

**IRANIAN STUDIES PUBLISHED IN BRITAIN AND THE USA, FRENCH
TRANSLATION OF “ASHKHARHATSUYTS” AND THE ARMENIAN LAPIDARY
HERITAGE OF ARTSAKH VERSUS AZERBAIJANI FALSIFICATIONS**

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In the world of science it is accepted to talk about achievements in regard to new discoveries. But, in artificially-formed Azerbaijan with each new round of the falsification of history and historical geography the incapacity of bellicose ignorance is revealed more and more¹. For the lack of their own source-based history the newly-fledged Azerbaijani pseudo-researchers have this time selected as objects of falsifications some English-language works of Iranian Studies, “Ashkharhatsouyts” - *The World Atlas* (the 5th - 7th cc.) translated from Old Armenian into French by Antoine-Jean Saint-Martin (1791-1832) and the unpublished collection - “The Inscriptions of Gandzasar and Havotsptouk” by Hovsep (Iosif) A. Orbeli.

In particular, the interest manifested by some English and French historians and orientalist towards the history of Armenia gives no rest to the Azerbaijani falsifiers. At the same time trying to bring a “basis” to their voluntary interpretations, the Azerbaijani pseudo-researchers, in particular, challenge the viewpoints of English-language authors on the history of Iran. For instance, N. Gyozalova, writes: “*Англоязычная литература по истории Азербайджана XVIII в. невелика*” (“The English-language literature on history of Azerbaijan of the 18th c. is not large”) and complaining that “*монографического комплексного исследования проблем истории Азербайджана данного период нет*” (“there is no complex monographic study of the problems of

¹ The detailed criticism of Azerbaijani falsifications see: Мнацаканян А. Ш., Паруйр Севак. По поводу книги З. Буниятова Азербайджан в VII-IX вв., Պատմա-բանասիրական հանդես (ՊԲՀ), 1967, 1, стр. 177-190; Мелик-Оганджян К. А., Историко-литературная концепция З. Буниятова, Բանբեր Հայաստանի արխիվների (ԲՀԱ), 1968, 2, стр. 169-190; Арутюнян Б. А., Когда отсутствует научная добросовестность, Լրաբեր հիշարժական գիտությունների (ԼՀԳ), 1987, 7, стр. 33-56; Акопян А. А., Мурадян П. М., Юзбашян К. Н., К изучению истории Кавказской Албании (по поводу книги Ф. Мамедовой «Политическая история и историческая география Кавказской Албании (III в. до н. э.-VIII в. н. э.)», ՊԲՀ, 1987, 3, стр. 166-189; Улубабян Б. А., Магические превращения, или как были «албанизированы» хачкары и другие армянские памятники; Литературная Армения, 1988, 6, стр. 84-92; Мушегян А. В., Псевдоалбанская литература и ее апологеты., ԼՀԳ, 1989, 8, стр. 16-33; Шнирельман В. А., Албанизация армянского наследия. Албанский миф, в кн. “Войны памяти. Мифы, идентичность и политика в Закавказье”, Москва, 2003, стр. 201-222; Galichian R., The Invention of History, London, 2010; Даниелян Э.Л., Историческая справедливость против воинствующего мракобесия, 21-й век, 2011, 3, стр. 90-110; Danielyan E.L., Turkish-Azerbaijani falsifications of the Armenian toponyms as an indication of the genocidal policy, Բանբեր հայագիտություն, 2013, 1, pp. 159-179; Danielyan E.L., Historical Truth against Turkish Falsifications in Information Warfare, 21st CENTURY, 2014, 1, pp. 105-131, etc.

history of Azerbaijan of the given period”), she continues: “*В англоязычной историографии прошлое Азербайджана не отделяется от истории Ирана*”² (“In the English-language historiography³ the past of Azerbaijan is not separated from the history of Iran”).

Gyozalova and her colleagues are constantly uneasy about Armenian toponyms and their mention, particularly in the British, American and French historical research works. Her ungrounded criticism is directed, particularly, against the works of R.G. Watson⁴, P. Sykes⁵, J.P. Perry⁶ and others⁷, at the same time misrepresenting Prof. Muriel Atkin’s studies. Gyozalova obstinately falsifying facts, writes: “*Ниже рассмотрены лишь наиболее значимые труды англоязычных авторов, занимавшихся непосредственно исследованием истории Карабахского и Эриванского ханств. Причина такого внимания именно к этим двум азербайджанским ханствам состоит в том, что вокруг этих ханств развивались главные исторические события того времени*”⁸ (“Below are considered only the most significant works of the English-language authors who directly studied the history of Karabakhian and Erivanian khanates. The reason of such an attention to these two Azerbaijani khanates is that major historical events of that time developed around these khanates”). Contrary to Gyozalova’s statements, the fabricated term “Azerbaijani khanates” concerning Artsakh (Karabakh/Qarabagh) and Erevan (Yerevan) is not used in the English-language works of the mentioned authors.

Taking an excessive burden on herself and embarking on the path of criticizing the English-language historiography, she concludes: “*Англоязычных трудов по иранской истории много, но не все они равноценны и объективны с точки зрения освещения истории Азербайджана*”⁹ (“There exist numerous English-language works

² Гёзалова Н., Вопросы истории Азербайджана XVIII века (на основе сведений англоязычных источников и историографии), Баку-Москва, 2010, стр. 13) <https://goo.gl/BZmABK> “В англоязычной историографии прошлое Азербайджана описывается в контексте истории Ирана” (Гёзалова Н., Карабахское и Эриванское ханства в англоязычной историографии, Источники, 2009, 6 (42), стр. 44, <https://goo.gl/Bkhu7w>) (“In the English-language historiography the past of Azerbaijan is described in the context of the history of Iran”).

³ In her falsified book “The questions of history of Azerbaijan of the 18th century” N. Gyozalova noted: “Когда мы говорим «англоязычная историография», то имеем в виду не только британскую или американскую историографию, а в целом всю западную историографию, опубликованную на английском языке” (Гёзалова Н., 2010, стр. 13) (“When we say “the English-language historiography” we mean not only British or American historiography, but, all western historiography published in the English language, on the whole”).

⁴ Watson R.G., A History of Persia from the Beginning of Nineteenth Century to the Year 1858, London, 1866.

⁵ Sykes P., A History of Persia, vol. II, London, 1921.

⁶ Perry J.R., Karim Khan Zand, A History of Iran 1747-1779, Chicago, 1979.

⁷ The Cambridge History of Iran: From Nadir Shah to the Islamic Republic (Vol. 7). Edited by P. Avery, G.R.G. Hambly, C. Melville, Cambridge, 1993.

⁸ Гёзалова Н., 2009, стр. 44.

⁹ Ibid. N. Gyozalova represents the generation of the Azerbaijani falsifiers who have involved in their slanderous arsenal the attacks on some works of the Western historiography’s representatives, thus “modernizing” launched by their elder colleagues falsification of the history of the Armenian principalities (melikdoms), “presenting” them as so-called “Albanian formations”. For the criticism of such kind of fabrications (including the distortion of Armenian geographic names), particularly, of the publications of O. Efendiev (Эфендиев О., Еще раз о так называемых,

on the history of Iran but not all of them are of equal value and unbiased from the point of view of the elucidation of the history of Azerbaijan”). In order to involve European and American scholars in Azerbaijani falsification machinations Gyozalova writes: “Выступление с проармянских позиций в зарубежной историографии, является на наш взгляд, нежеланием историков самим детально ознакомиться с источниками, следует отходить от навязанных клеше. Мы призываем ученых, особенно европейских и американских к независимому и беспристрастному изучению истории...”¹⁰ (“Acting from pro-Armenian positions in foreign historiography is, according to our view, an unwillingness of historians to get detailed acquaintance with sources; it is necessary to withdraw from forced cliché. We appeal to scholars, particularly, European and American, to an independent and unbiased study of history”).

Still, is it possible to demand any results from the representatives of the English-language historiography in regards to a non-existent history of “Azerbaijan” and “Azerbaijani khanates”? It is well known that up to the middle of 1918 there was not a single territory named “Azerbaijan” outside the province of Atropatene-Atrpatakan, which is located in the northwest of the Iranian Highland¹¹.

Gyozalova misrepresenting M. Atkin’s article (“The Strange Death of Ibrahim Khalil Khan of Qarabagh”), writes: “Статья М. Аткина «Странная смерть Ибрагим Халил хана Карабахского» - серьезное историческое исследование, посвященное одному из азербайджанских ханств и личности одного из выдающихся государственных деятелей данного периода”¹² (“The article of M. Atkin is a serious historical research, devoted to one of the Azerbaijani khanates and the person of one of the prominent state figures of the given period”).

Гарабагских меликствах, Гарабаг: Курекчай - 200, Баку, 2005, стр. 85-90) and G. Mamedov (Мамедов Г., К вопросу о христианских меликах и меликствах Северного Азербайджана в XVIII в., Гарабаг: Курекчай - 200», Баку, 2005, стр. 68-84) see in the article of A. Maghalyan (Магальян А., Фальсификация истории меликств Арцаха в азербайджанской историографии, *Բնիւթիւր Մտտնէմաշարաւի*, 2014, 20, стр. 83-94).

¹⁰ Гёзалова Н., 2010, стр. 20.

¹¹ Since the second half of 1918 the toponym stolen from the north-western region [*Atropatene* (in Armenian sources named *Atrpatakan*) – Aderbaigan – Azerbaijan] of Iran have been used to name an artificial “state formation” of the “Caucasian Tatars” in the Cis-Caspian region of the southeastern Transcaucasia for Pan-Turkic purposes, planning to annex the neighbouring territories including the Iranian Azerbaijan, too. (Бартольд В. В., Курс лекций, 1924г.. Соч., т. II, часть I, Москва, 1963, стр. 703, 775-776). This “toponymic plunder” just at that time brought the protest of Iran [Bayat K., *Storm over the Caucasus*, Tehran, 2002, pp. 66-67; Kāveh Bayāt, *Storm over the Caucasus: A Glance at the Iranian Regional Relationship with the Republics of Azerbaijan, Armenia and Georgia in the First Period of Independence 1917-1921*, Tehran: Ministry of Foreign Affairs, 2002, pp. 45-47 (in Persian), Touraj, Atabāki. *Azerbaijan. Ethnicity and the Struggle for Power in Iran*, London and New York, 2000, pp. 2, 25; Moghaddam, *Where is the Real Azerbaijan*, Bonn, 2008, p. 38 (in Persian), etc. See: Rouben Galichian, op. cit., pp. 6-7].

¹² Гёзалова Н., 2009, стр. 44. She singled out her falsification (“... посвященное непосредственно отдельному азербайджанскому ханству...”) in her next publication (Гёзалова Н., 2010, стр. 18) (“...devoted directly to a separate Azerbaijani khanate...”).

But M. Atkin presented this person in the following way: “Ibrahim Khalil Khan, the octogenarian ruler of Qarabagh...”¹³. It is necessary to note that neither M. Atkin nor any other aforementioned English-language author did not use the term “the Azerbaijani khanates”, as Gyozalova arbitrarily ascribes to them. Moreover, Gyozalova does not say a word about M. Atkin’s remarks concerning Armenian Christians in the region¹⁴, negotiations of Armenians with the Russian military command¹⁵, the declarations of the Armenian Bishop Iosif (Hovsep) Argutinskii-Dolgorukov about liberating Armenians from Muslim rule¹⁶, the aspirations of the Armenian melik Jamshid of Varanda “to have Russia overthrow the khan and make Qarabagh a protectorate under an Armenian governor. Perhaps he also looked forward to filling that office himself”¹⁷.

It is necessary to remember that the Russian statesman, Prince G.A. Potemkin in his letter (dated April 6, 1783) to his cousin, General P.S. Potemkin sent the following instruction concerning the future of the Armenian region Artsakh (Karabakh), as an independent region: “*Шушинского хана Ибрагима свергнуть должно, ибо после сего Карабаг составит армянскую независимую кроме России никому область*”¹⁸ (“It is necessary to depose the khan of Shushi, thus, after it, Karabagh will be an Armenian independent region, beyond any [power] but Russia”).

N. Gyozalova, burning with desire to see non-existent “Azerbaijani territories” in place of the Armenian lands, writes: “*Наиболее часто встречаемой ошибкой англоязычной историографии является утверждение о существовании армянских земель на Южном Кавказе в XVIII в. Так, М. Аткин делит весь Южный Кавказ на три пограничные зоны - Грузия, Иранская Армения (Гянджа, Гарабаг, Иреван и Нахчыван) и наследие Ширванского государства (Ширван, Шеки, Дербенд-Губа и Баку)*”¹⁹ [“The mistake most often encountered in the English-language historiography appears to be the statement on the existence of Armenian lands in the South Caucasus, in the 18th c. Thus M. Atkin divides the whole South Caucasus into three frontier zones - Georgia, Iranian Armenia (Gyanja, Garabag, Irevan and Nakhchyvan) and the heritage of the Shirvan state (Shirvan, Sheki, Derbend-Ghuba and Baku)”. Gyozalova continues: “*Несомненно, следует указать, что никакой “Иранской Армении” не существовало, а все земли, указанные в составе этой зоны являлись неотъемлемой частью азербайджанских территорий... Заблуждение англоязычных авторов, указывающих на существование какой-то “Иранской Армении”, мы склонны объяснять, во-первых, “удачной” фальсификацией армянами исторических*

¹³ Atkin M., The Strange Death of Ibrahim Khalil Khan of Qarabagh, Iranian Studies, 1979, Volume XII, N 1-2, Winter-Spring, p. 79.

¹⁴ Ibid., p. 81.

¹⁵ Ibid., p. 83.

¹⁶ Ibid., p. 86.

¹⁷ Ibid., p. 95.

¹⁸ Армяно-русские отношения в XVIII веке. 1760-1800гг, Сборник документов, т. IV, под ред. М. Нерсисяна, Ереван, 1990, стр. 239.

¹⁹ Гёзалова Н., 2010, стр. 25.

*фактов в своих интересах, во-вторых, не достаточным знакомством англоязычных авторов со всем комплексом источников и, как следствие с трудами азербайджанских историков. Тенденция рассматривать исконно азербайджанские земли как армянские в англоязычной историографии, несомненно - заслуга армянской пропагандистской машины*²⁰ (“Undoubtedly, it should be indicated that there had been no “Iranian Armenia” and all of the lands mentioned within this zone were an inseparable part of the Azerbaijani territories... The error of the English-language authors, who point out the existence of a kind of “Iranian Armenia”, we are inclined to explain firstly by the “successful” falsification of the historical facts by the Armenians in their own interest, secondly, by the insufficient familiarity of the English-language authors with the whole complex of sources and, as a consequence, with the works of the Azerbaijani historians. The tendency to consider proper Azerbaijani lands as Armenian ones in the English-language literature undoubtedly is the merit of the Armenian propaganda machinery”).

Along with the falsifications of the historical facts there is a full muddle concerning the cited literature in Gyozalova's text. For instance, she writes (1): *“Как указывает М. Аткин, “все ханства Южного Кавказа, за исключением Грузии, находились под властью мусульманских правителей, их владения охватывали большую часть территории Южного Кавказа и имели более многочисленное население, чем Грузия”* (“As M. Atkin states, ‘all the khanates of the South Caucasus, with the exception of Georgia, were under the rule of Muslim rulers, their possessions covered the larger part of the territory of the South Caucasus and had a more numerous population than Georgia’ ”); or (2) *“особую группу англоязычных публикаций составляют труды армянских авторов по истории Южного Кавказа, в том числе Азербайджана. Среди них привлекают внимание несколько работ Дж. Борнотьяна*²¹ (“a special group of the English-language publications constitute the works of the Armenian authors on the history of the South Caucasus also including Azerbaijan. Among them several works of J. Bournutyán attract one's attention”). In both cases Gyozalova made the citations not to the works of M. Atkin and J. Bournutyán but to the book, “The Descendants of Hayk. An Outline of the History and Culture of Armenia from the Ancient Times up to the Establishment of the Third Republic” (Erevan, 1998, in Russian) by G. Sargsyan, K. Khudaverdyan, K. Yuzbashyan, where there is not a single word about the sentences cited by Gyozalova, as well as about the abovementioned authors, M. Atkin and J. Bournutyán. N. Gyozalova presents the toponyms mentioned in the book of M. Atkin in a distorted form: instead of Erevan (Ереван) she uses the form of “Irevan (Иреван)”, instead of Qarabagh (Карабах/Artsakh) she uses “Garabag (Гарабар)”, instead of Nakhijevan (Nakhjavan)²² she writes “Nakhchyvan (Нахчыван)”.

²⁰ Ibid, p. 26.

²¹ Гёзалова Н., 2009, стр. 45. N. Gyozalova cited the surname of G. Bournoutian in an incorrect form.

²² Atkin M., op. cit., pp. 11, 19, 54.

Since ancient times Armenia²³ has been clearly mentioned in the works and cartographic materials of Herodotus (485-425 BC)²⁴, Eratosthenes (276–194 BC)²⁵, Strabo (64 BC - 24 AD)²⁶, Ptolemy (83-161 AD)²⁷ and other ancient as well as, medieval authors. M. Atkin refers to competent English authors' works in historical geography where Armenia is mentioned²⁸.

The fabricated "Azerbaijan" outside the Iranian region of Atropatene-Atrpatakan and, in general, out of the history of Iran, as represented in Azerbaijani "historiography", appears as a component of the falsification of history and proper toponymy of the Armenian Highland and the Caucasus²⁹, since there had not been any historical and geographical concept under the name "Azerbaijan" ("Aderbaygan") beyond the Atropatene-Atrpatakan's territory either in the 18th century or in previous and subsequent centuries (until mid-1918) and it could not be.

The fabrications by N. Gyozalova absolutely do not stand up to criticism. M. Atkin's book does not give any ground for such fabrications. A. Atkin writes: "In referring to the disputed border zone, I have used the term *eastern Caucasus* rather than the Russian name *Transcaucasia*"³⁰. M. Atkin represents Eastern Armenia within the bounds from Erevan (Yerevan) to Gandzak, pointing out Nakhijevan and Artsakh (Karabakh) as its organic parts. She writes: "Development in Iranian Armenia bore a resemblance to developments north of the Kura... During the Safavi era, Iranian Armenia was divided into two administrative units Yerevan... and Ganjeh" (Armenian *Gandzak*). Then, M. Atkin notes that "Nakhjavan was part of the former (Yerevan administrative unit), and Qarābagh of the latter (Gandzak administrative unit)"³¹.

The undeniable facts denounce the Azerbaijani fabrications about the nonexistent "Azerbaijan" in the territories of the Armenian Highland and the south-eastern part of the neighbouring Caucasus. Director of the Institute of Political and Social Studies of the Black Sea-Caspian Region, V. Zakharov, writes: «В западе Ильхам Алиев доходит

²³ Great Armenia and Armenia Minor.

²⁴ For the map of the Ancient World according to Herodotus see Das Geschichtswerk des Herodotos von Halikarnassos. Übertragen von Theodor Braun. Stuttgart, 1964.

²⁵ Eratosthenes' World map (Eratosthenes' *Geography*. Fragments Collected and Translated, with Commentary and Additional Material by Duane W. Roller, Princeton and Oxford, 2010, pp. 256-257).

²⁶ The Geography of Strabo, with an English translation by H. L. Jones, Camb., Mass., London, in eight volumes, vol. V, 1954, XI, 12. 3; 14. 14-15.

²⁷ ΚΛΑΥΔΙΟΥ ΠΤΟΛΕΜΑΙΟΥ ΓΕΩΓΡΑΦΙΚΗ ΥΦΗΓΗΣΙΣ. Parisiis, M DCCCXI, V. 12.

²⁸ Morier J. J., *Journey through Persia, Armenia and Asia Minor to Constantinople*, London, 1812; Morier J.J., *A Second Journey through Persia, Armenia and Asia Minor to Constantinople*, London, 1818; R.Ker, *Travels in Georgia, Persia, Armenia, Ancient Babylonia, etc., during the Years 1817, 1818, 1819, and 1820* (2 vol., London, 1821), etc.

²⁹ Manipulations (for the purpose of falsification) with the names of the provincial divisions of the Safavids period and the representation of the Iranian Safavid dynasty as, allegedly, "Azerbaijani" in the present Azerbaijani publications (see, for instance "War against Azerbaijan: Targeting Cultural Heritage", compiled by Kamala Imranli, in a series *The True Facts about Garabagh*, Baku, 2007) have been disclosed in historiography (see Galichian R., op. cit., p. 39, etc.)

³⁰ Atkin M., *Russia and Iran 1780-1828*, Minneapolis, 1980, p. xi. <https://goo.gl/6W0TNE>

³¹ *Ibid.*, p. 19.

до антиисторических заявлений, а уж кому-кому, а ему, выпускнику МГИМО, стыдно не знать истории. Ведь ему преподавали выдающиеся историки. Нет, ничтоже сумняшеся азербайджанский лидер 20 ноября 2009 г. сказал: "Всем прекрасно известно, что нынешняя Армения создана на исконных азербайджанских землях. Иреванское ханство, Зангезурский махал - это азербайджанские земли. В 1918г. Иреван был подарен Армении. С того времени не прошло и 100 лет, а против нас выдвигаются новые притязания. На азербайджанских землях было создано армянское государство. А теперь хотят создать второе. Это не поддается никакой логике, азербайджанский народ, азербайджанское государство никогда не согласятся на это" ("In a fit of temper Ilham Aliyev comes to anti-historical statements, and it is shame unto him, an alumnus of MGIMO (Moscow State Institute of International Relations) not to know history. After all, he was taught by outstanding historians. No, on November 20, 2009 the Azerbaijani leader on the spur of the moment said: "It is well known that present-day Armenia is established on the ancient Azerbaijani lands. The Irevan khanate, Zangezur mahal are the Azerbaijani lands. In 1918 Irevan was gifted to Armenia. Less than 100 years have passed since then, and new claims are put forward against us. An Armenian state has been founded on the Azerbaijani lands. And now they want to establish the second one. It resists logic; the Azerbaijani people, the Azerbaijani state will never agree to it"). Condemning anti-historical attacks of Ilham Aliyev, V. Zakharov concludes: "Стыдно читать эту историческую несурязицу... Подтекст в этом выступлении очевиден: Алиев пытается обосновать претензии азербайджанской стороны уже не только на Карабах, но и на территорию самой Республики Армения"³² ("It is a shame to read this historical nonsense ... The subtext is obvious in this speech; Aliyev is trying to substantiate the claims of the Azerbaijani side, this time not only on Karabakh, but on the territory of the Republic of Armenia itself"). Nevertheless, Aliyev did not stop and on 14 October, 2010 made a mind blowing instruction addressed to the future generations: "Нынешняя Армения, территория, именуемая на карте Республикой Армения, - это исконно азербайджанская земля. Это истина. Конечно, Зангезур, Иреванское ханство - это наши земли!... Наши дети должны знать все это, должны знать, что нынешняя Армения располагается на исконных азербайджанских землях" и т.д.³³. (The present-day Armenia, a territory called the Republic of Armenia on the map, is a proper Azerbaijani land. It is true. Certainly, Zangezur, the Irevan khanate are our lands!... Our children must know all this; they should know that the present-day Armenia is located on the proper Azerbaijani lands", etc.). The same nonsense Ilham Aliyev repeated ["Нашим является не

³² Нагорно-Карабахской Республике 20 лет, Москва, 2011, стр. 4, 53-58.

³³ Виктор Шнирельман: Ну, зачем же приписывать господствующие в Азербайджане взгляды "мировой науке"? <http://regnum.ru/news/1624198.html> These periodic fits of militant ignorance, illiteracy and falsifications give evidence about serious mental disorders, caused by the defeat of Azerbaijan in the war (1991-1994) unleashed by it against the Armenian people.

*только Нагорный Карабах, но даже нынешняя Армения...*³⁴ ("Not only Nagorno Karabakh is ours, but even present-day Armenia ...")] on June 26, 2015 at the opening of a new base and a military unit in the Puta (Buta) settlement of the Baku's Gharadagh district, as well as on September 12, 2015, at the Fifth Summit of the Cooperation Council of Turkic Speaking States in Astana, when he stated: "... *Нагорный Карабах – исконно азербайджанская земля. Азербайджанский народ веками жил и творил на этих землях. Не только Нагорный Карабах, но и Зангезур, древний тюркский край, - наша исконная земля. С отделением в начале XX века Зангезура от Азербайджана и передачей его Армении, по существу, была прервана географическая связь всего тюркского мира...*"³⁵ ("Nagorno-Karabakh is a proper land of Azerbaijan. The Azerbaijani people lived and worked on these lands for centuries. Not only Nagorno-Karabakh is our proper territory, but also Zangezur, an ancient Turkic region - our proper land. The geographical communication of the whole Turkic world was interrupted, as such, with the separation of Zangezur from Azerbaijan and its handover to Armenia at the beginning of the 20th century...").

Such a verbal nonsense was picked up and obsequiously activated by the Azerbaijani flunkies of anti-science. By the way, N. Gozalova and her colleagues on the falsification of history, were awarded "*Государственной премии в области науки распоряжением президента Азербайджана Ильхама Алиева за научные труды по истории Карабахского, Нахчыванского и Иреванского ханств*"³⁶ ("the State prize in science for the scientific works on the history of Karabakh, Nakhchivan and Irevan khanates by an order of the president of Azerbaijan, Ilham Aliyev"). The presidential "children", nurtured on pseudoscience and Armenophobia, are busy with the publication of books and articles based on falsifications and fabrications, as well as with the axe murder of a sleeping man³⁷.

³⁴ <http://www.armenianreport.com/pubs/109585/>

³⁵ <http://www.armenianreport.com/pubs/114329/>

³⁶ <http://vesti.az/news/118808/news.php?id=122812>

³⁷ On February 19, 2004 the lieutenant of the Armenia's Armed Forces Gurgen Margaryan, holding English courses, organized in the framework of the NATO-sponsored "Partnership for Peace" program held in Budapest, was brutally hacked to death by an Azeri officer, senior lieutenant Ramil Safarov. On April 13, 2006, the murderer of the Armenian officer was sentenced to life imprisonment without the right of general amnesty for 30 years by the Budapest City Court. Nevertheless, on August 31, 2012, the lifelong condemned criminal Safarov was extradited from Hungary to Azerbaijan being pardoned by a presidential decree the next day and receiving the rank of Major as well as an apartment and a salary for the past 8 years" (see in detail: <http://www.panarmenian.net/rus/news/188437/>). In the Artsakh Liberation War (1991-1994) the crushingly defeated aggressor Azerbaijan, led by its notorious leaders and full of fury, continues its misanthropic and anti-Armenian actions. In the four-day war (April 1-4, 2016), again unleashed by aggressive Azerbaijan against the Republic of Artsakh, soldiers of the Azerbaijan's army units, encouraged by the Azerbaijani authorities, mutilated elderly and young people, decapitated them and cut off their ears and presented those actions in the social networks as a manifestation of "heroism" (<http://www.president.am/en/press-release/item/2016/04/23/President-Serzh-Sargsyan-at-genocide-forum/>). The Armenian Defense Forces due to professionalism of the Armenian Army and heroism of its soldiers and officers again struck a powerful counterblow to aggressive Azerbaijan, crushing its plan of blitz-krieg.

N. Gozalova and R. Huseynov entered into a relatively "new" field of distorting the historical realities of Armenia, since the "pet subject" of the Azerbaijani falsifiers³⁸ has been a concoction of fabrications directed at the "Albanization" of the Armenian heritage. The usage of absolutely alien "geographical" names and concepts against Armenia (which in reality has millennia of its own history) in Azerbaijan is intensifying with the invention of the myth about "Western Azerbaijan"³⁹ allegedly "occupying" the territory of Armenia. The antiscientific efforts on the "Albanization" of the Armenian heritage, as well as the myth about "Western Azerbaijan" absolutely do not withstand criticism on the basis of reliable historical sources⁴⁰. At this point, it's time to remember the extremely negative qualification provided by V. Zakharov to the Azerbaijani antiscientific publications: "... Ни в одном уважаемом западном академическом центре не читают подобную литературу. Врученные участникам любого форума образцы бакинских изданий, оседают в гостиничных номерах или оказываются в мусорных ящиках"⁴¹ ("No one reads such literature in any of the reputable western academic centres. The examples of the Baku publications handed to participants of any forum either subside in the hotel rooms or appear in garbage cans").

Recently, R. Huseynov unleashed a falsifying propaganda campaign against the 19th century French historiography, in particular, the translations and interpretations by Saint Martin. He writes, «Отметим, что Антуан Жан де Сен-Мартен (1791-1832 гг.) является для армян важным авторитетным источником, на который они очень часто ссылаются, стремясь доказать древность своей истории, в том числе и на Кавказе.... Ведь поздние армянские переводчики, мягко говоря, лукавили: не только неверно переводили труды Хоренского, но даже «подправляли» их названия, в частности, перевели как "История Армении" труд Хоренского, который в оригинале назывался "Патмутюн Хайоц" - то есть "История Хаев". Тем самым армянские исследователи пытаются скрыть истинную историю и самоназвание нынешнего армянского народа"⁴² ("We have to note that Antoine-Jean de Saint-Martin is an important authoritative source for Armenians whom they often cite in an effort to prove the antiquity of their history, including that in the Caucasus, too After all, the later Armenian translators, to put it mildly, were not sincere; they translated the works of Khorenski not only in a wrong way, but even "fixed up" their titles, interpreting, in particular, the work of Khorenski as "History of Armenia", which was originally called "Patmutyun Hayots" - that is, "The History of Hays." Thus,

³⁸ Буниатов З., Азербайджан в VII-IX вв., 1965; Мамедова Ф., Политическая история и историческая география Кавказской Албании, III в. до н.э. - VII в. н.э., Баку, 1986.

³⁹ One of such forgeries is the book by A. Alakbarli. Les Monuments d'Azerbaïjan d'Ouest, Baku, 2007.

⁴⁰ For a detailed analysis of sources and literature from numerous works see Шнирельман В., op. cit., pp. 201-222 etc.

⁴¹ "Нагорно-Карабахской Республике 20 лет", стр. 130-150.

⁴² This forgery R. Huseynov titled: "История подлогов и фальсификаций: Критика французского ориенталиста Ж. Сен-Мартена армянских первоисточников и рукописей".http://www.rizvanhuseynov.com/2012_05_01_archive.html ("The history of forgery and falsifications. The critics of the Armenian primary sources and manuscripts by the French Orientalist J. Saint-Martin").

the Armenian researchers try to hide the true history and the selfname of the present-day Armenian people”). Huseynov continues his fictions: “Ведь неискушенные читатели, да и многие специалисты, до сих пор не знают разницы между армянами и хаями. Дело в том, что самоназванием нынешних армян является слово “хай”, а страной Хаястан, которые не имеют отношения ко всей древней армянской культуре, истории и географическому ареалу...”⁴³ (“After all, the inexperienced readers and many specialists, too, do not know the difference between Armenians and Hays. The fact is that the selfname of the contemporary Armenians is the word “hay”, and the country - Hayastan, which do not relate to the entire ancient Armenian culture, history and geographical area ...”). Here, Huseynov tries to push on some forgeries which have nothing to do with the French Armenologist. Contrary to his statement, Saint-Martin considered Movses Khorenatsi as an author of the 5th century and translated his work accurately, *Histoire d’Arménie*,⁴⁴ the newly emerged “critic”, Huseynov, concerning invented by himself “differences between Armenians and Hays,” tries in vain to drive a wedge between Saint Martin and other Armenologists.

In fact, there are no such differences. Antoine-Jean Saint-Martin writes clearly about Hayk, his descendant Aram, and Armenia (Arménie) - the country of the *Haykyan nation* (nation Haïganienne). Following the concept of Movses Khorenatsi⁴⁵, the French Armenologist writes: “Quoi qu’il en soit, au rapport des écrivains Arméniens, le premier chef ou prince qui gouverna leur pays fut un certain Haïg, fils de Thaglath, qui selon eux, est le même que le patriarche Thogorma... Bélus, roi d’Assyrie... rassembla une nombreuse armée et vint attaquer Haïg jusque dans son nouvel établissement: le sort des armes fut contraire au roi d’Assyrie ; il fut vaincu, et périt dans une grande bataille qui se livra sur les bords du lac des Peznouniens⁴⁶, qui porte actuellement le nom de lac de Van... Après un règne fort long, il laissa ses états à son fils Arménag, qui donna des apanages et des établissements à ses frères dans les diverses parties de l’Arménie. Aussi plusieurs familles nobles de ce pays prétendaient-elles descendre de Haïg par ce prince. Le cinquième successeur d’Arménag, nommé Aram, se distingua tellement entre tous les descendants de Haïg par ses grandes actions, que, depuis son règne, les peuples étrangers appelèrent Arménie le pays habité par la nation Haïganienne”⁴⁷.

As follows from these lines, Saint-Martin regarded as a coherent whole the heritage of Hayk and his descendent Aram, for he knew perfectly well that Movses Khorenatsi calls the *country of Armenia* - Hayq-Hayastan, and this has been known

⁴³ Ibid.

⁴⁴ Saint-Martin A.-J., *Mémoires historiques et géographiques sur l’Arménie*, Imprimerie Royale, t. I, Paris, 1818, p. 4.

⁴⁵ Մովսես Խորենացի, Պատմութիւն Հայոց, Երևան, 1991, էջ 37, 42:

⁴⁶ Lake Van.

⁴⁷ Saint-Martin A.-J., *Mémoires historiques et géographiques sur l’Arménie*, t. I, pp. 281-282.

both to the **indigenous - Hay (հայ) - Armenian nation** (ընդիլ ազգ) of **Armenia-Hayastan** and to other peoples in the world since the ancient times⁴⁸.

Many more falsified statements can be found in the narratives of Huseynov, but we will focus on three of them, sufficient to illustrate the absurdity of his fabrications.

It seems to him that he allegedly will be able to prove that Atropatene (Atrpatakan) was in the Caucasus by presenting the Saint-Martin's French translation of the "Ashkharhatsuyts" in a distorted way. The motives of his vain efforts come from his morbid imagination, in which he fancied the ghost of "Azerbaijan" out of the north-western region of Iranian Atropatene-Atrpatakan located to the south-east of Lake Urmia (Kaputan). So, the next "target" of Huseynov's fabricated attacks became the following passage from the "Ashkharhatsuyts", translated by Saint-Martin: "La grande Arménie est à l'orient de la Cappadoce et de la petite Arménie, sur le bord de l'Euphrate, et près du mont Taurus, qui la sépare de la Mésopotamie: du côté du midi, elle est limitrophe de l'Assyrie ; en allant par l'Aderbadagan vers la Médie, elle s'étend jusqu'à l'embouchure de l'Araxes dans la mer Caspienne: au nord, elle est borné par l'Albanie, l'Ibérie et la Colchide, ou Éger, jusqu'au lieu où l'Euphrate se dirige vers le midi"⁴⁹.

Huseynov making the Russian translation (messed up by himself) from Saint-Martin's work arrived at the following conclusion: "*То есть М. Хоренский, говоря о землях, некогда захваченных "Великой Арменией", упоминает об Азербайджане и локализует его севернее Мидии, а именно НА КАВКАЗЕ. Тем самым "отец армянской истории V века" или тот, кто за него писал эту книгу, констатирует существование Азербайджана на Кавказе в раннем средневековье или в более поздний период!*"⁵⁰ ("I.e. M. Khorenski, speaking of lands, once captured by "Great Armenia", mentions Azerbaijan and localizes it to the north of Media, namely IN THE CAUCASUS. Thereby, the "father of Armenian history of the 5th century" or the one who wrote this book instead of him, ascertains the existence of Azerbaijan in the Caucasus in the early Middle Ages or at a later period!").

⁴⁸ Մովսես Խորենացի, էջ 37, 230, 358. The root of the Armenians' Homeland name, Hayk⁴-Hayastan (originated from the name of the Armenians' eponym, Հայկ-Hayk, see Մովսես Խորենացի, էջ 37) is attested in the cuneiform sources of the 3rd-2nd millennia BC in "the ethnonym and onomastic element Իաја (Иванов Вяч. Вс., Выделение разных хронологических слоев в древнеармянском и проблема первоначальной структуры гимна Вахагну, ՊԲՀ, 1983, 4, стр. 30-31) in the name of god Կայա (see in detail Մովսեսիան Ա., Սրբազան լեռնաշխարհը. Հայաստանը Առաջավոր Ասիայի հնագույն հոգևոր ընկալումներում, Երևան, 2006, էջ 49-52) as well as in the Hittite sources of the mid-II millennium BC, as the country name Իաјаsa (see Капанцян Г., Хайаса колыбель армян, Ереван, 1947). Armenia (according to Moses Khorentsi having as a root the name of Aram-Արամ, a descendant of Haik, see Մովսես Խորենացի, էջ 49) is also mentioned in the cuneiform sources of the III millennium BC - Armanum, Armani, Armi [see Кифишин А., Географические воззрения древних шумеров при патеси Гудеа (2162-2137 гг. до н. э.), Палестинский сб., вып. 13 (76), 1965, стр. 64; Иванов Вяч. Вс., op. cit., pp. 32-33].

⁴⁹ Saint-Martin A.- J., Mémoires historiques et géographiques sur l'Arménie, t. II, pp. 359-361.

⁵⁰ <http://www.rizvanhuseynov.com/2012/06/3.html>

No matter how much Huseynov exclaims, Atropatene won't be removed to the north nor will the Caucasus be relocated to the south, for in "Ashkharhatsuyts" it is about Հայք (Hayk) - Hayastan - Armenia consisting of Great Armenia and Armenia Minor, as witnessed still in the historical and cartographic sources of ancient period and the Middle Ages. The French translation of the abovementioned text of "Ashkharhatsuyts" absolutely does not give any ground for a falsified assumption that it is as if about the Caucasus and artificial "Azerbaijan". Moreover, it is well known from the ancient and medieval sources and the geographic and geologic special literature of modern times that the Caucasus is situated to the north and north-east of the Phasis-Rion and Kura rivers, and not a single part of the Armenian Highland is in the mountain system of the Caucasus⁵¹. At the same time, the contribution of Armenia and the Armenians to the civilizational progress of the Caucasian countries (particularly, proper Aluank and Iberia) is great.

The passage from "Ashkharhatsuyts" (translated into French by Saint Marten) verified with its Old Armenian original text («Մեծ Հայք, յեկեց կալով Կասպադովկոյ եւ Փոքր Հայոց, առ Եփրատ գետով, մերձ ի Տաւրոս լեառն, որ բաժանէ զնա ի Միջագետաց, եւ ի հարաւոյ սահմանի Ատրեստանի, եւ դառնայ առ Արրպարականաւ ընդ Մարս մինչև ի մուրս Երասխայ ի Կասբից ծով, իսկ ըստ հիւսիսոյ առ երի կալով Աղուանից եւ Վրաց եւ Եգերաց, մինչեւ ցնոյն դարձուածքն Եփրատայ ի հարաւալոյս») ⁵² is the following in our English translation: "Great Armenia is to the east of Cappadocia and Armenia Minor, by the Euphrates River, beside the mountain of Taurus, which separates [Great Armenia] from Mesopotamia; [Great Armenia] borders with Assyria on the south side; then [the border] runs to Atrpatakan beside the Medes and to the inflow of the Eraskh in the Caspian Sea; [Great Armenia] borders in the north with [proper] Aluank (բուն Աղուանք), Iberia and Colchis or Eger, to the same turning place of the Euphrates southward".

As it is seen, a "concept" of "stretching out" to the Armenian Highland both the Caucasus (to the south) and the Iranian Atropatene-Atrpatakan (to the north) is a result of Huseynov's fantasies.

The translation by Saint Martin of another extract from "Ashkharhatsuyts" reads as follows: "Le Vasbouragan est à l'occident de la Persarménie⁵³ et près des frontières de la Gordjaikh: il contient trente-sept provinces, qui sont Ereschdouni, Dosb, Poutouni, Adjischagovid, Aghavis, Parhizagovid, Gaghanovid, Tarhni, Palakhovid, Arhperhani, Pajouni, Arhnoïodn, Andsevatsi, Aderbadouni, Erovantouni, Markasdan, Ardazagé, le grand Aghpag, Andzakhadsor, Thrhounavan, Djovaschrhod, Gerdjouni, Medznouni,

⁵¹ See: Зограбян Л., Орография Армянского нагорья, Ереван, 1979; Դանիելյան Է.Լ., «Քարտեզագրական պատերազմը» և Հայոց տեղանունների պաշտպանության հիմնախնդիրը, <http://blog.ararat-center.org/?p=160>

⁵² Saint-Martin A.- J., Mémoires historiques et géographiques sur l'Arménie, t. II, pp 358, 360, see also Երեմյան Ս.Ս., Հայաստանը ըստ "Աշխարհացոյց"-ի, Երևան, 1963, էջ 105-106:

⁵³ It had to be *Parskahayk*, as it is in the original Armenian text (Երեմյան Ս., op. cit., p. 108).

Balouni, Kougan, Aghovankrhod, Barsbarouni, Ardaschisan, Ardavanian, Pak'han, Kapithian, Kazriken, Dangria'in, Varajnouni, Koghthen, qui est fertile en vin, Nakhtchovan, où se trouve la ville du même nom, et Marant"⁵⁴.

Its correct English translation, verified with the Old Armenian original text of "Ashkharhatsuyts"⁵⁵ reads about Vaspurakan, the eighth province of the Great Armenia, as follows: "Vaspurakan is located west of Parskahayk, near the borders of Korchayk ...". And further, Saint-Martin mentions Ատրպատունիք (Atrpatunik) in the form of *Aderbadouni* among the *gavars* (regions) of Vaspurakan⁵⁶.

Having completely distorted the meaning of both the extract from the "Ashkharhatsuyts" and the translation by Saint-Martin, Huseynov in a spastic fit of complete and belligerent ignorance, "comments": "М. Хоренский, описывая область Васбураган 'на востоке от Персидской Армении и вблизи границы с Горджайком'⁵⁷ (Грузия), среди ее провинций упоминает Адербадуни (Азербайджан), вновь локализуя его на Кавказе"⁵⁸ ("M. Khorenski, describing the Vasburagan region to the east of the Persian Armenia and near the borders of Gordzhayk (Georgia), mentions Aderbaduni (Azerbaijan) among its provinces, locating it again in the Caucasus").

First of all, *occident* means *west* and not *east*.

Secondly, it is not about *Persian Armenia*, i.e. the eastern part of Great Armenia, which came to be in the sphere of the Persian influence after the Byzantine-Persian partition at the end of the 4th century. "Ashkharhatsuyts" states about *Parskahayk* (also known as *Norshirakan*, the seventh province of Great Armenia)⁵⁹, near Vaspurakan.

Third, Korchayk (Կորճայք) is the sixth province of Great Armenia⁶⁰ and has absolutely no relation to Georgia.

Fourthly, "Ատրպատունիք" or, more precisely, Տրպատունիք / *Trpatunik*, is indeed one of the *gavars* of Vaspurakan and has nothing to do with "Azerbaijan" invented by Huseynov. Atrpatunik / Ատրպատունիք is referred to as *Trpatunik* -գՏրպատունիս in the majority of "Ashkharhatsuyts" manuscripts⁶¹.

The translation of Saint-Martin states, "L'Artsakh est voisine de la Siounie; elle contient douze provinces ... ". Then, in the list of Artsakh's *gavars* (regions), in relation to "Gokhth" (Կոխթ/Kokht), it is said: "յորում լինի քարախունկ"⁶², which Saint-Martin

⁵⁴ Saint-Martin A.- J., Mémoires historiques et géographiques sur l'Arménie, t. II, pp. 364-365.

⁵⁵ "Վասպուրականի ի մտից Պարսկահայք, եւ առ երի Կորճէից: Ունի գաւառս երեսունեւիհնգ..." (Երեմյան Ա., op. cit., pp. 108-109):

⁵⁶ Saint-Martin A.- J., op. cit., t. II, pp. 362-363.

⁵⁷ Կորճայք:

⁵⁸ <http://www.rizvanhuseynov.com/2012/06/3.html>

⁵⁹ Երեմյան Ա., op. cit., p. 108.

⁶⁰ Ibid.

⁶¹ Մատենադարան Մխիթարեանց, Վենետիկ - Ս. Ղազար, ձեռ. N 1245, թ. 51:

⁶² Երեմյան Ա., op. cit., p. 109.

translated, "Gokhth, dans laquelle vient le k'harakhoung"⁶³. In Huseynov's false mirror the entire phrase, having being completely distorted ["...*Арцах по соседству с Сюником, он состоит из двенадцати провинций, ... в которых проживают каракоюны* ("... Artsakh is in the neighborhood of Syunik, it consists of twelve provinces ... inhabited by karakoyuns")], turned into a nightmarish marasmus: "*Как видим, "отец армянской истории", которого ученые Армении упорно называют автором V века, упоминает об азербайджанском племени кара-коюнлу известном лишь с XIII- XIV вв.*"⁶⁴ ("As we can see, the "father of the Armenian history", whom the Armenian scholars consider persistently the author of the 5th century, mentions the Azerbaijani Kara-Koyunlu tribe, known since just the 13th -14th centuries!").

In the first place, "յորում լիւի" should be translated in the singular: "in which" (or "where"), as has been done properly by Saint-Martin.

In the second place, the text of "Ashkharhatsuyts" refers to քարախնիկ (karakhunk), which means *bdellium*, *lacrima*, *gummi*.⁶⁵ The correct translation of the entire phrase is as follows: "... The Kokht, in which" (or "where") is *bdellium* (*olibanum* or *myrrh*)." Thus, there is no question of a tribe "Kara Koyunlu" in "Ashkharhatsuyts" and there couldn't have been as such.

Huseynov in an unbridled way falsifies the reports on the sources of "Ashkharhatsuyts."

Saint-Martin, referring to "The Christian topography" by Pappus of Alexandria as one of the sources of "Ashkharhatsuyts", writes: "... il nous est impossible de savoir si l'ouvrage de Pappus a été traduit en son entier, ou s'il a été seulement abrégé par le traducteur Arménien. Nous sommes assez portés à admettre cette dernière opinion; car le titre de Chronographie universelle que Suidas donne à l'original Grec, promet *un ouvrage bien plus considérable que celui que nous avons. Nous croyons que le traducteur n'aura conservé que les grandes divisions, et qu'il aura supprimé tous les détails pour les pays éloignés de l'Arménie*⁶⁶ ... Il résulte assez évidemment de ce fait que l'auteur Arménien ne s'est servi, pour composer son ouvrage, que de celui de Pappus d'Alexandrie, qu'il s'est borné à traduire et à abrégé. Nous allons examiner maintenant les diverses additions qu'il y a faites; et elles nous prouveront que ce traducteur ne peut être le célèbre Moïse de Khoren.

Le traducteur Arménien place les Francs dans les Gaules. En supposant que ce traducteur soit Moïse de Khoren, il se pourrait à la rigueur qu'il eût parlé des Francs

⁶³ Saint-Martin A.-J., Mémoires historiques et géographiques sur l'Arménie, t. II, p. 365. Saint-Martin contented himself with a notion: "J'ignore ce que c'est que le քարախնիկ k'harakhoung" (Ibid., p. 389, n. 74).

⁶⁴ <http://www.rizvanhuseynov.com/2012/06/3.html>

⁶⁵ Նոր բառգիրք Հայկազեան լեզուին, Վենետիկ, էջ 995. *Bdellium* - a precious substance, which is compared to manna. "And the manna was as coriander seed, and the colour thereof as the colour of bdellium" (Numbers 11:7). See also <http://www.kniga-zelii.ru/basics/essence/?myrrh>

⁶⁶ Saint-Martin A.-J., Mémoires historiques et géographiques sur l'Arménie, t. II, p. 303.

comme habitants de la Gaule, quoiqu'ils n'y fussent pas encore bien puissants en l'an 460; ce qui rend difficile de croire qu'on ait pu les connaître alors en Arménie"⁶⁷.

As clearly follows from the text of Saint-Martin: "... it is impossible to know if the work of Pappus was completely translated or just abbreviated by the Armenian translator. It is quite possible for us to take the latter view ... We consider that the translator has retained only important parts and removed all the details about the countries far away from Armenia. Hence, it naturally follows that the Armenian author while composing his work had used the work by Pappus of Alexandria. He limited himself with the translation and reduction. Now, we will examine various additions he has made and they prove that that this translator cannot be the famous Movses Khorenatsi. The Armenian translator puts the Franks in Gaul. If to suppose this translator to be Movses Khorenatsi, he, at most, would talk about the Franks as the inhabitants of Gaul, although they were not so powerful in 460, which makes it difficult to believe that they had been known in Armenia."

The text of Saint-Martin has been warped beyond recognition in the translation by Huseynov: *"Армянский переводчик был родом из Галлии, местным франком... и насколько верно говорить (в труде М. Хоренского) о местности Франков, и жителях Галлии, хотя тогда, в 460 году, она не была еще достаточно могущественна; и тому, кто поведал об этом, трудно поверить, что он видел и знал в то время Армению"*⁶⁸ ("The Armenian interpreter was a native of Gaul, a local Frank ... and how accurate is to speak (in the work of M. Khorenatsi) about the area of Franks, and the inhabitants of Gaul, although then, in 460 it was not yet powerful enough; and the one who told about it, it's hard to believe that he saw and knew Armenia at that time").

After such ignorant interpretations Huseynov has the courage to declare brazenly about "Ashkharhatsuyts", *"...еще раз становится ясным, что этот труд никак не может претендовать на достоверность и древность"*⁶⁹ ("... it becomes clear once again that this work can not lay claim to authenticity and antiquity"). It turns out that the falsifying fever does not allow him to see the historical truth.

The "culmination" of these anti-historical efforts of the Azerbaijani falsifiers and pseudo-scientific publications is an insinuation against the truth about the Armenian belonging and antiquity of Erevan. The antiquity and identity of *Erebuni-Erevan* became a bone in the throat of Azerbaijani falsifiers. Huseynov, confusing and falsifying everything, came to the absurdity that the name of the city of Erevan occurred in the form of "Irevan" at the beginning of the 16th century. For such a forgery Huseynov has misrepresented another piece from Saint-Martin's work, then "concluded": *"Т.е. Сен-Мартен и ученые его времени прекрасно были осведомлены о тюркских мусульманских основателях и дате построения ими города-крепости Ревана"*

⁶⁷ Ibid., p. 305.

⁶⁸ <http://www.rizvanhuseynov.com/2012/05/2.html>

⁶⁹ Ibid.

(Иревана), являвшегося “всегда частью Азербайджана” и нигде не упоминают о древнеармянском Эребуни-Ереване, миф о котором армянские ученые придумали в середине XX века. Несмотря на то, что Сен-Мартен старается назвать эти земли «частью Армении», он тем не менее вынужден признать, что в действительности это искони азербайджанские земли и всегда были таковыми... В 1504-м г. сефевидский шах Исмаил поручил своему полководцу Ревангулу-хану построить на этой территории крепость. Крепость была возведена за 7 лет на скалистом берегу в юго-восточной стороне реки Занги, ныне переименованной армянами в Раздан. Построенная крепость была названа Реваном в честь Ревангулу-хана, а позже стала произноситься как Иреван...”⁷⁰ (“I.e. Saint-Martin and his contemporary scholars were perfectly aware of Turkic Muslim founders and the date of the construction by them of the city-castle Revan (Irevan), which “always was a part of Azerbaijan” and they never mention about ancient Armenian Erebuini-Erevan, the myth about which Armenian scholars invented in the middle of the 20th century. Although Saint-Martin tries to call these lands “part of Armenia,” he, anyhow is obliged to confess that, in reality, these are Azerbaijani lands from time immemorial and always were such... In 1504 the Safavid Shah Ismail ordered his commander Revangul Khan to build a fortress in this territory. The fortress was built in seven years on the rocky bank, on the south-eastern side of the River Zangi, now renamed Hrazdan by the Armenians. The constructed fortress was named Revan in honor to Revangul Khan and later it sounded as Irevan...”).

Saint-Martin writing that “Rhovan” or “Rewan”⁷¹ “donné à une des divisions de l’Aderbajjan”⁷² (Atrpatakan-Atropatene), at the same time added that it was a notion of the Muslims (“que les Musulmans assignèrent à la portion de l’Arménie dont Erivan était la capitale...”) ⁷³. But this notion of Muslims is absolutely incorrect, because, according to the text of "Ashkharhatsuyts," “Rhovan” (“Ruan/Ruyan”), is located far away from Armenia and not even in Atropatene-Atrpatakan. It is necessary to pay attention also to the fact that Saint-Martin used the verb être in imperfect - *était*, meaning the antiquity of Erevan. Huseynov, incorrectly translating this verb "...is..." ("...является...") and, generally, completely distorting the meaning of Saint-Martin’s note, made falsified statements.

Huseynov, trying to find confirmations for his extravagant fictions, invented another lie this time about the allegedly late origin of the name of the River Hrazdan, but it is well known that the Hrazdan is mentioned by Movses Khorenatsi in the 5th century⁷⁴ and Sebeos in the 7th century⁷⁵.

⁷⁰ Ibid. All this miserable lie has been used in a low-grade "movie", see <https://goo.gl/e59s6T>

⁷¹ It is an incorrect reconstruction.

⁷² It is a wrong statement, because Atrpatakan-Atropatene and “Rhovan” (“Ruan/Ruyan”) are mentioned separately in "Ashkharhatsuyts".

⁷³ Saint-Martin A.-J., Mémoires historiques et géographiques sur l’Arménie, t. II, pp. 314-315, n.3.

⁷⁴ Մովսես Խորենացի, էջ 42, 121:

⁷⁵ Պատմութիւն Աբգէղոսի, Երևան, 1979, էջ 84:

The records of the Biainian cuneiform inscriptions that have been found on the steles in the church of Saint Sahak in Van city, the Khorkhor Chronicles of Argishti, as well as owing the excavations on the hill of Arin-Berd in the south-eastern outskirts of Erevan⁷⁶ give evidence about both the construction in 782 BC of the Erebuni fortress by the King of the ancient Armenian state of Ararat (Uraratu) (the Kingdom of Van) Argishti I (786-764 BC.) in the Ararat valley, on the Arin-Berd hill, in a marvelous setting of the mountains of Ararat-Masis, Aragats, Ara⁷⁷, and the identity of Erebuni-Erevan⁷⁸. Erevan is also mentioned in the historical sources of early medieval and later periods⁷⁹, i.e. many centuries ago, before the Safavid state was established (1501-1736) in Iran.

"Revan", which Huseynov tries to "derive" from the name of Revangul Khan has absolutely no relation as to the name of Erevan, nor to any personal name. A series of his own falsified ideas Huseynov ascribed to Movses Khorenatsi who mentioned *Atrpatakan* and not "Azerbaijan." Huseynov fabricates: "Говоря об Азербайджане в числе провинций Мидии, М. Хоренский упоминает и Рован - Иреван: «Мидия, которую называют Кусди-кабок, соседствует с Арменией и Каспийским морем. Здесь находятся провинции: Адербадаган, Рей, Килан, Муган, Тилум, Ахмадан, Тампвар, Сбарасдан, Амл, Кшош и Рован (Иреван - Р.Г.)."⁸⁰ ("Speaking about Azerbaijan among the provinces of Media, M.Khorenski mentions also Rovani-Irevan: 'Media, which is called Kusdi-kabok, is in the neighbourhood of Armenia and the Caspian Sea. Here are provinces: Aderbadagan, Rey, Kilan, Mugan, Tilum, Akhmadan, Tampvar, Sbarasdan, Aml, Kshosh and Rovani (Irevan-R.H.)'").

As follows from "Ashkharhatsuyts" the toponym *Ruan* is localized far away of Armenia's territory and, as we noted above, has nothing to do with Erevan ("Irevan").

It is important to pay attention to the fact that the countries described in "Ashkharhatsuyts" are mentioned separately. The description of Great Armenia⁸¹ is

⁷⁶ Пиотровский Б.Б., Ванское царство, Москва, 1959, стр. 69-70; Арутюнян Н., Корпус урартских клинообразных надписей, Ереван, 2001, стр. 504.

⁷⁷ According to G. Kapantsyan, all these names originated from the name of Ara the Beautiful (Արա Գեղեցիկ) (see Ղափանցյան Գ., Արա Գեղեցիկի պաշտամունքը, Երևան, 1945, էջ 98-99).

⁷⁸ König F., Die Gründung der Stadt Erivan (ca 785 V.C.), Հանդես ամսօրեայ, 1954, 7-8, S. 291; Пиотровский Б., op. cit., p. 31, Redgate A. E., The Armenians, Oxford, 1998, 2000, pp. 17, 54 etc.; M. Israelyan believed that the name Erebuni means *victory* (Իսրայելյան Մ., Էրեբունի բերդ-քաղաքի պատմություն, Երևան, 1971, էջ 13). It is possible that the name of the city-fortress Erebuni comes from the name of the ancient Armenian deity, Ara (see Ղանիելյան Է., Հին Հայոց դիցաբանական պատկերացումները աստղային երկնքի մասին, ՊԲՀ, 1989, 3, էջ 111). It is necessary to take into account that Plato mentions the name of the hero Er, the son of Armenius (The Republic of Plato. Second edition, translated with notes and An Interpretive Essay by Allan Bloom, Basic Books, A Division of Harper Collins Publishers, 1968, Book X, p. 297), who is known by his death and resurrection on the battlefield.

⁷⁹ One of the works on the history of Erevan that has an important value in the Armenian historiography is the research by Yervand Shahaziz (Երվանդ Շահազիզ, Հին Երևանը, Երևան, 1931, էջ 68-76), which provides written sources, mentioning Erevan: in the documents of the Third Church Council of Dvin (609 BC) is a mention of Priest Davit Erevantsi (of Erevan), as well as in the records of Sebeos (the 7th century), Ghevond (the 8th century), Asoghik (the 11th century), Samvel Anetsi (the 12th century), Homiliarium (1341), the manuscripts and colophons of the 14th-18th centuries.

⁸⁰ <http://www.rizvanhuseynov.com/2012/06/3.html>

⁸¹ Երեմյան Ա., op. cit., pp. 105-114.

followed by information about the Persian Empire, including the Medes' (Մարք) territory with its divisions. In Saint-Martin's translation actually done from the short version (edition) of "Ashkhahratsuyts", it follows: "La Médie, qu'on appelle K'housdi-k'habgokh, est voisine de l'Arménie et de la mer Caspienne. On y trouve les provinces d'Aderbadagan, de Rhé, de Kilan, de Mougan, de Tiloum, d'Ahmadan, de Tampvar, de Sbarasdan, d'Aml, de K'hschosch et de Rhovan..."⁸²

Naturally, the location of Armenia is clearly denoted separately from the Medes' territory and their provinces are not mixed. This is evidenced by the manuscript which Saint-Martin used and the corresponding manuscripts of the short version of "Ashkhahratsuyts" that are kept in Matenadaran after Mesrop Mashtots. As clearly follows from the text of "Ashkharhatsuyts" the mention of Քուստիք Կապկոհ (Kust ī Kapkōh) relates to one of four governorships of the administrative-political division of the Sassanid Empire. Following J. Marquart's publication of a part of "Ashkharhatsuyts" relating to the four governorships of the Persian Empire, it is noted: "(1) K'usti Khorbaran, the West, (2) K'usti Nemroy, the midday region, the South, (3) K'usti Khorasan, the East, and (4) K'usti Kapkoh, the direction of the Caucasus, the North"⁸³.

As follows from the long version of "Ashkharhatsuyts," «Պարսից աշխարհ ընդ դ. բաժանի այսպէս Քուստի Խորուարան (Խորբարան), որ է կողմ արեւմտեայ... Քուստի Նեմրոջ, որ է կողմն միջօրեայ որ է հարաւ... Քուստի Խորասան, որ է կողմ արեւելից... Քուստի Կապկոհ, որ է կողմն Կաւկասու լեռանց, յորում են աշխարհք երեքասան. Ատրպատական, Արմն [որ է] Հայք, Վարջան, որ է Վիրք, Ռան, որ է Աղուանք, Բալասական, Սիսական, Անէ, Գեղան, Դիմունք, Դմբաւանդ, Տապար[ա]ստան, Ռան, Ամլ»⁸⁴ ("The Persian world is divided into four, thus: Kusti Khoruaban (Khorbaran), that is the western side... Kusti Nemroj, that is the southern side... Kusti Khorasan, that is the eastern side... Kusti Kapkoh, that is the side of the mountains of the Caucasus, where are thirteen provinces: Atrpatakan, Armn [that is] Hayk', Varjan that is Virk' (Iberia), Ran that is Aluank, Balasakan, Sisakan, Are, Geghan, Dlmunk, Dmbavand, Tapar[a]stan, Rvan, Aml").

It is notable, that there is a detailed information about "Mark' " = "Medes," in the long version of "Ashkharhatsuyts", which contains information of the ancient period: «... Պարսից զՄարս յելից [եւ ի հարաւոյ] Կասրից [ծովուն] ասէ բնակել. եւ զոր ասեն ընդ մի իշխանութեամբ, եւ ոչ ուրեք գրանին Մարք, բայց Պարսից ասէ զաշխարհս

⁸² Saint-Martin A.-J., Mémoires historiques et géographiques sur l'Arménie, t. II, p. 371.

⁸³ The History of al-Ṭabarī. Volume V. The Sāsānids, the Byzantines, the Lakmids, and Yemen. Translated and annotated by C.E. Bosworth, New York, 1999, p. 149, n. 385.

⁸⁴ These lines are given on the basis of the manuscript 1245, fols. 63-65 (Matenadaran Mkhitarants in Venice), cf. J. Marquart's *Ērānshahr nach der Geographie des Ps. Moses Xorenac'i* (Berlin, 1901, S. 8-10) and S.T. Eremyan's publication (Երեւանի Ա., op. cit., p. 114).

ungw' Կարք, Քաղնիք, Գեղք, Դիլումք. եւ Ռէ եւ Ասպահան քաղաք են Մարազ:»⁸⁵
 (“Ptolemy says that Mark’ live in the east and [further to the south of] the Caspian [Sea], and, as It is said, under one rule, and Mark’ are not found anywhere else. But Ptolemy says that their provinces are Casb, Kadushk’, Gegh, Dilumk’; as well as Re and Aspahan [or Ahmadān] are the cities of Mark’ ”).

Description of Media (“*Μηδίας θέσις. Ἔσας πίναξ εἶ. Ἡ Μηδία περιορίζεται ἀπὸ μὲν ἄρκτων μέρει τῆς Ἰγκανίας θαλάσσης κατὰ περιγραφὴν τοιαύτην Μετὰ τὸ εἰρημένον πρὸς τῆ Ἀρμενία πέρασ τοῦ Ἀράξου ποταμοῦ ... ἀπὸ δὲ δύσεως τῆ Μεγάλῃ Ἀρμενία καὶ τῆ Ἀσσυρία... ἀπὸ δὲ ἀνατολῶν Ἰγκανία καὶ τῆ Παρθία...*”) and the enumeration of some toponyms (“ἢ Τροπατηνῆ⁸⁶... Κάσπιοι, Καδουσίοι, Γῆλοι”) in Ptolemy’s text⁸⁷ clearly indicate that later, in the short version of "Ashkharhatsuyts" took place a blend of information about the territories of ancient Mark’, Persia and medieval administrative unit Kusti Kapkoh.

According to S. Eremyan, later the editors while compiling the short version of "Ashkharhatsuyts" had left out from the description of Kustik Kapkōkh the names of Armenia, Virk, Aluank, etc. and fixed “*Մարք են որ կոչի...*”⁸⁸ There is a reason in such a supposition, because from the mention of the aforesaid provinces it follows that it is about the habitation territory of “Mark’ ”=“Medes” of ancient times. According to the short version of "Ashkharhatsuyts", “*Մարք են որ կոչին քուստիկք [կ]սպկոխ յեղ⁸⁹ կալով հայոց. և առ երի կաւրից ծովուն. և ունի աշխարհս զայսոսիկ. զալրապարսկան. զռէ, զգելան, զմուկան, զդիլումս, զահմարան, զդարավադ, զասպարասարան զամ, զքշան, զռուան*”⁹⁰ (“Mark’, that are called Kustik Kapkōkh, are to the east of Armenia and beside the Caspian Sea. It has the following lands: Ātrpātākān, Rē, Gelan, Mukan, Dilumn, Ahmadān, Daravad, Taparastan, Āml, Ksharsh, Ruan...”).

Thus the expression “Mark’, that are called Kustik Kapkōkh” with its content is a blend of different geographical notions.

⁸⁵ These lines are given on the basis of the Matenadaran manuscript N1245, fol. 65, J. Marquart, op. cit., S. 10 and S.T. Eremyan’s publication (Երեւան U., op. cit., p. 115). It is necessary to denote that Movses Khorenatsi in his “History of Armenia” mentions both “Mark’” and “Medes” as synonyms. Retelling events of the 6th century BC, the Father of history applied this ethnonym to the territory lying to the east of Great Armenia: “*Եւ ժողովէ արքայն Հայոց ի սահմանացն Կապադոկացոց, և որչափ ընտիրք Կրաց և Աղուանից, և զամենայն ընտիրս Հայոց Մեծաց և Փրոքունց: Եւ խաղայ ամենայն զօրութեամբ իրով զկողմամբք Մեդացոց*” (Մովսէս Խորենացի, էջ 81) (“The Armenian king gathered [troops] from the confines of Capadocians and as much as selected of the Iberians and Aluans and all the chosen of Great and Minor Armenia. And marched with all his might to the confines of the Medes”).

⁸⁶ Atropatene, see Dictionary of Greek and Roman Geography, London, 1854 <https://goo.gl/6GqyiM>

⁸⁷ Claudii Ptolemaei Geographia. Edidit C.F.A. Nobbe, Tom II, Lipsiae, 1845, VI. 2, pp. 84-86. <https://archive.org/stream/clauidiptolemaei02ptol#page/84/mode/2up>

⁸⁸ Երեւան U., op. cit., p. 104, n. 2.

⁸⁹ In the manuscripts of the short version of "Ashkharhatsuyts" used here stands “յեղ կալով” (“to the east”), instead of «յերի կալով» (“in the neighbourhood”) of the manuscript used by Saint-Martin.

⁹⁰ See manuscript variant readings: Matenadaran after Mesrop Mashtots - N 1898, fol. 2716; N 1267, fol. 359; N 1486, fol. 103; N 1883, fol. 154b; N 1864, fol. 290; N 1717, fol. 168.

The comparative analysis of the abovementioned manuscripts of "Ashkharhatsuyts" makes clear that:

1. In spite of the fact that by the time of the creation of "Ashkharhatsuyts"⁹¹ Media had long since ceased to exist in its ancient coverage, the Armenian authors continued to mention the Mark' (*Medes*) and described their living area as a separate geographical unit⁹² located to the south-east of Armenia, and limited within the bounds of a territory, stretching to the east from Atropatene (in the south-east of the Lake Urmia's basin) to the south-west of the Caspian Sea basin.
2. The mentioned provinces and toponyms were parts of the Iranian state: Atrpatakan (Atropatene), Ray, Gilan, Mukan⁹³, Dilum (Dillman), Hamadan (Ecbatana) Dambvar, Taparastan (Tabaristan), Aml (Amegh)⁹⁴, Ruan;
3. *Atrpatakan* is mentioned in all manuscripts, there is no mention of its later form.
4. Variant readings of the abovementioned toponym Ruan are Ruegh, Rvan in the manuscripts of "Ashkharhatsuyts";
5. Ruan (Rowan)⁹⁵ - Ruyan is localized in Iran⁹⁶.



F. Akhundov (the head of sector of the administration of the president of Azerbaijan, Ilham Aliev) also fell into the most awkward situation, having attacked the short and informative article of the Russian political scientist Anton Evstratov, in which the author presents his personal impressions about the state of the religious situation in Artsakh. A. Akhundov was enraged about the truthful information that Evstratov had provided about Artsakh and the Gandzasar monastery:

“Нагорно-Карабахская республика (НКР, армянское название региона - Арцах) со времен обретения ею независимости воспринимается как один из оплотов Армянской Апостольской церкви (ААЦ)... Армянская Апостольская церковь действительно сыграла важнейшую роль в

⁹¹ The authors: Movses Khorenatsi (the 5th century) and the continuer of his work Anania Shirakatsi (the 7th century).

⁹² «Ամուր աշխարհն Մարաց», «իշխան Մարաց», (Սեբէոս, 125, 143, 164) (“a strong country of Mark’,” “prince of Mark”):

⁹³ Movkan or Mukan was formerly a part of Paytakaran, an utmost southeastern province of Great Armenia. (Ս.Երեմյան, Հայաստանը ըստ “Աշխարհացոյց”-ի, էջ 71), Հակոբյան Թ., Մելիք-Բախշյան Ստ., Բարսեղյան Հ., Հայաստանի և հարակից շրջանների տեղանունների բառարան, Երևան, հ. 2, 1988, էջ 36, հ. 3, 1986, էջ 867. Ya'qub mentions Mukan within the limits of the province of *Arminia* (see Тер-Гевондян А., Армения и Арабский халифат, Ереван, стр. 157).

⁹⁴ Arab.-Pers. Amul ((J. Marquart, op. cit., S. 136), Amol <https://www.britannica.com/place/Amol>

⁹⁵ Rowan (Persian: روعان, also Row'ān, Rawān, Ro'ān, Rojan) (https://en.wikipedia.org/wiki/Rowan,_Iran), (J. Marquart, op. cit., S. 136). There is also a toponym Rawān further to the east, in Tokharistan (Ibid., S. 237).

⁹⁶ <https://ru.wikipedia.org/wiki/Табаристан#/media/File:Tabaristan-EN.svg>, https://en.wikipedia.org/wiki/Rowan,_Iran

истории Арцаха и всего армянского народа - зачастую помимо религиозных функций она в периоды утери государственности брала на себя и политические. К примеру, расположенный в Мартакертском районе НКР монастырь Гандзасар стал настоящим политическим центром средневековой Армении - именно гандзасарский католикос Есаи Асан-Джалалян организовал переговоры армян с российским императором Петром I, инициировал сопротивление персам, туркам и соседним тюркским племенам и даже изгнал захватчиков лишь силами войск Арцаха и Сюника на 20 лет. В эпоху национального движения и войны с Азербайджаном 1988-1994 годов Апостольская церковь также выступила в поддержку армян Нагорного Карабаха. В народе до сих пор помнят диаконов Раффи и Тер-Корюна и священника Тер-Григора, взявших в руки оружие во имя своего народа... На данный момент ААЦ имеет в независимом Карабахе статус национальной Церкви. Этот ее исключительный статус отражен в пункте 2 главы 10 Конституции НКР. Представлена Церковь на территории республики Арцахской епархией, возглавляемой архиепископом Паргевом Мартиросяном. В ее распоряжении – кафедральный собор Святого Христа Всеспасителя в Шуши, собор Святого Иоанна Крестителя на горе Гандзасар, церковь Святого Акола в Степанакерте и др.”⁹⁷ (“The Nagorno-Karabakh Republic (NKR, the Armenian name of the region is Artsakh) is perceived as one of the strongholds of the Armenian Apostolic Church (AACH) from the time of its independence. The Christians in Nagorno-Karabakh make up 99.9% of the entire population at the moment... The AACH has indeed played a very important role in the history of both Artsakh and the whole Armenian nation - oftentimes, in the periods when the statehood had been lost, AACH assumed also the political functions aside from the religious ones. For example, the Gandzasar monastery (located in the Martakert district of the NKR) became a real political centre of medieval Armenia; it was namely Yesayi Hassan Jalalyan, the Catholicos of Gandzasar who organized the negotiations between Armenians and the Russian Emperor Peter I and initiated the resistance to the Persians, Turks and the neighbouring Turkic tribes, even expelling the invaders by just the armed forces of Artsakh and Syunik for 20 years.

In the epoch of national movement and the war with Azerbaijan in 1988-1994 the Apostolic Church supported the Armenians of Nagorno Karabakh as well. The people still remember the deacons Raffi and Ter-Koryun as well as the priest Ter-Grigor, who had taken up arms in the name of their people... At the present time, the AACH has the status of the National Church in Independent Karabakh. This exceptional status is reflected in Article 10, paragraph 2 of the NKR Constitution. The Church is represented on the territory of the Republic by the Artsakh Diocese, headed by Archbishop Pargev Martirosyan. The Cathedral of Christ the Savior in Shushi, the Cathedral of St. John the

⁹⁷ Антон Евстратов, “Колокольни и минареты Карабаха”, *Независимая газета*, НГ Религии.

http://www.ng.ru/ng_religii/2015-08-19/6_karabah.html

Baptist on the Gandzasar mount and St. Hakob Church in Stepanakert and others belong to the Artsakh Diocese”).

F. Akhundov, having passed the school of lies and showing a complete ignorance, writes: “*Возникает закономерный вопрос: “А где же тогда Эчмиадзин (или Вагаршапат)?” Ответ очень прост - за тысячу километров, у берегов реки Евфрат...*”⁹⁸ (“An appropriate question comes up, “And where is then Echmiadzin (or Vagharshapat)?” The answer is very simple - thousand of kilometers away, by the Euphrates river banks...”).

One of the ancient Armenian capitals, the city of Vagarshapat, as we see, also became the “target” of Akhundov’s unscientific attacks. Due to the scratch of the pen of Akhundov, Vagarshapat suddenly “appeared” “*за тысячу километров, у берегов реки Евфрат, в средневековой Византии, там, где проживали и сами армяне до их переселения в XV веке на территории Эриванского ханства. Кстати, на всех документах о приобретении армянскими церковниками участков земли, территории, на которые они переселялись, в том числе и сама Эривань, назывались Азербайджаном, а не Арменией*”⁹⁹ (“thousand of kilometers away, at the banks of the Euphrates River, in the medieval Byzantium where the Armenians themselves were living before they resettled on the territory of the Erivan khanate in the 15th century. By the way, in all documents about the acquisition of plots by the Armenian churchmen, the territories where they resettled, including Erivan itself, were called Azerbaijan, but not Armenia”). After such absurd allegations and showing disrespect over the objective presentment of A. Evstratov, this high-ranking official writes, “*Вот такая короткая, но очень антинаучная фраза получилась у господина Евстратова. А теперь некоторые подробности*”¹⁰⁰ (“Here is a short but very unscientific phrase ended up with Mr. Evstratov. And now some details”).

But, on the contrary, the anti-scientific content and the absurdity, in general, come to total meaninglessness in the words that Akhundov himself writes: “*Дело в том, что до XV века армянские духовные центры располагались в Малой Азии, где, собственно говоря, и проживали сами армяне, в том числе и сам Вагаршапат, находившийся у берегов реки Евфрат. В преддверии падения Византийской империи и взятия Константинополя османами армянские церковники искали защиту у правителей азербайджанского государства Кара-Коюнлу, которые в рамках своей борьбы с османами были заинтересованы в поддержке Армянской церкви. Таким образом, правители Кара-Коюнлу предоставили Армянской церкви убежище на Кавказе, в Азербайджане, в селе Учкилиса, ныне Эчмиадзин, о чем сохранилось немало документов*”¹⁰¹ (“As a matter of fact up to the 15th century

⁹⁸ Фуад Ахундов, “Тайна исчезновения книги Орбели раскрыта”, Независимая газета, 02.09.2015 http://www.ng.ru/ng_religii/2015-09-02/7_orbel.html (further: ФА).

⁹⁹ Ibid.

¹⁰⁰ Ibid.

¹⁰¹ Ibid.

the Armenian spiritual centres were located in Asia Minor,¹⁰² where, properly speaking, the Armenians themselves had their residence, including Vagharshapat itself, which was located at the banks of the Euphrates River. Ahead of the fall of the Byzantine Empire and the capture of Constantinople by the Ottomans the Armenian churchmen sought the protection of the rulers of the Azerbaijani state, Kara Koyunlu, who were interested in supporting the Armenian Church in their struggle against the Ottomans. Thus, the rulers of the Kara Koyunlu provided the Armenian Church with a shelter in the Caucasus, in Azerbaijan, in the village of Uchkilisa,¹⁰³ now Echmiadzin; numerous documents have been preserved about it").

Here, the falsification is presented as a deceptive information along with the distortion of history. The experienced reader of the newspaper "Независимая газета" ("Independent gazette"), without any problems, can recognize the whole absurdity of this verbal rubbish, for it is well known that the name Vagarshapat is related to that of the Armenian King Vagharsh I (117-140 AD) who founded this city (which became the capital of Great Armenia along with the ancient Artashat) near Vardgesavan (close to Shresh Blur), known since the times of the Armenian Kingdom Haykazun-Ervandakan¹⁰⁴.

After the proclamation of Christianity as a state religion in Armenia the first in the world in 301 AD St. Grigor Lusavorich (the Illuminator), having seen a vision, founded the Echmiadzin Cathedral in the site of the *Descent of the Only Begotten* in Vagharshapat¹⁰⁵ in 303 AD, and afterwards the city received the same name as well.¹⁰⁶ Thus, the construction of Vagarshapat and all the other events, according to historical sources, occurred in the 2nd and the beginning of the 4th century in Armenia, in the Ararat valley, at the foot of Mount Ararat-Masis. How could Vagarshapat [also known as the "New City" (Καίνη πόλις), according to Dio Cassius]¹⁰⁷ together with its Armenian population and buildings, as well as, thereunto (if only Akhundov could know of that) with Greek and Latin inscriptions [as an evidence of the temporary location of two detachments of the Roman legions XV *Apollinarius* and XII *Fulminata* (in the 70-80s of

¹⁰² The same baseless and fabricated "concept" is present also in the notorious article of N. Gyozalova: "Армянская государственность появилась и существовала в Малой Азии, где она четырежды - в IV, VI, XI, XIV веках была ликвидирована великими державами" (Гёзалова Н., 2009, р. 45) ("The Armenian statehood appeared and existed in Asia Minor, where it four times - in IV, VI, XI, XIV centuries was liquidated by great powers").

¹⁰³ "Uchkilisa" is a distorted translation of the Armenian *Three Churches* - The Echmiadzin Cathedral, the churches of St. Hripsime (618 AD) and St. Gayane (630 AD) in Echmiadzin.

¹⁰⁴ Մովսես Խորենացի, էջ 199:

¹⁰⁵ Ազարթանգեղայ Պատմութիւն Հայոց, Տիֆլիս, 1909, էջ 386-387:

¹⁰⁶ One should note that there are many sites with two or more names. For example, Mazhak - Caesarea (Cappadocia), Argentorate-Strasbourg, Voskresensk-Istra, etc. Now imagine! Someone takes into "presenting" the hometown (Caesarea in Asia Minor) of Basil the Great (330-379) in any other country (Caesarea Maritima or Caesarea Palestinae, Caesarea Philippi in Galilee), because of the similarity of the names, and talks nonsense like Akhundov. It is completely impossible in the case of truthful research works.

¹⁰⁷ Cassius Dio, Roman History, LXXI, 2.

the II century AD) therein] appear "thousand of kilometers away, at the banks of the Euphrates River"?

Considering the total illiteracy of the concoction of Akhundov, none of the scholars with self-esteem would have entered into polemics with him. However, as he has entered the information war, it is necessary to show his place in the garbage dump of information viruses, for it's obvious the level of his "historical preparation". He patches up his "presentment" with new fabrications, and as a result comes out with a mosaic of falsifications. At the same time, the "secret" of his quick and inadequate response to the article by Evstratov has been figured out. It turns out that Akhundov wants to exhibit his writing about Hovsep Orbeli because the first of his attempts failed, for he was unmasked by the political scientist and the founder and unchallenged director of the "Voskanapat" analytical centre, Levon H. Melik-Shahnazaryan¹⁰⁸ and S. Tarasov¹⁰⁹.

But after the death of L. Melik-Shahnazaryan (12 August 2015) Akhundov appeared again and attacked Alexander Evstratov in the beginning of September. The matter for the falsification spasm by Akhundov is a "new" wave of forgeries through denigrating both the scientific heritage and the bright memory of Hovsep Orbeli. When acting in this way, Akhundov utters not a single word about the article of L. Melik-Shahnazaryan, who debunked and crushed his falsified publication by a profound criticism.

F. Akhundov thought that after the death of L. Melik-Shahnazaryan he may continue his slandering of Hovsep Orbeli without any responsibility before the scientific community and the wider reading public, for he writes again: *"В 1919 году И. Орбели издал книгу "Надписи Гандзасара и хавоцптука" и сразу же уничтожил весь тираж. Около 100 лет в научных кругах эта книга считалась утерянной. Поэтому я решил разыскать ее и обнаружил в архивах Петербурга. В своем исследовании я показал причины столь странного поступка, а также привел переводы нескольких надписей из этой книги"*¹¹⁰ ("In 1919 I. Orbeli published the book, "The Inscriptions of Gandzasar and Havotsptuk", and immediately liquidated the complete edition. For about 100 years this book was considered lost in the scientific circles. Therefore I decided to seek out the work and found it in the archives of St. Petersburg. In my study I presented the reasons for that strange deed, and provided translations of several inscriptions from this book").

¹⁰⁸ Мелик-Шахназарян Л. Г., Академия мошенников. Азербайджан пытается совокупить историю с топором или О книге академика И. Орбели «Надписи Гандзасара и хАвоцптука» <http://voskanapat.info/?p=83>

¹⁰⁹ Criticizing F.Mamedova's falsifications, S.Tarasov noted: "...азербайджанский народ является не прямым потомком албан... Азербайджан подвергает ревизии устоявшуюся в историографии версию о своей национальной идентичности, занят поисками «новой исторической родины», считая себя чуть ли не правопреемником всего культурно-исторического наследия Кавказской Албании" (Зачем Азербайджану новая «историческая родина» <https://goo.gl/IZPp15>) ("... Azerbaijani people is not a direct descendant of Albanians ... Azerbaijan revises the version of its national identity established in historiography, and is busy in looking for a "new historical homeland", considering itself almost a legal successor of all the cultural and historical heritage of Caucasian Albania... "(Tarasov Stanislav, Why Azerbaijan needs a new "historical homeland").

¹¹⁰ ФА

All of the falsifications of Fuad Akhundov and “information fuss” around the artificially exaggerated problem on the unpublished collection by Hovsep Orbeli falls apart when the fundamental books, “The Principality of Khachen in the 10th-16th centuries” (published in 1975) and “Gandzasar” (published in 1981) by Bagrat Ulubabyan are opened along with the annihilating criticism of Fuad’s falsifications by Levon Melik-Shahnazaryan.

Having thoroughly studied the political history, material and spiritual culture of Artsakh, and taking into consideration the research work of Hovsep Orbeli, B.Ulubabyan wrote: «*Խաչենի վիմագրական հարուստ նյութը հետազոտելու նպատակով... Օրբելին 1909-ի օգոստոսի սկզբին գալիս է Խաչեն: Նա այստեղ մնում է ընդամենը 17 օր և գրի առնում շուրջ 270 արձանագրություն. 84-ը՝ Գանձասարի վանքից, 21-ը՝ Վաճառից, Խաչխութից ու Ծմակահող գյուղից, 13-ը՝ Հավապտուկից, 36-ը՝ Կոշիկ անապատից, 37-ը՝ Մեծառանից Ս.Հակոբա վանքից, 11-ը՝ Ջուխտ-խաչ ու Խանչալ-խաչ սրբավայրերից, 35-ը՝ Խաթրավանքից և 33-ը՝ Դադի-վանքից: Այս բոլոր արձանագրությունները Հ.Օրբելին իրեն հատուկ բարեխղճությամբ ու խնամքով արտագրել է (բացառությամբ Գանձասարի ու Հավապտուկի) փոքր չափսի մի ընդհանուր տետրում, որի տիտղոսաթերթին գրել է "Армянские надписи Хачена": Ըստ երևույթին տետրից անմիջապես պիտի շարվածք կատարվեր տպարանում, քանի որ հենց վերնագրի տակ էլ կա հեղինակի հանձնարարությունը ընտրելի տառերի ու շարվածքի մյուս հանգամանքների մասին... Այս տետրը գտնվում է ՍՍՀՄ ԳԱ Արևելագիտության ինստիտուտի Լենինգրադյան բաժանմունքի արխիվում: Նույն արխիվում է գտնվում նաև Գանձասարի ու Հավապտուկի արձանագրությունների հավաքածուն՝ արդեն տպարանային սրբագրական արտատպվածքի ձևով: Բանն այն է, որ Օրբելին դեռևս 1909 թ. տպագրության պատրաստած առաջին տետրակի ու սույն ժողովածուի հրատարակությունը հետաձգել է տպագրական համապատասխան տառատեսակների բացակայության պատճառով և նրանց վերստին անդրադարձել է 1919-ին, որոշելով հավաքած բոլոր վիմագրերը հրատարակել առանձին փոքրիկ ժողովածուներով: Նա այդ շարքի առաջին ժողովածուի մեջ մտցրել է Գանձասարի ու Հավապտուկի արձանագրությունները: Սակայն, դժբախտաբար, այս ժողովածուի հրատարակությունը ևս ինչ-ինչ պատճառներով գլուխ չի եկել և այն մնացել է որպես սրբագրական արտատպվածք՝ բաղկացած 42 փոքրադիր էջերից»¹¹¹ (“To study the rich lapidary material of Khachen... Orbeli comes to Khachen at the beginning of August 1909. He stays there just 17 days and records approximately 270 inscriptions, 84 of them from the Gandzasar monastery, 21 from Vachar, Khachkhut and the Tsmakahogh village, 13 from Havaptuk (Havotsptuk), 36*

¹¹¹ Ուլուբաբյան Բ., Խաչենի իշխանությունը X-XV դարերում, Երևան, 1975, էջ 21-22: Ուլուբաբյան Բ., Գանձասար, Երևան, 1981, էջ 82-83:

from the Koshik hermitage (*anapat*), 37 from the St. Hakob monastery of Metsarank, 11 from holy sites of Jukht-khach and Khanchal-kach, 35 from Khatravank and 33 from Dadi-vank. Hovsep Orbeli copied all these inscriptions (except for those of Gandzasar and Havotsptuk), with great conscientiousness and care, in a small size commonplace book, writing “The Armenian inscriptions of Khachen” on its title page. Apparently, a typesetting had been made from this notebook immediately, since the author’s instructions on conditions of both selecting the letters and typing is recorded just under the title...This notebook is in the Archive of the Institute of Oriental Studies of the Leningrad branch of the USSR Academy. The same archive keeps also the collection of the Gandzasar and Havotsptuk’s inscriptions in the form of corrected typographical overprint. The fact is that Orbeli still in 1909 postponed the publication of the first notebook and the given collection, which had already been ready, because of lacking an appropriate typographic font, and applied to them again in 1919, arriving at a decision to publish all of the collected lapidary inscriptions as separate small collections. He inserted the Gandzasar and Havotsptuk’s inscriptions in the first collection of this series, but, unfortunately, the publication of this collection was not likewise followed up for some reasons and only a corrected overprint, consisting of 42 pages of a small format, was not realized, too”). As follows from some details, relating to the text of Orbeli’s notebook, B. Ulubabyan investigated the unpublished collection, preserved in the Archive of the Institute of Oriental Studies¹¹². Thus, this information from the works of B. Ulubabyan is sufficient to nullify the F. Akhundov’s false statement that “for about 100 years this book was considered lost in the scientific community”. Moreover, as Levon Melik-Shahnazaryan noted: “In 1919, a flood occurred in Petrograd; the water flooded the printing house and damaged hopelessly a lot of fonts, including Armenian ones. The publication of the book was forcedly postponed until 1922. Having received the text compositions’ copies, Akhundov has learned this story and this makes his lie even more abominable...We have to upset heavily and disappoint the whole gang of swindlers falsifying history. The editorial board of *Voskanapat.info* has recently acquired that same “unique throughout the world” copy, which is being so diligently “cited” by Azerbaijani historians. And now, we have an opportunity to demonstrate with facts, that is, the copies of the text compositions of the book by Orbeli, that all the insinuations of Azerbaijani politicians and historians around this book are shameless lies ... In the preface to the book, written by Hovsep Orbeli himself one can find the following lines: “При списывании надписей выяснилось, что в Хачене, более чем в какой-либо другой области Армении, надписи гибнут и исчезают” (“While copying inscriptions, it was found out that the inscriptions crumble away and disappear in Khachen more than in any other region of Armenia”). H. Orbeli means natural crumbling of tens of inscriptions, “вырезанных на слоистом, крошащемся камне” (“carved on a layered and crumbling stone”). The Azerbaijani fraudsters busy with the falsification of history will not, of course, cite these words from the “discovered book”,

¹¹² Ibid.

but, as we see, **Orbeli has no doubt about Khachen's belonging to the Land of Armenia**. The conviction of the outstanding scientist is based not on emotions, but on a solid knowledge of history of the region, including a thorough study of the inscriptions on the Gandzasar church and other churches in the region"¹¹³.

The unmasking of the Turkish-Azerbaijani falsifications is in the sphere of an information war. The victory is on the side of the history and historical geography of Armenia (Great Armenia, Armenia Minor and Cilicia). It is evidenced by the written, material and spiritual primary sources and monuments of the historical heritage of Hayastan-Armenia rooted in the history of the origin of world civilization.

¹¹³ Мелик-Шахназарян Л., Академия мошенников. <http://voskanapat.info/?p=83>.