsifications. I quote from the Armenian author: *"Until the beginning of the 18th century the written history of the Armenian people was not rich and contained rare mentions of Armenia and the Armenians. Basically, these were the works of European authors, far from both Armenia and the people who inhabited them.*

Yet, 18th century literally exploded with historical "discoveries" and "brought out of oblivion numerous Armenian kingdoms, which no one had ever heard of, and which began to appear one after another through the efforts of a whole army of scribes, whose feathers very soon sparked in the vicinity of Noah's Ark – the mythical cradle of human civilization" (the font bolded by me).




Ekozyants stressed that **"...I dare to remind you that all these sources appeared or, more precisely, were miraculously" discovered "just in the period from the 18TH to the 20th century", where, as in the 17th century nobody knew about them!"** (the font bolded by me).

But who was the first to “enrich” the Armenian history and, from what time, was the start of the era of falsification of the Armenian history, filled with a multitude of mythologemes?

The author says that *“by symbolic coincidence, the era of “enrichment” of the history of the Armenian people began the next year after the death of Israel Ori in 1711. In 1712, on the island of Saint Lazarus, near Venice, **the Mkhitarist Order began its activity, and after a hundred years, only through his efforts, the history of Armenia and the Armenian people was overgrown with thousands, tens of thousands of "ancient" manuscripts, acquired "harmony" and was ready for to become a science”*** (the font bolded by me).

This means that at the initial stage, this community, consisting of 12 fugitive monks, which in a short time acquired a printing house and a library, turned into a full-fledged monastic complex. Based on the first few books and manuscripts brought with them, which in 1857 had already turned into thousands of "ancient manuscripts", several monks, as Ekozyants mockingly remarks, *"miraculously surpassed ancient and medieval scholars in their knowledge"*.

The fabrications and falsifications in the fake manuscripts began to be used by the Armenians and their supporters, and among the first spread of lies was the well-known Armenian publicist and translator G.Yezov, who, having on hand a number of unknown “new” archive documents from Europe and Russia, which were never published by large before, in his book "Relations of Peter the Great with the Armenian People" (St.Petersburg, 1898) converted the adventurer I. Ori into a brave national hero of the Armenian people who opposed the Muslims.



Thus, excluding a few primary original texts, moreover, seriously edited, and revised, "the history of the Armenian people" began to spread turning into thousands of fake "historical works" previously unknown to the world.

It should be especially noted that the originals of these fake works in the Armenian language never existed and could not be.

Dear conference participants!


Here we will leave the interesting and truthful thoughts of Ekozyants and turn to the work of another scientist of Armenian origin. We are talking about the most famous American Armenologist, professor at Michigan and Chicago Universities Ronald Grigor Suny (*"Looking Toward Ararat. Armenia in Modern History"*, Indian University Press, 1993).

Speaking about the Mkhitarists in his book *"Looking toward Ararat. Armenia in Modern History"*, the scientist highlights the special role of the clerical elite in the formation of Armenian history. He writes that *"the work of the Mkhitarist monks was nothing more than the foundation laid down that contributed to the emergence of secular Armenian nationalism"* and *"in the subsequent development of the national tradition, the accents of the clergy were given new shades, although the writers were constantly circling, returning to the themes originating in classical Armenian texts"*.

What topics are we talking about?

Suni presents the answer to this question with reference to another famous American scientist Robert Thompson as follows: *"... Armenia, though a small country, is very ancient, where there were quite a lot of deeds" (Moses), its people were converted to Christianity earlier than others and to him was shown God's grace (Agathangel), this is a people unshakable in their faith, faithful to ancestral traditions and ready for "martyrdom for their sake (Elisha) ..."*. These three nationalistic views refer to the fictional Armenian theses we have noted, formed by the chroniclers of Armenia.

In conclusion, I would like to dwell on the accusations of Armenian historians against Western scholars in connection with their alleged falsification



of the history of Armenia and the responses to these accusations given to them by Western historians.

Armenian historian Armen Aivazyan, in his book "Coverage of Armenian History in American Historiography (Critical Review)", accuses several well-known Western Armenologists and Caucasian scholars, including Armenians by nationality, professors Ronald Grigor Suni, Robert Thompson, James Russell, Richard Hovhannisyan of deliberate falsification of the history of Armenia.

His main argument, however, is *"to question, grounded in modern history and science, the position that the Armenian Highlands were not the source of the formation of the Armenian people and, instead, an urgent reanimation of the science rejected theory that the Armenians were aliens"*. Moreover, based on the presentations of scientists from Azerbaijan and Turkey. It is said that *"the Armenian culture in the works of the listed Western authors is presented as a continuation and borrowing of the Byzantine, Assyrian, Arab and other cultures. Historical Armenia is presented as a decentralized weak country, turned by the Iranian and Roman empires into a manipulated tool"*. Thus, *"although the Armenian military forces during the kingdoms of Hayas, Urartu and Yervanduni [Orontida] numbered several tens of thousands, and in the era of Artashesids, Arshakuni and Bagratuni they numbered from 100 thousand to 200 thousand warriors, the 5-thousand-year-old Armenian history is belittled"*.

The views of these authors were supported by academicians Grachik Simonyan, Manvel Zulalyan and others. In response to this, a number of scientists, mainly from Western countries, gave weighty answers to the high-Armenian chauvinistic and nationalist science at the conference styled "Rethinking Armenian Studies: Yesterday, Today and Tomorrow" on October 4-6, 2003 (Harvard, Cambridge and Massachusetts). Thus, professors Bardakchian, Russell, Robert Huseyni noted that in the Armenian studies of the Republic of Armenia *"science, full of xenophobia and ultranationalism, having become a leading tendency, leads itself to self-destruction"*.

Professor George Burntuyan noted that *"the basis of the claims of Armenians to Western scientists is that the "Armenian-American" researchers by their*

studies, damaging the Armenian claims to Karabakh, Cilicia, Nakhchivan, Ganja and Turkish Armenia, challenging the delicate issues of culture, including adoption of Christianity by Armenia. Thus, the conscientious, painstaking scientific results of Western scientists are rejected, without any grounds for that". That is why Professor Robert Grigor Suni concludes his statements with the following thought: "Armenian scientists are mired in a quagmire of nationalist thinking".

The reasons for this, as noted by the prominent scientist, are *"a consequence of the nationalism existing among Armenians in a convex form, the absence of roots and the substitution of fiction for historical knowledge"... "...this people, although usually, is proud of its historical past and heritage, but has no idea about it."*

It is hard to add anything to what has been said, and perhaps not even needed. However, we would like to share one fact, which was once published in the IA "Regnum", and this source of information said: *"[Armenian] scientific thought in historiography is subjected to intellectual aggression and funded by the US State Department, is reflected in the distortion of the history of Armenia since ancient times"*. In short, this information follows from the joint statement of a number of Armenian historians, adopted at the international congress of Armenologists in Yerevan.

Thus, the approach of well-known Western scientists, who take an objective position, including those of Armenian origin, failed to influence the Armenian studies in the nationalist swamp.

Therefore, the "New National Security Strategy of Armenia" presented by Pashinyan, who feeds from this swamp of nationalism, as was quite rightly noted by the Assistant to the President of the Republic of Azerbaijan Hikmet Hajiyev, appears *"like a fake history textbook"*, and this document, full of regular fictions, played into the hands of Armenian nationalism and shared with the broader public.

With this I conclude my welcome speech.



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It is well known that the main part of Armenian political scientists, as always, continues to appropriate the Albanian territories, present the ancestral historical lands of Azerbaijan as historical lands belonging to Armenia and spread this lie around the world based on false Armenian “sources”. As you can see, they do not hear the voices of either their own sane scientists or well-known foreign scientists, including those of Armenian origin.

In our report later, we will present new evidence exposing Armenian falsifications, including the views of the famous Russian scientist and theologian Pavel Florens, whose mother was an Albanian, the instructions of the famous Byzantine emperor Constantine Porphyrogenitus in the diplomatic correspondence addressed to tribes and peoples living in the region, and much more.

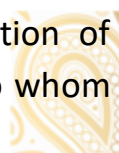
I wish the webinar success and thank you for your attention.

When it comes to the cultural heritage of historical Albania, about the ancient monuments in the present lands of Azerbaijan, it is obvious that the first question to ask is - who were the Albanians by origin?

We embark on our research with a wonderful thought about own origin of our compatriot, a native of the city of Yevlakh of Azerbaijan, Pavel Florensky, an Albanian by his mother Olga (Solomiya) Saparova. Pavel Florensky was an outstanding theologian, priest and mathematician who carried out genealogical research of his kind, which was reflected in his autobiographical work "To my children. Memories of the Past Days" (M., "Moskovsky Rabochiy", 1992).

The lines we cite from Florensky are dated 1916-1925. As a reference, we note that the father of P.Florensky, Alexander Florensky, was an Orthodox Russian, a civil engineer for the Trans-Caucasian railway. P.Florensky's mother O.Saparova came from the eminent Karabakh family of meliks, born in 1859 (after the closing down of the Albanian church and its joining the Armenian one).

P.Florensky writes: *"The Saparovs were among several Armenian clans that belonged to the heterogeneous and ethnically poorly mixed mass of the inhabitants of Armenia, to the branch that the Armenians themselves call "Alban". It is an offshoot of the most ancient inhabitants of the Mediterranean basin, the so-called Mediterranean race. As an ethnic bedding, this race lay in pre-Homeric Greece. In a purer form, the remains of it were given by the most ancient tribes of the Medes and Phrygians. Deeper to the northeast, they partly mixed with the surrounding Ararat population, and partly remained here as ethnic concretions. One of these concretions survived until the early Middle Ages near the shores of Lake Gokcha [Sevan], and around that time, forced by invasion, moved even further north, to the present Elizavetpol province [Ganja]. Five independent regions or meliks were formed there, which later fell under the vassal dependence of Persia, then Turkey..."* (the font bolded by me). Reading these lines, you admire the education and erudition of P.Florensky, because here we are talking about the Hatts (Hittites), to whom P.Florensky traces his Albanian roots through his mother.




In some other chapter he directly concludes: "***From the side of my mother, the blood of the Hittites flows in me***". It should be noted that this conclusion fully corresponds to the origin of the Albanians by Moses of Kalankatuk ("History of the Albanians") and the well-known historical evidence of the Cypriot and Caucasian migration of the Hittite/Hatti clans.

Albanian chronicler Moses of Kalankatuk noted: "*The Cypriots separated and left for the pagan islands from Hittites – the sons of Japheth, while their tribesmen living in the northern countries are ancestors of Aluans*" (Moses of Kalankatuk, book 1, ch.2) [Kittim (Choirokitia) - the ancient name of Cyprus and according to its ancient history in the IV millennium BC. was subdued by the Hittites].

P.Florensky in his later notes arrives to the main conclusion: "***The Karabakh Armenians are actually not Armenians, but a separate tribe ... In ancient times they were called Albanians, and the Armenians called them Akhavan***" (the text was bolded by the author). "*They originally lived near Lake Gokcha. Squeezed from the south, they moved to Karabakh, together with their princelings, bearing the family name Beglyarovs, after the name of their legendary ancestor Beglyar*".

Worth mentioning that the Saparovs also came from the Beglyarovs who settled in Georgia. In his "Memoirs" Florensky, emphasizing this, writes that several clans who settled in modern Georgia and did not return to Karabakh, incl. and the Saparov family, who "*were exceptionally cultured and very rich are the descendants of the Beglyar-Beglyarovs*".

Furthermore, in the "Notes on the Mother", begun in 1915, he notes: "*The main genealogy of the Melik-Beglyarovs is recorded in the Talish Gospel of the ninth century, on the first sheets. The Gospels were kept in the ancestral Church of the Melik-Beglyarovs, on Mount Khorek, where the ruins of their castle remain...*", "*they were stolen by the peasants,*" "*the strict orders of the Armenian Catholicos and even anathema were not powerful enough to force*





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this [peasant] family to return to that to the Church...". "There is also a record of the history of the Melik-Beglyarovs - in the Bolnisi Gospel, preserved in the Church of this village".

And, finally, in "Notes to the biography of P.G.Saparov" (about 1923): *"The history of the family is recorded in the Shulaver manuscript Gospel, a shrine of the local region. This Gospel is bound anew by Pavel Gerasimovich Saparov..."* [Florensky's grandfather, his mother's father].

In the shared quotations from P.Florensky, it is very important to understand the residence geography of the noble Albanian family of the Saparovs, descended from the same Albanian meliks.

First, we see that after the resettlement from the region of Lake Gokcha, the ancestors of P.Florensky lived in Karabakh. This, as different sources say, is the territory of Caucasian Albania. Pedigree record from the ninth century made in the Talish Gospel. Talish is a settlement (village) in the Terter region of Azerbaijan (in 1921-1991 - Mardakert region). This was the place where the residence of the Beglyarov meliks was in 1716-1750 and from where the family of P.Florensky is originally based on his maternal ancestors. Note that on October 3, 2020, the village, previously occupied by the Armenian armed forces, returned under the control of Azerbaijan.

In the 16th century, the ancestors of P.Florensky moved with their peasants to the settlement of Bolnisi, Tiflis province, now inhabited mainly by Azerbaijanis, bordering Marneuli in the Kvemo-Kartli region of Georgia (generally referred to as Borchali). P.Florensky also notes the record of the Gospel with the history of the family in Shulaver. Shulaver has a historical name (now Shaumyani), located in the Marneuli region of the Kvemo-Kartli region of Georgia (Borchali).

As follows from the above stated, **the geographical area noted in the "Memoirs" by P.Florensky, cited by us, covers Karabakh and Borchali (now on the border of Azerbaijan, Georgia and Armenia). It is these lands of historical Caucasian Albania that will become the subject of our attention below.**

Various sources (Albanian, Arabian, Armenian), the results of some modern authors are used for the study, but the works of the Byzantine emperor Constantine Porphyrogenitus (Porphyrogenetic, Porphyrogenetic), who was a contemporary of the events of the said historical period and have broad information on the South Caucasus of the 10th-11th centuries, were chosen as the initial and priority ones.

Noteworthy is the Composition of the Byzantine Emperor Constantine Porphyrogenitus (912-959) in Book I styled ***“On the regions belonging to the Roman Empire, where they originate from, what does it mean, which of them retained the ancient names and which accepted new ones”***, which tells about the empire’s regions or themes.

Information on the diplomatic correspondence procedure was included by C.Porphyrogenitus in his works under the title “Books of Ceremonies” (“On the ceremonies of the Byzantine court”), where in the second book, in Chapter 48, the author presents instructions for correspondence with neighbors. At the same time, diplomatic etiquette is of interest, namely, textual accompaniment and clerical conversion of Byzantine messages, which become evident when comparing the ceremonial nature of appeals to the recipients of our interest along with some other recipients of messages who played a significant role in the region and around it.

Before we talk on to the nature of the ceremoniality of the messages given in the instructions of Porfiry Porphyrogenitus, **a few words about the political situation of that and subsequent period in the region of interest to us.**

As you might know, the fall of the Albanian state led to the rule of the country by Arab emirs. Most of the Albanians, like the Turkic tribes settled in the area, converted to Islam, and their assimilation took place under the auspices of the Turkic principle. This Islamization also took place with the Caucasian tribes living in the country.

Aran-Albania, i.e., the flat part of the Albanian state became an Islamic country.

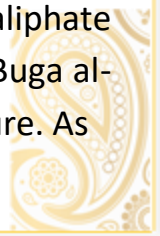


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As for the rest of the population of Caucasian Albania, which retained the Christianity, meaning both the Albanians and the Turks, they were in separate mountainous and foothill regions of the country in the ninth century and managed to preserve their political and ethnic formations in the following centuries. We are talking about the regions of the Lesser Caucasus (Syunik kingdom - ninth-twelfth centuries, Khachin kingdom – 12th-15th centuries, Karabakh meliks (15-19th centuries)), as well as the foothills of the Greater Caucasus (Sheki kingdom - ninth-tenth centuries). Having preserved the Christian faith, the Albanians were facing challenges. While the lowland part of the historical lands of Albania became Muslim (the lower reaches of the Kura and Araks rivers) and was ruled by Arabs, Christians in the mountainous parts of the north-west and south-west of Albania were forced, along with the preservation of confessional unity, to defend their national uniqueness. Thus, the Monophysites of them, as subsequent historical events have shown, will withdraw to the Armenian Gregorian Church, and the Dyophysites, having become related to the Georgian Orthodox Church, will assimilate and lose their national identity. According to the figurative expression of the famous scientist-Albanologist Z.I.Aleksidze, if there was a third direction in Christianity, the Albanians would adhere to it to preserve their originality and, probably, would have survived to this day.

Along with this, Vasak ruled in Syunik, Atrnersekh in Khachin, and Ketridch in Gardman. We emphasize that the ruler of Utica was Stepan Klip or Kon (before 835). And this was the land of the Suvarov-Sevordiks, the Christian Turks.

Let us remind that all the rulers of the fragmented Albanian and Turkic-Christian formations in the historical lands of Albania, due to the anti-caliphate sentiments, were seized by the Caliphate commander of Turkic origin Buga al-Kabir, taken to the capital of the Caliphate, and subjected to cruel torture. As





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for the ruler of the Christian Turks, in Utica Kona (i.e., Khona / Hunna) *“the clan, which was called Sevordik by the name of its progenitor Sevuk”*, it was he who manifested the unyielding faith of the Christians. It worth noting that Sevuk Sebuk, judging by the primary sources, is a common Turkic name of the Middle Ages and was translated as “beloved”. Let us remind that the founder of the Ghaznavid state was called Sebuk Tikin – the Beloved Prince. It was he who was the only one of the captive princes of Albania who perished as a martyr in the name of the confession of Christ (852-853). The Armenian chronicler John Draskhankertsi also has a story about the founder of the Suvar-Sevordiks, Georgi and his brother Arves, who were captured by Afshin's order and taken to the town of Paytakaran. *“There, the executioners for a long time, incessantly tortured them, trying to convert them from the Christ-given laws into the unrighteous laws of their Mahmet. But, since they did not bow to their speeches at all and did not agree to lose the kingdom of heaven and salvation and replace them with the death of an irreversible and vain life, they were ruined by the sword, and their names are inscribed in the book of life”* (John Draskhanakertsi Ch. XXXVII). That is, the names of the ancestor of the Christians-Suvar Georg and his brother Arves were included in the list of martyrs in the name of Christ. These events took place in the 899th year. Moses of Kalankatuk (Daskhurantsi), describing these events, calls Georgi and his brother Araves brave **Iberian** commanders who opposed Afshin and died a painful death (Book III, ch. XXII).

Following are examples of appeals to the following archons:

- Kogovita, Armenia
- Tarona, Armenia
- Mokka, Armenia
- Anzhevanchik, Armenia
- Syunik, Armenia
- Vayotdzor, Armenia
- Khachena, Armenia,

as well as three Sevordik Orkhonts.

The analysis shows that, **firstly**, in the diplomatic correspondence of the Byzantine court, the concept “Armenia” is used only for territories not included in the Byzantine Empire as its fem-provinces;

Secondly, the term “Armenia” used in the diplomatic correspondence does not imply any hierarchical subordination of the territories and formations of “Greater Armenia”, which in the indicated historical period was a formation under the Bagratid dynasty, and moreover, the use of the term “Greater Armenia” is an anachronism and looks absurd given the historical realities of the specified period;

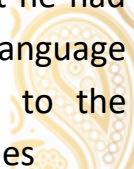
Thirdly, the use of the prefix “Armenia” in relation to the South Caucasian Albanian and Syunik formations (Khachin, Vayots Dzor, Syunik), as well as to some Eastern Anatolian Armenian formations (Kogovit, Taron, Mokka, Anzhevanchik) carries a confessional, not a territorial meaning, emphasizing the adherence to the Armenian-Gregorian Monophysite confession;

Fourth, the absence of the prefix “Armenia” in the diplomatic correspondence addressed to the archons (rulers) of the Sevordiks located in the Albanian province of Utik indicates that they were neither ethnically, nor confessionally, nor politically related to Armenia and were completely independent as an entity and from Caucasian Albania, presented during this period as a composite entity with a king north of the Kura and a grand duke south of the river;

Fifth, a separate indication of the addressee of the Sevordiks in the diplomatic correspondence of the Byzantine court shows the dominant role and significance of this tribal formation on the territory of Utica (where, by the way, several Christian monastic complexes were located, including Dadivang (Hutoveng)) and this factor will be the topic of our subsequent research.

In the following chapter, we will focus on Utica, where the Christian Turks lived, including the Sevordik Suvars, noted in the diplomatic correspondence of Constantine Porphyrogenitus. We will also study the beliefs of the Christian Turks and the material and cultural heritage left by them. Analyzing these issues, we will keep in mind, firstly, that many churches and monasteries were built in regions with a predominant Turkic-Christian population and, secondly, confessionally they were often originally Diophysite, i.e., Orthodox, not Gregorian-Monophysite. And to begin with, we will review the Dadaveng (Khudaveng) monastery, which was in the area of residence of the Christian Turks, and in particular, Suvarov / Savirov, Sabirov / Subarov, who, according to the Armenian chroniclers of Sevordika and the Arab ones, Savardia (Siyavurdia) in Armenian folk etymology means "black sons" (northern, ordisyn). It should be emphasized that the Armenian sources of the inhabitants of the province of Uti – Utiy (Utians) are called Sevordiks and that it was the Sevordiks who were the Christian Turks, and *"the inhabitants of Uti - Sevordiki are known among the external enemies of the Armenians"*. The previously cited Arab geographer al-Masudi left the following note: *"... The Kura River flows ... reaches the border area of Tiflis, which it crosses in the middle. Then it flows through the lands of Siyavurdia, which are a branch of the Armenians"*. As Zuckerman notes, they settled in the Albanian region of Uti, for the first time they meet in Shamkir, *"but this is by no means a seizure"*. We add to this that, according to historical evidence, the Dadivang (Khudaveng) monastery was located in Utica on the land of Metz Kolmank (Big Kolmans), associated with the ethnonym of the Turkic tribes of Kol (Kolans).

According to the Syrian chronicler Zacharius Mitylensky (fifth-sixth centuries), already in the V century the Turks of Azerbaijan and Dagestan had the Bible in their own language. The translation of the Holy Scripture was carried out by the Aranian (Albanian) bishop Kardost and it is very likely that he had Turkic roots: after all, it is impossible to rewrite the Bible into this language without perfect knowledge of the Turkic vocabulary. If we turn to the periodization in time, then the emergence of the Bible in Turkic coincides





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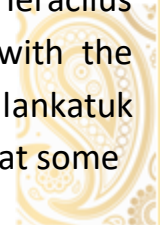
historically with the time of the compilation of the gospel of the Albanians and Iberians in the Caucasus and the Armenian Gregorian in Eastern Anatolia in the region.

Therefore, **Turkic Christianity in the region had the same ancient roots as the Ibero-Georgian, Albanian and Armenian-Gregorian churches.**

It is obvious that not all Turks in the South Caucasus adopted Christianity in the pre-Islamic period. The same Menander reports that due to the dissatisfaction of the emperor, "*the Roman commanders again intruded into Albania, forced the **Savirs and Albanians** to move on this side of the river Cyrus and continue to remain in the Roman country*". What does this mean? This means **that the Romans wanted to prevent the military resistance of the Albanians and Savirs, and that both tribes were the dominant population of Albania.**

The Arab chronicler Ibn-Hawqal left us information, that talks of Senakherib ibn-Suvar, the ruler of a part of the territory of Albania, including the region called Khachin of Karabakh. And in the region of Khachin rulers there were **Dadivank**, Gandzasar and other monasteries. In the same area was the settlement of Kalankatuk, where the author of the history of the Albanians Moses of Kalankatuk was born.

The chronicler Theophany the Byzantine characterizes the territories of mountainous Karabakh and Syunik as "*impassable countries of the Huns with rough and difficult roads*". It is known that the Byzantine emperor Heraclius I (575-641) in the period 612-628 fought irreconcilable wars with the Sassanian king Khosrov II Parviz. Part of these battles took place on the territory of modern Karabakh, about which the Byzantine chronicler Teofan and the Albanian Moses of Kalankatuk left us records about. During this campaign in 614, Heraclius overwintered in Albania, and already in 615, after several fights with the Sassanian troops, he began to return to his borders through Barda, Kalankatuk and further west against the river Ter-ter. According to some authors, at some





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point, two Sassanid armies squeezed Heraclius' troops and retreating from Aran-Albania to the west, he had to go through the Ter-ter River basin (historical Tur-Tur, or simply Tur) to enter impassable gorges and mountains. Moses of Kalankatuk wrote that two Persian troops after Terter pursued Heraclius back across the Suni country.

That is, mountainous Karabakh and Syunik are those countries of the Huns, about which Teofan wrote.

The phrase "the land of the Huns" from the chronicle of Theophanes the Byzantine brought confusion into the consciousness of modern researchers, for these impassable countries of the Huns lay on the way from Albania to Armenia. Many did not want to see historical Turks in Karabakh and Syunik.

It is clear that Irakli chose a difficult route in terms of landscape, but apparently this country was allied one, otherwise it was not necessary to take such a difficult path with the whole army through the mountains and gorges of Karabakh and Syunik. The fact that the Huns, or the Turks were his allies, is a well-known fact. Already in 617, returning to the Caucasus, *"in this country, he invited the Eastern Turks, called the Khazars, as his allies"*. According to Theophanes, the Khazar Yabgu left "40,000 brave warriors" with Heraclius, with whom the emperor went against the Sassanids. The main backbone of this 40,000 people army was made up of the **Suvar Sabirs and Barsils**.

In any case, we see that the territories where the Gandzasar and Dadivank monasteries are located in the Byzantine source is noted as a Turkic country. Moreover, Heraclius was the emperor of an Orthodox country. The Turks were not Armenians, but Orthodox Christians.

So, which Turkic tribes lived in these territories?

1. Kolans.

As we investigate the history of the kolans, first of all, we note that the territory where the Dadivank (Khudaveng) monastery is located, in the history of the Albanians is named as Metz-Kolmank (Big Kolmany). The first thing we are going to discuss is the tribes of Kolans (Kols), and although the exact boundaries of the Big Kolmany region are not delineated in the chronicle itself, according to the text itself, it turns out that the region was located between the basins of the Tartar and Gargar rivers.

An interesting historical fact cited by **Moses of Kalankatuk** testifies to the fact that in the territorial and confessional terms the region of Big Kolman (Metz-Kolmank) had nothing to do with the Armenians.

In the "**History of Alban**" **Moses of Kalankatuk** often mentions the name of blessed Israel - the bishop of the Metz-Kolmank region, whom the Albanians send to the country of the powerful Huns for negotiations. In the story related to this event, the rituals of the Caucasian Turks are described, where the names of Kuar, Tangri-khan are or the rituals of sacrifice to fire, water, etc. are also mentioned **Moses of Kalankatuk** also calls the country of the Huns, or Khaza(i)rs as Turkestan. The author highlights the sermon of Bishop Israel in their capital Varachan. Based on the text, it becomes clear that Israel's preaching was very long, and apparently lasted for several days. Several chapters are allocated to these events in the "History of Alban", due to the importance of its consequences for the country. It becomes obvious that Bishop Kolmanka Israel knew and could speak the Turkic language well.

This is very natural since it should have been an expert in their language to be chosen as a messenger to the Turks and for preaching. According to Moses of Kalantuk, the Turks of the Caucasus favorably received his speeches, offering to become their spiritual leader, did not want to let him go and listen to another vardapet. It is possible that he was considered as their own, as for the Turks who were very careful of own traditions would be inappropriate to listen to a speech



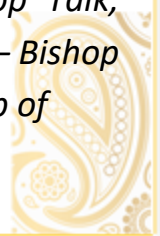
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of a stranger. Israel's answer was diplomatic: he cannot accept such a proposal without the consent of the Catholicos of Albania. After such an answer, the prince of the Turks Alp Ilutver equipped an envoy to *Albania* "with friendly proposals and a request [to appoint Israel] as the spiritual leader of the country of the Huns". Alp Ilutver sends another message with the same request to Armenia - "Bishoposapet of Great Armenia to Saint Sahak and the commander of Armenia, the many-praised Prince Grigor". The answer of Sakhak and Prince Grigor was interesting and said: "**he [the episcopate of Metz-Kolmanka] is under the rule of the throne, not ours, but the throne of Aluank. We would like and agree for him to stay always with you, but our co-throne Eliazar, Hairapet Aluanka, has the right and power over him. This is his decision**" (Moses of Kalankatuk XLV - Answer to the letter of the Huns). **Thus, the Armenian Catholicos recognized Kolmank's flock as the Albanian Church, whose patriarch was named as the co-throne by Armenian Catholicos.**

This is an important fact, where the territory and the bishopric of the Dadivank monastery by the Armenian church is recognized as Albanian.

Here is one more fact that testifies to the Albanian affiliation of Metz-Kolmanka with the Dadivank monastery to the Albanian Catholicos. In Chapter VII ("Epistle of the Catholicos of Armenia Iovhannes to Ter Abbas - Catholicos Aluank on the inviolability of the faith") **Moses of Kalankatuk** writes: "*To the kind, just, God-loving [bishops] and kind brother and co-throne to our Catholicos Ter Abbas, Bishop of Bahalat Movses, Bishop of Kapitalak Grigor, Bishop of Amaras Romik, Bishop of Balasakan Timotheus, Bishop of Shaki Ambakum, Bishop of Gardman Johannik, Bishop of Metz-Kolmanka Levond.*

From Iovhannes – Catholicos of Greater Armenia, Abraham – Bishop of Taron, Grigor – Bishop of Mardpetakan (tribe), Stepannos – Bishop Taik, Mashtots – Bishop of Khorhorunik, Gyut – Bishop of Vananda, Abdishu – Bishop of the Syrians. Pope – Bishop of Amatunian (tribe), Christopher – Bishop of





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Rshtunik, Sekundos – Bishop of Mox and from all other Armenian bishops, blessings, and greetings.

A sad rumor has reached us that certain predatory wolves in sheep's skin have come to your country from the monastery of Peter the Nasty, calling themselves beggars, and by their deeds Christ-haters, rejecting the Holy Trinity, and that they are unhindered plant in the souls of the innocent the tares of the accursed Nestorius and the Cathedral of Chalcedon, turn them away from the Orthodox faith, dooming them to eternal death...”

The above text reflects the events of the fifth century and as follows from the text of the letter of the Armenian Catholicos, at the beginning the Albanian bishoprics and bishops are mentioned after the Catholicos of Albania. It is obvious that the **Metz-Kolmank diocese was hierarchically included in the Albanian Church**. Moreover, considering the listing following the Armenian Catholicos of the Armenian bishoprics and their bishops, it becomes obvious that they were all outside the South Caucasus. Moreover, **along with the flock of Mets-Kolmank, the flock of Amaras, Balasakan and possibly the Zangezur Shaka were part of the Albanian diocese**.

So, where is Metz-Kolmank with the Dadivang monastery located? Let us highlight that

we are talking about the province of Uti, the one we wrote about, analyzing the diplomatic correspondence of C.Porphrogenitus and specifically to the Sevordiks who lived in the province of Uti.

Here are some more significant examples associated with the ancient Turkic ethnonym **Kol (Kul)** and which allows us to identify the main areas of residence of the ancient Turkic tribe **Kol (Kul)** or **Kolans**.

First, the Turkic tribe with the ethnonym **Kol** occupied a rather large territory of residence in Utik and Artsakh - the provinces of Caucasian Albania, in Syunik (Zangezur) and other places of today's Armenia. Geographic names with the root "**Kol**" are also found on the territory of Gazakh-Shamshadil and Tovuz-Dashkesan regions of historical Albania.

Secondly, the main area of residence of the Kolan tribe was the historical **Metz-Kolmank (Big Kolmany)**. As follows from the content of the “History of the Albanians” by Moses of Kalankatuk, this name testifies to the existence of the Kolana Turks in these lands since ancient times. This area was located in the basin of the Tartar and Gargar rivers. However, Kolans historically lived in Karabakh (Khachen-Artsakh, Sodk and other regions of Caucasian Albania). Here we meet such hydronyms and toponyms as r. Kolabag (Khojaly region), r. Kolatag (a branch of the Khachin-chai river in the Khojaly region), the village of **Kolatag** (Kelbajar region). Thus, this territory covers the lands from Agdam in the west along the river. Terter, Khachin-river up to the lake Goycha in Basarkechar.

Thirdly, a significant number of Kolans lived in the territory of Nakhchivan, Darayalaz and Meghri, which are now part of Armenia.

Fourthly, in the places where the Kolan Turks live today, there are toponyms such as Gervend (Garavend), Syrahavend (Shikhavend), Paravend (Piravend), Shahbulag, Kecheri, Alatakhtaly, Gyzyk-venk, Sygnak, Chapagchi, Goran, and also Garamanli, Goyunlu and many others in Karabakh and other regions of Azerbaijan, which testifies the links of the Kolana Turks with other Turkic tribes of the region. Along with this, the indicated places of residence are, first of all, the names of **branches and tribes** among the Kolans Turks. The indicated names with the ending "**vend**" show their ancient historical connection with the Bulgars-Turks.

Fifth, the monastery of Dadivang (Hotavang, Khudaveng (Azerbaijani) is located in the Kelbajar region, on the right bank of the river Terter is. This is territory of the Azerbaijani village of **Agdaban-Baglypeye**, where the historical tribes called Kolans lived.

Sixth, there are settlements of **Kolamidzhi, Kolatak** with a Christian population in the Karabakh region, the names of which most likely go back to the Kolana Turks. Historically, the group of Kolan tribes in Karabakh was numerous, but in the 16th-18th centuries some of them moved to Shirvan-



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Mugan, as well as Iravan, Nakhchivan-Vedibasar region of historical Azerbaijan. In particular, according to M.Barkhudaryants, part of the Christians living near Dadivank moved to the Yerevan region, where they founded the village of Yenidja (“new” in Turkic).

In addition, let us pay attention to several toponyms in which we encounter the root "kol". These toponyms, as a rule, are ancient, and in particular, we are talking about the toponym **Koltene**, found in Ptolemy (V, XII, 9), and where it is noted that “Koltene – along the Araks River”. Other toponyms are **Kolt** (in the middle armenian Gokht), located in Nakhchivan, or the eponymous district in Western Albania, mentioned by Favst the Byzantine (Favstos Buzand) in connection with the seizure of the Albanian regions of Armenia in 371.

One cannot fail to note the toponym **Kol**, which is a region in Armenia, noted by M.Khorensky, in connection with the description of the resettlement of the Bulgars from the North Caucasus to the Ararat Valley (Book II, Chapter 9). Likewise, in the name **Kogovit**, as a toponym, which should be read as **Kolovit** (Kola valley), we meet the component Kol (see M.Khorensky, book II, Ch. 23, and the correspondence of Constantine Porphyrogenitus).

In general, **the point of view about the Oguz origin of the Kolans prevails**, and below we give considerations confirming the Oguz version of the origin of the Turkic tribe Kolans.

First of all, in medieval sources in Anatolia, on the territory of Kilis lived a **branch of the Oguzes – beidili** and the Kolans living with them were attributed to them, and in a similar name Kolans are also found in other sources.

Secondly, Kolans are also found among another branch of the Oguzes – **the Qarapapakhs**, who lived in the Gazakh-Borchaly region and, in turn, are considered to be their branch.

Thirdly , in Turkey, in the province of Yozgat (the village of Kolanli), the Kolans were considered Turkmens, and as you know, starting from the 11th century. Oguzes who converted to Islam were also referred to as Turkmens.

Fourthly, some branches of the Kolans in the names of their places of residence had the ending “vands”, which testifies to their connection with the **Bulgar Turks**, Oguzes by origin.

2. Let us talk of the connection of the Kolana tribe with the ancient Bulgars.

According to Ibn-Dast in translation and commentary by professor of St.Petersburg University D.A.Khvolson *"the name Bulgarians" in a broad sense was common to different kindred tribes among themselves, and in a close sense the name "Bulgarians" belonged to one Volga tribe"*. Khvolson notes that *"Zeiss arrived at the same result came in "Die Deutschen und die Nachbarstämme" based on Byzantine writers"* ("News of the Khazars, Burtases, Bulgarians, Magyars, Slavs and Russians of Abu Ali Ahmed bin Omar Ibn-Dast, hitherto unknown Arab writer of the beginning of the 10th century, according to the manuscript of the British Museum", St.Petersburg, 1869).

In other words, **"Bulgar" is not an ethnonym, but a political name** and this means that in different historical epochs under the name Bulgars there were different, but related tribes. Thus, during the Great Bulgary time in the seventh

century, as noted by the Greek chroniclers Nikifora, Theophanes, and later by C.Porfirogenet, the tribe of Gunnugundur (apparently the Onogur) and later the Utigurs and Kuturgurs (Kutrigurs) were pointed. In the era of the Volga Bulgaria, the Bulgars proper, Barsils, Savirs, Balanjars, Esegels, Bilyars and other Turkic and Finno-Ugric-speaking tribes stand out. Later, a number of groups of Oguz-Pechenezh and Kypchak tribes, as well as Burtases, Madjars, Murome, and others, entered the Volga Bulgaria.

Some sources also mention **the tribes of Savirs, Avars, Abdals, etc.** among Bulgars, **and in the eighth century some sources record the following tribes of the Volga Bulgars – Chakars, Kuvayars, Yunans, Okhsuns, Kurigirs, Eskili, Sivans** among the Bulgars.

As we read Ibn-Dast, he writes that "Bulgars are divided into three branches: one branch is called **Bersula**, the other – **Esegel**, and the third – **Bolgar**". Thus, Bulgars are divided into 3 tribes – Bulgars, Esegels and Barsils. The name of the **Eskil tribe (Eskel / Esegel)** is of some interest here.

As a result, Khvolson concludes: "What tribe is implied under this name?" and summarizes that this name is pronounced "Esegel" or "Ese-gul" and "under this name were meant ... Saculi or Seculi, the present Seklis or Seklers, Szekely, as Magyars usually write and Sekel, as they call themselves". Note that this tribe long ago migrated to the lower Danube (10th century) and they were considered the descendants of the Huns, were akin to the Khazars and noticeably "in many respects differ from the Magyars with which they bordered. Therefore, Ibn-Dast "clearly distinguishes those from others and ranks the latter [Ese-gel] among the Bulgars".

In connection with the above stated, we will summarize some of the results and express our ideas.


Firstly, without the vocalization "SkI (Sgl)" and with the first letter "A" – "AskI (AsgI)", the name of the tribe must have a root basis, in which SkI (Sgl) or Cl (Gl) appears when voiced. Vocalization, as suggested by Khvolson, can be carried out by means of the vowels "o", "e", "y".

Secondly, the vowel, in which after the letter "k (g)" follows "o" or "e" leads the name of the tribe to the form **Skol / Sgol or Skel / Sgel**, recorded out by Khvolson (see his reading of "Esegel") and leading to the self-name of the tribe "Sekel", in our opinion, is quite acceptable. Moreover, the reading of "**Sgol / Skol**" is also quite acceptable. In this case, the root basis of the name will be kol (goal) / kel (gel).

It is known that the **Kangars (Kengerli) belong to the Pechenegs**. The ancient Turkic ethnonym "Pecheneg" in various ancient sources is expressed considering phonetic forms, as, for example, in the ancient Turkic "becheneks", Armenian "pachinaks", Georgian "pachanik", Byzantine "pachinaks", etc. The ethnonym is etymologized in two forms: either from the Turkic "badjanaks" ("husbands of sisters", in Azerbaijani) or "badja" ("sister's husband" and the suffix "nak"), as well as on behalf of the ancestor, called "Biche".

The well-known orientalist V.Bartold, relying on the works of Rashid ad-Din "Jami at-Tavarikh" ("Collection of chronicles") and Mahmud Gashgarly (Kashgarly) "Divan luga tat-turk" ("Dictionary of Turkic dialects"), considered the tribe of the Pechenegs as one of the Oguz tribes. According to Abulgazi (Khiva, 1seventh century) "Genealogy of the Turkmens", it is believed that the Pecheneg tribe was one of the 24 ancient Oguz (Turkmen) tribes. The famous Soviet historian and archaeologist S.P.Tolstoy also attributed the Pechenegs to the Oguz tribes. He also identified the Pechenegs with the ancient Saka tribe of **Aphasiacs (Pasians)**. The name of the historical area Basen (Basian in Georgian sources) in the modern Armenia in the south of the country Kangark is associated with these Scythians Pasians, or Bechen-Pechenegs. Academicians M.I.Artamonov and L.N.Gumilyov recognized the Pechenegs as part of the **Kangly** people. The Byzantine emperor C.Porfirogenet noted that some of the Pechenegs called themselves Kangars (kangarli in Azerbaijani). This shows the consanguinity and ethnic closeness of the Turkic tribes living in this territory.

Now let us talk of the sabir-suvars (se-vordiks) mentioned in the diplomatic correspondence of C.Porfirogenet.

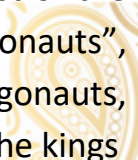


According to professor J.Campbell, the subareans are the ancient Hittites (Hittites) and the expansion of their habitat was associated with the creation of the first Hutt empire by Kedorlaomer in Elam (Susiana), a dynasty called Khubur-Subarti, which received the name, as noted above, "people of Subartu". **J.Campbell considered Hittites-Subareans as the ancestors of the people "Socho" or Saks, and the Hittites were a Turanian tribe.**

Thus, it should be emphasized that **the subareas are related to the Hittites and the Sakas** (J.Campbell, "The Hittites. Their inscriptions and their history", Montreal, Toronto, Williamson & Co., 1890). Professor Fessenden (Reginald Aubrey Fessenden, "The deluged civilization of the Caucasus Isthmus", Boston, T.J.Russel Print, 1923) **also talks of the kinship between Hutts (Hittites) and Sakovs (Scythians)**. Detailed information can also be obtained in a number of published books and brochures (K.Imanov, "Caucasian Albania and genetic analysis in the historical and geographical aspect", Baku, Intellectual Property Agency, 2016, 2019, as well as "Ancient texts and conventional sources expose Armenian falsifications and fabrications or about the original inhabitants of the territory of "Armeniya", Baku., Intellectual Property Agency, 2018, 2019).

We will confine ourselves to this information and move on to the Caucasus and neighboring regions and subars on these lands.

Information on the Sabir-Suvar tribes in the Caucasus and the Black Sea region was recorded since ancient times. If we start with the sources of ancient times, then Herodotus' calls suvars as **saspirs** (Σάσπειρες) and are localized between the Colchians and the Midians (Herodotus, I-104). The Greek author Aelius Herodian (second century AD) referred to them as **"Sapirs, or Saspirs"** (A.N.Garkavets, "The Great Steppe in Ancient and Byzantine Sources", Collection of Materials, p.353). In the "Argonautic" of Apollonius of Rhodes (III century BC) they are called **sapirs** (Σαπειρες) and the author, applying the epithet proud to them, placed them between the bekhirs and the Kolkhs – on the coast of the southeast of the Black Sea (Apollonius of Rhodes, "The March of the Argonauts", Book I, Ch. 390-400). Diodorus Sicilian, outlining the campaign of the Argonauts, marks a city with the name Subaris (Συβαριν), in which the palaces of the kings




of Colchis rose (Diodorus Siculus, "Historical Library", IV, XLVIII-1). In the above passage of Apollonius of Rhodes, the name of the royal city of Colchis passes as Kutai (Κυται-Cytea), which is possibly related to the name of the Hittites: as noted, the early Subars were once part of the Hittite Confederation.

The name of the historical region Ispir (Georgian Speri-სპერნი, Armenian Sper-Սպեր) in Erzurum province of Turkey is associated with the Sapirs. The same territories in Assyrian sources presented as the lands of the Cimmerians, that is, the Subars are later called Cimmerians in the Mesopotamian texts. Xenophon (fifth-fourth centuries BC), who visited these parts in his Ana-basis, does not mention the name Sapir, but on that territory, and more specifically in the basin of the **Arpasu** (Αρπασο) / **Arpachai** (Akhurian) river, notes the **Scythians**, which in all likelihood are the saspirs of Herodotus. This is also confirmed by the fact that the late antique author Procopius of Caesarea (VI century AD) lists "**the Huns, who are called Savirs**" (Procopius of Caesarea, "War with the Persians", Book II) in the basin of the Phasis River (modern Chorokh) and they are the saspirs of Herodotus and the sapirs of Apollonius.

Sabir-suvars are also found in the north of the Black Sea. Claudius Ptolemy (second century), naming them as **Savars**, lists them among the Scythian-Sarmatian tribes along with the Avarins, Agathirs, Aors, Alaun, Huns, Budin and other tribes (Ptolemy, "Geography", Book III, Chapter 5.28).

Historical information shows that part of the Subars (Savirs), who originally settled in Artsakh and Utik, went to the territory of present-day Hungary. In this regard, it would be reasonable to remind that Hungary (Macaristan) is **Madjaristan in the native Hungarian for the Hungarians Magyars, the Hungarian language sounds and is written as Magyarorsag**. Here the similarity of the terms "Arsax" and "Orsag" is clearly striking. Moreover, "Magyarorsag" is written in the form of "Magyarorszag", i.e., with the addition of "z", which enhances the sound of the letter "s" as the letter "c" sounds in Russian. If we divide "Magyarorszag" into two parts "Magyar + orszag", then in translation we get "Hungarian country (countries)".



Jordan (VI century) already shows Savirs, act as the most powerful Huns (Jordan: "On the origin and deeds of the Getae", 37). **Stephen of Byzantine (VI century), noting that "Sapirs are the people of the Pontic region, now called through the letter "β"- "Sabirs" (A.N.Garkavets, "The Great Steppe in Ancient and Byzantine Sources", Collection of materials, p. 448), makes an important point.** Many Roman-Byzantine authors recorded the Sabir-Subarean tribes (**Savra, Saubras, Sauras**) in different parts of Eurasia, including Anatolia.


Bernstam, referring to J.Klaproth (J.Klaproth "Tableaux historiques de l'Asie", Paris, 1825) wrote that **"the Sabirs or Savirs formed into a "nation" of several tribes (families)"**.

In the middle of the fifth century (456 AD) Savirs, inhabiting the North Caucasus, were part of the Avar Kaganate under the direct command of the **Onugurs**.

V.V.Bartold considered the Suvars to be part of the Bulgars (works., Vol. I-IV).

As we have already noted, the Suvars lived in the north-western Caspian region, and mixed with the Huns. G.Geibullaev believes that the Suvars penetrated Albania in several waves: **the first**, early (toponym Shabran / Shabran) - V century, - the second half of the 6th-7th centuries (Gumilev wrote that the Suvars occupied Albania in 552). According to A.E.Krymsky, the Suvars lived in the Kabala region and **northwestern Albania**. Suvars in Albania became **Christians** (see reports by Arab authors that Christians live in Shabran). It is believed that the emergence of Shabran refers to those Suvars who were among the Savromats - Sarmatians (K.Kremen wrote that the ethnonym Savromat was formed from the ethnonym Savar / Suvar).

By the middle of the VI century Sabirs, being the most powerful and numerous people in the Caucasus, captured the whole of Northern Albania, i.e., Shirvan and Aran. Derbent-Kabala became the center of their settlements and they stayed here for over 100 years (Mernert "Nomadic tribes in the steppe zone of Eastern Europe", "Essays on the history of the USSR", M., 1958).





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It worth noting that the Hunnic tribes initially settled in Albania (second-fourth centuries), then the tribes of the so-called Onogur union or the Hunno-Bulgar union headed by the Onogurs (end of the IV century until the middle of the second half fifth century) and, finally, the Sabir union (second half of the fifth century – sixth century).

As for the Suvars who settled in Albania, referred to in Armenian sources as Sevordiki, the most compact part of them, having converted to Christianity, settled in Utica and, according to V.F.Minorsky ("History of Shirvan and Derbent", Ararat, 1897), "were listed among the external enemies of the Armenians".

It should be noted that the Khazars themselves in historical chronicles were often called suvars (Ligeti LA magyar. 345.1.; Nemeth Gy.A honfoglalo. 192.1.; Bartha AA magyar. 519.1.; Erdelyi IA magyar. 25-26.1.), which testifies to the size and influence of the Subar tribes themselves in the power of the Khazar Kaganate. (Honfoglalo. 192.1.; Bartha A. A. magyar. 519.1.; Erdelyi I. A. magyar. 25-26.1.). The ethnicon "sabarty" ("savart") is identified with the Arabic "assavardiya" by Baladzuri, an Arab historian of the second half of the ninth century (about 892): Z A.I. S. 220-221, 233-234), with the ethnicon of Armenian sources "**Sevordik**", as well as with the Latin anthroponym "**Zuard**" of the Hungarian anonymous (SRA. I. P. 41, 75, 77, 78, 80, 90, 92, 93) and the author of the 13th century Shimona Kezai (Ibid, P. 160, 167).

It is obvious that the historical trace of the Subars-Sabirs in Anatolia and the Caucasus was very strong. These were powerful Hunnic tribes, which later spread to vast territories of Eurasia. Even during the time of the Byzantines, they returned to Anatolia and settled there.

The Subars themselves played an important role in the history of Azerbaijan and in the ethnogenesis of the Turks of the region. In any case, the second name of the Albanian region Uti, which in the texts of the Grabar passes as **Sevordik**, is associated precisely with the Suvar tribes. **Armenian sources often call them**

khons. According to the Byzantine author Menander Protector, the Savirs are the most numerous tribes in Albania. He notes *that "Under Cesar of Tiberias, the Roman commanders attacked Alvania, took hostages from among the Savirs and other peoples and returned to Byzantium"* (Menander Protector, "Continuation of the history of Agape", excerpt 44).

The strongest branches of medieval subars are the tribes of Karabulak (Black Bulgars) and Karamanov. Many toponyms of the Caucasus with the name Kara-Bulak (including in Karabakh) are associated with the name of the branch of the same name of Subaro-Sabirs. The Karabulak people also left a significant trace in the ethnogenesis of the Circassians, Kabardins and Vainakh peoples. A significant part of the Subar-Sabirs, who adopted the Christianity in the late Middle Ages, assimilated with the Romanians, Balkan peoples, Greeks, Armenians, etc. We have already discussed that they formed the core of the early Magyars.

It is known that **Karamanli** is a Turkic-speaking ethnic group of the Orthodox faith that lived in Karaman (Konya, Yermenak) and in central Anatolia (Cappadocia).

There is a theory based on Karamannam and the author Oguznam Yazidzhioglu of 1423, noting that the **Karamanids** were descendants of **Af-Shar** (i.e., Oghuz) who emigrated from **Arran** to **Sivas** due to the Mongol invasion of 1230. Another theory says they came from the **Salur clan** or from **Bayandur**.

In this regard, we find it useful to share a fact testifying to the ethnic connection between the Suvars / Savirs and the Karamans.

Venk, which the Armenian side calls Charekvank, is in the Gadabay region of Azerbaijan, 7-10 km down the hill from the village of Seyudlyu, closer to the bank of Shemkir-river. Locals call this temple Maysara. We do not know the translation of the word "charek" from the Armenian. Perhaps a derivative from the root of "char" - "bad, evil, thin, vicious, insidious, unfortunate, villainous", etc. According to the Armenian side, the monastery got its name from the fortress of the same name Charek, which is located slightly higher than Vank itself. The people call this fortress **Namerd-gala**, which is consonant with the



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Armenian "char". It is known that this territory of Uti is an ancient settlement of the Utians of the Sevordiks (Suvars). There is interesting information on the construction of this monastery at **Arakel Davrizhetsi's** book (Tabriz): *"... **and Bishop David, [a descendant of] a princely family called Karamanents, from the Shamkhor Gorge – having arrived, lived in the Great desert monastery, and then having left there, he went to the Shamkhor Gorge and built a monastery there, called the desert monastery of Charekaget, where numerous brethren live to this day and [there are] very strict rules and regulations, and Bishop David himself died and was buried there. And many, many others who lived there and died before God, as well as those who, having left there, founded deserts and monasteries in other places"***.

According to the Armenian side, this bishop lived in the 17th century and the monastery was built during that period. It turns out that even at that time, Christians-Karamans lived in Gardman-Utika-Sevordik, who remembered their ethnic roots. According to the information of Arakel, this David studied at the Tatev monastery, while that site is noted in Armenian texts as "Tatskaya desert (desert monastery)". It is curious that the old generation of Azerbaijanis called this monastery "Tat Evi". That is, the very name Tatev is Azerbaijani (Turkic) in origin, or the Turkic version of the Armenian version "Tatskaya desert", or "abode".

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

Arab chroniclers paid much attention to the suvars. Thus, the Arab chronicler, the author of "Futuh əl-buldan" Belazuri (died in 892), referring to the suvars (siyavurdiyya / sevordiks), notes that Shamkir is an ancient city and Salman ibn Rabiya al-Bahili sent an army there to conquer. This city remained lively and as an administrative town until its destruction by siyavurdiyya (suvaras). Siyavurdi-ya (Suvars) – the tribes that gathered after Yazid ibn Useid left Irminiyya - this is how M.Fayda (Ankara, 2002) translated the said work of Belazuri into Turkish.

Let us explain that the Arabs, relying on the Byzantine system of administrative division from the Emperor Justinian (527-565), identified,



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according to Belazuri, as-Sisakan and ar-Ran (Aran) as Irminiya 1, Gyurzan (Georgia) – Irminiya 2, and the Anatolian territories (mainly, including Armenia) were Irminiya 3 and Irminiya 4, respectively (here Irminiya is Armenia). Below is how the quoted passage is given by Al-Belazuri Ahmad ("The Book of the Conquest of Countries") translated by P.K.Zhuze in Russian ("Materials on the History of Azerbaijan", issue III, Baku, Society for the Survey and Study of Azerbaijan, 1927).

"... Salman ibn Rabiya al-Bahili sent an army to the city of Shamkur, which was considered an ancient city and occupied it. Since then, the city did not cease to be inhabited and flourishing until it was destroyed by the Savardites. It was a people who flocked from different sides, grew stronger and rampaged after Yazid ibn Ussayd left Armenia. But in 240 (854) he was restored by Buga, a client of Mu'tasim-billakh, may God have mercy on him, being the ruler of Armenia, Azerbaijan and Shimshat, and settled part of the Khazars in it ...".

In the comments of N.A.Karaulov to the publication "Information of Arab writers of the 10th and 11th centuries B.C. about Kavkaz, Armenia and Azerbaijan", regarding the city of Shamkur he says: "Shamkur is the current Shamkhor [Shamkir]. In the first half of the seventh century B.C. Salman ibn Rabiya subdued the city under the rule of the Arab caliph Osman. After that, the rebellious Savardians (neighboring inhabitants) destroyed this city, but the freedman of the Caliph Mustasim, by the name of Buga, a Turk by birth, rebuilt it...".

We will provide additional clarity to the above texts. Suvars (Siyavurdiya / Sevordiks) have been known on the lands in question since ancient times, and not later than the fifth – sixth centuries (especially from the second half of the fifth – the second half of the sixth century during the period of the Sabir unification of the Hunnic tribes) Suvars lived in dense mass on the lands of Caucasian Albania and were, in fact, the owners of the territory of the Uti region.

Note that, in general, the Suvars (Sevordiks) lived in the Caucasus and the coasts of Pontus in the 8th centuries (second-ninth), of which 2 centuries (2 centuries from the death of Attila to the entry into the Khazar Kaganate) (453-



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about 650) Savirs occupied a dominant position in the Eastern Ciscaucasia. At the same time, they acted on the side of Persia, then Byzantium, entered the Hunnic, then the Bulgar confederation and led an autonomous nomadic and sedentary life, had their own statehood in the Caucasus.

It is **important** that the savirs in their long history did not suffer fateful defeats in hostilities, and in extreme circumstances they changed their place of deployment.

After the Arab conquest of the territory of Caucasian Albania (VII century), the Suvars, who adopted Christianity in a large group, and, first of all, in the Uti region, offered fierce resistance to the Arabs. Even though in some points of the lands of the Suvars (Shamkir, Tiflis), the Arabs established fortress posts to enforce obedience, the neighboring Suvars did not accept this.

The events described above, when the Suvars destroyed the Shamkir fortress under the command of the Arabs, refers to the first half of the seventh century, and the events of the restoration of the Shamkir fortress by the commander Buga, to the first half of the ninth century. Thus, the Suvars ruled in the lands of Uti until the seventh century. and after the events described from the 7th to the ninth century. **It is possible to trace the presence of the Suvars in the Uti region, from the early Middle Ages to the 10th century, i.e., until the era associated with the diplomatic correspondence of C.Porfirogenet and the confessional crisis in Albania, which led to the collapse of the Albanian kingdom.**





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Thus, we conclude that for at least 5 centuries the Suvars lived in the province of the Uti region and conducted their own independent policy, did not obey the centralized Albanian state. During the period of the weakening of the Albanian statehood (its conditional unified representation – the king of Albania on the left bank and the grand duke on the right bank of the Kura), as well as the Arab rule in Aran, the Suvars as a whole, remaining independent, paid tribute to the Sajids – Turks by origin. Only in the 11th century, after the Albanian kingdom fell, and Albania, being dismembered between the rulers of Aran Shaddadids and temporarily Bagratid Armenia, the Suvars became dependent on the Shaddadids, who came to power in Aran after the expulsion of the Salarids. Later, during the period of the Seljuk conquest, part of the Suvars converted to Islam.

As we can see,

the Suvars owned Utik, being Christians, had nothing to do with Armenia, and the diplomatic mail of Emperor C.Porfirogenet was specially addressed to them. The Dadivang monastery complex was in the lands owned by them.

This chapter is devoted to the monastery complex of Dadivang (Khudaveng) and others, with the earliest indication of Dadivank in the "History of Alban" by Moses of Kalankatuk in connection with the events of 821-822. Comparing the available translations from ancient Armenian, we note that in Kerop Patkanov's translation of this work, published in 1861, the name of the monastery is Dato, and in the translation of Sh.V.Smbatyan (1984) as Dadoi vank. Any information related to Dadivank before this period has not been preserved. However, according to archaeological data on the site of the monastery there were buildings of an earlier period, dating back to the 5th-6th centuries A.D. There is also historical evidence that Dadivank at the beginning of the 13th century was the seat of the Albanian Catholicos.

It is extremely important to indicate – who inhabited this territory?

The inhabitants of the lands where Dadivank is located were originally the Saks, since the monastery is located on the territory that the ancient authors call Sakasena. The modern Kalbajar region of Azerbaijan is located at the junction of the historical **Si-Sakan (Syunik) with Bala-Sakan (Small Syunik)**.

In the antique period, **Saki-Gargars** lived on this territory, and the region has old copper and other mines, as well as place names associated with Gargar, which we will dwell on below.

But first about the Saks, as about the original inhabitants.

Strabo and other ancient authors call the Kura-Araks basin **Sakasena**, that is, the land of the Saks, the territory of residence of the Saka tribes. In the book of Moses Khorensky, this Saka territory is divided into Si-Sakan and Bala-Sakan, or into Syunik and Small Syunik. According to the information of the Khorensky **Saki, part of the territory is called Syunik, but the Persians more accurately call it Si-Sakan** (Narration of Moses of Khorensky. Book I, ch. 21-22). This part of the text makes one think and, moreover, hides the etymology of the names Si-Sakan and Syunik. It should be noted that in the Middle Persian language - "si" is the equivalent of the numeral "three". In this case, "Sisakan" is etymologized as

"**Three Saka**". But the term **SAK** from the proto-Turkic language is translated as "**arrow**", and sometimes as "**arrowhead**", or "**spearhead**" (Cem Dilchin, "Yeni tarama sözlüğü", TDK yayınları. Ankara, 2009, p. 189). Thus, "Si-Sakan", or "Three Saka" turns out to be another name for the 12 Oguz groups from the **UCH OK – Three Arrows** association. Apparently, the historical Sisakan-Syunik was not accidentally also divided into 12 regions.

The term "OK" (with modifications **OX, OQ and OĞ**) - "**arrow**", as well as "**generic structure**" is also a synonym for the term "Sak" in the ancient Turkic language. Many Turkic tribal unions called themselves this term. So, one of the meanings of this term will be "arrow", and another "generic structure" ("Ancient Turkic Dictionary", Academy of Sciences of the USSR, Leningrad, 1969, pp. 367, 370). Let us give examples of Turkic tribal structures in their name using this term: ON OK (ten arrows), BOZ OK (broken arrow), ÜÇ OK (three arrows), etc. If we consider that the preform -an in Persian is a plural suffix, then **Si-Sakan** in Turkic will more accurately be like **Üç Oklar**, that is, in the plural. Let's add to the above the region name **Shamshilde** (Turkic adaptation in the form of **Shamshadil**), which was located in the northern part of the historical Sakasena. This toponym is also translated from Georgian, namely, "Three Arrows". The name of this region comes from the "Armenian Geography" attributed to Ananii Shirakatsi. The translator and commentator of the text Kerop Patkanov, quoting the Armenian chronicler John the Catholicos, notes that the name of this toponym is translated as "Three Strela" ("Armenian geography of the seventh century", translated by K.Patkanov). The same about Shamshilde – Three Arrows is noted by another Armenian translator of texts from the grabar Nikolai Emin in his edition of the Russian translation of the work of the vardapet Vardan (Vardapet Vardan, "General History", translation and commentary by Emin, 1861).

What are these three arrows? Three Arrows are nothing else than the Turks from the Oghuz tribal association Üç Ok. History knows no other three arrows besides the Oghuz Üç Ok.

A similar link also exists in connection with the toponym Balasakan (**small**



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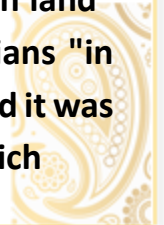
arrows), which is also called Small Syunik in Armenian texts. M.Khorensky calls Balasakan as Small Syunik when he talks about the death of Grigoris, the grandson of the Parthian Gregory the Enlightener (Book III, Chapter 4). Balasakan, in other words Small Syunik is also called as Sisakani-Kotak by M.Darbinyan, the translator of the book of John Katolios (Draskhanakertsi) (Hovhaness Draskhanakerttsi, "History of Armenia", Yerevan 1984).

Analyzing the facts and evidence presented, we conclude that in Khorensky's book the history of the Scythians of the Caucasus and Anatolia is attributed to the Armenian-Khai ethnos. It is no coincidence that revising the "Table of Nations", the mythical forefather of the Armenians, Haik, in the book of Khorensky is placed as a descendant of the biblical Torgom and Ashkenaz, who, according to the biblical tradition, are associated with the Scythians. It should be noted that the Old Testament tradition also traced the genealogy of the Turks and steppe peoples to Torgom, Ashkenaz and some other hypothetical descendants of Japheth.

Here is what, for example, is noted in the Jewish "Table of Nations" about the clan of Torgom: *"Togarma (Torgom) consists of ten clans of them Kozar (Khazars), Petsinak (Pechenegs), Alan, Bulgar, Kanbina, Turk, Buz (Oguzes), Zakhuk, Uf (ancestors of the Bashkirs), Tolmats (the name of the Turkic tribe)"* (Book of Iosippon, "Table of peoples", 1978, pp. 3-9.).

As a result, M.Khorensky and other Armenian authors consider the Scythian history of Eastern Anatolia to be the beginning of the history of their ethnos.

Everything that was stated pursued quite definite goals, namely, to show that the land in question from the earliest times is the "deaf Scythian land" of Aeschylus (sixth-fifth centuries BC), "a pitiful sight for the Scythians" in Lucian's "Chained Prometheus" (second century AD), i.e. Saka land and it was the one who later turned into Albania with Albanian inhabitants, which



according to Khorensky, the tribe of the Utians and the principality of the Gardmans, Tsavdeys and Gargars were descendants of Sisak, that is, they had a Saka origin.

The surviving sources contain information about the **Suvar-Sabirs, Kangar-Pechenegs**, and other Turks from the Hunnic Union. **Savir Subars in the South Caucasus and in the surrounding territories have been observed at least since the time of Herodotus. In the antique period they are characterized as Scythians, and in the early Greco-Byzantine period as Huns and later as Turks.** Several toponyms from the Caucasian Albania time (Kalankatuk, Sodk, Sisakan, Balasakan, etc.) testify to the Turks as ancient inhabitants of these lands.

Dwelling on the origins of Christianity in Azerbaijan, it is critical to emphasize its long and rich history. So, in connection with the persecution of early Christians in the Middle East, in Rome-Byzantium and Sassanian Iran, early Nazarene Christians and Christian Jews could have moved to the territory of Azerbaijan. This is also evidenced by some facts of the existence of Christians of Nasrani in Azerbaijan. Also, quite often, driven by the Byzantines, Syro-Christians moved to the Caucasus, lived a deserted lifestyle in secluded, remote places. Not infrequently, the Syrian elders could be bishops, or instructors of churches and monasteries. **However, this is a separate topic, and let us dwell on the etymology of the name Dadivank (Khutavank) / Khudavenk.**

The presented names of the monastery as **Dadoi, Dato, Dadui** are not very informative. Mkhitar Gosh attributes the foundation of the monastery to the apostle. In the passage "History of the country, Aghvank, compiled by the vardapet Iovannes Tzaretsi", cited in the book of Arakel of Tabriz, the monastery is named after the Apostle Thaddeus-Taddey. It should be noted that the village of Tzar (Zar) is in the Kelbajar region, and Vardapet Tsaretsi, apparently, originated from there. Today's Armenian church tradition connects the foundation of the monastery not by Taddey himself, but by his disciple named Dadi. **This confusing information suggests that the very origin of the temple, ascribed to the apostle, or to his disciple, are late tie-in.**

The following question plays a fundamental role in revealing the belonging

of Dadivank: to which throne did the monastery belong to?

There is clear information about the belonging of the episcopate of the Dadivank monastery to the throne of Albania in the history of the Albanians of Moses of Kalankatuk. First, this is the epistle of the Armenian Catholicos John (Yovanes) to the Catholicos of Albania Ter-Abas, and the Albanian bishops, and this is discussed in the 7th chapter of the second book of the History of Alban. In addition to the Armenian Catholicos, the epistle was signed by the Armenian bishops. This epistle lists the episcopates of Albania and Armenia. The episcopates of Albania are as follows – Bahalat, Kapitalak, Amaras, Balasakan, Shaki, Gardman, Mets Kolmank.

The Dadivank monastery was around Metz Kolmank (great Kolmany). Also, Shaki (Sisakan) is listed as the episcopate of Albania.

The listed Armenian episcopates are as follows – Taron (northern Syria), Taik (Erzurum-Erzinjan), Vanand (Kars), Rshtunik (southern Lake Van), Moks (southwest of Lake Van). As you can see, all Armenian bishoprics are located outside the South Caucasus. This epistle is associated with the events of the second half of the sixth century.

The second case in the history of the Albanians relates to the history of the Bishop of Great Kolmany Israel. The Turks of the eastern Caucasus asked him to be their mentors, writing a letter to the Albanian and Armenian Catholicos. In response, the Armenian side noted the flock of this region as assigned to the Albanian throne.

These events date back to the seventh century. Yet again, the confirmation is the Armenian-language historical source. We talked about this earlier.

Also, the author of the short book "History of the Country, Aghvank" from 1583, Iovannes Tzaretsi describes these lands as Albanian. Recall that Tzar (Zar) is located about 20-30 km from Dadivank and Iovannes Tzaretsi also mentions this monastery in his work.

The area where the Dadivank monastery is located, in the history of the

Albanians is known as Metz Kolmank (Big Kolmany). Although the exact boundaries of the region of Big Kolmany are not specified in the chronicle itself, but according to the text of the book itself, it turns out that the region was located between the basins of the Tartar and Gargar rivers. Moreover, except Kolmany, we talked earlier about different hydronyms and toponyms in this region as r. Kolabag (Khojaly district), r. Kolatag (Khojaly district, Khachin-chai branch), the village of Kolatag (Kelbajar district), and the habitat of the nomadic Turkic group Kolany (From Aghdam to Basarkechar) and geographical names associated with this group. These all lead to the idea that all these names are associated with the root base - "kol". It should be noted that geographical names with this root are also found in the territories of Gazakh-Shamshadil and Tovuz-Dashkesan regions of historical Albania. To this day, toponyms and hydronyms associated with the Gargar tribes have been preserved in the same territories. It is interesting that along with the Gargar toponyms in the same regions there were regions, the historical names of which are associated with the root - "kol". The historical region of Kol in Tashir-Kolagiren, Shamkir and finally Kolmany in the Kelbajar-Agdere region are **confirming and important evidence**. The existence of many copper, gold, silver mines on the territory of Karabakh and Basarkechar, as well as Gazakh-Shamshadil and Tovuz-Dashkesan regions, allows us to associate these names with ancient Turkic roots - "kal / kol", related to the processing of non-ferrous metals.

According to Baladzuri and other Arab sources, the Caliphate commanders in the Kazakh territory and in other places had to build strong fortifications. Baladzuri mentions the outrageous Savardites destroying these Arab fortifications [Baladzuri, Book of the Conquest of Countries (Materials for the study of the history of Azerbaijan, issue III). Baku, 1927, p. fourteen]. The Savardites, or Savardiyya of Arab sources, were the Turkic tribes of the Suvar-Sabirs, who have lived in the Caucasus and adjacent territories since ancient times.

As the Albanian historian Moses of Kalankatuk wrote of the Albanian

prince Jevanshir (? -670) from the Parthian dynasty of Mihranids in connection with the Arab campaigns: *“was in great concern, as he thought that maybe the hordes of the South, taking the country, would trample him under their feet. Although he could summon countless hordes of Turkestanis to his aid, he agreed to submit to the yoke of the Southern ruler”*. Further, the author of the Albanian chronicle notes that *“When the ruler of the South heard about the great honors that our Prince enjoyed with the Greek emperor, how he bridled the peoples of Turkestan, he could bring them in and out [through the Hunnic gates] by his kinship with them, jealousy was kindled in the heart of the conquering ruler”* [The story of Aghvan Moses Kagankatvatsi. Translated by K.Patkanov. St.Petersburg, 1861, p.156]. An interesting fact in this mention is also the fact of Jevanshir's kinship with the Turkestanis, that is, with the Khazars.

In the 65th chapter of the second part of his book, M.Khorensky describes the activities of the Parthian king Valarsh (Vologues IV (148-190)) from the Small Arsakid dynasty. He talks how Valarsh encircles a large suburb on the **Kasakh** (Κασακχ) river with a wall, about his war and death during the battles with the barsils, whom Khorensky also calls "powerful arrows" [Narration of Moses Khorensky. Translation by N.Emin. Moscow, 1858, p. 134-135]. We are talking about the Kasakh river, mentioned above and which is one of the left tributaries of the Araks. From this passage, we can confidently conclude that **the name of the hydronym Kasakh and the ethnonym Barsil are associated with the events of the second century AD**. According to the German orientalist historian Josep Marquart, these events took place at the turn of 197-216. [Z.V.Toqan, Umumi Turk tarihine giriş. İstanbul, 1970, p.469].

Analysis of the Dadivank inscriptions allows us to conclude that most of the names of the Khachin dukes were of Turkic-Azerbaijani origin. These are such names as Kurd, Asan, Akbuga, Ulugbek, Aitin, Tursun, Seiti, Altun, Dzhanshi, Cholbek, Sakar, Aslanbek, as well as Mama-Khatun, Arzu-Khatun, Mamkan, etc.




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As noted earlier, in 704-706 based on the denunciation of the Armenian Catholicos Elijah, the Albanian Catholicos Nerses Bakur – Chalcedonite was overthrown (for the Chalcedonism of the Albanians, see the "Orthodox Encyclopedia"). It was also noted that the Albanian statehood ended with a confessional crisis of the 10th century, caused by attempts to plant Armenian-Gregorian Monophysitism in Albania. In the interval of several centuries and two centuries later, there is a gap in church history. But the Albanians repeatedly returned to Chalcedonianism.

In the ninth-eleventh centuries the residence of the Albanian Catholicos was in the Khamshi monastery in the present Gadabay region of Azerbaijan, relatively close to the Orthodox Georgian lands. In this territory, as well as to the north-west of it, in the Middle Ages there was a Tashiro-Dzoraget "kingdom" (Tashir-Kolagiren from the Seljuks) with its capital in a city with the Georgian name Samshvilde (Shamshvilde), which means "Three arrows" - "Uch Ok", and then in Lori. The kingdom was dynastically associated with the Kakhetian and Sheki or Albanian kingdoms, where, as shown, from the ninth century Orthodoxy was spreading, and the Albanian Catholicos, centered in the Khamshi monastery, was not at enmity with the Georgian Catholicos in Mtskheta. This region is still inhabited not only by Orthodox Georgians, but also by the descendants of the Albanians who converted to Orthodoxy.

Studying the term "Artsakh", we see that it was geographically localized as the mountainous part of Agdere-Kelbajar, partly the Gadabay region, and included the historical Georgian territories of Lori (mountainous Borchaly), i.e., was located at the junction of the three South Caucasian republics. This region does not cover the territory of Nagorno-Karabakh, and even more so, the whole of Karabakh, which is several times larger than Nagorno-Karabakh (not confidentially revived, but Albania in the 12th century was called Khachen!). The very name for the mountainous part of Karabakh in the form of Artsakh is used very rarely in lapidary Christian inscriptions. The toponym is noted several times in the inscriptions of the Gandzasar monastery. In most of the cases noted in the Christian lapidary inscriptions of Karabakh, the name



Khachen is mentioned (from the Turkic “khach in / en – the descent of the cross).

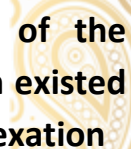
Regarding the meaning of the toponym Artsakh, it should be noted that the name of this region is not etymologically derived from the Armenian language.

Why did nothing remain of the Khamshi monastery in Gadabay (residence in the 9th-12th centuries), neither material nor archival documents: everything was destroyed and ruined. Apparently, the preservation of the Orthodox monastery was not included in the plans of the Armenian-Gregorianism. The fact that the monastery could be associated with Orthodoxy is also evidenced by the relocation of the residence of the Albanian Catholicos from Khamsha to Dadivank.

Dadivank is an ancient temple, but its main construction was at the beginning of the 13th century by Arzu-khatun, a relative of the creators of the masterpieces of Georgian architecture – the Kobairi and Akhtala monasteries in Lori (historically included in the mountainous part of the Borchali district of the Tiflis province, and now located in the north of the Republic of Armenia). The Armenians claim that these monasteries were founded as Armenian ones, and then converted into Armenian-Chalcedonian (Orthodox) ones.

The complex has a church, which was built in 1214 by Princess Arzu-Khatun in memory of her husband, and then her two sons, who died first. The church has murals depicting a large-scale scene with an image of Nicholas the Wonderworker on the southern wall. This story surprised the Soviet scientist, art critic and the researcher of medieval Armenian art Lydia Durnovo. In fact, the cult of Nicholas the Wonderworker never existed in the Monophysite Armenian Church. Not to say of the murals in churches that are not inherent in Gregorian Christianity. These facts clearly shows that the Dadivank complex has always belonged to the Diophysite, that is, the Albanian Orthodox Church.

From historical sources it becomes obvious that the ruler of the conditionally independent Matsnaberd principality of Kyurike, which existed in the Uti region in the 12th-13th centuries and formed after the annexation

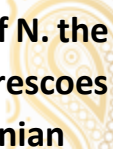


of the Tashir-Dzoraget "kingdom" to Georgia, had 5 daughters (Mariam, Rusugan, Mamkan, Borina and Vane) and 2 sons (Abas and Vasak). The name of Mariam is associated with the founding of the monasteries of Kobairi (1171) and Akhtala (1188). Rusugan was the wife of a large Georgian feudal lord Ivane Orbeli (from the Georgian Orbeli family) and, like her sister, was engaged in construction in Haghpats, Sanahin, Kobairi and other areas of Georgia. Mamkan married the Kypchak Christian prince Aterk Asan Kronavoryal. In 1182 her son Vakhtang I inherited the throne of Aterk and the entire Khachen principality. Arzu-khatun, Vakhtang's wife, together with her husband's parents, became the builders of Dadivank, which became the family burial vault.

By all signs and architectural features, Dadivank, like other churches in Lori and Karabakh, were founded as Orthodox (Georgian and Albanian), and since at that time the Albanian Catholicosate was Orthodox, there were no contradictions between the Albanian and Georgian clergy, then there were no special boundaries for the flock. Only later, some of these Albanian Orthodox churches were converted into Armenian ones.

The fact that the Albanian monasteries were Orthodox is also evidenced by the fact that one of the temples of the 13th century monastery, as discussed earlier, was dedicated to St. Nicholas of Myra or Nikolai the Wonderworker. Nowhere in the world you would find churches of St. Nicholas that in antiquity or the Middle Ages were founded as Armenian, since the Armenian Monophysites, unlike the Orthodox, did not accept him. Only after the influence of the Roman Catholic Church, they began to accept this saint to some extent (the Catholics venerated him). However, one can barely find an Armenian medieval church dedicated to St. Nicholas – usually these are appropriated former Orthodox churches. Moreover, it is known that in Tbilisi the Armenian settlers, having appropriated the Georgian church of St. Nicholas was renamed into the Church of the Holy Sign (Surb Nishan).

According to PhD, professor Matevosyan, the image on the fresco of N. the Wonderworker was not found either in earlier or later periods on the frescoes of churches confessional belonging to the Armenian Church. The Armenian




scholar writes: "In all likelihood, it is no coincidence that in Dadivank the scene of the ordination of St. Nicholas is depicted, where on the one hand Christ hands him the Bible, and on the other the Holy Virgin Mary gives him an omophorion. This famous iconographic scene is evidence of the undeniable authority of St. Nicholas. However, it is surprising that the image of the Archangel Michael appears here, which is not common for this iconography on the frescoes and icons known to us, widespread in the hundreds in Byzantine, Russian and European art, and is the only one of its kind. Archangel Michael, one of the greatest saints in the church, the head of the holy unity of angels, presented here not only in a purely figurative guise, but also with a speech addressed specifically to Nicholas, written in the upper part of the fresco: *"I, Michael, I always keep you, and your guardian since childhood"* (then the year of publication of the fresco follows – 1297). *The image of St. Nicholas the Wonderworker in Dadivank can be considered, if not the only one ..., then definitely the only one that has survived"*.

The Church of St. Nicholas the Wonderworker of the Russian Orthodox Church in the village of Amrakits, Lori region of Armenia, has survived to this day, albeit in a deplorable state. The church was built in 1846 for the Orthodox believers in the village of Nikolaevka (now the village of Amrakits)".

Thus, a special image on the fresco of the temple of the 13th century of Nicholas the Wonderworker is a clear sign that the church was originally Orthodox. Note that Armenian inscriptions (usually later ones) should not mislead about the Orthodox Church.

Note that, according to the testimonies, at one time there was an Orthodox Avan Catholicosate existed in Armenia itself at the turn of the 6th and 7th centuries. From him remained the cathedral in Avan, according to the inscriptions acted as Orthodox, at least until the 13th century, the ruins of which are now included in the city limits, but the Armenian church authorities deliberately avoid restoring it. Moreover, the aforementioned Russian Church of St. Nicholas in Lori (Nikolayevka village) was purposefully closed by the Armenian authorities under the pretext of an accident, and it has remained so



for 32 years. It is known that this church belonged to the Georgian Orthodox Church, and it was demonstratively closed by the Armenian authorities for services.

Note that in Armenia today, Orthodox worship is allowed only for the servicemen of the Russian military base and a few Russian residents. It is a very good food for thought!

Let's also bear in mind that from the 13th-14th centuries the Armenian Monophysitism was implanted in the Albanian Catholicosate, and, as ever before, the power of the states to which Armenia was subordinated was used for this purpose. For example, in the 6th-7th centuries, as stated earlier, the Arab Caliphate was used or during the period of the Chingizid Empire, who favored Christians or under other Muslim rulers who did not delve into the intricacies of Christian teaching. Due to this, the Orthodoxy of the Christian communities was suppressed at the suggestion of the Armenians.

And now let's ask ourselves a question – what is known about the descendants of the ancient Turkic-Albanian population of the Kalbajar district? So, we previously we talked about kolans, kangarli, suvars, etc., and now we will focus on some of today's inhabitants of Kelbajar – ayrooms. Some researchers believe that the name "ayroom" just carries the meaning of "Orthodox". Today's residents of the Kelbajar region have long been Muslims, the name "ayroom" is out of use, but in the relatively recent historical past, this name carried a great semantic confessional load.

First of all, let us emphasize that, according to the recognition of the Armenians themselves, the Ayroom Turks lived in the village near the Dadivank Monastery in 1993, who were expelled by the Armenian military forces. In an environment when the Armenians are trying to declare the entire Albanian Christian heritage as their "Armenian", and the Albanian church is presented exclusively as Armenian-Gregorian, Monophysite, it is not easy to show that the descendants of the Albanians and Turks in their self-designation bear the memory of their Orthodox faith in the past.

Indeed, in the past, confessional, rather than ethnic affiliation was an



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important, if not the main, sign of division. So, the Orthodox were divided into "Gyurdzhi", as the neighboring Muslim peoples called the Georgians, and into "Rumlu" (or Urum), which included all the other Orthodox Turks, the population of Byzantium (self-named "Rome / Rum") and all other peoples and ethnic groups who professed Orthodox Christianity. Many of the Orthodox Christians, due to various circumstances, converted to Islam, but their original name Gyurji, Rumlu, even for those who became Muslims, was traditionally retained.

If we look at the Orthodox Turks, then "rumlu" ("rooms") with some linguistic distinction were firstly those who previously lived in Asia Minor and partially moved to the South Caucasus, but continued to remain Orthodox – the Turkic-speaking Urum (for example, the Turkic-speaking Urums from the Tsalka region of Georgia), secondly, the Azerbaijanis – representatives of the Kyzylbash tribe "Rumlu" ("Rumlu taifasy"), who previously lived in Asia Minor, and then became part of the 7 original tribes that formed the Safavid state, and thirdly, the Turks and descendants of the Albanians, who were the indigenous representatives of Caucasian Albania, who were formerly Orthodox, but later became Muslims, the so-called "Ayroom".

THUS,

for those who were "tied" to the confessional-geographical name "Rumly / Rummy", two features were obvious: namely, the initial geography of residence (Byzantium-Rome, that is, Asia Minor) and the initial attitude to Orthodoxy, not considering the current confessional affiliation.



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In this regard, the "Ayroom" ethnicon deserves special attention. For Caucasian Albania (Arran), which had never been part of the Roman (Byzantine) Empire (Ruma), the term "ayroom" quite meant "Rumdan ayrylmysh", "living outside Rum" from the main Orthodox patrimony, an Orthodox Turk (Orthodoxy - "Byzantine "or" Ruman" confession).

What do the above considerations show? At the very least, they serve as indirect evidence of the attitude vis-a-vis Orthodoxy in Caucasian Albania. As shown earlier, Caucasian Albania, until the fall of this kingdom, gravitated towards Orthodoxy (Chalcedonianism), however, manipulations and intrigues on the part of the Armenian-Gregorian clerical circles, the desire of the Catholicosate of Armenia to plant and establish Monophysitism in Albania, led to multi-power and division Albanian state and, ultimately, to the liquidation at the end of the first millennium of the Albanian statehood.

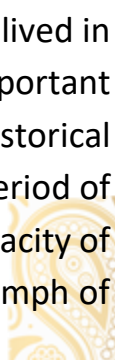
So, as we can see,

Dadivang was built as an Orthodox cathedral, was part of the hierarchy of the Albanian church, and the territory of its location belonged to the Turkic tribes and, which is very likely, was built by them. It has nothing to do with the Armenian-Monophysite church and therefore is rightfully placed at the disposal of the descendants of the Albanians – today's Orthodox Udins, citizens of Azerbaijan. It is obvious that the Armenian pilgrims will also be given the opportunity to visit and practicing their traditions in this temple protected by the Azerbaijani state.

Let us describe the church crisis in Albania in connection with Chalcedonianism. Knowledge of the current situation allows us to understand several messages in the diplomatic correspondence of the Byzantine court, as well as assess the status of the Caucasian-Albanian rulers. When describing the events of the church crisis in Albania, we will use the chronicles of the Armenian Catholicos-chronicler Ananias Mokatsi and the Albanian chronicler Moses of Kalankatuk, and the concluding part of his chronicle in the “History of Albania” attributed by many experts to Movses Daskhurantsi. The information given by these ancient authors will be supplemented by the reports of the Arab author Ibn-Hawqal and the Syunik (Albanian) author Orbeli. The conclusions following from the information of these authors will be compared with the data of a large study by K.Zuckerman, dedicated to the diplomatic correspondence of Emperor C.Porfirogenet with the regional states.

We consider it extremely expedient to restore the picture of the confessional crisis in Albania in the 10th century, which ended with the fall of the Albanian kingdom, along with this, presenting the confrontation of the Chalcedonian, Orthodox-minded part of the Albanian nobility and clerics with the Monophysites who followed the Armenian-Gregorianism. It will be important to reveal the role of the Armenian Catholicos in the persistent imposition of Monophysitism, the imposition of a confessionally comfortable head of the church, and thus the deepening of the crisis in Albania with its tragic end.

The research will also look into the confessional views of Turks who lived in Albania during that period and converted to Christianity. Finally, it is important to identify the reasons for the interruption of the presentation of historical events by Moses of Kalankatuk – M.Daskhurantsi precisely during the period of the Chalcedonian crisis in Albania and at the same time to assess the veracity of the completion of the historical presentation by A.Mokatsi with the triumph of the Monophysite Armenian Gregorian Church.





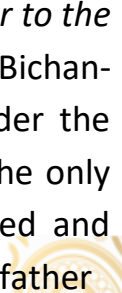
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According to Ananias Mokatsi (Catholicos of Armenia, who is also a chronicler), the Chalcedonian crisis was of both doctrinal and administrative-disciplinary nature. Analyzing this problem, Zuckerman writes that this *"crisis in Albania ricocheted to Syunik"* and Ananias Mokatsi *"gave detailed information about this period of the Albanian house, an abridged and edited version of which is also given by Stepannos Orbelean (Orbeli) in his extensive work on history of Syunik"*.

Zuckerman notes that A.Mokatsi's testimony is not objective enough, they are biased, since he was an interested person, and his legitimacy as a Catholicos was not recognized for a long time, but if it comes to the dating of events, the names of the participants, then his information can be trusted.

According to Ananias, the beginning of the crisis is attributed to 942-943. During the period when Albania switches to heresy, Ananias writes a letter to the king of Albania Ishkhanik, the son of Artnersekh, condemning this Chalcedonian heresy and who, according to the authors, has long shown his adherence to Chalcedonianism, especially since in the "Georgian chronicle" about heresy it was indicated that *"before the reign of Ishkhanik, everyone was first heretics"* (Ishkhanik's mother was the sister of Eristav of Georgia and instilled Orthodoxy here).

To clarify the dynastic realities, it is worth recalling that among the practically last ruling heads of the remaining Albania was **Gregory Hamam the Pious**, whose sphere of reign stretched from the eastern shore of the lake Goycha in the west, up to Berdaa / Partav (Barda) in the east. As Moses of Kalankatuk, aka Daskhurantsi, wrote (III, 22): *"Grigor extended his power to the other side"*, i.e., and on the left bank of the Kura, which included Kam-Bichan-Shaki, and these were the limits of the Albanian kingdoms even under the Arshakids and Mihranids. His father Aternersekh (died 942-943) was the only Caucasian-Albanian ruler who managed to return after being captured and taken to the metropolis in 853-854 (the ruler of Khachin), and the grandfather



(father's father) was Sahl - "the head of the Synians" (Moses of Kalankatuk, III, 22).

So, it was Ishkhanik, the grandson of Grigor-Hamam, who called himself a king, and ruled in this territory, presented as Caucasian Albania.

In addition, Artsakh and the adjoining part of the province of Uti went to the eldest son of Grigor Hamam – Sahak, who was named Sevada and whose reign lasted until the 11th century (Moses of Kalankatuk, III, 21, 22). We draw attention to the name Sevada, since in several translations it is associated with the Suvar-Sevordik Turks. Sahak Sevada, as noted by Moses of Kalankatuk, subdued Gardman from the Uti province, Kusti and Parnassus from the Artsakh province, and also took possession of the Tsoroget (Shirak) region from the Ararat province. Sahak Sevada was related by family ties with Ishkhan of Syunik and the royal house of Bagratuni. At the same time, he fought against Ashot Bagratuni.

Descendants of Sahak Sevada in the 10th century became the kings of Caucasian Albania (Joan Senekerim and Filipe). Moses of Kalankatuk wrote about this (III, 22), who reported that Senekerim became the king of the long-ceased Albanian kingdom, the king supported by the crown and the glory of the Persians (meaning most likely the Salarids who owned northern and southern Azerbaijan) and Greeks (Byzantium owner David) and was also anointed to rule by the patriarch. In the period of interest to us (the middle of the 10th century), the previously listed possessions of Sahak Sevada were under the rule of Senekerim.

Note that in the ninth-thirteenth centuries, due to a number of Azerbaijani states (Shirvanshahs, Sajids, Salarids, Sheddadids and further Atabeks) that arose on the territory of the former Caucasian Albania, the Albanian fragmented principalities, in fact, were part of them.

Returning to the chronicle of events, we note that the Catholicos of Albania during the reign of Ishkhanik was Sahak, who was commanded to enter

communion with the Georgian Church, and who was replaced by Gagik (948) after his death.

The Catholicos of Armenia, sparing no effort, strove to restore Monophysitism in Albania, but it should be noted that the Catholicos of Albania Sahak, like the Catholicos Gagik, entered into their duties without the consecration (blessing) of the Catholicos of Armenia Ananias. However, Ananias managed to achieve real results only after the death of Catholicos Sahak, since the intervention of the Armenian Catholicos led to the fact that the princes of Albania rejected Sahak's successor, his brother Gagik, and chose a certain Yunan – John, who was sent to Ananias for consecration. However, Ananias does not indicate who chose Gagik and who chose Yunan, but as Zuckerman notes, *"the further part of this story clarifies the current balance of power"*.


Thus, we can conclude the presence of bipolarity in Albania, both in confessional and multipolarity in secular, administrative terms, when the territory was divided between the rulers.

What did the balance of power look like?

To begin with, it was difficult for the elected second Catholicos Yunan to impose himself in this hypostasis, in connection with which it was decided to specifically sort out the confessional contradiction in Khachin, where Prince Grigor, who supported Yunan, ruled, and with the participation of the Armenian Catholicos Ananias.

It would be appropriate to note that the territory of Prince Grigor was a different one, already the third center of power in Caucasian Albania. Prince Grigor controlled the territory in western Artsakh (Sikakar, Ganjasar, Khachin) and along the southwestern side of the territory, which reached Lake Goycha (Sevan).

Let us dwell in more detail on the historical background, since the events of this period and the existing political alignment of forces are able to clarify the important features of the addressees in the diplomatic correspondence of



the Byzantine court. Let us present historical events, following Zuckerman and the sources to which he refers.

Since there were two Catholicos in Albania, respectively, of Orthodox and Armenian-Gregorian orientation, following the research of Zuckerman, we note that *"... a synod was convened to solve the problem of these two competing Catholicos. The list of participants starts with Gagik, "the so-called Catholicos", and then is divided into 2 parts. In the 6th chapter of the first part there is Petros, Bishop of Gardman, who was consecrated by Gagik and then 7 other clergymen from the same country follow. The second part includes priests on the land of Prince Grigor – Yohannes, Bishop of Atah'a (this toponym is most likely hidden by Artsakh, Yohannes, Bishop Mak'enos (Makenok?) and 12 abbots and priests. Grigor, receiving the guest Ananias and the instigator (initiator) is identified like Prince Khachin.*

*As for the personality of the country's first duke, Ananias avoids naming him, but it does not leave any doubt. Among the clergymen in the first part of the list are Manuel Senekerim and the priest of his palace. This is the **Senekerim** that will appear in Anania's history 10 years later with the title of Grand Duke of Albania, and the reconciliation that will then occur between the prince and the Catholicos will explain the latter's discretion regarding the role of Senekerim".*

"The list of participants defines geographic reference points for the territorial designation of representatives of each of the parties. Senekerim controlled the Gardman region, the monasteries of Parisos and Noravank, which were in his possession, were in the townships of Kost-i-Parnas and Sodk. Senekerim (Yohannes) was, in fact, the eldest of the great-grandsons of Sahak Sevada, the conqueror of Gardman and Kost-i-Parnassus. His father Sevada is presented in the "History of Syunik" as "the great and glorious prince of Albania", and his father-in-law Smbat – as the first king of Syunik.

On the other hand, **the monasteries of the side of Prince Grigor were mainly located in western Artsakh (Sisakar, Ganjasar, Khachin). In the southwestern part, this region goes to Lake Goycha (Sevan), since Grigor**

Khachinsky also controlled the Makenos monastery, which is in the region of the Gelam / Gelakuni region, which was one of the main monastic centers of Syunik. The common part of his lands was the former possessions of Artnersekh, the son of Sahl-Sahak and the grandfather of Apu Ali and Sahak Sevada. As noted by Zuckerman, only the hypothesis of a direct relationship between Apu Ali and Grigor can explain the distribution of territories between the two principalities: Senekerim owns the Sodk region, along with by the conquests of Sahak Sevada, Grigor inherited the Albanian part, expanding his possessions at the expense of lands in Gelakuni, probably up to the collapse of this principality in the 920s (then it belonged to the descendants of Grigor Supan I, the elder brother of Atrnersekh). Apu Ali's heir was apparently very young when his father was killed in 898-899.

Since Grigor of Khachin died sometime before 955, so one can imagine Grigor, the prince of Albania, who signed Tatev's charter in 906-907 with the eponymous prince Khachin in 948-949, without inserting an additional generation between them.

Thus, the synod of 949 is played out in the family between Senekerim, a supporter of Gagik (Orthodoxy – Dyophysites) and Grigor (Armenian-Gregorianism, Monophysitism), his grandfather relative, who supported Yunan.

Note that the eldest great-grandson (grandson) of Sahak Sevada, duke Senekerim, whose lineage could well be associated with the Suvars-Sevordiks, like the Suvars, was mainly an adherent of Chalcedonianism. His possessions were adjacent to the area of residence of the Suvar-Sevordiks. At the same time, his grandfather's relative Grigor, whose possessions in western Khachin and the south-west were adjacent to Syunik, being an adherent of the Armenian-Gregorian Monophysitism, supported the candidacy of the “anti-Catholicos” Yunan (John), imposed by the Catholicos of Armenia.

As noted by Zuckerman, Orbelian (Orbeli) in his "History" believes that Senekerim is the only duke of Albania who did not accept Yunan (Brosset

translation), but this is an incorrect statement. Firstly, not a single prince of Northern Albania participated in the synod, and that meant the refusal of Tsar Ishkhanik to accredit Ananias' interference in the affairs of the Albanian church. Second, the tsar's reported commitment to the "anti-Catholicos" would have been sufficient to end the schism. On the other hand, the support of the Armenian-Gregorian church Monophysitism on the part of the Khachin ruler, as well as the representatives of Syunik-Siuni (see Orbeli), fully explains and supports the use of the geographic index "Armenia" in the diplomatic correspondence of Emperor C.Porphrogenitus, who suggested that Khachin and Syunik are united in confessional terms with Armenia?

Although Grigor was the only duke who supported Yunan, his support was ultimately shaken, as it is well known. The "Anti-Catholicos" discredited itself for several months after its consecration and voices against him at the synod led to the fact that Grigor offered Ananias a compromise: (re) consecrate Gagik the Catholicos and thereby repeat the precedent of half a century ago, the consecration of another Yunan, George II.

Ananias' rejection and thus his withdrawal from his candidate meant that he had not achieved his goal. Only ten years later, Ananias returned to the ordination of the primate of Syunik Vagan (the future Catholicos of Armenia) to the ordination of the Catholicos, but due to the enemy invasion, his trip to Albania was postponed. However, in the same year, with the unanimous support of the Albanian rulers, David from the monastery of Hotakerk (Siuni-Syunik) was consecrated by the Catholicos of Albania in the presence of the Armenian king and his brothers. **This triumphant finale concludes the memoirs of Ananias: Armenian Gregorianism once again established itself in Caucasian Albania.** But what happened to Albania as a state entity, was it sacrificed in connection with the efforts of the Armenian Catholicos Ananias to "ensure confessional unity", and in fact, to split will be seen from subsequent events?

With whom, in the opinion of Ananias Mokatsi, was the candidacy of the new Catholicos of Albania coordinated?



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Ananias points to Ishkhanik – the king of Albania, the grand duke Senekerim (his wife and sister), the prince Khachin Senekerim – the son of Grigor, the prince Gorozu Vachagan and the prince of the "eastern [edge]" Gurgen.

According to Zuckerman, this *list "is valuable evidence of the political composition of the former Albanian marzpanate as a Christian country by 959"*.

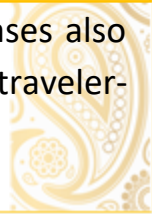
And further, Zuckerman makes an important conclusion: *"the name Albania here refers to a vast territory of ecclesiastical meaning, but also carries the meaning of a double political formation, more limited, including the king and the grand duke, and their possessions and these territories have no other name than Albania / Aluank"*. If we turn to other sources, then according to Zuckerman, a similar structure was described at the beginning of the century by the Catholicos Iovannes.

Further, which is very important, the story of Ananias testifies **to the fact that the Grand Duke of Albania Senekerim, according to Zuckerman, the heir to the Grand Duke Sahak Sevada supported in 948-949 the church policy of Tsar Ishkhanik and was against the policy of his neighbor and relative Grigor from Khachen. Thus, the connection, including confessional, on the basis of Orthodoxy, between the left-bank and right-bank (relative to the Kura) Albania (i.e., the king and the grand duke), was real and operated throughout the first half of the 10th century.**

Along with this, we reiterate once again that only Khachin supported the Gregorian Monophysitism, i.e., in the confessional plan gravitated towards Armenia, while the king and grand duke of the Caucasian Albania followed Chalcedonian (Orthodoxy).

In other words, both rulers, on the left and on the right bank of the Kura (the tsar and the grand duke), were confessional adherents of the Chalcedonians, Orthodox.

The presented information can be supplemented, and in some cases also clarified, referring to the geographical tractate of Ibn-Hawqal, the Arab traveler-



geographer (Ibn-Hawqal "Confuguration de la terre", translation of Kramers-Wict, "Configuration of the Earth").

It becomes obvious from the aforementioned work that the Transcaucasian territories paid an indemnity, and the amount of taxes was established by the Emir of Azerbaijan Marzuban in 955-956 and these vassal claims were established about 3-4 years before the dated list of Albanian dukes with whom Ananias consulted. The list of Transcaucasian rulers (dukes) presented by Ibn-Hawqal, according to Zuckerman, was *"expertly commented on by V.Minorsky, his conclusions were supported by scientists"*, but *"requires clarification of two important points"*. First, the name of the ruler of Dzhurz, Vachagan Musa, is confirmed, which Minorsky, in his work "The History of Derbent and Shirvan", ignoring the information of Ananias, compared it with the ethnonym Khazar and placed it in the kingdom of Kabal, where the Khazar community existed.

In turn, Tumanov in his "History of Syunik" brought Dzhurz geographically and etymologically closer to Georgia, to Otene (Utik). At the same time, the personality of Vachagan Musa was revealed by Ananias as the duke Gorozu (Dzhurz is Gorozu (probably the present-day Gorus), a fortress in western Artsakh). This fortress is also mentioned by Movses Daskhurantsi (Moses of Kalankatuk) (III, 20) when describing the exploits of Yesayah, called Abu Musa.

An important event took place in the historical era we are describing: the second Albanian kingdom was created and the coronation of Senekerim, the son of Sevada, is the culmination point in the historical presentation of Moses Dashkurantsi (Moses of Kalankatuk) (III, 23 end). Thus, the second clarification relates to this. Dashkurantsi (Moses of Kalankatuk) presents this event as a divine decision that allowed the resurrection of a long-lost kingdom. As noted above, the coronation of Senekerim (970s) was also supported by earthly legitimacy – recognition with gifts from the Arabs (Emir of Azerbaijan) and Byzantines, as well as the consecration of the Catholicos.

First of all, about one important nuance.

It should be noted that Zuckerman quite correctly notes that *“two Senekerim are listed by Ibn-Hawqal, the first of which is identified as the son of Sevada (Ibn Savid), the owner of Al-Rub, the second, without indicating the genealogy, as the owner of Khachen, which led to the fact that Khachen was included in the domain of Senekerim, Sevada’s son. The second Senekerim, according to Zuckerman, is the son of duke Grigor. Meanwhile, as noted earlier, from the descendants of Sahak Sevada, Senekerim (the future king) owned Gardman, Kosti-Parnas, Sodk, and the descendants of his brother Apu Ali - Khachin and possibly part of Gelakuni”*.

It should be separately noted that in Karaulov's translation of Ibn-Hawqal's work Sanharib, i.e., Senekerim, named Ibn-Suvar, owns the territory of Rab'. In this case, Sevada is an Armenian distorted transcription of the Sevordik-Suvar ethnicon.

The question arises: what is Al-Rub or Rab in Arabic? According to Zuckerman, it is a mistake to identify Al-Rub with Al-Ran – Aran, since the possessions of Senekerim, the son of Sevada, are much smaller than the territory understood as Aran and, therefore, it would be correct to understand as Aluank.

Ibn-Hawqal presents a list of countries that depend on Marzpan, and he begins with Shirvanshah, then the owner of Shaki Ishkhanik, here called Abu Abd al-Malik, followed by Senekerim, the son of Sevada, presented as the master of Al-Ran, followed by Vachagan, the son of Musa, the master Djurza / Gorozu. This is how the core of Albania is represented. Next come the owner of Vayots Dzor (Syunik) and his southern neighbor Abu Khaija Ravvad – the owner of Ahar and Varzukan, then a certain Abu Qasim Judkhani (poorly identified).

The last three in this list are the descendants of Derenik (the kings of Vaspurakan and adjacent principalities), the descendants of Smbat (the kings of Greater Armenia, here called Inner Armenia) and, finally, Senekerim from Khachin.

And here, as we can see, Khachin breaks away from his Albanian core, to which he belongs historically and geographically. Zuckerman quite rightly asks why Khachin is included in the “Armenian bloc” in this list and the situation that takes place in the “Book of Ceremonies” is repeated, where Khachin is the only Albanian principality classified as “Armenian world”, not counting Syunik.

Below we will try to find answers to this question.

Returning to the fact of the creation of the second Albanian kingdom, we emphasize that after 966, Ibrahim Marzuban, who had just established himself as the emir of Azerbaijan, strengthening his power, supported the aspirations of Senekerim Sevada to the throne and that simultaneously contributed to the acquisition of the title of duke of Albania by the ruler of Gorozu.

The central question in this coronation: which of the Catholicos, and who exactly consecrated the new king? And this is a key issue given the previously stated situation with the Chalcedonian crisis in Albania and the role of the Catholicos of Armenia in these conditions.

M.Daskhurantsi (Moses of Kalankatuk) does not specify the coronation date, but, according to experts, the event took place not earlier than 959, when Senekerim was still the Grand Duke. Considering the accession of Ibrahim Marzuban by the Emir of Azerbaijan (966), who was restoring his power, supported Senekerim's aspiration for the throne, it could not happen earlier than that date.

Following M.Daskhurantsi's (Moses of Kalankatuk) records, the consecration of Senekerim, was carried out by the Catholicos of Albania Petros, the former bishop of Gardman (965-983). The list of Albanian Catholicoses presented by Movses Daskhurantsi (Kalankatuk) (III, 24) reveals that the pontificate of Davit from Kabala lasted 7 years, while another Davit, ordained by Ananias, had 6 years (bishop from Hotakerk). The Albanian author believes that the second Davit is the successor of the first, which, according to

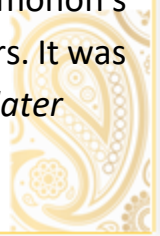
Zuckerman, is incorrect, since according to the information, Ananias gave the order to the successor of Gagik, and not to the successor of Davit. Zuckerman believes that Abbot Davit is none other than Davit of Hotakerk. Zuckerman criticizes Armenian scholars who tried to transfer Davit from Kabala up the list of M.Daskhurantsi (Moses of Kalankatuk).

At the same time, having adjusted, Zuckerman presents the Albanian version (III, 24) of the list of Catholicos after Gagik in the following sequence:

- Yunan, bishop of Dvin: 8 and a half years (894-903);
- Simonon, Bishop of Dvin: 21 years old (903-924);
- Davit, abbot of Parisos: 6 years (924-930);
- Sahak, Bishop Mek Kuenk: 18 years old (930-948);
- Gagik, Bishop Gardman: 10 years (948-958);
- Davit, Bishop of Kapalak (Kabala): 7 years (958-965);
- Davit, rector of Hotakerk, ordained by Ananias: 6 years (959-965);
- Petros, Bishop Gardman: 18 years old (965-983);
- Movsus, Parisos: 6 years (983-989).

Let us focus on the fact that based on what was said earlier, starting from Sahak (possibly earlier) and up to Davit from Kapalak, 35 years (possibly even further) the Catholicos followed Chalcedonianism, i.e., were Orthodox like the Byzantines. It is also noteworthy that Davit, the prior of Hotakerk, ordained by Ananias, was the Catholicos of Albania (959-965) approximately at the same time as Davit, the bishop of Kabala (958-965), was the Catholicos. According to Zuckerman, **it was Davit, the bishop of Kabala, north of the Kura, who was the true successor of Gagik.** Apparently, he was also a supporter of Chalcedonianism. And this was during the period of King Ishkhanik.

As for the "transformation" of Davit from Hotakerk to Davit from Parisos by M.Daskhurantsi (Moses of Kalankatuk), according to Zuckerman, this is *"not a matter of the author's ill will"*, because the catholicos of the 920s, Simonon's successor was really called Davit (from Parisos) and also ruled for 6 years. It was this *"similarity of names that led to the error of the scribes, which was later*



standardized in the origin of the two Catholicos". In the presented corrected list of Zuckerman's Catholicoses, the fact and date of Senekerim's coronation are extremely important. Davit from Kabbalah, rejected in Southern Albania in favor of another Davit – an anti-Catholicos, died 7 years after his election, in about 965.

Daskhurantsi (Kalankatuk) presents Petros, the former bishop of Gardman, as the ordaining king of Albania, i.e., sanctifying Senekerim contributes to the destruction of the political structure of Albania, created early in the century, and raises the king as opposed to the existing king Ishkhanik (or his successor).


Thus, Albania has two kings, and this is a formalized state split. Both kings adhere to Chalcedonian Christianity. Their split at the state level will lead to contradictions in the Chalcedonian camp.

Zuckerman rightly asks that such actions to consecrate the second king could be imagined, but only on condition that the Catholicos has nothing to lose in the north. However, he is a former bishop from the north of Albania, i.e., from Gardman.

All this ultimately underscores the destructive role played by the Catholicos of Armenia Ananias vis-a-vis the Albanian throne.

Below is the way these events are presented in Ananias. According to Ananias, he (Ananias), having received the unanimous support of the Albanian representatives for the appointment of Davit of Khotaterk as Catholicos, paints a touching scene of the dukes' repentance (see Stepannos Orbeli, translation of Brosset). In other words, the Catholicos of Albania, ordained by Ananias, Davit (obviously an adherent of the Armenian-Gregorian Monophysitism) is accepted by the Albanian dukes through repentance.

As Zuckerman writes, "*Anania's story and a happy ending are very suspicious ... If Sahak's successor was quickly replaced (Gagik became him), then the choice of Gagik's successor is delayed, so much so that, trying to promote the "anti-Catholicos", Ananias managed to make a trip to Syunik, Armenia, then make a new trip to Albania, and the Albanian rulers seemed to be patiently waiting for the Armenian Catholicos, leaving the place of Gagik vacant*".



Another “striking detail” noted by Zuckerman is *“the political dimension attached to the consecration of the Albanian Catholicos Davit. The future Catholicos travels to Armenia, and the coronation ceremony includes the presence of the king of Greater Armenia Ashot and his brothers. While the custom of consecration of the Catholicos of Albania by the Catholicos of Armenia, the head of the Armenian Church, was violated, as is known, after the restoration of the monarchy in Albania”*.

Presenting the situation in this way, Ananias "not only restores his church prerogatives, but also seeks to "put back" the king of Caucasian Albania", and in fact humiliate him.

According to Zuckerman, ***"this scenario is not plausible and, in essence, is evidence that Ananias deliberately masks the historical truth in order to create an image of complete victory"***.

This conclusion of Zuckerman is extremely important, since it casts doubt on the "victory" of the Armenian-Gregorian Monophysitism over Chalcedonianism in Caucasian Albania and is a desire to present the wishful thinking.

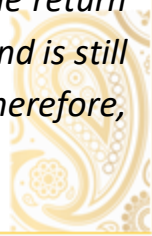
According to Zuckerman, the coronation of Senekerim took place in the second half of the 60s of the 10th century. As he writes, *“The import to Albania from Khotaterk (Vayot-Dzor), one of the most venerable places of asceticism (Syunik), is very significant. Ananias, having seized the Albanian church, succeeded in launching an external candidate to the Catholicos throne, who did not suffer from dissent, especially the Chalcedonian heresy...”*. Further, Zuckerman notes that *"Davit from Kabala, rejected in southern Albania in favor of another Davit", anti-Catholicos "(ordained by Ananias), died 7 years after his election, around 965"*.

The last chance for reconciliation between the two banks of the Kura would be the recognition of Petros, consecrated shortly before by a Catholicos in the south. But Petros, firmly rooted as an anti-Chalcedonian, is probably rejected by

Ishkhanik (or his successor) and thus the church schism is rapidly exacerbated by a political divide.

Zuckerman emphasizes that *"while accusing Catholicos Ananias of an outrageous lie, we could assume that at the time of writing history, he sincerely believed in the acceptability of the candidacy of Davit from Hotakerk to replace the Catholicos for the king of Albania Ishkhanik"*. At the same time, he makes the following excuse: *"on the other hand, this [i.e., distortion of history] helps to explain a strange feature in the presentation of M.Daskhurantsi (Moses of Kalankatuk), namely, the list of Catholicos in his book (III, 24) ends with Moses (983-989). And this coincidence tempts several researchers to identify the latter from the list of Catholicos with the author of the history. The indicated durations of his pontificate are considered a late addition, and the writing of the history dates back to about 985"*.

The following remark of Zuckerman is also very useful: ***"M.Daskhurantsi (Moses of Kalankatuk) suspends the historical narration at the time of the onset of the Chalcedonian crisis, i.e., several decades earlier. Prior to that, he ignored the liberation of the Albanian Church from the Armenian consecration of its Catholicos, not to mention the fact that the Catholicos of Albania Simenon, Davit, Sahak, Gagik David from Kabala were not ordained by an Armenian hierarch. However, his remark regarding the ordination of Davit Parisos by Ananias indicates that he is familiar with the problem ... and, to hide the doctrinal schism, Moses pauses the story. This is yet another proof that the crisis was not overcome, otherwise, he would not hesitate ... to announce the return of the Albanian bishops and dukes to their original fold. Since the wound is still open, he does not want to report it ... and this silence speaks for itself. Therefore, the history of Albania stops at the beginning of the 940s ... and, to hide the doctrinal schism, Moses pauses the story. And this is proof that the crisis was not overcome, otherwise, he would not hesitate ... to announce the return of the Albanian bishops and princes to their original fold. Since the wound is still open, he does not want to report it ... and this silence speaks for itself. Therefore,***





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*the history of Albania stops at the beginning of the 940s ... When he reports on the conversion of Hereti (Northern Albania) to Dyophysite orthodoxy – Orthodoxy under King Ishkhanik and his mother Dinara (942-943), then the Georgian chronicles have the right to represent it as final fact. **The two components of Albania, united five hundred years ago by the Persian administrative reform along the old dividing line – Kura, in 950-960 came to an irreversible rupture due to the divine of the general church structure – the main factor of the unity of this territory. The Grand Duke of Albania became the king of the right bank. The loss of a common identity leads to the loss of political identity and the disappearance of the Albanian kingdoms**".*

And it happened this way.

According to historical information, the kingdom of Hereti / Shaki / Sak – Northern Albania (Hamam, Artnersekh, Ishkhanik) was absorbed at the beginning of the 11th century by Sanaria (Kakheti). During this period (1008) Bagrat, the king of Abkhazia and Kartli, attacking Sanaria / Kakheti, also captured Hereti and appointed a certain Abulal as a prince. After his departure (Bagrat) the people of Hereti elect David, the main bishop of Kakheti, who became the ruler, but returned after David's death in 1010, Bagrat again occupies Hereti and captures Princess Dinari. Having also conquered Kakheti again, he captured the heir of David – Kvirike.

Thus, the kingdom of Albania north of the Kura in the first years of the 11th century was ruled by the woman Dinari, named after the mother of the king Ishkhanik, i.e., his daughter or granddaughter. Bagrat used this weakness to appoint a duke of the Hereti, able to maintain his control in the Hereti, but he failed. After his death in 1014, the inhabitants of Kakheti and Hereti rebelled against his heir, the young king Georgi Kviriki from Kakheti, who returned to the country and turned it into a kingdom. **Georgi began to bear the title of King Rantsev (residents of Arran-Albania and Kakheti).**



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As for the Albanian kingdom south of the Kura, it disappears around the same years, but under different circumstances. As Stepannos Asolik, a contemporary of what happened, describes this period: *“at that time in 452 of the era (1003-1004) of the duke Parisos from the haikids (here he understands not Armenians by ethnicity, but by origin, according to S.Khorenatsi), immortalized before Senekerim and Grigori, are dying out completely, and their lands, being contested, are divided between the king of Armenia Gagik and the emir of Ganja Fatlun”*.

Asolik was the first to name the kingdom of Senekerim Parisos after the name of the monastery and the neighboring province, and the modern use of this name throughout its history is anachronistic. According to Asolik, the role of Gagik, the king of Ani in the destruction of the Albanian kingdom, is explained by the fact that shortly before that (1001-1002) he deprived his brother Davit (named "Landless") from the royal power and gave him land in Tashir near Gugark (III, 45), making him a neighbor of Parisos. According to Asolik, Gagik also seizes the lands in Khachen and Vayots-Dzor (III, 30).

Let's summarize.

As follows from the stated in the eleventh century Albanian kingdoms-principedoms of Hereti (Sheki-Kambidzhan), i.e., regions north of the Kura (left bank) were absorbed by Kakheti. The remaining Albanian kingdoms-principalities in the interfluve of the Kura and Araks (right-bank) were divided between the Sheddadids and temporarily Bagratid Armenia before its reign.

Only by the end of the twelve's century the rise of the principality-kingdom of Artsakh-Khachin begins, the fragmentary part of the former Caucasian Albania in the basin of the Khachin-Chai and Ter-ter rivers, i.e., approximately on the territory of Artsakh and Uti. The revival of this Albanian formation is associated with Hasan-Jalals, who are related through Senekerim to the Mihranids.





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