

KAMRAN IMANOV

**CAUCASIAN ALBANIA AND
HATTIS OF ASIA MINOR**

Baku – 2023

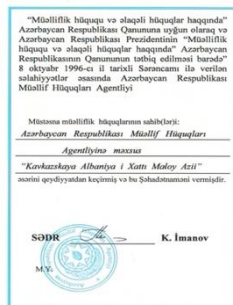
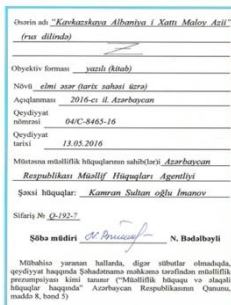
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Caucasian Albania and the Hutts of Asia Minor. Baku, 2023

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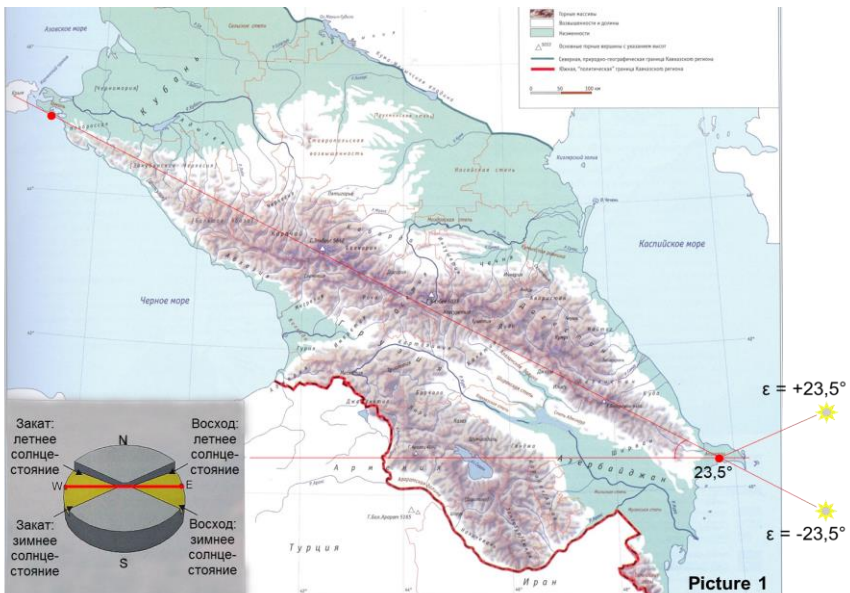
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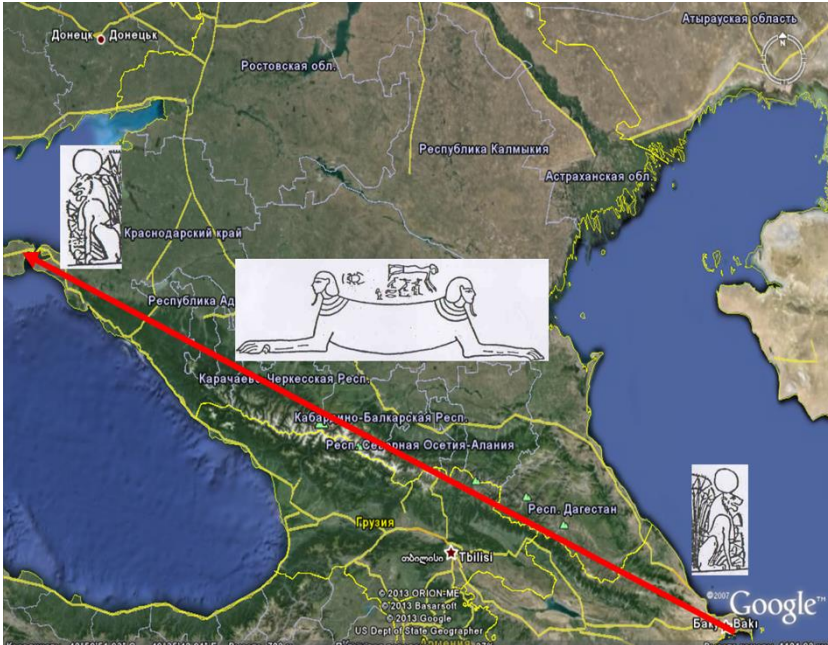
INTRODUCTION

- The Caucasus is a historical and geographical region bounded by the Black and Azov Seas in the west, the Caspian Sea in the east, by the lower reaches of the Don and the Kuma-Manych depression in the north and the borders of the countries of the South Caucasus with Turkiye and Iran in South.
- A unique feature of the Caucasus (one of a kind) is that the angle of inclination (direction) of the Caucasus Mountains with the equator plane is $\approx 23.5^\circ$.

In a result:

At any time of the year, including the days of the winter and summer solstice, the sun “rises from the sea” and “sets into the sea” (observation points are the easternmost Absheron and the westernmost - Taman).





E.A.Wallis Budge

“The Ancient Egyptian Book of the Dead” (translation);
 "Ancient Egypt: spirits, idols of God"

“The Ancient Egyptian Book of the Dead” (The Word of
 the One Aspiring to the Light)”, M., Eksmo, 2007

- In the ancient Egyptian “Book of the Dead” there are 2 lions: Leo-Morning and Leo-Evening, with their backs turned to each other, and Leo-Morning in the east of the Caucasus (Absheron) is the sunrise, and Leo-Evening in the west of the Caucasus (Taman) is sunset (Fessenden (R.A.Fessenden “The Deluged civilization of the Caucasus Isthmus”, Ch.I-XI, 1923-1927, Cambridge, Massachusetts, USA), Lewis Spense

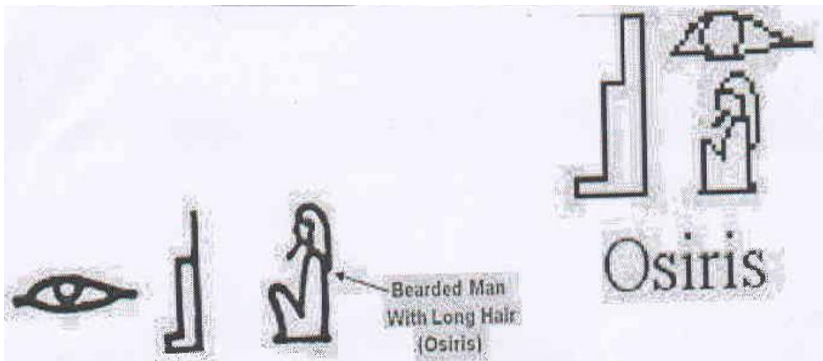
(Lewis Spence "The Mysteries of Egypt", M., Tsentropoligraf, 2007), Max Müller (Max Müller "Egyptian Mythology", M., Tsentropoligraf, 2007), etc.)

One swallowed the sun in the evenings in the west, from the other the sun came out in the mornings in the east, and the night the Sun God passed through the body of Aker, i.e. through the Earth. The underground night path of the Sun in the Book of the Dead is an encrypted system of instructions for the deceased to be reborn like the Sun-Aker.

"Aker" = Ak-er = bright (sunlit) earth (K. Imanov).

In the ancient Egyptian "Book of the Dead" the east of this land was called the "Land of the Sun-Aker", "Gate of entry of Aker" (designated WZ(S)R) [Petrie, Budge, "Book of the Dead"].

Ancient Egyptian, hieroglyphic inscription: icons of the throne and eye (symbol of power and ascension to heaven, resurrection).



In Proto-Caucasian language per Fessenden:

OsUr = O-s-Ur (water + movement + Sun-Fire-God)
→ "Sun/Fire God ising from the water (Fessenden).

Ur – God of the Sun – fire → Ur-on = lowland (eastern valley of the Caucasus) with inhabitants (farmers-cattle breeders) = Ur-ab or Ab-ur (Fessenden). Hence Ur-on → Aran (K. Imanov).

Al = height, mountain and God of lightning, storms with the inhabitants of Al-ab (Fessenden). Hence Alb → Alb-on / Alban Land of Albs = "place of high living" (highlanders craftsmen) Al-on = mountain land (Al-on → Alan, Alban) (K. Imanov).

Worth mentioning the following etymologies: Albaniya = Al + ban = "üca ban" = "high house", "roof", "high place of residence" (M. Seidov).

Albania = "mountainous country" (Marr, Trever).

Ur-Al ↔ Khur – Khal = Hercules = (Fessenden) = a needed one.

Aps-ur → Aps-Ur-on (Aps = east) → Absheron = = ("Eastern place of the sun, fire").

Alizon → Al-aps → Chalybs (Khalibs, Chaldeans) ~ Khaldan city (Fessenden).

Eres acher = "Warriors, men of Aser" (K. Imanov).

Inhabitants of the Earth: Aps-ur = Ash-ur (Ash = sunrise) - Arzar/Azir = (Fessenden) = "People of Azer".

Sam-Ur = Samur = sacred fire (Fessenden).

Aser/Azer = "Tribe of the Rising Fire-Sun" (Sun Worshipers) (Fessenden)

CHAPTER I

Caucasian Albania and its inhabitants

1. Albania - a multi-ethnic entity with tribes speaking 26 languages (dialects) arose tens of centuries later, on this land in the eastern part of the South Caucasus.
- ✓ Emerge of the ethnonym “Alban” and the toponym “Albania” is associated with the 4th century BC. according to the information of Arrian (2nd century AD), however, Strabo was the first ancient author (1st century BC) ever who mentioned the Caucasian Albanians.
- ✓ Ethnotoponym “Alban” - “high place of residence”, “houses at height” (examples: Ural, Altai, Alash mountains or mountain ranges), as well as:
- ✓ “al” (Azerbaijan, Tatar, Turkish, Uzbek, Uy-Gu, Koman, etc.) = “scarlet”, “red” and is tied to the concept of “fire” (for example, “alov” = “flame”) and carries the meaning “high”, i.e. "high fire" Similarly, in “yally” or “algysh” (“national dance” and “applause”, respectively), “al” carries the meaning of “high”, “mighty”, “strong”, etc.

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2. **In the Achaemenid era, on the eve of their fall, the historical scene of the exit of the Caucasian Albanians had an ethnic feature:**

Along with the Nakh-Dagestan and individual Iranian tribes, there was a powerful ethnic layer of the Saka-Cimmerians, references to which go back to the cuneiform texts of Assyria, Babylon, the Hittite state, the inscriptions of Urartu and the Homeric era of ancient Greek authors.

However, if we follow Herodotus (5th century BC), Scythian-Saco-Cimmerian tribes appear in the South Caucasus and on the territory of Caucasian Albania in the 6th-7th centuries BC.

This information does not always correlate with cuneiform texts and inscriptions, and in some cases contradicts the information of other ancient authors (Strabo, Diodorus Siculus, etc.).

3. **Several questions arise:**

- **Like the South Caucasus, similar to Asia Minor**, which for all ancient authors was the "Land of the Scythian-Cimmerians" ("Scythia"), the "deaf Scythian land" of Aeschylus (VI-V centuries BC), "miserable a spectacle for the Scythians" in "Lucian's Chained Prometheus" (2nd century AD) turned into Albania with Albanians?
- Is there a connection between the Homeric Scythian tribes of the Alizons, Khalibs, Ti-Barens of Western Asia with the Gargars of Caucasian Albania, the Hephthalites of Central Anatolia with the tribes of Albania? and finally,
- What common ethnic platform can connect the tribes of Caucasian Albania or a significant part of them with the Saka-Scythians?

Before we try to answer these questions to the best of our ability, let's look at

Territory of Caucasian Albania

- Numerous information in sources of the ancient period about the territory of Albania and its borders is also often contradictory and vague. **The reason for this could also be** the changing boundaries of the state due to political realities.

The consensus in historical science is the eastern and western borders of the state, expressed by Strabo's formulation - "Albanians live between the Iberians and the Caspian Sea."

In other words, from the east the country was limited by the Caspian Sea, and from the west by the Lori River basin (modern Gabirr, Cambyses of ancient sources and Alazani (Ganykh)), thereby including the Alazani valley into Albanian territory.

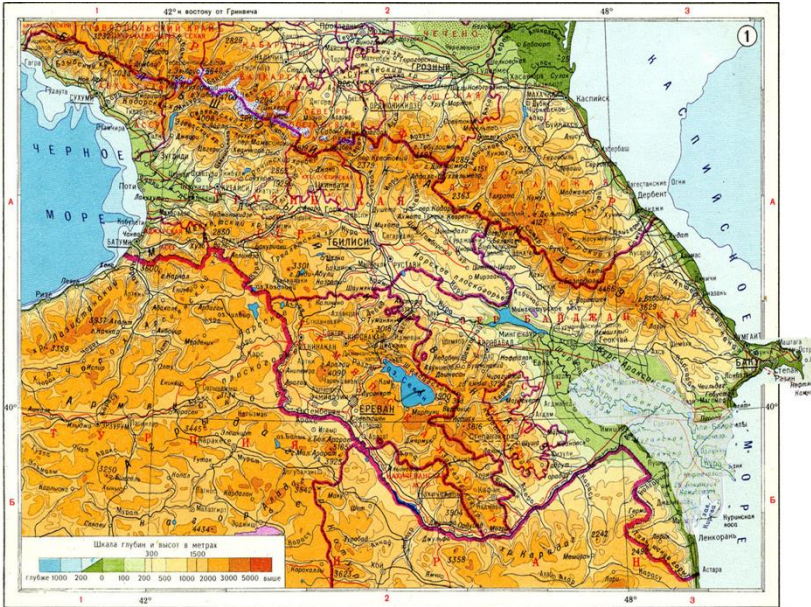
Regarding the contested northern and southern borders of Albania, there is no doubt that Albania, according to Strabo, "is fenced from the north by the Caucasus Mountains," but according to Claudius Ptolemy, the northern lands of Albania reach the Soana River, and the Keraunian Mountains separate Albania and Sarmatia. Thus, the localization of the Soans river by ancient authors, either from the river Sulak, or from the river Terek led to the fact that all of present-day Dagestan could be included in Caucasian Albania.

However, at present, the established opinion that Soana is Samur, and the Keraun Mountains are the Samur Range, leads to the fact that the northern borders of Albania began north of Derbent from the Samur Range and along the slopes of the Caucasus Range reached the basin of the Alazani and Lori rivers.

Maps at the Caspian Sea level of 0-10 m, simulated on a computer



A significant part of one of the provinces of Caucasian Albania, Baitakaran, at least until the 5th century BC. turns out to be included in the Caspian basin, and the Kura and Araz rivers, without merging, flow into it independently, as suggested by the ancient authors



To answer the questions raised earlier about the Albanian ethnicity, let us turn first of all to the Albanian chronicler M. Kagankatuksky.

Attention: about the origin of the Albanians

“...From them, from the Kittians - the sons of Japheth, the Cypriots separated and went to the pagan islands, but those living in the northern countries are fellow tribesmen of the Kittians, from them the Aluans come” M. Kagankatuksky (book 1, part 2).

Who are the Kittians?

In Albanology this issue is avoided.

Our opinion: Kittians = Hutts or primitive Hittites

Hatti (primitive Hittites) – a great people from the Old Testament

1. Hatti (English, Hittites, Hebrew, **בְּנֵי־חֶת. חֶתִּים** ;; XX. Χετταῖοι, Χεττεῖν, υἱοὶ [τοῦ] Χέτ; Vulgate, "Hethæi," "Cethæi," "filii Heth"; Assyrian, "Khatti"; Egyptian, "Kh-ta", as well as Khitti, Khatai, Kitai ant etc.):
 - Mentioned in the biblical documents, in Egyptian, Assyrian and Urartian inscriptions and in their own sources.
 - Biblical people of **Turanian origin**. According to Herodotus "Syrians", Strabo "white Syrians" (J.Campbell "The Hittites. Their Inscriptions and their History", Montreal, Toronto, Williamson. & Co., 1890; A.H.Sayce "The Hittites. The story of forgotten Empire" , Fleming H. Revell Co. N-Y, Chicago; C. R. Conder "Altaic Hieroglyphes and Hittite Inscriptions", A. P. Watt "Palestine Exploration Fund", 1889; O. R. Henry "The Hittites").
 - **The Hutt language is agglutinative** (Fessenden, Campbell, Sayce, etc.) (see languages of the Ural-Altai group, Turanian languages) (Svyatich).
 - The Hattic language is similar to the Proto-Media and Akkadian language of the ancient Chaldeans (Conder, Campbell), which, in turn, are close to the Ugro-Altai (Finnish, Hungarian, Turkic) (Lenormant, Conder, Jewishencyclopedia).
 - The Hutt language is somewhat similar to the Caucasian languages (Campbell, Sayce).
 - Caucasian languages are Japhetic, to one degree or another agglutinative, from a mixture of

- languages of the agglutinative type and Semitic languages (Marr).
- The Hitt scripts are close to the Cypriot and Vans (Urartian), with new Elamitic, Cossaan (Lenormant, Hommel). The Hitt language is similar to the modern Chuvash language.
 - Chuvash language (Turkic group, Bulgar. Between the Turkic and Ugro-Finnish groups) (Campbell, Marr), a bridge between the language of the Hitts and the Caucasian Japhetids.
 - Similarities between the agglutinative language of the Turans and Sumerians with Chuvash (Marr).
 - The Hitt language is close to the Chuvash language, as are Bak, Etruscan, Caucasian (Campbell).
 - Hammathite hieroglyphs of the Hitts = source of the syllabary alphabet of Cyprus (Sayce, Conder, etc.).

Hatti settlement area

- ✓ Palestine (southern part) before the Jewish conquest (Old Testament, E.Anati "Palestine before the Hebrews", Campbell, Sayce, O.R. Gurney, etc.).
- ✓ Palestine, came from Northern Mesopotamia (capital Cutha or Tiggaba subsequently settled in Northern Syria, Central Anatolia in Cyprus, etc.) (Campbell).
- ✓ Hammath, Kadesh, Carchemish (the ancient capital of the Hatti in Northern Syria), Commagene in the south, the original place of residence of both flanks of the Taurus Mountains (Cilicia in the south to Cappadocia in the north and to Arminia in the

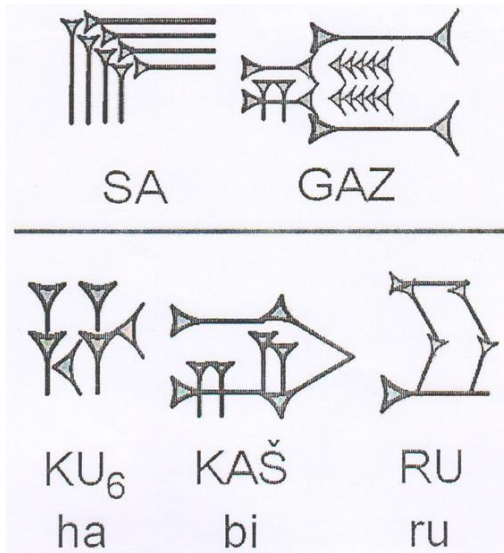
east; Mother Country in the north) (boots with upturned toes, hieroglyphs like gloves or mountains) – (Sayce).

- ✓ The country of “Hatti”, according to the documents of Assyrian merchants, was located near Divriga (Lewis, Bayles Paton “The Early History of Syria and Palestine”).
- ✓ The **Hutts** from among the Ab-Ur tribes (Sun - fire worshipers) migrated from the South Caucasus to the valleys of the river. Euphrates, from where they went to Arabia and were known as **Suti**, later, having gone to the north, they became known as the **Hyksos** and **Kheti**, ruled the Armenian Highlands, from where they returned to the Eastern Caucasus and the northern shore of the Black Sea, where they became known as **Skifosaki** (Fessenden).

Related tribes per sources and research

- ❖ **Eras and Kassites**, according to the Septuagint, were called HETTA COS (Err or HETTEu), as well as HETTEIμ KASI (1911, Encyclopedia Britannica).
- ❖ **Lulubi and Kuti = Umman-Manda** (Hugo Winkler, Helzveld) or Saka.
- ❖ **Kingdom of Kuti = Proto-Medians** who took control of Babylon (Berroz).
- ❖ **Medes = branch of the Sumerians Kuti = Ashguz (Saka)** (J.Oppert “On the Median dynasty”, London, 1876, Rowlinson).
- ❖ **Hutts and Kassites = Saki** (A.T.Clay “Personal names from cuneiform inscriptions of the Cassite Period”).

- ❖ **Hutts, Sakas, Kuti, Medes, Lulubi = = related tribes**
- ❖ **In the aspect of Caucasian Albania, the genetic relationship of the Sakas and Hutts plays a fundamental role:**
- ❖ Chabiri or Shcha(b/p)iri (warlike tribes, alien invaders) from the Amarna letters = Saki and were called SA.GAZ, SA.GAZ.ZA, SA.GA.AZ, SAG.GAZ, GAZ on discovered Sumerian ideograms (A.T.Clay, G.Johannes Botterweck and etc. “Theological Dictionary of the Gold Testament”).
- ❖ Chabiri = one of the peoples of Hittita – Mittannian (A.T.Clay, M.Greenberg “The Ha(b/n)iry”, Americ. Orient. Soc. New Haven, 1955).



Sumerian ideograms

- **Sakas (Scythians) = Suti = Hyksos and Hutts**
(Fessenden, E. Renan “History of the Israeli People”)



Hutt solar disk

Numerous migrations of the Hutts to Elam, Anatolia, Arabia, Egypt, Assyria, etc., of which we will focus on the Cypriot and Caucasian, testifying to the connection between the Hatti and the Kittians.

Cypriot migration

- ✓ The most ancient settlement of Kittim (Khi-rokitia) is known (mid 4th millennium BC).
- ✓ According to the ancient history of Cyprus, in the Bronze Age (3500-2750 BC), the Hutts arrived on the island and subjugated the ancient Semitic population and formed the people of the Kittians or ethno-Cypriots.
- ✓ In the XIII century BC the war between the Hittite Empire and Egypt for the possession of Syria and Palestine ended with the victory of the Hittites and until 1200 BC, Kittim was dependent on the Hittite kingdom.
- ✓ After the war between the Hittites and the Phrygians and the fall of Troy (about 1200 BC) destroyed by the Achaeans (“peoples of the sea”), the Hittite state fell and Kittim was captured by the Achaeans.
- ✓ The Achaeans, who captured Palestine and received the name “Philimstan” from the local peoples, said that they came from the country of Kittim (i.e. Cyprus) and from the island of Crete.
- ✓ After David’s revolt in Palestine (11th century BC), Kittim was divided following a war between ethnic Cypriots and Achaeans.
- ✓ Phoenician merchants and sailors, who often visited Cyprus, called it Kittium and restored Kittion, completely destroyed by the Achaeans.

- ✓ The ethno-Cypriot language of Kittima is similar to the language of Hatti and Etruscans.

Caucasian migration

1. Information about some tribes of Caucasian Albania associated with the Hattians and Sakas

- First half of the 1st millennium BC Albanians, Sakas, Gargars, Caspians + Sharvans, Shamakhi, Bakani, Kabirs, Katai, eras (Source: 54 tribes of Sarmatia (III-IV centuries BC) before the arrival of the Huns from the “Armenian Geography” of the 7th century).
- **Sakasen tribe**

M. Seidov describes “bağ” = node, tribal association, and one of the meanings “kara” (ga-ra) = “head”, “big”, “strong”, i.e. Karabakh (Qarabağ) = “güclü, the main, leading part of the tribal association) (M. Seidov).

These are the Sakas of Sakasena or Artsakh (Ər Saq’a) = Karabakh

Arsak ethnotoponym = Ersag = Ər(Ar) + saq(sak) = = “men (warriors) of the Saks (tribe)” (M. Seidov).

Sag = Sa + og (bow, string + arrow) = bow – arrow (bow = red, summer) (M. Seidov, E. Alili).

Sag (sak) = vigilant = “vigilant, not sleeping” (K. Imanov).

Sak (sak), shag, tsag (Turkic) □ Artsakh, Arshak - Armenian borrowings.

- ❖ **Tribe Bakani (Bagans), Baki (Bagi)**
- ❖ Tribes, ethnicon of the “Bakani” tribe = name of Baku (Ashurbeyli, “Essay. History of medieval Baku”).

- ❖ “The people of Bagh in Albania” and “the region of Bagh” (M. Kagankatuksky).
- ❖ Bakani - a tribe or sect that lived on the Caspian coast, where the spurs of the Caucasus reach (i.e. not far from Absheron) and was based on the root “baga” = “god”, “sun”, “fire”: link on M. Kagankatuksky and “Geography” of Sugri, Gevond (Atshi-Bagu) (Ashurbeyli, History of the city of Baku).
- ❖ “Bakan-bakhan” (Turkic, Azeri) = “watcher”.
- ❖ **The tribe Izhmakh = (Shamakh) = “Kamakh”** (Pliny) lived next to the Sharvans (Shirvans) and **Bakans** (territories directly adjacent to Absheron) - (Ashurbeyli with reference to F. Buzand, as well as Geybullayev).
- ❖ **The Sharvan tribe** is listed on the same level as the Shakans (Sakans, Sakas) and is localized in Albania, north of the Kura River (Ptolemy).
 - **Note: The Saki (Sukn - Parthian) lived:**
 - between Iberia and Shirvan, including Sheki, Gakh, Zagatala (left bank of the Kura, Albanian regions of Kambisen, Shaki, Kabala).
 - Syunik, east of Lake Gokcha.
 - Sakasena (Ganja zone).
 - Baytakaran (Balasakan), south of Araks, Mil steppe.
- ✓ **The Katai (Katag)** tribe lived in the Tuch-Katag district of the Alban region of Uti (Armenian geography, 7th century); toponym “kotayk” in Artsak, in the 17th century. in Nagorno-Karabakh - the village of Kotuklu: Kagankatuk has the toponym “katak”.

- ✓ Kita various names of the Hittites (Hatts): Heth, Hittit, (Kittit) Chettai (Septuagint), Khita, Kata, Xata, Ket, Khitt, Hit, Het, Hat, Khati, Kitay, etc.
- ✓ **Some of the Hutt tribes** were resettled in 782 BC Argishti I (Melikishvili).
- ✓ Kitay / Xitay Armenian chroniclers wrote down K.tayk and read Kotayk (N. Emin, Preface to M. Khorensky).
- ✓ Khatay and Shah Ismail Khatay.
- ✓ The branch of gams (shamans) of the Kitays was called **Kitebaq** (Orbeli).
- ✓ Gədəbəy (Kedabek) = Kəta / Kita + bəq (bəy) = = fragmentation part of Kitebaq.
- ✓ Kazakhs, Karakalpaks, Kyrgyz, Uzbeks, etc. have the ethnonym katak (katai, ktai).
- ✓ In Armenia – the toponym “katak” (F. Metsopsky, K. Gandzaketsi, etc.).
- ✓ Zangezur – Kokhne Katuk (Geybullaev).
- ✓ Kotai Gavar - later Zangibasar, until the 16th century. in the Yerevan area Kitay mahalı.
- ✓ **Tribe Er'y (Eras)**
 - Country Eriaini (eastern shore of Lake Gokça) – M.V. Nikolsky “Wedge-shaped inscription of Rusa I in Kelana...”, one of the countries of Albania, VIII century. BC, and before that the Ers were located in the central part of present-day Armenia (see map). They came from Anatolia.
 - The name is based on the theonym Er (M.V. Nikolsky, I.I. Meshchaninov).
 - Later (5th century AD) part of the Er's settled in Hereti (Ghevond).
 - Ef's = one of the Hittites (Hutt) tribes, in the Hittite pantheon there is the theonym Er / Ar (Kapantsyan).

- The language of the Ers is agglutinative, they participated in the creation of the state of Urartu, the god Er was the third most important in the pantheon of Urartu (B.B. Piotrovsky).
- The name Erme (Arimi according to Homer) comes from the territory from the border of Syria and Cilicia, one of the Hittite names (Pindar, Strabo, Campbell).
- Erme (Arme) = Nairi people from the Hittites (Campbell), who went east from Mesopotamia, then from Palestine.
- Nairi = Neuri (Herodotus), Scythians of Italy – Naharcer - part of the Etruscans and Navarrese – Navar-ra (Campbell).
- Tribe of Er's from the Hittites (Bogazgey tablets, XIV-XIII centuries BC).
- Settled in Saad-Chukhur even before the erection of the Erebuni fortress by the Urartians, it was called the “land of Arey”.
- Qequecik Er (M. Khorensky) = “beautiful Er”.

Tribe Kabar / Kabir (K. Porphyrogenitus) near the Khazars.

- ✓ Kabir = Kab + Ar(ir): hydronym of Gabyrra.
- ✓ Primary range: Cambysena.
- ✓ Subsequent areas: Karabakh zone (Kabirli), the toponym Kebr from the ethnonym Keber was first mentioned by M. Ghosh (Kabarry and Kende Kabardy (distant from Kabarly)); hydronyms: Javat, Aresh, Javanshir districts of Azerbaijan from the 19th century. (Geybullaev).
- ✓ In Azerbaijan and other places, toponyms: 2 villages of Kabirli (Beylagan and Ter-Ter districts), in Armenia Kavar (Novo-Bayazid district), Mount Kabirli (Kabirdag - Sharur - Darslagez district of

Armenia in the 19th century .), Kabirli (village in Nagorno-Karabakh), Kabarry yeri (land of the Kabars) in Nagorno-Shirvan (Geybullayev).

Ancient people of Karabakh (Azerbaijan historian Mirza Adigozal bey); during the time of the Karabakh Khanate - "Kabarli Magal" (Geybullaev).

The Kabir/Kabar tribe and the Kabiri society: link

- Etymology: Kambisene (Greek) – Gambechan: - Kambich:
 - in Shirakatsi Qam-be-can (province of Caucasian Albania) = qam (shaman) + becan;
 - KDG: Baybecan: root "becan" (see Azərbaycan). Becan / Beycan = bey + qan = "bey is father" (M. Seidov).
 - "Gabarrs" = distortion from Kamb-lori (Geibullaev).
 - R. lori = Cambyses (Pliny, P. Mela, D. Cassius, C. Elian) from Cambysene (province): "C" is a Greek addition.

The meaning is:

a) Qambecan = Qam – bey (biy) – can (chan) = = shaman + bek + father = head of bəq'ov-shamans (gams)

Then: Gabirr = Qam + bəq + ir (ər) = "husband of the bəq'ov-shamans" close to Kabiri

b) If we accept Geybullaev's version, then Gabirry = Kamb – lori = Kam(gam)-bi-or = Qam-bi-ər = Husband from the clan of gams (shamans)

Then, Qam-bi-ər = Ga(m)-bi-ir = Kabir = Kabiri

Consequence:

If a) "a husband from the beks - gams (shamans)"

If b) "a husband from the family of gams (shamans)"

Conclusion 1. The initial location (beginning of the 1st millennium BC) of bugs and cabirs was on the left

bank of Albania (see Computer map of the Caspian waters) (K. Imanov).

Conclusion 2. Qambecan = Qam-bəq-qan or Gambi-gan = a) the head (father) of the beks - gams (shamans) and = = b) the head (father) of the clan of gams (shamans) (compare with Arabic Kabir al- Majus = head of the mags)

2. Concluding remarks on “Albanians = Hutts = Sakas”

- ✓ The Hutts (people from the “Land of Yatu”, near Commagen, next to Karchemish = the capital of the Hutt Confederation) created Ude - the kingdom of Alban (Kasi - Kumuk = their direct descendants).
- ✓ Khar-Khar (Gargars) from Albanians are the Hutt people.
- ✓ Albanians = Hutts from the Temenites clan (youngest son of Ashehur and 2nd wife Naarah) (Reference: these are the conquerors of Husham (Kush) in Sinai, known in the Bible as Amalek).
- ✓ Inhabitants of the Alazani basin = descendants of Lipoksai (eldest son of Targitai, father of the Scythians), from the clan of Zerethites of the Hutts (older son by 1st marriage of Ashchur with Helah), they are also Trojans, Asureel, Crete, Cyprus.
- ✓ Royal Scythians (Paralatae) from Kalaksai (youngest son) → Alarodians.
- ✓ Pure Scythians = Beerothites (relatives of Temenites) = “People of Subartu”, conquerors of Elam (descended from Cherpher’a, brother of Temeni) (Campbell).

The main point: All autochthons of Caucasian Albania are of Hittite (Hattian) origin (Information by M. Kagankatuksky and the given historical facts).

CHAPTER II

Genetic analysis in the historical and geographical aspect

Sources:

Eupedia.com Genetics;

I. Nasidze, E.I.S. Veresek et al. "Mt-DNA and changes in the Y chromosome in the Caucasus" (in English);

R.A. Skalyaho, E.A. Pocheshkova and others. "Turks of the Caucasus: comparative analysis based on Y-chromosome data" ("Bulletin" of Moscow State University, series XXIII, Anthropology, No. 2, 2013);

I.E. Teuchezh, E.A. Pocheshkova and others. "Gene pools of the Abkhaz-Adyg peoples, Georgians and Armenians in the Eurasian context."

A. Comparison of gene pools in the Caucasus

- ✓ *mt-DNA-analysis demonstrates:*
 - *the population of the Caucasus is genetically closer to Western Asia than to Europe;*
 - *Azerbaijanis are genetically closer to the neighboring Caucasian peoples than to any population groups in Asia and Europe.*
- ✓ *Y-chromosome analysis shows:*
 - *in the Caucasus, the most common haplogroups are F, G and J2;*
 - *The Caucasus is closer to Western Asia than to Europe;*
 - *the high frequency of "Caucasian" haplogroups (G, J2) among the Eastern Caucasian Turks (Azerbaijanis, Kumyks) \approx 40%-50% indicates the significant role of the Caucasian substrate in their*

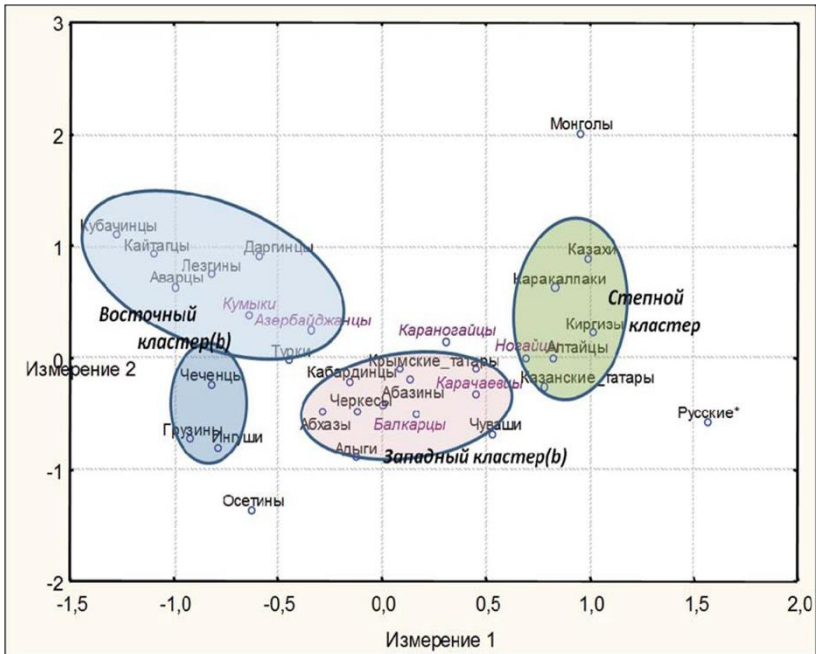
- gene pool and confirms the hypothesis about the autochthony of their ancestors in the Caucasus;
- the high presence of the “Caucasian” haplogroup G among the Western Turks of the Caucasus (Karachais, Balkars) indicates the role of the Caucasian substrate in their ethnogenesis;
 - the high presence of East Eurasian haplo-groups (N1, C) among the Karanogais and Nogais confirms the hypothesis of the influence of the peoples of the Eurasian steppe on their gene pool and is consistent with anthropological data;
 - clustering (grouping) by genetic similarity distinguishes the eastern (Azerbaijanis and Kumyks) and western (Karachais, Balkars, Nogais, Karanogais) cluster;
 - genetic comparison of the eastern and western clusters of the Turks of the Caucasus with the gene pool of neighboring peoples leads to the fact that other ethnic groups of the Eastern Caucasus from Dagestan (Avars, Kubachi, Dargins) fall into the eastern cluster, and into the western cluster - Circassians, Kabardins, Circassians, Abkhazians and Crimean Tatars from the Western Caucasus.

Moreover,

a) the Nogais fall into a separate “steppe” Eurasian cluster along with the Caucasian Tatars, Altaians, Kyrgyz, Kazakhs and Karakalpaks;

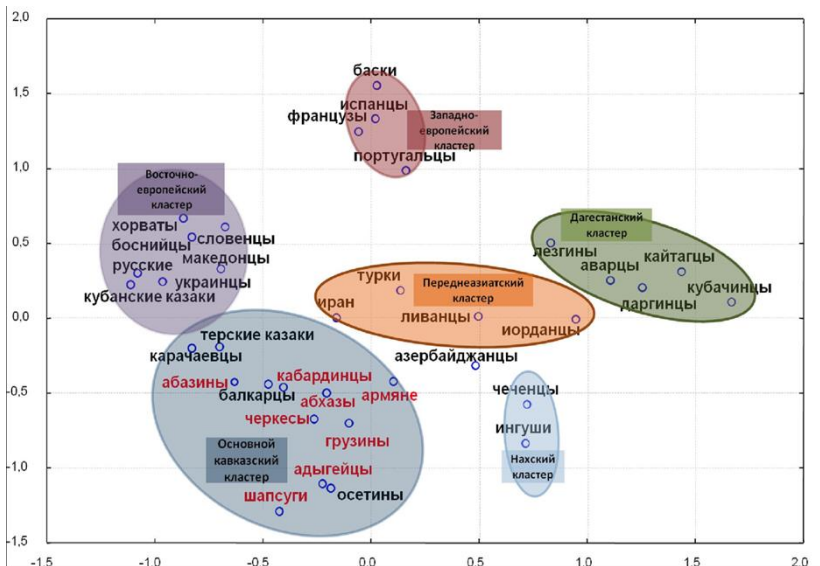
b) the “eastern” cluster is adjacent to the Kartvelo-Nakh group (Chechens, Georgians, Ingush);

c) the Karanogais find themselves between the clusters of the Caucasus and the steppe cluster of Eurasia (see figure).



Populations in the genetic space of the Eurasian steppe and adjacent regions based on a set of 24 Y-chromosome haplogroups based on the multidimensional scaling method
 Source: *R.A. Skalyaho, E.A. Pocheshkova and others.*

B. Comparison of the gene pools of the peoples of Western Asia, Europe and the Caucasus according to a set of 14 dominant haplogroups



Comparison of the gene pools of the peoples of Western Asia, Europe and the Caucasus based on a set of 14 Y-chromosome haplogroups based on the multidimensional scaling method

Source: I.E. Teuchezh, E.A. Pocheshkova and others.

- As follows from the given image the Abkhaz-Adyghe peoples (Adyghe, Circassians, Abkhaz, Aba-Zins and Kabardins) are united according to 14 leading haplogroups with the peoples of Western Transcaucasia (Georgians, Armenians) and with the Turks of the Western Caucasus (Balkars and Karachais), image cluster, conventionally called “main Caucasian”.
- In addition, “Slavic”, “Western European” clusters are distinguished, as well as the “Near Asian” cluster (Turks, Iranians, Lebanese, Jordanians), “Nakh” (Chechens and Ingush) and “Dagestan” (Lezgins , Avars, Kaitags, Kubachins, Dargins), and the “main Caucasian” cluster is genetically closest to the “Nakh” (genetic distance 0.44) and the Near East (0.56) and is relatively distant from the “Slavic” (0.70), “Western European” (0.86) and “Dagestan” (0.94).
- The greatest proximity of the “main Caucasian” cluster to the “Nakh” (0.44) and “Near Asian” is explained by the predominance of the Near Asian substrate (haplogroups G2 and J2), and some similarity with the “Slavic” cluster is due to the presence of Western Eurasian haplogroup R1a1.

The most important conclusion is related to the Azerbaijanis, who do not fall into the identified clusters, but are very close genetically to the “Near Asian” and “Nakh” clusters, and are also close to the “main Caucasian” cluster.

D. Dominant haplogroups of Azerbaijanis in historical and geographical context

Of the 4 dominant haplogroups of the Azerbaijani gene pool, the most common two, of which (G*, J2*) are the so-called “Caucasian”, which indicates the ancient residence of the ancestors of Azerbaijanis in the Caucasian area.

- ❖ The dominant J2* haplogroup of Azerbaijanis (more than 30%, and according to some data up to 50%), one of whose ancestors were Albanians, allows us to assume beyond the Caucasus that J2* was inherent in the Albanians and this is confirmed by the fact that it is often found in Cyprus (37%), which also confirms the thesis about the genealogy of the Albanians by M. Kagangatli, whose origin he associated with the Kittians (Hutts), some of whom migrated to Cyprus.
- ❖ Haplogroup J2*, referred to in the literature as “Frontalasian”, is often known as “Mediterranean” and “Transcaucasian”, and was predominant in the territory of the ancient Mediterranean and Middle Eastern civilizations, where the Hutts lived, primarily, as well as the Hurrians, Hittites, Babylonians, Canaanites and in general, Etruscans, Cretans, Israelites and other peoples.
- ❖ Haplogroup J2* is actively present in all regions of residence and subsequent migration to Europe of the Hutts, including Cyprus, Crete, Central and Southern Italy, the south of the Iberian Peninsula - Iberia, Southern Andalusia, Navarra (France), i.e. . in the area of residence of et-Russians, Basques, Navarians, etc.

Currently, ethnogeneticists believe that haplogroup J2 originated in the northern part of Mesopotamia and Asia Minor, where the Hutt civilization developed and was characteristic of them.

- A connection has been established between some ancient civilizations, haplogroup J2* and the cult of bull (Taurus) worship - Catal Guyuk in Central Anatolia, Minoan frescoes, ceramics of Crete, stone altars of Cyprus (among the Hutts, Sumerians, Babylonians, Canaanites, etc.).

At the same time, the Bull is a symbol of Aser/Azer and the image of his head has survived to this day at the Gosha-Gala of Gapysy Icherisheher.

- The second of the dominant haplogroups of Azerbaijanis is haplogroup G (18%) with subclade G2.

Ethnogeneticists believe that this haplogroup comes from the Zagros Mountains, partially covering the territories of present-day Iraq and Iran, where the Sumerian culture developed.

- A number of researchers believe that subclade G1 is a Scytho-Saka haplogroup.
- In general, haplogroups J2 and G2 represent about 50% (according to some sources up to 70%) of the gene pool of modern Azerbaijanis.
- In the gene pool of Azerbaijanis, 11% each have haplogroups J1 and R1b.

J1 is of eastern Anatolian origin, from where it spread to the Levant, Zagros and the Arabian Peninsula and is considered a typically Semitic haplogroup. Haplogroup R1b is one of the most common in Western Europe (Scotland, Ireland, Wales, French Riviera) and the Basque Country. Very common in the Caucasus. At the same time, some old forms of R1b are also found in the

Middle East and the Caucasus, which makes the origins of this haplogroup unclear. According to a number of researchers, R1b is a Turkic-Altaic haplogroup.

CHAPTER III

When did the Caucasian Albanians assimilate? Albanians are one of the ancestors of the Azerbaijani people

1. Point of view of Armenian scientists:

a) Albania = “the eastern outskirts of Armenia (there was no Albanian statehood)”;

b) If there was Albania, then its population was completely Gregorianized and Armenianized by the 7th century, but no later than the 11th century, i.e. before the Seljuks;

c) The Albanian ethnic group has become completely de-ethnicized, i.e. became Armenian by the time of the collapse of the principality of Hasan Jalal (XV century);

d) Albanians \neq ancestors of Azerbaijanis (Svazyan, 2008).

A word from an Albanian by mother, a native of Azerbaijan, Pavel Florensky

1. Biographic background

Pavel Florensky: famous mathematician and theologian; Born: January 9, 1882, Yevlakh, shot on Solovki in 1937.

Philosophical work. “Imaginarities in Geometry” is a work that anticipated the research of outstanding mathematicians: imaginary and dreams, visions, afterlife, $s = 300,000 \text{ km/sec}$, $\text{mass} = \infty$, time and space = 0, light > speed of light = = spirit, the kingdom of God, reality \rightarrow imaginary, and vice versa, the speed of light = the boundary between the earthly world and the heavenly world. The three-dimensional volume of the

Universe is spherically curved in four-dimensional space - time.

Father - Al. Florensky, Russian, Orthodox, civil engineer of the Transcaucasian Railway.

Mother - Olga (Solomiya) Saparova comes from a famous Karabakh Melik family. Year of birth: 1859.

Autobiographical work:

"To My children. Memories of past days" (M., Mosk.-rab., 1992) (drafted in 1916-1925)

P. Florensky: "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 "Albanians." This is an offshoot of the most ancient inhabitants of the Mediterranean basin, the so-called Mediterranean race. This race formed the basis of ethnicity in pre-Homeric Greece. In a purer form, its remains were given by the ancient tribes of the Medes and Phrygians. Going deeper to the northeast, they partly mixed with the surrounding Ararat population, and partly remained here as ethnic nodules. One of these nodules survived until the early Middle Ages on the shores of Lake Gokchi [Sevan] and around this time, pressed by some kind of invasion, it moved even further north, to the present-day Elizavetpol province [Ganja]. Five independent regions or melikates were formed there, which subsequently fell under the vassalage of Persia, then Turkiye.."

P. Florensky: "...they didn't talk about God in the family: "Religion and everything connected with it were considered indecent... We never said a word about religion, neither for nor against, nor even narratively, as one of the social phenomena"... These circumstances

consisted in the difference in confessions to which my parents belonged by birth... He did not show his belonging to the Orthodox Church for fear of reminding his mother of his Orthodoxy with even the subtlest breath of a cold breeze; and my mother tried to repay him with the same delicacy and did the same in relation to the Armenian-Gregorian Church.”

The key leitmotif from the above lines of P. Florensky: “considering own mother to be an ethnic Armenian and the Saparov family to be Armenian, the bewilderment caused by her opposition to the Armenian Church and, moreover, her reluctance to say anything in Armenian language.”

Prof. F. Mamedova (“Caucasian Albania and the Al-Bans”, Baku, 2005) **rightly notes that P. Florensky:** “... the Albanian melikdoms are wrongfully considered Armenian. It is necessary to consider the time of Florensky’s writing. This is the first quarter of the twentieth century – 1923, when the Albanians were already de-ethnicized after 1828-1836, when part of them was Islamized-Turkified-Azerbaijaniized, and the remaining part, having adopted Orthodoxy, became Georgianized, and some by force, accepting Gregorianism, submitting to the Armenian Church of Etchmiadzin, began to be considered Armenians, Armenianized. Some of the Saparovs were Armenianized, submitting to the Armenian Gregorian Church, and some were Islamized and were ethnically considered Tatar Azerbaijanis (under the name Safarovs). But this process was very painful, difficult, not only for the Saparovs, which is clearly seen in the example of the first generation (after the subjugation of the Armenian Church), Pavel Florensky’s mother Olga Pavlovna.”

In search of a resolution to the contradiction, continuing to explore the pedigree of his mother in another work “Genealogical Research” (written in 1916-1924) (“Saparovs, Melik-Beglyarovs, Paatovs, Shaverdovs, Alikhanovs, Shadinovs, Prince Cherkezovs”) **P. Florensky writes:**

“The Saparovs came from Karabakh in the 16th century. There was a plague in Karabakh, and they moved to the village of Bolnisi, Tiflis province, with their peasants...” “At the end of the plague, almost everyone returned to Karabakh, but some remained in Georgia, namely 3 brothers. From them, based on their nicknames, came three related surnames: Saparovs, Paatovs, Shaverdovs. The Saparovs then moved to Signah, Kakheti, to the donated Karagach estate.”

Moreover, in “Notes on Mothers”, he started back in 1915, he notes: “The main genealogy of the Melik-Beglyarovs is recorded in the Talyshin Gospel of the 9th century, on the first pages. This Gospel was kept in the ancestral Church of the Melik-Beglyarovs, on Mount Khorek, where the ruins of their castle still stand...”, they were stolen by peasants”, “the strict orders of the Armenian Catholicos and even excommunication from the Church were not strong enough, to force this [peasant] family to return to the Church...” There is also a record of the history of the Melik-Beglyarovs - in the Bolnisi Gospel, kept in the Church of this village.”

And finally, in “Notes on the biography of P.G. Saparov” (circa 1923): **“The history of the family** is recorded in the Shulaveri handwritten Gospel, a shrine of the local region. This Gospel was reincarnated by Pavel Gerasimovich Saparov...” [Florensky’s grandfather, his mother’s father].

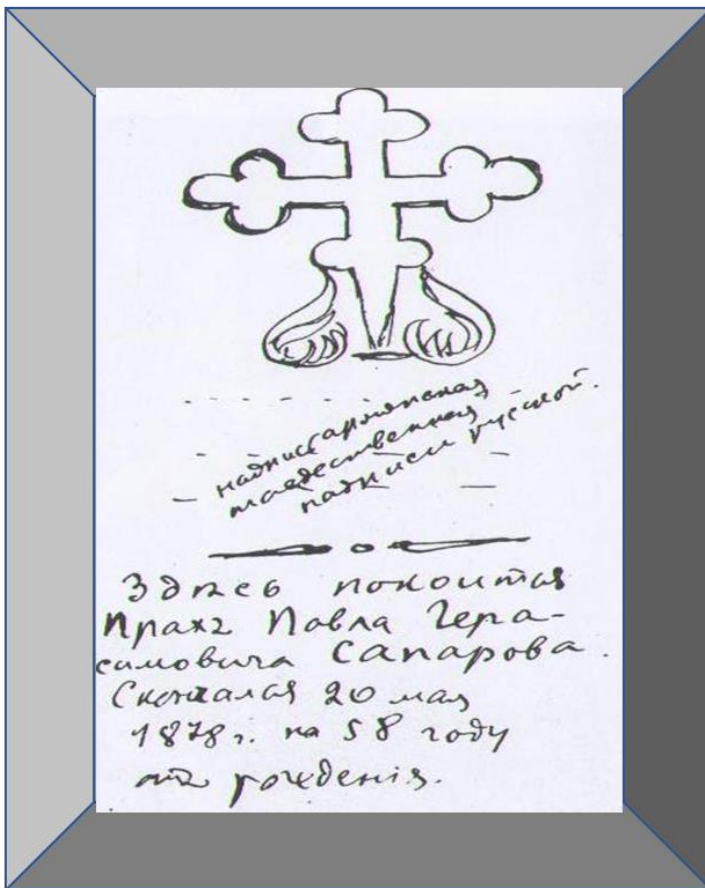
Instead of the surname Melik-Beglyarov, the surname Saparov, given by the Georgians, arose from this branch. “Sapari” means “shield” or “protection” (ICS: In Turkic-Azerbaijani “sipər” (siper - shield, protective fence).

The main conclusion made by P. Florensky in his later notes: “The Karabakh Armenians are, in fact, not Armenians, but a special tribe... In ancient times they were called Albanians, and the Armenians call them Akhavans.” “They originally lived near Lake Gokcha. Pressed from the south, they moved to Karabakh, together with their princes, who bore the family name Beglyarov, after the name of their legendary ancestor Beglar. But even in Karabakh they kept to themselves, not mixing with the surrounding population. This, by the way, explains that the Melik-Beglyaroffs married girls of either related or the above three names. The Karabakh Armenians have retained a special dialect and special customs. The Beglyaroffs received the title of meliks from the Turkish government.”

As illustrations, we present the cross on the tombstone of P. Florensky’s maternal grandfather, Albanian P.G. Saparov, and propose to compare them with Albanian wall crosses from Kabala (Azerbaijan) and crosses on Kazakh carpets.

2 feet 1/8 inches

5 feet 3 1/2 inches



5 feet 3 1/2 inches

2 feet

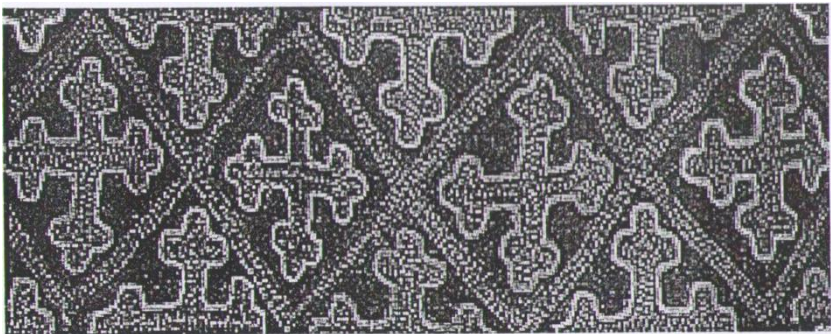
View of the gravestone of P.G. Saparov



Kabala



Kazakhstani carpet



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