The holistic natural environment of Armenia is mentioned as Ἀρμενίων ὤρεος¹, τοῖς Ἀρμενίων ὤρεσι² (the Armenian mountains), τὰ ὄρεα τὰ Ἀραράτ³ (the mountains of Ararat) and montes Armeniae⁴ (the mountains of Armenia) in ancient and Armenian early medieval sources (մայրաքաղաք Հայս), as well as in the Bible⁶. Since the 19th century these ancient and medieval geographical terms have been adopted in the geographical and geological literature as the generalizing term - das Armenische Gebirge⁷, das Armenische Hochland or Bergland⁸ (the Armenian Highland).

¹ Herodotus, with an English translation by A. D. Godley. Cambridge. Harvard University Press. 1920, I, 72, 2; V.52.3. J. Rennel noted: “The Armenia of Herodotus (in Terpsichore 52), extended westward to the Euphrates, in the quarter towards Cilicia; and southward to mount Masius in Mesopotamia; as may be inferred from the same chapter. Northwards it included the sources of the Euphrates (Clio, 180).” Among “the mountains which separate the course of the Araxes, from the eastern sources of the Euphrates” J. Rennel mentioned Mt. Ararat (Masis). (James Rennel, The Geographical System of Herodotus, Examined; and Explained, by a Comparison with those of other Ancient Authors, and with Modern Geography, London, 1800, pp. 279-280).


⁴ Biblia Sacra Vulgatae, editionis juxta typographia apostolica Vaticana: Romae 1592 & 1593 inter se collata et ad normam correctionum romanarum exacta auctorisitate Summi Pontificis Pii IX, Valentinus Loch (Herausgeber), Manz, 1863, t. I, Gen. 8. 4.

⁵ Մովսէս Խորենացի, Պատմութիւն Հայոց, Երևան, 1991, էջ 33, 34; Ղազարայ Փարպեցույ Պատմութիւն Հայոց, եւ թուղթ առ Վահան Մամիկոնեան, Տփղիս, 1904, ՀԳ; Խաչիկյան Լ., Եղիշեի «Արարածոց մեկնութիւն», Երևան, 1992, էջ 245, etc.

⁶ The phrase εἰς τὰ ὄρεα Ἀραράτ (The Septuagint Version of the Old Testament, with an English translation and with various readings and critical notes, London, 1915, I, cf. Ἀραράτ. Gen. 8.4) is translated "ի լերինս Հայոց" ("into the mountains of Armenia") in the Armenian translation (the beginning of the 5th c. AD, Քեչ Քաղաքացիացի Հայս գրեթամբ, Երևան, 1860, Sn. Ե 24) of the Bible.


⁸ Abich Hermann, Ein Cyklus fundamentaler barometrischer Höhenbestimmungen auf dem Armenischen Hochland. Mémoires de l’Académie Impériale des Sciences de St.-Pétersbourg. t. 27, N 12, 1880; Abich G., Геология Армянского нагорья. Западная часть, Орографическое и геологическое описание, “Записки Кавказского отдела Императорского географического общества”, кн. 21, 1899, Восточная часть, кн.23, 1902. Researching geomorphological and geological features of the orography of Armenia (Western and Eastern Armenia) Herman von Abich (1806-1886) used the historically grounded geographical term das Armenische Hochland or Bergland (the...
The earliest evidence of the toponyms of Armenia are cuneiform inscriptions dating back to the 3rd - 1st millennia BC. The Akkadian sources (the second half of the 3rd millennium BC) have been in the centre of the researchers’ attention, particularly studying the localization of Armanum. In this respect different opinions have been suggested in historiography, which concentrate around three regions: (a) in the southwest of the Armenian Highland, (b) to the west of the Euphrates and (c) in Northern (Armenian) Mesopotamia.

First of all, it is necessary to take into consideration the geographical position of the area encompassing these regions in accordance with the archaeological materials dating from the Neolithic and Chalcolithic periods to Early Bronze Age, as well as the usage of the historical-toponymical terminology. There are a number of Neolithic sites in Western Asia a part of which corresponds to the area called in archaeology the “Golden Triangle”, which some researchers attributed to “northern Syria, southeast Anatolia and western Zagros”9. Meanwhile the term “southeast Anatolia” is wrongly used in this definition, because “Anatolia” (including all its parts: northern, southern, western and eastern) corresponds only to Asia Minor10. In Fig. 5 of the abovementioned articles by K.S. Kozlowski, O. Aurenche and E. Asouti the territory of Asia Minor11 (i.e. Anatolia) is


11 G. Ripley and Ch. A. Dana noted in their article about the orography of Asia: “There are four grand systems, the Altai, the Hindoo Koosh, the Himalaya, and the Armenian, which divide the whole continent into a series of plains and plateaus of greater or less elevation... Asia Minor, a peninsula at the western extremity of Asia... between lat. 36° and
out of both (Early Period and Late Period) triangles. Thus, instead of the wrongly used term “southeast Anatolia,” the triangles denote western and south-western parts of the Armenian Highland and some neighbouring southern territories.

Such a falsified application of the term “Anatolia” (out of Asia Minor) and, thus attribution of the archaeological cultural heritage of Asia Minor and Western Armenia to modern Turkey, for example, may be seen in the following publications: “Neolithic in Turkey: the cradle of civilization”\textsuperscript{12}, “Ancient Turkey”\textsuperscript{13} and “Archaeobotany of Sos Höyük, northeast Turkey,”\textsuperscript{14} where the Bronze Age Sosi\textsuperscript{15} site and other geographic

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{golden_triangle.png}
\caption{The “Golden Triangle” in northern Syria, southeast Anatolia and the western Zagros (redrawn after Kozlowski & Aurencche, 2005)}
\end{figure}

42° N. and lon. 26° and 41° E., and bounded N. W. by the Dardanelles (the Hellespont of the ancients), N. by the Sea of Marmora (Propontis), the Bosporus, and the Black Sea (Pontus Euxinus), E. by the Armenian mountains... S. by the Mediterranean, and W. by the Archipelago (the Aegean Sea)... Asia Minor now forms a part of Turkey in Asia; its larger portion constitutes the district called Anatolia, or Natolia, from the old Greek name given to Asia Minor "\textit{Ανατολή}" the east or land of the rising sun”. They depicted Armenia (Great Armenia-E.D.) to the east of Armenia Minor and Cappadocia (George Ripley and Charles A. Dana, The American Cyclopaedia. Vol. 2, D.Appleton and Company, 1879, pp. 8, 16-17 https://ia600407.us.archive.org/3/items/americancyclopae02ripluoft/americancyclopae02ripluoft.pdf
\textsuperscript{13} Sagona A. and Zimansky P., Ancient Turkey, New York, Routledge, 2009.
\textsuperscript{14} Longford C., Drinnan A., Sagona A., Archaeobotany of Sos Höyük, northeast Turkey, New Directions in Archaeological Science, Terra Australis, vol. 28, edited by Andrew Fairbairn, Sue O’Connor and Ben Marwick, Canberra, 2009.
names are used in distorted Turkified forms: “Sos Höyük... is situated at an altitude of 1800m in the narrow Pasinler Valley ... As is the case today, in antiquity the Pasinler Valley lay on one of the main routes through the mountains of Eastern Turkey linking Western Turkey to Iran and the Caucasus”16. It is obvious that instead of the names of Asia Minor and the Armenian Highland (particularly its western part - Western Armenia) are wrongly used the terms “Eastern Anatolia”17 and “Western Turkey”; the ancient Armenian name of the region of Basen (Բասեն) is also brought in a distorted form18.

It will be correct to entitle the above mentioned schematic map: “The “Golden Triangle” in northern Syria, southwest of the Armenian Highland, northern Mesopotamia and western Zagros” 19.

D.M. Lang highly appreciating the contribution of Armenia to the world civilization, particularly, wrote: “The ancient land of Armenia is situated in the high mountains... Although Mesopotamia with its ancient civilizations of Sumeria20 and Babylon, is usually considered together with Egypt as the main source of civilized life in the modern sense, Armenia too has a claim to rank as one of the cradles of human culture. To begin with,
Noah’s Ark is stated in the Book of Genesis to have landed on the summit of Mount Ararat, in the very centre of Armenia... Again, Armenia has a claim on our attention as one of the principal homes of ancient metallurgy, beginning at least five thousand years ago...  

Certain regions of the “Golden Triangle” became a scene of the Akkadian expansion in the Bronze Age. Along with other toponyms Armanum is mentioned in the cuneiform inscriptions.

Concerning the localization of Armanum, textual-descriptive, onomastic, topographic, floristic and geographic characteristics have been brought by researchers within the scope of the problem’s investigation.

A. R. Jr. Horace devoted a special article to the localization of Armanum. He wrote: “Now the northern campaigns of Naram-Sin... have been the subject of much speculation... We know that Naram-Sin was called the conqueror of the lands of Armanum and Ibla... Ibla, it is now generally accepted, lay somewhere in Syria, north of

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22 In ArchAtlas depicting ancient trade routes, the sources of extraction of so-called “Anatolian obsidian” in Western Asia are denoted in Central Anatolia (the central part of the peninsula of Asia Minor) and “Eastern Anatolia” [Andrew Sherratt (2004), “Trade Routes Growth of Global Trade. Urban Supply Routes, 3500 BC- AD 1500”, ArchAtlas, Version 4.1, Accessed: 26 April, 2017 (http://www.archatlas.org/Trade/Trade.php)]; the term “Eastern Anatolia” has been falsely applied instead of the term Armenian Highland.

Since the Neolithic epoch obsidian had been exported from Armenia to the countries of Mesopotamia and the Near East (Dixon J., Cann J., Renfrew C., Obsidian and the Origins of Trade, Scientific America, 1968, N 218, p. 46).
Iarmuti. On the location of Armanum opinion has been varied. Sidney Smith (Ur: Royal Inscriptions-Text (=URI), pp. 80-81), followed by Gelb, identified it with Assyrian Ḥalman or Ḥalpi (Aleppo), whereas Albright23 [JEA 7 (1921). 80, n. 1], among others, was inclined to equate it with the later Armenia. This latter opinion I think is correct now that the exact place of origin of the famous Diarbekr (Amid-E.D.) Stele of Naram-Sin is known... This Diarbekr Stele was erected... a few miles N.E. of Diarbekr. Horace noted: "For the order of the geographical territories listed as conquered by Naram-Sin would seem to show that he progressed from east to west, thus making Armanum lie east of Ibla, whose location is reasonably certain. It is interesting to note in this connection that this region is also, roughly speaking, where the unknown writer of the geographical commentary on the campaigns of Sargon of Akkad placed Armanum (KA VI, No. 92, obv. I. 13), making it lie next to Lullubu and Akkad. At least from the context this would seem to be so... More than 1500 years later, for precisely this same Diarbekr region, the Assyrian king Salmanasar I reported the Uruatri-lands... Later the old sign for Akkad... is often used by the Assyrians for this Urartu land. This remarkable consistency in terminology (Akkadian Armanum and Assyrian Urartu) is odd"25. A. R. Jr. Horace also noted that for the same region “the Behistun Inscriptions of Darius I should equate Uraštu (=Urartu) with a form Armina (Arminiya).”26 Taking into consideration the mentioning of Armenia by Herodotus (c. 484 - c. 425 BC), the researcher concluded: “Is this form Armenia another example of an ancient land-name, long out of use, brought to life again? If the correlations above are not accidental... then a possible origin of the term Armenia... may herein be found.”27

The military achievements of the Akkadian king Naram-Sin (2261-2224 BC)28 are mentioned in an Old Babylonian copy of the inscription (on a monument erected in the city of Ur): “Whereas, for all times since the creation of mankind, no king whatsoever had destroyed Armanum and Ebla, the god Nergal, by means of (his) weapons opened the way for Naram Sin, the mighty, and gave him Armanum and Ebla. Further, he gave to him the Amanus, the Cedar Mountain, and the Upper Sea.”29

26 Ibid., p. 418.
27 Ibid.
28 http://www.ancient.eu/timeline/akkad/
Without taking into consideration the opinion supported by A. R. Jr. Horace, Adelheid Otto wrote: “Although it is clear that Naram-Sin’s campaign passed through Ebla (Tall Mardikh) on its way to the Mediterranean coast and the Cedar Mountain, the exact geographical position of Armanum remains uncertain. It is now generally accepted that Armanum should be identified with Armi/Armanum of the Ebla texts and not, as had previously been suggested, with Halab (modern Aleppo30). But Armi is also unlocalized, even though it is the most frequently mentioned place name in the Ebla texts after Mary and Emar”31. The main argument of the author is the question of the topographic position of the site: “The Naram-Sin’s inscription contains, after the description of his victories, copies of captions that record the dimensions of an unusually high and strongly defended fortification, which in all probability was Armanum itself... Here I discuss first the description of Armanum in this well-known text, then the evidence of the recently investigated Early Bronze Age citadel of Banat-Bazi at the Middle Euphrates and its possible identification with Armanum. I examine the information about Armi/Armium derived from the study of the Ebla texts to see if is consistent with this proposal, and suggest that the archaeological and textual evidence taken together suggests that Armium/Armi, like Ebla, was already in decline at the time of Naram-Sin’s Syrian campaign... These measures, however, failed to provide a successful defence against the might of Naram-Sin. His attack brought about the final end of the Early Bronze Age city Armanum/Armi/Armium, whose location may have been at Banat-Bazi with its impressive fortified mountain citadel beside the river32.

Wayne Horowitz and Michael Astour also analysed the problem out of the toponymic context of the Armenian Highland. W. Horowitz touched the problem in his comments to some Akkadian geographic notions33. M. Astour, considering Armanum's

33 “Armani (SG 13) stretches from Ebla to Bit-Nanib (The Sargon Geography, see Horowitz Wayne, Mesopotamian Cosmic Geography, Eisenbrauns, 1998 p. 69). The land of Armani, also written Alman and Ḫ alman, was located in western Iran during the Middle Assyrian and Kassite periods. However, Old Akkadian and Ur III Arman has been identified with Aleppo in Syria and Ebla is Tell Mardikh in Syria. Thus, a placement of Armani east of the Tigris is problematic. Two solutions to the problem may be proposed. (1) Ebla in SG 13 may not be the famous Syrian Ebla, but a city Ebla/Abla/Ubla east of the Tigris. This eastern Ebla would be an appropriate border for the later Middle Assyrian and Kassite land of Armani in Iran. (2) One may note the close associations between Syrian Ebla and Arman in Naram-Sin materials where Arman (=Aleppo) and Ebla often appear together. For example, Naram-Sin conquers both Arman and Ebla in the Naram-Sin inscription UET 1 275/276+ duplicates, and Arman itself is listed as one of the lands that revolted against Naram-Sin during the general insurrection. It is possible that the editor of The Sargon Geography forgot the western locations of the Old Akkadian Arman and Ebla in Syria but knew of the connection between the two sites. If so, the later eastern Arman in Iran may have been equated with the western Arman of Old Akkadian times, and Syrian Ebla then moved into Zagros to join the eastern Arman” (Horowitz Wayne, op. cit., p. 82).
position in relation to Transtigridian “Ebla”, noted: “It must be stated that Naram-Sin’s Ebla, always mentioned together with Armanum, is in all likelihood not the north Syrian Ebla at all. There also existed a Transtigridian city by that name, attested (sometimes in composite or ethnic formations) during Old Akkadian through Neo-Assyrian times. Indicative of its location are the Nippur geographical list, which places Eb-laði among cities of the Transtigris, and unmistakable contexts of its Middle and Neo-Assyrian appearances and, especially, a passage in the geographical treatise known as “The Empire of Sarg on of Akkad,” basically a copy of an Old Babylonian composition but with interpolations and additions that reflect the time of Assurbanipal. There, in the enumeration of Transtigridian countries, which proceeds from north to south, one finds after Ar-rapḫa and Lulubu and before Akkad (here the Diyala Valley) and Gutium the entry “from Ebla to Bit-Nanib is the land of the Armanians.” We see here the same close connection between Armanum and Ebla, as in Naram-Sin’s inscriptions. Ebla is the border-town of a region named for its capital, Armanum. For Naram-Sin, Armanum is the more important of the two… This was not the situation in northern Syria of the late third millennium, when Ebla dominated the region. To eliminate the discrepancy, Matthiae asserted that “it appears very probable that Armanum of the Akkadian inscriptions was Armī of the Eblaite inscriptions, and Armī, especially in the latest documents of Ibbi-Sipish [i.e. Ibbi-Zikir], appears clearly as the first city of the kingdom of Ebla.” Armī was frequently mentioned in Ebla texts, but it was one of the 60-odd vassal city-states of Ebla, among the 20 or so more prominent ones but by no means outstanding in comparison with the rest”34.

Alfonso Archi, basing on Naram-Sin’s information35, suggested to localize Armī/Armanum further north: “Armī(um) of the Eblaite documents and O Akk. Armanum must refer to the same city… The river on which Armanum lay had to be the Euphrates… As A.Otto has remarked, ‘no Early Bronze Age citadels or fortresses situated on high natural hills had been found in Syria…. (until) the unexpected discovery of an Early Bronze Age building on the top of the citadel hill of Bazi’. If Armanum is Armī, the written sources from Ebla force us, however, to locate this city further north…,” where “stands the high and large artificial mound of the citadel of Samasat (Samosat - the ca ital of Commagene of the epoch of the Armenian Haykazun-Ervanduni Kingdom -E.D.) on the west bank of the river”36.

35 “Whereas, for all time since the creation of mankind, no king whosoever had destroyed Armānum and Ebla, the god Nergal, by means of (his) weapons opened the way for Narām-Sin, the mighty, and gave him Armānum and Ebla. Further, he gave to him the Amanus, the Cedar Mountain, and the Upper Sea. … Narām-Sin, the mighty, conquered Armānum and Ebla. Further, from the side of the Euphrates River as far as (the city of) Ulišum, he smote the people whom the god Dagan had given to him for the first time. … The god Dagan gave me Armānum and Ebla, and I captured Rīd-Adad, king of Armānum. (I 1-29, II 2-19, III 23–31).
The fact that in the Armenian language's lexicon a great many names of plants “relate to the local flora, mainly to mountain or piedmont landscape of the Armenian Highland, Asia Minor and Northern Mesopotamia,” it has been assumed as an explanation of the presence of “many of the names of these plants, medicines even now in the world scientific literature.”  

The elucidation of the problem of the toponymical origin of the word meaning apricot in Akkadian cuneiform inscriptions is an important argument for localization of Armanum identified with the name of Armenia, thus the home-country of armanu (cf. Lat. armeniaca) is considered to be Armenia.

Reconstructing “the Geographical World Order” of the region including the southern area of the Armenian Highland, Elam and Lebanon of “the time between the Akkad period and the third dynasty of Ur”, G. Jonker noted: “Inscriptions, especially those left behind by the kings of Akkad, contained descriptions of campaigns in three directions; the south-east (towards Elam), the north-east (in the direction of Subartu to the “upper sea (or Lake Urmia) and the north-west as far as the cedars of Lebanon… The geographical circle which is drawn in the second text is much bigger… in the north-west Ḫana, Mari and the mountains of Armanum… The two regions in the north (seen from Ḫatti, they would have been to the south-east and south-west), the cedar mountains and the Armanum mountains…”

On the basis of analysis of information about “Cedar Forest”, “Silver Mountains”, “the King of Armanum” in cuneiform inscriptions, A.Kifishin concluded: “There were

37 Thus they “traditionally have the epithet Armenian or are known as plants of the Armenian origin (Plantum armeniacum). In Akkadian texts apricot is called (Gil)ḪÂŠUR KUR.RA “mountain apple” or simply armanu-“Armenian”… It is possible that Akkadian Armanu - a mountainous region located to the north from Mesopotamia... This plant was related to a mountainous region, as could be the Armenian Highland” [Мкртчян Н., Субстрат названий растений в армянском языке, Древний Восток, 4, Ереван, 1983, стр. 24-25. According to Wayne Horowitz, “Subartu includes the lands north and east of Akkad, from a border with Ḫanu to the area of Anshan beyond the Zagros in Iran. The Cedar Mountain is a realistic border for both Ḫanu and Subartu... Naram-Sin claims to rule Subartu as far as the Cedar Forest... ” (Horowitz Wayne, op. cit., p. 80)].


42 Concerning Sargon’s (ca. 2340-2280 BC) campaigns M. Heinz noted: “The western Levant with its powerful economic and administrative center in Ebla, the Amanus region, northern Lebanon as a provider of cedar wood, and the Taurus with its source of silver were more difficult to access and control than the north and the Euphrates region, but they were very much desired by the Akkadians. Sargon boasts in his inscriptions of not only having seen the west but of having ruled it…” (Marlies Heinz, Sargon of Akkad: Rebel and Usurper in Kish, see in: Representations of political power: case histories from times of change and dissolving order in the ancient Near East / edited by Marlies Heinz and Marian H. Feldman. – Winona Lake, Ind: Eisenbrauns, 2007, p. 79). According to I. Gelb, “Amanus is called
cedar woods mainly in the region of the Amanos mountains, in Syria, and the silver mines in Asia Minor and the mountains of Armenia... It is very probable that we have the most ancient information about Armenia (the 3rd millennium BC), which from the 1st millennium B.C. had been mentioned as the country of Arme"44.

Since ancient times silver and other mines have been known in the Taurus region of Armenia. In relation with the evidence of the archaeological sources J. Rennel noted: “The mines alluded to, are those situated in the two branches of mount (Armenian or Eastern - E.D.) Taurus, that inclose the valley of Sophene (Tsopk-E.D.), through which the Euphrates passes in its way from Armenia to Syria. These are two in number, Kebban (ancient Armenian Kapan - E.D.), and Argana (ancient Armenian Arkni=Arghana-E.D.)45 ... Mr. J. Sulliva reports (1781), that they were rich in gold and silver, and also produced lead and iron. M. Sestini, who accompanied him, says, that the mine of Argana, yielded copper, also.”46 About the latter P.Akkermans and G. Schwartz wrote: “A southern Mesopotamian “presence” along the Euphrates up into the heart of eastern Anatolia, therefore, is explained as an effort to control access to the rich resources of eastern Anatolia: timber from the eastern Taurus, copper from mining areas like Ergani Maden (Arkni=Arghana-E.D.), silver, and obsidian47 (in this sentence the term “eastern Anatolia” is twice wrongly used by the authors instead of Western Armenia-E.D.).

V. V. Ivanov, investigating publications concerning the Ebla documents and analysing Naram-Sin’s information about Armanum in the light of corresponding toponyms and personal names mentioned there, concluded: “Preserved bilingual texts are of exceptional interest. Hattit-Hittite bilinguals of Asia Minor are very important also for the earliest Armenian culture’s prehistory48. They widely represent Hattit goddess the Cedar Mountains by Gudea” and the Silver Mountains “probably the Taurus, where silver mines were well known in later periods” (Gelb Ignace J., Inscriptions from Alishar and Vicinity, The University of Chicago, Oriental Institute Publications, vol. XXVII, Chicago, 1935, p. 4).


45 About ancient Armenian Kapan and Arkni in Western Armenia see: Հ. Միքայէլ Վ.Յովհաննէսեան, Հայաստանի բերդեր, Վենետիկ - Ս. Ղազար, 1970, էջ 77, 125-126.


48 The names relating to ancient Armenia mentioned in cuneiform inscriptions and researched by V.Ivanov are essential in the historical, toponymic and onomastic context of the earliest period of Armenian history. Taking into consideration also some other names known from the territories (Northern Syria, Northern Mesopotamia and Eastern Asia Minor) bordering the Armenian Highland, V.Ivanov concluded: “They are grouped around the places, close to the historical Armenia” (Иванов Вяч. В., op. cit., стр. 31-33).
Ta-ši-me-ti, which in the old Assyrian Cappadocian (Asia Minor) tablet from Ashur (the end of the 3-rd millennium and the beginning of the 2-rd millennium BC) is associated with Ḫaia - an ethnonym and onomastic element that matches, on the one hand, to the ancient name and the self-name of the Armenians from the earliest times⁴⁹, on the other hand, to the onomastic element Ḫaia, testified together with the toponyms, regions and towns of Azi and Armi among the toponyms fixed in the cited below cuneiform texts from Ebla of the middle of the 3-rd millennium BC – several centuries before the tablet from Assur; later the same term Ḫaia was testified as a toponym in the first centuries of the 1st millennium BC in the hieroglyphic Luwian inscription from Carchemish. In the Asia Minor tablet from Assur... the deity is correlated with the “son of Ḫaia”... In the business accountancy texts from Ebla... the man mentioned by the name of Ḫa-ia=Ḫa-ya... is connected with the region of the city of Armi... With a high degree of probability Armi mentioned in the Ebla texts (in early inscriptions, as a city having a separate king, later - the vicegerent of Ebla) is identified with Armanum, which is named with Ebla in the inscriptions of Naram-Sin of Akkad⁵⁰.

Historical facts and their conceptual research testify that Armanum is the earliest form of the name of Armenia in the Akkadian cuneiform inscriptions.

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⁴⁹ V. Ivanov analysing G. Kapantsyan’s views on these questions (Капанцян Г. А., К начальной истории армян. Древняя Малая Азия. В его кн.: Историко-лингвистические работы. Ереван, 1956, стр. 5-265) noted: “The newest discoveries, particularly, in relation with the toponym and ethnonym Ḫaia in its correlation with Armi и Azi prove the truthfulness of the conclusions of G.A. Kapantsyan and complete wrongfulness of all constructions suggested by I.M. Dyakonov about the origin of the ethnonym hay-"hati and other questions of the Armenians’ ethnogenesis” (Дьяконов И. М., Предыстория армянского народа. Ереван, 1968, стр. 234 след.), see Ivanov Vyч. В., Выделение разных хронологических слоев в древнеармянском и проблема первоначальной структуры текста гимна Ва(х)агну, ΠԲՀ, 1983, N 4, стр. 30, сн. 31.