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**MORAL TERROR:
AGAINST MATERIAL AND
INTANGIBLE CULTURAL
HERITAGE**

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«Moral Terror: Against Material and Intangible Cultural Heritage»

Dear participants of the round table, ladies and gentlemen!

I am one of many who involuntarily thought about the issue of how the so-called "armenian issue", which absorbed both as "armenian genocide" and "armenian long-suffering", which is associated with "a special mission of armenians and their exclusivity", and why, as a rule, they boil down to physical and moral terror?

As the well-known Austrian historian Eric Faye points out in his work "Armenian Mythomania": "... the roots of armenian terrorism lie in an erroneous view of history...The uniqueness of modern armenian terrorists lies in the fact that history (or rather their own view of history) is their only excuse". Therefore, "rewriting the history as an excuse for inhuman acts is a – unique feature of terrorism".

Dear Oleg Kuznetsov sees the roots of armenian terrorism in the pre-Christian beliefs of the armenian-khayyas, the customs in which sacrifices, as a natural and sacred rite, laid the "routine" of terror. Allow me to share my thoughts on the origins of terror, recalling the words of the great ethnologist Lev Gumilev: "...Ethnic history is not an unlimited set of information "without a beginning and end" (A.Blok) and not just days of anecdotes past (Pushkin)", but a complex chain of cause-effect relationships...". "At the individual level, lies are not only an asymmetrical stereotype of behavior, but also a way of influencing the environment, ethnic and landscape. At the population level, this is already massive disinformation in antisystems, affecting the social and cultural environment". Thus, we believe that terror is the

production of lies, which at an individual level is an asymmetric mode of behavior, and on the population level – a misinforming antisystem, an antisystem that, contrary to the reflexivity of the system, leads to destruction. Thus, a totally cultivated lie breeds terror.

Formed according to the main theses of the armenian propaganda machine, the information war against Azerbaijan is being carried out in an extremely unbridled form, trying to disavow the aggressive nature of the state that occupied Azerbaijani lands. This war, based on fabrications, is aimed at misinforming international public opinion and is based on absurdities – lying bikes packed with forgery and falsification, hypocrisy and pharisaism. The policy of the armenians has always boiled down to claims on the neighbors' lands, reanimation of the myth of the "Great Armenia" and was closely intertwined with the appropriation and attempt of armenization of the cultural and historical heritage of the Azerbaijani people and its neighbors.

The language and the ways of implementing this policy were very aptly characterized by the J. de Malevil, who noted that in the armenian propaganda machine there were three methods of Marxist dialectics are involved: rewriting the history, the thesis of a secret conspiracy of the oppressors of the armenian people and the accusation of the enemy persecuted in the name of morality, intentionally confusing it with the right. We will add to this that the armenians always endowed the opposite side with the goals and intentions inherent in themselves. Precisely because of this, "in order to stop this arbitrariness of the armenian propaganda, which risks having very serious consequences for the future of Europe, a reaction of all sensible people is needed".

The theme of my speech is moral terror as an important component of the armenian-inspired policy of terror, in the country where was erected a monument to the terrorist and Nazi, Turkophobe and ideologist of physical and moral terror – Garegin Nzhdeh.

The ideology of moral terror, as is known, implies terror by moral and information-psychological means,he is also directed against the morals of the individual or the people as a whole.And if physical terror is a physical elimination, use or threat of the use of force, and its inhuman effect is reduced to the intimidation, moral, psychological suppression of those against whom it is directed, then moral terror, whether against a person or an ethnos as a whole, is a mockery of values, an outrage against sacred things, traditions and customs, misappropriation, distortion or destruction, and finally, infringement of the honor and dignity of the individual or ethnos as a whole.Instruments of the execution in this case are not physical instruments of violence, but, as a rule, falsifications, forgery, and etc.

Ladies and Gentlemen!

I will cite several examples of the armenian terror by moral and information-psychological means, to all those who express an objective opinion.As the american specialist Samuel A.Wimz writes in his book "Secrets of the terrorist," the Christian "country of Armenia", published in 2006:American citizens who studied issues related to Armenia and reflected their objective attitude in print media have become the target of organized terror campaigns:

- professor of the University of California at Los Angeles – Stanford Shaw, was subjected to various ways of intimidation and a bomb was flung into his apartment;

- as a result of a two-year company of hatred and slander recently prof. of the Princeton University, Niu Lowry, was remote from the leadership of the Middle East Studies Program,
- professor of the Louisville University – Justin McCarthy, was subjected to all kinds of attacks and threats and was eventually released from teaching"...

The Wimz himself was also attacked, after announcing his intention to print this book.

However, our friend Oleg Kuznetsov, a participant of this round table and the author of the fundamental research "The History of Transnational armenian Terrorism in the Twentieth Century" can tell best of all about this. (B., 2015).

We could continue the examples, but going to finish the following two, the first of which is taken from Erich Faigla ("The Truth About Terror", Baku, 1999), and the second from Rudolf Ivanov.

Erich Feigl writes: "...Musa-Dag (Mount Musa) is in fact the best proof of the armenian hypocrisy and the causes of armenian uprisings... Armenians, by means of signal lights, maintained contact with British and French ships that patrolled the expanses of the Mediterranean Sea. Thousands of refugees were taken aboard the ships of the English and French and transported to Alexandria and Egypt. Armenians believed that it was in their interests to compose, then these thousands died. The fact that they were rescued was kept secret.

My dear late friend Franz Werfel, the author of "Forty Days of Musa Dag", never was in this region to investigate what he was writing about. He wrote as his armenian friends in Vienna told him. Before his death, Franz Werfel confided to me that he felt a sense of shame and remorse for writing this book, for the huge

doses of falsification and deception that armenians fooled him. But he did not dare to admit it publicly, for fear of perishing at the hands of terrorists-dashnaks".

I will give one more example. As is known, despite the desperate resistance of the hayward-armenians with their mythology about the "Noah origin of the God-chosen people", speculatively presented to the world, prof. John-Friedrich Parrot headed the expedition to the summit of the mountain of Agrydag (Ararat). It happened on September 27, 1829. Remaining true to their deceptive and slanderous policy, the armenians forced to swear armenians from a nearby village to abandon the companion of the Parrot expedition. Professor Parrot was subjected to humiliating procedures, was declared as a liar and a schemer who had never been on the top of Agrydag. Of course, after a certain time, the truth about the conquest of Agrydag triumphed, but at the cost of enormous moral damage inflicted on the famous professor and outstanding geographic explorer.

Dear participants!

While reading these materials, you think about the fact that those who, from the time of A.Macedonsky, were saying truly are right: "Kill, slander, anything, at least, the scars remain".

Perhaps, the biggest slander, formed in the armenian consciousness, is the constant attempts of the nationalist Armagitprom to blind the image of the enemy from the Turks. It would not hurt to recall the remarkable statement of the armenian Levon Dabegyan to those who diligently form an enemy image of the Turks: "...armenians owe their national existence to the Turks. If we remained among the Byzantines or other Europeans, the armenian name could only be preserved in historical books".

Those who tirelessly talk about "armenian genocide" would not hurt to read the statement of the American writer of armenian origin L.Surmaliyan from his book "Ladies and Gentlemen, I'm appeal to you": "The main reason for the emergence of contradictions between the turks and armenians was the fierce cruelty of armenians against humanism, caring, patriotism of the Turkish and Azerbaijani peoples".

Those who are zealous in planting an enemy image in the person of the Turks would not be unreasonable to recall the words of the American specialist, Semen A.Wimza: "The Ottoman Empire was huge... under its rule there were 22 people of Europe, Asia, the Middle East up to the borders of North Africa. And none of these peoples, with the exception of armenians, feels feelings of hatred, anger and revenge towards Turkey".

Those who do not cease to accuse the Turks of cruelty and violence against armenians, it would be worth returning to the testimony of the armenian scientist G.Antonyan from his work "Shamil's reactionary movement in the seventies of the XIX century" when "the patriarch of the ottoman armenians in Istanbul - Nerses, while receiving the order from the hands of Sultan Abdul Hamid II, called him an angel". Or bring them the words of the armenian catholicos Barsis about the Sultan Melik Shah: "He managed to create a peaceful and fair governance everywhere... because of his greatness, he did no harm to anyone",as well as the evaluation of the armenian historians Matevosyan and others about the Turkish government and the attitude of the authorities towards the armenians: "The rule of Melik Shah was pleasing to God. His power spread up to distant countries. It brought peace to armenians... He was filled with mercy for Christians, showed paternal concern for

the people...". "To say that with the conquest of Sultan Fateh of Istanbul (Constantinople) for the armenian destinies a star has lit, means to emphasize the historical truth ...".

We also provide an excerpt from the impartial report of the Prosecutor of the Echmiadzin Synod A. Frenkel, presented in 1907 to the Holy Synod. "Until the XVIII century, when the Russian offensive movement in the Middle East began, the vast majority of armenians, divided between Turkey and Persia, did not react to the Muslim domination, since armenians were not worse at all, rather than to other lieges of the Sultan or Shah...".....

It all ended, as is known, by the fact that the armenians trying to impose everywhere on the world public fabrications about the so-called genocide in the Ottoman Turkey, which was preceded by the armenian terror, unleashed by nationalist armenian parties.

Being deeply convinced that "there are no bad people, but there are bad representatives", we are also sure that it is necessary to brand the outrage of the armenian pharisaism, the pathological falsity of those who, according to the figurative expression of the famous armenian poet Egishe Charents, "...hypocrisy is manifested in the womb of the mother", those who no less well-known armenian poet Hovhannes Tumanyan desperately called: "...true salvation must begin from within, because we are sick from within".

It is difficult for us to judge whether the above words are able to resist the desire of the poetess Silvia Kaputikian to inspire the younger generation with the rabid formula of nationalism and hatred of the Turks: "Aram... your enemy is the Turks... Homeland is more important than God... The Church is more important than the Motherland. More important than the church is

the Great Tigran. More important than Great Tigran is Great Armenia... ".

At the same time, the facts show that such a policy deforms the public consciousness, as evidenced by the study of an important indicator from the point of view of multiculturalism of the identity indicator, conjugacy and dynamics of its various species.

Identity, as is known, is the right of self-identification of a person, a quality peculiar to a person to determine its belonging to any cultural community, whether civil-ethnic, ethnic, religious, civilizational, etc. Identity can be compound, hierarchical, and the identity indicator itself can be constructed both in a negative and in a positive way. In particular, if it relies on denial, rejection of some kind of community or total opposition between "its own communities", that is, "us" is different; "I'm," then it looks like "I / we are not so-and-so". Those who follow a negatively constructed identity are usually very aggressive towards perceived as "strangers" to other communities. A vivid example is the armenians, whose commonwealth is "we", it is necessary to oppose the opposition with "they", relies on "exclusiveness", "singularity" and "long-suffering" "we", which ultimately leads to self-isolation and ethnic cleansing of "others".

As for the positively constructed identity, the following do not regard their environment as a priori hostile and seek to find a compromise in the intergroup relations, to reach a consensus, emphasizing the features of similarity, and not differences, community, and not imposing their interest on others. And such an example is the tolerant traditions of the Azerbaijani people.

Analyzing the identity, first of all, it is important to compare the civil-national identity with its other forms,

because it is accurately noted by Huckbner and Richter "the nation as a form of existence of the state-political community from the point of view of multicultural development will continue to retain its significance".

According to the common opinion in the multicultural society-country, a local identity, incl. ethno-identity is usually replaced by a civil-national (national-state) identity, and thus the correct multicultural policy of the state has a growing national identity, diminishing (at least not increasing) local, means – regional, ethnic identity, and in the case when, along with national interests, the authorities also set tasks of a general civilizational nature, and the growing share of citizens who recognize themselves as "people of the world."

The project we rely on ("World Values", UNESCO, 2008) has been implemented in 76 countries over a number of years, and its main task was to identify by a survey, to which geographic group identity belong the respondents-residents of the surveyed countries. With their answers, the respondents could realize self-identifications in three groups (communities) of identity: "local" (community, region, ethnic), "country" (national-civil) and "world" (general civilization).

The global average values of identities are distributed as:

Community	49%
Country	41%
World	8%

In general, only 38 countries out of 76 have the level of identity "community" (local) below the average of its value of 49%. Azerbaijan has one of the lowest rates in the world - 24%, while Armenia - 38%.

This is the first evidence of the multicultural development of Azerbaijan.

Only 35 countries out of 76 have the level of identity "country" (civil-national) above the average level of 41%. This indicator in Azerbaijan is one of the highest in the CIS - 55%, and in Armenia - 51%.

This is the next evidence of Azerbaijani multiculturalism.

The shared value of the two identity indicators - "community" - "country" in Azerbaijan and Armenia (respectively, the values of 21%, 55% and 38%, 51%) shows that the multicultural trend in Azerbaijan is incomparably higher than the corresponding indicators of Armenia, namely, in our country, with the recognition and preservation of local identity, significant integration has been achieved.

In 33 of the 76 countries, the value of the identity of "world" exceeds the average value of 8%. Only in 5 countries this indicator is not less than 21% and at the same time in Switzerland 21%, the USA - 22%, and in Canada - 15%. In Azerbaijan, this figure is 21%, and in Armenia 11%.

At a high value, the identity of "country", the high level of identity "peace" indicates that the authorities of the country, implementing a multi-cultural policy, simultaneously set and civilizational tasks with which citizens of this country agree. A clear example is Azerbaijan, which is indirectly another evidence of its multiculturalism.

It should also be noted that another indirect evidence of the multicultural tradition of Azerbaijan is the approximately equal importance of the identity "community" (24%) and the high importance of the identity "peace" (21%), with a high "country" (55%).

In general, Azerbaijan is the only country meeting in the two leading lists at the same time (by the ratio and difference in the system of conjugation of the identities "country-community" and in the system of "country-peace"). At the same time, Azerbaijan's indicators are not only leading, but also the most balanced, which indicates the successful multicultural tradition and policy of Azerbaijan. Comments on Armenia, as they say, are superfluous.

Dear participants of the round table!

I will turn to moral terror, which is a violation of values, traditions, appropriation, distortion or destruction of them and thereby infringe on the honor and dignity of the individual or ethnic group as a whole.

It is known that "the soul of culture is the culture of the soul" (Hofmiller), and "Modern culture is defined through cultural diversity, lean relation to it". UNESCO in the Universal Declaration on Cultural Diversity emphasizes that each culture, along with the intellectual achievements of society, is a combination of moral, material and emotional attributes, which, is expressed in the way of life of the people, in the ability to live together and traditions.

In a mono-ethnic country – Armenia, that neglects the cultural diversity of other nations, the cultural diversity of its only ethnos is inflated to the point of absurdity, and violations of human rights, including other ethnic groups are covered by cultural relativism.

It is true that cultural relativism allows estimating each culture not on the basis of universal criteria, but on the basis of their own principles. Cultural diversity, being represented as a synonym in a mono-ethnic country, is artificially mixed with cultural relativism, and being brought to the point of absurdity does not recognize

other cultures, is characterized by extremely aggressive attitude towards other peoples and cultures and, of course, there is no need to talk about multiculturalism.

Today contrary to the norms of international law, 20% of the azerbaijani lands, have been occupied by armenian aggressors and 13 monuments of world importance, 292 – of national and 330 – local significance have been destroyed in these territories. 22 museums was destroyed, which included 40 thousand unique values, 927 libraries with 4.6 million copies of books and priceless manuscripts, 31 mosques, 9 historical palaces, 6 theaters. Over 200 paleontological and geological reserves have been trampled, 2 state natural and 4 state reservations have been rendered unfit for use, 280,000 ha of forests with rare tree species continue to be barbarously exterminated. In short, it was a real cultural and natural genocide that was applied by invaders with respect to the cultural and natural heritage. But this is not the only blow to the azerbaijani ethnos due to the armenian terror.

The consequence of the occupation is 1 million refugees and internally displaced persons, a whole generation of indigenous people of azerbaijani land was deprived of the right to develop cultural traditions in the ecological and geographical niche of their ancestors. Organic connections of creativity and cultural traditions with their native land, climate and geographical area are such that, as for the natural-biological and spiritual power of the ethnos, the native hearth is a universally recognized nutrient medium. Violation of this balance is another moral terrorist attack inflicted on the cultural heritage of the azerbaijani people.

Finally, if we follow the classic of liberalism, one of the greatest thinkers of the last century, prof. Friedrich

von Hayek, culture and traditions are not just a humanitarian, but also a natural science phenomenon, tradition is not a natural product and not an artificial formation that is not genetically transmitted and is not created in a rational way. They arise as a result of the evolution of culture and morality, being in an intermediate state between instinct and reason. Traditions, according to Hayek, arise naturally, as well as climate, vegetation, deposits of minerals in a certain geographical niche, and the course of the historical process makes them an important resource and a part of national wealth. This is the conclusion of F.Hayek, who substantiates the economic significance of cultural traditions. We have suffered from moral terror in this regard.

In return, the international community is treated by armenian nationalists with political mythology and historical and geographical fabrications, the constant appropriation of the material and intangible cultural traditions of neighbors, ethnic cleansing and xenophobia. The scheme of plagiarism and cultural theft that was elaborated for centuries has been turned into the armenian tradition of appropriating azerbaijani cultural traditions. The territorial claims and practices of appropriation of foreign cultural traditions are organically inscribed into each other, since the apologists of an alien ethnos, trying to resuscitate the mythologem about the "great Armenia", diligently seek opportunities for privatization of cultural achievements of neighbors, in order to present them as absurd proofs of their own autochthonism. I would like to recall in this connection the well-known statement of the Nobel laureate, one of the founders of the classical liberalism of Friedrich von Hayek: "the condition for living together is the ability to live according to established rules, a meaningful change

in habits of accepted norms and adherence to these legal norms".

And if this cannot be done for one reason or another, we have to recall the saying of another classic of the liberal legal school of Jeremiah Bentham: "the nations who refuse to follow the principles, sooner or later will be forced to submit to force".

Ladies and Gentlemen!

A few words about the genesis of falsifications and fakes of armenians, as is well known, are very partial to one type of folklore creativity, namely-mythmaking. It is really a national talent, be it the myth of "armenian genocide" or "Great Armenia" or "great armenian culture", the myth of the first center of civilization or the myth of the violation of the rights of armenians in Azerbaijan. And, of course, it is a myth that all the cultural heritage of the South Caucasus and, first of all, Azerbaijan, goes back to "reasonable armenians". The armenian myths can't be counted. And all of them, uniting in their target setting and practical purpose, fall under the category of political mythology. This mythology, being a part of the armenian ethnic picture of the world, determines the way of perception of the external reality by the armenian ethnos and the mechanism of behavior in it. It is this mythology that unites the stereotypes of "great lands" and territorial claims to neighbors, "long-suffering" and "amenian genocide" with the "exclusiveness" of armenians, it is this mythology which sets the naturalness and, moreover, the "legitimacy" of appropriating the cultural heritage of neighbors. Finally, it is she who predetermines the behavior of certain armenian figures, whether they are politicians, scientists, or even the ethnos as a whole. The created myth of the "special mission" of armenians, ambitions and pretensions to the

outside world, born of the thesis of "long-suffering", continue to prevail in the consciousness of the population, in every possible way interfering with the natural alternative to the normal role of armenians, absence of a "special mission", the consequence of which is the recognition of international law as the only cornerstone of the modern world order. The same myths are essentially intended to "legitimize" and "justify" the armenian terror as a "weapon of retribution for the sake of justice. "Usually, authorities are captives and victims of created myths, obeying the same cultural stereotypes, the same paradigms of political thinking, because "no consciously developed ideology is able to displace the unconscious picture of the world". According to the apt remark of the Russian ethno-politologist S.Lurie, "the views of the armenian adherents of the" new thinking "oriented on the idea of the world community" did not actually agree with the political folklore of the Armenians". Probably, due to the discrepancy between the paradigms developed by the ethnos and the authorities are adjusting to the people's ideas. The experienced weapon is the accumulated experience of pharisaism, forgery and falsification.

From here the armenian absurdities also originate - deliberately false statements, which pursue a very certain meaning. Their destination is predetermined by the goals of the Armenians – territorial claims to the Turkish and Azerbaijani lands, the lands of other neighbors closely linked with the appropriation and "armenization", not belonging to the armenian cultural and historical and intellectual heritage.

To seem to the unenlightened public what the armenians are not really is – this is the age-old myth-making and construction of a false history, and this

should "justify" insatiable lust for foreign territories and an irrepressible appetite for the intellectual achievements of others. Every Armenian absurdity is another "contribution" to the treasury of the symbiosis of the "ideas" of the armenians, where the mosaic of future intentions closely intertwined with the pseudo arguments of the past "greatness", and claims for special rights. Moreover, this is done in such a way that denial of benefits should be assessed as infringement of rights.

Perhaps, it is more difficult to find out about the peacekeeping of the armenians than in the book of the famous Erich Faigla – "Armenian Mythomania" (2007), and we bring almost completely one of his thought: "It is difficult to imagine anything that could do more damage to the search for historical truth than the confusion of ancient traditions with historical facts, and even worse – when they confuse one with another. A similar error is admitted when politics and terror are confused. Such a mixture occurs too often when groups (which are rarely peaceful), united by common interests, lay claim to their "historical homeland". Such "historical demands" always meant war, or at least terrorism, which is an ugly kind of war. The right to sovereignty and independence is recognized as legitimate only if it is chosen by the majority, otherwise, the universally recognized principles of democracy will be violated...

I will cite several facts of moral terror, based on the events of today's days or historical character.

1. The Biblical "permutations" and fraud with the "tree of nations".

It is common knowledge that the Bible asks the three sons of Noah – Shem, Ham and Japheth, and Japheth's tribe through Homer (the Cimmerian family),

the son of Japheth, goes to Torgom (the Turks family), one of whose brothers is Ashkenaz (the Sak family). Tiras (the Thracians, Frigs), also a son of Japheth as well as Homer, uncle Torkom is accounted for.

The father of the Armenian (Hay story) history, Moses Khorensky, whether infringing, or complaining that the Bible didn't mention Khayyah, introduces into the Armenian version of his two phantoms of Haik and Armenak, and for this purpose "rearranges" Torgom – the son of Homer in a number of his grandsons, replacing him with Tyras, who is the brother of Homer according to the Bible, the son of Japheth. Then Torg "gives birth" to phantom Hike (the progenitor of Hike's), and the Hayek – Armenak (the ancestor of Armenians).

I ask you to pay attention to the purpose of this fraud:

Firstly, by means of Hayk and Armenak they want to "ensure" the continuity of hi-Armenians (as is known today's Armenians and today call themselves Haya, but they adapt the history of the geographical region of Arminia and the confessional term "Armenians" to their fictional history and legitimization of the appropriated ethnonym – "Armen").

Secondly, using the authority of the Bible, "show" through Tiras (the Frigi clan) its kinship with Homer (the Cimmerian family) and thereby "confirm" their joint advent from the Balkans to Asia Minor.

Third, the fictional fact that Tiras is the brother of Ashkenaz (the Sak family) makes it possible to generate the following hoarse of Khorensky about the fact that the first king of Hayes was Scauri (Sak by origin), and thereby provide an alibi to the fiction of the earlier Hai historian Koryun (5th century AD), who calls Hayev

"Askanazean", which translates "from the Ashkenazite clan".

Finally, in fourth, keeping a kinship with the frigates (Tiras), to come up with kinship with Sakas (Ashkenaz) and Turks (Torg), since the kingdom of Arshakuni (Small Arsacids) is "included" in the Hai-Armenian history according to "instructions", more precisely, the construction of another, earlier Hay historian Agafangel (III-IV centuries AD), who wrote that Arshakuni (Arsakides) of the genus Torgom (Turks).

Thus, I ask you to pay attention to the fact that by means of fakes, conjectures and lies in relation to the history of other nations, that is, infringing their interests, the Hayi-Armenians seek to establish their place among historical nations and do not disdain at the same time the revision of the text of Holy Scripture.

The beginning of these speculations was laid back in the VII-IX centuries A.D and "refinements" continued until the XVII-XVIII centuries A.D. And here is what is written in the book of "Armenian Medieval Literature", prepared by the Institute of Literature of the Academy of Sciences of Armenia and published by the publishing house "Sovetakan Groch" in 1986, about M.Khorensky: "Showing civil courage and the scientific sanity in search of historical truth, the author [Khorensky] does not consider even the authority of the Bible to be unshakable... and the deeper and more carefully studied the ancient period of history, the more facts are revealed that confirm the scientific conscientiousness of the "father of Armenian history".

2. The manipulation of Armenian-Khaya with maps and the revision of Xenophon

Now we turn to the famous Greek historian, commander and political figure -Xenophon (V-IV centuries BC) and his work of the early antiquity "Anabasis Cyrus", Where we meet with the Turkic hydroformant, the name of the Arpa-su river (and today many call it Arpa-chai, which is the same, and in meaning means in the translation-"Barley-river").This river flows through the territory of Western Azerbaijan, on the lands of the former Irevan khanate, where today the Republic of Armenia exists. The name of the river in the form of «Αρπασου» (Arpas), represented by Xenophon, the Armenians in the 50 years of the twentieth century was replaced by "Akhuryan", which is a translation of the original name.

It is also known that under the name of Arpa river in this region there are two types of rivers that are tributaries of the Kura River, one of which is Arpa-su (present-day Akhuryan) or Arpa-river, known as "small Arpa or Western Arpa" and which comes from the lake Arpa, that in Akhaltsikhe, and flowing along the western part of the former Erivan khanate, shared it with the Kara Vilayet of Turkey, was a boundary river. The second Arpa or Eastern Arpa-su flows east of the first Arpa-su (Akhuryan).The information of Xenophon, who, as part of 10,000 Greek mercenaries, went all the way along which the Greeks followed, beginning from Hellas to Mesopotamia by the southern slopes of Asia Minor, and the path of return – through the eastern and northern parts of Anatolia, are very valuable. The Greeks passed through ancient Armenia, the Western Caucasus and the southern coast of the Black Sea, and it is in one of the episodes of this path that Xenophon mentions Arpasu,

the localization of which exactly corresponds to the geographical coordinates of the western Arpa on the lands of the Scythians (Sakov) and Khalibov (Tibarenov or Gargarov) .

The Turkic hydroforming which is 2.5 thousand years old was noted, and thus the question arises – why this fact is not sufficiently illuminated. The answer is very simple: according to the Armenian-Khai order, another falsification was fabricated, namely by the director of the Institute of Geology of the Academy of Sciences of Armenia, by the chief geologist K.N.Paffengolts in his work "On the path of retreat of ten thousand", where the Arpasu is deliberately represented as the Chorokh River. Later, dozens of the world's largest cartographers and geographers made their appearance against this falsification, of which the most complete argument for exposing the falsification was presented by the greek scientist Jordan Paradisopulos. As we see, the Turkic hydronym on the territory of present-day Armenia is 2.5 thousand years old and there is not any Armenian-Khayytoponym that would have been at least 1 thousand years old.

The Armenian specialist R.Galchyan writes in his book "Azerbaijan historical and geographical falsifications" in 2013:"...Greco-Roman Muslim and Christian travelers and historians in their works clearly and unequivocally prove that Armenians in the South Caucasus up to Lake Kaputan [south of Zangezur] lived at least 25 centuries". The question arises: who should believe – the past and present Armenian-Hay falsifiers or Xenophon? Undoubtedly, the answer is obvious. However, there is undoubtedly another. Such fabrications and falsifications damage the dignity of the autochthons of this land – Azerbaijanis and this moral terror is directed

at misinforming the world public opinion about the Armenians' pride in the South Caucasus.

3. Aggression against the history of Azerbaijan and the Armenian-Khai cross machinations.

In 2008, the scientific employee of the Academy of Sciences of Armenia, prof. G.Svazyan published a book about the Caucasian Albania and in this "study" along with old-fashioned theses-inventions, such as "Albania is the eastern edge of Armenia" or "There was not any Albanian statehood", which were debunked by scientists long ago, and also certain "novelties" were reflected. In particular, it is asserted that the Albanian ethnos was de-ethnicized, becoming Armenian by the time of the disintegration of the principality Khasan Jalal (XV century), and also that the Albanians cannot be the ancestors of Azerbaijanis in any way.

We would like to answer to such a conjectures and falsifications, with the lines from the books of Pavel Florensky. Who is P.Florensky? P.Florensky was a famous theologian and mathematician, was born in 1882 in Yevlakh (Azerbaijan), repressed and shot in Solovki in 1937.His father is Al. The Florensky Russian Orthodox construction engineer of the Transcaucasian railway, and his mother Solomiya (Olga) Saparova born in 1859, came from a dynasty of famous Karabakh meliks. His father – Al.Florensky the russian Orthodox construction engineer of the Transcaucasian railway, and his mother Solomiya (Olga) Saparova born in 1859, came from a dynasty of famous Karabakh meliks.

In the 1916-1925, P.Florensky wrote a series of notes-messages, united in a single book "To my children. Recollection of past years" (M., The Moscow worker,1992). We consistently cite some quotes from this

book, reflecting the scientific search carried out by Florensky regarding his mother's origins, originally he believed to be Armenian.

"The Saparov's were among several Armenian families that belonged to the heterogeneous and ethnically poorly mixed mass of Armenian population, to that branch which is called by the Armenians - "Albanian". This is a branch of the most ancient inhabitants of the Mediterranean basin, the so-called Mediterranean race. As an ethnic litter, this race lay in pre-Homeric Greece. In a purer form, the remnants of it were given by the most ancient tribes of Medes and Phrygians. Deepening to the north-east, they partly mingled with the surrounding pri-araratskim population, some of them were preserved here by ethnic nodules. One of these concretions was preserved until the early middle ages, off the shores of Lake Gokchi [Sevan] and around this time, pestering with some kind of invasion, advanced further north to the present Elizavetpol province [Ganja]. There were formed five independent regions or melikstv, subsequently falling under the vassalage of Persia, then Turkey...".

Especially Florensky draws attention to the fact that his mother avoided the Armenian church, did not want to speak Armenian and recall the past and her rejection of everything Armenian, was met with understanding in the family. As we know it is a question of the time when the Albanian church, being liquidated, was transferred to the Armenian Church, and Florensky's mother, the real Saparova, who came from the Albanian meliks, could not reconcile with this.

P. Florensky, deepening his historical studies and, in particular, regarding the pedigree of his mother, in a later note writes: "Karabakh Armenians - actually, not

Armenians, but a special tribe ...: in ancient times they were called Albanians, and Armenians call their ahavan". "They lived originally near Lake Gokchi. Narrowed from the south, they moved to Karabakh, together with their princes, who bore the generic name Beglyarova, after the name of their legendary ancestor Beglar. But even in Karabakh they kept themselves closed, not mixing with the surrounding population... The Karabakh armenians preserved a special dialect and special customs. The Beglarov's received the title "melik" from the Turkish government" [our italics, K.Imanov].

Florensky also gives the etymology of the mother's surname, derived from the Albanian: the Georgians have "sapari", in Russian - "shield", "barrier." Note that, in essence, the root of the word Turkic is "sipper," has the same meaning as the Florensky gave.

The consideration that was given above, show that even by the middle of the 19th century, the consciousness of Albanian was not extinguished and the protest of albanian-mother of Florenskiy, vividly portrays this fact. Let's note that the albanians are one of the ancestors of the azerbaijani nation and, as is known, after the Islamization of Azerbaijan, most of the albanian Christians accepted Islam. Even after the escalation of the Albanian church in the XIX century, many of the residual population of the Albanian Christians of the Gregorian sense accepted Islam and Orthodoxy. We believe that among them a certain part of the Saparovs, is known as the Safarovs [On the origin of the Alban, referenced by P. Florensky, see K.Imanov's book "The Hatta of Asia Minor and the Caucasian Albania", B., 2016].

Let's add to this that recently in the press was passed the message ("Interfax" agency) of the Arthur

Aghajanov (Karabakh-Armenian), related to the situation around Karabakh and the revival of the Albanian church in Azerbaijan. Agadzhanov from Baku, with Karabakh roots, now living in Ukraine, has been trying for many years to fight against Armenian propaganda and falsification and as many Karabakh Christians consider themselves violently recorded in "Armenians" without having anything in common with Gaikans (hay). In his statement, Agadzhanov expresses his readiness to unite around him the Karabakh Armenians, registered as the Hay's. It is not by accident that Hayi refer to Albanians as apostate Armenians. In general, it should be emphasized that none of the Christian rulers of Karabakh melikstv was ethnically hayem.

For example, if you follow the "Garabakhtnam" of Ahmed bey Javanshir "Egan-ruler of villages Tug and Duzakh", who opposed the subordination of the power of the Karabakh khan - Panahali Khan, but although finally he obeyed. After the tsarist expansion in the Caucasus, the Christian Egan took the surnames of Yeganyan, and the Muslims, who accepted Yegany's Islam, became Melik-Eganovs. It is also known that "egan" is one of the ancient Turkic entones.

So who should we believe: the famous scientist P.Florensky whose mother was albanian, the Karabagh-albanian-Aghajanov, the surviving historical evidence or falsifiers like Swazian? However, the armenian forgery in relation to the Caucasian Albania is not limited to this. The Armenian specialist R.Galchyan in the book "Mythologization of history. Azerbaijan, Armenia, fiction and facts" tries in vain to prove that allegedly one of the Azerbaijani falsifications is the substitution of Armenian-Khai crosses and their representation as Albanian. Cited in the book by the compiler which is the Azerbaijani

researcher K.Imrani, issued on the initiative of the Heydar Aliyev Foundation and the Ministry of Foreign Affairs of Azerbaijan under the title "The war against Azerbaijan. In the sight - a cultural heritage", the Armenian author declares all the crosses cited as Armenian.

For this purpose, a typical falsification technique is used, when examples of crosses of the Caucasian Albania, including the Albanian crosses, are presented for comparison with the Albanian crosses cited as an example from the book of the Azerbaijani author. From the former Albanian temples, now appropriated and slightly modified by Hayam crosses.

In particular, we are talking about the temples east of Tiflis and the Iranian Julfa– the range of residence of the Caucasian Albanians. Would like to emphasize that the Albanian crosses are typified as three-leafed at the ends and in some sources their analogs are called "lily-flaming", and the triplicity of the tips of the Albanian cross is determined by the more ancient, pre-Christian beliefs of the Albanians – the Sun, the Moon and the Fire (see I.Smirnov "The Secret History of the Cross", M., Eksmo, 2006).The same claims, by the way, take place in attempts to armenize the Georgian Christian churches.

The next falsifications of the armenians, was trampling on the dignity of the Albanians and their successors today - the Azerbaijanis, the Christian Georgian nation, also testify to the indefatigable desire of the Armenians to become the founders of Christianity in the South Caucasus.

4. The insinuations and curiosities with the fake Tigranakert and the "Neanderthal past" of the Hayk in the occupied lands of Azerbaijan.

The given example is connected with the lands of the Fizuli region which were occupied by the Armenian aggressors, where at one time the Azerbaijani scientists in the Azykh cave, discovered and investigated the site of the ancient man - azykhantrop. Attributing to itself as usual the most ancient origin, the aggressors renamed Azikh in Azokh (a paradox is that Azokh in Armenian means "sour grapes") and seeks to present Azikh to the world as "one of their primary centers of Armenian culture". The Azerbaijani scientists who examined the remains of the azykhantropus carried it to the acheulian period, i.e. To the early Paleolithic period or to a period of about 2 million years ago. But the aggressors claim that the Armenian (Hayk) ethnos formed precisely during the period of the ancient man's residence. Obviously, such absurdity inevitably breeds another, and Armenians, continuing illegal excavations in the territory, discovered a stone statue of the "Neanderthal woman", and in the national Armenian attire. Moreover, near the "Armenian-Neanderthal woman", allegedly found the remains of everyday things, Armenian national dishes and tools. Apparently, if it is not possible to declare the "azykhanthrop" discovered by the Azerbaijani scientists as a "Hayostrop", then the statue of the stone "Armenian-Neanderthal woman", especially in "Armenian national clothes", would also fit. It is difficult to add anything to this, for it turns out that not only the Neanderthals were Hayashi Armenians, but they also survived for several hundred thousand years in such a way that their national clothes, as well as household items, did not change.

To this also can be added the find of the Institute of Archeology and Ethnography of the Academy of Sciences of Armenia, whose director Pavel Avetisyan stated that on the border of Armenia with Turkey and Iran there were found sorcery shoes, which are 5.5 thousand years old. According to the statement of the Armenian scientist, the found sorrows are not much different from the shoes worn by the great-grandfathers of today's Hay-Armenians.

The illegal archaeological excavations in the occupied Azerbaijani lands of Karabakh "revealed" the "city of Great Tigran", "confirming" the myth of "Great Armenia". This was reported by the media (Arminfo) back in 2007. It is difficult for us to judge the greatness of Tigran II, who began with hostages from the Parthian kings of the Arsacids and completed the licking of the boots of the Roman generals, moreover, a king of ethnically non-hayek origin, but apparently never pawned Tigranakert in Karabakh and, in general, unrelated to Karabakh. The purpose of the fake is distinct, such as Karabakh was part of the mythical "Great Armenia". The forgery is "backed up" with additional information, namely the unearthed Christian basilica of the 5th-6th centuries A.D. fragments of coverings, the entrance to the fortress walls, and even its remains, found by pottery, remains of khachkars, etc. It is obvious that everything found, even if it exists, has something to do with the material heritage of the Caucasian Albania. Nevertheless, illegal excavations continue to be conducted in the occupied lands of the Agdam region of Azerbaijan, on the banks of the Khachin-tea River, with the aim of extracting evidence of the transit movement of Tigranakert from Asia Minor to the South Caucasus.

Examples of this kind are many, but concluding the presentation, would like to say the following.

The Armenian historical falsifications with the so-called "Eastern Armenia", pursuing the goal of alienating and armenizing the native Azerbaijani lands of Karabakh, Zangezur and Nakhchivan, as well as far-fetched considerations that have grown into pseudo-historical opuses - concepts of the Khai origin of the territory of Western Azerbaijan, those. The former Erivan khanate, where the statehood of Armenia is now embodied, are only relatively modern echoes of a large historical scam with the so-called "Western Armenia", the territory of present-day Northeast Anatolia of Turkey. At the center of this scam is the myth of the supposedly Hay-Armenian kingdom created in Anatolia, which was replicated in numerous editions and in different languages, which is based on a fabricated thesis of its continuity with those who actually existed and had no relation to the Hays of the Hittite and Urartian kingdoms. He is developing in high Armenian phantoms, again not having any relation to the hays of the Artaxid and Orontido states, "miraculously" reincarnating, into the "legendary" Great Armenia", and simultaneously – in the migration of the contrived Armenian statehood to the South Caucasus ("Eastern Armenia").

The scam with the non-existent armenian-hay kingdom, becomes completely unceremonious, demanding new victims, when the history and origin of the Parthian Arsacids is attributed, and created by the rulers of this powerful empire of its western dominion - the State of Small Arsacids (Hay-Armenian kingdom of Arshakuni, as today's Armenians paint it).Paradoxically, all these absurdities, strung together by historical absurdities, are committed against the Georgian sources,

Georgian traditional information and, undoubtedly, descriptions in the Turkic dastans, even though they have been repeatedly altered for a given mythology.

It would seem that what is special in all this?

After all, each nation has its own history and, moreover, can represent it in the light that would like. If such a story is "molded" by distorting the history of neighbors, encroachments on their ancestral lands, their material and intangible historical evidence on its past as an integral part of the future, then "historical tales" of this kind acquire a completely different meaning. Praising and elevating one nation, they humiliate others, glorifying the deeds and dignities of representatives of one ethnic group, attributing and appropriating what they do not have and not done by them, they deprive other nations of their own history, they mock the historical memory of its figurants. "To seem, not to be" - this motto of the Armenians, of which we recall, is directly opposed to the well-known truth "to seem what you want, you need to be it".

However, as Cervantes said, "dress" rather dresses or exposes.

Thank you for attention!